THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME."—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 | Elgin, Ill., January 4, 1930 | No. 1

In This Number

Editorial—
As Two Elders See It, ... 1
Scratching the Surface and More, ... 1
An Idea and a Church, ... 1
A Very Precious Quadrangle, ... 1
Among the Churches, ... 8
Around the World, ... 9
The Quiet Hour (R. H. M.), ... 9

General Forum—
Meditations (Poem). By Arlo Gump, ... 2
God's Remedy for Worry. By Laura Gwin Swadley, ... 2
Law Enforcement. By Jacob Funk, ... 2
God—The Seeker of the Lost.—Part 1. By E. H. Eby, ... 3
The Price of Being Different. By Paul F. Bechtold, ... 3
Five Year Program in China Challenges the Church of the Brethren. By W. Harlan Smith, ... 3
World Peace in Current Events. By George Fulk, ... 4
The Women's Work of Elkhart City and the Deficit. By Minnie H. Kinsey, ... 4
Is the Question "Can We?" or "Will We?" By Cora A. Z. Smith, ... 4
And So Let Us Give. By Mrs. T. S. Moherman, ... 4
Look for the Best. By Julia Graydon, ... 4
The Challenge of Stewardship to Men, ... 5
Messenger Agents. By J. E. Miller, ... 5
The Office of Bishop in the Apostolic Age.—Part 4. By W. H. Meyers, ... 10
An Inclusive Fellowship. By A. T. Hoffert, ... 10

Pastor and People—
The B. and O. Road to Heaven. By Russell G. West, ... 6
Shall We Label the Bottles? By Paul F. Bechtold, ... 6
Incidents in Church Life. By Ezra Flory, ... 6

Home and Family—
Beyond (Poem). By J. A. Hart, ... 7
What Can Martha Do? By Leo Lillian Wise, ... 7
Just a Step Ahead. By Lula R. Tinkle, ... 7
New Lives for Old. By H. A. Brandt, ... 7

...EDITORIAL...

As Two Elders See It

THEY have both had many years of experience in serving the church and both love the church deeply. They are much concerned for her future well being. Their letters came the same day, one in the morning and the other in the afternoon. We have concluded that we can begin our editorial service for 1930 in no better way than by inviting the readers of the MESSENGER to come right in, sit down with us at our desk a while and look the field over with the help of these two good men.

This is the more promising because these men are typical. They are not isolated cases. They are thoroughly representative. Each is as fine an example of the group to which he belongs as you would find in a long search. One lives in the extreme West and the other in almost the extreme East. Your guess is probably wrong, however, as to which is which, but that doesn't matter. For convenience we shall designate as A the one whose letter came in the morning and the other as B. We quote first from A:

I feel impelled to write you concerning your editorial "Keeping Up the Morale." Had intended to send you this a good while ago. Your thought of "careful persistent teaching" is good and very timely. But I do not understand some things you say in the light of what I believe to be the facts of the situation. . . . In kindness, Bro. Frantz, may I ask: how many clear-cut editorials have you written in defense of trine immersion, the design of baptism, the Lord's supper, feet-washing, the salutation, modest apparel? Where is the persistent teaching? In kindness may I say we have had when these things are mentioned it seems to me some weak excuses as to why these things are no longer emphasized if taught at all; why the changes in belief in so many of our people on these things since the teaching of Mack, Becker, Saylor and Quinter has all but ceased and since those like them are largely put on the shelf and often scoffed at when they would give a little persistent teaching.

The words quoted are a very small part of A's long letter but we think they represent fairly the trend of the whole. And we wish to say with emphasis that all of it is written in the same fine spirit shown in the extract given. The author of this letter is perplexed and distressed. He likes the editor's insistence on the need of persistent teaching, but he can not see much consistency between that plea and the editor's own practice. And he cites what seems to him conclusive evidence in support of his feeling. Where indeed are those clear-cut editorials on trine immersion, etc.? Some readers will recall that there have been a few on most if not all of the subjects named, but not many, and some will agree with A that what was said seemed pretty weak, not very clear-cut and definite.

We replied to this elder personally and at considerable length in a "weak" effort to explain and justify our course, but not very successfully to his mind, we fear. Before saying any more about this, however, we think it best to look at B's letter, the one that came in the afternoon mail. It was much shorter and a shorter extract will give you the gist of it. We quote:

Just a word to you in this holiday season about the "Messenger." I think the paper is improving each week and the best. . . . In the issue of Dec. 14 "Adapting the Principle to All" is exceptionally fine. I admire so much your courage in speaking out the truth even if it hits hard some parts. . . . You are bringing out the Christ more clearly in each issue. Thank you.

In order to see what B is really driving at the reader will need to refresh his memory as to the content of the editorial referred to. For his convenience we reproduce here the most significant sentences:

There is only one spirit that makes men truly Christian, but there are many manifestations of it, many forms of expression. Your way isn't the only way, brother. You forget that there are many people in the world who can be taught to love Christ and his way as much as you do, though they do not cultivate that love and express it with precisely the forms and habits and customs that you use. Gentiles could be Christians nineteen hundred years ago without becoming Jews. Africans can be today without becoming Americans. Trouble over this matter will harass the church until we learn what the genius of our Christian gospel really is.

Evidently to B's mind that was fairly clear-cut, though it is fair to observe that this is not from the editorial which A was discussing. It was, however, dealing with the same underlying idea. B is pleased with the strong editorial emphasis on the cultivation of the Christ spirit in all the relations of life, even though it is admitted that the forms for fostering this spirit might differ in different groups or circumstances. To A's mind any such an intimation is an evidence of weakness. A "clear-cut" discussion of an ordinance, a church rite, would be devoted mainly to showing that there is one and only one Scriptural method of observing it and to stressing the importance of preserving this method intact in the church practice. B has not been disturbed by the scarcity of this note in the editorial columns. He apparently considers the treatment sufficiently clear-cut when the weight of it is given to the tremendous need of discerning and practicing the truth symbolized in the rite.

We are grateful to both these elders for these frank expressions of their respective points of view, and have so written them directly. We believe you will be grateful too for this glimpse into their thinking. It helps us all to talk these things out with each other that each may have the benefit of the thought of the rest. It might be useful to follow out a little further the implications of what these two good men have thought and said.



Eighty-year-old grandmother who rode twenty miles to be baptized. Her son, first one to the left in the rear, and his wife were received at the same time.

Scratching the Surface and More

WHAT strange fact in human nature is this that makes one like to behold "distressing and tragical events which he would not wish to happen to himself? . . . For I did not love to suffer myself the very things which I loved to behold in the play, but just the bearing and the feigning, such as only scratched, as it were, the surface."

It was as long ago as Augustine's time that this discovery was made, this eagerness to harrow one's own feelings by looking on the sufferings of others. Have you some personal knowledge of that queer twist in human curiosity? And have you noticed that you want your feelings harrowed about so much but not too much? That is, you do not want these distressing facts in the experience of another actually to enter into your own experience. You want to know about them and shed a few tears perhaps because of them and feel virtuous for so doing. As Augustine said, "We rather like to have the surface of our emotions scratched—it makes an impressive showing and livens up the nervous system—but really to suffer in behalf of one who needs us does not make a very strong appeal."

And that is the peril of this artificial sympathy, that it may deaden capacity for the real. True sympathy shares with, loves, understands, suffers, serves. Are you guarding carefully your ability to do this? By faithful practice?

An Idea and a Church

WE were greatly impressed by the introductory remarks of Peace Secretary Newton at Buck Hill Falls. They were a sort of apology in behalf of the Friends for presuming to call together representatives from so many other and larger denominations. Why should a small church be so presumptive? But there was really no need of apology. The moral leadership of this body of Christians with reference to the peace movement is everywhere recognized and respected.

What a significant thing it was, and is! A small group, a small church, can do a great thing for the kingdom of God, if it gets hold of a great idea, and then lets the idea get hold of it. And stir it, move it. We know of such an idea and we know a church which we should like to see become possessed of it, possessed by it, obsessed by it. The idea is in the question "Lovest thou me more than these?" You may guess the church.

A Very Precious Quadrangle

THERE is a quadrangle of "yet not's" in the fourth chapter of Second Corinthians which saves a situation that would otherwise be desperate indeed. Of course we are "pressed," "perplexed," "pursued," "smitten down," but what of it? That must be expected. That all belongs to our job. The fact of real importance is the one introduced by the "yet not" in each case. It marks the difference between discipline and desperation. It also draws the line between defeat and victory.

GENERAL FORUM

Meditations

BY ARLO GUMP

I switch the light and close the door
And settle in my bed to rest
Full certain that my prayers are heard
And that God's care is best.

Content I close my eyes in sleep;
Through hours of starlight dim
I trust that all on earth is well
And leave my soul with him.

When morning comes and all awake,
Perhaps I too shall share
In taking up the daily thread;
If not, why should I care?

For God does all things in his way
While means of men grow slim;
There is no praise in nights and days,
But life and love with him.

North Manchester, Ind.

God's Remedy for Worry

BY LAURA GWIN SWADLEY

If Paul had been writing directly to us today he could scarcely have given a more pertinent message than he does in the instruction he gives to the Philippian Christians (4:6-7).

"In nothing be anxious."

"Don't worry" is exceedingly sensible advice, for anxiety can not change conditions. Some one has aptly said, "Don't worry about what you can help and don't worry about what you can't help; if you can help it do so, instead of spending your time worrying about it; if you can't help it, worrying about it doesn't do any good."

Jesus did not worry, yet from a human standpoint he had as much cause for worry as any of us have. So many people worry about the temporal things of life. Jesus said to a would-be follower: "The foxes have holes and the birds of the heaven have nests, but the Son of man hath not where to lay his head." No doubt he went hungry more than once because he had no food for the meal; if he did it caused him no anxiety. As far as we know when he died his entire earthly possessions consisted of the clothing he was wearing, but he did not worry. If we knew we had one enemy who was only waiting his chance to kill us I wonder if we would not be worried about it. Jesus had not one but dozens of enemies who were seeking his life and still he went along day by day absolutely calm.

Some of Jesus' followers have faced the most trying circumstances without anxiety. After James had been beheaded Peter was arrested and was awaiting his execution. From a human standpoint there was no possibility of his escape from jail—chains held him there and sixteen soldiers, four at a time, kept constant guard. The last night came; on the morrow his life was to be taken, and yet so peaceful was he that he was sleeping when the angel came to rescue him. Paul lived out this teaching in his own life and in shipwreck, in facing a murderous mob, or imprisoned in a miserable dungeon, he could maintain a Christlike calmness.

"But in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

The advice Paul gives against worrying would seem too impossible to us common mortals if he had stopped when he had said, "In nothing be anxious." But he does not stop there, he goes on to tell us how to carry out his command. The way to drive darkness out of a room is not to try to drive it out, but to let in the light. The best way to get rid of an undesirable emotion is to arouse an opposite one. The following incident, though perhaps not one we would want to copy, illustrates this point. A high school student was so embarrassed in the expression class he could scarcely give the piece he was trying to give. His teacher stood beside him and imitated him. He became so angry he forgot his fear and embarrassment and gave the selection in a very creditable manner. When he finished his teacher said, "That was just what I was working for." When the disciples were afraid in the storm Jesus rebuked them for their lack of faith, which had it been present would have prevented them from being afraid.

"Instead of worrying about things," Paul says, "pray about them." We often sing, and how true it is:

"O what peace we often forfeit,
O what needless pain we bear;
All because we do not carry
Everything to God in prayer."

No matter how big or little, how insignificant or how dark the problem is we can take it to God in prayer. He is our Father, he loves us better than our parents love us, or we love our children, and he can do more for us than the best and most resourceful earthly parent can do for his child. Perhaps the pocketbook is empty, or sickness is in the home, or we have been mistreated, or something else is bothering us, it is not a time to worry but a time to pray, to cast our burden upon the Lord and to leave it with him. Not forgetting to thank him for what he has done in the past. Today I read a letter written by a woman whose husband is in the hospital critically ill. She said, "I have put it into the Lord's hands and I know he will do what is best."

"And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."

The very fact that we trust God and bring our problems to him helps us to keep from worrying about them. The psychology of Paul's instruction is sound, but there is more than a psychological reaction when we pray about the trying things of life. God answers the prayer with a peace that is not human and is not comprehensible, "the peace of God, which passeth all understanding." Sometimes he answers the prayer by changing the trying condition that has been tempting us to worry, at other times the condition remains the same; in either case his peace drives away the worry and stands as a sentinel at the door to keep it out. No wonder Jesus never worried, he lived so close to God the peace of God was always guarding his heart and his thoughts.

A person acquainted with the circumstance told this incident. A beautiful young woman, the only child of the home, was drowned. When the mother came on the scene, she knelt beside her lifeless child and said, "Eighteen years ago you came into our home and you have been the joy of it all the years since. The Lord gave you to us and he has taken you away and I can only say, 'His will be done.'" Not human, no, it was only the peace of God in her heart that kept her at such a time.

I heard one of our missionaries relate this incident: Shortly after she and others went to China a decree was passed ordering the cutting off of the Chinese queues. The ones doing it there were very untactful; when a Chinese man came down the streets his queue was cut off. They were very angry and placed the blame upon the foreigners. As a result of their reasoning they decreed that the foreigners of that section should all be massacred on a certain night. A list of names, including the missionaries, was prepared, all of them were to be killed. The missionaries kept praying about the matter. The night that had been set came. This missionary and the other lady in the home had their worship together as usual; they read some of God's promises and committed everything into his care. As they were ready to retire, at first they thought they would sleep together, then they decided each one would go to her room as usual. This missionary when she got to her room, opened her windows as she always did. It was a beautiful moonlight night. Without fear she went to sleep and slept the entire night. The sequel of the story, as they heard later, was that a few days before the fatal day one of the Chinese began to be afraid and told the others that the missionaries had said their God was very powerful; he said, "If we displease him by killing the missionaries he may punish us in a way that will be worse than having our queues cut off." And the decree was changed.

At the time of the Johnstown flood a man, with others, when he saw what had happened, grabbing a strong rope in his hand, rushed out on the bridge hoping to help rescue anyone unfortunate enough to be in the river. As he stood on the bridge he noticed a house, almost submerged, being carried along with the current. On the roof of the building, as it came nearer, he saw a woman reclining. He threw his rope but it just failed to reach the building. Hastily he went to the other side of the bridge and again just missed the building. Then the woman knowing her last hope was gone, raised her face. He expected to see it distorted with fear but instead he looked into a face perfectly calm and trustful. She smiled at him in recognition of his efforts to save her and then was carried on to certain death. As the man told this incident to a friend of his, the friend said, "That was the peace of God that kept her."

Paul's message is for us, "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."

Johnson City, Tenn.

Law Enforcement

BY JACOB FUNK

There is much in the air these days about law enforcement, or the lack of it. Some would have us believe that there is an utter disregard for all law among the citizens as a whole; and some, seemingly with pride point to the large number of murderers, thieves, bootleggers, grafters and moral perverts, as though the whole country was a seething mass of lawbreakers.

I do not share this pessimistic view. In my business I come in contact with scores of people in all walks of life, and so far as I am able to see, the very large majority of these people are good, honest, upright, law-abiding citizens. I do not know a single bootlegger, and but few who drink, and all of these are heartily ashamed of it; and this is in California where conditions are said to be very bad.

And yet, we all know that conditions are really quite serious. We read about them in the papers. Law enforcement officials tell us something of the conditions. Our penal institutions are crowded. Atrocious crimes are being committed at our very doors. There is too much disrespect for law. But who or what is to blame?

Frantic efforts are being made by some who are in power to remedy the conditions. An outraged citizenry is demanding that something be done, and yet we seem to be in a hopeless tangle. The people still obey only such laws as are well pleasing to themselves, and this leads me to say that not all lawbreakers are violating all the laws. They simply choose to disregard such laws as they do not like. Church members have not been blameless in this respect in the past or even at the present time.

It seems to me that the matter of law enforcement, whether in church or state, resolves itself into a matter of public sentiment. Laws to be obeyed must have back of them the will of the people to obey the law. This public sentiment can only be secured by teaching, teaching, teaching. Sentiment comes from teaching, teachers come from convictions, and right convictions and righteous conceptions come from God.

Laws and regulations without these things back of them become lifeless forms and a stench, and right or wrong, no law was ever successfully enforced that was not preceded by teachers and prophets of conviction.

Here we are falling down. We have the Eighteenth amendment and the Volstead act for its enforcement. Because it is a part of the constitution of our government we concluded that the battle was over and the victory won and we could now look for new worlds to conquer, forgetting that since the enactment of these laws there has matured a new generation of people who are not acquainted with the horrors of the open saloon or the degrading influence of intoxicating liquor except in a general way. Meanwhile the liquor interests, more wise than we in this respect, have been quite active in keeping their agents busy, spreading propaganda

in every conceivable form, until we find today that some of the very elect are being deceived.

The same thing is true with regard to war. While the servants slept, the enemy sowed the tares. When the war was over, it was to countless thousands the last war. It was a war to end war and we won. But right on the heels of the peace pact greater preparations for the next war were being planned by the nations than had ever been known before. We were expecting laws, treaties of peace, etc., to make it possible for us to take our ease in Zion. Well, it simply does not come that way. We are still not ready for peace. Or the world is not ready for it because we have not done the preparing.

I am not as pessimistic as some who claim that we have done nothing in the matter, but I am sure that we are all agreed that we have been working all too little at the job. This is the teaching time, the sowing time. Prophets and teachers of conviction were never needed so much as today. These are the forerunners of righteous laws and treaties, which when enacted, will not need submarines, battleships, bombs, poison gas and disease germs, to make them workable, for the people having been taught the way of righteousness shall serve the Lord joyfully.

Riverside, Calif.

God—The Seeker of the Lost

BY E. H. EBY

In Three Parts—Part One

IN Luke Fifteen is to be found a group of parables relating to a single subject, as a similar group is assembled in Matt. 13 on the kingdom of heaven. The subject of the triplet of parables in Luke is *The Lost.* The first two are closely related, being given in self-defense, while the third, though having the same subject, is offensive—a thrust at his critics. In the first two God is seeking the lost; in the third the lost son returns to meet his waiting father.

Jesus' tender regard for the shepherd and his life is evident. So much so that he called himself the Good Shepherd. Moreover, this whole incident is a revelation of God as a Shepherd. "What is God like?" is a question that enters the mind of everyone who thinks. Here is Jesus' answer: He is like a shepherd. It is not easy for mankind to think of God as a Good Shepherd. We are prone to think of his power as shown in the thunder storm, the earthquake, the volcano. We can think of his unapproachable holiness, of his wonderful beauty and majesty; but that he is good, that he is Love—to think this is harder. And it is this view of God which Jesus came to reveal. Jesus expresses the shepherdhood of God in three words: "Lost," "seeking," "until he find."

Jesus did not call men sinners, but lost—lost like sheep, not by choice or evil intent but by a weak will and heedlessness; or lost like a coin, not from its own choice or guilt, but by the carelessness of another; or lost like the son, by deliberate choice. But however it may have happened, they are lost—gone astray, unable to find the way, separated from their rightful environment, from the company of good and God.

But God is *seeking,* like the shepherd or the woman who had lost her coin. How is he seeking? By the unrest of conscience, the sense of remorse, the upstart of a sense of duty, the aspiration to a better life, hopes fulfilled, hopes blasted. And most of all by the cross planted on Calvary, which speaks of his solicitude for the lost.

Not only is God seeking, but he seeks and seeks "until he finds." He is not satisfied with the ninety-nine safe in the fold. He is after the *one* that is *lost.* And here is a picture of a tender shepherd: when he finds the lost sheep he does not scold nor drive it, but carries it on his shoulders. He rejoices and asks his friends to celebrate.

"Even so, there is rejoicing in heaven over *one* sinner that repents." "Sinner" is the word used by the proud Pharisees and is here quoted by Jesus with intent. This is the message, the interpretation of the parable, and is the avowed justification for Jesus' associating with the outcast "publicans and sinners," for which the Jewish leaders scorned him. Note the gentleness of Jesus' rejoinder to their criticism: "What man among you, if he have a hundred sheep—"

Their criticism could not be passed by lightly. He continues his reply with another story having a different setting but the same meaning. It is a domestic scene, familiar to them as well as to himself. A housewife has lost a coin—most probably a dowry coin, one of the several coins making up a necklace. It was an heirloom, very precious. A string broke and let one of the valued coins drop off—where? No one knows. It must be found. It would be a disgrace to hand down this family necklace to the next generation with one coin missing. Each generation was to add a new one, and the record must be complete. What an earnest search is made; what a dust is raised as the anxious woman sweeps every corner of the ill lighted room. When at last she finds it she is so happy she can not keep her joy to herself, but asks the neighbors to celebrate the event with her.

Here again the story is that of a "lost" object. People are lost like coins dropped from the hand, a string broken in an unguarded moment. It is not the fault of the coin, but of the hand. As Jesus saw it, many a publican was an outcast, a victim of gloom, not by his own choice, but because of the indifference, the neglect of cold-hearted churchmen. And what of children born to a life of shame, sorrow and misery on account of ignorant, sinning parents, or of a negligent society, or of a heartless industrial tyranny?

Note that Jesus teaches the value of *one* life, the worth of the individual. "Even so, there is joy among the angels of heaven over *one* sinner that repents"—a lost one who is found, Jesus would say. And note the thoroughness of the search. God often raises a dust to find his lost ones. The dust of an aroused conscience, of domestic strife or sorrow, the dust of social upheaval, of national awakening. Is it too much to say that amid the dust of civil war, of revolution, of international strife God is seeking the lost, the oppressed and downtrodden? Joy in heaven! A lost coin (soul) is found. And God is searching. It is he who is concerned for those who have been allowed to drop away and be lost. What an answer to his critics! What a revelation of God! God is like the seeking shepherd and the searching housewife.

St. Joseph, Mo.

The Price of Being Different

BY PAUL F. BECHTOLD

HAVE you ever as a city man lived in the country, or as a farmer visited the city?

Have you as a poor man entered the circle of the rich, or being a moneyed man sojourned with poverty?

Have you as a white man traveled in the land of the black, brown, yellow or red, or vice versa?

Have you with culture, education and refinement been taunted by the crude and vulgar? Or lacking these advantages, have you been snubbed by the snobbish elite?

Have you as a Protestant been given a cool reception among Catholics or Jews? If Catholic or Jew, have the Protestants slighted you?

Have you in overalls been jeered by the man with a "white collar job"? Or in a "white collar job," been ridiculed by the wearer of overalls?

Have you as a rough westerner crossed the portals of the effeminate (?) east, or as a "tender-foot" easterner invaded the precincts of a "gun-carrying" (?) west?

Have you "stood up for" a long cherished opinion to be called an "old fogy" or ventured to broach a new one to be censured as too progressive or modern?

If any of these or similar experiences have been yours, you know something of the price of being different. The crowd in which we happen to be has its own technique for punishing those who dare to be, or do, or say something different.

We should neither be habitual conformists nor nonconformists, but "prove all things and hold fast to that which is good," regardless of the crowd. "Be not conformed to this world, but be ye transformed by the renewing of your minds that ye may prove what is that good and acceptable and perfect will of God."

However, "a man's a man for a' that." Let us believe with Robert Burns that "for a' that" we may all be brothers and follow the Master's new command to "Love one another."

Larned, Kans.

Five Year Program in China Challenges the Church of the Brethren

BY W. HARLAN SMITH

THE low spirituality of the Christian church in China, and the present tendency and effort of many of those in authority in China to discredit the Christian church in the eyes of the common people, have recently become the grave concern of many of the Christian leaders in China, both Chinese and foreign. The Chinese church can not remain as it is; it must either go forward or go adrift. Therefore, a few months ago the National Christian Council for China endorsed and urged a special and simultaneous advance in all lines of Christian endeavor during the next five years in China. The special effort is to be known as the *Five Year Program.* The National Christian Council is doing all in its power to help the churches in this special advance movement.

This five year movement has a two-fold objective. First, the cultivation among Christians of a deeper knowledge of Christ, of a more intimate fellowship with him, and of a more courageous following of him in all the relationships of life. Second, the carrying out of a vigorous evangelistic program in the hope that within the next five years the number of Christians will at least be doubled. Immediate steps are being taken by the National Christian Council to enlist the prayers of Christians in China and other lands on behalf of this *Five Year Program.* Every member of the Church of the Brethren ought to be vitally interested in this movement.

The Church of the Brethren in China called a meeting at Ping Ting Hsien to discuss how we might get definitely behind this movement. This meeting was held Oct. 28-30. A goodly number of our church leaders attended this meeting. All who attended the meeting came away with high hopes and aspirations for the growth of the Christian church in China. A new vision of the work of the church in China and an earnest desire to get our church definitely into the program of this new movement as soon as possible were further results of this meeting.

Much of the credit for the fine results of the meeting must be given to Mr. F. L. Chang, of Shanghai, who was with us and led us in our discussions. Mr. Chang is one of the most even tempered and enthusiastic educated Chinese Christians that China has today. Everyone at the meeting was impressed with his excellent Christian spirit and attitude. His outline for the three days' discussion had three main divisions. First, What is the *Five Year Movement?* Second, The first steps in the *Five Year Movement.* Third, The work of the country church. Below is a brief outline of these main topics and a few worth-while statements that came forth in the discussions.

I. What Is the Five Year Movement?

First, it is a movement to revive and deepen the spiritual life of the Christians. It was decided that this could be best done by encouraging a more definite and effective prayer life and a more diligent searching of the Scriptures on the part of every individual Christian. Second, it is a movement for a larger evangelism—the greatest evangelistic force is the Christian's daily life. During the next five years we want to urge the Christians to manifest an extraordinary life in their communities from the standpoint of their words, actions, attitudes and service. Third, it is a movement to establish the Chinese republic. The new government and political party are also seeking to do this thing. They are emphasizing the intellectual and material phases of this work. It is up to the church to supply the moral and spiritual ideals which are necessary if the work of establishing the Chinese republic is to be a real success. Fourth, it is a movement which in-

(Continued on Page 10)

World Peace in Current Events

BY GEORGE FULK

In considering current events under the above title, heretofore we were reviewing events after they had taken place. This time we are dealing with an event of such unusual importance that we can not afford to wait until it is all over. By thinking it over beforehand instead of afterwards we shall be in a position to consider the important question of whether we can and should have a part in shaping this particular event in the world's history.

We refer to the London Naval Conference, to be opened Jan. 21, 1930. As this is being written press dispatches are flashing all over the globe the news that the King of England is going to open the Conference in person and make the initial address. From this we readily infer the importance which the ruler of the greatest empire in the world attaches to this approaching event. Our next reflection raises the question of just how much importance you and I, and the millions of other individual citizens, ought to attach to it. Here we can not refrain from recalling a few words from President's Hoover's recent address to congress. "Upon the conference shortly to be held in London," said the President, "will depend such moderation as we can make in naval expenditure. If we shall be compelled to undertake the naval construction implied in the Washington Arms Treaty, as well as other construction which would appear to be necessary if no international agreement can be completed, we shall be committed during the next six years to a construction expenditure of upward of $1,200,000,000 besides the necessary further increase in costs for annual upkeep." That is an expenditure of about twelve dollars per capita for the citizens of the United States, for battleship construction alone. The cost of maintenance and operation would be in addition to this. That means that if the London Naval Conference is a failure it will cost each member of the Church of the Brethren, for himself and for each person dependent upon him, the sum of twelve dollars for battleship construction, plus the cost of maintenance. With a membership of one hundred thirty thousand, and figuring conservatively one dependent upon each member, this would mean a financial charge of three million one hundred twenty thousand dollars against the Church of the Brethren for construction of additional battleships in case the London Naval Conference should be a failure. This statement is accurately figured on the basis of the recent message of President Hoover to the congress of the United States.

There is doubtless not a member of our Brotherhood who is not deeply interested in the outcome of the London Naval Conference, and willing to do all in his power to help insure its success, the moment he understands it. This is one of the critical battles in the war on war—the spiritual war on the carnal war between nations. Neither is there a single member in any congregation who can not make his influence felt on the side of success for the London Conference. No one who gives even a cup of cold water in the name of the Prince of Peace shall lose his reward. Who can not do that much or more for the success of the London Conference in the interest of world peace? Specifically, what is on our heart to suggest is this: There needs to be held in each congregation a special meeting, first for the purpose of informing public sentiment as to the purpose of the London Conference; secondly, for the purpose of uniting an enlightened public in earnest and specific prayer for the success of the Conference; third, for the purpose of voting out definite, intelligent and forceful resolutions to convey to the London Naval Conference the public sentiment of the community. This would amount to substantial "backing from home" for the American delegation at London and a heartening evidence of sympathy for every other delegation in the Conference. We have more than a thousand local churches, each one of which could do as above suggested. These resolutions, dated and signed in the various communities from the Atlantic to the Pacific, could be collected, appropriately by the World Peace Department of the Board of Religious Education, combined in the form of a memorial, and transmitted to the London Conference. If sent by personal messenger, and this messenger kept in Conference circles during the entire period of the Conference, the influence of our church would be designed to be most effective. This world peace representative of our church could return home on the successful completion of his mission, with a degree of training for future service in world peace work which could not be secured as effectively in any other way.

In view of what our church has at stake in the success or failure of the London Naval Conference—far in excess of three million dollars, as well as world peace, civilization, and Christianity, we wish to commend to every brother and sister earnest consideration of what can and should be done in this connection.

Bethany, Ill.

The Women's Work of Elkhart City and the Deficit

BY MINNIE H. KINSEY

Last summer our missionary society decided to use mite boxes to help in raising missionary money. We bought half-pint ice cream containers, and at our monthly meeting in August we covered them with pretty colored paper. A coin slot was made in the top of each of the boxes. Every sister was given one. Into it she was to put her weekly savings.

On Dec. 10 our missionary society met at the home of the pastor. A program was rendered, and at the close of the program the boxes were opened by the president and the secretary. The boxes averaged more than one dollar per box. All seemed pleased with the result, and other sisters are becoming interested. We decided to send this money to the General Mission Board.

I had just received a letter from the Council of Woman's Work, so brought the matter before the society. Our president pleaded with us that we comply with the request, that we pray daily for this accomplishment of the raising of the missionary deficit.

Elkhart, Ind.

Is the Question "Can We?" or "Will We?"

BY CORA A. Z. SMITH

Again a challenge has come to the women of our church in that we have been asked to *help* to raise the second half of the deficit in our missionary budget. Now, dear sister or Aid Society, have you been alarmed or disturbed because it has come, or are you thankful that those who have come to us have shown by this that they feel we can or will do it? Perhaps as you came together to talk it over you said: "We have already done such big, hard things." But just so much the more should we have courage to try another. He who helped in accomplishing the other tasks will give you wisdom and strength for this one, even though it be a greater one.

If you should have made the above statement, did you also remember how much joy came first to those for whom these things were done, and last but not least, to you because of having been able or accounted worthy to help in so great a service?

It may be you have asked yourself or others, "Is it wise or fair to ask so much in this time of 'storm and stress' and when no doubt many of the fathers and sons of your homes may be out of employment?" But may we not forget this assuring fact that "Man's extremity is God's opportunity," and that many times when we feel weakest God manifests himself in such a way that instead of being weak we have unusual strength. When Paul came up against the hard things he strengthened his courage by saying: "I can do all things through Christ who strengtheneth me."

Now just a few suggestions as to how we might help in a way that would surprise ourselves. If we as sisters and housewives would save at least half in the preparations of many of our Sunday dinners, our Christmas, Thanksgiving and reunion festivities, and the many other provisions we are making continually just for the satisfying of our natural appetites, and many times if not always to the detriment of our physical condition, we would be astounded at the sum that would accumulate for the Lord's treasury if we were willing to place it there.

Again, we might make that piece of furniture last another year, or the rug might serve another season, or we might "get by" with one less dress or at least a less expensive one.

Then you might think of telling your friends or home folks that you could very well get through without that Christmas or birthday present that the Lord might have more for his needy ones.

Surely those who have brought this challenge are trusting us. Will we betray this trust? May we watch and pray! Watch that nothing come between us and our duty and pray that God will give us wisdom and strength to do our part.

Remember that a part of the victory depends on *you*.

Sidney, Ohio.

And So Let Us Give

BY MRS. T. S. MOHERMAN

A few weeks ago our little city put on a drive for a community chest fund of 27,000 dollars to be used by the associated charities for various needy causes in the city. The time in which to raise this money was limited to just one week. No paid workers were used or outside help. All the work connected with this drive was done by local people who gladly donated their time. Every one who lives in the town was offered an opportunity to share in this giving. Any amount was acceptable from a penny given by a child up to the larger checks given by our well-to-do people. The child who gave the penny received the "I Gave" button and wore it just as proudly as did the individual who could give a thousand dollars. No publicity was given to individual contributions. When the drive closed they not only had the $27,000 but $7,000 over and above, for good measure.

If our little city of something like 12,000 people can raise $34,000 in one week for charitable purposes, I am wondering just what would happen to our missionary deficit if the women of our various organizations could tackle this problem in a like spirit? I fully realize that what our little town has done in this drive does not greatly interest the readers of the Messenger, except as an example of just what can be done by a united, self-sacrificing effort, and a will to pull together for the common good of all.

If our committee on women's work can succeed in getting the various organized groups of women in the local churches interested enough to take this matter up in their classes and societies, this work can be done easily and without any added expense. I am trying to vision—and I wish we all could get a vision of what will happen to that deficit by the first of next March—that is, if our sisters really get enthusiastically interested. Never since the beginning of our organized work have our sisters failed to make good a pledge or promise, or to meet an emergency. This is an emergency, a challenge. It comes to us properly sponsored by the General Mission Board. There need be no overhead expense. The Mission Board is prepared to care for and properly account for all offerings. Sister Murphy and the Woman's Council through the Messenger will give the needed publicity. The organized units in the local churches are the groups who should become responsible for this work in their community. If this is properly done we can not fail in this great cause. With all working together unitedly, earnestly and prayerfully, we have a right to expect great things. Let our slogan be John 3:16. God so loved the world that he gave his Son. And let us so love, and so let us give.

Ashland, Ohio.

Look for the Best

BY JULIA GRAYDON

All around us there are things beautiful and things not beautiful, things we hate to see, but can not close our eyes to. But the question I ask you is, "What are you looking for?"

If we are inclined to be critical we will miss seeing the best and fix our gaze only on the worst.

For example: Two persons meet a friend they have not seen for a while. After he leaves them, one says: "He seems just the same as he did years ago." The other replies, "Yes, but he looks so old and he does not dress very well."

Small matters these, but the critic can find nothing good to say, and instead of saying nothing he must say the unpleasant thing.

"The cloudiest night has a hint of light
Somewhere in its shadow hiding,
And it's better far to hunt a star
Than the spots on the sun abiding."

Harrisburg, Pa.

The Challenge of Stewardship to Men

(Address delivered at the meeting of the International Council of Men's Work at Atlanta, Ga., by J. E. Crawford, Associate Secretary Stewardship Department, General Board of Lay Activities, M. E. Church.—W. J. W.)

No other single Christian idea, hitherto so long neglected, is receiving so much attention today as Christ's concept of stewardship. This new accentuation is more in accord with the original emphasis which the stewardship idea was given in the Master's messages. Only once so far as the record goes, did Jesus enjoin the observance of the sacrament of the Lord's Supper, but this one injunction was sufficient to secure its perpetual celebration. Although he instituted baptism as a sign of the Christian profession and a symbol of the new birth, yet only twice did Jesus mention this solemn and significant ordinance. So vital and imperative did he regard stewardship, however, that he made it central and outstanding in his teaching, and while he always put personality before property, still we can trace no less than thirty-two references in his sayings to the property aspect of stewardship alone.

The challenge of stewardship to men is at least fourfold:

1. *It is a challenge to a deeper experience of Christ.*

Why should we lead shallow, empty, or impoverished lives when within the reach of every one of us are inexhaustible depths of spiritual grace, wisdom, and love, and unworked veins of untold spiritual wealth? Even our spiritual perils afford opportunity for deepening our acquaintance with Christ and gaining fresh evidences of his conquering might. Should we not be startled if sin does not seem more sinful to us now than ever before? Do we look with complacency or indifference upon its sad and cruel effects? Unless we are vigilant in the cultivation of our own lives spiritually, there will be created a great chasm between what we enjoin upon others and what we ourselves are and do.

The primary purpose of stewardship is spiritual—the winning of the entire man for God. It seeks to prevent the evasion of any part of our personal responsibility and to correct the attitude of partial conformity to Christ. The true steward takes Christ not only as Savior but also as Lord. When his Lordship is duly recognized and acknowledged, the result is a stewardship that manifests itself in all the ways of life. Too long have men who are professing Christians withheld from Christ, unchallenged, anything they consider inconvenient to place at his disposal. Many have given money but have withheld their time and talents; others have given service to ease their consciences from the guilt of withholding their money. In reality he is Lord—Lord of all—and we are stewards, stewards of everything—personality, powers, and possessions.

It is not how much of ourselves, our time, our talent, and our money we give, but whether we give everything, that counts most in his sight and leads to the fullness of life in him. To be one hundred per cent Christian in our thinking, our loving, and our living is the only way to the highest individual attainment and the greatest social achievement. What is the goal of the stewardship movement? It is perfection in Christ: the bringing of every thought into captivity to him, the consecration of all our emotions, the complete dedication of our wills, the redemption of all our activities, that like Epaphras we may stand perfect and complete in all the will of God. The challenge of stewardship to men then is to explore and go on exploring Christ, until we become complete in him, who is not only the Author but also the Finisher of our faith.

2. *The challenge of stewardship to men is a challenge to the Christian use of power.*

Man is not the true owner or sole originator of power. All power has both its origin and its title in God. "God hath spoken once; twice have I heard this; that power belongeth unto God" (Psa. 62:11). "All power is given unto me in heaven and in earth" (Matt. 28:18). Man is but a steward of the power that has been divinely committed to him as a trust. All our use or abuse of power of whatever kind is a testimony either for or against God.

(a) Personality is a power to the Christian use of which stewardship calls us.

In the thought of many people stewardship stands for the giving of money on a percentage basis. This is unfortunate because it puts to the front that which is an effect of proper spiritual adjustment with God instead of that which is the cause of such adjustment. The Macedonian call of the first century is likewise the Macedonian call of the twentieth century: "First, give yourselves to the Lord."

Stewardship comprehends the claim of God upon personality and possessions, upon the spiritual as well as the material, and primarily upon the spiritual as controlling the material. It is a mistake to suppose that the supreme test of the Christian life is the financial test. Rather it is found in such heart searchings as these: "How much of myself have I given to God?" "Does he have first place in my heart?" "Do I prize his kingdom above everything else in life?" "Is it my dominant desire to please and honor him and give him the best of all that I am and have?"

The reign of Christ should be extended over every area of human life. The defilement of the body is the mutilation or destruction of the property of God; so also is the misuse or abuse of the mind. If it be a wreck to be a debauchee, a drunkard, a liar, a libertine, a murderer, a thief, or a villain in the sight of God, it is just as truly a wreck when a man of ability and culture, capable of benefiting society in a large way, devotes himself altogether to pecuniary profits or personal pleasure. If men are to wage successful warfare against the forces of evil, against all the influences that disintegrate faith and undermine character, they must yield themselves utterly and absolutely to the sway of the living Christ and make it their constant endeavor to respond to his will and express his purpose in their lives.

(b) Prayer is a power to the use of which as Christian men stewardship calls us.

Every steward is under obligation to keep himself fit for the Master's business. Only constant communion with God can insure this preparedness. To pray is as much a part of one's stewardship as to testify or to acquire and administer property. It is not by conventions and conferences that we are to know the will of God and do it, but in meetings of two in which Christ makes the second, and of three in which he makes the third.

Dr. Chalmers had the habit of breaking away entirely from the presence of men and shutting himself in alone with God and his word for self-examination, reflection, communion, and resolution; he spent one day a month in this vital manner.

Prayer is a great living reality among the working forces of the kingdom of God, a spiritual service of extraordinary significance. It is the climax of the equipment of the spiritual warrior. Intercession is the hardest, highest, costliest call of all. There is in it the going forth of vital energy, as compared with which the exercise of muscle or the pouring out of money is cheap. It is the decisive human factor in the battle for the spiritual mastery of the planet.

Behold the man of prayer as alone he enters first the audience chamber and then the council chamber of the King. See him on his knees, as it were wrestling. So far as the human eye can tell there is no one near him in that holy of holies, yet he wrestles like a mighty man. For he is wrestling now with God, and now with man; now with death, and now with hell. What is he doing in such a struggle? Doing? He is moving heaven and earth. He is removing mountains. He is hurling this mountain and that into the midst of the sea. He is prevailing against the rulers of darkness and spiritual wickedness in high places. He is spoiling principalities and powers. He is casting down thrones. He is smiting to pieces old empires of Satan. Lo! the day breaks over his place of prayer and the kingdom of God begins to appear! To use this omnipotent power which is ours through Christ, stewardship is ever challenging men.

(c) Property is a power to the Christian use of which stewardship calls us.

Stewardship is a principle the practice of which preserves the soul against the perils of property. "Stewardship," says John M. Versteeg "is out to save money; not as the banks tell us to do it, but as Christ tells us. We are out to save it from dwarfing life and

(Continued on Page 12)

Messenger Agents

BY J. E. MILLER

Scattered throughout the Brotherhood are some 1,100 men and women known as "Messenger agents." These agents are appointed by the local congregations and are the connecting links between the local church and the Brethren Publishing House. Perhaps some other name would be more appropriate, for the best "Messenger" agents deal not only with the "Messenger" but with other publications and materials handled by the House.

Some of these agents have served for many years and each year of service proves their worth both to the congregation and to the House. In other congregations agents are frequently changed, but on the whole congregations prefer not to change too often. Some agents are young while others have seen many years. The efficiency of an agent is seldom determined by either age or sex. Other qualifications, however, are important factors in marking the efficiency or inefficiency of an agent.

A good "Messenger" agent is interested in and active in the church and her work. He is more than a mere member and has more than a passive interest.

A good "Messenger" agent knows the "Messenger," reads the "Messenger" and believes in the "Messenger." And more than that he knows all our church publications and boosts them on every occasion. The Missionary Visitor and the Sunday-school publications always receive a kind word from him.

A good "Messenger" agent is both able to get around among the people and has a means of conveyance to reach every home. He makes his public announcements at church services and at council meetings, but he does not stop with these announcements. He uses the phone, the mail and calls on the members in person to secure their subscriptions and cash. Live churches do not appoint as agents those whose condition of health makes it impossible for such appointees to act as agents.

A good "Messenger" agent is prompt, accurate, responsive, conscientious. He reads the "Messenger" advertisements, reads the House communications to him personally, answers all House inquiries and settles his accounts promptly. Only now and then has there been an agent who failed to realize the full responsibility of handling money belonging to other folks.

A good "Messenger" agent secures the renewal of most of his subscribers and each year adds some new subscribers. He takes a personal pride in his growing "Messenger" list. And also in the number of Bibles and other books he sells.

A good "Messenger" agent considers himself a church worker, laboring by the side of the pastor, the elder, the superintendent, the leader of young people, the missionary on the field at home or abroad. He never thinks of himself apart from these other boosters of the church, but ever considers himself a part of the active church organization.

A good "Messenger" agent frequently writes to the "Messenger" and the House, telling what people in his territory think of the "Messenger."

A good "Messenger" agent stresses the value of the premiums and how premium combinations become money savers to subscribers.

A good "Messenger" agent does not fail to stress the place and value of the "Messenger" in the home in these days of much trashy literature.

Elgin, Ill.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

PASTOR AND PEOPLE

The B. and O. Road to Heaven

BY RUSSELL G. WEST

"Life is like a mountain railroad,
With an engineer that's brave;
We must make the run successful
From the cradle to the grave."

THE Baltimore and Ohio railroad is the pioneer road of our country. Last year this road celebrated 100 years of service by presenting a great pageant, *The Fair of the Iron Horse*. It was my privilege to witness this great pageant. It was a great dramatization of the history of man's ways of travel, from the slow, tiresome process of walking, up to the very latest word in modern invention.

Not only is the B. & O railroad the oldest in our country, but it is interesting to know that the oldest road of the world is also a B. & O.—the B. & O. road to heaven. At the close of this century we can celebrate the first two thousand years of its service to the peoples of the earth. What pageant will be fitting for that occasion! For it is not only the oldest road, but the only road that leads to heaven. It has no competition. God may have other roads for other worlds, but the only road from earth to heaven is this one—the B. & O.

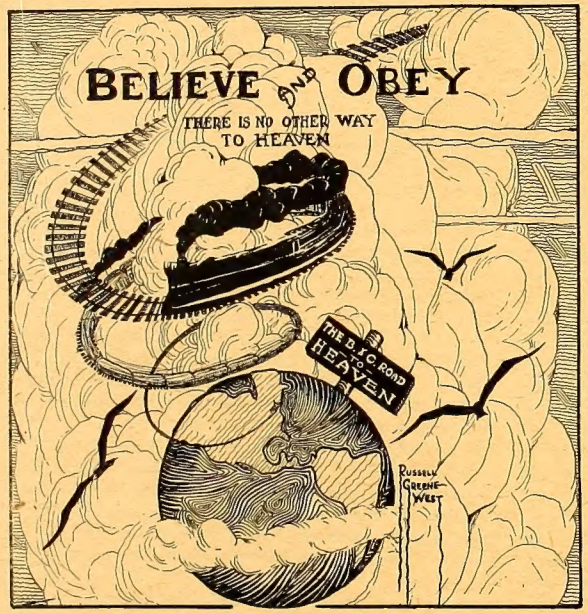
We are interested in our destination, our destiny. Born within each one of us is a desire, a longing, a passion to live on in a perfect world beyond. And just as there is food for the hungry and drink for the thirsty, there is also a place prepared for the longing soul. Jesus said: "I go to prepare a place." Paul said: "We know . . . we have a building of God, a house not made with hands, eternal in the heavens." This better world has been the theme of poets, prophets and angels. It is the climaxing promise of the word of God. Therefore, since we are interested in the place, we are also interested in the way by which we shall some glad day arrive. And what is this way? It is by the way of man's duty—and man's whole duty is to *believe and obey* the word of God.

No one can be saved except he believe. Believe and faith, we are told, are the same words. Believe is a verb; faith is a noun. This word means that a man believes or has faith to the extent that he *commits his whole life* into the hands of Jesus. This is putting it strong, but there is no other definition of faith as a means of grace. No wonder John in his gospel has so much to say about the word *believe!* No wonder St. Paul has so much to say about the importance of *faith*. John's gospel was written that we might have faith enough to commit our lives to God. Have you ever read the Golden Text of the Bible with this definition in mind? "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him [commits his whole life to him] should not perish, but have eternal life." No wonder Paul says that without faith it is impossible to please God. Some one has said that faith is betting one's life that there is a God. Dr. Grenfell says: "Faith is the giving of substance to the things hoped for." And that is the real test of a saving faith. If a man is willing to give his material possessions, his substance, in exchange for things hoped for in the world to come, *he has faith*—the faith that saves. Could it be possible that many professing Christians have not understood the meaning of faith? By their fruits ye shall know them. No wonder James cries out, saying: "Faith without works is dead." Dead faith never got any one anywhere in this world—much less to heaven. No one can be saved without committing his life to God. If you do not have faith you are lost. God has done his part in the plan of redemption and is always faithful. He has provided a way. If you want to go from Virginia to California you must get out on the road. If you want to go to heaven you must do the same.

Obey is almost implied in the word believe. But in a sense it is not. We understand that the devils believe and tremble. If I board a train I must be obedient to the rules of the road. I must pay my fare, keep within bounds, respect the rights of others. On this railway of life I must also be obedient. In fact, obedience is one of the outstanding words of the Bible. It means conforming one's whole life to the ideals, standards and will of God. Without conforming one's life to the will of God everything else becomes a mockery. To obey is greater than sacrifice. Who are the great, outstanding characters of the Bible as well as the world, but those who are obedient to the word of God? Jesus, our great Ideal, did always and only those things which were pleasing to his Father. Paul refused to be disobedient unto the heavenly vision. And so with every one whose name has become immortal. Obedience is the watchword of life; and without it no one can be saved.

Therefore, *believe and obey*, for there is no other way to heaven. To believe is to board the train that is bound for heaven; to obey is to remain on board until the train pulls in. The track is laid, the train is ready, the bells are ringing—"*All aboard.*"

Batavia, Ill.



Shall We Label the Bottles?

BY PAUL F. BECHTOLD

ONE day in his class, Bro. E. B. Hoff (of sacred memory) was reminded that "you can't preach that out in the churches." The subject under discussion was a very proper one for a sermon, and Bro. Hoff decided it would be all right to preach it.

The writer has often thought of the wisdom of that decision. What an insult to the intelligence of the so-called common people is often carried in the remark: "But you can't preach it!" It certainly is true that the fodder shouldn't be placed so high that the calves can't reach it, nor new things taught just to disturb or create a sensation; but do we not sometimes, under the guise of tact, practice absolute dishonesty?

A God-fearing brother once told me he didn't believe it was right for preachers to "cover up" and "hold back" so much; that the people are paying for, and have a right to know, the latest and best about the Bible and life which the preacher can give. I agree. If a physician confines me to a sick bed and leaves some bottles of medicine, I'd much rather he should label the bottles; I like to know what I'm getting. In fact, the law requires him to label his bottles. Then, if he leaves whiskey, I can refuse it or call another doctor.

Should congregations wish to be deceived and pastors fear to speak the truth? Should not both be fair and honest enough to wish the bottles of spiritual medicine labeled?

Larned, Kans.

Incidents in Church Life

BY EZRA FLORY

RECENTLY twenty women met in one of their missionary meetings. One lady said as she trembled: "I think one of the characteristics of this group is the fact that when asked to help everyone nods the head indicating that they will try. When I was asked to take this subject I prayed, and wanted to get out of it. I don't see yet why they asked me, for Sister —— could do it twice as well as I. But [here she wept] I am doing the best I can." The paper and talk were wonderful. That good soul did not realize that in such an effort her soul was expanding with those who listened.

✣ ✣ ✣ ✣

There is a promptness in the church services at —— which makes people remark: "Those members over at —— are in earnest." Sunday-school begins on time and closes on time, too. Church services, too, begin on time and close at least as early as the time expected. Parents bring children and use their influence in having them remain for preaching. The pastor is paid each month on time. The church is in earnest and even the children know it.

✣ ✣ ✣ ✣

Members of the Huntington church are rejoicing that they have been able to provide such a beautiful place of worship out of the old building. Some said: "We must have a new building. Why waste money on that old building?" Now all are happy. The cost has been about one-fourteenth what a new building would have been. We are practically out of debt already. Best of all, the membership is united instead of being divided as is sometimes the case after building. And why can we not get closer together by working together anyhow? Other ministers of the city are loud in praising the excellency of the features and the complete adaptability of the church. One morning a downpour of rain drove one denomination out of the basement to the main floor to conduct its vacation school classes. The Church of the Brethren formerly had about six inches of water at such a time. But this time we had a dry place for the interesting group in a large, beautiful basement.

✣ ✣ ✣ ✣

Why is it that women are usually ahead with their organizations and achievements through these organizations? Last year a group turned in so much money through their Sunshine Bags that the men decided to take over the name and let the women invent another name. The women gracefully accepted the proposition. But the men are learning that a *name* is not the vital factor. How can women arouse *men?*

✣ ✣ ✣ ✣

Some young people were called to the home of the pastor and given instructions on how to keep check on the attendance of the members for one month. The district was divided into four sections and a pilot chosen for each section. Cards were previously prepared for use in this checking. The young people were at all appointments that month (those doing the checking) and the concrete lesson was worth much to them. Besides this the effort revealed startling omissions in attendance for the pastor to follow up. No doubt other pastors will be shocked to know with what indifference services are often attended. Then there is the concrete record of the loyalty of so many. We keep records of attendance at Sunday-school; why not try the same thing for church members?

✣ ✣ ✣ ✣

A certain Sunday-school has an enrollment of 265.

There are 347 members of the church. Thirty-one are non-resident and fifty-four are COLD, so cold that they do not attend church nor give to its support, but devote themselves to the world. This leaves 262 working church members. Now were all these members enrolled in the Sunday-school there would be an enrollment as large but three as it now has. There are many who are not church members in that school. How is it in yours? The attendance a certain day was 225 or 85% of the enrollment. How is it in yours? Fifty-two per cent went home before preaching. How do they do at your church?

Huntington, Ind.

HOME AND FAMILY

Beyond

BY J. A. HART

Beyond the sunset's burning gold—
Beyond the farthest star,
Soon shall my raptured eyes behold
The gates of life ajar.
Beyond the conflict and the strife—
Beyond earth's toil and pain,
I shall enjoy that fuller life,
For I shall live again.

Beyond this fleeting vale of time—
Beyond its storm-tossed sea,
There lies a perfect sun-crowned clime—
God's heritage for me.
Beyond the shadows of the tomb—
Beyond all earthly loss,
A light is shining through the gloom,
It is his shining cross.

Beyond the doubt, the pain, the care—
Beyond the struggle here,
There lies a country bright and fair,
Undimmed by sorrow's tear.
Beyond the cross we here must bear—
Beyond its ignomy,
A crown of life is waiting there—
Is waiting there for me.

Beyond the utmost reach of thought—
Beyond my wildest dreams,
The city that my soul has sought
In matchless splendor gleams.
Beyond our faith, our hope, our prayer—
Beyond all visions giv'n,
Shall we behold him over there—
The King of earth and heav'n.

Myrtle Point, Ore.

What Can Martha Do?

BY LEO LILLIAN WISE

SARAH looked up rather apprehensively when she saw Callie and Susie turn in her walk. For her son, Jimmie, was at hand in the next room supposed to be studying. But she knew very well that his keen ear never missed anything. And these two women were apt to complain about some one!

Jimmie has been noted for outspoken speech ever since he has been able to say anything at all. And even though his speech is always truthful there are times when his mother thinks he might have been a bit more tactful. However that may be, she does not rebuke him like some mothers might do, for after all Jimmie speaks to the point.

She opened the door to her callers and after taking their wraps seated them in the cosy living room. Callie asked her:

"Are you the only one at home?"

"Oh, no, Jimmie is here, too; he is preparing for the mid-year examinations."

"That's so, they are due pretty shortly," remarked Susie. "Bess has been studying her head off this week. I declare the more she studies the more nervous she seems to get."

So for some little time the three talked about the mid-year "exams" and the school situation in general. But by and by they had veered around to church topics. There was the supper planned by the Aid Society. And the minister had gone to a conference of church workers of all faiths; he would be making his reports.

Sarah was breathing uneasily; she never knew when Jimmie would break out! She was thinking to herself, "Shame on me to be fidgeting like this! But I never know what sort of an observation he is going to make."

And then Callie began: "Seems to me that when we have such a time getting teachers in the Sunday-school that Martha might at least try to teach a class. But she won't do it."

"Oh, Martha's that way anywhere," commented Susie. "Take it in the Aid Society, why she says she can't quilt a true line to save herself. And I don't know of any particular part she does play in church work."

"Of course she always puts into the regular offerings and pays her dues," stipulated Callie, "but paying money isn't all that we ought to do, is it, Sarah?"

But before Sarah needed to answer Jimmie was upon the scene, rumpling back his heavy shock of hair; he looked as if he were ready to take a pugilistic stand, at least his mother could think of no other simile.

"Huh? How's that? Think Martha doesn't play the game fair and square. Why, she's the best hitter we've got! If the Aid Society is having a chicken dinner, Martha cranks that old Ford of hers and drives all around gathering up stuff. Doesn't that amount to anything? And when any visiting church worker comes to town it is, 'Oh, send them over to Martha's, she hasn't a raft of folks to do for.' And I've noticed that if we young folks want to have a good time, that if mother here can't have us here, it's Martha who fills in the gap. Believe me, it makes me tired to hear folks running Martha down; if there were half a dozen more like her our church might get somewhere!"

And having spoken his mind Jimmie picked up his cap and was gone to his chum's for some help in preparing for the mid-year "exams."

"Well, of all things," Callie had recovered her poise before Susie did. "I didn't mean to put it quite so strong about Martha. Why, to be sure she does her part just like any of the rest of us. I want you to tell Jimmie that I said so."

"That's just what I say," heartily agreed Susie, "we each of us have our different talents. Wasn't it St. Paul who said that we aren't alike?"

Sarah thought so, her face was very thoughtful as she ushered her callers out of the front door. Then she began her preparations for supper. Jimmie and his father looked quite approvingly at the flaky biscuits and strawberry preserves and other good things to eat.

"Say, mom, you sure do make good biscuits," said Jimmie helping himself to another one. "Oh, yes, dad, you ought to have watched Callie and Susie open their eyes while I told them a few about Martha."

Dad looked enquiringly at Sarah, then smiled for he knew that in due time he would hear about Jimmie's latest outbreak.

Bloomville, Ohio.

Just a Step Ahead

BY LULA R. TINKLE

AN old man who had just lost his wife told this story. "I dreamed last night of my dear one. Elizabeth and I were traveling a long road together. We climbed a great hill, then on and on we went. She was leading me, she said, to a great mansion full of light. All the way she kept just a step ahead. When we reached the mansion we both entered in, but she was just a step ahead."

Isn't that a beautiful picture of womanhood—just a step ahead?

Just a step ahead in *behavior*. In this age when women are taking upon themselves many of the duties which in former years belonged wholly to the stronger sex, there is great danger of her losing some of her feminine charm because of her behavior. She wants to assert herself, but if she allows herself to don that boldness which attracts, instead of repelling the lustful gaze of the sinful eye, she lowers herself and her own sex in the opinion of all men. Especially do our young girls need to be watchful of their behavior with young men. Their gay hearts and the abundant energy within often have a tendency to lead them thoughtlessly into unbecoming behavior. Any familiarities or suggestive actions from a girl, even though she be innocent, brand her as belonging to that class commonly called flapper. If she would have true admirers, those whose friendship and love are worth while, let her keep *in behavior* just a step ahead of him whom she would win.

Just a step ahead in *the sort of things she says*. Indeed the single standard of morals for both sexes is the only right standard. But when women add to their vocabulary the modern slang of street and campus they are certainly making it easier for their brothers to fill the air with more slang and profanity. There are few men who will insult a pure, Christian woman by using slang and profanity in her presence. Why? Because they really admire and respect her beautiful ideals. The woman or girl who uses slang cheapens herself in the eyes of all cultured people. In the use of good and pure language she has an opportunity to be a leader in her circle. She can keep just a step ahead.

Just a step ahead *in the kind of thing she wears*. Yes, dress does make a difference. It makes more difference than many women and girls realize. Those poor flimsy garments, those sleeveless ones, above the knees—we all know them—they add nothing to the beauty of any woman. But they will alas, take from her something called "bloom" which no efforts can ever replace. Just as the delicate bloom on the plum is destroyed by handling and exposure, so is the loveliness of the pure, innocent girlhood crushed and marred when exposed to the lustful eyes of the world. As for ornaments, womanhood is a thing too lovely to be disfigured by a display of jewelry. Jingling beads, the lavish exhibition of rings or bracelets, can never really adorn. But that ancient adornment called "a meek and quiet spirit" will give beauty even to ordinary features, and will add loveliness to the most radiant face. Such a woman leads man into fields of pure thought, inspires him to noble ambitions and helps him to live an overcoming life. As long as she is just a step ahead, men's standards will be raised in their efforts to reach her. The woman or girl who is modest in behavior, language, and dress is a pearl of great price, and is always —just a step ahead.

Huntingdon, Pa.

New Lives for Old

BY H. A. BRANDT

VII. A Self-Appointed Commission

Synopsis.—In his plans to rebuild his fortunes in Valley Center, the old home town, Sidney Hale is soon well on the way to making new friends. He discovers that Irene Cross, on whom he had counted for understanding, is no longer at Valley Center.

ROGERS laid his papers in order on the table before him, straightened up in his chair and looked squarely at Hale, who could not help but admire the aggressive lines of a doer. It was clear that the banker, having let the customer do some talking, was now ready to get down to certain matters on his own account.

"Did I understand that you have severed your connection with the Morgen interests and are now in Valley Center for better or for worse?" he asked.

"Yes, that sums up the situation very well," replied Hale. "I suppose I should prepare for the worse—though I hope for the better."

"Do you have some particular work in mind, or could I interest you in a proposition?" continued Rogers.

So this was it. The substitute for Irene Cross was none other than himself! At least, he, Sidney Hale, would know what Rogers had desired to see Irene about.

"Well, I do have some writing in mind that I intend to take up when the mood strikes me. Meanwhile you appreciate, Mr. Rogers, the position of a man who has resigned as a matter of conscience. I presume that before so long it will be necessary for me to be gainfully employed."

"The employment part I can furnish, but I do not know with just what emphasis on the gainfully. My proposition is this, to offer you the position of editor of the *Valley Center News*."

(Continued on Page 11)

AMONG THE CHURCHES

Calendar for Sunday, January 5

Sunday-school Lesson, Childhood of Jesus.—Matt. 2: 10-23.

Christian Workers' Meeting. "Revolutions."

❖ ❖ ❖ ❖

Gains for the Kingdom

One baptized in the Pampa church, Texas.

One baptized in the Glendora church, Calif.

One baptized in the Waynesboro church, Pa.

Four baptized in the Ottumwa church, Iowa.

Two baptized in the Strait Creek church, Ohio.

Eighteen baptized in the Pleasant Hill church, Pa., Beaver Creek house.

One baptized in the Pittsburgh church, Pa., and four in the Birdville mission.

Nine baptized in the Union Bridge church, Md., Bro. S. Z. Smith and wife, evangelists.

Three baptisms at Waka, Texas, Bro. Lawrence E. Lehman of Guthrie, Okla., evangelist.

Nine baptized in the Emmett church, Idaho, Bro. H. S. Will of Twin Falls, Idaho, evangelist.

Fourteen baptized in the Live Oak church, Calif., Bro. J. M. Boaz of Oakland, Calif, evangelist.

Nine accepted Christ in the Heidelberg church, Pa., Bro. Hiram Eshelman of Mt. Joy, Pa., evangelist.

Six baptized in the Pleasant Valley church, Ohio, Brother and Sister Wilmer Petry of Pitsburg, Ohio, evangelists.

Seven baptized and three reclaimed in the South Brownsville church, Md., Brother and Sister S. Z. Smith, evangelists.

Six baptized in the McPherson church, Kans., Bro. Rufus Bowman of Elgin, Ill., evangelist; three others baptized since the last report.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Ralph G. Rarick of North Manchester, Ind., began Dec. 26 at Wakarusa, Ind.

Bro. S. Z. Smith and wife of Sidney, Ohio, to begin Jan. 12 at the French Broad church, Tenn.

❖ ❖ ❖ ❖

Personal Mention

Sister Albert Gump of Churubusco, Ind., is reported as very ill and earnestly desiring the prayers of God's people in her behalf.

Bro. I. N. H. Beahm of Nokesville, Va., was at Shrewsbury, Pa., last week in a Bible Institute, speaking mostly on the parables.

Secretary Bonsack is spending a week or more with the churches of Southern Pennsylvania by special invitation of the Ministerial Board of the District.

Sister Jessie Winder, assistant matron and a student at Bethany Bible School, was a House caller last Saturday. She was spending the week-end with Kansas friends now living in Elgin.

Bro. Paul B. Studebaker, pastor of the Nappanee church of Northern Indiana, has time for one more revival meeting this winter or spring. Address him at 902 E. Market St., Nappanee, Ind.

Bro. William P. Dillon, pastor of the Allison Prairie church of Southern Illinois, will be available for one evangelistic meeting any time before Aug. 1. Address him at Lawrenceville, Ill., R. 5.

Brother and Sister I. W. Moomaw, India missionaries, sailed for the home land Dec. 18 on their regular furlough. They are coming a few months earlier than the usual time that Sister Moomaw who has not fully recovered from her operation may have the advantage of avoiding the hot season.

Brother and Sister B. F. Lyon and family of Selah, Wash., wish in this way to thank their friends for the comforting messages which came to them from many sources because of the death of their daughter Clara. They pray God's richest blessing upon all who so kindly remembered them.

One group of visitors last week left only pleasant memories except for the fact that they got away without being completely identified. Nurse Elizabeth Owens of Bethany Hospital was among them and others from Virginia and elsewhere bearing such familiar names as Roller, Wampler, Huffman and Fifer.

Bro. G. E. Weaver, widely known throughout the Brotherhood through his chalk talk lectures, has recently returned to his home at Pomona, Calif., and is now under the doctor's care. At Hutchinson, Kans., his condition became such that he was obliged to cancel his remaining engagements and hasten home. The many who have enjoyed his graphic pictures of important truth will wish for him a speedy recovery and resumption of his platform work.

Bro. A. P. Blough, well known for his long time ministry at Waterloo, Iowa, as well as for his service on the General Mission Board, has recently accepted a call to the pastorate of the Waterloo City church. Perhaps most of our readers know that this large and widely famed congregation was divided some time ago into two organized units. The country portion of it continues under the old name of South Waterloo and is served at present by Bro. Paul S. Longenecker.

Sister I. D. Parker of Ashland, Ohio, who had been in feeble health for some time, fell asleep in Jesus early on Christmas morning. The active and fruitful ministry of Bro. Parker who passed on nearly twenty years ago will be recalled by many. Full of years and good works Sister Parker now follows him. Without children they used the means with which the Lord had blessed them in making generous provision for the mission work and other important interests of the church.

Bro. M. R. Zigler, Home Mission Secretary, should be addressed until Feb. 13 in care of the School of Religion, Vanderbilt University, Nashville, Tenn. Through the munificence of a Southern benefactor in founding a School for Rural Pastors at Vanderbilt, Bro. Zigler is enjoying the benefits of a six weeks' scholarship. You will be glad with us and none the less so that he can have his family with him. There is also a shorter course of two weeks in this institution which a group of our young men were permitted to enjoy last spring.

The District News Letter for Northern Illinois and Wisconsin, Bro. D. D. Funderburg, Field Secretary, contains along with other items of interest, this one: "Bro. J. W. Lear is just now completing ten years of service as elder in charge of the Chicago church. In that time great progress has been made. When he came to the helm the First church had no house of worship or parsonage. Since then both have been provided. The property is worth approximately $100,000 and the last note has recently been paid. At the same time the scattered membership has been welded into a strong congregation with three centers of worship and work. Each center has a pastor and its full program, yet we are one church, the stronger helping the weaker. At the insistent request of Bro. Lear his name was omitted from the ballot this year and Bro. W. W. Slabaugh takes over the work."

Bro. Robert L. Sink was glad when he wrote the following from Carleton, Nebr., Dec. 27: "We had set our goal for the white gift offering at one dollar per member, for world-wide missions. Our attendance was 160, our white gift offering $181.87, and our Sunday-school offering committee gave from the general Sunday-school treasury $35, making a total of $216.87. At the close of the morning service we rejoiced when nineteen young people came forward to give their lives as an offering to their Master. We had baptismal services at the close of the program in the evening when these nineteen were baptized. Surely a height in Christian experience seldom reached."

Brother Moore's "Pathfinders" has been going out to Messenger subscribers for several weeks in increasing numbers but it was just the other day that a copy of the finished book found a place on our desk. We were already familiar with the contents and were pleased to see the form in which these chapters are to be preserved worthy of the high quality of the subject matter. We have often told the author that we consider him at his very best in this kind of writing, and for several years kept urging him to carry out his half-formed purpose to tell the story of these church leaders, most of whom he knew by personal acquaintance. When he finally got started on his chapters for the Messenger but said he was not going to make a book of them we had an idea what would happen and have not been surprised. The old subscribers have had the story and because they know what it is want it in this convenient and permanent form. The new subscribers want it because they have not had a chance at it before. The book well deserves the wide circulation it will have.

❖ ❖ ❖ ❖

Miscellaneous Items

Christmas cheer of a very substantial sort came to the students at the Bethany Boarding Club this year. The Cherry Grove Church of Northern Illinois sent the fresh country products and the money needed to provide the Christmas dinner.

Bro. John R. Snyder, pastor of the Tyrone, Pa., congregation, believes in the Messenger and by circular letter assisted his Messenger agent in placing the Messenger and Premiums before his membership. We certainly appreciate this coöperation on the part of busy pastors and assure them that we will do our utmost to make the Messenger a spiritual help in its ministrations.

The 1930 Yearbook is priced at fifteen and not at ten cents as in recent years. But those who subscribe for the Messenger at the regular rate, $2.00, may have the Yearbook free. Further, those who take either of the premiums and the Messenger may have the Yearbook free. We call attention to this matter because some are sending in ten cents for the Yearbook. If you want the Yearbook alone it will cost you fifteen cents, but if you subscribe for the Messenger at regular rates you get the Yearbook free.

"Northern Lights" is the suggestive title of a bulletin (December issue) put out by the District Cabinet of the Northern Indiana B. Y. P. D. It is devoted to an account of the West Goshen Conference including brief summaries of the addresses by Edward Frantz on "Thy Kingdom Come" and "A Young Person and His God," by A. F. Brightbill on "Seeking Christian Social Contacts" and "Reverence" and "Why We Pray," by A. W. Cordier on "Fine Arts in Religion" and "Our Responsibility in the World of Tomorrow."

❖ ❖ ❖ ❖

Women's Deficit Campaign

Articles dealing with the women's efforts to wipe out the deficit will be found on page 4 of this issue of the Messenger.

We are glad for the splendid response to the call presented to the women of the Brotherhood. If the deficit is not wiped out this year it will not be due to any lack of desire on the part of the women. Every gift, whether it be small or large, is appreciated because of the spirit in which it is sent. We know that every envelope is dedicated in prayer before it is returned, and the Lord can mightily bless such a spirit. Maybe he will multiply our gift as was the widow's meal and the loaves and fishes by the seaside. But we must bear in mind that he may choose to use us in the process.—Mrs. Ross D. Murphy, President of the Sisters' Aid Society.

The Philadelphia church has just sent in a report of their white gift service which included nine envelopes for the women's Christmas deficit fund. These nine envelopes came from eight groups of women and one Sunday-school department. These groups are comprised of five women's Bible classes, two girls' clubs and the Aid Society. The combined gift totaled $85. We are especially pleased that so many groups were represented and that the ages of those contributing ranged from twelve years to eighty years. Think of the possibilities ahead of us when each

(Continued on Opposite Page)

Attention, Pastors

The signing of the World Court Protocol and the coming London Disarmament Conference are two most significant events. We must unite our influence toward the accomplishment of the greatest results. The Peace Department of our church recommends that our pastors do the following things:

I. Send a letter to the President congratulating him on his authorization of the signature to the World Court Protocol, and pledge him your support when he submits it to the Senate for ratification. Have your people write letters of a similar nature.

II. Send letters to your senators urging them to vote for ratification of the World Court when the President submits the Protocol to the Senate.

III. Write editorials for your local papers, in order to help stimulate public opinion in favor of early submission of the Protocol to the Senate.

IV. Send a letter to each member of the United States delegation to the London Conference expressing your hope for the success of the conference and urging that the delegation seek as consistent with the pacific and economic policies of the government the abolition of the battleship and submarine and general reduction in other classes of naval vessels.

V. Encourage your members to write individual letters to the delegates to the London Conference. They will sail from New York Jan. 9 on the George Washington, United States Lines. Send your letters to this address.

The members of the delegation are as follows: Henry L. Stimson, Secretary of State; Charles Francis Adams, Secretary of the Navy; Dwight W. Morrow, Ambassador to Mexico; Joseph T. Robinson, Senator from Arkansas; David A. Reed, Senator from Pennsylvania. Ambassador Dawes and Ambassador Gibson are also delegates, but are in Europe and will not sail with the delegation.

VI. Hold a special meeting in your congregation, and (a) enlighten your people in regard to the purpose of the London Conference, (b) unite in earnest prayer for the success of the Conference, and (c) draw up forceful resolutions expressing our hope for the success of the London Conference, and send them to our delegates.

May we count on you?

BOARD OF RELIGIOUS EDUCATION

AROUND THE WORLD

Christmas in Russia

The Russian has always been more or less of a law unto himself, and perhaps not more so than in the strange attempt made at this Christmastide to stamp out the Christmas idea. "In Moscow the soviet government not only forbad the sale of Christmas trees and ornaments, but police guards were placed at all the forests surrounding the city."

How Modern Are We?

Do you know where the island of Cyprus is to be found? Well, it lies in the eastern basin of the Mediterranean Sea and is thought to have been colonized by Mycenæan Greeks about 1200 B. C. Recently some Swedish archeologists have been exploring the island and in the remains of a palace dating from the fifth century B. C. they "found a room to which water was led in three conduits and then boiled in order to heat the bedrooms on the second floor with steam." All of which suggests the question: How modern are we in our ways of life?

Christians in China

"The Chinese Recorder" is authority for the statement that the present communicant membership of the Christian churches in China is 446,631. These figures are not exact, but felt to be not more than ten per cent out of the way. "From the same source it is learned that there are this year about 4,750 missionaries in China, about seventy-eight per cent of what was regarded as the normal number before the confusion of the last few years. The last Directory of Missions in China records twenty new stations as opened; and 500 names of new missionaries who have been added since 1927."

Five Harmful Effects of Noise

A commission appointed to study the effects of noise on the city dweller reports that there are at least five important harmful effects. First, the hearing of those exposed to constant loud noises tends to become impaired. Second, noise interferes with efficiency because it lessens attention and makes concentration difficult. Third, the attempt to overcome the effects of noise leads to strain on the nervous system conducive to nervous disorders. Fourth, noise interferes with sleep. Fifth, it seems to be a well established fact that the normal development of infants and young children is seriously interfered with by constant loud noise.

Man and the State

A new penal code has been laid before the Italian parliament for approval. As would be expected, "The state is everything and the individual is a minor entity, entitled to live and to be protected as long as he proves himself useful, or at least harmless, to the state. He is only an imperceptible gear of the state." There are spots in America where one is tempted to think that it would be a good thing if something of the Italian idea could be applied. And yet, on sober second thought, it must be apparent that the glorification of the state above the individual is really far from the Christian ideal. The state is a necessary institution, but not an end in itself. That is, like any other institution, the state exists for man, and not man for the state.

First Snow

The recent cold wave has provided most of our readers with plenty of experience with snow and ice. Indeed, the day before Christmas Chicago was reported as facing a milk bottle famine because it had been so cold housewives generally had not ventured to place empty milk bottles out on snow covered back porches. Hence, to average Americans it will come as news that men can anywhere grow to maturity without a knowledge of snow and ice and what they will do to one. Yet such is the case, for as the Mauretania steamed into New York harbor in the midst of a recent snow storm there were on board two badly scared men from Africa. As snowflakes fell on the faces and clothing of these two black men they flinched and wondered what it was all about. "We've never seen floating white blossoms like these," they confided to their interpreter. "What will they do to us?"

Tendencies in India

The spirit of nationalism persists in India as may be gathered from the minimum demands as set forth in a report by the Indian central committee. These demands are: "(1) Full dominion status for India. (2) That an immediate and substantial step should be taken toward the attainment of that goal, by conferring on the provinces a liberal measure of autonomy and making the government in India responsible to its legislature. (3) That a provision should be made in the government of India act which will enable the above goal to be reached without the necessity of further inquiries by statutory commissions or other agencies." The Indian central committee is not to be confused with the Simon commission which is not expected to report until next February. The committee referred to is composed of eight noted Indians and one European and sat in "joint, free conference" with the Simon commission.

How to Save Trees

Now that millions of Christmas trees have been stuffed in the furnace or cast on the ash pile it may not be inappropriate to suggest another procedure for next Christmas time. "In the present day when forest conservation is a matter of wise consideration, we more and more condemn the wastefulness of trees carelessly cut down for Christmas and thrown away when the holidays are over. Even when it is good forestry to thin out the trees, by our returning sense of the value of them, we are pleased to transplant rather than to destroy them, and begin to find a beautiful sentiment in decorating the same tree Christmas after Christmas as it stands and lives in the open ground. People who own their homes and can give such trees permanent planting will add a new interest and sentiment to their Christmas celebration."

The War Mind-Set Persists

A new effort to pass universal draft legislation is in prospect. The plan as now proposed is to commit the draft plan to a commission for "thorough study of the need of the universal draft and then frame legislation empowering the President immediately to mobilize all the resources of the country in event of war. The commission would be composed of four house members, four senators, the secretaries of war, navy, agriculture, commerce, and labor, and five other persons not holding any position with the government but selected with a view of representing in a general way the views of labor, industry, capital, agriculture, and the professions." Previous efforts to pass such bills have failed because most people could see no reason for putting dictatorial powers in the hands of a President in peace time.

Evangelism and Missions

Why do we have mission deficits and some other situations that ought to be remedied? Here is what Stanley High thinks of the reasons why: "It is probable that the world-wide business of establishing the supremacy of Jesus Christ and his ideals is slowing down simply because many church people lack the conviction that Jesus and his ideals are supreme. The declining missionary zeal of the church will hardly be restored without a revival—call it by any name you wish—as sweeping and as fundamental as those which, in the past, led Christians to dare to proclaim their gospel to the ends of the earth. Until that revival comes—and with it a restoration of evangelism to the central place in our missionary outlook—we will probably continue to see a decline in mission-board receipts and a decrease in missionary volunteers. Perhaps it is from the mission field—where evangelism has not declined and the gospel not been toned down—that the impetus for this revival will come."

The What and Why of Lobbying

A good deal has been said of lobbying recently—enough that the professors are beginning to discuss the subject. Thus Edward B. Logan, Ph. D., Assistant Professor of Political Science in the University of Pennsylvania, recently wrote a monograph on lobbying that has been published by the American Academy of Political and Social Science. The thesis of Dr. Logan is that lobbying represents a new development in democracy. Seemingly it is not enough to elect representatives—these must be informed and influenced! Here are some samples of the professor's estimate of lobbying: "Through the activities of lobbyists, legislators have a supply of information and counsel which would require endless time and expense should they themselves have to acquire it. It is as advisers that lobbyists render their greatest service. If they act in good faith as advisers they help to bring public opinion to bear upon legislators and serve a useful function in the process of representative government. One of the chief duties of lobbyists at legislative centers is to serve as the eyes of the interests which they represent. They keep the constituents of legislators informed of what takes place. It has been pointed out by students of public opinion that if representative government is to function properly some means must be devised of translating complex governmental questions into simple formulas so that the people generally may arrive at decisions on such matters. That function lobbyists perform. They not only reduce questions to simple proportions but show constituents how the proposed solutions of the question would affect their interests. And there is another important point to notice. Without lobbyists the representation of an individual consists in helping to elect his legislative representatives. If the candidates for whom he votes are not successful there is no representation according to his choice. The individual finds a new method of representation at hand through lobbyists—a method of helping to direct representatives after they are chosen. That method lies open whether or not his vote has helped to elect representatives. It is a method of continuous representation, not only to determine whether legislators carry out the program on which they were elected but to give new direction as new problems arise. When this continuous method of representation is coupled with the work of lobbyists in translating problems to understandable proportions, there arises effective representation of a new order more influential in securing results in legislation than the old method of helping to place legislators in office."

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Waiting Upon God

Psalm 25

For Week Beginning January 12

NOT IDLENESS

We do not wait upon God by doing nothing. We wait most acceptably when we work most faithfully (Psa. 39:7, 8; 145:15, 16).

WAITING AND WORKING

Work itself is an act of faith. The man who sows seed or invests money makes a venture of faith. The faith which does not act is dead. Our trust in God is complete only when we have done all we can (Psa. 104:27, 28; Luke 2:25).

HE WHO WAITS DOES NOT WORRY

He does all he can and then trusts God for the rest. Fear and pessimism and worry can not abide in a life that is anchored by a great faith in God (Jer. 14:22; Gen. 49:18; Psa. 1, 2).

NOT EVERYONE WHO WORKS WAITS UPON GOD

Have you not observed men who work hard but are weary and heavy laden with their work? Life's toil and battle are too much for their unaided human strength. Those who bear it must renew their strength by waiting upon God (Isa. 40:31; Hab. 2:3; Acts 1:4; Gal. 5:5; Psa. 52:9).

WHEN NO RESULTS APPEAR

The good man must often work under conditions of apparent failure. Often those who work best leave fewest immediate marks of success. Was this not true of Jesus' earthly ministry? One must have a hold upon God to support him in hours like these (Psa. 33:20; 59:9, 10; 123:2).

DISCUSSION

In what way should waiting upon the Lord renew our strength?

How should it affect one's peace of mind? R. H. M.

Women's Deficit Campaign

(Continued From Opposite Page)

woman and girl becomes definitely tied up with our national and international church activities!

❖ ❖ ❖ ❖

Sunday-school Lesson Helps

The following book list was prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Some have been wondering about books that will help teachers and studious pupils following the Improved Uniform Lessons. I take it that all such are using our own Teachers' Monthly, a most excellent guide for all teachers. Single subscription, 75c.

Among the regular lesson commentaries are these:

Peloubet's Select Notes. Treats the lesson from many angles. Long in the field. Price, $2.00.

Tarbell's Teachers' Guide. Attempts to adapt the lesson for Intermediates, Seniors, Young People and Adults. Abounds in illustrative material. Price, $2.00.

The Lesson Round Table. A new volume. The lessons are written by a number of Bible scholars, each making use of his own method of presentation. Price, $1.25.

Snowden's Sunday School Lesson. The ninth annual volume by this author. Simple and with usable applications. Price, $1.50.

Torrey's Gist of the Lesson. Vest-pocket edition. For the busy man who wishes to turn to the lesson in spare moments. Price, 35c.

Wells' Daily Digest of the Sunday School Lessons. A vest-pocket edition. Has long been a favorite with those who want something brief and pointed. Price, 35c.

Other books that will prove helpful are:

Cambridge Bible for Schools and Colleges—Matthew, by A. Carr. First printed in 1878 and still holds a large place because of its fine treatment. Price, $1.20.

Gospel of Matthew, by Charles R. Erdman. A volume approved by many. Like the Cambridge Series it avoids exhaustive discussions. Price, $1.00.

One Volume Bible Commentary, by J. R. Dummelow. Covers the entire Bible. Notes are brief but helpful. Is on the Gish list. Price, $3.00.

Gospel According to Matthew, by G. Campbell Morgan. A large volume. Friends of Morgan will gladly use this book. Price $3.50.

Bible Readers' Life of Christ, by Byron H. DeMent. Based on Robertson's "Harmony of the Gospels." Considers the Gospels authentic and presents the life and teachings of Jesus as found in the New Testament. Price, $2.50.

There are other books but these will give all sufficient from which to select their helps for the first half of the year.

Five Year Program in China

(Continued From Page 3)

volves and concerns every Christian in China. No Christian should complain that his ability or talents are too small to do anything in the work of the New Movement. If he has such a thought, he should go and study the ant and learn from her. The layman is the most important member of the church. We leaders must awaken him to a sense of his power and responsibility. Fifth, it is a movement of foolhardy faith, a daring faith. Christians should be taught to fear no obstacles.

II. The First Steps in Promoting the Five Year Movement.

First, urge every church member to be an evangelist, letting his light shine through the means of his daily life among the class of people with whom he associates. In other words, encourage lay evangelism. Second, broaden and strengthen our program of religious education. Special attention must be given to the Sunday-school and church worship programs. Our methods at present seem to have too much of a foreign flavor to produce the best results in the lives of Chinese Christians. We must adjust our methods so that they will be more in harmony with the religious background and heritage of the Chinese people. This can be done without imperiling the Christian spirit. It is also felt that we should be more concerned about the religious life of the young people in the church. Third, encourage and point out the value of regular family worship in Christian homes. This was considered one of the most important phases of the new movement. Leaders should make suggestions for varying the family worship programs. Fourth, help the people to learn to read. It is hoped that by the end of five years every Christian will be able to read his Bible. This was pointed out as being an excellent method of evangelism, because Christian enthusiasm and vision are based upon an intelligent understanding of the Scriptures. Fifth, pay more attention to the education of the young people in our church, so that they might enter into the various vocations of life with a genuine intelligent Christian spirit. Sixth, set forth the meaning and value of Christian stewardship. For some reason or other this doctrine has not been very definitely taught in the Christian church in China in the past. Perhaps Christian leaders felt the economic situation in China did not warrant the stressing of this doctrine. Although the economic problem at present is worse than in the past perhaps, it was felt that it was very important to stress this doctrine now, because of the new spirit of independence which has taken hold of the whole of China, even the church.

III. The Work of the Country Church.

The Christian church in China is really a country church like the Church of the Brethren in America. Yet, in spite of this fact, the country church in China has been most neglected of any phase of the mission program. Chinese Christians, even ministers, encourage their brightest children to prepare for other lines of Christian work. The country church must become the center of communities activities more and more in the very near future. We should seek to determine whether there would be any loss to the community if we took it away. This way we may know whether we are spending our evangelistic money wisely or not. The work of the country church is, first, religious education, aiming to get the people to see the foolishness of the idol worshiping program and the spiritual and practical value of the Christian doctrine and Christ way of life. Second, the work of the country church includes public education, unless this is adequately supplied by the government educational system. Third, help the people better their economic conditions by teaching them how to increase their agriculture products, how to establish home industries, and how to form coöperative societies. Fourth, promotion of a real public health program through the working together of the Christian doctor or nurse and the church evangelist. Itinerant doctors and nurses with a sacrificial spirit are greatly needed in this program of the country church. Fifth, develop a program of Christian recreation. This is greatly needed if we hope to keep our Christians away from some of the questionable forms of recreation.

The meeting appointed Mr. Ho, Sister Neher and the writer as a committee to get all this material before the responsible bodies at each of our main stations. We were also asked to make recommendations relative to the carrying out of the above *Five Year Program* and invite each station to add others and bring them up for discussion at our next annual meeting of the Chinese church in January or February, 1930. Here we hope to take definite steps towards the effective carrying out of the above program. Two of our leaders may be especially set aside to promote and execute this program in our mission. We hope the church in America will enthusiastically back us up in this big program. We need your prayers and may also need a few extra dollars for extra equipment and special training for our leaders. Let's coöperate and sacrifice for a better and bigger program of Christian service in China.

Show Yang Hsien, Shansi, China.

The Office of Bishop in the Apostolic Age

BY W. H. MEYERS

In Five Parts—Part Four

8. Appointment

THE appointment of the bishop to office is not presented with many plain statements in the New Testament.

We have no record of local church organization earlier than the sixth chapter of Acts, when "seven men" were chosen to "serve tables." It is thought by some that this was the beginning of the office of deacon. Others say that these seven were the same persons that are called elders in Acts 11:30. Since this is the beginning of local church organization it is probable that out of it developed both the office of bishop and the office of deacon. We know that the activities of all in this group were not confined to the particular duties for which they were definitely chosen. They were chosen by the congregation according to the instructions of the apostles. Then they were installed or consecrated into office by prayer and the laying on of hands by the apostles.

A definite appointment of elders was when Paul and Barnabas were ready to return from the first missionary tour (Acts 14:23). They had established a number of churches, and before leaving them made provision for the oversight of each church. This was done by appointing elders in every church, and when they had "prayed with fasting, they commended them to the Lord, on whom they had believed."

How was the appointing done? Was it done without the congregation having any voice in the matter? Did the members suggest a number of persons from whom the apostles made the choice? Or did the churches choose by election or otherwise, and then Paul and Barnabas appoint those who were chosen? It is not at all likely that the first of these methods was used. That is not the way Paul ordinarily did things. He could not have been well acquainted with those new converts. It would not work for harmony if those should be appointed who were not favorable to the members. The members of a local church would know each other pretty well, and would have had an opportunity to decide by this time in whom they would have confidence and who would have the best spiritual qualifications for the office. It is much in harmony with the character of these apostles to have had the churches make the selection of the elders or at least suggest the ones they thought would be best, then, after due consideration and satisfying themselves as to their fitness, make the appointments.

Other references of filling the office of bishop are: 1 Tim. 5:22 and Tit. 1:5, and perhaps Heb. 6:2. Titus was instructed to "appoint elders in every city" in Crete where there was a church. It seems that the laying on of hands was a part of the installation into office. But Paul instructs Timothy to "lay hands hastily on no man." The greatest of precaution should be taken to make reasonably sure that only those who meet the qualifications be appointed. That there was prayer without exception in installing a bishop can not be doubted.

Whatever may have been the details or variation of method of selection it must be recognized that supremely it was the guiding influence of the Holy Spirit or ultimately the Spirit himself that made the choice. "The Holy Spirit hath made you bishops" (Acts 20:28).

Scripture does not say much about the method of selecting men for the office of bishop. "In the first age popular election and apostolic institution seem to have been coördinate. . . . As soon as we get outside the New Testament popular election becomes conspicuous, though neither does this exclude formal institution" (Hastings).

Each local church had not one, but a number of elders. They acted as a body. In later years this body had at their head one who acted as president. But in the apostolic age there is no evidence that any one of them had any superiority over the others in any way, except as age, experience and ability along certain lines would lead him to have more influence.

9. Duties

The duties of bishop or elder may in a general way be briefly stated. As overseer or presbyter he exercised in the general superintendency of the church, and in the pastoral care of the flock. Such officers shared in the council of Acts 15. They laid hands on Timothy. They are the ones to be called by the sick for anointing.

Their authority did not extend beyond the bounds of their own congregation. It was not part of their function to travel from place to place in the interests of the kingdom as did the apostles, except as they may have been led by the Holy Spirit.

The responsibility laid upon these officials is keenly felt in several verses following Acts 20:27. They were to protect and feed the church, which was acquired at the price of the blood of our Lord and Savior Jesus Christ. There are hindering influences and many strong and treacherous enemies to attack and destroy as many of the flock as possible.

Chicago, Ill.

An Inclusive Fellowship

BY A. T. HOFFERT

THE apostle Peter spent three years in the school of his Lord and Master; he heard the great commission to "make disciples of all the nations"; he was used in a remarkable way on the Day of Pentecost when three thousand souls were added to the church; he was baptized with the Holy Spirit; he even raised the dead; surely he was prepared to meet any situation. So one would think, but such was not the case. He still had some important lessons to learn. To these I wish to call attention.

Peter was a Jew. He regarded himself as superior to the people of other races. Racial equality was not a part of his thinking. It required a three-fold vision to set him right. God rebuked him for his presumption. He sent men to bring him from Joppa to Cæsarea where Cornelius and his fellow Gentile believers were waiting to be admitted into the church. Coming into their presence, Peter was quick to explain: "Ye yourselves know how it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and yet unto me hath God showed that I should not call any man common or unclean" (Acts 10:28). Peter had been excluding other races from his fellowship. This new conception meant that henceforth he was to live on a basis not of an exclusive but an inclusive fellowship. Race was ruled out as a dividing element between men. It may seem strange that Peter was so long in learning this lesson. But strange also is it that so many Christian people of our day still exclude certain races from their fellowship. That lesson must be learned before we can have a unified church; before we rise above class and racial distinctions; before we can have a larger expression of love and goodwill toward the peoples and races of all nations.

Furthermore, Peter got a new conception of God. He heard Cornelius tell how wondrously God had answered his prayer. In fact, it was in answer to prayer that he sent for Peter. The vision for Peter on the house-top would hardly have occurred had it not been for the earnest prayers of that godly man, Cornelius.

Peter was impressed; it gave him a new idea of God. Concerning this he said: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him" (Acts 10:34, 35). Along with his impartial view of man Peter got an impartial conception of God. God has no favorites based upon class and racial distinctions or other accidents of birth. Any man who exercises a wholesome fear of God and is diligent in good works which are prompted by a heart of love, is acceptable to him. The all important thing is not one's race, not one's religion, not one's class, not one's denomination; rather the all important thing is one's attitude. One who loves God will express the proper attitude toward him; one who loves his fellowmen will find means of expressing that love in helpful service. He will not exploit his fellows for financial gain, whether they be of his own or other races. His occupation and his influence will be of the helpful sort.

In the third place, Peter got a new conception of religion. He was living under the impression that before a member of another race could be received into the Christian church he must embrace the Jewish religion through the rite of circumcision. This conception received a severe jolt as he preached the Gospel to that group of Gentile believers. Up until that time only Jewish Christians had received the baptism of the Holy Spirit. As Peter spoke to his Gentile hearers upon them also was poured out the gift of the Holy Spirit. They began to speak with tongues and magnify God. This was a surprise to the Christian Jews who had accompanied Peter from Joppa. Peter at once grasped the significance of that event. He stated it in the form of a question: "Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we" (Acts 10:47)? Defending this action before his critics in Jerusalem he said: "If then God gave unto them the like gift as he did also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God?" This meant that the Christian religion was not an appendix of Judaism. Gentiles and Jews were on an equality as candidates for admission into the Christian church. As a result of this separation Judaism remained the religion of the Jews; Christianity rapidly became a world religion. To have continued as a part of Judaism the Christian faith would not have spread so rapidly in the Gentile world. It probably would not have become a world religion.

Peter's new conception of man made possible a larger brotherhood which crosses racial and other social boundaries. His new conception of the Divine put larger meaning into the Fatherhood of God. His love and his recognition are extended to the worthy sons and daughters of every race. His new conception of religion makes possible a larger fellowship, a spiritual fellowship, an inclusive fellowship. The Christian Jews together with believing Gentiles were joined into a spiritual fellowship which lifted them up into the very presence of God. They became united in a great spiritual experience.

Fellowship is the unhindered expression of love. Where there is no love there is no true fellowship. Imperfect knowledge—partial conceptions of man, of God and of religion curtail fellowship, hinder the full expression of love. The experience of Peter in the house of Cornelius enlarged his conception of men of other races; this made possible a fuller fellowship with them. This fellowship was extended and enriched by a truer conception of God and a more vital conception of religion. Anything which hinders fellowship, hinders the full expression of love; curtails the aim of true religion.

As a Christian I believe that Jesus Christ is the full Expression of the love of God to the world. When I accepted him I found life, abundant life, satisfying life. As I study his life and strive to live as he lived I am led on and ever onward to larger conceptions of my fellow-men, to truer conceptions of God and to more vital conceptions of religion. When he found people in trouble he helped them. He put the welfare of men above institutions—he did good on the sabbath day. He healed and taught those of other races, he rose above the narrow nationalism of his day. He let nothing stand in his way of giving help to those in trouble. In this way he gave unhindered expression to the love of God. What ordinances and ceremonies he instituted appear to lend themselves to that end.

Chicago, Ill.

New Lives for Old

(Continued From Page 7)

Hale looked at Rogers with more than a trace of surprise in his face. "The *Valley Center News*," he repeated slowly. "I don't just understand. How are you connected with the *Valley Center News*? Is this a formal, may I say official tender of a position?"

"Naturally I understand your skepticism," chuckled Rogers. "I do not hand out positions to every one who happens to strike my fancy. But I regard this as a particularly timely visit on your part, especially if you are interested in the editorship of your home town paper. The present editor is good on the mechanical part of the paper, but he will frankly tell you he is not an editor. He and I bought the paper for a song because we felt the town should not be without a paper. As you may have guessed, I first thought of Miss Cross as a possible editor, but was unable to locate her. I saw in her one who viewed the local situation constructively. Such an attitude reflected in our *Valley Center News* would do much to put new hope in our people. This would soon make the paper worth while because its fortunes would revive with those of the community it serves. Now what you presented here this morning is the idea. I have been looking for a person—preferably a man—with just such ideas. If I can get the right man—a man with faith in Valley Center—I am ready to back him to the limit of my personal resources. And while the service would not be an entirely unselfish one, because we would expect some personal profit or reward, yet our efforts to help ourselves, and the community at the same time, would certainly be as altruistic as those which the most of men attempt."

"But explain, Mr. Rogers, just how I would fit into the picture."

"It is just this. Valley Center is your home town, and as you have said, you would like to see it occupy its rightful place in the economic and social life of the valley. You can give to the *Valley Center News* a certain air of distinction because of your recent connections. But more than all you believe in Valley Center, and such faith the editor I have in mind will also put into his paper. News and editorial policy will reflect the spirit that conquers, and not the spirit of pessimism and defeat. I believe the *Valley Center News* is the instrument by which we can help this community to gather new courage and get on its feet economically. Indeed, seeing the possibilities as you and I do, I believe it is our duty to contribute such inspiration and leadership as we can. By doing so we will assure our own fortunes; but more than all, we will do a fine thing for our community. I am ready to devote my resources to this enterprise and I hope now to challenge and command yours."

"Mr. Rogers," said Hale heartily, "you will have such help as I can give in an undertaking as fine and definite as you have outlined."

"Thanks, Mr. Hale," said Rogers warmly, "I am sure that our feelings are mutual and sincere."

"I tell you a flood of possibilities rush to mind as I consider what the editor of the *Valley Center News* may do for the home town! Your proposition is a real challenge, Rogers."

"Yes, indeed! And now that we are agreed on general principles, let us consider a few details." And so it happened that before the forenoon was gone two young men had figured out pretty definitely just what they were going to try to do for Valley Center. But most of all, they planned to state the facts as they saw them, indicate the possibilities inherent in these, and so develop a new courage in the community with respect to the future. And while helping their own community they planned to relate its advance to the hopes and plans of other communities. The rival, Westhill, was especially to be won to the new relationship.

And so Rogers and Hale became a self-appointed commission on ways and means to revive Valley Center.

Elgin, Ill.

CORRESPONDENCE

TO WHICH CLASS DO YOU BELONG?

The annual bazaar and chicken pie supper of the Ladies' Aid was over; the "main ones" came the next morning to clean up things. Most every one in town who did not come to the church the night before supper had sent for a plate. The Aid Society women had even sold most of the food that was left over, so the receipts had been far beyond their expectations.

"Well," said Mrs. Randals, "here are a couple of pies with just one piece cut out of each, and a few buns. What will we do with them? And here is almost a quart of cranberries in this jar; seems a pity to throw them away."

Little Mrs. Houten spoke up, as she paused in her dishwashing: "Why not send them to the family that has just moved in the little green house on the south here? You know they have six little children."

"Well," said Mrs. Reed, "I don't think he amounts to very much, and for my part I don't believe we should encourage shiftlessness."

"Yes, and I knew her before she was married," said Mrs. Young, "and her record was not the best."

"Yes, I know," said the little dishwasher, "but don't you remember he had an operation about two years ago? And I heard he isn't very strong since and not able to do hard work, and then work is very scarce now. I don't know about her record, but I wonder if our records have been perfect? I noticed her and the two oldest children were at church last Sunday. I also noticed she had a sad and careworn look."

"Well," said Mrs. Randals, who had anything but a good record as a stepmother, "I can take this stuff to the little green house. You know I go right past there on my way home."

As I heard this I thought: "There are two classes of people, one ever ready to criticize and find fault; the other seeking for the good and trying to help. To which class do you belong?

Lenora Yates Becker.

Dorchester, Nebr.

JOTTINGS OF THE MINISTERIAL MEETING OF NORTHERN MISSOURI

The devotional service led by Bro. A. C. Wieand was highly spiritual. This statement sums up his address: "The Christian ministry is the greatest profession in the world."

Bro. J. A. Eby spoken on "The Minister's Pulpit Ministration." He said that the minister should realize deeply his responsibility as a minister of the gospel He should speak as God would have him speak, allowing the Holy Spirit to work through his life. Jesus the Master Teacher depended upon constant prayer. Jesus always had a real message that unfailingly met the needs of the people. The essentials of success in pulpit ministry are: to meet the soul needs of the people, to unfold the truth of God.

"The Minister as a Shepherd," was the topic discussed by Bro. E. N. Huffman. He asked how long a flock of sheep would last without a shepherd, and reminded us that a shepherd should protect his flock, feed the lambs, and so win the mothers, and lead the flock to higher ground.

Dr. V. F. Schwalm spoke on "The Minister as an Organizer." The function of an organizer is not the most significant one in a minister. To be a prophet, priest and pastor is more important. It takes a man of God to preach the gospel, and to be a good shepherd and priest. The organizer sees the job to be done. He is able to analyze it into its parts. Many folks are willing to work if some one will tell them what is to be done and how to do it. The organizer sees the job and fits folks to it.

"The Minister's Wife," was ably discussed by Sister J. A. Eby. As to personality she should be a real woman, with high ideals and normal aspirations. She should cultivate and exemplify all the higher attributes of womanhood. As to her task—first, home making, her husband's helper, and mother.

"The Relation of the Laity to the Pastor," was discussed by Bro. E. H. Eby. If the pastor is to have leadership, the church should have fellowship—follow the shepherd, not the bell sheep. The pastor's work is futile without the inspiration of a responsive laity. The Spirit of Christ should be infused into social, business, commercial and political life by laymen who have caught the vision of the Christian life from the pastor. Inspired laymen will find work to do. In many places laymen are carrying on church loyalty campaigns to a Pentecostal climax.

Other snapshots of the meeting: Christian truth is the biggest formative power in the world; it has transformed the world. The Christian church makes modern life tolera-

(Continued on Page 14)

The Challenge of Stewardship to Men

(Continued From Page 5)

distorting values; we are out to save it for the enrichment of personality and the extension of brotherhood." True value benefits the man who creates it, the man who sells it, the man who buys it, and the man who uses it. Shall the man who stores up and lets loose the almost unlimited power of money be held to no moral accounting? Wealth is not in itself an evil to be despised but a power to be Christianized.

God can reveal himself through the proper use of property, and is only prevented from doing so by the selfishness of man. To the young man who wanted Jesus to induce his brother to divide the family estate, he replied in substance: "My word is not to your brother, but to you. You are afraid of losing some property, but you are losing your soul through greed and hate. You are concerned about something that will not satisfy even if you get it." In Dives Jesus has given us a picture of the type of men who have no vision wider and no aim higher than worldly amusement or enjoyment. Riches may take wings and fly away, but neither their coming nor their going will ruin the man who holds moral and spiritual values higher. For such a man to reach old age, possessed only of money and a desire to increase it, is not success in life. It is a sad and terrible failure; better die a pauper in purse than a pauper in soul; better fail to get money than to allow money to get you."

By bringing them under the control of the Christian motive stewardship is an incentive that dignifies and sanctifies the making and saving as well as the spending of money. A faithful steward is required in honor to increase his possessions, for he is thus enlarging his Lord's estate. "Cash and consecration, gold and goodness, riches and righteousness should increase together." "If you want to know whether you are going to be a success or a failure in life," says James J. Hill, "you can easily find out. The test is infallible. Are you able to save money? If not, drop out. The seed of success is not in you." The rich fool was not condemned for making money, but for acting like a fool with the money he had made. Alongside of covetousness is the companion sin of thriftlessness and waste. The man with one talent and the man with one pound were alike punished because they did not use their lord's money in a productive way.

Money is a power in itself, but it is raised to its highest power when linked up with Christ. It supplies drink for the thirsty, bread for the hungry, clothing for the naked, lodging for the homeless, schools for the needy, hospitals for the sick, and homes for the orphan. In his name it is a defense for the oppressed, a comfort to the suffering, eyes to the blind, feet to the lame, hope for the downcast, and a lifter up from the gates of death.

When Harvey S. McLeod, of Troy, N. Y., was a young Christian, on the advice of his pastor he made a stewardship pledge, bought a small ledger and began to keep a strict account. He has helped twenty-five young men to get an education, and has influenced 332 young men to become tithers.

"We honor men," says Rodger T. Nooe, "in asking them to do the honorable thing with their money, which is a part of their life; and they will honor us for doing it. Looking back over a ministry of twenty-five years, I can see that my best friends are those whom I have been able to lead into systematic and proportionate giving."

Why the benevolent millionaire and the benevolent billionaire? May it not be that Providence has raised up men of genius in finance to give for the mass until the mass awake to their stewardship and give for themselves?

3. Stewardship challenges men to remake modern civilization and establish it on a true and permanent basis.

Our civilization is largely founded on a falsehood—the pagan conception of ownership. This falsehood is the taproot of the ills of the present social order. The center and source of the major maladies of mankind is that individuals, races, and nations, forgetting the God that made them, the world and all that therein is, assume that they own part of the earth with unrestricted rights to take all of it they can get and use it as they please.

This lie of man's ownership of the forces and resources of the world is manifest in the greed and selfishness of those who revel in luxury and ease regardless of the privation and suffering of those in poverty and want. It is manifest in the exploitation of the weak and underprivileged by the strong and privileged peoples and races. It is manifest in the continual clash between labor and capital, provoking hate and entailing hurt to both. Even war is an outgrowth and manifestation of this false and pagan philosophy of the unconditional ownership of wealth, whether private, tribal, or national.

As a result of this erroneous philosophy civilization itself is sick with a deadly disease—the disease of materialism or thingitis, the reign of lifeless things over the living souls of men. This reign of things as represented in modern money, which is value concentrated into the least material bulk, is the rival god of our quasi-Christian civilization. The tendency of this emphasis on things instead of men is toward covetousness, impurity, theft, murder, divorce, race suicide; in fact, toward the darkening, dwarfing, and deadening of the soul of humanity.

A person without anything whatever has infinite value; things without or apart from persons have no value whatever. In arithmetical language, persons are the digits and things the ciphers. A cipher after 1 makes 10, but a cipher before 1 makes .01. Likewise, things after persons multiply the value of persons, but things before persons decimate the value of persons. Many people of means who ought to be rich in intrinsic values, because of their engrossment with things, dwindle into mere decimal fractions. Putting things before persons would ultimately reduce civilization to one huge decimal, which the larger it became, the more worthless it would be.

The industrial, the national and international, and even the religious life of the world is suffering from the withering blight of thingitis. It is the love of things that divides capital and labor; the love of persons would unite them. While it is bad that we have had war, it is worse that the spirit of war still exists in the hearts of men. This spirit is provoked by the love of things but quenched by the love of humanity. Religion to be Christian must not be so busy about things that it forgets folks. It must not rest content with giving things to Christ; it must carry Christ to things.

Is there any remedy for this malicious malady of materialism that is gnawing at the vitals of the world's life? The only cure lies in displacing the pagan falsehood of human ownership with the Christian truth of divine ownership and human stewardship in the economic, political and religious thought and life of society, warming this truth in the souls of men with a sense of God's presence and power, thereby imbuing them with a divine mastery over material things. "The principles of stewardship *vitalized* in our churches and *applied* in the business relations of men," says Walt N. Johnson, "is the supreme need of our civilization" (Stewardship Vitalized, p. 124).

4. The challenge of stewardship to men is a challenge to change the spirit of the church so that she will actually go forth to fully face and adequately fulfill her whole task.

The only answer to present world conditions is the manifestation of an enlarged allegiance to the vital principles of Christianity on the part of the moral and spiritual forces of mankind. The reason why the kingdom of God comes so slowly is not because of the antagonism of its enemies, but because of the half-heartedness of its friends. Are we living the truth we believe? Almighty Power, Almighty Wisdom, and Almighty Love can not make headway in leading into further light souls that will not strive to live true to known truth. True Christianity demands putting into practice throughout life the truth we profess when we unite with the church. The kingdom needs men today who will not occupy themselves trying to explain why they can't, but who will dare to believe, plan, and perform the work God has given his church to do. The religion of Jesus is the supreme world religion and it rightfully belongs to all mankind.

The challenge of stewardship is not simply to do this particular thing or to make that particular offering, but to create such an attitude that life in all of its relationships will tend to make the social order Christian. "We shall sooner or later have to agree," says Bishop Francis J. McConnell, "that some men will never see Christianity in its social bearing until the church strides forth to the market place to buy and sell honestly, until the church employs laborers and treats them according to the Christ standards, and until the church uses its funds to lift on high the doctrine of the stewardship of wealth."

Where shall we stop in our program? At the end of the world. If we walk with God, we must keep moving, and in the right direction. There is only one path for the church of the living God, and that is the forward path. "Anywhere," said Livingstone the Pathfinder, "provided it is forward."

"We emphasize stewardship," says Dr. Geo. W. Truett, "for the purpose of developing the Christian life of all." The time has come for Christendom to reshape her world strategy. The hour has struck to make new ventures of faith that call for new investments of life and money adequate to the needs and commensurate with the conditions of the unredeemed sectors of human society. It is the burning business of the church to cry aloud in its insistent demand that the stewardship principle shall be actually applied everywhere until a property-centered shall become a person-centered world. Too many of us are relating God to only a fragment of our lives and a fraction of our time and money, instead of putting him at the center of all we think and say and do and earn and spend and save and give. Stewardship challenges us to the joyous recognition and acknowledgment of his sovereignty, and the conscientious administration of the whole of life, as he may direct by his Spirit and according to his word.

"Church of the Crucified, earth needs thy passion,
Love agonizing the wayward to win;
Pure self-oblation in Christliest fashion,
Soul sweat and travail to save men from sin:
Church of the Risen One, love that withholdeth
Naught that it has God would give to thee now;
Arise in the might that thy weakness unfoldeth,
Bid the whole earth to the Crucified bow."

Notes From Our Correspondents

CALIFORNIA

Covina.—Nov. 3 Bro. J. S. Zimmerman preached in the morning and officiated at the love feast in the evening. The father and son banquet was held Nov. 7. Prof. Ray Cullen of La Verne College gave a very fitting address. Our pastor was absent two weeks in November holding a series of meetings at Hemet. During this time the pulpit was filled in the morning by the following: Brethren Ellis Studebaker, J. B. Emmert and J. P. Dickey, all of La Verne. Their messages were very helpful and inspiring. The school of missions was carried out in a rather unique way during the month of November and part of December. A program by the Chinese mission from Los Angeles was given the first night. Bro. J. S. Miller of La Verne, member of the General Ministerial Board, gave an address on the Growth of Home Missions in Our Church. A home mission pageant by local talent was given one night. Dr. Carter, a negro missionary to his own people in Los Angeles, gave one address Mr. Matu, a Hindu converted only fifteen months ago to Christianity, talked to us concerning his experience. A special service was held Thanksgiving Day with dinner at the church. Dec. 8 a Thanksgiving offering of $124 was taken. The District Aid officers were with us Dec. 5. Aid Society officers were elected for another year, the president being Mrs. H. M. Brubaker. The Aid decided to send $10 to the General Mission Board toward the deficit. Our pastor and wife are continuing to work with their usual energy to build us up in Christ Jesus.—Mrs. Tempie S. Funk, Charter Oak, Calif., Dec. 14.

Glendora.—Oct. 21 Eld. J. B. Emmert of La Verne gave an excellent message on sanctification and the Holy Spirit. Since our last report fourteen have been added to the church by letter, one by baptism and one reclaimed; four letters were granted. Eld. A. D. Sollenberger has had charge of the work during the year in the absence of a permanent pastor. His faithful service and sacrificing efforts have shown his deep love for the cause and the flock here, and were blessed by constantly increasing attendance at the services. Nov. 1 Eld. Wm. Conner of Huntingdon, Pa., took up the pastorate and entered upon the work with earnestness and enthusiasm. On Thanksgiving day services were held, Eld. Conner giving the sermon. At the close of the service a missionary offering of $315 was lifted. In the afternoon Bro. Conner preached the examination sermon and officiated at the love feast in the evening. About 300 communed, a goodly number being present from adjoining churches. On the evening of Dec. 2 a surprise welcome was given our pastor and family. About 100 of the older group gathered, each bringing a gift. Dec. 6 the younger group surprised them, also bringing gifts. The Sisters' Aid is doing good work and growing in interest. The District Aid workers were with us Dec. 4 which was much appreciated; their talks were helpful and inspiring. Dinner was served at noon to about fifty. We are glad to report that Eld. C. W. Guthrie who has been confined to his home for about two months is able to worship with us again. Dec. 12 we held our quarterly council and elected officers for the year: Elders, Wm. Conner and O. V. Long; clerk, Bro. Roy Brubaker; "Messenger" agent, Sister Effie Norcross; correspondent, Sister Annie Bashor. Dec. 15 the Orange Blossom sing-

ers of La Verne gave us a splendid musical program.—Mrs. Anna Gnagy, Glendora, Calif., Dec. 19.

La Verne congregation adopted a set of by-laws which have been most carefully prepared during the past few months, at council meeting Dec. 11. Our elder, Bro. J. B. Emmert, presided. The following committee, R. H. Wolfe, Dr. F. M. Shirk, E. R. Blickenstaff, C. E. Dresher and D. W. Crist, together with the pastor, Bro. Galen K. Walker, and elder, J. B. Emmert, prepared the first draft. The board of religious education and others assisted in the completion of this draft and it was further studied by the entire congregation in council meetings. This constitution is a brief of the entire church polity with reference to the local congregation The committee was tendered a rising vote of thanks for its excellent work. The following officers were elected at this service: clerk, S. A. Overholtzer; corresponding secretary, the writer; church trustee, J. W. Mishler. The envelope system in connection with the every member canvass was adopted to take care of the finances. Pastor Galen K. Walker preached at the union Thanksgiving service when several hundred people were present in the college auditorium Thanksgiving eve. Bro. Albert Brubaker of Rice Lake, N. Dak., preached on the evening of Dec. 8. The various adult classes of the Sunday school are taking turns putting on programs at the midweek services These services are well attended.—Grace Hileman Miller, La Verne, Calif., Dec. 23.

Live Oak church enjoyed services on Thanksgiving Day. The sermon was delivered by Bro. G. O. Gaunt. An offering of $20 was taken for the General Mission Board for home missions. After the services a basket dinner was enjoyed. Members of the Aid Society spent the afternoon quilting and the men did some repairing about the church. Our series of meetings commenced Dec. 1 conducted by Bro. J. M. Boaz, pastor of the Oakland church. These meetings continued for two weeks, with good crowds throughout. As a result fourteen were baptized The song service was conducted by Bro. A. Crites. The spirit with which our young people entered into the song service was very commendable. There was a special song each evening. The meetings closed with a love feast on Dec. 16. Sixty-six communed with Bro. Boaz officiating. Bro. Boaz made many friends during the meetings.—Bessie Fillmore, Live Oak, Calif., Dec. 21.

CANADA

Vidora church met in council Nov. 28. Church and Sunday-school officers were elected. Bro. J. H. Brubaker was again chosen elder; the writer, "Messenger" agent and correspondent; Bro. Jesse Cox, Sunday-school superintendent. God has seen fit to remove from our midst Sister Nellie Ziegler; she will be greatly missed by all, especially in church and Sunday-school as she was, nearly always present.—Nettie Strycker, Consul, Sask., Dec. 19.

IDAHO

Emmet.—Dec. 15 we closed our series of meetings conducted by Bro. Will of Twin Falls, Idaho. Nine were baptized and one awaits the rite. The church was increased in faith and joy of service. There was splendid coöperation on the part of the members. The church was much strengthened by the large attendance. At our annual Thanksgiving meeting of the workers of the District, over ninety young folk attended the banquet given in their honor. Bro. C. H. Shamberger, in connection with our new workers of the District, added much to the interest The work looks very prosperous in Idaho and Western Montana.—D. J. Wampler, New Plymouth, Idaho, Dec. 18.

Fruitland.—Just recently our pastor, McKinley Coffman, returned from the Bowmont church, Idaho, where he held a two weeks' evangelistic meeting We missed him greatly; we find ourselves looking forward to the spiritual food he so amply supplies at each service. About fifty members of this congregation attended the Thanksgiving meeting at the Emmett church. Much good was accomplished through the discussions of Sunday-school and Christian Worker problems. Bro. C. H Shamberger brought much inspiration to our local church the following week in a splendid address on our attitude toward peace. We feel that we are progressing nicely spiritually and keeping the work moving along.—Reina Jenks, Fruitland, Idaho, Dec. 21.

ILLINOIS

Dixon.—Our fall communion held Oct. 20 was enjoyed by our own members as well as a number of visitors from Sterling and Pine Creek. Bro. Baldwin, the new pastor at Sterling, officiated. A special every-member's and rally day was observed Nov. 17, which brought together a good attendance for the morning and afternoon programs of readings, songs, etc Bro. O. G. Davis of Chicago was the speaker for the occasion and brought to us some of his usual pointed and spirited addresses on the spirit of our general church program of worship, education and missions. A chicken supper was given by the young married folks in the recently refinished basement, which netted about $40. The young ladies' sewing club held a bazaar and cleared about $30. Both amounts were turned into the treasury for the remodeling fund. The Bethany Bible School deputation team rendered a splendid program for us Sunday evening, Dec. 15, which was very helpful and much enjoyed. The churches of the city are again uniting for the Week-of-Prayer services. Our pastor will speak in the Baptist church the last evening, Jan. 10. The union pre-Lenten services are to be held the last week in February in our church. This year the speaker for the occasion is to be from the Brethren denomination, so the Secretary of our Ministerial Association has secured the promise of Bro. R. H. Miller of North Manchester for this service on the evenings of Feb. 26, 27 and 28.—Mrs. B. C. Whitmore, Dixon, Ill., Dec. 19.

Shannon church met on Dec. 15 to elect officers for the coming year. Bro. W. E. West was reëlected elder and Mrs. Verna Heisler was chosen Sunday-school superintendent. Our Thanksgiving offering was $29.61, most of which went for missionary purposes. We also sent two boxes of food and clothing to the Hastings Street mission. The young people's class has been helping support Bro. W. J. Heisey on the China field this year. We regret very much the moving of one of our families to Mt. Morris recently.—Mrs. Verna E. Heisler, Shannon, Ill., Dec. 19.

INDIANA

Buck Creek church met in council Dec 7 for the annual election of officers. We held our Thanksgiving service in the evening; the offering was $8.80. Nov. 30 the Mission Band of Bethany Bible School gave us a wonderful program. The Aid Society is working each week, having all-day meetings. We will elect officers on Dec. 31 The Sunday-school gave their Christmas program Dec. 22, a very impressive service. Prayer service is on Wednesday evening with Bro. E. N. Cross, leader. A. J. Replogle is Sunday-school superintendent.—Phebe E. Teeter, Mooreland, Ind., Dec. 23

Leon Creek church met in council Dec. 13. The church granted the Sisters' Aid permission to decorate the walls in the church and also do some remodeling in the kitchen. We decided to get new song books, the music committee to look after this work. Our Thanksgiving and Christmas offerings will be given next Sunday. A Christmas program will be given in the evening; at this time the special Sunday-school offering will be given. Bro. Geo. Beery of Markle, Ind., is our pastor this winter; he is giving some very fine sermons. He is also leader of the young people's meetings. The Sisters' Aid is very busy quilting.—Mrs. Chas. Heaston, Huntington, Ind., Dec. 17.

Middletown.—We met in council and decided to hold our council meetings through the winter on the afternoon of the first Sunday of the month. We decided to get new song books but the ministerial board did not decide at that time what kind should be used. Sister Martha Burns of New Lisbon gave us an interesting chalk talk Oct. 13. Our Christmas entertainment will be next Sunday evening. We have preaching services every Sunday morning and evening. The Sunday-school is doing well considering the few members we have.—Florida J. E. Green, Middletown, Ind., Dec. 16.

Pine Creek.—The congregation assembled in council Dec. 14. The program for the year was presented and passed upon as follows: pre-Easter service of one week; Mother's Day program by the B. Y. P. D.; Vacation Bible School the last week of May and first week of June; harvest meeting Sept. 7; evangelistic meetings Oct. 4-19; love feast Oct. 18; Christmas program by the primary and junior departments. Two special features were passed upon: Prof. Winger's lectures on his trip abroad and a two weeks' singing class by Bro. Brightbill. Since our last report the B. Y. P. D. met with Plymouth. Brother and Sister (Ross) Bjorkland and daughters met with us in a Sunday forenoon service the forepart of November. The former spoke on Redeeming the Time, and the latter's theme was The Power of the Gospel, as shown in its effect upon the people of India who came under her observation while serving there as missionary. Their presence and addresses were a real inspiration to all present. A committee was appointed to arrange for the Sunday evening services. At present we are using the "Quiet Hour" as outlined in the "Messenger" A chorus and male quartet visited a number of congregations at the time of their several evangelistic efforts, enjoying their work very much. Thanksgiving eve the junior department of the Sunday-school delivered a program on Africa and brought an offering of $28.38 for their Africa project work. Because of very inclement weather the Christmas program was not rendered Dec. 22. —Wm. H. Summers, Plymouth, Ind., Dec. 25.

Sugar Creek. Eld. L. U. Kreider met with us Dec. 15 in a business meeting. The following officers were elected: Sunday-school superintendent, Harry R. Bollinger; assistant, Norman Stoner; clerk, Chloe Ott; "Messenger" agent, Harry R. Bollinger. Bro. Kreider's son Howard who lives in Fort Wayne, Ind., was also with us. Sugar Creek church is the church of Bro. Kreider's childhood and he was called to the ministry here.—Harry R. Bollinger, Columbia City, Ind., Dec. 23.

West Goshen.—For the past several months our church has resumed the usual activities with a few outstanding meetings. One of these was the young people's conference of Northern Indiana Nov. 29 and 30. On Friday evening Bro. Edward Frantz of Elgin gave a splendid address on Thy Kingdom Come, which was the theme of the conference. On Saturday the speakers were Bro. Brightbill of Chicago, A. W. Cordier of North Manchester and Bro. Frantz. Bro. Brightbill spoke on Reverence and Prayer; A W. Cordier on Fine Arts in Religion and Our Responsibility in the World of Tomorrow; Bro. Frantz on A Young Person and His God. We are looking forward to the coming of Bro. J. W. Fidler of Brookville, Ohio, on Jan. 4 to assist us in a revival meeting.—Mrs. Clayton Ganger, Goshen, Ind., Dec. 14.

IOWA

Cedar Rapids.—Bro. Chas. A. Bame, of Ashland, Ohio, who held a successful series of meetings in October for the Brethren and Church of the Brethren in their coöperative fellowship, is again in the city speaking at our interdenominational Sunshine mission to good audiences. He brought a very strong message yesterday morning to a full house of attentive listeners.—S. B. Miller, Cedar Rapids, Iowa, Dec. 17.

Ottumwa.—Sunday, Dec. 15, was a day for rejoicing when four adults were born into the kingdom through baptism. We feel much encouraged and welcome this fine group of folks. Dec. 22 we gave a program and pageant, Darkness and Light, to a well filled house.—Mrs. M. J. Clark, Ottumwa, Iowa, Dec. 24.

Slifer.—The Sunday-school gave a Christmas program Dec. 22 closing with a pageant entitled, Gifts of Gladness. We have Sunday-school every Sunday and preaching by Bro. Lee Fisher. The attendance is about as usual. Everybody takes a great interest in the Sunday-school and we look forward to a larger attendance when spring opens. We have had some very cold weather but little snow.—Mrs. J. E. Lauver, Lohrville, Iowa, Dec. 24.

Union Ridge.—Sunday, Nov. 30, was observed as Thanksgiving and missionary festival day. The children brought what they had earned or produced during the year for their missionary project in Africa. A missionary message was given in the forenoon by the pastor. After the basket dinner at the noon hour a miscellaneous program was rendered by the children and young people and an offering was given for home mission work under the General Mission Board. In the evening the missionary pageant-play entitled "Janey" was effectually given by the young people. The quarterly business meeting convened Dec. 5 at which time church officers for next year were elected. Bro. J. S. Sherfy was reëlected elder. Sister Hattie Burn was elected church correspondent instead of the writer. Our B. Y. P. D. organization purchased and presented to the church sixty copies of the new Hymnal. Appropriate presentation and dedication services were observed Sunday, Dec. 8. On the same day the Young People were entertained at dinner by their teacher in the home of the pastor.—Mrs. J. S. Sherfy, Hampton, Iowa, Dec. 9.

KANSAS

Lone Star church has been fortunate in securing Bro. J. R. Smith of Lincoln, Nebr., to serve as pastor for the coming year. A series of evangelistic meetings was conducted by Brother and Sister Jarboe. The attendance was good and much interest was shown. Thirteen were baptized and received into the church. Our Ladies' Aid, under the leadership of Sister Lola Flory, has had a splendid year. They meet every week and for several weeks have had all-day meetings. The bazaar and supper on Nov. 22 was a financial success. Our love feast was held Thanksgiving eve. The communion service was beautiful and impressive. Thanksgiving Day we gathered at the church and Bro. J. R. Smith gave us a fine sermon. An offering of $19.19 was lifted for missions. Dinner was served in the basement and a social time was enjoyed in the afternoon.—Lillie M. Ikenberry, Lone Star, Kans., Dec. 16.

McPherson church has recently enjoyed the presence of Bro. Rufus Bowman and wife of Elgin, Ill., in a most helpful evangelistic meeting. As a direct result, six were baptized into the fellowship of the church. At a special service a number of students indicated their desire to devote their lives to more effective Christian service. Three others have been baptized since the last report. The union Thanksgiving service was held in our church with Rev. Roper of the Baptist church preaching the sermon. The Aid Society netted about $200 from a food and needlework sale early in December. Part of this money will be used for missions and the rest will help pay the pledge toward the church building fund. The Aid Society is organized in two circles with Mrs. J. Hugh Heckman as general president; one circle meets weekly and one biweekly. At an all-day meeting each month the woman's missionary society gives a program. The choir directed by Lawrence Turner presented on Dec. 18 the cantata, The Birthday of the King.—Edith McGaffey, McPherson, Kans., Dec. 21.

MARYLAND

Meadow Branch church held its regular council Dec. 11 in the Westminster house. The regular committees presented favorable reports. Six letters were presented and four granted. The trustees reported a vacancy on their board by the death of Bro. Jno. D Roop. Bro. Frank Garner was elected in his stead. Several Norway maples were presented to the congregation and planted in front of the Meadow Branch church; a letter of appreciation was sent Mr. J. E. Stoner. Thanks have also been extended to the Gleaners class for some trees. Sister Lillian Leister was approved as a member of the Westminster Sunday-school board. Sister Emma Bixler was appointed "Messenger" agent in place of Bro. Herbert Petry who resigned. Our next love feast was set for April 17.—Wm. E. Roop, Westminster, Md., Dec. 14.

Thurmont.—Since our last report four members have been received by letter. We feel strengthened and encouraged by the coming of these two families of members from Canada. This gives us much appreciated help in the ministry and adds another deacon to our number. We are earnestly hoping that the dawning of a brighter day has come to the little Thurmont church. Bro. Wagoner preached for us today on the subject, A Conscience Void of Offense Toward God and Man.—T. S. Fike, Thurmont, Md., Dec. 15.

Union Bridge.—Nov. 28 Brother and Sister S. Z. Smith of Sidney, Ohio, began a series of meetings continuing until Dec. 10. It was thought best to continue the meeting for several nights longer, with Bro. J. H. Wimmer filling the pulpit. The services were all well attended. Bro Smith preached the word with power and Sister Smith labored with the juniors each evening before preaching. Dec. 8 we had two services, one conducted by Bro. Smith for men and boys, the other by Sister Smith for the women. We feel that the church has been strengthened. Nine have been received into the church by baptism and one received on former baptism. Recently our church has been papered and a new floor covering laid.—Mrs. Harry Wolfe, Union Bridge, Md., Dec. 18.

MICHIGAN

Flint church enjoyed its first communion service Dec. 8 with thirty-three members present. We were glad for the presence of members from Pontiac and Mt. Morris. Bro. Smith from Pontiac officiated, assisted by Bro. L. H. Prowant. Our young people expect to give the pageant, The Seven Golden Candlesticks, again in the near future. —Mrs. Emory Taylor, Flint, Mich., Dec. 21.

Onekama.—We are glad to be back again in the work here. Our number is small but faithful. Our young people are giving some very excellent Christian Worker programs. Bro. Ulery has been absent for some time holding several series of meetings in Southern Ohio. A Christmas program entitled, The Bethlehem Way, was given in our church jointly with the Congregationalists An offering was given to be divided equally between the two schools.—Mrs. Sylva Ulery, Onekama, Mich., Dec. 23.

Woodland Village church met in council Dec. 14. Eld. John Smith was again chosen to act in that capacity. The clerk and treasurer were reëlected; the "Messenger" agent, Emma Wotring, and the writer were again chosen A finance board and one trustee were also chosen. We voted to have our pastor, Erwin Weaver, hold pre-Easter services. Our attendance is still on the increase with a banner attendance for Sunday-school on Dec. 8. Our Aid received about $40 from the bake sale, fancy work and thrift sale. The officers of the past year were reëlected.—Doris Wheeler, Woodland, Mich., Dec. 19.

MINNESOTA

Worthington church met in council Dec. 14. We expect to hold a revival meeting some time during the year, preferably in June. We are inviting the young people of our section of the District to meet here for the young people's conference in June or July. We elected Sunday-school and church officers for the year: Bro. J. E. Rolston, elder; Bro. Vernon Emckh, Sunday-school superintendent. The young people of the community gave a pageant at Thanksgiving time and the church gave a Christmas program Dec. 22.—Ruth Eddy, Worthington, Minn., Dec. 24.

MISSOURI

Carthage church enjoyed a spiritual love feast occasion Nov. 16-17. Thirty-nine surrounded the Lord's table on Saturday night with Eld. Lester Fike officiating and Bro. J. W. Renfro assisting. On Sunday a splendid fellowship was enjoyed in an all-day meeting, breakfast and dinner being served at the church. In the afternoon Bro. Renfro gave a message on the observance of "Fathers and Sons' Week." Our Thanksgiving service was held on Nov. 27 when our pastor gave a Thanksgiving message and an offering was lifted for home missions. The first Sunday of December was observed as Bible Sunday. An offering was lifted for Bethany Bible School and the pastor distributed copies of one cent editions of the books of the Bible to every one present. Every one was urged to carry an edition of some portion of the Bible and make it a constant study. Dec. 13 the church met in regular council. It was decided that the official year of the church should begin Sept. 1 and the church and Sunday-school officers were elected to serve until that time. Eld. Lester E. Fike was reëlected elder and pastor; Sister Dorothy Shank, church clerk; Bro. Leland Gordon, Sunday-school superintendent. Most other officers were reëlected. It was decided to adopt the budget system in finances and a finance committee was elected. We are endeavoring to coöperate with the general program of evangelism leading to the 1,900th anniversary of Pentecost next June. We will have a program on Sunday preceding Christmas.—Mrs. Lester E. Fike, Carthage, Mo., Dec. 17.

MONTANA

Kalispell church met in council Dec. 5, with Bro. Guy Kao, moderator. Officers were elected for the new year. Bro. Kao was elected foreman; Sister Minnie Fry, clerk; Sister Nellie Kao as "Messenger" agent. We invite any of our ministering brethren going through to stop over and give us some services.—Thelma Street, Whitefish, Mont., Dec. 21.

NEBRASKA

Kearney church met in regular business meeting Dec. 11 at which time a complete reorganization was effected for carrying on the work of the church for another year, all church and Sunday-school officers being elected, church budget adopted, etc. The local ministerial committee was asked to secure an evangelist for a series of meetings to be held as near Easter time as convenient. Our love feast Dec. 8 was well attended by members. Bro. Tawzer of Hastings officiated. We had a program the evening of Thanksgiving Day and an offering for missions. On Sunday, Nov. 24, a missionary sermon was preached by the pastor and another offering for missions was taken. The Ladies' Aid Society is busily at work one half day each week, with an average attendance of about eight. Prayer meeting and Bible study on Thursday nights is well attended. Much interest is being manifested in the B. Y. P. D. Bible study class. —Mrs. S. E. Thompson, Kearney, Nebr., Dec. 19.

OHIO

Canton.—The attendance at the communion service on Nov. 24 was perhaps the largest in the history of this church. The spirit of the meeting was helpful. At this time three were received into the church by baptism and three by letter. Plans are under way for a city-wide religious campaign called the New Crusade, to continue from Dec. 31 to Jan. 12. Dr. Geo. Wood Anderson will be the speaker. Stanley Noffsinger is assisting our pastor, J. C. Inman, by conducting the preaching service at the Maple Avenue Mission. J. F. Kahler, another minister, still resides in this church, somewhat retired although by no means idle.—Mrs. Grace Miller, Canton, Ohio, Dec. 17.

Cleveland.—We have been enjoying many good things the past few months. Oct. 20 we observed a harvest-thanksgiving service with a sermon by the pastor and some special music. Following this came our second anniversary day. Bro R. H. Miller of North Manchester brought the message both morning and afternoon. At noon all enjoyed a delightful social hour. The Ladies' Aid has been active in putting on a Christmas sale of fancy work and also baked goods. The ladies' Bible class has adopted the "Cheer Sister" idea for the year and is doing some splendid things. The Pioneer class of young people worked hard for a number of weeks on a Christmas cantata which they rendered Dec. 14 under the direction of C. W. Dietrick. The church showed their appreciation by an unusually large audience that morning. Dec. 21 the children gave their Christmas program. If your friends are moving to Cleveland or are already here and have not found the church, drop us a line so we may find them and may fellowship together.—Mrs. John Harshman, Cleveland, Ohio, Dec. 24.

County Line.—Bro. David Metzler of Nappanee, Ind., held our series of meetings Nov. 17 to Dec. 1. Two were baptized. Sister Cecil Burke led the song service Our council was held Dec. 7 with Eld. J. L. Guthrie presiding. Sister Helen Guthrie was elected Sunday-school superintendent.—Bessie L. Guthrie, La Fayette, Ohio, Dec. 13.

Pleasant Valley (Ohio).—Brother and Sister Wilmer Petry of Pittsburg, Ohio, were with us in a series of meetings from Dec. 2 to 15. Although roads and weather conditions were not ideal on account of rain and snow, the interest and attendance were good. Six were baptized and we feel that our church has been greatly built up spiritually. Bro. Petry visited in practically all the homes, thus getting in closer touch with the workers. Sister Petry was also in a number of the homes. Sunday morning she gave a short talk to the children on Obedience. There were many words of appreciation for the inspiring sermons and also the messages in song by Brother and Sister Petry. To show our appreciation for their work and also remembering the fact that our evangelists were just recently married, the young people, assisted by the adult classes, gave a pound shower for them Dec. 14. Another surprise awaited them on Sunday evening when a special offering was presented Brother and Sister Petry as a wedding present from the community.—Grace Rhoades, Union City, Ind., Dec. 24.

(Continued on Page 16)

JOTTINGS OF THE MINISTERIAL MEETING OF NORTHERN MISSOURI

(Continued From Page 11)

ble, and modern science possible. The church is a fortress, built solidly upon the Rock. The church is a school, not a museum of finished specimens. The church is a hospital for imperfect folks. The church is the bride of Christ. He shares all with the bride. He gave himself, his whole life was for her; and the bride, the church, should give her life for him. Consecration of her all to his great plan is essential.

West Point, Nebr. Mary P. Ellenberger.

ELD. J. H. NEHER

J. H. Neher was born Feb. 21, 1848, in Clinton County, Ind., and died at his home in Hudson, Ill., Dec. 3, 1929, from a complication of diseases. He had been in failing health for about ten years. He married Nancy Himes while living in Montgomery County; she survives with three children. Early in their married life they moved by wagon to Kansas.



In 1879 he was elected to the ministry in the Osage church. A few years later he was ordained and began to travel at his own expense over the frontiers of Kansas. He began his work in the Arkansas mission field in 1898 and was thus engaged for seven years. Privations were endured, but always with joy and gladness. Many were born into the kingdom and many churches were organized. He was a member of the church sixty-four years and in the active ministry forty-eight years. There is no doubt but that those strenuous, fruitful years in Arkansas were the happiest of his life. He came to Illinois again in 1905 as pastor of the Hudson church. He was elder here for a number of years and twelve years ago became pastor of the Roanoke church where he finished his active ministry.

The home has been in Hudson of late years and it was there the funeral services were held by Bro. Geo. Miller assisted by Bro. John Switzer. Thus ends a life which has been of inestimable service to the church and to humanity and the influence of which goes on and on.

Hudson, Ill. Mrs. Dawn Lyon.

THE LACK OF SPIRITUAL TACT

I have selected this subject as being important in our church life. The "Gospel Messenger" is my theme, and I ask the question: Why is it that so many of our church members discard this good paper?

It is in reach of every one from the rich down to the poor. Some claim it is too high in price, but even most of these can take a daily paper at the rate of ten or fifteen cents per week, and a Sunday paper for five cents. Our church paper costs but four cents per week.

This year regular subscribers can get the Yearbook as a premium at no extra expense. Those who discard the church paper miss a great deal, for they read nothing of what other churches are doing, and they miss a lot of good reading besides.

I have had those who do not take it ask me certain things about the church, even at home. Not attending church services regularly, and not taking our church paper, they lose out.

I have no income like some who could be subscribers, but I would be willing to live on two meals a day and would rather sacrifice something I would like to have, than do without our good church paper. I feel lost when we do not always get it on time. I always look forward to its coming with great pleasure. Florida J. E. Green.

Middletown, Ind.

FAHRNEY MEMORIAL HOME FOR THE AGED

In 1903 leaders appointed by the church Districts of Eastern Maryland and Middle Maryland, organized to receive as a gift, the country home of the late Dr. Peter Fahrney of Chicago for the purpose of establishing a home for the aged of our church. The Home was soon filled, and others waited for admittance.

Three large additions, including a chapel, were added at various times by contributions from our churches and others until at present it is large enough to care for fifty guests, who together with superintendent, matron and help total in number about sixty persons. It is indeed a happy refuge for a contented family. There is never a time when there is not a considerable waiting list of applicants for admission.

Though many problems were encountered, the Home is now in splendid financial condition with land, buildings, and equipment valued at perhaps $90,000 and $18,000 in the bank. The cash consists almost entirely of annuities and life support deposits. Endowments are needed, presenting an unusual opportunity for anyone in our Districts inclined to generosity, to minister to the worthy poor of our faith. The First National Bank of Hagerstown has recently been appointed trustee to hold and invest all endowment, annuity, and life support funds. This surrounds the sacred trusts with all necessary protection.

The outstanding accomplishment of our departed Bro. Beachley is the water supply system. It was mainly through his efforts that a never failing spring was purchased in the Blue Ridge Mountains, two miles distant, and a pipe line laid, which supplies both our Home and the Peter Gray Orphanage directly across the highway, with the finest quality of pure water. The supply is adequate for all purposes including fire protection.

Our people are justly proud of our fine institution. Anyone desiring information either regarding admission or offering help, should write S. R. Weybright, President, Detour, Md.; the First National Bank, Hagerstown, Md.; or A. M. Horst, Secretary, Hagerstown, Md.

Hagerstown, Md. A. M. Horst.

LEWIS LENUEL BOOTH

The entire community of Covina was shocked to hear on Saturday evening, Nov. 9, of the tragic death of the seventeen year old son of Brother and Sister John A. Booth of 514 N. First Street, Covina, Calif. Lenuel while on the way to the home of a friend on his motorcycle, was hit and instantly killed by a Southern Pacific freight train near El Monte, Calif.



Lewis Lenuel Booth was born Jan. 26, 1912, at Empire, Calif. Later his parents moved to Covina where he united with the church when he was but nine years old. He was a graduate of Covina grammar school and a member of the present senior class in the high school. If the untimely event had not happened he would have graduated in February.

Lenuel was a good scholar in school. He was ambitious and had promise of making a fine citizen. He had many friends in the church and school and in the community, and will be missed greatly by them.

Funeral services were held at the Covina Church of the Brethren, Thursday afternoon, Nov. 14. Eld. J. E. Steinour conducted the service, assisted by Eld. S. G. Lehmer and the writer. Interment in the Oakdale cemetery.

He is survived by his parents, Brother and Sister John A. Booth; two sisters: Mrs Joe Davis and Mrs. Herman Neher, both of La Verne; and three brothers: Melvin of Los Angeles, John and Charles of Covina.

Covina, Calif. Leland S. Brubaker.

RESOLUTIONS OF RESPECT

Whereas our heavenly Father in his infinite wisdom has seen fit to visit our church and community, and take from us our true and faithful Bro. Everette K. Eakle, therefore, be it resolved:

First: That although we realize God has called him and that his place is vacant, yet we will be submissive and say, "Not our will but thine be done." For we know the righteous shall dwell in the beautiful mansion that God has prepared for them.

Second: That we cherish the memory of his kind and gentle spirit, his true and exemplary life, as one filled with promise and usefulness.

Third: That we tender our sincere sympathy to his wife and little children, whose lives have been touched by this great sorrow beyond the reach of earthly comfort, and to the father, mother, brothers and sisters, who have lost a loving husband, son and brother.

Fourth: That a copy of these resolutions be sent to Sister Eakle and the Eakle family, also to be published in our church paper, and a copy to be placed on the church record book,

Waynesboro, Va. Men's Bible Class.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Cavenaugh-Conner. By the undersigned, at the Lewistown parsonage, Nov. 28, 1929, Joseph Albert Cavanaugh, and Lillian Gertrude Conner, the former of Strodes' Mills, Pa., and the latter of McVeytown, Pa.—M. Clyde Horst, Lewistown, Pa.

Eichenberger-Wolgemuth.—By the undersigned July 20, 1929, at the home of the pastor, Cedrick E. Eichenberger of New York, N. Y., and Orlena Wolgemuth, also of New York City.—A. L. B. Martin, Baltimore, Md.

Lehman-Garst.—By the undersigned at the parsonage, Dec. 16, 1929, Bro. Josiah Lehman of Guthrie, Okla., and Sister Ellen Miller Garst of Claremore, Okla.—J. R. Pitzer, Bartlesville, Okla.

Petes-Flora.—By the undersigned following the Thanksgiving sermon at the Antioch church, Bro. Harry Cecil Petes and Sister Mabel E. Flora, both of Yoder, Colo.—S. J. Heckman, Colorado Springs, Colo.

Snyder-Petty.—By the undersigned at his residence, Dec. 7, 1929, Mr. Leonard Enos Snyder and Miss Dorothy Petty, both of Indianapolis—Geo. L. Studebaker, Indianapolis, Ind.

FALLEN ASLEEP

Bandy, Bro. Frank, died Sept. 24, 1929, aged 69 years. He was a member of the church for thirty-eight years. He is survived by his wife, one son, one daughter and eight grandchildren. Services at the Reading churchhouse by Eld. Oliver Royer. Interment in the Mt. Union cemetery.—Rena Heestand, Homeworth, Ohio.

Beery, Sister Mary J., daughter of David and Sarah Hendricks, born at Bremen, Ohio, Feb. 20, 1874, died at her home at Bremen on April 20, 1929. Dec. 15, 1904, she married Bro. Daniel Beery. To them were born two sons who survive with the husband. She was a very devoted member of the Church of the Brethren throughout her life. She suffered patiently for more than a year before death claimed her. Funeral services at the home by E. B. Bagwell, assisted by the writer. Burial in the Bremen cemetery.—Clyde Mulligan, Thornville, Ohio.

Cox, Mrs. Malinda Williams, was born in Madison County, Ind, and passed away at Kansas City, Mo., Nov. 28, 1929, aged 79 years, 6 months and 19 days. She was united in marriage to Wm. M. Cox, Aug. 15, 1870. To this union were born eight children, two of whom preceded her in death, one having died in infancy, and Effie, who died at 17 years of age. She united with the Christian church in 1868 and with the Church of the Brethren in 1873, in which faith she lived a devoted life unto the end. Occasionally she wrote very interesting and inspiring articles to the "Gospel Messenger." A few years after her marriage the family came to Missouri where they permanently made their home. Since the death of her husband, Nov. 26, 1923, she lived in the homes of her children, each of whom did the utmost to make life pleasant for her. At the time of her summons home she was with her daughter, Mrs. Harris, in Kansas City, Mo., where she was tenderly cared for by her children during her last illness. She leaves six children, 14 grandchildren, two great-grandchildren. Funeral services were conducted in the Baptist Church near Sweet Springs, Mo., by B. F. Summer, pastor of the Church of the Brethren in Warrensburg, assisted by Rev. Kenny, pastor of the Christian Church. Interment was made in the adjoining cemetery.—B. F. Summer, Warrensburg, Mo.

Cressman, Sister Amanda B., nee Keyser, wife of Percival R. Cressman, died at her home near Saltordville, Pa., Nov. 18, 1929, of a complication of diseases, aged 62 years, 11 months. She is survived by her husband, two sons and three daughters, four brothers and three sisters. Services at the Indian Creek Brethren church (of which the deceased was a faithful member for a number of years) by Elders J. B. Shisler and A. A. Price. Interment in adjoining cemetery.—Mathias P. Landis, Vernfield, Pa.

Delp, Bro. John B., died at his home near Vernfield, Pa., Nov. 24, 1929, after a short period of illness, aged 74 years, 5 months and 23 days. In this community he was well known, having lived on the same farm where he was born. He is survived by his widow, one daughter, two granddaughters and one great-grandson. Services at the Indian Creek Brethren church by the home ministers. Interment in adjoining cemetery.—Mathias P. Landis, Vernfield, Pa.

Dick, Mrs. Florence Matilda Klahr, the wife of Frank Dick, deceased, was born Sept. 7, 1882, and died in the Mercy Hospital, Altoona, Dec. 9, 1929, aged 47 years, 3 months and 2 days. Sister Dick is survived by five children, the oldest being nineteen and the youngest twelve. Her husband was instantly killed eleven years ago. For twenty-five years she was a faithful member of the Upper Klahr church, where services were conducted by Bro. B. F. Waltz, assisted by Brethren Weyant and Dively.—B. F. Waltz, Altoona, Pa.

Donough, Sister Lizzie M. (nee Scholl), wife of Bro. Harry Donough, born Dec. 26, 1882, died of apoplexy, Nov. 23, 1929, aged 46 years, 10 months and 27 days. She was a faithful member and lived a consistent life, having taken membership in 1906. Surviving are her husband, one daughter, one son. Services by Elders Michael Kurtz and Chas. H. Ziegler in the Tulpehocken meetinghouse. Interment in the cemetery adjoining.—Iram J. Lentz, Richland, Pa.

Eakle, Everette, the youngest son of H. F. and Ida Eakle, was born Oct. 2, 1898, and departed this life Nov. 5, 1929, at the age of 30 years. He was sick only a few days, and death came very unexpectedly at his home in the village of New Hope. His passing was a great shock to the community. Everette was an energetic and promising young man, with high standards and bright outlook for a splendid future. After completing his high school work in the district, he graduated from the Dunsmore Business College, of Staunton, Va. He was ably qualified for the position which he held as cashier of the Bank of New Hope. This position brought him in contact with all classes of people, to whom he proved himself to be a real friend. He was quiet and unassuming in his manner, yet was a faithful worker in all he did. He was of a lovable disposition, always cheerful, happy and willing to help every one at all times. He united with the church in August, 1924, and lived a consistent life. He was serving as church treasurer at the time of his death. He was married to Virginia Spitler, Sept. 4, 1923. To this union were born two daughters, who with his wife survive. He also leaves father, mother, two brothers and two sisters. After a brief service held from the Middle River church, conducted by the writer, his body was peacefully laid to rest in the adjoining cemetery, in the presence of a large group of sympathizing friends, to await the resurrection. —B. B. Garber, Waynesboro, Va.

Esthelman, Sister Mary, died at the home of a daughter, Mrs. O. C. Hoffman, at Hummelstown, Dec. 10, 1929, aged 72 years. Surviving are nine children. Services at the home and at Hanover church by Brethren F. S. Carper and Thos Patrick. Burial in the adjoining cemetery.—Mamie S. Gipe, Hershey, Pa.

Goodenberger, Jno., son of Jacob and Mary Goodenberger, died March 3, 1929, aged 87 years, 8 months. His wife, three sons and a daughter survive. Funeral services by J. C. Inman and J. F. Kahler.—Grace Miller, Canton, Ohio.

Harman, Harris, son of Jesse and Sarah Harman, was born near Harman, W. Va. He is survived by his wife, Ida, and seven children, one brother and four sisters. He united with the Church of the Brethren at a very early age and was elected deacon in 1907. He was a firm believer in the teaching of the Bible as practiced by the Church of the Brethren and was always a faithful worker. He had been in ill health for the past four years with leakage of the heart which finally developed into heart dropsy. He bore his sufferings with Christian fortitude and patience. Services by his pastor, the undersigned.—C. L. Wilkins, Circleville, Ohio.

Lehman, Sister Malinda (Goss), died at her home Dec. 9, 1929, after a lingering illness, aged 69 years, 5 months and 14 days. Surviving are her husband and two sons; one son preceded her. Services at the Spring Creek church by Brethren F. S. Carper and B. W. S. Ebersole. Burial in the adjoining cemetery.—Mamie S. Gipe, Hershey, Pa.

Loomis, Martha Jane, wife of Eld. Edw. Loomis, died Nov. 14, 1929, aged 86 years, 8 months and 21 days. Her husband died eleven years ago. She had been a member of the church for over seventy years. She spent the greater part of her life in Mt. Zion church, near New Philadelphia, Ohio, but had lived in the Canton church for the last six years. Her daughter with whom she lived said she read the Bible through several times a year. Funeral by J. C. Inman and J. F. Kahler.—Mrs. Grace Miller, Canton, Ohio.

Mason, Ralph Edward, youngest son of E. W. and Alice Mason, born June 27, 1928, died Dec. 10, 1929. Death followed a few hours' illness from meningitis. Funeral by Oscar Early. Burial in Wakenda cemetery.—Jessie Mason, Norborne, Mo.

Nichols, Mrs. Annie Elizabeth (Jennings), died Dec. 8, 1929, at Lewistown, Pa., where she had made her home with Mr. and Mrs. Walter Fosnot since the death of her husband, Daniel W. Nichols, in 1922. Her age was 60 years, 9 months and 18 days. Her home had been near Brownsville, Md., until with her husband she went to Huntingdon, Pa., where he was for several years in charge of the college buildings and grounds. She was a member of the Church of the Brethren at Lewistown, as are also her two sons who survive. She also leaves one sister. Her life was filled with many useful deeds and with a constant desire to do good to her neighbors and friends. She was buried beside her husband in Mount Rock cemetery, Lewistown. Services by M. Clyde Horst assisted by I. Harvey Brumbaugh.—Homer F. Sanger, Oak Park, Ill.

Price, Isabel, only daughter of John and Nancy McQuilken, born in Philadelphia, Pa., July 25, 1852, died at Long Beach, Calif., Dec. 9, 1929. The family moved to Ogle County, Ill., in her early childhood, where she lived until her marriage to David R. Price in 1873. They established their home in Pine Creek where they lived till her husband died in 1905. She then moved to Mt. Morris and later to California. She had been a member of the Church of the Brethren for many years. She is survived by two sons and two daughters. Services by the writer assisted by Bro. Chas. Brindle at the Pine Creek church. Interment in the cemetery near by.—F. E. McCune, Mt. Morris, Ill.

Royer, Bro. Isaac B., son of the late Joel and Elizabeth Brubacher Royer, died at his home, Dec. 4, 1929, aged 78 years, 10 months and 1 day. He was ailing for some time during which he was anointed. He was married to Sarah Brendle. In 1888 both became members of the Church of the Brethren. He was a patriarchal pillar of the church and was the last of his father's family. Sister Royer preceded him within one month of thirty years. Two daughters also

died. There remain three sons and seven grandchildren. Services by Eld. Michael Kurtz assisted by the home ministers at the Tulpehocken house. Interment in the adjoining cemetery.—Alice B. Royer, Myerstown, Pa.

Walters, Allen S., son of Ephraim and Sarah Langston Walters, died ———, 1929. He was born near Masontown, Pa., and here united with the Church of the Brethren. He is survived by his wife, Melinda, four daughters and three sons. He lived in Canton, Ohio, since December, 1900. Services by T. S. Moherman and J. C. Inman.—Grace Miller, Canton, Ohio.

Warner, Sister Jacob, died Dec. 5, 1929, at her home in the bounds of the West Manchester church, Ind., after four weeks of serious illness. Eliza Lucette Readeye was born in Germany, Oct. 24, 1846. With her parents she came to this country in 1852, the journey taking sixty-seven days. Oct. 3, 1872, she married Jacob Warner; to them were born five sons and one daughter. The daughter preceded her in 1896 and one son in 1927. When thirteen years old she was baptized and confirmed in the Lutheran church at Rose Hill, Ind., and united with the Church of the Brethren in 1880. Since that time she had continued to grow spiritually. Nov 22 she received the blessing of the anointing. Surviving are her husband, four sons, ten grandchildren and six great-grandchildren Services by Eld. J. H. Wright and the undersigned.—L. H. Eby, North Manchester, Ind.

Weybright, Mrs. Angeline, daughter of Mr. and Mrs. Eli Niswonger, born near Arcanum, Ohio, died Dec. 4, 1929, aged 73 years, 7 months and 22 days. She married John E. Weybright in 1875. To them were born twelve children. In 1900 the family moved to Colorado and located near Rocky Ford which has been their home since. She accepted Christ as her Savior over forty years ago and united with the Church of the Brethren. She was always faithful to the interests of the church. The husband and two children preceded her. Pernicious anæmia was the cause of her death. She was anointed during the summer. She is survived by ten children, thirty grandchildren and one great-grandchild. Services at the Brethren church by the writer, assisted by Eld. Roy E. Miller.—Harvey R. Hostetler, Rocky Ford, Colo.

Ziegler, Daniel C., was born Nov. 2, 1863, and died Nov. 3, 1929, at the age of 66 years, 1 day. He was the son of Daniel P. Ziegler and Mary Conner Ziegler. He spent his boyhood days on the old homestead farm near Mt. Ætna, Berks Co., Pa. Oct. 29, 1887, he was united in marriage with Kate Elizabeth King of near Stouchsburg, Lebanan Co., Pa. In January, 1889, they moved to the Eastern Shore of Maryland near Benton, Caroline Co., where he engaged in farming. To this union were born ten children. The mother died Aug. 10, 1910. The father then married Amanda Renninger of Hatfield, Pa. In the fall of 1912 they moved to a farm near Hatfield where they remained until failing health compelled father to retire. Father was a faithful member of the Church of the Brethren. While he was a quiet man and but a layman he was highly respected for his strong convictions of right and his good Christian judgment. He loved the church and made many sacrifices for her sake. The memory of father's devotion to the church and the home is to the children a godly heritage. He had the satisfaction of seeing all the children save one who never came to maturity, unite with the church. He leaves his wife, two sons, four daughters, ten grandchildren, six sisters, and three brothers. Services at the home by Eld. Wm. Fretz and at the Hatfield church by Eld. David Cassel. He was laid to rest in the adjoining cemetery.—Levi K. Ziegler, Williamsburg, Pa.

OFFICIAL DIRECTORY

GENERAL MISSION BOARD.—Otho Winger, Chairman, North Manchester, Ind.; J. J. Yoder, Vice-Chairman, McPherson, Kans.; H. H. Nye, Elizabethtown, Pa.; Levi Garst, Salem, Va.; J. B. Emmert, 2627 4th St., La Verne, Calif.; J. K. Miller, 2240 Grand Ave., Cedar Rapids, Iowa.; L. C. Moomaw, R 2, Box 209, Roanoke, Va.

General Secretary, Chas. D. Bonsack, Elgin, Ill.; Assistant Secretary, H. Spenser Minnich, Elgin, Ill.; Home Secretary, M. R. Zigler, Elgin, Ill.; Treasurer, Clyde M. Culp, Elgin, Ill.

BOARD OF RELIGIOUS EDUCATION.—H. K. Ober, Chairman, Elizabethtown, Pa.; C. S. Ikenberry, Vice-Chairman, Daleville, Va.; L. W. Shultz, North Manchester, Ind.; J. M. Henry, Bridgewater, Va.; Eva Trostle, Mt. Morris, Ill.; Dan West, Pleasant Hill, Ohio; C. Ernest Davis, Mt. Morris, Ill.

General Secretary, Rufus D. Bowman, Elgin, Ill.; Director of Young People's Work, C. H. Shamberger, Elgin, Ill.; Director of Children's Work, Ruth Shriver, Elgin, Ill.; Editor, E. G. Hoff, Elgin, Ill.; Assistant Editor, Maud Newcomer, Elgin, Ill.

GENERAL EDUCATION BOARD.—D. W. Kurtz, Chairman, 1605 E. Third St., Long Beach, Calif.; Paul H. Bowman, Vice President, Bridgewater, Va.; J. S. Noffsinger, Secretary-Treasurer, 3635 Ordway St., N. W., Washington, D. C.; Homer F. Sanger, Secretary of Nursing and Medical Education, 821 S. Ridgeland Ave., Oak Park, Ill.; A. C. Wieand, Bethany Bible School; E. C. Bixler, Blue Ridge College; Paul H. Bowman, Bridgewater-Daleville System; H. H. Nye, Elizabethtown College; M. G. Brumbaugh, Juniata College; E. M. Studebaker, La Verne College; Otho Winger, Manchester College; V. F. Schwalm, McPherson College; C. Ernest Davis, Mt. Morris College.

GENERAL MINISTERIAL BOARD.—S. J. Miller, Chairman, 2017 5th St., La Verne, Calif.; Paul H. Bowman, Vice-Chairman, Bridgewater, Va.; J. A. Robinson, Secretary, Bedford St. and Miller Ave., Johnstown, Pa.; M. J. Brougher, Assistant Secretary, 554 Stanton St., Greensburg, Pa.; W. H. Yoder, Treasurer, Morrill, Kans.

CONFERENCE PROGRAM COMMITTEE.—J. A. Dove, Chairman, Cloverdale, Va.; R. W. Schlosser, Elizabethtown, Pa.; Grover L. Wine, Bridgewater, Va.; James M. Moore, Moderator of Annual Conference, Waynesboro, Pa.; J. E. Miller, Secretary of Annual Conference, Elgin, Ill.

BRETHREN PUBLISHING HOUSE.—Board of Directors: Otho Winger, Chairman, North Manchester, Ind.; J. J. Yoder, Vice-Chairman, McPherson, Kans.; H. H. Nye, Elizabethtown, Pa.; Levi Garst, Salem, Va.; J. B. Emmert, 2627 4th St., La Verne, Calif.; J. K. Miller, 2240 Grand Ave., Cedar Rapids, Iowa; L. C. Moomaw, R. 2, Box 209, Roanoke, Va.

Manager and Treasurer, R. E. Arnold, Elgin, Ill.; Secretary, L. T. Miller, Elgin, Ill.

COUNCIL OF BOARDS.—Chairman, J. J. Yoder, McPherson, Kans.; Vice Chairman, Paul H. Bowman, Bridgewater, Va.; Recording Secretary, J. S. Noffsinger, 3635 Ordway St., N. W. Washington, D. C.; Executive Secretary, J. W. Lear, Elgin, Ill.; Treasurer, Clyde M. Culp, Elgin, Ill.

COUNCIL OF WOMEN'S WORK.—President and Secretary of Aid Society Work, Mrs. R. D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.; Associate President and Secretary of Mothers and Daughters' Work, Mrs. J. Z. Gilbert, 3300 Griffin Ave., Los Angeles, Calif.; Secretary-Treasurer and Secretary of Missionary Activities, Nora M. Rhodes, Dallas Center, Iowa; Secretary of Bible Study, Mrs. Laura Gwin Swadley, R. 4, Johnson City, Tenn.; Secretary of Children's Division, Ruth Shriver, Elgin, Ill.

Sisters' Aid Society.—Mrs. Ross D. Murphy, President, 2260 N. Park Ave., Philadelphia, Pa.; Mrs. M. J. Weaver, Vice-President, 715 Highland Ave., Johnstown, Pa; Mrs. P. A. Shearer, Secretary-Treasurer, 935 W. Main St., Decatur, Ill.

Mothers and Daughters' Association.—Mrs. J. Z. Gilbert, Superintendent, 3300 Griffin Ave., Los Angles, Calif.; Mrs. R. N. Leatherman, Treasurer, R. 2, Grand Junction, Colo.; Miss Lucille Rudy, Secretary, 719 Lynn St., Sidney, Ohio; Mrs. Leland C. Moomaw, R. 2, Roanoke, Va.

NATIONAL COUNCIL OF MEN'S WORK.—P. G. Stahly, President, South Bend, Ind.; R. W. Miller, First Vice-President and Treasurer, River Forest, Ill.; Dr. O. G. Brubaker, Second Vice-President, North Manchester, Ind.; Levi Minnich, Third Vice-President, Greenville, Ohio; W. J. Werkman, Executive Secretary, Chicago, Ill.; C. M. Culp, Recording Secretary, Elgin, Ill.; Herbert Mohler, Moweaqua, Ill.; G. A. Cassel, Ashland, Ohio; H. J. Harnly, McPherson, Kans.; L. C. Moomaw, Roanoke, Va.; J. H. Miller, Baltimore, Md.; D. E. Sheller, Long Beach, Calif.; L. M. Davenport, Los Angeles, Calif.

AUDITING COMMITTEE.—E. M. Butterbaugh, 525 East Indiana Ave., South Bend, Ind.; J. J. Oller, Waynesboro, Pa.

ANNUAL MEETING TREASURER.—E. J. Stauffer, Mulberry Grove, Ill.

MEMBER OF ADVISORY BOARD OF AMERICAN BIBLE SOCIETY.—Ross D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.

GENERAL RAILWAY TRANSPORTATION AGENT.—J. F. Appleman, Plymouth, Ind.

Many Order Premiums

CO-OPERATION BRINGS RESULTS

Agents, Pastors, all are busy securing **Messenger Subscriptions.** Folks like **the Messenger** because it **helps them in their Christian life.** They choose our **Premiums** because **each Premium has a distinct place and value.** Further, the price appeals to people. **Many subscribe for two years,** so as to secure both **"Some Brethren Pathfinders"** and the **Premium Bible No. 1930X.** Then, too, they get the **Yearbook free.**

It's easy to secure **Messenger subscriptions** on these terms. The orders coming in daily prove this. Some are sending in their own subscriptions. Those who know the **Messenger** best are least willing to be without its weekly visits. **WHERE THE MESSENGER GOES THE CHURCH GROWS.** Live pastors know this, hence urge the membership to take the **Messenger.** See your agent or use order blank below.

PREMIUM OFFER NO. 1

Gospel Messenger—One Year	$2.00
"Some Brethren Pathfinders"	1.50
1930 Yearbook	.15
Total	$3.65
Our Special Price to you	**$2.50**

PREMIUM OFFER NO. 2

Gospel Messenger—One year	2.00
Premium Bible	5.10
1930 Yearbook	.15
Total	$7.25
Our Special Price to you	**3.95**

PREMIUM OFFER NO. 3

Gospel Messenger—One year	2.00
1930 Yearbook	.15
Total	$2.15
Our Special Price to you	**2.00**

See the **Messenger Agent immediately or mail the blank below TODAY**

Brethren Publishing House, Elgin, Ill.

Enclosed find $..... for **Premium No.** ....., as above, to:

Name, ...

Street or Route, ...

Town and State, ...

Also, **Premium No.** ....., as my **Gift,** to:

Name, ...

Street or Route, ...

Town and State, ...

Acquainting You With a Few of the Many Books

which are listed in the B. P. H. 100-Page Illustrated Catalogue

This interesting, money-saving booklet describing our numerous Bibles, books, Sunday-school and Church supplies will be mailed free, upon request.

Suggestions to HELP YOU provide proper reading FOR ALL in your home:

For Little Children

Standard Bible Story Readers

Book One	$ .50
Book Two	.90
Book Three	.90
Book Four	.95
Book Five	1.00
Twilight Talks with the Children	.60
Sunflower Stories	.50
Bible Pictures and What They Teach Us	2.00

For Juniors

Polly of the Hospital Staff, Dowd	.75
Wild Animals I Have Known, Seton	.75
Buff: A Collie, Terhune	.75
Paul, The Herald of the Cross	.35
Beautiful Girlhood, Hale	1.00
Life of Christ, Hurlburt	2.50

For Intermediates

The Brown Study, Richmond	.75
High Acres, Abbott	.75
Paul, the Dauntless	2.50
Abraham Lincoln, Boy and Man, Morgan	.75
David's Children, Bates	1.25
The Christian Way of Life, Ellis	.65
Happy Hours in the Big Outdoors, Miller	1.25
Emily Climbs, Montgomery	.75

For Young People

Just Over the Hill, Slattery,	1.35
Adventures in Friendship, Grayson	.75
Foursquare, Richmond	.75
God's Minute, cloth 60c; Keratol, $1.00; Art leather	1.50
Personal Life of David Livingstone, Blaikie	1.50
Challenge of Youth, Stearns	1.25

For All the Family

Heart Throbs	.75
More Heart Throbs	.75
Husband, Wife and Home, Goss	1.50
The Man Nobody Knows	1.00
When Home Is Heaven, Chapman	1.50
The World's Great Religious Poetry	2.00
Fanny Crosby's Story of 94 Years	1.50

For the Sunday-school

Program for Sunday-school Management, Brewbaker	1.00
Present Day Sunday-schools, Burroughs	1.50
Four-Minute Talks for Superintendents, Webb	1.00
Graded Social Service, Hutchins	1.10
Sunday-school Organized for Service, Lawrance	.55
Piloting the Sunday-school, Fergusson,	1.25
Chalk, What You Can Do with It, Wood,	1.00

Tell us what you want; we are glad to assist you in every way that we can

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

Notes From Our Correspondents

(Continued From Page 13)

Pleasant View church met in annual services on Thanksgiving morning. The offering for world-wide missions amounted to $116 89. The B Y. P D. conference of Northwestern Ohio was held in our church Nov 28-29. The speakers were C C. Ellis and Dan West. The conference was well attended considering the extremely cold weather. The pageant, The Hope of the World, was given by the local Y. P. D. We have finished our church basement which is now completely modern Dec. 22 the adults and Y. P. D. combined gave the cantata, The Coming of Christ. Our quarterly council was held Dec. 17. The financial budget was accepted for the year. The following officers were elected Sunday-school superintendent, Chas. Landis; "Messenger" agent, J W Driver; corresponding secretary, Dorothy Driver. The following mission study classes held each Sunday evening are well attended adults, studying Roads to the City of God, led by I. W. Byerly; Y P D., Blind Spots, Hattie Joseph; intermediates, Seven Thousand Emeralds, Clara Cool.—Dorothy Driver, Beaverdam, Ohio, Dec 23

Strait Creek church met in council and the following officers were elected clerk, J. H. Rhoads; correspondent, Senith Setty; Messenger agent, May Garman An interesting Christmas program was rendered by our Sunday-school on Dec 21. Two more were baptized on the evening of Dec 17, showing that the effect of our two weeks' revival, conducted by our new pastor, Walter Swinger, and wife, is still felt.—Senith Setty, Peebles, Ohio, Dec. 23.

Stony Creek church met in council Dec. 14 Election of officers resulted in Bro Smith being chosen elder for another year and the writer, "Messenger" agent and correspondent. Bro. C Walter Warstler and family moved here Dec. 2 to take up the work as pastor. We are having good attendance at both morning and evening services On Sunday morning, Dec 22, installation services were conducted by the pastor for the newly elected church officers and for the Sunday-school officers elected in September In the evening Christmas services were held About thirty young people and a mixed chorus furnished special music, the pastor preached a Christmas sermon and a missionary offering was lifted.—Mrs. Esther F. Huber, DeGraff, Ohio, Dec. 23.

PENNSYLVANIA

Heidelberg Oct 13, Prof. J I. Baugher of Elizabethtown delivered a very interesting missionary sermon, and an offering was lifted for missions A number of visiting ministers were present at our love feast on Oct. 26. Eld Elias Edris officiated. Our elder preached the examination sermon ne week prior to the feast. In the morning of Nov. 17 Bro Elias Frantz brought the message. Bro. Irvin Heisey of Fredericksburg preached for us Nov. 24 in the morning; Bro. Iram Lentz of Richland filled the pulpit in the evening Our church met Dec 2 in council Dec 8 a two weeks' revival was begun under the leadership of Bro. Hiram Eshelman of Mt. Joy. His messages were greatly appreciated and proved very helpful. The attendance and interest were excellent throughout and as a result nine accepted Christ During the meetings we were favored with special music by the Conewago and West Green Tree choruses. Our Sunday-school together with those of Richland and Myerstown will support a missionary, each giving one-third.—Kathryn Brubaker, Schaefferstown, Pa., Dec 23

Indian Creek congregation met in council Dec. 7. The secretary and treasurer of the Sunday-school presented a very creditable report which showed that the school contributed more money to missions the past year than any year in its history. The report also showed a very good attendance throughout the year, the average running high. Fifteen members attended every Sunday of the year, twenty-two members missed one session and twelve missed two sessions. The solicitors also gave a report of their semiannual every-member canvass for missionary money which netted a total of $249. Our love feast on Oct. 26 proved a real spiritual feast and was well attended. Eld M. A Jacobs of York officiated. Nov. 17 a farewell service was held in honor of Sister Sara Shisler who sailed the following Saturday for her second term of service on the Africa mission field A number of our folks motored to New York City on Nov. 23 to see her off.—Mathias P. Landis, Vernfield, Pa., Dec. 17.

Pittsburgh. Revival continues here without any special meetings. Another has been received by baptism in our main church, while the Birdsville mission brought in four who also were baptized here in Pittsburgh These came as a result of a meeting conducted by Bro. C D. Brendlinger at Birdsville. The Aid Society has been reorganized with the same officers as last year. Sister G. B. Royer is president During the nine months ending Sept. 30, $94 45 was earned by making quilts, for which we received $45 29, and by selling various articles and receiving free will offerings. This money was given toward home and foreign missions and the parsonage debt. We gave $10 for the mission deficit as a Christmas offering from the Aid. Nov. 26 a Thanksgiving food sale and benefit social was held at the parsonage. All enjoyed the event and $112 was received toward the parsonage debt The missionary program, The Awakening of Bro. Tightwad, was rendered by the B Y P D. Dec. 15. The church was filled and the offering went to the missionary pledge of the B. Y. P. D. The young people deserve credit for the support they give their activities, since many come quite a distance to the church The study of Revelation continues each Wednesday evening and with the help of our pastor, Bro G. B. Royer, we find it unfolding the great plan of God in a way which causes the student to marvel.—M. Elizabeth Barnett, Pittsburgh, Pa., Dec 19

Pleasant Hill.—Our revival which began Nov. 17 at Beaver Creek house was well attended. The pulpit was filled each night for two weeks by a different minister from adjoining congregations. Nineteen accepted Christ as their Savior; eighteen have been baptized and one awaits the rite. Dec. 7 at our council we decided to donate eatables to the Old Folks and Children's Home at Carlisle.—Paul K. Newcomer, Spring Grove, Pa., Dec. 20.

Quakertown.—We had preaching services both morning and evening on Thanksgiving Day. Offerings lifted amounted to $33.71 for missions. Nov. 30 we had with us a mission band from Juniata College in an interesting service; afterward an offering of $41.29 was lifted. Our total offerings for foreign missions during the month of November amounted to $86. The first Sunday of December the offering of $13 16 also went to foreign missions.—Mrs. Raymond W. Bleam, Coopersburg, Pa., Dec. 17.

Richland.—Oct. 6 Eld. H F. King gave us a helpful message on the doctrine of the resurrection. Our love feast was held Nov. 2 and 3; it was inspirational and largely attended. Ministers present were Hiram Kaylor, I. D. Gibble, H. F. King, B. W. S. Ebersole who officiated, E. M. Frantz and P. S. Heisey. Nov 17 a program on peace was given in our church, representing the membership of nine churches. Dec 1 we enjoyed a missionary meeting. We learned of the characteristics of the children of the slums of New York City as told by Bro. Caleb Bucher who helped last summer at the Christian Herald camp, Mont Lawn, N. Y. These experiences were listened to with much interest and gave us a new vision of this phase of missionary work. Thanksgiving morning services were conducted by the home ministers. The offering taken will go toward the missionary deficit of the Brotherhood. July 14 last, at a joint missionary and Sunday-school meeting of the Heidelberg, Myerstown and Richland congregations, the following topic was favorably discussed: In what way can it be made possible for the three Sunday-schools to support a missionary? The final decision was that this will be done, assuming the support in three equal shares. Our Sunday-school decided to maintain a library, to be placed in the rear of the church. Since our last report two members have been received by certificate; one certificate was granted. Dec 29 Eld. Michael Kurtz will begin evangelistic services in the White Oak congregation at the Manheim house.—Iram J Lentz, Richland, Pa., Dec. 17.

Upper Conewago congregation met in council Dec. 14. Church officers were elected: trustee, Bro. E. S. Brown; correspondent, the writer. Our Thanksgiving services were held at the East Berlin house, with our home ministers giving us the messages. Dec. 8 we rededicated the Latimore house. The sermon was preached by Bro. Jesse Whitacre of Mechanicsburg; he also preached a sermon in the afternoon on the subject, Lest We Forget. The ceiling of the church was plastered and the side walls were painted. An offering of $84.27 was lifted.—Paul L. Wagner, York Springs, Pa., Dec. 21.

Waynesboro.—The fourth quarterly business meeting of the church for the year was held Dec. 19. Our pastor, Bro. J. M. Moore, reported that during the year he had made 865 calls, preached 25 funerals and assisted at 7 others, baptized 10 persons, anointed 8 and delivered 112 sermons and addresses. Sister Emma Miller, our church visitor, reported having made 247 calls during the quarter. Eld. J. M. Moore was elected presiding elder for the year. Since Bro. Moore's term as pastor will expire in September, 1930, we unanimously voted to ask him to serve another term of three years. The Ladies' Aid gave a good report; they have recently recarpeted the auditorium and Sunday-school assembly room. This was a big task and they are heartily commended for it. Two excellent programs were given by our Sunday school: this morning the children's division gave a pageant, The Twelve Gifts. This evening the young people's division gave the pageant, The Shepherd Boy's Vision. The message of the latter conveyed the thought that world peace will come through Christ. Since our last report one has been added to the church by baptism and three by letter.—Sudie M. Wingert, Waynesboro, Pa., Dec. 22.

TEXAS

Pampa.—The women of the congregation organized an Aid Society on Dec. 8 with Sister Geo. E. Hallett, president. Dec. 11 they met to outline their work It was decided to wait until after the first of the year to have their regular meetings As this congregation is new and has to secure all of the necessities to hold a love feast, their first work will be to arrange for these It has been about three years since the last feast was held in this part of the Panhandle. There will be some difficulty in holding Aid meetings on account of the members being so far away, some living thirty miles distant. The church is located almost in the center of the congregation.—Mrs. Geo. E. Hallett, Pampa, Texas, Dec. 19.

Pampa church had three splendid services Dec. 22. The Sunday-school lesson was inspiring and seemed to prepare the hearts of the congregation for the Christmas sermon In the evening the Sunday-school rendered a short program telling of the birth of Christ and the coming of the wise men. Afterward the members drove across the town to the Church of Christ where the rite of baptism was administered by Bro. Hallett, the pastor. The applicant is a granddaughter of Bro Grey, one of the old members in this congregation.—Mrs W. M. Hubbard, Miami, Texas, Dec. 23.

VIRGINIA

Antioch church met in council Nov. 30 Most of the church officers of the past year were reappointed. The writer was elected correspondent. A committee was appointed to make a ministerial program for the coming year. A contribution of $5 was given to a poor member. A committee was appointed for the purpose of nominating and electing by ballot the most important officers. The Ladies' Aid had as their missionary project the making of a quilt. The name of practically every member in our congregation and many others were embroidered at the cost of ten cents for children and fifteen cents for adults, which amounted to $34 60. Then the quilt was sold to the highest bidder and brought $43, making a total of $77.60. Our B. Y. P. D. is working on The Story Beautiful as their Christmas pageant.—Mrs. W. W. Naff, Boone Mill, Va., Dec. 14.

Cloverdale congregation met Dec 11 at Cloverdale for council meeting and effected the following organization for the year: Elder, J. A. Dove; associate elder, E. C. Crumpacker; clerk, C. W. Kinzie; church correspondent, Mary C. Garber. Committees on finance, welfare and missions were appointed The missionary committee was given new duties for 1930, that of having full charge of the making and executing of missionary programs, and being responsible for getting a missionary into our congregation.—Mary C. Garber, Roanoke, Va., Dec. 19.

Elk Run.—On Thanksgiving Day we had service at 11 o'clock and in connection with this occasion took an offering of $26.14 for the Home Department of the General Mission Board. We expect to take another offering for the same purpose in connection with our Christmas service. We met in council on Dec 7, with Eld. W. H. Zigler in charge Plans are being made to install Sunday-school rooms in our church during this winter. We have been using curtains to separate the classes for a number of years. Officers for the year were appointed by a nominating committee and approved by the church, as follows: D. H. Smith, secretary, with E. L. Huffman as his assistant; Orlando S. Miller, "Messenger" correspondent; the Sisters' Aid Society is continued in charge of the "Messenger" agency. The Sunday-school appointed a committee to arrange for a Christmas program The Sisters' Aid has been reorganized for the coming year and is doing some very creditable work in a quiet way.—Mary Zigler, Harrisonburg, Va., Dec. 9.

WASHINGTON

Outlook church met in council Dec 10 and elected church officers for the year. Our love feast in November was well attended by our own members and those from Sunnyside. We feel that our series of meetings held the first two weeks of November was a spiritual uplift to all that attended. Bro. A. R. Fike of Nezperce was the evangelist and preached some very inspiring sermons. Our Sunday-school is progressing nicely and we feel it is doing a good work. Brother and Sister Sutphin, our new pastors, were given a welcome on their eighteenth wedding anniversary. A basket dinner was served at the church. The Aid Society held its annual bazaar Dec. 11. We plan on using some of our funds to repair the basement of our church.—Mrs. E A. Bacon, Outlook, Wash., Dec. 18.

Sunnyside congregation met in council Dec. 3. Church officers were chosen for the year: Bro. Stricker, elder; Bro H. G. Reeves, president of Christian Workers; the writer, correspondent and "Messenger" agent. On the evening before Thanksgiving we met for our annual missionary program and the children brought their missionary boxes. The total offering amounted to about $150. Our Aid held a sale, the proceeds amounting to $32 with which we are buying paint for the floor.—Mrs. John T. Reeves, Sunnyside, Wash., Dec. 19.

WEST VIRGINIA

Capon Chapel congregation met in council Aug. 31. Bro. F. D. Anthony of Baltimore, Md., began a meeting at Mission Chapel Sept. 2, continuing until Sept 12 This was a spiritual uplift to our congregation. There was fine interest and good attendance. As a result five were received into the church by baptism. We held our communion service Sept. 7 with Bro. Anthony officiating, assisted by Eld. J. L. Shanholtz. Fifty-five surrounded the Lord's table. The love feast at Road Ridge on Sept. 14 was a wonderful inspiration. Our elder officiated and twenty-five brethren and sisters were present Bro. A. S. Arnold began a revival meeting at Bright's Hollow schoolhouse Nov. 4 continuing until the 12th. We feel that the church was spiritually built up through the Spirit-filled sermons preached Eld. J. L. Shanholtz began a meeting Nov. 17 at Mountain Dale, a new point recently taken up by him, closing Nov. 25 This was a wonderful meeting, one of the best held in the congregation for years. Eight were received into the church by baptism, ranging in age from nine to seventy-three. Our congregation has been greatly built up during the past summer and fall. Seven revivals have been held in the congregation: three by our elder, two by Bro. A. S Arnold, one each by Bro. Anthony and Bro. Alva Harsh As a result of Bro Harsh's meeting nine were baptized, in all twenty-two baptisms.—Delcie L. Shanholtz, Levels, W. V., Dec. 19.

White Pine.—Bro. B. M. Rollins, pastor of the Keyser church, began a series of meetings Sept 23 and continued for two weeks. We had a fine meeting. There were forty-seven conversions, thirty-eight were baptized, seven reclaimed and two await the rite. At our love feast Dec 1 quite a lot of young people were present. We have a good Sunday-school; the B. Y. P. D. also is progressing nicely. The White Pine Sunday-school will render a missionary program at the Keyser church sometime during the holidays. At our council meeting Nov. 30 two brethren were granted license to preach.—R. A. Rinker, Purgittsville, W. Va., Dec. 19.

Prayer Veil Goods

Complete line of Brussels Nets, Silk Illusions, Silk and Cotton Bobbinets, Silk Tarlatans and Organdies, imported direct for our trade. Special discount to Aid Societies. Wholesale prices in full bolts. Samples free.

R. E. ARNOLD, Elgin, Ill.

Character Builders' Club

By Josephine Hanna

One reader calls it a book of **Modern Proverbs.** Helpful and practical. **Edward Frantz** says, "I find much to interest me. Your method is novel and the tone certainly most wholesome." **Otho Winger** says, "It is a good book."

PRICE ONE DOLLAR

With each book purchased your choice of one of the following paper bound books is offered **FREE: "In His Steps," "Robert Hardy's Seven Days," "A Dream of Heaven."**

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

Sham

A Story of Today

By Joseph Hocking

The title of this volume tells the story of its contents. The hero's attempt, successful beyond belief, to impersonate another brings him face to face with the most serious problems. How he carries on and finally makes adjustments and full restitution for his deception holds you in suspense to the very end. **One of those stories that has wonderfully gripped the popular mind. Has had a record sale. Price, $2.00.**

BRETHREN PUBLISHING HOUSE
Elgin, Ill.

Heart of the Crimson Cross

By J. M. Henry

A new story stressing the old truth that **Peace is better than War.** Charming, thrilling, convincing! A wholesome thread of love and patriotism runs through the novel. Publisher's price, **$2.50.** By special arrangements, **Messenger readers** may have the book for **$2.00, cash with order.**

(Order Blank)

Brethren Publishing House, Elgin, Ill.

Enclosed find $..... ..... for which send me ..... copies of the **Heart of the Crimson Cross,** at the **special price** of **$2.00** each.

Name .....

Street or Route .....

Town ..... State .....

Timely Reminders

Scripture Text Calendar

Live agents make money selling our **Scripture Text Calendar.** Every home needs one.

Single copies	$0.30	25 copies	5.75
4 copies	1.00	50 copies	9.00
12 copies	3.00	Prices slightly higher in Canada	

Ask for colored circular and **terms to agents.**

C. W. Topic Booklets

You must use your **Bible** in the preparation and discussion of these topics. After all the old **Bible has what all folks need and true Christians demand.**

Fewer than 25 copies, each,	**$0.04**
25 copies,	**.75**
50 copies,	**1.25**
100 copies,	**2.00**

Stewardship Diary and Budget Account

Prepared especially to promote **Christian Stewardship.** Vest pocket size, leather bound. Prepared by the **United Stewardship Council of Churches. Makes giving easy and a joy. Only 25c.**

Tarbell's Teachers' Guide	**$2.00**
Snowden's Sunday School Lessons	**1.50**
Peloubet's Select Notes	**2.00**
Wells' Daily Digest of the Sunday School Lessons (vest pocket edition)	**.35**
Torrey's Gist of the Lesson (vest-pocket edition)	**.35**
The Lesson Round Table	**1.25**

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14. | "THY KINGDOM COME."—Matt. 6: 10; Luke 11: 2 | "Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 | Elgin, Ill., January 11, 1930 | No. 2

In This Number

Editorial—
Elders and Editorial Emphasis, ... 17
Lighting Up Blind Spots, ... 17
Learning How Much We Need Him, ... 17
Not Half Enough, ... 17
Among the Churches, ... 24
Around the World, ... 25
The Quiet Hour (R. H. M.), ... 25

General Forum—
This Mystery (Poem). By Mildred Allen Jeffery, ... 18
Worship in the Worship Program.—Part I. By Rufus D. Bowman, ... 18
God—The Seeker of the Lost.—Part 2. By E. H. Eby, ... 19
The Office of Bishop in the Apostolic Age.—Part 5. By W. H. Meyers, ... 19
The Church and Labor. By W. F. Gillett, ... 19
The Christian's Relation to the World. By Joseph D. Reish, ... 20
A Challenge, ... 20
Stewardship. By D. C. Moomaw, ... 20
"Excess Baggage." By Leander Smith, ... 21
To the Women of Our Church. By Mrs Wm. H. B. Schnell, ... 21
The Beginning and the Ending of the Years. By Blanche B. Miller, ... 21
Our Privilege. By Estelle B. Rittenhouse, ... 21
The Kingdom of God Is Within You. By D. E. Cripe, ... 26
Reading the Bible. By Dorothy Oxley, ... 26
A Lesson From Darius. By Rebecca Foutz, ... 26
The Loneliness of Jesus' Death. By M. W. Emmert, ... 27
The Supreme Factor. By S. Z. Sharp, ... 27
God's Promises Are Sure. By Wealthy A. Burkholder, ... 28

Pastor and People—
Slaying Our Giants. By E. M. Hertzler, ... 22
The Gist of the Sermon. By D. W. Kurtz, ... 22
Her Secret. By Chester E. Shuler, ... 22
A Larger Parish in Maryland. By R. K. Showalter, ... 22

Home and Family—
Dear Old Dad (Poem). By Arlo Gump, ... 23
New Lives for Old. By H. A. Brandt, ... 23
The Foundation That Is Laid. By Ida M. Helm, ... 23
Persecution and Joy. By Julia Graydon, ... 23

...EDITORIAL...

Elders and Editorial Emphasis

A FEW years ago the editorial department of this paper discussed at some length the distinctive practices of the Church of the Brethren, particularly with reference to the ordinances, or rites as we prefer to call them. Several months were given to this line of thought. But the treatment was not exactly what Elder A would call a "defense" of our method of observing these rites. There was something of that note in it, more by implication than by direct argument, but from that point of view the discussion was not very clear-cut. The trend was toward a different goal and the whole emphasis was determined by that fact.

We undertook at that time in summing up the discussion to state what should be the "final guiding principle in the handling of our distinctive doctrines," and the exact words in which the principle was stated were these: *"The goal of all doctrinal expression, whether in articles of belief, in the observance of sacraments, or in moral and ethical standards, is life controlled by the indwelling Spirit of Christ, and this cardinal fact should be kept in the foreground of all doctrinal discussion and practice"* (GOSPEL MESSENGER, March 24, 1923).

Two years later much of the same ground was gone over again, some parts of it with more fulness than before. Several editorials (March, 1925) were devoted to the subject of baptism, including trine immersion, and if Brother A was not able to discover anything in the discussion on the "design of baptism" we are indeed sorry for that was exactly what it was all about. We were not content, however, simply to say that this "design" is "the remission of sins," as if the external rite were the essence of the prerequisite to forgiveness. We sought to show that the real design of the rite is to impress the mind of the candidate with his absolute need of cleansing and thus to bring him into that attitude of contrition and loving trust which alone makes reconciliation with God possible. We had much to say about what it means to baptize into the "name" of the Father, Son and Holy Spirit, and how that meaning is intensified by the triple action, a separate immersion for each of the three names of the Trinity. The whole effort was directed toward the end suggested above, namely, stressing the supreme importance of cherishing in the heart and practicing in the life the truth symbolized in the rite.

This has been our method in doctrinal discussion generally. It is the expression of a very deep conviction as to the real need of the church. We have great respect for the feeling of those who would prefer a different emphasis. This we can say in all sincerity for we grew up with that same feeling and shared it for some years. Yet we can not now do other than speak out of the abundance of the heart, nor can there be any doubt that this position represents the increasing conviction of the church. To voice it in as "clear-cut" terms as we are able to command, with malice toward none and with charity for all, shall be our constant aim during the year we have just begun, or during whatever days or years it may please God to have patience with our speaking. Or, it should be added, until some new and brighter light "shall break forth from God's word."

And that reminds us. We have in hand an article awaiting an early appearance in this paper, in which the author uses about eleven hundred words to prove what no reader of the MESSENGER will question, that is, that God's word is unchangeable. He takes for a text: "My covenant will I not break, nor alter the thing that is gone out of my lips" (Psa. 89:34), and dwells upon "the absolute unchangeableness of the New Testament plan of salvation." All of which needs no defense, but it does need some regard for the difference between form and substance, between letter and spirit. Such a distinction is unknown to the author of this article. To him these terms are synonymous. The letter *is* the spirit. Form and substance are identical.

One must wonder whether these good brethren who write like that never read the book of Jonah. Or whether, if they did, they noticed what it was about. Did they not see there that God, to the great disappointment of the literalistic prophet, in order to be true to the spirit of his prediction, did exactly contrary to the letter of it? Did they never read Jeremiah eighteen and learn there that this is the way God always does when the conditions make it necessary? He is always true to the spirit of his promise, and that often requires him to change the form of it.

As for the unchangeableness of the New Testament plan of salvation, do these good brethren not know that within the lifetime of the very men whom God used in the making of the New Testament, the practices and institutions of the Christians did change very noticeably? Certainly the "plan" of salvation did not change, but facts as plain as these ought to teach us what the "plan" is not.

Did Jesus alter the thing that had gone out of his lips after saying a half dozen times over in the most emphatic manner possible that no one could have life without eating his flesh? Did he, when he then said that the flesh profits nothing, that it is the spirit that gives life? No, he did not alter the heart of it, the substance, but he did alter greatly the letter, the form. Is it wise to go right on ignoring anything so plain and so vital as this, and to continue to speak and write as if form and substance were one and the same thing?

As long as this can happen we shall feel bound to conclude that Elder B was right in his judgment that the editorial emphasis in the MESSENGER is not far from the spot where it is needed.

Lighting Up Blind Spots

"UNSEEING eyes are swift betrayers of an unsympathetic, self-centered heart."

Is that the reason then, perhaps, that we can look upon green grass or rugged rocks or towering mountains or thundering waterfalls without being deeply moved? We haven't practiced seeing things outside ourselves.

Or is that why we so easily conclude that certain groups or individuals are of no account? Not worth our attention? We have no sympathy. We live for ourselves and think of ourselves and do not know how lovely other folks can be, even some who do not seem so until we have looked into them more deeply.

Special training is required to see some beauty, some worth, to be sure, but the training that would illumine many blind spots for many of us is daily drill in loving somebody, some one in special need of some kindly service of a very humble sort, perhaps.

That kind of practice not only helps us to see people. It helps us to see God.

Learning How Much We Need Him

JOHN R. MOTT says that in this business of kingdom extension it is easier to get great things accomplished than small things. That is probably his way of encouraging us to do what another great missionary champion of long ago urged his people to do: "Attempt great things for God; expect great things from God."

Consider his reasons: (1) It takes a great program to stir the imagination sufficiently. (2) It takes great things to awaken and release our latent powers. (3) It takes great things to arrest the attention of men of affairs. (4) It takes overwhelming situations to deepen acquaintance with the living God.

Probably none of these points is more worthy of our serious thought than the last. When we face a situation that is plainly beyond our resources, our wisdom and strength, we are in a good position to learn anew that man's extremity is God's opportunity. We are ready to receive help. And that is the sort of spirit in which God can find room to work. And it is undoubtedly a large part of his work in such a case to call up into consciousness and into expression the latent forces of the soul which we did not know were there.

So God works in us to will and to do his own good pleasure. It seems to require the overwhelming situation, as Mott calls it, to show us that our sufficiency is in him.

Not Half Enough

THE late Studdert-Kennedy said, not in these exact words but in substance, that the world, and he meant to include the Christian world, is uncomfortable about Christ. It knows enough about him, is sufficiently under the influence of his Spirit that it can not go on doing wrong contentedly. It can not ignore the demands of justice. It can not altogether disregard the claims of love. But it does not believe in Jesus enough to give his methods a thorough trial.

Now that is both true and tragic. Christianity has not had a fair chance to vindicate itself before the world, partly because it has been too much occupied with false or unimportant issues, but mostly because we who profess it are unwilling to trust it, unwilling to practice it without reserve. That is why we had a great war a little while ago. That is why good causes are hindered by financial deficits. That is why worldliness chokes out spirituality. That is why everything is wrong that is wrong.

In short we are falling short on the two great commandments. We love God with a part of the heart only, and our neighbors much less than ourselves. "Lovest thou me more than these?" O no. We love Christ a little, but not half enough.

GENERAL FORUM

This Mystery

BY MILDRED ALLEN JEFFERY

How to solve this mystery:
Three in one . . . one in three . . .

Body, soul and spirit, I—
Two to live, and one to die.

One to die, and yet to be
Clothed in immortality!

God alone can only know
How he came to make me so;

Why it was he chose to mesh
Soul and spirit in the flesh.

Why so closely I should be
Patterned after trinity.

Vancouver, Wash.

Worship in the Worship Program

BY RUFUS D. BOWMAN

Part I. The Meaning of Worship

THE great need of our churches is an understanding of the art of worship. We have increased our activities without enriching our spiritual life. We have lengthened our ropes without strengthening our stakes. The time is here for us to place more emphasis upon the cultivation of the spiritual life. With this goal in mind I shall endeavor to discuss the elements of worship.

I. What Is Worship?

Worship is communion with God. It is a personal approach to God. It is the fellowship of a child with a loving Father. It is a state of intimate relationship where the soul of man touches the soul of God. It is the tuning of our spiritual acoustics so that we can hear the voice of God when he speaks to us out of the highest and best. It is the communication to him of our attitudes and desires and the adjustment of these in the light of higher revelations.

It is true that we worship God in the singing of hymns, the reading of scripture, and the preaching of the prophetic word. But the heart of worship is prayer. The central portion of the worship service should be the pastoral prayer. All that comes before this prayer should aim to prepare both minister and congregation for this sacred period of intercession. All that comes after the prayer is by way of realizing the central theme and experience of the prayer. Before the minister attempts to lead his people to the throne of God he must spend much time at the Power House. Unless our services make our people more conscious of God, more prayerful, and more Christlike in character, we miss the goal of our worship.

II. The Essence of Prayer Is Fellowship With God.

I would not discount petition. It is right to ask God for those things which help us to meet our highest needs and enable us to render the most effective service to others. But prayer is not always asking for things. The true Christian will go to the Father many times when he has nothing for which to ask. It is a matter of fellowship and a craving on our part for the impartation of his divine nature. Our truest prayer should be like the prayer of St. Augustine in the fourth century: "Give me of thine own self." One of my professors told this story: A little girl called her father over the telephone. The father said: "Hello, what do you want?" The little girl answered: "Oh, nothing, father. I just wanted to be with you." When Christians learn how to go to God for the purpose of establishing and maintaining intimate fellowship with him Christianity will experience depths of fruitful mysticism which the critics of today claim impossible. God can do great things for the soul who lives and walks in his hallowed presence.

III. Our Conception of Prayer Will Be Determined by Our Conception of God.

In order to develop a prayer consciousness, we must believe in the God of Jesus. Jesus revealed a Christlike God who is doing a Christlike work in the world for the redemption of men. "He that hath seen me hath seen the Father." If you want to know God, study Jesus. In the Master we find the qualities of the Father. Since God is Christlike we know that he loves and cares for his own.

This introduces us to the concept of fatherhood. Our greatest understanding of God comes through the term *Father*. No other thought makes God so near or dear to us. An earthly father loves his children and provides for their welfare. He is interested in everything which vitally concerns them. The children come to him with all their desires. This is a picture of the father heart. He loves his children and abundantly provides for their welfare. Sometimes we feel that we should not burden the Father with all our problems. Yet he bids us come to him like little children come to an earthly father, and he is interested in everything which concerns our well-being.

We not only pray to a loving Father who holds us upon his heart, but we commune with a God who is near. "God is a Spirit and they who worship him must worship him in spirit." Yes, "God is a Spirit." "God is the personal Spirit, perfectly good, who in holy love creates, sustains, and orders all." He is a Personality who thinks and feels and wills. Man was created in his spiritual image. Man is a personality who thinks and feels and wills. Prayer is fellowship of the spirit of man with the Spirit of God. And God is near. He is nearer to you than the friend by your side. He is nearer than the breezes that cool your brow. He is with you and will dwell in you if your heart is receptive to his truth. Thus dwelling in you he will control your thinking, your feeling and your willing.

IV. God Is a Free Spirit.

He creates, sustains and orders all and is ever working through the laws of the universe. The physical world is controlled by his laws. Yet the Spirit of God is not bound by physical laws. He is free to commune with each individual soul. The answer to prayer is assured because God as a free Spirit can grant for his people that which seemeth best unto him. On this same basis I believe in miracles. Who knows but what the Father doeth many things according to spiritual laws which we do not now understand? Christians, let us continue to pray, conscious that we have a Father who loves us, hears our petitions and answers them according to his infinite wisdom.

V. The Elements of Prayer.

A discussion of prayer would not be complete without setting forth the elements of prayer. The dominant notes of prayer are adoration, confession, thanksgiving, supplication, and submission.

1. Adoration. Adoration embodies the majesty, the power, and holiness of God. The Lord's Prayer sets forth these elements in a wonderful way. "Our Father who art in heaven, hallowed be thy name." Adoration is fruitful in producing the prayer attitude because it sets forth the character of God in all of its infinite greatness and unfathomable love. In leading our people into the presence of God we must first produce in their minds a conception of his majestic character which will draw them to his bosom as naturally as the California blossoms turn their faces to the sun. Adoration is very essential in producing prayerful attitudes because it embodies our understanding of the true nature of God. Our reverence for him should be so real that our souls would be tuned to the music of, "Hallowed be thy name."

2. Confession. When we realize the holiness of God's character the sinfulness of our natures is strikingly revealed. This leads us to a confession of our sins and a cry for forgiveness. We repent of past sins and lay hold on him who transforms feeble souls into pillars of truth.

3. Thanksgiving. Out of these experiences of prayer in which we have gained renewed spiritual vigor and courage for the new day and the new life we are led to new heights of appreciation for the blessings of God upon our lives. Thanksgiving should be one of our dominant notes in prayer. In our eagerness to petition God for the things which we desire let us remember to thank him for his past and present mercies and blessings.

4. Supplication. This element of prayer includes both petition and intercession. Petition has always been a dominant note in prayer. The needs, the burdens, and the problems of God's children are so great that petition will always remain an essential element in prayer. It is a wonderful thought to know that we can freely go to a loving Father with all of our problems and needs. It is a comforting thing to realize that burdens are lifted, needs are supplied, and problems are solved through the increased spiritual strength which has come in the path of answered prayer. I know that we must help to answer our own prayers. It is not right to ask God to do things for us which we can do for ourselves. I am sure he sometimes answers our prayers through helping us to do the things which we desire to have done. But even this thought leaves room for prayers to be answered in the accomplishing of things which human strength would find impossible to do.

Intercession is prayer at its best because it is prayer for others. In the purest sense it is unselfish prayer. Intercession should occupy a large place in our prayer attitude.

5. Submission. Our prayers should be in the spirit of Jesus. It is submission to the infinite wisdom and knowledge of God who knows our needs better than we know them ourselves. Prayer does not change God's will. It changes our wills to accord with his will. In the truest sense our prayers should be, "Thy will be done."

VI. Prayer Is Not Thought About God.

Efforts have been made to identify prayer with thought about God. There is a difference between prayer which is a personal approach to God and thinking about God. One can think about him without maintaining intimate fellowship.

VII. Prayer Is Not Service.

There is a difference between prayer and service. Worship inspires and illuminates service. Increased thoughtfulness of others and an added power for good come as the result of prayer. On the other hand, the pressing burdens of our tasks may cause us to realize more than ever the need of prayer. But service is not prayer. In prayer our attention is centered upon God. In service it is centered upon the task at hand.

VIII. Prayer Reveals God's True Nature.

The highest revelations of God come through worship. The more we commune with the Father the better we understand his nature. In the last months of my mother's life as I sat by her bedside I received new revelations of her spirit. I found myself saying, "Haven't I been with her all these years? Why haven't I discovered these things before? Her spirit grows more beautiful every day." As I was witnessing the setting sun of that life which was so dear to me, these thoughts came to me. The spirit may be more beautiful now as the sun hangs golden in the west, but this beauty has been there all the time and I wasn't able to understand it. I was to be brought step by step to the place of appreciation. Every time I talked with her I got new revelations of her nature. Just so it is with our Heavenly Father. The more we commune with him the better we understand his spirit. We are led step by step until we can pierce through the mysteries which cloud our vision.

IX. In Prayer We Discover Religious Certainty.

Many are asking this question: "How can we be sure of the reality of religion?" Certainty can not be found in a perfect code of morals. Neither does the philosophy of "love thy neighbor as thyself" satisfy the hungry soul. Mere belief in a historic Christ will not bring certainty. The Christ of history must become the Christ within. Certainty comes through religious experience. The highest form of religious experience is that which comes through fellowship with God. We never doubt after we have experienced God in prayer. Paul said: "I know whom I have believed." He knew Christ intimately. You remember

(Continued on Page 26)

God—The Seeker of the Lost

BY E. H. EBY

In Three Parts—Part Two

WHAT is known as the Parable of the Prodigal Son, should be called The Parable of the Father and His Two Prodigal Sons. It is a story with two parts: part I is the story of a lost son and his home-coming; part II is the story of the other lost son who never left home (except in spirit). And in both parts is portrayed an exquisite picture of God the Father.

Trace the steps in the path of the prodigal son the younger. There is first the assertion of self-will. He was discontented with his home. He longed for freedom without law or restraint, not knowing that this is an impossibility. Freedom without restraint is a "primeval lie," and many are they who have been deceived by it. Besides there is the youthful inquisitiveness, the desire to see the big world outside of the neighborhood. The restless spirit of youth—here is a typical son of the modern family. It isn't an old picture.

Second step: desire ripened into conduct. It always does. "Sow a thought—you reap an act." He was not long in acting. He gathered together his belongings, collected outstanding loans, sold immovable property and converted it into cash. Then he left home, and went into a far country where home influences could not reach him. Note that the father did not dissuade him, nor go in search of him. Evidently it would have been no use; the boy must find himself.

Third step: he became a spendthrift—he began to scatter what he had gathered together, not just the interest, but the principal. He wasted his goods, he was free-handed, liberal, a good sport. He sought and found friends and pleasure. The world was gay and carefree.

Fourth step: spending resulted in destitution. The source of supply was absent; his funds dwindled and he came to want, he experienced famine of a dire sort—famine of funds and friends. He was forced to hunt a job. He had to take whatever he could get. He hired out to a farmer who *sent* (where is his coveted freedom now?) him to feed hogs (a job much detested by the Jew), and all he got out of it was a chance to fill his gnawing stomach with the bean pods which the hogs were consuming. This is the bottom—the final scene: a hungry, ragged, forlorn youth in a far country, with plenty of time to think of his past.

Fifth step: "He came to himself." Jesus never spoke a truer word than this. Here is the divine estimate of one living in sin, debauchery, in slavery to fleshly passion—he is not himself. We say of one who is in irritable mood: "He is not himself today," and it is a true picture. Self-indulgence throws one off his balance, blinds one to the reality of things. It was not till the prodigal son "came to himself" that he could get a straight view of things. Thus home comforts and restraints came to look different than they did before. And he saw himself as he was. Jesus did not excuse sin—he painted it in its real colors; but he says sin is unnatural, not the genuinely human—that it is insanity.

Sixth step: this same vision of himself and his father's home led to a resolve to return, to put behind him the illusory life of the past and to seek his father's favor. His repentance led to a real confession. Some have cast doubt on the reality and sincerity of his confession. They say it was only his starved condition that drove him home. This view spoils a beautiful and natural picture. Granted that this is true in a measure, who of us can assert that our motives are unmixed? This lad made a clean sweep of it, he did not try to excuse himself or to blame some one else; he shows a proper evaluation of his own unworthiness. "I am not worthy to be your son, make me a hired man."

Who is the prodigal in the story? The "publicans and sinners" so detested by the leaders, anyone given to a life of self-indulgence, anyone living for externals, for material pleasure, anyone "wasting his substance" of body and morals and spirit, as well as money. The far country is a matter of attitude rather than of geographical location.

Who is the father? It is a picture of God such as the proud, narrow-minded, legalistic Pharisees had never seen. It is the illustration of the rejoicing in heaven mentioned in the two former stories. What a contrast to the exclusiveness of the church leaders, who, on the principle that a man is known by the company he keeps, were branding Jesus as one of very undesirable social standing.

The guileless sheep had to be sought by the shepherd, the lost coin had to be searched for by the anxious woman; but the lost son had to get back home the way he had left it—by his own volition. He had to find himself and start home, contrite and trustful. But he was met by the longing, waiting father who welcomed him, reinstated him to his place in the home he had left, and gave vent to the joy of his father-heart in the most lavish manner possible.

This is part one to the story of the prodigal sons.

St. Joseph, Mo.

The Office of Bishop in the Apostolic Age

BY W. H. MEYERS

In Five Parts—Part Five

10. Qualifications

THE most comprehensive list of qualifications of the bishop is in 1 Tim. 3:2-7. A more brief passage, with some repetition and a little addition, is Tit. 1:7-9. Other passages give little information in any direct way. In the statement "If a man seeketh the office of a bishop, he desireth a good work," we learn that his office is not a position of honor and ease. It is an office that involves work, and that of the highest and most beneficent kind. Of the requirements named, practically everything pertains to that which is moral, only one being distinctly mental. The supreme condition for success is an attractive personality with Christlike characteristics.

He "must be without reproach." This touches every part of his personality. His whole conduct should be such that there is "no handle" which could be laid hold of to injure his reputation and service. In him should be the absence of definite acts or habits to give occasion for reproach.

He is to be "the husband of one wife." There are four or more explanations of this statement. It is conceded that Gentile converts were in some instances polygamists. It may have reference to such. The most possible reference is to marriage after divorce. The plain teaching of scripture is against divorce and remarriage, and a man who has violated this teaching is not qualified for the highest office in the church.

"Temperate" includes more than his attitude toward alcoholic beverages. He is to be temperate in all things. His actions shall not be extreme in one direction or another. The exercise of "self-control" is a good watchword. This denotes sobriety in judgment as well as in act. There will be many problems and questions for him to consider and upon which he must pass judgment.

"Sober-minded" indicates seriousness, self-control, and that perfect self-mastery which keeps one from the indulgence of the sensualist and from the austerity of the ascetic. "Orderly" indicates that outward conduct which is exhibited by one who is temperate and sober-minded. He is modest but not shy, and genial but not noisy, being a true Christian gentleman.

"Hospitality" was from one standpoint more important at that time than now. Then there were not the hotel accommodations and so forth for travelers that we have. Hospitality is always a highly recognized Christian characteristic and a very good way of being helpful.

"Apt to teach" is the most distinctly mental characteristic among the qualifications for a bishop. There are always heresies arising that must be rebuked. The purity of the gospel must be preserved. The word must be taught. So he has a responsibility for doctrine as well as for discipline. To feed the flock is the supreme requirement for those entrusted with the care of souls, and aptness to teach will add much to the bishop's ability in performing his duties. Those who can both rule and teach are especially "counted worthy of double honor." To the bishop is also entrusted the responsibility of preparing others to fill the position of bishop.

One who is a "brawler," a "striker," or a "contentious" person in the ordinary meaning of the terms can not be considered fit for this responsible position in the church. To be "a lover of money" would draw his interests to things of less than first importance, and might lead him to entertain deceitfulness that would cause him to become unfruitful. "The love of money is a root of all kinds of evil," and so should not exist in one who is to be chosen bishop.

A "novice" is a recent convert to Christianity, or one who is not experienced. His ability and faithfulness for the responsibilities under consideration have not been proven. He might become puffed up with self-conceit and vanity, fall under doom incurred by the devil, cease to be a minister of light, and prove unworthy of the high calling of bishop.

"Good testimony from them that are without" is not the least to be looked for in the selection of a bishop. If those outside the body of Christians testify to the high quality of his character, the welfare of the flock under his supervision has a very healthy outlook. On the other hand, ill repute in the community may bring obloquy upon the church; and, living under suspicion and reproach, he may give way to temptation and become reckless and sin.

"Just" and "holy" are terms that lead us to look for those qualities of character that are inherent in the person of Jesus Christ, and are characteristics applied to God. One who does not possess the same nature can not do justice as an official in the church of Jesus Christ.

One of the principal tests of his ability is in the government of his own family. He must be successful in the ruling of this little group of his own. His children should believe (be Christians), or it might indicate that he was either careless as a Christian or that he was a recent convert. And if his children are not obedient he may lack ability to rule the household of God.

In this list of conditions for the office of bishop it is seen that there are none more essential or supremely important than a high Christian character. Paul expected such a man to meet high qualifications. But he did not make "laws" of a "higher life" for ministers or bishops than for others among God's people. There is nothing in the whole list that should not be manifest in every Christian. Many members come far short of living up to all of these things, and they can be kept in the church to be nurtured, with the hope of leading them to live close to the ideal. But a man should not be made a bishop unless these same laws are kept by him in such a way as to serve for an example to the flock.

Chicago, Ill.

The Church and Labor

BY W. F. GILLETT

THE cause for the rift between the church and labor is the lack of understanding on the part of some, or most of the church people. How often do members of the church, in speaking of individuals, say it is their own fault that they don't get along better. Or of the unemployed, they say they could get work if they wanted work. If they would look at the problem from the worker's standpoint, it would seem different. The fact is, that on account of improved machinery for production, there aren't enough jobs for all the applicants.

The president understood this when he said he would plan to have three billion dollars' worth of public work on hand all of the time, so as to give the unemployed work. Some time ago, we saw a picture of a machine for the making of automobile chassis that did the work of 250 men. One can see that such a machine would displace many workers, and this is an illustration of what is happening in every line of industry.

There is another reason for unemployment. If it were not for our foreign markets, there probably would not be one-half the employment there is, but other countries are becoming industrial states; and not only so, but some of our captains of industry are creating manufacturing plants in foreign countries. Ford has

moved his tractor plant to Ireland and organized an English Ford Motor company to make cars in England. General Motors has bought out a German company and will make cars in Germany. This procedure diminishes our foreign market, and at the same time chances for employment in this country are diminished. We are able to see but one remedy for this condition; and that is for legislation to make less working hours per day so that there will be jobs for all.

Yes, the labor class often thinks that the church, especially the ministers, take sides with the capitalist class and they lose confidence in the church. I have thought the same thing, but I did not take offense, for I realized the ministers did not understand the problem and they thought they were doing right.

Dr. Kurtz says that 2% of the people own 54% of the wealth of the United States. We can hardly read a paper without reading of some one commiting suicide on account of his or her economic condition. What I am trying to say is this: We need to get the confidence of the laboring class; and to do so we must sympathize with them; we must learn to say but very little until we know what we are talking about; then, and not until then, will the working class respect the church.

Los Angeles, Calif.

The Christian's Relation to the World

BY JOSEPH D. REISH

THE critics of Christianity have faulted it for its "other worldliness" and its want of adaptation to "this present evil world." In this it is either misunderstood by them, or in their attempts to stay its progress they grossly misrepresent it. Such an idea is far from the truth, though during certain stages of its development there were those, even among its chief adherents, who were dominated by that notion. It led them to self-imposed banishment, where, separate from men, they would not come in contact with the contaminating influences of the world. The hermit's life has ever been opposed to the betterment of man and Christian principles have never upheld it.

It is true that "our citizenship is in heaven" (Phil. 3:20); and, "we have not here an abiding city" (Heb. 13:14). God has placed a strong home yearning in the bosom of each one. This frequently leads to discontentment with our lot. Paul was in such a condition when he wrote 2 Cor. 5:8: "We are willing rather to be absent from the body, and to be at home with the Lord." See also Phil. 1:23.

Yearning for the natural home is manifested in several ways. If we are away from home, home is the only place that will satisfy. If our home is not quite what we think it should be, we are discontented till it approaches more nearly our ideal. Unless there are very good reasons for keeping away from the home community, there is usually a longing to get back among friends and the environment which surrounded us in the past. If misfortune befalls us, home is where we want to go. Sickness drives us in the same direction. If our social standing becomes impaired home is where we want to stay.

Similar yearnings for his heavenly home frequently come to the Christian. But he should be content with God's will fully carried out in his life, as to his positions and relations, knowing that "godliness with contentment is great gain" (1 Tim. 6:6).

Nothing could be more striking than the way in which Christianity addresses itself authoritatively, correctively, and helpfully to the round of human interests, both temporal and spiritual. Christ is set forth as Lord of all in the life of the heart, the head, the home, and the soul, not only for time but also for eternity.

Christ considered life in this world as a precious thing, a sacred trust, and frequently gave instructions to his followers as to their relation to it and the contacts they make in it. In his great intercessory prayer he addressed the Father with this petition: "I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one. They are not of the world, even as I am not of the world" (John 17: 15, 16). For the best interests of all concerned he does not ask for removal from the world, but for strength to live this life aright.

Christianity proclaims that, "godliness is profitable for all things" (1 Tim. 4:8). Though in the world, instead of being a part of it in its doings, the true follower of Christ will continually live godly in all his relations. His material prosperity and physical health even may be largely determined by his soul prosperity, according to the wish expressed by the beloved apostle in 3 John 2.

Lake Istokpoga, Fla.

A Challenge

OH, Christian! Are you in the place where God would have you? Are you consciously fulfilling God's purpose for your life? Are you a flaming fire for the Lord of heaven and earth, a true ambassador of Christ and his kingdom? or are you a weakling, one making merely a pretty little daisy chain out of the life God gave you?

Life is filled with tragedy with all its ugliness. Of course, it is true that not all is tragedy and emptiness, there is much to praise the Lord for, but there is so much of the vanity of this world in the lives of the members of the Church of Christ that we ought to investigate our lives in order to find out where we stand, for we have professed to be followers of Christ, Creator, Savior, Keeper and Leader of us all. If we Christians are merely marking time in our life, and are in God's second or third place instead of the first according to his purpose for us, we are, indeed, living tragedies and hardly worth our own efforts to live. The very fact that God has allowed us to be living souls dwelling on this earth among its groping, suffering, sin trodden millions, is enough to make us know that we are here for a purpose.

You, who are dreaming at your post, asleep while the enemy works tirelessly, awake to the fact. Soon it will be too late and when you realize that the period of your short existence has come to a close and death is upon you—then, and sharply—you will realize that you have wasted your precious, God given life, and your opportunity is no more. Truly, no matter how long a life we live here our time seems like that of the flowers and grass of the field that soon wither and fade away. Let God use you while the blood of youth and the energy of a clear vision of the need are in your mortal body. We are here but once.

Can you not see the blindness of those about you, who, not knowing Christ, are groping in the dust? Why do you hold back, remain silent in self-satisfied content, when the Lord would use you? Have you never seen in your heart of hearts, the millions of souls going yearly into eternity, unsatisfied, unhappy, searching for they know not what, with no real knowledge of Christ and his great, abundant, saving and keeping love, that has been so freely given for all the world? Has God called you to give up some of these comforts that are weighing you down, and go to a place where you have no friends, where you will have to strive, even "to the blood," for your convictions? If so, go, but in the name of the Lord, striving to do a great work for him, but with that quietness and strength in your life that come from trusting and leaning on him, the Source of all our strength.

God has called some of us to be watchmen—not only to the house of Israel, but to all those who are potentially sons of God and joint heirs with Christ. He has most solemnly said: "When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life: the same wicked man shall die in his iniquity; but his blood will I require at thine hand." We watchmen must be found faithful and at our business! "For unto whomsoever much is given, of him shall much be required." Has Christ, the greatest Gift possible, been given to you? Then, give him to others!

The need is not only among people who seem to be nationally idol worshipers, or "those of a strange speech and of a hard language," but to your own people. God doesn't want all to go abroad. He needs to have some of us stay. He wants us to answer in our lives the challenge that he has to offer to us, whether it may mean at home or abroad. While the Christ given opportunity is still yours—answer the call. Go out, under the leadership of the "One who goes before," and "do righteousness." Be sure you know the Master's will. If he says "stay by the stuff," then stay, for nothing can avail if you find yourself out of his plan for you. There are thousands upon thousands of unreached souls scattered throughout the nations. Many tribes of people still have not even a written language, and therefore, there is a need for people consecrated to one of the hardest of tasks. Only love for the Lord can keep one faithful when times of discouragement come upon one. There are people who live far inland, in practically unreached places, where, in some places the climate is unbearable to the white man. Yet, these people are a part of the Christian's burden and there is nothing too hard to be borne by the one called of God to those people, for it is the Lord, God, who will give strength sufficient for the task.

Have you health, strength, youth, and the power of God in a cleansed and sanctified heart? If so, accept the challenge and ask the Lord to work in you to do his good pleasure. You may have to suffer privation physically, and even intellectually, but not spiritually for the Lord will lead you into a far deeper spiritual life than you have ever known, and you will never regret your surrender to his will and to his plan for your earthly life.—Rachel Mostrom in *Friends Oriental News.*

Stewardship

BY D. C. MOOMAW

THE deficit which confronts our General Mission Board is suggestive of the tragic fact that we, as a religious association, do not comprehend the basic principle of stewardship as it is taught, with abounding emphasis in our Guide Book, the New Testament.

Let us note a few of the passages which treat of that subject. 1 Tim. 6:7: "For we brought nothing into this world, and it is certain we can take nothing out." And in corroboration of this read 1 Cor. 10:26: "For the earth is the Lord's and the fulness thereof." These passages annul all semblance of individual or corporate titles.

We follow in the path of personal responsibility—the path of stewardship. We have passed the tithing stage. The communist stage, as it was inaugurated in Acts 4:34, 37 is the basis of the obligation of stewardship. We do not teach that it is vital to our salvation, but that it is the final bit of discipleship as it will be staged when Satan is bound in the pit for 1,000 years and when our loving Savior will be enthroned as the Supreme Ruler of the kingdoms of the world.

Let us note now our relationship to the question of stewardship. We must provide for our households as we are taught in 1 Tim. 5:8: "But if any provide not for his own, especially for those of his own house, he hath denied the faith and is worse than an infidel." Our possessions beyond this belong to the Lord whether it be the tenth or twentieth and on to the hundredth.

We may note interesting incidents during the dispensation of the apostles. "And he looked up and saw the rich men casting their gifts into the treasury and he saw also a poor widow casting in thither two mites." Now what, think you, was the purpose of those gifts to the Lord's treasury? One was for the benefit of the helpless widows and orphans and destitute and one was to contribute to the support of the apostles and succeeding ministers. 1 Cor. 16:1, 2: "Now concerning the collection for the saints, upon the first day of the week [our Sunday] let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come." This provision for the "saints" was to meet such emergencies as those which afflicted the church at Jerusalem noted in Paul's epistles and for ministers as noted in 1 Cor. 9: 4-14. Note the conclusion of the apostle's teaching as follows in verse 14: "Even so the Lord hath ordained that they who preach the gospel should live of the gospel."

With these concrete and conclusive facts before us there can be no ground for the evasion of our responsi-

bility as stewards of the Lord to supply the wants, to pay the costs of our missionaries and there can be no gainsaying as to the penalty that awaits the delinquents who do not contribute their surplus savings to the cause of giving the gospel to the benighted men and women, the boys and girls of the heathen nations.

Suppose we linger a while in speculating on the subject of the financial status of our membership. We have approximately 125,000 members. A contribution of one dollar per member would place in our treasury $125,000. I do not think I am overestimating conditions when I say an abstinence in luxuries, in costly clothing, in jewelry, in cosmetics, in habitual waste in daily habits, would meet the deficit and leave $100,000 surplus in our treasury.

If we fail to meet these conditions face to face I do not think we can escape the penalties which the righteous Judge will inflict on us as "robbers." Note what the prophet Malachi says: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings, Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

Roanoke, Va.

"Excess Baggage"

BY LEANDER SMITH

THE subject for this article is a term well understood by railroad men, and especially baggage masters to whom the term is more tellingly familiar than to men in other departments of the railway service.

Reduced to other, and perhaps more familiar terms, the words "excess baggage" simply mean that the weight of the luggage which some travelers seek to carry is in excess of the weight permitted, and that if the baggage is to be transported the "excess weight" must be paid for in harmony with the tariff regulations which govern such shipments.

In the matter of "excess baggage" the railways have doubtless been much imposed upon. All sorts of subterfuges have been resorted to by passengers to "get by" the baggage man with more baggage than the "free list" called for. Even words have passed between baggage master and passenger which would not look nice in print; and "the words" had their origin over a misunderstanding concerning the weight of the baggage, or the method by which an excessive amount was sought to be transported.

But institutions other than railroads are oftentimes compelled to carry "excess baggage." This is true of villages, towns, cities, community charitable institutions—and even churches! The loafers and the shirkers in the churches are simply human pieces of "excess baggage," sucking the life-blood of the institutions to which they forcibly relate themselves while giving nothing in return! Think of the audacity of the tramp knocking at the door of a home and extracting food from its pantry, without offering even the minimum of labor in exchange for the courtesy, or rather service extended! And yet hundreds of the best homes in the land, together with numerous charitable organizations, are thus insulted every day in the year! And think, too, of the loafers and schemers that infest thousands of our towns and communities, daily extracting from the public the necessaries of life—without raising a finger in an effort to give to a public thus wronged one single item of service in return!

But far worse and more of it! Think of the thousands of men and women who have their names on the church registers while they literally loaf and scheme their way along, rendering no service to the church and withholding their financial support from the program of the kingdom of God! There are entirely too many of this class in our churches today.

The writer desires to record here that he has no word of censure for the church member upon whom misfortune has flung her somber robes. The man or woman who simply can not "pay their way," as some would wish to term it, have God's promise of a better and brighter day, and we must comfort them and aid them in maintaining their courage and position in the church—"till that day dawn and the shadows flee away!" Christians are to help each other in times of misfortune and sorrow; else real Christianity would be a curse rather than a blessing to the sons and daughters of men. But unfortunate Christians and Christians under the shadow of a great sorrow or burden are not in the class of the loafers, schemers and shirkers—and should not so regard themselves nor permit themselves

(Continued on Page 28)

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

WOMEN'S DEFICIT CAMPAIGN

To the Women of Our Church

BY MRS. WM. H. B. SCHNELL

I THANK God that the women of our church have found some of the God-given latent power within. What can not woman with her intuition and enthusiasm accomplish, when she dedicates herself and God consecrates her? Woman has always been the unseen power back of great movements. Now she has come to the front, and with God's guidance and blessing and in the name of Jesus, she by faith claims God's promises. "Ask and it shall be given." "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Many of us pray without a purpose. We know it is God's will that the General Mission Board deficit shall be wiped out. So we boldly come to the throne of grace praying that God will touch the hearts of our women, will make them feel the great opportunity and need. We pray that each woman, young or old, poor or rich, will give her mite; will give as God blessed them, free will offerings which are the first fruits.

I do not believe that God is pleased with church suppers or any entertainments for the main purpose of making money for the Lord. Is it right to first gorge our stomachs, have a good time, enjoy ourselves and then when all is over say, "Here, Lord, you can have what is left. You can have the results"? This is not giving God the first fruits. What we need is inspiration and then enthusiasm, living faith which will set the rest of our women on fire and the blessing will come. Enthusiasm is power; it fills one with zeal.

We have proven that we have social women leaders and financial women leaders. But what we need to keep up this enthusiasm and zeal is spiritual women leaders. We need sisters in each local church full of the Holy Spirit, with a passion and burden for souls, to create a sincere desire in every sister, young or old, for a deeper spiritual life. Let us pray for a deep spiritual outpouring and then our mission deficit will be wiped out and souls will be born into the kingdom. God bless the women of our church.

Philadelphia, Pa.

The Beginning and the Ending of the Years

BY BLANCHE B. MILLER

JANUARY one marked the beginning of a new calendar year, and February twenty-eight marks the closing of a fiscal year, a very important closing to what many of us hope will be an outstanding year in the history of finance in our mission work. Why? Because hundreds of us are hoping and praying and working to the end that the first day of March, nineteen hundred and thirty, will find our mission deficit forever wiped off the records. There is no real reason for our not accomplishing this very purpose, albeit many excuses may be offered. Surely, there are but few of our twenty-five thousand organized women who can not give as much as one dollar in the short time allotted us until the first day of March, and there are many who can and will do more. What am I going to do about it?

Let no one think the cause unworthy when millions know not the love of Jesus and all the glorious results thereof, and many young men and women stand ready to "go and teach." Let no one despise the smallness of a gift when she is giving all she can, for did not the poor widow cast in more than they all who cast into the treasury much out of their abundance? Let no one think the responsibility can be shifted, for did not he say "Go ye," and "If ye love me ye will keep my commandments," and "inasmuch as ye have done it unto the least of these ye have done it unto me"?

We have just celebrated the Savior's birthday. We expressed our love and devotion to those near and dear to us. Did we remember him as we gave? Did we give that we may receive? Do we love that we may be loved in return? Whom do we really love, and how do we express our love?

The closing of the year causes us to look backward and take stock of our lives. Usually we find many weak places to strengthen, and some mistakes to correct as we go forward into the new year. The dawning of the new year inspires us to greater tasks and more earnest effort. We have before us now a noble challenge in the gift of generous hearted men and women to meet half of our mission deficit, if the thousands of us remaining meet the other half. Am I interested? Do I have the faith and courage to meet the challenge? Are we going to shoulder our portion of the responsibility, or will we sit idly by and offer only excuses for our lack of love and devotion to him and to our church? We can do it and we must do it, for life, love and the experience of the years as they begin and end in rapid succession, have taught us our duty.

Eglon, W. Va.

Our Privilege

BY ESTELLE B. RITTENHOUSE

"HERE'S ten dollars, Mary, for the new dress you said you needed. That's all I can spare this week."

"Oh, that's plenty. Here's a clean handkerchief. Don't forget to come home early; it's prayer meeting night you know. Bye-bye."

Hurriedly he leaves for the trolley. Mary looks at the bill very seriously, then with a new glow in her eyes she tucks it in the buffet drawer.

"That's a lot o' money, isn't it, Mommy? I have a dollar and I'm gonna get a truck that runs all by itself."

On coming home from school the child finds his mother ripping and pressing something blue.

"Whatcha doin', Mommy?"

"Making a new dress out of an old one, Sonny Boy."

"Didn't Daddy give you lots o' money to get a new one?" inquires the six-year-old observer.

"Yes, but I decided I'd rather give it for the missionary deficit."

"Whazzat?" His eyes are big now; it sounds dreadful!

"Well, we promised to pay men and women to teach the little brown boys and girls and to build hospitals for the sick ones. So the teachers went and men began to build, but now the money's about gone. And Missionary Deficit is the name of the money they need." Mother tried to make it comprehensible to the tiny man.

"Will your money buy a hospital like where I had my tonsils out?"

"No, but it will buy a little, white bed and maybe I can find more money to send."

"What would my money buy?"

"Medicine for a little sick boy, broth and fruit for him to eat when he gets better."

Teddy thought a long while. "I don't need a truck that runs by itself. And when I get big I'm gonna find just lots o' dollars to send over."

Easton, Md.

PASTOR AND PEOPLE

Slaying Our Giants

BY E. M. HERTZLER

A Sermonette for Juniors

"And David put his hand in his bag, and took hence a stone, and slang it, and smote the Philistine in his forehead" (1 Sam. 17:49).

THE seventeenth chapter of the first book of Samuel gives us the story of how David, a youthful, ruddy, fair, shepherd lad, killed Goliath who was a mighty man of war in the Philistine army. It is an interesting story and well worth our time to read it frequently.

Just as David met Goliath who defied, insulted, and abused him, so we have our giants today, who try to defy and scare us. As they confront us they look big and mighty and we often fail to conquer them as thoroughly as David did his giant. One of our present-day giants is Laziness, and he gets the better of many a boy and girl. Another one is Impoliteness and he gives us a lot of trouble. Then there is the giant called Mean Speaking who often defeats our better selves. There is a whole tribe of giants stalking about today and defying boys and girls at every opportunity. Each one of us can best name the particular giant which is threatening us.

How shall we overcome and kill our giant enemies? David killed the giant with a stone from a sling. The sling and the stone were very simple implements, but David knew just how to use them effectively. This was not the first time David had tried to sling a stone. He had had many days of practice slinging stones while he was caring for his father's sheep. He had practiced so intensively that hitting his mark had become second nature to him. David was successful because he had thoroughly prepared himself for the event by many days of practice in slinging stones. He also knew just what kind of stones to select. He selected smooth, worn, rounded stones, such as he knew would go to the place where he aimed them.

The experiences of men of the past prove to us that the obstacles which defy success are best overcome by the effective use of the little things of life. Let us call these little things the stones which we may sling at our giants, the things which hinder our success. David selected five stones and so we can find five stones by which we can subdue almost any giant that confronts us. The first stone is, *Be Honest.* If we practice slinging this stone in everything that we do, so that we can sling it effectively we will be able to kill many of the giants that will confront us. Some boys think that it is not so important whether they are strictly honest in their ball games or at their marbles, or in the spelling recitation, because these are after all not such important events. They will be honest about the big things in life. Remember the game of ball, or marbles and the recitation are the place where you practice slinging the stone of Honesty. Make it hit true each time and when you meet a mighty giant it will be second nature for you to conquer him.

The second stone is, *Be Truthful.* Practice with it just as faithfully as the first stone and you will be able to slay many giants because of this good habit you have formed.

The third stone is, *Be Kind.* Whenever a boy or girl forgets to say, "Excuse me," in the presence of company, it is a pretty good indication that the boy or girl has not been practicing slinging the stone, Be Kind, in the home when only the family is there. If we practice slinging this stone in the presence of father and mother, and brother and sister, we will be sure to hit the mark when strangers are in our presence. Practice slinging this stone.

The fourth stone is, *Be Prompt.* When you are assigned a task, be it little or big, do it promptly until you get into the habit of always obeying orders promptly. This will kill many a giant for you as you enter the activities of life.

The last stone is, *Obey Your Conscience.* The conscience is a mysterious something within our nature which indicates whether our inclinations are right or wrong. It is a very delicate arrangement and if it is abused it ceases to function properly thus placing us in a perplexing situation as we no longer have any guide to the right. Recently a young lad was sentenced to jail for stealing articles from the store of his employer. In his confession of the crime he said, "At first my conscience condemned me when I took little things from the store but I didn't heed it. Toward the last I could take large amounts without feeling condemned. I wish I had obeyed my conscience in the first place." Practice obeying the conscience. It will kill many an enemy.

David used his stones in the name and fear of the Lord. So let us in the name of the Lord use the stones of Honesty, Truth, Kindness, Promptness and Obedience to Conscience, until we can sink them sure and deeply into the foreheads of our giants.

Brooklyn, N. Y.

The Gist of the Sermon

BY D. W. KURTZ

Curiosity and Conscience

ZACCHEUS had curiosity, and he had a conscience. He heard that Jesus was coming that way, and being short in body, he climbed a tree that he might see him. There are different kinds of curiosity. The immoral curiosity inquires into the things that are bad, the non-moral into the secular, and the moral is curious about the good. There must have been something good about Zaccheus, else he would not have gone to all the trouble he did to see Jesus.

Zaccheus was a tax-gatherer, as was Matthew. But there seems to have been nothing outstanding about him. He did not come for healing, or for a gift, nor was he "called" because of any special gift; he was the average man, perfectly satisfied with himself, and no doubt stood well in society. His conscience was the ordinary, for he gaged himself by the usual low standard of society, and he was satisfied.

Jesus saw him in the tree, and called to him, and offered to abide in his house that night. Oriental hospitality made this proper, and it was an honor to have prominent guests seek hospitality such as this. What would we think if Jesus came along and told us that he would be our Guest for the night? Would we worry about things to eat, and a good bed? Or would we realize that the simple life of Jesus could be easily satisfied as to material needs? Would we not rather be anxious about the books, pictures, music, conversation, and the things of the home that suggest the interests of the family? Would we know what to talk about? Would we think about our conduct towards our neighbors? What did Jesus say in the home of Zaccheus? The Bible does not say, but we know some of the fruit of that visit to his home. We can be sure that Jesus spoke of the things that pertain to the kingdom of God, and the life eternal. He spoke of the fact that God is love, and he loves the common people, who are struggling against great odds, who are sweating, and suffering, and are missing many of the goods of life. The conscience of Zaccheus has a new level, a new measuring stick, a new standard. His curiosity brought Jesus to his home, and his new conscience responds with, "One half my wealth I give to the poor, and four-fold restoration for all I have taken unjustly."

The common man, with a common conscience, the average man with an average morality, is changed in the presence of the Christ. He has a new concept of God, a new idea of religion, a new plan of living. He goes the whole length, not merely "forgive my sins," but "I will give, and restore to my fellow-men." He makes right relations with those who were his pawns. He has a new conscience. Curiosity for the better things, and a conscience that is alive, change the self-satisfied tax-gatherer into a disciple of the Lord, who then became a benefactor of the race.

Long Beach, Calif.

Her Secret

BY CHESTER E. SHULER

THERE once lived a very beautiful girl, whose life was even more beautiful than her face. Everyone loved her dearly. Many were wont to wonder why she was so unusual, so lovely and lovable.

This girl always carried, in her pocket, a tiny locket which even her choicest friends were never permitted to open, although they had often noticed it. She never left it behind. It was always with her. Some of the curious ones wondered about its secret contents.

And then one day the beautiful girl was taken dangerously ill. It seemed as though her Lord was about to call her home. Then one of her dearest chums was given permission to open the locket.

It contained a bit of paper. On the paper was written, in the girl's own neat handwriting. It read:

"Whom having not seen I love."

That was all. But it was sufficient. It was carried about with her daily—not only in her locket, but in her heart. It was the secret of it all. It was her secret.

Harrisburg, Pa.

A Larger Rural Parish in Maryland

BY R. K. SHOWALTER

It was my privilege to spend two weeks in the Brownsville (Maryland) church and community during October in a revival meeting. I have been requested to give an account of the church activities in this large community. As a pastor, and one greatly interested in our rural churches, I have been inspired and encouraged very much through the loyalty, coöperation, and service which I found going on in this large congregation. Hence it is with great pleasure that I write this brief account.

The Brownsville churches and community are located in a most beautiful and fertile valley, just twenty miles south of Hagerstown, Md., which is known as Pleasant Valley. This is a farming community; however, many of the people work for the railroad company. This community includes a number of villages and small towns. The membership of the three Brethren churches is 468.

These churches had been without a pastor and pastoral program for several years. Thus for a time they were not coöperating well, the membership was becoming discouraged, and the community was losing confidence in the work; but they got together sufficiently last February to call a pastor. Samuel A. Harley of Manassas, Va., a late graduate of Bridgewater College, turned his back upon a very promising and appealing business offer and accepted this call. From that date the work has taken on new life.

Bro. Harley is doing a remarkable and unique piece of work single handed. That is, he is single. He went into the parish under many handicaps, but he has a personality and a friendly frankness backed up with an energy which makes him irresistible. He has won the friendship, the confidence and the loyalty of the entire membership and of the community at large. He not only knows the people, their names and their children; but he knows their interests, their needs, and their problems. Here is a young pastor, aided by a Ford, in a large community who is living in an active, vital, helpful way with his people. I am convinced that few pastors are doing it as well as he is.

Through the leadership of the pastor a full program of regular services is progressing in each church. Each church has an active Sunday-school. Each church has a live aggressive B. Y. P. D. One meets on Friday night, one on Saturday night, and the other on Sunday night. The pastor with his counsel and influence attends each of the meetings. Two of these churches have prayer services regularly, one on Tuesday night and the other on Wednesday. Again we find the pastor with his help and encouragement at these services. There are two active Aid Societies. At the largest of these churches preaching services are held each Sunday, alternating morning and evening. At each of the other churches they have preaching once every other Sunday. The preaching services are all cared for by the pastor.

There are many items of interest in this active parish program. The village school teacher is active in the church work. The mothers and daughters' banquet was a great success. This community had more than fifteen of its young people in our young people's summer training camps. The vacation church school was well supported. Community programs and services are being well received by large crowds. As one would expect, the membership has been substantially increased during the year.

This splendid pastoral program is reviving the interest, creating vision, and securing the loyalty of the church members in a remarkable way. It is inspiring the young people with larger visions of service, and is providing opportunites for service. This program is winning the confidence and approval of the community. The pastor is a welcomed friend everywhere. Thus the work and the word of the Lord increases daily.

Roanoke, Va.

HOME AND FAMILY

Dear Old Dad

BY ARLO GUMP

Dear Old Pal of my boyhood hours
And guide of my youthful way,
Over you have passed full fifty years
And now comes another birthday.

I like to think of the few short years
In which we have shared life's joy,
Each of us wanting to do his best,
You my father, and I your boy.

Tonight as I look at the starry blue,
At the bright stars twinkling high,
I am going to make a wish for you
That will last as the years go by.

'Tis this: may your life be as jolly and bright
As the whole milky way is long,
With each hour filled to the very top
With no sorrow, but heaps of song.

North Manchester, Ind.

New Lives for Old

BY H. A. BRANDT

VIII. One Year With the News

Synopsis.—When Sidney Hale returns to Valley Center he finds that it is not the same as when he left it. Irene Cross is gone and this makes a difference. But he meets a young banker and together they lay plans to revive a discouraged community.

SIDNEY HALE found that Joe Wheeler, his predecessor as editor of the *Valley Center News*, was glad to relinquish that part of the work and confine himself to the mechanics of the job of getting out the paper. Thus quite free to go ahead, and ably abetted by Rogers, Hale threw himself whole-heartedly into the task of making the *Valley Center News* the best he could make it for the purposes the self-appointed commission on improvement had in mind.

Hale and Rogers considered that their task was mainly one of education. That is, to help the Valley Center people see their resources, and seeing them, help themselves to a new level of individual and community achievement. And though the two young men pushed their plans energetically, they were careful to be as tactful as possible.

To begin with, a survey of the Valley Center community was made and the results prepared for publication in the *News*. The survey was very thorough, but the basic facts and recommendations were presented in a popular way. Thus Hale began with a lively history of the Valley Center community. And he did such a fine job of it that Valley Center folk not only read his story, but began to feel a certain pride in past achievements. Through it all Hale was preparing *News* readers for definite and courageous handling of current problems.

Of course, Hale featured his map when he came to the conclusion of his story. But he had built up reader interest and community pride to the point where his findings and recommendations were received in a friendly spirit. For every one saw that not only had Valley Center an honorable past, but Hale was sure it might have an even more illustrious future. And this began to stir up men's courage as well as comment and even argument.

A part of the story Hale had to tell was that of certain local successes. He sought out those who had been successful in some line, no matter how humble, told their stories and challenged others to do as well or better. Thus he wrote up the story of Henry Greenbaum, the farmer who followed some suggestions he had found in an agricultural paper and began fruit growing on a limited scale. Greenbaum realized success in a small way, and the story of this might have been enough for most reporters. But Hale and Rogers immediately visioned the larger possibilities of the Greenbaum experiment.

News readers were more than ever aware of the new order of things when Hale dilated at length on the fruit growing possibilities of the Valley Center district, particularly the higher slopes back of town. It was not necessary for Valley Center to try to live off the failing mining industry and its allied interests. Hale pointed out that Valley Center people should seek out new and promising industries and develop these as well as try to revive those lines which had seen a better day. He argued that Greenbaum had demonstrated the possibilities of fruit raising and urged Valley Center folks to consider the proposition. But shortly, and to cap it all with a demonstration, Rogers seconded Hale's contentions by arranging to subdivide a large tract of suitable land. He organized a small group of friends interested in Valley Center for the purpose of leadership in the proposition. These men purchased and subdivided a tract and passed it on at purely nominal profits to local men who would become bona fide settlers and agree to coöperate to the best of their ability to develop a new industry. And there was enough interest that a score of ambitious men and their families were shortly located and the new industry gotten under way.

Of course fruit growing is something which does not yield returns immediately. There must be some way for farmers to live while trees or vines are coming into bearing. And it was just here that Hale and Rogers got a chance to try out some theories of farm relief and demonstrate the possibilities of still another line of activity for men who like to work in the sunlight as well as in the soil. For naturally most of the settlers on the new subdivision were miners—when the mines were in operation.

When Rogers launched his plan to buy up a large farm to subdivide in small units he had argued that if ranchers from one to three thousand miles from market could make money on fruit and vegetable specialties, certainly small scale farmers about Valley Center could do as well or better. For the Valley Center growers could eliminate much of the transportation charge and get their products to the near-by markets almost as fresh as if one were to gather them from his own orchard or garden. The distant producing centers were largely out of the market when Valley Center products were in season. Thus Rogers argued that the new type farmer must be more and more of the specialty type who is willing to concentrate on a small acreage and the development of near-by markets. He pointed out that those who would locate on the subdivision he was promoting would have not only the local Valley Center market in season, but that Mainport and Centropolis were right at hand. "Indeed," said he, "there is the finest chance in the world for a number of our ambitious miners to settle on five and ten-acre plots and make a good living while breathing pure air and soaking up the sunshine!"

And Hale, amplifying other possibilities in a *News* editorial wrote: "The advantages of settling on a small tract of land are not exhausted by such factors as better health and more agreeable work. Five and ten-acre plots make it possible for the major city advantages to be extended to the countryside. With such land units under intensive cultivation it is financially possible for farmers to have electricity, gas, water under pressure, good roads, up-to-date school, church and recreational facilities. There are communities so developed where land prices are high and the same can be accomplished on the outskirts of Valley Center where just as productive land can be had for a fraction of the cost. The day of the large scale farms has passed so far as the Valley Center community is concerned. The time is at hand to break up extensive holdings and build thereon happy communities possessing the major advantages of country life and city conveniences, but with a minimum of the disadvantages of these two common types of life. I have seen a few exceptional communities so developed, but none with possibilities greater than those possessed by the country around Valley Center. We do not have to choose between the country and the city; it is possible to develop surburban communities until they possess the essential advantages of both."

Thus it turned out that the small scale settlers about Valley Center were able to grow and successfully market quick crops raised between their trees. Meanwhile their orchards were making progress, and the fruit raising project being carried along toward its fulfillment.

Of course Rogers and Hale were busy with other enterprises. The *News* sponsored clean-up-week for Valley Center. Seeds were furnished and prizes offered for the best gardens. Community interest and pride rose to the occasion so whole-heartedly that Valley Center soon began to look like people really cared.

Several eyesores were torn down; others repaired and painted. The *News* was moved from the dilapidated building in which it was housed to a new and modest home. Various clubs were challenged with definite projects and one or two new ones advocated. And thus the year went by with the *News* suggesting and encouraging while Rogers worked quietly amongst friendly business men to promote definite projects and create better community spirit.

And finally, as nothing succeeds like success, the close of the first year saw Hale and Rogers exceedingly happy over what had been accomplished. Valley Center had responded in a way they had not dared to hope, but in a way that they felt was fully justified by the possibilities patent to all. When the year drew to a close, Rogers and Hale were sure they had arrived at the point for launching their pet project, the through boulevard from Centropolis to Mainport which would pass through Valley Center. A second project they had in mind was the connection with Westhill. However, they proceeded upon the plan of one major project at a time. Hence, for the promotion of their first road project they set the second year. Needless to say, the record of the first year was a great help to them, so much so that they got along even faster than they had dared to hope.

Elgin, Ill.

The Foundation That Is Laid

BY IDA M. HELM

CHRIST crucified and risen from the dead is the all-sufficient Foundation of human hope. It is the only Foundation that will be able to stand the storm which is sure to try every man's work. Paul claims to be not only a builder, but a wise master builder. He laid the only true Foundation, Jesus Christ, and he tells us that, "Other foundation can no man lay than that is laid, which is Jesus Christ." The strong, immovable foundation is laid by God himself. As it is written, "Behold, I lay in Zion a stumblingstone and rock of offense: and whosoever believeth on him shall not be ashamed" (Rom. 9:33). It is truly said that man needs God to lay his foundation for him in every sphere of life.

If we would be Christ's building we must yield ourselves to be fashioned by him according to his ideal of beauty at whatever cost it may be to our pride, our vanity, our selfishness, our ambition, our wealth. Christ working in us and on us, and we yielding ourselves to him and working with him and for him, will produce such lovely structures as he will take delight in presenting before the Father and the holy angels.

Ashland, Ohio.

Persecution and Joy

BY JULIA GRAYDON

THE two do not seem to go together, do they? And yet we read in the thirteenth chapter of Acts and the fifty-second verse, that just after Paul and Barnabas had suffered persecution they were filled with the Holy Ghost. The text reads: "And the disciples were filled with joy and with the Holy Ghost."

Perhaps there is no peace and joy like the peace and joy that comes after a time of trouble, trouble caused by others and hard to bear because we can not understand the why and wherefore of it.

When Jesus on the cross said, "It is finished," that peace from the Father was near at hand. He himself had said during his ministry: "Blessed are ye, when men shall revile you, and persecute you. . . . Rejoice and be exceeding glad, for great is your reward in heaven." As the Comforter was near at hand then, so is he near our side now when we are enduring persecution for righteousness' sake.

Harrisburg, Pa.

AMONG THE CHURCHES

Calendar for Sunday, January 12

Sunday-school Lesson, Baptism and Temptation of Jesus. —Matt. 3:13-4:11.

Christian Workers' Meeting, Covetousness.

✣ ✣ ✣ ✣

Gains for the Kingdom

One baptized in the Root River church, Minn.

Nineteen baptized in the Bethel church, Nebr.

One baptized in the Des Moines church, Iowa.

Six baptized in the First church, Baltimore, Md.

Four baptized in the East Dayton church, Ohio.

Eleven baptized in the Union Center church, Ind., Bro. D. R. McFadden, evangelist.

Eleven baptisms in the Mill Creek church, Va., Bro. Levi Garst of Salem, Va., evangelist.

Twelve baptized in the Reedley church, Calif., Bro. Leo Miller of Fresno, Calif., evangelist.

Four baptized in the Salem church, Iowa, Brother and Sister J. Edwin Jarboe, evangelists.

Fourteen baptized in the Nettle Creek church, Ind., Bro. C. H. Petry of Mogadore, Ohio, evangelist.

Seven baptized in the Middle District church, Ohio, Bro. C. B. Smith of Bridgewater, Va., evangelist.

Thirty-one added to the Keyser church, W. Va., Bro. J. H. Cassady of Washington, D. C., evangelist.

Twenty-one confessions in the Mexico church, Ind., Brother and Sister O. H. Austin, evangelists.

Thirteen baptized in the Spring Creek church, Ind., Bro. D. R. McFadden of Smithville, Ohio, evangelist.

Five baptized and two reclaimed in the Eagle Creek church, Ohio, Bro. John R. Snyder of Tyrone, Pa., evangelist.

One from Cincinnati, Ohio, and five from Constance, Ky., were baptized in the Cincinnati church; one was also reinstated.

✣ ✣ ✣ ✣

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. C. A. Bame of Ashland, Ohio, to begin Feb. 2 in the Tyrone church, Pa.

Bro. J. W. Fidler of Brookville, Ohio, began Jan. 5 in the West Goshen church, Ind.

Bro. Ralph G. Rarick of North Manchester, Ind., to begin March 5 in the Clovis church, N. Mex.

Bro. R. P. Bucher of Quarryville, Pa., to begin Feb. 9 in the Myerstown house, same congregation, Pa.

Bro. S. P. Early of Roaring Spring, Pa., to begin Jan. 12 in the Twenty-eighth Street church, Altoona, Pa.

✣ ✣ ✣ ✣

Personal Mention

The Standing Committee delegate from Florida and Georgia to the Conference of 1930 is Eld. D. E. Miller.

Bro. G. E. Weaver, R. 1, Johnstown, Pa., is available for evangelistic meetings any time between May 21 and Sept. 1.

Bro. Riley Kendall, Box 97, Topeka, Ind., experienced in evangelistic singing, has decided to give the year 1930 mostly to this work. Those desiring his services should correspond with him soon. He will serve anywhere but prefers engagements in Ohio, Indiana and Illinois.

Bro. Rufus D. Bowman will be one of a pacifist group to interview President Hoover on Jan. 13. From Washington, D. C., our General Secretary of the Board of Religious Education will go to Elizabethtown, Pa., for five days of the Bible Institute to be held at Elizabethtown College, Jan. 12-19.

Many of our readers no doubt know about and enjoy the morning worship program which is broadcast over station WMAQ, Chicago. They will be interested in knowing that Bro. J. W. Lear has been asked to conduct this service each morning during the week Jan. 13 to 18. The hour is 7:30, Central Standard Time.

Bro. D. R. Murray, 2892 Indianola Ave., Columbus, Ohio, wants to secure the names and addresses of Church of the Brethren members and friends living in or near Columbus. As we have no church in that city he is assisting in the work at the First Brethren church, corner Third Avenue and Oregon Street. Help him to get in touch with your friends there.

On New Year's Day Bro. John W. Shively and wife of North Manchester, Ind., celebrated their golden wedding. Sister Shively has been an invalid for about five years and their many friends joined with three of their children in making the event a very happy occasion. One interesting feature was a poem in their honor contributed by a daughter, Mrs. L. J. Yoder.

Bro. Jacob Blickenstaff and wife of Quinter, Kans., and their daughter, Mrs. Bowman, wife of Dr. Curtis Bowman of Bethany Hospital, were recent callers at the Messenger rooms. This is how it happened: The E. G. Hoff (Sunday School Editor) household was entertaining Sister Hoff's uncle and family and the editor kindly brought the folks around.

✣ ✣ ✣ ✣

Miscellaneous Items

The church notes in our issue for Dec. 28, last page, by Sister Viola Brumbaugh should have been credited to the Fairview church, Pa., instead of the Williamsburg church.

Sister J. H. Keller, Leonard, Mo., has a number of books from her deceased husband's library, many of them Gish Books, which she would dispose of at very reasonable figures.

After reading the suggestions on how to meet the mission challenge in the box below, you should also be interested in the statement (third column of the next page) which gives the figures on the present financial situation.

Local Aid Society reports should be sent to the secretary of the District Aid Society, for local reports are no longer printed in the Messenger. But the consolidated reports for the Districts are printed and may be sent in at any time.

Wawbee Waves have washed in over the editor's desk leaving a few "fine white young thoughts" and no damage whatsoever. Yes, it's all about Camp Mack, a winter reminder to keep the young folks from forgetting that summer is coming again.

A good woman in Pennsylvania sends a remittance for more than half a hundred dollars to help to meet the mission challenge. She says that she and her husband find that they have been greatly blessed financially. They want to pass on the Lord's share to him. The mission rooms find such letters very inspiring. A good many missionary minded members do find themselves financially unable to register by giving the real purpose of their hearts.

The Sisters' Aid Society of Greensburg, Pa., sent the Messenger to a number of members on the 10-cent offer, but is not stopping with that. To each of these subscribers the Aid went with a mimeograph copy of the premium offers in the Messenger of Dec. 14, with which were an envelope and a subscription blank, urging immediate subscription for 1930. Wouldn't you like to know of their success? Well, you can make the same experiment in your own congregation and thus have first-hand information. Suppose you try it.

✣ ✣ ✣ ✣

Should He Sign?

A consecrated minister of the Church of the Brethren came to me a few days ago, seeking light upon an important problem. He was born in another country and came to the United States as the country of his choice. This brother has a growing family and naturally desires citizenship for himself and for several of his children who were likewise born in another country.

The application for citizenship asks this question, "If necessary, are you willing to take up arms in defense of this country?" If this minister answers, "Yes," he will be granted citizenship. If he answers, "No," he will be denied citizenship. The majority decision of the supreme court in denying citizenship to Madame Rosika Schwimmer because she refused to promise to take life if asked to do so by the government has set the precedent. Citizenship was also denied to my old Professor, Douglas Clyde MacIntosh, a Canadian, because he reserved the right to decide for himself whether the war was morally justified. Another case has been that of Mrs. Margaret Dorland Webb of Richmond, Ind., a member of the Society of Friends, who was denied citizenship because she would not promise to take up arms. On the same grounds, a Mennonite nurse, Martha Jane Graber, was refused citizenship by an Ohio court. The supreme court in handing down the decision in the Schwimmer case has really written a new law. This new law is withholding citizenship to some of our most valuable and consecrated people.

Should our brother sign? To do so, will be to compromise a moral principle. He says he can not do it without compromising conscience. He is a good Dunkard and believes in the peace principles of the Church of the Brethren. More than that, he can not harmonize war with the Jesus way of life. And neither can I. Nor can you harmonize the two. Our brother can not sign and promise to take life, for he is a pacifist, as most all of our loyal Brethren are pacifists. Yet he thinks that it isn't fair to deny him citizenship on this ground. Neither do I. He is a good law-abiding citizen, pays his taxes, supports his government, and teaches those moral and spiritual ideals which make for stability. Is it right to deny him citizenship? He comes to us for help.

This problem is not just one of the Quakers and Mennonites. It is our problem. What are we going to do about it? First, the refusal of citizens to sign and compromise conscience will do more than anything else to educate public sentiment toward changing the law. This decision is bound to fall of its own weight. Second, the supreme court should render a new decision. When the decision on the Schwimmer case was given, the Kellogg Pact was not technically in force. When the Kellogg Pact was put in force, the whole international situation was changed. A decision should now be rendered in harmony with the Peace Pact. Third, congress should enact a new naturalization law, declaring that conscientious objection to active military service shall not constitute a bar to citizenship.

A Quaker can be our President; and yet, we refuse citizenship to Quakers and to those who believe like the Quakers.

BOARD OF RELIGIOUS EDUCATION,
Rufus D. Bowman, General Secretary.

Meeting the Mission Challenge

SUGGESTIONS

Some of Which Should Be Usable in Every Congregation

Progress can best be made by grasping opportunity at the proper time. January and February will be important months to work. The individuals working to pay half of the deficit have given the challenge. Hundreds of congregations are working hard. The extra $37,500 needed above last year's giving can be raised if we all pull together. A few congregations remaining lukewarm in each District are almost certain to cause defeat.

Among the suggestions we make are the following:

1. Make a special every member solicitation for the Challenge Fund.
2. Call on able members to contribute in a large way.
3. Receive a monthly offering in the Sunday-school. You may be in position to receive a special offering more often. Order envelopes for individual use. They help increase the offering.
4. Present the Share Plan to classes and urge part of the payment on the first year to be made before February 28.
5. Make this missionary situation the topic for the prayer meeting. Enlist classes and individuals in special prayer. This is the 1,900th Anniversary of Pentecost. There is no better way to celebrate than by intense evangelistic effort on the mission field.
6. Set a reasonable but challenging amount to raise in each offering. Aiming at something definite gets us farther.
7. Keep literature on the subject before your members. Copies of the Missionary Visitor will be sent upon request during January and February to any list you send in. Loan your Messenger to those who may not be receiving it.
8. Study the best methods of using Missiongrams to get the best results.
9. Send to us names and addresses of prospective givers and we will correspond with them. Give information about each person so we can write in a definite way.
10. Call a meeting in which the leaders of the church, minister, treasurer, finance committee, Sunday-school superintendent and missionary committee understand the responsibility each is to bear.
11. Write your problems to us. Maybe some other church has solved the same difficulty and we can give you help.
12. Enlist the interest of classes to work toward definite goals.
13. Arrange a chart to indicate the giving of the church for the year. This may show the comparison with last year, also the goal toward which you are striving.
14. A week of Prayer and Self-Denial is suggested for January 26 to February 2.

GENERAL MISSION BOARD

Elgin, Illinois

AROUND THE WORLD

American Dollars for a French School

The trustees of the Rockefeller foundation have offered $6,000,000 to assist the Sorbonne Medical School. The gift is conditioned upon an equal contribution from the French government. If realized, contemplated plans promise development of a modernly equipped school on eleven acres of land on the banks of the Seine back of the Notre Dame Cathedral.

Getting Out of the Way

In our largest cities traffic congestion has reached the point where the traffic officer's chief concern is how to get cars and pedestrians out of the way of those ever crowding from behind. Thus in New York City the police encourage speed and do all they can to make it safe, for speed increases the capacity of a street to carry traffic. More and more in our congested centers of population life is becoming a game of getting out of the way.

Reclamation in Italy

Italy has an area of approximately 120,000 square miles and a population of more than 40,000,000. That is, there is an average of 333 persons for every square mile of territory in the kingdom. Naturally every acre has its value, and especially so when "A survey made two years ago showed that Italy had 4,768,027 acres capable of being reclaimed and put under cultivation. Of these 1,863,660 have already been drained, 2,145,602 are in course of drainage, and 835,765 are to be drained, it is hoped, in the present year." One would not have guessed that the populous little kingdom had so much swamp land lying waste.

Two Cows and One Tobacco Stalk

Just how much poison is there in a stalk of tobacco? A good friend of the Messenger who lives in Ohio, sends us the following which he clipped from the Arcanum Times for Dec. 22: "Leaves from one stalk of tobacco, eaten by two cows, proved expensive for Harley Colville, rural route 4, on Wednesday of last week. The cows died. Colville paid $195 for the animals." In view of what happened to these two cows in Ohio, one is made to wonder just how much harm the use of tobacco must do to growing boys who are foolish enough to smoke—and to grown men who ought also to be interested in clean bodies and uncloudied minds.

Christmas Buying in 1929

Christmas buying for 1929 proved to be a delight to those who had merchandise to sell. The season was looked forward to with considerable misgiving on account of recent stock market gyrations, but said one merchant: "The public generally bought more Christmas goods than ever before. . . . I'm sure you'll find that true in all stores. For a time it seemed that the people were cutting down, but when they did start they bought along bigger and broader lines than at any time in my memory." And this merchant's experience is believed to be fairly typical. Evidently the paper profits that people make and lose are not as important a trade factor as generally supposed.

Books as Good Medicine

A steady diet of one kind of reading matter is quite as bad for one's mental health as a restricted diet for the body. Thus it has come about that books are being prescribed and the art or profession of the reader's adviser has been evolved. Certain classes are apt to be especially conscious of reading needs. For example, parents who want to keep up with their children; or college trained men and women who are conscious of narrow reading interests. "Another group includes the college boy who would be described by the unsympathetic as half-baked, and who finds himself becoming morbid through too much reading of Schopenhauer and Nietzsche. For these boys I prescribe good, clear, clean adventure." Of course the principle involved here is nothing new, but it is something different when people generally begin to recognize its value.

Religion in Russia

The newspapers have carried many statements that would indicate religion is on trial in Russia. Any doubt that these reports have been overdrawn seems out of the question in view of corroborative testimony from other sources. For example, the managing editor of the Christian Century, recently returned from a trip through Russia, says that "The religious situation is about as bad as it could possibly be." Indeed Russia looms up as the modern land of the martyrs. "What is the outcome to be? It seems to me that my friend, who talked with me in Moscow just before his own exile befell him, had the truth. The period of repression will be long and terribly severe. Active religion will largely have to go underground. There will be much suffering. But the torch of faith will not go out. Some day it will have a chance to blaze in the open again. When that day comes—which means when the soviet authorities learn a deeper wisdom—Russia will see a purified and more vital religion than it has ever known before."

The Dry Campaign in Mexico

While wet propaganda flourishes north of the Rio Grande a campaign to dry up Mexico is getting under way. This year the national anti-alcohol commission, created by President Portes Gil, will continue its educational campaign with ampler funds at its disposal. "President Portes Gil's aim in launching his anti-alcohol campaign is to carry to the people the conviction that the drink habit brings moral and physical unhappiness and to interest them in uplifting forms of diversion so as to keep their minds off liquor." If the Mexican commission succeeds with its project it will be worth our while to find out how to keep several millions of our people thinking about something more than new ways to achieve the low pleasure of a booze party.

Buying Blind

What about the mere shopper when one who has investigated the actual purchases of 100 women in the case of silk stockings finds "that women who buy for durability fail to get it, that those who buy for appearances get still less durability, and that price is no criterion of quality"! Miss Rosemond Cook of the department of home economics at the University of Cincinnati says: "We found that price and quality do not run parallel, which breaks down an idea we all have held that the higher the price, the better the quality. We found this true in other lines of merchandise also." In so far as Miss Cook's findings are true most shoppers are buying blind. Perhaps some day a wise professor will tell us how to get our money's worth.

Why It Is Hard to Spell

Some days ago the American Association for the Advancement of Science was told that there are 396 million ways of spelling the word circumference. The writer has had some difficulty with this word, as with others, but he did not know that the situation was really as bad as Dr. Ernest Horn of the University of Iowa has figured it out to be. "These millions of spellings for just one word are phonetic—spelling the word as it sounds, like using thoro for thorough. Moreover, all of them are from the live speech of daily English, and not mixtures of slang. They are made by using combinations of letters in other words which give the sounds in circumference." So poor spellers may take heart as the scientists elaborate your difficulties and seek for possible remedies.

The Second Mile and Scholarship

In scholarship, as in other adventures, the second mile is a short one. But what a difference it makes! For example, a survey of 245 freshmen at Cornell University showed that the difference between high scholarship and poor scholarship was approximately seven hours, or but one working day. It was discovered in this particular survey that the high scholarship men average 56.57 hours per week on school work of various kinds, while the students on probation had an average of but 49.52 hours per week. A matter of a trifle over seven hours per week thus measured the difference between high and low scholarship at Cornell. Our authority states that the high scholarship freshmen spent "more time in class attendance, and studying at home, and less time in physical exercises, attending movies, plays, concerts, on parties, dances, dates, card playing, and sleeping." And so we come back to our introductory remark: In scholarship, as in other adventures, the second mile is short—but what a difference it makes!

The Staggering Cost of War

The staggering cost of war was brought home to the American people in President Hoover's budget message. "He reveals that nearly three-fourths of the $3,830,445,231, to be spent by Uncle Sam in the fiscal year 1930-31, will go to pay for past wars and wars that may occur in the future. Wars, in the name of the army and navy, pensions and war debts, claim 72 cents out of every dollar paid by the taxpayer into the United States Treasury. Of the remaining 28 cents, 13 are to be spent for social aids and subsidies, including provisions for public health and education, 8 for keeping the machinery of government running, and 7 for fiscal affairs. The outlay for past wars and for national defense totals $2,775,213,283." The bite that Mars gets out of every federal tax dollar is now so large that the folly of the war system is becoming increasingly apparent. Indeed, it is so apparent that militarists have rushed to the defense of current war expenditures, pointing out that the larger half is chargeable to past wars, which they say were unnecessarily prolonged and expensive on account of lack of preparation. If this strange type of reasoning should intrigue the reader, let him remember that complete preparation on the part of Germany not only did not prevent war, but also prolonged it. For Germany did not quit until exhausted. Hence the greater the preparation the longer the war! All of which is the very opposite of what the militarist would have us believe. And then consider this fact, that the war and navy departments now cost about $850,000,000 per year—or that preparation for war costs on a scale that from a purely dollar and cents basis it would be cheaper to fight an occasional war unprepared than to pay the price of preparedness! The plain fact of the matter is that however one figures, war is an astoundingly expensive and hopelessly antiquated way of settling international disputes. What avails the battle anyway, when the best of wars settles nothing except as it is worked out around council tables?

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

The Justice of God

I John 1: 1-9

For Week Beginning January 19

NEVER FORGET THAT GOD IS JUST

A brother had made a business transaction that placed him on easy street. But the other party to the transaction was placed under a life-long load of debt. The brother was heard to remark: "How wonderfully God has provided for me!" He had forgotten that God's love never runs away with his justice (Deut. 32:4; Isa. 45:21; Job 4:1; Jer. 32:19).

JUSTICE WHICH IS NOT JUSTICE

Much that is called justice in human dealing is but a hasty sentence based upon partial evidence. When all of the facts are weighed and all the rights and responsibilities are regarded as only God can weigh and regard them, then we have real justice. There is no conflict between this sort of justice and love (1 John 1:9; Rom. 3:26; Psa. 9:4; Jer. 9:24).

JUSTICE IS NOT HARDNESS NOR CRUELTY

To say that one is just is not to say that he is slow to forgive and stranger to mercy. Mercy and forgiveness are meaningless in a life which has no dominating sense of justice (Jer. 50:7; Ezk. 33:17, 20; Rom. 2:11; Col. 3:25; 1 Peter 1:17).

THE MARK OF A GREAT SOUL

The small soul nurses its ill humors. Or it is too spineless and soft to become aroused. The great soul can burn with a consuming indignation and upon the first signs of repentance it can forgive like a mother (Job 37:23; Deut. 10:17; 2 Chron. 19:7; Psa. 89:14).

DISCUSSION

Have we not too closely associated justice with punishment?

R. H. M.

Meeting the Mission Challenge

BY H. SPENSER MINNICH
Assistant Secretary General Mission Board

What Has Been Accomplished

The challenge for the church to increase its giving this year by $37,500 and thus pay half of the deficit is beginning to be effective. This challenge is made by individual members who are working to pay off the first half, providing the Brotherhood pays the balance. The normal expenses for this year, figured on the same basis as last year's receipts, must be paid before any gain can be made in paying off the deficit. For this reason progress is figured on the basis of increase in receipts over the corresponding period of last year. The receipts by the General Boards for the ten months of the fiscal year beginning last March 1 stand at $210,748.99. For the corresponding period of the previous year the receipts were $202,218.87. The difference of $8,530.12 represents progress made toward meeting the challenge.

What Must Yet Be Accomplished

The receipts for January and February of 1929 totaled $73,828.61. To reach the desired goal the receipts to the General Boards in January and February of 1930 must be this much plus $28,969.88. (This latter figure is the difference between the $37,500 increase and the $8,530.12 gain now made.) In other words, in January and February the receipts must total $102,798.49. This seems like a large task. Indeed it is. The receipts for January and February of last year are indicative of the giving power of the church when there is general coöperation. The task can be accomplished and by God's guidance and our will to work we can do it.

An Explanation of the Coöperative Budget

The General Boards annually present their united askings to Conference for approval. The record of giving from the churches is kept on the basis of what is received by all of the four General Boards. It is true that only the Mission Board has a deficit at this time. The figures given in the foregoing report include the totals received by all Boards because records are kept in that manner. Whatever is contributed to missions and church promotion (Conference Budget Fund), will furnish the Mission Board its proportionate share as approved by Conference.

Those who desire may designate their contributions to the World Wide fund of the General Mission Board.

Worship in the Worship Program

(Continued From Page 18)

the case of Thomas who would not believe that Christ had arisen from the dead unless he could put his fingers into the print of the nails and his hand into the Master's side. Thomas was one who believed that the truth of religion must be demonstrated by scientific analysis. He wanted it made as plain to him as two and two make four. Unless he could see the visible scientific facts he would not believe. "Jesus saith unto him, Because thou hast seen me thou hast believed: blessed are they that have not seen and yet have believed." In other words, Jesus told Thomas that religious certainty comes through religious experience. It involves faith in the integrity of God and fellowship with the Son of God.

X. *Worship Reinvigorates the Soul.*

"Jehovah restoreth my soul." The spring can continually give of its pure sparkling water because it has a source of supply. The Christian who gives of his vital energy needs spiritual refreshment. As a boy I used to haul grain to the mill to get it ground. Sometimes the miller would say: "No more grain will be ground today because the pond is dry." During the night the springs and streams would flow into the pond. In the morning when the gates were lifted the old mill wheel would sing a merry song. This is what David meant when he said: "Jehovah restoreth my soul." Worship renews our energy. It restores our souls. It renews our spiritual vigor.

We must experience God within the heart. The whole world is hungry for this mystical religion. The church needs it. Christians must be more devout and prayerful. Christianity must be saved from artificiality. We must tap the great resources of God. The greatest need of our time is that we become masters in the art of worship.

Elgin, Ill.

The Kingdom of God Is Within You

BY D. E. CRIPE

THE Pharisees demanded of Jesus when the kingdom of God should come. He replied, but did not answer their question. Their desire was to know the time when it was to come. His reply was: "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you" (Luke 17:20, 21).

This answer was given to the Pharisees, but not to them only; for here he states a fact for all men to know, explaining the character and coming of the kingdom of God on earth. Neither does he mean to say that the kingdom of God is within the Pharisees in preference to all other people. The meaning is that the kingdom of God is *within* you, not without, where all could see it. That the kingdom of God is spiritual, something within the heart and life of man, visible only to the eye of God.

When the sinner, enlightened by faith, repents of his sins and follows the commands of the Savior, he receives the gift of the Holy Spirit, the Spirit of Christ. This Spirit comes, not visibly, and makes his abode in the heart of the cleansed sinner. To prepare the house for this heavenly Guest it must be emptied of vile and worldly things, swept and garnished (Matt. 12:44). Then this Spirit takes possession of one's life and dwells in this human body and rules and directs the life of the Christian.

In this little realm the Spirit is the King, the converted sinner is the subject and the word of God is the law. The subject is loyal to the King and obedient to the law, and this makes a perfect little kingdom of God here on earth. In this kingdom quiet and harmony prevail and the atmosphere is a peace that passeth all understanding. Worldly conditions, such as poverty or riches, make little difference and can neither add to, or detract from, the serene happiness which bears the stamp of heaven.

Where many of these little human realms are joined together as in a congregation, as unnumbered blossoms, each perfect in itself and clustered together to crown the beauty of the same tree, it adds nothing to the individual flowers but gives strength and glory to the beauty of nature's promises; so also the union of many Spirit-directed lives gives joy and comfort, and strengthens every effort to spread the light of heaven among the children of men.

However, in our human weakness we sometimes do not follow the guiding of the Spirit as closely as we should, or in the tangled mazes of our worldly affairs we fail to understand the still small voice and stray in forbidden paths, thus bringing sadness to ourselves as well as to others. Wherever many good people work together there may be misunderstandings and peace may not always prevail. It is not surprising that in the frailty of our humanity difficulties and troubles should come into a small or a large congregation.

But in this little kingdom that is within us there is no necessity for such jarring and difficulties as come into the churches of the children of God here upon earth. The Spirit of God within us makes no mistake, the law of the Lord is perfect, and if the subject obeys the law and is loyal to the Spirit, everything within this kingdom in our heart will be peace and happiness. In the church we can not always have everything just as we think it should be, but in this kingdom within us we can have it all as clean, as pure and as holy as we wish it to be. If our kingdom fails to come up to this high standard we know that no one but ourselves is to blame.

If we get this kingdom as nearly perfect as we wish it to be, then we are ready to be good subjects of the church militant below; but what is still more, we are prepared and qualified to be fit subjects for the kingdom triumphant above.

Chico, Calif.

Reading the Bible

BY DOROTHY OXLEY

IF the Christian wants to grow spiritually the best plan is to read a few chapters from the Bible daily. The reading four chapters from the Bible each day enables one to read it through in less than a year.

A fourteen-year-old girl, after accepting Christ decided to read ten chapters each day. Not so long ago a little girl eight years old decided upon the plan of reading three chapters for each week day and five chapters on Sunday. By using this plan she will read the Bible through in a year. Her mother is using the same plan.

A high school student heard of the plan for reading the Bible through in a year. Thinking the plan a good one he attempted it. He liked it so much that he resolved to follow it again.

One time George Müller was telling a friend how his faith had greatly increased in the previous twenty-five years. His friend asked him to state his reason for the increase of faith, and he held up his much used Bible and said: "My friend, I have read that Book through one hundred times. *I know the Book: and I know the God of the Book.*"

Dr. J. Wilbur Chapman, on being asked once what the secret of his power was, he replied: "I find that I have power just in proportion as my soul is saturated through and through with the word of God."

The word of God is the sword of the Spirit. We should use the sword. By knowing the Book we can use it more readily.

Dr. R. A. Torrey had a desire for more faith that he might accomplish greater things for Christ. In trying to work up and pump up his faith he was not successful. The thought of reading the Bible more extensively presented itself. His soul was saturated more fully with the word and his faith increased accordingly.

Once a man and his wife resolved on their wedding day to read the Bible through each year. This man was the Lord Chancellor of England. This statement was read in one of his journals: "This day my wife and I finished reading the Bible through for the fortieth time, and the last time we read it, *it was sweeter and more precious than ever before.*"

If we choose to read the Bible the Spirit will be our Teacher. If the reading seems difficult God will give us wisdom and understanding liberally if we ask for them. The word is the power of God unto salvation. It is our spiritual food. It gives us peace, faith, hope, wisdom, and knowledge. The Bible contains the things for the Christian to do. These things are the commandments. The Bible contains the rewards for the obedient. Rich promises for the righteous to obtain right now are found in this wonderful Book.

Mountain Grove, Mo.

A Lesson From Darius

BY REBECCA FOUTZ

"AND he labored till the going down of the sun to deliver him" (Dan. 6:14). These words tell of the desperate but futile efforts of Darius, king of the Medes and Persians, to undo an act that had brought the death sentence on a trusted and innocent servant, Daniel.

Through praise and flattery, jealous officers in Darius' kingdom had trapped him into signing a decree that caught their intended victim. When Darius realized what had been done he was angry and troubled. How he tried to undo that death sentence, to find some way around it or out of it! As if he might forget, he was reminded that any law of the Medes and Persians was irrevocable. That he had been ensnared into signing it made no difference. His own act had put it beyond his power to recall.

With his own efforts unavailing, he calls on Daniel's God to save him (Daniel) from the death penalty. Then he spent a sleepless night, doubtless in penitent meditation. And what rejoicing in the morning when he found that Daniel's God was more powerful than the king and the unalterable laws of his kingdom!

We may think it was very foolish to have such a law about law. We may feel glad that we have progressed far beyond such ancient ideas. But if we will but consider a moment, we will realize that mankind universally is under a law that is similar, one which is forcibly illustrated by this incident.

It is the law of sin from which none are free—neither the highest nor the lowest. There is a tendency today not to call sin by its name, to look upon many phases of it with much tolerance, not to consider it as deadly as it was once thought to be. But this condition only shows its great deceptive power. And in consequence men should be all the more earnestly warned against it.

When sin entered the Garden of Eden it brought with it the death penalty. "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die" (Gen. 2:17). "The soul that sinneth it shall die" (Ezek. 18:20). "Wherefore as by one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). "The wages of sin is death" (Rom. 6:23).

Like the law of the Medes and Persians it is unalterable by man himself. Like Darius we could labor "till the going down of the sun" to deliver from its penalty but without avail. Only God can rescind the death sentence and save. He always left the way open for man to come to him through faith and repentance. "When the wicked man turneth away from his wickedness . . . he shall save his soul alive" (Ezek. 18:27).

Since the promised Redeemer came, it is through his blood shed for the remission of sins that we can claim freedom from this law of sin and death. "And thou shalt call his name Jesus; for he shall save his people from their sins" (Matt. 1:21). "And that repentance and remission of sins should be preached in his name among all the nations" (Luke 24:47). "The gift of God is eternal life through Jesus Christ" (Rom. 6:23). But how many scorn this, the only way to escape the death penalty of sin!

Again, like Darius, no matter how or through whom we may be ensnared into sinning, we are responsible for our acts. We sign the decree, hence must bear the consequences. "But every man shall die for his own sin" (2 Chron. 25:4). Likewise each one must repent to be saved. Another can not do it for him.

There is another phase of this incident about Darius that should not be overlooked. While God did what

he could not do—revoke the death penalty—yet it did not prevent the provisions of the decree from being carried out. Daniel had to spend the night in the lions' den. Darius was the one who suffered thereby, not Daniel.

Every sin brings loss and suffering, in which others often have to share. The consequence of sin is one of its blighting aspects. But generally this phase of it is not considered until too late.

God took his faithful servant Moses home after death, but the sentence for his disobedience was carried out in full before he left this world. When David repented of his loathsome sin, God kept his promise and revoked the death sentence which it entailed, but its consequences shadowed the rest of his life. "The sword shall never depart from thine house" (2 Sam. 12:10).

When Judas realized the blackness of the sin he had committed, he returned the pieces of silver but this did not undo his act. His remorse over its consequences was more than he could bear. So he hanged himself. A murderer can be forgiven but he can not restore the life he has taken. The consequences of sin are as irrevocable as the law of the Medes and Persians.

When there is repentance for sin, we like Darius should make right the wrong we have done as far as lies in our power—bring forth fruits meet for repentance—but like Darius, that which we can not undo is likely to cause us sleepless nights.

As we look about us we can see bodies and lives scarred by sin, marks left that will be carried through life. The years that are lost through living in sin can not be regained. Only what are left can be given to God.

As we read the papers we learn of many who labor "till the going down of the sun" to undo or escape the consequences of some sinful act. These cover the whole range of sin. Great sums of money are expended. The best legal talent is hired. And without doubt sleepless nights are spent. But as in the case of Darius, it ofttimes does not avail.

May we proclaim the deadliness of sin, its curse and its blight. It causes others to suffer, the same as right living benefits others. Repentance will bring forgiveness but a blotted and marred life will fall short of its highest possibilities.

Philadelphia, Pa.

The Loneliness of Jesus' Death

BY M. W. EMMERT

We do not know what Jesus suffered in Gethsemane, nor ever shall know how great his suffering was. But we may get a glimpse of it when he said to his disciples, "What! could ye not watch with me one hour?"

He was alone in the hour of death and was seeking sympathy from his most intimate and beloved disciples. He seemed surprised to know that they could not go with him any nearer to the brink of the tomb and there sympathize with him in his suffering for the sins of the world through the agony of Gethsemane.

Jesus *chose* to go through awful hours. He was not forced to go. He purchased our full redemption to make it possible for us to pass through death's door without our friends. If it were not for Jesus seeking the sympathy of his close friends, and not securing it but passing through alone, there would be a lonely hour for the redeemed ones, one that not even Jesus could supply. Now that he sought sympathy that was not forthcoming for him, he is able to do for us a thing that we need and long for in the hour of death.

Our dearest friends do all they can to soften the loneliness of death, but without experience we do not know how lonely it is. Jesus suffered the loneliness of death. He passed that lonely way himself for the benefit of all his redeemed ones. We would have to pass that lonely way totally alone if Jesus had not found it and endured it. Jesus has gone over the way alone. He makes it possible for us to pass through it with him. He promises to be with us. All other friends must stop at the brink of the grave as did his three disciples. So Jesus passed through the dark valley, through the chilly waters alone to complete our redemption.

We may therefore know why he cried to his disciples, "What! could ye not watch with me one hour?" His loneliness seems to reach its climax when even God the Father appeared to forsake him. The loneliness of this hour must have reached its climax when he cried out, "My God, my God, why hast thou forsaken me?" This he chose to experience that he might taste of the depths of the hour of death and be able to go with us and sympathize with us when all our friends are unable to go with us. He does not need to stop short of the end but can really go with us all the way, in loneliness as well as in pain.

The loneliness of death is more painful than physical pain. Jesus takes it all away or carries it for us. He had personal experience. "What! could ye not watch with me one hour?"

Jesus has gone ahead and endured it all to prepare the hour for us. Blessed be his name forever and ever!

Lexington, Ky.

The Supreme Factor

BY S. Z. SHARP

In every great enterprise, organization or associated body of men there is always some supreme aim, object or factor that characterizes and distinguishes it and conditions its success. Even God's work is no exception to this rule. His supreme object in regard to the human race is expressed in John 3:16: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The supreme object as here indicated was to redeem the human race if it cost the greatest Sacrifice God could make or the greatest Gift heaven could bestow—the Gift and Sacrifice of God's only Son.

Paul in writing to the Corinthian church says: "Ye are our epistle, . . . known and read of all men." They had some distinguishing mark by which they were known as Christians. Every Christian denomination has some distinguishing characteristic, something different from all others or some tenet on which it depends for its success. The Catholic Church claims to be the only church which has had a continuous existence since it was organized by Christ, therefore it must be the only true church. The Lutheran Church teaches that the Catholic Church became so corrupt that it no longer was the church of Christ, hence the supreme object of Luther was to eliminate all the evil practices and false doctrines of the Catholic Church and organize a reformed church. The Presbyterian Church through Calvin accepted the reformation wrought out by Luther, but thought it necessary to adopt foreknowledge, predestination and reprobation as outstanding points of doctrine. The Baptist Church stands on the practice of baptism by immersion as a special tenet. Thus we might go on pointing out the distinguishing doctrine of each denomination until we came to the Church of the Brethren. When the Church of the Brethren was organized in Germany in 1708, its founders had studied the creeds of every denomination and could find no denomination that observed all the ordinances and instructions of Christ. They studied the Bible and decided to organize themselves into a church and adopt the New Testament in its entirety as their only creed, also to teach and practice every ordinance and instruction which Christ had given including nonresistance, nonswearing, nonconformity to the world, trine immersion, feet-washing, the Lord's supper, the communion and anointing the sick with oil in the name of the Lord as the distinguishing marks of the church. Persecution drove them out of Europe to the United States. After the Revolutionary War, when all the leaders who had college and university training had died, the ministers were chosen from the laity without any special literary training, but they studied the Bible and shunned not to declare the whole counsel of God. Though they were unskilled in forensic discussion, they could hold their own in debate with trained preachers of other denominations by quoting the scriptures on which they stood. For more than fifty years, without the aid of salary or special financial aid, our pioneer preachers succeeded in planting churches across the continent from the Atlantic to the Pacific by preaching the distinctive doctrine of the church. All the denominations which make their distinctive doctrines prominent are the most successful. The Baptists who emphasize baptism by immersion and will receive no one into membership without it, had the largest per cent of increase to their membership of any denomination in the United States last year. The Catholics who stand equally firm on their outstanding doctrine were second. The Seventh Day Adventists who preach the second coming of Christ and the keeping of the seventh day as their distinctive doctrines have more than doubled their membership during the last generation and have missionaries in every civilized country in the world. The Friends do not advertise their denominational peculiarity; they prefer to be known by what they do rather than by what they might say, and during the recent World War and since have done more charitable work than any other denomination according to their numerical strength; yet they lost in membership during last year. It is the preaching of one's distinguishing doctrine that counts.

Last summer we had an opportunity to notice the effect of preaching the distinguishing doctrine of our church. In a large city where our Brethren have been preaching for more than thirty years, they have a splendid church building with all the equipments one should wish, an excellent choir, one of the ablest pastors in the Brotherhood, yet the membership is less than two hundred. Three squares from the church building of our Brethren lives the pastor of the Brethren (Progressive) Church, having a membership of more than eight hundred and a mission point in another part of the city of over a hundred members. We asked this pastor the secret of his success. This is what he said: "I came here sixteen years ago and found six of our members, and began preaching the doctrine of our church." We asked what he meant by that doctrine. He said: "The doctrine which the founders of the Brethren Church adopted in Germany more than two hundred years ago, namely: nonresistance, nonswearing, nonconformity to the world, trine immersion, feet-washing, the Lord's supper, the communion, and anointing the sick with oil in the name of the Lord. I tell the people we are the only church that observes all the commandments of Christ and if they want to follow Christ completely they must come to us and they come."

In another large city the Church of the Brethren has a membership of between four and five hundred. The Brethren Church has been preaching there less than half as long and have about nine hundred members. They have the largest church building and largest Sunday-school in the city. Not long ago we read in the Messenger that the Church of the Brethren held a revival and baptized twelve. Soon after the Brethren Church also held a revival but baptized seventy. We wrote to one of our elders in that District to know the secret of the Brethren's success and received the reply that they had an able expounder of the Brethren's doctrine.

The importance of preaching the distinctive doctrine of the Church of the Brethren was illustrated in our congregation here in Fruita, several years ago. The M. E. Church, which is the largest in our city, held a two weeks' revival meeting, but did not receive a single convert. Following them, the Baptists held a two weeks' revival, conducted by an able speaker, and baptized twelve, mostly their own members' children. Immediately following the Baptists a minister of the Church of the Brethren began a revival meeting and preached the Brethren's doctrine. Almost from the beginning he had a large audience. He preached our doctrine in such a pleasant way that he gave no offense. At the end of two weeks, after the other denominations had done their best, he baptized forty-two. This is just an illustration of what our evangelists can do by preaching our distinctive doctrine. There is no reason why we should not receive twice as many members each year if all our evangelists would preach our distinctive doctrine as did our pioneer preachers.

Fruita, Colo.

"Excess Baggage"

(Continued From Page 21)

to be thus regarded by others. But like truth crushed to the earth, they'll rise again, and be all the better when they rise!

But we must find a way to rid ourselves, once and for all time, of the church shirkers and knockers. Our churches are doomed to future listlessness and uselessness and our program is forever restricted unless we do. The open doors to the gospel of Christ must continue to stand open in vain unless we can rally sufficient forces in the churches to enter them!

Fortunately, there is a way out of the difficulty. There is a way to get rid of the "excess baggage" that takes up room and supplies nothing of the material and personal needs of the kingdom. The way is old and yet new! Let the churches canvass their membership rolls and find all the shirkers and knockers. Then call an old-fashioned church council and let them understand that no more "excess baggage" is to be transported! Such procedure, if conducted in the spirit of Christ, will do more to arouse the indifferent members, and enlist them in forms of useful service in the kingdom than all the free rides, and suppers any church could offer!

Yes, there would be an interesting time in some of our churches if slate cleaning should commence. But even the shirkers have common sense, and their exercise of it in the last moment, would draw the fire and thus prevent the spreading of the great conflagration so much dreaded by timid souls. A living sacrifice is the life poured out in loving ministry for others. How often our own lives are impoverished because we reserve them for ourselves.

Newberg, Oregon.

God's Promises Are Sure

BY WEALTHY A. BURKHOLDER

THERE are all kinds of people in the world. Many of them are honest and some are dishonest. Some of them are very particular about living up to their promises and some are just the reverse. You have met them, I have met them, and all over the world they are the same. And such is the weakness of those who do not have high ideals of life, and who live for their own selfish purposes. The influence of such lives does not contribute to the uplift of humanity. Our great Teacher and Master demands truthfulness, uprightness, integrity and such only will meet his approbation.

But while all realize that this is a condition of a sinful world, we are glad we can attest to the value and preciousness of God's promises. They never fail. It is our stupidity and blindness that hinder us from enjoying them in their fulness. Who that has in sincerity and humility consecrated himself to his cause and keeping, and who has tried to obey his teachings, can say he has failed to do his part? None. God's promises are sure and steadfast, and he never makes mistakes but is very jealous of his word. He wants it obeyed by those who profess to do so. Obedience to his word is demanded and he does not give any unjust demands.

"Come unto me, all ye that are heavy laden and weary, and I will give you rest." The language implies that we will come to the time when the pleasures of this world will not be satisfying; that we will desire something higher and better, and then how soothing and comforting is the promise that rest from this condition will be supplied freely if we accept the terms upon which it is given; turn from the evil ways and try to live to his honor and glory.

The Bible is full of promises and they are sure, but he wants his people to honor him by obedience to his word. He tells us that they that keep his commandments are those that love him, and if we know these things we are happy in doing them. The child that loves its parents will try to obey them and such is true of those who are striving for a heavenly home. Satan is always busy making suggestions and trying to get people to worship him, but we must remember he is a destroyer, and listen to the promises of him who says if we do his will he will be with us always even unto the end of the world.

"I am singing on my journey
Glad, triumphant songs today;
For my Lord keeps every promise,
As I follow and obey."

Shirleysburg, Pa.

CORRESPONDENCE

HISTORICAL RECOLLECTIONS OF THE IVESTER CHURCH

The passing of Bro. H. E. Slifer, the last of twenty charter members, brings to mind the early history of the Ivester community, when the Ivester Church of the Brethren, formerly the Grundy County church, was organized in September 1867 in a shed covered with prairie hay, at the Daniel Sheller place. Eld. John Murray of Marshalltown was in charge. The first love feast was held at this time with about forty members participating. There were twenty charter members in this first organization.

In the early days of the Brethren it was served by a free ministry. Men were called to the ministry to serve the church in the capacity of elder and minister and they did little pastoral work. They supported themselves by farming and prepared their Sunday messages by the burning of late night and early morning oil. The first local minister and elder to act in that capacity was Eld. Henry Strickler.

The church continued to meet at the Daniel Sheller place and hold its love feasts annually. At the third annual love feast Simon Arnold was elected to the office of deacon. The following year, 1870, another minister was called from the church group to assist Eld. Strickler in the work of the ministry. Jacob Shirk was the man called at this time. During this same year the church began evangelistic activities. Stephen Yoder came and conducted an evangelistic meeting. This first meeting was held in a schoolhouse in the community.

The Sunday-school was organized the year following the building of the church, 1887. John Rudy was the first superintendent to serve. The school was composed of six classes all in one department. It was not until 1911 that a primary department was organized with Mrs. Charles Messer as the first superintendent. At the present time the school has a primary department composed of five classes, a junior department composed of four classes, and an adult department composed of eight classes. The present enrollment in the Sunday-school is well over two hundred. Clarence Hogle is the adult and general superintendent.

In 1878 additional ministerial help moved into the community in the person of Paul Wetzel. Bro. Wetzel came from Lena, Ill. He was a valuable help to the men who were already serving. During the following year, 1879, the church held its first evangelistic meeting in the new church, the second for the organization in the community. The campaign was very successful and twenty-nine members were added to the church.

In 1886 William Albright was called to the ministry and in the following year the evangelistic activities of the church were carried on by Bro. I. J. Rosenberger of Ohio.

From 1868 until 1889 Eld. H. P. Strickler had been the elder in charge of the work. The growth of the church had been steady under his leadership. It was after a period of twenty-one years of faithful service that he resigned and Steven Johnson of Garrison, Iowa, was elected to the office of elder. He held this office until 1899 at which time he moved to Idaho.

In the next period of ten years the church continued a steady growth under the leadership of such men as Elders Samuel Bowser, W. H. Lichty, of Waterloo, and J. H. Cakerice.

Up to this time, 1911, the church had been served by the free ministry; now the church came to feel that they needed some one to give them pastoral care and I. W. Brubaker was called as the first salaried minister and pastor. The following year a new church was erected just west of where the old church stood. The new church was dedicated Sept. 29, 1912. Galen B. Royer of Elgin, Ill., gave the dedicatory address. During the following week the District conference was held here, and just following the conference Bro. Royer conducted an evangelistic meeting which resulted in the largest ingathering in the history of the church. Fifty-four were added to the membership of the church at that time. A year or two later the church built a modern parsonage which added greatly to the efficiency of the church property. Bro. Brubaker served the church until the spring of 1916.

D. Warren Shock was the second pastor to serve the church. His ministry was a period of continued growth for the church.

During this period, 1917, the fiftieth anniversary of the church was celebrated on Sept. 30.

The third pastor was Bro. D. H. Keller, who served from June 1919 to September 1922. It was in the beginning of Bro. Keller's ministry here that two young people from this community pledged their services as missionaries to China. Bro. Harlan Smith and Frances Sheller Smith were the two to offer their services. They were sent to the China field under the supervision of the Brethren General Mission Board. From the first the Ivester Sunday-school assumed the responsibility for their support.

In September 1922 Bro. I. D. Leatherman came as pastor. Bro. Leatherman remained with the church for several years of fruitful service. During his ministry here the church has grown to a membership of over three hundred. New departments of the Sunday-school were organized and the B. Y. P. D., a young people's organization, was formed.

Bro. D. C. Gnagy, the present pastor, succeeded Bro. Leatherman as pastor in September, 1929.—Wellsburg Herald.

Notes From Our Correspondents

CALIFORNIA

McFarland church met in council Nov. 29. Church officers were elected for the year: Bro. Glen Montz, elder; Bro. Walter Root, church clerk; Sister Agnes Moomaw, correspondent; Chas. Moomaw, trustee. Our love feast was held Oct. 16 with the pastor, Bro. Geo. Hilton, officiating. Sometime ago we decided to remodel the church basement. The work has gone on steadily and is nearing completion. Sunday-school rooms have been remodeled, an Aid Society room and kitchen have been added also. The Aid has worked very diligently to help finance this project.—Mrs. Ella Hollinger, McFarland, Calif., Dec. 27.

Pomona.—At our last members' meeting a choice was made for two deacons: Brethren Bertram Betts and Joel Bowser. Bro. Betts and wife were received into office at this meeting and Bro. Bowser and wife were received the following Sunday. Brethren S. J. Miller and J. P. Dickey of La Verne were in charge of the installation service. Our communion service was an enjoyable one with Pastor A. O. Brubaker officiating, assisted by Bro. Keltner of Illinois and our home ministers. Dec. 21 a Christmas pageant was given by the young people. The next evening the children rendered a good program.—Clara B. Wolf, Pomona, Calif., Dec. 30.

Raisin City church met in council Dec. 10. Plans are being made to hold a union revival meeting in the near future. The union Thanksgiving service was well attended. Rev. H. Gans, of the Methodist church, delivered the message. Dec. 11 Mrs. J. B Flickinger and her class of young people entertained the members of the church at a turkey dinner. Afterward everyone enjoyed the program given by the young people. The deputation team from La Verne College will give their program at Raisin City on Jan. 4.—Mrs. J. N. Young, Raisin City, Calif., Dec. 26.

Reedley.—We enjoyed a two weeks' revival with Bro. Leo Miller of Fresno as our evangelist. Thirteen accepted Christ, twelve of whom have been baptized. Several new homes have thus been connected with the church. One of those received is a young Armenian girl, who with others of her race is a regular attendant of our Sunday-school. A brother was reclaimed; his return completes a family in Christ. Bro. Miller's labors among us were much appreciated. Sister Ina Marshburn Kaylor was with us at the time of our love feast in November and gave a vivid account of some of her India experiences. Elder and Sister J. O. Streeter of Chewelah, Wash., who have lived among us for more than a year, have departed. Bro. Streeter had charge of the Sunday evening preaching service during the year. The deputation team from La Verne College gave a fine program here yesterday on The Satisfying Christ. Church officers were elected at our recent council.—Mrs. Mamie Sink, Reedley, Calif., Dec. 28.

Waterford.—The joint Sunday-school convention of the Waterford, Empire, Patterson, Modesto and Oakland churches was held here Nov. 24. The theme for the morning and afternoon sessions was Love. A pageant, The Torch of Truth, was given by the young people in the evening. Dec. 1 in the morning Bro. D. T. Dierdorff of Surrey, N. Dak., preached on The Home; in the evening on the subject, The Evil Day. We held our love feast Dec. 7, an all-day meeting. Brother and Sister Kaylor, returned missionaries from India, gave us some very interesting talks about their work in India. Bro. Kaylor also officiated at the evening service. Dec. 8 our Christian Workers rendered a short missionary program. Dec. 15 Bro. John Peters from Wenatchee, Wash., gave us an inspiring sermon on The Engrafted Word. Dec. 22 we rendered our Christmas program. Dec. 13 Bro. Zimmerman of Long Beach, Calif., began a Bible Normal, with a session in the afternoon and also in the evening.—Mrs. Alice Baker, Waterford, Calif., Dec. 31.

COLORADO

McClave church met in council Dec. 28. Church officers were chosen for the year, Eld. W. D. Harris being reelected. Paul Cline is secretary; Paul Snead, correspondent, and W. D. Harris, Messenger agent.—Mrs. W. H. Kincaid, McClave, Colo., Dec. 31.

FLORIDA

Clay County church met in council Dec. 14. An election for officers was held resulting as follows: Sunday-school superintendent, Bro. Roy Baxley; church clerk, Sister Clauda Baxley; trustee, Ava Baxley; elder, A. D. Crist; Messenger agent, T. E. Jenkins; correspondent, the writer.—Mrs. M. B. Jenkins, Doctors Inlet, Fla., Dec. 31.

Sunnyland.—Our little church is moving along very nicely; the attendance has been keeping up very well. We had a nice program on Thanksgiving with a social hour at noon. We had a very inspiring program for the Christmas season Dec. 22. Then on Christmas eve we had a community tree for the children at the schoolhouse.—Mrs. Anna Rigler, Sunnyland, Fla., Dec. 31.

IDAHO

Nampa.—Dec. 10 and 11 Dr. Guy Fitch Phelps of Salem, Ore., a strong defender of fundamentals, gave two nights to our church. Dec. 20 Dr. E. J. Bulgin, evangelist of Portland, stopped with us on his trip home for Christmas, after a big campaign in New England. Saturday night he had a large audience in the U. P. church. Sunday he preached at three churches—First Presbyterian, Brethren and Nazarene. There were several conversions and the Lord's work was greatly helped in Nampa.—H. H. Keim, Nampa, Idaho, Dec. 30.

ILLINOIS

Allison Prairie church met in business meeting Dec. 14. The following church officers were reelected: N. H. Miller, elder; Wm. Dillon, Messenger agent and correspondent; Ernest Frye, trustee. The Junior League gave a fine program Dec. 1. The children were given quarters last spring to invest as missionary money and $37 was raised. The children greatly enjoyed the work and are anxious to do something the coming year. Our pastor has started to edit a community paper, The Assistant Pastor, and it is a fine little paper.—Mrs. Dollie M. Elder, Lawrenceville, Ill., Dec. 21.

Cherry Grove church enjoyed a very spiritual service on Thanksgiving Day. Short addresses were given by Sister Lillie Finifrock and Brethren Chas. Delp and I. R. Young. A liberal offering was lifted for missions. Our quarterly business meeting was held Dec. 14. Sisters Vinnie Brunner and Bertha Zuck were elected presidents of our Christian Workers. The Aid is doing some good work. During the year we paid $50 on the pastor's salary and $50 on a new

furnace lately installed in the church, besides a number of smaller donations. Our Sunday-school furnished Bethany Bible School with a Christmas dinner. On Sunday morning, Dec. 22, our attendance was 103. At this service the pastor and family received two baskets of gifts. In the evening a large audience listened to the pageant, Dreams of Christmas.—Maude Deardorff, Lanark, Ill., Dec. 26.

INDIANA

Andrews church met in council Dec. 14. For the past two years this church has been receiving some help from the Mission Board, but is now assuming the full responsibility for the work. Bro. J. O. Winger was chosen elder for this year. The finance board presented the budget which was accepted by the church. Some much needed improvements have been made and the expenses met in a very commendable way. Dec. 22 a Christmas program was presented All the workers feel encouraged because of the splendid regular attendance and interest at the services. We commend the young people for their interest and help in putting on the pageant. They have also helped materially in bearing the expense of church repairs.—H. B. Dickey, North Manchester, Ind., Dec. 26.

Indianapolis.—For some time we have been having mid-week services which have been well attended. Our pastor, Eld. Geo. L. Studebaker, planned to give a series of sermons on the life of Christ prior to Christmas but on account of Sister Studebaker's illness the services were recalled. Bro. S. A. Hylton filled the pulpit on Dec. 22. The Loyal Circle and Aid Society gave $26 to the Aid Society Endowment fund of the Aged Persons' Home, Middletown, Ind. In addition, the Sunday-school scholars, including members and friends, gave a Christmas gift to each of the fourteen adults and the twenty-five children of the Home.—Mrs. Ella Bowers, Indianapolis, Ind., Dec. 27.

Nettle Creek.—Eld. R. H. Miller from North Manchester, Ind., was with us Dec. 1 in an all-day service with recitations and special songs. We were very much stirred by Bro. Miller's three messages of the day, which made a good opening for our series of meetings which began the evening of the 2nd. The meetings were conducted by Eld. C. H. Petry of Ohio and closed the 15th with good interest. Fourteen were added to the church by baptism, four were heads of families and the others Sunday-school scholars. Dec. 21 at our business meeting members of the different committees of the church were elected for the year.—Catharine Stout, Hagerstown, Ind., Dec. 28.

Pleasant View.—Nov. 17 a group of four young people from Manchester College gave us a program on Peace. Our church met in council Dec. 12. The finance committee has made a canvass of the church for the year. The Aid is doing some good work. They have recently papered the church. We have also installed a new furnace. On Christmas night we enjoyed a program given by the young people. We also had the white gift offering, which was given to the General Mission Board. Our attendance has been good in spite of the roads and health conditions.—Blanche Metzger, North Manchester, Ind., Dec. 31.

Spring Creek.—Bro. McFadden conducted a two weeks' revival beginning Dec. 2 and ending with the love feast the evening of the 10th, at which a goodly number were present. It was a very successful revival. Thirteen of our boys and girls were baptized and we feel much other good was done by Bro. McFadden's forceful and straightforward sermons. Our quarterly business meeting was held Dec. 28 after having been postponed several times. We decided to give an Easter program. The following church officers were elected: Bro. Moyne Landis, reëlected elder; Mrs. Elsie Poland, Messenger agent; the writer, correspondent. Bro. Landis will be our pastor for another year.—Mrs. Ada Mishler, South Whitley, Ind., Dec. 30.

Union Center church enjoyed a two weeks' revival service in November under the able direction of Bro. David McFadden of Smithville, Ohio. Eleven were baptized. The attendance was good considering the severe cold weather. We met in council to reorganize on Dec. 13. Bro. David Miller was chosen elder. Our church attendance has fallen quite low because of road conditions. We were unable to render our Christmas program because of bad weather. —Ruth Frederick, Nappanee, Ind., Dec. 30.

Upper Deer Creek church met in council Dec. 7. Church officers were elected as follows: Bro. Frank Burrous, clerk; the writer, agent and correspondent. Our pastor, Bro. Otto Laursen, and wife, have decided to take up full time work, and since our number is small and our mission budget greatly increased, we are obliged to give up our splendid leaders. We shall miss them very much. Nov. 30 our church and Sunday-school held an all-day homecoming and rally day with Bro. Meyer of Manchester College as the principal speaker Eld. Jacob Cripe gave an interesting talk on the early days of our local church. Dec. 3 church members and neighbors gathered at the home of Eld. Jacob Cripe and wife who are to spend the winter with their daughter in Kokomo. Brother and Sister Laursen conducted a short service and the visitors served refreshments. Dec. 8 the Byler family of North Manchester gave us a splendid program.—Mrs. Geo. R. Murphy, Lincoln, Ind., Dec. 31.

West Goshen church met in business meeting. Brother and Sister Frank Kreider of the Elkhart Valley congregation were present. Officers for the work of the church for the year were elected: Bro. M. D. Stutsman, elder; Bro. Foster Berkey, church clerk; Sister Minnie Boger, Messenger agent; the writer, correspondent. We are looking forward to the coming of Bro. J. W. Fidler of Brookville, Ohio, to assist in a series of meetings beginning Jan. 5.—Mrs. Clayton A. Ganger, Goshen, Ind., Dec. 31.

IOWA

Greene church met in council Dec. 7. Church officers were elected as follows: Sister Lulu Smith, clerk; Bro. Allison Wyatt, Messenger agent; the undersigned reëlected correspondent. New members were elected on various committees. Three letters were granted. We were unable to have any preaching service Nov. 17 owing to the illness of our pastor. The children of the beginners, primary and junior departments rendered a very impressive and appealing missionary and Thanksgiving program Sunday morning, Nov. 24; this was followed by an inspiring message by our pastor and an offering for home missions. In the evening a pageant on India was given by the intermediate girls, which was much appreciated. An offering was lifted for foreign missions. Our pastor has been giving us a series of sermons on the Nativity of the Messiah. Sunday morning, Dec. 22, he gave the Christmas message. In the evening the Y. P. D gave a pageant on Nativity of the King of Peace which was much appreciated by the large audience. An offering was lifted for the General Mission Board. Dec. 8 the Treasure Seekers' class or Y. P. D dedicated a piano to the church. The Y. P. D. class with their teacher went out on Christmas eve and sang carols to the shut-ins. Sunday morning, Dec. 8, the Aid gave a splendid report of their year's work.—Elsie A. Pyle, Greene, Iowa, Dec. 27.

Salem.—Bro. Weaver of California gave his wonderful chalk talks on Nov. 14 and 15. His pictures were of much value in a spiritual way, as they brought the lesson so vividly. Dec. 22 Bro. Edwin Jarboe and wife closed a very successful revival meeting. Four were baptized into the kingdom. The community was helped spiritually as Bro. Jarboe did not hesitate to tell both the saint and the sinner of their responsibilities and opportunities before God. Bro. Chas. Colyn has been giving some fine gospel sermons this summer and fall and the work is progressing. Owing to the revival the children did not give their Christmas program until Dec. 29.—Mrs. Fred J. Riley, Lenox, Iowa, Dec. 30.

Sheldon.—At our last council the officers were reëlected for six months. Bro. J. E. Rolston also was elected for another year as elder. The love feast was held Nov. 23 with a good attendance. Bro. C. E. Kimmel officiated. A service was held Thanksgiving morning, Bro. Rolston giving the address. The offering was for world-wide missions. The Christmas program was given Dec. 23, consisting of songs and recitations by the children. At the close a play was rendered, No Room in the Inn. An offering also was taken. On Sunday nights we are taking up the study of the Bible doctrine. Bro. H. H. Kimmel of Somerset, Pa., who was visiting here, gave the morning address, Oct. 27, which was enjoyed by all.—Grace B. Kimmel, Sheldon, Iowa, Dec. 30.

KANSAS

Burr Oak church met in council Dec. 22. Bro. Earl Jarboe was reelected elder; church officers and a program committee also were chosen. Good reports were given by the various committees. Letters of membership were granted to Bro. Morris and family; we regret to see our members move away as it leaves our congregation short of workers. The committee will try and secure an evangelist for a revival meeting to be held some time during the year. We feel that much good has been done during the year and we hope for a better and greater work for the new year.—Mrs. Lillian Mohler, Burr Oak, Kans., Dec. 31.

Galesburg church met in council Dec. 7, and elected church officers. Bro. Quincy Reed was elected elder; Bro. Tom Reed, church clerk; Sister Mabel Reed, Messenger agent; and the writer, correspondent. Bro. E. M. Reed had been our elder but on account of his wife's sickness they had to leave the farm and moved to Topeka. They were both good earnest workers in the church and are greatly missed. We decided to take up a collection on Christmas eve to help raise the deficit. We elected Sunday-school officers for the year, Bro. W. H. Hutchison, being superintendent. We would appreciate having ministering brethren stop and meet with us in our service.—Mrs. W. H. Hutchison, Galesburg, Kans., Dec. 26.

Sabetha church held a Thanksgiving meeting on the morning of Nov. 28. In the evening another meeting was held which all the churches attended. Dec. 8 was go-to-Sunday-school day for all churches in the county. This was to encourage people to go to Sunday-school and church. We held our quarterly business meeting Dec. 17. Brother and Sister Edgar Stauffer were ordained into the eldership. Our Christmas program Dec. 23 consisted of a play, Ye Who Sit by the Fire, and a white gift service.—Vera Keller, Sabetha, Kans., Dec. 25.

Salem (Community).—The young people held their conference here Nov. 3. Seven churches were included and five were represented. Bro. Heckman of McPherson gave the address which was very good. The young people gave some splendid talks. Dec. 8 the missionary committee sponsored a play entitled, If They Only Knew. Nov. 15 Bro. Schwalm of McPherson College gave two splendid addresses and a talk to the young people which were much enjoyed by all. Dec. 22 the children gave a fine Christmas program followed by a pageant by the young people. Our Sunday-school superintendent for the adult department is Bro. Campbell; Sister Campbell is superintendent of the children's department. Bro. Burgin gives us very good and helpful sermons. We have set aside the Sunday-school offerings of the first Sunday of each month for missions.—Mrs. Frank McGonigle, Nickerson, Kans., Dec. 30.

Topeka church met in council Dec. 7. The following officers were elected for the year: Elder, Roy Kistner; superintendent, H. C. Taylor; clerk, H. C. Taylor; the writer, Messenger agent and correspondent. The work here is progressing nicely under the efficient leadership of Bro. Roy Kistner who has been chosen as our pastor for the year. We feel very much encouraged over the increased interest and attendance.—Aldia Reed Kaufman, Topeka, Kans., Dec. 31.

MARYLAND

Baltimore (First).—We entertained the Pioneer District young people's rally Oct. 9 and 10. Saturday evening the group participated in a get-together social. Sunday morning there was a special song by the Woodberry young people and a sermon by our pastor. Lunch was served in the basement of the church. The afternoon address was by Dr. J. N. Link, a leader of young people of our city and state. The evening service of songs was brought to us by the Black Rock congregation, about thirty-five taking part in the chorus. At the close a young man made the decision for Christ. Nov. 25-28 Bro. Ezra Flory preached for us. We were favored with some songs and special music by mission workers of our city. We feel the meetings greatly helped all of us. Several decided for Christ during this time. On Dec. 8 our pastor baptized six. Our Aid Society recently organized and is active in helping reduce our church debt.—Mrs. E. D. Hunter, Baltimore, Md., Dec. 30.

Brownsville.—A Junior Church League has been organized with Sister Dorothy Grayson, adult adviser. Our B. Y. P. D. has purchased a fine electric bulletin board for the church. Bro. S. Z. Smith and wife of Ohio held a two weeks' series of meetings at the South Brownsville church, closing Dec. 22. The meetings were attended with interest and Brother and Sister Smith labored faithfully. As a result seven were received into the church by baptism and three were restored. An offering amounting to $74.02 was taken for the General Mission Board. The pageant, O Little Town of Bethlehem, was rendered by the B. Y. P. D. and Sunday-school on Dec. 23. A pageant was given at West Brownsville Christmas night and a special program at South Brownsville Dec. 26 by the B. Y. P. D. and Sunday-school of each place. Offerings were taken at all three places for the mission deficit. Sunday-school classes, B. Y. P. D., Aid Society and individuals contributed, making a total of $155.51.—Mrs. Ira L. Kaetzel, Brownsville, Md., Dec. 31.

MICHIGAN

Battle Creek congregation enjoyed a lecture Dec. 8 by Bro. Keller, our pastor, on the subject of Africa mission work. The large attendance and good interest were encouraging. Our Sunday-school attendance is increasing. The one hundred mark is reached as easily now as was fifty three years ago. Everyone seemed to enjoy the white gift Christmas service this season. The General and District Mission funds were remembered as well as many needy homes among us. At our regular council in December all officers for the new year were chosen. Our pastor and associate give us much encouragement through their strong sermons and optimistic outlook. —Mrs. D. P. Schechter, Battle Creek, Mich., Dec. 31.

Pontiac church met in council Dec. 15. We elected officers for the year: Bro. J. M. Deal, clerk; Bro. Ray Fleming, secretary; elder, Bro. L. H. Prowant. The church attendance is increasing. One has been reclaimed and three added by the right hand of fellowship. The Junior League presented the primary department with two dozen chairs. Our Christmas program Dec. 23 was attended by a full house. Any one coming to Pontiac and wishing to be one of us, please let our pastor, Bro. Smith, know. His address is 59 N. Shirley.—Mrs. Ray E. Fleming, Pontiac, Mich., Dec. 31.

MINNESOTA

Root River church held its regular business meeting Dec. 27. Bro. Ray E. Zook was chosen elder for the year; Bro. Ed Thatcher was reëlected church clerk. Our Sunday-school attendance is good and the school is progressing nicely under the supervision of Bro. J. C. Tammel, general superintendent. During the year our young people have been helping with the support of the Chalmer Shull family of India. The children have been helping in the Africa work. One of our Sunday-school boys has been baptized since the last report.—Mrs. John W. Ogg, Preston, Minn., Dec. 30.

MISSOURI

Shoal Creek church met in council Dec. 7. Bro. N. S. Cripe was reëlected as moderator and the writer, Messenger agent and correspondent. Sunday-school officers were chosen with Bro. Oscar Argabright, superintendent. We are continuing our prayer meeting each Thursday evening which seems to be greatly enjoyed by all who attend. The church decided to hold an election sometime in the near future to call a minister. Our ministers feel that they need some younger ones coming on.—Mrs. Wilbert Erisman, Fairview, Mo., Dec. 26.

NEW MEXICO

Clovis.—We are enjoying the blessings of a fine open winter with health good in general. The attendance at all the services is very good. Our Sunday-school record shows an average attendance of over 100. Dec. 22 we presented the cantata, The Story of a Christmas Gift. We will soon meet to organize our church activities for the year. Bro. Byer and family of Indiana were with us; he gave us a splendid Christmas sermon on Sunday morning, Dec. 22. Bro. Byer is now engaged as expression teacher in the state school at Canyon, Tex. We are looking forward to the revival effort beginning March 5 to be conducted by Bro. Ralph G. Rarick. Brethren passing this way should arrange to stop over and worship with us. The church is in the western part of the city and will be easily found. Clovis is the western division of the Transcontinental Air Transportation line from New York to Los Angeles and presents quite an interesting scene to the traveler.—Mrs. Katie (Smith) Call, Clovis, N. Mex., Dec. 21.

NORTH CAROLINA

Shelton members met in a business session Dec. 14. Bro. W. J. Woodie was reëlected elder for the coming year. The following officers were elected for three years: Bro. Ashby Hiatt, reëlected church clerk; Sister Maggie Hiatt, reëlected Messenger agent; Bro. S. C. Cubbage, church correspondent. Bro. Roland Kirkman, reëlected Sunday-school superintendent for one year.—Mary Lee Durham, Mt. Airy, N. C., Dec. 19.

NORTH DAKOTA

Kenmare church met in council Dec. 28. Plans are under way for the District Meeting which is to be held here this summer. Our Sunday-school gave a program Thanksgiving, also one on Christmas eve; both were very good and the attendance good, considering the roads.—Mrs. Ida Hodgson, Kenmare, N. Dak., Dec. 30.

OHIO

Covington.—The annual business meeting at which officers were elected for the year was held Dec. 27. Bro. C. F. McKee, our elder, had charge of this meeting. On Christmas night a pageant entitled, The Little Boy Nobody Wanted, was given. The story was taken from a beautiful legend of Denmark. The church choir sang two anthems and a group of intermediate girls sang carols before and during the pageant.—Ethel Manning, Covington, Ohio, Dec. 30.

Donnels Creek church enjoyed a love feast Nov. 2 with Bro. Otho Winger officiating. Preceding this was an all-day meeting with messages from Brethren G. E. Yoder and Otho Winger. Sunday morning Sister Rolland Flory gave a talk to the children during the Sunday-school hour. Bro. Winger then brought another message. Dec. 4 we met in members' meeting. Bro. Cyrus Funderburg was reelected elder for another three years. Other officers were chosen for the year. Since Nov. 10 Bro. L. D. Young has been serving as part-time pastor. The children and young people gave the Christmas pageant, The Birth of Our King, which was enjoyed by all.—Ruth Dresher, Springfield, Ohio, Dec. 26.

Eagle Creek congregation met in council Dec. 27. Various church officers were elected, also Sunday-school superintendent. J. J. Anglemyer will continue as elder and pastor. New plans were discussed in the financial field. Recently the women of the Aid elected new officers. Our revival meetings with John R. Snyder, evangelist, closed Dec. 15. Seven were received into the church, five by baptism and two renewing their fellowship. We received many messages from the word which we will never forget.—Ruth H. Rodabaugh, Williamstown, Ohio, Dec. 31.

East Dayton.—After several years of planning, saving and working the church is ready to start the new year with more room and better equipment. During the past summer and fall our church has been remodeled; the outside is stuccoed and there are new windows. The basement was made deeper, floors cemented, walls plastered. It makes an ideal place for our primary department. The Aid also uses the basement for their work. The main floor has four Sunday-school rooms besides the auditorium. All departments, classes, the Y. P. D., junior and adult Christian Workers have helped finance this building project. The Aid has been faithful and worked hard to help lift the building debt. Not one Sunday did we fail to have services in the church while the remodeling was being done. We think our building committee deserves much praise for the able way in which they handled this work. Nov. 24 we met for the dedication, with Sunday-school as usual. At 10:30 the platform was occupied by former elders and pastors who told of struggles and growth of the church. At 2:30 Bro. Ulery preached the dedicatory sermon to a crowded house. The Mission Board members also were present. In the evening Bro. Ulery began a series of evangelistic services continuing for two weeks. He gave us some wonderful sermons which were very impressive and we feel the church was built up and much good done. The singing was especially good all through the meetings, conducted by our faithful chorister, Sister Gladys Good. We were also favored with special music from the home folks, and from our neighboring churches. Dec. 7 four of our Sunday-school children were baptized. In the evening about 150 members surrounded the Lord's table and enjoyed a love feast. On Sunday morning Bro. Ulery preached his farewell sermon to a large and attentive audience. Dec. 17 at our members' meeting officers for the year were selected. We are looking forward to a bigger and better year for East Dayton than ever before.—Dacie Baldwin, Dayton, Ohio, Dec. 30.

Fairview (Ohio).—We held our council Dec. 14. Church officers were elected for the year, Bro. J. Hornish was reëlected elder. He remained for Sunday morning services and preached a very spiritual sermon on The Cost of Discipleship. The Sunday-school elected officers Dec. 29; Bro. Albert Stutzman was chosen superintendent for six months. Dec. 29 the Sunday-school rendered a very interesting Christmas program.—Fred W. Garner, Blissfield, Mich., Dec. 31.

Middle District.—The services of our homecoming Nov 3 were well attended throughout the day. The interest was very good; the attendance at Sunday-school was 210. In the evening Bro. C. B. Smith of Bridgewater, Va., began our revival meeting; he preached eighteen gospel sermons which were very practical. Bro. Smith and the pastor made a great number of calls in the community. Besides the seven that were baptized, the church was strengthened greatly through their earnest labors. During the meeting the attendance was very good. Besides our own chorus, Trotwood, West and East Dayton, Lower Stillwater, West Milton, Donnels Creek, Georgetown and others brought messages in song which were highly appreciated. The church met in council Dec 12; all church officers were elected for the year. Bro. H. M. Coppock was elected presiding elder; he has also consented to continue his labors among us as part time pastor for which we are glad The official board felt the need of help and two deacons were called: Brethren Leonard Davidson and Ralph Brumbaugh. They with their wives were duly installed. Dec. 23 the chorus and the young people gave a musical program which was well attended.—I. J. Coy, Tippecanoe City, Ohio, Dec. 27.

Poplar Grove (Ohio).—Our love feast in October was well attended with Bro. L. H. Eby of North Manchester officiating. We have had many enjoyable things at our church this fall and winter, one being our harvest-home and missionary all-day meeting. At this time a collection of canned fruits and vegetables, grain, etc., besides $15 in cash, was brought together as a gift to a needy sister and her family. A collection of $18 was also given to missions. The sisters of the different classes are working hard to help with the church budget by having food sales in Union City and lunch sales. Dec. 14 the Aid served a chicken supper in Greenville which was well patronized by the town people and netted them $76. Our church has adopted the budget system for this year, using the envelopes. All are working hard to wipe out some old debts; we also try to keep up with our obligations to the different calls. This was an unusually hard year for the farmers, but they are coöperating in every way possible. Bro. I. L. Erbaugh of the Union City church and our pastor exchanged pulpits for the morning service two weeks ago. We recently reorganized our Aid for the year, Mrs. Wm. U. Wagner being reëlected president. At a recent business meeting we elected officers for the year, the writer being chosen Messenger agent and correspondent. Instead of the regular Christmas program by the young people, the committee decided to have Bro. Paul Halladay, musical director at Manchester College, give us a recital Sunday night, Dec. 21. This was highly appreciated by all lovers of music. This being his old home we were glad to have him spend a

(Continued on Page 32)

CORRESPONDENCE

AN OPEN LETTER FROM CHINA

In these days of unrest China is an interesting place to live. We hear of wars and rumors of wars but it has not come nigh us. After our splendid mission meeting where we were glad to welcome our number from the United States I left again for the country.

It was a hard three days' travel. We went by mule pack, second class passage, as I call it, over these mountains. On the second day near evening the mules missed the path, while passing through the river, and got into a sink hole. We were near shore and managed to scramble off without falling into the water. The animals sunk to their bodies and we found ourselves in the inn with wet bedding and suit cases. With little accommodation for washing in the next two and one half months, and only a small supply of good clothes, it was hard to face this episode calmly; yet, this is only part of the price—and are we not willing to pay it?

While still in Liao we had learned of the sudden death of one of the Christian men. On arrival in Chin Chou we were horrified to learn that the death was a tragedy. It is not clear just what happened. There is no detective to ferret it out. The man who died was given poison. More strange events and words surround his brief illness and tragic death which are hard to understand. He was the leader of the little village group. He was a young man and nearly blind, hence could do little farm work, so he spent much time among his friends trying to get them to come to his Savior. He did some personal work that outshines that of many a professional and has the fruits of regenerate lives to show for his labors. Pray with us that through his death he may lead more to Christ than in his life and that his work may live on after him. His little flock are truly as sheep without a shepherd yet they do not give up their faith. Said one: "We can not give up Christ just because our leader is gone, but it is hard to push ahead." You and I can help them. China needs your and my prayers far more than she needs our money.

You will remember that I wrote last winter about a village driving us out, giving us but three days of grace to leave. Yesterday for the first time since then, we again visited this village. We received a whole-hearted welcome. The friends there were afraid we would not return after the treatment we got at the hands of the village elder. The feeling toward me, a foreigner, was most friendly—a feeling which did not exist last year. We were pressed so hard to go again and stay several days that we had to promise to go in the near future. God is working in his own mysterious way and will bring blessings to these people if we will get close enough to him so our message carries the power of the Holy Spirit to lead people into his light.

Nettie M. Senger.

Liao Chow, China.

IS IT RIGHT FOR A BELIEVER TO MARRY AN UNBELIEVER?

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness" (2 Cor. 6: 14)?

By request of friends I am writing this article for our church paper, The Gospel Messenger, which I love so much. First let us look at wedlock and see what it is, and what its purpose is on the earth. The word of God teaches us that it is one of the closest unions on the earth. In Gen. 2: 23, 24 it is written: "And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." And in Mark 10: 6-8 we have these words: "But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh." There is a closer union on earth which I will mention here. It is a union that only a true believer in Christ is permitted to enjoy. It is to be united with Christ in the body and in the spirit. "For we are members of his body and of his flesh, and of his bones" (Eph. 5: 30). "Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts" (2 Cor. 1: 21, 22). Also to have his or her life hid with Christ in God, "For ye are dead, and your life is hid with Christ in God" (Col. 3: 3).

By mentioning this spiritual union I mean to portray the vast difference between a believer and an unbeliever, for we know that an unbeliever does not know God. Now the purpose according to the word of God was and still is, for God changes not, to multiply, and replenish the earth, and subdue it. "And God blessed them, and God said unto them, Be fruitful, and multiply and replenish the earth, and subdue it" (Gen. 1: 28). In Gen. 9: 1, 7 we read: "And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. . . . And you, be ye fruitful, and multiply; bring forth abundantly in earth, and multiply therein." How then can a believer be united with an unbeliever and please God fully in body and in Spirit, which are God's? Believers are not their own, each one's body is the temple of the Holy Ghost. And it is the desire of our heavenly Father that his believing children should glorify him in their body and in their spirit. "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore, glorify God in your body, and in your spirit, which are God's" (1 Cor. 6: 19, 20).

In Paul's first letter to the Corinthians he speaks of the liberty to marry again. "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord" (1 Cor. 7: 39). If the second marriage is necessary to be only in the Lord, is not the first marriage as necessary for a believer?

Mary A. Spitler.

Reading, Pa.

ELD. D. Y. BRILLHART

Eld. David Y. Brillhart, son of Jacob and Rebecca Brillhart, was born March 3, 1855, in York County, Pa. He was the oldest of a family of three children, two sisters being younger. He was married to Mary Alice Herbst and located on a farm in Springfield township; here he spent all of his married life. To this union were born three sons and two daughters; one daughter preceded him.

He accepted his Savior on May 27, 1882, and with the passing of the years developed into a faithful worker and leader in the church. He was called to the ministry in 1886, ordained to the eldership in 1900 and was presiding elder of the Codorus congregation from 1908 to 1927. It was always his endeavor to magnify and obey the word as practiced by the church of his choice. Bro. Brillhart will be greatly missed by the church in his home community where he did most of his work. At the time of his death he was president of the board of trustees of the Children's Aid Society of Southern Pennsylvania. He was presiding elder of the New Fairview congregation for four years. Eld. Brillhart was very faithful in church attendance, sickness being the only cause of his absence. He was a man of convictions which he did not hesitate to express when occasion demanded.

He died Sept. 8, 1929, aged seventy-four years, six months and five days. His body was laid to rest in the Codorus cemetery adjoining the church. There were twenty-six ministers in attendance. Funeral services were conducted by Eld. S. B. Myers, Brethren S. C. Godfrey and D. Edw. Keeny.

Resolutions

Whereas, God who is the loving Father of all and doeth all things well has seen fit to remove from our midst our beloved brother, Eld. D. Y. Brillhart, and whereas it is fitting and proper that we should pay a tribute to his memory, therefore be it resolved:

That we, the ministers of the Codorus Church of the Brethren, express our loss of an exemplary Christian leader and coworker whose friendship shall always linger with us as a sacred memory and rejoice in the fact that he lived his life faithfully while here upon earth;

That we bow to our heavenly Father's will and say, Not our will but thine be done in all things; and feeling keenly the loss of Eld. Brillhart's counsel and assistance in the work, we hereby rededicate ourselves to the carrying on of the work of our Master's kingdom. Our departed brother was a faithful counselor, ever conscientious in promoting the welfare of the church and fulfilling his obligations to God's kingdom;

That we desire to express to the bereaved family our sincere sympathy and wish to comfort them with the thought that he has moved from this earthly house to a "building not made with hands." We desire that a copy of these resolutions be presented to the family; that they be spread on the church minutes, published in the daily paper and in the Gospel Messenger. Committee Codorus Ministers.

Dallastown, Pa. E. H. Lehman.

MAMIE WISE

Mamie Belle Wise was born in Grant County, W. Va., the daughter of Wm. D. Rotruck, on March 1, 1887, and died Nov. 25, 1929, in Keyser, W. Va., at the age of forty-two years, eight months and twenty-four days. In April, 1921, she married Bro. W. W. Wise. She is survived by her husband, three sisters and one brother.



She united with the Church of the Brethren in December, 1906, and was a devoted worker for twenty-three years. She was a conscientious worker in the Aid Society for eight years and during that time served as superintendent, secretary and treasurer. She served very efficiently as Sunday-school teacher and upon many church boards. Her absence is keenly felt. Wherever she went she made lasting friends.

During her illness she called for the anointing service, in which she had great faith. Funeral services were conducted from the church at Keyser by Bro. B. M. Rollins, assisted by Bro. J. H. Cassady. Burial in the Knobley cemetery.

Resolutions of Respect

The following resolutions were adopted in the Sisters' Aid Society of the First Church of the Brethren, Keyser, W. Va., in memory of our departed sister, Mamie B Wise, an active member of our society:

Whereas, it has pleased our Heavenly Father in his infinite wisdom to call from our midst and take home unto himself our dear sister in the Lord, and coworker in our society, Mamie B. Wise, be it therefore resolved:

That we, the members of the Sisters' Aid Society of the First Church of the Brethren, express our loss of a true and faithful Christian, who was a helpful worker in our society, one who was always willing to lend a helping hand to those in need;

That we cherish the memory of a life devoted to the Master's cause, whose quiet and unassuming disposition portrayed so plainly the spirit of the Master who abided withm her, and may our loss be her eternal gain;

That we extend our heartfelt sympathy to the surviving members of our departed sister's family and especially to her devoted husband, Bro. W. W. Wise;

That a copy of these resolutions be sent to the family, and that same be published in the Gospel Messenger and spread on the minutes of our society.

Mrs. Bessie Ebert, Mrs. Georgia Ludwick, Mrs. Ida Berg.
Keyser, W. Va. B. M. Rollins, Pastor.

GOLDEN WEDDING OF BROTHER AND SISTER R. F. BRUBAKER

President E. M. Studebaker of La Verne College officiated at the recent golden wedding anniversary of Brother and Sister R. F. Brubaker, now of La Verne, Calif. The ceremony included a renewal of the vows taken fifty years ago and a consecration service. It was witnessed by hundreds of relatives and friends, including six persons who were present at the wedding at the home of the bride fifty years ago. The seven living children born to this union were present. Bro. Albert Brubaker, pastor at Rice Lake, Wis., read a short history of the family. Another son, David F. Brubaker, sang at the program which was rendered in honor of the occasion.

Reminiscent talks were given by Dr. S. J. Miller, who told among other things what Brother and Sister Brubaker had done for L. Verne College. They were among the first to make a large contribution to the building of Miller Hall. I. B. Niswander read an original poem dedicated to the couple. Nicholas Brubaker of Los Angeles congratulated his brother and his wife on fifty years of cooperative work, as did Caleb Brubaker, another brother, and John Harnly of Los Angeles.

A reception was held at the home after the program and ceremony at the church.

La Verne, Calif. Mrs. J. L. Miller.

FALLEN ASLEEP

Altus, Elizabeth H, born in Virginia, Sept. 6, 1835, and grew to womanhood in the South. She was married to Michael LaPrad in 1856. To them were born two children, both dying in infancy. Her husband died in the Confederate Army during the Civil War. She married D. W. Altus Oct. 11, 1867; he survives with their only son, one sister, five grandchildren and eight great-grandchildren. She died at her home in Emporia, Dec. 5, 1929, aged 94 years, 2 months and 29 days. She was converted in 1860 and united with the Church of the Brethren in which faith she lived and died. Funeral by the pastor of the Verdigris congregation. Burial in Emporia cemetery.—J. A. Strohm, Madison, Kans.

Baer, Bro. Guy Welden of the Waynesboro congregation, died at the home of his parents in Quincy, Pa., on Dec. 6, 1929, aged 29 years, 9 months and 5 days. He was the son of J. A. and Cordelia (Stauffer) Baer. April 30, 1925, he married Sister Naomi Hoffman. His wife, parents, three brothers and two sisters survive. Sept. 2, 1925, he accepted Christ as his Savior and united with the Church of the Brethren. He loved his church and was faithful in attendance as long as health permitted. Services by his pastor, Eld. J. M. Moore, assisted by Rev. S. E. Labach and F. F. Bahner, Reformed. Interment in Green Hill cemetery in Waynesboro.—Sudie M. Winger, Waynesboro, Pa.

Beachley, Bro. Van C., died suddenly at Leesburg, Va., Nov. 16, 1929. He had attended church services at home in the morning and had driven to the Virginia town to spend the night. Death was due to heart failure. He was widely known throughout the city and surrounding counties. He was president of the Beachley Furniture Company at the time of his death. He was a member of the Church of the Brethren for almost forty years, having united with the Hagerstown congregation at its beginning. For many years he was an official, serving a number of years as treasurer. At the time of his death he was secretary of the Fahrney Memorial Home. His parents, Ezra and Caroline Main Beachley, fell asleep some years ago. He is survived by his widow, formerly Miss Christie Reichard, two children and four sisters. A brief private funeral service was conducted at the residence as a comfort to the widow who has been in ill health for over a year, and also to his invalid mother-in-law, Mrs. W. S. Reichard. Public services at the church by Eld. Jas. M. Moore and the writer. Interment in Rest Haven cemetery.—A. B. Miller, Hagerstown, Md.

Betelyon, William, died at his home in Akron, Ohio, Dec. 15, 1929, aged 25 years, 7 months and 1 day. Death was caused by injuries received in an automobile accident. He is survived by his wife, one daughter, his parents and four sisters. Services at the home of his sister, Mrs. Harvey Earnest, in Lewistown, Pa., by the writer. Interment in Mt. Rock cemetery.—M. Clyde Horst, Lewistown, Pa.

Bible, Annie Elizabeth, nee Armentrout, was born on June 21, 1850, at the Mouth of Seneca, W. Va., died Dec. 15, 1929, in Parsons, W. Va., aged 79 years, 5 months and 24 days. She was united in marriage to Jacob Smith Bible. To this union were born three sons and two daughters. Her husband and one son preceded her. She was a faithful member of the Church of the Brethren for more than forty years. Her home was a home for the ministers that used to travel and preach where she lived. She died at the home of her son in Parsons, W. Va., and her funeral was conducted in the Presbyterian church by the writer. Interment in the city cemetery of Parsons.—Ezra Fike, Eglon, W. Va.

Bolinger, David, son of Peter and Elizabeth Bolinger, born in Huntington County, Sept. 22, 1849, died at his home in Andrews, Ind., Dec. 20, 1929. July 9, 1872, he married Mary Ellen Shock and to this union were born five children; one preceded him Aug. 5, 1874. Soon after their marriage they united with the Church of the Brethren. His wife died Sept. 10, 1920. Aug. 2, 1921, he married Mrs. Samantha Bane. Besides the immediate family, he leaves two brothers and one sister. Funeral by Eld. J. H. Wright assisted by the pastor.—H. B. Dickey, North Manchester, Ind.

Brumbaugh, John N., was born at Fredericksburg, Pa., Nov. 9, 1854, and died at his home in Sabetha, Kans., Nov. 15, 1929, aged 75 years and 6 days. He is survived by his companion, Elizabeth Shank Brumbaugh, two sons and one daughter. After leaving Pennsylvania in 1880 the Brumbaughs lived at Dixon, Ill., and in Nebraska, coming to Sabetha in 1895. He had been a member of the Church of the Brethren for many years and lived a consistent life; he showed a deep appreciation for the Christian life and fellowship. His death followed an appendicitis operation, although he was thought to be well over the immediate effects of the operation, having come home from the hospital. A clot in the blood stream was the immediate cause of the death. Funeral services conducted by the pastor.—Earl M. Frantz, Sabetha, Kans.

Dennis, Edward, son of David and Harriet Dennis, died Dec. 10, 1929, aged 42 years, 10 months and 12 days. He was married Jan. 30, 1915, to Etta Thomas who died Dec. 15, 1920. To this union were born two daughters He was married Sept. 20, 1924, to Virginia Ruth Collins who survives with one son, two daughters, three brothers and seven sisters. He became a member of the Luthern Church in early life and in 1924 joined the Church of the Brethren and lived a faithful, devoted Christian life until death. Funeral services in the Shady Grove church by Eld. Chester A. Thomas assisted by Eld

Jeremiah Thomas. Burial in the cemetery near by.—Walter Van Sickle, Hazelton, W. Va.

Fyock, Bro. James Murphy, died of bronchial pneumonia, Dec. 13, 1929, aged 77 years, 3 months and 3 days. He had always lived in the same vicinity; he was a son of Peter and Elizabeth Murphy Fyock of Penn Run, Pa. His early days were spent on the home farm; later he was in business for himself. He was one of the substantial residents of Penn Run. He was a thorough Christian, a member of the Church of the Brethren, Manor congregation, since early manhood. He was elected to the deacon's office about 1885 and served faithfully in that capacity till his death. He leaves his widow, Sister Christian (Holsopple) Fyock, one son (one daughter preceded him), two brothers, and three grandchildren. Funeral in the Penn Run church by Eld. W. N. Myers, assisted by Bro. E. A. Edwards. Interment at Manor cemetery.—Eva Mumaw, Clymer, Pa.

Goodwin, Mrs. Orpha, died at her home, Lewistown, Pa., Dec. 15, 1929, aged 82 years, 7 months and 9 days. Her husband preceded her in death about twenty-six years ago. She is survived by one son, one brother, one sister and two grandchildren. She was a member of the Church of the Brethren for many years, and proved faithful until death. Services by the writer at the Barr funeral home in Lewistown. Interment in the Methodist Episcopal cemetery.—M. Clyde Horst, Lewistown, Pa.

Hoover, Josephine Northrup Whitlock, daughter of Harmon Whitlock and Adelaide Northrup, was born in New York, Sept. 10, 1867. Her mother died when she was a child of nine years and soon after she came to Morgan, Mich., to live with her grandfather, William H Northrup. In this family there were four children by his second marriage. They were as own brothers and sisters to Josephine. They all survive her. On Feb. 18, 1892, she became the wife of Frank Hoover. To them two children were born, Buryl of Wawaka, Ind., and Earl of Detroit. Sixteen years ago she and her husband became members of the Church of the Brethren. She was a loyal and faithful member and was always much interested in the progress of the Master's kingdom. Her husband preceded her in death seven and one-half years ago and since that time she had made her home with her two sons Most of her life was spent in Barry County near Hastings and Nashville. She departed this life on Dec. 11, 1929, at the home of her son, Earl, after a brief illness of two weeks, a victim of acute nephritis and complications. Besides the four with whom she was brought up and her two sons she leaves two granddaughters. Funeral services were held at the home in Detroit with her pastor, Bro. M. E. Shull, in charge. Another service was conducted the next day in the Barryville church four miles west of Nashville with Bro. A. O. Mote of Detroit in charge. She was laid in her final resting place beside her husband in the Barryville cemetery.—B. E. Hoover, Wawaka, Ind.

Kline, Mrs. Annie C., wife of James H. Kline, died at her home in Lewistown, Nov. 18, 1929, aged 69 years, 11 months and 23 days. Death was due to a stroke of paralysis. She was the last of her own family to pass away. Her first husband died about ten years ago. She is survived by her husband. She had been a member of the Church of the Brethren many years. Services at the Fretz funeral parlors by the writer. Interment in the Lutheran cemetery.—M. Clyde Horst, Lewistown, Pa.

Loveless, David C., born in Illinois, died at his home in Colfax, Ind., Dec. 19, 1929, aged 74 years, 6 months and 2 days. He married Kathryn Saidla in July, 1875. To this union seven children were born. The mother died March 16, 1916. June 27, 1918, he married Mary Eberhart who survives with one brother, three sisters, seven children, thirty-five grandchildren and eight great-grandchildren. He united with the Church of the Brethren forty-five years ago and remained faithful. He was church trustee for a number of years and filled the office faithfully. Funeral at White church by the undersigned, assisted by Rev. Wiggins, Christian minister. Burial at Union cemetery.—John R. Rettinger, Darlington, Ind.

Moats, Florence, nee Neikirk, born near Hagerstown, Md., Aug. 27, 1856, died Dec. 21, 1929, at the home of her daughter, Mrs A. G. Sprecher. In 1874 she married Geo. Martin Sprecher who died in 1887. Four children were born to them, two dying in infancy. Jan. 10, 1901, she married Henry T. Moats and they made their home in Mt. Morris. She is survived by two children, thirteen grandchildren and two great-grandchildren. Funeral by the writer in Mt. Morris and interment in the Silver Creek cemetery.—F. E. McCune, Mt. Morris, Ill.

Oard, Susanna, daughter of Eli and Mary Helser, born Dec 7, 1854, near Thornville, Ohio, died Nov. 15, 1929. She married John B. Oard who preceded her in 1901. In early life she united with the Church of the Brethren and remained faithful until called home. Services at the West Eel River church by the writer and Eld. Lawrence Goodmiller.—Hugh Miller, North Manchester, Ind.

Reber, Horace Daniel, son of Daniel Conrad and Blanche Kauffman Reber, born at Elizabethtown, Pa., died Dec. 13, 1929, aged 23 years, 2 months and 16 days. He united with the Church of the Brethren at the age of ten. In 1918 the family moved to North Manchester, Ind. July 26, 1926, he married Ruth De Fries. He was engaged in business in Bryan, Ohio, and at Milford, Ind., his recent home. Death was due to pneumonia. Surviving are his wife, parents, a sister and two brothers. Services by Elders Otho Winger and H. L. Hartsough at North Manchester. Interment in Oak Lawn cemetery.—D. C. Reber, North Manchester, Ind.

Sanders, Elizabeth May, daughter of Joseph and Anna Hartsough, born in Whitley County, Ind., died Dec. 10, 1929, at the residence near Lapaz, Ind., aged 63 years, 8 months and 20 days. She was in poor health for a number of years. At the age of fifteen she became a member of the Church of the Brethren in which faith she lived and died. In 1889 she married Henry Sanders. Three sons and two daughters were born to them. She leaves her husband, three sons, one daughter, two brothers, one sister, one half brother, Eld. H. L. Hartsough, and one half sister. When she was about nine years old the family moved to Elkhart County where the mother died, Sister Sanders being reared in the home of Solomon Rodabaugh. The latter part of March, 1912, she with her husband and family moved to Marshall County where they lived at the time of her death. Funeral at the East House by Elders Edw. Stump and J. O. Kesler. Interment in the Fair cemetery.—Wm. H. Summers, Plymouth, Ind.

Shank, Ruth Elizabeth, daughter of J. P. and Sarah Neff, was born near Trotwood, Ohio, Sept. 13, 1894, and departed this life Dec. 10, 1929, aged 35 years, 2 months and 27 days. She was united in marriage to Marion Shank, May 29, 1917. To this union seven children were born. At the age of eleven, she united with the Church of the Brethren and remained a faithful member until death. She was preceded in death by her father. She is survived by her husband, seven children, her mother, seven brothers and one sister. Services by Eld. J. W. Beeghly, assisted by Eld. C. F. McKee and the writer in the Trotwood church. Burial in the Bear Creek cemetery.—J. F. Burton, Trotwood, Ohio.

Sprecher, Sarah, daughter of Benjamin and Catherine Myers Sprecher, born at New Holland, Pa., died at her home, Lancaster, Pa., Dec. 13, 1929, aged 72 years, 8 months and 5 days. Surviving are four sisters and one brother. She united with the Church of the Brethren about fifteen years ago. She was an active worker of the church, a member of the Aid and at the time of her death teacher of a Sunday-school class. She was faithful to her church and always concerned for her welfare. Services at the Bareville church by her pastor, W. D. Fisher, assisted by W. Stuart Cramer, Reformed. Interment in the adjoining cemetery.—Mrs. W. D. Fisher, Lancaster, Pa.

Thomas, Martha Jane Early, born July 14, 1858, died Dec. 14, 1929, at her home in Carrington where she had resided nearly thirty-four years. She was married to L. M. Thomas Nov. 30, 1879. To this union seven sons were born, two dying in infancy. She leaves her husband and four sons, seven sisters and one brother. A few weeks before her death she called for the anointing. She passed away just two weeks to the day of her golden wedding anniversary. She was a staunch member of the Church of the Brethren over fifty years. Funeral by her pastor, Eld. O. A. Myer. Interment in the Carrington cemetery.—Mrs. O. A. Myer, Carrington, N. Dak.

Agents and Pastors Are Sending in

Many Messenger Subscriptions!

PREMIUMS

Folks are eagerly **seizing** the **opportunity** to secure the **Messenger, Premium Bible No. 1930X** and the **Yearbook,** because **each** of these **Premiums** has a **distinct** and **separate value.** The **first supply of Bibles** has been **exhausted** and we are now on the second order.

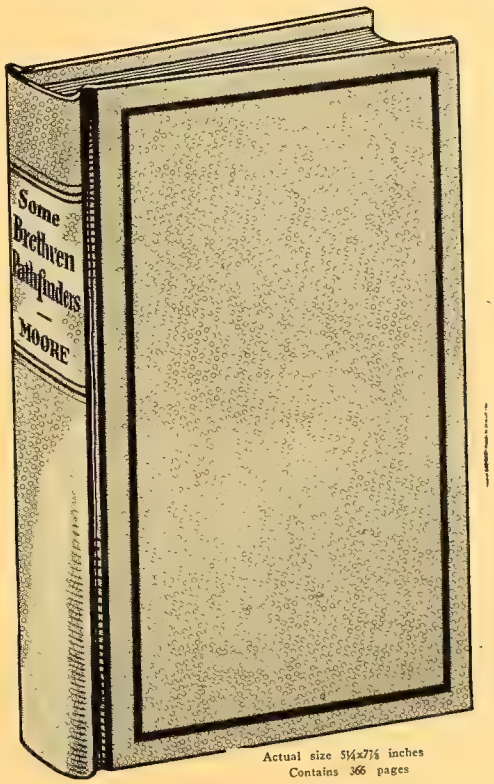
Besides, the combination prices make the total so low that it is **hard to resist** the **temptation** to subscribe for **two years** and thus secure **both the Premium Bible and "Some Brethren Pathfinders."**

Those who are receiving the **Premium Bible No. 1930X** are wonderfully delighted with its **clear print,** its **India paper,** its **fine leather binding**—with the **whole make-up** of **this magnificent Bible** at a wondrously low price. Regular price is $5.10 But with the **Messenger** it costs you but a small part of the publisher's price. **See order blank. For thumb index add 50c.**

And you should **see the orders for Premium No. 1, "Some Brethren Pathfinders."** Evidently this is the book the people have been looking for, and now that they may have it with the **Messenger** for almost nothing they are taking it in large numbers.

"Some Brethren Pathfinders" is praised by all who have seen it and admired by all who read it. Here is a book with a wonderful story of **Brethren leaders who made history.** 366 pages, good paper, clear print, well bound. A book you will read again and again Regular price, $1.50 **But get it through the Messenger and it costs but a trifle.** You'll not fall asleep reading **"Some Brethren Pathfinders." See order blank.**

And do not forget the **Third Premium, 1930 Yearbook,** the regular price of which is 15c. But **all $2.00 Messenger subscribers and all who choose either Premium No. 1 or Premium No. 2 will also get the Yearbook absolutely free.** See order blank



Actual size 5¼x7⅞ inches
Contains 366 pages

Not in a long time were you offered such valuable Premiums with the Messenger at so low a cost as at present. ACT WHILE THE OFFER IS OPEN.

PREMIUM OFFER NO. 1

Gospel Messenger—52 Weeks	$2.00
"Some Brethren Pathfinders"	1.50
1930 Yearbook	.15
Total	$3.65
Our Special Price to you	2.50

PREMIUM OFFER NO. 2

Gospel Messenger—52 Weeks	$2.00
Premium Bible	5.10
1930 Yearbook	.15
Total	$7.25
Our Special Price to you	3.95

PREMIUM OFFER NO. 3

Gospel Messenger—52 Weeks	$2.00
1930 Yearbook	.15
Total	$2.15
Our Special Price to you	2.00

You May Have All These Premiums by Remitting for Premiums No. 1 and No. 2. Doing so, you will have paid for **the Messenger for two whole years** from the date of your present subscription. Or you may have the second Messenger subscription go to some friend and you retain the Premium. **Thus your friend gets the Messenger for 52 weeks and you get the Premium.** And remember that with all these **Premium** offers you get the **1930 Yearbook free with every Messenger subscription.**

DON'T DELAY—ACT TODAY

If you want your church to grow see that the **Messenger** gets into your homes.

"WHERE THE MESSENGER GOES THE CHURCH GROWS"

Agents and Pastors can do no better mission work at this time than to make a thorough canvass of the community and sell the **Messenger** and its **Premiums** to **every family.**

See Messenger agent at once or use following coupon

Brethren Publishing House, Elgin, Ill.

Enclosed find $..... for **Premium No.** ....., as above, to:

Name, ...

Street or Route, ...

Town and State, ...

Also, **Premium No.** ...., as my **Gift,** to:

Name, ...

Street or Route, ...

Town and State, ...

Notes From Our Correspondents

(Continued From Page 29)

few days in our midst We had our regular Christmas sermon in the morning by the pastor and a short program by the children. The Christmas offering was $15 Our church work is moving along very well and we hope for better things for the coming year.—Mrs. Wm U. Wagner, Union City, Ind., Dec. 26

PENNSYLVANIA

Carson Valley church held its council Dec. 5. All new church officers were elected Bro D I Pepple was reelected elder for the year Bro. Samuel Clapper was chosen as a trustee. It was decided that Bro S I Brumbaugh should hold our revival meeting next fall There has been some sickness in our congregation which has cut down the attendance, but it is growing again.—Mary Hoover, Duncansville, Pa., Dec. 31.

Fredericksburg.—Thanksgiving services were held at Fredericksburg house; Bro David Snader of Akron gave a message. The offering of $30.27 will go for missions Dec. 1 Bro. Samuel Eshelman of Chiques gave a message at the Moorehine house. In the evening the Elizabethtown men's chorus gave us a program at the Fredericksburg house; inspiring messages were brought in song. Council meeting was held Dec. 14 at the Meyer house. The visiting brethren brought the annual report. Sunday-school officers were reappointed, except at the Rankstown house where new officers were chosen with Bro. Lewis Wampler, superintendent Dec. 15 at our regular meeting Bro Peter Garber of Virginia preached an impressive sermon. Dec. 22 the Union house Sunday school had a Christmas program in the afternoon. The children's part was followed by an address by Bro. Irvin Heisey. In the evening at the Fredericksburg house the children had a fine program, followed by an address by Bro. Ezra Wenger of Elizabethtown The same evening we also had an inspiring Christmas message at the Moonshine house by Bro Perry Sanger of Lebanon Christmas services were held at the Meyer house by Bro Elias Edris.—Mrs. Annie L. Weaver, Lebanon, Pa., Dec 31

Harrisburg.—Bro J. E Whitacre, our newly elected pastor, has taken charge of the work Nov. 20 a reception was held for him and his family. The evening was spent in congregational singing, several readings and addresses by Eld. H. K. Ober. Short talks were given by others. Brethren H. H. Nye, A. C. Baugher, and J S Rittenhouse were with us; their talks were followed by Bro. Whitacre's response The council for the election of church officers for the year was held Dec 13. Brother and Sister Whitacre were received at this time -Mrs. Emory P Trimmer, Harrisburg, Pa., Dec 27.

Huntsdale church met in council Dec 10 Officers for the Sunday-school were elected, the superintendent being Bro. E. L. Mellinger. Our young people's meeting, organized several months ago with Sister Annie Clapper as president, has been very successful. The young people rendered a very inspiring Christmas play, A Gift for the Christ Child, on Sunday evening, Dec. 29 The offering was sent to the General Mission Board.—Mrs. J A. Hutchison, Huntsdale, Pa., Dec. 30

Little Swatara church met in council Dec 21 It was decided to have the four Sunday-schools unite into one organization with Eld. Jacob P. Merkey as superintendent and Bro. Harvey Bashore, assistant Dec 22 a Christmas program was rendered at the Ziegler house, which consisted of special songs, readings and dialogues. The address was given by Bro Geo Snyder. Dec. 29 Bro. Jonathan F King of Myerstown preached a missionary sermon at the Frystown house. Elizabeth Meyer, Myerstown, Pa., Dec. 31.

Mechanicsburg church had enjoyable services during the holidays. Our pastor had for the theme of his Christmas sermon, The Bells of Bethlehem. The Sunday-school gave their program on Sunday evening, Dec 22, using the service, Joy to the World. This was much enjoyed by a well filled house. The following Monday evening the young people's class of the Harrisburg church presented the service, White Gifts for the King So impressive was this that after the gifts of substance and service were presented, one accepted the invitation and came forward, surrendering self to the King. We deeply appreciate the kindness and good will of the Harrisburg church in bringing us this message. The offerings of $50 were for world wide missions. All other activities of the church are moving along nicely —G H Arbegast, Mechanicsburg, Pa., Dec. 30.

Myerstown.—Oct. 26 Bro D. S Myer delivered a sermon in the interest of the welfare service workers. Nov. 9 and 10 our love feast was held with Eld. E W. Edris officiating. Other visiting brethren assisted in the services Dec. 7 our regular council was held. In the evening there was a joint service of members of the East Petersburg and Myerstown congregations in the Myerstown house. Songs and an address by Bro W. N Zobler constituted the program. A series of meetings, conducted by Bro. R. P. Bucher, will begin Feb. 9 in the Myerstown house On Christmas evening the Sunday-school rendered appropriate services Bro Harvey W. Frantz spoke to the audience.—Alice B Royer, Myerstown, Pa., Dec. 27.

Natrona Height (Birdville Mission).—For some time this work has been at a standstill. On Nov 24 Bro. C. D. Brendhnger came here to preach a few nights, by request, remaining for two weeks. Four were added by baptism. His messages were greatly appreciated and proved very helpful Dec. 29 our Sunday-school officers were elected with Bro. Stanley Hetrick, superintendent. We are praying for the success of the mission. Bro. Brendhnger is still preaching for us. Dec. 30 he is going to start a revival meeting.—Effie Hetrick, Natrona Height, Pa., Dec. 29

Rockwood.—Our council was held Dec. 13 when we elected officers for the year, reelecting Bro W. J. Hamilton as elder. We decided to hold an evangelistic meeting and appointed Bro. Berkebile to secure an evangelist. Our Sunday-school put on a Christmas program which consisted of recitations, a playlet, Grandmother's Story on Christmas Eve, and a pageant, O Little Town of Bethlehem. We lifted a missionary offering amounting to over $15. It was a very interesting program and our churchhouse was filled to overflowing. We have another reason for great rejoicing, for we have finished paying the indebtedness on the churchhouse.—Beatrice M. Hamilton, Rockwood, Pa., Dec. 31.

Schuylkill. Oct. 27 our mixed chorus class sang a number of songs at the Hetzle's Reformed church rally day. Nov. 24 a two weeks' revival service was begun under the leadership of Bro. J. P. Merkey of Richland His fourteen messages were greatly appreciated and our church has been built up spiritually. Nov. 29 the Little Swatara mixed chorus gave us a splendid service in the evening. Bro. Merkey visited in sixty one homes. He also preached our Thanksgiving sermon Our church met in council Dec. 14. Dec. 25 a Christmas program was rendered in the evening. The address was given by Bro. W. W Hartman assisted by Bro. D. W. Bucklew of Annville. Our prayer meetings are interesting and well attended. —Carrie Dohner, Pine Grove, Pa., Dec. 28.

Shade Creek.—Our council was held at the Berkey church on Dec. 17 when the auditors made their report for the year showing a fine response from the congregation toward paying off the indebtedness on the new church built last year. The church officers were elected for the New Year. The newly elected Sunday-school officers were installed on Oct 1 C. K. Shaffer being elected as superintendent at the Berkey church and Ira Shaffer as superintendent at the Ridge church. We are looking forward to a fine increase in attendance during the New Year. Since our last report the J. I. Byler family gave an interesting program of vocal music and readings which was much appreciated. Bro. J. M. Blough and wife gave us two interesting messages at each church before sailing for India in October. Sister Blough is supported on the mission field by this District. Our monthly missionary program was rendered at the Berkey church on Nov. 28 with a thank offering at the close of the address for home missions. A fine Christmas program was rendered at the Ridge and Berkey churches with a good response from the young people, the offerings being in the form of a white gift so each Sunday-school child had a part in the giving. We are planning during the next few months to pay off our indebtedness to the Old Folks' Home at Scalp Level; already about $1,600 has been pledged and a bright outlook for the remainder.—Nellie Lehman, Blough, Pa., Dec. 24.

Spring Grove church met in council Nov. 30. Christian Worker officers were elected, the president being Bro. Noah Martin. We held our love feast Oct. 13. The following ministers were present: Brethren J. W. Myers, David Kilheifer, J. Bitzer Johns and Nathan Eshelman, who officiated. Our revival started Oct. 14 with J. W. Myers, evangelist. One confessed Christ. We gave our Christmas program Sunday afternoon, Dec. 22.—Mabel E. Martin, Ephrata, Pa., Dec. 30.

Tyrone.—The work in the Tyrone church is moving along in good shape despite some discouraging conditions. The attendance average is above that of last year while the Sunday-school is much beyond that of a year ago. The pastor was away in December holding an evangelistic meeting in the Eagle Creek church, Ohio. In his absence the pulpit was supplied by Bro. Wilbur Snyder with the exception of one service when we had Dr. Noah Yeiser of Erie, Pa., to preach for us. On Sunday evening, Dec. 22, the Sunday-school had charge of the Christmas program which was one of the best ever given at the local church. We are expecting our revival to begin Sunday, Feb. 2. Bro. Charles A. Bame of Ashland, Ohio, will be our evangelist. We are anticipating a good meeting.—Carrie B. Snyder, Tyrone, Pa., Dec. 30.

Yellow Creek congregation met in a business meeting at the Bethel house on Dec. 28. We elected one trustee and one auditor. Bro. Albert Leech was elected superintendent of the Sunday-school and Sister Maggie Greenawalt, president of the young people's meeting at Bethel. The superintendent for Yellow Creek Sunday-school is Bro. John H. Burket, and Bro E. Paul Dilling is president of the young people's meeting. Bro. Jos. H. Clapper volunteered to preach a series of doctrinal sermons beginning Jan. 5 to continue each Sunday evening. Bethel and Yellow Creek Sunday-schools each rendered a Christmas program which was much enjoyed. Sunday evening, Dec. 15, Bethel Y. F. D. rendered a special program. Bro H W. Hanawalt of Aughwick expects to begin a two weeks' series of meetings at Yellow Creek house in June.—Mrs. Bertha Snyder, Hopewell, Pa., Dec. 31.

VIRGINIA

Mill Creek church met in council Nov. 23. Through the leadership of our pastor, the B. Y. P. D. has again been organized; they gave their first program Sunday night, Dec. 1. Our two weeks' series of meetings conducted by Bro. Levi Garst of Salem, Va., came to a close Dec. 1. Bro. Garst preached eighteen interesting and inspiring sermons. As a result of these meetings eleven were added to the church by baptism.—Bertha O. Pence, North River, Va., Dec. 28.

Staunton.—Review for year in March Bro. H. C Eller of Lynchburg held a very uplifting meeting. Fourteen were baptized and two received on former baptism. Two have been baptized since that time. In October Sister P. J. Jennings held a very inspiring revival at Arborvale church with one convert and two reconsecrations. At the February council Bro. J. C Garber was reelected pastor. In May Bro. Herman Craig was relicensed as minister. In August Sunday-school officers were elected with E. C. Houff superintendent. At the November council Bro. J. C Garber was reelected elder; Lurty L. Grove, clerk and Messenger agent; Mrs. Lurty L. Grove, correspondent.—Mrs. Lurty L Grove, Staunton, Va., Dec. 26.

Trevilian church met in council Dec. 14 with Bro. I. N. H. Beahm in charge. He will no longer preach for us, having turned the services over to Bro E. E. Joyce. The latter is moving two miles northwest of Louisa and can be with us each Sunday We elected church officers for 1930. It was decided to have a Vacation Bible School sometime in the coming year, and at the same time a series of meetings at Fern Clift and Pendleton. The Christmas program Dec. 23 was much enjoyed by all.—Mabel Watts Bibb, Trevilian, Va., Dec. 27.

Valley Bethel church met in council Dec. 13. The following officers were reelected for the year: Bro R. E. Bussard, church clerk; the writer, Messenger correspondent. A church budget of $100 was adopted for the year.—Edna Bussard, Bolar, Va., Dec. 23.

WASHINGTON

Ellisford church met in council Dec. 6. Bro. J. U. G Stiverson was chosen elder for the coming year; Sister Pearl Stern, correspondent and agent; Sister Henry Colbert, Christian Workers' president Dec. 1 our young people went to Synarep, an isolated point about twenty-five miles distant, and rendered a program which was greatly appreciated. On Thanksgiving Day Bro H M. Rothrock held services at the same place Our Christmas program was given last Sunday evening by the Christian Workers.—Mrs. Alice Rothrock, Ellisford, Wash., Dec. 30.

Outlook.—On Oct. 1 Bro. Elmon Sutphin and wife took charge of the work at this place. Nov. 12 Bro. A. R. Fike of Nezperce, Idaho, came to us for a series of meetings. He preached fifteen sermons, and though there were no conversions, we feel spiritually strengthened by his efforts. There was a meeting at the church Thanksgiving evening and an offering was taken for home missions. On Dec. 10 we met in regular council with C. A. Wagner presiding. Bro. Wagner was reelected elder; Sister May Shockley, clerk; T. Sutphin, president of Christian Workers and the writer Messenger agent and correspondent The Sisters' Aid gave a bazaar Dec. 11, at which they served supper, gave a program and sold many articles made during the year. They cleared $60 at this time. We are preparing a Christmas program to be given by the Sunday-school scholars.—Ida Shockley, Granger, Wash., Dec. 17.

WEST VIRGINIA

Great Cacapon.—We enjoyed a series of sermons Nov. 17 to 25 at Mt. Dale Orchard, Paw Paw, W. Va. This is one of our elder's new openings Eld. J. L. Stanholtz labored earnestly for the saving of souls and his efforts were much appreciated. He also visited quite a few homes. As a result of his untiring efforts eight were received into the church; one is to be baptized later. One young couple was married and baptized; also a man seventy years old and his wife were baptized. Our elder closed with their first love feast. There are great prospects for the future. We look forward to the June meeting.—Mrs. Myrtle V. Yost, Great Cacapon, W. Va., Dec. 23.

Keyser.—Our revival began Nov. 10 conducted by Bro. J. H. Cassady of Washington, D. C. The church enjoyed the many powerful sermons he gave. The splendid work he did here gave us all new ideas of living a Christian life. The revival continued for three weeks; thirty-one were added to the church. We held two weeks of Daily Vacation Bible School and fifty-one graduated. Dec. 22 a Christmas program was given by the children of the Sunday-school. At Easter time we had a financial program with Bro. J. H Cassady in charge. We raised $1,200 on the church debt. Our pastor, Bro. B. M. Rollins, has been doing fine work as his report shows: 12 weddings, 40 funerals, 13 anointings, 268 sermons and 60 baptisms. Our pastor was surprised at Christmas time with groceries and money amounting to nearly $50 as a special gift. The Aid donated to the Eglon Orphanage groceries, money and clothing. Jan. 6 the week of prayer service will begin in our church with R. T. Vorberg of the Lutheran church preaching. Our council beginning with the new year will be held the second or third week in January.—D. Grace Burns, Keyser, W. Va., Dec. 31.

WISCONSIN

Chippewa Valley church met in council Dec. 8. Church officers were elected for the year Bro. Hyde was elected elder; Bro. David Cripe, trustee; Bro. E. L. Cripe, clerk. Ministerial and finance committees were also chosen. Our Ladies' Aid has recently elected officers for the year, with Sister Estella Peden, president. Our Aid has done splendid work during the past six months and we are looking forward to another successful year. Dec. 23 our pastor and family were given a little surprise and parcel shower. We spent a very pleasant evening together.—Mrs. John Cripe, Mondovi, Wis., Dec. 24.

Prayer Veil Goods

Complete line of Brussels Nets, Silk Illusions, Silk and Cotton Bobbinets, Silk Tarlatans and Organdies, imported direct for our trade. Special discount to Aid Societies. Wholesale prices in full bolts. Samples free.

R. E. ARNOLD, Elgin, Ill.

Character Builders' Club

By Josephine Hanna

A book of splendid thoughts for young people. The ideals set forth are much needed.

One reader calls it a book of **Modern Proverbs.** Helpful and practical. **Edward Frantz** says, "I find much to interest me. Your method is novel and the tone certainly most wholesome." **Otho Winger** says, "It is a good book."

PRICE ONE DOLLAR

With each book purchased the following paper bound books are sent **FREE: "In His Steps," "Robert Hardy's Seven Days," "A Dream of Heaven." This gives you the four books for ONE DOLLAR.**

Brethren Publishing House, Elgin, Ill.

Heart of the Crimson Cross

By J. M. Henry



A story with a message that will help make a better world. Those who have heard **Dr. Henry** deliver his **Peace Addresses** know what to expect in his new book. 394 pages of good stuff. Publisher's price, **$2.50.** Many are ordering at the **special price of $2.00 to Messenger readers. One man took four copies**

ORDER YOUR COPY TODAY

★ ★ ★ ★ ★ (Order Blank) ★ ★ ★ ★ ★

Brethren Publishing House, Elgin, Ill.

Enclosed find $..... for which send me ..... copies of the **Heart of the Crimson Cross,** at the special price of $2.00 each.

Name .....

Street or Route .....

Town ..... State .....

The Devotional Hour

The experience of others may point the way to God for you. These books will help you find peace and joy through the practice of prayer.

Alone With God, ...$1.25
J. H. Garrison.

Bible Selections for Daily Devotions, ...$1.50

Book of Prayer for Everybody and All Occasions,.....cloth 25c; morocco, 35c
Geo. W. Noble.

Daily Altar, The, ...$1.00
H. L. Willett and C. C. Morrison.

Family Worship, ...75c
W. B. Stover.

Grace Before Meals, ...plain edges, 50c; gilt edges, 60c
A. William Nyce and Hubert Bunyea.

God's Minute, cloth, 60c; keratol, $1.00; art leather, $1.50

Meaning of Prayer, The, ...$1.15
Harry Emerson Fosdick.

Pocket Manual of Prayer, ... 25c
Wm. A. Phillips.

Possibilities of Prayer, ...$1.25
Edward M. Bounds.

Practice of Prayer, The, ... 75c
G. Campbell Morgan.

Quiet Talks on Prayer, ...$1.25
S. D. Gordon.

Real Prayer, ... 60c
Cortland Myers.

Think on These Things, ...$1.50
Amos R. Wells.

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14. "THY KINGDOM COME."—Matt. 6: 10; Luke 11: 2 "Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 Elgin, Ill., January 18, 1930 No. 3

In This Number

Editorial—
A Thesis and Two Illustrations, ... 33
Look and See, ... 33
Among the Churches, ... 40
Around the World, ... 41
The Quiet Hour (R. H. M.), ... 41

General Forum—
Church (Poem). By Frank C. Bechtold, ... 34
Living Simply in an Extravagant Age. By V. F. Schwalm, ... 34
Looking for Pentecost. By Burton Metzler, ... 34
Worship in the Worship Program.—Part 2. By Rufus D. Bowman, ... 35
A Real War Memorial, ... 35
The Sunday-school Teacher Exalting Christ in Daily Life. By Nora M. Colyn, ... 36
Men's Work—February Program. By W. J. Werkman, ... 36
The World's Gold. By Rebecca Foutz, ... 36
While the Iron Is Red. By Wm. J. Tinkle, ... 37
Giving in Women's Deficit Campaign, ... 37
Suggestions That May Be Helpful in Working Out Our Plans, ... 37
To the Women of the Church, ... 37
Progress and Further Directions, ... 37
To Wives of Ministers and Pastors, ... 37
God—the Seeker of the Lost.—Part 3. By E. H. Eby, ... 42
Compensation. By Lois A. Stouder, ... 42
Onesimus, the Christian Slave. By Warren Slabaugh, ... 43

Pastor and People—
The Gist of the Sermon. By D. W. Kurtz, ... 38
An Idea for Pastors. By Paul S. Studebaker, ... 38
An Incident in Tithing. By S. S. Blough, ... 38
The Challenge of the Future. By Wilbur Bantz, ... 38
Happiness. By Mary Studebaker Hinshaw, ... 38

Home and Family—
The Pacifist (Poem). By C. F. Yoder, ... 39
New Lives for Old. By H. A. Brandt, ... 39
Family Religion. By Ezra Flory, ... 39

...EDITORIAL...

A Thesis and Two Illustrations

THERE is probably no field in which a definite task for our church is so clearly marked out as in that of the great moral issues like temperance, peace, simplicity, brotherliness. It is in this realm that the truth symbolized in the rites we practice has its special opportunity for expression. If we fail here we simply show that such things as trine-immersion and feet-washing haven't done us any good. We show that form is what concerns us, not the substance. We show that we have allowed the letter to become, not a vehicle for carrying the spirit into larger life but a straitjacket for choking the life out of it. We must not fail here.

January 16 is the tenth anniversary of the outlawing of the liquor traffic in this country. That fact gives a certain added timeliness to a reminder of our obligations in the whole field of public morals. We are not minded to discuss the prohibition phase of it at this time, although "Ten Years of Prohibition" would make a rather attractive title for an editorial, and the subject is altogether worthy. We have given space to it in the not distant past with such liberality that even Elder A would hardly consider us guilty of remissness on this point.

It occurs to us to make just this one observation. What the eighteenth amendment did was to outlaw, make illegal, the traffic in strong drink. We call it prohibition, but the application of this word to this particular kind of prohibition is purely conventional. Any law against anything is prohibition. Folks ought to remember this and we ought to make them remember it when they object to prohibition as wrong in principle because it is prohibition. The prohibition of the drink traffic is consistent with other prohibitory laws because the thing which it prohibits is a social menace great enough to justify declaring it unlawful. To strengthen the public mind in this conviction is our job. This is a matter of education, but it is a tremendous advantage to have the law against and not for the thing we are trying to drive out.

We can not make men good by legislation. We are not trying to. We can not even make them obey a law against the traffic in alcohol unless we can convince a large majority of them that this traffic is socially dangerous. It is not impossible, it is not very difficult to convince them of this, for the evidence is overwhelming. But the convincing process must be carried on continuously. While we are doing it we want to keep the law on our side. The most efficient protection of society requires this and this is the law's justification. The law ought to be *against* anything so injurious to human welfare as trafficking in alcoholic drinks. But education on the subject is our main task.

These facts we must keep clearly before our own minds and be ready to fling them in the faces of those who prate about the sanctity of personal liberty, making men good by law and all that! We have simply branded this great enemy of mankind as the outlaw it deserves to be and wish to keep it so branded, while we go on with our work of enlightening the public mind and strengthening the moral fiber of the nation. Let's not forget to go on. Let's take a new start now and in this way celebrate the first decennial of the outlawry of the accursed traffic in strong drink.

This is more than we had intended to say on prohibition, for this is only one detail in the larger thought we have in mind. There is another which we can hardly pass by for it too is made timely by the assembling next week of the five powers in London to see what can be done toward reducing naval armament. The sympathies of the MESSENGER in this matter are well known. We refer to it here only by way of reaffirming what we have said before. We are still strongly of the opinion that we must exert our influence in every possible way toward building up a national mind-set which shall refuse to think of war as a way of adjusting differences between nations. Specific ways in which we can do this in connection with the London conference were set forth clearly and fully in our issue of Jan. 4 by the Board of Religious Education.

Did you act on the suggestions given there? Turn to that first number of the new year, page 8, and see how many of the things which you might have done you left undone. Some of them you can still do, if the will is strong enough.

But these references to temperance and peace are incidental. They are subjects which current events press upon our attention and we are using them partly for their independent value but quite as much as illustrations of the thesis we are trying to defend. That thesis is that the truth which is symbolized in our religious rites has a special opportunity for expression in the field of public morals and that we must occupy that field or be false to our profession. It is for just such use that we have these exercises of religion strictly so-called, that we may learn by them how to live in *all* our relations with our fellows. That is where the reality of our religion meets its severest test. Does it lead us into the practice of love everywhere? And of all places, in the places where it is needed most?

For further instance, there was the crash in the stock market several months ago. Had you thought about that in this connection? Surely not. Why should you think of it on the same day that you think of temperance and world peace?



Grave of Bro. J. H. B. Williams. For most of our readers this new picture of Bro. Williams' grave at Mombasa, Africa, will serve to recall a useful, radiant life that ended when "Our Secretary" was but three days past thirty-eight years of age. The deputation sent out in 1920 had also the special project of locating a new mission field in the dark continent. All went well with the party until the time for leaving India. On the way from India to Africa, while crossing the Indian Ocean, Bro. Williams developed typhoid fever. Though all possible care was given, Bro. Williams died April 17, 1921, the second day after reaching land. The news of his untimely passing stunned the church for a time, but was accepted as a challenge to sacrifice. And from then until now, Africa is the dearer because there is a flower sheltered grave at Mombasa.

Look and See

"CHRIST is the expression in time of the eternal self-giving of the Father."

That is one of the finest ways of saying it we have found yet. If you will just let the white light of it flood your soul it will end forever any threat of worries about what to think of Christ. O there may still be a thousand and one unanswered questions concerning the way in which Christ came to be the Wonder that he was, but they will not matter. You may find answers to them or you may not, and the richness of your spiritual unfolding will go right on.

The tangible, visible, knowable, concrete picturing of God, in a definite speck of time, in a certain well known spot, in the actual life of the world, in human history—that is our Christ. Men have seen him and heard him and handled him and loved him and been loved by him. And so they have seen God, the infinitely loving, eternally self-giving God.

For God was always that way, just that way—did you notice that? Eternally self-giving, seeking, searching, wooing. Not for one instant has he ever let loose of his unchangeably set purpose, though he has often had to change the stage scenery, adjusting, adapting to our feeble sight. And if, in following his providence through the long checkered course of mankind's wanderings, you are tempted to forget what God is really after, look at Christ. And see "the eternal self-giving of the Father."

GENERAL FORUM

Church

BY FRANK C. BECHTOLD

I looked upon a lofty spire,
And awesome dome, with arches grand.
Ah! here, I thought, is fed the fire
That warms and brightens all the land.

And then I saw a chapel rude
And small, like rustic cabin old.
Changed was my mood; my mind reviewed
Contrasting scenes, and then grew cold.

But, as I lay asleep that night
I dreamed a dream, 'twixt dark and light;
An aged seer stood by my bed,
And seemed to speak, and speaking, said:

A church is not an edifice,
Though grandly it be built;
Nor is it rich embellishments,
Emblazonry and gilt;
Nor yet the stately organ,
The transept, choir, or nave;
It is the love of Jesus,
And faith that he can save.

For buildings crumble into dust,
Their glory sinks to earth;
Emblazonry and gilded bust—
What is their lasting worth?
And organ peal will yet be mute,
The brightest portal dim,
Unless God's love for us bring forth
A mutual love for him.

Girard, Ill.

Living Simply in an Extravagant Age

BY V. F. SCHWALM

First Half

NEVER before in human history has it been possible for a man to satisfy so many of his physical desires as at present. Never have so many comforts been at the disposal of the average man as now. Never was so much wizardry performed in the interests of the plain citizen. Never have we been so well housed, so attractively clothed, so speedily and so comfortably transported, and so interestingly entertained as we now are in America.

With the rapid invention of machinery in the last half century with great natural resources at her disposal, with the wealth of the world pouring into her lap, America is in a position to enjoy her material civilization, and is going in for it to the full. In 1927 we spent $2,037,000,000 on tobacco sold at retail. In 1928 $710,000,000 for jewelry and silverware, $430,000,000 for millinery and $36,000,000 for women's hosiery. In 1924 we spent $4,031,000,000 for automobiles and accessories and each year since has no doubt seen an increase, $935,000,000 for amusements, $820,000,000 for soft drinks, $630,000,000 for candy and $87,000,000 for chewing gum.

We live in cushioned ease on oriental rugs, dressed in soft and filmy silk. America seems to be in transit in a 1929 model on pneumatic tires, or on wing in the air. We are thrillingly entertained by half nude movie actresses, by fascinating magazine pictures or by radio programs consisting of everything from barbaric jazz to a grand symphony.

This extravagance and luxury is not limited to the rich. While the rich man has a home in New York City, another at Miami, Fla., and another in the Adirondacks, pays for maids, chauffeurs, limousines, private yachts, balls and banquets; the poor working girl of Chicago works for $15 or $20 a week, starves herself and lives in an attic, but spends $15 for a permanent wave, $5 for a pair of silk hose and $100 for a fur coat. And the rest of us find ourselves somewhere between these extremes. The other day I came through St. Louis and outside the city I saw great expensive buildings and a race track. Here were dog kennels for "the fastest greyhounds" in the world. These no doubt formed a new form of amusement, provided a new thrill, and incidentally a new channel for the expenditure of the loose cash of some extravagant rich man. As stated, all of us are caught up in this mad expenditure. We find ourselves fearfully driven, our time all gone, our purses depleted, while our lives are hectic and dissatisfied.

But do we wish our lives to be so? Do we consciously get ourselves into this unhappy condition? Do we enjoy it? No, but we are caught by the spirit of our surroundings and the "*necessity for conspicuous expenditure.*" These drive us to try to keep up with or to outdo our neighbors. The "necessity for expenditure" is a fearful tyrant. For instance, my wife goes out and finds that most of the homes of the community have overstuffed furniture, while the leather-covered furniture in our home bought after a happy honeymoon years ago is now hopelessly out of style and badly faded. We must have new furniture else what would our friends think, and perhaps say? If most of the women on College Hill should wear fur coats (which fortunately they do not) a fur coat would doubtlessly become a necessity for my wife. Or suppose I drove a Ford, while all the men in my community who receive about the same salary and move in the same social circles should have Buicks, and Nashes and Dodges and Willys Knights. A Ford would suddenly become inadequate and a larger car an urgent necessity. Whatever is in vogue in our social group has a tyrannical grip on most of us. It is difficult to withstand even though we do not approve the standards of the group.

Another thing that keeps us fearfully bound is the imperious nature of our desires. It has been held by some that if one heeded his desires, they would soon be satisfied and his life would be contented. But the truth is that when the physical desires and appetites are satisfied, others grow. Instead of disappearing, they multiply, and he who gives himself over to the service of his physical desires increases them until at last they grow stronger than he, and internal anarchy appears, an anarchy which will soon be followed by an external anarchy that has an imperious control of his life.

It has been suggested that the recrudescence of coarse boxing, calling for a knockout blow, which is becoming popular with the elite and intellectuals in America; the interest in gangsters, bootleggers, and the nasty details of the lives of our movie actors; and the grewsome murder stories so prevalent in our country, are but the result of our effort to find a new thrill for our already jaded nerves. When men have every comfort and luxury that a luxurious age can provide, they seek new stimulation in irregular, and abnormal ways.

The satisfying of desires is like the acquiring of money. When asked how much money it takes to satisfy a man, John D. Rockefeller answered, "A little bit more." The cheerful cherub spoke wisely when she said:

"Folks who seek their happiness,
By buying clothes, and cars and rings
Don't seem to know that empty lives,
Are just as empty filled with things."

When wealth is widespread among a people and leisure made possible, that people may either purify itself or drug itself. It appears that many of us Americans have turned to the latter practice. "If money is widespread among a people whose only desire has been for bread and circuses, they merely buy better bread and bigger circuses."

But the result of this type of life is to weaken and to deteriorate. The greatest period in the life of an individual is the period of struggle for the attainment of an ideal. The greatest period in the life of a nation is its period of struggle. When luxury and extravagance set in, then begins the period of decline. The greatest danger that faces America today is the danger that comes from the weakening of man power.

America today has the counterpart of nearly every one of the great social extravagances of Rome with her gladiatorial fights, her arena scenes, her theaters, and even her Neronian banquets. It remains to be seen whether we have character and intelligence enough to save ourselves.

One could stress here the fearful waste or our extravagance while other parts of the world are poor and often hungry and unclad. But after all, the greatest loss is not in material things but the loss to personality, loss to us who are extravagant and to those who are deprived by our extravagance.

There is need for a call to a sterner life, for the virtues of self-sacrifice and self-denial for the sake of self-improvement. There is need for simple living in an extravagant age.

But what is the way out? How can one live simply in the midst of a complex, extravagant age?

In the first place, it is apparent that one can not reject the modern world and go back to the days of the log cabin, the flail, the ox-cart, and the sickle. The modern conveniences of life if properly used may become a blessing and not a burden. The rejection of the material conveniences of life is not a satisfactory solution to our problem. J. H. Oldham says: "In the Christian view, the good things in secular civilization are God's gifts and are to be received thankfully at his hand."

Nor can one flee from the world like the medieval monk. When life was too difficult for him, he betook himself to a cave or desert, or to the mountain and let the world go its wicked way, while he proceeded to save his own little soul. But this is not Christian. The way of Jesus was to go apart on the mountain to pray and to be transformed—only to find his way back to the foot of the mountain where there were demons to be cast out. Jesus came not to save his own soul, but to save others. World flight is not a Christian solution to the problem of a difficult, complex life.

McPherson, Kans.

Looking for Pentecost

BY BURTON METZLER

THE year nineteen hundred thirty marks the nineteen hundredth anniversary of that memorable day on which God entered into human life more fully than ever before. Across these nineteen centuries we look back upon Pentecost as a mountain peak in history. Holy men of old on the other hand looked forward with longing eyes for such a day as Pentecost.

Moses longed for a Pentecostal day. Twelve hundred years before Christ he expressed the wish that all of God's people, having received the gift of the Spirit, might become prophets. This wish for a more vital connection with God comes like a gleam of light out of that dark day when the prevailing wish was for the fish, the cucumbers, the melons, the leeks, the onions and the garlic of Egypt.

Four hundred years later Joel spoke of a time to come when God would pour out his Spirit not on only one here and one there as at that time, but upon all flesh, old and young, men and women, masters and servants. As a result there would be a time of great message getting and message giving, a time of effective evangelization. His face was turned toward Pentecost.

About one hundred years later Isaiah appears upon the scene. To him Israel seems like a parched field whose plants are wilted and about to die. But abundant showers of rain fall upon the parched field bringing freshness and new life and growth. In this graphic way he states his conviction that God will sometime pour his Spirit upon the people, invigorating and renewing them within. He was looking toward Pentecost.

Another one hundred years pass by. God's idea for the future which had become the prophets' ideal is still unrealized. Israel is yet a parched field. Worse than that, it is dead as a valley full of dry bones, very dry. So it seemed to Ezekiel. But with the blowing of the breath of God upon these dry bones they lived and stood up, a great army of men. So in like manner when God would sometime pour out his Spirit upon Israel they would take a new lease on life. There would be a new hope, a new courage, a new heart to respond to God and to walk in the way of righteousness. Ezekiel was longing for a time like Pentecost.

Six hundred more years roll around. The early disciples, faced with task humanly impossible, are gathered in the upper room waiting with fasting and prayer for power.

Pentecost came! God did pour forth his Spirit. Men did become prophets. There was a time of effective evangelization. Stony hearts were exchanged for hearts of flesh to respond to God. Men were refreshed and invigorated and energized. The hopes of the prophets were beginning to be realized.

Pentecost came—and went? Let us not say so. The fact for which Pentecost stands abides. For "Pentecost is normal Christianity"—if we make it so.

Oak Park, Ill.

Worship in the Worship Program

BY RUFUS D. BOWMAN

Part II. The Importance of a Worship Program as an Aid to Worship

THERE should be a carefully planned worship program for each public service. The old method of selecting hymns after arrival at church, the reading of Scripture without relation to the theme of the sermon, and the calling on a brother to lead in prayer without giving him time to prepare his mind for this sacred period of intercession, will no longer suffice. Every part of the service should be as carefully planned as the sermon. We spend much time upon our sermons and rightly so. The prophetic preaching of the word of God always has held a large place in the development of the Christian church, and I believe it always will. My hope is that we shall rear a generation of ministers who will truly perform their function as prophets. But along with this, I breathe an earnest prayer to God that he may help us to recognize the spiritual values in worship, and that we may be able to lead our people into the presence of the Father where they feel his power and are baptized with his Spirit. I would not have less time put upon sermons, but more time upon worship.

We, ourselves, must truly find God in religious experience. Worship must become a vital part of our lives. We need to study the cycle of experience to be followed in the building of a worship program. It is necessary to train ourselves in the art of conducting a worship service, in order that it may be made reverent, dignified and impressive. Much time will need to be spent in the actual planning and working out of the worship service. The thought which we put upon it and the manner in which we conduct it will go a long way toward determining its effectiveness.

It is important to have a well planned worship program in order to insure unity and harmony between the various parts which enter into the service. There should be some dominating truth which will determine the character of each part. The program ought to be built in the light of a central theme. The test of a worship service is the carrying through of an experience. It is not well to confine the program to the repetition of a single idea. Too much of this may become monotonous. The service should be designed to carry through a great experience in the light of a central message.

Every element in the service should be considered as worship. Even preaching is worship. Some people plan a worship program of twenty or thirty minutes and then follow that with a preaching service. They seem to think that preaching is different from worship. This is a mistaken idea. Preaching should be included in the worship program and our people should be taught that they can truly worship during the illumination of the word of God. From start to finish, unity ought to be maintained. Every element of the service needs to be carefully planned.

The aim of public worship is to lead the congregation into intimate fellowship with God. Our people need to be brought face to face with the soul transforming power of Christ. The conduct of public worship is the distinctive office of the church. It is a function which no other institution has claimed as peculiarly its own. So long as the church bids men to the worship of God and provides a simple means whereby they can express the responses of the soul toward God, the church need never question her place, influence, and mission in the world. But if the church loses faith in the art of worship, is thoughtless in the ordering of worship, and careless in the conduct of worship, she will lose her soul. The church need not look to her avocations to serve her. The high ministry of the church is to become a master in the art of worship. This is the one institution on earth blessed with the divine appointment to lead men through prayer into the presence of God.

The service of worship should be designed to meet the needs of three classes of people. First, there are the saints who come to church knowing and feeling the deep reality of God. They don't come to be told anything. They come saying, "Blessed assurance, Jesus is mine." They go to church in order to give expression to what they know and feel. For this class of worshipers, the service should be genuinely sincere and deeply spiritual. No note of insincerity can be tolerated. If it is not deeply spiritual, these people will go away with soul hunger. The whole service should be planned so as to lift the worshipers into a heavenly atmosphere. I regard the pulpit as a sacred altar and when I enter it, I feel like I am on hallowed ground. I consider the pulpit too sacred a place in which to tell a joke which has a taint of the vulgar. The church is the temple of the living God. We should create around our churches a hallowed atmosphere. I feel that too many programs are taking the place of the hour of worship. These are important, but most of them can be given at another time. Occasions should be rare indeed when the regular service of the church is interrupted for other things. People should come knowing that the hour of worship will be an hour in which the highest motives of the soul will be called forth and enriched.

The second class of hearers will be those who follow Christ afar off. They do not feel the inner certainty of the love of God. They are doubtful at times about their religious faith. Some of them may come from curiosity. Others are seeking the light. The service should be so devout and sincere as to carry conviction to their hearts that there is something worth while in our religion. A desire for a more vital faith should be created. The right kind of a worship service will lead them to their knees with a prayer for forgiveness and an earnest petition for an importation of God's own nature. We can not convince those who follow Christ afar of the need of closer companionship unless our worship has in it the vitality of a living faith in God. For this class of hearers, our services need not only to be sincere and deeply religious, but positive in the expression of the realities of our faith.

The third class of hearers are the children. A congregation is not normal without the children. The ideal method is to have both old and young in the congregation together. We should drop the idea that the church is just for adults. I have not come to the point where I favor the Junior church; that is, a church which is conducted for the children apart from the main body. It is best to have the children share in the worship of the church service. Children should be taught to stay for church. The church service should be interpreted to them. In some measure at least, it should be adjusted to them. It is our duty to teach them that they represent a vital part of the congregation. Some of the hymns should be chosen with the children in view. I would recommend that pastors preach a five-minute story sermon to children. This makes them feel that they are a vital part of the church life. It helps to develop a church consciousness and binds them in loyalty to the church. They will be interested in the story sermon and more of them will stay for church. When they stay for the church service, it is easier to get them to join the church. I fear that we lose some of our boys and girls because we fail to develop within them a church consciousness. It is unfortunate for children to get the habit of going home after the Sunday-school is over. It is even more unfortunate for grown people to set the example by doing the same thing. The Sunday-school and the church are one, and the Sunday-school needs to do its part in holding the church before everyone whom it touches. When children are recognized in the church service, it makes them realize that the service is for them as well as for adults. They will make comments on the story-sermon. If you drop this part of the service for one Sunday, they will come around and ask when you are going to tell them another story. Mature men and women often get as much out of this sermon to children as they do from the longer sermon. I feel that there are great possibilities in the embodying of elements in the worship service which are attractive to children.

When we emphasize the importance of children in the church service, it is necessary for the worship program to be simple and understandable to our boys and girls. Our sermons should be simple. Unfamiliar words and theological terms ought to be avoided as much as possible. Adults will also appreciate simple language from the pulpit. Simple speech and clear expression are essential requirements of any minister.

Elgin, Ill.

A Real War Memorial

At the suggestion of Bro. J. K. Miller of Cedar Rapids, Iowa, we are reprinting the following article by Harold R Peat ("Private Peat") which appeared in The Rotarian for November, 1929—Ed.

CHICAGO proposes to build a monument to commemorate the late World War. This will be superlative for Chicago is offering a prize of twenty thousand dollars to the artist or architect who submits the winning plans. I am neither an artist nor an architect—that twenty thousand dollars will never line my pocket, but I am a lover of the arts and crafts, and I believe I have an artistic soul.

But Chicago's war monument does not interest my artistic soul; it does interest, mentally, spiritually, and perhaps even physically, the soul of one who was what used to be known as a "common" soldier. A private of infantry, if you please, who was wounded in a fight of mutual interest and a war of common cause.

The war has been ended over a decade now; Chicago has waited ten years for a war monument. Maybe this has been for financial reasons, maybe political, maybe it is the wise delay of ordered minds who think seriously of war monuments and their effect, physically, mentally, morally, and spiritually upon those who pass them daily, and passing them daily get continuous impressions therefrom.

The private soldier of ten years ago was a very young man, a youth, a half-finished product of grade, high school, and college. The privates of ten years ago have now grown up and have opinions of their own—opinions, impulses, and actions which are not guided by the generals of ten years ago, these generals who may have grown older, but who have not grown up, for they were already old when the privates were mere lads in the trenches.

This Chicago monument then will be designed for the privates who were lads, the generals who were matured men, and the few—majors, colonels, captains—who spanned the gap between. No doubt the generals will be satisfied with and endorse the war monument of tradition, that "rookie" with his bayonet fixed, ready for the downward plunge; the buck private with his feet planted far apart and his arm upraised, his hand holding the bomb, which is never shown in its final unholy resting place amongst the torn fragments of his fellow-man.

I am not so sure that the grown-up private wants that sort of thing. There are more of us than there are generals. We are not in the ranks now, and even with our war disabilities, we have longer expectation of life than any general who was grown up when we were young. We shall have to look at Chicago's monument for a much longer period of time. There is care needed in the picking of this monument.

What is this monument to commemorate? War—yes, but is it to be war as war is, or war as man wants to see it? Will this monument eulogize the glory of war? Yet, after all, wherein actually lay that glory?

Perhaps there was glory in the way we did our killing, so unlike the method of our fathers at Marston Moor, at Saratoga, at Waterloo—when man faced man, when charger leapt against charger, when swords clashed and men fell slashed and mutilated it is true, yet in falling were men going down before "foemen."

A picture comes to my mind of 1915—a crowded theatre in London, the sudden onslaught of bombs dropping from high up in the air, the rush of startled humanity to the open street, defenceless mortals run-

(Continued on Page 42)

The Sunday-school Teacher Exalting Christ in Daily Life

BY NORA M. COLYN

Given at the Late District Meeting of Southern Iowa

WEBSTER says that exalt means to lift up, to raise high, to elevate with joy, to magnify. The real power in Sunday-school teaching is not in methods, important as it is to have the best of these; nor in equipment, valuable as this is; but in the teacher's own daily spiritual life. "Not by might, nor by power, but by my spirit," is the divine revealing of the secret of power in all Christian work. Nothing but that which comes from the heart can reach and impress the heart. It is life alone that can quicken and nourish life. It is the man, as he is, that gives influence and force to what he teaches. The mission of Christians in this world was very clearly defined by the Great Teacher, when he said to his disciples: "As the Father hath sent me, even so send I you." That is, we bear the same relation to Christ that he bore to the Father, and we are sent by Christ. What a dignity, a sacredness, a seriousness it gives to our life to remember that we are sent from Christ and for him! We are not in the world in any mere haphazard way, or on any mere chance errand; we are sent from God, and to exalt Christ, raise him up, with joy, to magnify him. It follows then that we represent him who sent us; we are his ambassadors, we speak for him. This is true not only of ministers, those who are ordained to the holy office, but it is true of every Christian and especially of those called to teach others the truths of divine revelation. Jesus said, "He that hath seen me hath seen the Father." If we are exalting Christ as we should, we should be able to say: "He that hath seen me, hath seen Christ." This indeed puts upon us a sacred responsibility. Wherever we go we must be as Christ. Christ is no more here in his own humanity; we are now the body of Christ. Do you get that? I wish you might ponder that, "For we are the body of Christ." I'm sure if each one of us could understand that statement as Christ gave it to us, it would mean more to us. If you remember nothing else, I urge you to remember that. I am a member, a hand or a foot, or some other member of Christ's body. Which member are you representing, which one are you satisfied to be? Are you satisfied just to be a tiny hair or nail, that needs scarcely any connection with the great storehouse of life to receive the proper nourishment to be kept alive? Do you want to be just an appendix seemingly so useless an organ that the body is not even aware of your existence, except as you become infected with worldly-mindedness and indifference to the cause, that it becomes necessary that you be removed in order that the body might not die? Or do you want to be a more useful member such as a hand or foot? Why not strive to be a Stephen or a Paul, exalting the Christ to the extent that you are willing to die for the cause if need be?

For ye are the body of Christ. As I go through the world I am representing Christ's body, he is not here to go about doing good, but we are to go and do what he would do, if he were here again. We are to be Christ to others, and we need to watch our everyday life lest sometimes we mis-re-pre-sent him. Are we exalting Christ when we are so anxious to lay aside principles and doctrines of the church that our church fathers were willing to die for? Are we exalting Christ when we seemingly become lukewarm, not knowing for what we stand, pleased with the popular idea, "Once in grace, always so"? The evil one will be able to make us believe just what we want to believe. There was a time when it was considered a serious mistake for a young person to be joined in holy wedlock to one who was not of the same faith. I can recall the time and could name the minister who preached a sermon on the above named subject (as I felt for my own personal benefit). I resolved that night in my own heart that I would never marry out of the church, and I thank the Lord from the bottom of my heart that I kept my vow. I think all Southern Iowa should take Bro. Davis by the hand and bid him godspeed, as an expression of appreciation for what he had in mind last evening, because I can see he is studying that very problem. Our young people are not as valuable to our church when we allow them to marry interdenominationally. We can feel the effect in all our churches, it is draining the very life out of it.

Today it is easier to allow our families to do—or just about—as they please. It requires much more of an effort, is hard work, and it takes time to teach and instruct and persuade and pray. We think we are too busy with the social duties about us. We say, "What's the use anyway? Everybody else is doing about like the other fellow, and I'll relax, too." If you feel like relaxing and settling back, you are not exalting Christ as you should.

"Sure I must fight, if I would reign;
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by thy word."

The crown is at the end of the race and if we would win, we must run and run hard, not for some one else, but for Christ. As representatives of the Christian way of living in a human world, too many of us are inclined to become cool toward our first love and early passion for the cause. We conform too easily to non-Christian practices in the social order about us, we lose heart, regarding the high hopes we once entertained. If we are exalting Christ, we will identify ourselves with the truth we teach. Something will get inside of us and grip us with a sense of oughtness until the right is a vital part of us, and expresses itself in every day life. As Sunday-school teachers we should have our souls tempered, and our vision clarified, so when temptations come, we can make decisions by which we will always be exalting Christ. For every one must sit in judgment as to how much he will allow the social influences about him to affect his own personality. We must not allow the light-minded, frolicking spirits of the time to sidetrack us. We must shoulder responsibility when the crisis comes and our faith is sounded, it will be sufficient to hold us to our trust. As Sunday-school teachers we should possess the religion of Jesus Christ which is incapable of explanation, but in which there is an inner fire and a steady impulse, which may be more readily caught than taught any time, anywhere, daily; a conviction with an inner grip which holds against all formal logic that tries to dislodge it, an experience which harmonizes with rational powers, but which is still more than can be explained.

It is easy to exalt Christ at a District Meeting like this. But how about our manner of daily living? That is the testing time. Is Christ being exalted in this age as much as he was, say, fifteen years ago? Housekeepers have gradually slackened up on doctrine and discipline, the majority of the laity seem to demand it. It is explained that faith alone is all that is needed. But faith without works is dead. Jesus says we should let our light so shine before men that they—the world—seeing our good works will glorify our Father which is in heaven. Faith in God should be the outstanding personality of Sunday-school teachers in every day life to the extent that the world will feel the living stream which flows from us. Paul says in Col. 2:20: "If you died with Christ, why live as if you still belong to the world?" Our lives become a mockery in the eyes of the world when the world sees we are so ready to accept every worldly thing produced. We are in the world but not of the world. Never in the history of the church were men and women more needed who have convictions at heart, a personality showing forth the Christ life. There is need for more people who desire to do only those things which please God. If our eyes are single (are on the Christ), exalting him, our whole body would be full of light; and how it would illuminate, light the world to Jesus!

If we have one eye which is causing us to stumble, let us pluck it out that it may not be the means of causing the whole body to be cast into the hell of fire. In so readily accepting the changes as they come, are we exalting Christ, or are we causing his name to be dragged down? Am I exalting Christ when I allow my eyes to be attracted by the things of the world to the extent that I am willing and anxious to lay aside doctrines of the church, the church for which Christ died and of which he is the Head? In leaving off a few things and tolerating others are we exalting Christ as we make the change? Does the world feel the effect, do we shine more for Jesus so that our lives scatter the darkness no matter where we walk? We will never win the world by laying aside principles. If we are ashamed of Jesus he will be ashamed of us. The future Church of the Brethren is going to be just what we Sunday-school teachers are willing to allow and permit in our posterity. If you are not satisfied with the way Christ is being exalted, it is up to you to live closer to Christ, do all his bidding, showing by your obedience that you love him and want to exalt him. The world is not embarrassed in the least when they attract the attention of others, in fact they are not satisfied without the attraction. Why should we shrink then from following the Christ and exalting him because it causes a little attraction when we do his bidding?

We are the body of Christ. Which member do you represent? Which member do I represent? Are we exalting Christ as we represent him in our places daily? Obedience is better than sacrifice. If we love him we will obey him and by obeying we exalt him, raise him up with joy. For ye are the body of Christ!

Corning, Iowa.

Men's Work—February Program

BY W. J. WERKMAN, EXECUTIVE SECRETARY

Stewardship

Fellowship and Dinner Hour	45 minutes
Invocation	
Supper	
Entertainment	
President's Period	15 minutes
Business	
Reports of Activities	
Educational Program	45 minutes
Introduction	
Address: The Scriptural Stewardship Conception Regarding Possessions	
Address: The Stewardship of All of Life	
Address: The Church's Claim on My Money	
Open Forum	7 minutes
Brief Message from the Pastor	3 minutes
Closing Song Page 324	3 minutes
Benediction	2 minutes

Stewardship—Remarks

The major portion of the activities for this month belong in the department of the stewardship of possessions. The General Mission Board has assigned Feb. 24 as Achievement Day in which to complete the challenge placed before the church by the offers of some laymen to give $37,500, provided the church matches this with an extra contribution for the wiping out of the mission deficit. The Men's Work organization should use this effort as its main work during this month of February.

The addresses for these particular meetings may very well be the most important addresses during the year, and should be prepared with extra care. Complaint has been made that the program of the men is not practical. Here is the most practical thing in the church's work and the most needed thing.

Sources of information: General Mission Board, Council of Boards, Stewardship Committee of Men's Work, all at Elgin, Ill.

Chicago, Ill.

The World's Gold

BY REBECCA FOUTZ

"I HAD thought to promote thee unto great honor; but, lo, the Lord hath kept thee back from honor" (Num. 24:11). This remarkable statement was hurled in anger by Balak when all his pleas and offers of gifts failed to get from Balaam a curse against the children of Israel.

Balak was a king and as such could have given the wealth and positions he promised. And Balaam had a desire to please him but the word of the Lord forbade him to do so. He replied again as he had before, "If Balak would give me his house full of silver and gold,

I can not go beyond the word of the Lord my God, to do less or more" (Num. 22:18).

The lesson of this incident applies to all times. Its truth holds through all generations. Man must continually choose between the world's silver and gold and God's word. Any that is gained contrary to that word is only tinsel. It will not stand the testing fire. Any position or honor gotten or held by the sacrifice of any principle of right, means ultimate loss and defeat. Only that gained by God's standard will endure.

Sometime or other each one must make a choice in this respect. For much that the world has to offer can only be accepted by rejecting some of God's word. It may be in the smaller affairs of life, it may be in the larger. The principle is the same.

Do you have talent for which the world will pay well? Yet, in order to get that high remuneration, you must live contrary to some of God's word. You may think that doing this a little won't matter. You will learn too late that it does.

Is the path to honor or position that ranks high in the world's estimation open to you? But suppose that in order to attain thereto you must compromise along the way. You may feel that you are justified to do this because of the power and influence for right you can wield once the position is attained. But can you succeed with a seared conscience? For once there, the temptations to please contrary to God's word will be stronger than ever.

Satan says, "All these things [the kingdoms of the world and the glory of them] will I give thee, if thou wilt fall down and worship me" (Matt. 4:9). What more could Christ ask for such a seemingly small concession? But nothing short of a rejection of any compromise, either large or small, gave the world a Redeemer. Any going contrary to God's word to gain an end is falling down and worshiping Satan.

Do we not have great examples to inspire and show us that it is possible to hold honored position and still live true to God? But we must be willing to pay the price. Joseph was just a lad when he was thrown into an environment totally different from home influence. Heathen sensuousness surrounded him but he lived clean and upright even though a dungeon was his lot for a while. And when the reward for ability and integrity came to him, nothing weaned him from the true God of Israel.

(Continued on Page 44)

While the Iron Is Red

BY WM. J. TINKLE

THERE is something that we should realize; something that should grip our minds just now. That is that we are facing a big opportunity in mission work. That brave, loyal, self-sacrificing little band of men and women who have offered to pay half of the mission deficit have given us this opportunity. Such generous offers are not made every day. I do not know who any of them are, for they are not giving to get their names in the paper. But I should like to meet them and say to each one, "God bless you!"

Every opportunity brings with it a responsibility; and now the responsibility is definite and the time is short. We must give the other half of the money that we pledged but did not give during several years past.

"Did we pledge it?" you say. Yes. The delegates that we elected and sent to Annual Meeting approved the mission budget of each year and approved every missionary that was sent. We who are not missionaries nor Board members should realize that the work is ours; that those who do the work are doing it under our orders and our control.

There are two watchwords that, under God's direction, will give us the victory. One of these is *concentration*. Other church activities such as building programs and new furnishings can wait a few months, and the time will not seem long. Likewise in our private finances we can side track many improvements and give the money to missions.

The other watchword is *sacrifice*. Eat mush instead of meat sometimes. It did not harm us during the war. Do your own laundry, cleaning, barbering, etc. When you make a purchase look for an article of cheaper price. Keep a list of the money saved and have the joy of seeing it grow. Then give it to your treasurer to send to the Mission Board before Feb. 28. I am not asking more of others than we ourselves are willing to do.

If the report can be sent out soon that the deficit is raised our missionaries will be greatly encouraged and our responsibility will be lessened. Now is the accepted time.

Huntingdon, Pa.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

WOMEN'S DEFICIT CAMPAIGN

Giving in Women's Deficit Campaign

UP to Dec. 31, 1929, one hundred and sixty women's organizations had contributed $2,482.36 toward the Women's Deficit Fund. The latest figures available, or to Jan. 13, 1930, are:

Number of contributions to Women's Deficit Fund, ...219
Deficit Fund total, ...$3,458.97

Suggestions That May Be Helpful in Working Out Our Plans

Help to find the following persons:		
1	individual to give	$1,000.00
2	individuals to give	500.00
4	individuals to give	250.00
10	individuals to give	150.00
15	individuals to give	100.00
Be one of the following organizations:		
* 50	organizations to give	$ 50.00
* 200	organizations to give	25.00
* 250	organizations to give	15.00
300	organizations to give	10.00
400	organizations to give	5.00
Or help to secure		
500	individuals to give	$ 3.00
*1,000	individuals to give	2.00
*2,000	individuals to give	1.00

Please place gifts in the specially prepared envelopes that we may carefully record same. What we do now for the deficit must be over and above the regular Aid budget.

We are twenty-five thousand strong, and at a dollar apiece that would mean $25,000. This is the first time we have ever worked all together. Let us join our hands in a great friendship circle and allow the Lord to use us mightily.

The Committee: Mrs. Ross D. Murphy,
Mrs. J. Z. Gilbert,
Nora M. Rhodes,
Mrs. Laura Swadley,
Ruth Shriver.

To the Women of the Church

WE have already passed one high water mark in our deficit raising campaign. The Christmas response has been most gratifying—another sign, it would seem, that the Lord is more than ready to bless our efforts.

This, however, is just a beginning—so much to the good—our Christmas gift of thanksgiving for last year's blessings. Let us now at the very beginning of the New Year start in earnest to see what *can be done* before March 1.

Of course at no time have we really dared to anticipate what actually would be accomplished. The whole venture is one of faith. The results being limited only by our efforts and consecration and the will of God.

Last November I thought if this matter could be presented before Christmas, one thousand dollars would be the highest amount we could expect as a Christmas gift from the women on such short notice. So you see my faith fell short of the mark—or did the Lord bless our little faith into larger results than we had hoped?

The suggestions preceding this letter are reprinted from the MESSENGER for Nov. 30. We are now especially concerned with those marked with the *. We ought to receive a response from at least 500 organizations between now and March 1. We leave the amount with you—whatever the Lord makes possible.

In order to receive more enthusiasm for the work ahead, go back to the Nov. 30 issue of the MESSENGER and read carefully everything on the fifth page, especially "We Shall Need to Pray." Then read again the messages from Sisters Gilbert, Rhodes, Lear, Shriver, Miller and others that are found on the fourth or fifth page of each succeeding MESSENGER to date.

I am sure we are praying throughout the Brotherhood. May we be even more serious in this. Shall we not try to find some persons who are quite able to give individual gifts ranging from one hundred to one thousand dollars? Having found such persons, let us ask God to inspire them toward a realization of the need.

This letter comes to you personally through the MESSENGER and is an expression of gratitude and encouragement from the entire committee.

May God bless us and unite us in the service of his kingdom.

Yours for the committee,
Mrs. Ross D. Murphy.

The above message is for every woman and girl in the Brotherhood. Should you who read know of others who are not reading the Messenger, please pass it on. There are women who, because of age or illness, are not actively connected with any organization. We want those to feel that they are especially tied up with this project through the Messenger.

Progress and Further Directions

WHAT a consolation was that first response, coming as it did from Virginia, Indiana and Michigan, and then the many encouraging responses which followed.

Just today a sister called by phone stating that the Germantown women had given all told over one hundred dollars as a Christmas gift to the Women's Deficit Fund. These women had not planned to do anything of this nature until one good earnest woman got busy informing the others of the need—and what a splendid result. I am sure there are repetitions of this report at the Elgin office. We are pleased to note the response from the Bible classes and other groups, as well as the Aid.

We are especially grateful to those who have responded to our call for short articles of encouragement. And the MESSENGER management has been most helpful under somewhat trying circumstances as it has been necessary to rush everything from the very start. It is our desire to keep expenses down to almost nothing and so we are most grateful to the MESSENGER for its prompt and efficient service.

Should anyone desire the specially prepared envelopes for the Women's Deficit Gift, please send to the Mission Board Office, 22 S. State St., Elgin, Ill., and you will be supplied. We hope to be able through the envelopes to keep a careful record of the gifts.

The Committee.

To Wives of Ministers and Pastors

BECAUSE I am the wife of a minister who is a pastor I am going to venture this message to the ministers' and pastors' wives of the Brotherhood:

Dear Sisters: In looking over the Yearbook I find that there must be about 2,500 of us. I have thought much about this, and I feel impelled to venture my thought.

Naturally we would be the very last group who could *give again* after having given of ourselves and our meager funds until there is no more to give. But the thought comes to me again and again that each of us in this project ought to have a special envelope of our very own. The amount will necessarily be small, but let us enclose in our envelope a slip of paper with the words "I am praying" with whatever mite we have to offer and send at once to the office at Elgin. Use your own white envelope if you wish giving your name, congregation and the statement "minister's wife." Maybe the Lord can enlarge our mite. I am sure he will bless our prayers.

Yours,
Mrs. Ross D. Murphy.

PASTOR AND PEOPLE

The Gist of the Sermon

BY D. W. KURTZ

Cornelius

In the tenth chapter of the Acts we have the story of Cornelius. He was a Roman soldier, representing Rome's conquest of Israel: he became a representative of the faith that conquered Rome. He was a captain of the army, a man of wealth and power. The moral influence of Judaism made him also a man of prayer and charity. He came to Palestine a pagan, worshiping many gods; he learned to reverence the God of the Jews, and was perfected in the faith of Jesus Christ.

Cornelius was a man of good virtues: he had a household and was interested in domestic life, he was a man of prayer, he was devout, and his alms were in accordance with his wealth and position. He was a good man. What more does he need? Christ can take good men, and bring their goodness to maturity, to a higher level, and the love of the religion of Christ can enable one to do it easier, and make the good life an art.

The method of the conversion of Cornelius is a study in itself. Why was there so much formality? First, while Cornelius was praying, an angel appeared to him, assuring him of the divine approval of his piety. Was that enough? No, he must send messengers to Joppa, to Peter. He sends three messengers, bearing the story. As they approach, Peter has a vision. He sees the sheet let down from heaven, full of all kinds of living things, and being hungry, he is told to slay and eat. But his Jewish training causes him to revolt against the unclean animals in the aggregation. Peter needs a voice to assure him that the narrow Jewish law is dissolved in the freedom of the gospel. The coming of the messengers is explained. They remain for a day with Peter, then comes the journey to Cæsarea, to the house of Cornelius. The soldier meets Peter and worships him. The old paganism has not been wholly dispelled. Peter tells him to give his homage to Jesus. Then comes the sermon of Peter, the coming of the Holy Spirit upon Cornelius, and his house, and the baptism of the believers. Why this long process? Why could not Cornelius come into the church direct, in a moment, without Peter, and the sermon, and the days of waiting, and adjustment?

It is easy to see that Peter needed this experience. Cornelius became a teacher to Peter, as well as Peter a teacher to Cornelius. Peter had to be liberalized. Further, the next chapter shows how much the whole church needed this process. The church had to be liberalized. Cornelius was the means of teaching the church the larger purposes of God. We, today, need this lesson. The ways of God are wonderful; Cornelius is our teacher. But Cornelius needed it as much as anyone. Religion is not only fellowship with God, but brotherhood with man. It can not succeed without cooperation. Cornelius is a soldier. He knows the meaning of the solidarity of the race. There must be oneness, like-mindedness, harmony. The kingdom must be won together, not in isolation. The virtues of the soldier, sacrifice, loyalty, and obedience, demand a social concept.

Long Beach, Calif.

An Idea for Pastors

BY PAUL S. STUDEBAKER

In presenting this little article let it be clearly understood that I have nothing to advertise. It is merely a suggestion that may be a help to some other pastors.

For some years it has been my desire to present to my congregation a printed bulletin of some sort. It is only recently that I have found something which answers the purpose. I have tried other things, for instance a monthly magazine, which was too expensive, and took too much of my time gathering advertisements.

I am now putting out a weekly bulletin of four pages which carries my Sunday morning and evening programs, the announcements, and a department for little sentence messages and coming events; the back page carries the full church organization. These are distributed each Sunday morning following the Sunday-school hour by four boys, who enjoy it and it gives them something to do. Start the children in with something simple and gradually they will take over the big tasks.

I do the printing myself. A local printer told me that the same work done at the print shop would cost from five to eight dollars a week. Not many of our churches want to pay a bill like that. I explained to one of our Sunday-school classes what I wanted, they caught the vision and decided to buy the machine. A number of machines were examined. We finally decided on a type setting outfit. We found a good one, secondhanded. It was larger than necessary, but it does excellent work.

It has taken some time to learn to operate it, but with earnest effort a bulletin can be set up in about four or five hours' time. Experience will shorten the time and produce better work.

Nappanee, Ind.

An Incident in Tithing

BY S. S. BLOUGH

Some years ago while pastor in one of the eastern states, this experience came to me which was very much out of the ordinary. It is passed on believing it will be worth while.

A young brother visited in my study about the close of the year. After some very pleasant conversation, he said: "I want to give you —— dollars and —— cents," naming a certain sum of money. I do not recall the exact amount but that does not matter. I took the money which was given for the work of the church, giving him proper credit for the same. Then I said: "May I ask why that was just so many dollars and so many cents?" Something in the way he had said it made me think there was something back of the matter which might be of special interest. He smiled and said he did not make a habit of telling such things, but that he did not mind to tell me. Then he followed with this story:

"I have a job with the railroad company [he was a switch and signal man] and last year I had to work a good many Sundays. This I did not like as it kept me from services at the church. After thinking over the matter at the beginning of this year, I decided to tithe my week day earnings and to give to the Lord all I earned on Sunday. So that is what I have been doing and this is the amount that was left yet of the Lord's part of the earnings." By this time I was greatly interested in the story and asked how the matter worked out. He said he enjoyed it very much and that he did not have to work very many Sundays this year.

In telling the story to a number of folks, one brother who had not joined the tithers said, "The Lord does not seem to want money or he would have made that man work every Sunday." Now you tithers with me know that is not the way the Lord treats his own. If they honor him with their substance in their stewardship, he will manifest his love to them and pour out his blessings according to his promises.

This happened before I had launched out so very far in the field of giving. As one of the few supported pastors at the time, I thought I had very little to give, so I did not fully understand the joy that came to this young man. Of course those who are giving the Lord's portion know how the soul rejoices at the possibility of giving.

Were the entire membership of the church to do as this young man did, and if they could have done it all these years, what a work might have been accomplished for Christ! And what a joy would have been experienced! If this were the case, there would not be so much occasion for heartaches about the deficits. Perhaps it would be well in passing to say that this young man belonged to a mission which became a self-supporting congregation in ten years from the time it was started. What might the Lord accomplish through his faithful children?

Fort Wayne, Ind.

The Challenge of the Future

BY WILBUR BANTZ

The gist of a New Year's sermon

As we stand on the threshold of a new year we become very conscious of the fact that time is rushing on. Twelve months have come and gone. Swiftly the year has drawn to a close. "Time steals on and escapes us like the swift river that glides on with rapid stream."

The New Year is a time for inventory—a time for the balancing of accounts. What about our character accounts? All of us upon an examination of the past year, will realize that we have made many mistakes and failures. We look back with sadness, repining for what might have been, as Whittier wrote:

"For of all sad words of tongue or pen,
The saddest are these:
'It might have been.'"

The mistakes of life have been made. Their only value now is to teach us to do better in the future. If we know where we have failed, if we realize our weakness, we may upon the strength of our failures find power to meet the opportunities of the new year. To worry over what might have been is only wasted energy. The past is dead and can not be resurrected. Time will not turn backward. It goes forward, straight ahead, and we must go with it.

Let us, therefore, look to the future and not to the past. The opportunities of the year ahead stand out as a bold challenge. The future is a clean page. It is never too late to do something useful, something that will partly atone for the mistakes of yesterday. Shall we, like the apostle Paul, "Forgetting the things which are behind, and stretching forward to the things which are before, press on toward the goal unto the prize of the high calling of God in Christ Jesus"? Thus we may wisely improve the present, go forth fearlessly into the future, and grasp our opportunities with a manly heart.

Richardson Park, Wilmington, Del.

Happiness

BY MARY STUDEBAKER HINSHAW

God has provided for our happiness as well as for our salvation; and, if saved, why not be happy?

Our happiness will be in proportion to the spiritual character of our walk after we are saved. Our walk and our happiness rise and fall together. When we are walking "worthy of the Lord" we have communion with God and the blessed Holy Ghost will be producing happiness within us. But when our walk is carnal and worldly, the Holy Ghost, who indwells every saved one's body, is grieved and our communion with God is cut off. The action of the Holy Ghost is thus changed: instead of taking of the things of Christ, and filling us with happiness, he is grieved at having to turn aside from his delightful office and fills us with a sense of our sins and unworthiness.

I want to give you an illustration. It is a beautiful moonlight night. The moon is full and bright and the air is clear. You gaze down a deep still well and there you see the moon reflected fair and round. Suddenly you drop a small pebble into the well. The condition of the well is changed. The reflection of the moon is all broken to shivers and the fragments are shaking together in the greatest disorder.

Now, apply this figure to your walk in life. Your heart is the well. When there is no allowance of evil the blessed Spirit of God takes of the glories and preciousness of Christ, and reveals them to you for your happiness. But the moment a wrong motive is charished in the heart, or an idle word escapes the lips unjudged, or you fail to do something you know you ought to do, or you do something you know you ought not to do, the Holy Ghost begins to disturb the well, your happy experiences are smashed to pieces, and you are all restless and disturbed within, until in lowliness of spirit before God you confess your sin and thus get restored once more to the calm, sweet joy of communion with God.

There is nothing so tender as the link of communion, and upon this link hangs the believer's happiness.

Washington, D. C.

HOME AND FAMILY

The Pacifist

BY C. F. YODER

(In The Brethren Evangelist)

Braver than he who can stay with the sword
And conquer the insulting foe,
Is the man who can win with the pardoning word
And avoid the avenging blow.

Truer the patriot army of peace,
Creator of prosperous homes,
Than the army of conquest, planting the flag
Wherever the tyrant roams.

Loud as the mouth of the cannon is,
As it barks in defense of men,
Stronger and clearer by far is the voice
Of the prudent and friendly pen.

Great is the statesman, staying the hand
Of treacherous alien powers,
Greater the preacher, routing the foes
From the homeland's sentry towers.

Not in the glory of laud applause
Does the pacifist seek his reward.
Rather he suffers insults in his cause,
Content to be loved of the Lord.

But when in the justice of final accounts,
The heirs of the earth are made known,
The sword and its champion shall disappear
And the peacemakers come to their own.

Rio Cuarto, Argentina.

New Lives for Old

BY H. A. BRANDT

IX. Progress and Tragedy

Synopsis.—Sidney Hale resigns his big city job and returns to discouraged Valley Center to live his life as he feels will give him the best opportunity for self-expression. He soon makes friends with a young banker and together they launch a plan to revive the home town. Success comes faster than they suspected it would.

THE second year spent in promoting the welfare of Valley Center came to a glorious termination, for Rogers and Hale saw that the generality of the citizens had a new outlook on life. Many remarked that there was little comparison between the dilapidated Valley Center of two years before, and the clean, prosperous appearing community that it had come to be.

One fine autumn day Sidney Hale climbed again to the top of Valley Ridge. But this time Rogers was with him. As they looked back toward Valley Center they beheld evidences of the new spirit they had inspired in their neighbors and friends. There was Henry Greenbaum's place—not the little experiment farm of two years before, but vastly added to. The new orchard was ten times the acreage of the old. And beyond his place was the rest of the subdivision that Rogers had laid out to help his poorer townsmen start in the fruit business. The young orchards presented an engaging picture to a banker who can see in straight rows of thrifty young trees and level fields of carefully cultivated ground the promise of good incomes and better bank accounts. Rogers had promoted his subdivision on a very generous basis, but there was evidence that, like bread cast upon the waters, all he had given would come back ere long and vastly multiplied.

And the town of Valley Center looked better. Several unsightly old buildings were gone. More houses were painted, yards were better kept and the business district showed some new buildings completed and others in progress. Viewed from a distance the trained eye could see that here was a prosperous little city with faith in its resources.

And then there was the favorite project of Hale and Rogers—the through boulevard from Centropolis to Mainport. If anyone lacked faith in what the completion of this project would mean to Valley Center he had but to climb to the top of Valley Ridge and look down upon the panorama stretched out before him. The two men traced the ribbon of cement through their city and on toward Mainport.

"That road is a sample of first class strategy," remarked Rogers. "It would be hard to say what all it will mean to Valley Center."

"Yes, I take a bit of pride in having fathered the project," commented Hale. "To see it practically complete is almost pay enough for the past two years of strenuous work."

As a matter of fact, the new boulevard was daily demonstrating what it could be expected to do for Valley Center. Some Centropolis manufacturers were considering the special advantages of Valley Center. They were figuring on certain expansion campaigns and were in a mood to locate where taxes were less, labor conditions favorable and certain raw products somewhat closer at hand. Some Mainport men were almost equally impressed. Thus it seemed that Valley Center was just on the verge of seeing such a revival as the discouraged inhabitants of a few years before would have believed impossible.

"But that road to Westhill, just where is it to go?" asked Rogers.

"My idea is to follow the grade of that ridge," indicated Hale, "then swing in a great loop around this higher part, and drop down on the other side by a long gentle grade to connect with the main street of Westhill." Hale's eye for contours that could be used to advantage was faultless and Rogers at once saw the feasibility of the project.

"I am sure the Westhill to Valley Center road connection which you propose is another bit of splendid strategy," said Rogers slowly. "To think that I have been looking for a piece of sightly ground for years upon which our Valley Center rich men might build fine homes, and here it is right under our noses!"

"Yes," said Hale slowly, "yonder is as sweet a site for a golf course as any club could wish. And over here are slopes that will be private estates some day. It is all here that we need to take the next big step forward in putting Valley Center on the map."

"And to think that Valley Center folk once thought the whole future of the community was a matter of success with the mines!"

"In a way these warm slopes are a finer resource than all our dirty coal mines. Here men can live and prosper where the sun is kind and the air is pure. What shall we do about it?"

"Go back to the valley," laughed Rogers, "and tell the folks what we have found. You explain the vision and I will see if I can figure out ways and means to finance it into reality."

A week later Sidney Hale was spending the evening quietly at home. The last few days had been especially busy. Rogers was going right after the Westhill to Valley Center project. He and Hale had gone over some of the possibilities with a group of men they felt would be interested. The two were assured of wholehearted support and encouraged to go ahead. Accordingly Hale had begun to break the news to the public. That very morning the first editorial dealing with the new project had gone out. And several times during the day friends had called to offer congratulations or ask for more information. It looked as though the second favorite project would go over in great style. Consequently Sidney felt well satisfied with himself and the prospects for Valley Center. He was enjoying himself as one who succeeds at a worth-while task and finds the double reward of a competence and contentment.

Sidney and his mother lived together quietly at the old home spot. However, the place showed the touch of the hand of one who was interested in making Valley Center a city of quiet, beautiful homes. And Mrs. Hale, much relieved by the interest of her son, found time for some outside interests. Sidney was waiting for her return from some sort of a women's meeting when the telephone rang violently. Hale stepped quickly to answer, wondering who was calling thus.

"Hale?"

"Yes."

"Get to corner Hill and Valley Boulevard as quick as you can!"

"What's the matter, Rogers?"

"Serious accident!"

What could this mean? But Sidney did not waste any time. He ran out to his car where it stood parked by the curb, and in a twinkling was away for the scene of the accident. "Valley and Hill," he kept saying to himself lest in the excitement he forget the location. And then it came to him that Valley Boulevard and Hill was the very spot where the Westhill to Valley Center connection was to meet the new boulevard! But what had happened he could only surmise.

Elgin, Ill.

Family Religion

BY EZRA FLORY

RECENTLY a group of university students spent most of their summer discovering what institutions influence child life most. Their report puts the home at the top of the list and asserts that the home exerts more influence than all other institutions combined. Following the home are, in order: public schools, the movie, the church including the Sunday-school. The movie is said to influence twice as much as the church.

Perhaps there is some degree of truth in the report. If the home occupies so strategic a place, why is not more attention being given to it by educators, pastors, teachers and reformers?

The secret of the Jewish people and their remarkable history is to be found in their teaching in the home, as exemplified in the instructions of Deut. 6:4-9: "Hear, O Israel: Jehovah our God is one Jehovah: and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door-posts of thy house, and upon thy gates."

The religion of the Jews was to be made familiar to their children during the earliest years. By contrast, how reticent we are on the subject of religion, and especially in our homes! Silence may easily be interpreted as indifference, or at least as a confession that religion, though necessary, is not interesting. We must see to it that this thing which is of the greatest concern to us shall enter more into our talk at the table and by the fireside.

In hundreds of good homes there is no systematic teaching of religion and many do not attempt prayers or reading of scripture. Were Christians to enter the field of teaching in homes, and were they trained or directed in doing this, a new day would dawn upon the church.

Teaching religion in the home implies more than family prayers. Pictures, singing, conversation, reading the Bible, praying, helping, must all be properly included in such a program. Fortunate is the child who has a good background of Bible stories, a stored memory of precious gems from the book, an appreciation of great hymns, and an experience with parents who prayed, reverently mentioning the names of the children as they plead to God for them.

"How did you do it?" asked an inquirer of a faithful parent who spoke of his children praying at the bedside? "Well, we always did so ourselves, and the little ones wanted to share in the same. I don't know any date for it," was the reply.

Any one can have a rich family religion who wants it bad enough, and who believes in it hard enough. No others need attempt it. Begin by reading a few verses at the table and then asking the Father to accept thanks for concrete things with which you have been blessed. Seek his guidance. Let all be done simply and informally. Vary the procedure. Enlist other members to share in some way, what you do. The service need not be long, but plan to have reverence and do not hurry. The service may be had at the most convenient period of the day. We have tried evening, and morning. Some prefer a short period after breakfast. Let all be done without a feeling of boredom on the part of the children. Be in earnest. Explain scripture passages in a few words when necessary. Tell the Bible story instead of reading it, when so doing will aid. Be sure to worship God. This may be done by

(Continued on Page 43)

AMONG THE CHURCHES

Calendar for Sunday, January 19

Sunday-school Lesson, Jesus Begins His Ministry.—Matt. 4: 12-25.

Christian Workers' Meeting, Prayer.

✣ ✣ ✣ ✣

Gains for the Kingdom

Two baptized in the Rossville church, Ind.

Three baptized in the Zion Hill church, Ohio.

Three baptized in the San Diego church, Calif.

Two baptized in the Roxbury church, Johnstown, Pa.

Fifteen accessions to the Lewistown church, Pa., and two reclaimed.

Three united with the Washita church, Okla., Bro. Geo. Eller, pastor-evangelist.

Three baptized and two received on former baptism in the McPherson church, Kans.

Six baptized in the Limestone church, Tenn., Bro. J. R. Jackson of the same place, evangelist.

Seven added to the Pipe Creek church, Ind., Bro. O. D. Werking of Hagerstown, Ind., evangelist.

Two baptized in the Manchester church, Ind., Bro. F. F. Holsopple of Washington, D. C., evangelist.

Three baptized in the Ridgely church, Md., Bro. F. D. Anthony, then of Baltimore, Md., evangelist.

Three baptized in the Hatfield congregation, Pa., Bro. Michael Kurtz of Richland, Pa., evangelist.

Thirteen baptized in the Pleasant Plains church, Okla., Bro. R. W. Quakenbush of Ottawa, Kans., evangelist.

Eight accessions to the Peach Blossom congregation, Fairview house, Md., Bro. M. A. Jacobs of York, Pa., evangelist.

Eleven baptized at the Sycamore churchhouse, North Mill Creek congregation, W. Va., Bro. Peter Garber of Harrisonburg, Va., evangelist.

✣ ✣ ✣ ✣

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. Edson Ulery began Jan. 12 in the Beaverton church, Mich.

Bro. Ralph Hatton, pastor, to begin Feb. 16 in the First church, Toledo, Ohio.

Bro. C. O. Beery of Martinsburg, Pa., began Jan. 14 in the Fruitdale church, Ala.

Bro. Van B. Wright of Dayton, Ohio, to begin Jan. 20 in the Troy church, Ohio.

Bro. E. N. Huffman of St Joseph, Mo., began Jan. 12 in the Calvary church, Kansas City, Kans.

✣ ✣ ✣ ✣

Personal Mention

Bro. D. O. Cottrell, pastor at New Enterprise, Pa., will have time for a revival meeting toward spring or during the summer.

Middle Missouri is to be represented on the 1930 Standing Committee by Eld. Ira Witmore, with Eld. B. F. Summer as alternate.

Secretary J. A. Robinson of the General Ministerial Board should be addressed hereafter at Johnstown, Pa., Bedford St. and Miller Ave.

Bro. John Wieand, 215 Lincoln Ave., Bellefontaine, Ohio, pastor of the Bellefontaine church, is available for one evangelistic meeting some time within the spring and summer months.

Bro. John R. Snyder, Tyrone, Pa., will have time for two more evangelistic meetings between now and October. He would prefer churches not too far distant from his home church duties.

Bro. Earl E. Jarboe, pastor of the Burr Oak church of Northwestern Kansas, has time for one revival meeting any time this spring or early summer. Address him at Burr Oak, Kans.

Bro. M. A. Jacobs, pastor at York, Pa., was one of the many ministers of that city who assisted in conducting a city-wide prayer meeting the first ten days of the new year. This was in celebration of the nineteenth centenary of Pentecost.

Sister Ada Miller, Assistant Editor of the Missionary Visitor, represented our church interests last week at the annual meeting of the Home Missions Council, acting as substitute for Home Secretary Zigler, now at Vanderbilt University, Nashville, Tenn.

Sister Ross D. Murphy, President of the Council of Women's Work, has sent us some news items to appear next week which indicate that the women of the church are in earnest in their Deficit Campaign. In a Maryland District every sewing circle has done or is going to do something. An Aid worker in Ohio is endeavoring to interest Sunday-school classes in the project. Important matter dealing with the Women's Deficit Campaign will be found on page 37 of this issue of the Messenger.

Bro. Jas. A. Sell of Hollidaysburg, Pa., now in his eighty-fifth year, is enjoying good health, we are glad to learn. He has never used a cane and his neighbors say that he "walks more like a boy than an old man."

Bro. J. H. Cassady has a few openings for evangelistic meetings in 1930. He has just completed a twelve weeks' campaign in four congregations with over 100 additions to the church. Address him at 5712 Conduit Road, Washington, D. C.

Bro. D. C. Campbell of Colfax, Ind., finds the Messenger "like a ready prepared meal by a good cook." He also finds a contribution for the mission cause and wishes he could give more but "my earning powers are gone and my voice has almost failed me."

Bro. L. H. Root, pastor of the First church, Minneapolis, Minn., will conduct a revival meeting following the dedication and cornerstone placing service which is announced for Jan. 26. The members are very thankful for a place of worship again, says Sister Root, after the unsettled conditions throughout the summer and fall.

General Secretary Bonsack is at the Foreign Missions Conference at Atlantic City this week. Among other representatives from our people are Missionaries A. D. Helser and Elsie Shickel of Africa and India respectively, Sister Ross D. Murphy of the Council of Women's Work and possibly Bro. L. C. Moomaw, layman member of the General Mission Board.

Bro. Harold Snider, pastor of the Sharpsburg church of Middle Maryland, sends us this encouraging word: "With a church membership of only seventy-seven and thirty-one of this number living on farms from three to fifteen miles distant, leaving but forty-six members as residents of the town of Sharpsburg, we had an average church attendance of seventy-two each Sunday throughout the year. Of course we acknowledge that visitors helped swell our numbers considerably, but withal we attained the surprising average of ninety-two per cent of the enrollment." A record like that is a challenge to most other churches, surely. How many in the Brotherhood can equal it?

✣ ✣ ✣ ✣

Miscellaneous Items

"Appreciation for Our Church" is the monthly theme for the January worship at Des Moines, Iowa, Bro. B. T. Stutsman, pastor. Has a good sound, doesn't it?

The February program for Men's Work will be found on page 36. It is planned to publish the program for any given month in the third issue of the Messenger for the month preceding.

"I will try by God's help to follow Christ without reserve, to be in my place in church every service for the worship of God and my soul's good, to win others to this high friendship with Jesus Christ"—these are the three things they are trying to do this year at Johnson City, Tenn., Bro. Edward K. Ziegler, pastor.

What two boys did for missions. The primary and junior boys and girls of the West Branch Sunday-school in Northern Illinois earned $67.81 for their Africa project. The children all did well investing the 25c given to each of them. Two brothers of the primary class invested their 50c in chickens. They raised twenty, and earned $21.63.

The hard luck story expert is on the job again, a widely known pastor writes us. This time he specializes in "working" our young people, representing himself as active in the Y. P. D. in a certain city, and as greatly in need of five dollars or whatever larger amount you may have handy. Can you be on the lookout for him without steeling your heart against a really worthy call?

Two programs by Mt. Morris College will be broadcast from station WORD, the Watchtower Radio, Chicago, operating on 202.6 meters. The first of these programs will be given Saturday night, Jan. 18, from seven to eight o'clock central standard time. A special feature will be instrumental selections by Mr. Bronson and Mr. Gavin, former members of Sousa's band. Miss Pence, Miss Trostle, and Miss Buck will give vocal selections. The second similar program will be given Saturday evening, Jan. 25, from seven to eight o'clock central standard time.

Mount Morris College desires to announce its Bible Institute which will be held Feb. 16 to 21. President A. C. Wieand of Bethany Bible School; M. R. Zigler, Home Missions Secretary of the General Mission Board; Edward Frantz, Editor of The Gospel Messenger; and C. Ernest Davis, President, and A. R. Coffman, Professor of Bible of Mount Morris College, are among the teachers and lecturers for the week. Others are being arranged for. An attempt will be made to secure free lodging for all visitors and meals will be served in the college dining hall at reasonable rates.

✣ ✣ ✣ ✣

Progress in Meeting the Mission Challenge

Records the Districts Are Making

Thirty-four Districts have registered an increase in giving to missions and church promotion for the first ten months of the fiscal year which began March 1, 1929. These increases range close to $15,000 over the corresponding period of the previous year. Because some Districts have decreased in giving the total of increase stood at $8,530.12 on Dec. 31, 1929. January receipts are encouraging.

The Districts that registered an increase are as follows: W. Canada; N. Ill.; N. Ind.; S. Ind.; Mid. Ia.; S. Ia.; N. E. Kans.; N. W. Kans.; Nebr.; N. E. Ohio; N. W. Ohio; S. Ohio; E. Pa.; Mid. Pa.; S. E. Pa, N. J. & N. Y.; E. Va.; First Va.; N. Va.; Second Va.; S. Va.; Wash.; 2nd W. Va.; E. Md.; Mid. Md.; N. & S. Car.; Tenn.; E. Colo.; W. Colo.; Idaho & W. Mont.; S. E. Kans.; S. W. Kans.; Mid. Mo.; N. Mo.; and Okla., Pan. of Texas & N. M.

The Districts not making an increase are: S. Ill.; Mid. Ind.; N. Ia., Minn., & S. D.; Mich.; N. Dak. & E. Mont.; S. Pa.; W. Pa.; 1st W. Va.; Fla. & Ga.; W. Md.; N. Calif.; S. Calif. & Ariz.; S. Mo. & Ark.; Oregon; and Texas & La.

Oklahoma just barely made the increase column as her increase is very slight. W. Md. and 1st W. Va. by a very small margin are kept from the increase class.

N. Calif., S. Calif. and Ariz., N. Ia. & Minn., So. Ill. and N. Dak. registered splendid increases a year ago which makes increased giving this year as compared with last a harder task. A few Districts that declined in giving a year ago find it easier this year to increase over a previous low mark.

Some Districts, notably Mid. Ind., will show a better report by the end of January as some churches did not get their generous Christmas offerings to Elgin until after December was over.

Six Districts have in ten months exceeded their whole twelve months of the previous year as follows: Mid. Ia., N. W. Kans., 2nd W. Va., N. & S. Car., Tenn., and N. Mo. It is worthy of note that both N. W. Kans. and Mid. Ia. registered an increase in the year 1928-9 over 1927-8. Mid. Ia. has an increase in these ten months that exceeds her yearly average for the past five years.

These leading Districts have a great opportunity to register a splendid increase before Feb. 28. Some Districts not in the increase list are there unwillingly. Their spirit is high, their prayers are earnest but economic or other conditions make an increase difficult.

In this far-reaching effort to meet the mission challenge and thus wipe out the deficit there is no thought of coercion or of bringing discomfiture to any District that has not been able to increase. Missions must always go forward on the essential premise that Christianity is inherently a missionary religion. Out of hearts of love and passion for the kingdom of God must come the gifts to carry on the work. This publicity and what shall follow in succeeding weeks is meant only to give out information and provide a friendly stimulus for all of us to do our best for the cause.

✣ ✣ ✣ ✣

Book Review

The following book review was prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Church Publicity. By William H. Leach, Editor of Church Management. 266 pages. $2.25.

A pastor who would forcibly place his church before the public is often perplexed as to the best means of doing so. Anything that promises help along this line is eagerly sought by such a pastor, though there may be pastors who never waste much time on how to interest people in their church and its work. Such pastors think their duty is done when they fill an appointment, but the pastor who feels the weight of souls resting upon him will not rest until he has done his utmost to acquaint, to arouse and to win the public.

Church Publicity presents a thorough and general discussion on the entire subject of broadcasting the church and its message in the immediate community. But it does not stop with generalities. The busy pastor will find here specific suggestions as to printed forms and styles, kinds of type, and a thousand and one other points all of which help to make advertising attractive and telling.

Dr. Leach tells the pastors how to use the newspaper, the mail, individuals, bulletin boards and what not, in spreading the gospel message the public should have. He is not satisfied with mere theory, but repeatedly inserts certain forms and methods that have been successfully used by pastors who make their work go.

A very helpful section of Church Publicity is that in which the author discusses or displays slogans, calendars, posters, window cards, yearbook and the like. In fact, he treats about every phase of publicity that pastors are called upon to meet.

In this volume there are more than three pages of "sentence sermons" suitable for out door bulletin display. A helpful feature about these sentence sermons is the way in which they are grouped, so that the pastor can readily find something for the day and season.

If I were a pastor and had made up my mind to do my utmost to reach in a legitimate, intelligent and effective way the people of my community, I would make a thorough study of Church Publicity, not with a view of adopting everything that others have used, but of adapting such parts as I had reason to believe would meet my needs and reach my people.

AROUND THE WORLD

Royalty and Romance

Marie-José of Belgium and Crown Prince Humbert of Italy were united in marriage in Rome on Jan. 8. More than the usual amount of romance seemed to figure in the making of the match. And as for the ceremony, royalty turned out and the gorgeous pageant was carried forward as though kings and queens felt they might be on their last dress parade.

Coolidge on Character

In a recent address, former President Calvin Coolidge gave his estimate of the value of character. Said he: "In any estimate of the power of a country, we find the chief asset in spiritual values. Without them all else is vain. In this respect we are well equipped. The heart of the people is sound." All thinking people will accept the former President's judgment concerning the importance of character even if they can not quite share his optimism.

Hungarians Leaving Russia

The soviet system is getting plenty of advertising these days of the sort which will serve to discredit it in the eyes of the world. A few weeks ago the sufferings of the German Mennonites called attention to Russia's tragic internal situation. More recently, "It is reported that a wholesale emigration of Hungarians from soviet Russia, similar to the recent exodus of German colonists, will take place." It is charged that the condition of these settlers in Russia is similar to that of the Germans who were so glad to get away.

What Do Prison Riots Teach?

What do the recent prison riots teach? Perhaps several things—at least we expect no unanimity in the answers to our question. Legislators are advocating stricter discipline. Organizations seeking to better prison conditions will find plenty of reasons for their views and program. Perhaps all parties need to know more of the convict mind-set to really help in his reform. In any case, and whatever is done, the unfortunate persons who get prison experience must be changed in heart before they can make much progress toward becoming useful citizens.

A Typical Hoover Policy

The Indian population of the country is placed at 338,000. But as a group their economic situation has been precarious, for in spite of all that has been done for them it seems difficult for the American Indian to fit into the civilized man's system. Perhaps President Hoover can do something, at least it is the announced plan of the President to make the Indian self-supporting. "The President hopes to reach this goal by providing better training for the Indian young men and women so they will be able to take better care of themselves and their property."

Air Lines in South America

The current year is sure to see vast extensions in air service connections with South America. It is said that the postoffice department will expend $1,500,000 for the extension of air mail lines down the east coast of the southern continent. That South America is ready for such advances is indicated by the following summary: "For the last two years the extension of lines in South America has forged ahead more rapidly than in the United States. Today more than 14,000 miles of air routes, almost equal to the entire United States domestic air mail system, are in regular operation."

A Distinguished Visitor From Mexico

President Elect Rubio of Mexico is taking his time touring the United States. The impression he is making is very good and the visit seems to promise much toward a continuation of the better feeling which has of recent years developed between the United States and Mexico. President Elect Rubio is credited with the following general invitation: "I would urge the people of the United States to come to Mexico as they now go to Florida for their winter vacation. We could assure them of a welcome everywhere in our land. It is one of our principal aims to develop the tourist trade between the two countries."

A Radio University

The proposal to establish a radio university to be financed from a $10,000,000 endowment has been opposed by Secretary Wilbur and some others on the ground that such a project would be premature. And if one gives thought to all that is involved, he is soon forced to conclude that momentous changes in education will naturally follow a realization of the educational possibilities of radio. For example, much has been said of the standardization of modern life as it has resulted from mass production and the leveling force of modern means of communication. But what will happen when it is possible to blanket the country from one educational center, cutting across every line of differentiation as it now exists? Of course, books and magazines with a national circulation tend to do that now, but a radio university would carry the method down to the masses and hasten a tendency which is already well defined. However, there is certainly much to be said in favor of such a university. Think what might be done to bring the essentials of what is known to the man in the street! Think how much simpler, how much more attractive the learning process might be made! It is not too much to think that some of the dreams which reformers have had with respect to the spread of knowledge may be largely realized through the wise management of a radio university.

Driving a Driverless Car

About two weeks ago a driverless car was demonstrated in New York. The car obeyed the spoken word, moving backward and forward at the will of the demonstrator. Commands were spoken into a wireless telephone and transmitted to receiving equipment on the car as flashes of light. Thus part of the mystery vanishes, yet not so much but that the performance is astounding enough. Although too new for practical use at present, the inventor envisons a time when all cars will be equipped with his apparatus and traffic officers able to control vehicles by talking!

Treasures for Sale

Taxes in England are so high, especially on the larger fortunes, that many treasures have been sold from famous British collections. Thus for 250 years the ancestors of the present Duke of Richmond and Gordon collected paintings, tapestry, and other treasures of art. But a day has come when "the duke is to sell treasures from the libraries of his Goodwood house, the English home of the family, and Gordon castle, the Scottish seat. It is not likely that the duke will sell the world famous family portraits, but he will probably dispose of paintings by Van Dyck, Rubens, Veronese, Salvator Rosa, Canaletto, Lely, Romney, Kneller, Gainsborough, Lawrence, and Raeburn." As the duke sees things, there is no other course open to a poor rich man.

London Naval Conference

American delegates to the London Naval Conference to be held the last of the current month sailed for Europe Jan. 9. Those sailing were: "Henry L. Stimson, secretary of state and chairman of the delegation; Charles Francis Adams, secretary of the navy; Dwight W. Morrow, ambassador to Mexico; David A. Reed, senator from Pennsylvania, and Joseph T. Robinson, senator from Arkansas." Two members of the American delegation were already in Europe. The two on the ground were: Charles G. Dawes, ambassador to Great Britain, and Hugh S. Gibson, ambassador to Belgium. The stakes involved at this conference are tremendous, and propaganda designed to confuse the issues and minimize the possibilities of the meeting is much in evidence. It is certainly a time for peace loving people everywhere to unite their prayers and forces in order that really significant gains may be realized.

A Layman as a Church Father

In the popular mind ministers are apt to get more than their share of credit as founders of churches. This is doubtless true for the reason that the minister or evangelist is the one who by the very nature of his office is in the public eye and therefore the recipient of the lion's share of the credit for the building of a congregation. And yet, the history of most congregations begins with a little group of consecrated laity. Often the call for a minister comes from such a group, and upon such a substantial foundation churches that succeed are built. Of the work of a layman in a sister fraternity we read: "He was instrumental in gathering them together into the organization of the First Brethren church in that city; and, he has been instrumental in the organization of every Brethren church in Southern California since." Here is one layman who qualifies as a church father, and if the truth were known laymen in general would receive more credit and doubtless be inspired to attempt yet larger things in the Master's name.

Where People Respect Law

Those who read the large city dailies do not get the whole picture with respect to law observances. For great cities face special difficulties in law enforcement. Hence, to balance the picture, read the following taken from a newspaper clipping sent us by Bro. John Wieand of Bellefontaine, Ohio, a city with a population of 9,336 according to the 1920 census: "Bellefontaine citizenry is constantly growing more and more law-observing, if records of arrests shown in the report of Chief of Police John F. Lamborne may be taken as a criterion. In 1929, there were a total of 74 persons arrested on 14 different charges. In 1928, there were 103 arrests; in 1927, there were 133, and in 1926, there were 276." We note also that the report of the chief of police for Bellefontaine contains an expression of thanks to other city officials for courtesies shown during the past year. We know nothing of the local situation in this Ohio town except as it is disclosed in the clipping. But two things we read between the lines: first, that Bellefontaine people generally are law-abiding; and second, that a good situation is helped by the fact that the city officials respect each other and cooperate to the best of their ability. Thus, when reading of the disorganization which exists in a city like Chicago, just remember that there may be a thousand smaller and more homogeneous communities where the people respect law and the officials are a credit to the community.

Ice Cream for a Great City

Those who are interested in figures may care for the following: "The Chicago metropolitan area consumed, last year, thirteen and a half million gallons of ice cream, conservatively estimated to cost at retail more than twenty-six million dollars."

The Retailers Have Their Difficulties

About 1,000,000 wholesalers, jobbers and retailers have no very clear conception of their business problems. Why? Because they are so busy selling goods, or trying to sell goods, that they can not study with care the factors which make for success or failure in their particular lines. And if one were to ask why all this is true, Dr. Julius Klein, assistant secretary of commerce, would answer a bit more explicitly that the persons in question are operating on such a precarious margin they can give no thought to the study of secondary problems.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Humility

John 3: 22-36

For Week Beginning January 26

NOT SELF-HATRED

It is not self-hatred and abuse. There is no virtue in despising one's self. Remember we are God's highest handiwork, and surely as such our own lives deserve proper regard (Matt. 5: 33; Col. 3: 12; 1 Peter 5: 5).

NOT WEAKNESS

The humble man will allow himself to be trampled upon when his cause demands it. But he can be a veritable stone wall too when the occasion requires (Luke 14: 11; 18: 14; Eph. 4: 1, 2).

NOT BLINDNESS TO ONE'S OWN TALENTS

If one has some special ability, to recognize it is not pride; to ignore it is not humility. One should know his gift and cultivate it. If he does it with gratitude he will never fall into pride (Rom. 12: 3; Col. 2: 18, 23).

KNOW GOD, OTHERS AND OURSELVES

And one will be humble. God is above all and the Giver of all. I am but one of countless millions, each loved by him as much as I. How can I be proud (Psa. 138: 6; Isa. 66: 2)?

GOD CAN BLESS ONLY THE HUMBLE

Pride shuts every door of the soul to God. He can bless only the humble (Psa. 32: 2; 19: 12; 10: 17).

GOD TEACHES US HUMILITY

We know enough of goodness to love it. We have fallen into sin often enough to know that we can not be good in our own strength. When we are thus humbled God can help us (Micah 6: 8; Job 22: 29; Jas. 4: 10; Luke 14: 11).

EXAMPLES

Gen. 18: 27; Gen. 32: 10; Ex. 3: 11; Joshua 7: 6; Judges 6: 15; 1 Chron. 29: 14.

R. H. M.

Quiet Hour Topics for 1930

The Quiet Hour Topics for 1930 are published here for the convenience of those who may wish to clip out the list and save it for reference during the coming year.

For Week Beginning

Jan. 5, Steadfastness, Psa. 44: 17-19; Jas. 1: 6-18.
Jan. 12, Waiting Upon God, Psa. 25.
Jan. 19, The Justice of God, 1 John 1: 1-9.
Jan. 26, Humility, John 2: 22-36.
Feb. 2, Diligence, Luke 2: 49.
Feb. 9, Confession, Luke 15: 21.
Feb. 16, The Communion of Saints, John 17: 20, 21.
Feb. 23, The Church, Eph. 5: 22-33.
Mar. 2, Eternal Life, John 17: 3.
Mar. 9, The Comforter, John 14: 15-24.
Mar. 16, The Law of God, Psa. 19.
Mar. 23, Holiness, 2 Tim. 1: 9.
Mar. 30, Forgiveness of Injuries, Luke 23: 34.
Apr. 6, Godly Fear, 1 Peter 2: 7.
Apr. 13, Heaven, Rev. 21: 1-8.
Apr. 20, Hope, Psa. 39: 7.
Apr. 27, Faith, Heb. 11.
May 4, The Blessed, Eph. 1: 3, 4.
May 11, Assurance, Isa. 32: 17.
May 18, Christ Our King, Rev. 17: 14.
May 25, Chastity, Rom. 13: 13.
June 1, The Providence of God, Psa. 145: 9.
June 8, The Affections, Mark 12: 30
June 15, Worldly Amusements and Pleasures, Prov. 14: 13.
June 22, The Anointing Service, Jas. 5.
June 29, Patience, Isa. 53: 7; Matt. 27: 14.
July 6, Mercy, Luke 6: 36.
July 13, Meekness, 1 Peter 2: 21-23.
July 20, Christian Liberty, Rom. 8: 21.
July 27, Answers to Prayer, Psa. 99: 6.
Aug. 3, The Call of God, Matt. 20: 16.
Aug. 10, Holy Boldness, John 7: 26.
Aug. 17, Obedience to God, Deut 13: 4.
Aug. 24, Sincerity, 2 Chron. 1: 12.
Aug. 31, Self-Denial, Matt. 4: 8-10.
Sept. 7, Abraham, Gen. 22: 9-19.
Sept. 14, Jacob, Gen. 48: 8-16
Sept. 21, Joseph, Gen. 45: 1-15.
Sept. 28, Moses, Deut. 33: 26-29.
Oct. 5, Joshua, Joshua 1: 1-9.
Oct. 12, Ruth, Ruth 1: 1-18.
Oct. 19, Gideon, Judges 6: 11-27.
Oct. 26, Samuel, 1 Sam. 12.
Nov. 2, David, 2 Sam. 23: 1-7.
Nov. 9, Peace, 1 Cor. 14: 33.
Nov. 16, Our Homes, Matt. 26: 6-13.
Nov. 23, Thanksgiving, Psa. 103.
Nov. 30, Bible Reading, 2 Tim. 2: 14-26.
Dec. 7, The Christian's Care of His Body, Rom. 12: 1, 2; 1 Cor. 9: 19-27.
Dec. 14, Celebrating the Birth of Jesus, Luke 2: 22-39.
Dec. 21, The Spirit of Christmas, Luke 2: 1-14.
Dec. 28, The Old and the New Year, Phil. 3: 1-16.

A Real War Memorial

(Continued From Page 35)

ning hither and thither, a woman screaming as she clutched to her breast the bloody body of a year old baby and watched her baby's head pitch to the gutter.

There is an outlined design for war's monument.

I went back to the front line trenches where it was "safe," and tried to feel a man again as I faced men in combat—trench-killing was modern in type, but not so up-to-date that we killed babies. Our fathers fought man to man, sometimes outnumbered, but always they were sportsmen before they were soldiers. There was no sportsmanship in this last modern, gloriously scientific adventure.

I was in the first chlorine gas attack of April, 1915, at the second battle of Ypres. My comrades went down like dogs in hydrophobia, spuing foam from the mouth, their white skins turned black as that of negroes and they died—horribly. But there were only a few months to wait when we thought of something worse with which to pay back the enemy; there was boiling oil which we sprayed over him from a hose as though he were the grass upon a lawn—we "watered" him, and our enemy wriggled, screamed, and died. Then we did not think his debt had been paid in full and so we released "tanks" on him, trapped him in trench and dug-out without a chance to fight back, man to man.

"Mercy, mercy, Kamerad!" cried those in a dug-out as my old pal Bill shouted—"How many of you are down there?"

"Twenty-six!"

"Ha, twenty-six—well, look out, here come a few lumps for your cocoas—mix that up!"

Half a dozen hand grenades—"ades" to Paradise or hell. Then Bill and I argued whether we would mark minus thirteen on our rifle stocks or mark twenty-six!

There's the outline of a design worth twenty thousand dollars—a monument to war.

As a grown-up private I would like to see a true memorial to war. I would like all of us who know, to honor the artist who can pull the camouflage from off this stupid monster, this devourer of babies. I would like to honor the man whose artistry will show to generations yet to come, how foolish we have been in our worship of war.

No design in stone can ever tell the half of the unsung gallantry, heroism, and romantic chivalry of men in war. No one dare detract from the amazing valor of people in war, the glory of the national effort, the work of civilians, generals, soldiers, and sailors—but had each private soldier a hundred medals won upon a battlefield no mother's son can emulate him unless we provide him with another war of like proportions to the last or greater. If I am a true hero and a real patriot, I will ask my fellow-man to honor me in silence, for no matter how innocent my heroic effort may have been, I realize that I achieved my glory through destruction and unhappiness.

Give the wealth of your imagination in monuments to the heroes of tomorrow, the Edisons, Lindberghs, Curies, Byrds, Marconis, Pasteurs, Dr. Stresemanns, and their kind; but for war, let the artists dare to paint truly for once.

A true monument to war means the recognition of stupidity—horror—s t e n c h—filth—rape—ignorance—sin—lunacy. If Chicago be the forward-thinking city its citizens believe, if it be in the van of marching progress, its war monument will take the form of a maniac—there were two hundred and seventy-two thousand maniacs sent home from the battlefronts of 1914 to 1918. You will have no trouble finding them. They are in your government hospitals and institutions for the insane.

Why not a true monument?

The surest way to kill the desire to war is to show war to youth as war really is. Not in the highly glorified manner of the pictures in our school books. Not by the spotless, shining uniform of soldiers on parade. But war as war is—the war of the trenches, barbed wire, and shell holes. Then and then only will peace plans and outlawry pacts work. Youth can not be frightened away from war; youth can not be scared, but modern youth is ever open to the convincing arguments of common-sense.

The concept of mental and spiritual disarmament is more practical, if more slow, than the scrapping of a few "tugs" of war, called battleships.

Will Chicago lead the way, or will Chicago follow the old bell-wether of war's tradition?

God—the Seeker of the Lost

BY E. H. EBY

In Three Parts—Part Three

We have been taught to think of the older son in the family of the story in Luke Fifteen as a good, exemplary son, or perchance have slurred over this latter part of the story as an unfortunate ending to an otherwise beautiful and useful story. In the story of the elder brother, Jesus makes an offensive thrust at his critics; yet for some reason we do not often dwell on this part of the story. Let it be said to his credit that he stayed at home, was industrious, preserved and probably added to his (double) portion of the property which was given to him when the younger son got his share. Let us make his acquaintance a bit more intimately. Let us see him as Jesus pictures him.

Coming in from the field he heard a strange hilarity in the house that had been sadly silent for years. On hearing the occasion for it, think of what he *might* have said: "O, how good, what a load off father's heart! Is it really true? Here, servant, take care of these oxen; I must go in and have a look at the boy." No, he sulked. He sat down on a rock beside the barn in silent anger. Anxious at the son's delay, the father goes out and pleads with him to come in. Then the pent-up inner storm bursts into speech: "Here I have served you all these years [*served* does not indicate a filial feeling toward his father], have never disobeyed an order of yours [he has a good opinion of himself, possessed a legalistic sense of righteousness], and you have never given me so much as a kid, so that I could make merry with my friends [he had plenty of kids of his own he could have used for his merry making; and where does this merry making differ from that of his brother's?]. But when this thy son [he does not own him as a brother] came, who has eaten up your property with women of the street [a thing he could not prove, but it shows the corrupt state of his own imagination], for *him* you have killed the fatted calf [accuses his father of unjust partiality]."

Here is a picture of a darkened inner life, a heart full of anger, jealousy, greed, selfishness, lovelessness, criticism of his father—a son totally estranged from his father's house, though a constant resident in it. Feasting daily at his father's table he begrudges his brother a single feast on his return. He had spoiled his own life by harboring selfishness. He complained of not being able to make merry with his friends: it is doubtful if he had any friends.

It is altogether likely that he was largely the cause of his brother's leaving home. He was a chronic grouch, at odds with the world. He was void of any worthy regard for his father. In spirit he was a prodigal son. In comparison with him the younger brother is lovely. Between the two you would choose the latter as companion on a hike or a trip. He was interesting, awake, generous, inquisitive, pleasure loving, weak in the matter of self-control, but a good sport. Not so his older brother.

In the face of this parable we have got to change our standards. We have ostracized our boys and girls, called them vile sinners for yielding to temptation in times of stress in social relations. We have made much stir at the sight of a moral delinquency, but our own sins of the spirit—anger, temper, greed, jealousy, cruel criticism, aloofness, selfishness—these we have styled faults, weaknesses of the flesh, but not to be considered as anything in comparison with the others.

If there is any message Jesus wanted to impart with this story it is that he regards sins of the spirit as more heinous, more damaging, more disreputable, more to be shunned even than sins of the flesh. How many sons of the Father's house have been driven away by the ugly, unchristian spirit of the good old stay-at-homes, the grave, staid, uncharitable elder brothers of the church? "If that is Christianity, I want none of it," is the characteristic expression of folks who are driven away from the fellowship of the church by prominent members who make a show of their religion and enslave their employees, even to the extent of enforcing Sunday labor while they themselves go to church and speak flattering words.

Who can tell what might have been the numerical strength of the Church of the Brethren today had not the spirit of the elder brother been so effective in driving away from home the younger, weaker ones? Note that at the close of the story Jesus pictures the prodigal son as being at home with the father, while the older son is still outside, nursing his grievances. To such he said: "The publicans and harlots go into the kingdom of heaven before you." Let us pray to be delivered from the attitude of the elder brother.

Take a look at the father. There is mercy for both his sons. The one he receives back, forgives and reinstates; with the other he pleads and entreats. How he yearns for this older son who though always with him, yet is so far away in spirit. A revelation of God the Father, the Seeker of the lost.

St. Joseph, Mo.

Compensation

BY LOIS A. STOUDER

Have you ever had that experience in your life, when your soul was devoid of "faith, hope, love, these three"? If so, you know my meaning when I speak of desolation.

To some of us, love, happiness, home, sanctuary from the world, are but a dream—a dream we know will never be realized.

We, too, appreciate the Good, the True, and the Beautiful of life. And having within our natures an uncanny understanding of these, we can not avoid an inordinate love for them. Then, to find oneself unavoidably barred from attaining the heights beautiful, to see oneself emerging from the race of life, a loser—only God, himself, knows the depths into which this thrusts the human soul.

Would that the statement, "All men are created equal," were true! Would that some of us were not born into this world paying, paying for the past of which we know not! If only that ever-hanging debt could be paid once and for all! But no! We must keep on paying and paying—and for what? And in the midst of it all—Gethsemane!

In the following lines by Guy de Maupassant, I found a kindred spirit expressing itself more vividly: "What was it? It was the voice ringing with reproaches which torture our soul, clamoring ceaselessly, obscure, painful, harassing; a voice, unappeasable and mysterious, which will not be ignored; ferocious in its reproaches for what we have done, as well as what we have left undone; the voice of remorse and useless regrets for the days gone by; for the joys that were vain, and the hopes that are dead; the voice of the past, of all that has disappointed us, has fled and disappeared forever, of what we have not, nor shall ever attain; the small shrill voice which ever proclaims the failure of our life, the uselessness of our efforts, the impotence of our minds, and the weakness of our flesh.

"It spoke to me in that short whisper, recommencing after each dismal silence of the dark night; it spoke of all I would have loved, of all that I had vaguely desired, expected, dreamed of; all that I would have longed to see, to understand, to know, to taste, all that my insatiable, poor, and weak spirit had touched upon with a useless hope, all that toward which it had been about to soar, without being able to tear asunder the chains of ignorance that held it.

"Ah! I coveted all, and delighted in nothing; I bear within myself every desire and every curiosity, and I am compelled to see all, and grasp nothing.

"From whence, therefore, arises this anguish at living, since to the generality of men it brings only satisfaction? Wherefore this unknown torture which preys upon me? Why should I not know the reality of pleasure, expectation, and possession?

What would I not give at times to be allowed not to

think, not to feel, to live without weariness, and wake without care, where restlessness is not anxiety, where love is free from anguish, and existence is not a burden!"

But after all, life's unfortunate side has its compensations for those who are elected to travel therein. It is an ill wind that blows nobody some good, you know! The heart can be broken but once; when it is once broken, it is broken; it can never be broken again. Following this, nothing in the line of trouble really matters; what to others is pain, unendurable, to us, is frivolous.

Again, while heaven seems all the brighter and more desirable, we don't experience the horrible imaginings of hell as some of our companions along the way—we merely look back upon it as a past experience.

The while, lifting our eyes unto the hills, "from whence cometh our help," we find ourselves embracing the idea of death, as a thing, lovely, a most desired release and long expected transition into heaven where, "Neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away."

Chicago, Ill.

Onesimus, the Christian Slave

BY WARREN SLABAUGH

The world in which the Christian church began its career was a world of slavery. Gibbon estimates the number of slaves under the reign of Claudius at no less than half the population. And it was a slavery different in one respect from the slavery with which we are familiar in the history of our country. Our slaves were recruited from among the most backward peoples of the world. The slaves of the Roman world were often people of culture. Through the fortunes of war and the extension of the Roman power many captive peoples found their way to the slave marts. There was, of course, a proportion of barbarians among the slave population; but rank and station were not an insurance against falling into slavery. After the capture of Jerusalem by Titus in 70 A. D. the 95,000 captives were sent either to the games or the slave markets. The Gentile churches of Paul were made up largely of slaves and the lower working classes. "Not many wise, not many powerful, not many of good birth according to the flesh," entered these churches. Christianity offered a welcome to all classes and the lower classes, "men of violence," took the kingdom by force.

With regard to slavery, the church of the first century did not recommend outward violence and revolutionary measures. Such a course would have been fatal. There seems to have been no thought of reform. Perhaps Paul would have said that because of the shortness of the time any attempt at reform would be unnecessary trouble; a new age was about to be ushered in at the coming of the Lord. He emphasized the great truth taught by Jesus that membership in the kingdom does not depend on a man's social or political state. The slave could enjoy all the privileges of Christianity as well as his master: "For he that is called in the Lord being a slave is the Lord's freedman; likewise he that is called being free is Christ's slave."

Our interest in Onesimus is not in the fact that he was a slave, but because of the incidents referred to in Paul's letter to Philemon. Onesimus was a slave of Philemon, one of the leading Christians at Colossæ. His son, Archippus, was probably a presbyter and Philemon's house was large enough for Christian gatherings. Paul was a prisoner at Rome at the time. Some time before, Onesimus had run away from his master and gone to Rome for safety. All down through history slaves have risked hardship and even death to free themselves from an unnatural state. Onesimus having fled, sought that most likely hiding place, a great city. There among the multitudes of a great cosmopolitan center he would be comparatively safe from apprehension. Then in some way not related in the record, the fugitive slave had come in contact with a Jewish prisoner in the Prætorium. And strange to say, this prisoner had exerted such influence upon the slave that he was converted to Christianity. Paul speaks lovingly of him as one begotten in his bonds. Very likely the influence of the Christian household back in the Phrygian hills had not been entirely forgotten. And there grew up an attachment between the runaway slave and the Christian apostle; the slave attempts to pay his debt of gratitude by serving him. Out into the city he goes and labors with his hands to supply food for the prisoner. Paul had been hard put to make ends meet. The Roman church was cold toward the apostle of the Gentiles; his friends in Macedonia were too far away to meet his needs adequately. But the new convert was willing to be hands for the apostle; he desired nothing but to devote himself to his new friend. But he was a slave, the property of another man; and Paul could not take his services without the consent of the owner. Besides, he had committed a crime in running away and his Christian character could only be vindicated by going back to his master and accepting whatever punishment he might lay on him. Further, the master was a Christian and a personal friend of Paul. So Paul did the only honorable thing—he sent Onesimus back to his master. And with him he sent a little note which is a masterpiece of gentlemanly courtesy and delicacy.

So Paul sends Onesimus back to his master, not even asking that he return, though he considers it would be no more than right. Paul is not pleading his own rights in his letter, but only begs that Philemon will treat his slave kindly and give him the same welcome as he would give the apostle himself. He is not to remember the loss he has sustained through Onesimus; he has been deprived of his services and the slave may even have stolen before he ran away. Rather than hold it against him, Paul promises to make good the loss. Imagine it! the poor prisoner in chains will find the money in some way to pay the rich Philemon—though Paul reminds him that he owes him for his salvation. We have faith to believe that Philemon was large-hearted enough to respond to all that Paul asked. Paul is not asking that the slave be freed; that is immaterial. But he reminds Philemon that it has all turned out for gain; he not only has his slave back, but he has gained a brother. Here was a spirit that was to destroy slavery in far more effective fashion than any revolutionary reform. Master and slave they remained, but they were brethren; the slave served with a new motive of affection and the master ruled with a new regard for the dignity of his slave. As brethren they sat together in the love feasts and worshiped together. There was realized the great truth proclaimed by Paul when he said, "There can be neither bond nor free in Christ Jesus." This spirit would bring about an amelioration of existing conditions and finally the abolition of human slavery. Paul was not asking the easiest thing of Philemon: he might have freed Onesimus and then washed his hands of him. But he is asked to forgive and hold nothing against him; he is to give him the love due to a brother and the respect which Paul himself would expect. This love and fraternal regard so strictly enjoined, was the new wine which would burst the old wine skins of slavery. Slavery was built on force and fear but it could not endure in the presence of love. Had the spirit of the early church been maintained, slavery could never have survived in Christian nations down to modern times. The open sore of the world would centuries ago have ceased to offend a righteous God.

Chicago, Ill.

Family Religion

(Continued From Page 39)

quietly bowing the head for a few moments. It will be profitable to pray the Lord's Prayer together sometimes. Mention the sick, the unfortunate, the church, and be thankful. God will bless your efforts and you will soon wonder why you had been missing such peace and delight.

Help may be had from the *Manual of Family Worship*, by J. S. Mills, 75 cents. A helpful pamphlet may be gotten for 25 cents. It is *How to Conduct Family Worship*, by Harold McAfee Robertson. *Think on These Things*, by Amos R. Wells is also highly recommended. This last book costs $1.50. Our Publishing House at Elgin, Ill., will get these books for you.

Huntington, Ind.

CORRESPONDENCE

CONFERENCE FOR LEADERS OF B. Y. P. D.

Dec. 27, 1929, marked the date of a conference for local leaders of each B. Y. P. D. in the Northeastern District of Ohio. The conference was held at Hartville, Ohio, at the same time as the Annual Ministerial Institute.

The purpose of the conference was to discuss the problems of the local churches. The District Y. P. D. cabinet had outlined what they thought were the predominating needs of each group. These were discussed by the young people.

Some thoughts of the conference were: Organization of a Y. P. D. should aid in general church promotion. Our aim is to develop young people in thoughtful, purposeful activity. Our young people must have an interest if they wish to conquer. Let us build our foundation strong in the home church, then grow from this.

The cabinet and the pastors met for a general discussion of the Y. P. D. problems. We are now looking forward to a whole-hearted support in our task for the coming year.

The annual B. Y. P. D. conference of Northeastern Ohio will be held Aug. 30—Sept. 1, 1930, at the Ashland Dickey church, Ashland, Ohio.

Ethel Irvin.

Creston, Ohio.

STUDENT LIFE IN TAIYUAN

During the last years before we left China for furlough in 1927, the whole student group in China seemed bent on parading, striking, dismissing school heads and teachers, manhandling officials who incurred their anger, and such like. They refused to take any examinations, many never attended classes at all, and the whole tenor of student life was shot through and through with a restless, destructive attitude. The anti-Christian movement had reached its height in the South and was beginning to wane, but it was still very active here in Shansi Province.

Needless to say, we came back to Taiyuan this fall to take up our work again among young men, with a good bit of apprehension and uncertainty as to what we might find here in this vital field of ten thousand students. After more than a month of work in the local situation, one is able to draw a few conclusions, even though first impressions are not altogether reliable.

In the first place, the students of China have turned from a destructive to a more constructive way of thought and action. The unification of China by the Nationalists (even though largely on paper, and now threatened with disruption), seems to have satisfied the students and settled them down somewhat. They have seen progress being made toward the abolition of the obnoxious unequal treaties, and China has already gained back the control of her maritime customs. The nationalistic spirit has not waned, but it has become more constructive. Formerly, the student slogans were, "Down with foreign imperialism," "Down with Christianity," "Down with foreign control," etc. Now, their slogans are: "Long live the Chinese Republic," "Long live the nationalist party," "We must help to build the new republic of China," etc. The writer often heard the former slogans shouted by students as they tried to break up religious meetings back in 1926 and 1927, but these new slogans dominated at the celebration of the founding of another new university in Taiyuan a few days ago. One must be at work in the local situation to appreciate fully the change of attitude that these new slogans represent!

In the second place, Chinese students have begun to study again. Student morale is greatly improved. Students see now that true patriotism is more than carrying banners in a parade, or going on strike as a protest against some great wrong done to China. These gigantic student protests did serve a great purpose in arousing the people of China and in awakening the sympathy of all just-minded Westerners, but one can not prepare for good citizenship by mere protest. The long history of China has produced the tradition that it takes hard work and study to prepare one's self for public life. Students are now turning to their studies in order to get ready to serve New China. Political ambition runs high. The nationalist party follows a policy of using well trained young men when it can get them. Even though the party does suffer from too many half prepared workers, yet it is better than having men with no preparation at all. A few years ago the engineering and science departments of Shansi University were the most popular; now the departments of law and political science are crowded. This shows that Taiyuan students are anxious to prepare for public life. And even though there is still much slipshod school work, and one still finds plenty of students who seldom study or go to class, yet the signs of the times are hopeful.

School authorities are beginning to assert themselves again and in some middle schools of Taiyuan the discipline is very good. A few years will likely see great improvement. As an indication of how the officials are thinking one might quote a recent order from nationalist headquarters in Nanking which says: "Students are forbidden to

(Continued on Page 46)

The World's Gold

(Continued From Page 37)

Then there is Daniel, another lad far from native land, living amid evil surroundings. His ability caused him to climb steadily as a man of affairs in that great earthly kingdom. But whenever fidelity to his God ran counter to his position, he never hesitated to choose God. None of the world's silver or gold or honor could buy or induce him to go contrary to the word of truth. It meant going through the lions' den to victory.

Position was not the only thing Balaam had to refuse in order to abide by God's word. He also had to turn his back on costly gifts. Receiving gifts has always been a source of compromise with right. It has been a means of corruption all through the world's history. Men and women have sold themselves, soul and honor, for gifts of silver and gold, only to find it a canker that consumed them.

"Thou shalt not respect persons; neither take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous" (Deut. 16:19). These words are as true today as when God gave them to the judges and officers of Israel.

Gifts pervert justice. Witness the conditions when its spoiling reached high places in our government. In church or state they keep lips closed that should cry out against sin. They purchase influence for selfish ends.

Can the world's gold buy you? Or does the word of the Lord mean enough to you to hold you back from wealth or position when to gain them you must go contrary to that word? Would that we were always willing to be guided by it—the only way to true riches and greatness.

Philadelphia, Pa.

Notes From Our Correspondents

ALABAMA

Citronelle (Ala.).—Dec. 22 Brother and Sister W. H. Shidler came to the Cedar Creek church to conduct a week's meeting which was well attended. A fine Christmas program was rendered on Dec. 23. Dec 28 the regular council met. All officers were elected for the year; the writer, reelected elder; Sister Goldie Minehart, clerk; Bro. G. W. Petcher, Sunday-school superintendent.—W. H. Shidler, Bay St. Louis, Miss., Jan. 2.

Fruitdale church met in council Dec. 14 and elected new officers for church and Sunday-school for the year: Bro. M. Wine, elder; Bro. G. W. Petcher, pastor; Bro. S. E. Miller, church secretary and Sunday-school superintendent. We are looking forward to the meetings which Bro. Beery of Martinsburg, Pa., will hold for us commencing Jan. 14.—Mrs. Imo Carpenter, Fruitdale, Ala., Jan. 7.

CALIFORNIA

Glendale (First) church met in business session Dec. 9; Eld. J. P. Dickey acted as moderator. The original name chosen for this church, First Church of the Brethren, Glendale, was retained, although several other names were favored by some. A building fund has been started and the Christmas offering by the Sunday-school amounted to $50.52. A previous donation by the Win One class was the first offering toward this cause. Eleven souls have been born into the kingdom since this work started. A Thanksgiving food shower was given the pastor and wife, Brother and Sister Carl, as a token of appreciation for their untiring work here. The Thanksgiving offering sent to the General Mission Board amounted to $63.65. Our Christmas cantata was a splendid success and the children's program given the following evening was enjoyed by all. First church, Los Angeles, favored us by giving their cantata here Dec. 27.—Mrs. Wm. Terford, Los Angeles, Calif., Jan. 4.

Rio Linda church held its regular members' meeting Dec. 23. Bro. J. A. Smeltzer was reelected elder for the year. The Sunday-school gave a Christmas program the morning of Dec. 22. Dec. 27 the deputation team from La Verne College rendered their annual program; it was exceptionally good and enjoyed by all.—Mrs. L. P. Robertson, Rio Linda, Calif., Dec. 30.

San Diego.—First church had a season of rejoicing on Dec. 22. We had 145 in Sunday-school and the preaching hour was given over to the primary department for their Christmas program which was very interesting and well rendered. Immediately afterward three young men who had formerly decided for Christ were baptized. On Sunday evening our young people gave a pageant entitled, A Christmas of Olden Times Dec 11 the District Aid Officers paid their annual visit. After dinner a very inspiring program was rendered which included many new and helpful suggestions. Beginning Jan. 2 we will again take up the study of the book of Revelation with our pastor as instructor.—Susie Michael, San Diego, Calif., Jan. 4.

FLORIDA

Winter Park.—Dec. 26 the church met in council when the following officers were elected for the year: Elder, Bro. C. E. Bower; clerk, Bro. Floyd Rogers; Messenger agent, Bro. J. W. Chambers; the writer, correspondent. The Sunday-school was reorganized with Bro. James Richards as adult superintendent. A number of tourist brethren have visited us and some are spending the winter here. We welcome any who would like a church home in the South. Our communion on Nov. 17 was well attended A number of visiting ministers were present. Our young people gave a very interesting program on Consecration on Jan. 5. We have recently organized a Junior League and hope to have a share in the mission project for this year.—Bertha Frantz, Winter Park, Fla., Jan. 6.

ILLINOIS

Bethel.—At our January business meeting we made plans for a full year in 1930 Bro Funderburg of Chicago was reelected elder; correspondent, Mrs. Gertie Peters; Messenger agent, the writer. Nov. 17 our elder gave a talk on the work of the District. On Thanksgiving Day a union service was held at our church, Rev. Crawford, Methodist minister, speaking. Sunday evening, Dec. 1, the women gave a program and the following Sunday evening the men gave one. Sunday morning, Dec 15, DeWitt Miller, a Bethany Bible School student, brought the message In the evening we had a musical program, using the hymns of Carrie Breck. Dec 22 the young people gave the play, Ye Who Sit by the Fire, which was much appreciated. Christmas eve the children gave their program. On New Year's eve a watch party was enjoyed by a large number.—Mrs. Mina Burson, Naperville, Ill., Jan. 9.

Martins Creek church met in council Dec. 29. Officers were chosen for the coming year: Urias Blough, reelected elder; the writer, Messenger agent and correspondent; Bro. Chas. Mauck, Sunday-school superintendent. Two trustees were chosen to fill vacancies. We are having services when roads and weather permit.—Delia M. Blough, Geff, Ill., Jan. 3.

Mt. Morris.—The first of our Christmas programs was given the evening of Dec. 22 when a fine large group of young people of the church gave a contata, His Natal Day, under the able direction of Mrs. W. E. Hill. The church was tastefully decorated for the Christmas season and added much to the effectiveness of the message given in song. The solo work was of exceptional merit, and the young people made it a very worth-while program. On Christmas Eve the children's departments rendered their program of songs and recitations, and then received their Christmas treat. After the service some thirty young people divided into groups and went out to sing carols for the various shut-in members of the congregation. It surely has been a most blessed season. On New Year's Eve a watch night party was held in the church basement, with some sixty in attendance. The group met at nine o'clock in a social hour, after which a program of songs and instrumental music and readings followed, and then as midnight neared the time was given over to a devotional period with Bro. McCune leading in prayer as the New Year came in. On Jan. 2 the Ladies' Aid held their annual all-day meeting and dinner. The invitation was general to members of the church, and a good time was reported by those in attendance. It was also the occasion of the opening of the mite boxes. We are glad to greet the New Year in this way, and look forward to a year of activity and growth.—Irene Hecker, Mount Morris, Ill., Jan. 3.

Polo.—Our congregation enjoyed a Christmas cantata given by adults on Sunday evening, Dec. 22; the children gave the program on Christmas eve. At this time the members and friends had a provision shower for the pastor and his family. January being the twenty-fifth anniversary of our church, a week's program was prepared. Bro. A. E. Wagoner of Dakota, Ill., gave the address on the morning of Dec. 29, and Bro. J. W. Lear of Chicago gave the address both morning and evening of Jan. 5. These addresses were very much enjoyed by large crowds. During the week there were miscellaneous programs. Tuesday evening a birthday collection was taken; this with the other offerings of the week is to be used for basement improvements. A watch party was the impressive feature of New Year's eve, sixty-six remaining for the service. Thursday evening other ministers of the city helped with the programs which were very helpful to everyone just starting in the new year. We are very hopeful for another prosperous year of service.—Mrs. Chas. Butterbaugh, Polo, Ill., Jan. 6.

Springfield.—Oct. 27 was rally day; our goal was 120 and 122 were present. We rejoice that one sister has been reclaimed. Dec 22 our Sunday-school gave a splendid program in the morning. In the evening the young people gave a program including a pageant. Our Sisters' Aid is publishing a parish paper, The Brethren Good Will; by getting it in the homes in the community it is helping to increase attendance. Sister Sell is the editor. Our Aid reports that more money has been made the last year than in the previous five years. Brother and Sister Sell are giving us splendid sermons each Sunday. The mothers and daughters are giving a good program each month. At the December meeting the offering was turned over for missionary purposes. The ladies' adult Bible class has adopted the "sunshine sister" idea for the coming year; our aim is to create a friendlier spirit toward each other. A number of our young people attended the B. Y. P. D. conference at the Woodland church; they enjoy a social the last Thursday of each month. Our council meeting will be held Jan. 8 when church officers for the year will be elected. Since our last report a class for young married people has been organized, also a men's Bible class.—Mrs. Edna Rucker, Springfield, Ill., Jan. 6.

West Branch church met in council Dec. 15. W. H. Cardell was chosen treasurer for the coming year and Mary Zigler, clerk. Vacancies on several committees were filled and committee reports read. S. S. Plum was unanimously elected elder for another year. A committee was appointed to solicit money to get the hymnal for our church use. A cantata was well rendered at Christmas time. Jan. 6 President Davis of Mt. Morris brought us a much appreciated message on Why I Face the Future of Mt. Morris College with Confidence.—Mrs. F. H. Butterbaugh, Polo, Ill., Jan. 6.

INDIANA

Bethel Center.—Our quarterly council convened Dec. 12. Bro. J. A. Miller was retained as elder; Sister Della Canter, elected church clerk; the writer, Messenger agent and correspondent. Our Sunday-school was again remembered at Christmas time by Bro. Levi Winklebleck of Waterford, Calif., who sent nuts and figs. Dec. 22 our young people rendered a short Christmas program. Eld. J. A. Miller is filling our pulpit the second and fourth Sundays of each month.—Mrs. A. G. Monroe, Upland, Ind., Jan. 2.

Center church met in council Dec. 10. Church officers were elected: Elder, David Metzler; clerk, Bro. Eli Burger; trustee, Bro. Albert Burke. The Christmas program planned for Dec. 22 had to be postponed.—Lucy M. Burke, Walkerton, Ind., Dec. 31.

Manchester.—The month of December has been full of good things for the Manchester church. On Dec. 1, we opened our series of meetings with Eld. F. F. Holsopple of Washington, D. C., as evangelist. We had two weeks of powerful and inspiring sermons by Bro. Holsopple. On one night of each week the young people of the church and the college were given special invitation, and services were arranged for their benefit. The young people responded well and added much to the interest of the meetings. The spiritual life of the entire church was built up. Two were received into the church by baptism. On the evening of Dec. 16, we held our communion service. The membership responded to this vital service of the church with a large attendance. Under the direction of the missionary committee, the church brought a Christmas offering of missionary money on Dec. 22. The Sunday-school as well as other organizations, contributed to this fund. An impressive dedication service, conducted by the pastor, was held at the morning worship hour. On the evening of Dec. 22 the children gave the Christmas story in a beautiful pageant.—Olive B. Bagwell, North Manchester, Ind., Jan. 3.

Mexico church counted it a wonderful blessing to have with us Brother and Sister O. H. Austin of McPherson, Kans. By their enthusiastic efforts from Nov. 27 to Dec. 16 we were rewarded by seeing twenty-one confess Christ. Bro. Austin gave us good rousing sermons while Sister Austin ably led the song service. Jan. 2 we met in council. Bro. Walter Balsbaugh was again reelected presiding elder for the year; Sister Grace Stoffer, chairman of the adult Christian Workers. The church has called for the laymen's district conference to be held here some time in the near future.—Gelia A. Pugh, Mexico, Ind., Jan. 3.

Nappanee church met in council Dec. 26 to complete the reorganization for the year. On account of a smallpox epidemic, our revival meeting will be postponed till next fall, and our love feast until spring. Sunday morning, Dec. 22, the children gave a Christmas program, and in the evening we had a pageant, Bethlehem. Jan. 5 our pastor, Bro. Paul Studebaker, gave a message on The Enemy of Faith. In the evening the young people gave a pageant, Facing the New Year. Jan. 6 to 12 is our week of prayer, according to the annual custom of the ministerial association. Each evening there will be a different speaker; Sunday evening Bro. J. Clyde Forney of South Bend will speak. Special music will be furnished by the preachers' quartet of Nappanee.—Mrs. Harley Geyer, Nappanee, Ind., Jan. 7.

Pipe Creek church closed a very inspiring series of meetings Nov. 3 with Bro. O. D. Werking of Hagerstown as evangelist. Seven were added to the church and the entire membership was strengthened. The Byler family of North Manchester gave a splendid musical program on Dec. 8 The Christmas program was postponed until Dec. 29; at this time the children brought in their returns for the Black Brothers' fund. An offering for the General Mission Board was also taken, making a total of $136.35. Rev. Windner of Indianapolis of the Anti-Saloon League gave a very interesting address Dec. 29. Much interest was shown and a generous offering taken for this work. At our regular council Jan. 4 Bro. T. A. Shively was reelected elder and other church officers were chosen for the new year. Our Aid Society furnished the Thanksgiving dinner for the Mexico Home and gave three baskets to families in our community. A box containing ninety-six garments and two comforts was sent to the Hastings Street Mission in Chicago. The Aid also sent offerings to the District and General Mission Boards at this time.—Martha O. Hessong, Peru, Ind., Jan. 6.

Pleasant Valley church met in council Dec. 10. Thirteen letters were granted and three were received. Officers for the year were elected. Our Sunday-school secretary gave a report for the year; the average attendance was three gained over last year.—Mrs. Maggie Nihart, Middlebury, Ind., Jan. 8.

Rossville.—Oct. 4 our regular fall communion was held with Eld. John Root officiating. On the first Sunday of each month the missiongrams are read. Oct. 20 some African curios were exhibited and explained. Thanksgiving evening a union service was held with Rev. Burton of the Presbyterian church giving the address. Dec. 1 the missionary playlet, Voices in the Night, was given together with stereopticon pictures of the Greene County Industrial School. An offering of $11.22 was taken for world-wide missions. Dec. 22 a Christmas program was given by the beginners, primary and junior classes of the Sunday-school. In the evening a lecture and stereopticon picture of The Other Wise Man was given by Bro. Branson. A Christmas missionary offering of $36.36 was taken. Various church officers have been elected; Floyd Gochenour is Sunday-school superintendent. The Aid Society has completed arrangements for remodeling the parsonage. Regular preaching services by the home ministers are held the second and fourth Sundays of each month; Bible study regularly on Sunday evening On New Year's eve two were baptized. Jan. 2 the church met in council and reports of the past year's work were read and approved.—Lillian A. Hufford, Rossville, Ind., Jan. 3.

Walton church met in council Jan. 2. The financial report of the church for the past year was given, including reports from the Aid Society and Junior League. The chief business of the meeting was the election of church officers for the year. A group of young people from North Manchester will appear at our church in the near future to present a Peace program.—Mae Beckley, Walton, Ind., Jan. 6.

West Eel River church met in council Dec 28. The financial budget for the year was accepted. Our pastor, Bro. Goodmiller, was retained for another year. A committee was appointed, together with the pastor, to outline the program for the year's work. Two Sundays of January and February have been set aside as mission days with missionary sermons and songs, the offerings to be sent to the General Mission Board. Our two weeks' revival conducted by Bro. G. S. Strausbaugh of Columbiana, Ohio, came to a close Dec. 15. Practically every member's home was visited during this time, and a good interest was manifested throughout the meeting Attendance was good considering the weather. Two were received by baptism and we feel the church was built up spiritually. Our love feast was held Dec. 14 with Bro. Strausbaugh officiating, assisted by Brethren Deaton, Freed, Hugh Miller and Goodmiller. We expect to have special services during Easter week.—Mrs. Florence Grubb, Silver Lake, Ind., Jan. 6.

IOWA

Beaver church has been having some good things Oct. 6 the Sunday-school held a rally day program and a basket dinner. Nov. 11 Prof. Weaver gave his chalk talk which was fine. The Aid served a chicken dinner the day before Thanksgiving. The Sunday-school gave a program to a full house on Christmas eve. The B. Y. P. D. meets regularly every Sunday, also the junior B. Y. P. D. and Bible study class. We are sorry to have three of our members move to another congregation. Our pastor, C. B. Rowe, is giving us good Bible sermons.—S. K. Powers, Beaver, Iowa, Jan. 2.

Coon River.—Sept. 21 we met for communion services. Several visiting brethren and members from other congregations were present. Bro. O. E. Messamer of the Panther Creek church officiated. Nov. 3 a very interesting temperance program was given. Dec. 1 a Thanksgiving program was rendered by the juniors and intermediates. An offering was also taken at this time. At the regular council on Dec. 21 officers were elected for another year. Bro. Haughtelin was unanimously chosen as elder Our Sunday-school attendance is still growing.—Mrs. E. O. Reed, Yale, Iowa, Jan. 3.

Ivester.—The holiday season has been full of good things for the Ivester congregation. Thanksgiving day was observed with an appropriate sermon and a liberal offering. The Sunday preceding Thanksgiving a songalogue was rendered by a reader and chorus. This was a very impressive service. The children of the junior and primary departments observed a white gift service. Their gifts were sent to the Industrial School in Virginia. The adult department gave their gift as an offering to the Smith family support. The Sunday-school has taken the support of the Smith children in addition to the support of Brother and Sister Smith. This offering amounted to $302. The juniors and young people each gave a Christmas pageant on Sunday evening, Dec 22. A watch service was enjoyed by a large number, the last night of the old year. This service was in the form of a rededication of our lives to a more consecrated work in the new year. The past Sunday-school quarter has had an average attendance of twenty above that of the same quarter last year. Our pastor has given a number of stereopticon lectures which have been helpful. A special council was called for the planning of the finances for this year. The envelope system will again be used. The regular council will not be held until Jan. 14. This was done so the treasurer might have his books balanced. We are glad to have the church work progressing and every one taking part in the advancement of God's kingdom.—Mrs. R. W. Button, Eldora, Iowa, Jan. 2.

Ottumwa church met New Year's Eve for a watch meeting. The forepart of the evening was spent in a program of readings, musical numbers and talks, after which refreshments were served. Then followed a much enjoyed social hour. The Ladies' Aid Society met and elected the new officers for this year, President, Mrs. J. Q. Goughnour. We are encouraged for the outlook for the Ottumwa church for the coming year, and are concentrating our efforts toward a revival meeting in the near future.—Grace L. Goughnour, Ottumwa, Iowa, Jan. 8.

KANSAS

Appanoose.—One evening in October approximately 100 members and neighbors gathered in the home of our pastors, Brother and Sister Samuel Bowman, to show them our appreciation and to welcome them among us. We were glad also to have with us Brother and Sister W. B. Devilbiss of Ottawa. Bro. Devilbiss is a member of our District Ministerial Board. There were speeches of welcome and appreciation and a response by Brother and Sister Bowman. Nov. 9 we held our communion services. Bro. W. H. Meyers, pastor of the Washington Creek church, officiated, assisted by Brethren Bowman and Smith. Dec. 8 Bro. D. A. Crist of Quinter came to give us a series of lectures on his trip to the Bible Land. His talks seemed to be much appreciated and we feel our faith has been strengthened. In our special missionary offerings, the pastor is urging that we put forth our best efforts to help cancel the deficit. Our Sisters' Aid sent a Christmas gift of $10 for this work and we are anxious to accomplish more between now and March 1. We had programs both for Christmas and Thanksgiving.—Mrs. John Beckner, Michigan Valley, Kans., Jan. 3.

Independence.—Dec. 6 Bro. G. E. Weaver of California gave an illustrated chalk talk which was enjoyed very much. A Christmas program was rendered on Dec. 22. Our weekly cottage prayer meetings are well attended; they are held mostly in the homes of those unable to attend church services. Dec. 31 our church gave a banquet in honor of the new members received into the church during our late revival; also for those who have recently moved into our midst.—Mrs. J. L. Amos, Independence, Kans., Jan. 3.

McPherson.—At the close of the Christmas program Dec. 22, the church surprised the pastor and wife, Brother and Sister H. F. Richards, in honor of their silver wedding anniversary. After an appropriate reading and vocal solo the mystified couple were called to the platform where J. J. Yoder in behalf of the congregation spoke appreciative words of their valued services and presented them with a silver bowl filled with silver coins Prof. J. Hugh Heckman is conducting a series of discussions on the book of Acts each Thursday evening. Mrs. Myrtle Pollock, who has been visiting her parents for

a few weeks, spoke to the woman's missionary society last Thursday on her work in China. Five were added to the church on Jan. 5, three by baptism and two by former baptism.—Edith McGaffey, McPherson, Kans., Jan. 6.

Washington Creek church met in council Dec. 6. It was decided to have the Cradle Roll and home departments again which had been dropped for some time. We held our communion services on Nov. 23. Dec. 1 a beautiful wedding took place at the church when Miss Ruth Hoover and Mr. Garmon Daron were married. The occasion was also the golden anniversary of the bride's parents and the silver anniversary of two brothers and a sister of the bride. After the ceremony a dinner was served to some seventy invited guests. On Christmas eve our Sunday-school and church gave a short program.—Mrs. W. H. Meyers, Overbrook, Kans., Jan. 5.

LOUISIANA

Roanoke church met in council Dec. 28. The following officers were elected: Elder, J. F. Hoke; clerk and B. Y. P. D. president, Lois Troutman; correspondent, Maurine Bowers. Dec. 29 Sunday-school officers and teachers were chosen, superintendent being E. E. Butson. Dec. 29 Bro. G. N. Boone of McPherson College gave two inspiring addresses entitled, Vocational Guidance and Clean Hands and Beautiful Feet. A number of students and teachers spent the vacation in the home congregation. The young people's Bible class met in regular session Friday evening. A program was rendered Christmas eve; afterward surprise gift boxes were presented to our pastors, Brethren Hoke and Firestone.—Maurine Bowers, Roanoke, La., Jan. 5.

MARYLAND

Glendale.—Our regular preaching service was Sunday night, Dec. 29. Our pastor, G. L. Baker, was present and had with him Bro. Wm. Steele and our elder, Bro. E. M. Detwiler. Bro. Detwiler gave us a very interesting talk after which we had our business meeting. We closed our Sunday-school Dec. 29 (to reopen in April) on account of bad roads and poor attendance.—Mrs. Zadie Harper, Flintstone, Md., Jan 3.

Peach Blossom.—On Nov. 24 our revival meetings began at the Fairview house conducted by Bro. M. A. Jacobs of York, Pa. On the afternoon and evening of the first day a very helpful joint peace program was given by the Ridgely and Peach Blossom congregations. Bro. Frank Carper of the District Welfare Board and Bro. Jacobs gave splendid addresses. It was decided to use the offerings in local welfare work. The revival services continued two weeks, Bro. Jacobs giving us sincere and able messages. There were eight accessions to the church. We had a well attended Thanksgiving service. The offering went towards the mission deficit. Dec. 15 we met with the Denton church for three sessions in which several of the adjoining churches took part. The general theme was evangelism. The messages were such as to inspire one to a more earnest effort in our Lord's work. Dec. 22 a Christmas pageant, The Nativity, was well rendered to a full house at Easton. The work of the church is progressing and the young people are active. One Sunday evening each month is given over to the B. Y. P. D. workers. Their discussions, readings and special music are helpful. Their offerings are used to help support a missionary in Africa. A class of about twenty is instructed in vocal music one evening each week by a competent teacher.—Mrs. C. W. Walbridge, Easton, Md., Jan. 1.

Ridgely.—Bro F. D. Anthony of Baltimore helped us in a revival effort, beginning Oct. 13. He preached a Spirit-filled sermon each night for two weeks. Three were added to the church by baptism. Dec. 10 we held our council. Bro. L. R. Brumbaugh was reelected elder for three years and Bro. H. H. Ziegler continues as pastor.—Mary Cherry, Ridgely, Md., Jan. 3.

MICHIGAN

Beaverton church is anticipating a revival under the efficient leadership of J. Edson Ulery, to begin Jan. 12, and continue for ten days or longer. Early in December a successful father and son banquet was given in our church. At the last members' meeting of the year officials were elected and plans were laid for the coming year. Most of the officers were retained, including Perry Arnold as presiding elder. The pageant, No Room at the Inn, was presented the Sunday evening before Christmas, and a week later a beautiful candle-lighting service opened the New Year. Needy ones and sick of our community were remembered at Christmas with white gifts, and an offering of $27.78 was sent to the Mission Board. The Ladies' Aid Society has been especially active during the past months; one of their accomplished projects being the sponsoring of needed finishing work on our church basement. The young people spent a delightful evening at the home of our pastor, Perry Hoover, on New Year's Eve. The present enrollment of our Sunday-school is around 120.—Joseph Van Dyke, Beaverton, Mich., Jan. 6.

Detroit (First).—Our people met in a union service on Thanksgiving Day at the Bethlehem M. E church. Dec. 4 at our quarterly council the church officers were elected for the year. Bro. A. O. Mote was chosen as elder. A new feature of our church suppers, on the second Wednesday of each month, is that following the supper we have a short program. This added attraction increases the attendance at the supper. Dec. 11 we had the pleasure of hearing the police quartet. The same night the various committees elected their chairmen for the year. The Christmas pageant was given on Dec. 22. On New Year's eve there was a watch party at the church. Each adult class contributed some part of the entertainment and it was much enjoyed by all present. We are very glad to have with us again Brother and Sister H. L. Fahrney who were charter members of this church; they have returned after an absence of six years. Bro. Fahrney is a deacon and they are both helpful workers in the various church activities.—Mrs. Walter K. Gordon, Detroit, Mich., Jan. 7.

MISSOURI

South St. Joseph church has for some time felt the need of more church room as we have eight Sunday-school classes and only four rooms, so we decided in council to raise the building eighteen inches higher and excavate the ground for a basement. We now have the building raised and wall almost complete and the excavation almost finished and will soon plan to put in the cement floor. There will possibly be an auditorium 36 by 40 which can be divided into Sunday-school rooms by curtains, and another large room 24 by 28 divided for furnace and coal bin, dressing room, wash rooms and kitchen. There will be a two way entrance—one from inside and one outside. Work is being donated by the members and friends and the sisters serve lunch at the noon hour. We are receiving donations from any who feel willing to give to such a good cause. An invitation is offered to any of the Brethren to visit us and inspect this great improvement. On account of the construction we were deprived of services for two Sundays in December and deferred our Christmas program till last Sunday evening.—E. N. Huffman, St. Joseph, Mo., Jan. 4.

NEBRASKA

Afton.—Dec. 1 Bro. Roy Teach, secretary of McPherson College, was in our community over the week-end. He made a number of calls in the interest of the college and on Sunday morning preached a very inspiring sermon. We are always glad to entertain any visiting brethren and sisters, especially those of the ministry, and feel the church benefits greatly by such contact with other workers. For our Christmas program we enjoyed a cantata on Dec. 22, entitled, The Natal Day, prepared by a chorus largely of young people. The following Thursday the chorus and orchestra drove to Clay Center, Nebr., a distance of more than 100 miles and broadcast their cantata over radio station KMMJ. The Afton church and the Methodist church in Cambridge exchanged Christmas programs. A group of young ladies from the M. E. church came out on Friday night before Christmas and gave their cantata which was very good. Dec. 29 the Afton chorus gave their cantata at Cambridge. The young people have devoted much time and effort to their music this winter, both the orchestra and chorus, and their work shows much improvement.—Mrs. Clara Corder, Cambridge, Nebr., Jan. 7.

NEW MEXICO

Clovis church met in council Dec. 27. Church and Sunday-school officers were elected. Bro. E. J. Smith was chosen elder for another year, and Miss Nellie Knisely, Sunday-school superintendent. The Christmas program on Dec. 22 consisted mainly of a cantata, The Story of a Christmas Gift. It was put on by the young people assisted by a few others, and was a decided success.—Ida Singleterry, Clovis, N. Mex., Jan. 3.

NORTH CAROLINA

Fraternity congregation met in council Dec. 6. Church officers were elected for the year: Elder, H. J. Woodie; Sunday-school superintendent, H. D. Robertson; church clerk, R. W. Sides; Messenger agent and correspondent, Mrs. Bruce Nelson. Dec. 14 we enjoyed having Bro. Henry Eller and family with us; he gave a very interesting talk on Sunday-school work. Our church gave a program on Christmas eve.—Mrs. Bruce Nelson, Winston-Salem, N. C., Dec. 29.

OHIO

Black Swamp church met in council Dec. 11. Sister Ida Garner was elected class leader of our prayer circle for the year. Dec. 22 a Christmas pageant was given by the adults of our Sunday-school. Dec. 24 our regular Christmas program was given, consisting of readings, recitations, special music and singing. Our Sunday-school Christmas missionary offering amounted to $18.11.—Mrs. Asenath Baker, Lemoyne, Ohio, Dec. 26.

Eaton church met in council Sept. 7. Bro. David Peters was again chosen Sunday-school superintendent. The work is progressing nicely. The junior and primary departments have tripled their attendance during the past year; the church is also keeping step. Oct. 19 the whole Upper Twin congregation held their fall love feast here with Eld. N. B. Wine of Dayton, our former pastor, officiating. Bro. Geo. Deaton of Claypool, Ind., also was with us and filled the pulpit the following morning. Bro. Frank Denlinger of Anderson led the singing. Nov. 24 we were richly blessed by three addresses by Sister Bertha Butterbaugh of Chicago, a returned missionary from India. Her afternoon address was to the mothers and daughters. Dr. L. R. Emerick of this city addressed the fathers and sons. Dec. 8 the mothers and daughters met at the church for organization, choosing Sister I. G. Blocher as president. Dec. 1 the preaching hour was filled with special music furnished by home talent. The Christmas program was rendered Sunday morning, Dec. 22. In the evening the intermediate Sunday-school class gave a pantomime and Eld. A. G. Crosswhite gave a splendid reading on Christmas, Long Ago. Jan. 4 we met in council. Commendable reports were read by our treasurer, missionary committee and the Sisters' Aid. We received one into the fold by baptism on Jan. 2.—Mrs. Emma B. Deaton, Eaton, Ohio, Jan. 8.

Harris Creek.—The members are enjoying worshiping in a newly decorated house. For this improvement we are indebted to the Aid Society. We enjoyed a well rendered Christmas program Dec. 22. The white gift offering of $111 was given for world-wide missions. On Monday evening thirty-one of our members went out caroling, stopping at ten homes. The Up-Streamers' class of young people made Christmas candy for the shut-ins which was distributed the same evening. The Elgin Training Course is being studied in our Y. P. D. each Sunday night under the leadership of our pastor, D. G. Berkebile.—Fhern Cassel, Bradford, Ohio, Dec. 30.

Lower Miami.—The children's division of our church rendered a very interesting Christmas program on Sunday evening, Dec. 22, assisted by the Y. P. D. chorus. All offerings of the day were turned over to the General Mission Board. Different classes of our Sunday-school took boxes and baskets to shut-ins of the community; provisions were also taken to some unfortunate families near by. Bro. Glenn Garber, who is temporarily located in Dayton, has filled our pulpit a number of times lately; his sermons show much deep thought and are always edifying. Dec. 29 Bro. John Garst of Highland, Ohio, preached for us in the morning, and Bro. Robert Noffsinger of Manchester College gave a talk on the subject of Peace in the evening; both messages were good. Sister Martha Rust of Manchester College gave a chalk talk for us recently which was very much appreciated.—Blanche E. Furrey, Dayton, Ohio, Jan. 6.

Toledo (First).—At our recent council, Dec. 2, Bro. Jay Hornish was reelected elder for the fourth year. Owing to the increased Sunday-school attendance it was necessary to enlarge rooms in the church basement. The primary department now has separate opening exercises in the basement. We have organized a Junior League which meets each Sunday evening with Vera McKimmy, president. On Sunday morning, Dec. 22, the third annual fireside service was held; each one attending brought articles of food. From these, baskets were made up and delivered to the needy on Christmas eve. The Christmas program was rendered by the Sunday-school on Dec. 22. The offering of $23 is to be used toward the new furnace. The candle light service was held Dec. 29 when the church was lighted by 100 candles. A pageant, The March of the Months, was rendered, followed by a New Year's sermon by the pastor. Bro. Hatton is conducting a teacher-training class on Wednesday evenings, following the mid-week prayer meeting. Six of our teachers are taking a course in the Toledo Training School for church leaders; this school has an enrollment of 250. We have two organized basket ball teams in our Sunday-school, entered in the Sunday-school league of the East Side. We have organized two boys' clubs, one for boys nine to thirteen, under the leadership of the pastor; the other is a Pioneer Club for boys thirteen to sixteen under the leadership of Henry Torrence. These clubs are organized under the supervision of the Y. M. C. A. and in December this church had both honor teams out of twenty-two clubs. During January Bro. Hatton will preach a series of Sunday evening sermons on the Home: The Modern Home, Our Modern Youth, Our Modern Family Bible and Our Modern Homes and the Government (stereopticon lecture). Our revival will begin Feb. 16 conducted by the pastor, Ralph Hatton, assisted by Milton Thomas, song evangelist.—Fay McKimmy, Toledo, Ohio, Jan. 3.

Troy church met in council Jan. 4. Bro. Carl Lehman was installed into the ministry, the services being very impressively conducted by Bro. Chas. Flory, pastor of the Piqua church. Our revival meetings will begin Jan. 20 and continue throughout two weeks, with Bro. Van B. Wright of Dayton as the evangelist.—Mary E. Gnodle, Troy, Ohio, Jan. 6.

Zion Hill church met in business meeting Jan. 3. Since the last report four have been received into our congregation by letter and three by baptism. The work of the church is prospering very nicely. Dec. 25 the Sunday-school gave a very interesting Christmas program, which consisted of playlets, recitation and songs. The offering of $48.56 was for missions. The Ladies' Aid was reorganized with Emma Rohrer president. The B. Y. P. D. has recently been organized and held its first meeting New Year's eve.—Emma Mae Kauffman, Columbiana, Ohio, Jan. 7.

OKLAHOMA

Big Creek church enjoyed the holiday season. Many of our young people, away in school or teaching elsewhere, were home to spend Christmas. We enjoyed having them with us. The Sunday-school rendered a program on Dec. 22. Dec. 29 Brethren Walter Fillmore and Chas. Austin, both from McPherson College, had charge of the morning service; their message both in song and sermon was appreciated by all. Jan. 5 Bro. Frank Sargent of Bethany Bible School delivered two splendid messages. His visits are especially appreciated as he spent several years of his early married life here; this church also called him to the office of deacon. We will be glad to have any one passing through stop and worship with us.—May Fillmore, Ripley, Okla., Jan. 7.

Pleasant Plains.—The members of this church met in council Nov. 23. Eld. Ed. R. Herndon was reelected elder; the writer, clerk and correspondent; Lowell Prentice, Messenger agent; Bro. Tom Williams, Sunday-school superintendent. Dec. 8 Bro. R. W. Quakenbush of Ottawa, Kans., began a revival here continuing until Jan. 1, preaching in all twenty-nine Spirit-filled sermons. Good interest was shown for the most part. Dec. 22 we held an all-day meeting at the church and Bro. Quakenbush preached a very interesting sermon on The Christian Home. Thirteen put on Christ in baptism; of these five were mothers, two were fathers, four young people and two children. Dec. 30 we held our love feast with Bro. Quakenbush officiating. About sixty surrounded the tables. We feel that we have been very much built up by these meetings.—Erma Wilson, Aline, Okla., Jan. 4.

Thomas.—At the regular business meeting Dec. 27 Eld. R. Herndon was reelected elder for another year, with Albert L. Williams, assistant; Mrs. B. F. Stutzman, clerk; the writer, correspondent; W. B. Gish, Messenger agent. Dec. 22 the Sunday-school rendered a Christmas program. Our love feast was held in October. We were very glad to have with us Eld. Geo. Eller, pastor of the Washita church, who officiated, assisted by Bro. Albert Williams. The help of Bro. Joe Carrier and wife, who are engaged in teaching school near Thomas, is very much appreciated in our Sunday school and church services.—Mrs. H. L. Hutchison, Thomas, Okla., Jan. 3.

Washita.—A very successful revival campaign was conducted by our pastor, Bro. Geo Eller. It lasted two weeks and was followed by a love feast—a spiritual meeting. Three Sunday-school pupils united with the church. Bro. Winfred Miller conducted the song services. Brother and Sister Miller contributed much toward the success of the meetings, using special selections. Our annual business meeting was held Dec. 27 to elect officers for the year: Superintendent, Floyd Lowber; young people's leader, David Merkey; junior band leaders, Sisters Lydia Merkey and Geo. Eller; Messenger correspondent, Mrs. Luke Howell.—Mrs. Floyd Lowber, Cordell, Okla., Dec. 31.

OREGON

Mabel congregation met in council Dec. 27. The church officials were reelected for another year. We are few in number but try to keep up the work. We had a short Christmas program on Sunday, Dec. 22. We are trying to support the church program including Bethany Bible School with our prayers and in a financial way, as we believe that spiritual development depends on loyalty to the church for which Christ died.—H. H. Ritter, Mabel, Ore., Jan. 6

Weston church met in council Dec. 8. With the exception of Messenger correspondent, all church officers were retained for another year. Sunday-school superintendent is Bro. Noah Bonewitz. Owing to sickness our elder, Bro. John Bonewitz, has been unable to be at church for several Sundays. Two of our Sunday-school scholars have scarlet fever. Our Christmas offering for world-wide missions was nearly $11.—Amy Marr, Weston, Ore., Dec. 31.

PENNSYLVANIA

Altoona (Twenty-eighth Street).—A recent meeting of the young people, embracing district No. 1, was held in this church. Addresses were made by W. J. Hamilton on the Call of Youth Today. Miss Sara Replogle and Miss Hattie Barnett both stressed the theme, Give of your best to the Master. Six scenes of camp life were given by fifteen campers, each giving testimony of what camp has meant in his life. Election of officers featured the business session; the officers were installed at the night session by Galen R. Blough, Bellwood. At the quarterly members' meeting Oct. 2 the following officers were elected for the year: Elder, D. B Maddocks; clerk, Cyrus B Replogle; corresponding secretary, Geo W. Rhodes; trustees, H. F. Snyder, I. Bruce Stuckey, Roy X. Walter; superintendent young people's societies, B. F. Waltz; publishing representative, Mrs Mary Waltz. A white gift service on the theme, The King's Birthday, was presented Dec. 22 in a most impressive and helpful manner. In response to roll call, $99.82 was contributed toward the mission deficit. On Christmas eve a cantata, The Birth of Christ, was given in a most creditable manner by the Sunday-school. This has been a great year in the church; every department in church and Sunday-school work has been alert and active in spiritual growth of the church, with prospects of a continual growth in numbers and spiritual fellowship. We look forward to the coming of Bro. S. P. Early of Roaring Spring Jan. 12 to conduct a two weeks' evangelistic meeting.—Mrs S N. Brumbaugh, Altoona, Pa., Jan. 2.

Conestoga.—Oct. 27 Eld W. D Fisher of the Lancaster City church preached a missionary sermon at the Monterey house. An offering for missions was lifted. Dec. 14 our regular council was held. Reports of the different committees were given and a number on committees were reelected as well as some new ones chosen. The report of the Sisters' Aid was also read showing a balance of $58 66 in the treasury. The Willing Workers' class is considering buying books for the use of the Sunday-school. Dec. 22 the school rendered a Christmas program. The Willing Workers of the Bareville school distributed Christmas cheer by giving gifts to the shut-ins.—Amos B. Hufford, Bareville, Pa., Jan. 3.

East Petersburg church met in council Nov. 20. Salunga Sunday-school officers for the year were approved by the church; Bro. Phares J. Forney is superintendent; East Petersburg school, Bro. Elam M Weaver, superintendent. Various committees were elected: Christian Workers, Bro. John Gingrich, president; prayer meeting committees, Salunga house, Sister Anna Hayse; East Petersburg, Bro. Harry Settle.—S. Clyde Weaver, East Petersburg, Pa., Jan 2.

Hatfield congregation met in quarterly church meeting. The Sisters' Aid gave a very favorable report of their year's work which was commendable. We have decided to set permanent times for love feasts and harvest meetings as follows: Spring love feast on the third Saturday in May; fall love feast on the third Saturday in October, and harvest-thanksgiving services, on the third Saturday in August. Our revival meetings, conducted by Bro. Michael Kurtz of Richland, Pa., closed the last of November. As a result of his labors in the Lord three have accepted Christ through baptism. We have decided to hold another revival after our spring love feast with Bro. Nathan Martin of Lebanon, Pa., evangelist.—J. Herman Rosenberger, Souderton, Pa., Jan. 7.

Lewistown.—Since our last report there have been fifteen accessions to the church and two reclaimed. Our congregation was very fortunate in having Bro. Bonsack give one of his interesting addresses which was highly appreciated. Dec. 22 the Sunday-school rendered a Christmas pageant. White gifts were given to the amount of $333 51. Dec. 29 our pastor, M. Clyde Horst, delivered two most inspiring sermons. In the evening a large and attentive audience listened to his message, Watchman, What of the Night?—Catherine Spanogle, Lewistown, Pa., Jan. 2.

Lost Creek congregation met in council Jan. 1. Fourteen were received into the church by baptism during the year and three by letter; seven members were lost by death and seven by letter. Bro. C. E. Grapes was retained as pastor and elder for another year; Messenger agent and correspondent were also retained. Our pastor reported having made 536 calls and preached 150 sermons during the year. Bro. Sargent of Bethany Bible School expects to be with us Jan. 28 or 29. Brethren J. I. and A. C. Baugher of Elizabethtown College will conduct a Bible institute at the Goodwill house Feb. 1 and 2. The love feast will be held Easter Sunday at the Goodwill house.—Elsie M. Krissinger, McAlisterville, Pa., Jan 2.

Mingo church met in council Dec. 14. The treasurer gave a favorable report. Officers of the Sisters' Aid and of the Christian Workers' Society were elected. Bro. J. N. Cassel was reelected elder for three years. We were glad to have with us Elders Wm Fretz and Elmer Moyer who assisted in the work. A splendid Christmas program was rendered by the Mingo Sunday-school Dec. 21 and by the Skippack school Dec. 22. An offering was lifted at each meeting for missions. The services on Christmas Day were at the Skippack house; our elder, J. N. Cassel, preached a very helpful sermon.—Carrie K. Hoffman, Collegeville, Pa., Jan. 3.

Palmyra.—Dec. 22 our Sunday-school gave a very interesting Christmas program. We were favored by special music by our men's chorus. The church was well filled. The Sisters' Aid organized for 1930, the president being Sister Kate Zug. Last year they gave $201 for missions and church work. The missionary offering amounted to $270.30.—Sarah G. Shelly, Palmyra, Pa., Jan 6.

Tyrone.—Our church met in regular quarterly business meeting on Jan. 2. Bro. W. S. Long, of Altoona, was with us as our elder. He brought us a splendid message of inspiration and encouragement. It was one of the best business meetings we have ever held although not a great amount of business came up for attention. It was decided to enlarge our board of deacons in the near future. On Sunday evening, Jan. 5, the B. Y. P. D. officers were installed by the pastor and a candle lighting service was held. This was quite impressive. In our mid-week Bible study and prayer service we are now studying a series of lessons on prophecy. The attendance and interest are quite good at these meetings.—Carrie B. Snyder, Tyrone, Pa., Jan. 6.

Uniontown.—We have had the pleasure of welcoming Brother and Sister Sollenberger and family into our church circle. Bro. M. J. Brougher conducted the installation services Nov. 5. The Thanksgiving

(Continued on Page 48)

STUDENT LIFE IN TAIYUAN

(Continued From Page 43)

take up any party work that will interfere with their studies: all outside work should be done after school hours." In a land where there has been no such thing as school hours for several years (in the minds of most students at least) this is a very hopeful announcement, and coming from the political rather than the school authorities it will have greater weight.

In the third place, the anti-Christian movement is no longer active; if not entirely dead, it has lost its vitality and influence. It is a great relief to return to a city that is not continually plastered up with anti-Christian posters as Taiyuan was from 1924 to 1927. Active opposition may have partially given way to indifference, which is about as bad and is sometimes more difficult to meet in the student field, but at any rate the anti-Christian propaganda carried on by a minority group with such unceasing energy a few years ago, has ceased to face us on every wall and signboard. We are indeed thankful for the change, and hope that the Christian work among students here at Taiyuan will profit by the hard experiences of those exciting days when our work was threatened with destruction.

In the fourth place, the Christian students of Taiyuan should be more active. A great opportunity is being neglected, or at least not used to the full. There are more than two hundred Christian students in this city, but the Christian Student Union has ceased its activity. There is lack of a sufficiently vital and coordinated program, and the individual Christian student is swallowed up by the mass of non-Christians around him. Only a small number are vitally connected up with the churches.

A brighter side is revealed in the student work of the Y. M. C. A. The work has continued in spite of the difficulties of the last few years. There are several live groups of students who meet on Sunday for discussion or Bible study. The Sunday afternoon lectures for students are quite well attended. A new experiment in an English service of worship for students has had an attendance of over forty for several months. These worship services are led by missionaries from the Brethren and English Baptist missions. A number of our finest Chinese young men are sponsoring this new activity and we hope that it may become a permanent part of our student program.

A recent visit by Daniel Fu of Shanghai culminated in a very interesting and vital student forum of three days. Two hundred crowded the hall and the interest was very good, showing that Chinese students are really interested in religious and social problems.

The student work at Taiyuan needs to be strengthened. There needs to be an awakening of the latent possibilities in the Christian students in our schools here. There is need of a new spiritual arousing; new organization will not do it. We must first revive those who have become indifferent. We need better preachers in our churches, we need to get rid of some of the factions in the Christian community, and we need help that man can not give. Pray for our student work in Taiyuan.

E. L. Ikenberry.

Taiyuan, China.

THE KANSAS BRETHREN HOME

The Kansas Brethren Home at Darlow has once more experienced a very pleasant Christmastide. Preparations for an enjoyable time had been in the making for some time beforehand, and as a consequence all was in readiness for the hour of 7:30 on Christmas Eve when the guests of the Home were to gather in the splendidly decorated reception room where a suitable service was to be engaged in.

According to previous arrangement, Bro. Chas. Miller, pastor of the local church, kindly consented to give us a talk for the occasion, which he did in a most impressive way.

Earlier in the evening our hearts were gladdened by a call at the Home by Bro. W. A. Kinzie, pastor of the Navarre church, also a trustee of the Home, who with his son Earl, had decided to stop for just a short while. But upon learning of the plans which had been laid for the evening service, Bro. Kinzie at once decided to have an experience which he had not had in all the years of his service as trustee of the Home, that of enjoying a Christmas service with these aged folks. After a hasty rearrangement of his plans, he joined us in the evening meal, after which he gave a Christmas message to the guests of the Home.

We were glad also to have with us another trustee of the Home, Bro. Vernon Hornbaker, who with his wife, by their presence contributed to the enjoyment of the evening. At the conclusion of the service, the various tokens of love and goodwill which had been placed in front of the imitation fire place were distributed, each one receiving one or more gifts, as friends and relatives over the state had sent in various packages for the guests. We appreciate very much the contributions of all who helped to make the occasion so enjoyable.

Mingled with our joy was a trace of sadness as we noticed the absence of some, who a year before had experienced a similar occasion. Several have exchanged time for eternity, the most recent one being Bro. John Young, an old veteran of the cross, who had been connected with the Home for about thirty-five years, and whose passing came just in time for him to spend Christmas in the great beyond.

A fine spirit prevails in the Home, which was an exceptionally good foundation on which to lay our plans for what proved to be a most enjoyable Christmastide.

May our enjoyment in this Home cause us all to look forward in fond anticipation to that perfect Home of the redeemed.

R. I. Troup, Superintendent.

Darlow, Kans.

A CHRISTMAS SERVICE

The most impressive Bible School Christmas service we ever attended was a white gift service in the church in Sebring, Fla., the Sunday night before Christmas. We commend the white gift service for next Christmas to those schools not using it.

The community tree was lighted in Circle Park and the choral society assisted in the celebration around it on Christmas night. But that did not deter over a hundred of our people from gathering in the churchhouse for a prayer meeting led by Sister Miller, the pastor's wife. We had a blessed time. Bro. J. H. Moore was asked to tell about Christmas fifty years ago. Sister D. H. Zigler told about Christmas and the Home. A sister in Florida for the first time was asked to tell of the greatest blessing this Christmas brought; she spoke of the wonderful sunshine in Florida. An open meeting on the same subject brought interesting testimonies—the love of good children manifested by gifts, inscribed "To my dear father," the loving remembrance of friends through greeting cards, the blessing of returning health and from several, the gift of our Savior Jesus Christ.

With the hymns and prayers and testimonies our hearts were drawn into closer fellowship with him whose birthday we celebrated. In these days of worldly attractions and distractions it was inspiring just to be one of a company of over a hundred holding a prayer meeting on such a holiday.

Mrs. Cora Price Bowen.

Sebring, Fla.

MISSIONARIES IN CONFERENCE

Twice a year there is a bustle of preparation throughout the various mission stations. What is all this talk of reports and sermons and papers, etc.? What does this packing of trunks and rolling up rolls of bedding and the filling of the water jars mean? Oh, this is what we do when Conference time draws near.

At Bulsar there must needs be more than the usual store, for toward Bulsar we all turn our faces. Guest rooms must be prepared and since there are not enough to reach around several large tents are raised. The mission carpenter shop is cleared out and converted into a dining room where thrice a day about fifty of us, with children included, break bread together and commune one with another.

Our fall conference convened later than usual so that all the missionaries coming from the homeland could meet with us. The last party landed the evening of Nov. 21. Bro. Alley was ill so that he and his family could not meet with us. Susan Stoner and Anna Brumbaugh could not leave their posts of duty. The others were all present at least part of the time.

The day preceding the open conference little groups of missionaries might be seen gathered about the table in the various offices, or sitting in circles on the veranda or under the spreading shade trees. These are the standing committees getting the business in shape to present to the open conference.

Wednesday evening, Nov. 21, we met in the Bulsar church for our first general meeting. Bro. L. A. Blickenstaff, lately returned from furlough, described in a very vivid manner American life as it appeared to him and told how it affected the churches. He declared that misssionaries owe a debt to the home church and pointed out ways in which they may help to fan the flame of interest in the cause of missions. He made us feel that the business of every missionary is to create and sustain in the hearts of our people at home interest in the redemption of other races. If the deficit is ever to be lifted missionaries must do their share. He stirred us to a new resolve to stick to our job both while on the field and on furlough. He made us realize anew what a high privilege is ours—even the privilege of sharing our Christ and his gospel with the peoples who do not yet know him.

At eight o'clock each morning for five days we met for the forenoon's worship and Bible study. The afternoons were devoted to mission business growing out of our every day work in the various stations.

Bro. I. S. Long who will be soon on his way homeward to join his loved ones gave us four Spirit-filled Bible lessons. Nothing draws the hearts of God's servants closer together than to study together the deep things of his word.

One evening as all were seated at the dining tables, a little surprise speech was made and a small gift of appreciation was presented to Brother and Sister Blough and to Sister Sadie Miller. Last year when a similar honor was shown the Longs these were in America so while intended for a twenty-fifth anniversary of missionary service, the honor comes a year late. They came to India in 1903. May the Lord add to them many years to serve the people in this land.

Alice K. Ebey.

Vada, Thana Dist.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Baugher-Linton.—At the parsonage by the undersigned, Jan. 2, 1930, Bro. Elwood E. Baugher of Braddock Heights, Md., and Sister Mildred A. Linton of Charlesville, Md.—M. G. Wilson, Frederick, Md

Delauter-Lewis.—At the parsonage by the undersigned, Dec. 14, 1929, Bro. Harry D. Delauter and Sister Donna E. Lewis, both of Myersville, Md.—M. G. Wilson, Frederick, Md.

Fager-French.—By the undersigned at Falfurrias, Texas, Oct. 30, 1929, Bro. George S. Fager, of Falfurrias, Texas, and Miss Ruth French of Alice, Texas.—Chas. D. Fager, Falfurrias, Texas.

Fisher-Allen.—By the undersigned, Dec. 28, 1929, Mr. Isaac E. Fisher and Mrs. Florence L. Allen.—Ezra Flory, Huntington, Ind.

Stinson-Crumrine.—By the undersigned, at the bride's home near Newberg, Ore., Dec. 25, 1929, Herbert F. Stinson and Sister Florence Beatrice Crumrine.—J. A. Reed, Newberg, Ore.

FALLEN ASLEEP

Anspach, Clara, daughter of Theo. and Malinda Wilkins, was born in Perry County, Ohio, died at the home of her daughter, Mrs. Jennie Hughes, Lima, Ohio, Dec. 18, 1929, aged 77 years, 8 months and 1 day. She married John Anspach in Allen County, Ohio, Sept 29, 1872. To this union were born three daughters and two sons; the husband and two daughters preceded her. She united with the Church of the Brethren in 1873 and lived a faithful Christian life until death. She had the happy privilege of seeing all of her children, grandchildren and two of her great-grandchildren come into the church. She was confined to her bed for nearly a year. She leaves one daughter, two sons, five grandchildren, thirteen great grandchildren and two brothers. Funeral in the Lima church by Eld. J. L. Guthrie.—C. L. Wilkins, Circleville, Ohio.

Blackford, Susanna, nee Zetty, born in Rockhingham County, Va July 2, 1848, died after a short illness, Dec. 17, 1929, aged 81 years, months and 15 days. She was married to Noah Blackford Jan. 2 1869. This union was blessed with five children; she leaves four children, eight grandchildren, one great-grandson and her aged twin sister, Margaret Newberry of New Philadelphia, Ohio. At the age of twenty-one she was converted to the Dunkard faith and while unable to attend her own church, she attended different churches frequently. She had resided at Festus, Mo., the past twenty-three years. Burial in Jacksonville, Ill.—Mrs. A. M. Long, Marshall, Mo

Button, Francis Everet, born near Alden, Iowa, Feb. 13, 1860, died at the home of his daughter, Mrs. George Kepley, of Buffalo, Kans from heart disease, Dec. 23, 1929, aged 69 years, 10 months and days. He is survived by his wife, one son and one daughter. Five children preceded him in death. He became a Christian in early life and served the church in the ministry for many years. Funeral services were conducted by the writer at Ramona, Kans. The body was laid to rest in the cemetery near by.—W. A. Kinzie, Navarre, Kans.

Crider, Sister Lydia Frances, died at her home near Mayland, Va Nov. 7, 1929, from rheumatism from which she had been sufferin for the past fifteen years. She was the daughter of Mr. and Mr Gideon Shirkey and was born near Mayland about fifty-five year ago. She joined the Church of the Brethren many years ago. She had been confined to her bed or chair for the past eleven years bu during her invalidism she was cheerful and faithful to her Lord She is survived by her husband, Edw. Crider, four brothers and s sisters. Services at Bethel church by Bro. S. D. Zigler and C. E Nair. Interment in the Linville Creek cemetery.—Mary B. Roller Timberville, Va.

Croninger, Bro. Alvin, born Jan. 20, 1876, died Dec. 11, 1929. I returning from work he stepped from an auto in front of his hom and in crossing the road was struck by another car; death came few hours later. His wife, Lena, preceded him May 1, 1920. H leaves eight children, most of whom are members of the Churc of the Brethren Funeral by the writer assisted by H. H. Hend ricks at the Walnut Grove church. Interment in adjoining cemeter —G. S. Thorne, Pioneer, Ohio.

Daugherty, James Edward, was born on the old emigrant trail, i what is now the state of Wyoming, June 27, 1859, and died in Knox County, Ohio, Dec 3, 1929. He is survived by one brother, an onl daughter and three grandchildren. His companion, Clara B. Work man, preceded him two years ago. He had been a member of the Danville church since 1886. He was ever active in Christian servic and since 1919 served most efficiently as a deacon. Funeral services were conducted by the writer in the Danville church. Interment in adjoining cemetery.—G. W. Phillips, Danville, Ohio.

Fink, Evelyn Mae, daughter of Brother and Sister Verne Fink of La Verne, Calif., born Aug. 12, 1929, died Sept. 16, 1929. Services by Galen K. Walker, assisted by Edgar Rothrock. Burial in the Ever green cemetery in La Verne.—Grace Hileman Miller, La Verne, Calif

Heckman, Sister Pearl, daughter of Albert C. and Jane (Shield Foust, was born Nov. 7, 1882, and died Aug. 28, 1929. Sept. 7, 1905 she married G. Andrew Heckman. To them were born one son and two daughters who survive. In August, 1906, she united with the Church of the Brethren and was faithful until the end. Two years ago she underwent an operation which was unsuccessful; six months later a second operation was performed. She bore her affliction with patience and faith in the Lord. She was always on duty as a teacher of the young ladies' class in the Brandt Sunday-school until her illness. As a result of her labors in this capacity, practically the entire class united with the church during a series of meetings. Surviving are her husband and three children, two brothers and one sister. Services at the home by the writer, assisted by Eld M. Niswander and W. K. Conner. Interment in St. Thomas cemetery.—M. B. Mentzer, Chambersburg, Pa.

Horner, Peter, son of Michael and Catherine Horner, born in Somerset County, Pa., Dec. 26, 1834, died Dec. 15, 1929. In April, 1856, he came to Illinois after a long trip down the Ohio River to Cairo and up the Mississippi and Illinois Rivers to Peoria, from which point they traveled overland to Carroll County, Ill.; here he spent the remainder of his days. Feb. 21, 1860, he married Wilamina Biesecker at Buffalo Grove. To this union five children were born; one daughter died March 3, 1917; his wife died Sept. 2, 1927. There are also eighteen grandchildren and nineteen great-grandchildren. He had figured in the activities of Lanark and community for over sixty-five years, and in the church for sixty-seven years. He was a charter member of the Lanark church. He and his companion became members of the Old Emmert church about 1862. He had always manifested the interest he felt in the church and her activities by regular attendance at Sunday-school and church as long as possible. Only a few weeks ago he called again for the anointing service and found great comfort in his claims on the promise to those who accept them in faith.—P. F. Eckerle, Lanark, Ill.

Idle, Talmon Harbour, son of Martin and Lavina Harbour Idle was born in Champaign County, Ohio, June 7, 1856. The family came to Indiana when he was a child, where he spent the remainder of his life. His first wife was Melissa Heckman. To this union six children were born. His wife and one daughter preceded him. He was later married to Mrs. Mary Delaughter. One son was born to them. He was a member of the Sidney Christian church. He died at the Warsaw hospital Nov. 26, 1929. He survived by his wife, four daughters, two sons, a stepson, twelve grandchildren, three great

grandchildren and one sister. Funeral at the home by Moyne Landis. Burial in the Pleasant Hill cemetery near North Manchester.—Mrs. Ada Mishler, South Whitley, Ind.

Keeney, Geo. J., son of Brother and Sister Henry Keeney, died Dec. 5, 1929, aged 4 months and 5 days. Surviving are the parents and one sister. Services at Zieglers meetinghouse by Elders Henry Ziegler and Jacob Merkey. Burial in the adjoining cemetery.—Elizabeth Meyer, Myerstown, Pa.

Longnecker, Bro. Samuel, died at his home near Lititz, Pa., in the bounds of the White Oak congregation, Nov. 25, 1929, of complications, aged 72 years, 6 months and 10 days. He is survived by his wife, one son and two daughters; two sons preceded him. He was the last of his family. He was a consistent member of the Church of the Brethren for forty years. Services at the Longnecker house by the home ministers. Interment in adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Martzall, Sister Mary P., nee Mohler, died Nov. 19, 1929, at the home of her son near Denver, aged 66 years, 10 months and 18 days. She is survived by her husband, one daughter, four sons, seventeen grandchildren and her aged mother. Funeral services at the Mohler house by Brethren I. W. Taylor and Diller Myer. Interment in the adjoining cemetery.—Mrs. Lida M. Zug, Lincoln, Pa.

McCorkle, Mable (McCord), wife of Joseph McCorkle of Hershey, died Dec. 16, 1929, at the state hospital at Harrisburg, aged 33 years, 11 months and 3 days. Surviving are her husband and two daughters. Services at the Spring Creek church by F. S. Carper and Henry Kreider. Burial in the adjoining cemetery.—Mamie S. Gipe, Hershey, Pa.

Ruhl, Bro. Emmanuel, died at his home at Elstonville, Pa., Oct. 2, 1929, of a stroke, aged 68 years, 10 months and 10 days. He is survived by his wife, one daughter, two sons, one brother and one sister. He was a member of the Church of the Brethren for many years. Services in the White Oak church by Eld. Chas. D. Cassel and Mr. Landis of the United Zion faith. Interment in Hernley's Mennonite cemetery.—Susan M. Cassel, Manheim, Pa.

Shively, Joseph, born March 12, 1873, in Cerro Gordo, Ill., died Nov. 26, 1929, at his home near McFarland, Calif. He became a member of the Brethren Church early in life and remained faithful. He was married in 1895 to Elizabeth Gripe of Indiana. He is survived by his widow, one son and a grandchild. Funeral at the Church of the Brethren in McFarland by Geo. Hilton Interment in Delano cemetery.—Mrs. Ella Hollinger, McFarland, Calif.

Slifer, Henry Edward, born in Washington County, Rohrersville, Md., Aug. 13, 1842, and passed away at his home near the Ivester church, near Grundy Center, Iowa, Nov. 2, 1929, aged 87 years, 2 months and 20 days. Bro. Slifer had been in usual good health and passed away peacefully while he slept. He was one of the early settlers in Grundy County, having come here in 1866. He was one of the twenty charter members of the Ivester church. His good wife, Amanda Hoffa Slifer, preceded him in death in February, 1923. Three children survive. Funeral service at the Ivester church conducted by the writer, assisted by Bro. I. D. Leatherman, Ankeny, Iowa. Burial in the Sheller cemetery.—D. C. Gnagy, Grundy Center, Iowa.

Tully, Lucy Jane, daughter of Jacob and Mary Ann Stutsman, was born in Elkhart County, Ind., Oct. 2, 1855, died Nov. 28, 1928, at Sidney, Ind., at the home of her daughter, Mrs. Jacob Beigh. She was one of a family of eleven children. Aug. 14, 1875, she married John Tully. Five children were born to them. In their early married life they united with the Church of the Brethren. Later their membership was transferred to the First Brethren church. For a number of years she had been afflicted. Her companion died in April, 1925. She is survived by two sons and one daughter, seven grandchildren and one great-grandchild. Funeral at the Methodist church in Claypool by Moyne Landis.—Mrs. Ada Mishler, South Whitley, Ind.

Ulrey, Sister Susan, daughter of Eld. John and Esther Ulrey, was born in Tippecanoe County, Ind., Oct. 13, 1856. While a young girl she with her parents moved to Pyrmont where she united with the Church of the Brethren at the age of twenty-three years and remained a true and faithful member. April 6, 1879, she married Solomon Ulrey and to them were born three children. In the fall of 1895 she with her husband was called to the office of deacon and in this capacity she was a faithful and devoted helper to her husband. Sept. 10, 1926, she suffered a paralytic stroke from which she never recovered. Dec. 26 she had a second stroke and died Dec. 29, 1929. One son, a daughter and an only sister survive. Services in the Pyrmont church by Elders Jeremiah and D. L. Barnhart.—Jeremiah Barnhart, Pyrmont, Ind.

Valentine, Richard Columbus, was born in Surry County, N. C., Sept. 1, 1878, and died in the same community, Dec. 23, 1929. Bro. Valentine united with the Church of the Brethren five years ago. This faith he cherished very dearly. For twelve years he was sorely afflicted as a result of paralysis. Because of this he was unable to be at church often but was there whenever possible, many times tediously and patiently walking to church in order to be present at the service. He bore his suffering very patiently. His wife survives him. Funeral services were held at Shelton church by Eld W. J. Payne and the writer. Burial in the Hollow Springs cemetery.—Saylor C. Cubbage, Mount Airy, N. C.

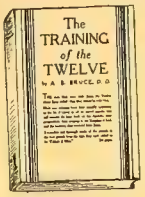
Wagoner, Isaac, born in Carroll County, Ind., in 1857. He was married to Miss Mary C. Stong in 1880. To this union five children were born, all of whom survive. His wife died in 1923. The family came to North Dakota in 1896 and lived at Crary for two years. Twelve years ago he retired from the farm and built a home in Starkweather. After the death of his wife he made his home with his daughters. After an illness of several months he died at the home of his daughter, Mrs. Geo. Rollofson. He had been in poor health for the past year. Services in the Community church by Rev. J. R. Wentrich. Interment in the Methodist cemetery.—Mrs. Geo. Rollofson, Starkweather, N. Dak.

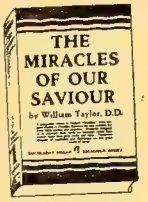
Wampler, Sister Bess, of near Mayland, Va., died at the Rockingham Memorial Hospital on Oct. 23, 1929, following a prolonged illness with complications following typhoid fever. She was born Oct. 13, 1902. She joined the Church of the Brethren at the age of thirteen and always took an active part in the work of the church. In her home congregation she taught in Sunday-school, in our Vacation Schools at two places, served as Sunday-school superintendent at Union chapel, and filled various offices in the B. Y. P. D. She was always ready to do her part and also to help others with their work. She attended Bethany Bible School for a while. She was always cheerful, even during her long illness. No one in the congregation could be missed more than she is by everyone; we feel that one of our strongest members has gone from our young people's group. She is survived by her father and stepmother, Mr. and Mrs. M. L. Wampler, four sisters and two brothers. Services at the Lanville Creek church by Eld. Carson Miller assisted by Eld. J. S. Roller. Burial in the cemetery near by.—Mary B. Roller, Timberville, Va.

Weikert, Mrs. Anna, widow of David Weikert, died at Memorial Hospital, in Piqua, Ohio, Nov. 9, 1929, aged 79 years. She is survived by three sons. For a number of years she lived in Covington, Ohio. Funeral at the Church of the Brethren, Covington, by C. F. McKee. Burial in Pleasant Hill cemetery.—Ethel Manning, Covington, Ohio.

Wetzel, Bro. Samuel, died last January of infirmities, aged 80 years, 2 months and 23 days. He served in the deacon's office for many years and was a faithful worker and staunch Christian. The last few years he was totally blind. Services Oct. 27 in the Sycamore church in North Mill Creek congregation, by the writer assisted by Silas Hottinger.—Peter I. Garber, Harrisonburg, Va.

Yount, Millicent Margaret, wife of Peter Yount, died at her home near Whitesburg, Pa., Dec. 17, 1929, after an illness of about six months due to heart trouble, aged 21 years, 11 months and 9 days. She leaves her husband, one son, father and mother. She died in the Lutheran faith, requesting the writer to officiate at her funeral. Services in the home of her uncle at Kittanning, Pa. Interment took place in the Simpson church cemetery.—J. Lloyd Nedrow, West Kittanning, Pa.







OUR $1.00 RELIGIOUS LIBRARY

THREE HUNDRED EVANGELIST SERMON OUTLINES - Aquilla Webb
CYCLOPEDIA OF SERMON OUTLINES - - - - Aquilla Webb
THE MIRACULOUS ELEMENT IN THE GOSPELS - - Alexander Bruce
THE EVANGELISTIC ENCYCLOPEDIA - - - - G. B. F. Hallock
THE HUMILIATION OF CHRIST - - - - - - Alexander B. Bruce
1001 ILLUSTRATIONS FOR PULPIT AND PLATFORM - Aquilla Webb
THE IMPATIENCE OF A PARSON - - - - - H. R. L. Sheppard
THE TRIAL AND DEATH OF JESUS CHRIST - - - James Stalker
THE TEN COMMANDMENTS - - - - - - Henry Sloane Coffin
NEW TABERNACLE SERMONS - - - - - T. DeWitt Talmage
BIBLE TYPES OF MODERN MEN, First Series - W. Mackintosh Mackay
BIBLE TYPES OF MODERN WOMEN, First Series - W. Mackintosh Mackay
ONE HUNDRED BEST SERMONS FOR SPECIAL DAYS AND OCCASIONS - - - - - - - - - - - - - G. B. F. Hallock
ONE HUNDRED GREAT TEXTS AND THEIR TREATMENT - - - - - - - - - - - - - - - Frederick Barton
ONE THOUSAND THOUGHTS FOR FUNERAL OCCASIONS - - - - - - - - - - - - - - - Frederick Barton
THE PASTOR HIS OWN EVANGELIST - J. W. Chapman and C. L. Goodell
ONE HUNDRED PRAYER MEETING TALKS AND PLANS - Frederick Barton
ONE HUNDRED CHOICE SERMONS FOR CHILDREN - G. B. F. Hallock
ONE HUNDRED REVIVAL SERMONS AND OUTLINES - Frederick Barton
THE PREACHER—HIS LIFE AND WORK - - - - J. H. Jowett
THE CROSS IN CHRISTIAN EXPERIENCE - - - - W. M. Clow
LORD, TEACH US TO PRAY - - - - - - Alexander Whyte
THE MIRACLES OF OUR SAVIOUR - - - - - William Taylor
THE PARABLES OF OUR SAVIOUR - - - - - William Taylor
THE TRAINING OF THE TWELVE - - - - - A. B. Bruce
THE WICKET GATE - - - - - - - - G. A. Studdert-Kennedy
A QUEST FOR SOULS - - - - - - - - G. W. Truett
A GUIDE TO PREACHERS - - - - - - - - A. E. Garvie
CYCLOPEDIA OF SERMON OUTLINES FOR SPECIAL DAYS AND OCCASIONS - - - - - - - - - - - - - G. B. F. Hallock

Some of these formerly sold as high as $3.50.
Make your own selection—any volume for ***One Dollar!***

Brethren Publishing House, Elgin, Ill.

B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H.

WHERE MESSENGERS GO CHURCHES GROW

The Messenger is well worth the regular subscription price of $2.00.
Our liberal Premiums make it still more valuable and reduce the cost:

PREMIUM OFFER NO. 1

Gospel Messenger for 52 Weeks	$2.00
"Some Brethren Pathfinders," by J. H. Moore	1.50
1930 Yearbook	15
Total	$3.65
Our Special Price to You	**$2.50**

PREMIUM OFFER NO. 2

Gospel Messenger for 52 Weeks	$2.00
Premium Bible No. 1930X	5.10
1930 Yearbook	15
Total	$7.25
Our Special Price to You	**$3.95**

For Thumb Index Add 50c

PREMIUM OFFER NO. 3

Gospel Messenger for 52 Weeks	$2.00
1930 Yearbook	15
Total	$2 15
Our Special Price to You	**$2.00**

See Messenger agent at once or use following coupon

Brethren Publishing House, Elgin, Ill.

Enclosed find $..... for **Premium No.** ....., as above, to:

Name, ...

Street or Route, ...

Town and State, ...

Also, **Premium No.** ....., as my **Gift,** to:

Name, ...

Street or Route, ...

Town and State, ...

B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H.

Notes From Our Correspondents

(Continued From Page 45)

services were taken care of by a group of young ladies from the Willing Workers' class who presented the missionary pageant, If They Only Knew. A missionary offering was received. An inspiring and beautiful Christmas entertainment was given Dec. 22. In an effort to increase the attendance and interest of the Y. P. D. a contest was held. The losers entertained the winners with a New Year party, approximately fifty-three being present. At a general council of the Georges Creek congregation, Bro. Sollenberger was elected elder for the year. The same directors were reelected. The work at Fairchance mission is rapidly progressing. Bro. Blair Myers is Sunday-school superintendent, and Geo. Wright has been taking care of the preaching services.—Thelma Cunningham, New Salem, Pa., Jan. 6.

SOUTH DAKOTA

Willow Creek.—For the Christmas season we observed the White gift service for the first time. Each teacher had planned a little program for her class to give when the offerings were brought, for all the children had earned money during the summer for the Black Brothers' fund. The offerings amounted to $27.20; other offerings were, General Mission Board, $41.30; home Aid work, $10.75. Many pledges were also made for different lines of church work. Three Sunday-school pupils pledged themselves to give one-tenth of all they earn. The congregation also gave a white gift to the pastor and family in the shape of useful articles.—Ellen Harldson, Barnard, S. Dak., Jan. 6.

TENNESSEE

Limestone church met in council Nov. 23. The treasurer gave the yearly report with balanced account. Bro. J. R. Jackson conducted the devotional service, preparatory to our revival which began Nov. 24 and closed Dec. 15. Bro. Jackson preached with power. As a result six were baptized. In addition there was one young sister who united with the church during the Cherokee revival in October. We had a good Thanksgiving service. Bro. Jackson preached and Bro. M. D. Early made a short talk. The offering for missions amounted to $9. Bro. Jackson preached to a good audience on Dec. 22. Bro. Nead preached an inspiring sermon on Christmas day. Our Sunday-school is getting along very nicely; officers and teachers were retained for the year.—Honoria Pence, Limestone, Tenn., Jan. 6.

VIRGINIA

Belmont congregation met in council Dec. 28 at the Belmont church. The following officers were elected: Howard O. Mason, clerk; I. N. Zigler, elder; Mattie E. Zigler, correspondent. During the year an offering was taken at each preaching service to meet the current expenses of the church; this has proven more satisfactory than any former method we have used. The Sunday-school gave a Thanksgiving program, also on Dec. 29 a Christmas program; both were enjoyed by all.—Mattie E. Zigler, Holladay, Va., Jan. 6.

Middle River.—Our love feast was held Oct. 26 with a very good attendance. We were glad to have Brethren Geo. Maupin, David Kendig and N. W. Coffman with us, the last named officiating. Bro. Garber from Greenmount congregation gave us a fine sermon on Sunday. Sunday night one of our home ministers, Eld. B. B. Garber, began a meeting, preaching nine Spirit-filled sermons. The meeting was well attended and the interest was good. Nov. 23 our regular council was held. Vacancies on the different boards were filled. It was decided to send our District Mission Board $150 on our apportionment. At our Thanksgiving service an offering was lifted for missions; Dec. 22 the offering was for the General Mission Board. Services were held on Christmas Day and at night a play, From Darkness to Dawn, was given. We recently enjoyed a service by the Volunteers from Bridgewater College.—Mrs. F. Y. Garber, Waynesboro, Va., Dec. 31.

Mt. Olivet.—Nov. 10 Bro. J. T. Glick began a revival service which continued throughout the week. Diverting from the usual evangelistic themes, the pastor spent the time in discussions of church doctrine. From the outset there was intense interest and as the week progressed, increased spirituality pervaded the meetings. Even though there were only three converts, these of the junior class, all who attended felt that they had derived much spiritual refreshment and education from the services. Nov. 22 the congregation met in council. Sunday-school officers were elected, the superintendent being Mrs. Olen Lantz. Nov. 23 the members of the congregation, along with those of neighboring congregations, enjoyed a love feast with the pastor, Bro. Glick, officiating. It was with no little joy that the old members, rekindled in spirit by the recent revival, and those just received into the church, communed; all were inspired with a greater zeal to go on in the work.—John B. May, Timberville, Va., Dec. 31.

Pleasant Valley.—Nov. 17 we closed a very profitable two weeks' revival meeting, with Bro. F. D. Anthony of Baltimore, Md., evangelist. He preached in all sixteen sermons full of Bible truths and we feel that the membership has been greatly revived. We were very fortunate in having with us on Thanksgiving night a group of young people. Volunteers from Bridgewater College, who gave us a very interesting and helpful program. Dec. 21 the Sisters' Aid held their bazaar and a nice sum was realized.—Mrs. Delia B. Lester, Sowers, Va., Jan. 6.

Pleasant Valley (Second).—Our church met in council on Jan. 1. Eld. S. D. Miller presided. The usual business was attended to with dispatch and order.—Mrs. M. C. Williams, Mt. Sidney, Va., Jan. 8.

Topeco.—Dec. 22 our Sunday-school presented the play, The Star of Hope. Afterward an offering of $36.34 was taken for the deficit. Our church met in council Jan. 4. All the old officers were reappointed. Two letters of membership were received. On Sunday following Bro. Culver Harman preached a very interesting sermon on Watch the Road and the Light Signals.—Almeda Alderman, Floyd, Va., Jan. 7.

Unity.—In the afternoon of Thanksgiving Day a group of the Junior Leaguers with their leader, Anna Roller, and the writer went to the Old Folks' Home at Timberville and gave a program for the inmates. The program consisted of Thanksgiving recitations, stories and songs after which several selections were sung which the old folks suggested. Then the children distributed mints and oranges. The old folks seemed to appreciate the program and gifts very much and urged that the children come again. The group also stopped at the Orphans' Home and gave several recitations. Home-made candy was given to the children. Thanksgiving night a missionary pageant sponsored by the B. Y. P. D. was given at Bethel. In connection with the worship program Brethren Earl Zigler and David Huffman told of their trip to New York to bid farewell to Brother and Sister Rupel and the other missionaries who sailed at that time. In spite of snowy weather our Sunday-schools gave their Christmas programs. Bethel had her program on Dec. 22. Several exercises were given by the children, followed by a pageant. Fairview gave her program Dec. 23, consisting of exercises and two short plays. At Union chapel on Christmas night there was a varied program consisting of dialogs, recitations and a pageant. The Sunday-school closed for the winter last Sunday. Sunday morning, Dec. 29, Bro. A. J. Fitzwater, our District Treasurer, spoke at Bethel. He gave us a better idea of the great work the District is carrying on. An offering was taken.—Mary B. Roller, Timberville, Va., Jan. 1.

WASHINGTON

Wenatchee Valley.—The year just closed has been outstanding in the fact that it marks the completion and dedication of a fine new building. With such improved facilities at our disposal we feel challenged to put forth greater efforts for kingdom gains. The closing months of the year have brought about twenty new members, five young sisters by baptism and the remainder coming by letter from the mother church at Sunnyslope. Communion services were observed on Dec. 28 with about 120 members participating. A concentrated visitation program is being launched during the first quarter in preparation for the Easter service.—Geraldine Eller, Wenatchee, Wash., Jan. 6.

WEST VIRGINIA

Maple Spring.—On Thanksgiving Day the Eglon congregation met at the several places of worship in real thanksgiving services. A total of over $300 was given for missions. Nov. 30 the congregation met in council. The financial board was given the privilege to make an every-member canvass and all who desire may use the envelope system of giving. Our financial committee is striving to help meet the deficit challenge. Christmas morning we assembled in Bible institute, closing on Sunday evening. Bro. F. E. Mallott, returned missionary from Africa, was with us. His talks and addresses on Hebrew Prophecy, History of the Church of the Brethren, and lectures on Africa were all very uplifting and inspiring. At the close of the service on Sunday evening a collection of $18.22 was taken for the Africa mission. Dec. 22 a pageant was given by the Philathea class for the purpose of raising money to help meet the deficit. A total of some $80 was received. This class also went out on Christmas eve singing carols and distributing baskets. Instead of B. Y. P. D. we have been having community sings at the various churches in the congregation which are well attended.—Olive M. Fike, Eglon, W. Va., Jan. 2.

North Mill Creek (W. Va.).—The people at the Sycamore church-house in this congregation seemingly enjoyed a spiritual uplift from a series of evangelistic meetings conducted by the undersigned as evangelist. The meetings began Oct. 14 and closed on the 26th with a love feast which was well attended. Eleven were received into the church by baptism.—Peter I. Garber, Harrisonburg, Va., Dec. 31.

ONE FOR LIFE

A wonderful wedding souvenir. Book of 80 pages. Contains marriage certificate, pages for autographs of guests, gifts, journey, at home cards, etc. Beautifully printed in purple ink.

Art leather, $2.00. White boards, 85c
White limp leatherette, 50c

Brethren Publishing House, Elgin, Ill.

Edward Bok Is Dead

But His Book Lives and is the greatest autobiography since Benjamin Franklin's

Popular Edition of a Worth-While Book

"THE AMERICANIZATION OF EDWARD BOK"

The story of a poor boy coming to America, his many struggles and his unprecedented rise to the front ranks reads better than any romance. And now that Edward Bok has passed away many will turn back to read again this wonderful book that one can not forget. If you have never read this book you have missed much that is both entertaining and inspiring. **467 pages. $1.00.**

Brethren Publishing House, Elgin, Ill.

Heart of the Crimson Cross

By J. M. Henry



A story with a message that will help make a better world. Those who have heard **Dr. Henry** deliver his **Peace Addresses** know what to expect in his new book. 394 pages of good stuff. Publisher's price, **$2.50.** Many are ordering at the **special price of $2.00 to Messenger readers. One man took four copies**

ORDER YOUR COPY TODAY

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

Read the Best—It Costs No More

Whether you read for Information, Inspiration or Recreation you will find the following books meeting your needs:

Beautiful Girlhood $1.00
By Mabel Hale
Contains the very things a girl who would grow into noble womanhood wants to know.

Happy School Days $1.25
By Margaret Sangster
A book that sees the bright and good, and holds them before the reader.

Two Books by Louisa M. Alcott, each ..... $ .60

Little Women — Who has not been helped by this book that refuses to grow old?

Little Men — If you do not like this book you should look within yourself.

Guiding Boys Over Fool Hill $1.50
Every boy travels that route, but happy the boy and happy the leader who knows how best to do it.

God's Book and God's Boy $1.25
By A. F. Schauffler
The author knows how to draw the two together so that the boy is the better for it.

Four Books by Margaret Slattery

Just Over the Hill $1.35
A great book for all young people. And older folks will be well repaid for reading it.

The Girl and Her Religion $1.35
Illustrated. Has helped many a girl to settle some of the problems that just will arise in a girl's mind.

The Girl in Her Teens $1.10
The girl who reads this book will never forget its message.

Two Words ..... $ .65
Short words they are, but learn to say them at the proper time, and life has a new meaning.

WE ARE GLAD TO SERVE YOUR BOOK WANTS

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Execute Your Own Will!

You do this when you get one of our annuity bonds. It will mean a big saving to the Lord's treasury in court costs, and lawyers' and administrators' fees.

* * * * * *

But, If You Make A Will---

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of..... dollars ($.....) to be used for the purpose of the said Board as specified in its charter."

Write for our booklet which tells about annuity bonds and wills. A postal card will bring it

General Mission Board
OF THE CHURCH OF THE BRETHREN
Elgin, Illinois

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME."—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 — Elgin, Ill., January 25, 1930 — No. 4

In This Number

Editorial—
Keeping the Ordinances, ... 49
Releasing Peace Power, ... 49
Yes, Criticise, If—, ... 49
Go All the Way In, ... 56
Among the Churches, ... 57
Around the World, ... 57
The Quiet Hour (R. H. M.), ... 57

General Forum—
God's Stars (Poem). By Irene Hecker, ... 50
Living Simply in an Extravagant Age.—Second Half. By V. F. Schwalm, ... 50
A Compassionate Christ. By C. E. Shuler, ... 50
A Wide Open Field. By J. H. Moore, ... 50
Worship in the Worship Program.—Part 3. By Rufus D. Bowman, ... 51
A New Pentecost. By H. H. Helman, ... 51
Men's Work. By W. J. Werkman, ... 52
Esauhke or Jesuslike? By Oliver H. Austin, ... 52
World Day of Prayer. By Nora M Rhodes, ... 52
Don't Scuttle the Ship. By A. V. Sager, ... 52
What Is Prayer? By H. F. Brinkworth, ... 52
What Is Being Done? By Mrs Ross D. Murphy, ... 53
Two Reasons Why the Women Should Help. By Mrs. H. L. Hartsough, ... 53
"Not by Might, Nor by Power, but by My Spirit." By Mrs. J. Z. Gilbert, ... 53
A Meal for the Master. By Laura Gwin Swadley, ... 53
Are We? We Are. By Myrtle Pollock, ... 53
The Vine and the Branches. By Nathan Martin, ... 58

Pastor and People—
How We May See Jesus. By B. D Angle, ... 54
Handmade Gods. By Julia Graydon, ... 54
The Gist of the Sermon. By D. W. Kurtz, ... 54
Bits of Brotherliness. By Paul F. Bechtold, ... 54

Home and Family—
Old, Old People (Poem). By Ursula Muller, ... 55
New Lives for Old. By H. A Brandt, ... 55
Deeds of Kindness. By D. E Cripe, ... 55

...EDITORIAL...

Keeping the Ordinances

"If we fail here we simply show that such things as trine immersion and feet-washing haven't done us any good." Some of you thought that was pretty strong. It was meant to be strong. The truth calls for strong words.

"Here," you will please recall, referred to the realm of public morals. That is, to our practice in living together, the way we do business with each other as buyers and sellers, as employers and laborers, as citizens of a community or a state, as brothers to the neglected and oppressed anywhere, everywhere. If our religion—those things which we especially think of as religious observances and for the maintenance of which we feel so much concern—isn't making a difference in the human contacts named above it is a failure. To make such a difference is what religious rites are for.

What an endless lot of hammering it takes to make that point stick! So much that you reader victims of it get pretty tired. But how else is that "persistent teaching" to be carried on? And here is the amazing thing: while any scarcity of exhortation on the correct observance of the rite becomes at once occasion for anxiety, we can go on for years and even centuries in utter disregard of the plain meaning of the rite and no voice of protest is heard. Many of our daily contacts call loudly for the practice of the very principle of brotherhood which we in dramatic form loudly proclaim, but they call in vain. Our ears are dull of hearing. We are blissfully unaware that anything is happening.

One such loud call was the crash in the stock market about three months ago. Everybody heard the crash, the noise, but most of us heard only the first half of what it said. For it did say something. It was not meaningless jargon, that terrific noise. There was sense in it. There was a burning message in it.

The first half of it which we all heard was the news that many people had suffered financial loss, some of them heavy loss. Some could charge their ill luck to experience and resolve to make a better guess next time, if they can. Some had their savings swept away and can not so easily forget. But everybody heard the report.

The second half of the message which few seem to have heard is the call to consider what's wrong and whether we have any responsibility in connection therewith. Please read the following excerpts from an article in the January *World Tomorrow* by Reinhold Niebuhr on "The Speculation Mania":

When it is asked how the general buying public could have been foolish enough to imagine that future profits would make their speculative values real values, the answer offers us some interesting insights into popular psychology and the nature of our present civilization. The general buying public was deceived by its own greed and a conspiracy on the part of the dominant financial interests of the country. Business optimism always tends to overleap bounds of caution and common sense. Every expanding city with tales of real estate profits brings thousands of investors who buy subdivision sites at prices which only a miracle of expansion could justify. If General Motors stock rises 50 per cent, it attracts thousands of buyers who expect it to go up another 50 per cent and who, by their competitive buying, actually send it up to new heights of speculative value. General Motors is really a prosperous company; yet its stocks suffered a loss of one billion, seven hundred million in value in the stock market break. It is safe to say that a billion of this amount represented a purely speculative value which profits could not have justified.

* * *

It is a conservative guess that at least half of the fifty billion dollars in values which were lost during a period of two weeks were purely psychological, having no basis in either present or possible profits in our industries, and created by public hysteria plus a conspiracy in high places. That is a significant illustration of the artificiality of our civilization and the measure of honesty to be found in it. Small men are placed behind prison bars for obtaining money under false pretenses. But the leaders of the nation may by the very same method create fictitious values to the extent of twenty-five billion dollars and still remain honored and envied leaders of our society.

* * *

It always requires a long time for human intelligence to grasp the logic of events. The whitened bones of dead traditions and ideas dot every landscape. Yet unlogical as men are, they do finally grasp the meaning of the life about them. Our present civilization ostensibly bases its order and cohesion upon the idea of the sanctity of property. Yet the same civilization manipulates property so that it has become a mere fiction. The inevitable result of this development must be loss of respect for the idea of property. Our present civilization orders human relationships through abstractions of money and stock certificates. Either it will acquire the social intelligence to understand the human problems and the human needs which hide behind these abstractions, or it will aggravate injustice until justice will be violently avenged.

* * *

The speculation mania is merely the symptom of a civilization which does not deal ethically or humanely with its complex relationships, which has abstracted all human and social meaning from business relationships until only the economic implication remains, and greed becomes the sole motive to which an appeal can be made. Nothing but a complete reorganization of our common life will save us from the evils which the stock market fever reveals.

We shall not attempt a discussion of the ethics of speculation nor even try to find the somewhat shadowy line between speculation and investment. We are not in the mood just now to rub salt on any sore wounds. We think it likely that many unhappy victims of this explosion are no more to blame, perhaps less, than many others who were not caught by it and have no sense of obligation concerning it, no feeling that there is something we ought to do about it. The situation urges us to two searching lines of self-examination: whether greed and avarice are crowding brotherly love out of our own lives, and whether indifference or selfish ease is allowing us to live contentedly while many of our fellows are the victims of great injustice.

Perhaps you have forgotten that we are writing about trine immersion and feet-washing, those beautiful symbols of fellowship with God and human brotherhood. We are trying to say that if they do not stir us up to lively interest in the practice of these great truths, it is an indication that they haven't done us any good, that we have failed to get the lesson.

Did the strikes in the southern textile mills bother you any? *Information Service* for Dec. 28 contained a full account of this matter, especially the troubles at Marion, North Carolina. The publication is issued by the Research Department of the Federal Council of Churches and can be depended upon for fairness and accuracy. It would not be pleasant reading, however, for any one who is determined to live lazily along in the enjoyment of religious rites, without bothering with the meaning of them.

But it says things we shall have to take heed to, just as the crash in the stock market said things we shall have to take heed to, if we really mean to take such things as trine immersion and feet-washing seriously.

Releasing Peace Power

The London naval conference is in session now and will be for some time to come. Do you want it to succeed? Are you praying for it, that its outcome may be such as to give new promise of the peace for which the hearts of men are longing everywhere?

Scripture enjoins prayer for rulers and for all who are in positions of authority. Pray for our President and tell him you are doing it. Pray for the rulers of other nations, for the conference delegates. And for the peoples everywhere that a mighty hunger for world peace may possess them. Prayer releases power. It closes the circuit which runs through the hearts of brotherly minded men and the heart of God.

Our church loves peace. We cherish it as a cardinal doctrine. Besides this, it is implicit in every ordinance which symbolizes fellowship with God and brotherhood with men. We can not keep these faithfully and be false to an opportunity like this.

Let's pray for peace now more constantly, more earnestly than before.

Yes, Criticise, If—

"Most of our criticism is . . . so satisfactory to our own pride and so useless to help the person criticised."

Then we'd better examine pretty carefully that bent to criticise which lurks in us. Is that why we do it—to satisfy our pride, our feeling of superiority, our consciousness of knowing the better way? Is that also why we are so careless of the effect on the other person? Well, we did our duty! We cleared our skirts anyway!

Not if that was the spirit in which we went at it. Not if that was our motive. We only clear our skirts of responsibility when we do our utmost to help. That means care, humility, patience, long-suffering. In short, it means love. It means that our chief interest is in making him, or her, happier and more useful, not in bolstering up our own sense of self-importance.

Criticism of others is good, necessary, if, but only if, it has in it the magic touch of love.

Go All the Way In

To enter more deeply into the meaning of that great fact in human experience which we call religion, to discover more surely the highest, truest, richest, best kind of religion, to prove its virtue, its satisfying power, its all around livableness—there is no worthier life aim than this. You agree?

Well then! We are ready to go. Try Jesus' way. No life philosophy has ever promised more. None has ever done more to fulfill its promise. But it has not had half a chance. The hints it has given in response to such trial as it has had justify great hopes on the part of anyone who is willing to test it thoroughly.

GENERAL FORUM

God's Stars

BY IRENE HECKER

It takes the dark to show us where the stars are,
Full-shining, clear and bright throughout the blue;
It takes the night to make us see the glory
Of light that beams afar when day is through.

Sometimes a disappointment, grim and crushing,
Brings in its train a gift so rare
We gaze with eyes alight with wonder
To think a joy so rich lay hidden there.

A loved soul gone oft shows the way to heaven,
And lights a path that otherwise were dim;
And oft we'd shrink from thought of going
Were not that dear one waiting there within.

Look back, dear heart, and see in all your sorrow
God's hand in understanding holding yours;
Sweet comfort for the future you may borrow—
God always knows, and so the best assures.

Mount Morris, Ill.

Living Simply in an Extravagant Age

BY V. F. SCHWALM

Second Half

WHAT then is the way out? The only satisfactory solution that I have been able to find is for all of us to stop long enough to determine for ourselves what are the abiding values of life, and then to so order our lives as to make room for them.

The difficulty in which many of us find ourselves is that we have gotten ourselves into a complex and difficult situation where we are being relentlessly driven, and have not stopped to ask ourselves whether the things for which we spend our time and money are really worth while. We have not passed judgment on the transient interests of life. So we spend time and money and effort on *"that which is not bread,"* on *"that which satisfieth not."* Some would say we have not adopted a philosophy of life. Plato said: "The unexamined life is unlivable." One of the most profitable things one can do is to stop and examine his daily program. The value, of course, depends on what one does about it. But the beginning of help rests on a careful examination of one's life, and passing judgment on the various interests that clamor for attention.

Jesus did just this in the Sermon on the Mount when he said, "Lay not up for yourselves treasures upon earth, where moth and rust consume," "Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. . . . "But seek ye first his kingdom, and his righteousness." We hear Paul speak of certain values which he counts refuse and of another value which he considered of supremest importance.

But in a world so complex, with such multiplied interests, activities and possessions—what are some of the abiding values? How can one select? What are the principles upon which one must base his decisions? How may one escape "arising from the feast of life with the taste of ashes in his mouth"?

What we all seek is life. We want more abundant life, fuller life, richer life, more satisfying life. Jesus said he came that "they might have more abundant life." He was set against everything that hindered this abundant life—*disease, sin, fear, injustice, oppression, hyprocrisy, love of money*—against all of these he was firmly set.

Anything that hinders the fullest self-realization in an individual, anything that leads him to devote his time to things that do not enrich and satisfy his deeper nature, and thereby keeps him from the abundant life, should be avoided. The *highest self-realization*, the *fullest life for others*, the *most possible time and money and energy for service to others*, should be the goal to which we order our lives.

There are those who seek to live fully by taking in every pleasure that modern life offers. They rush here and there, early and late, try this thrill and that thrill apparently happy for a while. Soon their testimony is like that of the girl who said she had done nearly everything she had been taught not to do and found it wasn't as much fun as she had thought it would be. Or like the testimony of the girl who after engaging in almost every form of modern entertainment and amusement, said that her most lasting satisfaction came from caring for an aged parent who was sick, and then passed on with words of appreciation on his dying lips.

Some seek satisfaction in possessions, and add farm to farm, store to store, bank stock to bank stock, dollar to dollar, long after all reasonable economical needs have been met. They do not give, they get either to enjoy luxuriously or to hoard niggardly. How often these awake, like the farmer in war time who said he would give all his farms to save his boys from fatalities of war. The value of the farms dwindled into insignificance alongside his boys. How empty is mere possession, how inadequate to satisfy the deeper hungers of life! No wonder that Jesus said to a certain rich man, "Thou fool," and added, "so is he who layeth up treasure for himself and is not rich toward God."

Some of us seek anxiously for the applause of men and sacrifice other more abiding values for these. How we rush here, and there, cater to this and that apparent value and become hopelessly enmeshed with the world. Sometimes we sacrifice home life, the opportunity of friendship with our children, or even conviction and self-respect only to find the rewards empty bubbles. Like Wolsey, we are compelled to exclaim, "Had I but served my God with half the zeal I served my king, He would not in mine age have left me naked to mine enemies." Pleasure, possessions, plaudits are cheap substitutes for the deeper satisfactions that come from sacrificial service, love of one's children, confidence of friends, and self-respect.

If we take stock of life, and pass judgment on its activities, I am convinced that there will be more time for meditation, reflection, and communion with God and nature; more time for talking, playing and praying with our families; more time for reading great good books, and magazines; time for great art and beautiful music; more time for visiting helpfully those who are lonely or sick; more time for really worthwhile social betterment movements; more time for little acts of helpfulness to others; more giving and less holding of our possessions. Then our lives will be richer, better, more satisfying, more abundant.

Our time, our money, our energy will then be budgeted in the light of these more abiding values. Pat Mahlin in *The World Tomorrow* gave some very suggestive hints on spending some months ago, some of which I shall mention here. He said he applied three principles when spending money.

First, Do I need this sort of thing? He said that fur coats were not a necessity in New Jersey climate, so he and his wife agreed to eliminate these from their wardrobe. He had come to doubt whether the validity of marriage depended on a diamond ring. And while evening dress suits were splendid, their need of them was small compared to the need of negro students in Florida for more books in their libraries.

Second, Do I need it in the quantity or as conveniently as I now have it? He said, that due to their many visitors, he and his wife need a second bath room in their home, but that they did not need a second one as bad as the people on the East Side of New York need their first one. When married, he said, his friends bought silverware for him and his wife, but no butter spreaders. He said they had bought no butter spreaders because the miners of South Wales had no butter spreaders. They have no butter. They have no bread.

Third, Do I need this in as expensive a form? Oftentime we could take a cheaper seat at some entertainment or lecture and take some one who could not go otherwise. It is right to buy for quality, but often we buy for class, to show that we can buy at Marshall Field's and don't have to buy in the basement of the Boston Store or elsewhere.

I do not plead for stinginess or miserliness. It is rather that we might spend wisely for the enrichment of our own lives, and that we may have to give to others. What we want is more abundant life. The spendthrift misses it, and so does the miser. There are times that we ought to spend more for richer living, at other times we should spend less.

The Church of the Brethren has in the past lived simply and has taught the simple life. Out of the loins of our fathers has come a class of strong men and women. Because we have not been satisfied with the method sometimes used to maintain simple living, some have given up the principle of the simple life. We need to keep up our teaching of the simple life, not alone to make us peculiar and different, but because it gives us time and energy and money for the worthwhile, the abiding things of life. Seek first his kingdom and his righteousness. Set your affections on things above. "Lay up for yourselves treasures in heaven, where moth nor rust doth consume, and where thieves do not break through nor steal."

McPherson, Kans.

A Compassionate Christ

BY C. E. SHULER

"When he [Christ] saw the multitude, he was moved with compassion on them" (Matt. 9:36).

THE word *compassion* explains much of the teachings, the life and the death of Jesus. It should mean much to us who trust in him. It was out of compassion for the sinful that he left his heavenly home for a time and came to this earth; out of compassion for the ignorant that he spoke as never man spake before; out of compassion for the sorrowful that he wept; out of compassion for the wayward that he rebuked; out of compassion for the sick that he healed; out of compassion for the lost that he died on the cross.

It is out of compassion for his weak, and weary and discouraged brethren that he now lives in heaven "making intercession" still.

How thankful we should be for a *compassionate* Christ.

Harrisburg, Pa.

A Wide Open Field

BY J. H. MOORE

To the east of Sebring, twenty and forty-five miles respectively, we have two mission points. The former in the Istokpoga section is organized and has a good house. The latter is known as the Old Fort Bassenger settlement. Here people have lived and engaged in the stock raising business for generations. They are classed as cattlemen, some of them well-to-do and all of them natives. Most of them have never seen a flake of snow, and have not the least idea how snow looks. In the community the Brethren have a splendid church building and a membership not far from fifty. In the same community is an up-to-date schoolhouse where two efficient teachers are employed. Taking it as a whole, the community is a prosperous one and has a promising outlook. Eld. J. W. Rogers, whose home is in Sebring, is in charge of the mission and religiously speaking, the Brethren influence dominates the locality.

Through the kindness of Bro. Chas. T. Rogers, one of our young deacons who knows how to handle a car, I was permitted to visit this mission point on Dec. 22 and address a very attentive audience. The house, its neat appearance and the class of people attending the services, would be a credit to any southern community. There were present more women and young people than men, for the reason that the men looking after their cattle on the broad ranges and through the timber belts, quite often do not get home until midnight, and even later; especially is this true of Saturdays. But they turn out well for the Sunday evening services.

For dinner we were most kindly entertained in the home of Brother and Sister Bass, who were born and raised in this part of the state, and are now classed with the old timers. Their manner of life still borders on the pioneer type, and yet they live well and are active in all that pertains to the good of the community. With them and their grown-up children we enjoyed what we are pleased to designate as a typical Cracker dinner. On the table were more than a dozen different kinds of food, well prepared and nicely served. In the North we have eaten ten thousand meals, and even

more, no better served, and we are told that this is the way the family lives the year round. We certainly did enjoy this southern cooking. We are saying this much to show that there are people far out in the woods of Florida and miles away from any railroads, who can live well, enjoy life and appreciate the values of religion and education.

This community would be a good place for some fairly well-to-do minister and his wife to locate and make themselves useful. They could locate in such a way as to enjoy good school privileges for their children and at the same time help in the work of the church. In parts of the Brotherhood there may be a score of preachers not especially needed where they are and who hardly know what to do with themselves. This is one of the many openings for the type of family that can contentedly locate in the South and then live sufficiently like the southern people until they can together move up to higher and more ethical planes. A few exemplary deacons and Sunday-school workers of like type might make themselves greatly appreciated.

To most people from the North this part of the South, with families living here and there usually out of sight of each other, would seem quite wild. The natives young and old know all the by roads and trails, and with their cars or on horseback make their way from place to place with perfect ease. With them nights cut no figure if they choose to attend church or go elsewhere where duty or taste calls them, and for this and other reasons the Sunday evening church services are generally more largely attended than the forenoon meetings.

Their cattle and hogs run at large in the roads, along the lakes and streams and over the broad, level stretches of prairie. Each family has its recognized mark or brand, and mounted on their trusty light weight horses, the men, cowboys sometimes called, working together, keep an eye on the thousands of animals to see that in their search for green pastures they do not wander too far from what they consider their allotted territory. Now and then during a season an animal may be struck by a large rattlesnake and die. If found by any of the cattlemen it is reported. Once a year before the calves are weaned, the cattle are all rounded up at a designated point and each man brands the calves with the cows belonging to him. In this way each one keeps track of his own livestock. This rounding up week is a big time for the cattlemen. They may be on the job day and night until the task is completed. Aside from the time devoted to looking after their interests it costs practically nothing to raise and prepare the cattle for market. No feeding whatever is done; each animal is expected to find its own living, and usually they fare quite well during the spring, summer and fall months, but often have scant living in the winter season when grazing is not at its best.

These people, like others the world over, have their spells of sickness, meet with physical accidents and while now and then securing the services of a physician, it is marvelous how they can take care of themselves and of each other. Boys and girls growing up amid such native surroundings become resolute, resourceful and self-reliant. Their training, experience and observation give them a sense of keenness in sound, sight and perception that tides them over and past many an obstacle. Some of the older ones may not be able to read and yet in conversation they give evidence of a good vocabulary, and a creditable breadth of information. They may not have spent a day in the school room, but they have spent years in the school of experience. In the way of mental attainments and the ability to think they measure up well with the hardy pioneer who in the advanced guard opened up the once wilderness west.

As one rides over these semi-everglade parts of south Florida he is impressed with the vastness of the comparatively level stretches, with here and there a belt of timber, or a cluster of tall palmetto trees. There are marshes, lakes and streams. One may on main lines motor for miles over hard surfaced roads, smooth as a floor, without seeing a house of any sort. To the newcomer accustomed to hills, mountains, broad valleys and extensive stretches of well improved and cultivated fields the sight is one of novelty, fascinating and even enchanting.

To the Brethren with their simple form of religion, this section as well as others further north is wide open. We are occupying only a small part of it, and any work done here must be classed as home mission work. We are looking forward to the time when there will be more workers and more churches. For the present we must have workers who are in a position to take care of themselves, and some of the church expenses besides. They should be workers full of the missionary spirit and not easily discouraged on account of unforeseen obstacles. Such workers will spend more time thinking about the good they may accomplish than the few obstacles to be encountered here and there.

We are not writing this with a view of opening up correspondence with any prospective settler. The conditions are such that workers should first see the different fields, study the possibilities and decide for themselves as to whether they can cheerfully suit themselves to the conditions.

Some who read this article may not see much religion in it, and yet if they will read it aright, and read carefully between the lines, they may be able to see mission points opening up here and there, and the adding of other churches to the list of those already operating in the Land of Flowers.

Sebring, Fla.

Worship in the Worship Program

BY RUFUS D. BOWMAN

Part III. Creating an Atmosphere of Worship

REVERENCE in our churches is lamentably lacking. I know of no reformation that is needed more than a reformation in our attitude of reverence. Many people think that they can have a social visit before the service begins. They are called to order only by the singing of a hymn and the voice of the minister. Some people even think that it is permissible to whisper during the service. The creation of an attitude of reverence is necessary for the most effective worship.

Reverence ought to be commanded because of what the minister is himself. He is a man chosen by the church to conduct the service of worship. Reverence ought to be accorded because of the day. The Lord's Day is set apart to worship the God of Love. Our respect for the meetinghouse should make us reverent. The church is the temple of the living God. Our love for the God whom we are worshipping should create in us attitudes of reverence.

In connection with this, it is well to discuss aids in creating an atmosphere of reverence. The first factor is the attitude of the minister. He has the responsibility of teaching the people. If he is untiring in his teaching and leads the way in giving his people the right example, they will follow him. If he is reverent in manner, dignified in expression and elevated in thought, his hearers will manifest the same attitude.

The reverent attitude of the pastor as he enters the pulpit will have a worshipful effect upon the congregation. His face should shine as did the face of Moses when he came down from the mount. He should never enter the pulpit without first spending some time with his Lord.

The minister is both priest and prophet. The function of a prophet is to interpret God's message to the people. The function of a priest is to lead his people in the worship of God. It is important that we rear a ministry of prophets. It is equally important that our ministers be able to lead their people to the spiritual altar.

I know that the minister should be one of his people. His face should be welcomed at the door of every cottage. He should be happy to take part in the socials with his young people. We lift life by contact with life. But in the doing of these things, the pastor need not compromise his prophetic and priestly functions. I have known pastors who lost a great deal of their influence because in their zeal to become one of their people, they endorsed methods of fun and forms of conversation which were below the level of their sacred office. The pastor can not afford to engage in things which destroy his moral poise. He needs to be a shining example of the spirit of reverence.

The second factor in creating an atmosphere of reverence is the manner in which we enter the church. We should approach the church conscious that we are entering the house of prayer. Our attention should be withdrawn from other things and centered upon God. When this is done, we will feel like taking our seats quietly and bowing our heads in a few moments of silent prayer. The initiation of this custom will do much towards changing our present situation.

A third factor in creating an attitude of reverence is well trained ushers. If ushers bear themselves in a dignified and worshipful manner, it will be valuable in creating reverence. The manner in which they are organized and conduct the seating of the people and the taking of the offering will help determine reverence. Their method of taking care of the late comers is important. No one should be seated during the prayer, the reading of the scripture or the singing of a solo or anthem. It is well to have certain periods in the service when late comers are admitted. Nothing causes late comers to get there on time so much as having to stand and wait until a convenient time to be admitted. Time spent in the organizing and training of the ushers in order that they may efficiently carry out their task is well spent.

A fourth factor in creating an atmosphere of reverence is the conduct of the children. Children of primary age and those who are older should be taught to stay for church. I have said before that some elements in the worship service should be adapted to children. But the bringing of children to church creates a problem of reverence. Families should sit together. When parents sit with their children, much can be done toward preserving quietness. Then, too, a church ought to have a nursery where mothers can take their small children during the church service. This nursery should be under the care of a good mother. Often the mothers' class takes the nursery in charge and mothers take their turns in caring for the children. This nursery room ought to be equipped in such a way as to provide entertainment for the children during the preaching hour. The carrying out of this plan will enable mothers with small children to attend church. It also provides a place for children to be taken who are making an undue disturbance in the church service. It is necessary to adjust the church service to the different age groups, but in the doing of this, we must preserve a worshipful atmosphere.

A fifth factor in creating an atmosphere of reverence is the musical director and organist. It is not enough that our musicians should know music. They need to

(Continued on Page 58)

A New Pentecost

BY H. H. HELMAN

¶ The first Pentecost did not take place in the church.

It was the church taking place.

¶ It was borne in on the wings of hope.

The church has been a hope ever since.

¶ The unfulfilled hope of that early century found fulfillment in the church.

The unfulfilled hope of this century ought to be fulfilled in the present church.

¶ The form and character of the first Pentecost was not humanly premeditated.

There can be no such thing as a standardized Pentecost.

¶ The freedom of the Spirit is not allowed in standardization.

The freedom of the Spirit was what made the first Pentecost what it was.

¶ The Spirit moved in answer to a hope, and that was Pentecost.

Does the Spirit operate that way today?

Elgin, Ill.

Men's Work

BY W. J. WERKMAN, EXECUTIVE SECRETARY

To All Our Laymen

In some way every opportunity is a responsibility. However, once in awhile a special opportunity of such great importance offers itself that extraordinary benefits result from its proper improvement, while any neglect of it carries along inevitable elements of calamitous failure. The proper attention to such an opportunity thus becomes a definite duty, the evasion of which is impossible. We, as men of the church, are at this moment faced with such a situation in the urgent need of the raising of the Mission Challenge Fund before Achievement Day, Feb. 16. The psychological nature of this particular challenge at this period outweighs even its financial aspects. Neglect on our part to answer its plea at this time, adequately by extraordinary contributions, is bound to result in great disillusionment and loss of morale in our church life, while an enthusiastic rallying to meet this great need of the hour is bound to result in a most beneficial stimulus of the spiritual life of the church.

The great service project for all Men's Work organizations throughout the Brotherhood during the month of February should be without single exception the definite execution of plans to raise the largest amounts for this Challenge Fund. There can be no other immediate task facing any men's group which can measure up in any degree to this single objective.

The National Organization of Men's Work has asked no financial assistance for its promotion during this year from any local organizations. However, it presents to all the men of the church at this time the most urgent plea to give until it hurts. Let this giving become actually sacrificial and it will grow into a source of untold blessings. We may never again be confronted with such a chance to demonstrate our church loyalty.

Men's Work of the Church of the Brethren is as yet not sufficiently organized and coördinated to project a definite campaign on a national scale for this particular purpose. Its contribution, therefore, must come mainly in the form of this appeal, which is intended to be without reservation.

Men have always given, and they will give again; but the question now is to give individually and collectively in such a manner that motive and conviction can not be misunderstood, and our beloved church will be relieved from the calamitous distress once and for all.

Almost every church has one or more men of more than average financial ability, who at present determine their giving to missions on the basis of the church missionary budget. They are generous to educational and to civic causes, but have not felt specially challenged by the missionary cause, beyond the asking of the local church. These potential liberal givers are offered at this moment the very special opportunity to make a special contribution for an appeal which has outgrown its original missionary aspects and has become of vital significance for the well-being of the church. These men should be approached at once, which usually can be done most successfully by their fellow laymen.

All leaders of men, all stewardship groups, all men's Bible classes, and all other men's organizations should focus every endeavor on the raising of funds in these crucial weeks. While Men's Work is primarily an educational movement, it should never evade its duty to serve the church especially in a time like this.

After all, the call is to meet the neglect of the past and never again will we need to raise such a fund. All contributions should be mailed at once to the General Mission Board at Elgin, Ill.

Now, fellow laymen, here is our chance to show our metal. Each one of us will do his part, as God sees it.

I wish that every fellow layman could have shared my privilege to attend the session of the General Mission Board at La Verne in which the matter of reducing the pay of the native workers in India was discussed, and when one of our beloved missionaries from that field remonstrated that if such was done he would demand the reduction of his own salary. Such devotion to the task, such obvious sacrifice of our missionaries for the salvation of their fellow-men must find its echo and reecho in our financial response at this time.

Chicago, Ill.

Esaulike or Jesuslike

BY OLIVER H. AUSTIN

All men may be divided into two classes, the Esaulike who are interested only in the present and lay great emphasis upon self-gratification, possessions and pleasures; and the Jesuslike, who are interested in the future and the eternal possessions and pleasures.

Esau, though a great success in the art of hunting and providing food for his aged father, in thinking so much about the present, exchanged for a good meal his birthright. Although he afterward earnestly desired to inherit the blessing, seeking it with tears, he was rejected for there could be found no place for a bargain monger. Esau's fatal mistake was that he overemphasized his present needs. "He wanted what he wanted, and he wanted it right away." Heedlessly Esau serves the present appetite and sells his birthright. Heedlessly individuals today are prone to barter their birthright of time, of health, of golden opportunity, of a true and spotless life, for the thrill of some present pleasure and the loss of such will be even greater than the loss of Esau.

On the other hand, Jesus chose the greater but future rewards. "For the joy set before him," he was willing to go through any and all present distresses and suffering, "even to the death on the cross," to attain the future prize, that of doing the Father's will. Jesus placed the emphasis upon the unseen rather than on the seen; if we are to be Jesuslike, we must do the same. All who have attained in business, in scholarship, in exploration of earth, of sea or sky, in statecraft or in missionary adventure have been men content to forget present suffering and sacrifice for the sake of anticipated rewards. All noblest ambitions are in the same sense Jesuslike rather than Esaulike.

In regard to our own country, some one has said that America needs to become more Christlike, she needs to pray for mental and moral balance and for a return to self-denial and self-discipline, for an unselfishness of spirit that will bring about an attitude of international goodwill. Shall we who claim to know a little about the Lord, strive to be more Jesuslike and less Esaulike, emphasizing the invisible rather than the visible and saying with Paul: "While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal: but the things which are not seen are eternal."

McPherson, Kans.

World Day of Prayer

March 7, 1930

BY NORA M. RHODES

Secretary of Missionary Activities, Council of Women's Work

The World Day of Prayer, which is dated each year for the first Friday in Lent, is proving to be an ever widening fellowship for the Christian women of all lands. We now approach another observance of this Day which this year will occur on March 7.

The theme, "That Jesus May Be Lifted Up," has as its central thought Jesus the world's Savior. Throughout the program time is given for meditation, thanksgiving, confession, dedication and intercession. Let us make it a real day of prayer and witnessing for Christ on this nineteen hundredth anniversary of Pentecost. Let us begin now to pray for a fresh outpouring of the Holy Spirit. Let us again read the life of our Lord and the Acts of the Apostles.

Women's groups should begin planning early for this very important event. Do not fail to pray that guidance may be given to all those who have the responsibility of planning for the day in local communities. Give the service early publicity in the local newspaper, the bulletin board and from the pulpit. The occasion is worthy of our best efforts. Young women and students should be encouraged to have special evening meetings when large numbers can attend. It will perhaps be an incentive and inspiration to us to keep in mind the fact that this Day of Prayer will be observed, not only by the Christian women of America but by women of all nations regardless of race or color. The program was prepared by a Korean woman and the Call to Prayer by a young woman of the Philippines.

The program, "That Jesus May Be Lifted Up," 2c each, $1.75 per hundred.

"The Call to Prayer," with daily cycle, free.

Seals for letters and invitations, 25c per hundred.

Order your supplies early from the General Mission Board, Elgin, Ill.

Dallas Center, Iowa.

Don't Scuttle the Ship

BY A. V. SAGER

Would you murder your own grandmother? Would you burn the bridge behind you that has carried you with millions of others safely over the turbulent waters and must carry yet other millions? Would you destroy other bridges that you must cross so that you can neither go backwards nor forwards? Or would you with the wisdom that God has given you, that you use in your common daily practice and experience, make them stronger and safer as the days go by? Then don't scuttle the ship and sink her to the bottom of the sea. Every plank has been laid and calked with the blood of countless thousands of martyrs who struggled and died for the truth and right as they saw it, who were human as we are human, who made their mistakes as we make them.

In your doubtful moments you consider whether the ship is worth salvaging. With the storms she has passed through she looks rather the worse for wear. Man judges by outward appearances, God by the heart. With God a day is a thousand years. Man is impatient, he wants results and he is disappointed if they do not come up to his standards of thought. Let us reflect for a moment on the stages that man has come up out of, the dim past when he dwelt in caves, clothed in the skins of wild animals, his tools of stone. He navigated the rivers with logs lashed together, or mayhap with a boat hewn out of a log with his stone ax. Verily God's ways are slow but sure. Man is only an instrument pliable as wax but with that natural instinct to drift back to his primitive state he must be molded and remolded. Thus we have tried to give a crude picture of the spiritual struggle of the forces that seem to be pulling him back to his original state. He has been seeking after God in his crude way ever since his earliest days. The sun, moon and stars, rain and everything in nature have been his god. It is true he has made some great strides; but he is yet in semidarkness. He has yet far to go. He must learn to separate the dross from the gold. He must get rid of that animal nature. He is yet in Egyptian slavery. The Red Sea is before him; the enemy is behind him. He must wander in the wilderness of superstition, ignorance, idolatry and selfishness. But don't scuttle the ship; her timbers are sound. Never be discouraged; she will make port by and by.

Vienna, Va.

What Is Prayer?

BY H. P. BRINKWORTH

The poet says, "Prayer is the soul's sincere desire." In prayer we talk to God, don't we? We just ask God our heavenly Father to send us what we really need, not what we want; but what he sees we really need. Too many of us ask and receive not. Why not? James says something along that line: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (4:3). We ought to look into this. Perhaps we have not received any answer, and oh, how we do pray! Is the Lord deaf? Can he not hear our prayer? Why, oh, why must I pray and pray and pray and yet no response? Surely I trust him, yet my prayer seems unanswered. James says, "The effectual fervent prayer of a righteous man availeth much." Elijah, Daniel, David and many others prayed. Jesus prayed and prayed, often and long, all night. Do we do as he did? If not, why not? He is our Captain, our Master, our Redeemer. We would do well to follow him in his

walk in life. He was a good Man, a prayerful Man, a devoted Worshiper, a wonderful Savior. Yet he fasted, he prayed and his Father heard and answered him.

We should continue in prayer and supplication. We should be sincere, earnest and in secret we should pray. I often feel we neglect the "sweet hour of prayer." Daniel prayed three times a day, looking toward Jerusalem. Prayer changes things. We sometimes worry over our troubles. Why not take them to the Burden-bearer? He knows all about us, he will deliver, he will answer our prayer. Before undertaking any great task go to the Master and tell him all about it. We sing this thought, don't we? Do we really mean it when we sing? Then let us trust and obey.

Canton, Ohio.

WOMEN'S DEFICIT CAMPAIGN

What Is Being Done?

BY MRS. ROSS D. MURPHY

President of the Council of Women's Work

What Ministers' Wives Are Doing

SEVERAL ministers' wives have already returned their envelopes containing the special offering and prayer mentioned in last week's MESSENGER, and here are a few quotations from their letters. All this is very encouraging and indicates that there is a real interest among the women of the Brotherhood.

This from Virginia—"Your thinking of the ministers' wives was certainly an inspiration. We are blessed in many ways above others and in this way we can pass on a blessing to others by our own gift of love and faith."

From Washington—"I am glad to hustle off my 'mite' with a prayer."

From Southern Pennsylvania—"As a minister's wife I have mailed my envelope containing my small contribution for the mission deficit. I am sure that if the women of our churches will join heart and hand and give their little bit and pray without ceasing the deficit will soon vanish."

From Indiana—"I have sent my envelope with contribution as a minister's wife to the General Mission Board. I am in sympathy with the movement and pray God's blessing upon every sister who contributes to this fund."

From Tennessee—"I am sending the envelope to Elgin with a small offering as a minister's wife. Surely there is not one of us but can give something, and if we all give even a little it will mean much in this campaign. May the Lord bless our efforts and the efforts of all at this time."

I am made to rejoice for the above statements from these loyal women. As ministers' wives we have a wealth of opportunity for service in the Master's kingdom, and after all that is probably the greatest blessing that may come to any one. The minister's family at home and on the foreign field must make the supreme sacrifice in service as well as in leadership if others are to be led into the higher life. We do this gladly, wishing we had more hands to work with and more of mind and soul and substance to lay at the feet of him who gave all that we might be redeemed.

What Others Are Doing

ONE District in Maryland sends this encouraging report: "Every sewing circle in our District has promised to do something toward the Deficit Fund, several groups having already sent from $25 to $75 each." And then the writer adds this: "We surely do not want to come out just a little behind; maybe we can do more after Christmas."

One good Aid worker in Ohio says she has taken the matter of the Deficit Fund up with the various Sunday-school classes as well as with the Aids and adds: "I somehow or other just feel that our women will go over the top, so just keep up the good work and we will all try to do our part."

There are fine spirited women like the two above in every local church and District. May we all be filled with the same spirit.

Philadelphia, Pa.

Two Reasons Why the Women Should Help

BY MRS. H. L. HARTSOUGH

THERE are two reasons why the women, in their united organization, should accept enthusiastically the opportunity of having a definite part in raising the second half of the $75,000 missionary deficit.

First, because it is a great spiritual *venture.* The women of the Brotherhood are in the act of uniting their forces under the leadership of the Council of Women's Work, as a mighty arm of the church. While many are asking, "Is there a definite need for this new organization?" a vital and urgent challenge presents itself to the Brotherhood. Without disturbing the regular giving of the church, $37,500 must be raised before March 1 to wipe out our missionary deficit. If we do not accept this challenge as a door God has opened for us, how can we pray to him for further leadership? If we fail now it will be difficult later to convince ourselves or anyone else that we are in earnest. The test of success for an organization is not how large and enthusiastic a meeting they can hold at Conference, but rather what have they done?

Second, we should be enthusiastic because this is our cause. What have missions done for womanhood? The Gospel of Jesus has lifted woman from the place of a beast of burden to a position of respect and honor. Many of our sisters of China, India and Africa are little more than the chattel of ignorant, superstitious men.

Our sisters are already on the field carrying the light of Jesus. They are discouraged by the ever increasing missionary deficit. This is our cause. We must carry it on. We must *pray* and *work* and *give.*

North Manchester, Ind.

"Not by Might, Nor by Power, but by My Spirit"

BY MRS. J. Z. GILBERT

Associate President of Council of Women's Work

A FEW years ago the MESSENGER reported the passing of a certain sister who was known to many in our Brotherhood. In her death the church lost one of its most devoted and self-sacrificing women.

It was the writer's good fortune to be in close touch with this sister during a part of their school life together, and thus to become familiar with some of the struggles which were not revealed through the smiling face she always gave to those to whom she ministered.

Into her girlhood home had come a misfortune against which she and her mother battled for years. Circumstances had brought a very heavy debt upon them, and although it had long been outlawed, they held it as an obligation to be met in full, in order that their Christian character be spared reproach, and their family name a blot.

Under the stress and strain the mother's health gave way, and after some illness she passed on. But before her death she expressed her anxiety about the unpaid debt, and the daughter promised her dying mother that as God would give her strength she would not give up until the last dollar was paid. What the promise meant to that daughter no words can tell. She wanted an education; she must pay the debt, but she had no money for either. She was only an orphan girl in an unfriendly world, but she determined to meet the issue and win. And she won. Not by might, nor by power, but by the Spirit of him whom she loved and served. During the years that followed this faithful daughter was a blessing to many.

Today there hangs over our church family a heavy debt. As members of this family we are called upon to meet it. May we work and pray to the end that, as did the daughter, so we, not by might nor by power, but by his Spirit, shall win.

Los Angeles, Calif.

A Meal for the Master

BY LAURA GWIN SWADLEY

THE challenge that comes to the women of our church to help wipe out the mission deficit is one which every one of us will want to help meet. With a willing mind to begin with, it will be easy for many to have a part in this. All that will be necessary will be to write a check and send it in.

But there are many others who are saying: "I wish I might have a part in helping at this time, but it seems there are two places for every dollar I have."

Have you ever wished that you might have had the privilege Mary and Martha had of having Jesus as a Guest and of preparing a meal for him, or have been one of the group of women who followed him and ministered to him? If it could be that he could be in our midst today, and should say to us, "Today I must abide at thy house," I am sure there isn't a sister in the church but would welcome him and prepare him a meal.

But we can give him a meal even though he isn't here in person. We can do it by helping his followers. If we will sell the chicken or give the price of the meat we would serve if he were our Guest, add the price of the cake and other things, and send the money to help wipe out the mission deficit (money which has been used in his cause) we would really be giving the meal to him. How many of us will do this?

Johnson City, Tenn.

Are We? We Are

BY MYRTLE POLLOCK

A MESSENGER of God comes knocking at our door in the quiet of the evening or in the early morning. His form and features are not distinct in the quiet and darkness, but his voice and message ring clear—as he solicits us to take our part in the women's share in the Challenge Fund. And in harmony with the reaction of every Christian's heart to a call for assistance in a good cause, we instinctively respond: "We'll do our share."

As the activities of the day thrust themselves upon us, we will continue to say, "We'll do our share," for we have helped to plan an extensive work which demands a large budget. We will make calculations as we are busy with the duties of the day which will be something like this: We didn't use to have a radio, we'll turn it off for the next three months and save this expense on electricity, we'll minimize our going and save the expense of gasoline, of unnecessary purchases which the keen advertiser tricks us into buying, of extra clothes and eats for the many social functions. And we'll solicit the help of our sister or daughter who is away at school to share in this economy, for it is for them that a goodly portion of this is expended.

And we are going to *take time* to picture the distressful sections of our large American cities, the lack of knowledge and material needs of the American mountainous districts, the wandering in spiritual and intellectual darkness and poverty of millions of souls in foreign lands. And then we are going to listen to their cry for help, the Macedonian cry, it may be the tear-filled eye which expresses this yearning and cry for help—the great universal radio—we are going to tune in on it—and listen.

And then we are going to report. No, not to our neighbors, not to our churches, but to that messenger of God. We are going to report that we are glad for our share, for our opportunity in helping to raise the Challenge Fund.

We are going to send in our five, our ten, our twenty-five, our fifty, and our one-hundred-dollar bills, as our committee has asked us to do. We are going to respond to the messenger of God and in doing our little bit we are going to please our Lord.

McPherson, Kans.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

PASTOR AND PEOPLE

How We May See Jesus

BY B. D. ANGLE

Synopsis of Sermon

Text: "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (John 6:40).

THROUGH all the centuries men have searched for God through the sense of sight; that is, for some object which would give them the picture of what they believed God to be like. They have searched the universe, and hovering found such an Ideal. They have set up millions of idols—something which they might see at all times. This thought continues to the present day.

After Jesus had led the twelve apostles through three years of teaching in which he repeatedly told them that he had come to interpret the Father, Philip exclaimed: "Show us the Father and that will satisfy us!" He thus left Jesus out of the picture entirely.

Now the world, and the church for that matter, must come to understand that the only way to find God is through Jesus Christ; for if we would see what God looks like, we must take a look at Jesus. "For he who hath seen me hath seen the Father," said Jesus to Philip. So will you kindly go along with me as we study a few of the ways in which "we may see Jesus." Will you bear with me while I state (parenthetically) a general rule for the *interpretation* of this message?

There has been only one Interpreter—Jesus. He has interpreted God, life, redemption. In John 1:18 (Moffatt's translation) we read: "No man hath seen God at any time, but the only begotten Son who is in the bosom of the Father he hath interpreted him." "He who hath seen me, hath seen the Father."

Dr. Jones in his book, *Christ at the Round Table*, tells of a Hindu who said: "Everybody in our city knows Mr. 'H' and Jesus and God."

If men are going to see Jesus, they must see him through us to see God—must see him through Jesus.

(A) Seeing Jesus through experience.

Certainly no one living in this age shall ever see him incarnate, in physical form, but we may see him spiritually or by experience. Shall it be a historic Christ? Or, shall it be the Christ of experience?

Have you tried to see Jesus through an infallible church? Or, through an infallible Bible? Or, through an infallible Christian consciousness or experience?

1. Personally, I do not believe the visible church is infallible and we may not see Jesus through the church.

2. I believe the Bible to be the infallible word of God, but simply to believe this fact will not show us the Christ.

3. The historic Christ and the Christ of experience must come together, that is to say, must witness to the same fact. "For the past three hundred years, heaven and earth have been searched for or against the historic Christ, and now that the smoke has cleared away there stands out on the horizon of our thinking a Character, essentially as the New Testament depicts him.

(B) I believe that every saved man or woman has a definite mental conception of Christ.

There is the artists' conception of our Lord as shown in religious literature; for instance, his cheerful face as shown at the wedding at Cana; or the sympathetic and forgiving attitude to the poor fallen woman—also shown in the words, "Neither do I condemn you"; and then, as he looked from the brow of Olivet on the city of Jerusalem which had rejected him as its Savior, the Master using the pathetic words, "Ye would not." Also I can see him as he blessed the little children. These mental conceptions, suggested by the artist, help me to see him as I need his help day by day.

There are those who claim they see God in art, music, deserts, mountains, rivers; but they only see God's creation. Christ does not live in deserts, mountains, art, music; he lives in the human heart. The test of light is that it shines. We know Jesus by the light in us. The absence of Jesus from the human heart means darkness—spiritual darkness.

(C) We know Jesus by his touch.

During the World War a boy was brought into a hospital, badly wounded. Word was sent to his mother and she came and begged to see him. The doctor explained that her son was hovering between life and death, that the least excitement would kill him. But as the boy was unconscious, and his mother promised not to speak or make the slightest noise—just to sit by his bed with him, the doctor relented. She was allowed to sit there without a word—and she sat by her boy, her heart all but bursting. His eyes were closed. Like a mother, she gently put her hand on his brow. Without opening his eyes, he whispered: "Mother, you have come." Her touch was self-evident, he knew it.

When Jesus places his gentle hand on our fevered brows, we can say: "My Savior, you have come." Our spiritual imagination, coupled with the electrifying touch of the One who is the life, can not be mistaken.

(D) Seeing Jesus in service to humanity and self-sacrifice.

Just before his betrayal and crucifixion, Jesus made that wonderful address to his disciples in which he depicted a scene which would take place when the King of kings should sit on his throne, and say to the saved of all ages: "Come ye blessed of my Father, inherit the kingdom, for I was hungry, thirsty, a stranger, in need of clothes, sick, in prison, and you ministered unto me." The astonished saints will exclaim: "Lord, when did we see you in such conditions as you describe?" The answer will be: "Inasmuch as you have done it unto one of the least of these my brethren, you did it unto me."

I believe that there are far too many Christians who are depending entirely on observing certain ordinances and sacraments for their spiritual development. This we should do; but, in addition Jesus here shows us how we may honor him in sympathetic service to suffering humanity. So as we have occasions, and they are many, we may minister to the hungry, thirsty, the needy, heart-broken, homeless, friendless and even lost, and by so doing, we not only follow the fine program of the Master himself as he went about doing good; but, in a way we may see the Savior of mankind in each object of our mercy.

Standing in the entrance lobby of the great Johns Hopkins Hospital is a marble statue of the Christ, with this inscription carved on the pedestal: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Into whatever door of the hospital one may enter he can not escape the face of the Christ, nor the meaning of his outstretched hands. No man can go into life's hospital to serve, to heal, to lift, without coming face to face with the Christ.

The ultra-modernist in his latest research has ruled faith entirely out of the scheme of salvation. I am old-fashioned enough to still believe in salvation by grace—through faith.

And so each day the Christian may see Jesus by faith, as he lived the perfect life while on earth, and also as we think of him on the right hand of the Father. Looking unto Jesus the Author and Finisher of our faith we may see him in every experience whether on our mountain of exaltation or in passing through the valley of the shadow; for we have his promise, "I will be with you to the end." At best, we have seen him through a glass—darkly, "for now we know in part," but, then, "we shall see him face to face." The inspiration of my life is that some day I shall see the face of him who died that I might live.

Baltimore, Md.

Handmade Gods

BY JULIA GRAYDON

SOMETIME ago I heard a sermon on "Handmade Gods" and I want to pass on a few thoughts from it.

First, "We are creating God after the devices of our own hearts, and instead of following him we are pulling him after us."

How true it is, that we often, as it were, go ahead of God and need to be pulled back. Something else comes first and God is second.

Second, "We take him on our joy rides on Sunday and entertain him with radio instead of going to church."

Now the minister did not mean to discourage the use of the radio for those not able to go to church, for it is a boon to many who have been without the services of the sanctuary, but there is a temptation to take church in the easy way by those who should be at church.

Harrisburg, Pa.

The Gist of the Sermon

BY D. W. KURTZ

Attitudes and Methods of Worship

THERE are four different attitudes of worship toward Jesus in the gospels. The attitude of the Magi was that of sacrifice and obeisance to the new King. They brought their gifts, and they bowed in recognition to his sovereignty. Later, we have many examples of people coming to Jesus for help. They prayed to him for healing, and they thanked him for his services. This is one of the most common attitudes of worship found with reference to Jesus. It is a personal, objective, relation of need and the response to the blessing received.

But on the morning of the resurrection, Mary Magdalene discovered her Lord, and cried, "Rabboni," and he answered, "Mary." This worshipful attitude was no begging for a gift, no response to a benefaction, it was no obeisance as to a king, or sacrifices to a superior, it was an emotional joy of fellowship. One of the finest aspects of worship is fellowship, communion, the companionship that dispels the loneliness of life.

Another attitude is shown when Jesus ascended, and they stood gazing after him, and they realized for the first time, that worship comes to its fullness only when we "worship in spirit and in truth."

There is a spiritual worship which is best expressed by the word meditation. In the cosmic sense, it is the appreciation that in him is the true, the good, the beautiful, the abiding, the life that is the light of men.

If any one of these attitudes is made the whole of worship, to the exclusion of the others, then the true purpose of worship is not accomplished. It will become formal, superficial, and fruitless. All of these attitudes are essential for the complete harmonizing of the spirit of man with the heart of God.

The usual methods of worship are prayer, music and hymns, and the symbols or sacraments of the church. To these can be added the ministry of art, the help which proper architecture, paintings, and suggestive surroundings add to worship. Further, the lost art of meditation, taking time to think, and feel, and realize, and appreciate the character of God, and our relation to him. Each of these methods of worship can be understood in the light of the ultimate purposes of worship.

Worship is simply, religion in action. It is putting ourselves into the mental attitude so that the will of God may become active and dominant in our lives. In worship the mind must be open, responsive, hungry, actively seeking, and submissively receptive, so that illumination and creativeness are possible. In worship we see more, we feel keener, and we will to live more truly the purpose of the Father. The purpose of worship is harmony, to respond completely to God, who is true, and right, and loving. Hence, prayer, music, hymns, the symbols, and meditation, are to be dynamic, illuminative, and transforming. It is because God is right, and we want to be right also, that we come in the spirit of worship, and use the means of worship to relate ourselves rightly to him.

Long Beach, Calif.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

IT was at council meeting. The proposition was being discussed as to whether the offering plates should be passed at each service in connection with the new finance system being adopted. It had not been the custom. A brother ventured: "I don't much like it, but if that's the best for us, I won't say anything." The plates are now passing and there is no disharmony.

Larned, Kans.

HOME AND FAMILY

Old, Old People

BY URSULA MILLER

I think the old, old, wrinkled people
Are as precious to the loving Lord
As a dimpled, rosebud baby—
And as ardently adored.

I think the old, old, wrinkled people,
Backs bent, faces marred with many years,
Invite caresses from the Father—
Their very frailty endears.

I think the old, old, wrinkled people
Are cherished by brooding angel arms,
While waiting—in the afterglow,
In sacred scriptural charms.

I think the old, old, wrinkled people,
Are guarded by heaven's hovering eyes—
(More than baby by the mother)
While waiting for Paradise.

I think the old, old, wrinkled people,
With whom heartbreak has left a mark,
Are cradled in God's softest love
When they for heaven embark.

Hesston, Kans.

New Lives for Old

BY H. A. BRANDT

X. Dead Man's Corner

Synopsis.—The home town may go into decline, as Sidney Hale found when he returned to Valley Center to reconstruct his life. But men of courage can deal with such a situation and soon Hale and a banker friend were giving substance to a woman's vision for Valley Center. Was their work gold or dross?

WHEN the corner at Hill and Valley Boulevard came into view Hale could see an excited group of people milling about two wrecks. Meanwhile he had heard the siren of an ambulance and knew that there must be tragedy at the crossroads.

Hale parked his car as close as he could for the traffic jam, and then hurried on, on foot, to see just what had happened. And substantially what had happened he was soon able to make out. At one side of the boulevard a great passenger bus lay on its side, battered at the front end by some terrific blow; the windows were completely shattered. On the other side of the boulevard lay Greenbaum's truck crushed against a tree. Boxes seemed scattered everywhere. Greenbaum, limp and bloody, was being taken from beneath his truck as Hale came up. It appeared that the bus driver, for some unexplained reason, had plunged head on into the truck as Greenbaum turned from Hill Street to Valley Boulevard.

Of course, exactly what happened will never be known, but the bus driver seemed most at fault. Greenbaum had just turned onto Valley Boulevard when the bus struck his truck a terrific blow. The truck was loaded with empty fruit boxes and something of the results can readily be pictured. The bus driver was killed outright and Greenbaum died on the road to the hospital. Fortunate it was that the bus was empty. It was later learned that the driver was hurrying to Mainport to bring home a crowd of Centropolis picnickers. If the bus had been loaded at the time of the accident, the tragedy would have been one of the first order. Even as it was, it cost the lives of two men. Some argued that the bus driver must have been under the influence of liquor. Others insisted that the city was really at fault for delay in erecting stop signs. But all the arguments and suggestions offered were not sufficient to restore two dead men to life.

The crushed truck and overturned bus, the littered and blood-spattered pavement, the dead bus driver and the dying Greenbaum, the excited crowd, the bated questions and answers, the quick orders of the doctors and officers, the shriek of a swooning woman and the frightened cry of a child were all sounds and sights that did not escape Hale, the trained reporter.

At the time Hale forgot all else in the fask of aiding what he could and gathering information for a news story. And this he dashed off in the middle of the night before he took time to get a few hours' rest. But with the facts down as he could gather them, Hale proposed to leave the preparation of any editorial comment to the following day when he would have a clearer mind for reflection. But try as he would, he was not able to get to sleep. The exciting scene had seemingly made such an indelible impression upon his brain that it could not be brushed aside. After a restless hour, he got up and tried looking through some of the latest magazines in an effort to find something that might divert his mind and give him the peace desired.

He picked up a new one, *American Builders*, began glancing through it and finally came to an article entitled: "Circe's Garden." Perhaps here was the diversion needed, so Hale skimmed along with growing interest until he came to the paragraph:

"The tale of how Circe changed strong men into swine and kept them in such gross forms on her enchanting isle, is not unlike a process that is dehumanizing virile men today. The high-minded colonists who settled America, facing untold hardships for the sake of certain principles, are being followed today by sons who are concerned only with the lower ends in life. There is a sense in which America has become a vast garden under the dominion of Circe. Here strong men are obsessed with the transient and sensual when they might better break the spell and strive for worthier goals. Americans seek speed rather than satisfaction, wealth rather than solid worth, quotas rather than principles. They are under the spell of a modern Circe, and will remain so until some capable hero releases them."

Sidney sat pondering this indictment for some minutes, and then broke out: "There is a grain of truth in that! Here Rogers and I have made what seemed a grand success with our plan to build up the community in material ways. But it is not an unmixed blessing. We featured Greenbaum and his experiment as one of our main exhibits. But poor Greenbaum! He succeeded but to die in a terrible wreck! Now whose will all his orchards be? They can help him not a whit! And that pet boulevard of ours provided the speedway for the bus that brought death. Will our fine material conquests fall thus about us? Will they overwhelm and destroy us? Is the average successful man but a deluded dupe of Circe, content with the means and unable to see the true ends in life? It looks as though Rogers and I were just extending the Garden of Circe!"

After some more minutes of more or less confused reflection, Sidney remarked aloud: "I wonder who wrote this article any way? Well, it seems to be a part of the editorial offering! Yes, that's it—and there is a kernel here that will answer for my editorial tomorrow. I think I will call it 'Better Builders.' First, I will point out how our improvements have contributed toward the tragedy at the corner. Greenbaum would be alive and happy today if we had left him alone on his little ranch. But Rogers and I started him on the way to wealth, and on the way his path crossed the boulevard at the fatal hour! And thus the boulevard has brought to our quiet little town a whole stream of influences, many of them good, but some charged with tragedy. It is not enough to plant orchards and seek wealth. It is not enough to promote great public works. Mere building is not an end in itself. It may unleash forces or condition circumstances that overwhelm us! Builders must be real builders—they must be better builders—they must build on principles and with worthy purposes in view. Yes, I think that will do for the editorial comment—a squib on 'Better Builders.'"

In the glow of a generous mood Hale turned to his typewriter and dashed off a hasty note:

"Dear Editor of *American Builders:* In the small hours of the night, as I sat thinking over a tragedy which came to our community, one for which I feel myself partly to blame, I chanced to pick up and read your editorial on 'Circe's Garden.' It gave me an idea for which I wish to thank you."

With these matters attended to, Hale found his mental tension somewhat relieved. There was still some of the night left and he lay down soon to sleep the sleep of one exhausted.

For Hale was of the conscientious type, and for such there is nothing so sure to bring mental relaxation, as the conviction that all immediate contingencies are cared for.

Elgin, Ill.

Deeds of Kindness

BY D. E. CRIPE

18. An Orphan's Home

YEARS ago I spent several days in a quiet locality of Tennessee. There I was told of a gruff old man who lived on the bank of the river. The neighbors said he was an infidel and he seemed to be feared as well as dreaded. I chanced to meet him and he made himself agreeable, and invited me to visit him in his home.

One afternoon I went to his place, partly perhaps out of curiosity. He lived in a small, old, unpainted house that stood on the high bank of the river, the French Broad. At this point the river was very wide, and in the middle was a small wooded island, the lower point of which was straight out from the house. Here there was a rapid in the river and the water rushed down over it very swiftly, churning the water to foam, making it look almost as white as snow. The continual roaring sound of the rushing water seemed almost deafening.

The man welcomed me, and after calling my attention to the beauty of the river, took me into the house. In a comfortable little sitting room he introduced me to an old woman as his wife, and to a young woman as daughter. Both women spoke in a way to make a stranger feel at home. In a little while my attention was called to something down on the river, and when I turned back the young woman had disappeared. I had heard no sound and her vanishing seemed mysterious. The old lady excused herself and went out to prepare supper.

The old man invited me to go with him out doors as there was something he wanted to show me. When we were away from the house he explained that the young woman he introduced as daughter was not their child, but they always looked on her as a daughter, and introduced her as such to strangers.

He said when she was a small child her parents both took sick and died. The child had long been sick and even then her lower limbs were useless. There were no relatives to take the child, and none of the neighbors wanted her because of her affliction. Out of pity he and his wife took her into their home until other arrangements could be made. They soon became attached to the little invalid, and as no one else wanted her she was still with them. They could not send her to school, and though neither he nor his wife had much education, they taught her what they could, and the girl had gotten to be fond of reading, and was fairly well informed.

He said the only way she could move from place to place was to drop on the floor and move herself with her arms, and that she could do this quietly and quickly, and always tried to move when no one saw her. For this reason he had called my attention to something out of doors as she wanted to go into the kitchen. He explained that her hands and arms were strong and she helped with all the housework. She was so unselfish, so thoughtful for every one around, so anxious at all times to make the tasks of others lighter, that she had proved herself a great treasure in their home. Of nights he said no one could move in the house but she heard it. She always wanted to be sure every one was comfortable.

At the table she seemed like a normal, intelligent, fine young woman, and talked well about the books she had been reading when a little effort was made to draw her out. She seemed to be the joy and the blessing of that home, and appeared happy and contented. With sadness I thought of the coming years when the old people who had given her love and home would be there no more.

Breakfast was not late the next morning, but they had fine fresh fish on the table. The old man was a great fisher and he had gone on the river and caught some for breakfast. Perhaps he was an infidel, but he was kind to a helpless, crippled orphan.

Chico, Calif.

AMONG THE CHURCHES

Calendar for Sunday, January 26

Sunday-school Lesson, Standards of the Kingdom.—Matt. 5:1-48

Christian Workers' Meeting, Sabbath Observance.—Mark 2:23—3:6

✣ ✣ ✣ ✣

Gains for the Kingdom

One baptized in the Eaton church, Ohio.

Three baptized in the Bethany church, Ind.

One baptized in the Quemahoning church, Pa.

Five baptized in the First church, Los Angeles.

Seven baptized in the Santa Ana church, Calif.

Five baptized in the North Liberty church, Ind.

Three baptized in the First church, Wichita, Kans.

Twenty baptized in the First church, Roanoke, Va.

Three baptized in the Wenatchee Valley church, Wash.

Eight baptized in the Markle church, Ind., Bro. I. R. Beery, pastor-evangelist.

Three baptized in the White Cottage church, Ohio, Bro. Weber, pastor-evangelist.

Five added to the Portland church, Ore., Bro. Francis H. Barr of Albany, assisting.

Four added to the Waynesboro church, Va., Bro. C. M. Driver of Oakton, Va., evangelist.

Nine received into the Midway church, Pa., Bro. B. G. Stauffer of Manheim, Pa., evangelist.

Five confessions at Wakarusa, Ind., Bro. Ralph G. Rarick of North Manchester, Ind., evangelist

Four baptized in the Blissville church, Ind., Bro. J. L. Guthrie of Lafayette, Ohio, evangelist.

Eleven confessions in the East Fairview church, Pa., Bro. F. S. Carper of Palmyra, Pa., evangelist.

Two baptized in the New Hope church, Tenn., Bro. A. M. Laughrun of Jonesboro, Tenn., evangelist.

Two baptized in the West Eel River church, Ind., Bro. G. S. Strausbaugh of Columbiana, Ohio, evangelist.

Five baptized and five reclaimed in the Beaver Creek church, Ohio, Bro. J. F. Burton of Trotwood, Ohio, evangelist.

Seven received into the Lexington house, West Conestoga congregation, Pa., Bro B. W. S Ebersole of Hershey, Pa., evangelist.

✣ ✣ ✣ ✣

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Ralph G. Rarick of North Manchester, Ind., began Jan. 19 at Decatur, Ill.

Bro. Rufus D. Bowman of Elgin, Ill., to begin March 20 in the West Dayton church, Ohio.

✣ ✣ ✣ ✣

Personal Mention

Bro. L. E. Buzard of Knoxville, Iowa, kept a record of the number of deaths and baptisms reported in the Messenger during the year 1929. Here are his figures: deaths, 1,188; baptisms, 8,102.

Bro. Linn H. Nies, 938 Elm St., Reading, Pa., wishes to secure old German song books with notes. If you have any in your possession which you would be willing to part with, please notify him.

Bro. Minor M. Myers says they would not want to be without the Messenger anywhere and "much less out here." "Here" is Taiyuan, Shansi, China. You will be interested in his report on China conditions to appear soon.

To Bro. Ira H. Frantz of Fruita, Colo., and children, the sympathies of Messenger readers will go out in their bereavement. Sister Frantz, following a brief illness with uremic poisoning, passed into the great beyond Tuesday evening, Jan. 14. Formerly active in college and pastoral work Bro. Frantz is now editor and publisher of The Fruita Times, and a too infrequent contributor to the Gospel Messenger.

Sister Julia A. Gilbert of the Brethren Home, Greenville, Ohio, can not write personal letters to all who remembered her during the Christmas season with cards of greeting and in other substantial ways, but she wants them all to know that she greatly appreciated their thoughtfulness and kindness. It happens that on this coming Monday the twenty-seventh, if the Lord so will, she will pass the eighty-sixth milestone of her life's journey.

Bro. J. K. Miller of Cedar Rapids, Iowa, layman member of the General Mission Board, and Treasurer Clyde M. Culp were out on Board business last week in Iowa and unexpectedly came in contact with a devoted sister and her husband who joined with his good wife in conveying her homestead of rich Iowa land to the Board. It is said to have a market value of $12,000. Eventually the money will be used in India, China and Africa.

Miscellaneous Items

The morning services of the Wenatchee Valley church, Bro. W. Earl Breon, pastor, are now broadcast over Station KPQ, Wenatchee, Washington. The hour is eleven to twelve, Pacific Time.

To all our laymen the Executive Secretary of Men's Work writes: "We may never again be confronted with such a chance to demonstrate our church loyalty." For details of what Bro. W. J. Werkman has to say, see Men's Work article on page 52.

"I just told one of my neighbors yesterday what a joy the Messenger and Visitor bring me all along the way." Have you told any of your neighbors about this? Do you suppose this good woman's joy was deepened any by the fact that out of her scanty earnings she enclosed five dollars for the deficit?

The Camp Conference Number of The District Herald—Johnstown, Pa., W. J. Hamilton, Editor and Manager—tells about not only its own Camp Harmony but many others—you'd be surprised how many. We notice also an announcement of a Brethren Youth Congress at Johnstown, Aug 8, at which one thousand young people are wanted.

A much regretted error occurred in the printing of the Bible text for the Sunday-school lesson of Jan. 19 in the Advanced Quarterly. The last line of verse 21 should read, "mending their nets; and he called them." Somewhere in the printing process the last line of verse 24 was duplicated and substituted for this line in verse 21. This took place in spite of all the customary safeguards of proof reading and editorial care.

The pastor of one of our growing churches sends us his entire membership list, requesting that a copy of the Messenger be sent into each home for the year and that a bill be rendered to the church treasurer for the amount. Here is his reason for so doing: "The Messenger is such a fine, silent teacher of loyalty, devotion and service that we cannot afford to have our membership without the church paper."

"Why not send Gish Books on approval," is the question raised, by one minister, "and if not wanted let them be returned?" This is the rule with some Book Clubs, but those clubs may charge full price plus postage, which makes it a matter of profit to them. There is no financial profit in handling the Gish Books, but an actual loss on every book sold. Consequently the simplest form of handling is the best for our ministers.

The 1930 Yearbook for our church is the official church directory of all the Boards, and locates each congregation stating the number of members, elder and pastor. Here you find what the several church Boards are doing, and come in touch with our denominational activities. The price of the Yearbook is 15c, but all regular Messenger subscribers are entitled to one copy free. This is made possible by the coöperating Boards.

An extra $100 for missions. The secretary of the Brookville Sunday-school, Southern Ohio, sends a check for $100, and says: "Our Christmas offering was sent to you, and after talking it over, the Sunday-school felt as though we wanted to do a little more to help assure success in paying off the deficit. Herewith is our check for $100." It is this "plus" spirit which is counting, and will be necessary from many schools if success is to be realized.

The corner stone laying of the La Verne Church of the Brethren will take place Feb. 2, 2:30 P. M. Eld. J. B. Emmert will preside. The main address will be by Galen K. Walker, pastor. Offering for the new building, directed by Harrison A. Frantz. Presentation of the box for the corner stone by E. R. Blickenstaff; contents of the corner stone box, A. J. Beckner; laying of the corner stone, Brethren Emmert and Walker. Benediction, Rufus Bowman.—Edgar Rothrock, Pomona, Calif.

When writing for the Messenger, those who use a typewriter will have the thanks of several people if they double space the matter and leave generous margins. Occasionally single spaced matter is allowed to go through without copying. But when it does, we know it has been hard on the editor's eyes, involved extra work for the one who prepared the manuscript for the machines, and will be difficult for the linotype operator and certainly not appreciated by every copy reader who has anything to do with it. And while we are on this question of how to use a typewriter when writing for the Messenger, it is quite in place to say a word about ribbons. We have found from experience that typewriter ribbons do wear out. If there is anything more exasperating to printers than single spaced copy, it is that written on a typewriter with a worn-out ribbon. Such copy may be acceptable for those who dote on cross word puzzles, but it gets no blessing from either editors or printers. Not so long ago a bunch of District Meeting minutes came into the House with this trustful notation: "You will know how to fix this up." Of course, it was fixed up; but at considerable effort. It had to be, before it could be set up. However, our printers would appreciate less faith and more work on the part of some who send in copy. And that is because every misspelled word must be corrected, every doubtful figure verified if possible, every name checked by lists we may have. Printing calls for the utmost care and for exactness.

Special Notices

To All State District Treasurers: As there are already ample funds in the hands of the Treasurer there will be no assessment made for Annual Meeting expenses for 1930.—E. J. Stauffer, Annual Meeting Treasurer.

Notice to the Churches, Elders, Pastors and Committees of Northwestern Ohio: The District Conference of Northwestern Ohio will be held March 18, 19 and 20 in the Eagle Creek church near Williamstown, Ohio. Elders' Meeting will convene Tuesday, March 18, at 1 P. M. The program for Tuesday evening and Wednesday morning will be in charge of the District Mission Board; the afternoon and evening program will be in charge of the Board of Christian Education, District Aid Society and Laymen's Organization. Committees will please take note and plan program accordingly.—Jay Hornish, Secretary, Defiance, Ohio.

✣ ✣ ✣ ✣

Meeting the Mission Challenge

In order to establish a method of reporting progress in the raising of mission funds Districts will be reported each week in the Messenger according to the following groups:

I. **Districts that have reached an increase over last year.** As soon as the giving of any District exceeds its last year's record of contributions to the Conference budget it will be reported in this group. Last week six Districts which gave more in ten months than in the twelve months of the preceding year, were reported, viz., Middle Iowa, Northwestern Kansas, Second West Virginia, North and South Carolina, Tennessee and Northern Missouri.

Now we are able for the ten months and fourteen days of the year to report eight additional Districts in this group: Northern and Southern Indiana, Northeastern Ohio, Nebraska, Washington, First West Virginia, Eastern Colorado and Western Colorado.

II. In the second group are **Districts that have increased over their previous five-year average.** Some Districts which gave very well last year may have difficulty getting into the first group. This classification gives an opportunity to indicate their progress. Districts that get into group I because their previous year was low will have to show a real interest to get into this class. Seven Districts are now ready to take their place here: Washington, Western Colorado, Second West Virginia, Middle Iowa, Northwestern Kansas, North and South Carolina, and Oklahoma, Panhandle of Texas and New Mexico.

III. The third group will be **Districts that have exceeded their last year's record by 15 per cent.** If the mathematical share of increase to meet the Mission Challenge from each District were calculated it would be 15 per cent. If the challenge is to be met some Districts will have to exceed this figure. The strong must always bear burdens others are not able to bear. It seems fitting to give recognition to those who are going beyond their exact share. Watch this class next week. Will your District be first?

The first fourteen days of January brought $21,475. The full month of January, 1929, brought $22,916. Inasmuch as the receipts during the remainder of January are expected to be good, a worth-while gain will be made in this month.

Bro. H. C. Early writes from Mapleville, Md., and says for the encouragement of the cause: "So far as I know and can hear of the interests of others it looks as if the churches in this section will do their full share to meet the challenge."

A brother and his wife in Northeastern Ohio wrote saying that we should write his pastor that a member had informed the General Mission Board that he would match dollar for dollar any amount his congregation would give to the Mission Deficit, up to $500.

In a Northern Illinois congregation the missionary committee and finance committee met, took counsel of what should be done, and decided that the need should be laid personally before various individuals in the church. Of the first seven individuals seen, one pledged $150, two pledged $100 each, two pledged $20 each, one pledged $10, and another felt he was not in a position to take part.

✣ ✣ ✣ ✣

Book Review

The following book review was prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Must We Have War? By Fred B. Smith. 318 pages. $2.00.

The Foreword to Must We Have War is written by Owen D. Young, American financier, conspicuous among other things for his part in the reparations settlement. The first paragraph of his Foreword reads: "It requires an effort to make a friend. How simple this statement is, and yet how important it would be to the world if it were applied in certain great places. It requires initiative to make a friend. It requires a friendly spirit." His closing paragraph is: "I heartily commend this movement of the churches in the international field for the promotion of the welfare of the world."

As chairman of the Executive Committee of the World Alliance for International Friendship Mr. Smith has had an

(Continued on Opposite Page)

AROUND THE WORLD

The French Are Hoarding Gold

On Jan. 10 a great ocean liner docking at Cherbourg, France, was found to have on board some $43,200,000 in gold francs. This means on an average another gold dollar to the credit of every Frenchman. For, "Every Frenchman—man, woman, and child—now theoretically may boast of possessing $40 in the vaults of the Bank of France. French records place the United States second, with $37.50 for each of its citizens."

A British Library in New York City

In 1920 the British Library of Information was located in New York City. Naturally its purpose is the dissemination of facts concerning the far-flung empire. "London has long been a chief center of learning because of the presence there of the British Museum which, with additional features, embodies what the Library of Congress at Washington is. Now that the British Library of Information is operating in New York, American students can find a great store of material not earlier available here in organized form."

Dry News From Canada

An item from Ottawa, Canada, would seem to indicate that the wets in the United States may experience further difficulty in getting their supplies. Here it is: "Convinced of the Canadian government's intention at the impending session of parliament to prohibit the exportation of liquor to the United States, rum runners are building up huge liquor stores in the French islands of St. Pierre and Miequelon, in the St. Lawrence Gulf. From these strategic points, over which Canada has no jurisdiction, they will continue to bombard the United States border with booze."

Free Dental Advice

Ten thousand dentists gathered in Chicago a few days ago in their annual meeting. Many of them listened to information that should be passed along to the public. For example, the professor of pathology at the University of Chicago said: "My experiments indicate that the diets of approximately seventy per cent of the people are deficient in vitamin C. This causes pyorrhea and tooth decay. Wealthy people are not immune to this condition, which may be arrested in an eight months' period with the proper diet." The corrective diet we understand consists mainly of fruit, eggs and fresh vegetables.

A Ten-Day Prayer Meeting

A ten-day Pentecostal prayer meeting was held in York, Pa., from Jan. 1 to 10. As held in this Pennsylvania city all the churches coöperated, with the meetings in one centrally located church. Hourly devotional meeting began at ten A. M. and continued throughout the day, the last service being at seven P. M. Thus each day for ten days there were ten devotional meetings. Each hour's service was in charge of one of the pastors of the city; the pastor of the Church of the Brethren in the city—Bro. M. A. Jacobs—had charge of two of these meetings. We understand that the meetings were well attended.

Will the Gypsy Settle Down?

Will the wandering gypsy settle down if he is given favorable conditions? It is said that many of the wandering gypsy tribes have changed their habits and become established, reliable citizens. Banking on this fact, the French are getting ready to see what they can do to establish the wandering gypsy tribes of Syria in a sedentary type of life. The gypsies of Syria are to be offered land to till and houses in which to live. Will the gypsy settle down? Well, we are sure that many of them will—some because they want to and others because they have to. However, that is not saying that they will completely forget the old care free type of life. How could they, when most people are occasionally subject to an attack of gypsy fever?

Famine in China

Somewhat conflicting reports of the famine situation in northwestern China have appeared in the newspapers. But upon one thing they all agree—the terrible conditions which exist in the provinces of Shensi and Kansu. These two provinces lie west of Shansi, and with crop conditions never any too certain, war, banditry and unusual cold have added to suffering that we can not describe in words. For how can mere words picture what has come to people who sell their children for food and resort to cannibalism to prolong a miserable existence? How can words describe conditions where people are dying faster than the living can bury them? One traveler returning from Shensi reports that of the 6,000,000 people in this district some 2,000,000 have died and that another 2,000,000 will die before relief can come. Perhaps these figures are exaggerated, but in any case the situation is beyond the power of words to paint. When reading of such conditions one can the better appreciate the advantage of roads, organized government, and the spirit of goodwill.

Heart Disease

The speed of living has reduced life expectancy after middle age by one year. If this statement is news to any of our readers let them remember that the lengthening of the average span of life is due to the fact that the death rates for infants and children are lower. The new problem is the man and woman of middle age who are not living quite as long as they once did because they are living so much faster. The seriousness of the situation may be gathered from the following statement credited to Dr. Morris Fishbein, editor of the Journal of the American Medical Association. He says that "on any single day 2,000,000 people in the United States are suffering from heart disease, and the care of sufferers costs this country at least $100,000,000 a year."

The Reign of King Cotton

The reign of King Cotton is tending to pass in the southern states. That is, the world's production of cotton outside the United States is gaining in volume faster than the domestic crop, and is now roughly equal to what is produced in the South. Further, new industries are gaining a foothold in the southern states and these will tend to prevent cotton expansion. However, there is nothing to be alarmed about in this, for on both points there is something to be grateful for. The development of cotton producing areas outside the United States will help to stabilize production because the whole crop will not be subject to the conditions prevailing in one production area. Finally, it is a good thing for the South to think in terms of more than one great crop. The South is a region of tremendous possibilities in other agricultural lines. And in the long run Southern farmers will gain as they diversify.

Changes in the Near East

The Near East has changed much in the last decade, but seemingly greater changes are impending. Says Dr. James L. Barton: "The situation in the Near East today is epochal. A new generation of leaders is rising up, which has never been guided by and which does not know the age-long traditions that hitherto have prevented social, moral and religious progress. Many of them are thoroughly educated in modern methods of agriculture and industry and in the use of modern tools. While they are of the East and produced by the East, in their thinking and in their outlook they are Western and progressive. Most of these new leaders are the products of American philanthropy, through education and relief which has been so generously poured into these Bible Lands since the war." Perhaps it should be added that the rise of a native leadership trained in western ways of thought will certainly make western, and especially American leadership, the more sought after in the years immediately ahead.

The New Freedom for Women

The new freedom for women is not without its drawbacks, according to Miss Agnes L. Peterson, assistant director of the women's bureau of the United States department of labor. Thus women find themselves shouldered with the old chores, but underpaid and men generally showing little of the chivalry once credited to them. For example, Miss Peterson writes: "The majority of employed women are at a great disadvantage, either because the needs of their families are so great that they do not dare to bargain about a job for fear of losing out altogether or because they are too young and inexperienced to choose or bargain among the jobs available." Information from about 60,000 women, according to Miss Peterson, showed that more than half turned all their earnings over to the family. In another investigation covering four widely separated cities and 30,000 families it was ascertained that more than one-fifth of the women were the sole bread winners. In a study of 17,000 single women, it was also found that one in five were caring for a family without help from male relatives.

Rejecting the Best Citizens

How the forefathers who came to America that they might follow the dictates of conscience would rub their eyes if they could see what is being done today by the courts of the land! Most of our readers have heard of the Schwimmer case. Then came the application for citizenship of Douglas Clyde Macintosh, Dwight Professor of Theology at Yale University, whose application was denied in the lower court because he would not promise to bear arms unless he felt the war was justified. Soon there followed the cases of Martha Jane Garber, the Mennonite, and Margaret Dorland Webb, the Quaker. As noted in a recent issue of the Messenger, the problem of who can have a conscience on the war and peace issue, and still stand a chance of becoming a citizen of the United States is facing members of the Church of the Brethren. How long is the practice of rejecting those who give promise of thoughtful, conscientious citizenship to go on? Apparently until the courts of the land are forced to respond to enlightened public opinion. And in the creation of that opinion nothing is so useful as the absurd position now taken by those who insist that "none but killers need apply" for citizenship. The Macintosh case is to be appealed and the incongruities involved in the position now held by the courts will certainly be revealed to the popular mind.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Diligence

Luke 2: 49

For Week Beginning February 2

DILIGENCE IN SEEKING GOD

If we sought for God with the same diligence that we give to far less important matters, he would be a far more present and powerful factor in our lives (1 Chron. 22: 19).

MAKING OUR WORK JOYFUL

Take the work you do not like, do it with diligence and you will find to your surprise that the unpleasant task has become a joy (Deut. 11: 14; 2 Cor. 8: 7).

KEEP THY HEART WITH ALL DILIGENCE

We are responsible for the things upon which our minds dwell. When our minds wander, as we say, they are usually fixed upon the things that are dearest to us. Set your affections upon things above (Prov. 4: 23).

INCREASING STRENGTH

When we work from compulsion we are weak. When we work diligently and joyfully we are strong. Diligence increases strength (Neh. 4: 6).

WHY BE DILIGENT

The one for whom we work is all wise and good. The enemy is vigilant. The work is great. The time is short. There is no excuse for idleness and indolence (Gal. 6: 9; 1 Cor. 15: 58; Ex. 15: 26; Heb. 6: 11).

THE FOLLY OF INDIFFERENCE

Many people suffer and labor more to escape their tasks, than would be required to do them. The way of honest labor is easy. The way of idleness is laborious (Matt. 11: 28-30).

DISCUSSION

Is idleness a sin? Why?
Why is it right to work?
How does diligence lighten our work? R. H. M.

Import Trade Record Broken

American import trade for the first nine months of 1929 was the largest for any similar period in the history of the country. The "United States bought more raw milk, sugar, furs, newsprint paper, coffee, tin, wool, wood pulp, diamonds, raw cotton, gasoline, flaxseed, meats, lumber and numerous other products than in the same period a year ago, which also was a time of exceptional import trade."

Book Review

(Continued From Opposite Page)

unusual opportunity to study international goodwill and to consider various means proposed for the peaceful settlement of national and international difficulties in the future.

It is Mr. Smith's firm conviction that we are passing through a most extraordinary period. Chapter one begins with these words: "The world is in the midst of the culminating years of the greatest revolution in all history: the attempt to overthrow the age-long war system and to substitute peaceful methods of adjusting difficulties in politics, economics, and social life, when they arise among states, nations or races. . . . This modern revolution contemplates no bloodshed, no violence to life or property. It is to be accomplished by the quiet, orderly method of the pressure of education and religion which will influence parliaments, courts and governments. But when the full program is understood it will take the supreme place among all the revolutions of history."

The author reviews the different pacts, treaties, efforts and organizations that have come into being for the cultivation of goodwill and for the elimination of war. From an historical standpoint the information contained in the book is most opportune at this time, when in London the leading nations are discussing the naval situation.

He holds that if wars persist the day is coming when the middle aged and old men will do the fighting, and the young men will be kept at home. Science and invention have so changed warfare that it is no longer individual courage and long marches that lead to victory. Ford has made the marches unnecessary. Along this line Mr. Smith says: "I should like to see an international law passed which would make it illegal, in the event of another war, for any man under thirty to be conscripted or permitted to enter the field of service. If there is to be another war, by all the laws of progress with which we are familiar, only men from forty to sixty ought to be the active participants."

The author stresses the importance of religion in securing a better understanding among the nations, and believes that the churches have not only an opportunity but an obligation at this critical time. While recounting many movements set in motion for the abolition of war, he is not blind to the fact that everywhere people are not preparing for peace, but for war, whatever may be their words, and that if permanent progress is to be made, the mind-set of the people of the world must be along the paths of peace and not along the paths of war.

Worship in the Worship Program

(Continued From Page 51)

know the kind of music to be used in a worship service and how to interpret this music in expression and emphasis in order to develop worshipful attitudes. The worshipful manner and bearing of these musicians are essential qualities. Sacred music must be sung in a sacred manner. The choice of hymns is another very important feature. The pastor should plan the worship service and the hymns should be chosen in consultation with the music director. A well planned worship program will do much toward creating a worshipful spirit.

A sixth factor in creating an attitude of reverence is the church architecture. The architecture should be of such a nature as to bespeak the very purpose for which it is built. Art expresses the aspirations of the Christian religion. The Church of the Brethren has not realized the amount that art contributes to the worship of God. Our future churches should be built with such beauty as to lift the souls of men to God.

Elgin, Ill.

The Vine and the Branches

BY NATHAN MARTIN

The Vine

PALESTINE, the Land of Promise, was a land of vineyards. Especially was the province of Judea, with its temperate climate and elevated, rocky slopes, admirably adapted to the culture of the vine. When the Jews were under the Maccabees, the vine was adopted as a national emblem and stamped upon their coins.

The vine can be raised in many different lands and climates. In Hampton Court, London, stands what is considered one of the largest grape vines in the world. It is known to be more than one hundred and thirty years old, and its roots are believed to extend under the Thames, although fully four hundred yards away. It produces annually 3,000 bunches of grapes, of which only about 1,200 are allowed to remain, in order to have better fruit and to conserve the strength of the vine.

The Setting

After the observance of the ordinances of the last night with his disciples, the Master spoke to them many things which he felt impressed to communicate to them before he was taken from them. The fourteenth chapter closes with the words: "Arise, let us go hence." Then follows the allegory of "The Vine and the Branches," considered by many as the climax of the Master's teaching. There is a difference of opinion as to where the story was spoken: whether seeing the reluctance of the disciples to leave the quiet of the upper room and the possibility of being further instructed, he may have yielded to their inclinations and delivered the discourse before actually leaving the place; or whether it was on the way to the garden, or in the garden itself, is a matter of discussion. Also, what prompted the Master to use the figure selected is not clear. They had but lately partaken of the fruit of the vine and had been impressed with the importance of partaking if they would have life. Was a vine trained along the outside of the window at the upper room? Was he reminded of it by seeing the magnificent carved vine at the temple gate? Was it, as they passed by the entrance of the garden, that he saw that which under his touch became an object lesson for all the Christians of all the centuries? We do not know.

The Figure

The Vine Chapter, John 15, teaches three distinct things—union, communion, disunion. The divisions are these: vs. 1-11, Jesus and the Believer; vs. 12-17, Relation of Believers to Each Other; vs. 18-27, The Attitude Between Believers and the World. The figure is used to teach a strong, vital, spiritual union between Jesus and the disciples, for no mere tied-on connection would serve to represent this relation. The confidence of the child, the loyalty of the soldier, the adherence of the disciple, each in turn fails to teach fully the vital relationship pictured in the vine and the branches.

The Object

Jesus states in the eleventh verse the purpose of this teaching: "These things have I spoken unto you, that my joy might remain in you, and that your joy may be full." He aims at the perfection of joy in the hearts of those who love him.

Joy is not dependent upon outward circumstances, for most of the words Jesus spoke about joy were spoken in the night before his crucifixion. Some one has given this spelling for the word *joy: J* for Jesus, *Y* for you, and nothing (*O*) between. Joy is impossible in only one circumstance, that is when a hindrance comes between us and God. "Your iniquities," says the prophet, "have separated between you and your God" (Isa. 59:2).

Abiding

One of the conditions of fruit bearing is abiding in the vine. "As the branch can not bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." To abide means, "to continue in a place, condition or state." Jesus says, "I am the true vine" (v. 1); "without me ye can do nothing" (v. 5). The true believer will be content to be a branch; he will not stand isolated, neither will he grow from a private root of his own.

One of the logical results of abiding in Jesus as the true Vine is that his word will dwell in our hearts, not for selfish satisfaction but for obedience to the same. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (v. 7).

When we are in vital connection with Jesus, we will meet our reverses in full assurance of his help. A man who formerly had been quite wealthy, lost all his money in one great blow as the result of the war. The wheel of fortune took a sudden turn, and he was left in straitened circumstances. His testimony at the prayer meeting was something like this: "Thank God I had had Jesus in everything; and now I have everything in Jesus."

Pruning

Unless the husbandman prune, and prune severely, the fruit will be unsatisfactory both in quantity and in quality. In grape growing countries it a common scene to see acres and acres of grape vines together. In the fall or early spring the work of pruning must be done. Wagonloads of vines must be removed after the pruning is finished. In fact, the wise husbandman will cut away more than half the vine. "But," says the owner of the vineyard, "if this were not scrupulously observed, we would have few grapes this year and less next year."

The best fruits of the Christian life come as the result of sorrow. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11). The children of God are represented as "Children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:17). "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6).

Fruit

The prime consideration in planting a vine is fruit. That is the reason for planting the vine, and every effort spent on the vine is to that end. The wood is practically worthless.

Analyzed, we may say that the fruit consists of the spiritual experiences of the Christian, the Christian graces, and souls saved.

The great word of our day is efficiency in service. It is mentioned in business. It is the keynote in politics. In religion there is such a reaction from theoretical dogmatism that to many religion is synonymous with doing. The church issues her call to service, but often neglects the call to discipleship. Jesus was careful about the order of it all when he said: "Follow me, and I will make you fishers of men." It is by following him that we best serve mankind. "It is possible," says another, "for us to answer a call to service, and miss discipleship, but if we follow him in spirit and in truth the service is assured. For discipleship includes right living and right thinking, service and belief, works and faith."

Never in the history of the Christian church have there been more plans and programs for the salvation of the human race. Every part and detail is organized, voluminous reports are returned by this committee and that committee. But unless vitalized by the impelling motive which prompts the disciples of Jesus, all is but an empty shell.

Withal, the fruitful vine will not be exalted, but will live a joyful humility. Fruitful branches bend low.

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22, 23).

Lebanon, Pa.

CORRESPONDENCE

CHRISTMAS MISSIONARY OFFERING OF ELIZABETHTOWN SUNDAY-SCHOOL, PENNSYLVANIA

The Elizabethtown congregation is praising the Father for the spirit of giving kindled in the hearts of their loyal Sunday-school workers during the recent Christmas season. For several years past, the local missionary committee of this congregation has recommended to the Sunday-school that a Christmas missionary offering be a part of the Christmas program. $422 was offered by classes, departments, and the Aid Society in this way in 1928.

It was not by mere chance that the offering at Christmas time, 1929, far exceeded the one of 1928. This overflow of giving and of praise grew out of timely praying, planning, and "provoking one another to love and good works." The local missionary committee had met and together faced the problem of getting before the Sunday-school the pressing challenge for increased missionary giving. Accordingly they decided to recommend on Sunday morning, Dec. 1, that the various classes and departments try to increase their Christmas missionary offering over that of past years. Each class and department was asked to use its own methods of accomplishing this and to begin plans at once. The secretary of the committee ordered from the General Mission Board individual missionary envelopes for the children and workers in the Beginners, Primary, and Junior Departments. Larger attractive class envelopes were prepared for the other classes. The department heads, teachers, and organized class officers coöperated.

At the Sunday-school Christmas program on the evening of Christmas Day $1,046 was brought forward in envelopes and dropped into the improvised manger on the platform. Several Intermediate boys first recited appropriate blessings upon those who give. It was an impressive scene to see the little folks file by the manger and drop their white envelopes. Then a representative from each class of older pupils went forward to drop the larger class envelope. The Alexander Mack Men's Bible Class offered the largest group contribution—$225.

One of the organized young women's classes, the Berean Bible Class, has its individual members use thank offering boxes at home during the year. On any occasion of gratitude for some blessing, the Berean may drop into this box whatever she feels impelled to offer at the time. Some also drop into the box a slip of paper stating the blessing acknowledged with each gift. At the November class meeting each brings her box; they are emptied and the contents consecrated by prayer, without anyone knowing how much anyone else gave or what the total amount is. In this way the class has money to use in Christmas giving and has it in good time. If the class so desires, they add to this fund in December, but usually they surprise themselves with the amounts they find have been given. The thank offering plan is a method well suited for increasing the spirit of appreciation and the desire to acknowledge the blessings received. This plan is used yearly in addition to the regular Sunday contributions to the Sunday-school treasury and to the class treasury.

"Thanks be unto God for his unspeakable gift"—whether that refer to the spirit of giving or to the Supreme Giver himself!

Martha Martin,
Elizabethtown, Pa. President Missionary Committee.

DISTRICT MEETING OF FLORIDA AND GEORGIA

The District Conference of Florida and Georgia assembled Nov. 28-30 in the Zion congregation, Tampa, Fla. Our Thanksgiving service was held on Thursday afternoon and many visitors came early and shared in the meeting. At 4 P. M. the elders assembled in a large tent on the grounds while the Sisters' Aid met in the auditorium.

We were encouraged by evidences of growth throughout the District during the past year. Two mission points were organized into churches, namely, Glenside and Sunnyland. The missionary meeting was Friday night. Messages were delivered by the members of the Mission Board—J. H. Garst, A. D. Crist, Ira Miller, C. E. Bower and J. H. Morris. A good missionary offering was lifted.

In organizing for the business, J. H. Garst was elected moderator; A. D. Crist, reading clerk, and H. M. Landis, writing clerk. A query from the Zion congregation passed which provides for election of moderator one year in advance. As a result A. D. Crist was chosen moderator for 1930.

A spirit of toleration and brotherly love prevailed throughout the meeting. Eighteen delegates were present who took part in the business. One church was not represented. No radical changes were made. The query to change the time of District Meeting was not voted on but placed on the minutes for one year.

Many powerful sermons were delivered by those on the program. The Zion congregation received a rich feast of spiritual blessings. Bro. J. H. Garst was reëlected on the Mission Board for five years, also elected president. Bro. J. W. Rogers was reëlected on the Ministerial Board and C. E. Bowers was elected as substitute for R. M. Lantis; C. E. Bower was reëlected on the Board of Religious Education, Sister Lora Shatto and Russell Smith are new members and Bro. D. E. Miller was elected delegate to Annual Conference in 1930.

Harvey M. Landis.

Tampa, Fla.

MINISTERIAL MEETING SOUTHERN CALIFORNIA AND ARIZONA

A meeting of the Ministerial Association of Southern California and Arizona was held at the Calvary Church, Los Angeles, Dec. 3, 1929. A rather small but appreciative group listened to Bro. J. B. Emmert on the subject of Christ as King.

The speaker dealt with the subject largely from a practical standpoint, pointing out the greatness of God's work and that the Jews failed to understand Jesus because they failed to see the greatness of what God was trying to do. Numerous scripture references were given relative to the kingly office of Jesus. What does it mean that Jesus is King? The speaker answered by saying that God is working out his plan. We are commissioned to occupy until Jesus comes. If we recognize him as King, with all authority back of him as he states, what does it mean if we do not respond as he expects? Bro. Emmert made a touching appeal from his experience in Africa, when he imagined Christ there at his side talking over the existing condition of idolatry and people without knowledge of the true God. It was further shown that our loyalty is unqualified if Jesus is our King. It is further an individual loyalty as evidenced by Christ's command to Peter, "Follow thou me."

Following the address a splendid supper was enjoyed, after which several short talks were made on the subject for the evening. A few items of business brought the meeting to a close.

David M. Brower, Secretary.

Pasadena, Calif.

AHWA NOTES

The months following monsoon are often spoken of as the "fever season." This year there seems to be more fever among our Christians and in the community than sometimes. There have been several deaths. In three cases malaria was the cause as far as we could judge. Ofttimes it responds readily to quinine treatment, then again it seems very stubborn. But so often these people refuse to take medicine or carelessly neglect it. To us it seems most heartless for a mother to let her small child one and a half or two years old go on having fever every day for three or four weeks without giving it any medicine, when it could be had for the asking. Such was the case in one of the deaths referred to above. When one asks why medicine wasn't given the answer is often made: "He just won't take it," or, "She spits it out."

Although rains were quite short in some sections of India, here in the Dangs there was sufficient to give good crops, and for this we are most grateful. Rice wasn't so good but the nagli which supplies the bread was seventy-five per cent crop. Urdid, a kind of pulse, was very good and the corn too was fine.

While the government does much to improve the roads, it is the custom in this part for the villagers to help in repairing them at the close of the rainy season each year. A lump sum is paid to each village, but not enough so that any one gets full pay for his labor. Last year there was complaint as to the division of the money. So this year the forest ranger, who has oversight of the work, apportioned it differently in order to avoid such trouble. To our Christians he assigned four miles of the road to the southeast of Ahwa; to another group another portion, and so on. In one of the laymen's meetings about that time the missionary spoke of this work and told them that Christians ought to do their work well and he hoped they would all do their best. They agreed that they would and estimated that they could do it in two or three days. They decided to begin on a certain day and so they left their field work and began on the road. They went to work with a vim and a goodly number went out on the job. The highest number on any one day was fifty-six. The missionary went out each afternoon for an hour or so to give them a little encouragement and help. He found that they were doing their best. He really thought they were giving more time to it than necessary. When he thus expressed himself, they said, "We want it done right. We don't want to have to do it over. The ranger made the folks on another piece do some over." They did their work so well, that even though their own crops were waiting to be cared for, they stayed by it for six and one half days instead of two or three as they had first thought. A few weeks later on the way to the station the missionary met a group of folks working on the road and stopped to speak to them as he passed by. One of the men said, "Saheb, will this work we are doing pass? We can't make road like your folks do." On being asked what he knew about the road our people made he said, "Why, the officers are talking about that piece of road on the other side of Ahwa that your people made. They say that you even went out to help. We can't do it like that. Do you think this will do?"

It looks as though we may have compulsory education here in the Dangs. At the order of the assistant political agent a government officer canvassed Ahwa the past week looking up children. As a result seven or eight new ones have come into the school.

Two of our village schools have moved into Ahwa. This has brought about a dozen new boys into our boarding and increases the enrollment of the day school too. We are very glad for this and wonder if it is the result of having indigenous boys as teachers. Neither one of these village schools was large and so they will get better training in our main school here and they will be under more Christian influence too. Pray that the Light may continue to shine and still more brightly as our Dangi boys grow into workers.

Kathryn B. Garner.

Ahwa, via Bilimora, India.

SISTER MAY L. SNADER

Sister May L. Snader, widow of Eld. Abram P. Snader, died at the home of her daughter, Mrs. Randall Spoerlein, New Windsor, Md., on Nov. 20, following a prolonged illness. She was the daughter of the late Ephraim and Susan Stouffer.



When a young girl she united with the church and all her life had been a consecrated church worker and a devoted wife, standing by her husband in his many duties as elder. In 1889 she was married to Abram P. Snader; one daughter was born to them.

In 1923 she was obliged to undergo an operation and although she recovered and was well for a few years, she was stricken again and was a sufferer until her death. In 1924 her husband was taken from her. Through all her sorrow and suffering she was never heard to complain. Five weeks before her death she attended communion at Pipe Creek and seemed to be in the best of health. The next morning she was stricken with an attack from which she never recovered.

Her motto was, "I do not want to think of my affliction and I do not want others to think of it for life is too full of sunshine to let the dark clouds shut it out unnecessarily." Her favorite quotation was, "The Lord is my strength and my redeemer, in him will I trust." She died in her sixty-second year.

Mrs. R. G. Spoerlein.

New Windsor, Md.

ACQUAINTED WITH MY FATHER?

Rather a peculiar question isn't it? But there is a reason for it, and the reason is the sad fact that many, even some claiming to be God's ministers, publicly state that God has no form or that they know not his form. To me, this sounds much like the Athenians who worship the "Unknown God," or possibly like the words of Jesus to the Samaritan woman: "Ye worship ye know not what; we know what we worship." How applicable the entreaty of Eliphaz to Job: "Acquaint now thyself with God."

My first introduction to God is Gen. 1: 26, 27: "And God said, Let us make man in our image, after our likeness; . . . So God created man in his own image, in the image of God created he him: male and female created he them." "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2: 7).

This same God who created us in his own likeness and image tells us by Paul: "I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6: 17, 18). Do I yet know my Father? Did you ever know a father to beget except in his own likeness? But some one says: "When God made us after his own likeness and image it has reference only to our spiritual being, for God is a Spirit." How unreasonable! Man's spirit made in the image and likeness of God's spirit? This poor, weak, unworthy spirit of mine like God? No! God is my Father, and I am his son, for he has said so, but, "O wretched man that I am!" Earthly fathers may reproduce their equal both physically and spiritually, but God surely did not intend to create man in his spiritual image, but rather that of his visible likeness when our eyes are enabled to behold him, for Isa. 55: 8, 9, says: "For my thoughts are not your thoughts, neither are my ways your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Dare I spiritualize a plain statement of fact, as Gen. 1: 26, 27, and then turn over to the new covenant and demand the literal observance of the sayings of Jesus?

Thus I conclude the form and image in which God made us refers to the physical form which is a universal form among all nations, and not the spiritual likeness of God, for man's spiritual likeness to God is too far distant in his make up to be compared to Gen. 1: 26.

For proof that God and the angels have bodily form like to that of his sons and daughters, note: Gen. 18: 2, where three angels appeared to Abraham and Lot; and Luke 1: 28, 29, where the angel spoke to Mary and she saw him; Matt. 4: 11, when angels appeared to the woman at the sepulcher; Acts 5: 19, 20, to Peter and John; Acts 27: 22, where an angel stood by Paul's side. Others might be added. After the resurrection of Jesus (Matt. 27: 52, 53) "The graves were opened; and many of the bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city and appeared unto many." We no doubt can all call to memory that Jesus appeared several times to the disciples in his new body; even when the doors were closed he appeared and spoke of the print of the nails in his hands and of the spear in his side. In Luke 24: 30, 31 he blessed bread and gave them, and their eyes were opened and they knew him; and he vanished out of their sight. Verses 42 and 43 say that he ate fish and honeycomb before them. And last but not least, Acts 1: 9-11: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."

Thus Jesus, the Son of God, appeared in his glorified body like unto his physical body, and thus ascended to the father, and the angels said that he will come again in like manner. So I have all scriptural reason to believe that God the Father appears in heaven as his Son has shown us. Thus I know my Father, look to him with an eye of faith, and see him as he is. I am his son, begotten in his likeness and image in my physical being, and striving day by day to train my life by his word that I may become more and more like him spiritually. So when Jesus shall come again, he shall change this vile body, that it may be fashioned like unto his glorious body.

Thank God for his Fatherhood, and Jesus, our elder Brother. We are heirs of God and joint-heirs with Jesus our Lord. Let us all thank God and take courage.

Eld. E. J. Smith.

Clovis, N. Mex.

ELD. H. J. LILLY

H. J. Lilly was born in Stark County, Ohio, Feb. 15, 1855, died Dec. 29, 1929, aged seventy-four years, ten months and fourteen days. Death was the result of injuries suffered in an automobile accident on Nov. 27. He married Miranda Tannehill Sept. 4, 1879; she survives with seven sons, two daughters, fifteen grandchildren, five brothers and one sister. At the age of fifteen he went to Indiana and lived there until 1893 when he left with his family for Arkansas, covering the whole distance with team and wagon. They located north of Lonoke where they lived for fifteen years, then moved to Carlisle, Ark., where he lived the balance of his life except two years at Heber Springs, Ark.

He united with the Church of the Brethren at the age of twenty-five. He was elected to the ministry in 1880 and ordained as an elder in 1902. He represented the First District of Arkansas as delegate to the Annual Conference nine times. He served many of the churches of the District as pastor and elder. While on a visit to his native state in September he with his wife celebrated their golden wedding anniversary.

Funeral services from the Baptist church by Rev. Davis and Rev. Hart, assisted by Bro. E. R. Robinson and Rev. M. D. Atkins. Burial in the Carlisle cemetery.

H. I. Buechley.

Carlisle, Ark.

FROM THE INDUSTRIAL SCHOOL

Christmas is past and a New Year is with us. The Christmas season is one of great joy and anticipation to all the children at the Church of the Brethren Industrial School. Some went to their homes for the vacation, but about forty remained here. Many friends remembered us and just a few days before Christmas many packages came. Just a few did not have clear return addresses. Now, in case you did not hear from us, write us describing your package and ask us if we received it.

We had a special sale of sewing done by the girls of the school for the Christmas offering for missions. It amounted to about $75. Mrs. Kline's Sunday-school girls made handkerchiefs, tea towels, dresser scarfs, etc., to raise money for

(Continued on Page 62)

Notes From Our Correspondents

ARIZONA

Glendale church's closing days of the old year have been full. Phoenix and Glendale churches enjoyed their Thanksgiving services together with a program in the morning and afternoon and a basket supper at the lunch hour. Our offering was sent together to the Mission Board. Dec 22 the deputation team from La Verne College brought us a message, their theme being The Satisfying Jesus. The B Y P D gave a Christmas program to a full house in the evening Dec 27 our church met in regular council. Bro. E. J. Young was called to the office of a deacon. He with his wife was installed at the close of the meeting. Bro H M. Fields of Phoenix conducted this service in a very impressive manner. The Sisters' Aid is trying to stimulate the mission deficit challenge at this place. Jan. 5 a missionary program was given by our missionary committee.—M. G Statler, Glendale, Ariz., Jan 6.

CALIFORNIA

Hermosa Beach.—For a few years now our church has joined in a Thanksgiving service with the other churches of the town. This year it was in the Nazarene church on Wednesday evening and all the churches had a part in the service. Our Sunday-school gave a Christmas program on Sunday evening, Dec 22. There were music, reading and a review of the Christmas scenes. The amount of the offering that day was $53 47 which was sent to the General Mission Board. A large number were in attendance at a watch meeting on New Year's eve which consisted of a social hour and refreshments in charge of the young married people's class; afterward a splendid program was given in the auditorium, consisting of music, readings and talks. At our regular business meeting on Dec. 30 the church officers were chosen for the year. D. W Shock, elder; Bro. J. Hollinger, clerk; the writer, Messenger agent and correspondent. Our treasurer gave an encouraging report. The church received a fund of $100 in memory of Mrs. Ida Burgess who worshiped with us until she passed away about a year ago. The money is being used to install ear phones in the church for the benefit of those of our number who are hard of hearing. A committee was appointed and has installed more efficient heating in the church. During the week of prayer Jan. 6-10 the churches will have union meetings Our new Aid Society president is Sister Shock. We have four departments at the Sunday evening meetings: the junior, an interesting group of intermediates (which is also a junior choir), the young people who have Christian Endeavor meetings, and the adult Christian Workers Some of the Inglewood members have been meeting with us on Sunday evening, and quite a few were at the New Year meeting.—Mrs Clinton Bowman, Hermosa Beach, Calif., Jan. 7.

La Verne congregation has just put on the every-member canvass for the purpose of taking care of our budget of $9,000 for the coming year. The result of this canvass by thirty-two teams has proven much more satisfactory from a standpoint of church fellowship than the regular "annual visit by the deacons." This work was instituted under the leadership of Pastor Galen K. Walker. The deacon body has been reorganized with Charles Dresher as chairman. Christmas was observed with the various classes giving to some worthy cause and with a program the Sunday evening before Christmas. The Christmas love offering for the new church and for the General Mission Board totaled almost $4,000. The deputation teams went out from the college during Christmas vacation and have returned with interesting stories of their contacts with people. One team went to Northern California and the other one to Arizona. Pastor Galen K Walker is preaching a series of sermons on Prayer during the month of January The new church building is progressing nicely. The cornerstone laying ceremonies will be held Feb 2 in connection with the Bible Institute program —Grace Hileman Miller, La Verne, Calif., Jan. 9

Lindsay.—The Christmas season was a happy time for us. On Sunday morning, Dec. 22, Bro. Isaac Thomas, aged eighty-five years, brought us a very much appreciated message. He is seldom able to be in our services and has not preached for a long time, yet he was able to bring a message we all enjoyed. In the evening the children rendered their program and on Monday evening the young people gave a pageant, The Little Shepherd At the close, the pastor was presented with a reading lamp and chair. Dec. 21 the La Verne deputation team gave us their most excellent program in songs and pageant, entitled, The Satisfying Christ. It was so much enjoyed that they were prevailed on to repeat it last Sunday night During the Christmas season five were received by letter. Bro H A. Frantz and Glenn Harmon preached for us recently. The Aid has been quite active this winter and is trying to do what they can to help raise the deficit.—Effie Metzger, Strathmore, Calif., Jan. 10.

Los Angeles.—First church met in council Dec. 11. A new finance board was elected The treasurer's report was encouraging. Our love feast held Nov 17 was well attended. Since the newly organized church at Glendale is not equipped for holding a love feast, the First church extended an invitation to the membership there to commune with us There was a hearty response. On Thanksgiving Day Eld Geo Carl, pastor of the Glendale church, preached an excellent sermon for us A liberal offering was received for home mission work Our ministerial board secured Bro. Alva Long of La Verne to fill our regular appointments during the month of October; the home ministers for November; Bro. O V. Long of Fullerton for December, and Elders J. Z Gilbert and Geo F. Chemberlen for January. Dec. 15 a special Christmas gift of $24 was raised for two needy families In the morning of Dec. 22 the Sunday-school children gave a Christmas program followed by a short talk by Eld. O V Long An offering of $44 44 was received to apply on the deficit of the General Mission Board. In the evening under the leadership of R P Lehmer, the young people rendered a cantata which was much appreciated by a good audience. We rejoiced on Christmas evening when five confessed Christ in baptism. Two were from the Glendale church. A Chinese young lady was received by baptism earlier in the season. Since our last report three have been received by letter. Twenty-four letters have been granted. Our loss means a gain of five for the church at San Diego and nineteen at Glendale Two of our aged members, Sister Sarah Netzley and Sister Bullock, passed away recently Notwithstanding our loss, the Sunday-school and church attendance has made a steady growth. The Aid Society is doing good work. Early in December they opened their mite boxes which contained $43, a six months' offering They decided to give $15 to the General Mission Board to apply on the deficit Mrs. Della Lehmer, Los Angeles, Calif., Jan. 10.

Santa Ana.—The church here is progressing under the leadership of Bro. Edgar Rothrock who is giving us spiritual and helpful messages from the pulpit and also at our mid-week services. Since our last report seven of our Sunday-school children have been baptized and nine received by letter. The young people of our church gave an interesting Christmas program that was enjoyed by all present We are looking forward to an evangelistic meeting in the future —Mrs J. B. Wine, Santa Ana, Calif., Jan. 7.

CANADA

Redcliff.—Our mission church was closed for several months but we felt keenly the need of a Sunday-school for our children and of church services for all, even though our number is small. An appeal to our Mission Board that the mission be reopened was granted. Bro. Ira Zeigler of Vidora church offered his services as pastor; this help was gratefully received He came to Redcliff Dec. 26 and called a business meting Jan. 2 Church and Sunday-school officers were elected: church clerk and correspondent, Sister Gale; Sunday school superintendent, Bro. Miller. We believe that if nothing more is accomplished than to keep our own families under the influence of the Sunday-school and church, we have been repaid but we desire to gather in many who we know are not attending any religious service and to lead them to the Savior.—Ethel L. Gale, Redcliff, Alta., Jan. 10

DISTRICT OF COLUMBIA

Washington City.—Dec. 15 in the absence of our pastor, Congressman Jacob Aaron Garber, representative of the 7th District, Virginia (a Dunkard from Timberville), led us in our morning worship. Bro. E. F. Clarke brought us a good message in the evening. Dec. 22 was a blessed day. Our pastor was back from evangelistic meetings. Our choir, D. F. King director, led us in a worship of song, rendering the Christmas cantata, entitled Great Joy. An excellent reading in harmony with the musical program was given by Golda Williamson. Our Chinese Sunday-school had its Christmas celebration in the afternoon. Wafers, nuts, fruit and Chinese tea were served. Special Eastern music was furnished by our boys. Three young men played unique musical instruments, and all the Chinese present sang some of their native melodies. At 8 o'clock we observed our first white gift Christmas service. Each Sunday in December during the Sunday-school worship period, Christmas readings and solos were given leading up to the white gift service; attractive posters also were on display in the vestibule suggesting gifts of substance, service and self for our King. The outcome was commendable; cash gifts amounting to over $325; twenty-three members added by letter; many signed the tithing pledge; many volunteered for whatever service our pastor should request and many gave self, entering into entire consecration. During the holidays socials were held in the basement for different groups of our children at which time they received their treat. Dec. 29 our pastor shared the pulpit with Eld. Albert Hollinger of Kindersley, Sask., Canada, who brought us the New Year's message. Eld. Hollinger was the first pastor of the Washington City church after its reorganization under the supervision of the General Mission Board in 1896. He served as pastor until 1903 during which time the present church building was erected for which he solicited most of the funds. The church was organized with eight members. Our present membership is approximately 450. All appreciated hearing Eld. Hollinger again and his message, which was in the Holy Ghost, will never die. Jan. 17 the catering department of our women's organization served a chicken dinner. Anyone having friends or relatives here who are not in touch with the church, kindly send us their names and addresses and we will look them up.—Mary M. Hinshaw, Washington, D. C., Jan. 14.

FLORIDA

Brooksville church met in council Dec. 27, and elected officers for the new year. A call had come for another deacon to fill a vacancy and the lot fell upon Brother and Sister E. B. Murray. We had the rare privilege of having three ministers in our midst last Sunday—Bro. J. H. Morris, who preaches regularly every two weeks, and Brethren Harvey and Clarence Priser and their wives. We had a sermon at 11 A. M., a basket dinner and a sermon in the afternoon and one in the evening. We are few in number and without a resident minister and we enjoy having such meetings.—Myrtle Wysong, Brooksville, Fla., Jan. 10.

Lakeland church met in council Nov. 29. T. M. Michael and M. G. Myers were chosen church trustees. The church appointed a program committee and a ministerial committee. Through the influence of the city administration, chamber of commerce, Lakeland ministerial association and others, the Lakeland church placed another call for Annual Conference for Florida in 1931 which was passed. Eld. B. F. Lightner and wife of Gettysburg, Pa., are with us this winter. Bro Lightner preaches for us each Sunday morning, giving us much appreciated gospel sermons.—Mrs. J. S. Leckrone, Lakeland, Fla., Jan. 10.

IDAHO

Nampa church met in council Jan. 10 to consider selling the church lot and moving to a less congested district. Our present location is on the Oregan Trail Highway and is valuable for a business site. A class of junior boys from an investment of fifteen dimes brought in $16.30 for the Black Brothers. Our Christmas program was delayed on account of the Bulgin meeting and was held Dec. 29. The offering for missions was $125. Jan. 6 to 11 was given to a week of prayer by several of the churches of Nampa. The Tuesday night meeting was in the Brethren church led by the Baptist minister.—H. H. Keim, Nampa, Idaho, Jan. 14.

ILLINOIS

Freeport.—Dec. 3 at our quarterly business meeting the following officers were elected: Bro. L. Haugher, church clerk; Bro. Niels Esbensen, Messenger agent; the writer, church correspondent; Mrs. Susie Bere, Aid Society president. Our Sunday-school gave a Christmas program on the evening of Dec. 22. The church also gave the pastor, Bro. Esbensen, and family a pound shower on Jan. 7. Last Sunday morning three were received into the church by letter and we are expecting others soon. The church is enjoying a steady growth. Our Y. P. D is doing splendid work. Just recently together with the Aid Society they presented a new rug for the church pulpit.—Mrs. Walter LeBaron, Freeport, Ill., Jan. 9.

Virden.—En route to his home in Pomona, Calif., Prof. Weaver stopped with us and both children and adults enjoyed his chalk talks. Dec. 22 Bro. G. O. Stutsman was with us in special services. Bro. John I. Masterson was advanced to the full degree of the ministry. Bro. Stutsman gave a very instructive message after which he and Bro. Haslow conducted the ordination. Bro. Masterson is in his senior year at Mt. Morris College in further preparation for the work which the church placed upon him. Dec. 31 the welfare board of our District gave an all-day program here. C. Ernest Davis, President of Mt. Morris, gave three addresses which were masterpieces: Mr. Erbun of Chicago gave a peace lecture, also showed stereopticon views Last summer he spent six weeks in Genoa, Italy, attending the League of Nations conference. We were indeed fortunate in having these able speakers with us.—Lola Brubaker, Virden, Ill., Jan. 10.

INDIANA

Bethany.—Dec. 30 we baptized three applicants, this since the report of our meetings. We met in council Dec. 31. The report of the annual visit was given. Bro. John Morehouse is Sunday-school superintendent. Because of drifted roads we gave our Christmas program Dec. 29.—Mrs. Bertha B. Weybright, Syracuse, Ind., Jan. 10.

Blissville.—Bro. J. L. Gutherie of Lafayette, Ohio, began a series of meetings Nov. 17 and continued two weeks. We had a fine meeting. Four were baptized, all young people. Sister Myrtle Swihart of Roann led the song service and with the help of our young people who sang special songs, made this an interesting part of each service. We met in council Dec. 16. We decided to hold our series of meetings beginning the second Saturday of September and close with our love feast the second Saturday of October. Bro. Alldredge of Anderson will be the evangelist. The Sunday-school rendered a very good Christmas program. Our church services and Sunday-school are very well attended and all seem interested in the work. —Mrs. Mae Pippenger, Plymouth, Ind., Jan. 9.

English Prairie church met in council Jan. 7. Church and Sunday-school officers were elected for the year: Elder, Chas. A. Light; Sister Pearl Bontrager, superintendent. Our Aid Society is entering upon the new year with greater zeal for the cause. The Aid sent $25 to apply on the deficit. In 1929 we lost five members by death, received six by baptism and five by letter. We are enjoying some spiritual uplifts in the way of being together on Sunday afternoons, taking our dinner and going to different homes, sometimes to those who do not get to church service. We have a program with songs and young and all enjoy being together. Sometimes as many as fifty are present —Mrs. Banks Light, Howe, Ind., Jan. 13.

Markle.—On Sunday evening, Dec. 1, we enjoyed a very spiritual love feast. Our pastor, Bro. I. R. Beery, officiated. Monday evening, Dec. 2, our pastor began a series of revival services, preaching sixteen sermons. Bro. Riley Kendall of Topeka, Ind., had charge of the song services. One whole family, consisting of the father, the mother, three sons and two daughters came out the last evening of the meetings. One Sunday-school boy came out later and the eight have been received by Christian baptism. On account of the blocked condition of the roads, our quarterly business meeting was postponed until Jan. 2. Church officers for 1930 were elected. Bro. D W. Paul was reëlected presiding elder. The young people and the children gave a very enjoyable Christmas program. A watch meeting service was held at the church to welcome the New Year. Last night the Y. P. D. Society gave a candle lighting service which was very impressive. Jan. 19 we expect the J. I. Byler family of North Manchester to give us a musical program.—D. B. Garber, Markle, Ind., Jan. 13.

Muncie church met in council Dec. 3. Bro. Russell Showalter was chosen elder for another year and Bro. Esta Arnold, Sunday-school superintendent. A splendid Christmas program was rendered by the children. New Year's eve the Sunday-school held a watch party, each class contributing to the program which was enjoyed very much. Jan. 5 Mr. Wotring gave us a chalk talk portraying the Life of Christ. Jan. 12 Bro. Davis, president of Mt. Morris College, gave us a message on the Meaning of the Cross which was very much appreciated.—Hazel Lykins, Muncie, Ind., Jan. 14.

North Liberty church met in council Dec. 3 and elected church officers: Elder, Orville Houser; clerk, Alwilda Robertson; Messenger agent and correspondent, Mrs. John Markley. Our pastor, Bro. M G. West, held a week's meeting beginning Dec. 8 which was well attended and very much enjoyed by all. As a result of the meetings five Sunday-school scholars were taken into the church by baptism Our Aid has reorganized with Mrs. M. Blosser, president. The work here is progressing nicely under the direction of Bro. West.—Mrs. O. E. Houser, North Liberty, Ind., Jan. 10.

Roann.—Rally day was observed Oct. 13 with very good attendance The Byler family of North Manchester delivered a splendid message in song to an appreciative audience on Oct. 19. A two weeks' revival was conducted by Bro. Ralph Rarick of North Manchester. Each message was full of inspiration and we feel the meetings were a spiritual uplift to the church. Dec. 15 the Christmas program was given at the Christian Workers' hour after which Bro. Rarick preached his last sermon to a large and appreciative audience. We were glad for the cooperation of adjoining churches. Tuesday evening following the meetings our love feast was held with Bro. Rarick officiating, assisted by Brethren Kettner, Morlew and Miller. We enjoyed a meet spiritual feast together.—Estella Musselman, Denver, Ind., Jan. 6.

Santa Fe church met in council Jan. 5. The writer was reëlected Messenger correspondent. Dec. 7 Bro. J. I. Byler and family of North Manchester rendered a program of gospel music which was appreciated by both church and community. Dec. 29 a speaker from the Indiana Anti-Saloon League gave a wonderful message. Nov. 17 Bro. Wm. Eikenberry of Mexico, Ind., spoke along the line of laymen's work and duty in church and community. Nov. 24 Bro. Walter Shinebaugh, a member of the District tour party, brought us many good things which will be helpful to the church.—Mrs. Dossie Webb Fewell, Bunker Hill, Ind., Jan. 10.

Wawaka church met in a business meeting Jan. 5 and the following officers were elected: Bro. Harry Frick, clerk; the writer, Messenger agent and correspondent. The Ladies' Aid held an all-day meeting Jan. 9 with nineteen present. After dinner an interesting program was given and a business meeting held. The same officers were retained; Sister Helen Swank is president. —Hazel M. Weaver, Brimfield, Ind., Jan. 13.

IOWA

Fairview church met in council Jan. 13 when officers were elected for the year. Orlando Ogden was again chosen elder; Bro. Dwight Powell, church clerk; Sister Ola Terrance, corresponding secretary. We decided to try and secure a summer pastor. The church and also the Aid will help to raise the deficit.—Mrs. Ruth Ogden, Unionville, Iowa, Jan. 14.

Greene.—The home department of our Sunday-school continues to grow in numbers and in the spirit of missions. Our annual missionary offering to the General Mission Board was $32.15; of this amount $28.15 was sent to the Africa mission field. The oldest of the eight teen members enrolled is nearly ninety and shows her thoughtfulness for others in the fact that after having read the Missionary Visitor, Messenger and Sunday-school papers, she sees they are passed on. The faithful isolated home department members, also gives the Sunday-school papers to her little friends. Total number of chapters of the Bible read, 856, besides all have faithfully reported studied lessons and reading the chapters in connection with them. One member reads the lessons aloud to her invalid husband and then passes her Messenger and other papers to her neighbors to read The Missionary Visitor is being sent into twelve homes of this department besides the Sunday-school literature.—Elsie A. Pyle, Greene, Iowa, Jan. 10.

Libertyville church observed Thanksgiving Day with a message by Eld. Jas. Goughnour, pastor of the Ottumwa church. We had a basket dinner at noon and a program by the church at 2 P. M. An offering of $50 was taken for the General Mission Board Dec 14 the church met in council and the following officers were elected for the year: W. N. Glotfelty, elder; Glenn Carr, pastor; Helen Hunt, clerk, the writer correspondent; G. F. Glotfelty, Messenger agent Our 1 our Sunday-school was reorganized by electing Lee Carr, superintendent. Prof. G. E. Weaver was with us Nov. 5 and 6; his pictures and lectures were much appreciated. Dec. 8 Bro. Carr gave us a sermon on Peace which gave us new zeal to work along that line Dec. 22 his Christmas discourse gave us much food for Christian growth. Dec. 22 in the evening the children and young people gave a Christmas program followed by an offering for missions.—Mrs Susan Glotfelty, Batavia, Iowa, Jan. 7.

KANSAS

Paint Creek church met in council Dec. 22. The Ladies' Aid reported nearly sixty garments and two comforts made and donated to the needy. Our Sunday-school gave a program Dec. 29. The main part of business at this time was discussion of some way to supply our pulpit. Bro. Dadisman and family leave in the spring. It was decided for the present to invite ministers from the adjoining churches to fill regular appointments and in the meantime the ministerial board will try to locate a minister on a farm.—Annie Richard, Uniontown, Kans., Jan. 13.

Pleasant View church began a series of meetings Oct. 27 and closed with a love feast Nov. 11. Bro. S. E. Thompson who conducted the meetings officiated at the communion. We enjoyed a Thanksgiving program and praise service on Nov. 23. A number of short talks were an inspiration to the meeting. Our lecture course, sponsored by the Berean Bible class, is proving a decided success. A Christmas program was rendered the evening of Dec. 22. Brother and Sister Troup, superintendent and matron of the Brethren Home near our church, made it possible for the old people to enjoy a pleasant Christmas eve in the Home. Bro. W. A. Kinzie gave a short talk which was enjoyed by all. Our Aid Society gave $10 toward the mission deficit, also a gift to Cappers fund for crippled children. The Society gave a good program Dec. 5 at the home of Sister Lauretta Dawson. The young people of the southern part of the District will hold their group meeting in this church Feb. 2.—Mrs. Anna Miller, Darlow, Kans., Jan. 10.

Victor church met in council Dec. 14. Bro. F. A. Wagner was reëlected elder. All Christian Worker officers were elected. An all-day service was held Thanksgiving and a goodly donation was given two needy families.—Mrs. Price Winder, Waldo, Kans., Jan. 13

White Rock church met in council Dec. 27. We are still trying to find a pastor by June 1. Our attendance has kept up well considering sickness. We observed Armistice Sunday with union service at our church. The high school orchestra furnished music for a short program and Rev. Hiner, pastor of the Methodist church, gave a splendid address to a large crowd. The community Christmas program also was held in our church.—Mrs. Ben Switzer, Lovewell, Kans., Jan. 11.

KENTUCKY

Constance.—Sept. 15 Bro. A R. Smith, once pastor of the Cincinnati church and now a worker in the Y. M. C. A., visited the church and delivered the evening message. Oct. 6 the classes were divided and reorganized into seven classes, using the graded lessons

e new basement became very useful, being occupied by four of e classes. Sunday-school begins at 9:45 o'clock downstairs and o'clock upstairs. The children have a few minutes for discus- on and devotions before dividing for class work. Oct. 20 fifteen embers from Trotwood, Ohio, gave a very inspirational and in- resting program in the morning. Bro. Frank Eby conducted installa- on services for the officers of the Sunday-school, an inspiration nd encouragement to all. Bro. Eby's subject was the very appro- riate one of The Good Shepherd. Nov. 23 the B. Y. P. D. gave the ay, Mother Mine. We had a fine attendance and the free will ffering amounted to $16.47. Nov. 27 the Ladies' Aid gave an oyster upper, realizing $26.32 Dec. 18 the B. Y. P. D. repeated the play, Mother Mine, at the Christian church. The free will offering was divided equally, each receiving $5.60. Dec. 21 a white gift Christmas rogram was given. A bushel basket filled with white gifts, such as lour, sugar, etc., was given to Brother and Sister Moll. But the reatest gift of all was one soul for Christ. Dec. 22 was a happy ay for one mother, when two of her daughters and one son yielded o Christ at the close of the Sunday-school; one other also came and hey were baptized at Cincinnati in the afternoon. Thus was a year f toil ended at Constance. The financial gain can be accurately alculated, but the more important, the spiritual gain, can never e estimated.—Lawrence Rodamer, Constance, Ky., Jan. 10.

MARYLAND

Frostburg.—The work of our church has been progressing satis- factorily for the last few months. Bro. A. J. Beeghley, pastor of Westernport congregation, has accepted the pastoral work here. Dec 26 the Sunday-school gave a sacred pageant. We are earnestly striving and praying for the future growth and prosperity of our small band.—Marilla Anderson, Frostburg, Md., Jan. 10.

Hagerstown church was favored by securing the following brethren in the absence of our pastor: Brethren H. C. Early, Tobias Henry, Harry D. Rowland and D. E. Hoff. Bro. Miller and wife spent two weeks at the Bible Conference held at Massanutton Springs, Va. July 14 Bro. Lynn Blickenstaff, business manager of our India mis- sion, gave a most interesting and inspiring message at the morning service. July 21 was the laying of the corner stone for the Sunday- school building. Brethren H. R. Rowland, H. C. Early, A. B. Miller, F. M. Thomas, W. Newton Long and S. F. Spitzer were assisted in this program by J. H. Tombaugh, of the First Brethren church, and C. C. Glover of the Christ Reformed church. Aug. 28 we were favored with a splendid message given by Bro. J. M. Blough, of India. Sept. 17, 18, 19 Bro. John Green gave illustrated Bible messages on The Tabernacle which were interesting and much appreciated. Bro. C. D. Bonsack gave us two splendid sermons on Sept. 29. Two hundred and fifty scholars were promoted the same date Oct. 6 Col. J. H. Cudlip, Director of Y. P. work, Md. Council of Religious Education, preached for us at both services. Bro. H. C. Early delivered a powerful sermon on the morning of Oct. 13. Our Sunday-school election was held Oct. 1, Bro W. N. Long was elected superintendent. Oct. 20 a splendid installation service was held in the morning for the Sunday-school officers and teachers, conducted by our pastor and elder. Our mem- bership statistics from Sept. 1, 1928, to Aug. 28, 1929, showed a gain of 50 Total membership (resident) 1,037; total membership (non-resident) 214. On Nov. 10 Bro. H. C. Early gave us another splendid sermon. Nov. 17 the dedicatory service was held for the memorial organ donated to the Hagerstown church by Bro. D. A. Thomas in memory of his wife, Mrs. Susan S. Thomas, deceased. The church is united thankful to Bro. Thomas for the organ, which is considered the best in the city. An organ recital was given by Prof. Roy A. McMichael, this city, on the evening of Nov. 18. Our communion service was held Dec. 1. There were about 525 communicants. The total mission offering was $317. Bro. H. C. Early officiated. A Christ- mas program was given by the children of the Sunday-school Dec. 22. A service which consisted of congregational singing of Christmas songs was held on the evening of Dec. 25. The choir gave a Christ- mas cantata on the evening of Dec. 26. Work is progressing on the new Sunday-school building and we expect to hold the dedication services Feb. 16.—Gamma L. Krider, Hagerstown, Md., Jan. 6.

New Windsor.—The Berean Bible class of this church sustained a heavy loss in the death of Sister May Snader, our president. Her cheery cheer inspired us all to be workers together with God. Our New Years's sermon was preached by Bro. Walter Englar. He took for his text, Paul's words, "Be of good cheer, for I believe God that it shall be even as it was told me." He gave us an optimistic view of the future; with courage and faith, we shall achieve great things. It was a most helpful sermon, enjoyed by all. The trustees of Blue Ridge College met with us recently; they were much encouraged by the hopeful outlook for our school. Our Sisters' Aid Society is the most live, interested band of women to be found anywhere. They do more than their share of the work of this church.—Elizabeth R. Blough, New Windsor, Md., Jan. 14.

MICHIGAN

Grand Rapids.—Our new pastor, Bro. F. D. Anthony, and family arrived here Dec. 5. Dec. 15 an all-day meeting was held at the church to welcome them. At 10 o'clock an impressive installation service was conducted by Bro. Chas. Forror. He preached on the theme, The Calling of the Ministry and the Call. Interesting services were also held afternoon and evening. Dec. 16 our regular council was held. A Christmas program was given by the children and young people to a crowded house. The mid-week service is now a Bible study class taught by Bro. Anthony. A lively interest is shown and it is very well attended. There is an increased attendance at the services and every one is starting the new year by putting his shoulder to the wheel.—Edith Register, Grand Rapids, Mich., Jan 10.

Hart church celebrated Christmas with an inspiring white gift serv- ice At the close of a good program, the gifts of substance were presented by classes. Then the ushers gathered up the written pledges of service. As a climax to the evening, when the pastor asked for gifts of self, two gave themselves to their King. Officers for the new year have recently been elected. The newly organized Aid Society is meeting monthly. Three were baptized this past autumn and two await the rite. Beginning with the first of January, the pastor is conducting a study of the life of Christ for the eve- ning services.—Mrs. Cora H. Fisher, Hart, Mich., Jan. 13.

Sugar Ridge church met in council Jan. 4. The church officers for the year were elected. Bro. Bruce Miller was reëlected church fore- man. A committee was appointed to make plans for the District Meeting which will be held at the Sugar Ridge church in August. Dec. 22 the church enjoyed a pageant, The Birthday of Our King, given by the young people's Sunday-school class. Our church work is progressing nicely under the leadership of our pastor, Bro. J. J. Cook.—Elizabeth Reeds, Scottville, Mich., Jan. 10.

NEW YORK

Ludlowville Mission.—On April 1, 1928, the writer began services in the Presbyterian church of Ludlowville under the direction and support of the Mission Board of Eastern Pennsylvania. During this year the work progressed and two were baptized. At the end of the year the board withdrew its support but did not authorize a discon- tinuance of the work. Accordingly services were held regularly. The average attendance since April 1, 1929, was thirty-seven and the average contribution, $6.29 plus the receipts of our birthday bank, $9. The Sunday-school is making splendid progress under the efficient leadership of C. J. Weibly and F. J. Baily as superintendents. During these nine months $20.05 was given for the Conference offering; $13.60 for Bethany Bible School; $8.25 for home missions; $19.42 to help the mission deficit. Thirty families received the Messenger for three months at the special ten cent rate. Our Sunday-school was represented at the state convention at White Plains by Sister Libbie Arnold who brought back an excellent report. We have had mid- week meetings in various homes of the community, mainly for the purpose of studying the Sunday-school lessons; we find that the social feature also means much in stimulating interest in our religious work. Our members and friends are to be commended for support- ing the work so splendidly and we begin the new year with a hope- ful outlook, trusting that God will continue to do great things for us. Ludlowville is ten miles north of Ithaca, the seat of Cornell University. Sometimes young members or members' children attend school here and have no knowledge of being in reach of Brethren services. A cordial welcome is hereby extended to all to come and help to build up Christ's kingdom in this community.—R. A. Nedrow, Ludlowville, N. Y., Jan. 9.

OHIO

Beaver Creek.—Eld. J. H. Eidemuller presided at the regular Decem- ber business meeting. The amount of building fund reported was $4,441.44 cash. Mrs. Ralph Moler was reëlected church clerk. Our communion was held Nov. 9 with Bro. J. F. Burton of Trotwood con- ducting an impressive service. An all-day meeting Saturday was well attended. Bro. H. M. Coppock, Bro. Davidson, Bro. Van B. Wright and Bro. Burton took part in the services. Mrs. Friend Couser gave an interesting talk to the children at the Sunday morning service, followed by Eld. L. A. Bookwalter on the subject of Peace, and Bro. Burton with a stirring and convincing sermon beginning a two weeks' revival. Interest, attendance, music and sermons were excel- lent throughout the entire series of meetings. Special musical numbers were given by the Trotwood mixed and male quarters, the Couser quartets, the young people's chorus from a neighboring U. B. church, also by others. Large delegations were present from the Trotwood church, also from East and West Dayton and New Carlisle. Friend Couser ably conducted the singing. There were ten additions to the church, five by baptism and five reclaimed. Our pastor also baptized one in December. Our young people's group won the banner for the largest representation of any of the six church groups com- posing unit No. 2, our township religious education group, at the December meeting. The young people's group assisted by the chil- dren gave a very interesting and enjoyable Christmas program Dec. 22. The offerings of the morning and evening, amounting to over $40, were for missions. Our church is endeavoring to increase mis- sion giving over last year, to help in raising the mission deficit. Our Sunday-school sent a large sunshine basket to a former member of the church and community who is now a patient in a sanitarium. The young people's class has more than doubled its attendance since the revival, with from twenty-eight to thirty-two present each Sun- day. They have organized a chorus and practice each Wednesday evening. Our Sunday-school is having a contest January to Oct 1. We will also take part in the Bible reading and memorizing contest sponsored by the District Board. The Junior League is also growing in interest and attendance in charge of Mrs. Joe Coy; also the adult group, which is taking church history at the Sunday evening meetings.—Mrs. Henry M. Stewart, Xenia, Ohio, Jan. 13.

Black Swamp.—Our church is moving along nicely. The attend- ance has been keeping up very well. Dec. 30 Bro. John Good began a two weeks' series of meetings. Although the weather was very in- clement, good attendance and interest prevailed throughout the meet- ings. Bro. Good preached sixteen soul-stirring sermons that were an inspiration and help to all. Brother and Sister Good with our elder, Bro. Geo. Garner, and wife visited in nearly all the homes in the community. Sister Good was of great assistance in the song service Sunday evening, Dec. 29, Sister Margaret Clauson was elected presi- dent of our Christian Workers' Society.—Mrs. Asenath Baker, Le- moyne, Ohio, Jan. 13.

Bradford church met Dec. 4 in council when some new officers were elected. Dec. 22 the Sunday-school rendered their Christmas program. The morning part consisted of songs and declamations, well rendered by the smaller children. In the evening the Y. P. D. class gave a short play entitled, Echoes of Song; the young people rendered a short play also, The Sign of God. Dec. 31 the Aid enjoyed their last friendship supper for the year. At the close of the evening new officers were elected.—Mina Lehman, Bradford, Ohio, Jan. 10

Castine church closed a series of meetings the middle of December. Bro. Roy Honeyman from Painter Creek gave us inspiring messages, bringing us many truths from God's word. His talks to the chil- dren were very helpful, also the pictures on the Life of Christ. There was one accession to the church. The offering at Christmas time went toward the mission deficit. Our Y. P. D. is planning a play to be given in the near future, the proceeds to go toward the young people's mission project for 1929.—Elsie M. Petry, West Manchester, Ohio, Jan. 13.

Lima church met in council Dec. 19. The church officers for the year were elected. Bro. Anglemyer was retained as elder. Dec. 22 the primaries and juniors of the Sunday-school gave a program in the morning. In the evening the junior girls gave a short program, after which the intermediates presented a pageant, Follow the Star. Being without a resident pastor since the forepart of September, we have been fortunate in having our pulpit supplied almost every Sunday. Ministers who came to our aid during this time were S. I. Driver, Austin Snider, Walter Landes, C. S. Lehman and Quincy Leckrone who for sometime past has been with us each Lord's day, morning and evening; except Dec. 22 when our Christmas program was given. He has given us wonderful discourses from the word of God. We are eagerly looking forward to the coming Jan. 15 of our new pastor, Bro. Muselman, from Flora, Ind.—Mrs. Pearl Vore, Lima, Ohio, Jan. 13.

Maple Grove.—Our Sunday-school was reorganized in September and on Oct. 27 a very impressive installation service was held. Our pastor, Bro. D. M. Brubaker, left us on Oct. 1 and now resides at Wellers- ville, Ohio. We regretted very much to see him leave, but his place has been ably filled by Bro. Glen Weimer. He closed a very success- ful revival meeting the first week in November with three applicants for baptism. Sister Clara Harper spent a Sunday with us, giving a talk in the morning to the children and to the group in general; in the evening she gave a splendid message to the young people. Thanksgiving evening a play, Asleep in Zion, was given by the Aid Society after which the pastor gave a splendid message. Dec. 22 the children gave a Christmas program. Our pastor has been bring- ing us some very forceful messages from Matt. 6:1-13. He also has charge of a teacher-training class which meets every Wednesday evening. The Sunday-school has been progressing nicely although the attendance is not as large as we would like to see it.—Mrs. Beula Kettering, Ashland, Ohio, Jan. 13.

Ross church met in business meetihg Jan. 4 Sunday-school and church officers were elected for the year: Elder, S. I. Drivef; clerk, C. F. Detrick; delegate to District Meetng, A. L. Coil; alternate, Frances Detrick; Messenger agent and correspondent, Mary Red- mond; superintendent of the Sunday-school, T. C. Ross. We decided to hold a series of meetings in October.—Mary Redmond, Mendon, Ohio, Jan. 10.

West Dayton.—The church enjoyed as fine a Christmas entertain- ment as we ever had. The musical program was given by forty junior voices and twenty voices in the adult choir. In order to assist our pastor, church officials have divided the congregation into eighteen sections with two active members over each. We have had this plan for some time and we find for a large city church it is workable. Each division is looked after as to attendance, sickness, removals, and when necessary they also report needy or extreme cases to the pastor. We are at this time remodeling the basement of the church in order to have additional room for Sunday-school classes. The church has made arrangements for Rufus D. Bowman to hold a revival for us beginning March 20. We are glad to note that the Messenger is getting into a number of homes where it has been a stranger heretofore.—Dorsey Hodgden, Dayton, Ohio, Jan. 12.

White Cottage Sunday-school gave a rally day program of songs, recitations and playlets Nov. 24 ninety-one were present that morning. The following evening a two weeks' revival was begun by our pastor, Bro. Weber; he delivered a wonderful gospel message to an apprecia- tive audience each evening. The meetings closed with a love feast, and at a later date three were received into the church by baptism. Dec. 22 our Christmas program was presented and a collection of $36 was taken for missionary work. The Sisters' Aid held their Christmas bazaar on Dec. 11, the proceeds amounting to $75 Quite a number went from our congregation Jan. 5 to Olivet church for the reception given Bro. Helser and family, home on furlough. Bro. Helser gave an interesting talk on the customs of the people and showed many pieces of handwork done by the natives Our quarterly council was held Jan. 7.—Mrs. Ethel Woodward, White Cottage, Ohio, Jan. 13.

OREGON

Ashland.—Our church enjoyed a good service Thanksgiving Day. The sermon was delivered by D. M. Brower An offering of $25 was given for home missions. Quite a number of members from the Grants Pass church were with us and remained for the love feast in the evening. Bro. Geo. Shade of Grants Pass officiated. Dec. 22 we had our Christmas program which was very good. The older classes gave the money mostly used for their Christmas treat to the mission deficit. Also an offering of $15 was taken. The juniors brought $9 to apply on their work At a recent council Bro. M. C. Lininger was reëlected elder for the year; Samuel Ellenberger, church clerk; Bro. Edwin Temby, Christian Workers' president and leader of the young people's work; Sister Blanche Lininger, junior leader; the writer, Messenger agent and correspondent. We have decided to call Eld Leander Smith of Newberg to assist us in a series of meetings sometime in March. We have long needed more and better Sunday-school rooms, which are now nearly completed. The Ladies' Aid gave $96 and some of the brethren took care of the carpenter bill. We are few in number and much scattered, there are only eight churches in the entire state, with a total membership of $14. Klamath Falls, sixty five miles from here, is building up fast. We have a few members there; one family had not heard the Breth- ren preach for three years, but subscribed for the Messenger and learned where the churches were located; since then two of the girls were baptized Medford is a thriving city in the heart of the Rogue River Valley, famous for its fine pear and apple orchards. We have some members living in and around Medford, who come to Ashland to church services. They long to see a church established there.—Mrs. M. C. Lininger, Ashland, Ore., Jan. 10

Portland.—The church recently had a new coat of paint outside and was redecorated inside. We have been strengthened spiritually by a series of evangelistic meetings in which Bro P. H Barr of Albany assisted. At the close of the two weeks there were five additions to the church, and a love feast was held on Saturday night The young people gave a missionary play, The Pill Bottle, Sunday eve- ning An offering was taken which far surpassed our expectations. The Christmas program, given mostly by the children, was very much enjoyed by all.—C. E Swetnam, Portland, Ore., Jan. 10.

Williams.—A little band of members met here in council on Dec. 22 with Eld. Geo. Shade presiding. Church officers for the year were elected: Clerk, Bro. Kenneth Vinyard; Messenger agent and corres- pondent, Will Carl. We decided to call two deacons to greater serv- ice and Bro. Gilbert Elder and Bro Guy Vinyard were chosen and with their wives installed. This is a mission point of the Grants Pass congregation which is twenty-four miles distant. Two of the appointments are filled by the Grants Pass ministers and the other two by Bro. M. C. Lininger of the Ashland congregation, forty- five miles distant. Two appointments are held in the winter months, the second and fourth Sundays. Any one with moderate means who wants to do greater service in the Lord's work can find a great opportunity here. There is a fine class of people but they know little of God's plan of salvation.—W. N Carl, Murphy, Ore., Jan. 10.

PENNSYLVANIA

County Line.—Aug. 18 we enjoyed our first homecoming service. We were glad to have with us Bro. H. Spenser Minnich in the morn- ing; Bro. M. J. Brougher with a large delegation of his folks in the afternoon; and Bro. W. J Hamilton in the evening All three serv- ices were largely attended and helpful messages brought to us by the speakers. Dec. 8 the young people rendered a missionary program; an offering was lifted for Africa missions Dec 21 we gave a sur- prise donation for our pastor in honor of his birthday. After a short but interesting program lunch was served A very delightful eve- ning was spent and many useful gifts presented Sunday morning, Dec. 22, we elected Sunday-school officers for 1930, with Bro John M. Geary, superintendent In the evening a very nice program was rendered by the children and the young people gave a story cantata, The Bethlehem Way. Dec 29 we also reëlected officers for our young people's Brethren League. Jan 26 Bro V C Funnell will bring us an illustrated lecture on Why Girls Smoke—Florence Lohr, Indian Head, Pa., Jan. 8.

Coventry church met in business session Jan. 3 Reports of treasurers and of the pastor were read. Dec. 11 a reception was held for the new members. After devotions by Bro Dick and some singing, we listened to talks by several brethren and sisters. Jan. 5 Dr. Tope, superintendent of the Pennsylvania Anti-Saloon League, gave a very helpful address; the success of prohibition depends largely on the homes Our Junior League sent $18 to the Black Brothers' fund.—Mrs. Trostle P. Dick, Pottstown, Pa., Jan. 14.

East Fairview.—In October we held our children's meeting which was enjoyed by all. The children gave songs and recitations after which Bro. John Hershman of Elizabethtown gave an address; he also preached for us in the morning The second Saturday in October we had our love feast with a number of visiting ministers present Eld I. N. Musser of Mountville officiated. Dec. 1 Eld. E. M Wenger of Fredericksburg preached for us. In the evening our series of evangelistic meetings began, conducted by Eld. F. S. Carper of Palmyra. The last night of the meeting our large house was crowded. Eleven came out on the Lord's side. Dec 25 we had a Christmas program which included an address by Chas. Weaver The children who had not missed a Sunday during the year received a special gift for regular attendance.—Mrs. Allen B. Becker, Manheim, Pa., Jan. 10.

Fairview church met in council Jan 2 Bro Sollenberger was elected elder of the Georges Creek congregation Bro Arthur Durr was reinstalled to the ministry for one year The main feature of the Christmas program on Dec. 22 was a pageant by the young people of the church There were also recitations, readings, anthems, etc.—Ruth Fretts, Masontown, Pa., Jan. 7.

Germantown The Christmas season was very fully observed The Christmas sermon was preached the Sunday morning preceding Christmas and The New Born King, a musical candle vesper service, was given at 5 o'clock, by the choir and several assisting artists, On Dec. 23 the Christmas entertainment of the Sunday-school was given, at which time attendance rewards were made Appropriate Old Year and New Year sermons were preached on the last Sunday of the year A unique service was held on Jan. 5, Life's Flickering Torch, a service for six members of the church who have passed the four score year in life.—Florence M. Lawn, Germantown, Pa., Jan. 11.

Lebanon.—Sept. 15, following the lesson period in Sunday-school, a letter was read from Sister Kathryn Ziegler of the India field. A number of our members attended the revival at Reading conducted by Bro. M. J. Brougher in September. Missionary day was observed Sept. 15. Eld. Nathan Martin spoke to us very fittingly. In response to the Messenger ten-cent subscription offer, our agent forwarded seventy-four names. Beginning Sept. 29 we were deprived of our elder's services for two weeks while he served the Hanover church during a revival. As customary, the town members went out to the Midway churchhouse to help hold our love feast Oct. 4 and 5 On the afternoon of Oct. 5 the women's Sunday-school class of Ephrata gave an exceedingly interesting program in the Lebanon church. Oct. 20 one of our special services, a purity meeting, was held. Bro Paul Wenger of Mechanicsburg gave the address. The young people of both country and city gave a well rendered program on the evening of Nov. 3 at Lebanon. Bro. H H. Nye of Elizabethtown College addressed the young people on the subject of Home. The class in teacher-training is doing fine though small in number Thanksgiving services were held with Bro B G Stauffer preaching the sermon. An offering was lifted for the orphanage at Neffsville, Pa. Dec. 15 Eld Peter Garber preached a rousing missionary sermon; he expects to do missionary work in West Virginia in the near future among the mountaineers. Dec. 23 our Sunday school held Christmas services. It was an interesting and well rendered program. Dec. 25 services were held in the morning. An offering of $20 was lifted The young people of the church were out singing carols Christmas night, singing at nineteen places for sick people. On New Year's day we met in council. Sister Anna Bachman was appointed as the new Messenger

(Continued on Page 64)

FROM THE INDUSTRIAL SCHOOL

(Continued From Page 59)

the Christmas offering and Mrs. Hersch's boys assisted in making candy, cakes, and popping corn to raise some. The entire amount of money raised by the churches of the Mount Carmel congregation for December was $175.46.

O. R. Hersch.

Geer, Va.

A BETTER MESSENGER

I believe the Messenger would be a greater power for good and the cause of Christ if it had more doctrinal teaching in it. I do not mean baptism, feet-washing and such especially; but more definite teaching on all lines of the plan of salvation—the peculiarities of God's people, their separateness from the world, etc.

The necessity of practicing the "all things," the departures from Bible teaching and commands is heart-rending to those who believe God means what he says. We are traveling the road that leads away from God's word instead of getting closer to it. The holy kiss is set aside, the prayer covering is a thing of the past in many places. The Bible posture of kneeling in prayer is seldom practiced. Nonconformity to the world is winked at.

Chas. M. Yearout.

Santa Cruz, Calif.

RESOLUTIONS OF SYMPATHY

Inasmuch as it has pleased Almighty God in his wise providence and wisdom to remove from our midst our friend and brother, Peter Martello, therefore be it resolved,

That we bow in humble submission to the divine will of God who doeth all things well; that we the Mt. Olivet church and Sunday-school keenly feel the loss of our friend and brother. We therefore extend to the bereaved wife and children our sincere sympathy and commit them to our heavenly Father who only can heal the broken hearted in these sad hours Be it further resolved,

That a copy of these resolutions be sent to the family and printed in the home paper and Gospel Messenger, also recorded on our Sunday school minutes.

Committee:
Mrs. Ray Burd,
Mrs. Walter Brandt.

Millerstown, Pa.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bradford-Crosson.—At the home of the bride's parents, Dec. 3, 1929, by Prof. Lawrence Ruble, Roland Snyder Bradford and Mildred Jane Crosson, both of Lewistown, Pa.—Ollie Swartz Gearhart, McVeytown, Pa.

Geiser-Lehman.—By the writer, former pastor of the bride, Sept. 5, 1929, at Huntingdon, Pa., Mr Hamer Geiser and Miss Virginia Lehman, both of Windber, Pa.—Lewis S Knepper, Huntingdon, Pa.

Grossnickle-Frushour.—At the parsonage by the undersigned, Dec. 7, 1929, Bro. Paul E. Grossnickle and Sister Jennie R. Frushour, both of Myersville, Md.—M. G. Wilson, Frederick, Md.

Guthrie-Leist.—By the undersigned at his residence, Jan. 4, 1930, Rev. Morris Guthrie of Lafayette, Ohio, and Mrs. Laura Leist, of Columbus, Ohio.—W. R. Guthrie, Lafayette, Ohio.

Heiny-Ebie.—By the undersigned at the home of the bride's parents near Empire, Calif., on Christmas Eve, Bro Maurice F. Heiny and Sister Grace M Ebie, both of Empire, Calif.—Grant Tooker, Empire, Calif.

Mason-Chesley.—By the undersigned at the home of the bride, Dec. 19, 1929, Bro. Howard O. Mason of Don, Va., and Miss Dorothy A. Chesley of Fairfax Station, Va.—Luther L. Mason, Don, Va.

Witmer-Masser.—At the parsonage by the undersigned, Jan. 1, 1930, Bro. Roy M. Witmer and Miss Bessie Masser, both of Frederick, Md.—M. G. Wilson, Frederick, Md.

FALLEN ASLEEP

Baker, William J., son of Mr. and Mrs. J. Baker, was born in Indianapolis, Ind., May 15, 1900, where he always resided. He had not been in good health since last May. Being of a resolute nature he continued to work until Dec. 4 when he became unable to return to his place of business. After remaining at home for a few days he was removed to the city hospital. But all medical help failed, and on Dec 28, 1929, he passed away at the age of 29 years, 7 months and 23 days. He is survived by the widow, Sister Anna Baker, two small daughters, and his parents. Funeral services in the Brethren church by the writer. Interment in Crown Hill cemetery.—Geo. L. Studebaker, Indianapolis, Ind.

Beanblossom, Albert, born near Raymond, Ill, died at the home of his son in Cleveland, Okla., Nov. 30, 1929, aged 59 years, 6 months and 15 days. Dec 12, 1894, he married Elma N. Lear. To them five children were born; two died in infancy. His wife, the daughter and one son also have preceded him. He is survived by one son, one granddaughter, three brothers and one sister. He united with the Church of the Brethren when a young man; he was very much devoted to the church and found comfort in his religion during his many experiences of sorrow. He had been in failing health for more than three years. Funeral in the church in Girard by Bro. A. L. Sellers. Interment in the Pleasant Hill cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

Biser, Bro. Isaac R., son of Fred and Peggy Ann Biser, died Nov. 29, 1929, aged 73 years, 2 months and 24 days. He was born near Moorefield Junction, W. Va., and spent his life there. Having never married, he lived with his parents and cared for them until their death a number of years ago. He is survived by one sister, the other having died several years ago. He was a faithful member of the Church of the Brethren for over fifty years. Funeral in the Trinity church by Bro. B. W. Smith, assisted by Rev. Wolfe. Interment in the Arnold cemetery.—Bessie A. Holsinger, Burlington, W. Va.

Campbell, Bro. Amos, was born Sept. 15, 1865, near Ebensburg, Pa., died at his home Nov. 19, 1929. He was a member of the Church of the Brethren for nearly fifty years and a deacon for about thirty years. He had rheumatism for many years and walked with crutches for twenty years. He was confined to his bed two weeks before his death. Aug. 29, 1889, he married Mary Elizabeth Makin; to them six children were born; a son and a daughter died in infancy. There are also six grandchildren.—Mrs Campbell (no address).

Cherry, Helen Louise, daughter of John and Mollie Wilson, was born near Auburn, Ill., Feb 8, 1898, and died at the home of her parents in Girard, Ill., Dec. 7, 1929, after an illness of several weeks. Sept. 15, 1915, she married Fulton L. Cherry; to this union were born six children, four dying in infancy. She is survived by her husband, two sons, her parents and one sister. Funeral from the Church of the Brethren in Girard by Bro. A. L. Sellers. Interment in the Pleasant Hill cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

Crist, Sister Elizabeth, daughter of Michel and Christiana Ritchie, died Nov. 17, 1929, aged 81 years and 21 days. Her husband, Jos. Crist, preceded her sixteen years ago. Eleven children survive with twenty-seven grandchildren and fourteen great-grandchildren. She joined the Church of the Brethren thirty-five years ago and remained faithful until death. She was noted for her charitable deeds and benevolent work. Funeral from the Timberville church by J. T. Glick. Interment in the Timberville cemetery.—Rebecca L. Neff, Timberville, Va.

Edwards, Leroy, was born in Johnstown, Pa., July 12, 1914, and died Nov. 31, 1929. He was a son of Brother Walter and Sister Selena Edwards, and was a member of the Roxbury church about two years. He called for the anointing, having a desire to get well, but the Lord willed it otherwise. Besides his parents he is survived by a sister and three brothers. Funeral services were conducted in the Roxbury church by his pastor, T. F. Henry, and interment was in Grandview cemetery.—Jerome E. Blough, Johnstown, Pa.

Elliott, Samuel T., a native of Nova Scotia, died at the home of his son, Chas. R Elliott, near Westminster, Md., on Dec. 29, 1929, aged 74 years, 10 months and 12 days. Surviving are two sons and a daughter. He was a member of the Presbyterian Church. Funeral by Brethren W. G. Group and B. F. Kline. Interment at Meadow Branch church near Westminster.—Minnie E. Kline, Gettysburg, Pa.

Fitz, Bro. Thos. I., died Dec. 21, 1929, at his home in York, Pa., aged 62 years, 1 month and 1 day. Death was caused by a complication of diseases. He united with the Church of the Brethren July 1, 1915, and remained faithful to the church. He served as a deacon for nine years; he taught in the Sunday-school and was an active worker in the various departments of our mission school. He is survived by his wife, two brothers and two sisters. Services in the Second church by Eld. Daniel Bowser and Bro. Chauncey Trimmer. Burial in Mt. Rose cemetery.—Florence L. Keeney, York, Pa.

Flora, Bro. Fleming, died Dec. 9, 1929, at his home in the bounds of Antioch congregation, Franklin County, Va., aged 73 years, 7 months and 5 days. Death followed an illness with kidney trouble. He leaves his widow, five children, two brothers, one sister and three half sisters. He united with the church at the age of sixteen and remained faithful. He received the anointing before his death. Funeral in Antioch church by Eld. J. A. Naff assisted by Bro. John Rotrough. Interment in Antioch cemetery —Mrs. W. W. Naff, Boone Mill, Va.

Frickey, Sister Ida Schrock, died at the hospital Dec. 26, 1929; she was born in Somerset County, Nov. 8, 1864. She was the wife of Bro. August Frickey who survives with one daughter and two grandchildren. She was a lifelong member of the Church of the Brethren. She was highly respected and loved for her fine Christian character. Services at her home by T. Rodney Coffman. Burial in the Lichty cemetery near Summit Mills.—Carrie Weller, Meyersdale, Pa.

Gale, Alice W., born near Brimfield, Ind., died at her home in Wawaka, Dec. 31, 1929, aged 72 years, 8 months and 29 days. She was the daughter of Jos. and Lucinda Weaver, being the oldest of a family of ten children. At the age of twelve she united with the Church of the Brethren at the old Weaver church near her home. She married Henry Gale Feb. 29, 1880. One son preceded her; there remain her husband, two daughters, two sons, seven grandchildren, three brothers and one sister. She was a woman of unassuming manner and gentle disposition. Her deep devotion to the church was shown by her long and willing service in Sunday-school and Aid, and in every phase of work for the upbuilding of the kingdom. Services at the Wawaka church by the writer. Burial in the cemetery near Kimmel, Ind.—Buryl E. Hoover, **Wawaka, Ind.**

Girl, Wm. H., born near Freeport, Ill., July 17, 1859, died at his home near Cerro Gordo, Ill., Dec. 26, 1929, aged 70 years, 5 months and 9 days. When a boy of eight he moved with his parents to the vicinity of Oakley, Ill., settling on the old homestead where he grew to manhood and lived continuously for a period of more than sixty-three years. March 11, 1890, he married Alice Snoke, and to them were born five children; two died in infancy and one daughter in 1923. He leaves his wife, two daughters, one grandchild, one brother and a sister. On New Year's Day, 1926, he with his wife united with the Church of the Brethren and lived a faithful consistent Christian life.—Mrs. Levi Blickenstaff, Cerro Gordo, Ill.

Graham, Edw. M., died at the home of his son Wayne, near Ephrata, Dec. 24, 1929, after a short illness, aged 70 years, 10 months and 17 days. He was a faithful member of the church for about thirty-eight years. He is survived by two sons, one with whom he resided, and Bro. John Graham, pastor at Windber, Pa., also four grandchildren. Services at the Ephrata church by Elders Alvin Wenger and S. W. Taylor. Interment in the Bird-in-hand cemetery.—Gertrude R. Shirk, Ephrata, Pa.

Hammond, Rhoda, born in Bakersville, Md., died at the home of her daughter in Virden, Ill., Jan. 6, 1930, aged 75 years, 1 month and 7 days. In 1877 she married Quingley Hammond and to them were born five sons and two daughters. Early in life she united with the Lutheran Church but some years ago she chose the Church of the Brethren. Because of infirmity she had been unable to go to the house of worship for several years, but her prayers rested in God whom she endeavored to worship. She leaves two sons, one daughter and four grandchildren. Funeral by Bro. E. F. Caslow. Interment in the Virden cemetery.—Lola Brubaker, Virden, Ill.

Helbert, Sister Sarah, died Sept. 27, 1929, at her home in Timberville, aged 71 years. She was the daughter of Helen and Robert Starks. Oct. 21, 1878, she married A. C Helbert. Her husband preceded her nine years ago. Four sons and six daughters survive. She united with the Church of the Brethren forty-three years ago and remained faithful; as long as health permitted she was a regular attendant at services. Funeral from the Timberville church by J. T. Glick, assisted by J. Carson Miller. Interment in Timberville cemetery.—Rebecca L. Neff, Timberville, Va.

Hood, Sarah, died Dec. 6, 1929, at the home of her daughter, Mrs. Robert James, aged 72 years. She is survived by five sons and five daughters, her husband, Clayton Hood, having preceded her ten years ago. Sister Hood united with the Old Order Brethren at the age of seventeen. She was a faithful devoted Christian. She was active in our Aid Society, and enjoyed attending our church. Brief services at the home by the undersigned, followed by regular funeral services at Beaver Dam, conducted by Brethren Repp and Gernand.—M. G. Wilson, Frederick, Md.

Johnson, Sister Daisy Frances, nee Smallwood, wife of Osborn Johnson, died near Mt. Sidney, Va., on Jan. 4, 1930, of tuberculosis, aged 35 years, 9 months and 22 days. Besides her husband she leaves two sons, three daughters, father and mother, two sisters and four brothers. Services at the Pleasant Valley church by Elders S. D. Miller and Peter Garber. Interment in the adjoining cemetery —Mrs. M. C. Williams, Mt. Sidney, Va.

Krall, Bro. Grant P., died Jan. 1, 1930, aged 61 years, 5 months and 14 days. He is survived by the widow, four sons and two daughters (all members of the Brethren Church), twenty-four grandchildren, his mother, two brothers and four stepchildren. Three children preceded him. Services by Bro. S. K. Wenger and Eld. Nathan Martin at the Midway church. Interment in the adjoining cemetery.—Elizabeth B. Nolt, Lebanon, Pa.

Loveless, E. V., aged 77, and one of the best known and highly respected citizens of Clarks Hill, passed away at his home following an illness of several months from a complication of diseases. He called for the anointing some weeks before; he bore his long suffering patiently. Funeral services from the Methodist church by the undersigned. Interment in Union cemetery. He was born and reared to manhood in the community in which he died; he was always foremost in any movement for community good. He was twice married. His first marriage was to Catherine Young who preceded him twenty-five years ago. To this union one son was born who survives. His second wife, Mrs. Kate Seegars Scanlon, also survives. He visited the Holy Land in 1902 with the writer and was baptized in the river Jordan.—D. C. Campbell, Colfax, Ind.

Merrill, Andrew J., died Dec. 25, 1929, aged 77 years, 2 months and 25 days. March 18, 1880, he married Florence Virginia Humbert and they located in Westernport, Md. One son died some years ago and his wife just eleven months ago. He leaves one son and a daughter, Mrs. J. C. Boor, Piedmont, W. Va., with whom he made his home. He was a lifelong member of the Church of the Brethren, having made the good choice at the age of nineteen. He was called to the office of deacon at the age of twenty-four and served the church in that capacity for fifty-three years He was consistent, untiring in his efforts and very firm in his convictions. His counsel was sought by many. He also served different times at District and Annual Conferences. Funeral in the M. E. church by Bro. A. J. Beegiley, assisted by Rev. O. B. Brittingham and Eld. Arthur Scrogum.—S. P. Digman, Westernport, Md.

Metsker, Marvin Cyrus, only son of Mr. and Mrs. H. C. Metsker, born near Lone Star, Kans., died in Lawrence, Kans., Dec. 17, 1929, aged 36 years and 7 days. He married Beatrice Ewing Oct. 26, 1915, who survives with three children, his parents and five sisters. He resided on the farm on which he was born except for a year spent in Lawrence. Services by Bro. Lewis Griffeth, assisted by Wm. Kinsey.—Mrs. W. H. Meyers, Overbrook, Kans.

Miller, Richard, two year old son of Glenn Miller of Garrett, Pa., died on Dec. 31, 1929, at the home of his grandparents, Mr. and Mrs. Arthur Cosner of Piedmont, W. Va. Death was due to spinal meningitis. Funeral at the home by the undersigned. Interment in the Phlos cemetery.—B. M. Rollins, Keyser, W. Va.

Miller, Sister Hannah (Biesecker), wife of Bro. Charles D. Miller, of Johnstown, Pa., died Nov. 11, 1929, at the home of her son-in-law and daughter, Brother and Sister Arthur Custer, in Pittsburgh, Pa., where she had been visiting. She was in her seventieth year. She is survived by her husband, three daughters and several grandchildren. Sister Miller was born and reared in Somerset, Pa., but the family has for a long time resided in Johnstown. She was a faithful member of the Roxbury church many years. Funeral services were conducted in the home by E. M. Detwiler and M. J. Weaver and burial was in Grandview cemetery.—Jerome E. Blough, Johnstown, Pa.

Mitchell, Sister Susan Rebecca, nee Click, wife of Jacob Mitchell, died at the Old Folks' Home at Timberville, Va., Dec. 31, 1929, aged 72 years, 9 months and 28 days. She had been an invalid for several years. Besides her husband she leaves one son, one daughter and several grandchildren. Services at the Pleasant Valley church by Eld. S. D. Miller. Interment in the adjoining cemetery.—Mrs. M. C Williams, Mt. Sidney, Va

Mohler, Bro. Alfred H., of Mechanicsburg, Pa., died at the home of his son in Trenton, N. J., Nov. 1, 1929, aged 79 years. He became a member of the Church of the Brethren more than thirty years ago. He never wavered in his faith but stood for the doctrine of the church. He is survived by his wife, two sons, two daughters and one brother. Services by Eld. M. A. Jacobs and Bro H. L. Miller. Burial in the Mohler cemetery.—Florence L. Keeney, York, Pa

Moyer, Louise H., daughter of Isaiah and Elizabeth (Harley) Moyer, born in Upper Providence Oct. 11, 1882. She united with the Church of the Brethren a number of years ago and was a faithful member of the Norristown church; she was teacher of the ladies' Bible class at the time of her death. Dec. 4 as she was crossing the street she was struck by an automobile and died Dec. 26, 1929. Funeral from her home in Norristown by Bro. Wm. J. Wadsworth and Bro. Jos. Cassel at the church at Mingo where interment took place.—Beatrice Wilson, Norristown, Pa.

Myers, Edith K., daughter of Cyrus H. and Leah Kline, born at Mt. Carroll, Ill., died at her home, Covina, Calif., Dec. 31, 1929, aged 57 years, 9 months and 9 days. She bore her affliction patiently and bravely. In early life she gave her heart to God and united with the M. E. Church. She married David R. Myers, removing at once to Compton, Calif., where she passed the greater part of her married life. In June, 1927, she with her husband united with the Church of the Brethren. She leaves her husband, two sons and one daughter, three grandchildren and four brothers. Services at the Glendora church by Elders A. D. Sollenberger and Wm. K. Conner. Interment in the Oakdale cemetery.—Mrs. Annie M. Bashor, Glendora, Calif.

Overholser, Calista Ann, nee Wallace, died Dec. 22, 1929, aged 61 years, 2 months and 6 days. She married Monroe Overholser in 1891, who survives with six daughters and one son, ten grandchildren, two brothers and three sisters. She united with the church at the age of sixteen and through life had remained faithful. She had been in failing in health for a number of years but was stricken seriously ill with pneumonia and complications on Nov. 23. A few days later she called for the anointing. Through her illness she was a patient sufferer. Services at the Yellow Creek church by I. S. Burns, assisted by the writer. Interment in the cemetery north of the church.—Irvin Miller, Goshen, Ind.

Pfaltzgraff, Bro. Chas. W., died Dec. 7, 1929, at the York hospital, aged 53 years, 11 months and 21 days. Death was due to the effects of an operation. He was a member of the Church of the Brethren for many years. He is survived by his wife, four daughters, two sons, one brother and two sisters. Services at his home by Elders M. L. Jacobs and Daniel Bowser. Burial in Greenmount cemetery.—Florence L. Keeney, York, Pa.

Phipps, Sister Rinda, died at her home in Eureka, Ill., Dec. 14, 1929, aged 78 years. In 1865 she married Geo. Phipps. Four children with her husband preceded her. She is survived by ten children, twenty-nine grandchildren, twenty-eight great-grandchildren and one brother. She united with the Church of the Brethren in early life and remained faithful. Services in the Oak Grove church by the undersigned.—M. A Whisler, Washburn, Ill.

Price, Mary Ann, oldest daughter of John I. and Elizabeth Mow, was born in Elkhart County, Ind., July 19, 1854, and died at her home, Plymouth, Dec. 23, 1929, after an illness of over two weeks. April 18, 1875, she married Henry Price. At the age of eighteen she gave her heart to God and united with the Church of the Brethren, living a consistent Christian life. She was an earnest worker in the Aid as long as her health permitted. She greatly enjoyed the anointing service during her illness and though she was a great sufferer she was patient to the last. Her husband and four children preceded her. She is survived by five sons and three daughters, two sisters, three brothers, twenty-five grandchildren and thirteen great-grandchildren. Funeral from the Plymouth church by the undersigned, assisted by John Markley. Burial in the Union cemetery.—J. F. Appleman, Plymouth, Ind.

Rife, Martha Annie, daughter of John and Sarah Marshall, was born Dec. 23, 1867, and died Dec. 1, 1929. She married Peter Rife Feb. 3, 1885 To them were born two sons and five daughters; she leaves her husband, five daughters and thirteen grandchildren. Services from the Beech Grove church by Bro. H. Jesse Baker. Burial in Newcomerstown cemetery.—Hettie Rife, Hollansburg, Ohio.

Rensll, Sister Mary Ellen, died at the home of her daughter, Mrs. Solomon Filer, after an illness of about six months from complications. She was aged 67 years. She was a faithful member of the Church of the Brethren. She is survived by three sons and three daughters. Funeral by Bro. C. C. Brown and Eld. S. S. Miller. Interment in Mummert cemetery near East Berlin.—Paul L. Wagner, York Springs, Pa.

Rohrer, Sister Lizzie Ann, born at Mt. Carroll, Ill., died at her home in Covina, Calif., Dec. 3, 1929, aged 70 years, 6 months and 29 days. She was a faithful Christian for nearly fifty-three years, very conscientious and devoted to the church and to her Lord. She leaves one brother and two sisters; one brother preceded her. Funeral at the Glendora church by Elders Wm. K. Conner and A. D. Sollenberger. Interment in the Oakdale cemetery.—Mrs. Annie M. Bashor, Glendora, Calif.

Romesberg, Mary Ann (Livingstone), was born April 2, 1844, and died Dec. 29, 1929, age 85 years, 8 months and 27 days. July 12, 1863, she was united in marriage to Levi Romesberg who died March 30, 1889. She is survived by six sons and one daughter, two sons and three daughters having preceded her to the grave. She is also survived by forty-seven grandchildren, fifty great-grandchildren and six great-great-grandchildren. She united with the Church of the Brethren in her early days and remained faithful until death. Services in the Hauger church by the undersigned assisted by Rev. V. N. Miller of the Rockwood Lutheran church with interment in the church cemetery.—Walter F. Berkebile, Rockwood, Pa.

Saylor, Bro. Peter M., born in Somerset County, Pa., Nov. 16, 1858, died at his home near Meyersdale, Pa., Nov. 26, 1929. He married Sister Barbara Hostetler March 7, 1858, who died April 1, 1910. To them were born two sons and six daughters. Three daughters preceded him. He was our oldest church member, being sixty-five years in the church and a deacon for forty-four years. Death was due to old age. Services in the Summit Mills church by T. Rodney Coffman. Burial in the Lichty cemetery near by.—Carrie Weller, Meyersdale, Pa.

Shulaw, Sarah Jane, daughter of Mr. and Mrs. W. R. Guthrie, born Aug. 15, 1882, near Lafayette, Ohio, died at her home near Bluffton, Ohio, Dec. 15, 1929. She was married to Clarence Shulaw on July 27, 1902. To this union were born five sons and two daughters; one son preceded her. She united with the Church of the Brethren, County Line congregation, on April 29, 1894. She was ever faithful to her church and her place was seldom vacant at services. Besides the immediate family, she leaves an aged father, six brothers and two sisters. Funeral in the West Point church by Eldon Burke assisted by Rev. Walston. Burial in the West Point cemetery.—Cecil Burke, Ada, Ohio.

Simmons, Bro. Chas. E., died Oct. 7, 1929, at Rockingham Memorial Hospital, Harrisonburg, Va., aged 69 years, 2 months and 5 days. He was a member of the Beaver Creek congregation. His first marriage was to Sister Lambert who died twelve years ago. Nine children were born to them, five of whom are living. His second marriage was to Sister Mary Jones who survives. Funeral services and burial at Beaver Creek by Elders S. I. Bowman and A. S. Thomas.—Nannie J. Miller, Bridgewater, Va.

Smale, Mrs. Mary, daughter of Mr. and Mrs. Geo. Coffman, born in West Virginia, died Dec. 2, 1929, at the home of her daughter, Mrs. Elmer Haver, near Rockford, Ohio, at the age of 85 years, 1 month and 6 days. She was married July 25, 1871, to Mr. James Smale of Pennsylvania. To this union were born six children. Her husband and three children preceded her; she leaves three sons, one daughter and one brother. She joined the Church of the Brethren many years ago and remained a true and faithful member. A few years ago when she was afflicted she was anointed and God extended her life. Services at the Ross church by Jas. Sherer and A. L. Coil. Interment in Salem cemetery.—A. L. Coil, St. Marys, Ohio.

Stroup, Lydia Ruth, nee Landis, born Jan. 7, 1849, in Newcomerstown, Ohio, died Dec. 4, 1929. She married Christian Stroup Dec. 27, 1871. Two children preceded her; surviving are her husband, two daughters, one son and five grandchildren. In 1875 she united with the Church of the Brethren and remained a loyal member until her death. She was a pioneer resident of this community, having resided here forty-seven years. Funeral in the Osage Brethren church by Bro. D. W. Shideler, assisted by Bro. D. P. Neher. Interment in the Osage cemetery.—Vada Nicholson, McCune, Kans.

Swank, Franklin Pierce, son of John and Salome Lukenbill Swank, born in Miami County, Ind., died of paralysis at his home near Twelve Mile, Ind., Dec. 10, 1929, aged 77 years, 1 month and 10 days. Aug. 19, 1875, he married Juda Elizabeth Kinzie. Five sons and four daughters survive with his widow, twenty-six grandchildren and twelve great-grandchildren. In 1876 he united with the Church of the Brethren to which he remained faithful and loyal. Services by Eld. Walter Bullaugh assisted by Elders Harley and Frank Fisher in the church at Mexico. Interment in the Green Lawn cemetery.—Gelia A. Pugh, Mexico, Ind.

Thomas, Bro. Samuel L., son of Levi and Frances (Gordon) Thomas, was born in Somerset County, Pa., March 20, 1857, and died in Johnstown, Pa., Dec. 13, 1929, aged 72 years, 8 months and 23 days. On April 12, 1887, he and Miss Frances F. Gromley were married. To this union five children were born. He is survived by his widow, one son, two daughters, a number of grandchildren, two brothers and two sisters. He was a faithful member of the church for about a quarter of a century, regular in his attendance at services as long as health permitted. He was anointed. He was liberal in his giving almost to a fault. The funeral was conducted in the Roxbury church by Brethren E. M. Detwiler and T. F. Henry and interment was made in Richland cemetery.—Jerome E. Blough, Johnstown, Pa.

Wade, Clarence, son of Wm. and Ella Wade, born near New Madison, Ohio, died Dec. 25, 1929, aged 49 years, 8 months and 23 days. He married Nancy Miller on Aug. 18, 1902. He united with the Brethren Church twenty-seven years ago. He leaves his wife, one son, his mother, one brother and one sister. Funeral at the Christian church in Hollansburg by B. F. Sharp.—Hettie Rife, Hollansburg, Ohio.

Wassam, Nancy Adaline Aspinall, born near Troy, Ohio, died near Lowell, Ark., Dec. 18, 1929, aged 82 years, 3 months and 8 days. She was buried in Silent Grove churchyard near Lowell. Funeral by Rev. L. L. Johnson, Missionary Baptist minister. She was married Feb. 23, 1870, to J. J. Wassam and to them were born nine children. Six are still living, also sixteen grandchildren and six great-grandchildren. She also raised one orphan grandson. About forty years ago she with her husband united with the Church of the Brethren; she was a faithful member in the church of her choice. She helped in the organizing of three churches in her home on the frontier. About three years ago she with her husband cast her lot with the Dunkard Brethren Church. Though isolated from her church she was faithful to the teaching of her Lord and Savior until death.—Thos. J. Wassam, Lowell, Ark.

Wisler, Bro. Jeremiah, died at the home of his daughter, Mrs. Florence Wilson, near Gettysburg, Pa., Dec. 14, 1929, aged 96 years, 9 months and 6 days. Bro. Wisler was an example of kindness and patience. He had been blind and was also confined to his room for several years yet he never murmured. He leaves two daughters and a stepson. Funeral by Brethren W. G. Group and C. L. Baker, assisted by Rev. Amos Meyer. Interment at Arendtsville, Pa.—Minnie E. Kline, Gettysburg, Pa.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Phil. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief doctrinal statement is made.

Wise Men Select Their Reading---

---But They Read

THREE BOOKS BY DR. KURTZ

In the midst of his busy life Dr. Kurtz has penned these three books which have each its own place:

The Symphony of Life 50c
Studies in Doctrine 60c
Nineteen Centuries of the Christian Church 50c

If you will send this notice we will mail you the **three volumes to one address for $1.40, cash with order.**

Weekly Offering Is Biblical

If ONE HUNDRED PASTORS will use
"Concerning the Collection"
By Monroe E. Dodd

people will give with joy, offerings will grow and become an important part of the morning worship period. If you love the church and your pastor give him this book and ask him to use it in connection with the Sunday offering. This will be an investment that will pay wonderful dividends.
The book will cost you only $1.50

PRESIDENT HOOVER'S RECOMMENDATION
on Lawlessness Has Gone to Congress

It's up to Congress to find the way out. In the meantime you should be fully informed concerning Prohibition and its opponents.

The Inside of Prohibition
By Mabel Walker Willebrandt

will tell you the unvarnished truth. Every intelligent man and woman should know the facts. This book presents them. Study them now while Congress has the matter under consideration. **Price, $2.00.**

It Never Grows Old

Those who are looking for something that will tell the Bible story in a way that is ever new, that holds to the facts, that makes the **Bible** attractive, and that fits into the Sunday-school lessons will not overlook

The Story of the Bible
By Hurlbut

Contains 16 full-page illustrations, 250 halftones, 757 pages, and is self-pronouncing. **All for $2.00.**

Our Book Department Can Help You Solve Your Reading Problems

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

-:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:-

MESSENGER PREMIUMS

ARE BEING ORDERED IN LARGE NUMBERS

New Subscribers, Trial Subscribers, Old Subscribers All Praise and Order Messenger Premiums. **Have You Ordered Your Messenger?**

PREMIUM OFFER NO. 1

Gospel Messenger for 52 Weeks $2.00
"Some Brethren Pathfinders," by J. H. Moore 1.50
1930 Yearbook 15
Total $3.65
Our Special Price to You **$2.50**

PREMIUM OFFER NO. 2

Gospel Messenger for 52 Weeks $2.00
Premium Bible No. 1930X 5.10
1930 Yearbook 15
Total $7.25
Our Special Price to You **$3.95**
For Thumb Index Add 50c

PREMIUM OFFER NO. 3

Gospel Messenger for 52 Weeks $2.00
1930 Yearbook 15
Total $2.15
Our Special Price to You **$2.00**

Note that the price of Yearbook is 15c, but you get it free with MESSENGER

Brethren Publishing House, Elgin, Ill.

Enclosed find $..... for **Premium No.** ....., as above, to:

Name, ...

Street or Route, ...

Town and State, ...

Also, **Premium No.** ....., as my **Gift,** to:

Name, ...

Street or Route, ...

Town and State, ...

-:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:-

Notes From Our Correspondents

(Continued From Page 61)

agent In the election of officers, the former ones were reëlected. We decided to hit a special offering in the Sunday-school and church services on a set day to help meet the missionary challenge. The Lebanon building fund committee submitted their findings of four or have plots of ground with dimensions and prices. Our love feast in the Midway house will be held May 17 and 18 beguning at 1:30 P. M.—Martha J Eckert, Lebanon, Pa., Jan 4.

Ligonier. Our work here is going on as usual. We had a service on Thanksgiving morning which was enjoyed by those present Our Christmas program was given Dec 21 to a crowded house. A good missionary offering was taken. The children gathered pennies for the Black Brothers' fund amounting to $21 Our elder, Bro. Brougher, met with us for a business meeting Jan 9. Church officers will be elected at our April meeting. We are glad to have Sister Eva Wolford with us again As our ministers both work every day it helps them out when she preaches and her sermons are very helpful. Some of our young folks went out on Christmas morning at 4 o'clock and sang carols which were enjoyed by the town folks.—Opal W. Leonard, Ligonier, Pa., Jan 13

Lititz church met in council Jan 8 when officers for 1930 were elected Sunday-school superintendent, Bro G. G. Munnich; Christian Workers' president, Florence B Gibbel; trustee, Bro. J H Breitegan The Sisters' Aid Society gave a very commendable report of last year's work. Dec 22 Bro Wm. Zobler of East Petersburg preached a very helpful sermon The Sunday school rendered a program on Christmas evening. An offering of $73 was contributed toward the mission deficit We expect to have Bro Frank Sargent of Bethany Bible School with us Jan. 30—Florence B Gibbel, Lititz, Pa., Jan 9

Meyersdale.—Since our last report this church extended a call to Bro Geo Detwiler of Salisbury, Pa., to become our pastor. He accepted and will begin work here March 1 We feel very fortunate in securing his services and are looking forward to renewed interest when he comes into our midst During the time we have been without a pastor our local ministers have been filling the appointments held Jan 2. Most of the church officers of the past year were reappointed. The regular committees presented favorable reports. The Aid Society has been quite active and is to be commended for the good work done The B Y P D continues to be active and the young people deserve credit for the support given to their activities. We are expecting the girls' chorus of Juniata College to be with us in the very near future.—Mrs Lloyd Vought, Meyersdale, Pa., Jan. 10.

Midway. Nov 3 Bro S L Garber of Harrisonburg, Va., preached for us at the Cornwall house from the text, "I will lift up mine eyes unto the hills," etc A successful revival meeting opened at the Midway house Nov. 24 conducted by Bro. B. G. Stauffer, closing Dec 10 The Chiques ladies' octette as well as the Lebanon male chorus assisted in the singing and their help was much appreciated. Dec 15 nine were received into the church as a result of these meetings.—Elizabeth B. Nolt, Lebanon, Pa., Jan. 7.

Mt. Joy.—Since the last writing the remodeling of the churchhouse has been completed and the first public meeting was held in the newly finished basement on New Year's Eve. The young people of the community held a watch night service A program was given by the young people and many good resolutions were made, after which a plate luncheon was served. The women's Willing Workers' class papered the auditorium of the church and all are very much pleased with the fine appearance of the walls. Our Christmas program Dec 22 was very well rendered and was appreciated by a full house. After the program the Christmas offering for world-wide missions was taken at which time $71 was received. During the latter part of this month we expect Bro Funnel to give us an illustrated program on Why Girls Smoke. As soon as the weather opens up in the spring we hope to have a dedicatory service for the remodeled building.—O. A. Summy, Mt. Pleasant, Pa., Jan. 13.

New Enterprise congregation met in quarterly business meeting last evening The auditors reported the records of the financial secretary and the treasurer in splendid condition. The envelope system was adopted for the entire church budget two years ago, and is meeting with increased favor among the members. The full financial report was not read, for the past two years it has appeared in the congregational year book, and the church desired the year book to be prepared again and the report to be placed in it. Some letters of membership were read, and a number granted, especially to non-resident members who can be more active in congregations where they now live Because of other exacting church work he has to do, Bro Calvin Over was at his request relieved of his work as Sunday-school superintendent and Samuel E. Baker advanced to that office with Joseph Campbell as associate superintendent. Most of the church officers were elected at a special council in December, D T. Detwiler being continued as elder and the writer as correspending secretary. The women's organizations have been commendably active during the past year, contributing more than a thousand dollars to their various projects Sister Rosie Reasy was elected as president of the Aid Society and Sister Catharine Replogle as president of the missionary society. At Salemville the Aid Society chose Irene Snyder for president, and at Waterside the Aid Society president is Iva Beach. The Christian Workers' president is Blaine Eshelman. —Rosetta Cottrell, New Enterprise, Pa., Jan. 10.

Norristown.—Since we have been without a pastor the pulpit has been ably filled by brethren near by Jan. 1 Bro Wm. J Wadsworth of Pottstown took charge of the work Dec. 22 the Sunday-school rendered a Christmas program A beautiful pageant, The Bethlehem Way, was given by the young people A watch night service also was in charge of the young people With the coming of Brother and Sister Wadsworth the outlook is good and we are hoping for better things. —Beatrice Wilson, Norristown, Pa., Jan 8

Pottstown. On the first Sunday of the year, our congregation, at the morning service gave our pastor, J Kurtz Miller, a rising vote of thanks for his valuable leadership during the past year He was again reëlected elder of our congregation by a unanimous vote. We have closed the most prosperous year in the whole history of the Pottstown church. The men built by volunteer labor, a concrete-block garage for our pastor on the parsonage lot The women, through the Ladies' Aid and Junior Aid, painted the church outside and redecorated the inside. Ernest Kulp was elected business manager for this year and John Nelson and Lloyd Sleighter were added to the trustee board. We are making a special effort to reduce the mortgage on our parsonage. May 1 is set aside as the time of our spring love feast Prof. Marshall Wolfe of Blue Ridge College is to be the main speaker at our Sunday school convention here, May 16-17. The Elizabethtown College Volunteer Band is to give us a program of special music and addresses on Sunday night, Jan 26. The writer was appointed church correspondent for this year.—Mrs. Lloyd Sleighter, Pottstown, Pa., Jan. 13.

Quakertown. At the council meeting held in September at the Springfield house, Bro J A. Bricker was elected elder for one year. At the quarterly business meeting at the Quakertown church Dec. 21 Bro. Clarence Holsopple was elected superintendent of the Sunday-school and Mrs Raymond Bleam was reëlected Messenger agent; the writer, correspondent; Bro. Simon Lint, clerk. Our pastor, B. B. Ludwick, reported that he visited seventy-four people out of sixty homes since Sept 1. He also brought a question before the council as to printing a church bulletin. The first issue will be printed this month. Bro Ludwick started an evangelistic campaign which is to last till Easter He also is conducting a Bible study class We feel that he is working earnestly; his messages are spiritual and uplifting Jan 5 installation services were conducted by the pastor for the newly elected church and Sunday-school officers.—Mrs Raymond Bleam, Coopersburg, Pa., Jan. 13.

Roxbury.—Since my last report we have enjoyed many fine things. Our fall love feast, Oct 27, was a very spiritual one, being led by the pastor. Bro T F. Henry, assisted by the local ministers. We had a father and son banquet Nov. 21, which was well attended and was enjoyable and helpful. The toastmaster was E. P. Blough and the principal speaker Prof. H. J. Stockton. Our customary union Thanksgiving meeting for our ward was held in the Evangelical church Nov. 27, with a sermon by Rev. Davis. Our pastor had given us a Thanksgiving sermon the Sunday evening previous. Much was made of the Christmas season this year. At every service through December one Christmas hymn was sung, and the sermons were leading up to a climax over Christmas. Dec. 15 Bro. Henry gave The First Gift in the form of a dramalogue which was most impressive. Following the Sunday-school hour Dec. 22, an excellent program was given by the children and young people, under the direction of Sisters J. P. Coleman, C. S. Brallier and A. S. Beam. At this service our junior choir, recently training under C. S Brallier and Dorothy Bischoff, made its first appearance, giving two fine numbers. In the evening the pageant, Miriam's Vision, was given by the young people. In addition to the pageant, it was a service of giving. First was the bringing to the altar by a representative of each class a white gift to the King, totaling over $88 for world-wide missions The second was a gift of service. The pastor had prepared a kind of questionnaire on which every one present was asked to indicate what kind of service he was willing to render during the year. Third was a gift of self, and one sister walked forward and gave her young life to the Master. Dec. 29, the pastor preached in the morning on Closed and Open Doors; in the evening our choir rendered the cantata, The Manger and the Star. From ten to twelve on the night of Dec. 31, we had our watchnight meeting Short talks and two numbers by a male quartet were the main features. Jan. 1 we met in our New Year's business meeting. The election of church officers and reading of reports were the principal items of business. Bro. J. A. Buffenmyer is retained as elder; J. P. Coleman is clerk; Messenger agents, Sisters George Livingston and C. W. Barnhart; correspondent, Mrs T. F. Henry; delegates to District Meeting, Mrs. George Livingston, T. F. Henry, Eli Teeter and Brother and Sister J. E. Blough. A special financial drive during November enabled us to give substantial aid to Bethany Bible School, the Old Folks' Home and home and world-wide missions, and to close the year in good shape. Special credit is due our sisters during the past year in the Ladies' Aid and the Women's Missionary Society. The Aid held fifty-one meetings with an average attendance of eight. They have done nobly. The Missionary Society meets monthly. They study a mission book. Together these two societies have handled in the neighborhood of a thousand dollars during the year. Our church budget for this year is $6,940 Dec. 27 two were baptized. In all nine have been received by letter since the coming of our present pastor. Tonight the young people will render the pageant, At the Portals of 1930 Next week is the week of prayer and following that, Jan. 12, our revival begins, the preaching to be done by our pastor, Tobias F. Henry. Our attendance and interest in all departments of church work are fine and we enter upon the new year with high hopes.—Jerome E. Blough, Johnstown, Pa., Jan 5.

Snake Spring.—Sunday morning, Dec. 29, the Sunday-school rendered a Christmas and New Year program combined, consisting of readings, recitations, addresses and music. Jan. 6 the first quarterly council of the year was held A report of the auditors and treasurer was given; the Sisters' Aid also gave a report. The members decided to have a week's series of meetings prior to our love feast this spring.—Mrs. Samuel Wyles, Everett, Pa., Jan. 9.

TENNESSEE

New Hope church met in council Dec. 7 and the following officers were elected: Elder, A. M. Laughrun; secretary, Niles Hilbert; Messenger agent, the Aid Society; Sunday-school superintendent, D. C. Morrell; the writer, correspondent. Beginning Dec. 8, Bro. Laughrun preached a series of six sermons on the Second Coming of Christ These were interesting as well as instructive. Following this he began a revival which lasted until Jan. 5. As a result five were added to the church, two by baptism and three from other churches; the members also were taught and built up in Christian faith and life. Many gathered at the church to join in a service to watch the old year out. We had a sermon by Bro. Jackson on What Shall I Let Go With the Old Year? There were also songs and readings This watch service being something unusual with the people here will long be remembered.—Mrs. Mary K. Clark, Jonesboro, Tenn., Jan. 8.

TEXAS

Falfurrias church met in council Dec. 30 and the following officers were elected: Elder, C. D. Fager; clerk, Pearl Whitcher; Bro. Geo. Fager, Sunday-school superintendent; Olive Whitcher, president of Christian Workers Thanksgiving Day we lifted an offering of $16.70 for missions; the Christmas offering was $5.62 Bro. Ernest Anderson of Wyoming gave us the message Christmas Day, also on the Sunday following. Both were much appreciated. We are very much encouraged since two more families have moved into our midst. Others are looking this way toward a mild and healthful climate.—Emma T. Whisler, Falfurrias, Texas, Jan 8.

Pampa church met in council Dec. 29. The possibility of installing a baptistry was discussed and the trustees were authorized to investigate the matter We expect to have a revival meeting in the spring but no definite time has been decided upon. Our Sunday-school is progressing nicely with an average attendance of about thirty-five. We have a fine group of young people who are showing much interest. They organized their Sunday-school class on Dec. 29 We wish to extend a hearty invitation to any members who may be touring through our country to stop with us.—Mrs. W. M. Hubbard, Miami, Texas, Jan. 11.

VIRGINIA

Pleasant Hill congregation met Jan. 11 in council and effected the following organization for the year: A N. Hylton, reëlected elder; E. E. Hylton, clerk; Sister Ava Cannaday, Sunday-school superintendent; Lois Cannaday, church correspondent. Various problems of the church were also discussed. We had closed Sunday-school for the winter, but we unanimously decided to reopen immediately. The future work of the church looks bright and we are earnestly working and praying for the prosperity of our church.—Lois Cannaday, Wilhs, Va., Jan. 13.

WEST VIRGINIA

Morgantown.—The church met in council Jan. 2 when the following officers were reëlected: Bro. Hamstead, pastor and elder; church clerk, Robert Sterner; M. M. Harris, Messenger agent; the writer, correspondent; Sunday-school superintendent, J. M. Spiecher. Bro Hamstead was authorized to secure an evangelist to hold a series of meetings during the first part of September. Some needed repairs are to be made on the churchhouse soon. It was decided that the reorganization of the church should be made at the council in September, new officers to take charge Oct. 1 instead of Jan. 1. The Queen Esther class gave a Thanksgiving program and an offering of $7 was taken. This church has given to the Mission Board $22 for home missions and $22 for foreign missions. The young people gave a program on Christmas eve which was enjoyed by all. The workers' conference of teachers and officers meets the first Tuesday in each month for a business session and program; teachers' meeting every Friday evening; Ladies' Aid, every Thursday afternoon in the home of the pastor.—Mrs. Samuel Hayes, Morgantown, W. Va., Jan. 13.

Salem.—Eld. Jeremiah Thomas met with us Jan. 4 in a business meeting and the following officers were elected: Clerk, Jas. Thomas; Messenger agent, Jeremiah Thomas. We decided to hold our protracted meeting some time in August; also to use the envelope system this year to raise money to carry on the work of the church. Clifton Sunday-school met in the home of Bro. Geo E. Wolfe Jan. 5. We are studying how to make our school more progressive the coming year.—Wm. C. Wolfe, Clifton Mills, W. Va., Jan. 8.

WISCONSIN

Stanley.—Eld. D. D. Funderburg met with the church Jan. 5 and gave us a very helpful sermon. Afterward we held a members' meeting. Our pastor, Bro. F. M. Hollenberg, will be leaving us June 1 and we took up the matter of securing some one to take his place. We decided unanimously to have Bro. O. L. Harley from Amberg, who will have charge of all three churches—Worden, Maple Grove and Stanley.—Mrs. Jacob Winkler, Stanley, Wis., Jan. 13.

The 25th ANNUAL
Founder's Week Conference
of the
MOODY BIBLE INSTITUTE
OF CHICAGO
Cor. N. La Salle St. and Chicago Ave.
will be held February 3 to 6, 1930
Well Known Bible Teachers, Preachers, and Missionaries will speak
Three Sessions Daily—8: 30 A. M., 2: 30 and 7: 30 P. M.
Remember the date! Public Welcome
Information sent on request

MUST WE HAVE WAR?
For ages the answer has been YES. Must that continue to be the answer?
Fred B. Smith in **"Must We Have War?"** stresses the importance of **religion and service in securing a better understanding among the nations,** and evaluates sanely and without bias the political, economic, social and religious principles involved in creating a warless world. **Traces the several steps that have been leading towards world peace.** 318 pages. **$2.00.**
BRETHREN PUBLISHING HOUSE
Elgin, Ill.

Character Builders' Club
By Josephine Hanna
Rich in thought for young and old alike.
One reader calls it a book of **Modern Proverbs.** Helpful and practical. **Edward Frantz** says, "I find much to interest me. Your method is novel and the tone certainly most wholesome." **Otho Winger** says, "It is a good book."
PRICE ONE DOLLAR
With each book purchased the following paper bound books are sent **FREE: "In His Steps," "Robert Hardy's Seven Days," "A Dream of Heaven." Four books for ONE DOLLAR.**
BRETHREN PUBLISHING HOUSE, Elgin, Ill.

"We Foresee a Great Demand for the Heart of the Crimson Cross"

are the words of **Elizabeth R. Blough.** Many are now reading this new Red Cross Peace Story which reveals the ambition of young people who are determined **to make this a better and a warless world. Dr. Henry's** tour of the battle fields enabled him to give local color to many of the incidents he describes. Publisher's price, $2.50. **Special price to Messenger readers, $2.00.**
Brethren Publishing House, Elgin, Ill.

Rubber Baptismal Pants

A very superior article. In construction and tailoring these Baptismal Pants are of the highest quality. These trousers are made of Double Texture Material throughout. With a fine black fabric on the outside and a good lining inside with a Pure Gum Proofing in between. Guaranteed thoroughly waterproof. Light rubber boots attached. Come up well under arm. Ministers who do much baptizing will find them a great convenience.
The size of the boot worn is the only measurement that needs to be given in ordering Rubber Baptismal Pants. We have two grades. Specify grade wanted.
No. 1 Grade. Per pair, ...**$22.50**
No. 2 Grade. Per pair, ...**$18.50**
Carriage extra.
BAPTISMAL SLEEVES.
Keep the shirt sleeves from getting wet. Made from Black Waterproof material. **Double Texture** and with pure gum flexible cuffs attached, fitting tight at the wrist, so as to prevent water running up the arms. Per pair, **$4.00**
BRETHREN PUBLISHING HOUSE, Elgin, Ill.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 — Elgin, Ill., February 1, 1930 — No. 5

In This Number

Editorial—
What Makes the Whole Gospel Whole, ... 65
The Root of Missionary Motive, ... 65
When Business Confidence Revives, ... 65
Now You Can Interpret Facts, ... 65
Among the Churches, ... 72
Around the World, ... 73
The Quiet Hour (R. H. M.), ... 73

General Forum—
Discovery (Poem). By Mildred Allen Jeffery, ... 66
"Outward Bound." By Homer E. Blough, ... 66
If Christians Could Know Themselves. By Oliver H. Austin, ... 66
Worship in the Worship Program—Part 4. By Rufus D. Bowman, ... 66
The Greatest Enemy of the Christian Program. By J. M. Blough, 67
A New Pentecost. By H. H. Helman, ... 67
World Peace in Current Events. By George Fulk, ... 68
A Few Impressions After Three Months' Return to China By Minor M. Myers, ... 68
Let Us Pray, ... 69
Giving in Women's Deficit Campaign, ... 69
Depend on Us. By Ada Prima Correll, ... 69
Looking Forward. By Mrs. Wm. J. Wadsworth, Jr., ... 69

Pastor and People—
Peter, a Coward and a Hero. By H. S. Will, ... 70
Bits of Brotherliness. By Paul F. Bechtold, ... 70
The Gist of the Sermon. By D. W. Kurtz, ... 70

Home and Family—
My Prayer (Poem). By Martha Judy, ... 71
Sarah the Doubter. By Leo Lillian Wise, ... 71
Too Busy. By Lula R. Tinkle, ... 71
New Lives for Old. By H. A. Brandt, ... 71

...EDITORIAL...

What Makes the Whole Gospel Whole

WHITTIER was nearly right, but not quite. The saddest words are not, "It might have been." These are sad enough, God knows, almost crushingly sad sometimes. But still sadder are the words: "It might be, but never will."

The glorious dream *could* be a reality. The opportunity is at our door. To spurn it, to let the golden future pass us by, the future that might soon be our present but will not because we refuse to lay hold of it—that is a sadder thing than anything that can not now be changed.

This can be changed. Let's change it. Let's seize this "might be" with a firm determined grip and turn it into an "is becoming." Let's take this fine whole gospel plea which has been characteristic of us from Schwarzenau down, and fill it with a new and richer meaning. We can do it. That is why the very thought of not doing so is so exceedingly sad. We must not let this tragedy occur. There is no need of it. We can do the nobler thing in this critical juncture of our church life and of the world life all around us. We can recover this beautiful whole gospel idea and put new life in it, new power in it.

That would be following the example of Jesus exactly. It was his way to take old familiar words and thought forms and enrich their content. There was the kingdom of God, for a conspicuous illustration. What a marvelous transformation was wrought in that idea under the magic touch of his skilled hand! The sway of the mighty tyrant wreaking bloody vengeance on his enemies and holding all mankind in a tamed subjection of trembling fear became the gentle rule of the Christ spirit in the friendly fellowship of human souls. There was the law, too, another awesome thing, almost terrible in the interminable length and number of its statutes. Some thought he was destroying it, or trying to. He was only filling it full, he said. And the thing he filled it with was love, so that the law became the law of love, and by that token also the law of life. So the Japanese Kagawa has found out, even if many Americans with much longer Christian antecedents have not.

That is what we must do with this whole gospel we have talked about so much. We must make it really whole.

The worst obstacle is that ever present enemy of Christian progress, just plain worldliness, the fascination of carnal pleasures above the more solid comforts of the spirit. But that is strangely and powerfully reenforced by our constricted notion of the whole gospel. The gospel we have had in mind in our common use of that term is a long way from whole, hardly half.

What we have meant by the "all things" of the Great Commission is all the ordinances, those things which Elder A found so scantily and unsatisfactorily treated in the MESSENGER editorials. These are the symbols of the true content of the whole gospel. The tragedy is that we should think we have the whole gospel when we have the symbols, and have not realized what a small beginning we have made in applying them to life. Those symbols stand for great ideas, sonship with God and brotherhood with men. The sonship for which they stand is spiritual kinship, the most intimate likeness conceivable between the human spirit and the Spirit of God. We are baptized into the "name," the being, the character, the essence, the self, of God. That is, we are *if* we are. The brotherhood for which these symbols stand is a mutual fellowship of spirits which have partaken of the divine nature. They not only love each other but they love each other with and in the love of God. That lifts it far above the godless brotherhood which Russia is vainly trying to establish, and which certain humanistic philosophers are setting out as the ideal religion.

It is the cherishing of these ideals, and nothing less than this, that will make our whole gospel plea worthy of the name. The whole gospel is the whole truth which is implicit in these holy rites, and the practice of the whole gospel means living this truth in the whole range of human experience, in *all* our human contacts. That means the practice of godlike love, Christlike if that is easier to understand, in our buying and selling, in our investments and speculations, in our employing and laboring, in our borrowing and lending, in our tax paying and law making, in our loss taking and profit sharing, in our homes and stores and clubs and courthouses and everywhere and everything. The practice of the whole gospel doctrine is making love the law of the whole life. Such a program is not the achievement of a day nor of a year nor of a generation. It is an ideal to be cherished in the heart, a goal to be kept constantly in the foreground of our faith and practice. This is the point we are trying to make. It has never gotten into our church consciousness that this is what the whole gospel means. It is high time that it should get there. It can. It must. Lest "It might be" come to be remembered only as another "It might have been."

The Root of Missionary Motive

SPEAKING of the missionary motive, a discerning writer says: "Our true and compelling motive lies in the very nature of the God to whom we have given our hearts. Since he is love, his very nature is to share." Most assuredly. We have learned about him through Christ and having seen him in Christ "we find in ourselves an overmastering impulse to share him with others."

That is it precisely. And if we do not find that overmastering impulse there, the inference is inevitable that we have not found Christ. We have not given our hearts to the God who was revealed in Christ.

If we really do have fellowship with God, the Christlike God, we can not rest until we have done our best to bring others into that fellowship. The missionary motive is the evangelistic motive. They are one and the same thing. That thing is the desire to share the choicest thing that one can have, life hid with Christ in God, life lived in partnership with God.

The root of that desire is love, the love that God is, the love that Christ showed him to be. That's why you've got to be a missioner, a herald of the great evangel, a sharer of God with others.

When Business Confidence Revives

WE suppose every right minded person was glad for the interest shown by President Hoover in restoring business confidence when the bottom fell out of the stock market. His conferences with industrial leaders, the promises not to cut wages on the one side and not to strike for higher wages on the other, the new projects involving the expenditure of vast sums of money, the special efforts to boost both production and consumption in many lines—all this looks good to a people who have so completely fallen in love with prosperity as have Americans.

We rather like it, too, we must confess, and yet there is something about it that almost frightens us. We wonder whether greater and greater inducements to make us buy more things is going to strengthen our moral fiber, whether higher powered salesmanship of radios and cars and automatic toasters is going to deepen our appreciation of truth and beauty and goodness, whether, in short, it is all going to make us love God more, or less.

In our opinion the answer to this depends on how alert the leadership of the church is to the responsibility created by these conditions. Hard times, financial panics, adversities of various kinds are necessary for our highest good, only because we are so stupid. We ought not to need them. Prosperity in material things, instead of luring us into satisfaction with them to the neglect of the higher values, ought to free us for more constant and more intensive devotion to these higher values. We should have the more time and strength to "think on these things." And to pursue them with greater wholeness of heart.

Let's do it, preachers, teachers, officers, leaders of whatever rank or sphere of ministry, let's do it so earnestly and manifestly that it will be easy to persuade the whole membership to go along.

Now You Can Interpret Facts

THE other day we found somebody stating for us what we already knew to be true, but it did us good anyway to see it in print. It's about science, and if it does not interest you just pass it by. It should, however, interest all those who know just a little about science and have heard many disquieting rumors. This is it: "Science is today engaged in a revolutionary reversal of itself. By this it is not meant that science now denies facts which it has laboriously and patiently discovered in nature, but it is putting a wholly new interpretation upon these facts and its method of finding them."

That is something to ponder over after supper, although just before breakfast is a still better time. Science is becoming more willing to admit that facts do need interpretation, that man can not live by facts alone. He must feed sometimes upon the meaning of them if he would keep from starving. And they do have meaning. There is a reason for them. And to be allowed to think upon that meaning without losing caste is surely grand. Now you can go out on a clear cold night and look up at the stars and wonder not only what they are but wherefore. This you can do now by gracious permission of the scientists and still be intellectually respectable.

Can it be possible that science itself may some day venture the bold conjecture that the universe has a Soul?

GENERAL FORUM

Discovery

BY MILDRED ALLEN JEFFERY

When I was young and said my prayers
Close pressed to mother's knee,
I did not wonder if God heard
The drowsy, lisping plea.

But when grown older and alone
I kneeled beside my bed,
I often wondered if God heard
The halting words I said.

And then there came in time of stress
A bounteous release
From sorrow and bewilderment
Through spirit healing peace.

Illumined, bathed in ecstasy,
I kneeled in thankful praise
To hear God gently speak to me:
"I hear, beloved . . . always."

Vancouver, Wash.

"Outward Bound"

BY HOMER E. BLOUGH

(First of a series of travel talks on a recent cruise of the Mediterranean, including a tour of the Holy Land.)

"They that go down to the sea in ships,
That do business in great waters;
These see the works of Jehovah,
And his wonders in the deep" (Psa. 107:23-24).

It is the breezy morning of Feb. the 14th and pier 60, New York harbor, is alive with intense activity. The famous cruising vessel, the S. S. Calgaric of the White Star Line, lies quietly anchored in the murky waters of North River. Across the broad pier is surging a colorful pageant of humanity. At the big iron gate they are falling in line for the examination of steamer tickets and final O. K. of passports before marching up the gang plank. Baggage of every description is moving in one continuous procession up the incline to the deek. Suddenly two deep blasts of the steamer whistle give the signal to go forward. This is a final warning that preparations for the journey are complete, and the time of our departure at hand. Immediately stalwart sailor lads in blue draw in the heavy anchor ropes, the gang planks are pulled up, the big hatchways are closed. Slowly, almost unawares, we drift forward, away from the pier, breaking the hundreds of colored confetti ribbons joining the jolly passengers on deck to hundreds of loved ones left behind. With mingled feelings, laughter and tears alternating, we wave a hearty goodbye to friends and to America, and in response hundreds of white kerchiefs signal back to us "bon voyage." A little giant tug boat pulls us down the watery avenue, past the old battery, swinging us around on the bosom of the river, then slowing up a bit to drop off the harbor pilot the Calgaric steams under her own power for the open highway of the great sea.

We are outward bound. A sudden seriousness sweeps across the deck and strange feelings creep into one's consciousness. Watery spaces of ever increasing proportions now separate us from home, and friends, and country. Before we are aware we have passed the famous Statue of Liberty and the sharp steel prow of our speeding vessel is plowing high the slate-colored waters of the mighty deep. We sense the vibrations of the powerful turbines at work below, and the triple screw propellers are doing their best to drive this "floating palace of the sea" eastward. Night approaches, darkness gathers mysteriously all about us. Biting winds from the north sweep down in terror across the watery plains and roll up the blackness about us to dangerous heights. An occasional tidal wave rushes in against our ship, sending its angry crest breaking in fury over the decks. Our safety rests with the captain and the great God who made sea and land. Our ship is tossed about by the rolling of the restless sea, and after the long hours of night draw on a certain fear is reflected in the faces of many who have never experienced a storm at sea. Many were the silent petitions offered up to the supreme Master of the sea. We are outward bound and for five days and nights our boat is tossed about, rocked on the restless bosom of the mighty cradle of the deep. At least 85% of our party suffer the nausea of sea sickness. Even hardened seafaring sailors wish for calmer seas.

We are outward bound. The long, day-dream of boyhood's expanding years is now to become a happy reality. To actually cross the ocean, to sail the historic waters of the blue Mediterranean, to visit the ancient capitals where art, religion, and history had their beginning—this is the secret longing of thousands. Today the worries, the uncertainties, dangers, train schedules, unsanitary conditions, baggage transfers, are largely eliminated where a cruise ship is chartered and one lump sum is paid the travel agency for the complete journey before leaving home. Thousands of Americans go each year to see the beauty spots of Europe and visit the historic shrines of ancient civilizations. The lure of the old world draws one with an irresistible pull. This year a larger army of students and tourists will invade the quaint civilizations of the east than in any previous like period of time.

We are outward bound on the S. S. Calgaric—the famous English vessel noted for her cruise journeys to the West Indies, South Africa, the Mediterranean, and the Land of the Midnight Sun. Built in Belfast in 1917 and equipped with heavy guns, the ship was used as a trooper during the Great War. Her gross tonnage is 16,300 tons, and it takes 73 tons to lower the ship one inch in water. The ship is 600 feet long by 70 feet wide, and has a capacity for 1,900 passengers. We carried 1,850 life jackets, 28 life boats, 28 rafts, two steamer launches. The turbines register 8,450 h. p., and are capable of driving our boat 15 to 20 miles per hour. The Calgaric is not a speedy boat like the Mauretania or the Majestic, but since high speed costs more money and the big vessels are too large for many ports, we are satisfied. The reader may be interested in the ship's supplies. Notes taken from the Chief Steward's records show that we carried: 6 tons of beef, 3 tons mutton, 2,000 lbs. pork, a ton of bacon, 3,600 lbs. of ham, five tons poultry, one ton ducklings, 9,000 lbs. fish, 7,500 lbs. clams, 160 cases apples, 160 cases grapefruit, 160 cases oranges, one and one-half tons cabbage; 200 dozen lettuce, 50 bags onions, 30 tons potatoes, 3 tons turnips, two tons carrots, one and one-fourth tons butter, 150 cases eggs, 60 gallons cream, 1,000 gallons of milk, 280 lbs. yeast, 4,500 lbs. flour, 3,000 qts. ice cream, 4,000 lbs. jam, 150 gallons pickles, 1,300 lbs. cheese, 2,500 lbs. salt, 300 lbs. coffee, 2,700 lbs. tea, 14,000 lbs. sugar, 700 cans condensed milk, 15,000 gallons fresh water, 3,400 tons coal with 1,760 tons to be added at Gibraltar and 1,400 tons at Naples. The ship also carried 352 kegs of lager beer of which a comparatively small amount was consumed, which was a keen disappointment to the bar officials to be sure. There was considerable drinking of wine and smoking of cigarettes in the saloon. The menus offered were of a wide variety and were served in tasty, generous quantities. State rooms are located on five decks, the ship being elaborately furnished with rich tapestries, furniture, elevator, laundry, library, gymnasium, swimming pool, tennis courts, deck games, electric fans and a forced ventilation system.

Outward bound across the mysterious Atlantic! We recall interesting Greek mythology and thrilling maritime history at the mention of the name, Atlantic. Here the fabled Garden of Hesperides was located by the ancients. The Phœnicians and Portuguese kept close to shore because in these mysterious waters great sea monsters moved about. We are sailing over waters made memorable as the great highway of civilization westward. Across these watery latitudes came the enslaved and discouraged peoples of Europe seeking the freedom and blessings of a new home in the land of liberty. They followed the uncharted path westward of that bold Genoan who set sail Aug. 3, 1492, on the most memorable voyage in the history of the world. In after years across these same waters came the culture, the art, the religion, the music, the customs, and the institutions of our mother countries. Today we are retracing the pathway of the Pilgrim fathers. We are not searching for new trade routes or new continents, new liberties, new freedom in worship; we are going back over the footsteps of progress; tracing the nations across the centuries by the silent and magnificent ruins along the way. Today there is no fear of sea monsters, or of slipping off the edge of the world, as we sail the deep in this modern palace of the sea.

We are eastward bound to journey the highways of once famous civilizations; to tread the age-worn footpaths by sacred mountains; to pause in pathetic silence before forsaken shrines; to pass the sacred tombs of the revered prophets and rulers of old; to walk through miles of shattered temples and palaces and to see in the

(Continued on Page 74)

If Christians Could Know Themselves

BY OLIVER H. AUSTIN

Have you ever asked yourself who you are, your purpose of being in this world, and where you are going? We who know the Lord seldom take time off from the mad rush of these modern times to really try to discover our identity. If we would only stop to consider, Jesus has most wonderfully helped us in the discovering of ourselves. Consider what he said to his disciples one summer afternoon on the Mount of Beatitudes. He told his disciples, and all who follow him: "Ye are the light of the world."

Yes, we are the light of the world, for certainly we hold the torch of our Savior and this is to lighten the pathway of all with whom we come in contact. When we are no longer able to bear the torch it must be thrown to others.

Brethren, we need to know and realize who we are, our purpose in being here and whither we are bound. We need to see ourselves, not bowed down by the weight of sin and bound for ruin, but rather made free from the burden of sin through the power of Christ, and thus bound for the eternal reward of those who follow him. We need to see ourselves, not in the gloom and darkness of dark despair, but rather in the light which gleams through the clouds of doubt. "Ye are the light of the world." If we recognize ourselves in the proper light, undoubtedly we will be recognized by others. We are to be like a city set on a hill that can not be hidden. We should be like the lighthouse that sheds its beams to yonder ship struggling in the midst of the storm, that it may be guided safely into the harbor. There are souls who need our light, who are in danger of being lost unless our Christian lives shall shine forth to guide them aright. May we let our light shine until every dark corner shall see the glorious light of Jesus.

McPherson, Kans.

Worship in the Worship Program

BY RUFUS D. BOWMAN

IV. The Spiritual Procedure in Worship

1. The Cycle of Experience in Worship.

Before discussing the elements of the worship service, it is necessary to trace the path of spiritual procedure. There is a natural cycle of experience which the soul follows in worship. This cycle is the Vision of the Glory of God, Humility in the Presence of God, Vitality of the Soul through Communion with God, Illumination of the Truth of God, and Dedication of Life to His Cause.

The sixth chapter of Isaiah illustrates in a beautiful way these experiences in worship. There was first produced in the mind of the prophet a vision of the glory of God. "In the year that King Uzziah died, I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. Above him stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, Holy, Holy, is Jehovah of hosts; the whole earth is full of his glory."

This vision of God's glory and holiness produced a feeling of great humility. As Isaiah stood in the divine presence, he became conscious of his own sinfulness and cried out: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have

seen the King, Jehovah of Hosts." This prayer of humility was produced by his vision of God.

After the prophet went through the valley of humility and forgiveness, he received divine vitality and soul strength. "Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven." This prayer was answered in renewed spiritual energy.

Having received strength of soul, Isaiah lingered in the presence of God, eager to learn what more he could about his truth. Like Peter he would gladly have remained upon the mountain top. The Father spoke to him, and the purposes of God were illuminated. "And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?"

Finally, this prophet who had had a vision of God's glory, who had received divine strength through communion with God, and who had had the purposes of God made plain to him, dedicated his life to holy achievements. "Then I said, Here am I; send me." This is the cycle of experience which the soul follows in worship.

2. *A Suggested Order of Worship.*

(a) For a church with a musical instrument.

Prelude
Call to Worship
Gloria Patri
Hymn of Praise
Invocation
Hymn of Prayer
Scripture Lesson
Pastoral Prayer
Hymn of Conviction
Announcements
Offertory (with prayer)
Anthem
Story Sermon for Children
Sermon
Hymn of Dedication
Benediction
Postlude

(b) For a church without a musical instrument.

Call to Worship
Hymn of Praise
Invocation
Hymn of Prayer
Scripture Lesson
Pastoral Prayer
Hymn of Conviction
Announcements
Offering (with prayer)
Story Sermon to Children
Hymn
Sermon
Hymn of Dedication
Benediction

3. *Carrying the Cycle of Experience Through the Service of Worship.*

The first elements of a worship service are all designed to produce vision. The call to worship, hymn of praise, and invocation make us conscious of God and help us center our attention upon him. They present his glory and majesty. The invocation should truly be a prayer of adoration.

After we are made conscious of God, we feel humble because of our sins. Our hearts burst forth in prayer. The hymn of prayer expresses the deepest feelings of the soul. The scripture lesson is God speaking to us. It helps to make us want to pray. The pastoral prayer should express to our Heavenly Father these deep feelings on the part of the people. It should voice the need for forgiveness and the desire for divine help.

Out of this experience of prayer, we receive spiritual vitality. This feeling should be expressed in a hymn of conviction which sets forth God's love, his unlimited blessings and his wonderful character. The anthem should also express a deep conviction.

Having received soul strength, we linger in the presence of God and his truth is made plain. The sermon should be an illumination of the truth of God. It ought to set forth the purposes of God and our part in the fulfillment of these purposes.

In the light of God's revealed purposes, we consecrate our lives to his cause. Every service of worship should close with a hymn of dedication. The goal of our worship is the commitment of life to the will of God.

A service of worship of this type can be carried on in both large and small churches. It can be adjusted to a church with a musical instrument or to one without a musical instrument. The important thing is that we spend more time in developing our worship services. I shall discuss the elements of the worship service in the next article.

Elgin, Ill.

The Greatest Enemy of the Christian Program

BY J. M. BLOUGH

THE Christian program seeks the redemption of the world, its highest good in this life as well as in the life to be. It seeks to set right what sin has made wrong. When Jesus read the first part of Isaiah LXI in the synagogue of Nazareth he set forth what this program is and what it purposes to do. Why has this program not been carried out in these nineteen hundred years? Why are millions of the poor still waiting to hear the good tidings which Christians have to preach? Why have the captives not been released? And why has the acceptable year of the Lord not been proclaimed to the ends of the earth?

What is this great enemy which hinders the carrying out of this program in this age of ours? Men used to think that the existence of other religions was the cause which prevented the spread of the Christian religion through the world. But it seems now that the final conflict will not be between Christianity and some other system of religion, as Mohammedanism or Hinduism or Buddhism, but between Christ and something else. The greatest enemy of true religion is not some other religion, but the lack of religion. Or if you call it religion it is the worship of the material world. *Materialism* is the great enemy of the Christian program today.

The great conference of church and missionary leaders which met in Jerusalem at Easter of 1928 recognized this fact and gave expression to it. Basil Mathews in reporting the conference in his book, "Roads to the City of God," writes: "Materialistic civilization is being spread over the whole planet by the West. And this materialism is discovered to be the enemy not only of the Christian religion but of religion as a whole, corrosive for the most part of the whole religious attitude to life. Not science, not invention, not commerce in themselves, but the materialism that controls them is the enemy." Again, "This monstrous hydra-headed menace of materialism loomed, for the Council, above all other enemies."

Materialism is world-wide, no country is free of it, but it is most flagrant in the West where it is supported by a false philosophy of life and where it grows apace in our highly industrialized civilization. The shame of it is that it flourishes best today in what we used to call Christian countries. But we know now that no country is Christian; the West itself must be included in the mission fields of the world. "Ye can not serve God and mammon." The West is worshiping the god of riches, luxury, pleasure and amusement. Materialism is the blight of Western Christianity. Many church members worship the god of this world rather than the God of heaven; they seek the material rather than the spiritual; by their actions they deny the Christ whom they confessed at their baptism; their lives seem to say: "Let us eat, drink and be merry."

As we go up and down through this world and see the mad rush of human beings to secure material possessions which feed their selfish pride, one is reminded again and again of the motto which hangs in Bishop's House, Calcutta:

"The angels from their thrones on high
Look down on us with wondering eye—
That where we are but passing guests
We build such strong and solid nests—
And where we hope to stay for aye
We scarce take pains one stone to lay."

But what of materialism in mission lands? Our hearts are sad as we see Western materialism spread over the religious East and leave nothing in its course but a barren waste religiously. Old beliefs and religions are swept away and true religion is not taking their place. The result is a worse paganism—agnosticism, atheism. Think of Russia situated on the border of mission lands with its propaganda for a godless world hating Christ and all religion. What influence will that have? One shudders to think of the result unless the forces of the living Christ come to the rescue.

Count Keyserling is quoted as saying: "Western materialism is going to convert the so-called spiritual East into the greatest future menace to all spirituality." A Chinese teacher writes: "Christianity is making inroads upon the other religions from one side; but they are suffering a great deal more in the rear from a group of new enemies—scientific agnosticism, materialistic determinism, political fascism, moral iconoclasm." President Mackenzie of Wilson College, Bombay, says: "The greatest enemy in student life in the East is secularism." Again: "I would rather have a man who bows down before a daub of red paint or a stone than an educated man who has nothing but materialism and is satisfied with it." President Watson of Cairo University says that the Moslem world is being greatly affected by the secularism and atheism of Christian lands; that it has produced an indifference to worship so that their five daily prayers are reduced to one; that cotton is their god and the pound sterling his apostle. Japan is rapidly being industrialized and secularized. The Japanese realize that they can have secular civilization without Christianity and they are getting it.

Our Western civilization is materialistic and anti-religious. Materialism in its numerous forms is the great enemy of the Christian program and is spreading rapidly throughout the world. We find it inside the church as well as outside. There is an attempt to worship God on Sunday and the god of materialism the rest of the week. Here is the cause of cold and lifeless churches, of mission deficits and retrenchments on mission fields. This is the reason why millions of God's children have not heard the evangel and hence are still languishing in dark spiritual prisons. Awake, O Christians, dethrone this enemy who rules with such mighty power in our beloved land, and exalt the God of heaven to whom you have sworn allegiance.

Bulsar, Surat, India.

A New Pentecost

BY H. H. HELMAN

A railroad train rides into the station on a two-rail track that has been laid for it.

We can make it do that because we know just how a railroad train operates.

We know very much about the laws under which trains move.

A new Pentecost will not ride in on two steel rails or any other kind of rails.

There is no throttle that the human engineer can pull and cause it to move.

There may be no whistle, far-sounding, that will announce its coming.

When it is near or when it is far we are not sure that we can tell.

The best that we can do is to be at the station, prepared for it, when it may choose to come.

The Spirit does not move "miles per hour" or travel on "schedules."

It may or may not arrive in 1930; centennials mean little to such mighty events.

That it can come in 1930 or even may come, should not be denied.

It will tarry until we are ready regardless of centennials.

Elgin, Ill.

World Peace in Current Events

BY GEORGE FULK

In the movement to achieve world peace our church now finds itself confronted by a choice between two distinct policies. The one is to simply wait until definite achievements are made by the nations from time to time, and then gradually acquaint our membership with the progress in world peace which others have succeeded in bringing about. The other policy is precisely opposite—i. e., to assume a marked leadership in educating public sentiment on what needs to be accomplished as a tangible and practical means of promoting world peace, thus helping to pave the way in advance for the nations to take the active steps to secure world peace.

That our church really prefers to help pave the way in advance for actual achievement in world peace there is little room for doubt; but that considerable work of an educational nature is urgently needed to prepare our membership for the leadership which rightfully belongs to our people, and which they are ready and anxious to assume, is also apparent.

Two vital matters in recent current events stand out in our minds as lessons which all our members need clearly to understand in order to bring us even fully abreast of what our own nation has already concretely achieved in world peace. First, we need to know why it was vitally essential for our nation to bring pressure to bear, just when it did, to stop the recent war between Russia and China. How many of us actually shivered because we realized that the Briand-Kellogg Peace Treaty was on trial when Russia and China were engaged in actual hostilities a short time ago? If it had been allowed to fail, and the war between Russia and China had been allowed to go on, did we have a clear vision of the impending disaster to the cause of world peace? Then London Naval Disarmament Conference was just coming on. If the Briand-Kellogg Peace Treaty had been allowed to lie inactive, as would probably have been the case if our own nation, whose creation it was, had taken no action, and war had developed farther, what reason could have been urged upon the nations at the London Naval Conference to reduce armament? The only logical position of the nations would have been that if no successful means had yet been found for stopping war there would be no sound reason for reducing armament. As matters now stand, our own nation having put the peace treaty into effect and thus stopped a war, the answer must be just the opposite. In effect, reason now says to the nations at London: "Practically all the nations have pledged their sacred honor never to go to war. The Briand-Kellogg Peace Treaty has stopped one war and the League of Nations has stopped nine, why keep up any longer all this expensive armament? Some of our churches helped support the Briand-Kellogg Peace Treaty and are entitled to share in its success. Some of our churches also gave their support to the League of Nations and deserve to share in its success for world peace. Others gave no such aid, doubtless mainly for the want of leadership and instruction.

The other vital matter in recent current events which all our members need to clearly understand in order to bring us fully abreast of the movement for world peace is that of the entry of our own nation into the World Court. Why did President Hoover instruct our officials to sign the protocol making the United States a member of the World Court just when he did? Suppose our President had not taken this action prior to the London Naval Conference! Would our delegates then have been in position to take the leadership in urging the other nations to reduce armament? Would not the logic of the situation have stood out against reduction of armament, and particularly against our own nation's taking any leadership in the matter? Would not the thought of the delegates of the other nations have run somewhat as follows: "When the United States talks of peace she uses words; but when she speaks of armaments she uses actions"? Since President Hoover directed our adherence to the World Court our actions have been speaking louder than words, somewhat as follows: "We have renounced the instrument of war, and have adopted the instrument of peace—the World Court. What reason is there for keeping up all these obsolete vessels of war? Let us reduce our armament and by so doing advance farther on the road to world peace."

Some of our churches have supported the World Court. Others have not, and thus have not yet earned a share in its blessings. But the work of our nation's entry into the World Court is not yet completed. There must yet be ratification by the United States senate, and every citizen has the right, if not the duty, to voice his sentiment to his senator either in favor of the World Court or in opposition to it. Shall we lead or follow in the work for world peace?

Bethany, Ill.

A Few Impressions After Three Months' Return to China

BY MINOR M. MYERS

Back in China

Naturally upon our return to China and Shansi we were watching to note changes in conditions and in the attitude of people since we left, more than three years ago. Knowing that the revolution had taken place, and that the evacuation of missionaries was caused during this time, no one would or could expect to find everything the same.

Whatever had been the attitude of the Chinese generally toward foreigners during our absence (and we know it was not always commendable), we were highly gratified and more than glad to see the marked friendliness of the people from the time we landed on Chinese soil. On our way interior under most crowded traveling conditions several persons went out of their way to treat us kindly and all of us appreciated it very much. And on arriving in Taiyuan our close friends called to welcome us, and acquaintances did not pass us by unrecognized. While there is not the outward expression of high esteem and eagerness to make your acquaintance on the part of some as was evidenced ten years ago, there is all that we should expect in way of regard and consideration.

The General Situation

As can readily be seen from the daily papers, there is much political unrest in China. A general dissatisfaction with one or more of the Nanking government leaders prevails in many parts of the country, particularly with Chairman Chiang Kai-shek, because of his high-handed treatment of his political and military allies, even cruel manner of dealing with his political opponents, and because of his extravagant expenditure of government money without making a report of receipts and expenses. Then there is the natural strong opposition of those job seekers who are not favored, and those who once had military power and prestige, but now have neither.

Most people who are able to judge at all would agree that the Nanking government has some very capable men in responsible positions, and better ones would be difficult to find. Quite different from China's past rulers and those of most countries, they are all young men, under fifty years of age, hence lack the wisdom and experience that come with years. Mistakes are made. But no group of men would be satisfactory to all of China at this stage of the development of the republic's life. And neither could one who is at all acquainted with history expect to have political quiet and tranquillity so soon after the revolution. At least it was not so with other countries experiencing great changes in their national life.

The cost of living also impressed me, as it has very greatly increased in three years. For some things have doubled in price. Part of this is due to a general increase over the whole country, and part of it is due to the terrible famine conditions west of us in the adjoining provinces. Conservative reports estimate two million must die, while other millions may be saved if help is given soon. Lack of highways and railroads into these stricken areas makes the transporting of supplies not only expensive but very difficult and slow. It is thought some parts of Shansi will need help when spring comes. The poor suffer much during these times.

The Government's Demands and Hopes in Education

One is impressed with the serious determination of the government authorities to supervise all of their primary and secondary education. Insistence with pressure is brought to bear upon all private educational institutions that they register with the government and comply with her regulations. This has been a request for several years, but it has become a demand now, and a pressing one. Connected with it are weighty problems for missions in China conducting schools, especially primary schools, because of the regulations to be complied with. More freedom is allowed colleges and high schools, but regulations for primary schools state that religion in no form, on the curriculum or voluntary, can be taught in the schools. That means even for mission schools, that religious instruction would have to be provided outside the school if it is provided at all. Hence there is divided opinion among missions and within missions working in China as to the wisdom of registering the schools. If they are not registered they will be forced to close. Our own mission workers are praying for wisdom that we may decide for the best interests of our Lord's kingdom.

Evangelistic Work

From what I am told the rural evangelistic work has not been affected so much by disturbing influences like the city work, where more people can read and keep abreast of what is going on in the country at large.

Here in Taiyuan the work is more difficult than when I left three and a half years ago. During this time three or four new churches have started work in the city. Part of this number split off from churches already here. Others have come in from the outside. The sad and unfortunate thing about it is that some of these new groups claim a monopoly upon Bible interpretation, and even channels of salvation, which of course, our Lord did not bequeath to any person or group of persons. It is confusing to the seeker after Christ to be told at one church that if he goes over to another church "he will go down to hell," and a similar statement from another church group. And to the more intelligent truth seeker it is disgusting and wholly unchristian. And to the churches which would like to present a solid front for Christ to the non-Christians of the city, though they may differ in organization and in practice but not in spirit, this attitude is disappointing and disheartening. What a pity that professing Christians waste and misdirect so much energy and enthusiasm because of limited understanding and wrong conceptions of the teaching and spirit of our Lord and Master! We need to pray and labor that we may be more like him, have his mind in us, and learn to love one another as he loved us, thus showing to the world that we are his disciples.

There are a number of hopeful signs and many things for which to be thankful. Many Chinese Christians are studying the status of Christianity in China. And they are feeling keenly that real and lasting success of the Christian enterprise depends upon the Chinese Christians, rather than upon the missionaries. At the National Christian Council, which is composed mostly of Chinese, a Five Year Evangelistic Campaign was suggested and is being promoted throughout the country, placing the major emphasis of Christian missions where it belongs, or upon evangelism. That of course means an enrichment of genuine Christian experience, as well as added numbers to the new life in Christ. And I think on the whole the Chinese Christians are more willing to carry responsibility. These past few years have brought many of them into more vital relationship with their Lord.

Evil is all about and the power of it is evident. Lives are cramped and dwarfed by sin and obstacles in the path of the Christian cause loom large, but we live in hope, and work in hope knowing that the love and power of God are equal to the most difficult situations if his children abide in him. How can we truly be Christian and not be hopeful? Our God is triumphant. Out of the greatest defeat (death on the cross) Christ gained the most wonderful victory the world has ever known.

Taiyuan, Shansi, China.

Let Us Pray!

Excerpts from an editorial in The Christian Century selected by Mrs. Edward C. Bixler of New Windsor, Md.

On Jan. 21 there convened "in London a Conference which holds in its keeping the hope of the world. Great Britain, France, Italy, Japan and the United States are represented. But every ruler, every legislator, every thoughtful person in the world will attend the conference in spirit. Intricate and unparalleled installations of telegraph lines and radio equipment have been set up to the very doors of the rooms in which the delegates gather, for a waiting world desires instant knowledge of what transpires. Will the great naval nations begin to disarm? Or will the race toward naval preparedness—the race toward hell—continue?

"Every Christian-minded person in the world will watch the conference with sleepless concern. Here is humanity's consummate hour of hope! Is there to be an arrest of the irrational policy of competitive armament? Not only so, but is the process to be turned in the opposite direction by the launching of a policy of actual reduction of armament? The world now hopes not merely for the setting of a limit to which each nation may build; it hopes for a definite reversal of naval policy. Such a reversal of policy demands the making of an actual start in the revolutionary task of unbuilding our huge naval systems. Arrest of competition is not enough. The existing naval establishments have been erected on the hypothesis of war. But the nations have bound themselves, in the peace pact, never again to go to war with one another. A legal and moral revolution has already taken place. A revolution in practical policy must follow it.

"The London Conference ought to open the way to this new policy. Herbert Hoover says so. Ramsay MacDonald says so. They are only expressing the enlightened public opinion of mankind. The Christian churches have been a mighty factor in producing the moral and legal revolutions. They sang hallelujah when the Pact of Paris was signed making war an international crime. They now have the right to demand of their governments substantial proof of good faith in their renunciation of war. The test of a government's good faith is its willingness to make a decisive beginning toward the ultimate reduction of all navies to the minimum and justifiable size required for ordinary police work along the paths of the world neighborhood.

"What can the Christian people do now? The answer is very simple, and it may seem, at first, very conventional. The Christian people of America can pray for the blessing of their God upon the London conference. That is all they can do now. The Conference is open now. It is on the other side of the sea. We have no way of effecting contact with it save by prayer. But prayer is the most powerful instrument which the spirit of man can use. It abolishes distance. It effects an entrance where committees and lobbies meet closed doors. It gets results by incalculable means.

"Daily, there will stand at a little microphone in London a man who will talk in a low voice telling what the conference has done that day. His voice will be heard by millions on this side of the great sea. Shall not Christian men and women speak to the conference through the instrument of prayer? Which is the greater mystery—prayer or radio? Shall not the prayers of humanity asking for relief from the curse of war find voice in these decisive weeks? Who will say that there is no power to broadcast such messages—aye, to carry them into the very hearts and minds of those who sit at the conference table?

"These words are not intended to be taken mystically. Our faith has in it an element of calculation. Let us begin where we are, at this editorial desk. The thousands of readers of these words are, by a conservative estimate, distributed among at least 25,000 churches. Let us assume an average membership of 300 persons for each church. Here is a potential prayer circle of 7,500,000 Christian people! There is not a single reader of these words who could not bring to pass in his church an exercise of the instrumentality of prayer—private, congregational and in special groups—beginning now—involving every member, and continuing through all the weeks of the London conference.

"You are a layman. What can you do? Many things, obviously. But the most obvious is this: You can call your pastor's attention to his duty and privilege. A mere word from you will fire his heart with a sense of the moral majesty of religion as he leads his people to participate through prayer in a world event pregnant with vast possibilities of human weal or woe.

"You are a minister. Nothing will so lift the religious mentality of your people out of the rut of pettiness as to pray with them for the fulfillment of the hopes of humanity which hang in the balance at St. James Palace in London. Nothing will so greaten your ministry in the eyes of your people, and in your own esteem, as the consciousness that yours is the kind of a job which connects you and them, effectively, with the great issues of human destiny. You are not praying in a vacuum. You are not merely mouthing pious words. You are not trying to prevail on God to do something he is unwilling to do. You are trying to do your part so that God can get his part done. You are, in Dr. Wieman's vivid illustration, closing the circuit at that point where you and your people stand, so that the power of God, who is the God of peace, can flow through.

"All the days during which the conference is in session, should be days of unremitting prayer. What we hope for—what we have faith to believe can come to pass—is a stirring of the bottom deeps of the church's life with the sense of a great crisis, which will drive men and women to their knees, and there make them agonize before God for the salvation of mankind from this curse.

"Upon every reader we would press home the reality of the present crisis. If there is any root of religion as a personal responsibility left in us, now is the time to cultivate it by personal prayer in closet, in family circle, as well as in church. No service should be held—no Sunday-school should meet—no young people's society, men's club, women's society, official board meeting, old ladies' quilting bee (if there still are such)—no Christian group should be allowed to foregather and adjourn, while the London conference is in session, without a prayer to God for the triumph of peace. A new vitality can be infused into the mid-week prayer service by bringing into it information concerning the progress of the conference and having the prayers focus upon London and Washington. If the prayer meeting has been given up, revive it—for there is something to pray about! And if there is no other way of making sure that the urgency of prayer takes hold upon your community, form a group of your own, and let it begin to pray!

"At the risk of seeming over-didactic, two things are suggested, for the sake of securing concerted action: First, that the President of the United States be always specifically included in the prayers for the conference. His was the initiative which prompted it. Moreover, our responsibility is first to our own nation of which he is head. Secondly, that, at all meetings where prayer is made, a consistent and unremitting policy be followed of writing to the President assuring him that he was remembered, then and there, in prayer, and that he is being supported in his endeavor to cut down the armament system of the world. The Spirit of God has many ways to bring to bear upon one who is a subject of prayer the grace and benefit of the petition. But there is no surer way than for those who pray for him to tell him so! President Hoover is a man of prayer, as he himself has beautifully confessed. The White House should be showered with letters and telegrams from the Christian people of the United States from this day on, telling its Christian occupant that our hearts are bearing him up in prayer, and that our hands and purposes are in full support of his course.

"There is nothing new, in principle, about this. For fifteen hundred years, ever since the baptism of Constantine, the Christian church has been reinforcing governments with its prayers. Even corrupt policies of state have had the support, alas, too often, of religion. The church—aye, the church of Christ—has offered its prayers for centuries to the god of battles. We have called the blessing of God upon armies as they went forth to kill God's own children! Christ forgive us! We knew not what we did! But now let us pray for peace! Let us pray for that which a God whom we think of as Father of Jesus must supremely desire: the abolition of the implements and the spirit of war.

"It is not often that our editorials take the form and tone of an exhortation. We make no apology for it in this instance. This is not just an editorial. Its words are written with a solemn sense, a trembling, sense of the unique moral responsibility with which this journal of religion is invested. There is enough moral power lodged in the readers of these words, if it were exercised through prayer, to gird President Hoover with such strength, to open before him so clear a path, and to equip him with such resources of skill and diplomacy and courage that he would be not only brave to lead his own people but competent to win all hesitant peoples to a course whose taking will surely make an end of war.

"Let us pray!"

WOMEN'S DEFICIT CAMPAIGN

Giving in Women's Deficit Campaign

The latest figures available, or to Jan. 27, are:

Number of contributions to Women's Deficit Fund, .. 270
Deficit Fund total, ...$4,317 83

Depend on Us

BY ADA PRIMA CORRELL

The great-hearted women of the church have heard the call. No one who has "eyes to see and ears to hear" doubts this fact. Everywhere in the various women's organizations there is increased activity. The women are talking about the challenge. They are praying about raising the money. They are working with willing hands to help pay this deficit.

They feel keenly the greatness of the task but they feel even more keenly the joy of working for so noble a cause. This is the cause for which Christ lived and died! It is the cause for which even now many of our number are facing danger and death in lands far from home.

To those on the mission fields and to the Mission Board the women speak in one voice: "Let not the burden of the deficit weigh upon your hearts any longer. The deficit must go. We will help you exchange that odious word 'retrench' for the joyful one 'expand.' Depend on us!"

Abilene, Kans.

Looking Forward

BY MRS. WM. J. WADSWORTH, JR.

It is a recognized fact in the business world of today that it is extremely difficult to collect money from the installment purchaser. This is due to two primary faults which the purchaser alone has in his control. The first one is that he often allows too great a lapse of time between the purchase of the goods and the final payment.

It seems quite natural for humans to procrastinate, and very often interpret plans or suggestions to mean that they may wait as long as they choose. If a retail house sponsors a long time payment plan, the purchaser sees no necessity of making regular payments between the time of the purchase and the expiration of the final payment date. He figures he has plenty of time and there is no need to rush. What has happened to him in fact, is that he has cooled off. Just before he made the purchase he had made up his mind that he had a need for the article he purchased, he further resolved that the enjoyment he would derive through his added possession would be sufficient encouragement to make regular and adequate payments. But as time elapsed his intentions faded from their former important position in his mind and he loathed to carry them out.

(Continued on Page 76)

PASTOR AND PEOPLE

Peter, a Coward and a Hero

BY H. S. WILL

"But he began to curse, and to swear, I know not this man of whom ye speak" (Mark 14: 71).

"We must obey God rather than men" (Acts 5: 29).

"I FEEL two men struggling within me." These are words of Victor Hugo. George Grey Barnard, an American sculptor, wrote them in stone when he carved his statue, entitled "The Two Men." This statue stands in the Art Institute in Chicago. It consists of two massive figures, the one half-reclining, resting on his elbow and extended lengthwise on the base of the statue; the other, astride the reclining figure stands in a crouched position perpendicular to the base. Conquest and struggle are written clearly on the face of each figure. On the base are the above words of Hugo, the words that inspired the work: "I feel two men struggling within me."

L. P. Jacks, one of England's leading prophets, was thinking of the same thing when he said: "There is a coward and a hero in the breast of every man. Each of the pair has a 'logic' of his own adapted to his particular purpose and aim—which is safety for the coward and victory for the hero. . . . Everything the hero proposes is unreasonable to the coward. Everything the coward proposes is detestable to the hero. The hero would pour spikenard on the head of his beloved—that would be victorious. The coward would sell it and would give the money to the poor—that would be 'safer.'"

There are characters of history who appear to be either all hero, or all coward. Thus there is nothing cowardly that we can say of Caleb, the faithful spy who returned from Canaan with the report: "Let us go up at once, and possess the land; for we are able to overcome it." He was forty years of age when he made that report. At eighty-five we find him as courageous as ever, asking for the country about Hebron, the most rugged and dangerous portion of the Promised Land as his inheritance. On the other hand, there is nothing heroic that we can say of Demas, who forsook Paul during his prison days because he loved this present world and feared the hardships of the Christian way. Were the records more complete we would have a different story of Demas and of Caleb. We would find that better, higher self at times rising to the surface in Demas; and we would no doubt find occasions when the zeal and courage of Caleb were smothered by the flames of cowardice. No such one-sided report is given of Peter, the disciple of Jesus. One day he stands an impregnable fortress of courage and strength; the next, a lying, cringing coward. One moment he stands a master of the rolling waves; the next, their fearful, sinking victim. To the very end of his life, Peter exposed these two distinctive and opposite elements in his character—heroism and cowardice.

I

Peter was a coward. We need not make a microscopic examination of his biographers to detect this disease in his nature. It shows as prominently as smallpox does upon its victim. When Jesus walked by the Sea of Galilee, and asked Peter to come after him, Peter responded. Straightway he left his nets and followed Jesus. That sounds noble. But was it? It depends upon the motive. Later we discover why Peter left his nets. He didn't go forth as a knight to crusade for righteousness, nor to give cups of water to the thirsty. He went for the same reason that the employer works little children, and the speculator invests in oil. Profit—and that personal—induced him to take the step. The Master was talking about riches, and how desperately difficult it was for a rich man to get into the kingdom of heaven. These words caused Peter's hopes to flag. After all was this adventure to be profitless? Peter, with a note of despair blurts out: "Lo, we have left all, and followed thee; what then shall we have?" Peter isn't head and shoulder above most of us at this point. "What will it profit me?" is a popular question. Unfortunately the profit most of the time refers to the Golden Eagle. Peter was selfish. What will I get out of this, was the motive that led him to leave his nets. Peter was selfish, and selfishness is the tap root of cowardice.

The applause Lindbergh has received in the past few years shows how appreciative people are of real heroism. How many of the applauders would be willing to take the same risk? An African missionary sat in a New York broker's office and told of his missionary work. The broker marveled, but concluded that his friend was merely an impractical idealist. He could not be induced to see over his high fence of personal selfishness and cowardice. Jesus saw the inevitable end of his own life—suffering and death. He spoke of it to his disciples. Such self-giving was beyond Peter. It was unbelievable, because of its remoteness from his own willingness to sacrifice. Peter thought it a good joke and he lost no time in telling the Master that that was mere talk. It was not a joke and the Master turned on Peter with some degree of severity, "Get thee behind me, Satan: for thou art a stumbling block unto me." The cross was beyond Peter. He had not reached that sacrificial stature. We worship that cross today, but I wonder how many of us have gotten beyond Peter, when he said, "Be it far from thee, Lord: this shall never be unto thee." Many of us have forgotten that the cross holds the same position in Christianity that *A* holds in the alphabet.

There are times when we can hoist our sails and favorable winds will carry us peacefully over the quiet sea. To sail at those times is comparatively easy. However, life isn't a continuously fair-weather voyage. There are times when contrary winds blow, when all outward circumstances seem to combine in one huge conspiracy to drive us on the rocks of despair and defeat. Peter had one night of this character. It was the last night he spent with Jesus. The evening started pleasantly—supping and fellowshiping with the Master and his fellow-disciples in the upper room. Peter was certain of himself and highly optimistic, but profoundly ignorant of the storm that was actually brewing without. From this friendly atmosphere, Peter went out into the hostile camp of the enemy. He was weary. In the garden he slept. Physical exhaustion is a first-aid to cowardice. It was dark. Darkness is an ally of evil. It makes apostasy easier. Peter was alone. There were crowds about him, but no friends. The other disciples had fled. There is something desperate about loneliness. Nothing so easily upsets the mind. Peter was mystified at the sudden turn events had taken. The Master was a captive in the hands of the enemy. Peter's hopes had been built on Jesus and the kingdom he was to usher in. Now that Jesus was a captive, what was there left to live for that would make endangering self worth while? His declarations of loyalty vanished away. He would play safe. It was Peter, the coward, that answered the maid's queries.

Again, it is desire for the approval of others that often makes cowards of us. The minister remains silent, lest he antagonize his chief parishioners, when he ought to speak. Peter, and that in his later years, acted the hypocrite in order to retain the approval of his Jewish Christian friends. It was at Antioch. There he ate with the Gentile Christians. Then some Jewish Christians came down from Jerusalem. Whereupon Peter through fear of their disapproval, discontinued his fellowship with the Gentiles. Strife arose and Paul found it necessary to resist Peter openly and condemn him for his hypocrisy.

II

There is another side to Peter's character. It is true he was guilty of surrendering occasionally to the coward within him; but more often he was a rock resolutely facing the waves of criticism and persecution that forever beat about the Christian church in its early days. His declarations in the upper room, "If all shall be offended in thee, I will never be offended," and, "Even if I must die with thee, yet will I not deny thee," are indicative of the true spirit of Peter. Some

(Continued on Page 74)

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

A YOUNG minister had made a speech at a District convention. He was followed by a college president. The president made reference to something mentioned by the young man. Later in the day he missed the young pastor, who had gone on an errand. Finally, in the evening, he saw him again and said: "I thought maybe you had gone home. I was afraid what I said had hurt your feelings."

While there had been no grievance, wasn't that a brotherly attitude on the part of the president. His dignity wasn't lowered, but raised, and some young people were made more loyal to the church.

Larned, Kans.

The Gist of the Sermon

BY D. W. KURTZ

What More Do Ye?

IN the Sermon on the Mount (Matt. 5: 47) Jesus asks the question, "What do ye more than others?" This is the key to the whole chapter. He is contrasting the life of the kingdom, the Gospel of the Messiah, with the Jewish and pagan ideals of life. Six times does he oppose his own teachings with, "But I say unto you." He gives six distinct illustrations of the contrast of his teachings, as something more than the current ideals of life.

1. Thou shalt not kill. This is the sixth commandment. It is quite right. But there is something more to be learned about this ideal. It is not enough to merely abstain from the act of killing, but the *more* is to change the motive, the inner relation to one's fellowmen, so that the act would never become even a temptation. One should never become angry, or harbor hate in his heart.

2. Thou shalt not commit adultery. Certainly not. But what *more* than the outward observance of the law? Christ gives us the more in pointing out that the act is the result of the secret thoughts of the heart. Do not even think it, do not look upon a woman to lust after her. Think purity, and do not covet the wrong. This is the more than the law.

3. The third example was on divorce. The law demanded that a man give her whom he sent away a certificate. But what more shall the Christian observe? Moses indeed, allowed divorce because of the low state of civilization; but the original, divine purpose was absolute loyalty for life. Only where there was conjugal disloyalty could separation be justified.

4. The fourth example given by Jesus was the question of oaths. The current ideas were that it was no sin to tell lies unless one gave his oath. Then it developed that most of the oaths were not binding, but only those that were made in a certain way. This was to deceive the stranger, and its whole purpose was evil. One had to be an expert in the nature of Jewish oaths before he knew whether he could depend upon the promise of another. This casuistry perverted all veracity, and it was the source of promoting general dishonesty. What more? "Swear not at all." Let your word be absolutely true at all times, without any reservation.

5. The law of retaliation was an eye for an eye, a tooth for a tooth. What more shall ye do? Under this difficult subject Jesus gives five examples, to show the attitude, the temper, in which these questions must be met: assault, lawsuits, impressment, begging, and borrowing. Not retaliation, but what will do the most good for the other, to save him, will also be the best for one's self. The striking examples show the temper, the spirit in which we are to meet these situations.

6. The law of love. The law itself teaches men to love their neighbor. What more? But the law so defined the neighbor as to imply that most men could be hated, and in practice, most men were ignored or hated, The word love itself, was so weakened, that it had lost all transforming power. Love your enemies, to be sons of God.

Long Beach, Calif.

HOME AND FAMILY

My Prayer

BY MARTHA JUDY

Father, who art in heaven,
My cross is hard to bear;
I find the path that I must tread
Is filled with many a snare.
But, Father, give me faith that I
May tread this path with thee,
The path that once my Savior trod,
The path to Calvary.

Help me to live a life, dear Lord,
Of service to mankind.
And if there is a work for me,
Help me that work to find.
Help me to see the needy, Lord,
Wherever I may go.
And may I give my time and prayers,
That they, thy love might know.

Dear Lord, help me to be kind
To all that I may meet,
That when my task on earth is done
And my journey is complete,
That I may ever reign with thee,
In that land of joy and peace
Where tears and sorrows never come,
And time shall never cease.
This is my prayer.

Eglon, W. Va.

Sarah the Doubter

BY LEO LILLIAN WISE

"Oh, la," laughed Sarah, "why, I've entirely too much to do to be running around on class picnics."

"But, Sarah," protested Emma who was the president of the Helpers Class, "don't you think an outing of this kind does one good?"

"Oh, sure, those who wouldn't be doing anything at home anyway," was the retort.

"Well, you think it over." Emma was determined to overlook the covert sneer of Sarah's remarks.

That evening at the supper table Sarah went on to tell her husband and thirteen-year-old daughter about the way she had turned down the invitation to the picnic.

"They are after me all the time to join the class organization. But I say that I can use that sixty cents a year other ways beside throwing it away like that! Then you would have to take your turn on an entertaining committee. I've no time for such tomfoolery."

"But, Mumsie," Ruth's voice was wistful, "aren't the mothers supposed to take their children along tomorrow?"

"Oh, yes," admitted the mother.

"Then you had better go," suggested Cal, for he read the longing in the little daughter's eyes.

"Nonsense," snorted Sarah, "you will never find me wasting my time like that!"

Nevertheless her heart was tinged with regret that she had taken such a positive stand, for after all, children are young only once, she reflected.

However, Sarah did not relent when morning dawned bright and fair. She completely ignored Ruth's allusions to the auto loads passing by on the way to some secluded nook by the creek where children could play and mothers would relax. Didn't she have enough to keep two women busy? There were the pickles to can, tomatoes ripening, and peaches to be picked. But Sarah was to learn ere the day was o'er that there are times when all work, no matter how pressing, can and must be completely laid aside.

The family were seated at the supper table when the phone rang with imperious force.

"I'll answer that," said Cal, pushing back his chair. He had some sort of swift premonition.

Meanwhile the mother and daughter sat silently with blanched faces as they understood it was a long distance call from Sarah's old home, and then to listen to the one side of the conversation.

"When did you say? . . . Yes, we'll be there as soon as we can get ready. Yes . . . yes . . . yes."

As he turned around he held out his arms for Sarah who had gone to him in dread apprehension. "Yes, dear, it's your mother—went very suddenly and without warning. We'll get ready right away."

Somehow Emma was called and asked to see that some one would look after the chores. And hardly before one would think she had had time to do so, Emma was there with one of the other members of the Helpers Class.

"Sarah, don't worry about one thing here," counseled Emma as the heart-broken trio were ready to go, "we will see to things for you."

"All I can think of is my *mother*," sobbed Sarah.

On the day appointed to lay away the departed one Ruth came to Sarah saying:

"Mumsie, see here, what has been sent by the Helpers Class!"

There it was—a spray of lovely flowers with the simple inscription on the card: "Love and sympathy from the Helpers Class." Suddenly to Sarah there came a vision of what was done with the five cents a month dues each member paid into the class treasury! Love and sympathy in a concrete form. She was very thoughtful as she gave the flowers a prominent place beside other floral offerings, and was glad to point out to folks, "These came from my Sunday-school class at home."

Then as she came back home weary and sad of heart she was conscious of a house she had left in confusion. But as she entered the home everything was orderly. Fresh flowers stood in vases everywhere. Out in the kitchen she found fresh baked supplies, things ready to prepare a simple nourishing meal. And in the cellar was other evidence of some one's thoughtful attention, for there were rows of canned peaches and tomatoes.

Without any word to the others she hastened down the road to Emma's house, and soon she was crying.

"Oh, Emma," she sobbed, "how can I thank you for what you have done for me!"

"Not just me," Emma shook her head. "You must thank the girls of the class, for just as soon as they found out why you had gone they began to plan how to help you with your work. So each one did what she could; your fruit and cans have been all over the country!"

"And I thought I couldn't afford to take time off to belong to the class," said a shamed Sarah, "but I belong from now on!"

Bloomville, Ohio.

Too Busy

BY LULA R. TINKLE

The duties of the day had been unusually heavy and I was feeling the need of rest and quietness. Thinking that the children were busily engaged in their play room I slipped into the study and sat down at the desk, deciding to write a long delayed letter. I had just started to write when the door opened, and a plaintive voice said: "Mother, what may I do next? I don't know what to play."

"Oh, dear me!" I sighed to myself. "Please go and find something for yourself. I want to finish this letter now."

The door closed and I was again alone. Breathing a sigh of relief I went on with my writing.

Then a loud call came from downstairs. "Mother, mother! Brother doesn't play right. Will you make him stay upstairs while I play?" I made no reply, thinking that they would soon adjust their difficulties.

Again the door opened. My little girl slipped in, coming close to my chair. "Mother—I."

"Please run away. Don't you remember mother wants to finish this letter? Then I can help you."

Again the door closed, this time with a bang, and she went crying and stamping from the room.

I went on with the writing, thinking to myself, "I have spent most of this day doing things for them. It is only just that I should have a little time to myself. Besides she must know that I meant what I said when I asked her to stay away until I could finish this letter." I finished the letter, though it was much shorter than I had intended to write. When I went downstairs I found the banished child still sobbing to herself. She threw her arms around my neck. When I asked her why she did not remember to wait until I had finished the letter, she dried her tears away and said: "Mother, I did not know what to do with myself, and I just wanted to put my head on your shoulder. I thought that would help some. Mother, will I ever get too big to put my head on your shoulder?" I took her in my arms and assured her that she would never be too big to rest on mother's shoulder.

Since then I have decided never to be too busy to give that touch of sympathy that puts new joy into child life when a child is tired or ill at ease. Of course, we earnestly pray that our children will always seek our protection and comfort and advice. But mothers, I wonder if we do not often repell them unknowingly when we are "too busy just now"? They soon lose that spirit of freedom to seek an ever ready mother. Then when they turn to others for help and advice we are helpless as we wonder why they do it. Indeed, mothers need a daily infilling of patience and endurance. No other profession in all the world demands such a fullness of real character.

We now have a new agreement that helps both mother and the children. When I feel the need of being alone I go to the children and tell them that I want to be alone for a little while, but I have time to listen to anything that they feel is really necessary for me to know. I make it plain that I will appreciate it if they can wait until I have rested. They take a delight in helping me to find rest. It is with love and respect that they lend a helping hand, and I am sure that they shall never feel that they are banished from mother because she is too busy or too tired to listen to them.

Huntingdon, Pa.

New Lives for Old

BY H. A. BRANDT

XI. An Editor's Mail

Some days later as Sidney Hale was going through his mail, he came to a letter from *American Builders*, the magazine to which he had dispatched the note written at midnight. He had dismissed the incident completely from his mind, but in a moment it all came back to him as he wondered what the editor might say. Or might it be just a chance bit of advertising matter from the magazine happening along at the right time?

But Hale decided to open it any way. Perhaps it was a bonafide letter and not just an advertisement. He slit open the envelope and out dropped the letter. It was not just the brief note of acknowledgment that would have been sufficient, nor was it a long letter proposing some special subscription offer in view of the reader's interest. Strangely enough it was a friendly letter, evidently from one who had known him for years. He read:

"It was indeed a pleasant surprise to get your note of appreciation written under such unusual circumstances. To think that a conscience smitten editor should find food for an editorial while browsing through Circe's Garden!

"I shall not tell you the circumstances under which the editorial you compliment was written, but I assure you they were interesting enough.

"What turn of fortune has taken you back to Valley Center? The last I knew of you the great city had you flesh and soul. Now it has the writer of these lines and you are free. I would be interested to know how it all came about."

And Sidney could hardly believe his eyes as he read the signature—Irene Cross. He reread the letter carefully. Yes, it was real. He stood up in his excitement, then sat down again. Thoughts came thick and fast; emotions surged through his body with overwhelming power and lightning rapidity.

He found himself thinking: "So here is Irene's address at last! But what a woman she must be today—the editor of a magazine and a writer of penetrating power! Yes, she is friendly still and has not forgotten old times. However, while her star has gone up mine has gone down. What will she think! What will she say if I should tell her my story?"

(Continued on Page 74)

AMONG THE CHURCHES

Calendar for Sunday, February 2

Sunday-school Lesson, Putting God's Kingdom First.—Matt. 6 1-34.

Christian Workers' Meeting, Knowing God.—John 2:1-6

✣ ✣ ✣ ✣

Gains for the Kingdom

Five baptized in the Lanark church, Ill.

One baptized in the Denver church, Colo.

One baptized in the Morrill church, Kans.

Three baptized in the Center church, Ohio.

Three baptized in the Sidney church, Ohio.

Four baptized in the Bakersfield church, Calif.

Four baptized in the Waynesboro church, Pa.

Three baptized in the Warrensburg church, Mo.

Three baptized in the Johnson City church, Tenn.

Eight baptized in the Painter Creek church, Ohio, Bro. Roy Honeyman, pastor-evangelist.

One baptized and one reclaimed in the Mineral Creek church, Mo., B. F. Summer, pastor

Three baptized in the Boone Mill church, Va., Bro. E. S. Bowman of Roanoke, Va., evangelist.

Two baptized in the Wakarusa church, Ind., Bro. R. G. Rarick of North Manchester, Ind., evangelist.

Eight baptized and one reclaimed in the Maple Grove church, N. C., Bro. J. W. Rogers of Sebring, Fla., evangelist.

Five baptized and one reclaimed in the Shady Grove house, Falling Spring congregation, Pa., Bro. S. M. Lehigh of Hanover, evangelist

✣ ✣ ✣ ✣

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. A. Robinson, pastor, to begin Feb. 2 in the Walnut Grove church, Johnstown, Pa.

Brother and Sister J. Edwin Jarboe began Jan. 28 in the Second South Bend church, Ind.

Bro. R. P. Bucher of Quarryville, Pa., to begin Feb. 16 instead of Feb. 9 in the Myerstown church, Pa., Myerstown house.

Bro. O. H. Austin and wife began Jan. 22 in the Waynesboro church, Pa., to begin Feb. 12 in the Franklin Grove church, Ill.

✣ ✣ ✣ ✣

Personal Mention

Bro. A. T. Olinger, Box 80, Robins, Iowa, will be available for evangelistic work after Feb 15

Bro. Desmond Bittinger and wife will be available for several evangelistic meetings between June and September. Address them at Valley View, Pa.

Bro. Earl C. Bowser will have time for a series of meetings sometime during the spring or summer months. Address him at 213 Ninth Ave., Juniata, Pa.

Bro. Jas. M. Moore, pastor at Waynesboro, Pa., for the past seven years has accepted a call to the pastorate of the First church, Chicago, beginning Sept. 1 next.

Secretary Rufus D. Bowman of the Board of Religious Education left early this week for La Verne College where he will have a prominent part in the annual Bible Institute.

It was Sister Martha Burns of Manchester College who gave the chalk talk in the Lower Miami church of Southern Ohio, and not Martha Rust as the news note had it in our issue of Jan. 18. The present address of Sister Burns is R. 3, New Castle, Ind.

Bro. F. F. Holsopple, pastor of the Washington City church, desires that readers of the Messenger having friends in that city who ought to be in touch with the church tell him who and where they are. Write him at 337 North Carolina Ave., S. E., Washington, D. C.

Dr. J. Paul Gibbel, recently arrived from the Africa mission field, was a welcome caller at the Messenger rooms last week. It is a matter of general regret that Sister Gibbel's condition seems to make improbable their return to Africa. Their address for the present is Girard, Ill.

Bro. W. H. Yoder, member of the General Ministerial Board and pastor of the Morrill church of Northeastern Kansas for some ten years past, has accepted the pastorate of the South Waterloo church, Iowa, to begin service June 1, provided the Morrill vacancy is filled by that time.

The General Education Board met week before last in Washington, D. C. The Board members present were College and Seminary Presidents Bixler, Bowman, Brumbaugh, Davis, Schwalm, Studebaker, Wieand, Winger and Secretary Noffsinger. The following officers were elected for the current year: President, P. H. Bowman; Vice-President, V. F. Schwalm; Secretary-Treasurer, J. S. Noffsinger. This information came too late to be incorporated in the Directory on page 79. A report of the meeting will appear next week.

Bro. Wm. J. Werkman, Secretary of the Men's Work came to the end of his earthly labors last Monday, Jan. 27. He had been in poor health for some time, and for a short while had been confined to his bed. Some had begun to entertain fears for his recovery, but no one suspected the end was so near. Tuberculosis of the spine is said to have been his trouble. Funeral services were set for Wednesday afternoon at the First church, Chicago. Bro. Werkman was giving his heart and soul to the Men's Work and his untimely passing will be a great loss to that movement.

✣ ✣ ✣ ✣

Miscellaneous Items

"I want to say," says the aggressive pastor of one of our strong churches, "that I am certainly in accord with your editorial policy. The Messenger gets better and better right along. It would be pretty hard to say which department is most interesting. . . . The Messenger goes into a goodly percentage of our homes, and we are constantly trying to increase the number of subscribers. May God continue to bless your ministry." Do you blame us much for relishing the flavor of that?

What They Say About the Challenge: A brother in Eastern Virginia says, "In case you come within $100 of making the amount needed to meet the mission challenge, we have a one hundred dollar bond available upon your request." A woman in Northeastern Ohio sends $5, saying: "It is only a mite but I hope it will do some one good to find their Lord and Savior. Wish I could give more." A good member in Eastern Pennsylvania sends $20 for missions in India, China and Africa, and says that she is giving it for what Christ has done for us.

Correspondence items appearing this week should prove of more than usual interest. The volume of this matter is larger than usual; but more than volume, is the worth of the subject matter treated. We note an especially successful Bible institute held at Elizabethtown College. Then there are reports of other institutes or conferences that make interesting reading. Finally, readers of our southeastern region should remember that the Daleville Annual Bible Institute is set for Feb. 10-14. A program of this meeting appears on page 75.

Worship in the public service is something which every thoughtful leader has wondered about. Just what is its importance, and what its possibilities? Not a few of our people have been thinking, reading, and experimenting. Now we hope that all such, as well as others, have been following Bro. Rufus D. Bowman's articles on Worship in the Worship Service. The fourth in this series of articles can be found on page 66 of this issue. We have two more articles in hand and the promise of some sample worship programs to appear in due time. A careful reading of these articles will give you real help on the problem of worship in the worship service.

Let us pray for the success of the London Naval Conference! This is something that every sincere follower of the Prince of Peace can do. And the importance of prayer at this time is eloquently set forth in the article on this opportunity which our readers will find on page 69. Read also, World Peace in Current Events on page 68. The members of the Church of the Brethren have a real stake in the issues before the London Naval Conference. If you don't believe this, just get the figures on what the navy is costing the United States every year, then prorate this expense and see how much our people have to pay, though it is indirectly. The figures will surprise you. But the financial considerations are not the most important. Infinitely more important are the principles involved. The principle of peace is worthy of great sacrifice. Men have died that it might be realized more and more in the lives of their fellow-men. Surely when sacrifice is turning to saving and opportunity for larger life, we should be eager to pray for the triumph of the peace principle!

✣ ✣ ✣ ✣

Special Notices

Western Pennsylvania: All reports and business for the District Conference program should be in the hands of the clerk not later than March 5. The District Meeting will be held in the Moxham church April 21-23.—D. P. Hoover, Clerk, Windber, Pa.

Northwestern Ohio churches should note that Alvordton, Ohio, is the address of Sister Lela A. Moyer, a member of the District Board of Religious Education and director of Church School work. Sister Moyer's address is incorrectly given in the District Meeting minutes for last year.

A way to financial freedom: The Layman Company's pamphlet, "Winning Financial Freedom," has proved so popular and effective that once more we offer it to any pastor without charge. On request we will send, postage paid, enough copies to supply all the lay officials of his church. The pamphlet describes a simple method by which the pastor may carry on, quietly and steadily, the education of his people in the principles of Christian giving, without interfering with his other work, and at a cost purely nominal. The Layman Company is a non-profit, inter-denominational Christian agency which puts its resources at the service of all the churches. When you write please mention the Messenger and give your denomination.—The Layman Company, 730 Rush St., Chicago, Ill.

Meeting the Mission Challenge

Financial Statement

Receipts from living donors for ten months March 1 to Dec. 31, 1929	$210,748.99
Receipts Jan. 1 to Jan. 23, 1930	32,872.44
Amount necessary from Jan. 23 to Feb. 28 to meet the Mission Challenge. (Meeting the Challenge requires an increase of $37,500 over last year)	69,926.00

Classifying the Districts

To keep before the Brotherhood the progress in meeting the deficit the following classifications are used. Much fine spirit on the part of the Districts can not be reported by statistics. Economic conditions vary over the Brotherhood. For this reason it is inadvisable to compare the Districts on the basis of per capita giving. Some Districts whose giving is not large in total or per capita are increasing and they merit credit for going in the right direction.

I. Districts that have made an increase over last year. Two new Districts are ready to be classified here, viz., Southeastern Pennsylvania, New Jersey and New York, and Northeastern Kansas. Districts previously reported attaining this are: Middle Iowa, Northwestern Kansas, Northern Missouri, Second West Virginia, North and South Carolina and Tennessee, Northern Indiana, Southern Indiana, Northeastern Ohio, Nebraska, Washington, First West Virginia, Eastern Colorado and Western Colorado. These Districts have in the period since March 1, 1929, given more than for the twelve months of the previous year.

II. Districts that have increased over their previous five year average. Southeastern Pennsylvania, New Jersey and New York is alone this week in joining group II. Districts previously reaching this classification were Washington Western Colorado, Second West Virginia, Middle Iowa Northwestern Kansas, North and South Carolina, and Oklahoma, Panhandle of Texas and New Mexico.

III. Districts that have exceeded last year's record by 15 per cent. Five Districts join this class, viz., Northwestern Kansas, Northern Missouri, North and South Carolina, Tennessee, and West Virginia.

Notes on Mission Giving

The Quinter congregation (Kansas) is working toward doubling its giving over last year.

A student in Elizabethtown College writes: "Please accept my $25 check as the mite of a college student. I hope that I may be able to give more when I get to teaching again."

A college president in the west writes: "I want to pledge my personal support to this enterprise and to guarantee that I will use every effort I have to help meet this mission challenge."

The six Districts furnishing the largest amounts for the year thus far are: Eastern Pennsylvania, $26,720; Southern Ohio, $13,720; Northern Indiana, $12,630; Middle Pennsylvania, $12,392; Southern California, $11,968; and Middle Indiana, $11,390.

A leader in First Virginia writes: "I hope we will do all that is expected in our District in this matter of the deficit. This is all we talk about now. We have it for breakfast, dinner and supper. Even the kiddies ask, 'Daddy, what is a deficit?'"

The impetus the women are giving to this movement is proving a great help. Not only the money the women send is of value, but the spirit they are infusing through the church. Good courage is needed to do this hard task. The women are dependable in giving enthusiasm.

The Aid Society of the Rio Linda congregation, Northern California, contributed $35 toward the Women's Deficit Fund. One of their projects to earn money was to make a quilt in brick pattern. They embroidered two names on each block, asking ten cents for each name. By using this plan 350 persons have helped raise the $35, many of whom were not members of the church.

A letter from one of the Lord's choice souls in California brings with it $300. The sender writes in pencil on a very small scrap of paper. "Please excuse the way I have this check done up. May God bless the work of the Mission Board in the saving of souls." The kind of paper on which such letters are written is immaterial. We think the Lord entirely overlooks the letter paper and sees the spirit of the one who gives.

A letter from H. H. Nye, and another from John C. Zug, both from Eastern Pennsylvania, bring us wonderful news from the Eastern Pennsylvania Bible Institute at Elizabethtown. Brethren M. J. Brougher, Rufus D. Bowman, M. R. Zigler, J. S. Flory and A. D. Helser were all speakers in this institute. Bro. Helser brought a great message from Africa. During the missionary convocation on Sunday afternoon, $5,090 in cash and pledges was raised. Bro. Nye says that for this fine spirit we are profoundly grateful to our heavenly Father.

The foregoing observations are all plucked from the correspondence of two days. These are typical of what the Mission Board receives in correspondence coming in daily now.

AROUND THE WORLD

Italy Broadcasting

On the morning of Jan. 17 the most powerful radio broadcasting station in Europe was opened at Santa Palomba. This little town is about fourteen miles from Rome on the road toward Naples. The Santa Palomba station has the latest mechanical features, and in every way is said to provide Italy with the most powerful broadcasting station in Europe.

Planting Sugar Cane

The raising of sugar cane is normally a large scale industry, and thus it would seem to be one naturally adapted to the use of machinery. And some progress is being made in this direction, the most recent advance being in the method of planting. Thus in southern Florida sugar cane is being planted by a large tractor drawn machine which plows and sets two rows at a time. The machine will set twenty acres of cane a day, which is said to be the normal work of scores of laborers.

What Will People Say?

One of the powerful arbiters of human conduct is the dread of what people will say. Indeed, millions of people are doing all sorts of things out of fear of what people will say. And there is no help for such slaves until they turn from the senseless question and order their conduct by what they believe to be right. What difference does it make what people say—the imperious masses are usually wrong anyway! Choose the high road of right and duty and win the peace which comes to men of good conscience.

Mont Pelee Gives a Warning

Some days ago, airmen flying from the Virgin Islands to Trinidad and passing over the island of Martinique, noted that the villages and cocoa plantations in the northern part of the island were abandoned. They noted also that Mont Pelee was giving a warning—that at an elevation of 5,000 feet they had to fly through foglike clouds of ashes, dust, and sulphurous steam. Perhaps such signs would be enough to warn average persons. But they meant even more to the inhabitants of Martinique. These knew all too well what Mont Pelee did in 1902 when 30,000 people were destroyed in one of the most spectacular volcanic eruptions in modern times.

Where Taxes Are Increasing

Federal, state and local taxes collected during the fiscal year 1928 totaled $9,289,000,000 according to a survey conducted by the National Industrial Conference Board. This is an increase of $230,000,000 over the previous year—1927. The upward swing is due entirely to increases in state and local taxes, as federal tax collections for 1928 were less than for the year before. The increase was noted in all but three states—North and South Dakota and Montana. There is plenty of evidence that state and local tax methods are in need of study and revision. For the sum of $9,289,000,000 falls far short of the sum actually spent. It is estimated that about $3,000,000,000 was spent over and above the amount collected for 1928.

Race Relations Sunday

One does not need to travel these days to realize that the world is just one great neighborhood, face to face with the problem of how men of varied hues and diverse cultures are to get on together. The broadcasting of such a meeting as the London Naval Conference brings this all to one in a most concrete and impressive way. And certainly the churches have a share and stake in the matter of establishing right race relationships. How can they be Christian and neglect so great an obligation—and opportunity? Thus for some years past Race Relations Sunday has been observed. This year Feb. 9 is the day. Special sermons, exchanges of pastors and any other adventure which will further better feeling between men are certainly quite in place.

Proposed Changes in Criminal Procedure

The American Law Institute has sponsored a thorough study of criminal procedure, and now after four years is ready to report model laws for consideration by the various state legislatures. The growth of industrial centers which spread out over large areas irrespective of state lines has tended to obliterate such boundaries for practical purposes. Hence, the objective is not just a simplification of existing codes, but the attainment of a degree of uniformity which shall make it possible for the new population centers to deal with their crime problems without unnecessary state interference. However, simplification is one of the considerations which has been given very careful attention. For example, indictments will be trimmed to the bone in the matter of words and stated in modern language. The expensive fun that some lawyers have had with jurors will be reduced somewhat. The model laws will provide for fewer jury challenges and alternate jurors in case it seems that a trial is likely to be drawn out at some length. In these and other ways the new criminal code commends itself to the thoughtful, law-abiding citizen.

"The Menace of the Movies"

The Christian Century for Jan. 15 contains the first of a series of articles on the movies. The series is being written by Fred Eastman, professor of religious drama and literature, Chicago Theological Seminary. The first article is entitled: "The Menace of the Movies." One of the concluding paragraphs of this first article reads as follows: "The testimony, therefore, seems overwhelming to the effect that the movies have not been cleaned up. Their character is shady. Their morals are a mess. Their pull is downward. They are sickening the better elements of the public. They are causing a tolerant and liberty-loving people to raise the cry of censorship. But, worst of all, they are educating millions of young people daily in false standards of taste and conduct, false conceptions of human relationships."

Let the Billboards Go!

The American Institute of Architects has gone on record as against the use of billboard advertising. "The board [of directors of the institute] earnestly urges that those agencies which are properly concerned with the cultural and spiritual welfare of the American people, as well as those concerned with their material wellbeing and safety, take vigorous action through the various means at their command to bring about, by regulation, legislation or the force of public opinion, the complete removal of billboards, signboards and related structures from the roads, highways, and boulevards of the country, except in such limited areas as may be set aside for such advertising by direct action of the proper authorities." The opposition to billboard advertising has centered around such ideas as desecration of nature and hazards to travel. We should like to add that the products frequently advertised, particularly tobacco, have represented a menace to the public health. On these and other counts, let the billboards go!

Pruning and Fruit Bearing

In the wonderful parable of the vine the Master says: "Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit." Now the man who has never raised grapes, and most of those who have a few vines, may wonder a bit about pruning and fruit bearing. Is it true that more can come from the less when the skilled husbandman prunes his grapevines? An experienced grape grower writing in the California Cultivator says: "Dr. A. J. Winkler, of the University of California, Davis, has shown that Tokays on test plots at Davis and Lodi increased in weight 24 per cent by removing one side of the cluster, thereby reducing the number of berries to 70. This thinning was found to give best results if done soon as berries set. . . . Dr. Winkler further demonstrated that five times as much fruit was harvested from thinned plats the first picking as from the unthinned, and twice as much the first and second pickings as from the unthinned. The color, he reports, was not only advanced but more uniform. In the writer's own vineyard, where for many years thinning of fruit, shoots and leaves has been practiced, we are able to harvest 70 to 80 per cent of our Emperors, Ribiers, Malagas and Thompsons the first picking and two years on trellis have given as good color on the inside of the clusters as on the outside."

Ten Years of the League

On Jan. 10, 1920, a group of thirteen nations constituted themselves a League of Nations. The tie that held them was a covenant composed of twenty-six brief articles. At that time there was "no physical home, no funds, and not even a body of clear and generally accepted ideas." But ten years have passed and the Carnegie Endowment for International Peace has signalized the tenth anniversary by the publication of a pamphlet called: The First Ten Years of the League of Nations. As a summary of what the League has accomplished and what is immediately before it we take the following from the publication referred to: "Such was the record of the League of Nations in its first decade. A diversified one, indeed, affecting not only all branches of international interest and all strata of international life but involving all countries and all continents: a record including organization of annual Assembly, periodic Council, permanent Secretariat, World Court, standing committees; evolution of new methods of conference, correspondence, and coöperation; settlement of eighteen political disputes: decision of thirty-two judicial questions; stimulation for Locarno and Kellogg Pacts; elaboration of two-score general conventions; registration of 4,000 treaties; preparation of world disarmament conference; international supervision of mandates, minorities, and special districts; enunciation of basic financial and economic doctrine; organization of nine reconstruction loans totaling $400,000,000; freeing of international intercourse from many restrictions; facilitating of the work of the businessman abroad; studies of gold, coal, sugar, double taxation; administrative coöperation for safety at sea, news transmission, international statistics; narrowing of the opium and white slave trades; world conventions on slavery and obscene publications; repatriation of 400,000 prisoners of war; care of many more refugees; organization of intellectual cooperation. . . . A still more important program stands on the immediate horizon. The first period of organization, experimentation, and emergency action is over; the second of fulfilment and development is at hand. Where 1920 opened with twenty-six short, bare provisions in a legal document, without system, program, or even personnel, 1930 already has before it a heavy program, including, beyond the ordinary current work, the closing of the last 'gap' for war in the Covenant; strengthening of the World Court for its increased responsibilities; possible accession thereto of the United States; first Conference for the Codification of International Law; early conference on disarmament; discussion of a two-year tariff truce; proposal for a United States of Europe; consideration of aerial organization; limitation of drug-manufacture to legitimate needs; enquiries on slavery in Liberia and opium-smoking in the Far East; conference on technical economic and transit subjects; rearrangement of intellectual cooperation . . . to mention only those most under discussion as the decade opens."

Books for Rural Pastors

What books should the rural pastor have in his library? Dr. Malcolm Dana has compiled the returns from a questionnaire sent to 150 country life specialists, professors in agricultural colleges and successful rural ministers. The composite list thus prepared, in the order of preference, is as follows: The Story of John Frederick Oberlin—Beard, Rural Life—Galpin, Elements of Rural Sociology—Sims, United Churches—Hooker, Tested Methods in Town and Country—Brunner, Churches of Distinction—Brunner, Evolution of a Country Community—Wilson, Rural Social Problems—Galpin, The Farmer and His Community—Sanderson, Steeples Among the Hills—Hewitt, Town and Country Churches in United States—Morse—Brunner, The Farmer's Church—Wilson, American Agricultural Villages—Brunner, Handbook of Social Resources—Landis, Our Templed Hills—Felton.

The Prohibition Complex

Those who have developed a prohibition complex create situations and distort news in their efforts to discredit one of the great reform movements of history. Prohibitions for the welfare of the group are as old as social organization. In primitive society certain foods, words or acts are taboo or prohibited. In a higher state of society the range of things prohibited is perhaps extended and certainly placed on a sounder scientific basis. Thus we have a pure food act, with manufacturers and dealers prohibited from doing certain things which might imperil the public health. There is scarcely any question here, except when the well known and fundamental principle is extended to that which some men want to drink! Indeed, what is law but mainly a writing down of what men shall not do! Is there any good reason why an exception should be made in the case of certain liquids? None whatever that we can see. And such opposition as is current arises from those who have developed a prohibition complex with respect to the application of a general law to a special field.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Confession

Luke 15: 21

For Week Beginning February 9

THE PURPOSE OF CONFESSION

Confession grows out of hatred for sin. It is not a punishment. It is a remedy for sin, a security against sin. It unburdens the heart and conscience. He asks us to confess our sins not because he is angry, but because he is wise and kind (Luke 5:5; Hos. 5:15; Jas. 5:16; Prov. 28:13).

CONFESSION IS NOT ADVERTISEMENT OF OUR SINS

Here is a difference which must be discerned. Let confession be made to those whose love qualifies them to hear it. Let confession and restitution be made to those who have been wronged. Then bury it (Luke 15:21; 18:13; Psa. 38:18; Lev. 26:40-42)!

JESUS' REFERENCES TO SIN

Note how pointed and brief they are, and how quickly he turns to something else when he discerns real penitence. He rejoices not in iniquity; he rejoices in the truth (John 4:16-26; 8:1-11).

PEOPLE AND MINISTER

This relationship becomes an infinitely blessed one when people are free to bring their sorest burdens to an understanding, sympathetic and worthy shepherd. No minister can enter this door of opportunity except he have a thoroughly good life (Luke 5:8; 23:41).

DISCUSSION

Are there sins which need not be confessed?

Have we truly repented of a sin which we are unwilling to confess?

How is confession made to God? R. H. M.

"Outward Bound"

(Continued From Page 66)

broken alabaster, marble, or granite, some glimpse of the glory that once belonged to Egypt, Carthage, Israel, Greece or Rome. We are eastward bound with the hope that from the scattered ruins of palaces and broken temple pillars, we shall be able to recast something of the lost life and spirit that moved in these once powerful nations. We shall visit the twenty countries verging on the Mediterranean, but our objective is to see and walk the holy land of Palestine. We shall behold marvelous scenes on our journey through the centers of ancient religions and civilizations, but we shall see no more than our power to interpret will permit us to understand. It may be possible that having eyes we may not be able to perceive; and having ears to hear, make no effort to understand what the dragoman will tell us. That ancient law of high thinking holds even today, that, "According to your faith, so be it unto you." Back of the temporal ruins of things seen, we must perceive the spiritual significance of things not seen—those hidden spiritual forces that directed the onward march of the world's history across the centuries. It is our desire to look with more than mere amazement on forsaken castles of Moorish times, Crusader churches reconstructed from captured Turkish mosques or vice versa, or moss covered walls of old coliseums, excavated temples of pagan times. What we would like to know is, who built here and why, and into what general scheme of history does it all fit? What forces of destiny pushed toward the glory of achievement and what caused the tragic fate of these once pristine powers? In our cruise party there are represented most every variety of professional life. There are bankers, doctors, dentists, professors, ministers, musicians, cartoonists, photographers, moving picture men, nurses, real estate dealers, lumbermen, ranchers, millionaires, the socially elite, some poor folk, some retired from active life and some that are trying to escape trouble and begin life over again. There are those who make the cruise journey a mere gala day. They drink wine, play bridge, dance, smoke cigarettes, sleep away the morning hours, and miss the sunsets at sea. They prefer shopping to sight-seeing. A social law operates in our large family of 448 registered passengers. Each is pulled by the inevitable drawing of cultural and social gravity to his or her respective stratum in the scale of society. Each will look with different perspective upon the panoramic scenes of our journey; each will interpret what he sees in the light of his own personal experience. Our professor of geology will interpret Palestine from a very different aspect from our professor of English Bible, the lumberman of Colorado, or the ranchman from Texas. How analogous our trip across the waters to the greater ocean journey of life! Meanwhile we have entered the blue-tinged historic waters of the beautiful Mediterranean, outward bound.

Harrisburg, Pa.

Peter, a Coward and a Hero

(Continued From Page 70)

may say, these are idle words from the lips of a braggart, for only a few hours afterwards, oaths and falsehoods were falling over the same lips. As some one has put it: a man can not be judged so much for what he stands, as for what he falls. True, actions speak louder than words. But take a long distant view of Peter, follow him through the subsequent records and you will not find a reed shaken with the wind, nor a man who trembled before a little maid, but one who defied the command of judges when that command ran counter to his convictions.

Peter denied his Master. We can not forget that incident, nor do we want to forget it. Through it we get possibly our best view of Peter, the hero. The crow of the cock, and the glance of the Master woke the slumbering hero in Peter that night. He went out with tear-stained cheeks; but he came back with a triumphant spirit. Judas went out that same night, but he did not come back. He allowed his despair to drive him to self-destruction. Peter and Judas faced life's hardest battle that night— a struggle with a guilty conscience. There is not one of us, but who sometime in life pass through the same valley. To err is human. It is out of such murky depths that St. Augustine and Jerry McAuley climbed. Peter has set erring souls—and that includes us all—a heroic precedent, that of returning victorious to a forgiving Father through a compassionate Christ.

Compromise is the Christian's most deadly enemy. Christ's discipline and way are exacting. We want the blessings of the Christian life at reduced cost—without the cross. Jesus was tempted to compromise while in the wilderness, but he did not yield. Peter yielded to compromise at Antioch. If that were the only time, he would put most of us to shame. Usually Peter was as firm as steel. He, with John, was thrown into prison for preaching in the public places of Jerusalem. At their hearing they were strictly charged, under threat of severe punishment, not to speak at all nor to teach in the name of Jesus. Not many days after this, Peter and the apostles were again in prison. At the hearing, the high priest reminded them of the previous sentence, to maintain silence. Whereupon, Peter answered in the memorable words, "We must obey God rather than men." The courageous spirit of that reply reveals the Peter, who was a rock and explains the early triumphs of the Christian movement.

I do not approve the Jonathan Edwards type of preaching, nevertheless I do believe that plain words and stern words are needed frequently. It takes courage and much love to speak them, but they dare not be left unsaid. Parents find them necessary at times in dealing with some refractory child. Jesus found them necessary in addressing the Pharisees. Peter spoke plainly and courageously to Simon, the Samarian sorcerer, who wished to purchase the Holy Spirit with money. He said: "Thy silver perish with thee, because thou hast thought to obtain the gift of God with money. Thou hast neither part nor lot in this matter: for thy heart is not right before God. Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee. For I see that thou art in the gall of bitterness and in the bond of iniquity." We are told the words had effect. No shilly-shally could have spoken those words.

III

We are told that self-preservation is our strongest instinct. There are two ways of giving expression to it. The ordinary way is selfish and a maker of cowards. It is the method of the Rich Fool who pulled down his barns and built larger ones, who stored up his grain and sat back to take life easy. The other way is most nobly expressed in the life of Jesus and in his words, "Whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it." It is over this sacrificial course that the hero finds his way.

Peter's life was a contest between these two modes of expressing his instinct of self-preservation, or in simpler terms, between Peter the coward, and Peter the hero. Peter's meeting with Jesus was the most significant happening in his life, for it above all else determined who the conqueror would be. The contagion of Jesus' triumphant spirit helped Peter to find himself. It gave him a new vision, a new purpose, and a new interpretation of life. It made the ordinary, vacillating fisherman into a stable rock. Peter never succeeded in eradicating the coward from his life. None of us do. The coward is ever a potential hero, and the hero is always a potential coward.

"Religion," says Principal Jacks, "is a power which develops the hero in the man at the expense of the coward in the man. As the change proceeds, there comes a moment when the cowardly method of reasoning, with its eye on safety, ceases to dominate the soul. At the same moment the heroic element awakes and looks with longing towards the dangerous mountain tops. Thenceforward the man's reason becomes the organ of the new spirit that is in him, no longer fettered to the self-center, but mounting up with wings as an eagle." Exactly that Jesus did for Peter.

A tradition gives it that Peter was in Rome during the Neronian persecution. Danger was imminent. Friends counseled him to flee. Though contrary to his convictions, he agreed. Peter the coward was master now. In passing out through the city gate Peter saw the Lord, with a Cross upon his shoulder, coming into Rome. He said, "Lord, whither goest thou?" The Lord replied, "I am coming to Rome to be crucified." Then Peter asked, "Lord, art thou crucified again?" "Yea, Peter, I am crucified again," was the answer. This was too much for Peter. He faced about and retraced his steps. He was seized by the authorities soon after and upon his own request was crucified head downward. Peter's battle with cowardice lasted to the end, but it was Peter, the hero, who was victorious. Whether this tradition be true or legendary, nevertheless it is symbolic of Peter's victory over his life long enemy, the coward within his breast.

Twin Falls, Idaho.

New Lives for Old

(Continued From Page 71)

Sidney found that all and more of his old regard for Irene Cross welled up in his mind and heart. But with it there came a great fear. Was she now farther than ever from him? Surely she was now famous and free, and she could now choose for herself. Doubtless she was friendly for old-time's sake but what could a small town editor mean to her now? His day of glory had passed so far as her thought of him was concerned. And depressed by such thoughts Sidney was at the point of tearing up the letter when a bunch of page proofs was thrust on his desk. Thus the letter was saved, being thrust in a pigeon hole in Sidney's desk. He was obliged to think of other things for a time, but could not get the thought of Irene Cross completely from his mind. The letter from Irene did not demand an immediate reply, so there would be time to think. The day passed and Sidney came home in a more preoccupied state of mind than usual.

"Are you ill?" asked Mrs. Hale, Sidney's mother, as the two sat together eating the evening meal.

"No," said Sidney slowly.

"Then what's the matter?"

"The matter?"

"Yes, you seem so quiet."

"I didn't realize it—" answered Sidney.

"You haven't spoken a word since you came home. And at the table you have surely eaten your bread in silence. Really, I thought you were ill!"

"Well, maybe I am," replied Sidney in an effort to be facetious.

"Why didn't you say so?" pursued Mrs. Hale, the picture of motherly interest.

"Oh, it's not influenza; nothing serious," continued Sidney.

"But it's something; and what is that?"

"Nothing—nothing."

"But something is not nothing! You said you were sick. What is the trouble?"

"Nothing!" said Sidney with a tone of finality. But Mrs. Hale was too wise a woman to take Sidney at his word. However, she concluded to wait.

Partly to escape further questioning Sidney went into his library as though for study. However, he left the door open in order that he might not seem too selfish. But he really had nothing special to do, so he soon stretched himself out in an easy chair with a favorite book.

As time passed the pages of the book became blurred and the text sadly mixed with stray thoughts about the fair Irene. The truth was, Sidney ultimately fell asleep, and was involved in some confused adventure when he felt a hand on his forehead. He woke up with a start and found his mother standing at his side cautiously trying to discover whether or not he had temperature.

"Oh, I didn't mean to frighten you!" gasped the equally startled Mrs. Hale.

"I wasn't frightened, was I?" asked Sidney.

"No, not dreadfully, I suppose," said Mrs. Hale. "I just wanted to see that you were all right, that you had nothing the matter with you."

"Well, I feel all right. Don't you think I look it?"

Yes, you feel all right. That is, you don't seem to e any temperature. Perhaps it's something on your nd. I am afraid you are working too hard."

"Oh, no, work never killed any one."

"But something is the matter," said Mrs. Hale, look- Sidney squarely in the eyes. "You never act this y unless something *is* the matter."

"I did have a little shock today," answered Sidney ally, not knowing just why he ventured such a con- ence.

Mrs. Hale waited for him to explain. And Sidney ought for a moment he would not amplify what he d said, but finally he continued: "I had a letter to- y from Irene Cross."

"But why should that be a shock?" persisted Mrs. ale.

"The way it came, for one thing."

"And what else?"

"Perhaps, what the letter contained." And then idney saw that he might as well make a detailed state- ent of just how it had all come about. And what he ctually did was somewhat more—for mothers are such nderstanding confidants.

Elgin, Ill.

CORRESPONDENCE

PROPOSED EVANGELISTIC DRIVE IN THE FIRST DISTRICT OF WEST VIRGINIA

Feeling the need of more work being done in the District, and also that we have workers who are not being used, the District Ministerial Board sent the following questionnaire to each minister of our District:

The Ministerial Board of the First District of West Virginia

Greeting to: .....

Would you favor an evangelistic drive in the First District of West Virginia in the month of June, 1930, after the following order:

1. That at least one meeting be held in each congregation at a point where there seems to be an opening.

2. That our own District ministry do the major part or all of this work if enough volunteers can be secured.

3 That those doing this work depend entirely on funds that may be gotten by offerings that may be lifted at time and place of meetings.

Answer .....

4. Do you have any place to suggest in your congregation for such meeting? If so give place.

Answer .....

5. Would you be willing for the Board to use you for such a meeting at any place they might determine for one or two weeks as the interest might demand?

Answer .....

Any suggestions in regard to this drive will be gladly received.

Answer .....

District Ministerial Board:
William Bane,
Emra T. Fike,
Albert S. Arnold.

Please fill out and return to the undersigned at once.
Emra T. Fike, Secretary, Oakland, Md.

As a response to this questionnaire more than three-fifths of the more than fifty ministers in the District replied, or about thirty-five responses and all favored the drive. This was very encouraging and the Board appreciated the response very much indeed.

Of course, there are a number who are aged from whom we hardly expected a response.

Of those replying there were more than two thirds who were willing to be used in this drive. However, there were a few who felt that because of being inexperienced in this work, they preferred not to take up as yet so great a responsibility.

The Board is very happy to know that more than twenty ministers, like Abraham, are willing to go out although they know not where. The Board feels that the spirit of sacrifice is not yet dead among us, for these consecrated ministers know not if they will receive any compensation for work done.

A few points were suggested that the Board will not attempt to provide for, as they are centers of congregations where the church regularly calls her own evangelist, and the Board does not wish to interfere with such regular work. However, the Board is trying to arrange for twenty-one evangelistic meetings to be held in the District in June, 1930.

The Board plans to have at least two offerings lifted at each place of meeting, and then that an offering be lifted in each congregation in June for this work, and finally that all these funds be sent to the Board, where after hearing reports from all the workers the funds on hand will be proportionately divided among those holding the meetings.

We hope that all our members will engage in earnest prayer for the success of this work and that all in reasonable reach of the meetings will attend and encourage the work. In this age of autos we should not think it too great a distance to run a score or more miles to help in this work. Will you not help, brother?

Emra T. Fike, Secretary Ministerial Board.

Oakland, Md.

DALEVILLE ANNUAL BIBLE INSTITUTE PROGRAM FEB. 10-14, 1930

All who are interested in a larger and richer Christian life are cordially urged to attend. Ministers, teachers, parents and young people are especially invited. The first program will begin Monday morning at 9:45 and the Institute will close Friday afternoon. The daily schedule will be as follows:

9:45-10:30 Bible Hour conducted by Earl M. Bowman.

10:30-11:30 Two courses will run at the same time, Our Larger Women's Work Program by Sister Ross D. Murphy and Our Pastoral Problems by C. G. Hesse.

11:30-12:30 Three courses will be given during this period. Our Rural Church Challenge by F. A. Myers, Youth and the Church by Dr. Paul H. Bowman, and Junior Activities of the Church of the Brethren by Walter M. Kahle.

Lunch will be served at 12:30 by the Aid Societies of the Cloverdale, Troutville, and Daleville churches.

Beginning at 1:30 to 2:30 the courses in Our Larger Women's Work and Our Pastoral Problems will be repeated. At 2:30 to 3:30 the courses in Our Rural Church Challenge, Youth and the Church, and Junior Activities will be repeated.

At 7:00 o'clock each evening a special emphasis will be given to music. At 7:15 to 8:00 the Bible hour of the morning will be repeated. At 8:00 o'clock each evening the following addresses will be given: Monday evening, Money, Its Abuse and Use, by Norman A. Seese; Tuesday evening, The Greatest Message of All, by T. K. Young; Wednesday evening, Why I Am a Dunkard, by Paul H. Bowman; Thursday evening, The Challenge of an Unusual Call, by Paul H. Bowman.

For the benefit of those workers who are interested in the Leadership Training program of the church it has been arranged that three of the above courses may be taken for credit. The Bible course and one each of the second and third groups may be selected. But please remember that the entire Bible Institute program is arranged for all who may be interested in coming.

The school will provide room and meals for those who may come from a distance and who will want to spend the entire week at Daleville. The rates will be very reasonable. Every local church should urge its leaders and as many of its members as possible to attend this unusually attractive program. The opportunities for our women are unusually attractive. Sister Murphy is the chairman of the women's work of the entire Brotherhood and will give our women a great treat. The Annual business session of the Sisters' Aid Societies of the First District will come Friday afternoon immediately following the last period in the course for women.

Each local church is urged to make suitable and frequent announcements of this coming Bible Institute. Let us cooperate to make it a great event.

Daleville, Va. The Bible Institute Committee.

IN MEMORIAM

Mr. Wang Pao Chen, an earnest Christian for nearly twenty years, died at his home in Tsi Tsien, Chin Chow County in August, 1929, aged thirty-five years, after a strange illness of but one day. Through many years of vital Christian experience, meeting many and varied temptations, he grew in faith until his Savior meant everything to him. When he first became a Christian he was working at his trade spending a good deal of his time in the capital city. There he met many sneers and persecutions because he stood no nearly alone for his faith. Finally his eyes went almost blind from tracoma and he had to give up his work and return to his home on the farm. He could not see to do much at farming. He gradually came to spend a great deal of his time with his home people and village friends telling them of his Jesus, the victories he had had and how Jesus was able to meet every issue in life no matter how difficult.

He won his mother and wife who are baptized Christians. He also won his uncle, aunt, and about twenty of his village friends, some of whom promise to be strong, earnest Christians. He was the natural leader and all looked to him for decisions. He also won his sister and family who live in a large market town near by. The little group was his fruit of labors for Jesus and he took great delight in working for them and sought in every way to strengthen their faith in Jesus.

The two meetings of fasting and prayer last New Year's season were called by him that we might together pray for those of his own village and other near-by villages outside of Christ. His example and deep faith touched people. Results have already come from those meetings. When I left their village last New Year's season it was he who called the village friends in to pray God's blessing on us all as we parted. The retreat held in their village last summer was in charge of Mr. Wang and everything moved off nicely. He was able to plan and being so nearly blind that he could not work with his hands he took full charge of church activities.

He has gone to his reward and rejoices in the presence of his Savior. He leaves a wife, also nearly blind with tracoma, and two daughters. His little son preceded him but a few months. The small Christian group mourn their loss very deeply and seem truly as a flock without a shepherd. Pray that another leader may rise up to lead them and that they may not falter by the way. Such light as his does not go out with death but only shines the brighter because he is freed from the limitations of this mortal house to work in a larger sphere for his Master.

Liao Chow, Shansi, China. Nettie M. Senger.

REVIEW FOR THE YEAR

After the death of my husband in February I gave up my church work at Mt. Joy, Arnolds Valley and Olan. I began revival meetings on April 6 at Meadows Chapel and continued until Dec. 15, preaching 240 sermons. There were 155 confessions, seventy received into the Brethren church by baptism, fifteen by former baptism, and twenty renewed their vows to God, taking on a new life in the Church of the Brethren. This gave a total gain of 105 in our church for the kingdom. We are asking the prayers of the church that this year may be the greatest year of our life for Christ and the church. We are now engaged in work at Mt. Joy and other near-by points where we served last year. We will begin our evangelistic work again the first of April. We are at this time engaged in a meeting at Sherando in our old home church where we were born and reared.

We still have room to book a few more meetings for any one wanting help. Mrs. P. J. Jennings.

Buchanan, Va.

ADVERTISING GOD'S WORK

That it pays to advertise is very evident in the business world, so why not do more of it as a church? The tobacco trust is monopolizing some of the most picturesque scenery along the main traveled highways by their more or less catchy and disgusting posters. Do they get value received for this expenditure? Sure they do, or they would not practice it for a minute. Would it not be a much better idea if all the churches of the Brotherhood would stage an advertising campaign for the purpose of getting their good work before the busy, hurried, and indifferent public? God with the angels in heaven would rejoice exceedingly if, as he watches over his flock, he would see dotted over the countryside, signs and posters bearing messages of his holy word.

As you travel to and fro over this world, do the scripture passages you occasionally see on sign boards have any effect upon your mental attitude toward life? You check the speed of your car, read the passage, and move on with purer thoughts in your mind and renewed zeal and inspiration to do good.

Yes, advertising pays in the business world and it pays in the religious world also, and it would pay more if it were practiced more. Not enough advertising is done in a religious way to show to the world that the church has a real life work at hand, and that it is vitally concerned about you and about me and the salvation of our fellowmen.

When you have just completed a successful spirit-awakening revival campaign, do you tell the world what God has done, or does the good news remain in your immediate congregation? Your city or town newspaper will be glad for the news and God will be pleased to see his good works propagated so they may take root in the hearts of the unsaved. If you are proud of being in God's service, why not advertise the good work you are doing in your Sunday-school and church, and other religious organizations, through other sources besides religious periodicals? The man who needs the gospel the most does not read the religious papers. Advertising pays—try it.

Elkhart, Ind. Allen Weldy.

IN MEMORY OF ELD. ENOS FISHER

Eld. Enos Fisher, second son of Isaac and Sarah (Merley) Fisher, was born near Mexico, Miami County, Ind., and died at his home in New Carlisle, Clark County, Ohio, Nov. 27, 1929, aged seventy-four years and twenty-eight days. A few hours before his death, which was due to pneumonia, he received the anointing.

He united with the Church of the Brethren in the Mexico church in October, 1875. He was called to the ministry in the Peabody church, Kans., Oct. 14, 1888. As a minister he rendered acceptable service in the Peabody and Mexico churches, and later in various churches in Michigan. He was an able expounder of the gospel and did considerable evangelistic work. In the year 1905 he became identified with the Old German Baptist Brethren Church, commonly known as the Old Order Brethren, in which his labors of love continued to the end. After his affiliation with the

(Continued on Page 78)

Looking Forward

(Continued From Page 69)

How often have we, like the purchaser, been enthused and stirred to some mental action when a need of cooperation and support is laid before us? We get all fired up with a determination to do our part and do it well. Sometimes we go to the extent of recording a vow in the terms of a pledge, while at other times we silently vow to our Father in heaven and then lay the whole matter on the shelf for action at some future date.

The second fault which often leads the purchaser into troubled waters is his constant habit of looking back at the great mountain-like debt he has created. He thinks it of little use to make regular small payments to liquidate the debt; but instead decides to wait until he will be able to make one large payment and wipe out the obligation—but such a solution seldom occurs.

Just now I'm wondering how many of us are looking back at what appears to be a staggering sum represented in our mission deficit with the hope that some day we may be able to make a large contribution. Can it be that some of us are looking at it as an impossibility, thus trying to justify the thought that nothing can be done? Why look back at all? The deficit is in the past, we can only do effective work by meeting it *now*. We dare not allow any lapse of time and we must contribute systematically, no matter how small, if we want to accomplish our aim.

"No man, having put his hand to the plow, and looking back, is fit for the kingdom of God" (Luke 9:62).

Pottstown, Pa.

CORRESPONDENCE

BRETHREN MEETING IN LOWER RIO GRANDE VALLEY

It may be of interest to some of the readers of the Messenger to know that some thirty members of Brethren faith residing in the Lower Rio Grande Valley of Texas met together Jan. 5 at the splendid home of Brother and Sister Yoder of San Benito for an all-day meeting. The Sunday-school lesson was reviewed by the writer, after which Bro. F W. Richcreek of Weslaco preached a most helpful sermon.

The noon hour was well provided for by Bro. Yoder's with the addition of well filled picnic baskets brought by those in attendance. Nothing was lacking to make a pleasant and helpful social season.

Again at 2 o'clock we were treated to another soul-inspiring sermon by Bro. J. E. Eikenberry of Alamo. A number of short talks by those present cheered us all and we trust these get-together meetings will lead to a permanent church organization in the not too distant future. We firmly believe there is a place for the Brethren faith in this new and promising country. Our offering amounted to $30, half of which was sent to Church of the Brethren home missions and half to Brethren home mission work.

Weslaco, Texas. G. A. Cassel.

BIBLE INSTITUTE AT ELIZABETHTOWN COLLEGE

Instruction, inspiration, fellowship and devotion chorded into a wonderful harmony during the recent Bible institute week, which was conducted on the campus of Elizabethtown College. Under the able leadership of such men as M. J. Brougher, Rufus D. Bowman, and A. D. Helser, the institute became a real spiritual revival. In spite of the snowstorm the attendance was very good, for on the last night of the institute the Auditorium-Gymnasium was crowded to capacity.

One of the outstanding features of the institute was the boys' and girls' meetings which were held every evening from Monday to Friday. Eld. Rufus D. Bowman, the Secretary of the General Board of Religious Education, conducted the boys' meetings. He introduced vital problems such as peace and prayer. Mrs. Lavinia Wenger had charge of the girls' meetings, in which ethical problems were helpfully and openly discussed. These boys' and girls' meetings were a new feature in the Bible institute. Heretofore no special attention had been given to the peculiar problems of the younger generation.

Another feature of the institute was the inspirational sermon delivered each evening from Monday to Friday by Eld. M. J. Brougher, member of the General Ministerial Board. The manner in which he expounded Bible doctrine captivated his audience and inspired them with renewed zeal. He gave clarifying explanations of such subjects as God, the Devil, the Gospel of St. John, and the Second Coming of Christ After having listened to his sermon on the Second Coming of Christ, there could be no doubt in one's mind as to whether he was a pre- or a post-millennialist.

Eld. M. R. Zigler, the Home Mission Secretary, led the discussions of the group conferences on missions. His wide experience in home missions qualified him to be of real help to the home mission workers in the Eastern and Southern Districts of Pennsylvania. Eld. Zigler opened the Bible institute on the twelfth of January with a sermon on "A Deeper Religious Consciousness."

The outstanding program on the last Saturday of the institute was the program on education. Dr. J. S. Flory of Bridgewater College presented some "Educational Contributions of the Church of the Brethren." In his address he attempted to show how it was important to see the Church of the Brethren in its true perspective. He contended that the Church of the Brethren was too small a denomination to make any outstanding contributions to American life, yet he believed that the church has made certain definite contributions without which our American culture would have been less rich. He referred to the Alexander Macks and the Christopher Sowers as men of fine education and intellectual ability, who were among the foremost literary men of early colonial days.

The educational program was concluded by an address by Dr. C. B. Heinly, superintendent of the schools of York, who presented some educational ideals, which have always lain close to his heart. He claimed that the first need of every community is the proper training of the younger generation. The words "character building" and "moral ideals" occurred frequently in his splendid address. Dr. Heinly is a very fine friend of the College, a fact which he has demonstrated time and again.

The Sunday afternoon program was the climax of the whole conference. Eld. A. D. Helser, missionary from Africa, delivered a stirring appeal for the cause of missions. Bro. Helser's life is an epitome of full devotion and full self-sacrifice and this appeal brought out all these fine qualities. In the closing sentences of this address he made a plea that the audience should help to wipe out the present deficit of the General Mission Board. The audience responded nobly. Over five thousand dollars in pledge and cash was subscribed. This large sum of money shall be devoted entirely to Africa missions.

Elizabethtown College Press Club.

MY VIEW OF GUTHRIE

Guthrie is a town of perhaps 14,000 or 15,000 inhabitants, thirty-five miles northeast of Oklahoma City, with a paved highway and interurban line connecting the two. It is a rather quiet city with most of the denominations represented, and having their own houses of worship. The town is divided into east and west Guthrie, the main business part being on the east side, although the new hospital now under contemplation of being finished is on the west side, as are some of the grocery stores and a drug store. On the west side are also several of the church buildings and a new creamery under construction. Some other improvements are on the way for this side.

Viewing it as a whole, I think there is a great opportunity here for the Brethren Church as well as the other denominations. We have a very comfortable house of worship. However, the basement is as yet unfinished, but we hope to see that done before so long. The churchhouse is located on East Harrison, near the stand pipe. A few families of members living in town, with faith, vision, sacrifice and service, and with the help of some consecrated minister, could and would become a strong working body of believers. This was at one time one of the strong churches in the District and could yet be made so with a consecrated minister in charge. Bro. J. Lehman, a rather aged elder, lives here. His grandson, Bro. Lawrence Lehman, a young minister, has been filling the pulpit once a month until the church decided to have services every first and third Sunday until further arrangements are made. Brethren, who will come and help us and make your home in this quiet, homey city? We beg an interest in your prayers for the church here.

Ellen Garst Lehman.

Guthrie, Okla.

A READER OF THE MESSENGER

Immediately after our marriage in the state of Virginia over forty-seven years ago, we came to southern Illinois and settled near Astoria. About one year later we united with the Church of the Brethren. Soon after this we began taking the Messenger and, with the exception of one or two years, it has been a weekly visitor in our home ever since.

I always liked to read it, but in our early married life I did not get to read it as much as I wanted to. We lived on a farm, thus home duties and the care of the children left little time for reading. Then a little later in life, when husband was called to the ministry, more cares were added. However, I always took time to read a part of the paper. Then as the years went by and the children grew up, my husband spent part of the time in evangelistic work. And it was my happy privilege to accompany him on many of these occasions. This work helped make the Messenger all the more interesting to us, as we enjoyed hearing from places where we had been and made acquaintances. Now since my husband was called home a little over two years ago, the paper is read with more interest than ever. Here in my home alone, I have plenty of time for reading and meditation.

I still love to read the correspondence page, and many other articles, as some are written by acquaintances. I was especially interested in the article by Sister Nora Colvin, being an address given at the late District Meeting of Southern Iowa, in which she emphasized exalting Christ in our daily life. It is easy to exalt him when we are surrounded by Christian people, but in our daily walks in life we are so prone to drift along with the tide. Then if we are not careful, those with whom we walk will not see in us the uplifted Christ.

A little over two years ago in the Franklin church, Iowa, and less than two months before my husband was taken, we held our last meeting of three weeks. While there we made our home part of the time with Brother and Sister Colyn. We were drawn very close to each other in Christian fellowship.

Sometimes in the midst of Christian service loved ones are taken when we think they are most needed. Though we can not understand, yet God knows best and doeth all things well. There have been many changes in these forty-seven years, both in the church and in the world as well. Whether everything is for the faith of our fathers and say; but let us cling close to the faith of our fathers and to the principles of the dear old Church of the Brethren I trust that through the columns of our church paper these principles may be held up, and Christ may be exalted through us to a world that is groaning in sin.

Ipava, Ill. Lydia Walter

A JOINT B. Y. P. D. AND MINISTERIAL CONFERENCE

After a meeting such as the people of the District of Florida and Georgia have just enjoyed, it is hard to give just a brief sketch, for so many good things were said.

The conference opened Dec. 29 with an attendance of about fifty, quite a few pitching their tents on the grounds prepared to camp during the three days of the conference. Sister Jessie Smith, B. Y. P. D. president, gave her inaugural address on Peace, after which a special program was rendered by the Tampa young people, followed by a sermon.

Sunday morning an intensely interesting address on Consecration was given by Bro. Swigart. He brought out the fact that all of us as Christians should consecrate ourselves more fully to the Master.

By Sunday noon the attendance had increased to about 125. All were prepared to get all the good they could from the meetings. Bro. Zigler, one of our tourist helpers, had charge of an hour's study period each day on The Book. He spent much time in preparing the work and everyone received the full benefit of his labors.

Special programs were given by Arcadia, Sebring, Winter Park, Middleburg, Brooksville and Seneca B. Y. P. D.'s which were enjoyed by all present. The question box was of much interest, also the musical numbers. The round table discussions were thoroughly enjoyed. Such topics as leadership, consecration, life work and world brotherhood were discussed with much zest.

The cooperation of young and old was perhaps the biggest thing toward making the conference the success it proved to be. Just here we might put in a word of commendation for the young people as a whole. Whether they were asked to give a talk, preside over a meeting, wash dishes, or what not, they gave of their very best.

Tuesday evening brought the annual watch party. Of course there were recreation periods all through the program, but the watch party proved the big social event of the conference. Much secrecy enshrouded the party. When the mystery was disclosed it proved to be a walk through the woods in the dark till we came to a small lake where we fished and then enjoyed a fish fry. Later we gathered around the camp fire and spent a short time looking back at the failures and successes of the past year. Then we discussed how best to forward the work of the coming year. As the old year was passing Bro. C. C. Bower led us in prayer that we might be guided aright in 1930. Thus another mountain top experience passed into history. We are eagerly looking forward to a better than ever conference next year at Seneca. Fannie Marshall.

Eustis, Fla. Secretary

MINISTERIAL INSTITUTE OF NORTHEASTERN OHIO

The presence and power of the Spirit were manifest in the Annual Ministerial Institute of Northeastern Ohio, which was held in the Hartville church, Dec. 26-28. The general theme of the institute was Christian Evangelism. Thursday afternoon was given to the consideration of The Evangelistic Field. Instruction and helpful thoughts were given on the History and Exposition of Evangelism. Many of the great revivals began with the laity. They began in the hearts and lives of consecrated men and women. Following this our attention was called to The Unevangelized in the Church. This number is all too great. Undoubtedly our first obligation is to these. Our thinking was then directed to The Unevangelized in the World. Truly the fields "are white already unto harvest."

The remainder of the program clustered around outstanding events and teachings in the life of Christ. The program was closely outlined at places, yet each speaker found ample material for his message without intruding on

field of another. The thoughts were refreshing and iring. The speakers presented the old truth in new and active forms. It was impressed upon us anew that we l not be "ashamed of the gospel of Christ: for it is the er of God unto salvation to every one that believeth." minister need resort to the spectacular nor "philosophy vain deceit, after the tradition of men, after the rudints of the world," to bring men to Christ. The spirit l sentiment of the meeting was: "Preach the Word."

The year 1930 is the nineteen-hundredth anniversary of ntecost. We were impressed with the truth that if we nt to make this year outstanding in evangelistic effort we nisters must begin with ourselves. Then we must re-e, and in all too many instances, evangelize the member-p There must be the tarrying for the enduement with wer. This comprehends getting right with God. Much ne must be given to prayer and Bible study. Then such ethods must be put into operation in each local church as e wisdom of the Spirit may direct.

The following resolution presented by the program com-ittee was adopted: "That the Jesus way of saving souls ay become more effective in local churches throughout e District; that both the laity and ministry may realize e full fruitage of Christlike evangelism; and that there ay be an equality of opportunity among all the churches o realize the fruits of a spiritual awakening according to hrist, be it resolved therefore that this ministerial asso-iation encourage the Ministerial Board to take in hand a orkable program comprehending the weeks of prepara-on Pentecost itself, and the follow-up work."

An added feature of the institute was the singing and in-stru tion in singing by Prof. Paul Halladay, dean of the music department of Manchester College. Bro. Halladay said that music was a vehicle to convey spiritual truths to the soul and to stir our deeper emotions. He demonstrated to us the proper and improper use and ways of singing hymns. His work was greatly appreciated by all present and should bear fruit in the churches represented. All re-gretted that there were not more choristers present to re-ve the benefit of his instruction.

The interest was excellent throughout all the sessions and the attendance good. The presence of the young people as they assembled for their B. Y. P. D. conference on Friday was greatly appreciated. They are being built into the life of the church and as they grow in years and experience, will become her pillars. May God bless them.

The Hartville members know well how to entertain such gathering. A vote of thanks was extended them for their hospitality.

The next quarterly ministerial meeting will be held in the Wooster church Wednesday, May 14, 1930.

W. D. Keller,
Middlebranch, Ohio. Secretary of Program Com.

Notes From Our Correspondents

CALIFORNIA

Bakersfield.—On New Year's day four of our Sunday-school children were baptized. This is the first such service the church here has had. Recently the deputation team from La Verne College gave us their program which was much enjoyed. Our Sunday-school gave a Christmas program in which we observed the white gift service. Baskets of food were distributed to several needy families. The Aid Society recently gave $10 to the mission deficit.—Bertha Fike, Bakersfield, Calif., Jan. 20.

Covina.—A very appropriate program was rendered by the Sunday-school the evening of Dec. 22. Jan. 16 the regular council was held. The church and Aid Society treasurers gave reports, showing that they have done good work. We are starting the new year without financial encumbrance. At the pastor's suggestion it was decided to put on a personal evangelistic campaign between now and Easter, instead of having a revival. All necessary church officers and committees were elected. We feel we are ready again to continue in the work, and with our pastor giving us such good spiritual food every Sunday, we ought to do better work this year than last. The Lyric club of La Verne College came to us the evening of Jan. 19 with a good program.—Tempie S. Funk, Charter Oak, Calif., Jan. 22.

CANADA

Irricana.—First church met in council Dec. 21 when officers were chosen for the year: Bro. I. M. McCune, reëlected elder; Bro. D. R. Beard, clerk; Sister Virginia Cawley, Messenger agent; Bro. Willard Wray, Sunday-school superintendent. After Sept. 30 our official year will commence with Oct. 1. Sunday evening, Dec. 8, Bro. E. C. Cawley, District field secretary for the General Mission Board, gave an interesting talk, showing a set of slides from India. New Year's eve was spent at the home of our elder.—Laura M. Loney, Airdrie, Alta., Jan. 18.

COLORADO

Sterling church has started the new year with quite a show of enthusiasm. Sunday evening, Dec. 22, a very interesting program was given, consisting of exercises and songs by the elementary department of the Sunday-school followed by a play, Worship the King, well prepared and given by members of the B. Y. P. D.—Mrs. Agnes Nickey, Sterling, Colo., Jan. 18.

IDAHO

Nezperce church met in business session Dec. 30. Church and Christian Worker officers were elected for the year. Brethren Walker and Reed of Winchester have been bringing us helpful messages each Sunday since October, during the absence of Bro. Fike in Washington. The Sunday-school gave an interesting program on Christmas eve.—Mattie E. Thomas, Nezperce, Idaho, Jan. 20.

ILLINOIS

Lanark church has just closed a very interesting and inspiring two weeks' revival with Russell G. West of Batavia, Ill., evangelist. We feel that many hearts were touched and many lives more deeply consecrated because of his work with us. At our December business meeting, Bro. P. F. Eckerle was reëlected elder; Bro. W. W. Zuck was chosen clerk. A very unique Christmas program was given Dec. 22. The white gift offering amounted to $230. All pledged their service by standing and two little girls gave their hearts to God. The following Sunday they received baptism with three others, making a total of twenty-two baptisms during 1929. The Y. P. D. decided to raise $100 for the support of Dr. Gibbel on the Africa mission field and went over the top with $119. The last Sunday evening of the year we had the pleasure of listening to our pastor's mother, Mrs. Allie Eisenbise of Champaign, Ill.—Etta E. Horner, Lanark, Ill., Jan. 22.

IOWA

Dry Creek church met in regular business session Nov. 8. We have decided to ask support for a resident minister through the local ministerial committee. Election for officers resulted as follows: Elder, D. W. Miller; clerk, A. G. Olinger; Messenger agent, Miss Adaline Snyder. Bro. Weaver gave us a fine chalk talk recently. In the absence of our elder, who is spending the winter in Florida, our January meeting will be deferred till April. A Christmas program was given by the seniors Dec. 23 in the morning, and by the primaries in the evening. Both offerings were for world-wide missions.—A. G. Olinger, Robins, Iowa, Jan. 20.

Prairie City.—Our Sunday-school rendered a very appropriate Christmas program Dec. 22. We also observed the white gift service and the gifts were sent to the Industrial School in Virginia. A. B. Y. P. D. has been organized in our church and the young people are quite enthusiastic over it.—Mrs. J. B. Bowie, Monroe, Iowa, Jan. 19.

Union Ridge.—In the absence of our pastor, Bro. Galen Albright of the Ivester congregation filled the appointments Dec. 29 both morning and evening. Bro. J. S. Sherfy and family went to Kansas for the holidays. Upon their return home they were welcomed with a pound social by the members and friends of the congregation.—Mrs. Ezra Burn, Hampton, Iowa, Jan. 22.

INDIANA

Pleasant Hill.—We had the pleasure of having with us Dec. 1 the J. I. Byler family of North Manchester; their program was a great success. Dec. 8 Bro. Otho Winger also of North Manchester preached in the morning, and in the evening gave an illustrated lecture on his trip to Palestine. The community in which Bro. Winger talked seemed very interested and they filled the churchhouse in the evening. The church has started the new year with a fairly large attendance, all things considered.—Ruth Gump, Churubusco, Ind., Jan. 20.

KANSAS

Newton.—The work here is going along fine. Our Sunday-school as well as church attendance is increasing. We had a very fine Christmas program this year, given on Dec. 22, consisting of a children's program of songs and recitations and a pageant by the young people; this was preceded by the reading, Why the Chimes Rang. Bro. G. E. Weaver gave us several of his chalk talk lectures preceding the holidays; these were enjoyed very much. We remembered our pastor at Christmas with a quantity of groceries and some cash. The young people of the church enjoyed a New Year's watch party at the home of Mr. and Mrs. Murl Miller. This fall and winter our pastor has been giving us some stereopticon lectures on the Old Testament. Jan. 1 he started on the New Testament, giving the Life of Christ. The finance committee has made out the budget for the year. We have now put our pastor on full time basis. There is some talk of having a series of meetings this spring with our pastor as evangelist.—Mrs Murl Miller, Newton, Kans., Jan. 20.

Wichita.—First church met in business meeting Dec. 29. All church officers were elected for the year: Elder, H F. Crist; clerk, Earl Garst; Messenger agent, Susie Jacques. Since the last report three have been received by letter and one by baptism; one letter was granted. The outlook for the new year is encouraging with a loyal, cooperative body of members to work with.—Mrs. H. F. Crist, Wichita, Kans., Jan. 15.

MARYLAND

Pleasant Hill.—Our Y. P. D. has made a very careful and detailed study of the subject of Peace. The younger boys and girls of this department will take part in a declamation contest at our church Jan. 26, giving short talks on some phase of Peace. Special music will be rendered by our neighboring congregation of Frederick. The winner of the contest will receive a silver medal given by the American Friends Society of Philadelphia, and will also have a chance to enter a contest made up of winners from different churches and schools in the Eastern District of Maryland. The work is supervised by Mrs. Bixler of New Windsor.—L. Huburt Derr Monrovia, Md., Jan. 20.

MICHIGAN

Buchanan church met in a business session Jan. 4 with Bro. J. W. Grater as moderator. Lewis Howard was elected leader for prayer meeting. We enjoyed a Christmas program and took an offering of $33 for the mission in Africa.—Nina Eagly, Niles, Mich., Jan. 10.

Lake View.—Our pastor, Bro. Forror, officiated at installation services in one of our sister churches Dec. 15, so the gospel band brought us a mission program in the evening. The Ladies' Aid has been very active this fall. At two food sales in a near-by city they cleared $67.50. The men of the church are also good givers. Already with the church business year only half over, the General Mission Board quota is more than filled, and the District Board quota half filled. The young people meet regularly once every three weeks. Their programs at these social mid-week gatherings are varied, interesting and uplifting. Patiently they prepared the Thanksgiving and Christmas programs which consisted of pageantry. The young people purchased a large colored painting of Bethlehem which served as a background for the Christmas program; they intend to use it each year at Christmas.—Elmer Leckrone, Brethren, Mich., Jan. 17.

Lansing.—First church met in council Oct. 5. Bro. Samuel Bollinger was elected elder for one year; Sister H. Peters, reëlected clerk. Oct. 28 Bro. Finnell gave us an illustrated talk on the cigarette evil. One Sunday morning Bro. E. Stump from South Bend, Ind., delivered a very good sermon. Eight Sunday-school scholars have been baptized this year and four members have been received by letter. We again met in council Jan. 4. Bro. Samuel Bollinger and Bro H. Peters are doing the pastoral work here. Preaching is at 11 A. M. and 7 P. M.; Sunday-school at 10 A. M. Any one having friends or relatives in or near Lansing who might be interested in attending our services will please notify Bro. S. Bollinger, R. 58, Mason St., Lansing, or Bro. H. Peters, 1311 Illinois Ave., Lansing.—Earl Cheal, Lansing, Mich., Jan. 21.

MONTANA

Whitefish.—The Sunday-school held their annual election on Jan. 6. Junior Cripe was elected as superintendent. The teachers also were chosen. Dec. 22 the Sunday-school had a program for the children, consisting of recitations and singing.—Thelma Street, Whitefish, Mont., Jan. 16.

NEW YORK

Lake Ridge congregation met in council Dec. 29 when officers were elected for the coming year: Elder and pastor, H. D. Jones; clerk, Mrs. Floyd Keim; the writer, Messenger correspondent. Evangelistic and finance committees were appointed. Dec. 23 a Christmas program was given at the church consisting of music, recitations and the pantomime, Hark, the Herald Angels Sing. Jan. 8 the Ladies' Aid held a chicken pie supper at the home of Eld. H. D. Jones. A liberal free will offering was lifted which was presented to Bro. Jones. Our Aid recently elected officers with Mrs. F. M Keim, president. The Christian Workers also chose new officers with Bernard Keim, president. During the past year our young people have been meeting in the homes one evening each week for song practice. The attendance has been splendid and much interest has been manifested. People who do not attend church have invited them into their homes to sing and as a result two young girls have thus been received into the church. Our pastor and elder is taking hold of the work nicely and we pray that through his efforts many more may be added to the church.—Mrs. H. D. Bowman, Aurora, N. Y., Jan. 20.

NORTH CAROLINA

Maple Grove.—Dec. 1 we met in council. Bro. C. R Faw was reëlected elder for another year. Bro. J. P. Robertson was unanimously reëlected. C F. Weaver is church clerk and was also reelected Sunday-school superintendent. Our series of meetings began Sept. 1 and closed the 13th with J. W. Rogers, evangelist. There were nine additions to the church, eight baptized and one reclaimed. We feel that much good has been done in these meetings. The love feast held on Friday evening was well attended.—C. F. Weaver, Lexington, N. C., Jan. 21.

OHIO

Center.—We had services on Thanksgiving Day, taking an offering for missions. On Dec. 1 we had the pleasure of hearing Bro D F. Stuckey of Freeburg and C Ray Keim of Manchester College. In the morning of Dec. 1 the children brought their missionary money for the African brothers, amounting to $46 70 A well attended Christmas program was given Dec 22 On New Year's Day Brother and Sister Taylor were expecting the Ladies' Aid to hold a regular meeting at their home. The ladies met but brought the men and others along totaling forty. A bountiful dinner was served from the baskets brought. Later a purse was presented to the pastor and his wife. Regular quarterly council was held Jan. 8. One letter was granted. The various committees and treasurers gave their annual reports. It was decided to have a series of meetings next October. A committee of three was appointed to study a plan for elections and report in three months. Loyd Horner was elected Christian Workers' chairman for 1930 and the writer, correspondent. Jan 19 three sisters were taken into our number by baptism Today Bro Ira Moomaw arrived home from India with his family. We give thanks for his safe arrival and will be glad to see him back in the old home church once again.—Esther Horner, Louisville, Ohio, Jan 22

Owl Creek congregation met in council Jan 4 Reports of various officers of the church showed progress in most all lines of the work. Our Sunday-school attendance has been keeping up very well considering the bad roads and cold weather. Our Sunday-school gave a program at Christmas, followed by a white gift offering We remembered a number of sick and shut-ins Jan 12 Bro Helser had charge of the services both morning and evening. He told some of the experiences they have to meet in Africa. He gave a talk to the children and a sermon in the morning; in the evening he showed many curios from Africa and gave us a short sermon Jan. 19 Sister Helser sang for the children in the Bura language and told of the contrast between a Christian and a heathen funeral. All these services were very much appreciated. In May we hope to have the Helsers with us again.—Mrs. O. H. Bechtel, Bellville, Ohio, Jan. 22.

Painter Creek church met in council Dec 14. Various church officers were elected for the year; Bro. Berkebile was reëlected elder for two years. The church decided to purchase a piano and it was procured in time to be used in the Christmas program Plans are being made for the building of a baptistry in the church Our Christmas offering amounted to $108 14; of this sum $52 98 was raised by the children for Africa Bro. Otho Winger recently gave us an address and a stereopticon lecture on his travels in Europe Both were inspiring as well as instructive Our Aid Society has been quite active the past year. Many donations were made to those in need, both at home and abroad. Our pastor, Bro. Roy Honeyman, just concluded a two weeks' revival There was good interest and attendance throughout the meeting. As a result eight were added to the church by baptism Interest and attendance at Sunday-school and church services have been very good during the past year.—Mrs. Opal Honeyman, Greenville, Ohio, Jan. 22

Sidney.—Oct 6 was observed as rally day. The church was numerically honored by the attendance and materially blessed by the offering—$110 40. Oct. 10 the True Blue class rendered a very good program as the climax of an attendance contest. Dec 12 the officers of the various phases of the work were elected Dec 22 the children rendered their Christmas program. Jan. 19 closed a two weeks' series of expository messages from the book of Hebrews by R. H. Nicodemus. As an immediate result two girls accepted Christ as their Savior and were baptized; one mother was baptized previous to the meeting —Essie Stoner, Sidney, Ohio, Jan. 21.

Springfield church held a members' meeting Jan. 11 All committees gave reports of their work Our communion will be held May 3, an evening service. The church decided to have an outdoor sunrise prayer service on Easter Sunday. We are having some doctrinal sermons leading up to our pre-Easter revival meetings to be conducted by the pastor, Bro. C. H. Petry Cooperating with the M E church and the Church of Christ in Mogadore, a community survey has been made and our church expects to enter the Pentecostal evangelistic campaign. Christmas morning our Sunday-school gave a program of songs and recitations In the evening the older ones presented the pageant, Bethlehem, a very impressive service Our Aid Society has been helping some needy families near the church.—Alice C. Mumaw, Mogadore, Ohio, Jan. 21.

PENNSYLVANIA

Falling Spring.—Dec 29 our revival meetings began at the Shady Grove house conducted by Bro S. M. Lehigh of Hanover. The meeting continued for two weeks; it was well attended and the interest was good. Five were received into the church by baptism and one was reclaimed.—Mary K Fries, Shady Grove, Pa., Jan. 20.

Geiger.—Bro Norman W. Paullin, our new pastor, has taken charge of the work. Dec. 3 a reception was held for him and his family. The pastors of the neighborhood churches took part in the services conducted by our elder, Bro. Ross Murphy. At the council meeting Jan. 13, officers were elected for the year. Young people's meeting was reorganized; the number is increasing every Sunday. A Christmas program was rendered Dec 27 consisting of singing, recitations and a sketch. We have been having good sermons. There have been three candidates for baptism The congregation is much larger and interest and attendance are good.—Mrs. M. Hubbs, Philadelphia, Pa., Jan. 15.

Germantown.—On Monday evening, Dec 23, we held our Christmas entertainment, in which many of the children took part. Twenty-one Bibles were awarded for perfect attendance during the year Eighty-five persons received recognition, one having completed twenty-one years of perfect attendance, two seventeen years, and on down to the twenty-first who have completed their first year. The first Sunday of the New Year, Jan 5, was observed as "Old Folks' Day." Special recognition was made for those who were in their eighties. Six of our members being over eighty years of age, the combined age of the six being 506 years, 4 months and 21 days; the oldest being eighty-nine and the youngest eighty-two years. They were first introduced by the pastor to the congregation and each member gave a short talk. After the sermon each one was presented with a bouquet of flowers. At our first quarterly business meeting, the officers for the church and Sunday-school were elected for the coming year, our pastor, M. C. Swigart, being unanimously reelected for the twenty fifth time Two letters of membership were received and one granted Jan. 10 our pastor met with an automobile accident. He is suffering from a broken shoulder blade and bruises While he is improving, he will be unable to resume his pulpit duties for a few weeks Our young people's meetings are giving some splendid programs. Much interest is being shown and we are growing not only in number but in spirit—Marion C. Hoag, Philadelphia, Pa., Jan. 16.

Hershey.—A Bible institute will be held here on Feb. 8 and 9. The first program will open on Saturday evening. Bro A. C. Baugher and Bro. H. H. Nye of Elizabethtown College will have charge of the program.—Mamie S. Gipe, Hershey, Pa., Jan. 20.

Manor.—Bro. Finnell of the Anti-Tobacco League gave an illustrated lecture on Dec 11 at the Diamondville house, and one on Dec 12 at the Purchase Line house. A Christmas pageant was given by the young people at the Purchase Line house on Dec. 22 At our council meeting on Jan. 4 at the Diamondville house Eld. W N Myers was reëlected for another year. Bro Geo. F. Ober was elected church clerk; the writer was reelected for another year. Our pastor, E. A. Edwards, will continue to labor with us for six months.—Eva Mumaw, Clymer, Pa., Jan. 20.

Myerstown.—On New Year's evening there was a joint service at the Myerstown house by the Heidelberg, Richland and Myerstown congregations. Brethren H. F. King, Iram J. Lentz and Harvey W. Frantz gave addresses. The series of revival meetings to be conducted at the Myerstown house by Bro P. R. Bucher announced to begin Feb 9 is postponed one week; the date will be Feb. 16.—Alice B Royer, Myerstown, Pa., Jan. 20.

Philadelphia (First).—The Juniata Mission Band gave us a very helpful and good program The music and talks were much appreciated. The Sunday-school gave an excellent Christmas program in the morning. In the evening we had a white gift service. Each class and department responded generously. We gave $96 towards the Dis-

(Continued on Page 80)

IN MEMORY OF ELD. ENOS FISHER

(Continued From Page 75)

Old Order Brethren he resided and labored respectively at South Haven, Mich., Maryland, Ill., North Hampton and New Carlisle, Ohio. He was ordained to the eldership in the Walnut Grove church near North Hampton, April 29, 1922. He served many times as delegate at conferences and yearly meetings.

Dec. 23, 1875, he married Charlotte Sayger. To this union one son and seven daughters were born. One daughter preceded him. He is survived by his companion, one son, who is a minister, six daughters, twenty-three grandchildren, fourteen great-grandchildren and four sisters.

Funeral services at the New Carlisle church by Eld. J. E. Cabaniss, assisted by Elders I. C. Shoup and J. P. Wray. Burial in the New Carlisle cemetery. J. E. Barnhart.

New Carlisle, Ohio.

THE PASSING OF A GOOD MAN

Eld. Samuel Crumpacker was born in Montgomery County, Va., on Feb. 28, 1842. He was the sixth in a family of eight children. He had a worthy genealogy in the fact that his father, his grandfather, and his great-grandfather were all ministers in the Church of the Brethren.



Bro. Crumpacker obtained his education under the hard circumstances of the time. The only school facilities afforded were the short sessions of a private school held in the family washhouse. However, he made good use of his limited opportunities and passed on into the university of hard knocks and practical experience.

At the age of nineteen he was called into the great Civil War, suffering many of the hardships incident thereto. He was taken prisoner and confined at Camp Chase, Ohio, for three months. While here he made a vow to God that if opportunity should offer he would accept and profess Jesus Christ as his Savior and unite with the church of his fathers. Upon his release from prison he found employment within the bounds of the Donnels Creek, Ohio, congregation. Here, in July, 1864, he began his sixty-five years of walking and talking with and for his Master.

On Nov. 26, 1868, Bro. Crumpacker married Mary C. Moomaw, the only daughter of Eld. B. F. Moomaw and sister of D. C. Moomaw, and with his wife took up residence in what was then known as the Botetourt, now the Cloverdale congregation. He was elected to the ministry in October, 1872, and had as he said, "the joy of serving in that sacred office" fifty-seven years. Bro. Crumpacker's ministry might be described as faithful and punctual. He never failed to keep an appointment and he was always on time. During the years he traveled many, many miles over mountain and dale in the cold of winter and the heat of summer by horseback to preach the Gospel.

Bro. Crumpacker was a man of conviction and courage. He never compromised principle for praise, nor would he sacrifice truth for favor. He was never presuming and in no sense forward, but when occasion required, he was not wanting in holy boldness to speak plainly and advise consistently. Nor was he lacking in charity toward his brethren. He may sometimes have accepted imposition out of love of the brethren, but he could not refuse the fellowship of need. He once wrote: "My work in the church and with my ministering brethren has been pleasant. Some things have been decided not according to my views, but we have tried to keep from getting under the gourd vine. I give God praise that he has helped me to exercise charity toward all my brethren and in all my long life there have been no storms so severe that they mar or make unhappy my latter days."

One incident will illustrate the superb spirit of this good man. During the flu epidemic the question of individual communion cups was brought before the church for consideration. The matter was quite thoroughly discussed and Bro. Crumpacker spoke his sentiments. He was opposed to introducing this departure from the established custom of the church. He felt that there were rather too many changes being introduced into the church. However, when the vote was taken, it carried by a substantial majority. Then Brother Crumpacker arose and said: "Now brethren you have voted to make this change; the voice of the church has carried and when you get these communion cups I want you to get me one too." Thus was the grace of the man evident. He would not be alone because he was with the church.

And so from everywhere, from up and down the valley, from over the mountains and from the city, from his neighbors and from his tenants and from his children, they join in saying that he was a good man.

Bro. Crumpacker was the father of seven children. Five of these, three sons and two daughters, grew to manhood and womanhood. Two of the sons are elders and the other is a deacon in the church. Both daughters' husbands are deacons. There are twenty grandchildren and five great-grandchildren. These, with the aged and frail wife, survive. This fine old veteran of the cross came to his last moments in full possession of all his faculties. He merely remarked that he was not feeling so well and in the presence of loved ones, and without a struggle, he passed away.

Funeral services were conducted by Eld. J. A. Dove and the writer at the Cloverdale church in the presence of a great throng. Interment was made in the family burial plot.

F. A. Myers.

Cloverdale, Va.

RESOLUTIONS OF SYMPATHY

Inasmuch as it hath pleased our heavenly Father, who doeth all things well, to call from our midst our beloved sister and coworker, Sister Rachel Fox, therefore be it resolved by the Sisters' Aid Society of the Mt. Joy Church of the Brethren, Mt. Pleasant, Pa:

First, That we express our sorrow and loss in the death of our loyal and faithful member whose vacancy will be felt by all the members of our Aid Society;

Second, That we tender our deepest sympathy to the bereaved family into whose lives has come a deep sorrow beyond the reach of earthly comfort; may God's richest blessings be theirs;

Third, That a copy of these resolutions be sent to the family, to the Gospel Messenger, and a copy be placed on the minutes of the Aid Society.

Mrs. N. E. Neiderhiser, President.
Mrs. Stella Carey, Secretary.

Mt. Pleasant, Pa.

MATRIMONIAL

Please note that the fifty cents required for the publication of a "marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Crews-Nornhold.—At the parsonage of the Church of the Brethren, by the writer on Jan. 11, 1930, Lawson E. Crews and Portia Nornhold, both of Pasadena, Calif.—C. C. Kindy, Pasadena, Calif.

Hornbaker-Finfrock.—By the undersigned at the home of the bride's parents, Mr. and Mrs. P. F. Finfrock, Oct. 27, 1929, Royal Hornbaker and Norma Finfrock, both of Darlow, Kans.—Chas. A. Miller, Darlow, Kans.

Hubbard-Wagoner.—By the undersigned at the parsonage, Aug. 30, 1929, Mr. W. Wendell Hubbard of Hugoton, Kans., and Sister Marguerite Ruth Wagoner of Hastings, Nebr.—H. D. Michael, Garden City, Kans.

Jensen-Vaughn.—By the undersigned at the pastor's residence, Jan. 12, 1930, Harold Jensen of St Andrews, Wash., and Edith Vaughn of Wenatchee, Wash.—W. Earl Breon, Wenatchee, Wash.

Kingery-Looney and **Schrock-Looney.**—By the undersigned at the churchhouse in Olympia, Dec. 24, 1929, Thomas Kingery and Laurie A. Looney, both of Olympia; and Ralph Schrock of La Verne, Calif., and Grace Looney of Olympia, Wash.—D. B. Eby, Olympia, Wash.

Kreps-Hess.—By the undersigned at the parsonage of the Coventry church, Dec. 26, 1929, Bro. John Kreps of near Pottstown and Miss Elizabeth Hess of Philadelphia.—Trostle P. Dick, Pottstown, Pa.

Masterson-Loyd.—By the undersigned at the home of the bride's parents, near Roanoke City, Dec. 14, 1929, Wm. Herbert Masterson and Hazel Florence Loyd.—H. Allan Hoover, Roanoke, Va.

Martin-Martin.—At the parsonage of the Church of the Brethren Dec 23, 1929, Mr. O. E. Pearson of Kimball, Nebr., and Sister Lucile Martin of Haxtun, Colo.—S. G. Nickey, Sterling, Colo.

Usher-Arnett.—At the bride's home by the undersigned, Jan. 5, 1930, Mr. Harry Usher of Grand Rapids, Mich., and Sister Opal M. Arnett of Battle Creek, Mich.—Russell H. Weller, Battle Creek, Mich.

FALLEN ASLEEP

Albaugh, Catherine E., born in Harrison County, Ohio, July 12, 1844, died Jan. 9, 1930, at the home of her daughter, Mrs. G. H. Calhower, at Alma, Mich. She was a faithful member of the Church of the Brethren for forty-nine years. She was married to John Walls and to them five children were born, two of whom are living. She was later married to Philip Albaugh who died Jan. 23, 1905. She called for the anointing several times during her four years' illness with heart trouble. She lived part of the time with her daughter and part with her son. Services at the home by Rev. Chas. Swan.—Matie Randall, Elsie, Mich.

Arnold, Mary Ann, nee Henricks, born near Rossville, Ind., died Oct. 29, 1929, aged 80 years, 1 month and 9 days. She was the fourth child in a family of thirteen. Her parents, Elisha and Hannah Henricks, were active workers in the several congregations of our Brethren in this locality. Her childhood years were passed in Woodford County, Ill.; later the family moved to Piatt County, Ill., where she had lived ever since. In her early years she gave her heart to God, uniting with the Church of the Brethren; she lived a life devoted to the principles of the church. She married Isaac H. Arnold Sept. 17, 1868; he died March 9, 1928. The early part of her married life was spent on the farm near Lintner, Ill., and the past twenty years in Cerro Gordo. Surviving are four children, eleven grandchildren, eleven great-grandchildren, two brothers and one sister. Funeral at the church in Cerro Gordo by G. O. Stutsman, assisted by Geo. W. Miller. Burial in the Cerro Gordo cemetery.—G. O. Stutsman, Cerro Gordo, Ill.

Baker, Mary A., daughter of Geo. and Anna Fix, born at Covington, Ohio, died at her home in North Manchester, Jan. 4, 1930, aged 77 years, 9 months and 25 days. In 1871 she married Elijah Leckron. There were ten children, five of whom with the father preceded her. She was later married to Jacob Baker who also preceded her. She leaves five children, sixteen grandchildren and ten great-grandchildren. She was a lifelong member of the Church of the Brethren. Funeral by the undersigned at West Manchester church.—R. H. Miller, North Manchester, Ind.

Barb, Sister Catherine, daughter of the late Noah Nesselrodt, died Oct. 15, 1929. She married John Barb Oct. 5, 1879; he died a little over nine years ago. Surviving are two children, seventeen grandchildren, three great-grandchildren, two brothers and four sisters. She was a consistent member of the Church of the Brethren for about forty years and her place at church was seldom vacant. Burial in the Powder Springs cemetery. Services by Elders J. Carson Miller and J. H. Garber.—Mrs. J. D. Wine, Forestville, Va.

Barb, Sister Mary E., daughter of the late Noah Nesselrodt, died Jan. 6, 1930, aged 77 years, 3 months and 11 days. Her husband, Christian Barb, died about fifteen years ago. She is survived by eight children, forty-five grandchildren, forty-six great-grandchildren, two brothers and three sisters. She was a member of the Church of the Brethren for about fifty years. Burial in the Powder Springs cemetery near Orkney Springs. Funeral by Eld. J. Carson Miller assisted by Eld. M. L. Huffman.—Mrs. J. D. Wine, Forestville, Va.

Blocker, Bro. David Calvin, passed away at his home near Wenatchee, Wash., Jan. 1, 1930. He was born July 5, 1860, at Lagro, Wabash County, Ind. Five years of total blindness accompanied by ill health made him long for an eternal home free from the limitations of earth. Funeral services were held in the Church of the Brethren, Wenatchee, Wash., by the writer, assisted by L. E. Ulrich. Burial in Memorial Park cemetery of this city.—W. Earl Breon, Wenatchee, Wash.

Cart, Sarah Edna Alexander, was born May 4, 1845, at Rushville, Ind., where she lived until her marriage with Joseph J. Cart, Sept. 14, 1865. They moved to Elkhart County, Ind., and during their three years' residence there she became a member of the Church of the Brethren. They then moved to Christian County, Ill., and were charter members of the Bear Creek Church of the Brethren, where they were elected to the office of deacon. Their home was at all times the minister's home. She was very active in church and Sunday-school work, having served as teacher for many years and as superintendent many times. She was devoted to her Lord and was a constant Bible reader having just finished reading the New Testament the ninth time in the last three years. Three children survive. For about four years they were affiliated with the church at Cerro Gordo, Ill. In 1893 they came to Indiana and became members of the Ogans Creek church. After the tragic death of the husband in 1914 they moved to North Manchester where she had been a consecrated and devoted member of the church. She longed to go home but she will be greatly missed by her family and her friends and her church. Funeral services by Eld. John Wright and the writer.—H. L. Hartsough, North Manchester, Ind.

Durham, Selena (Hiatt), born March 18, 1890, died Dec. 31, 1929. In 1909 she married Jesse Durham who survives with seven children, her mother, three brothers and one sister. She suffered from ill health about eight months. Some years ago she professed faith in Christ but had never affiliated with the church. Services in the home by the writer. Interment in a near-by cemetery.—S. C. Cubbage, Mt Airy, N. C.

Furry, Forrest, son of Elry and Annie Furry, was born in the vicinity of New Enterprise, Oct. 9, 1908, and lived here until his death two days after Christmas. He united with the Church of the Brethren at eleven. For some years he was afflicted with diabetes, and spent some time in the hospital learning the modern method of treatment for this disease. His influence in the community was felt in numerous ways and always for the right. He had been active, perhaps beyond his strength, in church and school, and only last fall felt constrained to urge that he be relieved of his office of assistant superintendent in the Sunday-school. Services conducted by Eld. D. T. Detwiler.—Rosetta Cottrell, New Enterprise, Pa.

Herr, Fredrica, nee Boehringer, forty-nine years old, wife of Elias E. Herr, died Jan 6, 1930. She was born in Lancaster. She was a member of the Baptist church. Her husband and father, brother and two sisters survive. Services at her home by Rev. Owen and the writer. Interment in the Greenwood cemetery, Lancaster.—H. B. Yoder, Lancaster, Pa.

Hostetler, Mary Joan, infant daughter of Brother and Sister Dwight Hostetler, died Jan. 14, 1930. The parents and one brother survive. Services at the home near DeGraff by the writer.—C. Walter Warstler, Bellefontaine, Ohio.

Jewett, Francis Marion, born in Van Buren County, Iowa, March 2, 1870, died at Mercy Hospital, Nampa, Idaho, Dec. 22, 1929. Dec 26, 1893, he married Miss Victoria Heath; to this union were born four daughters. He is survived by his wife and daughters, two sisters and two brothers. When a young man he united with the Presbyterian Church and was active in building up the Leroy, Iowa, congregation. He came to this vicinity in March, 1928, making his home with his daughter, Mrs. Mary Seidel. Services by the writer assisted by Rev. Deal.—E. Earl Barnhart, Meridian, Idaho.

Layman, Sister Rebecca, wife of the late Reuben Layman, died from old age at the home of her daughter, Sister Anderson Spitzer, Dec. 16, 1929; she was past 88 years. She lived in the Mayland neighborhood. There were seven children, six of whom survive. She was a member of the Church of the Brethren for many years. Funeral at Linville Creek by Brethren S. D. Zigler and C. E. Nair.—Anna R. Roller, Timberville, Va.

McClurg, Francis Marion, son of Robert and Adeline McClurg, born near Plymouth, Ind., Aug. 6, 1856, died at the McDonald hospital at Warsaw, Jan. 9, 1930. He was one of a family of seven children. About twelve years ago he moved to Kosciusko County where the remainder of his life was spent. Dec. 24, 1882, he married Myrta Stockman; four daughters and two sons were born to them. A few years after their marriage they began the Christian life together and united with the Church of the Brethren. In this faith he continued until the end; when affliction came he called for the anointing. One son and one daughter preceded him; he is survived by his wife, three daughters and one son, ten grandchildren and seven great-grandchildren. Funeral at the Pleasant Grove church by Moyne Landis. Burial near by.—Mrs. Ada Mishler, South Whitley, Ind.

Mohler, Anna Mae (nee Davis), daughter of Mr. and Mrs. Ephraim Davis, was born at McKeesport, Pa., Dec. 3, 1857, and died at her home in Warrensburg, Mo., Jan. 6, 1930, aged 72 years, 1 month and 3 days. Those who survive are, her husband, Bro. David Mohler, two sons and two daughters, one daughter having preceded her in infancy. There are also five grandchildren, one brother, and one sister. Mr. and Mrs. Davis moved from Pennsylvania to Missouri when Anna Mae was only seven years old. On Sept. 29, 1878, she was united in marriage to David Mohler. Two years after their marriage Mr. Mohler united with the Church of the Brethren, and one year later Mrs. Mohler joined him in the faith; in this faith she lived truly and joyfully until the day of her death. Sister Mohler was a most beautiful example as a mother in the home and as a sister in the church, always busy and possessing a quiet winsome cheerful disposition. Sister Mohler always enjoyed good health until these last few months of illness which was caused by cancer of the stomach. In all her suffering she bore up under it bravely. A week before her passing she called for the anointing and deeply enjoyed the service, praising the Lord and manifesting a beautiful resignation to his will. Funeral services were held in the Warrensburg church by the pastor B. F. Summer, assisted by Elder James M. Mohler. Interment was in the Mineral Creek cemetery at Leetop.—B. F. Summer, Warrensburg, Mo.

Myers, Peter Michael, died at the home of his son-in-law, Eld. E. E. Neff, near Fairfax, Va., Nov. 27, 1929, aged 73 years, 3 months and 24 days. He was a son of the late Peter Myers who lived near Forestville, Va. Early in life he united with the Church of the Brethren; later he was connected with the Baptist Church. For a number of years he lived in Missouri, later he moved to Texas. He is survived by three daughters, two sisters and several grandchildren. Funeral at Flat Rock church by Eld. J. Carson Miller assisted by Eld. C. M. Driver.—Mrs. J. D. Wine, Forestville, Va.

Olson, Joseph, son of Paul and Ida M. Olson, died Dec. 15, 1929, aged 29 years, 11 months and 1 day. Services in the Brethren church at Berthold by the writer.—M. W. Petry, Minot, N. Dak.

Pearsall, Sister Belle, died at her home in La Verne, Calif., Dec. 27, 1929, aged 57 years, 2 months and 8 days. She was the daughter of Brother and Sister Richard Grossnickle. She leaves her husband, Thomas Pearsall, several brothers and sisters. She joined the church when seventeen years old at North Manchester, and was as active as failing health would permit. She was a victim of cancer, though heart failure was the immediate cause of death. Services in the La Verne church by Galen Walker, assisted by Eld. Edgar Rothrock. Interment in the Evergreen cemetery at La Verne.—Grace Hileman Miller, La Verne, Calif.

Roland, Amanda, wife of Edw. S. Roland, born July 20, 1871, in Berks County, Pa., died Dec. 29, 1929, at the St. Joseph hospital, Lancaster, Pa., of complications. She leaves her husband, two brothers and four sisters. Services in Lancaster by the writer. Interment in the Mennonite cemetery at Landis Valley, Pa.—H. B. Yoder, Lancaster, Pa.

Root, Wealtha Elizabeth, second daughter of the late Eld. Henry C. and Katie A. Baker, born at North Liberty, Ind., died at her home at Mondovi, Wis., Jan. 5, 1930, aged 53 years, 10 months and 14 days. Feb. 14, 1897, she married Herbert L. Root. To them were born ten children, four of whom died in infancy. Aug. 2, 1892, she united with the Church of the Brethren and had ever been a loyal and faithful member. She had been ill for more than two years and at times her suffering was intense but always borne with fortitude and patience. The husband, four daughters and two sons survive. Funeral by Eld. Lewis L. Hyde at the Chippewa Valley church. Burial in the East Pepin cemetery near by.—Mrs. John Cripe, Mondovi, Wis.

Ruhl, Sister Mary Ann, died in the bounds of the East Fairview congregation, Jan. 3, 1930, aged 73 years, 6 months and 9 days. Death was caused by heart failure. She will be missed in many places, especially in the Aid Society as she was a good worker, being present whenever possible. She is survived by one son, six grandchildren and

a daughter-in-law with whom she resided. Services at the East Fairview church by the home ministers. Interment in adjoining cemetery.—Mrs. Allen Becker, Manheim, Pa.

Shoemaker, Newton Elwood, son of Michael and Ruhaney Shoemaker, born Dec. 25, 1866, died Jan. 15, 1930. He was the youngest of nine children. Sept. 17, 1891, he married Miss Mary A. Setty. To this union were born twelve children. He is survived by his wife, eight daughters, one son, five brothers and one sister, also ten grandchildren. For fifteen years he had been afflicted with a malignant form of rheumatism. Services at the home of his son-in-law, Herbert Edwards of Palestine, by the undersigned assisted by Rev. Burgett. Interment in Locust Grove cemetery.—Van B. Wright, Dayton, Ohio.

Sprang, Godfrey, born at Ashland, Ohio, April 4, 1846, died at his home in White Pigeon, Mich., Nov. 18, 1929. He was the son of Christian and Sarah S. Sprang. He married Marietta Snider on Jan. 19, 1868. Two children and his wife preceded him. He is survived by one daughter, two grandchildren, two brothers and one sister. He had been a resident of this vicinity since 1869 with the exception of five years residence in Saginaw County. His life was marked by a spirit of gentleness and generosity. He was a man of Christian thought and purpose. Services by the writer assisted by Rev. Fisher.—Geo. S. Sherck, Constantine, Mich.

Stickler, Martha Peppers, born near Dayton, Ohio, died Jan. 6, 1930, aged 74 years, 9 months and 21 days. She came to Iowa in 1856. She married Levi Stickler April 2, 1871, who died Feb. 27, 1917. She united with the Church of the Brethren in 1891. She is the last of a family of eleven daughters and three sons. She leaves one adopted son. Services at the Osceola church by the writer. Interment in Maple Hill cemetery.—B. J. Bashor, Osceola, Iowa.

Terrance, infant daughter of Bro. J. W. and Sister Ola Terrance, of Udell, Iowa, died Jan. 10, 1930. Interment in the Fairview cemetery. Services at the grave by Bro. Orlando Ogden.—Ruth Ogden, Unionville, Iowa.

Ward, Wm. Stephen, born near Rocky Mount, Va., died at the home of his son John near Centropolis, Kans., Jan. 1, 1930, aged 78 years, 7 months and 22 days. He came to Kansas in 1873 and settled near Centropolis. Here he married Sarah A. Barnhart Feb. 4, 1875. He was baptized into the Church of the Brethren in 1874 and remained a faithful member. He and his family were among the Brethren pioneers who held services in the several schoolhouses before the Appanoose church was built in 1886. The affairs of school and community also had his interest and support. He is survived by his wife, three sons, twelve grandchildren and four great-grandchildren; three sons preceded him. Funeral services at the Appanoose church by the writer, assisted by Eld's. J. L. Hoover and Samuel Bowman. Burial in the near-by cemetery.—H. R. Stover, Overbrook, Kans.

Yoder, Joe Eldon, only son of Brother and Sister Elmer Yoder, born April 18, 1927, died Jan. 5, 1930, of infantile paralysis. Funeral by Galen K. Walker. Burial at Elmonte, Calif.—Grace Hileman Miller, La Verne, Calif.

Young, John H., born in Henderson County, Pa., Sept. 10, 1865. He came to Tipton, Iowa, while yet a young man; here he united with the Church of the Brethren to which he remained true. He came to Kansas many years ago and entered the Brethren Home at Darlow when it was first opened. He married Amanda Harp in 1910. His wife died about two years later. His death occurred Dec. 20, 1929. Funeral by the writer. Interment in the Pleasant View cemetery.—Chas. A. Miller, Darlow, Kans.

OFFICIAL DIRECTORY

GENERAL MISSION BOARD.—Otho Winger, Chairman, North Manchester, Ind.; J. J. Yoder, Vice-Chairman, McPherson, Kans.; H. H. Nye, Elizabethtown, Pa.; Levi Garst, Salem, Va.; J. B. Emmert, 2627 4th St., La Verne, Calif.; J. K. Miller, 2240 Grand Ave., Cedar Rapids, Iowa; L. C. Moomaw, R. 2, Box 209, Roanoke, Va. General Secretary, Chas. D. Bonsack, Elgin, Ill.; Assistant Secretary, H. Spenser Minnich, Elgin, Ill.; Home Secretary, M. R. Zigler, Elgin, Ill.; Treasurer, Clyde M. Culp, Elgin, Ill.

BOARD OF RELIGIOUS EDUCATION.—H. K. Ober, Chairman, Elizabethtown, Pa.; C. S. Ikenberry, Vice-Chairman, Daleville, Va.; L. W. Shultz, North Manchester, Ind.; J. M. Henry, Bridgewater, Va.; Eva Trostle, Mt. Morris, Ill.; Dan West, Pleasant Hill, Ohio; C. Ernest Davis, Mt. Morris, Ill.

General Secretary, Rufus D. Bowman, Elgin, Ill.; Director of Young People's Work, C. H. Shamberger, Elgin, Ill.; Director of Children's Work, Ruth Shriver, Elgin, Ill.; Editor, E. G. Hoff, Elgin, Ill.; Assistant Editor, Maud Newcomer, Elgin, Ill.

GENERAL EDUCATION BOARD.—D. W. Kurtz, Chairman, 1605 E. Third St., Long Beach, Calif.; Paul H. Bowman, Vice President, Bridgewater, Va.; J. S. Noffsinger, Secretary-Treasurer, 3635 Ordway St., N. W., Washington, D. C.; Homer F. Sanger, Secretary of Nursing and Medical Education, 821 S. Ridgeland Ave., Oak Park, Ill.; A. C. Wirand, Bethany Bible School; E. C. Bixler, Blue Ridge College; Paul H. Bowman, Bridgewater-Daleville System; H. H. Nye, Elizabethtown College; M. G. Brumbaugh, Juniata College; E. M. Studebaker, La Verne College; Otho Winger, Manchester College; V. F. Schwalm, McPherson College; C. Ernest Davis, Mt. Morris College.

GENERAL MINISTERIAL BOARD.—S. J. Miller, Chairman, 2017 5th St., La Verne, Calif.; Paul H. Bowman, Vice-Chairman, Bridgewater, Va.; J. A. Robinson, Secretary, Bedford St. and Miller Ave., Johnstown, Pa.; M. J. Brougher, Assistant Secretary, 554 Stanton St., Greensburg, Pa.; W. H. Yoder, Treasurer, Morrill, Kans.

CONFERENCE PROGRAM COMMITTEE.—J. A. Dove, Chairman, Cloverdale, Va.; R. W. Schlosser, Elizabethtown, Pa.; Grover L. Wine, Bridgewater, Va.; James M. Moore, Moderator of Annual Conference, Waynesboro, Pa.; J. E. Miller, Secretary of Annual Conference, Elgin, Ill.

BRETHREN PUBLISHING HOUSE.—Board of Directors: Otho Winger, Chairman, North Manchester, Ind.; J. J. Yoder, Vice-Chairman, McPherson, Kans.; H. H. Nye, Elizabethtown, Pa.; Levi Garst, Salem, Va.; J. B. Emmert, 2627 4th St., La Verne, Calif.; J. K. Miller, 2240 Grand Ave., Cedar Rapids, Iowa; L. C. Moomaw, R. 2, Box 209, Roanoke, Va.

Manager and Treasurer, R. E. Arnold, Elgin, Ill.; Secretary, L. T. Moller, Elgin, Ill.

COUNCIL OF BOARDS.—Chairman, J. J. Yoder, McPherson, Kans.; Vice Chairman, Paul H. Bowman, Bridgewater, Va.; Recording Secretary, J. S. Noffsinger, 3635 Ordway St., N. W. Washington, D. C.; Executive Secretary, J. W. Lear, Elgin, Ill.; Treasurer, Clyde M. Culp, Elgin, Ill.

COUNCIL OF WOMEN'S WORK.—President and Secretary of Aid Society Work, Mrs. R. D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.; Associate President and Secretary of Mothers and Daughters' Work, Mrs. J. Z. Gilbert, 3300 Griffin Ave., Los Angeles, Calif.; Secretary-Treasurer and Secretary of Missionary Activities, Nora M. Rhodes, Dallas Center, Iowa; Secretary of Bible Study, Mrs. Laura Gwin Swadley, R. 4, Johnson City, Tenn.; Secretary of Children's Division, Ruth Shriver, Elgin, Ill.

Sisters' Aid Society.—Mrs. Ross D. Murphy, President, 2260 N. Park Ave., Philadelphia, Pa.; Mrs. M. J. Weaver, Vice-President, 715 Highland Ave., Johnstown, Pa.; Mrs. P. A. Shearer, Secretary-Treasurer, 935 W. Main St., Decatur, Ill.

Mothers and Daughters' Association.—Mrs. J. Z. Gilbert, Superintendent, 3300 Griffin Ave., Los Angles, Calif.; Mrs. R. N. Leatherman, Treasurer, R. 2, Grand Junction, Colo.; Miss Lucille Rudy, Secretary, 719 Lynn St., Sidney, Ohio; Mrs. Leland C. Moomaw, R. 2, Roanoke, Va.

NATIONAL COUNCIL OF MEN'S WORK.—P. G. Stahly, President, South Bend, Ind.; R. W. Miller, First Vice-President and Treasurer, River Forest, Ill.; Dr. O. G. Brubaker, Second Vice-President, North Manchester, Ind.; Levi Minnich, Third Vice-President, Greenville, Ohio; W. J. Werkman, Executive Secretary, Chicago, Ill.; C. M. Culp, Recording Secretary, Elgin, Ill.; Herbert Mohler, Mowaqua Ill.; G. A. Cassel, Ashland, Ohio; H. J. Harnly, McPherson, Kans.; L. C. Moomaw, Roanoke, Va.; J. H. Miller, Baltimore, Md.; D. E. Sheller, Long Beach, Calif.; L. M. Davenport, Los Angeles, Calif.

AUDITING COMMITTEE.—E. M. Butterbaugh, 525 East Indiana Ave., South Bend, Ind.; J. J. Oller, Waynesboro, Pa.

ANNUAL MEETING TREASURER.—E. J. Stauffer, Mulberry Grove, Ill.

MEMBER OF ADVISORY BOARD OF AMERICAN BIBLE SOCIETY.—Ross D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.

GENERAL RAILWAY TRANSPORTATION AGENT.—J. F. Appleman, Plymouth, Ind.

Your Home Needs These---

1. THE GOSPEL MESSENGER
2. SOME BRETHREN PATHFINDERS
3. PREMIUM BIBLE NO. 1930X
4. 1930 YEARBOOK

See how little they will cost you!

MESSENGER PREMIUMS

PREMIUM OFFER NO.1

Gospel Messenger for 52 Weeks $2.00
"Some Brethren Pathfinders," by J. H. Moore 1.50
1930 Yearbook 15
Total $3.65
Our Special Price to You **$2.50**

PREMIUM OFFER NO.2

Gospel Messenger for 52 Weeks $2.00
Premium Bible No. 1930X 5.10
1930 Yearbook 15
Total $7.25
Our Special Price to You **$3.95**
For Thumb Index Add 50c

PREMIUM OFFER NO.3

Gospel Messenger for 52 Weeks $2.00
1930 Yearbook 15
Total $2.15
Our Special Price to You **$2.00**

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

ATTENDANCE CARDS—ELEMENTARY GRADES

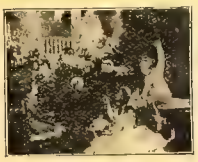
Indorsed by superintendents and teachers in every Protestant Church in America. Each member of the class is provided with one of the beautiful cards here illustrated and each Sunday he is present he gets a small gummed seal picturing a rabbit, kitten, sheep or whatever is the proper seal for his card. At the end of the period the number of seals on his card shows the number of Sundays present. In ordering be sure to:—First, order cards for all pupils in the class and for any who may join; second, order plenty of seals. Seals come packed 100 in the packages which cannot be broken. Multiply the number of cards by 13 to get the number of seals required.

The seals for each different card are the same for each Sunday except Noah's Ark cards for which there are packed 8 each of 13 different animals so that each Sunday a different seal is used.

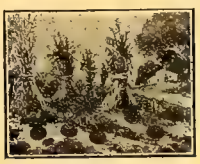
CARDS ARE PRICED UNIFORMLY AT 30c PER DOZEN

Seals are 15c per hundred for any design

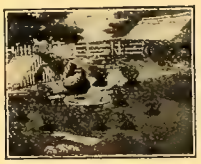
Be sure to order by number and name.



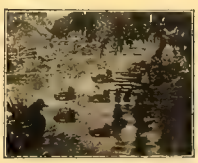
No. 2. Bubbles



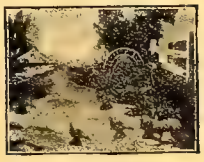
No. 3. Pumpkins



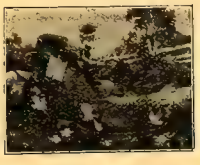
No. 4. Red Hen



No. 5. Ducks



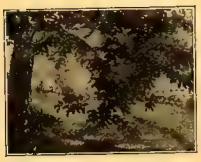
No. 6. Turkey



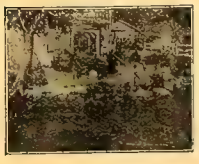
No. 8. Old Woman in the Shoe



No. 9. Kittens



No. 10. Apple Tree



No. 11. Cow and Calf



No. 12. Rabbits

The above gives you an idea of the character of these cards. There are 25 all told. Other numbers and names are: **No. 13. Collie Dog. No. 14. Beehive. No. 15. Bluebird. No. 18. Kites. No. 21. Butterflies. No. 23. Fish Bowl. No. 7. Christmas Tree. No. 16. Balloon Man. No. 17. Easter Lily. No. 22. Christ Blessing the Children. No. 25. Hollyhocks. No. 26. Noah's Ark. No. 27. Bo Peep. No. 28. Yacht. No. 29. Squirrel.**

Your Sunday-school pupils will appreciate these cards. Use them and watch your attendance grow

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscription fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued From Page 77)

tract share plan; $84.75 to Nefiesville Orphanage; $7.50 to Home for the Aged; $90.75 to the Industrial School; $60 to Africa, $7 for lepers; $80.75 to home missions; $57.50 for church expenses, $7.75 to Jumata; $80 toward the debt; $25 to India; $7.50 treasure chest and books for Phurtpine Islands; $5 to women's council; $91.50 towards baskets for shut-ins and needy and toys for Happy Day nursery.—Mrs Wm. H B Schnell, Philadelphia, Pa. Jan 18

Pittsburgh.—At our quarterly council Jan 15, four members were received by letter. There are already workers in our church and so are welcomed in our midst. Among these is a young minister, Bro Edgar Shumaker. During the holiday visit of our pastor and wife to their children, our services were in charge of Brethren V C Hollsinger and E D Blue. Both gave good messages and had good audiences. The attendance is very good at every service, considering that the congregation represents an area of fifteen miles from the church. The subjects of the sermons by Bro Royer recently were, Sowing More Hope Seed, and If Christ Had Not Come, What Then? Needless to say themes like these attract.—M Elizabeth Barnett, Pittsburgh, Pa., Jan 20.

Pottstown.—The primary department of the Sunday-school gave a program in the morning of Dec. 22. In the evening the adult department assisted by the choir, gave a beautiful pageant, The Holy Manger. Our Sunday-school is sending three treasure chests to the Philippine Islands. A consecration service for them will be held in the near future. Jan 5 the Christian Workers elected officers for the year. It was also decided to invite a deputation from the Student Volunteers of Elizabethtown College to give us a missionary program Sunday evening, Jan. 26, when we will list a special offering for missions. Jan 9 the Ladies' Aid elected officers for the year—Mrs. Wm J Weisworth, Jr., Pottstown, Pa., Jan 15

Quemahoning church met in council Jan. 1 at the Maple Spring house. Our general secretary and auditors gave their report for the year, showing a fine response from the congregation toward paying off the indebtedness which is now cancelled. Church officers were elected. Bro W D Rummel reelected elder, Jennie Thomas clerk; I. B. Ferguson, Messenger agent. Bro Paul Rummel will represent this church at the Hershey Conference. Sisters I B Ferguson, C. W Blough and J J Hess are delegates to District Meeting. Sunday morning Dec 22 the Maple Spring Sunday school had charge of the services and rendered a Christmas program. Jan 4 we had the pleasure of having with us four of the Volunteer Band of Juniata College, accompanied by Bro L. S Knepper. They gave a very interesting program of song and talks. An offering for missions was lifted. The Maple Spring Aid sent $30 to the General Mission Board to apply on the debt. At our last council the financial board suggested devoting the last Sunday of the month to missions. One letter was granted and one received by baptism. Mrs J. W Rummel, Hollsopple, Pa., Jan. 16.

Shamokin.—The young people of the church and community rendered a very appropriate Thanksgiving program. All seemed to be glad they were at the services. On Sunday evening, Dec. 22, the Sunday-school gave the Christmas program in a real Christmas spirit to the largest attendance of the year under the direction of M L Homer, the Sunday-school superintendent. The program committee did their work very efficiently in getting up the program. Jan 12 was the birthday of our pastor, J J Sargrum, and on Monday evening members and friends and neighbors gathered at the parsonage and completely surprised the pastor. Songs, a recitation, talks, prayer and a general social time were enjoyed by all and much appreciated by the pastor and wife. More Gospel Messengers are being read now than ever before, and the opening of 1930 finds plenty of work and opportunities to keep us all busy.—Florence Paul, Sham kin, Pa., Jan 15

Waynesboro.—Jan 1 one was added to the church by baptism; since then three more have been baptized. Jan 12 our pastor, Eld. J. M. More, gave his resignation to the church to become effective Sept. 1. He has accepted the pastorate of the First church of Chicago. At our church meeting in December we asked him to remain with us for another three years, but as he feels the Lord is leading him into the other place of service we must be satisfied. Jan 22 we expect Bro Oliver Austin and wife to begin evangelistic services in our church. Two afternoons and evenings previous to that a band of workers will be engaged in home visitation in order to interest the people in the meetings. Sudie M Wingert, Waynesboro, Pa., Jan. 20.

West Conestoga.—Thanksgiving services were held at the Middle Creek house, Bro. Alam Hillinger of Lancaster delivered the message. On the afternoon and evening of Nov. 17, a local welfare meeting was held, Bro. H K Ober of Elizabethtown gave the evening address. A children's meeting was held Dec 15; Bro Roy Forney of East Petersburg gave a talk to the children. Our council meeting was held Dec 18. The visiting brethren brought the annual report. The various committees were reelected. It was decided to organize a Sisters' Aid Society; the following officers were elected. Kathryn Balmer, Jennie Markley and Millie Markley. Dec 30 Bro Christ Gibbel of Manheim preached a missionary sermon at the Middle Creek house. Dec 22 we opened a series of meetings at the Lexington house, Bro. B W S Ebersole of Hershey, Pa., evangelist. The meetings were well attended. Seven accepted Christ and were received into the church.—S M Fahnestock, Lititz, Pa., Jan 15

Windber. The Christmas program was rendered Dec 22 and a special offering was lifted for the support of Sister Anna Blough, missionary to India. At our regular council Jan. 16 we received and also granted several certificates of membership. It was decided to enlarge the pastoral board and Brethren E. L. Penner and N. S. Berkey were elected. Plans are being made to have a larger percentage of the members of the church take part in the financial responsibilities. Beginning Jan 5 and continuing until Easter our pastor, A. C. Miller, is preaching a series of special Sunday evening sermons on the theme, Consider Christ. Jan 19 Bro Sargent of Bethany Bible School delivered a very inspiring sermon on the subject, First Things First.—Mrs Harry Allison, Windber, Pa., Jan. 20

TEXAS

Fort Worth.—Jan 12 the members of Sister Lecht's Sunday-school class gave a splendid program. The interest and earnest endeavor to do their best in the most helpful way made this program an inspiring one. Following the program Bro Fred Maxey preached to us; his sermon on the Everpresent Presence left a feeling of blessed assurance and a consciousness of security.—Alverna Herr Harding, Cleburne, Texas, Jan. 16

VIRGINIA

Boone Mill.—Bro E S Bowman of Roanoke, Va., conducted a very successful revival at the Red Hill church in November. Fifteen made profession, some joined the Progressive Brethren, three have been added to our number by baptism and two await the rite. Church officers were elected at our November council with E F. Bowman, elder in charge. The Sunday school gave a program on Dec. 22 consisting of playlets and a pageant. We feel our last year's work has been good, although somewhat handicapped, we have accomplished much good. Our B Y P D is divided in two groups, married and single, working the contest plan which is quite interesting. Our Aid Society has been reorganized with Mrs. J. W Carbaugh, president. The new year has brought a larger attendance and a fine interest is manifested. We expect to raise funds in the next month to pay on our church indebtedness.—Mrs I D Hoy, Boone Mill, Va., Jan. 21.

Cloverdale.—Our elder, J. A Dove, Mrs Dove and Mrs T C. Denton left Jan. 8 to spend a few months in Sebring, Fla. Since the coming of our pastor, Eld. F. A Myers, there have been organized a choir under the direction of Bro. R. G Layman; the young people's work under the leadership of Bro Myers and O S. Garber, and the Junior League under the direction of Mrs. Myers and Mrs J. S. Crumpacker. The solicitors made an every member canvass Jan 12 and received pledges for church expenses and the mission cause amounting to $2,900.—Mary C Garber, Roanoke, Va., Jan 20

Harrisonburg.—In the early autumn our church enjoyed very much an old time singing conducted by our leader, Bro. J. E Roller. Nov. 3 the Bridgewater young people gave us a program on the harmful effects of tobacco; their intermediate boys gave a playlet. The closing month of the year was a very busy one. Dec. 6 the church met in council, organizing the church officers for the year, also the various committees—welfare, missionary, finance, B. Y P. D., pastoral and others. Bro. N D. Cool was elected elder. The different committees have all organized and are going forward with their work. the welfare committee preparing several peace contests and the missionary committee doing their bit towards a substantial offering for the mission deficit. A number of baskets of food, some bedding and clothes were brought together by several of the Sunday-school classes and distributed to the homes of some of our unfortunate folks. The little children in the orphanage at Timberville were remembered with gifts by Sister Jesse Miller's class of girls. The primary department gave a pleasant surprise to an invalid sister in our congregation, taking her fruit and vegetables and giving her a little service in song. Another pleasant event was a reception on Dec. 10, in honor of the new converts recently brought into fellowship of the church. They were welcomed by the singing of the good old hymns, special music, hearty cheers in response to the pastor's expressions of the joy the church had in winning their service. There were talks by the pastor, Bro D. H. Miller, Bro. N D Cool; by the Sunday-school superintendent, Bro C S Mundy; and Bro P. S. Thomas, our senior elder. Bro C. Walter Warstler who had just conducted our evangelistic meeting sent a letter of greeting. The Aid Society and mothers and daughters' organization had meetings in December and organized for the year. Sister J M Frye is Aid Society president; Sister J. D. Wampler, president of the mothers and daughters' group. Our pastor very fittingly closed the year's work in the message to his people on the subject of giving—the kind that should be given our serious thought, the giving of self; giving up sin, giving in to God, giving out to others. We were very glad to welcome into our morning service Jan. 5 Bro Geo. A. Early of New Windsor, Md., who preached on the subject of Burden Bearing, a sermon practical indeed for the beginning of the year.—Mrs A. F. Cline, Harrisonburg, Va., Jan. 18.

Hopewell.—Nov. 8 we opened the doors of our new church with Sunday-school at 10 A M followed by preaching by our pastor, J. T Miller. At 1:30 we had our informal dedication at which nine ministers were present, five of them taking part in the program. A history of the work which had been done by the Brethren here was read. A special program was arranged for the occasion which was much enjoyed by all. Quite a number of the members from Richmond church came over. We do not have our Sunday-school rooms as yet, but the building is arranged for an annex. As soon as we free the present building from debt this will be erected. Our Ladies' Aid did a good part in this much needed work. The burden has fallen heavily on a few as our membership is not large and quite a few are out of work just at this time. We are encouraged over our Sunday-school and church service as new faces are seen at almost every service.—May M Miller, Hopewell, Va., Jan. 20.

Johnsville church met in council Jan. 15. Sister Mable Hylton and Bro O. E. Wells were elected delegates to the District Meeting. Bro Kahle will serve as elder for the year. We will have two sermons a month at Johnsville after April 1. We are hoping to have a series of meetings in August. Our next preaching Sunday will be Feb. 9.—Mrs. Claud Shepherd, Catawba, Va., Jan. 21.

Mt. Zion.—Dec. 24 the Sunday-school gave a Christmas pageant, The World's Redeemer. At this time an offering of $12 was taken for world-wide missions. Jan. 11 at our church council the following officers were elected for the year: Elder, D. N. Spitler; clerk, H F Sours; Messenger agent, Mrs. H. E. Wakeman. The treasurer of the Aid Society gave a very favorable report of their work for the past year. Bro. C. O. Showalter was reelected pastor for another year. Our teacher-training class, held once a week at the Luray house, is growing in interest and numbers under the leadership of Eld H. E Wakeman.—Hollis Aleshire, Luray, Va., Jan 17

Roanoke (First).—When the infantile paralysis quarantine was lifted in October, our pastor called a homecoming day. At this time, all the departments of the Sunday-school came together for that exercise. Without time for publicity or other preparation we went into an evangelistic effort. Bro Hesse did the preaching and we feel that all who attended were greatly benefited. Twenty have been baptized, eleven came by letter, two are coming on former baptism. One week after the meeting we had a very enjoyable communion service. Dec. 1 our Y. P. D gave a pageant, Sharing Our Benefits. The offering was used for missionary purposes. The women of our congregation answered the call for a Christmas gift to missions by sending in $140; we are working for more to send in before Feb. 28. Dec. 22 all departments of our school came together for the white gift service. Each class had a share in giving and $48 in cash was received besides many baskets of supplies. All this will be used to help the unfortunate of our city. At the evening service the choir gave a cantata—a real Christmas message. On Jan. 6 we met in council. Report from our evangelistic committee gave plans for some real work in that line for 1930. Report from the treasurer showed the church finances to be in a healthy condition. Our congregation went on record as willing to pay our part and more of the mission deficit.—Mrs. Leland C. Moomaw, Roanoke, Va., Jan. 15.

Unity congregation met in council Jan. 11. Three letters were granted and four received. The Sunday-school committee gave an encouraging report. The three schools of the congregation each gave a Christmas program. They have done good work the past year and there has been an increase in attendance. The Sisters' Aid also gave a good report. In our November council a committee was appointed to study the pastoral situation. They brought recommendations which caused much discussion; it was accepted in part and left in the hands of the five ministers of the congregation, the work to be divided among them. We are hoping to reach our budget for missions this year. The congregation has taken up the support and part of the work budget of Sister Naomi Rupel on the Africa field. During the year thirty-three letters have been granted; eight removals by death; seven received by letter and thirty-one by baptism; one received from another church.—Anna R. Roller, Timberville, Va., Jan 17.

Waynesboro church had during the summer and fall a very interesting program. In July we had our Vacation Bible School with about 100 children enrolled. These two weeks were very interesting to the children as well as to the instructors, and we feel that much good was done. Sept. 1 the Sunday-school officers were chosen for another year, Bro. C. B. Sheets being reelected superintendent. At this meeting it was also decided to retain our pastor, Bro D. B. Garber, who is now serving his tenth year. During the first half of December we had a training school taught by Sister Olive Wampler which proved to be very helpful. During the Christmas season our Sunday-school rendered a very interesting program. In October Bro. C. M. Driver was with us in a two weeks' series of meetings. He preached the word of God with power. As an immediate result four were added to the church.—Katie A. Garber, Waynesboro, Va., Jan. 14.

WASHINGTON

Yakima church met in business meeting Jan. 8. Twelve letters of membership were received. Dec. 22 our Sunday-school rendered a pageant, The Star Leads On, and in the evening gave a play, Christmas Carols. Both were enjoyed by all. Several weeks ago an offering of $22.26 was taken for missions. Dec. 19 we reorganized our Aid Society with Sister Lucy Ardinger, president.—Katie Baldwin, Yakima, Wash., Jan. 19.

Murray's Personally Conducted Tours

Europe, Passion Play, Palestine, Egypt

Leave Montreal, **June 21,** for England, France, Belgium, Holland, Germany, Switzerland, Italy, Turkey, Tarsus, Antioch, Palestine, Egypt. Number of reservations limited—going fast. **Don't delay. Write today.**

Murray Tours, Suite 1, Arcade Bldg., Kansas City, Mo.

"We Foresee a Great Demand for the Heart of the Crimson Cross"



are the words of **Elizabeth R. Blough.** Many are now reading this new Red Cross Peace Story which reveals the ambition of young people who are determined to **make this a better and a warless world. Dr. Henry's** tour of the battle fields enabled him to give local color to many of the incidents he describes. Publisher's price, $2.50. **Special price to Messenger readers, $2.00.**

Brethren Publishing House, Elgin, Ill.

Preparing for EASTER?

Want an Easter Service?

VICTORY DAWN

A 32-page Service of Music, Responsive Reading, Recitations and an Easter Pageant. Material enough for several programs. **Price, 1 to 24 copies, 10c each. 25 or more copies, each 9c.**

Want a Cantata?

JESUS ONLY—A Story of the Resurrection

Reverent, forceful, impressive. Also arranged so it may be used by Reader and Chorus.

THE GARDEN OF JOSEPH

Prepared especially for those who desire an easy Cantata. **Price of Cantatas, 50c each, or $3.00 a dozen.**

Want a Pageant?

PAGEANTS OF PURPOSE

Here are three Pageants in one collection. **"The Galilean Conquers"** is for both Home and Foreign Missions. **"The Missionary Spirit"** is a song and drill for 16 characters on the good old hymn "Thy Kingdom Come." Foreign countries are represented. **"The Church Builders"** introduces Cornerstone, Worship, Praise, Thanksgiving, Prayer, Bible Study, Service, Kindness, Missions. **Price of Pageant of Purpose, 35c, or $3.00 a dozen.**

Want a Play?

INTO GALILEE

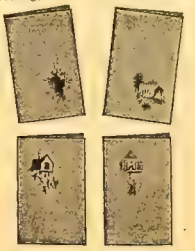
A one act play requiring eight characters. The scene is laid by the Sea of Galilee and the time is after the crucifixion. **Price, 35c. 8 or more copies, 30c each.**

Want Paramount Easter Books?

We have them. Exercises, Songs, Drills, Dialogues, etc. An abundance of material for many a day. Popular with all who have ever tried the Paramount Books. Order by title: Easter Tidings, Easter Book, No. 1; No. 2; No. 3. These four books are all good. **Price 25c each.**

Want Easter Folders?

No. 1142. Four designs, daintily colored picture, Easter greeting, Bible verse and suitable quotation. Size of page 2½ x 4 inches. Set of 10 with envelopes, **30c.**



No. 1111. Four designs with church and flowers, Easter greeting and Scripture verse. Size 3¼ x 4¼ inches. Set of 10 with envelopes, **25c.**

No. 101. Colors blend beautifully. Four pages. Six designs. 3½ x 5½ inches. Six in envelope, **30c.** Per dozen, **50c.**

No. 530. An eight-page folder with colored cover design. Bible text and greeting. Four designs. 6 for **30c.** Per dozen, **50c.**

Want Easter Cards?

No. 1148. Four designs. Flowers, cross and Bible verse on each. Size 2½ x 4½ inches. With envelopes, per set of 10, **30c.**

No. 1141. Four designs each with dainty picture in colors. Scripture verse, Easter greeting and another beautiful sentiment. Size 2¼ x 4 inches. With envelopes, per set of 10, **20c.**

Order Your Easter Material Now

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME."—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 — Elgin, Ill., February 8, 1930 — No. 6

In This Number

Editorial—
When Preaching Is Biblical, ... 81
Resolution on Evangelism, ... 81
Unrest and Rest, ... 81
We Are Glad, ... 88
Among the Churches, ... 89
Around the World, ... 89
The Quiet Hour (R. H. M.), ... 89

General Forum—
I, Lucifer (Poem). By Joseph Van Dyke, ... 82
The Pentecostal Centennial. By W. Earl Breon, ... 82
Can Pentecost Be "Organized"? By John R. Snyder, ... 83
A New Pentecost. By H. H. Helman, ... 83
The Traditions of the Fathers and the Virtues of the Children. By Reinhold Niebuhr, ... 83
Meeting of the General Education Board. By J. S Noffsinger, ... 84
Pentecost This Year. By Ezra Flory, ... 84
A Challenge to Men. By C. C. Hawbaker, ... 84
Sentence Sermons Heard at the Foreign Missions Conference. Gleaned by Secretary Chas. D. Bonsack, ... 84
What Is the Ideal Plan for Financing the Church Program? By J. B. Firestone, ... 85
The Second Mile. By Nora M. Rhodes, ... 85
Giving. By Mrs. J. Z Gilbert, ... 85
Broken Promises. By Mrs. Wm. H. B. Schnell, ... 85
Bits of Brotherliness. By Paul F. Bechtold, ... 90

Pastor and People—
Worship in the Worship Program.—Part 5. By Rufus D. Bowman, ... 86
Saved by a New Testament. By Chester E. Shuler, ... 86
Two Books. By C H. Shamberger, ... 86

Home and Family—
For the Timid (Poem). By Mildred Allen Jeffery, ... 87
"The Menace of the Movies." Compiled by Olin F. Shaw, ... 87
New Lives for Old. By H. A. Brandt, ... 87

...EDITORIAL...

When Preaching Is Biblical

It isn't always, but when it is it is a mighty fine thing for the congregation. For Biblical preaching is the best there is. Indeed, any other kind is of very doubtful value. It becomes a matter of great interest then, for both preacher and hearer, to be able to identify it. How can you tell when preaching is Biblical? It's a large order—the answer to that question—but it is not so hard to discover at least some of the marks of Biblical preaching. For our convenience suppose we set down a few of them.

1. When preaching is Biblical there is a strong note of conviction in it—a note of authority. The preacher talks as if he believed what he says. He does believe what he says. More than that, he talks like one who knows what he is talking about. More than that, he does know. He knows, because he has verified in his own life the truth which he proclaims. There is no other way to *know*.

After this manner spoke the prophets of old. "Thus saith the Lord" was no mere rhetorical formula with them. It was knowledge of truth. It was depth of conviction, born of depth of experience. It was that insight into reality which comes from living with reality, from life, that is to say, in accord with the righteous will of God. It was therefore the voice of God, the divine voice which rings out clearly in the soul when revelation on the divine side and discovery on the human side merge in a new flood of spiritual illumination.

After this manner, "as one having authority," spoke the Master Preacher, the Lord Christ. And if he saw more clearly, as he did, than any other, and spoke more unerringly, as he did, than any other, the answer is that he, more than any other, lived the truth he uttered. His voice seemed to men as the very voice of God, which it was, because his thought, his will, his life, was the thought, the will, the life, of God. The preaching of his modern ambassador will approach his in authority, in proportion as the preacher's own life approaches the Christ life in identity with the life of God.

Do preacher and hearer both need a caution here, not to mistake dogmatism and conceit, nor vehemence and loudness, for the note of authority? There is a difference and the discerning listener easily detects it. The true note of authority is likely to show somewhere the earmarks of suffering. The quality of lifelikeness, the touch of hard experience, is so evident that the hearer feels instinctively: here is a man who has suffered, or would suffer, for his faith. He has seen life on both sides and he knows. How true this was of the great preachers of the Bible, not excluding the Greatest of them all!

2. When preaching is Biblical it makes close contact with the everyday life of the people. The more Biblical it is the less it deals in philosophical abstractions and the more in practical realities. Or if it deals at some length with the former, it does so only that it may have broader and firmer ground on which to stand in dealing with the latter. And this practical aspect of Biblical preaching is not less in evidence, even if the text is taken from such a book as Romans.

This point has not received half the attention it deserves. It has been generally agreed that preaching to be useful must help the people in their present troubles; but it has not been so clearly understood that it must do this in order to be Biblical. That adjective has put the emphasis in the common thought on other qualities, as we may notice later. When you think of Biblical preaching you naturally think of something more distinctly doctrinal. More as to this farther on. But observe now, please, that Biblical preaching must touch human life in its most practical phases because the Bible itself is an outgrowth of that kind of life.

Modern scholarship, its vagaries and excesses notwithstanding, has taught us some things it is good to know and this is one of them. It pleased God to reveal himself, not in a Book dropped down from the sky, but in the experience, often bitter experience, of his people. And then to move upon the hearts of good men to write that experience down. The Book which brings it to us comes warm and throbbing with the life blood of these men as they faced their own and their people's problems, the greatest problems of human existence, the problems of life's meaning and destiny. This is why this divine Book is at the same time so human. This is why this ancient Book is at the same time so modern. This is why this divine-human, this ancient-modern Book is as the breath of God to anxious and inquiring hearts in our time and all times. And this is why, that preaching is most Biblical which takes the lessons of this Book and uses them to heal the hurts in broken lives today.

This fact about the life-touch nature of true Biblical preaching explains another interesting one that you have often wondered about. Why is it that some preachers of quite ordinary pulpit ability, as reckoned by the usual standards, rather awkward in manner and unpolished it may be, have more power with their people than abler and more lettered men? But when you look for the answer, don't you find it in this? They understand people and they know what is on their hearts. And they make these things the subject of their interest. They talk about them in the homes and find subject matter for their sermons in them. It makes their preaching, if not so scholarly, profoundly Biblical.

3. Preaching is Biblical when it is thoroughly saturated with Bible truth, when its doctrinal basis is the doctrine of the Bible. Most assuredly. Why didn't we say this first? Here we are with the most vital point of all and our space nearly all used up. And so many things we would like to ask. For instance, is the sermon most thoroughly saturated with Bible truth when it quotes the most Bible texts? Possibly we would better take a fresh start on this next week.

Resolution on Evangelism

Adopted by the Foreign Missions Conference at Atlantic City on January 17

This Thirty-seventh Conference of the Foreign Missions Boards of North America, meeting at the opening of the year which marks the nineteenth centennial of Pentecost and of the beginning of the Christian missionary enterprise, humbly thanks God for the blessings experienced in a deeper realization of evangelism as the heart of all effort in establishing the kingdom of God in the earth. We earnestly urge Mission Boards and Societies to re-emphasize evangelism as the vitalizing spirit permeating and directing all their policies and activities at home and abroad.

In the inspiring fellowship of this conference, we solemnly renew our allegiance to our Lord, and call all our fellow members of the Protestant churches of North America to a more sacrificial obedience to him and to a large sharing of the risen, living Christ with all mankind. The conference is deeply impressed with the fervent spirit and purpose of the Christian church in China and in Japan, especially as evidenced in the present vigorous crusade of aggressive evangelism, and pledges itself to the fullest spiritual cooperation with these movements. The conference earnestly prays for a fresh and world-wide induement of power from on high, issuing in a great revival of Christian witnessing throughout the Church Universal.

Unrest and Rest

One of the commonest of present observations is that we are living in a world of unrest. It is a time of asking questions. The Jerusalem Missionary Council of two years ago said the atmosphere is one of instability and insecurity. Anybody who has looked around a little will surely agree. The literature of the time is full of that atmosphere, both books and periodicals.

Nothing has made us more keenly aware of this than a certain recent book by a New York editor. He shows in brilliant fashion how the external authority idea has broken down and how the popular mind is casting about for some basis of confidence and peace.

This he shows all the more effectively because he is himself such a good illustration of his thesis. He is insecurity and instability personified. But we had to wonder why he did not think it worth while to accept the proposal of that great Promiser of Peace who said: "Come unto me . . . and learn of me . . . and ye shall find rest unto your souls."

Surely the stake was worth the venture. Especially in view of the overwhelming testimony in its favor. We recommend it to all who labor with interrogation points and are oft heavy laden by them.

We Are Glad

"My heart leaps in approval of your clear cardinal points in this editorial. Especially do I appreciate your statement of the 'final guiding principle in the handling of our distinctive doctrines,' and the fourth paragraph in which you express a very deep conviction as to the need of the church."

We just could not help liking that. Do you blame us? Here was a busy pastor of wide experience including some with people of a strange tongue, taking the time and trouble to write us a good long letter after the temper of the words quoted above. We really liked it.

We are glad that he found the points clear. We are even gladder that he found them cardinal. In fact we are glad.

GENERAL FORUM

I, Lucifer

BY JOSEPH VAN DYKE

I, Lucifer, was shining bright
As any of the seraphim.
I stood with favor in his sight;
Heading the fair host, close by him.

But in my heart a black weed grew,
Until I coveted the throne.
Unwarned by prescience of rue,
I planned to make his place my own.

White wings I wore, and hair like gold . . .
I bowed my head to hopes of others.
And with dark promises enrolled
Full half of heaven to be my brothers.

I, Lucifer, was proud and strong,
But he had strength I did not know.
His eye saw in my breast the wrong,
And without words commanded, "Go!"

Heaven bears radiance from his face,
And my face with that glory shone
But when I spurned his argent grace,
The splendor in my eyes was gone.

Black were my limbs to match my heart.
And black the bitter bread I ate.
Devilishly, I learned the art
Of luring humans to my fate.

I, Lucifer, remember still
Words my black tongue dares not to tell.
Yet sometimes past my suborned will.
"O God!" I whisper, down in hell.

Beaverton, Mich.

The Pentecostal Centennial

BY W. EARL BREON

Note.—The following paper was prepared for the Chelan County, Washington, Ministerial Association. Bro. Warren W. Slabaugh's article in the December issue of the Bethany Bible School Bulletin, "The Significance of Pentecost," has helped the writer, for which he is grateful. Also the January-April Suggestions for Church Administration edited by the Staff of the Council of Boards, Church of the Brethren, has been of service.

We are beginning the year marking the nineteen hundredth anniversary of the founding of the church. Christian churches have generally accepted this date as marking a significant epoch and are striving to make it mean the most possible. It is especially true of the Christian religion that it is a dynamic force in the life. The faltering disciples were promised power (*dunamis*) when the Spirit of Deity was given them. That vital power followed the harvest feast experience can not be doubted. We see a mere handful of men and women with perhaps less than ordinary culture and position launch a movement into the very teeth of the bitter intolerance of the early Jew and into the cruel jaws of persecution by the pagan world. Failure seemed inevitable, but miracle of miracles, within three centuries the feeble and hated faith became the religion of the empire! If expansion and standing is power, this should hold the attention of the most ambitious. To say the least, it is worthy of study and possibly imitation, if indeed the secret may be brought to light for our time and work.

It is well that we pause and ask frankly if the church now experiences the *dunamis* promised it and experienced by the early body. To ask for an investigation is nearly sure to bring a negative answer. That the church lacks the power implied in the promise and experienced during the early centuries is rather generally accepted. A fair test of the loyalty of a folk to a cause is the abandon with which they give themselves to the cause. Robert E. Speer sums up well what will happen when religion has a telling place in the life.

> "Any man who has a religion is bound to do one of two things with it, change it or spread it. If it isn't true, he must give it up. If it is true, he must give it away. This is not the duty of ministers only. Religion is not an affair of a profession or a caste. It is the business of every common man. There is no proxy religion. Each man has his own. No other man can have it for him. And if he has his own, then he must propagate it, if it is true, or repudiate it if it is false."

Considered as a unit, the church has long since ceased to feel keenly the need for the giving of herself and means that there may be a really Christian world. She is doing a worth-while work, but she lacks the sacrifice and dynamic which impelled her founders nineteen hundred years gone by. A like experience to that of E. Stanley Jones might be repeated if other great souls were consulted. Mr. Jones spent a day in one of our great American churches and presented the need of Christ for the Indian Road. At the close of his morning speech the one in charge gave him a white flower as a symbol of the purity of the Christian religion, with the instruction that the beauty, purity and fragrance of this blessing of the Occident be carried with him to the Orient. During the evening sermon an old lady was much moved, and as she shook hands with this messenger of the Good News, a falling tear chanced to land on the back of his hand. With these two gifts, both of a sentimental nature, but with an empty purse and a heavy heart, Dr. Jones sadly turned from the door of a magnificent church that might even feel herself wronged if told she lacked the power her Lord intended her to utilize.

But why spend time bemoaning the shortcomings of the church! The present need and the purpose of this paper are both that the Pentecostal *dunamis* be experienced, in so far as possible, during the present commemoration. A few suggestions as to the program likely to be most helpful will be given.

First: Let the church have renewed power within her ranks. H. Paul Douglas in his new book, "The City's Church," gives amazing findings. In some churches surveyed the loss of membership ran to nearly seventy-five per cent. And more than thirty per cent was lost without knowing exactly where or why. Most likely the heart of the trouble may be found if we examine our programs designed to result in Christian growth. Our churches lack power because they fail to meet the needs of those to be served. We are bound to the past. Somewhere I read: "The church faces a strange homesickness. It pines for the past as for its mother country. It is not yet at home over the subway or in the shadow of the skyscraper, or in the modern mind." There is urgent need for the careful assessment of current techniques. There is great need for a clear statement of the end which the church seeks to achieve. "Modern life is doing something to man which is affecting his spirit and consequently his institutions, the church included." His relations are constantly more impersonal. He is more and more frequently evaluated in terms of money—cash and bonds. He lives in a mechanical age and this greatly modifies his philosophy of life, as well as his religious imagination and his church attitudes and practices. The great need is for prophets in all pulpits: for men who knowing the ills, can prescribe the remedy; for men of vision who are at the same time drastically practical. That the present church lacks power is shown by the fact that the average man passes it by as of no consequence. Renewed power is likely to come through men. But not men whose efficacy lies in the standing of the seminary they attended, but men who have "been with him" until the Spirit of the Infinite Christ reveals the message for the time and grants the courage for the presentation of the same.

Second: When the church has power within her own ranks she will have power within the society of her day. There is urgent need for a revival of the social standing of the church. Quoting Douglas again: "The church that once dominated society now seems dominated by it. The symbols of industry are much more prominent in most of our cities and towns than the symbols of the Bride of Christ." This is due in part to the mobile condition in society. Human relations are now so transient and causal that most of the old group solidarity is gone. This makes the problem more acute. However, the situation is not impossible. Man solves many problems, why not this one? "The city is man's mind made visible." There will be spiritual power in society when the Christian religion becomes man's soul made visible. "Man imposes his mind upon the city, giving it form. He passes the city through his mind and alters it according to his purposes." Somehow, in God's name, get him to see the value of the church and eager to do as much for it. Some one suggests that the church be as bold as the mechanics of the age, and her faith as triumphant. Nearly everyone cherishes some kind of faith, even if it is kept out in the garage, or in the steamer trunk, or the old suit case in the closet upstairs; but it is a conscious possession and the owner would be lost without it. Let us make Pentecost a time for bringing this faith into the living room and making it every-day usable property. However, it yet remains to outline more specifically the technique which should become the practical process in the accomplishment of the end sought.

It is the firm conviction of the writer that a present day Pentecostal experience must come in much the same manner the first one did. It must come first of all to those who are close disciples of the Master. Renewed belief in spiritual experiences may be essential. Those who desire a Pentecost for the church and society must give themselves to intense prayer and devotion. As ministers we are too often so engrossed in details that we omit the first and greatest essential. Brethren, let's quit serving tables from now until Easter, at least, and give ourselves to a prayerful prophetic ministry, that our churches may be veritable spiritual power houses.

When the Divine *Dunamis* has taken possession of this group and similar groups, contagious enthusiasm will draw the crowd. This need not be religious mania, but sound spiritual conviction. It should be the certain belief in the values of Christ and his church and the convincing action resulting from such assurance. Perhaps new methods need to be studied. One certainly should reread his Bible and especially The Acts. Also there are other helpful books, such as: "The City's Church," by H. Paul Douglas; "Voices of the Great Creator" by Albert D. Belden. Then there are two books dealing more directly with the problem at hand: "Visitation Evangelism" by Kernahan and a more recent volume, "Modern Evangelism," by Cooper. The experiences of those who have been successful in this work will aid much in the task at hand.

Those who have received new power will preach with new power. At that early Pentecost there was a new vision of the kingdom of God. It became the rule of God in the hearts and lives of men. As ministers, we should preach this kind of kingdom with renewed vigor. If there are barriers to the kingdom, let them be moral rather than creedal. Let us preach repentance and personal righteousness until folk from the home, the ranch and the shop cry out: "Men and brethren, what shall we do to be saved!"

Sacrifice is one of the crowning needs of the church. One needs but study the early Pentecostal church to be impressed with the presence of the spirit of sacrifice. It so dominated the thinking and acting that "not one of them said ought of the things he possessed was his own." We should make this Pentecostal season one in which sacrificial giving and living should hold rightful place. We live in an age of luxury. No generation has known anything akin to it. The laboring man of today has the nobility of the even recent past so far outclassed in home comforts that there is no comparison between the two. Yet we have the ever-present mission deficits and church debts. It is to be seriously doubted if there can be a proper celebration of Pentecost while Christians everywhere selfishly refuse to sacrifice for the cause whose name they bear.

Pentecost came to a religion that revolved about the personality of Jesus. People everywhere hunger to know him. While it is true that many resent our interpretation of Jesus and our church forms, they long to know him as they perceive him and are willing that he be their Savior from sin. Pentecost should be a time for preaching Jesus, God's saving Gift to all men, for such preaching will surely so result in the operation of spiritual forces in conjunction with man's spirit, that the church may have the power her Lord intended her to exert.

When once we have found the essentials for a Pentecostal ingathering, the next great step will be to enlist lay people in the movement. Many teachable souls are eager and willing to give service in this great Cause. Oftentimes their calls and their personal contacts will

accomplish that which the minister hopes, but is not able to do. Regardless of the method, let the layman have a part. He will usually conduct more effective confirmation classes than we think. His calls often bring greater results than those by his more skillful pastor. While he is saving others he will save himself. Perhaps our greatest task is to train those who are to do the work. That early Pentecost was preceded by a long period of training in a most searching school; perhaps a centennial Pentecost is conditioned by our willingness and ability to catch the strains of the Infinite and relay them to needy society by the aid of those great souls known as Christians.

Wenatchee, Wash.

Can Pentecost Be "Organized"?

BY JOHN R. SNYDER

From many divergent agencies there has come a call to celebrate the current year as the nineteen hundredth anniversary of the coming of the Holy Spirit, commonly known as Pentecost. At first thought this might seem to be just what is needed, for it is quite evident that the church is in need of something. Something to stimulate, something to inspire, something to enthuse, something new. And surely a Pentecostal effect would be new. And anything that promises a new "thrill" is eagerly grasped at. The writer confesses that at first thought he was impressed with the timeliness of the plea for the anniversary and its celebration.

But on a sober second thought he is not so sure that it is what we need, or what might be considered advisable. He recognizes the fact that godly men, more able and influential than he, are in enthusiastic favor of such a celebration and that there is scarcely a religious periodical of any note but what has sympathetically called attention to and urged the need of a Pentecostal anniversary, or a program or a series of programs to be used in such a celebration. Within a few days there has come to the writer's desk advertising matter from different organizations or agencies heralding the anniversary year.

Turning to the advertising pages of religious books and periodicals, we find books and volumes of sermons, with their basic idea that of Pentecost, being lauded and extolled, at so much per volume. A complete program for a Pentecostal anniversary celebration is offered by one publisher at so much for the privilege of using it. Evidently the matter has been copyrighted. The whole affair, whatever was the idea in its first conception, seems to have passed to the commercialized stage and become somewhat of a propaganda.

We are not unmindful of the fact that this Pentecost propaganda is widespread and has struck a popular chord. Also to drop in a critical word may be considered "reactionary," "old fogyish" or an attitude best described by some other derogatory term. But we feel to face all this and say what is in our heart to say. No one feels more keenly the need of Pentecostal power and influence, both in the individual and in the church, than the writer. No one who is acquainted with his pulpit messages has ever accused him of minimizing the need of the Holy Spirit and the necessity of his infilling for service. But we are still old-fashioned enough to believe that the kingdom can not be brought in, nor spiritual power come, as a result of programs and organizations.

In the first place, the coming of the Holy Spirit was a spiritual experience. And spiritual influences and experiences can not be organized and localized. We are not seeking to establish it as a precedent, but can any one think of that group fresh from the ascension of their Lord, having been commanded to tarry, organizing a "Pentecostal Committee" to arrange a program for the celebration of the event! They were so stressed with the burden of the command that not one of them left the fellowship but continued in "prayer and supplication," continuing in that submission to the Divine Will, until the time when it could be said, "And when the day of Pentecost was fully come, they were *all* with one accord in one place."

We are coming too largely to depend upon organization and organizations to carry out our spiritual program, and right there is where we lose its spiritual import. It is mighty hard to spiritualize a piece of machinery. Going over our outline of church work as it is given to us by organizations we find very little opportunity for any leading of the Holy Spirit. We are told what to do on a certain Sunday and how to do it. Months ahead the program is outlined, set up in type and mailed out to those for whom it is intended and who are expected to follow the outline. We are not saying that there has been no spiritual vision in this preparation, nor the lack of a desire on the part of those who prepared it to have it used of the Holy Spirit. We are not to be judges of motives. But what may be spiritually inspired in one may not be so for another. We are all to speak the same thing and to be of one mind and accord, but this unity comes as an individual gift and not as the result of a set program.

That there is room for the revival of the true spirit of Pentecost in the church there can be no denial. The heart cry of the true believer is: "O that Pentecost might be repeated." Not in a centenary celebration, but first of all in the life of every child of God, and then into the church—and if it has its fulfillment in these no power can keep it from reaching the multitude.

The original Pentecost came as a result of sacrifice. It came as a thank-offering. It came with gifts of the "first fruits." It followed the Passover within fifty days. There was a willing submission on the part of every believer or son of Israel to the Divine plan. They lost sight of themselves in the greater vision of the will of God. And so today, whenever we are willing to pay the price in loyal, obedient service, meet the challenge of God rather than the challenge of man, tarrying as he directs, we will have gone far on the road to a Pentecostal celebration.

Pentecost, like a revival, can never be reproduced by a "worked-up" campaign. It does not come that way. A "worked-up" revival is not a lasting revival. It is of the flesh and all flesh shall die. Too many revivals are man made. That is why the results are not permanent. And so do we fear for this so-called "Pentecostal anniversary." It bears too much the ear-marks of man. We believe that God would have a Pentecostal revival. We believe it is in his will that there should be such an awakening. We believe that the year 1930 is as much an appropriate time as any other time, but not because it is just 1930. He would have been glad for such a demonstration of power last year or ten years ago if the individual and the church had been willing to meet the terms.

By all means let us look forward to a glorious infilling of his Holy Spirit, the Source of Pentecost. Let us seek the place of prayer rather than the printed program. Let us find his will in his book, rather than in the book of some man, splendid though it may be. When we have thus sought him and have found his will for our lives, then follow in obedient service where he leads. Then will be made evident what Pentecost is to mean to us and to the church at large. When the church has found this road, the road to power, there will be no missionary deficits, no recalled missionaries or kept-at-homes because there is not the wherewithal to send them; but rather will there come a period of expansion, "beginning at Jerusalem" (at home), and not ending until the "uttermost parts" (foreign fields) have been reached and "this gospel" preached to "every nation."

Perhaps you say this is all right, but it is too altruistic, too ideal. I submit that it is the Divine plan. You say we have to deal with conditions as we find them now. And that is true, but again I submit that the Divine plan is the perfect plan and need not be modified to meet modern conditions. What we need is "modified" lives, changed and made new to conform to the conditions that God demands. Not waiting on man, but waiting on God is what will bring Pentecost. Then God can use men—and he has use for them. Then God can use programs, for he has use for them. Then God can use organizations, for he has use for them. Then will the machinery move on for it will have been rightly connected with the power-house and Pentecost will again be doing its effective work.

Tyrone, Pa.

A New Pentecost

BY H. H. HELMAN

¶ The spiritual economies will prevail whenever a new Pentecost arrives.

God is not profligate with spiritual values.

¶ A Pentecost will not be sown in fields that have not been cultivated.

The pearl will not be hidden where there are no searchers after pearls.

¶ We would be asking a lot of God to ask him for a Pentecost when we are illy prepared to receive it.

Surely God will not disappoint us if we *are* ready, and waiting.

¶ And he surely will not foolishly send us a Pentecost if we would not know what to do with it when it came.

We are not used to having Pentecosts—a Pentecost would be a rare experience, requiring unusual preparation.

¶ The proper preparation for a Pentecost seems to be a soul preparation.

Waiting, anxious, passionate, hopeful hearts may be the best possible preparation.

¶ If we want God to send us a Pentecost, can we assure him we will be ready when it comes?

Elgin, Ill.

The Traditions of the Fathers and the Virtues of the Children

BY REINHOLD NIEBUHR

The following article is composed of excerpts taken from the report of an address delivered at a Youth Fellowship Meeting and published in the Light Bearer.—Ed.

Jesus said: "Every scribe who instructs in the kingdom of God is like a householder who brings out of his treasure things old and new."

It is the business of each new generation to determine what things new and what things old it is going to bring forth out of the treasure. We live our lives; our fathers lived theirs. . . . Each new generation has its own insights. It is not an easy matter to determine how much we will accept of the traditions of our fathers and how much we are going to live by our own experiences. To a certain extent the fathers have a distinct belief that if things are old they are good and the young people believe if they are new they are good.

The problem of each new generation is essentially the same, how much of the traditions, customs and faith of the fathers shall it accept and preserve inviolate; how much shall it reject and how much shall it hold and begin anew?

If you look at the life of Jesus you will note that he tried various ways. He wasn't consistent about the way he dealt with the prophets and the laws. Sometimes he said, "It is said unto you of old . . . but I say unto you." Sometimes he set himself against the laws and customs of his day. Sometimes he accepted some of them and said they must be absolutely fulfilled. Sometimes he established new laws that he said were going to be better; if any changes were to be made they would be more rigorous.

And sometimes he did an interesting thing, he destroyed the traditions of the fathers in order to accept those of the grandfathers. He emancipated himself of immediate traditions by going to older traditions.

There are young people who simply accept the old traditions without questioning them, but not so many.

But any young person who starts out with the idea that anything that is old is automatically barred and anything that is new is good, is going to make a wreck of his life. I know of a group of young people, university graduates, who as students came to college out

(Continued on Page 90)

Meeting of the General Education Board

BY J. S. NOFFSINGER
Secretary-Treasurer General Education Board

THE Annual Meeting of the General Education Board of the Church was held in Washington, D. C., last week. The following Board members were present: E. C. Bixler, P. H. Bowman, M. G. Brumbaugh, C. Ernest Davis, J. S. Noffsinger, V. F. Schwalm, E. M. Studebaker, A. C. Wieand and Otho Winger.

Three sessions of the Board were held, on the afternoon and evening of Jan. 15 and the morning of Jan. 16. This was the first regular meeting of the Board attended by Dr. Brumbaugh and President Davis.

Eight of our nine schools represented reported a total regular college enrollment of approximately 2,150 with 350 additional special enrollments or an approximate grand total of 2,500 students for the current academic year, which is about the same as last year. Four schools reported a slight increase and four a small decrease in this year's enrollment.

Among the various items of business transacted were the following:

(1) The Board reorganized for the current year by electing the following officers: President, Dr. P. H. Bowman; Vice-President, Dr. V. F. Schwalm; Secretary-Treasurer, Dr. J. S. Noffsinger.

(2) The report of the Hospital Committee showed that our sisters desiring to take up the profession of nursing have in the past pursued their training in 114 different hospitals, one-third of which were questionable or poor. It was decided that a leaflet should be prepared for circulation in our colleges and to our ministers which shall list all approved medical schools and hospitals. It is hoped that our young people may thus be guided in their selection of a worthy institution in which to take medical and nursing training.

(3) The commission appointed to study the problem of "the number of college students a church college may enroll from other denominations and yet be able to maintain a church consciousness," reported a number of interesting findings. This commission interrogated 49 denominational college executives, 88% of whom indicated that in their judgment a desirable church consciousness and loyalty could not be maintained when the denominational group of students was less than 50% of the entire student body. Since several of our colleges now enroll nonmember students in excess of the above amount, the commission was continued to study the problem further.

(4) The commission studying the problem of "the placement of the graduates of our schools so as to conserve their services for the local church" was made and the committee continued. Bethany Bible School and the Pastors' Conference of the Brotherhood were each invited to appoint an additional member to this commission to study the additional problems of the curriculum best adapted to meet the needs of the church pastors and workers.

(5) The commission studying the problem of group insurance for our college faculties and employees made a report. It is hoped that in the near future a plan will be perfected and announced whereby group protection may be secured by our school staffs and employees at minimum rates.

(6) The Board again reaffirmed its conviction that as a church we should move definitely toward centralizing our educational work in those colleges that are most likely to be able to survive the increasing demands which the standardizing groups will from time to time set up, and which we must meet if our credits are to be accepted in other schools and our diplomas received for graduate work.

(7) An opportunity was given for each school to present to the Board its outstanding problems for consultation and advice. A variety of problems which could not be recorded here were presented and discussed.

Hon. J. A. Garber, congressman from Virginia, was present for the session on Friday forenoon, and addressed the Board on the theme of the place of the denominational college in our church.

It was the general consensus of opinion that this was one of the most constructive meetings ever held by the General Education Board of the Church.

Washington, D. C.

Pentecost This Year

BY EZRA FLORY

THIS will be the nineteen hundredth anniversary of the first Pentecost. Pastors and others have already been notified of the coming event and aid has frequently been offered in building suitable programs.

Perhaps it will be well for us to pause to meditate upon the scene of the first Pentecost. Think of a little group of disciples resorting into an upper room for fear of persecution. They had followed their Master a few weeks before. One had denied him. One betrayed him. All lost faith in him when they saw him nailed to the cross. This little band was without power. Jesus warned them not to go forth until they should be indued with power (*dunamis*, the Greek word from which we get such words as dynamite, dynamo, dynamics). What could come from such a group? Here they were waiting in unity; "All in one place." They were empty waiting to be filled. They were unlike the Pharisee who went to the temple to pray and blatted out a boastful catalogue of his vaunted goodness. That man was so full that God could give him nothing. The poor publican stood afar off and smote his breast, saying: "Lord, be merciful unto me a sinner." The latter was empty and received a blessing.

The first Pentecost, which many consider the birthday of the Christian church, was not "worked up." It came down. Let us beware lest the spectacular occupy our attention more than the inner preparation of heart. The three thousand did not make Pentecost; the three thousand gathered to the Lord that day was a result of the outpouring when a little group of quite ordinary people filled the conditions upon which God could send forth that wonderful demonstration.

The inner preparation requires more time, perhaps, than the preparation for a spectacular demonstration. It is not too soon to begin the proper preparations. The week of Pentecost should be the climax to prayer and unity of purpose. Easter this year should be but a station on the way to the great climax at Pentecost. If Easter is made a climax, there will be none at Pentecost.

What can churches do? There should be abundant teaching about the death and resurrection of the Lord. Following this the victory of the Christian through the Holy Spirit should be emphasized. We do not give large enough place to the work of the Holy Spirit in our teaching and in our living. A new day will dawn when he is given his proper place. He is mentioned over two hundred times in the New Testament. This is more frequently than all ordinances. It will please God, to make this Pentecost one of the testifying of his goodness and of effort to bring souls to the Savior.

Huntington, Ind.

A Challenge to Men

BY C. C. HAWBAKER

ON the evening of Jan. 28, 1930, Bro. W. J. Werkman was to have brought a message at Nappanee, Ind., to a number of laymen of Northern Indiana. Few of the men knew of Bro. Werkman's death until they arrived at the place of the meeting. The news of the death of Bro. Werkman caused great sorrow both because of the passing of a loved one, and because of the great loss to the Men's Work Movement. But as one man said: "The death of Bro. Werkman is a great challenge to us in Men's Work."

Reference was made to Bro. Werkman's article in the MESSENGER for Jan. 25, wherein he made an urgent appeal for men to give liberally to the mission cause before Feb. 28. The men assembled at Nappanee voted unanimously to call upon all men of the church to send contributions immediately to Elgin for mission work. It was suggested that we make this a Werkman Memorial offering, as this matter lay heavily on Bro. Werkman's heart.

Will 50,000 men and boys send to Elgin immediately not less than $1.00 each toward the Werkman Memorial offering? Many should send $10.00, $20.00 or $100.00.

Let each pastor, leader of men, teacher of boys or men's classes, and all fellow laymen put forth efforts to encourage each man and boy to share in this undertaking. Send contributions to the General Mission Board, Elgin, Ill., and give the name and address of each contributor, with the amount contributed, and state that it is for the Werkman Memorial fund for missions.

The following is quoted from Bro. Werkman's last article; "An enthusiastic rallying to meet this great need of the hour is bound to result in a most beneficial stimulus of the spiritual life of the church."

South Bend, Ind.

We appreciate the feeling of these men on learning of the death of Bro. Werkman. Their decision to raise a fund for missions to his memory is a worthy tribute and fits into the call of the General Mission Board in this issue, see page 88.—Ed.

Sentence Sermons Heard at the Foreign Missions Conference

Atlantic City, Jan. 14-17

GLEANED BY SECRETARY CHAS. D. BONSACK

THERE is but one central theme in Christian education to be considered; that is Jesus Christ, who he was and who he is; what he does and what he means.—Dr. Robert E. Speer.

There are two aspects of Christianity to be considered on our program. What it does to meet human needs, and its relation to other religions.—Dr. Speer.

Pentecost means no longer imitators, but partakers with Christ. The mission program of Christianity was born at Pentecost. It ought to be re-born in this nineteen hundredth anniversary thereof.—Prof. Oscar Buck.

We can not convert the world with the Bible alone. It must be translated into life and interpreted thereby.—Prof. Buck.

We are too easily satisfied with similarities of Christianity with ethnic religions. Similarities are only the *contact*, not the impact. You can not convert with the similarities; it is with the uniqueness of Christ that victory shall be won.—Prof. Buck.

Other religions only go to the grave. But Christianity triumphed over death. We shall not win by our machinery, but in the fine triumphant things of life.—Prof. Buck.

Jesus gave us the supreme motive of life—love. But love can never exist apart from personality.—Dr. Geo. A. Buttrick.

We need not worry over much about divided opinions in religion, for there is even more division of thought and doubt in our scientific certainty than in our religious faith.—Dr. Wm. Adams Brown.

Humanism is the philosophy of people who think they can preserve the values of our religion without believing in our God. It has grown out of our scientific age. But communism is more dangerous than humanism since it is missionary and self-sacrificing.—Dr. Brown.

The World War has upset more than we know. The first thing that is done when war is declared is to mobilize all the liars. The decline of respect for the authority of God, the law, conscience, etc., has given way to passion, and the war must carry much of the responsibility.—Bishop McConnell.

We must take religious education more seriously. We have run it all into method and this is certainly not taking it seriously. It needs content. Religious education is not contrary to evangelism, but a comrade and complement to it.—Bishop McConnell.

The ordinary service of life, where friend and parent, school and home, quietly influences character, is the hope of our times. We can not put this service into statistics, but it is vital in the hope of the nation.—Bishop McConnell.

All national and racial prejudices perish in the presence of good men filled with the spirit of Christ.—Dr. Hume.

There is too much giving apart from the church. I

can not support even my mother at the expense of my wife's legitimate needs. Likewise, I owe a first obligation to the church which I voluntarily join.—Dr. Agar.

We have many experts in education, psychology, methods, etc., but where are the experts in prayer? Prayer and missions are the only hope of the life of the church.—Dr. Duncan MacLeod.

We are not praying. We have too much opinion and too little conviction. We often mistake the strike of a match for the glow of God in our lives. Pentecost was born in a prayer meeting. If we shall have a Pentecost, we must turn to God.—Dr. MacLeod.

Evangelism includes three things: first, introducing men to Christ; second, bringing our lives under his sway; third, bringing all of life's relationships under the spirit of Christ.—Dr. Cleland B. McAfee.

Too much of our religious work is done so tactlessly. Yet perhaps it is better to do right tactlessly than to do nothing so very tactfully.—Dr. McAfee.

It seems so difficult to keep our religion evangelistic. Schools, hospitals and even evangelists are not always evangelistic.—Dr. McAfee.

Elgin, Ill.

What Is the Ideal Plan for Financing the Church Program?

BY J. B. FIRESTONE

THIS is a question that is being asked by church leaders of every denomination, because seemingly it is becoming more and more a real issue in the very life of the churches. And why? Is it because of less wealth in the membership of the churches? I think not, when I see the fine automobiles, the expensive radios, the modern conveniences, the expensive church equipment and the many magnificent church buildings that cost large sums of money—and all the while souls are starving to death for the life giving word of God! No, there is more wealth in the ranks of the church today than ever before, and sometimes I even dare to think that right here is the trouble.

I am not going to try and tell any one what the ideal plan is. Because if I knew and could work out a plan that would really accomplish this end, my services would be so much in demand that the expression we often hear would be true, that is: "I couldn't stay here or anywhere else." But I have given the question a little thought, especially since I have been District treasurer of our District for several years and have had to deal with the question. What I here give is some of the conclusions which have forced themselves upon me. And since the time is fast approaching which is going to prove our real interest in the church program for the salvation of souls by how we meet the great challenge to wipe out the deficit, I very humbly pass my thoughts on with the hope that they may help in some degree to accomplish the hopes of our Mission Board and the other leaders of the church by inspiring thought among the churches along helpful lines. This is not only a live question but a very much neglected one. It is alive for those who have to face the embarrassing fact that there is not forthcoming the necessary finance to meet the needs and demands of a progressive program.

Church boards are greatly handicapped because they have to operate on a budget dependent largely on pledges instead of the ready cash. And imagine their embarrassment, when after they have laid their plans in good faith, depending on pledges from the different Districts, they find that a large per cent do not meet their quota.

I am mentioning this fact because each individual church in its program should assume and be responsible for its part of that obligation. Further, local leaders find the same condition true in local congregations.

I said this is a neglected question because too many individual congregations and local boards do not seem to feel the responsibility, nor have they caught the vision of their stewardship.

And so I have been led to the conclusion that the first thing necessary would be for the leadership of the church (I am speaking primarily of the leaders of local congregations), to get a real vision of Christian stewardship; and when that happens, they will preach, teach and live in the spirit of stewardship.

I believe that each congregation should be given a study course in stewardship and drilled in its essentials, obligations and blessings until they realize that it is as important a part of their worship as the song service, the prayer service, the sermon, visiting the sick or any other part of their religious life and activities.

I believe that without this any plan will be a drag, if not a complete failure. You must first convert men's hearts to the Lord before you can convert men's dollars for the Lord's work. Men's love and personal service must go along with their dollars or God's will will not be accomplished in their lives.

Paul praises the Macedonian brethren because they first gave themselves to the Lord, and then went farther than he thought they were able to go in the financial part of the program. And I believe something like this has been the experience of all those who have fully given themselves to the Lord.

By way of organization, I believe every congregation should have a live finance committee, whose duty

(Continued on Page 92)

WOMEN'S DEFICIT CAMPAIGN

The Second Mile

BY NORA M. RHODES

Secretary of Missionary Activities, Council of Women's Work

A FEW weeks ago there appeared in these columns an appeal to the ministers' wives to send in their special contribution to help with the mission deficit. Those who are responding to this call are to be commended and I am sure this generous giving is much appreciated. But I am wondering if the other thousands of women over our Brotherhood are going to let the ministers' wives be the only ones to do this extra giving for Christ's work. Let us all go the second mile. Perhaps our women's organizations have already contributed, and we have given through the Sunday-school or church; but even if that be the case, let us again rally to the cause and send in our personal gifts. We must not miss the goal. The time is short, the books will soon be closed and there is yet a large amount to be raised. It will take the combined efforts of all of us to win.

A certain foreign mission station was confronted with a deficit. The native Christians in order to wipe out their deficit gave the price of two meals a day while they ate only one meal a day for a week. We are living in a land of plenty and will not need to sacrifice our meals, but let us match our zeal and sacrificial spirit for the Master's cause with those native Christians and send in our offerings at once. In so doing we may become channels of blessings.

Dallas Center, Iowa.

Giving

BY MRS. J. Z. GILBERT

Associate President of Council of Women's Work

IT is reported that a wealthy Ceylonese has donated $37,000 toward the building of an atheist university. This man is also paying the expenses of three leaders to carry on the work.

Peculiarly enough, our church women at this time are working to help in raising almost this same amount for Christ's kingdom.

One is almost inclined to wonder sometimes why immense wealth so often falls into the hands of persons who use it in working against the kingdom of God.

The writer recalls that once in conversation with a certain party regarding endowment of our schools and kindred topics, she ventured this question: "Why is it that we who feel we would endow our schools and help weak churches if we had money, do not have it? Would wealth turn our heads?" The listener, a devout Christian, smiled and gave this significant reply: "Sometimes it does."

This answer has never been forgotten, for if with the sudden coming of wealth one's mind should be changed from its former desire to give, the situation would be far worse than the first condition.

Good it is that "our best" is not the amount we *think we would* give if we *could*, but rather what we *could* give if we *would*. Giving close to the margin of our own need brings a satisfaction which may not always be so keen in the giving that comes from an abundant supply.

So whether in possession of little or much, may God help us decide individually before him to do our best, praying meanwhile for the guiding of his spirit, and for his benediction. In so doing, the work undertaken for the lifting of the deficit will be in the hands of him who gave this promise: "My people shall never be ashamed."

Los Angeles, Calif.

Broken Promises

BY MRS. WM. H. B. SCHNELL

WHAT about our broken promises? Will we be held accountable for them? How many hearts have been wounded by our broken promises! All forgotten—yes—actually forgotten, though when made, were they not made in good faith, in all sincerity of heart? But with the rush of our busy modern life they have somehow been forgotten.

What about the promises we made when we joined the church? Our baptismal vow was made in all sincerity and humbleness of spirit. Through the subtility of Satan and the stress of life, they have become common, crowded to second place, some even broken. We have lost our first love.

What about our sick bed promises? Perhaps sometime when you were very low, and the doctors gave little hope, you turned your face to the wall as Hezekiah did and cried unto the Lord. And you asked him for mercy, in the name of Jesus, and the blessed Lord restored you to health. How strong then is one's faith, how surrendered, how willing to follow all the way where he leads! Yes, in him we were strong enough to endure for his sake even the criticism of friends. He heard our cry. He healed us.

Where are the promises we then made? Alas! some are broken. Satan comes and says: "Oh yes, you would have gotten well anyway. It was not in direct answer to prayer. Doctors do not know everything." Thus Jesus is robbed of his glory and with it the promises are gone. Satan's work has always been to frustrate the works of Jesus in the minds of men. Nevertheless, the promises were made to our Heavenly Father in all sincerity. A promise is a promise and he holds us responsible.

Many parents and friends of loved ones cry unto the Lord for help and mercy ofttimes with a promise; and also many when in great distress and sorrow. Let us always keep sacred our promises to the Lord.

Sometime ago a dear sister, greatly distressed in mind, visited me. She told me how she had gone to her elder with a problem which was a great burden on her mind, hoping he would help and advise her. He said little; but promised her he would in a few days call her on the phone and advise her. Days passed, weeks passed, yes, months passed, still no phone call. She had even met him, shaken hands with him, eagerly waiting for his promised answer; each time only to be disappointed. She said: "Can it be he has forgotten? No, no it can not be!" After she left and I was made to see and feel her distress, I said to myself: "Have I ever caused caused any one to suffer distress on account of my broken promises?" I took a retrospection of my life. I am forgetful, but I was made to pray earnestly that God through Jesus would forgive me all my broken promises and help me to be more careful to keep a promise may it be ever so small—a visit, a phone call, a letter or whatever it might be. A promise is a debt until kept. May we ask God to forgive all our broken promises, and pray that God will create in us a clean heart and renew a right spirit within us, as we begin this Pentecostal year—the nineteen hundredth birthday of the church.

Philadelphia, Pa.

PASTOR AND PEOPLE

Worship in the Worship Program

BY RUFUS D. BOWMAN

V. A Discussion of the Elements of the Worship Service

In our services of worship we must combine simplicity with a true cycle of experience. The Church of the Brethren should not become unduly formal in her public worship. While our services of worship need to be simple, they must follow the path of spiritual procedure in worship. They should also be democratic. This makes necessary congregational participation. The service of worship which has been suggested is an endeavor to combine simplicity and congregational participation with a true cycle of experience. I shall discuss the elements of the worship service.

1. Prelude.

The function of a prelude is to create an atmosphere of worship. Often when men and women enter the church they do not have their minds centered upon God. If the pianist or organist is wise she will select some beautiful, soft, and sacred music which will unconsciously steal into our hearts and make us worshipful. The selection of the right kind of music has an important bearing here. The dignified and reverent spirit of the one who renders the music will aid.

2. The Call to Worship.

(a) The function of a call to worship is implied in the name itself. It is truly a call to worship. It is designed to produce vision of God. It consists in the giving of a verse or verses of scripture by the minister. These are usually taken from the Psalms. What could be better than to call your people to worship by the use of devotional scriptural passages?

(b) Examples of calls to worship.

"The Lord is in his holy temple: let all the earth keep silence before him."

"I was glad when they said unto me, Let us go into the house of the Lord."

"O come, let us sing unto the Lord; let us make a joyful noise to the rock of our salvation."

"From the rising of the sun to the going down of the same the Lord's name is to be praised."

"Blessed is the man that maketh the Lord his trust. Rest in the Lord, wait patiently for him, and he shall give thee the desires of thy heart."

3. Hymn of Praise.

(a) Hymns of praise also aim to produce vision. Their central theme is adoration. They help to center our attention upon the object of our worship. These hymns make us conscious of the presence of God, his holiness, and spiritual reality.

(b) Examples of hymns of praise.

"O Worship the King."

"Holy and Reverend Is the Name."

"O for a Thousand Tongues to Sing."

"Holy, Holy, Holy! Lord God Almighty."

4. Invocation.

This is a prayer of adoration. The first element in prayer is adoration. The invocation should be a real prayer to God expressing our recognition of the holiness of his character and the majesty of his nature. "Hallowed be thy name" is the sentiment of this prayer. "Holy, holy, holy, is Jehovah of hosts," represents the spirit of this prayer.

The invocation should also invoke the blessings of God upon the service. Every part of the service should be an expression of his spirit. All of the elements so far have aimed to make us conscious of God. The invocation comes as a wonderful climax to the vision of his glory when both minister and congregation meet the Father in holy communion. Yea, they see his nature as it really is. They hear the whispers of his still small voice and feel his silent knock upon the door of their souls. Their vision of God's holiness makes them realize their own sinfulness and produces the need for further prayer. "Vision" is the term which expresses the experiences which are produced by these first elements of the worship program.

5. Hymn of Prayer.

(a) The term "humility" expresses the sentiment of the next three elements of the worship service. The hymn of prayer, scripture reading, and pastoral prayer embody the heart of the worship service. The central experience is the pastoral prayer. All that goes before this prayer is by way of preparation for this experience with God. All that comes after is by way of realizing more fully in life these spiritual realities. The vision of God's glory has made us realize our own sinfulness and it has made us want to pray.

The hymn of prayer is a hymn addressed to God. It is designed to express the feelings of the worshipers. It makes us ready to hear God's message in scripture and to meet the Father in prayer.

(b) Examples of hymns of prayers.

"O For a Closer Walk With God."

"I Need Thee Every Hour."

"More Holiness Give Me."

"I Want to Be More Like Jesus."

6. Scripture Lesson.

The test of a scripture lesson is whether it makes us want to pray. The scripture is God's word addressed to us. We should realize that when we read the Bible to an audience, we are reading the word of God. I am often filled with shame at the lack of preparation which ministers give to the reading of the scripture lesson. In order to make the message impressive some try to interject comments. If we give time and thought to the Bible passages to be read and truly allow God to speak his word through us, our people will get the message.

Any scripture which tends to heighten our sense of God's presence, his visibility and reality in the world is acceptable for public worship. The Psalms are expressive of the deep moods of the soul and are suitable for public reading. God's word as spoken through Christ, apostle, and prophet is especially valuable. Narrative passages have value for public reading if they make you want to pray. The sixth chapter of Isaiah is a splendid narrative passage for worship.

7. The Pastoral Prayer.

This is the central act of worship. This is an act addressed directly to the living God. It should not be addressed to men. This prayer should not unfold systems of theology and Christian doctrine. It should not contain rebukes intended for the congregation. If the service of worship has been rightly conducted the people are conscious of their need of God and for an impartation of his power. This pastoral prayer should be a great soul experience in which the minister leads his people in expressing their desire for forgiveness, their need for divine guidance, their sorrows, their hopes and their longings. This prayer should express the worship of the congregation and not the emotions of the preacher. The highest privilege which a minister has is to lead his people to the throne of God. In order to make this experience real the minister himself must be devout and prayerful.

The pastoral prayer will naturally contain some essential elements. In the invocation we have already expressed adoration. Our own sinfulness has been made real to us. Thus, the first natural element of this prayer will be confession of sins and a plea for pardon. Following forgiveness, there should be thanksgiving for the mercies and blessings of God upon our lives. Then it is right to petition God for those things which we need. We should ask his help in the solution of the problems that perplex us. Intercession ought to have a large place in our prayers because it is prayer for others. Pray for the sick and the suffering. Pray for the boys and girls in your church. Pray for those in responsible positions. There is much to be gained by making our prayers concrete. Close with a submission of will to God's will. We should always have the sentiment of Jesus when he prayed: "Father, not my will but thine be done." We should not aim to change God's will but to adjust our wills to his will.

The discussion of the elements of the worship service will be completed in the next article.

Elgin, Ill.

Saved by a New Testament

BY CHESTER E. SHULER

When "the boys" went into the army during the World War, it was the custom of many local Red Cross and other organizations to present each man with a copy of the New Testament. Thus many boys received for the first time in their lives a copy of the Scriptures. Others, who had seen the Bible in their homes, and possibly heard it read by their parents, were led to read it for themselves now that danger threatened and death might be imminent. God alone knows the good which was done by this distribution of the New Testament.

The story is told of one soldier to whom God seems to have brought the message of salvation in a most unique manner. This lad had received a Testament when he left home. He carried it in his shirt pocket faithfully, but didn't read it much.

One day he was in a battle. The Testament was still in his pocket. A bullet struck him, passed through his clothing, struck the Testament and penetrated into its pages. There it stopped, and the boy was uninjured.

Later, when the battle was over and he had escaped unharmed, he removed his Testament and examined it. There was the bullet that so nearly caused his death. Its nose rested on the word "everlasting" in the passage, "And I know [said Jesus] that his commandment is life everlasting" (John 12:50).

Finding what had occurred, he gave his heart to Christ. "That Testament saved my life in two worlds," he said, when, a few days later, he lay, mortally wounded. He had been saved just in time.

Harrisburg, Pa.

Two Books

BY C. H. SHAMBERGER

Within a week I have been reading two books which were unusually stimulating. They are nothing alike. One is prose, the other poetry. One is easily read and readily understood. The other is more difficult to read and the import of it harder to get. Their differences make them good books to read at the same time.

One would fear that most any book written by one who holds the chair of philosophy in a college would be hard reading. But such is not the case when Rufus Jones writes about "Finding the Trail of Life." It is a small volume telling about his religious experience up until the time he entered college. His writing is never dull and a subject such as this one has all the advantage of human interest. One gets an insight into the development of the "inner light" within the life of a growing boy that is worth knowing about. Anyone is missing a rare feast who fails to be enriched through this little book.

The other is a poem on the crucifixion entitled "Firehead" and is written by Lola Ridge. Some one has said that "poetry is the result of imagination at work, daydreaming, making something out of nothing, spinning out fancies like a spider her thread, making pictures, telling stories." Perhaps there are all of those elements in "Firehead," but there is something much more substantial in it. The sections are devoted to —Jesus, John, Mary the mother of Jesus, Judas Iscariot and others. One can not soon get away from the poem about Judas entitled, "Madness in the Field," nor from the fascinating portrayal of Mary the mother of Jesus.

People differ in their ability to comprehend the meaning of poetry. Some can grasp its meaning in one reading. Others must read it again and again. A good deal depends upon the poetry. "Firehead" is in a class that calls for rereading—not alone because it is sometimes difficult to grasp its meaning, but because it sets one thinking about the greatest of all characters and the most gripping incident in the religious life of the world.

These two books would cost the equivalent of nineteen gallons of gasoline (not including the state tax). The time was when the minister was urged to wear the old suit and buy the new book. Perhaps a modern version would be to save the price of gasoline and buy

new book. It takes a brave man to suggest anything to a minister about finances. But of one thing I feel certain—that any minister reading these two books would mean more to those with whom he labors. One can be read in the evening after the last pastoral call has been made, or the last committee meeting is over. The other ought to be read in the study. It is none too early to begin preparing for Easter. A book like "Firehead" ought to help.

Elgin, Ill.

HOME AND FAMILY

For the Timid

BY MILDRED ALLEN JEFFERY

Better the rain
On a skyscraper drain
With no one to listen dismayed;
Than the harassing din
On a roof made of tin
Alone in the mountains, afraid.

Better the blare
Of a great thoroughfare
With no one to notice or mind;
Than the trumpeting wail
Of a boisterous gale
And the lights of the harbor, behind.

Vancouver, Wash.

"The Menace of the Movies"

COMPILED BY OLIN F. SHAW

Excerpts from "The Menace of the Movies" by Fred Eastman in The Christian Century.

Introduction

EIGHT years ago Mr. Will Hays, . . . became "czar" of the movies. . . . He intended to clean them up. The churches and the better element generally accepted his promise in good faith. . . . Mr. Hays pleaded for a chance for the industry to reform within. It was given that chance. The churches and other institutions interested in the protection of children . . . gave thanks that at last they had a friend in the movie court. They called off their dogs of opposition and tried to coöperate with Mr. Hays. They appointed various committees to suggest better ways in which the movies could serve the public. . . . They issued selected lists of approved pictures. They urged local pastors and educational groups to coöperate with their home-town exhibitors to encourage the good and discourage the evil.

The eight years have passed. Have the pictures been cleaned up? Has Mr. Hays made good his promise?

The Christian Century recently asked those interested in better movies for an expression of conviction, or opinion on the following questions: Are they any less devoted to blood and thunder, crime, gun-play, lasciviousness, sentimentality, and inanity? That they have greatly improved in technique of production—in photography, visibility, smoothness and such—is undisputed. But to what extent are they in character, in content, and in effect upon the people who see them?

The Public's Reply

"They are practically unanimous in their assertion that the movies are as bad or worse than they were then and that they constitute nothing short of a menace to the mental and moral life of America."

A Scout Master speaks of the effect of the movies on the boys of his community: "It is a conviction with me that the present-day moving-picture, on the average, is having a detrimental effect on their moral and spiritual development. . . . I would say that the present movies are not less of a menace to the mental and moral life of the community than before Mr. Hays assumed office, . . . they are not any less devoted to blood and thunder, crime, gun-play, lasciviousness, sentimentality, etc. . . . Almost every one of the present day movies shows drinking scenes, indulged in by both men and women, and in practically every one, women are shown smoking cigarettes and drinking high-balls and cocktails, so that the average youth of today between the ages of eight and sixteen has the impression that he most certainly will have to drink and smoke when he becomes of legal age. We are still having entirely too many questionable sex plays that are over-emotional and over-sentimental. We are still showing moving pictures of our soldier boys in France drinking and carousing with native women. Therefore, in my judgment, Mr. Hays has failed in properly regulating the movie business."

Charles M. Sheldon, referring to a movie's advertising pictures, says that they "were so lewd and suggestive that I think any one sending them through the post office would have been liable to arrest." Then he continued: "A few days ago my wife and I went to see a film here in Topeka that was advertised as a 'sweet and charming love story.' The picture itself was free from any objectionable features, although there was not the slightest reason for making it so far as any real value to any one is concerned, but before it was shown there were thrown on the screen so-called educational pictures that were so suggestive and vulgar that the effect was sickening in the extreme. And before the 'sweet and charming love story' was shown, the manager of the theater announced a coming picture that had all the vulgar and suggestive sex appeal of the worst type of the worst films now showing. In my opinion, the motion pictures of the present are worse in every particular than they were ten years ago. . . . The motion picture industry is industriously faking away from our children and young people the finest things that make for pure and happy character."

A voice from Massachusetts: "There is nothing in American life that needs reform quite so bad as the moving pictures. One would not suppose that there was any censorship or discrimination in the production of these scenes."

From a small western town: "I have not been able to notice any betterment in the movies during the past seven years. No matter how carefully you choose your program, some scenes will appear before it is over that are objectionable. Gun-play, crime, lasciviousness, etc."

From Michigan: "The movies in this section are bad enough, with their highly unsavory and lewd advertising on bulletin boards and newspaper sheets; with their open and unashamed presentation of illicit and immoral scenes of breaking homes and broken morals."

Another New Englander: "I sat through four reels of one of them last night. The news reel was great. . . . The picture that followed. . . . It was sex appeal from start to finish. . . . The characters were introduced in a 'theatrical boarding house.' The feminine characters were of the type Dr. Hadfield describes as 'oozing sexuality in every pore, and by every article of dress and undress.'"

Not Unmixed: "There are a few good plays left, but they have to be filled with filth spots. The producers must be rotten or else they believe the public is rotten. It is too bad that pictures of horrible night life, of crime and lust, are being produced for the morons of America, while little or nothing is being produced for the decent American family. . . . If motion pictures continue on the same plane as they are now, and the state does not go on to censorship, we have a right to believe that all our gestures at law-observance and law-enforcement are mere acts of hypocrisy."

Youth's Reaction: The following is the response of forty young people to the question, "What are the movies doing to our ideals and our morality?" . . . They felt that the average comedy was a flat failure, that the crime expressed in movies had a tendency to lessen their sensitiveness to crime, that often when they went, not knowing anything about the picture except the name, the picture turned out to be really bad in its character, and yet their motive in going was simply for an hour's entertainment. They acknowledged the presence of murder, impurity, sentimentality, and inanity, with special stress on the last two.

Holy brethren and sisters, called to be saints, admonished to nurture our children in the chastening and admonition of the Lord, are our children feeding on such slime and filth? Dare we allow ourselves to be easy about the matter, or allow such a corrupting influence to go unprotested?

Cedar Rapids, Iowa.

New Lives for Old

BY H. A. BRANDT

XII. Confessions in Black and White

FOR some days Sidney Hale struggled mentally with the problem of how to answer the letter from Irene Cross. Sometimes he felt that no answer was required. Why not consider his interest in her a closed matter, now that she seemed so utterly unattainable? What had he to offer a woman who had achieved so much by her own inherent abilities? Evidently her thought of him was nothing more than for old-time's sake. Doubtless she was only curious to know what had happened to him and something of the changes at Valley Center. That is, there were times when Sidney felt that certainly this was the sum of her interest and he did not propose to suggest that he had remembered, or still dared to think of what might have been had they understood each other somewhat sooner.

At other times he recalled the friendly tone of the letter and almost determined on a daring course. Had she not once held for him more than a friendly interest? But that was at a time when he did not fully appreciate her qualities. And now why not tell her the whole story of the inner struggle by which he ultimately came to the level she had always championed? However, though he was not ashamed of his decision, Sidney was slow to speak of what had become a very sacred experience to him. And, then, how could he tell another, and especially Irene Cross, without seeming to invite sympathy? And this, as a man, he would never do. It were better ten times over to bear his disappointment in secret, transmuting it all into a zeal to achieve or perish in the effort.

However, what Sidney did finally decide upon was a kind of middle course. He determined to answer the letter in as much detail as he dared, yet without revealing any evidence of the secret flame of regard which the triumphs of Irene Cross had tended to further kindle in his own heart. For more than ever Irene had become the queen of all fair women to him—the splendid but unattainable exemplar of true womanhood.

At last there came a day when Sidney had some time for the great problem. And after considering for some time he turned to his typewriter and wrote the letter. Said he:

"Your friendly letter was indeed a surprise to me. I do not mean that you wrote out of character, but I had come to suppose that you were lost to the world of those who stayed, or who have returned to Valley Center. Your whereabouts came to be a complete mystery to all your old friends here. All that was known was that you had met with some unusual success, and been translated to some better position.

"I am indeed glad to hear that you are still of the jolly flesh and blood that you used to be. And since you ask how I happened to drift back to Valley Center I will preface my confession with a poser for you: By what sudden steps did you mount to an editor's chair? It looks like you might be the first woman President of our land! At least you have made a magnificent start.

"And now as to the question you ask about my coming back to Valley Center. It is perhaps too intimate a story to tell in much detail, but since you were always a stickler for facts you shall now have them as best I can give them to you.

"You will recall that I landed with the *Morgen Magazines*—and I had a great job with them so long as I was willing to do Mr. Morgen's bidding. In a way he did not ask me to do anything that was wrong; but ultimately I came to the point where I saw if I was to grow and achieve anything in my own right I would have to break with the Morgen interests. It was a question of point of view—even a question of ends in life. Mr. Morgen and I parted as friends. But to this day he thinks me crazy—and as for myself, I would not go back for all his ducats.

"I suppose I look like a fadeout to most folks. I know there are a good many who can't just see why I am content in Valley Center when the big city offers so much more financially. At least that is the way it seems to most people. But does the city offer so much? You have sampled both the small town and the great,

(Continued on Page 91)

AMONG THE CHURCHES

Calendar for Sunday, February 9

Sunday-school Lesson, Warnings and Promises (Temperance Lesson)—Matt. 7: 1-29.

Christian Workers' Meeting, Some Characteristics of the Saved.

✣ ✣ ✣ ✣

Gains for the Kingdom

Three baptized in the York church, Pa.

Three baptized in the Spesville church, Pa.

Fourteen baptized in the Morrill church, Kans.

Nine baptized in the Selma church, Va., Bro. Raymond R. Peters pastor-evangelist.

Eight baptized in the Twin Falls church, Idaho, Bro. McKinley Coffman of Fruitland, Idaho, evangelist.

Fifty-seven baptized and four reinstated in the Williamsburg church, Pa., Brother and Sister O. H. Austin, evangelists.

Twenty-four baptized in the First Central church, Kansas City, Kans., Calvary branch, Bro. E. N. Huffman of S. St. Joseph, Mo., evangelist.

✣ ✣ ✣ ✣

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Harvey R. Hostetler, pastor, to begin Feb. 12 in the Rocky Ford congregation, Colo.

Bro. S. C. Godfrey of Red Lion, Pa., to begin April 20 in the East End mission, York, Pa.

Bro. C. Walter Warstler of Bellefontaine, Ohio, to begin March 3 in the Antioch church, Ind.

Bro. Ralph G. Rarick of North Manchester, Ind., to begin Feb. 16 in Oklahoma City, Okla.; he began Feb. 6 in the Pleasant Plains church near Aline, Okla.

✣ ✣ ✣ ✣

Personal Mention

Bro. John R. Rettinger, Darlington, Ind., will have time for a revival meeting during the spring or early summer.

Bro. B. E. Hoover, pastor at Wawaka, Ind., will have time to hold a series of meetings any time between May 1 and Sept. 1.

"Am en route to the States, having seen Ur, old Babylon, Kish, Damascus, etc.," says Bro. I. S. Long, writing from Jerusalem Jan. 13 "To be 'In His Steps,' is glory whether here or there."

Brother Bonsack with grips in hand was holding hurried conversations in the hall last Saturday morning. Something like that happens frequently. He was leaving for the McPherson Regional Ministers' Conference. Seemed a little strange we had not heard more about this important event.

Eld. G. A. Barnhart of Wirtz, Va., we learned just the other day, was laid to rest on Jan. 12, as was also at the same time and place Sister Harvey B. Flora. The death of both had taken place the same day in local hospitals. Both were lifelong residents of the community and staunch members of the church. The double funeral is said to have brought out the largest crowd ever assembled at the Brick church.

Murray's Personally Conducted Tours are being featured at this time in our advertising columns. It will interest many to know that on the date named there, June 21, two parties will take passage from Montreal on the commodious Albertic, under the leadership, respectively, of Dr. D. W. Kurtz, now pastor at Long Beach, Calif., and Dr. E. L. Craik, Professor of History in Juniata College. Dr. Kurtz's party will visit points in Europe and the Mediterranean countries including Palestine and Egypt. Dr. Craik's party will visit points in Europe only. Frequent lectures en route by these able instructors will add much to the pleasure and profit of the tours. They will no doubt be pleased to communicate with interested persons, while complete information as to itineraries and business arrangements may be secured by addressing Murray's Tours, Suite 1, Ridge Arcade, Kansas City, Mo.

✣ ✣ ✣ ✣

Miscellaneous Items

There was an error in the obituary of Bro. Peter M. Saylor in our issue of Jan. 25, for which we are sorry. The year of birth should have been, not 1858, but 1838.

"To pray daily for the progress of the Lord's work here and elsewhere, that our spiritual life may be deepened, that our vision of the work and our opportunities may be clearer"—this is a part of their duty as they conceive it at Flint, Mich., Bro. L. H. Prowant, pastor.

A member of one of our church boards and one of our most successful pastors too, he happens to be, falls into a familiar vein toward the end of his letter: "Bro. Frantz, I admire the Messenger more all the time. And I think it is getting better all the time too. It surely must try the patience of" etc. Never mind about that. Just let us enjoy your kindly word of appreciation.

"I believe we have altogether too many performers and too few practitioners" is the terse way one correspondent puts it in his letter of appreciation. He refers to a recent editorial on "Keeping the Ordinances."

Sister Wealthy A. Burkholder has rewritten her Autobiography in pamphlet form of twenty pages. Many will remember her as the first editor of the Young Disciple. Copies may be had at twenty cents each by addressing her at Shirleysburg, Pa.

Speaking of "The Heart of the Crimson Cross," President Paul H. Bowman says: "I read it with interest and pleasure. It deserves a wide circulation." And Dr. John W. Wayland says: "It is a wholesome story that leaves one stronger and better. It has a message for nations as well as individuals."

Sunday, Feb. 9, the Springfield church, Ill., will have an all-day program with basket dinner celebrating the anniversary of the first sermon preached in that church. President C. Ernest Davis of Mount Morris College will give three addresses: At 10:45 A. M. on The Message of the Church of the Brethren; at 3 P. M. on The Church; at 7:30 P. M. on Mount Morris Faces the Future. Bro. W. C. Sell, pastor, says: "Anyone who can attend will find a hearty welcome."

Word came too late to tell you in time about the address on "Creating a New Africa" by Secretary L. B. Moss of the Foreign Missions Conference, sent out last Saturday, Feb. 1, over the Columbia Broadcasting System. The time was 3:45 to 4 P. M. (Eastern). We understand that arrangements are in prospect for making this a regular or frequent feature. You can help to bring this about if you will write to the station through which you get the Columbia programs expressing your appreciation for this sort of thing.

✣ ✣ ✣ ✣

Special Notices

The General Mission Board is asking for more funds from Michigan for the support of the workers that the Sunday-schools of the state are supporting. It is desired that this be sent in to the secretary-treasurer without her having to make a special appeal to each school. Some schools have sent but more have not. If each school would send in their usual amount, perhaps it would not be necessary to make an apportionment as was suggested at District Meeting.—Mrs. Arlie Spindler, Woodland, Mich., Secretary-Treasurer for Foreign Missions.

Northwestern District of Ohio, to the pastors and elders: In order that your District Treasurer may fully comply with the ruling of District Meeting March, 1929, and rightly give your church credit for its 1929 quota it will be necessary that your quota reach me not later than Feb. 28, 1930. The books will be closed at that date and the financial statement prepared for the District Conference. If your church has not already sent in its quota, please make mention of this to your church or the proper individual. I will appreciate an early reply.—L. C. Huber, Treasurer, Bellefontaine, Ohio.

Men Needed

A great thing is about to be done in the Lord's cause by the Church of the Brethren.

We believe it is to be done because it is the Lord's cause, and by the Christian spirit manifest by the congregations thus far in the effort.

We refer to the endeavor to pay the $75,000 mission deficit before the year ends Feb. 28, 1930. Certain individuals started this splendid movement by offering generous sums if others would coöperate in completing the job being made by the congregations.

But we entertain no false sense of optimism. Somebody must do some hard lifting this month. Widows, people of very limited means, both strong and weak churches have done well. Yet there are men, strong men, not necessarily wealthy, but real *men* who are needed to help complete this job.

We do not mean to exclude the women. A true hearted woman from California sent $300. Another from Iowa sent a second check saying she decided if this job is to be done she figured she would have to give again.

A thousand men and women can do what these women have done. A few can give $500. Many should give $100 or $50. Any gift large or small will help.

Let the Lord speak the answer to this call. If he directs send your check at once to

GENERAL MISSION BOARD
Elgin, Illinois

Note. The message from Bro. C. C. Hawbaker on page 84 sets forth a worthy proposal by which the men of the church may do something definite.

Meeting the Mission Challenge

Financial Statement

Receipts from living donors for eleven months, March 1, 1929, to Jan. 31, 1930	$249,528
Amount necessary in February to meet the Mission Challenge. (To do this an increase of $37,500 over last year is necessary.)	64,619
The Goal	$314,147

Classifying the Districts

I. **Districts that have made an increase in 11 months over last year's 12 months.** Two new Districts have now attained this class, Middle Md. and E. Va. Districts previously classified here are: S. E. Pa., N. J. & N. Y., Middle Ia., N. W. Kans., No. Mo., Second W. Va., No. and So. Car. & Tenn., No. Ind., N. E. Ohio, Nebr., Wash., First W. Va., E. Colo. and W. Colo. (So. Ind. and N. E. Kans.

(Continued on Opposite Page)

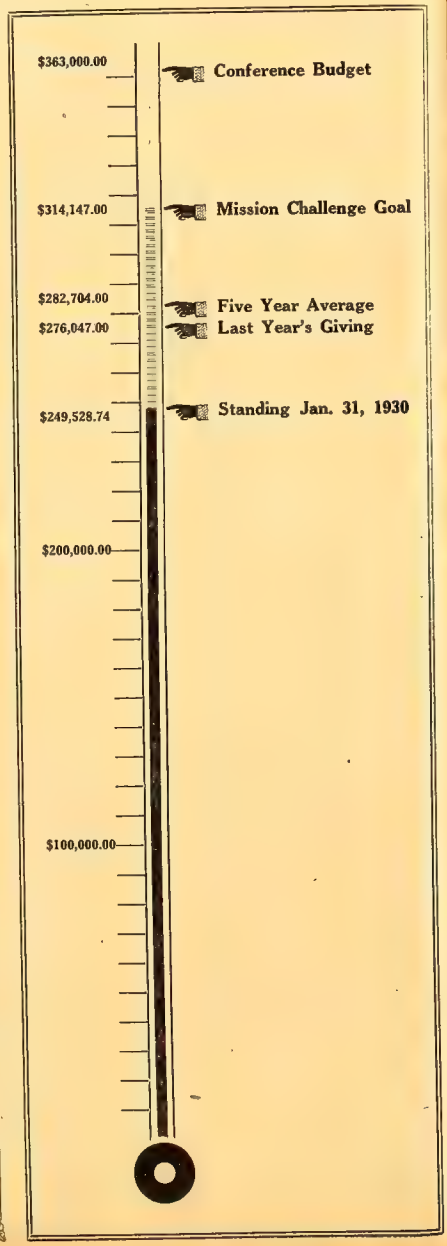
✣ ✣ ✣ ✣

The Achievement Thermometer

This therometer represents the progress in meeting the Conference Budget approved by Annual Meeting for the work of Missions and Church Promotion.

The total of $363,000 was approved at the La Verne Conference 1928 for the fiscal year ending Feb. 28, 1930.

The mercury in this thermometer rises in proportion to the effort put forth by the members of the Church of the Brethren.



AROUND THE WORLD

Are Britons Healthier Than Yankees?

Perhaps you will say that we do not know, nor can we ell, whether Britons are healthier than Yankees. How-ver, a Boston garden expert is credited with saying that e English are healthier than Americans because they have etter gardens and spend more time in them.

Restoring the Woodlot

Chairman Alexander Legge is credited with the following lea for the restoration of the old-fashioned woodlot: "In he past the woodlot has played an important part in the rosperity of a large percentage of our farmers. It has urnished shade for livestock in summer and shelter in vinter, posts for fences, firewood for the house, and in other ways been useful. In many areas this woodlot is disappearing. Why not restore it? If every American farmer were to devote 5 per cent of his acreage to a wood-ot he would have gone a long way toward meeting the problem of excess production."

A Siberian Klondike

From Yakutsk there comes word that a Siberian Klondike awaits development in that general region. So far as the writer is personally concerned, it can await development indefinitely. The region in question is fully as cold as our own Klondike and doubtless even less accessible. However, if there is really gold in this vast region there are men who will contrive to get some of it out, and in so far as they do this their efforts will concern the average man. It is interesting to note that this report of gold in Siberia comes at a time when some were beginning to wonder if the world's gold supply would not soon prove insufficient.

The Bill for Household Electrical Appliances

"Last year's bill for household electric machinery was placed by Electrical Merchandising at 925 million dollars, as compared with 813 millions in 1928. Included in the total were 630,000 refrigerators, valued at retail at 181 millions. Vacuum cleaners sold nearly 100,000 more than in the previous year for a total above sixty-five millions. There were fourteen million dollars' worth of electric irons and somewhere between 115 and 129 millions' worth of washing machines. . . . Americans like to take their exercise without exertion. Otherwise why should they pay nearly two million dollars for machines that shake the liver and stir the circulation? There were two and a half millions invested in dishwashers of the mechanical type and the same amount for violet ray machines."

Ethics for Barbers

One of the favorable signs of the times is that the various professions are thinking in terms of responsibility. This thinking usually takes the form of a code of ethics—that is, a statement of the ideals of a profession. For example, the Associated Master Barbers meeting recently at St. Paul adopted a code of ethics for American barbers. The code has been summarized as follows: "(1) Scrupulous adherence to all sanitary precautions to protect the patron against infection; (2) courteous and conscientious treatment of every patron, even if he desires only a shave; (3) the same attention whether you tip or not; (4) honesty in the sale of undiluted preparations; (5) the right to suggest treatment to patrons without being offensive or insistent; (6) the use of hair tonics as aids to the preservation and beautification of the hair and not as baldness cures; and (7) the assumption of these responsibilities to the patron by owner and employee alike."

Wishful Living

France is a republic, yet there are those who can not forget the old days. For example, there is the aristocracy that Napoleon built up. Many of the great-grandchildren of generals who were made princes or given some other title seem unable to forget, but in a world of wishful living, maintain as best they can the traditions of a departed social order. However, the nobles created by Napoleon are but upstarts by the side of those who represent the monarchial period the Corsican displaced. Thus, "The duke and duchess of Guise still have a miniature court. There are at least a dozen French families who talk about them as their majesties, hoping for lands and riches on the day when the duke triumphantly enters France as king." Those who thus honor the pretender to the French throne may be taken as extreme examples of persons living artificial, wishful lives in the face of hard facts. Of course, something can be said in favor of wishful living. The world goes forward and private fortunes are advanced by those whose wishes flower into faith and action. But where persons maintain the memories of an order which would mean nothing but their own selfish advantage, meanwhile refusing to accept the changes which have come for the common good, then certainly they are willful and pathetic figures. To our way of thinking such people live a wishful, futile life which does nothing for them and even less for their fellow-men.

Thyrite and Its Use

Thyrite is a new compound described as appearing much like a cross between slate and porcelain. It is of special consequence because it possesses the property of decreasing resistance as the voltage of an electrical current increases. Now what does this mean to the average man? Just this, that thyrite is a good insulator for ordinary currents, but should an overcharge come along the wire, such as from a stroke of lightning, the quality of decreasing resistance above noted would change the insulation into a good conductor, offering an ever ready pathway of escape for the dangerous supercurrent.

Modernizing Government

There is great need for modernizing government. Consider the political melodrama which has had a long run in Chicago. The latest stunt was dismissing several hundred policemen and firemen as a gesture toward keeping within what the city could afford. But in less than a week most of those dismissed were restored and the city struggling along as before. However, all those who are Chicago-wise know that the principal trouble is not with the police force or the firemen. The trouble is with the wasters at the top. If some one can invent a way to make sure of the election of responsible officials to the higher offices in our great cities he will have conferred a great benefit upon fellow Americans. And then there is the legal system. Surrogate George Wingate of Kings County, N. Y., recently stated that the courts of litigation in New York City are nine years behind schedule! Perhaps our two illustrations are sufficient to indicate that we do need to begin to think in terms of modernizing government.

Cheaper Butter—and Why

Cheaper butter has come to all those who deal with grocers giving the advantage of a new low wholesale prices to their customers. We note the exceptions because a survey conducted by a Chicago paper to discover why good butter was selling in some stores at two pounds for 78 cents disclosed the fact that in some stores it was still priced at 65 to 75 cents per pound! This was all on a day when wholesale prices were around 36 cents per pound for the best grade of butter. But now as to the reason why butter is cheaper where retail prices have responded to wholesale prices: "Large reserves of dairy products have been accumulating for several years in regions producing city milk supplies. This was especially true during the summer and fall of 1929, so that immense holdings of frozen sweet cream were piling up in cold storage houses. The federal department of agriculture reported 272,644 ten-gallon cans of 40 per cent cream, the equivalent of 11,000,000 pounds of butter, in storage on Jan. 1. Makers of condensed and evaporated milk, with a surplus of about 2,500,000 cases on Jan. 1 were among the hundreds of dairy plants that immediately turned their output into butter. This is the first big surplus of dairy products ever known by the American dairyman."

The Famine in China

Many have read the newspaper reports of the terrible famine in China. In loss of life it is probably one of the worst in recent years. The American Red Cross sent a committee to investigate and found conditions as reported by newspapers. Other committees upon investigation corroborate these reports. Conditions have been made worse by civil war. Taxes have been collected far in advance by those in the military conflict. Transportation is most difficult and many must starve because it is impossible to reach them with food. Few railroads exist and these are neglected and broken down through the war period. Starvation must continue until the next harvest, except as may be relieved by help from outside the famine area.

The churches of America feel that something must be done so far as help can be gotten to them. Best investigations show that an amount of $2,000,000 can be expended helpfully and economically. The Federal Council of Churches and the Foreign Missions Conference of North America are suggesting that such an amount be raised, if possible, to be ministered under the Christian Council of China in the name of Christianity.

All churches have heavy programs of service already demanding generous giving. But we believe many will want to contribute to this tragic need to save our starving friends in China. How easy each of us could give the price of a meal and do without it! We can do this and more—and yet fulfill our obligations to the local and general needs and plans of our churches. Perhaps a little of the sharing of actual starvation experience of others will do us good. Any gifts received will be forwarded at once without cost for this purpose.

GENERAL MISSION BOARD, Elgin, Ill.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

The Communion of Saints

John 17: 20, 21

For Week Beginning February 16

IN CHRIST

Here and here only is communion possible. As we seek to know his truth, reflect his spirit and do his will we shall have fellowship with all who are in the same quest which is to be found nowhere else in all of life (1 John 1: 3; Matt. 18: 20).

SAINTS IN HEAVEN

Death can rob us only of their physical presence. Our hearts may be continually enriched by their fellowship. In some respects those who are dead are more vitally present to the inner life. They have gone from our eyes, but they return to our hearts (Heb. 12: 22-24).

IN WORSHIP

One uses the radio. Another worships in communion with nature. They say that children can not participate in adult worship. I protest against all this. We can not afford to neglect the assembling of the great congregation. It is a mighty factor in our spiritual development (Psa. 34: 3; 55: 14; Acts 1: 14; Heb. 10: 25).

IN VISITING

Has our nervous, hurrying age lost the art of friendship? Can you turn the radio off, put the car in the garage and stay at home and enjoy the family (Gal. 2: 9; 1 John 1: 3, 7)?

NOTHING SO INTERESTING AS PEOPLE

If nature reveals God, how much more the life of man! If people bore us it is rather a reflection upon our own intelligence. To one who is awake the association of men is a veritable fountain of wisdom (1 Thess. 4: 18; 5: 11).

DISCUSSION

How can we promote fellowship within our own church?

How can we at the same time develop it with Christians outside our own denomination? R. H. M.

Billions of Eggs

The people of the United States consume between thirty and thirty-five billions of eggs in the course of a year. The mathematically inclined reader can figure out whether or not he has had his share. Others may be interested to hear that there are signs that eggs will be cheap during 1930. Poultry authorities report almost no sales of pullets from farms last year, due to favorable egg prices. This large carry over of hens of the best laying age will be augmented by a heavy spring hatch stimulated by those trying to get into the egg business while the going is good. It is thought that these two factors will likely result in a glut of the egg market. So if you did not get your share of eggs last year it may be cheaper to do so during 1930.

Meeting the Mission Challenge

Classifying the Districts

(Continued From Opposite Page)

previously reported were erroneously classified in group one. They still have some attainments to make to reach this group.)

II. **Districts that have in eleven months or less increased over their previous five year average.** Two Districts are new arrivals in this group, So. Calif., and Ariz., and the District of Idaho and W. Mont. Districts previously reaching this classification are S. E. Pa., N. J. & N. Y., Wash., W. Colo., Second W. Va., Middle Ia., N. W. Kans., No. and So. Car., and Okla., Panhandle of Texas and N. M.

III. **Districts that have in the eleven month period or less exceeded last year's record by more than 15 per cent.** Two new Districts have made this attainment, Middle Ia., and W. Colo. and Utah. Districts previously reaching this class are: N. W. Kans., No. Mo., No. and So. Car., Tenn., and Second W. Va.

IV. **Districts whose receipts have reached ten thousand dollars and more for the period up to date:** E. Pa., $29,115, So. Ohio, $14,215, So. Calif., $13,423, Middle Pa., $13,041, No. Ind., $12,782, W. Pa., $12,023, Middle Ind., $11,628, No. Ill., $10,833. So. Calif. made a good gain during the last week, moving from fifth to third place. W. Pa. and No. Ill. are welcomed as new members in this group. By next week we should be able to greet N. E. Ohio and So. Pa., as they are very near to $10,000.

On the basis of per capita giving, five Districts in eleven months of the year have made the following records: Middle Ia., $4.66, So. Calif., $4.54, E. Pa., $3.48, W. Canada, $3.33, and No. Ia., $3.14. These figures are given with some hesitancy, for in some cases the generous giving of an individual or more gives the District a classification different from what it properly should have.

The Traditions of the Fathers and the Virtues of the Children

(Continued From Page 83)

of traditional homes. Upon arriving at college they discovered that a great deal they believed was not in accord with modern culture. They said: "What's the use, nothing is really good and nothing really evil unless we make it so." They gave up all their old ideas and made new plans and now that whole group is living in chaotic circumstances. Not one is making his own living, they are all being supported by father or mother. If that is the result it would be best if they would not go to college.

There are too many people going to college today. We need education. We need more all of the time. But there are too many going to college who should not be there. They become interested in destroying the old but are not energetic and intelligent enough to create the new. There are beauties of life that we must maintain against the new tendency. We can't destroy the old with complete disregard. Some tendencies in this day are bad and in our fathers' day were right. But we are so anxious to establish our new traditions that we have been unfair to the traditions that our fathers brought to this land.

There is a Hungarian cabinet maker who lives near my home. He refinishes old furniture and makes new things. He is like an artist, he delights in making things. But he does not make very much money. I discovered this when he did some work for me. I asked him how he could make money with the small charge he made and asked him why he did not go into a furniture factory. He said he could not do that because there was no artistry in that; that in a factory they had to go through a regular routine, but that he liked to create things himself. He said there were four generations of cabinet makers from which he came down. I asked him what his son did. He looked sort of down-hearted and said he was selling real estate and making a great deal of money, but that was the tragedy. That son may make millions of dollars and may be able to build a house of God with some of his money, but I would like to worship in the fellowship of the cabinet maker. After that we took flowers to him from our garden and we discovered he appreciated them and considered them adequate pay. He certainly has the real Christian spirit.

We can take for example our own lives. A good many of us are of German extraction. We have been very anxious to obscure our German traditions and to prove that we are Americans. The more completely we are American in some respects the less Christian we are. A psychologist recently wrote a book, the first three chapters of which were on the "Americanization of the Soul." They are not very complimentary chapters.

In dealing with the problem of our traditions, history has proven that iconoclasm and slavery to the past are equally mistaken attitudes. The fathers have wrought what is worth preserving. Anyone who imagines that the morals and conventions which discipline and preserve family life are all outmoded simply because we are "living under new conditions" will learn to his sorrow that our conditions do not change some of the permanent facts of human nature. There are some moral traditions of our fathers that must be maintained. Some young people believe that rules that have regulated sex in the past generation haven't any place in the modern life. How often there is a scene between the mother and the daughter on the daughter's social life. Mother will often say, "That isn't the way we used to do it." Daughter will say, "I know it, but that is the way it is done nowadays." Mother sometimes is a back number, but never as completely as daughter imagines. Her traditions may not quite fit, but her words of warning and apprehension are correct. She may not quite be able to understand the new ideas. There is a certain camaraderie between sexes that is beautiful in many ways. Mother doesn't always understand it that way.

There are certain conventions surrounding family life that have been there a long time and that are worth preserving. Some of the things folks want to try today were tried by the Romans and they were a failure. If you look back in your histories you will find some of the results of periods of loose family ties. They failed also in the great experiments in the Renaissance. If you do not take your histories to see what people tried and failed in you will fail also. What good are our histories if we do not make use of them?

When you deal with religion you deal with ineffable things that you can't quite express. People picture a certain thing as good for them and a newer generation comes along and it doesn't quite fit. Each creed needs to be a little different for each generation. Each new generation after living and experiencing insists that its ideals are correct but history proves that the next generation has a new way of expressing itself. And each new generation donates some new religious experience. With that kind of a problem it behooves us to be reverent. We will be reverent with the religious traditions of our fathers. Some one has insisted that one should try with every child to divorce it completely from the past and to have it start entirely new. That can not be. We must look into the past, but not altogether. We are fools if we do begin some things anew. Every scribe who instructs you brings out of the treasure both old and new. It is something of an adventure.

We can not afford to accept the traditions of our fathers without amendment. The things that may have been profitable to them may not be for us, because we are living under a new kind of civilization. Our fathers, our American fathers conquered and possessed this virgin continent and developed an ethic of individualism. They believed in liberty and destroying the conventions of Europe, the traditions and teachings of the state church and all that sort of thing. They believed that liberty was the absolute thing. This is not a world in which liberty is the absolute thing. Interdependence is the thing.

It makes me smile to see the ado being made over Ramsay MacDonald these days. If he were running for office in America he would be showered with scorn and contempt. Yet he is the most prominent statesman in Europe, and why? Because he has discovered the kind of Christian idealism needed for the new day. He hasn't tried to get ahead of the crowd. He has practiced Christian brotherhood, he has believed that the poor people must be organized. He stayed with the working man, he didn't desert him when he came into power. That is a new kind of idealism and also an old kind of idealism. He has gone back to the past. Through such agony and a great deal of bloodshed we will have to overcome the individualism of our fathers and establish anew social idealisms.

Our fathers built nations. Nationalism in conflict with parochial loyalties was a virtue. In a world which has grown into a neighborhood, the national spirit, if it is not sublimated by higher loyalties, has become a vice.

Our fathers knew little of racial goodwill. Racial bigotry and religious intolerance go hand in hand. But we must learn to appreciate the excellencies of other racial groups. One writer after a visit to China states that there are only two possible ways to deal with the racial question. Either to disavow any kind of decency and brave it through with the sword, or to get on a thoroughgoing basis of brotherhood with the rest of the world. A great deal of attention will have to be given the latter to make it effective.

We might bring it down to more personal terms, not only national and racial affairs, but in very human relationships. This family problem is ours. The family of the fathers with all its excellencies was essentially an autocracy. The new family must learn to be democratic both in the relationship of husband and wife, and parents and children. While it is true that we do not have the large families that our fathers and mothers had, it is also true that the modern family lives very often in apartment houses, whereas the fathers lived in large houses and sometimes on ancestral estates. The young people have to work their way through until they discover which is the best way in the modern day.

They have this new proposition. They have the proposition of not having enough money to get married, except where both of them work. There are thousands of young people in that fix. They can ask themselves the questions, just what is the Christian ideal for these new conditions, how can we be Christian under the new circumstances, is it right to get married and both work and get accustomed to two incomes so that they do not wish to give it up? The wife continues to work, therefore there are no children and there is no family life without the children, so a good many families break up. If they sat down and asked themselves what is the right thing, we might not have these conditions. But could they solve their problems, we might all ask ourselves what the right thing is.

All our young people's meetings would be more interesting if we would sit down and frankly talk of the real problems. Not sentimentality and that kind of thing, but life's real problems. The young people should say what is the Christian thing to do and each will make some suggestion and we will come out with a new Christian conscience.

They should discuss the proper kind of relationship and premarital standards between boys and girls. What is a decent kind of convention between the two sexes? In a group meeting that I attended, the girls got up and accused the boys of making it impossible to have nice relationships of the kind they desired and maintain their self-respect. That they must do as the crowd did if they wanted to be popular and have boy companions. Then the boys got up and protested and said it was just the other way round. One boy said, "What we have been doing is that we have been expecting the worst of each other. We have been following what the world has developed, getting our ideas through the movies and the public dance halls. We follow what the world is doing and assume that everybody is like that and don't believe that other people exist."

Any one who speaks of the young people as going to the dogs don't know the young people or the kinds of problems they solve. The young people of today have the same kind of stuff their fathers had. But, they do accept some new foolish ideas just because they are new and other people are accepting them. We should not accept them without investigation any more than we should discard any part of the creed of former generations without first looking into it. But young people do sometimes follow the crowd. For example, when Judge Lindsey came along with his fool idea of companionate marriage, it took the young people off their feet.

At most all conferences a year ago they finally got to the Judge's fool idea. But at one conference a young woman got up and said: "Don't let this idea fool any of you girls. I have been studying sociology and I find that the male was brought into the family circle with great difficulty. The mother biologically and socially used to have complete responsibility of the children while the father was a roamer, he went out hunting and looking around. After ages of agony the father was brought into the family circle, and now this proposition is simply going to give him a chance to get free again. You girls are accepting this business as a sort of emancipation. You are just ignorant if you do."

When I see that young people are working that way, I am sure that they are going to come out all right. Not all, but on the whole they are going to work around to some solution.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

A somewhat advanced idea had been expressed by the new pastor. After the meeting an elderly minister came to him and broached the subject. The young preacher thought himself about to be rebuked. Instead, the older man proved broad-minded and sympathetic, showing brotherliness where severe criticism was expected.

Larned, Kans.

seems to me that if we are really going to have young people in social fellowship of the Christian rch we must disallow all sentimentalities and conse- ions of vague ideas and get down to the main pur- e: What to consider a complete analysis of the d of world in which we live. How can I live the *pirst* and most *Christian* life in this world? We will e to, on the one hand, appropriate everything the t has given us or we will be *poor* or we will have to e traditions and go ahead. Look into it as honestly we know how and we will be doing it in the Spirit Christ.

New Lives for Old

(Continued From Page 87)

d now what is your reaction? For myself I have und a new exhilaration in comparatively quiet Val- Center doing the things that I have long secretly nted to do. And as for opportunities, I have found me wonderful chances in the old home town.

" Don Rogers and I have gotten to be great friends. 'e decided to clean up Valley Center and see if we n not get it on the map. And I think we are suc- eding. That is, we are succeeding in all except one ing. And that has to do with the tragedy I men- oned in my note. No, I did not kill anybody—not ist outright. But Rogers and I had encouraged a ocal farmer to expand his promising fruit interests. Ie responded and was getting money in his pockets. Then we promoted the idea of a boulevard from Cen- ropolis to Mainport by way of Valley Center—the roject you once championed. And we have gotten it hrough.

" Perhaps you will wonder what all this has to do with a tragedy. Well, the farmer, Henry Greenbaum, drove out on the boulevard with a load of fruit boxes and was struck by a passenger bus bound for Mainport. Greenbaum would not have been hauling that load of boxes but for Rogers and me, and there would have been no bus to strike him but for our work getting the new boulevard through. Now the bus driver is dead, and Greenbaum is dead, and there is no telling what other tragedies may come to Valley Center simply because Rogers and I have stirred up dry bones and gotten the inhabitants interested in money and better roads.

" So you see I am having a measure of success and enjoying it all—but for the uneasy feeling that some- thing must be done to guide ambitious men and women. There is no question but that the Valley Center folk are going to get richer, live in finer houses and drive new cars—but will they be any happier, or even as hap- py as they were before Rogers and I began to stir up a quiet countryside? I am in a great quandary as I consider this problem. It was a sensing of this prob- lem in your 'Circe's Garden' which interested me, though at the time I never suspected it was something you had written.

" I think I may as well close by saying that my com- ing to Valley Center has meant for me a new power for work. It has meant a new freedom with its thun- dering perplexities. So I would not go back to the slavery required by the Morgen system, with its nar- row outlook, not for all the gold Mr. Morgen has—and he has the gold all right. In Valley Center I have found the path to a truer, though I suppose, a less con- spicuous success.

" When I began this letter I had not intended such a detailed confession, nor such a stout defense. But now that it is down in black and white I shall let it stand."

Elgin, Ill.

CORRESPONDENCE

A PLEA IN BEHALF OF THE OLD FOLKS BY ONE OF THEM

We live in an age of "hip and hurrah." All in a hurry. Folks go speeding through the streets and the cops stop them and make them pay fines. Others speed on the high- ways and their cars turn over and they are killed. Some try to beat the fast trains at railroad crossings and are hurled into eternity. You can hardly pick up one of our large daily papers and not find the report of an automobile accident. Over seventy thousand persons were killed last year in this way is the report. This spirit of hurry is observed in all business activities. The clerks in the stores, even the business men in their offices talk so fast we old folks can hardly understand them. This rapid speaking is carried into the churches by many of the younger speakers; however, old speakers and some of the younger speak all right, for which we are glad; but the majority speak too fast. They remind us of a fellow trying to walk across a stream on a log, while another fellow prods him with a sharp stick making him wiggle to get across quickly.

Another mistake they make is not opening their mouths properly. They speak against their lips and their words come to us all crippled up so we can not tell what is said. They do not speak like Jesus. If you turn to the fifth chapter of Matthew you will find that when his disciples came to him he went on a mountain and opened his mouth and taught them. He opened his mouth. So many open their mouths only half way when they speak. But we do not blame the speakers much, for reading and speaking are not generally taught for the pulpit and the forum, but for the stage. The emphasis is put on the meaning of what is said. Action and the costume and the setting of the stage are stressed. The principles of reading are seldom taught. It is like trying to teach arithmetic and ignoring the fundamental principles of addition, subtraction and division. The principles of reading are form, quality, force, stress, pitch, movement, accent, emphasis and pauses. There are three kinds of form—expulsive which is used in anger; the explosive which is quick and snappy; the effusive which is smooth and gentle and is to be used in reading and common conversation and public speaking. If we would tell what we think of most of the present way of teaching reading we would have to use some harsh te.ms, but we forbear.

We feel that often we do not get our just share at church. It is as if the young people were seated around a table laden with good things and feasting while we old folk are seated back with a few small pieces of dry bread too hard to chew. We plead for better treatment. Will we get it?

S. Z. Sharp.

Fruita, Colo.

A GOOD BIBLE CLASS AT ONE OF OUR OUTSTATIONS

Miss Schaeffer and a woman associate worker and the writer went to Kao Lao for a Bible class rally for mem- bers on Dec. 5.

You will know that these members know very little when they come into the Church by baptism and so we are having follow up classes for them, and we try to get as many as we can to attend. This proved to be the best class we have ever had of the kind. There were about twenty-five in regular attendance of a possible seventy or seventy-five.

Some others came for a few days at a time and then would go home to gather winter wood and watch their homes. They do not like to leave without anyone at home. They seldom trust their neighbors to watch their gates for them. Some member of the family must stay at home for this purpose.

A few striking things happened during this class. One young man attended nearly every day and walked three miles down from the mountain and three back every eve- ning. Nearly every day he also brought a neighbor boy who is not a Christian. When I talked to this young Chris- tian boy about leading his associate to Christ he wept and said he was praying for him daily, but the boy's parents would not consent for him to become a Christian.

One of the leaders from among our Christians in those parts lives about seven miles from the village where we have our chapel. It became necessary for him to go home one day to attend to some home matters and he did not want to miss any more of the class than he could help so he went home very early one morning so as to get a day's work done at home and the third day before any one had gotten up we heard the front door rattle and folks said Brother Chang had returned. He had walked seven miles before daylight and was there ready for morn- ing worship. He had his lesson well prepared when we came together for class work.

Our daily program was something like this: Rise at six o'clock; from six to nine breakfast, private study and devotions. When you know that we had eight or nine separate kettles of food prepared for that many groups you will know why so much time. As soon as one kettle was done another took the fire and prepared his food. We had three fires going for this purpose. Then at nine we had morning worship for all. The school children in the place were in one room and the class folks in another. This morning worship was led by the leaders and a few of the older Christians taking their turns. It was supposed to last about one-half hour. Sometimes it took a beginner an hour to get through. Then came a class period of one hour, the subject being: What it means to be a Christian. At ten-thirty Miss Schaeffer gave a class in the study of Acts. From eleven-thirty till two-thirty was dinner hour and study for those who were really in earnest; at two- thirty either another lesson on the Characteristics of a Christian or a study in Acts. At three-thirty came the class for those learning to read and part of the time this was given up to a singing and prayer hour. No one cut classes. Then at seven in the evening we had an hour given to discussion and lectures on special topics and a few eve- nings were given over to special prayer service. These folks were trying to learn how to pray. The interest did not lag a bit right up to the last.

Two weeks were filled full. This class had several women and a few children One young mother was there with her baby and attended all of the classes she could. It was no uncommon thing to hear some one or several break out in singing in some part of the courtyard; and this was true for almost any hour of the day or night. I often went to sleep when they were singing in the room next to mine and I would hear them talking or singing in the early morning before I wanted to get up.

All through this class the weather was very cold and we sometimes had a hard time to keep warm enough to do good work. May God add his blessings to what was done in his name.

F. H. Crumpacker.

Ping Ting Chow, Shansi, China.

INSTITUTE AT VYARA, INDIA

Every year the Vyara people have what is known as "institute week." At this time the village teachers and their wives come to the mission compound for study and a new consecration to the tasks before them and us. There are classes in the forenoons, afternoons, and a ser- mon or other activity at night.

The institute began on the sixth of December and con- tinued till the fifteenth. The classes studied Ephesians, Acts, Prayer, Holy Spirit, and other kindred subjects. Bro. J. M. Blough of Bulsar came to us on the eleventh and gave us very fine help. On Friday night and on Saturday night there were sermons. On Monday night the girls from the school gave a drama emphasizing the right kinds of food. On Tuesday night the teachers gave a play showing some of the Christians, Peter especially, at the burning of Rome. Both were exceptionally well prepared and given, and made a deep impression upon the audience. Wednes- day, Thursday and Friday nights Bro. Blough preached for us. Thursday afternoon the ladies of the mission served tea and light refreshments to the teachers, their wives and children, and other helpers in the institute work. About fifty were present.

Friday Bro. Lichty of Anklesvar came to us to help in some special church work. Two of our brethren have been licentiates for a year—one for three years, and the members of the church were asked their mind about advancing these. They were practically unanimous in their vote to advance them. So on Sunday morning, after a very fitting sermon, they and their wives were advanced into the full ministry. We pray and covet the prayers of the church upon these people.

Saturday afternoon some sixteen young men and women, and adults were admitted to the kingdom by the rite of baptism. Bro. Blough performed the sacrament.

Saturday evening we celebrated the Lord's supper and communion. There were about 325 communicants, and perhaps 175 others present. The space between the boys' school and another building had been cleaned and well filled with sand. In this open space the congregation sat. It was nearly full moon, and in this out-of-door service, with the benevolent new moon radiating her beautiful light on all and all around, an impression was made that may not soon be forgotten.

On Sunday morning after services, the teachers, their families, and the visitors began to take their leave. The attendance at this meeting was not so large as sometimes owing to the cold weather, and also to necessary work in the fields. As the shepherds of old watched by their flocks by night, so it is also sometimes necessary for these Vyara farmers to stay by their crops by night, and also by day, till they are harvested and the grain garnered safely away.

J. E. Wagoner.

Vyara, via Surat, India.

PASSING OF ELD. DANIEL W. KIRK

Daniel W. Kirk of Hammond, W. Va., son of Enoch and Martha Jane Kirk, died at his home of a complication of diseases, Jan. 19, 1930, aged seventy-two years, three months and four days. Most of his youth was spent in Marion County, W. Va His father was a soldier in the Civil War and died in the Andersonville prison, leaving the care of his mother to him until the time of her death.

July 14, 1884, he married Mary Margaret Finch who with four children preceded him. Nov. 9, 1890, he married Mary A. Griffith who also was taken by death. May 18, 1893, he married Clara Alice Annon. To this union ten children were born, nine of whom are living. There are also fourteen grandchildren.

He was baptized into the Church of the Brethren in 1891 and was soon elected deacon. May 12, 1894, he was elected to the ministry and one year later ordained to the eldership. Like many of the pioneer preachers he walked, rode horseback and went by train, filling appointments, holding protracted meetings, anointing and ministering to the sick, baptizing, preaching funeral sermons and solem- nizing marriages. (Continued on Page 94)

What Is the Ideal Plan for Financing the Church Program?

(Continued From Page 85)

it should be to prepare a financial budget which would cover all their local needs as well as their quotas to the Conference budget, the district needs, and any other items that should be included. The every member canvass has its good points: such as personal contact, ideas, advice and a personal interest feature making each one feel that they are a part of the church's organization with a real interest in all her affairs.

The weekly envelope system has, in some instances, proven its merits and seems to meet the scriptural injunction of giving on the first day of the week as the Lord has prospered one.

Others have made a success of the tithe method; but whichever one of these methods is used does not make so much difference—that is if the work is entered into with the true stewardship spirit.

I believe the financial interests of the congregation should be pooled; in other words, the individualism of the Lord's money should be lost or swallowed up in the larger interest, that of the congregation, and still above that the interest of the entire body. The congregation should have one central or general treasury for all her funds, and through the treasurer the needs of all her activities be met or paid for as the demands arise.

It would be the finance committee's business to anticipate those needs and make their budget accordingly.

This finance committee should be chosen with care, not merely good business men or women as the case might be, but those with a warm personal interest in every individual member of the congregation. The members of such a committee should have a vital interest in every activity of the church, both congregational and as regards the entire brotherhood.

The 28th of February will soon be upon us, I think we should all be thinking very seriously along these lines. We should try as never before to relieve our Mission Board of their embarrassment by accepting the challenge and wiping out the deficit.

In summary I think we need: consecrated leadership with a stewardship vision; systematic congregational study of stewardship; and systematic organization for the financing of the church program through consecrated workers, backed by an awakened and stewardship educated body.

Roanoke, La.

CORRESPONDENCE

JOY AND SORROW MINGLED—ROXBURY CHURCH BURNS

We were in the midst of one of the best revivals held in our church in recent years. Our pastor, Bro. T. F. Henry, was giving us wonderful sermons. The interest was fine. The crowds good and increasing. On Sunday evening, Jan. 19, the house was filled with eager listeners. Thirteen souls had confessed their Lord the first week. Our joy was full. But disaster was lurking just ahead. The next morning, Jan. 20, at 2:45 o'clock, the church was discovered to be on fire. The fire evidently started in the basement and had made considerable headway before the arrival of the firemen, the entire rear end of the church being ablaze. Zero weather handicapped the firemen who poured seven streams of water from four engines into the stubborn flames for several hours before they had them under control. The church is almost a total loss, together with much of the furnishings, pews, chairs, pianos, etc.

With tear-dimmed eyes and throbbing hearts we stand and gaze upon the wreck and ruin, wondering what steps to take next. This church was built in 1893, enlarged for love feasts in 1899, and further enlarged and remodeled in 1909. At that time and for a number of years it was the best equipped and most up-to-date church in the District, having all conveniences and individual classrooms. Because of its conveniences it became a favorite place for the various meetings of the District and a number of them were held here; also the Cambria County Sunday-school convention, etc.

For more than twenty years the sweet, mellow tones of the church bell called us together here to the worship of our heavenly Father. Here our pastors, as well as local and visiting ministers have faithfully proclaimed the gospel. These were S. E. Dorer, N. W. Berkley, J. F. Dietz, A. U. Berkley, J. H. Cassady, J. E. Blough, C. A. McDowell, A. W. Myers, F. L. Myers, H. S. Replogle, L. R. Holsinger, J. P. Coleman, E. M. Detwiler, J. C. W. Beam, E. D. Blue, H. Q. Rhodes, W. H. Rummel, E. P. Blough, H. E. Blough and T. F. Henry, etc. Here many evangelists loudly called sinners to repentance. From memory I recall the following: G. S. Rairigh, A. W. Arnold, J. H. Cassady, G. W. Flory, C. O. Beery, C. F. McKee, E. M. Detwiler, Edgar Rothrock, H. C. Early, O. H. Austin, H. E. Blough, M. J. Brougher, A. C. Miller and T. F. Henry. Here many hundreds of people have found peace and pardon for their troubled souls. Here we stood by the bier of our loved ones and for the last time looked upon their pallid faces. Here youths and maidens have pledged their love and faithfulness to each other at the hymeneal altar. Here have we communed with one another and with our Lord. Here have we gladly brought our tithes and offerings and placed them at Jesus' blessed feet. Here have returned missionaries inspired us to a fuller support of the mission work. Here have men and women been consecrated to the greater work of the church. Here have we sung the songs of Zion with glad hearts and happy voices. Here have our hearts burned within us as we listened to the gospel story, and here have our troubled hearts found peace and comfort. Oh, the blessed memories of the days gone by! Tears unbidden start.

Permit me yet to recall two revivals held in this church which it was felt eclipsed anything else of the kind in the Brotherhood. From Feb. 3 to March 2, 1913, Eld. George W. Flory preached for us and 144 were added to the church; 131 by baptism and the rest by fellowship and reclamation. In all there were 167 confessions.

From Nov. 2 to Dec. 15, 1913, the Billy Sunday party held forth in our city and our church took an active part in the meetings. A number of folks signed up for our church and many were baptized, but it was felt that if we had a revival after the holidays we would reap the greater harvest. Accordingly arrangements were made with Bro. Geo. W. Flory, and he came to us Dec. 29, and preached till Jan. 16, 1914, and some 140 had professed conversion. Following this meeting, Jan. 25, we had the largest love feast ever held in this church. The sisters filled the auditorium and the brethren communed in the basement. During this double campaign for souls we added to our church over 230 people. Bro. J. H. Cassady was the pastor at that time and our three children, Morrellville, Pleasant Hill and Westmont congregations, had not yet left us and set up for themselves. Also from Walnut Grove and Moxham people were baptized. At that time Bro. Cassady reported our membership to be between 1,100 and 1,200. During the six years of his pastorate, ending Sept. 1, 1914, some 893 were received into the church. Do you wonder that we are sad at the destruction of our church?

Jerome E. Blough.

Johnstown, Pa.

TO THE CHURCHES AND LOCAL MINISTERIAL BOARDS OF THE JUNIATA COLLEGE TERRITORY

Upon the invitation of Juniata College to the ministers of the Church of the Brethren, a number of the ministers assembled at the College April 29-30, 1929. Matters of interest to the church and the ministry were discussed at this meeting, and definite steps were taken to formulate plans whereby the different District Ministerial Boards might more fully aid the churches in their effort to secure the best results possible for the church and ministry. And further, that this plan be printed in leaflet form for distribution as needed, also that we ask the Publishing House to publish the same in the Gospel Messenger. The following is the present result and conclusion of this proceeding, as prepared by the united District Ministerial Boards assembled.

(1) We believe the present plan as outlined by the General Conference provides for all that can be helpfully used at this time, but its application can, and should be made more effective.

(2) Full and free coöperation and sympathy should exist between the District Board and all local boards, and where this can not be secured the District Board should request the local board to change the membership of their board, so that the above condition may be realized.

(3) The District Boards shall labor to secure the best services possible to the churches by their selected ministers, whether such ministers are financially supported by the church or not, and will view with disapproval and protest, any effort or spirit that attempts privately or publicly to proceed in a course that produces discord and disturbance between the church and its ministry.

(4) In any instance, where the presence or advice of the District Board may seem to be needed, the local board should promptly inform the District Board of this need, or this information may be given by any official member of that church.

(5) The District Boards will consider the propriety of dividing the congregations of each District into groups, each several group to be placed under the care of one member of the Board, but all churches shall be subject finally to the administration of the full Board.

(6) We urge and decide that all churches that agree to give financial support to one or more ministers, shall provide and pay the same promptly according to contract or agreement, as any other financial obligation.

(7) In arranging for a supported ministry, any church, not under the direction of the Mission Board, should advise the District Ministerial Board of their desire, and if it seems practical and approved of by the Board, the name of a desired minister may be proposed by the church, or the local board, or the District Board, and the needed arrangements made for a conference with the minister proposed, until a satisfactory person and plan is secured, only one person however, to be considered at one time or in one vote.

(8) If the District Board feels that any church is suffering by reason of the absence of a sufficient helpful ministry, they shall assume it their duty to confer with that church, and take proper steps to endeavor to secure the most efficient service possible for that congregation.

(9) Pronounced and persistent disregard manifested by any member or members of the church towards the methods of administration used by the District Board, when these are according to the spirit and purpose of the General Conference, will be referred to the Board of Elders of the District.

(10) We believe the District Boards should ask the District Conference for the privilege of presenting petitions and queries direct, the same as in the General Conference

(11) The different Boards of this territory will seek, through their Secretaries, to secure any available information that may be of mutual interest in possibly providing a wider field for exchange of pastorates, as need or occasion may arise, and also to more effectually realize the best results for the local and general interests of the church, but each Board to have full control of their respective Districts.

(12) We would urge the different churches and local boards to acquaint themselves with the ruling of General Conference upon all matters, especially as it affects the ministerial service of the church, so that the provision of Conference may become most effective in every congregation.

A hand book of information has been provided by the Boards for this purpose.

Summary: The District Boards realize that with their own home duties, and too, their human limitations, they will be unable to render a service that is adequate to the needs and spiritual vocation of the church. Their object is to move in a more helpful and uniform plan for serving the church as purposed by General Conference. Better methods will be sought and adopted, in the constant hope that all may move more fully with the purpose of God for his kingdom, and to his eternal glory and praise. We pray for the fulness of his Spirit in all of his servants.

Altoona, Pa. W. S. Long.

REPORT OF THE SISTERS' AID SOCIETIES OF THE DISTRICT OF FLORIDA AND GEORGIA

The regular yearly meeting of the Sisters' Aid Societies of the District of Florida and Georgia, for the year 1929 was held in the Zion church, Tampa, Fla., Nov. 28, with Sister J. H. Morris, our president, presiding.

A very inspirational program was given on the theme, Giving our best to the Master, in all things. The talks and readings proved very helpful indeed. We feel that all who were present received something that will inspire them to greater service as they return to their various societies, and that in our next year's work greater blessings will follow as a result of our being at the meeting

Sister J. H. Morris was retained as president for another year, with Sister W. E. Swank as Vice-President and the writer as Secretary-Treasurer.

At present we have seven societies, one new one having been organized at the Sunnyland church, Lake Istokpoga, Fla., this year.

Although it was necessary to make arrangements to care for a small deficit with which the year closed, it was decided that we undertake no smaller program for the coming year, but go forward to do as much as we have been doing and more if possible.

With such faith and courage manifested in our ranks we hope to accomplish more in the coming year than in the one just closed.

Mrs. Henry J. Boyd.

Sebring, Fla.

Notes From Our Correspondents

FLORIDA

Sebring.—The Christmas program was given under the auspices of the Sunday-school, the white gift service being used. The total amount of money contributed was $71, of which the larger portion went to the work of the General Mission Board. During the Christmas holidays our young people were busy with their conference at the Seneca church. They gave a pageant, stressing the idea of stewardship and tithing. One of the notable features of our work here is the mid-week prayer meeting. For the past month it is not unusual to have over 100 present. Our pastor, Bro. D. E. Miller, began his second year on Jan. 1 in the work here. His recent report showed 605 calls made during the year; sermons and addresses, seventy; baptized seven; anointed six; marriages, two; one funeral. While our people are still feeling the effects of depressed financial conditions things are moving along nicely. The church building has just been repainted inside and out with two coats of paint, thus improving the general appearance very much.—S. Puterbaugh, Sebring, Fla., Jan 1

IDAHO

Twin Falls.—Jan. 7 Bro. McKinley Coffman of Fruitland, Idaho, began a series of meetings continuing each evening till the 19th. He gave us some wonderful sermons and we feel much good was done. We rejoiced when eight confessed Christ and were baptized the last evening of the meetings. There were four Sunday-school scholars and

husbands with their wives. The work here under the efficient ership of Bro. H. S. Will and wife is moving along in an encour- g way. We were glad to have the colored people of the city ship with us on Jan. 5. They gave us special music and read papers on Race Prejudice which were timely. They seemed to y doing this for us as much as we enjoyed having them.—Mrs. A. Swab, Twin Falls, Idaho, Jan. 25.

ILLINOIS

k Grove.—Our services have been hindered a great deal this winter g to much sickness and inclement weather. Our Aid Society has ganized with the writer as president. We are helping meet the t. The Live Wire class of the Sunday-school also has sent an ent for the same cause. Our Aid is getting ready for a bazaar ing to be held in April. We are planning a peace declaration contest to eld sometime before our next District Meeting. Bro. J. H. Hard- is president of the local welfare board. We are trying to get Messenger into all the homes of our members, for it is a great n the spiritual life of its readers.—Mrs. Sadie Whisler, Washburn, Jan. 28

terling.—Dec. 1 a number of the young people presented a home sion play, Nancy, which proved to be so successful and impressive t it was repeated the following Sunday at the Dutchtown church at ledgeville. J. F. Baldwin, our pastor, was requested to accompany young people and to give an address following the program. Bro. oerburg of Chicago filled the pulpit in his stead that evening. Dec. a deputation team from the Student Volunteer Band of Bethany le School rendered a program with an unusually strong challenge. c. 22 a program brought us the Christmas message in a very fitting nner Jan. 12 Bro. John Ellis of Chicago preached for us both rning and evening. Jan. 19 Bro. Baldwin who had been ill was again e to resume his duties. At our bimonthly council on Jan 20 Bro. n Heckman was reëlected elder and Geo. Whisler, church clerk. mb rs were elected on the various committees. The work here is gressing nicely. Since October, 1929, six have been admitted to e congregation by letter. A general increase in interest is in idence.—Helen Hoak Eikenberry, Sterling, Ill., Jan. 25.

Yellow Creek church had the pleasure of having Bro. H. Spenser nnich with us Sunday, Jan. 19, both morning and evening. It was s first time with us and we enjoyed it very much. His talks were ng missionary lines; in the evening he presented pictures. A mis- nary collection was taken; this church has gone over the fifteen per nt extra asked of the churches to help eliminate the deficit. Our d Society is also going to give toward this. The young people's ss is considering purchasing new song books for the church.—Minnie ll ien ch, Pearl City, Ill., Jan. 25.

INDIANA

Bethel church met in council Dec. 8 when church officers were cte . Elder, Lee R. Cory; clerk, Noble Neff; the writer, Messenger rre pondent. It was put in the hands of a committee to appoint a us committee and select new song books.—Grace Noss, Milford, d., Jan. 20.

Blissville.—A correction. Our series of meetings will begin Sept. 28 d e with the love feast on the evening of Oct. 11, instead of gin ng the second Saturday in September as was printed in the ssenger for Jan. 25.—Mrs. Mae Pippenger, Plymouth, Ind., Jan. 26

Blue River.—Our church property has been materially increased by e ition of a parsonage. Following the offer of one of the mem- rs to donate a house, it was moved to a newly acquired site ad- ning the church. The house was completely remodeled, the work ceived the support of the entire church, including the pastor, L. U. ers After the completion of the parsonage, an all-day meeting s held at the church with dedicatory services in charge of Bro. Metzler. Our Christmas program consisted of a cantata, The e True Christmas, and a program by the primary department. On unt of heavy snows, the program was postponed for one week.— Frank, Columbia City, Ind., Jan. 22.

Eel River church met in council and elected officers for the year. We ected Bro. Geo. Deaton as elder; Mrs. Cora Colpetzger, Messenger ger Virgil Pyle, church clerk; Homer Leckrone, trustee. The dif- erent committees gave reports which showed an increase in their ork Several adjoining ministers have preached for us since our ast report Our Sunday-school has fallen off some on account of the old weather, but we still have an interesting school.—Mrs. Mervin A. Fred Claypool, Ind., Jan. 29.

Maple Grove.—We are having preaching every Sunday morning and ev ng by our pastor, Bro. Hiatt. The young people's meeting, ever ly organized, also is held every Sunday evening. The Sunday- sch l is progressing nicely under the leadership of Bro. Dierdorf. The you g married people's class presented Bro. Hiatt with a Bible as a Christmas gift The children gave a Christmas entertainment on Sun ay morning; that evening the young folks rendered a pageant, O Worship the King. Our Aid Society is doing splendid work with Sister Lulu Hiatt as president. They held a market at Thanksgiving time clearing $26. They meet every two weeks. Bro. Chas. Dumond was host recently and delivered an inspiring sermon on Sunday morn- ing Bro Rollie Mitchel gave a report of the county Sunday-school convention. Sister Audrey Mitchel is the new president of the young people's meeting.—Margaret Culler, Clay City, Ind., Jan. 17.

Middletown.—Although the weather has been very inclement our Sunday-school and church attendance has been fairly good. Twenty- four enrolled on the Sunday-school calendar today. Bro McCullough preached an excellent sermon thus forenoon from Rev. 3: 20. Bro. Dan Bowman from Hagerstown favored us with a good sermon last Sunday morning on the subject of Unbelief. We appreciate these calls very much.—Florida J. E. Green, Middletown, Ind., Jan. 26.

New Salem.—At the last council meeting officers were elected for the year: elder, Bro. E. B. Jones; clerk, Sister Ruth Meek; Bro. John Eberly continues the pastoral work. The Aid Society has reorganized with Sister Eva Ferverda, president. Our services this winter have been hindered somewhat by the cold weather and snow-drifted roads. Some changes have been made in the Sunday evening program. Instead of class work we now have the different Sunday-school classes furnish a program once a month. The Aid Society also is to give one program. At other services more time is spent in congregational singing before the sermon. Occasionally some one has a story for the children. We miss Brother and Sister Manly Deeter who are spending the winter in a warmer climate.—Dora A. Stout, Milford, Ind., Jan. 23.

Wakarusa church has been enjoying many good things this winter. Several neighboring ministers have brought us messages. The young people of the church gave a Christmas pageant, The King's Birthday, and an offering was lifted for world-wide missions. Dec. 26 Bro. Ralph G Rarick of North Manchester began a two and one half weeks' revival. The song services were very uplifting and each sermon was delivered with power. Two were baptized and three await the rite. The church expects to take two offerings for the General Mission Board, one in January and one in February.—Grace Summer, Wakarusa, Ind., Jan. 23.

IOWA

Des Moines Valley.—Through the efforts of our Ladies' Aid, the church and parsonage have been equipped with electric lights. The Aid assumed the financial responsibility and the church gave them the privilege of soliciting They also gave an oyster supper to help secure funds. With the amount the Aid had in the treasury they were able to raise over $600. The lights were dedicated Dec. 1 free from debt; the pastor preached a sermon on Jesus, the Light of the World. The Aid has been reorganized with Sister Anna Harris, president. A Thanksgiving offering was taken for the General Mission Board. The quarterly business meeting was held in December. A Christmas program was rendered on Dec. 22. The Sunday-school presented a purse to Brother and Sister Leatherman as a Christmas gift. We have added an adult and junior Christian Workers to our Sunday evening services. The adults are using the Quiet Hour for their study. The juniors have united their efforts with the children of the brotherhood in helping to support the missionary children. During the Christmas season they took a box of provisions to a needy family in Des Moines. The interest in the B. Y. P. D. has been splendid. At Christmas they brought joy by singing carols to ten different homes. When they returned to the church, refreshments were served by the Leaders' class This class meets monthly to care for their various activities. As a definite missionary project for the year they have decided to assist Elnora Schechter in Africa. Our agent reports a thirty per cent gain over last year in Messenger subscriptions. Jan. 2 our church had its first father and son banquet Some had expressed their doubts as to the benefit of such a gathering, but afterward everyone spoke words of appreciation. Bro. Stutsman of Des Moines gave an inspiring message to eighty-five fathers and sons. We hope this can be an annual event.—Earl F. Deardorff, Elkhart, Iowa, Jan 30.

Monroe County church met in council Dec. 28 and elected officers for the year: Elmer Fouts, elder; Sister Leota Rodabaugh, Sunday-school superintendent; the writer, clerk and Messenger agent Two letters have been granted since our last report. Brother and Sister D. H. Fouts and family are leaving soon for a new location.—Christena Henderson, Fredric, Iowa, Jan. 28.

Mt. Etna.—The work here is progressing nicely. Church officers were elected at our last council. Bro. Harry Rogers was unanimously reëlected pastor and elder, with Bro. Jacob Thomas, assistant. Bro. Rogers is to be commended for his self-sacrificing service. Our young people are also doing commendable work Sister Alma Livingston has recently been elected president of the B. Y. P. D. They are taking charge of the services next Sunday evening with a program of sacred music and short talks on The Cooperation of Age and Youth. Sister Doris Gossard was reëlected president of our Aid Society. The Society has pledged $25 on the mission deficit and the men's Bible class is also raising that amount. The children gave a well rendered Christmas program Dec. 22. Sunday-school and church attendance has been good considering the extremely cold weather and blocked roads. We have adopted the envelope system and find that it is the only way to meet our expenses. Mrs. Clare Thomas, Mt. Etna, Iowa, Jan. 27.

South Waterloo.—The church met in council Jan. 1 when an entire corps of officers was elected. A call was extended to Bro. W. H. Yoder of Morrill, Kans., to be our pastor and he will come to us June 1, providing the Morrill church is able to secure a pastor in the meantime. Bro C. Ernest Davis of Mt Morris College was with us one Sunday in October in an educational meeting. Thanksgiving Day was planned that we might especially express our thanks by giving towards our church indebtedness which had accumulated over a period of years. The result was very gratifying. A sermon by our pastor, a reading, special music, short talks by a number in the congregation with a community dinner were included in the day's program. During Pastor Longenecker's absence in November while engaged in evangelistic work in Minnesota, the pulpit was filled by Bro. Ralph Fahrney of the State Teachers' College at Cedar Falls, and Bro. Clarence Gnagy of Waterloo. Dec. 8 the executive officers of our state B. Y. P. D. met with us and filled the Sunday morning appointment. The previous evening the young people of the church tendered them a banquet. Since the weather has been so cold our mid-week prayer meeting is being held in homes surrounding the church. We have just completed studying the book of John. In all these services we greatly miss our aged brother, Eld W. H. Lichty, who has been bedfast since autumn on account of injuries from a fall. Jan. 15 we held our annual election of officers for the Aid; Mrs U. C Miller was reëlected president. Last Sunday memorial services were held for our beloved Sister Sarah Lichty, wife of Ephraim Lichty, who passed away at her late home in La Verne, Calif., Jan. 10. Bro Samuel Fike presided at this meeting. Today our pastor preached a sermon commemorating the tenth anniversary of national prohibition.—Mrs. W. O. Tannreuther, Waterloo, Iowa, Jan. 19.

KANSAS

First Central church of Kansas City, Kans., began a revival meeting Jan. 12 in the Calvary branch of the church known as Armourdale, conducted by Bro E. N. Huffman of the South St. Joseph church, Mo.; he preached sixteen sermons, closing with a baptismal service at 2: 30 P. M on Jan 26. Although it was held during one of the worst winters we have had, with sub-zero weather and deep snow, it was a very successful meeting, resulting in the baptism of twenty-four precious souls. Bro. Huffman preached strong sermons and made it plain that he believed and practised a full gospel as taught by the Church of the Brethren. He visited many homes and two hospitals, and brought cheer and goodwill to all. The ages of those baptized ranged from nine to ninety-five years. The dear old brother who seemed good to reach the century mark, seemed young and active, being a good Bible student, and he is in favorable line for the ministry. There was also baptized with this group another brother who is capable of preaching the gospel, and if called, is willing to give his time to the church gratis. With Bro. Huffman's good work, new life has come to this part of Kansas City, and they shall not soon forget his labors of love.—Lizzie M. Nason, Kansas City, Kans., Jan. 28.

Garden City.—Jan. 20 letters of membership were granted to our pastor, Bro. H. D. Michael, and family. Bro. Michael preached his last sermon on Sunday. They are leaving to take up the pastorate at Larned, Kans. We are indeed sorry to have them leave as it closes eight years of very valuable work with us. Bro. Michael will be here in March for a business meeting as he is our elder for the present year. Bro. Michael started a mission for the Mexican people which they cared for till last fall when a Mexican worker was secured to take their place; they were very highly respected by all seven churches that supported the mission. Jan. 12 the members and friends of the church enjoyed a basket dinner in honor of Brother and Sister Michael. The church presented them with a chair in appreciation of their work with us. Jan. 10 the ministers and their wives of the sister churches of the city entertained at a banquet in honor of Brother and Sister Michael and presented the former with a fountain pen. Dec. 22 Bro. Michael gave us a Christmas message and an offering for missions was lifted. In the evening a very interesting pageant was given by the young people.—Mrs. Alice M. Wills, Garden City, Kans., Jan. 25.

Kansas City.—Sept. 1 our pastor, Geo. Eller, left us to take a new pastorate in Oklahoma, after having served faithfully for several years as pastor in Kansas City. The church then licensed Bro. Hylton Harman, a young man in junior college, to preach and he did splendidly from Sept. 1 to Jan. 1. Jan. 1 our new pastor, R. D. Dierdorff, and wife, late of West Milford, N. J., came to take charge They are taking hold of the work with a determination to enlarge it and make our work rank with that of other denominations. All the members appreciate the start they have made Bro. Dierdorff has executive and organizing ability and we believe the people have a mind to work. Our young people, who are many compared to our membership, will especially appreciate the work of the pastor and wife, and we feel sure will respond. The address of Bro. Dierdorff is 241 N. 23rd St., Kansas City, Kans. He will be glad to get in touch with all members of the church who live here.—W. P. Strole, Kansas City, Kans , Jan. 25.

Morrill.—The Search for the Christ Child was the title of a most helpful Christmas play given by the young people of the church Our white gift offering amounted to $534 54. The children returned for their investment money $159.55 which goes to the work in Africa. The pastor and church are endeavoring to make real the anniversary of Pentecost in the community. A young mother was baptized last Sunday morning after the service. The annual business meeting for the election of church officers was held Jan. 13. Bro. Wm. Landes was reëlected church clerk; Bro. Jonas Forney, Messenger agent; the writer, correspondent. A reorganization of the Christian Workers and Junior League was effected. Bro. Yoder handed in his resignation as pastor of the church. He and his wife have served efficiently and faithfully for the past eleven years and it was with reluctance that the resignation was accepted. A committee will be selected by the board of trustees to secure the services of a new pastor. Bro. C. Walter Warstler was called as our evangelist for Sept. 15 to 28.—Mrs. Clarence Bailey, Morrill, Kans., Jan. 22.

MICHIGAN

Zion church met in council Jan. 4 and elected various church officers for the year. Eld. W. H. Good requested that we elect an outside elder for the ensuing year, and Bro. Perry Hoover of Beaverton, Mich., was chosen. The writer is clerk and Messenger agent. Three letters were granted; one was reclaimed Nov 30 our communion and home-coming was held. On account of unfavorable weather not as many as we had hoped for could be with us Bro. L. H Prowant and wife of Durand, and Bro Jno. Krantz and wife of Flint were with us. Bro. Prowant officiated. Thirty-three surrounded the Lord's table, fifteen of the number being children and young people. Our members were encouraged spiritually. On Sunday morning Bro. Prowant preached a sermon that was an inspiration to us all. Dinner was served at noon. As the storm continued, we closed our services afterward. We would appreciate having new members move into our midst as we have a large field to work and our laborers are few.—Mrs. Ethel C. Pollington, Prescott, Mich., Jan. 16.

MISSOURI

Peace Valley church met in council Jan 4. We elected church, Sunday-school and Christian Worker officers. Bro. S L. Jarboe was reëlected superintendent; the writer, corresponding secretary; Sister Maria Zirkle, president of the Christian Workers. We retained the same Aid Society officers. The Aid is doing very well; we have received $204 32 during the year; spent $101 60 for materials and $60.97 for missions. We have Sunday-school each Sunday with preaching both morning and evening Friday night we have a very interesting Bible study. The Sunday-school rendered a very interesting program Christmas night to a full house.—Zella M. Fike, Peace Valley, Mo., Jan. 25.

NORTH DAKOTA

Pleasant Valley church held services on Thanksgiving Day. Our home elder delivered a very fine sermon, after which a bountiful dinner was served We enjoyed the afternoon by singing hymns. In spite of the snow and bad roads a large number were present and the day was enjoyed by all.—John W. Summers, York, N. Dak., Jan. 28.

OHIO

Union City (Ohio) church met in December council to elect officers for the year, resulting as follows: Bro Ivan Erbaugh, elder; Bro. Ira Mikesell, president of Christian Workers; Bro. Erbaugh, advisor for the Y. P. D; Sister Della Erbaugh, Junior League leader; trustee, Bro. Wm. Weaver for three years and Bro. Dennis Kershner for one year; clerk and Messenger correspondent, Lula Netzley. Bro. J. A. Robinson was with us before leaving for his work in Pennsylvania and gave us a message which was very much appreciated. Bro. Erbaugh recently gave us a series of sermons on the book of James and also on the book of Philippians. A short Christmas program was given by some of the children from the primary and junior departments on Dec. 22. We also had a white gift service and sixteen baskets were distributed by the Y. P. D among the needy of our city. During the week of prayer the churches of the city united and held services each evening in one of the churches. Although the week was very stormy the meetings were well attended. A pastors' quartet has been organized in our city which includes Bro. Erbaugh. They rendered special music at several services during the week of prayer. The Aid has reorganized and is very busy.—Lula Netzley, Union City, Ind., Jan. 25.

PENNSYLVANIA

Bethany.—Nov. 24 one was received into the church by letter; on Nov. 27 two were baptized Our love feast and communion service was held Nov. 28, our pastor, Bro Greyer, and our elder, M. C. Swigart, officiating. Dec. 22 the Christmas program was given in which all departments of Sunday-school participated There was also a special offering, white gifts for the King, in which each class had a part In the evening there was a very impressive candle light service with singing of Christmas carols. The poor and needy were also remembered. Our watch night service was in charge of the pastor. The first part of the evening was devoted to a social time, followed by devotions and short talks by individuals Jan 19 we had promotion day when two classes were transferred from the primary department to the main school. A short talk was given by their former teacher and each scholar was given a Bible. Our Sunday-school is taking a very active part in giving toward the mission deficit Jan 26 one was received into the church on former baptism. At our mid-week prayer service we are taking up the study of 1st John.—Mrs. M. E. Mahler, Philadelphia, Pa., Jan. 29.

Juniata Park church held its quarterly business meeting Jan. 7. It was decided to secure an evangelist for this spring and also for next year. The pastor reported the work done during the last four months: preached fifty-one sermons, including two funeral sermons; made 107 calls; four have been added to the church thus far; two having been baptized and two await the rite. We elected our pastor as delegate to District Meeting, with Geo. Ross as delegate from Riggles Gap. Our elder, Bro. Snyder, was pleased with the progress of the work. We participated in the week of prayer held by the various churches of the city On Friday evening our pastor preached to a very good audience. Attendance at both Sunday-school and church has been increasing.—Mrs. E. C. Bowser, Juniata Park, Pa., Jan. 25.

Lewistown church met in business meeting Jan. 15. Financial reports were given by the various organizations of the church to the amount of $8,000. This is encouraging and is a stimulus to make the present year more successful not only financially but spiritually. The council decided to enlarge the beginners and primary rooms to accommodate the increased attendance. The delegates elected to the District Meeting are Brother and Sister Horst, Sister Della Bender and Bro. Guy Beaver. Thirty were baptized during the year The week of prayer was observed by our congregation uniting with the Trinity Reformed and the Evangelical churches. Our pastor, M. Clyde Horst, attended the Home Missions Council at Atlantic City Jan. 8. Jan. 16 the W. C. T. U. celebrated prohibition's anniversary in the First Methodist church. Bro. Horst was the principal speaker A union leadership training school will be held in the Brethren church beginning Jan. 23, continuing for five consecutive Thursdays Four courses are being offered.—Catherine Spanogle, Lewistown, Pa., Jan. 24.

Sipesville congregation met in council Jan 7, the new officers elected in October taking charge. Our pastor, N D. Cosner, was reëlected elder. Financial reports were given showing the church in good condition More contributed to the financial support of the church this year than any time in the history of the congregation. We have had many good services this fall and winter. The love feast was held the last Sunday of October, preceded by services in charge of Bro. Cosner and pastors of near-by churches of our denomination. Three were baptized and received into fellowship of the church. On Thanksgiving, as in previous years, there was a community service with the Lutheran church. The services was held at Sipesville with the Lutheran pastor delivering the message The offering went to the Children's Aid Society at Somerset The Week of Prayer was also observed as a community service. Services were held on alternate evenings, the pastors occupying each other's pulpits. Dec. 8 I. Harvey Brumbaugh of Juniata College delivered two fine messages. The day had been set aside for a special offering to reduce the parsonage debt and over $400 was received. Easter Sunday has been selected for the next special offering The Volunteer Group from Juniata College led by L. S. Knepper gave us two short sermons and a special program of music on Sunday morning, Jan. 5. The children's program of songs, recitations and exercises was given Christmas eve, followed by the cantata, A Practical Christmas Dec. 22 we had a white gift service. The gifts were for Miss Ida Shumaker, missionary in India, and for the Indian children. The B. Y. P D under Mrs. Cosner as adult advisor, has had charge of the Sunday evening services the fourth Sunday of each month. The young people have been responding well and fine programs have resulted. Bro. Cosner has been laboring faithfully and earnestly and we feel we have been spiritually enriched during the past year through his efforts. Jan. 12 a leadership training course was begun under his direction, for which credit will be received from the International Council of Religious Education as well as denominational credit. Quite a few are taking advantage of the course, some for credit and many others for the message which each chapter brings. The subject under study now is The Old Testament.—Mrs W. R. Critchfield, Sipesville, Pa., Jan. 25.

Spring Run.—The past year has been a great one in our congregation; we believe every department in the church and Sunday-school work has been active with prospects of continued growth in spiritual fellowship During the year our congregation received thirty-six by baptism and five by letter. We were very fortunate in having Bro. Bonsack give one of his interesting addresses which was very much appreciated by all present. A missionary-thanksgiving program was given on Thanksgiving by all the departments of the church, and on Dec. 22 the Sunday-school gave a Christmas program. A number of

(Continued on Page 96)

PASSING OF ELD. DANIEL W. KIRK

(Continued From Page 91)

He was sent many times as delegate to District Conference and served once on Standing Committee. He also served the District on the Ministerial and Mission Boards. He was a member of the board of directors of the Maple Grove Child Rescue Home; he made eleven trips over the mountains to the Home and also solicited money.

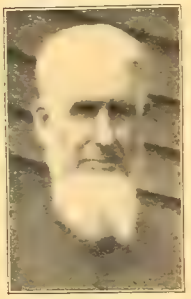
He believed very strongly in the anointing service. He was in full sympathy with all the New Testament doctrines and very loyal to the church of his choice. He was a firm believer in fasting and prayer. He was in full charge of his home congregation for a number of years and also had charge of other congregations

Funeral services at the Ross Chapel by the writer, assisted by Brethren Valentine and Rowe. Interment in the cemetery by the church where he labored during life.

Oakland, Md. Emra T. Fike.

IN MEMORY OF ELD. J. J. BROWER

Eld Jacob J. Brower was born Sept. 28, 1852, in Augusta County, Va, and died in Oakland, Calif, Oct. 14, 1929, aged seventy-seven years He was the son of Eld. Jacob and Anna Miller Brower, one of a family of eight children. The family moved from Virginia to South English, Iowa, in 1855, making the long trip by private conveyance. He later attended the district school at South English.



He was married to Anna G. Hastings April 2, 1874, and they united with the church a year later. To them were born four daughters and a son, two of whom survive. His wife died in 1883. He was married on April 10, 1884, to Sarah Frances Flory who preceded him just ten months. To them were born one son and two daughters He leaves one son, four daughters, two sisters, one brother, a number of grandchildren.

After his first marriage he remained at South English for eight years, going from there to Deep River, Iowa, where he lived for fourteen years, thence going to Marshalltown where he lived till moving to Reedley, Calif., in the fall of 1910.

He was elected to the deacon's office at Deep River in 1884 and to the ministry in Iowa River congregation June 5, 1897; advanced to the second degree the following year and ordained to the eldership Nov. 3, 1907. Bro. Brower served the Reedley church as presiding elder for several years and was always a safe counsellor, and a friend to old and young. He loved to help those less fortunate than himself, both in and out of the church; he was a liberal contributor to the work of the church. He was charitable in his views. He might differ widely from others in a matter of church polity and yet show the most brotherly spirit. He was a trustee of La Verne College for a number of years.

Last year he attended the North Manchester Conference where he represented the Reedley church as delegate. On this trip he visited in Iowa each of the churches where he had lived and labored. On June 9 he preached at the thirtieth anniversary of the dedication of the Iowa River churchhouse which he had helped to build. Returning to California he attended his own District Conference at Oakland. He was stricken with paralysis Oct. 10 and died there in a hospital four days later.

Instead of the anticipated happy reunion with his children and friends in Reedley, his funeral was held in the church where he loved so much to break the Bread of Life. Services conducted by Elders J. O. Streeter and D. F. Sink. Burial in Reedley cemetery.

Reedley, Calif. Mrs. Mamie Sink.

AMONG THE ISOLATED MEMBERS IN FLORIDA

At the regular monthly meeting on the East Coast, we met at Bro. Cripe's home on Jan. 5. It was an excellent meeting with the attendance but a bit below the average. The District car carried one from the Seneca church, two from Sebring and two from Ft Lauderdale. We had planned for Bro. Glick to go from Miami, but on account of a heavy cold he could not go with us. Brethren Alton Bucher and John Shaak from Pennsylvania were the ones from Sebring. They are spending a few weeks in Florida and are enjoying its fine weather and good roads. We are enjoying their fellowship and help in our mission work.

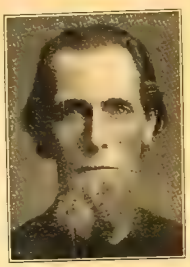
At this meeting it was decided to have our annual love feast at Bro. Cripe's on March 1, beginning at six P. M. This is an announcement to all who are along the East Coast as well as any from any other part of the District who can be with us at that time. Their house is small, but we were well cared for last year and there were twenty-five at the tables for the communion service, besides a few visitors from the community.

At this time the February meeting is being planned. It is to be held at Ft. Lauderdale at the Schuldt home. The members from Homestead usually drive up, though it is fifty-five miles, and are there for Sunday-school. Bro. Mahan has been our Sunday-school teacher for several Sundays and we so much appreciate his method of teaching and his good lessons taught that we may ask him to be our permanent teacher. Some of our Northern friends possibly never drove fifty-five miles to Sunday-school and church, but if they should do so some time when they can meet only once a month, they too will appreciate the fellowship as we do here in Florida.

Eustis, Fla. J. H. Morris.

ELD. JAMES H. HILL

Eld. James H. Hill, son of James and Sarah Edwards Hill, was born on the old homestead east of Arcadia in Hamilton County, Ind., Jan. 11, 1840; he died July 31, 1929, aged eighty-nine years, six months and twenty-one days. His boyhood days were spent on the farm. He was married Dec. 25, 1863, to Ann Elizabeth Sumner. He and his wife were very successful in building up a home. To this union were born two daughters who are still living. He became a member of the Church of the Brethren at the age of twenty-one.



For fifty-eight years he served in the ministry. He was always faithful to his calling in every way. He was good to the poor and helped many in a financial way. In fact his kindly deeds and cheerful words were a blessing to many.

His first wife died Oct. 19, 1878. His second marriage was to Zerniah Tomlinson May 20, 1885. To this union one daughter, Abbie, was born. She and her husband, Grant Wagenor, came to help care for the parents when on Jan. 13, 1928, occurred the death of the mother. Bro. Hill born his suffering with patience. About a week before his death he was taken to the hospital for an operation from which he never recovered. The writer had known Bro. Hill for forty-five years. And as pastor of the church for the last five years or more, the writer had received from Bro. Hill much encouragement.

Services were conducted in the Arcadia church by the writer. I. B. Wike.

Cicero, Ind.

ISABELLE McQUILLKIN PRICE

Sister Isabelle McQuillkin Price was born July 24, 1852, in Philadelphia, Pa., and died Dec. 9, 1929, at Long Beach Calif., aged 77 years, 4 months and 16 days.



When a small child she with her parents moved to northern Illinois, near Mt. Morris, where she resided till about nine years ago when she moved to La Verne, Calif., and later to Long Beach where she passed away.

She was married to Daniel R Price, Dec. 25, 1873. To this most happy union six children were born, two having preceded both the parente to the world beyond. Her beloved companion passed away almost twenty-five years ago. Of the four children surviving, one son, John M. Price, lives at Oregon, Ill., and the other, Arnold G., at Corona, Calif. The two daughters, Mary C. Rummonds and Fannie B Sheller, both live at Long Beach, Calif. There are also five grandchildren and four great-grandchildren.

The Price ancestry and their descendants are among those who have figured prominently and favorably in the history of our Brotherhood for more than two hundred years. From the beginnings of the church in eastern Pennsylvania these leaders in thought and service have aided in carrying forward the banner of our Lord into many of the communities and states represented by our Brotherhood on to the Pacific Coast, as well as into foreign lands. Sister Price did her full share in fostering and exemphfying in her life and labors the spirit of sacrifice and service that the cause of Christ might go forward and succeed In her quiet, unassuming way she was ready to serve and be of service in the church, in the neighborhood, or wherever her services were needed. But it was in the home, in loving devotion to husband and family, in service to all who came within the benign influence of the home, that her spirit shone most brightly.

The larger part of Sister Price's life was spent in the Pine Creek church, Ogle County, Illinois, where she with her husband served in the office of deacon. Others of the family are still serving in the same way. The closing days of Sister Price's life were spent in the home of her daughter and son-in-law, Brother and Sister T. J. Rummonds of Long Beach, Calif, where kind hearts and loving hands did all they could to make her last days pleasant and happy. The pastor also, Dr. D W Kurtz, administered at her request in the anointing service. The end came without apparent pain or suffering. The evening previous to her passing she was out with the family for an auto ride She apparently slept as well as usual during the night, but the next morning soon after the break of day her spirit took its flight.

The funeral service at Long Beach was conducted by the writer and Eld. W. E. Trostle of San Gabriel, Calif. The body was then taken east for interment at the Pine Creek church, Illinois, where her husband was buried. The service at the latter place was conducted by Eld. F. E. McCune of Mt. Morris, Ill. D. L. Forney.

La Verne, Calif.

FALLEN ASLEEP

Bechtel, Sister Mae Cridge, daughter of Charles and Rebecca Cridge, born Nov. 14, 1893, at Pittsburgh, Pa., died Nov. 11, 1929, at the Altoona hospital, of complications. She was a faithful member of the Church of the Brethren at Shelly. She is survived by the husband, Harvey Bechtel, seven children, one half-brother and two half-sisters Funeral in the Fairview Brethren church by Eld. I. B. Kensinger assisted by Bro. Ernest Brumbaugh. Interment in the Fairview Shelly cemetery —Viola Brumbaugh, Williamsburg, Pa.

Bender, Bro. Wm., born March 3, 1866, died Nov. 20, 1929, after only a few hours' illness. He was a member of the Church of the Brethren, East Fairview congregation. He is survived by his wife and children, several children preceded him. Funeral by the home ministers and Eld. Chas. Cassel. Interment in Longenecker cemetery.—Mrs. Allen Becker, Manheim, Pa.

Bennington, James, died Nov. 10, 1929, aged 55 years, 8 months and 15 days. He is survived by two brothers and one sister. Services from the Mill Creek Church of the Brethren by Samuel Pence. Interment in the cemetery near by.—Bertha O. Pence, North River, Va.

Blocker, David Calvin, born July 5, 1860, at Lagro, Ind., died at his home near Wenatchee, Wash., Jan. 1, 1930. In 1886 he married Miss Fannie Brubaker to which union were born two daughters and two sons. In 1894 one daughter and the mother died. He then migrated with a Brethren colony to North Dakota. In 1896 he married Miss Nettie Carpenter who passed away in 1902. In 1908 he came to Wenatchee, Wash., to make his home. In 1913 he married Mrs. Florence Parsons. He is survived by his wife, two sons, one daughter, two stepchildren, fifteen grandchildren and two brothers. When about thirty-two years old he united with the Church of the Brethren, to which he remained faithful. Blindness and ill health made him long for an eternal home free from the limitations of earth. Services in the church at Wenatchee by W Earl Breon assisted by L. E. Ulrich. Burial in Memorial Park cemetery, Wenatchee.—Mrs. Ruth Thaxton, Wenatchee, Wash.

Cogan, James Noble, son of Jacob and Marie Weaverling Cogan, was born at Yellow Creek, Pa., April 4, 1871, died Dec. 18, 1929 He had suffered considerably for six or eight years and had been to the hospital several times for treatment, later submitting to an operation, he died one week afterward. He was received into church fellowship in the Yellow Creek congregation by baptism about 1888. In 1900 he changed his membership to Riddlesburg where he remained a faithful and consistent member. April 8, 1903, he married Miss Margaret Lear She survives with nine children, four brothers and one sister He was an active church worker, serving in various capacities. In August, 1911, he was called to the office of deacon which he filled with credit He served at various times as delegate to District and Sunday-school meetings, as church clerk, Messenger agent, church trustee and on the ministerial board. He was a staunch believer in the principles of the church, but was reasonable and conservative in their application. He had strong personal convictions and had the moral courage to stand by them Sevices in the Riddlesburg church by L. R. Holsinger, and Bro Early who had also assisted in the anointing service.—Henry H Brumbaugh, Defiance, Pa.

Dayhoof, Catharine Margaret Schneider, born near Boyd's Station Montgomery County, Md., Dec. 1, 1853, died Oct. 7, 1929, near Columbus, Ga. When she was nine years old the family moved to Frederick County, Md Here she united with the Church of the Brethren at Monrovia when only twelve years old. One year later she began teaching in the Sunday-school She was an efficient day school teacher and was intensely interested in civic and church work, especially in child welfare Wherever sickness, sorrow or distress were found, there she went to help and comfort the afflicted. Feb. 24, 1876, she married John T. Dayhoof and together they established a Christian home In 1902 the family moved to Baltimore County and two years later to Harford County, Md. They were pioneers of the church in this community, and soon established a mission in Bel Air and later at Fountain Green. There was also a Sunday-school in the home where the neighbor children gathered. In later years she was identified with the W. C. T. U., being the county superintendent of peace and arbitration. Her husband died Sept. 26, 1912, and soon afterward she went to Georgia to care for two motherless grandchildren. Six years ago she underwent an operation for the removal of a sarcoma and her health failed from that time. The last four years much of her time was spent in bed and in a wheelchair. She was a great sufferer, but ever patient and kind to those about her. Funeral service and burial at Long Green church, Md., by Eld. T. S. Fike. She is survived by two daughters, four sons, eleven grandchildren, three great-grandchildren, one sister and three brothers.—Elizabeth D. Pieper, Taneytown, Md

Diehl, Sister Bettie K., wife of the late Jeremiah Diehl, and daughter of the late Mary and Chas. Shirey, died Oct. 28, 1929, aged 76 years, 4 months and 10 days. Since early childhood she had been a consistent member of the Church of the Brethren. She is survived by one brother and one foster son. Services from the Mill Creek church by C. E. Long assisted by Samuel Pence. Interment in the adjoining cemetery —Bertha O. Pence, North River, Va.

Dukes, Eliza V., daughter of Thomas and Malinda Surplus, born in Mercer County, Ill., March 1, 1865. She came with her parents to Nodaway County, Mo., in 1882 and settled near Sheridan where she resided until her death Dec 14, 1929. Death was caused by a stroke of paralysis. She married Chas. H. Dukes Oct. 12, 1886. She leaves her husband and two sons, six sisters, two brothers and eight grandchildren. In 1893 she united with the Church of the Brethren and remained faithful to the end. For a number of years she was the only resident member of the Honey Creek church, but she had the joy of seeing it grow to over 100 members in the last few years. She had always taken active part in church work and as far as possible was always present at church services. Funeral at the home by I. N Huffman Burial in the cemetery near the Honey Creek church. —Ora L. Dukes, Sheridan, Mo.

Eckard, Sister Artie M., daughter of Jacob and Martha Eckard died Aug. 12, 1929, aged 42 years, 3 months and 11 days. She united with the Church of the Brethren in her youth. She leaves her father, mother, four brothers and two sisters. Services by her pastor, I. L. Bennett, in St. Michael Lutheran church. Interment in the cemetery near by.—Clara R. Bodkin, Sugar Grove, W. Va.

Eckard, Sister Phebe J., died Dec. 14, 1929, aged 70 years, 6 months and 13 days She married Bro. Noah Eckard. Early in life she united with the Church of the Brethren. A short while before her death she called for the anointing. She is survived by her invalid husband, six sons, seven daughters, thirty-four grandchildren and two great-grandchildren Services at the Crummett Run church by her pastor, I. L. Bennett. Interment in the cemetery near by.—Clara R. Bodkin, Sugar Grove, W. Va.

Ferry, Mary Elinor, daughter of Mr. and Mrs. C. J. Ferry, born Jan 8, died Jan. 13. Funeral by the undersigned. The mother has been a member of the Church of the Brethren for a few years.—Walter S. Coffman, Yakima, Wash.

Flohr, Sister Agnes, died at the home of her niece, Mrs. Raymond Hoffman, East Berlin, Pa., Jan. 11, 1930, of a complication of diseases, aged 75 years, 4 months and 21 days. She was the daughter of Bro John Trimmer. Her husband died a number of years ago. She was a member of the Church of the Brethren for many years and was a devout sister. She leaves two brothers and a number of nieces and nephews. Services at the Mummert meetinghouse by Elders C. L. Baker and S. S. Miller. Burial in adjoining cemetery.—Myrna M Kreider, East Berlin, Pa.

Frame, George, born at Lodge, Ind., died Jan. 1, 1930, age 73 years, 9 months, 21 days. He is survived by his wife, Carrie. Services at the Howard Mortuary, by the writer assisted by Colonel Duquette of the Volunteers of America. Interment at Fairmont cemetery.—I. J Sollenberger, Aurora, Colo.

Kauffman, Sister Reba, born in Greencastle, Pa., died at her home in Waynesboro, Jan. 7, 1930, aged 49 years, 8 months and 28 days. She was the daughter of Henry and Mary Palmer Bartle. Feb 11, 1903, she married Wm. B. Kauffman who survives with two sons and three daughters. Oct. 12, 1913, she was baptized into the Church of the Brethren. She was actively interested in the Sunday-school and other work of the church. Services by Eld. J. M. Moore. Interment in the burial ground at the Falling Spring church.—Sudie M. Wingert Waynesboro, Pa.

Kime, Sister Lydia C., born in Wayne County, Ohio, died at her home near Mottville, Mich., Jan. 20, 1930, aged 70 years, 1 month and 10 days. She married Jacob Kime Aug. 20, 1882. She is survived by her husband, four daughters and one son. She united with the Church of the Brethren when eighteen years old and was faithful until death. Funeral at the Pleasant Valley church, Ind., by the writer, assisted by Bro. Galen Bowman.—J. H. Fike, Middlebury, Ind.

b. Mrs. Susan, wife of Harvey Leib, died at her home near nasville, Pa., of a complication of diseases, aged 59 years, 5 months 22 days. She was a member of the Lutheran Church. She is ved by her husband, five children, her mother, four brothers and sisters. Services at the Mummert meetinghouse by Rev. Paul felter and Eld. C. L. Baker.—Myrna M. Kreider, East Berlin, Pa.

ller, Sister Sallie, daughter of Ephraim and Eva Reherd Whitmer, Dec. 2, 1929, aged 84 years, 2 months and 24 days. She married Miller April 19, 1866, who preceded her. Nine children survive twenty-one grandchildren and eight great-grandchildren. She and husband united with the church in 1884. She was born and lived he Goods Mill community where she died. In 1916 she and her and celebrated their golden wedding anniversary. Funeral services the Mill Creek church by Samuel Pence assisted by Homer Interment in the adjoining cemetery.—Bertha O. Pence, North r, Va.

t, John Edward, died at his home near Ottawa, Kans., Jan. 6, aged 66 years, 7 months, 16 days. He was born near McConnells- Fulton County, Pa., May 21, 1863. He was the eldest son of rge F. and Rebecca Jane Ott. When a young man he came to ard, Ill., where he met and married Amanda Harshbarger. Later family moved to Yale, Iowa, where they resided a number of rs and then moved to Kansas where the wife died June 1, 1915. On 18, 1916, he was united in marriage to Mary Alice Lookingbill Yale, Iowa, where they resided a short time and later moved to farm near Ottawa, Kans, the place of death. Besides the widow two sons he is survived by the aged mother, Mrs. Rebecca Ott, two brothers. Funeral services were held from the Ottawa church the writer, after which the body was taken to Girard, Ill., accom- nied by the widow and Mr. and Mrs. C. W. Ott. Funeral services re held there in charge of Eld. E. F. Caslow with interment in the sant Hill cemetery near by.—W. B. Devilbiss, Ottawa, Kans.

Pletcher, Sister Mary A., wife of Bro. David Pletcher, born June 8, 50, died Jan. 9, 1930. She leaves her husband, two children and twelve ndchildren. She was a faithful member of the church for fifty-one ars. Services by the writer in the M. E. church at Donegal, Pa. terment in Donegal cemetery.—J. C. Beahm, Champion, Pa.

Rexrode, Sister Carrie V., oldest daughter of Eli and Ida Bodkin, died an 10, 1930, aged 39 years, 8 months and 1 day. Feb 17, 1915, she arried Harry Rexrode. At the age of fourteen she united with the hurch of the Brethren. A few months before her death she called r the anointing. She leaves her husband, two sons, two daughters, r mother, three brothers and three sisters. Services by M. J. Craun. nterment in the family cemetery.—Clara R. Bodkin, Sugar Grove, V Va.

Ross, Clarissa, daughter of Jacob and Hetty Pippenger, born in Polk County, Iowa, died at her home near Teegarden, Ind., Jan. 1, 1930, aged 79 years, 3 months and 4 days. When she was two years old her family moved to Marshall County, Ind., where she had resided ever since. In 1869 she married John Connell; one daughter was born to them. Oct. 12, 1875, she married Jos. E. Ross and to them three sons and two daughters were born. She is survived by five children, twenty-five grandchildren, eleven great-grandchildren, four brothers and one sister. Her husband preceded her about a year ago. She and her husband united with the Pine Creek Church of the Brethren about twelve years ago; she had always lived a useful and consistent life. Services at the U. B. church in Teegarden by Eld. J. O. Kesler. Interment in Center cemetery.—Wm. H. Summers, Plymouth, Ind.

Sheeler, Bro. Henry, born at Hesse-Cassel, Germany, died Nov. 27, [illegible], aged 73 years, 7 months and 10 days. At the age of fifteen he came alone to Franklin Grove, Ill., where he made his home with an uncle and aunt, Mr. and Mrs. John Wagoner. Jan. 26, 1881, he married Martha Jane Fritz. To this union were born thirteen children; five of whom preceded him; his wife died Feb. 20, 1923. He came to Marcus, Iowa, in 1881 at which time he united with the Church of the Brethren of which he had always been a faithful member. He moved to Kingsley which had been his home since with the exception of eight years spent at Waterloo. April 24, 1928, he married Mrs. Eva Pike who survives, also one brother, one sister, eight children, thirty grandchildren and one great-grandchild. Funeral in Kingsley by H. H Wingert and Rev. Walker and at Waterloo by A. P. Blough. Burial in Orange Township.—H. H. Wingert, Kingsley, Iowa.

Shoemaker, Elizabeth, daughter of John and Mary Phillips, born at Canal Dover, Ohio, died at the home of her daughter in Mt. Vernon, Ill., Jan. 17, 1930, aged 72 years, 7 months and 24 days. At the age of fifteen she united with the Church of the Brethren remaining faithful to the end. She married Lewis Shoemaker Sept. 2, 1878, who preceded her about twenty years ago. To this union were born six sons and two daughters who survive with twenty-four grandchildren. Funeral services in Tamaroa, Ill., by the writer. Interment in cemetery near by.—Chas Blough, Geff, Ill.

Snader, Sister Ida Esther, born near Uniontown, Md., died at her home in Waynesboro, Pa., Jan. 12, 1930, aged 62 years, 4 months and 24 days. She was the daughter of Solomon P. and Mary (Roop) Engler. Dec 26 1886, she married Edwin E. Snader who survives with one son and one daughter; one son preceded her. At the age of seventeen she united with the Church of the Brethren and served the Lord faithfully. Her helpful Christian influence will long be felt by those who knew her. Services by Eld. J. M. Moore assisted by Elders C. R. Oellig and H M. Stover. Interment in Burns Hill cemetery.—Sadie M Wingert, Waynesboro, Pa.

Thomas, Henry J., born in Adams County, Pa., died at the home of his daughter near Franklin Grove, Dec. 22, 1929, aged about 74 years. He came of a family of thirteen children, and was a pioneer settler in this community. He married Ella Gnagey Jan. 25, 1882; ten children with the mother survive. Services at the Brethren church by Frank Wingert Interment in the Franklin Grove cemetery.—Mrs. Emma Baker, Franklin Grove, Ill.

Toler, Clara F., born in Illinois, died at the home of her daughter, Mrs G C. Provo, Parsons, Kans., Jan. 7, 1930, aged 69 years. She married O P. Toler in 1877. The husband and one daughter preceded her She leaves five daughters, two sons and two sisters. She was a lifelong member of the Brethren Church; she had always been a modest, noble, self-sacrificing mother and friend. Funeral services by the writer in the Parsons church. Interment in Oakwood cemetery.—J A Campbell, Parsons, Kans.

Uphold, Russell Franklin, born in Garrett County, Friendsville, Md., died Dec. 9, 1929, in the hospital, Morgantown, W. Va., after an illness of six days, aged 28 years, 10 months and 17 days. He married Melrose Schroyer March 24, 1920, and in 1922 they came to Morgantown. He leaves his wife, one daughter, one brother, six sisters, father and mother He joined the Church of the Brethren in November, 1927, and lived a very devoted life to his Master and Lord; especially the last year since he had received the call to preach the gospel, his life was consecrated in a remarkable way. He was a home lover and very devoted to his wife and child; his wife being afflicted, he relieved her of many a household task, making life easy for her in every way possible. He was faithful in the very least things. He remarked many times that if he could only hve a pure and holy life, so that all with whom he came in contact might see in him a Christlike example, he would feel satisfied. Interment was made in the Friendsville cemetery. Services by Obed Hamstead.—Melrose Uphold, Morgantown, W. Va.

Wilson, Sister Mary Isabel, daughter of Joseph and Catharine Burris, died at her home in Bringhurst, Ind., Jan. 17, 1930, aged 70 years, 3 months and 22 days. Her entire life was spent in this vicinity. She married Peter K. Wilson Aug. 11, 1882. To them eleven children were born The husband, one son and two daughters preceded her; she is survived by six daughters, two sons and thirteen grandchildren She had been a member of the Church of the Brethren for forty-four years. Services in the Methodist church near her home by the writer and Rev. Olson. Interment in the Moss cemetery.—J. G. Stinebaugh, Kokomo, Ind.

Zeigler, Bro Samuel, died at his home at York, Pa., of bronchial pneumonia, Jan. 14, 1930, aged 70 years and 21 days. He was a member of the Church of the Brethren for many years. He leaves his widow and seven children. Services at the home by Eld. M. A. Jacobs and at the Mummert meetinghouse by Elders Daniel Bowser and C. L. Baker—Myrna M. Kreider, East Berlin, Pa.

Preparing for Easter?

Want an Easter Service?

VICTORY DAWN

A 32-page Service of Music, Responsive Reading, Recitations and an Easter Pageant. Material enough for several programs. **Price, 1 to 24 copies, 10c each. 25 or more copies, each 9c.**

Want a Cantata?

JESUS ONLY—A Story of the Resurrection

Reverent, forceful, impressive. Also arranged so it may be used by Reader and Chorus.

THE GARDEN OF JOSEPH

Prepared especially for those who desire an easy Cantata. **Price of Cantatas, 30c each, or $3.00 a dozen.**

Want a Pageant?

PAGEANTS OF PURPOSE

Here are **three Pageants in one** collection. **"The Galilean Conquers"** is for both Home and Foreign Missions. **"The Missionary Spirit"** is a song and drill for 16 characters on the good old hymn "Thy Kingdom Come." Foreign countries are represented. **"The Church Builders"** introduces Cornerstone, Worship, Praise, Thanksgiving, Prayer, Bible Study, Service, Kindness, Missions. **Price of Pageants of Purpose, 35c, or $3.00 a dozen.**

Want Paramount Easter Books?

We have them. Exercises, Songs, Drills, Dialogues, etc. An abundance of material for many a day. Popular with all who have ever tried the Paramount Books. Order by title: Easter Tidings, Easter Book, No. 1; No. 2; No. 3. These four books are all good. **Price 25c each.**

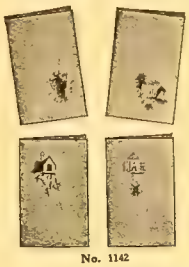
Want a Play?

INTO GALILEE

A one act play requiring eight characters. The scene is laid by the Sea of Galilee and the time is after the crucifixion. **Price, 35c. 6 or more copies, 30c each.**

Want Easter Folders?

No. 1142. Four designs, daintily colored picture, Easter greeting, Bible verse and suitable quotation. Size of page 2½ x 4 inches. Set of 10 with envelopes, **30c.**



No. 1142

No. 1111. Four designs with church and flowers, Easter greeting and Scripture verse. Size 3¼ x 4¼ inches. Set of 10 with envelopes, **25c.**

No. 101. Colors blend beautifully. **Four pages.** Six designs. 3½ x 5½ inches. Six in envelope, **30c.** Per dozen, **50c.**

No. 530. An eight-page folder with colored cover design. Bible text and greeting. Four designs, 6 for **30c.** Per dozen, **50c.**

Want Easter Cards?

No. 1148. Four designs. Flowers, cross and Bible verse on each Size 2½ x 4½ inches. With envelopes, per set of 10, **30c.**

No. 1141. Four designs each with dainty picture in colors. Scripture verse, Easter greeting and another beautiful sentiment. Size 2¼ x 4 inches. With envelopes, per set of 10, **20c.**

Better Order Your Easter Material at Once

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

EXCELLENT BOOKS

Good Books Are Real Treasures

Every day you read of house thieves stealing treasures. Good books are real treasures and contain the life blood of the authors. Get them, read them, and they will enrich your life.

Your Good Children will become Better Children by the use of

Standard Bible Story Readers

Book One	$ .80
Book Two	.90
Book Three	.90
Book Four	.95
Book Five	1.00
Twilight Talks with the Children	.60
Sunflower Stories	.50
Happy Easter Stories	.75
Hero Stories, Bailey	1.25
Stories Children Need, Bailey	1.75
Mother Stories, Lindsay	1.50

Your Juniors will spend profitable hours with

Polly of the Hospital Staff, Dowd	.75
Wild Animals I Have Known, Seton	.75
Buff A Collie, Terhune	.75
Paul, The Herald of the Cross	.35
Beautiful Girlhood, Hale	1.00
Wild Animals at Home, Seton	.75
Two Little Savages, Seton	.75
Treve, Terhune	.75
Further Adventures of Lad, Terhune	.75
Something to Do—Boys, Foster	1.00
Something to Do—Girls, Foster	1.00

Your Intermediates will grow as they read

The Brown Study, Richmond	.75
High Acres, Abbott	.75
Paul, the Dauntless, Matthews	2.50
Abraham Lincoln, Boy and Man, Morgan	.75
David's Children, Bates	1.25
The Christian Way of Life, Ellis	.65
Happy Hours in the Big Outdoors, Miller	1.25
Emily Climbs, Montgomery	75
Americanization of Edward Bok	1.00

Your Young People will find themselves in

Just Over the Hill, Slattery	1.35
Adventures in Friendship, Grayson	.75
Foursquare, Richmond	.75
God's Minute, cloth 60c; Keratol, $1.00; Art leather	1.50
Personal Life of David Livingstone, Blaikie	1.50
Challenge of Youth, Stearns	1.25
The Girl's Every Day Book	1.25
Finding the Trail of Life, Jones	1.00
Love and Courtship, Catherine Booth-Clibborn	1.00
Two Words, Slattery	.65

Your Sunday-school will improve by following the suggestions of

Program for Sunday-school Management, Brewbaker	1.00
Present Day Sunday-schools, Burroughs	1.50
Four-Minute Talks for Superintendents, Webb	1.00
Graded Social Service, Hutchins	1.10
Sunday-school Organized for Service, Lawrance	.55
Piloting the Sunday-school, Fergusson	1.25
Chalk, What You Can Do with It, Wood	1.00
The Christ We Know, Fiske	2.00
Leaders of Young People, Smith	1.00

Your Whole Family will spend happy and profitable evenings with

Heart Throbs	.75
More Heart Throbs	.75
Husband, Wife, and Home, Goss	1.50
When Home Is Heaven, Chapman	1.50
The World's Great Religious Poetry	2.00
Fanny Crosby's Story of 94 Years	1.50
Go Tell You Guess, Wells' Bible Games	1.00
The Book of Courage, Hagedorn	2.50
Quotable Poems	2.50
The New Book of Etiquette, Eichler	1.00
Edison, The Man and His Work, Bryan	1.00

READ GOOD BOOKS **GIVE GOOD BOOKS**

Our 100-PAGE CATALOGUE in your home will show you no end of good books that may be yours at a very small price. We'd like to send you a copy. A postal card will bring it to you.

Serving Your Wants Is Our Business

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

BUY BOOKS AT YOUR B. P. H.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued From Page 93)

Christmas boxes were packed and delivered to unfortunate families and shut ins by our Y. P. D and a number sang carols early Christmas morning. A great interest is being manifested in the junior project missionary work in our Sunday school. The B. Y. P. D paid $60 toward the support of Sister Anetta Mow of India and the younger juniors earned $90 for the Black Brothers of Africa. The attendance at our services through the year has been excellent. Thirty-six were present every Sunday of the year and twenty-nine missed but one Sunday. Of this number three whole families were present every Sunday. The Aid reports a successful year and has reorganized with Sister Nettie Rupert, president.—Mrs. Ollie Swartz Gearhart, McVeytown, Pa., Jan. 24.

Walnut Grove.—We are pleased to have our new pastor, Bro. J. A. Robinson, his wife and two sons in our midst. Bro. Robinson began his pastorate here Dec. 1 and the family moved into the parsonage the last week of December. The Good Samaritan Sunday-school class saw that the parsonage was thoroughly cleaned and in readiness for them. Under the leadership of our pastor we are planning for a great year, we have set a budget of $9,000 for the church and $3,500 for the Sunday-school. Our revival will start Feb. 2 with the pastor as evangelist, and Prof. Lloyd Jones of Johnstown, song leader. At our mid week prayer service we are studying the book of Acts. Bro. Robinson is directing the Bible hour and the Sunday-school classes are taking turns in the direction of the devotions. At our December council Bro. J. A. Buffenmyer of Scalp Level was elected elder. Bro. C. C. Sellenberger who so efficiently filled the three months' vacancy as our pastor left Dec. 1 to take up the pastorate at Uniontown, Pa.—Mrs. Waldo Strayer, Johnstown, Pa., Jan. 17.

Williamsburg.—Since our last report the Williamsburg church has had some blessed experiences. Our fall love feast, Nov. 10, was a deeply spiritual one at which time Eld. D. O. Cottrell of New Enterprise officiated. On Nov. 16 our B. Y. P. D. and Junior League gave the missionary play entitled "A Stitch in Time." A silver offering was asked for and a response to the amount of $25 was realized. This was given as a contribution to the annual white gift offering on Dec. 22. This is the fifth year we have given this service and always the response is most gratifying. This year our offering amounted to nearly $150 for the mission deficit. On Jan. 1, Brother and Sister O. H. Austin of McPherson, Kans., began an evangelistic meeting which continued till Sunday, Jan. 19. We had good weather and unusually good attendance and interest from the first night. People came over an hour ahead of the appointed time for services in order to get seats. There were seventy decisions, fifty seven have been baptized, four reinstated, four went to other churches, five await the rite of baptism. Of this number, thirty-five are over fifteen years of age and twenty-one are heads of families, and twenty-five are from new homes in which there had been no members before. The pastors and evangelists made 150 calls. Brother and Sister Austin made many friends. We feel that our church and the entire community have been greatly benefited by this meeting. The revival continues. Almost daily the Lord is adding to the church such as are being saved. The pastor is planning to give a course on fundamental Bible doctrines fifteen minutes before the regular service each Sunday evening, for the benefit of the new converts. We are also planning a reception for the new members. On the evening of Jan. 24, we held our regular members' meeting. The treasurer's report showed a balance and the Aid Society gave a very commendable report. We received one letter of membership and granted twenty. We decided to invite the Juniata Missionary Volunteers to give us a service sometime this winter. The Board of Religious Education was authorized to plan for a D. V. B. School this summer. Our work is moving happily forward, for which we thank the Lord.—Mrs. Grace K. Ziegler, Williamsburg, Pa., Jan. 30.

TENNESSEE

Johnson City.—Nov. 10 three young ladies, members of the Sunday-school, were baptized. During our pastor's absence in a revival meeting at Troutville, Va., the latter part of November, messages were given by Brethren J. B. White, W. H. Swadley, A. M. Laughrun, Landon Rowe and Sister Swadley. Bro. R. B. Pritchett gave the message at a recent morning service. Sunday evening, Dec. 8, Bro. W. J. Werkman favored our congregation with a good talk on the Men's Work. Christmas was celebrated in a manner appropriate to the occasion. Leading up to the time our pastor preached several Christmas sermons. Dec. 15 the Junior League gave a Christmas program which was enjoyed by a good sized audience. Dec. 22 an impressive pageant was given by the older children and young people. The Sunday-school children had a Christmas party to which they brought gifts for needy homes. The young people's and young married people's classes also gave provisions to needy families. We have been trying to do our bit to help in the great missionary program of the brotherhood; Thanksgiving an offering was taken for home mission work; at Christmas one was received to aid in the deficit campaign; the Aid also made a contribution to this cause; the J. C. L. has sent in their gift for the Black Brothers. Dec. 29 a special offering was taken for our church debt. A watch night social given by the B. Y. P. D. was enjoyed by the whole congregation. Recently 100 copies of New Songs of Service have been purchased. Sunday evening, Jan. 12, was spent very pleasantly and profitably singing old and new songs from the book. Short explanations of various hymns were given by the pastor. The Aid Society closed the year with the goal attained; part of it was the payment of $100 on the church pews. Mrs. Galen Price is president this year.—Laura Gwin Swadley, Johnson City, Tenn., Jan. 22.

VIRGINIA

Brick church met in council Jan. 4. Several committees were reappointed. Four letters of membership were granted. Dec. 29 the Junior League rendered their Christmas program, delayed on account of bad weather. Bro. Allan Hoover of Roanoke preached an excellent sermon on Jan. 26. We enjoy very much having him with us once a month and appreciate the splendid messages he brings us.—Mrs. I. L. Bottoott, Wirtz, Va., Jan. 27.

Tinker Creek church enjoyed a very impressive white gift service on Christmas eve. Later our young people favored us with a new year's pageant which was well rendered to a full house. Our pastor, Bro. C. M. Key, is giving us good Bible lessons at our mid-week meetings; they are well attended with good interest. At present one applicant is awaiting baptism.—Mrs. I. T. Hooker, Roanoke, Va., Jan. 23.

WEST VIRGINIA

Shady Grove church met in council Jan. 18. The following officers were elected: Church clerk, Harold D. Moyers; Messenger agent, Harold D. Moyers; church correspondent, Mrs. L. F. Fearer. We decided to hold our series of meetings sometime in June; also to try the envelope system to secure funds to carry on the church work. We have young people's meeting every Sunday evening. We had closed the Sunday-school for the winter but will open it April 1.—Mrs. L. F. Fearer, Brandonville, W. Va., Jan. 27.

Murray's Personally Conducted Tours
Europe, Passion Play, Palestine, Egypt
Leave Montreal, **June 21**, for England, France, Belgium, Holland, Germany, Switzerland, Italy, Turkey, Tarsus, Antioch, Palestine, Egypt. Number of reservations limited—going fast. **Don't delay. Write today.**
Murray Tours, Suite 1, Arcade Bldg., Kansas City, Mo.



THE LORD'S PRAYER

By

R. H. Miller

Simple, but profound; scholarly, but understandable; interesting and readable; biblical and spiritual; presents new and larger meaning of this wonderful prayer. **75c.** To ministers of the Church of the Brethren through the Gish Fund, **25c.**

Brethren Publishing House, Elgin, Ill.

NOTHING LIKE

Inglenook Cook Book



Simple recipes.
Absolutely correct.
Covers wide field.
Stood the test of time.
Recommended by the knowing.
Made for kitchen use.
No home complete without it.

Aid Societies make good money selling the Inglenook Cook Book. Write for terms. Price, $1.00.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

CUT HERE

Achievement Offering

BLANK FOR SENDING MONEY

Brethren's General Mission Board, Elgin, Ill.

Note.—The treasurer of the General Mission Board is also the treasurer for Conference Budget funds.

Dear Brethren:

Enclosed find .....**Dollars**
as an offering for Missions and Church Promotion to carry out the program as authorized by Annual Conference.

CONFERENCE BUDGET for Missions and Church Promotion $.....
General Mission Board, World Wide Fund - - - $.....
Board of Religious Education - - - - - - $.....
General Ministerial Board - - - - - - - $.....
General Education Board - - - - - - - - $.....
American Bible Society - - - - - - - - $.....

Which amount is from:

..... **Individual**
.....**Sunday-school Class**
.....**Christian Workers**
.....**B. Y. P. D.**
.....**Aid Society**
.....**Junior Church League**
..... **Sunday-school**
..... **CONGREGATION**
..... **STATE DISTRICT**

Name of Sender .....
Street Address or R. F. D. .....
Postoffice ..... **State** .....

Please do not write in this space

Date	Amount Enclosed
.....19....	$.....

A Few Reminders

Please make all orders payable to **Brethren's General Mission Board** and to no individual.

Money should be sent in Bank Draft, personal check, Postoffice or Express Money Order.

Please show what congregation and District should have credit for this. This is for the Record of Giving.

Full name and address should be given to insure a prompt return of receipt.

Orders for tracts, Visitor subscriptions, etc., should be on separate sheet.

CUT HERE

FEBRUARY IS ACHIEVEMENT MONTH

The business year of the General Boards ends February 28, 1930.

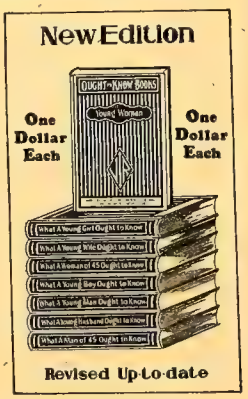
Special effort is being made to clear the Mission Board of a deficit.

The February offering is usually asked for the Conference Budget which includes the needs of all the General Boards. Because of this annual custom and also because of the special appeal for mission funds, the contributor is privileged to indicate on the blank at the left the fund in which you wish your contribution placed.

The Missionary Visitor will be sent upon request without further charge to all who contribute $4 or more to **The Achievement Offering.** Those who have in the past year contributed a total of $4 to the General Boards for Missions and Church Promotion are also entitled to a year's subscription. The **Visitor** is sent only upon request. Be sure to state name of congregation when you write.

"Ought to Know" Books

That men and women of different ages may know themselves better these books have been prepared with great care.



For Men and Boys. By Sylvanus Stall, D. D.
What a Young Boy Ought to Know.
What a Young Man Ought to Know.
What a Young Husband Ought to Know.
What a Man of Forty-five Ought to Know.

For Girls and Women. By Mrs. Mary Wood-Allen and Emma F. A. Drake.
What a Young Girl Ought to Know.
What a Young Woman Ought to Know.
What a Young Wife Ought to Know.
What a Woman of Forty-five Ought to Know.

Make Your Own Selection

BRETHREN PUBLISHING HOUSE
Elgin, Ill.

OUR MESSENGER PREMIUMS are going into many homes. They are valuable and cost you little.
BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

THE GOSPEL MESSENGER

This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 — Elgin, Ill., February 15, 1930 — No. 7

In This Number

Editorial—
More Marks of Biblical Preaching, ... 97
Awaking Latent Energies, ... 97
The Humble Christian and the Scholar, ... 97
Completed Conversion or Sanctification, ... 104
Among the Churches, ... 105
Around the World, ... 105
The Quiet Hour (R. H. M.), ...

General Forum—
The Touch of the Master's Hand (Poem). By Myra Brooks Welch, ... 98
The Bible Text in Sunday-school Publications. By E. G. Hoff, 98
That First and Great Commandment and the Other One Much Like It. By F. H. Crumpacker, ... 98
Deficit, Luxuries, Necessities. By Oliver H. Austin, ... 99
The Victory Spirit. By A. T. Hoffert, ... 99
A New Pentecost. By H. H. Helman, ... 99
The Lord Jesus Christ's Return, Post- or Pre-Millennial? By Chas. O. Beery, ... 99
Echoes From Atlantic City. By M. Clyde Horst, ... 100
The Diary of a Bible—Was It Yours? Selected by Ruth Matilda Stehman, ... 100
What We Stand For. By Ezra Flory, ... 100
Missionary Heart Throbs, ... 101
"Just Passing." By Florence S. Studebaker, ... 101
A Venture. By Mrs. F. C. Rohrer, ... 101
United Effort. By Martha Click Senger, ... 101
A Real Gift. By Mrs. J. Z. Gilbert, ... 101
"Our Children and the Movies." Compiled by Olin F. Shaw, .. 106
A Consecrated Life. By P. G. Stahly, ... 107

Pastor and People—
Worship in the Worship Program.—Part 6. By Rufus D Bowman, ... 102
Bits of Brotherliness. By Paul F. Bechtold, ... 102

Home and Family—
Peace (Poem). By Nelson E. Shirk, ... 102
Mother's Love Offering. By Leo Lillian Wise, ... 102
Mother Wants the Messenger. By J. E. Miller, ... 103
New Lives for Old. By H. A. Brandt, ... 103

...EDITORIAL...

More Marks of Biblical Preaching

We shall not try to name them all but that third one which we almost missed last week is too important to pass by. And now we have thought of another one or two which we would like to get in ahead of it so we can save that one for the last, the one you will want in the top drawer of your mind where you can get at it easily. Since you have forgotten what it was anyway this change in notation will matter the less. So we shall slip something else in for number three.

3. When preaching is Biblical it demands that righteousness shall dominate in all social relations.

We means *all*, domestic, industrial, commercial, political, international, all. Of course Biblical preaching will demand that your own individual life shall be controlled by righteousness in all your social contacts; that is to say, that you will not have one standard of behavior as a churchman or clubman and another as a merchant or citizen. But it will demand much more than this. It will demand that all kinds of human enterprise, in whatever groupings they may be carried on, shall be conducted on a Christian basis.

It will demand that the lessons we learn, theoretically learn, in observing the rites of the church, be carried over into the practice of our business. It will demand that in all dealing with our fellow-men we practice brotherliness. It will demand that our own business and business methods do not make it harder for somebody else to succeed in his business. It will demand that our own success be not made to depend on the failure of others. This will require the substitution of the principle of coöperation for the principle of competition. There is a large field for preaching here. It will take a lot of it before this change is fully accomplished.

This kind of preaching will demand that no just provocation be given for strikes and lockouts. It will demand that dividends be declared on actual and not fictitious values. It will demand that investments be made in industries which are conducted honestly and in such manner as to work no injustice to anyone. And this will require that many industries change their methods and that some of them go out of business entirely. This is going to take quite a lot of Biblical preaching.

This sort of preaching will demand that governmental affairs be managed by able and honest public servants for the highest advantage of all the people. It will demand good laws and lawmakers and good judges and juries. And good senators and ambassadors. It will demand that all positions of public trust and responsibility be filled by men and women who love righteousness. It will demand the settlement of disputes between all groups large and small by reason and right and not by passion and might. It will demand that war be no more because war is very unbrotherly.

Biblical preaching will demand all these things and many more because it is everybody's duty to be a Christian and to try to get everybody else to be a Christian. That makes every kind of vocation or avocation, profession or occupation, every kind of activity necessary to human welfare, every kind of contact in which human beings are involved in their relations with one another, a subject of church concern, a matter of special concern to the Christian ministry. Not that the preacher should assume to know how all these activities should be carried on. But he does know that they should be operated in full accord with the Christian principle of brotherliness, and he should say so. To do this effectively he should know what practices are in accord with this principle and what are not. The field is large.

Biblical preaching is preaching which demands that righteousness, the very essence of which is brotherliness, shall have the right of way in *all* human relationships.

4. When preaching is Biblical it clothes the truth which constitutes its message in the thought forms of the people to whom it is proclaimed. The truth which is its message is very simple. The garments in which it is clothed must be made of the material at hand and that consists of the habits, customs, conventionalities, institutions, even prejudices of the people. These are what we mean by the thought forms, the current ways of thinking about life, God, religion, duty, everything, especially long established social institutions.

Preaching must do this to be Biblical because this is exactly what the Bible itself does. In the age of Moses it takes the traditions and customs of a half-civilized tribal people and injects into them as much of the spirit of brotherliness and as worthy a conception of God as it can. The regulations concerning the care of the poor, gleaning in the fields, the cities of refuge, the writing of divorcement in case of putting away a wife, are random examples. A classic illustration in New Testament times is Paul's attitude to slavery. The use of the Jewish rites by the early Christians and the handling of them in the book of Hebrews is another. Everywhere the Scripture is doing just this, taking the eternally fundamental obligations of love toward God and love toward men—all men—and dressing them in the only garments available, institutions and ideas of the time. Jesus' use of the kingdom idea is really the best example of all.

The big trouble with us modern preachers is that we want to identify the clothing with the body of truth inside of it and insist that this truth must wear the same clothes in all ages and races and countries, regardless of fit and fitness. And we imagine that is Biblical preaching. It isn't. It is not the Bible way. That way uses the best material which the institutions of the time furnish for preserving and transmitting and translating into human life and character the eternal law of love.

5. There still remains that most important of all the characteristics of Biblical preaching. Perhaps another try at it will get it.

Awaking Latent Energies

The latent forces are the ones we are not using. Perhaps we do not know we have them. The emergency has not arisen which would call them into action, or we have been too preoccupied to see it. That is probably nearer the truth. Some of the good soil in the parable brought forth no wheat because the strength of it had been enlisted already in growing thorns.

You have heard about the bed-ridden man who could not walk. And how, when the house took fire, he promptly jumped out of bed and ran down the street. It was to him as his faith was. He had resources which he had not discovered. He discovered them one day when the visibility was just right.

The hope of greater success in promoting the kingdom of God is bound up in the latent energies of the church. There is an abundance of them but we are only vaguely aware of them. A realization of the actual state of the world would kindle in us a vivid consciousness of them. We do not see the resources because we do not see the need for them.

These latent forces are partly material but mostly spiritual. The former are dependent on the latter. The former will take their proper place in service to the cause when the latter have been called out and set in order. The latter is the field of undeveloped power. It is the field of faith and love.

These mighty spirit energies lie sleeping in the souls of an unseeing membership. Who will show us the heart hunger of the world so vividly, so understandingly, that the feeble spark of our faith and love will burst into a living white-hot flame?

The Humble Christian and the Scholar

When the humble unlettered Christian and the learned scholar are willing to sit down together and find each other out, the things of the kingdom will move faster and more smoothly. They have both been talking about the same thing but they did not know this because they speak different languages.

The scholar insists upon the scientific method. The only way to plant your feet on the rock of tested truth is by the process of "experimentation and observation." And the Christian who knows nothing but his Bible says, "Come and see"; "Prove me now herewith"; "He that willeth to do . . . shall know." Join the company of those who "by reason of use have their senses exercised to discern good and evil."

Pity somebody couldn't tell the scholar not to be quite so smart, and the humble Christian not to be so scared.

The scholar delights to talk of a God who is "the integrating process of the universe" while the plain Bible taught worshiper rejoices because "in him all things hold together."

Pity, again we say, that these two good people can not get acquainted and find out how much they have in common. They are both really fine folk.

Completed Conversion or Sanctification

In a list of suggested things to pray for on our desk we find "the completion of our own conversion." It is a stimulating thought. Isn't that finished yet? When are we ever going to get started on our sanctification? But when we saw it suggested that, in order to accomplish this completed conversion, we pray "for the removal of all hindrances in our own lives to the manifestation of God's redeeming love and power," we decided not to worry about the terminology. When those hindrances are all removed the result will be so fine that if you will let us have it you may call it what you like.

GENERAL FORUM

The Touch of the Master's Hand

BY MYRA BROOKS WELCH

Reprinted From Messenger Feb. 26, 1921

'Twas battered and scarred, and the auctioneer
Thought it scarcely worth his while
To waste much time on the old violin,
But held it up with a smile:
"What am I bidden, good folks," he cried,
"Who'll start the bidding for me?
A dollar, a dollar; then two! only two?
Two dollars and who'll make it three?
Three dollars, once, three dollars twice,
Going for three"—but no,
From the room, far back, a gray-haired man
Came forward and picked up the bow,
Then wiping the dust from the old violin
And tightening the loose strings,
He played a melody pure and sweet
As a carolling angel sings.

The music ceased, and the auctioneer,
With a voice that was quiet and low
Said: "What am I bid for the old violin?"
And he held it up with the bow.
"A thousand dollars, and who'll make it two?
Two thousand and who'll make it three?
Three thousand, once, three thousand, twice,
And going, and gone," said he.
The people cheered, but some of them cried:
"We do not quite understand
What changed its worth" Swift came the reply:
"The touch of a master's hand."

And many a man with life out of tune,
And battered and scarred with sin,
Is auctioned cheap to a thoughtless crowd
Much like the old violin.
A "mess of pottage," a glass of wine;
A game and he travels on.
He is "going" once, and "going" twice,
He's "going" and almost "gone,"
But the Master comes, and the foolish crowd
Never can quite understand,
The worth of a soul and the change that's wrought
By the touch of the Master's hand.

La Verne, Calif.

The Bible Text in Sunday School Publications

BY E. G. HOFF

Editor of Sunday School Publications

By the authority of the Board of Religious Education of the church, the Bible text used in the Sunday-school quarterlies was changed from the King James Version to the American Revised Version at the beginning of this year. This change was announced in advance in editorials in *Our Young People* and the quarterlies, and reasons for the change were given in these editorials and in an article in the December 7 issue of *Our Young People*. But it seems that in a matter of such import further statement should be made as to the merits of the Revised Version.

In the first place a few historical points should be noted. The King James Version was authorized in 1604 and completed in 1611. Two and half centuries later, in 1856, a royal commission was appointed in England to consider the advisability of a revision or a new translation. In 1870 a revision committee was selected, consisting of leading English and American Bible scholars. In 1881 this committee issued a revised New Testament and four years later the Old Testament. The British group then disbanded, but the American members felt that insufficient time had been given to the project. With their groups augmented by a number of the best Biblical scholars of the several evangelical denominations, the work was continued until the American Standard Version was completed and issued in 1901. It is this version which has just now been introduced into our Sunday-school publications.

During the twenty-nine years in which the copyright for this version has been in the hands of Thomas Nelson and Sons, it has won the recognition of competent Bible students everywhere. It has been adopted for use in seminaries and Bible schools of all shades of theological color. It is being used in the Sunday-school periodicals of a number of the evangelical denominations. And it has met wide favor with the laity.

Accordingly, when the time came for renewal of the copyright, the Nelson company recognized the gravity of their trust to such an extent that they felt the copyright should no longer rest in private control. They looked about for a responsible body representing the largest portion of Protestant Christendom, and selected the International Council of Religious Education as the organization in whose hands the control of the Revised Version could most safely be placed. The Council accepted the trust on behalf of the forty-one denominations which constitute its membership. We are one of these denominations, and so the American Revised Version now belongs to our church as much as to anyone.

In adopting the Revised Version in our literature we have acted deliberately and have made the decision upon the basis of certain facts and considerations which those who use the publications have a right to share. The main advantages of the Revised Version may be summarized under four points.

1. It uses a Greek text of the New Testament which is certainly more nearly identical with the original documents written by the apostles than the one used by the translators of the King James Version. The Greek text used as a basis for the old version was the one which came down through the European Catholic Church and is known among scholars as the "Western" text. Since the completion of the old version, ancient manuscripts have been discovered and made accessible—viz., the Codex Alexandrinus known as "A"; the Codex Vaticanus known as "B"; and the Codex Sinaiticus known by the Hebrew letter "Aleph." These manuscripts take us back step by step to the early fourth century, and from them the scholars have by an unbelievable amount of painstaking work deciphered the text called the "Neutral" text. This is essentially the text of the Westcott and Hort Greek Testament and is accepted prevailingly among Greek scholars of the world as the best authenticated text of any ancient literary production, and so near to what the original documents of the apostles must have been that there are very few points left for question—and these only minor ones. It is this text in the main which is the basis used for the Revised Version. We can hardly deal fairly with our children by giving them any text but the nearest to the writing of the apostles and Bible writers themselves.

2. The Revised Version uses the increased knowledge of the Greek and Hebrew languages which has come through all the philological research of the past three hundred years—and this is considerable. The scholars who made the Revised translation were in a much better position to understand how to translate the Greek and Hebrew into English than were those who made the King James.

3. The English language is itself a growing language, and many words and expressions have become obsolete while others have changed their meaning in the three hundred years which have elapsed since the King James translation was made. In saying this I do not minimize the high influence which the King James Bible has had in stabilizing and dignifying the English language. But the time has surely come in which an effort should be made to replace obsolete expressions with others which have meaning in harmony with present English usage. The Revised Version is the most successful attempt thus far along this line. It retains most of the literary dignity of the old version while making the necessary adjustment to the growth of the English language.

4. It has certain definite advantages in the form in which it is put up. It prints units of thought in paragraph form instead of making a new start with every verse. Those who invented the modern chapter and verse divisions did us a good service in making it easier for us to designate and refer to Bible passages. But the King James Version went too far when it broke up the thought into verse units and printed each verse separately. We would not tolerate such a practice in English composition elsewhere. Yet in the Bible where the meaning is more significant than anywhere else we are willing to have our printing done without consideration of the true representation of thought units. Now in the Revised Version this difficulty is avoided through printing in paragraphs, while still retaining the verse numbers for ready reference.

Further there is an effort in the Revised Version to represent faithfully the literary character of the various parts of the Bible. For example, Job, Psalms, Proverbs and many portions in the Prophets are poetic in Hebrew—they constitute some of the finest poetry in existence in any language. But the King James Version renders this as ordinary prose. The Revised Version sets some of this material in poetic form and helps us to see its beauty in spite of the loss incident to translation.

In the light of advantages such as these, we have made the change to the Revised Version. We have not done it out of any suggestion from an outside organization or person. As seen above the Revised Version is not new. Many of our church leaders have used it for twenty or twenty-five years. The Revised Version does not stand in the same class with the modern speech translations which are appearing in increasing numbers. These translations are made by individuals or small groups of men and their value lies in the light they throw on the Bible text rather than as basic Bible text itself.

The change to the Revised Version will cause some inconvenience, especially to the older people who have grown up on the old version and have sacred truths stored in their minds and hearts in the words of that version. But there is nothing to hinder anyone from bringing a King James Bible to class and using it. The presence of the Revised Version in the quarterlies will then shed the added light it has to offer by comparison. And at the same time we will be conscious that through having the Revised Version in the quarterlies we are giving our young people the best text available and avoiding for them the handicap of having to change later when it would be harder for them than it is now. I believe that our older people, when they understand this, will gladly bear the inconvenience of the change for the sake of the help which will come to the young, if not for their own sake.

In spite of my well-matured conviction of the superiority of the Revised Version, I do not think the difference between it and the King James is enough to cause any rupture of feelings or attitudes among our people. There is no important doctrine at stake. So far as I know, there is no more theological bias in one than the other. I can see no matter of salvation at stake except that which lies in the honest acceptance of all the light that we can get. We must keep confidence with our children and our neighbors. Unless we who pose as spiritual leaders are alert to give them the best available, we can hardly hope to retain their confidence in this day of fact seeking and criticism. I am eager that we stand firmly for our convictions, and that we hold ourselves always ready to modify these convictions in harmony with the new light which the Holy Spirit is bringing to us and will continue to bring if we are sincere and diligent.

Elgin, Ill.

That First and Great Commandment and the Other One Much Like It

BY F. H. CRUMPACKER

I HAVE been for several days out here among these very backward hill people, holding a Bible class. The class is primarily for members. Last night I had a very peculiar experience. It was in the middle of the night. I am sharing a room with two of the members who sleep on a hot brick bed and I sleep on my army cot to the side of their bed. I was a bit restless and was stirring on my cot when one of the members spoke to me in a rather excited way. I replied in a sleepy way for I was not fully awake. His next question brought me to my senses. He was worried about the kingdom of heaven. We had had so much Bible and so much teaching that all seemed to point toward the kingdom question and he wondered how he could learn it all. Then if he did have a little of it how in the world could he get it taught to his neighbors. Most of the neighbors can not read, and of course can not think much about heavenly things. Fortunately I had been

phasizing this first great commandment the day be-
re and in my attempt to help them to understand it I
d called it a family kingdom.

I had gotten my idea on this many years ago from
e of our daily Bible class books when I was still a
ident in college.

This book in one of the studies asked the double
uestion: "What is it to be lost, and what is it to be
ound?" Then at the end of the study the author gave
suggestion that was meant to answer both questions.
What do you think of this suggestion? "To fail to
are for God as Father and men as brothers," is to be
ost. To care, of course, would mean that a man was
aved.

I think I have quoted it about as it was stated. At
east I have been using it in several relations in that
ame connection. The kingdom is a family where folks
recognize God as Father and men as brothers.

Now this man lying on his brick bed was still trying
to get hold on this question of the kingdom that we
had been discussing.

So there in the middle of the night I just said to
him not to make it a hard question, but to think of it
as a "family." Of course a good family respects and
honors the father as head and all others are brothers
and sisters. This seemed to satisfy for a time at least.
I went back to sleep, but when I got awake in the
morning he was talking with his companion about the
kingdom family. I am not at all sure that he talked all
through the night, but I am sure he was trying to get
hold of this great commandment. I believe the easi-
est explanation of this first and great commandment,
and the second one like unto it, is just this: recognize
God as Father and all men as brothers. In my next
letter I want to tell you how I have been applying this
explanation to a lot of texts. I want your criticism on
them. Maybe I should have asked for your suggestion
before I went ahead with my teaching; but here I am
and I have more for next week.

Ping Ting Chow, Shansi, China.

Deficit, Luxuries, Necessities

BY OLIVER H. AUSTIN

THE word deficit means a shortage in money. Luxuries are excessive indulgences in the pleasures of the senses—dress, food, drink, etc. Necessities are those things which are essential to our well-being, such as home, food, clothing, etc.

Through the pages of this paper we are hearing a great deal about the deficit in mission funds, but we have not heard so much about the difference between luxuries and necessities, so I take the privilege of mentioning this. Some of our leaders are feeling deeply our indebtedness; others are getting very much in earnest over the situation and doing nobly trying to liquidate the debt; while others have not as yet felt the challenge, and are still moving along rather carelessly and extravagantly.

The question is being asked: "How shall we meet the deficit?" Many splendid plans have been worked out and many timely suggestions offered, but plans and suggestions will not solve our problem; we need to go more deeply than that. I have been thinking for some time what effect it would have if every member of the Church of the Brethren should try for just one month to live on the necessities of life, abstaining from all luxuries. The trips which are not necessary we could forego and give the price of the gas and other traveling expenditures to the Lord. We might sacrifice a few basket ball games for the Cause, give the price of one meal and go without for just once—most of us eat too much anyway, you know. How about making the old hat, old dress, or old suit do a little while longer and contribute the amount saved to the deficit? We could well afford to cut down on our amusements, candy, gum and soft drinks, for according to recent statistics the American people are annually spending $2,472,000,000 for these things without which we would be better off. If we could deny ourselves these things alone, we could easily wipe out the debt.

Beloved, shall we not pledge ourselves to do just a little real sacrificing for the cause of Christ in America, China, India and Africa? The Ladies' Aid and many individuals are doing nobly, but can't we all do more? How many of us are really abstaining from any luxuries in order to help the cause? I must confess, in our traveling about among the churches, we see very few who are actually denying themselves anything they really want for the kingdom of God. We dare not retrench! Shall we not accept the challenge?

McPherson, Kans.

The Victory Spirit

BY A. T. HOFFERT

THE victory spirit of Jesus viewed the cross in terms of a larger fruitfulness when he proclaimed: "And I, if I be lifted up from the earth, will draw all men unto myself." What to the world was interpreted as defeat, and what to the disciples was looked upon as tragedy, to Jesus became the bugle call for a world-wide ingathering. The dark shadows of death were scattered before the radiance of resurrection morn; the reviving spirits of the disciples rose to full strength under the embracing balm of Pentecost; they who had played the part of moral cowards were turned into flaming evangelists, and in one day three thousand were added to the church.

Jesus put the victory spirit into life. He exercised a spirit of mastery as he faced the many varied problems of his day. He expects his people to meet difficult situations and to triumph over them. Each local church groups needs this victory spirit. You and I need it as individual Christians. The church in its larger grouping needs it. Each church needs the morale, the momentum and the driving power which will carry it over the hills of difficulty to the highlands of larger achievement. Close contact with the life of Jesus and with the spirit of the apostles will give us this spirit. It will be further developed and strengthened by comradeship in noble accomplishments. This makes possible a closer acquaintanceship, a consciousness of larger fellowship in worth-while things.

Is the victory spirit gaining headway in the Church of the Brethren? There are evidences that it is. A few weeks ago the Brethren Publishing House set out to secure 5,000 new names as readers of the GOSPEL MESSENGER. Trial subscribers might secure the paper until the first of the year for ten cents. Thousands of names began to pour in. As a result between ten and fifteen thousand new families will become acquainted with the splendid idealism of our church paper; they will become better acquainted with their church. A large number of these will continue to read their church paper and will contribute more largely both to the local and to the general program of the church. This is a real manifestation of the victory spirit that will mean larger accomplishments for the Church of the Brethren.

There are evidences of educational progress. Bethany Bible School reports a larger enrollment. Our colleges have been reporting growing student bodies for some years. At one time their big problem was to secure a large student body. We have gained in that respect. The financial problem is still a real one with a number of our schools. This, too, must yield to the victory spirit. When Mount Morris College puts on a radio program, it serves to build morale and strengthen the spirit for victory.

A full time Secretary for Peace and Moral Welfare will be placed in the field under the direction of the Board of Religious Education. At different times in the past we have had a full time worker, stood by him for a time, and then he had to seek other work. That is not the victory spirit. If we confine such work to our own church people, we fail; if we make our church a recruiting ground for carrying the message of purity, sobriety, simple living and peace far beyond our own borders, we will be manifesting the victory spirit in a very worth-while undertaking. Through wider use of the bill board, the Chicago church is undertaking a program of community education; also, plans are on foot to use the local church paper, *The Enthusiast*, to carry a message of peace and goodwill to hundreds of new homes.

"The mission deficit must go!" That is the spirit of those who are furnishing $37,500 to remove the mission deficit on condition the churches increase their giving over last year by an equal amount. That is the victory spirit. In the first place the church must enlist more givers; in the second place, it must enlist larger giving for the general mission work of the church. The large increase in MESSENGER readers will help to this end. Through well planned efforts to give the vision and show the need on the one hand, and to present the challenge of larger giving on the other, the deficit can be swamped with a good sized balance. This achievement will put the church well on the way to larger accomplishments both at home and in the foreign field. It will warm our hearts for the church of our Lord and Master, and the joy of achievement will bring a new sense of satisfaction.

Chicago, Ill.

A New Pentecost

BY H. H. HELMAN

A new Pentecost will be an answer—

An answer to an expectation—expecting the kingdom of God to triumph.

An answer to a longing—an intense heart longing for the Spirit of God to prevail.

An answer to a faith—a faith that believes implicitly in God's power to move human hearts.

An answer to a hope—a hope born out of a hunger and thirst after righteousness.

An answer to a desire—a desire for God's Spirit to operate within the human clay he has created.

An answer to prayers—prayers uttered, and unuttered, but passionately felt.

An answer to a passion—a passion for the full salvation of souls caught in the mesh of the world's sin.

An answer to crying souls, burdened with the weight of sin, disappointment and failure.

An answer to all that a holy man or woman lives for.

Elgin, Ill.

The Lord Jesus Christ's Return, Post- or Pre-Millennial?

BY CHAS. O. BEERY

THE subject of this paper is so worded as to express clearly the convictions of the writer who uses the word "Lord" as the Lord of glory and the Son of God, and Jesus as the Son of man conceived by the Holy Ghost and born of the virgin Mary, and Christ as the Messiah, the anointed One or the promised, coming King.

The certainty of the King's return is as sure as the word of God. While we do not know the details connected with his appearance, yet we are exhorted to comfort one another with the sure promise of his return.

The Lord's return is as certain as the word of God which records the eternal truth of his immaculate conception, his perfect life of ministry to others, his reconciliation and atonement made by his death on the cross, the resurrection of his body, and his ascension as the Son of man. By faith we believe the word in reference to the above fundamental doctrines. By faith we believe our Lord who said to his disciples, "If I go and prepare a place for you, I come again and will receive you unto myself" (John 14:3).

Believing all the above fundamental truths concerning our Lord, certainly we believe his promise: "I come again." But what is the manner of his coming? Will his coming again be a spiritual advent into the hearts and lives of his created children; or will he, as the Son of man and the Son of God, return to this earth as he left this earth to ascend unto his Father? God's word answers best the above questions:

"And he led them out until they were over against Bethany; and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven" (Luke 24:50, 51). "While they [his disciples] were looking steadfastly into heaven as he went, behold two men

(Continued on Page 106)

Echoes From Atlantic City

BY M. CLYDE HORST

The annual meeting of the Home Missions Council of North America was held at Atlantic City, N. J., Jan. 8-10. Several joint sessions were shared with the Council of Women for Home Missions which had its yearly business sessions in the same city on the same days. These general conventions were preceded by special meetings of such bodies as the subcommittee of the Home Missions Council on Town and Country, and the joint committee of the two councils on City Work and New Americans.

While these gatherings are relatively small, they authorize and are the inspiration of many other meetings of larger proportions. For example, the Comity Conference held in Cleveland, Ohio, two years ago, was conducted under the auspices of the Committee on Comity and Coöperation of the Home Missions Council. The various schools for rural pastors are under the supervision, at least in part, of the Committee on Town and Country. Under the direction of the Committee on City Work and New Americans, a conference on The Church in the Changing City, will be held in Detroit, Mich., Feb. 17-19. And last, but not least, under the direction of special commissions from these two councils and the Federal Council of Churches of Christ in America, a Home Missions Congress is to be convened at Washington, D. C., Dec. 1-5, 1930.

The program of these meetings is usually business, in the main, for they are the annual joint council meetings of some twenty-seven denominations, as represented through their various home mission agencies. Outstanding therefore in the agenda is the list of committee reports including the various recommendations concerning the program for the coming year. The election of the officers who direct this vast scheme of cooperative effort is always an important matter, and it is refreshing to all regular attendants to record the reelection of Dr. Charles L. White, as President, and Dr. William R. King, as Executive Secretary.

While business took up most of the time as usual, several addresses of more than ordinary interest were delivered. One was by Miss Helen Bingman on mountain work in the South, in which she made a plea for such an administration of the program in that field as will conserve the unique contribution which those people can and should make to Christian civilization. In his address on "Mormonism," Dr. H. W. Reherd, President of Westminster College, told how the modern spirit among the youth of these people gives promise of finally leading them away from the extravagances of the system as a whole, and toward a purer faith in Jesus. Dr. McClain made an eloquent plea in behalf of the Mexicans, who are mingling more and more in the industrial life of the nation, in the hope that exploitation of these descendants of the first "European-Americans," may be stopped. Miss Helen M. Brickman, Director of Religious Work in Indian Schools, suggested the unusual opportunity offered to the various boards in the willingness of the government to have teachers of religion on the faculties of these educational institutions.

The address of Dr. John C. Seegers on, "The Place of Denominational Activity in Projecting the Home Mission Enterprise," deserves separate and more detailed mention because of its unique timeliness. In answer to the tendency in some quarters to disparage denominational loyalty, he suggested that denominationalism is not necessarily an expression of obstinacy, but rather of precious conviction. Points of difference may not be essential to salvation, but they are vital to conscience. Therefore the scrapping of denominations should not be thought of, but rather the absorption of their various contributions of real worth, in the life of the universal body. Since unity does not depend on uniformity, diversities must be tolerated, and even respected. The ideal program, therefore, should not be one of competition, but rather of coöperation in which each communion takes its appropriate place in the performance of the task as a whole.

The work of church building was brought to prominence by the presentation of the *Christian Herald's* exhibit on church architecture. It is being felt in an increasing measure that many costly mistakes in building have been made in the past, and that through proper advisory agencies such unfortunate occurrences may be avoided. Steps were taken to set up an Interdenominational Bureau of Church Architecture, the services of which may be available to denominations that have not such an agency of their own. Worship is having a constantly increasing concern on the parts of experts in the designing of church buildings. For further details as to the significant trend of thought on these matters, the current articles in *The Expositor*, by William E. Foster, church architect, are highly suggestive.

Coöperation was the keynote of the conference, as it has been of the organization itself since its inception more than twenty years ago. Plans were made at this meeting for the joint administration by the various boards concerned of the work in Alaska. Economy and efficiency are the objectives in this arrangement. The hope was suggested that a similar plan might soon be found for the care of the work in the Ozarks, and other mountain regions of the South. Comity arrangements and allocation agreements were reported in large numbers from various of the western states, and surveys and conferences of many types were cited in the eastern states looking toward both the elimination of overlapping and the avoiding of overlooking. Dr. White, in his statesmanlike annual address declared that deedless duplication of Christian effort is "sectarian insanity," and often "guerrilla warfare" in disguise. He made a strong plea for tangible progress in the direction of real coöperation, as well as discussions on comity. A year ago in his annual address he had put it thus; "We can resolve until we dissolve, and yet never solve America's missionary problems."

It is evident that, while phenomenal progress has been made in the matter of coöperation on the part of the various groups within the body of Christ, there are many adjustments yet to be made. Dr. King said in his masterly annual report: "It is like going up Fifth Avenue; there is so much cross town traffic." Again, in discussing the adjustment of comity arrangements, he declared: "It's the hot end of the poker." In reply to the allusion to New York City traffic, Dr. Shaffer suggested from the floor that there is comfort in the fact that the traffic is one way and that sooner or later the cross town element will be in the main current. Notwithstanding unfortunate hindrances, the conviction seems to be growing that while denominationalism must not be confused with sectarianism, and that the integrity of the historic communions must be respected, yet all must recognize one another as partners in the work as a whole. Dr. White summed up the matter in the following words: "Our missionary task here in America is as clear as crystal; one thing we do. . . . The people can be saved only by missionaries who do not collide with each other, but who clasp hands in a new fellowship. Our key words may well be: 'No missionary effort duplicated; no community neglected; no missionary funds wasted; each working for the success of all; progress by reciprocity.' We should sing, continued he: "Blessed be the tie that binds our hands in Christian work," as well as the traditional phraseology of this standard hymn.

Lewistown, Pa.

The Diary of a Bible—Was It Yours?

SELECTED BY RUTH MATILDA STEHMAN

Jan. 15.—Been resting quietly for a week. The first few nights after the first of this year my owner read me regularly, but he has forgotten me, I guess.

Feb. 2.—Clean up. I was dusted with other things and put back in my place.

Feb. 8.—Owner used me for a short time after dinner, looking up a few references. Went to Sunday-school.

March 7.—Clean up. Dusted, and in my old place again. Have been down in the lower hall since my trip to Sunday-school.

April 2.—Busy day. Owner led league meeting and had to look up references. Had an awful time finding one, though it was right there in its place all the time.

May 5.—In Grandma's lap all afternoon. She is here on a visit. She let a teardrop fall on Col. 2: 5-7.

May 6.—In Grandma's lap again this afternoon. She spent most of her time on 1 Cor. 13 and the last four verses of the 15th chapter.

May 7, 8, 9.—In Grandma's lap every afternoon now. It's a comfortable spot. Sometimes she reads me and sometimes she talks to me.

May 10.—Grandma gone. Back in old place. She kissed me good-bye.

May 20.—Rubbed up good and put on the center table. Minister is calling today.

June 5.—Had a couple four-leaf clovers stuck in me today.

July 1.—Packed in a trunk with clothes and other things. Off on a vacation, I guess.

July 7.—Still in the trunk.

July 10.—Still in trunk, though nearly everything else has been taken out.

July 15.—Home again and in my old place. Quite a journey, though I do not see why I went.

Aug. 1.—Rather stuffy and hot. Have two magazines, a novel, and an old hat on top of me. Wish they would take them off.

Sept. 5.—Cleaned up, dusted and set right again.

Sept. 10.—Used by Mary a few moments today. She was writing a letter to a friend whose brother had died, and wanted an appropriate verse.

Sept. 30.—Cleaned up again.

Manheim, Pa.

What We Stand For

BY EZRA FLORY

In that, "What do you stand for?" demanded by an observer, it occurred to us he was suggesting that we might as well close our doors denominationally. Such remarks, and the sarcasm of the tone of the one referred to, are enough to set one thinking. Are there reasons why we should continue our efforts in raising budgets and press teachings that are covered in other ways and by other denominations?

We are facing a challenge to unite with other denominations, such as has not pressed its claims before. Is this due to a more earnest effort to combat evil and to live simply in an age of extravagance? Our nation is said to be the most extravagant in the world. Is this affecting professing Christians?

There is not a world evil which can be anywhere more effectively attacked than in and through the church. We are in an age when much is said about world peace. But that peace will not come from Paris. It must be kindled right in churches. When Paul took Onesimus into the brotherhood of saints he struck a blow which meant freedom from slavery in England and America. When Jesus brought twelve men of different temperaments together and trained them he taught the world a lesson on social relationships which lit up the darkness of a pagan world. The Christianity of Christ is not stunted in sympathies. The greatest philanthropists are those whose hearts are grieved for the unfortunate sufferers in times of famine and war.

Ideas, attitudes and exercises have in them a transforming power that will spill out of the church into the world when they are kindled at home. God's way of saving men is through men. He who has lost his touch with souls is an anomaly. The kingdom of God comes by making saints. We get so enthusiastic about reaching the world through the masses that we forget that Jesus searched out individuals. We scan the MESSENGER to add the numbers being baptized, instead of being willing to kindle warmth for the Lord in the spot we live. In a few years the church we love has left disciplining her members and has opened her arms to a liberality that was unthinkable a dozen years ago. This change of emphasis is but one of a number of new lines of activities and practices which have appeared. Shall we return to the days gone by? We can not do that. It would be impossible and as useless to try it. "New occasions demand new truth," and "Time makes ancient good uncouth." Perhaps time makes an-

ient evil "couth." But how can we substitute more reverence, more piety, more Bible reading, more service to fill the opportunities of our day when energies are not devoted to discipline? Can we prove that a less dogmatic legalism will guarantee richer spiritual experiences?

When a young man declared to Phillips Brooks: "Had I lived in your day I would have devoted myself to the abolition of slavery, but what is left for us to conquer?" Brooks led the young man to his door and pointed to the rows of saloons on either side of the street. The youth took the hint and entered a field of conflict against the evils of liquor. Are the enemies of truth and righteousness put to flight? "Are there no foes for me to fight?" Our church is not decadent in ideas, in equipment, in talent, in service, in doctrine. Perhaps no greater day of challenging opportunities ever knocked at our door. God help us to see visions and rise to meet them in his strength.

Huntington, Ind.

Missionary Heart Throbs

Gleaned from recent letters to the mission rooms

"In memory of my dear wife who passed away recently I send $10 to be credited to the Fund to which ministers' wives are contributing." From Middle Iowa.

"Find my check for $100. I hope you will be successful in meeting the challenge." A brother in Southern Illinois.

"I am a widow 83 years old. My children gave me some money for a birthday present. The Lord must have $5 of it and so I send it for missions." From Northern California.

"Am sending $1, only a small amount. I have very little income. I want to have a part in the helping." From Northern Iowa.

"This morning we send our January offering, $15. The Lord is greatly blessing us in health, strength and success." A tithing evangelist from Kansas.

"Much interested in missions, we send $5. Illness prevented us from doing our own washing for several weeks. Now we are doing it again and have saved the money for missions. Hope to send another check before Feb. 28." From Eastern Virginia.

"I'm enclosing another $100 check and will challenge my congregation to meet this sum. I pray the good Lord to bless the efforts being put forth to spread the Gospel." From a brother in First West Virginia.

"Enclosed find a small mite. Am planning to send another offering before Feb. 28." A minister's wife in Middle Iowa.

"Am sending $10. Hope it with our prayers may help a little." From First West Virginia.

"Please add $25 to the Women's Deficit Fund. How often I wish tithing as a basic principle of simple and well balanced living had been taught more earnestly in the past years! Is it not possible to give more teaching along this line now?" A minister's wife, Eastern Virginia.

"Am sending $5 for the deficit. I pray it may do some good some way, somehow, somewhere." From an old sister on the 82nd mile of her pilgrimage. Southern Ohio.

"Find $14 for the deficit fund. We are praying while we work. Every Sunday this matter is presented before us." From an Aid Society, Arizona.

"Enclosed find my check for $500." From Southeastern Pennsylvania.

"Our Missionary Committee believes it a good plan to ask each member of the Sunday-school to contribute a dollar on the day of the special Achievement Offering. We will use this plan." A Southern Pennsylvania Missionary Committee.

"It's great to really care as he cares for the host of children who walk from day to day within the awful shadow of fear and death. It's great to see little skinny, dirty, ignorant boys and girls made into plump, clean, capable young men and women. It's great to see filthy lepers on whom a curse is sealed become clean and free." From a missionary to Africa.

"Just Passing"

BY FLORENCE S. STUDEBAKER

Riding along a country highway, my attention was drawn to these words: "Full of eager power." Yes, the phrase was used just in advertising gasoline. But are they not capable of a wider application? I began to think of them in regard to the service of the Christian in the church. Is the average Christian full of eager power? If not, why not?

A certain Bible school teacher seldom appeared before her class without making excuses, generally ending with the statement: "If you have your lesson no better than I, you are not very well prepared." She allowed no opportunity to pass which permitted her to tell how she dreaded her teaching task.

A student in school dreads the approach of the recitation period only when he is unprepared. Note the difference in his attitude when he has studied his lesson. When he is ready he is eager to tell what he has learned. A person in ill health lacks vigor and vitality. He is not physically able to respond to the tasks of life. He is ill and in need of a physician. The Christian who lacks vigor and vitality is ill. He needs the Great Physician to master the disease that is sapping his spiritual strength.

Paul gives the secret of a vigorous Christian life in the great prayer to be found in Eph. 3:14-21. If you wish to know the blessedness of the love of Christ, love him, and open your heart for the entrance of his love to you. Love is the parent of deep, true knowledge. To know the love of Christ is to be filled with all the fullness of God.

Paul's prayer and God's purpose and desire concerning us is, that our whole being may be so saturated and charged with an indwelling divinity that there shall be no room in our present stature and capacity for more, and no sense of want and aching emptiness. It has been said: "If we believed more in the power of an indwelling Christ, he would have more power within us. The impossibility arises from our own weakness."

So then we must conclude that the cause of our deadness and lack of vigor is that we are too full of

(Continued on Page 108)

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

WOMEN'S DEFICIT CAMPAIGN

A Venture

BY MRS. F. C. ROHRER

Yes, it's a venture—a venture with a real thrill in it. Who could fail to thrill at the splendid response of our Brotherhood to the call to relieve the heart of our church of its burden of debt?

Some who gave gladly, really sacrificed. But as is always true, God abundantly blessed them in relieving their needs. Even with her heavy building program, the District of North and South Carolina has been doing good work in giving, some of the churches giving much more than usual. Nor has it seemed to hinder the home program in the least.

There is still much to do but the report in the Messenger for Jan. 25, was almost like a dream coming true. It seems to me we are being lifted out of the slough of despond and placed on the highway of Christian endeavor.

But this challenge remains. This is only the beginning. God has kept his promise. We have been blessed in our giving. Shall we stop when we have reached this goal, or go back to the old type of giving? Can we fail to accept the challenge of gifts of life by our young people and the great need of the world to know a Savior in our Christ? Who can estimate the good that could be accomplished if we would give as much each year as has been given this year? Has anyone really suffered because he gave to the Lord's work? Is there anyone happier than the tither and the one who gives more than that?

Other churches give more, but is there a church anywhere that has as much reason to give as ours?

I hope and pray that the thrill of this venture may continue through the years urging us on to greater ventures for the kingdom so that our church may radiate the true Spirit of Christ throughout the world in this generation.

Jefferson, N. C.

United Effort

BY MARTHA CLICK SENGER

Do we ever stop to think what would have happened if one of the four who carried the man who had sinned and was sick, had dropped his corner of the blanket? There were so many hindrances. There was a crowd at the door. It required a special effort to reach the One who could help. The four pulled together, with the result that the paralytic was healed.

There is work now that one can not do alone. One person can get a paralytic interested in the healer, but he needs more help to bring him to Christ. Are we helping or hindering? Perhaps we have discouragements, but let us not drop our corner of the blanket.

Bushnell says, "How much better to be one of the toiling four than one of the growling scribes."

"United we stand; divided we fall."

Glendale, Calif.

A Real Gift

BY MRS. J. Z. GILBERT

Associate President of Council of Women's Work

"Of gifts there seems to be none more becoming to offer a friend than a beautiful book."

It is a beautiful booklet which is now being offered not only to a friend but to many friends.

"Dorcas" is the title of a poem just recently off the press. It consists of thirty-one pages neatly arranged in booklet form and makes a handsome gift.

It is not here my purpose to give a write-up of this booklet. With many books this is permissible, but to review this one in such a fashion would be to detract from its individual charm. To peruse its pages and imbibe its spirit is to give the reader new courage for the day and duty.

That the unacquainted may glimpse the author, I count it a special privilege to write of one whose life bears witness of a daily touch with God.

Myra Brooks Welch is wife and mother in the home of Bro. O. M. Welch who is well and favorably known in La Verne, Calif.

Our acquaintance dates from our girlhood. To all who knew her, gladness seemed her portion, and the very joy of living shone from her countenance. Time, as it ever has, moved on apace giving to her earlier days the mature air of womanhood.

The beauty of the years that have intervened makes a life-story that would require an abler pen than mine to picture.

It is a meager credit we deserve for smiling at the sunbeams in a world of all-is-well, but when above grief and years of illness one can beat back sorrow, keep faith still steadfast, and life one of refreshing sweetness, we know that the Spirit of all life and hope must dwell within.

So it has been with Sister Welch. More than a score of years ago the parents of this home bent low in sorrow above the lifeless form of little Dorothy, the second of their three. And though they bravely faced the world and took up their tasks anew, the mother's broken health ere long began to show a definite decline.

Seasons have come and gone; but she, deprived of many joys which those in physical health hold dear, continues yet sweet-spirited and glad.

She is **our poetess.** To her we owe our gratitude for many poems. This last production, "Dorcas" she dedicates to "Women's Organization for Service Everywhere." Not long ago she felt that she should help to pay the deficit. God seemed to lay it on her heart, and as the call came more impressive to her mind she took up the daily mail and in it found the Messenger appeal to women of our church for funds. She bethought a moment further—"I'll send my booklet 'Dorcas' as my gift." And thus it came about that she has made the following proposition: Send 75c to Mrs. O M. Welch, La Verne, Calif., for "Dorcas." For each one you buy 35c will go toward the deficit. Special price to organizations who care to take orders.

Who will not thankfully accept this offer to help in the missionary undertaking?

Los Angeles, Calif.

PASTOR AND PEOPLE

Worship in the Worship Program

BY RUFUS D. BOWMAN

VI. A Discussion of the Elements of the Worship Service (Continued)

8. Hymn of Conviction.

(a) "Vitality" is the term which embodies the essence of this hymn. It is a positive expression of the soul setting forth the great spiritual realities which were made sure in prayer. The people have received forgiveness for sins and divine strength for their lives. They have felt the reinvigorating power of love. They know that their Redeemer lives. Following the prayer there should be a hymn which expresses these fundamental responses of the soul.

(b) Examples of hymns of conviction.

"I Love Thy Kingdom Lord."

"I Know That My Redeemer Lives."

"Blessed Assurance, Jesus Is Mine."

"How Firm a Foundation."

9. Announcements.

The announcements make a break in the service of worship wherever you put them. I place them right before the offering. After closing the announcements I immediately call for the offering. There is a real challenge for us to make our announcements interesting. They should be clothed in devotional language. The special features of the church program should be presented as a call to worship and to service.

10. The Offering.

This is the offering and not a collection. It should be truly a sacrificial offering to God. The offering is a vital part of the worship service. We must teach our people to realize that they can worship God as truly by the giving of an offering as they can by the singing of hymns. In calling for the offering use a sentence of scripture which embodies the spirit of giving. In this way the word of God itself will call the people to worship through the giving of their money. After giving the offertory sentence the minister should say: "Let us worship God through our offering." This keeps the thought of worship before their minds. There should also be a prayer either before or after the offering. Churches differ as to their practice. In some churches the ushers take up the offering and bring it forward and stand before the altar while the minister gives thanks for the offering. The point here is that the prayer is given after the offering is taken. In other churches the ushers come forward and stand before the altar while the minister prays that the Father will bless his people in the giving of a liberal offering. After the prayer the offering is taken. The ushers do not come forward but preserve it in the rear of the church. The point here is that we save an extra coming up the aisle. Personally I prefer the latter plan.

The playing of sacred music by the pianist or organist adds to the spirit of the occasion. I do not favor a solo or quartette during this period because they tend to draw our minds away from the spirit of the giving. The music should neither be loud nor prominent in the service.

(b) Offertory Sentences.

"Remember the word of the Lord Jesus, how he said, It is more blessed to give than to receive."

"Freely ye have received, freely give."

"Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom."

"Upon the first day of the week let each one of you lay by him in store as God hath prospered him."

"Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee."

11. Anthem or Hymn of Conviction.

Our churches which have choirs usually give an anthem just before the sermon. The anthem is a beautiful expression of great religious realities. In churches where no special music has been prepared, a hymn of conviction should be chosen. The sentiment of this hymn should make us still stronger in our faith.

12. Story Sermon for Children.

I believe that pastors should preach a five minutes' story sermon to children before the regular sermon. Wonderful lessons can be given to the children during this period. Children will enjoy these wholesome stories. Adults will appreciate them as well. More children will stay for church when they realize that the church service is for them. This recognition of children in the service will help to develop within them a church consciousness and a church loyalty. It will take intensive preparation to become a master in preaching story sermons to children, but pastors who have successfully done it have reaped rich rewards in increased church attendance on the part of the children. Splendid helps are available for pastors who are interested in making the church service attractive for children.

13. The Sermon.

"Illumination" is the term which expresses the essence of the sermon. It is an illumination of the truth of God. After we have stood on the Mountain Top of Vision and have passed through the Valley of Humility and now stand upon the Mount of Vitality, we feel like lingering in the presence of God while his truth is made clear to us. The sermon is an interpretation of the word of God. It takes the great truths of God's word and impresses them upon our consciousness so that they become guiding stars for our daily tasks. The task of a minister is to preach the word of God. We have too much newspaperish preaching today. We have too many political lecturers rather than Bible interpreters. Our duty is to teach truth and trust it to bring forth fruitage.

We are living in an age of short sermons. Twenty to thirty minutes is long enough. The whole service should not be over one hour in length. While I believe sincerely in the power of preaching, the sermon is often given undue length in the service and other vital elements are omitted. The sermon should have a vital relation to the theme of the worship service and should be a part of a unified program.

14. Hymn of Dedication.

(a) "Dedication" is the goal of the whole service. Our aim is to get our people to commit their lives to the will of God. The service should close with a hymn which centers all of the experiences of the service in the dedication of life to the program of Jesus Christ.

(b) Hymns of dedication.

"Take My Life and Let It Be."

"My Life, My Love, I Give to Thee."

"Give of Your Best to the Master."

"I Would Be true."

15. Benediction.

This is more than just a form of closing the service. It is a prayer that the blessings and spiritual realities which have been experienced in the service may abide with us continually. We need a new recognition of the importance of this prayer. The sentiment of this prayer should express our desire for divine guidance during the week and for help in conserving these precious values. Let us put content into our benedictions and make them a source of blessing.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

A GROUP of boys and the young man who was their Sunday-school teacher went a short distance from home on a two-day camping trip. While in camp a heavy rain fell. Putting on bathing suits they made the best of the situation and had a fine time anyhow. On the journey home they overtook perhaps a dozen cars stuck in the mud. Shoes were pulled off and the cars promptly pushed out to firmer ground. Again and again they hopped out to lend a helping hand, happy that they could be of service. Truly these acts of brotherliness entitle each one of them to be called a Good Samaritan.

Larned, Kans

16. The Postlude.

The playing of sacred music at the closing of the service helps to preserve the spirit of worship which has been created in the hearts of the people. The selection of the right kind of music is important. It must be in keeping with the rest of the service.

Unity and harmony must be maintained throughout the service. The test of the service will be the carrying through of an experience. While the heart of the worship service is prayer, yet we should worship through every element of the service. Even the sermon is a part of the worship service. Each part should be carefully planned. We need to give more attention to worship. We must become masters in the art of worship.

Elgin, Ill.

HOME AND FAMILY

Praise

BY NELSON E. SHIRK

Jesus, Lord, our loving Savior,
To thy name be all the praise.
Thou art he who hath redeemed us
And hath gladdened all our days.

Thou, O Christ, art ever near us—
Near to comfort, guide and keep.
Thou dost lead us on to glory
As a shepherd leads his sheep.

In thy service man rejoices,
Finds how blessed is the way;
Presses on to greater vision;
Sees the light of perfect day.

Glory to thyself, O Savior!
Love and honor now we give.
Here we render adoration
And by grace rejoice to live.

Mt. Morris, Ill.

Mother's Love Offering

BY LEO LILLIAN WISE

MOTHER MILLER laid the GOSPEL MESSENGER down with a sigh. She had been reading about the missionary deficit and the coming to the rescue by loyal-hearted women. But what could she do? Seventy-five years in age, living with Robert Joseph and his wife her only children. True, she had a comfortable home, life was easy and she even had her own allowance. And that allowance already was being faithfully tithed. But she wanted to do more, and do it by her own efforts.

Across the room sat her daughter-in-law, Alicia, talking with a caller, Beth Lupton, a good friend to the Millers. And Beth was saying wearily: "I wish I had some one to stay with the children tomorrow afternoon while I go to the dentist. Mary Ellen is with them just now. But she is most too young to handle them for three or four hours at a stretch. And besides, if I am at the dentist's I can not reach home so quickly in case of an emergency."

Mother Miller had been listening idly, being preoccupied with her own problem. And now she sat up straight, and asked: "Beth, could you trust me with the children?"

"Why, Mother Miller, would you come and look after them?" there had been instant relief in Beth's voice.

"I would love to do so," answered Mother Miller, "that is unless Alicia has some other arrangements for me."

"That will be all right, mother," Alicia assured her. And so the arrangements were made.

The next evening during the meal time Mother Miller chatted gaily about her experiences of the afternoon.

"And Beth has to go back to the dentist day after tomorrow so I have promised to keep the children again. And her sister called to know if I would stay with her babe tomorrow afternoon while she goes down town to do some shopping. Behold your busy mother!"

That night after Mother Miller had retired Robert looked at his wife questioningly.

"Alicia," he said, "do you suppose that I am disappointing mother in any way?"

'Why do you ask, dear?" Alicia was alarmed.

"Oh, this sudden taking of jobs caring for children. e never told you much about my boyhood. Some- w it has never been easy to speak of those days.

"But you know that mother buried five babies be- re I came upon the scene. Think of it, five little, y graves! Then she was past forty when I came, puny, whining little youngster. How proud she and ther were to have me live even though I was such a ite.

"And then I had hardly commenced to walk about hen father was taken from her suddenly. And at e same time owing to some investments going wrong e was left almost penniless. What a struggle it was or her to make the living. But she always smiled.

"While I was growing up and noted how other nothers had it I resolved that I would do my utmost o provide a good home for her. And I'm glad that ou are helping me make the home. But I'm wonder- ng if mother is at all disappointed? In what am I acking?"

"Robert, I think you lack just the insight to see into a woman's thinking process!" Alicia said softly. "Not for one moment do I think that you are failing mother. But I think she has her own reason for doing this work. And as long as it isn't hurting her health let her do it. In good time you will hear from her own lips the 'why.'"

And with this sympathetic caution Robert listened to his mother gleefully recount her experiences in caring for the small children. Some day he hoped that in his own home there would be a sunny-haired tot for her to watch over!

Then on Saturday evening after the dishes had been put away and the three were together in the cosy living room mother began.

"See!" she held up three one dollar bills. "Robert, do you remember when you were a little boy how you would help me count out the tenth for God's money?"

Robert nodded his head, unable to find words. But into Alicia's beautiful eyes had come a gleam of understanding.

"And then sometimes I would have some special job that would bring me in unexpected money and I would give that all for some special purpose. Perhaps to missions, perhaps to help some one get a new pair of shoes. And you and I called that our 'love offering!'

"Well, I've been reading about the missionary deficit and I wished that in some way I might have the means to make a 'love offering.' Of course, you give me money and I tithe that, but I wanted this to come in some special manner. And then came this opportunity this week and how thankful I am. This will be my 'love offering' tomorrow. And as long as I have the strength to look after children every week just that long will I be able to do this."

Robert smiled behind his mother to Alicia for now he knew *why*.

Bloomville, Ohio.

Mother Wants the Messenger

BY J. E. MILLER

"FATHER, did you know that our MESSENGER subscription has expired?"

"Yes, mother, I know it all too well for we have had three notices to that effect. Besides the pastor has spoken of the MESSENGER from the pulpit, and the MESSENGER agent has asked me to renew, but I don't see how we can do it this year. Expenses are so high."

"I'm sorry, for I do miss the weekly visits of the MESSENGER. Don't you think we can make it in some way?"

"No, mother, I have gone over our allowance for papers and we have already gone beyond our limit. You know the MESSENGER costs $2.00 and that is a big price for a church paper."

"Yes, I know it will mean four cents a week, but I do wish we could find the money for the MESSENGER. We spend more than four cents a week for gum alone."

"Well, mother, just see what our papers are costing us:

1 Daily	$ 5.20
1 Sunday Paper	6.00
1 Farm Paper	2.00
1 Children's Magazine	1.75
1 Young People's Magazine	2.00
1 High School Paper	1.25
1 General Magazine	2.50
	$20.70

Doesn't that look as though we were pretty well supplied with reading matter?"

"Yes, father, sometimes I wonder whether we need all this. I especially question the wisdom of that Sunday paper. I notice that the children spend so much time on the funny pages. But if you say we can not take the MESSENGER, I guess we will have to do without it."

"And further, mother, there is the car. Consider what it costs us. The older children and you and I all drive it, and last year we traveled over 7,000 miles. Let's see what that cost us:

Gasoline, 400 gallons	$ 80.00
Oil and grease	17.00
Tires	25.00
Insurance	28.00
Repairs and garage service	48.00
License	8.00
Depreciation	195.00
	$401.00

Do you see where the money goes?"

"Yes, father, and we haven't come to the actual expenses, such as food, clothing, upkeep of the home, and benevolence. I suppose we will simply have to let the MESSENGER go this year, but we will all miss it. Even the older children have been asking for it."

"They are always asking for this, that and the other thing. And remember, mother, I have not mentioned the $2.00 a week admissions during the athletic season, for you know they all insist on going to every home game and to some out of town games. And Mary and John will graduate from high school in June. Just think what that will cost—pictures, annuals, banquets, and three new dresses with complete outfit to match each dress for Mary. Fortunately for us it will not cost so much for clothes for John. You see we must first provide the *essentials*, and then, if anything is left, we can look after *luxuries* such as the MESSENGER."

"But, father, I have always thought the moral and spiritual welfare of the children was to be placed first, or at least on a par with other matters. Don't you think so?"

"Yes, mother, you are right, but if we take the MESSENGER it will add two whole dollars to the year's expenses. And where will we get that amount?"

"I was just reading that we can get the MESSENGER and the Yearbook and a good Bible all for $3.95. Jane has come to the age where she should have her own Bible. I was looking for a Bible at the store the other day and they asked me five dollars for a Bible that did not look as good as this Premium Bible that comes with the MESSENGER (I saw a Premium Bible over at Bro. Brown's the other day). We could take the MESSENGER for a year, give Jane her Bible, get the Yearbook and still have more than a dollar left. Now, what do you say to that, daddy?"

"Only this—you win. I always did say that my wife was the best efficiency expert I ever met."

Elgin, Ill.

New Lives for Old

BY H. A. BRANDT

XIII. A Woman's Answer

SIDNEY HALE astonished himself in both the length and the frankness of his letter to Irene Cross. But if he was surprised at what he had done he was not less amazed at the letter which he got in reply. For some days later the reply came, and this is what he read:

"It seems to me that you have done more than you promised in your reply. I had not expected you to say quite so much regarding the real reasons why you left the *Morgen Magazines*. But what you do say I value as a real compliment to you in terms of personality. May I be equally frank?

"You would never guess it, I suppose, but when you went to the great city I was more than eager that you should succeed. And then came your opportunity with the *Morgen Magazines* and your meteoric rise as a writer and editor. At first it seemed to me that this was a tremendous opportunity. I thought I knew your ideals and quality of spirit. I felt that surely you would be able to put some of your wholesome thinking into those moronic magazines that Mr. Morgen prints. But what I soon saw depressed me much more than I care to tell. For in a word, it seemed that you had been swallowed up by the Morgen machine—that you were but a cog in a vast organization which I regard as a social liability.

"Perhaps this is putting it pretty strong, but I have rather definite ideas about the ethics of writing. Shall an author write down to his readers in the sense of pleasing the greatest possible number irrespective of the ultimate consequences? I realize that many write in this way and with seemingly one test—the test of what will bring the most dollars. Their defense is that they are realists; that they deal with life as it is; that there is nothing so wholesome and restraining as at least a second-hand experience of life in the raw. Now there is much to be said in favor of true realism. But what is realism? Is it found only in the gutters of human experience? I think you see what I mean; the realist who shouts the loudest about his faithfulness to life is generally the person who does not get beyond the back alleys of human life. Of course this is realism—but only one aspect of the world of realism. The wholesome aspects of life are as certainly realism as that which is lived in the shadow.

"Not only is there more to realism than most realists treat, but there is a problem in ethics as well. I repeat, is an author entitled to say what he will irrespective of social consequences? You know my view, I am sure. All I shall say here is that I regard an author as one who has the possibilities of a constructive agent in life. He is a true builder who works with materials less tangible than cement and stone, but more valuable than mountains of these. Every author has before him a range of possibilities which spread from the low level of selfish private ends achieved at social expense, to tremendous constructive idealism which redeems men and founds states.

"And this leads me to one final statement: The true author is not he who sets down facts as they come to hand without thought of their meaning. The true author selects those materials which best serve his purpose. The realist who prides himself on his realism does this. True artistry requires it. But how much nobler is the higher realism which selects and refines to elevate! The great author is therefore not only a realist, but the truest sort of realist because he seeks to see life as a whole; and seeing it whole, interprets it in terms or ideals which enlighten and inspire mankind.

"Now you will understand from what I have explained at length, that when I saw you engulfed by the *Morgen Magazines* I was depressed beyond what I can express. I followed your writing and I saw it tinged with the dry rot of Morgenism. I feared for your soul—the finer spirit that I knew you to be at heart. Yet, from your mother I gathered that you were happy at your work, and as the world counts success, you were certainly headed for the top of the dollar pile.

"It was then that I began to take stock of my own resources of spirit and consider what I ought to do. When you went away to the city you remember that we were friends—indeed, I think we were special friends. But as the months passed we grew apart. And the more I understood of what you were doing for Morgen the more it seemed to me that what you were doing was utterly unworthy of what I once thought was true for you. And so in sorrow, but with as much courage as I could muster, I sought to work for the things I then considered and still believe are the only things worth while. Ultimately I was lost to Valley Center. Why should I not be when it had become little more than a symbol of disappointment?

(Continued on Page 106)

AMONG THE CHURCHES

Calendar for Sunday, February 16

Sunday-school Lesson, Jesus Healing and Helping.—Matt. 9 1-13.

Christian Workers' Meeting, Privileges of the Saved.

✣ ✣ ✣ ✣

Gains for the Kingdom

Six baptized in the Pampa church, Texas.

Two baptized and one received on former baptism in the Bethany church, Philadelphia.

Thirteen baptized in the Roxbury church, Johnstown, Pa., Bro. T. F. Henry, pastor-evangelist.

Nineteen baptisms at Decatur, Ill., Bro. Ralph G. Rarick of North Manchester, Ind., evangelist.

Eight decisions in the French Broad church, Tenn., Brother and Sister S. Z. Smith, evangelists.

Eighty-six confessions in the Ephrata church, Pa., Bro. Rufus Bucher of Quarryville, Pa., evangelist.

✣ ✣ ✣ ✣

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. R. H. Nicodemus to begin April 27 in the Navarre church, Kans.

Brother and Sister S. Z. Smith began Feb. 4 at the Taylor's Valley church, Va.

Bro. W. B. Stover of Seattle, Wash., to begin Feb. 17 in the Ellisforde church, Wash.

Brother and Sister J. Edwin Jarboe to begin Feb. 16 in the Michigan City church, Ind.

✣ ✣ ✣ ✣

Personal Mention

Bro. G. T. McGuire, pastor of the Canton church of Southern Illinois, and Bro. Willard Peterson of Astoria, Ill., both now Bethany students, were recent visitors at the Messenger rooms.

Bro. Levi K. Ziegler, pastor of the Williamsburg church of Middle Pennsylvania, "is using fifteen minutes each Sunday evening, just before the regular worship to do some Bible teaching for the benefit of the new members." All others are welcome, we understand. It may be that other places than Williamsburg could profit by such instruction.

Dr. Jno. S. Flory uses these words in describing "The Heart of the Crimson Cross": "A good story," "clean," "wholesome," "inspiring," "well written," "grips and holds the attention," "makes you want to be somebody and do something." "Dr. Henry has done the church a worthwhile service in writing this book." Sounds as though he believed in the book and its message.

Bro. Geo. L. Studebaker of Indianapolis, Ind., writes us that Sister Studebaker is making satisfactory recovery from her recent illness, though not yet able to be up. He says further: "We are hopeful now of her being fully restored to her usual health. We greatly appreciate the many words of sympathy, and of being remembered at the throne of grace. Surely the prayer of the righteous availeth much. Please accept this as our acknowledgment of your interest."

The late Eld. D. L. Mohler of Leeton, Mo., left a number of Gish Fund books in his library which Sister Mohler would be glad to dispose of at a very nominal price. Since these books were on the Gish list some years ago but are not now, there are probably many of our ministers who do not have them and would welcome this opportunity to secure them. Any such should write Sister Mohler at once as she is planning to leave her home soon for an indefinite time. Address Mrs. Sallie Mohler, Leeton, Mo.

Eld. Ephraim P. Trostle of Mount Morris, Ill., full of years and good works has gone on to his reward. After a long illness involving months of suffering with cancer, he entered into rest Thursday, Feb. 6. Throughout the church at large Bro. Trostle was not so widely known as was his father, Eld. Jacob D. Trostle, whose later years were spent in Kansas, or as is his daughter, Sister Eva Trostle, now member of the Board of Religious Education and for some years Dean of Women in Bethany Bible School. But those who knew him best loved him most.

Sister Myra Brooks Welch whose delightful poems are not unknown to Messenger readers has put the story of Dorcas into a charming version of verse and romance. The print shop of Edgar Rothrock has made an attractive booklet of it which sells at seventy-five cents postpaid. Aid Societies and Women's Organizations may secure it in lots of a half dozen or more at forty cents a copy to be resold at the regular price. Sister Welch's poem "The Touch of the Master's Hand," published in the Messenger some years ago and included in her recent volume called "The Years Between," is reprinted on page 98 of this issue. Orders for the Dorcas booklet should be addressed to Mrs. O. M. Welch, 2234 Fourth Street, La Verne, Calif.

Miscellaneous Items

Sunday, Feb. 16, the Hagerstown church, Md., will dedicate its new church school building. In fact the dedication program includes the following Monday, Tuesday and Wednesday evenings.

Mount Morris College, assisted by Bethany Bible School, will go on the air from station WMBI (227.6 meters), Chicago, Tuesday night, Feb. 18, 10:30 to 11:30. Misses Pence, Trostle and Buck and some musicians from Bethany will give the program.

The Church in the Changing City is the stated subject for a conference of those especially interested in city church problems, the conference to be held at Hotel Statler, Detroit, Mich., Feb. 17-19. The conference is sponsored by the Home Mission Council and Council of Women for Home Missions.

Yes, we know there are mistakes in that "Ministerial List" in the Yearbook. There always are. And there are many reasons for these mistakes. Try as they will, those who gather the statistics for this list always find that certain ones are not reported to the Ministerial Board, and as the attempt is made to secure these through the several Districts now and then, some names are not reported. This naturally is embarrassing both to these ministers, to those who made out the report for the District, to the Ministerial Board that gathers the names, to the Council of Boards that authorizes the Yearbook and the Publishing House that does the printing. We can assure all that no name is omitted intentionally.

✣ ✣ ✣ ✣

Special Notices

Northern Illinois and Wisconsin local treasurers will please note that Bro. O. D. Buck, Franklin Grove, Ill., has been appointed District Treasurer to fill out the unexpired term of Bro. Wm. J. Werkman, deceased. Treasurers can greatly assist Bro. Buck if, besides sending him all District funds, they will send also a statement of all money sent to the District Treasurer since July 15, 1929.

The District Ministerial, Aid Society and Elders' Meeting for Middle Pennsylvania will convene in the Church of the Brethren at Martinsburg, April 8-10. All queries, reports, papers or matter intended for consideration in any of the above named sessions must be in the hands of the secretary before March 1 if it is to appear in the program. —J. C. Swigart, Secretary, Mattawana, Pa.

Training Schools in Harrisonburg and Timberville, Va., will meet as follows: In Harrisonburg on Monday, Wednesday and Friday nights for two weeks (beginning Feb. 17); in Timberville on Tuesday, Thursday and Saturday nights for two weeks (beginning Feb. 18). There will be two class sessions each evening; good courses and able leaders. Come early the first evening for registration.

To North Dakota and Eastern Montana: I am praying in this way to touch some live wire in every congregation of our District, and that this may bring coöperation from all groups to respond to the urgent call to help lift the mission deficit. I say this believing we have not yet done our bit. May I urge the leaders to plan immediately for a special offering to be taken Feb. 16 or 23. My last report shows only three churches having gone over last year's giving. I am appealing to all for a hearty response in the interest of the kingdom.—G. I. Michael, Kenmare, N. Dak.

Help Abolish the Battleships

The success of the London Conference depends upon public opinion. It is our responsibility to help create this sentiment. London dispatches to our leading papers show that the other delegations are prepared to abolish battleships now. France and Italy have not laid down a battleship for sixteen years and France no longer reckons them in her building program. Japan needs economy and will consent to any plan of reduction consistent with security. Ramsay MacDonald announced his readiness to abolish them at once if possible; failing that, to postpone replacement. If the other naval powers are ready to abolish the battleship, what is our answer?

Battleships are becoming obsolete. To abolish them will save us forty million of dollars a year on up-keep. They are solely for offense and out of harmony with the Peace Pact. To abolish them will be a step toward peace because armaments are a cause of war.

Write the President and ask him to instruct our delegation to agree to abolish the battleship. Adopt encouraging resolutions and mail them to the President. Address "The President, The White House, Washington, D. C."

Actually American public opinion will determine the fate of the battleship, but public opinion is the opinion of you and your neighbors.

Pray for the success of the London Conference.

BOARD OF RELIGIOUS EDUCATION

Meeting the Mission Challenge

Receipts from living donors from March 1, 1929, to Feb. 7, 1930	$258,314
Amount necessary from Feb. 7 to 28 in order to meet the goal	55,833
The Goal	$314,147

(Meeting the Mission Challenge requires an increase from the congregations of $37,500 over last year).

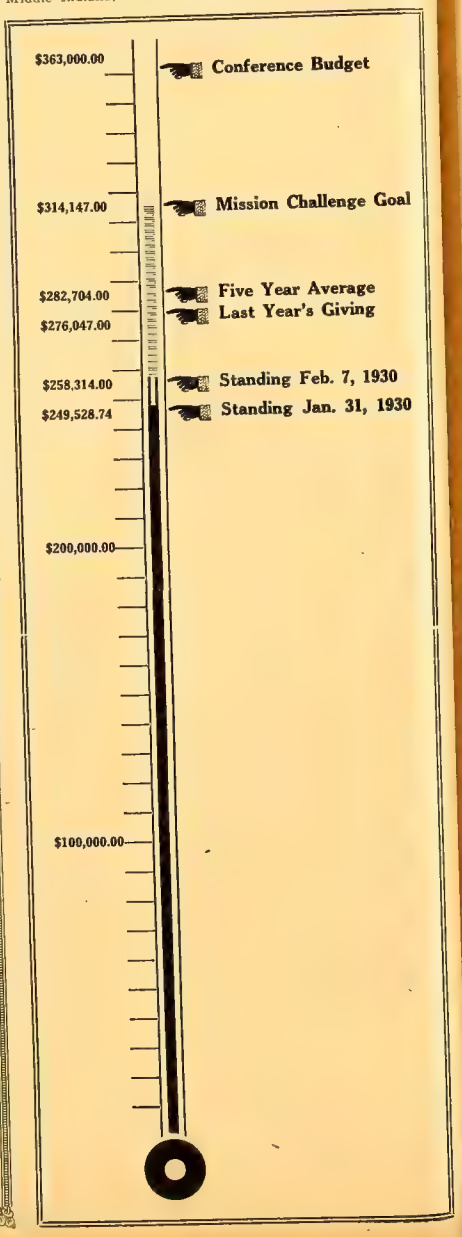
Classifying the Districts

I. Districts that have in eleven months and seven days increased their contributions over last year's twelve months. Three new Districts join this class during the first week of February, namely: Idaho, Southern Iowa, and Oklahoma In last week's Messenger sixteen Districts were named.

II. Districts that have in eleven months and seven days increased over their previous five year annual average. Four Districts have made this achievement during the first week of February, namely: Northern California, Southern Iowa, Middle Maryland, and Tennessee. In last week's Messenger eleven Districts were reported in this group

III. Districts that have in eleven months and seven days or less exceeded last year's record by more than 15 per cent. Tennessee is the new District to make this attainment Last week seven Districts were reported in this group.

IV. Districts whose receipts have reached ten thousand dollars and more for the period up to date. Several Districts made commendable gains during the first week of February, but no new ones can entirely qualify. The previous eight Districts listed here last week were: Eastern Pennsylvania, Southern Ohio, Southern California, Middle Pennsylvania, Northern Indiana, Western Pennsylvania, Middle Indiana, Northern Illinois.



AROUND THE WORLD

Prohibition in London

is said that President Hoover's instructions to Ameri- government officials now in London had a noticeable ct on the Foreign Press Association's luncheon given the American delegates. "Although rare old wines, ts and sherries, and choice vintage of liquors were ed, the Yanks studiously avoided them and stuck to eral water rather than disobey instructions from the ite House."

Is Mass Education Dangerous?

Mr. John Langdon Davies, the English author, recently ve Americans the once over. He sees us as infatuated th the idea of mass education, for said he, "Mass educa- n invites mob psychology, the blind following of a der, with unsuitable persons going to colleges merely cause it is fashionable to do so. The spectacle of 45,000 ung people going into hysterics at a football game at the hest of a cheer leader suggests that the same blind surge emotion may be turned to hate with dire results to the orld."

A Puzzle for Women

Here is a puzzle for women; read the quotation given elow and see if you can find the real lady in the crowd: Ishbel MacDonald, daughter of the British prime minister, ho never has visited a night club, never has tasted a ocktail and never has used makeup, was present in a room ill of delicately powdered and rouged women, with shaved yebrows and beaded eyelashes, scented furs and trailing owns. Ishbel wore a furry blue hat with a brim, although ondon's style decrees that chapeaux must be cut off high n the forehead and brimless."

New Weapons and Old Enemies

Some days ago a company of 185 hunters beat over the brush of western Lake County in northern Illinois in search of wolves. Sportsmen and farmers had joined in an effort to kill the wolves which for two years have ravaged sheep and poultry flocks. But their efforts for the day netted them nothing. Then there came to one farmer the idea of using new weapons against old enemies. The farmer, in cooperation with certain friends, set out wolf hunting by airplane. At the end of this day they had two dead wolves and had wounded a third, the beasts having been sighted and shot from an airplane.

Closing Churches in Leningrad

From Riga, Latvia, there comes the word that all Lutheran churches in Leningrad are now closed. The last four were closed towards the end of January. The pastors were arrested; and one, accused of organizing an illegal Sunday-school, was sent to a Siberian camp. Put along with this report the further news that mass executions of officers who once served in the czar's navy have recently taken place. It will thus be seen that the Russian revolution is running its mad course, and in many respects duplicating the excesses which characterized the French Revolution of about one hundred and fifty years ago.

Mental Dope

The jaded state of the public mind is indicated by the interest in dirty, sensational and other degenerate types of literature. Consider this characterization of what is required in the up-to-the-minute crime book: "Murders are growing more and more subtle—at least, in books. In these up-to-date times when killing a man is a work of art, undertaken by a skillful craftsman and appreciated by connoisseur readers, a book is considered a flop unless it exercises your mind as well as your emotions; unless it also makes you laugh; unless it holds you taut till the last page; unless it makes you think every one from Benny, aged two, to the dowager duchess, aged 102, is guilty of the crime." One has come to a sad mental state when his reading is nothing short of mental dope.

Wood or Fruit?

Can you think of a time when the farmer might put more emphasis upon the fibers of plants than upon the seeds or fruit? Can you imagine conditions so changed that a tree might be worth more as a producer of cellulose than as a bearer of fruit? Perhaps not, and yet, some chemists are beginning to say that the next big advance is to come in the use of cellulose—that is, the fiber of plants and trees. "Far-reaching effects on agriculture and forestry are likely to follow. Paper, artificial leather, rayon, lacquer, film and dozens of other finished products are now made on the base of cellulose. New uses are developing and there are already premature opinions that there may some time soon be a shortage of raw materials for the new cellulose age. Indications point to forestry, in view of possible developments, becoming a branch of agriculture. The tree is the great source of fiber as yet and Wilson Compton of the National Lumber Manufacturers' association stated recently that the annual growth on an acre of timber land brought four times as much cellulose as the same area planted to cotton."

"Avoid That Future Shadow!"

A well known cigarette advertiser is running a series of pictures showing youthful faces against a bloated silhouette, with the warning, "Avoid that future shadow." But how are the double chin and the puffy cheeks of obese old age to be avoided—by such indulgence as the cigarette stands for? As a matter of fact, our clever advertiser has not shown all of the future shadows that may be avoided. Indulgence does make some people fat, but indulgence in the last stages may mean the other extreme. Who has not seen the sunken cheek, the gaunt frame, the listless eye of those who like their cigarettes? So we say, "Avoid that future shadow, the shadow of an emaciated figure, by leaving the cigarette absolutely alone!"

If You Would Live Better

If you would live better, escaping colds, sick headaches, indigestion, dyspepsia, rheumatism and the almost universal dyskinesia, drink plenty of water, choose a diet that fits your bodily needs, and take such daily exercise as will strengthen the muscles of the body. Walking and a hearty laugh at meal time are specially recommended. But let Dr. Andrew Hull, director of the state department of health at Springfield, Ill., say it in his own way: "With natural food products more numerous and more voluminous than ever before, with no shrinkage in the available walking mileage on land and with two-thirds of the world's surface still covered with water, man has elected to defy nature by concentrating his food, transporting his body on wheels and creating in his colon and lower intestine all but an arid region. He takes his work and his play so seriously that he rarely gets the wonderful mental and physical benefits hidden away in a hearty good-natured laugh."

The Simple Life in High Places

There seems to be a growing appreciation of the simple life in high places. The latest example is that of the elopement of the daughter of a certain well known senator. Appalled by the round of festivities that usually precede a wedding of social consequence, the young people in the case took a hint from the bride's father, side-stepped the wearisome entertainment business, and vastly simplified the whole procedure by slipping away and quietly getting married. We are not advocating hasty, ill-considered marriage. But what we are saying is that there may be occasions when the true spirit of the marriage tie is best conserved by renouncing the inconsequential social activities that make getting married a financial and physical burden. The young woman who sought to save the true spirit of marriage, by simplifying the elaborate procedure customary in high places, was later revealed as a sensible young women who plans to live on her husband's moderate salary although her father is many times a millionaire. She is revealed as a young woman who studied domestic science for four years, and today is proud of the fact that she can cook anything from bread to eggs. She even thinks that she will be too busy looking after her husband and keeping house to bother with art studies any more. We would not be surprised if these young people made a success of their matrimonial venture.

Mission Challenge Thinking

The movement to put the missionary finances of the church on a stronger basis is voluntary. There is no taxation. The only force is the compulsion of the Spirit that directs honest souls to share with others less fortunate.

The importance of all working together is evident. Every large and every small contribution is needed. It will require all of them to attain success.

Consider the challenge of those who have dug deep. Many people including both large and small givers have dug deep. They gave unstintingly that the goal might be reached. This free and magnanimous giving places a responsibility on the rest of the church to take part so the effort to meet the goal will not have been in vain.

Pride is usually not justifiable. But a joy in seeing your congregation and District stand well in the Brotherhood is certainly in place.

It has been over ten years since such an opportunity and missionary movement has gripped our church.

The high reaching and deep digging effort is producing a new church loyalty. Like two comrades welded together in abiding friendship because of the trials and hard work which they have experienced, so is love for the church and God being engendered because of our partnership in this great effort.

Money should be remitted early in February. Let the good you do swell the totals early and be an encouragement to others. H. S. M.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

The Church

Eph. 5: 22-33

For Week Beginning February 23

HEAD . . . SAVIOR

We should therefore seek to express his life in the world. As his first body was to him, so are we to him today (Eph. 1: 23; Col. 1: 24).

A GLORIOUS CHURCH

Our love for the church will not get in the way of our love for Christ if we keep the spirit of Christ in us. Let us treasure the good name of the church Let us support her work. Let us make her glorious (Isa. 27. 3; 2 Cor. 8: 1).

HER PROGRAM

All other groups are formed for this or that limited purpose. The church alone has for her program the righteousness of God for all the world. Her claim upon our loyalty therefore overtops that of every other organization (1 Cor. 3: 17; 11: 22).

UNITY OF THE CHURCH

Not that we agree in judgment, nor look alike, nor belong to the same formal organization, but that we love each other and our Lord supremely, this is the first and most important step toward unity (Rom. 12: 5; 1 Cor. 10: 17; 1 Cor. 12: 12; Gal. 3: 28).

DISCUSSION

Name some of the blessings which come to you through the church.

What services do you render in return? R. H. M.

Commercial Crisis in China

Most of the countries of the world use gold as their monetary standard. China is one of the few listed as having silver as the standard. Now the trouble with silver is that it has not remained fixed in value. More and more as countries have gone over to the gold standard, silver has assumed the qualities of a commodity and confused things by radical fluctuations in value. Of course, gold is a commodity also, but its relative scarcity, general use as a standard of value, and fairly even yearly increments have tended to reduce and obscure its fluctuations in value. But that which has operated to stabilize the value of gold has not operated to the same degree in the case of silver. The result is that China finds her purchasing power declining with the slump in the value of silver. Commercially this means that in so far as China's money stock is composed of silver, the purchasing power of her money stock has depreciated with the decline in the value of silver. Americans can appreciate what is happening in China in the commercial world if they will think for a moment of what would happen if gold should decrease radically in purchasing power. Actually this is what it did during the period of the World War with results not forgotten to this day. Those who read this paragraph may be interested to figure how this money situation works out with regard to American missionaries in China. Since the support is on a gold basis a given number of American dollars will buy relatively more silver as the price of silver declines. So far, the decline in silver is to the advantage of the missionary. But the decline in purchasing power of silver is not the only factor in the situation. Famine conditions in China have tended to send prices of food upward. Thus, while the missionary can get relatively more silver for his support as paid on a gold basis, we are making the guess that food prices are enough higher than usual that his exchange advantage is more than offset. And if such be the case for the missionaries, what of the poor Chinese who see the price of silver decline at the same time that famine conditions tend to send food prices skyward!

"THEY TOLD ME—THE DRYS SHOULD PROVIDE A SUBSTITUTE FOR THE SALOON"

We have these substitutes and they make much less trouble and give far more pleasure to far more people: Movies, radios, autos and sports.

The Lord Jesus Christ's Return, Post- or Pre-Millennial?

(Continued From Page 99)

stood by them in white apparel, who also said: Ye men of Galilee, why stand ye looking into heaven? This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven" (Acts 1:10, 11).

So the Lord will return to earth as he ascended into heaven. He ascended into heaven as he arose from the dead: and he arose from the dead in a spiritual, glorified, but real body—a body bearing the resemblance of the human (earthly), and yet with the virtues of the heavenly. Jesus in his resurrected body was recognized by his disciples; yet that body was spiritual, not limited by space or material.

The walls and barred doors of that upper room did not restrict entrance to the Lord's resurrected body. "When the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst and said unto them, Peace be unto you. . . . And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst and said, Peace be unto you" (John 20:19, 26).

So Jesus in his resurrected body showed himself alive and tabernacled with his disciples for forty days before his ascension. He walked and talked and ate with his disciples. He ministered unto their physical and spiritual needs; but the hour came for his departing from them and he was taken up into heaven, as the Son of man and the Son of God, to appear before the Father as our Advocate; but thanks be to God, our Lord gave his covenant promise to come again, and the heavenly messengers at the Lord's ascension said that he would come again "in like manner as ye beheld him going into heaven."

Up until the hour that God made reconciliation with man by the death of his Son, the cross was the heart of all revelation. Since that momentous event and what soon followed—his resurrection and ascension—the crowning coming event is the return to earth of the Lord Jesus Christ, to be glorified in his bride, the church.

Again and again Christ comforted his disciples with the promise, "I will come again." But what about the King's coming again? Will righteousness cover the earth as the sea, or will evil wax worse and worse before his return?

In Luke 18:8 Christ (the King) himself asks: "When the Son of man cometh, shall he find the faith on the earth?"

The assured fact of the Lord's return ought to cheer the hearts of one and all believers; and the goodness of God ought to lead all men to repentance from sin and faith in Jesus Christ; but the unregenerated heart is desperately wicked and tends to wax worse and worse. But here in 2 Peter 3:3, 4 are words of unbelief expressed by apostate members of the professing church: "In the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of his coming? for from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation."

True, the Lord delayeth in his coming and the faith of his saints is being sorely tried: "For many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the antichrist" (2 John 7). Scoffers may scoff, and even followers of Christ may not believe in his return; nevertheless, the word abideth even though there be a new heaven and a new earth. The King says: "I will come again." And the angel Gabriel who was sent from God to the virgin Mary said of him (the promised Messiah): "The Lord God shall give unto him the throne of his father David" (Luke 1:32). "When the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory; and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats" (Matt. 25:31, 32).

There are two aspects of the King's return, his coming *for* his saints and his coming *with* his saints. When he comes for his saints the dead in Christ will be raised first and then the living saints will be changed and caught up with them ever to be with him. Read the blessed words of comfort found in 1 Thess. 4:13-18: "But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

This is spoken of as the "rapture of the church." And doubtless takes place during the time of the great tribulation of the unprepared ones left here on earth after the Lord will have taken out his prepared ones.

After the rapture of the church in the air, Satan is bound for a thousand years (Rev. 20:2); and after the rapture of the church, Christ (the anointed King) comes with his bride to reign here on earth for a thousand years. We do well to believe and to rejoice in the words of Rev. 20:6—"Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power: but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Certainly the thousand years of the King's reign with his saints follow the King's return to this earth. Our King is absent now; and the kingdom of our Lord Jesus Christ will not be set up here on earth until the King himself returns to this earth; and we do well to remember the two aspects of Christ's return—his coming *for* his bride (the church) and his coming *with* his bride.

New Lives for Old

(Continued From Page 103)

"I left Valley Center as you know, but with a heavy heart. I seemed able to forget only when I plunged into my work. But there were many long days when I was all but lost in a fog of perplexity, regret and doubt. However, after a time adjustment was measurably achieved. And out of this experience I began to write a little. A kind friend encouraged me to send it to *American Builders*. No, this is not an architects' magazine, nor a house organ for hardware merchants. *American Builders* is a little magazine devoted to the higher interests in American life. Its primary object is to help perplexed persons find themselves—the way out to congenial, useful effort calculated to promote the common good.

"How do I know so much about the purpose of this little magazine? Well, you see I am the editor—for soon my almost casual writing brought me the larger opportunity—the chance to be editor.

"Now for the rest of my story. When your surprise note came commending my little effusion on 'Circe's Garden' I was delighted beyond measure. Not that I craved your compliment, but for the word it brought me of you and your triumph over the Morgen dragon. I had feared that you were lost so far as your true and better self were concerned—but now, as the hero of an ancient tale, you have slain the dragon and saved your soul!

"All of which leads me to make you a proposition. How would you like to do a story for *American Builders* telling impersonally the history of how you found the way out? My thought is that you might retell the essentials of your battle using such characters and situations as would be required. I feel that what you might have to say in such an indirect autobiography would be of interest to readers of *American Builders*."

Elgin, Ill.

As believers in Christ, happy and blessed are we in showing forth his death and his coming again by observing the Lord's supper and the holy communion! "For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come" (1 Cor. 11:26).

Martinsburg, Pa.

"Our Children and the Movies"

COMPILED BY OLIN F. SHAW

Excerpts From "Our Children and the Movies" by Fred Eastman in the Christian Century

"A BRIEF essay by a boy of nine years entitled, 'How to Be Heroes Like Those in the Movies,' read as follows: Every spare time you have got, lift up heavy rocks, learn to throw spears and lassos, and also learn to ride a horse or a pony. Learn how to duel with swords and guns.' . . . This boy's home, his school, and his church . . . have encouraged in him a desire to do heroic things. The movies have taught him how heroism is to be practised: 'Learn to duel with sword and guns.' His home and school have given him Washington, Lincoln, and Roosevelt as heroes; the movies have given him Tom Mix—with two guns."

"Is there any record of a movie hero who could not 'duel with swords and guns?' Did any one ever hear of a bow-legged hero in the movies, or a bald-headed one, or of a hero with whiskers? It is unthinkable. A movie hero must be young, handsome, unmarried—and be able to 'duel with swords and guns.'"

"This inanity, this portrayal of courage so overwhelmingly in terms of fists and swords and guns and so seldom in terms of moral grit or in any of the other terms in which human beings have to live it day by day is bad enough. . . . But more serious charges are at the door of the movies. Summed up in one sentence these more serious charges might be stated thus: The movies are so occupied with crime and sex stuff and are so saturating the minds of the children the world over with social sewage that they have become a menace to the mental and moral life of the coming generation."

Cesspool, Crime and Sex Stuff

Did you know and would you have believed that the filth filtered out of films in Chicago and New York City is left in films shown in thousands of other smaller American towns and cities?

"The child welfare committee of the League of Nations analyzed 250 films in 1926 and found in them '97 murders, 51 cases of adultery, 19 seductions, 22 abductions, and 45 suicides. Among the principal characters in these 250 pictures were 176 thieves, 25 prostitutes, 35 drunkards, etc.'

"The Chicago censorship board in 1924 is said to have made the following eliminations from 788 pictures:

1811 scenes of assault with guns with intent to kill.
175 scenes of assault with knives with intent to kill.
129 scenes of assault with other weapons.
231 scenes of hanging.
173 scenes of horror (as clawing out eyes, biting off ears, etc.).
757 scenes of attacks on women for immoral purposes
929 scenes of nudity and semi-nudity.
31 scenes of jail breaking.

"In 1928 the Chicago censorship board made 6,470 cuts from films.

"In the four years from 1924 to 1927, inclusive, the New York censors eliminated 4,825 scenes as 'tending to incite to crime and 3,763 as indecent, or obscene, or immoral, or tending to corrupt morals.'

"When one considers what the Chicago and New York censors *left in*, no one can accuse the censors of oldmaidishness. But the important fact to note is that *the thousands of communities outside the jurisdiction of such censorship did have these scenes dished up to their children.*

"Criminologists from 56 countries in the ninth International Prison congress held in London, August, 1925, devoted their discussion to methods of protecting youth from the corrupting influences of the movies 'which admittedly incite to crime or immorality.' A resumé of their discussion, made for the Prison Association of New York, inveighs against 'scenes which represent the worst criminal exploits and other sensa-

and immoral representations of all kinds' which novies portray 'under the guise of romantic s.'

A Problem for Penologists

bout 800 feature pictures are produced in Amer- very year. A national committee representing y the General Federation of Women's clubs, the onal Congress of Parents and Teachers, and the rican Farm Bureau federation reviewed 216 cur- pictures between November, 1927, and April, . Of these the committee reported that only 39, 8 per cent, were fit for children under 15 years of Only 86 pictures, or 40 per cent, were suitable youths 15 to 20 and only 91 pictures out of the le lot were approved for intelligent adults.

One might go on indefinitely citing the testimony of ne commissions, educational surveys, and such, con- ning the prevalence of crime and sex stuff in the ies."

The Real Peril Indicated

The average school child in America attends the vies once or twice a week and these crime and sex tures constitute the bulk of the movie output. . . . e cheapest houses displaying the poorest pictures most crowded with the children. A study of de- quent children in the city of Chicago revealed that ny of them attended the movies seven times a week d some even more often. The average program lasts out one hour and forty-five minutes. This repre- nts almost twice the period of the average Sunday- hool."

In a study of 10,052 children of movie experience lice Miller Mitchell found: "This small army was ade up of three groups: one taken from the public chools and representing an unselected sample for con- rol purposes; one from institutions housing juvenile elinquents; and one taken from Boy Scouts and Girl Scouts, a group which enjoys intelligent adult leader- hip. Mrs. Mitchell found that the delinquent children ad attended the movies most, the public school chil- dren next, and the Scouts the least." Scouts have an extra high immunity from crime. "In Chicago only 1.6 per cent of the 10,052 children studied had their movies even selected for them by their parents. The vast majority of children are left to choose their pic- tures and they choose largely by the thrilling power of the advertisements in the newspapers and in the theater lobbies. Once in the theaters, . . . the children shriek and yell in unison at the high peaks of the thrills, . . and scamper home, pushing and romp- ing, calling to mind outstanding points in the picture with, 'Didja see that skinny guy trying to get the other feller?' 'Man! I was scared.'"

The Testimony of Others

Professor Edward A. Ross, Wisconsin sociologist says: "The conclusion forced upon me is that more of the young people . . . are sex-wise, sex-excited, and sex-absorbed than of any generation of which we have knowledge. . . . Their sex-instincts are stirred into life years sooner than used to be the case with boys and girls from good homes."

Prof. E. W. Burgess, of the department of soci- ology, of the University of Chicago found from ques- tions put to the teachers in 125 schools of different types in the city of Chicago: "The overwhelming ma- jority of these teachers report that the pictures inter- fered with school work, retarded mental development, lowered vitality, rendered the children nervous and ex- citable, weakened initiative and ambition, and caused other undesirable effects. . . . In reply to the question: 'What moral effects, good or bad, are es- pecially noted?' One hundred and twenty-six teachers reported a demoralizing effect upon modesty and puri- ty. . . . Ninety-nine teachers expressed the opin- ion that the movies engendered disregard of marriage ties."

Miriam Van Waters, Ph. D., of the Los Angeles juvenile court says: "It is useless for the church to preach chastity on Sunday if 'Cleopatra' is being shown on Monday at the neighboring theater."

Judge Daniel P. Trude of the Boys' Court, Chicago says: "The boys do get these ideas from the movies, whether they testify in court that they do or not. . . . A boy gets the Bill Hart idea and wants to do such a job as this."

Prof. Walter B. Pitkin, professor of Psychology at Columbia university says: "I attended a matinee one day in Fresno, California, and saw at that theater one of the most astonishing exhibitions of mob hysteria that I ever witnessed. The audience, mostly children, stamped their feet, shouted, whistled, shrieked, wept, ran around madly and even talked to the actors on the screen."

The Testimony of Children and Youth

"Now let us hear from a few of the many children whose testimony is recorded in Mrs. Mitchell's book referred to above.

"A boy of fourteen: 'I liked especially the fighting and torturing. . . .'

"A boy of sixteen: 'I like it where the guys get killed with dynamite. . . .'

"A Boy Scout after seeing a mystery play: 'I didn't sleep for a week. . . . I dreamed of skeletons.'

"Another lad: 'It makes you nuts to see so many movies. . . . Just don't know what you are doing when you see movies so often. They make you want things you haven't got . . . and you take them.'

"A young delinquent: 'Movies make most anything seem all right. Things that look bad on the outside don't seem to be bad at all in the movies.'

"A thirteen-year-old girl: 'I liked the part best where the girl wanted another girl's husband and took two dimes with heads on both sides and tossed the dimes. Of course, she got heads, so she got him.'

"A sixteen-year-old girl: 'Those pictures with hot love-making in them; they make girls and boys sitting together to get up and walk out, go off somewhere, you know. Once I walked out with a boy before the pic- ture was even over. We took a ride. But my friend, she all the time had to get up and go out with her boy friend.'

"A fifteen-year-old delinquent boy: 'Movies sorter coax a feller. You know you see them in the movies doing things, looks so easy. They get money easy in the movies, holdups, rob, if they make a mistake they get caught. A feller thinks he won't make a mistake if he tries it. I thought I could get the money, put it in a bank a long time and then use it later.'"

Cedar Rapids, Iowa.

A Consecrated Life

BY P. G. STAHLY

A Great Challenge to Men

In the passing of Bro. William J. Werkman, Executive Secretary of the National Council of Men's Work, truly a great and useful character has gone to his reward.

In the summing up of a life terminated so far as earthly activity is concerned we are likely to think of the same in different phases. Worldly or secular activities of men usually stamp or place men in the minds of their asso- ciates or those with whom they come in daily contact, in a favorable or unfavorable remembrance after life ceases in physical form. Every quality of the deceased is usually brought out in mental review while the memory of the life is fresh in the minds and hearts of those who knew the departed. As to Bro. Werkman, the man whom we knew in physical form, all that we can say, is that he is gone. But his spirit lives. He is surely at home with his Creator. Only a brief review of his life can be made here. Of his birth, boyhood, early education and training, we shall not speak as that can be found in his obituary. Of his home life we shall not speak, but it suffices to say that he was the kind father of four children, all living, and he had a good Christian wife, who survives. All are members of the church, which speaks well for his household. He provided well for his family during life as every Christian father should do.

Bro. Werkman was active in his home church congrega- tion and in his District. He was interested in the church and in having all men come into proper relationship with the church and its work. It is with special reference to this latter cause that I wish to direct your thinking while reading this article.

The Men's Work Council was organized four years ago and Bro. Werkman was one of the charter group who as- sisted in this initial work. Its prospect and its program for work among our men appealed to him from the beginning. As an earnest and devout layman with much personal ex- perience in church work in his own congregation and Dis- trict, he saw in the program of the Men's Work an op- portunity to enlist and put to work, many willing and able laymen throughout the Brotherhood. He was practical in his thinking and planning for usefulness among men. He possessed a good mind and by profession was an expert accountant. A great lover of facts, he always delved deep into all problems that confronted him and tried to solve them on an accurate basis. He believed in our men and he coveted for them an opportunity to bring out each man's usefulness in his own congregation through some form of worthy Christian service.

Bro. Werkman saw in the Men's Work program a for- ward step toward the accomplishment of a more active and alert church of men. He saw a church with more power and aggressiveness than we had experienced in past; a church of greater usefulness because of a keener and more widespread interest among its men; a church that could claim a greater respect among unsaved men be- cause its own men were squarely behind it. He saw our churchmen everywhere active in daily life, living and teach- ing the Christ life through the very influence of their acts and deeds, pointing the unsaved men, with whom they came in contact, to the Christ.

He saw our churchmen everywhere, no matter what com- munity, taking every advantage of their calling in Christ to wield a more wholesome influence and lend support in the moral issues. He saw them exercising good citizenship to bring about better and cleaner government in their lo- calities, in the state, and in the nation.

He saw our churchmen everywhere, truly brethren, not in name only, but in helpfulness and sympathy one with another and with their fellow-men.

He saw our churchmen everywhere more vitally inter- ested in stewardship. He wanted them to know why they were living, what their time, talents and money were for and how they should use all of these great gifts of God to his glory and to the end that men everywhere should be saved to a life of service here and hereafter.

He saw our churchmen becoming more interested in the cause of missions. One of his last acts while lying in his bed, a few days before he passed on, was to write an arti- cle for the Messenger, addressed to all men, appealing to them to rally to the cause of our missions and to assist in clearing up the deficit, so that the work done and the con- tacts already established might not be impaired and that the work might go on with greater emphasis and power in the future.

Bro. Werkman lived a busy, useful and helpful life. He had a great faith, a tenacious courage, even in the face of great obstacles. For several years his health had been a deterrent factor in carrying out some of his plans for greater service and helpfulness among men; but fearlessly, even against the advice of his physician and the fellow members of the National Council, he carried on, desiring to register his life and influence in his chosen work, as a con- tribution to our men and the church he loved so well. Just a few weeks ago he made a long trip to Virginia in the in- terest of Men's Work and its establishment in the churches there. His record shows he spoke to and counseled with many groups in many congregations, relative to this cause which was near to his heart. Returning recently from this trip, greatly fatigued, he was taken ill and confined to his bed, never to rise again in this life. But even in his last days he was busy in the work. He was faithful to the end, all because he loved his fellow-men. In John 15.13 we read: "Greater love hath no man than this, that a man lay down his life for his friends."

There is little doubt in the minds of those who knew Bro. Werkman best, those who knew of his great ambition, his unfailing loyalty to his God and his belief and convictions, his great love and devotion in serving the men of the church, but that he overworked himself, depleted his strength and his physical resistance to a low degree and his last illness came when he was in this condition. He gave his life gladly and willingly, and men of the church, a great challenge seems to loom up before us at this time. And surely the Spirit will move in our breasts and stir our hearts to concerted and consecrated action. Bro. Werkman is gone, but not forgotten. Many in our beloved Brother- hood never saw him, never knew him, but doubtless most brethren knew of him as the Executive Secretary of the National Council of Men's Work. It is fortunate that our movement should have had such a man to serve us. He had just gotten started nicely. His efforts and the re- sults therefrom were just beginning to be felt; his con- tacts although numerous were just beginning to bear fruit; his acquaintanceship with the Men's Work problem of pro- motion was extensive and keen indeed; his judgment was good; his purpose was sound and sincere; he loved the work and gave his life to it. He made a sound and lasting impression for righteousness with all who knew him. He started a noble work that is unfinished and must continue, must grow and become more helpful to the entire church, viz., that of enlisting and relating all of our men everywhere to some form of worthy sacrificial service in the kingdom.

The challenge of a good man's life always lives and goes out in search of other men to follow the same path in some form of service. Thus does Bro. Werkman's life challenge us.

The Life of Christ, even though lived on earth two thou- sand years ago, is a greater challenge and of greater in- fluence to the world and the generation of today, than to any other generation of the past, even to the very day and

(Continued on Page 110)

"Just Passing"

(Continued From Page 101)

ourselves to give God a chance to fill our lives. The story is told of Richter conducting an oratorio one day. The orchestra tuned up, and the soloist sang a few bars of, "I know that my Redeemer liveth." He stopped her. "Daughter," he said, "do you know?" She faltered, "I think I do." "Well," he said, "you did not sing as though you did."

They started it again. This time she sang with every fiber of her soul and body. "I know that my Redeemer liveth!" When the song was finished the old man walked over to her and kissed her reverently, "Daughter," he said, "I know you know."

A young man was asked concerning his standing at the end of the school year. "I passed and that is all!" he replied laughingly. Did you ever feel that sometimes professed Christians are sliding through life, doing only that which is required—"just passing" and that's all? Emerson said: "Every great and commanding moment in the world is the triumph of some enthusiasm." Mr. Maxwell, the English novelist has said: "Life is the only thing that matters. And the only real crime is not to live it to the full."

To be full of eager power is the privilege of every Christian who is willing to tarry with Jesus and drink of his life giving spirit. The builder of the aeroplane is much concerned that the machine may have balance. Prayer is the balance of the Christian. "If any man love me, he will keep my commandments: and my Father will love him, and we will come to him, and take up our abode with him." "For he is able to do exceeding abundantly above what we ask or think according to the power that worketh in us."

Nappanee, Ind.

CORRESPONDENCE

CONCERNING THE WET PRESS

I have been so disgusted with the attitude of the wet press on the prohibition issue that it prompts me to take this means of expressing my viewpoint, meager as it is, on the national issue. The cartoons and editorials of the wet press are so unfairly stated as to irritate people who think different on the subject In my opinion it certainly is a poor news publication that will not publish both sides of any issue of such vital importance and of so much concern to the public. Even editorials submitted to the wet press upholding the 18th amendment are headed by the editors in such sarcastic words as to impair the value of their contents.

If there ever existed a deceptive influence over the American people, it is that wielded by the wet press of the present day. The editors of these papers are trying to make us believe things that even our own reasoning will not permit. They are opposed to the 18th amendment, and it has been my observation that these same people for the most part are opposed to almost everything else that adds to the personal liberty of men. If there were no law, or laws, or enforcement of laws, we would be living in a state of chaos We have liberty only in abiding by law.

It has been some time since I saw an intoxicated person. I have not made an effort to find one nor tried in any way to avoid them. I do though, recall how in the days of the open saloons (and I am told there were ninety-four in this city) nearly every Saturday night it was not an unusual thing to see half a dozen men sprawled out on the side walk in front of one of these places, and the women of the city in going down town would pass over to the other side of the street to avoid being molested. I recall that prior to the 18th amendment I could count more than a dozen drunks at the local county fair any day I would attend. Both of these conditions have been corrected.

Who wants the return of the saloon anyway? Is it the mother and children in the home? Is it the Christian church? Does the motoring public want to see this come about? For the most part I believe it is the liquor interests of the country and continent. Of course, we hear the alibi that it isn't the intention to return the saloon. Webster says, "a saloon is a place for the sale of intoxicating drinks," and so no matter where liquor is offered for sale it bears the stigma of a place we will always detest.

Why does the wet press say so much against the 18th amendment interferring with man's personal liberty and no mention is made of the narcotic act? Does not this act also interfere with the same personal liberty they speak of? If their reasoning is logical in one instance should it not be also in the other? Prohibition is a success despite the unfair attitude the wet press has taken with regard to its enforcement. In talking with one of the editors of a wet publication a short while ago he candidly acknowledged that "beyond a doubt conditions were better than they were in the days of the open saloon." Our governor has been singing "states right" from state to state but unfortunately its sequel, "states duties," has been omitted. We hope to get a new leader in his capacity at the next election and our fondest desire is that he will be a law-abiding citizen. The time is at hand for the Christian forces of the country to stand back of our government. There is much you can do to help fight the fight that is on. Express your views through your local news publications, convince your neighbor if he is misinformed; and still more important, pray earnestly that the fight may be won.

Jesse C. Shaver.

Frederick, Md.

SPIRITUALIZING OUR SOCIAL FUNCTIONS

So many friends are in Florida this winter, it may be of general interest to know about an effort made by the Sebring congregation to get acquainted with their visitors and make them feel welcome. It was arranged by the mothers and daughters, Sisters Stutzman and Boyd lending the use of their large dining room in the Magnolia Apartments.

As the folks entered they were handed a piece of paper and asked to find the person who had the piece to match. Two lines of familiar hymns were on the severed papers, which were complete when fitted together. This kept folks moving about and getting acquainted, until they were asked to find those who had other couplets of their hymn.

To open the exercises, each group was called out and sang one stanza of their hymn. Sister Miller, the president, bade the visitors a cordial welcome, and Bro. W. J. Swigart led us in prayer for God's blessing upon our sojourn and our fellowship. Very sweetly Sisters Margaret Bixler Garrett and Ada Hollenberg sang, "Whispering Hope."

Eld. J. H. Moore gave us some glimpses of the social life of Jesus—his presence at the wedding in Cana, at a supper in Matthew's house, at the home of Lazarus in Bethany and other occasions. He showed us how Jesus used such occasions to win disciples, and how great is the opportunity today to win disciples for the Master through our social relationships. He stressed the importance of care lest social affairs become mere pleasure-seeking occasions—to be careful to keep spiritual interests uppermost. This was followed by more special music.

The pastor asked for information which brought out that of the 117 present, thirteen were over seventy-five years of age; five over eighty; fourteen were preachers; fourteen states were represented, Pennsylvania having the largest representation outside of Florida. Some were called on to give their impressions of Florida. Bro. E. W. Garrett, Muncie, Ind., said the spirit of the people of Sebring made him want to come again; the help he received from the four regular services each week made him urge strongly a winter Bible school in Sebring.

The lone member from Kansas, past eighty, told why it was a good state and sang the state song. Bro. Manley Deeter, just arrived from Indiana by way of California, told of the most thrilling experience of the trip, the ride down Raton Pass.

Delicious orangeade and homemade cookies were served. And with a hymn and prayer we were dismissed feeling that we had spent a pleasant and profitable evening together.

Cora Price Bowen.

Sebring, Fla.

MUSICAL INSTITUTE AT VADA, INDIA

During the latter part of the nineteenth century, the Lord gave to the Christian church of western India Narayan Vaman Tilak one of the greatest poets of his land and time. I turn to the back of that very excellent hymn book which is the precious possession of the Marathi Christian church in India and there find the numbers of some two hundred and twenty-five hymns, the gift to the church of the remarkable heart and pen of this great poet. How many times have we thanked the Father for his precious gift of this man's verse! Often while on furlough we spoke of him as the David of the church in the Marathi area of Western India, and such indeed he is. On the subject of prayer he breaks out, saying:

"Prayer to a heart of lowly love
Opens the gate of heaven above.
Ah prayer is God's high dwelling place
Wherein his children see his face."

Or again in his utter devotion to Christ he exclaims:

"My food I'll get in serving thee;
Thy thoughts shall be as eyes to me.
I'll live and breathe to sing thy praise
From this time onward all my days.
Thy feet I choose, the world resign,
For thou from this day on art mine,
Brother beloved and King divine!"

A church which can produce such a psalmist may walk with self-respect in any land, and some of his hymns have already found their way into hymn books of the West.

When one studies these hymns, and considers also the strong natural love of India for poetry and song, it becomes evident that music should be a strong factor in the evangelization and Christian growth of India. It was with these thoughts in mind that we called Mr. M. L. Gaikwad, instructor in music in the Union Training School of Ahmednuggar, to Vada to give eight days of instruction in singing and musical evangelism. The students of the Bible school appreciated his coming. Through his instruction they learned to sing better the hymns they already knew and new possibilities and methods in musical evangelism were brought to their attention. One of these consisted of the use of the "Christayan" or N. V. Tilak's life of Christ, written in verse. The Hindu religious scriptures are usually in verse and a frequent method of conveying them to others is for a sadhu to sing the poetry, often written in Sanskrit, and then interpret it. Mr. Gaikwad's use of the "Christayan" while here demonstrated what a very effective method of winning India this Indian method of evangelism may become.

Mr. Gaikwad also gave two kirtins in the Vada church and these were greatly appreciated by all. The kirten is in reality simply a sermon in poetry and song and is accompanied throughout by instruments. Here, too, is another distinctively Indian method of proclaiming the Christian message, and those who can use it effectively will never have trouble in securing an audience. We thank the Father for the inspiration and vision which this institute gave and pray that the knowledge gained may bear fruit in better practical service as the Bible School students return in April to their respective fields of work.

C. G. Shull.

Vada, India.

CHRISTMAS AT SHOW YANG

More than once while in America, I was asked the question: "How do the Chinese celebrate Christmas?" The persons asking the question apparently failed to realize that nobody can have a Christmas until they have Christ, and that originally the Chinese people knew nothing about Christmas. The Christmas story, the "old, old, story," is our message to these people, first and last, and when there is made room in their hearts for the Christ Child, they celebrate the Christmas season much the same as Christians in America or elsewhere.

The Christmas season is the giving season, and much of its joyful spirit would be lost were the custom of giving eliminated. Yet, we hear people say, "O I'll be so glad when Christmas is over, it's almost a burden!" Why is it a burden? Is the spirit of giving a burdensome one? Was it a burden to the Father to give that greatest of all Christmas gifts to the world? No, it was not, because he loved the world. Neither is it irksome to us to give when love is the motive, but when we give that we may receive, and because it is a custom, then it is, that giving becomes a burden. God gave to the needy, not expecting to receive again. Let us follow his example and we'll receive more joy than we give away.

On the afternoon before Christmas Day, the foreign homes in Show Yang were opened to the women and preschool children of the city and suburbs. Sisters Heisey and Smith entertained the Christian women, while the "Chiao Shihs" (Neher and Clapper) entertained the non-Christian group. Songs and recitations full of the Christmas spirit, were given by the school children. Miss Sung of the Girls' School, in a beautiful and fitting way, explained the meaning of Christmas and why we celebrate. After this short program was rendered, refreshments consisting of popcorn balls, sandwiches, cookies, candy and tea were served and the children were given presents of toys. The non-Christian group numbered about thirty-three, and the Christian mothers with their children outnumbered them by seven or eight. It was a most enjoyable occasion for us as well as them, and all returned to their homes happy, and we trust, enlightened.

At seven o'clock on Christmas Eve, another program was rendered in the Girls' School commemorating the birth of the Christ Child, after which came the presentation of gifts to the school children. The Roxbury church, Johnstown, Pa., must be given the credit here. Just a few days before Christmas, three large bundles containing dolls, tops, mouth harps, handkerchiefs, soap and towels, and other articles, were unloaded at our door, and we are sure that the children who received the gifts, happy as they were, were not as happy as the one who distributed them. Suitable gifts of this type can not be procured over here, and it was a real joy to have something to give besides the usual bag of popcorn, peanuts, cookies and candy, and it made them so happy to know that the church in America remembered them at Christmas time. When school girls will get up from their warm brick beds at three o'clock in the morning, and go over the compound singing Christmas carols in zero weather, you may know they are happy Well, this is just what happened on Christmas morning. Their faces just beamed when daylight came, and their cheery voices rang out their "Sheng tan chih Hsi" (Merry Xmas).

At eleven o'clock a service was held in the church, Bro. Heisey giving an inspiring Christmas message. In this service there were several numbers of special music. The missionary children, Pauline and Helen Smith, Lowell and Wilbur Heisey, sang a Christmas carol in English which was appreciated by the Chinese, even though they did not understand it, for they love to hear the children sing. At the close of this service the Sunday-school children, and all other children in attendance at this service, were given a bag of Christmas "goodies" in commemoration of the wondrous event.

On the afternoon of Christmas Day, about twenty-five beggars, men, women, and children, were treated to the

story and a real Christmas dinner. These people
riven from their homes in the Province of Honan, by
ous floods last summer, and have been wandering
lace to place, begging for food ever since their homes
destroyed. At Christmas time, during the bitter cold
r, they were living in open caves outside our city.
they had all eaten heartily they departed for their
in the caves. One woman however, was escorted
hospital by Sister Neher, and five days later be-
the mother of a baby girl. Tiny little beggar girl,
ning her existence in a Christian hospital! Where
end? God grant that her life may be spent in this
atmosphere!

we had a happy Christmas, because our opportunities
aking others happy were so numerous. We pray that
eed sown in the hearts of those we touched this
mas season may spring up and blossom into beautiful
ian lives, and that the gifts distributed, and the spirit
nich they were given, may be constant reminders of
first and only perfect Christmas Gift.

"Vainly we offer earth's richest oblation,
Vainly with gold would his favor secure;
Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor!"

ow Yang, Shansi, China. V. Grace Clapper.

SABBATH BREAKING

bbath breaking is one of the sins of the day. We are
g in a time when the nations have forgotten God.
rica has become a sabbath-breaking nation and there
ery reason to tremble for the future. "Remember the
ath day and keep it holy" is not regarded. Many who
themselves Christians desecrate the sabbath. Sunday
become a day of pleasure and recreation, a day for mo-
g, going to the parks and theaters, buying and selling
seeking pleasure. A Christian will never violate the
ath. Nothing but a revival of old time religion can
our nation from the fate toward which it is drifting.

ixon, Ill. Barbara Leach.

Notes From Our Correspondents

CALIFORNIA

ivary church at its regular quarterly business meeting elected the
wing officers for 1930: Bro. J. D. Clear, clerk; Miss Anna Messimer,
ident of the young people's Christian Workers; Bro. N. J. Brubaker,
rfleer of the adult Christian Workers. During the three months
to Jan 1, ten were received into the church by letter and one
Mays, m. Five letters were granted during this period. Last
nnabe the men's meetings were organized, with Bro. B. H. Van
e as president; they now meet regularly each month. Good speak-
are secured for these events. A new intermediate department
been organized with Mrs H. B. Heisey as superintendent. Bro.
J Brick is general superintendent. A banquet was held on Jan. 14
th Sunday-school teachers and officers, followed by music and
ches, from which the workers received new inspiration and en-
sasm The work is going along nicely with a steady increase in
ndance at the various services.—Mrs. Paul L. Duke, Los Angeles,
1 Jan 30.

glewood. Our business meeting was held Dec. 6. It was with
et that we granted letters of membership to the M. C. Stutsman
ily Our loss is a gain to the Glendale church, Calif. A farewell
al was given them by the church. Since September Bro. David
wer of Pasadena, our former pastor, has been giving us excellent
mons each Sunday morning. Bro. Rupel of Washington was a
ting minister recently. The Christmas season was a happy time.
program of songs and readings was given by the children, also a
cant by the young people's class, entitled, The Great Light, Jesus,
ning into the World. Gifts of food and clothing were brought for
Children's Orphanage in Los Angeles. An offering of nearly $16
s sent to Bethany Bible School. Jan. 26 the Orange Blossom singers
La Verne gave a wonderful message in song.—Mrs. H. M. Stutzman,
wthorne, Calif., Jan. 30.

ong Beach.—A very busy month has ended. The laymen's banquet
Jan. 14 was of unusual interest because of an illustrated lecture on
lestine given by Dr. Kurtz. At a coming banquet on Feb. 11, Dr.
rtz will give another lecture illustrated by slides made from his
n photographs of another part of Palestine. At the regular council
eting the financial reports were heard. This month's missionary
eeting was held at the home of Sister J. S. Zimmerman. Another
apter of Crowded Ways was reviewed and a program in keeping with
e theme of it was given. The members of the society were delight-
ly surprised by the gift of greeting cards made and given by our
inese sisters of Shansi, China, sent through Sister Emma Horning.
ster Eunice Horning of Long Beach received a quantity of beautiful
ecimens of the hand work of our Chinese sisters in China which
ey are offering for sale here, the proceeds to be given to the mission
rk in China. Many pieces were sold. A request came from the
naheim high school for the work to be exhibited there. They were
nt in charge of Sister P. F. Fesler and many pieces sold. They are
exhibit and for sale at the Bible Institute at La Verne. Jan. 29
e had the pleasure of listening to the Æolian quartette of La Verne.
conference of the workers of our local church was held Jan. 23
which plans were made to help children to make Easter Sunday their
ecision day.—Maud M. Trimmer, Long Beach, Calif., Feb. 3.

Oakland.—The Christmas season was fittingly observed Dec. 22 with
program of recitations and songs. Jan. 1 the deputation team from
a Verne College gave their program which was enjoyed by a goodly
umber Jan. 15 the mothers and daughters' association held their
egular meeting at the parsonage. Jan. 12 our pastor, Bro. J. M. Boaz,
ave a very interesting lecture on his trip to Palestine, illustrated
ith stereopticon slides. Bro. Boaz is now holding a series of meet-
gs at Empire. During his absence Bro. John Reynolds has charge
f the services.—Mary A. Woody, Oakland, Calif., Jan. 30.

CANADA

Bow Valley.—The young people of our Sunday-school gave a thanks-
iving program on Nov. 10 and an offering was lifted for missions. Our
ve feast was held Nov. 23; about eighty enjoyed a very quiet and
piritual feast. Bro. John Culp officiated. Our churches are so far
part on these broad prairies that we anxiously look forward to the
ellowship with visiting members on such occasions. A musical pro-
gram was given Nov. 24 directed by Sister Cassie Kauffman; the
offering was used to purchase more hymnals for the church. Since
Oct. 1 it has been decided to use the Sunday-school offering of the
irst Sunday of each month for missions. The Ladies' Aid sent boxes
of clothing to Calgary before Christmas to help supply the needy; we
also gave some to worthy people in our own neighborhood. Our
Christmas program was not given on account of a case of smallpox;
services were closed for three weeks. Jan. 26 the junior Canadian girls
in training group with their leader gave a program consisting of songs,
readings and talks. An offering was lifted for their work. The
regular business meeting was held Jan. 28. A satisfactory financial report was given by the treasurer. A solicitor was elected to make an every-member canvass for the General Mission fund Efforts are being made to secure Bro. Ralph Ranick to hold our evangelistic meeting sometime during the coming summer. The first week in February being educational week in Alberta, Prof. J. R. Shearer of our high school gave a lecture in the church on the Value of Education.—Mrs. Ida C. Fisher, Arrowood, Alta, Feb. 3.

FLORIDA

Bassenger mission church has been enjoying some uplifting experiences this winter. Some of the visiting ministers from the north have been with us on various occasions to fill the pulpit in Bro. Rogers' place. These included Eld. Amos Kulins, Eld. C. M. Driver, Bro. D. H. Zigler and Bro. Meyers who brought us two Spirit-filled sermons during an all-day meeting on Jan. 12. The week following Bro. Miller of Sebring met with us each evening in song service at the church, drilling us in music which has proved a great benefit to our services. Our Sunday-school is averaging around fifty each Sunday. We contemplate a series of meetings to begin Feb. 1 and close with a love feast. We can not express our thanks enough for the liberal donations which helped us to erect our little churchhouse.—Margaret Chandler, Okeechobee, Fla., Jan. 31.

Sunnyland church met in business meeting Jan. 17. A committee was appointed to try to secure a minister to hold a revival meeting in the very near future with a love feast following. Jan. 23 the young people of Sebring brought us a message on tithing in a playlet, Cast Thy Bread Upon the Waters. This was well rendered and much appreciated. Feb. 9 we are planning to have a missionary program to help lift the deficit The morning message will be delivered by Bro Swigart of Sebring. There will be a basket dinner and services in the afternoon and evening. Our Ladies' Aid is doing splendid work—Mrs. Anna Rigler, Lake Istokpoga, Fla., Feb. 4.

Tampa church met in council Jan. 11 at our church in North Tampa. We have changed the name of our congregation from Zion to Church of the Brethren at Tampa, by which name we will be known from now on. We have three applicants for baptism and are looking forward to receiving many more.—Mrs. A. O. Haney, Tampa, Fla., Jan. 30.

ILLINOIS

Woodland church met in business session Jan. 29 Bro. N. A. Miller has been engaged to hold a series of meetings next August. During vacation the young people entertained the Southern District of Illinois B. Y. P. D. At a previous council the Berean class presented a piano to the church In spite of the inclement weather and sickness the attendance of the Sunday-school the past quarter averaged eighty.—Mrs. Reuben Wickert, Ipava, Ill., Feb. 3.

INDIANA

Flora church met in council Jan. 1. Several letters were granted including those to Bro. A. P. Musselman and family who have since moved to their new field of service. This leaves us without a pastor, although Bro. Musselman is still serving the church as elder. Our Thanksgiving offering was for home missions. Dec. 22 between the Sunday-school hour and preaching the children gave a very interesting program. In the afternoon the choir gave a musical program. Dec. 24 our B. Y. P. D gave a pageant, Miriam's Vision. We also had the white gift service, each class in the school bringing their gift in money which was mostly for the Orphan's Home at Mexico. Our Sunday-school Christmas offering was given to general missions Jan. 5 the regular union service for an outgoing pastor was held and Bro. Musselman preached his farewell sermon to the community. The next Sunday being our pastor's last Sunday in Flora, the church met in an all-day service. We had Sunday-school and preaching followed by a family dinner and a short program. Last Sunday morning worship hour was in charge of Mrs. Mull's work and a worth while program was given.—Mrs. Lewis Yeater, Flora, Ind., Jan. 31.

Pleasant Dale.—On Sunday, Dec. 22, our church members enjoyed a wonderful Christmas program. Every class made a gift to a definite cause as a real token of its Christmas spirit. As we survey our church life for the past year, we feel we have ample cause for thanksgiving. We have enjoyed many blessings, and hope our church has been powerful for the good of God's cause Since the Covers left us last spring, Bro. D. M. Byerly has taken the pastorate. He and Sister Byerly have proved themselves loyal and helpful leaders. Sunday, Jan. 5, we met for our first meeting of the new year. At that time Bro. Byerly preached a most impressive sermon. He used as text: "So teach us to number our days that we may apply our hearts unto wisdom." Our new officers have taken charge. Sister Mary Geisel, as president of the Aid Society, has already led the first meeting of the Aid for this year. We are hoping that, in the near future, we will have the Byler family with us for a musical program —Alice M. Studebaker, Bluffton, Ind., Jan. 30.

IOWA

English River.—Our Sunday-school has been doing good work with Virgil Coffman as our wide-awake superintendent. The junior, intermediate and primary departments have had good attendance and have done splendid work. The amount raised for the African Brothers project was $39. The missionary play, the Sacrifice, was given at the church on Christmas night; an offering of $70 was taken. The Aid Society has been doing fine work this winter; they have given $150 toward the mission deficit. Feb. 2 Bro. Jasper Smith of Muscatine gave us an inspiring sermon. In the evening we closed our study of the words of Christ commonly quoted for or against war.—Mrs. Sylvia Senger, South English, Iowa, Feb. 3.

KANSAS

Morrill.—Jan. 26 at the morning service our pastor, W. H. Yoder, preached a sermon especially adapted to the juniors, after which fourteen were received into the church by baptism—nine girls and five boys. These young people were added to the church as a natural result of organized Bible study in the Sunday-school, backed by home training and pastoral care.—Mrs. Clarence Bailey, Morrill, Kans., Jan. 31.

Navarre.—McPherson College Day was postponed until Sunday, Feb. 2. Bro. Kenneth Rock, one of our own young men and a McPherson College graduate, brought us one of the greatest messages we have had for some time. His subject was Science and Its Relation to Religion. He held his large audience spellbound in bringing us this message of inspiration to both old and young. Bro. R H. Nicodemus has been secured to begin a meeting for us April 27, and Bro. Ralph Ranick will hold a revival here in November. Our Ladies' Aid has been reorganized with twenty-three members enrolled; Sister Lillie Pratt is president. Our Aid is doing a great work; we meet once a week. We have two sales at which to serve lunch during February. Our Sunday-school is doing nicely with Bro. Dave Strole, superintendent A missionary play will be given by the young people Feb. 9.—Mrs. Hettie Nincehelser, Hope, Kans., Feb. 4.

MARYLAND

Beaver Creek.—A called business meeting was recently held for the purpose of deciding whether or not our pastor, Bro. H C. Early, should continue after the expiration of his present term of service April 1. By unanimous vote of the congregation, Brother and Sister Early were requested to continue in the service of the congregation for an indefinite time; they have decided to remain for the present. A special campaign was put on in behalf of the challenge fund, and the responses have been very satisfactory. The offerings of the congregation up to Feb. 28 will far exceed if not double the offerings for this fund last year. Each department of the church is showing much interest. The Ladies' Aid gave $10 for the mission deficit as a Christmas offering and since has decided to make a further offering of $75. We recently organized a B. Y. P. D., the president being Harold Green.—Katie M. Fahrney, Mapleville, Md., Jan. 31.

MICHIGAN

Rodney church met in members' meeting Nov. 28. All church officers were carried over for another year, including Bro C. Spencer as elder. We changed our Sunday-school year so as to begin Oct 1 Bro. James Fredrick is the superintendent for the coming year. Our church and Sunday-school are very well attended this winter. Bad roads make it hard to get to church; the side roads are blocked with snow. We know, for it was all the old Ford could do to get through with one at the wheel and two pushing, but we got there on time.—W. E. Tombaugh, Rodney, Mich., Feb. 3.

MISSOURI

Shoal Creek.—We had the pleasure of having Brethren A W Adkins and Lester Fike with us in an election on Jan. 29. The church felt the need of more ministers as those we have are getting old and are unable to carry on the work at all times. Two were called: Brethren Wilbert Erisman and Oscar Argabright. They with their wives were duly installed. Bro. Adkins came Monday and stayed until Saturday, giving us five sermons which were much enjoyed by all. -Lura Argabright, Fairview, Mo., Feb. 3.

OHIO

Brookville.—The yearly report of the Mothers' Society is as follows: During the year fourteen meetings were held The society held one market, the proceeds being $23.54. In June the daughters entertained their mothers with a banquet In August we enjoyed a picnic in which the daughters shared. We also held two missionary meetings at which time we had our mission boxes brought in, the proceeds amounting to $25 01. Our total yearly offering was $118 45. Our average attendance was twenty-three. Mrs. Cecil Stebbins was chosen president for the coming year. We are studying "The New Way in Child Training," meeting twice a month at the homes. We feel through this study the mothers will be more capable in meeting the responsibilities and the problems of the modern home.—Mrs. Ruth E. Kuns, Brookville, Ohio, Jan. 31.

Chippewa church has enjoyed a profitable year. The Sunday-school is moving along nicely with a good attendance through the winter months. The aim of the local board of Christian education is to reach the highest goal possible in our District Sunday school standard The Thanksgiving program was sponsored by our local missionary committee. There were songs and recitations by the children and a pageant, If We Only Knew, by the B. Y. P. D. The program as a whole was impressive and instructive and the offering for missions was liberal At Christmas time there were exercises and recitations by the children while the young people portrayed in pageant, The Nativity. Special music and choruses were rendered by the school The pastor's remarks were in keeping with the season. A splendid offering was lifted for missions. One unusual feature which deserves mention was the beautiful Christmas tree. When but a seedling it was planted and cared for by a brother in the congregation This year it was cut, loaned to the teacher in the district school, used in the church and later in the brother's home At our quarterly council, Jan. 11, reports of different committees were heard It was decided to hold over the old officers of the church until a later council in order to fall in line with the District calendar year. Sunday evening, Jan. 26, the B. Y. P. D cabinet of the District had charge of the program which was interesting and much appreciated —Mrs. Flora I. Hoff, Wooster, Ohio, Jan. 30.

Olivet church members were delighted with the chalk talk given by Prof G. E. Weaver of Pomona, Calif., on the evening of Sept. 11. Oct 20 we held our communion service with a good attendance. Bro. C. I. Weber, pastor of the White Cottage church, officiated. Nov 10 Bro. C. D Bonsack was with us in an all-day missionary meeting, rendering in honor of the fathers and sons The main address was noon and afternoon services were conducted under the direction of the Men's Work organization. A father and son banquet was served in the church dining room. With this an interesting program was rendered in honor of the fathers and sons The main address was given by Bro. Bonsack. Special services were held on Thanksgiving evening. Dec. 8 the welfare committee presented a program in behalf of the welfare of the youth of America. Mrs. Jenkins, a representative from the Governor's office at Columbus, gave a very helpful address to the youth and adults as well The project work of the Junior Church League terminated with an interesting program. The curios from Africa were shown. As a result of their work for the summer $40 47 was received for the Black Brothers in Africa. A Christmas program was rendered on Dec. 22. The Christmas offering was sent to apply on the deficit of the General Mission Board. Our Aid Society also gave $50 for the same cause The annual business meeting was held Dec. 12. Our pastor, Bro. Clyde Mulligan, has been elected to serve the church as elder for 1930 Bro A D. Helser and family arrived home on Jan. 3. A reception was given by the church for them on Jan. 5. This consisted of a morning and an afternoon session with a basket dinner at noon. After a few days with home folks, Brother and Sister Helser have gone to New York City to remain for about four months.—Mrs. Clyde Mulligan, Thornville, Ohio, Jan. 31.

PENNSYLVANIA

Ephrata church met in council Dec. 10. Committees and Aid Society officers were appointed Bro. Wenger was reappointed elder for another year. Dec 8 Bro. H. L. Hess of Manheim preached for us at the morning service On Christmas evening a program was presented by the Sunday-school. Bro. Rufus Bucher of Quarryville conducted a revival here for three weeks—Dec. 29 to Jan. 19. As a result of these efforts eighty-six gave their hearts to Christ. The interest was splendid; these services were mountain top experiences and shall never be forgotten. Bro. Wenger has arranged a series of talks on New Testament Doctrines during the young people's service each Sunday evening for the converts as well as all young people Bro. Frank Sargent of Chicago conducted the evening service Jan. 26 using the theme, Symbols and Service. At the conclusion of his fine message he spoke of Bethany Bible School.—Gertrude R. Shirk, Ephrata, Pa., Jan 30.

Harrisburg.—Jan. 12 our pastor, Bro J. E Whitacre, was ill and could not be with us in our services. Eld. Homer E Blough preached for us in the morning and Bro H J. Beachley filled the pulpit in the evening Jan. 22 Bro. Blough gave an interesting lecture on his travels in Palestine. Our Sunday-school is growing. A short missionary program is rendered every third Sunday of the month; the offering going for missions. We expect to hold a Bible conference Feb 17-23. The speakers are Eld. Homer E Blough on the theme, The Gospel According to the Land of Christ; Eld. J E Whitacre on Personal Evangelism; Christ Our Example in Soul Winning. At our last council officers were elected for nine months so as to begin our year Oct. 1. The writer was elected church correspondent and Messenger-agent. -Sallie F. Schaffner, Harrisburg, Pa., Feb 3.

Palmyra.—Jan 25 and 26 was observed as young people's day Bro. Homer E Blough brought us helpful messages on his trip to Palestine. We were favored by special music by the gospel quartet, and also by the men's chorus from York. The music was appreciated very much. Sunday evening the young people's program was rendered. The meeting was of great interest and was well attended. Jan. 29 Bro. Sargent of Bethany Bible School delivered an inspiring sermon A Bible Institute will be held here Feb 15 and 16 in charge of Brethren A. C. Baugher and H H Nye of Elizabethtown College, opening Saturday evening.—Sarah G. Shelly, Palmyra, Pa., Jan. 31.

Quakertown.—Jan. 30 at the Sunday-school board meeting, we decided to organize our classes; this took effect Feb 2. Our pastor, B. B. Ludwick, is conducting a Bible study class Tuesday night of each week Dec. 9 we organized a Ladies' Aid at the Quakertown house. We had election of officers, Mrs. B. B Ludwick being chosen president. Afterward an offering was lifted. The ladies meet every Monday evening at the home of Sister Cora Hershberger for sewing.—Mrs. Raymond Bleam, Coopersburg, Pa., Feb 3

York.—Nov. 12 Bro H K. Ober gave his lecture on Orange Blossoms. Thanksgiving Day a service was held by Bro. Grant Group; the offering was given to the local benevolent society. Dec 8 the Volunteer Mission Band of Elizabethtown College rendered a pleasing program in the afternoon in charge of Bro Kilhefner. A Christmas program was given in the morning by the school, consisting of recitations, group singing and a sermonette by Eld. M. A. Jacobs Our Christmas offering of $170 was given to the American Mission to Lepers and the Near East Relief Recently we reorganized the Sunday-schools with Bro Ralph Lehman, superintendent of the First school, and Bro. Geo. Stough, superintendent of the mission Dec. 27 the church organized a missionary society with Bro. H W. Crist as president. The constitution was adopted and committees appointed to care for the needy and cheer the sick. All persons who enrolled then became charter members, the number being eighty-three. Jan. 17 at our

(Continued on Page 112)

A Consecrated Life

(Continued From Page 107)

generation when men actually saw and lived with him in the flesh. The life of Jesus can be made practical in men's lives today, and Christ the Savior is what men need. Bro. Werkman knew that fact so well that to him nothing else mattered much; he saw Christ as the great central Figure of the ages; he saw him a new, a greater Force, more powerful in the church in this age. He wanted all men to have this same vision of Christ, to contact him, to feel the satisfaction of his life within their lives, working in and out through their deeds, and this can only be experienced through and by actual service for the Master. It seems sad that men everywhere do not know, or are not concerned about having Christ motivate and beautify their every deed in life. Jesus wept over this fact as he looked down over Jerusalem and regretted so much that he could not gather them all together in his love and fellowship. Why is it that men shun and refuse the power of Christ in their lives when he is so willing to promote his own righteousness through all who will obey his call and enter his service? Don't try to hide yourself behind a false modesty. Remember, the man with one talent can have a blessing as well as the man with many talents. It all depends on yourself. Even a cup of cold water if given in his name shall be rewarded. Men, the challenge is ours. It comes directly from the cross, ringing down through the ages, but never has there been a time and a place when the call was more clearly and distinctly heard and understood than now. Shall we accept the challenge in our church, among our men to organize for greater usefulness, for a more powerful forward movement in assisting the agencies of the church already established and functioning in our beloved church? Surely the men of the church have caught the vision of a great field of usefulness at hand, ripe unto the harvest, waiting. Shall we men, strong in his spirit, go forth to the harvest?

South Bend, Ind.

CORRESPONDENCE

THE CHURCH IN FLINT, MICHIGAN

Flint is a large and growing city about sixty miles northwest of Detroit. It is well known in all parts of the United States as a great automobile manufacturing city, the home of the Buick and Chevrolet and many other automobile and accessory plants. Here thousands of men from all parts of the world are employed. These plants are regular beehives of activity. During the past two months the work has slowed down some, but according to all reports from those in charge, the situation is expected to improve soon.

There is a constant coming and going of those seeking employment, and others who for various reasons are leaving the city. Among these are a considerable number of Brethren and their families. It is indeed a task to keep a record of all who thus come among us, for often sickness, unemployment or some other misfortune, drives them out of the city, with no word left as to what has become of them.

The writer's first visit to the city occurred in 1914 when we visited at the home of Bro. Byron Crow and viewed some of the sights of the city. At that time nothing was known as to how many members we had in the city. In 1920 the writer with Bro. L. W. Shafer and families located and established a mission at Durand, which was in the territory of the Elsie congregation, presided over at that time by Bro. D. P. Schechter. Durand is located thirty-five miles southeast of the Elsie church. The city of Flint, which was also a part of the Elsie church, was twenty miles further northeast of Durand. Soon after accounts of the efforts at Durand began to appear in the Gospel Messenger. These attracted the attention of members living in Flint, and of some living at a distance who had children and friends residing there. Many letters were received giving address and requesting that we call upon them. Among those who were regular attendants at the Durand mission, but who lived in Flint, were Brother and Sister E. Borthwick. Sister Borthwick in her going about in the city was especially active in securing names and addresses of members living in Flint. As she went about the city she was often recognized as one of our sisters and many introduced themselves to her as members of the Church of the Brethren.

After a time it was found that we had more members in the city than at Durand and Elsie combined. About this time Bro. E. E. Eshelman became field worker for the District of Michigan, and seeing the situation, came at once to the writer's assistance. Names and addresses from various sources were carefully checked, and an effort made to call on various members. The situation was laid before District Meeting, but owing to heavy District expenses because of work already started in other cities, the District was unable to assist further than to grant a sum large enough to meet expenses on a call through the Gospel Messenger and Flint Daily Journal to all members in the city to come out to a get-together meeting. The services of Bro. J. E. Ulrey of North Manchester, Ind., were secured for the occasion. Better than sixty members responded and attended the service at the home of Bro. Arthur Taylor the evening following Thanksgiving, 1927. Committees were appointed to arrange for further services. A Sunday-school superintendent was elected and instructed to proceed with an organization. Arrangements were made to have services from that time on in the Y. M. C. A. The interest was good from the start.

June 7, 1928, we moved into the new church at 3210 Corunna Road, a new building erected especially for our work, and made possible by Brother and Sister Arthur Taylor financing it and arranging terms so that the congregation can repay them in installments. Thus we had a churchhouse before we had an organization, as we were yet a part of the Elsie church. At the District Meeting of 1928 a committee was sent into the Elsie church to organize the Flint church and fix the lines between them. This was done with about thirty-four charter members being enrolled. The church now has fifty-six members with letters in the congregation, perhaps twenty more who attend part time and hold membership elsewhere. The Sunday-school enrollment is ninety. The writer is elder in charge and has done most of the preaching. Others who have lived in the city for some time and assisted in the work are: Bro. J. E. Boyd, Elmer Leckrone, Donald Crouch and Bro. Tyson. The church is in good working condition, except it lacks the finance to support a full time pastor. It has been a long road, but at last the Flint church is a reality. Problems and work are yet before the members of this church, but they are facing them with a determination to win by the Master's help.

Dear reader, you can greatly assist us by giving us names and addresses of brethren and sisters moving into the city, also informing others of the location of the church, and urging that they attend the services. Call their attention to the fact that services are usually announced in the city daily. Also in changing your address in the city, or on leaving, it will be a great help if word is sent to the elder of the church or to some of the other officials.

Durand, Mich. L. H. Prowant.

WHY I AM A DUNKER

In 1 Peter 3:15 we read thus: "But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

So as a member of the Messenger family I will endeavor to give my reason for preferring the Dunker church. I am not a member because of my ancestral affiliations, for I was born and raised in Ohio where the Brethren were unknown at that time. And I never saw but one Dunker till I moved west. I was brought up in the Lutheran faith and my folks told me I was baptized (sprinkled) when I was a little babe. When I was about twelve years old I was confirmed, took my first communion, and was considered a member of the church. But it did not take a very firm hold on me and I was never much interested in or enthused over my religion.

In 1888, and with my little family, I moved to Nebraska where I came in contact with members of the Brethren Church and after associating with them and attending their services occasionally I learned of their doctrine. I noticed there was quite a difference in our faith and practice but tried to make myself believe I was as good as they because I had been a church member from my youth and was a Christian. Then I tried to make a comparison between the two churches but I soon ran out of material, so I finally surrendered and united with the Church of the Brethren and I have never regretted it.

This change was entirely of my own choosing. I love the Brethren Church because I think it corresponds to the teaching of the New Testament. The writer has heard people say it does not matter to which church we belong just so we live up to the doctrine of that particular church. That may satisfy some folks, but it does not satisfy me, simply because I could not practice the "all things" which Jesus has commanded us; namely: the Lord's supper, feet-washing, salutation, nonresistance, nonswearing, nonlitigation, nonconformity to the world, etc. Now as the Church of the Brethren has no man-made creed, but accepts the teachings of the whole New Testament and considers all of the Lord's commands of equal importance, may I ask that we all work and pray for that peace and unity for which Jesus so earnestly prayed in John 17. J. H. Quellhorst.

Ottawa, Kans.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Jacobs-Gallatin.—By the writer at his home, Jan. 1, 1930, Bro. J. Melvin Jacobs and Sister Georgia M. Gallatin, both of York.—M. A. Jacobs, York, Pa.

Jacobs-Speilman.—By the writer at his home, Dec. 31, 1929, Mr. M. Earl Jacobs and Sister Maud C. Speilman, both of Waynesboro, Pa.—M. A. Jacobs, York, Pa.

Loser-Karicofe.—By the undersigned at the bride's residence in Eaton, Ohio, Dec. 25, 1929, Mr. Russell Loser and Miss Winifred Karicofe, both of Eaton, Ohio.—A. G. Crosswhite, Eaton, Ohio.

Marshall-Rodeffer.—By the undersigned at the bride's residence, Jan. 25, 1930, Mr. Paul Marshall and Miss Mary C. Rodeffer, both of Eaton, Ohio.—A. G. Crosswhite, Eaton, Ohio.

Paton-Henricks.—By the undersigned at his residence, Jan. 28, 1930, Mr. Charles Lewis Duddington Paton and Sister Mary Magdalene Henricks, both of Indianapolis, Ind.—Geo. L. Studebaker, Indianapolis, Ind.

Wingert-Helderbridle.—At the home of the bride's sister near Franklin Grove, Ill., by the undersigned, Dec. 21, 1929, Rev. Frank E. Wingert, of Franklin Grove, Ill., and Sister Mamie Helderbridle, of Westminster, Md.—D. D. Funderburg, Chicago, Ill.

FALLEN ASLEEP

Beck, Bro. Edwin, son of David and Sister Susie Beck of Leamersville, Pa., died of injuries received in an automobile accident Aug. 17, 1929, aged 16 years. He had been a member of the Leamersville Church of the Brethren four years. He was a student of Morrisons Cove high school. He is survived by father and mother, four brothers and one sister. Funeral by Bro. Quinter Showalter at the home church.—Mrs. Chas. Diehl, Duncansville, Pa.

Curtner, Susannah, born in Castine, Ohio, died Jan. 5, 1930, aged 80 years, 8 months and 6 days. She married John Curtner and to them were born three sons and four daughters. She united with the Church of the Brethren at Pitsburg, Ohio, and was a faithful member throughout life. Services at Abbotsville by Eld. N. W. Binkley.—Dora Niswonger, Pitsburg, Ohio.

Dilling, M. Pearl, died at the home of her uncle, C. B. Dilling, Altoona, Pa., Jan. 20, 1930; she was born at Clover Creek, Pa., Feb. 13, 1888, daughter of Albert O. and Malinda (Croyle) Dilling, both deceased. She was a patient sufferer from heart trouble for fifteen years. She united with the Church of the Brethren in early childhood and lived a consistent Christian life. Surviving are six brothers and one sister. Funeral services at First church, Altoona, by Bro. W. S. Long. Burial at Martinsburg, her former home.—Linnie Dilling, Altoona, Pa.

Groff. Burial in Orange Hill cemetery.—Mrs. A. O. Haney, Tampa Fla.

and a half years. He was the youngest child of Brother and Sister Groff. Burial in Orange Hill cemetery.—Mrs. A. O. Haney, Tampa, Fla.

Kephart, Sister Louise Engle, died at her home, Altoona, Pa., Jan. 9, 1930; she was born near Duncansville, Pa., Sept. 25, 1849. She married Bro. Geo. Kephart Oct. 13, 1883. Her husband preceded her some years ago. She united with the church in early life; she served as president of the Aid Society for seventeen years. Surviving is one son. Funeral in First church, Altoona, by Bro. W. S. Long, assisted by Bro. D. B. Maddocks. Burial in Carson Valley cemetery.—Linnie Dilling, Altoona, Pa.

Kight, Trenton Cornelius, son of Brother Homer C. and Sister Lottie R. Kight, died of pneumonia, Jan. 21, 1930, aged 8 years, 5 months and 23 days. He leaves father, mother, two sisters and one brother. Funeral services at the home by Eld. John S. Fike.—Emra T. Fike, Oakland, Md.

Kurtz, Louis J., son of Paul H. and Mary Kurtz, of Elkhart County, Ind., born near Goshen, Ind., died Jan. 27, 1930, aged 74 years, 2 months and 17 days. Sept. 14, 1893, he married Amanda Overholser who died Dec. 16, 1918. Four children survive; one son died April 18, 1929. He was a member of the Church of the Brethren for over thirty years. Funeral at the Yellow Creek house and interment near by.—Frank Kreider, Goshen, Ind.

Lamborn, Sister Lucinda, nee Claar, died near East Freedom, Pa., Nov. 16, 1929, after a lingering illness caused by cancer. She was born at Klahr, Pa., Oct. 24, 1883, and united with the church at that place in early life. She had been a member of the Leamersville Church of the Brethren, also a faithful member of the Bible class for several years. Her husband and five children survive. Funeral by Bro. Quinter Showalter.—Mrs. Chas. Diehl, Duncansville, Pa.

Luper, Abigail (Sellars), wife of John Luper, born Oct. 27, 1856, in Geetingsville, Ind., died Jan. 15, 1930, after a short illness of pneumonia. She was married Dec. 2, 1883. There are six children, all of whom have established homes in this community. She united with the Rossville Church of the Brethren by baptism in 1921 and lived a faithful Christian life. Besides the children and husband she leaves nineteen grandchildren. Services from the Rossville church by Bro. Coblentz. Burial at Geetingsville cemetery.—Lillian A. Hufford, Rossville, Ind.

Martin, Mineva Mae, daughter of Wm. and Maggie Martin of Ephrata, Pa., died Jan. 2, 1930, aged 22 years, 1 month and 8 days. She had not been well for some time and passed away in her sleep. She united with the Church of the Brethren when twelve years old; she was a devoted Christian and lived an exemplary life. She completed a three year course in teacher-training. She was a graduate of the high school, 1925, attended Elizabethtown College for two years and was teaching her third term. She was also a Student Volunteer. She is survived by her parents, one sister and two brothers. Services by Eld. Alvin P. Wenger. Interment in Cedar Hill cemetery.—Gertrude R. Shirk, Ephrata, Pa.

Miller, Bro. Levi R., son of Samuel and Cathrine Miller, born in Stark County, Ohio, died Jan. 22, 1930, at the home of his son, Bro. Arthur Miller in Tyner, Ind., aged 82 years, 2 months and 14 days. Feb 28, 1870, he married Sarah Miller who with four children preceded him. He united with the Church of the Brethren and lived a very quiet Christian life. He leaves six children, seventeen grandchildren, several great-grandchildren and one brother. Funeral at the Center church by Bro. John Markley assisted by Bro. J. O. Kesler. Burial in the cemetery near by.—Mrs. Mae Pippenger, Plymouth, Ind.

Moats, Sadie, daughter of Daniel and Margaret Long Moats, born near Mt. Morris, Ill., Sept 12, 1860, died at the home of her brother in Dixon, Jan. 25, 1930. She had lived here all her life. She was for many years a faithful member of the Brethren Church. She is survived by three brothers. Funeral services at the church. Interment in Silver Creek.—F. E. McCune, Mt. Morris, Ill.

Mulligan, Paul Wm., son of Brother and Sister Clyde Mulligan, born near Thornville, Ohio, March 24, 1929, died Jan. 16, 1930. He was ill only a few days with colitis. A little sister preceded him. Funeral at the Olivet church of which the parents are pastors, by Bro. J. O. Winger, and at Lick Creek church, the home of the parents, by Bro. Harold Hendricks. Burial in Bryan cemetery.—Clyde Mulligan, Thornville, Ohio.

North, Barbra Ellen, daughter of Jacob and Cathrine Arnett, born in Darke County, Ohio, died Jan. 2, 1930, aged 84 years, 1 month and 22 days. She spent her entire life in this community. She married Philip North Oct. 21, 1862; to this union were born four sons and four daughters. She united with the Church of the Brethren fifty years ago and lived a consistent Christian life. Services by Eld. Chas. Florry, assisted by N. W. Binkley.—Dora Niswonger, Pitsburg, Ohio.

Peters, Mary M., daughter of Andrew and Sarah Montgomery, born Feb. 7, 1843, in Franklin County, Va. At the age of twenty she united with the Church of the Brethren, living faithfully to the end. Aug 29, 1865, she married Henry Peters. Soon after they emigrated westward in a wagon drawn by horses. After twenty-one days they located near New Paris, Ind., where they lived until Bro. Peters' death on April 8, 1892. For seventeen years she lived with her children. She died Jan. 24, 1930, at the home of a daughter, Mrs. S. E. Whitehead at Goshen, Ind., at the age of 86 years, 11 months and 17 days. Surviving are three sons, four daughters, eighteen grandchildren, seventeen great-grandchildren and three brothers. Services at Maple Grove by the writer, assisted by Eld. Melvin Stutsman. Interment near by.—Frank Kreider, Goshen, Ind.

Pope, Jacob Reynolds, aged 75 years, died at his home near Bayard Jan. 20, 1930, after a short illness due to infirmities incident to age. He was born near Fulks Run, W. Va. He married Miss Nora C. Clayton of Moorefield and the family has resided in Bayard for the past thirty-four years. One child together with his wife preceded him. He was a member of the Brethren Church for many years. Two sons and two daughters survive. Funeral at the home by the undersigned assisted by Rev. Perry Parker. Interment in the family cemetery near by.—B. M. Rollins, Keyser, W. Va.

ts, Sister Mary Juan, died Jan. 27, 1930, aged 63 years, 10 months
6 days About one year ago she suffered a stroke but became
enough to be about again; two weeks before her death she
ed another stroke. Her daughter, Sister Sadie Sanner, came
to take care of her several months ago. Sister Pritts and her
nd, Josephus Pritts, were natives of Fayette County, having
l to Ligonier Valley several years before the latter's death. Bro.
was one of our deacons. She is survived by four daughters,
sons, twenty-seven grandchildren and twenty-one great-grand-
en. One daughter preceded her less than a year ago. Services
church by Bro Arthur Rummel. Burial in the Green Mountain
ery —Opal Wolford Leonard, Ligomer, Pa.

d, Bro. Archibald, died at his home in Hagerstown, Dec. 10, 1929,
57 years. He had been sick for several months but was able to
most of the time. He bore his intense suffering with patience
manifested a submissive spirit to God's will. His faithful attend-
at all church services, his constant study of God's word, his
did Christian character exemplified in his home life and in the com-
ty, are worthy of imitation. He united with the church in 1896
Manor congregation and lived faithful until death. He is sur-
by his wife, one daughter and one sister. Services at the home
ro. A. B. Miller. Interment in the Broadfording cemetery near
rstown.—Gamma L. Krider, Hagerstown, Md.

necker, Thos. V., born in Tuscarawas County, Ohio, died Jan. 20,
aged 77 years and 10 days. He was the second in a family of
children born to Joseph and Susanna Rennecker; two brothers
five sisters remain. Dec. 18, 1881, he married Emma J. Burger
preceded him. To them were born three children, two of whom
ive. March 30, 1893, he married Sister Susie Domer. To them
born four daughters and one son, all of whom with the mother
ive. There are thirteen grandchildren. In early manhood he
d with the Church of the Brethren at Baltic, Ohio; twenty-five
ago he with his family located in the Chippewa congregation.
ossessed that rare Christian virtue—humility, and humbly walked
his Master in the way. He was a faithful attendant at church
19 he called for the anointing service. Funeral at the Beech Grove
ch by his pastor, Bro. A. G. Freed, assisted by the home ministers
D R McFadden and Bro. Shepler. Interment in East Chippewa
etery –Mrs. Flora J. Hoff, Wooster, Ohio.

utchall, Sister Elizabeth, widow of Geo. Scutchall, died at the home
er daughter, Mrs. Mary Rodkey, near Williamsburg, Pa, Nov. 20,
She was born April 26, 1861, the daughter of Eld. Thos. B.
docks and wife, of Fredericksburg, Pa. She was a lifelong member
h Clover Creek Church of the Brethren. She is survived by two
, three daughters, five brothers and two sisters. Services at the
er Creek church by Eld. W. H. Holsinger. Interment in the
mbaugh cemetery.—Mrs. J. H. Fornwalt, Martinsburg, Pa.

ahl, Mary Kathryn, nee Calhoun, died Jan. 24, 1930, aged 64 years,
onths and 20 days She was married to Jos. Stahl who preceded
about twenty-eight years ago leaving her with six children to
tor. These children and fourteen grandchildren survive. She was
mber of the Old Order Brethren Church for about twenty-five
s. Funeral by the writer.—Emra T. Fike, Oakland, Md.

auffer, Rebecca Geiman, daughter of the late John and Elizabeth
er, born March 23, 1854, near Spring Grove, Pa. After an illness
few months of complications she passed away Jan. 14, 1930, at
hom. of her son, Eld. J. M. Stauffer, aged 75 years, 9 months and
days A few weeks before she died she called for the anointing;
bore her suffering patiently. She married Edman K. Stauffer.
survive are her husband, one son, one grandchildren and one great-
ndchild, one sister. One daughter preceded her in infancy. About
y five years ago she with her husband united with the Church of
Brethren within the bounds of the Pleasant Hill congregation,
ding her membership there and living faithful until death. Short
vices at the home of her son and at the Hanover church by J. M.
me., S. K. Jacobs and J. C. Sellers. Interment in York Road
emetery.—Paul K. Newcomer, Spring Grove, Pa.

torer, Bro. Milton, oldest son of Cyrus and Susannah Storer, was
n in Highland County, Ohio, April 1, 1851. While a boy his parents
ved to Adams County where he lived until his death, on Jan. 23,
0, at the age of 78 years, 9 months, 22 days. When a young man
joined the Lawshe Christian Church, but in 1889 he became a
mber of the Church of the Brethren and remained such till death.
married Ruth Troutman on Oct. 7, 1875. His wife and two children
ceded him in death. He is survived by seven children, twenty-six
n children and five great-grandchildren. Since the death of his wife,
lived with his daughter, Lucy Ramsey, where he passed away.
vices at the Marble Furnace church by the writer, assisted by
o Ross Davidson. Burial in the cemetery by the church.—W. R.
nger, Peebles, Ohio.

Wagoner, Noah, son of Christian and Mary Wagoner, born in Pyr-
nt, Ind., Feb. 15, 1857, died at the home of his daughter, Mrs. Ivan
ns, La Porte City, Iowa, Dec. 4, 1929, of apoplexy. He married
alissa C. Price in 1880. To them eight children were born, all of
om survive. His wife died in 1900. The family lived in Indiana
til 1897, moving then on a claim near Bowbells, N. Dak.; they lived
re and in Minnesota until 1900, moving to Waterloo, Iowa, in 1905.
e united with the Church of the Brethren in his youth and remained
thful. The memory of his devotion to the church and home is to
s children a godly heritage. Funeral at the Waterloo church by
P Blough. Interment in Elmwood cemetery at Waterloo.—Clarence
agoner, Waterloo, Iowa.

West, Samuel M., son of Josiah and Eunice West, was born in New
ebanon, N. Y., Dec. 25, 1841, and died Jan 15, 1930, aged 88 years,
e married Lydia L. Prentice Feb. 7, 1864. To them were born nine
ildren; five daughters survive. He lived in Southwick, Mass., till
pril 20, 1920, when he moved to Westfield, Mass. He was a farmer
til failing health and increasing age caused him to retire. He and
s wife early sought the Savior and joined the Baptist church in
outhwick where he was a deacon for a number of years. He was a
rong Prohibitionist, working faithfully for many years in the fight
r prohibition; he had the courage of his convictions. Late in life he
came interested in the Church of the Brethren and on Sept. 8, 1921,
as baptized by Eld. I. W. Taylor who with Eld. J. H. Longenecker
isited him in his home. Later it was his privilege to have the love
ast in his home five different times, the last being in September,
929, he was in the beginning then of what proved to be his last
lness. Funeral services in the home by Rev. W. S. Ayres and K K.
olt. Burial in Southwick, Mass., beside his wife who preceded him
fteen years ago.—Unilla B. West, Westfield, Mass.

Whitacre, Catharine, died at the Old Folks' Home of the Church of
he Brethren, Windber, Pa., Jan. 10, 1930, aged 78 years, 11 months,
nd 20 days She was a member of the Progressive Brethren Church.
her father was Eld. Robert Whitacre, a minister of the Cowanshannock
ongregation in former years. Services in the Cowanshannock church
y the writer. Interment in the Slate Hill cemetery.—A. L. Dodge,
helocta, Pa.

Whitacre, Rosetta Ann, wife of Geo. Whitacre, died at her home
ear Sagamore, Pa., Jan. 16, 1930, aged 75 years, 1 month, and 12 days.
She was member of the Cowanshannock Church of the Brethren. She
eaves her husband, four children, six grandchildren and one great-
grandchild. Services in the Cowanshannock church by the writer.
nterment in the Slate Hill cemetery.—Arthur L. Dodge, Shelocta, Pa.

Zeigler, Bro. Samuel, died Jan. 14, 1930, at his home in York, Pa.,
of pneumonia, aged 72 years and 21 days. He was a member of the
Church of the Brethren forty years. He is survived by his wife,
Sister Amanda (Deardorff) Zeigler, two sons and five daughters, one
brother, one sister and twenty-five grandchildren. Services in Mummert
meetinghouse by Eld. Daniel Bowser, assisted by Elders M. A. Jacobs
and C L Baker. Burial in the adjoining cemetery.—Florence L.
Keeney, York, Pa.

Zuck, Lydia Jane, nee Boher, born in Franklin County, Pa., died
at her home near Clarence, Iowa, Jan. 23, 1930, aged 82 years, 10 months
and 14 days. She married Eld. John Zuck Dec. 20, 1866. She was the
mother of ten children, one having died in infancy. She united with
the Church of the Brethren when young in years and faithfully kept
the covenant. She was anointed during her last illness. Funeral at
the home by the writer. Burial in the cemetery at Clarence.—J. D.
Brower, South English, Iowa.

To Meet Your Present Needs

TWO IN ONE

A Lenten Book for Pastors

More and more the **days before Easter** call for **special preparation** for **special services** on the part of the pastor. Here's a little book of 105 pages that contains 14 addresses or sermonettes, bound in one cover—

OUR GREAT SALVATION, by W. E. Schramm
The subjects treated are: Its Author, Motive, Scope, Price, Appropriation, Necessity, Purpose.

FROM THE CROSS, by Carl Ackermann
which considers in seven addresses the seven words from the cross.

Earnest, busy, consecrated pastors will appreciate what this book offers. Price, $1.00.

THREE BOOKS

By P. Whitwell Wilson

The Christ We Forget
Without theological terms presents a convincing picture of Jesus.

The Church We Forget
A thrilling picture of the early Christian church in which the characters are living men.

The Vision We Forget
A discussion of Revelation that avoids speculation and refrains from attempting the role of the prophet.

Here are three books that vivify three parts of the New Testament in a most helpful manner. **Price of each, $2.00.**

Brethren Publishing House, Elgin, Illinois

Cut out this coupon

Choose Your Messenger Premium

Do not neglect ordering your MESSENGER now. Choose your PREMIUM. Enclose the proper amount, and we will do the rest.

☐ **Messenger** $2.00
☐ **Messenger** and **"Pathfinders"**..... 2.50
☐ **Messenger** and **Premium Bible, No. 1930X** 3.95

Remember, you get the **1930 Yearbook FREE** with each of these three propositions.

Brethren Publishing House,
Elgin, Ill.

Enclosed find $..... to pay for **Messenger, 1930 Yearbook** and **Premium** checked at the left

Name .....

Street or Route .....

Town ..... State .....

Fill in the above and MAIL TODAY

Make Your Sunday-School Grow by Using Our

NEW SERIES—ABSENTEE POST-CARDS

A new series of eighteen graded absentee post-cards. Beautifully printed in colors. The messages command the attention of absentees. Every Bible school will make a paying investment by systematically using these cards. Suitable for all departments of the school. Price, per dozen, 20c.; per 100, $1.25. Complete sample set of eighteen cards, special, 25c.





















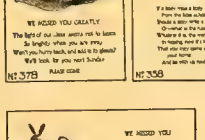


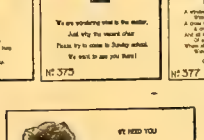














These Absentee Cards will help you get the absentee back and hold him. Try these cards and you'll be convinced. Order by number.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

The leak in the Sunday-school is the absentee.

How do you get him back?

Does he know that you care for his presence?

Does he know that he is missed?

Notes From Our Correspondents

(Continued From Page 109)

regular council, five deacons were elected. Brethren Wayne Keller, Sr. John McWilliams, Granville Burgard, John Krape and Santord Trimmer. We also elected Bro. Jos. Baugher to serve as church secretary. Three have been baptized and five received by letter recently. Bro. Fannell will give his illustrated lecture on the tobacco evil sometime in March. A revival meeting will begin in our East End mission April 2, with Bro. S. C. Godfrey as evangelist. We also decided to have Sister Mary Morris of Indiana give us a two weeks' series of lectures on the book of Revelation, following the conference. Our elder gave a yearly report which was interesting; he made 625 visits, held thirty one anointing services and conducted twenty-five funerals; members received during the year by baptism, thirty-one; by letter, eighteen. The various departments of church work show new interest and increased attendance. This gives new inspiration and a bright outlook for better things.—Florence L. Keeney, York, Pa., Jan. 27.

TEXAS

Pampa.—Since our last writing we have built a large concrete step at the front door of our churchhouse and made a concrete walk from the house to the street. We have also installed a baptistry and six have been baptized. Three were baptized following the morning service on Jan. 12 and three on Jan. 26. We are glad for their coming and hope that others will soon decide to follow. The future looks bright for we feel that the hand of God is working with us, helping us to overcome the obstacles in our way.—Mrs. W. M. Hubbard, Miami, Tex., Jan. 30.

VIRGINIA

Richmond church met in quarterly council the evening of Jan. 18. Treasurer's report for the year, together with auditor's report, was given and accepted. The Aid Society reported receipts of over $200 for 1929, with a balance of about $64 on hand at end of year. They hope soon to make payment on their last pledge towards the church building fund. The building committee reported funds in hand and pledged to such an amount that they recommended that work on our long hoped for church be begun without delay and it was decided to start building operations at once. Work at excavating for the foundation was begun the Monday following but bad weather has hindered the progress of the work very much. We are thankful our hopes for a church are in the process of realization and grateful to all those who are making this possible. We are sure a churchhouse will mean much in the growth of the work in our city. Our pastor's wife has not been well for sometime but is some better now. We miss her very much and hope she will soon be able to be about amongst us again. The B. Y. P. D. have recently reorganized and report very good meetings. Our Sunday-school and the B. Y. P. D., with an effort to raise $19.29 towards the deficit in the Board treasury, were able to send quite a little more than this. We hope the deficit can be wiped out as a result of the special effort being made at this time. Last Sunday the rooms we are occupying for services were filled to their capacity at the morning service, and all listened intently to the good sermon our pastor gave us.—Mrs. F. J. Wampler, Richmond, Va., Jan. 30.

Roanoke (Central).—Our Thanksgiving service was held at 7 A. M., with a good attendance, the offering went to our building fund. Some baskets brought provisions that were given to the poor. Dec. 22 a Christmas program was given by the beginners, primary and junior classes. At the morning service there was special music by the choir and our pastor, Bro. Earl M. Bowman, brought us a fine message on The Music of the Christmas Chimes. That night a play was given by the dramatic department of our women's work, entitled, Why the Chimes Rang. We began the new year Jan. 1 by having a fellowship supper at the church for all officers of church and Sunday-school, teachers and heads of committees. Reports were heard from the different committees. Jan. 5 was building fund day and our offering was $152. Jan. 19 the Junior League gave a good program and Mrs. Earl White, their leader, showed some African curios. Jan. 22 the Men's Work club met in a fellowship supper at the church. Dr. A. B. Conrad, pastor of one of the Baptist churches, delivered a short address. Our women have been very active in the service society and circles this year. The self-denial envelopes, turned in at the November meeting, held $60.52; there are some yet to be turned in. The missionary department is planning a special program for February and an offering for the mission deficit. A home evangelistic class will be held in the homes during part of February and March in preparation for our Easter meetings beginning April 6. A training school for workers, put on by some of our churches, will be held in our church the first week in February.—Mrs. J. P. Bowman, Roanoke, Va., Jan. 30.

Selma.—The church has been enjoying many good things for its spiritual growth in the past five months. Aug. 12 a two weeks' Vacation Bible School opened under the direction of the pastor, Raymond R. Peters, assisted by a loyal group of home talent. The enrollment was seventy-two with an average attendance of sixty-six. Aug. 18 we began a two weeks' evangelistic service, preaching eighteen the pastor began a two weeks' evangelistic service, preaching eighteen sermons. As a direct result nine have been received into the church by baptism. Sept. 1 the church enjoyed a spiritual love feast with the pastor officiating. Forty-seven surrounded the Lord's tables. Sept. 2 the Sunday school held their annual outing. All Sunday-school officers and teachers were elected and installed on Sept 29 to begin the church school year Oct. 1. The October council was held two weeks later, at which time the church officers were elected and two of the three deacons previously elected were installed into office. A committee was appointed to get up a yearbook for the church for 1930. At our Thanksgiving service, conducted by the pastor, a thank offering was lifted as follows: for local church treasury, $20.81; for District Mission Board, $81.75; for General Mission Board, $15; for school for girls at Anklesvar, India, $25. A program was rendered by the Sunday-school on Christmas night. Jan. 19 at our regular council, three letters were granted. The chairman and secretary of the advisory board were elected to enter into a contract with our present pastor for another year. It was decided to accept the evangelistic committee's recommendation and the committee was instructed to secure the services of Eld. F. A. Meyers, pastor of the Cloverdale church, as evangelist for a meeting to be held in August. Jan. 22 Eld W. M. Kahle, Director of Religious Education, gave a helpful message and his presence was much appreciated. Our pastor, though young in years, is to be commended for his splendid service to the church. Our B. Y. P. D. has rendered some very strong programs. The Ladies' Aid is contributing greatly to the success of the church; they have given $150 toward the church note. In fact, all the organized groups of the church have caught the spirit of the pastor and have set themselves to the task of building a greater and better Church of the Brethren in Selma.—Chas. E. Arnold, Clifton Forge, Va., Jan. 28

Trevilian.—Report of our work in the church for 1929, preached at Trevilian and Pendleton, Va., thirty-four sermons; taught thirty-four Sunday-school classes; made forty-two visits in homes; conducted a Sunday-school class; preached at six councils; preached at six funerals; attended District Meeting and five councils; preached at six other points; traveled 1,750 miles. We are now located between our two preaching points and hope to be able to do more for the Lord in the coming year. I believe there is a great opportunity here among these people. The Brethren are willing workers and are anxious to do all they can for the upbuilding of the kingdom.—E. E. Joyce, Louisa, Va., Jan. 27.

WEST VIRGINIA

Mountain Dale church met in council Jan. 25. Officers were elected for the year. Emra Sisler, writing clerk; Messenger agent, Walter Vansickle; correspondent, the writer. We decided to hold a series of meetings in September. Bro. Geo. Vansickle preached for us on Sunday. Bro. Walter Vansickle was with us the fourth Sunday of October and preached a sermon. Bro. Jeremiah Thomas, Bro. Walter Vansickle and Bro. Lloyd Liston were with us the fourth Sunday of November; the last named preached. Bro. Chester Thomas delivered the Christmas sermon. All these messages were much appreciated.—Grace Sisler, Hazelton, W. Va., Feb. 3.

Murray's Personally Conducted Tours

Europe, Passion Play, Palestine, Egypt

Leave Montreal, **June 21,** for England, France, Belgium, Holland, Germany, Switzerland, Italy, Turkey, Tarsus, Antioch, Palestine, Egypt. Number of reservations limited—going fast. **Don't delay. Write today.**

Murray Tours, Suite 1, Arcade Bldg., Kansas City, Mo.

Stewardship Made Easy

If you will use the "**Stewardship Diary and Budget Account**" vest pocket booklet, you will systematize your giving so that you will always have the Lord's share at hand when the call comes. Send **25c** for your copy and **use it throughout 1930.**

Brethren Publishing House, Elgin, Ill.

Perpetual Offering Envelopes

are economical, never wrongly dated, train in systematic giving, make giving a joy, increase giving, and are being used by more and more churches. **Specially priced at 10c per set.** Carriage extra. State whether single or double pocket.

Brethren Publishing House, Elgin, Ill.

THE WHITE HOUSE GANG

By Earle Looker

A true story of boy life, portraying Quentin Roosevelt and his "Gang," while Theodore Roosevelt was President. Besides giving a correct and thrilling picture of "The Gang" it shows the profound interest and thorough understanding of boy life on the part of Mr. and Mrs. Roosevelt. Abounds in fun and sense. Here is a book every bit as fascinating as "Tom Sawyer" and "Huckleberry Finn." Having a large sale. **A book that appeals to all who read.** 244 pages. **Price, $3.00.**

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

For Church and Sunday-school

literature, song books, hymnals, books for secretaries and treasurers, collection plates, weekly offering envelopes, individual communion glasses, C. W. Booklets, S. S. cards of all kinds, Bibles, Testaments, books of every description, in short whatever may be needed, send to your Publishing House. Large catalogue free.

Prompt and Courteous Treatment Is Our Policy

Brethren Publishing House, Elgin, Ill.

THE DAWNING

A Pageant of the Resurrection

By Lyman R. Bayard

A wonderful Pageant of the Resurrection, a dramatic arrangement of the Resurrection material in the four Gospels, leading the hearers to live through those events that made many believers in the early days of the church. No curtain needed. Simple background. Music and dialogue so arranged that small churches give it with marked interpretation and large churches find it calls for their best effort. Some churches have given this as much as eight times, while others plan to make it an annual event. **Price, 50c; 12 or more copies, each, 45c.**

Brethren Publishing House, Elgin, Ill.

The Symphony of Life

By D. W. Kurtz



Teaches you how to live. "THE SYMPHONY OF LIFE," one of Dr. Kurtz's strongest addresses. Wherever he has delivered this address folks wanted a printed copy. **You now have that privilege.** Simple, logical, forceful, the author drives home the message until his readers see the beauty of the true Christian way of living. **Price, 50c.**

Brethren Publishing House, Elgin, Ill.

CUT HERE

Achievement Offering

BLANK FOR SENDING MONEY

Brethren's General Mission Board, Elgin, Ill.

Note.—The treasurer of the General Mission Board is also the treasurer for Conference Budget funds.

Dear Brethren:

Enclosed find .....**Dollars** as an offering for Missions and Church Promotion to carry out the program as authorized by Annual Conference.

CONFERENCE BUDGET for Missions and Church Promotion $.....
General Mission Board, World Wide Fund - - - $.....
Board of Religious Education - - - - - $.....
General Ministerial Board - - - - - - $.....
General Education Board - - - - - - $.....
American Bible Society - - - - - - $.....

Which amount is from:

..... **Individual**
..... **Sunday-school Class**
..... **Christian Workers**
..... **B. Y. P. D.**
..... **Aid Society**
..... **Junior Church League**
..... **Sunday-school**
..... **CONGREGATION**
..... **STATE DISTRICT**

Name of Sender .....

Street Address or R. F. D. .....

Postoffice ..... **State** .....

Please do not write in this space

Date	Amount Enclosed
.....19....	$.....

CUT HERE

A Few Reminders

Please make all orders payable to **Brethren's General Mission Board** and to no individual.

Money should be sent in Bank Draft, personal check, Postoffice or Express Money Order.

Please show what congregation and District should have credit for this. This is for the Record of Giving.

Full name and address should be given to insure a prompt return of receipt.

Orders for tracts, Visitor subscriptions, etc., should be on separate sheet.

FEBRUARY IS ACHIEVEMENT MONTH

The business year of the General Boards ends February 28, 1930.

Special effort is being made to clear the Mission Board of a deficit.

The February offering is usually asked for the Conference Budget which includes the needs of all the General Boards. Because of this annual custom and also because of the special appeal for mission funds, the contributor is privileged to indicate on the blank at the left the fund in which you wish your contribution placed.

The Missionary Visitor will be sent upon request without further charge to all who contribute $4 or more to **The Achievement Offering.** Those who have in the past year contributed a total of $4 to the General Boards for Missions and Church Promotion are also entitled to a year's subscription. The **Visitor** is sent only upon request. Be sure to state name of congregation when you write.

THE GOSPEL MESSENGER

spel of the Kingdom shall be preached whole world."—Matt. 24: 14.

"THY KINGDOM COME."—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

79

Elgin, Ill., February 22, 1930

No. 8

In This Number

l—
Final Test of Biblical Preaching, ...113
Celebrate or to Have, ...113
Bible for Strength, ...113
en Poise Is Lost, ...120
ong the Churches, ...121
ound the World, ...121
Quiet Hour (R. H. M.), ...

l Forum—
ey Have No Pact to Sign (Poem), ...114
mperial Rome." By Homer E Blough, ...114
New Pentecost. By H. H. Helman, ...115
e Dunkard Dozen. By John D. Brooks, ...115
thful and Efficient Leadership. By J. H. Moore, ...116
legration. By Perry L. Rohrer, ...116
estern Union Telegram, ...116
at First Great Commandment Again. By F. H. Crumpacker, 116
otes on the Women's Deficit Campaign. By Mrs. Ross D Murphy, ...117
e Great Problem and Its Answer. By E. H. Eby, ...117
e Christian. By Nathan Martin, ...117
e Absolute Unchangeableness of the New Testament Plan of Salvation. By Chas. M. Yearout, ...122
e Overtone Is What Counts. By Jas. Q. Goughnour, ...122
alse Gods. By A. E. Carsey, ...122
s Will and My Will. By Leander Smith, ...124

r and People—
he Quest. By C. H Shamberger, ...118
Worship Service. By Rufus D. Bowman, ...118

e and Family—
Have a Home in Heaven (Poem). By Mary Stoner Wine, ...119
ur Holes for the Heedless. By Grace K Hufford, ...119
its of Brotherliness By Paul F. Bechtold, ...119
New Lives for Old. By H. A. Brandt, ...119

...EDITORIAL...

The Final Test of Biblical Preaching

5. When preaching is Biblical it is in harmony with ble teaching. Its doctrine is the doctrine of the ble.

But what *is* the doctrine of the Bible? Is it the sum tal of all the ideas contained therein? So that any rea ling may be called Biblical which can find sup ort in any Bible text? For many of the sects and ms which blight the progress of true Christianity that ischievous theory is responsible. It is mischievous ecause it will not stand the test of a candid examina ion of the Bible itself. That is not what we mean by Biblical doctrine.

On that basis a strong case may be made for the doctrine that good health and material prosperity of every kind are sure to be the reward of righteous liv ing, and that disaster is proof of the divine displeasure. Many passages from the older portions of the Bible can be marshaled in defense of this position, yet one of the longer books of the Bible has for its main purpose the discrediting of that long received belief. "For ye have not spoken of me the thing that is right as my servant Job has" (Job 42:8). Jesus drew a sharp contrast be tween what had been said "to them of old time" and what he said. His teaching differed in important par ticulars from that of certain texts in the earlier books. Yet there is a remarkable continuity of one great cen tral idea running through the whole, and Jesus in sisted that he was only carrying that great idea for ward to its proper fruition (fulfilling the law), even while he was correcting the details of its more ancient expression.

Some have thought to find the doctrine of the Bible by gathering together all the texts on a given subject and fusing them into a statement which would strike a sort of average of all the shades of thought presented, using one passage to interpret another, as it is often called. The curious thing about that is that we gen erally select the verse that suits our individual notion best as the standard by which to "interpret" the rest. Careful comparison of all portions of Scripture bearing on a given theme is indeed very useful, but great care is needed to avoid some violent wrenchings.

It is much better to allow each text to say just what it wants to, realizing that all of them represent vari ous phases or stages in the long unfolding by which the Spirit of God sought to disclose to men the fuller truth. The true doctrine of the Bible therefore is the doctrine which emerges at the culmination of the his tory embodied in it. It is neither an average nor a compendium of the whole. It is the flower of con summate fragrance and loveliness into which the bud has blossomed. It is the fully ripened fruit of the long and slowly growing tree. Indeed, if we can do so without taking undue liberties with the figure, we should like to think of it as the rarest, choicest of fruit in the tiptop of the tree.

It should not need saying that this doctrine which emerges at the culmination of the history, this flower, this fruit, this rarest, choicest fruit, is to be found in Christ. He is the doctrine of the Bible. And that preaching is most Biblical which exalts him most.

So vital is this that we must take care not to lose the substance in the pretty phrases that describe it. Exalt ing Christ is a far more penetrating thing than glorify ing him with words. It is loving, cherishing, hunger ing and thirsting after, the Spirit which was in him, the God in him. It is using him for the very thing he came for, to help us to find God. And finding God, to find life by finding the love which God is and which is the law of life.

In so far as this can be reduced to a formula of duty, Jesus himself did it in his own immortal sum mary of all human obligation, love unfeigned toward God and man. He was the incarnation of that doc trine. To preach him is to preach it. To believe on him is to cherish it in the heart and try to live it.

In so far as this doctrine can be identified with a single fact about Christ, it is summed up in the cross. To preach Christ is to preach the cross and to preach the cross is to preach love, for the cross of Christ is the perfect symbol of love. It is the supreme expres sion of God's love to man and the supreme challenge to our love for him and our brother man.

When preaching is Biblical its doctrine is this doc trine. The center of emphasis is right there all the time. Details of conduct are illuminated by it and giv en their place in right living by constant appeal to it. Religious rites and institutions of every sort must be contributory to it. They must center in it and get their meaning from it. This fact determines what and how much should be said about them. In deciding how much emphasis to give them the Bible is our best guide. If we give these things the space and place the Bible gives them, we shall not go wrong. That space will be a little, but not much. That place will be sub ordinate, subsidiary and auxiliary. They will be help ers, instruments, aids in illustrating and enforcing the main idea, *the* doctrine of the Bible.

Some of us have been so long schooled in a different sort of emphasis that it is hard for us to realize what the Bible emphasis is. A careful examination of it, the New Testament portion of it especially, with a view to noting the relative space given to the various types of doctrine would be revealing to many.

We have been making a few observations on Biblical preaching, what it is, how you can recognize it when you hear it, or when you preach it yourself. The su preme test of it is its doctrinal basis, whether that is in harmony with Bible doctrine. The doctrine of the Bible is the doctrine of Christ, the doctrine of the cross, the doctrine of love. This doctrine has many implications, many ramifications, but the life for all of them must radiate from the center.

Can there be any value in saying it once more? Per haps the incalculable importance of it will justify the effort. The doctrine of the Bible is the doctrine up to which and into which the whole long Bible story leads us. That doctrine is personalized in Christ and sym bolized in his cross. That doctrine is the doctrine of love. To preach it in the length and breadth and depth of it is to make sure that one's preaching is Biblical.

To Celebrate or to Have

This nineteenth centennial of the original Pentecost is calling forth no small measure of comment, a thing to have been expected, surely. It is perfectly natural too that this should be reflected in the columns of this paper. Why not? This is the Gospel Messenger. Isn't Pentecost a very proper subject for it? We al most had a Pentecost number lately.

But what is your idea of the thing we are trying to do, or ought to do? Are we celebrating something, or what? Of all the good things which have been said on the subject we do not now recall a more pertinent ob servation than this, though we have forgotten who said it: What the church needs to do about this is not to *observe* Pentecost or *celebrate* Pentecost but to *have* Pentecost.

There is a difference. Let the fine speeches and able discussions and interesting public programs go on, pro vided we do not foolishly imagine that all that is some thing like what the first Pentecost was or what ours should be. To *have* Pentecost is to have a new sense of the presence of God in the soul and a new influx of power for bearing witness to him by word and deed.

The Bible for Strength

Here is a new testimony to the value of the Bible. At least we had never seen it put just this way. "There is no literature like the Bible for teaching us how to produce men who are stronger than their own desires."

Desires are pretty strong sometimes and if you are well versed in the nature of them you can easily see the necessity of being able to control them. That requires strength of a very superior sort.

Now the Bible does furnish much help on this prob lem. It speaks of one whose strength is as the strength of ten because his heart is pure. It also tells of strength founded on quietness and confidence. It shows us a great man who was strong, he said, when he was weak. That would surely cover every emergency.

But the Bible does not do all this in some magic way, just by having it in the library or even by reading it occasionally. It does it when its lessons are heeded. It does it perfectly when the Christ of whom it tells is given a free hand with one's life.

When Poise Is Lost

A popular nature writer notes how quickly wild creatures recover their poise after the danger which threatened them has passed. Human beings subjected to a surprise attack, even if no harm was done, would be unnerved for days afterward. This writer envies the inhabitants of the forest their superior self-control.

His observations are interesting but could not our human intelligences learn the art also? You are say ing, no doubt, the reason for the difference is that the wild folk of the wood do not know enough to be aware of their danger except when actually confronted with it. But is that the whole story? If so, why don't we know enough to quiet down when the danger no longer exists?

We know too much to enjoy the sweet unaware ness of blissful ignorance and not enough to live in the quiet trust of a perfected understanding. The sense of sonship in the family of our Father God is too weak. We have not thought the facts through and so we have not yet learned to live them through.

GENERAL FORUM

They Have No Pact to Sign

They have no pact to sign, our peaceful dead.
Pacts are for trembling hands and heads grown gray.
Ten million graves record what youth has said,
And can not now unsay.

They have no pact to sign, our quiet dead,
Whose eyes in that eternal peace are drowned.
Age doubts and wakes, and asks if night be fled,
But youth sleeps sound.

They have no pact to sign, our faithful dead.
Theirs is a deeper pledge, unseen, unheard,
Sealed in the dark, unwritten, sealed with red;
And they will keep their word.

They have no pact to sign, our happy dead;
But if, O God, if we should sign in vain,
With dreadful eyes, out of each narrow bed,
Our dead will rise again.

—Alfred Noyes, in The Christian Endeavor World.

"Imperial Rome"

BY HOMER E. BLOUGH

"Cicero was not so eloquent as thou, thou nameless column with the buried base"—Byron.

ALL roads lead to Rome. We too are on our way up to the capital on the famous seven hills. We are impressed with the tasty vineyards, fertile gardens, orange and lemon groves as we climb the valley of the Tiber. But we were more impressed with the sight of the ruins of the ancient walls of the city and the jagged remains of the old aqueducts which brought the water from yonder mountains to the pools and public baths of glorious, imperial Rome. No one can go far in Rome without becoming aware that he is treading the streets of a great capital. The noble and substantial architecture of the great governmental buildings, the dash of color and martial ardor of the six-foot imperial guardsmen of the Royal Palace, the great cathedrals, sparkling fountains, broad boulevards, the statues, obelisks, stately palaces, public gardens, last but not least the silent and pathetic ruins of once Imperial Rome—these testify to the claim of being at one time the hub of the civilized world. Rome is a clean city. An air of royalty and authority is everywhere present. Business moves with quick dispatch. We are in the land of the Facisist, and the name of Mussolini is held in highest respect. By many he is worshiped as a savior-god, as was Cæsar and others of days gone by. The prevalence of the black shirt and the open uplifted right hand as a signal greeting tell us that Mussolini is in power.

Rome is very ancient. Her traditional foundations date back to 753 B. C. when Romulus and Remus, twin brothers, after being suckled by a she-wolf decide to build a city. In a dispute regarding allotments, Remus was executed on the spot. Rome never did believe in penalties, judging it cheaper and more effective to carry out the sentence at once. Whether Rome got its name from the founder or from a translation of the Greek meaning strength, is a mystery. Rome is still a mighty city. The power of her unseen tentacles reaches out over the whole world. Ninety per cent of her population is Catholic and the city claims a million people. In her gala day, Gibbon estimated Rome's population at 1,200,000, half of whom were slaves and the rest mostly rude paupers, with a small group of wealthy nobility whose luxurious and profligate living staggers human imagination. It was in such a city that the great apostle was detained two whole years, dwelling in his own hired house under the guardianship of a soldier. It was in the damp, cold dungeon of the Mamertine prison that Paul and Peter may have been fellow prisoners for nine months. From these dingy grey stone cells Paul wrote those immortal letters of hope and inspiration to the brethren at Colossæ, Ephesus, and Philippi, including the letter to Philemon and the second letter to Timothy.

Rome is perhaps the most interesting of Near East cities. Her cathedrals, palaces, and basilica are the marvel of the world. Unlike Paris, London or New York, one sees no stately spires. However, there are churches aplenty—one for each day of the year and ten for feast days. Each has a storied tradition for its original structure, for the churches of Rome are all built upon some legendary site. Churches are like people—each has its distinct characteristics. San Clemente for instance, is the oldest Christian church in the world. The main structure dates back to 1084 with portions of the older edifice retained built by Pope John II. 532 A. D. Underneath is traced the home of Clement and his "Domestic Church," below which is found remains of the once famous Temple of Mithra. In these ancient Christian churches we find the evolution of ecclesiastical structure well marked. Following the law of suggestion the first Christian churches were copied from the Roman basilica—the forum became the assembly room, the tribunal the apse, the judge's seat the bishop's throne; the altar of Jupiter was transformed into the communion table, the chancel, railed off the seats of authority, the fountain reappeared as the font for holy water, etc.

The first cathedral dates from Constantine, the first Christian emperor. The emperor had a vision in which he saw two men who told him to send for the pious hermit of Mount Soracte for healing. Sylvester the seer informed Constantine that the two men were Peter and Paul, Peter demanding that he be outwardly baptized, and Paul inwardly. The Emperor out of gratitude for his healing built three great memorials in the form of cathedrals—St. John the Lateran, St. Peter's and St. Paul's. Each sanctuary is a memorial marking the resting place of three early Christian martyrs. The Lateran is the oldest and more quaint. St. Paul's outside the wall is a gem of architecture, well lighted and the floors of highly polished marble reflect the stately columns as in a mirror. The fine state of preservation of the arcades and beautiful mosaic work is testimony to master workmanship. Here in the silent inaccessible crypt rests the greatest of all missionaries.

The most superb work of man however is the domed cathedral of St. Peter's whose stately form rises back of the great open square marking the place of the apostle's execution. From far away Alban hills one sees this grey marble memorial where the deep heart-beat of Rome throbs. The eye is challenged to meet new dimensions as one approaches the magnificent ellipse outside the massive Tuscan colonnade, with 166 statued saints standing guard on the balustrade above. Here we behold Rome's last fling at parading her strength before the eyes of the world. This assertiveness is quite in contrast to the artistic and delicate temples of Greece. The Latin popes had reached their zenith and their inherited ambitions are here immortalized in mass and proportions. We enter with eager mind the cool and sublime sanctuary. Our first impression is that of immensity to be followed quickly with the rapture of the unspeakable beauty of the life work of the world's greatest artists. Words can not describe the structural beauty and the mosaic figuration of the holy things of God. How marvelously these builders of the faith labored to erect a perfect temple of worship which should last through the centuries! We experience an enlargement of faith, of spirit and of soul as we wander for hours in the midst of this polished structure of marble, granite and mosaic. Here in an elegant marble crypt rests the great apostle of faith. How in marked contrast was his faith and practice to that of the fraternity laying legendary claim to his headship of their church!

Mightiest of all the elaborate ruins of ancient Rome is the Colosseum. The forsaken stone structure is a pathetic symbol of the decay of a great people debauched by their lusts. After nineteen stormy centuries and many earthquakes, it still stands with the pyramids of Egypt as one of the marvels of the old world. Built in 72 A. D. under the reign of Vespasian, some 30,000 enslaved Jews were used in its construction. The stone quarry was twelve miles away from which a solid human line was stationed to convey the rock. From the very beginning it was destined to be an arena of death. This pagan temple of blood was a mighty work of man. There were 240 arched entrances, with aqueducts, underground tunnels, secret passageways, artificial lakes, cages, and prisons for savage beasts, slaves and Christians. The arena was faced on all sides with tier upon tier of stone galleries cushioned with polished marble, where all of Rome could assemble to glare down with gory delight upon the death struggles of man and beast. Free standing room was provided for 20,000 plebeians, the other 80,000 paid a nominal fee. The objective was not mercenary—it was amusement through the satisfaction of lust. In 1754 Pope Clement consecrated the arena for Christian worship.

The evening shadows were gathering as we slipped away from the party to return for meditation. How these silent grey stone walls could speak. Here are the marble encased boxes where royalty was seated—the carved names of many private seats are still discernible. Little children are now playing what to us seems hide and seek in the dingy corridors, and tourists are cautiously peering in lower passage ways where Christians, gladiators and wild beasts were formerly stationed for their respective turn to battle for life on the ignoble field of death. Lest we forget, the bull pens of France, the cock pits of Spain and the brutal prize fight ring of America, echo this same lust of the flesh. How significant these ruins of ancient Rome! For example, the public baths of Constantine and Caracalla, in the case of the latter 50,000 prisoners of war were forced to labor. It must have been elaborate; constructed from the best of granite and stone, with hot and cold water, with accommodations for 1,600 people at one time. We shall not forget underground Rome—that quiet city of the dead where sleep over six millions of early Christians. Not far from the Appian Way we enter beneath the famous church over the frequented catacombs of St. Calixtus. What memories crowd upon us as we wander with our candles through the narrow passageways of the dead. Truly we are on hallowed ground—here in a perfect net work of subterranean halls where the galleries of the dead stretch for 587 miles. These underground places of worship and burial date back to apostolic times and no doubt the first Christian place of worship was begun by those "strangers from Rome" who returned from the Jerusalem Pentecost. Paul gives mention of twenty-four prominent Christians in Rome in his letter to that church. We should remember that during the reign of Valerian and Gallienus, a man was beheaded when caught entering a catacomb. Secret entrances were guarded with great care. The emblems or epitaphs express hope, nothing sad even under such unthinkable persecution.

The Vatican, palace of the Pope, was interesting for its wonderful religious paintings, but tiresome because of its numberless corriders. So far, the Catholic Church has far outstripped Protestantism in the creation of religious art. It is impossible to be fair to

A New Pentecost

BY H. H. HELMAN

The church of today depends much upon programs.

To have a program may mean not to have a Pentecost.

The first Pentecost was not ushered in by a program, nor was it maintained by one.

A good program certainly would not keep away a Pentecost, but it would also not guarantee one.

The great mistake would be to depend solely upon a program.

The church needs power as much as good programs.

She will be justly disappointed if she depends upon a program to bring in a new Pentecost.

Pentecosts do not seem to fit well into programs made by man.

Perhaps programs are too limited and restricted for Pentecosts.

We know how to build programs; do we know how to experience a Pentecost?

The church had best depend upon a new power than a new program for a new Pentecost.

Elgin, Ill.

ome in so small a space. Many beautiful and great ints of interest are left unmentioned. Renaissance ome in comparison with other great world capitals—ondon, Paris, Berlin, Washington—suffers little if y. The dignity of her acres of mighty ruins gives r precedence over that which is so new. Rome oc-upies a unique point of vantage. Rome has been in-rpreted as the Mount of Temptation. Here is the rthplace of Cæsardom and the modern idea of im-erialism. Here was located for centuries the seat of orld empire. From the golden milestone at the Fo-um entrance her flagstone roads stretched out toward ne four corners of the earth. Tribute from practically very people of the Near East flowed into her coffers. The Greco-Roman world was centered upon the em-eror's seat in the Forum at Rome. For millions yet oday a political religious chair at the Vatican in the eart of Rome represents supreme authority and the bject of devotion. Pilgrimage highways lead to the court of St. Peter's as the most representative temple in Christendom. Religiously, Rome abhors all sects and all other persuasions. Circling the great dome of St. Peter's is written in large letters of gold—"Thou art Peter, and upon this rock I will build my church."

Harrisburg, Pa.

The Dunkard Dozen

BY JOHN D. BROOKS

Professor of Education, Wilson College, Chambersburg, Pa.

THE Dunkards are a German religious sect that for two hundred years or more have been tillers of the soil in the fertile limestone valleys of southern Pennsylvania. They are "plain" people, that is, they wear much the same sober Quaker garb that they wore when they heard William Penn's call to the persecuted of earth, two hundred years ago. In Lancaster, Reading, or Chambersburg on Saturday afternoons and on market days one may recognize dozens of them—the men by their round hats and full-breasted black or drab long-tailed coats; the women by their small black bonnets, caped dresses with tight waists, and long full skirts. The men wear full beards, except that the upper lip is shaven. The hair is cut squarely across just above the collar.

They prize their independence and the seclusion from the vanities and temptations of the world that farming gives them. They vote only at the school elections, and the office of township school director is the only one their discipline permits them to hold. In many sections they yet use a mixed dialect of their native tongue and English known as Pennsylvania German.

Their predilection for limestone land is one of their peculiar characteristics. In the early days of the colony, the aggressive, venturesome Scotch-Irishmen sought the frontiers, drove back the Indians, and subdued the wilderness. Following them came these quiet, peace-loving Germans—the Dunkards, Mennonites, River Brethren, and Amish, as the various sects are called. They purchased their holdings, especially the limestone lands and have tilled them for generations while the restless Scotch-Irish have followed the receding frontier through the farthest reaches of the Alleghenies.

Strange as it may seem, the normal schools have been one of the most potent influences tending to break the shell of their social isolation. Kutztown, Millersville, and Shippensburg were founded in their very midst. Teaching was the only approved occupation that offered escape from the dull treadmill of farm-life drudgery for the brighter boys and girls. Many of the more independent, progressive ones entered neighboring normal schools and became graduates.

At the time this story opens, twenty-five years ago, there were a dozen or more of the sons of these plain folk who had completed the normal school course and were occupying more or less prominent positions as teachers in communities adjoining Ursinus, a small, struggling, classical college in southeastern Pennsylvania. Over half of this group were married men with families and some were verging on middle life. All had felt the urge toward higher education and looked longingly at the college entrance as they passed by. Few or none of their sect had ever entered college. It savored too much of worldliness. Their leaders felt instinctively that it would distract or possibly wean them from their ancient faith. This has often, in the outcome, proved to be the case.

One of the leaders in the teaching group broached the subject of a college course to the others and it soon became the subject of constant debate and conference. None felt that they could afford to give up their teaching and devote themselves wholly to the achievement of a college degree. Their maturity and the responsibilities of many of them seemed to preclude that. Public sentiment among their home people would hardly sanction such a sacrifice. Finally one suggested that for such a sizeable group, the college, in its eagerness for increased enrolment, might establish Saturday and evening courses that would in time lead them to the coveted degree. After protracted debate and discussions they decided one Sunday afternoon in spring to lay the plan before the college president, asking that the plan be put into effect the following autumn.

With great trepidation they filed into the president's office the next morning. They were the first of their lineage that had ventured on such an errand. They completely filled the small office and the puzzled president, who knew their sect and its traditions thoroughly, wondered at, but could not divine their errand. Christian Eichelberger, the largest of the group, had been chosen as spokesman. The president looked at them

(Continued on Page 122)

Faithful and Efficient Leadership

BY J. H. MOORE

AT Birmingham, Alabama, the Southern Baptists have a college. In fact, they have a number of schools in the South and a university or two. Numerically speaking, they are the strongest Christian body below the Mason and Dixon line, the Methodists coming next. While strictly congregational and very democratic, they cling to their outstanding tenets with a marvelous tenacity, and have a way of doctrinal unification that insures compactness and stability. In church methods they make few changes, and in doctrine practically none at all. They seem to know what they believe and expect those uniting with the church to accept these doctrines in full. In this particular they are probably more radical than their brethren of the North. Their papers, of which there are a number, are usually characterized by a real Baptist ring, and their schools are expected to line up with Baptist fundamentals.

A short time ago at the Birmingham school, Howard College, a young professor of biology, pertaining to the origin and development of plant and animal life, ventured to call in question some of the very plain Bible statements. It was in a chapel service when he said, "We should not give a too literal translation to the Bible." He also said that some people are ignorant enough to believe that Noah crowded two each of the animal species into the ark during the flood, and then added: "During my years of biological experiences I have studied two kinds of whales and found it impossible for either of them to swallow a man whole, and anyway, no man can live inside a whale. These references seem illogical, but God is logical." That was too much for a Baptist institution of learning, so in a gentlemanly way those in charge called on the young professor for his resignation. It was quickly tendered, as quickly accepted and now the school moves on in the even tenor of its way.

Did the management pursue the proper course in dispensing with the services of the instructor of the biological department? What else could be expected? It was the only logical thing to do. When a man intrusted with the shaping of the young life injects into the brains of his pupils doubts regarding the sacred record, or any part of it, he becomes a religious menace, a decided detriment to Christian society. The purpose of any Christian institution of learning, whether secular or denominational, is to prepare young men and young women for the best there is in life, and to poison their expanding minds or to permit them to be poisoned is to handicap them in their efforts to reach the higher and better plane of spiritual living.

Then, why should a real honest man or woman either want to receive pay month after month for undermining the accepted principles of the institution founded, endowed and maintained by people who gave their money in the interest of these principles? Every religious institution is founded and maintained for a purpose, and those having charge of such enterprises in whole or in part should have some regard for the wishes of those whose hard earned money was given for the specific purpose. And what we are here saying may apply to our own institutions of every class as well as we are applying it to others. To me it seems there is need of a deep, well seated conscience along this line. Too many people have set their heart on the wages they are receiving for service but not on the principles which they are expected to maintain.

In practically all the states, as well as the counties and cities, there are those who have been employed to look after the health conditions of the people entrusted to them. They are known as members of the Board of Health. Few people know how much we owe to these boards. In a quiet way they are on duty day and night, and the moment a contagious disease or a health threatening condition makes its appearance in a city they spring into action, and along with those in municipal control, adopt such measures for protection as may seem for the best. Such measures may apply to a single community, or they may cover an entire state, or even the whole nation.

Next to moral conditions there is nothing so important as the health of the people. It must be looked after from every angle. At every port in the United States there are keen eyed inspectors on the lookout for diseased immigrants, people whose physical ailments may endanger the health of our own people. We look upon this as wisdom, and the service rendered by the men thus employed is worth all it costs.

Why not be equally concerned about the spiritual health conditions of a church, a denomination or any and all of her institutions? As our states and the nation at large spring into action when the health of the people is threatened, why not expect and even demand the same method of those in charge of the spiritual side of life? Many a soul has been lost, many a church crippled and even destroyed, just for the want of intelligent and vigorous action on the part of spiritual leaders at the first appearance of an evil in a community. It is possible for the watchman upon the walls of Zion to be just a bit too timid, too indifferent or too uncertain in conviction to give the proper well directed warning when the welfare of his flock is endangered by some approaching evil. It is too much to expect the rank and file of church membership to take all necessary care of the situation in the face of that which is misleading. They need safe leadership for the congregation as well as for each and all of the church institutions. For this purpose we are in need of devout and efficient leaders, able to scent evil influences even from afar. We do not mean leaders whose policy is merely to clear their skirts by denouncing sin in a zealous and exciting manner, but leaders who can meet and expose error intelligently, meet it in such a way as to command the respect of intelligent thinkers.

For the want of this type of leadership many Christians have become weak and sickly. At church they may have been entertained, but they have not been instructed and strengthened. In other words, they are not served with well balanced spiritual meals, such nourishment as tends to satisfy and strengthen. In order to reach full stature in Christ Jesus there is fully as much need of intelligent care as is required for proper physical development. With this in view, we can not blame any religious body for carefully guarding the type of teaching in their colleges, universities or theological institutions. They know and everybody should know that a lack here means weakness among the leaders all along the line. Strong, loyal schools spell loyal and efficient leadership, and this sort of leadership means good spiritual health in the rank and file of membership.

Sebring, Fla.

Integration

BY PERRY L. ROHRER

Consulting psychologists have often to deal with the problem of the personality which has to a degree become disintegrated. Volume after volume has been written upon this type of mental disorder. At the time of this writing there has just preceded a period of study and clinical practice with unfortunate individuals who are markedly disintegrated in their mental powers. By disintegrated we mean that the mind of the individual seems unable to organize itself into a working unit. It tends to have more than one center. It is somewhat like a camera out of focus, a wheel with the hub away from center or with more than one hub. Such wheels wobble when they run or turn round on the shaft. Such minds figuratively wobble when they endeavor to function.

Psychologically it is the problem of a mind with more than one strong interest. Instead of one great consuming purpose in life, there are several, or perhaps many, and all of them clamoring for the center of attention. Now the disturbing factor for the individual is that these interests always vie with each other. Not only is there competition, but there is conflict. The individual in this state of mind is in a constant state of mental turmoil. There is both conscious and unconscious effort to harmonize these many interests and thus to maintain a state of harmony. Decisions are difficult to make. The individual is never quite certain whether or not he is choosing the proper thing. There is indecision, depletion of mental and physical energy, fatigue, lack of poise and calm. There is the following of many interests and the dropping of them shortly to take up others. A host of additional symptoms characterize those who for various reasons have allowed their minds to become the battle grounds for more than one great purpose in life.

Here is a business man who is a baseball fiend. On Saturday afternoons, when the major league games are on, he finds his mind invariably wandering to the baseball park no matter where he may happen to be in body. One such is apt to relate the rather distressing story that if he goes to the ball game and leaves his place of business during the Saturday afternoon rush, he is miserable while there because he knows how badly he is needed at the store. Thus if he goes to the game he is miserable, because he feels that he ought to be back at the store attending to business. On the other hand, if he does stay at the store and take care of his business, he is miserable because he finds his mind constantly wandering to the ball park, wondering how the game is progressing and if his favorite team is ahead. He is certain that just because he stayed away this time it will be a close game, and by the time the afternoon is over he wishes that he had gone and saved himself all the anxiety. Furthermore, he feels that it is slowing up his interest in his business and that he isn't really putting his heart in it as he should on Saturday afternoons when the heavy rush is on. He comes asking: "What can a man in such a situation do?"

Here is a girl who through two years of high school and three years of college tried to associate with girls who held high ideals, and at the same time maintained an intimate friendship with a young man who constantly caused her to live on a lower level. She succeeded in keeping up a front for five years, which allowed her to pass muster with both the young man and the group with high ideals. But finally it proved too much for her. It had cost her terrifically in the development of her personality. She was not conscious of the price she had been paying, but now she realizes that such an effort exacts a tremendous toll from the individual who attempts it. When will human beings learn the tremendous psychic cost of wrong thinking and acting?

We might continue on rather indefinitely with incidents from all ages in all walks of life, but that seems unnecessary. Also we might launch into a rather technical explanation and diagnosis of such difficulties, but that is not the purpose here. The main purpose of the foregoing is to set forth in a forceful manner a portion of the teachings of the Master: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon."

After some study and practice it has been the writer's experience that these words are eternally true. The devastating effects of a lack of convictions are not difficult to observe on the surface of modern conduct. It would seem that in general we are too much guilty of trying to suit everybody. The apostle Paul had a singleness of purpose: "This one thing I do." A study of the lives of great men who have made the world better because they lived evidences the fact that each had a great purpose. A life without a great purpose is like a ship without compass or port. A great central purpose simplifies life. The youth who has a great worth while purpose finds many perplexing problems automatically solved. He decides many questions over which lesser souls argue with themselves overmuch, on the basis of their failure to fit in with his life's program. He has a reckoning base, and what can not be aligned with it he casts aside. Many trivial questions are being asked these days. Can I do this and be a Christian? Do I dare go to this sort of place and still be right? Such questions are often a sign of a sorry lack of any great purpose in life. In other words, the Master spoke the eternal ringing truth when he said: "Ye can not serve two masters." What then is the way out? It is very simple to state. Decide once and for all that the Master's way of life is the only way which yields a lasting happiness. True, it is a difficult way, but is it less costly than the way of disintegration? These teachings of the Master present a challenge to this generation. We must discover how to apply them to our modern way of living. To the minister they contain a challenge to learn how to heal mental scars—how to bring comfort and peace to minds that are ill at ease. The Master has given the clue, but we must set ourselves to the task of applying his principles to this generation, that men may have life, and that more abundantly.

Chicago, Ill.

That First and Great Commandment Again

BY F. H. CRUMPACKER

You will remember that in my last week's communication I rather committed myself to an interpretation of this great text. You have not written me yet, and so I will venture another application. You remember, don't you, that I said it would all come under this one statement: "Act toward God as Father and toward all men as brothers."

I taught my class this little passage of scripture, Mark 10:17-21.

Here was this rich young man who wanted to know what he was to do to inherit eternal life. After a short discussion with this young man Jesus simply said to him: "Go and act toward your fellow-men as brothers and trust God as your Father. Or, sell your possessions and give the money to the needy and come and put your trust in God." The young man could not make a go of it. It was too much like becoming a member of a family. He could not do it. I suppose the poor fellow never did come into the family. You will see that I am using a definition that requires service and trust. But to these common folks I say act like a brother and an obedient son.

Now another text pops into my mind. It is Luke 10:25-37.

Here was a man who acted like a brother and trusted as a son. Jesus held up this man as a model. I do not believe there is a better illustration of the first and great commandment than this. The good Samaritan acted like a brother. The priest came along the road and found a man lying there. The man was a victim of bad men. Now the priest was in a position to be of real help, but instead he failed to act like a brother. I suppose he must have been too busy with his priestly sacrifices and other official duties. At least he was not pointed out as a model to follow. Then here came another religious leader, a Levite. Well, he is not pointed out by Jesus as a model to imitate. It remains for a foreigner to act like a brother.

I like to use the word foreigner here. For Jesus pointed to him as a model to follow. But it was not because he was a foreigner that he was spoken so well of. And here is my opportunity to tell these folks that nationality does not matter; what does matter is how we act. This man used of his own wine and water and probably used his towel to bind up the wounds, or maybe his oriental sash. Then he put the man on his own beast just like a brother would do. He took him to the inn and left all of the money he had with him and here he shows his trust in the Father to take care of him. He spent his money and promised more when he returned. I tell you brother, I don't think this Samaritan and those who act like him will have any trouble at the kingdom gate!

You will remember that last week I said that two questions had been asked: "What is it to be lost, and what is it to be saved or found?" To be found is to act like a member of God's family; to be lost is to fail

WESTERN UNION TELEGRAM

The following Western Union telegram was received about the time this issue of the Messenger was to go to press:

C15 92 NL—SOUTH BEND, IND., FEB. 16

EDWARD FRANTZ, EDITOR—
GOSPEL MESSENGER, ELGIN, ILL—

EXECUTIVE COMMITTEE NATIONAL COUNCIL MENS WORK IN SESSION CHICAGO TODAY REQUESTS THAT IN VIEW OF URGENT NEED OF MENS SUPPORT IN MEETING MISSION DEFICIT BEFORE FEBRUARY TWENTY-EIGHT THAT IT IS THE SENSE OF EXECUTIVE COMMITTEE MENS WORK NOW IN SESSION THAT AN APPEAL BE MADE TO ALL MEN OF THE CHURCH INDIVIDUALLY TO RALLY AND RESPOND IMMEDIATELY TO THE CHALLENGE OF THE MISSION BOARD STOP THIS WAS CLEARLY SET FORTH IN THE LAST MESSENGER ARTICLE WRITTEN BY OUR BELOVED BROTHER WERKMAN DECEASED EXECUTIVE SECRETARY OF MENS WORK—

EXECUTIVE COMMITTEE NATIONAL COUNCIL OF MENS WORK
CHURCH OF THE BRETHREN 756A.

o act like a member of his family. Here I have taken ny stand and now I want you to help me get back on he right track if I am going wrong in my Bible inter- pretation. I hope I am not making a mess of it, for hese folks are believing what I teach and that as only imple mountain folks can. They are beginning to eel that if they can do a good job of this acting like a good member of the family should act, they will about have fulfilled the great commandment and the other one much like it. I will have to quit now, but I have another text or two that I want your help on too. I will give them next week if I can get to the typewriter. These refer to other lines of reasoning but come back to this one idea for their teachings. At least I think so.

Ping Ting Chow, Shansi, China.

Notes on the Women's Deficit Campaign

BY MRS. ROSS D. MURPHY

President of the Council of Women's Work

WORD comes from the Pacific Coast that the women are working hard and the interest and spirit is very fine.

Mite boxes are being opened. The Chicago women raised over $100 in that way. Extra work of all kinds is being done and we are sure much praying is being done. The real gain for the year has been since November. If we can move on through February with the same rate of increase over last year's giving as was shown in January, the goal may be reached by March 1.

Two good sisters from Southeastern Pennsylvania have responded with $100 each. We know that every woman who gives anything at all is giving out of the very depth of her soul, and so has the assurance of the Lord's blessings whether the gift be large or small.

The very best part of our campaign is that the Lord has blessed our efforts and multiplied our giving. I think there must be thousands of women throughout the Brotherhood who have taken the responsibility of the whole matter upon their own shoulders and brought it to the attention of their immediate groups and congregations with the zeal that comes only when a soul is on fire.

One good sister from snow-bound Illinois where the thermometer sometimes reaches 32 below, says this: "I believe you could ask the farmers' wives to donate their Sunday eggs to the Women's Deficit Fund." This sister has herself for several years been saving missionary money in this way and she says she thinks it is important too—yes, it is important. Egg money! Don't I know what that means to thousands of farmers' wives and daughters? I was born and grew up on a farm and I know just how sacred egg money is. Ah, yes, many times there was nothing else to rely upon. Thank you, farmers' wives for the inspiration that such an offer brings.

Another real sacrificial offer has come from a sister in Southern California. Myra Brooks Welch offers her little book, *Dorcas,* which has just come from the press, for less than the regular price so that the profit may go to the deficit. A copy came to my desk this week and my hurried review prompts me to say that it is the finest work of its kind that I know. It will lend itself well to dramatization or as a reading for missionary or other sacred programs, and also make an excellent gift book.

Yes we, too, have worked hard, sat up nights—but happy withal. Our regret is that time and effort are about all that we can give. We wish sometimes that we might add to service, dollars, thousands of dollars. But we thank God for his blessings, and among these blessings we prize very highly the encouragement and support that has come from so many of you good women scattered throughout the Brotherhood. The spirit all along has been so kindly—so trustful and sympathetic. May this be prophetic of the spirit that shall dominate all of our work as we launch out into the future.

Philadelphia, Pa.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1108, Act of October 3, 1917, authorized August 20, 1918

The Great Problem and Its Answer

BY E. H. EBY

MEN have long asked these questions and sought an answer: "Whence came I? Whither am I going? What am I doing here?" How shall I spend the thirty or fifty years of life allotted to me? Where shall we find an answer? Looking about we find men accumulating wealth—more than they can use, like a gopher accumulating more food than it can eat. But we are not gophers, we are men. We see others giving themselves to pleasure—singing and dancing, like the birds that flit from tree to tree. But we are not birds, we are men. Some spend their lives exploiting other men, stealing, robbing, cheating, preying on the lives and resources of others, like a tiger preying on the sheep in the meadow. But we are not tigers, we are men. No answer comes here.

A poet has said: "To thine own self be true." How? What am I that I can be true to myself? Personality consists of intellect, feeling and will. To be true to myself I must be true to all these elements of personality. I must be true to my thinking power, my capacity for knowledge and for rightly interpreting it. Science furnishes an inexhaustible supply of knowledge. It has penetrated the heavens with its telescope and discovered countless worlds. It has studied the minutest particles of matter through the microscope. Science has discovered the laws of nature, by obedience to which man has come into the possession of vast wealth and power. Science has enabled men to live healthfully, comfortably, beautifully. But it has not provided an answer to the questions man has ever been asking. It tells us nothing as to man's origin, destiny or purpose of life.

Christ tells me that I came from God, the Creator and Preserver, the First Cause of all; that he has a purpose in the universe, and that I fit into that purpose—that man's highest aim is "to glorify God and enjoy him forever," that is, to help God realize his purpose for the universe by developing a character capable of divine fellowship and helping others to achieve this high aim. Christ tells me too that this life does not end all—that my soul is immortal, and capable of endless life, activity, service, fellowship. Thus he sheds light on the threefold mystery of life. It is the mission of preachers and teachers to carry this light wherever it is needed. A chief brought his men into a missionary's tent, which was lighted for a meeting. Said he to his braves: "We came in at that door out of the darkness, we shall go out at this door into the darkness. If the pale face has anything to tell us of that darkness, for God's sake let him speak."

I must also be true to my best feelings. I am capable of varied emotions: fear or trust, hatred or love, anger or gentleness. Some of these are harmful and to be avoided, others are helpful, strengthening, and to be encouraged. Christ tells me that the emotion of *love* is the noblest and most helpful emotion of which I am capable. *Love* for God, for my fellow-men, for everything that is true, beautiful and good—this with all the related emotions, I must cherish and express if I would be true to myself.

Then I must be true to my *will.* Intellect supplies knowledge, emotions relate me sympathetically to my fellow-men in feeling—it is the *will* that arouses me to action, to endeavor, to sacrificial service. Many regard the emotions as at the foundation of religion. Emotion plays a large part, but Christ appeals to the *will.* "If any man *will* do he shall know."

Christ has given me the truth not only about my origin and destiny, not only the deepest and strongest emotions by which my life is to be stirred, he has also given me an *ideal* which challenges my *will* and arouses me to the highest endeavor. He has given that ideal in three words—"*Thy kingdom come.*" In this ideal is embraced all that is best in life and in religion. It calls for the development of the noblest personality, character. It includes a program of social regeneration and uplift. Its aim is the realization of the rule of God in the hearts of men, and the consequent fraternizing of human relations. It is an exalted and progressive ideal. It challenges the best that is in one. It inspires faith, courage, hope, and persistent endeavor.

Thus Christ answers for us the questions that have puzzled men in all ages. That is why I am a Christian. He gives a reasonable and inspiring answer to the questions—where I came from, what I am here for and where I am going. He has shown me how to be true to myself, filled my mind with truth about God, man, the world, my relation to them. He has enriched my emotional nature, breathing into my breast feelings of love, kindness, gentleness, and patience—the fruits of his spirit. He has supplied my will with an exalted and lasting ideal that is worthy of my highest devotion and service and loyalty.

If all this is true, then life has a meaning. Men need no longer grope blindly, nor yield to wild native impulses and wreck the possibilities of a noble and happy life. God is the Source, the everflowing Stream, and the ultimate Goal of life. We came from him, we are living in him and for him now, and our developing spirits will enjoy him forever—in this present life and in the eons of future life. This is indeed the gospel, the good news men have sought in all ages. It is the message men everywhere need to give them a sense of meaning, of reality, of aim in life. God is all and in all. We are from him, and in him, and for him. He is the Source, the Essence, the Destiny of life. Divine purpose embraces all. What possibilities for spiritual fellowship, coöperation! It is God who worketh in us to will and to do his good will.

By Christ the great problem of the meaning of life is solved and my soul finds satisfaction and enthusiasm and objective. Light shines on the pathway. Incidental difficulties take on a meaning. And there is companionship, for we are workers *together* with God.

St. Joseph, Mo.

The Christian

BY NATHAN MARTIN

His Affections

"YES, I saw considerable of John; he is getting along in the world." The remark was made by a member of the family who had been visiting among friends. After a moment's pause, the gray-haired mother by the fireside asked: "Which world?" The first, as well as the final test of a Christian is, more than any other consideration, his affections. "Where your treasure is, there will your heart be also."

Jenny Lind left the stage for no apparent reason. A friend who went to see her found her sitting by the sea, with the open Bible upon her knee, looking out on the sunset glory. The friend asked her: "How is it that you ever came to abandon the stage at the very height of your success, when money and affluence were pouring in upon you?" With one hand upon her Bible, the other pointing toward the sunset, she replied: "When my success was making me every day think less of this dear Book, and nothing at all of the sunset's glories, what else could I do?"

A blind boy was seen flying a kite on the commons. A passer-by said to him: "My boy, why do you fly the kite, when you can not see it?" Looking up with a face just fairly shining, he replied: "I like to feel the tug!" "AND this," says the late J. Wilbur Chapman, "is the picture of a Christian. Every tug of his heart ought to be upward. Therefore, in the way we dress, that is in the habits of thought and the manner of our life; in the food we eat, that is, in the things we think about and the books we read, there is that which helps us to build up our spiritual character."

His Relation to Jesus Christ

Every Christian bears, either worthily or unworthily, the name of Jesus Christ. Alexander the Great had in

(Continued on Page 124)

PASTOR AND PEOPLE

The Quest

BY C. H. SHAMBERGER

"FIREHEAD" is a masterful poem about the crucifixion. In it are sections about John, Judas Iscariot, Mary the mother of Jesus, Mary of Magdala and others. I have thought again of how familiar the lives of those who were associated with Jesus have become to us.

Why is it that out of the thousands of people living in Palestine, history has brought down to us these few lives and laid them as an open book before us? Some of us feel better acquainted with the apostle John who lived around on the other side of the world nineteen centuries ago than we do with Uncle John who lives now, across a few states. Some of us may feel that we know Mary the mother of Jesus as well or better than we do our own old Aunt Mary who lives too far away for us to go out to her house on a Saturday afternoon for cookies.

Jesus surrounded himself with people having a variety of temperaments. We tend to classify them. We regard John highly because he loved the Lord and seemed to understand him better than others. We admire Peter because he turned out all right in spite of his lapses into profanity and his discouragement at the time of the betrayal and crucifixion. We do not have any too high regard for Martha because she gave undue attention to the meals and other matters about the house when Mary, her sister, was concerned about the problems in the life of the Lord. We remember Thomas mostly because of his doubt; and about the only reference we have to Philip is the question which he asked in connection with the doubts of Thomas.

The references to any of those associated with Jesus are of necessity limited. It would be difficult for us to believe that John was always loving, that Peter was always impetuous, that Mary was always discerning, and Martha always obsessed with things of the house. We know too much about ourselves to know that any few incidents in our lives are always representative. There are times when we are discerning. There are other times when we doubt. Now we are John, again we are Thomas. Or now we are Mary and again, we are Martha. Life is much that way for most of us.

We choose to remember the times when we are like John or Mary and to forget the times when we are like Thomas or Martha.

But we who live in a scientific day should not throw stones at Thomas lest stones come our way and do damage to the glass houses in which we live. And we who take pride in good meals, up-to-date furniture and all that go with such things should not be too critical of Martha. Thomas had the scientific attitude. Martha was a good housekeeper.

We are concerned here, however, with the words of Philip found in John 14:8. Moffatt translates it: "Let us see the Father, that is all we want."

Here is a question which each of us has asked from infancy to old age. As a child we have asked our parents: "Where is God?" For a time their answers have satisfied us, but as the horizons of our mind have been pushed back we have inquired again: "What is God like?" In college or in the activities outside of college the house of belief which we have builded has suddenly collapsed. Standing above the ruins we have raised again the question: "What is God like?"

And always we have felt with Philip that if some one would only show us God that would satisfy us.

A child drawing pictures may run from the most realistic to the most imaginative. A mother seeing her child drawing one day, inquired what she was drawing. The reply was that she was drawing a picture of God. "But," protested the mother, "you can not draw a picture of God, you have never seen him. No one knows what God looks like." "Ah!" said the child, "they will all know what he looks like when I have drawn this picture."

Perhaps in our moments alone each of us has wished that the child could have drawn the picture and that we could have seen it. "That is all we want."

It is the universal heart hunger. Historians tell us that there have been cities built without music, without art, without schools, without libraries, but never without some place of worship.

No matter how powerful man has become or how deeply he has penetrated the facts of life, he has always felt that there is a power beyond himself that is greater than he is. The concept of what that power is has varied widely. It has ranged from the African who trusts and fears a fetish to the scientist who in the moment of discovery cries out, "I am thinking God's thoughts after him." But irrespective of the degree of ignorance or intelligence men keep on saying: "Let us see the Father; that is all we want."

We live in an orderly universe. We can not see how it could come about or continue without design. Here is an ordinary watch. It is a complicated bit of mechanism. It could not have come together without some one intelligently designing the several parts of it—springs, wheels, and all else. How much more essential it is that there is an intelligent Power back of the universe.

One of the surprising discoveries is that the more we know about the world in which we live, the more perfect and marvelous we see it to be.

Arise to an elevation of seven or eight miles and the sun which lights the earth appears to be but a star along with others which can be looked upon as directly as the stars at which we may gaze at night.

Astronomers have discovered that the part of the universe known to us is but a mere speck in the total. We are unable to comprehend the sizes and distances of other worlds which have been brought into sight through the telescope.

We are still close enough to the discovery of radio to marvel at it. A sound released hundreds of miles away comes to us instantaneously. Yet as rapidly as sound travels by radio, we are told that some heavenly bodies are so distant from us that if the chorus of the heavenly host announcing the birth of Jesus had been broadcast we would not yet be receiving the message. In a universe of such immense proportions can we still say: "Let us see the Father; that is all we want"? Is there a place for God in such a universe?

Possibly the impact of such facts about the world has led some one to define God as the Integrating Process in the universe. To some that definition has brought a basis of belief which has made a continuance of religious faith possible. But to others it means nothing. A religious leader said recently: "I find myself unmoved by the definition of God which says that he is the Integrating Process of the universe." I suppose some might insert the name of "Father" for "Lord" and say: "They have taken away the Father and I know not where they have laid him."

Possibly none of us has gotten completely away from the early concept of God which came to us as children. In those days we thought of him sitting upon a throne somewhere just above the clouds but within seeing range of each of us. Some of us moved cautiously with a sense that the eye of God was upon us and that what we did was constantly being recorded in a gigantic ledger. We were never certain which page was more nearly filled, but lived in dread that the left hand column might hold the balance. We were not puzzled by other planets thousands of light years away. We were satisfied that God kept the sun shining upon our earth. It all seemed simple. We thought of God as being much like our best grandfather.

Such a concept was adequate for us as children but as knowledge grows from "more to more" it no longer satisfies us. Our teachers do better by us as children than they do when we have become youths or adults. We are left largely to make our own discoveries or to wallow in the slough of spiritual despair.

Philip was in the midst of a very real problem when he said to Jesus: "Let us see the Father." Here on the one hand was a feeling that God was a Super-man and on the other a hopeless feeling that he could not possibly understand him.

Maybe that is our own problem—or something akin to it. We can not feel that our childish concept of God as a man is adequate nor are we moved by a definition that he is the Integrating Process in the universe. The one is too human, the other too void of the elements of personality.

In a moment like this we do well to turn to the answer of Jesus to Philip. It is familiar to all of us—"He that hath seen me hath seen the Father." No wonder that a recent author writing on Jesus has entitled his book, "The Man Who Dared to Be God."

It may be that Jesus' reference to God as Father and his answer to Philip have caused us to cling to our physical concept of God. If so we need to recall that Jesus also said that God is spirit and that he is love. We can not see either spirit or love. They become manifest to us only as an expression of some life.

We come upon hard ways when we who are finite attempt to describe the infinite. We are limited to our human terms; they are all we have. God is greater than our greatest words or thoughts of him. It seems to me what Jesus was saying was that this Power outside ourselves is friendly not unfriendly, that he is moral not immoral, that he is love not vengeance or hate. And since he could not think of friendliness, goodness, love or any other good characteristic without associating it with some life, he found satisfaction in calling that Power outside of himself "Father."

In daring to be God he had exemplified the principles which he understood to be in the very nature of God. So much so that when Philip said, "Let us see God," he could say: "He that hath seen me hath seen the Father."

One of the most obvious factors in the life of Jesus was his consciousness of God. Our habit of thinking of God as off somewhere in the heavens, has made it natural for us to think of the same being true with Jesus. But God seems to have been always with him. It ought to be possible for us to feel the reality of God about us as adults more certainly than when as a child we may have felt him watching us from a distance.

There is a song which tells of the experience of a man who sought God in the temple, in the silence of the eternal hills, and elsewhere, but eventually found him in his heart. Tolstoy wrote: "Where love is, God is."

If you would see the Father, look not for him in some supernatural phenomenon of photography or spiritualistic experience. Look for him in the heart of a child, or in a deed of moral uprightness in your own heart when you have followed the teachings and example of Jesus.

Elgin, Ill.

A Worship Service

BY RUFUS D. BOWMAN

Prelude

Call to Worship—"The Lord is in his holy temple; let all the earth keep silence before him."

"O magnify the Lord with me, and let us exalt his name together."

Hymn of Praise—"Our God, Our Help in Ages Past."

Invocation

Hymn of Prayer—"Break Thou the Bread of Life."

Scripture Lesson—Psalm 119:97-112.

Pastoral Prayer

Hymn of Conviction—"Blessed Bible, How I Love It."

Announcements

Offering (with prayer)

Hymn—"Tell Me the Old, Old Story."

Story-Sermon for Children—"A Word That Was a Lamp" (from Gospel Story-Sermons by Kerr, page 26).

Sermon—"Thy word is a lamp unto my feet, and light unto my path" (Psalm 119:105).

Hymn of Dedication—"My Life, My Love, I Give to Thee."

Benediction

Postlude

Elgin, Ill.

HOME AND FAMILY

I Have a Home in Heaven

BY MARY STONER WINE

I have a home in heaven,
A sure abiding place;
A home where Christ's beloved
Shall e'er behold his face.
But here we have no city,
No sure abiding place;
We seek eternal mansions,
The gift of God's own grace.

That home is filled with glory,
A beauty all untold;
No mortal eye can vision
The wealth we shall behold.
Christ's glory fills all heaven,
The city of pure gold.
I'll praise his name forever
When I shall him behold.

The ransomed of all ages,
A great and mighty throng,
Shall 'round the throne in glory
Sing heaven's great new song.
And I shall join the ransomed,
The blood washed heav'nly throng,
And sing with them in glory
Redemption's glad new song.

O I've a home in heaven,
A sure abiding place,
Where I shall dwell forever
Through Christ's redeeming grace.

ridgewater, Va.

Air Holes for the Heedless

BY GRACE K. HUFFORD

A Story of Fierce Spring in the Far North

"Some of us are always fallin' into air holes along e River of Life," declared old Joe Marsh, a Cana-n. His tall body arched forward as if he were still iving the dog sleds; his long fierce face broke into ep wrinkles like a map of the northern deserts and s small blue eyes gleamed with the remembrance of rthern nights, northern stars.

Old Joe had spent most of his life in the Klondike, arching for gold, driving dog sleds and carrying gov-rnment mail. It was a ruthless struggle for existence. is only conception of God had come from the mighty rora borealis flaming coldly over head, from the driv-g snow, the still cold nights and the wind that cuts ke a white hot knife, from the clear cold gleam of ne Polar Star, the Little Bear and the Big Dipper. To im, God was a mighty Warrior for right and a cruel venger of wrong. His law was an iron club. Those ho did not heed were punished by bleak death, the law f the chill winds and the eternal snows.

"We dog tracers in the northland don't give much dvice," continued Old Joe, in a hard, cracked voice. 'Up there, advice is meted out by us that knows and ave the power to give it, and them that don't heed—ell," and his winter scarred face hardened as if he ad been struck by a sharp wind. "Well, they're the ools that are always fallin' into air holes along the River of Life.

"In th' Klondike regions," he continued to inform us, "the rivers are full of treacherous air holes, es-pecially, in th' spring of th' year. These holes are deep swirling death pools covered with only a thin coat of smooth unsupported ice. I call 'em Air Holes for the Heedless. They're always catchin' foolish, heedless sled drivers.

"One day, when spring was just peepin' over th' snow-capped mountains, I decided to camp along the river trail to fish a few days," continued old Joe Marsh.

"Th' river was comparatively coated with ice. Yet, it had the appearance of a winter numbed snake that is almost strong enough to bite. And even though, I was known, in those days, as the best dog musher and river traveler of th' north, I wasn't takin' any chances.

"After feelin' my way down th' river for some distance, I found a good fishin' hole. It was a perilous spot in the center of th' river, but, listen to me, it was the best fishin' hole I ever found in that fishin' country. Those fish were hungry. They actually fought over a chance t' hang themselves on my hook. I fished there all day.

"I will never forget that wintry spring day on th' Klondike River. The dull red sun, th' crisp, white snow and th' dark green fur trees blended into each other just like a pastel picture I once saw in Montreal. I never read of a Northern Paradise, but if there is one, this was it.

"While I sat there fishin' and dreamin', with my eyes just roamin' from one hill crest to another, I suddenly saw something unusual. It was comin' down the river toward me. At first, I could make out only a small speck comin' from th' far end of the river bend. But, as th' object advanced and took on more form, I made out a fur clad man driving a shaggy dog team. The man was a tall bearlike giant who bent over his travel worn huskies, whip in hand, just like pictures I have seen of old St. Nicholas whipping up his reindeer. The' river ice groaned under the weight of their sled. Great fissures sprang and spread apart, while whole sections of thin ice fell through behind them."

"'Stop!' I cried to him, in a warning voice, as soon as he came within hearing distance. 'Whoever you are, dare not come a step nearer!'

"But, he only took my warning as a challenge. 'Mush!' I heard him bellow over the heads of his struggling team. Then cracking a long whip over their backs with a great display of daring and vigor, he drove his team toward me. 'Ho!' he shouted to them in sharp command. The dogs, sled and all, drew up on the thin ice in front of me.

"'What's the matter with you? What do you mean by trying to stop me that way?' he asked menacingly.

"'The ice, the thin spring ice,' I gasped.

"'Ice! Ho, ho, don't look so scared.' He laughed recklessly. 'If the ice is thin in places, what of it? I know my ice. Haven't I come all the way down from Dawson on this river? And I haven't gone through yet, have I?'

"'No!'

"'That proves I know my ice, doesn't it?'

"'But listen, stranger.' I decided to make a desperate attempt to reason with him. 'I have traveled the traces in this northland for nearly twenty years. I, too, believe I know all about ice, especially, spring ice. This river is now so full of deadly air holes, I wouldn't take all the gold in Alaska to walk a mile on it!

"'And now, look ahead of you,' I continued, while pointing to the trail of melted snow ahead of us. 'Every point on that river ice before you is strained to a breaking point. It only needs your extra weight to break through altogether. For many days running water has eaten through the ice from below while the sun has eaten it away from above. For every step you take from this spot there is a yawning hole of death awaiting you.'

"'Go twenty miles out of my way to avoid thin ice! Never!' declared the stranger. 'I go to Siekirk in a big hurry.'

"'Siekirk! You'll never get to that town on this river ice,' I said fiercely.

"'Never? You say never?' he added sneeringly. 'I make my start now.

"'Mush!' he shouted to his wretched team. 'Mush on there!'

"His dogs sprang against their breast bands, strained hard for a few moments and then pulled the load slowly down the river.

"I stood watching them in awed silence. My advice had been thrown to the chill winds. There was nothing else to do.

"'Mush! Mush on there!' I heard him shout once more to his team. Then, as I watched the sled crawling along on the ice, its back end suddenly dropped down, as into a rut, and the gee-pole with the stranger clinging to it, jerked high into the air. I heard a terrified shout. The stranger turned and made one step as if to run back. Then a whole section of ice gave way. Dogs, sled, stranger and all disappeared. A yawning hole was all that was to be seen. An air hole had taken them down into its icy grave."

West Lafayette, Ind.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

A lady and two small children had a berth near the middle of the coach. Frequent trips had to be made to the water fountain and dressing-room with the kiddies. Finally, an elderly man who had a rear berth suggested that he would trade; he exchanged the baggage and in every way possible helped with the children.

He and the lady were strangers. "I was a stranger and you helped me," I can hear the Master say.

Larned, Kans.

New Lives for Old

BY H. A. BRANDT

XIV. The Cycle of Faith

The letter closing with the proposition that Sidney write a story for *American Builders* was one which threw him into a perfect storm of inner conflict.

It was not so much the commission which moved him, as the new glimpse he had into the heart of Irene. Suppose she cared for him as she once did—or could be led to do so! He was not clear on this point, but he felt mightily strengthened to find in Irene one who understood and appreciated the conflict that he had faced—one who now praised him for the unpopular decision he had made.

But there was something about it all that made him vaguely uneasy. For he saw in Irene a woman with a grasp of life and its values which challenged—even overwhelmed him! While he was on the Morgen staff the unobtrusive Irene Cross of Valley Center had weighed him in the balances and found him wanting. He had assumed that he was above the analytical ability of his readers, but here was one who had frankly hoped to see him succeed, who had unerringly judged his every written word, and turned from him in sorrow as one turns from a fallen idol! She had seen through his descent, and now she was proud of his ascent. And she saw in his life the story of a type. Of course his story was important from an editorial viewpoint because it would necessarily deal with problems of every-day concern to many, and particularly to those who read *American Builders*.

Because she had asked it, Sidney Hale found it would be hard to refuse to write such a story as Irene wanted. It was true that she had suggested that he make it impersonal, that he protect himself behind such characters as he felt necessary. And still, how could he transmute his personal experiences into a story and Irene not see through everything as one looking into a glass house!

And then a new fear gripped Sidney Hale. If he were to write such matter, would not the readers of the magazine penetrate his dummy characters? Would not many of them trail him to the citadel of his soul like a hunter follows a rabbit to its pitiful burrow? Yes, some shrewd reader would surely drag him forth and reveal his identity and his soul struggles to the world. So one thing was settled; he would not write the story that Irene suggested. For until he knew more of Irene's attitude toward him, he felt he could not further reveal himself. Already she seemed able to read him like a book; what would she do if she had all the facts! And then, there were the possible readers. No, he would not run the risk of being ferreted out—publicly exhibited and discussed.

But while Sidney resented the proposition, in a way he could not help but admire Irene's editorial sagacity. And so while he felt a bit chagrined, it always came back to him that Irene understood and admired him for the decision he had made. Yet, it seemed this admiration could be nothing more than a cold and academic thing or she would not have valued it simply as the experience of a type, and her old friend as a significant specimen to be recorded for readers of *American Builders!* And strange as it may seem, as a result of his

(Continued on Page 123)

AMONG THE CHURCHES

Calendar for Sunday, February 23

Sunday-school Lesson, The Twelve Sent Forth.—Matt. 9: 35—11: 1.

Christian Workers' Meeting, Ambassadors of God (Missionary).

✣ ✣ ✣ ✣

Gains for the Kingdom

Two baptisms in the Robinson church, Pa.

Four baptized in the Kansas City church, Mo.

Five baptized in the Keyser church, W. Va., Bro. B. M. Rollins, pastor-evangelist.

Three baptized in the Pleasant View church, Tenn., Bro. J. R. Jackson of Limestone, Tenn., evangelist.

Fourteen accepted Christ in the First Grand Valley church, Colo., Bro. R. N. Leatherman, pastor-evangelist.

Twenty-three baptized and one reinstated in the Defiance church, Ohio, Bro. G. G. Canfield of Marion, Ohio, evangelist.

Nine baptized in the Hartville church, Ohio, Bro. J. W. Fidler of Brookville, Ohio, evangelist; later one baptized and two received on former baptism.

✣ ✣ ✣ ✣

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. A. P. Musselman, pastor, began Feb. 16 in the Lima church, Ohio.

Brother and Sister O. H. Austin of McPherson, Kans., to begin March 5 in the First church, Altoona, Pa.

✣ ✣ ✣ ✣

Personal Mention

Bro. M. R. Zigler, Home Mission Secretary, has returned with his family from his six weeks' stay at Vanderbilt University, full of new zeal for the cause.

"Surely this is to be a Pentecostal year," writes Bro. Oliver H. Austin. "In our first two meetings in 1930 we have had the joy of seeing 140 accept the Lord."

The Bible Institute of Mount Morris College has been enlisting the services this week for a longer or shorter period of Secretaries Bonsack and Zigler, Editor Frantz, and President Wieand of Bethany.

Bro. Ezra Flory and wife dropped in unexpectedly for a hurried call at the Messenger rooms one day last week. Bro. Flory seems to be enjoying his pastoral work with the Huntington, Ind., folks very much.

The Religious Education Department, editors and secretaries, have been enjoying some of the group conferences in Chicago last week and this under the auspices of the International Council of Religious Education. Our own Board's Commission on Curriculum utilized the opportunity for a meeting at the same time and place.

Is he still a faithful worker? The secretaries wrote Bro. Blickenstaff of the India field, asking if a certain Indian Christian was still a faithful worker in the Indian church. Bro. Blickenstaff replies: "I should say he is. In fact he is one of the most active elders in the church. He is a live worker and it is quite possible that within the next few months he will have organized a new church at the place where he lives. He has done some very fine work in the district of that station."

Bro. J. Galen Wampler has returned from his short stay at Vanderbilt University to his home at Harrisonburg, Va. Before leaving Vanderbilt he wrote: "The chance to hear of the problems of other rural pastors is very helpful to me. We have been using some methods in our congregations that some are just beginning to try out and find valuable. For instance, I heard a pastor tell how valuable he found the principle of using his lay members to make visits to all the homes in his church."

Bro. Jas. M. Moore is to be the instructor at a Bible Institute at Welty's church of the Antietam congregation of Southern Pennsylvania beginning Feb. 23 and closing March 2. Sunday evening, the 23rd, will be given to a program of song by a male quartet from Elizabethtown College. The afternoons of the week following will be devoted to Bible study. Each evening there will be special music, a question box and a discussion of some Bible doctrine. A cordial invitation is extended to other congregations.

Sister Eliza B. Miller said Jan. 10: "The Church Forum number of the Gospel Messenger was a welcome visitor to the Jalalpor Mission House on Jan. 4. We thank all those who have written so splendidly concerning this church which we so much love. . . . India is hot with political fumes these days since the National Congress has declared itself for independence. . . . In the midst of all the agitation we can go on steadily in the work of our kingdom which is not of this world, and be assured that he who sent us into his service is with us to the end."

Bro. John F. Graham, pastor of the Shade Creek church of Western Pennsylvania, has time for one or two evangelistic meetings this year. Address him at Windber, Pa.

Bro. R. H. Nicodemus expects to quit the revival and Bible institute field and is therefore open to a pastoral engagement, beginning this spring or in the coming autumn. Address him at Covington, Ohio.

The Sherfys remain at Daleville. At the very earnest request of the congregation they have reconsidered their resignation and have decided to "stay on, despite hard pulls elsewhere." The latest local yearbook shows a total resident membership of 279 and 54 non-resident.

✣ ✣ ✣ ✣

Miscellaneous Items

We need not tell you why we are delighted when we hear of a congregation in which every home receives the Gospel Messenger. We will be equally pleased to hear of congregations in which every home receives the Missionary Visitor and Our Young People. After all, we are all promoting the same cause.

The Brethren Herald for February, York, Pa., Bro. M. A. Jacobs, pastor, contains this interesting announcement: "The York church in trying to do her part in meeting the mission deficit challenge has increased her giving over last year by almost $800. By the end of the fiscal year we hope to have doubled the amount given last year."

Each quarter some Sunday-school officer sends in an order (sometimes even by telegram) to rush certain Sunday-school supplies, but the order comes so late that the school must of necessity be without supplies for the first Sunday of the quarter. It would be much better, and also cheaper, to order in plenty of time. Remind your school of this.

Speaking of "The Heart of the Crimson Cross," Rufus D. Bowman says: "Dr. Henry has done a good piece of work and the cause of peace will be promoted through the circulation of this book." And Dr. Hugh H. Trout says, "I do not know of any story which has a stronger appeal to doctors and nurses than this account of Red Cross service and Edith Cavell."

Conference delegates.—Nearly every year somebody gets confused as to the number of Annual Conference delegates churches may send. It is all very simple. You may send one delegate, no matter how small your membership. If you have over 200 members, you may send two, and that is all there is about it. So ruled the Conference of 1882 and this has never been changed. There are more recent decisions concerning representation at District Conferences, but they do not apply to the General Conference.

✣ ✣ ✣ ✣

Special Notices

A telegram concerning Men's Work appears on page 116. Have you read it?

To the Local Aid Societies and District Secretaries. If by chance you have not yet filled out your annual Aid Society report, please do so at once and get same into the hands of Sister P. A. Shearer, our national secretary, Decatur, Ill. This is very important so that Sister Shearer may complete her report and have it audited in due time.—Mrs. Ross D. Murphy, President, Philadelphia, Pa.

Notice to the Churches, Elders, Pastors and Committees of the District of Southeastern Pennsylvania, New Jersey, and Eastern New York: All reports and business for the District Conference programs should be in the hands of the clerk not later than March 10. The District Conference will be held in the Coventry church, April 16 and 17.—E. M. Hertzler, Clerk, 358—60 St., Brooklyn, N. Y.

"Some time ago I received a letter enclosing stamp from an isolated family in the Dakotas who were making inquiry about a home among the Brethren and near a church. I am so sorry that one of my active grandchildren thought the letter belonged in the fire place. I can not recall the name nor the postoffice. If the brother will kindly write again I will gladly answer his questions."—H. H. Keim, Nampa, Idaho.

The Last Opportunity

to remind you of

THE MISSION CHALLENGE

to pay the mission deficit

$47,765 NEEDED

A year ago in the last two weeks of February $39,414 was received. The amount needed this year can be raised, but only by the help of every congregation in the Brotherhood.

GENERAL MISSION BOARD

Elgin, Ill.

Meeting the Mission Challenge

Receipts from living donors from March 1, 1929, to Feb. 14, 1930,	$266,382
Amount necessary from Feb. 14 to 28 in order to meet the goal,	47,765
The Goal	$314,147

(Meeting the Mission Challenge requires an increase from the congregations of $37,500 over last year.)

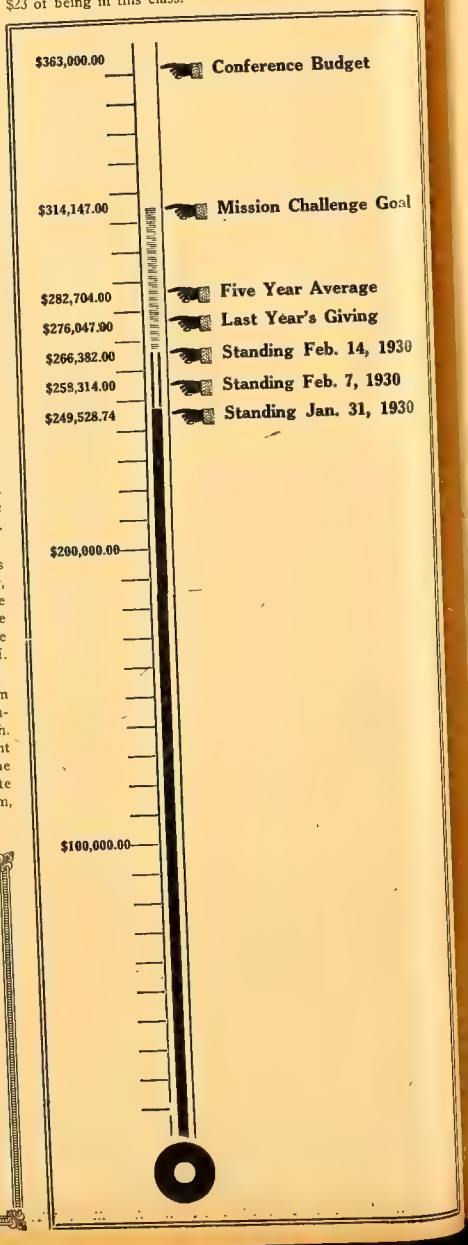
Classifying the Districts

I. **Districts that have in eleven months and fourteen days increased their contributions over last year's twelve months.** Two new Districts join this group: Eastern Pennsylvania and Southern Indiana. Nineteen Districts were previously reported in this class.

II. **Districts that have in eleven months and fourteen days increased over their previous five year annual average.** Five Districts have attained this goal since last week's report, namely, Southern Indiana, Nebraska, Eastern Pennsylvania, Eastern Virginia, and First West Virginia. In previous Messengers we reported fifteen Districts having made this attainment.

III. **Districts that have in eleven months and fourteen days exceeded last year's record by more than 15 per cent.** Two Districts are new arrivals in this group, namely, Middle Maryland and Southeastern Pennsylvania. Seven Districts were previously reported here.

IV. **Districts whose receipts have reached ten thousand dollars and more for the period up to date.** During the week ending February 14, Southern Pennsylvania reached this goal. Nine Districts are now in this group. Northeastern Ohio will surely arrive next week, for she lacks but $23 of being in this class.



AROUND THE WORLD

Business Letters Ten Years Hence

What do you think of this for a change in this changing orld: "Telephone service will be so economical and well rfected in ten years that business letters will no longer written"? Sergius P. Grace, vice-president of the Bell elephone Laboratories, is credited with the statement ven above.

Cigarette Consumption for 1929

Here are the figures on cigarette consumption for 1929: Almost 1,000 cigarettes for each man, woman, and child in ne United States were taken from bond during the 1929 alendar year. Figures made public by the internal revenue ureau show that the 119,049,105,104 taken from bond last ear were 13,122,339,453 more than during 1928. At an aver- ge cost of 13 cents for each package of 20, the country's 929 cigarette bill is estimated at $780,000,000." How is this or a record in sheer waste?

A Dress for the Museum

A little more than ten years ago, or in December, 1919, Lady Nancy Astor took her seat in the British Parliament s the first woman member. The dress she wore on that ccasion was "A one piece costume of plain black ma- erial, cut in severe lines. With it Lady Astor wore a dark, lose-fitting velvet hat, which she did not remove in the ouse of commons." Recent reports are to the effect that his dress is to be placed in the Municipal Museum of Plymouth, from which Lady Astor has been a parlia- mentary member for ten years.

An Invitation from the Greeks

Americans generally have an invitation from the Greeks to celebrate the centenary of Greek independence. Just ne hundred years ago the Protocol of London was signed and independence granted to Greece. It is in commemora- tion of this anniversary that nation-wide activities have been planned for this summer. The giving of classic pageants and an intensive study of Greek history and art will be some of the lines followed. When one considers what ancient Greece contributed to western civilization, the contemplated celebration is certainly a fitting, though a tardy recognition, of services that even historians can in- adequately measure.

A Goodwill Court

A well known New York City church has established a goodwill court. The court is without legal standing, in- volves no fees, and such judges as serve will give their services free. The court will meet once a week with a different group of judges serving each week in the month. "The court is thus able to deal with four types of cases, which may be roughly classified as employment disagree- ment, strained social relations, general financial and busi- ness differences, and mental conflicts." As we understand it, this goodwill court is simply an example of a church offering its facilities and the challenge of its ideals in the work of promoting human understanding. Justice would come easier if all courts had more of this spirit.

Exposing Children to Culture

More and more the current public school program be- comes an effort to expose children to culture. The theory is, that surrounded with a rich array of possibilities, any given child is the better able to select what he or she is most interested in, and therefore the more likely to take up with success. On this point it has been said: "The rich environment of the progressive school does one of two things which brings happiness in mature life, as well. One of these things is to develop a love of something which as an avocation, or a hobby, like an appreciation of art or music or the practice of a craft, gives pleasure throughout a person's whole life. The other thing it accomplishes is this—it helps human beings to find their true vocation in life. Any system of education which does that, justifies it- self absolutely."

Famine in China

How many times there has been famine in China! And there is famine in China again, with unusual cold adding to the suffering of millions. So heart-rending is the situation, though involving special difficulties, that the Foreign Mis- sions Conference of North America and some other church agencies are recommending the raising of a fund to be used in this emergency. By such a friendly gesture the Christian churches of America will be able to show their sincere sympathy in a time when terrible suffering has again come to China. A recent appeal published on this page contained the following: "How easy each of us could give the price of a meal and do without it! We can do this and more—and yet fulfill our obligations to the local and general needs and plans of our churches. Perhaps a little of the sharing of actual starvation experience of oth- ers will do us good." The General Mission Board, Elgin, Ill., will be glad to receive funds for China famine relief and will see that they are forwarded without cost for this purpose.

Heroism in Porto Rico

When Theodore Roosevelt, Jr., went to Porto Rico he found the economic situation in this island in a very bad way. Indeed, there seems to be need of rehabilitation all along the line. And the new governor general has aptly indicated the type of heroism needed. Said he: "The pres- ent is a character testing period. While at war with no foreign foe, Porto Rico is facing difficulties and dangers as grave as those which a country must face when attacked by an enemy. Hunger, disease, and unemployment are as stern foemen as ever were faced in battle. To conquer them requires as high courage as ever held by a soldier in the army." But what is true for Porto Rico is in a very real sense true for the whole world. What is the Lon- don Conference but a tacit admission that the old war economy has failed, and that if we are to be saved, it is by the heroes of peace.

Why Institutions Get Old

Considerable publicity was recently given to the charge of Dr. Valerie H. Parker that the Daughters of the Ameri- can Revolution had come to be a reactionary force in American life. Specifically, this former member of the D. A. R. charged those in power in the organization with blocking the path to world peace by insistence on large armament programs. Now the president general of the D. A. R. denies these charges, and is reported to have said: "The Daughters of the American Revolution stand for no principle or policy not based upon the very words of Wash- ington and his revolutionary compatriots. In other words, the body is opposed to pacifism, socialism and any form of internationalism which would sacrifice just national rights or interest, threaten the national safety or subvert the federal constitution." But what is all this but the back- ward look that makes institutions old, and in time veritable handicaps to progress? If Mrs. Hobart, the president gen- eral, is correctly quoted, she has not denied Dr. Parker's charges, but proved them anew by her statement of the so- ciety's credo.

Support the Law Enforcement Program

The prohibition question is again before Con- gress and it deserves our attention. The wet press is vigorously attacking the Dry Administration Program. Foes of prohibition are trying to make us believe that it has failed. But prohibition has not failed. The noise of the public corner does not determine the progress of moral values.

It is unusual to see a drunken man today. Before the eighteenth amendment was adopted drunkenness was a common sight. Prohibition has helped to build the savings bank totals of our country. It has meant better homes for thousands of people. It has aided in the development of better health conditions. I know that the prohibi- tion law is violated. But other laws are violated. In order to completely prevent intemperance human- ity must be Christianized and regenerated. But prohibition is of itself a great blessing to the Amer- ican people and it is important for us to support a more effective law enforcement program.

Law enforcement is a major issue at the present time and all temperance loving people should reg- ister their convictions. President Hoover means business on the question of law enforcement. He is putting the weight of his office behind the pro- hibition laws and he promises an honest effort toward enforcement. He tells us that he needs certain legal and administrative changes in order to make prohibition enforcement what it should be. For instance, the transfer of enforcement from the Treasury Department to the Department of Justice. I feel that this is a good thing for Attorney Gen- eral Mitchell promises us a house cleaning among the enforcement officials themselves. All dry organizations should get behind the President.

With all of us working together I hope we can bring the sentiment of our people to bear upon this situation. Here are a few suggestions: (1) Write to the President encouraging him in his efforts toward law enforcement. (2) Write to your senators and representatives expressing your dry sentiments and urge them to support the pro- gram for more effective law enforcement. (3) Write editorials for your local papers expressing your convictions. (4) Pass resolutions embodying our ideals and mail them to your congressmen. (5) Keep your people intelligently informed through public addresses and the distribution of literature. (6) Teach the truth about prohibition in the Sunday-school classes.

BOARD OF RELIGIOUS EDUCATION
Rufus D. Bowman,
General Secretary.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Eternal Life

John 17: 3

For Week Beginning March 2

TO KNOW THEE AND JESUS CHRIST WHOM THOU HAST SENT

This knowledge is deeper than mere intellect. We must be united with God through Jesus Christ. When his will is the end of life to us, then we begin to live eternally (John 17:3).

WE MAY HAVE IT NOW

This is full of meaning. I must not waste my time in useless anticipation. I must make the life I have worthy of endless duration. If righteousness does not delight my soul now it is vain to hope for joy in heaven (John 3:15, 16; 5:24; 6:40, 47).

ETERNAL LIFE A GIFT TO BE WON

It is a gift of pure love. Yet we must win it. It takes all that is in us to win it. Sometimes men work in vain. Sometimes they receive in idleness. But here they work and receive God's best gift, eternal life (Psa. 21:4).

ETERNAL LIFE AND CHRIST

In him was life. He came that we might have life. He is the true way of life. Without him we cannot live (1 John 1:2; 5:20; John 6:68; 2 Tim. 1:2).

IT MUST BE NURTURED

Those who live will grow. They must have food. They must be active. They must propagate their kind. If I live an eternal life I must support it with the food that God ordained. I must employ it in his service. It must multiply itself in others (John 6:50-58; Rev. 2:7; Matt. 19:29).

A FORETASTE

Our highest and best experiences now are but a foretaste of what full life will be (1 Cor. 2:9).

DISCUSSION

What difference does it make that we may begin now to live an eternal life?

R. H. M.

Fewer Banks

The year 1929 is credited—or should it be debited?—with the passing of 1,104 state and national banks. More detailed figures are as follows: "The total number of charters surrendered in closings and mergers was thus in- dicated as 1,494 and total number of new institutions 400, making the net reduction in the number of banking insti- tutions during the year 1,104."

The Rate for Alcoholism

The death rate for alcoholism in the United States is 4 per 100,000. In 1916 the rate was 6.6 per 100,000. It would seem logical to credit prohibition with the decrease in the rate. In terms of lives this means that prohibition may be credited with the saving of 3,359 lives last year. The figure is arrived at thus: alcoholism killed 4,627 people in the United States last year—or at the rate of 4 per 100,000. Had the rate been as high as in 1916, deaths from alcohol- ism would have totaled 7,986. The difference is the figure given above and credited to prohibition.

Is Food a Necessity?

One of the prophets wonders why the people in his day spent their money for that which was not bread and their earnings for the things that could bring no permanent satisfaction. The people who thus spend their money are not all dead. Indeed, there are times when it seems that their clan is on the increase. Why, for example, should the food industries of the land be planning to spend larger advertising appropriations in 1930? Indeed, why should food—real food—need to be advertised at all? Just be- cause both in the natural and the spiritual realm people persist in spending their income for that which is not bread.

A Sad Day for the Classics

The National Association of Book Publishers was re- cently told by one of the leading publishers of the country that the classics of the past are in danger of being swamped under a pile of modern best sellers. Said he: "Were it not for their present use in the universities, what would become of the classics? It is possible that books such as 'Pilgrim's Progress' will be buried in oblivion be- fore another decade. Perhaps we in America are going to build up a classical literature of our own. It is worth thinking about. But if the older classics can not be kept alive, what hope can we have to prolong the life of books of today?" However, we do not feel that the situation is as desperate as the publisher represents. For our convic- tion is that all which is really vital will last. It may be forgotten for a time, but times change, and who can tell but that readers will tire of the blatant new and call for that which was good in the classics of the past? We do not hold any brief for modern literature, for much of it is bad; what we do try to take is the long view, believing that in the long run that will survive which is vital for life.

The Dunkard Dozen

(Continued From Page 115)

blankly and when he finally comprehended the proposal, threw up his hands in astonishment. He called the dean from the adjoining office. "Here is a group, dean, that wishes to wreck our curriculum and do violence to every college theory and tradition." The dean, a most scholarly gentleman, was likewise professor of Greek and Latin. He burned daily incense to the classical Bachelor of Arts degree. He was the firmest of believers in the disciplinary and cultural values of the traditional college course. These values, however, were only fully manifested when the established sequence of the full four years' course was rigidly maintained. He explained to the anxious petitioners the absolute futility of this disrupted, disorganized patchwork of college studies which had been proposed; how ruinous to the college reputation and all its traditions of scholarship and curricular consistency it would be. The president quite approved all this but as he looked at the blanched, disappointed faces of the plain farmer folk in front of him his heart was touched. He had been a farm boy himself and was reared a neighbor to these people. He nonplussed the dean, but gave renewed hope to the petitioners by asking if they might return the following Saturday for a final answer.

The lengthy and at times almost acrimonious discussions of the president and the dean during that week terminated in a decision to submit a proposition to a group to try out the course proposed with a proviso that the usual fees be doubled. This was in consideration of the small size of the group and the irregular and unusual class hours required. The dean agreed to the plan through the conviction that the added fees would certainly cause the idea to be dropped by its sponsors, —thus the reputation of the college and the sanctity of the A. B. degree would be maintained. To further appease him it was agreed that the experiment would close with this group.

The dean was doomed to disappointment, however. The fees were acquiesced in and soon the classes were organized and in full effect. The faculty found teaching this group vastly different from teaching the conventional college class. There seemed to be no limit to their industry and enthusiasm. It was rich virgin soil these professors were tilling. Their concentration, their singleness of purpose, their maturity eliminated practically all the waste that cuts so largely into the average student's time. The discussions, the debates, the prodigious labors that characterized their classes are a matter of college tradition to this day. It was slow work even with credits for their normal school work for them to master the remaining requirements for the college degree. The dean saw that full measure in every subject was exacted. But at the end of five years just an even dozen were graduated. Long before, the designation of "The Dunkard Dozen" had attached itself to them. When they finally left the college walls, the dean heaved a great sigh of relief, mentally washed his hands of them and remarked, "I hope they will not disgrace the college."

Such an excursion into higher education seemed only to whet the appetite of the group. All took graduate work in the neighboring University of Pennsylvania and in a brief number of years ten of the dozen had approximated or achieved the Ph. D. degree. It was twenty years after their graduation from college that the president was shocked by seeing a notice of the death of one of the dozen in the morning paper. He had been a professor of education in a neighboring normal school, the commissioner of education in an adjoining state, and at his death was superintendent of a large and growing city. He had achieved a fame and reputation as educator such that if I were to mention his name, a very large majority of the readers of this true story would recognize it.

The president again summoned the dean to his office. "Dean, suppose you and I check up this morning on the records of the 'Dunkard Dozen.' I notice here that Charley is dead. Another one, you know, is our own professor of education." Together they went through the list. One was president of the third largest teachers' college in the state. Another had been the county superintendent of schools and now was director of rural education in the state. A third was the professor of education in an adjoining college. The fourth was professor of education and director of teacher placement in a large university. Another was a prominent superintendent of schools in the state and in the summer taught school administration at the state university—and thus through the list.

The president studied the list a full minute. "Dean," said he, "when these graduated your only prayer was that they would not disgrace the college. Now, twenty years after if we were to pick out twenty of our most distinguished living alumni, we would have to include at least ten of the 'Dunkard Dozen.'" The dean rubbed his hands reflectively, tipped himself back in his chair, and placed his two index fingers to his lower lip just above the goatee. "Yes, yes," he said, "I have become somewhat mellowed in these later years and not so cock sure of things educational as formerly. Possibly, after all, the college is really selective rather than creative or formative. At any rate, I have come to believe that it is almost a crime against the person affected, as well as against the state, to deny any individual or group of individuals their fullest educational opportunity."—*Pennsylvania School Journal*, October, 1929.

The Absolute Unchangeableness of the New Testament Plan of Salvation

BY CHAS. M. YEAROUT

"My covenant will I not break, nor alter the thing that is gone out of my lips" (Psa. 89:34).

THE above text clearly states that God will not break nor change his covenant; and if God will not alter nor change it, then no other being has the right or authority to change it: for God is the Author of the New Testament plan of salvation, and it was sealed with the blood of his Son our Savior. "Forever, O Lord, thy word is settled in heaven" (Psa. 119:89).

God covenants to save us through Christ Jesus upon the specific understanding, that we accept of his terms, and comply with the conditions laid down in unmistakable language in the New Testament.

Mid the ever changing opinions and teachings of men, it is good to have our minds drawn to the will and counsel of God as revealed in his precious word.

Let no man deceive you by seducing words of human logic and reasoning as to the essentiality of God's terms and conditions in the plan of salvation. God will be the Judge in the final windup of this dispensation, and we will not be judged by our opinions and beliefs, but by the unchangeable word of God, according to our works. Modern evasions and interpretations that set aside much of God's will, will only lead to condemnation by the Judge. The laws and rules governing in God's kingdom are clearly set forth in his plan for saving the people through Christ, and to deviate from these laws and rules is to set God aside in his predestinated plan. No one can alter or change these laws and rules. To undertake to do so, is to become a dictator, and not a subject of God's kingdom. The laws and decrees of the King must be respected and obeyed by his subjects. All departures from the clearly revealed will of God are subterfuges of the devil. Our inheritance is dependent upon our acceptance and compliance with the stipulations and conditions set forth in God's will or plan. The New Testament is the last will of God. In this will, the stipulations and conditions of salvation are clearly set forth. This will is unchangeable: for Christ the Testator died and sealed it with his blood. In order to be saved and gain a home in heaven, the stipulations and conditions in this will must be complied with by every one who desires an interest in that heavenly home. God is no Respecter of persons. The high, the low, the rich, the poor—all travel under the same banner on the King's highway of holiness.

The apostle Paul in speaking of this will says: "And for this cause he [Christ] is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth" (Heb. 9:15-17).

It will be observed here that a will or testament is of force only after the testator is dead. Hence the impossibility of its being changed, without doing violence to the wishes and purposes of the testator.

"Brethren, I speak after the manner of men: Though it be but a man's covenant [testament], yet if it be confirmed, no man disannulleth or addeth thereto" (Gal. 3:15). A man makes a will, in which he bequeathes or disposes of his property after his death. And in order to receive what is bequeathed, the beneficiary must comply with every condition stipulated in the will; otherwise he or she is disinherited. A later will always nullifies and sets aside all former wills.

The New Testament is the revealed will of God to the human family. The blessings and bequeathments contained therein are based upon conditions. And in order to inherit these blessings and divine relationships every condition must be accepted and complied with: for the will can not and will not be changed or altered to accommodate any one. It cost God too much in the humiliation and death of his Son to alter or change it to gratify the thinking and whims of finite man. Out of the fullness of God's heart of love, he provided the means of salvation through the suffering and death of his beloved Son. It should be the earnest desire of every reborn child of God to yield humble submissive obedience to him in all things, and not set up his or her judgment against the judgment of God. It is a manifest and undeniable fact that grievous departures are being made from God's word by the people who once earnestly contended for their observance in humble childlike faith and trust. Jesus says: "If any man love me, he will keep my words"—he will do what I tell him. Can we say we truly love him, and refuse to keep his words by not doing what he tells us to do? What think ye? Peter applies the word of God to the gospel. He says: "But the word of the Lord endureth forever; and this is the word which by the gospel is preached unto you" (1 Peter 1:25). Jesus says: "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35).

Heaven and earth will pass away, but the New Testament will remain in full force till the judgment, and we that are living under it will be judged by it. Human logic and reasoning as to the essentiality of God's means of salvation will count for naught in that day. For we will not be judged according to our faith nor according to some church relationship; but we will be judged according to what is written in the New Testament, according to our works. For Jesus says, "I judge no man, but the word which I have spoken shall judge him in the last day" (John 12:47, 48). There will be no appeal from the verdict of this judgment. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Little children are not supposed to be wiser and know more than their parents.

Santa Cruz, Calif.

The Overtone Is What Counts

BY JAS. Q. GOUGHNOUR

IT was in the time of Elisha, the prophet, and he was sick nigh unto death. It was the sickness from which he died. Israel was having trouble with Syria and this was threatening to bring war. Joash, the king, came to see Elisha and cried about the situation saying: "My father, my father, you are about to die and see what shape the military is in!" Upon hearing these statements, Joash was commanded to take bow and arrows, to open the window and to shoot. Again, he was commanded to smite the ground. He smote three times and stopped. His conduct angered Elisha, for there was not that full, generous striking that there should have been. This was emblematic and meant something of vital importance at that time.

Here we have two types represented in human characters and activities. The one is the very cautious man who aims to fill the letter of the law. He measures his margins closely and is satisfied if he clears the bar

fraction of an inch. In the language of the he will probably be able to get by with it. I et a brother who said in a board meeting, which scussing cutting down and narrowing a program rch work, that he thought they could get by with is looks like striking three times and stopping as ng Joash.

other type of man is the kind who always sees uch service he can give, who goes to the limit of acity and ability to render it. He is not content etting by, but must have a wide margin between uty and that which his soul desires to give.

moral overtone in life is the great need. This at makes the world, also the church progress. n Rule Nash received a multiplied amount of in his factory, because he did his part toward his s and this created an overtone in their hearts. are many things that are not compulsory, but ne adds the nobility that is above duty. Such an ne enriches Christian character; it is the very e of Christianity.

unwa, Iowa.

False Gods

BY A. E. CARSEY

1578 there stood before the executioners of the sition a man, naked, livid, trembling in anticipa-

The strain of the frequent edicts posted aloft where—of Haarlem, of the Council of Blood, of en, of Antwerp and the Spanish Fury—had made is man a fanatical heretic, bent on martyrdom. ferocious Peter Titelmann had questioned him. ally reading the Bible—more abominable still, ing, talking, writing about what he had read— were the crimson sins which this foul limb of n was bold enough to admit under the adroit in- tion of the merciful judge. More yet—in a frenzy culprit had torn from Titelmann's thick neck a ifix, and, trampling upon it, had cried out: "You ld dare to make a mockery of my Savior?"

nd then Titelmann had sentenced him!

o they bound his hands and his feet. With a sad- s awl they perforated his tongue; through the hole threaded a horse hair from a fiddle bow; and ed upon that sensitive instrument until the victim yed and screamed. And then, for every shriek they e him four blood-letting lashes with a knot across calves. Then they tore out the offending tongue, gether. Then they twisted off his right hand and right foot between heavy, red hot irons. Then they off one ear, and slit one nostril. Then they blinded . And then—they let him go!

nd the Duke of Alva said: "To be merciful in h cases would be to serve the Devil!"

n the seventeenth century a prince of the blood of nce died from the heat of a brazier because, at the ment just the proper personage was not present in the crowd in attendance to remove it. And the ng said: "'Tis well; we still stand!"

In 1924 a woman opened her door to the imperious ock of a collector. Now this was no ordinary col- tor. He was a public utility collector. He had wer to demand, to dictate, to punish. In one hand held a pencil, and in the other a pair of pliers. He rugged his shoulders. "Business!" he said. "Don't me me. You know, the widows an' orphans, they t their money in this thing, an' they gotta have divi- nds. 'Course, I know, that don't help you much. ever saw times like this before. Oh, well, always as like this, though, more or less, I reckon; the will God. Won't do for me to git soft!"

In 1929 a church deacon, a foreman in the largest ctory of its kind in the world, after ten years as a de- rtment head, was left out in a gigantic shifting about the interest of "economy." He had a wife and two ildren, and a home half paid for. He tried to kill mself, and is now in an insane asylum. Yet in his cid moments he will say this: "Nobody's fault but y own! I didn't have the stuff." And then he adds is reverent and optimistic comment: "Things always ere like this, I guess, and always will be!"

They bow before Isis, they make obeisance to Moloch. They will die gladly for Baal. And then they complain about business, sometimes. And then one remembers the words—"Call louder, for peradventure he sleepeth!"

East St. Louis, Ill.

New Lives for Old

(Continued From Page 119)

confused thinking, Sidney was ultimately torn by mixed moods of rage and regard—anger and tides of love. Woman was never such an intriguing being as she came to be to Sidney in the days when he tried to revolve in his mind what should be done with Irene's proposition.

One day in utter perplexity he walked out to the old haunts on the slopes of Valley Ridge. He hoped to forget the conflict within for a time, even if he could not find a solution.

It was a day when spring was coming back. Under foot were tender grasses and fragile flowers. The larger shrubs and the trees were in full leaf. The sky was a faultless dome of blue. All nature exhibited the evidences of youthful vigor and abandonment to happiness. But man, the thinking creature in the midst of earth's garden, was unhappy. Sidney saw himself as the victim of too much knowledge. There swept over him that delicious melancholy so characteristic of youth when frustrations of life loom large, desperate, inevitable.

He felt as poets feel, when in the sweetly solemn agony of a revelation of the transitory character of life, they sing of time and change and death.

"What madness is this!" exclaimed Sidney finally. For a surge of will had turned the delicate balance between governing moods. He beat down the feeling of depression and sprang to his feet. He began to climb the slope and soon finished the last leg of the trail to the very summit of Valley Ridge.

He looked about, gauging with practiced eyes the vast panoramas of unusual beauty. Under the spell of such visions his mood of depression and conflict passed away.

"I know what I will do," said he to himself. For he had a habit of talking out loud when thinking through and deciding some difficult problem.

"Yes, I know what I will do. I will write what Irene wants—only vastly more than she wants. She asks for a record of my own heartaches, my moments of translation. She thinks of me as a type, and I suppose I am. But is not Irene also a type? Are not the readers of *American Builders* also types? Yes, all men are types," Sidney remarked to himself with emphasis.

"So I shall broaden the stage and bring on the characters. I shall not be among them. Irene and the readers of *American Builders* shall furnish the specimens! And so I shall do infinitely more than she asks. A woman's intuition may sense the story, but it takes a man's judgment to select and interpret. And what shall I call it? Perhaps, *The Cycle of Faith*, for does not life begin with pride of power and continue through disillusionment to despair, and then on to a new grip on faith in certain ultimate values? I went round this cycle. By her own testimony Irene did also. It is the story of all thinking men and women; it epitomizes civilizations. It is a cosmic theme! Irene, you shall have cause to think twice when you see *The Cycle of Faith*, for I shall be the one who analyzes and others shall be the puppets in the play!"

Brooding deeply upon his theme Sidney hastened home and that night dreamed out in detail the thing he determined to write.

Elgin, Ill.

CORRESPONDENCE

FROM A VANDERBILT STUDENT

I have been following with a good bit of interest the editorials in the Messenger. I wonder how much nearer we shall be later, than now—to the full Christian life? Sometimes I think we have left some things that were definite—maybe too much so—and now we are grasping about at straws like a drowning man.

My limited experience has shown me some lives—that most men would term narrow because of their rigid interpretation of certain doctrines—but still lives that were honest in their beliefs; and from those tenets these lives flowed out in self-sacrifice and consecration to the Master and the people they served in his name. Those who lived so were known to hold to higher ideals of honesty and righteous dealing with their fellow-men than the men about them who held so-called more liberal views of religion. And the former raised up families of children that are today filling our pulpits, mission fields, and editorial and secretarial offices to a great extent. (I wonder if it is not above 95 per cent?)

Maybe the thought comes that there were no other homes from which such could come twenty-five or thirty years ago. But there were. We had homes of more liberal type then. And I believe a larger percentage of them than of their children who have gone into the larger fields of service for the Master. Is it not the more rigid, so-called narrow homes, that are furnishing the great motive force (humanly speaking) for the present day Church of the Brethren?

The following quotation from an editorial of Feb. 1: "The practice of the whole gospel doctrine is making love the law of the whole life. Such a program is not the achievement of a day nor of a year nor of a generation. It is an ideal to be cherished in the heart, a goal to be kept constantly in the foreground of our faith and practice."

The above is a nice statement, but is the middle sentence the best statement of truth? Does man in these modern days need to take up the cross of Jesus piecemeal (Matt. 16.24)? Can we only turn from our sins one at a time?

Can we of the new generation bring this great love of the Master more fully into the world than the older generation as long as we praise the great ideals of the Master mainly with lip and pen service, while in our lives we allow the wearing of more gold and finer garments? Can we while we spend time attending the movies and other commercial recreational agencies, with distress and poverty only a few miles from us? We drive out occasionally on rather extensive pleasure trips when the Mission Board is calling so hard for funds to help raise the mission deficit. We leaders in this or that field of church activity live far beyond the standard of many of those we try to serve, and in our zeal to see our plans go forward, lay burdens on our fellow-men hard for some of them to bear, while we scarcely lift a finger to bear them in comparison to the load we ask them to bear.

Are we denying ourselves of much today for his sake? It is true that in comparison to what a millionaire may have we are denied much; but it is our salaries that deny us what he enjoys. Are we sharing our bountiful dinners with the starving Chinaman, the hungry street urchin or the warmth of our home with the family in the hovel?

Do we love in a fuller measure than those who have gone before?

J. Galen Wampler.

Nashville, Tenn.

CHINA NEWS

Dec. 1 a heavy snow fell and it has been snowing occasionally all the month, giving us a beautifully white Christmas and New Year. It will certainly be good for the winter wheat and we trust will insure good crops all around next season.

By Dec. 21 most of our country evangelists had returned to the city for the baptizing, communion, Christmas and council meeting, which were all planned to take place during the holidays. Three inquirers' classes resulted in the baptizing of twenty-six men, women and school children. In all 160 attended the love feast and communion. Several hundred attended the forenoon and afternoon services at the church. Over $20 was taken to give to the poor of the church and community. At the council meeting evangelistic reports were given by the workers in the various fields and delegates were elected for the yearly meeting to be held in Liao in February.

When any one wants to be baptized in China, or wishes to do anything special, he usually talks it over with the family and relatives. If any one objects a convert feels he should not do it. However, Bro. Jung, one of our oldest and most influential Christians, gave a very earnest and inspiring talk to the woman's school, encouraging them to make this kind of a decision for themselves. He told his experience about what happened when he was baptized. He knew there would be opposition in his family if he told them, so he went ahead and was baptized without consulting them. When he went home he found his wife in bed and in a very bad state of mind. He sat down and very kindly explained to her what being a Christian meant. He said: "From now on I will treat you as an equal. You shall eat the same kind of food that I do and I will treat you kindly in every way. My life is changed. I am a new man. Being a Christian is no disgrace. It means being kind and helpful to everybody." He did as he said and in time she became a Christian too. He told the women to go ahead and be baptized if they wished, then set a good example and other members of their families would likely become Christians too. Four of the women in the school were baptized. Some told their folks before they were baptized and some afterwards. To their surprise, in all

(Continued on Page 126)

The Christian

(Continued From Page 117)

his army a man named Alexander who was lazy and dishonest. One day the general gave orders that, unless the man should change his manner of life, his name should be changed. Every Christian should strive to adorn, not only the doctrine, but the name of Jesus Christ.

There exists a living connection between Christ and the believer. Jesus never used a stronger figure to illustrate the relationship between Jesus and Christians than when he said: "I am the vine, ye are the branches" (John 15:5). As little as the branch can bear fruit without a living connection with the vine, just so little can a Christian hope to bear the fruit of the Spirit unless the connection be kept livingly intact. For without him we can do nothing.

As blood bought souls, we ought to be true and loyal in all things to him who has bought us. A missionary's servant was in danger of immediate death. The missionary interfered and received into his arm the arrow that was intended for the heart of the servant. The man prostrated himself at the missionary's feet, rose and threw his arms about him, and said: "I am your slave from this time on forever." The hand that has been touched by the blood of Jesus Christ must henceforth lay hold on nothing that is against Christ. The ear that has been marked by the blood of "the Lamb slain from the foundation of the world" must not consent to listen to anything that would defame him. The foot that has had applied to it the blood of the Son of God must not walk in ways that are contrary to his plan for us. Well may the apostle exclaim: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

His Relation to the World

The Christian's relation to the world is the exact counterpart of his relation to Jesus Christ. Some one sums it up as separation, opposition, witness-bearing.

The world expects Christians to be separate. In the Vatican at Rome is the Sistine Chapel. In this chapel, painted as frescoes on the ceiling, are some of the famous paintings of Michael Angelo. A visitor in the place noticed that all who entered the chapel for the purpose of studying the paintings were looking, not up, but down. For a small amount of money a hand mirror was hired for the purpose of reflecting that which it would have been very tiresome to look upon directly. Men, women and children are today too much preoccupied to study the character of the Lord Jesus in heaven. But they are interested in knowing about him. They are bound to see him. They are seeing him in the lives of Christians.

D. L. Moody once made the remark that some church members are like a tree having its roots on one side of a wall, but the fruit falls over on the other side. He continues: "It is not only a question of where your roots are, but where the boughs hang and the apples fall. We want more in these days of clear, distinct, emphatic, Christly religion, so that we do not need to look into the church roll to find out whether a man is a Christian or not."

Dr. Charles M. Sheldon wrote some time ago the words spoken to him by a fellow pastor: "I am ashamed to say that I take people into my church, who, so far as their conduct goes, give no evidence of ever having been born again. They never come to the prayer meeting; they are not members of the Bible school; they do not belong to the missionary society; in their living they show no difference that I can see from men who never joined a church at all. My church is full of nominal members who have joined because they have thought it would help their business or social standing, or for superficial reasons, none of which would have gained them an entrance into the early church."

The Evidence

How may I know that I am a Christian? The reply comes back—by the word, by the fruits of my life, and by the approval of the Spirit.

How may others know that I am a Christian? "By their fruits ye shall know them." Dore, the great artist, wandering in the Swiss Alps, was asked by some officers for his passport. He replied that he did not have it with him, but that his name was Dore. "Prove it, if you are," replied the officers. When the artist sketched upon a piece of paper a group of peasants who were standing by, the officers remarked, "Enough: you are Dore!" When one says, "I am a Christian," the world says, "Prove it!"

A writer wrote in the *Record of Christian Work*, "When you are hanging to a strap in a crowded street car, and the conductor says, 'Step forward, please,' and there is no room to step forward, the way you act is a proof of your religion."

Sir Bartle Frere was expected home after a prolonged absence. His wife sent a new servant to the station to meet him. "But," said the servant, "how shall I know Sir Bartle? I have never seen him." Said Lady Frere, "You will have no difficulty; just look for a tall gentleman helping somebody." Helpfulness is a mark of true Christianity.

In the city of Philadelphia a man went into a hardware store to buy a shovel. He set his foot upon the shovel to try its temper, at the same time asking, "Is this a first class shovel?" The merchant called his attention to the fact that the shovel was made by George Griffith, who is a Christian and makes a Christian shovel.

Our perfection will be, at last, only relatively such. In a big tower, far above the level of the street, the town clock struck the midnight hour. Then a man on the pavement took out his watch and noticed that the slender overlying hands pointed exactly to twelve. It seemed scarcely possible to him that the tiny piece of mechanism in his hand could keep time with the huge machinery that filled a room in the tower. As he stood contemplating it, he understood, as never before, that the most insignificant human being needed only to be clean, in running order, and divinely regulated to keep time with Divinity itself.

Lebanon, Pa.

His Will and My Will

BY LEANDER SMITH

THE highway of his will is straighter and safer than the byway of my will. The path of self-will is never so smooth as that of faith and obedience. Self-pleasing and self-easing both bring trouble and defeat. A self-chosen path is a path of trouble, anxiety, dissension, and danger. A path chosen by God is straight and simple and furnished with peace.

There is always a tendency in the heart to find a resting place in the blessings on the Wilderness side of Jordan rather than to desire eagerly, as the apostle Paul did, the richer inheritance beyond Jordan. If the Christian would enjoy the highest possible life, there must be a passing out of the Wilderness of a stunted Christian life into the Canaan of a life of joy and power in the Holy Spirit. There must be a definite frontier set between the Wilderness and Canaan; and there is no frontier like the Jordan—it symbolizes the death of self.

It was the hand of love that guided Israel through the desert, it was only a real tender love that could occupy itself with such details. But the people were Jehovah's people; the land, Emmanuel's land.

In all periods of time God's people, through unbelief and spiritual indolence, have failed to take possession of that which God provided for them. So was it with Israel. Love provided and portioned out to them a land flowing with milk and honey; but they took only a part of it, and quickly lost what they conquered.

A brighter day however has dawned upon the church, but she is not living up to her opportunities. The promise is: "Whatsoever ye ask in prayer believing, ye shall receive." Why not ask for the heathen for our inheritance, and the uttermost parts of the earth for our possessions?

The apostle Paul tells us in 1 Cor. 3:21: "All things are yours." To him who is united to Christ, all things belong, contributing to Christian growth and character, and the increase in spiritual life. An absolute condition of victory is full surrender to Christ as Lord. He must be accepted as Captain, be permitted to plan, and be fully obeyed. The Lord handed Joshua the sword to Joshua saying: "I have given Jericho into thy hand." The city belonged to him, though its inhabitants were unaware of the fact; and therefore he could say: "I have given Jericho into thy hand."

He who cares not to progress loses his spiritual vision; the cleansing he received in baptism, and the eternal kingdom into which he is entering, are out of his sight.

Newberg, Oregon.

CORRESPONDENCE

THE POWER OF PRAYER

I am writing my experience with faith and prayer. W[ife] suffered a stroke on Oct. 10. Before long double pneumon[ia] developed. The doctor and nurse said that there was [no] chance for her recovery, but she called for the elders an[d] was anointed. And through the power of God she is ab[le] to be up again. She is doing some work. Four times du[r]ing her illness we thought she was bound to go, and [we] told us good-by. I think it is only through earnest pray[er] that she is spared to be as well as she is. I am writ[ing] this to show others what we often miss by losing faith.

We moved from Galesburg, Kans., to Topeka, Kans. O[ur] street address is 1260 Buchanan. We are with our daugh[ters] and are permanently located and would be glad at a[ny] time to have old friends and brethren call on us.

Topeka, Kans. Elias M. Reed.

CHRISTMAS IN INDIA

The days were busy ones at all our mission statio[ns]. Everybody was astir. There was housecleaning and gro[cer]ing and cooking going on in every home. A sort of gl[ad] expectancy seemed to float about in the air. Even lit[tle] children nodded their heads and lisped something th[at] sounded like, "Christmas is coming." Here and there som[e] smiling youngster would shout out, "My sister is com[ing] home," and another would reply proudly, "My big broth[er] is coming tomorrow." Mothers with a more repressed [joy] would hasten to explain that the older children were co[m]ing home to spend their Christmas vacation. All the wo[rk] over the home folks are a bit excited and always ver[y] happy when the absent children come home.

Now and then a mother would be making her Christm[as] goodies several days early. "There isn't enough moo[n] for carfare," she explains, "but we must send the childr[en] something, just to let them know that the home folks ha[ve] not forgotten them. It will remind absent children of th[e] love their parents bear toward them."

Listen! there in the school room or in the church [or] even in the open, teachers and children and other fol[k] perhaps are practising the carols and pageants which ar[e] to be given before the congregation on Christmas Day.

At last it is Christmas Eve. In the quiet of that ho[ly] night Christians remember the Babe in the manger as [he] come to worship and adore him. It is so cold! Nearly co[ld] enough for frost and thinly clad children shiver as th[ey] gather about the open fire to join their elders in laughte[r] and song, in good-natured banter and in loving fellowshi[p]. The tiny hands are folded in prayer before the sleepy ey[es] go shut and mother's tender hands tuck the blanket clos[e] and lay them on the mat in the corner.

But the rest must keep watch till the clock strikes th[e] midnight hour. Then groups go out in the newborn Chris[t]mas Day and from door to door they go singing th[e] carols and shouting out Christmas salaams in the still nig[ht] air. Many of these voices once sang praises to other go[ds] but now strong and clear they sound out hymns of pra[ise] and glory to the Christ, born the Savior of the world.

In the morning everybody hastens to the church to wo[r]ship and sing and rejoice together. One family came to th[e] church at Vada walking a distance of six miles, becau[se] they couldn't miss a service in the church on Christm[as] Day. The mother carried the baby, the father carried [a] four-year-old girl who had had fever, and the six-year-[old] had a large bundle of extra clothing, etc. But what ma[t]ters the long journey or the cold when there awaits t[he] rest in worshiping the Christ and the warmth of fellowsh[ip] with others of the same faith?

The churches look bright and cheery with the pap[er] pennants, rows and rows of them fluttering in the bree[ze]. And the people with new clothes of various bright colo[rs] smile and salaam and everybody wishes everybody else happy Christmas. Evil thoughts and bitterness and qua[r]rels seem to be crowded out for at least one day.

An effort has been made, too, to spread the goodw[ill] beyond our own groups. At Bulsar a meeting was held [in] the bazaar where a Parsee acted as chairman and ot[her] non-Christians voiced their appreciation of the Christ [who] came to bring salvation to all. At Ahwa the Christi[ans] formed a parade, marching through the village with ba[nners]

musical instruments, singing the glad news as
t. At Umalla the Christians remembered the flood
in Cind with a very liberal Christmas offering. At
ces the poor near home were remembered. The
r school girls found joy in making toys and scrap-
lay at the doors of the homes where they went to
r Christmas carols.
his morning service there followed feasts—usually
easts but joy and love and sweet fellowship added
the commonest fare.
Palghar and Vyara and from some other places
f school children with teachers or missionaries set
lay after Christmas to carry the Christmas message
es where they have not yet learned to appreciate
st Child or to worship at his feet.
mas is past. Another New Year has been ushered
the customary watch meeting of song and testimony
ayer. Christmas festivities and celebrations must
ass away, but the prayer of God's children in India
he spirit of Christmas may abide and that the spirit
and hope, the fellowship of love and the zeal of
ng the Christmas message may wax stronger and
r day by day throughout the year of 1930.

Alice K. Ebey.

, Thana Dist., India.

otes From Our Correspondents

CALIFORNIA

—At our council Dec. 7 we decided to have our communion
We enjoyed a program given by the La Verne deputation
ec 22 In the evening of Dec. 24 our young people put on a
le ssing program entitled, The Little Boy No One Wanted.—
lvira Boyd, Gerber, Calif., Jan. 30.

COLORADO

Grand Valley.—Our pastor, R. N. Leatherman, conducted a
beginning Jan. 5, continuing two weeks. He visited in a num-
homes and preached inspiring sermons. As an immediate result
n accepted Christ; two await the rite. Interest and attendance
Our pastor was pleasantly surprised on his birthday when
ghbors appeared with well filled baskets and a purse to send
p McPherson, Kans., to the pastors' convention. During his
e Mrs Leatherman filled the pulpit at both churches.—Mrs. Elma
r, Grand Junction, Colo., Feb. 7.

DELAWARE

nington.—The Sunday-school at this place is well attended with
ally all remaining for the preaching service; this is due to the
hat our pastor, Bro. Wilbur Bantz, is combining the Sunday
g worship into one service. We had a very delightful Christmas
e on Dec. 22, giving the pageant, While Shepherds Watch. We
rtain classrooms in the basement to care for the primary
This work is almost finished and we expect to dedicate the
on in the near future. We are now taking a church census of
mmunity which we believe will be a help to our pastor in his
The pastor has arranged a series of evangelistic sermons, cul-
ing in special services during the week preceding Easter.—Mrs.
a G. Hank, Richardson Park, Del., Feb. 11.

IDAHO

Utland. We are glad to have our pastor with us for a few weeks
en evangelistic campaigns. He has just finished a meeting at
Falls and will begin another one at Payette Feb. 16. Rehearsals
he Easter cantata have begun. A chorus of thirty voices was
for the first meeting. The Fidelis class will meet again this
sday At their last meeting the class decided to help in raising
mission deficit. The Ladies' Aid is busy also. Just now they
having some plumbing done in the church basement and some
angements made. The men are very willingly giving of their
and service during the lull of the working season.—Reina Jenks,
tland, Idaho, Feb. 8.

mpa.—Sunday morning, Feb. 2, the preaching hour was given to
herson College service and was in the hands of graduates and
er students. The following talks were included: Importance of
stian Education, Richard Keim; College Activities, Warren Sisler;
First Solo at McPherson, Mrs. Richard Keim; Reminiscences of
ege Days, Stanley Keim; Early Days of McPherson College, F. H.
tetter; What McPherson College Meant to Me, Mrs. Merle Drury
walter, Mrs. Doris Ring Eshelman, Paul Blickenstaff and Will
dleberger. The offering for the college was about $75. At the eve-
g service the Nampa high school glee club rendered a sacred musical
gram, followed by the pastor's message on The Young Man Who
nged the World's History. On Wednesday church night the time
used for short addresses on the subject of Disarmament and
rld Peace, under the direction of Eld. J. H. Graybill. The longest
most severe winter in many years is just breaking up and the
w accumulated since Christmas is gradually leaving. While there
re many deaths in the community none of our members have been
iously sick Attendance at nearly all services is good.—H. H. Keim,
mpa, Idaho, Feb. 8.

ILLINOIS

Astoria church met in a business meeting Jan. 14. Bro. Harve
uffer was elected superintendent of the Sunday-school. The school
ve a Christmas program Dec. 22. In the afternoon and evening of
c. 29 the welfare board of our District was with us. Bro. C. E.
vis, president of Mt. Morris College, brought us a splendid message
th afternoon and evening. Mr. Erbun of Chicago who spent six
eks in Genoa, Italy, attending the conference of the League of Nations
as well prepared to bring us messages on the subject of Peace. We
re glad for the opportunity of hearing these men.—Mrs. Rosella
llivan, Astoria, Ill., Feb. 5.

Bethel.—In spite of the cold weather and sickness our Sunday-school
keeping up a good attendance. Jan. 26 we had the pleasure of
stening to an excellent musical program given by Wilbur L. Royer,
onductor of a music school in Oak Park; he was assisted by Alice D.
ink, one of his teachers. A temperance program was given by the
omen Sunday evening, Feb. 2. Feb. 9 an address was given by Rev.
eterson of the Anti-Saloon League. Our Sunday evening adult class
interested in the study of the book, From Jerusalem to Jerusalem.
Our pastor's wife had the misfortune to fall on the ice and dislocate
er ankle; she is now confined to her home.—Mrs. Mina Burson,
Naperville, Ill., Feb. 10.

Springfield.—Our Sunday-school attendance on Christmas was 155.
Feb. 9 Bro. C. Ernest Davis, president of Mt. Morris College, gave us
our addresses which were deeply appreciated. It was the anniversary
of the first sermon in the church eight years ago. Visiting brethren
and sisters from Virden, Girard, and other places were with us. Special
music was also rendered. We now have a splendid choir of young
people who bring us special music each Sunday morning and evening.
They are being trained weekly by Mrs. Geo. Scribner and Mrs. R. M.
Pearno. Everyone is joining heartily in the work here. Our Ladies' Aid Society serves hot dinners each Thursday to the four near-by factories and business men of the community. We are looking forward to a revival meeting the two weeks prior to Easter and a big home-coming on May 10 Those who formerly worshiped in this church will be sent an invitation if we are notified of their name and address.—Edna Rucker, Springfield, Ill., 2007 S. 11th St., Springfield, Ill., Feb. 10.

INDIANA

Anderson church thus far this year has been going strong, our attendance being higher than it was and interest is very good. We are looking forward to our new church building and the committee is working hard spending one and two nights a week on plans and financial problems If we can secure an evangelist we want to have a revival this spring before we begin tearing our old house down.—Wm. G. Marshall, Anderson, Ind., Feb. 10.

Ft. Wayne.—The work of the church is moving along nicely with J. Harvey Scrock of Middlebury, Ind., elder, and S. S. Blough as pastor. A number of church letters have been received recently and others are expected to bring theirs soon. All departments of the work are striving for greater efficiency A Christmas program consisting of pageants, plays, readings and songs was rendered to a full house on Dec. 22. Jan. 26 President Otho Winger of Manchester College filled the pulpit. In the morning he preached a missionary sermon and in the evening gave his Palestine views. Both addresses were very much appreciated Sister Winger spoke to the children at the close of the Sunday-school hour. We are aiming to do our share in lifting the mission deficit. Several offerings have been taken since the last report. The Aid Society is giving $25 for this purpose. In the midweek service Bro. Blough is teaching the Acts in connection with the prayer and praise service. The young people are preparing a play to be given in a downtown hall. Part of the proceeds will go to the Clara Harper fund to which they gave $50 last year.—Mrs. Wm. H. Schwartz, Ft. Wayne, Ind., Feb. 11.

Manchester.—The week of Jan. 5 to 12 was observed in our city as a week of prayer. Union services were held in a different church each night, the pastors of the several churches giving very excellent and inspirational sermons on the Lord's Prayer. The B. Y. P. D. had charge of the evening worship hour on Jan. 19, their subject being Loyalty. The various departments have, this month, begun on a six weeks' course of mission study for the evening meetings.—Olive B Bagwell, North Manchester, Ind., Feb. 10.

IOWA

Waterloo church met in business session Feb. 3, the first meeting since the division of the congregation. Geo. Lininger was elected as trustee with U. S. Blough and C. G. Miller; Thaddeus N. Miller, clerk; D. M. Dierdorff, Messenger agent. It was decided to have business meetings the first Monday of every quarter. The division of the B. Y. P. D is doing splendid work with Vernon Shrock as president and Mrs Elsie Kough as adult advisor. We are looking forward to a city-wide training school in the near future. A drama entitled, Dark Hours, will be given by local talent, sponsored by the ministerial association of the city the week prior to Easter. The outlook for the coming year is encouraging, with a loyal, cooperative body of members to work with.—Clara Miller Lichty, Waterloo, Iowa, Feb. 8.

MARYLAND

Frederick.—We have recently added another classroom, and had all of the up-stairs Sunday-school rooms painted. Our Sunday-school and church services are being well attended. 171 were present in Sunday-school and 104 in church services Sunday morning, Feb. 2. In the evening a congregational song service was held. A local male quartette rendered two selections. As the concluding number the two quartettes sang together "Remember Me, O Mighty One." The B. Y. P. D. organization next Sunday will give a play, Our Early Church. Fifteen members of our Sunday-school have enrolled in the teacher-training classes which begin this Friday evening in the Calvary Methodist church under the auspices of the Frederick County Council of Religious Education Our senior and junior Aid Societies have done splendid work during the last year, and we are looking forward to another successful year. We expect our total mission offering to be 75 per cent more than last year.—Mrs. J. F. Danner, Frederick, Md., Feb. 5.

New Windsor.—Sister Margaret Bixler has charge of the peace program. Through her influence Mrs. Lucia Meade spoke on The Fallacies of War. The Berean Sunday-school class has one member, Sister Harman, who is eighty-two years old; she had a birthday cake with eighty-two candles on it. About seventy Blue Ridge College students enjoyed a tea given in the parlor this past week. Our young people are giving a missionary program in the church at Union Bridge on Sunday night. E. C. Bixler preached a most comforting sermon on Heaven as described in Rev. 21.—Elizabeth R. Blough, New Windsor, Md., Feb. 10.

MINNESOTA

Winona.—Bro. J. A. Eddy of Worthington, Minn, has taken up work with the Winona and Lewiston churches He preached his first sermon as pastor on Feb. 2. Interest and attendance have been good. We expect to organize Sunday-school soon. We are looking forward to a busy and happy year with Bro. Eddy and his family.—Kate Schmidt, Winona, Minn., Feb. 12.

MISSOURI

Kansas City.—The new Sunday-school officers, Bro. Keltner being the new superintendent, have started the year out as though they mean business, setting the goal at an average of 125 per Sunday for the year 1930. So far the school is doing very well toward reaching that goal. Efforts are also being made to bring out a larger evening attendance. Debates or something similarly attractive are being considered by the young people's group Ruth Gaba is the newly elected president of the B. Y. P. D. The "Anti-Cants" or young people of the Sunday-school, of which Vivian Keeling is president, were given full charge Sunday morning, Feb. 9, and rendered a very interesting and instructive program. At the monthly get together or dinner of the church on Feb. 6, the young married people's class serving the dinner, everybody seemed to be in the best of spirits and willing to work during the coming year, everyone doing his share of the work. At the close of the young people's program, Feb. 9, four converts were baptized by the pastor, Bro. Enos. The week before six were taken in by letter. On Feb. 16 another convert will be baptized, which will make eleven taken into the church. We are looking forward to a greater year than ever in the number of converts and in increasing the number of members —Roy Murray, Jr., Kansas City, Mo., Feb. 12.

Wakenda.—Dec. 22 our Sunday-school put on a splendid Christmas program. The same day Bro. Milton Early of Norborne, Mo., gave us a fine address. Jan. 26 we held our regular business meeting. The committee appointed to get a piano for us reported the piano installed and paid for. We also decided to retain Bro O. H. Feiler, our pastor, for another year.—Ida P. Hollar, Hardin, Mo., Feb. 7.

NEBRASKA

Afton.—Recently our church had the privilege of having Bro. C. D. Bonsack with us for three meetings. On Sunday, Feb. 2, Bro. Bonsack gave us three splendid addresses on missions. Especially interesting were his accounts of visits to the different mission points in foreign fields. At each of these services there was special music. Dinner was served at noon in the church basement. In the evening an offering was taken for world-wide missions. All who attended felt the day was well spent.—Clara Corder, Cambridge, Nebr., Feb. 11.

OHIO

Bellefontaine church had their love feast Thanksgiving evening with Eld. C. V. Coppock of Sidney, Ohio, officiating. Eld. Hugh Miller of North Manchester, Ind., and Eld. A. L. Coil of St. Marys, Ohio, assisted. A Christmas cantata, The Word That Came True, given by the young people, added much to the interesting Christmas program. The Christian people of Bellefontaine observed prayer week by holding union services in the churches. Dr. Rice, the Lutheran pastor, preached an excellent sermon in our pulpit. During the winter months the mid-week services are being held in the homes instead of the church. In addition the adult Bible classes are making special effort to visit in the homes of those unable to attend church services. The average Sunday-school attendance for 1929 was seventy. Our Sunday-school contributed over $76 to benevolences.—Margaret George, Bellefontaine, Ohio, Feb. 7.

Defiance.—Jan. 13 Bro. G. G. Canfield of Marion, Ohio, came to us in a series of meetings. He gave us sixteen messages which we believe strengthened the entire church. At the close of the meetings twenty-three were baptized and one reinstated. Our Sunday-school and church attendance is increasing. We now have ten classes which take care of all ages. On Sunday evening we have three separate meetings—junior and senior B. Y. P. D. and Christian Workers' Meeting, all of which are interesting and helpful. The Ladies' Aid and men's department together furnished a room in the Old Folks' Home at Fostoria, Ohio. The church in general is in good working order and is progressing nicely.—Mabel Hardy, Defiance, Ohio, Feb. 10.

Deshler congregation held their council meeting Jan. 25. Sister Mertie Wilcox is our Sunday-school superintendent; Bro. Wilcox and Bro. Anderson, delegates to District Meeting; Bro. J. F. Hornish, elder for another year. Two of our members have been removed by death during the past year. The writer was chosen secretary.—Mrs. Esther Dishong, Deshler, Ohio, Jan. 31.

Lima.—Jan 15 Bro. A. P. Musselman, wife and son arrived. As pastor Bro. Musselman is taking up the work in a very efficient way. Sister Musselman is now reorganizing our chorus and getting ready for our revival which commences Feb. 16. Bro Musselman is to be our evangelist. Jan. 28 we held a reception for the pastor and his family. A chicken supper was enjoyed followed by a program of music and speaking. Around 200 were present.—Mrs C. G. Vore, Lima, Ohio, Feb. 12.

PENNSYLVANIA

Calvary church is progressing very nicely. Our Christmas programs were very uplifting This month we will have a blind evangelist with us. Our Christian Endeavor Society is very active. They took care of the church services during the month and a number rededicated their lives to Christ. Our Sunday-school is growing. We have had the largest number in attendance for a number of years. The average for the last year was 149. We aim to increase it by ten for next year. We have a chart of the attendance of our Sunday-school with a graph for last year and one for this year. It is creating much interest. We have had four teachers' meetings this fall with the following subjects discussed by the pastor: Assignment, Preparation, Noise, and Administration. They were well attended and interest is very high.—Lydia Kiedaisch, Philadelphia, Pa., Feb. 8.

Dunnings Creek.—Our congregation met in council at New Paris house Jan. 5. Officers for the year are as follows: Elder, T. B. Mickle; secretary and treasurer, Jesse Smith; correspondent and Messenger agent, the writer. One letter of membership was received.—Mrs. Sewell Rogers, Alum Bank. Pa., Feb. 5.

Marsh Creek.—Nov. 24 we held rally day services at the Friends Grove house. Brethren Aaron Newcomer and M. C Valentine of the Antietam congregation and Eld W. G Group of East Berlin gave us splendid talks Jan. 4 the church met in council at the Gettysburg house. Jan. 5 Bro C. D Bonsack was with us at the Gettysburg house. His message on our mission work in Africa was wonderful. An offering of $24 was lifted at this time. Feb. 2 the Volunteer Mission Band of Elizabethtown was with us at the Gettysburg house Their messages of song and speaking were enjoyed by all who heard them. An offering of $12.65 was lifted. The Aid Society, although working under disadvantages, is still trying to do a little work for the church.—Minnie E. Kline, Gettysburg, Pa., Feb. 7.

Martinsburg.—The primary department of the Sunday-school rendered a program on Christmas eve and much credit is due the primary superintendent, Mrs Chas. Corle, and her coworkers. On Sunday evening, Dec 22, the adult and B Y. P. D. gave a musical program on the Life of Christ Our pastor, Bro. C. O Beery, is conducting evangelistic meetings in Alabama and Tennessee; he will be gone a month or more, being sent by the General Mission Board. During his absence our services are in charge of the home ministers. We are expecting Bro. Finnell Feb. 18, to give an illustrated lecture on the cigarette evil.—Mrs. H B Rhodes, Martinsburg, Pa., Feb. 7.

Roxbury.—During the week of prayer, Jan. 6-12, many of our members enjoyed the excellent addresses of Dr Charles L. Goodell in a union meeting down town in the U B. church. These were great inspiring meetings and helped us get ready for our evangelistic meetings which began on the 12th, being conducted by our pastor, Tobias F. Henry. We had eight days of splendid meetings with good attendance and interest, when on the morning of Jan. 20, our church was almost destroyed by fire. Thus ended the meetings The thirteen converts were baptized in the baptistry of the Morrellville church. Our two neighboring churches are very kind to us, offering us the use of their churches. And so for the present we are holding our Sunday-school and preaching services in the Derby Street Evangelical church on Sunday afternoons and the B. Y. P. D. meets on Wednesday evenings in the Roxbury M. E church. The Morrellville Church of the Brethren also invited us to worship with them. Feb. 4 we met in special council to decide whether we will try to repair the old church or build a new church. Great interest was manifested, and when the vote was taken it was almost unanimously in favor of a new church. The following evening the trustee board, the finance board and the building committee had a joint meeting The old church will be advertised for sale, a financial drive will be made for funds and architects will be set to work on plans for the new church. The insurance of $6,600 does not cover the loss. We are fortunate in having a building fund of $23,000 which we have gathered during the past seven years.—Jerome E. Blough, Johnstown, Pa., Feb. 6.

White Oak.—On Sunday morning, Nov. 24, Bro. John Brubaker of Florin preached a splendid sermon on Temperance at the Longenecker house. In the evening our series of evangelistic meetings began at the Graybill house conducted by Bro. Norman Musser of Mountville. He preached nineteen spiritual and inspiring sermons. Three stood for Christ. Bro. Musser also preached the Thanksgiving sermon. An offering was lifted for missions. Sunday evening, Dec. 29, a revival meeting began at the Manheim house conducted by Bro Michael Kurtz of Richland. He preached seventeen spiritual and powerful sermons and three accepted Christ. These meetings were well attended and the interest was good. Over 200 homes were visited and we feel that much good was done.—Mrs. Graybill Hershey, Manheim, Pa., Feb. 10.

TENNESSEE

Pleasant View church met in council Feb. 8. Brethren L. E. Edwards and Carl Edwards were ordained as deacons. The Sunday following our pastor gave us a very interesting sermon, after which an offering was lifted for the China famine relief. Jan. 20 Bro. J. R. Jackson began a meeting at the Loves Chapel church, formerly known as the Bailey Grove congregation. He preached until Jan. 27, in all eight sermons. As a result of these meetings three were received by baptism. There being no organized church at this place, these three with eleven others have placed their membership in the Pleasant View congregation, making in all fourteen new members to be added to this church.—Geneva Edwards, Jonesboro, Tenn., Feb. 11.

TEXAS

Fort Worth.—Feb. 9 Bro. Fred Maxey was with us again, preaching both morning and evening His morning sermon was an inspirational one and all were made to feel the need of more consecrated living. At the close of the service one young girl, one woman and two young men came forward. Monday evening Bro. Maxey had a service especially for the young people of the church and community and all others who wished to attend. The interest manifested by all of the young people of the church is most encouraging and we are truly grateful. The Ladies' Aid met with Sister Irene Sellers last Friday; both church work and helps for others received equal attention. To help others we help ourselves has been the undercurrent always and thus the church is ever blessed.—Alverna Herr Harding, Cleburne, Texas, Feb. 11.

VIRGINIA

Bethlehem church held its regular council on Jan. 25. Brethren B. T. Naff and N. C Peters remain our elders in charge again this year; Bro. G. L. Bowman, clerk; Brethren L D Bowman and E. F. Bowman, Messenger agents; the writer, correspondent, with Sister Martha Flora, assistant for the Monte Vista church. A finance committee was

(Continued on Page 128)

The Christian

(Continued From Page 117)

his army a man named Alexander who was lazy and dishonest. One day the general gave orders that, unless the man should change his manner of life, his name should be changed. Every Christian should strive to adorn, not only the doctrine, but the name of Jesus Christ.

There exists a living connection between Christ and the believer. Jesus never used a stronger figure to illustrate the relationship between Jesus and Christians than when he said: "I am the vine, ye are the branches" (John 15:5). As little as the branch can bear fruit without a living connection with the vine, just so little can a Christian hope to bear the fruit of the Spirit unless the connection be kept livingly intact. For without him we can do nothing.

As blood bought souls, we ought to be true and loyal in all things to him who has bought us. A missionary's servant was in danger of immediate death. The missionary interfered and received into his arm the arrow that was intended for the heart of the servant. The man prostrated himself at the missionary's feet, rose and threw his arms about him, and said: "I am your slave from this time on forever." The hand that has been touched by the blood of Jesus Christ must henceforth lay hold on nothing that is against Christ. The ear that has been marked by the blood of "the Lamb slain from the foundation of the world" must not consent to listen to anything that would defame him. The foot that has had applied to it the blood of the Son of God must not walk in ways that are contrary to his plan for us. Well may the apostle exclaim: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

His Relation to the World

The Christian's relation to the world is the exact counterpart of his relation to Jesus Christ. Some one sums it up as separation, opposition, witness-bearing.

The world expects Christians to be separate. In the Vatican at Rome is the Sistine Chapel. In this chapel, painted as frescoes on the ceiling, are some of the famous paintings of Michael Angelo. A visitor in the place noticed that all who entered the chapel for the purpose of studying the paintings were looking, not up, but down. For a small amount of money a hand mirror was hired for the purpose of reflecting that which it would have been very tiresome to look upon directly. Men, women and children are today too much preoccupied to study the character of the Lord Jesus in heaven. But they are interested in knowing about him. They are bound to see him. They are seeing him in the lives of Christians.

D. L. Moody once made the remark that some church members are like a tree having its roots on one side of a wall, but the fruit falls over on the other side. He continues: "It is not only a question of where your roots are, but where the boughs hang and the apples fall. We want more in these days of clear, distinct, emphatic, Christly religion, so that we do not need to look into the church roll to find out whether a man is a Christian or not."

Dr. Charles M. Sheldon wrote some time ago the words spoken to him by a fellow pastor: "I am ashamed to say that I take people into my church, who, so far as their conduct goes, give no evidence of ever having been born again. They never come to the prayer meeting; they are not members of the Bible school; they do not belong to the missionary society; in their living they show no difference that I can see from men who never joined a church at all. My church is full of nominal members who have joined because they have thought it would help their business or social standing, or for superficial reasons, none of which would have gained them an entrance into the early church."

The Evidence

How may I know that I am a Christian? The reply comes back—by the word, by the fruits of my life, and by the approval of the Spirit.

How may others know that I am a Christian? "By their fruits ye shall know them." Dore, the great artist, wandering in the Swiss Alps, was asked by some officers for his passport. He replied that he did not have it with him, but that his name was Dore. "Prove it, if you are," replied the officers. When the artist sketched upon a piece of paper a group of peasants who were standing by, the officers remarked, "Enough: you are Dore!" When one says, "I am a Christian," the world says, "Prove it!"

A writer wrote in the *Record of Christian Work*, "When you are hanging to a strap in a crowded street car, and the conductor says, 'Step forward, please,' and there is no room to step forward, the way you act is a proof of your religion."

Sir Bartle Frere was expected home after a prolonged absence. His wife sent a new servant to the station to meet him. "But," said the servant, "how shall I know Sir Bartle? I have never seen him." Said Lady Frere, "You will have no difficulty; just look for a tall gentleman helping somebody." Helpfulness is a mark of true Christianity.

In the city of Philadelphia a man went into a hardware store to buy a shovel. He set his foot upon the shovel to try its temper, at the same time asking, "Is this a first class shovel?" The merchant called his attention to the fact that the shovel was made by George Griffith, who is a Christian and makes a Christian shovel.

Our perfection will be, at last, only relatively such. In a big tower, far above the level of the street, the town clock struck the midnight hour. Then a man on the pavement took out his watch and noticed that the slender overlying hands pointed exactly to twelve. It seemed scarcely possible to him that the tiny piece of mechanism in his hand could keep time with the huge machinery that filled a room in the tower. As he stood contemplating it, he understood, as never before, that the most insignificant human being needed only to be clean, in running order, and divinely regulated to keep time with Divinity itself.

Lebanon, Pa.

His Will and My Will

BY LEANDER SMITH

The highway of his will is straighter and safer than the byway of my will. The path of self-will is never so smooth as that of faith and obedience. Self-pleasing and self-easing both bring trouble and defeat. A self-chosen path is a path of trouble, anxiety, dissension, and danger. A path chosen by God is straight and simple and furnished with peace.

There is always a tendency in the heart to find a resting place in the blessings on the Wilderness side of Jordan rather than to desire eagerly, as the apostle Paul did, the richer inheritance beyond Jordan. If the Christian would enjoy the highest possible life, there must be a passing out of the Wilderness of a stunted Christian life into the Canaan of a life of joy and power in the Holy Spirit. There must be a definite frontier set between the Wilderness and Canaan; and there is no frontier like the Jordan—it symbolizes the death of self.

It was the hand of love that guided Israel through the desert, it was only a real tender love that could occupy itself with such details. But the people were Jehovah's people; the land, Emmanuel's land.

In all periods of time God's people, through unbelief and spiritual indolence, have failed to take possession of that which God provided for them. So was it with Israel. Love provided and portioned out to them a land flowing with milk and honey; but they took only a part of it, and quickly lost what they conquered.

A brighter day however has dawned upon the church, but she is not living up to her opportunities. The promise is: "Whatsoever ye ask in prayer believing, ye shall receive." Why not ask for the heathen for our inheritance, and the uttermost parts of the earth for our possessions?

The apostle Paul tells us in 1 Cor. 3:21: "All things are yours." To him who is united to Christ, all things belong, contributing to Christian growth and character, and the increase in spiritual life. An absolute condition of victory is full surrender to Christ as Lord. He must be accepted as Captain, be permitted to plan, and be fully obeyed. The Lord handed back the sword to Joshua saying: "I have given Jericho into thy hand." The city belonged to him, though its inhabitants were unaware of the fact; and therefore, he could say: "I have given Jericho into thy hand."

He who cares not to progress loses his spiritual vision; the cleansing he received in baptism, and the eternal kingdom into which he is entering, are out of his sight.

Newberg, Oregon.

CORRESPONDENCE

THE POWER OF PRAYER

I am writing my experience with faith and prayer. Wife suffered a stroke on Oct. 10. Before long double pneumonia developed. The doctor and nurse said that there was no chance for her recovery, but she called for the elders and was anointed. And through the power of God she is able to be up again. She is doing some work. Four times during her illness we thought she was bound to go, and she told us good-by. I think it is only through earnest prayer that she is spared to be as well as she is. I am writing this to show others what we often miss by losing faith.

We moved from Galesburg, Kans., to Topeka, Kans. Our street address is 1260 Buchanan. We are with our daughters and are permanently located and would be glad at any time to have old friends and brethren call on us.

Topeka, Kans. Elias M. Reed.

CHRISTMAS IN INDIA

The days were busy ones at all our mission stations. Everybody was astir. There was housecleaning and grinding and cooking going on in every home. A sort of glad expectancy seemed to float about in the air. Even little children nodded their heads and lisped something that sounded like, "Christmas is coming." Here and there some smiling youngster would shout out, "My sister is coming home," and another would reply proudly, "My big brother is coming tomorrow." Mothers with a more repressed joy would hasten to explain that the older children were coming home to spend their Christmas vacation. All the workers over the home folks are a bit excited and always very happy when the absent children come home.

Now and then a mother would be making her Christmas goodies several days early. "There isn't enough money for carfare," she explains, "but we must send the children something, just to let them know that the home folks have not forgotten them. It will remind absent children of the love their parents bear toward them."

Listen! there in the school room or in the church or even in the open, teachers and children and other folks perhaps are practising the carols and pageants which are to be given before the congregation on Christmas Day.

At last it is Christmas Eve. In the quiet of that holy night Christians remember the Babe in the manger and come to worship and adore him. It is so cold! Nearly cold enough for frost and thinly clad children shiver as they gather about the open fire to join their elders in laughter and song, in good-natured banter and in loving fellowship. The tiny hands are folded in prayer before the sleepy eyes go shut and mother's tender hands tuck the blanket closer and lay them on the mat in the corner.

But the rest must keep watch till the clock strikes the midnight hour. Then groups go out in the newborn Christmas Day and from door to door they go singing their carols and shouting out Christmas salaams in the still night air. Many of these voices once sang praises to other gods but now strong and clear they sound out hymns of praise and glory to the Christ, born the Savior of the world.

In the morning everybody hastens to the church to worship and sing and rejoice together. One family came to the church at Vada walking a distance of six miles, because they couldn't miss a service in the church on Christmas Day. The mother carried the baby, the father carried a four-year-old girl who had had fever, and the six-year-old had a large bundle of extra clothing, etc. But what matters the long journey or the cold when there awaits the rest in worshiping the Christ and the warmth of fellowship with others of the same faith?

The churches look bright and cheery with the paper pennants, rows and rows of them fluttering in the breeze. And the people with new clothes of various bright colors smile and salaam and everybody wishes everybody else a happy Christmas. Evil thoughts and bitterness and quarrels seem to be crowded out for at least one day.

An effort has been made, too, to spread the goodwill beyond our own groups. At Bulsar a meeting was held in the bazaar where a Parsee acted as chairman and other non-Christians voiced their appreciation of the Christ who came to bring salvation to all. At Ahwa the Christians formed a parade, marching through the village with ban-

usical instruments, singing the glad news as
At Umalla the Christians remembered the flood
Cind with a very liberal Christmas offering. At
s the poor near home were remembered. The
chool girls found joy in making toys and scrap-
y at the doors of the homes where they went to
Christmas carols.
s morning service there followed feasts—usually
ts but joy and love and sweet fellowship added
ne commonest fare.
lghar and Vyara and from some other places
chool children with teachers or missionaries set
y after Christmas to carry the Christmas message
where they have not yet learned to appreciate
Child or to worship at his feet.
is is past. Another New Year has been ushered
customary watch meeting of song and testimony
r. Christmas festivities and celebrations must
s away, but the prayer of God's children in India
spirit of Christmas may abide and that the spirit
d hope, the fellowship of love and the zeal of
the Christmas message may wax stronger and
lay by day throughout the year of 1930.

Alice K. Ebey.

Thana Dist., India.

es From Our Correspondents

CALIFORNIA

t our council Dec. 7 we decided to have our communion
We enjoyed a program given by the La Verne deputation
22 In the evening of Dec. 24 our young people put on a
esting program entitled, The Little Boy No One Wanted.—
a Boyd, Gerber, Calif., Jan. 30.

COLORADO

ard Valley.—Our pastor, R. N. Leatherman, conducted a
gmning Jan. 5, continuing two weeks. He visited in a num-
ders participated in this meeting making it decidedly worth
e. and preached inspiring sermons. As an immediate result
ne Aid Society is quite active serving sale lunches and
Our pastor was pleasantly surprised on his birthday when
lors appeared with well filled baskets and a purse to send
l. Pherson, Kansas, to the pastors' convention. During his
Mrs. Leatherman filled the pulpit at both churches.—Mrs. Elma
Grand Junction, Colo., Feb. 7.

DELAWARE

gton. The Sunday-school at this place is well attended with
y all remaining for the preaching service; this is due to the
our pastor, Bro. Wilbur Bantz, is combining the Sunday
ship into one service. We had a very delightful Christmas
Dec 22, giving the pageant, While Shepherds Watch. We
ng classrooms in the basement to care for the primary
s work is almost finished and we expect to dedicate the
in the near future. We are now taking a church census of
which we believe will be a help to our pastor in his
e pastor has arranged a series of evangelistic sermons, cul-
special services during the week preceding Easter.—Mrs.
G. Hank, Richardson Park, Del., Feb. 11.

IDAHO

nd.—We are glad to have our pastor with us for a few weeks
evangelistic campaigns. He has just finished a meeting at
ills and will begin another one at Payette Feb. 16. Rehearsals
Easter cantata have begun. A chorus of thirty voices was
the first meeting. The Fidelis class will meet again this
At their last meeting the class decided to help in raising
sion deficit. The Ladies' Aid is busy also Just now they
ing some plumbing done in the church basement and some
gements made. The men are very willingly giving of their
d service during the lull of the working season.—Reina Jenks,
nd, Idaho, Feb. 8.

a.—Sunday morning, Feb. 2, the preaching hour was given to
rson College service and was in the hands of graduates and
students. The following talks were given included: Importance of
n Education, Richard Keim; College Activities, Warren Sisler;
rst Solo at McPherson, Mrs. Richard Keim; Reminiscences of
h by Stanley Keim; Early Days of McPherson College, F. H.
ler; What McPherson College Meant to Me, Mrs. Merle Drury
ter, Mrs. Doris Ring Eshelman, Paul Blickenstaff and Will
erger. The offering for the college was about $75. At the eve-
ervice the Nampa high school glee club rendered a sacred musical
m, followed by the pastor's message on The Young Man Who
ed the World's History. On Wednesday church night the time
sed for short addresses on the subject of Disarmament and
Peace, under the direction of Eld. J. H. Graybill. The longest
ost severe winter in many years is just breaking up and the
accumulated since Christmas is gradually leaving. While there
many deaths in the community none of our members have been
ly sick. Attendance at nearly all services is good.—H. H. Keim,
a, Idaho, Feb. 8.

ILLINOIS

oria church met in a business meeting Jan. 14. Bro. Harve
fer was elected superintendent of the Sunday-school. The school
a Christmas program Dec. 22. In the afternoon and evening of
29 the welfare board of our District was with us. Bro. C. E.
, president of Mt. Morris College, brought us a splendid message
afternoon and evening. Mr. Erbun of Chicago who spent six
s in Genoa, Italy, attending the conference of the League of Nations
well prepared to bring us messages on the subject of Peace. We
glad for the opportunity of hearing these men.—Mrs. Rosella
an, Astoria, Ill., Feb. 5.

hel.—In spite of the cold weather and sickness our Sunday-school
eeping up a good attendance. Jan. 26 we had the pleasure of
ng to an excellent musical program given by Wilbur L. Royer,
uctor of a music school in Oak Park; he was assisted by Alice D.
, one of his teachers. A temperance program was given by the
en Sunday evening, Feb. 2. Feb. 9 an address was given by Rev.
rson of the Anti-Saloon League. Our Sunday evening adult class
terested in the study of the book, From Jerusalem to Jerusalem.
pastor's wife had the misfortune to fall on the ice and dislocate
ankle; she is now confined to her home.—Mrs. Mina Burson,
erville, Ill., Feb. 10.

ringfield.—Our Sunday-school attendance on Christmas was 155.
9 Bro. C. Ernest Davis, president of Mt. Morris College, gave us
r addresses which were deeply appreciated. It was the anniversary
the first sermon in the church eight years ago. Visiting brethren
Sisters from Virden, Girard, and other places were with us. Special
sic was also rendered. We now have a splendid choir of young
ple who bring us special music each Sunday morning and evening.
ey are being trained weekly by Mrs. Geo. Scribner and Mrs. R. M.
arno. Everyone is joining heartily in the work here. Our Ladies' Aid Society serves hot dinners each Thursday to the four near-by factories and business men of the community. We are looking forward to a revival meeting the two weeks prior to Easter and a big home-coming on May 10. Those who formerly worshiped in this church will be sent an invitation if we are notified of their name and address.—Edna Rucker, Springfield, Ill., 2007 S. 11th St., Springfield, Ill., Feb. 10.

INDIANA

Anderson church thus far this year has been going strong, our attendance being higher than it was and interest is very good. We are looking forward to our new church building and the committee is working hard spending one and two nights a week on plans and financial problems. If we can secure an evangelist we want to have a revival this spring before we begin tearing our old house down.—Wm. G. Marshall, Anderson, Ind., Feb. 10.

Ft. Wayne.—The work of the church is moving along nicely with J. Harvey Scrock of Middlebury, Ind., elder, and S. S Blough as pastor. A number of church letters have been received recently and others are expected to bring theirs soon. All departments of the work are striving for greater efficiency. A Christmas program consisting of pageants, plays, readings and songs was rendered to a full house on Dec. 22. Jan. 26 President Otho Winger of Manchester College filled the pulpit. In the morning he preached a missionary sermon and in the evening gave his Palestine views. Both addresses were very much appreciated. Sister Winger spoke to the children at the close of the Sunday-school hour. We are aiming to do our share in lifting the mission deficit. Several offerings have been taken since the last report. The Aid Society is giving $25 for this purpose. In the midweek service Bro. Blough is teaching the Acts in connection with the prayer and praise service. The young people are preparing a play to be given in a downtown hall. Part of the proceeds will go to the Clara Harper fund to which they gave $50 last year.—Mrs. Wm. H. Schwartz, Ft. Wayne, Ind., Feb. 11.

Manchester.—The week of Jan. 5 to 12 was observed in our city as a week of prayer. Union services were held in a different church each night, the pastors of the several churches giving very excellent and inspirational sermons on the Lord's Prayer. The B. Y. P. D. had charge of the evening worship hour on Jan. 19, their subject being Loyalty. The various departments have, this month, begun on a six weeks' course of mission study for the evening meetings.—Olive B. Bagwell, North Manchester, Ind., Feb. 10.

IOWA

Waterloo church met in business session Feb. 3, the first meeting since the division of the congregation. Geo. Linnger was elected as trustee with U. S. Blough and C. G. Miller; Thaddeus N. Miller, clerk; D. M. Dierdorff, Messenger agent. It was decided to have business meetings the first Monday of every quarter. The division of the B. Y. P. D. is doing splendid work with Vernon Shrock as president and Mrs. Elsie Kough as adult advisor. We are looking forward to a city-wide training school in the near future. A drama entitled, Dark Hours, will be given by local talent, sponsored by the ministerial association of the city the week prior to Easter. The outlook for the coming year is encouraging, with a loyal, cooperative body of members to work with.—Clara Miller Lichty, Waterloo, Iowa, Feb. 8.

MARYLAND

Frederick.—We have recently added another classroom, and had all of the up-stairs Sunday-school rooms painted. Our Sunday-school and church services are being well attended 171 were present in Sunday-school and 104 in church services Sunday morning, Feb. 2. In the evening a congregational song service was held A local male quartette rendered two selections. Our own male quartette also rendered two selections. As the concluding number the two quartettes sang together "Remember Me, O Mighty One." The B. Y. P. D. organization next Sunday will give a play, Our Early Church. Fifteen members of our Sunday-school have enrolled in the teacher-training classes which begin this Friday evening in the Calvary Methodist church under the auspices of the Frederick County Council of Religious Education Our senior and junior Aid Societies have done splendid work during the last year, and we are looking forward to another successful year. We expect our total mission offering to be 75 per cent more than last year.—Mrs. J. F. Danner, Frederick, Md., Feb. 5.

New Windsor.—Sister Margaret Bixler has charge of the peace program. Through her influence Mrs. Lucia Meade spoke on The Fallacies of War. The Berean Sunday-school class has one member, Sister Harman, who is eighty-two years old; she had a birthday cake with eighty-two candles on it. About seventy Blue Ridge College students enjoyed a tea given in the parlor this past week. Our young people are giving a missionary program in the church at Union Bridge on Sunday night. E. C. Bixler preached a most comforting sermon on Heaven as described in Rev. 21.—Elizabeth R. Blough, New Windsor, Md., Feb. 10.

MINNESOTA

Winona.—Bro. J. A. Eddy of Worthington, Minn, has taken up work with the Winona and Lewiston churches. He preached his first sermon as pastor on Feb. 2. Interest and attendance have been good. We expect to organize Sunday-school soon. We are looking forward to a busy and happy year with Bro. Eddy and his family.—Kate Schmidt, Winona, Minn., Feb. 12.

MISSOURI

Kansas City.—The new Sunday-school officers, Bro. Keltner being the new superintendent, have started the year out as though they mean business, setting the goal at an average of 125 per Sunday for the year 1930. So far the school is doing very well toward reaching that goal. Efforts are also being made to bring out a larger evening attendance. Debates or something similarly attractive are being considered by the young people's group. Ruth Gaba is the newly elected president of the B. Y. P. D. The "Anti-Cants" or young people of the Sunday-school, of which Vivian Keeling is president, were given full charge Sunday morning, Feb. 9, and rendered a very interesting and instructive program. At the monthly get together or dinner of the church on Feb. 6, the young married people's class serving the dinner, everybody seemed to be in the best of spirits and willing to work during the coming year, everyone doing his share of the work. At the close of the young people's program, Feb. 9, four converts were baptized by the pastor, Bro. Enos. The week before six were taken in by letter. On Feb. 16 another convert will be baptized, which will make eleven taken into the church. We are looking forward to a greater year than ever in the number of converts and in increasing the number of members.—Roy Murray, Jr., Kansas City, Mo., Feb. 12.

Wakenda.—Dec. 22 our Sunday-school put on a splendid Christmas program. The same day Bro. Milton Early of Norborne, Mo., gave us a fine address. Jan. 26 we held our regular business meeting. The committee appointed to get a piano for us reported the piano installed and paid for. We also decided to retain Bro. O. H. Feiler, our pastor, for another year.—Ida P. Hollar, Hardin, Mo., Feb. 7.

NEBRASKA

Afton.—Recently our church had the privilege of having Bro. C. D. Bonsack with us for three meetings. On Sunday, Feb. 2, Bro. Bonsack gave us three splendid addresses on missions. Especially interesting were his accounts of visits to the different mission points in foreign fields. At each of these services there was special music. Dinner was served at noon in the church basement. In the evening an offering was taken for world-wide missions. All who attended felt the day was well spent.—Clara Corder, Cambridge, Nebr., Feb. 11.

OHIO

Bellefontaine church had their love feast Thanksgiving evening with Eld C. V. Coppock of Sidney, Ohio, officiating. Eld. Hugh Miller of North Manchester, Ind., and Eld. A. L. Coil of St. Marys, Ohio, assisted. A Christmas cantata, The Word That Came True, given by the young people, added much to the interesting Christmas program. The Christian people of Bellefontaine observed prayer week by holding union services in the churches. Dr. Rice, the Lutheran pastor, preached an excellent sermon in our pulpit. During the winter months the mid-week services are being held in the homes instead of the church. In addition the adult Bible classes are making special effort to visit in the homes of those unable to attend church services The average Sunday-school attendance for 1929 was seventy. Our Sunday-school contributed over $76 to benevolences.—Margaret George, Bellefontaine, Ohio, Feb. 7.

Defiance.—Jan. 13 Bro. G. G. Canfield of Marion, Ohio, came to us in a series of meetings. He gave us sixteen messages which we believe strengthened the entire church. At the close of the meetings twenty-three were baptized and one reinstated. Our Sunday-school and church attendance is increasing. We now have ten classes which take care of all ages. On Sunday evening we have three separate meetings—junior and senior B. Y. P. D. and Christian Workers' Meeting, all of which are interesting and helpful. The Ladies' Aid and men's department together furnished a room in the Old Folks' Home at Fostoria, Ohio. The church in general is in good working order and is progressing nicely.—Mabel Hardy, Defiance, Ohio, Feb. 10

Deshler congregation held their council meeting Jan 25. Sister Mertie Wilcox is our Sunday-school superintendent; Bro. Wilcox and Bro. Anderson, delegates to District Meeting; Bro. J. F. Hornish, elder for another year. Two of our members have been removed by death during the past year. The writer was chosen secretary.—Mrs. Esther Dishong, Deshler, Ohio, Jan. 31.

Lima.—Jan. 15 Bro. A. P. Musselman, wife and son arrived As pastor Bro. Musselman is taking up the work in a very efficient way. Sister Musselman is now reorganizing our chorus and getting ready for our revival which commences Feb 16. Bro Musselman is to be our evangelist. Jan. 28 we held a reception for the pastor and his family. A chicken supper was enjoyed followed by a program of music and speaking. Around 200 were present.—Mrs. C. G. Vore, Lima, Ohio, Feb. 12.

PENNSYLVANIA

Calvary church is progressing very nicely. Our Christmas programs were very uplifting. This month we will have a blind evangelist with us Our Christian Endeavor Society is very active. They took care of the church services during the month and a number rededicated their lives to Christ. Our Sunday school is growing. We have had the largest number in attendance for a number of years. The average for the last year was 149. We aim to increase it by ten for next year. We have a chart of the attendance of our Sunday-school with a graph for last year and one for this year. It is creating much interest. We have had four teachers' meetings this fall with the following subjects discussed by the pastor: Assignment, Preparation, Noise, and Administration. They were well attended and interest is very high.—Lydia Kiedaisch, Philadelphia, Pa., Feb. 8.

Dunnings Creek.—Our congregation met in council at New Paris house Jan. 5. Officers for the year are as follows: Elder, T. B. Mickle; secretary and treasurer, Jesse Smith; correspondent and Messenger agent, the writer One letter of membership was received.—Mrs. Sewell Rogers, Alum Bank, Pa., Feb 5.

Marsh Creek.—Nov. 24 we held rally day services at the Friends Grove house. Brethren Aaron Newcomer and M. C. Valentine of the Antietam congregation and Eld W. G. Group of East Berlin gave us splendid talks. Jan. 4 the church met in council at the Gettysburg house. Jan. 5 Bro C D Bonsack was with us at the Gettysburg house. His message on our mission work in Africa was wonderful. An offering of $24 was lifted at this time. Feb. 2 the Volunteer Mission Band of Elizabethtown was with us at the Gettysburg house. Their messages of song and speaking were enjoyed by all who heard them. An offering of $12.65 was lifted. The Aid Society, although working under disadvantages, is still trying to do a little work for the church.—Minnie E Kline, Gettysburg, Pa., Feb. 7.

Martinsburg.—The primary department of the Sunday-school rendered a program on Christmas eve and much credit is due the primary superintendent, Mrs. Chas. Corle, and her coworkers. On Sunday evening, Dec. 22, the adult and B. Y. P D gave a musical program on the Life of Christ. Our pastor, Bro. C. O Beery, is conducting evangelistic meetings in Alabama and Tennessee; he will be gone a month or more, being sent by the General Mission Board. During his absence our services are in charge of the home ministers. We are expecting Bro. Finnell Feb. 18, to give an illustrated lecture on the cigarette evil.—Mrs. H. B. Rhodes, Martinsburg, Pa., Feb. 7.

Roxbury.—During the week of prayer, Jan. 6-12, many of our members enjoyed the excellent addresses of Dr. Charles L. Goodell in a union meeting down town in the U B. church. These were great inspiring meetings and helped us get ready for our evangelistic meetings which began on the 12th, being conducted by our pastor, Tobias F. Henry. We had eight days of splendid meetings with good attendance and interest, when on the morning of Jan. 20, our church was almost destroyed by fire Thus ended the meetings. The thirteen converts were baptized in the baptistry of the Morrellville church. Our two neighboring churches are very kind to us, offering us the use of their churches And so for the present we are holding our Sunday-school and preaching services in the Derby Street Evangelical church on Sunday afternoons and the B. Y. P D. meets on Wednesday evenings in the Roxbury M. E. church. The Morrellville Church of the Brethren also invited us to worship with them. Feb. 4 we met in special council to decide whether we will try to repair the old church or build a new church. Great interest was manifested, and when the vote was taken it was almost unanimously in favor of a new church. The following evening the trustee board, the finance board and the building committee had a joint meeting. The old church will be advertised for sale, a financial drive will be made for funds and architects will be set to work on plans for the new church. The insurance of $6,600 does not cover the loss. We are fortunate in having a building fund of $23,000 which we have gathered during the past seven years.—Jerome E. Blough, Johnstown, Pa., Feb. 6.

White Oak.—On Sunday morning, Nov. 24, Bro. John Brubaker of Florin preached a splendid sermon on Temperance at the Longenecker house. In the evening our series of evangelistic meetings began at the Graybill house conducted by Bro Norman Musser of Mountville. He preached nineteen spiritual and inspiring sermons Three stood for Christ. Bro. Musser also preached the Thanksgiving sermon. An offering was lifted for missions. Sunday evening, Dec. 29, a revival meeting began at the Manheim house conducted by Bro Michael Kurtz of Richland. He preached seventeen spiritual and powerful sermons and three accepted Christ. These meetings were well attended and the interest was good. Over 200 homes were visited and we feel that much good was done.—Mrs. Graybill Hershey, Manheim, Pa., Feb. 10.

TENNESSEE

Pleasant View church met in council Feb. 8. Brethren L. E. Edwards and Carl Edwards were ordained as deacons. The Sunday following our pastor gave us a very interesting sermon, after which an offering was lifted for the China famine relief. Jan. 20 Bro J. R. Jackson began a meeting at the Loves Chapel church, formerly known as the Bailey Grove congregation. He preached until Jan. 27, in all eight sermons. As a result of these meetings three were received by baptism. There being no organized church at this place, these three with eleven others have placed their membership in the Pleasant View congregation, making in all fourteen new members to be added to this church.—Geneva Edwards, Jonesboro, Tenn., Feb. 11.

TEXAS

Fort Worth.—Feb. 9 Bro. Fred Maxey was with us again, preaching both morning and evening His morning sermon was an inspirational one and all were made to feel the need of more consecrated living. At the close of the service one young girl, one woman and two young men came forward. Monday evening Bro. Maxey had a service especially for the young people of the church and community and all others who wished to attend. The interest manifested by all of the young people of the church is most encouraging and we are truly grateful. The Ladies' Aid met with Sister Irene Sellers last Friday; both church work and helps for others received equal attention. To help others we help ourselves has been the undercurrent always and thus the church is ever blessed.—Alverna Herr Harding, Cleburne, Texas, Feb. 11.

VIRGINIA

Bethlehem church held its regular council on Jan. 25. Brethren B. T. Naff and N. C. Peters remain our elders in charge again this year; Bro. G. L. Bowman, clerk; Brethren L D Bowman and E. F. Bowman, Messenger agents; the writer, correspondent, with Sister Martha Flora, assistant for the Monte Vista church. A finance committee was

(Continued on Page 128)

CHINA NEWS

(Continued From Page 123)

cases there was no objection and they are now rejoicing that they are in full fellowship with the church. One of the women, Mrs. Shih, several years ago fell into a well when she was drawing water and was brought to the hospital in a seemingly hopeless condition, but love and patient care brought her through in a fairly good condition. She has always been so grateful that the Lord, through the hospital, has given her physical salvation. Now she is again rejoicing for she has received spiritual salvation.

The day before Christmas the woman's school made presents for the children of the city who know little about Christmas. After they had finished this work the teachers presented each of the pupils a simple, useful Christmas gift and sent them home filled with the Christmas joy. Three evenings these mothers' children also worked on presents to give to others. Our aim is to teach them to think of others On Christmas day all the women in the home classes and the women who do not live in the school court were invited to the school for a Christmas dinner. Altogether there were seventy-five women and children. They certainly had a good time together, eating, visiting and singing their Christmas songs. The next day the pupils of the school visited in the homes of the pupils throughout the city. These pupils invited in all their neighbors and had a Christmas meeting together. The children were given the presents that were made the day before Christmas. They held thirteen meetings that day. Thus the Christmas joy spreads to others.

Sisters Crumpacker, Metzger, Schaeffer and Horning called on the official's family during the holidays. He has been called to a higher office in Tai Yuen Fu and will leave as soon as another official has been found to take his place. Mr. Liu has been with us for ten years and we are sorry to have him and his family leave us. They have always been kind and helpful to us and we have enjoyed friendly relations. Their calls have been informal and we have been welcome in their home at any time. Their daughter who expected to attend college in America was detained because of her father's sickness till it was too late to get anyone to accompany her She is now finishing this year's work in Peking, hoping to go to America next summer.

Gen. Yen is against armed force in settling Chinese affairs. He says that one war but leads to another. The circle of revolution is without end. He with a number of other generals has just issued a document, making a plea for peace. In the document they promise to support the central government and protect it against trouble makers. The Leader says: "It is a Christmas message beyond expectation indeed, if the future will prove what the statement indicates—that China as an entity will rise up and smite any man who causes a new resumption of warfare, or takes advantage of a sudden crisis to inculcate bolshevism."

Gen. Yen forbids his soldiers using cigarettes or riding in rickshaws. He says that both these habits are bad on the physique and on the physical endurance of soldiers. Other people as well as soldiers may sit up and take notice.

U. S. A sent an agricultural commission to China to study conditions in this country. They find that Chinese farmers are unusually skillful in agriculture, "having learned by long experience how to rotate and adjust their crops, which western people have learned in laboratories." What they lack is proper means of transportation, but the increase of road building is improving this condition. However, the greatest difference between them and western farmers, they find, is in collective organization. Outside of the family there is little collective organization.

In 1902 the Chinese government presented Columbia University a great treasure in the form of a Chinese encyclopedia of 1,004 volumes. It contains four times as much material as the latest Encyclopædia Britannica. It was completed in 1794. It contains no original articles, but is composed of extracts from ancient literary treasures. The table of contents alone consists of forty volumes. It is highly prized by the Chinese department of Columbia University.

Ping Ting Chow, Shansi, China. Emma Horning.

A TASTE OF HEAVEN

Sometimes a great joy or a crushing sorrow comes into one's life unexpectedly. An experience of exquisite pleasure and unexcelled satisfaction came to me recently in a Chicago mission This hall of cheer appeals particularly to destitute, drunken, disgusted men. It is a place dear to my heart, for there I have found hope in discouragement, consolation in illness, relief from selfishness and indifference—in short there my soul has oft found peace, purity and power with God in an atmosphere of prayer and praise.

As I entered on this particular evening, to my surprise, it was only about half-filled with men, and there also seemed to be fewer Christians than usual. This appeared strange and disheartening, for generally the crowds could not be accommodated and workers filled with heavenly fire sang and praised and testified for the King.

The opportunity was given me to speak because the speaker of the evening failed to arrive. I talked to the men on, Regrets in Eternity. Of all lost opportunities, I said the ones men most bitterly lamented are those that led to a life of failure. Men regret most that for which they know they alone are to blame. After stating that there are many folks in eternity who would live vastly different lives if they were back on earth again, a Swede gave an impromptu message, a song was sung, an invitation given and six men came forward and fell on their knees at the altar. Five of the six (one a splendid young man), turned their backs on sin and pledged their lives to God and his service. We prayed with and instructed these men and sang hymns until all arose with happy faces, hearts overflowing and spirits filled with new love and power. It took just one hour to get the fifth man right with God, but when I left that mission I was so happy that I could scarcely keep my feet on the ground to think that I, a weak and insignificant mortal, had been used by a mighty God in helping lost sinners to find the way of life and happiness.

Chicago, Ill. Floyd McGuire.

ELNORA MAY BURROW

The Griggs community was greatly shocked at the sudden death of Mrs. Elnora Burrow on Christmas eve. Word of her passing was received while the neighborhood was gathering for a Christmas program. She died in the hospital where she had been taken a few days before.



Mrs. Burrow was born March 16, 1886, at Colby, Kans., and died Dec. 24, 1929. She leaves her husband, Eld. G. P. Burrow, of Griggs, Okla., her father and mother, Mr. and Mrs. C. H. Brown, one foster sister and one foster brother.

She moved with her parents to Missouri, thence to Dickinson County, Kans., from there to New Mexico and later to Benton County, Ark. She married Eld. G. P. Burrow in 1926 and they moved to the Griggs community where she resided until she was called to the great beyond. She taught school a number of years and made many friends wherever she went.

Mrs. Burrow accepted Christ at the age of eleven years and united with the Church of the Brethren, living a consistent Christian life. She was much interested in the building up of the kingdom and was very seldom absent from church. She was president of our Aid Society at the time of her death, and will be greatly missed in Aid and church work. Emma Burrow.

Griggs, Okla.

RESOLUTIONS OF RESPECT

The following resolutions were adopted in the Sisters' Aid Society of the Bethel Church of the Brethren, Griggs, Okla., in memory of our departed sister, Elnora May Burrow, an active member in our society:

Whereas it has pleased our heavenly Father in his infinite wisdom to call from our midst and take home unto himself our beloved sister in the Lord and coworker in our society, Elnora May Burrow, be it therefore resolved

That we, the members of the Sisters' Aid Society of the Bethel church, express our loss of a true and faithful Christian who was a helpful worker in our society;

That we cherish the memory of a life devoted to the Master's cause, whose quiet and unassuming disposition portrayed so plainly the spirit of the Master who abided within her, and may our loss be her eternal gain;

That we extend our heartfelt sympathy to the surviving members of our departed sister's family, especially her aged father and mother, Brother and Sister C. H. Brown, and her husband, Bro. G. P. Burrow;

That a copy of these resolutions be sent to the family, and the same be published in the Gospel Messenger and spread on the minutes of our society

Mrs. Chas. Oyler.
Mrs. C. E. Twombly.

Griggs, Okla.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Davis-McGonigle.—By the undersigned at the home of the bride's mother, Sister Etta McGonigle of Nickerson, Kans., on Jan. 22, 1930, Mr. Freddie Davis and Miss Bertha McGonigle, both of Nickerson, Kans.—W. A. Kinzie, Navarre, Kans.

Lutz-Stambaugh.—By the undersigned at the home of the bride's parents, Mr. and Mrs Frank Stambaugh, Jan 29, 1930, Mr. Albert C. Lutz and Sister Susan E. Stambaugh, both of Carrington, N. Dak.—O. A. Myer, Carrington, N. Dak.

Stee-Chambers. -By the undersigned at the parsonage Dec. 22, 1929, Mr Merle E. Stee of Castalia, Iowa, and Sister Sarah Chambers of Octavia, Nebr.—S. R. and Nellie V. Merkey, Octavia, Nebr.

Vore-Katherman.—By the undersigned at his residence Dec. 31, 1929, Bro. S. K. Vore of Lima, Ohio, and Sister Prudence M. Katherman of Denver, Colo.—S. J. Driver, Lima, Ohio.

FALLEN ASLEEP

Beckner, Laura, daughter of Eld. A. F. Pursley, born Nov. 17, 1869, near the Mt. Joy congregation in Botetourt County, Va. Her husband, Jake Beckner, preceded her about twenty-two months ago. She lived a consistent Christian life for forty years. She died in the hospital at Roanoke, Dec. 13, 1929. Interment in the home cemetery. Services by the undersigned, assisted by Sister Jennings and Eld. Lewis Nee comer.—W. H. Byer, Buchanan, Va.

Blackburn, Sister Odilla Oldham, born May 12, 1844, died Jan. 1930, at her home in New Paris, Pa. She is survived by one son, sister and four brothers. She was a member of the Church of Brethren for many years. Funeral by Elders Geo. W. Rogers T. B. Mickle and Rev. Gertrude Mitchell of U. B. congregation.—Mrs Sewell Rogers, Alum Bank, Pa.

Carper, Mrs. Alice, wife of Chas. Carper, died at the Nason Hospital Roaring Spring, Pa., Jan. 22, 1930, of pneumonia after a very short illness. She was a daughter of Mr. and Mrs. Geo. Echard and was born April 4, 1877. She became a member of the Church of the Brethren early in life and lived faithful until the end. Surviving are the husband, three sons, three daughters, one brother and two sisters. Services in Martinsburg church by L. R. Holsinger assisted by Jas. A. Sell. Interment in Albright cemetery at Roaring Spring.—Mrs. H. B. Rhodes, Martinsburg, Pa.

Coleman, Sister Cora, died Jan. 31, 1930, aged 30 years, 10 months and 3 days. She was a daughter of the late Alfred McCauley. With the exception of eight years in Pennsylvania, she spent her entire life in the Pine Knot section near Mill Creek. She was a member of the Mill Creek Church of the Brethren. She is survived by her husband and four children. Funeral from the Mill Creek church by C. E. Long assisted by Samuel Pence. Interment in adjoining cemetery.—Bertha O. Pence, North River, Va.

Davis, Sister Elizabeth, wife of Henry Davis, died at her home in Downsville, Nov. 16, 1929, of general debility, aged 85 years. She was a lifelong resident of Downsville and a member of the Manor congregation for fifty-nine years. She united with the church Oct. 2, 1870, and had been loyal to the church ever since. She was faithful in attendance whenever health permitted. She is survived by her husband, two daughters, one son, a half brother, a half sister and nine grandchildren. Funeral at the Christian church at Downsville by Bro. Rowland Reichard, assisted by Rev. C. A. Frick. Interment in the Manor cemetery.—Naomi H. Coffman, Fairplay, Md.

Diehl, Sister Bertie Lee, daughter of Daniel Pirkey, died Nov. 21, 1929, aged 44 years, 4 months and 20 days. She married Otho Diehl Aug. 8, 1909. To them were born seven children; one son and one daughter preceded her. She is survived by her husband, father and five children. She united with the Church of the Brethren at an early age and was a consistent member. Funeral services from the Mill Creek church by C. E. Long assisted by Samuel Pence. Interment in cemetery near by.—Bertha O. Pence, North River, Va.

Ditmore, Nellie May, infant daughter of Wm. and Jessie Ditmore, died Jan. 25, 1930, of whooping cough. Funeral at the home by Eld. Chester Thomas. Interment in the Salem cemetery.—J. M. Thomas, Clifton Mills, W. Va.

Fine, Sister Miranda, died Jan. 16, 1930, aged 95 years, 11 months and 25 days She married Russell Fine in 1853. To them were born three daughters and one son. Her husband died during the Civil War. She married W. K. Fine Jan. 1, 1867, and to them were born three sons Her husband died July 7, 1893. Five of the seven children have gone on before. She united with the Church of the Brethren at the age of twenty-two and lived faithful until death—seventy-four years of service. She went to writing school and learned to write at the age of sixty-five. Funeral in the home by the writer.—A. M. Laughbaugh, Jonesboro, Tenn.

Garvey, Samuel Arthur, son of Geo. and Emma Garvey, born near Leeton, Mo., died Jan. 18, 1930, aged 47 years, 9 months and 2 days. In 1907 he united with the Church of the Brethren and remained active and faithful. In 1922 he was called to the office of deacon and had since that time been faithful to his duties. Dec. 21, 1909, he married Miss Maude Elizabeth Wagner. To them nine children were born; one son died in infancy. He is survived by the widow and eight children, two sisters and one brother. He was a respected citizen; upright and honest in all his dealings with his fellowmen and had his church at heart and tried to do his part to promote the Master's cause. Funeral from the church at Adrian by Bro. Mrs. Hawbecker. He was at the time of his death District treasurer.—Rev. L. Enos, Adrian, Mo.

Hofecker, Mathias, born in Cambria County, Pa., died Dec 30, aged 73 years, 3 months, and 19 days. He married Mary Kreger and to them were born two sons and three daughters; his wife and son preceded him. In 1913 he married Elizabeth Seese who survives with eight grandchildren, three daughters, two brothers, one half brother, four sisters and two half sisters. He was a member of the Church of the Brethren. He was engaged in farming all his life. He was a son of John C. and Eva Augstadt Hofecker. He had been making his home near Quakertown for a number of years. Service in the church by B. B. Ludwick assisted by Bro. Henry H. Moyer. Interment in the Springfield cemetery.—Mrs. Raymond Bleam, Cooperstown, Pa.

Johnson, Sister Florence M., widow of Bro. Hiram Johnson, died Feb. 4, 1930, at the home of her daughter, Mrs. Harry Coblentz, Caufman Station, aged 68 years, 3 months and 11 days. She was a lifelong member of the Church of the Brethren and always took great interest in Sunday-school work, teaching in the primary class. She leaves two sons and three daughters, one sister and four brothers. Funeral at the Shank church with Eld. A. M. Niswander and the writer in charge. Interment in cemetery adjoining the church.—J. Wilson, Greencastle, Pa.

Kamp, Margaret G., daughter of Mr. and Mrs. Theo. Kamp died at her home in Grand Rapids, Jan. 20, 1930, aged 25 years. She is survived by her parents, five brothers and six sisters. She was an invalid about sixteen years. Five years ago she united with the Church of the Brethren. Although unable to walk, she was always present at Sunday-school and the regular preaching services of the church, this being made possible through the kindness of friends. She was an attentive listener to the teaching and preaching of the word. She devoted much of her time to reading the Bible and religious books and magazines. She always had a smile and was cheerful and patient. Funeral in the home by the writer assisted by Rev. J. A Klaasen, Reformed. Interment in the Blendon cemetery about eighteen miles west of Grand Rapids.—F. D. Anthony, Grand Rapids, Mich

Kirby, Daniel G., born July 31, 1876, died Jan. 26, 1930, at the Rockingham Memorial Hospital, Harrisonburg, Va., following an operation. He married Sister Nora F. Wampler May 14, 1903. He is survived by his wife, two sons and two grandchildren. He had been a member of the Brethren (Progressive) Church since early in life. Services in the Flat Rock church by Eld. J. Carson Miller, assisted by Eld. M. Huffman. Burial in the cemetery near by.—Mrs. J. D. Wine, Forestville, Va.

Long, Bro. Isaac, died at his home at Downsville, Dec. 7, 1929 of cancer, in his 80th year. He was a public spirited citizen, taking an active part in everything that would tend to make his community better. He was president of the Savings Bank at Williamsport at the time of his death. Jan. 14, 1882, he united with the Manor congregation and had been a conscientious Christian, always active in church work. Oct. 14, 1911, he was elected to the deacon's office and was always on hand whenever there was any work to be done He was twice married, his first wife, Ella Hagerman Long, died in 1902. Seven years later he married Emma C. Coffman who survives with five daughters, three sons and one sister. Funeral at the Manor church by Bro. Harvey Martin assisted by Bro. Rowland Reichard and Bro. C. A. Frick. Interment in the adjoining cemetery.—Naomi H. Coffman, Fairplay, Md.

Mongan, Sister Emma F., wife of Franklin Mongan, died at her home in Tilghmanton, Jan. 23, 1930, after a year's illness, aged 72 years, 4 months and 14 days. About two years ago she was critically ill and was anointed. After this she rallied and was permitted to enjoy life for several years more. She had been a Christian for nearly 50 years. She united with the Manor congregation April 10, 1881, and had been loyal and faithful to the church ever since. She is survived by her husband, two daughters, three sisters, two brothers and seven grandchildren. Services at the Manor church by Brethren Harvey Martin and Rowland Reichard. Interment in the cemetery adjoining. Naomi H. Coffman, Fairplay, Md.

Morris, Albert, son of James and Mary Brown Morris, born near Teegarden, Ind., died of cancer, Jan. 21, 1930, aged 75 years, 9 months and 24 days. He married Susanna Bowers who preceded him Feb

1915; an only son died Oct. 6, 1921. He united with the Church of the Brethren in 1915. He called for the elders and was anointed. He is survived by four grandchildren. He made his home with his former daughter-in-law, Mrs. Oscar Henman of Eaton Rapids, Mich., who with her husband cared for him during his illness of ten weeks. Services at the Center house by Eld. J. O. Kesler. Interment in the cemetery by the church.—Wm. H. Summers, Plymouth, Ind.

Motter, John Luther, son of George and Buann Motter, was born Jan 20, 1859, near Hagerstown, Md., and passed away in his Covina, Calif., home on Jan. 16, 1930. In 1881 he left Maryland and moved to Reno County, Kans. While there he met and married on March 2, 1886, Amanda E. Zug, who had been his faithful and constant companion for the past forty-six years. To this union were born three sons, and two daughters. All of the children are living in Covina and were present to comfort and help their mother in their father's last illness. Bro. Motter is also survived by five sisters. He was one of the early pioneers, having come with his family to Covina in 1892. On Oct. 1, 1904, he united with the Church of the Brethren and had been an active, loyal and consecrated member. After his election to the office of deacon in 1906, he took even more interest in the affairs of the church and of the kingdom and was for many years the foreman of the deacon board of the Covina church. At the time of his death he was president and superintendent of the Contract Water Company and also a member of the board of directors of the Covina Irrigation Company. Funeral services were held in the Covina Church of the Brethren by Leland S Brubaker, pastor, assisted by Eld. George F. Chemberlen. Interment in the Oakdale cemetery.—Leland S. Brubaker, Covina, Calif.

Munumert, Rebecca (Krout), born in York County, Pa., died in Astoria, Ill., Dec. 30, 1929, at the home of her daughter, Mrs. Lincoln Wilson, aged 84 years, 5 months and 15 days. She married John Mummert who preceded her about four years ago. She was an invalid for five years as a result of a broken hip and endured much suffering. She was a member of the Church of the Brethren and remained faithful until death. She is survived by one daughter and one brother. Services in the Astoria church by E. O. Norris. Interment in the Astoria mausoleum.—Rosella Sullivan, Astoria, Ill.

Neff, Josephine, died Jan. 16, 1930, at the home of her son Walter, near Liberty, Ohio, of paralysis, aged 68 years, 3 months and 10 days. She was a daughter of Wm. and Josephine Mohr, born at Stillwater Junction, near Dayton, Ohio. The family later located at Clayton, Ohio, where she grew to womanhood. In 1882 she became a member of the United Brethren Church, continuing this fellowship throughout life. Feb. 21, 1884, she became the wife of Michael Neff who preceded her Jan. 16, 1923. To them were born three sons and one daughter. She is survived by four brothers, two sons and six grandchildren. Services at Trotwood Christian church by Rev. Armstrong and the writer. Interment in the Ehrstine cemetery.—L. A. Bookwalter, Trotwood, Ohio.

Shenk, Sister Fanny S., nee Erb, born in Dauphin County, Pa., died at the home of her sister, Mrs. Jno. Fry, Elizabethtown, Pa., Jan. 28, 1930, aged 59 years, 3 months and 10 days. She had been in ill health for about a year. Her first husband was Henry Ebersole and to them one son was born. Later she married Frank Shenk and to them two sons were born who survive with five stepchildren. Her husband died about six months ago. She called for the anointing several times. Funeral at the Chiques house by Eld. S. S. Eshelman, H. L Hess, B. G. Stauffer. Burial in the adjoining cemetery.—Fanny Zug Shearer, Manheim, Pa.

Studebaker, Noah, born in Pennsylvania, died at the home of his daughter in Sycamore, Ill., Feb. 2, 1930, aged 77 years, 8 months and 20 days. When a young man he came to Illinois with his parents and settled near Lanark; he later moved to Kent. He married Miss Catharine Yeager and to them were born seven children. His wife and five children preceded him. He is survived by a son and a daughter, seven grandchildren and two great-grandchildren. He united with the Church of the Brethren when quite young and was loyal to the church to the end. Funeral by the writer at the home of the son in Pearl City Burial in Yellow Creek cemetery.—Chas. E. Delp, Lanark, Ill.

Summers, Sister Martha (Frank), widow of Bro. David Summers of Hardin, Mo., was born in Rockingham County, Va., Jan. 3, 1841, died Jan 28, 1930. In 1885 the family located in the Wakenda community. She was a faithful member of the Church of the Brethren. This family was among the pioneers of the church. Surviving are four sons, three daughters and several grandchildren. Nine years ago her companion was called to his reward. She was a patient sufferer for thirteen years; the last six years were spent in the home of her son Joseph. Funeral at the Wakenda church by Bro. Oscar Early and O. H. Feiler. Interterment in the adjoining cemetery.—Ida Hollar, Hardin, Mo.

Yetter, Sister Wm. Bicham, died at the Brethren Home, Jan. 23, 1930, aged 83 years, 2 months and 27 days. She was a great sufferer, having a skin disease for several years which finally developed into cancer. She was a faithful and devoted member of the Brethren Church for many years. Two stepdaughters survive. Funeral from the residence of one of the daughters and at the Elizabethtown church by Elders H K Ober, S. H. Hertzler and Rufus Bucher. Interment in Spring Creek cemetery.—M. B. Miller, Elizabethtown, Pa.

Zug, Eld. Henry S., son of the late Benj. R. and Susie (Shelley) Zug, was born near Mastersonville, Pa., July 9, 1860, and died of gangrene, Jan 17, 1930, at the home of his daughter, Sister Dawson Hosler, in Elstonville, Pa. He suffered with diabetes and heart trouble for about fifteen years, but with it all he kept up his preaching until about six months ago. The anointing was called for several times. He had a cheery disposition and complained very little. He united with the Brethren Church in his youth. He married Amanda Gruber who passed on several years ago. He is survived by five children, fourteen grandchildren and one great-grandchild. He was elected to the ministry Dec 9, 1889, advanced in 1895 and ordained Aug. 27, 1905. Funeral by Eld. S. S. Eshelman, H. L. Hess and B. G. Stauffer at the Chiques house Interment in the adjoining cemetery.—Fanny Zug Shearer, Manheim, Pa.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Phil. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.



THE LORD'S PRAYER

By

R. H. Miller

Simple, but profound; scholarly, but understandable; interesting and readable; biblical and spiritual; presents new and larger meaning of this wonderful prayer.

"The interpretation in **'The Lord's Prayer'** is true to the text and rich in inspiration. **It will add tremendously** to the **spirituality** and **effectiveness** of the **prayer life** of all who read it."
E. M. Studebaker.

Price, 75c

Brethren Publishing House, Elgin, Ill.

For Improved Uniform Lessons
There Are Many Helps



Among the best of these Helps is **Tarbell's Teachers' Guide.** Teachers like Tarbell because of the amount and variety of the illustrative material taken from every walk of life Tarbell adapts the lessons for Intermediates, Seniors, Young People and Adults. You make no mistake when you choose **Tarbell. Price, $2.00.**

We also furnish:

Peloubet's Select Notes, which has had a large following for more than half a century **Price, $2.00.**

Snowden's Sunday School Lessons is fine. **Price, $1.50.**

The Lesson Round Table, based on **Moffatt's Translation** is a new and excellent aid. **Price, $1.25.**

Arnold's Practical Commentary costs only **$1.00.**

Daily Digest of the Sunday-School Lesson, by Wells, and **Torrey's Gist of the Lesson** may be had for **35c each.**

These all contain the lessons for one whole year. Get them, use them, and grow in your teaching.

Brethren Publishing House, Elgin, Ill.

---HOW to Secure BOTH Messenger PREMIUMS---

"SOME BRETHREN PATHFINDERS" and **PREMIUM BIBLE 1930X** are both giving complete **satisfaction.** And well they may, for they are exceptional values. Each is **worth much** but **COSTS** you **little.** Again the question arises **"How can I secure both of these Premiums at this time?"** Simple: You can **write your check covering both Premiums and a subscription to the Gospel Messenger for two years.**

Or, if you have already secured one Premium and wish also to secure the other Premium, remit at once for the one desired and your paid-up **Messenger** subscription will be extended accordingly.

That's all there is to it. Others have done it that way. Why not you?

True, you are paying two years in advance, but see what you are getting. **A $1.50 book for 50c; a $5.10 Bible for $1.95. That's a better return than you are getting from the farm, is it not?**

Now that you know, fill out the blank, enclose your check for the proper amount and **MAIL TODAY.** You can do nothing better.

Cut out this coupon

The Gospel Messenger's LIBERAL PREMIUM OFFERS

☐ **Gospel Messenger for 52 weeks** **$2.00**
☐ **Messenger** and **"Pathfinders"** **2.50**
☐ **Messenger** and **Premium Bible, No. 1930X 3.95**

Remember, you get the **1930 Yearbook FREE** with each of these three propositions.

Brethren Publishing House,
Elgin, Ill.

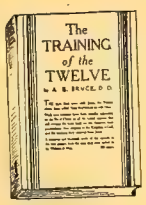
Enclosed find $..... to pay for **Messenger, 1930 Yearbook** and **Premiums** checked at the left.

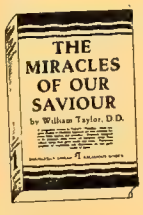
Name .....

Street or Route .....

Town ..... State .....

Fill in the above and MAIL TODAY







Ministers Find Our Dollar Books Very Helpful

THREE HUNDRED EVANGELIST SERMON OUTLINES - Aquilla Webb
CYCLOPEDIA OF SERMON OUTLINES - Aquilla Webb
THE MIRACULOUS ELEMENT IN THE GOSPELS - Alexander Bruce
THE EVANGELISTIC ENCYCLOPEDIA - G. B. F. Hallock
THE HUMILIATION OF CHRIST - Alexander B. Bruce
1001 ILLUSTRATIONS FOR PULPIT AND PLATFORM - Aquilla Webb
THE IMPATIENCE OF A PARSON - H. R. L. Sheppard
THE TRIAL AND DEATH OF JESUS CHRIST - James Stalker
THE TEN COMMANDMENTS - Henry Sloane Coffin
NEW TABERNACLE SERMONS - T. DeWitt Talmage
BIBLE TYPES OF MODERN MEN, First Series - W. Mackintosh Mackay
BIBLE TYPES OF MODERN WOMEN, First Series - W. Mackintosh Mackay
ONE HUNDRED BEST SERMONS FOR SPECIAL DAYS AND OCCASIONS - G. B. F. Hallock
ONE HUNDRED GREAT TEXTS AND THEIR TREATMENT - Frederick Barton
ONE THOUSAND THOUGHTS FOR FUNERAL OCCASIONS - Frederick Barton
THE PASTOR HIS OWN EVANGELIST - J. W. Chapman and C. L. Goodell
ONE HUNDRED PRAYER MEETING TALKS AND PLANS - Frederick Barton
ONE HUNDRED CHOICE SERMONS FOR CHILDREN - G. B. F. Hallock
ONE HUNDRED REVIVAL SERMONS AND OUTLINES - Frederick Barton
THE PREACHER—HIS LIFE AND WORK - J. H. Jowett
THE CROSS IN CHRISTIAN EXPERIENCE - W. M. Clow
LORD, TEACH US TO PRAY - Alexander Whyte
THE MIRACLES OF OUR SAVIOUR - William Taylor
THE PARABLES OF OUR SAVIOUR - William Taylor
THE TRAINING OF THE TWELVE - A. B. Bruce
THE WICKET GATE - G. A. Studdert-Kennedy
A QUEST FOR SOULS - G. W. Truett
A GUIDE TO PREACHERS - A. E. Garvie
CYCLOPEDIA OF SERMON OUTLINES FOR SPECIAL DAYS AND OCCASIONS - G. B. F. Hallock

Some of these formerly sold as high as $3.50.
Make your own selection—any volume for *One Dollar!*

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

Notes From Our Correspondents

(Continued From Page 125)

appointed Bro. John Cooper was chosen trustee for the Bethany church. Our congregation is looking forward to two revivals this year: one at Bethlehem and one at Monte Vista to be conducted by our pastor, Bro H. C. Eller. At a meeting of the J. C. L. early in the year our offering for the African fund was received. Sister Hylda Peters is in charge of the League this year. The B. Y. P. D. has as its president Sister Lois Flora. Recently an enjoyable social was given by this group. The men of Monte Vista and Bethlehem communities are holding their meetings jointly on each first Sunday afternoon. Programs are being given at each meeting. We are hoping through joint meetings and social functions to secure closer coöperation between the various groups in our congregations.—Blanche Bowman Wood, Boone Mill, Va., Feb. 11.

Murray's Personally Conducted Tours

Europe, Passion Play, Palestine, Egypt

Leave Montreal, **June 21,** for England, France, Belgium, Holland, Germany, Switzerland, Italy, Turkey, Tarsus, Antioch, Palestine, Egypt. Number of reservations limited—going fast. **Don't delay. Write today.**

Murray Tours, Suite 1, Arcade Bldg., Kansas City, Mo.

PURE RELIGION

By Eld. C. E. Gillett

who also wrote **"Pioneering." "PURE RELIGION"** deals with New Testament religion in a straightforward manner. Regular price of each book, **$1.50.** Special price to ministers who preach without compensation, **75c. To widows, $1.00.** The sister who is mother of the most children may have one book free. Send name and number of children to author.

Order books from

Brethren Publishing House, Elgin, Ill.
or Eld. C. E. Gillett, Glendale, Ariz.

THE CHRIST OF EVERY ROAD

By E. Stanley Jones

Here is Jones' latest volume, every page of which is stimulating, thought-provoking, challenging. The author's interpretation of Pentecost may be seen in his characteristic statement: **"Before Pentecost the apostles wanted everything and had nothing; after Pentecost they wanted nothing and had everything."** Those who are seeking a book to assist them in **a study of Pentecost** and a book that will help them to **apply the lessons of Pentecost** to their own lives will find **"The Christ of Every Road"** a great help. **271 pages. $1.50.**

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

Execute Your Own Will!

You do this when you get one of our annuity bonds. It will mean a big saving to the Lord's treasury in court costs, and lawyers' and administrators' fees.

* * * * * * *

But, If You Make A Will---

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of..... dollars ($.....) to be used for the purpose of the said Board as specified in its charter."

Write for our booklet which tells about annuity bonds and wills. A postal card will bring it

General Mission Board
OF THE CHURCH OF THE BRETHREN
Elgin, Illinois

Heart of the Crimson Cross

A Novel of Crimsoned Love

By Dr. J. M. Henry

is being read and commended by many.

"Certainly the ministry of a local church in behalf of peace, purity and goodwill would aid an excellent cause if a copy of this book could be placed in every Sunday-school library with appropriate announcement by pastor or superintendent of its significant value."—Minor C. Miller, Sec., Virginia Council of Religious Education.

Regular price, $2.50. Special price to our **readers, $2.00.**

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

CUT HERE

Achievement Offering

BLANK FOR SENDING MONEY

Note.—The treasurer of the General Mission Board is also the treasurer for Conference Budget funds.

Brethren's General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed find .....Dollars as an offering for Missions and Church Promotion to carry out the program as authorized by Annual Conference.

CONFERENCE BUDGET for Missions and Church Promotion $.....
General Mission Board, World Wide Fund - - - - $.....
Board of Religious Education - - - - - - $.....
General Ministerial Board - - - - - - - $.....
General Education Board - - - - - - - $.....
American Bible Society - - - - - - - $.....

Which amount is from:

..... Individual
.....Sunday-school Class
.....Christian Workers
.....B. Y. P. D.
.....Aid Society
.....Junior Church League
..... Sunday-school
..... CONGREGATION
..... STATE DISTRICT

Name of Sender .....

Street Address or R. F. D. .....

Postoffice ..... State .....

Please do not write in this space

Date	Amount Enclosed
.....19....	$.....

A Few Reminders

Please make all orders payable to **Brethren's General Mission Board** and to no individual.

Money should be sent in Bank Draft, personal check, Postoffice or Express Money Order.

Please show what congregation and District should have credit for this. This is for the Record of Giving.

Full name and address should be given to insure a prompt return of receipt.

Orders for tracts, Visitor subscriptions, etc., should be on separate sheet.

CUT HERE

FEBRUARY IS ACHIEVEMENT MONTH

The business year of the General Boards ends February 28, 1930.

Special effort is being made to clear the Mission Board of a deficit.

The February offering is usually asked for the Conference Budget which includes the needs of all the General Boards. Because of this annual custom and also because of the special appeal for mission funds, the contributor is privileged to indicate on the blank at the left the fund in which you wish your contribution placed.

The Missionary Visitor will be sent upon request without further charge to all who contribute $4 or more to **The Achievement Offering.** Those who have in the past year contributed a total of $4 to the General Boards for Missions and Church Promotion are also entitled to a year's subscription. The **Visitor** is sent only upon request. Be sure to state name of congregation when you write.

MISSION BOOKS---SPECIAL PRICES

Christian Heroism in Heathen Lands

By Galen B. Royer

Thrilling biography of ten great missionaries. **75c.**

Our Missions Abroad

By Elgin S. Moyer

A concise story of the missions of the Church of the Brethren. **50c.**

Primary Folks at Mission Study

By Viola Eisenbise

Winning stories for beginners in mission study. **50c.**

Junior Folks at Mission Study—India

By Nora Berkebile

Her stay on the mission field furnished the author first-hand material for this popular book. **60c.**

Junior Folks at Mission Study—China

By several of our China missionaries

Tells you the things you would like to know about China. **50c.**

Each of these books is worth the regular price. But we want you to know their contents. For that reason, though the **price of the five is $2.95,** you may have any **three for $1.00;** or you may have the **five for $1.35.** The whole family will be delighted with these mission books. **Use this as your order sheet.**

Brethren Publishing House, Elgin, Ill.

? Have YOU neglected to ORDER Your Material for Easter ?

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME."—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 — Elgin, Ill., March 1, 1930 — No. 9

In This Number

Editorial—
The Christian Message in Our World, ...129
Decisive and Costly, ...129
While Thinking of the Larger Evangelism, ...129
Get Seeing Power, ...136
Among the Churches, ...137
Around the World, ...137
The Quiet Hour (R. H. M.), ...137

General Forum—
The Denial (Poem). By Kathryn Wright, ...130
Factors Which Should Govern the Interrelation of Members of the Christian Church. By Ellis M. Studebaker, ...130
The Season of Lent. By Ross D. Murphy, ...130
The First and Great Commandment and the Other One for the Third Time. By F. H. Crumpacker, ...130
Will Nationalism Dethrone God? By J. M. Henry, ...131
"The Land of the Book." By Homer E. Blough, ...131
A New Pentecost. By H H. Helman, ...132
Thankfulness. By Maude C. Jones, ...132
Why Don't We Unite? By O. M. Lyon, ...132
Knowing God. By Mary Studebaker Hinshaw, ...133
Church Loyalty. By P. G Stahly, ...133
Should Churches Keep a Record of Giving? By C. C. Hawbaker, ...133
Go To Advertisements. By Joseph D. Reish, ...138
"Cut Your Coat According to Your Cloth" By A. G Crosswhite, ...138
Living Above Law. By D. C. Reber, ...140
The Devil of Criticism. By George W. Tuttle, ...140

Pastor and People—
Church Finances. By Levi K. Ziegler, ...134
The Gist of the Sermon. By D. W. Kurtz, ...134
Where Do We Find Them? By Julia Graydon, ...134
The Christ of Every Road. By J. E. Miller, ...134

Home and Family—
Press Onward (Poem) By Mary Stoner Wine, ...135
New Lives for Old. By H. A Brandt, ...135
The Road of a Loving Heart. By Florence S. Studebaker, ...135

...EDITORIAL...

The Christian Message in Our World

1. The Approach to It

Two years ago this March the second great Jerusalem Conference was held. Like the first, nearly nineteen centuries earlier, it was a Missionary Council, composed of leaders in the cause of world evangelism. It began March 4 and closed with Easter Sunday, April 8.

From the introductory paragraphs of a statement adopted by the Council we quote the following:

Throughout the world there is a sense of insecurity and instability. Ancient religions are undergoing modification, and in some regions dissolution, as scientific and commercial development alter the current of men's thought. Institutions regarded with age-long veneration are discarded or called in question; well-established standards of moral conduct are brought under criticism; and countries called Christian feel the stress as truly as the peoples of Asia and Africa. On all sides doubt is expressed whether there is any absolute truth or goodness.

Amid widespread indifference and immersion in material concerns we also find everywhere, now in noble forms and now in license or extravagance, a great yearning, especially among the youth of the world, for the full and untrammeled expression of personality, for spiritual leadership and authority, for reality in religion, for social justice, for human brotherhood, for international peace.

That these words describe truly the present state of world unrest is evident to all who are not sound asleep. Specially to be noted are the tendency to question everything, even moral standards as well as beliefs, absorption in material concern and surrender to carnal extravagance, and along with this a deep undercurrent of spiritual hunger, a great yearning for reality, for a basis of confidence and peace, in a word, for the true answer to the riddle of existence. What is our Christian message to a world like this and in what temper shall we proclaim it? What shall be the manner of our approach?

First of all, with the utmost frankness, with an evident desire to face the facts honestly, with a real appreciation of youth's mental difficulties. An effort to settle matters by a renewed appeal to external authority will not avail much. Right here is where the trouble is, largely. And confidence in the authority of this or that, however sacred to us, can not be reëstablished by demanding it, no matter how loud the tones in which we speak. The ground of it must be seen. That is our task—to help this troubled world to see. In the spirit of free and reverent inquiry, therefore, we must carry our message to the distracted people of our time, inviting them to "come and see."

Our approach must be made also with supreme confidence in the value of truth, and in its power to vindicate itself before the bar of a sincere truth-seeking mind. If we can not believe this and the people to whom we come with our message can not believe this, we have no common ground on which to stand and there is no hope of progress. But we can believe this. Indeed we can not believe anything else. It must be accepted as a moral axiom that truth is always better than error, and that when the truth is clearly seen we should be willing to receive it and that with gladness, at whatever cost in pride of previously held opinion.

This means that we should expect our definitions to need revision. When Paul was a child he thought as a child. He did not think that way when he became a man. When we were children we clothed our faith in the intellectual garments of childhood. On becoming men it is altogether proper to exchange these for suits of larger size. Sometimes this is overlooked. We must not forget it in bringing the Christian message to this restless age, so mightily stirred up by the developments in scientific and other lines of thought. We must present it in the forms which this age can understand, confident that if we do this the truth of our message will strike an answering chord in human hearts.

We must approach our task then, in the third place, with perfect confidence that the way to assurance and peace in matters of religious faith is as simple and sure as in any other sphere of human activity. We all need to remind ourselves occasionally what that way is. The scholars have a high sounding name for it which almost frightens us. They call it the way of "experimentation and observation." It is exactly the method which Philip proposed to Nathanael: "Come and see." Jesus was so thoroughly scientific that he urged this method strongly: "Come unto me . . . learn of me . . . and ye shall find rest unto your souls"; "the pure in heart . . . shall *see* God"; "he that willeth to do . . . shall know." The Christian proposal is eminently fair. It comes backed by a great volume of testimony but it does not rest its case upon that. That is indeed enough to make any reasonable person wish to give it an honest trial. But it asks for final commitment to it only on the basis of proved results.

"Every one that loveth . . . knoweth God. He that loveth not, knoweth not God." Here is the secret of the whole matter, the full truth of which the church as well as the world has yet to learn. This is the way to acquire the art of seeing straight, the way to see God, the way to a firm basis for "reality in religion," that priceless treasure for which the heart of our restless world is yearning. In this confidence we can go to it with our message, with banners inscribed: "Prove me now herewith"; "Come and see."

Decisive and Costly

"We must clearly be prepared for decisive, even for costly action."

Do you agree? That was one of the many fine things said at Jerusalem two years ago. Are you prepared for that kind of action?

Decisive action is action that acts. It does something. It stops talking and goes to work, and that not in any wild random fashion, but driven by a definitely set purpose and in pursuit of a clearly defined object. It knows what it is after and starts. And keeps going.

Costly action is action that costs, and nothing really costs until it hurts. The hurt may be in the form of a surrender of certain long loved luxuries possessed or coveted. It may be in the manner of wounded pride, pride of opinion possibly. But if it actually costs it means something that it hurts to give up or to do.

But it yieldeth the peaceable fruits of righteousness to them that are exercised thereby. For it both chastens the individual spirit and helps the kingdom on its way.

While Thinking of the Larger Evangelism

An earnest and talented speaker with a very select audience was trying to interest his listeners in "the larger evangelism." The speaker was John R. Mott. The audience was made up of church leaders, many of them members of mission boards. The larger evangelism as he defined it was an "evangelism that will evince the passion of Christ."

"And that means," he went on to say, "larger plans, a larger comprehension of what is involved, a larger message, a larger strategy, a larger adaptation of means to ends, larger outpouring of resources, larger superhuman wisdom, love and power."

That *is* rather a large order, isn't it? But why not? Does not the "passion of Christ" demand every item in it? You will agree that the last one is the most important of all, but will you also agree that we can not have that without the others? And that the initiative in supplying these belongs to us?

For instance, there is that larger outpouring of resources. We could begin on that at once. The spirit which that would foster would itself go a long way toward a larger comprehension of what is involved and larger plans and larger adaptation of means to ends.

One trouble with this last named point is that we get means and ends mixed so much. We hardly know which is which. We are a little confused as to exactly what we are trying to do. That is one reason our message isn't any larger. O, it has words enough in it, but not soul enough, not scope enough, not depth enough, not outreach enough.

The larger message must cover every need of the individual soul and every relation of every human group to every other. That will take a large message surely, but the gospel message, the message of the Christ love, is big enough to cover it.

By the time we get into the meaning of these larger things we shall be realizing also some of that larger superhuman wisdom, love and power.

Get Seeing Power

"The commandment of Jehovah is pure, enlightening the eyes." It not only gives them a lustrous look but makes them see better. It clarifies the vision, and does this because it is pure. It cleanses the thought, the emotions, the volition. It makes you love clean things, and seek them.

Righteousness is purifying, that is to say, and purity is illuminating. What else was it that Jesus said? "The pure in heart . . . shall see God." Only such can see him. Only the pure have enlightened eyes.

Eyes that see—what greater blessing can there be? For there is no greater need. Not proof but sight, not demonstration but illumination is what the times demand. Indeed, if there were more of the latter there would be small place for the former. It is the nature of truth to carry its credentials on its face. To be known, it needs but to be seen.

Covet therefore seeing power. And get it by walking in the commandment of Jehovah.

GENERAL FORUM

The Denial

BY KATHRYN WRIGHT

They led the Christ they sought away with them
To Annas and to Caiaphas that they
Might hear and judge him. Peter followed him
Afar with watchful fear until he came
Unto the outer door, and she who kept
It asked of him, "And art thou, too, not one
Of his disciples?" Peter stood as if
Within him struggle waged. Then: "I am not."
Terrific awe fell down upon his soul
And he grew cold and to the courtyard fire
Drew near. An officer approached him there
As Peter stood with rough and shivering hands
Outstretched. "Art not thou also one of his
Disciples?" Peter started, then replied
With effort, "I am not." A serving man
Who vaguely saw in mind the angry lines
Of Peter's face, cut out with lantern gleams
And shadow in Gethsemane, inquired:
"Did not I see thee in the garden with
This man?" And with denial on his lips,
Contention and a sense of guilt within,
He hesitated momentarily.
The servant stared. "Man, thou did'st not. Thine eyes
Would take me for another." Peter turned.
Without, beneath the lightly blowing stars,
In silence and in hush a cock crew twice.

North Manchester, Ind.

Factors Which Should Govern the Interrelation of Members of the Christian Church

BY ELLIS M. STUDEBAKER

THIS article is based upon 1 Corinthians 12, 13, and 14. There were certain disorders in the Corinthian church which the Apostle Paul attempted to correct by correspondence. In the heart of his letter to the Corinthian group he discusses three important factors which should dominate in church life. The twelfth chapter sets forth the idea that the members of the church should be united. The thirteenth chapter indicates that love ought to be the impelling motive in every activity. And the fourteenth chapter signifies that the aim of the church ought to be edification. There was a controversy among the members about spiritual gifts. It seems that some individuals thought that their gifts were more important than those of others. While some questioned the authenticity of other persons' claims. Paul settled the right of one to insist that he had the Holy Spirit by teaching that the attitude of the claimant toward Jesus is either proof or disproof of his authority. "Wherefore I make known unto you, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit." Many of the Corinthians came out of a religious background which made them believe that diversity indicates that there is a plurality of gods, lords, and spirits; but Paul taught that, though there are different endowments, different forms of service, and different activities, there, nevertheless, is unity in the one Spirit, the one Lord, and the one God. Unity then, not uniformity, is the important thing. Uniformity means sameness; unity means that there is cooperation in the midst of diversity. There are many members in the church with all of their differences, but they should have respect and regard for each other and work in unity. The fact is, diversity is the very law of God by which the many tasks of the church can be accomplished. Every individual member, therefore, must appreciate that he can not travel alone; for he needs the church. The church, on the other hand, must recognize its need of the individual. In this attitude of mutual goodwill there is a sharing together of good fortune and suffering. There, therefore, is no place for jealousy, which many times proves fatal to the progress of the church. Paul says: "God set the members, each one of them in the body, even as it pleased him." And again: "God tempered the body together, giving more abundant honor to that part which lacked; that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it. Now ye are the body of Christ and severally members thereof."

It is very significant that Paul, writing to a group which laid so much stress on spiritual gifts, should tell them that their motive was a more important factor than their endowments. Love is even more important than the oratory of the heavens and the earth; for without it eloquence falls to the level of mere noise. Love is more fundamental than to have the ability to fathom the deepest mysteries of the ages. It is even more significant than the profoundest faith, and more effective than the most liberal philanthropy and excruciating sacrifice. After all, then, love is the big thing in every human relationship. Somebody has said that he who is actuated by the motive of love can happily substitute the personal pronoun "I" for the word "love" in verses 4 to 8, inclusive. I recommend that the readers of this article try the experiment. Indeed, "love never faileth." Well could Paul say, "But now abideth faith, hope, love, these three; and the greatest of these is love," for love is equal to every emergency and will abide forever.

In the fourteenth chapter of 1 Corinthians Paul sets forth the aim of the church; namely, edification. It must have grieved his heart to learn that certain individuals were using their endowments for selfish purposes. It is truly pathetic when we forget that our activities should promote the good of our fellow-men, and therefore we fall into impracticable habits in the exercise of our Christian functions. At Corinth there were differences of opinion as to how the public assembly should be conducted. There were those who wanted to speak in ecstasy; others desired to sing praises; some wished to prophesy; and even the women wanted to talk. Paul attempted to get these aspirants to focus their attention, not upon themselves, but upon the result of their exercises. The important question to him was, do the activities of the church edify people? He could, therefore, rightly say: "I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also." And again, "I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue." Is not this, then, the point of view which the church should take in this modern day? Certainly our Christian activities are valuable only in so far as they serve the good of all humanity. In the words of Paul: "Let all things be done unto edifying."

La Verne, Calif.

The Season of Lent

BY ROSS D. MURPHY

THE season of Lent is much more than a period of several weeks preceding Easter when we refrain from eating certain kind of foods and impose upon ourselves certain restrictions. Human nature needs restrictions for developing the finer qualities of character, and fasting is beneficial in deepening the prayer life. At best, however, these are only means by which we attain nobler ends. Fasting for the sake of fasting loses all its virtue and is no better than the fasting of the Pharisee.

The fasting of the Pharisee who went up to the temple to pray had much to do with making him proud and haughty and giving him the sense of superiority. Among other things, he boasted of the fact that he fasted twice in the week. This was much oftener than the law required, perhaps he did it so frequently to be doubly good. Fasting as often as he did should have made him very good, but it did not. He was not even as good as the publican who may not have observed any season of fasting. Doing religion is always formal and tends toward self-righteousness. The things we do ought to nourish us spiritually and undoubtedly do when motivated by love and sincerity; but the only sure and unfailing source of soul-nourishment comes from fellowship with Christ and a full and unconditional surrender of our lives to him. Fasting has a very definite place in the Christian religion when it is prompted by a genuine impulse from within the soul. It is not a religious exercise to be boasted about, it is to be practiced advisedly and in the fear of God.

What about restrictions not only for the season of Lent but for every season of life? Some restrictions cramp the full and free development of life; others give it force and power. Lay a handful of powder on the ground and bury a rifle ball in it. When a spark is applied to the powder there is a sudden flash of fire and smoke and it is all over. There is no force or power transmitted to the rifle ball. Now take one-tenth as much powder, place it in a rifle barrel and put the ball on top and touch it with a spark. What happens? The ball is possessed with a deadly power. In the first instance the powder was free to do as it pleased, in the second it was restricted to but one course of action.

So it is with life. There lie before us two ways of travel. The one is narrow and imposes upon the traveler numerous restrictions. He is not free to do as he pleases. His natural instincts are sublimated and directed into channels of expression which are constructive and uplifting instead of destructive and degrading. His fighting instinct is not crushed, he may still fight hard and long, but it is the kind of a fight about which Paul speaks: "I have fought a good fight, I have finished my course, I have kept the faith." Neither are the sex instincts crushed, they are merely restricted to the building up of beautiful and lovely home life instead of giving unbridled expression to a life that is sensual. The restrictions of the narrow way lead to the fullness of spiritual experiences. The freedom of the broad way leads to destruction both here and hereafter.

Philadelphia, Pa.

That First and Great Commandment and the Other One for the Third Time

BY F. H. CRUMPACKER

THE occasion for using this (Matt. 22:37-40) was when I tried to help people much like the simple folk of Bible times.

I wonder how my adopted definition will fit the man Nicodemus (John 3:1-15). Do not forget the definition: Act like a brother to man and a son to God; this fulfills the whole law.

Nicodemus was a formalist and knew the law perfectly. He had no trouble in doing the law. Jesus asked him to be born again. That is, quit being a formalist and begin being a brother. He was urged to serve his fellow-men. This bit of teaching likely took root, for after Jesus had been crucified, then came this Nicodemus acting much like a loving brother would act. Now, brother, I am in dead earnest about this definition. Will it fill the bill? That is, are all the law and prophets fulfilled in acting like a brother to men and an obedient son to his Father? You remember Jas. 1:27. Here the preacher was telling people how to be religious. Act like a brother; visit the widows and orphans; help them to live; keep yourself clean from the sins of the world. I think James hit on the cure for all of the ills of the world. Would there or could there ever be a war if folks always acted like brothers? If the family is kept intact with God as Father there would be no war; there would be no race prejudice, no Jim Crow corners in a World Sunday School Convention. What would we think of a brother in the family, if he said to another brother in the family, "Now brother Jonas, I think you had better eat in the kitchen or at the side table. You have some blotches on your skin that give it a peculiar color"? When the Prodigal came home his father did not send him to the kitchen to eat alone.

Would not this thing take care of a lot of modern labor troubles? Will my definition take care of this vexed question? One rich man referred to in the Bible got to a hot place because he did not act like a brother to the beggar who came to his door each day.

So many people seem to forget that they should act like brothers to other nationals, or as though they were of a common Father. To love their neighbors as themselves is not in their day's efforts. I do believe we could take care of the ills of society by acting like brothers. I wish I could see you and talk all of this

over, but I must close now. If I had more time I would like to take up the money question, but other things are crowding in.

And yet I am loath to close without applying the definition to another text. If you have time, please consider this with the others—Matt. 25:31 to the end of the chapter.

This you know is usually called the great judgment chapter. As I read this I feel almost condemned. Those who were counted worthy were counted so in every count because they had acted like brothers. We use the words, *service* and *sharing* very freely today. Now let us add the word *brothers*.

We are of the Church of the Brethren. I wonder if we always act like Brethren in our family contacts? How like Jesus to say: "You helped me when I was hungry, you gave me drink when I was thirsty, you gave me a bed when I came into your midst, you helped me to clothing when I needed clothing, you came to me with help when I was sick; when I fell and got in prison you came to me as a brother would."

Now I must close by referring to Zacchæus. After the Lord had dinner with him and had showed him the value of being a brother in the kingdom, he said: "Yes Lord, I will do that. I have been thinking for a long time that I would like to do something with my money to serve humanity, so I will just take half of it and help the poor around here; and the other half I will use in paying my debts and overcharges." I think the tax collector gave us a lesson on how to use money to prove that he really wanted to act like a brother.

Ping Ting Chow, Shansi, China.

Will Nationalism Dethrone God?

BY J. M. HENRY

Will Mars enthrone himself in the Supreme Court of the United States which has been heralded as the great bulwark of freedom? The test case has come. Prof. Douglas Clyde Macintosh of the Yale Divinity School has been denied citizenship because he has declared his first allegiance is to the will of God.

Judge Warren B. Burrows of New Haven, Conn., rendered the decision and said that because Douglas Clyde Macintosh "considers his allegiance to be first to the will of God, he is not attached to the principles of the constitution of the United States, and can not become a citizen." Judge Burrows has formulated with legal precision the ground on which citizenship was denied to Martha Jane Grabar the Mennonite, Margaret Webb the Quaker, and two Dunkers.

Prof. Macintosh has appealed his case. It will be a historic decision, perhaps epoch making. I have had many letters from our own peace loving brethren asking what they should do, for they too have been denied citizenship on the same ground. My answer to all is given here in this article. Your allegiance is to God first. Stand by your convictions, for God will not be dethroned by militaristic nationalism.

Dr. Harry Emerson Fosdick in a famous sermon (obtainable from the National Council for Prevention of War, 532 17 Street, N. W. Washington, D. C.) preached at the Park Avenue Baptist church New York, Nov. 13, 1927, sets forth how from ancient times the cult of nationalism has been the great foe of, and most dangerous rival to, Christianity. In the days of Diocletian believers in Christ were thrown to the lions because they refused to sprinkle incense on the altar of Cæsar. And just so today, men and women are rejected as citizens and despised because they put God first.

On the application blank for citizenship question number 22 asks this hypothetical question: "If necessary are you willing to take up arms in defense of your country?" Applicants are not asked if they will defend the Eighteenth Amendment. They are not asked if they are attached to the principle of the Bill of Rights. They are not tested as to their loyalty to our ideals of American freedom and liberty. No! But if an atheist comes to our shores and applies for citizenship, and says: "Yes, I do not believe in God at all, and I will take up arms," that man is accepted and welcomed as a patriot. Yet, if a devout believer in Christ comes and asks to become a citizen of the very land where religious liberty was guaranteed in the constitution, and he puts the will of God first, that sincere and devout man is rejected.

Can it be that our American judges have turned pagan? Where is the bulwark of liberty then? If the judiciary of this land of liberty enthrones Mars first, then where shall God be put? Can it be that the United States will follow Russia in declaring for atheism? If another war should come, would conscientious objectors be persecuted and put to the sword and fire? Can it be that militarists have attempted to seize the power of the courts of our blessed land? The case is the most momentous one which probably ever faced the Christians of America. The issue is clear cut, for Judge Burrows has put nationalism above the will of God. So did pagan Rome. Where God is not first, he is not God.

Bridgewater, Va.

"The Land of the Book"

BY HOMER E. BLOUGH

Deut. 8: 1-10

Pilgrims to the Holy Land from America must cross over 4,000 miles of watery highway. In terms of time it is a much longer distance across the centuries to the days of Christ and the founding of the church. Many changes have been wrought in the sweep of time, and much of the glory of ancient Israel has been trampled deep by the onward march of competitive nations. But the "Land of the Book" is still the object of consuming interest to the Jewish, the Christian and the Moslem worlds. Thousands go every year to worship at its sacred shrines.

To visit the places mentioned in the Biblical narrative adds conviction: to go over the dusty highways that Jesus walked, to drink of the waters of Jacob's well in Samaria, to climb the sacred mountains of the gospel story, to "stand by the mystic waters of blue Galilee and listen to the rhythmical flow of the rolling waters of Jordan, to walk across the age-worn stones of the temple platform, and in silent, solemn tread to follow the Via Dolorosa out north of the walls of Calvary's rugged brow, which was the "Place of the Skull," to tread the sacred precincts of the garden tomb from which Jesus came forth—then you know you are standing on a few of the check marks of authentic Biblical history. All the way through the Mediterranean Sea—by Rome, Malta, Athens, Patmos, Cyprus, along the coast of ancient Phœnicia, across the rugged hill country of Judea, Samaria and Galilee, from the border of Dan by the foot of snow-capped Hermon to the scorching sands at the edge of the oasis of Beersheba, down to the plains where were the famed cities of Philistia, across the Sinai desert, the Land of Goshen, and old Egypt—you trace the ancient landmarks of the revealed history of the Book.

The Holy Land has its disappointing features. Very little remains to impress one of Israel's lost greatness. There are no art galleries, no antique museums, no great river systems, no lake region, no wooded mountain scenery like the majestic Alps, no marvelous temple ruins as the broken marble and granite of Baalbek, Athens, Egypt and Rome. The Tower of Herod, the Mosque of Omar, and the Church of the Holy Sepulchre are foreign, not Judean. You will be shown evidences of Phœnician, Egyptian, Roman and Greek civilization, but little that is Hebrew. Even the great stones, the pathetic Jewish wailing place, the traditional nether wall of Solomon's Temple were no doubt placed there by Phœnician masons. The rocky hill country is tragically bare. Palestine was much more beautiful in the days of Jesus and Solomon. Centuries of wanton destruction under Turkish rule, and endless military invasions from earliest times, caused the Judean hills to be shorn of their beauty. When Pompey captured Palestine, Josephus mentions the ruthless destruction of the wooded hills. When Titus besieged Jerusalem he ordered every tree cut within a radius of ten miles. In the recent World War military expediency made terrible inroads on the wooded beauty of Palestine. We saw no forests of Lebanon; the forest where David hid in his escape from Saul is no more; the wood sheltering the bears in the prophet's day is not to be found; Kirjath-jearim, which means "City of Forest," would have no such excuse for its name today. The great forest that once stretched from Sharon across the valley of Ajalon to Mount Carmel, mentioned by Strabo, vanished long ago; the wilderness of Judea is a barren shephelah leading down to the Dead Sea. Under the laggard rule of the Turk, the hills and valleys were stripped of their natural beauty. But thank God, today the Jews returning from over the face of the earth are trying to replant these barren slopes, and some day the last verdant glory of ancient Israel may return.

The traveler today is apt to forget that this was once "a land flowing with milk and honey." A happy land it once was. A land supporting a great population. The hills and valleys were dotted with beautiful, light grey limestone buildings. A magnificent temple, gorgeous palaces, elaborate systems of worship, great singing choruses, mighty armies, great walled cities, tribute money flowing in from surrounding tribes and nations once manifested a great nation. In Solomon's day the Queen of Sheba marveled at the glory and achievements of Israel. And from the scattered remains of that long ago, we can reconstruct something of the glory that crowned Israel in her day of achievement. If we go with the hope of finding the secret of Israel's greatness in the land, the people, the cities, the climate, the mountains, or even in the scattered ruins, we shall be disappointed. Evidences of Israel's faded glory will not be found in the field of science, commerce, art, or even war; but in that higher realm of spiritual and moral values. It is the land of the world's mightiest prophets, teachers, and native heroes of unfading glory. Out of an endless struggle upward through the centuries came a moral, ethical and religious code of life which has been the marvel of the world. Because of the spiritual radiance of their light the Hebrews were singled out from the ancient peoples as a peculiar and chosen race. The hoary patriarch of old looked up into the heavens, his soul responded to the infinite Spirit, and God used him mightily. The ground is sacred today because these heroic souls walked with God. They stood on the threshold of that gigantic project of turning the world from darkness unto the light. The secret of true greatness is to be found in the supreme mystery and power of godliness. The superb revelation of this eternal truth came of the shoot of Jesse and was revealed in and through the life of Jesus of Nazareth of Galilee. Chicago is explained by the Great Lakes, Memphis and Cairo by the Nile, but the Jordan does not explain Jerusalem. After Naaman of Damascus had washed in the muddy waters of the Jordan, he placed it above all rivers of the world. So also the hills of Bashan—the Pyrenees, the Alps and the Rockies sink back in insignificance before the Holy Hill of Zion because of what actually hap-

(Continued on Page 138)

A New Pentecost

BY H. H. HELMAN

The church can have a *memorial* for Pentecost in 1930 if she chooses.

Memorials are very popular and are easily set up.

The machinery of the church will easily be adequate to provide a *memorial* for Pentecost.

And a *memorial* may be very pretentious and draw a lot of attention to itself.

It can be made a *real celebration*.

But if the church wants an *experience* rather than a *memorial* that is another matter.

Preparation for an *experience* is not the same as preparation for a *memorial*.

The experience of a *new* Pentecost will be quite different from a memorial of the *first* Pentecost.

Is the church expecting to memorialize the first Pentecost or experience a new Pentecost?

Is it not quite likely that we will receive very much what we expect?

Elgin, Ill.

Thankfulness

BY MAUDE C. JONES

THANKSGIVING DAY 1929 is long past as are countless other Thanksgiving Days since the origin of the day with the early colonists, and how about our reasons for thankfulness every day of every year? It often seems that we assume the rôle of the man, who after seasoning and mixing a great tub of sausage at butchering time, raised his eyes and thanked the Lord for the meat, and then added to his friends: "It'll save a lot of time by having him bless it all at once." One day set apart for thankfulness is commendable, but every day brings blessings that should call forth our praise and gratitude to the Giver of all good. However, we forget past blessings, deplore present circumstances, and worry about future providence. Godliness with contentment is great gain, but even the "professing godly" are seldom satisfied with what they have. The poor man envies the rich man his wealth; the rich man envies the poor man his appetite and sighs for the freedom of his poorer days; the friendless praise those who possess friends; aliens paint America in colors of gold, and Americans flock to Europe for sight-seeing, pleasures and thrills. The pot of gold still rests at the foot of the rainbow and the distance to it is as great as it ever was. The healthy man complains of the long hours of work he must put in and the invalid longs to be able to do that same work. Children under the mother's feet irritate her, but no sooner are they out of sight than her heart longs for them. Youth longs for grown-up days, and age sighs for the years that are forever past.

Some philosopher has said that "Gratitude is always for favors yet to come." We pray earnestly for God to grant us favors and when in his infinite love and goodness he grants our petitions we forget to even say, "Thank you, God."

A husband and wife are permitted thirty years of happy wedded life and then the husband is called home and the widow resents the seeming injustice of death as much as the young bride whose lover is killed on the eve of their wedding day. The wonderful blessing of having had years of companionship is forgotten in the resentment which follows its loss. One of our poets has wisely said that, "He who loses a child is infinitely richer than he who has no child to lose." And another says: "'Tis better to have loved and lost, than never to have loved at all." Not every one takes the poets' views however.

Here's a man in average circumstances with a paid-for home, plenty to eat and wear, a satisfactory job, a creditable family, good health and plenty of friends who thoughtlessly and ungratefully remarks: "No matter how you look at it this is a rotten old world filled with sorrow and misery and trouble and misfortune, and try as you may, you can't get an even break; somebody is always ready to gouge you between the eyes or stick a knife in your back; somebody else gets all the rake-offs," etc., etc. Such a one is far less grateful than an African Hottentot who has nothing he can call his own but a filthy breechcloth, but who is thankful for even that.

Present day newspapers fill their pages with crime, graft, divorce, suicide, unchastity, sensuality, greed, fraud, and every detestable thing under the sun, but they are all but silent on the chastity and virtue of thousands of men and women, boys and girls all over this land of ours; they are silent about hundreds of happy homes, and of the steady onward march of Christianity and the church. We are constantly fed up on sickening, disgusting stuff when there is a vast store house of worth while material left untouched. Why not be thankful for the grain and tread the husks underfoot?

In Detroit there is a beautiful park, Belle Island Park, the most beautiful of its kind in the world. It is eight miles long and set in the bluest of blue clean waters. Tourists rave over it, and strangers having once seen it never get over its charm, but its citizens deplore its car service, complain about the inefficiency of its fire department, rail about its crime and vice, and knock it generally and unmercifully.

We never appreciate what we have. Our sense of value is warped and misshapen. We dispose of, for a song, what another has given his life blood to attain. We fail to appreciate the gold beneath the dross. A few years ago a wealthy lady lost a $30,000 pearl brooch. She advertised her loss widely and notified the police, and a vigorous search was made but to no avail. Six years later a poor, toilworn washerwoman of the same city went into a jewelry store to have a brooch which she presented, repaired. One of the jewels was missing and she wanted it replaced in order that she might give the brooch to her daughter for a graduation present. The jeweler took the brooch to the repair room and came back with a strange look.

"Yes, madam, I can replace the jewel, but it will cost you $2,000," he said.

"Two thousand dollars," cried the woman. "Oh, there must be a mistake. I thought I could get it repaired for a couple of dollars."

"But madam, those are genuine pearls, very, very costly. Where did you get the brooch?"

"I found it six years ago, and have been wearing it ever since to hold my dress together," replied the agitated woman.

Here was a woman who had bent over the washtub, doing hard menial labor for a mere pittance for six years with a $30,000 brooch holding her calico dress together at the throat, too overwrought to even afford a newspaper which might have led to the discovery of the lost brooch and put an end to her hopeless drudgery! To her that wonderful brooch meant practically nothing and would have remained nothing had it not been for her eventful visit to the jeweler that day.

We measure things by a certain standard, and we want our possessions labeled and tagged. The costly library full of untold riches is bartered away for a penny because we see nothing in a lot of old musty books. We have health, comfortable homes, intelligence, friends (and there is no bigger boon on God's earth than friends), good eyesight and hearing, sound bodies, and a fair degree of mentality. We live in a good community with wonderful schools and churches. We are one of the cogs in the finest government in the world. There are sin and death, crime and suffering, want and woe, but there are also peace, joy, life, happiness, and untold blessings in store for us, and above all there is a God in heaven who rules the universe, who holds us in the hollow of his hand, and who deals out to us the things best suited for our spiritual development. He knows, he loves, he guards and he guides and in turn we owe him our eternal love and gratitude for the manifold blessings we enjoy and this wonderful thing called life which he has given us that we might mold it into the pattern he would have us make for his use and his glory. Why not be thankful?

Syracuse, Ind.

Why Don't We Unite?

BY Q. M. LYON, EDITOR SUNDAY SCHOOL LESSON PUBLICATIONS

Reprinted from The Brethren Evangelist for Jan. 25

IT has been brought out repeatedly that the "progressive" and "conservative" Brethren churches are no longer at such odds as they once were. Has not the time come when the Brethren Church and the Church of the Brethren should forget the unpleasantnesses of the past, and get a vision of what they could now do together?

The opinion was expressed not long ago, in a contributed article in the *Evangelist*, that our freedom was won at a great sacrifice, therefore why reunite with the old church and lose all that we have gained? Nothing could be more obtuse from the standpoint of Christianity. Certainly our quarrel with the older church was not for personal reasons. We did not quarrel simply because we loved the battle and wanted to be away from our brethren. The split came because of an *impasse*, and was thoroughly regrettable for the most part on both sides. Since the time of the split, new leaders have gotten new visions, and those old battle cries have disappeared. There is no longer any cause for them. The differences no longer exist between us. Why, in the name of common sense, then, should we perpetuate a family quarrel by refusing to admit any guilt whatsoever on either side? When the nations assume such an attitude toward each other, discord and mutual ill are bound to result. Are not churches more guilty than nations for such an attitude?

The time is not far distant when we shall be forced to face frankly the problem of a greater measure of Christian unity. The aim of this query is not to revive old animosities, but rather to show their childishness, and to suggest a future which is possible for us if only we will see it and work toward it.

There are many good reasons why we should unite with the Church of the Brethren. But honestly I cannot find one sound reason why we should not unite. There will no doubt be many practical problems to be solved in the act of uniting, but these solutions will prove to be the solutions in turn of still greater problems. And I venture to assert that if there is a will to unity, a way will be found.

Ashland, Ohio.

Knowing God

BY MARY STUDEBAKER HINSHAW

"Be still, and know that I am God."

"And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

"The people that do know their God shall be strong, and do exploits."

THE Scriptures teach not only the possibility of knowing God, but also our duty to know him; that the very purpose and object of eternal life is to know him; and that those who really know him are strong and courageous, and do remarkable things.

It is not simply a head knowledge, knowing about God, or speculation that is meant, but a knowledge of him by personal contact and experience. We must give all of ourselves to him and then he will give all of himself to us. When you know God you possess him and he possesses you.

It is only as we are willing to know God and give ourselves to him, that he will reveal more and more of his fulness to us. Fellowship with God can not be all from one side. We need to be still, to wait and hear what response God gives. Have you ever tried to get still before God and wait before him in quietness without offering any word of prayer, with every imagination, every thought, every purpose, every weight, every sin laid aside? Have you tried it with the mind settled and stayed on him in contemplation and worship? This is a very hard thing to do. Too hard for human nature; therefore, the Holy Spirit is imparted to us to enable us to do and to know. Every child of God is commanded to: "Be still, and know that I am God." We are to know his divine fellowship, his transforming power, his sustaining grace. It is right to have seasons of intercession, and seasons of supplication; but we must also have seasons of quietness.

God wants us to abandon ourselves to him, to cease from human efforts and yield fully, giving all of ourselves to him: This means just sinking down in absolute submission in entire stillness, waiting before him, and letting him work in us to will and to do his own good pleasure. It will be like sinking down into the melting pot and into the fiery furnace, "For our God is a consuming fire." It will only be effective as you let the spirit of submission work, as you let go and sink down and wait. Thus the dross of life will be consumed and the wood, hay and stubble will be burned; thus the fetters will fall and the clouds break and you will get a vision you never had before. And if you keep on in this simple way, by yieldedness, obedience and quietness, he will make himself known, and you will have the consciousness of the presence of the true and living God. He will put his wings over you and you will experience his Holy Spirit at work within you. And by and by, if you "follow on," the gold, silver and precious stone will be made manifest, wrought in God, distilled, refined, molded, shaped and polished—the handiwork of God—his new creation in Christ Jesus.

The fining pot is for silver and the furnace for gold.

It is said the refiner of silver watches over the metal heated by the fire, till he can see his own image reflected in it; and the watcher over gold, which is being refined, till sparks no longer fly. Precious stones are transparent and great skill and labor are required in bringing the rough diamond into the form that will best display its beauties.

"To talk with God, no breath is lost—Talk on!
To walk with God, no strength is lost—Walk on!
To wait on God, no time is lost—Wait on!"

"Then shall we know, if we follow on to know the Lord," and he will keep enlarging our capacity and will deepen and widen our life experiences. Also our strength will be renewed, and we will mount up with wings as eagles, and we shall run and not be weary, and we shall walk and not faint. But marvel not, if the refining still goes on, for when one feels, "now I have attained," then will one see infinitely more.

Washington, D. C.

Church Loyalty

BY P. G. STAHLY

Men's Work Program—Month of March

CONDUCT your regular opening exercise.

Attend to business that should come before the meeting; special committee reports, etc.

Program

An address can be made on the subject of "Church Loyalty," followed by round table discussion if desired, or the program can be divided so that short talks may be made by different men. A suggested outline is given here to stimulate and direct your thinking on the subject:

(1) To be loyal one must be "enthusiastically devoted," not lukewarm.

(2) Loyalty to high ideals is one of the major objectives of Christianity.

(3) Loyalty to the church is expected of each member. When new members are taken into the church, they make certain definite promises.

(4) Evidences of loyalty are indicated by one's attendance at services, financial support, one's sympathy for the work others are trying to do, one's prayer and interest in the great forward projects of his church.

(5) Spiritual poverty occupies the soul who allows negligence to slip in where loyalty, love and enthusiastic devotion once reigned.

(6) Those simple promises made at baptism, if forgotten, are a source of great humiliation to the entire church or congregation to which the disloyal or unfaithful one belongs. Who doubts but that the church today suffers because of countless numbers of disloyal members?

(7) Is the church worthy of a greater degree of loyalty than we have accorded it? Can any institution thrive without the loyalty of its members?

(8) How can a greater spirit of loyalty be developed among our members?

(9) Is not the loyal churchman the loyal citizen, the more devoted parent, the more loyal exponent of Christ's teaching?

(10) Other broad aspects of loyalty—
To your neighborhood
To your city
To your worthy institutions
This all means kingdom building.

(11) There are many things in the church to which we can be loyal—
The Sunday-school
The young people's service
The mid-week service
The program of evangelism
The program of missions
The program of stewardship
The program of social service
The program of Christian education

(12) The church is often severely criticized. There are two kinds of criticism—unjust and just. The unjust never hurts, will die itself. The just criticism is always helpful if carefully considered.

Opportunity should be given at close of program for free expression by any men present on preceding discussions.

South Bend, Ind.

Should Churches Keep a Record of Giving?

BY C. C. HAWBAKER

IN the GOSPEL MESSENGER for Oct. 26, 1929, Bro. A. M. Horst, in his article, "The Layman's Part in the Congregation's Financial Program," states that, "At least once each year a report should be published, giving name and amount contributed by every contributor."

For a long time I have been in favor of this practice, but I find that many people fear the results of such a method. In fact all too many persons in our denomination are opposed to regular, systematic giving which is recorded on the books of the church, even when it is kept secret except to the treasurer and members of the finance committee. It is the purpose of this article to consider some of the objections to giving of record, that have been presented to me.

Many persons say that they do not want to appear to be giving for show or for praise. Occasionally a sincere person has this objection, but too often the real reason is that the person giving this objection is ashamed to let even the church treasurer know how little he gives. Many persons who say that they desire to give without a record made of it defend their action by quoting the verse of scripture: "Let not thy left hand know what thy right hand doeth." Some persons live up to that scripture literally, as they have never done anything with either their right hand or their left hand to make a contribution for the work of the Lord. Jesus' teaching in this scripture was not against making a record of gifts, but it was a warning against a wrong motive in giving. Anyone who has observed knows that most people who object to giving of record can not by their actions show a proper motive in giving. Many givers of record are neither proud nor ashamed of their giving as they give because they are glad to help in building the kingdom of God.

Another argument advanced by some people against giving of record is that by giving in the loose offering more is given than if one is following a method or system where the giving is recorded. This argument is so weak that no thinking person believes it. In congregations where the weekly offering envelope system is in use at least ninety per cent of the money received by church treasurers comes from subscribers of record. In the remaining ten per cent, are included the offerings of members not giving of record, of visitors, and of subscribers of record who give in the envelope in the morning service and in the loose offering in the evening. A very few liberal givers object to giving of record, and give in the loose offering. This practice only assists the covetous person in his use of the loose offering as a cloak to hide his sin of omission. A person who will not give of record usually thinks that he gives more than is actually the case. He impresses himself by his generosity because it *seems* to him he gives liberally. If he is absent a Sunday he seldom gives more on the following Sunday than on any other Sunday. If he is absent several Sundays, there is no increase on the Sunday he returns. This kind of a giver fails to realize that whether or not he attends services regularly, the work of ministry goes on, and love of God demands one to share in the work during his absence. The loose collection is a hit or miss plan, not worthy of the approval of a sincere Christian who believes in a God of system, order and method.

Still another argument given against giving of record is that methods and system rob giving of its joy. My observation and experience prove to me that the persons who do not object to methods and system in giving and to giving of record, are the most cheerful givers. Cheerful giving is an art, and no art can be learned without regular and faithful following of rules. Methods and principles go hand in hand. Methods are a means to an end. Spiritual processes and good business practices should not be divorced.

An argument often advanced against giving of record is that publicity is given the giving of persons notwithstanding the fact that only the treasurer and finance board members should have access to the records. As a correction of this fault, if it exists, I suggest, not the discontinuance of giving of record, but that a report be published giving the name and amount of each contributor, and the names with amount column blank of all members not contributing.

Most churches, through fear, have maintained secrecy in regard to the giving of its membership. This action has been caused mostly by influential members who give less than they should and are ashamed to have publicity given to their niggardly giving. The objection often is given that publicity of giving would embarrass poor members who can not give much. I have never heard this argument given by a person who was really so poor that little could be given. Jesus gave the greatest publicity to the giving of the poor widow whose contribution was so small that it was insignificant as to amount. Publicity also was given by Jesus to the giving of Zacchæus who gave half his goods. Jesus did not object to publishing names and amounts. In neither the case of the widow nor of Zacchæus was pride or embarrassment concerned.

Worship, service, and giving are spiritual functions. It is impossible to have absolute secrecy in regard to our worship and service. Why, then, should secrecy be advocated for giving? It is perverting Jesus' teaching in regard to not letting the left hand know what the right hand does, to say that it prohibits publicity of giving. We could just as well pervert Jesus' teaching about praying in secret, by saying that no prayer should be offered in public. The teaching about praying in secret is in the same chapter of Matthew as the teaching about giving in secret. Neither teaching prohibits publicity, but both teach against a wrong motive in giving or praying. To hold that publicity to giving shows a wrong motive is no more correct than to say that praying in public proves that the motive is wrong. Too long have we misquoted scripture or misapplied it in order to advocate secrecy in giving. In the class of persons who object to giving of record are found more persons with questionable motives of giving than are found in the class of givers of record. The loose collection method covers a multitude of sins. It is a screen behind which many covetous persons hide.

Thirty or forty years ago we did not have much giving of record, and those are the "good old days" that so many persons who object to giving of record refer to with pride. Better methods in the financial side of church work are now in use. These methods are good and are a means to an end. The end is not only to obtain money but to develop Christians of character.

Methods and organization are to a church what the skeleton is to the body. Although bones are not a substitute for the mind, very few minds are functioning apart from a human body, of which the skeleton is an essential factor. If all persons were haphazard, hit or miss, or spasm givers in the loose offering, the church would be guilty of committing moral larceny. There would not be any system to giving and no means of knowing what income the church would have. Bills could not be paid when due. So much time would elapse before bills were paid that it would be stealing from the persons to whom the bills were owed. Persons who advocate and practice this lack of system may unintentionally be assisting in causing the church to lose its credit in the community. The unbusinesslike methods of churches have caused officers of banks and business men to have no respect for an obligation of a church. It is not surprising that the church does not appeal to business men.

(Continued on Page 140)

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

PASTOR AND PEOPLE

Church Finances

BY LEVI K. ZIEGLER

I DO not claim to be an expert. Some things mentioned in a discussion of "The Psychology of Financing a Church" in the June number of *The Homiletic Review* have impressed me, and I think could with profit be brought to the attention of our ministers.

The author maintains that generous and permanent giving must have a background of spiritual resources in the life of our people, and further, that there must be a proper psychological contact between pastor and people. Methods alone can not accomplish much without a proper spiritual background and a proper psychological approach.

Good financing is nearly always indirect. For this reason it is usually a mistake to make finances the main issue in the program of the local church. Money-getting is not primary in the work of the church. It is likely that in most cases more money will flow into the treasury of the church when proper emphasis is placed upon the spiritual values, and hence, the nature of the work of the church as spiritual, than when mere money-getting is made a major issue. An overemphasis upon church finances becomes obnoxious and boresome, with the result that more is lost than is gained. Our people must never be given any cause to feel that they exist for what money we as pastors can get out of them.

I heartily agree with the author of the quoted article that it is poor policy for the pastor to launch out into a tirade on his salary when he is in his pulpit. If he has anything to say on that point he ought to talk it over with his finance board. The fact is that frequently the folks who might need an admonition on account of being in arrears with their giving to the church are not in the church services. The folks who are present are not entitled to the admonition that the absent ones should hear. Moreover, it is beneath the dignity of the minister and inconsistent with good leadership for him to beg for the money with which his own salary is paid. Problems arising with reference to the pastor's salary and other problems of church finances should be talked over with the finance board. The pulpit is not the place to thrash them out in detail. If a pastor does not receive his salary promptly there may be perfectly legitimate reason based upon economic conditions in the local community. If the pastor is not cheerfully and adequately supported it may be that his service does not satisfy the membership, and in that event he should seek honestly to discover the fault and to correct it as quickly as possible.

It will be unnecessary for the pastor to be a money beggar for the work of the church if the dignity and the importance of the church and her work are adequately inculcated in the thinking of the church membership. The church is an institution in a class by itself. It is a going concern. It can not fail, as its Founder can not. The minister who fails to be optimistic himself, and who fails to impress this truth on the hearts of his people, does the church and her work a great injustice. The congregation that is made to feel that the church is the God-ordained institution that it is, will likely see to it that it is properly supported. If I may be pardoned, my own policy has always been to say as little as possible, directly, about church finances from the pulpit. I have never had to wait unduly for my salary. The church must, of course, have a financial policy and should have a wide awake board to make it operative. A good method by which to reach every member of the church is through the church's monthly or quarterly bulletin. Financial information and optimism should be given as coming from the finance board, or the financial secretary, or the church treasurer. It is a wise policy to keep the church membership fully informed on financial matters. Let the cause and work of the church be allowed to make their own appeal. As the church membership appreciates the nature of the work of the church it is likely that all her financial needs will be cheerfully met.

Some of our churches occasionally experience financial stress and depression on account of local economic and industrial conditions. In spite of these conditions these same churches make many sacrifices in order to keep the work going. The pastor should not fail to recognize this fact. He needs not only to be patient, but he can also well afford to give praise for faithfulness. This will do much toward building a background of confidence and mutual appreciation that will insure the possibility, on the part of both the church and the pastor, of carrying on unembarrassed.

Williamsburg, Pa.

The Gist of the Sermon

BY D. W. KURTZ

Mary of Bethany

THE last event of Jesus' life, before the Passion Week, was the anointing at Bethany. John tells us it was Mary, the sister of Martha and Lazarus. Mary took a pound of ointment, pure nard, and anointed Jesus. The cost of the ointment was the wages of a man for a whole year. Judas could see no good in this act. To him it was reckless waste. To Jesus it was a beautiful work.

(1) It was a good work because of the motive. The motive was love. Love is the greatest thing in the world, and too often our love is camouflage. True love will express itself. Its reality can not be hid. The motive of Mary was love, devotion, appreciation, and her devotion expressed itself in the best way she could devise.

(2) It was a good work because of the richness of the gift. She gave with abandon, without stint, or restraint. The abandon of her act, giving to the uttermost, the whole-heartedness, the completeness of the sacrifice, was appealing to Jesus. She was the first Christian, the first to understand the meaning of love, that can love with abandon. There is no careful measuring, and calculating to see how little will do, how much one can save, and "get by." It is the love of the Christian who loves freely, fully, with recklessness of the material for the expression of the spiritual. Oh, for such love.

(3) It was good for its appropriateness. Jesus sees its appropriateness for his death and burial. He foretold his death many times. This act is timely, and the loving hands of the understanding are the comfort one needs while it is yet day. Most people wait for the flowers till after death; Mary gives her symbol of appreciation to the living. Her love taught her to do the right thing at the right time and in the right way.

(4) It was a good work because it made Mary immortal. Jesus decreed that her deed should be a part of the gospel. It was good, and it was so good that it deserved a place in the eternal word. She never thought of such a result, had she tried to be immortal, she would have spoiled it all. It was good because it was so unselfish, so wholly for the other, so completely forgetful of the self.

(5) It was good because it did good to Jesus. He needed the comfort at this time. It was just a week before his death. The loneliness of death is its greatest burden. Jesus was helped by this act of love.

(6) It was good for the evidence it gave to Jesus, before his departure, that his gospel was being understood. Judas completely misunderstood it. He could only see *things*, not folks. Mary was the first Christian, for she was the first to see that things have no value except as they bring comfort and life to folks, to people, to human beings. The alabaster box of ointment had no value unless it made folks happier. Mary loved with the abandon that sacrifices the best for the good of the kingdom of God. This act was good.

Long Beach, Calif.

Where Do We Find Them?

BY JULIA GRAYDON

HERE is a verse from a little book I read recently called "Your Thoughts" —

> "God wove a web of loveliness
> Of clouds and stars and birds,
> But made not anything at all
> So beautiful as words."

We watch the clouds in the sky and we marvel at the beauty of the sunset and its afterglow. Later we watch the stars twinkling above us in the heavens. Then early in the morning we listen to the music coming from the tiny throats of the birds as they waken, ready for another day.

God made all these, but he made some other things and put them in his Book for us to enjoy—these wonderful words of life, words to inspire, to lift us above ourselves, to point the way to him, to comfort us, to sustain us, to fill us with joy. Where else can we find words freighted with such meaning?

Harrisburg, Pa.

The Christ of Every Road

The following book review was prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

The Christ of Every Road, by E. Stanley Jones. 271 pages. $1.50.

I have just finished—no, I mean read—"The Christ of Every Road," by E. Stanley Jones. I must read it again and again, for it deserves repeating. Written especially because of the stress laid upon Pentecost this year, the message of this man who has seen so much of the world, who knows men so well, and who believes so thoroughly in the Saviorhood of the Christ, this book is most timely. He believes that we may well be encouraged, that an awakening in religion is upon us because of the scientific attitude (though at first that may seem paradoxical), the stress upon religious experience and the undertone of a deep spiritual awakening. "At Pentecost," he says, "potential life and actual life were fused into a living whole." "Pentecost made the men and the message one, hence their power."

Speaking of our lacks he says: "Much of modernism has discovered processes, but not power; it knows biology, but lacks life; it has found truths, but lacks the Truth; it is penetrating, but not Pentecostal; it has found right attitudes, but insufficient altitudes. It lacks sky."

Once Pentecost held a larger place in the church. Why do we make so little of it now? "The church has shied away from Pentecost. It is afraid of it. The teaching concerning the Spirit is the most vague and uncertain thing in the life of the church. . . . Christmas is the festival of God with us. Pentecost is a festival of God in us. Is he more with us than in us?"

Pentecost proclaimed these four climactic facts of the Christ: "He lived, he died, he rose, he gives himself in experience—these four facts stand together and constitute our gospel. To lose any one of the four is to lose the gospel."

The coming of the Spirit makes possible the larger Christian life. "There is health in us if the Spirit lives within us. We have no business to be living subnormal, unhealthy, anæmic spiritual lives and call them Christian. They are sub-Christian. Our greatest difficulty is not antichristianity, but this sub-Christianity. It takes the facts of Christ's life—his life, his death, his resurrection—but not the living fact of Christ."

At Pentecost two outstanding things happened: "First, God, the Living Spirit, became to them immediate, experimental, vital—overwhelmingly so. . . . Second, religion broke its fetters and became universal."

Pentecost means power not pretense. "In the New Testament a minister is a diakonos, 'one who goes through the dust.' . . . But we will never be New Testament ministers and be willing to go through the dust unless and until we are inwardly humbled to the dust. Pentecost does that. It strips us of all pretension, all pride, all place and makes us persons. The apostles had apostolic power because they had no apostolic pretensions. We have taken the pretensions and have lost the power."

No, you will not accept all that the author says. Of the following some will accept all, some a part and some none. But read it through: "I believe in Christian baptism because I do not believe it to be absolutely essential. As a method of expressing and declaring one's faith before the world nothing is more beautiful and expressive, but as a sine qua non for finding the Spirit nothing has been more disastrous. For under this conception the baptized are supposed to keep up the idea, which in many cases amounts to a fiction, that they have necessarily found the Spirit in baptism, and the consequence has been that while the rite has been thereby raised, the fact of the Spirit in the life has been thereby lowered—lowered almost to becoming meaningless."

Nor does he avoid the miracles: "The Acts of the Apostles is filled with miracle, both physical and spiritual. . . . The early Christians knew that they could call on all the

Power there was, against all the wrong there was, in whatever realm it was."

Pentecost shows man's inefficiency, he needs something outside of himself. "Men are to be born 'from above,' the power is from 'on high,' and the Holy Spirit is to come 'upon us,' not from within us. . . . This is a terrific blow to modern pride." "Many a pastor asks for 'a change' when he should really ask for a change of heart. Many a congregation wants a new minister when it should really seek for a new Master."

Pentecost changed folks. "Jesus did not undertake to make Jerusalem a safe environment for their faith before he dared send the disciples into it. He changed them, and they went out to change the whole structure of human society. His method was a man." "So deeply had they imbibed this new method of facing life that as soon as a soldier became a follower of Christ in the early church he was expected to give up his occupation as incompatible with being a Christian. Their whole dependence on physical force was gone, swallowed up by a dependence on higher force—the force of unconquerable love."

Pentecost shows how the meek inherit the earth. "Before Pentecost the apostles wanted everything and had nothing; after Pentecost they wanted nothing and had everything."

Do we need Pentecost today? "Pentecost is not a spiritual luxury; it is an utter necessity for human living. The human spirit fails, unless the Holy Spirit fills."

I have been wondering what would really happen if every pastor and his congregation should unite and read the Acts of the Apostles and "The Christ of Every Road" within the next thirty days. How many will do it and report in the columns of the Messenger?

HOME AND FAMILY

Press Onward

BY MARY STONER WINE

Our warfare is not carnal,
We fight not with the sword,
We're looking unto Jesus
And trusting in his word.

With unseen foes we wrestle
Against the powers of sin;
But clad in God's whole armor,
For God and Christ we win.

Flesh can not win the battle,
Our strength indeed is small;
In Christ alone we conquer,
In him we can not fall.

Christ gives us faith to conquer
And girds with strength the soul
To press with vigor onward
To reach the promised goal.

Press onward, onward to the goal!
Press onward, onward, O my soul!
Stretch forward, forward, seize the goal!
Press forward, forward, O my soul!

Bridgewater, Va.

New Lives for Old

BY H. A. BRANDT

XV. The Mystery of Life

When Sidney Hale was in the mood he composed at high speed. And what he then wrote was comparable to the swift, sure strokes of a master painter. Naturally when such a mood was on him he was oblivious to the world. And it was at such a time that Rogers came into the *Valley Center News* office one day and waited for Hale to stop pounding his typewriter and turn to greet him.

But Hale did not turn; he did not even cease writing. It was evident that he did not know that Rogers was waiting. Perhaps he would not have cared if he had, for Hale was writing as one possessed.

Finally Hale stopped his writing and paused to glance over what he had composed. It was then that Rogers spoke.

"Mr. Hale," he brought out slowly with a certain mock seriousness.

Sidney turned and looked at Rogers with the air of one returning from a world of obsessing interests. "When did you come in?" he asked wonderingly.

"Some minutes ago; you see I did not want to disturb you, so I waited."

"A very proper procedure under the circumstances. What is on your mind?"

"The Westhill connection. It looks as though things are to line up in fine shape. Westhill men are aggressive. I am sure they will do their share; it remains for us to line up the knockers in Valley Center and get them to see the light."

"I am not surprised," remarked Sidney dryly. "Nothing succeeds like success."

"You seem kind of mystical this morning. Just what do the dark words mean?"

"Nothing—except, that I feared we were bound to succeed!"

"What of it, sir? Can't you stand success?"

"I am not sure."

"What a partner! Why did you tie up with me?" laughed Rogers. "You must be in one of your philosophical moods this morning. What is the special burden now?"

"Well, consider the point at which we have arrived," continued Sidney easing himself more comfortably in his chair. It was evident that he was getting ready to unburden something.

"Just where have we arrived, that is the point," injected Rogers.

"It is like this, we have arrived where we can not help but be successful. If I do say it, you and I have done something for the quiet little town of Valley Center. It is on the way to becoming what its name implies—a real center for the Valley. And here you bring word of another imminent success, the connection to Westhill. Have you ever considered the results of these successes? I mean the results in terms of human life?"

"Valley Center folks are beginning to live in better homes, drive better cars. Their bank accounts are larger—"

"Precisely!"

"But not a bad achievement!"

"No, if better houses, cars, and what-nots were all men needed. Are Valley Center folks happier with all these things than when times were quieter?"

"The problem is too academic for me," commented Rogers. "I can not see that your fears are pertinent to the proposition in hand—this Westhill connection."

"Perhaps not," answered Hale slowly, "but ever since the accident in which Greenbaum was killed I have been uneasy. I have been wondering if all this vaunted improvement is worth the price. What do you suppose Mrs. Greenbaum would say?"

"I am not sure, but have you heard the latest?"

"Perhaps not, what is it?"

"Mrs. Greenbaum has a beau—a handsome swain from Westhill. Looks like she might have a better time with this gentleman than with the hard-working Greenbaum!"

"Now that only makes me more certain of my conclusions. We have conspired to bring prosperity to Valley Center, and with it far-reaching changes in the lives of its people. The situation is one for which you and I are largely responsible. Only this morning a near tragedy was averted at the very corner where Greenbaum was killed. I saw it myself. Another one of those buses came racing down the boulevard, that you and I fathered, and came near crashing into a group of grade school children. If brakes had failed there would have been mourning in a dozen homes in Valley Center at this very minute. And so I have misgivings as to whether or not you and I are the benefactors we consider ourselves to be. We have brought a new spirit, a new tempo into the lives of our neighbors—and we have also brought new responsibilities which they do not always altogether understand."

"Certainly prosperity is not an unmixed blessing," said Rogers.

"But is it worth the price that some of these folks are going to pay, or have already paid?"

"You are magnifying the incidentals," persisted Rogers. "A few have lost, but the many have gained."

"But I can not dismiss the matter of responsibility so summarily. We have introduced these people to a new manner of life. We must not let them shift for themselves. There must be some giving of a clue as to the best use of what they now have."

"Perhaps, but that is not my field," remarked Rogers decisively.

"But it is somebody's field," urged Hale.

"I am satisfied to let those who feel the responsibility cultivate the field," said Rogers. "And now another matter; what was that furious typing about when I came in? You have not said a word about that!"

"Yes I have," said Hale slowly. "What we have been discussing is just the problem that stirred me to write so furiously."

"An editorial?"

"No—a story."

"Bravo!"

"I think I shall call it 'The Cycle of Faith,'" continued Hale.

"That sounds high brow. Is it for common folk?"

"For you and me—everybody in fact!"

The two men faced each other as friends, though their spirited dialog belied somewhat their mutual admiration for each other. Rogers grinned boyishly, as he had a habit of doing and remarked:

"So you were writing something about the mystery that men call life?"

"Yes," answered Hale slowly. "I suppose it might as well be called *The Mystery of Life* as *The Cycle of Faith*. Anyway the problem I have attempted to handle in story form has to do with life and its ultimate meaning."

Elgin, Ill.

The Road of a Loving Heart

BY FLORENCE S. STUDEBAKER

Recently grandmother visited in our home for a few weeks. She insisted on being busy, so when she went away she left behind her two warm comforters. The remainder of her vacation was spent in another home and a number of useful rag rugs were possible through her kindness. She is building the road of a loving heart, and all along the pathway, there are strewn deeds of self-sacrifice and love which are making life happier for all with whom she comes in contact. As the tourist travels along the graveled roads he occasionally passes a large road grader smoothing out the ruts caused by heavy traffic. How like this our lives ought to be—smoothing the way for those who follow after.

There is an old legend to the effect that during Jesus' youth, wherever he walked flowers would mark his footsteps. A century or more ago the good Christians of Western lands sent out to foreign countries their beloved sons and daughters. These forsook the comforts of their homes, left their loved ones behind, and in the face of overwhelming obstacles, made their way into great non-Christian lands carrying the gospel of Christ. They found that the people of India possessed souls, that they had as their heritage a genius for spiritual things. As a result, India is standing on the threshold of interpreting the teachings and principles of Christ as no other nation can be expected to do.

Several years ago at a missionary meeting, Mrs. Henry Peabody of Massachusetts, told this story: "I knew a woman long ago in the hill country of India. As I walked one morning she offered me an apple from her tree, a wonderful sight to an American woman who had not seen an apple for four years. Her husband was a fruit contractor who had come from the plains. She was far from home. We sat on the doorstep of the little mud house and talked. I knew her language and no one else in that strange country could talk to her. She was so happy to talk with a woman. She invited me into her home, but one glance at the interior decorations made me feel I was safer outside. I told her the story of Mary and Martha and Jesus, and explained that Martha was a particularly good housekeeper. She took the hint, as I gave it in some detail. I was there for a vacation of a few weeks, but as we met daily she eagerly listened to the stories of the Oriental women who live in the Bible, and of their Friend. She had little mind and no training but was able to learn a hymn with constant repetition, 'Come to Jesus,' in her own tongue. She learned with some effort a prayer such as you might teach to a child of five, a prayer for herself and her people, and then we separated never to meet again. Some six years

(Continued on Page 139)

AMONG THE CHURCHES

Calendar for Sunday, March 2

Sunday-school Lesson, Jesus Teaching About Himself.—Matt. 11:2—12:50.

Christian Workers' Meeting, Heaven and Its Joys.—Rev. 21:1-4; 22:1-15.

✣ ✣ ✣ ✣

Gains for the Kingdom

Five baptized in the Fort Worth church, Texas.

One baptized in the Pleasant Hill church, Tenn.

Eleven baptized in the Sunnyside church, Wash.

Thirteen decisions in the West Goshen church, Ind., Bro. J. W. Fidler of Brookville, Ohio, evangelist.

Ten baptized in the Alliance church, Ohio, Brother and Sister J. Edwin Jarboe, evangelists.

Seven baptized in the Pleasant Plains church, Okla., Bro. Ralph G. Rarick of North Manchester, Ind., evangelist.

Six baptized in the Minneapolis church, Minn., L. H. Root, pastor-evangelist.

Fifty-three baptized and two reclaimed in the Waynesboro church, Pa., Brother and Sister O. H. Austin, evangelists.

✣ ✣ ✣ ✣

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. W. Fyock, the pastor, began Feb. 16 in the Cumberland church, Md.

Bro. B. M. Rollins of Keyser, W. Va., to begin March 10 at Petersburg, W. Va.

Bro. S C. Godfrey of Red Lion, Pa., to begin May 11 in the Akron church, Pa.

Bro. A. P. Wenger of Elizabethtown, Pa., to begin March 26 in the First church of York, Pa.

Bro. G. S. Strausbaugh of Columbiana, Ohio, to begin March 23 in the Salem church, Ohio.

Bro. J. Edwin Jarboe and wife began Feb. 16 in the Buchanan church Mich., instead of at Michigan City, Ind.

✣ ✣ ✣ ✣

Personal Mention

Southwestern Kansas is to be represented on the 1930 Standing Committee by Eld. H. F. Crist, with Eld. Galen T. Lehman as alternate.

Bro. Fred Hallett of Ontario, Calif., asks us to convey to Messenger readers the desire of his afflicted mother that all who believe in prayer will pray for her that she may be restored to health.

Bro. S. Z. Smith writes from Taylor's Valley, Va.: "We are here right in the valley, sandwiched between the Allegheny mountains, in a glorious revival and souls are surrendering themselves to kingdom service."

Bro. R. H. Miller was scheduled for a pre-Lenten service at Dixon, Ill., the closing days of February. The Dixon people have asked the House for the cut used in advertising Bro. Miller's little book on the Lord's Prayer.

Bro. J. S. Rittenhouse, Easton, Md., will be engaged in evangelistic work during the months of May and June and will be ready to take up a pastorate July 1. He had been considering this step for some time and now says: "When I heard Bro. Helser's 'Following the Will of God' I resolved no longer to linger."

✣ ✣ ✣ ✣

Miscellaneous Items

A certain pastor of wide experience in church board secretary work put this in one corner of a recent bulletin: "Did you read the first editorial in the Gospel Messenger yesterday, 'What Makes the Whole Gospel Whole'? Read it."

The obituary of Bro. James Noble Cogan in our issue of Feb. 8 should have stated that Sister Cogan survives with six of the nine children born to them. We regret the error and offer our apologies to the family and to our correspondent.

In renewing Messenger subscriptions many speak encouraging words of the splendid messages that the Messenger brings each week. This is encouraging to the regular contributors and correspondents as well as to the editors and publishers.

"Although I may differ with you in some things, not so much in principles as in methods, I want to tell you that I am in hearty sympathy with you in the sentiments expressed in your editorial as given in number four." The rest of this contributor's letter is just as interesting as that, some of it more so.

Texas and Louisiana points out in the February District Messenger "the surest way to make a failure of your life work." Here are a few of the hints: "Omit secret prayer. Omit Bible reading. Absent yourself from divine worship. Do not give or sacrifice. Criticize those who are trying to work. Do 'questionable' things. Call sin by some other name."

An elder of long experience tells us that he sometimes takes a copy of the Messenger with him into the pulpit and calls attention to articles which he feels are of special value. And the last paragraph of his letter contains this: "Another thing I want to tell you about is, there was a time I didn't somehow like the editorials you wrote on the front page. Something was wrong with the writer's viewpoint, I thought. But now I often read them first thing on receiving the paper with altogether a different feeling. . . . I don't know why this change but somehow it seems to be a pleasant one to me." It is a pleasant one to us too.

One hundred per cent efficiency in the church—what is it? Do you have in mind an example? A Pennsylvania pastor writes this about a new member who moved into his congregation and did not wait to be hunted up: "Arrived for secretarial duties last week . . . located the church by phone Saturday evening, present at Sunday-school fifteen minutes early, substitute teacher in the Junior and Intermediate Department, and remained for church services." The pastor who relates this thinks he has found a case of one hundred per cent efficiency. What a different story pastors in other large cities could tell if the members who move in would look up the church, make themselves useful and get a hearty welcome! What a difference it would make generally if members were early to Sunday-school, willing to help, glad to stay for church. Who will be the next to grade 100 in efficiency?

✣ ✣ ✣ ✣

Special Notices

District Meeting announcements will be found in the usual place on the last page. We would be glad for any corrections or additions for this list.

Men's Work program for March will be found on page 133. The subject is Church Loyalty and the outline was prepared by Bro. P. G. Stahly, President of the National Council of Men's Work.

Northern Virginia: All queries, reports and business for the District Conference booklet should be in the hands of the secretary not later than March 25. The District Meeting will be held in the Harrisonburg church April 17-18. The elders will meet on Wednesday the 16th at 2 P. M.—S. I. Bowman, District Secretary, Harrisonburg, Va.

Annual Meeting Notice.—The Committee of Arrangements for the coming Annual Conference, after another meeting with the Hershey management, are glad to announce that details seem to be shaping up for a great meeting June 11 to 18. The committee is organized as follows: M. C. Swigart, chairman; I. W. Taylor, vice-chairman; John S. Flory, secretary; J. A. Garber, P. S. Thomas. At the recent meeting a Lodging Committee was provided for, of which Chester M. Ebersole is chairman. Any persons desiring reservations for the Conference are requested to communicate with Bro. Ebersole at 48 E. High St., Hummelstown, Pa.—Jno. S. Flory, Secretary, Bridgewater, Va.

✣ ✣ ✣ ✣

Concerning Some Former Gish Books

BY J. E. MILLER, SECRETARY GISH FUND

In checking up Gish Books we have found that there are on hand at present some books that have been dropped from the list. These have never been taken from the shelves. Because of their value we are announcing that any of our ministers who have not had copies of these books may secure one copy of each until the present supply is exhausted. The number immediately before the name of the book tells you how many copies are available. You will understand that these prices are only for ministers of the Church of the Brethren. In case your name does not appear in the 1929 or 1930 Yearbook you should send satisfactory evidence from your pastor or elder that you are a minister. Use this as your order blank. Brethren Publishing House, Elgin, Illinois.

Enclosed find $..... for which send me the books I have checked and to which I am entitled as a minister in the Church of the Brethren.

Name .....

Address .....

No. 56.5 —A Man and His Money, ...25c
No. 92.48—Greatness and Simplicity of the Christian Faith, ...15c
No. 93.17—Essentials of Evangelism, ...35c
No. 95.28—Parish Evangelism, ...25c
No. 97.5 —The Heart of the Old Testament. 40c
No. 101.2—A Christian and His Money Problems, ...35c
No. 107.5—Report of Washington Missionary Conference, ...55c
No. 111.18—Visitation Evangelism, ...30c
No. 116.15—The Local Church, ...25c
No. 120.1—A Christian Program for a Rural Community, ...35c
No. 121.30—The Clash of Color, ...30c
No. 125.5—The Christian Doctrine of Peace, ...85c
No. 126.5—The Church and Missions. 40c

Meeting the Mission Challenge

Receipts from living donors from March 1, 1929, to Feb. 21, 1930, ...$280,211
Amount necessary from Feb. 21 to 28 in order to meet the goal, ... 33,336
The Goal $313,547

(Meeting the Mission Challenge requires an increase from the congregations of $37,500, over the giving of last year. The goal of $313,547 is changed this week to $313,547 to rectify a previous error in calculation.)

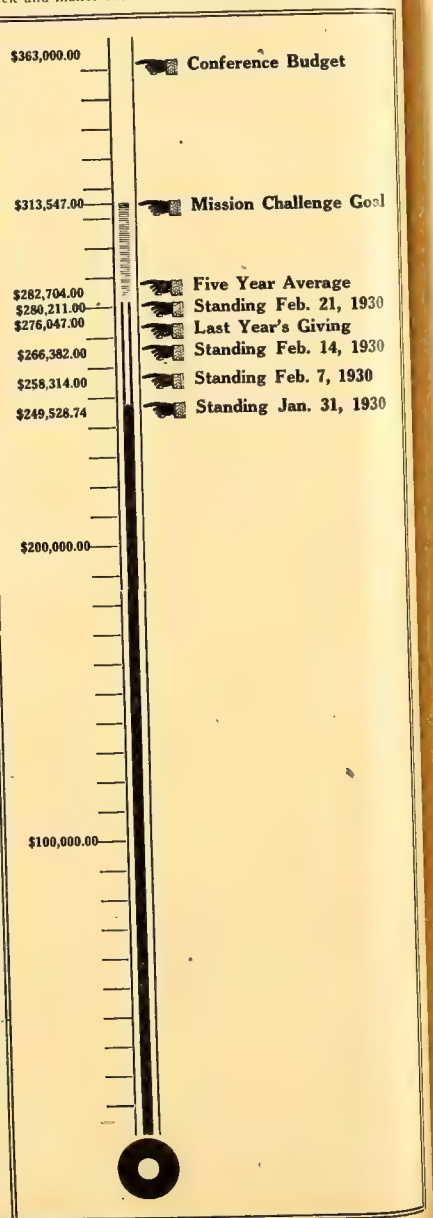
Classifying the Districts

I. **Districts that have in eleven months and twenty-one days increased their contribution over last year's twelve months.** Nine new Districts joined this group, namely Northern California, Florida and Georgia, Northern Illinois, Southeastern Kansas, Southwestern Kansas, Michigan Middle Pennsylvania, Western Pennsylvania, and Second Virginia. Twenty-one Districts were previously classified in this group. This makes thirty Districts that have already increased over last year's giving.

II. **Districts that have up to date increased over their previous five year annual average.** Twenty Districts have heretofore been reported, making this attainment. In the week just passed, no new Districts have qualified to be reported here.

III. **Districts that have in eleven months, twenty-one days exceeded last year's record by more than 15 per cent.** First West Virginia is the lone District arriving in this class this week. Nine Districts were previously reported here.

IV. **Districts whose receipts have reached ten thousand dollars and more.** Northeastern Ohio arrived during the week and makes the tenth District now in this class.



AROUND THE WORLD

Visitors at Chicago's Art Institute

Not a few of the readers of the Messenger have visited the Chicago Art Institute. If you visited the institute during 1929 you counted one toward a total which reached 1,006,122 for the year.

The Chinese Eastern Railroad

The Chinese Eastern Railroad is jointly owned by Russia and China. Not many months ago these two governments were as good as at war over the possession of this important outlet. It is reported that China is negotiating for the purchase of Russia's share in the road. If such a plan could succeed, it should bring about a happy solution of a difficult problem.

Growth of Chain Banking

According to the most recent figures at hand, "There were in the United States 818 parent banks, operating a total of 3,440 branches, more than two-thirds of which were in the home city of the big institution. At the same time there were 273 banking chains, involving 1,585 banks, according to the economic policy commission of the American Bankers' Association. Their resources were about thirteen billion dollars out of a total of about seventy-two billions in all the country's banks."

Autos and Death During 1929

Figures made public by the National Safety Council indicate that approximately 31,500 persons were killed by autos in the United States during 1929. This is said to be a thirteen per cent increase over 1928. More than half of those killed were pedestrians. When a few people die of germs carried by a parrot, or a half dozen persons are killed in an airplane crash, the newspapers record the facts in great headlines. But we are used to auto killings, and their news value is indicated by the fact that the figures given above were taken from a three inch item on an inside page. But the 31,500 persons killed by autos are just as dead as the few who died by some new malady or in a spectacular airplane accident.

The Trend of Rural Giving

The News Service of the Federal Council of Churches for Feb 15 presents the results of a survey of rural and open country churches in Michigan, which survey was made for the Michigan Conference of the Methodist Episcopal Church. "From 1922 to 1928 the total benevolent giving of the rural churches decreased 69,850, while the amount paid to pastors increased 72,652. . . . Rural churches have increased the annual outlay on buildings and improvements and have increased indebtedness by $110,000 or 100 per cent." It is the writer's conviction that a parallel trend is characteristic of our own churches. That is, that the shift to the pastoral system and the remodeling of old church buildings or the erection of new ones is taking up an increasing proportion of the funds available in local congregations.

Motion Pictures to Be Studied

The Messenger recently printed excerpts from a series of able articles dealing with the movies. The articles clearly showed that something needs to be done. And now the movies are to be given careful study by the Research Department of the Federal Council of Churches. Special points to be covered are: "(1) A full examination of the facts bearing upon the policy and practice of the motion picture industry, viewed from the standpoint of social welfare; (2) the methods used by the industry in interpreting its aims and standards to the public and in modifying its standards and procedures in response to developing public opinion; (3) the policy and practice of the industry in the matter of relationships, official and unofficial, with religious and public welfare organizations; (4) relations of the industry with the Federal Council of Churches, its Administrative Committee, its commissions and related bodies."

Elevated Playgrounds

Seemingly the elevated playground was inevitable for the large city built without thought of the needs of children. Thus in New York the fact that 340 children were killed in street accidents and 13,588 injured during 1929, has served to stimulate interest in playgrounds above the danger of traffic. Thus we read: "The elevated play spaces under consideration by the city would be built of concrete and steel at a height of about fourteen feet above the street. They would be about thirty feet wide and 150 to 200 feet long, depending on the length of the blocks in which they were constructed. The playgrounds would be placed in streets of sixty feet or greater width. Light wire cages would protect neighboring windows. In summer time there would be provided wading pools and perhaps sleeping space, and in winter ice skating rinks." The cost would not be prohibitive, and aside from direct benefits, would doubtless effect savings that would pay out all the grounds cost. For certainly such playgrounds should reduce juvenile delinquency and street accidents to children.

The Incidence of War

The burden of war falls chiefly upon the common man. For example, consider the figures for American casualties in the World War: total battle casualties, 50,475; number of officers killed, 2,014. However, but one officer above the grade of colonel is listed in the battle casualties for officers of the American expeditionary forces. Two other general officers died from non-battle causes prior to the armistice; but as indicated above, but one general officer was killed in action. Of course, it may be answered that there were not many general officers to get killed off, that on the basis of numbers the common man has to bear the brunt of battle. And he does—as our figures show. Hence, it seems as though the common man should have the deciding as to whether or not there should be war.

When Crime Wanes

Crime conditions in Chicago had gotten so bad that the situation looked desperate. Bombings and shootings were of daily occurrence. Some recommended more policemen—though what the police were doing did not seem impressive. Then suddenly a change came. Without additional police, the regular force started rounding up known gunmen with the result that in a few days a whole twenty-four hours passed with nothing to report but seven petty robberies! What made the difference in crime? The attitude of the police seemed the most obvious explanation. But why should the attitude of the police change? Well, our guess is that those higher up told the policemen to do what they are intended to do. The following statement by Patrick J. Roche, chief investigator for the state's attorney's office in Chicago is significant: "Cleaning up Chicago! . . . The job could be done in forty-eight hours if they really wanted to do it. These hoodlums are all known. There isn't any deep mystery about it. . . . Rotten politics is at the bottom of Chicago's trouble. There's been fifteen years of it and the hoodlums have got a foothold."

The Sea for Defense

The north end of the western front was the scene of much hard fighting in the World War. And as France is still thinking in terms of defense, the French high command is trying to devise a way to prevent the turning of the north end of her eastern frontier by forces crossing Belgium. The latest plan to be devised is to prepare to flood the low country from Dunkirk to Lille with sea water. Special problems are: how to keep the sea water from ruining the land; how to evacuate a densely populated region; and how maintain an impregnable frontier where France borders on a friendly land. The use of the sea for a defense, meets the last requirement. Friendly Belgium need take no offense at France's preparations to use sea water for defense, or she has much less occasion to than if France built great forts in the region. As for evacuation, experts are working on a plan to effect this in short order if necessary. And to prevent the ruination of the land for agricultural purpose, the plan is to dilute sea water with fresh river water. When reading of such elaborate plans for defense one can not help but wonder if the same ingenuity and resources spent in the promotion of peace would not yield vaster dividends in security.

Advising the American Farmer

The farmer has been getting a good deal of free advice the last few years. Just recently he got a lot more of it. Chairman Alexander Legge of the Farm Board and Secretary of Agriculture Arthur M. Hyde have apparently launched a country-wide campaign to limit surplus production. The fortunate aspect in the situation is that in many cases actual overproduction is not heavy; that is, a five or ten cent reduction in average yields would result in living prices for the farmers. But the unfortunate aspect is that reduction is easier in theory than in practice. Suppose most heed the advice and reduce while a few shrewd ones jump in and expand to take advantage of the situation! Every coöperative movement has had its independents who were ready to take advantage of the conditions produced by organization but at the same time unwilling to share their part of the burden. Perhaps more difficult still will be the problem of the farmer who has certain commitments from which he finds it almost impossible to withdraw. This is especially true of the farmer or rancher who has planted a crop or started a development which it takes a long time to bring to maturity. Contrast the farmer who can change his crop at the end of an unprofitable year with the man who has planted trees or vines and must wait from three to ten years for them to come into full bearing. It is clear that certain industries are not as responsive to changing conditions as are others. Finally, if reduction in surplus production should prove a bit too successful, and prices for farm and ranch products go to unusual levels, there will be the problem of preventing expansion to a degree which would again wreck farm prosperity. All that we are trying to say is that agriculture is a vast and intricate industry, so vast and intricate that the best the Farm Board and any other agency can hope to do is to relieve somewhat the shock of whatever changes come. With all the free advice the farmer is getting he will still have need of all the gray matter he possesses.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

The Comforter

John 14: 15-24

For Week Beginning March 9

THE CONDITION OF HIS COMING

"If ye love me keep my commandments and I will pray the Father and he shall send you another Comforter." The Comforter is given only to those who give loving obedience to the commands of God (John 15:26).

"THAT HE MAY BE WITH YOU FOREVER"

He is our secure possession, a Helper always near us (Acts 9:31; 2 Cor. 1:3; John 14:17; 1 Cor. 14:25; 3 16: 6:19).

THE SPIRIT OF TRUTH

The Christian is done with sham, pretense and falsehood. The truth is his one concern. Truth never hurts the right. Let us have it. Only the unrighteous need fear it (Isa. 11: 2; 40:13, 14).

"WHOM THE WORLD CAN NOT RECEIVE"

The Helper upon whom we rely is ours and ours alone. The world neither sees him nor knows him. We are privileged above all other creatures in that God the Holy Spirit dwells with us and in us (Neh. 9:20; 1 Cor. 2:12, 13).

HE SHALL TEACH YOU ALL THINGS

Not all things that one's curiosity might wish to seek out! We shall not be kept in the dark about those things which are vital to making our lives good and useful (1 Cor. 12:8; Luke 2:26; Acts 21:11).

HE SHALL BRING TO YOUR REMEMBRANCE ALL THAT I SAID UNTO YOU

"More about Jesus would I know." The Comforter satisfies this hunger. He deepens and enriches our understanding of our Lord (John 16:13, 14).

DISCUSSION

What are some of the marks of a life indwelt by the Holy Spirit?

How can I make sure that he dwells in my life?

R. H. M.

Taxation in England

The Federation of British Industries is urging that "the limits of industry's taxable capacity have been reached." In support of this contention it is pointed out that government income is not responding to increased rates. Overtaxation is affecting productiveness, with the result that as industry languishes the taxes based thereon tend to decline. Seemingly it is just another case of killing the goose that lays the golden eggs.

A New Process for Obtaining Copper

A new process for obtaining practically pure copper was recently announced by the school of mines and geology at Washington State College. The process will depend upon cheap hydro-electric power for financial success. It is a process of great importance to the small mine operator, for with the proper conditions at hand, he can treat his own ore from beginning to end at the mine, producing pure electrolytic copper of marketable value.

The World and Russia

Recent reports on the conditions existing in Russia would indicate an approaching crisis. On the one hand, the Russian official papers boast of the godless reign which exists in that sadly distraught land. They glory in a brazen atheism. Meanwhile the movement of protest against "persecutions that have shocked the moral sense of the civilized world" continues grow. For it is evident that Russia has but changed one form of tyranny for another. One may wonder at the attitude taken by Russia until he recalls that the present leaders are but the logical product of the old order of things in that land. They were the persecuted then, and permanently warped by their heritage, seem now to have even less restraint than the old masters of Russia. The parallel between the French revolution and the present Russian revolution is striking in many particulars—even to the attitude toward religion. Then, too, the present attitude of the Russian leaders is comparatively easy to explain from the psychological standpoint. Doubtless none too sure of their power, they are trying to hold the rank and file of the nation to soviet ideals by making the most of Russian disagreement with the rest of the world. Russia is represented as surrounded by capitalistic foes prepared to strike at any time. How long the simple-minded Russian will be held by the careful cultivation of the fear complex it is hard to say, but surely a day will come when he will see that he has really done nothing more than jump from the frying pan into the fire. The pity of the situation is that the old system in Russia but prepared the nation for just such a painful orgy, one bound to last until new light can be gained and a rational system of life become established.

"The Land of the Book"

(Continued From Page 131)

pened there. The world's destinies have hinged upon what took place in the City of David, and on Calvary just north of the Damascus gate.

Palestine occupies a central position in ancient history. It is interesting to note the various claims to centrality in the Near East. The Mediterranean is called the "Cradle of History." Damascus claims to be near the Garden of Eden. Baalbek in the Lebanons makes a similar claim. Egypt lays claim to being the birthplace of civilization, and her claim is substantiated by ruins dating back to the dawn of history. Pilgrims to Jerusalem will recall seeing a sacred pillar in the Church of the Holy Sepulchre which marks the center of the world. Mohammedan guides tell you that the sacred rock on the temple platform on Mt. Moriah is the exact center of the earth. Jewish tradition says that the clay from which Adam was formed was taken from here. Ancient Babylon, Carthage, Rome and Constantinople—each at one time held a central position as the hub of the civilized world. But the position of the Holy Land is unique. Describe a circle by drawing a radius of twelve hundred miles, using Jerusalem as the pivotal point, and you will include all the capitals figuring in the ancient world's history up until the time of Alexander the Great. The Promised Land was central. From that high, bleak, rocky plateau, lifted high above the waters and the plains, the mighty prophets of God spoke boldly their message from Jehovah. What a significant rostrum from which to tell the whole world of the coming Messiah. From these same heights the Redeemer declared the revelation. All lines of history before and after inevitably converge upon the hill country of Judea. In the fullness of time it was the best place in all the world from which to give to the children of men, the Light of Life.

No observant traveler of Palestine will deny that this wonderful but stripped country has a future. Once subject to the terrors of the despoiling Turk, the land today is slowly being redeemed. The famous Balfour Declarations launched a new day for the Holy Land. By thousands today the pilgrims of this ancient race are returning to the land of their fathers—they are coming back from all over the face of the earth to help rebuild Zion. No great and wonderful miracle however should be expected in this reclamation process; because of obstacles it will be a slow gradual success. But the Jew hopes that in time he will be able to reestablish the glory of the ancient days and rebuild Solomon's Temple on the sacred spot where now stands the famous Moslem Mosque—The Dome of the Rock.

Palestine was not disappointing. It is a land full of color and rich in ancient and modern history. Everywhere you go you are treading upon sacred soil. To travel up and down through Palestine with open mind and eyes, one's soul is inevitably gripped with certain burning convictions. The "Land of the Book" is the fifth gospel and proves the historical truth and background of the Biblical story.

The tragedy is, that after 2,000 years of effort by the increasing army of Christ's followers there is so little of love in the world; so little of confidence and brotherliness among fellow-men; tyranny, superstition, selfishness are still common sins both east and west. Uncleanness of mind and heart calls for the purifying power of the Christ spirit. It is a certain fact that the east will not be redeemed through the influence of the church of the orient or the Near East. Nor will it be through the church of the Protestant west—it will be redeemed by Christ released through the outreach of the genuine Christian missionary from the west helping these people discover the True Light.

One of the miracles of history is the glorious rise of Israel. A poor, uncultured, nomadic people, without historical background or military prestige, whose record for the most part was one of transgression, disgrace and disaster, to rise up from the common plane into supreme moral power and world influence, is without parallel in all history. The chosen people played the leading rôle in their day in the great drama of the world's history. Just why the sacred chants of Israel's singers reached farther than those of pagan worshipers; or why their prophetic visions have surpassed all other moral philosophers; or why the world's greatest Teacher should have been produced by a despised race—is answered by the conscious presence of the Spirit of Jehovah. Ancient Greece far outclassed Israel in music, art, science, commerce and learning, and yet the Greek is not to be compared to the Hebrew in spirit and idealism. The true God was a Source of strength, "A very present help in time of trouble." The Greeks manufactured their own gods by the thousands and long ago they crumbled to mother earth; but the worship of the heavenly Father expands with ever increasing dimensions.

At the call of the Spirit four brave men went out to plant the glorious banner of Christ across the world. They were unknown, no wallet or passport—but they had a burning conviction and they had the secret of power. What a wonderful transforming influence went out from the "Land of the Book"! It can not be explained apart from "Lo, I am with you always."

Harrisburg, Pa.

God's Advertisements

BY JOSEPH D. REISH

THE purpose of an advertisement is to get the article advertised before as many people as possible. To this end the best known mediums or the most conspicuous places are used. The motive back of it all may be purely selfish—for personal gain. A pleasing display may be made irrespective of the needs for the article advertised. On the other hand, the purpose may be wholly unselfish. The article may be useful, even a necessity to progress, but unknown to the public.

We may think of God, the All-Father, as an Advertiser of the altruistic type without any irreverence. The article he has to dispense, salvation, is an actual necessity for the betterment of mankind. As an Advertiser his only means of reaching the world, where his prospectives are, is through his professed believers.

Our great Example, Christ, considered it his duty to advertise his Father. He says: "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him." The original Greek word here translated "declared" means "exhibit." Christ's words and deeds were on exhibition at all times. He emphasizes this by saying: "In secret spake I nothing" (John 18:20). Largely by the life he lived he revealed to the world the love and will of God. Before his departure and return to the Father he placed this obligation upon his followers, for in prayer he says: "As thou didst send me into the world, even so send I them into the world" (John 17:18).

This duty is plainly stated by Paul to the Corinthian Christians in 2 Cor. 5:18, 19: "And gave unto us the ministry of reconciliation." The same idea is implied in 2 Cor. 3:3: "Being made manifest that ye are an epistle of Christ." Thus Christians may be considered as signboards, advertisements, placed in positions which make their messages easily discernible by all. As Christ felt it his duty to reveal to the world God's love in its fullness and impartially, so it is the Christian's business to reveal God in everyday life. The Roman philosopher, Seneca, declared: "I will govern my life, and my thoughts, as if the whole world were to see the one and to read the other."

As an advertisement for God the Christian should captivate the world and not be captivated by it. His supreme aim is to get a true message to the world. "Christ paints the character of a Christian, as one who shall not seek what concerns this world as if his kingdom consisted in it; but that he should make use of the present world only as a guest, who will soon resume his journey," said Martin Luther. In this journeying process he may come in contact with some but once, and the impression made at that time will likely be lasting. It should be a true representation of God's will to those met.

It sometimes happens that an advertisement conveys a wrong impression and the result is a disappointment and loss. Believers whose faith wavers when tests are applied may be compared to the boy who said: "I should like to be just such a Christian as father is, for no one can tell whether he is a Christian or not." They are like a clock without face or hands. It may be wound regularly, and may keep good time, but no one is benefited by it. It keeps the time to itself. Fidelity to truth and a firm adherence to principle are characteristics of a true advertisement for God.

A high standard of action strictly upheld will not retard, but aid, in delivering the message. Even the world respects those who are true to convictions. On the other hand, those who determine principle by policy, whose honesty is a convenience, and, as Wendell Phillips says, "Those gentlemen who serve God as far as will give no offense to the devil," shall have only the disrespect and disregard they deserve.

But though the praise, or even the respect of the world is lacking, let the message ring true. The Master says: "If they persecuted me, they will also persecute you" (John 15:20). Often advertisements are illy spoken of, but a persistency in displaying the merits of an article sometimes results in a sale.

Flourishings are of no particular advantage to God's advertisements. On the contrary humility, the supreme virtue, will ever prove to be an asset. Jesus chose humble fishermen to be his first followers; and God, through all the ages, is calling ordinary men to be his witness-bearers, who shall tell to others the story of his love and grace. "Thou didst hide these things from the wise and understanding, and didst reveal them unto babes" (Matt. 11:25). And again: "God chose the foolish things of the world" (1 Cor. 1:27).

Christ's admonition to all his followers is to let their lights shine so that men about them may glorify the Father (see Matt. 5:16). He is counting on them as true advertisements so that his purpose of seeking and saving the lost may be fulfilled. Let us not fail him!

"All the world is God's field,
Fruit unto his praise to yield.
Lord of harvest, grant that we
Wholesome grain and pure may be."

Lake Istokpoga, Fla.

"Cut Your Coat According to Your Cloth"

BY A. G. CROSSWHITE

I HAD heard this old saying quoted many a time, but never knew anything about its origin or true meaning more than other folk-lore until one of our school girls used it for her essay subject at a commencement at old Cherokee Seminary in the middle seventies. (We called the closing exercises in those days "exhibitions.") But the subject itself gripped me, and, although the subject matter of that masterly effort has almost completely faded from my memory through these rolling years, the subject itself remains and the lesson it taught.

She was exactly my age, and while I wondered at her wisdom and prophetic power, I knew that she was in a position to speak authoritatively. Her father had a small tub mill where "shoulder" grists were ground, and a cane mill and furnace where the sorghum molasses was made for families for miles around, too poor to buy other sweetening. He also had the only wool carding machine that we knew anything about. Being thus equipped to serve the public we looked up to him as a rich man and his children were more or less envied in school. They knew the financial ability of the neighborhood by the size of their grists, the method of getting them to and from the mill, the size of their flocks which must supply their warm winter clothes and consequently could justly wonder at any lavish display of clothing and jewelry when their father's name appeared all too frequently on the unfavorable side of a little day-book in that community.

Those were the "good old days" when one would naturally think of jeans and linsey or calico for girls and women's apparel, or the more serviceable fabrics for growing boys and men, which were absolutely home grown, home spun and woven in the old batten loom—flax and linen for summer wear and jeans for winter with no thought of warm underwear and top coats or overshoes such as are worn nowadays even by the poorest of the poor. Cheap as these things might

be regarded in modern life, it behooved those war-ridden people of the South to use the strictest economy in everything; in other words, *to cut their coat according to the cloth.*

To my knowledge, there were no fortunes made in a day or even in a lifetime, but my observation was confined to a very limited area; for the sources of travel or information were very meager in those days. What if Columbus should awake? I am wondering if it would not be good policy or business acumen to return to some of the forced conditions of former years.

Thinking over the past I have to wonder how we ever got along. But our children and theirs will some day wonder, too. We rarely heard a musical instrument in any church those days or even in the homes, but now there are pipe organs in our churches that cost more than our best houses of worship those days and all their equipment. The cloth lies still and passive.

There were no bank failures in those days because there were no banks in the range of my knowledge and there should be fewer of such disasters in this day if everyone were living within his means. Lots of folks hardly wear the "pretty" off their cars before they must have a *new* one, and somebody else be running their old one worked over. Of course not in their neighborhood, for the owner of the secondhand car is about as aristocratic as the other fellow.

Well, some bank is the clearing house for this "auto intoxication," if such we may call it, and a lot of frozen assets are finally divided among innocent stockholders, all because somebody failed to *cut his coat according to his cloth.* Instances of this kind are multiplying every day. Otherwise good men are forced to short loans and increased security or absolutely refused either because they failed to say "no" to such extravagances of selfish indulgences in time.

This mania has struck church people as well, and a competition in architecture, in certain localities, is quite noticeable; each vying with her sister denomination in having the prettiest and costliest house of worship regardless of church debts that are left for great-grandchildren to pay. The wise man Solomon would describe such vanity as "a jewel of gold in a swine's snout" (Prov. 11:22).

Churches do not become bankrupt because they pay too much for missions or charity and rarely, or never, for pastor's salary; but simply by overreaching where the *eye* is a greater factor than the *heart.* I have also known cases where preachers had to cut their garments a little scant and wondered whether the church treasurer was forced to "short" him, whether his grocer or meat man was too indulgent, or whether his family was hard to keep. In any case, it is just another instance of *not cutting the coat according to the cloth.* And a preacher's debt is the ugliest one on earth.

I sometimes think it is fortunate for the careless worshiper both in business and social activity that some who know them best do not confront them in their temple devotions. It would take the "amen" out of some of their happiest moments if an indulgent creditor or witness to questionable outside conduct should be present here at times.

To live up fully to this fine old motto would solve some of our hardest problems and fill hundreds of our empty pews with devout worshipers.

Eaton, Ohio.

The Road of a Loving Heart

(Continued From Page 135)

later, I received a letter from a woman missionary who was taking her vacation in the same place. She wrote as follows: 'This morning as I sat by the window in this lovely spot, a woman passed with a water pot on her head, singing: "Come to Jesus, come to Jesus just now." I sprang to the door and greeted her. She set down the water jar. I asked her if she was a Christian, and she said, "No." I said to her, "Where did you learn to sing the hymn?" "Oh," she said, "I know something more," and bending her head she reverently said the prayer; and then lifting her radiant face she told the story of your visit. I said: "I'll write her that I have seen you. Have you any word to send?" And she said: "Yes, tell her I have sung the hymn every day, and I pray the prayer, and tell her I am trying to keep the house clean."'"

Another missionary speaker, Dr. E. H. Richards, stated that in 1880 he arrived in Portuguese East Africa, a country 1,600 miles long, 300 miles wide with an estimated population of 3,000,000 people who had never seen a letter of the alphabet, who had never seen a written sign of any kind. While unpacking, his wife took a piece of ceiling, scraped away the earth and marked A B C's and 1, 2, 3 on the ground, and a hundred children round about her learned the A B C's and 1, 2, 3 before the missionaries had a tent over their heads. Three of those children who started thus learning in the sand are today preachers and teachers in the mission.

Dr. Richards translated the New Testament into the Tonga language. His experience with the word home is interesting. There is no word for home in the Tonga language. The term "goto" is used, but there is no hint of the human being there, the family group—happiness. The idea of home was not there, but later when the native becomes a Christian and love has come into his language, then home begins to appear. Christianity will do that for a language. It will change words from the utmost poverty into words rich in meaning and it will do this in any language. In the beginning that "goto" was full of polygamy. It was full of microbes. It was full of everything but happiness. But the native scarcely begins to say "Our Father which art in heaven," until the "goto" begins to change. Polygamy disappears. For then the men can not be mean to women, must not sell girls; they have to be decent when the Bible comes into the house! Thus the "goto" has developed into a "home."

What is your ideal for life? Is it to open the way to joy and happiness for those following after you? Some one says: "But I can not do anything so great as to translate the Bible for those who do not know Christ." But you have a greater opportunity in your life, for every day you may introduce the Christ to some one; if not through the word, then through your own life and conduct. Are you living to make a name or to build a soul?

Not long ago the *Literary Digest* carried an article relating the story of the tragic death of Lee Bible in the attempt to bring the world's speed record back to America. Under a picture of the wrecked machine are these words, "Two hundred miles an hour to the scrap heap. Is such speed worth two lives and a heap of costly junk?" There is another picture of Bible himself, entitled, "All set for a wild drive into eternity." Bible had never driven a race car, except at a few small dirt tracks and had staked his life upon the opportunity to make a name for himself.

What a contrast is this life and the lives of missionaries, teachers, leaders, shepherds, parents and faithful souls who are sacrificing all to build the road of a loving heart, laboring that others may live the abundant life here and eternal life in the home beyond!

Nappanee, Ind.

CORRESPONDENCE

LA VERNE COLLEGE ANNUAL BIBLE INSTITUTE

This year's Bible Institute excelled all others in attendance, and in the minds of some in program also. The weather was ideal the entire week. The chief speaker of this institute was Bro. Rufus Bowman, General Secretary of Religious Education. He gave fifteen addresses, all dealing with pertinent problems of the church. Being in the position he is, he was able to give first hand information very forcefully, and not being a member of this District enabled him to speak frankly. He met with a number of committees and held a number of private consultations with students. After his strong address on "The Kingdom and Peace" on Monday evening, the audience of 600 people voted to send a telegram to the London Naval Conference and to President Hoover.

Much interest was manifested in the first period of the morning sessions when various phases of the pastoral program were discussed. Bro. Leland Brubaker of Covina discussed, "The Pastor's Missionary Program"; S. G. Hollinger of McFarland, "The Relation of the Congregation to the Pastor"; W. K. Conner of Glendora, "Pastoral Visitation"; Galen K. Walker, of La Verne, "The Relation of the Pastor to the Congregation"; H. B. Heisey of Los Angeles, "Visitation Evangelism"; and Leo Miller, "Pastoral Evangelism."

The first period in the afternoon was filled by various members of the college faculty: President E. M. Studebaker, Dr. W. I. T. Hoover, Dr. Harper Frantz and Bro. H. A. Frantz. President Studebaker chose for his topic: "Landmarks in the Life of Paul," and the others spoke along the line of their work in the college.

The high peak of spirituality each day was reached when Bro. J. B. Emmert led the group in, "Glimpses of the Christ."

There were many special features in connection with this institute program. Each morning at chapel hour Bro. Rufus Bowman gave an address directed especially to the young people which was of such a nature as to root and ground them in the tenets of the Christian religion.

Friday and Saturday evening a dramatic cantata, "David and Goliath," was given. The words and music were written by Prof. B. S. Haugh, head of the music department of the college, and the same arranged and dramatized by his wife, Laura E. Haugh. The cantata was rendered in the Bonita high school auditorium. This production was well rendered and much appreciated.

Sunday afternoon about 1,100 people attended the corner stone laying services of the La Verne church. Bro. J. B. Emmert presided and Pastor Galen K. Walker delivered the address of the afternoon.

The ministers' fellowship dinner took place Monday evening in the college social hall, President E. M. Studebaker giving the main address. Tuesday evening the Y. W. C. A. girls served a cafeteria supper in the college gymnasium.

Wednesday evening the Sunday school and Christian Workers' officers and elders and pastors held a fellowship dinner which was followed by an address by Dr. D. W. Kurtz of Long Beach. The address was directed especially to religious educational workers.

The college student volunteers put on a missionary play entitled "Robert and Mary" on Wednesday evening before the address of the evening. It was witnessed by a crowded house and well received. Each evening under the direction of Professor and Mrs. B S Haugh a prelude of musical numbers and readings was given. This project was much appreciated and created much interest in the evening programs.

The institute closed with the annual New Era banquet in the college gymnasium. Here again Dr. Kurtz was the chief speaker. This was attended by about five hundred people, including a large number of townspeople and others from neighboring cities, as this is the annual benefit banquet for the college. Over eleven thousand five hundred dollars was raised in this way for the deficit of the college which has been accumulating for many years. The management of the college will work at this project until the entire deficit of about sixteen thousand dollars has been wiped out. The last evening of the Bible Institute was an opportune time for this affair as it was attended by brethren and sisters all up and down the Coast

The La Verne (Calif.) congregation is sponsoring many projects to raise money for the roof of the new church Each department in the Sunday-school is doing its part. The publicity committee of the building council has fashioned a miniature church and marked the roof in squares and as money for a square is raised the name of the class or individual furnishing the money is placed on the square after it has been colored.

The friendship groups of the Mothers' Sunday-school class are proving more and more satisfactory, especially to the children of the church. Sister Dessa Kreps has the members of the class numbered and she manipulates these numbers in such a way as to have these groups of four families each, and no two groups are ever exactly alike. The hostess plans the menu and each family contributes to the meal.

Mid-week work for the girls is getting under way under the leadership of Sister C. P. Shaffer, assisted by Mrs. E. R. Blickenstaff, Mrs Levi Dickey, Miss Ruth Price and Mrs. J. L. Miller. The Girl Reserves' program has been adopted and the college Y. W. C. A girls are taking care of the various projects. Mrs. Ida Lapp is advisor for the high school group and Mrs. Earl Brubaker for the younger girls.

The various classes of the Sunday-school are giving special programs at the Wednesday evening service. They are very good and draw large crowds of people.

The Aid Society is working very hard in order to raise extra money for the new church. So far they have averaged one hundred dollars a month for this project.

La Verne, Calif. Grace Hileman Miller.

IN MEMORY OF HATTIE SELLERS FRANTZ

Not even those nearest her suspected that Hattie was marked for early death. At forty-two and a half years she was busy and happy in her home, her church, and assisting her husband in his work. She never had been dangerously ill. Therefore the wires carried incredible news of her fatal sickness, bringing her mother from Ohio and her sisters from Kansas and Texas to face the grievous

(Continued on Page 142)

Should Churches Keep a Record of Giving?

(Continued From Page 133)

I should like to have the denomination of which I am a member stand upon a platform of teaching and insisting upon its members giving a minimum of one-tenth of their income for kingdom building, which should be laid aside first as income is received, and given each week regularly by the envelope system, with accurate records kept by the church, and reports published at least four times a year giving the name of every member with the amount given. The oft-given objection that this would hurt the feelings of some members should not be given more weight than the fact that many liberal givers are growing weary of the spineless action of churches in catering to the whims of covetous persons and neglecting the plain teachings of Jesus on the money question.

South Bend, Ind.

Living Above Law

BY D. C. REBER

Moses is called Israel's law-giver. Did he originate law? When did law begin? John the evangelist says: "The law was given by Moses but grace and truth came by Jesus Christ."

There are many kinds of laws. One classification is human and divine. Another is natural and spiritual. Still another is physical, mental, moral, civil, social and religious. There are also laws of mathematics, laws of language, laws of physics, laws of teaching, laws of life-production and life-development.

God is a God of law and order. He is the Author of law. He created the universe, the innumberable heavenly bodies which are regulated by immutable, eternal laws. Man contemplating God's handiwork has discovered some of the laws of the natural world, such as the law of gravity, the law of biogenesis, viz., that like begets like, etc. To know these laws of nature is to think God's thoughts and to understand the majesty of creation.

The physical universe is a gigantic machine controlled and regulated by fixed laws fulfilling a purpose that convinces one of a wise, benevolent and omnipotent Creator. For example, the earth has maintained an incessant revolution around the sun, making the latter appear to move and rise and set at predictable hours at all seasons of the year. It is never late or early in its appearances or irregular and lawless in its movements. There are no criminal heavenly bodies disobedient to the laws of creation. Law breakers in the realm of nature are unknown.

As we enter the kingdom of life, law is also apparent. In the lower animal kingdom, a blind force called instinct moves and guides the creature to an intelligent purposeful end. Life on its highest plane encounters human choice and will. Man's acts are unpredictable. In the lowest stages of human life, he is actuated by instinct also and so far is brutal, nonprogressive and immoral. If he violates nature's laws, he suffers from disease and sin. If he obeys the physical laws of his body, he is happy and long-lived.

The fundamental social unit is the family. Here moral relations arise. Where two or more human beings live together, rights, duties and privileges come into being. The state regards marriage as a civil contract. This human relation is subject to certain laws of justice. If the contracting parties fulfill these legal requirements, they do their duty. If the sacred vows are violated, the bond is broken; the family is destroyed. Life is lived below the law and in defiance of the laws of God. Civil as well as moral law is broken.

Where marriage is a perfect union there is harmony and peace; and life is unconsciously lifted above the plane of duty. The happy marriage relation is governed by life above the law in the realm of virtue where acts represent a social maximum. The question is not "How little must be performed by the one toward the other?" but, "How much can be done by the one in behalf of the other?" Love rather than duty is the actuating motive.

When other institutions arise in society such as the state, the school, business organizations, and the church, then duties and privileges multiply. Life becomes very complex, and laws are required in great profusion. Life becomes very artificial. A long process of education is required to adjust the child to his environment so that he functions correctly in his relations to his fellows. Therefore the state originates the school whose purpose is to train the rising generation for good citizenship. If the youth in school life learns to live above the law, he will be trained to become a law-abiding citizen. The state stands for justice, protection and the general welfare. The will of the state is expressed by its laws established by the majority of its citizens. These laws are the standards of conduct to which compliance is demanded and compelled.

The child up to a certain age is not held responsible for his acts, but the parent is. If he disregards parental authority, he is a criminal in the making. The professional criminal is living below the law. He is lawless and destructive of all law. The anarchist is an individual who wants no law to regulate his conduct. He wants to be allowed to do as he pleases which is the wrong most of the time. He is an enemy of social justice and inimical to his own best interests.

Law is for the lawless. The best citizens need few regulations. Obedience to constituted authority should be learned in the home and the school. No one can live in modern complex society without being law-abiding or law-violating. The automobile has occasioned numerous laws of which the automobilist can not be ignorant. The radio necessitated national legislation. Aeroplane life so long as it is above the earth is symbolic of living above the law. But as the air becomes densely populated, no doubt laws for its regulation will have to be made.

Life above law spells freedom. This is the true and highest social ideal. Jesus Christ had attained this goal nearly twenty centuries ago, and showed the true way to reach it. Christ lived above the law. He rendered perfect obedience to all just laws—civil, moral and spiritual. There is no true liberty outside of Christ. He fulfilled all righteousness. He was the embodiment of perfect love which is the fulfilling of the law. The people who possess the love of Christ are Christians and alone enjoy the glorious liberty of God's children. Christians should be the best and most law-abiding citizens of any country. American lawlessness indicates how far from the Christian ideal civilization in America falls short.

Will the Christian be governed by law in the next world? Divine law is the highest type of law since it regulates the life of the spirit. Divine law is however nothing less than God's will. His will reigns in his kingdom. His will is man's highest conception of what is the right. Wherever God's will is obeyed, there are perfect peace, joy, freedom from sin, yea, the kingdom of God. Let all followers of Christ endeavor to live above all law, that is, in harmony with it and in obedience to the divine Christ who did God's will perfectly.

North Manchester, Ind.

The Devil of Criticism

BY GEORGE W. TUTTLE

The devil of criticism is a sly fellow; like a camel of high repute for illustration, he only needs to get his nose into a tent that he may overthrow the whole business. This devil gets right-of-way in the hearts of some very worthy people, who evidently regard him as an angel of light.

Two Christians were talking together and I overheard just two words, spoken with sneering emphasis. These were the words: "Social service!" I knew that man's opinion of social service as well as if he had exhausted a dictionary! Why did he despise social service? Presumably he had seen misplaced efforts, noted injudicious plans being carried out. We wonder if that man knows that the largest room in the world is the room for improvement. We wonder if he ever makes any mistakes—or anything else. No doubt social service seemed to this man a delusion and a snare—but did that make it so?

The devil of criticism finds a shining target in every candidate for a vacant pulpit; he trains his guns—his big Berthas—on manner and tone and accent and nationality; on family, or lack of family, on earthly treasure or earthly poverty. He may even take a shot at the manner in which a candidate parts his hair, or even find fault because his hair reminds us of heaven—no parting there.

At least we who are not willing to run ourselves should not invite in the devil of criticism to fasten his and chain on the fellow who goes willingly. Why should we have one thought of service for ourselves two thoughts of criticism for the other fellow? Work is the best medicine for criticism—we may go our fellow-workers one better on mistakes.

Are we not here to make it as easy as possible for others who are willing to serve, and to serve gladly? Are not a few words of honest praise for what has been accomplished better than harsh or unjust criticism? Should we not be helpers one of another? Are we all called to the same work, and can we all use the same method-harness any more than the striplings David could use the cumbersome armor of Saul in his combat with Goliath?

Criticism may be valuable when constructive, but this devil of criticism is a destructive fellow, who would only tear down what others have built up. Here is a test of the criticism we would fain make: "Will it be helpful or harmful, constructive or destructive?"

Pasadena, Calif.

CORRESPONDENCE

THE FOURTH CENTRAL REGIONAL MINISTERIAL CONFERENCE

The Fourth Regional Ministerial Conference will be held at Bethany Bible School, Chicago, Ill., March 3 to 7. The central region is composed of Illinois, Indiana, Iowa, Minnesota, Michigan, North and South Dakota, Ohio and Wisconsin. The program will be as follows:

Monday Evening, March 3

5:00 Registration
5:30 Dinner
7:00 Musical Program .....Bethany Bible School
8:00 Address of Welcome .....J. A. Robinson
Address—Our Responsibility to Our Rural Churches .....M. R. Zigler

Tuesday, March 4

Chairman, J. A. Robinson

7:20 Breakfast
8:00 Morning Assembly .....Sermon by Edward Frantz
9:00-10:50 Address and Forum—The Larger Parish .....W. H. Yoder
11:00 Messages from the O. T. Prophets .....F. E. Mallott
12:00 Lunch
1:00 Women's Hour—The Pastor's Children .....Led by Mrs. Paul Studebaker
2:00-3:50 Address and Forum—The Evangelistic Program of the Church .....R. D. Bowman
4:00 Recreational Leadership .....P. L. Rohrer
5:30 Dinner
7:00-7:30 Devotional Singing .....A. L. Brightbill
7:45 Minister's Use of Art .....R. G. Wes

Wednesday, March 5

Chairman, J. A. Robinson

7:20 Breakfast
8:00 Morning Assembly .....Sermon by Edward Frantz
9:00-10:50 Address and Forum—The Year's Program for the Local Church .....J. Clyde Forney
11:00 Messages from the O. T. Prophets .....F. E. Mallott
12:00 Lunch
1:00 Women's Hour—The Devotional Life of the Pastor's Wife .....Led by Mrs. Wayne Gerdes
2:00-3:50 Address and Forum—The Evangelistic Program of the Church .....R. D. Bowman
4:00 Recreational Leadership .....P. L. Rohrer
5:30 Dinner
7:00-7:30 Devotional Singing .....A. L. Brightbill
7:45 The Missionary Imperative .....C. D. Bonsack

Thursday, March 6

Chairman, J. A. Robinson

7:20 Breakfast
8:00 Morning Assembly .....Sermon by Edward Frantz
9:00-10:50 Address and Forum—The Ministerial Problem .....M. J. Brough
11:00 Messages from the O. T. Prophets .....F. E. Mallott
12:00 Lunch
1:00 Women's Hour—The Physical and Intellectual Life of the Pastor's Wife .....Led by Mrs. Frank Howe

2:00-3:50 Address and Forum—The Evangelistic Program of the Church .....R. D. Bowman
4:00 Recreational Leadership .....P. L. Rohrer
5:30 Dinner
7:00-8:00 Boys' and Girls' Club Leadership..P. L. Rohrer
8 00 Stewardship .....Rev. Luther Lovejoy
Superintendent of Stewardship M. E. Church.

Friday, March 7
Chairman, J. A. Robinson

7:20 Breakfast
8:00 Morning Assembly .....Sermon by Edward Frantz
9:00-10:50 Address and Forum—Our Message for Our Day .....R. H. Miller
11:00 Messages from the O. T. Prophets .....F. E. Mallott
12:00 Lunch
1:00 Women's Hour—The Social Life of the Pastor's Wife .....Led by Mrs. Allie Eisenbise
2:00-3:50 Address and Forum—The Evangelistic Program of the Church .....R. D. Bowman
4:00 Recreational Leadership .....P. L. Rohrer
5:30 Banquet—Address .....C. Ernest Davis

General Information

Automobile Routes

Bethany is 1½ blocks south of Jackson Blvd., which is Route 6, and runs through the Loop to Lake Shore Drive. The most direct route from the south is via Chicago Heights, turn north on Route 1 (Dixie Highway), follow No 1 to Western Ave., north on Western Ave. to Jackson Blvd., then west to 3400; then one block south.

To Reach by Elevated

Take Garfield Park car anywhere in the Loop and get off at St. Louis Ave., walk 1½ blocks north. J. A. Robinson, Johnstown, Pa. Secretary General Ministerial Board.

SHOW YANG NOTES

In order to get around for the Christmas program, the evangelistic workers were rushed to get all the outstation classes finished. There were three classes in early December. At Ch'in Ch'uan we held a love feast. Twelve communed.

Sisters Clapper and Neher accompanied the men evangelists to Ch'in Ch'uan to assist with the women during the Bible class there. While there they made a special trip out into one of the near-by villages to visit a young Christian woman who was a former pupil of Sister Clapper's. Her name is Kuo Yu Feng. She is giving a splendid witness for her Master as she serves her crippled mother-in-law and aged grandmother. She often has to play the part of peacemaker as these two older women have never learned the secret of getting on together. It takes a generous amount of grace to live as she is compelled to, "twixt two fires" as it were. Remember her when you intercede at the Father's throne.

Sister Clapper and Sister Neher were compelled to leave Ch'in Ch'uan before the meeting was over, because Sister Clapper had the very painful misfortune to dislocate her shoulder They had to leave immediately for Show Yang for the assistance of the doctor.

As a means of deepening the spiritual life of the Christian women and of teaching the non-Christian women to worship, weekly worship hours have been started in various homes of the city here. At present these are held in five different homes, all of which are Christian but one. The Lord is blessing these little meetings richly, and we hope to increase the number of homes, in which these regular worship meetings can be held, as fast as we can. The plan is to use as much voluntary help in this venture as possible. So far some of the Christian women have been responding very nicely.

We are disappointed to have only one baptism to report during the year. However it seemed best to hold the group of enquirers over for further instruction and experience before they are received into the church.

Mr. Fu Chen Hsiang, a local Show Yang man who is magistrate of one of the counties in north Shansi, contributed 60,000 units of diphtheria antitoxin to the hospital. This he asked to have dispensed among the poor who can not afford to pay for the treatment. He does not want his name divulged to the local people in this connection. This gift comes out of his gratitude for the recovery of his wife and two children through the administration, by Dr. Hsing, of diphtheria antitoxin.

The women's industrial department at Ping Ting has contributed $100 to endow a bed in the Show Yang hospital, for the use of those who are unable to pay for their hospital treatment, and who would otherwise not be able to receive medical aid.

Dr. Hsing's wife, who is a graduate nurse, has been asked to give part time to the hospital. The very urgent need for her help is due to the increased number of women patients in the hospital.

There was a total of 200 in-patients in the hospital during the month of December. Of these five were obstetrical cases. This is encouraging news for many of China's mothers.

Sisters Smith and Heisey held a special meeting for the Christian mothers and their children on the day before Christmas. There were over forty present. Perhaps the part most enjoyed by the children was the refreshments and gifts from America. The Anderson and Kokomo churches of Southern Indiana sent out gifts of dolls, rubber balls, modeling clay, crayons, etc., which were distributed among the children. They could hardly wait until their turn came for their gifts. In most homes toys are little known. Every one seemed to enjoy the afternoon very much.

A similar meeting for the non-Christian women was given at the home of the single ladies at the same hour. There were some thirty present. A nice program of songs and stories was given by the school children, after which a talk on the meaning of Christmas was given by one of the teachers in the girls' school. She gave a very helpful talk and the women listened with real interest. An echo of this meeting was heard several days ago. A young woman who was present returned home and informed her family that she was not going to get angry at her mother-in-law any more. In the past these two have lived anything but harmonious lives together. We trust that many more may have caught something of the spirit of our Lord Jesus that will make them want to live better.

On Christmas day the Ladies' home presented a rather unique scene. The ladies entertained a group of Honan flood refugee women and children. This group had come to attend the Christmas meetings but had gotten here too late. It was a joy to see the children's happy faces as they were given some simple little toys that had been sent out by American children, and also some good things to eat which were perhaps more appealing. They are living during this zero weather in open dugouts with no beds but mother earth, and no fire but what they can make from cornstalks and stubble such as they can gather.

Show Yang, Shansi, China. Sue R. Heisey.

Notes From Our Correspondents

CALIFORNIA

Glendale (First).—The regular quarterly meeting was held Jan. 17 and presided over by Eld. J. P. Dickey of La Verne. Various reports were given, showing interest and activity on the part of the workers here. After the business session, Bro Dickey gave a splendid talk which inspired all to greater endeavors. Our board of Christian education meets regularly each month. Two letters have been received recently. The evening of Jan. 26, Bro. H. A. Frantz of the District Mission Board was present. He spoke during the C. W. hour and also brought the message later. The mid-week prayer meeting was conducted by the young people's Sunday-school class Jan. 29. Our Sunday-school is progressing nicely and attendance is increasing. Sunday eve, Feb. 2, the Glendora chorus led by Sister Cora Stahly brought us messages in song. We appreciated very much their coming. Preparations are being made for an Easter program. Bro. Geo. C. Carl, the pastor, is preaching an interesting series of sermons on stewardship. Miss Bernice Dorman from Pasadena was present Sunday morning, Feb. 9, and sang for us. Bro. D. T. Derdorff of Surrey, N. Dak., brought the morning message on the above date. Bro. A. M White of Empire, Calif., was also present. A number of our members took advantage of the Bible Institute session at La Verne.—Mrs. Wm. H. Terford, Los Angeles, Calif., Jan. 17.

DISTRICT OF COLUMBIA

Washington City,—Shrubbery has been planted in front of church and parsonage adding much to the general appearance of our church-home. New Rodeheaver song books have been purchased for our Sunday-school. A number of our young peple are taking teacher training this winter. Our surplus Sunday-school literature with penny gospels is distributed weekly to the patients at Casualty Hospital, and that which remains over is sent to the District jail. A number of new pupils have enrolled in our Chinese Sunday-school since the New Year, some having just come from China. Jan. 23 our local Board of Christian Education, J. W. Williamson, chairman, held its monthly workers' meeting The present needs of our Sunday-school were under consideration. New ideals were suggested to stimulate greater efforts and plans were discussed and put into effect to increase our efficiency. Our new Women's Society, which includes every woman and girl affiliated with our church, held its second meeting Jan 27. After the devotional, reports of what is being done were given by the heads of the different divisions. Over $95 was cleared on the chicken supper; two friendship treasure chests are being filled for Filipino children; there are more orders for quilts than can be filled; every one has been asked to contribute some article of fancy work for white sale; the mission study text, The Crowded Ways, was selected for our study course; the mission challenge was presented and definite steps were taken to help meet our goal. Men's meeting was held Jan. 28. The object of the meeting was a closer cooperation of the men of the church and the purpose to make a more definite contribution to the work here and also to the church at large The local work received special emphasis and the proposed building project was discussed. Bro. Resser told of the progress being made in securing funds for the enterprise and expressed the confident belief that it would be forthcoming at an early date. Bro. F. F. Holsopple pastor, spoke on the approaching Kernahan visitation evangelism campaign, a city-wide survey in which our church expects to participate Feb. 2 our young people's society had charge of our evening worship service A good program on Christian citizenship was rendered including a short pageant. A series of illustrated lectures on Japan is being given by Dr. Chas. E Resser, aided by our Japanese friend, Dr. Ruji Endo, Geologist of Manchurian Teachers' College, who frequently attends our services. Feb 18 the Friendship and Goodwill Bible classes enjoyed their annual fellowship banquet. Sister W. L. Jennings of Virginia paid us a visit on her way to New York to hold meetings Feb. 21 Dr. Thos. M. Chalmers, editor of the Jewish Missionary Magazine, lectured on conditions in Palestine in the light of Scripture. Dr. Chalmers has recently returned from the Holy Lands. His articles concerning Israel have been appearing in the Sunday-school Times.—Mary M. Hinshaw, Washington, D. C., Feb. 17.

IDAHO

Payette Valley church has just begun a two weeks' series of meetings with Bro. McKinley Coffman, evangelist. We are starting out with good crowds and are very hopeful of the outcome. This church had a very good Christmas program at which time we presented Brother and Sister Riddlesbarger with appropriate gifts to show our appreciation of their faithful service. They drive about eighty miles every Sunday in order to preach for us.—Mrs. Marvel Bowers, Payette, Idaho, Feb. 19.

ILLINOIS

Decatur.—At our December church council the following church officers were elected: Elder (for one year), N. H Miller; missionary superintendent, Sister P. A. Shearer; Messenger agent, S. W Garber; Christian Workers' president, J. E. Studebaker; Messenger correspondent and publicity agent, H. Clarence Albright; trustee, member of the ministerial board, H. P. Clannin. Jan. 12 the church decided to engage Bro. Ralph G. Rarick of North Manchester, Ind., to hold a two weeks' series of meetings, beginning the following Sunday, Jan. 19. Bro. Rarick arrived on Sunday, Jan. 19, and began, what was a non-stop-flight revival campaign for the Decatur church A very fine spiritual atmosphere was noticeable throughout the entire meeting. Bro. Rarick brought us some very fine, Spirit-filled messages (preaching eighteen sermons in all) which strengthened our faith and called nineteen souls to accept the Lord Jesus Christ as their personal Savior, eight of whom were young people The remaining eleven were boys and girls of the junior and intermediate departments On the last Sunday of the revival an all-day meeting was held. In the afternoon Bro Rarick conducted a children's program, and brought a message on, The Relation of the Children to the Church. During the revival we were glad to have with us members of the churches at Oakaw, Cerro Gordo, and Oakley The house was nearly full at each service in spite of the below zero weather during the first week. Our singing was led each evening by Bro. Rarick, who is both a singing and preaching evangelist He also brought us many special numbers in song, which were a great help to the success of the meetings. Then too, the good old congregational singing was fine all through the services Our baptismal service was held on Feb. 3, Bro. Rarick conducting the instruction service and our elder, N. H. Miller, conducting the baptizing of the nineteen. Following this at 7:30 we had our love feast and communion services, with Bro. Rarick officiating. More than 100 surrounded the tables of the Lord for a very beautiful and spiritual service. Following the revival, on Sunday, Feb. 16, the church elected our elder, N H Miller, as pastor for one year. He will move to Decatur, and take up the pastoral duties March 1, 1930. He has been preaching at the morning services since the resignation of Bro. J. Q Goughnour in December, 1928 Bro S W. Garber and the writer have been doing the preaching at the evening services. Our average attendance at Sunday-school is about 120.—H. C. Albright, Decatur, Ill., Feb. 17

Elgin.—Dec. 15 Prof Alvin Brightbill and Mr. Voran of Chicago gave a program of illustrated songs and pictures relating to Christmas The following Sunday at 4 P M a beautiful program was given portraying incidents clustering around Christ's birth; we also had a white gift service. Bro. Bonsack has been giving us recently, out of his experiences among foreign people, a larger vision of the world's need and challenged us to greater activity in helping to make of all nations one great brotherhood in Christ. Bro. Edw. Frantz gave us four strong messages at our vesper services on the Message of the Jerusalem Conference. It was summed up in these words: first, we must share our Christianity; second, we must live it in all our relationships; and third, seek to realize constantly the presence of God in our hearts and lives. On young people's day Bro Fred Replogle of Chicago preached on The Function of the Church. Among other things he said the church has filled a great need in the world and there are yet greater opportunities ahead if our eyes are open to see them.—Jennie M. Shriver, Elgin, Ill., Feb. 17.

La Motte Prairie church met in council Jan 11 with Eld. W. T. Heckman presiding Bro. Heckman also preached for us the following Sunday morning and evening. Our pastor, Bro Dolar Ritchey, conducted a series of meetings for us in October. In November Bro. Weaver, the chalk talk man, was with us one night The second Sunday in December the children brought their missionary money, earnings from the quarters the Sunday-school gave them to invest in the spring. At this time they gave a program. The young people gave The Challenge of the Cross Our neighbor church at Allison Prairie invited the young people to give the play there in January Feb 2, Bro Geo Fulk gave a peace lecture in the morning at the Brethren church and at the Christian church in the evening. Bro. Ritchey has decided to conduct pre Easter services here Two have been received by letter recently Our Sunday-school attendance has not been very good this winter due to sickness and bad weather. Prayer meetings have been held at homes of shut ins recently instead of at the church.—Mrs Laura Plunkett, Palestine, Ill., Feb. 18

INDIANA

Huntington.—We are enjoying our church very much now, since it has been remodeled and especially happy to know that God has blessed us to the extent that we have practically met our indebtedness. Our District Young People's Conference was held here Nov. 29 to 31. Considering the severe cold weather at that time the spirit of the conference was exceptionally good. Among the many fine speeches enjoyed were those by Prof J R Schutz of North Manchester and Rev. Rowe, pastor of the First Christian church here The banquet on Saturday evening was one of the main features of the conference. On Jan. 30 our men enjoyed a banquet in the basement of our church, at which meeting Prof R. C Winger gave a splendid address The work of the Dorcas Aid Society has been especially commendable. During 1929 this society raised $761 51 which was turned into channels of use for the church The ministerial association of this city decided to conduct a Religious Training School for Huntington County Thus was very successful Our pastor, Ezra Flory, taught one of the largest classes of the school.—Mrs. E. E. Hoon, Huntington, Ind., Feb. 15

West Goshen.—Jan 5 Bro. J W. Fidler of Brookville, Ohio, came to assist in a series of evangelistic services which closed Jan. 19. Bro. Fidler gave us wonderful sermons bringing many truths from God's word. The church has been renewed in spirit and zeal and thirteen decided to live in fellowship with their Savior. Feb. 7 we met in council with Bro. M. D Stutsman in charge. The various financial reports were given, three letters were received and seven granted. The Ladies' Aid gave $15 toward the mission deficit.—Mrs. Clayton Ganger, Goshen, Ind., Feb. 13.

KANSAS

Larned Rural church feels very fortunate in having been able to secure Brother and Sister H D Michael of Garden City as pastors. We had been without a resident pastor for sometime and are indeed glad to see the increase in interest and attendance Weekly prayer meetings have been planned to be held in the homes It was decided at the business meeting to have Bro. Michael give us a week of evangelistic meetings.—Ruth Horning Brown, Larned, Kans., Feb. 20.

MARYLAND

Westernport.—The church at this place is forging ahead rapidly under the leadership of our pastor, A J. Beeghley; all of the services are well attended At our mid-week prayer service the attendance is about sixty Our Sunday-school has an enrollment of 135 with an average attendance of about 125 We have a wide awake B. Y. P. D. Feb 16 Mr. Major (colored) from Keyser, W. Va., sang a number of negro spirituals which were well received. We are negotiating for the purchase of a property for our church, as we have been meeting in a hall; we feel that we can expand more rapidly in our own home. —R S Ritchie, Westernport, Md., Feb. 17

MINNESOTA

Minneapolis church held her basement dedication and corner-stone placing service on the afternoon of Jan 26 Eld H H. Wingert of Kingsley, Iowa, a member of our District Mission Board, delivered the dedicatory address. This address was greatly appreciated by all. Eld. J. A Eddy and Bro H. C Sheller, also members of the Mission Board, were with us. During the dedication program each of the five members of the building committee made a presentation of material for the corner-stone receptacle A friendly neighbor who is not a member of the church went to large expense in decorating the front of the church with palm, fern and mammoth baskets of most beautiful chrysanthemums. Other floral gifts were also received for the church as well as one for the parsonage We especially appreciated this manifestation of goodwill from the outside. Bro J. A. Eddy preached on Sunday evening, opening a two weeks' revival conducted by our pastor Six were baptized and two await the rite The outlook for the future is splendid Our Sunday-school is doing good work with Bro Frank Mann as superintendent We have an active Aid Society which is rendering splendid service to the church. On Sunday eve, Feb. 16, we enjoyed the largest love feast gathering we have had in many years.—Lola M. Root, Minneapolis, Minn., Feb. 18.

(Continued on Page 144)

IN MEMORY OF HATTIE SELLERS FRANTZ

(Continued From Page 139)

fact of bereavement with the sorrowing family at Fruita, Colo.

Hattie Sellers was the second daughter of Andrew and Ella Witmore Sellers of Fostoria, Ohio, the first of seven children to be called by death. She was born near Fostoria, on June 26, 1888, and grew to womanhood in that vicinity. In girlhood she yielded her life to Christ and was nurtured in the faith under the leadership of such men of God as Elders Jonathan Witmore, L. H. Dickey, C. L. Wilkins, G. A. Snider, and Steven Berkebile. Hattie was naturally gifted with a temperament of trust and as free from worry as anyone I ever knew. In preparation for the larger responsibilities of life, after the Fostoria schools she attended Mount Morris Academy and Bethany Bible School in its earliest years on Hastings Street.

Among the many friendships formed in school days was that with Ira H. Frantz at Bethany. She was united to him in marriage on June 18, 1910. Together they served in the pastorate of the Richland Center church in Northeastern Kansas, as superintendents of the Children's Home Finding Association at Mount Morris, Ill., as pastors of the Laramie church in Southern Ohio, and again for six years at Richland Center in Kansas. In 1925 they moved to Fruita, Colo., where Brother Frantz is editor and publisher of The Fruita Times.

Sister Frantz died on Jan. 14, 1930, of uremic poisoning, the dread affliction refusing to yield to the best of medical attention or fervent prayer. Her lonely husband, three sons and one little daughter of six are left with the precious memory of a devoted wife and mother whose happiness was wrapped up in their welfare and whose least intent was to leave them to face life without her brooding care. Children in the several places where Hattie had labored will remember her as their loving Sunday-school teacher, at which task she was particularly gifted. Her parents in Ohio, five sisters and one brother, a host of friends in many places, and the communities about the Fruita and First Grand Valley churches in Western Colorado all join the bereaved family in mourning a very real and vital loss to them. Our comfort lies in a faith and hope which sees wisdom far beyond our human power to know. The funeral was held in the Fruita church in charge of Bro. R. N. Leatherman, assisted by the pastors of the Baptist, Methodist, and Congregational churches in Fruita. Interment was made beneath the beautiful Colorado snows in Elmwood cemetery.

J. Hugh Heckman.

McPherson, Kans.

IN MEMORIAM

Lydia Jane Zuck, wife of Eld. John Zuck, passed on to her reward Jan. 23, 1930; she was nearly eighty-three years old. Her lingering illness of more than five months was due to intestinal trouble and complications common to old age.



She proved a helpful companion for her husband for sixty-three years. Her devotion and inspiration greatly assisted him as he served the church locally as well as in Annual Conference capacities.

She was the mother of ten children, nine of whom grew to maturity. It was her highest ambition to rear them in the nurture and admonition of the Lord. Her optimism, good nature and well balanced judgment made for her a host of friends. She was a Dorcas in her home community in which she resided fifty-three years. No opportunity for helpfulness was ever spurned. Like her Master, she went about doing good.

She became a Christian in 1872. She was regular in church attendance, a lover of the truth, and active in the work of the church. She read her Bible much, reading as many as one hundred chapters in a week. In her daily life she was a staunch supporter of the Golden Rule and keenly sensitive to the necessities of the poor.

She maintained her own home which was a place of welcome and hospitality to all until sixteen years ago when her youngest daughter together with her husband, the writer, came to live with and care for her and her companion. She was anointed and expressed a complete resignation to God's will.

At the funeral Bro. J. D. Brower of South English officiated. Interment in the Clarence cemetery.

Clarence, Iowa. U. J. Fike.

RESOLUTIONS

The following resolutions were adopted in the Sisters' Aid Society of the Church of the Brethren, South English, Iowa, in memory of our departed sister, Lizzie C Flory, an active member.

Whereas, it has pleased our heavenly Father in his infinite wisdom to call from our midst and take home unto himself our dear sister in the Lord, and coworker in our society, Lizzie C. Flory, be it therefore resolved:

That we, the members of the Sisters' Aid Society of the Church of the Brethren, express our loss of a true and faithful Christian, who was a helpful worker in our society, one who was always willing to lend a helping hand to those in need;

That we cherish the memory of a life devoted to the Master's cause, whose quiet and unassuming disposition portrayed so plainly the spirit of the Master who abided within her, and may our loss be her eternal gain;

That we extend our heartfelt sympathy to the surviving members of our departed sister's family and especially to her devoted husband, Bro. J B. Flory;

That a copy of these resolutions be sent to the husband; that the same be published in the Gospel Messenger and spread on the minutes of our society.

Mrs. Bertha Holsopple,
Mrs. Bird Flory,
Mrs. Sylvia Senger.

South English, Iowa.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bashor-Reichman.—By the undersigned at the parsonage, Jan. 1, 1930, Huber Bashor of Trotwood, Ohio, and Pearl Reichman of Dayton, Ohio.—J. F. Burton, Trotwood, Ohio.

Horning-Wetters.—By the undersigned, Mr. Paul Horning and Miss Dorothy Elizabeth Wetters of Bippus, Ind.—Ezra Flory, Huntington, Ind.

Neher-Rudy.—By the writer on Feb. 1, 1930, at their newly furnished home in Dayton, Ohio, Robert Neher of Dayton, Ohio, and Lucille Rudy of Sidney, Ohio.—C. V. Coppock, Sidney Ohio.

FALLEN ASLEEP

Allaman, Abraham Filmore, born at Englewood, Ohio, died Feb. 2, 1930, aged 81 years and 16 days. In 1870 he was united in marriage to Melvina Carmony. Two children were born to this union. His wife and daughter preceded him in death; one son of the first marriage remains. He was married Sept. 1, 1887, to Sister Martha Brookins Snyder. To this marriage five sons were born. He was a member of the Polk Grove Christian church for over fifty years. He was a kind and devoted husband and father and a true and loyal friend and neighbor. He leaves his wife, six sons, three grandchildren, and one grandchild. Funeral services by the undersigned at the Church of the Brethren. Interment in the Bear Creek cemetery.—J. F. Burton, Trotwood, Ohio.

Alling, Emmaretta Evaretta, daughter of Aaron A. and Sarah Perrin, born in Rossville, Ind., July 19, 1845, died Feb. 7, 1930, after a lingering illness at the home of her son, Alfred P. Alling, Wichita. At the age of nineteen she married Calvin Porter Alling. To them were born two daughters and eight sons. During her married life she lived in Wisconsin, Illinois and Kansas. She was very active in religious work, serving various churches in the localities where she lived. At the age of seventeen she organized a Sunday-school in the woods country of Wisconsin. Bible reading and family prayers were observed daily even during the pioneer days when the family lived on a government homestead remote from any church. She was a member of the First Church of the Brethren in Wichita, being baptized twenty-five years ago. She leaves one daughter, four sons, twenty grandchildren, nine great-grandchildren. Her husband, four sons and one daughter preceded her. Funeral service in the First church, Wichita. Interment in the Highland cemetery.—H. F. Crist, Wichita, Kans.

Beal, Lydia Lucinda, daughter of Umphrey and Elizabeth Colbert, was born near Dayton, Ohio, on March 8, 1847. She departed this life at her home in Lancaster, Ind., on Feb. 2, 1930, age 82 years, 10 months and 24 days. On April 18, 1867, she was united in marriage to Jonathan Beal of Huntington County, Ind. To this union eight children were born, five sons and three daughters. The husband, two daughters and one grandson preceded her in death. Her entire life was spent in Huntington County. When but a girl she accepted Christ as her Savior and united with the M. E. Church. In that fellowship she lived and served until death. Surviving are the daughter, five sons, sixteen grandchildren and nineteen great-grandchildren. Services were held in the Salamonie house by Rev. Kenneth Hawkins of the M. E. church and the writer. Burial was in Lancaster cemetery.—R. O. Shank, Huntington, Ind.

Bucher, Bro. Christian, died at his home in Reistville, Feb. 1, 1930, aged 80 years, 4 months and 18 days. Death was due to complications; he was bedfast for about two months. His wife died two years ago. Surviving are five daughters and four sons; four children preceded him. There are also sixteen grandchildren and four great-grandchildren. Services at the home by Perry Sanger and at the church by Eld. Michael Kurtz assisted by Henry King. Burial in the adjoining cemetery.—Kathryn Brubaker, Schaefferstown, Pa.

Byers. Irene, daughter of Jacob and Frances Simmons, died of pneumonia at her home near Mt. Sidney, Va., Feb. 5, 1930, aged 45 years and 3 days. She had been a consistent member of the Church of the Brethren for a number of years. Her mother and a daughter preceded her. She is survived by her husband, Bro. Cleveland W. Byers, one son, one daughter, one sister, one brother and her father. Services at Lebanon by Bro. F. F. Cline assisted by Bro. B. W.-Huff and Rev. A. W. Andes. Burial at Lebanon.—Lila B. Wine, Mt. Sidney, Va.

Christenson, Anna Horne, was born in Pennsylvania, June 17, 1847, and passed away at her home in Sabetha, Kans., Dec. 27, 1929. She was married to Chas. Christenson, at Franklin Grove, Ill., Jan. 9, 1881. She is survived by her husband and two daughters. She was a member of a family of ten children, two of whom survive her. In young womanhood she united with the Church of the Brethren and she had been a consistent member since. Funeral services in the Sabetha church. Burial in the Sabetha cemetery.—Earl M. Frantz, Sabetha, Kans.

Clawson, Sister Katie (nee Wolfe), and infant son departed this life Jan 26, 1930. She was the daughter of Bro. Leonard and Sister Anna Wolfe who preceded her in death. She was born near McCune May 16, 1885, and lived in the vicinity of McCune her entire life. She was united in marriage to Grover Pierson Clawson Sept. 1, 1918. To this union four sons were born, two having died in infancy; she leaves her husband, two sons, six brothers and one sister. Sister Clawson was a most beautiful example as a mother in the home and as a sister in the church, possessing a quiet, winsome, cheerful disposition. She will be greatly missed in the church and community in which she resided. The funeral services were held from the Osage Brethren church, conducted by Eld. J. S. Clark. Her body was laid to rest in the McCune cemetery.—D. P. Neher, McCune, Kans.

Crull, Dessie, daughter of Enoch and Mary Crull, was born May 3, 1892, in Andrews, Indiana. She departed this life at the home of her parents on Jan. 17, 1930, age 37 years, 8 months and 14 days. At the age of thirteen years she united with the Church of the Brethren. She at once became very active in the work of the church. She was a Sunday-school teacher for two years, and was then chosen as superintendent of the primary department. In this, as in all her duties, she proved her love for her Christ and his church by her regular attendance at all services and sacrificial service for those in her care. She served faithfully as head of the department for a period of twelve years. She was in failing health for three years, but was always cheerful and patient. During her illness she called for the anointing service and found great comfort and encouragement from it. Surviving are the parents, three sisters and two brothers. Services were held in the Salamonie church by the writer, assisted by Bro. H. C. Dilling. Burial was in Lancaster cemetery.—R. O. Shank, Huntington, Ind.

Dauterman, Theodore Eugene, son of Brother and Sister Harry Dauterman, of Fostoria, Ohio, born Feb. 7, 1928, died Jan. [illegible], 1930. He leaves his parents and one brother. Services by the writer. Burial in Fostoria cemetery.—Max Hartsough, Portage, Ohio.

Dewalt, Alma, was born May 9, 1862, in Huntington County, Ind. Died Feb. 1, 1930, age 67 years, 8 months and 22 days. Her first marriage was to Simon Shideler in 1881. Four children were born to the union. The husband and one son preceded her in death. On Feb. 26, 1927, she was married to Bro. Elmer Dewalt. She had been in failing health for several years. She was a faithful member of the Wesleyan Methodist church. Surviving are the husband, three children of the first marriage, nine grandchildren, four great-grandchildren, one stepson and six step-grandchildren. Services were held in the Salamonie church by Rev. Charles Payne of the Methodist church and the writer. Burial was in Lancaster cemetery.—R. O. Shank, Huntington, Ind.

Entsler, Mrs. Ida (Bateman), died Dec. 12, 1929, aged 71 years, 8 months and 3 days. In 1881 she married Wm. Entsler who preceded her nine years ago. She and her husband united with the Church of the Brethren in 1916. Funeral services at Lebanon by Eld S. D. Miller. Interment in the adjoining cemetery.—Lila B. Wine, Mt. Sidney, Va.

Fisher, Mary E., died at her home in Mexico, Jan. 28, 1930, after an illness of four days following a stroke of apoplexy. She was the daughter of Elisha and Sarah Miller, born in Miami County, Sept. 4, 1855. She married Cornelius Fisher April 23, 1876, who preceded her twenty-one years ago. Three daughters and one son survive, with twenty-three grandchildren, eight great-grandchildren, two sisters and three brothers. In youth she united with the Church of the Brethren to which she remained faithful and loyal. Funeral services in the church by Eld. Frank Fisher, assisted by Eld. Chas Oberla. Burial in the cemetery near by.—Gelia A. Pugh, Mexico, Ind.

Gnagy, Anna M., daughter of Samuel and Martha (Barkdoll) Kuhn, born at Naperville, Ill., died Feb. 3, 1930, at her home in Glendora, Calif., aged 58 years, 11 months and 7 days. In young womanhood she gave her heart to the Lord, uniting with the Church of the Brethren. She married John W. Gnagy in 1891, at Franklin Grove, Ill. A few years later they moved to Arcadia, Calif., and then to Glendora where they have resided for twenty-five years. She was active in the Lord's service, a diligent student of the word of God and brought a knowledge of his will with its love and comfort to many hearts. Her deep devotion to the church was shown in every phase of work for the upbuilding of the church. She bore her affliction with patience and faith in the Lord. She leaves her husband, one daughter, one son, two grandchildren, four sisters and two brothers. Services at the Glendora church by Elders A. D. Wolfarberger and Wm. K. Conner. Interment in Oakdale cemetery.—Mrs. Annie M. Bashor, Glendora, Calif.

Groff, Dale, died in the hospital in Tampa, Jan. 18, 1930, aged two and a half years. He was the youngest child of Brother and Sister Groff. Burial in Orange Hill cemetery.—Mrs. A. O. Haney, Fanta, Fla.

Hollinger, Jacob, died at his home in Schaefferstown, Jan. 24, aged 74 years, 2 months and 15 days. Death was caused by apoplexy. Surviving are his wife, Sister Sarah Hollinger, three daughters and six sons; four children preceded him. There are also thirty-three grandchildren and four great-grandchildren, two brothers and one sister. Funeral services in the Gibbs church by Eld. Michael Kurtz assisted by Rev. Henry Hoffer. Interment in adjoining cemetery.—Kathryn Brubaker, Schaefferstown, Pa.

Holt, Sister Hattie Maybell, born near Callaway, Va., June 2, 1895, died within the bounds of the Bethlehem congregation, Dec. 1929. She was the daughter of Emanuel and Octavia Nichols, and the wife of Lemon Holt. She united with the Church of the Brethren before her marriage and remained true to her profession. She had been in ill health for some time. Surviving are her husband, five children, father, mother, nine brothers and sisters; two children preceded her. Services at the Monte Vista church by Bro. H. C. Eller. Interment in the church cemetery.—Blanche Bowman Woods, Boerne, Mill, Va.

Hummer, Wm. Henry, son of S. S. and Caroline Greenawalt Hummer, born Jan. 28, 1869, near Welsh Run, Pa., died Nov. 25, 1929, after an illness of six months. He came with his parents to northern Illinois in 1875. When a young man he went west, remaining until [illegible] years ago when he and his family went from Oregon to Miami, Fla. About a year ago they went to Ironton, Ohio, where he died. A number of years ago he professed faith in Christ and united with the Christian church. He leaves his wife and one daughter, six brothers and two sisters. Funeral services in Ashland, Ky., by Rev. E. E. McConnel. Interment in Ashland cemetery.—Carrie Hummer, Chichester, Ill.

Kornhaus, Sarah, nee Eshelman, born near Apple Creek, Ohio, died at the home of her daughter, Mrs. B. C. Shisler, Feb. 5, 1930, aged 75 years, 1 month and 20 days. She married John Kornhaus Dec. 25, 1879. He preceded her thirteen years ago. She became a member of the Church of the Brethren in her youth and lived a faithful, consistent life. She is survived by one son, one daughter, four grandchildren, one great-grandchild, one brother, three sisters and five half brothers. Funeral services by the writer, assisted by Eld. Heestand and Rev. Good (Mennonite). Interment in the cemetery near her home.—R. M. Moomaw, Wooster, Ohio.

Lorah, Sister Elizabeth Shultz, of Lebanon, Pa., died at the home of her son, aged 87 years and 23 days. Her husband preceded her in 1911. Services in the Reformed church at Lincoln, Pa., by Eld Nathan Martin. Interment in adjoining cemetery.—Martha Z. Eckert, Lebanon, Pa.

McIlnay, Sister Hazel Miriam, daughter of Jesse E. and Sister Elva McIlnay (deceased), was born in Roaring Spring, Pa., April 6, 1912, and died Feb. 2, 1930, at her home, of complications. She had been in failing health for three years but not withstanding this, she pursued her studies and would have graduated from high school in June. She united with the church at the age of eleven and was always interested in the Lord's work. She is survived by her father, step-mother, two sisters and a stepsister. Funeral services in the Roaring Spring church by Eld. S. P. Early. Interment in the Alberger cemetery beside her mother.—Lena M. Hoover, Roaring Spring, Pa.

Myers, Sister Elizabeth (Batley), wife of Bro. Jas. Quinter Myers, died on her birthday, Dec. 30, 1929, of pneumonia, aged 48 years. Her daughter survives. She always had a deep interest in church activities and had been a faithful Sunday-school teacher. Funeral by Bro. H. S. Replogle. Interment in the Green Tree cemetery.—Susan J. Famous, Royersford, Pa.

Reed, Cyrus N., of Lebanon, Pa., died Jan. 22, 1930, aged 71 years, 6 months and 9 days. He is survived by his widow, a member of the congregation here, and two sons. Services in the Church of the Brethren by Brethren Forry and Martin. Interment at Campbelltown.—Martha Z. Eckert, Lebanon, Pa.

Roberts, Elizabeth Morrison, daughter of Wm. and Mary Ellis Morrison, born at Toronto, Canada, died Jan. 27, 1930, aged 76 years, 7 months and 5 days. When she was a small child the family moved to Chicago where she resided for some time, later moving to Humboldt, Ill. June 26, 1872, she married John Hoover Roberts who preceded her nearly seven years ago. To them were born four sons and five daughters, one son preceding her. Two grandchildren were cared for in her home. Surviving are one sister, twenty-six grandchildren and thirteen great-grandchildren. Soon after her marriage she united with the Church of the Brethren at La Place, Ill., to which she remained true. She became ill while visiting her son at Mattoon and was later removed to the home of her daughter, Mrs. Clara Fuller

Funeral services at the home of the daughter by Geo. W. Miller assisted by Rev. Newmeyer, Methodist. Burial in Arthur cemetery, Ill.—Geo. W. Miller, Lintner, Ill.

Rose, Mollie E., died at her home near Calhoun, Mo., Feb. 7, 1930, aged 84 years, 9 months and 1 day. Early in life she united with the Church of the Brethren and lived a faithful Christian life. Funeral services by the brethren from their church in Leeton in which she held membership for over fifty years. Interment in the cemetery near by.—James M. Mohler, Leeton, Mo

Shultz, George, son of Samuel and Nancy Shultz, was born in Huntington County, Ind., on April 2, 1855. He departed this life at the home of his daughter in Lansing, Mich., on Jan. 24, 1930, aged 74 years, 9 months and 22 days. He was a life-long resident of Huntington County, save for a few years which were spent in the homes of the children. Nov. 11, 1875, he was united in marriage to Corinda Bowman. In early life he united with the Church of the Brethren. Surviving are the companion, two sons and four daughters. The body was brought to Huntington County, Ind., and services were held in the Salamonie church by the writer. Burial was in Lancaster cemetery.—R. O. Shank, Huntington, Ind.

Smith, Sister Barbara, nee Kreider, died at her home at Fontana on Feb. 5, 1930, aged 56 years, following an illness of ten weeks. She was a faithful member of the Annville church. She is survived by her husband, Bro. Wilhelm Smith, two sons and five daughters, seven grandchildren, six brothers and five sisters. Funeral services at the Cornwall church by Brethren S. G. Bucher and Walter Hartman. Interment in adjoining cemetery.—Sarah Winters, Lebanon, Pa.

Sterns, Sister Ida, daughter of Brother and Sister Abram Hawbaker, born in Pennsylvania, died Feb. 3, 1930, aged 35 years, 10 months and 26 days. She married Bro. Harry Sterns Oct. 23, 1919, at Milton, N. Dak., and three years later came to Michigan. Four daughters and three sons survive with the husband, also her father and four sisters. She united with the Church of the Brethren when about twelve years old and had lived a consistent Christian life. She was ill only ten days; she was taken to the hospital but nothing could be done for her. Though her home duties were heavy she was always at services and church and Aid when at all possible. Funeral at Beaverton by Brethren J. L. Van Meter, P. R. Hoover and P. Arnold. —J. L. Van Meter, Midland, Mich.

Swoveland, Sister Sarah Ann, daughter of Joseph and Catharine Holder, born in Wayne County, Ind., died Dec. 9, 1929, aged 68 years and 5 days. She was baptized Jan. 15, 1881. On Jan 7, 1883, she married Jacob Swoveland at Hagerstown, Ind. To them were born ten children, five of whom with the father have gone on before. She leaves five daughters, twenty-five grandchildren, nine great-grandchildren and three brothers. Funeral services in Anderson church by Eld I. B. Wike. Burial at Mooreland.—Wm. G. Marshall, Anderson, Ind

Wolf, Wm. Morris, born in Pennsylvania, Oct. 3, 1861, died Jan. 7, 1930, at St Francis Hospital, after a brief illness of pneumonia and meningitis. He came with his parents to Kansas in 1878, locating in Kingman County. He married Sarah Cross in 1840, who died in 1920. Since that time he made his home in Wichita with his sister, Emma Dewey. He united with the Church of the Brethren in 1923, being a member at his death. He is survived by four sisters and three brothers. Services at the grave in the Kechi cemetery.—H. F. Crist, Wichita, Kans.

OFFICIAL DIRECTORY

GENERAL MISSION BOARD.—Otho Winger, Chairman, North Manchester, Ind.; J. J. Yoder, Vice-Chairman, McPherson, Kans.; H. H. Nye, Elizabethtown, Pa.; Levi Garst, Salem, Va.; J. B. Emmert, 2627 4th St., La Verne, Calif.; J. K. Miller, 2240 Grand Ave., Cedar Rapids, Iowa.; L. C. Moomaw, R. 2, Box 209, Roanoke, Va.

General Secretary, Chas. D. Bonsack, Elgin, Ill.; Assistant Secretary, H Spencer Minnich, Elgin, Ill.; Home Secretary, M. R. Zigler, Elgin, Ill; Treasurer, Clyde M. Culp, Elgin, Ill.

BOARD OF RELIGIOUS EDUCATION.—H. K. Ober, Chairman, Elizabethtown, Pa.; S. Ikenberry, Vice-Chairman, Daleville, Va.; L. W. Shultz, North Manchester, Ind.; J. M. Henry, Bridgewater, Va.; Eva Trostle, Mt. Morris, Ill.; Dan West, Pleasant Hill, Ohio; C Ernest Davis, Mt. Morris, Ill.

General Secretary, Rufus D. Bowman, Elgin, Ill.; Director of Young People's Work, C. H. Shamberger, Elgin, Ill.; Director of Children's Work, Ruth Shriver, Elgin, Ill.; Editor, E. G. Hoff, Elgin, Ill.; Assistant Editor, Maud Newcomer, Elgin, Ill.

GENERAL EDUCATION BOARD.—P. H. Bowman, President, Bridgewater, Va.; Vice-President, V. F. Schwalm, McPherson, Kans.; Secretary-Treasurer, J. S. Noffsinger, 3635 Ordway St., N. W., Washington, D. C.; Homer F. Sanger, Secretary of Nursing and Medical Education, 821 S. Ridgeland Ave., Oak Park, Ill.; D. W. Kurtz, 1605 E Third St., Long Beach, Calif.; A. C. Wieand, Bethany Bible School; E. C Bixler, Blue Ridge College; Paul H. Bowman, Bridgewater-Daleville System; H. H. Nye, Elizabethtown College; M. G. Brumbaugh, Juniata College; E. M. Studebaker, La Verne College; Otho Winger, Manchester College; V. F. Schwalm, McPherson College; C Ernest Davis, Mt. Morris College.

GENERAL MINISTERIAL BOARD.—S. J. Miller, Chairman, 2017 5th St., La Verne, Calif.; Paul H. Bowman, Vice-Chairman, Bridgewater, Va.; J. A. Robinson, Secretary, Bedford St. and Miller Ave., Johnstown, Pa.; M. J. Brougher, Assistant Secretary, 554 Stanton St., Greensburg, Pa.; W. H. Yoder, Treasurer, Morrill, Kans.

CONFERENCE PROGRAM COMMITTEE.—J. A. Dove, Chairman, Cloverdale, Va.; R. W. Schlosser, Elizabethtown, Pa.; Grover L. Wine, Bridgewater, Va.; James M. Moore, Moderator of Annual Conference, Waynesboro, Pa.; J. E. Miller, Secretary of Annual Conference, Elgin, Ill.

BRETHREN PUBLISHING HOUSE.—Board of Directors: Otho Winger, Chairman, North Manchester, Ind.; J. J. Yoder, Vice-Chairman, McPherson, Kans.; H. H. Nye, Elizabethtown, Pa.; Levi Garst, Salem, Va.; J. B. Emmert, 2627 4th St., La Verne, Calif.; J. K. Miller, 2240 Grand Ave., Cedar Rapids, Iowa; L. C. Moomaw, R. 2, Box 209, Roanoke, Va.

Manager and Treasurer, R. E. Arnold, Elgin, Ill.; Secretary, L. T. Miller, Elgin, Ill.

COUNCIL OF BOARDS.—Chairman, J. J. Yoder, McPherson, Kans.; Vice Chairman, Paul H. Bowman, Bridgewater, Va.; Recording Secretary, J. S. Noffsinger, 3635 Ordway St., N. W. Washington, D. C.; Executive Secretary, J. W. Lear, Elgin, Ill.; Treasurer, Clyde M. Culp, Elgin, Ill

COUNCIL OF WOMEN'S WORK.—President and Secretary of Aid Society Work, Mrs. R. D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.; Associate President and Secretary of Mothers and Daughters' Work, Mrs. J. Z. Gilbert, 3300 Griffin Ave., Los Angeles, Calif.; Secretary Treasurer and Secretary of Missionary Activities, Nora M. Rhodes, Dallas Center, Iowa; Secretary of Bible Study, Mrs. Laura Gwin Swadley, R. 4, Johnson City, Tenn.; Secretary of Children's Division, Ruth Shriver, Elgin, Ill.

Sisters' Aid Society.—Mrs. Ross D. Murphy, President, 2260 N. Park Ave., Philadelphia, Pa.; Mrs. M. J. Weaver, Vice-President, 715 Highland Ave., Johnstown, Pa.; Mrs. P. A. Shearer, Secretary-Treasurer, 935 W. Main St., Decatur, Ill.

Mothers and Daughters' Association.—Mrs. J. Z. Gilbert, Superintendent, 3300 Griffin Ave., Los Angeles, Calif.; Mrs. R. N. Leatherman, Treasurer, R. 2, Grand Junction, Colo.; Mrs. Lucille Neher, Secretary, Dayton, Ohio; Mrs. Leland C. Moomaw, R. 2, Roanoke, Va.

NATIONAL COUNCIL OF MEN'S WORK.—P. G. Stahly, President, South Bend, Ind.; R. W. Miller, First Vice-President and Treasurer, River Forest, Ill.; Dr. O. G. Brubaker, Second Vice-President, North Manchester, Ind.; Levi Minnich, Third Vice-President, Greenville, Ohio; C. M. Culp, Recording Secretary, Elgin, Ill.; Herbert Mohler, Moweaqua, Ill.; G. A. Cassel, Ashland, Ohio; H. J. Harnly, McPherson, Kans.; L. C. Moomaw, Roanoke, Va.; J. H. Miller, Baltimore, Md.; D. E. Sheller, Long Beach, Calif.; L. M. Davenport, Los Angeles, Calif.

AUDITING COMMITTEE.—E. M. Butterbaugh, 525 East Indiana Ave., South Bend, Ind.; J. J. Oller, Waynesboro, Pa.

ANNUAL MEETING TREASURER.—E. J. Stauffer, Mulberry Grove, Ill.

MEMBER OF ADVISORY BOARD OF AMERICAN BIBLE SOCIETY.—Ross D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.

GENERAL RAILWAY TRANSPORTATION AGENT.—J. F. Appleman, Plymouth, Ind.

Mother's Day—Two Months Away

MAKE IT A GREAT DAY

The Harbor of Home
A choice collection of songs, exercises and recitations of all departments of the school. 8c per copy, 85c per dozen, $6 per hundred.

Mother and Home
A Mother's Day service of songs, recitations and readings. 8c per copy, 85c per dozen, $6 per hundred.

Mother Mine
Contains songs, recitations and exercises for the whole school. 8c per copy, 85c per dozen, $6 per hundred.

Mother—A Pageant for Mother's Day
Three scenes, well arranged. Requires little practice, but is effective. May be given in 12 minutes or may be lengthened as desired. 15c per copy, 75c for six.

Paramount Special Day Book for Mother's Day and Missions
A splendid collection of material for many programs. 25c.

Our material will enable you to have a happy and helpful MOTHER'S DAY

Brethren Publishing House, Elgin, Ill.

There Are Many Helps For Improved Uniform Lessons



Among the best of these Helps is **Tarbell's Teachers' Guide.** Teachers like Tarbell because of the amount and variety of the illustrative material taken from every walk of life. Tarbell adapts the lessons for Intermediates, Seniors, Young People and Adults You make no mistake when you choose **Tarbell. Price, $2.00.**

We also furnish:

Peloubet's Select Notes, which has had a large following for more than half a century. **Price, $2.00.**

Snowden's Sunday School Lessons is fine. **Price, $1.50.**

The Lesson Round Table, based on **Moffatt's Translation** is a new and excellent aid. **Price, $1.25.**

Arnold's Practical Commentary costs only **$1.00.**

Daily Digest of the Sunday-School Lesson, by Wells, and **Torrey's Gist of the Lesson** may be had for **35c each.**

These all contain the lessons for one whole year. Get them, use them, and grow in your teaching.

Brethren Publishing House, Elgin, Ill.

A Good Story Well Told

Makes a Lasting Impression for the Good

Here are some of the best:

Good and Interesting Literature, Only 75c Each

By Irving Bacheller
The Light in the Clearing
In the Days of Poor Richard
Father Abraham

By Ralph Connor
The Doctor
Corporal Cameron
The Man From Glengarry

By Emma C. Dowd
Polly of Lady Gay Cottage
Polly and the Princess
When Polly Was Eighteen

By Grace L. H. Lutz
The Finding of Jasper Holt
The City of Fire
The Man of the Desert

By L. M. Montgomery
The Blue Castle
The Golden Road
The Story Girl

By Eleanor H. Porter
The Road to Understanding
Miss Billy's Decision
Sister Sue

By Gene Stratton Porter
Her Father's Daughter
Song of the Cardinal
Laddie

By Grace S. Richmond
Round the Corner in Gay Street
The Twenty-fourth of June
The Brown Study

By Jean Webster
Daddy Long-Legs
When Patty Went to College
Just Patty

By Harold Bell Wright
The Eyes of the World
Their Yesterdays
When a Man's a Man

By Jane D. Abbott
Aprilly
Happy House
Larkspur

By Ethel Hueston
Prudence of the Parsonage
Prudence's Sisters
Prudence's Daughter

By Peter B. Kyne
Cappy Ricks, or the Subjugation of Matt Peasley
Kindred of the Dust
Never the Twain Shall Meet

By Kate Douglas Wiggin
Rebecca of Sunnybrook Farm
New Chronicles of Rebecca
Mother Carey's Chickens

Popular Books at the Popular Price, 75c Each

"LET US SERVE YOU"

Brethren Publishing House, Elgin, Ill.

Order Supplies Now

Order Sunday-school Supplies early and have them in time to hand out. You be on time, though others delay.

Graded Lessons—Third Quarter

Beginners
The Little Child and the Heavenly Father (First Year, Teachers)
Beginners' Stories (First Year, Pupils)
Large Pictures (First Year, Teachers)
The Little Child and the Heavenly Father (Second Year, Teachers)
Beginners' Stories (Second Year, Pupils)
Large Pictures (Second Year, Teachers)

Primaries
Stories About God's Gifts (First Year, Teachers)
Stories About God's Gifts (First Year, Pupils)
Stories About God's Helpers (Second Year, Teachers)
Stories About God's Helpers (Second Year, Pupils)
Stories About God's Will (Third Year, Teachers)
Stories About God's Will (Third Year, Pupils)

Juniors
Stories of Long Ago (First Year, Teachers)
Stories of Long Ago (First Year, Pupils)
Old Testament Stories (Second Year, Teachers)
Old Testament Stories (Second Year, Pupils)
New Testament Stories (Third Year, Teachers)
New Testament Stories (Third Year, Pupils)

Intermediates
The Great Leader (First Year, Teachers)
The Great Leader (First Year, Pupils)
Old Testament Leaders (Second Year, Teachers)
Old Testament Leaders (Second Year, Pupils)
New Testament Leaders (Third Year, Teachers)
New Testament Leaders (Third Year, Pupils)

Seniors
The Life of Christ (First Year, Teachers)
The Life of Christ (First Year, Pupils)
The Life of the Christian (Second Year, Teachers)
The Life of the Christian (Second Year, Pupils)
The World a Field for Christian Service (Third Year, Teachers)
The World a Field for Christian Service (Third Year, Pupils)

All Graded Lessons except for Seniors are Brethren edited

Improved Uniform Lessons

Primary Quarterly
Junior Quarterly
Intermediate and Senior Quarterly
Advanced Quarterly for Young People and Adults
Home Department Quarterly

Other Publications

Children at Work
Boys and Girls
Our Young People
Teachers' Monthly

The above will fit you out with the best material for your Sunday-school. SEND IN YOUR ORDERS TODAY.

BRETHREN PUBLISHING HOUSE
ELGIN, ILL.

Wise Pastors on receiving new members into church fellowship, will urge them to subscribe at once for the GOSPEL MESSENGER, so as to be in touch with the church and its work. Elders know the value of the GOSPEL MESSENGER as they labor in the church and home. Evangelists are not slow to sense the degree of activity of the membership by the place assigned to the GOSPEL MESSENGER as they labor in a congregation.

The very liberal PREMIUM OFFERS in connection with MESSENGER subscriptions, old or new, have been very favorably received, and these remarkable offers still hold good. Have you called your friends' attention to them?

Notes From Our Correspondents

(Continued From Page 141)

NEBRASKA

Omaha.—The work here is going along fine. Our Sunday-school as well as church and mid-week prayer meeting are well attended Dec. 22 we had a children's Christmas program of songs and recitations in the morning; in the evening the choir gave a cantata, The Natal Day. Bro. G. E. Weaver gave us a chalk talk preceding the holidays. The Ladies' Aid has been working hard the past year, having taken in over $400 by serving dinner and bake sales and having a rummage sale and bazaar —Mrs Bessie Norris, Omaha, Nebr., Feb. 18.

OHIO

Alliance.—We were very fortunate in securing Brother and Sister J. E. Jarboe of Lincoln, Nebr., to conduct our revival which began Jan 12 and continued for two weeks They are both enthusiastic workers for the cause of Christ. The messages which Bro. Jarboe gave were inspirational and helpful We feel that much good has been accomplished through these efforts. There were thirteen confessions and ten were baptized. Not only have our members taken on new spiritual life, but the community in general has been awakened to a deeper spirituality as a result of these services. We feel that the outlook for the Alliance church is very bright.—Edwin C. Garman, Alliance, Ohio, Feb. 14.

Hartville.— Sunday morning, Oct. 6, we had rally day services. Sunday evening a series of evangelistic services began by Bro. J. W. Fidler of Brookville, Ohio, and closed Oct. 29. He brought Spirit-filled messages from God's word and labored earnestly for the saving of souls and the strengthening of the church. As a direct result nine stood for Christ and were baptized. A little later one more was received by baptism and two were received on former baptism. The local welfare board gave a very helpful program Nov. 3. The Thanksgiving service was well attended, an offering was taken for home missions Y P D was organized and its members are having excellent discussions each Sunday evening before preaching services. On the evening of Dec. 22 they gave the Christmas program, They That Eat in Darkness A number of baskets of food were brought together by a few of the older classes and given to needy families The first Sunday of each month is missionary day. The missionary committee arranged for, and gave a special program, the evening of Jan. 28. Special efforts are being made in every department to swell the offering to help wipe out the missionary deficit.—Mrs. Elizabeth Schrantz, Hartville, Ohio, Feb. 11.

Salem church met in quarterly meeting Feb. 12 Reports of the various boards of the past year were given and their work was commendable It was decided to have a homecoming again this year. Eld. E E Brumbaugh and wife were chosen delegates to Annual Conference The delegates to District Conference are Albert Landis, Frank Wenger and Sylvan Bookwalter. Our revival meeting will begin Sunday morning, March 23, with Eld. G. S. Strausbaugh of Columbiana, Ohio, evangelist The interest and attendance at Sunday-school have been very good this winter. We have services every Sunday evening Three evenings there are sectional meetings for the juniors, Y P D and adults; on the fourth Sunday we have preaching Sister Sarah Neher has charge of the juniors and has been making the study of missions very interesting for them. The Y P D has been having good programs in which the young people are taking a great interest Bro. Gorrill has been giving some inspiring Bible lessons to the adults. Sunday morning, Feb. 16, Jesse Noffsinger from the Lower Miami congregation gave us an inspiring missionary address; afterward an offering of more than $100 was lifted.—Mary Williamson, Union, Ohio, Feb. 17.

PENNSYLVANIA

Ambler. Sister Sara Shisler spoke to us Sunday morning, Oct. 20. Her message was appreciated and an offering was lifted for her. Dec 1 four Juniata Student Volunteers had charge of the morning service We enjoyed their messages and songs. An offering was taken to be used toward the goal they are working for. Dec. 22 the children of our Sunday-school gave their Christmas program consisting of recitations and songs. Jan. 10 we held our quarterly council; most of the church officers were reëlected. Jan 18 the men's adult Bible class gave their annual oyster supper and cleared about $194. A teacher-training school was organized Jan. 5 It includes twenty two churches in Ambler and vicinity. The meetings are held every Monday night in one of the school buildings, with an enrollment of about 120. Five of our church members attend and we feel it is a wonderful opportunity to have such a school. The credit belongs to Sister Price of Royersford Through the different church organizations, Sunday-school classes and individuals we have paid $1,280 toward the church mortgage during the year.—Mrs. Edw. J. Schwass, North Wales, Pa., Feb. 17.

Green Tree.—The Sunday-school gave a Christmas program at the morning service on Dec. 22. White gifts were given by classes and individuals A pageant, The Sign of God, was given the evening of Dec. 29 by the Y. P. D. under the direction of Mr. Zuck It was well rendered and much appreciated by the large audience. Watch night was observed in the church annex by a social time from 9 to 11 o'clock and a devotional period in the church auditorium from 11 to 12 The series of sermons on Worship given by the pastor, Bro. Replogle, during the month of January has been especially helpful and should provoke thoughtfulness on the part of all who heard. The young people have been very faithful in attendance at the Sunday evening service Some of their week-day activities are: a boys' club meeting once a month, a girls' club meeting once a month, a human behavior class meeting and a social every month. The choir meets every Friday evening; they have been rendering excellent selections at the church services.—Susan J. Famous, Royersford, Pa., Feb. 15.

Locust Grove.—The church officers have been elected for 1930. Bro. S W Peace was elected elder. Bro. D P. Hoover who has been serving very faithfully as elder for four years is changing pastorates. Church clerk is Sister Elizabeth Rubbett; Messenger correspondent, the writer. The expense for remodeling our church has now been practically paid. Nov. 26 Prof. J. W. Yoder gave a musical program in our church which was much enjoyed; this was under the auspices of the young people's class Nov. 27 a very interesting Thanksgiving program was given after which an offering was lifted for District missions. A Christmas program was rendered by the Sunday-school on Dec 22, at which time an offering was received for the General Mission Board. Jan. 25 a deputation from the Volunteer Band of Juniata College gave a fine program in our church, consisting of songs and addresses Feb 15 Bro L. S. Knepper, field secretary of Juniata College, gave a message which had in it much food for thought The Ladies' Aid and the young people's class are active. They are helping the church in various ways Recently the young people's class presented the church with new offering plates. We contemplate raising the balance of our apportionment to the Old Folks' Home during the year.—Mrs. Arthur L. Rummel, Johnstown, Pa., Feb. 17.

Newville church met in council Jan. 16 It was decided to give a donation to the Old Folks' Home at Huntsdale which was done; quite a few families responded. Our church joined with the town churches recently in a three weeks' revival campaign. Rev. Peacock, the evangelist, preached some splendid sermons Our members attended and assisted very faithfully. Five of the converts, all young people, united with our church and are to be baptized in the very near future We are having good attendance at Sunday school and church considering the bad weather and roads.—Mrs. Chas. Burkholder, Newville, Pa., Feb 17.

Philadelphia (First).—During the week of prayer in January we held union prayer meetings. Wednesday evening our neighbor Reformed church met with us and their pastor had charge of the services. Thursday evening we met with them, our pastor conducting the service. The missionary service Sunday evening, Jan. 26, was in charge of the Aid Society. There was special prayer for Brother and Sister Kulp. Sister Murphy gave an illustrated lecture on the Greene County Industrial School which was much appreciated. The women's choir assisted in the singing. At our business meeting we changed the constitution, making Sept 1 the beginning of fiscal year instead of Jan. 1. At the same time the trustee board was increased to fifteen members and the finance committee hereafter will be appointed by the trustee board from their number. Bro. Ross D. Murphy was reëlected pastor and elder for the year beginning Sept. 1, 1930, and the assistant elder, Bro. J. A Bricker, was also reëlected. The budget committee presented their report recommending an increase in the pastor's salary.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., Feb. 15.

Smithfield.—In order that the thermometer might be raised financially in foreign missions, the church is giving an offering for this cause. Feb. 16, V. C. Finnell gave a lecture on Why Girls Smoke. The matter was very ably presented with a warning to the smoker. We received two certificates of membership recently.—Dorothy Wineland, Martinsburg, Pa., Feb. 18.

Waynesboro.—Evangelistic services were held in our church from Jan. 22 to Feb. 9, in charge of Bro. Oliver Austin and wife. There was a large audience of eager listeners every evening. The concluding service was attended by the largest body of people ever gathered in the present church edifice Each evening Mrs Austin had charge of an inspirational song service in which she was assisted by a mixed chorus. After this the junior chorus which Mrs. Austin trained had a brief song service. Then Mrs. Austin told a story which was helpful to the adults as well as the children. This was followed by Bro. Austin's message of the evening. There were sixty-seven confessions; fifty-three have been baptized, two reclaimed and others await the rite. Seventeen of these are heads of families, one of whom is seventy-one and another seventy-four years of age. The influence of this revival—one of the greatest ever held in the congregation—has been felt throughout the town. Bro. Austin's sermons were practical as well as interesting. And being of a sympathetic nature he more readily reached the hearts of the people. Mrs. Austin has great ability as a musical director; she has the happy faculty of making people want to sing, especially the children.—Sadie M. Wingert, Waynesboro, Pa., Feb. 17.

TENNESSEE

Pleasant Hill.—Since our last report one has been received into the church by baptism. The adult class gave food to three needy families at Thanksgiving time The young people's class adopted two needy children in Bristol and gave them Christmas gifts. The adult class gave gifts to two needy children in our own neighborhood. Bro. R. E Clarke of Washington College favored us with a good sermon on Feb. 9. Our regular council was held Feb. 16 Eld. S. H. Garst delivered an inspiring sermon on The Forgotten Man. Bro S. Z. Smith and wife are expected to be with us in a series of meetings sometime next summer. —Edna Wine, Indian Springs, Tenn., Feb. 18.

TEXAS

Fort Worth.—Bro. Fred Maxey gave a very inspirational talk Monday evening, Feb 10, to the young people of our church preparatory to the baptismal ceremony the following evening. Five were taken into the church Tuesday evening. Brother and Sister A. H. Peters entertained their Sunday-school classes Friday evening with a valentine party. Our Sunday-school is growing both in numbers and interest. The untiring efforts of our teachers and superintendent have been visibly manifested each sabbath morning for which we are truly thankful.—Alverna Herr Harding, Cleburne, Texas, Feb. 15.

Nacona.—We have just experienced the hardest winter that this section of Texas has seen for the past thirty-five years, but now the sun is shining, and spring seems to have opened in all of its beauty. The farmers are all busy breaking ground for what we believe will be an abundant crop this year. The recent snow and rain has put a splendid season in the ground, for which we thank our heavenly Father. Last year was a very hard year for the farmers, the majority of them going in debt heavily on account of poor crops. The weather together with the bad roads, has also cut down attendance at church services. We had preaching services on the first and third Saturdays and Sundays, as our pastor, Bro Fred. E. Maxey, is dividing his time between the church here and the Fort Worth church. However, we rejoice in the salvation of souls in Fort Worth. Bro Maxey baptized five in Fort Worth church last week.—Mrs. Abe. Molsbee, Nocona, Texas, Feb. 17.

VIRGINIA

Cedar Grove church met in council Feb. 8. Delegates elected to Annual Meeting are Elders J. Carson Miller and J. H. Garber; alternates, Sister Ida Miller and Bro. C. Nesselrodt. Delegates to District Meeting are Brethren Paul Miller, J. D. Wine and N. C. Wampler; alternates, Lester C. Huffman, J. Frank Good and Sister Julia Myers. Two members were reappointed on the local welfare board. It was decided to have two missionary sermons preached in the congregation this month and offerings taken for the deficit of the General Mission Board.—Edna G. Wampler, New Market, Va., Feb. 13.

Montebello church met in council Feb. 8 with Bro. W. E. Cunningham presiding Sunday-school officers were elected for the year with Bro. J T. Whitesell and Bro. C. Carr, superintendents. We hope to have a better school this year than we have ever had.—Ellastine Whitesell, Montebello, Va., Feb. 19.

Peters Creek.—We are trying as a church and body of Aid women to help in the great missionary program of the brotherhood The activities of the church are moving along nicely. Some splendid programs are being given by the B. Y. P. D. and junior workers. Feb. 2 we were favored with a peace program by the Ninth Street church of Roanoke. At the close of the program their pastor, Bro. Russel Showalter, gave an excellent peace talk which carried with it the challenge for greater endeavor for peace in the church, community and nation. A very impressive Christmas pageant was given at this church, also one of like interest by the Sunday-school of Masons Cove, a mission point in the congregation. The Sunday-school and junior work are moving along nicely at Masons Cove with Bro. Albert Showalter, Sunday-school superintendent and Sister Hester Wertz, junior leader.—Mrs. John Showalter, Roanoke, Va., Feb. 17.

Summit.—The rally day spirit has been with us since Oct. 1. Bro. W. H. Sanger and Bro. Cecil Showalter have charge of the greater part of our regular Sunday preaching service. They have helped us throughout the winter months. Two new heatrolas were purchased and first used at the service of our love feast on Thanksgiving Day. Our elder, Bro. C. B. Smith, led in a very inspirational meeting. The offering was $40.22. The November program of the B. Y. P. D., pertaining to peace, was also presented for a neighboring church as a return program. The B Y. P. D. elected officers for the new year, president being Galen Craun. Representatives of the Student Volunteers of Bridgewater College brought us a program Feb. 2; we look forward to their coming again in the spring. The glee clubs of the college have promised us a program. We are glad to have Bro. Smith again as our elder.—Mrs. Ernest B. Craun, Weyers Cave, Va., Feb. 19.

WASHINGTON

Sunnyside church has been active in a union laymen's revival meeting held here recently. Jan. 26 eleven of our Sunday-school scholars were baptized as a result. Bro. Strickler of Hanaford, Wash., preached for us in the evening of this date. Bro. R. F. Hiner of Wenatchee, Wash., also was with us recently.—Mrs. J. T. Reeves, Sunnyside, Wash., Feb. 15.

ANNOUNCEMENTS

DISTRICT MEETINGS

March 20, Northwestern Ohio

April 6-8, Virginia, Second, at Barren Ridge.

April 8-10, Pennsylvania, Middle, at Martinsburg.

April 16, 17, Maryland, Middle, Long Meadow.

April 16, 17, Pennsylvania, S. E., N. J. and E. N. Y., at Coventry.

April 17, 18, Virginia, Northern, at Harrisonburg.

April 21-23, Pennsylvania, Western, at Moxham

April 23, Maryland, Eastern, Meadow Branch.

April 26, 27, Virginia, First, Oak Grove.

Murray's Personally Conducted Tours

Europe, Passion Play, Palestine, Egypt

Under Direction and Leadership DR D. WEBSTER and MRS. KURTZ, Long Beach, Calif., sailing **June 21, Montreal.** Limited number. 77 days. Booklet on request.

Murray Tours, Suite 1, Arcade Bldg., Kansas City, Mo.

Pure Religion

By Eld. C. E. Gillett

who also wrote **"Pioneering." "PURE RELIGION"** deals with New Testament religion in a straightforward manner Regular price of each book, **$1.50.** Special price to ministers who preach without compensation, **75c. To widows, $1.00** The sister who is mother of the most children may have one book free. Send name and number of children to author

Order books from

Brethren Publishing House, Elgin, Ill.
or Eld. C. E. Gillett, Glendale, Ariz.

Ready for EASTER?

Want an Easter Service?

VICTORY DAWN

A 32-page Service of Music, Responsive Reading, Recitations and an Easter Pageant. Material enough for several programs. **Price, 1 to 24 copies, 10c each. 25 or more copies, each 9c.**

Want a Cantata?

JESUS ONLY—A Story of the Resurrection

Reverent, forceful, impressive. Also arranged so it may be used by Reader and Chorus.

THE GARDEN OF JOSEPH

Prepared especially for those who desire an easy Cantata **Price of Cantatas, 30c each, or $3.00 a dozen.**

Want a Pageant?

PAGEANTS OF PURPOSE

Here are **three Pageants in one** collection. **"The Galilean Conquers"** is for both Home and Foreign Missions. **"The Missionary Spirit"** is a song and drill for 16 characters on the good old hymn "Thy Kingdom Come." Foreign countries are represented. **"The Church Builders"** introduces Cornerstone, Worship, Praise, Thanksgiving, Prayer, Bible Study, Service, Kindness, Missions. **Price of Pageants of Purpose, 35c, or $3.00 a dozen.**

Want a Play?

INTO GALILEE

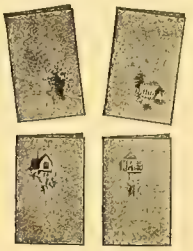
A one act play requiring eight characters. The scene is laid by the Sea of Galilee and the time is after the crucifixion. **Price, 35c. 8 or more copies, 30c each.**

Want Paramount Easter Books?

We have them. Exercises, Songs, Drills, Dialogues, etc An abundance of material for many a day. Popular with all who have ever tried the Paramount Books. Order by title: Easter Tidings, Easter Book, No. 1; No. 2; No. 3 These four books are all good. **Price 25c each.**

Want Easter Folders?

No. 1142. Four designs, daintily colored picture, Easter greeting, Bible verse and suitable quotation. Size of page 2½ x 4 inches. Set of 10 with envelopes, **30c.**



No. 1142

No. 1111. Four designs with church and flowers, Easter greeting and Scripture verse. Size 3½ x 4¼ inches. Set of 10 with envelopes, **25c.**

No. 101. Colors blend beautifully. **Four pages.** Six designs. 3½ x 5 inches. Six in envelope, **30c.** Per dozen, **50c.**

No. 630. An eight-page folder with colored cover design. Bible text and greeting. Four designs 6 for **30c.** Per dozen, **50c.**

Want Easter Cards?

No. 1148. Four designs. Flowers, cross and Bible verse on each Size 2½ x 4½ inches. With envelopes, per set of 10, **30c.**

No. 1141. Four designs each with dainty picture in colors Scripture verse, Easter greeting and another beautiful sentiment. Size 2¼ x 4 inches. With envelopes, per set of 10, **20c.**

Order Easter Material at Once

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 — Elgin, Ill., March 8, 1930 — No. 10

In This Number

Editorial—
The Christian Message in Our World, ...145
Fixing Soul Color, ...145
Men and Machines, ...145
Ashes and Fire, ...152
Among the Churches, ...153
Around the World, ...153
The Quiet Hour (R. H. M.), ...153

General Forum—
Brother Tree (Poem). By Kathryn Wright, ...146
The Relation Between the Church and the State. By John R. Snyder, ...146
Lent—The Amazing Christ. By Ross D. Murphy, ...147
"Jerusalem—The Holy City." By Homer E. Blough, ...147
A New Pentecost. By H. H. Helman, ...147
Celebrating Pentecost. By J. H. Moore, ...148
Pits or Peaks. By Chas. D. Flory, ...148
Prayer. By Nathan Martin, ...149
The Mission Challenge Is Met, ...149
Mission Heart Throbs, ...149
We Thank You, God Bless You. By Otho Winger, ...149
Praise the Lord! By Chas. D. Bonsack, ...149
Record of Giving by Districts to the Conference Budget, ...154
Prohibition. By A. T. Hoffert, ...154
"So Help Me God." By J. M. Henry, ...156
Beauty for Ashes. By Maud Mohler Trimmer, ...157
He Went Out From Thence. By Ida M. Helm, ...157

Pastor and People—
How the Holy Spirit Leads Us. By Wilbur B. Stover, ...150
The Gist of the Sermon. By D. W. Kurtz, ...150

Home and Family—
In the Garden (Poem). By Ursula Miller, ...151
Prodigal Meet Prodigal. By Oma Karn, ...151
New Lives for Old. By H. A. Brandt, ...151

...EDITORIAL...

The Christian Message in Our World

2. The Content of It

THE quintessence of the Christian message is that the heart of the world is a Christlike God. The larger content of it is found in the implications of that central fact.

"Our message is Jesus Christ. He is the revelation of what God is and of what man through him may become. In him we come face to face with the ultimate reality of the universe. He makes known to us God as our Father, perfect and infinite in love and in righteousness; for in him we find God incarnate, the final, yet ever-unfolding, revelation of the God in whom we live and move and have our being." Statement of the Jerusalem Council.

When a carefully planned and much needed day of seclusion and rest is given instead to teaching and healing and feeding the people because, when Jesus saw them like sheep without a shepherd he was moved with compassion, we are to understand that God is like that. When Jesus looks with anger on the hardness of heart which can not see a man's need of help because a cherished interpretation of a sacred institution stands in the way, we are to understand that God is like that. When a yearning and forgiving father hushes up the confession of a prodigal and penitent son and covers him with the kisses of his love, we are to understand that God is like that. When the clean-souled Christ sees clean-fingered ecclesiastics devour widows' houses and for a pretense make long prayers and the white hot flame of his holy wrath leaps out and licks up the whited sepulchres, we are to understand that God is like that. When the gentle and forgiving Jesus says to the lone and trembling woman who had sinned so deeply and needed love so much: "I'll not condemn you; you may go, but don't sin any more," we are to understand that God is like that. And when at last they drag him out to Calvary and do him to a shameful death because he loves unto the end, the end, that is, of love, we are to understand that God is like that.

The Christian message is that God is and that he is a Rewarder of them that diligently seek him.

Which means, first of all, that the bottom fact in the universe is Spirit. Something is first, either spirit or spiritless matter. Why any intelligent being should regard the second alternative as the more probable is indeed past all understanding. All human experience —"experimentation and observation"—tends toward the conclusion that spirit energy is primary, the only kind that contains within itself the cause of its own activity as well as of other activities. It is a simple matter of common sense to make the highest order of being that we know anything about, the ground of everything else. It was long ago observed that only a fool would say in his heart that this process should be reversed.

To an unschooled and unspoiled mind this simple conclusion is irresistible. To such the threefold testimony of Scripture to the same effect comes with a force that carries everything before it. That testimony is: "In the beginning God"; "In him we . . . have our being"; "In him all things hold together." Why not? How else? Who ever did propose a more likely explanation of "the riddle of existence"? Will Professor Wieman please note from the third citation above that there is nothing original about his "integrating process of the universe"? Paul got there first, on the First Century Unlimited.

A second implication of the Christian message is that God is love. The universe is friendly. Effort is worth while. Life is worth living. God is seeking the happiness of his creatures.

The scientific proof of this is the present state of human progress in general as compared with that of more primitive times, and the superior state of human happiness in those world groups which have made the greatest advance toward fellowship with God. History shows that he does reward them that diligently seek him. It shows also the deep and unalterable hostility of his nature to sin, to any standard of life, that is to say, below the highest which highest is harmony with him.

This absolute demand of his nature for righteousness is not something inconsistent with his love but something required by it. Since he sees what sin will do to a man, how ignoble and degraded and terrible life is when lived on any other basis than that of fellowship with him, he can not endure it. And so he suffers with his erring children, sharing with them and taking upon his own heart their shame and pain, loving unto the end. Loving, that is to say, until he loves them away from the low and the wrong and into holiness and himself. This is what he was doing at Calvary. Wherefore it is that the cross of Christ is the very heart of the Christian message, for it is the tearing wide open of the heart of God. It is the most graphic symbol, the most powerful expression, of the love that God is, the love that loves unto the end.

The third great implication of the Christian message is that love is the law of life. God is love, the love that Christ has shown him to be. He seeks our happiness by seeking to win us unto fellowship with him. We can have that fellowship and that happiness by yielding our lives to the law of his own being, the law of love. This is the problem of successful living, the problem of salvation, in its ultimate inwardness, in its beautiful simplicity.

This is what it means to believe on Christ, to trust in the merit of his redemptive work for our salvation, to bathe in the fountain of his cleansing blood, to take refuge in the shadow of the cross, to hide in the cleft of the Rock of Ages, and whatever else is implied in the like concepts and symbols which centuries of Christian thought and experience have made precious.

To mention even in outline all that is involved in this "third great implication" would carry us too far beyond our purpose, not to speak of other limitations. Learning what this is, is our life job. How to make the rites of religion increasingly helpful toward this end, is one part of that task. A still larger one is seeing the manifold applications of the law of love to all our human relationships.

The Christian message is that God is, that he is love, and that love is the law of life.

Fixing Soul Color

WHAT do you think about when you are not specially trying to think about anything? That is a good test question with which to begin your self-examination. Dean Inge is right: "The soul is dyed the color of its leisure thoughts."

What you do when you are under no constraint from the outside, when you are free to follow the bent of your inmost self, shows what you really are. But there is another side to this and on that side is found the practical aspect of the matter. Have we nothing at all to do with determining the character of these inmost and unconstrained desires and thoughts?

The answer is that what we think about in our leisure hours depends much on what we think about in our working hours. What we do purposefully goes far toward fixing what we do involuntarily. We can by conscious and earnest planning and endeavor build into the soul fiber the kind of inwardness that will seek expression when left to follow its own bent. And that is our great responsibility and opportunity.

Wherefore it behooves us to think much upon "whatsoever things are lovely." That it may be the stored up loveliness of the inner life which bursts into view when the lid of deliberate constraint is lifted off. And that the soul may be dyed a beautiful and healthy color.

Men and Machines

THIS is the age of machinery and it is folly to think of going back to the primitive methods of the good old days. The machine has come to stay and it is constantly increasing in the range of its achievements. Life becomes at the same time more complex and more simple. More complex in the variety of its interests and more simple in the labor required to manage them. It is more and more a matter of pressing buttons and turning switches. The machine does the rest.

The problem is to "make men who can be trusted with machines." That is the only hope of saving civilization from complete wreck and, it should be added, the only hope of saving the men. If you are not interested in the one project perhaps you are in the other. Some of us are interested in both. But all of us need to understand that our Christian business is to work on the men, to get them fixed up properly. They will work on the machines. If we do our job well the effect on civilization will be good too.

The only way to make men who can be trusted with all this machinery is to put the Spirit of Christ into them. That kind of men can be trusted with anything.

Ashes and Fire

"RELIGION sitting by a cold hearthstone and protecting the ashes from the fire" can not be a very useful kind of religion. Nor a very satisfying kind, surely, and yet a surprisingly large number of people cling to it as tenaciously as a miser clings to his bags of gold. And with as little real profit.

That is the kind that is left when the fire of God's love and power has gone out of long treasured liturgies and ceremonies and left their devotees in the grip of material-mindedness and in cold indifference to the cruel injustice which so many of their fellow-men are suffering. But they do not see it. They can not see anything but the precious ashes of their dead love.

GENERAL FORUM

Brother Tree

BY KATHRYN WRIGHT

I was a brother to that tree
Whereon One suffered sinlessly.

The cross when living did not grow
Where I grew, but could daily know
How bird wings move and cloud-shapes blow,
Could from his mountain see men go.

I grew not far from that dread hill
Shaped like a skull and had my fill
Of sunshine's power and rain's mad will.

My brother never saw my face,
Nor I his stalwart mountain grace.
Yet I was brother to the rood,
For in the hour when on that wood
Christ hung, a Savior—from my boughs
Hung Judas in God's open house.

North Manchester, Ind.

The Relation Between the Church and the State

BY JOHN R. SNYDER

(Digest of a paper read before the Tyrone ministerium, Tyrone, Pa.)

In approaching this subject, first of all I want to disabuse the minds of my brother ministers of any idea they may have as to my familiarity with the subject announced or qualifications to discuss it to our mutual profit. It is one of the subjects, important though it may be, to which we have not given much serious thought in our study and reading.

We are living so far removed from the actual alignment of church and state so far as actual union is concerned that we do not think to give it the study that it doubtless deserves. But in spite of the "far removal" from actual contact, yet the interests of church and state in their highest development are so interwoven in their better interests that it is difficult to separate them. So that the discussion of this theme in its larger and broader sense is both timely and pertinent.

The subject is being discussed in many quarters, especially by those who are opposed to the government supervising and regulating the so-called moral questions and actions. One congressman coming from the shadow of Faneuil Hall, Boston, "The Cradle of Liberty," is especially alarmed at the encroachments of the church over the authority and prerogatives of the state. He throws a fit every time such action is proposed or discussed. But such fulminations as his have but little effect save to show his narrow partisanship and his evident disloyalty to orderly constitutional procedure.

But there are phases of the subject worthy of our serious attention and discussion, for as long as Christian citizenship is a part of the national life, it is bound to be more or less influenced by it, whether intentional or not. Leaven will have its effect on the lump, whether we will or not. The ultimate effect will be determined by the strength and quality of the leaven.

In our day of civic and religious liberties it is hard to appreciate the difficulties which confronted the church in the early days of its history, on through the medieval period, and out into the bright glow of the Reformation. The state had so long been in full control of the church, or perhaps we had better transpose the statement and put it the other way, for the church had controlled the state. Kings were seated or dethroned by secret meetings at Rome, or the seat of church authority. All over Europe, in this period, the finger of pope and cardinal, archbishop and bishop, archdeacon and deacon, prelate and vicar, were to be seen in every movement of the state; and it is not to be wondered at that the pendulum swung to the other extreme—a complete withdrawal of church from affairs of state. Complete separation, in theory and fact, was one of the results of this radical usurpation of authority in the later Middle Ages.

But aside from what man may have ordained or enacted, and in spite of what abuses may have crept in, the church and state are essentially distinct. They both receive their task from God, but the task is different in each. The task of the church is to lead men to God; the task of the state is to secure the earthly development of a people in conformity with its peculiar character. There are certain bounds, traced by the particular spirit of each nation within which the state should confine itself; while the church, whose limits are coextensive with the human race, has a universal character which raises it above all national differences. These two distinctive features should be maintained. A state that aims at universality loses itself; a church whose mind and aims are sectarian falls away. Political power and worldly influence, sought after by the church, always tend to spiritual destruction and loss of spiritual power. The Christian privileges far transcend those which can be conferred by any state authority. The Christian's citizenship is from a higher source.

But the church and state, these two poles of social and religious life, while they are in many respects opposed to one another, are far from excluding each other absolutely. There is a sort of interdependence that can not be gainsaid. Authority and power and governments are ordained of God (Rom. 13:1, 2), and the church was divinely authorized and instituted (Matt. 16:18, 19), so we must look at them both as God-ordained. The church has need of that justice, order, and liberty which the state is bound to maintain; but the state has especial need of the church. If Jesus can do without kings to establish his kingdom, kings can not do without Jesus if they would have their kingdom prosper. Justice, which is the fundamental principle of the state, is continually fettered in its progress by the internal power of sin; and as force can do nothing against this power, the state requires the gospel to overcome it. That country will always be the most prosperous and progressive where the church is the most evangelical. Bigotry and narrow sectarianism are always the foe of the freedom of conscience, which is a necessary requirement to civic as well as spiritual liberty. The secret of national power is summed up in the words of Solomon, when he wrote: "Righteousness exalteth a nation; but sin is a reproach to any people." And if the reproach of sin is to be removed from the national escutcheon of state, it must come through the power of the church which is God-given and God-ordained. We must recognize this fact if we are to have a stainless flag as our emblem.

We need no popish authority to confer the power, for it has long since been conferred by One who said: "I send you forth as among wolves; be wise as serpents and harmless as doves." Or in the language of the day: "Keep your eyes open and your actions free from criticism."

We are living in a strenuous age. Perhaps never in the history of the world has life been as intense and complex as it is now. There is pressure from every side to compromise with wrong. Nowhere is this more openly and flagrantly apparent than in the enforcement of the 18th amendment, and consequent prohibitory laws, which is not the cause but only the blind, for defying the authority of state. Men and organizations, supposedly loyal to state and church, have openly flaunted their disavowal of these laws in their individual practice, in influence and in franchise. They have intimidated weak, time-serving officials, even to those occupying high places in government authority. Such an attitude on the part of the southern slaveholders, following the Civil War, would have brought charges of disloyalty and treason and conviction as traitors to the state. Slavery was largely an economic issue, but in prohibition we meet not only the economic issue, but lust and appetite as well, and this makes a fearful combination.

And it is from those who love these things that we hear so much today about the church interfering with state. They raise the hue and cry of interference by the clergy and the church. Today we have the hand of law and order made almost impotent by the machinations and intimidations of this class of high brow anarchists.

Not only do we see this influence manifest and exerted on behalf of the constitutionally-banned liquor traffic, but also in the matter of breaking down our American Christian Sunday. There is an organized and highly financed effort on the part of certain interests to secure the repeal of so-called blue laws which, at least partially, protect our Christian sabbath. The trouble with these laws is not that they are "blue," but that those who would repeal them are seeing "red." Sad indeed will be the day for America when we exchange our sabbath liberties for the bondage of the continental sabbath of Europe. There are other angles in which the same influences are at work, but time will not permit of their illustration.

But this is the thing we want to emphasize in relation to the above. In each of the above efforts to break down law and moral restraint the church is charged with trying to usurp the powers of the state. The clergy is charged with meddling. Both church and clergy, by lawful means, are endeavoring to exalt righteousness, because that is their God-given prerogative and appointed task. They would be derelict to duty if they failed. It is not union of church and state, but the uplift of moral and spiritual influences of the church, within the state, the body politic, which makes for righteousness and removes the reproach of sin. Let the lust-born, money-mad, appetite-slave fulminate, but let the man of God and the church of God, be true, courageous and bold.

We do not believe that the church is to be a partisan political forum. There are other places for this. We do not believe that the minister of God is called to be a fawning, political partisan. We do not believe that the church, as a divinely ordained organism, is to open its doors and enclose in its arms, the state, or vice versa. But we do believe that the church of Jesus Christ and its clergy must stand for righteousness. Nay not only stand for righteousness, but earnestly contend for it and use every effort to put down and keep down the hydra-headed monster, unrighteousness, wherever he deigns to lift that head in the midst of our body politic. In the words of John Wesley, we must be "A league offensive and defensive." There can be no compromise with evil. The church must be free from any entangling influences with what is wrong. The church must by its higher influence and unselfish motive, hold up the hands of law and order, government and state, and overcome and overwhelm the powers of darkness that would crucify on the cross of the lust of greed, the lust of sinful indulgence and its desire for power, all that for which our nation stands. The church must stand for what our fathers bled, for what the prayers of saints now silent have prayed and wept. The legacy of the past is too precious to sacrifice it upon the altar of present pleasure.

The whole matter may be summed up in two statements of Christ. The one, authorizes our aloofness from contacts that are fundamentally wrong. "My kingdom is not of this world" (John 18:36). The other was his reply unto the Herodians that came to entrap him, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's" (Matt. 22:21). Our kingdom as Christians "is not of this world," but as resident Christians there are obligations resting upon us that we must render to the state. "What therefore God hath joined together, let not man put asunder," but also what God hath sundered let not man attempt to join together. The great mission of the church is to evangelize and an evangelized state will not be concerned about the usurpation of power by the church.

Tyrone, Pa.

Lent—The Amazing Christ

BY ROSS D. MURPHY

From the very day Jesus made his advent into the world, even unto this day, he has been an Object of wonder and amazement. The shepherds keeping watch over their flocks by night were overtaken with fear when the angel voices announced his birth. The "wise men from the east," while studying the heavens, were filled with wonder when they saw the Star of Bethlehem. Mary herself wondered what it all meant and pondered those things in her heart. At the age of twelve the lawyers and doctors of the temple were

amazed at the Youth in their midst who could reveal the spirit and deeper meanings of the law and the prophets which they in their profound wisdom and learning had never discovered. There was something about him, his poise and balance of thought, his understanding, his utterances, his questions and answers and the kindliness of his spirit which made them wonder. Never before had they met a personality like this Youth.

During the three years of his public ministry, Jesus was always doing and saying unexpected things. No one was able to predict what he would do or say next. The joined forces of his enemies came to him one day with a catch question, half-political and half-religious. They reasoned among themselves that he would be forced to say one of two things, either it is lawful to pay tribute to Cæsar or not. In either case his answer would afford them an opportunity to arrest him and bring him to trial. Thus the trap was set and they rubbed their hands in glee to see him caught. To their amazement he saw their sinister purpose, turned the tables on them and caught them in a trap from which they found no way of escape.

Should we wonder that the disciples were slow to catch the significance of his teaching when day after day he hurried them along from one amazing incident to another. They had never known of anyone who forgave sins and bade sick people to take up their beds and walk. They had never witnessed the feeding of thousands with a few loaves and fishes. To them such things were impossible until they saw them at the hands of Jesus. Relative to standards of living his teaching was also amazing. An eye for an eye and a tooth for a tooth was their standard; but Jesus taught them to love their enemies and do good to those who treated them mean and ugly. They marvelled at such radical teaching and wondered how it could be done. Little children were brought to them and he astonished his hearers by telling them that a little child is the true type of citizen in the kingdom of heaven.

And so one surprise followed another. Others he saved but, when his enemies nailed him to the cross, he was indifferent about calling the legion of angels from heaven to save himself from awful agony and excruciating pain. The soldiers who witnessed his death said that he must be the Son of God. He lived different and he died different. "His name shall be called Wonderful" was the prophecy of Isaiah. This prophecy has been fulfilled in the words and experiences of millions since then who learned to know him who saves them from their sins. He has been and will be the sustained Wonder of human experience.

Philadelphia, Pa.

"Jerusalem—The Holy City"

BY HOMER E. BLOUGH

The World's Most Sacred Pilgrimage City

JERUSALEM is the greatest pilgrimage city in the world; it is the holiest spot on earth. A continuous stream of pious pilgrims from over the face of the earth file beneath the heavy arched gateways of Zion to worship at the sacred shrines within. We stood by the ancient Jaffa gate and watched this colorful pageant of the world's three great monotheistic religions move forward—moved by that mysterious force called spirit. What an endless riot of color in costume represented by these many faiths and races gathered from the far-flung wilds of Abyssinia, the hot sandy plains of old Egypt, the mountain fastness of Greece, the cold tundras of Russia, the borders of cold Siberia and the far distant isles of the sea! We note with consuming interest the stern look and heavy stride of these pilgrims of God, Jerusalem bound. Here pass the sturdy, plain dressed peasant from Russia, the black Abyssinian; here pass the Coptic, Polish, Syrian, German, Italian, the new and old world, the Occident as well as the Orient. Here pass the Old and New Testament in review. Day by day these pilgrims come, to drop penitential tears on the Sacred Tomb, to live over the terrible events of Passion Week, or kiss the Sacred Stone of Unction, or worship at the sacred shrines of the holy fathers. It is estimated that fifty or sixty thousand Russians make the pilgrimage to Palestine annually. For the majority the trip represents a lifetime saving. Outside the west wall of Jerusalem is located the Russian Hospice—the largest hotel in the world. It covers ten acres of ground and can accommodate 10,000 souls over night. During Eastertide the population of Jerusalem is almost doubled.

Jerusalem is the world's most interesting capital. This almost impregnable mountain citadel, couched on the very top of the rugged Judean plateau, was for long the stronghold of ancient Israel. On three sides of what was once Holy Zion, the walls rise abruptly from deep gorges, now partly filled up by the accumulation of centuries. The natural physical barriers of this ancient Jebusite fortress affords a natural defense against the enemy and explains in part why David moved his capital from Hebron to Salem in 1046 B. C., and the ill success of many sieges. The City of David stands high upon a barren ridge, with the desert creeping up on one side and without river or brook on the other. This helps to explain the elaborate system of aqueducts and subterranean reservoirs within the city. In the fifteen centuries between the invasion of Palestine in 1400 B. C., by the Israelites and the merciless destruction of Jerusalem by Rome under Titus in A. D. 70, the Holy City was subjected to eighteen sieges, few of which were successful. After withstanding the thirty-eight sieges of the centuries, Jerusalem as one of the world's oldest capitals, today is larger and more awake than in any previous time. In this respect the Holy City stands without parallel in either the ancient or modern world. We also need to remember that the streets of today take us over the top of the city of 2,000 years ago. Excavations show from seven to thirteen strata representing as many different cities.

From its physical aspects, Jerusalem is not such an attractive city. The streets within the walls are narrow, dingy and dirty, with many sections arched over. The well preserved wall however adds a sense of dignity and security. One must linger awhile and study what he sees in the light of the Biblical record before he can come into an appreciation of the real Jerusalem. It is what has happened that gives significance to this ancient rock-walled citadel. We linger in the serene quiet of beautiful Gethsemane, we rest awhile in the upper room, pause by the tomb of David, trace out the footsteps of our blessed Lord during Passion Week, follow him to Golgotha and the rock-hewn tomb; we survey the spacious temple platform, one-fifth the size of the city, across whose age-worn flagstones millions have passed to and from the holy altar; we walk from little Bethany up the steep and stony path to the crest of Olivet where Jesus paused and was deeply moved as he looked over upon the religious but stubborn city. We scan the hilly stretches from ivory domed Hermon away to the north to Beersheba of the southland over which mighty armies, races and religions have struggled in bloody conflict for supremacy in the onward march of the centuries—it is then to us that the spirit of the old and submerged Jerusalem of long ago begins to reappear.

(Continued on Page 154)

A New Pentecost

BY H. H. HELMAN

A note of urgency seized the followers when the first Pentecost was ushered in.

Must a note of urgency seize the Great Church before a new Pentecost is ushered in?

Can the Great Church assume a leisurely pace and experience a new Pentecost?

Is there much at stake that literally demands haste and urgent immediacy?

Sober religion was represented in the temple that stood hard by when the first Pentecost came.

That Pentecost, in striking contrast, was so radically different that the participants were accused.

The Great Church has come to represent a pretty sober religion.

There's lacking great overwhelming joys, ecstasies, and glories, and great victories.

The Great Church purposes to be an intelligent church, this is her first hope.

If intelligence will usher in a new Pentecost, then let her be zealous for intelligence.

But if intelligence is too cold and sober and slow moving and unwinsome—

Then to experience a new Pentecost the Great Church must add to her intelligence some more effectual force.

Elgin, Ill.

Celebrating Pentecost

BY J. H. MOORE

THIS is the year when the Protestant part of the Christian world is called upon to celebrate the nineteen hundredth anniversary of the great Pentecost meeting, the time when the Holy Spirit was given in a marvelous measure to those assembled at Jerusalem on the occasion. A bit more than seven weeks before, Jesus had come alive from the grave, and ten days before, he was seen to pass from the summit of Mount Olivet up into heaven. During these intervening weeks hundreds of believers, five hundred at one time, many of them in and about Jerusalem, had seen the risen Master. The apostles had seen him repeatedly, and some of them had even conversed with him. Among the believers the news of the resurrection as well as the ascension, had spread far and wide. Scattered over Palestine there were thousands of them, five thousand or more. The number may have far exceeded these figures, for during his three and a half years upon the earth Jesus had done a wonderful work, and it had its influence in bringing people to him.

Had there been a weekly religious journal in those days it would have abounded in reports of what had been seen and heard regarding the Master. For nearly six weeks he had been in and out among his people, especially communicating with the apostles, sometimes in Galilee and sometimes at Jerusalem. However, these things were talked about and the news passed from one to the other. It was a period of intense feeling and maybe what had happened and what was expected to happen were the only things talked about in some circles. In Jerusalem, in the large upper room, where the religious rite of feet-washing and other sacraments had been instituted, a number of meetings were held, daily part of the time. As for the eleven true apostles they were here and there, most of the time in Jerusalem, but at least one time in Galilee, fully three days' travel to the north. It would have taken any of them one whole week to make the trip. In their state of feeling they probably did not know just what to do. One thing certain, they knew that their Lord and Master was alive, for they had seen him and had conversed with him. He had told them to go into all the world and preach the gospel to every creature, had even told them how to baptize those who believed, but had also told them, with special emphasis, to tarry at Jerusalem until they should be endued with power from on high. This they likely knew to be the receiving of the Holy Spirit which had been promised time and again. They were waiting. Seven weeks, nearly two months, was a long time to wait. They expected something to happen, just how, in what way, when and on what day, was all unknown to them. All they could do was just to trust and obey. In the upper room they often met in seasons of devotion, seasons of fasting and prayer. On one occasion they ventured, in keeping with prophecy, as they thought, to hold an election and add another to their number, one to take the place of Judas, thus rounding out the number twelve. The Bible student who stops to think a moment can not help realizing that those were days of intense waiting, everybody wondering just what might happen.

Finally came the day of Pentecost, a Jewish festival occasion, a harvest meeting, we would say these days. It was Sunday, the special day kept in memory of the resurrection. For days meetings had been held, real prayer meetings, attended by both men and women. To them the large room had become a real holy place.

They were together early that morning, say 8:30, a lovely June morning, possibly not a cloud to be seen. With one accord they were there, all of the real praying ones, at least 120. It was just another meeting of waiting and praying. All of a sudden, without the least appearance of a storm, the room was filled with a sound resembling a rushing, mighty wind, but coming from above, from heaven as it seemed to them. Seeing strange fire-like tongues resting on the heads of each other they felt that something for certain was happening. Think of the intensity of the moment, too exciting for clear thinking, a thrilling feeling running through the body, mind and soul. Then followed the coming of the Holy Spirit, filling all of them. As the sound had filled the house, the Holy Spirit filled the people so much so that different ones began speaking in other languages beside their own, and so distinct and clear was the talking that they fully realized the power for which they had been waiting and praying had come to them. The waiting had been a long and real testing one but the gift bestowed was the fulfillment of promise and prophecies.

In all the world's history there was never before such a day, and while we may and probably should celebrate the event, we need never look for another Pentecost like unto this one, nor need we spend any time trying to duplicate it. There are some things never to be duplicated, such as the Declaration of Independence, the Emancipation Proclamation, Luther's ninety-five theses on the church and other epoch-making events. Pentecost was the beginning, not of the church, but the beginning of the Spirit dispensation. The origin of the church of Christ dates back to "the beginning of the gospel of Jesus Christ" (Mark 1:1). Originally the word church meant the called out, the called together, or the called out assembly. As fast as men and women accepted Christ in faith and obedience, as fast as they came out from the world, and publicly separated themselves from the world in the act of baptism, they became identified with and were classed with the believers, whether in an assembly or out of it. Of these believers there were representatives all over Palestine. As a class in general, and during the personal ministry of Christ on earth, they seem never to have been formally organized. They recognized Jesus as their Head, their Leader and Teacher, and the twelve apostles as his special helpers.

As the interest of the meeting increased the proceedings seem to have drifted from the upper room to the temple precincts, and being noised abroad there was soon present a vast assembly composed of people from many nations. Peter, the man of striking ability and personality, being filled with the Spirit, took the floor and then the real outstanding work of the meeting began. Peter and the other apostles had been in the school of Christ for more than three years, and had learned what Jesus meant for them to know and to teach. Just before his ascension he had told them many things that they should teach the nations of earth, but required that they wait for power from above before entering upon their world-wide mission. Being guided by the Spirit, Peter now preached his first real Holy Ghost sermon, and an epoch-making sermon it was—a decidedly gospel sermon from start to finish. How long he preached we are not advised, maybe two or more hours. A strong man like Peter, and full of the Holy Ghost, on a great occasion like this, would not be disposed to put the excited and interested assembly off with a thirty-minute sermonette. The whole discourse had a Biblical, gospel ring, and produced a conviction so intense as to cause hundreds to cry out right in meeting and asked what they should do. That kind of a sermon needed no invitation hymn. Peter, wide awake to the occasion, sensed his opportunity and told them in gospel terms just what to do, to repent and be baptized, every one of them, for the remission of sins, and they too would receive the gift of the Holy Ghost. Three thousand of them responded to the gospel call, and then followed the greatest baptismal scene of apostolic history.

For the saints at Jerusalem, and there were thousands of them, it was surely a busy day. The meeting began sometime before the third hour, nine o'clock, and by the time the baptism was over it could not have been far from the close of the day. Some say the church was organized on the day of Pentecost. There was no time for perfecting an organization of any sort on a busy day like this. Besides, there is not the remotest hint in any part of the New Testament about the local or general church being organized on the occasion. The members residing at Jerusalem, the mother church, may have been formally organized sometime later, but most assuredly not on the busy and memorable day of Pentecost.

But how celebrate the day during the year? Why not have real Pentecostal sermons, hundreds of them, in every part of the land? Why not let the people have the gospel, clear cut, as Peter declared it while under the directing influence of the Holy Ghost? Were Peter with us today we would expect him to do that sort of preaching, to tell applicants for membership in the body of Christ, to repent and be baptized for the remission of sins. Now in this enlightened age why should not ten thousand or more preachers follow his Spirit-directed example? Do this, and while we may not look for a duplication of Pentecost in our midst, we can look for converts in great numbers, converts who if properly taught will gladly continue in the apostles' doctrine and fellowship. The preachers of today, possibly the most of them, are scanning books, magazines and papers for something new, striking and thrilling to build into their sermons. The kind of preaching that Peter did on Pentecost, and the kind Paul did on other occasions, would be decidedly new to more than ten thousand pulpits in our homeland. Let us celebrate Pentecost with this type of teaching and trust God for the results.

Sebring, Fla.

Pits or Peaks

BY CHAS. D. FLORY

One comes into existence with the ability to learn in three ways: by living, by seeing others live, and by reading about the way in which others are living or have lived. Life is too short to learn all that we need to know by living. There is another limitation to learning by living, and that is the danger of death as a result of the learning process. It is entirely conceivable that one can obtain all the essential information about smallpox without actually contracting the disease. It is also probable that one can learn enough about crime and degradation without actual participation.

Some would insist that reading about the situations in life gives such vicarious experiences that one is really well informed. There is a danger however, in relying entirely upon printed information into which many readers fall. They very often project the ideas contained in printed materials out into a world of imagination and fiction. These things might have happened in ancient Egypt or medieval Europe, but the reader is often unable to make the abstraction a reality in his own thinking and living.

The third method of learning is by observing how others live. Some observations of the writer have called forth the subject of the present discussion. Observations have an advantage over reading because the picture is being lived before the observer; they have an advantage over living because one may see the results of all types of conduct in others without actually suffering the consequences himself. It should be pointed out, however, that the danger in learning through observation is in getting an adequate interpretation of what is seen. The writer has gone into this lengthy introduction to show the reader that the interpretation is only a subjective analysis of a variety of observations during the summer in Chicago.

A great metropolis like Chicago presents all kinds of humanity under conditions varying from the most miserable slums to the palatial homes of the richer citizens. One may walk out West Madison Street and see the wrecked and wrecking fragments of human life; or he may enter some of the better institutions, business houses or churches and observe the individuals who measure up to a very high standard of conduct. The observer may go from bug house square or the hobo college to a cathedral or the University of Chicago Chapel. The hobo college is in a low ceilinged, second floor, dingy, long, narrow room where hobos and their friends meet to make some effort to learn or to give vent to their feelings, while the University of Chicago Chapel is an immense structure of stone towering several hundred feet above the ground, costing more than two millions of dollars and serving nearly two thousand worshipers on each Sunday morning. These two institutions suggest from the pit to the peak, or from the valley to the mountain top. But these are only the material manifestations of the behavior characteristic of man. Why do some men spend their time at bug house square or the dill pickle club while others attend one of the city's great churches or observe the best art in the city or live in fine homes?

The writer is not all wise and does not hope to answer the above question in an encyclopedic manner, but there are some deductions which have been made from a multitude of observations. Human nature in the original sense of itself is very much the same. In other words, there is very little difference between the soap box orator who talks in bug house square or at the dill pickle club and the great bishop or doctor who orates at a university chapel. The difference is not in the human nature; the difference is in what has happened to the human nature. An illustration will make the point clear. One drop of water falling from a cloud is like other drops of water falling from the same cloud, but suppose the cloud is above the divide of the Rockies. The drops fall part on the east side and part on the west. They are still drops of water, but those that come eastward down through the muddy Missouri River are very different by the time they reach the Gulf from those which flow into some quiet lake on the west side or on into the Pacific Ocean. The drops of water are still the same but their collections have been vastly different and in their destination they are widely separated.

To carry the analogy further, a drop of water can not be in the Gulf and in the Pacific Ocean at the same time. An individual can not be on a peak and in a pit at the same instant. Neither does it seem likely that one will be able to alternate between the pit and the peak. The emaciated specimens of humanity who are burning their lives out are not down today and up tomorrow; and, in like manner, those who travel through life on the higher level with a different standard of living are not found deviating greatly from their goal and objectives in life.

It is likely true that one on the higher level may make a misstep and very quickly fall to the lower level of living; but may it not also be true that there is hope for those on the very edge of human existence? May they not climb high enough to at least get a glimpse of a setting sun?

Parkville, Mo.

Prayer

BY NATHAN MARTIN

Definition

"It is a noteworthy fact," says Dr. Henry W. Frost, "that the Bible nowhere defines prayer." "There are certain truths," says he, "which can not be defined, since infinite ideas can not be expressed by finite terms And in the second place, there are certain truths which do not need to be defined, since they are intuitively understood." Prayer is one of these.

Yet, and without doing violence to the teaching and spirit of scripture, the efforts of men to define a term so much used, have both clarified and simplified the term. Phillips Brooks says: "Prayer is a true wish sent Godward." A poet wrote: "Prayer is the soul's sincere desire, unuttered or expressed."

The elements of prayer are well comprehended in the following list—adoration, confession, thanksgiving and supplication.

"Prayer is the Christian's vital breath." This is not stating too strongly the importance of prayer. Prayer is indispensable to the Christian life, to its existence and to its sustenance. No efficient service can be per-

(Continued on Page 156)

The Mission Challenge Is Met

The Deficit Is Paid

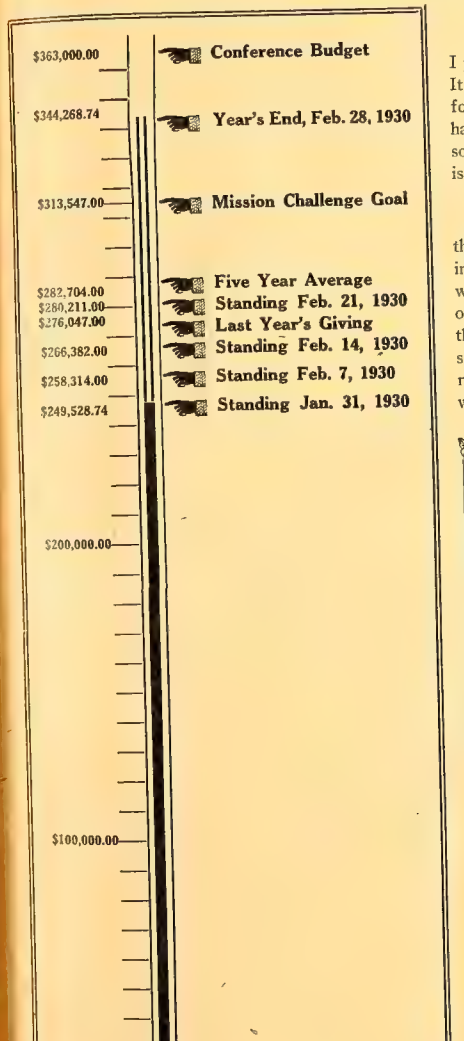
THE response was so large that getting the money all properly credited in time for a MESSENGER report taxed the capacity of the mission room workers. The figures given are all subject to slight revisions when final reports are made in the July *Missionary Visitor*.

The sum for the year necessary from congregational sources to meet the Challenge was $313,547. The total sum received was $344,268.

Out of 49 Districts 46 registered an increase over last year. Of the three that failed one lacked but $47 another $90 and the third $94.

Eastern Pennsylvania contributed by far the most money with $44,561.80 to their credit. Thus the aspirations of Eld. Jno. C. Zug, their District Solicitor-Treasurer, to increase 40% over last year, were realized.

The eleven Districts with receipts of more than $10,000 are: E. Pa., $44,561; So. Ohio, $18,841; Mid. Pa., $17,307; So. Cal., $17,289; N. Ind., $17,122; Mid. Ind., $16,957; No. Ill., $16,429; So. Pa., $15,927; W. Pa., $15,482; N. E. Ohio, $12,170; E. Md., $11,445; S. E. Pa., $11,231.



Mission Heart Throbs

A Full Share for the Lord's Work

"You will wonder why I send another $10.00 check for missions. I have been spending money for entertainment and luxuries. I want to more than double my expenditures for the Lord's work. I enclose it with a prayer to God for strength. He has been answering my prayers so well."—A woman in West Virginia.

Giving Until It Hurts

"I am sending $20 to help pay the mission deficit. I previously sent $5. It did not hurt. I sent $5 more. It did not hurt. I am sending $20 now. It will hurt, for I will have to sacrifice for it. But I am thankful I have it. I trust the Lord to give me daily bread. I do so want the mission deficit paid. I feel the church debt is my debt."

Meeting the Challenge of the Missionaries

A minister's wife sends the dollar to conform with the appeal to ministers' wives. She says: "I am praying that after we have given all we thought we could, we will yet give more that we may meet the challenge of those who have pledged dollar for dollar. More than this, that we will meet the challenge of our missionaries who are giving their lives in full service, sacrificing the pleasures of home and loved ones."—A woman in Middle Indiana.

We Thank You. God Bless You

The General Mission Board of the Church of the Brethren is profoundly grateful to the congregations and individuals who have so nobly and sacrificially responded to the call for funds to wipe out the deficit in the mission treasury. We know that much of this has come through hard work and sacrifice on your part. When we think of you men and women who are working on the farm, in the home, in the shop and in other vocations and avocations of life, we realize how much hard work it has taken to raise this money. We know too that many of you have sacrificed not merely the luxuries of life, but many of the necessities of life to help make possible this great work.

On the other hand, we know that you will receive great blessings for your part in this victory. We hope that you will realize what your means are making possible for the kingdom of God on the great mission fields of the world. If you do, you will feel well repaid for every effort and sacrifice that you have made. In fact you will forget the sacrifice in the joy of seeing what is being done: Men and women are being saved from the depths of sin by the saving power of the gospel of Jesus Christ. Happy Christian homes are being formed by men and women who otherwise would have known only the misery and wretchedness that abound in non-Christian homes and communities. Native churches are being developed that will equal in earnestness, spirituality and numbers many of our churches in the home land. All of this and much more will help you to realize that every dollar given for missions is a rich investment in the kingdom of God.

This great mission work is your work. It is the work of the church of Jesus Christ. You are making it possible. Your Mission Board feels grateful to you and we shall feel all the more humble and unworthy to administer the funds that you have so generously given. While I have not had time to confer with other members of the Board, I know that I am expressing the feeling of each and every member when I say: We thank you. God bless you.

OTHO WINGER,
President of the General Mission Board.

Praise the Lord!

BY CHAS. D. BONSACK
General Secretary General Mission Board

FOR the Church of the Brethren to wipe out a deficit of $75,000 in addition to the regular program is a real achievement. To exceed it by a fine balance makes us thank God in humility, and wonder how it all happened.

It was accomplished by no great plan, but by deep concern and the spirit of sacrifice. The mission deficit worried us all and tended to depression. It took our thoughts from the triumphant God to our puny and waning resources. So a few with faith and means said: "We'll make a generous gift to start if everybody helps." So it began. Our coöperation was challenged and all helped sacrificially. The only goal was the glory of the second mile!

The spirit of coöperation was the secret of this success. A few dollars are not so much, but when multiplied by thousands of givers, almost anything is possible! The well-to-do and the poor gave sacrificially and cheerfully.

For this successful effort the church will feel refreshed. Our missionaries will gain new courage and morale. Churches, families and individuals will be blessed of God all around the world!

The movement to wipe out the deficit all grew out of a deep sense of need and helplessness. It was born of anxiety and prayer rather than of great plans. We believe the Lord has directed and watched us cast our gifts into the treasury. For us all he may give counsel or courage, rebuke or reward, according to our faith and sacrifice.

We feel humbled in the midst of it all and pray for wisdom in administration of these gifts that his will may be done in all the earth!

Elgin, Ill.

Record of Giving by Districts to the Conference Budget

Classifying the Districts

The numbers immediately following each District indicate their classification as follows:

I. Districts that increased their contributions over last year
II. Districts that increased over their five year average
III. Districts that increased over last year by more than 15%
IV. Districts whose receipts reached $10,000 and more

Districts	Yr ending Feb 28, '30	Yr ending Feb 28, '29	Ave for 5 yrs end. Feb. 28,'29
California, Northern I, II, III,	$ 6,002.95	$ 4,729.36	$ 3,963.22
California, Southern I, II, IV,	17,289.58	16,057.89	11,986.92
Canada, Western	1,271.84	1,351.04	1,292.80
Colorado, Eastern I, II, III,	2,108.39	1,796.00	2,053.01
Colorado, Western & Utah I, II, III,	476.86	354.96	324.75
Florida & Georgia I, III,	1,020.91	862.73	1,369.29
Idaho & Western Montana I, II, III,	3,435.68	2,662.75	2,287.40
Illinois, North. & Wis I, II, III, IV,	16,429.73	12,366.15	13,610.53
Illinois, Southern I, II,	5,326.98	5,006.69	5,059.28
Indiana, Middle I, II, IV,	16,957.07	15,383.09	15,983.24
Indiana, Northern I, II, III, IV,	17,122.78	12,483.20	14,604.25
Indiana, Southern I, II, III,	6,694.76	5,131.63	5,476.95
Iowa, Middle I, II, III,	8,124.44	5,811.08	5,195.60
Iowa, No., Minn. & S. D. I, II,	8,715.64	8,528.72	8,505.29
Iowa, Southern I, II, III,	3,367.59	2,516.03	2,552.83
Kansas, Northeastern I, II,	4,888.42	4,586.88	4,444.99
Kansas, Northwestern I, II, III,	1,927.27	1,078.23	1,007.49
Kansas, Southeastern I, II,	1,311.63	1,155.36	1,308.46
Kansas, Southwestern I, II, III,	5,283.34	4,046.24	4,445.80
Maryland, Eastern I, II, III, IV,	11,445.29	9,053.13	9,034.97
Maryland, Middle I, II, III,	7,748.31	6,062.45	6,174.00
Maryland, Western	616.74	710.47	670.46
Michigan I,	2,650.27	2,468.02	3,629.17
Missouri, Middle I, II,	1,273.37	1,269.78	1,265.91
Missouri, Northern I, III,	1,414.19	1,010.61	1,556.04
Missouri, Southern & Ark	617.54	658.09	815.98
Nebraska I, II, III,	2,849.55	2,338.16	2,499.43
North & South Carolina I, II, III,	343.11	187.61	196.53
North Dakota & E. Mont. II,	1,266.75	1,383.03	1,154.75
Ohio, Northeastern I, II, III, IV,	12,170.21	8,945.47	11,462.26
Ohio, Northwestern I, II, III,	6,075.40	4,837.84	6,074.00
Ohio, Southern I, II, IV,	18,841.29	16,507.93	16,205.38
Okla., P of Tex & N. Mex I, II, III,	2,074.82	1,712.86	1,292.34
Oregon I, II,	936.68	867.96	834.49
Pennsylvania, Eastern I, II, III, IV,	44,561.80	31,780.45	29,155.52
Pennsylvania, Middle I, II, III, IV,	17,307.81	13,944.49	14,119.56
Penna S E., N J & N Y. I, II, III, IV,	11,231.16	8,200.47	7,879.47
Pennsylvania, Southern I, II, IV,	15,927.03	14,343.06	12,503.36
Pennsylvania, Western I, II, III, IV,	15,482.35	12,447.18	15,159.45
Tennessee I, II, III,	1,145.94	449.76	892.13
Texas & Louisiana I,	1,036.36	928.17	1,183.68
Virginia, Eastern I, II, III,	2,309.14	1,750.64	1,842.65
Virginia, First I, II, III,	5,088.54	3,814.37	4,110.68
Virginia, Northern I, II, III,	7,148.89	5,769.94	6,969.44
Virginia, Second I, II, III,	9,047.08	6,941.69	8,212.78
Virginia, Southern I, II, III,	1,830.22	1,323.69	1,449.68
Washington I, II, III,	4,318.91	2,919.90	2,806.32
West Virginia, First I, II, III,	3,637.04	2,394.54	2,572.19
West Virginia, Second I, II, III,	344.75	174.90	181.26
Unallocated	5,795.00 (A)		
	$344,268.74	$271,103.79	$277,275.98

(A) Approximate Because of the interest all over the Brotherhood, the foregoing record by Districts was hurriedly prepared for this Messenger. At this date it is not possible to guarantee any of the amounts but they represent a reasonable degree of accuracy.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918

PASTOR AND PEOPLE

How the Holy Spirit Leads Us

BY WILBUR B. STOVER

Substance of a Recent Sermon

"Walk in the Spirit" (Gal. 5:16).

"Be fervent in Spirit" (Rom. 12:11).

"Quench not the Spirit" (1 Thess. 5:19).

"The Comforter shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

"When the Comforter is come, . . . he shall testify of me" (John 15:26).

"When he, the Spirit of truth is come, he will guide you into all truth: . . . and he will show you things to come. . . . He shall take of mine, and shall shew it unto you" (John 16:13-15).

WHEN we speak of any one phase of the ministry of the Holy Spirit, it opens up every other phase. And it is such a tender subject, so weighty, so filled with meaning, so challenging that one inclines to bare his head as he enters the field, and even to remove the shoes from off his feet, for it is the divine Essence he undertakes to deal with. When we approach the Holy Spirit, we approach God; for "God is Spirit," yea, he is Holy Spirit (John 4:24).

When we think of God's leading us, we will also think of him as Administrator of all our affairs. We will recognize ourselves as having yielded to his guidance, having become subject to his will as far as we know that will, and as having found delight in his supervision of our estate (Matt. 26:39).

Whenever I see a little child walking by the side of his father, with his little hand snugly placed in his father's big hand, and both joyously and eagerly looking into each other's face as they walk and talk, then I glow with a strong desire with respect to my own spiritual life: I want ever to be like that little child in relation to God; I want my hand to linger in his hand, I want ever to see his face, I want to be in constant communion with him as we walk along the journey of life together. And this is possible to all of us.

A stranger may walk into a great art gallery. He may admire the paintings. He may even try to make a hasty copy of one of them; but with poor results. His copy will not be like the original. But if somehow, the spirit of the master who painted the original could be present and guide the hand that holds the brush—better still, if the spirit of the original artist could somehow get into the copyist who sits trying to imitate his wonderful work, what surprising results would follow! Any adaptations injected would merely make the picture more illustrious; the new picture, even though called a copy, would be greater than the original, as every line would be in perfect harmony with every other line.

I like the grafting illustration. It is full of meaning. One little twig with perhaps two buds is placed into the incision made at the top of a stem or root. The two fit tightly together, and are covered over with a warm wax; they soon become knit together and the little twig grows into a tree. It bears leaves, blossoms and fruit after the manner of its kind, but not after the manner of the root. It may be that suckers come up from the root, but they are cut off and die. As the tree goes on bearing fruit after its kind, the suckers cease growing. How is the change brought about? The sap flows throughout, coming up from the root of the tree and nourishing the fruit bearing branches. And all the fruit that grows on that tree is grafted fruit.

Even so it is with the Holy Spirit. He is ingrafted into the individual; the mother stem remains, but the twig becomes the tree, the Spirit permeates the whole body; there is a new creature. Occasional suckers may spring up from the mother stem, but they are repressed, they are cut off, they die, as the tree becomes strong and bears fruit. We will not condemn the tree because of the suckers; we will repress them, we will keep them cut back while the tree grows.

To me, this is somewhat like the Holy Spirit leading us. He has come in, and we have made him welcome. He takes possession, he occupies, he courses through our entire system, so to speak, so that we can not tell whether he is doing it or we are doing some good thing ourselves. We easily incline to say, with Paul: "It is not I, but Christ that liveth within me."

That the Spirit should give himself to us is so wonderful we can not get to the depths of the meaning of it. That he should be coursing through our veins, acting within our brains, bringing about the will of God through us and in us and for us, we can with difficulty comprehend. We may not resent him, we dare not toy with him, we must come to know him, and this is eternal life. I think many men ignorantly deal with him in a disparaging manner, not knowing. But every such case must bring corresponding loss, or even suffering.

I am thinking of a man who told me years ago, of an experience he had had. He was plowing in his field, and observed his neighbor plowing also. He owned his farm while his neighbor was a renter. Pity for his neighbor seized him; then he compared himself to him, first by way of contrast, then by way of similarity. "He pays rent, I pay taxes. He spends all that he earns for his family, so do I. I am as badly off as he is." And he sat down and wept, even crying out loud. After telling me this, he said: "Was that the Spirit of God working with me?"

"Yes," I replied, "I certainly so understand it."

"Well," said he, "I got up and shook off the feeling, and went to plowing again. I did not give my heart to God. Have I sinned against the Holy Ghost?"

I replied that I thought he had come very near to doing so, but that his anxiety showed that he had not done so in fact. I suggested that he should give himself to the Lord. He did so, only after many years.

Men have mistaken the leading of the Spirit all along through the ages, so that it is almost appalling when we seriously think of it. Joseph Smith was much in meditation when he caught the vision of the buried tablets, and the thought entered his head that "A new religion is about to be started." Doubtless, at first, he thought the thing was of the Lord. Pastor Russell had a leading that the Lord would be revealed in 1914, and he prepared and inserted in the "Bible-Students' edition" of his Bible a page bearing "twenty time-proofs" to that effect. Hudson Taylor, leader of the China Inland Mission, a man of God on the mission field, a Bible student watching the signs of the times, came to the conviction, and announced it, that the coming of the Lord draweth nigh, and would be realized not later than 1920. Miss Mary Fecke, of the Missionary Alliance in India, got a conviction while in prayer, that the Lord would return while she lived, that she would see him while she lived in the flesh. When at the point of death, by typhoid fever, some years later, what a disappointment this must have been, for it had given her great joy. She had even thought some of us lacked faith who hesitated to accept her vision and conviction as final. Miss Fecke was a good woman. An Englishman, several years ago in India, was praying, and got a revelation that Colombo was to be destroyed by earthquake within a few days. He wrote and urged his friends, who lived there, to escape to the hills and to save themselves from impending disaster. They smiled; when the day came, he watched the papers, and in the evening wired them to know; the reply came that all was going as usual. Months afterwards, I asked this gentleman to tell me all about it, for I had read heaps of ridicule in the India dailies. He replied: "Bro. Stover, that has been most painful to me. I can not understand, for if ever anything seemed clear to me, that did. I can not understand God; I thought he was making himself known to me."

A man in Olympia had a vision in the night; he had been fasting and praying; he saw the cities of the coast overwhelmed with a great tidal wave; he felt the earth tremble; and he built an "ark" as a witness to his testimony, which ark now stands by the water's edge in Olympia. I received a letter only last week, begging me to urge others to fast and pray for this nation, as the vial of God's wrath was about to be poured out upon us all, and that if we prayed seriously, the onrushing destruction might be averted!

How may we discern whether a dream or vision or conviction be of God or not? We ought to be able to discover this. 1. There are visions that come from God. 2. There are visions and dreams that are wholly psychological. 3. There are leadings that come from another spirit, not God. Let us look at the last one first. Satan is a deceiver, a counterfeiter. That is his business. He takes special delight in deceiving a good man. He tried to deceive Jesus, doubtless appearing as an angel of light. I think we will all agree that it was none other than Satan who misled Joe Smith. It is my belief that none other than Satan deceived Pastor Russell. Both Miss Fecke and Hudson Taylor were right in all but one point, and when they departed from the plain word in that one point ("It is not given to you to know," Acts 1:7), they missed it, even though the revelation gave them great joy. It was not,

(Continued on Page 155)

The Gist of the Sermon

BY D. W. KURTZ

Music in Worship

THE whole program of religion includes the intellect, feelings, and the will. It involves knowledge of the Bible, to know the will of God; it involves worship, to harmonize the feelings and desires with the will of God; and it involves action, service, deeds that form the habits of life which are the basis of character. Religion is the whole of life in tune with God.

Music is a part of the program of worship. Worship includes prayer; music both instrumental and vocal; the ministry of Christian art; the symbols of the church; and any other forms or dramas that are directly productive in harmonizing the spirit of man with his Maker.

Music in itself is not worship. It may be only a concert. Some kinds of music go to men's feet rather than to their hearts. Only that kind of music is worship, or can be used in worship, which is especially adapted for this purpose. Our hymn books are supposed to contain mostly such selections as are valuable for worship. The hymn book contains hymns and songs. A hymn is sung directly to God; it is an offering of praise, adoration, confession, dedication to him. Songs are spiritual truths or stories set to music. They are intended to impress deeply certain Christian truths. Missionary songs are largely intended for man, and not for God. They express effectively the truth of missions. Only hymns are a direct offering to the Deity.

The Bible has many references to music. Musical instruments are mentioned as follows: (1) String instruments—the harp, psaltery, lyre, lute, dulcimer, and sackbut; (2) wind instruments—pipe, flute, organ, bagpipe, cornet, horn, and trumpet; (3) percussion instruments—tabret or timbrel, cymbal, and castanet or cistra.

The Book of Psalms is the hymn book of the second temple. It is really five books, as indicated in the revised Bible. The first selection of Psalms for a hymn book is the Psalms 1 to 41; the second section, 42 to 72; the third, 73 to 89; the fourth, 90 to 106; and the fifth, 107 to 150. Very little is known about Hebrew music, but it is certain that all sang in unison. Some of the Psalms were sung antiphonally.

The music for the purposes of worship must be dignified. We are going back to the great hymns of the past, rather than the superficial jingles of the recent past. Worship is not entertainment, it is to lead the spirit of man into a fellowship with the True, the Good and the Beautiful, with the heavenly Father. Only great and good music can do this.

The music of the church is a distinct part of the worship, and not mere "opening exercises," or preliminaries. The hymns and anthems rightly chosen and reverently rendered may have far more power over the one in the pew, than the sermon. Protestantism has depended on the sermon, which worked when there were great prophets in the pulpit. But at best, the sermon develops only one side of the religious life, the intellectual and perhaps the will, but the worshipful attitude is fostered most by the great hymns of the church.

Long Beach, Calif.

HOME AND FAMILY

In the Garden

BY URSULA MILLER

I went to the garden at eventide . . .
The tiniest, struggling sunbeams lingered near
In the tree tops . . . within a twilight wide,
They lingered sadly, trembling, in fear.

Hidden was the sunlight . . . shadows lingered . . .
An echo of weeping prayer revealed
A holy Presence . . . there bright beams fingered
Black shadows where the Weeper was concealed.

Whispers halted! Silence, with hand upheld
Stood aghast at Godhead's agonizing heart!
Tears as blood from supremest sorrow welled.
But I—I slept and dreamed my dreams . . . apart!

Hesston, Kans.

Prodigal Meet Prodigal

BY OMA KARN

THE knob turned easily. Vance pushed open the door and stepped into the hall. The house seemed strangely quiet. Only the shaded lights were on. No one was in sight. His heart pounding, the intruder passed on along the hall. At the open door of the living room he stopped, astounded. A man was seated before the fire—a humbled, bowed form—his head on his hands, his shoulders slumped, his entire posture indicating the most abject misery.

Some movement—it may have been a sharply drawn breath on the part of the man in the hall—caused the one seated to look up. It was his turn to stare in astonishment. Vance stepped forward, standing just within the doorway.

"Father," he said, "I've come to see mother. I've been told she is not well. And father, this time I'm going to see her." And in the last words there was a note of iron determination.

Vance was totally unprepared for the manner in which the request, or threat, was received. Quite as if he had been expecting something of the kind, his father arose from his chair. He stepped past Vance to snap on the lights in the semi-darkened hall above. With every indication of cordiality he said: "Certainly you may see her. She is in her room. I will go up with you." The older man started toward the stairway. Vance, doubtfully eyeing his father, slowly followed. So great was his perturbation of mind over the trend events were taking, that he failed to carry out his intention of seeing his mother unattended. In a daze he followed on up the stairway. Not another member of the family was in sight. Yet he knew his two elder brothers and their wives were there. He had seen them enter as, beneath the cover of darkness, he had approached the dwelling. The air was heavy with the odor of flowers—and something else—drugs. A fear smote Vance. He had thought not to address his father again. Words came involuntarily. "Is mother sick?"

"No." The reply came with the same apparent cheerful acquiescence with which his request to see his mother had been met. Then the father continued: "She was sick for a—a—while. She's well now. She's resting tonight."

They had reached the door of the room. The older man gently pushed it open. A softly shaded lamp was within. Its dim illumination revealed a figure lying at ease on the bed. One glance, one moment of paralyzing horror, then an awful cry rang throughout the house—a cry so terrible in its hopeless, acute agony that it stilled the words, "This is your work," that had been waiting on the lips of the father.

Doors opened and closed. Footsteps sounded on the stairway and along the hall outside. It was an old-fashioned community. Neighbors kept tryst with bereaved ones until a late hour—some all night. Soon a dozen or more individuals were surrounding the doorway of the room where the lamentable tragedy of death, heartlessness and remorse was being enacted.

Vance had staggered forward and fallen on his knees beside the bed. Foremost among those to appear from down stairs was aged Jeanie McRainey. Ignoring the detaining hand of the father, Jeanie as soon as recognition was possible, went straight to the side of the son. Vance was moaning, "I'm too late! I'm too late! I've killed her! I've killed her!"

With strong hands and tender hold Jeanie raised the grief stricken youth to his feet. "Listen, laddie," she said, "come with me. Let me tell you all about it. It is not as bad as you think. It is not so much your sin as it is—the—the—" Jeanie faltered as the stalwart form she supported in sympathy—and ministered to as a helpless infant—shuddered at the word *sin*. As if in compliance with her request, Vance turned to hang in mute, agonizing farewell over the lifeless body of his mother. Jeanie, every feature of her staunch Scotch sense of justice outraged, turned, a veritable fury, on the father.

"For shame, David Hammond," she shrilled. Listen, ye proud, stiff-necked, pairsistent sinner, ye! Who is farthest from the Feyther's house, ye or this bairn who has made peace with his God, his mother and his fellow-men—all except ye, and he would make it with ye as well, were it not that ye are so full of stubbornness that there is no place for peace to enter. Tell me where does the bairn get his wilful, rebellious blood? Aye, where? If—" sagely she shook her gray head as, again she turned to Vance, who, overcome a second time, was again on his knees by the bed. "The wicked fleeth when no man pursueth," she muttered as again she helped the son to his feet. David Hammond had fled the scene. Most of the eye-witnesses, unable to control their emotion, also had withdrawn. Vance's two elder brothers, with their wives, stood undecided. They looked timorously after the retreating form of David Hammond, exchanged glances, and followed their father. Russel, next youngest to Vance, remained. As the others retreated he came forward and assisted in lifting Vance to his feet. "His old room?" he questioned, indicating a room at the end of the hall. Jeanie shook her head, "My own home," she said. Bertha, wife of Russel, immediately took the initiative. When Russel and Jeanie reached the lawn, half carrying Vance between them, Bertha had Russel's car drawn up at a side gate. One half hour later, Vance, heart-broken and unresisting, was resting in Jeanie's best spare bed in the attic room of her humble home. The day of Mrs. Hammond's funeral came and went. Vance, mercifully, knew nothing of it. He was raving in the delirium of fever. The father, unaware of what had become of his son, and too proud to ask those who knew, wondered why Jeanie was not at the service. It was not like her to act so whatever her feeling against any one. It was three days before he learned the truth—that the condition of Vance was critical; that Jeanie and her crippled son, Jamie, were caring for him. That Russel and Bertha were surreptitiously assisting was prudently withheld by those furnishing information; also that old Dr. Abel had called the new young doctor at Mifflin in council; that a specialist in diseases of the brain and nerves, was due at Jeanie's home the following day. Swallowing his shame and chagrin, David went to see Dr. Amos Abel. The two men had been playmates in childhood; comrades in youth; good-natured rivals for the hand of Vance's mother, beautiful Rachel Miller; friends throughout the years of a lifetime. The scathing denunciation received from Jeanie's blunt Scotch tongue was mild compared to the imprecations heaped upon him by honest Amos Abel. It was from him that David learned his old friend had been waiting for Vance when the gates of the institution in which he had been imprisoned swung back to give him his freedom; it was he who had a place waiting for the boy, had watched over him and saw him making good during the nine months Vance had been out of prison—free, but forbidden to enter the parental home. It was Dr. Abel who had "switched" letters to old Jeanie to be given to Vance's mother; he who had received the unquestioned assertion of the specialist called in counsel in Rachel Hammond's case, that it was her husband's perverse determination to keep the boy who had shamed the name away, that had broken her spirit and caused her premature death.

"You are her murderer, not Vance, as you meant to accuse him," roared the doctor. "The boy repented in prison. He made peace with his mother, would have made it with you, but you refused to read his letters or so much as listen to his mother trying to explain that he was begging for forgiveness. Headstrong and rebellious? Yes, he was. Stubborn? Yes. But where did he get the blood?"

Here were almost the identical words hurled at him by Jeanie. Choking with rage, uttering threats, David stumbled from the office. The hours of a wakeful night passed. In the morning David, the old dominant spirit still unsubdued, motored over to Mifflin to interview Dr. Levering. The young physician, previously warned by his older colleague, Dr. Abel, was coolly polite, professionally noncommunicative. Again David raged. Such was his speed on the way home that he was chased for two miles by a traffic officer. So great was his indignation over the force of circumstances that bound him in that he slammed forth from the office of Dr. Levering forgetting to leave with the young man the roll of bills he had intended sending by the physician to Jeanie for the expense his reprobate son was causing her.

Unable to obtain any definite information by the middle of the second week of Vance's illness, David took the money himself to Jeanie. He was met with Peter's words to Simon, the sorcerer: "Thy money perish with thee." He left the roll of bills lying on a table. "Vance has no need of your money. He has made good. He has his own money," the old woman shrieked after him as, for the second time, he precipitately fled from the fiery lashing of her tongue. "Come back and get it—or—or—find it yonder in the pigsty where all such filth belongs!" The love of money was strong in David Hammond. He returned for his own. Arriving at home he shut himself away from the sight of everybody for three days.

A day came when Vance, weak and wan, was assisted downstairs to Jeanie's living room and comfortably ensconced in an easy chair near a window overlooking the highway. Jeanie, busy in the kitchen brewing beef tea, was startled by an inarticulate cry from her patient. A few springs of her active limbs brought her to his side. Vance tremblingly pointing to a man approaching along the driveway toward the cottage. "It's father!" his ashen lips made out to utter. "Jeanie, I can not stand an interview!"

Jeanie's shrewd old eyes were trained on the advancing form. Once again her hand fell soothingly on Vance's heaving shoulder. "Courage, laddie," she said. "'Tis not often your old nurse is mistaken in sight. My eyes tell me that yon one approaching is not the David Hammond that was. He's gone and met the All Feyther since he refused to meet you. Tonight laddie, ye'll sleep in your ain bed, in your ain room, in your feyther's house."

A prediction verified in every essential.

Ashland, Ohio.

New Lives for Old

BY H. A. BRANDT

XVI. "The World's a Stage"

"Now more to the point, I suppose," continued Sidney Hale, as intense earnestness began to show in every line of his face, "would be some account or interpretation of my story."

"And I agree," injected Rogers quickly.

"All right, it has been written that 'the world's a stage.' Naturally, we all have some part, for the humblest life is not without its dramatic elements. Now as the great play goes on, there are obviously many who do not understand just what it is all about. They take their cues from the crowd and dance along for life's little day and are gone. But does it not appeal to you that a drama so broad and poignant as the sweep of all human life must have a motif, purpose, meaning?"

"Certainly. But what is it? When have men ever agreed as to the meaning of life?"

"Of course, interpretation is colored by temperament. But even so, certain fundamentals remain. For example: human life is transitory; its course is characterized by uncertainty; in many cases it is frightfully

(Continued on Page 155)

AMONG THE CHURCHES

Calendar for Sunday, March 9

Sunday-school Lesson, The Parable of the Sower.—Matt. 13:1-23.

Christian Workers' Meeting, Christian Hospitality.

✣ ✣ ✣ ✣

Gains for the Kingdom

Four baptized in the Monitor church, Kans.

Seven baptized in the Eagle Creek church, Ohio.

Three more baptized in the Pampa church, Texas.

Nine baptized in the Second South Bend church, Ind., Brother and Sister Jarboe, evangelists.

Forty-five baptized in the Akron church, Ohio, Bro. M. J. Brougher of Greensburg, Pa., evangelist.

Ten conversions in the Beaverton church, Mich., Bro. J. Edson Ulery of Onekama, Mich., evangelist.

Five added to the Modesto church, Calif., Bro. Geo. W. Hilton and wife of McFarland, Calif., evangelists.

Seven baptized in the Twenty-eighth Street church, Altoona, Pa., Bro. S. P. Early of Roaring Spring, Pa., evangelist.

Fourteen baptized and two awaiting the rite in the church at Taylors Valley, Va., Bro. S. Z. Smith and wife of Sidney, Ohio, evangelists.

✣ ✣ ✣ ✣

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Ervin Weaver, pastor, to begin April 6 in the Woodland Village church, Mich.

Bro. John E. Rowland of Woodbury, Pa., to begin March 9 in the Lancaster church, Pa.

Bro. B. B. Ludwick, the pastor, to begin March 16 at the Springfield house, Quakertown, Pa.

Bro. Ralph G. Rarick of North Manchester, Ind., began March 5 in the Clovis church, N. Mex.

Bro. F. D. Anthony of Grand Rapids, Mich., to begin April 27 in the Albright church, near Roaring Spring, Pa.

✣ ✣ ✣ ✣

Personal Mention

Bro. Asa Bowman of Roanoke, Va., formerly on Route 6, should now be addressed at 1144 Taylor Ave., S. E.

Dean Arthur W. Shively of Mount Morris College was a visitor at the Messenger rooms last Saturday morning.

Bro. James A. Stouder of Los Angeles, Calif., has changed his street address. The new number is 124 North Griffin St.

Bro. E. C. Wise of Rockford, Ill., was a caller at the House the middle of last week, stopping for a few moments at the Messenger rooms.

Bro. M. A. Whisler continues his pastorate of the Oak Grove church of Southern Illinois, but his address is changed from Washburn to Cazenovia, Ill.

The Board of Religious Education was in regular session last Saturday at the Publishing House. The full Board membership—Ober, Ikenberry, Shultz, Henry, Trostle, West, Davis—was present, with the exception of Bro. Henry.

Bro. Rufus D. Bowman, General Secretary of the Board of Religious Education, will deliver a series of five addresses to the students of Manchester College March 11 to 13. We understand lectures of this type have been an annual feature.

A little too late for mention last week word reached us of the passing from the scenes of earth of Eld. P. S. Thomas of Harrisonburg, Va., Feb. 21. A detailed account of his busy life of service to the cause of Christ will be published later.

Bro. Ervin Weaver, pastor of the Woodland Village and Sunfield congregations of Michigan, is in position to hold a revival meeting any time between May 1 and Sept. 1, also during the next year any time after Sept. 1, except for the month of October. Address him at Woodland, Mich.

Bro. George Fulk of Bethany, Ill., well known champion of the cause of peace, honored us with a call last week. He is especially interested just now in stirring up our folks to the importance of supporting for public office only those candidates who are sympathetic with the World Court idea and like agencies for fostering international goodwill.

Bro. H. K. Ober, Moderator of the last Conference, last week sent the following cablegram to the American delegation at the London naval conference: "Our entire communion urges abolishing all battleships. Sponsoring the Pact, America consistently can do no less." Cables of similar tenor by individuals were strongly urged at the late Evanston peace conference. The cable address is "Amdelgat, London."

Miscellaneous Items

The thermometer and other matter dealing with the campaign to wipe out the deficit, which has been appearing on this page from week to week, will be found on page 149. Turn to this page for details of what happened when seemingly everyone decided it was time to get rid of the deficit.

Notice to Aid Societies is the title of a brief but important communication from Mrs. P. A. Shearer which appears on page 157. If your Aid Society is planning to make a Conference contribution be sure and read this notice from the Secretary-Treasurer of the general organization.

With Our Schools is the heading of a news department which we are glad to feature on this page. How many Messenger readers have at some time been students in our schools we have no way of telling—but certainly hundreds, and even thousands of them. Yet others have had, or now have sons and daughters in our schools. It is for this reason that we feel a department giving college news will be of interest to many of our readers. The General Education Board is cooperating heartily in this effort, and that is a great improvement over a previous plan where the editors scanned the college papers for items they felt would be of general interest.

To the 279 resident members at Daleville, Va., as noted in an item Feb. 22, should have been added 36 recently baptized ones mentioned in the back part of the yearbook from which the information was gleaned. This total of 315 is further increased by academy students so that the number requiring pastoral care is much larger than the figure first given.

✣ ✣ ✣ ✣

A Crisis in London Conference

The disarmament conference at London faces a grave crisis. Peace loving people the world over have looked forward to the conference with hope. We have felt that the five powers represented there would proceed upon the basis of the Kellogg Pact and not upon the old war basis. This was the opportunity for each nation to demonstrate its faith in signing the Pact.

President Hoover and Ramsay MacDonald issued a joint statement from the Rapidan camp revealing the fact that they had been considering disarmament upon the basis of the Peace Pact. As Mr. MacDonald was leaving the United States, he spoke for Mr. Hoover and himself when he said: "We have agreed constantly to keep the Pact in front of us and to use it for the purpose of coming to an agreement on subjects which have defied agreement until now."

President Hoover in his Armistice Day speech expressed the same high sentiments when he said: "We will reduce our naval strength in proportion to any other. Having said that, it only remains for others to say how low they will go. It can not be too low for us."

With these high hopes in mind, we looked forward to the peace conference. Yet if we can glean anything from the reports which come from London, the Peace Pact has been forgotten. Failure of the London conference will be tragic for the cause of peace. These nations have renounced war. How can they justify their need for strong navies?

It is not too late to remedy the situation. The Peace Pact must be recovered. The conference must proceed upon the basis that the nations have renounced war as an instrument of national policy. President Hoover should recall our delegates to the disarmament policy which he set forth in his Armistice Day speech. Public opinion is our greatest asset. The Christian people must express themselves.

The following is a cablegram which was sent to Secretary Stimson. The same message was also sent by telegram to President Hoover:

To—Stimson
Place—Amdelgat, London

Realizing the urgency of the present conference crisis, the Church of the Brethren reassures the American delegation of support in a drastic reduction of armament in the spirit of the Pact and of our approval of entering into conference with other powers as international crises arise.

Rufus D. Bowman,
Board of Religious Education,
Elgin, Illinois.

Amdelgat, London, is the cable address of our delegation. Drastic reduction in the spirit of the Pact is what we want. If we signify our willingness to enter into conference with other powers in the event of international crises, it will help to eliminate French suspicions and France may be more willing to reduce armament.

Our churches should send similar cablegrams and telegrams. Boards and individuals should also send them. Now is the time to act. We suggest that you embody the sentiment expressed in the cablegram above.

BOARD OF RELIGIOUS EDUCATION

Special Notices

To Elders, Secretaries, Treasurers and Committees of the District of North Dakota and Eastern Montana: All queries, reports or other matter for the Conference Booklet positively must be in my hands not later than April 15.—Earl L. Flora, Writing Clerk, Rock Lake, N. Dak.

To the Churches of Michigan: You would like your record to be acceptable with God and compare favorably with your sister churches when the report is made at District Meeting. The District's fiscal year closes June 30, and unless you awake that date will come upon you unprepared. It will take some time to arrange for an offering. I suggest that you begin now and take an offering that will put you well on the way towards the goal. Then not later than June 20 (the 15th would be better) take an achievement offering, the pastor or treasurer informing the members as to the accomplishments, and the needs to reach the goal. If you will all follow these suggestions we will reach it and how fine that would be! It would make the angels in heaven rejoice.—Samuel Bowser, Elmdale, Mich.

✣ ✣ ✣ ✣

With Our Schools

Juniata College

There are five hundred twenty-four names on the Juniata College roll for 1929-30. Of this number one hundred eighty are day students—making it possible for Juniata to serve a much larger group than her present dormitories can accommodate.

Dr. Alexander Clark, a Plymouth Brethren missionary who has spent thirty years of missionary service in Central Africa, was the speaker at the annual religious conference Dec. 5-6. His messages, based on his unusual experience of preaching the gospel to the most primitive people, were full of inspiration.

The Juniata volunteer group is stronger and larger this year than for several seasons. The average attendance at the biweekly devotional meetings is slightly over a hundred from a boarding student enrollment of three hundred forty. Deputation teams have rendered, thus far, thirty-eight programs in the churches of the Juniata territory.

La Verne College

As many as 800 people packed into La Verne College auditorium, which ordinarily seats 600. This is a favorable comment on the interest manifested in the Annual Bible Institute recently held here.

La Verne College campus has been much improved by the landscaping and beautifying of the block which the Conference tent occupied. The city did this and the college bought another block just north of Founders' Hall.

La Verne College enjoys a unique annual celebration of her occupancy of Founders' Hall. The objectives of this annual event are: fellowship, publicity, and finance. These are expressed in terms of a $25-a-plate donations—the dinner is free.

Much joy characterized the fellowship at the 1930 New Era Banquet held Feb. 6 at old L. V. C. when Secretary Frantz announced that by this year's special effort the banquet returns were $11,705.23. Thanks to individual donors and Aid Societies.

Manchester College

Two of our professors have been active in speaking for the cause of better relationship among nations. Dr. A. W. Cordier, a member of the Indiana Council of International Relations, has spoken before civic organizations in various cities. Prof J. R. Schutz, Indiana governor of Kiwanis, has spoken in many towns in almost every part of the state.

During the past year there have been many organizations on the college campus working in the interest of moral and social reforms. Perhaps the most outstanding interest has been that of peace. Students have been organized into teams to give programs pertaining to peace and proper international relations. More than fifty churches have been visited and more than five thousand people have attended the meetings.

McPherson College

Mrs. Induk P. Kim, a native Korean now traveling for the Student Volunteers of America, brought a challenging Christian message in our chapel service and to some classes and groups on Feb. 12.

President and Mrs. V. F. Schwalm plan to spend a part of the summer with the Sherwood Eddy party studying social and economic questions of Western Europe. They will have the opportunity to see the Passion Play at Oberammergau.

(Continued on Next Page)

AROUND THE WORLD

Yes, Americans Are Getting Richer

The latest estimate of the nation's wealth, or for the year 1928, is that the people of the United States are worth $360,000,000,000. This is a gain of $40,000,000,000 over the figures for 1922. "Figures show that the average wealth per capita of the United States was $3,000 in 1928, against $2,919 in 1922." Thus it will be seen that wealth is increasing faster than population. Americans are getting richer and richer.

What Joshua Saw

Archæologists digging at Jericho think that they have brought to light some of the walls that Joshua saw. Thus we read: "The cuttings have now reached a point where the archæologists believe that the outer stone wall recently unearthed was constructed in the middle bronze age, somewhere between 2000 B. C. and 1600 B. C. It is thought that the double brick wall at the upper part of the city mound was made some time between 1600 B. C. and 1200 B. C According to one scheme of chronology, the late bronze age was the period of the Jewish leader Joshua, who fought a battle at Jericho."

The London Naval Conference

As these lines are written the London Naval Conference is marking time. The accomplishments to date are disappointing, for about the only progress made has been away from rather than toward the goal for which people very generally considered the conference was called. The proposed parity with Britain would increase rather than decrease expenditures. However, at this writing there are some signs that the enforced recess may help the delegates to make the readjustments required to get back on the right track. In any case the people are yet to be heard from, and though the London Naval Conference accomplish little, it need not be the last one

The Church and Moral Leadership

Justice Brandeis of the Supreme Court has been giving the matter of unemployment careful consideration for a number of years. And recently when asked how the public might be brought to an appreciation of its responsibility in this matter he is said to have suggested that "some religious body might first have to become convinced that such a position was right and proclaim it." All of which but indicates what is already known: that the public not only looks to the church for moral leadership, but the church must pioneer in such fields. The justice is right in thinking that some religious body would have to take responsibility before much progress could be made.

How Long Is a College Course?

The usual college course is four years long—and yet, should a college course really end so abruptly? The purpose of the college course is to broaden one's knowledge of and outlook on life. But this is a process which should never stop, and does not stop where minds remain alert and in touch with what is going on. Thus the new president of Michigan University is credited with the following statement. "We are recognizing that one's study never should be completed, that even interruptions in intellectual growth should not be tolerated. It is the belief that adult education can be promoted effectively by close coöperation between the alumni and the academic staff that has led to a new program." The new program referred to is a plan to use even the talkies and the radio as means to make a college education a lifelong process.

New Lamps for Old

A few months ago there was a great celebration in commemoration of the invention of the electric light. Perhaps you thought at the time that perfection in lamps was achieved. And yet it seems not, if modern electrical engineers are to be credited. Said Dr. Luckiesh of the General Electric Company recently: "Our eyes still squint and suffer under the feeble present day artificial light—one-thousandth of the strength of outdoor light during most of the day." Evidently there is something still to be desired in the way of artificial light. And what is wanted is not just brighter lights, but light that will possess the qualities of sunlight. Sunlight cures and prevents rickets. It is closely related to certain of the vitamins. Death rates are highest in the season when sunlight is at a minimum or shortly thereafter. Then what a boon it would be to those who must work and play indoors if the light used could be made to simulate sunlight! The invention of just such a light was announced recently at a meeting of the American Institute of Electrical Engineers. "The lamp is a combination of the familiar tungsten filament and a pool of mercury. The hot filament vaporizes the mercury and produces a glowing vapor arc, giving light from three sources, seven per cent from the filament, twenty-five per cent from the mercury vapor, and sixty-eight per cent from tungsten electrodes." The new light is obviously in the experimental stage, and yet we predict that it is not too soon to begin to think of how fine it will be when we can all have new lights for old!

Challenge of the Christian Ministry

The challenge of the Christian ministry is as real as it ever was. In the city it is a job worthy of any true man; in the country the challenge is even greater. One minister has summed up what the Christian ministry offers youth in these words: "There are other jobs that need to be done. If, however, a man wants a hard task to test his mettle, whet his curiosity and make infinite demands upon his courage, here it is: the Christian ministry. Has he ability as a diplomat? He will need it. Even then he may find the risk ending in temporary failure. If a man wishes to identify his life with humanity, with the assured result of finding his life by losing it, let him lead his fellows in the building of the apparently impossible Christian utopia. That is what Jesus did. The Christian ministry holds out the same task to moral adventures.

Ethics and Big Business

There is a growing feeling that the shock of changes which come in the business world—changes which are the price of progress—should not fall in disproportion upon the workers. The president of one of our largest business concerns voiced this enlightened view recently when he said in part: "In the days of laissez-faire, if a new process threw people out of work, they were merely the victims of progress. At present this process is called technological unemployment and there is an increasing disposition on the part of the public to expect industry to make these transitions as easy on the individuals concerned as possible, as well as to improve the processes of industry as a whole—and business accepts this responsibility. Readjustment is the price of progress. Of course, with a civilization which involves intricate machinery and interdependent relationships, the result of given tendencies is not always obvious until too late to prevent some temporary hardship on the part of small groups of our population By and large, however, the hazards of readjustment are avoidable. Such stumbling as we may witness along the road of progress will be due not to acts of God, but to the failure of man."

A Study in Price Fixing

Attempts to fix prices present nothing new—except that the implications of the practice are hard to learn. Two recent examples are the British rubber monopoly which was definitely abandoned Nov. 1, 1928, and the Brazilian control of coffee prices which seems to be staggering to a close. The trouble with the price fixing plan, at least as illustrated by the experience of rubber and coffee growers, is that fixed prices tend to stimulate competition. Thus the British rubber monopoly worked splendidly until it appeared that the maintenance of higher prices was stimulating rubber production in other lands. In the tropics it took the form of the development of new rubber plantations; in the United States progress in the recovery of used rubber made tremendous gains. The net result was that British interests had to call off the monopoly to save their industry. The history of the coffee monopoly has not progressed as rapidly, but present signs indicate a very similar outcome. The attempt to maintain prices at a point where owners of decadent groves could produce has resulted in vast new plantings on cheaper lands. As these new plantings came into production the situation has gone from bad to worse, with the coffee growers generally in for a severe period of deflation. And what happened in the case of rubber and coffee may be expected to happen again in any similar situation.

The New Intolerance

The case of Dr. Douglas C. Macintosh has raised a clear cut issue of tremendous importance. What is the relation of conscience and citizenship? Five groups of Friends have signed a statement of which the following is a part: "Liberty of conscience is a cornerstone of all enlightened democratic governments today. Denial of it is recognized as oppression. It is something more. For to deny the rights of free conscience is to strike at the very heart of individual character and to undermine the foundations of democratic institutions. No modern government such as ours can afford to ignore this principle. America was long a haven of refuge for freedom loving men and women persecuted in other lands. We refuse to believe it is now to be the established policy of our government that we must obey man rather than God, and that those who give their first allegiance to God are disloyal to the United States. Governments cannot always recognize the freedom of the individual conscience, but we submit that they should always do so except where it clearly violates the moral or religious sense of the community. In this day when a constantly increasing number believe that war and Christianity cannot be reconciled and when all of the leading nations of the world have solemnly renounced war as an instrument of national policy, it clearly cannot be said that a conscientious refusal to bear arms violates the moral or religious standards of our country. At a time when the nations are striving for disarmament and the pacific settlement of disputes, the conscientious objector to war will be an asset rather than a liability. He will not be a mere negative protester. His love of country will be as deep and genuine, and his service as helpful as that of many other citizens. He may be counted upon more than most to support his country in its efforts to abolish war We ask our fellow citizens to join in service to our country by loyally supporting the ideals of civil and religious liberty upon which it was founded. We appeal to them actively to coöperate in establishing the principle that the refusal of a promise to bear arms, because of a supreme loyalty to God, shall not be a bar to citizenship in the United States." The time is here to mobilize sentiment against the new intolerance.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

The Law of God

Psalm 19

For Week Beginning March 16

A HOLY LAW

God's law is born of his perfection. Every other law is partial. His is perfect Other laws are outgrown and discarded. His law always meets all the needs of life (Psa. 19:7; Rom. 12:2).

AN ETERNAL LAW

Because it is a holy law and holiness is an attribute of God himself the law is as eternal as its Author (Matt 5:18).

A LAW OF POWER

Because it comes to our hearts in a still small voice and because there are no arms of royal power to enforce it, let it not be thought that God's law may be violated at will (Heb. 2:2; Neh. 9:26, 27; Isa. 65:11-13; Jer. 9:13-16).

A LAW OF LOVE

It is given for our good. Those who obey it always gain more than they give up. In fact God can not bestow his riches except upon those who obey his law (Rom. 13:8-10; Gal. 5:14; Jas. 2:8).

A LAW OF LIBERTY

Here alone is freedom. Lust and license promise freedom and give bondage. One can be free in God's world only by obeying the will of him who made it (Rom. 7:12; 1 Cor. 9:21; Gal. 5:13, 14).

A LAW OF LIFE

We live by God's law. We die because of disobedience to it (Eccles. 12:13; 1 John 5:3).

DISCUSSION

What do we mean when we say that Christ fulfilled the law?

What does the expression mean, "Love is the fulfilling of the law"?

R. H. M.

With Our Schools

(Continued From Page 152)

The board of trustees of the college made the decision at their annual meeting early in February to begin a campaign for increasing the endowment by one hundred and fifty thousand dollars.

The college debate teams, John Lehman and Otho Whiteneck (affirmative), and Melvin Landes and Ward Wilhams (negative), were victorious over Sterling College in a dual debate on the question of disarmament February 21. These men meet Bethany College and Kansas Wesleyan University later in the season.

Mount Morris College

The recent chapel services of Brother and Sister Oliver H. Austin who are holding a series of meetings at Franklin Grove were greatly appreciated by all.

The college put on a welfare banquet as part of the recent Bible institute. Edward Frantz, editor of the Messenger, gave the address of the evening showing how the Christian college is able to make a real contribution to this world of unrest. The banquet was well attended and netted the college over $1,300.

President Davis has attended the following meetings during the past few weeks: Illinois College Centenary at Jacksonville, Ill.; the meeting of the Association of American Colleges at Washington, D. C.; the sessions of the Federation of Illinois Colleges and Universities at Urbana, Ill.; the inaugural session of President Hutchins, University of Chicago, Chicago, Ill.; the Study Conference on Church and World Peace, Chicago.

Bro. C. D. Bonsack opened the sessions of our Bible institute with four splendid addresses on different phases of world missions. President A. C. Wieand gave us six excellent Bible Book studies. Different members of the faculty furnished the rest of the program, for which we are glad to give recognition to Prof. Coffman for his series of lectures on, Development of Christian Faith; to President Davis for his addresses on, Problems of the Far East; also to the ministers from a distance who fittingly conducted chapel exercises using the general theme: "Qualities in Jesus Suggested by the Beatitudes."

Jerusalem—The Holy City

(Continued From Page 147)

This capital citadel of Judea has ever been the pivotal center upon which the historic movements of the ancient world swung. The traveler today finds at every turn marks of supreme interest. The ruins, the hills, valleys, rivers, fountains, rocks, caves, plains—they all shed light on the greatest story ever told. The triumphant march of Christianity is vouchsafed for all time because of the historic and authentic background of the book and its message. Not so with other faiths. We should rejoice in the fact that in contrast to the other great world religions, Christianity alone is based upon bare truth and spiritual reality. The east is so full of fear, sham and superstition that the sane idealism and high spiritual tone of the prophets and early leaders of the church will always remain a marvel of history.

Jerusalem is about twice the size it was in Christ's day, the population being about 75,000, half of which makes up the modern section outside the walls. Authorities estimate the population at 45,000 in the time of greatest prosperity, and there may have been seventy to one hundred thousand within the walls during the feast when Titus laid siege. Since the great war Palestine has reawakened. The Balfour Declarations reveal the fact that English statesmen favor the Zionist movement and are endeavoring to create a national home for Jews upon the sacred soil of the fathers. Some eighty years ago there were only thirty-two Jewish families in Jerusalem and only 3,000 in all Palestine. Today there are about 170,000 Jews in Palestine and they are returning at the rate of 9,000 per year. Electricity, modern conveniences, cement pavement, organized business, ordered government, education and western ways are fast supplanting the ancient scheme of things. But back of the old walls in the native Jewish quarter this plain simple religious folk live much the same as in Jesus' day. Here in this sacred secluded spot of the earth live the remnant of the chosen people. They are satisfied to rest their destiny and good fortune with the Author of prophecy. They are impervious to change and the centuries find their language, religion, home life, customs and traditions unchanged. However, in some of the private homes visited English lamps and American kerosene were used.

Jerusalem is much like any other oriental city, only it is different. That difference arises from the importance and sacredness of the great events which happened long ago. The dragoman tells us that a prayer here is worth a thousand dollars elsewhere. That is why age-worn pilgrims from the distant corners of the earth come here to make their last and greatest prayer before Jehovah; to drop their penitential tears at the sacred shrines, and kiss the holy places of Christ's ministry. We too walk with solemn tread the paths of the Master and more than once have been moved to tears at what we saw and what we felt. The term Holy City is in many respects a misnomer. The Sanhedrin never did accept the Christ. There is much formal, traditional ceremony, but little of the genuine spirit of the Holy One. Three different sabbaths are supposed to be observed, but in reality Jerusalem observes none. There is endless repetition of prayers and mumbling of prophetic Scriptures, but little of what we know as the practice of the great commandment or living out the Golden Rule. It is historical evidences, inspiration and perspective and not the life or practice that grips the western mind. Time and again the thought occurred to us—"O Jerusalem, Jerusalem, that killeth the prophets . . . how oft would I have gathered thy children . . . and ye would not." We came away unwillingly—we want to return some day to get closer to the reality of the Holy City. Prophecy assures us the future will bring a new and Holy City. We are certain that in God's good time it will come. Here is where many brother theologians take their departure in digressive speculation. Meanwhile weary pilgrims are outward bound toward the Judean citadel of the world's holiest shrines.

Harrisburg, Pa.

Prohibition

BY A. T. HOFFERT

DURING the past week I have read a book written by Mrs. Ella A. Boole, Ph. D., President of the National Woman's Christian Temperance Union. This book was published in 1929 by the W. C. T. U. Publishing House, Evanston, Ill. It contains 190 pages and may be secured for $1.50. This book tells the story of the great organization of which Mrs. Boole is the head. The twelve chapters of the book cover a wide scope in a concise manner. Every page bristles with interest. All daughters and mothers should have access to this book. It tells of a great work which their sisters in many countries have wrought. Young people of both sexes will be thrilled by the story of Christian mothers who, during the early seventies, banded together in prayer groups in a hundred different localities, visited saloon after saloon and through their praying and pleading led many saloon keepers to close up shop. They suffered indignities and persecutions, but they would not give up until their goal was attained. Out of this movement among devoted women to protect their homes came the moral idealism and enthusiasm which later found expression in the Woman's Christian Temperance Union.

Leadership is one of the secrets of the success of this temperance movement among women. Only sketches here and there reveal what Frances E. Willard, Anna A. Gordon and others have accomplished. Miss Gordon has crossed the ocean thirty-four times in the interest of the World's W. C. T. U. On her trip to South America she was given receptions equal to that given diplomats. Foreign missionaries have been active in promoting the work of this organization in many foreign countries. The reader is not given sufficient insight into the lives of outstanding leaders to satisfy his curiosity. That, however, would require a book in itself.

Organization is another secret of the power of this world movement among women. As an organization it has very few paid workers. It is divided into departments and over each department a superintendent is placed. This plan of organization holds in the local and state unions as well as in the national. Each member pays a dollar a year. The combined influence of thousands of volunteer workers makes possible the doing of great things. This makes for team work and efficiency. Waste of time and effort is largely eliminated.

Publicity is used by the W. C. T. U. very effectively. In foreign countries temperance literature is put into the hands of the people in their own language. This is a great advantage to those who can not read English.

These earnest promoters have used their right to petition with marked success. Visualizing charts are used to good advantage. The right of petition has received such emphasis that the author devotes one chapter to this phase of the work. Before women had the ballot they made their influence felt through the circulation of nation-wide and even world-wide petitions.

The W. C. T. U. has been a pioneer organization among women. During recent years a dozen other national organizations of women have supported the W. C. T. U. in their program of law observance and law enforcement. Very effective work was accomplished by the W. C. T. U. in rolling up a big majority for Herbert Hoover for President. Millions of leaflets were distributed exposing the record of the wet candidate.

A chapter is devoted to what women are doing in other lands. The author gives convincing reasons why the Eighteenth Amendment will stand. This book voices the strong undercurrent of the best element in our Christian homes. She closes with a plea for voluntary obedience to the law. She emphasizes the need of educational programs. The drink habit, she says, "can only be destroyed by total abstinence. I hereby call upon all women to discourage through a campaign of education the use of intoxicating liquor. Not everyone knows that alcohol is a narcotic poison which taken in small quantities has the power to create the appetite for more. We must explain that there is a reason for the prohibition of the beverage traffic in intoxicating liquors, and with renewed emphasis we must bring the teaching of science to our aid to promote willing obedience to the law. We must continue to show the effect of alcohol on child welfare. . . . We must show the degeneracy caused by drink. We must show the loss in mental power. We must show the loss in health. We must show the waste in money."

Chicago, Ill.

"So Help Me God"

BY J. M. HENRY

A NEW issue has been raised in our country. No one can yet foresee what its far-reaching importance means. The case of Professor Douglas Macintosh of Yale Divinity School is stirring our country. What will the oath, "So help me God," mean in the future? I closed my last article with this statement, "Where God is not first, he is not God."

If a man or woman is required to call high heaven—the Almighty God—to sanction a declaration by saying, "So help me God," to give validation to his statement in order to become a citizen of a civil power which requires that divine sanction, how then can one be asked to validate his word by a divine sanction, "So help me God," and at the same time be denied the right to put the will of God first? It is not only illogical, but so irrational as to make the civil power that requires such a condition as either pagan or blasphemous.

Never has a completely pagan theory of government been stated with more vigorous consistency than the words in which Judge Warren B. Burrows of the United States district court of New Haven, Conn., upheld the decision of John F. Davis, examiner for the bureau of naturalization, rejecting an application for citizenship of Prof. Douglas Clyde Macintosh. It is significant to know that Prof. Macintosh is not a member of any religious group which is in principle opposed to all war. On the contrary, he has worn the uniform, and has experienced the horrors of war and for that reason hates the system.

He is denied citizenship, solely on the ground that he will under all circumstances endeavor to do what he believes is the will of God, and that he will not obey a command of the civil government which he believes to be contrary to the will of God. The case is clear. The matter of war is only incidental or illustrative. It is not a question of probabilities, but of principles. Let us remember that the issue is not one of pacifism as against militarism. It is a question of whose will shall govern the sanction, "So help me God." If the sanction of Almighty God is to be invoked, then God must have first claim on our conscience, or the civil power must create a new sanction and dethrone God.

If the decision of Judge Burrows is valid and sound, then no Christian can honestly retain his citizenship in the United States and put the will of God first. Further, no man, whether Christian or not, can retain his citizenship under the moral law without chloroforming his conscience or stultifying his reason. If citizenship means absolute and unquestioning obedience to every conceivable mandate of government, regardless of right, the question would not be whether a Christian could be accepted as a member of the body politic, but whether a citizen could properly be accepted as a member of the Christian church.

An oath—what is an oath? From time immemorial it has been considered that there is nothing more solemn in one's attitude and intentions than a form of words concluding with—"So help me God." The affiant solemnly invokes the divine aid in carrying it out, yet the interpretation which Judge Burrows puts on the application of Professor Macintosh denies the affiant the right to put the will of God first.

If Professor Macintosh's application for citizenship had been accepted, he would have been required to state that he would support and defend the constitution and laws of the United States, "So help me God." Under the interpretation which the bureau of naturalization and Judge Burrows' place upon civil loyalty this would be equivalent to saying: "I promise, so help me God, to obey all future laws, including every law which I

believe to be contrary to the will of God." If the will of God is to be overruled by the higher court of civil government, why drag in God to lend sanction to an oath of allegiance?

If the civil government claims to outrank God in authority, why not have it furnish a new sanction? Why not have civil power require all to say: So help me George Washington, first President; or Thomas Jefferson, author of Declaration of Independence; or Alexander Hamilton, proposer of the Federal Constitution? Why invoke God to sanction an oath and deny him the first right of the human will?

Such sanction as mentioned above would be more honest than an appeal to God for the support of a regime in which God has an inferior place, or no place at all. It would be more reverent than the use of God as a sort of notary public merely to attest a signature. Write your senators and congressmen protesting against such demands for citizenship, and ask that a new law be passed to remedy the situation.

Bridgewater, Va.

How the Holy Spirit Leads Us

(Continued From Page 150)

at that point, a revelation from God. Clearly, it was not from God.

Second, many so-called visions, and practically all dreams are purely psychological. The man who made the "ark" in Olympia may have heard a passing heavy truck early in the morning, and the truck may have caused his bed to tremble a bit. This could cause both the impression of the earthquake, and the hearing of the sound, as well as the illusion of the tidal wave rush in over Seattle. It was purely psychological.

First, there are visions that come from God. The Bible contains a number of them. In the years since the Bible time there have been many visions, clearly from God. The Spirit within creates an urge to the best things; he resents every tendency to evil; he responds to every good thing willingly. This leading is normal, when one is awake in the day—"I was in the Spirit on the Lord's Day" (Rev. 1:10). It is a poor understanding to think of the Spirit as dealing with a man particularly when he is half awake, when he is subnormal. When the Spirit is Administrator, the impulses common to our everyday life will be Spirit-filled; we will be led constantly by these inward impulses; we may not need to stop and think whether we are being led now by the Spirit, or if I am perhaps making up my own mind in a matter. When one knows that what he has in mind is in harmony with the word, that it will meet the approval of other Spirit-filled men, it will mean the advancement of the kingdom of God, it will magnify the church, it will not quench the Spirit, he can be reasonably sure it is of the Spirit. This leading of the indwelling Spirit, without any exhibition or outcry, I am persuaded is the normal leading which may be the experience of all of us. It is what the missionaries tell as their own personal experience. It is the normal life of the Spirit-filled. Most of our missionaries when speaking of their call to the mission field, will tell us that it was neither some miraculous show of power, nor some incursion of the Spirit from without, but simply an increasing ever-readiness to follow the Spirit within, that was their call. This is the norm to which I am inviting your attention. This is how the Spirit leads us.

But there is another way, less common. It is the incursion of the Spirit from without, when he finds the mind made ready by some circumstances, into the inner experience of the individual. This brings a crisis when the Spirit is recognized and welcomed within. Such was the case in the conversion of Saul, also of Augustine. When the Spirit is not welcome, he departs and nothing happens, as in the case mentioned before of the man plowing in his field.

The incursion from without, which brings on a crisis experience, and is often attended with excessive joy, is the thing easy to counterfeit. The mind is in a recipient mood, the door is open, the occupancy of hitherto unoccupied mental areas produces a new emotion which is hailed with joy. This is interpreted as being the work of the Holy Spirit; but it may be the Holy Spirit, and it may be the other spirit. Now the question immediately arises: *But how is one to know which it is?*

Well, let us stick to the word: if the leading is in harmony with the word of God, and does not present some fantastic interpretation thereof, it may be trusted. If it will meet the approval of other Spirit-filled folks, if it means the advancement of the kingdom of God, if it magnify the church, if it does not quench the Spirit, it may be trusted. *One can not depend on an emotion, even on a joyous satisfactory emotion,* as we have seen. The Spirit in John will not attempt to exterminate himself in James. He will not seek to exalt the individual, but to use him.

If praying, there comes to you an impulse to pray for some certain person, take the leading as of the Spirit, and pray for him; if giving, there comes to you an impulse to give larger and systematically, take it as of the Spirit, and follow the leading; if serving, there comes an impulse to serve more abundantly for Christ's sake, or for your wife's sake, or for your children's sake, or for an old mother's sake, take the leading as of the Lord, and do it; if on going to bed at night, you recall some good thing you ought to have done, or some good word you ought to have spoken, resolve then and there you will not let another such opportunity go unheeded; then keep your resolution. If anyone here has not yet accepted Christ, and the impulse come to you to follow him, accept it as the work of the Holy Spirit on your heart, and begin to follow him now.

These three thoughts remember: there are visions from God, there are purely psychological impressions, and there are leadings from the spirit not God. As Satan is a great imitator and deceiver, a humbug, the impressions that have not God as their source will often be made to appear so; even great joy will attend them. Moreover, in two ways does the Spirit work with us; first, in the quiet urge within us; second, by making an onrush into the open door, so as to win if possible, the one whose heart door was found ajar. The inward leading is mostly genuine; the incursion from without may easily be counterfeited.

Seattle, Wash.

New Lives for Old

(Continued From Page 151)

unfair; sometimes it seems so futile, or to involve such pain or hazards, that men try to end it all. However, in the face of seemingly impossible conditions the generality of men carry on supported by some measure of faith. Most of those who give the matter thought come to some philosophy or interpretation of life. The primitive man thinks of life in terms of mystery. Even its simpler aspects are generally so far beyond his mental grasp that he lives in fear and seeks to mitigate life's harsher circumstances by cruel and unusual sacrifices. Still others are indifferent to present conditions, having achieved an engrossing interest in some special goal. Take the Mohammedan fanatic who is indifferent to danger in the hope of winning certain joys. Again, there are those who see in this life the sum of all. The Epicureans would quaff life's good at a draught; the Stoics advocate restrained indulgence as the surest road to the largest total of happiness. And finally, there are those who live by faith. These are they who see continuity, rationality, design in human life. They do not pretend to understand all, but they do feel they comprehend enough to get their bearings—enough to choose the better course in life. Now it seems to me that faith as pure and noble aspiration is true religion; that the sum of its concrete aspects we may call civilization."

"But I thought you were going to tell me a story," remarked Rogers dryly.

"I am, but first there must be the foundation—the stage, the actors, the motif."

"All right, I see you are making some progress."

"You grant my underlying proposition, then?"

"Indeed; but where does the story come in?"

"Right now," said Hale. "With the stage set, the actors ready, attitudes and motif explained, we are ready to proceed. Obviously we can not deal with the whole of human life; but conscious of its vaster aspects we shall now consider a group of actors, say in our own time and facing such situations as try men's souls today."

"I see; but you are so thorough you are in danger of becoming tedious."

"Perhaps so; and yet, what I have tried to do in *The Cycle of Faith* is something which I am sure some one should attempt. For life today has suddenly acquired such a complexity that the average man is quite confused. Often old viewpoints appear inadequate—and frequently are inadequate. However, in many cases the facts are not in for a complete, new evaluation. Meanwhile time is passing and men must order their lives somehow. The situation is not entirely new, for every age of wider contacts has brought its special problems in readjustments—the most trying of which have come in the field of man's mental outlook. Now my thesis is that the life of an individual, and even of a nation, tends to run through a certain cycle. In youth one goes forth with courage, assurance. But life soon involves more than was expected. At middle age the generality of civilized men are in a groove, sadly disillusioned, often deeply perplexed. Ultimately there is achieved a new synthesis, or the individual ossifies on the old dead level. Nations experience a similar cycle. There is the period of youth and excess energy; the period of contacts with competing cultures, the period of adjustment leading to a new synthesis. In other words, the cycle of faith begins with faith, proceeds through knowledge to disillusionment, and on through synthesis to faith on a new level. Now the aspect of faith which drives the whole drama of world life along is aspiration, and the sum of what is achieved we call civilization. And my story is simply that of a group of typical characters on the way through this ancient cycle as they face changes that are now taking place on a world scale."

"I am afraid your story is pretty heavy for general consumption," commented Rogers. "As yet I have had no glimpse of the hero or heroine. What is there to keep the average man interested in *The Cycle of Faith?* Doubtless there is much truth to your theory; but how does the problem of your story affect men and women in actual life?"

"Perhaps you would be surprised to know that two of my main characters were suggested in part by the Greenbaums. Of course, I have not drawn them exactly, but you will find all of my people somewhere in Valley Center. The part of the universal stage that I took was life as it is lived in Valley Center. The actors are people that you and I know, or characters with familiar qualities. *The Cycle of Faith* deals with life as it is lived in Valley Center today—and must be lived from now on if our people are really to find a way out."

"Sounds like it might be worth reading—especially as you have been careful to cover the most intriguing details. My only fear is it may be too heavy—to philosophical."

"Perhaps so; but I have tried to do my thinking through beforehand in order to spare the average reader as much as possible. Really I should covet your criticism, Rogers."

"As if I were a critic!"

"Well, you have just functioned in that capacity. Surely you can tell me whether or not my story interests you!"

"Yes, I can tell you that much," said Rogers as he took the manuscript Hale thrust toward him.

Two days later when Rogers returned the manuscript he commented briefly: "You have done an unusual piece of work. However, I still have my misgiving about the average reader. I am not sure he will see just what you are driving at. What do you intend to do with it?

"It was a special assignment," answered Hale. "I do not know what the editor who ordered it will think, but time will tell, I suppose."

And so *The Cycle of Faith* was duly forwarded to the editor of *American Builders.*

Elgin, Ill.

Prayer

(Continued From Page 148)

formed without much prayer. It is necessary that the soul be first cleansed of the filth of the world around before it can rightly enter into communion with its God. A man is shoveling a pile of wet clay. It sticks to the shovel. He knows that if he dips the shovel into a bucket of water each time before applying it to the clay, he will have no trouble with it sticking to the shovel. But it takes a little extra time each shovelful. But just as surely as he finds that by taking time he saves time, and makes greater speed in his work, so the true child of God will never count it lost time to spend a quiet time with God every morning.

Out in the state of Nebraska lived a farmer. His brother-in-law was with him, assisting in the farm work. The farmer himself spent considerable time away from home with the threshing rig. One morning, having retired late, the farmer came out to the barn late. The other said: "I suppose we shall not have family worship this morning," for the farm hands were already coming in the lane. The farmer, however, was not satisfied to rob God because he himself had started the day late. He went to the house, followed by the farm hands. He read a rather lengthy scripture, then led in prayer, all the farm hands present. After breakfast they started out for the day's work. In the afternoon, somewhat earlier than usual, the farmer drove in the lane, through with the day's work. His brother-in-law, inquiring what it all meant, received the reply that everything went exceptionally well that day and they were through early. The belt had not run off a single time all day. The farmer attributed it to the fact that they had taken time to have their worship that morning.

"Prayer changes things." Just as "judgment must begin at the house of God," so prayer will begin making changes first right in the heart of the one who prays. Then all things will have a changed look and a changed relation.

Encouragements to Prayer

First, it is commanded. "And he [Jesus] spake a parable unto them to this end, that men ought always to pray, and not to faint" (Luke 18:1). He says again: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7). Paul says: "Continue in prayer, and watch in the same with thanksgiving" (Col. 4:2). "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6). "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting" (1 Tim. 2:8). "Continue in prayer, and watch in the same with thanksgiving" (Col. 4:2).

Second, because the Scriptures contain abundant assurance of prayer being heard. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it" (John 14:13, 14). "And it shall come to pass, that before they call, I will answer, and while they are yet speaking, I will hear" (Isa. 65:24). "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which can not be uttered" (Rom. 8:26). "All things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22).

Sphere and Scope

Anywhere we may find a throne of grace. Any time may be made a prayer time. James Gilmour, the pioneer missionary to Mongolia, was a man of prayer. He had a habit in his writing of never using a blotter. When he reached the bottom of a page, he waited for the ink to dry, but spent the time in prayer. Whether at home or traveling, Jonathan Edwards regularly spent three hours in prayer. Martin Luther once said: "I have so much to do today that I can not get along on less than three hours of prayer."

A pump in good repair and in constant use will throw out water at the first stroke, because the water is high. When not in use, the water gets low, and much pumping is required before the water starts. It is so with prayer. To the one who is instant in prayer, every little circumstance awakens the inclination to pray; the desire and the words are always ready. The longer neglected, the more difficult prayer becomes. Once a day the principal telegraph offices cut off their connection with the rest of the world, shortly before noon, and connect with Washington. When it is exactly noon there, the sun crosses the meridian of that city, a signal flashes to every part of the country and by this signal all timepieces are tested and corrected. So must the Christian, some time each day, shut himself off from the rest of the world and get in touch with the throne of God. Whatever, then, may be wrong with his purposes, opinions and conduct, may be corrected, and his life set in perfect harmony with the perfect will of God.

Circumstances

It is natural for the soul to turn to God. The ctenophore, or sea gooseberry, is so delicate that the splash of a wave would tear it into shreds. Whenever there is even a hint of an approaching storm, it sinks into the sea, beneath the reach of the storm and away from the waves. Says Sadhu Sundar Singh: "Just so, when the man of prayer anticipates Satan's attacks and the storm of sin and suffering in the world, he at once dives into the ocean of God's love where there is eternal peace and calm."

The Christian lives a life of prayer. An example worthy of emulation is that of Dr. Charles Hodge, who gave the secret of his remarkable life in these words: "As far back as I can remember I had a habit of thanking God for everything that I received, and of asking him for everything I wanted. If I lost a book or any of my playthings I prayed that I might find them. I prayed walking along the streets, in school and out of school, whether playing or studying. I thought of God as everywhere present, full of kindness and love, and surely not offended if his children talked to him."

When General Gordon was appointed to an important position which he had long desired, he knelt by the side of his horse and prayed: "O my God, take me away out of myself lest I fall into pride."

Prof. Morse was once asked, after completing his invention of the electric telegraph: "When you were making your experiments yonder in your rooms at the university, did you ever come to a stand, not knowing what to do next?" Admitting that he did, he was asked, "What did you do next?" His reply was, "I may answer you in confidence, sir, but it is a matter of which the public knows nothing. Whenever I could not see my way clear, I prayed for more light." Admitting that the light generally came, he continued, "And I may tell you when flattering honors came to me from America and from Europe on account of the invention which bears my name, I never felt that I deserved them. I had made a valuable application of electricity, not because I was superior to other men, but solely because God, who meant it for mankind, must reveal it to some one, and was pleased to reveal it to me."

On the very heights of success, humility is most needful. Professor Smith was climbing the Weisshorn. When near the top the guide stood aside to permit the traveler to have the honor of first reaching the top. Exhilarated by the view, forgetful of the fierce gale that was blowing, he sprang up and stood erect on the summit. The guide pulled him down, exclaiming, "On your knees, sir; you are not safe except on your knees." Life's summits, whether of knowledge, of love, or of worldly success, are full of perils. Every one of them must be made an altar on which the soul may be dedicated anew to its God.

For What?

Anything that is right for a Christian to desire, is a proper object of prayer. Rowland Hill, the great English preacher, was caricatured because in his family prayers he prayed for the recovery of a sick horse. Contrary to the prophecies of the veterinarians, the horse recovered, and the prayer did not seem so absurd after all.

Just as man is of more value than a horse, just as the soul is worth more than the body, so the highest benefits are to be found in the realms of the spiritual. Every Christian ought to desire to be effective in the first great work of the servant of God—soul winning. On one occasion a minister, passing along a country road, found a poor workman on his knees breaking stones for us in making the road. Said the minister: "My friend, I wish I could break men's hearts as you break those rocks." The laborer replied, "Ah, sir, you could if you spent as much time on your knees as I do."

The Family Altar

A missionary absent for many years, was asked upon his return to this country, as to what was the first impression of American life as he returned home. He replied: "The absence of the family altar."

In Africa, many of the native Christians live huddled together so closely that privacy for prayer is almost out of the question. So they resort to places out in the deep grass and thus find the desired seclusion. The many journeys which they make to these places wear a path. If one of them begins to neglect prayer, his fellow Christians gently remind him of his duty in words like these: "Brother, the grass grows on your path."

The effect of a prayer life of a godly father and mother is never wholly lost upon the children. Two young men, sons of a very devoted and godly father, became very wicked. Every night he would kneel by the little table that stood in the corner of the room by the hearthstone. The boys refused to kneel with their father. Finally the father died. He had prayed for them often, and often spoke to them about their souls with tears in his eyes. As time went on, and they prospered, they decided to remove the old house and build a larger one. Both carpenters, they decided to undertake the work themselves. They took off the roof and removed the sides of the house. Then they proceeded to take up the floor, plank by plank. When they came near the old hearthstone, one of them stopped and looked at his brother, saying: "Here's where father used to kneel and pray. That's where the little table stood and the Bible was always on it." The other replied: "Yes, it seems to me I can see the print of father's knee on that old plank now," and he continued: "I can't take up that plank, you take it up." The other said: "No, I can't; I wish you would." They looked each other in the eye. They could hear the voice of their father at prayer. The two boys knelt together and gave themselves to God.

Lebanon, Pa.

Beauty for Ashes

BY MAUD MOHLER TRIMMER

Into every life will come hardships. It has always been so, and will always be so, but we do not always realize that unless we overcome some obstacles in the path of life we will never reach the height of achievement. God pity the man who has never known sorrow or hardship. What does he know of the trials faced by other men. And how can he lift a burden of which he knows nothing? How can he amount to anything hampered by a body and spirit softened by ease of life? But sometimes it is true also that the trials which afflict another man seem too overwhelming to be borne, and perhaps, of an inexplicable cause.

In one family there was a girl singularly beautiful in soul and feature. She was gentle, loving, meek and devoted to God and his cause. It was her earnest desire to go on the mission field. When she was well educated and equipped for service she was called home to her heavenly Father. She would have made an ideal wife and mother and have been an efficient missionary, yet she was taken before she had entered on the serious business of living. At the time one could only wonder why.

At first there seemed to be no answer, but gradually her family grew to realize that perhaps she was too gentle to bear the bitter blows of life. They could see that her brief, lovely life had inspired others to go forth conquering. Because she had been so loved and her people so heart-broken they grew more tender and considerate of each other and the shock of her death

carried her dear ones from petty, narrow views of Christian obligation to an understanding of the beautiful life of Jesus which she reflected in her winsome conduct.

Ah, yes, for each cruel blow of life there is a compensating blessing, though sometimes it takes years to find that out. We read that God cursed Adam by making him earn his bread by the sweat of his brow and Eve by causing her to bring forth her children in sorrow and anguish. How could our first parents know that even through his punishments God blesses? How could they guess that work would be one of the greatest boons to the human race or that because of the birth pains endured by mothers they would treasure above everything the children bought at so dear a price?

A delicate woman lived on a ranch and was forced to do hard, physical labor. Fond of dainty things, it irked her to be deprived of them and to endure the economies necessitated by a limited income. When her city friends visited her, the faded drapes and worn carpet irritated her. Then one day her health left her. She was not permitted to do even the lightest task. How bored she was with the endless hours of leisure when she thought of nothing but her own peculiar troubles. A long illness ensued and in her heart she vowed that if God would restore her strength she would never again think of work as an affliction. And she kept that vow. During her illness she thought much on the true value of things. She had plenty of time to decide such questions as to whether she cared more for affluence or health, beautiful surroundings or the love of her family. Would she give up her appreciation of nature, her love of the beautiful for anything material? By much thinking she found the source of her happiness and when better days came she did not forget. More than this, in her fight to regain health, she discovered two or three unknown talents that were to give her great joy and make her of service to the world.

A couple of hundred people tried to build a church and good homes in the great American desert. Unforeseen forces combined to make every financial venture a failure, but through everything they struggled to maintain their little church, sacrificing heavily of the means and time to its support. It flourished and they felt sure that God would reward their efforts, and so he did, but not in the manner expected. One by one they failed financially and were forced to move to other localities where most of them prospered. But what else happened?

One boy turned out to be a poet whose poems appear regularly in western publications and those of Old Mexico, there was another poet and a prose writer, a woman who became an officer in a city W. C. T. U., two people who took charge of an industrial school, a couple of young women who became strong workers in other churches, the pastor who took charge of a city church, a man who became a Y. M. C. A. worker in a city, and one woman from a neighboring village who became president of a woman's missionary society of a large city church with a thousand women under her. The trials these people surmounted strengthened their spirits, and the need of the country community for talent possessed by the settlers developed their latent abilities.

I do not believe by any means that all of our sicknesses and disappointments are sent by God to discipline us. In fact, I think most of them are due to our own follies and poor judgment, or that they are the natural result of life; but this I do believe, that whatever happens to God's children he turns to good account for them. God gives us courage to overcome all our difficulties. He uses them to mould us into something finer and nobler. As he sends sunshine and rain on the fields when both are required, so sorrow and joy come to do their perfect work in each life. "All things work together for good to them that love God, to them who are called according to his purpose" (Rom. 8:28).

The purpose of Christ was: "To appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isa. 61:3).

Long Beach, Calif.

He Went Out From Thence

BY IDA M. HELM

ALL the sick were not healed in Capernaum; all the souls were not saved, but Jesus went out from thence. Listen to the words of the great Heart Searcher as he went: "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained unto this day" (Matt. 11:23).

Capernaum, self-exalted, with people trusting in themselves, insensible to religious impressions, unmoved by mighty miracles, proud—Capernaum shall be brought low; the wicked city shall be thrust down to hell. All in Capernaum might have been saved if the people had willed to accept Christ and follow him. Capernaum had the time of her visitation, she had quenched the Spirit and Jesus went out from thence.

The people had thronged around Jesus and listened to the words of truth as they fell from his gracious lips. Wherever Jesus went his words of wisdom and his healing power always produced a commotion. There was always a grip in his teaching. He directed his words straight to the heart and conscience and many of the people stood for a moment at the entrance of the way that would have led them to heaven, but they turned from Jesus and continued on the downward way. They were satisfied to live with the old man of sin and neglected the day of salvation and Jesus went out from thence.

Jesus says: "Behold, I stand at the door, and knock, if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20). Today is the day of salvation, tomorrow the day of mercy may be forever gone.

Ashland, Ohio.

CORRESPONDENCE

NOTICE TO AID SOCIETIES

It is now due time for the Aids to plan toward the Conference contribution. The past few years the Aid sale and exhibit room has been enjoyed by our ladies very much and many pretty and useful pieces of handwork have given others ideas that have been carried home. It has been wonderful how our Aids have responded to this feature of the work and we know they will be looking forward to helping again this coming Conference time.

Last year there were so many articles that we have been wondering how the problem will be handled if the Aids are allowed to enlarge their giving each year as they have the past three years. Last year we received quite a few checks from Aids instead of articles. And we shall give a glad greeting to all who prefer to make cash contributions this year. But we will also gladly receive and appreciate and do our best with articles sent in.

These exhibits and sales at Conference create a problem as only those who have undertaken it can fully understand. It is difficult to secure a convenient and suitable room in which to display and handle the increasing number of articles for the exhibit. When articles are not sold and Aids do not care for them returned, they are on our hands. There are also some other unfavorable features because of the short period that these sales are held. So this year we will give the Aids their preference to send articles or cash. But do not fail to do one of the other. We will give you notice through the Messenger to whom you may send your articles as soon as we locate some one near the Conference.

Decatur, Ill. Mrs. P. A. Shearer.

MEN'S WORK IN MIDDLE INDIANA

The Men's Work was organized in the Middle District of Indiana about four years ago, under the efficient leadership of Dr. O. G. Brubaker, who was president of the organization until October, 1929. This was a period of beginnings in which the great task was to find the place of the organization in the District work. Many local church organizations were effected during these years. Since last October Bro. T. A. Hopper of the Pipe Creek church has taken the leadership of the District Men's Work group. Bro. Hopper is devoting considerable time in finding a larger place for the Men's Work in the program of the churches.

During the latter part of last October and November, an effort was made by the Men's Cabinet to visit every church in the District in the interest of the men's organization. Teams of interested laymen were successful in visiting nearly every local congregation. A better understanding of the work was effected by these visits and talks. Also greater enthusiasm and interest were inspired. As a result new organizations are being made in the local churches. The latest one of these is that of the Liberty Mills church. At this place, in a church of about one hundred fifty members, nearly fifty men were present to participate in the first meeting. It would mean much to the cause, not only in this District but throughout the Brotherhood, if that percentage could be interested in a large number of congregations.

It has become a custom for at least three years to have a pre-Easter meeting of the men of the District. Three such meetings have already been held—at Manchester, Flora and Peru. They have been increasing in interest each year. This year we are looking forward to the meeting in the Mexico church, April 6. At that meeting we will have as our main speaker, Prof. O. L. Hall of the Department of Sociology of Purdue University. Prof. Hall is known as a community builder and a fine Christian man. Also much of our local talent will be used in the three sessions. Further mention of this will be made in the Messenger

North Manchester, Ind. J. E. Dotterer.

Notes From Our Correspondents

CALIFORNIA

Covina.—Since our last report various things of interest have transpired in our church life. The women's lyric club of La Verne College came to us with a good program. The young people's Christian Workers gave a program for the La Verne organization. A large number of our folks attended the Bible institute held at La Verne College in February; we very much appreciated and enjoyed the opportunity. The church took a special missionary offering in January raising over $360. The women of the church through the special effort of the mothers and daughters' organization (including some from the Aid Society) have since December sent $123.65 to the General Mission Board to help on the debt. The Orange Blossom singers from La Verne church gave an interesting program on the evening of Feb 16. Our pastor, Bro. Brubaker, is teaching the book of Galatians at the prayer meeting; all who attend find it very helpful.—Mrs. Tempe S. Funk, Charter Oak, Calif., Feb. 25.

IDAHO

Moscow.—We are again enjoying preaching services as Bro. A. R. Fike of Nezperce preaches every first, second and fourth Sunday of the month. He has been coming here only a few Sundays but has considerable interest worked up already. We are hoping to conduct a series of meetings later on, about June 1.—Mrs. M. J. Hill, Moscow, Idaho, Feb. 26.

ILLINOIS

Hickory Grove church met in business session and elected Bro. J. W. Lear as elder for another year; Mrs. James Doty is correspondent and Messenger agent. All church and Christian Workers' officers were chosen. It is a pleasure to see our new members, young as well as older ones, so earnestly go to work. In spite of inclement weather and bad roads our attendance both morning and evening is on the increase. Our Sunday-school rendered a fine Christmas program. A deputation team from Mt. Morris College rendered a fine program recently.—Mrs. Oscar Diehl, Mt. Carroll, Ill., Feb. 26.

Mount Morris.—On Jan. 14 the Mount Morris church held their council meeting. The main business of the session was the reading of reports, and a committee was appointed to look into the matter of definite plans for clearing the parsonage debt. For the past week the Bible institute at the college provided some very fine opportunities for folks to hear worth while lectures. Among the outside speakers were Bro. C. D. Bonsack, Bro. M. R. Zigler, Bro. A. C. Wieand, and on the night of the benefit banquet a most inspiring address on The Christian College in a World of Unrest, was brought by Bro. Frantz of Elgin. The banquet was a huge success, with many of our church people participating. Many are the spiritual blessings brought to us by the institute. On Wednesday, Feb. 19, Everybody's Class of the Sunday-school tendered Brother and Sister G. W. Keedy a farewell party at the parsonage. Brother and Sister Keely are taking charge of the Old People's Home at Marshalltown, Iowa. We shall miss them, for both were active in the Sunday-school and church work and willing to do their share whenever called upon, but we know that their efforts for the kingdom will go on in their new field, and our loss is their gain.—Irene Hecker, Mount Morris, Ill., Feb. 27.

INDIANA

Liberty Mills church met in council Jan. 21. Our pastor, Bro. J. O. Winger, spent two weeks beginning Feb. 1 in a meeting at Huntingdon, Pa. During his absence Brethren Leroy Fish and A. R. Ikenberry filled the pulpit. Jan. 26 Bro. Ira Moomaw, one of our returned missionaries from India, gave a very interesting talk on their work. Sunday evening, Feb. 9, the Y. P. D. gave a splendid program. They plan to give another program soon. The following Sunday evening a group of students from Manchester College gave a peace program; this, too, was very interesting and helpful. The men of our church and community effected an organization on Feb. 18. Officers were elected with Chas. Gilbert, president. A banquet was served by the Ladies' Aid. We believe this organization will be able to do much good in the community. Feb. 23 Brother and Sister Otho Winger were with us and the former gave another of his wonderful missionary talks.—Mrs. Lizzie Landis, Claypool, Ind., Feb. 26.

Second South Bend church met in council Feb. 22. We decided to have Bro. Brightbill with us at the love feast on the evening of May 10, and to give us two of his lectures on the following Sunday. Mother's Day. The mothers will give a short program in the evening followed by an illustrated lecture by Bro. Brightbill. We have just closed a most successful revival held by Brother and Sister Jarboe. Nine were baptized and we feel the entire membership was revived and strengthened. The Jarboes went to Buchanan from here and one night a number of members went over to enjoy their messages. Our Aid has been helping the poor in the city. We met at one of the schoolhouses and made clothing and comforts; many other things such as groceries being given also. The young people's class is up and doing. They with their teacher, Claude Roose, have presented to the church a fine bulletin board which is very much appreciated. The young married people's class has decided to put on an Easter play. The Sunday-school under the supervision of our superintendent, Amsey Roose, has had fine attendance and interest all winter.—Mrs. Dewey Rowe, South Bend, Ind., Feb. 25.

Walton.—Feb. 13 our church met in council with Bro. Perry Coblentz presiding. An offering for the Chinese relief fund was lifted Feb. 16. Our Junior League helps in these offerings; they are doing good work. A peace program will be given sometime in March by the Manchester students. May 23 is the date of our communion.—Grace Smith, Walton, Ind., Feb. 20.

IOWA

Ottumwa.—Members of the church gave the pastor a pleasant birthday surprise on the evening of Feb. 14. The time was spent in a social way after which refreshments were served. On Feb. 23 we

(Continued on Page 160)

CORRESPONDENCE

MEETING OF THE MINISTERIAL ASSOCIATION

The second quarterly meeting of the ministerial association of the Church of the Brethren of Middle Iowa was held at the Y. M. C. A. in Des Moines on Feb. 19. A short period of fellowship and devotion was held before the noon hour with Bro. D. F. Landis directing the worship. The following program was rendered in the afternoon: Suggestions for a Pulpit Program to July 1, by Bro. B. T. Stutsman; Is a Prolonged Period of Evangelism Practical in the Local Church? If so, what part should the laity assume; how enlist the coöperation of the laity in accomplishing this task, and some goals our District should endeavor to reach in 1930; the three speakers being Bro. I. D. Leatherman, W. E. Buntain and O. E. Messamer. There was helpful general discussion on each topic.

At the beginning of the afternoon session Bro. Geo. Fulk of Bethany, Ill., gave a brief but very informative talk upon present day efforts toward World Peace. As a result of his talk the association sent a letter to President Hoover and to each of the Iowa senators urging the early entrance of the United States into the World Court.

Des Moines, Iowa. B. T. Stutsman.

REGIONAL CONFERENCE AND ANNUAL MEETING OF BOARD OF TRUSTEES OF McPHERSON COLLEGE

This year's regional conference, annual meeting of the Board of trustees and evening and chapel lectures proved one of the best attended, most helpful and constructive spiritually, since the founding of McPherson College.

The trustees entered seriously into the study and handling of the college problems, the most troublesome of which is that of finance. Higher standards involve more expense. An endowment drive for $150,000 additional endowment is being planned. There will be a few changes in the faculty. Coach Gardiner and Prof. Utrecht, modern languages, have resigned. Miss Lehman is given leave of absence for the first semester for study and travel in Europe. President and Mrs. Schwalm will visit Europe during the summer. Dr. Bright, history, returns after several years' graduate study.

On Monday night the faculty entertained the trustees at dinner in the parlors of the new church.

Dr. Ellis of Juniata preached Sunday morning and every evening but one. He talked to the student body at chapel four mornings. Seldom has anyone so wholesomely and constructively interested the student body.

Eld. C. D. Bonsack so wholesomely, sympathetically and with such catching wisdom inspired everyone to higher aspirations and better living.

The conference programs during the days from Tuesday until Saturday morning were especially planned for the pastors and church workers and were well attended. Everyone pronounced it the best yet.

It might be interesting to state that the McPherson College Oil Well No. 1 is drilling at 2,600 feet and?

McPherson, Kans. H. J. Harnly.

"THE COURAGE OF HIS CONVICTIONS"

In the Gospel Messenger for Feb. 15 appears the obituary of Bro. Samuel M. West of Westfield, Mass., sent by his daughter, Unilla West. The writer's name appears in the obituary, also that of J. H. Longenecker. There is connected with the history of the life of Bro. West something out of the ordinary. In the obituary appears this statement: "He had the courage of his convictions." This fact is the background of a few things I wish to add.

Never did I see this truth so manifest as it was in the life of Bro. West. If all professing Christians had the courage of their convictions as had Bro. West there would be manifest some wonderful changes in the religious world. Another statement in the obituary is: "He was a strong prohibitionist." Some years ago when prohibition was at the height of the conflict, Bro. West read in some paper an account of a prohibition meeting in which appeared the name of Bro. W. E. West. Curiosity prompted Samuel West to open correspondence with W. E. West on the question of their ancestry or relationship. Using this opportunity W. E. West sent some religious literature, which included the Gospel Messenger and some tracts on Bible doctrine. Samuel M. West was quite a reader and this led him to new or deeper convictions of the truth. Their correspondence ceased but Samuel M. West continued to read the Gospel Messenger and other matter from the Publishing House. After reading in the Messenger the Annual Meeting news, he was led to write an article commenting upon some of the business transacted. When this article appeared the writer (as chairman of the Eastern Pennsylvania Mission Board) was prompted to write Bro. West, thinking he was a brother of the church. Westfield, the home of Bro. West, is in the geographical territory of Eastern Pennsylvania. His reply stated: "I am not a brother, but my prayer for some time has been that the Lord would open the way that I might become such." This led to further correspondence and a visit to his home, followed by his baptism.

The fact that there were none of our people living within many miles of Westfield, and also that Bro. West, then about eighty years old, was deprived of the blessing of church services and affiliation, prompted a small group of members to visit Bro. West annually during his life time. Each time love feast services were held in his home. During these services his devoted family rendered every possible assistance. Bro. West was far above the ordinary in intelligence; this coupled with the fact that he was a reader resulted in his becoming an able defender of the New Testament doctrines. As a conversationalist he was instructive and entertaining. Sept. 14 and 15, 1929, a party of twenty-five members visited Bro. West. Love feast and communion services were held, closing with the anointing. Jan. 15, 1930, he passed over; the earthly house was buried. Yet Bro. West lives.

I. W. Taylor.

Ephrata, Pa.

RELIGIOUS EDUCATION REPORT

The Board of Religious Education of the First District of West Virginia met in a business meeting in Keyser on Feb. 14. Those in attendance were Chairman W. L. Teets, Director M. L. Riggleman and the writer. We were indeed fortunate to have in our midst Bro. C. S. Ikenberry of Daleville who helped us to plan our year's work. Bro. M. L. Riggleman was appointed on the Regional Board of Religious Education.

We hope every congregation in our District will have a live, working Board of Religious Education which will function through the District Board. Remember, we are dealing with the life of the church. Therefore it demands our best material at work in this department. Superintendents, pastors and ministers have a vital part in its promotion; they are the key men to the situation.

This is a day of specialization and standardization. Our common school system is becoming more stringent each year. Without a certain number of semester hours of work one is refused a teaching position. Should teachers in Sunday-school and religious leaders be less qualified? The Board of Religious Education knows that an intensive training class in the form of a Standard Training School, as well as teacher-training classes, would be a step toward progress and promotion. These leaders should come together from a group of churches and unite in the school. The Sunday-schools must become more efficient. They will become so when each school reaches every goal in the Sunday-school standard. The graded lessons are worth trying.

The great field of education is with youth. The youth of today is the best the world has ever seen. Its thirst for knowledge is greater; its aspiration for service is more eager; its world vision is clearer; its spiritual concepts, if less pious are more practical; it faces its problems with deeper devotion and its charity is more universal. Do we give youth a chance for its best spiritual development? A Vacation Bible School and a young people's organization in the church will help them to build intelligently and securely. May we be willing to give time, study and activity to the religious education department.

Terra Alta, W. Va. Ethel Thomas Whitehair.

RESOLUTIONS OF SYMPATHY

Whereas our heavenly Father in his infinite wisdom has seen fit to call from his field of service our faithful and beloved brother, Eld. G. A. Barnhart, who was an active member of the Mission Board of the Southern District of Virginia (he being the first to pass away while serving on the Board); and whereas we shall greatly miss his wise counsel and sweet fellowship, as a member of the Mission Board and as director of the District endowment fund. And being assured that our loss is his eternal gain, we humbly and meekly bow to the will of God, saying, "Not our will but thine be done." Therefore be it resolved by the members of the joint boards of the Southern District of Virginia assembled:

That we express our sincere thanks to our heavenly Father for the wise counsel and the godly influence of our dear brother;

That we extend our love and deepest sympathy to his family and relatives, especially to his faithful companion, pledging them our prayers for divine support as they pass under the shadow of sorrow, beyond the reach of all earthly hands, and that we commend them to the God of all comfort and peace;

That we continue to cherish the sacred memory of Bro. Barnhart who manifested at all times a deep interest in the kingdom, having a kind and gentle spirit and living a true exemplary life both in faith and works;

That a copy of these resolutions be sent to Sister Barnhart; that they be published in the county paper, in the Gospel Messenger, and placed on the minute book of the joint boards.

A. N. Hylton, President.
H. W. Peters, Secretary-treasurer.

Leaksville, N. C.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Gibbel-Saladen.—By the writer assisted by W. M. Platt of Hemet, Feb. 9, 1930, at the Pasadena church, Owen Walmer Gibbel of Hemet, Calif., and Erma Florence Saladen of Los Angeles.—C. C. Kindy, Pasadena, Calif.

Hartman-Goff.—By the undersigned at the bride's home in Glendora, Jan. 1, 1930, Bro. Harvey Hartman of El Monte, Calif., and Sister Flossie Goff.—Wm. K. Conner, Glendora, Calif.

Lantz-Newland.—At the Maple Avenue Mission, Canton City, by the undersigned, Feb. 15, 1930, Bro. Harold J. Lantz, son of Brother and Sister D. J. Lantz of Canton and Miss Helen M. Newland, also of Canton.—Stanley B. Noffsinger, Canton, Ohio.

Widner-Garfield.—At the residence of Chas. Carnegy, Irricana, Alta., by the writer Feb. 16, 1930, Finley M. Widner and Sister Mary Garfield, nee Pearson, both of Irricana.—I. M. McCune, Irricana, Alta., Canada.

FALLEN ASLEEP

Alderman, Flora Ella, was born Oct. 12, 1880, and died Jan 5, He She married Albert Alderman April 3, 1902, and to this union t children were born of whom three had preceded her. She was bapti into the Methodist church on Feb. 3, 1907, and for the last ten yea had been an active worker in the Church of the Brethren at Outlo Wash. Services by the writer at the Outlook church.—B. J. Fa Sunnyside, Wash.

Barr, Anna Christina Jensen, born at Minden, Nebr., died at h home near Arcadia, Nebr., Feb. 8, 1930, aged 33 years, 3 months 28 days. Death was caused by pneumonia following the measles. S married Harvey Barr Feb. 24, 1915. Almost three years ago she wa her husband was converted and baptized by Bro. S. E. Thompso She was very devoted to her home and church. Surviving are h husband, two children, mother, four brothers and four sisters. Funera in the M. E. church by Bro. S. E. Thompson assisted by Bro Gu Barkdoll. Burial in the Arcadia cemetery.—Katie Trefren, Arcad Nebr.

Beeghley, William M., son of Ezra and Delila Beeghley, was bor in Garrett County, Md., Sept. 8, 1871, and died at his home in Wichi Kans., Jan. 28, 1930. At the age of four he came with his parents Falls City, Nebr. A little later coming to Sabetha, Kans., where h grew to manhood. Later he lived at Topeka and Wichita, Kan When a young man he united with the Church of the Brethren, wh membership he had held since. He is survived by four brothers a four sisters. Funeral services were held in the Sabetha Brethre church and burial in the Rock Creek cemetery.—Earl M Frantz Sabetha, Kans.

Beery, Salem, son of John K. and Mary Beery, born in Hock County, Ohio, May 21, 1861, died Dec. 6, 1929. He married Asen Hufford Nov. 14, 1889. He came to California from Fruita, Colo., Sep 14, 1929, but was only permitted to enjoy three days here when h was stricken with paralysis from which he never recovered. He w a minister and elder in the Church of the Brethren for twenty-fiv years. Two sons preceded him; his wife and two daughters surv with two grandchildren and three brothers. Services in Glendale b Eld. S. Z. Sharp and the writer. Burial in Burbank, Calif.—J. Steinour, Los Angeles, Calif.

Brougher, Robert Dean, infant son of Bro. Ross and Sister Myr Brougher, died Jan. 16, 1930. The parents, one sister and one broth survive. Services at the home near Kingwood by the writer.—Bur in the Fairview cemetery.—J. W. Wegley, Somerset, Pa.

Brown, Ralph W., son of Brother and Sister Wm. E. Brown, re Westminster, died at the hospital, Feb. 18, 1930, aged about eleve years. He was operated upon for appendicitis two weeks ag He survived by his father and mother, one sister and three brother Services in the Meadow Branch church by Elders Marshall Wolfe, G Early and the writer. Interment in adjoining cemetery.—Wm. E. Roy Westminster, Md.

Brubaker, Sarah Alice, youngest daughter of Sarah and Henry Hu born near Ankenytown, Ohio, died at the home of her son, Thos. B Brubaker, in Bellville, Ohio, Feb. 11, 1930, aged 68 years, 9 mo 28 days. She spent her entire life in and around her home co She married Wm. H. Brubaker on Nov. 30, 1887. To them were b four children. One son, two brothers and one sister preceded h She united with the Church of the Brethren forty-five years ago a continued in that faith until death. Surviving are the husband three children, one sister, one brother and ten grandchildren. Funer at the Owl Creek church by Eld. J. D. Zigler. Interment in Ankeny town cemetery.—Mrs. O. H. Bechtel, Bellville, Ohio.

Colbert, Edward Vernon, son of Mark and Dessie Bashor Colbe born at San Bernardino, Calif., Aug. 9, 1928, died Jan. 29, 1930. Funer services by the writer and Eld. J. W. Deardorff at Modesto.—Victor Whitmer, Waterford, Calif.

Culler, Sister Mary Elizabeth (Flora), died Jan. 31, 1930, at the Pre byterian Hospital, Denver, age forty-four years, four months and th teen days. She came to Denver in 1908 and was united in marria to Bro. J. Culler Oct. 10, 1909. To this union was born one daugh Helen. She was taken to the hospital Jan. 16 and operated on 27th. Sister Culler united with the Church of the Brethren at an ear age, and was loyal and faithful to the end. She was always hap when doing service for others. The Denver church has lost an earne worker, in all the church activities; she especially endeared herself the children, having charge of the beginners' department for many years. She was preceded by her father, brother and two half brother She is survived by her mother, husband, daughter, three half sisters an one half brother. Funeral services were conducted by Eld. D A. Cro of Quinter, Kans., and the writer. Interment at Crown Hill—L Sollenberger, Aurora, Colo.

Dickey, Rosella, daughter of Jonathan and Hannah Dickey, was bo in Hancock County, Ohio, May 22, 1861, and departed this life Feb 5 1930, at her home in North Manchester, Ind. Her father, mother two sisters preceded her; three brothers survive. She united with th Church of the Brethren at the age of fourteen years and was a dev and faithful Christian. At the age of five years she became afflic This affliction caused her crippled condition, but she bore with Christ patience both this affliction and her late intense suffering. The in which she lived was always a blessing to those who had th privilege to associate with her. The funeral was conducted by th pastor, H. L. Hartsough, assisted by the undersigned.—E. B. Bagwe North Manchester, Ind.

Drushal, Bro. David, born at Chatham, Ohio, died Feb. 1, 1930, at home near Vestaburg, Mich., aged 62 years, 7 months and 7 day April 27, 1892, he married Emma Bollinger; five children were born them. He and his wife united with the church twenty-two years a He leaves his wife, a son and two daughters, his mother, two sis and two brothers. Services at the Vestaburg church by Elders Cla Spencer and Harvey Stauffer. Interment in the cemetery near by Mrs. Allie L. Rarick, Vestaburg, Mich.

Elliott, Bro. Samuel, a native of New Brunswick, N. S., died Dec 1929, at the home of his son, near Westminster, Md., aged 74 yea 10 months and 12 days. His wife preceded him some years ago. they were in Colorado. He is survived by two sons, one daugh and eight grandchildren. Funeral services by Eld. Grant Group assisted by Eld. Klein. Interment in the Meadow Branch cemetery.—Wm. Roop, Westminster, Md.

Grimes, Sister Clara M., wife of Bro. Richard W. Grimes, died the home of her daughter, Mrs. Geo. Wittstadt, Baltimore, Md., Ja 5, 1930, aged 64 years, 4 months and 4 days. She had been a long t sufferer from diabetes, although death was caused by a complication diseases; she bore her affliction with Christian fortitude. She is s vived by her husband, two sons and two daughters. Services in Meadow Branch church by Eld. A. L. B. Martin and the writ Interment in adjoining cemetery.—Wm. E. Roop, Westminster, Md.

Grossnickel, David, born near Newtonville, Ohio, Feb. 5, 1851. married Sister Anna Mohler Sept. 22, 1870. Three children were b to them. His life of almost fourscore years was passed in the Stone congregation. Affliction came heavily upon him and after much suf ing he passed away Feb. 4, 1930. He leaves his wife, son and daugh six grandchildren, three great-grandchildren, brother and sister. Fune services at the Stoneclick church by Eld. John Fidler. Interment Goshen cemetery.—Anna Lesh, Goshen, Ohio.

Hively, Elizabeth, daughter of Wm. and Elizabeth Montgomery, w born in Knox County, Ohio, and died Jan. 15, 1930, at the home her daughter, Mrs. Gaylord Fulton, aged 79 years, 6 months and days. She with her husband united with the Church of the Breth about forty years ago and remained faithful until death. Sept 11, she married Jacob Hively. To them were born five sons and daughter. Her husband preceded her over four years ago; one died in infancy and another about two years ago. There are two brothers, fifteen grandchildren and one great-grandchild. Serv at the Owl Creek church by Eld. J. D. Zigler. Interment in Ankenytown cemetery.—Mrs. O. H. Bechtel, Bellville, Ohio.

James, Sister Susannah, daughter of Mathias and Jane Miller, died Jan. 30, 1930, aged 81 years, 2 months and 21 days. She married Rufus James who preceded her sixteen years ago. To this union were born three sons and one daughter, all living. More than fifty years ago she joined the Brethren Church at Flat Rock and lived a consistent and faithful Christian life. Funeral by F. C. Rohrer and D. P. Welch at the home.—Mrs. R. F. Lewis, Warrensville, N. C.

Kerby, Bro. Chas. C., died Nov. 9, 1929, at his home at Gillespie, near Huddleston, aged 62 years, 7 months and 27 days. For several years he had suffered with heart trouble. He is survived by his wife, six sons and four daughters, all of whom are married except one son. Funeral services by his pastor, H. W. Whitten. Burial in the family burying ground near his home where he was born and lived his whole life.—Adra Richardson, Bedford, Va.

Lichty, Sarah, nee Miller, was born in Pennsylvania in 1853, and died at La Verne, Calif., Jan. 10, 1930, at the home of her son-in-law, D. F. Schrock. Although she had been in delicate health for some months her death was unexpected. She leaves her aged husband, Ephraim Lichty, with whom she lived fifty-five years, and three grandsons. She spent most of her life at Waterloo, Iowa, where she was very active in the church and community work. She came to California in 1912 and as long as her health permitted she was active in Aid Society work and was always in her place Sunday mornings in church. After the death of her only daughter, Mrs. D. F. Schrock, she mothered the three grandsons. Funeral services were held from the Church of the Brethren. Eld. J. S. Zimmerman of Long Beach, who had known her intimately in Waterloo, Iowa, had charge and was assisted by Eld. Galen K Walker. Interment in the Evergreen cemetery in La Verne.—Grace Hileman Miller, La Verne, Calif.

Metzger, Sister Susan, daughter of Samuel and Hannah Metzger, was born in Montgomery County, Ohio, May 23, 1849, died at her late home in Rossville, Ind., of pneumonia and other complications, Feb. 11, 1930, aged 80 years, 8 months and 18 days. She came with her parents to Clinton County, Ind., in 1860 and with the exception of twenty-one months spent in California had spent the remainder of her life here. She united with the church at the age of fifteen and was a devoted and loyal member until death. She was regular in attendance at its services and generous with her means. During her affliction she called for the elders and was anointed. She was never married and for many years lived alone. She is survived by three sisters. Funeral was conducted in the Rossville church by the writer assisted by Rev. Thistlethwaite, pastor of the local M. E. church. Interment was made in the Pleasant View cemetery.—J. G. Stinebaugh, Kokomo, Ind.

Moyer, Henry Lee, son of Levi D. and Susan Moyer, born in Rockingham County, Va., died at the home of his brother, John Moyer near Millville, Feb. 13, 1930, aged 50 years, 6 months and 21 days. When he was twelve his parents came to Ray County and located on a farm near Millville where he grew to manhood. There were seven sons and three daughters. The sisters and one brother preceded him. He is survived by four brothers In early life he became a member of the Bethany Church of the Brethren, near Stet, Mo. Services at Millville by the writer assisted by Rev. Bates. Burial in the Kincade cemetery.—O. H. Feiler, Norborne, Mo.

Oliver, Irvin M., born near Dayton, Ohio, died at his home near Brookville, Ohio, Dec. 8, 1929, aged 73 years, 1 month and 3 days. Dec. 16, 1881, he married Clara E. Klepinger. He was baptized into the Church of the Brethren in 1872 and remained a faithful member. He was always willing to help those whom he found in need and to serve the church to the best of his ability. He is survived by his wife, one son, one daughter and a brother Two sons and a daughter preceed him. Funeral at the Brookville church by Elders John Fidler and John Root. Interment in Pleasant Hill cemetery —Mrs. W H Oliver, Brookville, Ohio.

Price, Sister Elizabeth S., born within the bounds of the Indian Creek church, Montgomery County, Pa., April 25, 1863, died at the home of her sister, at Royersford, Pa., Jan. 3, 1930. She was a charter member of the Royersford congregation, and was a zealous worker until the close of her life. Two brothers and two sisters survive. Funeral services conducted by C. W. McKee, of Dayton, Ohio, assisted by the pastor. Interment in the Mingo cemetery.—Q. A. Holsopple, Royersford, Pa.

Rhoades, Elizabeth Ellen, daughter of Daniel and Rebecca Young, born in Rockingham County, Va., Aug. 28, 1851. Her mother died when she was five years old and she was reared in the home of her uncle and aunt, John and Barbara Young. She was married to John A. Rhoades in 1869. To them thirteen children were born. She united with the Church of the Brethren when nineteen years old and remained loyal and faithful. Her husband died twenty years ago. She leaves seven sons, three daughters, thirty grandchildren, four great-grandchildren and one sister. Services in the Belvedere church by Eld. S G Tichmer and the writer.—J. E. Steinour, Los Angeles, Calif.

Shirley, Jas. W., died at the home of his daughter, Mrs. Milton Moreland of Grantsville, Md., Jan. 31, 1930, aged 74 years and 15 days. He married Alverta Dice Dotruck Dec. 23, 1879. Three sons and six daughters were born to them. His wife with three sons and five daughters survives. He was a member of the Church of the Brethren for over thirty-five years. He was a great reader of the Bible and was anointed a few days before his departure. Funeral at the Maple Spring church, W. Va., by the writer.—Emra T. Fike, Oakland, Md.

Shoemaker, Dorothy Grace, infant daughter of Clare H. and Grace E. Shoemaker, died at the parental home near Byron Center, Mich., Feb. 16, 1930 aged 8 months and 13 days. Death was due to whooping cough and other complications. Her parents, one brother and three sisters survive. Services by the undersigned. Interment in Blain cemetery.—F. D. Anthony, Grand Rapids, Mich.

Swenson, Elna, nee Anderson, born in Sweden, Dec. 2, 1863. She married Andrew Swenson in 1892, coming to the United States the same year. They moved from Iowa to Airdrie, Alta., in 1905 and have been residents of the same neighborhood ever since. She was a member of the Swedish Lutheran church till about ten years ago when she joined the First Irricana Brethren congregation. Her death was due to a fall on the ice, causing a fracture of the hip. She died after five days of intense suffering. She leaves her husband, three sons, one daughter and a number of grandchildren. Services by Bro. Geo. Long and the writer at the First Irricana church.—I. M. McCune, Irricana, Alta.

Thomas, Bro. Jerry, aged 64 years, died at the home of his son, Feb. 4, 1930. He had been bedfast for almost a year. Funeral services in the Walnut Grove church by J. A. Robinson and M. J. Weaver. Burial in the Richland cemetery. He was a member of the Church of the Brethren for over sixteen years. He is survived by his widow and six children.—Mrs. Waldo Strayer, Johnstown, Pa.

Weihl, Emma Arlene, daughter of Brother and Sister Allen Weihl, of Coleman, Mich., was born Jan. 24, 1930, and lived twenty days. The parents and one sister remain. Burial in the Coleman cemetery. Funeral at the home by the undersigned.—Chas. A. Spencer, Shepherd, Mich.

Wells, Lucy Ellen, daughter of Eld. Joseph and Sister Sarah Robison, born in Wyandot County, Ohio, died Jan. 7, 1930, at her home near Vestaburg, Mich., aged 49 years, 2 months and 11 days. She married Horace Wells Dec. 14, 1909; he survives with three sons. She came to Michigan in 1916 to be near her parents. Services at the Vestaburg church by Eld. J. G. Rarick. Interment in the cemetery near by, by the side of her parents.—Mrs. Allie L. Rarick, Vestaburg, Mich.

Whitehead, Sister Catherine E., daughter of Jacob and Susan Brumbaugh, born in Kosciusko County, Ind., died at the same place Jan. 30, 1930, aged 87 years and 26 days. Her entire life was spent in the bounds of the Turkey Creek congregation. Jan. 16, 1862, she married John W. Whitehead who preceded her nine years ago. She with her companion united with the Church of the Brethren in 1869; seven years later they were elected to the deacon's office in which capacity they served the church faithfully, always ready to do their part. The last eight years of her life were spent in total blindness accompanied by ill health, but she bore up under it bravely, knowing that it only gave her a clearer vision of the home eternal, free from the limitations of earth. She is survived by one daughter, five grandchildren and seven great-grandchildren. Two children preceded her. Funeral at the Turkey Creek church by David Metzler.—Mrs. Leroy Fisher, Milford, Ind.

CHOOSE Well the BOOKS You READ

The Messenger advertises only books of worthy character

Three Books by Dr. Kurtz

In the midst of his busy life Dr. Kurtz has penned these three books which have each its own place:

The Symphony of Life 50c
Studies in Doctrine 60c
Nineteen Centuries of the Christian Church 50c

If you will send this notice we will mail you the **three volumes to one address for $1.40, cash with order.**

Weekly Offering is Biblical

If ONE HUNDRED PASTORS will use

"Concerning the Collection"

By Monroe E. Dodd

people will give with joy, offerings will grow and become an important part of the morning worship period. If you love the church and your pastor give him this book and ask him to use it in connection with the Sunday offering. This will be an investment that will pay wonderful dividends.

The book will cost you only $1.50

Character Builders' Club

By Josephine Hanna

An excellent book priced at **$1.00** but with each book purchased the following paper bound books are sent **FREE: "In His Steps," "Robert Hardy's Seven Days," "A Dream of Heaven."**

Four good books for ONE DOLLAR.

The Inside of Prohibition

By Mabel Walker Willebrandt

will tell you the unvarnished truth. Every intelligent man and woman should know the facts. This book presents them. Study them now while Congress and the country have the matter under consideration. **Price, $2.00.**

The Story of the Bible

By Hurlbut

Those who are looking for something that will tell the Bible story in a way that is attractive, and that fits into the Sunday-school lessons, will not overlook this book 16 full-page illustrations, 250 halftones, 757 pages, **$2.00.**

Our Book Department Can Help You Solve Your Reading Problems

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

A Partial Answer to "What Shall I Read?" Is Given Here

Our Catalogue Will Give You a Fuller Answer

THREE BOOKS

By P. Whitwell Wilson

The Christ We Forget
Without theological terms presents a convincing picture of Jesus.

The Church We Forget
A thrilling picture of the early Christian church in which the characters are living men.

The Vision We Forget
A discussion of Revelation that avoids speculation and refrains from attempting the role of the prophet.

Here are three books that vivify three parts of the New Testament in a most helpful manner. **Price of each, $2.00.**

TWO IN ONE

A Lenten Book for Pastors

More and more the **days before Easter** call for **special preparation** for **special services** on the part of the pastor. Here's a little book of 105 pages that contains 14 addresses or sermonettes, bound in one cover—

OUR GREAT SALVATION, by W. E. Schramm
The subjects treated are: Its Author, Motive, Scope, Price, Appropriation, Necessity, Purpose.

FROM THE CROSS, by Carl Ackermann
which considers in seven addresses the seven words from the cross.

Earnest, busy, consecrated pastors will appreciate what this book offers. Price, $1.00.

THE WHITE HOUSE GANG

By Earle Looker

A true story of boy life, portraying Quentin Roosevelt and his "Gang," while Theodore Roosevelt was President. Besides giving a correct and thrilling picture of "The Gang" it shows the profound interest and thorough understanding of boy life on the part of Mr. and Mrs. Roosevelt. Abounds in fun and sense. Here is a book every bit as fascinating as "Tom Sawyer" and "Huckleberry Finn." Having a large sale. **A book that appeals to all who read.** 244 pages. **Price, $3.00.**

HEART OF THE CRIMSON CROSS

A Novel of Crimsoned Love

By Dr. J. M. Henry

"Certainly the ministry of a local church in behalf of peace, purity and goodwill would add an excellent cause if a copy of this book could be placed in every Sunday-school library with appropriate announcement by pastor or superintendent of its significant value."—Minor C Miller, Sec., Virginia Council of Religious Education.

Regular price, $2.50. Special price to our readers, **$2.00.**

MUST WE HAVE WAR?

For ages the answer has been YES. Must that continue to be the answer?

Fred B. Smith in **"Must We Have War?"** stresses the importance of religion and service in securing a better understanding among the nations, and evaluates sanely and without bias the political, economic, social and religious principles involved in creating a warless world. Traces the several steps that have been leading towards world peace. 318 pages. **$2.00.**

THE THRESHOLD

Studies in the First Psalm

By Henry Howard

The **First Psalm** portrays the parting of the ways It recognizes the two classes into which men are divided. The author shows how men come to this divide, how they behave at the crossroads and why they turn to the right or the left. Study **"THE THRESHOLD"** and from this learn how to interpret and use other Psalms 154 pages. **$1.50.**

NEW DOLLAR BOOKS

Some recent additions to the DOLLAR LIST are the following, all of which should have a place in the library of the Bible student. Any book for One Dollar:

Sermons on Biblical Characters, by Clovis Chappell
Paul of Tarsus, by T. R Glover
Fast Hold on Faith, by Henry Howard
The Public Worship of God, by J. R. Sclater
Paul the Missionary, by Wm Taylor
1000 Evangelistic Illustrations, by Aquilla Webb

If this does not answer your question, tell us what you desire and we will help you to secure it. Our business is to serve your wants.

BRETHREN PUBLISHING HOUSE - - - - - - - ELGIN, ILLINOIS

Notes From Our Correspondents

(Continued From Page 157)

were fortunate in securing Prof. O. G. Davis of Chicago who gave us three inspirational addresses. His messages were enthusiastically received by a large audience at all the services. Special messages in song were furnished by the choir under the direction of Fern Goughnour, also by trios, duets and instrumental selections. The work of the church is progressing rapidly. We are looking forward to a revival meeting and a committee for the Easter services has been appointed and is at work. The Aid Society is well organized with the pastor's wife as its president and is doing some splendid work —Grace Goughnour, Ottumwa, Iowa, Feb 24.

KANSAS

Monitor.—A Christmas program entitled, The Magic Ring, was well rendered to an appreciative audience Jan. 5 an impressive play. At the Portals of 1930, was presented by the young married people's class. Bro Neademus gave us a series of interesting Bible lectures in November At our business meeting Feb. 21 our efficient pastor and wife handed in their resignation to take effect Sept 1. The congregation regrets their leaving but is thankful for the time they have been with us. The beautiful weather of February has been a help in the church work which has taken on new impetus Four were added to the church by baptism Feb. 16. Sunday afternoon, Feb. 23, a group of young people accompanied by Mr. and Mrs. Bert Trostle came from our neighboring church, Salem, and gave us a program in the interest of the laymen's movement The young people gave the play, The Color Line.—Mrs J. M. Stutzman, Conway, Kans., Feb. 26.

MARYLAND

Meadow Branch church has made a number of special missionary efforts both in the town and country churches Bro C. D Bonsack's talk in the town church proved most helpful. The offerings have been forwarded to help raise the mission deficit. The attendance at both places has been exceptionally good considering weather conditions so far this winter Much sickness has prevailed and there have been some deaths among our number. The Y. P. D. has been rendering some most interesting programs in the Westminster church and also at Meadow Branch house.—Wm. E. Roop, Westminster, Md., Feb. 21.

New Windsor.—Eld. J. J. John preached this morning on the great commandment. He spoke on the opportunities which we have and the need of taking advantage of them It was a practical sermon which brought home to all of us the fact that our talents should be used in the Master's service. Estelle Hudson is the president of our young people's organization. She led our meeting with a discussion on the subject, Love Is Stronger Than Hate. Professor Eaton had a glass with some dark liquid, representing hate. By adding a few drops of some chemical substance, it was made clear as pure water thus showing that love conquers hate. The members gave some facts on patriotism and George Washington. Marguerite Leatherman gave a fine talk on the character of George Washington. Our college students are taking an interest in these meetings and making them really worth while —Elizabeth R. Blough, New Windsor, Md., Feb. 26.

MICHIGAN

Beaverton. -There were ten conversions in the Beaverton church during the two weeks' meetings conducted by Bro. J. Edson Ulery of Onekama, Mich. Large crowds enjoyed the inspiring music services led by Sister Elma Rau, our own efficient song leader; and the series of sixteen excellent sermons They began like a story and mounted, with cumulative strength, to a powerful crisis in the final evangelistic appeals It was a time of resolves for redevotion among adherents, as well, and the entire congregation feels strengthened and enriched. Our Ladies' Aid Society has recently added $38.45 to their treasury; this being the net profit on a public dinner given in town. Sister Elma Rau, general superintendent of our Sunday-school, has inaugurated a series of workers' conferences (according to the plan of the International Council of Religious Education), to convene once a month to study the aims and program of our church school —Joseph Van Dyke, Beaverton, Mich., Feb. 26.

NEW JERSEY

Sergeantsville.—The church is progressing very nicely. Our Christmas programs were uplifting The Christian Endeavor Society is very active with an average attendance of eighteen. The average attendance at Sunday school for the last six months was thirty-four. At the annual meeting of the Ladies' Aid Mrs. Theo. Green was elected president This office she has held for eighteen years, only missing two meetings in that time —H. T Horne, Sergeantsville, N. J., Feb 26.

NEW MEXICO

Clovis. We listened to two very interesting and helpful sermons last Sunday, Feb. 16, given by our pastor. We appreciate such words of counsel and instruction and encouragement. We are looking forward with interest to our coming revival which will begin March 5, with Bro. Rarick of Indiana doing the preaching.—Mrs. Ida Singleterry, Clovis, N. Mex., Feb. 19

OHIO

Akron.—The work here is progressing in a most satisfactory way, under the able leadership of our pastor, Bro. Ira Long. We have just closed a two weeks' revival held by Bro. Mahlon Brougher of Greensburg, Pa. The meetings were very well attended, the church being filled to capacity practically every night. As a result forty-five have already been baptized and three are awaiting the rite. The Christmas season was a very busy time for the church here. Baskets of food, clothing and toys were given to a large number of needy families. We were very grateful to the Hartville church for their donations for the baskets. The young people distributed the baskets early Christmas eve. At midnight eight carloads of young folks went caroling. Light refreshments were served at a number of the homes where carols were sung Dec. 22 a pageant, The Eternal Quest, was given at the church Instead of the usual white gift service, gifts of money were brought for the General Mission Board. The Aid Society gave a very substantial gift, which was a note of $300 held against the church We are expecting to have Dan West with us Sunday, March 16; he will speak on Peace. We are looking forward to a revival service during Passion Week; our love feast will be held Easter Sunday evening —Edna L. Border, Akron, Ohio, Feb. 26.

Eagle Creek.—We are happy for the new souls that we are winning to Christ Jan. 27 two were baptized and received into our church. Feb. 7 one young man was baptized. Then on Feb. 16 four more were received into the church by baptism. A letter of membership was also accepted. We are now making preparations for the District Meeting, and we give all a hearty welcome to attend.—Ruth Rodabaugh, Williamstown, Ohio, Feb. 22.

OKLAHOMA

Bethel church met in council Feb 16 It was decided that the former officers hold their position another year, except church correspondent, which position was made vacant by the death of Sister Elnora Burrow. The writer was chosen to fill this vacancy. It was decided to have a series of meetings this summer conducted by Bro. Earl Jarboe of Burr Oak, Kans. A collection was taken for world-wide missions.—Myrle Kincannon, Griggs, Okla., Feb. 24.

PENNSYLVANIA

Altoona (Twenty-eighth Street).—The church enjoyed a two weeks' revival service, beginning Feb. 2, conducted by Bro S P. Early, pastor of the Roaring Spring church. The services were well attended and it was a very successful revival Seven persons were received into the church through baptism and we feel that much good has been done by Bro. Early's forceful and straightforward sermons. Special singing each night as well as the singing by the young people's chorus and the junior choir added much interest to the meeting The revival spirit is very much alive, as our pastor, Bro. B. F. Waltz, is conducting special services Sunday evenings until Easter.—G. W. Rhodes, Altoona, Pa., Feb. 24.

Lititz.—Jan 19 and 20 Bro Jesse Whitacre of Harrisburg conducted a Bible Institute for us on the theme, Prayer and Character Building. Jan. 26 Eld. Albert Hollinger of Canada preached for us Jan. 30 Eld. Frank Sargent of Chicago was with us in the interests of Bethany Bible School. Feb. 10 Eld. Nathan Martin of Lebanon preached on the Bible Teaching on Peace. Feb. 16 Eld. Jno. Hevener continued on the thought of Peace and exhorted on the duties of the child of God that the peace of God may abide within. Feb. 23 a young people's missionary meeting was held Bro. John G. Hershey discussed The History of Missions of the Church of the Brethren. Sister Edna Mohler gave a reading and Sister Helen Heilman discussed, Who Shall Tell the Gospel Story? Eld. H. H. Nye of Elizabethtown, member of the General Mission Board, gave the address of the evening. An offering was lifted for missions —Florence G. Gibbel, Lititz, Pa., Feb. 24.

Pittsburgh.—In these times of unemployment or lean pay envelopes, homes are almost destitute in some instances. Several such have been located by our untiring pastor in his visitations. To relieve the distress in our Aid Society has contributed money in one home and clothing in another. The messages from the pulpit have been very practical the last month, some of the subjects being, Grace and Glory, Finding and Testifying. Honor to Parents or Promise of Long Life. Among the sick some remarkable answers to prayer and comfort from the service of anointing have been experienced. Feb. 16 our District Bible School worker, Eld. W. J. Hamilton, gave one of those great spiritual messages as is his custom. The subject was, We Would See Jesus.—M. Elizabeth Barnett, Pittsburgh, Pa., Feb. 24.

Quakertown.—The first Sunday of each month an offering is lifted which goes to foreign missions. In January it amounted to $12.99; and in February, $14.09. Sunday morning, Feb 9, Bro. Cassel of Hatfield preached for us; in the evening Bro. Cassel with three other brethren from Hatfield gave us several selections in song which were very much appreciated. Feb. 16 Bro. Trimmer of York preached for us in the morning. Eighteen had perfect Sunday-school attendance for the year. Our pastor, Bro. B. B. Ludwick, expects to hold a week's revival meeting at the Springfield house beginning March 16.—Mrs. Raymond W Bkam, Coopersburg, Pa., Feb. 24.

Schuylkill.—Feb. 9 Bro. Desmond Bittinger of Valley View, Pa., preached the morning sermon for us at the Stroupbar house. His presence was much appreciated. Feb. 23 Eld. Nathan Martin preached an excellent sermon on Our Christian Warfare. Our council will be held March 15 at the Stroupbar house. We expect to have a revival sometime in August with the promise of Bro Hiram Eshelman as evangelist. An Easter program will be rendered on the evening of April 20 at the Big Dam house.—Carrie Dohner, Pine Grove, Pa., Feb. 23.

TENNESSEE

French Broad.—Jan. 14 Bro. S Z. Smith of Sidney, Ohio, began a series of meetings continuing each evening until Feb. 2. He gave us some wonderful sermons and we feel much good was done. We had bad weather through the entire meeting, but there were good crowds most of the time. Sister Smith gave a helpful talk each evening preceding the preaching service to the juniors. Seven confessed Christ and one girl was baptized on Feb. 16; others are to be baptized at a later date.—Ethyl M. Jones, Dandridge, Tenn., Feb. 22.

Meadow Branch church met in council Feb. 22. Bro. R. B. Pritchett was reelected elder for another year; Bro A. M Isenberg, church secretary; the writer, correspondent. The young ministers of the congregation, Brethren Ray Harris and Frank Isenberg, are to preach each first and fourth Sundays that our elder can not be present. The B. Y. P. D. is getting on nicely having missed only a few services this winter on account of bad weather We have a live prayer meeting each Sunday night. Our elder preached Saturday night and Sunday. There are two applicants for baptism. Dr. Gwin read an interesting letter Sunday morning to the Sunday-school from Dr. Robertson, missionary in Africa, to whom our school sends a monthly offering —Mrs. R. C. Hileman, Bean Station, Tenn., Feb. 24.

VIRGINIA

Cloverdale congregation met in council Feb. 12 The treasurer's report for 1929 was very encouraging. After all expenditures there was left a balance of $1,100. The welfare committee reported plans to have one public program each quarter using the following subjects: Peace, Simple Life, Temperance and the Bible. The missionary committee also reported plans for a program the second Sunday of each quarter. Cloverdale will observe Passion Week by evangelistic services conducted by our pastor, Bro. F. A. Myers. Easter Sunday night the choir will render a cantata, followed by the love feast on Monday night at 6 30. A Board of Christian Education has been started in our church for 1930. A committee was appointed to take under advisement the building of new Sunday-school rooms. Feb. 9 Brother and Sister N. A Seese and family, missionaries from China, gave us a most instructive and helpful program, which gave us intimate glimpses of Chinese home life and national characteristics At this time an offering of $135.06 was lifted for the mission deficit.—Mary C. Garber, Roanoke, Va., Feb. 24.

Manassas.—Since our last report many things of interest and importance have transpired in our church. Nov. 3 Brother and Sister John J. Kime were installed into the deacon's office. Bro. Samuel Harley, one of our boys, now pastor at Brownsville, Md., gave the Thanksgiving message to a well filled house. We had a very fine Christmas season. We started early to celebrate Christmas with sermons, songs and pageants. Bro. Alvin Kline, another of our boys, now of Greene County Industrial School, gave the message on Christmas Day. Generous offerings were taken at all these special meetings to help raise the deficit. The Sisters' Aid contributed $35 toward the deficit. Four groups conduct the Sunday night services: two adult B. Y. P. D. groups, one junior and one composed of the fathers and mothers. We purchased new hymnals which we appreciate very much. Our missionary offering for the last quarter—$180—was equally divided between the District and General Mission Boards Feb. 16 we took another offering of $34 for the deficit.—Mrs. E. E. Blough, Manassas, Va., Feb. 20.

Mt. Vernon church met in council Feb. 16. A pastoral committee was asked for and Brethren O. C. Flory, D. T. Gochenour and D. B. Garber were elected to serve Two members were chosen on the music committee. Brethren Guy Stump and W. R. Kindig are delegates to District Meeting. We decided to hold a communion sometime in April following a revival meeting to be conducted by Bro. J. T. Glick of Timberville, Va.—Rebecca A. Pannell, Stuarts Draft, Va., Feb. 24.

WASHINGTON

Omak.—Our Sisters' Aid reorganized for the year; Sister J. E. Swallom is the new president. Our achievement offering Sunday morning amounted to $33.50. The B. Y. P. D. took an offering for the same purpose Sunday evening which amounted to $14.35 —Florence L. Breshears, Omak, Wash., Feb. 22.

WEST VIRGINIA

Salem.—Since our last writing we organized our Sunday-school with the writer as superintendent. Feb. 23 the school decided to give $40 out of the treasury toward the deficit of the General Mission Board. On the same date Bro. C. A. Thomas preached a very interesting sermon. We have secured Bro. B. M. Rollins of Keyser, W. Va., to hold our series of meetings.—Wm. C. Wolfe, Chfton Mills, W. Va., Feb. 24.

ANNOUNCEMENTS

DISTRICT MEETINGS

March 20, Northwestern Ohio, at Eagle Creek.

April 6-8, Virginia, Second, at Barren Ridge.

April 8-10, Pennsylvania, Middle, at Martinsburg.

April 16, 17, Maryland, Middle, Long Meadow.

April 16, 17, Pennsylvania, S. E., N. J. and E. N. Y., at Coventry.

April 17, 18, Virginia, Northern, at Harrisonburg.

April 21-23, Pennsylvania, Western, at Moxham.

April 23, Maryland, Eastern, Meadow Branch.

April 26, 27, Virginia, First, Oak Grove.

Murray's Personally Conducted Tours

Europe, Passion Play, Palestine, Egypt

Under Direction and Leadership DR. D. WEBSTER and MRS. KURTZ, Long Beach, Calif., sailing **June 21, Montreal.** Limited number. 77 days. Booklet on request.

Murray Tours, Suite 1, Arcade Bldg., Kansas City, Mo.

First Editor of "Our Young Disciple"

Sister Wealthy Burkholder's revised **Autobiography** of early pioneer days, greatest decision, working for the church, etc. Price per **copy 20c.** Author gives all her royalty to missions.

The Home Review, Rockton, Pa.

Pure Religion

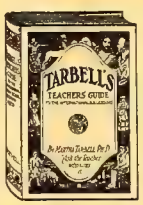
By Eld. C. E. Gillett

who also wrote **"Pioneering." "PURE RELIGION"** deals with New Testament religion in a straightforward manner Regular price of each book, **$1.50.** Special price to ministers who preach without compensation, **75c. To widows, $1.00.** The sister who is mother of the most children may have one book free. Send name and number of children to author

Order books from

Brethren Publishing House, Elgin, Ill. or Eld. C. E. Gillett; Glendale, Ariz.

Your Class Deserves the Best



Among the best of Lesson Helps is **Tarbell's Teachers' Guide.** Teachers like Tarbell because of the amount and variety of the illustrative material taken from every walk of life. Tarbell adapts the lessons for Intermediates, Seniors Young People and Adults. You make no mistake when you choose **Tarbell. Price, $2.00.**

We also furnish:

Peloubet's Select Notes, which has had a large following for more than half a century **Price, $2.00.**

Snowden's Sunday School Lessons is fine. **Price, $1.50.**

The Lesson Round Table, based on **Moffatt's Translation** is a new and excellent aid. **Price, $1.25.**

Arnold's Practical Commentary costs only **$1.00.**

Daily Digest of the Sunday-School Lesson, by Wells, and **Torrey's Gist of the Lesson** may be had for **35c each.**

These all contain the lessons for one whole year. Get them, use them, and grow in your teaching.

Brethren Publishing House, Elgin, Ill.

The Devotional Hour

The experience of others may point the way to God for you. These books will help you find peace and joy through the practice of prayer.

Alone With God, ...$1.25
J. H. Garrison.

Bible Selections for Daily Devotions, ...$1.50

Book of Prayer for Everybody and All Occasions,.....cloth 25c; morocco, 35c
Geo. W. Noble.

Daily Altar, The, ...$1.00
H. L. Willett and C. C. Morrison.

Family Worship, ...75c
W. B. Stover.

Grace Before Meals, ...plain edges, 50c; gilt edges, 60c
A. William Nyce and Hubert Bunyea.

God's Minute, cloth, 60c; keratol, $1.00; art leather, $1.50

Meaning of Prayer, The, ...$1.15
Harry Emerson Fosdick.

Pocket Manual of Prayer, ... 25c
Wm. A. Phillips.

Possibilities of Prayer, ...$1.25
Edward M. Bounds.

Practice of Prayer, The, ... 75c
G. Campbell Morgan.

Quiet Talks on Prayer, ...$1.25
S. D. Gordon.

Real Prayer, ... 60c
Cortland Myers.

Think on These Things, ...$1.50
Amos R. Wells.

Brethren Publishing House, Elgin, Ill.

Other Things May Be Luxuries

The Gospel Messenger Is a Necessity

No Brethren Home can be at its best without the weekly visit of the MESSENGER. Fifty-two inspiring visits for $2.00.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME."—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 | Elgin, Ill., March 15, 1930 | No. 11

In This Number

Editorial—
The Christian Message in Our World, ...161
Changing Adjectives, ...161
Creating Missionary Interest, ...161
About Love, ...161
Among the Churches, ...168
Around the World, ...169
The Quiet Hour (R. H. M.), ...169

General Forum—
He Poured Out His Soul Unto Death (Poem). By J. A. Hart, ..162
The Cruelty of Social Ostracism. By Mary Polk Ellenberger, ..162
A New Pentecost. By H. H. Helman, ...162
Lent—First Things First. By Ross D. Murphy, ...163
The Changed Map of Palestine. By Homer E. Blough, ...163
Humility and the Inferiority Complex. By Wm. J. Tuckle, ...163
After the Deficit, What? By Otho Winger, ...164
Man's Covering and God's. By George W. Tuttle, ...164
"In Jesus' Name." By Lester E. Fike, ...164
How Get Money? By Eleanor J. Brumbaugh, ...165
Self or God? By Florence S. Studebaker, ...165
Sign ls. By H. H. Keim, ...165

Pastor and People—
Pleasing God. By Ernest L. Miller, ...166
Are Ye Not of More Value Than They? By Elsie N. Madeira, ..166
The New Loan Library, ...166
The Really Poor. By Ezra Flory, ...170

Home and Family—
The House Inside (Poem). Selected by Cora Price Bowen, ...167
The Unwilling Delegate. By Leo Lillian Wise, ...167
New Lives for Old. By H. A. Brandt, ...167
Lawn Down With Love. By M. W. Emmert, ...167
Fight for God and Man. By Ida M. Helm, ...167
"And the Child Grew." By Julia Graydon, ...167

...EDITORIAL...

The Christian Message in Our World

3. The Motive for It

A VERY ignorant village woman in a non-Christian land was seen mothering two babies. "Twins, of course," suggested an onlooker. "No," she said. "Only this one is mine. *This* one's mother died last week and there was nobody to look after it. So I took it. I said maybe God will give me milk enough for two."

The question before us is, why did this woman do that? Did she do the right thing? Was her motive right? What was it?

Might somebody else, by some miracle, have come along and have cared for this baby if this particular woman had not done so? Besides how could one know but that it might have fits when it would grow up. And being so tiny it would not have suffered *very* long, or *very* much, if left to perish. And what is one baby more or less, seeing how many millions of them there are in the world? This woman had no responsibility for bringing it into being. Why should she bother with it? Why did she?

Why was the Christian message ever given to anybody in the first place and why should anybody who has it give it to anybody else?

Searching in the realm of motive is delicate business. Consider the exceeding inwardness of it. It is not concerning deeds or instruments or plans that we inquire. We ask not about anything that can be seen or heard or felt or smelt. We are digging into a mighty energy but it is spirit energy. It is that farthest in thing. It is will, cause, purpose.

The inquiry is difficult because motives are often mixed. The springs of action are multiform and overlap each other. And they sometimes lie hidden below the rim of consciousness. One doesn't always know just why he acts this way or that. And if the reason is the same as that which moved the woman to mother the other baby it may be just as well not to try to analyze it too closely. It would take something sharper than a two-edged sword to cut between the parts of it.

But the supreme dignity of the problem lures us on. The roots of character are here. Not what but why is the severer test of moral quality. If this is true, and it is, in any contemplated action, how much more in the matter of motivating the Christian message.

The proper basis of the motive is in the content of the message. It is a Christlike God with whom we have to do. God is love, therefore, and love is the law of life. His life, his nature, his motive, are ours. That life, that nature, that motive, is love. Sharing his life we have an overmastering impulse to share it with those who do not have it. An *overmastering* impulse, see? It simply takes control. The sharing with others is instinctive, uncalculated, inevitable.

If you do not share the life of God with others, the proof is absolute that you do not have it. You may have some things, many things, any material thing, and not share that thing with anybody else. You can not have God and not wish to share him with everybody.

The motive for taking the Christian message to those who do not have it is not commercial. It is not that they may have greater material advantages although in most cases this result will surely follow. It is not to give the folks a fixed and certain ritual, an unchangeable system of religious machinery. It is not that we are afraid they might possibly go to hell if we do not take the message to them, for they are already there if they do not know the Christlike God, and so are we if we do not want them to know him, since that shows that we do not know him either. No true Christian could make himself so contemptible as to calculate whether those who know not Christ might pull through somehow without him. The thing that moves him is just that overmastering impulse to give to others what Christ has given him.

And what is that? First of all, a clear sight of God. And then the glad sense of companionship with him. And then the joy, the deep soul filling, soul thrilling joy of living the life of love. One who has that can't keep it to himself. He must share it. He must give of it to others. Then he must give some more. To love is to give.

He that has seen Jesus has seen his Father. And seeing, has become enamored of the sight. And so has turned his back on all that is unlike him, on everything that acts as a barrier to the free interchange of love, on sin, that is to say, of every sort. And doing this, has found the Father's arms outstretched and open, and falling into them has joyously committed his own life to the law of love.

Such love as this, such joy as this, is by its very nature unconfined. It can not be held in. It must flow out to others and keep on flowing until it has engulfed all peoples of the earth.

The motive for the Christian message, for bearing witness to it, for carrying it to other tribes and kindreds is in the message itself. Its nature demands this, compels it in fact. It drives you, pulls you. You've got to go, you've got to give, *if* you have anything to give.

Before all discussion of missionary methods and plans, before all arguments and reasons for sharing the Christian message with others, is having one to share. When that point is settled, the rest isn't very hard.

Why did the poor village woman take the other baby? She had something for her baby which the other baby needed. She *had* to enlarge the circle of her love.

So do all those who have found the Christ and the Christlike God.

Changing Adjectives

RELIGION is "a pathetic search for some assurance of brooding kindness or considerate love at the heart of the powers which control our destinies."

That's just another one we found in our reading the other day. There are so many ways of saying it, you know. We like this, but for one thing and we can like it even for that, because it is so often true that the search is really "pathetic." But we wondered if there isn't a way to take the pathos out of it and put in its place the note of gladness. We are persuaded that there is.

We suggest that we proceed to bestow on some of our less fortunate fellows that same "brooding kindness" and "considerate love" for which we are searching at the heart of the world. We venture the opinion that the search will then soon become so interesting and so rewarding that we shall need a different adjective. We can almost believe that "pathetic" will give place to "magnetic."

Creating Missionary Interest

THE reason some Christians (?) are not interested in giving Christ to the heathen is that they haven't any Christ to give. And that is the only reason. It is impossible to have Christ in one's own heart and life and not wish to have him also in the hearts and lives of others.

You can have money without sharing it with anybody else. You can have many things and keep them all to yourself. You can not have Christ, you can not have God, you can not have love without sharing them with others.

One has only to remember these simple and self-evident truths to see how futile and misdirected is much of our highly organized and systematized evangelistic and missionary propaganda. The problem of creating a new missionary interest is the problem of creating a new consciousness of God as a living reality in one's life. Get that and the whole thing is solved.

How to get that? "Practice the presence of God" is sound doctrine here. God is love. There is some love, a little love, in your heart. Put it into deeds. Feed it. Find somebody that needs your love. There are many such. Love him, not in word only but in deed and in truth. The sense of the divine presence will become clearer and stronger. You will find yourself loving God, too, and enjoying his fellowship immensely.

And the impulse to share him with others will become irresistible. And you will want to be a missionary, an evangelist, a herald of the Good News.

About Love

"LOVE that can be suppressed is not love. Love that can be hedged about is not love. Love that can be limited is not love. Confine love and it will break out somewhere else. Conquer love and it will assert its unconquerableness on another part of the battlefield. Bury love and it will rise again on the third day."

This paragraph from Dr. Shannon may help you to determine whether what you have is the genuine or only a cheap imitation. Counterfeits are so skillfully made nowadays that you can be fooled before you know it. The new and smaller currency is said to have been matched already by a flood of spurious bills. Not all is gold that glitters. Not all that looks like love will stand the test of First Corinthians thirteen.

The sentences quoted above furnish a simple method of applying that test. As long as you can hold in, you will know there is something lacking. We do not refer to an outbreak of gushy talk, but to a quiet unquenchable determination to do something for somebody. If your desire to serve some one in need can be crushed out by the call of your own luxurious comfort, that desire is not worthy of the name of love.

"Many waters can not quench love, neither can floods drown it." And that goes farther back than Dr. Shannon, and is still true of all love that *is* love.

GENERAL FORUM

He Poured Out His Soul Unto Death

BY J. A. HART

He was led as a lamb to the slaughter;
As a sheep before her shearers was dumb,
He triumphed over the nations
That his kingdom on earth might come.

He was wounded for our transgressions,
For our peace he the chastisement bore;
He carried our griefs and our sorrows,
Praise God! we need bear them no more.

Despised of all men and rejected,
He carried the cross in our stead
That he might redeem us forever
To himself, the true, living Head.

He shall see the fair fruits of his travail;
By his knowledge shall many be free.
His blood, it redeemeth forever,
He hath borne our iniquity.

And our God will divide him a portion
Who hath poured out his soul unto death.
Shout his praise all ye kindred and nations,
Shout his praise all things that have breath.

He hath conquered the world, and subdued it,
That a sinner from guilt might be free.
Praise God! all ye kindred and nations,
Praise God! he hath conquered for me.

Myrtle Point, Oregon.

The Cruelty of Social Ostracism

BY MARY POLK ELLENBERGER

In the interest of home missions—a true story

WORSE than death was the ancient Athenian penalty of ostracism, or "Banishment by the people of Athens, of a person whose merit and influence gave umbrage to them." The dread verdict: "Sentenced to a perpetual ostracism from the esteem, and confidence, and honors, and emoluments of his country." The shuddering soul of the despairing victim would have found music in the death knell in comparison with that relentless and inhuman verdict.

How one's heart recoils in anguish and sympathy for the unfortunate being to whom fate handed that bitter cup. The law was in accord with the crystal hard brilliance of unchristian Athenian ethics of ancient days. The shell or tablet upon which the sentence of condemnation was written, as well as those used for voting in the trial, reposes today in museums. They are relics of man's inhumanity to man in that sinful age when to be caught was the greatest sin of all, when swift punishment was meted out without consideration or mercy, and with scant justice.

And yet do we not sometimes see ostracism practiced quite as cruelly and with as relentless a finality even in our own Christian country? With as dire results as could have been attained in the ancient cities of the olden times by pagan people? And yet, the perpetrators are "good" people, professed Christians in many cases, but they are not thoughtful or considerate.

One pitiful example stands out in my memory, in its long drawn out, relentless and heart-breaking ugliness like a never-to-be-forgotten evil dream. And although it was fifty years ago, when traditional racial prejudice ran high, I am still unable to account for the self-justification of the Christian (?) people who not only permitted the castigation of an innocent soul, but had a part in inflicting mental and moral persecution upon one who was a man like unto themselves, except that he had caught a higher vision of his responsibilities toward a fallen race.

I was a child at the time, yet I was cognizant of the tragedy of the situation and it caused me to think and ponder; in short, it did something to me; it liberated me from racial prejudice, changed my perspective of social ethics, it betrayed to my shocked mind the falsity of some of the conventionalisms of polite (?) society.

How well I remember the man, who with plodding footsteps passed our door daily. He had large, rugged features crowned by typical Scotch, sandy hair. This was roughened by the elements and frosted by time. His stooped shoulders were covered by a rusty coat. In fact, his rustiness extended from crown to toe, and sometimes when caught in the slanting, golden rays of the setting sun, he reminded one of a bronze figure from rusty slouch hat to coarse scuffed shoes. A few times I met his eyes, clear, blue and meditative—with back in their depths a wondering, stricken look, such as we have seen in the eyes of a wounded dog. And once I saw him smile in response to a tiny toddler who clung fearlessly to his rough clothing and smiled up into his face; to these rare glimpses of the man's real personality I owed the reconstructive process of thought and changed perspective by which I came to realize the enormity of the crime that through the ignorance and traditional prejudice of really good people had been perpetrated.

Every morning he plodded by, apparently lost in thought; and yet, with the air of one bent upon a definite purpose, he descended the long gentle decline that extended on from Hill Street, from where the board walk left off, walked the dusty path beside the wagon track, crossed the creek on stepping stones or the foot-log as the case might be, then turning to the left he followed the creek a little way, there to be joined by a swarm of pickaninnies with pigtails askew, eyes shining and white teeth gleaming. A few steps farther on and the children and the tall man were swallowed up by the little "nigga brown" house, the "nigga schoolhouse," for he was the negroes' teacher.

The derisive epithet, "nigger teacher," was often hurled at him as he passed along the street by mischievous white youngsters. The little schoolhouse was set off, apart from the town like a pest house. In fact, I believe it did serve in that capacity in later years. Of the program of work carried on in that lonely little house we know nothing, for not even during vacation would a "white person" deign to approach it. To the whites it was little better than a plague spot; yet day after day and year after year that humble servant plodded back and forth from his scarcely less lowly home to the scene of his faithful duties as "nigga teacher."

He bore social ostracism with Scotch stoicism and held unfalteringly to his course. His family was ostracized too; two daughters blessed his home, plain of face and form, but with splendid intellects, they seemed to take their social exile for granted, living lives gently withdrawn. The brutal ostracism was systematically, and we may say, in a way, innocently carried on at school and church by the younger generation in accord with the example set before them. The elder daughter finished school and departed for other scenes where she, being freed from the opprobrium cast upon her by her father's profession, became a successful teacher and finally married a mechanic. The younger daughter pursued her lonely way through school, was the honor student in her class, and a little while after graduation suddenly sickened and died. I remember her in her coffin—we called them coffins then—just plain brown wood it was with handles along the sides. A few people went in at that time, a tardy kindness, for the starved heart of the young girl no longer needed them and to the crushed spirits of her parents it was almost an affront.

I was a mere child and slipped in too. A strange thing happened which was never explained; a beautiful white lily with a golden heart was found clasped in the waxen fingers of the dead girl, placed there by some unknown hand. She seemed very beautiful lying there with her long plait of black hair over her shoulder and the white lily in her hand; and some way we knew that the released soul had been very white and pure and deserving of a happy girlhood, denied her because of her father's calling.

After the funeral the usual adjustments were made, the lonely mother, if possible was more retired, the father a little more stooped, a little grayer and more abstracted, held to his usual course and plodded by in self-contained patience. And then the event of their lives occurred to recompense them for much they had missed.

A noted missionary from Africa visited their town and lectured in the plain old-fashioned church. His coming was widely heralded. Missionaries were scarce in those days, and the people, the narrow visioned people who had so ignorantly carried on the relentless ostracism of their fellow citizens, almost fell down and worshiped the man who had spent many years in Africa as a missionary. The church was packed with eager listeners, the proudest homes in the town were thrown open to him, but he refused all invitations, saying that he wanted to spend as much of his time as possible with his former school fellow and coworker with the black race, for they had much in common. He said that he was grateful indeed for the opportunity for the exchange of ideas and methods with the man who had long been an inspiration and help to him. And to their endless wonder and chagrin, the friend, as it developed, was the much maligned "nigga teacher."

Curious and superstitious, some there were who peered in at them as they sat late into the night in that humble home: talking, examining note books, and marking maps. These reported that at the close of their conference, and before retiring, the two men knelt down in prayer with the open Bible which they had been reading between them, and as they prayed, the "nigga teacher's" face was raised as though he was looking straight up into heaven, while a strange white light seemed to shine upon his countenance.

The missionary before his departure, in speaking of his work to the board of trustees of the church, told them that twenty years before he and his friend had consecrated their lives to the uplift of the black race. He said: "Together we surrendered our lives into the hands of our God; as it happened I was sent abroad and he was kept at home, I think because of his great sympathy for and keen understanding of the negro so recently emancipated from slavery. I have done what I could, but he has done the greater work by far. How proud you must be of him." A little while after this, a few weeks, another plain dark box closed all that remained of the man of vision, whose spiritual excellence and moral courage had kept him steadfast in his humble duty even though so undervalued by his townspeople.

Today "little Africa" stands off to one side of the rambling old town, a place of peace, order and industry. There is a brick schoolhouse, well equipped and with a force of educated colored teachers. Church spires point the dark people heavenward, a correct attitude of mind is maintained between the descendants of the former masters and slaves.

One can not but wonder as to just what relation exists between the fact, that during the past fifty or more years there have been no gross crimes com-

A New Pentecost

BY H. H. HELMAN

Before the first Pentecost there were a garden, a cross, and an upper room.

Before a new Pentecost must there also be a garden, a cross and an upper room?

They were the vanguard that led the following army to a new and glorious victory.

If the vanguard of the great church leads through a garden, by a cross, and into an upper room, will she follow?

If there is to be but one garden and one cross, there surely must be another upper room.

If the great church is too busy to tarry in the upper room, she is too busy for a new Pentecost.

At the first Pentecost there was a prevailing winsomeness in the lives of the followers.

In any new Pentecost that same winsomeness must prevail in today's followers.

There was evidently some relation between that winsomeness and the garden, the cross and the upper room.

No price would be too great for the great church to pay for genuine winsomeness today.

A garden, a cross, an upper room—a Pentecost nineteen centuries ago!

——? ——? ——? ——? ——? ——?—a new Pentecost today!

Elgin, Ill.

by the blacks in that community, where an unusual progress in education has been made, and the humble, earnest and self-sacrificing life of the "bronze figure" who labored so patiently and effectively in a despised cause in those early days when colored teachers had not yet been developed. He who dared all, yielded much and with his loved ones suffered ostracism for the sake of a benighted race, who through no fault of their own were thrown in their degraded condition upon our mercy. He served his God, his country and his fellow-men better than he knew during a crisis in our national history.

For, "Inasmuch as ye have done it unto . . . the least of these my brethren, ye have done it unto me."

West Point, Nebr.

Lent—First Things First

BY ROSS D. MURPHY

"WHICH of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?" Jesus asks this question, not for information, but to bring into the consciousness of his hearers a principle of right living. They no doubt all agreed, as we would too, that sane and thoughtful builders do sit down and count the cost before undertaking the erection of a tower. If this is a sensible thing to do in building enterprises, why should men and women be so slow in adopting the same principle in life building enterprises? In other words, first things should be first, the horse before the cart, character before reputation, the things of the spirit before those of the flesh, and in the words of Samuel to King Saul, obedience before sacrifice. Ordinary common sense suggests that first things should have priority and that second things should take second place.

To say that the things of the spirit should be attended to before the demands of the flesh is nothing new. It has been preached for so long a time that every one ought to be habitually practicing it. But not so. Money which is the chief provider of the demands of the flesh, is still considered by many the most important thing in the world. Jesus says: "Ye can not serve God and mammon." Why did he not say: "Ye can not serve God and the devil"? Few people serve the devil outright. They hate and despise him. If he should make his appearance on our streets or highways he would soon be laid low. Who would not offer his service in a fight against him? But how different is the attitude toward mammon. In our age, as in all ages, mammon is God's keenest competitor.

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Here is another question which the Master asks to teach a fundamental truth. The question is: "What will happen when a man puts money first and the salvation of his soul second?" The final outcome of such a course of action is the same as when a man builds a house upon the sand instead of the solid rock. When the storm and rain beat upon the house the foundation slips away and the structure tumbles to ruin. Death sweeps everything away that is not spiritual and the man who spent his time and energy gathering material goods for the ease and comfort of his soul will open his eyes where the rich man did, and there will be not so much as a drop of water available for his parched tongue.

"Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." Jesus and his kingdom are first. Give him the key to your soul and in turn he will give you a key that will unlock many treasure chests of great value. In him we have the only guarantee to the abundant life and eternal peace and happiness. Everything else has been tried and has failed. Note what Peter says: "Lord, to whom shall we go? thou hast the words of eternal life." Have you met that man who says he does not feel like accepting Christ and becoming a member of the church through baptism? Moody once replied to this kind of man, by asking whether it was Noah's feelings that saved him, or his obedience to God in building the ark and then entering it. When our feelings clash with the soul saving requirements of the word of God it will be safer to disregard our feelings than to let them determine our action.

Philadelphia, Pa.

The Changed Map of Palestine

BY HOMER E. BLOUGH

THE political map of Palestine has undergone more changes than that of any other section of the earth's surface; yet the identity of its religious unity has never been impaired. Since the great war the changes have been most significant. Much of what the map makers did, however, is still shrouded in mystery. The various sporadic uprisings since the new boundaries were laid down echoes political and social discontent unprovided for in the final settlement at Versailles. The conquest of Palestine became a coincidental development of the Great War. The allied force against the central powers was not identical with the Arab revolution to throw off Turkish sovereignty, but English diplomacy united the two for advantage. Thus it happened in the summer of 1916 that the Grand Sherif, Hussein, of Mecca, proclaimed the revolt of the Arab tribes, backed with British money and leadership.

Three powerful personalities figure large in the conquest of Palestine. The first is Field Marshal Viscount Allenby who was at the head of the Anglo-Egyptian forces. The soldierly qualities of this young general advanced him past others and he was commissioned by the allied powers to dislodge the Turk in Syria and Palestine to counteract the terrific and humiliating defeat of the English in the Dardanelles. In a well planned campaign, but at great cost of human life and money, he gradually pushed the stubborn Turks back from the Suez; and following swiftly upon their heels, crossed the drifting sand dunes of the Sinai Desert, and marched forward over the rugged hills of Palestine and north into Syria. Here a crushing defeat was given the Turkish armies at their last stand at Damascus. This conquering advance was supported by the English fleet along the coast on the west, the Arab tribes on the east, and the new railway and water mains from the Suez from the rear on the south.

The second character is a strange and mysterious figure known as Colonel Lawrence of Arabia, who went under the assumed name of "Private Shaw." He is better known among the tribes of Arabia as "Prince Dynamite." Being from north Wales of mixed Irish, Spanish and Norse strains, he had a gift for language, customs of strange people, and power of adjustment to the life of foreign peoples. Early he manifested interest in archæology. He had a secret arrangement with contractors to secure specimens of old pottery in demolished buildings. We find him slipping away from college for several years as a research student up through Syria and Mesopotamia. Incidentally he became familiar with the Arab tribes, their language, and the lay of his future battlegrounds. He sensed the coming collapse of the Turkish empire and developed a school boy's ambition to aid the Arabs in a revolt for freedom. Being under size, he was rejected for army service and was assigned to the map department with headquarters in Cairo. In 1913 he had been with a surveying party in the Sinai region, in which all watering places, oases, mountain passes and desert trails were marked out as far north as Petra Maan and Akaba. When the critical moment came, he asked leave of absence for a few weeks' rest. He did not return and the few weeks stretched out into years in which this ambitious lad from Oxford played a leading rôle as the major chief of Arab sheiks in throwing the Arab hordes back of the conquest of Palestine and Syria. He donned the Arab garb, adopted their customs and lived the desert life under the strenuous tide of a great revolution. Being clean habited and possessed with native endurance he was able to trek the burning sands and ride for days on camel back in the desert with little food and tainted water. At last, flanking General Allenby's right from Beersheba in the great advance, he swept north across Transjordania with his tribes, a move which culminated in the final victory at Damascus. He had fought bravely and sincerely in behalf of Arab freedom from the galling yoke of the Turk only to find at the peace conference tables at Versailles that the struggles and sacrifices of the revolt had availed little. France and England had secret treaties he knew nothing about; political and commercial claims crowded out all other considerations and promises. Broken spirited and disappointed he could not return to his faithful tribesmen for whose freedom he had fought. To prove to them his sincerity he refused special honors and titles the allied governments presented him as an appreciation for his services in their behalf. Instead of a Turkish rule where the Arabs were part of the governing body, the exclusive French and English mandates have been set over them. They do not have what they fought for, but their condition is considerably improved. Col. T. E. Lawrence has slipped back and out of the limelight and is now a private in the Royal Air Force of India. In the recent Arab uprising he was sought to help quiet the Arabs.

The third great personality in the revolt was Emir Feisal. He is one of the four sons of the Grand Sherif Hussein, chief head of the Arab people, whose headquarters are at Mecca. These sons are all mighty sheiks with large man power and great wealth. Feisal met up with Lawrence and the two became bosom friends and it was through the mighty influence of this particular chief that the Arab loyalty was turned away from the Central Powers to help aid Allenby. At the outbreak of the war Feisal was head of the powerful Hedjaz tribes, and in the settlement at Paris he was rewarded by making him king of Iraq with headquarters at Bagdad. Abdulla his brother was rewarded by being made king over Transjordania. When we were in Damascus Feisal passed by our hotel at the head of his Druse camel brigade, all dressed in white and chanting the weird war songs of the desert. He was on his way to help his brother Abdulla in a tribal revolt. The sight was one of the most picturesque seen on our whole journey. The "Revolt in the Desert" by Col. Lawrence is one of the most fascinating and romantic of modern adventures, of which a reading is essential to an understanding of the new map of Palestine.

The three great warriors, Allenby and Feisal united by the skillful diplomacy of Lawrence—won the war in the east. It took a great deal of strategy to fuse independent tribal clans of the desert with khaki clad ranks from the west. Gen. Allenby was equal to the occasion. His name suggested the Mohammedan name for God—Allah, and he was held by the Arabs as a prophet of God. The miracle was the bloodless capture of Jerusalem. Generals of both forces had agreed not to spoil the Holy City. Local Turkish leaders had made threats of setting time bombs if forced to sur-

(Continued on Page 170)

Humility and the Inferiority Complex

BY WM. J. TINKLE

HUMILITY is featured in the Bible as one of the greatest of virtues. "God resisteth the proud, but giveth grace to the humble" (James 4:6; 1 Peter 5:5). "For I say through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think" (Rom. 12:3). There are many other similar passages.

On the other hand modern psychologists tell us that the inferiority complex is one of the greatest ills a personality can have. Indeed it does seem to weaken and paralyze some people. How can we reconcile the two views?

It seems to me that without the consciousness of a higher power working through one, humility is an undesirable trait. But with that realization it gives one a correct perspective that multiplies his accomplishments in the end. If a realization of our own weakness causes us to give ourselves completely to God to be used as his instrument, what a powerful asset it is! Then it is compatible with humility to say with Paul, "I can do all things in him that strengtheneth me" (Phil. 4:13).

Huntingdon, Pa.

After the Deficit, What?

BY OTHO WINGER

President of the General Mission Board

JUST now there is great rejoicing among the faithful workers of the Church of the Brethren because the deficit in our mission funds has been wiped out. Every one should feel like joining in praise to God for this victory. But along with this rejoicing there should also be serious thinking as to how we can prevent another deficit.

How did the past deficit come about? Many have asked that question. In the days immediately following the world war when prices were high there seemed to be plenty of money and people gave readily. They were spending money in other things and why should they not give liberally to the mission work of the church? Many will never forget the great offering of $150,000 for missions at the Winona Conference in 1919. It almost seemed that you could not keep the people from giving.

Then there was a great need. The greatest of all wars had just closed. We were not only praising God for this blessing, but we were praying that another such war would never come. But the only hope for world peace and future security would be through the kingdom of our Lord Jesus Christ. So we were anxious to send this message of love and peace to all people. Calls were coming from foreign lands for means and workers. Many workers were offering to go. So with a great need making the appeal, with workers ready to go, with means at hand, the church sent forth many into the great foreign service for Jesus Christ.

Every one should know that the money spent was spent in the Lord's work. Also that every worker sent out was sent out by the church. The Mission Board was merely an agent of the church in arranging and directing the work. The church voted to send every worker that was sent out. And how many thousands of our people can recall the joy they had when they joined in the consecration of these workers for the Lord's service. "Speed away," we sang, and we meant it.

Why did the deficit come? For much the same reason that deficits came in many enterprises. There came an unexpected slump in business that affected the giving power of our people. Since our people are largely farmers, and since this slump affected farm prices more than any other business, our people were especially hard hit. Their ability to give was greatly lessened. The slump came suddenly. But the mission program could not be changed suddenly. Precious lives of our missionaries had been consecrated to this service. They had given up all other plans to serve the church for life. We had undertaken to serve people in needy fields. We could not give this up honorably. So with a large program and without an increasing income the deficit came.

This deficit came however not through speculation. Nor was money used wrongly. It was used to promote the kingdom of God. No one wanted a deficit, but it is better to have a deficit in a worthy cause than to be dead, and death will come to those who do not live up to their very best.

For some years there has been the problem of readjustment, readjusting our program in harmony with the ability of our people to support it. While there have been many who have not done their part, and many who could have done more, yet the great body of our people have done well. Most of them have continued to support the mission work at a great sacrifice while supporting an increasing program at home. If we could only know the whole story of this sacrifice it would cause all to thank God and take courage.

How can we avoid another deficit? We could close much of our mission work and call our missionaries home. But the church has just voted by a large offering that you do not want this. That would be defeat. Then the only way to keep the present work going and avoid another deficit is to keep right on giving. We must not think that we can take a vacation and that the mission work will run of itself. While we will have no deficit to raise this year, yet it will take the usual giving to keep the work going without a deficit.

Your Mission Board is endeavoring to serve the church in a wholesome mission program. We must not be unmindful of the limited resources of our people. On the other hand we must not be negligent of the Lord's most urgent program. With such infinite needs making their appeals, with so many opportunities for service, we must not do less than our very best. So it shall be the policy of the Mission Board to plan a program, in consultation and with the advice of Conference, that will be within the reach of our people to support and at the same time a program that will please the Lord and be acceptable to him as our very best. We believe that our people will want nothing less.

How can we keep up our mission giving for the coming year and avoid a reaction from the generous giving of the past year? We must begin at once. The churches that are most successful in mission giving are those that give twelve months in the year. Many churches and many individuals find such joy in regular and continuous giving that they would not have it otherwise. So may we all find great pleasure and blessings in the work of the kingdom of God. May we not only be able to support the present program but find it possible to do more as the Lord gives us the means and the grace to follow him in his great world program.

North Manchester, Ind.

Man's Covering and God's

BY GEORGE W. TUTTLE

How striking is the contrast in these two statements: "He that covereth his sins shall not prosper," on the one hand, and: "Blessed is he whose trangression is forgiven, whose sin is covered," on the other. Here we are shown the uselessness of man's covering for his sins; also the blessing of our Father's covering.

Look at man's covering; is not sin ready to spring up, like a jack-in-the-box, at the most unexpected moments? A guilty man breathes a sigh of relief as he says: "My tracks are well covered"; but man proposes, while God disposes, and soon the blood-red tracks of the sinner stand out as the tracks of prehistoric animals stand out in the telltale rocks. If I say, "Surely the darkness shall cover me; even the night shall be light about me."

John B—— deserted his wife and family and traveled to a distant state. No doubt he chuckled to himself and said: "My tracks are well covered." Truth is stranger than fiction; it was just a scrap of paper in his handwriting, seen and recognized by an old neighbor, hundreds of miles from his own town, that gave the wronged wife a clue and brought down his head in sorrow and shame.

I was well acquainted with an embezzler whose sin was hidden for years. Then it was uncovered in an unexpected moment and his sin stood out in all its guilt and nakedness. He had been respected and trusted before this, but shame and disgrace are now his portion.

How different our Father's covering: "As far as the east is from the west, so far has he removed our transgressions from us." Again we read: "And thou wilt cast all their sins into the depths of the sea." He remembers our sins against us no more forever. All this for Christ's sake: "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." How wonderful the covering of our God; the free, unmerited grace of God, who offers pardon to every sinner who will put his trust in the spotless Redeemer. "But there is forgiveness with thee, that thou mayest be feared."

Deep-hid under the Father's cover of forgiveness new life springs up, the life that is hid with Christ in God. Righteousness replaces sin, usefulness supplants uselessness, and we become workers together with God. Does he not forgive and cover sin that we may forsake it—forsake it fully and utterly?

Pasadena, Calif.

"In Jesus' Name"

BY LESTER E. FIKE

CERTAIN teachings on the above subject are misleading for they establish a practice contrary to the teachings and command of Jesus as well as the practice of the apostles and the early Christian church. Having found this false teachings in the thinking of some well meaning Christian people I have made a rather thorough study of all scripture references on the subject with the hope of arriving at the truth and helping to establish faith in it.

To arrive at the truth on any subject one must put away all preconceived notions and then search the Scriptures with open minds and hearts. One passage of scripture alone may not always be sufficient to establish the whole truth. All passages on the subject should be studied and all other scripture should be considered in the interpretation of any one passage. There is no contradiction in the scripture and any interpretation of one passage that would contradict another could not be correct.

Most of the Bible characters had names with a meaning, and often their character determined their name (Gen. 17:5). In Isa. 9:6 a prophecy concerning Jesus says, "His name shall be called Wonderful, Counsellor, Mighty God," etc. These names indicated the character of the Child that should be born. When Jesus was born God had already given a name for him (Matt. 1:21). Because he was to be the Savior of the world he was to be called "Jesus" which name means savior.

Jesus came in the Father's name. He was sent by the Father and so came by the authority of the Father to do the Father's will (John 5:30, 43; 6:38). When the apostles went out to preach and perform miracles in the name of Jesus they went at the command and authority of Jesus (Mark 16:15-18). The works he commanded them to do were to be done by his power and with his authority. They preached with authority from Jesus (Acts 9:27), performed miracles with his authority and power (Acts 4:30; 16:18), and they baptized with his authority (Matt. 28:19). Peter might have stated the same truth in Acts 10:48 by saying, "By the authority of Jesus and according to his command, I command you to be baptized." And so in many other references we find "in the name of Jesus" and similar terms used by the apostles to indicate the source of their authority and power.

Many other references might be given where this and similar terms are used to indicate that their power and authority came from Christ (Acts 3:6, 16; 4:7; 5:28). The term is also used to represent his will. In Matt. 18:20 Jesus promised to be with those who gather in his name, those who gather together according to his will to promote his kingdom. (See also 1 Cor. 5:4.) When people gather together according to his will for worship and service they have gathered in his name. It would not be necessary for each to repeat the phrase as they came together in order to make this true. So also one can pray in Jesus' name without attaching the phrase to his prayer if the prayer is offered in all sincerity and faith according to his will (John 14:13). So also the repetition of the phrase would not make it so were anything to be done contrary to his will and command.

The word teaches that only through the name of Jesus can we have salvation, "For neither is there any other name under heaven, that is given among men, wherein we must be saved" (Acts 4:12). Jesus said that remission of sins should be preached in his name to all nations (Luke 24:47). None other has the power to forgive sins is the truth Jesus wanted preached. To be saved one must believe on his name (John 1:12; 2:23; 3:18; 20:31). That is, we must trust in his power to save, believe in him as the Son of God and the Savior of men. The hope of the Gentiles is in his power to save them even though they had not been counted with God's chosen people (Matt. 12:21).

It is rather easy for people to agree on the foregoing truths. It is my hope that a careful study of them will help us to agree on the use of the terms as they are used in connection with baptism. In Matt. 28:19 Jesus authorized the holy ordinance of baptism giving both

the command and the formula by which it was to be observed. On Pentecost Peter stated his authority for baptism when he commanded them to "repent and be baptized in the name of Jesus Christ" (Acts 2:38). The same term is used by Peter to Cornelius in Acts 10:48 in the American Version. In the Authorized Version the term reads, "in the name of the Lord." In Acts 8:16 and 19:5 the term, "the name of the Lord Jesus," is used. It would be difficult to decide on a formula from these passages, since the wording of the apostles at different times is not the same. But if we conclude that in all the passages, the authority of Jesus is recognized by the apostles and that they were endeavoring to do as Jesus commanded them, then there is no difficulty in harmonizing these passages with Matt. 28:19. It would also be easy to harmonize with the fact which history states, that the apostles and early church fathers baptized by dipping the candidate once into each name of the Trinity, using the formula Jesus gave in Matt. 28:19.

We agree that the commands of Jesus should be obeyed as he gave them. Had the disciples done their work contrary to the command Jesus gave, they would have been untrue to him and could not have claimed that it was done in his name. There is every reason to believe that when the disciples baptized "in the name of Jesus Christ" or "in the name of the Lord Jesus" they performed the ceremony exactly according to the command and formula Jesus gave them in Matt. 28:19.

Paul says in Eph. 1:20, 21 that God has exalted Christ, giving him the highest authority, power, and dominion, making his name above every name that is named. Read also Phil. 2:9, 10. Here his name stands for his position of power, authority, dominion, majesty, and glory, which is above all others. Every knee must bow in recognition of his power and authority, and in subjection to his will. We should even now accept the advice of Jesus' own mother when she said: "Whatsoever he saith unto you do it" (John 2:5).

Carthage, Mo.

How Get Money?

BY ELEANOR J. BRUMBAUGH

THIS question comes to us because there are so many calls, and we want to help, with home and foreign missions, and so many other things. Child rescue can not be neglected. It is sadly neglected in some congregations. Yes, so many things, but please do not crowd this out. We can not afford to leave it out of our budget. I know a dear woman who washes to earn money. Another who does any kind of real hard work, and she has a struggle, but she teaches the children to love Sunday-school and church and gives each one a piece of money for both services. There are many ways of earning money. Some serve meals, lunches, and others bake cakes or whatever they can sell.

The Volunteer class of the North Winona Sunday-school did a fine piece of work when they decided to send the GOSPEL MESSENGER to every home of the community, members of the Church of the Brethren, who were not getting it. Some people see the MESSENGER, and the Bible, but will not take time to read. The Volunteer class is wide awake. They saw the paper, read it, and proceeded to do something. They will receive a blessing.

What shall we do when too old to work? I know another dear old woman past eighty who does not want to stop giving, Sister Wealthy A. Burkholder. She wrote part of her life story, "Some Things I Remember," and Bro. Dallas Kirk of Rockton, Pa., asked her for it, for his paper. It was published in parts, then in a booklet to sell for twenty cents. She gives half for mission work. Please help her by selling a few of these booklets, ordering from Dallas B. Kirk, Rockton, Pa. She sacrifices, that she may give. This is the only way she has of earning a little money. It is interesting to know how some do sacrifice that they may give. Some say they want a good living, and intend to have it. Others say, "Praise the Lord, I have enough to get chewing gum and tobacco, and some to give," and the gum and tobacco sellers get a full share, while benevolences are neglected. What shall we do about it? Weigh the matter, pray about it, and cut down expenses for injurious things. Jesus is coming, and we can be really glad to see him if we have had self-control enough to cast away the wrong, and choose the things that prepare us for work, worth while work, and for the place prepared for us by and by. Let us see to it that we use our money for right things, and we will have more to give.

Huntingdon, Pa.

Self or God?

BY FLORENCE S. STUDEBAKER

MANY years ago God came to the prophet Jeremiah and said: "Buy a new linen girdle and put it upon thy loins." Jeremiah obeyed, but when he had worn it a few days God said: "Remove the girdle; take it to the River Euphrates and bury it." Jeremiah obeyed. After so many days God commanded: "Go and get the girdle." It was a long tedious journey, but Jeremiah went and dug up the girdle, finding it decayed and of little value. Then God explained that just as the girdle was marred so should the pride of Israel be marred because of her sin. "For as the girdle cleaveth to the loins of man, so have I caused to cleave unto me the whole house of Israel and of Judah, saith the Lord; that they might be to me a people, and for a name, and for a praise and for a glory: but they would not hear."

God's people are always near to him. In the figure he is represented as binding them intimately and lovingly to himself, like a beautiful girdle. They are esteemed sacred by him—as a kingdom of priests, a holy nation. They are a choice and beautiful work and are designed to adorn and glorify him. But Judah became soiled and defiled, stained with wear; then, because of her impurity, God had to send her into exile. The girdle was unclasped from God and hidden among the heathen in Babylon. Then, like the girdle, they were profitable for nothing. Banishment from God is a pitiable experience. Afflictions sometimes hallow the spirit, but estrangement from God never brings good results. Iniquity in the redeemed of the Lord degrades piety altogether and dishonors Jehovah. Such a one may be recalled, as the banished ones were, but he is marred and profitable for nothing. One commentator says: "He illustrates God's fathomless grace in showing how poor and profitless a soul may be and yet be saved; but he is of no use for the high purpose God had in redeeming him, that he should be to him for a name and a praise and a glory."

Then God tells Jeremiah there is only one remedy for Judah's pride and rebellion: "Give glory to Jehovah your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for a light, he turn it into the shadow of death, and make it gross darkness." Israel and Judah flattered themselves because they were God's people—a holy nation. They loved the favor of the people. They were proud and vainglorious. Sometimes when one observes the lives of leaders who for some reason have fallen from the high place on which they once stood, one wonders if like the Jews they sought the favor of men instead of bringing glory to God. Flattery is a sly sin and is far more dangerous than one thinks. Thousands have been shipwrecked by coveting favor for themselves. It is said of one of the ancient fathers that he wept at the applause frequently given to his discourses. "Would to God," said he, "that they had gone away silent and thoughtful!"

The story is told that shortly after the death of Phillips Brooks, his oldest brother said to the physician, "Phillips might have saved himself and so prolonged his life. Others do: but he was willing to give himself to any who wanted him." The physician answered: "Yes, indeed he might have saved himself, but in so doing he would not have been Phillips Brooks. The glory of his life was that he did not save himself."

When I was a child, my parents lived neighbors with another family who were accustomed to yield to the slightest whim of a petted fourteen-year-old daughter. While only in moderate circumstances, yet they permitted her to wear the finest of dresses even when living in the heart of a great lumbering district. When for some misdeed the mother attempted to remonstrate, the girl flew into an uncontrollable rage and came out of it only with the promise that she might have her own way. It was pitiful to see how selfish the child became. Her word was law, her ways infallible, her judgment superior even to her parents'. No one else could do anything as well as she.

There are professed Christians who are taking the same attitude toward God as this girl took toward her parents. They are proud of their accomplishments. They are ignoring God's plan for their lives; apparently their judgment is superior to his! Seeking their own glory, they say: "No one else can do anything as well as I." Nothing but sorrow and an unhappy old age embittered with remorseful memories can follow in the wake of any one who lives for his own aggrandizement.

The apostle Paul preached a gospel that humbled men, demanding repentance and reform. It often collided with popular tastes and opinions, and although he was a man of broad views and sympathies, he was ever the uncompromising servant of Christ. He did not seek his own glory. "Not I, but Christ liveth in me." He was wise enough to know that public opinion is apt to be mistaken and that there is grave danger of overestimating its importance. Test yourself with this thought, from Macdonald: "When one has learned to seek the honor that cometh from God only, he will take the withholding of the honor that cometh by man, very lightly indeed."

May we when tempted to gain glory for ourselves, remember God's warning to Judah: "Give glory to God before he cause darkness." Let the prayer of Elijah be the ideal of our lives, then glory shall come to the God whom we serve. "Hear me, O God, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again."

Nappanee, Ind.

Signals

BY H. H. KEIM

DURING our recent tour east I was greatly impressed with the value of signals. It has been observed that nearly all accidents and wrecks are caused by inattention to signals. To avoid religious observance of signals on the highway is real dangerous. Some people feel that signals interfere with their personal liberty; while the fact is, signals are a blessing and a special help for our safety.

Here is a case in point. Signals say, "Dangerous hill," "Go in second gear." But the driver says, "Oh, I can make it all right in high," and rushes on at thirty-five miles per hour to be confronted with a grade far steeper than he expected. Then he tries to shift to second gear and causes a wreck of the car, loss of part of one hand and almost the death of the entire party of four.

When the teacher or lecturer mentions cigarettes as dangerous and warns against their use, the foolhardy say: "I can smoke them, they don't hurt me." But in a short time such a one is pretty certain to be going down the grade where he can neither stop nor change to second gear without danger of a total wreck. As an employer of labor, for efficiency I would not knowingly employ a user of cigarettes. For long experience has taught me that no cigarette user can be relied upon when it comes to the pinch. He lacks stamina and fortitude. His moral fiber has been undermined.

Nampa, Idaho.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. Brandt, - - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

PASTOR AND PEOPLE

Pleasing God

BY ERNEST L. MILLER

A Sermon

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). In plain everyday words practically applied to life, this text means to me that I can in my trials of poverty and in my struggles for existence best secure the necessities and the helps which I need by seeking first to know and to do the will of Almighty God. I know by experience that the only satisfactory security which I can feel in this life is that which results from an absolute and completely surrendered trust in God; and that I can not enjoy this trust nor commit myself to this absolute resignation unless I am dedicated heart and soul to the purpose of pleasing God.

It was this principle of seeking righteousness first which brought such great blessings to Solomon. The Lord appeared to him in a dream and said: "Ask what I shall give thee." Solomon confessed his human ignorance and asked for an understanding heart that he might at all times be able to turn from evil to good. He pleased God who said: "Because thou hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding, . . . behold, I have done according to thy words: lo, I have given thee a wise and understanding heart; so that there was none like thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honor: so that there shall not be any among the kings like unto thee all thy days." Solomon had the all things added unto him because he sought righteousness first. Too many of us today unwisely and disobediently seek the all things first and the righteousness last. We do not proceed in the logical way outlined in our text by Christ. We do not put first things first.

The most beautiful and practical illustration of this great principle of life is found in the life of its Author, Jesus Christ himself, who said: "He that sent me is with me, the Father hath not left me alone: for I do always those things that please him. . . . My meat is to do the will of him who sent me. . . . For I came down from heaven not to do mine own will, but the will of him that sent me." His life was just like his words. We find him preaching to the poor, feeding the hungry, healing the sick, raising the dead, walking upon the waters, calming the storms, and praying in the deserts. He never sought his own selfish ends nor desired to do his own will. He was always surrendered and submissive for the Father's will to be done. This is a great lesson for us. And God will care for us and bless us to the extent that we obey it. Christ's example should cause us to pray with the understanding and not merely to repeat that portion of the Lord's prayer which says, "Thy will be done in earth as it is in heaven."

Christ died as he lived. In the agony of Gethsemane he could with resignation look into heaven and say, "Nevertheless not my will but thine be done." And later when in the very pangs of death he could say for those who were putting him to death, "Father, forgive them; for they know not what they do," and then the final surrender, "Father, into thy hands I commend my spirit."

The most important thing for every soul on earth to do is to seek to know and to do God's will in all respects. In such an attitude there is the solution of every problem; it is the road of deliverance from all adversities. It is the one great and grand principle of life. Why?

Christ has asked us to seek God and his righteousness first. Christ himself set the example. By so doing we become relatives of God. "Whosoever shall do the will of God, the same is my brother, and my sister, and my mother." Furthermore, we gain access to the unlimited blessings and fatherly protecting care of a God who is infinite, omniscient, omnipotent, eternal, loving, kind and compassionate, and who has said that when the righteous cry, he will hear them and deliver them out of all their troubles. "Whatsoever things ye ask in prayer believing ye shall receive." "The effectual fervent prayer of a righteous man availeth much." The apostle John says: "Whatsoever we ask we receive of him because we keep his commandments and do those things that are pleasing in his sight." Certainly no honest, intelligent person can refuse to admit that the wisest step anyone can take in this world is to dedicate himself heart and soul to the purpose of knowing and doing the whole will of God.

Our heavenly Father has through his word made it possible for us to know his will. But many of us fail to know simply because we do not come in regular, daily prayerful contact with God's word. We all are careful about feeding our physical bodies three times each day. But we often fail to feed our spiritual bodies even once a day upon the bread of life. We think ourselves too busy to devote just a few minutes to Bible reading and family worship. We forget that our work is useless unless the Lord bless it. "Except the Lord build the house, they labor in vain that build it. Except the Lord keep the city, the watchman waketh but in vain." I pity the business man who is too deeply engrossed in seeking other things to devote a part of each day to family worship. The regular daily devotional hour in the home is the grandest and most valuable blessing that parents can give their children. It safeguards the home, protects the young people, gives pure sweet joy to all, and constitutes one of the greatest contributions to Christian civilization. Blessed are the girls and boys who have been taught to believe, to obey, to love, to reverence God's holy word, and to respect and enjoy the regular daily devotional period. No amount of wealth or education can compensate for the lack of this fundamental spiritual asset. In Acts we find that the people of Berea were called noble because they received the word with readiness of mind and searched the Scriptures daily. And we too will be called noble, and will realize new power, joy, peace and wisdom if we will diligently, prayerfully and daily search the scriptures. "Oh how love I thy law, it is my meditation all the day."

But there are some people who can not understand God's will when they read his word. Even some of our best educated people fail to comprehend the real meaning of the Bible. Education is essential and always desirable but no amount of mere education without the divine Teacher will enable one to understand the inspired word. God has given us an Interpreter, a great Teacher who will explain the word to us. When we once learn to have this Teacher, invisible but real always with us, the Bible will no longer be a mystery.

"God hath revealed them to us by his Spirit: of the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of man; save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. . . . But the natural man receiveth not the things of the Spirit

(Continued on Page 170)

Are Ye Not of More Value Than They?

BY ELSIE N. MADEIRA

Last summer during a thunder storm a bolt of lightning struck a large barn and the owner was unable to save nine mules. As the barn was burning, a mule that had its ears burned off, dashed out and running around the barn, ran into the floor above, and crashing through, fell into the angry flames below and was consumed.

This incident made me shudder, and afterwards I thought: how like Jonah we are! We are moved with compassion when animals, which have no souls, suffer such an end; but how unconcerned we are when a host of our friends and neighbors are going on to be consumed, forever, in the fire of eternal punishment.

Oh, for the love and compassion of our Father who says—"Oh, that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever" (Deut. 5:29)!

Elizabethtown, Pa.

The New Loan Library

(The following is a reprint of a leaflet being circulated by the Board of Religious Education, 22 South State St., Elgin, Ill. It is printed here in the hope that our people will generally avail themselves of this new loan library.—Ed.)

A new loan library service is now available to all Sunday-school and other religious education workers. What is hoped for from it is too large to express.

Books are a key to a most abundant storehouse of experience—what we lack to make us wise. They show the way. They stir new thought and create a better future.

If every worker read one book in a year—thoughtfully and well—well, that might be more than we are getting read at present. What do you think?

The list by departments, together with the rules is given below. See that your school gets its full share of benefit from this service.

Children's Division

"Administering the Vacation Church School"—J. S. Armentrout
"The Amateur Poster Maker"—Jeanette E. Perkins
"The Children's Bible"—Sherman and Kent
"A Curriculum of Worship for the Junior Church School"—Crandall
"Famous Hymns: with Stories and Pictures"—Bonsall
"The Gospel in Art"—Albert Edward Bailey
"The Junior"—Ernest J. Chave
"Kindergarten Method in the Church School"—Edna Dean Baker
"The Mayflower Program Book"—Perkins and Danielson
"Object Lessons for the Cradle Roll"—Frances Weld Danielson
"Primary Method in the Church School"—Alberta Munkres
"Primary Story Worship Programs"—Mary Kirkpatrick Berg
"Problems of a Little Child"—A Mother
"Story Worship Services for the Junior Church"—Berg
"Things to Make"—Charlott Chambers Jones
"The Way Life Begins"—Bertha Cady and Vernon Cady
"Why the Chimes Rang and Other Stories"—R. M. Alden
"The Worship of the Little Child"—Edna Dean Baker
"A Year of Primary Programs"—Lucy Stock Chapin

Young People's Division

"The Adventure of the Church"—S. M. Cavert
"The Adventure of Prayer"—M. N. Thurston
"Between War and Peace"—F. B. Boeckel
"Blind Spots"—H. S. Leiper
"The Christ of the Indian Road"—E. S. Jones
"Church Work with Young People"—H. T. Stock
"The Church's Program for Young People"—H. C. Mayer
"Evangelism of Youth"—A. H. Gage
"Getting Into Your Life Work"—H. N. Doxsee
"Handbook for Workers with Young People"—J. V. Thompson
"A Handbook of the Outdoors"—E. A. Brooks
"Handy"—L. Rohrbaugh
"Intermediate Method in the Church School"—F. M. McKibben
"Jesus and His Cause"—B. Curry
"The Meaning of Prayer"—Fosdick
"Men, Women, and God"—A. H. Gray
"The Way of Jesus"—H. T. Hodgkin
"Youth and the Church"—C. P. Maus

General Division

"The Adult Program of the Church School"—Brewbaker
"Beacon Lights of Prophecy"—Knudson
"Bringing Up John"—E. L. Pell
"Children's Story Sermons"—Kerr
"The Church at Play"—Richardson
"Church School Administration"—Fergusson
"Dramatization in the Church School"—Miller
"Fifty-two Story Talks"—Chidley
"Missionary Education in the Church"—Gates
"Organizing the Church School"—Cope
"Principles of Christian Service"—Cope
"A Study of Adult Life"—Soares
"Teaching for Christian Living"—Vieth
"Training of Children in the Christian Family"—Weigle
"Training the Devotional Life"—Weigle and Tweedy

Rules

1. Books may be kept for a period of two weeks, with no renewal allowed.
2. A charge of 2c per day will be made for keeping books overtime.
3. Not more than two books may be asked for at one mailing.
4. Postage both ways shall be paid by the user. Ten cents should accompany a request for a book, to pay outgoing postage.
5. Books damaged or lost must be replaced or paid for.
6. Give a first, second and third choice, if possible, when ordering a book.

HOME AND FAMILY

The House Inside

Selected by Cora Price Bowen, Sebring, Fla.

I have a house inside of me;
A house which people never see.
It has a door through which none pass,
And windows, but they're not of glass.

"Where do you live?" ask folk I meet;
And then I say, "On such a street."
But still I know what's really me
Lives in a house folk never see.

Sometimes I love to go inside,
And hide, and hide, and hide, and hide,
And doctor up my wounded pride,
When I've been treated rough outside.

And then, when I have been to blame,
I go indoors and blush for shame,
And get my mind in better frame,
And get my tongue and temper tame.

I meet my heavenly Father there,
And he stoops down to hear my prayer;
To smooth my brow and cure my care,
And make me brave to do and dare.

And then, when I have been made strong,
And have things right that were all wrong,
I come outside where I belong,
To sing a new and happy song.

And then I hear the people say,
"She's bright and bonny, good and gay."
And that's because I feel that way.
But they don't know the price I pay.

You have a house inside of you,
Where you may fight your battles, too.
And God will tell you what to do,
And make your heart both kind and true.

—Women's Home Mission Monthly.

The Unwilling Delegate

BY LEO LILLIAN WISE

This is the story of a woman who did not want to go. In the first place when Nancy Frantz had been elected alternate delegate to the District Conference she had thought to herself, "Oh, well, I've no cause to worry for Bro. Sam Weaver and Bro. John Good have been going as our delegates for *years* and *years*. And besides if one of them shouldn't be able to go, Sallie Miller would go, for there was *nothing* to keep her at home."

So it was a distinct shock just the very day before the delegates were to leave for the Conference to have her husband come in at noon from the store and announce:

"Well, Nancy, I just met Bro. Harper on my way home and he said to tell you that you will have to go to Pleasant Dale as one of the delegates."

"Now, Jacob, you're only fooling me," said Nancy complacently as she took a pan of nicely browned biscuits out of the oven.

"Indeed, I'm not," Jacob insisted. "It is so."

"Now, why do I have to go?" demanded Nancy with wide opened eyes.

"Well, Bro. John was taken suddenly with pleurisy this morning and the doctor is afraid he is in for pneumonia."

"But why can't Sallie Miller go? There's absolutely nothing to keep her from going!" Nancy was positive of this.

"It happens that there is this time, Nancy girl," Jacob spoke consolingly, "for Sallie broke her ankle last night."

"Of all things!" gasped Nancy as she sank into her chair at the table and then was silent until Jacob had finished returning thanks for the bountiful meal.

"But, Jacob," she began again as she handed him his coffee, "you know that it is simply out of the question for me to go at this time."

"Don't see why," he objected, helping himself to the mashed potatoes.

"Why, this is the week that I do up my curtains for the month. And besides I don't want to be bumming around such cold weather as we're having. Why, with strange beds and all I'd take an awful cold!"

"Nancy, how many times have I told you not to say 'awful'?" Jacob remonstrated.

"Well, I don't care!" she wailed. "I really mean awful spelled with a capital A too!"

"Well, anyway, I told Bro. Harper that you'd be ready at seven o'clock tomorrow morning."

Seeing that Jacob did not recognize any seeming obstacle in the way of her going it is to Nancy's credit that she spent the afternoon getting ready to go to the Conference. She packed an overnight satchel with the necessary items for her comfort while away. She armed herself with a good sized note book and pencils. Since she was going she might as well make an efficient matter of it, she thought a bit resentfully.

In the morning as they waited for the others to drive past for Nancy, her husband was moved to say:

"Shouldn't wonder but what you will come back saying it has been the time of your life!"

"Of course you'd indulge in pleasantries!" Nancy said witheringly.

Tempting odors floating through the air proclaimed that Nancy was at home again. Hardly had Jacob entered the house until she called gaily:

"You were right, I did have the best time ever!"

"Told you so!" he chuckled. "Tell me all about it."

"It seems as if you can not hold a grouch very long when you are with our pastor and his wife. Bless the Harpers anyway! And long before we got to Pleasant Dale I was ashamed of having been so mean about going.

"And then as soon as I stepped into the church and felt the cordial air of brotherly kindness I knew it was the tonic I needed, rather than the inspiration that comes from seeing nicely laundered curtains.

"Yes, and all the talks were so good. But I'll not spoil my Sunday's report for you telling you about that part of the meeting now. And it was so good to meet old friends, some of whom I hadn't met in ages.

"But after I had been assigned my lodging place a sweet faced little girl of eight came to me and said, 'You're to go with me.' I could have kissed her right then and there, for she was the very picture of our Bess at that age. And then when I got into the home I found the mother had stayed at home with a young babe. So I felt at home for they just made things so comfortable for me. Even brought hot water up to my room in the morning!

"The next morning I insisted on helping her get ready to go to the meeting. I made her salad and did other work for her. She was the dearest young mother. And to top off with, she is the daughter of those newcomers who have moved here recently, the Bakers. I am so glad I went to the District Conference!"

"Amen," said Jacob heartily.

Bloomville, Ohio.

New Lives for Old

BY H. A. BRANDT

XVII. An Hour at Centropolis

Almost before he expected a reply, Hale got a slim letter from the editor of *American Builders*. He opened it and read:

Dear Mr. Hale:

By an unexpected turn of affairs I find that I shall have something like an hour between trains in Centropolis next Wednesday. From ten to eleven A. M. is the time, and I am looking forward to seeing you, if only for an hour.

Yours sincerely,
Irene Cross.

Sidney Hale pondered the note for a few moments and then concluded it would be entirely possible for him to see Irene at the time and place indicated. He wrote a line stating as much, and sent it special delivery to be sure that Miss Cross would get it in time to confirm her plans. But the rest of the day was rather spoiled for Sidney since he could not concentrate on the task at hand. Again and again he found himself wondering what kind of woman Irene Cross

(Continued on Page 170)

Laden Down With Love

BY M. W. EMMERT

A very dear friend at last Christmas season sent me a substantial gift, accompanying it with a letter bearing this message, "This gift comes to you laden down with love and strong desire for your health and happiness."

Laden down with love is what made that gift of inestimable value to me. Love is what puts cheer and joy in all gifts we give to our friends.

Laden down with love is what puts value in God's supreme Gift to the world. All God's daily gifts to the world coming through the course of nature are laden down with love. The dawn of light on each new morning; the warmth of the sun's rays; the gentle showers; the returning flowers of spring; even the snows of winter and its accompanying wintry blast are all laden down with God's love. Health with its cheer and happiness; sickness accompanied with pain and suffering are laden down with God's love.

"Think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though some strange thing happened unto you: but insomuch as ye are partakers of Christ's suffering, rejoice," says Peter in 1 Peter 4:12. Hence even our sufferings are laden down with God's love.

God is motivated in all of his activities by love. In proportion as we, his children, are motivated in all our activities among men by love, so that all we do is laden down with love, so far we are godlike. It is then that we produce joy among our fellow-men, help lift their burdens and make life more comfortable for them.

Lexington, Ky.

Fight for God and Man

BY IDA M. HELM

"It is great to be out where the fight is strong,
To be where the heaviest troops belong,
And to fight there for man and God.
O, it seams the face and it tires the brain,
It strains the arms till they ache with pain
In the fight for man and God."

Even in the face of the cross set before him, Jesus steadfastly set his face to go to Jerusalem (Luke 9:51). He must give his life in the fight for man and God. God has made man a free moral agent; he may either coöperate with God or take his stand with the enemy. If we are on God's side, victory is sure. God "hath not dealt with us after our sins, nor rewarded us according to our iniquities." He gave the tremendous task of carrying the gospel to all the nations and to every creature into the hands of men who had accepted his redeeming blood.

Sin is man's worst enemy. We are admonished to flee from evil and follow after the good, righteousness, godliness, peace, love; to fight the good fight of faith. Our enemy is strong—the world, the flesh and the devil; they come with deceit and cunning, even sometimes transformed as an angel of light, at other times as a roaring lion; therefore, it is imperative that we arm ourselves with the spiritual weapons provided by our Master Jesus Christ. We find them ready for us, stored in the Bible. We must equip ourselves with them with the help of our Guide, the Holy Spirit.

Ashland, Ohio.

"And the Child Grew"

BY JULIA GRAYDON

In the Bible we read these words: "And the child grew, and waxed strong in spirit." They are said of the Child Jesus and we notice that they do not say, "waxed strong in body." No, the spirit was to keep on growing until it reached its full power, culminating in the wondrous sacrifice for men who were sinners. We know that Jesus was often weary and that he had to withdraw from the world at times to get new life from the Father.

We see it in the world today, men of bodily weakness whose spirit carries them to the heights because it is strong. While we pray, as we should, for strength of body, let us ask for increasing spiritual strength.

Harrisburg, Pa.

AMONG THE CHURCHES

Calendar for Sunday, March 16

Sunday-school Lesson, Parables of the Kingdom.—Matt. 13:24-52.

Christian Workers' Meeting, Swearing and Profanity.

✣ ✣ ✣ ✣

Gains for the Kingdom

Five baptized in the Dixon church, Ill.

Two baptized in the Lakeland church, Fla.

Three baptized in the Tampa church, Fla.

One baptized in the Portage church, Ohio.

Eight baptized in the First church, Detroit, Mich.

Three baptized in the Hermosa Beach church, Calif.

Nine baptized in the Calvary church, Philadelphia, Pa.

Twelve baptized in the Tyrone church, Pa., Bro. C. A. Bame of Ashland, Ohio, evangelist.

Seven baptized in the Rocky Ford church, Colo., Bro. Harvey Hostetler, pastor-evangelist.

Eight baptized in the Franklin Grove church, Ill., Brother and Sister O. H. Austin, evangelists.

Sixteen baptisms at Oklahoma City, Okla., Bro. Ralph G. Rarick of North Manchester, Ind., evangelist.

Sixteen baptized in the Bassenger Mission church, Fla., Bro. A. D. Crist of Middleburg, Fla., evangelist.

Fifty-nine baptized in the Elizabethtown church, Pa., Bro. Rufus Bucher of Quarryville, Pa., evangelist.

Five accessions in the Payette Valley church, Idaho, Bro. McKinley Coffman of Fruitland, Idaho, evangelist.

✣ ✣ ✣ ✣

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. H. V. Coppock began March 9 in the Pitsburg church, Ohio.

Bro. Ralph G. Rarick of North Manchester, Ind., to begin March 30 at Plymouth, Ind.

Bro. A. P. Wenger to begin March 16 instead of March 26 in the First church, York, Pa.

Bro. Clement Bontrager of Emmett, Idaho, to begin April 21 in the Boise Valley church, Idaho.

Bro. H. B. Yoder of Lancaster, Pa., to begin March 30 at Salunga, East Petersburg congregation, Pa.

Bro. R. H. Nicodemus, of Covington, Ohio, will conduct a one-week of Pre-Easter services for Trotwood Church of the Brethren.

Brother and Sister J. Edwin Jarboe began March 9 in Michigan City, Ind., instead of three weeks earlier as previously announced.

✣ ✣ ✣ ✣

Personal Mention

Bro. W. A. Reed, recently of Melvin Hill, N. C., and Campobello, S. C., should now be addressed, Schoolfield, Va.

"After the Deficit, What?" Bro. Otho Winger, President of the General Mission Board, discusses this important question in an article on page 164.

President H. H. Nye and Dean A. C. Baugher of Elizabethtown College are scheduled to hold a five session Bible Institute in the Fredericksburg church of Eastern Pennsylvania Saturday and Sunday, March 29 and 30.

Bro. Ora DeLauter of Ashland, Ohio, was seen at the mission rooms Friday of last week. We wish that more of those who attended the conference at Bethany Bible School could have found time to make the trip to Elgin.

The General Ministerial Board utilized the opportunity afforded last week by the Bethany Conference for a meeting of the Board at that time and place. The full membership—Miller, Bowman, Robinson, Brougher, Yoder—was able to be present.

Dr. J. Paul Gibbel and wife and little daughter, recently returned from the Africa mission field as you will recall, made a short call at the Publishing House last week as they were driving through to Waterloo, Iowa, for a visit with relatives and friends.

Bro. Edward K. Ziegler, pastor at Johnson City, Tenn., has time for an evangelistic campaign or an institute of music and worship, or a combination of the two, in the month of May, and will also be available for another such meeting in the autumn months. Address him at 405 E. Eleventh Avenue.

The Central Regional Ministerial Conference at Bethany Bible School last week drew rather heavily on the office force of the Publishing House. Secretaries Bonsack and Zigler each gave an address while Secretary Bowman and Editor Frantz each spoke four times. The only part of the program which the present writer was permitted to hear (aside from his own) was an able address Friday morning by Bro. R. H. Miller on Our Message for Our Day. The Ministerial Board will no doubt give us soon a suitable account of the Conference for our readers.

Miscellaneous Items

To the Churches of Eastern Pennsylvania: All material for the District Meeting Booklet should be in the hands of R. W. Schlosser, Clerk, Elizabethtown, Pa., by March 26.

All queries from churches of the Middle District of Maryland should be sent to the undersigned by April 1.—Samuel D. Lindsay, District Meeting Clerk, Maugansville, Md.

To the Churches of Northwestern Ohio: Those coming by train or bus to the District Meeting to be held in the Eagle Creek church, March 18-20, please notify C. C. Trackler of Williamstown, Ohio, phone No. 59A Arlington. —Ruth Rodabaugh, Williamstown, Ohio.

"Have been enjoying the Messenger more every week. The Feb. 15 number is full and overflowing with good material and new ideas." Was that fine feeling of hers in any wise due to the fact that she was one of the ministers' wives who sent an extra dollar for the deficit?

Eastern Pennsylvania will hold its District Meeting in the Springville congregation in the Mohler house, along the trolly road from Ephrata to Adamstown, one mile from the former place. Elders' meeting at 10 A. M., April 30, May 1. A missionary program will be rendered in the forenoon and afternoon of first day.—Evan M. Dinger, Reinholds, Pa.

Announcements are not worth much unless they are complete and correct. Look at the announcement column on the last page and see if there is anything omitted or that needs to be changed. The only way we can keep this column up-to-date is for our readers to keep us informed of meetings to be announced, including information as to date and place.

Choristers are reminded that the week of May 4-10 is National Music Week. While the emphasis in many places is primarily that of community music, churches will do well to coöperate to promote a greater appreciation of good music. Special pamphlets may be obtained without charge from the National Music Week Committee, 45 W. 45th St., New York City, N. Y.—Board of Religious Education.

The week of May 11-18 is Mother and Daughter Week. The program materials this year have been based upon the theme "Mothers and Daughters on the Adventure of Life." For ten cents a sample set of leaflets may be obtained from the International Council of Religious Education, 203 No. Wabash Ave., Chicago, Ill. The set includes the following leaflets: A general descriptive leaflet; a Mother and Daughter Worship Program for Mother's Day; Mother and Daughter Songs; After Mother and Daughter Week—What?

The District Meeting for the Northwestern District of Ohio will be held at the Eagle Creek church on the Lincoln Highway, three miles west of Williamstown, March 20. The elders of the District are requested to be present at an opening session which will be held at the church on March 18, to convene at one o'clock. This meeting will be followed by inspirational meetings in the evening and on the following day dealing with the work of missions, education, the women's and men's work of the church.—Jesse J. Anglemeyer, pastor Eagle Creek church, Williamstown, Ohio.

✣ ✣ ✣ ✣

Meeting the Mission Challenge

(These are preliminary figures at time of going to press before the final closing of books)

Record of Congregations

Receipts from living donors March 1, 1929, to February 28, 1930, credited to congregational sources	$343,486.92
The goal was	313,547.00
Amount in excess of requirements	$ 29,939.92

Record of Challengers

Pledges paid before February 28, 1930	$ 17,592.58
Unpaid pledges	19,910.00
Cash and pledges from the challengers	$ 37,502.58

"Seasons of the Soul"

A writer says: "There are seasons of the soul —just as truly as there are seasons of the year." Easter time is considered a logical time for children to affiliate with the church. It is a time when the thoughts of all those in the church are turned toward the central Figure of the church. And seeing him, children want to follow him and to be associated with those who bear his name.

For a number of years Sunday-schools have been asked to send two offerings to the General Board of Religious Education. That is included in the standard for the school. Money sent for such a purpose is considered a part of the congregation's contribution to the Conference Budget. The date set was April 6, but any Sunday around Easter would be suitable. Money should be sent to the Board of Religious Education, 22 South State St., Elgin, Ill.

BOARD OF RELIGIOUS EDUCATION

General Mission Board Treasury Statement

As of February 28, 1930:	
Income since March 1, 1929	$408,951.24
Income same period last year	298,023.04
Expense since March 1, 1929	274,655.43
Expense same period last year	300,989.87
Mission surplus February 28, 1930	33,924.34
Mission Deficit January 31, 1930	43,615.72
Decrease in deficit and increase in surplus, Feb. 1930	77,540.06

What a Superintendent Said

The superintendent stood before the Sunday-school. It was the first Sunday of the month. On this day the school always gives a missionary offering. The superintendent said: "The deficit is raised. There is great joy all over the Brotherhood. The missionaries will be encouraged. Now we must face the future. The present victory dare not turn into defeat by our school failing to do its part during the new year. Let us give a generous Sunday-school missionary offering each month and thereby do our part in assuring a surplus in the mission treasury so the deficit will not return."

This superintendent spoke wisely. His vision will help to make the victory permanent and not just temporary. We are inclined to believe that hundreds of intelligent, missionary-minded superintendents and missionary committees have already made similar announcements to their schools.

✣ ✣ ✣ ✣

Four New Gish Books

BY J. E. MILLER

Four new books have been placed on the Gish List for Ministers of the Church of the Brethren. Again we repeat that ministers of other denominations do not come under the provision of the Gish Fund. At present 143 ministers are on the records to receive Gish Books as listed. These will receive their allotment as soon as all the books reach the Brethren Publishing House. We appreciate the promptness with which our ministers remit for these books. The new books are of exceptional value and are as follows

No. 156. Love the Law of Life, by Toyohiko Kagawa, the outstanding Christian of Japan. The author's first book passed through one hundred and eighty editions in Japan. This one promises to be even more popular. Rufus Jones who writes the Foreword says: "If anybody has been prone to believe that the miracles of the gospel have ceased or that Christianity is exhausted and bankrupt, let him read this book and feel the dynamic energy that is breaking through this organ of the Spirit. . . . Kagawa is one of the striking phenomena of the Christian world of today He is not a man behind the pulpit; he is a demonstrator in a laboratory. He is showing once more, that Christianity is not talk, it is action; it is not words, it is power. He exhibits it as soul-force, creative energy, redemptive might." 313 pages. To ministers, 45c; regular price, $2.00.

No. 157. Between War and Peace, by Florence Brewer Boeckel, Education Director of the National Council for the Prevention of War. The author presents the many ways in which goodwill and a better understanding among the nations are now being fostered and shows what individuals, organizations and nations are doing or can do to discourage war and promote peace. Contains copies of compacts and agreements between the nations, and even has the 1928 resolution of our own Annual Conference dealing with war and goodwill. One of the best books of this kind now on the market. 591 pages. Regular price, $2.50; to our ministers, 55c.

No. 158. Preaching With Authority, by Edwin DuBose Mouzon, a Bishop of the M. E. Church, South. Here we have the Yale Lectures on Preaching for 1929. There are eight lectures entitled, Authority and Authorities, Perils of Traditionalism and Values in Tradition, Authority and the Bible, The Basis of Authority in History, The Basis of Authority in Experience, Authority From the Cross, The Authority of the Church, and Preachers Having Authority. In these days when all authority is being questioned ministers will find help in a discussion of this kind. For some the author may be too liberal, for others too conservative. But all will find the discussion stimulating and thought provoking. Virile preachers will often turn to these pages to stimulate their own thought processes. 245 pages. Regular price, $2.00; our price to ministers, 45c.

No. 159. Adolescent Worship, With Emphasis on the Senior Age, by Gerrit Verkuyl, Field Representative, Presbyterian Board of Christian Education. Pastors who find the young people a problem in church work will find here studies, discussions and suggestions that have proved helpful because they are based on basic conditions that have long existed but have not always been understood. Prayer is viewed as the core of all true worship. Treats private and group worship worship in the Sunday-school, scripture material, hymns etc. Pastors need this book. 203 pages. Regular price $1.50; price to our ministers, 35c.

Our ministers should clip and save this announcement from which to order. Send cash with each order. If your name does not appear in the 1930 Yearbook enclose evidence that you are a minister in the Church of the Brethren

AROUND THE WORLD

Negro College Students

The Crisis is authority for the statement that 19,253 negro students were in attendance at colleges and universities in the United States last year. Negro graduates for the year numbered 2,160. Such a body of students receiving the benefits of higher education should serve to leaven their racial group.

State Pastors' Conventions

The success which has attended the efforts of the Ohio pastors has been such that the pastors of some other states are beginning to think in terms of state conventions. State-wide conferences of ministers held this year in other areas include New York, Pennsylvania, Kansas and Indiana. The first Illinois Convention of Ministers was held March 3-5 in Springfield.

A Land of Tea Drinkers

Great Britain still holds the world's record for tea drinking. The India Tea Bureau, which keeps track of tea drinking characteristics the world over, is responsible for the statement that Britons consumed 424,000,000 pounds of tea last year. This looks like about ten pounds for every man, woman and child in the kingdom! And as a pound of tea is figured at 200 cups it appears that John Bull drank about 85,000,000,000 cups of tea last year—thus managing to keep his crown as the world's champion tea drinker.

Conservation in Arizona

In few states is water more precious than in Arizona. Hence the dedication of Coolidge Dam on March 4, by Calvin Coolidge, former President of the United States, was a great event in Arizona history. It was also an event of national interest because it revealed Mr. Coolidge in a characteristic attitude. He is reported to have said in part: "It seems to me that we ought to dedicate this to the advancement of the nation, to the benefits of education, to the making of better homes, and the making of a better country."

Charity Work in a Great City

According to the 1929 report of the United Charities of Chicago, aid was given to 70,000 persons in 13,287 families during the course of the year. In most of the cases a return to a normal status was achieved through the services of social workers. That is, but 2,548 families required monetary relief in addition to the other assistance given. It is interesting to note that 10,970 persons were given medical treatment, 3,327 children and mothers given a brief outing in camps or country homes, positions found for 1,096 unemployed and 23,050 cases handled by the legal bureau for persons unable to pay a regular attorney's fee. In this way $127,049.51 was collected on claims for wages and debts.

Pacifism in Germany

Germany has a pacifist political party known as the Christlich-Soziale Reichspartei. The party is small as yet, but something of its aggressiveness and aims may be gathered from the following quoted from its official organ, Das Neue Volk: "Never shall we be able to recognize a Christianity, or representatives of Christianity, who bless murderous weapons and who preach hatred and war! Never shall we be able to recognize parties and politicians as 'Christian' who vote for cruisers and defense credits, and for poison gas manufacture. Never shall we elect members of the Reichstag who do not denounce bloody violence and manslaughter, who in face of modern war, do not stand for war resistance and war sabotage, and who do not do their utmost to create a real basis for the peace of the nations."

The Importance of Simplicity

In a time when life is complex the importance of simplicity should be apparent. Then, if at any time, simplicity is vital as a principle of life. But how is simplicity to be realized in the practical everyday of life? A Quaker writer recently pointed out that what was simple once may not be so simple today. Said he: "I believe that the Discipline should recommend simplicity, and that we should endeavor to attain and maintain it. The little beret—or whatever—that girls now wear is simpler than the wonderful creations our Quaker girls wore in time past. The furnace heat is simpler, more economical and less complicated than stoves; the general use of electricity in the home not only saves money, time and work, but enables simpler living." Then just what is simplicity for our times? As one thinks of Christ's own method of life he finds him cutting across ceremony and using all things with good possibilities that he might reach and help men. Hence simplicity is not essentially renunciation; it is much more likely to be wise use for worthy ends in life. A well known passage in Matt. 6 indicates that the heavenly Father wants his children to have what they need when and as fast as they can make the proper use of it. Perhaps from this there will emerge some cue as to the way to realize simplicity in modern life.

One Way to Find Out

One well known international institution has apparently come to the cross roads—or possibly the end of what seems to be a blind alley. At any rate, in the midst of perplexity it has called together an imposing Commission on Message and Purpose. Just what fifty men will be able to find out and state as to message and purpose we do not know, but any group that is perplexed, or that finds itself slipping, would do well to copy the method. Diagnosis is important and must precede the regimen that promises a return to health and usefulness.

"An Act to Amend the Export Act"

"An act to amend the export act"—such is the title of a bill that promises much for changing certain conditions in the United States. The act is sponsored by the present Canadian government and the aim is to cooperate with the American plans for enforcing the prohibition law. Thus we read: "The purport of this amendment is to authorize officials of the dominion government having charge of liquor in bond and the granting of clearances to vessels to refuse to release such liquor or to grant such clearances where the granting of such release or clearance in any case would facilitate the introduction of intoxicating liquor into a country where the importation of such liquor is forbidden by law."

Entertaining Gangsters

Believe it or not, Chicago's toughest beer gangster had spent about one month in the German Deaconess Hospital of said city before being set upon by enemies of his own type. Of course he had entered under an assumed name and told a plausible story of how the bone in one of his legs had been shattered by a revolver shot. But finally the day—or rather the night—came when two enemies slipped in and tried to shoot the well known gangster. But Frank McErlane was ready—with a revolver under his pillow. He shot it out with his unwelcome guests and thus saved his life. Nothing is said as to the possible inconvenience to the hospital force or the other patients. The two column account we glanced over tells only of McErlane and his enemies. Strange things do happen these days; one may even entertain gangsters unawares.

Not a Question of Technique

It has been proposed that the submarine be humanized. Thought is being given to the question of size, equipment, and the proper handling of submarines in war time. Evidently certain ghastly affairs of the World War are in the minds of those who would accomplish the humanization of the submarine. But is the issue one of technique? Is not the problem something more fundamental than how to handle a certain engine of war? It appears to the writer that it is not a question of technique; rather, it is a question of principle; that no amount of humanizing will make the armed submarine other than what it really is—one of the terrible instruments used in modern warfare. The only good that can come from a discussion of the proposition to humanize the submarine is the realization that the real problem is one of principle—that war is futile and wrong, and so also is the use of the submarine for war purposes.

What Famine Is Like

It is hard for well fed Americans to realize what a famine is like. We take the following from a letter by Grover Clark, Associate Director, China International Famine Relief Commission: "The Wei River Valley, centering around Sian, now is in the midst of the most appallingly disastrous famine which has affected any part of China since the catastrophe of 1876-77. Estimates made from the best possible sources indicate that those dead from starvation during 1929 number at least 2,000,000—with another 2,000,000 practically certain to die from the same cause before the next harvest. The total population of this region before this famine was about 6,000,000. I just completed a trip of investigation through a part of the Shensi area and what I saw made the week or so in Shensi a continuous ghastly nightmare of past and present and prospective human misery. Practically everyone—man, woman and child—on the streets, on the roads, everywhere—looked as though he was just about ready to drop from starvation. I saw several villages uninhabited and bearing in most of the houses that stark sign of utter poverty—the marks where the roof timbers, the beams, the doors, the windows had been torn out to be sold to get a few dollars for food. But this sight of individual dead and of the things that had happened to their bodies was not the worst I saw. Much more horrible was the look on the faces of practically all the people who still are alive—that look of utterly and completely dazed apathy. There is very little suicide among these starved, in spite of the hopelessness of their outlook. Small crowds gather in front of the grain shops, beside the meat stands, around the sellers of bread—but no one tries to snatch a bit of food for himself. It seemed incredible. I sought the explanation. Part of it is the age-old law-abidingness of the Chinese. Much more of it is the fact that the people have starved so long and so bitterly that they have not energy enough left even to commit suicide or to steal." Mr. Clark's suggestion for relief is that seeds for quick growing crops be provided for this region. He thinks that in the long run this would bring the most general and effective relief.

The Home and Prosperity

It was recently pointed out that those industries "which cater directly and efficiently to needs in American homes are the ones that are least subject to sharp fluctuations in receipts." And why should the home not be the basis of national prosperity? It is there that the consumption of necessities takes place. It is there that the long as well as the short manufacturing process comes to an end as that which was made is consumed to render satisfaction to human beings.

When Wealth Is a Trust

Many rich men regard their wealth as so much power held in trust. They do so because wealth is not created single-handed, because what we speak of as wealth means nothing except in relation to human needs and wants. A fortune arises when some one finds himself in a situation where he can pass on some desirable commodity at a profit. Thus certain makers of automobiles have grown rich not because they made automobiles, but because millions of people wanted automobiles and were willing to pay the price. Another hint as to the social origin of wealth is indicated by the fact that the manufacturers who have made the biggest fortunes in this industry have been the makers of the cheaper cars which could be sold by the million. That is, the swollen fortunes of today are possible because there are many millions of people able to buy at prices, and especially in the volume, which builds great fortunes. Now it is a growing appreciation of the social origin of wealth which makes men feel that their wealth is far from entirely their own, and therefore something to be held in trust. The case is clearer when one considers an example where great wealth comes to some one by pure accident. For example, Enrico Caruso has been dead long enough that many have forgotten him; and yet, the talking machine royalties left by the famous tenor are said to have an estimated value of $1,000,000. By one arrangement, two-thirds of these royalties were to go to his little daughter. This has now been set aside and the little girl will have to be content with one half of this sum. What has this child done to earn or merit such wealth? Nothing, and it is hers simply by the accident of birth. And so is most inherited wealth, which brings us to the conclusion that there is a sense in which most wealth—perhaps even all wealth—is really a social trust, and should be used not simply for anything, but in ways that will contribute to the benefit of all.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Holiness

2 Tim. 1: 9

For Week Beginning March 23

GOD IS HOLY

This seems so simple and is so familiar that we fail to grasp its vast significance. Righteousness would never have made headway on the earth were it not perfect in the character of God himself (Lev. 19:2; 1 Peter 1:15, 16; Eph. 5:1).

WHAT MAKES A LIFE HOLY?

A holy place is one set apart for God. The holy day is his day of worship. Our lives are holy when we own and acknowledge his claim upon us (Rom. 8:29; Eph 1:4; 1 Thess. 4:7; 2 Tim. 1:9).

WHAT ARE THE MARKS OF HOLINESS?

A life is kept holy, not as a garment is kept clean—by folding it away from all who would stain it—but as the body is kept healthy—by good work (Luke 1:74, 75; Rom. 6:13, 19; 12:1).

A HIGHER MOTIVE

We are the temple of the Holy Ghost! What a royal incentive to abstain from all uncleanness! This elevates the whole of life above joyless compulsion and legalism (John 15:8; Phil. 1:11; 2 Cor. 5:14, 15; Rom. 12:1, 2).

HOLINESS AND THE INNER LIFE

There is no peace nor freedom nor joy apart from holiness of life. Where holiness is no outward circumstances can utterly destroy one's inner blessedness (Titus 2:3, 11, 12; Rom. 6:22; John 17:9, 15; 15:4, 5).

HOLINESS AND THE WORLD WITHOUT

Holiness can not be utterly and finally defeated in our world. The worst the enemy can do is to seem to win a victory which in every case is a great triumph of holiness (Psa. 86:2; Mark 6:20; Luke 1:70; 1 Thess. 2:10).

DISCUSSION

What is the difference between holiness and righteousness? Holiness and goodness?

R. H. M.

The Changed Map of Palestine

(Continued From Page 163)

render; however, Allenby swung secretly around and made a surprise advance on Jerusalem from the north at which the Turkish leaders fled out the Jaffa Gate, down the Jericho Road across the Jordan into Transjordania to escape capture. There was little time to set bombs. The location of the few was easily made by offering sums in gold. The famous Balfour declarations were read the day following, setting forth the conditions and principles of the new regime. They were read and printed in the three official languages—Hebrew, Arabic and English. In Palestine, school children are required to study two languages, English being one of the two. The stamps, coins and car licenses must bear the official languages. This was a diplomatic move to unite the various religions and races of Palestine.

The three great generals at once convened in private conference at the Victoria Hotel, Damascus. The armistice had been declared but the greater problems were yet to be solved. General Allenby and Lawrence favored Emir Feisal as the logical king of all Arab tribes with his capital at Damascus. England favored that move for two days only and was forced, because of French objections, to change. Three things figured in the settlement. First, the Mosul oil fields, one of the greatest oil centers in the world, sought by both French and Turk, was blocked by the English. Second, the influence of Jewish statesmen of England had secured the promise of a national home for the Jew in his native country. Third, the Arabs had been kept in line by pledges of national freedom and an Arab state. The English kept their word only in part—the English mandate does extend from the northern borders of Dan to Beersheba west of the Jordan. The Jew now has the promise of a new home, but he must go in and possess it. The colonizing Zionist Jews are coming from over the world and millions in money has been thrown to their support, but they must pay interest and eventually the principal in most cases. Five thousand dollars is allowed per family and now all Jewish immigrants must have a trade. One Jew in business is estimated worth about ten Arabs. Great Britain has a difficult task to perform. She must keep peace between the foreign Jew and the native Arab who sees England favoring the stranger. Something must be done to develop the country and avoid an economic crisis. The development of a home for the Jews is essentially slow and difficult, because of creeds, sects and social barriers.

The insistent French had to have a slice of the surrendered territory, no one knows for what particular reason, and thus France threw her mandate over that section of Syria just north of Palestine with headquarters at Damascus. The French are not loved by the natives and the military operations and occasional shelling of centers, as we saw in Damascus, serves as a serious warning to quell a revolting spirit. The Arab governments are pushed east of the Jordan with Emir Feisal and his brothers as kings over different sections. The Irak-Arab mandate under Feisal east of Syria is set up for only a 25-year period. All this and much more was decided by the League of Nations. Slavery, military sentiment and forced labor are prohibited. Sir Herbert Samuel, a noble Jewish statesman, was made the first High Commissioner of Palestine under the English mandate. He was responsible for much of the successful beginning of the English regime. Palestine has had a reawakening. Great developments are being launched. Much time, money and hard work will be required to restore the land which once flowed with milk and honey but which was stripped of its beauty, culture, religion and prosperity during the centuries of the laggard, barren rule of the Turk.

Harrisburg, Pa.

Pleasing God

(Continued From Page 166)

of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:10-14).

John 16:13, 14: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: . . . for he shall receive of mine, and show it unto you." John 14:26: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

But to be guided and enlightened by the Spirit necessitates being filled with nothing but the Spirit. It means to be empty of worldliness, pride, selfishness, sin. It reminds me of the father who gave his little boy a basket full of chips with the request that he bring a basket of nice red apples from the orchard. The little fellow who was gone a considerable while said when he returned: "Father, there is no room for the apples; they all roll off." The father told the boy to empty the chips first and then fill the basket with nice red apples. So it is with us, we need to empty ourselves of too much concern about the material all things that we may have that which is far more important, the Holy Spirit.

We must seek first things first. Spiritual things do and should come first. We can not always tell where the all things are to come from, but God knows. And if we please him, he will provide. We should love nothing more than God. Like the early Christians, we should be willing to sacrifice everything for him. Unfortunately many of us are too selfish and greedy to give of our abundance for the support of God's work and to help the poor. If we trust God as we should, we will not be afraid to give our last dollar.

What is our greatest concern? What is the principal thought of our minds? If it is not God and his righteousness, it is something of the world. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God" (Rom. 12:2). "For they that are after the flesh do mind the things of the flesh: but they are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh can not please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:5-9).

Finally, if we are to be filled with the Spirit, we must be in direct contact with the Fountain, the Great Eternal Source. The most of us are in immediate, direct and live contact with the world. But our contact with God is weak, indifferent, short-circuited and poor. We all have the blessed privilege of being in direct contact with the Great Divine Source through the blessed provision of prayer. God will then charge us with the great current; we will both know and do his will, and we will be able to say with the apostle John: "Whatsoever things we ask we receive of him because we keep his commandments and do those things that are pleasing in his sight." The all things will be added unto us.

My advice to every soul who reads this article is: Pledge yourself to read or have read one chapter of the Bible every day. Pledge yourself to make the knowing and the doing of God's entire will the one great purpose of your life. Get upon your knees and ask God for the Holy Spirit. Surrender yourself to God. Trust God for whatever you need. Here is the solution to your perplexing problem. Here is deliverance from all your troubles.

Tom's Brook, Va.

The Really Poor

BY EZRA FLORY

"Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked," these are the indicting words of John to a worldly, rich and self-satisfied church.

He is poor whose worldliness has caused him to lose his fellowship with Christ.

He is poor whose possessions are laid up on the earth without treasure in heaven.

He is poor whose money-making has crowded out the cultivation of the spiritual life.

He is poor whose wife and family do not love and respect him.

He is poor who has a disagreeable temper which makes enemies and dispels friends.

He is poor who has bartered character for money.

He is poor whose mind and soul have been neglected.

He is poor who has a guilty conscience.

He is poor who has forfeited health for wealth.

He is poor who is selfish, cruel and uncharitable.

He is poor whose morals are questionable.

He is poor who has lost his self-respect.

He is poor who has low ideals.

He is poor who is without friends.

He is poor who has lost his control of himself.

He is poor who has not Jesus in his life.

Huntington, Ind.

New Lives for Old

(Continued From Page 167)

had really come to be. The mental picture he had was of the serious minded young woman he had left behind in Valley Center some eight or nine years before. Irene was the type who enjoyed outdoor sports, not in a second-hand way, but because she had the physique to share in strenuous games. Actually she had not gained a letter in high school, because as an orphan, she had to contrive in some way to help meet her expenses. But she had helped to make her way with such quiet capability that very few realized the handicaps which she had to overcome. Thus Sidney remembered her best as a tall dark-haired girl with clean-cut regular features which become the glory of mature womanhood. He remembered, too, the beginning of this process when he had taken a special interest in Irene. Yet before this interest had run its course he had gone to the big city, achieved almost unexpected success, and, in the midst of prosperity neglected the maid of Valley Center.

Now time had brought many changes. Sidney saw himself as the one left behind in Valley Center, and Irene Cross as the big town success. He had seen how a capable young woman had forged ahead against unsuspected difficulties to a position of importance. So far as he could tell it had left her unchanged in essentials. Or, perhaps, it would be truer to say, that certain fine qualities had been intensified, matured. The capable girl had become the able woman; the serious student had become a keen critic and interpreter of life. Sometimes Sidney almost feared to meet her; again he felt his heart warm as in the days of his first interest.

At last the great day came and Hale planted himself at the waiting room entrance in the Union Depot at Centropolis some minutes before the arrival of the ten o'clock overland from points west. But the great depot was crowded and so the minutes passed quickly. Before Sidney realized it was train time and the passengers from the ten o'clock overland were streaming through the gate and past him. The line of hurrying people presented an intriguing pageant of life, and Hale found himself characterizing the passengers as they filed quickly by.

Suddenly Hale was aware of a familiar, friendly face—frank brown eyes, faultless features—what seemed to him the most truly beautiful that he had ever seen. And so this was Irene Cross! Father Time had brought his changes, but the young woman Hale had once vaguely loved, had profited by them all. Here was such a woman as an artist might paint or a poet adore. Here was a beautiful woman infinitely more beautiful because her soul was pure and great.

"Irene!" said Hale simply, as he seized her hand.

"Sidney!" answered the woman, "and how well and splendid you look."

The frank compliment gave Sidney an unexpected measure of self-confidence, and he actually surprised himself by the gallant way in which he led the way

an empty seat away from the milling crowd. "You say you have but an hour?" began Sidney.

"Yes, I must take the eleven-ten train."

"Good, that is a trifle more than an hour! But how shall we use the precious time? Would you like to see something of Centropolis, or would you care for something to eat?"

"I am not hungry, Sidney. And as for cities, they are all much alike and can be seen any day. Let's just sit here in this quiet corner and talk a bit!"

"And nothing would please me more!" acquiesced Sidney.

"How is your mother?" began Irene.

"Fine, fine. Mother and I live together at the old place. We have remodeled the house. You would hardly know it!"

"Indeed! I should like to see it. I wonder if you still have the good taste you once had!"

"Irene, you are too charitable! I mean, Miss Cross. I can hardly bring myself to realize what an important person you now are."

"Don't flatter me, Mr. Hale! I am still Irene to friends."

"And I am Sidney to my friends," returned Hale.

"I wanted most to see you a bit about your *Cycle of Faith*," began Irene in a more serious vein. "It has interested me greatly. In fact, the more I dip into it, the more significant it seems. You rather evaded the task I set by assuming a larger one. And I must say you have dealt with it in a masterly way."

"Well, I am glad it interests you—that you can see in it something to commend. *The Cycle of Faith* represents the treatment of a growing conviction."

"Do tell me something of what led you to go so far beyond what I asked?"

"It is a rather long and difficult story. And not everything is entirely clear to me. But you know the nature of my work for the Morgen interests. As I see it now it was nothing short of the abuse of art for the sake of dollars. As I think I said in my letter to you, I have a conviction that the writer has a moral obligation to leave his readers on a higher level than where he finds them. The pull of true literature is up and not down. *The Cycle of Faith* represents an application of this theory of writing. I have taken certain concrete problems as they face men today and tried to make progress toward some hopeful, helpful conclusions. I have tried to point a way out to more satisfying living. I realized that the subject was over my head in a way. And also that what I have written is nothing more than an earnest effort toward a solution. But it represents that much. Thus the effort has brought me personally an unexpected measure of satisfaction. I am glad I have written as I have. And hence I have the writer's greatest reward—the conviction that the product is as good as he can make it. Please do not think that I am boasting. I know that *The Cycle of Faith* is not brilliant; but I do feel it is the best thing that I have done."

"Yes, your *Cycle of Faith* is the best thing you have done. There is no comparison between it and the cheap, unworthy matter that you produced for Mr. Morgen. *The Cycle of Faith* is your emancipation proclamation. At last I think you have found yourself."

The woman paused, evidently thinking carefully what next to say. Meanwhile Hale was thinking that his effort to evade his assignment had not misled Irene Cross. He had treated a larger aspect of the problem in order to shield himself; in order to obscure the story of his own spiritual development. But here he had revealed the essentials, and Miss Cross had evidently seen through it all along. She had quite correctly guessed that *The Cycle of Faith* was but a revelation of his mental and spiritual progress stated in general terms. So here was still the capable Irene of old, but fairer and abler in her maturity. Evidently she had thought more of him than he had suspected. She had followed his progress in those first years and sensed that he was on the wrong track; that his best and most satisfying effort would lie in another field. Her interest had survived the years of disappointment and was now stimulating him to his best effort. So it became clear to Sidney, that but for Irene, *The Cycle of Faith* would hardly have been written, at least for years. She had found him on the way back, and on the road to true satisfaction, and immensely hastened the process. The old interest in this woman revived ten-fold. The splendid Irene of the present seemed indispensable to him. All this rushed through the mind of Sidney, as the panorama of life is said to sweep through the mind of a drowning man. Except that Sidney was far from drowning, now that Irene had come to the rescue. And soon he heard her saying:

"I do not know just what can be done to stem the tide of profane literature, which is the style of today. I mean the kind that is called realism, but which in reality is but a careful, even deliberate, selection of the worst elements in human life. The only adequate solution that I can see, is for the true realists to work just as hard, even harder, to present not only the whole of life, but the alluring visions of what it ought to be. I believe that most people will respond, at least in time, to such able and wholesome art. You are quite right in your conviction that the writer has a moral obligation to his readers—that somehow he should leave them nobler in aspiration than when he finds them. I have dedicated my life to the development of such a literature. And I am happiest of all to find in you a kindred spirit—a new Saint George."

"Irene!" said Sidney with great emotion. "I would that I were a true Saint George! But such as I am I pledge my support to your cause. We are one in interests, and more truly than ever before as the paths of our lives cross a second time. Is it not time that they should cease to cross, and unite as one!"

A wave of emotion swept over Irene's face, but almost instantly it was under control. Slowly, and with effort she answered, "Not yet, Sidney; not yet!"

"Then there is some hope," thought Sidney as the two sat silent, with hearts too full for utterance.

Suddenly the booming voice of the train announcer began to sound again. And the train he was announcing was the one Miss Cross was to take. This brought the two friends back to earth. Sidney glanced at his watch.

"It's train time, for a fact!" he announced slowly.

"I can hardly believe it."

A few minutes later they were on the train together. And it was then that Irene said:

"I don't know just what will be the outcome of this trip. But in any case I would like to see you on my return. May I write you and name a meeting place?"

"Indeed you may!"

"Then good-bye till we meet again!"

Elgin, Ill.

CORRESPONDENCE

TO MICHIGAN MEMBERS

Another Easter season, with its unique opportunities to do good, has arrived. Are we ready to have it mean the most to ourselves and others? We trust every church has already entered upon a program to make the intervening time most useful for the commemoration of the resurrection of our Lord and Savior.

May our Easter goals be: the rededication of Christian life to the larger work of Christ and the church; the birth of non-Christians into his kingdom of life and service; and a liberal offering for the constructive missionary program of our District.

In order that the District Corresponding Secretary may keep a record of the results of the efforts of this Easter season, will each church treasurer please report to Bro. Williams, when you send him your Easter offering, the number of new members coming into the church as a result of your Easter season services.

In case there should be members who do not get to an Easter service to make your Easter offering for District missions, send your Easter check to Bro. M. B. Williams, 3416 Springle Ave., Detroit, Mich., and he will credit your church with same. If you were secretary-treasurer of this District, with outstanding bills for missionary purposes, you would not want anyone to overlook this important matter.

The resurrection opened the door to all things eternal. Just as the life of Christ burst forth from the tomb in that memorable garden on Easter Day; so may his Spirit flood the very gardens of our souls and make our lives burst forth into the perpetual youth of life eternal. May every soul share the friendship and fellowship made radiant by a risen Lord.

May your store of spiritual riches make you supremely happy in the Master's work. Reuben Boomershine,

Mt. Pleasant, Mich. District Corresponding Secretary.

NEWS FROM CHINA

This is the month of preparation for the Chinese New Year. At this time mission work is at its lowest ebb for everybody is too occupied with material affairs to be much interested in spiritual things. Hence most of the workers take their vacation at this time and look after their affairs at home. However, for us missionaries, this is one of our busiest times. Each worker must write the report of the work done in his department during the year and make plans for the opening of the spring work. This year everybody is busy on the Five Year Report to be published this spring for the benefit of the home church. Watch for it and notice our steady growth the last five years, in spite of all the difficulties. Each department must close up the financial reports of the year and the auditors must audit each one as well as the general mission accounts. Besides this there are all the plans and business to arrange for the yearly business meeting which comes the first part of the year and the preparation for the week of evangelism which comes near the same time. Added to this is letter writing which must be done, particularly the ever welcome letter for Christmas time.

We are not supposed to have a Chinese New Year this year, but custom is too strong to break off all at once. The shop doors have not been allowed to close, but they are only half open and little business is being done. Firecrackers were forbidden, but during the night there seemed to be more than ever, disturbing our sleep very much. They say this is their last year and they are going to make the most of it. In the homes there is the least change, as one would expect. House cleaning, making new clothes, and preparing special things to eat have kept the women very busy, for all the gods and ancesters must have everything clean and of the best at this time of the year; and the people themselves also have a good time. The new government is attempting to use only the solar calendar. The lunar calendar has not been printed this year. Yes, the business world will change, but the customs of the home will continue for years.

Fossil finds near Peking are causing great excitement. They say that these fossils give us a picture of man as he lived over a million years ago. The excavators are sworn to secrecy so we must wait further development before we can know the whole truth. Parts of the skeletons of ten men have been found. Nine of these were headless, leading some to believe that it was the execution ground of that day. Many of the bones were broken sharply as if by human hands. Some suggest that the bones were broken to obtain the marrow, which may have been considered a delicacy. What a picture of savage life! The search for more specimens continues. They are particularly eager to find more skulls. Thus civilized man is discovering the secrets of prehistoric man. The excavations of ancient Ur, the city of Abraham, are revealing the secrets of 5,000 years ago, but if these fossils are as old as these excavators claim, China is revealing the life of man in a period older still.

In a circular order to the various provincial and special municipal governments, the ministry of education instructs that measures to facilitate the spread of elementary education be immediately formulated and enforced so as to raise the percentage of literacy among the population. According to the latest report of the ministry, illiteracy of the country is now reduced to approximately 80 per cent. Just think, eighty per cent of 400,000,000 people still can not read a paper, can not read a book, probably can not even write their names! What do you think of the educational problem in China? She has many others just as great.

Famine conditions in Kansu, west China, are indescribable. George Andrew of the China Inland Mission, after a tour of investigation, tells of a city peopled by starving children; dead bodies lying in the street; trees denuded of their bark by people so hungry that they rob the horses of their clover rations. At Lanchou where conditions are worst, the dead seemed to be everywhere. After vain efforts to arrange separate burial, Andrew caused three huge pits to be dug, each to contain more than 1,000 bodies. Within three months two of the pits were filled.

Cannibalism has become common in this district. Two regiments of soldiers mutinied, started across country, fought with some of the village people and killed thirty of them, then ate their bodies. However, self-sacrifice is still found. Relief workers found a mother who was starved to death, while the child, standing near by, still had traces of food given by the mother just before she died.

On Jan. 23, at Tai Yuen, General Yen Hsi-shan formally accepted the post of vice-commander of the militia, naval and air forces of the government. He now has authority over China from the Yellow River northward. The oath was administered by General Wu of the Central Executive Committee of Nanking, who came to Tai Yuen for this purpose. General Yen is as anxious as ever to bring about universal peace in China. He believes that political methods should be used in dealing with the troops, who

(Continued on Page 174)

PSALMS OF THE EVERYDAY

FOOTPRINTS

By Lina N. Stoner

Some tiny footprints catch the eye
As out our door you go;
Imprinted there in soft cement
Some eighteen years ago
We had two precious little boys
That frolicked to and fro,
They left their impress on the porch
Full eighteen years ago.

Benjamin, Joseph, are their names;
Their parents call them so.
But names so grave lend not to rhyme,
Sometimes they're Ben and Joe
These little boys came to our home
When it was growing late.
Some of our children were full grown,
These were the last of eight

When father saw those footprints there,
His countenance was sad.
He seemed to see the years unfold
For each spry, merry lad.
He said: "Their feet are going out,
I would not have them so;
I'd rather they were coming in,
Our little Ben and Joe."

Now years have flown, those boys have grown
From little lads to men.
They've rounded out a score of years
Of their three score and ten.
They, with their brothers, sisters too,
Have left the dear home den.
It must be that their feet go out
To learn the ways of men

Their paths may lead to mountain height,
Or to the vale below.
Their hands may find great deeds to do
Or humble service, low.
There will be heavy loads to bear,
Some slippery slopes to climb;
Lord, give them strength and foothold sure
To reach to heights sublime.

Of noble manhood, pure and true,
Their part in God's great plan;
To leave such footprints on the way,
That mark each as a man.
Lord, give them strength to help the weak,
To feel their brother's woe
Lord, keep them, lead them all the way,
Our precious Ben and Joe.

And then, whene'er it is thy will
That we find rest at home,
May we, dear Lord, just watch and wait
For each loved one to come
With victor's palms cut by the way,
And garments white as snow,
Our loved ones will be coming in,
Among them, Ben and Joe.

Ladoga, Ind.

MYSTERIES OF SPRING

By Harry Troupe Brewer

Now spring comes skipping back again
With kissing sunshine—laughing rain,
To waken from their wintry sleep
And start the drowsy plants to creep

From out their dismal hiding place,
To gaze upon the sun's bright face,
To cheer awhile, then fade away
Where God has destined all to stay.

For side by side in garden plot
And languid there in darksome spot,
The roses hidden wintered through
With fragrance that is languid, too

And no one knows the mystery,
Save God alone, who holds the key,
How sunshine soft and laughing rain
Wake flowers in spring to bloom again—

To bloom and cheer a little while,
To spill their perfume with a smile;
Or how from languor here and there
Is spread a fragrance everywhere.

We marvel at the way they're spun
From earth and rain and air and sun,
Or how they gather for the bee—
This is, indeed, a mystery.

And only God can tell, you know,
Just how the roses come and blow,
And how they gather from the air
The nectar and their colors rare.

Mysteries here, mysteries there,
Mysteries hidden everywhere;
That truth is proof enough for me
That God's the key to destiny.

Hagerstown, Md.

OUT OF THE DARKNESS

By John W. Kinsey

Sometimes I wonder if it's true,
That I am growing old and blind.
In this, my friend, there's nothing new,
Afflictions come to all mankind.

Sometimes I'm happy as can be;
I feel that I should be a man,
Nor let the darkness hinder me
From doing all the good I can.

Again, when I am feeling blue,
It seems that everything goes wrong.
And this, my friend, is always true
When I forget my hopeful song.

Oft as I lie upon my bed,
My pillow's wet as it can be,
With bitter tears that I have shed
Because the light I ne'er shall see.

Then when I know 'twill always be,
That in the darkness I must grope,
And never more the light shall see,
It seems my life is robbed of hope.

Yet I am always glad to know,
What Jesus said in sympathy,
For those who grope as I—that their
Redeemer every eye shall see.

Farmersville, Ohio.

OUR DAILY LIFE

By Frank Denlinger

My friends, we're living day by day
As weeks may come and go;
But do we seek while on our way
Our future realms to know?
Like birds that sing their joyful lays,
We too must be sublime;
Our light outshines in six long days
The seventh ev'ry time.

'Tis not the cloaks that we expose
On sabbath days alone
That speak good deeds where'er we go,
And for his blood atone
But what we think or do or say
Much louder, nobler shines;
Our light outshines in six long days
The seventh ev'ry time.

Though sabbath days be spent in prayer
And worship in his name,
Unless our deeds through weeks compare,
Our prayers shall be in vain.
For all we do along life's way
Must stand the test of time;
Our light outshines in six long days
The seventh ev'ry time.

When God shall call at eventide
To meet his chosen bride,
Shall we be found with burning lamps
And go with him inside?
Then let our burning light today
Give light from morn till night;
Our light outshines in six long days
The seventh ev'ry time.

Oh may we live the sabbath through
The very best we can,
And other six, the Golden Rule,
Which speaks the inward man.
Think as you will of what I say,
I still proclaim my rhyme:
Our light outshines in six long days
The seventh ev'ry time.

Anderson, Ind.

I WONDER

By F. D. Anthony

In every Messenger I read—
Two questions there I ponder;
They both are worth our while to heed,
But do we heed, I wonder?

Perhaps too frequently they're asked,
To make our hearts grow fonder;
And so to us they prove a task,
Or, do they not, I wonder?

We'll always find them on page eight,
In every weekly number,
Their purpose is to stimulate—
Does this reach us, I wonder?

We'll find the page if you don't care,
"Our Evangelists"—they're under:
These questions in fine print are there—
Our answer's what, I wonder?

Yes, they have burdens we should share,
As they from home go yonder,
To preach the word, to do and dare—
How have we shared, I wonder?

These laborers are only men
Who, like the "Sons of Thunder,"
Meet with success just now and then,
But through whose prayers, I wonder.

O, come, my brother, sister, friend,
Let us no longer blunder;
But let us share and pray and spend—
No longer doubt and wonder.

Grand Rapids, Mich.

PATIENCE THROUGH SUFFERING

By Annie Balmer

A great big lesson I have learned
While on my bed I spent,
Some fourteen weeks in pain; I learned
In pain to be content.

Some days were glad and some were sad,
I tried to not complain,
I knew that when the storm would pass,
The sun would shine again.

The nicest flowers I received,
From friends so kind and dear;
Believing now to be the time
To give them—while I'm here.

The many friends that came to me,
Some had a word of cheer,
While others knelt before they left,
And joined with me in prayer.

But I am still upon my bed,
The trees are out in bloom,
The earth looks very nice and green,
I'd like to be out soon.

For all the cards and friends that came,
I thank you every one,
I hope before so very long
That many more may come.

Manheim, Pa.

WE SHALL RISE

Selected by I. W. Taylor, Ephrata, Pa.

In the course of his wanderings among the pryamids of Egypt, Lord Lindsay, the celebrated English traveler, accidentally came across a mummy, the inscription upon which proved to be at least two thousand years old. In examining the mummy after it was carefully unwrapped, he found in one of its hands a small root. Wondering how long vegetable life could last, he planted the bulb in sunny soil. In a few weeks to his surprise and joy, a plant appeared, and a beautiful flower bloomed. This incident suggested to Mrs. S. H. Bradford, the following lines:

Two thousand years ago a flower
Bloomed lightly in a far-off land;
Two thousand years ago its root
Was placed within a dead man's hand

Before the Savior came to earth,
That man had lived and loved and died;
And even in that far-off time,
The flower had spread its perfume wide.

Suns rose and set, years came and went,
The dead hand kept its treasure well;
Nations were born and turned to dust
While life was hidden in that shell.

The shriveled hand is robbed at last,
The root is buried in the earth;
When lo! the life long hidden there.
Into a glorious flower burst forth.

Just such a plant as that which grew
From such a root when buried low,
Just such a flower in Egypt bloomed,
And died, two thousand years ago.

Then will not he who watched the root,
And kept the life within the shell,
When those he loves are laid to rest,
Watch o'er their buried dust as well?

And will not he, from 'neath the sod,
Cause something glorious to arise?
Aye! though it sleeps through countless years
Yet from that buried dust shall rise.

Just such a face as greets you now.
Just such a form as here we bear,
Only more glorious, will arise
To meet the Savior in the air.

Then will I lay me down in peace
When called to leave this vale of tears;
For "in my flesh shall I see God,"
E'en though I sleep two thousand years.

Notes From Our Correspondents

CALIFORNIA

Hermosa Beach.—Jan. 19 the Orange Blossom singers of La Verne College came to us with a most interesting program of music. Sinc the last report three of our Sunday-school girls have been baptized Our Sunday-school attendance among the children has increased th winter. Feb. 23 our morning services consisted of a missionary pro gram and an offering of $42.13 for the mission deficit. In the evening the La Verne deputation team gave an inspiring program of songs talks and a play, entitled, The Living Water. Our missionary society will observe the World Day of Prayer with a fitting program on March 7. The choir, directed by Sister Shock, is preparing an Easter cantata and a committee will prepare a Sunday-school program for the childre for the day.—Mrs. Clinton Bowman, Hermosa Beach, Calif., March 1

Pasadena.—Dec. 22 we had a very impressive white gift program We lifted our Christmas offering for missions. During the time the offe ing was being taken our pastor made an appeal for consecration o life and two of our Sunday-school children responded. The followi Sunday six more from our Sunday-school accepted Christ. Feb during the time our missionary offering was being lifted one m gave her life to Christ. Our hearts rejoice to see these children ente the year with Christ as their Savior. In spite of the fact that w lettered twenty-five of our number to the Glendale church, our Sunda school attendance is about keeping up to that of a year ago. We are now engaged in a visitation campaign, leading up to our revival. Ou missionary offering for the year amounted to $3,400 which gives several hundred above our last year's offering. The Aid Society is very active. During the year the total income was $1,613; $ goes toward the building fund; $150 to La Verne College; $250 pledge to La Verne College to be paid soon. We also gave $110 toward the women's deficit campaign. The Brotherhood has organized into regular monthly meetings. Feb. 21 they held a banquet, with the Long Beach Brotherhood as guests. D. W. Kurtz gave a very helpful message. Feb. 23 we closed six weeks of a very interesting school o world friendship. The two adult classes used the book, Human Nee in World Christianity. One of the greatest needs of the world today is a living active Christianity. The young people studied All a Day's Work. The junior high class studied Pioneers of God well a the Philippines. The junior and primary departments studied th Filipinos and Mexicans. Jan 19 Mrs. J. L. Hooper, a missionary to the Philippines, gave the message. Feb. 2 Miss Lefsed, a Mexica worker, brought an interesting message. Feb. 16 Dr. Rylance of Los Angeles gave a message on The Crowded Ways—a vivid picture of a great need in our cities. Feb. 23 our young people gave a pageant, The Color Line, which carried a real missionary message.—Mrs. Ira Brubaker, Pasadena, Calif., Feb. 28.

COLORADO

Rocky Ford.—Our church has just closed a very successful revival with the pastor, Bro. Harvey Hostetler, doing the preaching. The sermons were inspirational and helpful, concerning the fundamental doctrines. The meetings were well attended and the membership was built up. As a direct result seven were baptized at the close of the meeting. Our building fund is progressing nicely. Feb. 1 completed a hundred payments on this fund and at this time a very impressive service was held to celebrate this event. We hope in another year to have enough funds available to erect a building suitable to our needs.—Jesse N. Wine, Rocky Ford, Colo., March 3.

FLORIDA

Bassenger. Mission church has just closed an uplifting revival conducted by Eld. A. D. Crist of Middleburg, Fla., beginning Feb. 9 and closing with a love feast Feb. 23; fifty-one surrounded the Lord's table. Bro. Crist and Eld. J. D Reish officiated. As a result of the meeting sixteen have been received into the church by baptism and two await the rite. We never felt the presence of the Holy Spirit more than we did during these meetings and we rejoice to believe people were born from above into the kingdom. Bro. S. M. Miller of Sebring had charge of the song services; special music added much to the interest of the meeting. Forty-two calls were made in the homes of the people with special prayer during the services and consecration services prior to the regular meetings each day. Bro. Crist knows how to associate with these southern people in evangelistic work.—J. W. Rogers, Sebring, Fla., March 1.

Lakeland.—Feb. 2 Eld. Manly Deeter of Milford, Ind., and Eld Chas. M. Arnold of New Paris, Ind., with their wives visited the Lakeland church. Bro. Deeter delivered the morning message. At 1:30 we had our council meeting. The program committee is arranging a ministerial and Sunday-school meeting of the Lakeland church for March 25. Our love feast will be held March 29, beginning at 6 P M. After the business session Elders Arnold and Deeter favored us with very interesting talks. Feb. 9 two Sunday-school girls were received into the church by baptism. March 2 Eld. J. W. Rogers delivered the morning message to an appreciative audience. Eld. B. F. Lightner of Gettysburg, Pa., has been preaching for us this winter; this is much appreciated.—Mrs. J. S. Leckrone, Lakeland, Fla., March 3

Seneca.—The church met in semiannual business meeting Jan. 4. Sunday-school officers were elected, the superintendent being Geo. W. Bayless. Reports from different divisions of work showed things in good condition for the new year's work. Bro. J. H. Morris was elected elder. We have no pastor but Bro Morris preaches for us several times each month, and when he is away Bro I. W. Miller has charge of preaching services in the morning and Y. P. D at night. Bro J. H. Rogers is to come to us in March to preach a series of sermons. Brother and Sister D. L. Zigler will be here to assist him in the work. Our fourth annual Y. P. D. and ministers' meeting is being held now; we derived much pleasure and inspiration from the meeting. Each year there has been a gain in attendance and interest.—Mrs. Geo. W. Bayless, Eustis, Fla., Feb. 28.

Tampa.—Feb. 2 following Sunday-school our elder, Bro. J. H. Garr preached a very able sermon which was enjoyed by all. We then wended our way to the water where Bro. Harvey Landis, our minister

baptized three into the kingdom. We also wish to thank Sister Hiram Forney of Goshen, Ind., for the help she so kindly gave us here. On Feb 23 Bro. Driver, wife and sister of Virginia and Bro. J. H. Garst of Set'ring, were with us. Bro Driver preached two spiritual sermons which we enjoyed very much.—Mrs. A. O. Haney, Tampa, Fla., March 3

IDAHO

Boise Valley church met in council March 1. Our church and parsonage are being wired for electricity We expect Bro. Bontrager of Emmett to begin a revival meeting April 21, with a love feast at the close. A committee was appointed to plan for a Vacation Bible School. The church decided to cooperate with the other churches of the northwest to get Bro E. H. Eby to lecture and show his pictures of the foreign field. A collection of $31 was taken on Sunday for Chinese relief. A B Y. P. D. was organized recently with Elsie Betts as president, and a Christian Workers' with Sister Barnhart, president.—Mrs. Russell Brockus, Meridian, Idaho, March 3.

Emmett.—Our church is moving along in a most satisfactory way under the management of our efficient pastor, C. Bontrager, and his fine workers. The members have rented a ten acre orchard and the proceeds will be used to pay church debts The pruning is furnished and all the Sunday-school will pick the brush. The Ladies' Aid and the boys very active and added a large amount to the church donation has been very active and added a large amount to the church donation to the deficit fund; in this a great effort has been made by our entire membership Considering the weather conditions, our attendance has kept up quite well this winter and there seems to be a general spirit of good fellowship in our church.—D. J. Wampler, New Plymouth, Idaho, March 4.

Nampa.—Feb. 23 we had an old folks' meeting. Pastor Becker preached a sermon on Old Age After the special services a chicken dinner was served by the Sisters' Aid Society to all members and friends sixty years and over. Thirty members and five friends were present Eleven states and one foreign country, Germany, were represented; eight being born in Indiana and seven in Virginia. Ten of those present are seventy-five years and older. After several short speeches this happy event was concluded.—H. H Kerm, Nampa, Idaho, Feb. 28

Payette Valley church has just closed a very successful meeting of two weeks conducted by Bro. McKinley Coffman. We had good crowds and Bro Coffman gave us some fine sermons. March 2 came the closing of these most enjoyable evenings together. We had a basket dinner that day in the church, followed by a social hour, and then all gathered in the main room of the church where we spent a very pleasant hour listening to some fine talks by several of our brethren, closing with a talk by Bro. Coffman on Why Am I a Christian? The meeting closed with five accessions and baptism was administered at the Fruitland church in the next evening The applicants ranged in age from nine years to nearly seventy We feel that the meetings have been a blessing to the church.—Marvel Bowers, Payette, Idaho, March 3.

ILLINOIS

Dixon.—Since our last report we have received five into fellowship by baptism Jan 6 at a business meeting we reelected our pastor, Bro. Whitmore, as elder for another year. We used the programs sent out with the missiongrams for January and February in two special missionary meetings which were very helpful both to the church and to the challenge fund. The District field secretary, Bro D. D. Funderburg, spent Feb 9 with us, giving two very helpful messages. A number of our Dixon folks enjoyed the Bible institute at Mt. Morris, the Aid Society sending the pastor to the benefit banquet. According to arrangements by the Dixon ministerial association, Bro R H Miller of Manchester College was here for the pre-Lenten lectures Feb 26-28. The services were held in the Christian church which was filled with ready listeners to Bro. Miller's rich, heart-touching and soul-stirring messages.—Mrs B. C. Whitmore, Dixon, Ill., March 1

Franklin Grove.—Feb. 12 Bro Oliver H. Austin and wife began evangelistic services in our church. Mrs. Austin very ably directed the children's chorus, the adult chorus and the congregational singing; she also gave us some messages in song Each evening she brought messages as story form, some for the children, some for the young people, and some for the adults, all of which were very interesting. Following the song and story service, Bro. Austin gave a practical and inspirational sermon, covering each text in a capable and convincing way. As a result of their untiring efforts eight have already been baptized and three more await the rite. The meetings closed March 2 to services having been very well attended by our own and other denominations. On two Sunday evenings the Methodist pastor dismissed his services. As the Presbyterians alternate services with Ashton, they also had good delegations when they had no services at their own church These two denominations with our own had been planned to attend our services on those nights. Thus our services were rare for a community campaign and we hope it was of benefit to others as well as ourselves We also appreciated very much the delegations from churches in surrounding towns.—Mrs. Emma Baker, Franklin Grove, Ill., March 3.

INDIANA

Kokomo During the past quarter the attendance and interest in the Kokomo church became situation has been extremely depressing In December the pastor preached four sermons on Jesus; presenting him as A Man, as A God, as A Savior, as A Teacher and as A King. On Dec. 29 a special installation service was conducted for the Sunday-school officers and teachers for 1930. A splendid Christmas program was rendered to a full house on the evening of Dec. 22 in spite of deep snow and severe cold Our people cooperated with those of the other churches in the city in observing the week of prayer beginning Jan. 5. On Monday evening a service was held in our church with Rev Hurd Allyn Drake, pastor of the Presbyterian church as speaker and on Tuesday evening our pastor, J G Stinebaugh, spoke in the Presbyterian church. Since New Year our pastor has given us a number of sermons on the distinctive doctrines of the Church of the Brethren. Twice when the pastor was sick, Eld L. E. Ockerman preached and on Feb. 23 Eld. George Mishler preached On the same evening a splendid program under the direction of the missionary committee was given and an offering of $51 24 was lifted for world-wide missions. Our quarterly council was held March 3. One trustee was reelected and a new temperance committee chosen. Reports were given and more aggressive work planned, including a pre-Easter meeting of one week to be conducted by the pastor, and the distribution of the membership among the deacons for their special care in cooperation with the pastor. During the quarter one member died, four were granted letters, two received by letter and twelve by baptism, making the present enrollment 213; seventeen are non-resident. The twelve received by baptism are boys and girls living in the city who had confessed Christ during a revival conducted in the Windfall congregation. Our young people are organized and meeting each Sunday evening with varied programs of study; they will now be assisted by Sister Donald Flora as adult helper. We look to them for the future church and desire to give them opportunity for instruction and training. Sunday evening, March 2, Sister Martha Burns of Newcastle, Ind., gave us some chalk talks which were highly appreciated. The date of our love feast is May 18.—Mary E. Stinebaugh, Kokomo, Ind., March 55.

Pleasant Dale.—Feb. 21 our church met in council. We decided to hold special services at Easter time. The Sunday-school is planning a program for Easter Sunday. The pastoral committee is arranging for our revival to be held in early fall Bro. D M Byerly was retained as pastor, while Bro D. W. Paul will again serve as elder. The church is going to conduct a Vacation Bible School the first part of June under the direction of Sister S. L. Vover. March 21 Prof. Boyer of Manchester College is coming with a double quartet to give us a program of music.—Alice M. Studebaker, Bluffton, Ind., Feb 28.

Pleasant Hill church met in council Feb. 22 The matter which created the greatest interest was the mission budget and the feeding of starving China, for which we raised $135, the Aid Society giving $30 of the amount. We also decided to hold our love feast on Saturday, May 17, beginning at 2:30 P. M.—Ruth Gump, Churubusco, Ind., March 2.

Summitville church has had a very hard struggle this winter. Practically all the working force was sick at once for several months. However, we believe that the spiritual life is strong and that soon we will be going one hundred per cent. We recently organized our B Y. P. D The number is small but we have good reason to believe it will grow in usefulness as well as size Bro Hoover, our pastor and elder, was unable to be with us during January and February, but the writer filled the appointments The church met in council March 2. One brother whose membership was lost in a disorganized church was received into full membership.—Walter Replogle, Summitville, Ind., March 3.

IOWA

Brooklyn church met in council March 1. Church officers were elected; Bro. Schechter was chosen elder for another year and Dora Heatwole, clerk. Members on the different committees were also chosen The last note on the indebtedness on the parsonage was paid recently and everyone is rejoicing for the debt was a hindrance to the work. We feel now that we can do more for other calls Our spring love feast will be at the close of our meetings, the date of which is undecided as yet.—Mrs Minnie Schechter, Brooklyn, Iowa, March 3

Des Moines.—We are rejoicing over the fact that the mission deficit is paid The final effort for this purpose in our congregation was a special church school offering taken on Feb. 23, which amounted to $60 19. Of this amount, our young people's class, having an attendance of eighteen, gave $32. This was in the true sense a free-will offering from the earnings of these young people We believe such a spirit of giving will keep us free from deficits in the future.—B. T. Stutsman, Des Moines, Iowa, March 3.

KANSAS

Kansas City.—The work at First Central church is progressing nicely with Bro. Dierdorff and wife in charge. Since our last report we have had the pleasure of enjoying impressive messages by Bro J. W. Lear of Chicago on Feb. 9, and V F Schwalm, president of McPherson College, on Feb 16 We are planning another spiritual feast on March 30 when we will have an all-day meeting consisting of a birthday reunion and basket dinner The speaker of the day will be Bro C. D. Bonsack. The money raised will be placed in the building fund An every member canvass is being conducted this month Attendance in church and Sunday-school has increased Much interest is being manifested in the work. We are certainly looking forward to being able to do a greater work for the advancement of his kingdom at this place.—Arthur W. Grim, Kansas City, Kans., March 3.

MARYLAND

Myersville.—Work here is progressing very nicely. New effort has been put forth in every organization. The young people's group is planning many different activities March 2 they will present the play, The Challenge of the Cross, in Myersville March 6 they are planning to give The Color Line in the Lutheran church at Myersville. At Easter by the help of a few older members they are going to give, In His Strength. Feb. 14 the Y. P D held a Valentine social at the church. They were very happy to have a crowd of Y. P D. members present from Frederick Brother and Sister Fahnestock are doing a very commendable work in building up new interest in the church. Feb 26 a business meeting was held at the parsonage We decided to paint the floors of the Sunday school rooms and secure tables for the children's rooms. It was also decided to secure two bulletin boards and other equipment. A blackboard has already been put in each room and a piano has been installed in the church. Every Sunday evening at 6:30 the Bible class meets for an instructive hour under the leadership of Bro John Leatherman. With Bro Jas. Grossnickle as leader, a junior Y. P D. has been formed. The Ladies' Aid has been doing very active work It has contributed to the mission fund and indeed benefited the church in many ways The average attendance for the society is sixteen. We regret very much the death of Bro. Harry Leatherman of Frederick, a member of the church at Myersville. Many of our Sunday-school workers are again receiving seals for completing another year of regular and diligent attendance.—Virginia Shepley, Myersville, Md., March 1

Westernport.—The church gave a missionary program Feb 23, which was splendid; we feel that all those taking part should be commended for their fine work After the program the sermon was preached by Bro Arthur Scrogum and a missionary offering was lifted. We have purchased a property which we are having remodeled for our church The pastor, Bro. A J Beeghly, is working hard and results of his efforts are noticeable although he has only been with us since September.—R. S. Ritchie, Westernport, Md., Feb. 28

Woodberry.—Our church met in council March 3. Reports and recommendations of several boards were read and approved. Our treasurer reports that we have recently paid over $400 on our church debt and that the Thanksgiving offering for world-wide missions amounted to $248. Bro. D Howard Keiper has accepted the call to remain as our pastor for another year. He was also selected to represent this church at Annual Meeting The various departments are active and manifest great interest in their work Our B Y P. D has recently started a building fund which we hope will meet our need for more room. The Aid Society has also contributed valuable financial aid; at this time they meet two days a week at the church. Our choir is preparing an Easter cantata.—Mrs S. F Rairigh, Baltimore, Md., March 5.

MICHIGAN

Detroit (First).—The father and son banquet held in the church dining room on Feb. 12 was enjoyed by 140 men and boys. The toastmaster was Mr. H. J. Fahruey and the main speaker was Rev. C. A. Kircher, Presbyterian. The dinner was served by the Ladies' Aid We have already enjoyed two numbers of our first lyceum course Jan 22 Robert O. Briggs entertained us, and Dr. Edw. A Steiner gave a very interesting and educational address We expect the Manchester College octette on March 24. At the mothers' meeting Feb 19, Dr. Wm. Henry Pyle of the Detroit Teachers' College gave a talk on The Pre-School Child. Sunday night, Feb. 23, the Ladies' Aid had charge of the service. Talks were given on the March 2. The pastor is instructing a class of boys and girls who desire church membership Sunday evening, Feb. 16, the Crusader Society gave their program at the Hannan Y M. C. A.—Mrs. Walter J. Gordon, Detroit, Mich., March 3

OHIO

Black Swamp church met in council Feb 26. We reelected our church officers for the coming year; clerk, Sister Ella Korn; trustee, Bro. John Stoner; elder, Bro Geo Garner; delegates to District Meeting, Bro Geo. and Sister Ida Garner; alternates, Bro. T W. Cragoing, Bro Geo. and Sister Ida Garner; alternates, Bro. T W. Crago and Bro. S D Baker; the writer, correspondent. Our offering for the mission deficit was $29 25. The Sisters' Aid Society furnished a room at the Old Folks' Home at Fostoria at a cost of $65.—Mrs. Asenath Baker, Lemoyne, Ohio, March 3.

Brookville church met in council Feb. 26. We appreciated the assistance of Bro Burton and Bro John Root The church decided to have a week of pre-Easter services followed by a love feast on Easter Sunday evening. Our pastor and elder will do the preaching. A collection of $6.98 was taken for the poor fund. Delegates elected to Annual Meeting are Bro J. W. Fidler and Sister Fidler; District Meeting, Bro. J. W. Fidler, Arthur Hay and Vern Dull.—Mrs. Arthur Hay, Brookville, Ohio, Feb. 28.

Eversole church met in council Feb 27 We elected as delegate to Annual Meeting Bro John Root; alternate, Bro. H A. Priser; to District Meeting, Bro. H A Priser and Wm. Hollinger; alternates, Bro. Harvey Landis, John Root and Roy Priser A yearly report of the Aid Society was given. Our love feast will be on Saturday, June 7, at 7 P. M. We expect to have with us on Sunday evening March 23, the Manchester glee club.—Anna M Landis, Brookville, Ohio, March 4

Georgetown church met in council March 1 The reports of the various committees were given including that of the Aid Society; all were much appreciated Bro S Bookwalter was chosen delegate to Annual Conference and Bro Lester Heisey and Nora Ditmer delegates to District Conference The request for license to preach for one year was granted Bro Foster Meyers Since our last report we enjoyed the chalk talk given by Sister Martha Burns of Indiana, also the message given by Bro N. W. Binkley of Pitsburg on last Sunday morning —Nora Ditmer, Laura, Ohio, March 5

Lower Stillwater.—The work here has been moving along nicely. We have been much interested in wiping out the mission deficit and have gone over the top in our quota. We have used the missiongrams and material for programs and had one special prayer meeting at the church with good attendance Our Sunday-school enrollment is 130 and the attendance has been good throughout the winter. We take a missionary offering every first and third Sunday of the month. The ministerial committee made a program for the ministers for the month as follows: March 2, Conversion and Baptism by Bro Bucklew; March 9, Prayer and the Prayer Veil, Bro. H Cloppert; March 16, Christian Living, Bro A. W. Oren; March 23, Fellowship and Communion, Bro. L. A. Bookwalter. Our people are appreciating the real Spirit-filled sermons our ministers have been giving We will have a pre-Easter revival beginning on Wednesday evening, April 16, with a prayer meeting and will close Sunday evening, April 20, with a program. Feb. 12 at our regular council the various boards gave good reports. We wanted to do some remodeling about the church but decided we would do our utmost to help lift the deficit and leave the other until later Our Aid sisters have been working hard; they reported $188.57 received and nearly $100 given for mission work. It was decided to have our love feast the first Saturday in November Bro Ora Bowman and the writer were chosen delegates to District Conference and Bro. Bucklew, delegate to Annual Meeting.—Mrs Alma Oren, Clayton, Ohio, March 5.

New Philadelphia.—The church in council Dec 9, 1929, unanimously voted to extend a call to Walter M Young and wife of Westminster, Md They accepted, and were installed into the pastoral responsibilities of the church on Sunday, Jan 12 The installation services were in charge of Eld Edward Shepler, who represented the District Mission Board, and Eld C H Deardorff, chairman of the District Ministerial Board The latter gave an inspirational and helpful message and duly installed Brother and Sister Young into office as pastors in charge of the work. Two council meetings were recently held, and officers and committees were elected to serve for the year The service on Sunday evening, Feb 2, featured a sermon in song, The Cross of Christ. The program was varied with male quartets, mixed quartets, duets, mixed choruses, and the congregation singing some of the old hymns of the cross. This delightful service practically filled our auditorium with an appreciative audience The most effective and impressive parts of the program were the singing of special selections with the church room lights off, and the congregation looking upon an illuminated cross on the pulpit A mixed chorus will render an Easter cantata, Life Eternal, on Easter Sunday night. It is encouraging to see a growing interest, and may this interest bring great results during this 1930th anniversary of Pentecost.—Mrs. M Elizabeth Young, New Philadelphia, Ohio, March 4.

Pitsburg church met in council Dec 7 Church officers were elected for 1930. Bro N, W Binkley was elected elder for one year. Our church entertained the young people's conference Dec 27-29 with a good attendance and splendid program Feb 15 we held our members' meeting Eld. N. W Binkley was chosen delegate to Annual Conference. The delegates to District Conference are Wilmer Petry and N. W. Binkley Our series of meetings begin March 9 with H. V. Coppock, evangelist.—Dora Niswonger, Pitsburg, Ohio, March 1.

Portage.—At our special council we reelected all the old officers for another year. The first Sunday in February a mother was baptized We are studying the book of Mark in Christian Workers' Meeting, led by the pastor. Our attendance at both Sabbath-school and preaching services has been good this winter We have only twenty-eight members, and two of them are inmates of the Old Folks' Home; two live in Toledo and have no way of getting to services Yet our average attendance was twenty-seven for last year. We are expecting to hold a pre-Easter service of at least one week to be conducted by the pastor. We have services every two weeks in the evening at the church and so far this winter the pastor has been preaching every other Sunday evening in the U. B. church about five miles distant.—Max Hartsough, Portage, Ohio, March 3

Reading.—Since our last council meeting we thought best to have preaching every Sunday morning after Sunday school Our pastor, Bro Paul Miller, is giving us very practical sermons. May 18 Bro. A. L. B. Martin of Baltimore, Md., will begin a revival closing with a love feast June 1; the time will be announced later Our Sisters' Aid meets every Wednesday with an average attendance of five. We gave $35 towards the deficit. Our young people's class is preparing a play to be given in the near future. Our attendance in Sunday-school has been good considering the winter months.—Rena Heestand, Homeworth, Ohio, March 3.

Stony Creek church has been enjoying many spiritual blessings during the past weeks. Feb 6 about seventy-five of our people participated in a revival service at the Lutheran church in our community. Our pastor preached an evangelistic sermon and our male quartet sang several selections Our attendance has been unusually good for this time of the year. The young people are taking an active part in the services. Feb. 16 at our church Roy Murphy, the state winner in the peace contest, gave his oration on, Ours to Reason Why. In connection with this a musical program was given Recently the men hauled about eighty loads of gravel for the drive and for an oval at the parsonage The Sisters' Aid served the dinner We are thinking of remodeling our church building this spring Practice has begun on the Easter cantata. Our pastor, Bro C. Walter Warstler, left March 3 to begin a revival meeting at Elkhart, Ind Bro. H Z. Smith will preach for us during his absence Bro. Warstler will also conduct our revival next August We met in council Feb. 28 Bro. Warstler was chosen delegate to Annual Conference with Bro Smith, alternate. Brethren Lawrence Huber and H Z Smith are delegates to District Conference Our love feast will be April 27 at 7:30 P M We decided to purchase new song books A committee was appointed to make plans for a Vacation Bible School.—Mrs Esther F. Huber, DeGraff, Ohio, March 3.

OKLAHOMA

Washita church thus far has been going strong Our attendance is higher than it was and interest is very good Sunday morning, Feb. 23, the preaching hour was given to McPherson College service and was in the hands of former students and our pastor, Bro Geo Eller. Wednesday night the time is used in Bible study and prayer meeting In preparation for our revival in August Our Aid Society is quite active quilting and serving at sales.—Mrs. S. L. Howell, Cordell, Okla., Feb. 26.

PENNSYLVANIA

Akron church held a special missionary service Feb. 23. At the request of the missionary committee Eld David Snader of the home church preached the sermon. At the close of this very impressive message the offering was lifted This together with the offering of the Sunday-school, taken for world-wide missions, amounted to $258.25.—Mrs Harry H. Reitz, Akron, Pa., March 3.

Calvary.—Our church services have been well attended during the first two months of the year. We have had a number of dedications of lives for service, and nine baptisms We are planning for a week of meetings previous to Palm Sunday and are aiming to make Palm Sunday, decision day for our Bible School Bro. Murphy, our elder, and Bro Paullin, pastor of the Geiger Memorial church, will assist the pastor, Bro Clawson, in these meetings Our young people number about forty and the majority of these stay for evening service. This is very encouraging. On Wednesday evenings we are reviewing the Seven Sayings of Jesus on the Cross A special award will be given to all young people under twenty years of age who are present every night and who memorize these Seven Sayings. Last Wednesday night we had about sixty five present.—Lydia Kiedaisch, Philadelphia, Pa., March 3.

Codorus.—Our council was held Jan. 1 The various treasurers gave their reports Eld A S Baugher of the Ministerial Board of Southern Pennsylvania and Eld S S Miller were with us and installed Bro. Dec 29 Eld I N H Beahm and Eld. S. B. Myers installed Bro. Wm C Sweitzer as minister Dec 29 29 we had a Bible institute at the Shrewsbury house with Eld I N H. Beahm and Bro. W. C. Sweitzer in charge These brethren gave us very strong talks which contained much information and inspiration Elders Baugher and Miller held an election on New Year's Day at our council for presiding elder for Codorus congregation; Eld S B. Myers was elected for one year Feb 9 Elders M. A. Jacobs and S. B. Myers installed Bro. M. M. Hartman as minister. Dec 25 at our Codorus house the Codorus

(Continued on Page 176)

NEWS FROM CHINA

(Continued From Page 171)

still hold a defiant attitude towards the government. General Wu is very much pleased with the civic work of Yen in this province. He says that the village self-government of Shansi is the best in China. Feng Yu Hsiang is still virtually a prisoner near Yen's home north of Tai Yuen.

Nanking had more success in stopping the firecrackers and suppressing the New Year activities than we have here in Ping Ting. The Leader states that, "Dressed in plain clothing and accompanied by a very small guard, General Chiang Kai-shek made a round of various government departments early yesterday morning to see if the employees were at their desks despite the lunar year. He was much pleased with the results of the inspection, as he found all the officials at work as usual. In the afternoon he continued his inspection.

"The leading Chinese papers appeared as usual yesterday and this morning. So far as the government is concerned, there is little holiday spirit in evidence, but the majority of the shops and stores are closed. There was no letting off of firecrackers Wednesday night, and the New Year was ushered in with a conspicuous absence of noise."

Ping Ting Chow, Shansi, China. Emma Horning.

THE ABSOLUTE UNCHANGEABLENESS OF THE NEW TESTAMENT PLAN OF SALVATION

In the Gospel Messenger of Jan. 11, under "Elders and Editorial Emphasis," Bro. Frantz severely criticizes my article which was not published till Feb. 22. Please read said article and read Bro. Frantz's criticism. He says: "All of which needs no defense." Judging from the grievous departures in the church from New Testament teaching, we believe it should be defended. We are commanded to preach it, and teach it in all the world, and earnestly contend for the faith delivered therein (Matt. 24:14; 28:18-20; Mark 16:15, 16; Jude 3). He further states that I do not know the difference between form and substance, between letter and spirit. I suppose Bro. Frantz imagined this, because I contend for the observance of "all things" commanded by Jesus Christ who says: "The words that I speak unto you, they are spirit and they are life" (John 6:63). The entire plan of salvation is spiritual; because it emanated from the spiritual fountain. The letters and words used in the plan of salvation express God's meaning to the people in language that they understand and are conversant with, and if God does not mean what he says, he will not condemn me for believing he does. In studying God's word, and his dealings with the people, I find that he has invariably meant what he said: "And that every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him" (Heb. 2:2, 3)? The spirit of the word nowhere condemns or sets aside the meaning conveyed in the teaching of the word. To make the ordinances and teachings of the New Testament effective in the individual, is to live a devoted, consistent Christian life. That is the spiritual essence of God's plan; but that necessitates the observance of the "all things" commanded by Christ. But to claim that the Spirit teaches one thing and the word another is a subterfuge. And that we may change the form just so we retain the substance; this is old, and has changed trine immersion to sprinkling and pouring for baptism, has eliminated feet-washing, the Lord's supper, and changed the salutation of holy kiss of Holy Writ to shaking hands. This spirit so-called of the word, ignores much of the teaching of God's plan, and does violence to God's revealed will as set forth in the New Testament. I believe if Bro. Frantz as editor of the Gospel Messenger had written and spoken in his editorials in defense of the New Testament doctrines as always believed, taught and practiced in the Church of the Brethren: the grievous departures from gospel teaching would not manifest themselves so prominently today in the church. The Gospel Messenger should be an exponent of the teachings and doctrines of Christ in clear cut or unmistakable language. But is it? Bro. Frantz twice tries to make it appear that the word of God and of Christ did not mean what they said, hence changed the things that went out of their lips.

(1) God said through the prophet, "Yet forty days and Nineveh shall be overthrown." But it was not. Why? God has said, "The soul that sinneth it shall die." But the sinner may escape this death by turning away from his sins and keeping God's statutes (Ezek. 18:20-24; 33:11-16). In harmony with these Scriptures, God did not alter or change his pronouncement against wicked Nineveh, but the people changed. They turned away from their wickedness, and humbled themselves before God. The pronouncement against wicked Nineveh was not applicable to the Ninevites after they had repented and turned away from their wickedness. The same applies to Jeremiah eighteen.

(2) "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you." "Whoso eateth my flesh and drinketh my blood hath eternal life" (John 6:51-56). Bro. Frantz applies the unprofitable flesh of verse 63 to the flesh of Christ. If the flesh of Christ profiteth nothing, then the death of Christ availed mankind nothing. "The bread that I will give is my flesh, which I will give for the life of the world." If the flesh of Christ did not profit the world anything, then it was a failure. And the world was not redeemed. I believe the flesh of Christ did avail.

Chas. M. Yearout.

Santa Cruz, Calif.

IN THE OLD HOME—A MEMORY

Prayer is the connecting link between heaven and our souls. It seems to me that prayer in the old home, in the Sunday-school, church and prayer meeting services was considered more sacred, more humble; it was regarded as that which contained the power through which we communicated, on bended knee, with our Heavenly Father. I believe in getting upon our knees to offer our thanks and prayers to God; not that we can't pray in any position, but somehow kneeling makes one more humble. And we are told we should humble ourselves before our Father which is in heaven.

When I was seventeen years old I conducted the Wednesday night prayer meeting, and led in the opening prayer. I remember that prayer—as well as the entire service—and I meant every word that I said humbly, consecratedly, and sincerely. How the good old brethren and sisters used to pray in the dear old Cedar Grove church, most of whom are now reaping their reward. How the soul-stirring amens ascended to the Father! We went to church to worship and to pray, and we always knelt to pray. Praying is worship, that is why we kneel. The minister would say: "Let us kneel and pray." Usually there was some one who did not kneel, and we always thought that it did not look very good for anyone to sit up straight on the bench and look around during prayer. Somehow I can't quite get away from the old way of doing. Of course, this is a progressive age, and we must progress along with it. However, I believe there is a great need for us to commune closely with God.

None of us can forget our childhood training. When I was just a little child my parents had family worship. Father or mother would read from the Bible and then would kneel and pray. My sister and I would kneel by either one of them and say our little, "Now I lay me." Thinking back, those were sacred times, more so because that father and mother passed to their reward before the writer was yet eight years old. It is the memories that linger around the hearthstone with father and mother that are cherished most.

It was a Sunday in the spring that we had company—the minister—and there was always worship when the minister came. He read and prayed. Prayed for the father and the mother and the little children. Such times were looked forward to with eagerness and pleasure. It was a beautiful day, and a happy day. I can see my mother as she prepared the dinner that day. We had new garden peas, and fried chicken and biscuits, and we ate on the porch. The occasion was the basis for a beautiful memory of a child's happy home.

One evening my father was reading. I approached him with the question of where we would go when we die. After he had explained it to me, I went out into the twilight, crawled under the snowball bush and thought it all over in my childish mind. It is the deep impressions received in childhood that go to make or mar a life.

At the old home in Tennessee, is a large spring, beside which stands an old beech tree on which is cut a prayer. I do not remember the name or date, but the prayer can still be read, though it was many years ago it was cut there. The prayer is: "O Lord, be with us always, even unto the end of the world, is my prayer. Amen." Bertha Cook.

Port Angeles, Wash.

A GOLDEN WEDDING CELEBRATION

Brother and Sister Frank Morris of North Manchester, Ind., celebrated their golden wedding anniversary, Saturday, Feb. 22. Their four sons, nine grandchildren, two great-grandchildren and a few of their close friends enjoyed the forenoon and dinner with them in their home.

At 1:30 P. M. about two hundred relatives and friends met with them at the Church of the Brethren for a special devotional service. After some congregational singing led by Sister Sadie Wampler, talks were given by Eld. Otho Winger, President of Manchester College; Eld. E. H. Gilbert, their former pastor; Eld. J. H. Wright, their Sunday-school teacher; Eld. Harvey Hartsough, their present pastor; and their four sons—Harry of Richmond, Ind., Prof. Charles of Manchester College; Rev. Arthur, pastor of the Cedar Creek church; and George of Peru, Ind. There was special music by the Dilling-Wampler quartet and Prof. Paul Halladay. Miss Miriam Heestand gave a musical reading. Bro. Morris composed a special song for the occasion, "Only Waiting in the Gloaming," and this was sung by the Byler family. A poem which Bro. Morris wrote, "At Evening Time It Shall Be Light," was read. This poem was suggested by a letter received from Brother and Sister Yoder of Morrill, Kans.

Brother and Sister Morris had a very unique experience the day following their anniversary. They attended services at the Pipe Creek Church of the Brethren, the place where they attended services fifty years ago following their wedding. This time they had the happy privilege of hearing their youngest son, Arthur Morris, preach the sermon.

Brother and Sister Morris have always had a very keen interest in the work of the church; they have always been willing to help in whatever way they can. Their lives are an inspiration to many.

We pray that they may have many more wonderful years of service in the Master's kingdom.

At Evening Time It Shall Be Light

By Frank F. Morris

In the sunlight of the morning,
When all life is light and gay,
And the birds in early carols,
Bid us list to what they say:

Then the flowers on the heather,
Scent the air with perfume sweet;
We are awed, we are enamored,
By an ecstasy complete.

Thus in happy listless childhood,
How we fritter time away!
Hearts so light and gay with carols,
From the morn till close of day.

But the scorching rays of noonday,
May the flowrets' beauty mar,
The delight of the aroma,
Pass away beyond the bar.

Then we bow our heads in wonder,
At the change the hours have wrought,
And we murmur consternation,
With our minds engulfed in thought.

And we view in God's creation,
He bestowed upon the child,
The fragrance of the roses,
And the bird-song undefiled.

But later comes the testing time,
When Satan casts his snare,
And robs the youth of innocence,
A jewel rich and rare.

But blessed be our Christ and Lord,
His promises are sure,
He'll give us patience, strength, and grace,
Our trials to endure.

He'll tune the chord to melody,
Each blot of sin erase,
In childhood, youth, or e'en old age,
By his redeeming grace.

Then in the sunset of our lives,
When golden rays grow bright,
This happy thought is verified,
"At eve it shall be light."

We'll sing the song of victory,
Bequeathed for doing right,
Rejoicing, let the chorus ring,
"At eve it shall be light."

J. Oscar Winger.

North Manchester, Ind.

RESOLUTIONS OF RESPECT

The following resolutions were adopted in the Sisters' Aid Society of the Carrington Church of the Brethren, in memory of our departed sister, Mrs. L. M. Thomas, an active member of the society:

Whereas it has pleased our heavenly Father in his infinite wisdom to call from our midst and take home unto himself our beloved sister and coworker in our Society, Sister L. M. Thomas, be it therefore resolved:

That we, the members of the Sisters' Aid Society of the Carrington church, express our loss of a faithful and a true Christian who was a most helpful worker in our Aid Society;

That we cherish the memory of such a devoted life to the Master's cause, whose quiet and unassuming disposition spoke so plainly of the Master's spirit, who abided within her. And may our loss be to her eternal gain.

That a copy of these resolutions be sent to the family, and that the same be published in the Gospel Messenger, and placed on the minutes of our Aid Society.

Mrs. O. A. Myers, President.
Mrs. E. E. Wenger, Secretary.

Carrington, N. Dak.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Croyle-Shaffer.—By the undersigned at the parsonage of the Stony Creek church, Feb. 21, 1930, Mr. Berton H. Croyle of Kantner, Pa., and Sister Gladys M. Shaffer of Haversville, Pa.—John F. Graham, Windber, Pa.

Lehman-Burkholder.—By the undersigned at the home of the bride's parents, Mr. and Mrs. J. A. Burkholder, Dec. 24, 1929, Mr. Gerald Lehman of Orrville, Ohio, and Miss Lois Burkholder of Smithville, Ohio.—D. R. McFadden, Smithville, Ohio.

Reed-Conaway.—By the undersigned at the home of the groom's grandparents, Mr. and Mrs. E. M. Reed at Topeka, Kans., March 2, 1930, Bro. Seth V. Reed and Sister Ethel Conaway, both of Topeka, Quincie D. Reed, Galesburg, Kans.

FALLEN ASLEEP

Beard, Bro. Edw. H., died at his home in Westminster, Md., Feb. 1930, aged 80 years, 7 months and 2 days, after a short illness due infirmities. While he had been bedfast since last June, he had be blind for the last nine years and in declining health. He is survived by his widow, who was Sister Ida C. Caylor, eight children eighteen grandchildren. He was a member of Pipe Creek church fifty years. Services in that church by Elders Jno. J. John, Geo Early and the writer. Interment in adjoining cemetery.—Wm. Roop, Westminster, Md.

Bentz, Bro. Frank B., died Feb. 19, 1930, at the home of his daugh Mrs. Walter Landis, Neffsville, Pa. He was born at Brunnerville, on May 5, 1853. He had been a resident of Brunnerville his entire He is survived by two daughters, eight grandchildren and one Services were held in the Middle Creek church, West Conestoga congregation, by the home ministers. Interment in the adjoining cemet —S. M. Fahnestock, Lititz, Pa.

Bitinger, Harry L., son of Mr. and Mrs. Edw. Bitinger, died Harrisburg, Pa., Feb. 20, 1930, aged 18 years and 5 months. was caused by complication of diseases. He is survived by his and mother, one brother and two sisters. Previous to entering institution at Harrisburg he was a member of the Wolgamood Sun school. Funeral services by Eld. O. W. Cook and the writer.—S. Cook, Dillsburg, Pa.

Bosserman, Sister Lovina, died at the State Hospital, Harrisb Pa., of pneumonia, Feb. 15, 1930, aged 42 years, 10 months and 21 d She was a member of the Church of the Brethren for about twenty years. She leaves her father, two brothers and four sisters. remains were brought to the home of her sister in Abbottstown, where the funeral services were held by Eld. C. L. Baker. Burial the Mummert cemetery near East Berlin.—Myrna M. Kreider, Berlin, Pa.

Bussard, Franklin Addison, died Feb. 19, 1930, aged 48 years, months and 26 days. He leaves his wife, two sons and three daughters father and mother, Brother and Sister Wm. Bussard, three sisters one granddaughter. He united with the Church of the Brethren the age of twelve and was a member until death. In 1904 he m Lydia E. Keyser. To them were born one son and two daughters. 6, 1921, he married Florence Westaby Wallace. To this union were one daughter and one son. During his closing days he requested anointing service from which he received great comfort. Funeral the New Paris church by Elders A. E. Clem and Calvin Cripe.—M Velma Miller, New Paris, Ind.

Carolos, Ann Amelia (Binkley), was born in Franklin County, Pa., Sept. 18, 1837, and died at the home of her son, Dr. W. B. Carolos, of Sterling, Ill., Feb. 8, 1930, age 92 years, 4 months and 21 days. She married Isaac Carolos in 1857 in Chambersburg, Pa. Seven years later they moved to Sterling and had made this their home for the past sixty-five years. Mr. Carolos preceded her in death twenty-one years ago. Those who survive her are: three sons, two daughters (all of Sterling); one brother, seven grandchildren and eight great-grandchildren. Sister Carolos suffered a fracture of the hip in January, and the shock was too great for one so advanced in years. Sister Carolos united with the church about twenty-eight years ago, and since then she had lived a devoted life. Funeral services were held at the home of the son, by the pastor, J. F. Baldwin. Interment was made in the Riverside cemetery.—J. F. Baldwin, Sterling, Ill.

Chronister, Sister Annie Elizabeth Grove, died at the State Hospital, Harrisburg, Pa., of pneumonia, Feb. 21, 1930, aged 49 years, 11 months and 12 days. She was a consistent member of the Church of the Brethren for a number of years. She leaves her husband, Wm. Chronister, one son, her parents and three brothers. Services at the Mummert meetinghouse near East Berlin by Eld. C. L. Baker and J. M Danner assisted by Eld. Albert Hollinger.—Myrma M. Kreider, East Berlin, Pa.

Crowell, Gordon Gene, infant son of Brother and Sister Alfred Crowell of Enders, Nebr., died Feb. 22, 1930. The parents, one brother and one sister remain. Services at the home by the pastor, Bro. Roy K. Miller Interment in Mt. Hope cemetery, Imperial, Nebr.—Mrs. Roy K Miller, Enders, Nebr.

Elick, Lucy J. (Brown), born in Nelson County, Va., died Jan. 29, 1930, aged 80 years, 5 months and 5 days. She married J. J. Elick of Stuarts Draft, Va., Aug. 2, 1876. Three sons and five daughters survive with the father. She was a faithful member of the Church of the Brethren, regular at church services as long as health permitted. Funeral by Eld. D. B. Garber assisted by Bro. Guy Stump at Mt. Vernon church. Interment in the cemetery near by.—Rebecca A. Pannell, Stuarts Draft, Va.

Grossnickle, Peter Elitha, son of Jacob and Elizabeth Ellen Grossnickle, was born in Frederick County, Md., Feb. 21, 1845, the sixth in a family of fourteen children. He passed away on Feb. 11, 1930, at his home in North Manchester, Ind., at the age of 84 years, 11 months, and 21 days. On June 24, 1866, he was united in marriage to Eboliah Swank To them eight children were born, three of whom survive. His wife died Jan. 29, 1882. On Nov. 12, 1885, he was united in marriage to Mary E. Bowman. To them were born two children, both of whom survive. Mr. Grossnickle united with the Church of the Brethren early in his married life and remained faithful to the church of his choice. Surviving, besides the widow and children are one brother, fifteen grandchildren, eighteen great-grandchildren. The funeral services at the North Manchester church conducted by Eld. John Wright, Eld. E. B. Bagwell, and the writer.—H. L. Hartsough, North Manchester, Ind.

Haney, Sister Ella Groff, died Jan. 12, 1930, aged 19 years and 26 days. She married Bro. Edwin F. Haney and to them was born one son who lived only one day. She is survived by her husband, father and mother, Mr. and Mrs. Robert Groff of Tampa, Fla., three brothers and three sisters. She was a consistent member of the Church of the Brethren Funeral services by the writer.—J. H. Garst, Sebring, Fla.

King, Janet Ester Dewalt, daughter of Mr. and Mrs. John Dewalt, born July 4, 1899, died Feb. 9, 1930. She leaves her husband, Bro. Park King two sons, two daughters, father, two sisters and two brothers. Death came very suddenly, being due to ptomaine poison. Funeral from the home of her father-in-law by Eld. O. W. Cook and S. S. Sheffer. Interment in Dillsburg cemetery.—R. D. Cook, Dillsburg.

Miller, Ernest Jr., son of Bro. Ernest Miller, died of flu following a few day's illness, at the age of 8 months and 8 days. Surviving are his father and twin brother, the mother having died at the time of their birth Services were conducted by the writer and Bro. S. F. Early in the Roaring Spring church; burial near Woodbury.—J. E. Rowland, Woodbury, Pa.

Morgan, James, died very suddenly at his home near Curryville, of heart failure, Feb. 19. He was the first of a family of twelve to be taken by death. His age was 66 years, 10 months, 11 days. He leaves a widow and ten children. Services were conducted by the writer, Brethren J. B. Miller, and F. R. Zook, in the Curryville church; burial at Martinsburg.—J. E. Rowland, Woodbury, Pa.

Nissly, Elsie Rose, only child of Brother and Sister Cecil Nissly, died at her home near Dallas Center, Iowa, Feb. 19, 1930, aged 4 years and 26 days. Services by the writer.—C. B. Rowe, Beaver, Iowa.

Roland, William H., born Feb. 6, 1882, died Feb. 16, 1930, aged 48 years and 10 days. His illness was of short duration. He was a member of the Church of the Brethren, West Conestoga congregation, Lancaster County, Pa. He is survived by his wife, who before marriage was Annie Holsinger, three daughters and two sons. Services were held in the Middle Creek church by the home ministers. Interment was made in the adjoining cemetery.—S. M. Fahnestock, Lititz, Pa.

Wenrick, Sister Mary, was born in Miami County, Ohio, Dec. 22, 1848, and departed this life Feb. 8, 1930, aged 81 years, 1 month and 16 days. Sister Wenrick was the oldest child of Mr. and Mrs. Ephraim Mohler; and the wife of the late J. G. Wenrick to whom she was married in 1866. To this union were born seven children, five of whom are still living, the other two having died in infancy. There also survive four brothers and three sisters, thirteen grandchildren, and three great-grandchildren. Mrs Wenrick united with the Church of the Brethren shortly after her marriage, and continued faithful in this fellowship until her death, a period of over sixty years. She was the last surviving charter member of the Mineral Creek church. Her early life was spent in Ohio, and on coming to Missouri in 1871, she settled on a farm four miles northwest of Leeton where she lived and reared her family. In 1919 she with her husband moved to Leeton, Mo., and resided there until the death of her husband in 1921. Since that time she had made her home with her children. Sister Wenrick had several times mentioned that it was her desire and prayer that her passing would be sudden and without any sickness. And the Lord so granted her desire. Feb. 8, after breakfast while sewing, she felt a heavy pain across her chest which increased and within one hour she quietly passed into the blessed beyond. The funeral services were in charge of B. F. Summer, assisted by James M. Mohler, Jesse D. Mohler, and Chas. Lentz. Interment was in the Mineral Creek cemetery at Leeton, Mo.—B. F. Summer, Leeton, Mo.

West, Benedict K., born in Georgetown, Ky., died at his late home, Jan. 30, 1930, aged 81 years, 1 month and 1 day. His parents died when he was a small boy; he was reared in the home of an uncle and came to Indiana when he was about fourteen. He married Mary Ulrey Feb. 2, 1876. To them one son was born who died in infancy. Sept. 5, 1925, he married Rebecca Montel who survives with five stepchildren. Soon after his first marriage he united with the Church of the Brethren and remained loyal to the faith. For several weeks he was sorely afflicted with heart trouble. On his last birthday, Dec. 29, he called for the elders and received the anointing. Funeral by Eld. J H. Wright assisted by Elders A. R. Bridge and S. L. Young at the Eel River church. Burial in the cemetery near by.—Dolly Wolfe, North Manchester, Ind.

Witt, Bro. Clarence, died in the Memorial Hospital, Johnstown, Pa., Feb. 18, aged 31 years. His parents were Brother and Sister James Witt, both deceased. He is survived by one brother and three sisters. Funeral at the home of his sister, Mr. and Mrs. Max Fesko, by his pastor, Tobias F. Henry, with burial in Berkley cemetery.—Jerome E. Blough, Johnstown, Pa.

Workman, Bro. Barnett B., was born in Knox County, Ohio, Oct. 7, 1843, and died in his native community, Jan. 31, 1930, at the age of 86 years, 3 months, and 24 days. He is survived by his wife, six children, eleven grandchildren, and four great-grandchildren. He was an active member of the church throughout his entire life and he served as deacon during the major part of his Christian experience. Services by the writer at the Danville Church of the Brethren. Interment in the adjoining cemetery.—G. W. Phillips, Danville, Ohio.

Wyant, Herman, infant son of Grant and Marie Wyant, died at the parental home near Woodbury, Feb. 11, age 26 days. The parents survive Services were held by the writer; burial at the Cross Roads church near Curryville.—J. E. Rowland, Woodbury, Pa.

Direction for Religious Workers

is more often desired than found

We list here a few books that have proved helpful to others. They will be equally helpful to you

The Program of Jesus
Edwin Dubose Mouzon

Shows how this program relates both to this and the other world, and that Christians may not be indifferent to sin as it exists in modern society. **$1.50.**

Talks with the King's Children
Sylvanus Stall

Thirty-seven talks to the little folks. Very helpful for those who would speak effectively to children. **$1.50.**

Plans for Sunday-school Evangelism
Frank L. Brown

Plans for teachers, superintendents, pastors. Details for Decision Day and how to reap and conserve the fruits of your labors. **$1.50.**

The Unfathomable Christ
Frederick F. Shannon

Ten masterful addresses by a preacher whose words touch and fire the soul, and warm and comfort the heart **$1.50.**

Scientific Thinking for Young People
Howard Agnew Johnston

After defining scientific thinking and Christian thinking the author undertakes to show how conflicts arise from misinterpretations. **$1.25.**

How to Teach Religion
George H. Betts

The author suggests plans and methods for the spiritual growth and development of the child. **$1.25.**

The Church and the Church School
William E. Chalmers

A training book for those who would have a better understanding of the Sunday-school as the teaching agency of the church. **$1.00**

Greatest Thoughts About God
Compiled by J. Gilchrist Lawson

A helpful book for teachers, preachers and all who would know what friends and foes have had to say concerning God. Fully indexed. **$1.75.**

Normal Evangelism
O. Olin Green

For every devoted pastor who, the author holds, must be an evangelist in his own congregation, if he would do the work of the faithful minister. **$1.00.**

The Program of the Christian Religion
John W. Shackford

Treats the kingdom of God as a social ideal in the process of becoming a social order in harmony with the life and teachings of Jesus. **$.80.**

The Way of Jesus
Henry T. Hodgkin

Arranged for daily study of the problem as to whether Jesus gives the guidance we need, affording the reader time and opportunity to formulate his own answer. **$1.25.**

Stories Children Need
Carolyn Sherwin Bailey

A graded collection. 364 pages, offering to children and parents stories for mental and moral training. **$1.75.**

A wise investment in books and a daily reading of the best thoughts of others accounts for the difference in folks. Religious workers and parents can not be at their best unless they draw regularly and heavily from other sources.

Providing You with Good Books Is a Part of Our Business

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

FOR YOUR EASTER SERVICE

YOUR EASTER SERVICE

A Cantata?

JESUS ONLY—A Story of the Resurrection

Reverent, forceful, impressive. Also arranged so it may be used by Reader and Chorus.

THE GARDEN OF JOSEPH

Prepared especially for those who desire an easy Cantata. **Price of Cantatas, 30c each. $3.00 a dozen.**

A Pageant?

PAGEANTS OF PURPOSE

Here are three Pageants in one collection. **"The Galilean Conquers"** is for both Home and Foreign Missions. **"The Missionary Spirit"** is a song and drill for 16 characters on the good old hymn "Thy Kingdom Come." Foreign countries are represented **"The Church Builders"** introduces Cornerstone, Worship, Praise, Thanksgiving, Prayer, Bible Study, Service, Kindness, Missions. **Price of Pageant of Purpose, 35c, or $3.00 a dozen.**

THE DAWNING—A Pageant of the Resurrection

A dramatic arrangement of the Resurrection material in the four Gospels, leading the hearers to live through those events that made many believers in the early days of the church. No curtain needed. Some churches have given this as much as eight times. **Price, 50c; 12 or more copies, each, 45c.**

An Easter Service?

VICTORY DAWN

A 32-page Service of Music, Responsive Reading, Recitations and an Easter Pageant. Material enough for several programs. **Price, 1 to 24 copies, 10c each. 25 or more copies, each 9c.**

A Play?

INTO GALILEE

A one act play requiring eight characters. The scene is laid by the Sea of Galilee and the time is after the crucifixion. **Price, 35c. 6 or more copies, 30c each.**

Paramount Easter Books?

We have them. Exercises, Songs, Drills, Dialogues, etc. An abundance of material for many a day. Popular by all who have ever tried the Paramount Books. Order by title: Easter Tidings, Easter Book, No. 1; No. 2; No. 3. These four books are all good. **Price 25c each.**

Easter Folders?

No. 1111. Four designs with church and flowers, Easter greeting and Scripture verse. Size 3¼ x 4¼ inches. Per set of 10 with envelopes, **25c.**

No. 101. Colors blend beautifully. Four pages. Six designs, 3½ x 5½ inches. 6 in envelope, **30c.** Per dozen, **50c.**

No. 530. An eight-page folder with colored cover design. Bible text and greeting. Four designs. 6 for **30c.** Per dozen, **50c.**

No. 1142. Four designs, daintily colored picture Easter greeting, Bible verse and suitable quotation. Size of page 2½ x 4 inches. Set of 10 with envelopes, **30c.**

Easter Cards?

No. 1148. Four designs Flowers, cross and Bible verse on each. Size 2½ x 4½ inches. With envelopes, per set of 10, **30c.**

No. 1141. Four designs each with dainty picture in colors. Scripture verse, Easter greeting and another beautiful sentiment. Size 2¼ x 4 inches. With envelopes, per set of 10, **20c.**

Easter Post Cards?

No. 444. In colors. Five excellent designs, four of which have appropriate Bible text and one an Easter wish. Per dozen, **20c.** Per hundred, **$1.25.**

YOUR EASTER SERVICE

DON'T DELAY — ORDER TODAY

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

Why not send the G. M. to friends?--52 visits, $2

Notes From Our Correspondents

(Continued From Page 173)

Sunday-school and chorus gave a Christmas pageant entitled, The Dawning. Brethren Beahm and Sweitzer assisted by way of addresses. —E. H. Lehman, Dallastown, Pa., March 5.

Elizabethtown.—Our evangelistic meetings began Jan. 21 and continued to Feb. 9. Eld. Ruuus Bucher was the evangelist and he preached with power; he emphasized the fundamental doctrines of faith, repentance and Jesus Christ as the only Savior. Bro. Bucher and the pastor, Bro. Ober, worked hard during the day seeking the lost in their homes or wherever they could be found. They visited about 150 homes. Officials, Sunday-school teachers and laity played a part, with prayer and personal work. The first Sunday morning six intermediate boys came to the front After this practically every night Sunday-school scholars and later adults came forward seeking salvation The total number coming out was seventy-five; nearly fifty Sunday-school pupils ranging in age from eight to nineteen; about a dozen students from the college; about ten heads of families; two came changing church relations. Last Saturday and Sunday fifty-nine entered the church through baptism.—M. B Miller, Elizabethtown, Pa., Feb. 28.

Heidelberg.—Feb. 2 in the morning Bro. John Myers of the Springville congregation gave us a very inspirational missionary sermon. The offering of $30.79 went for missions. Feb. 22 the church met in council. We elected delegates for District Meeting and Annual Conference: Clayton Hackman and Harry Brubaker to the former, and Eld. Michael Kurtz to the latter. Our love feast will be held May 31 and June 1 beginning at 10 A M. March 2 four Elizabethtown Volunteers had charge of the morning services. We enjoyed their messages. An offering of $12 was lifted.—Kathryn Brubaker, Schaefferstown, Pa., March 3.

Hershey.—Our spring council was held March 1. Delegates to Annual Meeting are Bro. B W. S. Ebersole and Samuel Wagner; to District Meeting, Brethren Chester Ebersole, Harry Seibert and Samuel Wagner. Trustee for Hummelstown church is Harry Pemely; for Spring Creek, Isaac Brandt. We have the promise of Virgil Finnell to show his slides some time in March, also Harper Snavely will give us a chalk talk on March 20. Eld. F. S. Carper has visited in 100 homes and traveled a distance of 800 miles in the past year. Our love feast will be held the second Saturday and Sunday in May. Three letters were granted. Feb. — a special missionary program was rendered, the offering amounting to $150.—Mamie S Gipe, Hershey, Pa., March 4.

Tyrone.—On Sunday, Feb. 2, Bro. Charles A. Bame of Ashland, Ohio, came to us to assist in a series of meetings The meetings continued for two and one-half weeks with splendid interest. Bro. Bame brought us some wonderful messages and the attendance was good from the beginning. As a direct result of the meetings there were twenty-one confessions, twelve of whom have been baptized, and several await baptism Another benefit from the meetings which can not be told in numbers is the deepening interest on the part of our own membership and others. Bro. Bame's sermons were strictly gospel and his messages on the particular practices of the Brethren were strong and helpful. While he represents the Progressive branch of the church there was not a thing in any of his sermons but what we could heartily accept and wish that it might be heard in every Church of the Brethren May the day soon come when we will be done with these petty things which divide us and become united in the essential scriptural teachings on which we do agree. This exchanging of fellowship is one of the things that will make this more nearly possible. We can recommend Bro. Bame to any of our churches who desire a safe evangelist. On the evening of Feb. 25 Bro. V. C. Funnell, North Manchester, Ind., gave his anti-tobacco lecture in our church. The crowd was so great that it was necessary to give two addresses, the house being packed both times. He also spoke eight times during the day in our public schools On the evening of Feb. 26 we had with us the Gospel Band of Port Matilda, a neighboring town. This group gave us a splendid evangelistic service. About twenty-five members of the band assisted. The house was filled for this service and their program was much appreciated. Our Sunday-school is keeping up in attendance splendidly through the winter months. A class of young men are excavating the basement preparatory to arranging a classroom for their use. They have worked at this with commendable zeal.—John R. Snyder, Tyrone, Pa., Feb. 28.

TEXAS

Nocona.—We enjoyed a real mountain top experience here on Sunday, March 2. The B. Y. P. D. from Fort Worth came up on Saturday night and spent Sunday with us. Mrs. Cora Leicht came up also and brought her Sunday-school class. After preaching Sunday morning we all gathered at the parsonage where a good dinner was spread on the lawn The afternoon was spent in sight seeing through the oil fields We gathered at the church again at seven o'clock where our pastor gave a ten-minute talk to the little children and had the little ones sing several songs for us. This was followed by a splendid program on Christian Courage rendered by the young folks of Fort Worth, led by Ted Riley, a young man who was baptized on Feb. 11 in Fort Worth. This program was followed by a stirring message by our pastor on the Seven I Will's. As spring weather approaches, the attendance at all of our services increases, and on last Sunday we had the usual attendance, a house full.—Mrs. Abe Molsbee, Nocona, Texas, March 3.

VIRGINIA

Antioch church met in council Feb. 1. A committee was appointed to make plans for an interdenominational training school sometime during the summer months, also a committee was appointed to secure an evangelist to hold a meeting beginning the second Sunday of August if possible. The Sisters' Aid Society gave a very encouraging annual report. Total amount received, $261.86; of this amount $97 was donated to missions. Our B. Y. P. D. seems to have taken on new life and is going forward with great enthusiasm The men of our church are taking much interest in their newly organized laymen's movement.—Mrs. W. W. Naff, Boone Mill, Va., March 3.

Fremont congregation met in council Feb. 15. Most of the church officers were reappointed: Elder, J. B. Sowers; secretary, Ottie Utt; correspondent, Frances Gardner; Messenger agent, Robert Utt. It was decided to take an offering the third Sunday of each month. We have preaching services every third Saturday evening and Sunday morning. Bro. J. B. Sowers has been our pastor for three years and we are glad to have him reappointed, for he has worked with us faithfully. He has been giving us some very fine sermons.—Frances Gardner, Hillsville, Va., March 5.

Timberville church met in council Jan. 3. All former officers of the church and Sunday-school were reelected with the exception of Bro. Joe Driver who resigned in favor of Bro. Grover Summers as Messenger agent. Union Thanksgiving services were held in the Brethren church conducted by Rev. Behrens of the Reform Church. The offering of $15 was given to the Red Cross. The Christmas service, White Gifts to the King, was given Dec 23; the offering of $92.61 going to missions. Members of the congregation completely surprised the pastor and family on the eve of Dec. 24 when they came laden with bundles and packages. Brother and Sister Glick wish to thank all their good friends for the substantial gifts. Through the earnest efforts of our superintendent, Bro. L. M. Clower, our Sunday-school is moving along nicely. The Cradle Roll now includes fourteen; home department, twenty-three, with an offering of $32.61. Through the efforts of the superintendent of the home department the collection plates were purchased, a donation was given toward the Sunday-school bulletin board and the rest towards Sunday-school literature. Having had no Easter programs or rally day service for three years, we look forward to both this coming season. Bro. Glick's resignation was received with sincere regret; after much deliberation it was accepted by the council. His influence for good can not be measured. A fine Christian spirit exists between the denominations due to his unselfish effort for the good of all. During his eight years as pastor, he and his wife have endeared themselves to the whole community. We expect to have our series of meetings some time in May.—Rebecca L. Neff, Timberville, Va., Feb. 27.

Valley Bethel church met in council Feb. 28. Brethren R. E. Bussard and C. B. Gibbs were elected delegates to District Meeting. It was decided to hold a revival meeting sometime in September.—Edna Bussard, Bolar, Va., Feb. 28.

ANNOUNCEMENTS

DISTRICT MEETINGS

March 20, Northwestern Ohio, at Eagle Creek.

April 8-10, Pennsylvania, Middle, at Martinsburg.

April 16, 17, Maryland, Middle, Brownsville church.

April 16, 17, Pennsylvania, S. E., N. J. and E. N. Y., at Coventry.

April 17, 18, Virginia, Northern, at Harrisonburg.

April 21-23, Pennsylvania, Western, at Moxham.

April 23, Maryland, Eastern, Meadow Branch.

April 23-25, Virginia, Second, at Barren Ridge.

April 26, 27, Virginia, First, Oak Grove.

April 30, May 1, Eastern Pennsylvania, Springville congregation, Mohler house.

LOVE FEASTS

Florida

March 29, 6 pm, Lakeland.

Kansas

April 27, Morrill.

Ohio

April 20, Akron.
April 20, Brookville.
April 27, 7:30 pm, Stony Creek.

Virginia

April 21, Cloverdale.
April 26, 7 pm, Flat Rock at Cedar Grove.

Execute Your Own Will!

You do this when you get one of our annuity bonds. It will mean a big saving to the Lord's treasury in court costs, and lawyers' and administrators' fees.

* * * * * *

But, If You Make A Will---

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of..... dollars ($.....) to be used for the purpose of the said Board as specified in its charter."

Write for our booklet which tells about annuity bonds and wills. A postal card will bring it

General Mission Board
OF THE CHURCH OF THE BRETHREN
Elgin, Illinois

Murray's Personally Conducted Tours

Europe, Passion Play, Palestine, Egypt

Under Direction and Leadership DR. D. WEBSTER and MRS. KURTZ, Long Beach, Calif., sailing **June 21, Montreal.** Limited number. 77 days. Booklet on request.

Murray Tours, Suite 1, Arcade Bldg., Kansas City, Mo.

THE WHITE HOUSE GANG

By Earle Looker

A true story of boy life, portraying Quentin Roosevelt and his "Gang," while Theodore Roosevelt was President. Besides giving a correct and thrilling picture of "The Gang" it shows the profound interest and thorough understanding of boy life on the part of Mr. and Mrs. Roosevelt. Abounds in fun and sense. Here is a book every bit as fascinating as "Tom Sawyer" and "Huckleberry Finn." Having a large sale. **A book that appeals to all who read.** 244 pages. **Price, $3.00.**

Brethren Publishing House, Elgin, Ill.

The Secretary of the Virginia Council of Religious Education Recommends

"The Heart of the Crimson Cross"

Dr. J. M. Henry's Fascinating Novel

"Certainly the ministry of a local church in behalf of peace, purity and goodwill would aid an excellent cause if a copy of this book could be placed in every Sunday-school library with appropriate announcement by pastor or superintendent of its significant value."—Minor C. Miller.

Regular price, $2.50. Special price to our readers, $2.00.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

Pure Religion

By Eld. C. E. Gillett

who also wrote **"Pioneering." "PURE RELIGION"** deals with New Testament religion in a straightforward manner. Regular price of each book, **$1.50.** Special price to ministers who preach without compensation, **75c. To widows, $1.00.** The sister who is mother of the most children may have one book free. Send name and number of children to author.

Order books from

Brethren Publishing House, Elgin, Ill.
or Eld. C. E. Gillett, Glendale, Ariz.

Order S. S. Supplies Now

Graded Lessons—Third Quarter

Beginners

The Little Child and the Heavenly Father (First Year, Teachers)
Beginners' Stories (First Year, Pupils)
Large Pictures (First Year, Teachers)
The Little Child and the Heavenly Father (Second Year, Teachers)
Beginners' Stories (Second Year, Pupils)
Large Pictures (Second Year, Teachers)

Primaries

Stories About God's Gifts (First Year, Teachers)
Stories About God's Gifts (First Year, Pupils)
Stories About God's Helpers (Second Year, Teachers)
Stories About God's Helpers (Second Year, Pupils)
Stories About God's Will (Third Year, Teachers)
Stories About God's Will (Third Year, Pupils)

Juniors

Stories of Long Ago (First Year, Teachers)
Stories of Long Ago (First Year, Pupils)
Old Testament Stories (Second Year, Teachers)
Old Testament Stories (Second Year, Pupils)
New Testament Stories (Third Year, Teachers)
New Testament Stories (Third Year, Pupils)

Intermediates

The Great Leader (First Year, Teachers)
The Great Leader (First Year, Pupils)
Old Testament Leaders (Second Year, Teachers)
Old Testament Leaders (Second Year, Pupils)
New Testament Leaders (Third Year, Teachers)
New Testament Leaders (Third Year, Pupils)

Seniors

The Life of Christ (First Year, Teachers)
The Life of Christ (First Year, Pupils)
The Life of the Christian (Second Year, Teachers)
The Life of the Christian (Second Year, Pupils)
The World a Field for Christian Service (Third Year, Teachers)
The World a Field for Christian Service (Third Year, Pupils)

All Graded Lessons except for Seniors are Brethren edited

Improved Uniform Lessons

PRIMARY QUARTERLY—JUNIOR QUARTERLY—INTERMEDIATE AND SENIOR QUARTERLY—ADVANCED QUARTERLY FOR YOUNG PEOPLE AND ADULTS—HOME DEPARTMENT QUARTERLY.

Other Publications

CHILDREN AT WORK—BOYS AND GIRLS—OUR YOUNG PEOPLE—TEACHERS' MONTHLY.

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 — Elgin, Ill., March 22, 1930 — No. 12

In This Number

Editorial—
The Christian Message for Today, ... 177
Solution by Contagion, ... 177
On the Value of Remembering, ... 177
Very Special, ... 184
Among the Churches, ... 185
Around the World, ... 185
The Quiet Hour (R. H. M.), ... 185

General Forum—
The Master Sculptor (Poem). By H. A. Brandt, ... 178
"Looking Through Borrowed Glasses." By B. T. Stutsman, ... 178
A New Pentecost. By H. H Helman, ... 178
Lent—The Power of an Experience. By Ross D. Murphy, ... 178
Great Men. By Homer E. Blough, ... 179
My Conception of God. By O. P. Thomas, ... 179
A Typical Farmer Preacher. By J. H. Moore, ... 180
What Are You Worth? By Lula R. Tinkle, ... 180
Laymen—The Friends of Jesus. By V. E. Baldwin, ... 181
Our Silence. By Julia Graydon, ... 181
The Peace Pact to Be Kept in Front. By H. C. Early, ... 181
The Churches and the World Peace Pact, ... 188

Pastor and People—
A Drawing Force. By J. D. Reber, ... 182
Dan. By H. H. Keim, ... 182
The Test. By Ruth H. Brown, ... 182

Home and Family—
The Spirit of the House (Poem), ... 183
New Lives for Old. By H. A. Brandt, ... 183
Friendship. By S. Z. Sharp, ... 183
Your Task and Mine. By Florence Wieand Noffsinger, ... 186

...EDITORIAL...

The Christian Message for Today

4. The Challenge in It

THE word is pretty well worn out—one does get tired of hearing it so much—but the fact is not. Let's deal with that. We can not allow word weariness to close our eyes against the *challenge* in the Christian message.

For it is the greatest one there is, or ever was, or ever can be. The ground of it is the nature of the message. On the one side is the great world need and on the other side, our side, is the supply. The need is the need of Christ, of God, of peace, of comfort, of forgiveness, of healing, of the key to satisfiedness and the secret of effective living. And we have all this! If that wouldn't challenge you, what would?

The challenge is, first of all, to share the message with those who do not have it. More exactly, to share with them the incalculable blessing which has come to us through the message. Of course we can not give them this unless they take it, but the distinction is important, nevertheless. It marks the difference between evangelism of the narrow, limited variety and the broader kind which fills the word with all the meaning it will hold. And it needs all the meaning we can put into it. That meaning belongs there.

It makes all the difference in the world whether the objective in our world wide evangelism is to give the people a chance and thus to clear ourselves of responsibility, or whether it is actually to share all that we have with them. Can you imagine a true mother giving her sick child a chance to take the medicine and letting it go at that? What the mother wants is to see her child well again, and on the way to a well rounded womanhood enjoying all that she herself enjoys, and more. And nothing will satisfy her but the exhaustion of every possible means of accomplishing that result.

True evangelism is like that. It is the effort to share with others *all* that Christ has meant to us. It can not stop short of the exhaustion of every resource in seeking that result. This is why everything which makes for human betterment is involved in a finished evangelistic program. And why the early stages of that program involve serious and persistent effort to have the people understand what the Christian message means. This is religious education. There is no conflict between evangelism and religious education. Neither can exist in any proper sense without the other.

The challenge to share the Christian message with those who do not have it is very broad and deep. So broad and deep that in order to meet it we must meet another. This is the challenge to live the Christian message in all our own relationships. In our individual contacts certainly, but what we especially need to see with a new keenness of perception is our obligation to change things in many of our group relationships. So many of these are so far below the Christian standard, actually pagan in fact. And our effort to share the comfort and help of the Christian message with our fellows is so greatly hindered by this fact. It seems to them that the Christian way of life must not be at all what we claim it is. They see us, even while we talk much of love as the supreme Christian virtue, actually competing with each other for selfish advantage instead of cooperating with each other for mutual advantage. They see corporations controlled by Christians (?) practicing injustice and unbrotherliness. They see Christians (?) killing each other on the battle field. The obligation is heavy on us not to let them see such things.

The situation is a challenge to us as the Jerusalem statement finely puts it, "to deliver the name of Christ from complicity in any evil or injustice." One has only to consider this three seconds to see how reasonable, how imperative, it is. And to accomplish this we shall have to be "ready for pioneering thought and action." We have been too long content to follow afar off. We must pioneer in the practice of love. We must be ready for real adventure, adventure in faith and love.

The challenge in the Christian message is, in the third place, a challenge to enliven the sense of it in our hearts. Nay, rather, in the first place, we had better say, for this is the heart of the whole matter. Recall once more, the content of the message. We have a Christlike God. He is love, therefore. And love is the law of life.

Do you know that? Do you feel that? Are you going about your daily work in conscious fellowship with God, *that* God? And does the love that he is fill you and thrill you? *Is* it the law of your life? Does the joy of it lighten every hour of the livelong day?

Unless we are actually living like this, living in filial companionship with the Christlike God, all pretense at evangelistic and missionary endeavor is utterly futile. We can not give what we do not have.

In this third aspect of the challenge there is a call, and a loud one it is, to restudy the meaning of our whole ritual. The possibilities are great enough but are we cashing in on them? That is the serious question and it grows more serious with each passing year. Do they widen and deepen the current of brotherly love within us? Do they intensify and vivify the sense of the indwelling Christ? If so, there should be more change in the spirit of our human contacts, and in the urge to share our Christ with others.

Let the last word be a restatement of our appeal in reverse order. The Christian message is a challenge to kindle in our hearts a new sense of its preciousness, to live it with new fulness in our relations with our fellow-men, and to share it with all who do not have it.

Solution by Contagion

THERE is a story told of a certain professor in Harvard University to the effect that he once sought an interview with Phillips Brooks that he might get his opinion on a perplexing problem. It is said that he came away from that interview a changed man, clear visioned and radiant with new life. And then it dawned upon him that he had quite forgotten to ask the great preacher about his problem.

He told a friend afterward that he did not care. He had obtained something much more valuable. He found out that what he needed most was "not the solution of a special problem but the contagion of a triumphant spirit."

His need was not unlike that of the most of us and most of us perhaps have had that truth driven in upon us by a similar experience. Surely we all know the inspiring and vitalizing effect of companionship with "a triumphant spirit," one who is not a stranger to problems and perplexities but somehow lives above them, breathing the atmosphere of another world.

The problems are still there but we come to see that the solution of them is not the point of immediate urgency. That point is the creation or acquisition of a new attitude, a new atmosphere in which to work. And that new atmosphere is itself often the chief factor in finding the answer to our question. Or in finding that it does not need an answer.

The most triumphant spirits are those most like Jesus of Nazareth. The contagion of them is indeed among the choicest blessings known to laboring and heavy laden men.

On the Value of Remembering

"WE must make the people remember," said Dr. Oldham at the Evanston peace conference, "we must make them remember the truth about war." Indeed if we can do that, there will be no more war.

Nor much of anything else that is bad, if we can make ourselves and other people remember the facts of history. Dr. Oldham's wise observation is matched in wisdom by another whose author we can not give. It is to the effect that the only thing we learn from history is that we fail to learn anything from history.

The statement is only a slight exaggeration of the truth. We do learn a little but not much. And we learn that little so very, very slowly. This is why Jesus gave us something to do "in remembrance" of him. It is not that he may have the honor which he so well deserves. It is that we may keep alive the truth we need to hold before us constantly.

That truth is that he is the way of life, that his Father is the God we need to know and love and trust; that his Spirit is the most precious possession one may have, and that it is no one's fault but our own if we do not have this. Remember Jesus Christ, Paul said. Not merely that he was, but what he was and did and endured and why.

There is untold value in remembering—the right things. One of these is the truth which makes men free from such world plagues as war and from all forms of sin and paralyzing fear. The whole case is covered well by remembering Jesus and all the truth that centers in his precious name.

Very Special

SPEAKING of challenges—even though the word is almost threadbare through overmuch usage—here is one you can ill afford to overlook: "Who is wise and understanding among you; let him show by his good life his works in meekness of wisdom."

Isn't the proposition eminently fair? Observe that the appeal is to the very highest order of intelligence. That should command your respect at once. "Wise and understanding"—doesn't that mean you? But have you proved your right to that designation? Have you shown it by your "good life"? Is your wisdom of the sort that is marked by meekness?

This challenge calls for an exhibition of "works," but only of a very special quality. It is addressed to a very special class.

GENERAL FORUM

The Master Sculptor

BY H. A. BRANDT

How nobly rests yon pure and perfect form,
A lucid dream, a grand conception caught
And bound in marble by two hands that wrought
Such splendid deeds as only gods perform.
I know the joy when first the rock grew warm
With that unfolding life the master sought
In adamantine stone. With eager thought
He labored through the days of doubt and storm.
Perhaps in my perverted heart of stone,
And seeming useless life, my God has found
Virtue, and all the pain will come at last
To shape the perfect dream as he alone
Discerns my soul, and I shall stand unbound
Of all that held me through the servile past.

Elgin, Ill.

"Looking Through Borrowed Glasses"

BY B. T. STUTSMAN

In one chapter of Dr. Frank Crane's book, "Why I Am a Christian," the author speaks of the faith Christ had in humanity and the faith men should have in each other. He says: "One country makes war upon another, at the same time actively circulating propaganda that the people of the other nation are brutes and cowards. Labor and capital quarrel and each side earnestly tries to represent the other as composed of rascals and greedy scoundrels. Children are alienated from their parents, wives and husbands are separated, churches are divided, and neighborhoods drift into feuds, mainly because one party gets the settled conviction that the other party is intrinsically bad. The world indeed can only be saved by faith. But it is not only faith in God that it needs; it is faith in mankind." Children instinctively have faith in humanity—sometimes to their own sorrow. But, as we grow older, we are apt to lose this faith to a greater extent than we should. The reason we lose our faith and cease to believe in others is that we can not put ourselves into the other person's place and do not view life from his standpoint.

When I was a boy, my Grandmother Gerlach made her home with us part of the time. Grandmother had to wear glasses. Sometimes I would take her glasses and put them on myself just for the fun of wearing them. But I remember how different things looked when viewed through grandmother's glasses. Objects at a distance came nearer—almost to the end of my nose. Small newspaper print appeared as large capitals. Everything seemed different. So in life, if we put ourselves into the other person's place and view life through his eyes things will take on a different aspect, but it will do us good and enable us to help others.

In Ezekiel 3:14, 15 we read: "And the hand of Jehovah was strong upon me. Then I came to them of the captivity at Tel-abib, that dwelt by the river Chebar, and *I sat where they sat*" (marginal reading). Ezekiel was called of God to minister to a company of exiles. They were the fragment of a shattered nation. They had lost their possessions, their homes, their friends and their relatives. Some of them had lost their God. As a preparation for the difficult task of being a prophet to these people, God did not send Ezekiel into monastic solitude, but asked him to sit where they sat and look upon the world through their eyes. A similar preparation is needed in our own age for all those who would render service to their own and future generations.

We need to apply this principle in our international relationships. If we had done so in the past how different our histories would read. The pages of history would not contain such a profusion of the blots of human tragedy. The dotting of innumerable hillsides with white crosses would have been avoided. Youth would not so often have been sacrificed upon the altar of national glory. But while we can not change the past, we can control the future. If this lesson is learned now, the future history of the world will be different. It will be a grand thing if America can look for a while through the eyes of Japan, England through through the eyes of India, Russia through the eyes of China, and France through the eyes of Germany. Then may the nations of the world "beat their swords into plowshares, and their spears into pruning-hooks."

This principle might well be applied in our industrial relationships. The tragedies and violence of strikes and lockouts—in fact strikes and lockouts themselves would be avoided if capital and labor could each sit in the seat of the other. If the employer could look through the eyes of the the employee and the employee through the eyes of the employer, there would be a spirit of friendship and helpfulness existing between the two factions rather than the spirit which too often prevails of each trying to get the very most possible from the other.

What a blessing it would be if this principle were applied in our social contacts! We who are strong need to put ourselves into the places of those who are sick, whose every breath is drawn in pain, whose days are spent in agony—an agony from which they can escape only through the door of death. It would be a fine thing if every healthy person would, every month or every week, visit one who is sick or crippled. It would be a blessing to the sufferer, but perhaps an even greater blessing to the healthy individual. Older people need occasionally to look at life through the eyes of youth. Some are in danger of forgetting that they were once young and thus are prone to regard youth with suspicion, and to denounce the rising generation as being intrinsically bad. And youth needs also to sit in the seat of the aged, to try to imagine how life looks to the one who is going down the western hill slope toward the sunset of life—to the one whose future lies in another world. Such contemplation will help us to be more gentle and considerate in our dealings with the elderly people in our midst. Then, too, if husbands and wives could exchange places, and if parents and children could see things through each other's eyes, many abodes of strife and contention would become homes of domestic peace, happiness and love.

Why not apply this principle in our church life? Let the pastor look through the eyes of the congregation. If he could understand the trials and temptations under which some of his parishioners labor, he would probably be less harsh in his criticism. If he could know the love that many have for the church and their desire for its prosperity, he would be encouraged to renewed vigor. But the parishioners need to put themselves in the pastor's place, too. If they could feel his sorrow when some member makes a misstep and goes into sin; if they could know his despair when members are indifferent, unresponsive and sometimes even obstinate, they would be less critical and more helpful.

The application of this principle to the various situations of life will lead to increased knowledge, larger love and greater helpfulness. We can not really know another person until we enter into sympathy with him by putting ourselves into his place. When we know folks better we will love them more. Jesus knew men fully; therefore he loved them supremely. We suspect other nations and races because we do not know them. When we come to know them, we learn to love them. Suspicion is born of ignorance, but love is born of knowledge. And whomsoever we love we strive to serve.

This spirit of sympathy is possible for us only as we are anxious to do the will of God and as we catch the spirit of Jesus. Ezekiel "sat where they sat" when "the hand of the Lord was upon" him. As we follow in the footsteps of Jesus we will be able to put ourselves into the places of our fellow-men, because this was his supreme mission in life. "He was wounded for our transgressions, he was bruised for our iniquities; . . . and with his stripes we are healed." As "he laid down his life for us, we ought to lay down our lives for the brethren."

Des Moines, Iowa.

A New Pentecost

BY H. H. HELMAN

For a new Pentecost, as for a sunrise or for spring, there is a fulness of time—you can not force it.

It will come when the time is fully ripe.

It will not come by invitation, or as a courtesy.

It will only come when all things are ready.

If the great church is sufficient unto herself no Pentecost is in the offing.

Not until she is helpless and fully aware of it, can a new Pentecost come.

Over against the coming of the first Pentecost was the great temple, helpless but unaware of it.

The first Pentecost did not come through that temple.

Even now when any new Pentecost comes a great church can not halt or prevent it.

It can come again *outside* the great church.
If "the restless millions wait the light
Whose coming maketh all things new,"
And the great church is slow and late
God may not wait, his Spirit may come
Through an humbler than the great church.

Elgin, Ill.

Lent—The Power of an Experience

BY ROSS D. MURPHY

"For there is none other name under heaven given among men, whereby we must be saved." This verse is chosen from Peter's defense when he and John were arrested and brought before the Sanhedrin for healing a lame man. This tribunal consisted of rulers, elders, scribes and high priests, men who were learned and cultured in the law and the prophets, men who were vested with authority to judge and condemn. Before them stood two rugged fishermen with apparently nothing in their favor. The rulers and elders were against them. Custom and tradition frowned upon any change or forward step in religion. What kind of showing could they hope to make in defense of their lives? They were inexperienced in court proceedings, and more than this, justice and fairness were almost if not altogether unknown in that day. It was a desperate situation for Peter and John.

In reality, however, the situation was not nearly so critical for them as for the judges on the bench. Peter and John were equipped with a powerful weapon of defense, they were filled with the Holy Ghost and as such had a deep spiritual experience in their souls. Jesus was real to them. They communed with him. He walked and talked with them. This made them calm and composed before the learned tribunal. It is not likely that they worked out a carefully prepared defense. They had no need of this, they could talk from experience. Experience has a way of furnishing well organized and logical testimony. Preachers and teachers who talk out of a deep and abiding experience are not only interesting but they are also logical. What they say hangs together. "For the Holy Ghost shall teach you in the same hour what ye ought to say." Stanley Jones says that the early Christians conquered the pagan world for Christ because they out-experienced the pagans. Peter and John won out in their defense because they out-experienced the officials who sat in judgment against them.

The Christian religion is first of all an experience in the human soul. An experience of what? It is the possession of Christ and it is being possessed by Christ. We have him and he has us. In him we live and move and have our being. He is the Vine that gives life and vitality to the fruit-bearing branches. Genuine religion is reciprocal. We surrender ourselves to Christ and in turn he gives himself to us. How fully and completely and sacrificially he gave himself for us and to us when he died on the cross! How wholeheartedly and without reservations ought we to give ourselves to him!

"Now if any man have not the Spirit of Christ, he is none of his." This is Paul's defining statement as to real and genuine religion. It is a clear and straightforward statement. There are no two ways about it. We are either one of his or we are not one of his. Some-

times we say there are two sides to every question. Not so, with this one. We learn axioms in mathematics. Here is one in religion. We may know many things about Jesus, the recorded number of his miracles, the chronological order of his movements and activities while he labored here upon the earth, but we must know more than the Jesus of history, we must know the Christ of experience. Then follows power like in the case of Peter and John, whether we are standing in the prisoner's dock, whether we preach, or whether we are out in the business world.

Philadelphia, Pa.

Great Men

BY HOMER E. BLOUGH

"Greatness lies, not in being strong, but in the right use of strength. He is the greatest whose strength carries up the most souls by the attraction of his own."—Bryant.

"Whosoever would become great among you shall be your servant" (Matt. 20:26).

THE lives of great men loom large across the horizon of history. They are the divinely commissioned guides of their fellow-men, because they are wiser. Like milestones they mark the highway for humanity. The traveler going east or west, at once becomes aware of the fact that great personalities are the pivotal points about which history swings. Great souls have always been central in the forward moving drama of humanity. Go wherever you will, the stamp of dynamic personality is ever before you. It was early springtime when we motored one evening up from Haifa around the base of Mount Carmel. There before us lay the beautiful, fertile, flower bedecked plain of Esdraelon—the famous battlefield of the ancient world, the highroad of all invaders. Carmel, Megiddo, Jezreel, Little Hermon, Mount Tabor, Scythopolis and many other points—they are memorable today because of what happened when Saul, Jonathan, the prophets, the world conquerors including the Christ, crossed these historic plains. Stand on the pebble-dashed banks of Galilee and scan the purple hills across those sparkling waters, and what wonderful history unfolds before one's eyes! How easy it is to see the play of personalities—the rise and fall of cities with the rise and fall of character. Whether it was threading our way through the ancient ruins of Baalbek, walking for hours in the excavated city of Pompeii, or admiring the golden, jewel-bedecked sarcophagus of the young Tut of old Egypt—the history of people began to reparade itself before us. Every city, every cathedral, the obelisk, the pyramid, the temple, the basilica, the famous tombs, the imposing monuments—these all call to remembrance the world's great heroes.

The footprints of three great men have attracted me in my travels. Born of humble parentage, they climbed from obscurity to positions of power by the dynamic of strong personality. Each possessed great mentality; each was a born leader; each struggled upward against terrible odds; each swung the pendulum of history; each was cut off to an untimely grave; each suffered humiliation at the hands of his fellow-man. The resting place of each has become a carefully guarded shrine visited by an unending line of pilgrims from over the face of the earth. One can not stand before the costly and beautiful markers of these mysterious heroes without being deeply moved.

In the historic Soldiers' Palace on the banks of the beautiful Seine in Paris one looks down in an open crypt upon the tomb of the world's greatest military soldier. The impressive sarcophagus is a unique carving of a single block of Siberian porphyry, a gift of the late Czar of Russia. Twelve colossal figures by Pradier surround the crypt, symbolizing the chief victories. We retrace our journey to the quiet, picturesque island of Corsica, where we visited the home of his boyhood. The guide points out the bed in which he was born, the spacious rooms, the bed he slept in, the old marble mantel, the quaint mirror, the floor of tile, the candle fixtures, the secret passage way to the alley. Down by the wharf is an impressive bronze statue of the Corsican on horseback, facing the sea. His left hand grips the reins, the right upholds a winged figure of Liberty. Being crowned by a wreath of knightly reward, there is no sign of sword or blood, but his chin is firmly set and pinched lips portray a spirit unconquerable. As we steamed away from the bay of Ajaccio we felt there might be some connection between the rugged island and the terrible determination of the lad who became the world's greatest military genius. We have been impressed with the bloody, selfish and cruel campaigns of this man. But the guide today points out that Napoleon was a great constructive genius, a wonderful builder and maker of French history. He was one of the last of that long line of would-be world conquerors. He represents that type of mighty man who nominally subscribes to the church and the Bible, but whose life is swept forward by the unbridled passion for pelf.

Out from Springfield upon a beautiful terraced knoll stands an imposing monument to the lasting memory of America's foremost citizen. One stands in awe before this tomb because here rests one of the world's greatest statesmen. How strange and paradoxical, that this lone and solitary dreamer of the Kentucky frontier should rise slowly from the humble cabin of meager furnishings until he towered high above the wooded hills of his boyhood as well as the hilltops of other men's visions. Other men were born in log cabins; other Presidents have been assassinated; other men have appeared tall, solitary and came from obscure communities. But here we have a unique character who today seemingly eclipses all others. Out of the union of the early colonies, from the fusion of peoples across the sea, and the crossing of blood from many nationalities, came the one who stands as the first typical American, one of the first to comprehend the majesty, the purpose, the future of this republic. He was the sum of Puritan and Cavalier, only his soul ran deeper than the Puritan and his heroism was more noble than that of the Cavalier. In his homely form were gathered all those vast forces essential to the establishment of our republic, and his martyrdom came as a fitting crown to a life consecrated from its cradle to human liberty. Perhaps no President was ever so shamefully treated; criticism, slander, gossip, secret spying, and abuses of all kinds were leveled to defeat this noblest man among men. Like the Christ, like Joseph, and like many others—he triumphed by the very steps that were taken to defeat him. Men have come to admire his prophetic insight, mental balance and intellectual capacity to cope with trying issues. He possessed an unusual measure of common sense and was good at taking the long chance. He had the stamina of great convictions, not being stubborn; but seemingly his life was anchored firmly by the great verities of reality. He believed in the overruling providence of his Maker. He believed that ultimate victory of the forces for righteousness was certain. In a quiet way he believed that he was being used as an instrument in the hands of God for certain great national objectives in the new world. He never drank, smoked, chewed, or used profanity. He met opposition with unusual calm; no malice, envy or strife ever swerved him to jealous action or ungentlemanly behavior. If Washington was the father of our country, surely Lincoln was her most loyal son. Washington brought the United States into being; Lincoln made that being permanent. Washington unfurled a new flag; Lincoln dignified it to merit honor throughout the whole world.

Outside the ancient walls of Rome is the beautiful basilica of Saint Paul. It is a memorial rather than a sanctuary, and therefore more beautiful than useful. Possibly some day the population of the expanding city may reach this treasured shrine of Christendom. The principal worshipers have been pilgrims, and its visitors sight-seers. Here in the windowless palace of the spirit, hid away in the richly carved marble encased tomb, lie the remains of the great apostle. According to tradition, the devoted matron Lucina claimed the body of Paul from the executioner, and buried it here in her private tomb. During the persecution of Valerian 253 A. D. the body was removed to a safety vault at the house of Hermes on the Appian Way. In 325 A. D. it was brought back with much ceremony to the old tomb and placed in the crypt below the high altar in St. Paul's of today. The church is of remarkable design, and the beautiful mosaic work of the thirteenth century is well preserved. The great floor of polished marble reflects the stately columns as in a mirror. Thus is expressed in costly marble and artistic mosaics Christendom's veneration for the great apostolic missionary of the early church.

Here we have a truly great man. In point of courage, our best football stars are no comparison; in point of wide influence our movie stars are not worthy of consideration. St. Paul is the greatest the ancient world produced. All over Asia Minor, southern Europe, across the hills of Syria and Palestine, he declared fearlessly the great gospel of the Christ. It was no easy task. Religious zealots, jealous Jews and pagan enemies did all they could to break down his loyalty to Jesus. We would never imagine Paul quitting his home church because some one hurt his feelings. The supreme passion of this great soul was to follow his Master. In throwing the full power of his life back of Christ and his church, he still felt unworthy of the blessed reward in the glory world. He never forgot the sins of his youth and at the close he remarks in connection with the saving work of Christ, that he was a sinner, and yet he could say: "I have fought a good fight, I have kept the faith." Paul of Tarsus was one who under any circumstances was destined to become a great leader and a man of power. He could have been the most noted scholar of his race; he could have led a great revolt against imperial Rome; he could have become a famous statesman. But he had chosen Christ, and he thus became the father of organized Christendom, the first of a long line of great teachers of Christian thought. From Paul, through Augustine, Calvin and Luther came down those central doctrines of the Christian church. The job of the preacher today is still largely the task of interpreting the written messages of Paul to his brethren.

The Mamertine prison is just opposite the entrance to the great Roman Forum in Rome. As one goes down dark, damp cold stone stairways to the second stratum of prison cells, he is made to marvel at Paul's greatness. Here in this dark cell he wrote some of his wonderful epistles—he wrote Colossians and Ephesians, Philemon and Philippians during his first imprisonment, and Titus and First and Second Timothy during his next imprisonment after the great fire in the time of Nero.

"Stone walls do not a prison make,
Nor iron bars a cage:
Minds innocent and quiet take
That for an hermitage."

There is in Paul a freedom of the soul, an outreach of the spirit, not found in the lives of other great world heroes. Thus we may discover three degrees of religious faith and quality of life in this review of Napoleon, Lincoln, and Paul. The first was nominally religious, but there was little connection with everyday life; the second towers high among the world's religious souls, but was one who failed to identify himself directly with the church of Christ; the last surrendered completely to the Master and spared not himself in the planting of the church of Jesus Christ.

Harrisburg, Pa.

My Conception of God

BY O. P. THOMAS

To me God is a great Spirit, a great Mind, a greater Power. This great Spirit is the Seat or Head of the universe and controls the universe as the human mind controls the body. God reveals himself to us through mind and matter. We see God through Jesus. Through Jesus we see the manifestations of God in acts of love, sacrifice and service.

In John 3:16 we see a fine picture of the revelation of God's love. In the suffering of Jesus on the cross is a wonderful manifestation of the sacrifice, and all through the years of Jesus' ministry there are hundreds of examples of service to humanity.

Then God reveals himself through matter, the brightness of the firmament, the beauty, the grandeur and symmetry of the starry sky, the succession of day and

(Continued on Page 186)

A Typical Farmer Preacher

BY J. H. MOORE

When closing our story of "Some Brethren Pathfinders" mention was made of others of whom we would like to say something. This we may do as circumstances permit, but not in regular order, or under a general heading. Interspersed with other articles, we may write, one relating to the biographical type may now and then appear. Here is one of them.



It was in the fall of 1863 as I now recall, when I was seventeen years old, that I was permitted to spend part of a day and one night, Saturday night, on a well improved farm near Liberty, Adams County, Illinois. In the community was a large body of members of the Church of the Brethren, numbering near 200, presided over by Eld. George Wolfe, famous as the outstanding leader of the Far Western Brethren. He was then near eighty-four and did little preaching. Associated with him were possibly four ministers, and in the group one known as Wm. R. Lierly. It was at his home that we were spending the night. In his way of doing the Lord's work he was a man of much more than ordinary ability, and was as good a farmer and business man as he was a preacher. His farm consisted of about 280 acres, and in appearance, fences, crops and all, everything was in prime condition. His house was large and his barn much larger. There was order and also neatness everywhere. There seemed to be a place for everything and each thing in its place. While I enjoyed the comforts of this ideal farm home, and the meals especially, for the family lived well, I spent a bit of the time looking over the immediate premises, and was most favorably impressed with the orderly appearance of things in general. I had known Bro. Lierly a few years, had heard him preach a number of times, and now to find that he put method into his farming as well as into his preaching gave me a good impression of the man.

The next morning, Sunday, the family was up bright and early, and in the family, which was a large one, there seemed to be a more active spirit than the evening before. Breakfast was well and even reverently served. Not a word was said about meeting. However, everything was on the move. The father, the mother and each of the children appeared to know just what to do, and the morning work about the house and also about the barn was soon disposed of. Almost automatically, so far as appearance was concerned, they all slipped into their Sunday clothes. Two horses, well groomed and harnessed, were led from the barn and hooked up to the big farm wagon. Everything took on the appearance of a Sunday morning, and acted accordingly. Even the family dog took in the situation, knowing that it was his day to stay at home and keep a careful watch over the farm affairs. Everything ready the whole family, all the children, were in the wagon, and the horses as they passed out of the barn yard voluntarily turned up the road, in the direction of the church five miles away. How all this without a word being said about meeting? That was the idea of life for Bro. Lierly and his good Christian wife. That is the way they had trained their children, and thus growing into manhood and womanhood they knew nothing else for the Lord's Day. If the babies were not born with the church service idea in their little hearts, they soon got it, and it stayed by them. Of Brother and Sister Lierly it is said that they never missed church services more than once or twice in twenty-five years, and as they planned life for themselves they planned it for their children. This is one way of bringing up boys and girls in the way they should go, and a fine way it is.

Bro. William Riley Lierly was born in North Carolina, Aug. 16, 1818, one writer says in Montgomery County, but another has it Buncombe County. The former is near the middle of the state while the latter is in the extreme western part, the section in which Brethren began locating in an early day, even before the Revolutionary War. We are inclined to favor this location. In the early part of the nineteenth century, say about 1820, there was a chain of churches extending from North Carolina through Tennessee and Kentucky to Southern Illinois. They appear to have kept in close touch with each other and many were the exchanges of visits upon the part of the more aggressive ministers. Right here lies an interesting piece of history that has never been worked out and put in shape.

We have no information as to when Wm. Lierly, the father of the subject of this sketch, located in the South, nor from whence he came. More than likely he was among the long lines of early emigrants from Pennsylvania and Maryland who made their way south, through the valley of Virginia and formed settlements in Tennessee and North Carolina. This tide of emigration, especially of German ancestry, dates from beyond the establishing of the Sower publishing house in Germantown, and in a large measure accounts for the long string of early Brethren churches extending from Hagerstown, Md., down the valley of Virginia through Tennessee to North Carolina, thence to Kentucky and Illinois. At any rate about 1821, when the boy Wm. R. Lierly was three years old, his parents moved into Union County, Ill., and settled near Jonesboro where Eld. Geo. Wolfe was then residing and in charge of a prosperous and growing congregation. While here the family had some pioneer experience, for even then Illinois was sparsely settled, only a few white people living in that part of the state between Chicago and the Mississippi River.

When the boy was twelve years old in 1830, possibly 1831, the family moved to Adams County on the west side of the state where a number of members, mainly from Union County, had already settled. Here on a farm the boy, always an intelligent boy, grew to manhood and early entered into the activities of his community. At the age of twenty-five he was united in marriage with Penina Hendricks and became the father of eleven children. They made little delay in uniting with the Church of the Brethren and April 30, 1850, Bro. Lierly was called to the ministry, being immediately ordained to the eldership by Eld. George Wolfe and his nephew, also named George, and later known as the Geo. Wolfe of California.

He was blessed with a splendid mind, possessing a marvelous memory, and entered upon the ministry with a zeal and activity rarely equaled among our people. While enjoying few educational privileges, he was a reader, a thinker and a student. The Bible, however, was to him the Book of all books. In a practical way he knew it by heart from cover to cover, and from the very beginning of his religious life fell into the way of talking about Bible things in Bible language. He could come as near preaching a well arranged sermon, all in Bible parlance, as any man in the state. Particularly was this true as it related to New Testament diction. I have heard him preach when his entire discourse would be made up principally of Bible quotations employed in a most fitting and instructive manner. Thus equipped with his vast store of Bible knowledge he was all ready for a sermon.

There was no question but that he could preach. We might say that he was a born preacher, and took a special delight in expounding the gospel to the people. Wherever known his services were in great demand, especially for funerals and marriages. He solemnized over 300 marriages and preached over 430 funerals. His work was limited mainly to his immediate part of the state, and a few points in Missouri. He traveled little and in no sense could he be classed as a traveling preacher. No one knows the number of his converts, but he was known to have administered the rite of baptism to near 100 persons. When installed in the ministry his father told him to preach as long as he was permitted to live. This he did, devoting nearly sixty years to the work, and all of this practically in the same community, and that too in such a manner as to command the respect and esteem of all those with whom he came in contact. The preacher who can serve the same community for much more than half a century, and at the same time command their respect and confidence is no ordinary man. This he did until Dec. 2, 1905, when at the age of eighty-seven and a little past he closed his earthly pilgrimage.

As he realized the approaching end he looked back upon his life's work with much satisfaction, for he felt that as a minister he had done what he could. In our way of looking at life, he had done several things and done them well. As a business man he was a success, being reckoned as one of the best farmers in his county. And in spite of the time he gave to the work of the ministry, he had accumulated considerable property; was therefore able to take the best of care of his family, and show a liberal hand in administering to the needs of others as well as the needs of the church. For nearly three score years he had preached a free gospel, absolutely free, and had preached it well. Under no circumstances could he be induced to take pay for preaching. He had the faculty of making money and preaching the gospel, and did both to the honor and glory of God. As a man among men, a farmer among farmers, and a preacher among preachers, he was preëminently independent, and yet a man of becoming Christian meekness and simplicity. Furthermore, in name and good neighborhood standing, he passed to his children and friends in the church and out of it, a splendid heritage.

Besides all this he kept the faith which he accepted when he put on Christ in the sacred rite of Christian baptism. So far as he knew he preached the whole gospel. In his preaching there was a distinct gospel ring. A ring that was never misunderstood. He may not have possessed the rare qualities of an outstanding leader of men, but he was by nature and grace one of God's noble gospel preachers, and also one of the very last of that loyal and royal band of "Far Western Brethren" preachers to fall in the front ranks while battling for the rights and good of Christian humanity.

We are telling this story, a story never before told in anything like proper fulness, for the benefit of the

What Are You Worth?

BY LULA R. TINKLE

When a certain man in our neighborhood died there was much discussion about the value of his wealth. "How much was he worth?" "Did he have a will?" These were the questions in every mind. People stood on street corners, in the country store, or stopped along the road to discuss the worth of this old man who had lived all his days in that neighborhood. No one said, "We will miss him." No one told of deeds of kindness he had done. They spoke only of his great bank account.

In another neighborhood I attended the funeral of a man who was widely known, though he was a very wicked man. The one who wrote the obituary was honest; and after the few statistics, ended by saying: "He was a staunch Democrat and a good judge of livestock." That was the only good thing he knew to say.

When I think of these two men I am made to wonder: What was their real worth? What were they worth to their community? What were they worth to the church? What were they worth in the sight of God? Too often we measure people by their success in making material gains. That is not their real worth.

When we leave our earthly abode the Great Judge will not inquire about our bank account. The deeds of kindness, the service rendered in his cause, the sacrifices made for others, our devotion to him, these are the things which constitute our real worth. It is well to look within ourselves and ask: What am I worth to my fellow-men? What am I worth to my God? If we are honest we may find we are not using our God-given resources to produce the greatest yield. We have opportunity while yet it is day to live the fullest life and be of the greatest real worth to God and our fellow-men.

Huntingdon, Pa.

present generation. It should do the MESSENGER readers good to know more about the noble and efficient workers, who served the Church of the Brethren in its western making. They knew nothing of the educational and other advantages of our day but they did know how to feed and care for the flock of God in a most efficient manner. We would do well to profit by a knowledge of some of their struggles, achievements and virtues.

Sebring, Fla.

Laymen—The Friends of Jesus

BY V. E. BALDWIN

PERHAPS no word in the English language quite so fully expresses all that is included in the Christian philosophy of life as the word, friendliness. When Jesus himself attempted to make clear the intimate relationship he felt toward his disciples, he said, "I call you not servants, but friends." In his day it was a privilege to be treasured by any one, to be a disciple of some outstanding teacher or philosopher, or even a servant of some conspicuous man of authority and power. But these terms were not sufficient to express the intimate fellowship he chose to offer to, or claim from, those he made his associates.

Perhaps the greatest outstanding concern Jesus had while on earth was that he might be the Friend of every man he met. That concern is paramount with him even yet. In fact, Christianity, or the religion that he set up, is first of all a religion of intimate friendships. The only prerequisite that Jesus ever insisted upon among his followers was that of sincerity and friendship. Again and again he would check up on his disciples in order to reassure himself of their loyalty by making searching inquiry or demanding personal commitments.

The heart-searching, if not heart-breaking, exchanges he had with Peter about his fealty and devotion bear testimony to this recurring concern; nor was this friendly concern in any way partial or exclusive. Lazarus meant as much in his affection as did Peter or John. There was nothing he would do for one that he would not do for another, if doing that thing was for his good. In all the history of the race, Jesus is the only Man of whom it can be rightly said that no man was the worse by having met him, and every man the better if he took advantage of the opportunity that that meeting afforded. No difference in his interest has ever been detected on account of age, color, place or condition, unless it might be claimed that those that needed him most got the most of his service and attention.

Many outstanding men and women perhaps owe their standing in the social order to special innate qualities of personality, or to cultivated endowments or material achievements which many of his fellows acknowledge and respect. But there *was* and *is* a dynamic something in the personality and presence of Jesus that was transfixing and transforming in its influence, not to be found or experienced in any other mortal being which history records.

Jesus was unlike any other outstanding figure in history in that he entrusted the spread of his gospel exclusively to the hands of his friends. What ever purpose, power or personality Jesus had was somehow caught up in the lives of his followers, relived in their experience and relayed down through the generations since his day, growing and growing with each succeeding cycle till all the world has caught his vision of a new day and his hope for a new earth under his dominion.

The more remarkable is this achievement when we remember that he never wrote a book or dictated a sermon. He never held a revival nor organized a church per se. He catered to no sect or party, nor aspired to any political office. He acknowledged no social allegiance, nor formulated any creed. In fact, he crossed with nearly all the traditions of his times and opposed the policy and program of the mighty men of his own race and religion. He compromised with no political parties, nor encouraged the aspiration or ambitions of any foreign court. He staked everything, present and future, on the fact of his divinity and the majesty of his person, and depended wholly on the loyalty and the devotion of his friends. Had he not left the impress of his deity stamped indelibly on the heart-life of a handful of twice-born men, until to realize the purpose of his coming in the setting up of a kingdom of the friends of God had become a passion in their lives, he too might have passed out of the memory of men with others of his generation.

That he, transplanted into the heart-life of man is sufficient, is both the mystery and the miracle of the mystic. From the day that he met Andrew, Peter, John and Bartholomew and all the others of that sainted dozen, up to the last heart-sick and sin-sick prodigal who found peace, pardon and hope in his person, he alone has satisfied the weary and worried souls of men.

My religion, and yours, is not so much a faith in a philosophy of life as it is the consciousness of the fact of a friendship with God in Christ Jesus. How much the world needs to know this is no more strikingly in evidence than it is in the cheap and tawdry pretense of worship too common to our time and generation. We have mistaken the experience of a transformed life and changed world objective for the form and fashion of a service; regeneration of heart for obeisance to a creed; or the joy of saintly fellowship and friendship for the formalities of a ritual.

In the observance of these formalities without him, the heart-life of the world feels keenly its insufficiency. Too generally the world is hungering and suffering for the want of a little bit of friendliness. The touch of the divine in friendly sympathy and personal sacrifice is the dynamic of the Christian believer. Commercialism, professionalism, sectional, racial, and denominational antipathies have so preoccupied our time and interest that the great needy, hungry, friendless folk have lost hope for their redemption.

The heart of God is grieved, although the cross and empty tomb stand out more impressive than ever, carrying a message of love and hope to a dying world. That Jesus is the two-world Friend that can bring lasting peace and salvation to such hearts as these, is the message that today needs a messenger. Ministers? Yes, but these are not sufficient to reach the field so ripe unto harvest; but particularly to every professed friend of Jesus, the laymen of the church, is the Macedonian call going out.

Jesus, the incarnate Son of God, born of a virgin in the home of a carpenter, was the world's superlative Layman. He never went to college or seminary; he never wrote "Rev." or "D. D." after his name. Schooled in the books of the law at the knee of his sainted mother, as any Jewish boy was privileged to be, he followed the light of divine revelation to the banks of the Jordan, where the task of becoming God's Layman Martyr to a lost world first shadowed his path, and to that redemptive program he dedicated the hallowed majesty of his person with all the resources of his heavenly endowments. It was said of him that he went about doing good, meanwhile speaking words of hope and comfort; and the common people heard him gladly. He healed the sick, and called children to his side; he comforted the worried and offered rest to the weary and heavy laden; he fed the hungry; instructed the unlearned, and warned the wayward. He was the Friend of every man he met, and on the basis of that friendship he founded the pillars of his friendly kingdom and set the example for propagating his message to the four corners of the earth.

There is no other way to set up God's kingdom on earth except by establishing centers of goodwill through friendly contacts, and by creating an atmosphere of wholesome fellowship through channels of better understanding. When every layman called of God unto the fellowship of his Son, makes himself one of these friendly centers, then the kingdom of God will come and will come to stay as the prophet of old declared. This is the task of the laymen.—Reprinted by request from *The American Friend* of Dec. 5, 1929.

Amboy, Ind.

Our Silence

BY JULIA GRAYDON

WHEN we pray we speak to God and tell him our wants, and thank him for what he does for us. Sometimes our prayers are long and sometimes they are short, sometimes we pray in public and sometimes in private.

But there is another act of reverence and that is our listening to the voice of God as *he* speaks to us. Then it is that we remain silent before him, then it is that we hear the voice of conscience sent by him.

Some one has well said: "Unless we grow into the habit of being silent sometimes with God, and going away perhaps from all our friends and acquaintances to be alone with God, we do not easily acquire that habit in old age."

Yes, if we listen for his voice we will hear it even as did little Samuel in the night. And David says: "I will hear what God the Lord will speak."

Harrisburg, Pa.

The Peace Pact to Be Kept in Front

BY H. C. EARLY

IT is yet too early to pass judgment upon the Naval Disarmament Conference, now in session in London, England, even if it has been in session for weeks. Final judgment should be reserved until the conference concludes its sessions, and in the meantime everything should be done to help, not hinder, the work of reducing armaments. It is a great undertaking and difficult for peoples accustomed to think in terms of war as the last resort for peace. It is time for the impatient to be patient.

But it is not too early to speak out and insist that the peace pact be held in its rightful relation to the work of the conference. Previous to the conference assurance was given by the United States and England that the peace treaty would be kept in front, not behind, in all the deliberations and actions of the conference. This would mean that the conclusions of the conference must be in harmony with the peace treaty, that this treaty shall be fundamental to all the aims of the conference. To this end Mr. Stimson, the President's Secretary of State and head of the American delegation to the London parley, definitely committed himself.

Now it is clearly apparent that the peace treaty has not been kept in front, is not in front now, but behind in the work of the conference. The conference has lost its original viewpoint and the treaty its rightful place. So far the deliberations of the conference have been on the ground that war is possible, even probable, notwithstanding the provisions of the peace treaty. This is the blunder of the conference if the treaty is to mean what it says to the signatories thereof.

There are two approaches to disarmament. One is on the ground that future war is possible and probable and the other is on the ground that future war is impossible. Unfortunately the conference chose the former, for all its negotiations so far have been on the contingency of war.

The peace treaty is a solemn renunciation of war as an instrument of national policy and a solemn pledge to settle all future disputes, national and international, by pacific means. And this treaty has been signed by practically all the nations of the world. The nations not signing it are a negligible quantity in the sum of the world's thought and have not the ability to do much for or against the peace of the world. The whole world, it may be said, is committed to peace in the most solemn and binding manner possible.

The treaty outlaws war and makes it a crime. Any nation, therefore, waging war is a criminal in the eyes

(Continued on Page 188)

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

PASTOR AND PEOPLE

A Drawing Force

BY J. D. REBER

Synopsis of a Recent Sermon

"And I, if I be lifted up from the earth, will draw all men unto me."

On the door at the entrance of most public buildings is one of two words, "Push" or "Pull," suggesting that the correct force will have to be exerted upon the door to open it. Also there are two forces which open doors. These words of Jesus suggest the use of a drawing, instead of a driving force. The monarchs of the world have largely used the driving or compelling force to maintain their power and prestige. But there came a King who said that he was going to use a different method, and so far as we have been able to find, Jesus did use a different method to enlarge his kingdom. He never used armies or navies to force an armistice between himself and some other individual or group. He depended then, and he depends today, entirely upon his appeal.

John says that Jesus spoke this signifying what death he should die. But is it not true that only as his followers hold before the world the ideals and principles of Jesus, will he be able to appeal to men? We are learning that Jesus appeals to more of man than his soul. He appeals to every bit there is of him.

Physical

In the first place, Jesus appeals to man's physical body. Most of his miracles were performed on the bodies of men. Indeed, when a man was physically ill he always took care of his body before he cleansed his soul. Man, too, has always been interested in physical strength; however, for an entirely different reason. The world needed strong men to carry the armors of war. The emphasis was put on the strong man. It was he who got the medical attention. What was the use of caring for a man whose body was cursed with disease? Also in Roman days there was a premium on a strong man as a wrestler. There are still a few people who desire a robust body for these selfish reasons.

Jesus is also interested in our bodies: First of all, because health means comfort. Second, because our bodies are the holy temple of that part of us that is God. Third, only as our physical powers are strong are we able to render the most service. So through this appeal of Jesus there are thousands of men and women who are giving their lives in building strong men physically. But note that our emphasis has changed. It is the weak and diseased men that we are concerned about. The strong are able to care for themselves. Who in Jesus' day would have thought of trying to cure a leper? Yet word comes that a cure has been found. We do not despise a delicate baby any more, we sympathize with it and do our utmost to nurse it to health. Because Jesus was lifted up the physical bodies of men are being drawn toward perfection.

Mental

We must thank God that the day is fast disappearing when we can scare people into doing what we think is right. We have arrived at the time when we want to know the whys and wherefores. Never before in the history of the world were people so inquisitive. And why not? Any religion that does not bear investigation is not very substantial. We can say the same thing of our educational or social standards.

Men one day said that ignorance is bliss; but a servant of Jesus Christ said: "Study to show thyself approved." In other words, think—think for yourself. If possible, find the truth; for the truth hurts no man.

In the days of Jesus, the Jews said a man who was sick, was sick because of sin. But Jesus healed men and this inspired men to want to know the cause of disease. And to our surprise we learned that if we were a little more sanitary there would be less disease, that most disease is caused by germs, that if you avoid the germs you avoid the disease.

Development of the mind is not anything new. It did not come with the Christian era. The Greeks were a learned people. However, their purpose for mental training was to distinguish themselves, to be able to compete with other peoples and to be able to conquer and rule.

But with the drawing power of Jesus on our mind we grow mentally to serve and through this larger purpose our systems of education have grown at a terrific speed. We do not study just to be able to read the ancient language or to understand and appreciate ancient architecture. Neither does one study to become superior and dominating, but a "workman rightly dividing the word of truth." We study, we learn, that we may heal, that we may save, that we may more efficiently serve. The higher we lift the ideals of Jesus the more sincere will be our motives for mental development.

Social

Socially we are not much advanced as compared to the social standards of the Jews in the days of Jesus. Even the Christian world is just beginning to learn that Jesus has a social program, that he taught and lived some very definite principle concerning our social lives. It was very easy for the Jews to live together, but if some outsider came among them there was trouble. So with us, the Joneses get along all right so long as they do not have to associate with the Browns. But as soon as the Browns are in their company there is trouble. Now it would be perfectly all right if the Browns would do just as the Joneses thought they should.

This is exactly what happened to Jesus. So long as he associated only with the Jewish ecclesiastics everything was fine. But one day they found him at the home of a publican and that was different.

The young people of our day are criticized rather harshly because of certain social standards that they are establishing among themselves. As we think over this problem, we are made to wonder if the church in our community provides any program for their social lives. Or do our boys meet each other at the pool room and their girl friends at the public dance hall? One thing is certain, if the church does not provide an appealing program with the highest of ideals in it, the commercial world will provide a program which appeals, but not always to the highest that is in the young people.

In our complex civilization that day is gone when men will live unto themselves. The radio, automobile and airplane have almost eliminated distance. Thus, in spite of ourselves, we must associate with hosts of men and women. Now all this may not be as we would like it, but when the twentieth century was being ushered in our desires as to what it should bring along were not consulted. So there is only one thing to do and that is to face the situation honestly and meet it by the power of God continually keeping the text in mind.

Religion

Surely if Jesus has elevated any of our experiences our religious experiences have been lifted up. Religion to the Jew was a temple affair. So far as he was concerned he could only worship in the temple. The God the Jews knew could hate. He could be a partial God, he was not the God of the Gentiles. He was a God of war, for did he not lead the armies of Israel into the most cruel wars? Their religions could be contaminated by other peoples. The Gentile could bring curses upon them. They would not dare to let a publican worship with them for fear of defilement But when Jesus came he said: "If I be lifted up from the earth, I will draw all men unto me." Hence, even the religious life of men can be drawn to his level And we learned to love instead of hate. We learned to give instead of take. We learned to know a God that lives in the hearts of men, rather than only in the temple at Jerusalem. We have thus learned to make our religion God centered, instead of self or organization centered. Our religion has gotten a grip on us. Our religion gives us power and sends us out to serve instead of being served.

Shippensburg, Pa.

Dan

BY H. H. KEIM

Dan was a horse. He and five other horses were to do their part of the work in carrying the mail from Roseburg to Myrtle Point, Oregon, in the days before the railroad. The vehicle was a specially Studebaker-built stage to carry a dozen or more passengers and a ton of mail. The road lay across the Coast Range of mountains up and down steep and very winding canyon roads. A misstep of the lead horse which in this case was Dan would have precipitated the stage and cargo of living souls and precious freight to a sure death. A mistake of a few inches would have hurled the whole company a thousand feet below. The driver knew his business and tended to it. He could with ease touch the leader of his six-horse team with the crack of his long supple whip lash. He loved Dan. He depended on Dan. There was mutual confidence between driver and leader.

The writer had the privilege of sharing the driver's seat for this trip. Our acquaintance with Dan was made on the most dangerous portion of this mountain trail and covering seventeen miles. There were five other horses. They were mediocre. We have long ago forgot their names. But Dan by his special faculty for leadership has abided in our memory. Dan could not have done the job alone. He was such a good leader that every other horse in the team was under strain to do his very best. So we made the seventy-five-mile trip with five relays of horses in ten hours without a mishap.

Nampa, Idaho.

The Test

BY RUTH H. BROWN

A Sermonette for Children

Last week we talked about the tempter or Satan, and about how he fools us sometimes and gets us to do things for him when we do not even guess that it is Satan. When Jesus was here on earth he told the disciples, and other folks too, some things about Satan. He said that we need not expect him to come as a roaring lion. He compared us to sheep, so if he came as a lion all would know and fear him. How do you suppose that he could fool sheep? This is the way: he takes a sheep skin to cover himself, and then he is not recognized. Then, after getting inside the fold where the sheep are, like a mean old wolf, he can bite and kill the sheep.

Sometimes it is a little bit hard for us to know just what is the right thing for us to do. Some things that are not right for us to do, do not really seem so very bad. Sometimes they may even seem good and all right—but watch out, for you know Satan would not be able to get us to do what he wanted us to do if he did not fool us. Jesus has told us how we can tell whether a thing is right or not. "Wherefore by their fruits you shall know them." Suppose you were in an orchard, an apple orchard. Maybe you could not tell which tree was a sweet apple and which was a crab; but one thing is sure, you could tell when the fruit is on them and you taste it. Here is a little story about a boy. You may be thinking about it, and see if you can think of any other things that might have a bad end—some other things that Satan might try to get boys and girls to do.

Sambo was a little colored boy. His father was dead and his mother was poor and had to do washing to make a living for Sambo and herself. One day as Sambo was walking along the street he passed a yard with some apple trees in it. There were some nice big ones on the ground. Now Sambo had never gone to Sunday-school nor heard this story—so this is what he thought: "Here are some fine apples for mammy to make pies." So he took all he could carry. A month or so later, he found a pocket-book with some money in it, and kept it. Once when he was in a grocery store when no one was watching he filled his pockets with nuts. Then he got to running around with some other boys who took things. Finally, one day they were caught in the act of stealing some merchandise from a store, and Sambo was sent to the reform school.

So, that is the way we get started to doing wrong things sometimes. We can not always see what it might end in or how we might cause some one else to do wrong. It is a fine rule to just think and think, and be sure it is what Jesus wants you to do—and what kind of fruit will it bear—how will it be in the end? "Wherefore by their fruits you shall know them."

Larned, Kans.

HOME AND FAMILY

The Spirit of the House

It isn't the chairs and the books and the things,
Or the pictures that hang on the walls.
And it isn't the bird, although gayly he sings,
It's the laughter that rings in the halls.
It's the smile on the face of the mother at night,
And the joy in the little ones' eyes
And our love for each other with all its delight
That make up the home that we prize.

The house is just mortar and stone in itself,
And the fireplace like all of its kind;
There isn't a window or door or a shelf
But many just like it you'll find.
But the home is endowed with a spirit that's rich
And the commonest nook is aglow
With the love and devotion and tenderness which
Make sacred the home that we know.—Selected.

New Lives for Old

BY H. A. BRANDT

XVIII. The Test of an Ideal

THE day had been a rather strenuous one. Sidney Hale met Miss Cross at Centropolis on her return trip and then drove in his new car to his home in Valley Center. And the drive over the new boulevard from Centropolis to Valley Center gave Miss Cross a special thrill, for it represented the fulfillment of an idea that she was perhaps the first to champion.

And what a change Valley Center presented! It was now almost four years since Hale and Rogers had quietly set to work to put the discouraged town on the map. And how well they had succeeded in restoring self-confidence was evident on every hand. Streets were generally clean and several in process of being paved. Houses were in good repair, lawns and flowers well kept, the people on the streets apparently cheerful and well fed. The business section of the town was greatly improved and a spirit of contagious optimism seemed to pervade the air. Even the mines were doing a little better; but what helped most was several new and prosperous industries and the development of agricultural interests around Valley Center.

Miss Cross had visited the new plant of the *Valley Center News* and was surprised at its up-to-date facilities and the amount of outside work it was doing. The plant was not so large, but it was efficiently managed. And what was outside was perhaps as interesting as what was inside the plant. The new, simple and well appointed building stood near the center of an open block, facing on the boulevard. It had been possible to save a bit of native timber. The balance of the grounds were in lawn or well kept flower beds.

Then there had been a brief call at the bank at which Don Rogers received one of the surprises of his life. But at length the day was over—except the evening. And apparently by common consent Sidney and Irene had determined to spend that in the discussion of some matters of mutual interest. Mrs. Hale, Sidney's mother, busied herself in the house so her son and Irene could have the rose covered porch to themselves.

Finally the conversation turned to the trip Irene had made.

"You haven't once confided the purpose of your trip," remarked Sidney. "But I suppose it was a success—at least that is the end of most of your ventures."

"Not entirely," said Irene at length—and it seemed there was more than a trace of weariness in her voice.

"I was not sure that you would care to be bothered with my troubles," she continued after a moment. "But I have an open mind. I think I could even take advice from a successful person such as I have found you to be."

"I would certainly be glad to assume the rôle of adviser, but I am afraid you have an exaggerated idea of my ability and my success."

"Well, I shall shortly know your value," returned Irene, "and I am sure you can help. When I began with *American Builders* I soon found that I had a man-sized job. The magazine had a fine heritage, but it was not widely read, not even widely known. The man who founded it grew old and only recently died. New blood and viewpoints were needed. I tried to contribute something of this with results which were encouraging—at least to me. Then last week there came the summons to meet with the owners of the magazine; that meant with the members of the family of the founder of *American Builders*. They commended my work, but they do not wish to carry on the project. They see the paper has something of a field, but the two heirs have other interests and do not want to have to give the thought to *American Builders* required to really make it fill its place. I explained certain plans and possibilities. But the present owners just don't want to be bothered with the paper. They offer to sell it for a nominal figure; if it is not sold they will discontinue at the close of this year. I have been tempted to try to swing the proposition myself, for I believe the magazine has a place and a future in the field I am trying out. So just as the magazine seemed coming back to life I have the problem of finance as well as editorial policy. I think you can see how much I am in need of advice."

"I see," said Hale, "you have come to what amounts to a test of a certain ideal. You have definite ideas about what could be done with this magazine. You feel that your policies are winning; but at the critical hour the financial backers of the proposition wish to withdraw. And the load is too much for one, though you feel a certain moral obligation to assume double duties and carry on. Now if we are to think this proposition through, let's get all of the salient facts in order. First, just what is it you are trying to do with *American Builders?*"

"I have a theory," answered Irene, "that those things which are true, beautiful and worthy are as attractive, even more attractive than the sensational, the curious, the erotic. Perhaps the former are harder to present because they demand a higher type of artistry and understanding. Inspiring masterpieces are what men are subconsciously seeking, but in general they are forced to feed on the low and unworthy things of life just because it is so easy to put this forth. Thus, the popular taste is more or less depraved. Too often men think they are being fed when bloated with husks. Of late the depraved aspects of contemporary life have not been sufficient for the irresponsible who would minister to the intellectual and recreational needs of a reading public. Thus the pages of history have been searched for scoundrels and these characters paraded before the reading public. Now my conviction is that such portrayals of life are not complete—are not satisfying. I believe not only in portraying life as it is; but always with such insight and conviction as will leave the reader able to find his way on and out to really satisfactory living. Now my idea is, to present the reader with a magazine that will challenge the best and not the lowest elements in his character. Of course, such a magazine might not seem to appeal to the masses where curiosity is strong and mental development at a minimum. And yet, where is not real beauty recognized and worshiped? Where is not truth sought as pearls in the wide seas? Where is not the good revered as that which is most worth dying for?"

"I believe you are right," answered Sidney. "This business of humanizing the biographies of notables has sunk to a miserable level; for in many cases it is nothing more than a new and profitable kind of muckraking."

"Exactly! And so far as moral effects are concerned, the reader of such materials is just treating himself to a cheap thrill. And the ultimate effect is one of depression, even demoralization."

"How much money did you say it would take to purchase the magazine?"

"Well, the owners did not exactly name a figure, but the price would be purely nominal. They have nothing to sell but goodwill and a few office fixtures. *American Builders* has no printing establishment of its own. Printing and mailing are hired done."

"Have you any other plans in mind for the magazine?"

"What I saw today at the *Valley Center News* plant suggests something of what I proposed to the owners of American Builders."

"What was that?" asked Hale.

"To move *American Builders* to a suburban town where a sightly location could be acquired on reasonable terms. And here, in a new home and under favorable conditions we could build up a worth while community project. That is, we could apply in actual situations the principles championed by the magazine. But that was only a dream—and apparently had no appeal to the owners."

"Of course, how could it, when they wish to withdraw entirely from the project?"

"I am not blaming them," returned Irene slowly. "They are engrossed in other interests. But somehow I would like to save *American Builders*. It is my brain child, and naturally I believe in it."

"And I do, too," said Hale, but he did not venture to suggest what he had in mind. Nor was there opportunity, for Mrs. Hale joined the couple on the porch and the conversation turned to other subjects.

Elgin, Ill.

Friendship

BY S. Z. SHARP

FRIENDSHIP is one of the most powerful faculties of the human soul. It is more intellectual and less emotional than love. It is always mutual. It is distinguished for its sympathy, esteem, affinity, trust, appreciation, devotion, helpfulness and self-sacrifice. It shirks no duty and regards no task too great. There are three forms of friendship based on their source. The lowest form includes the friendship between man and some animal. Most beautiful stories are told of the friendship between man and his faithful dog. The latter is the only animal that will leave his own species and cling to his human friend. He is the special friend and guardian of children. Should a child fall into the water, a friendly dog will quickly plunge in and rescue it. Friendship usually exists between persons of different character. Each sees in the other some quality which he values and does not possess himself. Two prize fighters could not be true friends; they would be like two cats in a barrel.

In its higher form friendship is one of the most precious and enjoyable assets of mankind. A type of this kind is that which existed between David and Jonathan as described in the Bible. Jonathan made a covenant with David, because he loved him as his own soul; and he stripped himself of the robe that was upon him and gave it to David, and of his apparel even to his sword and his bow and his girdle. Jonathan gave up his chance of becoming a king and risked his life to save that of his friend David.

Friendship is a factor in every human organization. It takes a prominent part in business; even nations need friends to lift them out of financial troubles. It is found among politicians. It is stated that in the United States senate there are senators belonging to the two main opposite parties who strongly oppose each other in debate, who nevertheless remain warm personal friends. In social organizations friendship is the tie that binds all its members together. In religion it is absolutely essential.

A beautiful story is told of two Greek friends. It is a story which shows that true friendship is stronger than death. There were two Greek friends belonging to the Pythagorean school, named Damon and Pythias. The latter aroused the displeasure of Dionysius, king of Syracuse, who sentenced him to be put to death on a certain day. Pythias had a large estate and friends in Greece and begged that he might be permitted to go

(Continued on Page 186)

AMONG THE CHURCHES

Calendar for Sunday, March 23

Sunday-school Lesson, Jesus Teaching and Healing.—Matt. 15:21-31.

Christian Workers' Meeting, Lies.

✣ ✣ ✣ ✣

Gains for the Kingdom

Two baptized in the Fresno church, Calif.

Two baptized in the Staunton church, Va.

Two baptized in the Lindsay church, Calif.

Four baptized in the Schoolfield church, Va.

One baptized in the Mechanicsburg church, Pa.

One baptized in the West Nimishillen church, Ohio.

Seven baptized and one reclaimed in the Peru church, Ind.

Ten baptized in the Ellisford church, Wash., Bro. W. B. Stover of Seattle, evangelist.

Nine baptized in the Juniata Park church, Pa., Bro. A. C. Miller of Windber, Pa., evangelist.

Three baptized in the New Carlisle church, Ohio, Bro. G. L. Wine of Bridgewater, Va., evangelist.

Eighteen confessions in the Buchanan church, Mich., Brother and Sister J. Edwin Jarboe, evangelists.

Eight baptized in the First church, Toledo, Ohio, Bro. R. R. Hatton, pastor-evangelist; Bro. Milton H. Thomas, Carey, Ohio, singing evangelist.

✣ ✣ ✣ ✣

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. E. Whitacre, pastor, to begin April 6 in the Harrisburg church, Pa.

Sister P. J. Jennings of Buchanan, Va., to begin April 1 at Jeters Chapel, Va.

Bro. Guy West of Chicago, Ill., to begin April 6 in the Staunton church, Va.

Bro. Jos. H. Clapper of Hopewell, Pa., to begin Oct. 26 at the Curryville church, Pa

Bro. W. B. Stover of Seattle, Wash., to begin March 18 in the Nampa church, Idaho.

Bro. A. L. B. Martin of Baltimore, Md., to begin May 18 in the Reading church, Ohio.

Bro. Lewis Naylor of Portis, Kans., to begin May 21 in the Richland Center church, Kans.

Bro. Ralph G. Rarick of North Manchester, Ind., to begin April 6 instead of March 30 (as previously announced) at Plymouth, Ind.

Brother and Sister Oliver H. Austin began March 6 in the First church, Altoona, Pa.; they begin April 2 in the church at Detroit, Mich.

Bro. B. B. Ludwick of Quakertown, Pa., to begin March 16 in the Springfield church, Pa.; in the Quakertown church, April 6; May 4 in the Mt. Pleasant church, Pa.

✣ ✣ ✣ ✣

Personal Mention

Bro. L. D. Bosserman of Riverside, Calif., changes his street address from 186 Washington Street to 4209 Edgewood Place.

Bro. B. B. Ludwick, pastor of the Springfield church, 122 Juniper St., Quakertown, Pa., has time for one more evangelistic meeting between June 22 and Sept. 1.

Bro. J. F. Baldwin, pastor of the Sterling congregation of Northern Illinois, is available for two evangelistic meetings any time after June 1. Address him at 614 Sixth Ave., Sterling, Ill.

Bro. D. J. McCann and family of the Scott Valley church, near Waverly, Kans., made a brief call at the Messenger rooms on Friday of last week. A little conversation revealed the fact that they were not total strangers.

Bro. I. J. Sollenberger, 1101 S. Washington St., Denver, Colo., pastor of the church there, will be glad to get in touch with your relatives or friends in Denver who might be interested in the church, if you will write him about them.

Bro. Byron Talhelm of Altamont, Kans., thinks it is the "best news since the armistice." He refers to the wiping out of the mission deficit. Others seem to think about the same thing. He says further: "May a bountiful harvest of souls result."

Bro. Galen B. Royer, pastor at Pittsburgh, Pa., has been teaching two periods in the Allegheny County Sabbath School Teacher Training School every Monday evening since last October. His subjects have been Old Testament and Program of the Christian Message.

Bro. George L. Detweiler has taken up the pastorate of the Meyersdale church of Western Pennsylvania, vacated last October by Bro. T. R. Coffman who after twelve years of service there accepted a call from the Somerset church Bro. Detweiler was impressively installed into his new charge at the Sunday service of March 2 conducted by Bro. I. Harvey Brumbaugh of Juniata College.

Bro. W. T. Luckett, pastor at Hutchinson, Kans., has accepted a call to the pastorate of the Morrill church of that state, to begin service August 1. At that time Bro. W. H. Yoder will terminate his eleven years' work at Morrill to enter upon his new field in the South Waterloo church, Iowa.

Bro. Warren D. Bowman of Farmville, Va., brother to our Secretary Rufus D. Bowman, was a Monday morning caller at the Messenger rooms, having ministered most acceptably to the local congregation at the Sunday morning service. He is a teacher in the State Teachers' College of Virginia and has been spending a short time at the University of Chicago taking his final examinations and receiving his doctor's degree.

President M. G. Brumbaugh of Juniata College came suddenly to the end of life's journey Friday, March 14, presumably from a heart attack, according to word received Saturday afternoon from Dr. C. C. Ellis. The funeral was to be held Tuesday afternoon at the Stone church. Bro. Brumbaugh's unique career as an educator, a historian and a civic administrator is well known and we shall expect to publish a suitable account of it in an early issue. The sympathies of the whole Brotherhood will be extended not only to the bereaved family but to the college also, and the more so because it has suffered the loss of so many leading men within the last two or three years.

✣ ✣ ✣ ✣

Miscellaneous Items

A Church Worship Crusade they are calling it just now at Johnson City, Tenn., the church bulletin says. The idea is to impress the folks with the thought that they need the regular worship service of the church, whatever else they are doing or not doing. It seems to us a good idea.

After April 1, the Board of Religious Education will discontinue offering the News Bulletin of the National Council for the Prevention of War free to ministers. If other ministers desire to get this Bulletin, they should send in their names and addresses at once.—Board of Religious Education, 22 South State St., Elgin, Ill.

Districts increasing their missionary contributions: The contributions for missions and church promotion from the Districts fluctuate from year to year, depending on crop conditions and prices, as well as other influences. To determine the gains made in mission and church promotion contributions during the past year, a comparison with the five year average is really more just than with the previous year. Comparing the leading Districts on this basis, Northwestern Kansas leads with a gain of 91 per cent over its previous five year average. Other Districts are as follows: Second W. Va., 90 per cent, No. & So. Car., 75, Oregon, 60, Middle Ia., 56, Wash., 53, E. Pa., 52, No. Calif., 51, Idaho & W. Mont., 50, W. Colo., 46, So. Calif., 45, S. E. Pa., N. J. & N. Y., 42, First W. Va., 41, So. Ia., 32, Tenn., 28, So. Pa., 27, E. Md., 26, So. Va., 26, E. Va., 25, Middle Pa., 22, First Va., 21, No. Ill., & Wisc., 20.

The Women gave substantial help during the past year. The Council of Women's Work, of which Mrs. R. D. Murphy of Philadelphia is chairman, laid far-reaching plans to do their part in making the campaign to pay the deficit a complete success. A check up shows that women contributed to the special women's deficit fund $11,391.72. Of this amount nearly five thousand dollars was received by the General Mission Board in the month of February. At the 1927 Annual Conference, Hershey, Pa., the Aid Societies of the Brotherhood decided to contribute $5,000 annually for three years for the medical work in India. Line ward, $8,335, to complete the Quinter Memorial hospital. For nurses home $2,700. For line wards at Dahanu $2,150. Miscellaneous hospital upkeep $1,795. Records show that for the fiscal year ending Feb. 28, 1928, they gave $1,027.65; for the year ending Feb. 28, 1929, $5,821.69; for the year ending Feb. 28, 1930, $5,475 96. Their plans are well laid so that when the Conference next June again convenes at Hershey they will have completed in full the task they assumed. The mission cause would be sadly crippled without the fine support which the women give.

✣ ✣ ✣ ✣

With Our Schools

Bridgewater College

Bridgewater is blessed with the fellowship of Brother and Sister I. S. Long of India, who with their family, are living on the campus this year. Bro. Long is to conduct the pre-Easter evangelistic campaign in the College church and will speak to the students at chapel each day during the week.

The trustees of the college have just announced their plan to honor the memory of Eld. John Kline, the Civil War martyr, by naming in his honor a fund of $100,000 which will be the foundation for the "Eld. John Kline Chair of Bible and Religious Education" and will provide scholarships and loans for ministers, missionaries, and church workers.

Juniata College

A lecture on "South America" by Mr. Edward A. Tomlinson, and a concert by the Boston Male Choir have been among the educational and cultural entertainments provided by the Juniata Lyceum Committee during the present season.

In almost thirty years of intercollegiate debating Juniata has won approximately seventy-five per cent of all contests The Juniata men have annexed four out of five thus far in the present season.

Four Bible Institutes have been held, and thirteen others have been scheduled for the spring months, in the churches of Juniata territory. Eight men of the faculty are engaged in this and other religious service outside of the college.

Fifteen of the twenty-four student members of the Juniata College Ministerium are serving regular charges in addition to their schedule of school work. Five of these student pastors are members of the Church of the Brethren, eight are Methodists, one is a Presbyterian and one an Episcopalian.

La Verne College

La Verne College is one of the five hundred colleges being represented in the educational conference held in Chicago this week, March 18-20. President Studebaker will attend.

So enthusiastically loyal is our student body and alumni that much active work is already being done by these groups to interest prospective students in coming to La Verne College next year.

An occasional group meeting, the personnel of which is made up of the pastor, the presiding elder, and several key laymen from each congregation of Southern California, brings helpful and refreshing suggestions to those who labor day by day wrestling with problems, thus realizing some new attainments with each passing month.

Manchester College

The enrollment this year has been normal. It was expected that the spring quarter would show a falling off, but the attendance is the same as usual.

The annual series of special chapel addresses was given this year by Rufus D. Bowman, Secretary of the Board of Religious Education. We were pleased with his strong sound testimony for the truth and for the challenging messages that he gave to our young people.

There is a remarkable interest in debate and speech this year. This work has become a rival of athletics for the chief interest of students. Under the efficient direction of Prof. George Beauchamp many students have become interested and are taking part in interclass and inter-collegiate debates. College teams have defeated six of the leading colleges of Indiana.

McPherson College

Many people insist on hearing Dr. J. W. Hershey of the chemistry department describe the process of making diamonds in his laboratory. Dr. Hershey has produced the only synthetic diamonds in the United States and the largest in the world.

Professor H. H. Nininger is asked to speak frequently concerning his recent three months' tour through Mexico. Professor Nininger made important scientific observation and spent some time assisting in the classification of meteorites at the museum in Mexico City.

Miss Mildred Swenson, a member of this year's graduating class has been nominated by the faculty for the University of Kansas fellowship offered annually to some McPherson College graduate. Miss Swenson will receive a stipend of four hundred dollars which will enable her to continue her work in English.

A Christian World Educational Institute sponsored by the Christian Associations brought to our campus the following leaders, March 5 to 8: Norman Thomas, of the League for Industrial Democracy; Clark Eichelberger of the League of Nations Association; Frank T. Wilson, executive Negro student secretary; Margaret Read, representing the English Christian Associations; and Lucille E. Day, teacher and Missionary from Armenia. Students and faculty agree that these people widened our vision and enriched our lives in great measure.

Mt. Morris College

Mount Morris College plans to conduct a summer session again this year. It will start June 16 and will last to July 26. Courses will be offered in Biology, History, Education, Bible, and kindred subjects. The work will give full college and state credit. Those interested are requested to write Registrar Peter Glavincheff for information.

We were happy to have had ourselves so well represented at the last Pastors' Conference in Chicago. Among the students were: Bro. and Mrs. Mark Burner, Bro. and Mrs. Jefferson Mathis; the Professors A. R. Coffman and E. R. Henricks. President Davis gave the Banquet Address which was entitled, "The Challenge of the Present Generation to the Christian Ministry." All present spoke very highly of this conference.

Mount Morris College is a member of the Illinois College Debating League. This organization is using the following question for debate this year, "Resolved that the United States Shall Adopt a Policy of International Disarmament." Our Affirmative Team has debated the above question twice, losing once and winning once. Our teams have scheduled five more debates which will take place in the near future. The College is especially glad to encourage the debating of such subjects.

AROUND THE WORLD

New Kinds of Bibles

It is reported that 14,000,000 Bibles and Testaments were sold in the United States last year. The total for the world is given as 36,500,000. It is said also that we are to have new kinds of Bibles so far as color goes. In place of conventional black, there is to be more made of colored bindings—blues, purples and reds. The Bible is to be made a bright book as judged by externals. If this will lead more people to get the message of the world's best seller, then the use of color will be amply justified.

How Times Have Changed

The struggle for raw materials is not as keen as it once was. Thus we read: "So far as raw materials are concerned, we no longer have a struggle of man against nature. The battle is between the consumer and the producer: whether the former can dictate the price he is willing to pay or whether the latter can force the world to come to what he believes is a fair profit above his actual costs." Of course the situation may change in the future, but this seems to be a fair statement of present conditions in the United States.

Trouble Over a New Harbor

A few months ago Russia and China were practically at war over the Chinese Eastern Railway. But at the present writing, there is considerable feeling between Japan and China over a new port that the latter proposes to build at the head of the Gulf of Liaotung. The new port to be built at Hulutao will compete with Japanese controlled Darien. It seems to be about all that is needed to give China a large share of control over the economic development of Manchuria. All of which is ground enough for international bickering in the far east.

More Old People Today

Speaking of population tendencies in Illinois, Professor Paul Douglas of the University of Chicago says that both the birth rate and the death rate are declining. With such tendencies in operation the aged portion of the state's population is on the increase. Here are some of the figures available: "The percentage of aged has risen from 2 per cent in 1890 to 3.2 per cent in 1920 in Chicago. For the state as a whole the percentage ranges from 3.6 in 1890 to 4.6 in 1920." A typical difficulty is that though the aged are increasing, there are fewer and fewer jobs open for those who have passed the meridian of life.

Taft and Sanford

March 8, 1930, will long be remembered as the day upon which two members of the Supreme Court passed away. Shortly after noon, Justice Edward Terry Sanford collapsed in a dentist's office, and died within an hour. Justice Sanford was a native of Tennessee. In the late afternoon, Chief Justice William Howard Taft, who had been very ill for weeks, took a sudden turn for the worse and passed away. Chief Justice Taft, having held so many important public offices, was naturally given a great deal of space in the news columns. Perhaps so much so, that some may have forgotten that the Supreme Court lost two members on the same day.

It Should Be Unnecessary to Say This

It should be unnecessary to say that the economic and moral welfare of the tens of millions of homes making up this nation far outweighs the importance of current pleas for personal liberty in the matter of drink. But since it does seem to be necessary to keep up a running defense, let this brief statement based on the experience of one mid-western firm suffice for the present: "In our opinion, national prohibition has had a very decided beneficial effect on the economic status of our employees. In former years, the influence of the saloon was one of the worst things we had to contend with, whereas, under present conditions, we can say that drink has ceased to be one of our problems. We are infinitely better off than we were under the old system."

An Alaskan Laboratory

The Valley of Ten Thousand Smokes in Alaska is said to be a vast natural laboratory. During the coming summer an expedition will study the closure of the great vents caused there by recent volcanic eruptions. As to what is hoped for the expedition, it may be said that it is thought a study of the region will throw light on a number of interesting problems. For example, it is thought that many of the earth's great ore bodies originated under conditions such as obtain at the Valley of Ten Thousand Smokes. Thus a study of this region may prove or disprove the theory. In the former case, a study should help toward an understanding of how such bodies originated. Again, conditions in and around the region, and especially since the last eruption, are felt to be "comparable to the condition of the world itself in the remote past, before soil was formed. A study of the plants growing in the pumice covered areas, therefore, was described as a clew to the processes of humus formation and a possible solution of many still unsolved agriculture problems."

Saving the Children

Last year the Chicago Motor Club organized 215 school boy patrol units, sponsored 475 accident prevention talks to children throughout the club territory and distributed more than a quarter of a million safety posters to schools. As to results, the club states that of all the cities having a population in excess of a million, Chicago shows a decline in the number of school children killed in auto accidents. With car registration up 44,000 and with 7,000 more children in school, fatalities were forty-one under last year. The club's campaign is directed against the practice of crossing in the middle of the block, hitching on cars, playing in the streets and begging rides.

A New Malady

Some diseases are yielding to the advance of medicine, but other maladies arise to augment the list of troubles to which man is heir. For example, Dr. George B. Lake, editor of Clinical Medicine and Surgery, thinks that the "psyche—the emotions and the mind—is just as much a part of the human organism as is the chest or abdomen." And "psyche" is giving plenty of people trouble these days. Especially what the doctor calls a "dislocated psyche," that is, a gradual loss of mental or emotional balance. Says he: "Sometimes it is violent temper just short of insanity. It may afflict children as well as adults. It is notably on the increase especially in cities and is one of the most baffling problems confronting modern physicians."

The Americanization of Sweden

In a recent news item attention was called to the fact that the people of Sweden are showing signs of Americanization. That is, they are beginning to eat typical American foods, wear American suits and hats, use American slang, buy American office equipment and in general pattern more and more of the everyday of life according to American standards. But Sweden is not alone in this. There are those who say that Europe is being Americanized. And as America and Europe go—so goes the world. But how imperfect is America! And how often Americanization means the adoption of those characteristics of our people which are the least desirable! In which case it behooves the serious-minded person to do what he can to keep the best elements of American life in the public eye.

Petition for Reduction of Armaments

On March 2 a cablegram signed by 1,200 representative Americans was sent to the American Delegation at London. The message follows:

"1. Upon the reconvening of the naval conference, we the undersigned reiterate the hope that the remaining negotiations be conducted in full remembrance of the fact that all of the powers at London have agreed in the Pact of Paris to renounce war in favor of settling disputes by peaceful means.

"2. We base our expectations upon President Hoover's Armistice Day speech, in which he declared, 'We will reduce our naval strength in proportion to any other. Having said that, it only remains for the others to say how low they will go. It cannot be too low for us.' This policy of reduction has had and continues to have the overwhelming endorsement and support of the American people. We protest against any possibility that this policy of reduction may be abandoned.

"3. As a fundamental basis for the reduction of armaments, we urge the importance of taking steps at the London conference to utilize the principle of point conference in the case of disputes which otherwise might lead to war.

"4. We pledge to the President and American delegation our active and continued support for the conclusion of such agreements as embody the principles of reduction and conference and at the same time meet the justly aroused expectations of the entire world. We can not impress too strongly upon the American delegation the calamitous effect which the failure of the London conference to achieve these principles would have upon American opinion."

A number of our people were able to sign the message; no doubt all would have signed it if the chance had come. Now if this message expresses your feelings, and if the conference is still in session, why not secure the signatures of some of the leading citizens of your community to this or a similar statement and send it to your local newspapers for publication?

A copy should be sent to President Hoover with a marked clipping enclosed. A summary with signatures should be cabled as a night letter to our delegation in London if possible. Address in two words, Amdelgat London.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Forgiveness of Injuries

Luke 23: 34

For Week Beginning March 30

GOD'S EXAMPLE

God has forgiven us a debt so vastly greater than we can ever be asked to forgive that an unforgiving spirit on the part of man is the deepest kind of rebellion against God (Luke 6:36; 23: 34; Mark 11:25; Rom. 12:19).

FORGIVENESS IS NOT BLINDNESS

Now forgiveness is not blindness which does not see a fault. It is true insight that sees the moral possibilities in him who is at fault. It is the unforgiving temper that is blind (Prov. 19: 11; Col. 3: 13; Gen. 45: 5-11).

FORGIVENESS IS A PROTECTION

So long as I forgive my enemies, their hatred can never enter into my heart. Thus forgiveness protects the one who shows it (Matt. 18: 22; Luke 17: 4).

THOSE WHO FORGIVE SHALL BE FORGIVEN

God can forgive only those who have a forgiving spirit. The man who does not forgive does not regard his own faults with penitence and is therefore beyond the reach of God's forgiveness (Matt. 6: 14; Luke 6: 37; Jas. 2: 13).

FORGIVENESS AND SALVATION

The best way to help a brother to overcome a fault is to forgive him for it. It may not always work, and again it may not work as soon as our impatience desires, but it is the method God has chosen and, be sure, there is no better (Matt. 18: 23-35).

THE JOY OF FORGIVING

Try it! It is sweet and abiding. It is one of the joys of heaven (Matt. 5: 44; Acts 7: 60).

DISCUSSION

Are there wrongs that should not be forgiven?
Can one who has forgiven punish the wrong?
Can forgiveness and righteous indignation abide in the same life?

R. H. M.

Rural Life Sunday

This year Rural Life Sunday comes on May 25. The regular time for observance of the day is the fifth Sunday after Easter. Those interested in material may get a five cent leaflet from the Home Missions Council, 105 E. 22nd St., New York, which contains suggestions and material for use on this day.

The Conquest of the Sahara

One of the last regions to yield to man is the great Sahara Desert. In the minds of most the Sahara is doubtless thought of as beyond the power of man. And yet, such is not actually the case. For the camel is giving way to the airplane and motor truck, and as for news and messages, the radio has blotted the desert and the jungle. "Automobiles and the radio have made it possible, within a decade, for the French to conquer virtually the entire desert for civilization. A handful of troops, including the famous Foreign Legion and black troops from Senegal, is sufficient to preserve order in an area as large as Europe. French merchants of Northern Africa vision the time when the region will be a winter haven for tourists and figures from two agencies here [Tunis] support this hope." Thus the newest engines invented by man are completing the quiet conquest of the world's greatest desert.

Russian Successes

According to official statistics issued early this month by the commissariat of agriculture, soviet Russia is making tremendous strides in the conversion of millions of small holdings into great collective farms. Thus we read: "Up to March 1, the report says, 55 per cent of all the farms in the soviet union, representing 14,264,000 peasant households, had been combined into 110,200 collective farms covering an area of approximately 220,000,000 acres." But at what cost this Russian success is being accomplished one can gather from the following excerpts taken from the letter of a sister of a Lutheran pastor in Russia. Having received the notification that on the following morning her husband, herself and children must be ready to start for Siberia, she wrote in part as follows: "The population seems to be thoroughly cowed and spiritless, for the slightest indication of revolt against cheka action results in death sentences for a number of peasants. The number killed depends on the size of the village. In our village eighteen youths were shot after a cheka provocateur had organized them into a band, planning to ambush the cheka punishing corps. Their families are accompanying us, and from our homes we are only permitted to take a change of clothing, a small quantity of food and $15 cash—if we have that much. Our property will be divided among the poorer families of the village, who will be forced to join the newly organized collective farm. Our church has already been converted into a club."

My Conception of God

(Continued From Page 179)

night, the coming and going of the seasons, the budding flower, the springtime and the harvest—all these tell me that there is an invisible Power, a controlling Spirit that pervades everywhere. So if we speak of God as a Person we must think of him as thousands of times more than a person.

It is said that at one time there was a session of the early divines. At this session they were defining different terms and in course of the session they came to the word God. For days they thought and studied and worked together in trying to find a definition of God. Finally they decided to adjourn without the accomplishment of their task. They asked the chairman of the meeting to make the closing prayer, and he began as follows: "Oh God, thou who art Spirit, Infinite, Eternal and unchangeable in all of thy being, wisdom, holiness, justice, goodness and truth—"

After finishing his prayer in the usual way, there was profound silence for a time when one arose and said: "We need no better definition of God than the prayer we have just heard." To me this prayer is a beautiful conception of God.

Sipesville, Pa.

Friendship

(Continued From Page 183)

and settle up his affairs, promising to return before the day of execution. Dionysius laughed him to scorn, for once out of Sicily and free from all danger, who would be surety for his return? Pythias replied that he had a friend who would be surety for his return. At that moment Damon stepped up and said that he would be surety for his friend, and if he should fail to return he was willing to be executed in his stead. The king was astounded; he declared he would test what there was in friendship and let Pythias go to his estate. Once among his friends, time passed all too swiftly and the time for his return had come before he was aware. He ran, but when he came to the river it was swollen by the rains. However, he boldly plunged in and swam across and ran; but he was stopped by a robber. He picked up a stick and knocked him down and ran on again.

We will now notice what was taking place at Syracuse. A large concourse of people had gathered to witness the execution. It was near the hour when the execution was to take place. Dionysius taunted Damon for his silliness in offering himself for execution in his friend's stead, but Damon calmly insisted that Pythias would yet return in time. As the instruments of execution were being brought, some one pointed to the dust rising in the road in the distance, where some one was running toward them and waving his hand. In the next moment Pythias was before the king asking that he might be executed and his friend released. The king was more astounded than ever, and declared since friendship was more powerful than death, and Damon and Pythias were true friends, he would be the third, and set Pythias free.

The second form of friendship is called conjugal and is based on the relation existing between the two sexes. Here again each party sees qualities in the other which he or she does not possess, and highly values. The Creator ordained that the propagation of the species, both in the animal and vegetable kingdom, should be by two sexes. Trees, shrubs and plants, as well as animals, are the offspring of two parents. This requires the union of two individuals which leads to friendship between them. It may seem rather poetical or figurative to speak of the friendship of two plants or flowers, yet it is a fact that they possess two elements—attraction and affinity—which are prominent in the friendship of mankind. Two individuals of the opposite sexes, drawn together into conjugal friendship according to the laws of nature, form a union that can not be divorced. Each will strive to contribute to the greatest happiness of the other and together they are willing to share with each other life's ills and misfortunes.

The third form of friendship—the highest and noblest—is based on our spiritual relation with our Heavenly Father. God created man for companionship and friendship. "Our fellowship is with the Father, and with his Son Jesus Christ" (1 John 1:4). While our first parents were pure and innocent God associated with them. "They heard the voice of Jehovah God walking in the garden in the cool of the day" (Gen. 3:8). Enoch and Noah walked with God. "Abraham believed God, and it was reckoned to him for righteousness; and he was called the friend of God" (James 2:23). On Mount Sinai God spake with Moses face to face as friend with friend. All the prophets were in intimate relation with God. Jesus said: "Greater love has no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which I command you" (John 15:13, 14). One of the greatest enjoyments in this world is to associate with our friends, but how infinitely greater will it be in the next world when we may associate with Abraham, Isaac, Jacob, Paul and the countless multitude of saints, and above all with Jesus Christ himself!

Fruita, Colo.

Your Task and Mine

BY FLORENCE WIEAND NOFFSINGER

Delivered at the District Aid Society Meeting of the Eastern District of Maryland

TIMES have changed. The swiftest movement since the outset of human history has been the woman movement—the release of women. This change has great fundamental values, but is also fraught with terrific dangers.

The time is past when men discuss in church council whether or not woman has a soul. No longer do we have written in our codes of law that "no woman, idiot, lunatic or criminal shall vote." Once it was a disgrace to be a girl. In a book published in 1865 the author states that "parents are now almost as much interested in their daughters as in their sons." People have ceased to think of the husband and wife as one, with the husband as the one. Fifty years ago it was unwomanly to pore over books. Popes and parliaments stood firmly against education for women. Now some women are so unwomanly as to even take prizes from the men in the business and professional worlds. Not long ago the woman who was so unfortunate as to fail to find a worthy man of her choice became an old maid, and was drowned in the millpond on public holidays. The homely one was burned at the stake, as a witch. George Eliot, a great and fearless thinker and perhaps the greatest woman writer who ever lived, was forced to go under an assumed masculine name in order to be accorded the freedom and liberty of speech and the press. Women need no longer hide their identity.

From the beginning of time, woman's place was marked out for her by nature as the mother of the race. And so of necessity her work has always centered about the great tasks of maternity. But it is not enough just to be a mother. An oyster can be a mother. The world needs great personalities as the mothers of the race. For thousands of years much of the best in the nature of women atrophied through disuse. Women were retarded and restricted until Christ came into the world lifting some of the burdens when he placed women on an equality with men in religion.

Women have been slaves for centuries, with the result, however, that the slave owners in the home suffered greater injury than the mother-slaves themselves. Women have always been of great economic value to the family, in industry, and the whole great superstructure of society has been dependent to a large extent on them.

From the beginning of the race polygamy existed, creating a greater demand for women as wives, than the supply. Then, after Christ's entrance into the world and when polygamy was practically abolished in civilized countries, we have the picture portrayed in literature and history of the Roman nation and of Old England, of the mistress sitting surrounded by her maids, all of whom were busily spinning flax and wool, or plying the needle in making things either useful or ornamental. Then when the industrial revolution took place, men became the spinners of flax and wool, and the sellers of silk and lace, so that women were forced to seek a livelihood along other lines. Perhaps you say that woman's place has been marked out for her, from the beginning of time, as the mother of the race. But remember that only about three-fourths of the women of the world have assumed the obligation of homes, while approximately one-fourth must earn a livelihood. Many of those who make up the three-fourths who are married are forced to earn a living not only for themselves but often for other members of their families. We must not make the mistake which Pharaoh made in asking people to make "bricks without material." We are reminded of the beautiful painting of Segantini of the two nuns looking into a bird's nest with regret disappointment and sorrow written on their faces, because they were unable to assume their highest ambitions.

The ideal woman of past years has been the docile, modest clinging one, who knew the home keeping arts and had enough physical charm to compensate for an empty mind. Men are tired of the subservient type and it is largely they who have inaugurated this renaissance. They have made woman a noun instead of an adjective. The inferiority idea has largely been abandoned. In Germany and America we have the comradery of men and women; there exists between them a helpful, honest spirit of coöperation. We must remember, however, that when comradeship comes in, chivalry goes out. The two can not exist together. At present, the wooing may take place in the laboratory instead of the harbored, romantic arbor. But, I ask you, is it not more wholesome?

Both sexes are building a bridge across the chasm dug by law and custom. They are no longer rivals. We are reminded in this instance of the pike and the carp in the aquarium. Knowing that if the two were placed in the same division the pike would destroy the carp, the keepers place each in a separate division with a glass wall between. At first the pike dashes toward the carp, only to bump his head on the glass wall. Then he makes a second dash, not quite so vicious, this time only to experience a second bump. His attacks become less and less violent until at last he ceases altogether. Then the keepers know that they can remove the glass wall, for the two will live in peace. So while men and women may have gone through a period of apparent rivalry and competition, that time seems to be about over and all now realize that anything which improves women benefits the race. Considering "man, woman and child" as the human trinity, that which benefits woman, raises the standard of childhood and that which works toward the welfare of children lifts up manhood. A choir of factory girls were having their first experience in rehearsing a cantata. All wanted to sing the first part. Then the director explained that the second part is as important in bringing out the harmony and melody and at times even rises above the first in importance. This analogy may be carried into the relationship of husband and wife. The husband occupies first place in the home as head of the family, while the wife holds second place. But the wife's position of power and influence is just as necessary to bring out the harmony and melody and at times even rises above in importance.

Every girl and woman should be prepared to support herself, for it acts as a life insurance or a life preserver. I would as soon have my daughter jump into the Atlantic without a life preserver as to be thrust out upon the world unprepared.

All women should be engaged in useful work. At the present time there are few professions in which a woman can not take her place on an equality with men, though she has not generally become eminent, especially in lines which require constructive ability. She has not earned fame in writing great musical compositions, nor in building monumental buildings nor in writing great dramas or epics. This may be true either because she has been hampered for centuries or because she has a different kind of contribution to give to the world. We do know that women have marked qualities which the world needs in a special degree, for

woman is the complement, the completion of man and his work.

If you trace back through medical history to the ancient and medieval times you will find that women were physicians. As early as 1200 A. D. Medical degrees were conferred on women at Bologna, Padua, Milan and Pavia. But in 1850 there were no woman doctors, lawyers, journalists, architects, librarians, and nurses, and few women were engaged in education. Contrast this with conditions of the present, when women plead before the Supreme Court. Twelve per cent of the newspaper force consists of women. They practice medicine and are engaged in architectual work in our large cities. More than two-thirds of the library force are women; over eight thousand nurses are engaged in hospitals, schools and factories; our whole public school system devolves largely upon the shoulders of five million women. Indeed our educational organization is composed of a small body of men surrounded by a great mass of women. In the creative arts, women are producing fiction, painting pictures and are engaged in sculptural work, though to date they have not become famous in these lines. The most striking examples in science are those of Emily Omerod in entomology and Mme. Curie in physics and chemistry, the latter being the only person, man or woman, who has ever received two Nobel prizes. While women have never been considered to have any mechanical ability, in 1910 they were credited with nine thousand patents. In some phases of educational work, prison reform, poor relief and hospital routine scarcely anyone is as competent as women.

The multitudinous problems devolving upon the woman as a mother, we can give but passing notice. The balanced ration, sanitation, social problems, such as the chum problem, the girl problem, the boy problem, the clique problem, the adoree, the undesirable lover, discipline and understanding—all these and numerous other obstacles arise before a mother's vision. Most great men have had great mothers. Biographies reveal over and over again, the place which mothers play in the formation of personalities of boys and girls both by direct and indirect influence. Many a mother, perhaps unknown to the child and to herself, perpetuates her own soul in the personality of her child. The hall of fame in heaven, I'm sure, will be full of names of mothers who were unknown on earth. One of the greatest women in the entire history of the world is Moses' mother, who was told "to take this child and raise it for me and I will give thee thy wages." She carried out this injunction in a wonderful way, preserving Moses from the evils existing in Egyptian college and church life, so that he remained unspoiled. This is an obligation which all parents have, to strengthen the personalities of their children so that they will not be spoiled by evils existing in American college and church life.

The function of woman is to guide and sustain life. When she becomes a parasite, she heralds the decay of a nation. History has proven this fact again and again. In ancient Greece, as long as the women carried their share of manual and mental work, rich and poor alike, carrying water from the well, weaving linen, making clothing, acting as priestesses and prophets, there arose heroes, thinkers and artists who formed the stable foundation of a great nation. But when women lived in ease and idleness, and became fat, lazy and indifferent, the race degenerated, for a race rises no higher than its womanhood. The mighty Roman nation followed in the same path. As long as women assumed their share, the nation remained strong, but when the poisonous fly of parasitism entered, its womanhood decayed.

Man can build or buy a house, but it takes a woman to make a home. The father bird finds the sticks and weaves them into a nest, but it takes the mother bird to line the nest with moss and down.

H. G. Wells gives us a picture of a great hall filled with the most eminent thinkers discussing and settling great affairs of the day. Through a chute in the wall pour thirty babies per minute. "What," says Mr. Wells, "do you suppose those important men would talk about?" Only one thing could be discussed and that is what to do with those thirty babies pouring into the room each minute. This is the situation which we have in the world at present, thirty babies pouring in every minute. What in the world are we going to do to give them a greater chance in the world than we have had. Yet some mothers are like a blind horse turning a windlass. They go round and round in the routine duties, blinded to the beauty of their possibilities and power. When the time comes that service of mothers is given as much oblation and honor as military service by our country then perhaps mothers will realize their great opportunities.

Women have always adhered to religion, no matter what kind it was. They have accepted it readily, being the easiest converts, and the most numerous supporters, carrying their share in the spread of it. When permitted, they have stood side by side with men, making beautiful martyrs and lovely saints. As a religious institution, the home supersedes the church. The home is the God-established religious organization, while the church is man made. Our schools and churches are practically helpless at present to develop leadership among the young people. They are allowing the initiative of development to rest squarely upon the shoulders of our boys and girls, and our young men and women, forcing them to flounder this way and that, trying to find out the hows and wherefores. Unless parents have trained their children for leadership, from infancy to adulthood, few leaders will be developed. Every one needs to be trained in the transference from instinctive desires for selfish empty pleasure seeking to enjoyment of social activity with a purpose. This is no light task and requires a tremendous amount of time on the part of the leader and a great personality. Our churches are falling down on the job. None but the fathers and mothers can save the day. Many fathers and mothers are saving their children from the evils existing in church and school life.

As women we have no precedent. We are torn today, hither and thither, to and fro, betwixt old duties and new ambitions. Men and women are realizing that they will rise or sink together. That they must work in conjunction to carry on the improvement of the race with a realization of their hopes, power, and duty. We must not lose sight of the fact that what enhances women, improves all. We dare not make the mistake of thinking as we have during the past fifty years, that women need no training for wifehood and motherhood and that men are sufficient without a course preparing them to become husbands and fathers.

A tiny stone may change the course of a baby stream so that it may become a tremendous river, flowing either east or west. So these thoughts which we have dropped into your hearts may turn the course of the world. And when these thoughts bud into beautiful blossoms and the earth blooms with the magnificent vigorous flower of womanhood, then will we have proven that we are worthy to be the mothers of a new generation.

Washington, D. C.

CORRESPONDENCE

IN THE OLD HOME—A TRIBUTE

A few months ago there was an article in the Messenger by a sister who spoke of her other mother, of how good and sweet her stepmother had been. Many seem to have the idea that a stepmother is just naturally cross, harsh and mean. I truly believe there is much in the attitude one takes in such things. Many get along lovely in such things, and why not? Why not make the best of any circumstances that may come to us in life?

When my father and mother passed away, my sister and I were taken to the home of an uncle. We were almost too young to realize what the going of our parents meant. The day our father was buried a baby boy arrived in the home; and we were more curiously excited over the new baby than concerned over the burial of our father. In a few more years there were some little girls, and we all grew up as one family, as brothers and sisters. Uncle and auntie were not cranky or cross; but were kind and good. They never whipped us. When we became too gay, or perhaps a bit unruly, uncle would give us a good talking to, and we remembered it for a long time. He was a good and kind man. We loved and respected him.

We were taught to observe the sabbath, to attend church and Sunday-school, and to respect the right in every way. Often we wanted to go places, when he would not consent to our going. Of course, he had good reasons for not granting the request, and he was always right. At the time perhaps we thought he was a bit unjust; but he was right and now we have him to thank for keeping us on the road that leads to a beautiful life. As I grew older, and could observe the ways of the world, the ways of right and wrong, I could see all the things he meant for our good and in my heart was grateful to him—and shall be as long as I live.

And there was auntie who taught us to cook and sew and do the many things that need be done in the home. She taught and instructed us in morals. We talked, planned and worked together. Now that I am growing old and a mother, I can look back to those days and realize the desires of a mother's heart, and how sweet and dear was the companionship of that dear auntie!

Besides my sister and myself these dear foster parents reared a family of eight; who were taught and brought up just as were my sister and myself. Some are married and nearly all are members of the church, all who are old enough. I shall always feel toward them as would an elderly sister—with a loving tender affection. Of course, not every orphan child has a pleasant home and loving care. I can say for myself that were every orphan girl to receive the home and tender guidance that I did, this old world would be a much more pleasant place in which to live.

Bertha Cook.

Port Angeles, Wash.

DIARY LEAVES

Seattle, Wash., Wednesday, Feb. 12

This noon I went down to Meves Cafeteria, where on Wednesday noons there is regularly a meeting for the discussion of some live topic, with a special flavor of religion to it. But this is Lincoln's birthday, and the memory of Lincoln is present with us all. As the years pass, there is quite a premium on the man who remembers seeing him, or of talking with him. Old Bro. Dallas Avey, formerly of near Hagerstown, Md., is always present when any chance to say a word for Lincoln arises. He venerates Lincoln; one almost might say he worships Lincoln. At least, the memory of Lincoln is sacred to him. And no wonder, for as a boy he went into the service as a camp follower. And when the tragic assassination came, the impress went deep into his heart, never to be erased. One wonders what would have been the popular feeling today, if Lincoln had lived to go into private home life, there to spend his last days in quiet. Not only the life one lives, but also the end of that life contributes greatly to the lasting impression which is retained concerning anyone.

Seattle, Saturday the 15th

This morning Sister Wimer passed quietly away. She had been growing weaker for some time, and seemed not to be ill at all, but just wearing out with age. Her two daughters, Alice and Florence, were with her. Sister Alice will take the body to Denver for interment, where Bro. Wimer is buried.

This evening my class in mission study met at our home. I was glad for this privilege of service, when the churches of the North End put on a course of teacher training, for six weeks, meeting every Monday night for two sessions, I was chosen to teach the group in mission study. I greatly enjoyed the work, and if I am to believe others, they enjoyed it too, and together we found it profitable.

Tonasket, Wash., Monday, Feb. 24

In the midst of a series of meetings in the Ellisforde congregation; here is where Longaneckers, Mohlers, Rothrocks, Sterns, Stiversons, Shambergers, Shattos, Tigners, Wagners, Verbecks, Weddles and a lot of other good folks live, to say nothing of the Holmeses, who function in the Whitestone congregation, six miles from Ellisforde which is called the river congregation. The meetings are held in the basement of the new church which is to be. It is well located, and under roof, waiting for the time when they can build the upper part. The outlook seems very good for a really worth while congregation here by the river side, down in the valley, with acres of growing fruit trees on every hand.

An interesting thing happened: on Sunday a gentleman, a Freemason, was present and heard my suggestion that if any one had any question he wished to ask, I wished he would feel free to do so, and while I would not promise to answer every question asked, I would try to do so, or admit frankly that I did not know. On the way home, he said to his wife, "I'll bet I can ask that preacher a question he can't answer." This evening he was present again, and without knowing his question, or even the conversation that had passed between him and his wife on the previous evening, I gave the answer to his question. I did not know, of course, until he admitted all at the close of the meeting. It was really amusing. But he would not confess what the question was, nor what my answer was that fit in so well. However, I think I know, for he said he was a 32nd degree Mason. I had said that the Shriners were a Masonic club, and that they got their fez and star and crescent from

(Continued on Page 190)

The Peace Pact to Be Kept in Front

(Cnotinued From Page 181)

of the whole world and must stand condemned before the courts of all nations. This condition opens the way for the reduction of armaments to the limit of police requirements. And why should it not be done? Why should not the signatories to the treaty and the nations represented in the conference accept the treaty upon its face value? If it is possible by legal enactment to provide ground for complete confidence and disarmament, the treaty does that very thing.

Letters and resolutions from the American people should pour in upon President Hoover and the American delegation abroad, insisting that the peace pact be kept in front in the work of the disarmament conference and that all should be done in harmony with this pact. And now is the time to do it.

Mapleville, Md.

The Churches and the World Peace Pact

Findings of the Third National Study Conference on the Churches and World Peace, held at Evanston, Ill., Feb. 25-27, 1930.

The Pact and Good Citizenship

Believing that the institution of war is contrary not only to the ethics of Jesus but also to the law of the nations as expressed in the Pact of Paris, we urge the churches to proclaim the conviction that good citizenship and true patriotism must henceforth be manifested in individual conduct that shall be in harmony with this pledged word of the nations.

We find in this conviction additional reason for calling upon our government to respect the principle of free conscience with regard to war, and we affirm the duty of the church to support with moral approval individuals who hold conscientious convictions against participation in military training or military service.

We believe the United States should welcome as citizens all applicants for citizenship otherwise qualified who conscientiously seek to follow the highest ideals, including those who have, in their own hearts, renounced war as an instrument of dealing with others. We urge that the statutes relating to the naturalization of aliens be amended to this end and be brought into harmony with the spirit and intent of the Pact by which the nations have renounced war as an instrument of national policy.

We hold that in the light of the gospel of Jesus Christ, and in the light of the obligations assumed by our country under the Pact of Paris, that our national sovereignty, national honor and national interests should be defended only by pacific means. We hold further that in the light of the gospel of Jesus Christ and the Pact of Paris resort to war is the degrading of our national sovereignty, national honor and national patriotism, and that our national interests can be best preserved by living up to the spirit and intent of the Pact of Paris.

We hold that world peace can be maintained only by peaceful means such as arbitration, conciliation, mediation, committees of inquiry, and judicial settlement.

Recognizing that many of the elements and institutions of our industrial and economic order are essentially unjust and unchristian, and to that extent causes of war, we urge upon our churches that they undertake a fundamental study of our civilization, for the purpose of discovering these elements in it that are unjust and unchristian and bringing them to the attention of the world.

The London Conference

This conference is desirous that the resolutions adopted regarding the London Conference be widely used (a) for stimulating intelligent discussion in the moulding of the opinion of our Christian constituencies and the entire citizenship of the country and (b) for conveying to those responsible for deciding these important questions the strong convictions held by the Christian organizations represented in this conference.

We therefore request each denomination represented to give publicity to the action of this conference through all regular channels of communication, asking: (1) That the ministers themselves deal with the subject definitely and simply from the pulpit in order that the congregation may understand the issues involved. (2) That discussion by organized groups in the church be encouraged in a study of the teachings of Jesus upon world peace and of the best practical methods for securing and maintaining world peace in our day. (3) That there be appointed in each church a committee to secure and distribute throughout the membership the excellent printed material put forth on the issues of world peace in the London Conference by (a) the Commission on International Justice and Goodwill of the Federal Council of the Churches, 105 East 22nd Street, New York, (b) the Foreign Policy Association, 18 East 41st Street, New York, (c) the National Council for Prevention of War, 532 17th Street, N. W., Washington, D. C., (d) the League of Nations Association, 6 East 39th Street, New York, and kindred organizations having for their object education for the preservation of peace. (4) That where possible it be suggested to the constituency of the churches that they vote approval of resolutions similar to those passed by this conference and transmit the same to President Hoover and to the United States delegation in London. (5) That individual members of the church be urged to send personal communications embodying the same convictions.

Naval and Military Budget

In view of the rapidly mounting expenditures of the United States for instruments of war and the warnings which President Hoover has given the American people to the effect "that current expenditure on strictly military activities of the army and navy constitutes the largest military budget of any nation in the world today" and that "during the current fiscal year the expenditures will reach to over $730,000,000, excluding all civilian services," and that "programs now authorized will carry it to still larger figures in future years," we hold that the churches should resolutely oppose such increased expenditures and that they should work for drastic reduction of military appropriations. The churches should throw the whole weight of their moral authority into a crusade, for winning men's minds to the conviction that the security, peace and welfare of our country and the world depend in this age of science upon effectively demobolizing the armed agencies of death and in efficiently constructing and improving pacific agencies for the settlement of every form of strife.

Military Training

We agree with former Secretary of State Kellogg that "the most certain insurance" against war "is the training of the thoughts of man in the way of peace" and we deplore the present federal expenditure for military training in high schools, civil colleges and summer camps—an expenditure which is greater than the total operating costs of the Department of State.

Accepting the expert opinion of the World Federation of Education Associations, the National Education Association, and other competent bodies, that military training is not the best form of training for developing physique, citizenship and patriotism, we urge that the Citizens' Training Camps should be reorganized and renamed without the military element but with emphasis upon physical development, and non-military ways of national service such as projects of reclamation and conservation of natural resources, and that the control of these camps and expenditures for the same should be lodged in the Department of the Interior, or some other civilian agency, and not in the Department of War.

With regard to the Reserve Officers' Training Corps we call the attention of the churches to the particular dangers of military compulsion, military propaganda and military money inhering in War Department control of this military education in civil universities and schools. We urge the churches throughout the country to gather fact material in local communities and states and study intensively the psychological effects of military courses, especially their effect on the attitudes of students toward such questions as preparedness, the World Court, 100% nationalism, freedom of speech and discussion, etc. We also urge that wherever compulsory military training exists our churches shall spread the facts concerning it so as to facilitate speedy abolition of the same. We recommend coöperation with the Committee on Militarism in Education and other peace agencies studying this subject. Especially in high schools and church schools and colleges we believe that military training is out of place and that there should be no compulsory military courses in any civil institution of higher learning. To this extent, at least, the National Defense Act should be revised and amended so that our government, which has signed the Pact of Paris, renouncing war as an instrument of national policy, will no longer aid in coercing school boys to prepare for battle.

The World Court

This conference is convinced that the tradition of the United States points directly to membership in the World Court; that the conditions of adherence to the court indicated by the Senate in its reservations of 1926 have been met by the action of the member states and by the Root-Hurst Protocol; and that such membership is essential to the fulfillment of America's international obligations. It urges upon the churches efforts to make plain to their constituencies the reasons for American adherence. It also urges that churches and groups or individuals within the churches communicate to the President of the United States and to the Senators from their respective states their convictions, and as a suggestion it submits the following resolution dispatched by one of our churches:

"To the President of the United States and
to the members of the United States Senate

"Grateful for the unprecedented advance toward world peace during the past ten years, and mindful of the new spirit and the new methods now manifest in world affairs, we, the undersigned, transmit to the President of the United States and to the Senators from (state) the following resolution:

"Since, in January, 1926, the United States applied for membership in the World Court, with certain reservations which now have been accepted subject to ratification by other member nations, thus safeguarding the national interests of the United States; and since the President caused the protocols for the accession of the United States to the Court to be signed in November, 1929, subject to ratification by the Senate,

"We believe that early accession of the United States to the Court not only will give greater effectiveness to the Court but also will afford evidence of the sincere purpose of our government to uphold its commitments made through the Paris Pact.

"Signed:"

We believe that the United States should accept the optional clause for obligatory jurisdiction and we urge that the significance and advantages of such acceptance be made a matter of serious study in preparation for an enlightened understanding of the question whenever it may come up for decision by the government.

The Pan-American Arbitration Treaty

We are convinced that the Pan-American Arbitration Treaty for the obligatory arbitration of all justifiable disputes, signed on Jan. 5, 1929, by twenty American states including the United States, is a notable step forward in fulfillment of the obligations of the Pact of Paris. When this treaty is submitted to the Senate for its consent and ratification we ask all citizens to join in urging that it be ratified without any exceptions or reservations.

Armed Intervention

We believe that diplomatic means and not armed intervention should be employed for the protection of the lives and property of United States citizens in foreign countries. We hold that United States citizens who go abroad to invest their capital in enterprises in foreign countries should look for protection to the laws and governments of those countries, assuming any risks which this may involve, and that they should not expect the United States government to intervene with armed force on their behalf.

It is our conviction that the policy of armed intervention in any American country by the United States should be abandoned. If situations should arise which seem to demand intervention by outside nations, we believe the United States should take the initiative in inviting other nations concerned into conference regarding the situation, with a view to pacific adjustment.

The League of Nations

We express our gratification in the increasing coöperation of our government with the League of Nations in matters pertaining to disarmament, economic collaboration, the promotion of health and morals and other activities. Looking to the future, we advocate that the United States become a member of the League of Nations, with such reservations, as deemed necessary, as may be mutually acceptable to the United States and to the members of the League. We believe that the sooner this occurs the better it will be for a world earnestly trying to organize itself for peace.

The Pact and the Far East

We are convinced that the Christianization of our impact on the Orient can not be fully attained until many attitudes and practices in our own country are transformed: race prejudice; disregard for law; child labor and other forms of industrial injustice; foreign investments under unethical conditions; military training in our educational institutions; vicious and misleading motion pictures; and a sensational and jingoistic press.

We believe that every nation should bring its own life to the highest development, but we call attention to the dangers of narrow nationalism. It is the obligation of Christian people to work persistently toward changing those attitudes and practices which are roots of war.

China is naturally eager to secure the revision of treaties which seem to impair her sovereignty because of their provision for special rights for foreigners, extraterritoriality, and concessions. We are grateful that Great Britain and the United States have already repeatedly declared their readiness to negotiate on these matters with representatives of the Chinese people. We earnestly hope the time may soon come when some practical plan for effecting advance in this direction may be mutually agreed upon so that China shall not feel herself to be hindered from internal reconstruction by the presence of foreign gunboats and military forces. In this connection we would call attention to the statement of the Jerusalem meeting of the International Missionary Council as follows: "The protection of missionaries should be only by such methods as will promote goodwill in personal and official relations" because "the use or the threat of the armed forces of the country from which they come for the protection of the missionary and the missionary property not only creates widespread misunderstanding as to the underlying motive of missionary work, but also gravely hinders the acceptance of the Christian message."

We are aware that the Exclusion Clause of the Immigration Act of 1924 still remains and gives grave offense to Asiatic peoples. While Japan keenly resents the humiliation which she feels was placed upon her she is maintaining an attitude of dignified and restrained protest. We earnestly urge that this matter should be set right either by a new treaty or by placing Asiatics under the quota provisions of the immigration law, or by any other arrangements that may be mutually satisfactory.

In the light of the Peace Pact, which tends to render obsolete some of the reasons originally given for our holding of the Philippine Islands, we call upon the churches to study this question in its newly emerging economic and political implications, and to help form such public opinion as shall solve the problem of Philippine independence upon the highest standards of international justice rather than upon an opportunistic basis.

Submitted for publication in the Gospel Messenger by Delegates Rufus D. Bowman and Edward Frantz.

CORRESPONDENCE

MIDDLE INDIANA MEN'S WORK CONFERENCE

The Men's Work Conference of Middle Indiana will meet at Mexico, Ind., Sunday, April 6, 2 o'clock P. M.

The officers of this group are: T. A. Hopper, president; J. E. Dotterer, vice-president; Carl Johnson, secretary; Will Eikenberry, treasurer; Prof. B. F. Wampler, chorister.

The program for this pre-Easter meeting of Men's Work is as follows: Afternoon program, 2 o'clock. Devotional, Huntington church; address of welcome, Mexico church; business; address, Prof. O. F. Hall, Purdue University. Round Table Discussion. This will be followed by a get-acquainted hour and supper at 5 o'clock.

Evening program, 7 o'clock: Devotional, Monticello church, address, What is being done in our Men's Work Organizations, Wm. Bittel. Church Attendance Project.—Glen Heeter. Our Future Work.—T. A. Hopper.

North Manchester, Ind. J. E. Dotterer.

OUTLAW VS. CITIZENSHIP

There was a time when personal offenses were settled by duels. But dueling has been outlawed so personal duels now are crimes.

When the Kellogg Peace Pact was ratified, war, or national dueling, was outlawed so that war is now a crime. Yet, in some one like Prof. Douglas Clyde Macintosh of the Yale Divinity School wishes to become a citizen he must sign a statement that he is willing to violate that law and thus declare his willingness to commit crime before he can become a citizen.

This reminds me of a conscientious objector who during the World War asked for his constitutional religious rights, and was told by the local Council of Defense (council of offense would be nearer right) that this part of the constitution was unconstitutional.

Where are we headed for when the courts of our land declare we must be outlaws in order to be good citizens?

Weatherford, Okla. Ed. R. Herndon.

TO THE HERSHEY CONFERENCE BY BOAT

The Southern Pacific Company is announcing that California people going to the Hershey Conference may take their railboat route going via Los Angeles, New Orleans, thence by steamboat down the Mississippi, across the Gulf of Mexico, through the Keys around the point of Florida, up the Atlantic Coast, landing at New York on the morning of June 9. This will allow time to spend one day each in New York and in Washington, D. C., and arrive in Hershey on Wednesday, June 11, for the Conference.

The return trip may be over any direct line by rail with the usual stop-over privileges, the final return limit being October 31.

The round trip fare by this route from California points to Harrisburg and return including berth and meals on steamship will be $151.72. Thus the cost will be no greater than by direct route across the continent.

We anticipate that there will be a large number of people from all parts of California who will want to take this delightful trip which includes five days at sea. The time on the ship will be about equal to crossing the Atlantic.

Those from Northern California should start on May 31, and may join the Southern California delegates leaving Pomona on the Argonaut at 7:45 P. M., Sunday, June 1. The boat will sail from New Orleans on Wednesday morning, June 4.

In order that there be no disappointments, reservations should be made now. A special car will be provided from Los Angeles if as many as twenty-five people will report to the undersigned. Harrison A. Frantz.

La Verne, Calif.

Notes From Our Correspondents

CALIFORNIA

Chico church met in council March 1. Due to unforeseen conditions, we changed the date of our love feast from the third Saturday in April to April 26, which is the first Saturday after Easter. We have a good attendance of young people at Sunday-school. The church here feels the loss of a very faithful worker since Bro. J. C. Wright, an elder in the church, was called to his reward.—Mrs. Elvira Boyd, Gerber, Calif., March 7.

Fresno.—The work of the church is progressing nicely under the leadership of Bro. Leo Miller. On Sunday evening, Feb. 23, the missionary society gave a program at which time an offering was taken for the mission deficit and the mite boxes were opened. The Federated Women's Missionary Society met at the church March 7 in an all-day meeting in observance of the World Day of Prayer. The society is studying From Jerusalem to Jerusalem and a very keen interest is being taken by the women. The King's Daughters class entertained the members of the women's and men's Bible classes recently. The average attendance in Sunday-school for February was 205, which is an increase over the previous month. The men's Bible class has the distinction of being the largest class in the school. Recently two have been added to the church by baptism. The school of missions is being studied by the various departments on Sunday evening. We are in the midst of a series of inspiring sermons on the Lord's Prayer by our pastor. The men's brotherhood held their monthly meeting Feb. 28. An Armenian minister spoke on the deportation of the Armenians by the Turks.—Iva Hoff, Fresno, Calif., March 9.

Oakland.—The mothers and daughters' association is now meeting monthly instead of quarterly; this keeps us in closer touch with the work and more interest is shown. Sister Boaz is president and leads the discussions. Our regular council was held Feb 28. We decided to hold services each evening during the week preceding Easter. Our love feast will be held Sunday, April 27, at 6:30 P. M. We will conduct a Daily Vacation Bible School this summer immediately following the close of the public school term. A program of recitations and songs will be given Easter Sunday morning by the children. An Easter cantata, under the direction of Sister Urbin Hartman, will be given at the evening service. During the Christian Workers' hour recently four girls were presented with Girl Reserve rings for having completed the requirements as outlined by the club. March 5 was the birthday of Sister Southard, the oldest member of our congregation; she is ninety years old and has almost lost her sight. Several of the ladies of the church met at her home that day.—Mary Heisel Woody, Oakland, Calif., March 6.

San Diego (First).—Feb. 9 we were privileged to have with us the deputation team from La Verne College, rendering their program, Living Waters, which was enjoyed by all. At 2 P M. the same day we convened in council. We decided to hold our love feast on May 24 at 7:30 P. M. We held a choice for deacons and the lot fell on Bro. H. H. Masterson, Bro. C. W. Allen and Bro. Wm. Bonar. Eld. J. P. Dickey and S. J. Miller of La Verne had charge of the service. Brother and Sister Bonar were installed. At the evening service after a splendid sermon by Bro. Dickey, Brother and Sister Masterson were installed. Feb. 16 Brother and Sister Allen were installed by our pastor, Bro. Flora. Our church in the past year has paid to home and foreign missions $179.50.—Mrs. Susie Michael, San Diego, Calif., March 7.

COLORADO

Denver.—Since our last report, Eld. R. P. Baker, wife and family of Haxtun, Colo., have located here. We appreciate their coming. Though not large in number, we have a fine group of workers, and we welcome all those who are thinking of changing locations and want a good church home. Business conditions are improving in Denver, and work will soon be available for those who desire it. Considering climate, living conditions, etc., Denver can not be excelled for a place to make your home. In our quarterly council March 5 we decided to have a pre-Easter revival service conducted by home talent. Our program and music committees are busy arranging special music and a program for Easter services. Our layman's organization met March 7 for reorganization; Bro. Wm. Petersen was chosen president. They decided to assist the pastor in a thorough survey of the church community before our revival. Our Ladies' Aid in their quiet way are also contributing to the work of the church.—Mrs. I. J. Sollenberger, Aurora, Colo., March 11.

INDIANA

Beech Grove church met in council March 4. Elders I. B. Wike, Dan Bowman and C. H. Hoover were present. Bro. Clarence H. Hoover was elected elder. He has resigned his pastoral work at Summitville and will devote full time here. He has worked with us for a year and a half and the church is progressing nicely. The church gave these men a rising vote of thanks for their valuable leadership during this time. We now are using electric lights. Our Sunday-school attendance was seventy last Sunday. The Aid Society elected officers in December, the writer being reelected president. The Aid will serve lunch at a farm sale March 17. We have sold 400 boxes of jello since June, 1929. Anyone wishing information on this write to correspondent. Our church clerk has received word from Bro. J. W. Root that he will be with us this fall for a series of meetings. The missionary band from Manchester College will give a program Sunday evening, April 20. We will hold our love feast May 10 beginning at 7:30. Bro. Moses Smeltzer and wife were with us last Sunday. He gave us a very inspiring message on Righteousness and Life.—Mrs. Nora Whelchel, Pendleton, Ind., March 12.

Bethany church met in council March 6. Brethren John Stout and Roy Fisher were with us for the purpose of holding choice of deacon. Bro. Roy Eisonhour was chosen and installed; Sister Albert Warstler was installed as deaconess. Feb. 23 the young people gave a fine play, The Soldier of the Cross. Church services are good. Sister Burt Neff is president of Christian Workers' Meeting.—Mrs. Bertha B. Weybright, Syracuse, Ind., March 11.

Hickory Grove church met in business session March 2 with Eld. J. A. Snell presiding. He has consented to give us his services once a month beginning the first Sunday in May; we will have both morning and evening services. Bro. D. A. Hummer will also preach for us one Sunday each month, morning and evening, beginning when he thinks best. The Sunday-school decided to give all the children a quarter, the earnings to go for the children's missionary project.—Eulia Winget Hummer, Pennville, Ind., March 11.

Ladoga church met in council March 9 with Eld. Goshorn presiding. Arrangements are being made to entertain the young people's meeting of our District division May 4. We decided not to send a delegate to Annual Meeting this year. Bro. I. R. Beery will be with us in a series of meetings beginning the first Sunday in August. Our love feast was appointed for Aug. 17.—Mrs. Lula Goshorn, Ladoga, Ind., March 10.

Peru church recently coöperated in a four weeks' evangelistic campaign with three other churches in the east end of the city, with the pastors in charge of the meetings. Large crowds attended, a good interest was manifested and as a result six were baptized and one reclaimed. Nine letters were received, one baptized and six await baptism during regular services in addition to the above. Two aged members, Bro. Alexander Dingman and Sister Hattie Hines, were lost by death. At our quarterly council meeting two letters were granted, two deacons and their wives were elected and installed and the writer elected as correspondent. Also the Ladies' Aid is planning to refinish the seats and floors of the church. Special programs have been given by the Ladies' Aid and the missionary committee. In the near future other special programs are planned, young people's program April 6, banquet, May 24, welfare program, April 27, and the laymen are to give a program at Mexico church. The church is also planning a week of pre-Easter services in charge of the pastor, Bro. Oberlin. The interest in the general activities of the church is good and may the Lord continue to bless the church here that his kingdom may increase. —C. F. Snyder, Peru, Ind., March 10.

Pyrmont.—Dec. 29 we had a very good program consisting of recitations, songs, exercises and two plays. Since our council meeting in December we have been having very interesting and helpful Christian Workers' meetings; both attendance and interest have increased. Feb. 23 was a missionary day. Bro. Root of Fairview preached the sermon in the morning after which an offering of $60 was taken. In the evening a pageant, The Daughter of China, was given. The offering received was $14.40; the Aid Society gave $50, totaling $124.40 for the mission deficit. Our regular council was held March 8. The love feast was appointed for April 20. Bro. D. L. Barnhart was chosen Annual Meeting delegate. March 9 Sister Martha Burns was here in the evening and gave us an interesting and inspiring message on The Christian Life.—Dortha E. Barnhart, Pyrmont, Ind., March 10.

Upper Deer Creek church met in council Feb. 8 with Bro. L. L. Paul presiding. Letters were granted to Brother and Sister Otto Laursen, pastors. The church decided not to join with Walton in hiring a pastor. The ministerial committee will try to engage a minister for occasional services.—Mrs. Geo. R. Murphy, Galveston, Ind., March 1.

West Manchester church met in council March 1. It was decided to have a communion glass for each table at our next communion. Because of ill health Bro. Lester Williams resigned as a member of the ministerial board and Frank Wolfe was elected to fill the unexpired term. Eld. J. H. Wright was chosen delegate to Annual Conference with Edith Miller, alternate. It was gratifying to the members to learn that the West Manchester church went over the top with the missionary collection.—Mrs. Frank Wolfe, North Manchester, Ind., March 7.

IOWA

Fairview Sunday-school and church services seem to be taking on new interest as the spring days approach. Two letters have been granted since our last report. The young people of the church are thinking of putting on a missionary play, probably about Easter. We are expecting Brother and Sister Mark Burner of Polo, Ill., to be with us as summer pastors, and anxiously await their coming. An offering of $25 was taken recently for the China famine relief.—Ola Tarrence, Udell, Iowa, Feb 27.

Iowa River church met in council March 9. Our love feast will be held Saturday evening, May 24, beginning at 7:30. On the following Sunday, the 25th, there will be a basket dinner at the church with Decoration Day program in the afternoon. Our church with the aid of the Sunday school classes sent $61 to the General Mission Board. Four were received into the church by letter. We were sorry to lose from our congregation Bro. T. U. Reed and family who have moved to Adel. Their place at the Old Folks' Home was filled by G. W. Keedy and family. Bro. Wm. E. Thompson of Polo, Ill., has been secured to hold a revival meeting for us beginning the middle of August. Our evening church services, discontinued during the winter months, will be resumed beginning March 16.—Beulah Keedy Russel, Marshalltown, Iowa, March 13.

Muscatine.—We have been here in Muscatine now for six months, working with this little band, which is a pleasure. Bro. A. M. Stine, chairman of the District Mission Board, was with us in December and directed the organization for the year of 1930. Owing to the fact that he was expecting to leave Iowa, Eld. C. B. Rowe, another member of the Mission Board, was chosen as elder-in-charge. The Sunday-school arranged a very helpful Christmas program and gave it to a full house. In our March 3 council the church asked that we remain here for another year. Also selected May 18 as the date for a love feast. Committees were appointed to prepare for Easter services and Daily Vacation Bible School. The question of reroofing the church building was placed with the trustees. We would be glad for any information about members or friends of the church in this locality who are not enrolled with us now.—Mrs. Anna B. Landis, Muscatine, Iowa, March 7.

KANSAS

Maple Grove church met in council March 1 with the elder in charge. We will hold our communion June 7 commencing at two o'clock. Bro. Guy Ankenman will continue to preach for us three months longer. We are reseating our church. Plans were made to organize a Christian Workers' Meeting.—Mrs. C. F. Cheesman Norton, Kans., March 8.

Morrill church met in council Feb. 25. We decided to hold our love feast on Sunday evening, April 27. The pastor was chosen delegate to Annual Conference with Bro. W. H. Haldeman as alternate. The ministerial committee gave their report. The church is extending a call to Bro. W. T. Luckett of Hutchinson, Kans., to be our new pastor. Bro. Luckett preached for us at both the morning and evening services on last Sunday.—Mrs. Clarence Bailey, Morrill, Kans., Feb. 27.

Richland Center.—This congregation has a future because of the fact that much the largest per cent of the Sunday school and church attendance is made up of boys and girls most of them coming from good Christian homes, though not all are Brethren homes. The Sunday-school attendance is on the increase under the efficient leadership of Bro. Fred Van Nortwick as superintendent, cooperating in a splendid way with the pastor, M. G. Blickenstaff. Under the direction of the pastor the young people are working on a play to be given in the near future. March 2 the young people from Holmesville, Nebr., presented a missionary play which was much appreciated. March 2 the people of the community gave the pastor a birthday surprise by bringing dinner to the church and spending the day together.—Constance Snell, Summerfield, Kans., March 7.

Washington church met in council March 1. Reports of the different boards were heard. At our December council it was decided to elect Sunday-school officers for nine months, the year to end Oct. 1. Bro. Calvin Gauby is our superintendent. Our Aid Society gave $10 toward the mission deficit.—Mrs. Minnie Bell, Washington, Kans., March 7.

MICHIGAN

Buchanan.—Brother and Sister J. Edwin Jarhoe of Lincoln, Nebr., conducted a wide-awake revival here Feb. 16 to March 2. Sister Jarhoe assisted as chorister during the meetings. The interest was splendid. As a result of these efforts eighteen gave their hearts to Christ, for which we are glad. Since the revival the various departments of church work show new interest and increased attendance. This gives new inspiration and a bright outlook for better things in the church.—Violet M. Platz, Buchanan, Mich., March 11.

MISSOURI

Bethel church met in council Feb. 15. The date for our love feast is May 17. It was decided to take an offering for Bethany Bible School March 2. There was a unanimous vote to retain the pastor for another year, until Sept. 1, 1931. An offering was taken for the mission deficit. The Aid Society recently served lunch at a sale, netting $52. It is with regret that we lose a family of members moving to California, which takes one of our choristers. A committee has been appointed to make plans to beautify the church lawn. The Sunday-school will send four delegates to the county young people's conference.—Mrs. John M. Andes, Mound City, Mo., March 12.

Shoal Creek church met in council March 7. We decided to hold our love feast May 10. We decided to have preaching every Sunday instead of every two weeks as heretofore. Our Sunday-school is progressing nicely since the weather is better; collections are also better.—Mrs. Wilbert Erisman, Fairview, Mo., March 8.

OHIO

Lick Creek church met in quarterly business meeting Feb. 28. Our pastor stated that he was going to hold a week of pre-Easter services and we decided to have our love feast on Thursday evening before Easter. On Faster evening we have planned a pageant entitled, The Challenge of the Cross. We chose our delegates for District Meeting; namely, our pastor, H. H. Hendricks, and John Kintner; alternates, our pastor's wife, Sister Vera Hendricks, and Sister Bessie Rousech. We are not sending a delegate to Annual Conference this year. Two letters of membership were read. The young people were granted permission to place a piano in the church. On account of the illness of the pastor we did not have any church on Sunday, March 2. We have been having good crowds at church and Sunday-school and also at our evening services. During the past two months we have had two deaths in our church. Sunday afternoon, March 9, the young married people will hold a social meeting at the home of Bro. Chester Connely. We are expecting Eld. G. W. Sellers and wife home from their son's in Washington in the near future.—Sadie Hire, Bryan, Ohio, March 6.

PENNSYLVANIA

Big Swatara church met in council March 10. Delegates elected to Annual Meeting are Elders Thos. Patrick and U. L. Gingrich; to District Meeting, Brethren Thos. Patrick, Joshua Gingrich and Emanuel Kline. Bro. Fannell will give a talk on the Cigarette Evil in the future, the time to be given later. Our love feast will be May 8 and 9, beginning at 10 A. M., at the Hanoverdale house. Revival services will be held in October in the Hanoverdale house, with Eld. S. G. Meyers of Fredericksburg, Pa., evangelist.—Mrs. J. N. Wright, Hummelstown, Pa., March 12.

Conewago church met in semiannual council March 6 at the Bachmansville house. It was decided to paint this house; also the matter of improving the stairway and Conewago church yard will be investigated by the trustees. During 1929 no Sunday-school was held at Bachmansville, but a special committee was appointed to again organize a school for the summer. Our delegate to Annual Conference is John

(Continued on Page 192)

DIARY LEAVES

(Continued From Page 187)

the Moslems, and from Turkey. I said I knew where these things came from, but I could not imagine why they should get their emblems from that source.

Seattle, Tuesday, March 4

Arrived home this morning. The meetings at Ellisforde closed Sunday evening, with ten added to the Lord by baptism, and I think a splendid warmth aroused toward the church. That existed before; the meetings only served to fan the flame, which was good. The flu hindered the meetings considerably. When I addressed the several high schools I was told that from 35 to 50% of the pupils were absent on account of flu.

On the first of March, Saturday, having decided to do so previously, the Brethren sent a cable to London, as follows: "Amdelgat, London. NLT Washington State Okanogan County Churches of Brethren and Woman's Christian Temperance Union urge we don't want parity we want reduction. Be loyal to our President. Signed, Stiverson, Tonasket." The cable went as a night letter, and cost $2.40. Bro. Stiverson is elder of the river congregation, so his name was attached. All hoped it might have some effect with those who are talking of scrapping our warships altogether, or building larger than ever. NLT is essential, it seems, to make it a night letter tariff.

Whenever I have an opportunity to spend a little time in these valleys of Washington, with the Brethren, I think of the Valleys of the Vaudois, and the type of religion the Waldensians developed through the years of persecution; then I covet for my own people that distinctive experience in religion which is always appreciated, and is of the highest value. May the Lord grant that here, as well as elsewhere, real religious life and warmth may be the experience of us all.

Stories of the Brethren

Bro. Clarence Pratt, of Payette, Idaho, in 1904 was called for jury service. He refused to take the oath. The clerk began administering the affirmation to him, and closed with the words "so help you God." Again he refused to say yes, whereupon the judge dismissed him. A few hours later, a brother sent the judge the proper words for the affirmation, and he pasted them in the back of the law book for future reference.

Years ago, when the Centralia, Wash., congregation of the Church of the Brethren was in a flourishing condition, on one occasion Bro. Stiverson preached a missionary sermon. In ten minutes, a brother decided he would put a $5 gold piece into the offering. The preacher went on, and after another ten minutes, the brother resolved to make it $10. After about twenty minutes more, when the offering was taken, the brother wrote his check for $25 and put in the larger gold piece also. After church several who had put in a wee bit were heard saying, "What a liberal offering we had." The whole amount was $45.

In Moscow, Idaho, about 1894, Bro. J. U. G. Stiverson was called for jury service on a case of two young men who were charged with horse theft. When first the jury were sworn, he refused, and the clerk affirmed him without the raising of the right hand. On succeeding times, when the jury was dealt with in a group, the judge advised Bro. S. when the others raised their hands and said, "I swear," that he need not raise his hand, but simply say, "I affirm." And it was so.

Bro. O. C. Tigner says: "As a kid, I was a little wild, but I found the light." His parents were Latter Day Saints, and lived in Shawnee County, Kans. "A man by name of Jake Stitz came to our house and held a prayer meeting. He said the Lord had a work for him to do." Bro. Tigner and wife decided that night, and presently were baptized. Not uniting with any church, they felt the situation rather awkward as they talked with others, and as they read their Bible. Then they came across the Brethren at Ozawkie, Kans., and accepted the faith. After a while Tigners came to North Dakota, then to Canada, and lastly, they came to Tonasket, where they now dwell. Wilbur B. Stover.

Seattle, Wash.

A TRIBUTE TO AN AGED SISTER

"Give them flowers while they live." This was the injunction our fathers and mothers so much liked to give to those of the succeeding generation. They said that they believed in giving gifts—especially floral gifts—to the living. They taught against the custom of bestowing flowers on the dead. They reasoned that money spent for flowers for the dead was an unnecessary and extravagant custom. "Grateful for the floral offerings," in the card of thanks by the bereaved, they deemed a mockery. Their reasoning was that to help the distressed, one should give money rather than flowers after they had passed on.

Of a truth, the custom of sending flowers for the dead sometimes is unnecessarily enlarged. The after days, in some homes where bereavement has come, may prove far more the need of coin than the flowers for which the coin was spent. Some have acted wisely in sending checks instead of flowers to the bereft.

One aged sister to whom tribute was paid, was not showered with flowers, but with a fitting substitute. The Ladies' Aid of the Nappanee church, Ind., took it upon themselves to surprise one of their number, in her own home in token of her seventy-sixth birthday anniversary. This sister, being a faithful Aid worker, said: "I can not understand how this affair was arranged without my hearing about it." The reply was, "You know some people talk behind other people's backs."

"Indeed!" all agreed, "but this time it was good talk, not the gossip generally alluded to."

The devotional hour was conducted in harmony with the aged one's love of and interest in spiritual things. Sincere prayers were offered as the group knelt in reverence in this home, in honor of one who has endeared herself to this auxiliary of the church.

"Honor to whom honor is due," was the proper phrase on this occasion The sister honored united with the church in her early years. Her five children united with the church in their youth. She, with her husband, Bro. Henry Peters, served many years in the deacon's office. This couple gave years of faithful service as sextons. One foster son was reared in the home, Clyde M. Culp of Elgin, Ill., now treasurer of the General Mission Board. He came to the church in his youth while in the Peters home.

Angeline Peters is now a widow. She says the Lord is her helper—in soul and body. In her life is portrayed the worth of sowing to the Spirit. She has the marked respect of all who know her, as an ardent follower of the Christ, our Lord. Mrs. E. Blosser.

Nappanee, Ind.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Garrison-Hendrix.—By the undersigned at the home of the bride's parents near Flora, Carroll County, Ind., Feb. 9, 1930, Mr Paul Garrison and Miss Dorothy Hendrix, both of Carroll County.—J. G. Stinebaugh, Kokomo, Ind.

Harshbarger-Brovont.—By the undersigned at his home in Kokomo, Ind., Feb. 23, 1930, Mr. Cecil Harshbarger and Sister Emma Brovont, both of Clinton County, Ind.—J. G. Stinebaugh, Kokomo, Ind.,

Newham-Hogan.—By the undersigned, Feb. 14, 1930, at the Rockingham church, near Hardin, Mo., Bro. Irl S. Newham and Sister Goldie G. Hogan.—W. W. Blough, Falls City, Nebr.

Ogg-Hartzler.—By the undersigned at the home of Rev. Edward W. Pratt, Grants Pass, Ore., on Feb. 26, Brother William M. Ogg and Miss Sadie A. Hartzler.—Leander Smith, Newberg, Ore.

Wisner-Gilbert.—By the undersigned at the parsonage, Feb. 18, 1930, Maynard L. Wisner and Letitia I. Gilbert, both of Polo, Ill.—B. C. Whitmore, Dixon, Ill.

FALLEN ASLEEP

Alger, Sister Barbara Ellen, wife of Bro. Martin Alger, died near Rileysville, Page County, aged 81 years, 9 months and 13 days. She leaves six sons, one daughter and one brother, fifty-two grandchildren and twenty great-grandchildren. She was stricken with paralysis which developed into pneumonia. She was a consistent member of the Brethren Church for forty-five years. Funeral in the Compton church near the home by C. O. Showalter assisted by the writer. Interment in the family cemetery near by.—H. F. Sours, Luray, Va.

Ayers, Anna May Simpson, born in Indiana, died in a hospital, at Rosedale, Kans., Feb. 22, 1930, aged 74 years, 9 months and 8 days. She came to Miami County, Kans., with her parents when a child. She married Wm. Henry Ayers Aug. 16, 1874 To this union were born five children, three of whom preceded her. The husband died about a year ago. She leaves two children, eleven grandchildren, five great-grandchildren and one brother. Early in life she united with the Church of the Brethren near Richland, Kans., and lived in that faith until her call home. She was very pronounced in her convictions, holding steadfast to the ordinances of the gospel as understood and practiced by the Church of the Brethren. In later life she was isolated from any active congregation. Funeral from the Scott Valley Baptist church in Miami County, Kans, by the undersigned assisted by Bro C. A. Crist. Interment in the cemetery near by.—Joel A. Vancil, Ottawa, Kans.

Baker, Jennie Beatrice Long, was born Jan 20, 1887, and departed this life Dec. 13, 1929, at her home, South Bend, Ind., at the age of 42 years, 10 months and 23 days. She leaves her husband, E. J. Baker, two daughters, and one son She was united in marriage to E. J. Baker July 6, 1907. She became a member of the Church of the Brethren in 1905 and was very active and faithful until her illness and death. Services were held at the First Church in South Bend and at the West Manchester church, North Manchester, Ind. The body was laid to rest in the West Manchester cemetery.—J. Clyde Forney, South Bend, Ind.

Bechtel, Bro. John Bucher, died at his home in East Berlin, Pa., of coronary embolism, Feb. 27, 1930, aged 73 years, 6 months and 14 days. He was found dead in the morning. He was a consistent member of the Church of the Brethren for many years. He leaves his wife, three sons and two daughters, one brother and a sister. Funeral in the Mummert meetinghouse by Eld. C. L. Baker assisted by Eld. S. S. Miller. Burial in the adjoining cemetery.—Myrna Kreider, East Berlin, Pa.

Brumbaugh, Mary Christian, the adopted daughter of Daniel S. and Mrs. Brumbaugh, was born Aug. 21, 1910, and died Feb. 28, 1930, aged 19 years, 7 months and 7 days She was a faithful member of the Twenty-eighth Street church, Altoona, Pa., having been baptized by her pastor Jan. 27, 1927. About two years ago while attending high school she had a fall in the gymnasium which led to her becoming an invalid, being a sufferer in bed for the past six months. Her faith in her Master was real. At no time did she waver although suffering extremely. A service was held at the home of her foster parents, who were her aunt and uncle, Mrs. Brumbaugh being a sister of Mary's mother. Interment was made in the cemetery at New Enterprise.—B. F. Waltz, Altoona, Pa

Brumbaugh, Sister Martha Eberly, wife of David P. Brumbaugh, passed away on March 3, 1930. Of the sixty-four years she lived she gave forty-three of them to the church. Sister Brumbaugh was outstanding in her faithfulness, having served as the president of the Sisters' Aid for the past nine years The past weeks of her life had been full of suffering as she had four paralytic strokes. She was a native of Waterside, Bedford County, being married there in 1887 and then moving to Altoona with Bro. Brumbaugh where she had since lived. She is survived by her husband, two sons, five grandsons, a brother, and two sisters. Services were held in the Twenty-eighth Street Church of the Brethren, by the writer, assisted by Eld. John B. Miller and Rev. Harrity of the Reformed Church, Altoona. Interment was made in Alto Reste cemetery.—B. F. Waltz, Altoona, Pa.

Brunk, Susan Eller, daughter of Abraham and Salome Flora Eller, was born near Salem, Va., and died of bronchial pneumonia, Feb. 15, 1930, at the age of 68 years, 7 months and 18 days. She died at the home of her daughter, Mrs. J. B. Naff, Roanoke, Va. She married Geo. Brunk in March, 1882. To them were born four children, two preceding her. They moved to Johnsville where Bro. Brunk served as a deacon. They lived there twenty-six years and Bro. Brunk died in March, 1908 She married Bro. Brown Brunk in 1912 and resided in the Cloverdale congregation until her death. She united with the church at the age of twelve. Although she had been a semi-invalid a number of years she was a regular attendant at the house of the Lord. She was very active in the women's work of the church She is survived by her husband, two daughters, three brothers (two are ministers and the other a deacon), and three sisters. Funeral at Cloverdale by Bro. F. A. Myers and Eld. D. C. Naff. Burial at the Beard cemetery near Johnsville church.—Mary C. Garber, Roanoke, Va.

Buckingham, Clara Irene Green, was born at North Manchester, Ind., Nov. 13, 1887, and departed this life Dec. 1, 1929, at the age of 42 years and 18 days. She was united in marriage to Noah M. Buckingham Feb. 9, 1909. This union was blest with six children two of whom preceded their mother in death. She was a member of the Church of the Brethren at South Bend, Ind., and gave as much time and strength as she could to the work of her church. The funeral services were held in the First church at South Bend, Ind., and in the West Manchester church, North Manchester, Ind. Burial took place in the West Manchester cemetery.—J. Clyde Forney, South Bend, Ind

Davisson, Charles Louis, oldest son of William Franklin and Elizabeth Butler Davisson was born in Benton County, Mo., Sept. 25, 1858, and died Feb. 23, 1930, at the age of 53 years, 4 months and 29 days. His mother passed away when he was but eight years old, leaving him in the care of his father and an aunt who yet lives. His father preceded him in death eight years ago. In early youth the family located in Marshall County, Kans., where he grew to manhood On Sept 17, 1898, he was united in marriage to Elnora Schrock of Burr Oak, Kans. at which place they established their home on a farm, residing there twenty-eight years with the exception of three years spent near Summerfield, Kans. They were blessed in their home by the comes of five daughters. In 1926 they located in Franklin County, Iowa, the Union Ridge church where they resided at the time of his death. At the age of seventeen Bro. Davisson became a Christian and united with the Church of the Brethren in which he was an ever faithful member. His readiness to take active part in all church work was recognized and he was called to the office of deacon in 1909 He was always faithful in attendance upon all the appointments of the church and Sunday-school and was active in the various departments of both. He found his greatest joy in helping others, even at the sacrifice of his own interests. Even during his last illness, which was a severe case of pneumonia, he talked with his wife about what they could do for the offering for the missionary deficit. His wife, five daughters, two brothers and three sisters remain. Funeral services in the Union Ridge church by the writer assisted by Brethren J. E. Small and J. R. Allen. Interment in the near-by cemetery.—J. S. Sherck, Hampton, Iowa.

Dinderman, Hettie, daughter of Chancey and Cynthia Ann Smith, was born at Mineral Point, Wis., and died in Carroll County, Ill., Feb. 26, 1930, aged 62 years, 4 months and 22 days. She united with the Church of the Brethren when a young woman and lived faithful to the end. Jan. 29, 1884, she married Benj. Dinderman and to them were born; two died in infancy and her husband Sept 14, 1[illegible] children were born; two died in infancy and her husband Sept 14, 1[illegible] Two sons survive with three sisters, three brothers and four grandchildren. Services at the home by the writer. Burial in the Arnolds Grove cemetery.—J. R. Young, Lanark, Ill.

Dickey, Catherine Fern Brookim, was born Oct. 23, 1887. She departed this life Jan. 5, 1930, at the age of 42 years, 2 months and 12 days She was married to Lawrence Dickey Sept. 11, 1909. Their union was blessed by one son. At the age of ten years she was received into fellowship of the Church of the Brethren and was a very active and faithful member until her death. There remain to mourn her departure her husband, one son, and one grandchild, two brothers and a sister. Her mother and father preceded her in death She made her home with Mrs. John Hendrix after the death of her parents. Services were held at the First church in South Bend, Ind., and at the Walnut Street church, North Manchester, Ind. The body was placed in its last resting place in the West Manchester cemetery.—J. Clyde Forney South Bend, Ind.

Ditch, Sister Nellie, daughter of Brother and Sister Robert Swango, died at her home Feb. 10, 1930, aged 49 years, 6 months and 14 days. She married Bro. Frank Ditch, Dec. 24, 1903. She united with the Church of the Brethren in her youth and lived faithful to the end. She is survived by her husband, five sisters and two brothers Funeral at the M. E. church in Fredericksburg by Bro. Roy E. Stern.—Elder M. Stern, Fredericksburg, Iowa.

Ecker, Sister Mary Joanna, died Feb. 2, 1930, at the York hospital, aged 67 years, 1 month and 9 days. Death was caused by complication of diseases. She was a former resident of Carroll County, Md. She was a lifelong member of the Church of the Brethren, always upholding the doctrines and principles of the church. She is survived by one brother and one sister. Services from the Pipe Creek church, Md., by Eld. M. A. Jacobs, assisted by Eld. John J. Yohn. Burial in adjoining cemetery.—Florence L. Keeney, York, Pa.

Folk, Bro. Ed A., born Sept. 9, 1876, at Salisbury, near Meyersdale, Pa., died Feb. 18, 1930. He came west about twenty-six years ago. June 19, 1907, he married Mary DeBolt, Masontown, Pa., and since several weeks they moved to Phoenix, Ariz., where they resided since. Funeral by the writer and interment in Greenwood cemetery, Phoenix. He became a Christian early in his teens and was a staunch member of the Phoenix Church of the Brethren.—D. W. Shock, Hermosa Beach, Calif.

Foft, Samuel Francis, oldest son of John and Margaret Foft, born in Allen County, Ohio, March 31, 1861, died at his home in Waukee, Iowa, Feb. 23, 1930. When he was but a few months old, his parents moved to Lee County, Ill., later to State Center, Iowa. At an early age he united with the Church of the Brethren, was afterward elected to the deacon's office and remained a faithful Christian until death. In 1881 he married Laura A. Brubaker. To this union were born seven children, one dying in infancy. About 1897 he and his family moved to Waukee, Iowa, where he lived until his death. His wife preceded him in 1914 and he later married Lillie Montz. About three years ago he had a paralytic stroke from which he never fully recovered, yet he was able to work some until last Thanksgiving Day. Although he suffered a great deal at times, he never complained. Several months before his death he called for the anointing service. He leaves his wife, three sons, three daughters, three grandchildren, one brother and seven sisters. Funeral in the Waukee M. E. church by the pastor of the Methodist and Presbyterian churches, Bro. W. E. Buntain assisting the writer. Burial in the Waukee cemetery.—B. T. Stutsman, Des Moines, Iowa.

Frantz, Irvin Simeon, son of Brother and Sister Aaron Frantz, died of pneumonia, Feb. 23, 1930, aged 6 years, 3 months and 22 days. He leaves father and mother and two sisters. Funeral at Dunkels Creek church by the undersigned, assisted by Rev. Leonard Young. Interment in Myers cemetery.—J. J. Johnson, Springfield, Ohio.

Gessinger, Mrs. John A., daughter of Mr. and Mrs. Jas. K. Master, born near New Paris, Ind., June 5, 18—, died at the home of her daughter, Mrs. Ocie Yoder, Elkhart, Ind., March 3, 1930 She is survived by her husband, two daughters, twelve grandchildren and one great-grandchild. She was a member of the M. E. Church at the time of her death; in earlier years she was a member of the Church of the Brethren. Funeral services by the writer at the M. E. church in Middlebury, Ind., which had been her home for a number of years.—J. H. Fike, Middlebury, Ind.

Gregg, Sister Martha, died Feb. 14, 1930, at the home of her daughter, Mrs. Amy Dixon, at Piedmont, W. Va., aged 81 years, 8 months and 27 days. Her husband preceded her about twenty-five years ago She is survived by one son, four daughters and one step-daughter. Funeral services in the Northern M. E. church by A. J. Beeghly and Rev. Brittingham. Burial in Philos cemetery.—R. S. Ritchie, Westernport, Md.

Gruber, Susan Katherine, nee Wissinger, was born Oct. 17, 1853, near Hagerstown, Md., died Feb. 25, 1930, at Oregon, Ill., aged 76 years, 4 months, and 8 days. Sept. 18, 1877, she was united in marriage to Samuel Gruber and to them were born nine children, three of whom preceded her in death. She is survived by the husband, four sons and two daughters, twenty-two grandchildren, four brothers and two sisters. She was a member of the Church of the Brethren for fifty years. Funeral in the Mt. Morris church by the pastor. Burial in Silver Creek cemetery.—F. E. McCune, Mt. Morris, Ill.

Hoffman, Elmer Elsworth, son of Eli and Fannie Hoffman, was born near Maytown, Pa., July 16, 1861. On March 3, 1930, he departed at the age of 68 years, 7 months and 17 days. Nov. 1, 1883, he was united in marriage to Elizabeth Zercher. She preceded him on Sept. 16, 1892. To them were born four children, two of whom survive. On Oct. 31, 1894, he was married to Mollie R. Trostle. To them were born two sons, one of whom has passed on. He is survived by his mother, his wife, three sons, two brothers and six sisters. He had accompanied his parents to Bell Springs, Kans., in 1879. Here he had resided until 1915, when with his family he moved to McPherson, Kans., where he lived until his death. He was actively and helpfully interested in the affairs of his community. For more than thirty years he was a member of the Church of the Brethren. He was active as Sunday-school superintendent and in other capacities. For more than seventeen years he was afflicted with paralysis which struck down his strength and rendered him almost helpless. He was a patient sufferer during this prolonged period until death relieved him from the afflicted body. Funeral services by the writer in Bell Springs church near Abilene, Kans.—H. F. Richards, McPherson, Kans.

Hottle, Lena A., wife of W. L. Hottle, born near Woodstock, Va., died Nov 29, 1929, at her home near Somerset, Pa., aged 54 years, 1 month and 19 days. She married W L. Hottle April 8, 1895. She was a member of the church for more than thirty-four years. She is survived by her husband and eight children, four brothers and three sisters. Funeral in the Geiger church by the pastor, H. Q. Rhoads. Interment in the cemetery at Somerset, Pa.—Robert R. Hottle, Somerset, Pa.

Jackson, Bro Daniel, born Sept. 8, 1848, died Feb. 11, 1930, at his home in Franklin County, Va., after a short illness of heart trouble and paralysis. He married Catherine Bowman who preceded him eleven years ago. To this union were born nine children; four sons and two daughters survive, also twelve grandchildren, two sisters and one brother. Despite the fact that he was afflicted with blindness his life seems to be characterized by the one word, patience. He became a member of the church in early life and lived faithful. Funeral at Antioch church by Bro. E. E. Bowman assisted by Bro. C. A. Flora. Interment in Antioch cemetery.—Mrs. W. W. Naff, Boone Mill, Va.

Lewis, Mollie Cole, wife of Chas. Lewis, died at her home near Hazelton, W Va., Feb. 21, 1930, aged 56 years, 9 months and 15 days. Death followed several months of illness. She united with the Church of the Brethren many years ago and lived faithful to the end. During her last illness she called for the anointing. She is survived by her husband, one daughter by a former marriage, three grandchildren and one brother. Funeral services at Glade Union church by Eld Geo. Van Sickle. Interment in the Thomas cemetery near Salem.—Rosa B. Guthrie, Hazelton, W. Va.

Mason, Sister Emma, daughter of Joseph and Elizabeth Fox, was born in Rockingham County, Va., May 14, 1864, and died of pneumonia, Feb 22, 1930, at the age of 65 years, 9 months and 8 days. She was united in marriage to Charles Edward Mason in 1885. To this union were born eight sons and two daughters, all but one of whom survive her. One daughter preceded her in death in infancy. She is also survived by six brothers and three sisters. Early in her married life she united with the Church of the Brethren in which she was faithful until she was called home. For years she, with her husband, had resided in the bounds of the Union Ridge church in Northern Iowa, at which place she departed this life. She was loyal and devoted to her home, a faithful companion and an affectionate mother. Funeral services in the Greene church by the writer assisted by Eld J E Small. Interment in the Greene cemetery.—J. S. Sherfy, Hampton, Iowa.

McClelland, Robert Kenneth, son of Naan and Ruby (Elliott) McClelland, born Sept. 11, 1927, and died at Lake Istokpoga, Fla., Feb. 22, 1930 aged 2 years, 5 months, and 11 days. Death was the result of pneumonia accompanied with complications. Funeral services at the home and in the Sunnyland church by the writer. Interment in the Passenger cemetery, twenty miles to the southeast.—Joseph D. Reish, Lake Istokpoga, Fla.

Miller, Rebecca J., daughter of the late Bro. Samuel T. and Sister Catherine Hockman Miller, died at the home of her sister, Mrs. W. C. Varner, near Churchville, Va., Feb. 10, 1930, aged 69 years, 1 month and 1 day. She was the oldest of a family of eleven children; six sisters and one brother survive. She was born near Sangerville, Va., but the family later moved to the Summit congregation where she spent most of her life. The latter part of her life was spent in Elk Run congregation. Hers was an unassuming, useful life. She united with the church early in life and for many years was a teacher in the Sunday-school; she was an assistant teacher at the time of her death. She was regular in attendance and faithful in performance of duty when health permitted. Funeral in the Summit church by Eld. C. B. Smith assisted by Eld. A. S. Thomas. Interment in the adjoining cemetery.—Orlando S Miller, Mt. Solon, Va.

Pfaltzgraff, Sister Lizzie, died Feb. 12, 1930, at her home in York, Pa., aged 53 years, 9 months and 4 days. She was a member of the Church of the Brethren many years. She was the wife of Bro. Chas. W Pfaltzgraff who died two months ago. She is survived by five daughters, two sons, three brothers and one sister. Services at her home by Eld. M. A. Jacobs. Burial in Greenmount cemetery.—Florence L. Keeney, York, Pa.

Pfaltzgraff, Bro. Nevin G., died Feb. 10, 1930, at his home in Fousttown, Pa., aged 34 years, 9 months and 1 day. He was a member of the Church of the Brethren twenty-one years. He was active in Sunday-school and church. He is survived by his wife, Sister Mary Roth Pfaltzgraff, one son, three daughters, his parents, four sisters and four brothers. Services at his home by Eld. M. A. Jacobs. Burial in Greenmount cemetery.—Florence L. Keeney, York, Pa.

Richard, Edward Franklin, died in the bounds of the Mt. Zion congregation, Feb 22, 1930, of cancer, aged 64 years, 5 months and 28 days. He suffered much but bore his affliction with Christian fortitude He was a faithful member of the Brethren Church for ten years and lived faithful to the end. He leaves his wife, one daughter, three sisters and one brother. Services at the home near Mt. Zion church by the writer, assisted by pastor of the M. E. church. Burial in the family graveyard near the home.—H. F. Sours, Luray, Va.

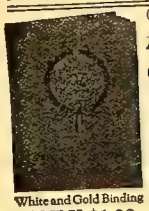
Royer, Lyda Ann, nee Meyer, born Aug. 29, 1867, died Feb. 26, 1930, after an illness of a year. Funeral services by Eld. Edw. Wenger and Eld Jacob Meyer. Burial at the Union meetinghouse. Surviving are her husband, Morris, one son, one daughter and one sister.—Mrs. Annie L. Weaver, Lebanon, Pa.

Stone, Sister Clara Edith, nee Brower, died at her home near Bemidji, Feb 18, 1930. She was anointed by the writer on Feb. 6. She was born near Roann, Ind., May 16, 1889, the daughter of Joseph and Katherine Robins Brower. She became a member of the Church of the Brethren when twelve years old. She moved with her parents to North Dakota in 1896. She married Abner Stone Nov. 28, 1907, and they moved to Minnesota in April, 1918. She was one of the charter members of the Guthrie church and was a faithful Christian. She taught in the beginners' department of the Sunday-school for a number of years; she was also a leader in church music. Surviving are her husband, two daughters and an infant son. Services at the Guthrie church by the undersigned. Interment in the Guthrie township cemetery.—J R Suter, Guthrie, Minn.

Wade, Sister Mary Elizabeth, daughter of Wenman and Mahala Wade, died in her home in the Mt. Hebron church, Littleton, Feb. 19, 1930, aged 83 years and 9 days. She married Thomas Wade in 1867. There were ten children, five of whom preceded her; the husband died April 27, 1927. Two brothers, three sons and two daughters survive, also twenty-one grandchildren and sixteen great-grandchildren. She united with the Church of the Brethren in early youth and lived a quiet, consistent life. Funeral in the home by the writer. Interment in the home cemetery.—A. C. Auvil, Thornton, W. Va.

PASTORS AN EXQUISITE WEDDING BOOK

(At the Price of A Certificate)



White and Gold Binding

A GARLAND *of* WEDDING MEMORIES

Just the gift you've been looking for to delight the eyes of newly-wedded couples. Contains not only The Certificate but dainty hand-lettered Scripture texts and fitting verse; also decorated pages for recording never-to-be-forgotten memories.

ONLY $1.00 LEATHER, $2.50

Brethren Publishing House, Elgin, Ill.

Heart of the Crimson Cross

By J. M. Henry



A story with a message that will help make a better world. Those who have heard **Dr. Henry** deliver his **Peace Addresses** know what to expect in his new book. 394 pages of good stuff. Publisher's price, $2.50. Many are ordering at the **special price of $2.00** to Messenger readers.

ORDER YOUR COPY TODAY

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Read the Best—It Costs No More

Beautiful Girlhood $1.00
By Mabel Hale
Contains the very things a girl who would grow into noble womanhood wants to know.

Happy School Days $1.25
By Margaret Sangster
A book that sees the bright and good, and holds them before the reader.

Two Books by Louisa M. Alcott, each .....$ .60

Little Women
Who has not been helped by this book that refuses to grow old?

Little Men
If you do not like this book you should look within yourself.

Guiding Boys Over Fool Hill $1.50
Every boy travels that route, but happy the boy and happy the leader who knows how best to do it.

Two Words .....$ .65
Short words they are, but learn to say them at the proper time, and life has a new meaning.

Four Books by Margaret Slattery

God's Book and God's Boy $1.25
By A. F. Schauffler
The author knows how to draw the two together so that the boy is the better for it.

Just Over the Hill $1.35
A great book for all young people. And older folks will be well repaid for reading it.

The Girl and Her Religion $1.35
Illustrated. Has helped many a girl to settle some of the problems that just will arise in a girl's mind.

The Girl in Her Teens $1.10
The girl who reads this book will never forget its message.

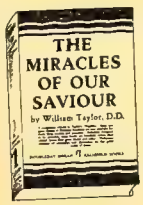
WE ARE GLAD TO SERVE YOUR BOOK WANTS

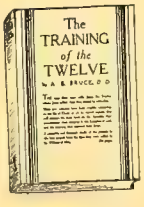
BRETHREN PUBLISHING HOUSE, Elgin, Ill.

TEN MORE BOOKS
ADDED TO OUR DOLLAR RELIGIOUS LIBRARY

Ministers and others are appreciating these Dollar Books and are ordering them in large numbers. Here is our enlarged list:









PAUL OF TARSUS	T. R. Glover
WHAT TO PREACH	Henry Sloan Coffin
SERMONS ON BIBLICAL CHARACTERS	Clovis G. Chappell
GREATEST THOUGHTS ABOUT JESUS CHRIST	J. Gilchrist Lawson
MORE SERMONS ON BIBLICAL CHARACTERS	Clovis G. Chappell
FAST HOLD ON FAITH	Henry Howard
THE PUBLIC WORSHIP OF GOD	J. R. P. Sclater
1000 EVANGELISTIC ILLUSTRATIONS	Aquilla Webb
PAUL, THE MISSIONARY	W. M. Taylor
APOSTOLIC OPTIMISM	J. H. Jowett
THREE HUNDRED EVANGELIST SERMON OUTLINES	Aquilla Webb
CYCLOPEDIA OF SERMON OUTLINES	Aquilla Webb
THE MIRACULOUS ELEMENT IN THE GOSPELS	Alexander Bruce
THE EVANGELISTIC ENCYCLOPEDIA	G. B. F. Hallock
THE HUMILIATION OF CHRIST	Alexander B. Bruce
1001 ILLUSTRATIONS FOR PULPIT AND PLATFORM	Aquilla Webb
THE IMPATIENCE OF A PARSON	H. R. L. Sheppard
THE TRIAL AND DEATH OF JESUS CHRIST	James Stalker
THE TEN COMMANDMENTS	Henry Sloane Coffin
NEW TABERNACLE SERMONS	T. DeWitt Talmage
BIBLE TYPES OF MODERN MEN, First Series	W. Mackintosh Mackay
BIBLE TYPES OF MODERN WOMEN, First Series	W. Mackintosh Mackay
ONE HUNDRED BEST SERMONS FOR SPECIAL DAYS AND OCCASIONS	G. B. F. Hallock
ONE HUNDRED GREAT TEXTS AND THEIR TREATMENT	Frederick Barton
ONE THOUSAND THOUGHTS FOR FUNERAL OCCASIONS	Frederick Barton
THE PASTOR HIS OWN EVANGELIST	J. W. Chapman and C. L. Goodell
ONE HUNDRED PRAYER MEETING TALKS AND PLANS	Frederick Barton
ONE HUNDRED CHOICE SERMONS FOR CHILDREN	G. B. F. Hallock
ONE HUNDRED REVIVAL SERMONS AND OUTLINES	Frederick Barton
THE PREACHER—HIS LIFE AND WORK	J. H. Jowett
THE CROSS IN CHRISTIAN EXPERIENCE	W. M. Clow
LORD, TEACH US TO PRAY	Alexander Whyte
THE MIRACLES OF OUR SAVIOUR	William Taylor
THE PARABLES OF OUR SAVIOUR	William Taylor
THE TRAINING OF THE TWELVE	A. B. Bruce
THE WICKET GATE	G. A. Studdert-Kennedy
A QUEST FOR SOULS	G. W. Truett
A GUIDE TO PREACHERS	A. E. Garvie
CYCLOPEDIA OF SERMON OUTLINES FOR SPECIAL DAYS AND OCCASIONS	G. B. F. Hallock

Some of these formerly sold as high as $3.50.
Make your own selection—any volume for *One Dollar!*

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

Notes From Our Correspondents

(Continued From Page 189)

S. Baker; to District Meeting, Bro Jacob Brandt and Jos. S. Risser A committee was appointed to arrange prayer meetings for the year. Members of other committees were reappointed. The writer is church correspondent Our love feast will be held May 24 and 25 at the Bachmansville house beginning at 2 P. M. Bro. Zug also read several scriptures and spoke briefly on the simple life. Feb 16 the Volunteer Band from Elizabethtown College rendered a program at the Conewago house. An offering was lifted for this cause. March 2 our District Sunday School Secretary, Bro Roy Forney, visited our school at Conewago and gave a very interesting talk to the children; he also preached an inspiring sermon the same morning.—Margaret McMullen, Elizabethtown, Pa , March 11.

Elizabethtown.—As a result of our late meetings over half a hundred have been added to our congregation and several to come yet. Most of the number are children of the Sunday-school, which fact especially moved our pastor to form two classes in doctrine They meet Wednesday evenings at the hour of prayer meeting. Sister Martha Martin, the college Bible teacher, teaches the older class, and Bro. Ober the younger. At our March council the church decided to take offerings for Bethany and Elizabethtown Colleges the last Sunday in March and April Elders H K Ober and S H Hertzler were elected delegates to the Hershey Conference; H H. Nye and John Hershman, alternates Elders John Hershman, J I. Baugher, M. B. Miller, H. H Nye, A. C Baugher were elected delegates to District Meeting to be held at the Mohler house, Springville congregation, April 30 and May 1.—M. B Miller, Elizabethtown, Pa , March 12.

Fredericksburg.—Jan. 5 union services started; the first meeting being held in the Brethren church Rev J H. Diehl preached on the subject of International Cooperation and Friendship. Special music was furnished by the Fredericksburg chorus Jan 12 Rev. P C. Pease preached in our church and a mixed men's chorus sang. These meetings were very helpful. Feb 9 we lifted an offering for the Chinas sufferers Feb. 23 we took an offering for our mission quota which amounted to $105. Our council was held March 8. We appointed Sunday-school officers for the Meckville school which was discontinued through the winter months Bro Elmer Gardner is superintendent The report of the Sisters' Aid Society was read; the church showed appreciation by a rising vote. Delegate to Annual Meeting is Bro. Samuel Meyers; to District Meeting, Samuel Wenger and Elmer Gardner. We expect to have a Bible institute at the Fredericksburg house March 29 and 30 beginning Saturday at 2 P. M Bro. Nye and A. C. Baugher will be the speakers We expect to have services at the Fredericksburg house Passion Week. Our love feast is to be held at the Meyer house May 17 and 18 at 10 A. M. We are glad to see a better interest in the prayer meeting held every Wednesday evening.—Mrs. Annie L. Weaver, Lebanon, Pa , March 11.

Indian Creek congregation met in council March 1. A committee of elders from adjoinmg congregations was present to conduct an election for elder in charge. Bro Ilmer M Moyer was reelected for three years Brethren I S. Bucher and W. E. A. Ziegler were chosen delegates to District Meeting to be held in April; Eld Elmer Moyer is delegate to Annual Conference An offering was lifted to replenish the church treasury. We are also pleased to state that our congregation went over the top in her quota for helping to wipe out the mission deficit The secretary of the Sisters' Aid Society presented a very interesting and commendable report of their work for the year. Four members of the Elizabethtown College volunteer group rendered a helpful and interesting missionary program in our church Sunday morning, March 9 Our love feast will be held May 10—Mathias P. Landis, Vernfield, Pa., March 11

Juniata Park.—We had an awakening Bible institute conducted by Bro. Craik of Juniata College Jan. 18 and 19 The young people have given several very inspiring programs We have had three very important sermons, one for young people, one for women and one for the men, given by the pastor. Feb. 23 Bro. Finnell gave a lecture on Why Girls Smoke. Our church enjoyed a two weeks' revival beginning Feb 17 conducted by Bro A. C. Miller, pastor of the Windber church. The services were well attended and it was a very successful revival As a result of the meeting nine were baptized and we know that much good has been done by Bro Miller's forceful and straightforward sermons. March 2 Bro. Miller gave his helpful lecture on Being a Brother Congregational singing was directed by Bro. R E Glass. The revival spirit will continue as our pastor, Bro. E. C. Bowser, is conducting special services on Sunday evenings until Easter. —Mrs. Earl Bowser, Jumata, Pa., March 8.

Harrisburg.—The church had a feast of good things during the week of the Bible institute, Feb 17-23, conducted by our pastor, Bro J. E. Whitacre, and Bro Homer Blough A number of Bro. Blough's subjects were illustrated with slides The folks at the county home look forward to the third Sunday of the month which is the regular day for our services there March 7 we held services at the Home for the Friendless, a home for old ladies We have decided to hold services there the first Friday evening of the month. March 9 Bro Whitacre preached at the county jail on the theme, Character Building. We have taken up the study of the doctrine of prayer in our mid-week prayer meeting conducted by Bro. Whitacre on Wednesday evening; this will last until our revival which will begin April 6 to continue at least two weeks. Our pastor will be the evangelist. Quarterly members' meeting will be held Monday evening, March 31.—Sallie E. Schaffner, Harrisburg, Pa., March 11.

Mechanicsburg.—The work of the church has been going forward with a commendable record On Sunday morning, Feb 23, the Volunteer group from Elizabethtown College rendered a splendid program. March 4 we held our regular council, electing all the officers of the church for one year. Our pastor handed in his resignation, but will stay with us until Sept. 1 at which time he will take up his college work again. He gave a very commendable report for which the church was grateful. We were very much saddened by the passing of Sister Anna Elizabeth Brindle to her eternal reward; she was a faithful member in the church. We are glad to know the mission deficit has been lifted, having contributed $100 toward the fund since Christmas. Bro. V. C. Finnell will give his lecture on Tobacco on March 17. March 6 the pastor added another member to the church by baptism.—G. H. Arbegast, Mechanicsburg, Pa., March 7.

New Fairview congregation met in council Jan 1. A Sunday-school board consisting of five members was appointed. The Sunday-school treasurer's report showed a good balance on hand. It was decided to establish a Cradle Roll. Brethren Grant Group and E. S. Miller were given the liberty to assist. Various other officers were elected. Bro. R. S. Kraut was licensed to preach for one year. Bro. Chas. Bonsack gave us a missionary message at this time. Bro. Isaac Fitz is our Messenger agent, having succeeded Bro. David Fitz—J. L. Miller, York, Pa., March 12.

Woodbury.—The Curry and Woodbury Sunday-schools each rendered a Christmas program A very appropriate sermon was preached at the Replogle house on Christmas morning by our pastor, Bro. J. E. Rowland. Jan. 11 Eld. W. S. Long presided at our quarterly business meeting held at the Curry house. Reports of the treasurers were given. Bro J. E. Rowland, reelected pastor for another year, reported as follows for 1929: 600 visits, forty-six hospital calls, twenty funerals, five anointing services, two Vacation Bible Schools, assisted with three revivals. Our present membership is 360; lost by death and letter, sixteen; gained by letter and baptism, six The Aid Societies report progress in their work; both have contributed liberally to home and foreign missions. Bro. J. B. Miller was elected advisory elder. Delegates to District Meeting are Bro. J. E. Rowland and Sister Alice Baker.—Barbara S. Frederick, Woodbury, Pa., March 12.

VIRGINIA

Chimney Run church met in council March 9. P. E Ginger and Geo. R. Robertson were elected delegates to District Meeting. We decided to have our series of meetings begin Aug. 24 continuing for two weeks, followed by communion service Eld. J. L. Driver was chosen evangelist.—Mrs. J. E. Knicely, Warm Springs, Va., March 12.

Daleville church appropriately observed the Christmas season with the white gift service and a program by the children followed by a talk by Bro. Sherfy when he presented to the congregation a beautiful pulpit Bible which is highly appreciated. Jan. 4 at our regular business meeting reports showed an encouraging growth in all lines. Our pastor offered his resignation to take effect July 1 The matter was placed in the hands of a committee for consideration. At a called meeting resolutions were unanimously passed expressing our appreciation of their faithful and sacrificial service during the past four years and asking them to reconsider their resignation. Furthermore, we pledged ourselves to a deeper loyalty to our local program and the larger parish plan as outlined by the pastor. Encouraged by their decision to remain with us we hope to accomplish greater things for the Master. Bro. Cecil Ikenberry was licensed to preach another year. Since Jan. 1 we are having mid-week meetings in the homes which are very helpful and are the means of building up a strong community spirit. Jan. 15 the community Bible class together with the Sunday-school teachers and officers, enjoyed its annual banquet. A varied and uplifting program was rendered. Two weeks later the Fidelis class held a supper for the benefit of their work. The Aid Society reelected Sister Sherfy as president. During the past year we rendered valuable service to the church. Our women greatly appreciated the help of Sister Ross Murphy during our recent Bible term. She gave us a larger vision of our possibilities and inspired us to greater efforts. Our congregation more than reached its quota in the challenge fund.—Mrs. D. V. Shaver, Daleville, Va , March 7.

Elk Run church met in council March 8. We were very glad to have with us Elders C. L. Wine and C. B. Smith, M. G. Sanger, our assistant elder, and J L. Driver and their wives, C. W. Zimmerman and wife. They offered many helpful suggestions and otherwise assisted in the work of the day. Delegates were elected as follows: Annual Meeting, Eld. N J. Miller; alternate, S L. Huffman; District, W. C. Varner and D. H. Smith; alternates, E. D. Smith and E. L. Huffman. Since the last report Elk Run church has been remodeled. The pulpit has been changed from the east side to the south end; the main entrance changed from west to north; five classrooms and a vestibule put in the north end of the building The entire interior has been painted and a new heater installed. Outside painting and concrete steps and walk await more favorable weather. A Vacation Bible School is being planned for the coming summer. Eight juniors from the Bridgewater Sunday-school gave us a peace contest program last night under the supervision of Mrs. R. E. L. Strickler. The program was both interesting and instructive. Prof. Dove and wife, also of Bridgewater, added to the evening's entertainment by giving a talk and solo.—Orlando S. Miller, Mt. Solon, Va., March 12.

Jubilee church near Winchester, Va , in Salem congregation, was organized March 1, 1930, with Eld. L. R. Dettra presiding. Bro. Cephas Fahnestock was elected secretary. We also chose four deacons: Brethren Clyde Doyle and Lee Anderson for Jubilee, and Brethren Myers and Wm. Cline for Salem. We elected two delegates to Annual Meeting: Brethren Cephas Fahnestock and E. E. Scott; to District Meeting, Brethren P. M. Funkhouser and Scott T. Cline. Any of our ministers passing through Winchester (this is the Queen City of Shenandoah Valley) will be welcome in our homes and to worship with us at Jubilee which is about two miles from Winchester on the Front Royal road.—Cephas Fahnestock, Winchester, Va., March 7.

Roanoke (Ninth Street) —Our Y. P. D watch night social was greatly enjoyed. Our elder directed a beautiful worship service. There were about forty present The local Y. P. D. took a return program, The Price of Peace, to Peters Creek, the first Sunday of February. Thirty-seven made the trip Our people greatly enjoyed the Daleville Bible Institute Some were there every day, and thirty-five were there for at least one session. Ninth Street had forty-two enrolled in the two standard leadership training schools which were held in Roanoke city during February, and thirty-eight credits were earned, twenty-one by young people Our pastor, R K. Showalter, is arranging some special services for the Lenten season, and a full week's service for Passion Week Our love feast will be April 17 at 7:30. Our church's response during the year to the cause of missions was the best yet, $462.93.—Mrs. R. K. Showalter, Roanoke, Va., March 8.

Schoolfield.—Our church and Sunday-school work is still progressing. Last year we had a large ingathering into the church Feb. 23 four were baptized. Our pastor, Bro. N. C. Reid, has been very untiring in his efforts to keep the church and Sunday-school progressing.—Disa Reid, Schoolfield, Va , March 7.

Staunton church met in council Feb. 28. Delegates elected to Annual Meeting are Brethren J S Hall and E. C. Houff; alternates, L. M. Argebright and E M. Gough. Delegates to District Meeting, Brethren Kenny Flick, Chess Shipplette and Casper Garber; alternates, E. C. Houff, E. M. Gough and L. L Grove. Bro J. C. Garber was reelected pastor for three years. Two have been baptized since the last report. April 6 we expect Bro. Guy West to begin a revival in our church. Our communion will be held the first Sunday evening in May.—Mrs. Lurty Grove, Staunton, Va , March 11.

WASHINGTON

Ellisford church conducted a revival service Feb. 17 to March 2, with Bro. W. B. Stover of Seattle, Wash., assisting. Bro. Melvin Rothrock was song leader. Bro. Stover gave us an inspiring sermon each evening; he also gave interesting talks to the Oroville and Tonasket high schools. The church has been strengthened and we rejoice to have twelve new members; ten young people were baptized and two received by letter. March 1 the church met in council. An election for two deacons took place, Brethren C E. Verbeck and Jas. Waggoner being chosen; they will be installed at a later date.—Mrs. Pearl Stern, Oroville, Wash , March 12.

WEST VIRGINIA

Eglon congregation met in regular council on March 1 with Bro. E. T Fike presiding. Arrangements were made to try to have a special music class and Vacation Bible School next summer, also to have pre-Easter services. Bro. Ezra Fike was chosen as overseer for the Maple Spring church. Bro. Alva Harsh was selected to conduct our revival at the Maple Spring church. Brethren Ezra Fike and Alva Harsh were chosen as delegates to Annual Meeting. Our congregation has been active in helping to raise the deficit. One thing of special interest was a contest put on by our Sunday-school superintendent for the first Sunday in February, to see which class would have the largest offering on that Sunday for the deficit, which caused the Sunday-school to raise more than $120 that day. Our Sisters' Aid Society has been very active during the winter months. Among their other activities they sent $60 to the Women's Work Council for the deficit.—Olive Fike, Eglon, W. Va., March 6.

ANNOUNCEMENTS

DISTRICT MEETINGS

April 8-10, Pennsylvania, Middle, at Martinsburg.

April 16, 17, Maryland, Middle, Brownsville church.

April 16, 17, Pennsylvania, S. E., N. J. and E. N. Y., at Coventry.

April 17, 18, Virginia, Northern, at Harrisonburg.

April 21-23, Pennsylvania, Western, at Moxham.

April 23, Maryland, Eastern, Meadow Branch.

April 23-25, Virginia, Second, at Barren Ridge.

April 26, 27, Virginia, First, Oak Grove.

April 30, May 1, Eastern Pennsylvania, Springville congregation, Mohler house.

LOVE FEASTS

California

April 26, Chico.
April 27, 6:30 pm, Oakland.

Florida

March 29, 6 pm, Lakeland.

Indiana

April 20, Pyrmont.

Kansas

April 27, Morrill.

Ohio

April 17, 7 pm, Lick Creek.
April 20, Akron.
April 20, Brookville.
April 27, 7:30 pm, Stony Creek.

Virginia

April 17, 7:30 pm, Roanoke, Ninth St.
April 21, Cloverdale.
April 26, 7 pm, Flat Rock at Cedar Grove.

Murray's Personally Conducted Tours

Europe, Passion Play, Palestine, Egypt

Under Direction and Leadership DR. D. WEBSTER and MRS. KURTZ, Long Beach, Calif., sailing **June 21, Montreal.** Limited number. 77 days. Booklet on request.

Murray Tours, Suite 1, Arcade Bldg., Kansas City, Mo.

Even the Best Teachers Use Lesson Helps



Among the best of Lesson Helps is **Tarbell's Teachers' Guide.** Teachers like Tarbell because of the amount and variety of the illustrative material taken from every walk of life. Tarbell adapts the lessons for Intermediates, Seniors, Young People and Adults You make no mistake when you choose **Tarbell. Price, $2.00.**

We also furnish:

Peloubet's Select Notes, which has had a large following for more than half a century. **Price, $2.00.**

Snowden's Sunday School Lessons is fine. **Price, $1.50.**

The Lesson Round Table, based on **Moffatt's Translation** is a new and excellent aid. **Price, $1.25.**

Arnold's Practical Commentary costs only **$1.00.**

Daily Digest of the Sunday-School Lesson, by Wells, and **Torrey's Gist of the Lesson** may be had for **35c each.**

These all contain the lessons for one whole year. Get them, use them, and grow in your teaching.

Brethren Publishing House, Elgin, Ill.

"The hand that rocks the cradle rules the world"

May 11---Mother's Day

Once a year we pause to honor Mother. How will you observe MOTHER'S DAY? Others are making it a great day. Why not you? Here are a few suggestions:

Exercises for Mother's Day

Mother and Home
Here is a complete order of service for church or school. 16 pages of good material. **8c; 85c per doze: : $6.00 per hundred.**

Mother Mine
Contains choice songs, recitations and exercises for all departments of church and school. **8c; 85c per dozen; $6.00 per hundred.**

The Harbor of Home
Every number in this cantata stimulates love for and appreciation of mother and home. **8c; 85c per dozen; $6.00 per hundred.**

Two Pageants for Mother's Day

Mother, a Twelve Minute Pageant
Simple, impressive, suitable for opening exercises. Uses young people. Requires only one rehearsal. **15c; six for 75c.**

The Woman by the Way
The characters are a mother and children—as many as you desire. Simple setting. Dialogues and music. Effective. **15c; $1.50 per dozen.**

Books for Mother's Day

Paramount Special Day Book for Mother's Day and Missions
Contains 33 pages of material for Mother's Day; 7 pages of songs and music; 14 pages for missions. **All for 25c.**

Paramount All the Year Round Book
Contains 144 pages of which 14 are devoted to Mother's Day. **40c.**

Pageants for the Year
Contains 22 pageants, and 3 of them are for Mother's Day. **$1.50.**

The Golden Pen
An excellent little book by **W. Arthur Cable.** Beautifully bound. Very appropriate as a gift to mother. **50c.**

Post Cards for Mother's Day

These cards have appropriate message and picture on one side, and invitation to Sunday-school on Mother's Day, with space for name of school and personal signature. **20c a dozen; $1.25 a hundred.** Order **by number.**

No. 357. Picture of mother reading, and scene.
No. 429. Picture of mother.
No. 496. Picture of Bible and spectacles, with home in distance.

This material is good, usable, inexpensive. From it your **Mother's Day Committee** can make selections for its own local needs. Order now and begin getting ready for the best **MOTHER'S DAY** you have ever had.

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME."—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 — Elgin, Ill., March 29, 1930 — No. 13

In This Number

Editorial—
At the Half Way House, ... 193
On Drilling in the Waiting Time, ... 193
At Jerusalem and Why, ... 193
"Their Fear" and God's, ... 200
Among the Churches, ... 200
Business for Annual Conference, ... 201
Around the World, ... 201
The Quiet Hour (R. H. M.), ... 201

General Forum—
Intemperance (Poem). By H. A. Brandt, ... 194
The Prohibition Question Again. By Ruius D Bowman, ... 194
Lent—Loyalty to Christ. By Ross D Murphy, ... 194
Parables of the Passion Week. By E H. Eby, ... 195
The Peacemakers. By H. A. Claybaugh, ... 195
A New Pentecost. By H. H Helman, ... 196
Racial War in the Holy Land By Homer E. Blough, ... 196
Some Things the World Needs. By Oliver H Austin, ... 197
Successful Fools. By C C Hawbaker, ... 197
New Trails for the Mind. By Ezra Flory, ... 197
Ye Must Be Born Again. By Mrs. H C. Register Royer, ... 197
From the Wood Box. By I. N. H. Beahm, ... 202

Pastor and People—
G. P. Love to the World—John 3: 16 By Nathan Martin, ... 198
The Gist of the Sermon. By D. W. Kurtz, ... 198
Courtesy. By Martha Chck Senger, ... 202

Home and Family—
A Hymn of Dedication (Poem), ... 199
New Lives for Old By H. A Brandt, ... 199
He is Coming. By Katie Flory, ... 199
"Tempted in All Points Like as We Are." By Cora Price Bowen, ... 199

...EDITORIAL...

At the Half Way House

This is the place where so many of us stop. We don't go through. And so we never get to Calvary, and Easter, and Pentecost. Pentecost? That is so much farther on down the road as to be beyond all hope, if we stop here, only half way through Lent.

It is three weeks yet to Easter. And seven more to Pentecost. But Calvary comes first. That is the point for first attention. We are in training for that now. Lent is the period of training for Calvary. And if we stop right in the middle of it, we'll never arrive.

But the problem is not one of chronology. It is not a matter of counting weeks. Lent is a spirit, rather than a season of the year. We *can* arrive today, if we will, at Calvary, at Easter, or at Pentecost. And we can just as truly fail to arrive at either or all of these points of the Christian compass, regardless of the unfolding of the weeks.

Lent is the land of spiritual adventure. It is the vast realm of the unexplored. It is the golden opportunity to do a daring thing, to find one's life, that is to say, by losing it. The lure of it is the chance to make a great discovery, the discovery of peace, and poise, and power. Aye, it is no chance. It is the one and only certainty. In this world of unrest and doubt, it is the one "sure thing."

If you do not stop at this half way point. If you let this chronological midway milestone, at which the weeks have just now set us down, be the symbol of the half way spirit with which we try to follow Jesus, and if you then refuse to stop here and push right on through to complete devotion to his way and will, you will be at Pentecost before you know it. You will enter upon a new lease of life and power, of joy and victorious living.

Lent is simply saying yes to God's search for you. It is calling out: "Here I am, Lord, all ready to go with you wherever you take me." It isn't a period of painful pulling at your own bootstraps, struggling desperately to lift yourself up to new heights of glory by your own main strength and awkwardness. It isn't that, though it does look like that is what some folks would make of it. "Now for the annual try-out! It never did amount to much in the long run but the season is here and I guess we must go through with it again." That isn't the way you do it, is it? Is it any wonder that most of us never get any farther than the half way house?

Half-heartedness is the bane of our half-Christian lives. It is always the chain on the chariot wheel of any effort to make progress. We only half believe in it. We are convinced that there is something in it, some truth, for instance, in the doctrine that loving service, even sacrificial service, to a fellow-man in need is the way to solid comfort. And so we taste of it very carefully, with due restraint so as not to do anything too odd or too unseemly (or too costly!), and find the flavor thereof slightly pleasant, only slightly and somewhat disappointing in the slightness of it because we are afraid to let go, and let God have his whole way with us.

Back of this is our half true notion of the essence of the gospel. The half which usually gives color to our lenten self-denials is the doctrine that the gospel is a way to live, a way to find God, and so we give ourselves laboriously to searching for him. The more important half which we forget is the "Good News" that God is seeking us more diligently and longingly than we can ever look for him. That he loved us first and loves us still and loves unto the end. And that he will supply the grace and strength to take us past the half way house, and on to Calvary, and Easter, and Pentecost.

He can do that only when our desire to have it so is real, whole-hearted. But the clear recognition of his love for us and readiness to help us is what makes whole-hearted commitment to him possible. And inevitable. How can we trust him until we see how much he loves us? And how can we keep from it when we do?

This is the redemption of Lent and lenten observances from dreaded drudgery to gracious gladsomeness, from labored lugging of the load alone to tripping lightly at his side yoked up with him.

Why stay then at this half way place in consecration? Why not know the full joy of it? And the full power of it?

"I have watched the peasants of India laboriously lifting water into their rice fields by a basket suspended on ropes. It is hard, slow work. But I have also watched the sunbeams come and quietly and gently lift the water and drop it down upon their fields. It was down without strain."

There are the two ways of keeping Lent. One never gets past the half way house. The other presses on to Calvary, and Easter, and Pentecost.

On Drilling in the Waiting Time

There are so many things to be set right that the chances for distinguished service are very great. There are so many fine openings. There is world peace, for instance, to be established on a better basis. There is too much dependence on battleships and cruisers. The practice of justice and the cultivation of friendliness make a better bottom for it. There is the curse of alcoholic drinks and the traffic in them still to be reckoned with. There is still a great deal of inequality in industry. The golden rule has made only a slight impression on it. These are but a few of the many fields in which there is large room for improvement.

But what to do about it, where to take hold and how—that is the ever recurring and always troublesome aspect of it.

We have a suggestion. While you are waiting fill in the time rehearsing so when the big call comes you will be ready. Practice in all your own personal contacts with other people this spirit of truer brotherliness which is so greatly needed on a larger scale in these larger relationships. You could not devise or imagine finer drill than this. See how thorough, how exacting, you can make it. You will find three or four interesting things happening to you though you need not bother to count them carefully. Folks will like you better, you will like them better, you will enjoy life much better, and you will see more doors into the widening world field than you can enter.

Provided, remember, the waiting time is filled very full with very exacting drill in loving your neighbor as yourself.

At Jerusalem and Why

It is a great thought that Stanley Jones brings out in connection with the fact that the disciples found their Pentecost at Jerusalem. We have all thought so too this long time, but we imagined it was because Jerusalem was the holy city, the place of the temple, the capital of the old kingdom and the capital-to-be of the greater new one. We thought *that* was why they were to tarry at Jerusalem for the power from on high.

Jones shows us the other side of this. Jerusalem was the place where their faith had broken down. There they had proved faithless and fled. There, in the capital city, in the sight of all the people, the cause which they had championed had collapsed. And right there where their hopes and pretensions had ended in ignominy and shame, *there* they must get a new start. There they must establish a new connection with the Source of life and power. And so, the springs of vital religion were found, not in a special environment favorable to it but in conditions decidedly unfavorable.

Had they gone off to a mountain retreat it might have been due to the environment. They must know that the change which they need is one which can happen in any environment because it is a change in their own hearts. The power must come from "on high" but that power will only come in answer to a new hunger of the soul.

Religious progress may be helped or hindered by the circumstances, undoubtedly, but the pentecost which is the soul of it depends on the "innerstances." The religion of Christ is a bigger and deeper thing than any environment.

"Their Fear" and God's

It occurs twice, once in the Old Testament and once in the New. Isaiah said it the first time, Peter the second. And we had never noticed it. We had seen the words, to be sure, and yet we had not *seen* them. Because we had not seen the thought for which they stand, the fine idea which four such simple words can make: "Fear not their fear."

Their fear—see? The fear of the Lord is the beginning of wisdom. A healthy concern lest you do somebody injury, lest you put a stumblingblock in a brother's way, lest you miss a chance to warm up some cold heart with your love, lest in some unguarded moment you fall short of your noblest impulses—that kind of fear is altogether wholesome. The thing which has made fear the terrible handicap it is, is "their fear."

That is the fear, as the context of either Isa. 8: 12 or 1 Pet. 3: 14 will show you, that righteousness isn't safe. It is the fear that seeks security in alliances with iniquity, in cunning rather than in candor, in might rather than in right. It is the fear that lives in material fortresses and is afraid to trust the strength of spirit power.

"Their fear" is altogether bad. Steer clear of it. You can by burying yourself deep in the fear of God. And that will be easier if you remember that this fear at bottom is nothing but love which casts out the other kind.

GENERAL FORUM

Intemperance

BY H. A. BRANDT

I knew a youth whose gifts could but inspire.
In mind he was as keen as you or I;
Yet he was not sustained, but let defy
The laws of life and wallow in the mire.
He thought to stand, yet strange and secret fire
Has surely smitten him in hand and eye.
And like the rotten-hearted oaks that lie
Prostrate, vine-clad, so his unchecked desire
Has overwhelmed this youth who fooled with wine.
Thus he whose splendid gifts were first divine,
Has wasted all, and now no name or place
For him. His life is demon ruled; disgrace
And shame have filled his cup to top the brim.
Intemperance blasted all we hoped for him.

Elgin, Ill.

The Prohibition Question Again

BY RUFUS D. BOWMAN

POSSIBLY some of you think that this question should be allowed to rest for awhile. Yet I think the time is here for the church to redouble her efforts toward constructive temperance teaching. Our people responded wonderfully well in regard to the peace situation. Assurance has come to us that our cablegrams and telegrams have had a wholesome effect. We are all anxious to make the great doctrines of the Church of the Brethren a force for righteousness in human society. While we must not forget our strong peace emphasis the prohibition situation demands our attention.

I believe that prohibition is here to stay. Yet I confess that there are some things which give me concern. The wet press is becoming more active all the time in denouncing prohibition. The real facts are distorted. The wet forces are organized to defeat the Eighteenth Amendment. The Association Against the Prohibition Amendment has unlimited funds at its disposal. The organized wets are carrying on a widespread publicity campaign. The *Chicago Daily Tribune*, which has a daily circulation of over nine hundred thousand, and a Sunday circulation of over a million, and is dripping wet, in the issue of March 17 had a whole page of advertisement sponsored by the Life Publishing Company of New York, setting forth the evils of prohibition. They were asking for money to carry this publicity campaign to all parts of our country and gradually bring about the repeal of the Eighteenth Amendment. They try to tell us that prohibition is debauching our youth, that prohibition has caused an increase of lawlessness and that the farmer has lost a great market for his grain. Now I know that this is wet propaganda, but propaganda has its effect. The dry forces must be just as active in teaching the truth. We have fifty million boys and girls under age who must be taught the truth about prohibition.

Most of us are old enough to remember the evils of saloon days. We know that there were hundreds of saloons in our cities. We recall how common it was to see drunken people. We have vivid recollections of poverty stricken homes because fathers spent all their money for drink. When we compare pre-prohibition days with conditions now, we know that prohibition even with its inadequate enforcement has been a distinct advance. It is an unusual thing to see a drunken man today. We hear so much about crimes committed in carrying out the enforcement of these laws. We forget that these crimes are a small figure compared with the crimes committed in the drunkenness of pre-prohibition days. We must remember also that our young people are growing up without a knowledge of how conditions were before our prohibition laws. Unless we teach them the truth about prohibition, they may be influenced by the propaganda of the wet press. This condition presents to us a distinct challenge to greater educational activity.

Drinking among our young people is steadily declining. Returns received in a survey of one million high school students in the United States show that drinking is decreasing. Alfred E. Stearns of Phillips Academy says: "Liquor cases as matters of discipline are today almost unknown to us. There has been a distinct falling off in drinking among young people in general during the past two or three years." This leads me to believe that prohibition has been a real protection for our young people.

Harlan N. Wood of Western Reserve Academy said: "I have been connected with this Academy over a period of more than twenty-five years and I know positively that the drinking problem has been reduced almost to extinction in our school." Again I say there is less drinking among the young people of our country than in the days before the amendment became a law. Prohibition has been a real asset to the morals of our young people. We must not allow the activity of the wet press to dim the faith of the coming generation in the part which prohibition has to play in establishing the kingdom of righteousness.

Prohibition is an economic success. It has been an aid to public health and morals. Mr. Edison has said: "I think we have about 60% enforcement of prohibition which is rather higher than the enforcement of many laws. It should not be difficult to raise the enforcement to 80%. If we did that, no country anywhere could compete with us economically." Dollars which formerly were spent in saloons are buying homes, creating splendid living conditions, building savings accounts and caring for wives and children.

The wet press tries to make us believe that there is more drinking today than before the Eighteenth Amendment was enacted. Let us hear what Dr. Mayo, one of our greatest surgeons, has to say about the matter. Speaking in Manchester, England, a few months ago, he declared: "The great middle class in America is no longer drinking. The class at the top and the dregs at the bottom are still at it. The saloon is gone and no one wants it back. Liquor is scarce and what there is is not safe." The truth is, there is much less drinking today than in pre-prohibition days.

It is impossible to harmonize liquor with our developing transportation system. During the last twenty-five years, there has come a revolution in modern transportation. A few years ago it was not unusual for a railroad wreck to occur because of a drunken engineer. Today we have more than two hundred and fifty thousand miles of steam railroad lines, with one hundred ten thousand locomotive engineers operating the trains. Yet we don't hear of a railroad wreck charged to a drunken engineer. One of the strictest total abstinence organizations on earth is the American Brotherhood of Locomotive Engineers and Firemen. Liquor has no place in a developing transportation system.

If railroads found they must demand strict enforcement of the law on the part of their employees, how about a strict enforcement of the law for our millions of automobile drivers? We can not reconcile high speed automobiles with either a failure to do our best to enforce our prohibition laws or a return to the liquor traffic.

The wet press is saying so much about the evils of prohibition. It is not the evils of prohibition, but lack of enforcement. The prohibition law was born in an atmosphere of lawlessness which had already been created. For the first time since the law went into effect, we have a Presidential administration which promises to make a serious effort toward its enforcement. We should support the President's dry administration program. Let us not lose faith because enforcement is not perfect. It took forty years to make the prohibition of the slave trade effective. Our laws against murder and robbery have not entirely prevented these crimes, yet they have been a great protection to the American people and no one would think of abrogating them. Likewise our prohibition laws are a great protection to us and they are here to stay.

Let us realize also that we can not make people good through legislation. Laws are important, but they never settle the problem. Do not stop teaching because we have the law. These fifty million boys and girls, young men and women, must be taught temperance ideals. Yes, they must be taught the truth about prohibition. Ministers should preach about it. Teachers in Sunday-school should teach temperance to our boys and girls. Fathers and mothers need to give thorough home training in regard to temperance ideals. Christian citizens must carry their temperance convictions to the polls. Editorials should be written for local papers. Wet newspapers should be made to face a protesting Christian conscience.

The Church of the Brethren is one of the oldest temperance organizations on earth. Let us unite our efforts toward achieving real temperance goals. Now is the time to act.

Elgin, Ill.

Lent—Loyalty to Christ

BY ROSS D. MURPHY

"HE that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me." When the Master spoke these words it was not his purpose to in any way abolish or make of no moment the Old Testament commandment: "Honor thy father and mother." Recall how he plainly declared that he did not come to destroy, but to fulfill the law. Nor does he mean to say that when we accept him and are baptized into his fellowship we must love our parents and children less than we did before in order to be supremely loyal to him.

When parents make Christ the object of their supreme love and loyalty their children will not suffer from a lack of love and parental care. When children make Christ the object of their supreme love and loyalty the parents will receive a finer and a more noble obedience. Their affections will be deeper and more abiding. Loyalty to Christ purifies our loyalty to each other. It burns out the dross and any possibility of insincerity. What should a husband care if his wife forsakes all to follow Christ? One thing he may be sure of, she will never forsake him. What should a wife care if her husband proclaims supreme devotion to Christ? She has nothing to fear, he will always be true to her. He will not only support her with the material necessities of life, but he will be a constant companion to her. What should the President of our country care if all the people declare allegiance to Christ? Granting that their allegiance is genuine, seeking special privileges, graft, and political scandals, oil, liquor and many other things would be unknown. When Christ asks us to make him first in our devotional lives he is not selfish, he is only making it possible for us to lift our love for others on the highest and noblest plane.

Christ was not satisfied to give to humanity a divided or partial devotion of service. He went the limit of sacrifice. He gave his life to save the last man and save him as completely as the first man. He told the story of a shepherd who had ninety-nine sheep safe in the fold, but this did not satisfy him; he could not sleep with the thought on his mind that one of his sheep was still out in the dangers of the dark night. Out he went and searched until the missing sheep was found. Christ was that Shepherd. He was loyal to his flock even to the last straying sheep. He is the same today. He is loyal to us. Is there any reason why we should not be loyal to him? He bids us forsake all and take up our cross and follow him.

"Do you confess Christ as your Lord and Master?" So asked the preacher when we were baptized into the kingdom for the remission of our sins. And each of us answered: "I do." True, indeed, not all of us answered with the same depth of meaning. Like the thin soil about which the Master spoke in one of his parables, some of our confessions were rather shallow. They were not searching enough to touch the springs of life and character. Other confessions were made with a depth of meaning and like the deep rich soil bear much fruit. It is the glory of the Christian life to make our confessions more searching day after day as Peter did, and attain to what he did in his Pentecostal preaching.

Philadelphia, Pa.

Parables of the Passion Week

BY E. H. EBY

The Two Sons

THE last day of Jesus' active ministry is described in detail by the synoptists. It was a strenuous day, beginning with a visit to the fig tree that had been cursed the day before, and ending with Jesus and the disciples back on the slope of Olivet as the shadows of the temple were flung across the valley at their feet. Between these morning and evening scenes was a day full of activity in the temple. His authority is challenged by the Jews. He answers with three parables of warning, or better, of judgment. Then come questions and counter questions, and lastly an impassioned tirade against the hypocrisy of the leaders. The urgency of the situation weighed heavily on Jesus' heart. It was his last chance to win them to a right view of the plan of God for them. For three years they had hounded him. Long and patiently he had endeavored to lead them to a spiritual view of the kingdom of heaven program, and as resolutely they had resisted him. They are determined to be rid of him. He is pathetically eager to win them away from their attitude of opposition. Their envious fear for their position of leadership is evident throughout the day's conflict. For fear of the people they evaded his first counter question (Matt. 21:27). Their lack of sincerity opened the way for Jesus to make his first attack, which he makes in a series of parables, the first of which is recorded by Matthew in 21:28-32.

It is impossible to miss the meaning. Jesus leaves no room for doubt or dodging. The first son, who refused to go to work, represents the class of folk known to them as the "publicans and sinners," the disreputable and the outcast of the community. The second son, who politely assented to his father's request, but did not obey, represents the class of people known as the Pharisees, the religious leaders—with whom he is talking. The vineyard is the kingdom of heaven. The father is God. He is the Father of both the sons. The theology that thinks of God as the Father only of the saints does not have its origin in the mind of Jesus. He has some work he wants done and he asks both his sons to work in his vineyard. One insolently refuses, but later changes his mind and goes to work. The other son shows an eagerness to please his father and politely assents, but does not go. Jesus' question—"Which son *did* the will of his father?" points the emphasis in the parable. It is a matter not of lips but of deed.

Jesus does not excuse the one son for being sassy to his father, but he makes him out to be a better son than the second one on two counts: First, he is *honest*—he speaks his mind frankly, and has no care for the feelings of his father. In this respect he is better than the other son even if he had never gone, for the other son is *insincere*, deceitful, crafty, pretentious. He had no intention of going to work when he let fall from his lips those pleasing words: "You can count on me, sir."

Here is the intent of the parable—to expose the insincerity of the Pharisees. He hated it; he knew its damning effect in the life. In the second place, the first son repented and went to work as his father requested. His insolence can be forgiven seeing his change of heart. But not so the hypocrisy of the second son; his polite assent does not atone for the deceit of his conduct.

And now comes Jesus' dagger thrust of personal application: "Verily I say to you, the tax-collectors and prostitutes are going into the kingdom of heaven ahead of you." And he immediately defends his judgment by averting any possible claim that he is setting himself up as the standard. He judges them on the basis of their attitude toward John's teaching, not on that of his own. John's teaching was more in accord with their ideas than was his, and they should have accepted it, but they refused it, while the publicans repented and accepted the teaching.

"The publicans and prostitutes before you"—how insulting to their traditional dignity! Little wonder they tried to stop his mouth.

Who are the present day successors of the first son? The outsiders, the social outcasts, the street bums, the pagans far and near. Many of them are repenting and entering the kingdom to work for the Father. Who are the modern successors of the second son? Some good, staid, respectable church members, who are polite and do a lot of lip work but nothing else. Many are in the first class because of the evident hypocrisy of these pretentious church members, who say a lot and do not; who are members who want an office in the church but care little for the work to be done, members who object to anything being done any way but their way, members who fill the pews on Sunday and talk and pray on Wednesday night, but stir up strife in the church and kick out the pastor if he is not to their liking in every respect. Members who go to church but keep their employees at work on Sunday so the profits keep coming into their greedy pockets. There are such—in my town.

Our Father has some work he wants done. He asks all his children to go into his vineyard and work, to get into his kingdom program to boost for a bigger church and a better world. We can, by our *profession*, say: "I go, sir," and yet never go. Going to Sunday church, holding a church office, performing the church ceremonies, is but a small part of the kingdom program. Indeed we can, by our strict *obedience to the "ordinances"* say "I go, sir," and yet fail to get into the vineyard where there is work. Yes, we can, by our *intellectual quibblings* over theological or "doctrinal" niceties, say, "You can count on me, sir," and yet fail to get into the real work of the vineyard. His vineyard includes the home, where religious training is to be carried on. It includes the community, where his ideals of brotherhood are to be realized. It includes the non-Christian masses of the world, who need him. Let us say it with our lives and deeds, "Father, thy kingdom come."

St. Joseph, Mo.

The Peacemakers

BY H. A. CLAYBAUGH

Do you wish to be one of a favored group? If you do, join the peacemakers. Our Lord says that blessed are they whose business is to destroy trouble. What does blessed mean? The word seems to belong to the vocabulary of the Spirit. How some people work, sacrifice, and risk their lives for some special recognition in the political or social world! A peacemaker is one who is recognized and favored by the Lord, who has the sanction of the Divine resting over him. Blessed means the approval of God.

There are those who make trouble, those who do not make trouble, and those who make peace. Would it be permissible to read the great text, "Blessed are the peacemakers, for they shall be called the sons of God," in the opposite or negative after this order: "Cursed are the troublemakers, for they shall be called the sons of Satan"? Is it not gratifying to know that the troublemakers are scarce or in the minority? However, one who makes trouble can keep many peacemakers busy. It takes but a few to destroy the peace of a family, a community, a nation, a world, or a church. May the prayer of peace loving folk be that the other group may see the unfortunate condition it is, to be living under the disfavor of the Almighty, and may the latter have a desire to abide under the favor of the Lord.

Separate from those who disturb, is that large splendid company of peaceable people who look carefully into their thoughts, words and deeds to see what the end may be before they speak or act. They endeavor to obey the laws of the land, to submit to the desires of the other members of their family, and to work harmoniously with the program of the leaders of the church. Not that they favor everything that is being done, but they feel that to make trouble would not help but add to the seriousness of the thing in question. These are those adjustable people who can live in peace in time of national unrest, who know how to get along with others in the home when things are not smooth, and who attend church regularly and contribute as stewards regardless of some conditions that may not be just as they should. If this group of peaceable folk does not merit all that the great word blessed means, it is no doubt safe to say that they have Divine recognition and are traveling on the right highway.

The third group are those who *make* peace, the peacemakers. All Christian people should be grateful for those men stationed here and there throughout the world who are actively engaged in an effort to destroy trouble. They should be grateful for those men of tact, vision and ability who see a better day for the race, and who give of their time and money to hasten that day. We should also be grateful that some of the above individuals live within the limits of our own commonwealth. Fortunate is that home in which there is at least one member who is a peacemaker—one who is engaged in adjusting difficulties, who knows how to direct affairs so as to avoid trouble. Many homes have been torn asunder just because they lacked a peacemaker. How could the church go on without peacemakers? How could it succeed without those who spend time and money adjusting difficulties? How unpleasant the task, yet how great the reward! Sometimes the troublemakers in the church are among the leaders—and then how much more unpleasant the task for those who try to help! We should appreciate those leaders in the church who are willing to risk being misunderstood and criticized in their honest effort to destroy trouble. Many hard things could be avoided by the peacemaker in the church if he refused to be elder, serve as a member of a board or be one of a committee. But the Lord needs peacemakers and some saints know this and are willing to be thus used. The mind, just here, is made to think of many leaders of the church, who are now at rest in the land of peace, who are willing to put their reputation and good name on the altar of trouble to be picked at and sometimes abused just because they desired to make peace. These today are the children of God.

It is a very difficult problem to know just what to do with an individual or a few individuals who seem to make it impossible for a church to enjoy peace. Just how to help the troublemaker and preserve the unity of the larger group is no small task.

Helping to avoid trouble is another task in which the peacemaker is engaged. Blessed is that elder, pastor, or teacher who can see trouble in the distance, and who can wisely direct affairs so that the trouble goes some other way. This work of avoiding trouble is perhaps a larger contribution to the cause than to adjust difficulties that have developed.

No doubt the greatest opportunity for the peacemaker is to help to bring the peace of God into the life of the person who does not know him. It seems quite

(Continued on Page 202)

A New Pentecost

BY H. H. HELMAN

The first Pentecost was realization upon a promise.

The divine promise came to its full and complete realization.

There had been first God, who made the promise, writ large in longing hearts.

Then there were humble followers who rested unremittingly upon that promise.

The followers would have naught but the sure fulfilment of the promise.

And it was unto them according to their faith.

What is the promise of God for the great church?

Is there a new Pentecost contained in that promise?

What is the great overmastering hope of the church today?

What will happen if it is unto her according to her faith?

A new Pentecost will be realization upon a promise, writ large in human hearts.

It can only come to its realization when the church rests unremittingly upon such a promise.

Elgin, Ill.

Racial War in the Holy Land

BY HOMER E. BLOUGH

THE recent flare-up between the Arab and Jew in Palestine, presented a situation which aroused the whole Christian world. Immediately England assembled sufficient military forces to quell the racial uprising. A study of the situation, however, reveals the problem of the Jew and Arab still unsolved. The obligations of secret treaties, the selfishness of several allied powers, the commercial aspects of sections of Syria, the determined Zionist movement on the part of Jewish statesmen from England, made impossible a more satisfactory settlement at the close of the war. The Balfour declarations guaranteed a national home for the Jews in Palestine. The Mohammedan Arab is much displeased with the favoritism shown by England's policy; hence, the recent uprising was as much against the English mandate as against the Jew. The Arab lays claim to Palestine because he has been in possession for a period longer than the Jew. The Jew quotes favorable prophecy as argument for his repossession, and in addition complains of the fact that the Mohammedan Arab took the land away from them. To this the Arab retorts: "Yes, but you took the land from the Canaanites!"

The recent racial war was only a faint echo of that deeper stream of racial hatred and suspicion whose history reaches back some forty centuries. The former racial clashes were of larger proportions and much bloodier. Historians trace four distinct racial movements in the Levant. The racial strata start with the Canaanites or Amorites; then came the Assyro-Babylonians in the time of the conquest; next the Aramæans, nomadic tribes from the Assyrian deserts who finally conquered Mesopotamia. Let us remember that Jesus spoke Aramaic (Syriac). Last came the expanding Arabic-Islam movement crowding out the former races. No greater romance in war is recorded than that of these fanatical, conquering, Moslem hordes from the great desert stretches of Arabia. What a paradox in history! The land giving birth to the Prince of Peace, has been besieged, plundered, and its hillsides and plains suffered more bloodshed than any other similar strip of country on the face of the earth. The old Jebusite citadel on Mount Zion was named "The Place of Peace" because of its impregnable position. The Hebrews entered Palestine under Joshua in the thirteenth century B. C., but Jebus-Salem was not taken until 1050 when David captured the fortress by a surprise attack. His throne and documentary material were moved from Hebron to Jerusalem, which was to be the stronghold of the Hebrews and the last to surrender. Shishak of Egypt, Sennacherib of Assyria, Nebuchadnezzar of Babylon, Saladin of the Mohammedans, Pompey and Titus of Rome—all can testify to the stubborn resistance of the citadel.

The peoples of Palestine have been oppressed for so long, and the land has so often been shifted back and forth in the interracial struggle for supremacy, that there is today a rising tide for freedom. There is a deep desire on the part of this mixed population for peace and justice. England is confronted with a most difficult task—that of keeping harmony between the three great monotheistic religions—that of the Mohammedan Arabs, Catholic Christians and the returning Jew, each laying claim to the holy places as their own. Only those who have actually studied the situation first hand in Palestine can appreciate the tightly drawn racial barriers, as well as the age-long religious sanctions that must not be altered.

One thing that brought a strained feeling between the Jew and the Arab this last year was the granting of a building permit by the Moslem Supreme Council for the erection of a structure near the old Jewish wailing place. It might eventually mean for the Jews the giving up of the privilege now enjoyed of worshiping by the last vestige of Solomon's temple. The Jewish wailing place is a high retaining wall built to meet the level of the temple platform. In reality this wall was built by Herod when he rebuilt the temple on a larger scale. There is reason to believe that the great stones were originally carved in Solomon's day by Phœnician stone masons under Hiram of Tyre, and reset in their present position. The wall is typical of Jewish architecture of Solomon's day. The old grey moss covered stones have been kissed smooth at many places by thousands of ardent Jewish devotees. The wall is forty feet high, but also extends sixty feet below the street line. Here the orthodox Jews assemble three times a week for the prayer recitals, reread the Lamentations of Jeremiah, and wail aloud before Jehovah over the destruction of the temple and the fall of the holy city, eighteen centuries ago. It was one Friday morning last spring when the trouble started. It so happens that the Jew goes to the wailing place to pour out his feelings about the time the Mohammedan returns from his worship over the temple platform just above. The Jewish pleadings for Jehovah to grant them their lost city, and the promise to help rebuild the beautiful temple of Solomon, sound not so good to the jealous and wary Mohammedan. It was here that conflict brought bloodshed and bloodshed inflamed retaliation.

The English were taken by surprise at the rapid spread of feeling through Arab ranks. Several things need to be kept in mind. First, these racial disputes and feelings run back for centuries. Second, the final settlement after the war was never accepted by the Arabs as fair or what had been promised them during the early part of the war when their allegiance was sought. Then, when the English took charge of Palestine the Arab chieftains and tribal sheiks were unseated from power; their marauding and graft business was stopped, and they were driven back into the desert fastness of Trans-Jordania. They have been responsible for most of the inflamed revolts and terrible massacres. They seek to regain lost power, and the uprising was a direct blow at the English and French mandates over Palestine and portions of Syria as well as against the Jew. The toll of life and property in this last uprising was large, yet these figures are small in comparison with the destruction caused by the early Hebrews, the Mohammedans or the Christian Crusaders. The destruction of the valuable seminary library of the Hebrew University at Tal Pioth near Jerusalem is estimated to involve a loss of $150,000. The small settlement of Jews at the seminary at Hebron was practically wiped out. There were only some 60 Jewish families besides students in the whole city, which is Mohammedan. Only one per cent of the Mohammedans can read and write. At Tel Aviv, near Joppa, where the modern Jew has built a wonderful city exclusively for the Jew, considerable persecution and bloodshed occurred. Nablus, another new thriving center, known in Biblical times as Neapolis or Shechem and near Jacob's well by Mount Gerizim and Ebal, also suffered destruction at the hands of infuriated Mohammedans.

Wise diplomatic administration from behind the grey stone Parliament buildings in London will eventually handle the situation. The system of education of the youth of Palestine in the three official languages—English, pure Hebrew and Arabic, is very significant. Every stamp, coin, car license and official paper must be in these three languages. The Arab is slow to learn, but sees the need of education to hold his own with the aggressive Jew. Teachers have been secured to follow along and live with these nomadic Arab tribes in Trans-Jordania with the hope of stimulating the young generation for better things. The English government has offered special educational facilities for instructing prospective Arab youths in agriculture, mechanical arts, and hygiene. During the last two years the government has loaned out four million dollars for promoting practical and vocational education among the Arab youth. The English charge six per cent, while the Turks had been demanding twelve per cent. Slowly but surely the hope of a better day in Palestine will come by lifting the native folk to higher levels in their standards of living and a sane appreciation of the racial problems which must be satisfactorily adjusted before peace and prosperity can be realized. Worshiping the same God, fighting factions should eventually unite.

Prospects for a better day in Palestine are evidenced by the many forces and influences remaking the Land of Christ. The plains and hills were stripped of their beauty and cities have degenerated during the centuries of the laggard rule of the Turk. The Palestine of tomorrow will be dotted with new villages and the terraced hills will respond to modern agriculture. In the not distant future the long forgotten Promised Land will again become the beautiful and productive land flowing with milk and honey. The factors making for progress in Palestine may be noted as follows: the completing the Suez Canal, a great modern engineering feat extending 100 miles through desert land which united the Orient with the Near East by water; the English occupation of Palestine has stabilized business, and standardized the educational, commercial, and currency system. The coming in of thousands of educated foreign Jews with their knowledge of modern methods of business adds a tremendous, vital influence. The building of the new commercial harbor of Haifa at the base of Mount Carmel, where the great ocean liners may dock at the pier, will give a tremendous impetus to trade. Palestine exports $2,400,000 worth of oranges annually. The olive industry has grown to large proportions. The immense mineral and chemical deposits at the Dead Sea are now to be utilized for commercial purposes. Palestine will eventually be completely electrified. A great project is under way to establish a large power plant where a huge dam is to be constructed at the junction of the Jabbok with the Jordan. The idea of harnessing Jordan's rushing waters was conceived by Putenberg, an electrical engineer, who escaped from Russia during the revolution. There are a number of building projects now in progress. Wages are better than ever before, opportunities are greater, and economic readjustment seems more hopeful. The scale of living is on a higher level and a better government is now in control. The large cement works near Haifa are prophetic of the coming of western ideas to this backward land. The annual income from souvenirs, water from the Jordan, the export of Passover bread, and thousands of eager tourists who visit the sacred shrines every month, runs into millions. Thus a new epoch is being written in the unfolding scroll of the Land of Christ.

Harrisburg, Pa.

Some Things the World Needs

BY OLIVER H. AUSTIN

WHAT the world really needs is a vital, living religion based on knowledge that carries with it the great dynamic of love. For love is the only remedy for the healing of the nations and the only hope for the betterment of a warring, suffering and sinful humanity. Hatred, strife and war have certainly failed, so we had better try something else. "Love is the only real creative power and it begets its own likeness. Love alone is creative and sanctifying. So much hate as a man has in him, so much of death has he. So much love as he has, so much of life has he."

We dare not get the idea that some people seem to have that the world is to have all her needs supplied and her people regenerated through legislative enactment. Such undoubtedly has its place, but it is not sufficient. For unless the people of the world are governed by a deep sense of morality founded upon a vital, religious faith, there is little chance that the laws enacted, however good within themselves, will have much effect upon the mind and the soul, or will do much toward changing people's conduct or attitude.

If the material prosperity of a country, as we are told, depends upon the motives and purposes of the people, how much more the spiritual and moral prosperity of a country depend upon the right motives and good purposes of its people. "Where there is no vision" of the good, of the lovely, of brotherhood and peace, the people will undoubtedly perish.

Yes, the world and the church need leaders but I am not so sure but that both need good "behaviors" just about as badly. The leaders of our commonwealth and the law enforcement officers would have little trouble if all of us would only behave ourselves. And if you

think this would not be a great help to our church, just take time off some day to talk with one of our busy pastors and hear him say, "Oh! I could do so much more for the community if I could only get my members to behave themselves." Lord, send us leaders and then teach us how to behave ourselves as followers.

McPherson, Kans.

Successful Fools

BY C. C. HAWBAKER

It may not be correct English to speak of successful fools. A man is successful if he gains what he seeks, especially if he has achieved worthy objects of endeavor. The meaning of worthy is, "deserving respect or esteem." Because of what people consider as being worthy in this materialistic age, it seems to the writer that the title of this article may not be incorrect.

It is possible to be successful in the eyes of the world, and be a fool. The purpose of this article is to show that some of our so-called successful men are fools according to the New Testament definition. In this day we think of fools as persons who are destitute of reason, those who lack something mentally. In the New Testament, however, the word "fool" meant not mental, but moral weakness. An idea of what the term "fool" meant to Jesus is found in Luke 12:13-21.

In the parable of the rich fool, or successful fool, the Savior tells of a man who was so successful in his business that his products became so large in amount that he thought within himself: "What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry."

This man thought of himself as owner, rather than as a steward. It is *my* fruits, *my* barns, *my* goods, *my* soul, for *thine* ease, food, and pleasure. This man was likely honest; he did not steal goods, he got them by proper industry, energy and foresight. He was a successful business man who kept within the law. He likely was an admired and prominent man in his neighborhood. No doubt he was on many committees to raise money for social service agencies. When he died he likely had a great funeral. His tomb and monument were probably the best that could have been secured. Likely an eloquent funeral sermon was delivered, and glowing tribute given in an obituary.

But listen to what God says of this man, "Thou fool!" And after saying that this man was a fool, Jesus says: "So is he that layeth up treasure for himself, and is not rich toward God." *For himself* is what makes of a man a fool. "So is he" might apply to many successful (?) men today whom Jesus would call fools.

If we desire treasure for self, both the treasure and self come to naught. We have joined self to something perishable and treasure and self perish together. A man is rich or poor according to where his heart is. And Jesus says that where our treasure is, there our heart will be. If we desire treasure for selfish ends, our hearts will be on ourselves, and we will be poor toward God.

In Prov. 1:32 we find the words: "The prosperity of fools shall destroy them." In the light of this scripture the term "successful fools," does not seem so strange. The writer of The Proverbs believed that fools could have the kind of success that is measured by money. What makes so many successful fools today is that success is being measured in terms of money.

It is interesting to note that the parable of the rich fool was given as a warning against covetousness. Covetousness is the wish for more for selfish use. A man does not need to be rich in order to be a successful fool. A covetous man, no matter how poor, may be successful in being a fool. Covetousness makes us feel that our life consists in the many things that we possess. Many poor people are covetous because they have the wish to have things for selfish use. In Luke 12:15, Jesus says: "A man's life consisteth not in the abundance of things which he possesseth." Successful fools do not know the real meaning of life. In the English language we have one word for life. In the Greek language there was more than one word that has been translated "life" in English. One Greek word meant the life *which we live*, and another word meant that life *by which we live*. Both of these words are translated "life" in our English Bible.

A man's natural life or living will not retain his spirit an instant after breath is gone. Even a man's life *which he lives* does not consist of his possessions. How foolish then to think that the life *by which he lives* consists of possessions! The life *by which one lives* comes from God, and not from possessions.

Which kind of life are people interested in today? Where are people's hearts? If we consider what people do with their money, we can tell where their hearts are, as Jesus said that a man's heart follows his treasure. How many of us, by gaining what we seek, are successful fools? Anyone whose motive in making money is simply to eat, drink, and be merry, and provide enough so that he can take his ease, is a successful fool. This is a truth spoken by the Master himself.

But the Master gives an antidote for covetousness and undue concern about things. This antidote is to make the kingdom of God our chief concern. Jesus says positively that if we do this, we will have what we need to eat, drink, and wear. Here is a command and promise given by Jesus which if believed and followed would relieve the world of anxiety, and would bring peace, joy and happiness. In fact, the following of Jesus' advice in this case would bring the kingdom of God into the hearts of men. If we know these things and do them, happy are we. If we know them and do them not, we are successful in being fools.

Many persons are saying that what the world needs is the preaching of the gospel. The gospel is good news. There is enough good news in the scripture, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," to change men's hearts from being concerned about making a living, to being concerned about the life *by which we live*.

How long will we continue living like successful fools, when we have the plain gospel teaching on how to make a life?

South Bend, Ind.

New Trails for the Mind

BY EZRA FLORY

Noticing a frequency to treat such subjects as: "The Church of Tomorrow," "Our Young People and the Future Church," "Our Church and the New Day," ad infinitum, we are constrained to believe that people are anticipating new trails. One might easily find scripture to supply texts for such a theme.

However, the most triumphant periods of the church have not consisted in making new trails but in getting the soul back on the king's highway. Every one seems to be looking for something unprecedented. Has the church anything to offer? Never were our ministers better trained; never was the laity more intelligent; never were churches better equipped; 'religion has never been better advertised; plans to make things *go* are offered in catalogues and magazines. But is there a dearth in vital religion?

Perhaps we are on the eve of a great spiritual awakening as indicated by those who are anxious to know the facts about Jesus, to read articles on the worship program, and to listen to addresses on the beauty of art in religion. But are we praying for a deepening of piety? Are we teaching children in our homes? Do we gladly sing out of our hearts with praise to our Maker? Listen to youth asking: "Tell me about God," "Is there reality in Jesus?" They want to know. They should know. Science has at last concluded that ultimate forces are not material, but immaterial. Jesus taught that two thousand years ago when he declared, "God is a Spirit." Paul taught the same when he declared that the things seen are temporal; but the things not seen are eternal. Let the old truth stand. God help us not to prophesy smooth things. Let's get back to God.

Huntington, Ind.

Ye Must Be Born Again

BY MRS. H. C. REGISTER ROYER

With much interest I read Bro. J. M. Blough's article in a recent issue of the Gospel Messenger. In part I would like to answer his question, "How shall we meet the present situation?" We are surely in need today of the teaching of Jesus to Nicodemus, "Ye must be born again." It makes our hearts bleed, those of us who have a passion for lost souls, to see empty benches in our churches, our preachers heartsick, not knowing what to do next to get the people to church, no time for prayer meeting.

As Bro. Blough stated, we need, "Not so much new methods but old time gospel sermons; those that will make folks think, and make them cry out as did the jailer of old, 'What must I do to be saved?'" Then we will confess our sins and our God will abundantly pardon. Then we will become new creatures in Christ Jesus, willing to follow his commands. I think it is high time for fasting and prayer, with so many lost souls all about us, as lost sheep having no shepherd. Oh, that we may become so filled with the love of Jesus that we can not rest day or night till at least some souls have been led to Christ to be born again.

I have the God-given privilege of attending some of our best Bible classes where the old time gospel is taught, and these churches are not empty, showing us that folks are really hungry for the real thing. These men tell the sinner he is hell-bound if he does not give his heart to God.

Oh, dear reader, as I am writing these lines I am thinking of many fathers and mothers into whose hands God has given children. Do you know that you will be held responsible for the souls of those dear ones? I feel keenly the responsibility as we have nine young lives under our care. How much time do we spend with them? How often do we point them to the Lamb of God who takes away their sins? How much time do we spend in prayer for them? How many tears do we shed for them? Dear parents, are we willing to have them give their lives for the lost souls? You know they really belong to him who gave them to us. If each father and mother would thus intercede for their children, the present situation in our churches would soon be met. The following lines are from a widely read current magazine, and they seem to be an indictment against the home and church. Reading them made me think and pray more; I hope it may impress other parents:

"So I snapped out of it. I smoke, I drink, I play cards for money. I pet, I haven't gone the limit but God only knows whether I will. My family do not seem to think that I am bad, of course, they don't know or at least they do not appear to know that I do all these things. But are parents deaf and blind? I can't let myself be in church affairs any more. Maybe I am a good girl, but I feel bad. I can't pray. Sometime after an exceedingly wild party I drop on my knees and say, 'O God, forgive us all, you understand.' I am not out with a tough crowd, just the boys and girls of the best families that I was brought up with. The thing that puzzles and troubles me is the older people all having faith in us, these preachers standing around telling how fine and good we are. Sometime I will kidnap one and take him on a party. I guess his next sermon would be about sin and that is what we need. Here are some of the questions in my mind:

(Continued on Page 204)

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. Brandt, - - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

PASTOR AND PEOPLE

God's Love to the World—John 3: 16

BY NATHAN MARTIN

Introduction. A certain minister had a practice of carrying with him a little book. The tiny volume had but three leaves. These leaves contained not a single word. The first leaf was black as jet. The next leaf was scarlet. The last leaf was spotless white. Day after day he would be found meditating upon this singular book. At last he explained: "This black leaf is my sin; it deserves the wrath of God. I look and look and think that it is not half black enough to represent my guilt, though it is as black as black can be. The red leaf reminds me of the atoning sacrifice and the precious blood. The white leaf represents my soul washed in Jesus' blood and made white as snow." This little volume sums up the entire plan of salvation, the expression of God's great love to man.

Manifestations. Only one of the many manifestations of God's love, the greatest of all however, is the giving of his only Son to come into the world. In God's consideration of the human race not a phase of man's need was overlooked. His providence is the expression of his boundless love.

The Seasons. "While the earth remaineth, seedtime and harvest, and cold and heat, summer and winter, and day and night shall not cease" (Gen. 8:22). "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45). "Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts. 14:17).

To the Animal Creation. "He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field; the wild asses quench their thirst" (Psa. 104:10, 11). "Behold, the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they" (Matt. 6:26)? "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows" (Matt. 10:29-31).

For the Body. "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things" (Gen. 9:3). "He made him [Jacob] ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock; butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink of the pure blood of the grape" (Deut 32:13, 14).

Financial Ability. "But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day" (Deut. 8:18). "For the Lord thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee" (Deut. 15:6).

Deliverance. "And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. . . . And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark" (Gen. 7:1, 23). "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Psa. 34:7). "And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him. And delivered him out of all his afflictions, and gave him favor and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house" (Acts 7:9, 10).

Guidance. "And thou shalt remember all the way which the Lord thy God led thee, these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no" (Deut. 8:2). "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange god with him" (Deut. 32:11, 12). "And they prayed, and said: "Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen" (Acts 1:24). "And being warned of God in a dream that they should not return to Herod, they [the wise men] departed into their own country another way" (Matt. 2:13). "But when Herod was dead, behold an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life" (Matt. 2:19, 20).

As one of the results of God's giving his only Son into the world, it is now possible that we may be the sons of God. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not" (1 John 3:1).

Salvation for the Individual. "How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray" (Matt. 18:12)?

He Pities Us. "Like as a father pitieth his children, so the Lord pitieth them that fear him" (Psa. 103:13).

He Enables Us to Overcome. "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:37-39).

Preparing for Us. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9).

His Dealings with Israel. "For the Lord's portion is his people; Jacob is the lot of his inheritance. He found them in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye" (Deut. 32:9, 10). "But the Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day" (Deut. 4:20). "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people" (Deut. 7:7). "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself" (Ex. 19:4).

How Described. The great outstanding fact con-

(Continued on Page 202)

A Book for Pentecost

The following book review was prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Pentecost—A Renewal of Power, by B. H. Burner. 162 pages. $1.50.

In this Pentecostal year one naturally turns to books dealing with Pentecost, the Holy Spirit, Evangelism. And of such books there are many. This one contains these nine chapters: Pentecost: The Living Roots of Christianity, The Background of Pentecost, The Unity of Pentecost, The Power of Pentecost, The Preacher of Pentecost, The Christ of Pentecost, The Salvation of Pentecost, The Aftermath of Pentecost, and Some Implications of Pentecost.

Characteristic expressions run as follows: "Pentecost came to a group of men who were sure of these three facts: Jesus lived; Jesus died; Jesus lived again."

"If the Pentecost Christians had stopped at their baptism, as most of our present-day Christians do, there would have been just two chapters in the book of Acts."

"A ministry of rebuke, a ministry that will face the men who are responsible for our modern sins and say fearlessly, 'Ye are the men,' is sorely needed." "All our emphasis upon boosting, and organization, and publicity, and even religious education, will not convict the great sinners of our modern civilization."

"When men are convinced that this Jesus whom they have been ignoring, this Jesus whom they have been crowding out of their lives, their homes, their business, their governments, and even their churches, is the risen, exalted, irresistible Lord of all life . . . they will be pricked in their hearts and cry out for salvation as did those guilty Jews at Pentecost. The pulpits of the world on fire with a message which has at its center the Christ of Pentecost will bring about another Pentecost!"

Here is a very acceptable and timely book for those who would make Pentecost count for the kingdom and its upbuilding.

The Gist of the Sermon

BY D. W. KURTZ

The Meaning of the Symbols

THE symbols of the church were given to us by Christ himself. We can be sure that the great Teacher would not have used them unless they were needed for the education of man. He, who smashed customs, and legalism, was not falling into new cultus and legalism. He used the symbols to teach, because words had failed to bring understanding.

The purpose of the symbols is illumination and creation. They show the meaning of the Christian life, and they help us to achieve the life intended. They are acts, dramas, exercises into which we enter, and coöperate to a definite spiritual purpose.

The Communion Service has been called Eucharist, Memorial and Communion. It is all three. It is a eucharist, for it is a time of thanksgiving and prayer. It is a memorial, for it recalls and dramatizes the death of Christ, and his teachings, and purposes to teach the riches of his grace. It is communion, for we have a fellowship with one another, and with our Lord in the common life and ideals of the kingdom. Religion has three ways of self-expression: words, symbols, and deeds. All are intended to promote the Christian life. Symbols are stronger than words, and far more effective.

The use of the symbols is a form of worship. Worship is that part of the religious services that aims to harmonize the spirit of man with Jesus Christ. It is not enough to know the will of God, we must harmonize our wills with his will. Worship aims to get the human will to so love the will of God that the person will direct all his energies in harmony with God's will.

Jesus ate a meal with his disciples. It was the agape, or love feast. In the orient, the common meal symbolized brotherhood and peace. When Jesus asked the Samaritan woman for a drink, she was greatly surprised, for such an act implied the family relation which was not possible between Samaritans and Jews. Eating together illustrates and creates brotherhood and peace. The world needs this spirit.

The broken bread represented the body of Christ, broken for them. It represented the sacrifice which Jesus made for the redemption of man. It is a memorial of the price that was paid. We are to remember, so as to follow in his steps, and freely give our lives for others. We not only have John 3:16 in our Bibles, but also 1 John 3:16. The symbol is a way of worship, to illuminate and create the Christ spirit in man.

The cup is the blood covenant. In the orient this was the strongest covenant known. It was stronger than any family relation, or human friendship. In the blood covenant, Jesus promises to be our Friend, our Savior, our Redeemer, and that his love will not forsake us for any power in the world. As we partake of the cup, we promise to be true to him, loyal to his program, to sacrifice for his cause, so that no material or human difficulty can separate us from absolute loyalty to Jesus Christ, our Lord.

He who uses the symbols of the church in the spirit of faith, and humility, will grow in the grace and knowledge of the Lord,

Long Beach, Calif.

HOME AND FAMILY

A Hymn of Dedication

The builders, toiling through the days,
Have wrought with us the task divine;
And now to thee, with songs of praise,
We dedicate the finished shrine.

O holy Presence, brooding here,
Let thy glory fill this place!
Abiding light, that year by year
Shall fill our souls with heavenly grace.

Here may the truth be freely taught,
And here the Master's spirit reign;
Here may his works of love be wrought,
To heal earth's sorrow, sin, and pain.

The poor, the sad, the sick, the blind,
The erring ones that need thy love;
Here may thy troubled children find
The peace that cometh from above.

And may this house forever be
A place where souls, mid sin and strife,
Shall find in serving man and thee
The way of everlasting life.

—Marion Franklin Ham.

New Lives for Old

BY H. A. BRANDT

XIX. Agreement for Two

THE next morning Sidney Hale was in unusually fine spirits, but Irene Cross could not quite shake off a sober mood—a mood born of the immediate problems which faced her in connection with *American Builders*.

She had planned to take an early train or bus to Centropolis, but Hale insisted that he had business in Centropolis, and even if he had not, would be only too glad to drive his car. And so it was that the two got started in time for a leisurely drive to Centropolis on one of those magnificent spring mornings when all nature is dressed in her gayest and best.

There was little said for some minutes for Hale had to watch traffic and Miss Cross was busy noting the changes that had come to Valley Center and its environs. At last they left Valley Center behind and were quietly spinning along toward Centropolis. And it was then that Sidney remarked meaningfully:

"I believe you do have a warm spot in your heart for Valley Center." And then after a pause: "How would you like to come back to live?" It was evident that Sidney had something on his mind; that his question was just a leader.

"It is certainly a wonderful little town, and I do love it. But I am not the type to run away from duty."

"Just what duty?" answered Hale. It was clear that he was intent on drawing his companion out of her reticent mood.

"*American Builders* is still my responsibility, at least until it is discontinued. It shall have my best though it has but a few months to go. Who knows but that there may still be a way out?"

"Yes, there is nothing that succeeds like persistence, at least when it is used intelligently," countered Sidney. And then he continued: "As you say, one can never tell just when some new and helpful factor will appear. For example, in your case, how would you like to bring your duty, your responsibility to Valley Center?"

"Just what do you mean?" answered Irene slowly.

"I mean, how would you like to bring your magazine to Valley Center? You said you had thought of moving it to a suburban town."

"I think I would like to, if it could be arranged. But, as you know, the owners of the magazine have not favored a policy of expansion. *American Builders* seems headed for the grave."

"I hate to see you so pessimistic," commented Hale. "Especially when it is so unnecessary!"

"Unnecessary?"

"Yes, unnecessary!"

Miss Cross looked at Hale intently. She noted the twinkle in his eye.

"Are you joking, or speaking sensibly?" Irene asked with a trace of impatience in her voice.

"I was over to see Rogers last evening," began Sidney.

"How could that be?" returned Irene. "Don't you remember that you were home last evening, that we spent the evening together?"

"That was the first part of the evening," continued Hale. "When you and mother went into the house for a tete-a-tete, and I was supposed to be in the library, I slipped out to have a little chat with my friend Rogers. Would you like to hear what we talked about?"

"Certainly, if it is lawful to utter. I suppose it must be something interesting."

"It was late, and I did not beat around the bush with Rogers. I just told him about *American Builders*, what you hoped to do with it, and outlined the present situation. He asked some questions and we figured for awhile. We believe we can save the magazine if you will give us a chance."

Now Miss Cross had not expected to hear anything of this sort, and for a moment was almost overcome. Sidney waited.

"Of course, I do not understand all that is involved," began Irene slowly, and her voice trembled with emotion, "but you shall have a chance. Do tell me more of what you plan for the magazine!"

"The *Valley Center News* has been doing much better than we expected. Our outside work has been heavy, and only recently Rogers was approached by a Centropolis publishing concern for bids on work that would require a new press, one upon which we could print magazines. So Rogers sees several possibilities in connection with *American Builders*. It would fit into an expansion program, for our plant to buy and publish this magazine. The magazine itself is one which is constructive, and one with a real field. *American Builders* has the kind of editor we would desire. And I think that our plant would likely fit admirably into the plan the present owners rejected; that is, the plan to move the magazine to a suburban town and build up a little community of workers eager to apply the ideals of the magazine to the practical aspects of life."

Hale glanced at Irene to see what she would answer. There was eagerness in her eyes, a smile on her lips—and the trace of a tear on her cheek. For once she seemed not to know just what to say. At length Hale continued:

"I think you will not object to coming back to Valley Center now," he said thoughtfully, "now that you can bring your duty, your responsibility with you!"

"I think it will be the happiest moment in my life," answered Irene gaily. "And isn't it strange how both of us have had to go far afield to learn something of the true worth of the home community!"

"Yes, and I think one's debt is not discharged until he does his share toward making the home community a better place in which to live."

"You remember what I said last night about the need of advice?" said Miss Cross. "Now that everything is turning out so beautifully I suppose it would seem that I should not need any more instructions. But I am quite sure that I do. Is there anything special that I should know about carrying through the plans for *American Builders?*"

"I think the best policy is just to go right ahead, though quietly. Rogers and I will proceed to install the new press and make other adjustments. You can go ahead with your own plans for the magazine. I think you should write the owners at once and get their offer to you down in black and white. We will furnish the finance and any needed instructions, but the deal for *American Builders* will be between you and the present owners. When once we have the magazine purchased it will be turned over to the *Valley Center News* company. If I should be needed in any way just let me know. In fact, I think I shall make it a point to see you immediately after you get an option to buy. You will also receive instructions from our attorney. But the main thing is for you to go ahead and obtain an option; then we will step in for the *News* company and finance the proposition."

"How long do you think it will all take?" asked Irene with enthusiasm. "You see I am beginning to get anxious to get back to Valley Center!"

"Good, and your old friends will welcome you. As to time, it will certainly not take more than sixty days unless there are some matters in connection with moving the magazine that might delay us."

"I think there should not be. The owners have been forcing the magazine to be managed on a hand to mouth basis, as they expect to suspend publication unless a sale is made. So there are no leases or other obligations that might present difficulties."

Thus the two arrived at agreement long before they got to Centropolis. And Irene Cross, enthusiastic over the sudden turn in the prospects for *American Builders*, began to confide some of her plans.

"I think," said she, "that *American Builders* will celebrate by starting your serial, *The Cycle of Faith*, in the first issue that goes out from Valley Center!"

Elgin, Ill.

He Is Coming

BY KATIE FLORY

FOR thousands of years people read and looked for the coming of the prophesied One. The prophecies concerning his first coming have been fulfilled and realized. And since that time nearly two thousand years have elapsed and men and women have been looking for him again. As he has not yet come, we shall continue to live in expectancy of that great and glorious time.

While we were fast asleep the other night five robbers came to the house of our banker and wife with the intention of having them help them to get away with the money deposited in the bank. But with all their shrewd six weeks' planning they were routed and had to leave without a penny.

I am sure of one thing—the banker never thought of a robber grabbing him as he stepped out of the door, to shake a little rug. And so just at an unexpected time when we are not thinking about it, our Lord will come.

Sinner, now is the time to get ready for that great event. It will be too late after he comes. The banker would have made ready had he known the robbers were coming. So we, because we know not the day or hour are warned to *watch*. Just what in your life would you like to be different from what it is? There may be need of cleansing from sin, a closer walk with God, or a deeper life of consecration. This may all be obtained if there is a desire for it.

"The day of the Lord so cometh as a thief in the night. When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief: for ye are all sons of the light, and sons of the day: we are not of the night, nor of darkness; so then let us not sleep, as do the rest, but let us watch and be sober."

Phillipsburg, Ohio.

"Tempted in All Points Like as We Are"

BY CORA PRICE BOWEN

IN the temptation of Jesus there was an appeal to the greatest physical need—the satisfaction of hunger; to the greatest mental need—the satisfaction of ambition; to the highest spiritual need—the fulfillment of our trust in God. These are all legitimate desires which it is right to gratify. The test came when wrong ways of gratifying these desires were presented to Jesus. No more subtle way of temptation can be devised. How was Jesus able to discern that the method presented was a wrong one?

He was filled with the Spirit. How did the Spirit reveal it to him? Through the word of God.

How may we know that what looks right will not prove to be so? How may we gain the victory over subtle temptations, so subtle sometimes that they do not seem to be temptations but duties? By having the word of God in our hearts and minds, and by being filled with the Spirit.

Sebring, Fla.

AMONG THE CHURCHES

Calendar for Sunday, March 30

Sunday-school Lesson, Review (Peace Lesson).

Christian Workers' Meeting, Worship.

❖ ❖ ❖ ❖

Gains for the Kingdom

One baptized in the Spring Creek church, Ind.

Three baptized in the Scalp Level church, Pa.

Seven baptized in the Connellsville church, Pa.

Six baptized and two reclaimed in the Kent church, Ohio.

Seven baptized in the Cincinnati church, Ohio, six coming from the Constance mission, Ky.

Four baptized in the Myerstown church, Pa., Bro. R. P. Bucher of Quarryville, Pa., evangelist

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. C. H. Petry of Springfield church to begin April 20 in the Kent church, Ohio.

Bro. Chas. E. Zunkel, the pastor, to begin April 13 in the Pleasant Hill church, Ohio.

Bro. J. Edwin Jarboe and wife to begin March 30 in the North Webster church, Ind.

Brother and Sister Petry of Pitsburg, Ohio, to begin March 30 in the church at Constance, Ky

Bro. I. L. Bennett of Sugar Grove, W. Va., to begin the first Sunday of May in the Moscow church, Va.

Bro. H. K. Ober of Elizabethtown, Pa., to begin May 11 in the Florin house, West Green Tree congregation, Pa.

❖ ❖ ❖ ❖

Personal Mention

Bro. Perry S. Parker reports his change of address from Luke, Md., to Maysville, W. Va.

Brother and Sister Ray Showalter of Selma, Va., now in Bethany Bible School, were callers at the Messenger rooms last Saturday.

Northwestern Ohio has chosen as Standing Committee delegate to the coming Hershey Conference Eld. J. J. Anglemyer, with Eld. J. L. Guthrie as alternate.

Bro. J. E. Miller, Literary Editor for the Brethren Publishing House, attended the District Meeting of Northwestern Ohio last week in the Eagle Creek church near Williamstown.

Bro. Joel A. Vancil, 109 S. Poplar St., Ottawa, Kans., formerly active in both evangelistic and pastoral work, is available for evangelistic meetings during the spring and summer and for a pastoral engagement to begin Sept. 1.

Secretaries Bonsack, Minnich, and Zigler were all in the field over last week end cultivating the mission interests, the first at Mississinewa church, Ind., the second at Fostoria, Ohio, and the third at Fort Worth, Texas. Other points in the Southland are on Bro. Zigler's itinerary.

Bro. F. D. Anthony, pastor at Grand Rapids, Mich., wishes to know the names and addresses of your friends in that city who ought to be in touch with the church there. Write him at 311 Burton St. S. W. Bro. Anthony is one of the many pastors who will conduct a week of pre-Easter services.

Prof. R. W. Schlosser, former President of Elizabethtown College, has been reelected to that position to succeed President H. H. Nye, who has resigned to resume his former position as Professor of History and Social Sciences. Bro. Schlosser is now at Columbia University completing his work for the Ph. D. degree.

Bro. John C. Zug, Secretary of the Brethren Home at Neffsville, Pa., has our thanks for again favoring us with his annual report of the financial condition of the Home. It shows that the institution holds invested funds of not far from a hundred thousand dollars with total assets of more than a hundred and sixty thousand.

❖ ❖ ❖ ❖

Miscellaneous Items

Young People's summer camps and conferences as scheduled for this summer are listed on page 203.

The Bridgewater College Male Quartet will broadcast from WRVA, Richmond, Va., April 5, 6:30 to 7 P. M., Eastern Standard Time.

The Juniata College Bulletin for March is an Alumni Register, containing the names and addresses of all graduates of the institution from its founding to the present time, and certain other students who qualify for membership in the alumni association.

Cheat River has a new earnestness for missions. The Yearbook credits Cheat River congregation, 1st W. Va., with twenty-nine members. The record of giving shows they gave $2 for missions in 1928. On March 10 Mrs. Rowland Whitehair wrote as follows: "We are an isolated congregation. When we saw your strong appeal for the great deficit through the Gospel Messenger, we set to work among our few members to do what we could. We are late in getting it to you. We rejoice that you have gone over the top. Enclosed find $65 from First District of W. Va., Cheat River congregation. Hope this will help in some little way."

❖ ❖ ❖ ❖

Special Notices

District Conference of Southern Ohio will convene in the Eversole congregation May 8, 8:00 A. M. Elders' Meeting will convene the day prior, May 7, 10:00 A. M. All reports, recommendations, queries or other matters relating to the Conference program should be in my hands on or before April 15. This is the final notice concerning program data. —Van B. Wright, Clerk of District Meeting, Dayton, Ohio.

A change in date of the District Meeting, of Southeastern Pa., New Jersey, and Eastern New York, is made from April 16 to 17 to April 23 and 24. This change is made in order to avoid conflicts of the District Meeting with the special services arranged by the several congregations of the District for the Holy Week. Pastors, elders, delegates and others of the District are requested to note the change and plan in accordance.—E. M. Hertzler, Clerk.

A training school will be held again this year at Camp Alexander Mack. The date is June 2-7. Those who are working now or who are prospective workers in the Sunday-school or Vacation School should plan to enroll if possible. The registration fee is $6. There are plenty of accommodations. It is possible to complete two units of training. Instructors will be from Elgin and the local territory. For further information write to Camp Mack, Milford, Ind., or to your District Board of Religious Education. A detailed program will be printed soon.—L. W. Shultz, North Manchester, Ind.

Bro. Elgin S. Moyer of Bethany Bible School has in contemplation the publication of a book entitled A History of Missions in the Church of the Brethren. It is the most exhaustive study of this subject yet undertaken, having been made for the author's Ph. D. dissertation. It is the judgment of many that the results should be conserved for the church and made available for students generally. Would you like to help make the publication possible by giving your order for a copy in advance? The book will contain from 400 to 500 pages and will sell for $2.50. If you want to see the book published write the author that he can count on you to take a copy at the price named. Address Elgin S. Moyer, 3439 Van Buren St., Chicago, Ill.

The Conference budget for Bethany: We have all been so deeply concerned about the challenge fund for eliminating the deficit that has been such a hindrance to our General Mission Board that nothing has been said recently about the Conference budget for Bethany. While this budget for Bethany is only $35,000, which is less than one-tenth the size of the general budget, it has a vital relation to the progress of the church in the training of young people for missionary service and for the ministry. The Bethany Board has submitted in this budget the actual needs for the support of the school, which means that if the full amount is not raised by June 30, there will be an added deficit on which to pay interest. One pastor suggested that his church had almost raised their quota, only lacked $10, he said. Now he thought that was good for them, and maybe it was, but if each of the 1,042 churches would lack $10 in meeting the quota assigned to them we would be behind just ten times 1,042 which would be $10,420. Only a little over one-third of the $35,000 quota for Bethany's support has been paid and nearly three-fourths of our fiscal year has passed. Will the churches and pastors please give this important cause their immediate support.—Bethany Bible School.

Give an Offering for Religious Education

The calendar of special mission and church promotion offerings calls for two annually to the Board of Religious Education. April 6 is suggested as one date.

Because religious education leads individuals to acceptance of the new life symbolized by Easter you may want to lift this offering later in the month in connection with some special Easter service.

At any rate let us keep the work committed to the Board of Religious Education on a high plane by sufficient funds to carry on their work. Whatever you contribute to this cause is a direct help in meeting the Conference budget and will give your congregation credit in the year's record of giving.

If possible the usual missionary offering for the month should also be lifted. Plan to keep the work this year on the firm basis we placed it by our good response last February.

Designate your money and send to either Board of Religious Education or General Mission Board, Elgin, Ill.

Concerning the Christ of Every Road. In casting about for new Gish books the Gish Committee was considering The Christ of Every Road. The publisher, however, was not inclined to furnish this as a Gish book, saying that some of their own ministers had complained that Brethren ministers were securing books cheaper than this publishing house was furnishing the same books to its own denominational ministers. Here followed some correspondence which convinced the publisher that the Gish Fund Books were intended only for ministers of the Church of the Brethren and that in announcing them every precaution was taken to convey this information to all. This means that The Christ of Every Road will be the next book on the Gish List. Announcement is made here because of numerous inquiries by our ministers. In passing let me urge our ministers always to make it clear to others that Gish books are not "sold" but "furnished" at these low prices because a special fund makes up the difference.—J. H. Miller, Secretary Gish Committee.

❖ ❖ ❖ ❖

Business for Annual Conference

A. Northern Illinois and Wisconsin

The District of Northern Illinois and Wisconsin asks Annual Conference to allow Standing Committee, since it is such a representative body, to originate and bring business to the Business Session.

Answer: Annual Conference grants the request, but since such business may not always be ready for the Booklet, it shall be the duty of the Secretary to have such business printed for the delegates before it is presented to the Business Session. All decisions conflicting with this rule are hereby repealed.

B. Northern Indiana

Whereas, Annual Meeting Minutes do not require the moderator to give an inaugural address, and suggest no time for it to be given (see Minutes of 1924 under plan for Standing Committee), and, whereas, such an address could be given more advantageously on Monday evening the Nappanee church petitions Annual Conference through the District Meeting of Northern Indiana, to decide that if such addresses be given, they shall be delivered on Monday evening preceding the business part of the meeting.

Passed to Annual Meeting.

C. Northeastern Kansas

A petition was passed to Annual Meeting, asking for the General Conference to be held within the western zone in 1931.

D. Middle Missouri

1. Will District Meeting petition Annual Meeting to hold the Annual Conference of 1931 somewhere in the West Central Zone? Answer by D. M. Decided to have the District member of Annual Meeting Locating Committee to confer with like representatives from the other districts of this zone. If necessary arrangements can be made, we recommend that this petition be carried to Annual Meeting of 1930 as our petition.

2. Will District Meeting send the following paper to Annual Meeting of 1930?

Whereas: There is increasing recognition that, due to the growth of the church, and the wideness of the territory represented in the Brotherhood, the holding of General Conferences annually is costing large sums of money much of which might otherwise be used to better advantage in the cause of evangelism; and,

Whereas: Participation in each General Conference is possible to only a comparatively few of our membership and some sections are never favored with a General Conference;

Therefore: Will Annual Meeting of 1930 appoint a committee of five to consider, and if found advisable, to formulate a plan for holding General Conference less frequently than annually, unless special occasion may demand, and for the organizing of Regional Conferences to be held each year in which there will be no General Conference? This committee to report to Annual Meeting of 1931.

Answer by D. M.: Passed to Annual Meeting.

E. Texas and Louisiana

We, the church of Roanoke, La., petition Annual Conference, through District Conference, to create a fourth zone in which Annual Conference may be held; this zone to include that territory south of the Mason and Dixon line, and to be called the Southern zone.

Passed.

F. Virginia, First

Since there is a growing sentiment in the Brotherhood that the business sessions of Annual Conference should be held at an earlier period in said Conference, or alternate with the general program, and thereby provide that the address of welcome, the moderator's address, letters of greeting, etc., be given their logical place on the Conference program, therefore the Cloverdale congregation requests District Meeting of the First District of Virginia to ask Annual Conference to consider the advisability of making such change, and if thought expedient, to authorize same in the general arrangement of the Conference program.

Passed and sent to Annual Conference.

AROUND THE WORLD

The Land of Too Much Bread

Professor James L. Boyle of Cornell University is authority for the statement that the modern feminine desire for slenderness has cut bread consumption by twenty per cent and definitely affected the wheat market of the world. Of course we are not speaking of the starving women of the Orient, but those of the land of too much bread, where most are able to get their vitamins from oranges, grapefruit, pineapples, lettuce, tomatoes and cantaloupes.

Dictator and Hero

Primo de Rivera, who resigned recently as dictator of Spain, and who died suddenly still more recently in Paris, was buried as a nation's hero. That a dictator could pass on as a hero is doubtless due to the strange moderation that characterized Primo de Rivera. He had the good sense to resign when he realized that the power had slipped from his hands—which is certainly not the way of most dictators. Thus when death came, he had many friends instead of a new crop of enemies.

Chicago's Medical Aspirations

A movement is on foot to make Chicago the medical center of the United States. It is proposed to work out an affiliation between Cook County Hospital and the medical schools of the city. "Under the tentative plan the hospital would be divided into five departments, and the medical schools of Loyola and Northwestern Universities, the University of Illinois, and the University of Chicago would each be responsible for the administration of one of four of these departments."

Our Biggest Bank

The Chase National Bank of New York City is now the world's largest bank. It was organized fifty-two years ago and named for Salmon P. Chase, Lincoln's secretary of the treasury. Of recent years it has grown rapidly, largely by the merger route. With resources of close to $3,000,000,000, Chase National Bank displaces the National City Bank of New York as the largest bank in the United States, an honor which the latter has enjoyed since 1897. As already mentioned, Chase National Bank is also the largest in the world. New York now has three banks with assets of over $2,000,000,000.

Per Capita Wealth by States

The per capita wealth by states brings some surprises. Did you know that the barren state of Nevada is the wealthiest state on a per capita basis? "The fortunes of its residents average $7,338, while Alabama is the poorest, with only $1,284 per capita. New York has $3,513, and New Jersey, $3,537. Oregon's per capita wealth is $4,244; Ohio's, $3,118; Oklahoma's, $1,756; Washington's, $3,594; Pennsylvania's, $3,309; Tennessee's, $1,970; Texas', $1,986; Utah's, $3,309; Michigan's, $2,880; Minnesota's, $3,483; Illinois', $3,282; Iowa's, $4,675; Kansas', $3,690; California's, $3,725; Arkansas', $1,474; Colorado's, $3,725; Louisiana's, $1,973; Wisconsin's $3,022, and Missouri's, $3,196."

On Saving One's Reputation

"A good name is rather to be chosen than great riches," and yet, what strange means men have sometimes taken to save a reputation! Staring through the bars of a cell, a certain Illinois minister said: "I was very much disturbed. I thought my reputation might be ruined. I fired two shots at Mr. Elliott. I fired two shots at his wife. I just turned loose and let them have it." What was this muddled preacher talking about? Well, he was recounting how he tried to recover an indiscreet letter that he wrote. He tried to escape one indiscretion by committing a greater one! By adding one foolishness to another, the chief actor in this drama of modern life lost the last shred of reputation that he might have saved by rational action.

Why Unemployment Persists

There are a number of factors conditioning the unemployment situation. But the most significant one is not given the thought it deserves. What we have in mind is the elimination of employes through improved machinery and the general emphasis upon more efficient methods. Dr. Harry W. Laidler, vice-president of the National Bureau of Economic Research, is authority for the statement that improved machinery has eliminated about 2,300,000 workers in four of our major industries during the past eight years. The four industries involved are: farming, manufacturing, railroading and mining. Now it must be evident that unemployment is to persist, perhaps even increase, if men do not generally find themselves able to rise to higher types of activity. For example, what is the ditch digger to do for a living in a day when machines do his work, if he cannot prepare himself for a job requiring more brains and greater skill? The same principle applies all along the line. Efficiency reduces jobs; thus the new and pressing employment problem is the discovery of other types of useful activities. And in such a perplexing situation the man who lacks in initiative and training is bound to have a hard time of it.

Real Living

What is your idea of real living? One would almost gather from some of our modern advocates of personal liberty that the real life is the unrestricted opportunity to guzzle liquor when and wherever one wishes. Mr. Thomas Edison is finding happiness along quite another route. Keeping busy at some useful project is his idea of what constitutes real living. In essence his plan is to give rather than to get; to sharpen the wits wrestling with some problem, rather than dull them with drugs or liquor. Real living makes one an asset to society; it calls for interest in projects that are worthy, and hence satisfying. We believe that those who really live, are those who freely give, whether the service be humble, or in some line that the world chooses to call great.

Wise Men From the East

When the International Missionary Council met at Jerusalem two years ago the possibility of the West receiving missions-of-help from the churches of Asia and Africa was considered. The council even went on record as follows: "We believe that the time has come when all would gain if the younger churches were invited to send missions-of-help to the churches of Europe and America to minister of their treasure to the spiritual life of those to whom they come." Now it seems that this is to become an actuality. The British Conference of Missionary Societies has invited the National Christian Council of India to send a missions-of-help to Great Britain in the near future. And the latter has voted to accept. The names of the Indian Christians who will compose the mission have not as yet been announced.

Religion and Life

The Russian situation is throwing a flood of light upon the relation of religion and life. For in Russia the ascendancy of materialism is all but complete. Churches, synagogues and mosques are being closed. Ecclesiastical objects are being converted into cash and the proceeds used to stock the new collective farms with machinery. And yet, with all this triumph of materialism in Russia happy? Where on the face of the earth today is there such intolerance? Where are there such long and desperate bread lines with men waiting for a dole of food? Where is there such poverty of life as in the land which has exalted materialism? If other peoples can learn anything from what happens to their neighbors, one thing they should begin to see is that religion is after all vital to life. There is no mistake about the Russians needing more to eat, but is their pursuit of materialism bringing them even material blessings? What a pity that the Russians do not know that the kingdom of heaven should be placed first, other things following in their proper order. Surely a nation that is sick, starving and mentally distressed as a result of its eager pursuit of materialism, should be proof anew that religion is vital to progress toward that which is best in human life.

Pastors—Teachers—Superintendents

The International Journal

Worship is a very important phase of our church school program. All of our workers have the problem of providing suitable worship programs. We recommend the *International Journal of Religious Education* to our church school workers, because it provides worship program material for all age groups and also furnishes helpful articles on all phases of religious education by leading Christian educators. You will find an especially good article in the March number on "The Local Church Board of Religious Education." You can order the International Journal through the Brethren Publishing House for $1.50 per year.

Menace of the Movies

The movies present a real problem to us. Our people need education concerning their evil influences. "The Menace of the Movies" is a pamphlet by Fred Eastman which the Board of Religious Education can furnish you for 10c each. The pamphlet is a thorough study of this serious problem.

The Toronto Convention

It is time to think seriously about the International Convention of Religious Education to be held at Toronto, Canada, June 23-29, 1930. The Church of the Brethren is allowed 250 delegates. If you are interested in going, write the Board of Religious Education for an enrollment card and explanatory leaflet. Return the enrollment card with the fee of $5 and you will receive the delegate credential receipt which will entitle you to admission to the sessions at Toronto.

BOARD OF RELIGIOUS EDUCATION
Elgin, Ill.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Godly Fear

1 Peter 2: 17

For Week Beginning April 6

WHAT DO THOSE FEAR WHO FEAR GOD?

Godly fear keeps us free from undue and irreverent familiarity with holy things. It is not opposed to love. When they walk in the path of duty they have no fear at all (Isa. 8: 13).

BOLDNESS AND THE FEAR OF GOD

Because one fears God he need have no fear of men. The fear of God dispels all other fear. The fear of God is freedom and life. All other fear is bondage (1 John 4: 18; Matt. 10: 28).

FEAR OF GOD INSPIRES ACTION AND THOUGHT

All other fear confuses the mind and paralyzes action. The fear of the Lord is the beginning of wisdom. The fear of the Lord is the secret of courage (Job 28: 28; Psa. 111: 10; Prov. 14: 27).

FEAR AND LOVE

They fear to do wrong. They fear not to do right. When love loses this sense of awe it has already begun to degenerate into something unworthy (Psa. 103: 11, 17; Luke 1: 50).

NOT TO ESCAPE BUT TO PLEASE HIM

Usually we run from the object we fear, but not so with God. While we fear him we seek him. It is not his presence but his displeasure that we fear (Psa. 5: 7, 89: 7; Acts 10: 35).

WE ARE NOT HELPLESS

Often we stand helpless before an object that we fear. We can not flee nor overcome nor escape it. But those who fear God have an incentive to action and the situation is such that they can act. They can avoid what God hates and do what he loves and dwell in perfect peace (Prov. 15: 16; 19: 23; Eccles. 8: 12, 13).

DISCUSSION

Why is there so much less of the spirit of fear in our religion than there used to be?

How can one cultivate a wholesome fear? Or is the day past when such a spirit is needed?

R. H. M.

The Last Smoke

About every so often one reads of a smoker who takes his last smoke. The story of one such unfortunate is told below: "Philip Snyder, twenty-five years old, was burned probably fatally last night when he fell asleep in his bed at 337 South Loomis Street with a cigarette in his mouth, which ignited the bed clothes. Other roomers in the house dragged him from the bed. He was taken to the county hospital, where it was said he probably would die."

Radio and a World Language

The influence of radio broadcasting on the development of a world language is beginning to be a subject for speculation with some. There are several difficulties in the way of international broadcasting, but they are not in the field of engineering. National characteristics, differences in time, and the language problem present the great obstacles. There are said to be some 3,400 languages and dialects spoken throughout the world. Certainly about 3,395 of these are definitely out of the running as a language for world broadcasting. Naturally the English language is favored by many as a contender for world supremacy. General Harbord "contends that since the greater and most appealing part of the world's broadcast entertainment is offered in English from America and the British Isles, this will prove the strongest incentive in history for many races to master a common tongue."

Preserving Welsh Culture

The story of Wales is a long one and filled with no little romance. Since the days of the Romans the people of this country have been in touch with the main currents of western civilization. Yet, they have not been entirely absorbed, but have retained a more or less ardent interest in their past. Of recent years a revival of interest in Welsh culture gives promise of preserving the language and an appreciation of Welsh literature. The educational system of the country is being revised to give recognition to a worthy cultural heritage. Perhaps here is an example of how modern civilization may proceed and yet preserve the best in the life and literature of the various nations. For although the Welsh have enjoyed the full rights of English subjects since 1536, they have not forgotten that they are Welshmen. Yet with all this interest in nationalistic ideals, they have been true to the more inclusive loyalty—they have been patriotic citizens of the British empire. It will be a great day when all nationals understand that there is no essential conflict between the highest good of the nation and what is best for all men.

The Peacemakers

(Continued From Page 195)

impossible to have peace without unless there is peace within. A motive for peace which is from without is superficial and not dependable. Real peace shall be on earth when the impromptu comes from lives that have within the peace of God, which peace is the result of having God's Spirit in the heart or life.

Peacemakers who assist in destroying trouble, and in avoiding trouble, and in bringing real peace to troubled lives, shall be called the children of God. God's desire is that there shall be peace and those who assist their Lord are his sons and daughters.

Middlebury, Ind.

From the Wood Box

BY I. N. H. BEAHM

In halcyon days of the past a meeting was in progress amid beautiful mountains. A special program had been arranged. A granddaughter had prepared her "piece" and had rendered it in a pleasing and effective way. At the home the message on mere scratch paper had found its way to the wood box. Some time later the grandmother discovered the copy and wondered if it belonged to a visitor who chanced that way.

There are many, many girls who can write as did this girl, who are wholly unconscious of the gift; and so, precious material finds its way to the wood box or waste basket.

It was Edgar Allan Poe who got one hundred dollars for his "In a Bottle" story. This wood box message may bear its fruitage after being broadcast through the Messenger columns. It was good for one group. It will be good for another. So it goes out to Messenger readers.

What we can do to help during these services:

1. Enlist for service. Our responsibility is commensurate with our opportunities. Therefore we must be willing to shoulder the responsibility of this meeting. We are saved to serve. Then let us serve in these services.

Paul said, "Ye are not your own, for ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's." This is a challenge to each one of us to enlist our services for Christ and the church.

One of the highest motives for enlisting ourselves is the desire to be used of God in winning others to Christ, that they may share with us the blessing of his salvation and the privileges of his service.

An Egyptian slave bought by an Englishman resented his new master, but when given money and told to go and be a man, and beginning to realize what it meant, a strong sense of allegiance filled his soul and great gratitude filled his heart and beamed through his face. He cried: "Do you mean that I am free to do whatever I desire to do?"

"Yes," said the Englishman, "that is what I mean."

"Well," said the slave, "there is just one thing I want to do. I want to serve you all the rest of my life!" Such service was the one time slave's highest liberty. Just that spirit must find and have place in the heart of every true Christian.

2. Pray for the success of the meeting. Hold up the minister in prayer. Pray earnestly for the unsaved. More things are wrought through prayer than many even dream of. Pray earnestly for the guidance of the Spirit. Prayer is the wireless by which Christians communicate with God. It is a great source of spiritual power. In Acts 1:8 we read, "But ye shall receive power after that the Holy Ghost is come upon you." By just so much as you give your life unreservedly to Christ will he make you a channel of his power. It is the final explanation of men like Moses, Paul, Luther, Judson, Moody and Mack. The church needs nothing so much as this baptism of power.

3. Sing as Paul says, "With grace in your hearts to the Lord."

4. Be on time. This will require thought, earnestness, activity. It will help the meeting.

5. Be attentive. All thinking together, with unscattered minds, will give power.

6. Be witnesses for Jesus. The Holy Spirit will make you so. Let him. Thus your light will shine before men. People will be led to glorify God.

7. Enlist others for service. True religion is contagious.

8. Speak to the unsaved, as did our Savior to the woman at the well. If each one would win one soul to Christ, our church would be doubled. Some one may just be waiting to be asked to accept Christ.

Now, dear reader, please note that these eight simple suggestions fully and earnestly practiced as taught by the wood box author, a new Evangeline, would surely bring sublime results.

There is room—there is work for girls of the wood box type to write and broadcast through the press. Ye Christian girls, write and send abroad. Beware of the wood box as you would to wrap a pound in a napkin.

Nokesville, Va.

God's Love to the World.—John 3: 16

(Continued From Page 198)

cerning the love of God is that it is immeasurable. Paul, in writing to the Ephesian church, speaks of "the love of Christ, which passeth knowledge" (Eph. 3:19). The late Dr. Jowett once wrote: "There are the vast lone spaces of the stellar fields, peopled with countless worlds, crossed by mysterious highways with stars as the pilgrims, ever moving on their unknown journeyings. We can lose ourselves there. There is the 'dark backward and abysm of time,' opening door after door in ever-receding epochs, back through twilight and dawn into the primeval darkness, where the inquisitive mind falters and faints. And we can lose ourselves there.

"Then there is the appalling wilderness of human need, beginning from my own life, with its taint of blood, its defect of faculty, its dreary gap in circumstance and condition, and repeated in every other life in every street, in every city and village and country throughout the inhabited world! And we can lose ourselves there. And then there is the deadly, ubiquitous presence of human sin in all its chameleon forms—well-dressed, ill-dressed, blazing in passion, mincing in vanity, and freezing in moral indifference and unbelief. All these are stupendous themes, and the mind that ventures upon the waste of waters, and soon growing weary of wings returns to the place of its rest.

"But there is something more majestic than the heavens, more wonderful than the far, mysterious vistas of time, more pervasive than human need, and more abounding than human sin. The biggest thing with which the mind can cope is the Infinite Love of God."

When Nansen was looking for the North Pole he found himself in very deep water. Trying to take his soundings, he found that his line failed to reach the bottom. He took his book. He wrote the date, the length of the line, and the words, "Deeper than that." The next day he lengthened the line and dropped it, and again it failed to reach bottom. Again he wrote down the date, the length of the line, and the words, "Deeper than that." Next day, gathering together all the rope that could be found on the vessel, he made it into one long line and tried again. Once more he took his book, wrote the day, the length of the line and the words, "Deeper than that." This is the experience of the human mind when it tries to comprehend the depth of the love of God in Christ Jesus.

Immeasurable, it is of course inexpressible. Mohammed told his followers a prodigious story. He said that he was transported to heaven where he saw a gigantic angel. It had 70,000 heads, and each head had 70,000 faces, and each face had 70,000 mouths, and each mouth had 70,000 tongues, and each tongue spoke 70,000 languages, and all of them were employed in singing the praises of God.

Says the poet,

"Could we with ink the ocean fill,
And were the skies of parchment made,
Were every blade of grass a quill,
And every man a scribe by trade,

"To write the love of God to man,
Would drain the ocean dry;
And the scroll could not contain the whole,
Though stretched from sky to sky."

Its Power. In the north of England, in a mining district, lived a notorious rough named Ike Miller. One evening, when Henry Morehouse, a young evangelist, was preaching, this man came in and took a seat near the front. Many trembled at his presence. The evangelist preached that evening on the love of God. After the meeting was dismissed a number of men gathered about the speaker of the evening and said: "Ah, Henry, you didn't preach right. You ought to have preached at Ike Miller. You had a great opportunity and you lost it. That softly sort of preaching won't do him any good. What does he care about love? You ought to have told him the dreadful punishment he is going to get." The young preacher replied rather boyishly, "I'm real sorry I did not preach to him right. I did want so to help him." Meanwhile the big, rough miner went tramping home. His wife ran in front of the children as he came in, but she stared in bewilderment, for he was not drunk; he was not scowling. He put his arms around her and kissed her, then said: "Lass, God has brought your husband back to you." Then gathering up the shrinking children, he said: "My little boy and girl, God has brought your father back to you. Now let us all pray." And he knelt down before the God of heaven.

D. L. Moody's keynote was the love of God. Fearing that some time or other some minister might forget to tell about it, he arranged in gas jets the words, "God is love," so that anyone who entered the doors of that church and looked forward to the pulpit would see the truth which was so dear to him. One night, before the time of meeting, the door stood open. A man somewhat under the influence of drink looked in and thought it would at least be a good place to get warm, for it was stormy without. As he pushed the door open, he saw the text blazing out, "God is Love." He closed the door, and walked away and muttered to himself, "God is not love. If God were love, he would love me. God does not love a wretch like me." But it kept on burning down into his soul, "God is love." After a while he returned, entered, and took a seat in the corner. When Mr. Moody walked down the aisle, he found the man weeping like a child. He asked him, "What is the trouble? What was there in the sermon that touched you?" He replied, "I didn't hear a word of your sermon." He then explained that that text above the pulpit had burned into his soul.

How Reciprocate. The great Napoleon once said, "Alexander, Cæsar, Charlemagne and myself have founded great empires; but upon what do these creatures of our genius depend? Upon force. Jesus alone founded his empire upon love, and to this day mil-

Courtesy

BY MARTHA CLICK SENGER

For months I have been making a round trip on the bus every day. Some drivers show so much courtesy and are so accommodating. Often the passengers are lacking in this when one person occupies a whole seat while others are standing. Some fail to say, "Thank you," when some one gives up a seat. Then, too, when there is a crowd to get on, some are determined to get on first as though they could not wait until all are aboard. We often see this selfishness manifest in homes too. Did you ever see it carried into church services? Are we courteous to God when we have loud talking, much whispering that could be avoided, and other confusion? How reverent it would seem if everything could be arranged and a service go off without much moving about—each family have their seats and being found in them when services begin. How fine it would be if there were no turning to see who the late comers are, no chewing of gum, or such little offenses. A lady told me she does not answer if any one tries to converse with her after she is seated in church. These are only a few of the things we might mention. Let us get rid of the little foxes that spoil the vines.

Glendale, Calif.

lions would die for him." Yes, there are millions who would give their lives in return for the great love of God.

"O Love that will not let me go,
I rest my weary soul in thee;
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be.

"O Light that followest all my way,
I yield my flickering torch to thee;
My heart restores its borrowed ray,
That in thy sunshine's glow its day
May brighter, fairer be.

"O Joy that seekest me through pain,
I can not close my heart to thee;
I trace the rainbow through the rain
And feel the promise is not vain
That morn shall tearless be.

"O Cross that liftest up my head,
I dare not ask to hide from thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be."

Lebanon, Pa.

CORRESPONDENCE

YOUNG PEOPLE'S SUMMER CAMPS AND CONFERENCES

Harmony (Pennsylvania)
Older Girls—June 27-July 10
Younger Girls—July 10-19
Younger Boys—July 20-29
Older Boys—Aug. 11-23

Bethel (Virginia)
Intermediate Boys—July 7-12
Intermediate Girls—July 14-19
Young People—July 21-26

Mack (Indiana)
Intermediate Girls—July 7-12
Intermediate Boys—June 23-28
Older Girls—July 14-25
Older Boys—July 28-Aug. 2

Sugar Grove (Ohio)
Intermediate Boys—July 14-19
Intermediate Girls—July 28-Aug. 2
Young People—Aug. 25-30

Windsor (Maryland)
Young People—Aug. 4-9

Lewisburg (Illinois)
Young People—Aug. 11-16

Boone (Iowa)
Young People—Aug. 11-17

Hillyard (Missouri)
Young People—Aug. 18-23

Jenks Lake (California)
Younger Boys—July 14-23
Older Boys—July 23-Aug. 1
Younger Girls—Aug. 1-9
Older Girls—Aug. 9-18
Young People—Sept. 1-6

Elgin, Ill. C. H. Shamberger.

TRYING TO SPREAD THE GOSPEL

This is a great age in which to live anywhere, but especially in China. It sounds like a paradox to say that in many respects it was perhaps never so difficult to preach the gospel here as it is now, nor was it ever so easy because of the present conditions and opportunity. In China's strenuous and tedious attempt to find and place herself in equal rank with the other nations of the world she is making many discoveries, not the least of which is the fallacy of her old forms of worship and her need of a trustworthy God, one who can become a reality to her people.

In the attempt to establish a new government the religious status and needs of the people have not been forgotten or ignored. To change the form of a nation's worship is not an easy task, but was among the first steps taken in radical changes affecting the life of the people. Two years ago the world was becoming aware of the fact that in a few places in China the temples were, by order of the government, being emptied of their idols. Now this is being done in one city after another and is too common to find a place in the headlines of the national or foreign press. This condition presents a challenge to the Christian church to bring to the Chinese a true religion with a Savior who can save. Perhaps the chief difficulty lies in the fact that the masses of the people, who are forced to give up the only gods they have known, gods which they and their fathers have always worshiped, discover that these gods were powerless and their removal does not affect the lives of the people. They then lose faith in any god and suddenly become atheistic.

Many of the questions asked now by students, people in business, and even the common people, were not thought of a few years ago. We are facing a new era and people are beginning to think for themselves. They do not now listen to the gospel without questioning its authenticity; but a hopeful thought lies in the fact that those who do accept it now, do so largely after thoughtful consideration and in sincerity rather than through persuasion and sinister motives. The revival of Buddhism, the incoming of communism which is primarily nonreligious, and the slow but steady increase of Christianity, are parallel opponents striving for supremacy in the hearts and lives of these four hundred million people.

In our own work in this field we are trying to push out into the out-lying districts, endeavoring to carry the message of truth to all at the earliest possible date. One of these points upon which we are now concentrating is Yu Hsien, the county-seat of one of the counties in the Show Yang district. We have rented a small Chinese court for a place in which missionaries may live for longer periods of time than they have been spending in this place.

Yu Hsien was an out-station opened in the early years of our work in China and quite a little work has been done through the years, yet the trips made there were so far apart and of such short duration that results have not been all we desired. There are about twenty-five Christians scattered in and about the city, but they have not had adequate encouragement and shepherding to keep them close to the church. We are planning to organize them into a local church with a hope of the work becoming indigenous. Most of the Christians are men whose wives and families are not Christians but several of them seem eager to be taught.

We have called in quite a number of homes and find the people generally quite friendly though there is still some fear of the foreigner and his motives. It takes time to overcome this but it can be done when they come to know us better and become interested in the gospel message. The women, even young brides, are still near one hundred per cent illiterate, but literacy is becoming much more popular than it used to be and several young women have expressed a desire to learn to read. We expect to begin this line of teaching along with telling the gospel story as we go into their homes.

A new official (city mayor) has just come to Yu Hsien and one of the first things he did was to order the idols taken out of all the city temples on the 18th of January. This was just a few days before the 23rd of the last month of the old Chinese year on which day new household gods replace the old ones, which are then burned in the courtyards, thus sending them to heaven to report for the family for the past year. They still paste the god's mouth with taffy, asking him as he ascends to heaven to, "Forget all the bad and tell only the good." There was always much temple worship at this time and this new official took the first step to discontinue this practice by emptying the temples. He said he would clean up the city this year and begin in the villages next year.

We feel encouraged with the interest a few of the Yu Hsien Christians are taking in our present plans to build up the work there. At Christmas time they planned the service, social hour, and members' fellowship meal almost entirely, only asking advice or sanction on a few points. They all seemed to enjoy it immensely. One of the most interesting numbers on the program was a song sung by our blind brother, "I Have Heard That Jesus Can Save Me." He has been blind for twenty years, was baptized ten years ago, and has great faith in prayer. He sang with a beaming face and an enthusiasm that proved beyond a doubt his belief and joy in his Savior.

They are planning to have a part in the Five Year Forward Movement for Christian work in China. The first step taken was to plan for a monthly meeting, the first Sunday of each month, when a special effort will be made to have every member present. The purpose is to create an interest in and love for the church in their own hearts, and to discover ways and means of bringing their families and others to Christ. They will be largely discussion meetings in which all may have a part, with seasons for prayer. One Christian man said in our first meeting as we were planning for the next one: "Let's arrange for more time for prayer." In the new year before us, may the Lord lead us to glorify his name in this part of his vineyard.

Show Yang, Shansi, China. Winnie E. Cripe.

AS ONE CORRESPONDENT SEES IT

The following is in reply to a letter received several weeks ago from Mrs. M. A. Hartman, Tulsa, Okla., finding exception to an article of mine on Law or Grace, in the Messenger dated Aug. 28, 1926. A reply by letter failed to reach her.

Mrs. Hartman:—Relying on the guidance of the Holy Spirit, I come to you in all kindness, to reprove you for having given heed to the teachings of those unable to rightly divide the word of truth, which has caused you such a misunderstanding.

First, you are mistaken when you say the sabbath was kept in the garden of Eden. God rested from his labors on the seventh day. It was not required of men to observe until God gave it to the Israelites (Ex. 31:13) who are keeping it to this day, and will continue to keep it to the end of time. It was never required to be kept by the Gentiles.

Christ being a Jew, never broke the law which was fulfilled in him. The church was not yet established and under such conditions he referred the ruler to Luke 18:20 to five of the commandments, which are all covered by grace; and further, he taught him the need of love or grace in the next verse, when he commanded him to sell all he had and give to the poor. Jesus knew wherein he lacked.

Next, if you keep part of the law you must keep it all, or be guilty of all (Jas. 2:10). If you obey the old law you will suffer the miseries contained in the old law, and at the day of judgment you will be judged from the Old Testament. When the Old and New Testaments (the books) are opened (Rev. 20:12), those who obeyed the law will be judged from the Old, and those who obeyed under grace by the New. Which would you rather do, obey because you felt compelled to by law, or obey because you loved to serve? "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9). We are not justified by the works of the law (Gal. 2:16).

Sunday, the first day of the week, was the day observed by the disciples as the day to meet to break bread. We do not care a particle who named it Sunday. The name does not contaminate the day. There is not a word mentioned as to what we may do, or not do on Sunday, but we keep it in commemoration of his resurrection. Rom. 14:6, says that if we keep a day it must be kept unto the Lord.

Next, take notice that the church was not founded on the old Bible teachings; there is not a shadow of the church found in it, and not one of the patriarchs or prophets lived to see the church.

The law was fulfilled in Christ and came to an end. Fulfilled does not mean to continue. If a person makes you a promise to do something, it is fulfilled as soon as he does it.

Twelve thousand of each of the twelve tribes of Israel will compose the elect, or the 144,000.

Now, let your son-in-law and daughter read this, then in your study of the word for the plan of salvation, follow the teachings of the New Testament. If you want further information I will gladly give it to you as the Spirit may direct. Consider these things carefully and prayerfully, and do not permit yourself to be misled by sensational teachings of women who found such organizations or churches.

Be subject to grace and you will not be guilty of doing any harm mentioned in the law to your fellow beings.

Yours in hope,
Dr. J. H. Crofford.

Martinsburg, Pa.

NEWS—FRESH OR STALE

What is news? Some one has said: "If a dog bite a man, that isn't news; but if a man bite a dog, that is news." Yet for a correspondent to write about a man biting a dog long after it occurred would not be news in itself, only as it might come in as an explanation of some recent occurrence.

The correspondents of our dailies are expected to get the up-to-the-minute news for their issues. Webster defines news as: "A report of a recent event; fresh tidings; recent intelligence." Reading the correspondence in the Messenger of March 8, we note a number that were fresh reports of recent events, and some that anticipated the joy of coming events. Then we noted some that mentioned events that occurred three months ago, and one that occurred four months ago—all back in the past year, 1929. While such events may leave pleasant memories in the minds of some individual, to the average reader they are stale news and do not tend to make our church news as interesting as it should be.

John W. Vetter.

Fostoria, Ohio.

PASSING OF ELD. DANIEL W. KIRK

Daniel W. Kirk of Hammond, W. Va., son of Enoch and Martha Jane Kirk, died at his home of a complication of diseases, Jan. 19, 1930, aged seventy-two years, three months four days. Most of his youth was spent in Marion County, W. Va. His father was a soldier in the Civil War and died in the Andersonville prison, leaving the care of his mother to him until the time of her death.



July 14, 1884, he married Mary Margaret Finch who with four children preceded him. Nov. 9, 1890, he married Mary A. Griffith who also was taken by death. May 18, 1893, he married Clara Alice Annon. To this union ten children were born, nine of whom are living. There are also fourteen grandchildren.

He was baptized into the Church of the Brethren in

(Continued on Page 206)

Ye Must Be Born Again

(Continued From Page 197)

Did my mother do the things I am doing? Did my older sister? Am I wrong in thinking I am a bad girl? Is it the way of the world? Shall we go to heaven or hell following such acts? Does God care? Do the preachers and teachers know we young people do these things? Is this the way the world always shall be? Please, some one give me an answer or I shall certainly go mad."

This is the plea of some poor girl and I know there are thousands of young people having the same longing in their hearts to do what is right. Oh, that our preachers and teachers and parents might wake up and tell them of sin and hell and judgment to come. Tell them what Jesus told Nicodemus, "Ye must be born again," and I know they will listen and gladly give themselves if we older ones set the example.

Grand Rapids, Mich.

CORRESPONDENCE

"ONE YEAR IN HEAVEN"

How lasting, how precious, are the memories of sacred things learned at one's mother's knee during childhood's days! We are thinking today of Sunday afternoons spent with mother as teacher and a large book, containing many pictures of Biblical scenes, spread before us. This volume was entitled "The Beautiful Story," a large book containing children's stories of the Bible, and in the rear, a collection of religious poems and readings, with numerous illustrations. Many of you may have a copy in your homes even today.

We had little opportunity to attend church those days in the section where we lived, as the nearest church was some miles away and too far for mother and her little boy to walk. But even the infrequent trips to church and Sunday-school pale into oblivion before the memories of the sacred things learned with mother as teacher and "The Beautiful Story" as our text.

Mother's thoughts seemed always to be of Eternal things, especially at these times, and she ably directed my thoughts to those passages and poems that told of the angels, and the glory world.

Among the poems that were her favorites was one entitled "A Year in Heaven." It seems to have been anonymous and I can not give credit to its author, but it was precious to mother, and to me. How well memory recalls the hours we spent together reading of heaven's glory! The poem ran—

"One year among the angels, beloved, thou hast been,
One year has heaven's white portal shut back the sound of sin;
And yet no voice, no whisper, comes floating down from thee,
To tell us what glad wonder a year of heaven may be.

"Our hearts before it listen—the beautiful closed gate;
The silence yearns around us; we listen and we wait;
It is the heavenly birthday; on earth thy lilies bloom;
In thine immortal garland canst find for these no room?

"Thou loved'st all things lovely when walking with us here;
Now from the heights of heaven seems earth no longer dear?
We can not paint thee moving in white-robed state afar,
Nor dream our flower of comfort a cool and distant star.

"Heaven is but life made richer; therein can be no loss;
To meet our love and longing thou hast no gulf to cross;
No adamant between us uprears its rocky screen;
A vein before us only: thou hast the light serene.

"That veil 'twixt earth and heaven a breath might waft aside;
We breathe one air, beloved; we follow one dear Guide;
Passed into open vision, out of our midst and rain
Thou see'st how sorrow blossoms, how peace is won from pain.

"And half we feel the leaning from thy deep calm of bliss,
To say of earth, 'Beloved, how beautiful is this!'
The lilies in this splendor—the green leaves in this dew;
Oh, earth is also heaven, with God's light clothed anew!'

"Because we know thee near us, and nearer still to him
Who fills the cup of being with glory to the brim,
We will not stain with grieving our fair, tho' fainter light,
But cling to thee in spirit as if thou wert in sight.

"And, as in waves of beauty the swift years come and go,
Upon celestial currents our deeper life shall flow.
Hearing from that sweet country where blighting never came,
Love chime the hours immortal, in earth and heaven the same."

"A Year in Heaven" is a beautiful poem in itself, precious to me for the memories of childhood which it brings. But since March 26, 1930, was my dear mother's first "heavenly birthday" it becomes the more beautiful, the more precious at this time.

Mother died in service—while at her household work. The Lord took her home without a lingering illness, which was always her oft-expressed desire. She was laid to rest on Good Friday, a day which she always revered and taught me to revere; a day on which she would do no unnecessary work and her thoughts were much upon the cross of Calvary and her Lord's suffering there. It all seemed in the Lord's plan. Her life, lived, as it was, rich in the fruit of the Spirit—love, joy, peace, longsuffering, goodness, etc.—has been a benediction not alone to her children but to a host of others who were thrown into contact with her splendid influence and who profited thereby.

The above-quoted poem, while especially dear to me, will, doubtless, prove interesting and helpful to others whose mothers have spent one or more years in heaven.

Harrisburg, Pa. Chester E. Shuler.

THE MAPLE GROVE CHILD RESCUE HOME

The Board of Directors of the Maple Grove Child Rescue Home near Eglon, W. Va., met in the Home March 15 in semiannual board meeting. There was an unusual amount of business transacted. A number of the board expressed the thought that it was one of the most harmonious and best meetings the board ever had.

There are nine members on the board and seven were present. Considering that the board is scattered over the northern half of West Virginia and Western Maryland, and that each goes at his own expense, this record is fine.

Since our last letter we have completed the sleeping ward for boys on the third floor, with sixteen beautiful white beds there, thus making room for thirty-one more children.

The Home is being given a new coat of paint. The fire escape and triple porch at the north end of the building have been completed, except the lower floor, which the board ordered finished in the near future.

This winter we are having the largest number of children we ever had in the Home. At present there are thirty-four children. The children seem unusually happy under the control of Sister Virginia Bittinger as matron and her husband, Bro. Wm. Bittinger, as helper in the heavy work in the Home. The new matron took charge Feb. 19.

The board decided to make the road wider in front of the Home, and to use the ground to fill the hollow back of the house.

The board also decided to take the children from the Home to the Pleasant Valley congregation to render a program some time during the summer. This will mean a round trip of possibly 250 miles and will be quite a treat to the children as well as the people of the above congregation. Of course it will mean considerable expense, but these good people have agreed to furnish the gasoline for the trip.

The reunion at the Home will be July 6. We hope the various congregations owing the Home will not forget to take up an offering on Mother's Day for the Home as there has been considerable expense painting the building, installing a high tension line, buying a horse, and getting an automatic pump.

Prospects are brighter than ever for the Home and we are thankful for all who have so kindly coöperated in this great work.

Emra T. Fike.

Oakland, Md.

FROM VYARA, INDIA

Digging for the new church foundation continues. Morning prayers are conducted regularly for the workers, many of whom are Christians from outside villages.

Homes of the professional class of the town have welcomed our calls. Pray for their openness of heart, as we work with them.

The Beginners' Sunday-school class, newly opened, is taking keen interest in songs, stories, and pictures.

Reelection of officers of W. C. T. U. took place as a full year of work was completed.

The town of Bardoli is nineteen miles from Vyara. Bardoli has become famous all over India during the last few years as the leading city of civil disobedience. Her name is also seen in American papers. Last year the people of Bardoli won a victory over the English government by refusing to pay the increased tax. Mr. Vallabbhai Patel, who is the ring leader, is a disciple of Gandhi.

Recently some of us spent a forenoon at Bardoli, just to see the noted town. We were much interested in visiting the Ashram (an institution resembling a monastery and school combined). Here we saw many spinning wheels being made by carpenters. One wheel sells at rupees 3 (about $1), which is very cheap, doubtless below cost. The spinning wheel is Gandhi's emblem of self-government.

All buildings about the place, as well as the gasoline engine pumping water, indicated that plenty of money had been donated to the institution. We were especially interested in the two-story building, known as the "Soviet House," erected as a gift to their leader, Vallabbhai Patel. His library was well lined with books—mostly English books! Among them we were pleased to note such as "The New Testament in Modern Speech" and "Modern Religious Movements in India" by J. N. Farquhar. We did not meet Mr. V. Patel that day, for he was at Ahmedabad with Mr. Gandhi helping to draft the plan of campaign for civil disobedience. This is said to be "the last battle of Gandhi's life," fighting by nonresistance against paying taxes and land revenue. Bardoli is to be one of the centers of agitation.

The day following this visit, we observed some first-hand evidence of Mr. Patel's influence in the villages. A large Christian meeting had been announced for the village of Kuthadia. For nearly twenty years, our Christians have been working in this village and many homes had become Christian, but during the last three years Arya Samaj leaders have done much to hinder Christian work there. When asked why they did not enter new territory for their campaigns, one Arya Samejist answered truthfully when said: "We prefer 'cooked rice.'" Time for the meeting came, but none arrived; doors were closed all over the village. Since the people did not come to us, we went to them. Three groups of Christians canvassed the town, going to every home, to say salaam and be friendly. Such that move of goodwill did its work, for about two hundred people were brave enough to attend the services that night even though they had been threatened that every one attending the Christians' meetings would be fined five rupees.

Vyara, India. Anetta Mo[illegible]

Notes From Our Correspondents

CALIFORNIA

Long Beach.—During February Bro. Kuftz and twenty-three members of the Laymen's Brotherhood, accompanied by several [illegible] visited the Pasadena Brotherhood. Bro. Kurtz gave the address. [illegible] 27 the officers of the District Aid Society visited our local Aid. [illegible] gave an interesting program. A covered dish luncheon was served. Our Aid Society paid another $100 on the church debt and $25 to district expenses. March 7 the women's missionary society met their regular meeting in order that the members might attend the Day of Prayer held by the federated women's missionary societies of the churches of Long Beach. March 11 we were grieved to learn of the death at Fresno of the mother of Bro. Homer Fike. The Aid Society is grateful for the gift of table linen and kitchen utensils from Mrs. Etta Rollins. Bro. J. S. Zimmerman and wife left [illegible] on a trip east, to include the Conference. Heavy rains and snow in the mountains are the causes of great thanksgiving to the teachers.—Mrs. Maud M. Trimmer, Long Beach, Calif., March 17.

McFarland church met in council Feb. 28. Plans were made for a Vacation Bible School to be held this summer. The remodeling of the church basement is almost completed, making more adequate Sunday-school rooms which were much needed. During the early part of February our pastor and wife held a two weeks' meeting at Wasco, Calif. In their absence the pulpit was filled by Bro. [illegible] Blickenstaff and J. I. Kaylor, returned missionary from India.—J. C. Moomaw, McFarland, Calif., March 15.

COLORADO

Wiley.—The church activities are moving forward with renewed interest. Our pastor, Bro. L. Birkin, has given us some worth-while spiritual messages, including one series of sermons on the subject, Christian According to Christ. He gave a very impressive address Sunday morning, March 17, on the subject, Why Should I Pray? This was preparatory to the pre-Easter services. The Ladies' Aid has been kept busy the past few months serving banquets, dinners, etc.; from the money thus earned they have given generously to the church budget. The ladies of the Wiley church observed the World Day of Prayer March 7 in a union meeting. March 9 the Brethren church. The meeting was well attended and a fine [illegible]. A union church sale was held in Wiley March 15 with a good success.—Mae U. Brubaker, Lamar, Colo., March 17.

DISTRICT OF COLUMBIA

Washington City.—We are in the midst of the Kernahan campaign. Our church was represented with a corps of faithful workers [illegible] week, taking the religious census of the city, which we feel [illegible] will discover to us many who are Brethren or who prefer the Brethren church but have not affiliated themselves with us. When this census is completed each church will receive a responsibility list preparatory to a big evangelistic drive at Eastertide. We are looking forward to getting results from efforts put forth. March 16 General Secretary Chas. D. Bonsack, Elgin, Ill., was with us. Upon learning of the campaign, he brought us an encouraging and urgent message on "personal evangelism." In the evening he told in a most interesting way his experiences and impressions on the Africa trip. On March 17 our congregation held its spring council. A number of reports were read and accepted; delegates were elected to the [illegible] District Meetings; pledges were signed assuring the terms of a loan for our building project and the official board directed to go ahead with the enterprise. The two adjoining properties recently purchased are all paid for and there still remains a nice balance in the building fund. It was decided to tear down the old iron fence around the church property and replace it with a nice artistic stone wall. This will preserve the terrace. Due to advancement in rank at the [illegible] Smithsonian Institute and increasing outside duties, Bro. Charles Resser tendered his resignation as church clerk. Bro. Resser has efficiently and faithfully served us in this capacity for over [illegible] years and we were reluctant to accept his resignation. Bro. [illegible] Grapes was elected his successor. Dr. Ira Edwards of Mt. [illegible] Wis., entertained us with pictures both still and moving [illegible] taking us for a trip, In Wonderland—Hawaii. The offering [illegible] our building fund. Bro. John A. Garber represents us at the [illegible] Rescue Mission, delivering the message on the fourth Friday of each month.—Mary M. Hinshaw, Washington, D. C., March [illegible]

IDAHO

Emmett.—On March 8 in regular council we decided to hold a love feast April 17 in the evening. We would be pleased to have ministers and members of other churches present as we are quite isolated. Last Sunday the Sunday-school gave out nineteen cents to the children to invest. The pastor is now vacating the [illegible] of the church as the board has secured a house near the church for their use.—D. J. Wampler, New Plymouth, Idaho, March 15

ILLINOIS

Canton church met in council March 12. Bro. Norris was elected elder, taking the place of Bro. Caslow. The missionary report given by Sister Cecile Vansyckle was very encouraging. The third Sunday of each month we use the worship period of the Sunday-school [illegible] news from the mission fields at large; we also use that [illegible] missions. We gave a well rendered missionary program at the church Feb. 16. The women of the church have organized a missionary society which is very interesting. The lesson which we take up next [illegible] From Jerusalem to Jerusalem. Our Aid Society with Sister Rohrer as president took up their work again after two months' vacation on account of cold weather and much sickness. The ministers of Canton are exchanging pulpits each Sunday evening during the month of March which is very much appreciated; the sermons are very inspiring. A committee has been appointed for the Easter program. Our pastor, G. T. McGuire, is attending Bethany Bible School this winter and also preaching two sermons a week for us. We appreciate to give him the opportunity and know we will receive great benefit from it. During the winter our brethren organized a basketball team and we believe they will be able to do much good in the community. Our communion will be Sunday, May 4.—Mrs. H. G. Lehman, Canton, Ill., March 12.

INDIANA

Eel River church met in council Feb 24. A committee was appointed to fix several Sunday-school rooms. We decided to have communion on the evening of May 24. March 2 Bro Glen Rummel of Manchester College preached for us. Miss Burns of the Nettie congregation gave a chalk talk last Sunday evening which was interesting.—Mrs Mervin A. Freed, Claypool, Ind., March 19

Mexico church met in council March 6. Bro Harley Fuhrman was elected delegate to Annual Conference with Bro. Ezra Murray as alternate. Rearrangement of the church basement is under consideration, preparatory to communion service, and for other accommodations. We were very fortunate to have Bro. Bonsack come to us Feb. 23. He delivered two sermons filled with the missionary

It was also the day for the offering for our missionary, Sister Grisso. Bro John Byler and family of North Manchester spent Sunday, March 16 with us Bro Byler gave an interesting sermon in the morning on spirituality and Carnality; in the afternoon the family rendered a fine program in song which was enjoyed very much by all present.—Celia I. Pugh, Mexico, Ind., March 18.

Shipshewana (Ind.) church met in council March 14. We are making plans to paint the church this summer. We decided not to send a delegate to Annual Conference. Taking under consideration the number of members who have moved from our locality, our church is progressing nicely The roads were drifted at times during the winter months so it was impossible to have services. Our love feast will be held June 14 —Mrs Dallas Sigler, White Pigeon, Mich., March 17.

Wabash Country church met in business meeting March 7. Bro. Ben Sager was reelected trustee for three years; the secretary and treasurer were both reelected for one year. The date for our love feast will occur at our next business meeting. Nine letters of membership were read at our next business meeting. Nine letters of membership were read, two were read a few weeks ago, making eleven received since our last report.—Mrs. Clarence Pulley, Wabash, Ind., March 17.

Yellow Creek church met in council Feb. 28. Eight letters were granted Our elder, I. S. Burns, was chosen delegate to Annual Conference, with Sister Amanda Miller, alternate. A Christmas program was given by the school on Dec. 29. On account of bad roads our attendance has not been good, but we are glad it is increasing as these difficulties are removed Last night about thirty members met at the home of one of our shut-ins for services. We expect to entertain the ministerial meeting May 31. Our juniors are planning to help support the missionary children on the foreign fields Bessie Burns, Wakarusa, Ind., March 17.

IOWA

Des Moines.—On Sunday evening, Feb. 16, a service of worship and praise was very appropriately conducted by a number of our young people on the life of Christ in song and Scripture. By varying this program another group may take part at other times until the entire congregation is included. We think the idea is worth passing on Recently a fellowship meeting was held at the church in honor of our elder, Bro A M Stine, and wife who are leaving for North Manchester, Ind. Bro Stine has lived in Middle Iowa all of his life and has served the church and district in a creditable manner. We are sorry to have them leave this community. Special prayer services are being held each week preparatory to the pre-Easter service.—Naomi Shaw, Des Moines, Iowa, March 15.

Greene church met in council March 1. It was decided to have our love feast June 1 Feb. 23 a splendid missionary program consisting of songs and recitations by the children and readings by the older members of the Sunday-school was presented under the auspices of the missionary committee An offering of $50 was lifted to help meet the district deficit. World Day of Prayer, March 7, was observed by the churches in Greene in a union meeting. Our part in the program was directed by a member of the missionary committee, Sister Beulah Scholarts, the subject being, Jesus, the Desire of All Nations. A general offering was lifted for missions —Elsie A. Pyle, Greene, Iowa, March 13

KANSAS

Belleville church met in council March 1. Our love feast will be held May 24 beginning at 7 P. M. Bro V. F. Schwalm of McPherson gave an inspiring message on Sunday evening, March 2 Our attendance and interest have been fine all winter.—Anna M. Kuhn, Belleville, Kans., March 10

Pleasant View church has been enjoying some interesting events during the last six months Jan. 18 Judge Fred G. Bale of Columbus, Ohio, gave us one of his splendid lectures on Citizens of Tomorrow. Feb. 2 the young people's group conference of this District met here and gave a stirring program; the general theme of the conference was fostering of the spirit of peace among the nations. Bro. W. T. Hackett of Hutchinson brought the message of the morning, and Bro M. Leatherman of Grand Junction, Colo., gave the evening address on "Ladies' And gave a patriotic program on Feb. 16 which was very much enjoyed by all They also entertained the Aid of the Harmony Baptist church at the home of Sister Emma Hornbaker March 7 Under the efficient leadership of Sister Mary Fnfrock the society is doing some constructive work. Feb. 23 we enjoyed a visit by District workers of the Laymen's Movement. Under the leadership of Bro. Bert Wolfe of Nickerson, Kans, a group of young people from Nickerson and McPherson presented a play, The Color Line, which was an inspiration to all We are looking forward to the last number of the lyceum course March 25, to be given by the McPherson College Quartet We are arranging for another lecture course for this coming fall and winter Our program committee is planning an Easter program.—Mrs Anna Miller, Darlow, Kans., March 14.

KENTUCKY

Constance.—Early in the year the church set as its goal for 1930 the payment of the debt on the new basement that was built last summer. Feb. 23 the B Y P D, Sunday-school, church and Ladies' Aid together contributed $40 toward the mission deficit. On the Saturday before the Aid had an oyster supper; the total receipts were $49.28. We are now looking forward to the revival services to start Sunday evening, March 30, with Brother and Sister Petry of Pitsburg, Ohio, in charge. A prayer meeting is being conducted each Friday evening in behalf of the revival; problems are discussed and prayed over by all present in order that the members may be fully consecrated to the great cause of reaching sinners. A list of those who have not accepted Christ is kept by each one attending. On Wednesday evening a Bible study class conducted by Sister Royer is held for the purpose of discussing different subjects of the Bible.—Lawrence Hostetler, Constance, Ky , March 13.

MICHIGAN

Midland—Dec 14 the church met in council Comment was made upon the improvement since the remodeling of our churchhouse. We have a classroom in the balcony for our large intermediate class, also a new classroom for juniors below; this can also be turned into a very convenient kitchen. Fine cooperation was shown on the part of all and work progressed rapidly. The young people did much toward helping in a financial way. The balance of the cost will be met by monthly pledges from members. It was decided to have evangelistic services this summer or fall. A committee was appointed to look into the matter of securing an evangelist. March 8 the church met in council again. It was decided to have a communion this year, sometime in June. Also to have an all-day meeting with basket dinner and the church on Easter Sunday. There will be pre-Easter services at least three evenings. It was decided to try to secure Bro. Kimmy of Beaverton for these meetings —Vercie M. Burgess, Midland Mich., March 17.

Woodland Village church met in council March 8. We are planning special prayer services to be held preceding our meetings to be conducted April 6 to 20 by our pastor. A call was given Bro. Weaver to labor with us another year. A missionary committee was also appointed. We have organized a graded primary and junior department under Sister Sawdy-school. Recently Sister Teeter has given the children several talks on China —Doris Wheeler, Woodland, Mich., March 13.

MISSOURI

Carthage church met in regular council March 14. Eld. A. W. Vaught, a member of the District Ministerial Board, presided at the meeting Three letters of membership were received. A committee of three young people was appointed to plan the church program of several days for the rest of the year. A budget for six months was presented by the finance committee and adopted with their plans for every member canvass. A request for continued support from the General Mission Board was made. A recommendation from the church board dealing with the church membership roll and giving a definite method of classification was unanimously adopted. It was decided to conduct pre-Easter services in Passion Week, the work to be in charge of the pastor A committee also was continued to secure an evangelist for meetings later in the year. An election for a minister was held. Bro Leland Gordon was licensed for one year and Bro Harvey elected to be installed. The installation has not yet been made The young people are studying the history of our church on Sunday evenings. The pastor is conducting a class in personal evangelism at the Bible hour on Wednesday evenings. He will also conduct a service in the county jail in the afternoon of the fifth Sunday. The attendance at Sunday-school and church is steadily increasing with a record attendance on March 16. The interest is also increasing and the outlook for the work of the Carthage church is quite promising at the present time.—Mrs. Lester Fike, Carthage, Mo., March 17.

Oak Grove.—At our December council the church elected Bro. A. Killingsworth elder for 1930. He has been elder of this church for about twenty-five years and although seventy-five years old, he is doing good work, teaching a class each Sunday and taking his turn in preaching Dec. 29 Bro. Wm. Stevens of McClave, Colo., preached for us on the subject of Faith; this was much appreciated by all present. Feb. 24 Bro. A. W. Adkins, District Evangelist, with his wife and two sons, came to our church. He preached two helpful and interesting sermons and held a called council in the interest of the District of Southern Missouri and Arkansas. In our Sunday-school interest and attendance have been good considering the severe winter. Bro. A. A. Hutton was reelected superintendent; Roberta Killingsworth was elected president of Christian Workers' Meeting We have been interested in the mission deficit and have helped what we could with prayers and offering —Grace McClung, Collins, Mo., March 15.

Rockingham.—Our church met in council Jan. 29. We decided to keep our pastor another year. Two deacons were elected and installation services were held for a deacon's wife. Our Aid Society has been busy all winter, working at whatever our hands found to do Our pastor is sponsoring three contests to be held at the church and high school in the near future on the subjects of peace, temperance and anti-cigarettes. Bro. E. N. Huffman of St. Joseph, Mo., preached for us both morning and evening on Sunday, March 2, while Bro. Feiler was away on District mission work.—Mrs. J. S Bowman, Norborne, Mo., March 13.

NEBRASKA

Lincoln.—At our council March 8 we decided to have a Vacation Bible School in June. Bro. Wenger will be the director We expect to have teachers and helpers from our Sunday-school We decided to have our love feast June 8. Our pastor will conduct special meetings the week before Easter. The children will give an Easter program. The young people from the East Lincoln Evangelical church will give a missionary play in our church March 23. Our young people gave a play in the Evangelical church some time ago.—Minnie Horsh, Lincoln, Nebr , March 17.

NORTH DAKOTA

Cando congregation met in council in Cando March 13. Owing to so much snow and cold weather during January and February there was slack attendance, but there was only one Sunday that we could not have services. However, the attendance is rapidly increasing. The primary department has an enrollment of fifty. Achievement day was observed with an appropriate program; an offering of $123 25 was sent to the General Mission Board towards the deficit The Ladies' Aid appropriated their surplus money to needy causes: $80 to District Mission Board; $15 to Bethany Hospital; $10 toward church deficit; $25 toward installing a furnace in the Cando house; besides helping many needy families The Sunday-school also gave $65 to the District Mission Board. March 16 we met in a praise service for the success of achieving the goal, that of wiping out our church deficit. Our Sunday evening services are discontinued until better roads and weather prevails.—Mrs. G. W. Newcomer, Cando, N. Dak., March 19.

OHIO

Bear Creek church met in members' meeting on March 11 Bro Burton from Trotwood assisted in the work. Delegates were elected as follows Eld P. M Filbrun to Annual Conference; Dora Beeghly, Anna Stoner and Maudie Filbrun, to District Conference. One Sunday evening this winter we were fortunate in having Miss Elengra Braman, associate secretary of the National Council for the Prevention of War, speak to us; her message was stirring. Five of our young people entered the peace declamation contest put on by the Ohio Council of Churches Doris Erbaugh was the winner in the local contest and received the bronze medal. Feb. 16 the senior girls put on the pageant, If We Only Knew, which was inspiring to all present. Our pastor attended the Ohio pastors' conference and also the conference at Bethany; he brought back interesting reports. April 13 at the morning service we will be favored with a program by the peace deputation from North Manchester. April 6 we plan to have the deputation team of the Student Volunteers of Manchester College give their program May 24 at 7:30 P. M.—Mrs. Maudie Filbrun, Dayton, Ohio, March 15

Beaver Creek.—Our pastor, Bro. J. H Fidemiller, presided at the business meeting March 1 The building fund total of $4,642 40 was read. The pastor reported for the year: 312 calls, six baptisms, eleven funerals, five anointings, one wedding; he traveled 6,000 miles from Sept. 1 to March 9 in pastoral and mission board work. Delegates elected were Bro. Fidemiller to Annual Conference, with H. C Haverstick, alternate; Mrs. Nettie Moler and Mrs Joe Coy to District Meeting; alternates, Mrs. I. M. Coy and H. C. Haverstick At the reorganization of the Aid Society in February Mrs Nettie Moler was reelected president Bro. Friend Couser has preached for us on two occasions Homer Koogler gave a splendid report of the pageant given at the pentecostal celebration in Columbus The chorus, directed by F. Couser, has sung special numbers at several church services and is doing credit to itself and the director. Sixty-five young people were present at the last unit meeting of the six churches in our township, held at our church. Junior League interest and attendance are growing under the leadership of Mrs. Joe Coy. They enjoyed a Valentine party at the home of the leader, also a special St. Patrick's Day program at Sunday evening service. Interest is shown by the adult and young people's groups which have combined for the study of the History of Christianity which will be followed later by a study of the history of our own denomination. We rejoice that the mission deficit has been paid and that we were able to exceed our last year's giving, thus having a part in paying the deficit, though many of our members have suffered by the industrial depression. Interest in our local contest for perfect attendance, on time with Bible verse, is good. Eighteen persons have a perfect record to date, with others nearly so. Also in the contest of Southern Ohio for reading and memorizing the gospel of John. The latter contest should help greatly to make this year a real anniversary of Pentecost by quickening and deepening the spiritual life of all participants.—Mrs. Henry M. Stewart, Zenia, Ohio, March 19.

Bristolville.—For some time the work at this mission point had been at a standstill One year ago last August the work was assigned to Bro. A. H. Miller to be carried on with his work at Kent, Ohio At that time there were eighteen members; during the past year fourteen have been received into the church by baptism and nine by letter. We have Sunday-school at 2:30 each Sunday afternoon and preaching by the pastor at 3:30. Attendance at Sunday-school March 9 was forty-six.—Lee G. Cauffield, Cortland, Ohio, March 14.

Cincinnati church met in regular members' meeting March 14. Delegate to Annual Conference is Bro. J. R. Hunter; alternate, Sister Mary S. Carr; to District Meeting, Brother and Sister J. R. Hunter; alternates. Brother and Sister Chas. Kneopfle Our love feast will be Saturday evening, May 24. Four letters of membership were received and one granted since the last report. Seven have been received by baptism and four by letter, six of those baptized being from the Constance mission. March 30 the Southern Ohio chorus will be with us We are glad to report the rapid increase in attendance of our church and Sunday-school. We have decided on Easter as decision day The Aid Society has been doing some helpful work and is planning for more soon. Through their donations we have been able to ceil our church basement. To show our appreciation of the helpful work of Bro. Hunter, the Sunday-school made it possible for him to attend the ministers' Conference at Chicago. At our council we decided unanimously to retain our pastor another year. We will have special services on Good Friday evening, also a program for Easter.—Mary S. Carr, Cincinnati, Ohio, March 18.

Defiance church met March 8 for our regular quarterly business meeting. Officers were elected for the coming year. Delegates to District Meeting are Sister Lottie Noffsinger and Bro. Leonard Schwaderer; the last named is also delegate to Annual Conference. Our communion is to be Saturday evening, May 10. Our Sunday-school attendance last Sunday was 148 Bro Guthrie preached for us Sunday evening, March 9 Two were baptized at the close of the service.—Mabel Hardy, Defiance, Ohio, March 19.

Green Spring church met in council March 7 Member on welfare board is Minna Snavely; missionary committee, Fanny Wolf; church treasurer, Albert Sellers The love feast will be June 8 at 7 30 P M —Mrs Elias Eberly, Old Fort, Ohio, March 19.

Kent church met in business meeting March 7 Six letters of membership were read We decided to hold a week's meeting beginning April 20 with Bro. C H Petry from the Springfield church preaching for us, and to hold a love feast April 22 A short time ago six were baptized and two reclaimed. Our Aid Society was reorganized with Sister King, president. -Elva Fox, Kent, Ohio, March 18.

Lower Miami church met in council March 13 Encouraging reports were given by different committees, also by the Aid Society A deacon and his wife were received into the church by letter. We elected Eld. J O Garst as presiding elder for two years Bro E B Ruble was elected clerk, also a member of the board of trustees. Eld Jesse Noffsinger was chosen to represent us at Annual Meeting with J. O Garst alternate. Brethren Jesse Noffsinger and J. O Garst will be our delegates to District Meeting We decided to have pre-Easter services, conducted by home talent. The churches of our township are arranging an Easter program to be given in our high school auditorium in which our church expects to participate —Blanche Furrey, Dayton, Ohio, March 16

Marion.—Feb 7 the Willing Workers' class sponsored a chicken supper, the proceeds from which were to cover the deficit in our District missionary apportionment; we are happy to report that we went over the top in the amount we wished to raise March 2 members and friends of the church enjoyed a basket dinner in the church basement During the luncheon reminiscences of the dedication of the church twelve years ago were given by some of the members who attended the services at that time. In the afternoon the church met in council. Pre-Easter meeting Wednesday, Thursday and Friday evenings.—Pearl Dildine, Marion, Ohio, March 13.

New Carlisle church met in council Feb 26 Two members of the District Ministerial Board were present, Brethren L A Bookwalter and Chas L. Flory. They took the voice of the church for a presiding elder and also for our pastor Bro. J H Gump was elected presiding elder and Bro. G. E. Yoder was reelected pastor, both for a year, beginning Sept. 1, 1930. The delegates chosen to District Meeting to be held in the Ebersole church May 8 are Brethren Herbert T Barnhart, John Musselman and Roy Studebaker; delegate to Annual Conference is our pastor, Bro G. E Yoder Early in December a two weeks' evangelistic meeting was held by Bro G L. Wine of Bridgewater, Va His messages were very inspiring and helpful, good interest and attendance were manifested during the meetings. Bro Friend Couser of Dayton, Ohio, had charge of the song service and his help, too, was much appreciated. Three accepted Christ and were baptized Feb 23 our Sunday school lifted an offering of $144 for the deficit fund. The Junior League rendered a program a few weeks ago on Sunday evening which was greatly appreciated by the adults; they brought their offering of over $57 for the African work. This was realized from a small sum of money given them early in the summer. A woman's missionary society was organized early last fall, Mrs. G. E Yoder acting as president Much interest is shown in this work The society sponsored the World Day of Prayer program on March 7 and invited in the women of the other churches of the town Mrs. Walter Hawke led the meeting and discussions were given by Mrs Stone, Sister John Gump, Sister Glenna Funderburg and Sister Guy Studebaker. An invitation was extended to the Bethany Bible School glee club to give a musical program in our church on the evening of May 3. Our Aid Society meets for an all-day meeting once a month. Much interest is shown and good work is being done by the women —Laura Barnhart, New Carlisle, Ohio, March 13.

Springfield (City) church met in business meeting March 4 Various committees and treasurers' reports were given and accepted Five letters of membership were received Our pastor, Bro Johnson, was chosen delegate to Annual Conference; he and Mrs. Johnson also are delegates to District Meeting, with Tom Hunter and Geo Getz, alternates Pre-Easter services will be conducted by our pastor with a special program for Easter Sunday The ministerial committee was instructed to arrange for our evangelistic services for the coming fall. The church voted to retain Bro Johnson as pastor for another year; however, he has not yet reported his decision. Feb 23 a representative of the Anti-Saloon League gave a talk on the work of the organization March 16 the Southern Ohio chorus will give their cantata, Esther. Plays are being prepared by the B. Y P D and the younger married ladies' class —Mrs Marie Grisso, Springfield, Ohio, March 18

West Alexandria.—We are planning pre Easter services commencing April 13, with communion Thursday, April 17, 7 P M. Sunday evening, April 20, an Easter program will be given. John H Good, pastor, will have charge of these pre-Easter services Our Sunday-school attendance is gradually increasing March 16 a missionary program was given after which an offering was taken for District missions The cottage prayer services each Thursday evening have been well attended —Russell S. Landis, West Alexandria, Ohio, March 19.

OKLAHOMA

Big Creek.—March 9 a number of the young folks from the Oklahoma City church, accompanied by their pastor and wife worshiped with us. Bro Glover brought us a splendid message in the forenoon The young people had charge of the afternoon service A splendid program was rendered, after which they held a short business session, making plans for greater work in the B Y P D March 13 we held our regular quarterly business meeting Reports show our church in a healthy condition financially Our Sunday school is progressing nicely The B. Y P D has an interesting meeting every Wednesday evening. May 5 is the date set for our love feast We decided to take an offering for Bethany Bible School the fifth Sunday in March We are looking forward with great expectations to our revival in June when Bro O. H. Austin and wife will be with us This church will be in need of a pastor after Sept 1 as our present pastor is planning to leave us -May Fillmore Ripley, Okla., March 15.

PENNSYLVANIA

Annville church met in council March 1 at which time various reports were read. Bro Walter Hartman was elected elder for a term of three years. It was decided to send Bro Daniel Bucklew as delegate to Annual Meeting and Bro Harry Gingrich and Bro Aaron Gingrich to District Meeting Our love feast will be held May 10 and 11 beginning at 1 30 P M We expect to have a program by the Annville Sunday-school on Easter Sunday We will also begin the revival services at the South Annville house sometime in May, the exact date to be given later. Several letters of membership were granted and also several received March 16 three young people united with the church by baptism. -Sarah Winters, Lebanon, Pa., March 17.

Chiques.—Since our last report several visiting brethren have preached for us Jan. 11 at the Chiques house Bro Geo Wolf from the Akron congregation preached on Worship. Jan. 18 Eld. Frank Sargent of Chicago was with us in the interests of Bethany Bible School. Jan. 19 Bro. S. G. Meyer from Fredericksburg gave a splendid missionary sermon at the Mt Hope house Feb. 9 Bro. Graybill Hershey preached for us on the Centurion's Faith. In the afternoon a group of about thirty people rendered a short service at the Lancaster prison and also at the county hospital, Bro. Hess preaching at the former place and Bro Stauffer at the latter. Feb. 22 church met in council All the church reports showed a healthy increase Our teacher-training class under the direction of Bro Rufus K Eby is about ready to start Book No. 2. The Sisters' Aid Society has taken on new life. We have given out needlework to quite a few of our juniors March 9 a volunteer group from Elizabethtown College gave an interesting program on the theme, Christianity Bro. Virgil Finnell is expected to be with us at an early date. Jan 11 one member was reclaimed.—Fanny Zug Shearer, Manheim, Pa., March 12.

Ephrata.—The District Sunday-school Secretary, Bro. Roy Forney, of East Petersburg, visited our school Feb. 16, giving a talk to the

(Continued on Page 208)

PASSING OF ELD. DANIEL W. KIRK

(Continued From Page 203)

1891 and was soon elected deacon. May 12, 1894, he was elected to the ministry and one year later ordained to the eldership. Like many of the pioneer preachers he walked, rode horseback and went by train, filling appointments, holding protracted meetings, anointing and ministering to the sick, baptizing, preaching funeral sermons and solemnizing marriages.

He was sent many times as delegate to District Conference and served once on Standing Committee. He also served the District on the Ministerial and Mission Boards. He was a member of the board of directors of the Maple Grove Child Rescue Home; he made eleven trips over the mountains to the Home and also solicited money.

He believed very strongly in the anointing service. He was in full sympathy with all the New Testament doctrines and very loyal to the church of his choice. He was a firm believer in fasting and prayer. He was in full charge of his home congregation for a number of years and also had charge of other congregations.

Funeral services at the Ross Chapel by the writer, assisted by Brethren Valentine and Rowe. Interment in the cemetery by the church where he labored during life.

Emra T. Fike.

Oakland, Md.

TIME

We hear so many people in this day and age say they do not have time to read the Bible, that they haven't the time to go to church, or in fact to do anything good or uplifting. Now each of us has just twenty-four hours every day of life, rich and poor alike. The Christian and the sinner, has the same amount of time at his disposal. Hence, it is how we use this great gift of time that counts. Many have the time to spend a couple hours watching a ball game. Some have time to dance half the night, or to sit through a six-reel thriller, yet have no time for a short prayer or for a family altar.

How often do we see a family, that great God-given blessing, using the home for a filling station, and dormitory, a place to eat and sleep in, all because they have no time to spend in the home! But these same persons have time to hop into the family car to burn up the miles, and break speed laws, because they don't have time to take a sane pace.

How often that small word time is used as an excuse, when one does not want to do something!

Dear people, won't you please take time to take an inventory of yourselves, and see whether you are drifting? In the words of that beautiful hymn, "Take time to be holy."

R. S. Ritchie.

Westernport, Md.

IN MEMORIAM

Sister Leota V. Miller was born Dec. 31, 1884, near Burlington, W. Va., on Beaver Run in the Beaver Run congregation. She died of tuberculosis at Hopemont Sanitarium, W. Va., Jan. 14, 1930, having been there about three and one half months.



She was the only daughter of the late Brother and Sister J. W. Leatherman. She spent her childhood days at the home place on Beaver Run. During this time she attended one term of school, 1903 and 1904, at Juniata College. She married O. S. Miller, Jan. 1, 1905, and the following March they moved to the Eastern Shore of Maryland. They remained there about twelve years, then moved back to the home place on Beaver Run, and remained there until her death.

To this union were born five sons and three daughters. One son died in infancy. She united with the Church of the Brethren at the age of ten years and remained faithful till death. It was largely through the Christian life she lived that her children, as they were old enough, came into the church. The oldest son, Jno. C. Miller, is a minister. Sister Miller was devoted to the church of her choice and to her God. Her place was seldom vacant. She was loved and respected by all who knew her. Many lives were made better by coming in touch with her. She had great faith in the anointing and this was administered Jan. 5 by the writer, assisted by Bro. A. S. A. Holsinger. She is survived by her husband, seven children and one brother.

Funeral services at the Beaver Run church by Elders Earl W. Fike and B. W. Smith, after which she was laid to rest in the Beaver Run cemetery.

B. W. Smith.

Burlington, W. Va.

SISTER LYDIA JANE GUMP

Sister Lydia Jane Gump, wife of Albert N. Gump, died at her home Feb. 7, 1930, after a prolonged illness. She was born in Hancock County, Ohio, May 1, 1860. She was the daughter of Henry and Leah Brown. When about four years old she with her parents located in Williams County, Ohio. At the age of fifteen years she united with the Church of the Brethren, becoming a member of the Lick Creek congregation near Bryan, Ohio.



Oct. 17, 1878, she was united in marriage with Albert N. Gump, eldest son of the late Eld. Jeremiah Gump. To this union were born four sons and one daughter, all of whom with the husband survive. She also leaves eighteen grandchildren and one great-grandchild, two half sisters, three half brothers (one being Eld. Samuel Brown of Wichita, Kans.), and a great many other relatives and friends.

Soon after her marriage she and her husband located in the Pleasant Hill congregation, Northern Indiana. A few years later they were elected to the deacon's office and she faithfully served the church in this capacity the remainder of her life.

She served as president of the local Aid Society for a number of years. She was also a gifted song leader and for many years was the director of the music of this congregation, often being called upon to arrange music for special occasions in adjoining congregations.

Funeral services were held in the Pleasant Hill church Monday afternoon Feb. 10, 1930, conducted by Eld. Otho Winger assisted by Eld. J. H. Wright.

Chas. O. Gump.

Churubusco, Ind.

IN MEMORY OF TWO DEAR SISTERS

All good things in this present world must come to an end. So ended the life of our dear member, Sister Hannah Deihl, ou Dec. 28, 1929.

The members of the Union Bridge Aid Society wish to express their loss and extend their sympathy to the family:

"We can not say, and we will not say
That she is dead—she is just away.
With a cheery smile, and a wave of the hand,
She has wandered into an unknown land;
And left us dreaming, how very fair
It needs must be since she lingers there.
Think of her still as the same, I say:
She is not dead—she is just away."

"Not our will, but thine be done." Though we do not understand, God knoweth best. So he took home to himself our beloved member, Sister Augusta Wimmer, who died at the Frederick City Hospital on Jan. 9, 1930.

The members of the Union Bridge Aid Society wish to express their loss and extend their sympathy to the family.

"She has gone across the river
To the shores of evergreen:
How we long to see her dear face,
But the river flows between.

* * *

"For the Lord who gave has called you,
To his will we all must bow:
You are free from pain and suffering,
Not a care can reach you now."

Mrs. E. V. Crumpacker, President,
Helen E. Peters, Secretary.

Union Bridge, Md.

RESOLUTIONS OF RESPECT

Whereas it has been the will of the heavenly Father to take home another one of the charter members of the Beaverton Aid Society, Sister Ida Mote, we desire to express in this way our tribute of love and honor for her twenty-five years of faithful, constant service to the church through the Aid Society;

That we cherish the memory of her faithfulness and untiring efforts which shall continue to spur us on to undertake greater things for the cause she loved so well;

That we express our heartfelt sympathy to the family in their sudden bereavement in the loss of one who was a devoted wife and loving mother.

Mrs. Jessie Hoover,
Mrs. Ada Early,
Mrs. Weltha Long.

Beaverton, Mich.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Dague-Whitney.—At the home of the writer, Feb. 22, 1930, Mr. Lawrance A. Dague and Miss Veulah G. Whitney, both of Haxtun, Colo.—I. J. Sollenberger, Aurora, Colo.

Flickinger-Lindsay.—By the writer at his home, Feb. 23, 1930, Mr. Ronald N. Flickinger and Miss Beulah K. Lindsay, both of Lanark.—Forest S. Eisenbise, Lanark, Ill.

Haman-Garland.—Sister Ruth Garland and Mr. Russell Haman were united in marriage Feb. 26, 1930, by the writer at his residence.—Arthur L. Rummel, Johnstown, Pa.

Wolf-Williams.—By the undersigned at the home of the bride's brother, Paul Hoff, La Verne, Calif., Feb. 28, 1930, M. LeRoy Wolf, Pomona, Calif., and Iva Williams, Waterloo, Iowa.—M. J. Mishler, La Verne, Calif.

FALLEN ASLEEP

Baugh, Howard Franklin Jr., born July 14, 1924, to Brother and Sister Howard Baugh, Uniontown, Pa., died March 11, 1930, aged 5 years, 7 months, and 27 days. He is survived by his parents and eight brothers and sisters. Funeral services were conducted in the parental home in Uniontown, Pa., by Eld. J. A. Buffenmyer, assisted by Eld. C. C. Sollenberger.—Mrs. J. A. Buffenmyer, Windber, Pa.

Beard, Edward Henry, died at his home, Westminster, Md., Feb. 16, 1930, aged 80 years, 7 months and 2 days. Death was due to diabetes; he had been blind for the last nine years and in declining health. He was bedfast since June and bore his affliction patiently with Christian fortitude. He was a son of John and Elizabeth Galle Beard, the last survivor. He married Ida C. Caylor nearly fifty-five years ago. He was a member of the Church of the Brethren for fifty years and a reader of the Messenger forty years. He is survived by five daughters, three sons, eighteen grandchildren. Services at the Pipe Creek church by Eld. J. J. John, assisted by Eld. Wm. E. Roop and Bro. Geo. P. Early. Interment in the Pipe Creek cemetery.—Edith M. Beard, Westminster, Md.

Boucher, Raynard, son of John and Artie (Warren) Boucher, born in Wyandot County, Ohio, died Feb. 10, 1930, aged 41 years and 9 days. About fourteen years ago he was in an auto accident which resulted in a broken back. Since that time he had been an invalid, yet he worked with his hands to make a living. Eight years ago he was elected recorder of Wyandot County which position he had held ever since. He accepted Jesus as his personal Savior about five days before his death. He leaves his father and mother, one sister and three brothers. Services by the writer assisted by Eld. J. S. DeJean. Interment in the Nevada cemetery.—J. L. Guthrie, Lafayette, Ohio.

Bowman, Mrs. Catherine, nee Rodamer, born in 1859, died ——, 1930. At the age of twenty years she married Albert Philippi and to this union were born two sons and one daughter. After the death of her husband she married Mr. Bowman who also preceded her. The last years of her life were spent in the homes of her brother, son and daughter. Burial in the Brotherton cemetery. Services by Eld. H. Q. Rhodes.—B. B. Dickey, Berlin, Pa.

Brindle, Anna Elizabeth, died Feb. 24, 1930, aged 77 years, 1 month and 15 days. She was a faithful member of the Church of the Brethren about forty-five years and served as a deaconess for forty years. She was always found in her place on the sabbath day and was true and loyal to her Christ and the church she cherished and loved so well. She is survived by her husband, four children, three sisters and one brother. Burial in the Mechanicsburg cemetery. Services by her pastor, Jesse W. Whitacre, assisted by Eld. S. M. Stouffer.—Jesse W. Whitacre, Mechanicsburg, Pa.

Cline, Sister Nancy, daughter of Brother and Sister Daniel Miller, died Jan. 28, 1930, aged 82 years, 6 months and 7 days. She married Bro. Frederick Cline and the home was blessed with one son and five daughters. The husband and two daughters preceded her. She was a member of the church for many years and lived a devoted Chr... life. Surviving are one sister, one son, three daughters, ten ... children and sixteen great-grandchildren. Services at the Middl... church by Eld. B. B. Garber, assisted by Eld. J. W. Wright. Int... in the cemetery near by.—Mrs. F. Y. Garber, Waynesboro, Va.

Crumpacker, Laura Bell, youngest daughter of Rebecca Crump... of McPherson, Kans., died Feb. 17, 1930, aged 30 years and 7 m... She grew to womanhood in the bounds of the Paint Creek church ... Redfield, Kans., taking her educational work at McPherson ... After graduation she took training for nursing, during which ... her health broke down. She leaves her mother, one sister and ... brothers.

Strohm, Madison, Kans.

Delp, Sister Fannie (nee Detwiler), of Vernfield, Pa., died Fe... 1930, aged 72 years, 6 months and 26 days. She died in Ro... hospital, Norristown, where she had been removed for an ope... three days previous. Her husband, John B. Delp, died Nov. 2... One daughter, two granddaughters and one great-grandson sur... Services by the home ministers in the Indian Creek church. Inter... in the adjoining cemetery.—Mathias P. Landis, Vernfield, Pa.

Evay, Mary Virginia, daughter of Brother and Sister Walter ... died of croup, Jan. 18, 1930, aged 2 years, 2 months and 17 days. ... her parents she leaves seven brothers and sisters. Funeral ... Pleasant Valley church by B. F. Huff. Interment in the ad... cemetery.—Mrs. M. C. Williams, Mt. Sidney, Va.

Hartman, Peter, born in Germany, died at his home in Mont... Kans., Feb. 13, 1930, aged 95 years and 15 days. He came to Am... in 1857, landing in New Orleans and settling in Lafayette, In... married Catherine Settler in 1858. To them were born nine children, ... of whom remain. He moved to Illinois in 1861 and was drafte... 1862. He moved to Garnett, Kans., in 1862; here his companion ... Jan. 14, 1893. In 1897 he married Mary Ann Clampit who died De... 1924. He united with the church in 1873. For some time after ... division he remained with the Old Order, then later changed ... with the Church of the Brethren. He loved to tell of his early ... Germany and that he had visted the place where the early bre... were in Germany. Funeral by the writer in the Mont Ida chur... Ralph W. Quakenbush, Ottawa, Kans.

Keller, Louise, nee Horning, widow of John M. Keller, born Se... 1852, in Ephrata Township, died Feb. 22, 1930, of complications, ... 77 years, 5 months and 5 days. She resided at the home of her ... ter, Mrs. Samuel Frywyer, Ephrata, where she passed away ... illness of three weeks. She was a faithful member of the Chur... the Brethren for a number of years. She is survived by three ... and one daughter; her husband died nineteen years ago. Elders ... Taylor and Alvin P. Wenger conducted the funeral services. Inter... in the Mohler cemetery near Ephrata.—Gertrude R. Shirk, Ephrata.

Kesler, Alonzo David, son of Wm. and Martha Flora Kesler, born at Roann, Ind., died March 3, 1930, of apoplexy, aged 53 years, 5 m... and 4 days. He was anointed on March 2. He married Phoebe H... Feb. 12, 1905. To them were born five children; one infant daug... preceded him. He leaves his wife, two sons, two daughters, ... brothers and three sisters. He was a member of the Church of ... Brethren for twenty-five years, serving as deacon since 1928. ... family has resided in North Dakota, Canada and Minnesota ... by the undersigned at the Guthrie church. Interment in the ... township cemetery.—J. R. Suter, Guthrie, Minn.

Mote, Ida Jane Speicher, born near Johnstown, Pa., died ... brief illness, Feb. 26, 1930, aged 63 years, 7 months and 22 days. ... but a small child she, with her parents, moved to Indiana and ... to Michigan where the remainder of her life was spent. She ... David B. Mote Dec. 28, 1887. Four children were born to them. ... united with the church in early life and lived a faithful and con... life until the end. She was especially active in the Aid Society ... served as president for many years. In 1900 the family moved ... Ionia County to Beaverton, where she had resided since. She ... husband, three children, four grandchildren and one brother. ... at the home by Eld. Perry Arnold and Perry Hoover, and ... M. E. church at Lake Odessa, Mich., by Elders Arthur Mote ... John Smith. Interment at Lakeside cemetery, Lake Odessa.—J. ... Dyke, Beaverton, Mich.

Rittenhouse, Bro. Frank, born in Sullivan, Ohio, May 10, 187... at his home in Trappe, Md., Feb. 21, 1930. He was the son of ... and Sara Rittenhouse, who were charter members of the Peach Bl... church. He had been a deacon for about twenty-four years and ... noted for his liberality and his untiring efforts in the work of the ... He was elected superintendent of the Easton Sunday school ... Under his leadership the work grew. Six years ago when he ... an invalid he was forced to give up his active work and for the ... was confined to his bed. His first wife, Ida B. Boyer, died Sept. ... 1895. Aug. 9, 1898, he married Addie Simpson who survives ... children. The son by his first marriage and one daughter by ... marriage preceded him. Funeral at the house by Wm. Krabill ... ment in Spring Hill cemetery.—Mrs. C. W. Walbridge. Eastern ...

Sayre, Sister Lucretia, born in Ohio in 1858, died Feb. 25, ... the home of her son near Mt. Crawford, Va. She married John ... Sayre in 1878. To them ten children were born, all of whom ... the husband survive. For many years the family resided in ... Virginia, moving to Bridgewater, Va., in 1920. She was stricken ... paralysis about a year ago from which she never recovered. ... all her affliction she was patient and cheerful. She was known ... devout Christian woman, having accepted her Lord early in ... remaining faithful to the end. Funeral from the home of her ... the undersigned, assisted by G. L. Wine and K. D. Swecker, Mon... Burial in the Waynesboro cemetery.—C. B. Smith, Bridgewater, ...

Sell, Sarah May, of Woodbury, Pa., died Dec. 22, 1929. Dec. ... suffered a stroke of paralysis and lingered in an unconscious ... until the following evening. She was anointed by Elders D. ... and N. S. Guyer. She was a daughter of Eld. Christopher and ... Knisely and was born in Snake Spring Valley Nov. 20, 1873. She ... reared in a Christian home and had been a faithful member ... Church of the Brethren for forty years. She married Cyrus ... Dec. 30, 1894. Her entire married life was spent in Woodbury ... vicinity. Six children were born to this union and she had the ... of seeing all her children unite with the church. She leaves ... band, one son, four daughters, eight grandchildren, a stepmother, ... two sisters. Funeral at the Woodbury church by Eld. D. ... assisted by Elders J. E. Rowland and N. S. Guyer. Burial in ... Eshelman cemetery.—Barbara S. Frederick, Woodbury, Pa.

Slaughter, Harry, born March 4, 1886, in Greene County, Ohio, ... of heart failure, March 2, 1930, at Berthold, N. Dak. Funeral ... in the Brethren church by the writer. He never united with ... church. He leaves his wife, eight children and three grandchil... M. W. Petry, Minot, N. Dak.

Sloan, Susan Besecker, daughter of Isaac and Cathrine Marker ... in Lancaster County, Pa., died at the home of her son, Titus Be... Feb. 11, 1930, aged 79 years, 5 months and 1 day. She marri... Besecker Dec. 25, 1868. To them were born four sons and ... ters. After the death of her husband she married Robert Sloa... also preceded her. She united with the Church of the Bret... West Milton, Ohio. She leaves four sons, three daughters, ... daughter, one stepdaughter, forty-five grandchildren, two bro... one sister. Funeral at the church at Pitsburg by N. W. ... assisted by Bro. Petry. Burial in the Newcomer cemetery ... Niswonger, Pitsburg, Ohio.

Sheets, Bro. Leander, died at the home of his sister, Mrs. ... Allen, near Ft. Defiance, Va., March 1, 1930, aged 82 years, 11 ... and 17 days. He had been a member of the Church of the B... for many years. His wife, who was Elizabeth Bridges, and a ... son preceded him. Services at Lebanon by Bro. P. F. Clute ... by Bro. B. W. Huff. Interment in the adjoining cemetery ... Wine, Mt. Sidney, Va.

Smallwood, Sister Christina, nee Hagerdon, wife of Bro. ... Smallwood, died Feb. 23, 1930, aged 31 years, 8 months and ... Besides her husband and four children, she leaves several brothers ... sisters; one child preceded her. She fell from a buggy in ... was driving and broke her neck. Funeral at the Pleasant ... church by Elders Chas. Long and S. D. Miller. Interment ... adjoining cemetery.—Mrs. M. C. Williams, Mt. Sidney, Va.

Snyder, Martha Ellen, infant daughter of Brother and Sister W. D. Snyder, born Jan. 14, and died Jan. 29, 1930. The parents, nine sisters and one brother survive. Funeral at the home by Eld. Edw. Shepfer.—Mrs. Ellen Miller, Baltic, Ohio.

Strom, Bro. Henry, a lifelong resident of Bristolville Township, died Feb 26, 1930, aged 79 years and 9 days. He had been in failing health for the past three years. Nine days before his death he had the misfortune to fall and fracture two ribs. He was married May 1, 1879, to Mary Elizabeth Miller who survives with two sons and three daughters; one daughter preceded him. He had been a faithful member of the Church of the Brethren for many years. Funeral services in the Bristolville church by Eld. A. W. Harrold assisted by Bro. A. H. Miller. Interment in Evergreen cemetery at Bristolville.—Lee H. Cauffield, Cortland, Ohio.

Thomas, Wm. T., died Feb. 27, 1930, aged 70 years, 10 months and 11 days. Death was due to pneumonia and complications. His wife and daughter preceded him several years ago; one son remains. He was a member of the Church of God for about forty years Services in the Shady Grove church by C. A. Thomas. Interment in the Willet cemetery.—Mrs. L. F. Fearer, Brandonville, W. Va.

Weaver, Bro. Jonas A., died Feb. 19, 1930, of a complication of diseases, within the bounds of the Scalp Level congregation. He had been bedfast since Nov. 1. He was born to the late Abraham and Elizabeth (Stutsman) Weaver, Sept. 22, 1860. He was the last surviving member of a large family. He is survived by his widow, Mary Jane (Shaffer) Weaver, and ten children, all grown. Bro. Weaver accepted his Savior and was baptized in 1877 into the Church of the Brethren, where he remained faithful to death. At the time of his death he held two offices in the local congregation. His going is keenly felt in the activities of the church. The funeral services were conducted from his late home (the first meeting place of the old Shade Creek church), by his pastor, Bro. J. A. Buffenmyer. His remains were laid to rest in the Berkey cemetery.—Mrs. J. A. Buffenmyer, Windber, Pa.

Wesner, Silas Mahlon, born at Clear Spring, Md., died at his home in Sterling, Ill., Dec. 6, 1929, aged 81 years, 5 months and 18 days. He came to Illinois in the spring of 1872, living in the vicinity of Maryland until 1919, when he moved to Sterling. March 11, 1880, he married Miss Mary Butterbaugh. Three sons with the mother survive, also thirteen grandchildren and three great-grandchildren. He united with the Brethren Church in January, 1886, and remained a faithful member until death. He was a regular attendant at church services until two years ago when his health began to fail. He was bedfast since July 24 and Nov. 4 suffered a stroke. Services at the home by Bro. Frank Baldwin and at the West Branch church by his former pastor, Bro. S. S. Plum. Interment in the West Branch cemetery.—Roy Wesner, Sterling, Ill.

Wimer, Sister Rachel Jane, departed this life Feb. 15, 1930, at her home, Seattle, Wash. Her health and strength had been gradually failing for almost a year. Her patience and sweetness were frequently remarked upon by her friends. She was converted at the early age of nine years, and her earnest, conscientious Christian character was a living testimony for her Savior. She is survived by three daughters. Funeral services were conducted at Seattle by Bro. Earl W. Roop. The earthly remains were taken to Denver, Colo., and laid to rest in the Crown Hill cemetery by the side of her husband, Valentine W. Wimer. A brief service was held at the grave by the writer.—I. J. Sollenberger, Aurora, Colo.

Wine, Frances T Bolton, born at Kingsport, Tenn., Nov. 16, 1837. She married Michael C. Wine Oct. 16, 1858. Soon afterward she with her husband was baptized into the Pleasant Hill church near Blountville, Tenn. The baptism was by John A. Bowman, I think. In 1887 the family moved to Milledgeville, Ill. In 1910 she with her husband and two sons went to Fort Myers, Fla., where she passed away March 5, 1930, after a long illness. She is survived by five sons, four daughters, forty seven grandchildren, thirty-two great-grandchildren. Her husband, one son and two daughters preceded her. Burial in the Ft. Myers cemetery beside her husband.—Joseph B. Wine, Mt. Myers, Fla.

Wine, Walter Samuel, died Feb. 24, 1930, aged 45 years, 9 months, and 11 days. His death was the result of an accident, when a gun was discharged, the bullet striking him in the forehead a little above the eyes. He was rushed to the Rockingham Memorial Hospital at Harrisonburg. He remained unconscious to the end, although his wonderful vitality kept him alive for seventy hours. Bro. Wine was the son of Eld. D. P. Wine and Rebecca Good Wine. Since the death of his father, which occurred Nov. 25, 1923, he faithfully looked after the interests of his mother and sister, caring for them and managing the home farm. Walter united with the church when quite young and lived an exemplary Christian life. He was kind to every one, and always faithful to duty, whether for his home, for the church or for the community. He is survived by his mother, a sister and three brothers. Services were conducted at the Flat Rock church with interment in the cemetery near by, Eld. M. L. Huffman officiating, assisted by Eld. John H. Garber and Rev. B. F. Wilson of the Presbyterian church. His funeral was largely attended.—J. Carson Miller, Moore's Store, Va.

Wise, Bro. Samuel G., born near Dallas Center, Iowa, died at his home March 5, 1930, aged 36 years, 8 months and 3 days. He united with the church twenty-two years ago. He is survived by his wife, Bertha R. Deemy Wise, three sons, father and mother, three sisters and two brothers. Funeral services at the Dallas Center church by C. B. Rowe assisted by W. E. Buntain. Interment in the Brethren cemetery.—C. B. Rowe, Beaver, Iowa.

Young, Sister Elmira, daughter of Peter J. and Mary Shutt, born near Baltic (where she lived her entire life), died March 4, 1930, aged 61 years, 5 months and 20 days. She married Jacob Young June 13, 1887. She is survived by her husband, one daughter and four grandchildren. She united with the Church of the Brethren in 1899. Funeral at the Church of the Brethren near Baltic, Ohio, by Elders Edw. Shepfer and W. D Keller. Burial in the Young cemetery on the farm where she resided.—Mrs. Ellen Miller, Baltic, Ohio.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2. 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship in the home (Eph. 6: 18-20; Phil. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

Everybody's Reading

THE CHRIST OF EVERY ROAD

Based on the Gospels, Acts and Personal Experience, **"THE CHRIST OF EVERY ROAD,"** by **E. Stanley Jones,** presents a wonderfully stimulating book, especially valuable as we approach Easter and Pentecost. Undoubtedly one of the very best books recently published. **271 pages** of thought-provoking, life-transforming, Spirit-filling material that will do your soul good. **$1.50.**

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

Going the Second Mile

That's what publishers are doing when they offer these books at the ridiculously low price of ONE DOLLAR each. But they are determined to place good books within the reach of all. Look these books over; note that they are standard works.

LINCOLN'S OWN STORIES, by **Anthony Cross**
Lovers of Lincoln's best stories will appreciate this collection. 223 pages.

THE BOOK OF WOODCRAFT, by **Ernest Thompson Seton**
Brings boys near to nature and tells them how to live in the big out of doors. 590 pages.

THE BIBLE STORY, by **William Canton**
Tells Bible stories in Bible language. Includes the chief Bible characters but stresses the life of Jesus. 450 pages.

TRADER HORN, edited by **Ethelred Lewis**
The story of this man's life in the Cameroon is more fascinating than fiction. 302 pages.

"HOSSES," edited by **Charles Wright Gray**
Seventeen of the best known stories all making the horse prominent by seventeen writers like Zane Grey and Ernest Thompson Seton. 382 pages.

BIRD NEIGHBORS, by Neltje Blanchan
Helps to identify by full description the more common birds. Illustrated. 233 pages.

EDISON, The Man and His Work, by **George S. Bryan**
The story of this great man's life told for the common reader. 350 pages.

TODAY and TOMORROW, by **Henry Ford** and **Samuel Crowther**
Shows Ford's business methods and ideals. A continuation of his book **"My Life and Work."**

You will find nothing cheap in these books except the price. All are standard works and are found and read in countless homes. Price of each volume is only ONE DOLLAR.

Brethren Publishing House, Elgin, Ill.

RESURRECTION DAY

a Great Day in the Church

Each year as **Easter** returns the **Church and School** will do well to make it a **Special Day of worship.** Whatever will lead people to worship on **Easter** should be encouraged. Invitations, reminders, programs—all these have proved their worth.

Easter Post Cards

No. 444. In colors. Five excellent designs, four of which have appropriate Bible text and one an Easter wish. Per dozen, **20c.** Per hundred, **$1.25.**

Easter Cards

No. 1148. Four designs. Flowers, cross and Bible verse on each. Size 2½x4½ inches. With envelopes, per set of 10, **30c.**

No. 1141. Four designs each with dainty picture in colors Scripture verse, Easter greeting and another beautiful sentiment. Size 2½x4 inches. With envelopes, per set of 10, **20c.**

Easter Folders

No. 1111. Four designs with church and flowers, Easter greeting and Scripture verse. Size 3¼x4¼ inches. Per set of 10 with envelopes, **25c.**

No. 101. Colors blend beautifully. Four pages. Six designs, 3½x5½ inches. 6 in envelope, **30c.** Per dozen, **50c.**

No. 530. An eight-page folder with colored cover design. Bible text and greeting. Four designs. 6 for **30c.** Per dozen, **50c.**

No. 1142. Four designs, daintly colored picture. Easter greeting, Bible verse and suitable quotation. Size of page 2½x4 inches. Set of 10 with envelopes, **30c.**

An Easter Play

INTO GALILEE. Single copy, **35c;** each **30c.**

An Easter Service

VICTORY DAWN. 1 to 24 copies, each, **10c;** 25 or more copies, each **9c.**

Easter Pageants

PAGEANTS of PURPOSE. Three pageants in one collection. Single copy, **35c;** **$3.00** a dozen.

THE DAWNING. Single copy, **50c;** 12 or more copies, each **45c.**

Two Easter Cantatas

JESUS ONLY. Per copy, **30c;** **$3.00** a dozen.

THE GARDEN OF JOSEPH. Single copy, **30c;** **$3.00** a dozen.

Others are securing this material for **EASTER DAY.** Why not you?

Brethren Publishing House, Elgin, Ill.

Direction for Religious Workers is more often desired than found

We list here a few books that have proved helpful to others. They will be equally helpful to you

The Program of Jesus
Edwin Dubose Mouzon
Shows how this program relates both to this and the other world, and that Christians may not be indifferent to sin as it exists in modern society. **$1.50.**

Talks with the King's Children
Sylvanus Stall
Thirty-seven talks to the little folks. Very helpful for those who would speak effectively to children. **$1.50.**

Plans for Sunday-school Evangelism
Frank L. Brown
Plans for teachers, superintendents, pastors. Details for Decision Day and how to reap and conserve the fruits of your labors. **$1.50.**

The Unfathomable Christ
Frederick F. Shannon
Ten masterful addresses by a preacher whose words touch and fire the soul, and warm and comfort the heart. **$1.50.**

Scientific Thinking for Young People
Howard Agnew Johnston
After defining scientific thinking and Christian thinking the author undertakes to show how conflicts arise from misinterpretations. **$1.25.**

How to Teach Religion
George H. Betts
The author suggests plans and methods for the spiritual growth and development of the child. **$1.25.**

The Church and the Church School
William E. Chalmers
A training book for those who would have a better understanding of the Sunday-school as the teaching agency of the church. **$1.00**

Greatest Thoughts About God
Compiled by J. Gilchrist Lawson
A helpful book for teachers, preachers and all who would know what friends and foes have had to say concerning God. Fully indexed. **$1.75.**

Normal Evangelism
O. Olin Green
For every devoted pastor who, the author holds, must be an evangelist in his own congregation, if he would do the work of the faithful minister. **$1.00.**

The Program of the Christian Religion
John W. Shackford
Treats the kingdom of God as a social ideal in the process of becoming a social order in harmony with the life and teachings of Jesus. **$.80.**

The Way of Jesus
Henry T. Hodgkin
Arranged for daily study of the problem as to whether Jesus gives the guidance we need, affording the reader time and opportunity to formulate his own answer. **$1.25.**

Stories Children Need
Carolyn Sherwin Bailey
A graded collection. 364 pages, offering to children and parents stories for mental and moral training. **$1.75.**

A wise investment in books and a daily reading of the best thoughts of others accounts for the difference in folks. Religious workers and parents can not be at their best unless they draw regularly and heavily from other sources.

Providing You with Good Books Is a Part of Our Business

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

Notes From Our Correspondents

(Continued From Page 205)

school, followed by a fine sermon on Christian Growth. Our church met in council March 11. The love feast will be held May 11 beginning at 3 P. M. Delegate to Annual Meeting is Bro Alvin P. Wenger, alternate, Bro Nathan Kilhefner; delegate to District Meeting, Brethren Elmer Shirk, Caleb Kilhefner, Lemon Schlosser and J. M. Neff. It was decided to have appropriate services each evening during Passion Week. A Vacation Bible School is to be conducted during the summer.—Gertrude R Shirk, Ephrata, Pa., March 12.

Little Swatara.—Feb 16 the sermon was given by Eld. J W Meyer of Fredericksburg on Living Above the World. The missionary offering amounted to $305 21. Our spring council was held March 15. Delegates to Annual Meeting are Elders Ira Gibbel and Jacob Merkey; to District Meeting, Brethren Geo. Snyder, Samuel Ziegler and Wilmer Ziegler. Three certificates of membership were granted. It was decided to have a Daily Vacation Bible School sometime during the summer. The definite time will be decided by the committee. Bro. Harvey Bashore who has served faithfully as assistant Sunday-school superintendent has resigned and moved with his family to Midway. Bro. Wilmer Ziegler was appointed to fill the vacancy. An Easter program will be rendered on the evening of April 20 at the Shubert house. Our love feast will be held May 3 and 4 at the Ziegler house beginning at 10 A. M.—Elizabeth Meyer, Myerstown, Pa., March 16.

Myerstown.—Sunday morning, Feb. 9, Brethren Amos Hottenstein, Roy Forney, District Sunday School Secretary, and Michael Kurtz conducted the service. Bro. Forney spoke to the Sunday school. A German sermon by Bro Hottenstein was appreciated. Our council was held March 1. Delegates to District Meeting are Bro. E. M. Frantz and Sister Mary Gerber; Bro. Frank Layser is the delegate to Annual Conference. There will be an all-day meeting at the Tulpehocken house, the date to be given later. Our love feast on May 17 and 18 is to begin at 1:00. Bro. V. C Finnell is expected to give his anti-tobacco lecture shortly. Our revival meetings conducted by Bro. R. P. Bucher Feb 16 to March 2 were largely attended. The word was preached with power. As a direct result of the meetings four were taken into the church by baptism. Student Volunteers conducted the service. same day four Elizabethtown Student Volunteers conducted the service. —Alice B Royer, Myerstown, Pa., March 17.

Pleasant Valley (2nd).—We met in council March 15. Our love feast will be on Saturday, April 19, beginning at 3:30 P. M. Our delegates to Annual Conference are Brethren B F. Garber and W. H. Sanger; alternates, Luther Wright, Frank Cline and B. F. Miller. Delegates to District Conference, Brethren W H Wright, M. C. Williams and Frank Cline; alternates, Brethren S. L. Wampler, B. F. Miller, Jr., and S. D. Miller.—Mrs M C. Wilhams, Mt. Sidney, Va., March 19.

Pottstown.—In the forepart of January three treasure chests for the school children of the Philippine Islands were consecrated by our Bible School. Jan. 26 the Elizabethtown College Volunteer Band gave us an inspiring program consisting of music and addresses. The junior girls have formed a sewing circle which meets at the parsonage on Saturday afternoons. Feb 16 the B. Y. P. D. under the leadership of Bro John Schlegel, gave the Christian Workers' organization a pleasant surprise by securing the services of Prof. Yoder of Juniata College, who gave a very inspiring address on the life of Peter the Apostle. During the past year a Junior Aid Society, composed of a group of young ladies of the church, was organized by Mrs J. Kurtz Miller, the pastor's wife. Mrs. Grace W. Schlegel is president. Their work consists of making fancy work and miscellaneous articles in addition to having pie and cake sales. During 1929 a gross income of $400 was realized from this work, a portion of which was used in painting the church exterior. Since February over 25,000 homemade Easter eggs have been sold in order that they may raise funds to renovate and paint the parsonage.—Mrs. Lloyd Sleighter, Pottstown, Pa., March 17.

Richland.—Jan 12 Eld Levi C. Ziegler preached for us in the German language. Jan 26 Bro. Roy Forney, District Sunday-school Secretary, addressed our school which we very much enjoyed. He also gave us a splendid sermon on Open Doors in the Straightened Way. March 8 we met in council. Beginning the first Sunday in May and ending with the last Sunday in September, our Sunday morning services will open at 9 o'clock instead of 9:30. We decided to conduct our fifth annual Daily Vacation Bible School this summer, also to launch another evangelistic tent meeting somewhere in our outlying territory. The following delegates were elected to District Conference, Brethren Wayne Keller, Harry Shenk and the writer; to Annual Conference, Eld Chas H Ziegler and the writer. March 16 the Volunteer Mission Band of Elizabethtown College gave us an interesting program on the viewpoint of missions. An offering of $12 29 was lifted. Our love feast will be held May 10 and 11 beginning at 1:30 P. M.—Iram J. Lentz, Richland, Pa., March 17.

Scalp Level.—Since our last report three have been received into the church through baptism, one being our daughter-in-law, the wife of Bro. John H. Buffenmyer, the pastor of the Hyndman Mission Church of the Brethren. Our Sunday-school rendered a fitting Christmas program which was well received by all present. New Year's eve we held a watch night service. There were almost one hundred present to enjoy this season of spiritual things. Feb. 16 we lifted a special offering to help meet the missionary challenge fund, when we raised $225. March 23 we expect to have with us Bro A. D Helser of Africa, who at present is taking work in New York. We are looking forward to the Easter season, early services at 6:00 A. M., Sunday-school at the regular hour, and at the church hour the Sunday-school will render the Easter program; the evening service will be a song vespers service. The second Sunday in May C. C Ellis will be with us in a Bible institute. May 18 at 6:30 P. M. we will have our love feast; this is to be preceded by at least three services on our specific doctrines.—Mrs. J. A. Buffenmyer, Windber, Pa., March 15.

Smithfield congregation met in council March 13. The treasurer's report for 1929 was very encouraging; after all expenditures there was left a balance of $17. It was decided that we pay our deficit to the president of the Child Rescue Home, which is $24, as soon as possible. The delegates to the District Meeting are Gertrude Dilling and Dorothy Wineland. Bro Geo Batzel, the dean of the Martinsburg Home, was reelected to serve as pastor for another year. We decided to send Bro. Batzel as a delegate to Annual Conference. The time set for our revival is Aug 11 to 25; the evangelist will be Tobias Henry who has offered to bring a chorister along. We have decided to hold communion services May 11 conducted by F. R. Zook. The church has sent twenty-one subscriptions in to Huntingdon for the District Echo. The Volunteer Band from Huntingdon will give a program in this church March 23. We are planning a Bible institute for next month.—Dorothy Wineland, Martinsburg, Pa., March 19.

Uniontown.—Bro Finnell visited us during February and presented his lecture on, Why Girls Smoke. He spent several days here, visiting many schools in Uniontown and vicinity, lecturing on Why Athletes Do Not Smoke. An inspiring and uplifting Bible Institute was conducted during the week of Feb. 28. The programs consisted of special music, talks to the children, addresses, and Bible study. Bro. C. C. Sollenberger had charge of the study in the book of Psalms. The material was drawn entirely from home talent. The meetings were well attended and thoroughly enjoyed by all. Services will be held the two weeks preceding Easter. This will culminate with the love feast and communion service. The B. Y. P. D has been keeping up well during the winter. The programs now vary each Sunday evening, and the young people are showing unusual interest in the work.—Thelma Cunningham, New Salem, Pa., March 18.

Upper Conewago congregation began a two weeks' revival meeting at the Latimore house Feb. 16. Bro. Albert Hollinger of Canada was the evangelist. Although none were added to the church, we were revived and strengthened to keep on. Bro Hollinger preached eighteen sermons and visited many homes in our community. Some of the sermons were, The First Revival, The First Council Meeting, Prayer, The Prodigal Son and other inspirational messages. Just recently Bro C. D Bonsack of Elgin, Ill., was with us at the East Berlin house and gave a message on missionary conditions in Africa, India and China. This was very helpful in increasing missionary zeal. Bro Warren Slabaugh of Bethany Bible School was with us also at the East Berlin house and gave a message on the work being done by the school. Recently we lifted an offering of about $58 for the China famine sufferers.—Paul L. Wagner, York Springs, Pa., March 15.

West Green Tree.—Since our last report we enjoyed a series of meetings conducted by Bro. P. J. Forney of East Petersburg. His messages were strictly gospel. The attendance was good. As a result one was brought back into the church. March 4 the church met in council. Delegates to Annual Meeting are Bro. Hiram Eshelman and Bro. John Brubaker; to District Meeting, Bro. S S Shearer, Bro. S. R. McDannel and Bro Roy S. Forney. Our church treasurer having resigned, Bro. Allen S. Ober was elected in his stead. Bro. S. S. Shearer was reappointed as secretary. Five certificates were granted. It was decided to have a teacher-training class in the near future. Our love feast will be held June 3 and 4 at the Green Tree house beginning at 10 A. M. We expect to have a revival meeting at the Florin house conducted by Bro. H K Ober of Elizabethtown, starting May 11.—Amelia G. Shank, Elizabethtown, Pa., March 18.

Woodbine church met in council Dec. 26 at which time Bro. M. J. Brougher, member of the Ministerial Board of Western Pennsylvania, and Bro. R E. Shober were with us. J. E. Jones was then ordained in the ministry. On Sunday morning, Feb. 2, Bro W. J. Hamilton of Rockwood brought us a very inspiring message on The Golden Thread of Life. Feb. 14 Bro. B. M. Rollins of Keyser, W. Va., delivered an interesting sermon on The Vine and Its Branches.—Amelia F. Jones, Connellsville, Pa., March 15.

VIRGINIA

Ewing church met on the third Saturday and Sunday of this month. This was our regular meeting day with Bro. Peterson who delivered three inspiring sermons. Bro. Toney Hensley was also with us. We held our church meeting and elected Bro. Hensley as pastor for another year; Bro. Peterson also was reelected elder. We are planning on starting Sunday-school March 23; we were forced to close through the winter months on account of bad weather. Our B. Y. P. D. is still going; there is good spirit and a good attendance. We hope to have our new church erected soon; they are preparing the timber which will be needed.—Delpha Jones, Ewing, Va., March 17.

Greenmount.—March 9 the mission band from Bridgewater gave us a program which we enjoyed very much. March 15 the church met in council. The following delegates were elected to Annual Meeting: Eld. J. W. Wampler and Bro. I. C. Sanger; to District Meeting, John F. Wampler, J. W. Myers, B. H. Miller and J. H. Kagey. The District Meeting convenes with the Harrisonburg church. Eld. P. J. Garber is leaving us for a while to take up pastoral work at Petersburg, W. Va. We will miss him very much. We will have preaching services only on the first and third Sundays hereafter instead of each Sunday. The juniors from Bridgewater came to us on Sunday night, March 16, with a peace contest which was enjoyed very much.—Mrs D C. Myers, Harrisonburg, Va., March 17.

Lebanon church met in council March 8. The old officers were all reelected. Our delegate to Annual Meeting is Bro. B. W. Huff; alternate, Eld. S. D. Miller; to District Meeting, Brethren D. T Clue and W. A. Cline; alternates, Brethren J. L. Hulvey and Roy Cupp.—Lila B. Wine, Mt. Sidney, Va., March 12.

Middle River church met in council Feb. 22. The Ladies' Aid gave a good report for the year; our president now is Sister Nannie Humbert. We had a prayer service March 11 which was very impressive. The following delegates were elected to District Meeting: Brethren J. W. Wright, M. L. Garber, F. Y. Garber; alternates, H. F. Garber, W. E. Cline and Byron Wampler; to Annual Conference, Brethren D. L. Andes and B. B Garber; alternates, J. W. Wright and F. Y. Garber. Several classes gave for the deficit; we also had a special service and offering for it on Feb. 23.—Mrs. F. Y Garber, Waynesboro, Va., March 15.

Moscow church met in council Feb. 14. It was decided to take an offering on March 16 for general missions which amounted to $26 05. Bro I. L. Bennett of Sugar Grove, W. Va., has been secured to hold our meeting beginning the first Sunday of May. Our love feast will be held April 20 at 5 P. M. Delegate to Annual Meeting is Bro O. S. Miller; to District Meeting, Brethren Robert Clatterbuck, Adam Eagle and Miley Wine, a tie. We were glad to have Brethren W. H. Zigler and C. B Smith preach for us in the past month. The Sisters' Aid Society met in the home of the writer in December to reorganize for the coming year. Amount taken in, $161.62; paid out, $96.87; balance, $64.75. Sister Lilhe Eagle is president. The writer is Messenger agent and correspondent.—Mary A. Cox, Mt. Solon, Va., March 17.

WASHINGTON

Outlook church met in council March 7, with Eld. C. A. Wagner presiding. We decided to hold the spring convention of the Yakima, Outlook, and Sunnyside churches at Outlook, on May 25. We have recently remodeled the basement of our church to make more comfortable Sunday-school rooms. This was made possible by gifts from the Sisters' Aid, from a few individuals and by using $100 raised by the Sunday-school for that purpose. Our attendance has kept up well during the winter, and now with the coming of spring, we plan to start meetings for the young people and children on Sunday evenings. We are planning to join with a near-by church in giving a community Easter program.—Ida Shockley, Granger, Wash., March 14.

Sunnyside church met in council March 14 with our elder, Bro. Strickler, presiding. One letter of membership has been received since our last report. A committee was elected to act with our home elder, Bro Fike, in nominating church officers. Our love feast will be held on Thursday evening, April 17, 8 o'clock.—Mrs. John T. Reeves, Sunnyside, Wash., March 17.

WEST VIRGINIA

Spruce Run church met in council March 8. The church decided to call Bro. Eugene Kahl of Princeton, W. Va., to preach for us this year. As we have had no preaching during the winter we were very glad to have Bro Eller with us; he delivered an able sermon on Sunday which was much appreciated. The writer was chosen delegate to District Meeting.—Robert Bradley, Lindside, W. Va., March 13.

ANNOUNCEMENTS

ANNUAL MEETING

June 11-18, Hershey, Pa.

LEADERSHIP TRAINING SCHOOLS

June 2-7, Camp Mack.

DISTRICT MEETINGS

April 8-10, Pennsylvania, Middle, at Martinsburg.

April 16 17, Maryland, Middle, Brownsville church.

April 17, 18, Virginia, Northern, at Harrisonburg.

April 21-23, Pennsylvania, Western, at Moxham.

April 23, Maryland, Eastern, Meadow Branch.

April 23, 24, Pennsylvania, S. E., N. J. and E. N. Y., at Coventry.

April 23-25, Virginia, Second, at Barren Ridge.

April 26, 27, Virginia, First, Oak Grove.

April 30, May 1, Eastern Pennsylvania, Springville congregation, Mohler house.

LOVE FEASTS

California

April 26, Chico.
April 27, 6:30 pm, Oakland.

Florida

March 29, 6 pm, Lakeland.

Idaho

April 17, Emmett.

Indiana

April 18, 7 pm, South Bend, First.
April 20, Pyrmont.

Kansas

April 27, Morrill.

Ohio

April 17, 7 pm, Lick Creek.
April 17, 7 pm, West Alexandria.
April 20, 7:30 pm, Marion.
April 20, Akron.
April 20, Brookville.
April 27, 7:30 pm, Stony Creek.
April 27, Kent.

Virginia

April 17, 7:30 pm, Roanoke, Ninth St.
April 19, 3:30 pm, Pleasant Valley (2nd).
April 20, 5 pm, Moscow.

Washington

April 17, 8 pm, Sunnyside.

Is Yours a Home of Prayer?

Remember how father and mother used to ask the blessing at the table and pray in the home? Those prayers helped make you what you are. What are you doing in your home? Let others help you.

Alone With God, ... **$1.25**
J. H. Garrison.

Bible Selections for Daily Devotions, ... **$1.50**

Book of Prayer for Everybody and All Occasions, ...**cloth 25c; morocco, 35c**
Geo. W. Noble.

Daily Altar, The, ... **$1.00**
H. L. Willett and C. C. Morrison.

Family Worship, ... **75c**
W. B. Stover.

Grace Before Meals,
.....**plain edges, 50c; gilt edges, 60c**
A. William Nyce and Hubert Bunyea.

God's Minute,
cloth, 60c; keratol, $1.00; art leather, $1.50

Meaning of Prayer, The, ... **$1.15**
Harry Emerson Fosdick.

Pocket Manual of Prayer, ... **25c**
Wm. A. Phillips.

Possibilities of Prayer, ... **$1.25**
Edward M. Bounds.

Practice of Prayer, The, ... **75c**
G. Campbell Morgan.

Quiet Talks on Prayer, ... **$1.25**
S. D. Gordon.

Real Prayer, ... **60c**
Cortland Myers.

Think on These Things, ... **$1.50**
Amos R. Wells.

If these do not supply your needs write and state your problem and we will try and help you solve it.

Brethren Publishing House, Elgin, Ill.

The Stories You Read

Help Shape Your Life

Read the best

By Irving Bacheller
The Light in the Clearing
In the Days of Poor Richard
Father Abraham

By Ralph Connor
The Doctor
Corporal Cameron
The Man From Glengarry

By Emma C. Dowd
Polly of Lady Gay Cottage
Polly and the Princess
When Polly Was Eighteen

By Grace L. H. Lutz
The Finding of Jasper Holt
The City of Fire
The Man of the Desert

By L. M. Montgomery
The Blue Castle
The Golden Road
The Story Girl

By Eleanor H. Porter
The Road to Understanding
Miss Billy's Decision
Sister Sue

By Gene Stratton Porter
Her Father's Daughter
Song of the Cardinal
Laddie

By Grace S. Richmond
Round the Corner in Gay Street
The Twenty-fourth of June
The Brown Study

By Jean Webster
Daddy Long-Legs
When Patty Went to College
Just Patty

By Harold Bell Wright
The Eyes of the World
Their Yesterdays
When a Man's a Man

By Jane D. Abbott
Aprilly
Happy House
Larkspur

By Ethel Hueston
Prudence of the Parsonage
Prudence's Sisters
Prudence's Daughter

By Peter B. Kyne
Cappy Ricks, or the Subjugation of Matt Peasley
Kindred of the Dust
Never the Twain Shall Meet

By Kate Douglas Wiggin
Rebecca of Sunnybrook Farm
New Chronicles of Rebecca
Mother Carey's Chickens

Brethren Publishing House, Elgin, Ill.

Good and Interesting Literature, Only 75c Each

Popular Books at the Popular Price, 75c Each

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 — Elgin, Ill., April 5, 1930 — No. 14

In This Number

Editorial—
Eating the Bread Out of Heaven, ... 209
Exchanging Religions, ... 209
"Everything, and"—, ... 209
Providing Against Discontentment, ... 216
Among the Churches, ... 216
Business for Annual Conference, ... 217
Around the World, ... 217
The Quiet Hour (R. H. M.), ... 217

General Forum—
Three Gifts (Poem), ... 210
Parables of the Passion Week. By E. H. Eby, ... 210
Lent—Seeing the Good. By Ross D. Murphy, ... 210
The "Digest" Poll, ... 211
Dr. Stidger "Burns," 211
Bits of Brotherliness. By Paul F. Bechtold, ... 211
The World's Greatest Gambling Center. By Homer E. Blough, ... 211
Meeting of the Board of Religious Education. By Rufus D. Bowman, ... 212
Why I Believe in Immortality. By D. C. Reber, ... 212
The Engrafted Word. By Leander Smith, ... 213
He Overcame the World. By Walter S. Coffman, ... 213
Watchman, What of the Night? By Jesse D. Clarke, ... 213

Pastor and People—
The Gist of the Sermon. By D. W. Kurtz, ... 214
The Holy Temple. By Lula R. Tinkle, ... 214
The Fatherhood of God. By Nathan Martin, ... 214
Society Classified. By Oliver H. Austin, ... 218

Home and Family—
Friendship (Poem), ... 215
New Lives for Old. By H. A. Brandt, ... 215
Three Aged Mothers at Rest. By B. F. Summer, ... 215
The World Is the Same. By C. E. Shuler, ... 215

...EDITORIAL...

Eating the Bread Out of Heaven

THIS week, as nearly as the most careful mathematician could figure, it is nineteen hundred and one years since Jesus preached a sermon on the Bread of Life. At least that guess is as good as any. Fortunately the element of guessing in it matters not at all, since it pertains only to the date, not to the fact. There is no guesswork about that sermon.

It happened on this wise: The tired Master had proposed to his tired disciples that they go apart from the crowds which thronged them and rest a while. They went. They took the little boat across the lake. When they reached the refreshing green grass on the other side they found the crowds there too. When Jesus saw them like sheep without a shepherd, he was moved with compassion and spent the day, not in quiet restfulness as he had planned, but in teaching, healing and feeding the people. In the last named circumstance, together with the people's search for him next day in quest of more loaves and fishes, Jesus found the text for his great sermon on "the true bread out of heaven."

What is that bread and how does one eat it? Shall we not do well to listen carefully as Jesus answers?

"I am the living bread which came down out of heaven; if any man eat of this bread, he shall live for ever: yea, and the bread which I will give is my flesh, for the life of the world. . . . He that eateth my flesh and drinketh my blood hath eternal life. . . . He that eateth my flesh and drinketh my blood abideth in me and I in him. . . . This is the bread which came down out of heaven: . . . he that eateth this bread shall live forever."

Are you listening? Keep on, please, a little longer. "Doth this cause you to stumble? What then if ye should behold the Son of man ascending where he was before? It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life."

Did you listen carefully all the way through? Then you know that the "true bread out of heaven" is the *Spirit* of Jesus. Eating this bread consists in appropriating that Spirit, that is, giving that Spirit full control of your own spirit. Jesus called this eating his flesh because that figure is the most powerful symbol he could find by which to make his thought clear and forceful. To eat something is to make the closest possible connection with it. You simply can not get into the inwardness of a thing more certainly and effectively than by eating it, assimilating it, actually turning it into your own blood and bone and brain. What a graphic metaphor it is, what a powerful instrument for pressing home the absolute necessity of soul contact with Jesus Christ in order to have life! And the sure possibility too!

The physical body of Jesus would disappear from their sight some day, he said. What would they think then about eating his flesh? Then they would be compelled to see that he referred to a spiritual, not a physical, process. "It is the spirit that giveth life." His words would show them the way. They are spirit and life. They are the instruments, that is to say, for finding the spirit and life which are in him.

Which reminds us that just as in physical, so in spiritual eating, there are organs and helps of various kinds which enable us to accomplish the thing. The "thing" is the taking on, or in rather, of the Spirit of Christ. The instruments for eating this bread out of heaven are many, the church worship, the sermon, the whole ritual of symbolic ceremonies, the church school, opportunities for community practice of brotherhood, etc., etc. Eating spiritual food is not the doing of these things, but they are the knives and forks and teeth with which we may eat if we will. The bread is the flesh and blood of Christ, the Spirit of him, *that* phrasing means to tell us. We actually partake of that bread, his Spirit, only through the activities of our own spirits. It is a process of thinking, loving, choosing.

This bread out of heaven is sometimes spoken of as the word of God and eating it is called feeding on the word. This is surely an apt designation. Jesus said that his words are spirit and life. Paul enjoined Timothy to preach the word. John identified Christ with the Word of God.

But an excessive literal-mindedness prevents real feeding on the word and finding the bread of life in it as certainly as it prevents eating the flesh of Christ. We could hardly overvalue the words of Scripture and especially the words of Jesus as an instrument for effecting soul touch with the actual Word of God. But that contact is made only through the activities of our own spirits in seeing more clearly the lovableness of Christ. He, his Spirit, is the Word on which we must feed by desiring and choosing to have that Spirit rule in ours. That is the only way we *can* feed on it.

Yes, the Word of God is food for the soul. The flesh of Jesus Christ is the true bread out of heaven. But the literalist doesn't get much of it. Eating is not synonymous with swallowing food. That often makes people sick. It isn't eating in any proper sense until the essence of the food has gone into the blood stream.

Eating the bread out of heaven is thinking and loving and willing the Christ way of life until the soul is soaked in his Spirit and revels in the joy of fellowship with him.

Exchanging Religions

WE think Robert E. Speer was right when he said: "Any man who has a religion is bound to do one of two things with it, change it or spread it." But some men seem not to feel the force of the obligation. And that fact tells an interesting story.

It's like this. If your religion is of the Christ kind you *must* spread it. You will spread it. That kind can not be held in. Spreading it is the very essence of it. If you are not spreading it the proof is complete that it needs changing. It is not the Christ kind.

Do not mistake the point of this little exhortation. We are not trying to stir you up to some new interest in missionary activity. Not at all. What we are suggesting is that if you are not now stirred by a great passion to spread your religion among your fellows to the ends of the earth, your religion is the wrong kind. For heaven's sake don't try to spread that. Somebody has put something over on you. Ask God to take it away, this thing that you have, and give you a new religion, the religion that is love, the religion whose very breath of life is sharing it with others.

It may be, though, that the method God will use for taking over this unlovely thing which makes you care not whether others have it, and for giving you in its place the religion of his well-beloved Son, will involve something very like unto missionary work. Just be sure you really want this. Ask him in all sincerity to make the exchange, and then be ready to let him make it.

"Everything, and"—

THAT curious perversity of human judgment which esteems property more sacred than persons is no new thing. For instance, consider this: "And they that fed them fled, and went away into the city, and told everything, and what was befallen to them that were possessed with demons."

Besides telling "everything," they also told what had happened to the poor demoniacs. To people who like to be amused with novel happenings there was a passing interest in that part of the transaction. But so far as anything of real importance was concerned, the case was fully covered when the loss of the swine had been described. Plainly that was the point of view. This is further shown by the popular demand that Jesus leave that neighborhood at once. The recovery of two human personalities from their terrible and miserable plight to a state of mental and spiritual sanity and peace was of small moment. But the destruction of a choice lot of bacon and spare ribs was a real calamity and no chance could be taken of a possible repetition of it.

We would not belittle the importance of things material. God made them and everything that he made was good, and *is* good unless prostituted to some ignoble use. But they were all made to serve men and are always to be subordinated to human welfare. Don't you wish we could remember that and keep the fact in front of us where we could see it all the time?

The "and" in this case was of far greater significance than the "everything" because "everything" had left out the most important thing. It is often so, even yet.

Providing Against Discontentment

"THEY haven't grasped the fundamental fact that what they want isn't to be given something but to give."

The quotation is not from the Bible nor from Shakespeare, though the sound of it is not wholly unlike something we have heard as coming from the former. This came from *Harper's Bazaar* for February, 1930. It was spoken of some discontented women. It might as fittingly have been said of any number of discontented men.

"Asked for something," the statement goes on, "Isn't that really what we all want above any other desire?" All that innate selfishness notwithstanding, few natures are so utterly selfish as not to enjoy most of all the satisfaction of being able to give something to another. There is no better cure for discontentment.

And when the something given is insight, vision, understanding, new courage, an impulse to seek closer companionship with God, the delight of it is at top notch.

GENERAL FORUM

Three Gifts

Wisdom, courage, strength,
These, three, dear Lord, I ask.
Wisdom to see my way
And understand my task.

Courage to shoulder up
The load I know is mine,
And singing, bear it on,
Sure of the help divine.

And strength to carry through
Even to journey's end,
Wisdom, courage, strength,
These three, I pray thee, send.

—Ada Stowell Watters.

Parables of the Passion Week

BY E. H. EBY

2. The Wicked Husbandmen

WITHOUT giving a chance for a parry Jesus continues his attack on the Pharisees to expose their insincerity. "Hear another parable" he says, and pictures a vineyard throughout its history: its location and planting; providing for its protection by means of a hedge fence and a watch-tower; arranging for the care of the crop by digging a wine vat; letting it out to tenants, who have full charge and freedom of activity within the vineyard, with but one condition—that they give to the owner a part of the crop; and lastly, the sequel—the treachery of the tenants and their replacement by more reliable ones.

Here again, the meaning is made very plain. The vineyard in this case is the kingdom of Israel. This is not the first time the nation was likened to a vineyard. In the Old Testament this figure is used repeatedly. With what care God (the Landlord) had chosen the place for his people; and the planting, from the transfer of Abraham from Ur, and the settling of his descendants in the land of promise, there to start a new religion! How the vineyard was walled in and protected, both geographically and by the laws given to guide their conduct. How the vineyard was tilled by adversity, and watered by divine blessing. The husbandmen to whom the vineyard was let were the Pharisees, the leaders of Israel. Fruit was all the Owner asked of them. The servants he sent to receive the fruit were the prophets, and John. His Son he sent, who was cast out and slain (as he knew would happen in a few days), was the Master himself who was speaking the parable. Here is a splendid, though humble bit of self-revelation on the part of Jesus: he makes himself distinct from his predecessors, the prophets (servants). And lastly is the word of judgment: "The kingdom will be taken from you and given to a nation that will render the fruits in their seasons." There is no mistaking this. It is getting under the skin of his listeners.

But before making the direct application he changes the figure and dwells on the rejected, slain son as the rejected Corner-stone of which they were supposed to have read in the scripture. They were not done with the son when he was cast out and slain. They who stumble over him will be broken, though like the rejected stone, he be lying dormant. When, however, he becomes active his influence and power will be as that of a mighty stone falling on one. So, whether they fall on it or it on them it will be a time of judgment and catastrophe.

History soon proved the truthfulness of Jesus' foregleam. The vineyard was soon entrusted to the Gentiles. Note the emphasis on human freedom. We do not choose the place of the vineyard, but we are free within the boundaries of it, with but the one condition that we return fruit. We do not choose our talents nor their number, but we are free to let them lie dormant or to make them active and so to increase them.

Note, too, that along with the freedom is the responsibility. God has a right to expect fruit, the fruit of character. Righteousness was the message of the prophets and of Jesus. Israel, as a nation failed to produce the fruit of right living, and so was displaced. Though God has entrusted his vineyard to other tenants, his demand is the same: fruit. The fruit of Christian character, of service, is what he seeks.

The Pharisees claimed to have quit stoning the prophets and to be caring for their tombs. Has the world today quit stoning its prophets while we whitewash the tombs of those who were slain by our forefathers? No, it is dangerous, even today, to speak out against the evils of organized industry, commercialized amusements, vested interests, nationalistic education, race prejudice.

Are we rendering the fruits of Christian homes, Christian churches, Christian communities, social customs, and Christian education?

We shall be judged by the same principle, and on the same basis that the Jewish leaders were: rendering of fruit.

No, we would not knowingly slay the Heir and take the inheritance, but may we not be exploiting the vineyard for personal gain, and so crucify afresh the Son whom God so graciously sent in the hope that we might reverence the Son?

Note the inexhaustible patience of the Owner. He sent his servants not once, but again and more than the first. He had yet one, a beloved son: he sent him last unto them, saying: "They will reverence my son." What longing for the welfare of the vineyard and the husbandmen! But he is not to be put off without the expected fruit. Judgment is sure to come at last. God give us grace to render the fruit of the kingdom.

St. Joseph, Mo.

Lent—Seeing the Good

BY ROSS D. MURPHY

"THE harvest truly is plenteous, but the laborers are few." Jesus was looking out upon a motley crowd of oriental people who had gathered about him to be healed of their physical afflictions. It was, no doubt, a mixed multitude of good and bad. Upon the souls of some of these, sin had made deep furrows. Some were ill because they had violated the laws of health. Some had wasted their lives in self-indulgence and were at the brink of death. Jesus might have denounced them with an outburst of condemnation, for he knew the inside of their lives as well as the outside.

But he saw in the multitude before him stalks of golden grain making up a great field ready for the reapers. He was different from what we are. It is so easy for us to see weeds to be cut down and cast into the fire instead of golden grain. We see goats instead of sheep without a shepherd. We condemn and criticize. We look upon unfortunate people as not having good judgment in making their way through the complexities of our social order. We see little or no hope for them: Jesus makes his universal appeal to mankind because he sees something good in every life he touches. If he had a creed, this was one of the canons of it. He saw possibilities that no one else could see. In Simon he saw a rock-like quality that could be fanned into a living flame and produce the Peter of Pentecost. Even though John was willing to see fire come down from heaven and consume the Samaritan village that refused to hear the gospel, yet Jesus saw in him a beloved disciple. One day as he was walking along the streets of a certain village, he saw a tax collector. No one loved a tax collector. He was despised by all and looked upon as cruel and greedy. Jesus knew all this, and yet he invited Matthew to follow him. This cold hearted tax collector was a stalk of golden grain who should write a biography of his Master.

Some one has suggested that one of the best ways to know Jesus is to look at him when he looks at men and situations. Over in the garden at the midnight hour he faces the great purpose of giving his life for the sin of the world. Before him is a clear cut outline of the events of the next day. He sees the cruelty, the injustice and the cross. The whole scene stands out in bold relief. Holding in his heart the purpose of his coming into the world and the dire need of human souls, he looks upon the whole situation from the point of view expressed in the words, "Thy will be done." The next day when he hangs upon the cross, he looks upon the soldiers who so cruelly drove the nails into his hands and feet and says: "Father, forgive them."

Is it not true that what we see in the people about us is an expression of our character? If we look upon the foreigner in our midst as a dago and the Jew as a sheeny, it is a question whether our character has been formed by the Spirit of Jesus. Is it not true also that the point of view we take relative to moral issues is an expression of our character? A woman of high social standing said the other day that prohibition is the cause of lawlessness, drinking among high school students and empty liquor flasks in hotel rooms where before prohibition none were seen. We shall be known by the fruit we bear and also by the point of view we take.

Philadelphia, Pa.

The "Digest" Poll

NATURALLY, with all the accidental and temporary conditions favoring the wets, we wish the *Literary Digest's* poll on Prohibition had come at some other time, if it had to come.

But now that it is in progress, what to do? We still think that all drys should send in their ballots. Why? Because unless somebody else takes a poll of those who refuse, how can the number of non-replying drys ever be known or even intelligently guessed at?

The dry who throws the card away merely adds to the showing made by the wets, and no amount of explaining can offset the effect of his missing vote. There is nothing so lame as an ineffectual alibi.

That being said, let us suppose the poll should be favorable to the wets. What then?

For the time being they would have cause for jubilation. And they would jubilate.

But only for a little while. Whatever the totals, the shrewder wets will soon realize that an indefinite but very large number must be added to the dry side before the real state of public sentiment can be arrived at.

Bishop Richardson, in a letter to the Editor, points out one subtraction which must be made from the wet totals:

Your editorial about the *Literary Digest* poll read and agreed with. One question is in my mind that I have not heard mentioned. You say twenty million *voters* are to express their preference. How are we to know they are voters? A number of million aliens are in the United States. Most of them are in cities. Many of them have telephones. I understand the *Digest* names are taken from telephone directories. Formerly we had to say whether we were voters, and of what party. On this ballot only one mark is made: for or against liquor. I can see how ten per cent or fifteen per cent may not be citizens. Also, that very few women will be included, though they constitute one-half of our citizenship. Isn't that so?

It is so. Our use of the word "voters" was ambiguous. The participants who "vote" in this poll are not necessarily those who exercise a citizen's franchise on election day. And the exclusion of most women voters is a serious impairment of the poll.

Other considerations which show how heavily the poll is "weighted" for the wets are discussed in a statement by Dr. E. H. Cherrington, who for these and other reasons advises friends of the dry law to ignore the *Digest* cards.

While we cannot follow him as to that advice, the facts he presents proves that the wet totals of the poll must be subjected to very large discount. We quote:

First, there is no practical way of safeguarding any one of the ballots, any number of them, or all of them to insure proper voting and counting.

Second, there is no possible way of checking up to find whether the person who marks any one of these ballots is an alien, a citizen, a voter, a repeater, a child under age, someone who has been disfranchised, or someone who exists in name only.

Third, there is no way of checking up to ascertain whether any ballot which goes in was marked by the particular person to whom the ballot was sent, or whether it has been gathered, along with hundreds of other such ballots, marked by the same person and sent in with the same markings.

The questions asked are so worded that it would be almost impossible to tell what is the consensus of opinion in the United States. It will be noted that instead of there being two questions, one for and the other

against Prohibition—there are three questions, worded in such a way that it would be very difficult to determine what is the consensus of those who vote.

For instance, take those who vote for number two. If it were a proposition of the retention of the Eighteenth Amendment or the repeal of the Eighteenth Amendment, some would vote one way and some another. How is it possible, therefore, to determine what proportion of those who vote in favor of No. 2 would be in favor of the Eighteenth Amendment or would be for the repeal of the Eighteenth Amendment, if those were the only alternatives?

Another highly pertinent fact pointed out by Dr. Cherrington is that the *Digest's* former Prohibition poll, in 1922, was largely discredited by the elections of that and succeeding years.

If the final report shall seem to favor the wets, the facts here presented should be useful in moderating any sense of disappointment which the drys may feel. If the showing is favorable to the drys, what is here given will make that showing all the more conclusive.

Before turning to other matters, perhaps it can be said without offense that we drys have today as much of a right, and as great an obligation, to take the aggressive on Prohibition as in the great days when Prohibition had to be fought for, inch by inch. The wets are doing it. Perhaps we need to relearn our tactics from them.

The fine showing made by Dr. Daniel A. Poling in the recent congressional hearings illustrates something of what we can do. Dr. Poling had gone to the trouble of collecting highly pertinent information, which he presented clearly, pointedly and courteously.

He showed that the wild claims made for the depraving of youth by Prohibition have no foundation in fact. His inquiries among the great state universities brought an overwhelming body of testimony that student drinking is not general. Only one university president out of twenty-six was unconditionally in favor of repealing the Eighteenth Amendment, though five are more or less inclined to favor some changes in the Volstead Act.

This is much more to the point than any number of vague announcements that somebody somewhere is now thinking—after ten long years of innumerable opportunities—about putting on a scheme of Prohibition education.

As *The Northwestern* has said before, Prohibition came by moral warfare. It was won by the following up of every partial victory with a fresh attack on the enemy's remaining entrenchments. It was a campaign of action, action, action. The wets knew, every time they lost one battle, they had another on their hands, a battle both immediate and critical.

Our forces have had a decade of relative ease. When one of our doughtiest champions wrote a most convincing book on Prohibition, he gave it the perfectly correct title, "Yes, it's the law, and it's a good law!"

Sure; but did anybody get up by the dawn's early light the next morning, eagerly militant, after he'd heard that impassioned slogan?

Maybe we ask too much. Maybe we can't have Prohibition and fight for it, too. Nevertheless, millions of drys would hail with joy the Demosthenes or the Henry of Navarre who could arouse in us once more the crusading spirit.—*The Northwestern Christian Advocate.*

Dr. Snook "Burns"

The institutional connections of the educator who contributes this article make it inadvisable to have it appear under his name. Our readers will therefore kindly excuse this departure from our well known policy.—Editor.

For a high social crime, a great state deemed it advisable to "burn" Dr. Snook. An odor of burnt human flesh pervaded the chamber in which the thunderbolt crashed his soul into eternity. This chamber is a kind of inner citadel of the series of buildings in which this great state incarcerates, cages, "burns" the failures of its educational system.

Yes, Dr. Snook was "educated." He was furnished with facts; he was trained, mechanized, efficient. He was a finished product of the system. He carried the highest degree our educational system bestows. He was a "highly esteemed faculty member" of a great university which directly controls the education of thousands, in part dictates the education of millions, considerably influences the education of other millions, and through the impact of thousands of teachers, doctors, lawyers, dentists, professional and business men, in part determines the moral, social, and business ideals of twentieth century America.

Dr. Snook was "educated." He was a faculty member of a great university. To this same university came one Theora Hix, the only daughter of a trusting father and mother of a far-off state. She was one of the "numerous human flies" attracted by numbers and noise, and a certain kind efficiency and prestige. She fell under the influence of Dr. Snook. When an alliance maintained for years in violation of the state's moral code grew wearisome and dangerous, he planned in premeditation and malicious pretense to murder her. A favorable opportunity arriving, he beat her skull into fragments and mutilated her body in a fiendish fashion. He was apprehended. On trial, he fabricated an unseemly lie, and regretted it in the shadow of death only because it hindered his chances of escape. In spite of high-powered attorneys, demurrers, petitions in error, writs of error, and appeals, the mills of the gods which grind slowly, and yet pulverize exceedingly small got him, and—he "burned."

Dr. Snook was "educated"? He was dignified, and admired "intellectual people." The prison warden who was with him during his last days, says that he had a tremendous ego; that he cared little for others; that he was devoid of conscience; that he was not even a moral moron. But Dr. Snook is not an isolated case. He is typical of the thousands who are now "educated" without religion, morals, or human sympathy.

Several years ago, two "Drs.," philosophers, were accustomed to meet in a favorite haunt, drink Volstead-forbidden liquor, and discuss philosophy. On a certain day, when the liquor was unusually copious or unusually bad, the tongue of one of the doctors refused to gurgle. His companion was at first surprised, then peeved, then angered, and finally smote him, not with a pragmatic proposition, but with a material cudgel, and felled him to the floor. The sight of the prostrate form angered him the more. He leaped upon him, stamped his face to pulp, kicked him into insensibility, and fled the chamber. These philosophers were also "educated."

This material-intellectual education is not confined to one university nor to one nation. Some years ago, when a degree from a certain European state was a much coveted prize, a great university imported three doctors of philosophy to add to its faculty. These were educated and efficient after the usual manner. When some years had passed, time grew heavy on their hands. No interest in the present nor fear of the future apparently influenced them. They flouted Hamlet's saying that the Everlasting had fixed his canon 'gainst self-slaughter, for one by one they "shuffled off this mortal coil" and passed out by the suicide route.

Last fall, a university staged a great athletic contest. On this day students from other universities streamed in by thousands. The alumni added other thousands, and the general public many more. The stadium was packed. It was a great day. A minister and his wife who went to the show, did not remain to the end. The crowd was maudlin drunk, they said. A particular observer who watched the crowd meander about the city and into the hotels, making the night hilarious and hideous, estimates that there were a thousand drunks.

The Dr. Snook type of egoistic, overintellectual, materialistic, nonmoral type of education is quite the vogue at present. How long shall we permit it to continue? How long shall we maintain a type of education that neglects the moralities of the heart; love and its eternity; mercy and forgiveness as forms of love, joy, freedom, justice as the result of love; and that moral idealism growing out of religion without which no society can long endure and prosper?

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

There was a son in the family. The college representative was calling. The Christian parents informed him that the boy wanted to farm, didn't like school, and would not likely get to college; but they were planning to give the amount he would spend in school during four years, anyway, so other boys could be helped.

Brotherly? Indeed!

Larned, Kans.

The World's Greatest Gambling Center

BY HOMER E. BLOUGH

A Five-Minute Pilgrimage to Monte Carlo

The famous island of Corsica is left behind and we are outward bound for Monte Carlo on the Riviera. The Riviera is that beautiful coast line of Italy and France, mainly around the Gulf of Genoa. It is here in Monaco, the smallest principality in the world, that the world's greatest gambling center is located. This beautiful but rocky country of Monaco rises abruptly some 200 to 300 feet from the placid blue Mediterranean. In the drab little town of Monte Carlo is where the famous gambling casino is located. It operates night and day throughout the year. The wonderful gardens and fountains, the costly buildings of marble, the palm-lined terraces, the colorful array of royalty and aristocracy who gather here from all over the world, and the mystery of the gaming tables, make this a point of interest for the tourist. We motored over the world's famous Corniche Drive which threads its winding trail across the southern end of the picturesque Maritime Alps to the beautiful village of Nice by the sea. Here we visited a number of the great gaming casinos set up in competition with the original casino at Monte Carlo just a short distance away. It was all so interesting and impressive. We come away thrilled but with heaviness of heart.

Monaco has been called Europe's formal garden of sin. Everything is so elegant, smart, clean, lovely, first-class, all set for your arrival. The snappy social spirit is carefully organized to meet all classes of folk and moves almost frictionless day and night. There is a suggestion of beauty, contentment and glory as you look around at the white marble work, the palms, the tapestries, the mahogany tables and chairs, the furbedecked women and sleek looking men with monacles, spats and canes. There are no poor in Monte Carlo. The poor are considered ugly, and the ill-dressed are conducted to the frontier. No beggars are allowed in these beautiful precincts—only important looking people willing to part with money. When you go down in defeat you are out. No bits of dirty paper are even allowed on the entrance walks to the casino. When you arrive the stage is all set and the mysterious curtain slowly rises. The brilliant glare of the night is strangely artificial, which at first attracts, lures, then begins to warn. You walk along the terraced parade ground where wealth and style show themselves to themselves—and something seems to pull you with a subtle drawing. You follow the crowd into the wide but strange portals of the gambling halls and you step at once into a charged atmosphere—you sense something of the awareness of a trap secretly set. Everything is done to keep you feeling right. The casino seems like a great club. Park your hat, coat and stick, go upstairs and show your pass ticket and be at home.

The stranger is gripped by the mellow golden light and the prearranged, smooth running party for the night. Well dressed strangers sit side by side around elegantly carved ivory inlaid mahogany tables. Brass chips, representing money called tokens, are placed on various numbered squares before each player. A colored ball is whirled by a croupier with great artistry around a large central bowl, the ball finally coming to rest in a numbered slot at the bottom. A dudelike chap announces to a breathlessly waiting group the number. Some win; others lose. The chips are hastily raked in—adjustments made, more money planked down for more chips, and the table is all set again for the play. The sitters keep gain and loss notes on small pads. Everyone of course enters expecting to win, but nearly everyone loses. The profits of the gambling tables give ample support to this most efficient munici-

pality in the world. No resident of Monaco pays any tax of any kind. The revenue from roulette covers all expenses and more.

I met a friendly professor of the chair of philosophy from the university of Persia. He had come to relax, write, recuperate, and pick up a little extra money at the roulette tables. I noticed his nervousness as he explained the rules of the game to me. He later admitted that he had lost over two hundred the night before, and having lost confidence, he was afraid to take further chances. Great care is taken to preserve decorum. Nothing must disturb the poise and mental optimism, else the money-getting business slows up. Should you lose your whole fortune, no shouting, agonizing, pleading or demonstrations are allowed. Strong lackeys stationed in the crowd keep constant watch and at the first indication of trouble, they hustle you out quickly from the tables lest amateur gamblers get scared. Millions in hard earnings pass quietly back and forth from losers to winners. Our guide showed us the high-perpendicular cliff above the little village of Monte Carlo where many broken and discouraged gambling men and women have stepped off to tragic death.

A strange thing this gambling instinct in man! Carlyle once remarked that "gambling is coeval with human nature." How easy it is for men to worship the pagan goddess of chance! Just why men would rather try to get money by gambling than by actual honest-to-goodness effort is an old but mighty interesting study. A wise man once said: "Gambling is the real sin against the Holy Ghost, because no man should be so unfaithful to sacred promises, to our own God-given abilities, as to resort to chance." All things are possible to the man who has great faith. No genuine Christian will resort to gambling. Every high thinking man will want to earn his income honestly.

For seventy years the gambling business at Monte Carlo has prospered. For only six months in 1914-15 did the business stop. Since then the gambling spirit has seemingly been a welcome tonic for the high tension nerves produced by post-war conditions. The bank of this gambling center is claimed to be unbreakable. Approximately two million people visit here each year. A reported rival casino in Ireland does not disturb Monaco. The wonderful sunny clime of Monte Carlo makes this gardened palace by the sea a most delightful paradise—a Garden of Eden with the serpent and innumerable Eves included! A common man from England did break the bank once. He came with 4,000 pounds gathered from a series of swindles in England. After eleven hours of playing he walked out with ten thousand pounds. Later he had the luck to win successively in maximums and the bank was exhausted. But no one knew his secret. No system of chance or mathematical calculations seems to work in the face of the law of averages. When Pascal invented roulette he was not aware of the far-reaching financial danger of this most subtle game. When Francois Blanc created the gambling casino and leased the grounds for sixty years he had little thought of humanitarian interests. Monte Carlo has a subtle appeal to all the senses excepting common sense. Perhaps a superior rival in the exchange of moneys is the New York Stock Exchange. Here in a few blocks on Wall Street, named after the historic palisade built by Peter Stuyvesant as a protection from an English attack, is concentrated the greatest exchange of the world. Some forty banks, twenty-five trust companies, fifty life and 250 marine and fire insurance companies, 100 railroad corporations, 150 steamship companies, 150 iron, copper and steel companies with several hundred industrial corporations additional, make up the major part of Wall Street. The Stock Exchange is central and functions as an international securities market for dealers in stocks and bonds. A recent market valuation of the securities listed on the exchange totaled some eighty-two billions. The 962 branch wire offices operating in 292 cities in forty-one states and four foreign countries reveal the strong gambling tendency of America. In the recent financial crash when men lost millions in a few hours, the tragic situation was healed somewhat by President Hoover's aid. However, many a community was made sad by the tragic death of a man broken beyond repair in the recent stock market crash. Monte Carlo's game is simple in comparison to the subtle, complicated system at the Chicago Board of Trade or the New York Stock Exchange. Here mathematical keenness and shrewd business perception are at a premium, while at Monaco blind chance takes its mysterious course. If only men could accept the philosophy of the dignity of hard work they would also experience the inspiration of earning an honest living. Always the challenge of Jesus reminds us: "I must be about my Father's business." Also, "My Father worketh . . . I work."

Harrisburg, Pa.

Meeting of the Board of Religious Education

BY RUFUS D. BOWMAN
General Secretary, Board of Religious Education

THE General Board of Religious Education met at Elgin, Ill., March 1. The following Board members were present: H. K. Ober, C. S. Ikenberry, L. W. Shultz, C. Ernest Davis, Miss Eva Trostle and Dan West. On account of unavoidable reasons, J. M. Henry was not able to attend.

The question of securing a Secretary of Peace and Moral Welfare was given intensive consideration. The different points of view which had been presented to the Board were considered carefully. Finally in the face of an urgent need for this type of work, the Board unanimously reaffirmed the decision of the September meeting, that a Secretary of Peace and Moral Welfare needed to be secured. But the Board decided to present the matter to the Joint Staff and Council of Boards for endorsement, and thereupon secure the worker.

Two Peace Caravan teams will be sent out this summer. We are sponsoring the Youth Peace Contest and the Peace Contest for High School Seniors. Since the full time Secretary of Peace and Moral Welfare will probably not be placed in the field before fall, the Board decided to secure several practical peace workers to spend some time during the vacation period lecturing among the churches and developing a stable peace program in our Districts.

The query on evolution which was referred to the Board of Religious Education and the General Education Board by the Manchester Conference was given consideration. Definite plans are being carried out by the two Boards in order to give an instructive answer to this query.

The Board gave further consideration to the problem of preparing texts of doctrinal instruction to be correlated with the curriculum and to cover the needs of the pastor and church school. Plans are going forward for the preparation of two manuals to be used by teachers and pastors in the training of those in different age groups in the fundamental principles of the church.

The International Standards for the Church School were adopted but it was felt that we should have a simplified form for our smaller schools. We hope to have this simplified form for our churches by September.

Plans for the development of a systematic field program for the Staff were presented and adopted. Our great concern is to carry our program to all parts of the Brotherhood and to set up the organization whereby it can touch every local church. Much attention in the future will be given to the promotion of a systematic field program.

The Board voted to reëdit and imprint the Christian Series of Graded Lessons for the Beginners' Department, the first of which will be available October 1.

Some years ago the Frontier Boys' program was developed. It has been used in a considerable number of churches. A coöperative club program is now being developed by a number of denominations. A study of the new program is being made to determine whether it should be adopted when ready.

The Board decided to be duly represented at the Toronto Convention of Religious Education, June 23-29, 1930.

The Board unanimously voted an expression of appreciation to C. H. Shamberger for the splendid service which he has rendered in his position as Director of Young People's Work. Bro. Shamberger has accepted a position with the National Bank of the Republic of Chicago, but will carry responsibility for the Young People's Program until the first of June. Bro. Shamberger has been our Young People's leader for practically ten years, and he is known and loved far and near. As a result of his labors, we have a stable Young People's program developed in our church, but the Young People themselves who have been made richer and nobler in Christian character because his life touched their lives, represent a more persuasive testimony as to the fruitage of his service. We unite in bidding him Godspeed in his new work.

A successor to Bro. Shamberger has been chosen and will be announced at a later date.

Elgin, Ill.

Why I Believe in Immortality

BY D. C. REBER

JESUS said to Martha: "Whosoever liveth and believeth in me shall never die" (John 11:26). Paul says that Jesus brought life and immortality to light through the Gospel (2 Tim. 1:10). Jesus and God are eternal, immortal. Man came from God and will return to God. Life is an endless cycle.

> "Life evermore is fed by death
> In earth and sea and sky,
> And that a rose may breathe its breath
> Something must die."

Man partakes of a celestial and a terrestrial existence. He is made not as beasts that die but as the gods that live. Cicero, the greatest Roman orator and philosopher, almost always calls the gods the immortal gods. Man then possesses immortality.

Immortality is not only deathlessness but it means prenatal existence. Out of the eternity of God came man as God's breath (spiritus) clothed with an earthly body, a tabernacle of clay, destined to live a brief earthly career and then through the portal we call death he passes to a happy immortality into a newer, celestial life.

Man's body is but a chrysalis which is the state of an insect before it emerges into a butterfly. At death the soul lays aside the earthly body like a useless garment and takes its flight back to the eternal God.

Why is man given an earthly existence? Cicero in De Senectute says: "The heavenly spirit is pressed down from its very lofty home and, as it were, plunged into the world, a place contrary to its divine nature and contrary to eternity. But I believe that the immortal gods have sprinkled souls into human bodies in order that there might be those who might rule the earth and who contemplating the order of celestial things might imitate it in its manner and consistency of life."

Greek philosophers such as Pythagoras, Socrates and Plato reasoned that the soul is immortal because it possesses self-activity. It is always in motion and has no beginning of motion because it itself moves itself and will not indeed have an end because it is not going to leave itself.

Again the soul is immortal because its nature is simple, indivisible and has nothing in itself mixed unlike or different from itself. Since it is indivisible, it can not perish. Thirdly, the soul is immortal because of its powers. It possesses great swiftness so that as thought, it compasses the earth in an instant of time. In memory it can span the past and by its foresight or imagination it can sweep the future. It possesses so many sciences, arts and philosophies that that nature which can contain these things can not be mortal.

Lastly, the soul is immortal because the minds of men knew many things before they were born. Men as children learn, remember, and recall many difficult things so quickly that they seem to learn them not then for the first time, but only to remember them from having known them in their prenatal existence. So the philosophers have reasoned out the soul's immortality.

The greatest thinkers of all ages have been strong

believers in the immortality of the human soul. The apostle Paul accepted the resurrection of Christ from the dead as fact. He is the only writer of the New Testament who uses the word immortality in reference to Christ and God. Sir Isaac Newton and John Wesley were possessed of great minds and they believed and advocated man's immortality. Homer lived 900 years before Christ. And poets and artists from Homer onward pictured death as sleep's brother, and not as the end of all things. If immortality were not true, these and many other illustrious lives the earth has known would be well represented by broken pillars and unfinished shafts. If development ceases at the door of the grave, if death ends all, then why does a God of wisdom and power ordain development to proceed so far and no farther? Therefore the soul's capacity for endless improvement, service and worship points to a future which will make possible further development than man achieves here. Hence I conclude that immortality is not an iridescent dream. But there is that in every soul that calls out for immortality.

Not a mean argument for the soul's immortality is the endlessness of influence. There is a song in which occur the words: "Kind words can never die. . . . Kind deeds can never die." The glory of a good life is the immortality of the helpful words and benevolent deeds which live on in the lives of posterity, undimmed by the flow of years. A jealous God shows mercy unto thousands of generations that love him and keep his commandments.

God's word promises that man's iniquity shall not go beyond the third or fourth generation but the deeds of a good soul that turns many to righteousness shall shine as the stars forever and ever. Though their bodies are dead, their lives yet speak. Men speak of the immortal Homer, the immortal Lincoln, the immortal Christ. Our souls go marching on in battles for the right, in ceaseless activity for the truth.

This thought should encourage the disciples of Christ for their work has permanence; they build not only for time but for eternity as well. Nothing is more discouraging than to feel that your toil has been useless and your purposes frustrated.

The enemies of the good who promote war, hatred, lawlessness, injustice and sin of all kinds will fail and reap the rewards of their wickedness in everlasting punishment. The builders of the kingdom of God who labor unselfishly for peace and human welfare, the silent testimony of whose lives beckons others to live for Christ, are God's representatives on earth fulfilling his eternal purposes.

North Manchester, Ind.

The Engrafted Word

BY LEANDER SMITH

"Receive with meekness the engrafted word, which is able to save your souls" (James 1:21).

James is, by eminence, the apostle of practical Christianity. The keynote of his Epistle is that the religion of Jesus Christ is less a thing to talk about than a thing to act upon; that Christianity is nothing if it is not a life-controlling, life-moulding power.

Observe how this "word" is here qualified. It is called "the engrafted word." Here is a metaphor drawn from the vegetable world. The sacred metaphors of Scripture teach by pointing out real correspondences between one department of God's works and another.

This metaphor implies that it is no part of the intellectual outfit of the human mind. The Divine word came to the human mind from without, as a graft to be inserted.

It shows its assimilative power. There must be, in the vegetable world, a family likeness to start with, an organic affinity between the stock and the graft. There is a great deal in common between the word of Jesus and the existing aspirations and beliefs of the human soul. Beneath every heathen superstition fragments of truth which have close fellowship with the one true faith lie buried.

In this metaphor we see its power of laying under contribution the nature into which it is inserted. The engrafted word does not say to human nature that nothing can be done with it, and that it is fit only for destruction. It makes the most of it; it perfects and consecrates human nature by the gifts of grace.

The master benefit that it confers is that it is: "Able to save your souls." The apostle does not say "it will save them," that it is a talisman which will operate irrespectively of your wills; no, you can check, you can refuse it. But it is able to save.

We are to receive the word of Christ in a particular moral temper and attitude—"with meekness." It is not meant to add fuel to your controversies, it is meant to govern your lives.

Upon every Christian parent the duty is incumbent of teaching his child the faith of Christ. Beyond a certain age the stock takes a graft only with difficulty. When all else has been parted with in later life, the early lessons of piety will rise before the soul as from the very grave and thrill it with a new and awful power.

Newberg, Ore.

He Overcame the World

BY WALTER S. COFFMAN

Jesus said to his disciples: "Be of good cheer; I have overcome the world." He may have meant that he was able to conquer some natural obstacles. We see him at the wedding feast turning water into wine, on the sea causing the storm to cease, restoring flesh to the lepers, health to the palsied, life to the dead. But these acts were only incidental as compared to the great task that he accomplished, and comparatively unimportant.

On the Sea of Galilee, when the disciples were frightened, Jesus spoke the words, "Peace, be still," and the storm ceased on the sea; but that was unimportant as compared to the fact that the storm of fear in their breasts also ceased. Was he also rebuking the inward storms as well as the one on the sea? What difference does it make to us whether or not he manifests his power today to stop thunderstorms and hurricanes? Of what comparative importance was the fact that he did not stop the storm that struck a plane? The important question is: Had the occupants of the plane recognized Christ as their Savior, so that he would quiet the storms within them, even while the one without raged unabated? If so, he had overcome the world for them, for in the face of physical danger, there was no danger to the soul; the world could not frighten.

He healed the sick, cleansed the lepers, restored sight to the blind; but all this was incidental and of comparative unimportance when we recall his greater mission of cleansing the spiritually leprous, bringing light to the spiritually blind, and healing the spiritually sick. In his teachings he stressed spiritual health and life, and plead for the kingdom of God in the hearts and lives of men and women and incidentally healed them of physical ailments. And it seems that we should not be quite so greatly concerned if he does not see fit to heal all our physical ailments; but that we should be greatly concerned that he heal our spiritual ones.

There were those who were hungry for the loaves and fishes, and incidentally he furnished these necessities; but we are more concerned with the fact that he provides the bread of life. Incidentally he furnished wine for the wedding feast; but primarily he furnishes the water of life, which is infinitely more important.

Though he healed some diseased persons and probably lengthened the lives of some, I do not find that he kept any of them from eventually dying a physical death; he raised Lazarus from physical death, but this act was incidental and he did not make a practice of bringing the dead to life. It is unimportant that he does not keep us from dying physically; but it seems to us immensely important that he can and will keep the soul from death. It is unimportant that he does not restore physical life to us as he did for Lazarus; but tremendously important that he restores the spiritually dead to eternal life.

Our biologists are searching for the germ of life, hoping that they may produce it in the laboratories. We can not say whether they will ever find it or not. We have our doubts; but it seems unimportant that they should find it. Jesus brought life for us, life which is eternal, and that is the all-important thing.

When he says he has overcome the world, I believe he means the things of the world which tend to produce spiritual weakness and spiritual death. His resurrection proves to us that he was able to do the thing that he told his disciples he was able to do. Death could not hold him, even though the Roman guard kept watch, and even though a great stone was in front of the door of the tomb. He overcame the world for himself and for us. And that is all important.

Yakima, Wash.

Watchman, What of the Night?

BY JESSE D. CLARKE

After praying over the matter, I am directed by the Holy Spirit to write an article for the Gospel Messenger on the above question. This question appeals to the pastors or shepherds. A watchman is required to be in the watch tower at all times, night as well as day. It is his duty to see that everything is going right, and to give warning when danger is approaching. All the watchmen were expected to see alike, that is, eye to eye, and speak the same thing. It would be a fine thing if all the preachers would do that. Then there would not be so much confusion and there would not be so many denominations in the world today. As a church where are we? And where are we drifting? I am afraid that many of our beloved fraternity are pitching their tents toward Sodom. Quite a number have left the Bible way and have gone after the ways of the world. "There is a way that seemeth right unto a man, but the ends thereof are the ways of death." I was speaking of the duty of the watchman. If he fails to warn the sinner, the sinner's blood will be upon his skirts. We are commanded to cry aloud and spare not, to show the people their sins and the house of Jacob their transgressions. But some watchmen are compared to dumb dogs that can not bark (Isa. 56:10). I know it is not pleasant nor popular to cry against the sins of this day. I heard a minister say that he had quit preaching because a man was not allowed to preach the gospel these days. Paul does say that the time would come that men would not endure sound doctrine. The writer heard of another minister who said that he could not preach the gospel; if he did the people would not pay him. Therefore he had to preach to please the people, for he was depending on that work for his support. God forbid that any preacher should withhold the truth to please any mortal. Paul says: "I have not shunned to declare the whole counsel of God." Please read our text, Isaiah 21:12. The prophet says: "If ye will enquire, enquire ye: return, come." The only thing for us to do when we go away from God is to come back and renew our covenant with him, to promise that we will be more obedient, and live better in the future.

In conclusion let me say, if we have gone off with the world, and love the world better than we love God and his cause, we should remember the injunction of Paul, "Come out from the world, and be ye separate." John also says, "Love not the world, neither the things that are in the world, for if we love the world, the love of the Father is not in us."

May the Lord help us to be on our guard continually. "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Therefore let us not sleep, as do others; but let us watch and be sober" (1 Thess. 5:4, 6). "And what I say unto one, I say unto all, watch." "Watch and pray lest ye enter into temptation." Let us be found ready when Jesus comes.

Jonesboro, Tenn.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

PASTOR AND PEOPLE

The Gist of the Sermon

BY D. W. KURTZ

The Divinity of Christ

THE Christian faith has been for nineteen hundred years that Christ was both human and divine. The makers of the creeds have tried to state in language this truth. The statements of one age seldom satisfy the needs of another age. The progress of science, and the increase in knowledge of the world and of human history, make it necessary for each age to restate, and redefine its beliefs. This age is not interested in the philosophic technicalities which engrossed the Greeks in the fourth century. This is a practical age, and we want to know what will *work*, what will accomplish the ends of life.

The humanity of Christ is clearly seen in the common facts of his life. He was born; he grew in stature, in wisdom, and in favor with God and man; he hungered and thirsted; he ate and drank; he became weary and rested; he associated with people, conversed with them; he taught them and preached to them; he was tempted in all points as men are tempted; he was made perfect through suffering; he suffered and died. He lived a human life, and because he did, he was able to help folks. Had he been completely out of relation with common mankind, he could not have helped man, he could not have been understood by man, and he could not have been the Savior of the world.

His divinity, or deity, is just as clear. Peter's confession (Matt. 16:16), "Thou art the Christ, the Son of the living God," is the confession of the church. But how did Peter come to know? Jesus said: "Flesh and blood hath not revealed it unto thee, but my Father who is in heaven." Peter did not accept a ready-made creed, he discovered the truth of Christ's divinity. Being chosen as an apostle, he was with Christ that he might see what he did, and hear what he said, and discover who he was. Being acquainted with Christ, he discovered his personality. What were the facts in Christ that caused Peter to confess his divinity?

1. The sinlessness of Christ. This is not a common human trait. It is human to err, but Christ had no sin, and never confessed sin. The more devout men are, the more do they confess their shortcomings. But not so Jesus, who had no consciousness of sin in his own life, yet was most sensitive to sin in the life of the race. His perfect life is the evidence of Godlikeness, Sonship.

2. His forgiveness was divine. We may never fully understand the cross, but we are sure of one thing, he who can forgive his murderers at the very time when they are killing him, has a more than human personality. Most sensitive to all the ugliness, the spite, the selfishness, and the devilishness of his persecutors, he nevertheless, prayed for them and asked the Father to forgive them. Here he revealed the nature of the divine mind. If God can forgive such folks, then he can forgive me.

3. The love of Jesus was divine. He loved to the uttermost, and took into his compassion and favor the destitute and the outcast, and recognized no limit for his love. He loved the unlovely, and ate and drank with them, and he gave his life for them. Love is the supreme virtue, and sacrifice is the measure of love. He made an infinite sacrifice for mankind, and this is the evidence of an infinite love. His love was for all. It was more than human. Here we see the quality and extent of the divine love.

4. His humility was divine. In the orient where position and honor demand a host of servants, Christ became the servant of all, and revealed for the first time in the history of the world, that to be great is to serve, and the greatest is the servant of the most. He served to the uttermost, and in John 13 we see the utmost limit of humility to which the Son of God went to show us the spirit of the Father, and the true ideal of life. Not pride, and egotism, and bigotry, and lordship, but humility is the true greatness. His humility was divine.

5. His teachings reach a level above anything ever attained in this world. In all the time since, the imagination of man has not been able to surpass it. His teachings have been the inspiration of all the poets, the artists, the statesmen, and the benefactors who have made a contribution to human welfare. His teachings are not the product of human achievement, they are the insight of the Son of God.

6. His life is the harmony of the True, the Good, and the Beautiful which satisfies. In him we see, we feel, we find, and we achieve the abundant life. Christian experience is the final test. Christ satisfies the longings, the aspirations, the hunger of the most gifted, and the most common. All races, all peoples, all ages, in all the best they have produced, are enriched, fulfilled, and transformed by him. He is the answer to the human quest, the human need. We too, shall say with Peter, "Thou art the Christ, the Son of the living God."

Long Beach, Calif.

The Holy Temple

BY LULA R. TINKLE

NOT long ago my little girl and I were standing at a street crossing waiting for a street car. It was just in front of our own church building. And as we had several minutes to wait, I suggested that we go inside our church and sit down, the door of the church being open. When we entered the vestibule all was quiet, and no one in sight. We slowly opened the door into the auditorium, and stood there in reverent silence, just gazing, just meditating, just feeling—yes, feeling very definitely that we were in a holy place. Not a word was uttered, until my little girl looked up and said: "Mother I feel like praying." "Then let us pray," I said, and we kneeled there in that holy quietness, feeling that we were in God's presence. When we arose the thought came to me, "What is there about this structure that makes us feel the sacredness of the place?" I had been in several other church auditoriums alone, but had never had this same consciousness of the Lord in his holy temple. Then I looked about for the reason. I saw that there was a definite style of architecture. The oak beams above us formed a pointed arch. The windows too were of the same shape, and their stained glass, simple in design, softened the glare of the light, so that it cast a restful hue over the room. There were no pictures on the plain walls. The plain high backed comfortable seats were of dark oak. Nothing about the room detracted from the pulpit, which was an alcove with an arched ceiling. The prominent thing in the pulpit was the golden cross on the top of the Christian flag staff, and a large Holy Bible on the stand. There were two important principles of interior church decoration involved: all lines in the furniture and in the architecture pointed upward, thus directing the eyes, then the mind heavenward; there were no pictures or decorations to detract and scatter the minds of those who came for worship.

Now our churchhouses are not all so artistically planned, but they can all be made a suitable and desirable place for worship, a place that naturally invites people to be reverent and worshipful. Some people have attempted to add to the beauty of their church by decorating it with expensive, gaudy wall paper, and bright Sunday-school lesson charts. These Sunday-school charts are a fine thing in the Sunday-school class work, but are not helpful to the worship hour. If they are used in the auditorium during the Sunday-school hour they should be taken down during the worship and preaching hour. Though attractive and interesting, they are not conducive to concentration and worship. The feather duster and broom in the pulpit corner, the gaudy bouquet of paper flowers, tattered and crooked window shades, or elaborate and expensive stained windows most certainly are not conducive to a worshipful atmosphere. If you doubt that such material things have any effect upon your worship, try worshiping in an atmosphere like the last described, then in a place that has been thoughtfully and suitably arranged for God's holy presence, and notice, yes feel the difference.

In building, redecorating, or remodeling churches these things should be carefully considered, that more of our churches may be looked upon as truly being holy temples.

Huntingdon, Pa.

The Fatherhood of God

BY NATHAN MARTIN

"Our Father which art in heaven" (Matt. 6 9)

The Doctrine

"THE doctrine of God," says a well-known author, "is a fundamental in religion. All other doctrines must be interpreted in the light of our concept of God Man, sin, salvation, the church, the symbols, and the Christian Life can be understood only in the light of a true idea of the character of God." Of the many aspects of his nature pictured in the book, that of his fatherhood is one of the most striking and meaningful. Many are the things which the human mind needs to learn to comprehend as it launches upon a world of things. The fact that we live, not on a flat surface, but upon a huge ball revolving in space; the fact that by the force of gravitation the portion of the human race on the lower side of the great sphere is just as safe as those on the upper side, the fact learned by the aid of the telescope that the twinkling stars were not tiny jewels, but many of them suns larger than our own—all these and many more excite the profoundest wonder on the part of the child and the youth. But there is a fact greater than either of these, of which the Christian church must become more keenly conscious than heretofore, if she would in a large measure catch the vision of her task and the inspiration which will make that vision effective. That great fact is none other than the Bible doctrine of the fatherhood of God.

The Word "Father"

In the entire New Testament God is named Father two hundred and eighteen times: in Matthew, forty-four times; in Mark, five times; in Luke, seventeen times; in John, one hundred twenty-two times. In Jesus' last discourses, as recorded in John's gospel, he speaks of the Father at least forty times. In the Sermon on the Mount Jesus speaks of God as Father seventeen times.

Jesus prefers the name "Father" to that of "King." In the entire New Testament he is referred to under this latter title only five times. To use the name "king" for God freely would give a wrong impression of him entirely, for the kings of the orient were despots and tyrants. To have used the figure that would bring into prominence his power would have given impressions entirely at variance to that which Jesus wished to impress. The religion of Jesus has as its outstanding feature the matter of personal relations.

Our Advocate is with the Father (1 John 2:1). One of the most wonderful of all the parables is the one which pictures a loving father watching for the return of his prodigal child (Luke 15).

A father, mother and son came from Bohemia to this country. They were a cultured family, but had suffered reverses. Soon after reaching America the mother died. The child, then two years of age, was taken to an orphanage, while the father went to a western city to engage in business. During the six years of his absence, the father was to the child only a man who lived in a far-off city, but who provided him money for clothing, food and books. This, in itself, did not keep alive in the boyish mind an adequate conception of fatherhood. One day they met. The child was shy and diffident. The father's eyes filled with tears as he noticed his aloofness. The father said to himself, "How I long to take my boy to me, to press him to my bosom and hold him tight. But I must wait. He will come to love me." He remained about the place and took advantage of every opportunity to win the boy to himself. After a week's companionship, one morning the child climbed into his father's lap as the latter sat on the lawn. He thus demonstrated to his father's entire satisfaction that he comprehended their relation.

(Continued on Page 218)

HOME AND FAMILY

Friendship

Friendship is woven slowly, and
With wholesome thoughts is bound;
Kind words take part, and helpfulness,
Until at last is found

A thing so rare, so beautiful,
So lasting and so fine,
That naught can tear its fibre loose
Or mar its rich design.

My thanks to God for friendship true
That sees through every tear—
That laughs with me, and weeps with me,
And shares my hope and fear.

—The Presbyterian Advance.

New Lives for Old

BY H. A. BRANDT

XX. The House of Faith

SEPTEMBER came, and with it, splendid harvests for the farmers about Valley Center. As for the town, the summer had been one of progress. Not the least important was the program of expansion at the *Valley Center News* plant. For Valley Center was getting on the map—it had become the home of *American Builders*, a magazine with a national circulation.

Now it was on a pleasant Saturday afternoon in September that Hale and Miss Cross drove out to Eden Terrace. Miss Cross had been very busy since the move to Valley Center, and though Hale had frequently intimated that there were interesting things to see at the Terrace, he had not been able to arrange for a personally conducted tour.

But on the Saturday afternoon in question, the weather was ideal for such a jaunt and Miss Cross able to go. Hale exhibited contradictory moods, for he was sometimes buoyant and sometimes quiet as though in deep thought.

"Now I think I should tell you something about Eden Terrace," remarked Sidney as they were driving toward this spot on the slopes of Valley Ridge.

"Is it another Rogers and Hale idea?" asked Irene.

"I suppose you might call it that, but it would be a little hard for one to tell just how much is Hale and how much Rogers."

"But I think I can tell," laughed Miss Cross. "The dream is probably yours and the execution Mr. Rogers'!"

Sidney did not reply, but drove on slowly to a vantage spot, and then stopped.

"Now look back toward Valley Center," he enthused.

"Oh, I didn't know we were so much above the town! It sure is a wonderful view!"

"Just imagine what the view must be from Eden Terrace just ahead. The Terrace is higher still—and there are other views than directly back over Valley Center. Look to the right or the left, or even on toward the crest of Valley Ridge and you will see vistas that artists would be glad to paint. But Eden Terrace is more than a vantage point from which to admire splendid landscapes."

"But it certainly is that," commented Miss Cross.

"Eden Terrace is the concretion of an idea. It is the plan to build certain types of homes on the most sightly locations. Don Rogers and I have two houses nearing completion; possibly some others may be undertaken sometime."

"I am not interested in houses!" said Irene good naturedly. "I could not buy a house if I really had use for one!"

"These houses are not for sale."

"Not for sale?"

"No. Each one is built as the expression of a personality. But that is only one of several principles of construction that we feel are a bit unusual—at least in these days of standardization!"

"Then I would like to see the houses. Perhaps there is an idea or two that I can dress up for *American Builders*."

"I hope so," pursued Hale. "What we have tried to do, is first of all, to pick out an ideal location—Eden Terrace. From some things you have said I think you feel that Rogers and I have been fairly successful as to the choice of a location. Now on this forty acres of ground, there are ten or a dozen sites for homes. I mean distinctive spots where the fastidious person could build the house of his or her dreams. However, the house must harmonize with the location; what man adds must fit into and enrich what nature has provided in the way of a site. Lastly, the house in its appointments must be as distinctive as a person. What we are trying to build here is not just more houses—but homes; first, a sightly location; second, a house fitting into nature's pattern; third, a structure with character, individuality."

"It seems you have gone about this business deliberately," commented Miss Cross. "I have a feeling that I am going to learn something about the philosophy of construction."

"Perhaps. At any rate Rogers and I have tried to test out certain convictions. We have convinced ourselves. I want now just to see if they are as convincing to others. Take Rogers' place over there; see how it fits into the landscape—a generous mansion on a pleasant, broad exposure. It is built to resemble a natural outcropping on a sunny slope. When the shrubbery is in and the trees have grown a few years Rogers' place will be a home—so far as location, materials and appointments, can make it one."

"And whose is the other house?"

"The other I am building for a friend. See, it stands on a bit of a hill, on a kind of rocky outcropping. The walls are constructed of stone quarried on the spot. In every way possible the builder sought to make this house a part of its location. And yet, it transcends the harmony of location, because both exemplify a certain ideal personality. Here is both a monument to and a home for one who rose above the level of average mortals, as a hill is thrust up through a plain. The materials used typify the sound native resources which one may use to benefit his fellow-men, and so bless his own life."

"This is rather intriguing. Is the house open for inspection?"

"Yes," said Hale slowly, as though finding it difficult to control some emotion. "We will drive right over."

The more Irene noted the details of the house they were approaching the more evident it became that, as Sidney Hale had said, the structure was built to harmonize with its surroundings, and also that in accomplishing this, the builder had achieved a certain transcendent quality which gave distinctiveness to the place.

Hale showed Miss Cross about the grounds and house. Much had been done, but there was still much to do. All this he explained with great earnestness and Irene soon found herself sharing the speaker's enthusiasm to a marked degree. Perhaps for an hour they walked about the grounds, inspected the various rooms, discussed the theory of construction. At last the two stood at the door, seemingly at the point of leaving. But Hale seemed slow to go and Miss Cross felt vaguely that he had not told her quite all.

"You must think a great deal of your friend to build a house with such patience and insight," said Irene.

"Yes, because it is for a very dear friend," answered Sidney simply and slowly.

"But your friend, Don Rogers, has a house," continued Miss Cross.

"Yes, he has."

"Then it must be for some other friend."

"Would you care to know who that other friend is?" asked Sidney with unexpected earnestness in his voice.

For some moments Irene did not answer. Then with quiet meaning she said: "I think I know."

"Then it won't hurt if I tell you," continued Sidney. "The house was built for you!"

And their eyes met in a look of understanding.

"There is no excuse now!" said Sidney impetuously. "The path for both of us has led back to Valley Center. I believe it was inevitable. And why should they ever part again? Here is a house that we can make a home—rather that you, and you only, can make a home!"

And so it was that Irene answered: "I know we shall be happy in the house that faith built."

Elgin, Ill.

(The End)

Three Aged Mothers at Rest

BY B. F. SUMMER

WITHIN less than three months it fell to our lot to conduct the funeral services of three aged Christian mothers, each of whom lived a faithful Christian life for over fifty years. A faithful Christian life for over fifty years! What a testimony! And each of them so lived. And what a light to the world, and especially to the communities where they lived and to their respective homes, they have each been! Verily and well in these three mothers has the searching question in Proverbs 31:10, "A worthy woman who can find?" been well answered. She has been found three times, and truly, "her price is far above rubies." Their children also rise up and call them blessed.

Two of these mothers were widows for the past decade. The third left a husband with whom she lived for fifty-two years. Incidentally this husband remarked, that looking back over the fifty years of their companionship, he could not recall an unkind word ever having passed between them. What a testimony of blessed, loving Christian companionship! And what a challenge to every home!

For a preacher to stand before the bier in which are cradled the precious remains of a departed loving faithful Christian mother, and to reach into the word of God and find and hold up clear definite truths of a blessed eternal future for souls who die in the Lord, is indeed a Mount Pisgah experience. It is a looking over into the promised land—and glorious is the glimpse of the home of the soul in the bosom of God. Such an experience is inspiring and most challenging. And how we preachers, in view of the evidence of how the power of the gospel had blessedly wrought in a life through fifty years, ought to further consecrate ourselves to the preaching of the gospel that others may so believe and be so fully blest.

In the light of the bright hope that shines from the word of God we can clearly understand that "Precious in the sight of the Lord is the death of his saints," and thus also precious in our sight. We thank God for his gift to the world of Christian mothers. We bless God when their lives are lived and their work is done, that he receives them unto himself and gives them rest from their labors and crowns them with an eternal crown of righteousness. We who remain should accept the challenge of their lives; we should keep the faith which they kept, and walk obediently as they walked. And so we shall not only understand but even experience the preciousness in the sight of the Lord of the death of his saints.

Warrensburg, Mo.

The World Is the Same

BY C. E. SHULER

THE world doesn't love Jesus any better now than it did when it crucified him on Calvary. It hates God, just as it always has hated him, and always will.

Despite the fact that the world of today wears a different complexion, smiles ever so deceitfully and actually courts the favor of the church of God and the things of religion—it hates God as much as ever.

If Christ were on earth today, the world would hate him, persecute him, and crucify him, if it had the power, just as it did long ago.

"If any man love the world, the love of the Father is not in him" (1 John 2:15) is still the warning of God's word. These warnings have not changed, either. Cutting them from the Holy Book, disobeying them, scoffing at them, will not change them at all.

It is dangerous to love the world now—just as it was in Jesus' time on earth.

Harrisburg, Pa.

AMONG THE CHURCHES

Calendar for Sunday, April 6

Sunday-school Lesson, The Law of the Cross.—Matt. 16: 13-26.

Christian Workers' Meeting, The Family Altar.

✣ ✣ ✣ ✣

Gains for the Kingdom

One baptized in the Quinter church, Kans.

Three baptized in the Annville church, Pa.

Two baptized in the Defiance church, Ohio.

One baptized in the Waynesboro church, Pa.

One baptized in the Wenatchee church, Wash.

Twelve baptized in the Walnut Grove church, Pa., Bro. J. A. Robinson, pastor-evangelist.

Twenty-eight accessions to the Lima church, Ohio, Brother and Sister A. P. Musselman, evangelists.

Eighteen added to the church at Petersburg, W. Va., Bro. B. M. Rollins of Keyser, W. Va., evangelist.

Forty-seven baptized in the First church at Altoona, Pa., Brother and Sister O. H. Austin, evangelists.

Two baptized in the Conway Springs church, Kans., Bro. R. W. Quakenbush of Ottawa, Kans., evangelist.

Thirteen added to the Killbuck congregation at the Antioch church, Ind., Bro. C. W. Warstler of Bellefontaine, Ohio, evangelist.

✣ ✣ ✣ ✣

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Sister Alice D. Sell of Springfield, Ill., to begin April 6 in the Springfield church.

Bro. Geo. Eller of Cordell, Okla., to begin May 13 in the Bartlesville church, Okla.

Bro. Joseph Clapper of Hopewell, Pa., to begin May 18 in the Lower Claar church, Pa.

Bro. H. L. Reed of Alum Ridge, Va., to begin the first of May in the White Rock church, Va.

✣ ✣ ✣ ✣

Personal Mention

A Sunday stop at Bridgewater this week-end is included in Secretary Bonsack's itinerary while he is conferring with some of the furloughed missionaries.

Sister Goldie Killion, Pastor Van B. Wright of the East Dayton church, Ohio, informs us, is available for a midsummer evangelistic meeting. Address her at 21 Xenia Drive, Fairfield, Ohio.

Bro. Otto Laursen, pastor at Upper Deer Creek, Ind., will be available for several evangelistic meetings between now and December, Sister Laursen assisting in illustrated hymns and readings. Address him at Lincoln, Ind.

Bro. C. C. Kindy, Pasadena pastor, writes us about their pre-Easter program. They began it some months ago by asking the membership to visit among the members or others just as they felt impressed. Now they are having outside speakers preach evangelistic sermons each Sunday morning and evening, also on Thursday evenings. Wednesday evening comes the prayer meeting. They are expecting to have baptisms on Easter Sunday and on the Sunday following that a love feast. So there seems to be some post-Easter to this program. Don't you like that idea?

✣ ✣ ✣ ✣

Miscellaneous Items

Blue Ridge is first this year in supplying our files with a copy of the new college catalogue. For which we extend our thanks.

Wednesday, April 9, 8 A. M. is the time for the next meeting of the General Mission Board to begin. The place is the Brethren Publishing House.

Have you Brethren books or magazines which have served their purpose in your own library and might now fill a new and larger field of usefulness in the library of Bethany Bible School? See the announcement on page 219 for information as to kind of literature desired.

Juniata College has kindly supplied our files with a copy of the institution's catalogue for 1929-30, containing also announcements for 1930-31. It was issued too early of course to indicate the administrative changes which will be made necessary by the tragic death of President M. G. Brumbaugh.

The Beaver Creek church of Middle Indiana has recently purchased a vacated Presbyterian church in the village of Buffalo, Ind., just four and a half miles south of the Beaver Creek church. Since Feb. 9 they have had their services in this church. Some redecorating has been done, and on April 6 Bro. Otho Winger, president of Manchester College, will conduct the dedication service, with a talk on his trip around the world at 11 A. M. At 2 P. M., the dedicatory address, and at 7:30 P. M., a member of the District Mission Board will speak.—B. D. Hirt, Winamac, Ind.

Another pastor, this time at one of our colleges, says, referring to recent editorials: "Keep pounding away on that line if it takes a life time." Well, it will, and then some.

The Ivester Yearbook for 1930, recently put out by the Ivester church, Iowa, Bro. D. C. Gnagy, pastor, says: "You can not afford to miss another number." The reference is to the Gospel Messenger. You can see that it is a good yearbook.

The Foreign Missions Conference of North America is broadcasting a series of fifteen-minute talks on timely topics on Friday afternoons. The radio stations used are those of the Columbia Broadcasting System. The hour is 3:30, Eastern Standard; 2:30, Central; 1:30, Mountain; 12:30, Pacific. "Understanding the Chinese" and "Early Days in the Philippines" are already past. If you should get this in time for the April 4 broadcast, you can hear Secretary L. B. Moss on "Coöperation for a Better World." If not, you can get Dr. J. C. Robbins on "Responsive India," Friday, April 11.

A new, friendly, lively-worded tithing talk: "The Tithe Was Made for Man," presents the tithe idea so winsomely that the reader actually wants to accept it. No "legalism." No straining of proof texts. No unequal burden. No complicated theological argument. Just plain good sense. The price is 75 cents per 100. Copy free on request, to anybody interested in the circulation of tithing literature. With it comes a simple plan of distribution which can easily be operated in any church or other Christian group. This is part of the nonprofit, interdenominational service perpetuated by Thomas Kane, founder of The Layman Company, 730 Rush Street, Chicago, Ill. Send requests to this address. Please give your denomination, also mention the Gospel Messenger.

✣ ✣ ✣ ✣

Special Notices

To all state District treasurers: No assessment will be made for 1930 for Annual Meeting expenses as there are already ample funds in the hands of the treasurer for this year. You may be governed accordingly.—Elmer J. Stauffer, Annual Meeting Treasurer.

To the Churches of the Second District of Virginia: All congregations that have not paid their quotas for District expenses and for District and Annual Meeting minutes will please remit at once to the undersigned.—N. W. Coffman, District Secretary, R. 3, Staunton, Va.

The District Meeting of the First District of Virginia will be held in the Oak Grove church, April 25-27. Elders' meeting, Friday, 2 P. M. (All who want to come by train or bus to Salem, write C. D. Spangler, Roanoke, Va.) Friday, 7:30 P. M., Special District B. Y. P. D. Program. The Urge of a New Day in Sunday-school Endeavors.—Earl M. Bowman. Saturday, 10 A. M., Business Session. 7:30 P. M., Missionary Pageant. Missionary Address.—I. S. Long. Sunday, 9:30 A. M., Sunday-school. 10:30, Peace and Prohibition.—C. G. Hesse. Larger Service for Women.—District Aid Society. 2:30 P. M., The Modern Preacher and His Pentecost.—F. A. Myers.—W. M. Kahle, Troutville, Va.

✣ ✣ ✣ ✣

Business for Annual Conference

Northern Illinois and Wisconsin

Being of the opinion that the Annual Meeting Business Session held as it is after several days of strenuous educational and inspirational meetings and conferences, tends to minimize the importance of the Business Session, invites undue haste in matters requiring more deliberate action and indicates a lack of coördination with the preceding sessions of the Conference, therefore, we, the First Church of the Brethren in Chicago, petition the Annual Meeting through the District Meeting of Northern Illinois and Wisconsin to appoint a committee of five to consider the whole matter, arrange a plan of coördinating the several sessions of Conference so as to correct present unfortunate tendencies and report to the next Annual Meeting.

Answer: Passed to Annual Conference.

✣ ✣ ✣ ✣

Corrections for Ministerial List

Each year the ministerial list for the Yearbook is composed of the names sent in on the annual report from the local church to the General Ministerial Board. Each year we urge those to whom the blanks are sent to make sure that a complete list of all ministers is sent in.

While an occasional mistake may be made in the office, yet the large per cent of the names omitted from the list are omitted, first, because the person making out the report from the local church has omitted the name from the list sent in; or, the local church failed, after two or three notices, to send in any report at all. With several hundred ministers moving each year it becomes necessary to make a new list each year and the only way we have of making this list is to secure it each year from the local churches. If churches would exercise greater care in reporting all ministers who hold membership in their congregation, much of the embarrassment could be avoided.

If all ministers whose names are omitted from the Yearbook list will notify the undersigned at once, we will be glad to publish the complete list of names omitted in the Gospel Messenger.—J. A. Robinson, Secretary, General Ministerial Board, Bedford St. and Miller Ave., Johnstown, Pa.

Mission and Church Promotion Questions

The daily correspondence reveals many questions in the minds of church members. For a period of weeks the secretary directing the effort for funds will print questions and seek to answer them. Questions you desire answered in this column should be addressed to General Mission Board, Attention H. Spenser Minnich, Elgin, Ill.

Is China famine money needed? Shall we send it through church channels? The famine was very severe. The summer crop should give relief. Famine money is still needed. By sending it to General Mission Board the church has a record of relief money. The Board forwards it to the China Famine Relief, Inc., New York City. It is disbursed in China under the oversight of the China National Christian Council. For the year ending Feb. 20, 1930, the General Mission Board received $3,452.70 China famine money.

Do contributions for famine relief give congregations credit on the record of giving to the Conference Budget? No. China famine relief has not been placed in the budget by Conference. Only contributions to purposes within the missions and church promotion budget receive credit in the record of giving. However, a careful record is kept of all contributions even though they are for purposes outside the Conference Budget.

What is the Conference Budget for the year ending Feb. 28, 1931?

General Mission Board	$275,500
Board of Religious Education	21,500
General Ministerial Board	8,500
General Education Board	5,000
American Bible Society	500
Total	$311,000

Send remittances to General Mission Board, Elgin, Ill.

What was the total for the previous year? $363,000

Why was the budget reduced? Because the budget seemed too far beyond the giving range of the church. Records of receipts show: 1926-7, $279,152; 1927-8, $278,811; 1928-9, $276,047; 1929-30, $344,268. The budget $311,000 for the year ending Feb. 28, 1931, is below the attainment of the past year but above the average of previous years. The giving this year should be above the average of previous years if we are to carry out plans authorized by Conference.

✣ ✣ ✣ ✣

Books Reviewed

The following book reviews were prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

The Red Harvest—The Poet's Cry for Peace. Assembled and edited by Vincent Godfrey Burns. 433 pages. $375.

The editor has arranged four hundred and thirty-three selections, by two hundred and thirty-seven authors, under fifteen sections. He has given preference to the poems of men who passed through the World War, believing that the revolt of these men against war carries more weight than the expressions of those who were not actively engaged in the conflict. One readily detects the growth of antiwar sentiment as the war progressed and discovers that even those who at first may have been enthusiastic in the praises of war find little to commend in it when they once get into its midst. Lovers of peace who are also lovers of poetry will find in this collection a vast amount of material usable on many occasions. From the "Starred Mother" I quote these lines:

> "The Hindu mother, by the Ganges tide
> Drowning her babe, heart-broken, but with pride,
> Poor blind purveyor to a Saurian feast,
> Still spares her babe from murder's maw, at least
>
> "Is there debauchery more deep than this?
> The state betraying mothers with a kiss?
> Bribing the Marys of the world to sell,
> For tinseled star, their flesh and blood to hell!"

A History of Some Scientific Blunders. By George McCready Price. $1.25. 138 pages.

The author shows how science has made mistakes and how tenaciously science has held to her own blunders. He holds that the true scientist makes his theories conform to facts instead of attempting to make facts support his hypotheses. As a scientist he allows God and the Bible place in the world, holding that only thus can one arrive at the truth. With him God is Creator and Ruler and not a blind Force. An extensive bibliography adds to the value of the work. The seventeen chapters are entitled: The Alleged Conflict Between Science and Religion, Way-Marks in the History of Astronomy, The Grindstone Theory, Phlogiston and Caloric, Action at a Distance, Perpetual Motion, Scientific Fatalism, The Mirage of Continuity, Spontaneous Generation, Some Fooleries of Preformation, Lamarck and His Vagaries, Charles Darwin and His Blunders, A Blind Leader of the Blind, Werner and His Index Minerals, "Strata" Smith and His Index Fossils, Lyellism, and The Limitations of Knowledge.

AROUND THE WORLD

What Is Hard in School

If you can recall the subjects which gave you the most difficulty in school, you may be interested to read and check up on results presented recently at the conference of the North Central Association of Colleges and Secondary Schools. Out of a total enrollment of 918,299 freshmen students for the year 1928, a little over 25 per cent failed in one or more subjects. As to studies failed in, science was hard, Spanish harder, and mathematics hardest of all.

Chinese Methodists Elect First Bishop

The first Chinese to be elected a bishop in the Methodist Episcopal Church is Wang Chih Ping, whose elevation to this office is the result of putting into effect the decision of the last General Conference of the Methodist Episcopal Church, allowing the conferences in Asia to choose their own bishops. This is understood to be the first time in the history of the Methodist Episcopal Church that a bishop has been selected by any other body than the General Conference. The new step has been taken in order to allow the Oriental churches a larger opportunity in determining their own policies.

Edison's Goldenrod

To most people the goldenrod is nothing better than a pretty wild flower; to others nothing better than a common weed But to Thomas Edison the goldenrod is a plant of great promise. Mr. Edison wants five more years to work on his problem—the development of a native rubber producing plant that can be utilized in case of emergency. And the plant he is working on is the goldenrod. There are said to be at least seventy-five species in the United States. It now looks as though there would be one more—Mr. Edison's goldenrod which by crossbreeding will be a plant carrying eight per cent fine grade rubber.

The Newspaper World

The world that is portrayed by the big town newspapers, is frankly a world that is freakish and unreal. And this is true because news is news only when it deals with the unusual, when it chronicles the doings of the abnormal. Let the reader recall such reflections of himself as he has seen in a detective mirror, or some shining surface, which reflects a distorted image, and then let him remember it is thus that the metropolitan newspaper pictures life. Of course, the abnormal is one aspect of life; but it is not the most significant. The danger in the present situation is that the newspaper portrayal of life will be taken for what it is not—that it will be taken by the thoughtless or ignorant as the norm for life when it is nothing but a distorted reflection.

Prohibition Polls

Prohibition polls, like Bible texts and convenient figures, seemingly can be made to tell most anything—provided you know how to go about it. On another page in this issue the reader will find an article entitled The "Digest" Poll. Read it for light on the particular prohibition poll now in progress. Consider also the results in another poll, that conducted by The Pathfinder. Nearly half a million votes were cast in this poll, and the results as summarized are: "wets" 171,802; "drys" 272,826. We read also: "First and foremost it would seem that the nation is dry at heart. At any rate it is in the rural regions, which after all, hold the balance of power. This despite the present deafening ballyhoo of an extraordinary wet tendency." Hence as we indicated at the outset, it all depends upon your constituency as to what a poll will reveal. It can only be representative when the voters participating represent a true cross section of our national life.

Race and Church Organization

Just how much of a divisive force is race in the organization of Christian church bodies? A recent survey which dealt with this problem was summarized in part as follows: "Three types of relationship in church groups are indicated: first, there are frequent cases where a few Negroes, Chinese, Japanese, or other non-white persons are admitted to membership in churches predominantly white, and there seems to be a tendency toward receiving them into fellowship in communities where such applications are few; secondly, the general trend in denominations with mixed membership seems to be toward separate congregations maintaining friendly relations through ministers and elected representatives to district and national bodies; thirdly, more than 90 per cent of the Negro church members in the United States—as shown by the 1926 Religious Census—are found in denominations distinctly Negro. The four principal Negro denominations have been organized on a national scale and maintain fraternal relations with white bodies. The report indicated that during the last fifty years a separation in church membership along racial lines has developed which has resulted in independence and a feeling of equality among the non-white groups. There now seems to be a new trend toward the reëstablishment of a fellowship on a new basis of brotherly equality."

Women's Rights

The women of England and America have progressed so far beyond the ancient condition of servitude, which was once the common lot of womankind, that they now enjoy more rights than mere man. Thus of changed times for the married man we read: "His wife may be making more money than he is, but he still is responsible for her maintenance. She can pledge his credit for her personal purchases, unless he gives legal notice that she may not do so. Even then he may not deny her necessities. Although he is not entitled to receive any share of the money she earns, he is compelled to pay income tax on it!"

The Source of the Orinoco

The least of the three great rivers of South America is the Orinoco, which belongs chiefly to Venezuela. But the Orinoco is no mean river, being estimated at 1,600 miles in length. And in several ways it is a peculiar stream. The Orinoco River rises in the Sierra Parimas Mountains, and flowing westward, divides and sends one-sixth of its waters into a tributary of the great Amazon. The main current proceeds in a northwesterly direction, then turns north and is soon joined by tributaries much larger than the original stream. Ultimately the Orinoco reverses its original direction, and flowing eastward as a great stream, pours into the Atlantic Ocean through upwards of fifty channels. But it is not the great delta of the Orinoco which is to engage an expedition which sailed from New York on March 30. Says the leader of an expedition to this river: "The upper regions of the Orinoco present great possibilities. There are some 3,600 square miles there that have never been visited. There is a bare chance that we will find ruins of archæological interest high up in the Parimas Mountains."

The Real Holland

Two college students who were touring Europe on bicycles yielded to certain convincing literature that represented the Isle of Marken as the "very heart and core of old Holland." Along with many eager tourists the two students visited Marken, but soon had certain misgivings aroused. They began to feel that Marken was mainly a clever setup prepared for the rushing tourist who has no time to look behind the scenes. Wrote one of the students afterward: "Thank goodness we were not left with Marken as our chief impression of old Holland. We got the real thing elsewhere when flour-whitened millers took us through their wooden-geared windmills; we got the real thing as we rode for miles along the canal banks on our bicycles; we got the real thing when in a little village tailor shop a woman refused to take ten cents in Dutch money for sewing up a tear in a coat because it was much too much money for the job. And we got the correct information about the Isle of Marken when an intelligent Dutchman we met by chance told us that the Island of Marken was nothing more than a side show for American tourists." So it may be one thing to travel, and quite another to really see the lands visited.

Another Planet

Far beyond the circle of the orbit of our Earth another planet has been sighted. This so-called new planet is the ninth in the series to which Earth belongs. At first thought such a discovery may seem to have no bearing on the life of the average man, on the whole quite comfortable on a planet basking in the warmth of the Sun. What can ever come of finding a frigid world some forty-five times as far from the Sun as is the sphere upon which we live? Well, the new planet will never mean much in a material way, but it does means something to the average man in another field. The new planet was discovered in much the same way that Neptune was found more than eighty years ago. Certain irregularities in the movements of Uranus, which had been noted by astronomers for years, finally led to the prediction that another planet was the explanation. John Couch Adams of England and Jean Joseph Leverrier were the two astronomers who independently arrived at the conclusion that there must be a body beyond Uranus. In the summer of 1846 Johann Gottfried Galle of the Berlin Observatory was asked to look in a certain place in the heavens for a heavenly body of a certain brightness and magnitude. Galle did as requested and discovered Neptune, the eighth planet, less than one degree from the spot indicated to him! Now it was a very similar situation with respect to Neptune which led Dr. Percival Lowell in 1911 to predict the existence of a body beyond and disturbing Neptune. Lowell's formula was challenged and at least one other spot in the heavens was closely watched. But after about twenty years Dr. Lowell was vindicated, the new planet being found in the region indicated by his formula. Perhaps we have strayed a good way from what we were going to say about the significance of the find from the standpoint of the average man. But having indicated how Neptune and the new planet were found, the point will need no special explanation. And it is this: that such discoveries demonstrate anew the power and integrity of man's thought. Man as an insignificant creature on one of the smaller planets looks out into the heavens, and by the study of that which he sees, is able to compute positions where other worlds must be located—and then he finds them! "What is man?" So wondered a thoughtful shepherd on the hills of Palestine some thousands of years ago. And so we wonder today—and are made to feel with the shepherd that man is endowed with a certain measure of the divine. For the common man, a new planet is new proof of his innate possibilities.

Feeding a Modern City

Feeding the tens of thousands who live in a modern great city is a tremendous task. For example, the figures for the receipts of fruits and vegetables on the Los Angeles market happen to be at hand. In 1929 the total of such supplies unloaded for the Los Angeles market reached the amazing figure of 57,408 carloads. About sixty per cent of the fruits and vegetables received came by truck, thirty-three per cent by rail, five per cent by boat and less than two per cent by express.

Prices on Raw Products

One of the striking facts in our present day economy is the low price of raw products. In many cases prices are so low that profits are small, or have vanished entirely. Among the raw products selling for low prices are: sugar, coffee, tea, rice, cacao, rubber, copra, wool, wheat, butter, cotton, silk, jute, silver, petroleum, tin and coal. The reader can likely add others. In their finished state, many of these products seem high enough, but as raw products those who produce them are in no case receiving very large returns. Why is this so? It would be presumptuous to attempt to do more than suggest a reason or two in a short paragraph. However, in many cases the obvious cause of low prices on raw products is simply overproduction. One might with profit ask another question: Why is overproduction so general? He might even inquire as to whether overproduction is real or apparent. Now as to the first, overproduction is general because of improved methods. Our producers of raw products are not only using better machines but they are raising bigger heads of wheat, more ears of corn and finer fruit on the same number of plants or trees. But while this has been taking place, American farmers especially, have disposed of millions of horses and mules, thereby releasing a tremendous volume of grain for human consumption. Further, many new food products have been developed. Especially is this true of the tropics. Yet, when all of this is said it is our conviction that overproduction is more apparent than real. Millions are starving today, and tens of millions are underfed. Thus the surplus from countries with flush production is not getting to the countries where millions are dying for want of bread. And even in lands of plenty there is not an even distribution of goods. A few have food to waste but others do not get what they need. Thus as one wonders about the low prices of raw products he is soon led far afield, and finally to the old question of why the few have food to waste while the many must economize—and some even starve.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Heaven

Rev. 21: 1-8

For Week Beginning April 13

A NEW HEAVEN AND A NEW EARTH

The old shall pass. The new comes fresh from the hand of God, as glorious and good as its Maker (Gen. 1:1; Rev. 10:6).

HE SHALL DWELL WITH THEM

In the fullness of his presence God shall be with us. There is no greater blessedness than this (1 Kings 8:30; Matt. 6:9).

A BRIDE ADORNED FOR HER HUSBAND

Beauty and pleasure have too often been thought of as evil. When they are perfect and full they are holy. The only enduring pleasures are the holy ones (Deut. 26:15; Psa. 20:6; Isa. 57:15; Rev. 7:16, 17).

GOD SHALL WIPE AWAY ALL TEARS

It means an end of sorrow when God heals it. There shall be no death nor crying nor pain. How precious the words (Psa. 11:4; Psa. 135:6; Dan. 4:35; 1 Kings 8:27; Jer. 23:24)!

THESE WORDS ARE FAITHFUL AND TRUE

God would not have us doubt the certainty of this bright hope. When men lose it they have lost one of the securest anchors of the soul (Matt. 5:12; 1 Peter 1 4; Matt 28:18, 1 Peter 3:22).

I WILL GIVE TO HIM THAT IS ATHIRST

The riches of God are for all who have an honest desire for them. This is one of the grandest distinctions of our religion—whosoever will (1 Cor. 15:50; Matt. 6:20; Luke 12:33)!

DISCUSSION

In what ways does the hope of heaven help us to live on earth?

R. H. M.

The Fatherhood of God

(Continued From Page 214)

Fatherhood

Fatherhood, in general, implies a number of things. First, fatherhood means communication of nature. "The spirit of God hath made me, and the breath of the Almighty hath given me life" (Job 33:4). "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). "So God created man in his own image, in the image of God created he him" (Gen. 1:27).

Again, fatherhood means authority. Children are commanded to obey their parents, not on arbitrary grounds, but because it is right. It is right because of God's inexorable law that fatherhood means authority, the right to govern.

Fatherhood means love and concern. Says Dr. Hillis, in *The Contagion of Character:* "The measure of greatness in any living thing is sensitiveness to suffering. A stone suffers not at all, it has no life. The oyster suffers a little, it has a single nerve. The bird is higher still, and suffers for two or three days when its nest is robbed. Higher still the deer, that goes everywhere, moaning for its fawn, and whose suffering lasts for weeks. The Indian mother is higher, and remembers her babe through the summer and the winter. But what sensitiveness comes when the Christian mother appears! . . . The years come and go, but still the memory of the child is with her. A half century passes. Time avails not to cool the ardor of her love. But though a mother forgets her child, God doth not forget his sinning sons and daughters. Higher than a mother's, and more sensitive is the heart of God." "Behold, what manner of love the Father hath bestowed upon us!"

A boy grew weary of home and ran off to sea. For ten years he stood before the mast. He visited many lands. He became hard, coarse, brutal. At last sickness came, and with it heart hunger. He took ship for home. He sailed into the port, rowed across the bay to the little inlet where stood his childhood home. He wondered whether they were dead. He feared that they had cast him off forever. Ashamed to be seen, he dared not to draw near in the daytime. When the shadows fell, he rowed near to the old, familiar landing. Some one moved about with a light. It seemed as though they were expecting some one, and he put out again to sea. He returned at ten. They were still there. Again, he rowed back at eleven, and again the light was there, and some one trimming it. He drew near. It was his aged father, weary-eyed and gray, who had put the light there for a welcome sign to his long lost son. Not only that night, but every night since the boy had left, he had set that lantern there to guide him home.

God as Father

The first thing of which a child is always quite sure regarding his father, is that he is the greatest, strongest and biggest man in the world. The first article in the creed of the child of God is that God is great. But greatness, apart from some other considerations, may be, to a child, both cold and dreadful. The child adds to this the other, "God is good." Or, putting it into the language of the beloved disciple, "God is love." "As a father pitieth his children, so the Lord pitieth them that fear him" (Psa. 103:13). "He is the father of mercies, the God of all comfort" (2 Cor. 1:3).

He too, like an earthly father, punishes when it becomes necessary for his child to make amends. "For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth" (Prov. 3:11, 12). "Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live" (Heb. 12:9)?

He is a perfect Father. "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).

The Threefold Fatherhood

He is, first, our Father by creation. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named" (Eph. 3:14, 15). Dr. Ozora S. Davis relates the story of how an astronomer showed him the star cluster in Hercules, and Saturn with his splendid rings. A few days later he saw, through a very powerful microscope, the very composition of a single cell in the root of an onion. What a leap between the telescopic greatness of the stars and the microscopic greatness and wonderfulness of the onion! Yet they are the work of the same Creator.

He is our Father by preservation. "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we in him" (1 Cor. 8:6). "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17). Jesus himself recognized him as the Master of earth and heaven: "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Matt. 11:25).

He gives to those who ask him. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good gifts to them that ask him" (Matt. 7:11)? "Whatsoever ye shall ask the Father in my name, he will give it to you" (John 16:23). "Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father" (Matt. 10:29).

Again, he is our Father by virtue of our adoption.

Sonship

Fatherhood implies sonship. There can be no father without children. It is a high privilege to be a child of God. A visitor once observed a group of slaves, slouching and shuffling out to their work. Among them was a tall, broad-shouldered fellow with a better stride, head erect and with the gait of a man. The visitor asked, "How's that?" The reply came: "Oh, he's the son of an African king, and he never forgets it." We are apt to forget, amid life's drudgeries, that we are sons and daughters of the King of kings, and are in training for thrones in the eternal kingdom of God.

Sonship implies brotherhood. When the world comes, and in proportion as she becomes attuned to the thought that God is our Father, so shall the thought of human brotherhood gain a foothold. All the elaborate conceits of the original inequality of the race will vanish before the great fact of the fatherhood of God. In spite of measurements of craniums and facial angles, in spite of vain distinctions of caste, prejudice, social distinctions, the eternal pronouncement of the Eternal is that we can not be children of his unless brothers one of another. So long as he is no Respecter of persons, so long are Jew and Gentile, Mongolian, Caucasian, Nubian and Anglo-Saxon, all brothers.

Sonship implies inheritance. The apostle Paul writes: "If children, then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:17). He says again: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 1:9). "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you" (1 Pet. 1:3, 4).

A dutiful child will always try to abide in the will of the parent, in order to enjoy the love of that parent. Dr. Robert E. Speer some years ago wrote a little incident: "My little lad has his bed beside me. One night, out of the darkness, I heard his voice asking for a drink. After his want was satisfied he asked, 'Father, may I sing myself to sleep?' I consented, but was obliged to reverse my decision, for he sang so spiritedly, I feared nobody in the house would be able to sleep. He lay there in the dark awhile, and he spoke again, 'Father!' 'What, little boy?' 'Is your face turned toward me?' 'Yes, dear little lad,' I could fairly feel the beaming of his countenance in the darkness with the happiness of the thought as he dropped asleep."

Adoption

The Greek word, meaning "placing as a son," is, according to Dr. Scofield, "not so much a word of relationship as of position."

There are two ways of entering a home—by birth and by adoption. The apostle John, following his Master, speaks again and again concerning the new birth when he speaks of a child of God he uses a Greek word which means literally "one brought forth." Paul on the other hand, speaks of a sinner as being accepted into God's family. The Romans understood well the idea of adoption, for it was a common occurrence among them.

In the Old Testament Moses became the adopted son of Pharaoh's daughter. Baby Moses is homeless, helpless. He weeps. Had he done more he might have ruined his prospects of adoption. The most elaborate argument and the most ingenious effort to win the favor of the princess would not have served as well as the cry of a babe. Even though Moses was a goodly child, the appeal to the heart of the princess was accomplished, on her part, by the tenderness of her heart. God saw nothing attractive in us. But our helplessness moved his great heart of love, and we were adopted into the family of him whom we now address, "Our Father!"

Lebanon, Pa.

Society Classified

BY OLIVER H. AUSTIN

Some one has said, "The whole of human society may well be divided into four classes." My experience with church folk has almost led me to believe the same of them.

First, we have the drifters. These make no careful preparation for anything. They seemingly are taking life just as it comes with little or no thought of the future. They may drift into the church service once or twice a year, or in time for a part of the worship once a month, but one would be unwise to expect them to be in time for Sunday-school or the offering. During a revival meeting they are apt to drift in during the last week or even on the last night. We might say of this class, they do little harm, but on the other hand, what good do they do?

Second, we have the kickers. One may remonstrate against the evils of the day and do some good, but there is a better way to overcome evil than by kicking. We can at least be sympathetic and helpful toward the evildoer. Kickers very often do much harm, for they are always complaining, finding fault or objecting to what others are trying to get accomplished, thereby breaking down the morale of the workers. These persons in the church criticize the preacher and his sermons, the Sunday-school superintendent and the teachers, the young people and the music; in fact in their estimation, there is very little done properly unless it be done by them or some of their family. I am sorry to admit that we find some of this type in the Church of the Brethren. "Some people kick from the cradle to the grave."

Third, we have the pickers. We have always had those in the world who would pick and choose among the conditions of life those things which are most conducive to their own personal comfort and ease, regardless of others. They look for the soft jobs, easy money and the cushioned seats. If we allow them to choose the work that is to be done, the methods that are to be used, and the time, we will have no trouble. Any movement that enlists their interest and support must originate with them. We could say that Lot did some high class picking but ruin came to him and his family as a result. Abraham was not so choicy but success was his. "Whosoever would become great among you should be your minister."

The fourth class are the stickers. Jesus gave us some wonderful lessons when he told us to abide. We must have some staying qualities. Paul said: "Be

steadfast and not weary in well doing." He also said: "Watch ye, stand fast in the faith, quit you like men, be strong." John admonishes us to hold fast. It would be a great blessing to the church if all of her members had the sticking qualities of a postage stamp;—for even though it is licked, it sticks. The church needs folk who will see things through and stick until they are done. It is said that Beecher went to hire a horse one time from a neighbor and he asked: "Is this a good horse?" "Yes, sir," replied the man, "he does what he is told!" "I wish he were a member of my church," replied Mr. Beecher. Stickers have a real genuine spiritual experience and they are not so easily moved from the path of duty. They never fail to carry out their contracts and convictions and they really accomplish worth-while things for the kingdom of God.

McPherson, Kans.

CORRESPONDENCE

FOR THE BETHANY LIBRARY

Bethany Theological Library purposes to have on its shelves as many as possible of the books and magazines that have been written or published by the Brethren. The Librarian would like to get in touch with any brother or sister who has any such books or magazines. Some of the magazines that would be of special interest and value are: Brethren At Work, The Gospel Visitor, The Pilgrim, The Family Companion, The Deacon, The Vindicator, and many others. If it is possible we shall be glad to have any of those magazines from the first issue or as many numbers as possible.

Some of the books that are very much desired are M. M. Eshelman's History of the Danish Mission; Peter Nead's Works; Howard Miller's Record of the Faithful; Histories or other books written by the Brethren years ago.

You may have in your possession and be willing to part with some other books written by our Brethren that would be a valuable contribution to the Bethany Library.

We would like to have also as many complete files of District Meeting Minutes as it may be possible to secure. Complete or partial files will be appreciated.

Any other historic records of our church—general or local—would find a welcome place in the Bethany Library.

Any one having these or any other works of interest for our Library will make to the school and to the church a worth-while contribution by thus making such literature available to students and others who look to the Library of our Theological Seminary for material that ought to be at their disposal.

If you have any contributions to make to the Library of your Seminary, please write to Elgin S. Moyer, Librarian, Bethany Bible School, 3435 W. Van Buren St., Garfield Park Station, Chicago, Ill.

Elgin S. Moyer.

3435 Van Buren St., Chicago.

THE YEARLY DISTRICT MEETING OF CHINA

The District Meeting of the China field was held Feb. 12 to 15. Four days before the meeting convened, the Show Yang delegates came to Ping Ting, and then the next day, they with others started on to Liao either walking or riding donkeys. Others who had bicycles started a day later and got there before the first group. Again there were others who started a day later than the bicyclers, but who went by automobile, got there in six hours and before either of the other groups. The distance covered was about 80 miles.

This meeting is a delegate meeting. Each church elects its delegates irrespective of nationality. This year about one-third were missionaries and the other two-thirds were Chinese. These all have equal powers in the meeting. Li Chun Ching of Taiyuan was chairman, Ku Hung Chuang of Ping Ting was the Chinese secretary, Minerva Metzger was the English secretary.

The first day was used by the executive and financial committees for their meetings. These committees are standing committees and one-half of the members are missionaries and one-half are Chinese. The second day was spent in discussing the Five Year Forward Evangelistic Movement. The aim of this movement is to warm up the Christian community, and to get all Christians interested in soul saving, especially of their relatives and neighbors, with the hope that the membership may be doubled in five years. This movement is sponsored by the National Christian Council of China. The third and fourth days were spent in the regular business of the District. Most of the business had to do with the five year movement, students who were asking for grants in aid for higher educational work, and the budgets. Reports were given of the progress of work in all the departments of the mission. The women's industrial work at Ping Ting will be able to support for the year 1930 the budgets of the women's evangelistic departments of Tai Yuan Fu, Show Yang, and Ping Ting and also part of the Liao's women's budget. The hour from eleven to twelve each day was set apart for inspirational and devotional meetings. These were led by W. H. Smith, Anna Hutchison, and Mr. Chen.

We are much gratified over the way that the Chinese are taking an interest in the work of the church. They are more and more realizing that it is their work. The spirit of the meeting was good throughout and all desire in the future that more time be given to inspirational and soul-nourishing meetings. All enjoyed the hospitality of the Liao Chow church. The members of this church tried and succeeded in making all comfortable and happy.

Ping Ting, Shansi, China. Mary Schaeffer.

THE CHURCH AND INDUSTRIAL PROBLEMS

"Around the World" alone, in the Messenger is worth many times more than the subscription price of the Messenger. Surely the March 8 edition is full of food for thought, especially the two articles "Yes, Americans Are Getting Richer" and "The Church and Moral Leadership." No one who is familiar with the history of Justice Louis Dembitz Brandeis is at all surprised at his views as expressed in the above mentioned article. Justice Brandeis, like another Jew, Jesus of Nazareth, has always championed the cause of the oppressed.

Whether we like it or not, it is an outstanding fact that if the church can not conquer business, business will conquer the church. To be at all consistent with the truth, we have to admit that the latter seems to be the general rule in this day. It is not at all unusual to hear the remark made by professing Christians: "Business is one thing and religion is quite another." This remark may contain a certain element of truth, but surely as a church of Christ, we can not be true to the teaching of the Founder of Christianity and take such a stand. What right have we to pray, "Thy kingdom come, thy will be done in earth as in heaven," if we do not use every honorable means to help usher in this kingdom? We take up the fight for good morals, and rightly so, but I am afraid that we are guilty of overlooking the indisputable truth that unemployment and poverty breed immorality and crime and vice. This applies to the idle rich as well as to the idle poor.

The masses of the people, the working part of the world, are wondering why the church is dumb on this question. We boast of the wealth of our nation today, when the sustenance of millions of people has been cut off by unemployment. Professor Watkins of the University of Illinois in his book, "Introduction to the Study of Labor Problems," in the chapter devoted to unemployment, says: "According to the United States census of 1900, 6,468,964 or nearly one-fourth of all persons engaged in gainful occupations had been unemployed at some time during the year." If that number were unemployed during the year of 1900 it is safe to say that even though we were not now passing through a period of industrial depression, the number of unemployed at some time during the course of the year would be far in excess of that number." He also says: "From 1,000,000 to 6,000,000 workers, exclusive of farm laborers, were idle at all times between 1902 and 1917." He gives the opinion that "the total number of unemployed during the year 1914-15 reached 7,000,000." Today, while the Secretary of the United States Department of Labor estimates that there are only some 3,000,000 workers out of employment, yet, everyone else at all familiar with the facts places the figures very much higher. For instance the representative of the New York State Department of Labor declares that there are more people out of employment in that state today than there have been at any time since 1914. If this be a criterion, then in all probability the total number of unemployed in the United States reaches not less than six or seven million. Of course, it is to be expected that the Secretary of Labor, a cabinet member, would desire to minimize the importance of the question as much as possible, and would give a low estimate as to the number. However, even that number is a staggering figure, especially when it is considered in connection with the number of people dependent upon those out of employment. The United States census figures approximately five persons to a family. If there are 3,000,000 heads of families out of employment it would mean that the sustenance of 15,000,000 is cut off. If there are 6,000,000 heads of families out of employment as many well informed students contend, then there are 30,000,000 people whose sustenance has been cut off. I know that the cry goes up from many quarters that this is "unavoidable, the law of supply and demand governs such things." But I submit that if we as a Christian church admit this charge, then the church has failed in its purpose and had as well close its doors.

Jesus Christ did not admit that the law of supply and demand should govern, but that the law of love should rule in economics as well as morals. His teaching was "Love your neighbor as yourself." And again he said that we should be not anxious for the things of this life, the material things. If the law of love ruled, none would need to be anxious. If this was the teaching of Jesus Christ, whose business is it to teach it now, if it is not the business of the Christian church? A short while ago, during the war between capital and labor in the mills of Marion, N. C., certain men were expelled from a Baptist church because they were members of a labor union, but the members of the same church who were in the fight where several workers were killed are still in good standing in the same church. I wonder if Jesus Christ would put his stamp of approval on the action of that so-called Christian church? What does organized labor stand for? Simply this: A working day not to exceed eight hours, a working week not to exceed five days, release from employment at least one day in seven that workers may have the opportunity to worship as they desire, abolition of the sweatshop system, maintenance of an equitable scale of wages, conciliation and voluntary arbitration of industrial disputes, negotiation of trade agreements, safe and sanitary conditions of employment, opposition to company houses, company stores, and I should say now—company churches. It also stands for free public schools, free textbooks, sanitary inspection of factories and workshops, public baths, adequate playgrounds, old age pensions, workmen's compensation, under which industry would be made to shoulder the burden of the casualties occurring in industry, just as it shoulders the burden of the casualties to the machinery used in industry. The American Federation of Labor was the first organized body of people in the United States to advocate the Australian ballot system, now so generally used throughout the country. It does not occur to me that the above program is such a one as any Christian or any free American citizen should be afraid of, let alone try to put people in jail for belonging to or advocating it. We so often hear the cry, "Why don't the laboring class take more interest in the church, why are so many non-Christians?" Let me say this in conclusion, after twenty years of close association and active service with labor unions, I find that they have no fight with Christianity, they have no fight with the church, the fight is with the people who sometimes get control of the churches. May God speed the day when the churches as a whole may thoroughly understand, and dare to preach the truth that property rights can never be as sacred as human rights. Man can create property at will, but no one but God can bring human life into the world.

Nacona, Tex. Fred E Maxey.

TRAINING THE YOUNGER WOMEN TO WORK

The Priscilla Sewing Guild was organized March, 1928, with the purpose of training the younger ladies of the church in Aid Society work.

There is now a membership of twenty-four with ten on the honorary roll. Dues of twenty-five cents per year formed the basis of our treasury at the beginning. Children's dresses, rompers, aprons of various styles, and fancy work are the articles made which are sold from time to time either by having a sale, or individually.

Since organizing, the guild has utilized 187 yards of material. This sounds like a lot of material, but it was not a hard task, as everyone worked with a will, and cheerfully. We feel we could not do without our Priscilla Sewing Guild for our meetings are brimful of good fellowship

Tuesday afternoons from two until four-thirty is our working period. For several months in the year work is suspended. Altogether we have had forty-seven meetings with an average attendance of eight These meetings were first held at the home of a member, changing from week to week. But this proved confusing, so we decided to find a permanent, centrally located room. Our pastor's wife, who is one of our loyal, active members, solved this problem by offering us a room in the parsonage. We did not hesitate in accepting it, and assured her of our appreciation.

Everyone is interested in the financial standing of any organization, so will now tell you of that phase of our guild. Receipts total to date, $195.71 The proceeds from a recent sale given toward the mission deficit amounted to $50. A sewing machine was purchased for $18. To the building fund of our Sunday-school $10 was given; for material and other charitable work $70 39 was expended, leaving a balance on hand of $47.32.

Gamma L. Krider.

Hagerstown, Md.

ELDER EPHRAIM TROSTLE

Ephraim Trostle was born at Gettysburg, Pa., Jan. 15, 1850, and died at Mt. Morris, Ill., Feb. 4, 1930, having rounded out a little more than four score years. He grew to manhood at Frederick, Md., and came to Franklin Grove, Ill., in 1871, where he united with the church and became acquainted with Alice Wingert This acquaintance ripened into love, and love culminated in marriage in which relation they two lived happily for fifty-three years, when Sister Alice was called home. For a long time Brother and Sister Trostle made their home on a farm near old Silver Creek meetinghouse where they worshiped and where Bro. Trostle often preached. During the past thirty years they lived in Mt. Morris.

Bro. Trostle was elected deacon in about 1886, was called to the ministry in 1889, and was ordained to the eldership in 1890. In all these offices he served conscientiously and acceptably. He was fond of music and long taught singing classes. He was ready to "raise the tune" in the days when choristers were unknown and when the congregation followed the leader, though he did not stand before them. The church and its work were dear to his heart. Many are the homes that recall the helpful, comforting and spiritual ministrations that came from his hands and lips. Bro.

(Continued on Page 222)

CORRESPONDENCE

A SUMMER SESSION AT BETHANY BIBLE SCHOOL

Bethany is again offering a summer session in order that college students, pastors, Sunday-school workers, school teachers, and others who can not come during the regular school year, may have an opportunity to receive some of the inspiration and Christian training that the Seminary seeks to impart, both through class instruction and through directed practical Christian service.

Several of the regular Seminary faculty will offer courses for the session. The usual field work, or practical work, will continue throughout the summer.

This will be a rare opportunity for many young people to mingle with others, who are in special preparation for Christian service, to spend a summer in a great metropolitan center, and to enjoy a change from the other activities of the year.

Some will be especially interested in earning credit to apply on a college or seminary course.

Come and enjoy a season of study, inspiration, Christian fellowship, and personal work.

Write for a summer session leaflet or for any other information if interested. Address: Bethany Bible School, 3435 Van Buren St., Garfield Park Station, Chicago, Ill.

Chicago, Ill. Frank N. Sargent.

DISTRICT CONFERENCE OF NORTHWESTERN OHIO

The District Conference of Northwestern Ohio, together with its associate sessions convened in the Eagle Creek church March 18-20.

The Elders' Meeting met Tuesday afternoon. Bro. J. L. Guthrie was chosen chairman. All the business, including the nominations for District offices, was concluded in about three hours.

Tuesday evening marked the beginning of the missionary sessions. Bro. J. O. Winger of Manchester College gave the main address. The main missionary convocation was on Wednesday forenoon. Rev. Charles Bame of the Ashland Progressive Brethren church led the devotions and made remarks suitable to the occasion. This being the place of his youth and the church where he began his ministry, and the fact of the recent death of Dr. M. G. Brumbaugh, added emotion as well as content to his comments. Bro. Winger's message was not only appreciated by every one but it was such as to stir to action both in witnessing and giving. A liberal offering was contributed for District mission work.

The first part of the afternoon program pertained to religious education. The relation of the District Board of Religious Education to the work of the District was given some attention. Following this, Bro. I. Clifford Paul gave a very earnest and well prepared address on "The Teaching Function of the Church."

The writer was denied the privilege of being present during the Aid Society session, but of the worthwhileness of their program I have no doubt.

The evening program was a wonderful combination of helpfulness and inspiration. Bro. I. W. Byerly as chairman secured nearly one hundred per cent oral participation in the opening devotions. Bro. Winger then gave his third and last address, this time on what true education is. His entire stay with us was an inspiration and help, both in public addresses and in private and group conversation. We were glad Sister Winger could be with him this time.

The men's group of the Lima church followed Bro. Winger's address, with a program of song and verbal appeal. A quartet sang and there was also a group chorus. Then their leader gave an address of explanation and exhortation along the line of the men's part in kingdom work. Bro. Musselman, their pastor, followed with a challenging address showing the fallacy of the claims of the anti-prohibitionists.

The attendance throughout, even to the close of Thursday's business, was exceptionally large. The congregational singing was remarkable for its volume and enthusiasm. Bro. G. G. Canfield, District Music Director, succeeded in enlisting many helpers, as leaders of the congregational singing as well as in special numbers. Buchanan brothers were there. The Pleasant View male quartet sang. Bro. M. H. Thomas contributed his part to the singing. Also a number of others contributed to the great inspiration of the meeting by the use of their musical talents. The group of girls from the Pleasant View church who sang a quartet are worthy of especial mention.

The business meeting began on Thursday morning. Twenty-two churches were represented by thirty-nine delegates. The retiring moderator, Bro. J. J. Anglemyer, was reëlected. He has served a number of years in succession.

Bro. R. R. Hatton was reëlected as reading clerk. Bro. Anglemyer is Standing Committee delegate and Bro. J. L. Guthrie, alternate. Brethren J. F. Hornish and S. H. Vore were elected to the District Mission Board.

The next District Conference will meet in the Lick Creek church, near Bryan.

By an almost unanimous vote the delegates authorized a semiannual joint meeting of the District Boards and of other special workers "In order to better promote the spiritual work of the District."

The following is taken from the resolutions:

"We reaffirm our faith in God and Jesus Christ his Son by declaring his inspired word as the only plan for the salvation of the world.

"Viewing with alarm the increasing use of tobacco—its advertisement in magazines and newspapers—we wish to commend the No-Tobacco League for its unrelenting efforts against this evil, urge it to continue activity and pledge the support of this District in this program."

Special resolution to our President, Senators and Representatives:

"We, the delegates of the Churches of the Brethren of Northwestern District of Ohio, assembled this day in District Conference, do commend our president, Hon. Herbert Hoover, for his stand for law enforcement and his deep interest in disarmament and world peace. We hereby pledge him our hearty support in his program.

"Further, believing that great benefits have come to the masses of the people of the United States through the enactment of the eighteenth amendment to the constitution: Therefore we protest against any change in the Volstead Law and pledge ourselves to a stricter enforcement of this law."

Those in attendance were very pleasantly and hospitably entertained by the Eagle Creek church people. Here Bro. Anglemyer is completing his twenty-fifth year as pastor. We left their gracious hospitality, the inspiration of Christian fellowship, and the blessing of the various assemblies, knowing that it was good for us to be there. Because of these blessings we will be better able to follow Christ all the way.

John Wieand,
Writing Clerk.

Bellefontaine, Ohio.

CLOUDS

March is always considered a windy, stormy month. This time we have had some wonderful balmy, warm sunshiny days. But on the day we write this anything else—rain, wind, clouds, even lightning and thunder.

Do we enjoy such days? Are the sidewalks crowded with shoppers or the streets with joy riders? No, we stay in unless it is necessary to go into the storm. We are glad for the rain as we must get our moisture now for the whole summer.

Isn't this true to life? Some days are all sunshine. The work we do—house-work, office-work or whatever it is—moves along nicely. The folks we meet are kind and perhaps we have had the satisfaction of making some one happy. In fact, we are just glad to be living. But those days do not last either. Clouds and storms come. Try all we can, we have our share, just as these March storms come to mar our sunshine.

We are taught to "give thanks in everything." Can we thank God for trials?

"God hath not promised skies always blue,
Flower-strewn pathways always for you;
God hath not promised sun without rain,
Joy without sorrow, peace without pain."

Sometime we will understand why all these things hard to bear have come in our lives. Jesus said: "What I do thou knowest not now, but thou shalt know hereafter."

"Not until each loom is silent,
And the shuttles cease to fly,
Will God unroll the pattern
And explain the reason why
The dark threads are as needful
In the Weaver's skillful hand,
As the threads of gold and silver
For the pattern which he planned."

Glendale, Calif. Martha Click Senger.

IN MEMORY OF ELDER S. P. BEAHM

By J. C. Beahm

My brother is buried today,
He died just on Saturday last.
I'm thinking deeply, without much to say,
On his godly life, now past.

It tells the story of the man—
Preacher, elder, God's child—
Better than anyone else ever can,
Though his language flow undefiled.

At the time when leaves were falling,
His work, too, was finished and done.
He heard the voice of God calling,
"Come home, for thy race is run."

Your life's example, my brother,
Will endure well throughout time.
Till at last we meet one another
In celestial realms sublime.

I would not wish him back to me,
For it's better over there—
In the land beside the jasper sea—
The "city that lies four square."

There, eyes see better—more to see;
Ears hear better—more to hear;
And he from pain and fear is free,
The Son of God so near.

Now brother, 'tis for me to do
The things which make me able
When I leave this world to come to you,
To feast at the Master's table.

And then at break of morning bright—
Till then we must watch and wait—
The Christ who is the only Light,
We'll meet at the eastern gate.

Your eulogies I did not hear,
But to you I'm just as true,
As those who stood beside the bier,
And shed their tears o'er you.

Whatever my labors may be,
Where'er I am called to go,
The life you've lived, will ever help me,
To help others, the Savior to know.

So the mystery of life and death,
Is the lot that is common to all,
Only a span, only a breath,
Then shadows lengthen and fall.

True, brother, you have left me sad,
Filled with sorrow and care,
But some day I'll sing and be glad,
When I shall meet you over there.

Champion, Pa.

THE STORY OF CREATION

By S. Z. Sharp

(Written on the author's ninety-fourth birthday)

Brilliant light flashed out of darkness
At Jehovah's stern command;
All creation bathed in brightness,
Brilliancy on every hand.
Million stars burst into being,
Suns and moons and planets all—
Each one in its own position
Subject to the Master's call.

Earth came forth among the planets
Draped in swaddling clothes of mist;
Took its place among the others
Smallest one among the list.
Chaos reigned at first among them.
Order had not yet begun.
At Jehovah's mighty fiat
Order came to every one.

Some of mist turned into water;
All around the earth it lay.
When Jehovah's intervention
Closed the order of the day.
Next the waters are divided,
And the firmament between
Keeps them in their proper places;
Now the sky and stars are seen.

Planets circled in their orbits,
Moons attending as they sped;
Suns attracting each in order
Over all their brightness shed
When the waters rolled together
Continents and islands came;
All the waters stood in basins
Seas, Jehovah called their name.

Void of life were all the planets;
Nature seemed as if asleep
Till Jehovah's mighty Spirit
Moved upon the waters deep,
Sowing germs of life and motion,
For the future growths to come
When Jehovah should demand it—
Then responsive every one.

First of life the algæ growing
On the bottom of the sea—
Growing rank in great abundance,
Food for fishes there to be.
In the sea the creatures flourished;
Swarms of animals are seen:
All the species in abundance
Ne'er so many e'er had been.

Then appeared the giant saurians,
Mighty monsters of the deep:
Dinosaurs and mesosaurus
Now forever are asleep.
On the earth came herbs and grasses,
Fruit trees are not far behind;
There was naught of transmutation,
Each producing just its kind.

O'er the earth the birds are flying
Long before quadrupeds came;
Left their impress on the strata
Pterodactyl is their name.
On the earth came living creatures
Cattle, beasts and creeping things;
In transmitting of its species
Each one just its kind it brings.

Step by step creation marches,
Each one to a higher plane.
Good, Jehovah called it;
Perfect in all God's domain.
All creation now is waiting
For the highest in God's plan—
One to wear God's holy image
Next to angels made was man.
All the sons of God are shouting
When creation's work complete—
Morning stars join in the chorus
Hallelujahs to repeat.

La Verne, Calif.

Notes From Our Correspondents

CALIFORNIA

Belvedere church met in business meeting March 11. Bro Garnett McRostie was elected to the ministry, also a choice was made for two deacons, the lot falling on Brethren David Huffman and Walter Frech. Installation services will be conducted later. A visitation campaign is being urged by the pastor, leading up to the pre-Easter services, when meetings will be conducted Wednesday, Thursday and Friday evenings the two weeks preceding Easter. We are glad for the increase in Sunday-school attendance. The boys' club, The Pioneers, has been the means of bringing a number of boys into the intermediate department. The Indians, the junior boys' club, has lately been organized which we hope will cause the junior department to grow. Eld S. Z. Sharp of Fruita, Colo., who is spending the winter in California, preached for us March 16.—Marie E. Barnhart, Los Angeles, Calif., March 18.

Lindsay church met in council March 5. It was decided to retain our pastor. It was also decided to have a Vacation Bible School again this summer. Recently our missionary committee arranged a good pageant at which time the children brought in their missionary offering. A leadership training school was held in Lindsay last month. Quite a number of our Sunday-school teachers attended, thus securing another credit toward their training course. Bro. Ora Weddle of San Bernardino visited us recently and gave a very acceptable message. This month our pastor is giving us a series of sermons on The Church. Since the last report two have been added to our number by baptism and three by letter. Also six handed in letters as associate members. We rejoice greatly to have these join our number. Our Sunday services have been well attended this winter.—Effie Metzger, Stratmore, Calif., March 12.

FLORIDA

Bassenger.—On March 16 we met at this mission church for an all-day anniversary service, which will long be remembered by those present. This being our first anniversary day the theme concerned largely the little white church in the pine woods. The boys and girls responded well with recitations. Many incidents of the past were brought to memory of our first year's work at Bassenger. Among the visitors present on this occasion, who took an active part in the program, were J. Kurtz Miller, D. H. Zigler, J. D Reish, H. A. Spanogle, J H. Garst Bro. Miller in his forceful way brought to our minds the fact that the future prospects of the church depend largely on what we put in An offering of $18.45 was taken for world-wide missions. At noon a bountiful meal was served to all present.—J. W. Rogers, Sebring, Fla., March 21.

ILLINOIS

Bethel.—The change in the program of our morning worship period is working out nicely. In place of having a closing exercise for the children, we merge the Sunday-school and church services and the children have a part in the latter Sunday evening, Feb. 16, the men gave a good program on World Peace. Feb. 23 was a day of good things. In the morning the Volunteer Students of Mt. Morris gave a program The talks included Stewardship Through Prayer by Marie Thompson; Stewardship of Money, Edwin Shrock; Stewardship of Life, John Masterson. Music was also furnished by the group. An offering was lifted for the Mission Board. In the evening we had the pleasure of hearing a lecture by Judge Harrison (colored), superintendent of the Olivet Baptist Sunday-school of Chicago. Some spirituals were sung by a chorus from Olivet church This meeting was a community service. Sunday evening, March 2, a program was given by the juniors and intermediates. March 9 our pastor, Bro. J. S. Flory, with several other ministers, visited the churches at Rockford, Freeport and Lena. Bro. Guy Wampler, a student of Bethany Bible School, filled the pulpit both morning and evening. Sunday evening, March 16, was another community service Dr. Charles W. Gilkey of Chicago University chapel was the speaker. The young people are working on a play to be given March 30. Our quarterly business for another year He was also chosen to represent us at the Hershey meeting was held March 19. We will retain Bro. Flory as our pastor Conference. Our love feast will be held May 18 at 7:30 P. M.—Mrs. Mina Burson, Naperville, Ill., March 23.

Yellow Creek church met in business meeting recently. We will not send a delegate to Annual Conference. Our love feast will be held May 24 and 25, with the feast on Saturday evening and dinner at the church on Sunday noon. The men of the church met recently and did some work on the church grounds. We are planning for an Easter program.—Minnie Kuhleman, Pearl City, Ill., March 23.

INDIANA

Buck Creek church met in council March 8. Bro. L. L. Teeter was elected delegate to Annual Meeting with Sister Bettie Replogle, alternate Our love feast will be held May 10 at 7:30 P. M. We expect our series of meetings to begin Nov. 16 with Bro. J. S. Ziegler, evangelist. Buck Creek giving in six years to missions is as follows: 1924, $500 40; 1925, $672.20; 1926, $454.20; 1927, $547 80; 1928, $519; 1929, $433 80.—Phebe E. Teeter, Mooreland, Ind., March 22.

Camp Creek church met in council March 20 with Eld. David Metzler presiding Bro Dan Flory was reelected as one of the members on the ministerial board, and Bro. Chas. Heisler on the financial committee. Our love feast will be Saturday night, May 17.—Miriam Shively, Etna Green, Ind., March 22.

Fairview church met in members' meeting and officers for the church and Sunday school were selected for the year: Church clerk, Clarence Fyle; trustee Bro. Chas. Pearson; Sunday-school superintendent, Bro. Chade Bemely We have the consent of Bro. O. D. Werking of Hagerstown, Ind, to conduct our series of meetings sometime this fall. Since the return of spring both interest and attendance are on the increase.—Anna E. Wagoner, Lafayette, Ind., March 24.

Pipe Creek.—Since our last report two have been added to our membership one by former baptism and one by letter. Our council was held March 22. Sister Myrtle Shively was chosen delegate to Annual Conference The church decided to hold a homecoming on June 29 It was also decided to have our communion this fall, the date to be decided later. The five year term of our missionary support has ended and the committee is planning to continue this work if possible The primary department is planning an Easter program.—Martha O Hessong, Peru, Ind., March 26.

Santa Fe.—March 20 our church met in council. We appreciated the assistance of Bro. T. A. Shively and wife. Brethren Omer Wolf and Raymond Dillman are to represent us at the men's meeting at Mexico on April 6. Various committees were chosen and members appointed on the temperance and missionary committees. Eld. F. P. Hostettler was reelected elder for another year. Bro. I. R. Beery of Markle, Ind, is to be with us in a series of meetings in September. We are to be favored with a peace program Sunday, the 23rd, by a group of four young people from Manchester College. The program will consist of special music and talks on Understanding War and Our Share in the Promotion of Peace.—Mrs. Dossie Webb Fewell, Bunker Hill Ind., March 22.

Spring Creek.—We held our regular quarterly council March 3. One was received into the church by baptism since our last report. Bro. Mayne Landis was chosen delegate to Annual Conference. We plan to invite the North Manchester glee club to come and give us a program of sacred music in the near future. We are planning an Easter program and also a program for Children's Day sometime in June. Bro. Studebaker has promised to hold our revival services this coming fall, the communion to be at the close. Our Sunday-school has been below par this winter due to bad roads and sickness, but we believe it will increase as the weather conditions improve. Bro. Landis brings us wonderful messages each Sunday morning and evening through which much good is being done.—Mrs. Ada Mishler, South Whitley, Ind., March 12

Union Center church met in council Feb. 7. The church decided to hold a revival meeting the last of May or June, to be conducted by Bro D. R. McFadden. Bro. Jesse Mishler was chosen delegate to Annual Conference with Bro. Homer Weldy, alternate.—Mrs. Laurence Blosser, Nappanee, Ind., March 24.

IOWA

Prairie City.—At a recent quarterly business meeting Bro. B. F. Buckingham was again chosen elder; Bro. B. F. Milleson, trustee; the writer, Messenger agent and correspondent; members were chosen on the missionary and temperance committees. Our love feast will be held May 31 beginning at 7:30 P. M. We have taken several special offerings lately, including one for the mission deficit and one for the China sufferers. We will catertain the District Conference this fall.—Mrs J B. Bowie, Monroe, Iowa, March 24.

Union Ridge congregation met in business meeting March 9. Our pastor and wife, Brother and Sister J. S. Sherfy, gave a very favorable report of their past year's work. The Sisters' Aid Society volunteered and paid for repair work of no small amount on our light plant. A committee was appointed to investigate the advisability of a union Daisy Vacation Bible School. It was decided to have our love feast June 7 unless that date interferes with the B. Y. P. D. conference in which case we will have it one week later. We have lost two members by death since our last report, namely, Sister Mason and Bro. Chas. L. Davisson. Our aged Sister Harriet Hanawalt, also has been quite sick; she requested the anointing service and her condition is slightly improved since yesterday.—Mrs. Ezra Burn, Hampton, Iowa, March 20.

KANSAS

Conway Springs.—We closed our series of meetings March 10 with two being baptized; one awaits the rite. After this service sixty sat at the tables to enjoy a fine love feast together. Bro. R. W. Quakenbush of Ottawa, Kans., was evangelist and was so well received that we have secured him as our regular pastor beginning April 1. Bro. Quakenbush was assisted at the feast by our elder, Bro. Crist, also Bro Duncan.—Mrs. Grace Brubaker, Conway Springs, Kans., March 21.

Quinter.—Our spring council was held March 1. Bro. D. A. Crist was chosen delegate to Annual Meeting. Our love feast will be held May 31. Bro. Heckman of McPherson will be with us. March 16 a deputation team from McPherson College gave us a very interesting program. Bro. Dennis Kesler has been leading us in a very interesting and instructive Bible study each Tuesday evening, the lessons being from the Beatitudes. The Ladies' Aid very beautifully furnished a room at the church for the pastor's study. They are kept busy two days of each week, quilting; the average attendance is twenty March 9 one young lady was baptized. The primary and intermediate departments are preparing an Easter program.—Linda Flora, Quinter, Kans., March 24.

MARYLAND

Green Hill church met in council March 23 to elect officers for the year. Elder in charge is Ira P. Eby; clerk, Paul R. Eby; the writer, correspondent. Delegates to District Meeting are Paul R. Eby and W. K. Mahan; to Annual Meeting, W. K. Mahan and J. E. Hartman. Members thinking of changing location should investigate the Eastern Shore of Maryland with its mild and healthful climate.—Elsie Hartman, Westover, Md., March 24.

Long Green Valley church met in council Feb. 15. The matter of a summer pastor was duly discussed and left in the hands of the committee. The trustees are expected to look after needed repairs and the repainting of the church. All committees reported favorably. The home mission quota is now fully paid. The agent reports three new subscribers to the Gospel Messenger. Delegates elected to District Meeting are Eld. J. M. Prigel and Bro. John Reed; alternates, Brother and Sister Lois Nafzinger. The young people's meeting is being well attended this winter. The sermon on the morning of the 16th was delivered by the elder in charge. A liberal offering was lifted at that time for the mission deficit.—Rena Breidenbaugh, Gittings, Md., March 12.

Longmeadow church met in council March 15. H. R. Rowland was reelected elder. Our delegates to District and Sunday-school meeting are Brethren Chester Strite and Paul R Petre; alternates, Brethren Ira Marker and Geo. W. Petre. E. S. Rowland is delegate to Annual Conference. Our Messenger agent, Bro. Luke Petre, was reelected for another year. Bro. Chester A. Strike was reelected trustee for a term of four years. Sister Carrie B. Petre was elected Messenger correspondent Our communion will be held May 3 at 2 P. M.—Carrie B. Petre, Maugansville, Md., March 22.

Meadow Branch church met in council March 8. All regular committees made interesting and favorable reports. Our missionary activities have been exceptionally good this year. Delegates to District Meeting are Bro. Frank Garner, Eld. G. A. Early and Bro. Arthur Naill; to Annual Meeting, Eld. Geo. Early and the elder of the church at this place. Bro. Paul Hoover was selected for one year as the director of the Y. P. D. in Westminster. Some additions have been made to the building fund since the last report. The Sunday-school and church attendance and interest have been good all winter.—Wm. E. Roop, Westminster, Md., March 21.

MICHIGAN

Thornapple.—Our quarterly council was held March 22. We decided to hold pre-Easter services beginning April 13. The meetings will be in charge of our pastor, R. J McRoberts. Prayer meeting will be held at the church each Thursday evening until the meetings begin. The children will give an Easter program. Our love feast will be Saturday, May 3, at 7:30 P. M.—Sarah Long, Lake Odessa, Mich., March 24.

NEBRASKA

Bethel church met in members' meeting March 6 with Robert Sink, our pastor, presiding. We voted unanimously to retain our pastor another year with a raise in salary. The date of our love feast is May 4. Delegates to District Meeting are Bro. Sink and wife. Bethel church has put in a call for District Meeting for 1931. V. F. Schwalm, president of McPherson College, was with us March 2. We were favored with a temperance message March 9 by the state secretary of the Anti-Saloon League. Our Sunday-school is progressing nicely. Sunday evening services are well attended.—Laura Bridge, Shickley, Nebr., March 23.

OHIO

Fostoria church met in council Thursday evening with Eld. J. K. Eikenberry in charge. We will have a love feast this spring, the date to be announced later. Bro. Oscar Byerly and Bro. Fred Buckingham were chosen delegates to District Meeting. We are planning a week of special services before Easter with a program on Sunday.—Mrs. F. E. Clevenger, Fostoria, Ohio, March 20.

Ft. McKinley.—Feb. 4 a fellowship supper was held at the church. Dr. C. W. Brewbaker of Dayton gave a very interesting and helpful talk concerning the Sunday-school About seventy-five were present. March 12 the regular quarterly members' meeting was held. The presence of Bro. L. A. Bookwalter was very much appreciated. Our pastor and elder, Bro. C. F. McKee, was chosen delegate to Annual Conference and Brethren C. F. McKee, W. C Baker and Daniel Weimer to the District Meeting. Bro McKee was elected to serve the church as pastor for another year; he has been working very earnestly and we feel that his efforts have been much appreciated by all. Preparations are being made for the pre-Easter services, which will be in charge of the pastor. March 23 the Southern Ohio chorus will present the dramatic cantata, Esther, and on May 1 the Bethany glee club will render a program.—Anna Albert, Dayton, Ohio, March 22.

Lima.—Feb. 16 Brother and Sister A. P. Musselman, pastor-evangelists, began our revival meetings. Bro. Musselman preached the word with great power. The immediate results were twenty-eight accessions, twenty-seven were baptized and one received on former baptism. The meetings closed on March 9. March 13 the church met in council. Brother and Sister Musselman and Bro. S. H. Vore were chosen delegates to District Conference. Our love feast will be May 4.—Mrs. C. G. Vore, Lima, Ohio, March 26.

Pleasant Hill.—The interest in the mothers and daughters' association is splendid. One talk on the subject, Sacredness of Life, by a social worker from Dayton, was enjoyed by 100 mothers and daughters. Another talk on Marriage and Home Making was well attended. The Aid Society has fine interest; receipts so far this year have been exceptionally good. Moral support has increased as well. Mrs. Latham, one of the workers in the parent association of child training, has been giving a series of lectures in our adult Christian Workers' Meetings. March 12 following a family church supper our quarterly business meeting was held. The following delegates were elected: Brother and Sister Zunkel to District Meeting, with Sister Shellhaas, alternate; Bro. Zunkel, delegate to Annual Meeting, with Sister Alspaugh, alternate. A vote of confidence and appreciation was given Brother and Sister Zunkel for their work, which expressed a desire for their continuance of service.—Mrs. Chester Shafer, Pleasant Hill, Ohio, March 24.

West Nimishillen.—Our young people and young married people's classes presented the Christmas pageant, The Story Beautiful, which was liked very much. Our Sunday-school classes are having a contest to see which can reach the highest per cent of attendance in a quarter. The young married people's class reached eighty-one per cent which was the highest for last quarter. A supper was held in their honor. We held our business meeting Feb. 22. Bro. Holl gave us a splendid talk on the meaning of Pentecost. March 9 one was received by baptism. The young people are planning to present an Easter program. —Miriam Hines, North Canton, Ohio, March 12.

OKLAHOMA

Bartlesville church met in council March 16. It was decided to have a series of meetings beginning May 13 conducted by Bro. Geo. Eller of Cordell, Okla. The love feast will be held at the close of the meeting.—Mrs. E. W. Burchfield, Bartlesville, Okla., March 22.

Hollow church met in council March 16. Our elder, Bro. Q D. Reed, presided, this being his first trip to Hollow church. So far we have not been able to secure a pastor or any one to preach for us. Bro Reed will consider the matter of being with us for service once a month. He gave a splendid message at 11 o'clock on placing God's kingdom first in our lives. It was very much appreciated and was appropriate for the group of young people present Our young people's meetings are progressing fine under the leadership of our new president, Sister E. E. Davis Sunday-school is gaining attendance slowly after being hindered by the bad weather and roads; we missed three sessions.—Orpha Loshbaugh, Hollow, Okla., March 24.

OREGON

Portland.—The church met in council March 14, and worked out several important problems A committee was chosen to select and decide on new song books Our church has been progressing with a young minister in charge, Bro. Weiss, who brings us very interesting messages each Sunday We also have two other ministers who fill the pulpit when our regular pastor is called away. We are planning an Easter program. We also called two deacons just recently—Brethren Jas. Snelling and D. Cheney Our young people put on a missionary play, The Pill Bottle, at Damascus March 2. An offering was lifted which far surpassed our expectations Our young people enjoyed a St Patrick social Monday evening which was a great success. We are planning to have our love feast on May 2 Sister Royer is quite ill, having had another paralytic stroke The undersigned is now agent and correspondent.—C. E. Swetnam, Portland, Ore., March 21.

PENNSYLVANIA

Altoona (First).—The evangelistic services in charge of Bro. Oliver Austin and wife, held from March 5 to 23, closed Sunday evening Mrs. Austin had charge of the song service which was very inspiring and prepared us for the message that followed She has great ability in directing the large chorus and also in teaching the children to sing. Thirty songs in all were sung by the children at different meetings; after the song Sister Austin told a story in a most pleasing manner, containing a moral for adults as well as children. Bro Austin followed with his message which was practical and helpful Fifty-three made confession. Forty-seven have been baptized and six await the rite. The larger number came from the Sunday-school Our church has been helped and inspired by the revival.—Mrs. Linnie Dilling, Altoona, Pa., March 26.

Conestoga.—Jan. 26 Bro Amos M Martin of the Spring Grove congregation preached a missionary sermon at the Bareville house. Feb. 9 Eld. I. W. Taylor, also preached at the Bareville house, a sermon on Church Fellowship. March 8 our council was held. The deacons brought in the church visit The church decided to have a Vacation Bible School during the summer. Our delegates to Annual Conference are Eld. D. S. Myer and Bro Paul Wenger, alternates, Eld Martin Ebersole and Bro. R A Buffenmyer For District Conference, Eld. Martin Ebersole and Bro. Paul Wenger; alternates, Brethren R A. Buffenmyer and Chester H. Royer. Our love feast is May 17, 1:30, at the Bareville house.—Amos B. Hufford, Bareville, Pa., March 25

Leamersville.—A few weeks ago tour of the Student Volunteer band of Juniata College gave some inspiring messages both in song and speech. We had the pleasure Sunday evening, March 2, of hearing our former pastor, Bro. Geo Rogers of Alum Bank His message from God's word was very instructive and edifying. Our young people are preparing a cantata, The Calvary Way, to be given at Easter. At the regular business session two letters of membership were granted and three received The date for the love feast was set for May 25 Attendance and interest have been good and we have been hearing some fine sermons by our pastor, Bro. Weyant, and also our elder, Bro. J. Showalter —Mrs. Chas. Diehl, Duncansville, Pa., March 24.

Mechanic Grove church met in council March 15 We decided to have a Daily Vacation Bible School this summer, the date to be chosen by the committee. Bro R P Bucher was reelected elder for three years. We are eagerly looking for Bro. Finnell to come and give his illustrated lectures on tobacco The church elected Bro P. M Habecker as delegate to the Annual Meeting, and Bro. Harry Kreider and Benj. Kreider to District Meeting Our love feast will be held Saturday, June 7, at 2 P. M.—Beulah M. Grove, Quarryville, Pa., March 22.

Mingo church met in council March 8. The treasurer gave a good report. We expect Bro. Frank Carper to conduct a revival meeting at the Mingo house in May. The Sisters' Aid Society gave a good report, also the Christian Workers Bro. Amos Buckwalter was appointed a member of the board of trustees to serve for five years Delegate to Annual Meeting is Eld J. N Cassel; alternate, Bro Ralph Jones. Delegates to District Meeting, Brethren Ralph Jones and S. H. Hess; alternates, Bro. Samuel Gottshalk and Sister Dora Ziegler. March 9 we were glad to have with us a group of the Student Volunteer Band of Elizabethtown College; they rendered a helpful program to a large audience —Carrie K. Hoffman, Collegeville, Pa., March 21

Palmyra church met in council March 3 Delegates to Annual Meeting are Brethren F. S Carper and W. F. Garber; alternates, A. C. Reber and A. B. Grubb; to District Meeting, Brethren H B Longenecker, Irvin Alwein, Amos Blough; alternates, J. H Longenecker, Amos Curry, John C. Zug The various treasurers gave their reports We have the promise of Bro Finnell to give his illustrated lecture March 29 on Why Girls Smoke. The total missionary offering for the year is $3,523.73 Our love feast will be held May 3 and 4 opening at 2 P. M. The church decided to have a week of pre-Easter services in charge of our own ministers March 16 an offering of $97.95 was lifted for the China sufferers. March 19 Bro. Harper Snavely of Hyattsville, Md., gave a chalk talk on the Life of Christ which was worth while.—Sarah G. Shelly, Palmyra, Pa., March 22.

Riddlesburg church joined with the Methodist church a month ago and heard the lecture of Bro. Finnell on Why Girls Smoke The Colonial Iron Company, which provides almost the sole source of livelihood for our people, has been closed down ever since last November. Many are in want. The attendance at services is better thus far, however, than when all are engaged at their work, but this can only continue a short time, as families must move elsewhere to make a living. The elder, Bro. H H. Brumbaugh, who has invested time, talent and much money in the work here since the founding of the church, regrets the unpromising future for the church; but he has the satisfaction of knowing that a number of those he has helped both in the church and the schools of the township are found among the leaders in other churches whither they have gone The pastor has been conducting a mission study class here as he has been at Stonerstown. It is a marvel how the faithful few remaining in the community have been thus far meeting all their financial obligations and are free of debt —L. R Holsinger, Martinsburg, Pa., March 26.

Stonerstown church will hold its love feast Sunday evening, May 5. A mission study class which meets for forty five minutes before the evening preaching service will have completed the book, Human Needs and World Christianity, in a few weeks A sermonette for children opens the sermon period at each service. Our church has several consecrated young men who plan to enter the ministry Though industrial conditions are very poor in this section and have been for some years, an effort to raise funds for the property purchased for a parsonage is meeting with a fair degree of success —L. R. Holsinger, Martinsburg, Pa., March 26.

Walnut Grove.—Our evangelistic campaign closed Feb. 16. Our pastor, J. A. Robinson, as evangelist, gave their very best to the services There was as song evangelist, gave their very best to the services There was a splendid attendance at all the meetings in spite of the inclement weather and icy pavements While there were only twelve accessions by baptism and one by letter (another reclaimed for the Methodist faith) the membership was greatly strengthened and many reconsecrated themselves to the work of the Master. We held cottage prayer meetings every afternoon during the revival We divided our church territory into five districts, placing a committee of two over each. A prayer group met in an upper room in the church every evening at the close of the services. The average attendance in these prayer groups each day was about fifty. Our highest attendance in Sunday-school was 538, on Feb. 16. We also had the highest attendance in the city that Sunday. Jan. 26 a deputation team from Juniata College had charge of the morning service; their messages and songs were very inspiring. The Y P. D gave a very interesting and instructive program the same evening. Jan 28 the installation of our new pastor and his wife took place Our newly elected elder, Bro. J. A. Buffenmyer, and Bro M. J. Weaver had charge of the service Feb. 23 was designated as missionary Sunday An offering of over $640 was lifted to meet the mission deficit. The Aid Societies alone contributed $125, having sent $25 earlier in the year At our regular quarterly council March 13 it was decided to hold our communion May 18, to be preceded by three evening meetings, at which time the Progressive and Church of the Brethren pastors will exchange pulpits. All Brethren churches in the city will observe the communion on the same Sunday. We are also arranging for a week's meeting prior to Easter, to be

(Continued on Page 224)

ELDER EPHRAIM TROSTLE

(Continued From Page 219)

Ephraim was a "Trostle" with all that the name means in our church family.

His last months brought him days of suffering. His first prayer was for relief from suffering, but when that did not come to pass he prayed for grace to endure whatever might come to him. And he did endure as a good soldier of Jesus Christ unto the end. I well recall the many times he used to preach in some of the outlying communities where a few families of Brethren had settled. Many were the times that he drove his horse and buggy to Westfield Corners and other places on Saturday evening that he might conduct services on Sunday. He kept young as he advanced in years. Happily he adapted himself to changing conditions so as to keep sweet and hold to "the faith once delivered to the saints."

Of his own family, his good wife and a daughter, Gertie Sara, went on before. A son, Ernest, who is a minister in Iowa; and two daughters, Sister Anna Long whose husband is treasurer of the Kable Bros. Co., of Mt. Morris, and Sister Eva, long associated with Bethany Bible School; remain to cherish the blessed memory of a father who daily trod and then led them into the paths of righteousness. Interment in Silver Creek cemetery by the Old Stone church where he had had many rich religious experiences.

Elgin, Ill. J. E. Miller.

ELIZABETH STICKLER SHARP

Elizabeth Stickler Sharp, the youngest of six children of the late Eld. Wm E and Mary J Stickler, was born near Centerville, Iowa. She died at Waterford, Calif., Feb. 16, 1930, aged seventy-six years, four months and nine days. Dec 2, 1877, she married John K. Sharp. To them were born five children, one of whom died in infancy.



She united with the Church of the Brethren when about eighteen. In 1889 at the organization of the Pleasant Prairie church, Nebraska, Brother and Sister Sharp were called to the deacon's office. From here they moved to the Fairview church, Iowa In 1897 the family moved to the Zion church near Cando, N. Dak., where they lived for six years. In 1903 the family moved to Wenatchee, Wash., and in 1911 to Empire, Calif. During these various moves a great deal of pioneering was experienced together with many hardships and privations. In November, 1924, Brother and Sister Sharp retired from the ranch and came to their pleasant home in Waterford, near the church, where they lived since.

Sister Sharp lived a consistent Christian life through all the years of her membership in the church and her life was an inspiration to all who came in contact with her. During the last two years she was absent from services many times on account of her failing health; nevertheless, her heart was in the work. She was always concerned about the mission work of the church and contributed liberally to the cause. Her consecration and love for her Savior and the church of her choice grew stronger to the last. When she took sick on the morning of Oct. 31, 1929, she immediately called for the anointing service.

She leaves her husband, four children, seventeen grandchildren, seven great-grandchildren, one brother, three half brothers and four half sisters. Funeral services in the Waterford church by the writer, assisted by Elders J W. Deardorff and Levi Winklebleck Interment in the Modesto cemetery.

Victor O. Whitmer.

Waterford, Calif.

THE TWO MINISTERS

By J. O. Barnhart

On the same night that the wife of the poet James Russell Lowell died, a babe was born into the home of Henry W. Longfellow. Longfellow therefore wrote for his bereaved friend the poem "The Two Angels."

While musing on the similar occurrence—the death of Sister Mary Ann Arnold on the morning of the day in which a babe was born into the family of her pastor, I composed the following lines:

There came two ministers of love one autumn day,
One messenger was sent to give and one to take away;
One gave into a mother's care a treasure from above—
The other carried back to God the treasure we most loved;
A gem with which naught can compare—so measureless its worth—
The mother heart the richest gift that God e'er sends to earth.
"To live in hearts we leave behind," one says, "is not to die,"
And though beneath the dewy sod our mother lowly lies,
The memory of childhood's years and of her tenderness
Will be a priceless treasure still our earthly lives to bless.
The luster of this diadem no shadow e'er can dim;
And when our tasks shall all be done, and God calls us to him,
To see our Savior in whose crown our precious jewel shines
Forever and forever more with beauty all divine,
Then we like Israel's sorrowing king will praise the Lord and say,
"Blest be his name forevermore, who gives and takes away."

Cerro Gordo, Ill.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Cool-Sigler.—By the writer at the home of the bride, Feb. 22, 1930, Mr Ralph Cool of Philadelphia, and Miss Margaret Sigler of Middletown, Md—M. G Wilson, Frederick, Md.

Stemen-Myers.—By the undersigned at the home of the bride's parents, Brother and Sister Wm Myers, March 16, 1930, Bro. Leo H. Stemen of Edgeley, N Dak., and Sister Burnadeen Myers of Minot, N. Dak.—Chas. A. Zook, Minot, N. Dak.

FALLEN ASLEEP

Bard, Bro. Virgil Bliss, son of John and Phoebe (Mellott) Bard, born near Needmore, Pa., died at the same place March 1, 1930, aged 52 years and 7 days. He married Mollie I. Mellott about twenty-four years ago. To them one son was born who lost his life by drowning nearly four years ago. His health began to fail last fall and he suffered a stroke of paralysis from which he never recovered, and later it was learned he was also afflicted with Bright's disease which ended in death. He leaves his wife, three sisters and two brothers. He with his companion united with the Church of the Brethren Dec. 25, 1906, and remained faithful until the end. A few years ago he was called to the office of deacon in which he served faithfully. He will be greatly missed in the community as well as in the church and Sunday-school. Funeral at the Pleasant Ridge church by Bro. D. I. Pepple assisted by Bro. M. R Flohr. Interment in the Pleasant Ridge cemetery.—Maggie M. Waltz, Needmore, Pa.

Beeghley, Faye Marie, infant daughter of Owen and Leora (Mostoller) Beeghley, died March 11, 1930. Father, mother, a sister and a brother remain. Burial in the Brotherton cemetery; services by Eld. H. Q. Rhodes.—B. B. Dickey, Berlin, Pa.

Bell, Malinda, daughter of Mr. and Mrs. Adam Cunningham, born March 20, 1847, in Blackford County, Ind., died in the Old People's Home at Mexico, Ind., aged 83 years. She was a member of the Church of the Brethren. Funeral services by the writer at the home of her son, W. S. Bell, near Eaton, Ind. Burial in the Union cemetery.—I. E. Weaver, Eaton, Ind.

Bowman, Mrs Emma (Farling), died Feb. 26, 1930, in North Londonderry Township, Lebanon County, Pa., from the effects of a dropsical ailment, aged 59 years, 2 months and 28 days. She was the wife of Samuel Bowman, deceased, who preceded her in death ten months ago. She is survived by three sons, and three daughters, nine grandchildren, also three sisters. Funeral services in the home, by Eld John C. Zug, Palmyra, Pa. Interment in the Gravel Hill cemetery—Sarah G. Shelly, Palmyra, Pa.

Bowser, Sister Phoebe, wife of Bro. Jas. C. Bowser, died suddenly March 14, 1930, at her home near Adrian, Pa., aged 83 years, 2 months and 13 days. Death was due to a paralytic stroke. Her husband survives with six sons and two daughters, thirty-seven grandchildren, sixty great-grandchildren and five great-great-grandchildren. Five children preceded her. She and her husband walked life's journey together for almost sixty-six years. She died in the faith of the Church of the Brethren. Services by the writer in the Brush Valley Brethren church. Interment in the cemetery near by—J. Lloyd Nedrow, West Kittanning, Pa.

Bouch, Sister Mary Ann, died March 15, 1930, at the home of her daughter, Mrs. E. M. Ferguson of Brackenridge, Pa., of a lingering illness, aged 75 years, 7 months and 3 days. She was a faithful, life-long member of the Church of the Brethren. Surviving are three brothers, four sons and four daughters, forty grandchildren and twenty-two great grandchildren. Services by her pastor, the writer, in the Glade Run church. Interment in the adjoining cemetery.—J. Lloyd Nedrow, West Kittanning, Pa.

Brumbaugh, Mary K., born near Salem, Ohio, died Feb. 28, 1930, aged 89 years and 10 days. She was the youngest in a family of six; her father was John Hocker. Dec. 4, 1862, she married Jesse K Brumbaugh. This union was blessed with ten children, five of whom died in infancy. Five others grew to rear families; three remain, also eighteen grandchildren and nineteen great-grandchildren She accepted her Savior in 1864 and became a member of the Brethren in Christ; in 1884 she became a member of the Church of the Brethren, the church of her husband. Her noble life will be a sweet memory to those who survive.—Ezra Flory, Huntington, Ind

Church, Mrs. Eliza, a daughter of John and Mahala Harris, was born at Lewis, Ind., Oct 20, 1874. Here she grew to womanhood, and in 1900 was married to Dan Church who preceded her in death Sept. 26, 1926. To this union eight children were born, three having died in infancy. For several years she had been a member of the Maple Grove Church of the Brethren. This loving and painstaking mother was called Feb 12, 1930, at her home in Coalmont. Funeral services were conducted at the Maple Grove church by the undersigned.—Ira T. Hiatt, Clay City, Ind.

Clark, Bro. Nicholas, died March 12, 1930, at the home of his son, Fred Clark, near Moline, Kans., and within the bounds of the Grenola church His age was 73 years, 6 months and 2 days. He was born in West Virginia but spent his life in Kansas. He married Nancy Jane Redenbaugh fifty-two years ago. He united with the church at the age of sixteen. He leaves his wife and three sons, one sister, two brothers, seventeen grandchildren and two great-grandchildren. Services in the Methodist church of Moline by the writer. Interment in the cemetery near by.—J. A. Strohm, Madison, Kans.

Dull, Truman R., infant son of Mr. and Mrs. Emanuel Dull, of near Westminster, Md., died March 12, 1930, at the home of his parents near Meadow Branch church. Funeral services by the writer. Interment in the Westminster cemetery.—Wm. E. Roop, Westminster, Md.

Evans, Theo. W., born in Stonerstown, Pa., died Feb. 4, 1930, at the home of a daughter in White Pigeon, Mich., aged 84 years, 6 months and 13 days. He was the son of Thos. and Catherine Nogle Evans. When a young man he moved with his parents to Indiana, where he had resided for more than fifty years. Oct 13, 1885, he married Ida May Johnstonbaugh; to them were born eight children, seven of whom with the mother survive. In March, 1903, he suffered a serious injury in a railroad accident and never fully recovered. About ten years ago he united with the Church of the Brethren near Shipshewana. Funeral in the Methodist church by Geo. Sherck. Interment in Greenwood cemetery in La Grange.—Mrs. Dallas Sigler, White Pigeon, Mich.

Faringer, Alma Ramona, infant daughter of Mrs. Alma Faringer of Warren, Ohio, died at the home of Brother and Sister Chas. Sharpe of North Buffalo, Pa., Jan. 29, 1930. The mother and one sister survive. Services by the writer. Interment in the Glade Run cemetery.—J. Lloyd Nedrow, West Kittanning, Pa.

Fike, Sister Mary A., daughter of Mr. and Mrs. Abraham Walker, born in Somerset County, Pa., died at Raisin, Calif., March 11, 1930, aged 76 years, 11 months and 8 days She was a loyal member of the church for more than sixty-eight years and was a very active worker until she suffered a stroke of paralysis She is survived by one sister, two brothers, eight children, thirteen grandchildren and one great-grandchild. Her husband, Wm M. Fike, preceded her in 1914. Funeral services by the writer—Harvey Snell, Raisin, Calif.

Gingrich, Sister Lizzie, widow of Eld. Alfred B. Gingrich, died at her home March 4, 1930, after an illness of several years; aged 68 years. She was a faithful member of the Brethren Church for many years. During all her suffering she was patient. She is survived by six sons and two daughters; one son and an infant daughter preceded her. Funeral at the Annville church by Bro. J. G. Longenecker and Walter Hartman Interment in the cemetery adjoining South Annville church.—Sarah Winters, Lebanon, Pa.

Griest, Mrs. Clata, wife of Peter J. Griest, of near York Springs, died at the hospital, following an operation, aged 39 years, 3 months and 4 days She was the daughter of Mr. and Mrs. Walter Winand of East Berlin She is survived by her husband, ten children, four brothers and four sisters. Funeral services in the York Springs Lutheran church by the pastor, L. B Hafer. Interment in Sunnyside cemetery—Paul L. Wagner, York Springs, Pa.

Gump, Levi, son of Jacob and Hannah Gump, born May 22, 1855, died at the home of Mrs. Amanda Pierson, Dec. 20, 1929. He leaves one sister and two brothers. Funeral services by the writer. Burial in Union cemetery near Eaton, Ind.—I. E. Weaver, Eaton, Ind.

Hammond, Ethel Maud Kent, born in Iona, Mich., Nov. 22, 1878, died at Macdoel, Calif., Feb 3, 1930 When she was eighteen years old she united with the Methodist Church In 1904 she married J. D. Hammond. To them were born ten children; one died in infancy and the oldest daughter about four years ago. In 1923 she united with the Church of the Brethren in Macdoel and had lived a very devoted Christian life always striving to guide her children in the path of righteousness; she was an inspiration to the church and community by her faithfulness. Interment in Macdoel cemetery Services by Bro. Goode.—Esther L. Mohler, Macdoel, Calif.

Heavner, Flora Hess, died Feb. 12, 1930, in the Montgomery Hospital, Norristown, where she had been taken a few days before. She was born March 25, 1893, on a farm near Trappe, Pa She accepted Christ in her early teens and united with the Brethren in Christ Church, living a faithful Christian life. She leaves her husband, Bro. Geo. W. Heavner, and two daughters, her mother, two sisters and four brothers, two of whom are ministers. She was greatly interested in Red Cross work. At the time of her death she was president of the local branch of the Needlework Guild of America. She was a great lover of truth and active in the work of her church She was disturbed and expressed her resignation to God's will. Burial in the Ming cemetery. Services by Howard Stoudt and Clayton Engle, assisted by Eld. J. N. Cassel and the writer.—A. A. Price, Harleysville, Pa.

Johnson, Thelma Pauline, daughter of Bro. Elmer and Fannie Johnson, born at Costen, Md., Jan. 17, 1927, died of pneumonia March 11, Services in the Brethren church at Green Hill by Bro. Walter Mahan Minta Eby, Westover, Md.

Lam, Joseph, died March 4, 1930, at his home at Brocks Creek, from a complication of diseases, aged 64 years. He had been at Rockingham Memorial hospital for five weeks for treatment and was moved to his home one week before his death. He had been a member of the Church of the Brethren for years. He is survived by his widow, children and two stepchildren. Funeral from the Mt. Zion church Elders P. I. Garber and J. H. Kline. Interment in the Mt. Zion cemetery.—Mrs. J. W. Myers, Edom, Va.

Lane, Bro. J. P., born April 25, 1864, died at the home of his daughter, Mrs. Pendleton, March 12, 1930, aged 64 years, 10 months and 17 days. He joined the Baptist Church in his teens, but joined the Church of the Brethren several years ago after having attended services at the mission here. He was an earnest, sincere Christian, a good Bible student, and though a great sufferer for the last twelve months, was very patient. He was married when twenty-one years of age to Miss Clara Higgan. He leaves three sons, two daughters and several grandchildren. Services by the writer at the home of his daughter. Interment in Maury cemetery in the city.—L. A. Bowman, Richmond, Va.

Mahugh, Bro. George, born at Huntington, Ind., May 7, 1850, departed this life, March 10, 1930, after an illness of two weeks, age 80 years, 10 months, 3 days. He united with the Church of the Brethren in 1874 and lived a devoted Christian life until death. He called for and received the anointing March 5. He was married to Hester Lane, Dec. 22, 1877. To this union were born ten children, four preceding him in death. He is survived by his aged widow, six children, thirty-two grandchildren, and eight great-grandchildren. He emigrated to Bottineau County, N. Dak., twenty-eight years ago, and lived on his homestead here. He was married to Sarah Beegbly, in Garrett County, Md. Feb. 26, 1882, he was married to Sarah Beegbly, in Garrett County, Md He is survived by his companion and ten children, one brother and two sisters Three children have preceded him in death. In company with Bro. Miller united with the Church of the Brethren, in which church he had enjoyed his Christian fellowship all through the following years. Funeral Sunday afternoon, March 16. Burial in the Rock creek cemetery—Earl M. Frantz, Sabetha, Kans.

Millhimes, Sister Sarah Ann, died Feb. 28, 1930, at the home of E. C. F Bucher, near Littlestown, Pa. She had been a consistent member of the Church of the Brethren for a number of years She leaves three sons and a number of grandchildren. Services in the Gettysburg church by the writer assisted by Bro. Bernie Bowers—W. G. Group, East Berlin, Pa

Mishler, Henry, son of Eli and Susan Mishler, was born in Orange County, Ind., March 20, 1858. He departed this life Feb. 2, 1930, at the age of 71 years, 10 months, and 12 days. He spent his early life in Owen County, but for the last thirty-five years he had resided in Clay County, living where he died, for the last twenty-six years. Early in life he gave his life to Christ and united with the Church of the Brethren at Denmark. In 1881, April 3, he was united in marriage with Angeline Row who survives him. To this union six children were born, the oldest dying in infancy. Five children survive, also seven grandchildren; one sister, and one step sister. He was a true and faithful companion, and a kind loving father. He was honored for his honorable dealings, as a neighbor and as a friend. Long before the summons came from the Great Judge to make of his departure from this world, he told a few of his relatives that he was ready to go, realizing that the end was drawing near. Funeral services were conducted at a United Brethren church near the family home, by the undersigned.—Ira T. Hiatt, Clay City, Ind.

Penrod, Mary Alice (McCormick), born April 13, 1879, at New Carlisle, Ohio, died March 2, 1930, following a serious operation. Her husband and four children survive. She was a member of the Presbyterian Church. Funeral service in the Union Grove church by the writer and W. Carl Rarick. Burial in the cemetery at Matthews, Ind.—I. E. Weaver, Eaton, Ind.

Scott, Daniel, the last Civil War veteran in his township, died March 3, 1930, at his home in Denver, aged 85 years. Death followed a few weeks' illness of flu followed by a stroke of apoplexy. He was born in Preble County, Ohio, the son of Daniel and Eleanor Scott. He came to Indiana in his youth. The last twenty-one years he was a resident of Denver. He married Sarah C. Kinzie on Dec. 1873, who preceded him twelve years ago. One son and one daughter survive with three grandchildren. In the prime of life he gave his heart to God, choosing the Church of the Brethren, to which faith clung until the end. Funeral services in the church at Mexico by Bro. John Appleman, assisted by Harley Fisher. Burial in the near cemetery.—Gelia A. Pugh, Mexico, Ind.

Shepherd, Noah Wesley, born at Richland Center, Wis., died March 1930, aged 66 years, 8 months and 25 days. Jan. 16, 1887, he married Ruth Eva Long. To them were born six children. His companion died March 20, 1903. March 24, 1904, he married Cordia Carter who survives. To this union were born three children. Besides these he leaves a stepdaughter, twenty-six grandchildren, three brothers and one sister. In 1905 he was elected to the office of deacon in the Ridge church, Wis., in which he served faithfully.—S. B. Wenger, Lincoln, Nebr.

Stroup, Sister Emma Gladys, wife of Theo. Stroup, died at the hospital, March 5, 1930, aged 27 years, 3 months and 24 days She leaves her husband and two daughters, two sisters, four brothers and a half sister. She united with the Church of the Brethren in the spring of 1922 at the Kansas City church; she served as assistant Secretary and Roll superintendent. Short services at Pontiac. The body was taken to South Bend, Ind., where the funeral was held in the Second church by Bro. Smith.—Mrs. Ray E. Fleming, Pontiac, Mich.

Swadley, John Wallace, born in Washington County, Tenn., Nov. 1843, a son of Eld Henry Swadley, of sacred memory. Died March 1930, age 86 years, 3 months and 27 days. He united with the Church of the Brethren in January, 1875, and lived a devoted Christian life until the end. He was married Jan. 1, 1878, to Sister Mary Lane Bond, and to this union was born one daughter. Bro Swadley possessed a most pleasing personality; he was honest and truthful, strictly observed the Golden Rule in all his relationships with business world, and enjoyed the financial blessings made possible and a community, he took special training in his young manhood at Poughkeepsie, New York, thereby laying the further foundation for successful business career. For a number of years he was secretary of the County's Mutual Insurance Company, and was also appointed to the position of secretary of the Sullivan County Highway commission. For a great number of years he served the church in the office of deacon and discharged these duties most faithfully. For the past eight years Bro. Swadley had suffered much; yet, he was patient, kind and loving. He loved his home, and his church; he prayed and was always interested in spiritual matters; he was always on the right side of every moral issue, a very liberal contributor to the financial interests of the church as well as to every community enterprise. He is survived by his widow, one daughter, one brother and two sisters. Funeral services by the writer, at the home of the deceased and interment in the Gunning's cemetery.—S. H. Garber, Blountville, Tenn.

Truax, Bro. Wm. Ross, son of Jonas and Melissa Truax, died at his home near Needmore, Pa., Dec. 12, 1929, aged 70 years, 9 months and 4 days. June 4, 1882, he married Elizabeth Mellott, daughter of Henry T. and Margaret (Skiles) Mellott. To them four children were born. He is survived by his wife, one son, two daughters, one sister and fifteen grandchildren. He united with the Church of the Brethren March 10, 1878, at Pleasant Ridge. He with his companion was called to serve the church in the office of deacon several years ago. Later they were called to serve in the ministry, also as elder; these duties they very faithfully discharged. Bro. Truax had been in poor health for about three years, but bore his suffering very patiently. The church feels her loss in the passing of Bro. Truax. Funeral by Bro. J. C. Garland, assisted by Brethren M. R. Flohr, Isaiah Mellott and Chas. C. Garland and Rev. J. H. Gilbert, Methodist. Interment at the Pleasant Ridge cemetery.—Maggie M. Waltz, Needmore, Pa.

Walsh, Etta Price, died Feb. 28, 1930, while visiting at Kirkland, Wash., aged 41 years, 11 months and 25 days. She was the daughter of Albert W. and Alice Griswold Price, born near Mount Morris, Ill. She was married Nov. 17, 1909, to John J. Walsh. Three children were born to them. She leaves a daughter, a son, her husband, one sister and one brother. She was baptized into the Church of the Brethren when a girl. The family had been living near Minot, N. Dak., since 1919. Funeral by the writer. Burial in the Salem cemetery near Mount Morris.—W. E. West, Mt. Morris, Ill.

Wampler, Ruby May, daughter of Brother and Sister Frank Wampler, died March 13, 1930, aged 8 years, 9 months and 21 days. She had been a sufferer for four years. Besides her parents she leaves two sisters and three brothers. Funeral at the Pleasant Valley church by Eld. S. D. Miller. Interment in the adjoining cemetery.—Mrs. M. C. Williams, Mt. Solney, Va.

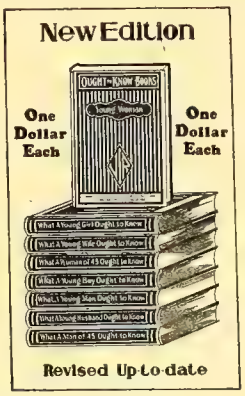
Wimmer, Augusta (Blankenship), after a brief illness, passed to her eternal home, Jan. 8, 1930, in her fifty-third year. She was born, raised and spent the early part of her mature life at Copper Hill, Floyd County, Va. She united with the Church of the Brethren during the year 1900, and with her husband, Valentine Wimmer, was called to the deacon's office two years later in which capacity they have since served. She is survived by her husband, seven children and six grandchildren, one daughter having preceded the mother four years ago. It is a matter of decided credit to this mother and father that all of the children belong to the church of the parents' choice. The funeral services were conducted at their home at Ladiesburg, Frederick County, Md., by the writer assisted by Joseph Bowman and John H. Wimmer. Interment was made at Myersville, Md., beside the deceased daughter.—Jno. J. John, New Windsor, Md.

Ziegler, Amanda I., daughter of John and Nancy Holy, born near Albion, Ind., died at her home in Collins, Ind., Feb. 17, 1930, aged 63 years, 6 months and 24 days. Her first husband, Andrew Stephenson, passed away July 14, 1901. On May 20, 1905, she married Amos E. Ziegler; to them two children were born, both dying in infancy. About twenty years ago she became a member of the Blue River Church of the Brethren and served faithfully until death. She was always ready and willing to serve neighbors and friends in any way she could. During her long illness which extended over a period of two years, she bore her suffering with the utmost patience. Besides the husband she leaves two brothers and two sisters. Services at Blue River church by L. U. Kessler, assisted by Chas. Gump. Interment in Round Lake cemetery.—Etta Z. Bitting, Albion, Ind.

You Ought to Know

THE OUGHT TO KNOW BOOKS

That men and women of different ages may know themselves better these books have been prepared with great care.



For Men and Boys. By Sylvanus Stall, D. D.
What a Young Boy Ought to Know.
What a Young Man Ought to Know.
What a Young Husband Ought to Know.
What a Man of Forty-five Ought to Know.

For Girls and Women. By Mrs. Mary Wood-Allen and Emma F. A. Drake.
What a Young Girl Ought to Know.
What a Young Woman Ought to Know.
What a Young Wife Ought to Know.
What a Woman of Forty-five Ought to Know.

Make Your Own Selection

BRETHREN PUBLISHING HOUSE
Elgin, Ill.

To Meet Your Present Needs

TWO BOOKS IN ONE
A Lenten Book for Pastors

More and more the days before Easter call for special preparation for special services on the part of the pastor. Here's a little book of 105 pages that contains 14 addresses or sermonettes, bound in one cover—

OUR GREAT SALVATION, by W. E. Schramm
The subjects treated are: Its Author, Motive, Scope, Price, Appropriation, Necessity, Purpose.

FROM THE CROSS, by Carl Ackermann
which considers in seven addresses the seven words from the cross.

Earnest, busy, consecrated pastors will appreciate what this book offers. Price, $1.00.

THREE BOOKS
By P. Whitwell Wilson

The Christ We Forget
Without theological terms presents a convincing picture of Jesus.

The Church We Forget
A thrilling picture of the early Christian church in which the characters are living men.

The Vision We Forget
A discussion of Revelation that avoids speculation and refrains from attempting the role of the prophet.

Here are three books that vividly three parts of the New Testament in a most helpful manner. Price of each, $2.00.

WE ARE GLAD TO SERVE

Brethren Publishing House, Elgin, Ill.

OFFICIAL DIRECTORY

GENERAL MISSION BOARD.—Otho Winger, Chairman, North Manchester, Ind.; J. J. Yoder, Vice-Chairman, McPherson, Kans.; H. H. Nye, Elizabethtown, Pa.; Levi Garst, Salem, Va.; J. B. Emmert, 2627 4th St., La Verne, Calif.; J. K. Miller, 2240 Grand Ave., Cedar Rapids, Iowa.; L. C. Moomaw, R. 2, Box 209, Roanoke, Va.

General Secretary, Chas. D. Bonsack, Elgin, Ill.; Assistant Secretary, H. Spenser Minnich, Elgin, Ill.; Home Secretary, M. R. Zigler, Elgin, Ill; Treasurer, Clyde M. Culp, Elgin, Ill.

BOARD OF RELIGIOUS EDUCATION.—H. K. Ober, Chairman, Elizabethtown, Pa.; C. S. Ikenberry, Vice-Chairman, Daleville, Va.; L. W. Shultz, North Manchester, Ind.; J. M. Henry, Bridgewater, Va.; Ira Trostle, Mt. Morris, Ill.; Dan West, Pleasant Hill, Ohio; C. Ernest Davis, Mt. Morris, Ill.

General Secretary, Rufus D. Bowman, Elgin, Ill.; Director of Young People's Work, C. H. Shamberger, Elgin, Ill.; Director of Children's Work, Ruth Shriver, Elgin, Ill; Editor, E. G. Hoff, Elgin, Ill.; Assistant Editor, Maud Newcomer, Elgin, Ill.

GENERAL EDUCATION BOARD.—P. H. Bowman, President, Bridgewater, Va.; Vice-President, V. F. Schwalm, McPherson, Kans.; Secretary-Treasurer, J. S. Noffsinger, 3635 Ordway St., N. W., Washington, D. C.; Homer F. Sanger, Secretary of Nursing and Medical Education, 811 S. Ridgeland Ave., Oak Park, Ill.; D. W. Kurtz, 1605 E. Third St., Long Beach, Calif.; A. C. Wieand, Bethany Bible School; E. C. Bixler, Blue Ridge College; Paul H. Bowman, Bridgewater; Daleville System; H. H. Nye, Elizabethtown College; C. C. Ellis, Juniata College; E. M. Studebaker, La Verne College; Otho Winger, Manchester College; V. F. Schwalm, McPherson College; C. Ernest Davis, Mt. Morris College.

GENERAL MINISTERIAL BOARD.—S. J. Miller, Chairman, 2017 5th St., La Verne, Calif.; Paul H. Bowman, Vice-Chairman, Bridgewater, Va.; J. A. Robinson, Secretary, Bedford St. and Miller Ave., Johnstown, Pa.; M. J. Brougher, Assistant Secretary, 554 Stanton St., Greensburg, Pa.; W. H. Yoder, Treasurer, Morrill, Kans.

CONFERENCE PROGRAM COMMITTEE.—J. A. Dove, Chairman, Cloverdale, Va.; R. W. Schlosser, Elizabethtown, Pa.; Grover L. Wine, Bridgewater, Va.; James M. Moore, Moderator of Annual Conference, Waynesboro, Pa.; J. E. Miller, Secretary of Annual Conference, Elgin, Ill.

BRETHREN PUBLISHING HOUSE.—Board of Directors: Otho Winger, Chairman, North Manchester, Ind.; J. J. Yoder, Vice-Chairman, McPherson, Kans.; H. H. Nye, Elizabethtown, Pa.; Levi Garst, Salem, Va.; J. B. Emmert, 2627 4th St., La Verne, Calif.; J. K. Miller, 2240 Grand Ave., Cedar Rapids, Iowa; L. C. Moomaw, R. 2, Box 209, Roanoke, Va.

Manager and Treasurer, R. E. Arnold, Elgin, Ill.; Secretary, L. T. Miller, Elgin, Ill.

COUNCIL OF BOARDS.—Chairman, J. J. Yoder, McPherson, Kans.; Vice Chairman, Paul H. Bowman, Bridgewater, Va.; Recording Secretary, J. S. Noffsinger, 3635 Ordway St., N. W., Washington, D. C.; Executive Secretary, J. W. Lear, Elgin, Ill.; Treasurer, Clyde M. Culp, Elgin, Ill.

COUNCIL OF WOMEN'S WORK.—President and Secretary of Aid Society Work, Mrs. R. D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.; Associate President and Secretary of Mothers and Daughters' Work, Mrs. J. Z. Gilbert, 3300 Griffin Ave., Los Angeles, Calif.; Secretary-Treasurer and Secretary of Missionary Activities, Nora M. Rhodes, Dallas Center, Iowa; Secretary of Bible Study, Mrs. Laura Gwin Swadley, R. 4, Johnson City, Tenn.; Secretary of Children's Division, Ruth Shriver, Elgin, Ill.

Sisters' Aid Society.—Mrs. Ross D. Murphy, President, 2260 N. Park Ave., Philadelphia, Pa.; Mrs. M. J. Weaver, Vice-President, 715 Highland Ave., Johnstown, Pa.; Mrs. P. A. Shearer, Secretary-Treasurer, 935 W. Main St., Decatur, Ill.

Mothers and Daughters' Association.—Mrs. J. Z. Gilbert, Superintendent, 3300 Griffin Ave., Los Angeles, Calif.; Mrs. R. N. Leatherman, Treasurer, R. 2, Grand Junction, Colo.; Mrs. Lucille Neher, Secretary, Dayton, Ohio; Mrs. Leland C. Moomaw, R. 2, Roanoke, Va.

NATIONAL COUNCIL OF MEN'S WORK.—P. G. Stahly, President, South Bend, Ind.; R. W. Miller, First Vice-President and Treasurer, River Forest, Ill.; Dr. O. G. Brubaker, Second Vice-President, North Manchester, Ind.; Levi Minnich, Third Vice-President, Greenville, Ohio; C. M. Culp, Recording Secretary, Elgin, Ill.; Herbert Mohler, Moweaqua, Ill.; G. A. Cassel, Ashland, Ohio; H. J. Harnly, McPherson, Kans.; L. C. Moomaw, Roanoke, Va.; J. H. Miller, Baltimore, Md.; D. E. Sheller, Long Beach, Calif.; L. M. Davenport, Los Angeles, Calif.

AUDITING COMMITTEE.—E. M. Butterbaugh, 525 East Indiana Ave., South Bend, Ind.; J. J. Oller, Waynesboro, Pa.

ANNUAL MEETING TREASURER.—E. J. Stauffer, Mulberry Grove, Ill.

MEMBER OF ADVISORY BOARD OF AMERICAN BIBLE SOCIETY.—Ross D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.

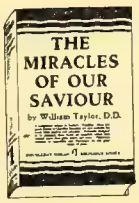
GENERAL RAILWAY TRANSPORTATION AGENT.—J. F. Appleman, Plymouth, Ind.

Ten More Books Added to

Our $1 Religious Library

Ministers and others are appreciating these Dollar Books and are ordering them in large numbers. Here is our enlarged list:









PAUL OF TARSUS	T. R. Glover
WHAT TO PREACH	Henry Sloan Coffin
SERMONS ON BIBLICAL CHARACTERS	Clovis G. Chappell
GREATEST THOUGHTS ABOUT JESUS CHRIST	J. Gilchrist Lawson
MORE SERMONS ON BIBLICAL CHARACTERS	Clovis G. Chappell
FAST HOLD ON FAITH	Henry Howard
THE PUBLIC WORSHIP OF GOD	J. R. P. Sclater
1000 EVANGELISTIC ILLUSTRATIONS	Aquilla Webb
PAUL, THE MISSIONARY	W. M. Taylor
APOSTOLIC OPTIMISM	J. H. Jowett
THREE HUNDRED EVANGELIST SERMON OUTLINES	Aquilla Webb
CYCLOPEDIA OF SERMON OUTLINES	Aquilla Webb
THE MIRACULOUS ELEMENT IN THE GOSPELS	Alexander Bruce
THE EVANGELISTIC ENCYCLOPEDIA	G. B. F. Hallock
THE HUMILIATION OF CHRIST	Alexander B. Bruce
1001 ILLUSTRATIONS FOR PULPIT AND PLATFORM	Aquilla Webb
THE IMPATIENCE OF A PARSON	H. R. L. Sheppard
THE TRIAL AND DEATH OF JESUS CHRIST	James Stalker
THE TEN COMMANDMENTS	Henry Sloane Coffin
NEW TABERNACLE SERMONS	T. DeWitt Talmage
BIBLE TYPES OF MODERN MEN, First Series	W. Mackintosh Mackay
BIBLE TYPES OF MODERN WOMEN, First Series	W. Mackintosh Mackay
ONE HUNDRED BEST SERMONS FOR SPECIAL DAYS AND OCCASIONS	G. B. F. Hallock
ONE HUNDRED GREAT TEXTS AND THEIR TREATMENT	Frederick Barton
ONE THOUSAND THOUGHTS FOR FUNERAL OCCASIONS	Frederick Barton
THE PASTOR HIS OWN EVANGELIST	J. W. Chapman and C. L. Goodell
ONE HUNDRED PRAYER MEETING TALKS AND PLANS	Frederick Barton
ONE HUNDRED CHOICE SERMONS FOR CHILDREN	G. B. F. Hallock
ONE HUNDRED REVIVAL SERMONS AND OUTLINES	Frederick Barton
THE PREACHER—HIS LIFE AND WORK	J. H. Jowett
THE CROSS IN CHRISTIAN EXPERIENCE	W. M. Clow
LORD, TEACH US TO PRAY	Alexander Whyte
THE MIRACLES OF OUR SAVIOUR	William Taylor
THE PARABLES OF OUR SAVIOUR	William Taylor
THE TRAINING OF THE TWELVE	A. B. Bruce
THE WICKET GATE	G. A. Studdert-Kennedy
A QUEST FOR SOULS	G. W. Truett
A GUIDE TO PREACHERS	A. E. Garvie
CYCLOPEDIA OF SERMON OUTLINES FOR SPECIAL DAYS AND OCCASIONS	G. B. F. Hallock

Some of these formerly sold as high as $3.50.
Make your own selection—any volume for *One Dollar!*

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

Notes From Our Correspondents

(Continued From Page 221)

conducted by the pastor. Brother and Sister Robinson are delegates to Annual Meeting, also to District Meeting, with Bro W. L. Brougher, Sister Nannie Strayer and Bro Russell R Custer.—Mrs. Waldo Strayer, Johnstown, Pa., March 20.

Waynesboro.—At our quarterly church meeting on March 20 Eld. C. R. Oellig and Bro J. J. Oller were elected delegates to Annual Conference; W C Wertz and Mrs J. M. Moore, alternates. April 16 was chosen as the date for our love feast Since our last report an election for four deacons in the near future was decided to have one has been added to the church by baptism and two by letter. Our pastor, Eld. J M. Moore, has begun a series of Bible studies at the Wednesday evening services which are very helpful March 22 Bro. V C. Funnell gave his illustrated lecture, Why Girls Smoke, to a large and appreciative audience. Last evening at a joint meeting of the four Christian Workers' departments an illustrated lecture was given on our Africa mission work by Mr. and Mrs W. C. Wertz, superintendents of the intermediate department —Sudie M. Wingert, Waynesboro, Pa., March 24

VIRGINIA

Barren Ridge church met in council March 22. Delegates to District Conference are Brethren S. I. Cline and V. A. Phillips; delegate to Annual Conference, Bro. Paul Coffman, with Bro. J. E. Brower, alternate. Bro. N. W Coffman was reelected elder for a term of three years. The District Conference of the Second District of Virginia will be held at our church April 23-25. Those coming to the conference by bus or rail, will please notify Bro. V. A. Phillips, R. 3, Waynesboro, Va., or Bro. B. M Harris, R 3, Staunton, Va., and conveyance will be provided to the church —Helen Coffman, Staunton, Va., March 24.

Copper Hill.—Our last council meeting was held at Copper Hill with Eld. C. E Eller presiding The delegates elected to District Meeting from Copper Hill are Thos. Stump and Daniel Shaver; alternates, Isaac Shaver and Eugene King. This meeting will be April 26 and 27. We sent $22 for district expenses. We received $300 from the Copper Hill congregation for missionary funds during the past year. The envelope system has been tried for the last few years and will be in use next year. The next meeting will be the fourth Saturday in May at 2 P. M. March 23 we reorganized the Sunday-school with N. P. Shaver, superintendent —Mamie Wimmer, Copper Hill, Va., March 24.

Hopewell church met in council Feb 12 Our church and Sunday-school are on the increase. March 9 Bro. M. R. Zigler preached a very appropriate sermon for us which we enjoyed. March 16 it was six years since we started the Brethren church here in the city We held an all-day service in honor of the day Bro. I. N. H. Beahm preached the morning sermon, taking the Lord's Prayer as his theme He also gave a short talk in the afternoon. We look back over the time in which we had to use old buildings in which to hold our service, then for eighteen months abandoned our Sunday-school altogether and preached in the homes, and now when we see our neat comfortable churchhouse, we praise God for this most wonderful blessing If any of the brethren are thinking of coming east, we would be glad to have them consider Hopewell, as we think we have a very progressive city —Mary M. Miller, Hopewell, Va., March 26.

Linville Creek.—We have been greatly blessed recently in having three of our missionaries from foreign fields with us March 9 Sister Ella Flohr of our Africa mission, gave a very interesting and instructive talk about that field. March 15 and 16 Brother and Sister I. S. Long of India gave us a number of addresses of much interest concerning their work. Linville Creek, the home of so many faithful leaders in days gone by, is served at the present time by Bro. I. W. Miller as elder, and Brethren A. J. Fitzwater and J. C. Myers as associate elders. During the summer months Bro. D. H. Zigler adds much interest by his presence. At a council last year Bro. Joe Miller was elected to the ministry and at the same time, two deacons, Brethren Dan Moyers and Melvin Fitzwater, were called. All departments of our church work are moving along nicely. Bro. J. S. Wampler has been our faithful Sunday-school superintendent for twenty years and is still giving good service. Sister Kate Hillyard is our junior superintendent and Sister Nellie Wampler our primary superintendent, and are striving for further advancement. Seven of our workers received credits in the training school held at Timberville last month. Our B. Y. P. D. is progressing nicely under the leadership of Hazel Hillyard Mrs. Sallie Kline is leader of Junior League. A few weeks ago we held a peace contest in which twelve of our boys and girls took part Our B. Y. P. D is sponsoring some further contests in peace orations and essays At a council meeting held on March 14, A. J. Fitzwater and J. C Myers were elected delegates to Conference, and J. L. Humbert, Noah Wine and Roy Mason to District Meeting As we have failed to raise our quota for mission work for several years, we decided to adopt the envelope system this year and, appointed a committee to arrange for it Three members were received by letter. An Easter program is being prepared by the Sunday-school —Mrs. J. C. Myers, Broadway, Va., March 21.

Peters Creek congregation met March 5 in regular council. Delegates to District Meeting are as follows: Price Garst and G. B. Showalter, with P. M. Shepherd and Albert Showalter, alternates. Eld. D. C. Naff is delegate to Annual Meeting with Price Garst, alternate. The finance committee recommended that the envelope system be continued another year. Our church thought it wise to appoint a permanent benevolence committee The love feast will be held May 17 beginning at 4 o'clock. March 17 Brother and Sister Seese, returned missionaries from China, gave us an interesting and instructive lecture on the interests of China missions, and brought out in a very impressive way the commendable characteristics of the Chinese —Mrs. John Showalter, Roanoke, Va., March 21.

Salem congregation met in council Feb 15. Desiring to elect more deacons in the congregation, the vote was taken at Salem and then carried to Jubilee on March 1 where the vote for deacons as well as delegates was completed. Brethren C Fahnestock and E. E. Scott were chosen delegates to Annual Meeting, and P M. Funkhouser and Scott Cline, delegates to District Meeting. Brethren C. M. Myers, W. J. Cline, Clyde Doyl and Lee Anderson were chosen deacons. The love feast will be held at the Salem house May 3 beginning at 3: 30 Sister Edna Anderson is Messenger agent and correspondent for Jubilee. Sister Esther Thompson, correspondent for Salem, and Bro. S. H. Hauserfluck, agent.—W. L. Riggleman, Stephens City, Va., March 21.

Trevilian church met in council March 22. It was decided to have preaching every first and third Sunday morning and night and to have prayer meeting in the homes when called for the other Sunday nights when there would be no preaching at church. The question of electing another deacon was postponed. It was decided to send Bro. Carl Glick as our delegate to Hershey. We are planning to have an Easter program. We are also planning to have a basket dinner in the near future, each taking a penny for every year he is old, the money to be used for the church.—Mabel W. Bibb, Trevilian, Va., March 25.

White Rock church met in council March 1. Sunday-school officers were elected with Bro. Dorsie Dulaney, superintendent. Our elder, H. L. Reed, will conduct a revival meeting for us beginning the first of May. March 10 we enjoyed having with us our field worker, Bro. Henry Eller; his messages are very inspirational and uplifting.—Mrs. Lillie M. Sumner, Carthage, Va., March 20.

WASHINGTON

Olympia church work has been moving along steadily. Eight or ten of our number are caring for outlying points each Sunday. Most of the number have been doing this faithfully for several years. We miss the leadership of our former pastor and wife, Brother and Sister Ira Arnold, but they left many valuable suggestions which have helped us in carrying on the work. Our B. Y. P. D. is following an instructive course in doctrinal subjects under the leadership of Bro. Milo Barnhart. Our Wednesday church night service is growing in interest. The last one was in charge of the young people and they very ably gave us a glimpse into some of the lives of our past church leaders; this was instructive and much appreciated. Each week's service is in charge of a different class varying almost from the oldest to the youngest. Through this avenue we not only have helpful meetings but often discover new talent. March 2 Bro. Jay Eller of Wenatchee gave us a very helpful message on the subject of Work. March 7 the Women's Federated Missionary Society of this city met with us in an all-day meeting were a missionary address on China, by a returned missionary, and a review of the book, Roads to the City of God. Altogether those in attendance will not soon forget the earnest appeal and interest of this group for the world-wide spread of the gospel.—Mrs. Maude E. Gregory, Olympia, Wash., March 22.

Wenatchee church met in council March 15. Three were received into the church by letter; one was baptized a few weeks ago. We are still hoping to have some meetings; we were hindered last winter on account of scarlet fever. We also plan to have a love feast soon after the meetings. Brother and Sister Geo. Deardorff and daughter are home from California to help us and we are glad to have them back. Bro. W. B. Stover was here a few weeks ago on his way up the river to hold a meeting. He gave us a good sermon one evening, speaking on The First Miracle of Jesus. We expect to get our church yard seeded this spring; this has been delayed on account of not having the water.—Dora R. Baughman, Wenatchee, Wash., March 22.

Wenatchee Valley.—The winter has been filled with many activities. The Sunday-school has been expanding and fitting itself to the new building. They have gone over the top in raising the funds for the support of Bro Paul Rupel, their foreign representative in Africa. The morning church services are regularly broadcast over the local radio station. It is hoped by this means to reach shut-ins and the many isolated families located in the mountain valleys and rural districts. An every member visitation campaign is being pushed under the direction of the foreman of the official board, Bro. J. B. Crist. An all-church dinner was held recently honoring the members of the building committee who have finished nine years of faithful service and turned in their accounts to the church. Their untiring and faithful service has been much appreciated and the finished building is a fitting reminder of their loyalty. The church is looking forward to a concentrated lenten season program in charge of the pastor, W. Earl Breon.—Geraldine Eller, Wenatchee, Wash., March 22.

WEST VIRGINIA

Bean Settlement.—On March 8 Eld. W. L. Riggleman called our church together in regular council. We decided to begin our series of meetings Aug. 17 and continue for two weeks. Bro. I N. H. Beahm will be the evangelist and will bring a singer with him. Our love feast will be Aug. 30. We elected a board of religious education. Our elder was reelected for another year. Sunday morning, March 9, Bro. Riggleman gave a soul-cheering message.—Russell N. Tusing, Rock Oak, W. Va., March 26.

Mountain Dale.—Bro. Walter Vansickle and Bro. Geo. Vansickle were with us March 23. The former preached a good sermon. We organized our Sunday-school, the superintendent being Bro. Milton Fike. Bro J. E. Walls of Grantsville, Md., will begin a two weeks' series of meetings at this place Sept. 6, and close with a love feast and also singing. Homer Rodeheaver will hold his reunion Sept. 6 and will be with us a few evenings during the first part of the meeting.—Grace Sisler, Hazelton, W. Va., March 26.

WISCONSIN

Chippewa Valley church met in council March 1. We decided to have a love feast sometime during the spring, to be preceded by a series of meetings, provided an evangelist can be secured. A committee was appointed to try to secure help to carry on a Daily Vacation Bible School. By an almost unanimous vote Bro. Lewis Hyde has been retained as our pastor for another year. The Ladies' Aid is very active and is doing splendid work The choir under the able direction of Bro. Hyde is practicing for an Easter program.—Mrs. John Cripe, Mondovi, Wis., March 22.

ANNOUNCEMENTS

ANNUAL MEETING

June 11-18, Hershey, Pa.

LEADERSHIP TRAINING SCHOOLS

June 2-7, Camp Mack.

DISTRICT MEETINGS

April 8-10, Pennsylvania, Middle, at Martinsburg.

April 16, 17, Maryland, Middle, Brownsville church.

April 17, 18, Virginia, Northern, at Harrisonburg.

April 21-23, Pennsylvania, Western, at Moxham.

April 23, Maryland, Eastern, Meadow Branch.

April 23, 24, Pennsylvania, S. E., N. J. and E. N. Y., at Coventry.

April 23-25, Virginia, Second, at Barren Ridge.

April 26, 27, Virginia, First, Oak Grove.

April 30, May 1, Eastern Pennsylvania, Springville congregation, Mohler house.

May 8, Southern Ohio, Eversole church.

LOVE FEASTS

California

April 26, Chico.
April 27, 6: 30 pm, Oakland.
May 24, 7: 30 pm, San Diego, First.

Colorado

April 21, Haxtun.

Idaho

April 17, Emmett.

Illinois

May 4, Canton.
May 18, 7: 30 pm, Bethel.
May 24, 25, Yellow Creek.

Indiana

April 18, 7 pm, South Bend, First.
April 20, Pyrmont.
May 10, Second South Bend.
May 10, 7: 30 pm, Beech Grove.
May 10, 7: 30 pm, Buck Creek.
May 17, Pleasant Hill (No.).
May 17, Camp Creek.
May 18, Kokomo.

Iowa

May 4, Des Moines, First.
May 18, Muscatine
May 24, 7: 30 pm, Iowa City.

Kansas

April 27, Morrill.
May 24, 7 pm, Belleville.

Maryland

April 17, 5 pm, Meadow Branch.
April 20, 4 pm, Frederick City.
May 3, 2 pm, Longmeadow.

Michigan

May 3, 7: 30 pm, Thornapple.

Missouri

May 10, Shoal Creek.
May 17, Bethel.

Nebraska

May 4, Bethel.

Ohio

April 17, 7 pm, Lick Creek.
April 17, 7 pm, West Alexandria.
April 20, 7: 30 pm, Marion.
April 20, Akron.
April 20, Brookville.
April 27, 7: 30 pm, Stony Creek.
April 27, Kent.
May 4, Lima.
May 10, Defiance.
May 24, Cincinnati.
May 24, 7: 30 pm, Bear Creek.

Oklahoma

May 5, Big Creek.

Oregon

May 2, Portland.

Pennsylvania

April 16, 6: 45 pm, Waynesboro.
May 3, 4, 10 am, Little Swatara, Ziegler house.
May 3, 4, 2 pm, Palmyra.
May 5, Stonerstown.
May 8, 9, 10 am, Big Swatara, Hanoverdale house.
May 10, Indian Creek.
May 10, 11, Hershey.
May 10, 11, 1: 30 pm, Richland.
May 10, 11, 1: 30 pm, Annville.
May 11, Smithfield.
May 11, 3 pm, Ephrata.
May 17, 1: 30 pm, Conestoga, Barevillе house.
May 17, 18, 10 am, Fredericksburg, Meyer house.
May 17, 18, 1: 30 pm, Myerstown.
May 18, 6: 30 pm, Scalp Level.
May 18, Walnut Grove.
May 24, 25, 2 pm, Conewago at Bachmansville.
May 25, Leamersville.
May 30, Lower Claar.
May 31, 2 pm, Akron.

Virginia

April 17, 7: 30 pm, Roanoke, Ninth St.
April 19, 3: 30 pm, Pleasant Valley (2nd).
April 20, 5 pm, Moscow.
April 21, Cloverdale.
April 26, 7 pm, Flat Rock at Cedar Grove.
May 3, 3: 30 pm, Salem, Salem house.
May 17, 4 pm, Peters Creek.

Washington

April 17, 8 pm, Sunnyside.

A. D. HELSER ON FURLOUGH

Can Not Meet You All Personally

but his book, **"IN SUNNY NIGERIA,"** will instruct, entertain and stir you for missions. Tells you of our Africa Mission, the people, customs, superstitions and fine qualities. A book you will enjoy and will turn to again and again. **$1.50.**

Brethren Publishing House, Elgin, Ill.

Character Builders' Club

By Josephine Hanna

Rich in thought for young and old alike.

An excellent book priced at **$1.00** but with each book purchased the following paper bound books are sent **FREE: "In His Steps," "Robert Hardy's Seven Days," "A Dream of Heaven."**

Four good books for ONE DOLLAR

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

Church Finance Made Easy

Through System and Regularity

✣ ✣ ✣ ✣

Perpetual Offering Envelopes

are economical, never wrongly dated, train in systematic giving, make giving a joy, increase giving, and are being used by more and more churches. **Specially priced** at **10c per set.** Carriage extra. State whether single or double pockets are desired.

Stewardship Diary and Budget Account

If you will use the **"Stewardship Diary and Budget Account"** vest pocket booklet, you will systematize your giving so that you will always have the Lord's share at hand when the call comes. Send **25c** for your copy and use it throughout 1930.

Brethren Publishing House, Elgin, Ill.

Resurrection Day

A Great Day in the Church

You can still ORDER EASTER MATERIAL, but you must ACT AT ONCE

Easter Post Cards

No. 444. In colors. Five excellent designs, four of which have appropriate Bible text and one an Easter wish. Per dozen, **20c.** Per hundred, **$1.25.**

Easter Cards

No. 1148. Four designs. Flowers, cross and Bible verse on each. Size 2½x4¼ inches. With envelopes, per set of 10, **30c.**

No. 1141. Four designs each with dainty picture in colors. Scripture verse, Easter greeting and another beautiful sentiment. Size 2½x4 inches. With envelopes, per set of 10, **20c.**

Easter Folders

No. 1111. Four designs with church and flowers, Easter greeting and Scripture verse. Size 3¼x4¼ inches. Per set of 10 with envelopes, **25c.**

No. 101. Colors blend beautifully. Four pages. Six designs, 3½x5¼ inches. 6 in envelope, **30c.** Per dozen, **50c.**

No. 530. An eight-page folder with colored cover design. Bible text and greeting. Four designs. 6 for **30c.** Per dozen, **50c.**

No. 1142. Four designs, daintly colored picture. Easter greeting, Bible verse and suitable quotation. Size of page 2½x4 inches. Set of 10 with envelopes, **30c.**

An Easter Play

INTO GALILEE. Single copy, **35c;** each **30c.**

An Easter Service

VICTORY DAWN. 1 to 24 copies, each, **10c;** 25 or more copies, each **9c.**

Easter Pageants

PAGEANTS of PURPOSE. Three pageants in one collection. Single copy, **35c;** **$3.00** a dozen.

THE DAWNING. Single copy, **50c;** 12 or more copies, each **45c.**

Two Easter Cantatas

JESUS ONLY. Per copy, **30c;** **$3.00** a dozen.

THE GARDEN OF JOSEPH. Single copy, **30c;** **$3.00** a dozen.

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 — Elgin, Ill., April 12, 1930 — No. 15

In This Number

Editorial—
The Holy Troubadour (H. A. B.), ... 225
Making It Perpetual, ... 225
Adventure in the Home Church, ... 225
No Admittance Except on Business, ... 232
Among the Churches, ... 232
Business for Annual Conference, ... 233
Around the World, ... 233
The Quiet Hour (R. H. M.), ... 233

General Forum—
Traitor of God (Poem). By Joseph Van Dyke, ... 226
Parables of the Passion Week. By E. H. Eby, ... 226
Palm Sunday—Who Is This? By Ross D. Murphy, ... 226
The New Planet. By Oliver Saunders, ... 227
The Christian and Fasting. By James M. Moore, ... 227
Gethsemane. By Leander Smith, ... 228
Souvenirs By Perry L. Rohrer, ... 228
Teachers Off Duty. By Jay G. Myers, ... 228
Sincerity By G. G. Canfield, ... 229
Men's Work—Stewardship Program. By C. C. Hawbaker, ... 229
Divers Diseases. By Mary Studebaker Hinshaw, ... 229
A Word in Defense of Religious Signs and Placards. By Mrs. Chas. F. Hopkins, ... 229
An Eye Single. By Ida M. Helm, ... 229
The Spirit of Youth. By A. Joseph Caricofe, ... 234

Pastor and People—
Finding the Straight Stick. By Paul J. Graybill, ... 230
Is Supervision Possible? By H. H. Helman, ... 230

Home and Family—
Concordant (Poem), ... 231
Grandmother Warren.—No. 1. By Bess Royer Bates, ... 231
His Haste. By Julia Graydon, ... 231
Deeds of Kindness. By D. E. Cripe, ... 231
Mother's Love Akin to the Divine Love. By Grace Hileman Miller, ... 235

...EDITORIAL...

The Holy Troubadour

The Coming of Love

THERE was a time in southern France when every ambitious man aspired to be a poet, to wander from court to court as a troubadour. Courage, generosity and love were the great themes then, and the elegant verses the troubadours composed and sung were the pride of Europe at the time—the twelfth and thirteenth centuries.

The best in the spirit and effort of the troubadours make one think of the life and work of the Holy Troubadour who came as the Gift of Love, who lived a life of love to show to men that the true way of life is the way of love.

As the troubadours of southern France, so also the Holy Troubadour wandered from place to place. They sang of courage, generosity and love; he faced the cross, gave as never man gave, loved his friends to the uttermost and died forgiving his enemies. They composed intricate verses in praise of others; he spoke a winsome message the common people were glad to hear, and he also lived what he taught. With the coming of the Holy Troubadour, the knowledge of true love came into the world.

Love and Aspiration

The field of the lower types of love may be narrow; such love may center upon a single goal, or upon one individual. But that love which the Holy Troubadour came to exemplify knew no bounds of race or caste. It was such love as yearns to seek and save the lost; such love as ministers to the needs of fellow-men.

The aspirations of true love are revealed in the passage which the Holy Troubadour took for his text on the occasion of his first rejection at Nazareth. Said he:

"The Spirit of the Lord is upon me,
Because he appointed me to preach good tidings to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord."

Love in Action

Love is more than pretty words. Love is not love that does not flower into deeds. Love is not love that considers the cost in terms of personal sacrifice. To his followers, it seemed that the Holy Troubadour was beside himself in his eagerness to help the needy. Some days the press of opportunity was so great that there was no leisure so much as to eat. Such is the eagerness of perfect love in action.

He who lived a life of love daily exemplified all he taught. He did not simply invite the weary and heavy laden to contemplate a better day; but he helped to lift the burden of tradition; he furnished the key thoughts that from century to century have brought release, or the blessings of love to the unfortunate among men.

Love and Doctrine

Love is more than sentiment in action. The Holy Troubadour lived and taught a love that can be formulated as a rational doctrine. We understand that God is Love. That which is at the heart of the universe is friendly, considerate, eager to reveal the truth to all flesh.

The relationship of God and man is pictured as that of a Father to his children. And not just any type of father, but such a father as welcomed the Prodigal home again. The relation of man to man is that of brother to brother. Not the relation of brothers who quarrel, but such a relation as leads the strong to help the weak, as makes one magnanimous enough to forgive those accounted enemies.

The Measure of Love

Love is difficult to measure and hard to weigh. Love was expressed by the woman who broke a costly alabaster box of ointment, anointing the Holy Troubadour and wiping his feet with her hair. But even such love has meaning; for the act in question was prompted by some mystical intuition.

Love is pictured for us as the regard of a shepherd. Not of just any shepherd, but of the Good Shepherd who gives his life for his sheep. It is as if a shepherd with an hundred sheep, finds that one has gone astray. Suddenly this one sheep becomes all important. No pains are spared to find it. Perhaps we are to understand that love is complete, wanting nothing, the perfection of life.

At any rate, love is a deathless, immortal something. The Holy Troubadour, having loved his own, loved them to the uttermost. Such love may expire on the cross, but it is resurrected anew in the hearts of other men. Yes, love is hard to understand because it seems to be a way of life.

Love and Life

We understand that a certain Japanese has discovered that love is the law of life. We have not read all his statement, but we have read enough to see that he has made a great discovery.

It is a great discovery when men find the proper relationship between love and life. That is what we must all do if we are to enter into fulness of life. For even in the physical sense love means more than the renewal of life; it is the very environment which makes development possible.

We grant that love is the law of life. There are sound arguments that this is so. But thinking of the Holy Troubadour, who won men without recourse to argument, we are constrained to think of love as the way of life—as that inviting path, endeared by sacrifice, which leads us toward the goal of all our noblest hopes.

H. A. B.

Making It Perpetual

ISN'T it interesting to see how this Pentecostal year is stirring up the book makers? The books are coming in a stream and the stream is swelling in volume. One of the newest issues carries the title Perpetuating Pentecost. We have not yet seen the inside of it but we surely do like the idea in that title. If the book shows how to turn this idea into a historical fact and gives the reader of it the impetus necessary to make him do it, it is a great book, one of the greatest ever written.

For that would be putting God in control of human life, and that would be nothing less than making his kingdom a living reality. The great thing for which Pentecost stands is the filling of men with the Spirit of God. If we can get that accomplished and then make it perpetual our church task is done. Can we keep our eyes fixed on that? It will help much if each of us maintains a perpetual Pentecost in his own soul.

Adventure in the Home Church

WHY doesn't the very love of adventure lead us to give more, to sacrifice more? That's where the thrill is, not in selfish hoarding nor in using on one's self. Any cheap somebody can do that. You want something different, something out of the ordinary. You want experience that not everybody has. Here's the way to get it.

It isn't necessary to go off and hunt wild beasts in Tibet or Brazil to find adventure. Hunt them in the undiscovered jungles of your own soul. A deliberate attack in the form of sacrificial giving will find them if they are there. And they are very probably there. Drive them out.

The primary idea in adventure is to get some rare and rich experience. Giving is a good way to accomplish this, if it is sufficiently generous, if it has the sacrificial touch. That kind of thing is rare enough that the experience it gives you may be set down under that head. It will be rare. And it will be rich. It will be, because it is more blessed to give than to receive.

You have heard that text quoted often and have a vague impression that there is some truth in it but have you tested it? Thoroughly enough, severely enough, that you could testify in its behalf, with confidence and conviction? If you have, you know its secret. It is true because when you give really, freely, sacrificially, you get much more than you give.

Not always in kind though sometimes in that, but always in a finer kind, that deeply satisfying kind, the sweet fellowship of love. It's better, far better than slaking the thirst of an idle curiosity. It is not only finding something new, something different from what you had known before. It is striking something richer than you had ever believed could be at all.

Shall we agree right here and now to try it, to do it? And get the thrill of a great adventure, right here in the home land, right here in the home church?

No Admittance Except on Business

WE read such a queer little dialogue the other day. It was between might and right. Might was asking right to tell it the truth and right was trying to explain to might why it could not do that. The reason was that might was "not of the truth." It did not love the truth. It did not really want to follow the truth. It had only an idle curiosity to know what right would regard as truth.

And because it had only that, it could not grasp it. In order to see truth you must love it. You must desire to embrace it and make it your own and live with it. No mere curiosity seekers need apply. The door to truth opens only to those who hunger and thirst after it, to the end that they may walk in its ways. That is the price of admission, and the fee must be paid at the door.

GENERAL FORUM

Traitor of God

BY JOSEPH VAN DYKE

(Two young lads walk through a wood in early morning)

Jadon:
That was a bitter end!

Mark:
Nay, he was beautiful in death. Facing
The mob, made silent by his majesty,
He was not shamed, but hung flame-aureoled.
His body was a golden flower, sprung
Full-petaled from the soil of martyrdom.

Jadon:
But who revealed him to the vultures bent
On tearing sinless flesh? He was alone
In secret with his Twelve, outside the town,
The talk is. Who —

Mark:
In secret, yes, and with
The holy Twelve, but lacking one.

Jadon:
You mean—

Mark:
Iscariot. I watched him from the door
As, in our upper room, they ate with him
Ultimate bread. Dumb pain stood bared in all
Their eyes; all eyes, but his. He looked a demon
Caught between a wish for heaven and
A need for hell, yet fearing both. And yet
I pitied Judas on that night. He was
Apart, alone, as he had ever been;
Faintly despised by Peter and young John.
Having the necessary taint of lucre on
His hands; they called him alien,
Whose minds inclined to naught except his will.
(Yet did John bear him witness in the court?
And is it not town news how Simon swore,
"I knew him not"?) My pity merged with fear
To see a devil smile edge up his lips,
And watch lean fingers coil, as striking vipers coil,
About the money bag. My mother called
That I should take my bed; but when
They left the house, I wrapped a linen shift
About my nakedness, and followed them.

Jadon:
Ah, you were brave! You knew that he was sought.
A lad—the soldiers might have run your belly through
With steel.

Mark:
Had you but known the Man
As I, you would have felt no fear—and gone.

Jadon: —
But of Iscariot?

Mark:
I saw him not.
They walked in pairs and threes but none alone.
The cool moon glittered down and woke the trees
To silver harvest. Arms of shadow curved,
Encircling faces white with unmasked grief.
I hid and fell asleep. . . . I dreamed a wild
Fantastic scene of torches flaring black
And eddying smoke, and spear points pricking breasts
Lacking the weight of any armor save
The Truth. No dream—but fact; and Judas came,
A false smile curving his tight lips to moons.
The Twelve (less one) stood motionless as stones.
And to the One who centred them he strode
And kissed him on the lips. Rash Peter sprang
Impetuously to strike with blade that he
Had scorned to use; and earned a just rebuke.
They seized him then, and something screamed in me.
Blind-rage possessed, I flew, demonlike, on
His captors' backs. . . . Then he was gone and I
Was running homeward, stripped, and weeping bitterly,
Under the empty stars.

Jadon:
I saw
Them spike him to the cross. I saw his mouth
Move in a cry to One he called Father.
His white thighs gleamed like swords piercing the
Awful darkness of the midnight hour he died.
But what of Judas, this traitor of God?

Mark:
That no one knows. His thirty silver coins
Lay on the temple steps. Remorse ate swiftly
At the wasted core of him, and ate
The greed away. They say he passed the city gate
To go this way before the night
Set in. This wan dawn light is ghostly weird.
I'd swear a body hangs upon that tree.

Jadon:
A carrion crow is circling 'round the hidden sun.
He screams a welcome in the rasping voice
Of death. Mark, that is not a shadow. It's
A man!

Mark:
The birds have eaten out
His eyes before the sun could shine upon
The sightless balls. Oh, do we dare go near
Enough to see . . . to see . . . Run, run, stay not!

Jadon:
Who — is it — is . . .
It is—

Mark:
Iscariot!

Beaverton, Mich.

Parables of the Passion Week

BY E. H. EBY

3. The Wedding Banquet. The Wedding Robe

THE third of the three parables of warning was given after an interruption during which the leaders tried to arrest Jesus, but were afraid of a popular uprising if they laid hands on the Teacher.

A king gave a wedding banquet in honor of his son. He invited many to be guests, then proceeded to prepare the feast. When all was ready he sent out messengers, according to Eastern custom, to call the guests. They made light of the whole affair, even abusing the messengers who came to call them. According to Oriental usage, to refuse the second call, after having accepted the first, is an act of treachery, rebellion. The parable is true to life when it pictures the king sending an army to destroy such unreliable subjects. The banquet halls are filled by calling folks in from the highways—all sorts, the good and bad, the blind and lame. These wayfaring guests are cleaned up and given garments appropriate to the occasion from the king's wardrobe. When all is in readiness the king enters, greets the guests and casts a glance over the crowd—a glance of inspection. He sees one who has entered the banquet hall, having disdained the proffered wedding robe and wearing his own unbecoming clothes. Nor has he a word of explanation when asked the reason for this affront to the king's hospitality. On the face of it this is a personal insult to the king. He is quickly disposed of and the one inharmonious element is eliminated from the joyous festivities.

The point of this parable is clear. Jesus is driving at those who made light of the king and his feast, whether they be those who made light and stayed away or the one who made light and *came*. The first ones were at least frank, while the latter was a sneak. In contrast to these who made light of the king is the host of the wayside folk who came in at the bidding of the king.

Jesus makes no personal application of this parable as he does in the case of the two previous ones, but the meaning is clear. The king is God who had prepared a feast and had invited his subjects, the people of Israel. Those brought in from the highways were, in his mind, the publicans and sinners so despised by the leaders, but who in contrast to the scornful rejection of the king's banquet by the Jews, were entering the kingdom. The man who accepted the call but failed to respect the dignity of the occasion and so acted a hypocrite, represented the Pharisees as a class, the self-righteous, disrespectful, haughty one with no more regard for the king's feelings than those who stayed away entirely.

And is there not a secondary application, one for today? There are still those who make light of the kingdom program, of the church and its aims. They are the scoffers at religion and God. They can never taste of the King's banquet. In contrast to these the weak, the lowly, the pagan are entering and sitting down to the gospel banquet. They are coming by the thousand in China, India, Africa, as well as here. But sad to say, there are today as in Jesus' time, folk who profess religion but, though they are in the church, make light of it by their unchristian, selfish, worldly, sinful lives. They are still wearing the old filthy garments of the self-life, thus refusing the wedding robe of the King. They are insincere and so are a bigger hindrance to the cause than the scoffers who stay outside. But judgment awaits them as stern as that for the others.

Note that Jesus calls the kingdom of heaven a banquet. John and some other prophets saw it as a day of doom. Jesus saw it as a day of joy, and gladness. We do not get Jesus aright unless we get him from this angle. It is the life more abundant that he offers, the life that can be compared only to a king's wedding banquet for his son. Are we getting this sort of joy out of our religion?

The sin of the invited guests was that they made light of the king and his proffered banquet. It is well to make light of some things. We should laugh at obstacles, and make light of disappointments. But it is hazardous to make light of the kingdom program. Polite excuses will not get us by.

Note, too, that while even the highwaymen are invited, the dignity of the occasion is strictly guarded. There is no change in the conditions of entrance because there was a change in the list of guests. No one is allowed to partake of the banquet clad in the rags of self-esteem, greed, or sin. Righteousness is the garment without which one may not eat. To fail here is to meet dire judgment, as well as will those who scoff from the outside.

A frank whole-hearted acceptance of the King's gracious invitation, humble acceptance of the robe of a righteous life, these entitle one to enjoy the banquet which is prepared in honor of the Son.

St. Joseph, Mo.

Palm Sunday—Who Is This?

BY ROSS D. MURPHY

"WHO is this?" This is the question Jerusalem asked when Jesus made his triumphal entry into the city in the midst of the shouting of Hosanna. It was a great day. The whole city was stirred with this strange event. No one had ever entered this capital city as Jesus entered Jerusalem on this occasion. The simple-minded people came out in great numbers to greet him. It was their day, they were glad and jubilant. Those whom he healed, again acclaimed his kindness and compassion. Those who believed in him were strengthened in their belief. His enemies who were planning to take him by force and put him out of the way were puzzled to know how to counteract the popular enthusiasm. Thoughtful students of the law wondered whether or not he really was the Messiah. The text tells us that the multitude gave an answer to the question: "This is Jesus, the Prophet of Nazareth of Galilee."

One of the best things we can do on Palm Sunday is to search our own souls for an answer as to the reality of Christ in our religious experience and the certainty of our salvation through him. Paul was not giving formal assent to a creed which some church council drew up and agreed upon when, in writing to Timothy he said: "I know whom I have believed." There is a very definite note of certainty in what he says. Regardless of what happened, whether imprisoned, in shipwreck, or stoned, his anchor held against the storm. Doubt never got the better of him. His life was built upon the rock and nothing could move him. The certainty of Christ in his conversion and his subsequent religious experience not only assured him of a heavenly crown at the end of the good fight, but it also made him feel the serious responsibility of proclaiming and promoting the gospel of his Lord and Savior. Christ was real to him.

In the last twenty-five years the religious beliefs of many people have been disrupted and they hardly know what to believe. Church leaders have been divided and nearly every denomination has had its bitter controversies. When one studies the history of the Christian church he is convinced that controversies have in no instance brought light and life and certainty into religion. On the other hand, the steady and healthful progress of Christianity was always greatly arrested. If our leaders—many of them preachers and pastors—are up in the air, what can be expected of the laity? But there is a better day dawning. Peace and harmony are in the air. Leaders in the Christian church are beginning to realize that it is about time to magnify the essential elements upon which all of us agree and let the differences drop into the background. A divided debating Christianity has no appeal to the unsaved

world, but an ever-increasing positive Christianity has. "Who is this?" He is Christ, the Savior of the world. But how can we be sure of the Savior? How may we attain to that perfect assurance about which we sing in our Christian experience? There is an illuminating text in John's gospel on this very point: "If any man will do his will, he shall know of the doctrine, whether it be of God." This text leads us to believe that our attitude toward life is a determining factor in knowing the things of God. If our attitude is wrong, God will hide his face from us. But if our attitude is right we shall see God. Only the pure in heart shall see God. Seemingly this beatitude means that only those who have the right attitude or disposition toward life shall see God. And if we see God, we have an experience that furnishes the soul an unquestionable certainty.

Philadelphia, Pa.

The New Planet

A PARABLE BY OLIVER SAUNDERS

My neighbor told me that the astronomers have discovered a new planet. And they call it a new world.

Indeed, I was not unprepared to hear such an announcement, for I have long since learned that no one knows what is going to be discovered until after the discovery has already taken place. Astronomers are curious folk, always looking for something new in the heavens. And they have such a big field in which to search!

Being of a somewhat practical turn of mind, I asked my neighbor what good could ever come of such a discovery to laboring and sweating human beings.

He reminded me that discoveries in the past, made by astronomers, have been of very great value to men. Said he: "Do you not recall that the gas called helium, which is so very light and is noninflammable, was first found by astronomers to exist on the sun?"

And I said unto him, "Say on."

"By means of an instrument which scientists call a spectroscope, an instrument which separates the rays of light as does the three cornered prism of glass, helium gas was discovered and found to be a constituent part of the sun. No one knew that it existed before that discovery. But when once it was discovered in the sun, it was identified as a part of the natural gas which was blowing from the mouths of the natural gas wells down in Kansas. That discovery has opened up the way for filling our huge Zeppelins and balloons with a light, noninflammable substance. Is that not of practical value to human beings?"

"Indeed," said I, "that is a very practical matter, I must confess."

"That is not all," continued my learned friend. "That radio which your good wife saved up pennies to pay for, bringing to you instruction and inspiration from the ends of the earth, that instrument, I say, makes use of a great condition which was first uncovered to man's comprehension by an astronomer as he observed and calculated the movements of the moons which revolve around our neighbor planet, Jupiter."

My friend went on to use some words with meanings not very clear to me, such as velocity of light and electro-magnetic waves and vacuum tubes. But I do appreciate the radio and get a great deal of satisfaction from listening to good sermons on rainy Sundays and to good music any time. So I know I am glad that the astronomer found something which brings so much practical good to toiling men and women. I know it has been good for me.

As I reflected upon these things it came into my mind that all of these discoveries are not unlike a thing which hath happened to me in my own experience. For oft it seems to me that I discovered a new world when my eyesight was opened upon the realm of spiritual unity. In it I have found answers for all my perplexing questions. God is Spirit and my neighbor is his son. God is working in this universe of which Earth and Jupiter and the new planet are but small parts in his endeavor to generate more spiritual power, more of faith and more of courage and more of hope and more of love. To my soul, the glimpse of these things hath brought a thrill which must not be unlike that coming to the astronomer who first discovers a new world.

I have been told, also, that my neighbors consider this discovery of mine of very great practical value, since it has done so much to improve my ordinary conduct.

The Christian and Fasting

BY JAMES M. MOORE

THE practice of fasting is one that has been largely neglected by many Protestant churches. There are various reasons for this, the principal one doubtless being that the churches that do make much of the fast do not have a program that appeals to thinking Christians as being in harmony with gospel teaching.

Bible readers all know that the subject has rather frequent mention, and at least some have wondered why more is not said about it in writing and preaching. One thing is certain: That which is given a place in the gospel is worthy of our careful consideration.

Prior to the giving of the law on Sinai we have no example of fasting, though it was possibly engaged in in connection with mourning. Moses did not eat or drink for forty days and forty nights while he was in the mount receiving the law. Elijah went for the same length of time in the strength of the meal he received at the hand of an angel under the juniper tree out from Beersheba. Jesus fasted for forty days and forty nights in the period of temptation. These all seem to have had something of the miraculous in them.

The Mosaic law enjoins no particular fast except likely in connection with the day of atonement. God said: "Also on the tenth day of the seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord" (Lev. 23:27). The afflicting of the soul quite evidently refers to the refraining from food in some manner.

Fasting, however, was common among the people of Israel. It was engaged in as they faced great problems and difficulties. The eleven tribes, in the midst of their attempt to punish the Benjamites for the sin that was being condoned in their midst, "came into the house of God, and wept, and sat there before the Lord, and fasted that day until even, and offered burnt offerings and peace offerings before the Lord" (Judges 20:26).

At times it accompanied the confession of sins. As Samuel gathered the people together at Mizpah for their deliverance from Philistine oppression we are told that they "drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord" (1 Sam. 7:6).

It seems also to have been an outgrowth of a great concern. David's child was very sick, and in connection with his supplications to God, "David fasted, and went in, and lay all night upon the earth" (2 Sam. 12:15).

Furthermore, fasting seems not to have been unknown among the heathen. After Jonah's great message of warning to Nineveh, the king proclaimed a general refraining from both eating and drinking. In this case even the beasts were not given their usual food. This was all in connection with the repentance led by the king in the hope that God would withhold the impending destruction. See Jonah 3:5-9.

Fasting seems to have been inspired by nature in times of deep sorrow, sincere repentance, dire distress or great concern. It seemed the natural thing to do under those disturbing circumstances.

The first recorded teaching of Jesus on the subject is in Matt. 6:16-18: "Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly."

From these words it is clear that fasting is not an end in itself. It is to be observed in sincerity, not in hypocrisy. It is for the glory of God; not for show. It is a means to an end that can be attained at least best in that manner.

The Pharisee who went up into the temple to pray spent his time in boasting of himself to God. He emphasized the fact that he fasted twice in the week, as though in that he had attained his ultimate aim in religious things. Jesus tells that the prayer availed nothing. See Luke 18:10-14.

Another thought is brought out by a question asked by the Pharisees: "Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?" In response to this question Jesus said: "Can the children of the bridechamber fast, while the bridegroom is with them? As long as they have the bridegroom with them, they can not fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days" (Mark 2:18-20).

The thought emphasized here is that there are circumstances under which fasting is in place; and that there are times when it would be altogether inappropriate, and in fact impossible in its true sense. This would make it seem at least impracticable to make a definite program for everybody. Fasting is but a sham unless there are accompanying conditions.

Further light is given on the subject as Jesus came down from the mount of transfiguration. The nine disciples left below had been vainly trying to cast out

(Continued on Page 234)

Gethsemane

BY LEANDER SMITH

"O my Father, if this cup may not pass from me, except I drink it, thy will be done" (Matt. 26:42).

THE passion of the garden is the deepest mystery of the Redeemer's incarnation—a fiercer conflict than his temptation in the wilderness—a greater anguish than his endurance of the cross. It is part of his work of redemption; a transaction between his atoning soul and God, over which a veil is drawn. He "treads the wine-press alone." But let us look at the human aspect of the Redeemer's sorrow, and see how a pious human heart could pray under it, and accept it when it is clearly God's will that it should be borne.

The Cup. Some of its ingredients were peculiar to him as the Mediator for human sin, expressed in such passages as: "It pleased the Lord to bruise him," "The Lord hath laid on him the iniquity of us all," "The hour and power of darkness," "The prince of the world cometh." But there were in it ingredients of sorrow common to human life. The feebleness of friends, the forsaking of his disciples, the denial of Peter, the treason of Judas, the human sorrow of parting with his earthly friends—all these, mingled with a human shirking from death and the shame of the cross, were in the cup.

The Conflict. He did not drink the cup without desires and prayers that if possible it might pass from him, and in such inward conflict there was no sin. He made his prayer conditional upon its being God's will. He kept hold firmly of God's fatherhood—"O my Father." There is no shadow of distrust upon his filial soul, nor suspicion of his Father's love.

The Victory. He did drink the cup which it was not possible should pass. He came to do God's will; and though his flesh cried out in fear, he never thought of failing to do that will. It was the victory of perfect self-sacrifice: "Not my will but thine be done." This victory was won by prayer. He was "heard in that he feared." He was strengthened to drink the cup. His strength was in his weakness, in the entireness with which he cast himself upon his Father. The Gethsemane cup is put into every hand in turn, and sooner or later we must all cry out in our agony, and pray with our faces to the ground; but if we cry in the spirit of the Master, we shall have no Gethsemane without its strengthening angel in it. Christ stooped to human sorrow that he might raise us to his divine resignation. And when he asks us: "Can ye drink of the cup that I drank of?" inspired by his example, and relying upon his help, we humbly say: "We are able."

Newberg, Ore.

Souvenirs

BY PERRY L. ROHRER

Visits to places of historical interest soon convince the traveler of the fact that there are many individuals who seek souvenirs. Guides are quick to tell you how souvenir hunters have made it necessary to pass certain very strict regulations regarding the handling of any object about the premises. For they often have painful experiences with souvenir hunters. Such persons literally destroy property, mar beauty, steal or resort to the most unusual methods in order that they may come into possession of a bit of stone, wood or other object which represents a part of the thing in which they are interested.

Visitors to the Gettysburg battlefield invariably look for bullets, shells or anything which they can carry away with them as a souvenir. There are usually a few enterprising individuals around about these places who have an eye for business. They collect many objects and set themselves up in the business of selling souvenirs. The homes of Washington, Lincoln and other noted spirits of the past are always sought out by souvenir hunters. Museums of natural history and antique collections are to some people colossal monuments in keeping with this same tendency.

From a purely intellectual view souvenirs are sentimental, even silly items. Why should such sums of money be paid for a perfectly useless bit of stone or wood? The utilitarian point of view would certainly make it seem foolish to build up such collections.

But there are other aspects of this desire to collect souvenirs. Like any other noble impulse, if carried to extremes it may become a vice; but if kept within the proper bounds of reason there would seem to be admirable possibilities centering about it.

We might well ask ourselves the question: "Why souvenirs?" In their normal state souvenirs grow out of a desire to keep vivid certain experiences which have yielded a sense of satisfaction or pleasantness. Pictures, diaries, gifts, etc., might readily come under this category. They are concrete objects which when seen by the individual call up a whole chain of associations; for example: letters from a deceased friend or relative, flowers from the bridal bouquet, baby's first shoes, locks of hair. Here is a father whose only child was taken by death at three years of age. A chubby little footprint made in the cement step at the time of construction is always pointed out to the visitors in the home and the father recalls each time how the little fellow smiled as he put his foot in the soft cement. A sweetheart who had given love and trusted implicitly, found that her lover was untrue. Yet there remain in her possession certain pictures, letters and small trinkets which are highly treasured. A total inventory of home life and society in general would certainly reveal that without any form of souvenirs our lives would be much the poorer.

There are yet other aspects of souvenirs. Particularly that phase which deals with anything which recalls the finest of religious experiences of the individual and race. The Bible among other things, is a record of the finest religious experiences of the past. Study of it soon impresses the student that here are experiences which are true to life. The admonition found there soon gives the impress that here is that which harmonizes with the best experiences in the individual's life.

Furthermore, there are the individual's own religious experiences to be remembered. Some form of intellectual souvenir ought to be available that he might the more easily recall the best of his religious experiences. Time is a wonderful healer. It is also a wonderful factor in causing values to become vague and blurred unless there be those occasional times of refreshing. To maintain a sense of values is one of the perennial fights of the modern way of living. The Israelites of old built for themselves an Ebenezer in order that they might not forget how the Lord helped them. Some lives are in need of little monuments reminding them that in a certain sickness, disappointment, success, friendship, or what not, they were helped by forces which transcend mere human aid.

Among your souvenirs do you have those which recall great moments of reality with the Creator of the universe? Build for yourself an Ebenezer. Treasure up the best of your religious experiences and allow it to suggest often the reality of those experiences.

Chicago, Ill.

Teachers Off Duty

BY JAY G. MYERS

There can be no such thing as teachers off duty. I am thinking of truly successful teachers. Truly successful teachers have a full time job. They are ever trying to teach in the channels to their goals. On one occasion the writer heard a prominent orator say: "Find a rut that leads to some place, then get into it." Quite vividly, I believe, this describes the effective teacher.

A teacher's time may be separated into two divisions with regard to his work. The first, and most often mentioned, is the time spent in definite efforts to instill lessons based upon and built around particular tests and materials. The import of success in this field is universally realized. Teachers prepare themselves. Materials are chosen and studied. Past experiences are analyzed and criticized. Realizing the values of the work and the necessity for all possible aid, teachers are increasingly preparing for the classroom. For our purpose let us call this the time of conscious efforts of teaching.

On the other hand it is the time of unconscious teaching with which we would deal in this article. By this we mean the time which can not be outlined or programmed, for it is not a stock affair, but rather a very particular matter, each teacher with his peculiar material as well as problems. These efforts are spoken of as unconsciously being wrought for I do believe that the lessons taught and exemplified are so done without the true realization of the teacher. Rather than be a full time teacher for purely lesson teaching value to the pupil, the successful teacher is working full time because of the good he feels should be wrought upon his pupil's life. Christ, the perfect Teacher, taught by example I believe, because he felt that the most benefit would thereby be reaped by his pupils.

He preached us a wonderful sermon on brotherly love when he gave that short story of the prodigal son; but the one we remember better is one he never preached. The narrator simply tells us how he said, almost to himself: "Jerusalem, Jerusalem, . . . how oft would I have gathered thy children together as a hen gathereth her chickens!"

Coming back to our Sunday-school teachers, we may say the same of them. Their greatest lessons are the ones never spoken. That is why I choose to call this time the time of unconscious teaching.

Due consideration of this part of the work has often been neglected. The reasons may be various. It is possible that when a teacher leaves a classroom he is exhausted to the extent that he seeks relaxation from responsibility, and does not resume it until time for the next class. It may be that there is a lack of zeal for the work. It is quite probable that more of the neglect is due to failure to realize the true value of week-day efforts of the Sunday teacher. It is believing that to be the most prevalent reason which prompts this writing.

Think, if you please, of the time out of the classroom as being of a dual value. It affords a time for learning and for teaching. The inadequate time allowed for a class on Sunday obviously necessitates opportunities which must be derived elsewhere. Consequently we look to the week time.

In the first place the full time teacher has a greater amount of time to learn to know his pupils. That is the teacher's greatest lesson. Knowing the pupil's name and meeting his parents is not even a fair start to knowing the pupil. What is his favorite game? Does he lead his gang or is he a follower? Does he bully others or is he the champion of the little fellow? What adult is his ideal? Whom does he consider the greatest Bible character? Answer these questions and you are beginning to know your boy or girl. I say beginning for that is all it would be, for to really know is to study constantly. Now as you know his likes and fancies begin to know his chances and opportunities. Who are his parents? What are their ideals and expectations of real manhood or womanhood? Who are his week-day playmates? Learn his environment.

Indeed it is much to learn. Teaching is a big job, and how foolish to try to teach before one has learned! One can not follow each child to learn these things, nor can one visit many homes to learn of a child's environment; but every teacher can learn these things from every one of his pupils by making himself a part of the child's life—a full time work.

However the teacher's week-day program can not be one of absorption entirely. There must be a process of giving out at the same time. In studying that phase we can best again think of the perfect Teacher. Do you not think every child who heard him say, "Suffer little children to come unto me," and saw him take those children in his arms, went away with the unforgettable lesson to be friends to all the other children in town? Do you not think the haughty learned a lesson of real compassion when he wept over his dead friend, Lazarus?

Those are the lessons which can not be taught by the most fluent teacher in the classroom. The teacher who strives constantly to live a life ever above rebuke will unwittingly teach every pupil to strive to live equally as well.

Insistent efforts to learn of his pupils and serve them, will ultimately mean a teacher's teaching the valuable lessons and instilling the basic fundamentals of true Christian living.

Such a full program as has been very briefly mentioned here should not cause any teacher to give up; but rather, should awaken us all to the greatness of our tasks and help us face the import of full time teaching fairly and squarely. The task is large but the results are full fare for it all. Teachers off duty—may there never be any more!

Seattle, Wash.

Sincerity

BY G. G. CANFIELD

Luke 8:15 concludes the parable that Jesus used to illustrate the difference in results between the good and honest heart as over against a heart filled with deceit, pleasure, riches and double-mindedness. Sincerity, signifying truth and uprightness, is a fruit of the Spirit; it is opposed to hypocrisy.

Since man can be good or bad at his will, can be sincere or hypocritical as he chooses to be, we can say as the prophet in Jer. 17:9, that man is not naturally good, is perhaps as gold that must be refined; or as the poet puts it, "A diamond in the rough."

An accusation of being insincere is not a sure sign the charge is true. And one might be mistaken if he should consider another sincere, for one is able to judge from the appearance only, but God looketh upon the heart. Our examination is made by him. Jer. 17:10 declares that Jehovah will search the mind, and try the heart and give to every man according to the fruit of his doings. Jesus condemned the one who loved the darkness, not wanting his deeds brought to the light. Compare this with David, who in his 139th Psalm said: "Search me, O God, know my heart; try me and know my thoughts."

As God looks upon the heart, he can easily be found of those who will seek him with the whole heart (Jer. 29:13). "For the eyes of the Lord run to and fro throughout the earth to show himself strong in behalf of them whose heart is perfect before him" (2 Chron. 16:9).

The good and honest heart welcomes all known truth; it eagerly seeks new truth; it hates error and rejects it. Here is where the good seed of the kingdom finds lodgement and "brings forth fruit with patience."

To have the mind of Christ is the only safe way. Without it one is deceived and preaching foolishness. For the devil robs one of the good seed, and other good seed is wasted and displaced for things of less value.

Not only the seed is lost, but there is no fruit developed from such a heart.

The life unmixed with error, heresies and sin, but sincere, teachable, loving, peaceable and kind, is considered acceptable in the sight of the One who judges surely and justly.

Marion, Ohio.

Men's Work—Stewardship Program

BY C. C. HAWBAKER

For April, 1930

Subject: *First Things First.*
Scripture: Matt. 19:33.

For the April Men's Work program on stewardship, no set order is given. There may be a song or songs, a scripture reading and a prayer for guidance in learning what first things are and how we can give them first place.

A speaker or speakers should develop the subject, using as much of the material given herein as is wanted and in any order desired. The aim of this program is to supply suggested subjects and scriptures from which the required amount may be selected. The speakers should believe in putting first things first. Reference should be made to known examples of good stewards. The object of stewardship programs is to establish and develop the practice of putting first things first. The work of promoting God's kingdom is hindered because the professing followers of Christ are not all living up to Christ's teaching in Matthew 6. Too many of us are still putting our treasure in "things" instead of laying up treasures in heaven. We are serving money instead of God. May a study of this program lead us to a desire to make the kingdom of God our chief concern.

The Stewardship Committee of the National Council of Men's Work will furnish further information upon request to Men's Work, Elgin, Ill.

1. *Setting of Matt. 6:33.*
   From Sermon on Mount.
   Do not store up riches on earth (Matt. 6:19).
   Lay up treasures in heaven (v. 20).
   Where your treasure is your heart will be (v. 21).
   No man can serve two masters (v. 24).
   You cannot serve God and money (v. 24).
   Do not be unduly anxious about what you eat and wear (v. 25).
   Gentiles, not Christians, desire such things (v. 32).
2. *What Are the First Things?*
   Kingdom of God and his righteousness.
   Life does not consist in things possessed (Luke 12:15).
   Fellowship with Christ depends on partnership with him.
   Development of Christian character necessary.
   Spiritual development is more necessary than things.
   Theology not necessarily first thing.
   Living rightly toward God and man is first thing.
3. *Meaning of "Seek" in Matt. 6:33.*
   Seek is from Greek word *zeteo* meaning "to desire."
   Does not mean "hunt how to get in" as often has been taught.
   Christ means that our chief care or concern in life should be for God's kingdom and right living.
   We should desire the interests of God's kingdom to have first place.
4. *How to Give God's Kingdom First Place.*
   Follow teaching of Christ in Matt. 6.
   Avoid covetousness.
   Put treasure in things of kingdom.
   Serve God instead of money.
   Put less thought and money on things to eat and wear.
   Give work of God's kingdom a proper portion of your time and money.
   Go into partnership with God with your property.
   Think of possession of money as a trust from God.
   Consider whether Mal. 3:7-12 does not have a message for us today in returning to God spiritually by using our money and property rights.
5. *Instances of Failure to Put First Things First.*
   Rich young ruler (Mark 10:17-22).
   Rich man (Luke 16:19-31).
   Rich farmer (Luke 12:16-21).
6. *Instances of Putting First Things First.*
   Zaccheus (Luke 19:1-10).
   Macedonian Christians (2 Cor. 8:1-6).
   Widow who gave mites (Mark 12:42).
7. *Lessons for Us.*
   Thoughts about kingdom not sufficient.
   Words about kingdom not enough.
   Material things are added to us when we give them for God's kingdom.
   Uselessness of worry about material things.
   Our actions in regard to our possessions show whom we are serving.
   We are heathen instead of Christian if we desire "things" and neglect kingdom of God.

South Bend, Ind.

Divers Diseases

BY MARY STUDEBAKER HINSHAW

1. Beware of that cold, chilly feeling. It shows a lack of interest in religion, an indifference toward Christ and his church. It is evidence that something is wrong—that perhaps the circulation of the spirit is at low ebb, or that a foe has taken root and your spiritual life is being sapped.

2. Beware of that hard spot—of that obstinate, censorious, faultfinding spirit. It is hardening of the head and heart in self-righteousness and sin; and unless broken up and purged away, it will prove fatal.

3. Beware of that swollen spot—pride of self. By pride angels fell and men rebel. How easy it is to be puffed up with ourselves. Spiritually, the whole conflict of the human heart to reach the place God wants that heart to reach, is between pride and humility. The soul that has pride removed and Christ's humility enthroned is more than conqueror.

4. Beware of that bright spot. Prestige may be all right, but there is danger in too great cleverness. Unsanctified brightness soon develops into conceit. It makes you discredit your fellows and have no need of God.

5. Beware of that hurt spot, when the feelings are wounded either through misunderstandings, uncongenial friends, hindrances in service, or by enemies. It may be scabbed over and the hurt feelings suppressed, but still not forgiven. Watch out. Let go that unforgiving spirit and pray it clear out of existence. Let the oil of the Holy Spirit soothe and heal that hurt, for if you do not you can not even pray the Lord's prayer, and will be unforgiven.

6. Beware of that raw spot. Are you easily irritated? Are you touchy? It is carnal and it is sin.

7. Beware of that inner spot—some inner rancor, secret sin, or poisonous humor bred it. It may be under cover, but like a hidden crater of a smouldering volcano, ever ready to throw out an eruption when least expected. It is bad enough to have the outer life wrong, but when the inner life is involved, look out.

8. Beware of that dead spot. Is there a dead spot in your conscience? Have you no convictions about some things even though you know they do not measure up to the Christian standard? Is there no desire for holiness, no concern about spiritual growth, no shame for a filthy indulgence? Watch out—your condition is critical.

9. Beware of that burning spot—the hot flashes of temper and wrath, and the hot burnings of lust and passion. It is sin—it means death.

Beloved, you may be ever so talented and distinguished; you may be great, even popular and honorable; but if any of these symptoms appear, you are diseased. These ailments are incurable, as far as man is concerned; but the great Physician, Jesus Christ, never refused a single case that came humbly and asked him to heal.

Washington, D. C.

A Word in Defense of Religious Signs and Placards

BY MRS. CHAS. F. HOPKINS

Recently a professing Christian expressed himself as being repelled every time he drives into the country by the signs and placards, which "religious enthusiasts," as he expressed it, have seen fit to post along the highways. He further stated that religion had no place in the world of business, or for rushing motorists on the highways, and being projected there, regardless, becomes cheapened.

A cigarette user does not feel repelled at the sight of the many billboards advertising cigarettes, neither does he consider them cheapened. The movie fan is not repelled by many signs and placards advertising shows, but has his desires intensified, hoping to see more of them. Neither should a professing Christian feel repelled by religious signs and placards.

Why must we treat the religion of Jesus Christ as if it were a thing to be mentioned in whispers while the devil shouts his wares from the house tops? Christ told his followers to go into all the world and preach the gospel to every creature.

That the majority of motorists seldom go to church is verified any Sunday. Since, in our mad rush for pleasure and the things of this world, religion has been cast aside in many of our homes and the Bible not read, these religious signs are a means of bringing a bit of scripture before many persons who never look into a Bible or hear a sermon preached.

We have allowed the Bible to pass out of the majority of our schools and it is taboo in most of our colleges and universities. Our young people do not know what is in the Bible and do not care very much. In my Christian work I have encountered young people who have never owned a Bible and never read in one. Such conditions are a disgrace to so-called Christian America. It is an unwelcome truth that most of the crime of today is committed by the youth of our nation. This fact, alone, challenges us to a renewed effort to get the Bible before folks in every possible way. Folks need to know what is in it; and, instead of ruling out the religious signs and placards, let us work to have the Bible reinstated in our schools, colleges and universities.

Elgin, Ill.

An Eye Single

BY IDA M. HELM

"No servant can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon" (Luke 16:13).

Jesus gave the people that would follow him ample warning of the utter impossibility of serving two masters. But that is just what every person does who professes to follow Jesus, and at the same time for the sake of winning the applause of men pays the price of popularity by acceding to the opinions of men. We can serve God acceptably only when we have an eye single to his glory and serve him with all the powers of our being. To serve two masters is impossible of accomplishment. In our heart and conduct either one or the other will be master. The moment we divide our interests we face the necessity of dividing our faith and our service. God does not accept half-hearted service, he will have the whole heart or none of it. If we attempt a compromise we find ourselves in a complicated position and we soon slip to the side of one master or the other.

Whatever god mammon may be, whether money, possessions or position, the only way to avoid perplexi-

(Continued on Page 236)

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

PASTOR AND PEOPLE

Finding the Straight Stick

BY PAUL J. GRAYBILL

THE story goes, that a certain spinster when asked by her young niece why she never married, sent the little girl to the willow marsh in search of a straight stick, to illustrate by an object lesson, the real reason. The girl was instructed to pass through the marsh looking for a straight stick; she could cut but one and could not retrace her steps, but the stick must be straight. Of course the wide selection of sticks, that were almost straight, was confusing. The girl passed up several sticks that would have done, only to find herself through the marsh without a stick. When she returned the aunt replied: "So it was when I was in search of a husband, I was in search of perfection and I find myself here still without. And as I look back I see it would have been wisdom on my part, although it is well to have a perfect ideal, to have made a choice at the right time in life of one as nearly perfect as possible, and to have helped him become as I would have him. He could have helped me, for I now realize that I was not perfect either. Together we could have reached the ideal."

This little story illustrates what I have been thinking in regard to the choice of pastors in the Church of the Brethren on the part of some of our most influential churches. They are looking for perfect men, and are passing men about from one to the other after short terms of effort as trials, in the hope that somehow perfection will be found, and it seems to me that when time is over, they will still be looking for the ideal pastor. Can we not learn now, without all this loss of time?

The Church of the Brethren is young in its pastoral era, and is not unanimous in its belief that pastors are the proper thing, and indeed much can be said in favor of our older type of ministry. But since some have decided to try the pastoral ministry it might be well to do it wisely, and retain the values of our past heritage, to keep the financial, the political, and the personal elements as much under control as possible, for these do easily beset the new situation, as other denominations have eternally proved. And being young, our boards of control are not as yet as effective as they hope to be. The burden, then, rests more or less entirely upon the local church, and as local churches we can afford to take this problem seriously. What then are the things to be considered?

First, it might well be granted that perfect men do not exist, and those that approach it, are made and not found. It is interesting to note that the men who have been considered outstanding preachers in ages past and at present, are, for the most part, men who have served in one pulpit for the major portion of their ministry. And this is no "happen-stance," there are some fundamental principles that lie at the roots. And second, it might be admitted that the whole duty to arrive at the ideal does not lie at the feet of the minister; the congregation has its part. And I am willing to assert without fear of successful contradiction that if at present the various churches were actually trying to do the right thing, as whole-heartedly, as the average minister, there would be little or no trouble. Shall we consider these matters briefly? There is the problem of finding the right man, for it is senseless to believe that there are not individual differences in congregations. A man that is ideal for one situation may be a misfit for some other one. This selection should be made with deliberation and wisdom, coöperating with boards, schools and other churches. First of all, you must know what kind of a man you want. Can you actually describe the man for whom you are looking? Or is it some theoretical ideal or oblong blur? You need a city man, or one who has had city experience, if you are a city church; a country man if a country church, and a western man, if western, and eastern if eastern, and whatever other peculiarity should be considered, as types of race, etc. This, however, is true only in part; for many times an opposite works well. I notice that many of the New England churches thrive when they get a breath of fresh air from the west, and maybe some of the ultra modern churches of the west would be better off if they could breathe a little of the conservatism of the east. But pick your man with these problems in mind. An educated ministry is indispensable. We hire trained men to care for our physical needs, and for our educational needs, and much more should we for our spiritual. And it is well to bear in mind that a doctor knows more about our bodies and their care than we do, and that perhaps a man who has spent equally as much time in spiritual things might know more about things of the spirit than one who has not had the opportunity to study as much. So it is well to overlook some of the things which in an unthinking moment we might believe to be arguments against a minister, for after all there is at least the possibility that he may be right. I am in earnest on this point, for in my acquaintance with over nine hundred young men who are preparing for the ministry in thirty or more denominations, I have yet to see any signs that these men were not trying to know the truth. And furthermore, I have seen men at prayer and anxious discussion until late hours at night to know the truth, actually wrestling with the Spirit. So give your minister a chance to lead your church into the finer things of the Spirit without so much reference to those things which may seem to you to be most important, for Jesus emphasized more abundant living rather than perfect manipulation of creedal beliefs and ritualistic practices.

And again, if you are looking into the future, age should be considered. As before mentioned, most of the successful men have been men who had long terms of service. Thus it would seem that if a man comes to a given situation before he has been spoiled by others, or before he has become set in his ways, he can make the necessary adjustment more easily. And every young man who has the ministry really at heart dreams of the day that he can find a church where he can lose his life in its service, grow up with its young people, marry their children and bury their dead, know the very throb of its life and see the fruits of his labor. Most of the value of ministering is lost both to the congregation and the minister in an ever changing ministry. Much time is lost in learning the new situation and really getting acquainted. How then can this long term of service be made possible?

The minister should be one who is evergreen, one who is continually growing. And he will be if he is really educated to begin with and given a chance. He must have sufficient library facilities and leisure time to study and meditate; for it takes time to bring new truth into existence. Sermons are not found on the street, but in the deep recesses of spiritual meditation. Also, a minister needs vacations, either several of shorter length scattered throughout the year or one of longer duration, in which case he should pursue some definite project of study, either at conventions or at some university or seminary. I have seen tired ministers return after a three months' vacation in study, and astound their own people at their renewed strength.

And too, there are personal problems: as health, personal efficiency, etc., which the minister must himself consider. The heathen Africans say: "Spiritual things are not seen by a full stomach," which might be a strong hint to the average minister. Neither should the minister be a chore boy for the congregation; he is the organizer and spiritual director, not the private secretary of the church.

Dr. Ernest Tittle says: "No man can preach more than forty sermons per year and do it well year after year." He is one of America's best by actual vote; and if he believes so, what of the rest of us? The evening service perhaps should be provided for by some other means: devotional forums, young people's programs, outside speakers, etc. If a man produces forty sermons that actually represent life blood he can change his congregation and community, if he attempts one hundred per year and does it poorly he has little effect. His church will be either one to which you come early for a seat or one that is half empty. But what else can we do that will help the minister and the church grow together?

The laity must try as hard in the common cause as it expects the minister to try. It must not hang the whole cause on the efforts of one man. Other interests should be developed. It must be kept in mind that there are different types to which to minister. If one man gets exceptionally disgruntled allow him to fill the pulpit for the evening service for a while; he will soon learn that preaching is a man-sized job. Create opportunities to help the minister in the right way. Do not tell everyone, but him, of his faults. Go to him. A questionnaire is a good way; circulate questions ever so often which allows for free expression of the laity. These should cover mannerisms, type of ministry, sermons, and any points of importance; the minister will take the suggestions kindly and will profit by them. Vote once a year on the best sermons, and have him repeat the theme, thus showing that the congregation appreciates his efforts. And do not be too reserved in showing your appreciation, a minister is human, nothing succeeds like success. Consider him as one of your family, who is there to stay. Try to understand; give him due consideration and he will respond. Together the ideal may be realized. We all want a good preacher, but a straight stick is made, not found. It is no more than fair for you to make your own straight, and not try to rob some other church of theirs, whom they have straightened.

New Haven, Conn.

Is Supervision Possible?

BY H. H. HELMAN

From Our Ministerial Plan:

THE General Ministerial Board shall, "keep a register of ministers," "furnish information," "list ministers and churches."

The General Board members in charge of sections shall "list ministers and churches."

The District Ministerial Board are "to distribute ministers." "To assist churches in the adjustment of difficulties."

The Local Ministerial Boards are to "confer with the District Ministerial Board in securing pastors."

"When a pastor or a church desires to sever pastoral relations, the District Ministerial Board is to be notified who shall supervise the maintaining or severing of such relations."

"A minister desiring a pastorate in another state District shall receive the consent of his District Ministerial Board and the member of the General Ministerial Board in charge of the region to which he desires to transfer."

Our Present Practice:

We are almost wholly congregational in practice.

There is great confusion and resultant dissipation of spiritual power and energy in almost every change, on the part of both pastor and church.

It is inherent in our genius that the minister belongs to the local church rather than to the church at large; therefore, hands off!

There is a strong desire by pastors for supervision. A questionnaire sent out by the Pastoral Association revealed that many pastors wished for an authority delegated to adjust difficulties. 92% of those answering desired closer supervision.

Recommendations of the 1929 Bethany Conference:

"The staff at Elgin . . . study the whole problem of local administration, as it pertains to elderships, pastors, resident ministers, deacons, congregations, etc."

"By a vote of 58 to 23 the ministers expressed their desire for more adequate *advisory* [italics mine] supervision of the forming and severing of pastoral relations, it being understood that the *final decision rests with the local congregation* [italics mine] rather than an outside authority."

"Brotherhood could well be divided into . . . larger regions . . . making possible a more efficient supervision."

(Continued on Page 235)

HOME AND FAMILY

Concordant

Almighty power; it awes my soul!
The sea, the winds in his control:
The isles—"a very little thing,"
Are in his hand:
There, too, the morning stars that sing:
Almighty power, ah, woe is me!

Almighty power, Almighty love
In perfect harmony above;
The birds, the flowers in his care,
Behind the power, love everywhere;
Most blest am I
For in the heart of God is love:
Almighty love.

—Martha S. Clingan.

Grandmother Warren

BY BESS ROYER BATES

God in the Book of Daniel

I

Her boys, as Grandmother Warren fondly thought of them, although there was no blood connection, were home from the Theological Seminary for a brief vacation. On this pleasant afternoon, they had tramped down the walk, arm in arm, turned in on the ancient flagstones that led to grandmother's welcoming door, and mounted the steps to greet her and Sally with yet a trace of boyish bashfulness, old-time mischief, and veneration in their honest eyes. Blond, happy Philip hugged grandmother roundly and gave Sally's withering lips a frank kiss. Peter, serious and dark, was content with a hearty handshake for each. It was grandmother who reached up and took his face in her tremulous hands, sought out the depths of his eyes for a moment, and then drew him down for a kiss. These were her boys, her spiritual boys, and she must know the state of their souls (using her old-time phraseology), she thought, as she led them into the sitting room. She took her usual chair by the window where she could hide her own thoughts by glancing out at the quiet street; or, as she chose, look squarely into their lighted faces. Sally, as usual, was in her low chair near by, crocheting.

Philip and Peter were restless. They had interrupted an argument to call and they were longing to be at it again. After the first greetings and the conventional news had been exchanged, they seemed about to leave, but could not, for grandmother had detected their unrest and was exploring for its cause. So it was not long until there in her peaceful sitting room they were at it again, arguing until a lurking imp of hate flashed up in the back of their eyes and their faces reddened in anger.

It seemed that the Book of Daniel, which they had recently been studying, had caused the trouble. There were stories and visions in that book, and many peculiar problems of authorship, problems of history, problems of translation, problems of interpretation. Peter thought he had the solution for some of these, while Philip laughed at the idea, declaring that the problems could not be solved. Peter cited authorities. Philip brought up others. Peter criticized Philip's authorities. Philip scorned Peter's. Peter said Philip was headed straight for agnosticism. Philip said Peter was hidebound and old-fogyish. They forgot grandmother and Sally. They forgot their years of chummy mischief. They forgot everything but their argument. They pulled their chairs about until they were facing each other squarely. They pounded their knees with their fists, and it seemed, that each wished it was the other's knee he struck.

For a while grandmother watched them. Then she turned to her window, her mouth a little grim, her eyes steadfast. But Sally fled to the kitchen for cookies and milk, her cure for all male ills. But even there, she heard the rumblings of the argument. How often had she scolded them for trampling her garden, for teasing the cat, for tracking up her clean kitchen floor, but always her scoldings had been accompanied by cookies. Now she could only give cookies, but she longed to do something more, something to stop this fright in her heart which they had aroused by quarreling over the Bible—she didn't know but that the Bible had been originally written in English, she who had taken its every period on faith. It could not be that good people, men who meant to be ministers differed so! It scared her. She felt like she was losing the very foundation on which her life was built. She must do something, something more than passing about cookies and milk to stop the trouble. She went to the door and motioned for grandmother to come.

Grandmother came, as she always had done when Sally's eyes were full of trouble. Sally pushed the door shut.

"Grandmother," she whispered. "Do something to them. Make them quit. I—I can't stand to hear them talk that way about—about—about—"

Sally couldn't say how dear the Bible was to her. She wasn't used to talking about such things, so she ended lamely: "About things like that."

But grandmother knew. She smiled. Her eyes were almost mischievous. She said:

"Let them go just a little longer, Sally. Let them become real foolish. Then I'm ready."

They took in the creamy milk and the cookies so rich and crumbly that they well deserved the full attention of anyone who tasted them. The boys hardly noticed what they were getting. Peter went right on arguing. He waved his glass until the milk splashed over his best pants and Sally had to run out for a cloth to wipe it up. Philip absent-mindedly crammed a cookie into his mouth and chewed away with the abandon of a hungry boy. He couldn't talk very well with his mouth full. In his efforts to wash down the dry mass, he choked, had to retire to the kitchen and be pounded on the back by Sally, who administered aid with a will, it must be admitted.

"He's nothing but a boy, after all," she thought, and gave him an extra slap which brought him around to look at her in mild surprise.

Finally they settled down in the sitting room again in a milder temper. Then grandmother said:

"Well, boys, your talk is all very interesting, but, it seems to me, you have learned very little about the book of Daniel while you have been in school. You haven't either of you found its heart."

Peter gasped and started to speak, but he was always polite to grandmother, and so could not repeat the first words which came to his lips. Philip said nothing. Cookies and milk were good!

Grandmother continued: "I'm no scholar but I can read. How would you like to have me tell you what I have found out about the Book of Daniel just by reading it?"

Those boys knew grandmother too well to scoff at the idea of her not knowing anything about the Bible, so respectfully they asked her to go ahead.

"And I have a feeling," she concluded, not without a degree of heat, "that if the Bible means anything at all, it must mean it to the ignorant as well as the learned. I'm not disparaging the work of scholars, but I do feel that the vital lessons in the Bible are clear to whoever seeks them out, whether that person can only read English or whether he knows every language under the sun."

Pittsburgh, Pa.

His Haste

BY JULIA GRAYDON

"There came one running, and kneeled to him, and asked him, Good Master, what shall I do to inherit eternal life" (Mark 10:17)?

He did not stand on the outside and wonder what he should do. He had heard of the Master and his wonderful works and so he decided that there was no time to waste. He must seek help immediately and so he ran as hard as he could and probably arrived almost breathless, and cried out in his eagerness, "What shall I do?" And the reply was not easy to follow, "Go, sell that thou hast, take up the cross and come, follow me."

Not to a place of prominence, but along a lowly path of duty; not to reach up and find treasure, but to stoop to the needs of those about him; no crown at the end of the journey, instead of that a cross; but after that the crown and the eternal life he sought.

Harrisburg, Pa.

Deeds of Kindness

BY D. E. CRIPE

20. A Girl's Devotion

For years she had been a widow with two little girls and means for very scant living. Then she married a big, strong man in the hope that he could provide a better home than she had been able to give her children. But he was poor, easy-going and shiftless, and their condition was improved but little. He was not actively unkind, but the girls had no love for him and so little respect that they never called him anything but "George."

The mother's health had long been frail and it was not long until it became known that she was a victim of tuberculosis. By the time the mother became helpless the older child was able to wait on the patient and in a way keep house in the poor, empty home. Sometimes George had work and provided something for the table, and this with the help of relatives kept the family from starving. This condition continued for more than a year. George also had poor health and the doctor said he, too, had now developed the dread disease, which in those days was hopelessly incurable.

On a cold, raw spring day the mother died. The older girl was then something like thirteen years old. Among those who made up the little group of people who came to lay the mother away, were an uncle and aunt who were in good circumstances. After the burying these relatives went with the orphans to their sad home. They told the girls they would take them along and give them a good home. The older girl replied that they could not go, for George was sick and alone and they must stay and care for him. She said that he was their mother's husband, and he must be provided for. The relatives explained that it would never do for them to stay alone with George, as they would be disgraced and ruined. The girl was firm. They could not leave George alone when he was sick. The relatives urged that the girls must go with them, saying that if they stayed alone with that man they would never have anything more to do with them. The girl said they must stay with George while he was sick.

The relatives went and had a legal guardian appointed and sent him to bring the girls away, by force if they could not be persuaded. He went, rejoicing in his authority, and told the girls he had come to take them to a better home. The girl gave him the same reply, that they could not leave George while he was sick and must have care. He argued, he threatened, but all to no purpose. He saw the generous devotion of the girl, who, rather than go to a good home, would stay and care for a man she never loved, because he was sick and needed care. The guardian had not the heart to take the girls by force, and went away without them.

How they kept from starving in that sad home people hardly knew, but the girls did what they could for the sick man. It was not long till word of these affairs reached the mother of the sick man in the city. She came to take her son to her home, and when she learned how faithfully these orphans had stayed by him and ministered to him, she took them along to her city home, and there together they did what they could to make the poor man's last days comfortable. It was not long till he, too, was laid away beyond the reach of kindly hands, and the girls were free to go where they would.

The relatives who had said they would have nothing more to do with these stubborn girls, now understood the purity of their devotion of an unloved man, and that not even gossip had laid a breath of stain on their purity, were only too glad to take them into their own home and loved them as daughters. All who knew the circumstances respected and honored the girls for their devotion to a sick and friendless man.

Chico, Calif.

AMONG THE CHURCHES

Calendar for Sunday, April 13

Sunday-school Lesson, The Child and the Kingdom.—Matt. 18:1-14; 19:13-15.

Christian Workers' Meeting, Christ's Death.

✣ ✣ ✣ ✣

Gains for the Kingdom

One baptized in the Midway church, Pa.

Two baptized in the church at Somerset, Pa.

Four baptized in the Prairie View church, Kans.

Seven baptized in the Pitsburg church, Ohio, Bro. H. V. Coppock, evangelist.

Eight conversions in the Toledo church, Ohio, Bro. R. R. Hatton, pastor-evangelist.

Ten baptized at Clovis, N. Mex., Bro. Ralph G. Rarick of North Manchester, Ind., evangelist.

Twelve baptized in the Nampa church, Idaho, Bro. W. B. Stover of Seattle, Wash., evangelist.

✣ ✣ ✣ ✣

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Lorell Weiss of Portland, Ore., began April 6 in the Albany church, Ore.

Bro. M. J. Brougher of Greensburg, Pa., to begin May 5 in the Geiger church, Pa.

Bro. Henry Hess to begin at the White Oak house, same congregation, Pa., April 27.

Bro. B. B. Ludwick, the pastor, began April 6 in the Quakertown house, same congregation, Pa.

Bro. E. A. Lambert of Dry Run, W. Va., to begin April 14 in the Troutville congregation, Va., at Cave Rock.

Bro. Chas. D. Cassel of Manheim, Pa., to begin May 4 at the Upton house, Back Creek congregation, Pa.

✣ ✣ ✣ ✣

Personal Mention

Bro. Ralph W. Quakenbush changes his address from Ottawa to Conway Springs, Kans. He has just taken up the pastorate of the Conway Springs church.

Bro. B. T. Stutsman, pastor of the Des Moines church, is available for an evangelistic meeting in May or June. His address is 1548 Lyon Street, Des Moines, Iowa.

"Praise is better than a kerchief for drying up tears; it saves washing too." A saying of the late E. B. Hoff, quoted by Pastor S. S. Blough of Fort Wayne, Ind., in his Weekly Bulletin.

Bro. Moyne Landis, pastor of the Spring Creek church of Middle Indiana, has his work so arranged that he could assist some church in an evangelistic meeting during the month of May. Address him at Pierceton, Ind.

Brother and Sister Lloyd O. Hoak, now located at 402 Laurel Ave., Charlotte, N. C., would like to get in touch with any members who may be near them. Bro. Hoak is with the Toledo Scales Company and his place of business is 1301 S. Boulevard.

Sister A. G. Crosswhite is seriously ill at the Miami Valley Hospital, Dayton, Ohio, and the prayers of Messenger readers in her behalf are earnestly requested. We greatly regret that this information reached us a little too late for mention last week.

Bro. J. E. Whitacre, pastor of the Harrisburg church, Pa., assisted in the music by Sisters Edna Madeira and Margaret Richwine, will broadcast a church service from WCOD, Harrisburg, Sunday, April 13, 4 to 5 P. M. Bro. Whitacre would be glad to learn of any of your relatives or friends in Harrisburg whom you wish him to get in touch with. His address is 337 Crescent Street.

"Entered into Rest," April 2; said the black-bordered card which came to our desk last Saturday morning. The reference was to the passing of Sister Susan B. Ober, widow of Bro. Michael R. Ober and mother of our widely known Bro. H. K. Ober, Chairman of the Board of Religious Education and pastor of the church at Elizabethtown, Pa. Mother Ober was in her eightieth year.

The Home Mission Secretary returned from his visit in the Southland in a particularly jubilant frame of mind. He found the people in good spirits even in those sections where they are feeling the pinch of financial depression. He considers the church outlook especially hopeful in the Rio Grande Valley where groups of fine folks from various sections of the brotherhood have settled in recent years.

"Brother Smith passed away at Lonaconing, Md., this morning at 12:30." Such was the sad intelligence which came to the Home Mission Department last Friday, April 4, from Sister S. Z. Smith. Brother and Sister Smith were in the midst of their evangelistic work in the east and nothing further is yet known to us of the circumstances which so unexpectedly brought our brother's labors to a close. For several years this earnest pair of workers has been serving the Mission Board most faithfully in various sections of the home field. Funeral service and interment were to be at Sidney, Ohio, probably Tuesday the eighth.

Sister Amanda Witmore passed peacefully on to the other shore last Saturday evening, April 5, at the home of her daughter, Mrs. H. J. Harnly, McPherson, Kans., with whom she had made her home for some years. Old time readers of the Messenger will remember her both as a former contributor and as the faithful companion of the late and widely known Eld. Jacob Witmore.

✣ ✣ ✣ ✣

Miscellaneous Items

The Men's Work program for April will be found on page 229. Bro. C. C. Hawbaker of South Bend, Ind., has provided the material for this program.

One hundred and fifty-nine ministers are now regularly listed in the Book Club to receive all Gish Books as announced. This arrangement has simplified handling Gish Books and apparently is proving satisfactory to our ministers.

From Office to Superintendent is the title of a quarterly letter sent out by the staff of the Board of Religious Education. Its purpose is to give to every superintendent in the Brotherhood helpful suggestions as to a program for the church school and important announcements.

✣ ✣ ✣ ✣

Special Notices

The Hershey Lodging Committee is prepared to make assignments for the Conference. We urge those planning to attend the entire Conference to write for reservations. Those coming for one or two nights need not make reservations as they will be well cared for by special arrangement of the Hershey Management. There will be ample room for campers.—Chester M. Ebersole, Chairman, 48 E. High St., Hummelstown, Pa.

The schedule for the Leadership Training School at Camp Mack, June 2-7, includes the following: The Life of Christ, Wm. Kinsey; Principles of Teaching, Moyne Landis; Art of Story Telling, Ruth Shriver; A Study of the Child, Ruth Shriver; Church School Administration, Rufus Bowman; Building the Worship Programs, Rufus Bowman; Missionary Methods and Materials, H. Spenser Minnich. This school will be a rare opportunity. Every Sunday-school in this territory should be represented.—L. W. Shultz, North Manchester, Ind.

✣ ✣ ✣ ✣

Business for Annual Conference

Florida and Georgia

The Lakeland church this day in council petitions Annual Meeting through District Meeting to grant our Annual Meeting of 1931 to the District of Florida and Georgia.

Unanimously passed District Meeting Nov. 29, 1929.

✣ ✣ ✣ ✣

With Our Schools

Bridgewater College

A joint conference was held on the college campus on April 5 and 6 by the young people of the Second and Northern Districts of Virginia. Elders C. D. Bonsack and I. S. Long were the principal speakers. The conference was concluded on Sunday evening with a music program by a young people's chorus of one hundred voices.

Founders' Day service was observed at the college on April 3. The address was delivered by Rev. C. G. Hesse. The old pulpit stand which was built and used by the founder of the college fifty years ago in the "Spring Creek Normal School" was rededicated and placed in the college chapel. An oil portrait of Prof. D. N. Eller was presented to the trustees of Bridgewater-Daleville College. Professor Eller was an alumnus of Bridgewater and for many years president of Daleville College. His portrait is a welcome addition to the growing collection of portraits which the friends and alumni of Bridgewater and Daleville have undertaken.

Manchester College

The glee clubs and quartettes of the college have taken advantage of the spring vacation to give programs in many churches and communities in Indiana, Ohio and Michigan. These programs are helpful and inspiring to the audiences and the students are greatly benefited by coming in touch with these churches.

One of the outstanding messages of the school year was given by President G. Bromley Oxnam of Depauw University. His subject was "International Understanding as a Basis of World Peace." It was a message of peace and goodwill for all men and all nations. It set forth many principles for which the Church of the Brethren has stood; and it was significant to hear these principles stated so forcibly by the president of a great Methodist University. President Oxnam has been widely attacked by certain organizations and newspapers for this same address given elsewhere. But it contained no tendency towards communism or lack of patriotism, but was a forcible, wholesome statement of many Christian principles.

(Continued on Page 233)

Missions and Church Promotion Questions

The daily mail and visits to the churches reveal an earnest interest in the work done by the General Boards. For a number of weeks questions frequently asked will be printed and answered. Various secretaries and editors may take part in answering these questions. If you have a question you desire answered, send same to Council of Boards, Elgin, Ill., for the Question Box.

What are Missiongrams? The first week of each month the General Mission Board issues a news letter called Missiongrams. This letter is intended for the missionary committee, pastor, superintendent, or other persons responsible for missionary education in the local church. Plans for working are also included in the letter. Where no missionary committee is known the letter is sent to the minister in charge. The letter will also be sent upon request to the minister and superintendent in addition to the missionary committee. No charge is made. Help the Board keep its mailing list up to date.—H. S. M.

Where can we find literature helpful for organizing a Woman's Missionary Society? A leaflet, "Suggestions for Organizing Women's Missionary Societies," written by Miss Nora M. Rhodes, has just come from the press. A discussion on organization, program material, and methods of raising money, also a suggestive constitution, are included in the leaflet. Sent free upon request. Address General Mission Board, Elgin, Ill., or Miss Nora M. Rhodes, Dallas Center, Iowa.—A. M.

What is the Junior Missionary Project? During 1930 the primaries and juniors of the Church of the Brethren Sunday-schools will provide the support for the children of missionaries. (This plan will not interfere with supports being provided by congregations or other church groups. Total amount needed, $5,582.50.) Missionary materials, such as stories, pictures, and program suggestions, appear each month in the Junior Department of the Missionary Visitor. Other stories and letters from the missionaries' children will be printed and sent direct to the leaders to be distributed to those working on the project. Leaflet and letters explaining the project to the leaders and children will be sent upon request. General Mission Board, Elgin, Ill.—A. M.

Since the Board of Religious Education receives a share in the General Budget, why should there be two special offerings for it during the year? These offerings go directly to the Board of Religious Education and become a part of the designated funds for the work of the Board. They are similar to the monthly or other special offerings made for missions. All of them go toward the Annual Conference Budget.—C. H. S.

How much would each person have to give to subscribe the total budget of the Board of Religious Education for one year? The Board's share is $21,000. There were 12,729 enrolled in the Sunday-schools at the time the last report was completed. That would mean an average of 165 cents. It would be well to remember, however, that the total number includes the Cradle Roll and Home Department.—C. H. S.

ANNUAL CONFERENCE BUDGET FOR BETHANY $35,000.00

Funds Needed June 30, '30

June 21 .....
June 14 .....
June 7 .....
May 31 .....
May 24 .....
May 17 .....
May 10 .....
May 3 .....
April 26 .....
April 19 .....
April 12 .....

Paid to April 5, $13,805.55

Bethany's Purpose

(As stated in charter)

"To promote the spread and deepen the influence of Christianity by the thorough training of men and women for the various forms of Christian service, in harmony with the principles and practices of the Church of the Brethren."

BETHANY BIBLE SCHOOL
3435 Van Buren St., Chicago, Ill.

AROUND THE WORLD

Do Men Drink to Keep Sober?

Does the reader wonder why we should head a paragraph with such a question? For certainly men do not drink to keep sober—and yet, is not drinking to keep sober, on a par with an appeal for preparedness as the surest road to peace? It is strange what will pass for logic in some quarters!

The Famine Continues in China

It is claimed that 6,000,000 have already died in China of famine and its attendant conditions. Some 4,000,000 more are said to be close to death. The loss of these millions represents a major disaster in terms of human life. It is comparable to the World War in this respect. The situation certainly is a challenge to the Christian conscience of the world.

War Honors

Read the following bit of news from Washington, D. C., if you appreciate something of the irony often involved in the granting of war honors: "Posthumous awards of the distinguished service cross to two American soldiers who died together Nov. 10, 1918, when they swam the Meuse River in a midnight attack were announced today by the war department."

Adding Life to Years

On March 31 Dr. Harry Benjamin detailed in a public address the accomplishments achieved through the use of a hormone solution. This hormone, which was discovered about a year ago, is described as a "chemical agent similar to a vitamin produced by glands and immediately discharged into the blood, by which it is carried from one gland to another." What this hormone does to the male is "to add life to years, not years to life," according to Dr. Benjamin. Whether the new hormone is anything more than another tonic we do not know, but great things are claimed for it.

Another Conference in London

The last day of March another conference was begun in London. This is the fourth effort on the part of the English and Egyptians to come to an understanding of Egypt's political future. "They are scheduled to consider four principal questions. The defense of the Suez canal, protection of Egypt against foreign aggression and interference, protection of foreign residents in Egypt, and the future political status of the Sudan." At this writing it is impossible to state anything regarding the probable outcome. However, the opening addresses showed a spirit which should bring real results.

The 1930 Census

When these lines reach our readers many will have been enumerated by the census takers for 1930. According to the census clock in Washington, D. C., the population of the U. S. was 122,186,893 on the first minute of April 1, 1930. Net changes in population as calculated for and recorded by the census clock are on the basis of one birth every thirteen seconds, one death every twenty-three seconds, one immigrant arriving every one and one-half minutes and one departing every five and one-half minutes. Consideration of all the factors involved is said to indicate a net increase of one in our population every twenty-three seconds. The 1930 census, amongst other things, will show if the census clock is running fast or slow. By July it is thought the first census totals can be announced.

Medical Fees

The cost of medical care, which includes the question of doctors' fees, is a problem that will not down. Old-fashioned ethics required that the patient should submit to his doctor's treatment with as little as possible said about the cost of the latter's services. This view is still widely held and not a few doctors seem alarmed at the persistent discussion of the cost of medicine. But not all doctors take this view, for one nationally known physician was recently quoted as follows: "Today members of our profession are expressing alarm at the widely spread consideration of the cost of medicine. They point to certain economic dangers likely to be caused by such discussion. They believe the arousing of public feeling will stimulate the opening of more free clinics of the municipal and endowed types, a higher development of medical care on the part of industrial concerns, etc. In an era in which there is no subject too sacred or too delicate for the most searching scrutiny and the most sensational methods of publicity and broadcasting, it is difficult to see how a subject of as much general interest as the cost of the care of the sick will be hushed up, camouflaged, or diverted from a very frank and open discussion. If the medical profession has something to lose from such discussion, there is certainly something definitely wrong with this side, and the sooner it is determined where the error lies, the better for both doctor and layman."

Taxes and Better Administration

It is claimed that a better coordination of effort between the various tax spending bodies of the state would doubtless contribute immensely to efficiency. It has even been suggested that the services now rendered in the state of Illinois might be had for seventy-five per cent of the present cost if a businesslike system were adopted. But the problem of coordination is a real one on account of the number of boards and consulting bodies concerned. Of these, there are more than 4,000 in Illinois. Total the following and see for yourself: Illinois has 102 counties, 1,434 townships, 1,657 school townships, 259 cities, 31 towns, 821 villages, besides there are numerous special districts which disburse tax money. Is it any wonder that taxes are high and efficiency hard to realize?

Not on the Front Page

The man who is the head of the national Episcopal religious work among university students is Rev. C. Leslie Glenn of New York. He is a young man who as a director of religious work in colleges has been able to visit practically all of the better known universities during the past five years. His contact has been that of a companion rather than as a preacher. This lengthy introduction is meant to give the reader the right idea of the significance of what Rev. Glenn said recently: "The recent prohibition surveys are pure propaganda. Any sort of petition or declaration will find plenty of signers when placed before students. A survey conducted by 'drys' would show as great a vote for the dry cause as the recent surveys undoubtedly instigated by 'wets' gave to the anti-prohibition cause. . . . In my opinion there is not as much drinking in college as there was before prohibition."

Wages in Relation to Production

It is not enough for a laborer to produce. In the long run he must be able to consume in the proportion that he produces or a sad day develops for the modern business man. The relation between wages and production is therefore an essential and important one. For where men are idle they immediately become poor consumers, with the result that stocks accumulate and business in general slows down. To put the problem concretely, consider the statement of William Green of the A. F. L. According to his estimates 3,700,000 laborers were unemployed in February losing a total of $400,000,000 in wages. He reasons that during the first three months of 1930 unemployment has involved a wage loss of at least $1,000,000,000. "One billion dollars' worth of wealth created by our wage earners and spent for the products and the services of our industries in three months, would undoubtedly be more than sufficient to turn the tide of business from recession to advance. A billion dollars would mean an approximate increase of five per cent in the total national income for that period. The wealth which these unemployed workers could have created would buy all the goods our manufacturing plants produce in one week; it would pay for all the buildings constructed in all parts of the country in three weeks, or buy all the automobiles manufactured in three months or all our steel mills produce in five months."

Why the Home Is Home

A more or less favorite theme with social reformers has been some plan for group living conceived of as an improvement upon the monogamous family. Thus out of Russia there comes a plan which "recommends the freeing of wives and mothers from domestic duties and child care that they may have equal opportunity with men in carrying out the government's industrialization plan." The news item goes on to paint rather glowingly the advantages which might be gained if 100 or more persons lived in one large apartment with a common mess room, community laundry and nurses and teachers to take care of the children. The aim would be the gaining of rest and recreation for those now burdened with family cares. The seeming economic possibilities of such an arrangement have frequently intrigued reformers and others. It has been argued, why not so organize life that it would involve less drudgery? And yet, does the large scale plan so frequently proposed really solve the problem? Would it turn out to be an improvement on a real home? We have no quarrel with every legitimate effort to remove drudgery from the home and release burden bearers for the finer things of life. It is an ideal which ought and must be realized. By the use of much electrical machinery, considerable drudgery is being banished from the modern home. And much more can be eliminated. We would not be surprised if in the next generation substantially all that drudgery which present day reformers hope to eliminate, can be obviated in a real home. That is, that machine production and electrical home equipment will take care of most that is now the basis of home drudgery. But more important, is the gain promised by the large unit types of living something that is real? Is it anything more than an attractive bit of economic theorizing? Is it not a fact that the larger the group the more possibility there is of friction? Would there be rest and recreation where there was a vastly increased basis for friction? In connection with such schemes we have often wondered where the nurses and teachers were to come from. Is it not harder, more like drudgery, to take care of other people's children than it would be your own? Will the Russian plan actually mean less drudgery? It would seem that it might mean much more with people tolled off to do things that love did not lighten. And finally, home is home mainly because it is an escape from the crowd. It is here in most cases that life of the redeeming sort can be lived at its best. What we mean to say is that the modern home is on a fair way to realizing most of the true economic gains to be had by increasing the group to large scale dimensions. That where it does not, love in the home will lighten more than a sense of duty in a communal group. And finally, that home is home, socially valuable and emotionally dear, just because it does furnish a retreat from the crowd. In such a restricted group are found all the special joys which come from a certain exclusiveness. The ideal in modern home life is a pearl that one ought not to consider trading for the mess of pottage offered by the communal type of life.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Hope

Psalm 39: 7

For Week Beginning April 20

"MY HOPE IS IN THEE"

The matter of importance is not what we hope for so much as in whom we hope. We know little about the future and heaven, but we do know that God is the supreme Reality in it, and that is enough (1 Peter 1:21; 1 Cor. 15:19; 1 Tim. 1:1; Psa. 33:18).

HOPE AND LABOR

One will labor for the object of his hopes. Hopeless labor is drudgery. Effortless hope is hypocrisy. When the two are united hope becomes vital and labor joyful (Acts 26:6, 7).

ABOUNDING IN HOPE

"Love hopeth all things." This is not the foolish optimism which refuses to see evil. It is the calm confidence which has seen the worst and knows for sure that God is greater than all that can be against him (Rom. 15:13; 1 Cor. 13:17).

WHAT DO WE HOPE FOR?

The fellowship which love craves and the holiness which we see in Jesus. If we do not get exactly what we hope for the one and only possible error will be that it is better than our thought (Gal. 5:5; Eph. 3:20).

I HOPE IN THY WORD

My hope should agree with God's promises. Hence in the training of my desires I should study diligently the word of God (Rom. 15:4; Psa. 119:81; Col. 1:5, 23).

DISCUSSION

Have your hopes been blasted? How may this experience be turned into a blessing? R. H. M.

With Our Schools

(Continued From Page 232)

McPherson College

The McPherson College debaters were the winners in the Northern Division of the State Debating League.

President V. F. Schwalm represented McPherson College at the Conference of Liberal Arts Colleges in Chicago,

John Lehnman, a junior, won second place in the state oratorical contest held recently on our campus, with his oration, "The Crossroads."

The officers of the Christian associations have been elected for the ensuing year. Philip Lauver is president of the World Service Group, Eugenia Dawson of the Y. W. C. A., and Clinton Trostle of the Y. M. C. A.

Mount Morris College

A Christian World Education Institute of two full days' duration was the most outstanding college event during the last part of March. Seven exceptional speakers, sent out by the Y. M. C. A. of Chicago, led this Institute. Two of them, Mr. Kewachi, and Mr. Maliperman, were foreign students and gave the Japanese and Indian viewpoints in their own very characteristic way. Another of the speakers was Dr. Hollinger who spoke on Russia and the World War as seen by an eyewitness. Dr. Field, a Y. M. C. A. organizer of twenty-three years' experience in Lima, Peru, painted the picture of the religious situation in South America under the Catholic Church. Dr. Maynard of Lake Forest College of Chicago, who has been a member of the permanent secretariat of the League of Nations for several years, gave us the history and workings of the League of Nations. Dr. Collins, an avowed pacifist despite his war record, further enlarged our European outlook. As a whole the spirit of the meetings was most stimulating. After having heard lectures by these people who have given their lives in the study of international problems, our students could not but help be challenged towards thinking in broader terms. And after all this is one of the aims of a liberal education.

The Christian and Fasting

(Continued From Page 227)

an evil spirit from a young man. At Jesus' rebuke the spirit fled. The disciples asked why it was that they had failed. The answer was that "this kind can come forth by nothing but by prayer and fasting" (Mark 9: 14-29).

The teaching here is that in the face of great and difficult spiritual tasks the refraining from food accompanying the prayer makes possible what would be impossible otherwise. Some of our failures are doubtless due to our failure to grasp the full import of Jesus' teaching in this connection.

In making complete a consideration of the scripture teaching on this subject, it should be noted that in the early church fasting was resorted to in at least a number of instances. Saul of Tarsus, during the three days of his physical blindness and spiritual transformation, did not eat or drink. This accompanied his deep penitence.

Cornelius, the Gentile centurion of Cæsarea, was fasting in connection with his searching after God's will, when an angel appeared to him in a vision and told him to send for Peter. His great spiritual longing overcame his natural desire for food.

The church at Antioch "ministered to the Lord and fasted," and out of that great concern the first foreign mission was born. The Holy Spirit called for the setting aside of Barnabas and Saul for the work. Then we are told that "when they had fasted and prayed, and laid their hands on them, they sent them away" (Acts 13: 1-3).

At the close of the first missionary journey as Paul and Barnabas were about to return to Antioch, they deemed it wise to ordain elders in the churches established. In this connection they "prayed with fasting" (Acts 14: 23). Those were important days, and every move was vital. Hence with a feeling of the weight of responsibility they availed themselves of every means of strength and guidance.

In 1 Cor. 7: 5 Paul commends to husbands and wives a temporary abstinence in order that they may give themselves to prayer and fasting. This evidently refers to occasions when there was need of special spiritual effort in meeting and solving some of the problems of life.

In 2 Cor. 6: 5 Paul refers to having been "in fastings," while in 2 Cor. 11: 27 he speaks of his having been "in fastings often." Thus in words almost overlooked the great apostle to the Gentiles gives one of the secrets of his remarkable success as a herald of the cross.

It is true that we have no record of Jesus ever commanding fasting. But he did fast, giving us an example. He said there would come conditions under which his disciples would fast. Time after time they did fast. Furthermore, we find great things becoming possible through refraining from food. This should identify it as a divinely-sanctioned means of grace. As such it follows that there are great blessings attending its observance.

There are great physical benefits to be obtained through a well-ordered fast. So pronounced are these benefits that some in their zeal have gone to undue extremes. The physical, however, is not our primary concern here.

Fasting is not to be engaged in as an end in itself, as do those who refrain from certain meats at specified times. It has its place when we are called on by God in his providence, by the great need of our souls or when there is some great spiritual task to be accomplished.

It may be accompanied by great sadness, sorrow for sin, a deep concern or the feeling of a great burden of responsibility. To fast without these at least borders on hypocrisy. To neglect this means of help under these circumstances comes near being a manifestation of indifference to God's word.

It is evident that the practical working out of a program of fasting would be difficult. And yet it might be profitable work for a Conference committee to draft recommendations whereby we as a full gospel people might enjoy the greatest possible benefits from this means of grace.

Waynesboro, Pa.

The Spirit of Youth

BY A. JOSEPH CARICOFE

SOMETIME ago I read the book entitled, "Youth and Truth" by President Harper of Elon College, North Carolina. I was especially impressed with the chapter under the above caption to which I am indebted in part for what follows. Let me use as a further preface a poem by Mrs. Madeline Sweeny Miller entitled, "An Acquittal of Youth" which appeared a few years ago in the *International Journal of Religious Education:*

"Oh, tell me not in your elderly way
That youth is void of soul today!
I have watched too much
His compassionate touch
To listen to what you say;
I have seen Christ stand
With beneficent hand
Where youth chose the heroic and true.
I have seen him smile when you paid the price
Of magnificent sacrifice—
For the sake of meeting an old debt due
To parents who gave when their means were few.
I have seen Christ pray
As youth fought his way
Past ghouls that stalked by day.
I believe in youth
As the friend of truth.
He is bold as the knights of old were bold
To salvage the best that centuries hold
Who can the fact of his faith gainsay?
He is holy in youth's intrepid way."

(1) *Youth is open-minded:* The pioneers in all directions and avenues of human endeavor have been young. Youth is willing to consider any appeal that can justify itself to good judgment. Prejudice is not a native endowment of youth. There is more hope for a fool than an individual with a closed mind. The narrow minded adult says: "I have made up my mind and you can not change it." Youth says: "Let me be sure of the truth and I will die for it." Were it not for this open-mindedness of youth, civilization would die of the dry-rot of custom and convention. Age stands on the circumference and looks at the center, thus getting no vision; youth stands at the center and looks at the entire circumference, and thus gets a vision of a new day. Our youth seek for the truth, and the truth shall make them free.

(2) *Again, youth is courageous:* I need only to mention the names of Alexander the Great at twenty-six, and Napoleon at twenty-five in the field of war; Watt at thirty and Edison at twenty-five in the field of invention; Raphael at twenty and Michelangelo at twenty-four in art. These were all young men who made their mark. Most of all, the Man of Galilee illustrates the impression youth has made on the world. Youth rushes into the hopeless situation. The young give their best and turn defeat into victory. The world's wars have been fought by young men. Nothing can daunt the daring spirit of youth. The poet says: "Into the valley of death rode the six hundred." And all of them youths. What heroic courage Jesus had to leave his kingdom's future in the hands of what contemporaries called a group of ignorant and unlearned men! But they were young and their courage made them heroes of the cross. Longfellow in his well-known poem gives us a picture of a courageous youth. Here are two stanzas:

"The shades of night were falling fast,
As through an Alpine village passed
A youth, who bore, 'mid snow and ice,
A banner with the strange device,
Excelsior!

"'Try not the pass!' the old man said;
'Dark lowers the tempest overhead,
The roaring torrent is deep and wide!'
And loud that clarion voice replied,
'Excelsior!'"

(3) *Youth is confident:* A favorite saying is: "He can, who thinks he can." There is nothing that ought to be done that youth is not sure can be done. The poem of Edgar A. Guest fits here:

"Somebody said that it couldn't be done.
But he with a chuckle replied
That maybe it couldn't but he would be one
Who wouldn't say so till he'd tried.
So he buckled right in with a trace of a grin,
On his face. If he worried, he hid it.
He started to sing as he tackled the thing
That couldn't be done—and he did it."

Or the Song of the Builders of the Panama Canal:

"Got any rivers they say are not crossable,
Got any mountains you can't tunnel through?
We specialize in the wholly impossible,
Doing what nobody ever could do."

Yes, youth faces a laughing and jeering crowd, but sets its face like flint to the task that it believes in. A young society girl in a western university was told that she could not continue to keep company with a young man who waited on tables. But she did and married him and moved into the White House.

(4) *Youth is enthusiastic:* The young person becomes absorbed in whatever interests him, and is not ashamed of his enthusiasm. What a challenge to his leaders to interest him in the cause of Christ and the church! He is ofttimes criticized for his devotion to athletics. "Keep your eye on the youth," says President Harper, "who does not yell at a ball game. He may need either a doctor or a sheriff." We do not lose our enthusiasm when we get old; but we get old when we lose our enthusiasm.

"If you want a thing done, ask us,
We'll do it.
If the thing is hard, just come to us,
We'll do it.
It may not be pleasant, but what of that?
We'll do it.
We may have to do more than our share,
We'll do it.
If the clouds drop rain or the day is fair
Depend on us
We'll do it."

(5) *Youth has the spirit of service:* Energy is his middle name. His motto is, "Inasmuch as ye did it unto me." Something to do always appeals to him. Service is his watchword. That is why Christianity appeals to him. He is never satisfied with half way measures. Traitors do not rise out of the ranks of youth. Martyrs may be found most anywhere among the young. No sacrifice or suffering is too great for youth.

Follow Your Guide

"I said, 'Let me walk in the fields.'
He said: 'No, walk in the town.'
I said, 'There are no flowers there.'
He said, 'No flowers, but a crown.'

"I said, 'But the skies are black;
There is nothing but noise and din.'
And he wept as he sent me back—
'There is more,' he said, 'there is sin.'

"I said, 'But the air is thick,
And fogs are veiling the sun.'
He answered, 'Yet souls are sick,
And souls in the dark undone.'

"I said, 'I shall miss the light,
And friends will miss me, they say.'
He answered, 'Choose tonight
If I am to miss you, or they.'

"I pleaded for time to be given.
He said, 'Is it hard to decide?
It will not seem so hard in heaven
To have followed the steps of your Guide.'"

(6) *Youth is faced toward the future:* He looks forward the rising sun. History has for youth no such charm as prophecy. The constructive prophets have been young. The denouncing prophets have represented age. Youth does not look back, he looks ahead and gets ahead. He does not knock but sees and follows the gleam of each beckoning light.

(7) *Youth is altruistic:* He is thoughtful of others. He is free from selfishness. The prophet Joel said that your old men shall dream dreams, your young men shall see visions, and in these visions that stir his soul his parents and brethren are always included.

(8) *Youth is discontented:* Things as they are find small sympathy with him. "Woe unto them that are at ease in Zion," says the ancient Book; and youth says: "Amen and amen." He does not care to fish in

stagnant mill pond, but in the swift currents of the mountain stream.

(9) *Youth is lovable:* In the Master we have the perfect Example. In his conversation with the rich young ruler the Bible says: "And Jesus looking upon him loved him." The young ruler was not perfect, but that did not keep Christ from loving him. Youth is not perfect today, but neither is age. Those who know youth best love him most. When he errs love can win him back to the paths of wholesome living—and only love can.

Finally, *youth is leadable:* There are two ways of getting folks to do what you want them to do. One is driving, the other is leading. Of these two methods one scarcely need to say the latter is much more effective. Sympathetic leadership is youth's greatest need today. A leadership imbued with the spirit of Jesus Christ.

"I cried, 'Dear Angel, lead me to the heights
And spur me to the top.'
The Angel answered, 'Stop,
And set thine house in order, make it fair
For absent ones who may be speeding there;
Then we will talk of heights.'

"I put my house in order. 'Now lead on!'
The Angel said, 'Not yet;
Thy garden is beset
By thorns and tares; go weed it so all those
Who come to gaze may find the unvexed rose.
Then we will journey on.'

"I weeded well my garden. 'All is done.'
The Angel shook his head.
'A beggar stands,' he said,
'Outside thy gates; till thou hast given heed
And soothed his sorrows and supplied his need
Say not that all is done.'

"The beggar left me singing. 'Now at last,
At last, the path is clear.'
'Nay, there is one draws near
Who seeks, like thee, the difficult highway;
He lacks thy courage; cheer him then this day,
Then we will say, "'At last!'"

"I helped my weaker brother. 'Now the heights!
Oh, guide me, Angel, guide!'
The Presence at my side
With radiant face, said, 'Look! Where are we now?'
And lo! we stood upon the mountain's brow—
The heights, the shining heights!"

And finally to youth's leaders there come the words of Maltbie D. Babcock:

"Be strong!
We are not here to play—to dream, to drift.
We have hard work to do and loads to lift,
Shun not the struggle—face it; 'tis God's gift.

"Be strong!
Say not the days are evil. Who's to blame?
And fold thy hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name,

"Be strong!
It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not—fight on! Tomorrow comes the song."

Chicago, Ill.

Is Supervision Possible?

(Continued From Page 230)

Our Former Practice:

Most elders (supervisors) were nonresident, and held several churches, were literally district superintendents.

Churches in difficulty called for *additional supervision* at the hands of adjoining elders. Sometimes this additional supervision extended over considerable time.

The Brotherhood at large approached the practice of episcopal supervision at the hands of eminent leaders in the church.

The Advantages of the Free System:

The local church decides its own program, policy, and passes upon its own efficiency.

It calls its own pastor: whom it chooses, when it wishes, from whence it wishes, and at a salary it chooses to pay.

It dismisses its pastor, when it wishes, for any cause it chooses, with itself only to consider, with the independence of a self-sustaining body, and whenever it finds another available which suits it better.

The local church has absolute freedom of direction, action, and chooses how much and when it will support any Brotherhood program or policy.

The local church is free from the tyranny of any exterior authority.

It has no one to classify it on the basis of efficiency or action.

The Advantages of Supervision:

The general program and policy of the local church and all churches are chosen after wise counsel.

The general direction is indicated for the church.

The church is classified along with all sister churches.

The pastor is classified along with all brother pastors.

The church receives a pastor, with assistance. Not just whom it wishes always, but the good of the church at large is considered. Not just when it wishes always, but when most convenient and profitable for all concerned. Not always from whence it pleases, but from a list of available pastors. Not at a salary it always chooses, but a pastor in the salary class they happen to represent.

A pastor is located, not where he wishes, but where he is needed and can best serve; not when he wishes, but when best for all concerned; not at a salary he chooses, but at one that represents his worth; not according to his maneuvering ability, but according to his efficiency in serving the kingdom.

A pastor is dismissed, not according to the will of some minority, but according to his continued ability to serve or not to serve in that parish; not when he wishes, but when church, pastor, and supervisor wish; not for just any cause, but for a justifiable cause; not selfishly, but in a way to serve both church and pastor; not in independence, but in great dependence upon the church at large; not whenever the church finds another (distance lends enchantment) it likes better, but when both present pastor serves not well and another evidently can.

It will be indicated how much and when a church and its pastor should support any Brotherhood program and policy.

By looking carefully at many churches and many pastors, supervision would be able to view, unbiased, the conditions within a local parish.

It would classify the congregation and the pastor as to salary, tenure, general ability to produce results, and general attitude toward each other.

Supervision would free the congregation from the tyranny of a faction or a radical or selfish leader.

Some Conditions and Principles:

Supervision may be by one or a body of men.

Supervisors are grown—few are born.

Supervision is not without pain. Perhaps where it hurts the worst it helps the most.

Supervision is at its best, not in handling crises, but in preventing crises.

Freedom is always exercised best within bounds. Any church doing wisely and well would not feel any sting under supervision.

Supervision adds expense—anything does that is worth much.

Supervision should work among really Christian folks.

Supervision will never work perfectly, at least it never has.

Supervision succeeds in proportion as folks are inclined to be fair.

Elgin, Ill.

Mother's Love Akin to the Divine Love

BY GRACE HILEMAN MILLER

"If you are good, they like you," replied a little boy when asked how he liked living in a certain orphan home in which he had been placed.

A mother upon hearing this statement remarked: "Others like children when they are good or cute, but a mother loves her children at all times, even when they are naughty."

In the language of the poet: "God could not be everywhere, so he made mothers." And the poet was right so far as his statement about mothers is concerned, for mothers approach nearer to the divine nature than any one else, though his statement about God is incorrect, for God is everywhere.

The fact that mothers love their children when they are bad; yes, love them compassionately, proves their kinship to the divine nature; for God loves the sinner even though his sins be as scarlet.

La Verne, Calif.

CORRESPONDENCE

RESOLUTIONS—MARTIN GROVE BRUMBAUGH

The General Education Board of the Church of the Brethren passed the following resolutions commemorating the life and work of Dr. M. G. Brumbaugh, member of the Board and president of Juniata College:

In the death of Martin Grove Brumbaugh, president of Juniata College, the Church of the Brethren has sustained an irreparable loss. He rendered an immortal service in discovering and preserving for the church her early historical record. He inspired on the part of the church an undying interest in the founders and early traditions of our faith. His contribution to our educational development, especially in our pioneer college, will stand for all time as monumental and unique. His loyalty and devotion to the faith and ideals of the church and to her interests and program were positive and unwavering throughout his strenuous life. His counsel in the affairs of the church was sympathetic, sane, and constructive. His participation in the meeting of the Board held in Washington, D. C., on January 16 and 17, 1930, will live in our memory as a testimony to his greatness as well as to his love and concern for the church and her institutions.

Martin Grove Brumbaugh served his native state, both educationally and politically, as a Christian statesman. He deserves a place among the great educators of America for his distinguished services to the University of Pennsylvania, to the city of Philadelphia, to the island of Porto Rico, and to the state of Louisiana.

The General Education Board of the Church of the Brethren has lost an esteemed member whose inspiration, sympathy, advice, and buoyant idealism have been to us a benediction and an invaluable asset.

Therefore be it resolved:

First: That we acknowledge our debt to our departed associate. We yield in our sorrow to the will and wisdom of God.

Second: That we extend to Mrs. Brumbaugh and the Brumbaugh family our profound sympathy in their bereavement, praying upon them divine comfort from our Heavenly Father.

Third. That we extend our sympathy to the trustees, faculty, and students of Juniata College and pray God to raise up among them a strong leader on whom may fall the mantle of their deceased president.

Paul H. Bowman, Chairman.
J. S. Noffsinger, Secretary.

MOTHER SUSANNAH GRAYBILL

"I do not believe there will be many at the funeral today," said an occupant of our car; we were on our way from Lebanon County to Franklin County, more than one hundred miles to attend the funeral of Susannah Graybill. "She is so old, and it is raining so hard," continued the speaker. But the Upton meetinghouse—and it is not so small—was full. Plain people of many kinds, and some not so plain were there. Several families had motored in from Ohio. Old Lancaster County, as well as Lebanon, was well represented. A matronly Yorker sister was weeping as she left the bier. Why were so many out in such inclement weather?



"Mother had been a member of the church for eighty-three years," said her son as we arrived at the home in Lemasters. Now this would have been a great record if Susannah had been baptized in infancy, but she was not. She had had a hard uphill fight through the years till she was baptized. The Lord called her when she was nine years old, and she wanted to join the church. But baptizing a child of such years was unheard of in her childhood, in her home place. In conservative German Lebanon County it was no easy thing to change a custom. But Susannah had gotten a vision of the heavenly home, and that home would be hers by joining the church. She persisted, and she persisted, and she persisted. One says she was twelve; another, fourteen, when the rooted and grounded elders gave way.

Susannah was not straightway called to the heavenly home. The Lord left her here eighty-three or eighty-five years to reveal to earthly people heaven within a human soul. She passed her ninety-seventh birthday, and the next day he took her home. She was born March 7, 1833, and died March 8, 1930. She may well be called a "pathfinder" for the young people of our church.

An excellent character is not produced in a day. It requires generations. Susannah Graybill was a born Zug. Her father, Daniel Zug, was a member of the building committee of the old Royer meetinghouse, the first Brethren house in Lebanon County. Her mother was a Geib, a family of some fine parts. The Geib grandfather had married

(Continued on Page 238)

An Eye Single

(Continued From Page 229)

ty and unnecessary worry and misery is to make Jesus Christ our only Master and Lord, give him free access into our heart and life in everything both great and small, then he will flood heart and soul with the light of truth and people will take knowledge that we have been with Jesus and that we are living in touch with him, and in his great name he will lead us on to victory over sin and Satan, but we must crown Jesus Master and make money, possessions and position our servants.

Ashland, Ohio.

CORRESPONDENCE

A CLEAN-UP CAMPAIGN

The B. Y. P. D. of Constance, Ky., has voted to use all their influence to try to ban advertisements that tend to induce people to do things that are unhealthful and immoral; they also wish to discourage attendance at questionable public places of amusement.

The beautiful scenery of our highways is obstructed by billboards with pictures of women and men smoking. Our magazines are polluted with this kind of advertising. And then, people say that they do not know why there is so much crime! Children go to movies that are unfit to look at. Hence, when they are a few years older, they think that it is very becoming for them to smoke. They also begin to run to dance halls and the crime wave moves on.

The only way to stop crime is to stop it at its source. Therefore, we must stop the things that influence people to sin and break laws. Many of us would not think of breaking a law. But it is also our duty to influence others to live right. When we become constructive Christians we can then say that we are working towards the kingdom of heaven. When we get to the cross of Christ we should not hold on to it with both hands; we should reach down into the darkness of sin and get a brother by the hand.

Let us look forward to making this a nation-wide campaign. Let us cooperate in such a movement. We want to hear what you have to say. We want you to write to us about it. Address: Mabel Hankins, corresponding secretary of the Constance B. Y. P. D.

Constance, Ky. Committee on Clean-up Campaign.

WHITHER GOEST THOU?

In the book of Genesis we are told that God created every living thing; but man only did he create in his own image, and into man only did he breathe the breath of life and he became not a living creature, but a living soul.

Man was formed out of the dust of the earth. This body is merely a house or a covering into which God breathed the breath of life and that life is the soul within.

A soul is a spirit that goes on living—on, and on and on, long after this old body of ours has been lowered into the grave and disintegrated.

When this body or covering of the soul or spirit becomes diseased or injured in such a way that the soul can no longer live in it, the soul or real man passes on into eternity, there to live throughout the ceaseless ages.

God has put us here in this world for some purpose. He has given us all some talent. It is for us to work and study to find out what that talent is with which we are endowed. And then when we have found out what it is, it is our duty to develop it and to enlarge upon it that we may be of the most service to him and to our fellow-men.

It is not the easiest thing in the world for us to find our place, but if we develop our minds and bodies through the proper study and exercise, and consecrate our lives wholly to his service and pray earnestly to him for strength and guidance, he will reveal to us the talent that lies dormant within.

Too often we start out in life seeking after fame, riches, glory and honor, and forget God. We leave him out of our program. We think of nothing but self. Jesus said in Matt. 6:33: "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

The greatest business of life is to serve God, to glorify him in our bodies and spirits, which are his. If we do this we shall have answered the great end of life. If not, no matter what may be our attainments, our lives will be failures.

St. Augustine said: "He is a miserable man who knows all things and does not know God; and he is happy who knows God, even if he knows nothing else."

We may have the best education in the world, we may be able to explain the stars, the sun and moon, we may know all about astronomy, astrology, psychology, zoology and all other ologies, but unless we have Jesus Christ in our hearts, unless we have the power of the Holy Ghost in our lives, we amount to nothing.

God has provided this physical body of ours with a brain, an intelligence, a will power or a conscious mind. With this conscious mind we can choose for ourselves whether we will direct our lives along spiritual lines or pursue the things of this world.

We have two goals before us. We are either headed toward one or the other. There is no neutral ground. We can not stand still, we are either going forward or drifting down stream.

The old man, the devil ofttimes deceives you too. He tries to make you think you are running toward the right goal when you are really headed in the opposite direction from which your real self, or God speaking to you, tells you to go. Don't be deceived.

The devil don't tempt you to go out and commit some big crime right off the bat, but he leads you little by little. If he can just get you to be an idle church member he is happy, and then he knows that he can lead you just a little farther. He knows you are getting weak.

Our life here on earth can be compared to a football game. We have the two goals before us—heaven and hell. The forces of the devil are lined up on one side; the forces of God are on the other side. The forces of the devil are fighting for all that is in them. If you are a true Christian you are lined up on the side of God fighting the devil in the name of Jesus Christ. You have the directions for playing the game in your hands—the Bible. But be careful, the old devil is trying to make you believe you can depart from the rules here a little; that it is all right to just play off center a little. He is trying to make you believe you don't need to study the rules, or that you don't need to meditate and pray over them. The first thing you know, he has you turned around on the field and running toward the wrong goal.

I fear there will be a lot of people in that last day who will come before the judgment bar of God thinking they have been running toward the right goal. Yes, they will say: "Lord, don't you know me? I gave to missions, I gave to your church down there on earth." But he will say: "Depart from me ye workers of iniquity, I never knew you."

A few years ago Roy Riegels, a football player, got turned around and ran almost the full length of the field before he found out he was running in the wrong direction. My friends, if you are running in the wrong direction, now is the time to turn back before it is too late. That is just what Roy Riegels did. He did not sit down and give up. No, he turned back and headed the other way, and that is just what everyone can do. You may have been running in the wrong direction, but praise the Lord you can turn back. You can resist the devil and flee from him. Jas. 4:7 says: "Submit yourselves therefore to God. Resist the devil, and he will flee from you." And 1 Peter 1:19 says that we are redeemed with "the precious blood of Christ." That blood which was shed on Calvary, was shed for you and for me.

You remember Paul, he was headed toward the wrong goal, he was fighting for all that was in him for the devil. But God appeared to him there on the way to Damascus and gave him an awful jolt, and he fell to the ground blind and said: "Lord, what wilt thou have me do?"

In the days before the compass and the steamship, when ships were out on the ocean, the north star was their guide and the sails were their propelling power. In order to be carried in a desired direction, the sails had to be set at a certain angle. Small frail ships were often rocked by the billows and the waves dashed hard against their sides and threatened to crush them in, but the sturdy sailors knew just what to do in order to avoid the greatest danger. They knew just how to set their sails at the proper angle so the wind would not upset them. They were often driven miles out of their course, but when the storm and the wind subsided and they could see the faithful north star, their compass, they knew just which direction they wanted to go and how to set their sails in order to get there.

Friends, we are out on the sea of life today. The waves of sin are rolling high. We are being pulled hither and thither by the storms of life. The clouds often hang heavy over our heads and everything seems dark to us at times, and we feel like giving up. Our small ship is almost wrecked on the rocks of despondency and sin. But praise the Lord, we do have the North Star, Jesus Christ, we can look to, and if we put our hand in his and give him our whole heart and soul, without reservation, he will quiet the storms of life just as he quieted the storm out there on the sea in the days of old as recorded in Luke 8:24. And not only that, but he will guide us safely to that heavenly shore over there.

> "One ship sails East, one ship sails West,
> By the selfsame winds that blow;
> It's the set of the sail, and not the gale,
> That determines the way they go."

We can not expect to be carried to heaven on flowery beds of ease, we will have trials, we will have temptations. That old man, the devil, is always trying to tempt you and get you into trouble. He is trying to crush your spiritual boat. He is trying to wreck it on the rocks of sin. But if you just put your trust in God and look always to the North Star, Jesus Christ, the great Lighthouse, the Savior of mankind, you will come through smiling and praising the Lord.

Every time we overcome sin; every time we are able to stand up straight in the name of Jesus Christ who died for our sins, we become that much stronger for God, are more able to resist the devil.

Jas. 4:8 says: "Draw nigh to God and he will draw nigh to you." And not only that, "but to him that cometh will I give to eat of the tree of life which is in the midst of the paradise of God."

And if you draw nigh to God and God draws nigh to you, all things are possible; but without him we can accomplish nothing.

In the dark days of the Roman Empire the Christians gave their lives for the cause of God. They were willing that Nero should have them burnt as human torches rather than renounce God.

Here in the U. S. today God does not want us to give our life for him; he wants us to live our life for his service, to present our bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Too many are taken up with the pleasures of this world. Too many are attending card parties, dances, etc. Too many are reading the dirty, rotten, filthy literature that is found on some of the news stands, and attending the movies some of which are not fit to be seen. I don't mean to say that there are not good shows, there are. But there are so many dirty, rotten shows on the screen today that I get disgusted with the whole caboodle of them.

There are wonderful educational values in the movies if the right kind of movies are produced, but when they them conform to this world and do not help to improve our minds spiritually.

There is a wonderful opportunity before the church here in the U. S. today, yet how few of us are grasping the opportunities.

Today we can come together and worship God as we see fit. We can shout halleluiah and praise the Lord and sing and pray just as much as we want to, but how few of us are grasping the opportunities! How few of us are really pouring out our hearts to God in prayer. How few of us are really praying that the Holy Spirit might enter our lives.

In Russia today they are turning the churches into theaters, granaries, stores and factories. Yes, they are even blowing up some of the churches with dynamite, picking up the bricks and throwing them into the river. Not only that, but they are exiling the Christian people to Siberia. It is time we awoke from our lethargy and should rise up and do something for God.

In China today I am told that people are starving by the thousands. They are not only starving for food to sustain their bodies, but they are starving for spiritual food. Last year 2,000,000 people died in one province from starvation, and we hardly hear the fact mentioned over the radio. Will you as Christians stand idly by when there is so much work to do? "The harvest is ripe, the laborers are few."

Daniel Webster was one time asked what was the greatest thought that ever occupied his mind and he replied: "My individual responsibility to Almighty God."

Friends, we have a great responsibility resting upon our shoulders today; we are not only responsible to God as to how we live here on earth, but we are responsible to a great extent for the people round about us.

God expects us to testify for him here in word and deed that others may see our good works and glorify him. He said: "Ye are living epistles, read and known of all men."

We may believe in God, or at least we do, but unless we do something more than believe our faith amounts to very little. Jas. 2:26 says: "For as the body without the spirit is dead so faith without works is dead." And Jas. 2:19 says: "The devils believe and tremble." So if our faith is nothing more than believe we are no better than the devils.

We can go to church, we can have our names on the church records, we can give to the church our money, as we call it, although it really is the Lord's money in the first place. We can listen to the fine sermons delivered by the highly educated and a highly paid minister. We can congratulate him after the service on his fine sermon, but is really what are you doing for Jesus Christ personally? Are you holding him up to the world? Are you living the life you should? Are you a working Christian or just a nominal church member?

> Time is short, time is fleeting
> Eternity, eternity
> Where will you spend eternity?

Can you answer that question today my friends? If you not reconsecrate your life today to his service and go forth and work for him? Or if you are still out in the world, won't you give God your heart today and live a real joyous, happy, Christian life in this world that you may have the pleasure and the joy of living throughout the ceaseless ages of eternity with him who died for you in Heaven—Hell, where will you spend eternity?

Elgin, Ill. John R Harris

Notes From Our Correspondents

ALABAMA

Fruitdale church met in council March 15. The matter of [illegible] in electric lights was discussed and it was decided to have a committee look after it. We are expecting Brother and Sister S. [illegible] to hold meetings for us sometime in the fall.—Mrs. Ino [illegible], Fruitdale, Ala., March 29.

ARIZONA

Phoenix church held a series of meetings conducted by D. W. Crist beginning Feb 16, 1930. The meetings were well attended and many inspiring sermons were enjoyed. The regular council meeting was held March 21, and it was decided at such meeting that a love feast be held April 6. An election was held to fill the vacancies existing on the various church committees and boards occasioned by the death of Eda n A Folk. At a previous meeting, Clyde Miller was elected treasurer to take the place of Bro. Folk who had been treasurer for approximately seven years. An Easter program will be given by the different departments of the Sunday-school on Easter Sunday Easter services will be held the previous Sunday in order to devote the entire hour to the program on Easter Sunday.—Edna Folk, Phoenix, Ariz., March 27.

CALIFORNIA

La Verne.—Our new building is moving along nicely and is now under roof. The roof fund has gone over the top and the project of raising money for the one hundred and two windows is on and various classes and departments of the Sunday-school are obligating themselves to pay for a window. A number of individuals are doing likewise. There was great rejoicing a couple of weeks ago when Pastor Galen Walker announced that a good brother in the congregation wished to place a pipe organ in the new building. The Aid Society women put on a fellowship dinner for the ministers Tuesday evening which was a great success; an informal program was put on. Edgar Rothrock was master of ceremonies. S Z. Sharp was the oldest minister present. The proceeds from this dinner went to the church building fund. At the quarterly meeting of the religious education workers Thursday evening various reports were given. Mrs. C. P. Shaffer reported that Red Cross Reserve work is well under way under the supervision of Mrs Ethel Lapp and Mrs Earl Brubaker. They are assisted by a group of College Y W C A. girls. Glenn Harmen reported that his group of Friendly Indians are doing enthusiastic work this year. He is assisted by Russell Frantz. Pastor Galen Walker will begin a series of pre Easter meetings April 9. He is already making preparation for this work, organizing a group of personal workers and instructing the congregation in general along the line of preparation. A school of missions is well under way in the Christian Workers' meetings. At a recent council meeting it was decided to float bonds to secure money to finish paying for the new building There has already been paid in cash about $37,000. Various classes and groups have been taking turn at putting on a program on Wednesday evening at prayer meeting hour This project has increased attendance very materially.—Grace Hileman Miller, La Verne, Calif., March 24.

Live Oak church met in council March 7. It was decided to have our love feast April 19. We are now studying the missionary journeys of the apostle Paul on Sunday nights, instead of having regular preaching services This study is conducted by Bro. A. Crites and is proving quite interesting and helpful. An Easter program is being arranged by the committee.—Mrs. Bessie Fillmore, Biggs, Calif., March 27

Long Beach.—We met in regular council, Bro. Kurtz presiding. Mrs. S. J. Cline and Mrs. Eunice Horning were elected delegates to District Meeting with Mrs P F. Fesler and Mrs. H. H. Vaniman as alternates. Bro D W. Kurtz was elected delegate to Annual Conference May 21 We set as the date of our next love feast. The special collection for Annual Conference is to be taken May 25 We are to hold a pre-Easter evangelistic campaign March 28. Bro Kurtz is to speak in the First Friends church, on Winning the World Through Childhood. Our entire church membership is invited to be the guests of the Friends church at a banquet the same evening. A number of our workers have been attending the teachers' training classes given by the Protestant churches of the city Some are attending lectures given in the Y. W. C. A. on Christian Psychology—Maud M. Trimmer, Long Beach, Calif., March 29

COLORADO

Haxtun church met in business meeting March 3. We decided to have our love feast on Monday night following Easter. The church finances were discussed and various committees were chosen to put on a number of programs during the year. The personal workers' team has been engaged the past week in evangelistic work; they report good results.—Ruth M. Switzer, Haxtun, Colo., March 21.

ILLINOIS

Cherry Grove church met in regular quarterly business meeting March 15 We decided to have a Daily Vacation Bible School this summer and a committee is to be appointed to arrange for it We also decided to purchase seventy-five new song books. On Sunday, March 16 we enjoyed a very spiritual musical program rendered by the men's chorus and a lady quartet from Bethany Bible School and directed by Bro A F Brightbill. Dinner was served in the basement of the church, and at two o'clock Bro. D. D. Funderburg gave us a splendid address on the work of the District. We are expecting Bro. John R Snyder of Pennsylvania to assist us in a series of evangelistic meetings in September.—Mrs. W. A. Deardorff, Lanark, Ill., March 26.

West Branch church held its business meeting March 23. Brother and Sister Ira Gaul were chosen delegates to District Meeting with Brother and Sister Lee Fry, alternates. Our love feast will be held May 18, 7 P M. A committee was appointed to look after some needed repairs for the church. Sickness caused our regular church attendance to be below the average during the first part of the year, but now since spring is coming, crowds are increasing each Sunday. Our Aid Society recently contributed $30 toward new hymnals for the church We also sent $35 to help raise the mission deficit —Anna Laura Butterbaugh, Polo, Ill., April 1.

INDIANA

Bremen church met in council March 7. Our love feast is to be held May 3. A committee was appointed to investigate getting new seats for our church A men's meeting has been organized and they have decided to redecorate the church and also make some other improvements. We decided unanimously to retain our pastor, C. C. Cripe, another year The Byerly family of North Manchester will be with us April 12, Saturday evening. The union township convention will be held in our church Sunday afternoon and evening, April 27 Bro. Ezra Flory will be the main speaker. An Easter program will be given on Sunday evening There is a great interest in our church at present. Our prayer meetings are well attended by both old and young which makes them very interesting.—Mrs. Geo. Carbiener, Bremen, Ind., April 2

Rossville.—During the third week in January, special tithing was observed and an offering lifted on Jan. 19 of $46.02. Then an achievement offering on the 26th as the last call for missionary offerings for the year, $38 20 was gained for the budget. The total offering for missions for the year was $496. March 9 Sister Martha Burns of Manchester College gave a very interesting chalk talk. The young people of the three churches of this community are having a joint meeting in our church during the month of March each Sunday evening at 6 o'clock. The church met in council March 27. Bro. I. R. Sherry was elected delegate to Annual Conference with C. C. Hylton, alternate The communion has been set for May 17.—Lillian A. Stafford, Rossville, Ind., March 27.

KANSAS

Ottawa church is yet without a pastor, and the resident ministers are continuing to fill the pulpit. The forepart of January Bro. C. E. Bollock of Hampton, Iowa, conducted a series of evangelistic meetings and we trust that seed was sown that will bear fruit. Our former pastor, R. W. Quakenbush, and family are leaving to take up the pastoral work at Conway Springs, Kans , beginning April 1. A farewell gathering was held at their home March 27.—Edith Watkins, Ottawa, Kans., March 29

Prairie View church met in council recently. Sister Emma Armentrout was reelected superintendent and Bro W. E. Stover, assistant for the next six months. Bro. W. E. Stover was elected president of the Christian Workers' Meeting. March 9 Bro. R. H. Nicodemus of Covington, Ohio, came to our church and conducted two weeks of services on the book of Acts. Four have been added to the church since Jan 1 by baptism.—Minnie Dague, Scott City, Kans., March 31.

Wichita (First).—One letter of membership has been received since our last report. March 23 Brother and Sister H. F. Richards of McPherson were with us. Bro. Richards representing the District Ministerial Board brought us an inspirational and helpful message on the theme, The Church. Our pre-Easter service will begin on Palm Sunday and conclude with a love feast on Friday night. Our regular Easter service with an appropriate program will follow. Decision day will also be observed. At our recent council meeting the church decided to retain the present pastor indefinitely. From among our group of loyal young people we have organized a gospel team who will carry messages of helpfulness and cheer to shut-ins, the county home, the jail and wherever they can be of service. The last Sunday in each month has been designated as children's day and the morning services are conducted by and for them especially; it is very inspirational to see how heartily they enter into this service. The Æolian quartet of La Verne College will bring us a program of sacred music sometime after the Conference.—Mrs. H. F. Crist, Wichita, Kans., March 31.

MARYLAND

Baltimore (First).—Sunday before Christmas our young people gave a pageant, From Darkness to Dawn. Feb. 14 the B. Y. P. D. held a social in the basement of the church, with music, games and refreshments. The pastor's family was given a nicely decorated cake March 14 the men's Bible class held a get-together meeting. Rev Nesbitt and several members of the class spoke and refreshments were served The Ladies' Aid has been busy quilting. The mothers' class has been holding meetings with the help of our pastor once each month in the homes of our shut-in members; the meetings seem to be much appreciated.—Mrs. E. D. Hunter, Baltimore, Md., March 29.

Beaver Creek.—Our annual council was held March 15. Reorganization for the coming year resulted in the reelection of Eld S F Spitzer. Two deacons were elected, namely, Brethren Howard Grossnickle and Howard Reese. The installation of these officers will be held on the day of the love feast. The vacancies on committees were filled by reelection of those whose terms had expired. Several important items of business were considered, among them the budget system; final action was deferred until the next council. A committee was appointed to investigate the possibilities of adding Sunday-school rooms to the church and to report plans and cost later. We decided to order the new hymnals. Our pastor, Bro H. C. Early, was elected delegate to Annual Conference and Bro. Howard Grossnickle and Bro. Howard Reese, delegates to District Meeting. Our contributions of our general boards for the past year a little more than doubled the previous year. Our Aid Society sent $85 to the General Mission Board, a very liberal offering considering the membership of the society. The general outlook is very promising in all activities of the church.—Katie M Fahrney, Mapleville, Md., March 29.

Manor church assembled in business meeting March 29. The brethren gave very favorable reports of their visits among those in various sections of the District. Sharpsburg was granted the privilege of holding communion services semiannually, the date of same to be selected later. May 31 at 4 P. M. is the date for our communion Bro Frank Otto was elected church trustee Bro Rowland Reichard was elected delegate to Annual Meeting with Bro. Harold Snider, alternate. Delegates to District Meeting are Brethren Chas. D. Coffman and Harry Highbarger and Sister Ruth Otto; alternates, Brethren Frank Otto, McClellan Long and Jacob Thomas Bro. Harry Rowland was reelected elder for another year. Brethren Wm. Kershner and Wm Wyand were elected to the office of deacon and the former was installed.—Naomi H. Coffman, Fairplay, Md., April 1.

MICHIGAN

Battle Creek congregation is enjoying a constant gradual growth that bespeaks good leadership. Brother and Sister Keller have conducted very inspiring prayer meetings, giving splendid instruction on the Sermon on the Mount and specializing on Power of Prayer This is leading up to our Lenten services which will begin April 6 continuing up to our Easter services which will begin April 6 conducted by our pastor, D H. Keller, and Sister Keller, associate pastor. Every group of the organization has been entertained at the parsonage in the last few months March 16 Bro. Keller gave the last of a series of lectures with stereopticon on the subject of Our Missions Contests are in progress in two departments of our Sunday-school which brought a record attendance this month of 137 pupils. Our Aid Society is growing in numbers and accomplishments. Our council March 8 was moderated by our elder, Bro. Chas Spencer of Shepherd, who was encouraged by the growth here. Nine letters of membership were welcomed. Our love feast will be held April 27. The Daily Vacation Bible School will be superintended by Sister Viola Gow. The B. Y. P. D has recently contributed a substantial gift to the church—a piano, which was fittingly dedicated March 8. The young people are giving good programs every Sunday evening and are now preparing an Easter chorus. At our last meeting a letter was read from Elnora Schechter of Africa who went from this group last fall She reports being happy and busy in language study and nursing —Mrs. D. P. Schechter, Battle Creek, Mich., March 27.

NEBRASKA

Kearney church met in business meeting March 19. Brethren Paul K. Brandt and J. C. Dell, members of the united boards of our District, were with us. Attendance at all services has been increasing now that spring is here. Readjustments are being made in the primary department of our Sunday-school to better care for the overcrowded classes of the past few weeks. Attendance at Sunday-school March 23 exceeded our record attendance. Our mid-week prayer meeting and Bible study shows increased attendance and much interest is manifested. The program committee is preparing for the Easter program. A spring series of meetings is being arranged for as soon as an evangelist can be secured —Mrs. S. E. Thompson, Kearney, Nebr., March 29.

NORTH CAROLINA

Fraternity church met in council March 7. We decided to get Bro Rogers of Florida to hold our revival meeting beginning August 10 March 23 we had with us Bro. Cubbage and family from Mt. Airy He preached a very inspiring sermon which was enjoyed by all Our Sunday-school is growing very nicely. Everyone seems to show unusual interest in the work.—Mrs. Bruce Nelson, Winston-Salem, N. C., March 31

NORTH DAKOTA

Kenmare church met in council March 29 with Eld G I. Michael presiding. One letter was granted and one received. Our plans for District Meeting are progressing in fine shape. We are planning on an Easter program.—Mrs Ida Hodgson, Kenmare, N. Dak., April 1

Surrey.—Although the past winter has been a severe one, we have had services each Sunday. In the absence of Eld Dierdorff, Bro. Miller and Bro. Petry, both of Minot, preached good sermons for us. At our quarterly council March 16 it was decided to purchase new song books which are now in use. Brother and Sister Lingofelt joined with us again by letter, after residing elsewhere for two years With the opening of spring our congregation and Sunday-school have increased in numbers.—Garnet Conklin, Surrey, N. Dak., March 31.

OHIO

Painter Creek church met in council March 8. Bro Roy Honeyman was chosen delegate to Annual Meeting; Bro. John Fourman, alternate. Delegates to District Meeting are Brethren Roy Honeyman and John Fourman; Blaine Flory and Opal Honeyman, alternates. Committees on various lines of church work gave splendid reports of last year's work. It was decided to have a Vacation School again this summer. We will have pre-Easter meetings. Painter Creek is one of six churches whose pastors are planning to exchange pulpits during the week previous to Easter. Our primary department is making plans for the 1930 missionary project —Mrs. Opal Honeyman, Greenville, Ohio, March 26.

Pitsburg congregation just closed a two weeks' revival meeting with Bro H. V. Coppock, evangelist He preached eighteen sermons and visited in many of the homes. As a result seven were received into the church through baptism, and the membership was much strengthened by his helpful messages. The attendance was good throughout the meetings, delegations coming to us from our neighboring churches, rendering special music in song which was much appreciated. Our church is planning pre-Easter services.—Dora Niswonger, Pitsburg, Ohio, March 31.

Prices Creek church met in members' meeting March 14 with Eld. H. Jesse Baker presiding Bro. Baker was chosen as pastor for two years Brethren Andrew Miller and Ezra Deaton were chosen delegates to District Meeting, Bro H Jesse Baker is delegate to Annual Meeting. Recently we have enjoyed the presence of two delegations from Manchester College We are planning pre-Easter services with the different ministers in the township taking part Since our last report one has been received in fellowship On Sunday evening, March 2, the Richmond church gave us a musical program which was well received.—Mrs Verna Lee, Eldorado, Ohio, March 31.

Toledo.—There were eight conversions during the two weeks' revival conducted by our pastor, Ralph R Hatton Large crowds enjoyed the inspiring song service led by Milton Thomas Special music was also furnished by the ladies' quartet and the male quartet Feb 2 was observed as boys' club night, at which time the Friendly Indian and Pioneer Clubs had charge of the program. Mr W H Dennison, secretary of the Y. M. C. A., spoke on That Boy of Mine There were 175 present. March 28 the Friendly Sunday school class gave our two basket ball teams a complimentary banquet Bro L. M Baker and our pastor represented us at District Conference The teacher-training class has completed the course in the Old Testament and is now on the course, The Program of Christian Religion. This class is taught by the pastor We are now in the midst of our Easter self-denial offering, following the custom of four years Each member of the Sunday-school and church is asked to deny himself something and place the money in a little bank These banks will be collected at our Easter program, the money going toward our Annual Conference offering Last year this offering amounted to $67 Our love feast and communion will be held on Good Friday, April 18, at 7 P M We are also looking forward to the annual birthday supper in May. We have discontinued giving birthday offerings in the Sunday-school, and once a year we have a birthday supper and program. At this time each one gives his birthday offering This also goes toward the Conference offering. Sunday-school attendance and interest were fine all winter; average attendance for March was 113 The children's department of the Sunday-school and the Junior League are filling two goodwill chests to be sent to the Philippines We are glad to see those who have moved into our city hunting up the church and getting interested in the work here If you know of those living in Toledo who are or should be members, will you please write our pastor, R. R. Hatton, 1115 Woolville St—Mrs. H E McKimmy, Toledo, Ohio.

Union City (Ohio) church met in council March 21. Eld Chas Flory and wife of Piqua were with us Bro Erbaugh, our pastor, gave a very good report of his work He had made an average of two calls a day for the last six months, preached two sermons each Sunday, besides making several talks at the schools in the city and vicinity The junior Aid Society gave a very good report of the work done which was received with a vote of appreciation. A needy family was reported and it was decided to make a donation for them Report of the temperance committee showed that they are doing some good work We decided not to send a delegate to Annual Conference Brother and Sister Erbaugh were elected delegates to District Meeting with Sisters Ruth Ruff and Lula Netzley as alternates Bro Chas. Flory took charge of the meeting at this time and the pastoral committee read Bro. Erbaugh's resignation as pastor to take effect in six months, and as elder at once We voted to have Brother and Sister Erbaugh stay with us, but they felt the resignation should stand. Bro B F Sharp was elected elder to fill the unexpired term Our attendance during the past winter has been fairly good, but because of some sickness and bad weather a number were hindered from coming to services Bro. Erbaugh has been giving us some very good sermons from the book of Hebrews, which teaching we enjoyed During the pastor's illness, Brethren Earl McFarland, Chas Stockdale, B F. Sharp and Theo. Ely preached for us The Bethany chorus will be with us the latter part of April to give a program We are also preparing an Easter cantata —Lula Netzley, Union City, Ind., April 2.

West Dayton.—At our last business meeting our pastor, N B Wine and Harry McPherson were elected delegates to District Meeting Our pastor, E. S Coffman, is delegate to Annual Conference Mr Creager, appreciated Our congregation is making arrangements for the coming evangelistic meetings. Our services are well attended The choir is rendering splendid music at each service—Dorsey Hodgden, Dayton, Ohio, March 31.

OREGON

Albany.—Feb. 23 the B. Y. P. D with Mrs F. H Barr, director, presented a missionary play, The Color Line An offering was taken to apply on the debt At the regular council March 22 it was decided to begin our evangelistic meetings April 6, with Bro Lorell Weiss of Portland, evangelist The love feast will be April 19, beginning at 7 P. M. A committee was elected to make arrangements for the District Meeting which will convene at this place in August A program consisting of songs, recitations and a playlet will be given Easter Sunday morning by the children. There will also be a short Cradle Roll service. Our pastor has been giving us from time to time some splendid and helpful sermons Jennie Holl, Corvallis, Ore., March 26.

Grants Pass.—From Feb 16 to March 1 Bro Leander Smith of Newberg, Ore., conducted a series of evangelistic efforts. Three young girls decided for Christ Bro Lorell Weiss of Portland was with us the 15th and 16th doing committee work and brought the morning message on Sunday. March 30 we are to have a mothers and daughters' program Our Ladies' Aid is studying the book, The Crowded Ways Our Sunday school is growing On April 13 our congregation plans to be at Ashland church for a joint Sunday school conference of Williams Creek, Ashland and Grants Pass Each in turn enjoys one once a year. We find them very helpful both socially and spiritually—Lizzie Neher Flory, Grants Pass, Ore., March 27

PENNSYLVANIA

Albright.—The work here is prospering. We will soon have the last of our debt paid, less than $50 being needed The women of the church have helped out by sewing and quilting, and while many are out of work the brethren have done well with their pledges We had a Bible institute on March 23 with Bro Crank of Juniata College as instructor. Preparations for an Easter service are being made and on April 27 the Twenty-eighth Street church of Altoona will sing their Easter cantata for us. About the same date Bro Anthony will begin a revival to last two weeks at least. At its close the regular semiannual love feast will be held We have granted seven letters to other churches and received three by letter; two were received by baptism after our last revival held by Bro. F R Zook of Martinsburg—Nora Wentz, Roaring Spring, Pa., April 1

Back Creek congregation met in council March 15 at the Upton house Delegates to Annual Meeting are Eld A M. Niswander, Bro Edgar Landis, Bro J K. Brindle. Four certificates of membership were granted. A series of meetings will begin May 4, continuing for two weeks and closing with the love feast May 17 and 18 at 10 A M , at the Upton house The meetings will be conducted by Bro Chas D Cassel of Manheim, Pa A lecture is to be given by Bro H K Ober of Elizabethtown on Easter afternoon, April 20, at 2 o'clock, at the Brant house—Nelson L Wilson, Greencastle, Pa., April 1

Jennersville.—Bro R. P Bucher, our elder in charge, was with us on March 16 and new arrangements were made Bro Frank Gruver was elected superintendent The Sunday-school met at the home of Brother and Sister F A Snyder March 28 for a special business meeting to elect some new teachers We have started a Thursday evening prayer meeting, the first being held at the church on March 6 These meetings are being well attended so far—Effie Willis, Oxford, Pa., March 31

Lititz church met in council March 19 Delegates elected to Annual Meeting are, Sisters Lizzie Hershey and Florence Gibbel; alternates, Bro H E Nies and Eld H. M. Eberly; to District Meeting, Sister Mary Brucklhart, Sister Mary Frank and Bro Noah Trimmer; alternates, Brethren H E Nies, J H Breitegan and H M Eberly March 16 Eld Albert Hollinger preached in the morning In the evening a local Sunday-school meeting was held The Sunday-school as an Evangelizing Agency was the theme Bro. Roy Forney, District Sunday School Secretary, gave the address —Florence B. Gibbel, Lititz, Pa., March 22.

(Continued on Page 240)

MOTHER SUSANNAH GRAYBILL

(Continued From Page 235)

a Hershey, and he was instrumental in having Brethren preachers first come to our Cornwall section. Her paternal grandfather, Eld. Abraham Zug, was the father of the Brethren cause in Lebanon County. His wife was Susannah Royer, of a family of great prominence in our church Her great-grandfather was Eld. John Zug, one of the Brethren fathers of Lancaster County, who was a son of Ulrich, a refugee from religious persecution in Switzerland, doubtless from Canton Zug.

Our History of the Royer Family states that Susannah Zug married "Isaac Graybill, b. Sept. 3, 1831, in Penn twp., Lancaster Co.; and d. at 9 P. M., Sept 13, 1896, a son of Joseph and Anna Zug Graybill" Isaac was a farmer, and moved from Lebanon County to near Lemasters, Franklin County, in the spring of 1867. His wife became known generally as Mother Graybill. If there were any sick in the neighborhood, the first person thought of was Mother Graybill. Her herbs were at a premium with the sick. She used to say: "I believe every weed is good for some sickness if we only knew what" Her words make us think that every weed of humanity would have some value in the garden of the Lord.

Young preachers had her special solicitude. She was very anxious that they preach the word in its purity, that they be workmen that need not be ashamed, rightly dividing the word of truth She would ask them to pray for her. She no doubt felt her sinfulness, but she was anxious that they become masters of intercession, that they be priests as well as prophets, that they might reign as kings. More than one preacher bore testimony to her helpfulness.

If she were mindful of heavenly things when converted, she was mindful and wished to be remembered of her beloved on earth at her death Her ninety-seventh birthday arrived. She repeatedly asked her daughter: "Did any cards come for me?" Finally after asking several times, her daughter said: "Yes, mother, fifty-three have come." Some roses also came. Her wonted exclamation, without opening her eyes, was always, "Aye! Yi! Yi!" as a smile of supreme satisfaction came over her face. At 5 A. M. the next morning her spirit took its flight.

She had two children, both surviving—Daniel, born in 1860; and Retiza, born in 1862. Retiza was married to Frank Ebersole, a highly esteemed member of the church, who died a few years ago The mother's home was with the widowed daughter at Lemasters. Retiza has no children of her own but raised three. Daniel married Susan Jacobs, and they have had seven children, who have brought them ten grandchildren.

At the home was sung, "Jesus, Lover of My Soul." The Scripture read was the nineteenth Psalm, followed by prayer. The funeral text was Job 19: 25. The preachers were Eld. A. M. Niswanger and M. B. Mentzer of Back Creek congregation, and M. R. Flohr of Lees Cross Road, formerly of the same congregation. Her remains were interred at the Upton house, on the same day that ex-President and ex-Chief Justice Taft was buried in Arlington cemetery. We believe that great ones of the earth will be proud to be received at Susannah's mansion in the skies

J. G. Francis.

Lebanon, Pa.

A GOLDEN ANNIVERSARY

Fifty years before March 4, 1930, at Summit Mills, Pa., Brother and Sister W. H. Lichty, not daring to hope for fifty years of walking the pathway of life together, were married. Cares and blessings came





to their home sevenfold, named: Eva, Mary, Beulah, Ray, Delta, Joy and Lois. Six of these children, Mrs. Mary Heiney, Mrs Beulah Myers, Ray Lichty, Mrs Delta West, Joy G. Lichty and Mrs. Lois Thomas were at home to help celebrate the anniversary; while Mrs. Eva Whisler was convalescing in the hospital in Ann Arbor, Mich. Nine of the sixteen grandchildren, one son-in law, two daughters-in-law, three uncles and three aunts of the children, the pastor and wife attended the anniversary dinner.

During all these years Brother and Sister Lichty served God, the church, their family and the community well, a fact which is attested to by the floral offering which was given to Brother and Sister Lichty by the church as a loving token of faithful service. During the years of Bro. Lichty's active ministry he preached many sermons, held numerous revivals, was much loved by young people and children. In his Christian work he traveled mile upon mile, while Sister Lichty remained at home with the children and managed their farm.

During the dinner hour Radio Station W. M. T. broadcasted a short program in honor of these faithful servants. After dinner the children, uncles and aunts compared experiences

We praise Almighty God for the Spirit of Christ as manifest by these faithful servants of God May the Lord continue to bless them and may he bless us through them.

A part of the program consisted of a poem composed by Eva Lichty Whisler, entitled: Their Golden Day.

Paul S. Longenecker.

Waterloo, Iowa.

IN MEMORIAM

The passing of Eld. Joel Sherfy of Saluda, N. C., marks the end of one generation of preachers in the Church of the Brethren, whose influence for good only time and eternity can tell. Bro. Sherfy, son of Samuel S. and Nancy Sherfy, of Washington County, Tenn., was the oldest of four brothers all of whom regarded as their God-given task the preaching of the word. Frederick of Virginia passed on years ago; then later Noah, school teacher-preacher of Tennessee; and five years ago John, father of the writer. This left Uncle Joel standing alone like a sturdy, frost-covered oak of the barren mountainside.

Bro. Sherfy was born in Washington County, Tenn., March 18, 1841, and died Jan. 18, 1930, thus being almost ninety years old. The immediate cause of his death was influenza. There were three daughters and one son by his first marriage, and three daughters by the second.

He united with the Church of the Brethren (for he was of Dunker parentage) at the age of seventeen, and was baptized on Dec. 5, 1858, by Eld. David Klepper. He was called to the ministry in August, 1864.

The writer had the most happy privilege of visiting this veteran of the cross in his mountain home in August, 1927. It was an inspiration to meet him. Though no longer actively engaged in the ministry of the word, he was keeping up by much reading, mostly from the Book, which he requested as his casket pillow. He also read the newspapers and the Gospel Messenger was a welcome weekly visitor to his home.

Known to the writer, he leaves the three daughters by the second marriage and his companion. Also two half sisters who live on or near the old Sherfy home in Tennessee. So one generation passes and another soon finds itself growing old. Only let us who remain be true to the "faith of our fathers."

E. F. Sherfy.

Daleville, Va.

IN MEMORY OF BRO. COFFMAN

Jacob B. Coffman died Feb. 23, 1930, aged seventy-nine years, six months and twenty-five days. He was ill less than a week, death resulting from complications due to age. He was a son of Samuel and Frances Coffman; his entire life was spent in Rockingham County, Va. He had been a member of the Church of the Brethren for many years and had faithfully served in the office of deacon most of the time He had served for a quarter of a century as a member of the District Mission Board and was active in the leadership of young people's activities. He was one of the group which founded the first old folks' singing at Weaver's church twenty-five years ago; he seldom missed one of these old-time gatherings. He quickly adjusted himself to changing conditions and as he grew older was always alert to keep up with the trend of the times, especially in affairs of the church.

He is survived by his widow, who was Miss Sarah Showalter, two sons—Ernest F., pastor of the church in Dayton, Ohio, and Frank of Richmond, Va., two grandchildren, two brothers and two sisters.

Funeral services were conducted from the Bank Mennonite church by his pastor, J. W. Hess, assisted by J. S. Martin, Mennonite. As Bro. Coffman was so deeply interested in every phase of work in the Mt. Bethel church, the Sunday-school, church and B. Y. P. D. each appointed a member to serve on the committee to write resolutions of respect.

Resolutions

Whereas it has pleased our heavenly Father in his infinite wisdom to remove from our midst and unto himself our brother and coworker, Bro. J. B. Coffman, therefore be it resolved:

That we, the Mt. Bethel church, Beaver Creek congregation, bow in humble submission to the will of him who doeth all things best, and that we express our appreciation of his faithful service and untiring efforts for the advancement of the kingdom of God;

That the Sunday-school feels most keenly the loss of an ardent supporter and faithful teacher;

That the B. Y. P. D. will remember with lasting gratitude his words of encouragement and cheerful disposition, as well as his life of service and devotion to the uplift of humanity, as a rich legacy inspiring us to higher ideals and nobler aspirations;

That a copy of these resolutions be printed in the Gospel Messenger, the local paper, and that copies be sent to the bereaved family.

J. W. Hess,
Virginia Hess,
Mrs. Ida M. Matheny.

Hinton, Va.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Ford-Backfisch.—By the undersigned at the Maple Grove church, Nov. 3, 1929, Brother John Ford, of Oklahoma, and Sister Sopha Backfisch of Center Point. Their home address is 3622 W. Polk St., Chicago, Ill.—Ira T. Hiatt, Clay City, Ind.

Marshall-Goss.—By the undersigned at his residence, March 24, 1930, Mr. Virgil G. Marshall and Miss Catherine H. Goss.—Van B. Wright, Dayton, Ohio.

Maynard-Burger.—By the undersigned at the parsonage on Feb. 2, 1930, Mr. Nicholas Maynard and Miss Minnie Carol Burger.—Earl M. Frantz, Sabetha, Kans.

Myers-Malsbury.—By the undersigned at his home in Glendora, Calif., Feb. 28, 1930, Bro. Frank C. Myers of Covina, Calif, and Sister Neva A. Malsbury of Cleburne, Texas.—A. D Sollenberger, Glendora, Calif.

Nisivander-Garner.—By the undersigned at the home of the bride's parents, Brother and Sister Frank Garner, Westminster, Md., Feb. 18, 1930, Bro. Paul Nisivander and Sister Ruth Garner.—Geo. A. Early, Westminster, Md.

FALLEN ASLEEP

Arey, Sister Laura Croushorn, died Feb. 20, 1930, at the Rockingham Memorial Hospital, Harrisonburg, Va., aged 40 years. She had been ill eighteen months with complications, and had been in the hospital three months. She was a member of the Church of the Brethren for over forty years; she called for the anointing in her last illness. She leaves her husband, S. L. Arey, one son, mother and four brothers. Funeral at Clover Hill church by her pastor, J. W. Hess, assisted by Rev. A. E. Wilcher, Methodist. Burial in the Woodbine mausoleum in Harrisonburg.—Mrs. Ida M. Matheny, Hinton, Va.

Baer, Bro. Wm., son of Abraham and Sarah Miller Baer, died in the bounds of the Quemahoning congregation, Pa., March 9, 1930, of a complication of diseases, aged 60 years, 6 months and 10 days. He was a member of the Maple Spring congregation for about fifteen years. Funeral services at the Maple Spring church by the writer, assisted by Eld. W. D. Rummel. Interment in the church cemetery.—N. H Blough, Davidsville, Pa.

Baer, Sallie E., died at the home of her sister, Mrs. M. R. Flohr, aged 65 years, 8 months and 20 days. Death followed a five months' illness from complications. She had been a lifelong member of the Church of the Brethren having united with the church in 1887. She is survived by two sisters and two brothers. Burial at Prices cemetery beside her parents.—Anna Flohr, Lees Cross Roads, Pa.

Basbore, Amanda, died March 10, 1930, aged 84 years. She is survived by two daughters and three sons. Her husband died fifty years ago. She had been a member of the Church of the Brethren practically all her life. After her marriage she lived in the bounds of the Lost Creek congregation. Funeral from the home near McAlisterville by her pastor, the writer. Burial in the Bunkertown cemetery.—C. E. Grapes, Bunkertown, Pa

Binkley, Bro. Sherman K., died at his home at Leacock, Pa., in the bounds of the Conestoga church, Feb. 16, 1930, aged 41 years. He was at home with his mother who survives, also several brothers and sisters. Services in the Bareville church by Elders Martin Ebersole and D. S. Myer. Interment in the Millersville Mennonite cemetery.—Amos B. Hufford, Bareville, Pa.

Black, Lidra Alice, daughter of G. W. and Margret Brown, [illegible] March 10, 1930, aged 68 years, 9 months and 14 days She was [illegible] Samuel Black Dec. 2, 1878; he died Oct. 13, 1905. One son and [illegible] daughters survive with twenty-nine grandchildren and seven great-grandchildren She with her husband united with the Church of the Brethren in 1895. She had for several years suffered much, having undergone two severe operations. All her affliction she bore with much patience. She died in the hospital of Columbus City, Ind. Burial in the Chapel cemetery. Funeral in the Blue river church by the writer.—L. U. Kreider, Churubusco, Ind.

Bowers, Henry E., born in Stark County, Ohio, died of apoplexy at his home in Morrill, Kans., March 17, 1930, aged 53 years, 4 months and 24 days. As a lad of four he came with his parents to Kansas where he grew to manhood. He married Ellen J. Landis Jan. 1907, at Reserve, Kans. The first four years of their married life were lived in Idaho and since then in Morrill, Kans. To this union [illegible] daughters were born. He had been a severe sufferer for almost [illegible] years with heart attacks, but in it all showed great patience. [illegible] fourteen years old he united with the Church of the Brethren, and at that time with the South Morrill church. His patience and [illegible] and uprightness in his dealings with men were outstanding in [illegible] Surviving are the companion and three daughters, two brothers, and six sisters. Funeral in the Brick church by the undersigned. Interment in the Morrill cemetery.—W. H. Yoder, Morrill, Kans.

Brown, Mary Donaldson, born in Mannon County, Iceland, Oct. 1855, died March 14, 1930, at the home of her daughter, Mrs. [illegible] Gillett, Vina, Calif. She was one of a family of nine children, [illegible] of whom survive. She was the wife of Daniel W. Brown who [illegible] her four days. To this union were born four sons and three daughters, [illegible] of whom survive. She was raised a Presbyterian, but united with the Church of the Brethren in 1893, at South Beatrice church, Hall [illegible] ville, Nebr. She with her husband and children came to Cal[illegible] twenty-nine years ago. **Brown,** Daniel Walter, born near Leon, [illegible] Feb. 8, 1856, died March 10, 1930, at the home of his daughter, [illegible] Maggie Gillett. He was the oldest son of Thos. Dixon and [illegible] Heaston Brown. One brother and two sisters survive Hag[illegible] and Sister Brown lived until August, 1930, they would have celebrated their fiftieth wedding anniversary. He united with the Church [illegible] Brethren at the age of twelve. Services for both by Eld. [illegible] Brubaker at Bangor. Burial in the Bangor cemetery.—Mrs. [illegible] Fillmore, Biggs, Calif.

Byerly, Jesse S., son of Geo. S. and Sarah Byerly, born near [illegible] Ohio, died in the Memorial Hospital, Decatur, Ind., March 9, [illegible] cancer, aged 60 years, 5 months and 20 days. He suffered most [illegible] many months and bore his affliction with Christian fortitude. [illegible] married Jessie A. Early on April 4, 1895. To them were born [illegible] sons and four daughters. He is survived by his wife and six children, six granddaughters, six brothers and four sisters. He also leaves a family of eleven to pass to his reward. He united with the Church of the Brethren in early life. In 1903 he was called to the ministry by the Pleasant Dale church. Feeling the need of more preparation he went to Manchester College where he graduated from the Bible department in 1911. Later he returned to the farm and assisted in the ministerial work of his home church. He taught the young men's Bible class for fifteen years. He was actively and faithfully interested in the affairs of his community. Funeral in the Pleasant Dale church by Otho Winger of Manchester College assisted by Bro. W. W. [illegible] Interment in the Pleasant Dale cemetery.—Mrs. D. M Byerly, Decatur, Ind.

Charlton, Sister Rilla Hawse, died at her home near Broadway, Va., March 16, 1930, aged 53 years, 7 months and 10 days. She was a faithful member of Linville Creek church for many years. Having no children she took into her home two of her sister's children and reared them as a mother. Her husband survives, also three sisters. Funeral for them as a mother. Her husband survives, also three sisters. Funeral services conducted by Bro. I. W. Miller preached the funeral sermon.—Mrs. J. C. [illegible] Broadway, Va.

Cline, Sister Bettie, daughter of John and Elizabeth Miller, born near Wenger's Mill, died at the home of her daughter, Mrs. Benj. [illegible] Timberville, Feb. 22, 1930, aged 82 years, 9 months and [illegible] She fell and broke her hip which resulted in her death. Her husband, Bro. Jacob Muller, received her into the Brethren Church when she was nineteen years old. A daughter preceded her in October, 1903, one son in January, 1912, and her husband, Jacob Cline, in December, 1903 She is survived by four daughters, one son, eighteen grandchildren and two great-grandchildren. Her life had been one of faithfulness to her home, her church and the community. Services at the Timberville church by Bro. J. Carson Miller, assisted by Bro. [illegible] Glick Interment in the adjoining cemetery.—Rebecca L. Neff, Timberville, Va.

Cordier, Mary E., daughter of Benj. and Mary Coate, died Feb. 1930, aged 70 years, 10 months and 23 days. In 1877 she became a member of the Church of the Brethren and was baptized by Jeremiah Katherman. She was a devoted Christian and her exemplary life. Sept. 7, 1878, she married F. P. Cordier and to them were born ten children, two preceded her some years ago. She is survived by her husband, six daughters, two sons, thirty-four grandchildren and two brothers. She always had a great concern for the church and a great interest in her family, training the children to be useful in the world. Funeral by Eld. David Hollinger.—F. Cordier, Celina, Ohio.

Crakes, Bro. Alonzo, was found dead in a field near Markle, Ind., March 23, 1930. Death was due to heart failure. He was 71 years old. Services in Huntington by the writer.—Ezra Flory, Huntington, Ind.

Ditmer, John Henry, born in Montgomery County, Ohio, died March 16, 1930, aged 78 years, 6 months and 11 days. Nov. 17, 1875, he married Susan Steffy, who preceded him on March 7, 1930. To them were born one daughter, who died in infancy, and one son. He is survived by the son, Roy of Arcanum, at whose home he died, two grandchildren and two brothers. He became a member of the Church of the Brethren early in life and remained faithful until death. Services in the Georgetown church by Eld. N. W. Binkley. Interment in the near-by cemetery.—Nora Ditmer, Laura, Ohio.

Edmister, Sister Sadie Johnson, daughter of George and [illegible] Johnson, was born Aug. 4, 1878, at Garrison, Iowa, and died [illegible] 1930, at the home of her physician, in Covina, Calif. At the age of twenty-seven she was married to J. F. Edmister. To them were born three children, all of whom are at home with their mother —Ellen, Ivan and Evelyn. The deceased lived at Garrison until the fall of 1926 when she moved with her family to Pomona, Calif., in July, 1927, they moved to La Verne, Calif. Soon after her marriage she joined the Church of the Brethren and was a faithful member of her husband in his work as a minister. She was very active in the work of the Aid Society and with the children's division in the Sunday-school. Funeral services were conducted in the La Verne church by J. B. Emmert assisted by Galen Walker. Interment in the Evergreen cemetery, La Verne, Calif.—Grace Hileman Miller, La Verne, Calif.

Harris, Bro. Pryor H., died at his home in the Barren Ridge congregation, March 2, 1930, aged 79 years, 3 months and 23 days. He had been in failing health for several years. He had been a member of the Church of the Brethren for forty years or more and had served in the neighborhood practically all his life His wife preceded him about six years ago He is survived by four sons. Services in the Barren Ridge church by N. W. Coffman assisted by Rev. [illegible] Baptist. Interment in the adjoining cemetery.—Helen C. [illegible] Staunton, Va.

Hitchings, William Wright, born at Woodland, Clearfield Co., Pa., April 2, 1857, and died in Tyrone, Pa., March 21, 1930, aged 72 years, 11 months and 19 days. In early life he moved to near Mc-Mark, Huntingdon County, where he resided until 1912 when he moved to Tyrone, which place was his home until his death He was married. His second wife was Sister Luella Nearhoof Shelleberger whom he married Aug. 12, 1890. For nearly forty years they lived together. He was the father of seven children, four sons and three daughters, all of whom are living One stepdaughter also survives with the widow. Bro Hitchings united with the Church of the Brethren at Warriors' Mark about thirty-five years ago In 1906 he was called to the office of deacon. He was a loyal and faithful Christian devoted to his family and church. His death was very sudden and unexpected. He had left his work in the Paper Mill to go to his home for the noon lunch and had just reached the street when

called him. The funeral was held from the Tyrone church with the writer in charge assisted by Brethren C. O. Beery and J. B. Miller. Interment in Eastlawn cemetery, Tyrone.—John R. Snyder, Tyrone, Pa.

Henricks, Eld. Z., died in the Soldiers' Home, Calif., March 15, 1930, aged 89 years, 8 months and 5 days. His wife, daughter and infant son preceded him. He leaves three children, ten grandchildren and fourteen great-grandchildren.—Effie Henricks, Bellflower, Calif.

Hollinger, Elizabeth K., daughter of Henry and Mary Bollinger, born April 27, 1851, died Feb. 21, 1930, at the home of her granddaughter, Mrs. Harvey Petry, near Hollansburg, Ohio. June 14, 1874, she married Daniel W. Hollinger. There were seven sons and three daughters: two sons and two daughters, also her husband, preceded her. Early in life she united with the Church of the Brethren and lived faithful to her calling. Feb. 20, 1930, she called for the elders and was anointed. While her suffering was intense at times, she bore it patiently. Her entire life was spent in Darke County. She was always ready to help those around her in need and was a regular attendant at church services. Funeral at the Beech Grove church by Eld. S. A. Blessing assisted by Eld. H. J. Baker.—E. S. Hollinger, New Paris, Ohio.

Holsopple, Christian Blough, wife of Isaiah Holsopple, died March 11, 1930, at the home of her daughter, Central City, Pa., aged 91 years and 21 days. She was a lifelong member of the Church of the Brethren. She is survived by two sons, five daughters, forty-four grandchildren, sixty-four great-grandchildren and one great-great-grandchild. Services in the Berkey church by her pastor, John F. Graham. Interment in adjoining cemetery.—Mrs. John F. Graham, Windber, Pa.

Jones, Roy Milton, died March 18, 1930, aged 8 months and 18 days. He was the youngest child of Bro. Clarence and Sister Nellie Jones. The parents survive with four brothers and a sister. Funeral by O. E. Stern at the Willow Creek church. Burial at the same place.—Mrs. Ellen Harldson, Barnard, S. Dak.

Noffsinger, Ezra, son of Joel and Mary Johnson Noffsinger, born near Union City, Ind., died at his home in Darke County, Ohio, March 11, 1930, aged 71 years, 1 month and 9 days. After completing the common schools he took up a business course at Greenville, Ohio. Later he took up farming and was considered a practical and successful farmer. He had been in failing health for several months and death resulted from a complication of diseases A few months before his death he received the anointing service. May 1, 1884, he married Dora Isenhour, and to them were born two sons and three daughters. They also opened their home to a foster son. In 1884 he and his companion united with the Church of the Brethren at the Brick church. Five years later he was elected to the office of deacon. In another five years he was called to the ministry and in 1906 ordained to the eldership In all his church offices he served humbly, honorably and faithfully. March 30, 1902, his wife died. Feb. 12, 1908, he married Amanda Brumbaugh who proved to be a true and devoted mother and a sympathetic companion. He leaves his wife, four children, one foster son, seventeen grandchildren and two great-grandchildren.—Chas. Stockslager, Union City, Ind.

Penrod, Bro Noah, born in Paint Township, Somerset County, Pa., Jan. 27, 1865, died in Rummel, Pa., Feb. 22, 1930, from influenza. He united with the church about eight years ago. He called for the anointing during his final illness. He is survived by his wife, three sons and two daughters, also three brothers and two sisters. Funeral services in the Rummel church by D. P. Hoover assisted by J. A. Buffenmyer. Interment in the Berkey cemetery.—D. P. Hoover, Windber, Pa.

Peterseim, Viola Stoneburner, daughter of Brother and Sister Jesse W Stoneburner, was born in Adams County, Ind., Sept. 9, 1882. When twelve years of age she gave her heart to God, and became a member of the Church of the Brethren. Sept. 9, 1906, she married Bro. Jos. Peterseim. To them were born four children. For the greater part of her life she was a resident of Adams County and a member of Pleasant Dale church. A few years ago, however, she and her family moved to Troy, Ohio, where she died. She passed away at the Stouder Memorial Hospital Feb. 15, 1930; she was anointed before she died Surviving are her husband and three children, two grandchildren, her aged mother, three brothers and three sisters. She was patient in her suffering and until death she was faithful to the Lord.—Alice M Studebaker, Bluffton, Ind.

Pope, Bro Geo. S., son of John and Jemima Pope, born at Ft. Sibert, W. Va., died at the home of his daughter, Mrs. Geo. Crist, Timberville, Va., Dec 25, 1929, aged 90 years. His wife preceded him twelve years ago. There were eleven children, four of whom also died. Two sons are ministers of the Methodist Church—J. D. Pope, Petersburg W. Va., and G. E. Pope, Greenbank, W. Va. In early life Bro. Pope accepted Christ and united with the Methodist Church and lived a devoted life to his church. He was always a regular attendant and a church worker. He served through the four years of the war as a member of Company I, 62nd Virginia regiment, Imboden's Brigade. He saw service in the memorable battle at Cold Harbor. The flag under which he fought was placed on the casket during the services. Funeral from the Church of the Brethren by his pastor, Rev. W. O. Luttrell, assisted by J. T. Glick. Interment in the Timberville cemetery.—Rebecca L. Neff, Timberville, Va.

Replogle, Harold, son of A. L. and Eva Detwiler Replogle, died March 10, aged 9 years, 9 months and 9 days. Death was due to meningitis following cranial abscesses. He was always faithful in attending Sunday-school and church services. He was a grandson of Eld. D. T. Detwiler.—Rosetta Cottrell, New Enterprise, Pa.

Royer, Catharine Stebbins, daughter of Howard and Emma Stebbins, born in Dayton, Ohio, died March 21, 1930, aged 33 years, 2 months and 12 days. After four years' teaching in the grade school and desiring to prepare herself better for the teaching profession, as well as church and community work, she took a four-year course at Manchester College, receiving her degree in liberal arts in 1922. Following this she taught two years in high school. March 14, 1925, she married Forrest M. Royer. They made their home on the Royer farm near the Painter Creek church. When about twelve years old she united with the Church of the Brethren and lived a consistent Christian life until the end She had served the church as Sunday-school superintendent, teacher, leader of teacher-training and president of the Aid Society. She leaves her husband, a son, father and mother, two sisters and six brothers. Funeral services from the Painter Creek church by Bro Jesse Nolsinger assisted by Bro. Roy Honeyman. Interment near the Lower Miami church.—Mrs. Roy Honeyman, Greenville, Ohio.

Royer, Israel, son of Samuel and Susan (Markley) Royer, born in Stark County, Ohio, died at his home in Springfield Township, March 15, 1930, aged 79 years, 1 month and 5 days. He married Sister Lydia Young Jan. 25, 1883, who died in 1903. He united with the Church of the Brethren in May, 1903, and lived a consistent, faithful life. He is survived by three daughters, two grandsons and two half sisters. Services at the Springfield church by Bro. C. H. Petry. Burial in the cemetery near by.—Alice C. Mumaw, Mogadore, Ohio.

Shirkey, Sister Kate Holsinger, died at her home near Broadway, Va., Jan. 8, 1930, aged 58 years, 2 months and 22 days. She united with the church about fifteen years ago and was a consistent Christian. Her husband, Bro. John Shirkey, four daughters and two sons remain. Services at Linville Creek church by Bro. I. W. Miller.—Mrs. J. C. Myers, Broadway, Va.

Shively, Arlis Patricia, infant daughter of Lawrence and Sarah Shively, died Feb. —, 1930. She leaves father and mother, two brothers and four sisters. Funeral in the Blue River church by the writer Burial in the Blue River cemetery.—L. U. Kreider, Churubusco, Ind.

Sprinkel, Mrs. Ocie Ola, died Feb. 1, 1930, aged 35 years, 6 months and 1 day. April 30, 1914, she married Raymond Sprinkel who survives with a foster daughter, her parents, brothers and sisters. For about fifteen years she had been a faithful member of the Church of the Brethren Service at the Pleasant Dale church by the undersigned. Burial at Mt. Union.—E. F. Sherfy, Daleville, Va.

Whisler, Bro. Samuel R., died March 20, 1930, aged 82 years, 7 months and 28 days In 1847 he married Mrs. Parmelia Horn Good who died in 1884. In 1887 he married Lydia Brenneman who died in 1922. He leaves one daughter and two sons. He was a member of Linville Creek congregation but for some years lived with his daughter in Harrisonburg, Va.—Mrs. J. C. Myers, Broadway, Va.

"The hand that rocks the cradle rules the world"

Mother's Day, May 11

Once a year we pause to honor Mother. How will you observe MOTHER'S DAY? Others are making it a great day. Why not you? Here are a few suggestions:

Exercises for Mother's Day

Mother and Home

Here is a complete order of service for church or school. 16 pages of good material. **8c; 85c per dozen; $6.00 per hundred.**

Mother Mine

Contains choice songs, recitations and exercises for all departments of church and school, **8c; 85c per dozen; $6.00 per hundred.**

The Harbor of Home

Every number in this cantata stimulates love for and appreciation of mother and home. **8c; 85c per dozen; $6.00 per hundred.**

Two Pageants for Mother's Day

Mother, a Twelve Minute Pageant

Simple, impressive, suitable for opening exercises. Uses young people. Requires only one rehearsal. **15c; six for 75c.**

The Woman by the Way

The characters are a mother and children—as many as you desire. Simple setting. Dialogues and music. Effective. **15c; $1.50 per dozen.**

Books for Mother's Day

Paramount Special Day Book for Mother's Day and Missions

Contains 33 pages of material for Mother's Day; 7 pages of songs and music; 14 pages for missions. **All for 25c.**

Paramount All the Year Round Book

Contains 144 pages of which 14 are devoted to Mother's Day. **40c.**

Pageants for the Year

Contains 22 pageants, and 3 of them are for Mother's Day. **$1.50.**

The Golden Pen

An excellent little book by **W. Arthur Cable.** Beautifully bound. Very appropriate as a gift to mother. **50c.**

Post Cards for Mother's Day

These cards have appropriate message and picture on one side, and invitation to Sunday-school on Mother's Day, with space for name of school and personal signature. **20c a dozen; $1.25 a hundred.**

Order by **number.**

No. 357. Picture of mother reading, and scene.

No. 429. Picture of mother.

No. 496. Picture of Bible and spectacles, with home in distance.

This material is good, usable, inexpensive. From it your **Mother's Day Committee** can make selections for its own local needs. Order now and get ready for your best **MOTHER'S DAY.**

Brethren Publishing House, Elgin, Ill.

A BOOK FOR EVERY OCCASION

and for Every One

If you have not found what you wanted elsewhere you may find it in this column.

For the Publicity Man

THE AMATEUR POSTER-MAKER, by J. E. Perkins. Shows how to do the trick successfully. **$1.00.**

For the Dull Hour

THE WHITE HOUSE GANG, by Earle Looker. If this will not make you laugh and drive away the blues, there's no use of your seeing the doctor. **$3.00.**

For the Worker with Children

88 CHILDREN'S SERMONS FOR ALL OCCASIONS, by George Roberts. New, different, helpful and suggestive. **$1.75.**

For B. Y. P. D. Devotional Period

FRIENDS OF JESUS, Dramatizations from the New Testament, by Lydia Glover Deseo Six short plays that have proved their value. **Paper, 75c.**

For the Lenten Season

PENTECOST, A RENEWAL OF POWER, by B. H. Bruner. A book that stresses the work of the Spirit in the church. **$1.50.**

For Those Who Would Hear the Other Side

A HISTORY OF SOME SCIENTIFIC BLUNDERS, by George McCready Price. In which the author shows how even science has made her blunders as well as the rest of us. **$1.25.**

For Those Who Find the Hebrew Prophets Uninteresting

THE GODLY FELLOWSHIP OF THE PROPHETS, by W. Makintosh Mackay. The author helps you to see the prophets as real men and their message applicable even today. **$2.00.**

For Those of a Philosophical Turn of Mind

THE STORY OF PHILOSOPHY, by Will Durant. Gives lives and opinions of the greater philosophers. Formerly sold for $5.00 **Now $1.00.**

For Readers of F. B. Meyer

THE CALL AND CHALLENGE OF THE UNSEEN, by F. B. Meyer. Fifteen devotional and evangelistic addresses by the late F. B. Meyer. **$1.75.**

For Helpful Class Meetings

GO TILL YOU GUESS, by Amos R. Wells. Follows one statement with another, thus leading all to answer some Bible question. Stands for sensible entertainment. **$1.00.**

For Those Who Would Know Youth

THE INTIMATE PROBLEMS OF YOUTH, by Earl S. Rudisill. Discusses youth's problems in a sympathetic manner. Stresses Christian attitudes and character. **$2.00.**

For Those Who Think They Can't

OVERCOMING HANDICAPS, by Archer Wallace. Thrilling stories of fifteen boys, who, in spite of obscurity and poverty, became world leaders. **$1.00.**

For Those of Artistic Taste

QUOTABLE POEMS, compiled by Clark and Gillespie. 500 poems by 300 writers A fine collection of poems that have a real message. **$2.50.**

Make this your order sheet, enclose your check and mail to

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Select Wisely--- BOOKS ---Invest Systematically

The Messenger advertises only books of worthy character

Church Finance

By William H. Leach

The author is constantly in touch with hundreds of congregations and knows the church financial problem first-hand. Your church needs just such a book to pilot it through its financial difficulties. 224 pages. **$2.25.**

Weekly Offering is Biblical

If ONE HUNDRED PASTORS will use

"Concerning the Collection"

By Monroe E. Dodd

people will give with joy, offerings will grow and become an important part of the morning worship period. If you love the church and your pastor give him this book and ask him to use it in connection with the Sunday offering. This will be an investment that will pay wonderful dividends.

The book will cost you only $1.50

Character Builders' Club

By Josephine Hanna

An excellent book priced at **$1.00** but with each book purchased the following paper bound books are sent **FREE: "In His Steps," "Robert Hardy's Seven Days," "A Dream of Heaven."**

Four good books for ONE DOLLAR.

The Inside of Prohibition

By Mabel Walker Willebrandt

will tell you the unvarnished truth. Every intelligent man and woman should know the facts. This book presents them. **Price, $2.00.**

The Story of the Bible

By Hurlbut

Those who are looking for something that will tell the Bible story in a way that is attractive, and that fits into the Sunday-school lessons, will not overlook this book 16 full-page illustrations, 250 halftones, 757 pages, **$2.00.**

Our Book Department Can Help You Solve Your Reading Problems

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

Notes From Our Correspondents

(Continued From Page 237)

Maiden Creek church met in semiannual council March 5 The third Saturday and Sunday of October were selected as permanent days for our fall love feast. Instead of one yearly missionary offering we decided to have an open offering the first Sunday of each quarter We felt that this change would encourage greater liberality and entail less hardship than the former plan. The writer was appointed Messenger agent and correspondent Securing a government position at a distant point made it necessary for Bro. Geo. Haag to resign as assistant superintendent of Sunday-school; Bro. Claude Weidman was appointed to serve the unexpired term. Our delegate to Annual Conference is Bro Henry H Reber; delegates to District Meeting are Brethren Jonathan S. Reber and Claude Weidman. The Volunteer Band from Elizabethtown College gave us a refreshing program. Bro. Finnell will be with us in the near future Our love feast is scheduled for May 17 and 18—Edith Fretz Reber, Mohrsville, Pa , April 1.

Midway.—In February a special missionary offering was taken in our Sunday-school and church services. Feb 16 during our regular services one young girl stood for Christ and was baptized March 23. March 9 Bro. Chas Cassel of Manheim preached for us at the Cornwall house basing his theme on 1 Chron 28: 9. At our spring council March 10, five certificates of membership were granted. A report from the committee on separate classrooms for Midway was given also a report from the Lebanon building committee. Our delegates to Annual Meeting are Eld. Nathan Martin and A. S Heisey; alternates, Wm. A. Forry and Sister Elizabeth Martin To District Meeting, Walter Bachman, Amos Hoffer, M. J. Gibble and Perry Sanger; alternates, the writer, Nathan Martin, Wm. A. Forry and Allen Bergdoll April 27 a missionary meeting will be held at the Midway house conducted by our young people. A District Sunday-school convention will be held in the afternoon and evening of May 4 in the Midway house. Our love feast will be held May 17, 18, beginning at 1:30 P. M.—Elizabeth B. Nolt, Lebanon, Pa , April 1.

Norristown.—Jan 12 Bro L. S. Knepper of Huntingdon preached the morning sermon for us which was very much appreciated Our pastor, Bro. Wadsworth, has been bringing the message to us in an appreciated manner. Our prayer meetings are well attended We are studying the mission and work of the early church Our love feast will be held May 7 at 7: 30.—Beatrice M. Wilson, Norristown, Pa., April 1.

Quakertown.—Our quarterly business meeting was held at the Springfield house March 15 Delegates to Annual Meeting are Bro. B B Ludwick and Edwin Jacoby; alternates, Bro S. S. Lint and Edwin Rotenberger; to District Meeting, Bro. B. B Ludwick and Alfred Mohr; alternates, Bro. Edwin Rotenberger and Arthur Rick. Our pastor, B. B Ludwick, located 156 members, representing eighty-one families and 301 souls. Since Sept. 1 we lost one member by death, five by letter, which caused the loss of four families, leaving 151 members. The pastor has been in all but eleven homes, making 119 visits since last council, driving 323 miles During this present quarter our pastor conducted a Bible study class using the book of Genesis We have completed the first ten chapters. Beginning April 6 our pastor expects to hold a two weeks' revival in the Quakertown house —Mrs. Raymond Bleam, Coopersburg, Pa , March 27.

Roaring Spring church met in council March 31. Our delegates to District Meeting are Brother and Sister Early, Sister Eliza Over and Bro Blair Snyder; Sister Lena Hoover and M. W. Sell, alternates. Brother and Sister Early will represent our church at Annual Conference. We now have a board of religious education consisting of the pastor, Sunday-school superintendent and three other members. In the future they will nominate officers for the Sunday-school. It will also be their duty to secure delegates to represent our school at the different conventions, etc. Our love feast will be held the second Sunday in May instead of the third, as has been our custom. The Juniata College men's glee club gave a sacred concert here on March 30 which was much enjoyed by a large audience. Our women's Bible class recently invited the men's class to a joint social A program on The Home was carried out Ninety-five were present and a very enjoyable evening was spent. We will arrange to have the La Verne quartet give a program in our church sometime this summer. Also the River Brethren men's glee club will give a sacred concert the evening of May 1. Our chorus, under the direction of Bro. Jason Brumbaugh, is preparing an Easter cantata. All activities of our church are moving along fine, and we are making progress in reducing our church debt. A band of mission volunteers from Juniata College conducted our morning services several weeks ago. -Mrs. Lena M. Hoover, Roaring Spring, Pa., April 2.

Snake Spring.—Our second quarterly council was held March 31. Our elder, Bro. Alva Shuss, was able to be with us again after an absence of almost three months caused by a broken limb During his absence, Bro. D. A Stayer and Bro. G. L Baker assisted in our preaching services. Delegates to District Meeting are Brethren Adam Snyder and Samuel Wyles with G. M. Vanhorn and B. F. Dunkle, alternates. Delegates to Annual Conference are Brethren Adam Snyder and Samuel Wyles, with Jacob Hershberger, G. M. Vanhorn and C. Z. Diehl, alternates Our love feast will be May 14. We will have meetings each evening during the week prior to our love feast conducted by Bro. D. I. Pepple of Woodbury —Mrs. Samuel Wyles, Everett, Pa., April 1.

Somerset.—At our new year's council the Sunday-school and church officers were elected. The every-member canvass was made. A yearly statement was printed and put in the hands of the members. It was decided to have our evangelistic services during Passion Week, beginning on Palm Sunday and closing on Easter with communion in the evening Our pastor will have charge of the services. Prayer meetings will be held leading up to the evangelistic effort, both in the church and in the homes for those who are sick and unable to go out to the services. There has been a marked increase in attendance at the evening services. A school of missions has been put on, continuing for six weeks, meeting one evening each week. Bro. Coffman is superintendent of the school. The adults are studying Jerusalem to Jerusalem; the young people, Our Foreign Missions; intermediates, Pioneers of Goodwill; juniors, Jumping Beans; primaries, The Philippines Since Jan 1 three new members have moved in; two have been received by baptism and three by letter. The pastor asked for a cabinet to be composed of six members Eight volunteered for service, have organized and are busy at real personal work. The pastor has been much pleased with the special music given by the choir under the direction of J. H. Fike.—Margaret L. Gnagey, Somerset, Pa , March 27.

White Oak church met in council Feb. 27. Twelve letters of membership were granted, one letter received, and three applicants for baptism received. It was decided to hold two love feasts this spring, one at the Graybill house May 21 and 22 at 1:30 P. M ; the other at the Kreider house, June 4, 5, at 1:30 P. M An offering was lifted for world-wide and home missions. Our congregation went over the top in her quota toward the mission deficit. March 2 an offering was lifted for the China sufferers, and March 30, an offering for Bethany. Delegates to Annual Meeting are Bro. Chas. Cassel and Levi Fahnestock; to District Meeting, Brethren Chas. Cassel, Levi Fahnestock, T. S. Beck and E K. Brubaker. April 27 is the date set for our revival meeting to begin at the White Oak house with Bro. Henry Hess as the evangelist.—Mrs Graybill Hershey, Manheim, Pa., March 31.

West Conestoga congregation met in council March 26. In the absence of Eld. I. W. Taylor, Eld S. N. Wolf presided, being one of a committee of elders from adjoining congregations who were present to conduct the election of a deacon; the lot fell on Bro Harry Hess and wife. Brethren W. M. Zook, H. B. Markley and R. E. Myer were chosen delegates to District Meeting. And to Annual Conference, Brethren W M. Zook and H. B. Markley. Our love feast will be held at the Middle Creek house, May 28, beginning at 10 A. M. March 30 we had a very interesting missionary sermon brought to us by Bro. W. M Zobler from East Petersburg We expect to open a series of meetings on April 27 at the Lane house, to be conducted by Bro. J. P. Merkey from the Little Swatara congregation.—S. M. Fahnestock, Lititz, Pa., March 31.

TEXAS

Fort Worth.—Sunday, March 23, our home secretary, M. R. Zigler of Elgin, Ill , gave us a sermon of lasting value It was also the regular Sunday for Bro Maxey and thus the church was doubly blessed Bro. Maxey and family will remain in Fort Worth for several weeks for a series of meetings at our church. He has been a wonderful help and inspiration to all of us the past winter, although only with us every other Sunday.—Alverna Herr Harding, Cleburne, Texas, March 31.

VIRGINIA

Lynchburg. -Our present pastor, Bro M. E. Clingenpeel, took charge of the church Sept. 1, 1929. He also has a country pastorate which requires him to be away the first Sunday of each month. Bro. F. L. Norris, one of our faithful workers, fills the pulpit during the pastor's absence. At our November council Eld. W. M Kahle was unanimously elected elder for the year 1930. Bro. Kahle is also the field worker for this District. The church program is moving along nicely. Interest and attendance are both on the increase at the present time. Two adult Bible classes have been organized, instead of one as previously. Thus change has made a wonderful improvement in our Sunday-school. The Ladies' Aid has taken on new life, but as so many of the women work regularly, meetings are held only once a month. Meetings are held in homes of the members in the evenings, and consist of business programs and a social hour. At the present time the Aid is working a namt quilt; "1400" names were secured at 10 cents each The congregation has been provided with self-denial envelopes in which is to be deposited a self-denial offering during Lent The offering will be presented on Easter Sunday morning. We are hopefully looking forward to a pre-Easter evangelistic meeting which will be conducted by our pastor. The Sunday-school children and the B. Y. P. D gave a splendid program Sunday evening before Christmas. At the evening service March 16 the B Y. P. D. gave a missionary pageant, Mother India, which was heard by a large audience. Our church is a mission church, comparatively small and financially weak, however, we are proud of our mission offering during the past year which amounted to $168.—Pearl Smith, Lynchburg, Va., March 26.

Newport church met in council March 13. We were very glad to have with us Brethren C. E. Long and I. W. Miller, of the ministerial board, and Bro. Galen Wampler, District field worker. Bro E. L. Cave was chosen pastor for another year. Delegates to District Meeting are Bro. John Painter and A. Cubbage. Bro. John Painter is Messenger agent; Bro Geo. Painter, Sunday-school superintendent. Our Sunday-school has been running through the winter months with good attendance. We decided to hold our revival sometime in August. Our church raised its full amount for the quota which was $148 63. We were very glad to have with us March 21-23 Bro. I. S. Long and wife who told us of conditions in India. -Bertie L. Wilson, Stanley, Va , March 27.

ANNOUNCEMENTS

ANNUAL MEETING

June 11-18, Hershey, Pa.

LEADERSHIP TRAINING SCHOOLS

June 2-7, Camp Mack.

DISTRICT MEETINGS

April 16, 17, Maryland, Middle, Brownsville church.

April 17, 18, Virginia, Northern, at Harrisonburg.

April 21-23, Pennsylvania, Western, at Moxham.

April 23, Maryland, Eastern, Meadow Branch.

April 23, 24, Pennsylvania, S. E., N. J. and E. N. Y., at Coventry.

April 23-25, Virginia, Second, at Barren Ridge.

April 26, 27, Virginia, First, Oak Grove.

April 30, May 1, Eastern Pennsylvania, Springville congregation, Mohler house.

May 8, Southern Ohio, Eversole church.

LOVE FEASTS

California

April 19, Live Oak.
April 26, Chico.
April 27, 6:30 pm, Oakland.
April 27, 7 pm, Hermosa Beach.
May 21, Long Beach
May 24, 7:30 pm, San Diego, First.

Colorado

April 21, Haxtun.

Idaho

April 17, Emmett.

Illinois

April 28, 7:30 pm, Springfield
May 4, Canton.
May 18, 7:30 pm, Bethel.
May 18, 7 pm, West Branch.
May 24, 25, Yellow Creek.

Indiana

April 17, Nappanee
April 18, 7 pm, South Bend, First.
April 20, Pyrmont.
April 26, 7 pm, Nettle Creek.
May 10, Second South Bend.
May 10, 7:30 pm, Beech Grove.
May 10, 7:30 pm, Buck Creek.
May 17, Rossville.
May 17, Pleasant Hill (No.).
May 17, Camp Creek.
May 18, Kokomo.
May 23, 7:30 pm, Walton.
May 24, Eel River.
May 31, Bremen.

Iowa

May 4, Des Moines, First.
May 18, Muscatine
May 24, 7:30 pm, Iowa City.
May 31, 7:30 pm, Prairie City.

Kansas

April 12, 7 pm, Ottawa
April 27, Morrill.
May 24, 7 pm, Belleville.
May 31, Quinter.

Maryland

April 17, 5 pm, Meadow Branch.
April 20, 4 pm, Frederick City.
May 3, 2 pm, Longmeadow.
April 27, 5 pm, Woodberry (Baltimore).
May 31, 4 pm, Manor.

Michigan

April 27, Battle Creek.
May 3, 7:30 pm; Thornapple.
May 17, 7:30 pm, Crystal.

Missouri

May 10, Shoal Creek.
May 17, Bethel.

Nebraska

May 4, Bethel.

Ohio

April 17, 7 pm, Lick Creek.
April 17, 7 pm, West Alexandria.
April 18, 7 pm, Toledo.
April 20, 7:30 pm, Marion.
April 20, Akron.
April 20, Brookville.
April 27, 7:30 pm, Stony Creek.
April 27, Kent.
May 4, Lima.
May 10, Defiance.
May 24, Cincinnati.
May 24, 7:30 pm, Bear Creek.

Oklahoma

May 5, Big Creek

Oregon

April 19, 7 pm, Albany.
May 2, Portland.

Pennsylvania

April 16, 6:45 pm, Waynesboro.
April 18, 2 pm, Lititz.
April 20, Somerset.
April 20, 6 pm, Aughwick.
May 3, 4, 10 am, Little Swatara, Ziegler house.
May 3, 4, 2 pm, Palmyra.
May 4, Philadelphia, First.
May 3, Stonerstown.
May 7, 7 30 pm, Norristown.
May 8, 9, 10 am, Big Swatara, Hanoverdale house.
May 10, Indian Creek.
May 10, 11, Hershey.
May 10, 11, 1:30 pm, Richland.
May 10, 11, 1:30 pm, Annville.
May 11, Smithfield
May 11, 3 pm, Ephrata.
May 11, 6 30 pm, Roaring Spring.
May 11, Snake Spring.
May 17, 1:30 pm, Conestoga, Barreville house.
May 17, 18, 10 am, Fredericksburg, Meyer house.
May 17, 18, 1:30 pm, Myerstown.
May 17, 18, Maiden Creek.
May 17, 18, 10 am, Back Creek, Upton house.
May 17, 18, 1:30 pm, Midway.
May 18, 6:30 pm, Scalp Level.
May 18, Walnut Grove.
May 19, Geiger.
May 24, 25, 7 pm, Conewago at Bachmansville.
May 25, Leamersville.
May 28, 10 am, West Conestoga at Middle Creek house.
May 30, Lower Claar.
May 31, 2 pm, Akron.

Virginia

April 17, 7:30 pm, Roanoke, Ninth St
April 19, 3:30 pm, Pleasant Valley (2nd).
April 19, Troutville.
April 20, 5 pm, Moscow.
April 21, Cloverdale.
April 26, 7 pm, Flat Rock at Cedar Grove.
May 3, 3:30 pm, Salem, Salem house.
May 17, 4 pm, Peters Creek.

Washington

April 17, 8 pm, Sunnyside.

Daily Vacation Church School

It is not too early to begin plans for your D. V. C S for the coming season. Each year these schools are becoming more efficient. Next week we will announce material needed by all who would make their school the best possible. **Watch for the announcement.**

Brethren Publishing House, Elgin, Ill.

Heart of the Crimson Cross

Those who have read **Dr. Henry's "Heart of the Crimson Cross"** recommend it to their friends, because of its wholesome message, its fine descriptions and its challenging ideals Here is a story with leading characters whom you will delight to know Especially priced to our readers at **$2.00.**

Brethren Publishing House, Elgin, Ill.

NOTHING LIKE

Inglenook Cook Book



Simple recipes.
Absolutely correct.
Covers wide field.
Stood the test of time
Recommended by the knowing.
Made for kitchen use
No home complete without it.

Aid Societies make **good money** selling the **Inglenook Cook Book. Write for terms.** Price, **$1.00.**

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

The Gospel Messenger's LIBERAL PREMIUM OFFERS

☐ **Gospel Messenger for 52 weeks** $2.00
☐ **Messenger** and **"Pathfinders"** 2.50
☐ **Messenger** and **Premium Bible, No. 1930X** 3.95

Remember, you get the **1930 Yearbook** FREE with each of these three propositions.

Brethren Publishing House,
Elgin, Ill.

Enclosed find $..... to pay for **Messenger,** 1930

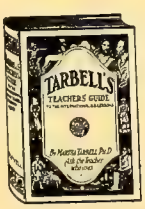
Yearbook and **Premium** checked above.

Name .....

Street or Route .....

Town ..... State .....

Even the Best Teachers Use Lesson Helps



Among the best of Lesson Helps is **Tarbell's Teachers' Guide.** Teachers like Tarbell because of the amount and variety of the illustrative material taken from every walk of life. Tarbell adapts the lessons for Intermediates, Seniors, Young People and Adults. You make no mistake when you choose **Tarbell. Price, $2.00.**

We also furnish:

Peloubet's Select Notes, which has had a large following for more than half a century. **Price, $2.00.**

Snowden's Sunday School Lessons is fine. **Price, $1.50.**

The Lesson Round Table, based on **Moffatt's Translation** is a new and excellent aid. **Price, $1.25.**

Arnold's Practical Commentary costs only **$1.00.**

Daily Digest of the Sunday-School Lesson, by Wells, and **Torrey's Gist of the Lesson** may be had for **35c each.**

These all contain the lessons for one whole year. Get them, use them, and grow in your teaching.

Brethren Publishing House, Elgin, Ill.

"Mrs. Haynes Joins the Club"

A play for the Ladies' Aid. Uses 14 mothers and grandmothers.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME."—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 — Elgin, Ill., April 19, 1930 — No. 16

In This Number

Editorial—

From Death Unto Life, ... 241
Thrice Born Men, ... 241
Two Things for Thought, ... 241
Guarded, ... 241
Among the Churches, ... 248
Concerning Railroad Arrangements for Conference, ... 248
Around the World, ... 249
The Quiet Hour (R. H. M.), ... 249

General Forum—

Easter Morn (Poem). By Ada Cassell Sell, ... 242
The Garden, Golgotha and the Tomb. By Homer E. Blough, ... 242
The Immortal Hope. By Olive A. Smith, ... 243
Easter-Life Everlasting. By Ross D. Murphy, ... 243
The Need of Adult Religious Education. By Rufus D. Bowman, 243
Church Division-Cure Nonscriptural. By Wm. Kinsey, ... 244
Christ and the Home. By Otto Laursen, ... 244
'Tis Easter Day (Poem). By O. E. Messamer, ... 244
Perfection. By Nathan Martin, ... 244
A Bend in the Road. By H. H. Keim, ... 245
Perilous Times. By Mrs. Charles F. Hopkins, ... 250

Pastor and People—

The Text of the Sermon. By D. W. Kurtz, ... 246
The Resurrection of Christ. By Leander Smith, ... 246
God's House. By Ruth Horning Brown, ... 246
Book Reviews (J. E. M.), ... 246

Home and Family—

Early Happenings on That First Easter Morn (Poem). By Nelle Hoke, ... 247
Lilies. By Lillian Wise, ... 247
Grandmother Warren.—No. 2. By Bess Royer Bates, ... 250

...EDITORIAL...

From Death Unto Life

SLOWLY and painfully we learn that all really great events are great because of what they symbolize. Because they happened we know that many other like things can happen, have happened, will happen. They are the emergence into sight, at a single point, of a vast realm of truth unseen, unappreciated, dimly understood.

The first Easter was like that. It was not possible that such as Jesus should be holden of the pangs of death, Peter said in his great Pentecostal sermon. God raised him up, not by any arbitrary decree or output of omnipotent energy, but because the goodness of him could not be held down. Soul stuff of that caliber would not yield to any threat of dissolution. The quality of it made it unconquerable. And what gave it that high quality? How can *we* know that *we* have passed from death unto life?

Is not "from death unto life" the universal order? Nature is reminding us of this right now. Remember why the leaves were so golden bright last fall? They were so glad because, although they were about to die, they were going to live again. Their dreams are coming true.

"Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." That is why so many of our most cherished ideas have to die. It is that out of the ruins of them may come new and larger and better ones. Death is the necessary condition of a larger and richer life. That is why some of our most cherished institutions have to die sometimes. It is that out of the wreck and ruin of them new ones may arise better suited to the changed environment.

That is why our old passions and lusts and love of carnal things need to die. It is that they may be supplanted by new and worthier ambitions and the love of spiritual delights. Have they been? Is the resurrection of the new and grander life a fact?

"We know that we have passed out of death into life," the newer version more exactly puts it, "because we love the brethren." That philosophy needs more careful looking into. Not that there is any question about it but because its far-reaching import is hardly grasped at all.

We know, because we love. We have passed from death to life because we love, and we know it because we love. That is the rock on which our faith is built, our faith in Jesus' resurrection and our own immortality.

Love is the law of life. Love is stronger than death. Death could not hold *him* because he was love perfected. He loved unto the uttermost, the end. Spirit essence of that quality is simply unconquerable, indestructible. And that's how we can have assurance of enduring life. Such life as we have already come into possession of—we speak not of mere ability to inhale and exhale, we speak of life with the hallmark of eternal quality upon it, life made of give and take between clean spirits—whatever of that we enjoy now, we have because we love. And we can have a whole eternity of it, if we love enough.

This wondrous thing to which we come by the way of love, we pass into "out of death"—remember that. It's death to all self-centeredness, all worldly, carnal cravings. It is out of *that* that we pass into life by the royal gateway of love because love is just that. Love is "otherness." Love is the outreach of the soul's arms until one's "brethren," all the love-famished of the earth, have been gathered in and clasped unto itself. And until every interest of one's own, every ambition, every desire, includes them. That is the way to life. So John. And John knew. He had passed that way himself.

And that is the way to certainty. We know because we love. For love is the law of knowledge, when the matter concerns the eternal values, as well as the law of life. It is the thing that gives insight. It makes you see what true worth is, what bedrock is, what sort of thing can last. That thing is the power to love, more exactly the entity which has the power to love, the true self of you, the real you. And the more powerfully you love, the more clearly you see and the more surely you feel your own imperishableness. And so the process goes on in an endless cycle of more love and more sight and more power.

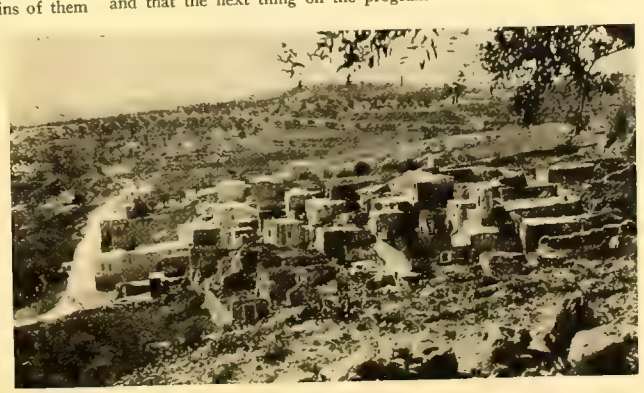
"We know that we have passed out of death into life because we love the brethren." And we know that by the same means we can always pass out of death into life, life immeasurable in both length and depth.

Thrice Born Men

DID you know that Peter was regenerated the second time? You thought that could happen only once, and that the next thing on the program is sanctification? Well, you were wrong. It can happen twice, we know, and that makes us bold to hope that it might take place as often as one needs it.

In Peter's case, it was the resurrection of Jesus that did it. More exactly, it was God who did it and the resurrection of Jesus was the instrument he used. "Who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead." That is how Peter tells it himself. "Begat us again," he says. That means twice, at least. It might be more. And we are not sure that this was the last time. Wonder if God was not good enough to beget him again by the time Paul got through with him at Antioch when he "stood condemned" for his "dissimulation." It would be just like our good Father to do that.

That "us" is significant, too. Peter seems to include his readers or his fellow apostles or somebody else with himself in that blessed experience. Surely, that is ground enough for confidence that we can be begotten and reborn, if need be. And who that knows anything about us could question the justice of that "if"?



Tay Photo

BETHANY

Two Things for Thought

SAID Arthur Nash, the "Golden Rule" man, to a group of his associates six nights before he died: "The time is coming when I must leave you, but this work which I have started must go on to the glory of God."

Did you ever think something like that? Notice the two parts to it. You are going to leave your associates some day. You can not stay with them always. It is a good thing to take thought of that now and then. It is even better to have a care that your work be such that it will go on to the glory of God.

It will, if what you are doing now is for his glory. Not precisely what you are doing, possibly, but the likes of it, the spirit of it, that will go on, and for his glory, if your work is for his glory now.

You are going to leave the folks you work with. Will your work go on, for God's glory? The two points are worth several minutes of serious thinking.

Guarded

DON'T you like the verse that says, "by the power of God are guarded through faith"? How beautifully the divine and human factors are brought together. It is the power of God that does it. It is our poor human faith that sets that mighty power to working for us. Rather, that connects us with it so that its beneficent operations become effective in us.

What a storehouse of preciousness that "guarded" is! It suggests all manner of foes and dangers, and perfect safety in the midst of them! Power unlimited, and always at your call! Your faith is the key that unlocks it, the switch that turns the current on.

But faith in what? In God. In the Christlike God. That is how you know how to have faith, what kind of faith to have. Believe that God is what Jesus showed him to be. He must be that if this is a rational world, and it is far more sensible as well as more satisfying to believe this than to believe that the universe is crazy. The chances in its favor are in the ratio of infinity to zero.

That's how well you are guarded, if you care enough to throw the switch.

GENERAL FORUM

Easter Morn

BY ADA CASSELL SELL

The crucifixion they had seen,
Black darkness brooding everywhere,
And all the dreary hours since then,
Had left the Marys wan with care.

In early morn they stole away,
From home, the Savior's tomb to see,
They waited for the light of day,
Peering ahead impatiently.

The first red streaks—a rosy dawn
Appeared in glory in the east;
All nature had her glad robes on—
For eye of man a wondrous feast.

Can nature's beauty matter when
A Christ is dead, a Savior slain?
The Marys reached the tomb, and then—
"He is not here! Ye seek in vain!"

Come, let us praise his holy name,
And spread the news that Christ arose;
Come, let us hasten to proclaim
To all, this truth the Christian knows!

Altoona, Pa.

The Garden, Golgotha and the Tomb

BY HOMER E. BLOUGH

(Personal observations of a recent pilgrimage.)

THE annual Easter pilgrimage to Jerusalem this year is reported to be one of the greatest in history. The Pentecostal anniversary and other special features make this year outstanding. The Holy City's population will be almost doubled during the great festal and ceremonial occasion. The hotel and hospice accommodations in and about Jerusalem were reserved long before Eastertide arrived. We know that pious pilgrims from all over the Christian world have crowded into this ancient city of Zion by the thousands to celebrate this crowning event. Those who are there constitute a motley crowd—a blending of many races, creeds and colors. These pilgrims have come to pay homage to Christ the risen Lord.

The thinking mind is impressed with the unifying power of Christ to bridge all castes, races, creeds and sects at Eastertide. It seems prophetic of what Christ could do for the world at large if he had a chance. What a wonderful blessing to man if this improbable miracle could be performed—the miracle of leveling all social and sectarian barriers; soothing out all the chasms of hatred, bitterness and suspicion; uniting all hearts of the brotherhood of man for the actual realization of Christ's kingdom of righteousness.

Pilgrims to Palestine this Easter will retrace the footsteps of the Master from Jericho to Bethany and on up over the crest of Olivet toward Jerusalem. They will relive the tragic sufferings of the week of his passion. The dust of the slow moving centuries covered the footprints of Jesus long ago. The temple, the palaces, the synagogues, the streets and homes through which the Master moved so majestically, have all become spoils of war. There are three sacred spots, however, which time has not erased nor war destroyed—The Garden, The Place of a Skull, and the Rock Tomb. We have traced out many of the pathways used in the days of his flesh, we have followed across the hills to the vanquished cities and places where he performed miracles. Let us consider that we have just returned from the traditional upper room up on Mount Zion, which recalls the last night. We thread our way through the narrow stone-arched streets across the ancient city, out beneath the heavy arched gate and down the steep path leading over the Brook Kedron to a quiet spot enclosed by a high stone wall.

Thus we come to beautiful Gethsemane. It is one of the most authentic and revered spots of Biblical connection. A pious but pleasant Franciscan monk unlocks the heavy iron gate and bids us enter. With reverent tread we walk amid the beautiful trees and flowers. How charged with meaning is the atmosphere! How sacred the very ground—made sacred by the tears, the prayers, the suffering, the sweat as drops of blood of our Lord. It is sacred also because millions of earnest pilgrims of the cross have paused here—prayed and wept here beneath the tree of agony. Seven of the old olive trees survive. Their enormous trunks, wrinkled, contorted, eaten away by age, twisted and furrowed by time, are protected and tended with the greatest of care. The gardener is seen moving about with his waterpot refreshing the thirsty plants. How precious are these few moments—so much to see, and infinitely more to think about. Truly behind these stone walls Christ found a place of refuge, tranquillity and rest. Today it is a place of unforgotten tenderness and sacred memories. Eastern cities have their enclosed gardens for rest, so Gethsemane has been for these centuries a rendezvous for the religious souls of Jerusalem. Here among the pansies, violets, pinks, anemones, rue, poppies, aromatic shrubs, the rocks, the slender dark green cypress and the ancient olives—here in the late afternoon shadows of Mount Zion, and nestling close to the Brook Kedron at the base of Mount Olivet, we find at last that rare thing we have so eagerly been looking for—the Spirit and Soul of the Holy Land, that innermost sense of the real Presence of Jesus Christ the Lord. In the midst of such settings the Biblical narratives speak with a new and compelling truth. Those who have checked the written word with the Land of the Book know that the Bible is the most authentic and trustworthy book ever written.

The garden narratives are so real, so illuminating. Here in the moonlit shadows of the rugged olive trees was endured the deepest suffering ever borne by man—the profoundest sorrow of a great sensitive Soul. Milton imagined that the supreme crisis of the Master's career was during the wilderness temptation. Other writers have suggested different points. The real crisis of Jesus' life occurred one night during the lonely hours of the great battle of the inner spiritual forces. Here the Master sensed the bitter disappointment that comes from the frailty of human friendships. Here he became heavy-hearted because of the cold indifference and forgetfulness of his own people. The guide today points out the place where Jesus rested, the place where Peter, James and John of the inner circle fell asleep when Jesus asked them to watch. Further up the hill is the traditional rock where Jesus prayed, and not far away is the niche in the flat stone marking the spot where Judas betrayed his Lord. The potter's field purchased by the chief priests for thirty pieces of silver is still called "the Field of Blood." The Land of the Book gives the Bible more credence than the practice of western Christians would indicate.

Having conquered the deceptive spirit of despair, the Master arose from the rock of prayer, and with a calm voice wakened the weary disciples. With firm tread he walked down through the olive garden to meet Judas and his mob who carried swaying lanterns, torches and weapons. He inquires: "Whom seek ye?" They answer: "Jesus of Nazareth." He answers: "I am he." The cross of life and death had no terror for him. The great moral victory just won made possible his unflinching courage in the Prætorium, Herod's Palace, and on Golgotha the day following. Gethsemane becomes a perpetual memorial for all generations of men, because it marks the spot of the greatest victory ever recorded among the battlefields of earth. Along the west slope of Olivet to the north is the great English war cemetery where long rows of white marble crosses mark the resting places of those who fell in the Holy Land during the Great War. Then we think of the millions of unmarked graves, resulting from numberless battles since the Prince of Peace offered that last and great prayer for unity on this sacred ground. And as we do so we wonder how far distant is the fulfilment of the prophetic statement that swords shall be converted into plowshares, spears into pruninghooks, and righteousness shall cover the earth as the waters cover the sea.

From Gethsemane to Calvary isn't far, perhaps a half mile. For Christ the way was long, hard and bitter. Golgotha is the Hebrew word for skull, and seeing is believing. It isn't a case of mistaken identity. This rocky cliff, showing a forehead, sockets for the eyes, projection for the nose and chin, is the same place where the Roman officers executed the Jewish criminals. Naturally the place was hated by the Jews and it was to humiliate his followers that Jesus was ordered crucified on Golgotha. Here on a hill north of the city, outside the wall by the main highway and overlooking the city that rejected him, Jesus was shamefully crucified. Crucifixion was the customary official punishment under Roman rule for capital crimes. When Jerusalem was destroyed by Titus in 70 A. D. it is reported that there was an insufficient wood supply for crosses for the thousands of death sentences. The cross, which was the emblem of a slave's death and a murderer's punishment, was given new meaning after Constantine had his celebrated vision of the cross of gold studded with jewels. Ever since it has been the insigne of the crusading hosts of God. It was this same emperor, who after his conversion, happily abolished this horrible mode of death sentence on the cross. Wherever the crucifixion took place, it was on a hill, in the open under the wide sky. The cross has become for all time the spiritual symbol of Christ's atonement and God's redeeming grace through love for a lost world. Words are a poor medium to describe one's deeper emotions when standing on Calvary. Thoughts of the Crucified One move to tears, tears of penitence, then to high resolves, and to new hope through the redeemed freedom in Christ. The cross becomes ablaze with glory and new meaning when you face Calvary. It reveals the measurements of suffering in terms of hate and love. One comes away feeling changed, more willing to suffer for him since he suffered for us.



Tay Photo GOLGOTHA

Perhaps the most impressive sight of all the sacred spots is the rock-hewn tomb, known as the Garden Tomb. It is only about 500 feet away from Calvary. This traditional Garden of Joseph of Arimathæa has been excavated and freed from six to ten feet of accumulated debris. Entrance into the sacred walled garden is by permission only, accompanied by a small fee. Here is uncovered an ancient garden of a rich man; here is the cistern, the wine press, the mosaic side walks, carved stone seats, and the rock-cut family tomb. We stoop to enter the sacred precincts of the sepulcher and find ourselves in a large rectangular stone vault, the place of anointing. To the right as we enter is a cut-in ledge where there is a place for the father to be laid, the mother and the children. It was a family tomb and was not quite finished as anyone can see where the cutter quit before his task was completed. This was indeed the most sacred of all the historic places and registered for us the high-water mark in all our travels in the Holy Land. Here in the

grey dawn of the early morning long ago was wrought the most profound miracle of all history, when he who was dead became alive forevermore—the first fruits of them that slept. The empty tomb today is a silent, forceful testimony of the reality of the resurrection. How one's faith becomes strengthened when he sees scientific evidence of the truth of God's word! The burial and resurrection narratives become very real and full of meaning as one lingers to meditate at these sacred places. If permitted to see but one place in all Palestine, for me it would be the Garden Tomb. It alone would be worth the long journey to the land of Christ. Once again this gladstone Eastertide the whole Christian world will celebrate this glorious resurrection event. Again springtime, God's vernal prophet of life, helps us to believe.

Harrisburg, Pa.

The Immortal Hope

BY OLIVE A. SMITH

A MAGAZINE writer characterizes hope as "the thing we can not live without." The ancient axiom, "Where there is life there is hope," may still be applied to the physical life, but its reverse, "Where there is hope there is life," is applicable in every realm. Hope is, intrinsically spiritual in its nature, hence it is permanent, immortal.

Paul, the great preacher of the resurrection, was particularly fond of that little word "hope," and it is easy to imagine how it fitted in with the luminous quality of his ministry. Faith makes us think of action. It is action, linked with desire. Faith means work, to that extent this same preacher was moved to say: "Faith without works is dead."

We might say that faith is reason, grown courageous; action based on the belief that the universe is friendly to all human effort that is good. We must have faith in God, in our fellow-men, and in ourselves, or we do not get far in the conflict that we must wage during our earthly life.

But with all our faith, our courage, our most earnest and persistent efforts to do and be the best possible, there opens, for each and every one of us, that yawning chasm of the earthly grave. There, even the firm cords of faith may fail, for all action stops. There are no more "works" with which to link our faith. We are helpless. We must grasp something outside of and beyond ourselves or all is chaos and blackness. Then comes that sweet Comforter who is mentioned so many times in the comforting Book. We hear the Master of the resurrection saying: "I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live again, and he that liveth and believeth on me shall never die." Then we hear some of the echoes from those who knew what they were talking about. Paul must always be a logician, and, as such, he speaks: "For we are saved by hope. But hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."

It is in the matchless fifteenth chapter of First Corinthians that Paul surpasses himself as preacher and logician, concerning the hope of immortality. No scientist, no humanitarian or agnostic, has ever been able to shake off the spell of that burning appeal of love and reason which has comforted millions of tired pilgrims as they stood by the open grave. We never tire of reading his stirring account of the death, burial, and resurrection of his Master. And the firm personal touch which he puts into it prepares the way for the final appeal: "Now if Christ be preached, that he arose from the dead, how say some among you that there is no resurrection of the dead?" Then comes the grand climax. "It is sown a natural body, it is raised a spiritual body. . . . And, as we have borne the image of the earthy, we shall also bear the image of the heavenly. For this corruptible must put on incorruption and this mortal must put on immortality. . . . O death, where is thy sting? O grave, where is thy victory?"

As a literary masterpiece it is sublime, but as a masterpiece of human faith and hope which may be echoed in every death-stricken soul, it is second only to the Master's own promise: "Because I live, ye shall live also."

These are some of the foundation stones upon which our world builds its great hope of personal immortality. These are some of the great emotional waves of long ago which are bound to endure and grow in power as the race progresses toward a realization of the spiritual meaning of life. Easter, as the day to think of the resurrection of the physical bodies we loved, may not be gaining in its power over mankind, but Easter as the promise of a personal immortality, a personal reunion with those we loved, a personal opportunity to make good over the failures and losses of this groping in the dark—Easter, based upon these meanings, still holds its power in every place where Christ is loved.

Will the time ever come when this spiritual reality will seem so actual that the open grave will not baffle us? Shall we be able to believe that those we love have not even gone from us? Can we trust that they have merely "stepped into another room," and are awaiting us?

The poet, Edwin Markham, does not employ the word "hope," to designate his assertion that the real ties of earth are to endure beyond the grave. Like many of his type, he calls it knowledge, this vision of immortality. To the most of us, however, it is only the immortal hope.

Kansas City, Mo.

Easter—Life Everlasting

BY ROSS D. MURPHY

"If a man die, shall he live again?" There are moments here and there in our lives when in all sincerity and seriousness we ask this same question which Job asked long ago. Sometimes misfortune is accountable for these moments, sometimes the declaration of unexpected discoveries in the realm of science, and sometimes the multitude of unanswered questions concerning the nature and character of the world into which we go after death. But the joy of it all is that the soul of man refuses to entertain for any appreciable length of time the thought of extinction. We revolt against the suggestion of annihilation. The very thought of it goes against the grain of our spiritual being. When those clouds, which for the time being darken our faith, pass over and we come to ourselves and our saner moments, we rejoice in the hope of a life that does not end at the grave. Let come what will, the normal human mind persists in the belief of immortality. It can not do otherwise because it is created that way.

That life goes on after death is a universal as well as a persistent belief. The earliest races of which we have any records believed that there is another life after this one. Every succeeding race believed it, and the races today in whatever stage of civilization they are found—in interior Africa, on the plateaus of Tibet or in civilized lands—believe it. It is universal because it is instinctive. It is a part of the spiritual make-up of a person.

Let us look at this universal belief in the soul of man from a little different angle. The physical world about us impinges itself upon our physical senses—sight, hearing and touch—and we receive mental precepts of what the physical world is like. It is the sensitiveness of our sense organs that makes this possible. The spiritual world impinges itself upon our souls and we receive soul percepts of what the spiritual world is like. God so created our bodies and so equipped them with sense organs that the nature of the physical world about us is registered in our minds. He also created our souls and so equipped them with spiritual sensitiveness that the nature of the eternal and everlasting world is registered in our souls. Jesus said to Peter one day: "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

In writing to Timothy, Paul says that our Savior Jesus Christ abolished death and brought life and immortality to light through the gospel. Christ glorified our instinctive belief in immortality by his life and death and resurrection. He makes it a living thing, an unmistakable reality. We are no longer under a cloud, we live in the light and power of his resurrection. If we have the Spirit of Christ we are certain that we shall never die. It is Christ in us that verifies our hope in a glorified life. He lives, and so shall we, if we are obedient to his will. Death could not hold Jesus, neither can it hold us if we are his children. Who would not give the whole world for the hope of an eternal life? That is just what we must do, we must give up this world. Christ lives and we are immortal. "Now is Christ risen from the dead." Do we believe it? Can we trust ourselves to him by making every possible effort to live his life while we are here upon the earth?

Philadelphia, Pa.

The Need of Adult Religious Education

BY RUFUS D. BOWMAN

General Secretary, Board of Religious Education

ADULT education is emphasized today as never before. Other institutions have been carrying on adult education for some time. The church is now realizing her obligation toward those who have passed beyond the status of childhood. The feet of little children go where adults lead. We can not build a new world out of the childhood of the world unless we regenerate adult life. "Where men go, boys will follow." Our great responsibility is to give to childhood and youth examples of godly lives. We can not wash our hands of the responsibility for the ethical ideals of young people. Children are nurtured in the atmosphere which adults have created. Our Christian task is not only to lead boys and girls through a continuous development of Christian character, it involves the teachings of adults and the regeneration of those who have not responded to Christian nurture. Heretofore, we have centered our attention upon the teaching of childhood and youth. We recognize the tremendous importance of this type of work. But our whole religious educational program will develop just as fast as we are able to educate adults to a recognition of its importance. This makes necessary the teaching of adults and the evangelism of adults.

The tragedy is that so many people have not been well trained in childhood and have come to mature years with bad habits and wrong conceptions of life. Can these be changed? Can those who are materially minded be taught that there is a divine purpose in the universe? Can those who are indifferent to the church be made to realize that service in the church is a method of working in accord with that divine purpose? Can those who have lost the idealism of youth be inspired with visions of the new life? Can habits and modes of conduct long established be changed according to the laws of a higher order? In other words, can adults be taught? Can they be regenerated? In the answer to these questions lies much of the hope of education.

I believe in the ability of adults to learn. While we are mature physically at the age of twenty-five, our mental powers continue to develop for many years afterward. In fact, we can carry over into mature years the ability to enter into new fields of knowledge, and to be learners of truth. Professor Thorndike in his investigations in regard to adult learning made some important discoveries. He demonstrates that adults can learn, that they can memorize and acquire mechanical skills. It was doubted in the past whether adults could be taught. Evangelists used to think that unless you got a man before he was at the age of eighteen, there wasn't much use trying to get him. Now we realize that adults are more modifiable and capable of adjustment to new conditions than we had thought. We know that they are capable of becoming learners of new truth, that their ability to master subject matter continues to develop for many years after maturity and that by the age of fifty an adult still has eighty per cent of his learning skill and with his wealth of experience, he can still master any subject. There are two reasons why adults do not learn more than they do. They are very busy and they are often sensitive to their

(Continued on Page 250)

Church-Division-Cure Nonscriptural

BY WM. KINSEY

THE Christian church is and has been woefully divided. There are some fourteen bodies of Baptists, ten bodies of Eastern Catholics, three bodies of Western Catholics, four bodies of Friends, twenty bodies of Lutherans, twelve bodies of Mennonites, sixteen bodies of Methodists, nine bodies of Presbyterians, five bodies of Brethren (Dunkards), etc., etc., and "the tale is yet to run."

The causes of most divisions have been most trivial —intolerance, leadership, polity, etc.

There is a division or separation of people which is scriptural; namely, the separation of believers from unbelievers (2 Cor. 6:14-18). The church is to be separated from the world. But it is not meant that a part of the church is at any time to be separated from another part of the church no matter what the reason may be. Even when those in the church should come forth with a new view, another part of the church should not sever them from the church, neither should they withdraw. The approved may be made manifest this way (1 Cor. 11:19).

In the apostolic age of the church we find that the church of Ephesus had left her first love. The Smyrna church was guilty of the blasphemy of them that say they are Jews and are not, but are of the synagogue of Satan. In the church of Pergamum were some who held the teachings of Balaam, stumbling blocks, fornicators, etc. The church of Thyatira suffered Jezebel, she called herself a prophetess, seduced to fornication. In the church of Sardis many had defiled their garments. The Laodicean church was lukewarm, i. e., indifferent, self-satisfied, worldly. The Galatian churches began turning from Christ and the gospel to Moses and the law, or from Christianity to Judaism. The Corinthian church had spots and blemishes all over her—contentions, divisions, fornication, litigation, out of order on the Lord's supper, speaking in tongues without an interpreter, etc., etc. So we might continue with other churches of the day.

In all of the above cases we note that with all the fornications, false teachings, lukewarmness, blasphemy, litigation, defiled garments, turning from Christianity, etc., never once did Paul, or John, or any of the others advocate or recommend *division* as a *cure* or *remedy* for the wrongs in the church. Instead, when Paul heard that there were divisions starting, he asked, "Is Christ divided?" He at once began to close up the divisions. On another occasion he said, "Mark them that are causing divisions and occasions of stumbling." John said, rather he admonished, that the churches repent; be faithful unto death; he that hath an ear, let him hear what the Spirit saith to the churches; overcome, etc.

It would have been an easy thing for Paul to have proposed something after the following: "To you the faithful brethren, I wish to say, that in view of the fact that many of the brethren in practically all of the churches are practicing fornication, and taking up false teachings as Judaism, and Gnosticism (science falsely so-called), many are drinking, many have degraded the Lord's supper, many are 'disorderly,' many are going to law with unbelievers, some are beginning to divide (Paulites, Sephasites, Appolosites, etc.), now I propose that we *divide!* We who are blameless and all right, let's go off to ourselves and be separate from such. Let's start a new church. The church must be perfect!"

Instead Paul and others of the apostles did just the opposite thing. The spots, the blemishes, the faults, the weaknesses, the sins were all a challenge to them. Spots and blemishes are not a challenge to the faithful in the church to segregate or divide; rather, they are a challenge to the church to reform, instruct, overcome. Remedy of wrongs in the church is not to be had by new communions (by process of divisions), but by reformations within the body by the word. Offenses within the body of Christ are no license or warrant to rupture the unity of the body by new communions. The weaker ones must not be abandoned but reformed and helped. The church as an institution is a means to an end, it is to help sinful folks to be good, to help them to get to heaven. What a challenge!

The church-division-cure as a remedial agent against the wrongs and sins of the church was never resorted to in New Testament times. There is no scriptural precedent for new communions or divisions as a method of reform. "Sins of the church?" Yes! The church is both a divine and a human institution. It is divine in that it has a divine Founder, Christ. It is human in that it is composed or made up of human subjects. We are quite human, and many err for various reasons. And all this is provided for, but not by the dividing-the-body method.

We repeat in closing: *Never was division resorted to as a remedy or cure in New Testament times.* Let us not sin after that fashion in the attempt to cure other sins. Let us not abandon those who can help us, or whom we can help.

Elkhart, Ind.

Christ and the Home

BY OTTO LAURSEN

THERE is no joy of parents comparable to that of seeing their child growing up in wisdom, modesty and nobility; and we are told that Jesus grew in wisdom and stature and in favor with God and man. If he knew at that time of the great career before him, this did not lift him above the obedience of a child; for even when he was twelve years of age, we are told, he went down to Nazareth with his parents and was subject unto them.

There is a sphere into which even parental authority may not seek admittance—the sphere of conscience. Jesus not only kept this sacred for himself, but called upon those who followed him to do so too. He foresaw how in the progress of time this would often sever family ties, and to one who cherished so high a respect for the home it must have been a prospect full of pain. "Think not," he said, "that I am come to send peace on earth, but a sword."

When Christ was hanging on the cross, he saw his mother and spoke to her. He was at that time in terrible agony, every nerve tingling with pain. He was at the point of death and anxious no doubt to turn away from all earthly things and deal with his Father alone; he was bearing the sin of the world, a load which was crushing his heart; yet, in it all, he turned his attention to his mother and to her future, and made provision for her by asking John, one of his disciples, to take her to his home and be a son to her in his own stead.

We have no choice of our own father and mother, our brothers and sisters, nor the place of our birth; yet on these ties, which we can never unlock, may depend three-fourths of our happiness or misery. The doorbell rings some night, and, going out you see on the doorstep a man who is evidently a stranger from a strange land. You know nothing of him, he is outside the circle of your interest, he may be ten thousand miles away from your spirit. But, if he can say, "Don't you know me? I am your brother," how near he comes ten thousand miles at one step! Who is our brother? Jesus said: "For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother."

Lincoln, Ind.

'Tis Easter Day

BY O. E. MESSAMER

'Tis Easter morn, the tomb's rent seal
God's power and love to men reveal.

Christ came to earth long years ago
To teach mankind this love to know.

In early life the Christ Child knew
His Father's work was his to do.

With this in mind to John he came
Baptized of him in God's own name.

Though tempted sore he did not fall
And in his strength made way for all.

To teaching men himself he gave:
"God's kingdom's here with power to save."

He healed the sick, he raised the dead;
"'Twas ne'er thus seen," of him they said.

With love divine he worked and prayed,
The Father's will his purpose stayed.

Three years go by, near drew the cross,
His chosen few fear all is loss.

Deserted too, on Calvary's tree,
Condemned to die for you and me.

In Joseph's tomb his form they lay,
All seemed so dark, till Easter day.

But now he lives! Rejoice and sing,
Our Lord and Christ is Savior, King.

'Tis Easter Day, the Lord is risen
He's leading us all home to heaven.

Adel, Iowa.

Perfection

BY NATHAN MARTIN

"That we may present every man perfect in Christ Jesus" (Col. 1:28).

SETTING. The Apostle, in writing to the brethren at Colosse, calls attention to the faithfulness with which he had taught and warned, with the object in view of presenting every one perfect. He looked forward, as a father in faith to many of them, to the time when the shepherd should bring his flock with him, and it was his heart's desire that not one should be missing. He was not content with having a few of the number outstanding in spirituality, upon whom he could build his hope for the future of the church and of the genuineness of whose faith he should have no doubt; but he desired strongly that every one should be so cared for that they might all be accounted worthy of acceptance by the Great Shepherd.

Perfection. "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt 5:48). This scripture teaches that God is perfect, and that Christians should strive to be; the one representing, of course, absolute perfection, and the other human, or relative, perfection. The Psalmist says (19:7): "The law of the Lord is perfect." James calls it (1:25) "The perfect law of liberty."

Of the forty times that the word perfect is mentioned in the New Testament, about two-thirds of the instances use a word meaning, "conformed to a purpose or end in view," as in Col. 4:12 and James 1:4. The remaining instances use a word meaning "articulating, or adjusted to the point of performing a function." Summing it up, we have the kernel of Christian perfection—dedicated to a certain function and adjusted thereto.

The Standard. F. B. Meyer once made a pastoral call in the home of a washerwoman. On a line near the house she had just hung a lot of clothes. Mr. Meyer observed that the clothes looked very white. During the conversation, he noticed that snow was falling. As he started to leave, he remarked that the clothes did not look as white as when he came. The woman's reply was, "The washing is all right, but what can stand against God Almighty's white?" Isaiah, called to service, beheld the Lord, and exclaimed: "Woe is me; for I am a man of unclean lips" (Isa. 6:5). Peter, in the presence of the Master, bids him depart from him, for, says he: "I am a sinful man" (Luke 5:8).

Again, there is what may be termed immediate perfection and progressive perfection. The heart yielded fully to its Maker, ready at the beginning of the Christian life to accept the whole will of God, is perfect in the first sense. But the journey is still ahead. The years with their trials and testings are still an untrod way. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6). No one is exempt from the Lord's dealings, for he loves us all.

A lesson may be gained on this point from the process of making steel at the blast furnaces. The iron ore, raw from the mine, is poured in at the top of the furnace, eighty feet above the base. It meets the burning gases in mid-air, and the metal is extracted and rendered liquid before it reaches the bottom. The result is pig iron. This process requires but a second. But when steel is wanted, the process is something else. The liquid metal is poured into ladles containing about twenty-five tons each. The electric crane drops a hook

down to the ladle and carries it to the furnace, where its contents are poured, without losing a drop, into a tank at the furnace. The iron, already at a great heat, becomes whiter and whiter. From time to time a small portion is tapped and tested in the laboratory. The furnace is heated hotter and hotter and the molten mass, already too bright to be looked at with the naked eye, boils and boils and boils, until the word of approval is sent from the laboratory. It took but a second to make pig iron; ten hours of the fiercest boiling brought forth steel. A soul may be regenerated in a very short time, but the testing process by which God develops Christians of a higher type may last for twenty or fifty years. But no matter, if the final product is such as endures through eternity.

God's Part. One of the perfections of the word of God lies in the fact that it converts the soul (Psa. 19:7). The apostle says that to us is committed the word of reconciliation (2 Cor. 5:19). In the words of the text, he says that God's ministers preach Jesus Christ, warning and teaching, for the purpose of accomplishing the perfection of every man. Again, by the manifestations of his love on every hand, as well as by the dispensations of his judgment, he calls from the rising of the sun to the going down thereof (Psa. 50:1), to a disobedient and gainsaying generation. The prophet Malachi says: "He shall sit as a refiner and purifier of silver" (Mal. 3:3). The refiner places beneath the vessel a fire, which he tempers to the desired heat. Under the influences of that heat the impurities rise to the top and he removes them, in order that the product may become purer. During the course of the process he looks upon it. At first he can behold scarcely anything of his image. As the heat continues to do its work and the dross is removed by his careful hand, he looks upon it. He can actually behold a little more of his image, and still a little more. The process must be continued. Finally, he sees his face clearly reflected in the molten mass, and he pronounces it pure.

Man's Part. The process is his; ours the submission. When we hear one murmur at God's chastening, it means one or both of two things. It is an evidence that the murmurer has no adequate conception of the greatness of God. It more than likely means that he has a wrong idea of man's insignificance and littleness. What, shall man, the creature of a day and of the dust, raise his puny arm of rebellion against him who by his majesty and wisdom fills both heaven and earth? Shall he, whose wisdom and judgment at the end of a thousand ages would still be imperfect and immature, take issue with him who is perfection itself?

Not only the thought of his greatness and majesty, but even more, if possible, the thought of his condescending loving-kindness, ought to lead every soul to repentance and to love. The church, in and through which we shall work out our soul's salvation, ought to appeal to the respect and love of every one. Her fellowship sustains us in trial, her ordinances give us life in the keeping of them, her worship mellows the heart and inspires the will. His word is the only book in all this wonderful world of books, of which it can be said that it is able to save our souls (James 1:21), and build us up and give us an inheritance with all them which are sanctified (Acts 20:32). It pictures sins in the darkest dyes. It speaks hope in the atoning sacrifice. It holds out to the tired traveler, "A stranger and a pilgrim," a hope of the beautiful home-country for the faithful. While the law was a schoolmaster to bring us to Christ (Gal. 3:4), the higher law of Christian love adds a glow and luster of beauty to it all; for even though "we see through a glass darkly" (1 Cor. 13:12), now, we shall, if we're only faithful, see "the things which God hath prepared for them that love him" (1 Cor. 2:9).

What It Implies. A careful analysis of the process involved in attaining perfection points out the following: (1) The receiving of life through Christ, (2) the removal of defects and hindrances to Christian growth, (3) the cultivation of the virtues, (4) the full consecration of talents and energies, (5) the seeking of equipment for service.

Perfection—In What? In what lines and points shall we seek for this very desirable accomplishment? For, not only is it a thing to be sought after for satisfaction to be able "to present every man perfect in Christ Jesus," but is also the fulfilment of a command: "Be ye therefore perfect" (Matt. 5:48).

First of all, a desirable feature in Christian perfection is love and respect for God's word. To the Psalmist it was "sweeter than honey and the honeycomb" (Psa. 19:10). The apostle says: "Jesus Christ, whom we preach." The utter absence of Jesus Christ in sermon and teaching is, by the thoughtful and far-seeing, lamented from coast to coast of our land. For, what must be the result when the churches have left to them the alternative of hearing Christless sermons, studded indeed with the diamonds of culture, art, literature and what not, which crumble to ashes under our touch, but which make a very unworthy substitute for the Bread of Life? Faith, we are told, "Cometh by hearing, and hearing by the word of God" (Rom. 10:17). What accounts for bloodred bolshevism, defiance of and rebellion against all law, God's and man's alike, but the absence of Jesus Christ in the messages of those who set forth that they are called of God to preach his everlasting gospel! In such a maze, it behooves everyone to "Prove all things; hold fast to that which is good" (1 Thess. 5:21).

One of the birthmarks of the Christian is submission to the will of God in all things. The apostle James says: "Submit yourselves therefore to God" (James 4:7). And again: "Humble yourselves in the sight of the Lord" (James 4:10). When we plan for the future in temporal things, we shall leave our plans subject to the plan of God, "For we know not what shall be on the morrow" (James 4:14). But rather say: "If the Lord will, we shall live, and do this, or that" (James 4:15).

In temptation, "Let no man say, . . . I am tempted of God" (James 1:13). For he "can not be tempted with evil, neither tempteth he any man" (with intent to harm or destroy). "He will not suffer you to be tempted above that ye are able, but will with the temptation also make the way of escape" (1 Cor. 10:13). His only Son was tempted "in all points like as we are, yet without sin" (Heb. 4:15). He says: "I will never leave thee nor forsake thee" (Heb. 13:5).

Already, in the old law it was commanded that just and perfect weights and measures shall be used (Deut. 25:15). How shall one obey the higher law of God while disobeying the laws of his country? And yet lawbreaking is by no means confined to those who are the avowed enemies of Jesus Christ.

The apostle James writes in a very practical way in regard to practical things. He says: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (3:2). He says: "It [the tongue] is a fire, a world of iniquity, . . . an unruly member, full of deadly poison" (3:6, 8). The tongue is used alike for blessing God and cursing men; for sending forth from the same fountain blessing and cursing; it remains the highest and most desperate form of human wickedness. But he who controls it, is perfect every other wise.

Much of the disappointment that has haunted Christians along the way is due to the effort to live a life of obedience to commandments as such, without ingraining into their spiritual lives the fundamental principles of love and devotion. He misses much that is vital who does not, all along the line, take occasion to educate his conscience and develop his love. A certain writer says: "When the church has gotten people awake to Christ, then the church by warning and by teaching has to educate the conscience of the one who is awake until he becomes scrupulously acute." Most consciences are not "scrupulously acute." How many times have you heard folks say: "Oh, I'm not conscientious in regard to a matter like that! I have no scruples along that line!" In many cases this is the misfortune of misfortunes, the tragedy of tragedies. For it is not saying much in one's favor as a Christian to say that he has strong convictions on murder, adultery, theft, profanity, etc. Most people have. But the trifles are the great things in life, so far as real Christian growth is concerned.

Many have consciences which are like a defective receiver. Most of us have had the experience, some time or other, of putting forth our utmost effort to hear the voice at the other end of the line, but the defect in the instrument made the impression weak or painfully annoying with confusing noises. It required the services of the expert to put that instrument in shape so it would communicate faithfully the desired message and exclude strange and contending noises. Reader, you and I have the advantage in the Christian life on this line. "In the secret place of the Most High," each one of us can, if in earnest, consummate the transaction by which shall be removed the disturbing hindrance. Thank God for an open way to his ear and to his heart!

What is usually meant when one says: "I have no scruples on that matter"? In apothecaries' weight, the scruple is one two-hundred-and-eighty-eighth of a pound. It is used for weighing out very costly materials. Let us follow the process, for it is interesting. It is instructive. We go to the drug store and ask for a few scruples of a very expensive imported ingredient for a prescription, either medical or for manufacturing processes. The druggist uses the very finest scales he has in his store. He is not so particular when selling washing-soda at a few cents a pound. But the material asked for is very precious and the weight must needs be very accurate. So he places in each pan of the balance a sheet of paper just the size and weight of the other. A boy enters the door of the store and leaves the door open. The current of air at once affects the scales. The druggist asks the boy to close the door. For such delicate work must be done under the most favorable circumstances. No wonder that so many questions are never decided! You can not solve them in the crowded street, but they will yield very readily in the closet when the door is shut.

The average conscience is more like the track scales used for weighing coal or grain. We examine the beam and we find every eighth of an inch represents five or ten pounds. A whiff of air will not affect them. And they know nothing of scruples.

(Continued on Page 252)

A Bend in the Road

BY H. H. KEIM

SOMEWHERE out in western Nebraska I am told there is a bend in the railroad built along the Old Oregon Trail. When the engineers were making the preliminary survey they came to a lone grave beside the old trail. The marker for this grave was an old discarded wagon tire on which was chiseled with care the following description: "Rebecca Winters, Age 40." Upon the discovery by the flagman the order was given to make a bend to go by without disturbing this grave before starting ahead again. These men might have been careless in some ways; but in the presence of the evidence of the suffering and death of the pioneers they made the bend in the road.

Humanity is always much the same. There is always more or less reverence for antiquity.

If I am rightly informed our brother, William Miller, late of Holmesville, Nebr., was born in the Rocky Mountains on the journey of his parents to Oregon. There was doubtless untold suffering and privation that this great northwest country might be peopled.

We who live now are indebted in many ways to the pioneers who trudged beside the ox teams in the fifties and sixties, on their way to open up new empires. How thankful we ought to be.

Nampa, Idaho.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

PASTOR AND PEOPLE

The Gist of the Sermon

BY D. W. KURTZ

Beauty and Religion

THE Bible starts the race in a beautiful garden, and ends the race in a beautiful city, with streets of gold, and gates of pearl. The hymn book of the Old Testament lauds the beauties of nature, the "beauty of holiness," and the beauty of Jehovah. Every curtain of the tabernacle was made beautiful, and Solomon's Temple was the most beautiful building of the age. Every phase of the worship was to express harmony, and all truth was to be expressed in the most beautiful language. Much of the Bible is poetry, and the finest truths are presented in parable, allegory, and metaphor. Truth and goodness can not be revealed except by the forms of beauty; ugliness hides the real instead of revealing it.

The Greeks believed that all truth and goodness were beautiful. Beauty, to them, was harmony, order, symmetry, proportion. This is the nature of reality. All disharmony and ugliness were not believed the true nature of reality, for reality must be orderly, harmonious, and beautiful. The great philosopher Kant also believed that beauty is the revelation of the true and the good.

We must distinguish between the "pretty," which is a mere appeal to the senses, and the "beautiful," which is an appeal to the judgment, to the reason. Beauty is the adequate expression of the True and the Good. Art is beautiful when it adequately expresses in the form of beauty some aspect of the universal truth of life in some concrete form. When we speak of art, we usually mean architecture, sculpture, painting, poetry, and music, with the various combinations and variations of these.

If religion is not beautiful, it can not be true. Ugliness does not express the truth of the religion of Jesus Christ. The beauty of holiness can not be revealed by ugliness. The Son of God was the Incarnation of the Father, the Author of all Truth and Goodness, and the revelation of the Father in nature is beautiful, and his revelation through his Son was made by the perfect beauty of love, mercy, kindness, fellowship, and redemption. When Jesus is properly understood, he will at once appeal to the judgment of men, for he was the adequate expression of the Real. Religion demands the whole mind, intellect, feeling, and the will. The truth of a perfect life can not be expressed except by the forms of beauty. For nineteen hundred years the saints of the church have tried to express in hymns, in architecture, in painting, in sermons, poetry, and in life, the reality of that matchless life.

What we need today is a deeper appreciation of Beauty. Our worship should harmonize with the sermon, and all parts of the religious service should appeal because of the order, the symmetry, the concord that rings with reality. Discord and ugliness are sure to be false. The love of Christ can not be shown except by harmony. The architecture should suggest thoughts of God, instead of a factory; the music should go to the heart, and not to the feet; the sermon should be rich in truth, presented in language that is dignified, instead of slang. The whole program must be a "Symphony of Life," if Christ is to be seen.

Long Beach, Calif.

The Resurrection of Christ

BY LEANDER SMITH

"Why seek ye the living among the dead" (Luke 24:5)?

THE love with which the Savior inspired the hearts of his disciples, especially the hearts of the meek women that followed him, was not quenched by the many waters of his passion and his death. Let us journey to behold the place where they laid him. Let us consider, first, the evidences; and second, the purposes of the second life of Jesus—the life after the crucifixion.

As to the evidences of Christ's resurrection, there are both external and internal lines of proof which guard this great and sublime doctrine of the Christian faith.

Jesus Christ actually died. It is supposed that many awe-stricken witnesses saw him die.

The second fact in the series of proofs is that Christ was buried. Interment is not often granted to crucified criminals. But providence overruled the sordidness of the cautious scribes and priests, in order to multiply the witnesses to the resurrection.

The next fact, is that the sepulcher somehow or other was emptied on the third day. How came the sepulcher to be emptied? There are only two theories. The rulers said the body was stolen out of it. The disciples said the body had risen from it. It is manifest that the enemies would not steal the body of Christ, and how improbable it is that his disciples should have done it! How could it have been done by twelve men against sixty, when Jerusalem was filled with an excited crowd, when the moon shone clearly in a cloudless oriental sky? No, it can not be believed, and we are driven back therefore to the theory that he actually rose. The internal evidence is equally convincing. Consider the existence and the spread of persecution for the testimony as to the resurrection of Christ.

Consider the practical purposes which the resurrection is intended to work out in ourselves.

It is a manifestation, a vindication of ancient prophecy and of the personal character of the Messiah as well.

It is a seal of the acceptance of the sacrifice of Jesus, and by consequence of the infinite moment to confirm the hopes of the world.

It is an earnest of our own rising, a pledge of immortality for the race for which the Second Adam died.

Look at the resurrection as an encouragement. There is a great error, brethren, in Christendom just now, and that is that we believe in a dead Christ. He is not dead; he is living—living to listen to our prayers; living to forgive our sins; living to accept our devotions and worship.

Newberg, Ore.

God's House

BY RUTH HORNING BROWN

A Sermonette for Juniors

WHAT do we come to church for anyway? Do you like to come to church? Yes, we all like to come to church and the church is God's house. Of course we all know that everything that we have or anyone else has belongs to God, for he created this whole beautiful world; but why do you suppose that the churchhouse seems different from other houses? You know David was a good man and he once said that he was glad when they said, "Let us go unto the house of the Lord."

Perhaps some of you boys and girls have seen some other little boys and girls who were noisy and kept running in our church. Really now, you don't think that they ought to do that way, do you? Our church is God's house. We come here to learn more about Jesus, to be able to be better boys and girls, and unless God helps us we can not. You know sometimes when we are awful noisy some one says something to us and we don't hear what they say at all.

You remember the story about little Samuel, how his mother brought him to the temple to live when he was quite small. One night he thought that he heard some one calling, "Samuel, Samuel!" He thought it was Eli who took care of him and the temple, but it was not; it was God speaking to him. Now if Samuel had been running as fast as he could up and down in the temple, do you suppose that he could have heard God? No, I don't believe that he could have heard. You boys and girls want to hear what God is saying to you, don't you? Yes, and you will hear him say something to you if you are real quiet and still. When the Bible is read to us that is God's word. We should listen so we will know what it says and what God wants us to do for he has something for each one of us, just as he had for Samuel so long ago.

Larned, Kans.

Book Reviews

The following book reviews were prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Tell Me a Noah's Ark Story. By Mary Stewart. 224 pages. $2.00. Parents and teachers have long recognized the value of the story in teaching children. Especially have Bible stories won their way into the hearts of children. Not every one can tell a story effectively. Unless a story is well told it can not bring the best results. Mary Stewart has long been recognized as a master in the art of telling stories. Her latest story book is entitled, "Tell Me a Noah's Ark Story." This volume presents eighteen stories each of which is told in the author's own charming style. Taking the Bible story as a basis she weaves in just such things as children delight to hear, and so they ask for the same story to be repeated time and again. Your children will thank you for these stories and you too may learn from these pages how to make up your own Bible stories for a vivid imagination, an easy flow of words and a thorough knowledge of facts will enable you to tell stories in a striking manner. Other books by the same author are: "Tell Me a Story I Never Heard Before," "Tell Me a Hero Story," "Tell Me a Story of Jesus," and "Tell Me a 'Once Upon a Time' Story."

His Decease at Jerusalem. By Abraham Kuyper, late Prime Minister of the Netherlands. 318 pages. $2.50. Fifty meditations on the passion and death of our Savior. As Easter draws near we naturally turn to books that deal with the death of Jesus. The Kuyper books are known for their deeply devotional spirit and their thorough Biblical setting. For the Lenten season one will find this book bringing a most helpful message, or rather most helpful messages, as there are fifty of them. Such books are read not for mere pleasure but for profit, for devotion, for worship, for the spirit of worship shines forth from every page. One never finishes such a book for often one single sentence or paragraph holds the attention so long that its very position on the page is deeply stamped on the mind and there is many a return to it for further meditation. The matter-of-fact man will not care for this volume, but the profoundly spiritual will place it among his good devotional books.

The White House Gang, by Earle Looker, One of the Gang. 244 pages. Price, $3.00.

Here's a new book that is taking its place by the side of Tom Sawyer and Huckleberry Finn, old books that are ever new. When President Roosevelt arranged that Quentin should have a few choice boys after his own heart who were to be his bosom companions and should have access to the White House and to the President and Mrs. Roosevelt, he revealed his complete understanding of boy nature. And when he sent young Quentin to the public school to be subject to the same rules as other boys he again displayed his democratic spirit.

To follow Quentin in his school experiences, to see the President enter the schoolroom and offer an apology to the teacher (and at the same time present her with a bouquet) because his son had not made proper apology for his conduct, to see Quentin champion the cause of the weaker sex to follow him through his boyish pranks with true Roosevelt spirit—this is the privilege and joy of those who read "The White House Gang."

And to enter the White House with The Gang, sleep in Quentin's room, ride bicycle races in the long corridors, play in the immense attic, mingle with members of the cabinet and the diplomats from foreign countries, see the President and other dignitaries join The Gang in ball or some other game—that, too, is a thrill that comes only to those who read "The White House Gang."

Further, to see The Gang run from the police (when Quentin had thrown a snowball through the carriage window of an irate old lady who would not believe that he was the President's son when he identified himself and agreed to pay the damage) and take refuge behind the iron fence that enclosed the British embassy, because that was British territory, over which the police had no authority, and the President's son had been granted the privilege of entering the grounds whenever he chose—that was one time when The Gang's wit was too much for the Washington police.

Would you like to see the President sit as judge, hear the case and pronounce the penalty when the members of The Gang had committed an act that he felt demanded punishment? You will meet that very condition in "The White House Gang," and the penalty pronounced was that the boys would be shut out of the White House for one week and Quentin should not see the rest of the fellows for the same length of time.

You will also see the more serious side of life, enjoy a "close-up" of Mrs. Roosevelt and discover how the President entered into the fun of The Gang without losing his dignity or their respect, how he established in their hearts a love for the good, the noble, the true, and led each boy to strive for the best at all times.

Yes, when you read "The White House Gang" you will remember the wholesome fun, but you will remember equally well those pages in which a whole sermon is contained in a single statement of the President.

HOME AND FAMILY

Early Happenings on That First Easter Morn

BY NELLE HOKE

Strange things indeed had occurred,
Just as God's prophets had declared they would in his word.
The Lamb had been led to the slaughter;
And from the wound in his side,
There came forth blood and water.
Then after his death, there came:
Quakes and darkness,
Storms of wind and rain!
The veil of the holy of holies was rent!
Some dead came forth from their graves
And through the streets of the city went!

And now it was early morn, and the third day
Since Mary's Son was laid away.
And what a wonderful Son he had been—
Wise, gentle and loving, free from guilt and sin!
The many fond hopes she had cherished for him were past;
His career as a divine Seer,
As a saving Physician was ended—could not last.
For lo, death, that most dreaded of all visitors,
Had laid another of his victims low.
And throughout the long weary hours of two sleepless nights,
The mother struggled desperately, with her grief and woe.

On the eve of the holy sabbath,
Mary with a heavy grieving heart in her breast,
Sought her couch for sleep and rest,
But neither to her would come!
For ever before her, was a heart-rending picture—
That of three men—dying on crude, rugged crosses—
The One in the center, being her dear and beloved Son.
Friends had tried to comfort with words of love,
But only those thoughts of God's promise seemed to soothe.
Somehow, she could not think so much suffering, had been in vain;
That if not in earth, in heaven,
God would fulfill his promises to her—
Promises which now seemed broken in twain.

So the sleepless hours of the night wore on:
At last, over the high hills of Palestine, came dawn
Shedding faint rays of gold and violet light.
Cocks crowed, and bleating lambs sent vibrating echoes through the valleys,
Being desirous of mother and nourishment after a long and restless night.
The valleys loomed green and pleasant;
Wild flowers nodded here and there with ease and grace;
Doves cooed softly, as they sat perched on olive branches;
And clinging to the leaves on the fig trees,
Were dainty dew-dropped spider webbs,
Appearing as huge medallions of exquisite beaded lace.

The waters of Galilee shone as a polished mirror,
As they reflected the violet, rose and gold of early morn;
And out on its shimmering surface, a few fishermen,
Were making for the shore, like picturesque phantoms borne.
And as daybreak, with her halo of light
Did the heavens and earth and all therein emboss,
It brought into bold display—standing there on the mountain side,
In a place called; "The place of the skull,"
The distinct outlines of a cross.

Jerusalem with her many scribes and priests, was still asleep;
For the Jewish kingdom had no immediate dethroning worries now!
The city was sleeping the sleep of the self-judged just,
Having as it thought, disposed of an unanointed, self-appointed king.
But when the darkness of night was vanishing o'er valley and plain,
When the purple mists were lifting from the hills,
And day was breaking again,
The earth moaned and quaked and trembled
As the Son was born from the womb of Mother Earth,
Very early, on that first Easter morn.

The pool of healing waters had a cloudy, murky hue,
As the tremor shook its walls with a might!
And into its troubled depths rolled bits of earth and pebbles,
Rippling its surface, and making splashes of white.
But these were not the only things
That felt the force of God's almighty power;
For out in a garden a great stone was loosened,
And by angels, was rolled away at this hour.
Cocks abruptly ceased their crowing,
And the lambs, frightened, fled to their mothers' protective sides;
The flowers that grew in the grasses swayed as from a gale,
And the pearly dew drops that once clung
To the webs on the fig trees, fell in a shower,
As the quake was felt far and wide!

The guards, terror stricken because of a vision of the shining angel,
And the shock of the mighty quake,
Were as dead men, and could not awake!
They lay on the earth prostrate with fear,
Before the face of an ever-conquering God.
For not by any earthly power, or military force,
Could the Lord of life and light
Be kept in his grave of stone and sod.
But Mary who was Magdalene, unafraid,
Stole softly through the street,
Making her way to another Mary, with swift sandaled feet.
But hark! I hear her calling now
Beneath a window—very tender and brokenly;
"Mother Mary, it is I, art thou ready to go with me?
I have the spices sweet, dear mother, and the myrrh."
"Wilt thou be coming soon?" I can hear Mary again calling to her.
Then in clear yet broken accents, comes that mother's reply:
"Yea, my maiden, I am ready to go with thee."
And soon through the doorway, sad but brave,
Emerged a grief torn woman,
Ready to make a last visit to a dear Son's grave.

"Didst thou know there were others going?"
I can hear the younger woman questionly confide as she slipped her strong young arms caressingly around her,
Embracing her as she walked by her side.
Both were strangely silent, as they walked through the dawn alone.
Then the maiden, thinking of others who had planned to accompany them, said:
"Let us pass by and get Salome;
It is only on our way, to go by her home."
Upon arriving at the home of their friend,
They found that yet other holy women would go!
As they passed through the narrow streets their progress was slow;
But with hearts filled with sorrow and worshipful love,
They made their way—while the sky grew lighter above.

They walked with hearts of sadness
To the garden where Joseph of Arimathea had built his tomb;
Trailing over its rocky surface was the sweet myrtle,
While scattered clumps of lily of the valley
Were a mass of white and fragrant bloom.
Flocks of white pigeons went fluttering by,
And like the beggar who sat by the gate, were unnoticed.
As were the flowers they crushed with their feet.
For as each moved along the way they had but one desire—
That of administering a last token of love and honor
To the body of The Master of love, life, and prayer.

As is the way with younger women,
Mary Magdalene's steps were quick and light.
So it was she who was first to the tomb.
She was fearless and anxious, and ran ahead!
She had not been daunted, when they said:
"Who of us today, can roll the stone away?"
But when she saw the tomb was opened,
That the huge stone had been rolled away.
She began to weep! Then followed fear and dismay!
For lo, sitting on the sepulchral stone,
Was an angel in shining array, who said:
"He is not here, whom ye seek; he is risen!
Come, see the place where he lay!"
And looking about Mary beheld another figure in the dim light of day;
She thought it was the gardener—
And began making tearful inquiries of him, saying:
"O sir, where have they taken our Lord and Master,
O where does he now lie?
We have come to seek our Lord, and a last tribute pay;
But now, O sir, his body they must have stolen!
O who has taken it away!"
Great tears welled in her sorrowful eyes
When she heard the softly spoken word: "Mary!"
Mary was so filled with joy to see the Master of love
That she hastened forward to embrace him!
But he stopped her, saying: "Touch me not!
For I have not yet ascended to my Father above;
But I am alive—as I said. I am not dead!
Go! Tell my brethren and Peter! They, too, will be glad to know
How God's Son conquered death and the grave!"

So Mary sped as though with feet light as thistle down;
For she had a wonderful, soul thrilling message to deliver
To some men who were fasting and praying,
In a little chamber in Jerusalem, that very orthodox town.
And the message she carried that first, early Easter morn,
Is one that is being borne to us today by the gospels:
It has taken away the horror of sin, death and the grave;
It has added life and light to the world!

Goshen, Ind.

Lilies

BY LEO LILLIAN WISE

MAGGIE had been blind for many years. Also she had been an inmate of the County Home for almost as many years as she had gone in darkness. Her handicap had not kept her from being useful, ah no; as long as her physical strength had permitted she had shared in the kitchen work. But for some time she had been confined to her bed unable to care for herself.

Maggie turned her head expectantly toward the doorway for she caught the sound of a wheel chair being pushed down the long hall. Little Nancy rode in the chair and was pushed here and there by Sallie, she of the clouded mind. Poor little, beautiful Nancy! Her own beauty had brought disaster into her life. A rejected suitor in a moment of frenzied jealousy had shot her. And nevermore could she expect to walk along with the quick dancing step as of yore. And without relatives there was no other place for the young girl, except to become a ward of the County. Nevertheless Little Nancy sang and smiled each day through. No wonder that Maggie watched the doorway expectantly.

"Good morning, Margaret," sang out Little Nancy who was so careful to address all by their proper name.

"You sweet thing," Maggie almost choked as she spoke. "And what have you been doing this morning?"

"Sarah," trilled Little Nancy, "pushed my chair up close to the window so I could watch the saucy robins flashing past. Did you know that it will soon be Easter again?"

"Easter," mumbled Sallie, she of the clouded mind.

"Will it soon be Easter?" Maggie reached out one thin hand.

"Yes," half sang Little Nancy. "Easter with hundreds of lilies all pure and white. Glistening with the light of heaven it seems to me."

"Little Nancy," and now Maggie's voice held a pleading note, "I want you to promise me something."

"Tell me quick," urged Little Nancy.

"Yes, quick," seconded Sallie of the clouded mind.

"When I am dead I want you to make some of your paper lilies and put them into my hands. Ah! Little Nancy, I wish that you might have seen the Easter lilies my *mother* used to raise. For days before Easter we would watch the buds with anxious breath and then to see them slowly unfold until it was perfect in beauty, why surely that was a foretaste of heaven itself!"

Little Nancy brushed aside a tear. And Sallie of the clouded mind watched with awe that exultant look upon Maggie's blind face.

"And do you know that when I get to heaven it is going to be glory for me just to sit in a little corner beside the lilies and watch them nod and nod forever, just as it will be glory for you to dance along on your two feet and sing praises all day long!"

"But what will I do in heaven?" quavered Sallie, she of the clouded mind.

"Bless your heart, Sallie," said Maggie softly, "the peace of God will sweep over your soul and you will be happy forever."

"It was a wonderful thing that Jesus died for us," mused Little Nancy.

"Oh, did he die?" tears ran down Sallie's cheeks.

"But he rose again," Maggie's voice was triumphant. "And that is why we have Easter! Ah, Sallie, our Savior is not a dead one, for he lives on high with the Father in glory! And that is why heaven will be so wonderful for you, for Little Nancy, for me and for all the others who will be there.

"Why, just think we'll be at home forevermore! We'll hear the singing of the birds. We'll see the flowers. We'll walk in and out of the mansions prepared for us. Oh, we'll just be plain happy for ages without end."

She lay silent for a moment in her narrow bed, her fingers moving rapidly as if she were reaching for some desired object.

Out in the hall two visitors stood listening all this time. The one had reached out and caught hold of the other's hand. They had gripped each other's hand dur-

(Continued on Page 250)

AMONG THE CHURCHES

Calendar for Sunday, April 20

Sunday-school Lesson, Jesus Teaching Forgiveness.—Matt. 18:15-35.

Christian Workers' Meeting, Easter's Joy and Consolation.

✣ ✣ ✣ ✣

Gains for the Kingdom

Three baptized in the Meyersdale church, Pa.

One baptized in the Des Moines church, Iowa.

Two baptized in the Mechanicsburg church, Pa.

Seventeen baptized and one reclaimed at Haxtun, Colo., through a personal evangelistic campaign.

Thirty-seven additions to the Michigan City church, Ind., Bro. J. Edwin Jarboe and wife, evangelists.

Eight accepted Christ in the Lancaster church, Pa., Bro. J. E. Rowland of Woodbury, Pa., evangelist.

Twenty-four baptized in the Moxham church, Pa., Bro. Earl M. Bowman of Roanoke, Va., evangelist.

✣ ✣ ✣ ✣

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Galen Bowman to begin May 15 in the Elkhart Valley church, Ind.

Bro. C. E. Grapes, the pastor, began April 6 in the Bunkertown church, Pa.

Bro. O. H. Austin and wife to begin April 23 in the Bellefontaine church, Ohio.

Brother and Sister J. Edwin Jarboe to begin April 20 in the Topeka church, Ind.

Bro. S. M. Leigh of Hanover, Pa., to begin May 18 in the Welsh Run church, Pa.

Bro. Peter Garber of Virginia to begin May 4 at the Meyer house, Fredericksburg, Pa.

Bro. Wm. E. Thompson and wife of Polo, Ill., to begin Aug. 10 in the Iowa River church, Iowa.

Bro. H. B. Yoder of Lancaster, Pa., to begin May 11 at the Manor house, Mountville church, Pa.

✣ ✣ ✣ ✣

Personal Mention

Bro. H. M. Brubaker changes his address from Arcadia to Baldwin Park, Calif. The street number is 1014 S. Puente Avenue.

Bro. Ralph G. Rarick of North Manchester, Ind., is in a pre-Easter meeting at Plymouth, Ind., says Bro. J. F. Appleman, with large crowds and fine interest.

Bro. B. M. Rollins has tendered his resignation as pastor of the Keyser congregation, W. Va., to take effect Sept. 1, 1930. He is planning to give his entire time to evangelistic work.

Bro. A. C. Miller of Windber, Pa., is open to engagement for some evangelistic meetings after July 1. Bro. Miller is thinking of giving his entire time to this work for a while at least.

Bro. F. D. Anthony is available for a series of evangelistic meetings in September, October or November. Churches interested should write him at 311 Burton St., S. W., Grand Rapids, Mich.

Bro. J. F. Graybill, our missionary to Sweden, has returned to the homeland on a brief furlough, Sister Graybill remaining in Sweden. Bro. Graybill should be addressed in care of H. S. Graybill, 1643 Market St., Harrisburg, Pa.

Bro. I. C. Snavely, Haxtun, Colo., tells how it goes some Sundays "where preachers are few and far between." The record of a recent one is: "Morning sermon, baptismal service, funeral, three calls, evening Bible doctrines class, sermon, baptismal service."

The Mission Board members were all at the meeting but Bro. L. C. Moomaw is the only one who brought flowers. He grows them in abundance. Everybody thought it was mighty nice of him to bring those fine bouquets all the way from Roanoke. They made the atmosphere of the room more cheery.

Bro. David G. Wine, Cambridge, Nebr., writes us of "what can be done in a strictly rural community many miles from the city and in pioneer settlements." Here is an instance: On Monday afternoon, April 21, the young people of the Afton church will broadcast a music program from KMMJ, Clay Center, Nebr. From 2:30 to 3:00 it will be vocal; from 3:30 to 4:00, instrumental. The time is Central Standard.

There were missionaries at the Board meeting this time. From India: Brother and Sister John I. Kaylor, Dr. Barbara Nickey, Sisters Mae Wolf and Beulah Woods; from China: Dr. D. L. Horning; from Africa: Brother and Sister A. D. Helser with Esther Mae, Dr. J. Paul Gibbel, Sister Marguerite Burke. Bro. A. F. Wine, formerly on the Denmark field, was also present, as were a number of Bethany students and others interested in missions.

President H. H. Nye of Elizabethtown College has accepted the chair of Social Sciences in Juniata College, the transfer to his new field to take place with the beginning of the scholastic year 1930-31.

A Yoder family reunion is announced by the Yoders living near Yoder, Kans., to be held June 6, 1930, ten miles southeast of Hutchinson. All the descendants of Christian Yoder of Somerset County, Pa., are hereby notified and invited to be present. Christian Yoder's children were Barbara, Lydia, David, Christian, Magdalene, Katharine, Elizabeth, Sarah, Reuben and Rebecca. For further information write to D. J. Yoder, Haven, Kans., R. 2, Box 32.

✣ ✣ ✣ ✣

Miscellaneous Items

District Meeting of Second Virginia will be held in the Barren Ridge church April 23-25. Elders' meeting is set for 2:00 P. M. on the opening day. At 7:00 P. M. the lay service will be held. Mission, ministerial, educational and young people's interests will have attention in the order named on Thursday, April 24. On Friday at 10:00 A. M. the business will convene with Eld. John S. Flory presiding.

To Sisters' Aid Societies: Aids that are sending articles for the Conference sale and exhibit may address them to Mrs. Milton Bashore, 735 East Chocolate Ave., Hershey, Pa. Be sure and write your full address plainly on packages and wrap well; also put on a price mark. We will be glad to receive articles, but it will relieve us greatly if some of the Aids would just as willingly send a check with their delegates. We would like to have the Aids do even better than the previous year; they have all done fine, gaining in service for humanity.—Mrs. P. A. Shearer, Secretary-Treasurer.

For Peace Programs: A list of "Material Suggested for Religious Programs Emphasizing Peace and World Friendship" has been prepared by a committee of the Women's International League for Peace and Freedom, Pennsylvania Branch, in response to widespread requests for help in making up exercises for Sunday-schools, churches, clubs, schools, etc., which would carry the spirit of international goodwill. The list includes groups of Bible selections, hymns, prayers, worship services, plays and pageants, posters, books for reference, and general material easily available at the source and price stated for each item. Single copies of the leaflet may be obtained free of charge, or in quantity at two cents each, from the Women's International League for Peace and Freedom, Pennsylvania Headquarters, 1924 Chestnut Street, Philadelphia.

✣ ✣ ✣ ✣

Missions and Church Promotion Questions

The daily mail and visits to the churches reveal an earnest interest in the work done by the General Boards. For a number of weeks questions frequently asked will be printed and answered. Various secretaries and editors may take part in answering these questions. If you have a question you desire answered, send same to Council of Boards, Elgin, Ill., for the Question Box.

Now that the mission deficit is paid will we have a new deficit? Receipts during March were slightly over $7,000 while expenses were $24,000. The balance of $34,000 at the beginning of the year will not last long at this rate. The Mission Board hopes to continue a good strong program but does not contemplate any special expansion. There is urgent need for regular missionary offerings each month from the Sunday-schools. Now is the time to prepare for the best Conference offering we have ever had. Last year in June $90,000 was received. Let us set our stakes to do better.—H. S. M.

How many missionaries have we on foreign fields? We have 113 missionaries in active service including those on furlough. In 1927 we had 129. The reduction was made by the Mission Board in an attempt to keep the mission expenses within the range of mission receipts.—H. S. M.

✣ ✣ ✣ ✣

Concerning Railroad Arrangements for the Conference of the Church of the Brethren at Hershey, Pa., June 11-18

This information is for those expecting to attend the above named Conference, and concerning the ticket selling dates.

Those coming from the Coast, which is known as the Trans-Continental Passenger Association; and those in the Western Passenger Association which covers the region from the west to Denver, Colo., and Colorado Springs, taking in Washington, Oregon, Idaho, and Nevada; and the Southwestern Passenger Association, including Texas, Arkansas, Oklahoma, Missouri, should use the summer tourist rates into Chicago, Ill. These tourist tickets go on sale in the Trans-Continental region May 15, and in the Western Passenger Association on May 22. These tourist tickets are good until Oct. 31, 1930, and are good on any line west of Chicago. Stop-overs may be made at any regular stopping point.

All those using the tourist tickets will need to send to the undersigned and get the Identification Certificate and use it in purchasing your ticket from Chicago, Ill., to Hershey, Pa., and return.

The ticket selling dates are June 8 to 10 and 12 to 15. The one and one-half fare tickets are good for returning to midnight, June 24. Then there is a ticket which can be purchased for one and three-fifths fare which is good for 30 days from the date of purchase, but at the time of purchasing this ticket at the one and three-fifths fare you must arrange with your local ticket agent for this 30-day limit.

On either of these convention tickets you must designate what railroad you want to use, for these tickets are not interchangeable. You must use the same line of railroad going and returning, except those using the tourist or the clergy tickets.

All ministers who devote their entire time to the ministry are entitled to the clergy permit, the clergy permit used west of Chicago can not be used east of Chicago. To obtain this eastern clergy permit you must get an application blank, fill it out, send it to Mr. C. L. Hunter, Manager Eastern Clergy Bureau, 143 Liberty St., New York, N. Y., with a $1 postoffice order. You can obtain these application blanks from the undersigned.

The Identification Certificates are ready to distribute. Send for them early. Have your elder, pastor or some one appointed by your church send for them. There must be a record kept by those who distribute these certificates of those who get the certificates.

Through the kindness of Mr. R. C. Caldwell Division Passenger Agent of the Pennsylvania Railroad Company, we are promised the use of special cars on the regular train service, if we have people enough to warrant this service.

These special cars will be used on No. 8, leaving Chicago at 3:00 P. M. daily, and arriving at Harrisburg, Pa., the next day at 2:54 P. M. If we can have people enough to two cars, they will be transferred at Harrisburg to the Reading Railway and taken to Hershey. If we do not have two cars of people, we will need to transfer in Harrisburg to the Reading Railway. We will arrive at Hershey at 4 P. M.

The elders, pastors and those going to Conference should inform me as to the number from their localities, so I in turn, can arrange with Mr. Caldwell for your accommodation. Please state if you want sleeping car accommodations from Chicago.

The railroad companies are anxious to serve you the very best way they can at all times, and should be respected by the Church of the Brethren, for kindnesses shown.

Children over five years old and under twelve, if accompanied by a parent or guardian, will be carried for one-half of the full fare.

When sending for the certificates, or the application blank for clergy permit, please send postage.

Notice. File this Gospel Messenger where you can get it for you may forget some of these instructions. And get into touch with your local ticket agent; he will be glad to assist you. Do this early.

At any time that I can be of service to you just ask, for I will help you as much as I can.

A full statement of train service will appear in time for your arrangements.

J. E. Appleman,
General Railway Transportation Agent
for the Church of the Brethren.

211 East Garro St.,
Plymouth, Ind.

ANNUAL CONFERENCE BUDGET FOR BETHANY $35,000.00

Funds Needed June 30, '30

June 21 .....
June 14 .....
June 7 .....
May 31 .....
May 24 .....
May 17 .....
May 10 .....
May 3 .....
April 26 .....
April 19 .....
April 12 .....

Paid to April 12, $14,482.19

Bethany's Purpose

(As stated in charter)

"To promote the spread and deepen the influence of Christianity by the thorough training of men and women for the various forms of Christian service, in harmony with the principles and practices of the Church of the Brethren."

BETHANY BIBLE SCHOOL
3435 Van Buren St., Chicago, Ill.

AROUND THE WORLD

Hard to Understand

Recently from London, England, there came this strange economic conundrum: "The British public is facing with dismay the news that the price of bread will increase tomorrow one-half penny, or one cent, for each two-pound loaf. The increase is hard for the average man to understand coming as it does at a time when vast stores of wheat are overflowing the world's granaries."

Peter at Pentecost

The spontaneity of Pentecost is evident in every line as one reads slowly and thoughtfully the account in Acts. Contrasting the original and attempts at substitutes, a widely known writer has well said: "One can hardly imagine Peter calling the rest of the disciples together and saying to them as our modern leaders do, 'Now, fellows, we must set our aims for the Day of Pentecost. We must have at least three thousand additions on that day.' These men did not have anything to promote. They had a simple story to tell."

The Southern Race Problem

One aspect of the Southern race problem which is seldom if ever emphasized, is the fact that the proportion of Negroes to the total population has been steadily growing less. That is, in 1790 Negroes comprised about one-fifth of the population of the U. S. Decade by decade the ratio has changed until in 1920 the Negroes constituted but one-tenth of the total population. The point is, that while the total Negro population increased, it did not increase as fast as the white population. Such a situation tends to lessen racial animosity and may contribute ultimately to a better understanding.

How About Rubber Roads?

Rubber for roads is now being seriously advocated. There is little paving of this sort in the United States, but as far back as 1870 rubber was used to pave the courtyard of St. Pancras station in London Since that time rubber roads have been laid in the United Kingdom, United States, Ceylon, Straits Settlements, and France. It is said that most objections against such paving have been met—except the cost, which is definitely higher than that of other types "Advantages of rubber for highways, other than its wearing quality, is that it is said to deaden traffic noises; a corrugated rubber surface is not slippery; it will not hold snow and ice; and, because it is easily cleaned, it is said to be more hygienic."

It Will Take More Than a Report

Something less than a year ago (August, 1929) the world was startled by the disorders which flared up in Palestine. Bitter racial feeling resulted in the shedding of considerable blood As soon as the situation was in hand it was decided to have a commission investigate and report. That commission has investigated and has made a report. This report stresses the need of "a clear statement of policy intended to be pursued in Palestine, expressly stating that the rights and positions of non-Jewish communities are to be safeguarded." This is no doubt a fine statement in theory, but it will take more than a report to solve the difficulties which obtain in Palestine. This unfortunate land is in line for more trouble until the racially diverse inhabitants succeed in composing their differences to the point that they can work together for a common future for the land.

A Pen Picture of Mahatma Gandhi

Mahatma Gandhi is one of the great figures in world history today. His influence is of the sort that one may expect it to increase as time goes by. What sort of man is this leader of the people of India? A young English Quaker lived for some months at Gandhi's Ashram at Sabarmati. He describes as follows his first meeting with the great leader: "I knew the Mr. Gandhi had arrived at the Ashram late the previous night, and had caught a dim glimpse of him and heard his voice at the morning prayer. But I was busy in the study of the weaver's art when his 'Well, Stranger!' made me turn round sharply. I knew who it must be! I was quite prepared for the lack of 'distinction' in the old man's face. I was not prepared for anything quite so typical of the minister's gallery in one of our own Friends' Meetings. Such a dear old man, with his bald head and spectacles, beaky nose and bird-like lips, with his benign but somewhat toothless smile, I have seen perched at the head of many a silent gathering, and when he spoke there was the same mixture of sense and sobriety and shrewd but economical humor. Kindly, practical, sensible, unemotional—the good man's character was obvious immediately, so far as its general lines were concerned. But of that other thing that gives him power over people and draws them like a magnet from all parts of the country just to look at him, I could see no trace, nor have I got any more light on the matter in the four days that have since elapsed. It cannot be his intellect, for though his common sence is acute he is anything but a genius. I suspect it is the simplest and rarest of things—his absolute sincerity."

A Tip for Church Workers

Are Christians generally and church workers in particular seeking to increase the attractive power of the church? If not, what can they do to make the church more inviting to those who need its help? One editor thinks that better preaching would help. And we suspect it would. He suggests also, greater depth and richness in the worship program; deeper loyalty to great human causes; and a more sincere effort to reproduce the life of the Master in the daily life of the average Christian.

Nature's Noiseless Machinery

When men first thought of extracting oil from the refractory cocoanut they devised powerful crushing machinery. And in a way this did the work, but it was obviously expensive to operate. Then chemists got busy on the problem of oil extraction. And the result was the recent announcement that a certain bacillus (Delbrueckia) could be used to do the work much more economically. The action of the bacteria is such that a superior grade of oil is liberated, and as this rises to the surface of the vats containing the mixture of cocoanut and bacteria, it can be drained off. It has thus been found that a bit of nature's microscopic, noiseless machinery is superior to the powerful but crude engines that man originally considered the solution of his problem.

Decline of Militarism in Australia

Military training has been an important issue in Australia. But recent developments indicate the growth of saner views. Recent reports from the island-continent cite Albert E. Green, minister for defense of the Australian Labor government as urging that "the day of conscription has passed except in event of a possible war with an outside nation, and this is deemed an impossibility for many years. The army was reduced recently from 47,000 to a volunteer force of 35,000, and constructed on a skeleton system capable of expansion to 180,000. The Australian West Point will be maintained on a reduced scale. The Australian military college at Duntroon will be the only real military center, and it may be combined with the naval college. As for the naval college at Jarvis Bay, which has been separately maintained by the commonwealth, the expense there has been reduced to the extent that there will be only ten new cadets a year as compared with the previous thirty."

Merging Colleges

Galesburg, Ill., is widely known for its educational facilities. It is the seat of Knox and Lombard Colleges. The first was founded in 1837 and the second in 1852. These two schools have long been rivals, but with the idea of mergers in the air, it seems that a new day has dawned for these two institutions. At least a plan is under way to merge the two schools. The aim is not to achieve size so much as the status of a strong small college. The combined student bodies according to the latest figures would total 1,065. In explanation of the move toward a merger, President Albert Britt of Knox is quoted as saying: "Cooperation instead of division is a need in education, as elsewhere. By getting together we believe a better piece of work can be done than if we continue on our separate ways. The business world of today has set an example in cooperation and consolidation in place of the old cut throat competition. This forward looking step in the educational field is only in accordance with recognized business principles."

Advanced Thinkers Discover Nothing New

A few weeks ago the eternal triangle was given just a little different twist when a certain husband allowed his wife to go on a month's trip with a rich married man with a view to said wife discovering whether she loved her legal husband or the other man. Of course the whole procedure was anything but conventional. It is not the usual thing for love perplexed wives to leave the baby with friend husband, and take a month's vacation with another and married man in order to see which is her choice. Nevertheless this strange interlude in the lives of certain married persons was hailed by some as advanced thinking on the part of the acquiescent husband and unusual courage upon the part of the woman. Little was said of the second man, and less of his wife, but the first couple were represented by some as facing a modern problem in a modern way. They were hailed as advanced thinkers, and it is therefore quite worth our while to see what they discovered. At the end of the experimental period the courageous wife found that her real love was the acquiescent husband, conveniently left behind with the baby. Said husband received his wife back, and the two advanced thinkers discovered what they should have known in the first place, that they were on the wrong track to find anything new. One does not ordinarily discover anything new so far as racial experience is concerned by tinkering with discarded possibilities. Two or three thousand years ago the experiment might have been up to the minute; but today the advanced thinker is not the one who looks back. Rather, he is the one who looks ahead. He seeks to make a go of monogamy—and not to recover some form of free love or promiscuity. Finally, consider the second couple involved—especially the rich married man who came so near supplanting the acquiescent husband. This rich man, left behind in Florida, discovered that he had made a botch of things generally and passed on by the suicide route. We understand his ashes are to be scattered on some Michigan lake—a last sad but significant rite to be performed by the wife he left, to cultivate a courageous neighbor. And so our conclusion is that in this case the advanced thinkers did not make a very impressive showing at discovering anything new If they could have stayed by the stuff there would have been more happiness for all concerned.

The Salt Makers of India

At this writing the campaign of civil disobedience is in progress in India. Gandhi and his followers have dared to make salt in defiance of a government monopoly. Of course the salt so made is not important, and would not be if it were edible. But the salt made with such studied pains in India is a symbol. For there is nothing intrinsically wrong in making salt by evaporating sea water. But since it happens that salt is a government monopoly, the act of making salt becomes a convenient, even more or less spectacular way of challenging a governmental system. The Indians are fighting a war of independence. The present instruments are not swords and guns, but symbolic acts and pervasive ideas. And these fragile weapons are so potent that England fears to use the customary engines of war. To do so would but set India aflame. We are certain that the future is with the salt makers of India, though the path they are taking is a hard one. For no military power on earth can control indefinitely a people with the will to freedom.

Be Sure You Know Your Friends

In these days when it is so easy to move from place to place, one is sure to meet many promising acquaintances, some of whom it would be safer to know more about. We are thinking of the story of one unfortunate woman who was married back in the World War days to a man she knew little about. And now the mother of eight children, she has made the sudden discovery that her husband had neglected to get a divorce and she is really not married at all! Again, in Doris Blake's column there was recently the confession of an ex-pick-up. In this case, one of two young married women who tried stepping out with two chance acquaintances, not their husbands. Then out of the clear sky, so far as the women were concerned, it developed that the chance acquaintances were evil-minded and both women had harrowing experiences. One is in an insane asylum, and the other one who did not suffer quite so much, must carry with her for life the memory of a terrible experience. Such experiences as these, which are all too common, suggest that it is nothing more than good common sense to be sure you know your casual acquaintances before you advance them to the status of friends.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Faith

Heb. 11

For Week Beginning April 27

IN THE FACE OF OBSTACLES

Abraham believed God in the face of almost insuperable obstacles. Those who labor for missions and peace today are finding their efforts confronted by barriers of the same sort (Heb. 11:11; Rom. 4:18-22).

WAXING STRONG THROUGH FAITH

Those who say of some good work that it can not be done are reënforcing the obstacles in the way of its accomplishment. It is faith that overcomes (Rom. 4.20, 1 John 5:4, 5).

FAITH TAKES ALL OF ME

It is more than mental consent. It is more than an impulse of feeling. It is more than the will to act. Let us think of the richest personal friendship we have known Heighten every feature of it according to the infinite excellence of Jesus. This is faith. He has me. He has all there is of me (Phil. 3:7-16).

FAITH AND CIRCUMSTANCE

Circumstances are like the surface of the sea. Faith is like the anchor which lays hold of eternal calm in the depths. How easy it is to write this with pen. Could I write it with conduct when once the waves have broken over me (Isa. 28:16; 1 Peter 2:6; 1 Cor. 10. 13)?

FAITH AND ACTION

Faith is more than action, but it is nothing at all without it. If the Christian faith is in disrepute with some today it is not because it is irrational or incredible, but because (in part) we who have professed it have not demonstrated it in action (Jas. 2:14-26).

DISCUSSION

Why is faith so essential before God can bestow his gifts upon us?

R. H. M.

The Need of Adult Religious Education

(Continued From Page 243)

lack of knowledge. Our problem is to create the desire on the part of mature men and women to become learners of truth.

I also believe in adult regeneration. The New Testament word for repentance means a change of mind. It is the creation of a new center of interest which is strong enough to cause a readjustment of all other interests. It is the expulsive power of a new affection. The creation of a worthier desire helps to banish the base desire like the coming of the morning light banishes the darkness of the night. The grace of God can do marvelous things toward changing the life of an adult. When a man surrenders his will to the will of God and hitches his life to the ideals of Jesus he becomes a new creature. My hope for the spiritual regeneration of the world lies not only in my earnest desire to see the childhood of the race led continually in the Jesus way of life, but in my sincere faith that adults can be made new creatures.

The evangelistic aim of adults should be two-fold: the winning of men and women to Jesus Christ who have never confessed Christianity, and the deepening of religious experience and the increasing of church loyalty on the part of professing Christians. In the evangelism of adults, evangelistic meetings will play an important part. Personal evangelism is even more essential. We have never yet realized the untold possibilities of personal efforts in soul winning. Evangelism through religious education has the most tremendous possibilities. Religious education must become evangelistic. Adult classes should endeavor to lead those to Christ who have not accepted him. Not only this, the Sunday church school should lead those who are church members into a deepening religious experience and an increasing church loyalty. The Sunday church school is the church engaged in its teaching enterprise. The church services represent the church at public worship. The church at public worship and the church in its teaching enterprise are both a part of the church's program. Adult classes must realize that loyalty to the church involves participation in public work. No religious educational program for adults is adequate which does not emphasize the value of public worship. When members of adult classes go home after the Sunday church school, they not only set a bad example for their fellow members and to the young people, but they fail to realize the value of the whole church program. The church at public worship must exalt the church as a teacher. The church as a teacher must likewise exalt the church at public worship.

If we constantly keep before our minds that the church as a teacher and the church at public worship are both vital parts of a united program, it will help us in our planning. If we teach adults to worship with the church in its public worship service, it will make unnecessary a long worship program for the adult department of the Sunday church school. The most important thing is that we worship and have a vital experience with God.

In our education of adults, we must realize the need of cultivating a sympathetic understanding of the religious needs of childhood. How often have I found that the best equipment, lighting and ventilation were given to adults and the children were crowded into some undesirable corner of the church. Children should have the best that the church can offer. It is a matter of educating adults to the needs of childhood.

Adult education also makes important the creating of a curriculum which is designed to meet the life problems of adults. Of course, this graded curriculum would be purely elective in character. Bible study should be given front line emphasis. In many cases books of the Bible would be studied systematically. In other cases, the great teachings of the Bible would be applied to life problems. A graded curriculum for adults should be designed to meet their life needs.

Adult religious education should also present challenging service projects. Intensive teaching will inspire men and women to make a constructive contribution to the church. Adults should be given guidance in expressing their high resolves in noble forms of service. The women of our churches have been making a splendid contribution through deeds of service and through the giving of their money to missions, worthy philanthropic causes, building funds, etc. The men in our churches likewise have been responsive to the call of need. But when we realize that there are three million more women than men at church on Sunday morning, it makes us wonder whether we have been preaching the qualities of Christ which appeal to men. One Christian leader says that the church has been feminized in its quality of life. The church has often avoided the coarser sins of life. The note of justice hasn't been struck often enough. If we are to enlist the men, we must broaden our conception on church work. Men will line up against such things as obscene literature, injustice in the social order and prostitution. When rightly taught, they will champion world-wide missions, stewardship, Christian education, and personal evangelism. Adult religious education means challenging our men and women with great service projects.

Elgin, Ill.

Lilies

(Continued From Page 247)

ing tense moments. Over their faces had flashed tender pitying glances. And now Maggie roused again.

"Little Nancy, you'll not forget about the lilies will you?" Maggie entreated. "If you only knew how hungry I have been just to hold a lily in my arms all these long, long years!"

"No, Margaret, I'll not forget your lilies," and vibrant with feeling was Little Nancy's voice. "And now, Sarah, you may take me back to my room."

The two listeners in the hall sped away noiselessly. And when they had reached a safe haven Grace Davies caught hold of her sister's arm:

"Linda, whatever else we do or don't do, we are going down to the city and buy real honest-to-goodness lilies for blind Maggie. And how she might have gone to her grave without our knowing her passionate longing to touch a lily!"

Maggie was growing weaker. The kindly physician had said, "There is nothing to do except wait upon her few wants for she will not be here long."

It was the day before Easter. Sallie leaned forward in ecstasy. "A boy is taking a great, big box into Maggie's room!"

"How lovely," and Little Nancy smiled with her eyes as well as with her lips.

"Oh, Sallie, please bring Little Nancy here," that was Maggie's weak voice.

In no time at all Little Nancy had been wheeled up by the side of Maggie's bed.

"Can it be flowers?" Maggie was weak with suspense. Eagerly she waited and Little Nancy watched as Sallie untied the fastenings. Then Sallie lifted the cover off the box and pushed it toward Maggie. For a tense moment Maggie sniffed, then she put out her hand and Sallie guided it.

"Oh, oh, the beautiful lilies," crooned Maggie "Oh, it is heavenly! Little Nancy, how did these come?"

"Just wait a moment, dear," and Little Nancy fought to speak steadily. "Here is a card and it says 'With Easter Greetings from Grace and Linda Davies.'"

"But how did they know I wanted lilies?" Maggie insisted. "Did you tell them, Little Nancy?"

"Not I," and Little Nancy shook her head.

"Why, it was Jesus told them," said Sallie, happily, she of the clouded mind.

The other two smiled tenderly and as she clasped the lilies to her heart blind Maggie murmured softly:

"The Master is here."

Bloomville, Ohio.

Perilous Times

BY MRS. CHARLES F. HOPKINS

On two consecutive days, from two widely different sources we read that the United States is the most lawless nation on the earth, which surely is a warning that our civilization is fast rushing on to its doom. Here and there some folks, becoming alarmed at the situation, would apply the brakes; but, in sheer bewilderment, know not what to do.

We "sowed the wind" when we allowed the Bible to pass out of our schools and today we are "reaping the whirlwind." Our youth does not know what is in the Bible and does not care very much.

In the United States we murder 12,000 people a year, rob 32,000 and burglarize 38,000. The unwelcome truth is that most of this crime is committed by the youth of our nation. Unless we put the Bible in its rightful place in the home, our schools and universities, there is nothing but disaster ahead.

Elgin, Ill.

Grandmother Warren

BY BESS ROYER BATES

God in the Book of Daniel

II

"The Bible," began Grandmother Warren, "tells us about God. Whether it is history or poetry, story or sermon, it's all about God's relation to the people. That's so, isn't it?"

Sally nodded vigorously. Philip and Peter acquiesced none too heartily, for they well knew that grandmother might be laying a trap for them. Grandmother continued composedly.

"The Book of Daniel tells how the Children of Israel were captive in Babylon. And to get the story, one must read the first six chapters of the book right straight through just like you would read a novel, or as if it were a complete story and not a group of unrelated short stories about one character, for it's the thread which connects these stories that brings out the point."

Philip settled himself into his chair more comfortably and began to listen with attention. Peter shaded his eyes with his long, slender hand and apparently stared at his knees.

"You know the stories too well for me to quote them. You remember how Daniel and his companions were chosen to be taught all of the wisdom of the Chaldeans, how they refused the king's meat and chose to live simply as they had been taught by their own people and by their God, how the eunuch tested them for ten days and then allowed them to have their way, and how they continued to serve their God while they were trained for three years in Chaldean lore. Then came their final examinations, and this is how they passed them."

Grandmother picked up her well worn Bible and turned to the first chapter of Daniel and adjusted her glasses to read.

"Here in the seventeenth verse, you see, God is given the credit for their knowledge. 'Now as for these four youths, God gave them learning and skill in all wisdom: and Daniel had understanding in all dreams,' and here in the twentieth verse we have the result of the examination. 'And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm.' So, we see, that Daniel's God has helped him to be wiser than any of the Chaldeans. Now let us see how Daniel's God can help him out of difficulties.

"Nebuchadnezzar dreamed a dream that seemed to him important—and forgot it. He called his wise men to tell him what the dream was and the interpretation of it. Of course, they were unable to do this. In his anger, Nebuchadnezzar ordered all of the wise men to be killed. Daniel heard of the danger they all were in, went home and with his companions prayed God to reveal this secret. He learned the secret in a vision at night. Then he blessed God and gave him the credit for it. He sought an audience with the king, told him of his dream and the interpretation. Here in the second chapter and twenty-seventh verse, Daniel gives

God the credit for his power for he says: 'Daniel answered before the king and said, The secret which the king hath demanded can neither wise men, enchanters, magicians, or soothsayers, show unto the king; but there is a God in heaven that revealeth secrets and he hath made known to the king Nebuchadnezzar what shall be in the latter days. Thy dream and the visions of thy head upon thy bed, are these': and Daniel related and interpreted the dream. Thus Nebuchadnezzar heard of Daniel's God. He fell down and worshiped Daniel and 'commanded that they should offer an oblation and sweet odors unto him. The king answered unto Daniel, and said, Of a truth your God is the God of gods, and the Lord of kings, and a revealer of secrets, seeing thou hast been able to reveal this secret. Then the king made Daniel great, and gave him many great gifts, and made him to rule over the whole province of Babylon, and to be the chief governor over all the wise men of Babylon' (Dan. 2:46-48)."

Grandmother took off her spectacles and laid them on the window sill at her side as she said:

"Now it seems to me, boys, that it is tolerably clear that the point of this story is that Daniel's God won out with Nebuchadnezzar. Certainly Nebuchadnezzar recognized that there was a great God outside of his Chaldean gods. No matter what we may think Daniel's interpretation of the dream meant, we can agree that God is great, and powerful, and able to help his followers out of difficulties, can we not?"

Philip nodded assent vigorously, but Peter still kept his eyes covered. Sally passed the cookies. Grandmother took one and ate it slowly, before she continued.

Pittsburgh, Pa.

CORRESPONDENCE

A PROGRAM FOR BETTER HOMES

Those must have been wonderfully Spirit-filled gatherings, the five different regional retreats held in five of China's largest cities to discuss a program for the church in China. When a little more than a year ago the National Christian Council held a meeting at Hang Chou and the inspiration of these retreats was brought to it, as well as the inspiration of the Jerusalem Conference, it was decided to launch a five year program by the church. Our own delegate to this great gathering was our Chinese pastor. The meeting was not great because of numbers, but because of the fullness and power of the Spirit manifested. So our delegate came back to us with a great vision of the possibilities of the church. A new mantle of power seemed to be wrapped about him and he radiated enthusiasm and hope to our group of Christians.

Persecution often causes the birth of great Christian movements, and so it has been in this case. Political reforms and nationalistic ideals have often terrorized the church. She has been accused of being "the running dog of imperalism," a "tool of economic exploitation," or a "cultural narcotic," all of which stands in the way of the progress of the nation. Antichristian propaganda has been nation wide, and while it seems that it has now largely spent itself, there is left that poisonous depression from which it is difficult to rally. Christian leaders seeing the coming tragedy to the church in China, have unitedly arisen to meet a great challenge such as has never been thrust upon China before. Agonizing prayer, and wrestlings with tremendous problems, are bringing out that fine spirit of cooperation and love with fellow Christians. And when these Spirit-filled leaders sat together discussing plans to meet the great challenge they decided unanimously to begin with the Christian homes. They knew the home to be the basic factor of the church, society, and the nation and so for the first year emphasis is to be placed on more thoroughly Christianizing our Christian homes. We call them "Christian," but many times they fall far short of the name; and if the basic factor of the church is far below par the church cannot be in a healthy condition. An unhealthy condition leaves a low resistance physically or spiritually.

One of the first aims is to promote family worship. Not that the Christians have never been taught the importance of this in the home, but a new emphasis is to be placed on its importance. It is going to be urged, talked, and planned with them until they do feel the need and blessing of it. A program for a month, and these to be repeated, is being planned for them. One of these programs will be placed in every Christian home if possible. It is the aim to see every Christian home maintain worship, and thus will develop naturally a deeper spiritual life, one better rooted and grounded in Christ. Then too, if there are members in the home who have not become Christian it is bound to result in the complete evangelization of the home.

Ideal home life has been stressed for millenniums in this land. In one of their ancient books written by an ancient philosopher we read: "If father is father, son is son, elder brother is elder brother, younger brother is younger brother, and wife is wife, the family regulations will be rectified: if the family regulations are rectified the empire will soon become tranquil." It was a far visioned group who planned that the first and main emphasis of the five year movement be the home. During the year not only will the emphasis be upon family worship, but all those fine ideals of culture, cooperation, sympathy, understanding, the proper up-bringing of children, and the mutual love that should be maintained to make and keep the home what it should be, these too will be stressed.

Among the young many of the old ideals are breaking down. Family relations that once sustained the home do not appeal to many of this generation, and ofttimes they trample them underfoot much to the sorrow of parents. A new and unfamiliar adjustment is going on in many homes between old and young, sometimes successfully met, but more often trouble and grief are evident. The church sees here a great opportunity to lend a hand in elevating the religious atmosphere of the home and realizes that to have any measure of success in her five year movement program she must first make a serious study of home problems.

Ping Ting Chow, Shansi, China. Minnie F. Bright.

HAGERSTOWN DEDICATORY SERVICES

At Hagerstown on Feb. 9, Bro. H. C. Early of San Mar preached in the evening, giving us as usual, a splendid sermon. The dates from Sunday, Feb. 16, to Thursday, Feb. 20, will long be remembered by our congregation. The church school building was dedicated during this time.

Dedication of the House, a masterful sermon, was preached on Sunday morning by the late Dr. M. G. Brumbaugh. He used the last verse of the 122nd Psalm as the basis of his sermon. He also preached the dedicatory sermon, almost thirty-three years ago, in the old church. This church is still in use.

The theme of the evening service was Dedication of Ourselves to Christ. This evening was observed as Sunday-school night. The address was given by Bro. A. M. Dixon, a former pastor. Bro. Dixon was at his best in the delivery of this sermon. Large audiences were present at both of the Sunday services.

On Monday evening we had community night. The theme used was: Dedication of Christian Fellowship. Greetings were extended from the churches of the community. The house was well filled on this evening. The main address was given by Dr. F. F. Holsopple, pastor of the church from 1916 to 1926. As usual, Bro. Holsopple held the attention of his audience by his earnest and convincing manner in the delivery of his message.

Tuesday was young people's night, and was in charge of the B. Y. P. D. The message centered on, Dedication of Talents to Service. The program was one of music and pageantry, presenting Esther, the Queen. This program was greatly appreciated. So great was the crowd that hundreds were turned away. Upon insistent requests, the program was repeated on Thursday night, and on this second rendering was presented to a full house.

Wednesday evening was Church of the Brethren night. The theme was Dedication of Life to the Church. Greetings were brought from the churches of our own District and by representatives of Eastern Maryland and Southern Pennsylvania.



Entrance to New Church School Building, Hagerstown, Md.

The church building which we dedicated is of brick and of colonial design. This type of architecture is known for its grace, beauty and simplicity. It is well adapted to symbolize some of the emphatic teachings of our church. The plans were drawn and the construction supervised by Mr. Thoralf Smidt, chief architect of the Methodist Episcopal Board of Philadelphia. The contractor was Mr. Geo. B. McWolfe of our own city. The building committee was as follows: H. L. Coffman, chairman; Mrs. Van C. Beachley, A. B. Miller, F. M. Thomas, Levi Biser, and W. Newton Long, secretary.

The building is three stories high. It is one hundred and twelve feet long, seventy-six feet wide at the ends, and fifty-five feet wide in the central section. The interior of the building provides the facilities for a modern program of religious education. The assembly hall is commodious and equipped with specially designed colonial style lighting. Each department has its own assembly room with classrooms. Including the assembly room there are forty-four rooms available for class work. The building bears the distinction of being the finest of the kind in the state of Maryland.

Feb. 23 Bro. H. C. Early preached for us in the evening on the subject, The Church of Tomorrow. March 30 at 3 P. M. and again at 8 P. M. the Earlham College glee clubs of Indiana rendered two splendid programs. The assembly hall in the new building was crowded.

Total gifts for the dedication services amounted to over $6,000. Gamma L. Krider.

Hagerstown, Md.

CHINA NEWS

Near Kao Lao is a young man who is an inquirer. He wishes to go to church each Sunday, but his father opposes his being a Christian. One Sunday morning his father and brother tied him up and gave him a beating, but still he would not promise to stay at home so they kept him tied up all day. The next Sunday there was the same trouble. He told them they would have to kill him if he was to stay from church. The evangelist then went to the home and had a talk with the father, telling him that his son was a good boy, and being a Christian would only make him better. The boy arranged to take only a half day for services, and to come home and work as hard as ever in the afternoon. The father then gave up and the boy is attending services regularly, and a neighbor boy who is a Christian is teaching him to read the Bible.

Six months ago we visited the Hwang home in the west suburb of Ping Ting. This is one of the largest, wealthiest and best homes in the city. The inmates of this home were interested in everything we taught them, but were particularly interested in knowing how to worship God. We told them how to give thanks for their food and pray before they went to bed; but we did not know how much they really understood or would be willing to put into practice. During the week of evangelism we visited them again. They listened eagerly to our lessons on child training and particularly that of teaching the children to pray in order that they be good children. We then asked the children if they gave thanks for their food and prayed before they went to sleep. We found then that not only the mothers, but the children also, were doing this. We found also that they had begun six months before when we visited them the first time. The women and children followed us from one court to the other to hear all possible. It was almost impossible to get away from the place to continue the teaching in other homes. They said they had been waiting for us all these six months and were afraid we had forgotten them. We told them there were many hundreds of homes where we taught so it took us a long time to get around to them all.

As we were going through main street one day we saw a young woman with her pretty baby in her arms standing by the door of a shop. As we passed she asked us to come into her home. We passed through the small shop into a still smaller side room and this was their home. After a short visit with the young woman her husband came in and listened eagerly to all we had to say. "Yes," he said, "Christianity is very good. My neighbor, the carpenter next door, and I talk a great deal about it." Then he told us the experience of this carpenter last fall. He belongs to the faith mission. When the idols in the city here were being destroyed he was very eager to have the same done in his own village some distance away where nothing was being done along this line. Finally, he decided to go home and see what could be done.

On arriving home he went to the headman of the village and told what was being done at other places and asked if they could not do the same in his village. This headman said he dare not do it, but if the carpenter wanted to do it he could go ahead. He then did smash a number of the idols, but the next morning was another story. An angry mob seized him, tied his hands behind his back, threw the rope over a tree limb and drew him up from the ground. They then beat him and let him hang by his hands till he was unconscious. He was then thrown into prison and was not let out till he had paid a large fine.

While he was in prison he had a dream in which Jesus

(Continued on Page 254)

Perfection

(Continued from Page 245)

The sculptor is working upon his marble, while his child is playing by his side. Interested, however, in his father's work, he asks: "What makes you mar that stone, so white, so smooth, so true?" The father bade the child play on. When completed, the work was shown to the child, and the child recognized his own image. Our heavenly Father is working upon that which is more enduring than cold marble. When the work is completed, may it be approved by him as setting forth in us the image of his Son!

Lebanon, Pa.

Notes From Our Correspondents

ARKANSAS

New Hope congregation met in council March 29. A report of the annual visit was made. Two deacons were elected, one to fill the place of Bro. J. A Birkhead who has been called to the ministry. Those chosen were Bro W. T. Grady and Bro Oliver Burnette. Installation services were held Sunday morning Plans were laid for District Meeting. Various committees were appointed. At our last council officers for the year were elected. We also enjoyed a spiritual love feast at this time with Bro A W. Adkins officiating, assisted by Bro. J. D. Burnette and Bro. J A Birkhead Bro. Adkins gave a splendid message to the young people Sunday morning. Bro John Burnette was elected Sunday school superintendent and also Messenger agent.—Mary Birkhead, Beede, Ark, April 2.

CALIFORNIA

Chowchilla church met in council March 1. Bro. D. H. Forney was reelected elder for another year and all other church officers retained. We decided to have a pre-Easter meeting and if the interest is good will continue another week with a love feast at the close. Bro. J. R. Wine of Empire is the evangelist. We also decided to encourage sociability by having a morning and afternoon service with basket lunch at the church on the last Sunday of each month beginning April 27. We desire to have our friends and others remember these occasions and come and spend the day with us. We would be especially glad to hear from any preachers who could come and give us either a morning or afternoon sermon. Yesterday we enjoyed such a meeting with Bro. Whitmore of Waterford preaching in the morning and Bro. Jos. Root, also of Waterford, giving the afternoon sermon Sept 29 we had another two service meeting with Bro. Royal Glick of Modesto church giving us a sermon on Progress, and Bro. J. R. Wine of Empire giving the afternoon message on Foundation Building Our Christmas program by the children was well rendered. Gifts of clothing and toys were presented to be sent to the Oakland Mission. Our Christmas offering for the General Mission Board amounted to $24 30 Jan. 3 we had the pleasure of listening to a good program by the deputation team of La Verne College. Jan. 19 Bro. A. J. Smith of Modesto preached both morning and evening. On this Sunday the brethren handed their checks to the trustees to make the final payment on our church building. We all rejoice to have a church home free from debt. Feb 16 Bro. Harvey Kimmel of Somerset, Pa., preached —Mrs. H. J. McDaniel, Chowchilla, Calif., March 26.

Covina.—The Clarion Four quartet, well known on the coast when they were attending La Verne College, met together again and gave several programs, one in our church. We certainly enjoyed their inspiring singing March 23 the Volunteers of La Verne College gave one of their expressive mission plays. Some of our number have been attending the leadership training class in the city, put on by the Southern California council of religious education. April 4 we met in council Our communion will be held May 18, 6 30 P. M. We decided to have a revival in the fall The need of more Sunday-school classrooms was discussed and it was decided to supply the need as soon as convenient. The recommendation by the ministerial committee to retain our pastor another year was unanimously accepted. Brother and Sister Leland Brubaker are very much appreciated by this church. —Mrs. Tempie S. Funk, Charter Oak, Calif., April 5.

Fresno church held their quarterly business session March 19. Previous to this meeting the District committee met with the Figarden church and they were disorganized; at our meeting fifty letters from that church were read. We appreciate very much the help they have been giving us. After the business meeting a reception was held for these members. Since the last meeting two more have been received by letter and one by baptism. The mothers and daughters held their monthly meeting March 18 with a good attendance. March 28 the choir gave a program over the radio and Bro Miller gave a short address. March 29 the Student Volunteers of La Verne presented The Heroine of Ava, a missionary play with a good message. The men's Brotherhood held their monthly meeting April 3. Bro. M. S. Frantz of Lindsay spoke on the Philosophy of Success The interest everyone is taking in the church work is inspiring The average Sunday-school attendance for March was 219, an increase over the previous month. Bro. Miller has just concluded the series of sermons on the Lord's Prayer. Preparations are under way now for our Easter program.—Iva Hoff, Fresno, Calif., April 7.

Glendora.—Jan. 2 Eld. D. T. Dierdorff of Surrey, N Dak., preached for us Feb. 16 our pastor spoke in the morning on giving, and an offering of $77 was lifted for the mission deficit. In the evening Eld. J. B. Emmert of La Verne addressed the B. Y. P. D. on the subject, With Christ in Africa He also gave us an inspiring message during the preaching hour. Since our last report one has been baptized and one awaits the rite. Our church enjoyed a two weeks' revival beginning March 9 conducted by our pastor. He gave us gospel messages, stressing the importance of living a separated life. At the regular council meeting March 8 it was decided that the Sunday-school take an offering the first Sunday of each month for home missions. It was also decided to have A. F. Newcomb, field secretary of the Anti-Saloon League, speak some Sunday evening. April 2 Eld. S. Z. Sharp gave us a message. There will be pre-Easter services for one week conducted by our pastor. Some of our brethren and sisters are going to the Filipino camp on Sunday afternoon and are helping in singing, teaching and preaching; this is appreciated very much by the boys.—Mrs. Annie Bashor, Glendora, Calif., April 3.

Reedley.—Our love feast will be held the evening of April 23. An Easter program is in course of preparation. We expect soon to be favored with a concert by the Sunshine quartet of La Verne College. Our young people are in charge of one Sunday evening service each month; they have already given us two good meetings. Women's prayer day was observed and was much enjoyed by those present.—Mrs. Mamie Sink, Reedley, Calif., April 2

COLORADO

Antioch church met in council March 29. Various plans for the advancement of the work at this place were discussed. We can not say definitely just what we will receive from the beans planted, as some are still in storage, but we feel assured of clearing over $1,000 above expenses for the church work here Each family expects to plant some beans for the church on their own place this spring The county council of religious education held a six weeks' teacher-training class in our community during January and February which was of much value to our Sunday-school, as a number received credit for work done Our revival will begin April 6 to last until Easter. Cottage prayer meetings will be held in various homes of the community each evening during the week preceding the meetings.—Mrs. D. W. Correll, Yoder, Colo., April 2.

FLORIDA

Sunnyland.—We have been showered with great blessings by having some of the Brethren visitors come and preach for us. Feb. 9 we had an all-day service with basket dinner. We took a collection of $75.37 to help lift the deficit; we are glad to know this has been done. Bro. Swigart of Pennsylvania gave the morning message. Bro. A. D. Crist of Middleburg, Fla., talked to the children, and then Bro. Driver of Virginia gave the sermon. March 16 we closed our morning services and went to Bassenger to enjoy their first anniversary services with them. In the evening Bro. Garst, Bro. Miller and J. Kurtz Miller of the Mission Board were with us and gave wonderful talks on missions and some of the principles and doctrines of the church. Bro. J. H. Garst had charge of the devotional service and Bro. S. M. Miller had charge of the song service. In all we had a wonderful day of blessings. We are always glad to have any of the brethren and sisters stop with us while in the South. March 27 we had our quarterly business meeting. We elected Sister Lettie Waldron assistant superintendent for the Sunday-school. March 30 Bro. J. H. Zigler gave a fine message at the morning service.—Mrs. Anna Rigler, Lake Istokpoga, Fla., April 5.

Winter Park.—On Sunday, March 23, Brethren J. H. Garst and J. K. Miller of Sebring were with us for the morning service and each gave a very splendid message in the interest of missions. The District Mission Board met at the church in the afternoon with Bro. J. K. Miller, representing the General Mission Board, present. Bro. Miller spoke many words of appreciation and encouragement for the work at Winter Park. In the evening of March 27, we held our quarterly council. It was decided to have services each evening of Easter week with a love feast on April 17, at 8:00 P. M. These services will be in charge of the home ministers. We will hold a Vacation Bible School this summer, arrangements to be made through the Sunday School Workers' Conference. We expect to hold a revival meeting during the summer months. Our Sunday-school is moving along nicely. A few of our local members and friends are leaving. We have appreciated their presence and help in the services.—Bertha M. Frantz, Winter Park, Fla., April 4.

IDAHO

Nampa.—Bro. W. B. Stover of Seattle, Wash., began a series of meetings in this church on March 18 and closed on the night of April 1. The church was much built up by Bro. Stover's plain teaching. April 2 Pastor A. P. Becker held baptismal services and six boys and six girls were baptized, all members of the Sunday-school. Although it was a very busy season, the attendance was large at almost every service—a tribute to the splendid instruction.—H. H. Keim, Nampa, Idaho, April 7.

ILLINOIS

Allison Prairie.—We enjoyed very much having the La Motte church render the play, Challenge of the Cross, on Jan. 5. In spite of the severe winter and flood our Sunday-school and church services have been very satisfactory. The Aid Society met March 7. The election of officers resulted in Viola Fry being chosen president. April 5 we held our council meeting. We set May 11 as a day in which we will take a special offering for our District Mission Board. We decided to conduct a Bible School this year. The date of our love feast is May 10 at 7:30 P. M. The trustees reported having leased the church ground to the Shell Petroleum Corporation with a non-drilling contract of which the church received $100 yearly. Sunday morning, April 6, our worship period was under the direction of Bro. S. W. Garber of Decatur, Ill., and Bro. B. H. Miller gave the evening message. Our children and young people are preparing an Easter program.—Wm. P. Dillon, Allison Prairie, Ill., April 7.

INDIANA

Elkhart Valley.—Sometime ago the question of heating our house came up; after considering the question it was decided to put in a furnace; at the same time other improvements were needed. The basement was made large enough for three classrooms, the furnace and coal rooms. We also redecorated the interior and put on a new roof. All were happy over the change in appearance, the work being done by willing hands. March 16 we called Bro. Otho Winger to conduct the dedicatory service. He used as a basis for the forenoon service the words, Let us go back to Bethel. In the afternoon he gave us a word picture of some of the mission fields he visited which was very interesting to all. March 28 we met in council. Reports of the building, soliciting and light committee were given and accepted. Also the Aid Society gave their report, as they did their part well in preparing meals for the men while they worked, and also in donations. May 15 we expect to begin our evangelistic meetings with Bro. Galen Bowman assisting, closing with a love feast May 31. Bro. L. W. Berkey was chosen delegate to Annual Meeting with Bro. Frank Kreider, alternate. —Dora Henricks Kreider, Goshen, Ind., April 5.

English Prairie church met in council April 1. Sister Nora Burger was chosen delegate to Annual Meeting. Arrangements were made for communion services May 24, 2 P. M. Two weeks ago the Sunday-school class of elderly sisters took their dinner and spent the afternoon with two members who do not get to services often. We enjoyed songs, several good talks, some readings and prayers. One Sunday in March the Manchester quartet gave us a splendid message in song and readings. At our last Aid Society meeting we had two aged sisters with us; part of the devotion was for their encouragement. To the one starting in her ninety-third year we gave a little gift; the other is eighty-two. An Easter program is being prepared.—Mrs. Banks Light, Howe, Ind., April 3.

Michigan City.—A two weeks' revival was held in our church March 9 to 24 by Brother and Sister J. Edwin Jarboe. Thirty-five were baptized and two were taken in by former baptism; four confessed who were not baptized. Our Sunday-school attendance has almost doubled since the revival. Our Ladies' Aid held its first meeting since January on April 3. April 10 the Aid is having a supper and social evening for their husbands. Our laymen meet at regular intervals with Laporte for a business meeting and social time together. Our church is planning a pre-Easter service of a week. The six ministers of Laporte and Michigan City will each take care of the service for one night.—Mrs. Edwina Gordon, Michigan City, Ind., April 7.

Muncie.—The work of our church is moving along nicely both in church services and Sunday-school work, in spite of handicaps. Progress has been somewhat hindered by sickness. And the hard times of the past winter could not help but have an effect on the work of the church, as far as numbers are concerned. Our pastor, Bro. Paul Wingerd, has been giving us a series of pre-Easter sermons based on the last seven sayings of our Lord. These have proven to be uplifting and very inspirational. We are also looking forward to a week of special services just before Easter. And on Easter we are planning an appropriate program of music, readings, etc. At a recent council of the church it was decided to set our love feast date on May 11. The Ladies' Aid has been very faithful, having many all day meetings with good attendance.—Emma Whisler Shively, Muncie, Ind., April 5.

Nappanee.—March 20 we met in council. Our communion service, postponed last fall, will be held April 17. This Easter season a deeper spiritual interest is shown than ever before. Starting with March 27 and each week following, we are having service one night of each week, and two Sunday evening illustrated lectures, to be given by our pastor, Paul Studebaker. Sunday evening, April 13, the choir will give an Easter cantata, Life Eternal. Easter Sunday morning the children will give a program; in the evening a pageant, Victory Over Death, will be given, written by Mrs. Paul Studebaker.—Mrs. Harley Geyer, Nappanee, Ind., March 31.

New Salem church decided to hold a love feast on Saturday evening, May 31. We also decided not to send a delegate to Conference this year, but to use the money for Conference offering instead. Sunday evening, April 6, we were favored with a lecture by Captain Wiard of Winona, Ind. Next Sunday we expect the junior Sunday-school classes to give the program. March 30 the Aid Society gave the Sunday evening program.—Dora A. Stout, Milford, Ind., April 8.

Pine Creek.—April 13 to 20 we expect to have pre-Easter services conducted by Eld. J. O. Kesler. Services each evening at 7:30, with Sunday-school at 9:30 and preaching at 10:30 on Sunday morning. The general theme is The Cross and the Crown, with a special subject for each service and a message in song.—Wm. H. Summers, Plymouth, Ind., April 7.

Wawaka church met in council March 30. We decided to have our love feast May 17. March 9 a group of young people from Manchester College were with us and gave a very interesting program consisting of readings and songs.—Hazel M. Weaver, Brunfield, Ind., April 7.

West Goshen.—March 7 we met in council with Bro. M. D. Stutsman in charge. Bro. Stutsman was selected as delegate to Conference with Sister Anna Warstler, alternate. March 23 Bro. Geo. Sherck of Middleburg delivered a message on Sowing and Reaping. March 19 the members of the Ladies' Aid of Goshen City spent the day with the Aid. The time was spent sewing and quilting; a short program was given in the afternoon. April 13 we expect the Byler family to give us a program, and on April 25 the Bethany glee club will give a program. An electric clock has been installed in our auditorium to replace the old one that has been in this church for many years.—Mrs. Clayton Ganger, Goshen, Ind., April 7.

IOWA

Sheldon.—The church met in council March 1. A committee was appointed to arrange for a summer pastor. Officers were elected for the Sunday-school with Earl Brewster, superintendent. J. E. Rolston was appointed delegate to Annual Meeting. A cantata is being prepared for Easter.—Grace B. Kimmel, Sheldon, Iowa, April 2.

KANSAS

Burr Oak church met in council March 29. Our love feast will be held May 10 beginning at 7: 30 P. M. Sunday we will have a basket dinner. The afternoon session will be a Mother's Day program. The committee has arranged to put on a program and an Easter pageant. Our pastor, Bro. Earl Jarboe, who has been with us for nearly three years, has handed in his resignation to take effect Sept 1 The Ladies' Aid recently gave $50 to the church.—Mrs. Lillian Mohler, Burr Oak, Kans., April 7.

Cabool church met in council at the Cabool house March 23 by Geo. Neal was licensed to preach for one year. Bro. Earl Harris be the Mountain Grove house was elected on the ministerial board. The ministerial committee is arranging for our evangelistic meetings summer and fall for Mountain Grove, Greenwood and Cabool. We voted to have a love feast at Mountain Grove and Cabool but no date was not set. We are looking forward to the county Sunday-school convention at the Cabool house May 2. The Ladies' Aid is active and doing splendid work.—Ida M. Gallup, Cabool, Mo., April 7.

Independence church met in council March 2 with Bro W. H. Miller presiding. Bro. Miller resigned as elder as he intends to leave the city. We decided to have pre-Easter services conducted by home talent. Sunday morning, April 20, an Easter program will be given by the Sunday-school. Jan. 26 the young people's group conference of the District met here and gave a good program. Bro Joseph Lehmbaugh of Fredonia brought the message of the morning Our Ladies' Aid meets once a week for an all-day meeting and is doing a splendid work —Mrs. J. L. Amos, Independence, Kans., April 5.

North Solomon church met in council March 22. Our love feast will be held May 31. Bro. D. A. Crist expects to be with us May 1 and give a number of lectures. The young people's conference of the District held here May 3 and 4. March 15 the deputation team of McPherson College gave us an interesting program The Sunday-school is planning an Easter program.—Mrs. John Moyer, Harlan, Kans., April 8.

Scott Valley church met in business meeting Feb. 16. Arrangements for the summer program are as follows: Pre-Easter services will be conducted by the pastor, Bro. D. J. McCann. It was decided to have communion service on April 20. Plans were made for Mother's Day program. It was also decided to hold a Vacation Bible School sometime during the summer, the date to be set later.— Mrs. W. E. Benedict, Westphalia, Kans., April 7.

LOUISIANA

Roanoke church met in council March 29. The question of Bible Vacation Bible School was discussed. We are working with the Church Brethren in Vacation Bible School and this summer it will be held in our church. Also the question of a series of meetings was discussed and it was decided to hold the meeting in connection with the school March 31 Bro. M. R. Zigler delivered a fine message to a well filled house.—Maurine Bowers, Roanoke, La., April 7.

MARYLAND

Broadfording (Md.).—March 2 Sister Margaret Bixler delivered a splendid address on world peace. In the evening a peace meeting was held at the Broadfording church. The church met in council March 9. The deacons reported a membership of 226. The delegate to District Meeting are J. E. Rowland, J. R. Reid and Sister Roth Alternate, J. C. Cline, V. D. Koontz and Sister Flora Wenger Delegate to Annual Conference, C. M. Hicks with C. S. Hykes, alternate. It was decided to hold our love feast on May 10 at 2 P. M. We expect to open our pre-Easter services on Thursday evening and close with Sunday morning service. In the evening the Sunday-school expect to give an Easter program.—Grace K. Winger, Mason and Dixon, Pa., April 7.

Brownsville.—Feb. 26 our church sent $95.50 to the General Mission Board toward the deficit; $50 of this was given by the Aid Society, $3 by the Gleaners' class, the balance by the three churches. Brother Harley assisted Rev. H. C. Erdman of the Lutheran church, Brownsville, in holding a two weaks' series of evangelistic meetings in Copans schoolhouse last month. As a result one made application for membership here. One has been received into the church by baptism since our last report. Bro Earl Mitchel of Bridgewater College preached a splendid sermon at South Brownsville on Sunday morning March 9. In the evening Sister Margaret Bixler of New Windsor gave an interesting talk on peace. Our Sisters' Aid Society remodeled hall over the attic of the church into a splendid Aid room and Sunday school class room. March 27 our pastor, Bro. Harley, conducted a dedicatory service there. April 5 our church met in council. We were glad to know that our church has met its quota for home missions and we are considerably over the top on the foreign mission quota for the past year. Current expenses for our three churches are very large and we have a hard struggle to meet them all, but we were glad for the interest our folks manifested in helping pay the deficit The time of our council has been changed from the last Saturday of the quarter to the first Saturday, making our next council date July 5 Our love feast will be held May 24 at 4 P. M. Bro Harley has been chosen delegate to Annual Meeting. Delegates to District Meeting which will be held here, are Brethren Wilbur S. Jennings, Geo. Kaetzel, Ira D. Kaetzel and Geo. Haller.—Mrs. Ira L. Kaetzel, Brownsville, Md., April 7.

Cherry Grove.—A fine Christmas program was rendered by the young people on Dec. 22. Our Sunday-school is gradually increasing with Bro. John Weitzell, superintendent Our elder, Bro. Arthur Scroggins of Accident, Md., holds church services for us every two weeks We are now practicing for an Easter pageant, The Victory Dawn We are looking forward with great expectation to our coming revival June when Bro. Jos. S. Rittenhouse and wife of Easton, Md., plan to be with us.—Mrs. D. M. Merrill, Lonaconing, Md., April 2

Locust Grove church met in council April 5. Eld. David Klein was chosen elder for another year. Bro. Wm. Baker was chosen delegate to Annual Meeting with Bro. David Klein, alternate. Brethren Roop, Shoemaker and Wm. W. Purdum were chosen delegates to District Meeting with Bro Geo Klein and Norman Klein, alternates. The writer was elected Messenger agent and church correspondent for the year. Our love feast will be held May 10 at 2:30 P. M. Sister Margaret Bixler was with us on Sunday, April 6, in the interest of world peace. Her discourse was inspiring and enjoyed by all.—Bessie R. Purdam, Mt. Airy, Md., April 7.

New Windsor.—The church here is well enlisted in furthering the Master's work. Whatever the task set, it is usually accomplished by all working together. Our Sisters' Aid Society has established a thriving business in quilting fancy comforts. They are earning considerable money by this means; their patrons are found in our cities. Bro. John Roop and wife celebrated their golden wedding anniversary last Sunday. They and their children have always taken a part in the various activities of our church. The establishing of a Christian home like theirs in any community is always appreciated. Over a hundred people called during the day to offer congratulations. The regular

services in our church are interesting and well attended. Bro. Walter Englar preached on Sunday, a sermon on Worry. He emphasized the fact that no matter what we say about it, all of us do worry at times. The rich as well as the poor, the young as well as the old, find themselves in situations where the road is uncertain. When we do not know which way to turn, Jesus asks us to trust him fully. He brought home to us the truth, that God is our ever present help in trouble, he will take care of us.—Elizabeth R. Blough, New Windsor, Md., April 7.

Piney Creek church held the semiannual council meeting March 29. Delegates chosen for District Meeting were Brethren Birnie Shriver and Maurice Bowers; alternates, Paul Rinehart and Edw. Copenhaver. Sunday-school superintendent is Birnie Shriver; he is also prayer meeting leader. Bld. C. F. Buchter was chosen to have charge of the church another year. The love feast is to be held May 10 at 2 P. M. Ed S K Utz and family who had spent the last year in Hanover have returned to our congregation.—Theresa S. Forney, Taneytown, Md., April 7.

Welty.—Jan. 7 Bro. C. D. Bonsack was with us at the Ringgold Union church and gave a very interesting talk on our mission work in Africa. Feb. 23 the male quartet of Elizabethtown was with us at the Welty church. Their message of song and speaking was enjoyed by a large audience. An offering of $16.50 was lifted. We were blessed with the privilege of having Bro. J. M. Moore, pastor of the Waynesboro congregation, conduct a week's Bible institute for us starting Feb. 24—two sessions a day. During the institute the men's chorus and ladies' quartet of the Waynesboro church rendered several selections which were enjoyed by all. Sunday morning, March 2, Bro. Moore preached a very inspiring sermon. In the evening we had an illustrated lecture on our work in the Africa mission field. March 21 Bro Funnell gave a lecture on Why Girls Smoke. Our Sunday-school and church attendance is increasing under the leadership of Bro. J. O. Lester, Sunday-school superintendent, and Bro. J. J. Thomas, pastor.—Naomi Marker, Smithsburg, Md., April 7.

MICHIGAN

Buchanan church met in regular council April 5. Christian Metzler of Wakarusa, Ind., member of the District Mission Board, met with us. At this time it was decided to conduct Sunday evening services here beginning Sunday, April 13; Christian Workers' meeting at 6:30 with a sermon following at 7:30 by J. W. Grater. We hope this will be a great help for all who will be able to attend. As we have not been holding regular Sunday evening services in the past we hope our efforts will result in a successful future for the church here in Buchanan. As an especial benefit for the members who have just recently come into the church we will hold a love feast April 19 at 7 o'clock. Members of all the neighboring churches are urged to join us in this coming event. We will be glad to have any folks coming from a distance to stay with us during the night and be here with us on Sunday morning to attend morning worship after which we will have breakfast at 7:30. An Easter program will replace the regular Sunday-school period at 10 o'clock followed by preaching services at 11 o'clock.—Violet M. Platz, Buchanan, Mich., April 8.

Detroit (First).—We are now in the midst of an evangelistic meeting conducted by Brother and Sister O. H. Austin of McPherson, Kans. The meeting began April 2 and will continue up to Easter. Bro. Austin has already given us some very fine sermons, and we enjoy Mrs Austin's work in the music and with the children. They, together with our pastor, M. C. Shull, are visiting in as many homes as possible. April 3 about sixty people brought their suppers and we had a get-acquainted time for Mr. and Mrs. Austin. March 24 we enjoyed the last number of our lyceum course, given by ten young people of Manchester College under the direction of Prof. Boyer. The Chinese Sunday-school is growing. The Detroit board of education has recognized our efforts and is now sending a teacher each Sunday for one hour who instructs the Chinese in the English language The ladies of the church are already making plans for their mother and daughter banquet which takes place the early part of May. One of our generous members procured a new sign board for over the church door. We are glad to get in touch with people coming to the city. Our pastor will be glad to call on you; his address is 2143 Seyburn Ave.—Mrs. Walter K Gordon, Detroit, Mich., April 7.

Michigan.—The young people of the Hart, Sugar Ridge, Onekama, Lake View, Long Lake, Marilla, Harlan, Homestead churches doubtless recall the fine Sunday-school convention we enjoyed early last autumn at Homestead You have already been informed of this spring convention to be held at Sugar Ridge, April 20. Among the many reasons why you will want to go again this year are these: Some of the finest young people on earth will be there from these eight churches, and this is a splendid opportunity to make their acquaintance The convention itself holds blessings in store for you. The program is usually so good that folks are glad they came. The trip itself will benefit you. Last fall we went in the gorgeous autumn time now we go in the full bloom of springtime. Don't forget your camera! For the above reasons and many more, we'll meet at Sugar Ridge, April 20.—Elmer Leckrone, Kaleva, Mich.

Shepherd church met in council March 22 when church officers were elected. We are looking forward to our pre-Easter services to be conducted by our pastor, Bro. Boomershine. We are planning on starting our Vacation Bible School June 16.—Mrs. R. V. Hoyle, Mt. Pleasant, Mich., April 8.

Sugar Ridge church met in council April 5. Bro. Wm. Saxton was chosen Messenger agent. Bro. J. J. Cook was unanimously chosen to serve as pastor for another year. A joint Sunday-school convention of the Brethren churches of Northwestern Michigan will be held at the Sugar Ridge church April 27. Our pastor will conduct a few evening services preceding Easter. A program will be given Easter Sunday.—Elizabeth Reeds, Scottville, Mich., April 8.

NEW JERSEY

Amwell.—The work here is going along nicely. Sixteen of our young people attended the young people's meeting held in Philadelphia in the First church and brought back a good report. March 30 we elected Sunday-school officers, the superintendent being Gladys Emery. All officers were installed by the pastor.—H. T. Horne, Sergeantsville, N. J., April 3.

OHIO

Bradford.—Feb. 9 an all-day meeting of the Aid was greatly enjoyed. Bro Chas. Flory of Piqua, Ohio, was the speaker of the afternoon. Our regular quarterly meeting was held March 5. Sisters Mollie Wonser and Fannie Diltz were elected delegates to District Meeting, and Sister J. M. Stover, delegate to Annual Meeting. The metal ceiling of the church basement has just been completed and painted and we are justly proud of this improvement.—Mina Lehman, Bradford, Ohio, April 3

Cleveland (First).—Early in the year we organized our first women's missionary society. It was our good fortune at the second meeting to have with us Sister Mabel Moomaw, lately returned from India. She gave a very interesting account of the work at the vocational school at Anklesvar, after which she answered questions. About the same time we had the pleasure of having Sister Beulah Woods with us and she gave a short talk to the Sunday-school. A month later we had the privilege of hearing her once more, this time during the preaching hour. Sister Woods stayed over for our third missionary meeting, on the following day. Our next meeting is scheduled for the afternoon of Good Friday and will be led by our pastor. March 16 we observed home dedication day At this service we had a rare treat when Miss Topky, of Ashtabula, gave us four selections on her harp. For some time we have been endeavoring to have a special day of services to which we would invite our Progressive brethren, and so it was arranged that on March 30 we had with us Dr. Bame of Ashland who gave us the message. Our pastor, Bro Emmert, has been giving us some splendid sermons on the Holy Spirit and his relation to the Christian life. Easter morning the choir will render a cantata.—Mrs. John Harshman, East Cleveland, Ohio, April 7.

OKLAHOMA

Guthrie church met in council April 3. Bro. Weaver of Clovis, N. Mex., gave us a much appreciated message on coöperation. Officers were elected as follows: Wendel Mohler, reëlected secretary; trustee, Jean Lehman; the writer, church correspondent and Messenger agent. The church decided to continue the services twice a month and prayer meeting each Thursday evening with Bro. Laurence Lehman as pastor for the summer. The sisters have organized an Aid Society which meets each week for work and devotional services. Sister Alice Mohler is president. At the close of the service Sister Mohler called for the anointing.—Ellen Garst Lehman, Guthrie, Okla., April 7.

OREGON

Newberg.—Our church met March 29, for our first quarterly business meeting. We decided to hold our spring love feast May 10 at 7:30 P. M. We also decided to hold a week's meeting before the feast. Our attendance has kept up splendidly during the winter months Our pastor, Bro. Smith, was away two weeks holding meetings at Grants Pass. He also preaches once a month at Damascus. Brethren Reed and Harp take care of the appointments when the pastor is away. Since the first of the year we have two departments of our Christian Workers' Society. We have the adults and the B. Y. P. D. The Young People's Department is taking much interest in the programs of their department, and we believe it will be a great benefit to them.—Mrs. Mary Smith, Newberg, Ore., April 1.

PENNSYLVANIA

Aughwick.—Pre-Easter services will begin at the Rockhill church Sunday evening, April 13, conducted by the pastor, H. W. Hanawalt, and continue till April 20, closing with the communion services at 6 P. M.—Della Jenkins, Orbisonia, Pa., March 31.

Carson Valley church met in council March 7. It was decided that we hold our love feast May 25. Bro. Frank Brubaker and Sister Janet Hoover were elected delegates to District Meeting, with Bro. Chester Hoover and Bro. Homer Hoover, alternates. Bro. J. W. Hoover was elected delegate to Annual Meeting, with Bro. Frank Brubaker, alternate. Four members of the missionary Volunteer Band of Juniata College rendered a splendid program Sunday evening, March 10.—Mary Hoover, Duncansville, Pa., April 2.

Claysburg.—At our quarterly business meeting Jan. 22 we decided to hold our love feasts regularly on the second Sundays of May and October. It was decided that our pastor, C. L. Cox, should hold a week's meeting before our spring love feast, the meeting to begin May 4. We are pleased to note that our church is growing in numbers and interest as well as in a spiritual way, our average attendance for the first quarter being 108.—Harry D. Miller, Claysburg, Pa., April 7.

Hatfield congregation met in quarterly church meeting March 29 at the Hatfield house. The annual visit was favorable. Almost $300 was lifted for our regular church expenses and annual missionary offering Delegate to Annual Meeting is Bro. Wm. M. Delp; alternate, Bro. David N. Cassel. Delegates to District Meeting, to be held April 30 and May 1 at Springville congregation, are Brethren Norman Frederick and the writer; alternates, Brethren P. M. Frederick and Leroy Clemens. Our love feast will be held May 17 (third Saturday in May, the regular time and always in the Hatfield house).—J. Herman Rosenberger, Souderton, Pa., April 7.

Lancaster.—Feb. 8 the pastor, W. D. Fisher, conducted a short service at the tuberculosis sanatorium. The church chorus sang several anthems. Bro. Frank Sargent of Bethany Bible School preached for us on Jan. 26. He also outlined some of the work and needs of the school. The Volunteer Band of Elizabethtown College rendered a very interesting program on Feb. 16. Our revival this year was conducted by Bro. I. E. Rowland of Woodbury, Pa., from March 9 to 23. Bro Rowland labored earnestly and preached very inspiring and helpful sermons. As a result of the meetings eight accepted Christ Bro. Finnell preached for us March 30 on the theme, Some New Battle-fronts. In the evening he gave his lecture on Why Girls Smoke. He also spoke to the boys and girls of the Millersville training school. These meetings were much enjoyed by all.—Leah S. Glasmire, Lancaster, Pa., April 3.

Lebanon.—Feb. 2 Bro. Frank Sargent was with us in the interest of Bethany Bible School; he preached on Isaiah's Vision. The offering lifted amounted to $22. Feb. 2 the schools took an offering of $33.60 for the mission deficit. The young people held their quarterly meeting on Feb. 16 in the Lebanon churchhouse with a good program. Bro. Caleb Bucher of Quarryville, Pa., addressed the young people. The church decided that the building committee should have a few more members and two brethren were appointed to serve. We recently closed a two weeks' revival conducted by Bro. Frank Garber of Palmyra, Pa. Twelve confessed Christ and a few were baptized April 5. The meetings were well attended. April 11 to 13 Bro. Jas M. Moore of Waynesboro, Pa., will conduct a Bible institute Beginning the pre-Easter services on the 14th we expect to have with us one or the other of the elders of the adjoining congregations each evening A Vacation Bible School will be held in Lebanon June 23 to July 3.—Martha Z. Eckert, Lebanon, Pa., April 7.

Lower Cumberland church met in council March 20. Herman Carr was elected financial trustee for three years. The delegates to Annual Conference are O. J. Hassinger and Henry Miller; Frank Saphore and Robert Ditmer, alternates. Our love feast will be held June 1 beginning at 9 A. M., at the Mohler church.—Pearl M. Trimmer, Carlisle, Pa., April 7.

Manor church met in council April 5 at the Purchase Line house, with Eld. W. N. Myers in charge. It was decided to have a Daily Vacation Bible School at both the Diamondville and Purchase Line houses. We elected Eld. W. N. Myers and our pastor, E. A. Edwards, as delegates to District Meeting; the latter is also to represent us at Annual Meeting. It was decided to hold our love feast at the Purchase Line house on May 25 at 6:30 P. M.—Eva Mumaw, Clymer, Pa., April 8.

Mechanicsburg.—Since our last report two more young ladies have been added to the church by baptism. With those that came in our series of meetings last November we have gained eight young folks for the Master's service and we are indeed grateful for them. Our pastor, Bro. Jesse Whitacre, and family expect to go to Florida in the near future for a three weeks' evangelistic meeting to be held in Arcadia. Practice has already begun on a program to be given on Easter. We are looking forward to that time with great anticipation, hoping that some other lives may be won for Christ and those of the redeemed greatly enriched by this Paster season and message.—G. H. Arbegast, Mechanicsburg, Pa., April 3.

Meyersdale church met in business meeting April 3. Our pastor, Geo. Detwiler, was chosen to represent us at Annual Meeting. We also elected four delegates to District Meeting It was decided to hold our love feast the third Sunday in May, preceded by three nights of services. For our mid-week prayer service Bro. Detwiler is leading us in a very interesting and instructive Bible study from the book of Job. Since our last report three have been added to the church by baptism. The Ladies' Aid is quite active and at this time we have much work on hand.—Mrs. Lloyd Vought, Meyersdale, Pa., April 8.

Mountville.—March 5 in council delegates to District Meeting were chosen: Harry C. Neff and I. N. Musser, with Florence K. Herr and Norman K. Musser, alternates. Eld. I. N. Musser is delegate to Annual Meeting, with Harry C Neff, alternate. Eld. I. N. Musser's term as elder having expired he was reëlected for another three years. The Sisters' Aid gave a very creditable report of their year's work: $11.50 for India work; $67.50 for other foreign work and $87.71 for home missions. Prayer meeting leaders were chosen and members on committees. One convert was received into the church since the last report. Our love feast will be held at Mountville May 3, beginning at 1:30 P. M. A series of meetings will begin at the Manor house May 11 with Bro. H. B. Yoder as evangelist. Easter programs are being prepared by the Sunday-school.—Florence K. Herr, Millersville, Pa., April 7.

Moxham.—March 9 the girls' glee club of Juniata College, under the leadership of Prof. C. L. Rowland, gave a much appreciated concert to a capacity audience. Bro. Earl M. Bowman, pastor of the Central Church, Roanoke, Va., preached for us during a two weeks' evangelistic program. His sermons were strong, Spirit-filled messages from the Lord which all, who heard, enjoyed. Large crowds attended the services nightly. There were twenty-six confessions during the meetings and two the following Sunday. Twenty-four have received Christian baptism and others are awaiting the rite. The Sunday-school attendance has been on the increase the last month. Our church is coöperating in a city-wide series of services during Holy Week, as well as having our own services on Wednesday and Friday nights of the same week Sunday night, April 13, the Y. P. D. of circuit No. 2 of Western Pennsylvania will hold a rally in the Moxham church Mr. A. H. Brewer, the Y. M. C. A. secretary of Johnstown, and Bro. W. J. Hamilton will be speakers The offering is to go toward the support of Mrs Burke in Africa. The District Meeting of Western Pennsylvania will be held in our church April 22-23. The women's missionary society is having a special program on April 17, at which time the mite boxes which have been in use the past six months will be turned in.—Mrs. M. J. Weaver, Johnstown, Pa., April 8.

Philadelphia (First).—Our Sunday-school banquet was largely attended. Bro H. K. Ober from Elizabethtown was the speaker of the evening. March 1 the Elizabethtown College alumni and friends held their banquet at our church. Bro. H. H. Nye, president of the college, was the speaker, and the music was furnished by the ladies' quartet of the college. Dec. 22 and Feb. 23 two babies were consecrated at the altar by the pastor; these services are always very impressive. March 23 Sister Murphy gave an illustrated lecture contrasting womanhood with and without Christ. Our love feast and communion will be held the first Sunday in May instead of the first Thursday.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., April 3

Pittsburgh.—As the lenten season draws to its climax in the resurrection day, many hearts turn to the cross for its message of comfort So our church fills each sabbath morning. No one goes away without an inspiration to live better, for our pastor, Bro. G. B Royer, gives the word in its power Just now the messages are evangelistic leading up to decision day on Easter which will be preceded by a service by the primary and junior Bible school. Doctrinal lessons to the young people are given in the junior department each sabbath morning before the regular class work. Our pastor and Bro Edwin Shoemaker will represent the Pittsburgh church at District Meeting The love feast will be held May 4 at 7:30 P. M. M. Elizabeth Barnett, Pittsburgh, Pa., April 6.

Robinson church will hold pre-Easter services beginning April 16 and continuing till April 18, followed by the love feast Saturday evening, April 19 at 7 o'clock.—Mrs Rebecca McGraw, Robinson, Pa., April 7

Shamokin.—Since our last report the young people gave a program in honor of Abraham Lincoln's birthday; and another program in remembrance of the birth of George Washington. The opening of 1930 finds plenty of work to keep us all busy, and there are opportunities on every hand. The Sunday-school is growing, and the services are good Our pastor, J. J. Scrogum, made 1,015 pastoral visits and calls during the ten months ending March 31, and there are six times as many Gospel Messengers coming to Shamokin as were coming last year The Sunday-school is preparing to render an Easter service Our love feast is to be May 25 Bro. Virgil C Ennell was with us March 14 and 15 giving his lectures on Why Girls Smoke. Some New Battle Fronts, and Home Builders of Tomorrow He spoke to the largest number ever gathered in this church, and these messages were much appreciated.—Florence Paul, Shamokin, Pa., April 4.

Spring Grove church met in council March 29. Two certificates were received and three were granted Our love feast will be held May 10 at 2 P. M at the Kemper house Annual Meeting delegate is Bro Frank Weitzel; alternate, Amos W. Martin; to District Meeting, Bro Amos W. Martin and Bro Walter Good, alternates, Brethren Horace Wanner and Walter Wanner Our Sunday-school expects to have a program the afternoon of Mother's Day at the Kemper house.—Mabel E. Martin, Ephrata, Pa., April 8.

Springville church met in council March 22 Eleven certificates were granted. Delegates to Annual Meeting are Brethren R. P. Royer and I. W. Taylor; alternates J. Bitzer Johns and F. M. Dinger To District Meeting, Brethren F. M. Dinger, Israel Mohler, R. P. Royer, alternates, Jacob Leminger, J. Bitzer Johns and Amos Heisey. The District Meeting will be held at the Mohler house on April 30 and May 1. March 2 our District Sunday-school secretary, Bro. Roy Forney, visited the school at Blainsport and gave a very interesting talk to the children; he also preached an inspiring sermon that morning. We have the promise of Bro Funnell to give his illustrated lecture Sunday morning, May 11, at Dover house Our love feast will be May 20 and 21 at the Mohler house, 9:30 A. M.—Mrs. Lida M. Zug, Lincoln, Pa., April 7.

Tyrone.—The Tyrone church met in quarterly business meeting on the evening of April 4 Our elder, Bro W. S. Long, and Bld. D. B. Maddocks were with us Considerable business came up for attention, all of which was disposed of in a satisfactory manner. The present industrial slump has affected several phases of our work here, but we are looking forward to an improvement. Bro. Claire Ray was elected trustee to fill the vacancy caused by the death of Bro. W. W. Hitchings. At a previous council it had been decided to elect four deacons. This work was carried out at our late meeting. But instead of four, five were selected They were as follows: Brethren G. V. Fagley, L. D. Stewart, Aaron W. Adams, Ivan Ray and Roscoe Ebersole. Brethren Fagley and Stewart with their wives and Bro Ray were installed by Bro. Maddocks The other two because of absence will be installed later. Bro John R Snyder and wife were chosen as delegates to General Conference. Bro Snyder, Bro G. V. Fagley and Bro. L. D Stewart are delegates to District Meeting We decided to have our love feast on Sunday evening, April 20. It will be preceded by several meetings the week before On Friday evening, April 4, the young people presented the song pageant, The Prodigal Boy, with many added features to a very responsive audience.—Carrie B. Snyder, Tyrone, Pa., April 5.

Welsh Run church met in council April 3 Delegates to District Meeting are Bro J. H. Miller and M. P. Hunsberger; alternates, John Martin and M. M. Secrest; to Annual Meeting, Bro Frank Laughlin, alternate, Clarence Hunsberger. Bro S. M Lehigh of Hanover, Pa., has promised to be with us in a series of meetings to begin May 18 and close with the love feast on May 31 at 1:30.—Otho D. Martin, Mercersburg, Pa., April 4.

TENNESSEE

Cedar Grove.—The ministerial and Sunday school meeting was held here March 29 with a good attendance The subject of the ministerial meeting worship was Stewardship of Life and Possessions Bro. W. H. Wine discussed Biblical Teaching on Giving Brethren E. K. Ziegler and John White of Johnson City discussed Financial Support of Home and John White of Johnson City discussed Financial Support of Home Work. Sister W. M Swadley gave an excellent talk on Support of Foreign Work. Lunch was served on the lawn and we all enjoyed a social hour. The Sunday-school meeting was in the afternoon Gomer Pritchett discussed Our Growth in Missions I think we all enjoyed Sister Ina Ruth Barlow's talk on Our African Field There were others who discussed different subjects Bro. W. H. Wine has been preaching for us every second Saturday and Sunday for about six months. The messages from the pulpit have been very practical March 8 he delivered a very inspiring message on the subject, Be Still and Know that I Am God We plan to have Bro Frank Isenberg, a student of Bridgewater College, with us during his vacation period this summer. We are hoping more young people will take an active interest in our church and that we may be able to organize a B. Y. P. D in the near future.—Fannie Horne, Rogersville, Tenn., April 2.

TEXAS

Nocona.—Eld. J. A. Miller, of Manvel, Texas, has been with us in a series of meetings beginning March 29 and ending April 6. Bro Miller brought us eleven powerful messages, and as a result there was one baptized and we feel that the church has been wonderfully revived. Fred. E. Maxey, our pastor, has just completed a series of meetings in Fort Worth, Texas; he was in the meeting in Fort Worth while Bro. Miller was with us As a result of the Fort Worth meeting, five were baptized and eight reclaimed We feel that a wave of revival has broken out in the two churches and we are praising God for his blessings The Nocona church met in council on April 5 with about sixty present; plans were made for our revival meeting to begin July 26. The church elected a new local ministerial board composed of Brethren Joe Shelton, Earl Brooks, and Abe Molsbee.—Mrs. Abe Molsbee, Nocona, Texas, April 7.

Pampa church met in council Sunday afternoon with Bro. Geo. E. Hallett in charge. We were glad to receive one new member, a young lady that Bro. Ralph Hoover baptized at Conway on March 23. The trustees had the deed and abstract to our building and the church accepted them as signed by the trustees. We decided to hold a two

(Continued on Page 256)

CHINA NEWS

(Continued From Page 251)

came to him and laid his hand on his wounds and soothed him and told him not to be afraid for he still had much work for him to do. This was a wonderful comfort to him for he feels that Jesus is nearer than ever to him now. When he was let out of prison he came back to his shop. About the same time he put his little girl in our school. He expects to bring his wife back the next time he goes home so they can all learn the Christian doctrine. Thus we find this carpenter witnessing for Christ everywhere he goes. Let us hope he wins his neighbor in the shop where we visited, and finally his village where he was persecuted so severely.

Students of history know very little about the greatest nation of the world. While Babylon, Syria, Egypt, and Rome rose and fell China has continued as a nation down to the present. Her history has been a closed book because it has not been put into a form that other nations can understand. As China is now coming into prominence in the eyes of the world, the result is that there is a demand to know more about this wonderful country—to know the history of her religion, her politics, her industries, her arts, etc. The universities of America are beginning to inquire about their neighbors across the Pacific. Yale University has established a chair of Chinese history. Dr. Hu Hsi has been appointed to fill this position. He is a well known philosopher and educator, a graduate of Cornell and Columbia. He has lectured in many seats of learning in the U. S. A., Europe, Japan and China. He is now writing a great work, "A History of Chinese History," which will place China before the world. The first volume deals with ancient philosophic thought and has gone through several editions. He is now resigning all other positions in China in order that he may spend all his time completing the next two volumes before he goes to take up his position in Yale. These two volumes deal with mediaeval and modern thought in China.

We hear that our former minister in Peking, J. V. A. MacMurry, has been appointed head of the new Walter Hines Page School of International Relations at Johns Hopkins University. The chief purpose of this school is to study the cause of international differences and the means of adjusting them so as to make harmonious world relationships. On the board of trustees are such men as Hoover, Stimson, Young, Davis, and Glass. MacMurry has been in China many years and is sympathetic with Chinese thought. We feel that this will mean much for continuing and enlarging the friendly relationship between the United States and China.

Dr. Li Chi, a Harvard graduate, is now leader of a National Research Institute of History and Philology with headquarters in the Forbidden City in Peking. His expedition has discovered an ancient cemetery, located near a former capital in Honan. The contents of these tombs are revealing cultural conditions in ancient China far earlier than was dreamed of. This cemetery is near the Yellow River. The excavations show that it has been the bed of the river several times. In it are found the oldest writings of China, written on bone. Here was found a piece of sculpture, dating 1,500 years before any sculpture was supposed to have been made in China. A piece of glazed, painted pottery was found which pushes back the date of glazed pottery more than 1,000 years. This work of Dr. Li shows what Chinese students in America can do when they return to their own country. They have been inspired with the research spirit while in America, and return with a burning desire to do something for their own nation. Will America be able to inspire them with the spirit of spiritual research, a deeper search after God?

Ping Ting Chow, Shansi, China. Emma Horning.

IVESTER CHURCH GIVEN CERTIFICATE OF MERIT

Complete Community Program Wins Recognition From Rural Life Association

Rural life Sunday was observed at Ivester church (Iowa) as part of the Melrose community's cooperation in the rural life association work. A large crowd attended the interesting services, during which the Ivester church was presented a certificate as being a class A church. There are only three class A churches in the state.

W. H. Stacy of the Rural Life section of the Ames Extension service and secretary of the American Country Life Association delivered the address and presented the certificate designating this church as one of the class A rural churches of Iowa in 1929. In his address Mr. Stacy stressed the value of the fullness of the life on the Iowa farm when directed by the rural church. He also pointed out the importance of the church and the rural organizations working together for their mutual benefits and the development of the community.

Rev. D. C. Gnagy, pastor of the church, responded on behalf of the congregation and told of the work of past leaders, their achievements and pointed out the responsibility to carry on this program.

This recognition of rural churches that are carrying a broad and comprehensive rural program is new to this county, but certainly it is a long stride in the right direction. To receive this recognition a church must live up to the following specifications and send a report to the Extension Service approved by the denominational bishop or superintendent:

Weekly services or spiritual inspiration.

Religious instruction for the children. Pastoral visitation.

Pastor a member (affiliated or active) of a farmers' organization, Farm Bureau, Grange, or Farmers' Union.

Church furnishing, from its membership, or through its pastor, local leaders for one or more rural educational activities which are developed in cooperation with the county representative of the Iowa State College and United States Department of Agriculture; such as 4-H clubs, farmstead beautification, soil improvement, poultry management, monthly community programs.

Church developing an annual Rural Life Sunday. Programs to be arranged in cooperation with leaders of farmers' organizations. May be in connection with a fall festival or a program by the junior farmers or special provision for an address by a rural pastor.

County Agent Manning Howell spoke briefly on the subject: "Why should the church program include farm organization activities?"—Wellsburg Herald.

CELEBRATE THEIR GOLDEN WEDDING

Two of the happiest folk of Southern Ohio are Eld. Andrew Miller and his good wife, Anna, who were married March 18, 1880. And why shouldn't they be happy? The Lord has permitted them to journey through so many years, holding sacred and true to their marriage vows.



Brother and Sister Miller have spent all their lives in northern Preble County. For the past generation they have been very active in the spiritual development of the community in which they live. Bro. Miller was called to the ministry by the Prices Creek church in 1892. Although not a fluent speaker, the sterling integrity of both Bro. Miller and his wife has won for them the admiration of all who know them.

Sunday morning, March 16, the pastor conducted a brief but fitting service in honor of Brother and Sister Miller. After the morning services, one hundred and six relatives and friends gathered at their home to help them celebrate the occasion.

The church, wishing to express its gratitude to our brother and sister, surprised them by going en masse to their home on the evening of their fiftieth wedding anniversary as a fitting conclusion to the celebration. Seventy were present on this occasion. Among many presents was a beautiful picture of the Christ presented by the church.

Brother and Sister Miller have four daughters, who are all active in the work of the church. They with their families were permitted to attend these celebrations, with the exception of their daughter Ada Weaver, the widow of Herschel Weaver, who is convalescing from a severe flu attack and an operation.

Bro. Miller gave a very practical talk to the group, which was appreciated very much.

After refreshments were served, all departed wishing them many more years of happy wedded life.

Hollansburg, Ohio. H. Jesse Baker.

RESOLUTIONS OF SYMPATHY

Whereas, our heavenly Father who doeth all things well, has seen fit to take from our midst our beloved sister, Grace Martin, therefore be it resolved,

That, although we do not understand why God has called her home so early in life, yet we will say, "Not our will but thine be done." For we know that she is with him where death and separation never come;

That we, the members of the Gleaners' Bible class of which our sister was an active member, unite in expressing our sincere sympathy to the bereaved family and commend them to our heavenly Father and pray that they may receive comfort at his throne;

That a copy of these resolutions be placed on the minutes, a copy be sent to the bereaved family, and a copy be sent to the Gospel Messenger.

Mrs. Maggie Brubaker,
Mrs. Annie Schutt.

Lancaster, Pa.

RESOLUTIONS IN MEMORIAM

Whereas, it has been in the will of our loving and all-wise heavenly Father to remove from our midst our dear brother, William W. Hitchings, the members of the Tyrone, Pa., Sunday-school desire in this way to express their sense of great loss and regret at his sudden leave-taking from the tabernacle of this clay. And while we cannot always understand the dispensations of a kind and beneficent Father, we humbly bow in submission to his visitations.

We cherish in loving memory the faithfulness of Bro. Hitchings in the Sunday-school and the church. For many years he was faithful as "a divider of truth" in the Sunday-school, having been a teacher for more than a quarter of a century. His faithful example shall spur us on to a greater work for the Master.

We express our sincere sympathy to Sister Hitchings and the family in their sudden bereavement and pray that divine consolation be vouchsafed them in their hour of great sorrow. Also that a copy of these resolutions become a part of the permanent record of the Tyrone Sunday-school and also that a copy be sent to Sister Hitchings and also to the Gospel Messenger for publication.

The Tyrone Church of the Brethren Sunday-school.
G. V. Fagley, Superintendent.
John C. Hardy, Secretary.

Tyrone, Pa.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Foote-Gilliam.—By the writer at his home, March 9, 1930, Mr. Laurel Foote and Miss Florence Gilliam, both of Des Moines.—B. T. Stutsman, Des Moines, Iowa.

Martin-Baker.—Bro. Theodore Martin of Unionville, Md., and Sister Anna Kate Baker of Frederick were married March 29 at Frederick, at the home of Sister Julia McHenry, aunt of the bride.—M. G. Wilson, Frederick, Md.

FALLEN ASLEEP

Baer, Bro. Wm., son of Abraham and Sallie Miller Baer, died [illegible] a brief illness, March 9, 1930, aged 60 years and 7 months. He [illegible] survived by one sister and one brother. He was never married [illegible] lived alone. Funeral services at the Maple Spring church by B. [illegible] N. H. Blough and W. D. Rummel. Interment in the church cemetery. —Mrs. J. W. Rummel, Hollsopple, Pa.

Baker, Sister Mary Detwiler, born near Williamsburg, Pa., died [illegible] her home in Fredericksburg, Pa., Feb. 24, 1930. She was the daughter of Bro. John and Sister Emma Detwiler. Surrounded by Christian influences she united with the Church of the Brethren May 20, 1[illegible]. After completing her common school education, she attended Juniata College, later teaching several terms in the public schools. She married Jonas D. Baker June 25, 1910. He was called to the ministry Nov. 10, 1917. Her death came as the result of a complication of diseases from which she had been a sufferer for more than [illegible] year. She was a faithful attendant at Sunday-school and church, a teacher of the women's Bible class in the Clover Creek Sunday-school for many years. She is survived by her husband, one daughter, a sister and three brothers. Services in the Clover Creek church by Eli Cha[illegible] Beery, assisted by Eld. I. B. Kensinger and Bro. E. T. Hunting[illegible]. Interment in the Shellytown cemetery.—Mrs. J. H. Fornwalt, Martinsburg, Pa.

Barner, Lizzie Anne, nee Long, wife of John Barner, died March [illegible] 1930, aged 70 years, 10 months and 10 days. She is survived by her husband, two daughters and three sons; one son preceded her [illegible] united with the Church of the Brethren about forty years ago. She spent her life in the bounds of the Lost Creek congregation. Funeral from the U. B. church in Richfield by her pastor, the writer, assisted by the U. B. pastor. Burial in the Richfield cemetery.—C. E. Gra[illegible] Bunkertown, Pa.

Butler, Sister Ella, died at her home, March 3, 1930, of complication[illegible]. She was born at Queen, Pa., March 16, 1891, the daughter of Bro. [illegible] and Sister Weyant. She married Bro. Allen Butler twenty one years ago. Early in life she united with the church and during her life which extended over a period of several years, much of the time being spent in the Cresson Sanitarium, she read the Bible to other patients and thus let her light shine. She is survived by her husband, one daughter, her father, two sisters and one brother. Funeral from the Roaring Spring church by Eld. M. J. Weaver, assisted by Eld. S. P. Early. Interment in the Greenlawn cemetery.—Mrs. Lena [illegible] Hoover, Roaring Spring, Pa.

Christner, Mrs. Nancy Berkey, died at her home March 7 1930, aged 47 years. She is survived by her husband, David Christner and a number of children. Funeral services from the Maple Spring Church of the Brethren by Bro. W. D. Rummel. Burial in the church cemetery.—Mrs. J. W. Rummel, Hollsopple, Pa.

Cooper, Lois Janet, youngest child of Bro. Wm. and Sister Ella Cooper, born near Yoder, Colo., April 29, 1922, died March 16 in the hospital. She was run over by an automobile and died while being taken to the hospital. Services at the Antioch church by Bro. [illegible] O. Cha[illegible]. Burial in the Antioch cemetery by the side of her father who died about two years ago.—Mrs. D. W. Correll, Yoder, Colo.

Eby, Bro. Amos M., born near Ashland, Ohio, died after a brief illness at his home in Fort Wayne, March 25, 1930, at the age of [illegible] years, 6 months and 23 days. Bro. Eby was a charter member and deacon of the Fort Wayne church and was faithful in attendance and support until his death, except when hindered by unavoidable circumstances. His wife preceded him in death by about three years. The children, three grandchildren, ten great-grandchildren, a half brother and a half sister survive. He always manifested a cheerfulness which was pleasing. He will be greatly missed by all. Service at his home by the writer, his pastor, assisted by L. H. Eby, a former pastor.—S. S. Blough, Fort Wayne, Ind.

Garber, L. C., of Washington County, Tenn., died suddenly at his home, March 22, 1930, aged 84 years, 5 months and 26 days. He married Lucretia Hoss Aug. 5, 1869, who survives. To this union were born nine children, three of whom died in infancy; one daughter died June 29, 1927. He also leaves twenty-four grandchildren and one great-grandchild. He united with the Church of the Brethren during the Civil War and died in the faith. Funeral services by the writer, assisted by [illegible] the Cherochee Baptist church. Burial in the cemetery near by.—Jesse D. Clarke, Jonesboro, Tenn.

Hartsough, Evelyn May, daughter of Samuel and Lydia Baker, was born near Thornville, Ohio, April 29, 1881. She died in the Baker[illegible] Green Sanitarium, March 24, 1930. In the fall of 1902 she was united in marriage to Noah Farabee of Newark, Ohio. To this union were born two children. In April, 1911, Mr. Farabee was fatally burned and passed to his reward the same month. July 10, 1912, she was united in marriage to Max Hartsough, and thus becoming the mother of three motherless children. In early life she united with the Christian Union Church. But soon after her second marriage she united with the Church of the Brethren with her husband and was baptized by Eld. Geo Shefper. For several years she served the church as a deacon's wife, and since 1923 she had served with her husband in the ministry. their main labor being in the Portage church, of which her husband is pastor. She was loyal to her call also as Sunday-school teacher, president of the Aid Society, lending a helping hand wherever needed. She was ever faithful to her Christ, her church, her home, her community, and will be greatly missed by all who knew her. There remain her husband, two children and three step-children, three grandchildren and four brothers. She was operated on for appendicitis which proved fatal. Funeral services were held in the Portage church by the writer, and burial in Zion cemetery near by.—Geo. W. Garst, Walbridge, Ohio.

Henderson, Naomi, daughter of Delberd and Eva Henderson, died March 26, 1930, aged 18 years, 7 months and 23 days. During her [illegible] year in high school she had an attack of influenza which was followed by the disease which caused her death. She bore her suffering with two and a half years with patience and Christian fortitude. She accepted her Savior early in life. She leaves father and two sisters, the mother having died five months ago with the same disease. Funeral at the Pitsburg church by Eld. N. W. Binkley and Wilbur Petry.—Dora Niswonger, Pitsburg, Ohio.

Kaufman, Clare, son of Bro. Mahlon and Sister Linnie Lohr Kaufman, died March 7, 1930, aged 21 years. His mother preceded him a few years ago. He was an invalid all his life. Funeral services from the Maple Spring church by Eld. W. D. Rummel. Burial in the church cemetery.—Mrs. J. W. Rummel, Hollsopple, Pa.

Kautz, Bro. Christian D., died March 11, 1930, aged 72 years, 2 months and 9 days. Surviving are his wife, one son and one daughter. Services at the Mountville church by H. B. Yoder, Adam Hollinger and W. D. Fisher.—Leah Glasmire, Lancaster, Pa.

Longenecker, Christian F., son of Abram and Elizabeth Forry Longenecker, died in the Lancaster general hospital, March 25, aged 66 years, 2 months and 6 days. He was a faithful member of the Church of the Brethren for many years. He is survived by two brothers and four sisters. Funeral services in the Lititz church by Eld. H. M. Eberly assisted by Eld. Nathan Martin and Eld. J. Hevener. Interment in the Longenecker cemetery.—Florence B. Gish, Lititz, Pa.

Lowry, Margaret Elizabeth, daughter of Geo. and Jane Cox, born July 9, 1856, at Beaver Creek, Md., died March 19, 1930. She was married March 26, 1876, to John Lowry. To them were born nine children. In 1883 they came to Illinois and lived in the neighborhood of Maryland practically the remainder of their lives. Her husband preceded her several years ago, also one son. She was a faithful member of the West Branch church for seventeen years. She was always ready and willing to lend a hand to those in need. Funeral services by Bro. S. S. Plum at the West Branch church. Interment at Pennsylvania Corners.—Anna Laura Butterbaugh, Polo, Ill.

Mack, Aaron B., born April 27, 1853, in the vicinity of Martinsburg, the son of John L. and Christine Mack. He died at the Nason Hospital, Roaring Spring, March 11, 1930. He had been in failing [illegible]

for some time, and had been a patient at the hospital for ten days. He married Elizabeth Smith fifty-three years ago; she survives with one daughter and one granddaughter. Soon after his marriage he united with the Church of the Brethren and was true and loyal to his Christ and the church he cherished and loved so well. His place was seldom vacant in the sanctuary. He was one of the founders of the Morrisons Cove Home for the Aged and was one of the trustees from that time up until about two years ago. Services at Martinsburg church by his pastor, C. O. Beery, assisted by L. R. Holsinger. Interment in Fairview cemetery.—Mrs. H. B. Rhodes, Martinsburg, Pa.

Meyers, Sister Mary Catharine, daughter of Brother and Sister Elliott, born near Welsh Run, Pa., died March 18, 1930, in the home of her daughter, Mrs. A. E. Steiger, Mercersburg, after two weeks' illness, aged 80 years, 6 months and 13 days. Dec. 5, 1867, she married Samuel Meyers; about fifty years ago they moved to Mercersburg. She united with the Church of the Brethren many years ago. Her husband joined a little later. She was a widow for seven years. Surviving are two sons, three daughters, nine grandchildren, ten great-grandchildren and one brother. She was always present at Sunday-school, church, Aid society meeting and prayer meeting. She called for the anointing before she died. Funeral services at the home of her daughter by Brethren D. M. Zuck, Jacob S. Keller and E. L. Ritchie, Lutheran. Burial in Mercersburg cemetery.—Sarah A. Keller, Mercersburg, Pa.

Miller, Benj. F., born at Haldane, Ill., Aug. 9, 1858, died March 25, 1930. He was married to Grace Miller Feb. 2, 1882. Four children were born to them. His wife preceded him two years ago and one daughter, five years ago. He leaves two sons, one daughter and five grandchildren. He was a faithful member of the West Branch church for eighteen years. He had heart trouble for years but bore his affliction with Christian grace and fortitude. Funeral at the West Branch church by S. S. Plum. Interment in the cemetery near by.—Anna Laura Butterbaugh, Polo, Ill.

Moist, Sister Elizabeth, nee Hesser, died at the home of her daughter in Mattawana, Pa., March 6, 1930, aged 84 years, 2 months and 14 days. She leaves five daughters and one son; her husband and two sons preceded her. She was a faithful member of the Church of the Brethren for many years and although not always able to attend services, yet she was interested in the church's welfare; she enjoyed reading the Messenger. Funeral at the Pine Glen church by Eld. J. C. Swigart assisted by Bro. Wilbur Swigart. Burial in the Pine Glen cemetery.—Ida Mae Miller, Mattawana, Pa.

Plank, David H., born at Wooster, Ohio, died near Garden City, Mo., March 30, 1930, aged 89 years, 4 months and 4 days. In 1863 he married Miss Leah King of Ligonier, Ind. One year later they moved to Illinois and in the fall of 1883 to Cass County, Mo. To this union were born six daughters and seven sons. Three daughters died in infancy and a son in 1917. His wife died in 1919. Surviving are three daughters, six sons, thirty-nine grandchildren and fifteen great-grandchildren. He became identified with the Church of the Brethren in 1872, remaining a consistent member until death. Funeral at the Sycamore Grove church by Eld. Lentz assisted by I. G. Hartzler and Bro. Monroe.—C. A. Lentz, Leeton, Mo.

Pletcher, Daniel E., born Feb. 21, 1849, near Trent, Somerset Co., died March 14, 1930. He had been making his home at Champion for the last thirty-five years. Death was due to influenza and pneumonia. He called for the anointing service one week prior to his death. He was a deacon in the church for many years. His wife, Martha Pletcher, died twelve years ago. He is survived by six children, twenty-three grandchildren and thirteen great-grandchildren. Services at the County Line church by R. E. Shober. Interment in the Mt. Nebo cemetery.—Mrs. R. E. Shober, Connellsville, Pa.

Root, Noah, died of heart failure, at his home in Ames, Okla., Feb. 27, 1930. He was born in Brown County, Kans., March 22, 1861. Funeral services in the Brethren church by Bro. John Oxley. He leaves his wife, Sister Ella Root, three brothers and two sisters.—Florence Moyers, Ames, Okla.

Sell, Esther, died at the home of her son, Frank, of Goshen, Ind., March 22, 1930, aged 85 years, 8 months and 26 days. She was a member of the Church of the Brethren for nearly sixty years. She married Thos. Sell Feb. 20, 1862; to them were born four sons and four daughters. Funeral at the city church, Goshen, by the undersigned. Burial in Oak Ridge cemetery at Goshen.—T. E. George, Goshen, Ind.

Smith, Barbara Jean, aged 2 years and 6 months, died in the Allegheny Hospital, Cumberland, Md., March 16, 1930. She was the daughter of Sister Lucy Smith, a former resident of Morgantown. Her father, Bro. Clyde Smith, died two years ago. Besides her mother she leaves eight sisters and two brothers. Funeral services in the home of Mr. and Mrs. S. Hayes, Morgantown, by Bro. J. W. Fyock and Bro. Obed Hamstead. Interment in the Mt. Union cemetery.—Mrs. Samuel Hayes, Morgantown, W. Va.

Stayer, Audrey Mae, four year old daughter of Vernon and Estella Snowberger Stayer, died March 13, 1930. She is survived by her parents, one sister and one brother. She was a member of the beginners' class of the Memorial Church of the Brethren Sunday-school where services were held by C. O. Beery assisted by D. I. Pepple. Interment in Fairview cemetery.—Mrs. H. B. Rhodes, Martinsburg, Pa.

Stoner, Bro. Amos, son of Brother and Sister Eli Stoner, born in Fairfield County, Ohio, died March 29, 1930, aged 80 years, 6 months and 5 days. Death came very suddenly as the result of injuries received from a fall. He spent threescore years of his life on the farm home of his parents. Afterward he moved to Perry County where he resided until recently, with his sister, Mrs. Sarah Dupler. Nov. 15, 1929, they both came to live with their brother, Levi, of Bremen. When but a young man he united with the Olivet Church of the Brethren and lived a faithful and righteous life. He did many deeds of kindness in a quiet way for both the church and the community. He is survived by one brother and one sister. One brother and a half sister preceded him. Funeral by the writer assisted by Rev. Rothrock, Methodist. Burial at Thornville.—Clyde Mulligan, Thornville, Ohio.

Strickler, Katie, daughter of Mr. and Mrs. Geo. Moore, born Jan. 22, 1869, in Grundy County, Iowa, died at her home March 17, 1930. Her entire life, except for school days, was spent in the immediate neighborhood. Dec. 21, 1892, she married J. F. Strickler. They made their home on a farm until nine years ago when they moved to Eldora. She was one of the first students at McPherson College, and spent four years there, 1888-1891, preparing for her life of usefulness to her church and community. In 1885 she united with the Church of the Brethren. She was always much interested in the work of the local church and she never tired of giving of her energy that its cause might be advanced. For many years she was active as a Sunday-school teacher and worker. She is survived by her husband, one daughter, a sister and two grandchildren. Funeral at the church in Melrose township by her pastor. Burial in the Sheller cemetery.—D. C. Gnagy, Grundy Center, Iowa.

Umbel, Wm. Lloyd, son of Isaac M. and Mary C. Umbel, was born Oct. 22, 1870, and died at his home in Garrett County, Md., March 14, 1930. The cause of his death was heart trouble. He spent his entire life on the farm on which he was born. Bro. Umbel was united in marriage to Ida Bell Barnthouse. To this union were born four children, one child preceding him in infancy. At the age of sixteen he united with the Church of the Brethren and lived a very consistent and devoted Christian life. For many years he served in the capacity of deacon and trustee, which offices he filled faithfully to the end. The home church was located on his farm and when there were services he was always in his place. He had a very high regard for the church of his choice and for her principles as taught in the word of God. Bro. Umbel had been enjoying good health but was suddenly taken sick on Thursday evening and Friday night passed away. He is survived by his widow, one daughter and two sons, three sisters and one brother. The funeral services were held in the Asher Glade church, in charge of Bro. Calvin Wolfe assisted by Bro. Geo. Vansickle and Rev. Denning. His body was laid to rest in the family cemetery near by.—Roy W. Umbel, Selbysport, Md.

Van Sickle, Orley, infant son of Brother and Sister Walter Van Sickle of Hazelton, W. Va., died March 8, 1930. Services in the home and burial in the cemetery near by.—Rosa B. Guthrie, Hazelton, W. Va.

Mission Books Price Reduced

Christian Heroism in Heathen Lands
By Galen B. Royer
Thrilling biography of ten great missionaries. 75c.

Our Missions Abroad
By Elgin S. Moyer
A concise story of the missions of the Church of the Brethren. 50c.

Primary Folks at Mission Study
By Viola Eisenbise
Winning stories for beginners in mission study. 50c.

Junior Folks at Mission Study—India
By Nora Berkebile
Her stay on the mission field furnished the author first-hand material for this popular book. 60c.

Junior Folks at Mission Study—China
By several of our China missionaries
Tells you the things you would like to know about China. 50c.

Though the price of the five is $2.95, you may have any three for $1.00; or five for $1.35. The whole family will be delighted with these mission books.

Brethren Publishing House, Elgin, Ill.

The Devotional Hour

These books will help you find peace and joy through the practice of prayer.

Alone With God, ... $1.25
J. H. Garrison.

Bible Selections for Daily Devotions, ... $1.50

Daily Altar, The, ... $1.00
H. L. Willett and C. C. Morrison.

Family Worship, ... 75c
W. B. Stover.

Grace Before Meals,
.....plain edges, 50c; gilt edges, 60c
A. William Nyce and Hubert Bunyea.

God's Minute,
cloth, 60c; keratol, $1.00; art leather, $1.50

Pocket Manual of Prayer, ... 25c
Wm. A. Phillips.

Practice of Prayer, The, ... 75c
G. Campbell Morgan.

Quiet Talks on Prayer, ... $1.25
S. D. Gordon.

Real Prayer, ... 60c
Cortland Myers.

Think on These Things, ... $1.50
Amos R. Wells.

Brethren Publishing House, Elgin, Ill.

You'll Find It Here

In one or more of these books you'll find the very thing for which you've been looking:

The Program of Jesus
Edwin Dubose Mouzon
Shows how this program relates both to this and the other world, and that Christians may not be indifferent to sin as it exists in modern society. $1.50.

Talks with the King's Children
Sylvanus Stall
Thirty-seven talks to the little folks. Very helpful for those who would speak effectively to children. $1.50.

Plans for Sunday-school Evangelism
Frank L. Brown
Plans for teachers, superintendents, pastors. Details for Decision Day and how to reap and conserve the fruits of your labors. $1.50.

The Unfathomable Christ
Frederick F. Shannon
Ten masterful addresses by a preacher whose words touch and fire the soul, and warm and comfort the heart. $1.50.

Scientific Thinking for Young People
Howard Agnew Johnston
After defining scientific thinking and Christian thinking the author undertakes to show how conflicts arise from misinterpretations. $1.25.

How to Teach Religion
George H. Betts
The author suggests plans and methods for the spiritual growth and development of the child. $1.25.

The Church and the Church School
William E. Chalmers
A training book for those who would have a better understanding of the Sunday-school as the teaching agency of the church. $1.00.

Greatest Thoughts About God
Compiled by J. Gilchrist Lawson
A helpful book for teachers, preachers and all who would know what friends and foes have had to say concerning God. Fully indexed. $1.75.

Normal Evangelism
O. Olin Green
For every devoted pastor who, the author holds, must be an evangelist in his own congregation, if he would do the work of the faithful minister. $1.00.

The Way of Jesus
Henry T. Hodgkin
Arranged for daily study of the problem as to whether Jesus gives the guidance we need, affording the reader time and opportunity to formulate his own answer. $1.25.

Stories Children Need
Carolyn Sherwin Bailey
A graded collection. 364 pages, offering to children and parents stories for mental and moral training. $1.75.

A wise investment in books and a daily reading of the best thoughts of others may account for the difference in folks.

Brethren Publishing House, Elgin, Ill.

Only the BEST for Your

Vacation School

Order Today and Go Happy on Your Way

For Directors, Pastors, Teachers and Other Executives

The Syllabus, ... $ .25
Syllabus Supplement, ... .10
Administration of the Vacation Church School, Armentrout, ... 1.00
The Vacation Church School, Ikenberry, ... .50
Motives and Expression in Religious Education, Ikenberry, ... 2.00
Recreation in Theory and Practice, Rohrer, ... 1.00
Note book Paper, 500 sheets, ... 1.00
(Manila covers for this paper, per pair, two cents)
Enrollment Cards, 100, ... .40
Report Blanks, ... free

For Teachers of the Several Departments

(Every Teacher Needs the Syllabus and Syllabus Supplement)
The Syllabus, ... .25
Syllabus Supplement, ... .10
Kindergarten Course for D. V. C. S. (1st Yr. Beginners), Mouly ..... .95
The Beginner's Book in Religion (2nd Yr.), Baker, ... 1.55
Learning God's Way (1st Yr. Primaries), Dudley, ... 1.75
The Mayflower Book (any Yr. Primaries), Perkins and Danielson, First Year, $2.00; Second Year, ... 2.00
Beginners in God's World (2nd Yr. Beginners), Shields, ... 1.75
Knights of Any Town (any Yr. Primaries), Perkins, ... 1.50
God's Children Living Together (2nd Yr. Primaries), Dudley, ... 1.75
First Primary Book in Religion (1st and 2nd Yrs.), Colson, ... 1.55
First Primary Course for Vacation Church School (3rd Yr.), McDowell, ... .95
Adventures in Friendliness (3rd Yr. Primaries), Brown, ... 1.75
Golden Rule City (any Yr. Juniors), Bonser, ... 2.50
Learning to Live (any Yr. Juniors), Hawthorne, Teacher's Manual, ... 1.00
Pupil's Text, ... .60
Conquests for God (1st Yr. Junior), Miller, ... 1.35
Heroic Lives (2nd Yr. Juniors), Miller 1.35
Knights of Service (3rd Yr. Juniors), Bradshaw, .85
Knights of Service (3rd Yr. Juniors), Program Guide, Hawthorne, ... .85
Life and Times of Jesus, Pupil's Part (1st Yr. Interm.), Grant, ... 1.10
Life and Times of Jesus, Grant, Teacher's Manual, ... 1.10
Problems in Living (any Yr. Interm.), Cowles, Teacher's Manual, ... .75
Pupil's Book, ... .75
Project Lessons in the Gospel of Mark (1st Yr. Interm.), Wadhams, ... 2.25
Manual of Craft Work and Supplement (any Yr. Interm.), Two Volumes, each, ... 1.00
The Heroic Age—Life of Paul (2nd Yr. Interm.), paper, 75c; cloth, ... 1.00
Builders of the Church (3rd Yr. Interm.), Ferris, paper, ... .50
Junior Church School Hymnal (Pupils' Edition), .. 1.00
Songs for the Little Child, Baker, ... .90
Singing Pathways (song book for Interm.), Dickie, ... 1.00

Other Books Recommended

Missionary Stories for Little Folks, First Series (Primaries), Applegarth, ... 1.75
Missionary Stories for Little Folks, Second Series (Juniors), Applegarth, ... 1.75
Our Missions Abroad (1st Yr. Interm.), Moyer, . .50
Torchbearers in China (2nd Yr. Interm.), Mathews, paper, 75c; cloth, ... 1.00
Builders of the Church of the Brethren (3rd Yr. Interm.), Flory, ... 1.00

Other material will be found in our **Booklet No. 118, Materials for Vacation Schools for 1930.** Only with the best helps can your **D. V. C. S. do its best work.**

Brethren Publishing House, Elgin, Ill.

Notes From Our Correspondents

(Continued From Page 253)

weeks' meeting beginning May 18 and have our love feast at the close, Sunday night, June 1 Our pastor is to hold the meeting.—Mrs. W. M Hubbard, Miami, Texas, March 31.

VIRGINIA

Troutville congregation met in council March 31. Our love feast will be held April 19. Bro. E. A. Lambert of North Fork congregation will conduct a series of evangelistic services at Cave Rock, a mission point in this congregation, beginning April 14. It was also decided to hold a series of meetings at New Bethel sometime in the near future. Our delegates to District Meeting are A. R. Brillhart and E. C. Firestone, with J. G Rader and M. J Cline, alternates. Eld. M. J. Cline and wife were elected delegates to Annual Meeting; alternates, J. W. Layman and E C. Firestone. It was decided to retain Bro. Cline as our pastor for the year beginning Sept. 1.—Frankie Showalter, Troutville, Va., April 3.

Unity congregation met in council March 29 at the Fairview church A brother was appointed to receive funds for the famine stricken Chinese. We decided to have the love feast at Bethel on Saturday before the first Sunday in May at 7 P. M. Several queries will be sent to District Meeting The sisters observed the World Day of Prayer in connection with the Aid Society. The program proved to be inspiring and helpful We have recently organized a Christian Workers' Meeting for the older members of the congregation. The B. Y. P. D meet in a separate room and are taking on new life. The young people of the congregation had a social recently with about seventy in attendance. Bro. J. T. Glick and Eld. J. S. Roller as well as some of the young folks gave good talks and helpful suggestions. Mary Roller, the president, gave the plans outlined for the year. There was also music for the enjoyment of those present. March 30 we had a musical program at Bethel church by local talent. Stories of some of the old hymns were given preceding the singing of the hymn Bro S D. Zigler gave an address on Worship in Song. There were also other short talks on music. In the evening the Bridgewater College men's and ladies' quartets gave a splendid program at the same church. Both programs were well attended and much appreciated. March 9 the Mission Band from Bridgewater College gave a program in the morning at Bethel and at Fairview in the evening.—Anna R. Roller, Timberville, Va., April 7.

WEST VIRGINIA

Morgantown.—The church met in a business meeting March 27. Bro. Hamstead was elected delegate to Annual Meeting and Bro Robert Steiner, delegate to District Meeting. Bro W. K. Kulp of Mt. Pleasant, Pa., will hold a series of meetings beginning the first week in September. It was decided to hold a love feast at the close of this meeting. Irwin Spiecher was given permission to plant a hedge fence around the church lot It was also decided to paint the church inside. Bro Walter Hamilton was with us and gave two inspiring messages. Feb 19 Bro Virgil Finnell gave an illustrated lecture on the Evils of Cigarette Smoking. Both brethren formerly labored among us and are welcome visitors in our midst. An Easter program is being prepared by the Sunday-school. The Ladies' Aid will give a chicken supper soon —Mrs. Samuel Hayes, Morgantown, W. Va., April 5.

ANNOUNCEMENTS

ANNUAL MEETING

June 11-18, Hershey, Pa.

LEADERSHIP TRAINING SCHOOLS

June 2-7, Camp Mack.

DISTRICT MEETINGS

April 21-23, Pennsylvania, Western, at Moxham.

April 23, Maryland, Eastern, Meadow Branch.

April 23, 24, Pennsylvania, S. E., N. J. and E. N. Y., at Coventry.

April 23-25, Virginia, Second, at Barren Ridge.

April 26, 27, Virginia, First, Oak Grove.

April 30, May 1, Eastern Pennsylvania, Springville congregation, Mohler house.

May 8, Southern Ohio, Eversole church.

LOVE FEASTS

California

April 19, Live Oak.
April 23, 7: 30 pm, Reedley.
April 26, Chico.
April 27, 6: 30 pm, Oakland.
April 27, 7 pm, Hermosa Beach.
May 18, 6: 30 pm, Covina.
May 21, Long Beach.
May 24, 7: 30 pm, San Diego, First.

Colorado

April 21, Haxtun.

Florida

May 2, 7 pm, Sebring.

Illinois

April 27, 7 pm, Dixon.
April 28, 7: 30 pm, Springfield.
May 4, Canton.
May 10, 7: 30 pm, Allison Prairie.
May 18, 7: 30 pm, Bethel.
May 18, 7 pm, West Branch.
May 24, 25, Yellow Creek.

Indiana

April 20, Pyrmont.
April 26, 7 pm, Nettle Creek.
May 10, Second South Bend.
May 10, 7: 30 pm, Beech Grove.
May 10, 7: 30 pm, Buck Creek.
May 11, Muncie.
May 17, Rossville.
May 17, Pleasant Hill (No.).
May 17, Camp Creek.
May 17, Wawaka.
May 18, Kokomo.
May 23, 7: 30 pm, Walton.
May 24, Eel River.
May 24, 2 pm, English Prairie.
May 31, New Salem.
May 31, 7: 30 pm, Killbuck at Antioch.
May 31, Bremen.

Iowa

May 4, Des Moines, First.
May 18, Muscatine.
May 24, 7: 30 pm, Iowa City.
May 31, 7: 30 pm, Prairie City.
May 31, 7: 30 pm, Libertyville.

Kansas

April 21, Scott Valley.
April 27, Morrill.
May 24, 7 pm, Belleville.
May 31, North Solomon.
May 31, Quinter.

Maryland

April 20, 5 pm, Frederick City.
April 27, 5 pm, Woodberry (Baltimore).
May 3, 2 pm, Longmeadow.
May 10, 2 pm, Broadfording.
May 10, 2 pm, Piney Creek.
May 10, 2: 30 pm, Locust Grove.
May 24, 4 pm, Brownsville.
May 25, 6 pm, Monocacy at Rocky Ridge.
May 31, 4 pm, Manor.

Michigan

April 19, Buchanan.
April 27, Battle Creek.
May 3, 7: 30 pm, Thornapple.
May 17, 7: 30 pm, Crystal.

Missouri

May 3, Shoal Creek.
May 17, Bethel.

Nebraska

May 4, Bethel.

Ohio

April 19, 7: 30 pm, Black Swamp.
April 20, 7 pm, Zion Hill.
April 20, 7: 30 pm, Marion.
April 20, Akron.
April 20, Brookville.
April 27, 7: 30 pm, Stony Creek.
April 27, Kent.
May 4, Lima.
May 10, Defiance.
May 24, Cincinnati.
May 24, 7: 30 pm, Bear Creek.

Oklahoma

May 3, Big Creek.

Oregon

April 19, 7 pm, Albany.
May 3, 7: 30 pm, Portland.
May 10, 7: 30 pm, Newberg.

Pennsylvania

April 20, Somerset.
April 20, Tyrone.
April 20, 6 pm, Bunkertown (Lost Creek).
April 20, 6 pm, Aughwick.
May 3, 4, 10 am, Little Swatara, Ziegler house.
May 3, 4, 2 pm, Palmyra.
May 3, 1: 30 pm, Mountville, at Mountville.
May 4, 7: 30 pm, Pittsburgh.
May 4, Hanover.
May 4, 6 pm, Chambersburg.
May 4, Philadelphia, First.
May 5, Stonerstown.
May 7, 7: 30 pm, Norristown.
May 8, 9, 10 am, Big Swatara, Hanoverdale house.
May 10, 2 pm, Spring Grove at Kemper house.
May 10, Indian Creek.
May 10, 11, Hershey.
May 10, 11, 1: 30 pm, Richland.
May 10, 11, 1: 30 pm, Annville.
May 11, Smithfield.
May 11, 3 pm, Ephrata.
May 11, 6: 30 pm, Roaring Spring.
May 11, Snake Spring.
May 11, Claysburg.
May 11, 6: 30 pm, Mt. Olivet.
May 13, 14, 1: 30 pm, East Fairview.
May 17, 2 pm, Hatfield, Hatfield house.
May 17, 1: 30 pm, Conestoga, Bareville house.
May 17, 18, 10 am, Fredericksburg, Meyer house.
May 17, 18, 1: 30 pm, Myerstown.
May 17, 18, Maiden Creek.
May 17, 18, 10 am, Back Creek, Upton house.
May 17, 18, 1: 30 pm, Midway.
May 17, 18, 1: 30 pm, Upper Conewago, Mummert house.
May 18, Meyersdale.
May 18, New Fairview.
May 18, 6: 30 pm, Scalp Level.
May 18, Walnut Grove.
May 19, Geiger.
May 20, 21, 9: 30 am, Springville, Mohler house.
May 21, 22, 1: 30 pm, White Oak, Graybill house.
May 24, 25, 2 pm, Conewago at Bachmansville.
May 25, Leamersville.
May 25, Shamokin.
May 25, Carson Valley.
May 25, 6: 30 pm, Manor. Purchase Line house.
May 30, Lower Claar.
May 31, 2 pm, Akron.
May 31, 1: 30 pm, Welsh Run.
May 31, June 1, Antietam, Prices.
May 31, June 1, Heidelberg.

Virginia

April 19, 3: 30 pm, Pleasant Valley (2nd).
April 19, Troutville.
April 20, 5 pm, Moscow.
April 21, Cloverdale.
April 26, 7 pm, Flat Rock at Cedar Grove.
May 3, 3: 30 pm, Salem, Salem house.
May 10, 4 pm, Mill Creek.
May 17, 4 pm, Peters Creek.
May 24, 4 pm, Rileyville.

Execute Your Own Will!

You do this when you get one of our annuity bonds. It will mean a big saving to the Lord's treasury in court costs, and lawyers' and administrators' fees.

* * * * * *

But, If You Make A Will---

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of..... dollars ($.....) to be used for the purpose of the said Board as specified in its charter."

Write for our booklet which tells about annuity bonds and wills. A postal card will bring it

General Mission Board
OF THE CHURCH OF THE BRETHREN
Elgin, Illinois

THE WHITE HOUSE GANG

By Earle Looker

A true story of boy life, portraying Quentin Roosevelt and his "Gang," while Theodore Roosevelt was President. Besides giving a correct and thrilling picture of "The Gang" it shows the profound interest and thorough understanding of boy life on the part of Mr. and Mrs. Roosevelt. Abounds in fun and sense. Here is a book every bit as fascinating as "Tom Sawyer" and "Huckleberry Finn." Having a large sale. A book that appeals to all who read. 244 pages. **Price, $3.00.**

Brethren Publishing House, Elgin, Ill.

MRS. EDDY

The Biography of a Virginal Mind

By Edwin Franden Dakin

This is the book which **Christian Scientists tried but failed to shut out of the bookstores and libraries.** Fair in his statements, the author was forced to record those physical ailments which made her so different from others This is undoubtedly the most thorough, the most impartial, the most nearly **correct account of the life of Mrs. Eddy.** There is good and sufficient reason why her followers tried so hard to hinder the publication and sale of this great book. 563 pages. **$2.00.**

Brethren Publishing House, Elgin, Ill.

YOUR LADIES' AID

Its Program Problems

We are frequently asked for a good and simple play for Aid Programs. Here is one for fourteen mothers and grandmothers, and you can add as many more as you wish. The title is—

"Mrs. Haynes Joins the Club"

It's a Community Service Program, and shows how every woman may have a part, just the part that fits into her taste, ability, personality. **Price, 25c.**

Brethren Publishing House, Elgin, Ill.

Children's Day, June 1

Once a year we give first place to the children by bringing them to the front on CHILDREN'S DAY. For your convenience we present here material that will make yours a HAPPY CHILDREN'S DAY.

Children's Day Services

COUNTLESS BLESSINGS

A complete service—songs, music, recitations, exercises, a page for boys and a religious dialogue for thirteen girls. 32 pages. **Single copy, 15c; 2 to 24 copies, 10c each; 25 to 49 copies, 9c each; 50 or more copies, 8c each.**

DAY OF JOY

A Children's Day service that is different. Suitable for a whole evening or for an opening service Easily prepared and highly entertaining. You will naturally omit the children's yell. 16 pages. **8c per copy; 85c per dozen; $6.00 per hundred.**

HAPPY VOICES

A Children's Day service with selections for the choir. Contains many recitations and exercises 32 pages. **1 to 24 copies, each 10c; 25 to 49 copies, each 8c; 50 or more copies, each 7c.**

IN ROSE TIME

Contains all that you can wish for Children's Day program. Like all our Services this includes much more than you will use on one occasion. 32 pages. **Single copy, 15c; 2 to 24 copies, each 10c; 25 to 49 copies, each 9c; 50 or more copies, each 8c.**

HIS LIVING WORD

A complete Children's Day service with a Pageant in which any number of children may take part. **32 pages. 1 to 24 copies, each 10c; 25 to 49 copies, each 9c; 50 or more copies, each 8c.**

Paramount Children's Day Books

Paramount Children's Day Books contain exercises, dialogues, recitations, playlets, drills and songs. Each book contains about sixty pages of well chosen material, and is bound in heavy paper. Widely used and much appreciated. Titles are—

Paramount Children's Day Book
Paramount Children's Day Book No. 1
Paramount Children's Day Book No. 2
Paramount Children's Day Book No. 3
Paramount Children's Day Book No. 4

Price of each Paramount Children's Day Book is 25c.

Children's Day Card

Has colored pictures, invitation to Children's Day services, room for personal message, and may be mailed for one cent. Just the thing to send through the mail. **Price, $1.25 per hundred.**

Make Children's Day an asset in your church work. Win the children and you have a fine chance to interest the parents as well.

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14. "THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2 "Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 Elgin, Ill., April 26, 1930 No. 17

In This Number

Editorial—
After Eight Days, ... 257
Substance and Shadow, ... 257
A Last Day of Spiritual Tragedy, ... 257
Meeting of the General Mission Board (C. D. B.), ... 257
Among the Churches, ... 264
Around the World, ... 265
The Quiet Hour (R. H. M.), ... 265

General Forum—
I Shall Lay This Grief Aside (Poem), ... 258
Logic and the Bible. By Perry L. Rohrer, ... 258
The Fallen Light Post. By Oliver Saunders, ... 258
Compassion. By Ezra Flory, ... 258
Present Trends in the Vacation School Movement. By Ruth Shriver, ... 259
On Time. By H. H. Keim, ... 259
Our Church Is Rural. By J. W. Lear, ... 260
Kept by His Power. By J. F. Graybill, ... 260
The Passing of a Christian Educator. By C. C. Ellis, ... 266

Pastor and People—
Sleeping in Church. By Jacob H. Hollinger, ... 262
The Ascension and Its Assurance.—Part 1. By L. R. Helsel, ... 262
The Gist of the Sermon. By D. W. Kurtz, ... 262

Home and Family—
Assurance (Poem). By P. F. Eckerle, ... 263
Grandmother Warren.—No. 3. By Bess Royer Bates, ... 263
Making the Most of It. By Mrs. J. Z. Gilbert, ... 263
Comfort in Song. By Florence R. Gish, ... 263

...EDITORIAL...

After Eight Days

It means a week later thereabout, perhaps exactly. In all probability it is the first Sunday after the resurrection Sunday. In another instance—the time from Peter's confession at Cæsarea Philippi until the transfiguration—Matthew and Mark call it six days while Luke has it "about eight days." Those good men were not as much devoted to technical exactness in things of no importance as they were to the essential content of things vital to human welfare.

Last Sunday was Easter, a time of spiritual exaltation, the climax of the lenten period and the passion week, a day of victory, a day of rejoicing. This is "after eight days." How do you feel now? Like quitting, like lying down, or are you ready to go, more determinedly, more triumphantly, than before? This is the real test.

Thomas was not present at the first meeting. The other disciples told him about it but he would not believe such an incredible story. He would not believe unless he could see the nail prints and put his fingers in them and put his hand into the wound in the Master's side. At this meeting "after eight days" Thomas was there, and he saw, and believed without doing half of what he said it would take to convince him.

Faith is not as difficult as it seems many times. Frank facing of the difficulties together with the favorable facts—all this with an open, honest, truth loving mind will usually yield a simple, secure and satisfying faith. Thomas was an honest doubter. And not so unreasonable after all. It took less investigation than he thought it would to satisfy him. The evidence of a week later set his feet back on the paved road and he was ready to go again.

How is it with you, gentle reader, this "eight days" after Easter? Are you down in the dumps of reaction and despondency, or still up on the mountain top of spiritual ecstasy too gloriously happy to be annoyed by close contacts with the prosaic world, or are you all set for patient plodding along the thoroughfares of actual life, thronged as they are with men and women and little children?

A little while ago we cleaned up the mission deficit. Made you feel good, didn't it? You had a right to feel good, provided you had an honorable part in the achievement. But how do you feel now, "after eight days"? Has your interest in the cause slumped, or did the experience only whet your appetite for more? It is what we do, and feel like doing *after* some high spot on the highway has been reached and passed, that tells how things are likely to work out finally. It is what happens eight days after Easter that shows what sort of Pentecost we may look for.

The trend was set in the right direction on this first "eight days" after the first Easter and that was a good start for the great Pentecost that came later. The set of that trend was especially good because it included the doubting Thomas. He too was ready to say now, "My Lord and my God."

The thing that did it was the renewal of personal contact with Jesus the Christ, and through him with God. The maintenance of that contact—the renewal of it first if it has been broken—will do the same thing for us. It will make this first "eight days" since our own recent Easter, and every succeeding one, a milestone on the upward way to a "Perpetual Pentecost."

We have heard of one congregation that is holding a love feast on this first post-Easter "eight days." That looks as if they had planned to make Easter, not the climax, a place to stop, but rather a new point of departure. They are going right on with the church business. Not that a love feast is the only means of doing this, or the only way to maintain that personal contact with Christ which is the great essential to continued progress. But it is a valuable help, especially useful in rekindling the sense of that great need.

It isn't very hard to keep on living terms with God if you'll just open up. Let the heart hunger that is in you reach out and up toward him continually. There is no use in denying or ignoring its reality. It is there, and everybody knows it. You are made for companionship with God and nothing short of that can save your life from being a hollow mockery. Look up into his face now. Don't you see him, even more plainly than you did *last* Sunday?

Certain smart philosophers like to laugh at the credulity of us Christians in talking out into the air as if there were Somebody there! But they can not laugh more heartily than the shades of George Washington could laugh at that radio operator in New York getting the attention of his fellow operator a few blocks away, through the assistance of Admiral Byrd at the South Pole!

A preacher of the season wisely observes that when Fords take to having colts it will be time enough to think it probable that personality was hatched out by a purely mechanistic universe. For sheer credulity the humble Christian has nothing on the men who can swallow that!

"After eight days" Thomas could say "My Lord and my God." What are you saying?

Substance and Shadow

Is there no way of getting our folk first, and then the other folks also, to see that the thing which casts a shadow is of far greater value than the shadow? Do you know of any way to do it?

The "thing" is the fellowship of spirits in perfect affinity with each other and perfectly clean, because they are molten in the crucible of Christlikeness. Everything material and institutional, everything else, everything, is the shadow of *that*. It is comfortable, even necessary, to sit in the shadow sometimes when the sun of life's facts is too hot.

But always and only that we may learn to covet and share in and enjoy the reality, the spirit entity, at the heart of things. It is terribly discouraging some days, the way we forget this, the way we cling to the shadow and spurn the reality.

A Last Day of Spiritual Tragedy

THAT last day of debate with the ecclesiastics of Jewry, that last visit to the temple, that terrible Tuesday of fruitless questioning and well deserved denunciation—the bitter pathos of it has been gripping me with a vise-like hold that refuses to let go. How needless it all was if only those men could have seen through the transparent skin of things. But their eyes were holden.

Remember how it started? By what authority did Jesus do these things, such things as upsetting the tables of the money changers and driving out the traffickers? Authority—see? A question of legality, of technical correctness. Whether the thing was an act of righteousness, whether it needed to be done did not concern them. Did Jesus have a right to do it? What if the thing was not properly approached?

The truth was that anybody who had courage enough might have done it. But in the question they raised you have a fine illustration of the working of the legalistic mind. And that set the trend of the whole long day's discussion. Whose wife would the much married woman be in the resurrection? That was another one of the same general type. With parable after parable Jesus tried to illumine and enforce the great and simple truths on which the law and the prophets hang, and show why the guardianship of the kingdom of God was passing from the chosen but rejecting and rejected nation to one that would bring forth the fruits thereof.

It is small wonder that the temple argument ended with an overflow of the Master's righteous pent-up wrath in woe on woe for such faithless trustees of the heavenly treasures. And that the evening walk out to Bethany was solemnized by vivid pictures of impending judgment. There is no other end for prostitution of a noble heritage.

Meeting of the General Mission Board

THE April meeting of the General Mission Board convened in Elgin at 8:00 A. M., April 9, and continued in session until the evening of April 11, with full day and night sessions. The April meeting is usually a busy time but the last one was exceptionally so. There are more than a hundred different items on the minutes as a result of Board actions, with many more items coming up for consideration which did not reach the stage of being recorded.

The Board meetings are always open and many were present. Those who could, dropped in from other departments of the house, as well as a number of missionaries. The Africa field was represented by Brother and Sister A. D. Helser, and daughter Esther May, as well as Dr. J. Paul Gibbel. The India field was represented by Brother and Sister John I. Kaylor, Dr. Barbara Nickey, Beulah Woods and Mae Wolf. Dr. D. L. Horning represented China. Quite a few prospective missionaries from Bethany and elsewhere were present.

It was fully decided that Dr. and Mrs. H. L. Burke will return to Africa this summer. They will likely be accompanied by Sister Evelyn J. Horn, from Ohio. They will leave America soon after Conference and try to reach Africa during the rainy season, and take the river trip to our mission. This is necessary so that a doctor may be on the field next year while Dr. Robertson returns home on furlough.

Both Africa and India are calling for missionaries and several are under consideration. About the only ones definitely authorized were Sister Horn, above referred to, and Brother Desmond Bittinger and wife, from Eastern Pennsylvania, who will go to Africa.

(Continued on Page 260)

GENERAL FORUM

I Shall Lay This Grief Aside

I shall lay this grief aside,
It will wait
Until I come back again,
Soon or late.

I shall move among my kind,
I shall see
No grief there as great as this
Given me.

* * *

I am wiser than I was,
I have gone
Down the way my fellow-men
Journey on.

And beside their griefs, my own
Is so small
I shall not return to claim
It at all.

—Grace Noll Crowell, in the Christian Herald.

Logic and the Bible

BY PERRY L. ROHRER

I NEVER doubted but that triune immersion was the exact method of baptism taught by the Bible until I read a logical argument in the form of a debate by one of our church fathers.

There was a logical attempt to prove that the Bible taught specifically and particularly one particular thing. This word denoted action and there was positive and final proof that another meant a particular type of action and all of the details were positively and finally proven.

Now lest I be misunderstood I believe in the practice of triune immersion at the present time and have never ceased in such belief. But I do not feel called upon to accept the so-called logical proof of it. As a matter of fact, I am quite certain that I could produce equally convincing evidence of the type mentioned that single immersion was the mode taught by the Bible. The Bible was never written as a book of logic any more than a letter from a young man to his intended bride is so constructed. A study of Greek etymology and derivatives will prove helpful in understanding the Greek language and peoples, and indirectly the Bible, but it may prove equally harmful in the hands of one who is not in the spirit of the one who wrote the particular book of the Bible.

Certainly Jesus would weep over us to hear Bible scholars of the near past and a few of the present arguing over the original Greek meaning of the preposition, so and so. If you want to appreciate the beauty of the mountain you can not do it by making continual chemical analyses of the rock formations, and never getting back for a fine view of it all. To be sure such analyses are necessary and helpful, but they should not occupy the center of the arena. Exploration and hiking out into the realms of truth over which there is no controversy should have the most attention.

It is usually significant that those great Christians who are forever busily engaged in the great, simple teachings of the Master are not bothered, nor do they have time for logical and minute analytical arguments concerning the Bible. Actual life situations seem to bear out the fact that many of the problems which forever bother the arm chair philosopher and metaphysical speculator are automatically solved for the humble saint. "These things are hidden from the wise and prudent and revealed to the babes."

Logic as a method of reaching ultimate truth breaks down in its own tracks and withers in an intellectual desert. The greatest teachers of all time are silent Ebenezers to this fact. Socrates, Plato and Aristotle never were satisfied with the stage of their findings through inductive or deductive reasoning.

Look at the Master Teacher. He never tried to argue a single individual into the kingdom. He stands supreme as a Teacher of the ages. How did he do it? By logic? Most certainly not. He lived a life before and in the presence of the people. He used the dramatic method of teaching. He acted it out. When he wanted to teach a lesson on humility, did he present a finely organized thesis to prove that humility was the proper type of conduct in a social situation? He washed his disciples' feet and then asked if they knew what he had done to them. He lived, suffered and died on the cross in their presence. Logic was not apparent in his life or teachings, yet no one has ever accused him of being illogical excepting as they could not grasp the meaning of his words.

We have been a people governed by the Book. Nothing finer could perhaps be said of us, unless it would be that we have been and are a people who are governed by the *spirit of the Book*. It appears after reading a complete set of minutes of Annual and District Meetings that sometimes we have been governed more by the pseudo-logic of the Book than by the real spirit of the Book. We have at times confused the law of God with the love of God and vice versa.

Some one has said that you can prove anything by the Bible. Judging from episodes of church history this would seem possible. Jesus came to give us a better way than the ten commandments, yet at intervals we have hewn with the bloody knives of malice laws from the teachings of Jesus to fit our own small needs.

The teachings of Jesus are, if anything, as spontaneous as was his life. The letters of the apostle Paul were wholly unlike himself if not spontaneously and zealously written with Christian ardor. Likewise the other materials of the Bible. Luke perhaps comes nearer a scholarly presentation than any of them, yet he forgets himself and becomes spontaneous ere the book closes.

Now suppose the bride-to-be would take the letter from her intended husband, and would sit down and begin analyzing it. She would divide it into the introduction, the main body of the letter, and so forth until the entire letter was properly divided and subdivided. She would then begin an etymological study of words, prepositions, verbs, etc., with their possible meaning, soon to discover that her lover might or might not be telling her of his continued love for her or that he was in some other state of mind. She would have a dozen doubts and alternatives at every new sentence. And so we might continue on indefinitely to show the absurd possibilities in this instance. Foolish as it would appear, this is what we often do in our study of the Bible. It is a Book to get into the spirit of if it is to be understood. True enough, a few scholars must spend a lifetime over interpretation, but most scholars are agreed that we are not so much in need of a new translation of the Bible, as we are in need of getting into the spirit of what we have.

The Bible presents a way of living, not a codified manual of living. Those who find it yielding life abundantly are those who catch the spirit of it, but who may not be able to prove logically where the greatest values are located.

Life often prevails over seeming logic.

Chicago, Ill.

The Fallen Light Post

A PARABLE BY OLIVER SAUNDERS

IT came to pass as I was crossing the street in the city where I live, that a rattling crash attracted my attention. And I looked and beheld the stop-go light post careening and falling prostrate on the ground.

The light post was standing well up on the curb of the street, and was faithfully winking and blinking its eyes, signaling to passing motorists when to stop and when to go.

But there came down the hill towards the crossing a driver in an old contraption which was once called a Dodge touring car, but which should long since have gone to the junk heap. He had neither license plates on his outfit to testify that it could be driven on the streets of our city, nor did he have any brakes to his wheels with which to stop the thing.

Now the light post faithfully opened its big red stop eye as the ramshackle outfit came down the hill and the driver was powerless to stop. So in obedience to what was something like an Inner Urge within him, he swerved his old car up toward the curb and made straight for that light post.

The blow was too much for the physical properties of that post to resist, and it fell, tumbling down upon its face; not however, without having inflicted damage on the bumper of the old car.

The driver of that brakeless car went his way, there being no police official there to haul him in, leaving the wrecked light post prone on its face. We who stood by asked ourselves whether possibly he might have considered it his mission in life to go out, as some so-called free thinkers do, to wreck the signals which much experience hath taught men to be needful for public safety.

Indeed, he showed less concern even than the dumb light, for as it lay there on the ground it seemed to have something akin to a sense of responsibility which the careless driver did not have; it continued to close its one eye and open the other, even as it had been wont to do before its downfall.

Quoth my friend unto me: "How like unto life."

"Even so," said I. "Careless and irresponsible folk thinking it maketh little difference whether they conform to those great moral regulations which men have built up by means of long and laborious years of experience, go about disregarding what they call restrictions upon their personal liberty, and by their senseless conduct they often cause great loss of life and limb: others. But let me say unto thee, my friend, that it behooves thee and me to learn a lesson from the fallen light, and to keep on faithfully at our tasks. Even when down we should not be out."

Compassion

BY EZRA FLORY

ONE of the most striking words in the Old Testament is that in which David tells us, at the close of his wonderful life, that all he had attained and achieved he owed to the gentleness of God. "Thy gentleness hath made me great." If God had been harsh with David—stern, critical, severely exacting—David would never have reached the noble life he finally attained. We can help others to become great only by being patient with them. We pause as we write these lines to recall those who, having touched our lives vitally, were gentle. Men and women everywhere need nothing so much as gentleness and sympathy.

"So many gods, so many creeds,
So many paths that wind and wind,
When just the art of being kind
Is all this sad world needs."

Paul said that "if there be any virtue," it was to be found and thought of. If there be any ground for praise or commendation, no matter how small it may be, we are to note it and speak our encouraging word. It is easy to find reasons why we should do this. It is Christ's way with us. If there be even the faintest spark of good or hope in a life, Christ sees it, takes account of it, nourishes it, calls it out. If he looked upon people, ourselves included, as we too often do, seeing the imperfections, the defects and failures, and thinks of these, nobody would be saved. But he always finds something to commend. Read the pathetic words of Hosea: "When Israel was a child, then I loved him, and called my son out of Egypt. The more the prophets called them, the more they went from them. . . . Yet I taught Ephraim to walk; I took them on my arms; but they knew not that I healed them." Again, Zechariah saw tattered Israel imperfect in her worship after their return from captivity and Satan taking advantage of the situation to scoff. The angel spoke in defense saying: "Is not this a brand plucked out of the fire?" Of Jesus we read:

"A bruised reed shall he not break,
And smoking flax shall he not quench,
Till he send forth judgment unto victory."

We shall never become of much use in this world until we learn this lesson. We shall never lift anyone to a higher, better life, until we find something in him to commend. There are some people who always discourage others since they have keen eyes for specks and flaws and no spot is too small for them to see.

some reason they never see the beautiful things in anyone. The Master thought of such when he spoke of mote hunters in a brother's eye. The religion of Christ teaches an altogether different way of dealing with motes. It sees them, but it is silent concerning them, finding rather the things to commend.

We are never justified in condemning others rashly. The better method is to diagnose before prescribing. The critical attitude not infrequently emphasizes error by calling attention to it. Let us learn to live in the realm of constructive elements which stress virtues worthy of commendation. Ruskin found in the mud of London streets the elements out of which gems are formed—the opal, the sapphire, the diamond. The love of Christ finds, even in the moral refuse of this world, possibilities of loveliness in character and heavenliness in life. We can only dwarf life by a critical attitude. We can call out the good in others, only as the sun woos plants and flowers from the cold earth in springtime by its warmth.

If the friends of Christ would cease their fault finding and become true friends of men, finding the smallest beginnings of virtue and encouraging them, the earth would soon be changed into a garden. James Whitcomb Riley tried to teach this lesson when he wrote:

"When over the fair fame of a friend or foe
The shadow of disgrace shall fall, instead
Of words of blame or proof of thus and so,
Let something good be said."

Huntington, Ind.

Present Trends in the Vacation School Movement

BY RUTH SHRIVER

Director of Children's Work

HENRY FORD one time remarked that *it is always worth while to know what is moving and in what direction it is going.* The vacation school as an institution in America began some years ago. Since that time experience, sometimes costly, has wrought certain changes. Some of these changes you may already see mirrored as improvements in your own school. Others may not be considered as improvements.

1. Not so many schools.

This is more true in the Church of the Brethren than in some other groups. We soared higher to begin with, and we fell farther. The law of diminishing returns has operated. All in all, two-thirds of our eleven hundred churches have had at least one school in the last ten years. Two hundred reported last year. A fair comparison may be found in the Southern Methodist group, a much larger body than ours. Two years ago they had fifty-nine schools, last year one hundred twenty-nine.

But in almost every case where there has been a school for four, five, or six years consecutively, the quality of the work at present is greatly improved.

2. More pastors or local people directing their own schools.

At the outset of the movement little was known as to the set-up and carrying on of such a school. College courses on the subject were offered, and college students were sent out as directors with this training. The plan is still followed in some places. The assets of such specific training are somewhat offset by the difficulty of a director coming into a new situation. No one can do his best work until he is familiar with his group and the facilities available for work.

For this reason there is a growing tendency to use the pastor, superintendent, or some other capable worker as director. Miles Krumbine, who built up an almost ideal system in Dayton some years ago (described in his book "A Summer Program for the Church School"), suggests that the best director is always one who has been a successful Christian public school principal. Administrative ability which includes a mind for small details is essential.

Whoever the director is, *it is considered that he or she must be educationally minded, and constantly seeking for newer and better ways.* Static thinking is no more helpful here than elsewhere.

3. Better teaching.

Beyond the very splendid work the director can do lies the realm of the teacher. We began vacation school work with a feeling that to the very best teachers available we must give some additional training specifically for the vacation school task. We tried it in various ways, none of them too successful. There is no uniform system even at the present time, but we have not given up the idea. Plans in operation now might be summarized thus:

Local Training Schools (most practical where the vacation school is a community affair, and in the city.)

(a) A school based on the ten-period standard leadership training course.

All beginner teachers take the course on "Methods With Beginners" (No. 22); primary teachers "Primary Methods" (No. 32), and so on, their instructor adapting these courses to vacation school needs. Directors (if there are to be several schools) take No. 118 "Administration of the Vacation Church School."

The 1927 Training School for N. Y. City was scheduled thus—Saturday mornings—ten sessions, from April 9 to June 11, 9:15 A. M. to 1:00 P. M.

The Baltimore Training School for the same year was scheduled thus—Six nights in May: 9, 10, 12, 16, 17, and 19.

(b) A one, two, or three-day session with all teachers and director or directors, outlining the work in a general way and discussing all anticipated problems. This type of training school is the one most practicable for the average denominational school. It presumes that the director will be available this many days in advance and will take charge of this training school.

(c) A series of conferences with departmental heads and directors only. Elgin has a group of community schools. Prior to the beginning three members of Northwestern University faculty are brought here for several sectional conferences with beginner, primary, and junior superintendents.

District or Regional Schools. Some districts have a spring Sunday-school convention and prior to this time they have a three-day school.

Camp Mack each year has a June school for church school and vacation school workers.

Such schools are of value to all churches that find it not practicable to put on a local training school. Perhaps the greatest drawback is in getting all the teachers there.

Another question here is important: "Are the majority of vacation school teachers being paid?" Not the majority, but a number that increases year by year. The amount varies from an honorarium of one or two dollars per week to ten or fifteen per week. The objection is often raised that paying the teachers takes the spirit of service from the work. Even so, and the public school is in the same boat. If it could depend upon volunteer service doubtless it would have at its command those who love their work. But it is not practicable. The cases are not quite parallel; but the same problems arise. More dependable and efficient teachers are often to be secured where some recognition is given their service. This is not theory, but the tested experience of ten years.

4. Certain changes in curriculum.

Not enough textbooks had been written to supply the need when vacation schools began. Consequently, we had to use materials originally designed for the Sunday-school. Obviously, an outline for a half-hour Sunday session could not be stretched to supply a two-hour class session; so we had many supplementary books.

Now this is changed. The 1930 "Materials for Vacation Schools" list has on it books written specifically for vacation school for almost every grade. These texts will rapidly replace our older materials. A "Syllabus Supplement" of seventeen mimeographed pages helps the teacher to a use of these new books.

The new curriculum does away with our former water-tight schedule of Bible period, missions and citizenship period, and handwork. In most cases, the entire morning is devoted to building up around a given theme; and then introducing all those activities which will enhance it. The introduction in the "Syllabus Supplement" and the textbook itself will help the teacher to do this.

5. A more permanent financial basis.

The three ways found for supporting a school have been these: (a) Final offering at the close of the school. (b) A charge of fifty cents or one dollar to each pupil. (c) A place in the church or Sunday-school budget.

The last way is gradually being accepted as the best. At least the school is underwritten thus; and the other two methods may be used in addition to help out as far as they can.

6. Longer schools.

We have stayed rather tenaciously by the two-week school as a denomination. There is a value in this. A two-week school well done is better than a poor one drawn out for four. But there is a tendency to look toward the six-week school as a goal, and the International Standard for Vacation Schools anticipates this. Consequently, nearly all textbooks being written now provide for at least four weeks' work, and shorter schools must make adaptation accordingly.

7. More community interdenominational schools.

Three things tend to make this true: (a) The possibility of putting on a better training school for teachers. (b) A sharing of responsibility in the community as well as a sharing of benefits. (c) The geographical convenience in cities and towns of sending the child to the nearest place rather than finding a way of transporting him some distance.

8. A constructively critical attitude toward our work.

The International Standard for the Vacation Church School is evidence of this. We are willing to be measured, to see where our weak and strong points are.

9. Much desire and some attempt to correlate.

We are all a bit puzzled just now at our evident overlapping (and neglected areas in some cases) because we have both Sunday-school and Vacation School, plus other religious educational agencies. It has become evident that a child *can* hear the story of Moses too many times, so that he tires of it. He does not want to discuss precisely the same things in the summer which he has had for nine months of the past year.

On surface thought, it seems logical that curriculum ought to be correlated by the people who write it. The answer is that this is not so simple. Let us do some supposing:

Community A has only a Sunday-school—no problem of correlation there. Community B has Sunday-school and Week-day School. Community C has

(Continued on Page 266)

On Time

BY H. H. KEIM

WE seldom miss a railway train or bus. Some days ago I was summoned to court to serve as a juror. Six jurors were late at the opening of court. Oh, how the judge did "bawl them out"! He said: "This court does not sit for the convenience of jurors, but for business."

We are prompt in paying our taxes on the day they are due—for a penalty is attached for delinquents. If we have a note falling due, we are careful to pay attention to the day. But we almost ruin our Sunday-school by dragging in late. Such a practice would utterly ruin a day school. Some think the Sunday-school is a screen for getting to church on time, otherwise we would be late to church.

This is a most pernicious habit and I believe it is born of the evil one. I have known whole families who were nearly always late to religious services—although they were reasonably prompt with their business relations.

When will we once realize to the full that we are to meet with the Lord and to worship him, and that the church is a trysting place with God, the Eternal One—the One who will keep his promise to meet with us?

To come to a realization of this fact will help us to be as prompt in keeping our appointments with our God as we are with men.

Nampa, Idaho.

Our Church Is Rural

BY J. W. LEAR

THE tabulation in the 1930 Yearbook, page 44, gives evidence of this fact. The statistics put it thus: total churches 1,026; churchhouses 1,298; city houses 211; small town houses 280; rural houses 807. Suppose now, that approximately 261 of these extra churchhouses belong to the village and rural sections and suppose we count both the small town and rural centers as typically rural, the figures would show 200 churches in cities, small and large, and 826 congregations in rural sections: all of which would indicate that 80% of our congregations are rural.

But what about it? Should we be disturbed over it? Are not rural people the finest people in the world? Is not the country the best place in the world to live? Well, suppose we grant all of this and more, the facts are that conditions have so changed in the country districts during the last two decades that the problems of maintaining a rural congregation and carrying forward a worth while aggressive program have increased.

A majority of our rural churches were established by emigration at a time when new and comparatively free lands were available. In those days the family produced most of the necessities; besides all this the cultural and comfort wants were negligible for the reason that these sections were isolated from their more favored city cousins.

Now, however, this machine age has brought in inventions and industries which have built up large urban centers. As a result there has been a migration from the farm to the city. In some cases the "more ambitious and vigorous" are going. Moreover, the young people of one time prosperous farm families prefer the social, economic and industrial city possibilities.

Again, the economic depression of the past decade has sifted the farm population. In the jostle many one time fairly prosperous farmers owning their own acreage have been reduced to renters and hence shift about and thus very often affect the church membership.

Then, too, this machine age makes it possible for one man to manipulate from two to three times more acreage especially in the sections where the raising of cereal is the main type of farm activity. This type of farming has naturally forced out many farmers and they have been compelled to move to the factory centers for employment.

All of this, and much more which might be suggested, has revolutionized conditions. It has produced a desperate situation for our church, especially so in the newer sections. Many of our one time strong rural churches have been impoverished and their morale is gone. Many of the rural membership have gone into the cities and have been lost to our church. In some cases we have tried to follow them into the city and organize urban churches. This venture has not always been successful. Other denominations are strongly intrenched in the city and we arrived so late that we are terribly handicapped.

It is doubtful if we can make much of a contribution and showing in the city. We have the rural mind. The city life has so many problems which are strange to us that we generally get into the fringes and often into an undesirable section which affords small chance of self-sustaining and self-propagating membership. If now we fail to study the rural problems and so adjust our church polity, so provide our organization, so build our church programs, so furnish our church equipment and so manage our leadership as to build strong rural centers which shall adequately minister to the social, moral and religious life of the communities, then the days of our denomination may be comparatively short.

In conclusion may I say, we still have a chance to do a great work in the rural centers, but if so, the time is here for action. The new day does not demand a new gospel, but it does demand a new and fresh expression. The Brotherhood through some qualified agency must carefully and consistently study the rural problems and work out plans to go in and possess the land. Trained leaders, strong church programs, adequate physical equipment, consistent giving by the membership, efficient pastoral service—all of this and more must be supplied. This is not the age of oxen, it is an auto age. The church must build accordingly if she is going to serve and save.

Chicago, Ill.

Meeting of the General Mission Board

(Continued From First Page)

There are others under consideration who will be acted upon finally at the meeting to be held at Hershey June 11.

Furloughs were granted to missionaries returning from India this fall or winter as follows: Bro. Baxter M. Mow and family, Kathryn Ziegler, Jennie Mohler, Eliza B. Miller and Anetta Mow. From Africa the furloughs of Dr. Russell Robertson and family and Bro. H. Stover Kulp and family were approved. They, too, will return to America some time the coming winter, Bro. Kulp having already remained on the field a year longer than his regular time.

The report by a committee from the General Ministerial and General Mission Board on Ministerial and Missionary Relief was approved. This report will likely be presented to the Hershey Conference for further consideration as a step in the provision for this much needed cause.

Bro. Edward Frantz was reëlected on the Gish Fund Committee for a three-year term to guide the important work of this committee in selecting and presenting books to our ministers. The other members of the committee are J. E. Miller and J. W. Lear. Their attention to this work, provided for by the gift of Bro. James R. Gish as well as a part of the income from the Publishing House, is a very much appreciated help to our ministers.

Among the many things to which the Board gave enthusiastic approval was a vote of thanks and appreciation to the churches in remembering the cause of missions in the generous effort to wipe out the mission deficit at the close of the past year. The Board recognizes that many of these gifts came out of deep love and sacrifice and the greatest effort was put forth to keep the budgets within the range of the probable giving of the churches.

In this connection it is well to state that perhaps more time was given to the budget than any other one thing, and we were compelled to ask a little reduction in some of the fields in what seemed very urgent needs; but the Board in no case cares to let the good cause come into any disrepute through deficits.

The treasurer reported the financial situation for the year which shows that the expenses for the year were about $26,000 less than a year ago, and over $90,000 less than two years ago. This shows the effort that is being put forth by the Board to reduce the program of missions, not because the needs are not as urgent as always, but simply because the income is not sufficient to meet the needs. Whether it shall continue or not depends upon the churches and the Conference in building the budget that can be used for this work.

Reports from Africa are encouraging as to the outlook. The governor of all of Nigeria recently visited our mission. He is inviting our mission to occupy larger areas, especially for medical service, which is tremendously needed in that country. There is a challenging opportunity for a Christian doctor this year, but at the present moment the Board has no one to send.

The increased membership in India is most encouraging. More than 200 were baptized during the year and other departments of the work have gone forward. The Indian church is taking over added responsibilities in evangelism and they now have fifteen organized churches. The India mission is rather in the heart of the present movements of Mr. Gandhi and some American newspapers have been giving publicity to the work of our mission in news items. A recent article, particularly in the *New York Times*, referred to the splendid work of Eliza B. Miller, at Jalalpor, on the day that Gandhi came through the town.

The work in China seems encouraging even though the political unrest and famine throws over it many clouds. The difficulty of meeting the government's requirements of schools at the present moment is one of the serious problems, but it is most encouraging to see the Chinese leaders taking additional responsibilities and helping in the work.

Reports from the home field are most encouraging. The number of baptisms at mission points under the home department has been about twice that per capita of the income in the older churches. This work might be increased with much profit to the cause. The Board decided to encourage more summer pastors in the year ahead and set aside a sum of money for this purpose.

One of the disappointments in the past year was a number of missionaries returned home because of sickness. We rejoice that all of these are improving and thank the Lord that there have been no deaths, but the loneliness and difficult adjustments in tropical climates are not easy, and very few of us realize the strain and struggle through the long and weary days. We trust that our people will remember in prayer constantly these workers.

We feel that the busy members of the Board deserve much credit for giving such careful consideration to the many items that are most difficult for final settlement, especially when we have the crying need coming from everywhere, and the limitation of means fixed. The Board gave very careful consideration to every problem that came before them and we trust the Lord will add his blessing to what has been done.

C. D. B.

Kept by His Power

BY J. F. GRAYBILL

WHAT does this phrase really imply? Does it mean, as some seem to think, that if one has repented from his sins and turned to the Lord, has been baptized, attends church services, sits at the Lord's table, and is numbered among the believers, that he is kept by the power of God? Does it mean that the Father is holding on, keeping the child by his hand, although the child is careless, reckless, foolish and rebellious? If it means only this, then our religion is vain; there is not much to it and the world has a cause to shun it and say: "There is nothing to the Christian religion."

But does it not mean more than this? Does it not mean that the child of God, as well as God, has been faithful to the promise? Surely he has done his part, and held his part of the contract. He has given grace day by day, such as is sufficient for the temptations and trials crossing one's pathway. The true Christian rightly appropriates this grace, and the result is an abiding in the true vine as a fruitbearing branch, which causes a transformation in one's life, thus enabling one to bear his image.

Let no one think he has been kept by the power of God for the past ten, twenty, thirty, forty or fifty years simply because he is still among the living, perhaps having made no advancement in the Christian life. We are not to remain babes in Christ, but we are to grow in grace and the knowledge of our Lord and Savior Jesus Christ. One is not kept simply by being retained in church fellowship.

But this development is not so much recognized by the individual. It is best if others recognize this growth. And what is more satisfying than to see development in the Christian life and in God's service?

When called to the ministry at thirty I recognized that I was in need of preparation for the Lord's work I took a short, yes all too short, Bible course. At the end of the first term I thought the work was growing harder and harder and became discouraged. I thought: "What is the use; I am making no progress and I might just as well quit right here." But the teacher encouraged me by showing me that I was not using the proper method to measure development. He asked me if I could not do things I was not able to do at the beginning of the term, and if I had not gained some new knowledge. By using the yardstick in this way, I was made to see that he was right. I was encouraged to keep plodding on and discovered after a few years that there was much to be learned and that there was more beyond.

Since then I have learned that this also applies to the

divine life. Perhaps one does not seem to discover any development, yet when one considers that sin, in its many minor forms, has less power over our life than in the beginning, it is proof of development. Thus one may discover that it is easier to love one's enemies, bear the fruits of righteousness and consecrate time and money unto the Lord, than in the beginning of his Christian life. To be kept by the power of God is to be kept moving along the right way, and not be held at a standstill. It is the enemy of the soul who is trying to bring about a halt. He will keep one from doing the Lord's will if we will give him a chance. The keeping that God does is a keeping in his love and favor, and this is impossible, when one resembles a dead branch in the vine. That is only a hanging on and not a being kept.

May we be faithful to him by being faithful in the things he has given into our care, knowing that he who has promised, is faithful and able to keep that which he has committed unto us. May we not deceive ourselves and think we are kept by the power of God, when we are indifferent, follow afar off, and deny our Lord who has purchased us with his precious blood. God's keeping is a keeping in love and humble service, a growth in the divine life, so that one may be a light in the world and as salt to the earth. May we so be kept in his power.

On the North Sea, en route to the States, April, 1930.

CORRESPONDENCE

AID SOCIETY REPORT

The Northwestern District of Ohio for 1929 reports nineteen societies with an enrollment of 273 active members, 175 associate members; 332 meetings held, with an average attendance of 196. Amount of money received, $3,259.22; given to India work, $188; other mission work, $100; to work in the United States, $1,376.90; Bethany Hospital, $118; other help was given to the Old Folks' Home, Fostoria, Ohio, and boxes of clothing, not counted in dollars and cents.

A program was given at the District Meeting held in the Eagle Creek church March 19. The yearly report of our Aid Societies was given. A dramatized reading, The Needle Pushers, was given by Sister Grace St. John. Delegates composed the voting body in the business session. Sister Eva Whisler was reëlected vice-president for three years. We are sure that through the missionary spirit of our meeting much good can be done this coming year.

Millbury, Ohio. Ella E. Korn.

WILL A MAN ROB GOD?

The above question has been discussed time and again by contributors to the Gospel Messenger, but is by no means exhausted. So if you will allow me, I will offer a few thoughts for Messenger readers.

The Jews as a nation had robbed God of what was justly due him, and they asked the question: "Wherein have we robbed thee?" God answers: "In tithes and offerings" (Mal. 3:8). Then in the tenth verse he tells them what to do and the blessing that they will receive. God's blessings are promised upon conditions of obedience.

It is bad enough to rob men, but how about robbing God? We rob God when we withhold from him his dues. It is just as bad as if we took something that did not belong to us. Paul says: "Owe no man anything but to love one another" (Rom. 13:8). "Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty: and thy presses shall burst out with new wine" (Prov. 3:9, 10). Some even say, "It is vain to serve God: and what profit is it that we have kept his ordinances" (Mal. 3:14)?

The majority of people are more anxious about financial compensation than they are about spiritual. If a person gives with the hope of material reward, he is doing it in the wrong spirit. Hence it is not acceptable with God. "God loves a cheerful giver." And "It is more blessed to give than to receive." Solomon says, "Cast thy bread upon the waters: for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth" (Eccles. 11:1, 2). "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom" (Luke 6:38).

Pardon me for referring to the Seventh Day Adventists. They make tithing a part of their church discipline. Hence, it is a condition of church membership. In fact, we ought to do more than tithe. We should "give as the Lord has prospered us." So says the Apostle Paul. We ministers are commanded to teach all things whatsoever Christ has commanded us. However, the gospel on giving has been woefully neglected until of late years. It is a very difficult matter to unteach people or to get them to understand the importance of giving, and their obligation to contribute for the support of the gospel at home or abroad. May the Lord stir us all up to a sense of our duty to God and to the world. The command to give is one of the plainest commands in the New Testament.

In conclusion let me ask that we pray more fervently and work more vigorously for the evangelization of the world, that all may be brought to a saving knowledge of the truth as it is in Christ Jesus our Lord. I am glad to know that many of us are getting our eyes open to the situation and are doing a good work. May the Lord bless us in our feeble efforts to save souls. Jesse D. Clarke.

Jonesboro, Tenn.

REPORT OF AID SOCIETIES

The Aid Societies of Northern Virginia have done good work during the year. Number of active members enrolled, 278; associate, 198; average attendance, 198; meetings held, 286. There are eighteen Aids in the District. The amount of money raised was $3,448.56. This was from various sources such as sewing, quilting, serving dinner at sales, having window sales, serving meals and banquets. The Aids of the District have pledged $500 to the building fund for the Richmond church. We have raised half the amount to furnish a room in Bethany Hospital and expect to raise the other half this coming year. We contributed some to the Hoff memorial fund for Bethany Bible School, toward furnishing a home for returned missionaries, home on furlough, and to the India fund.

One Aid met sixty times during the year in order to be able to meet their obligations. Last year some of the Aids had special meetings to which they invited Sister Effie Long, recently from India, and the District officers with other visitors. Suggestions and talks were given which inspired and encouraged each one present. During the winter the District officers sent a letter of greeting and encouragement to all of the Aids. Anna R. Roller.

Timberville, Pa.

NOTES FROM INDIA

Our spring conference is over and the missionaries are again at their posts of duty. Members of our mission family were all present, everyone for at least part of the time. There are on the field at present thirty-nine missionaries and twenty-six children. We had a happy ten days together. Worship, fellowship and business filled the days.

The conference motto was: "Ye shall receive power when the Holy Spirit has come upon you." It is in that power that we have resumed our daily tasks.

Bro. J. M. Blough gave us three heart-searching addresses on the Significance of Pentecost. Bro. Wagoner led us in the Bible hour for three successive days in a study of Jesus and some of his attributes of character. Others spoke on different phases of Christian life and work.

There was a heavy budget of business and sometimes we labored well in the night. Hitherto we have been meeting in conference twice each year, but we have now decided to have but one regular conference each year holding it in March, though special conferences may be called if occasion demands.

On the afternoon of March 7 the missionary ladies met with their Indian sisters under the wide spreading banyan tree in front of the Blough bungalow to observe together the World Day of Prayer for fellowship and witnessing among women. Eliza B. Miller led the meeting and the Indian women took an interested part in songs of praise, scripture quotations and prayers. It was very fitting that Miss Eliza should lead the meeting, for most of the women were once her girls in boarding school.

Some of us recalled when the spacious banyan tree whose shade sheltered us from the blazing sun was only a few feet high. We also remembered when there were but three Christian women in the Bulsar church. Two of these have now passed on into the presence of Jesus. The Indian mothers, many of them now grandmothers, were then school girls, famine refugees. It was good to unite in fellowship and prayer for the spread of God's kingdom among all people during this anniversary year of Pentecost.

Most of the mothers of school children tarried at Bulsar a day or two after the close of conference to see the children off to school. On the evening of March 13, fourteen school children said good-bye to parents and the fast train carried them away for another nine months of school in Woodstock far away among the Himalayas.

Influenza has been raging in many of our districts during the past month. During the conference, Lalita the twelve-year-old daughter of Jivaiyi, the Vyara pastor, passed away in the Mission Hospital at Bulsar. About the same time Wasint, an eleven-year-old son of Jivanroa Bhonsle, a minister who is in the Bible School at Vada, was called by death. Our hearts go out to these bereaved ones, but we praise God because in Jesus they find comfort and hope.

We are happy to have in our midst again B. Mary Royer who has just returned from furlough. She seems very happy in her new place at Ahwa. She will find there a large place to fill in the kindergarten and primary school.

The Baptist Missionary Review has an interesting account of A Last Link with Judson in its March number. Dr. Shawloo of Moulmein who recently passed away had been a playmate of the children of the Judsons and other early Baptist missionaries. He had distinct memories of Adoniram Judson. His last glimpse of the beloved missionary was clearly stamped on his mind for he watched them carry him on a stretcher down Mission Street to the sailing vessel which was to take him on a sea voyage in hope of restoring him to health, but in less than a week his body found a watery grave in the Bay of Bengal.

When still a young man Dr. Shawloo went to America to finish his education. After graduating from Bucknell and completing a medical course, he returned to Burma in 1868 where he entered mission service for a time. Later he took up private practice in Moulmein. By his consistent Christian life he honored the Lord. He was always a loyal friend and supporter of the mission in forwarding the work of the kingdom.

Dr. Shawloo possessed a memento which he was proud to show his friends. It was an exact copy of a letter of friendly greeting which President Johnson had sent by his hand to His Royal Highness in Mandalay.

He carried out the commission and thus over sixty years ago dropped some seeds of international fellowship which bear fruit and may yet bear more fruit. Alice K. Ebey.

Vada, Thana Dist., India.

CHANGING CHINA

More than a century ago Napoleon referred to China as a sleeping giant. Since that day great changes have come until there is a world-wide interest in what is happening in China—a far greater interest than at any previous period. And yet, after volumes are said and read about China, she remains an enigma to Westerners, for the unexpected is most sure to happen. Only a few days ago as I was reading some praises from America of Governor Yen as one of the few dependable leaders in China, there was evidence (?) that our model governor was the loser in the most recent scene in the political drama now being played in China.

Only as one is able to combine feudalistic conditions of European history of pre-magna charta days and other types of civilization down through the centuries, with a generous addition of present day methods, will he be able to understand Chinese affairs.

My purpose is to call attention to some changes for the better which make China an asset in the family of nations. Probably the greatest of such changes is popular education for adults. There are numerous 1,000-character classic sets suitable for various classes of folks, treating various subjects, which use modern methods in making China's hydra-alphabet familiar to the man in the street. "Jimmy" Yen's division of a literate China, which came to him while working among illiterate Chinese laborers back of the lines in France, is at last coming true. The government is pushing 1,000-character schools to help spread Dr. Sun's "Three Principles." The Y. M. C. A. is printing 1,000-character books for evening schools. The Religious Tract Society for China is also using its presses for the same cause, and is putting out a gospel 1,000-character classic. At Paotingfu, after 1,000-character classes had been taught for a number of years, the church has added 1,000 converts from 5,000 taught in these schools. And the China Council in planning the five-year movement have asked for the loan of Mr. Hubbard to introduce his methods all over China for conducting 1,000-character classes.

Some of our workers at Ping Ting Chow had a most encouraging experience recently. As they called in a home to teach a woman who was just beginning to do cross-stitch needlework, she said she was not sure she could learn to do cross-stitch, but she was afraid if she could not do needlework, they would no longer come to teach her to read. At her second lesson, she had nine short lessons ready to read and knew her characters well. Her husband who was home for New Year from work in a rug factory in Peking also seemed much interested in his wife's opportunity to learn to read.

During the years since the establishment of the republic, the emancipation of China's women has made great strides. The changes in their dress have been most marked, and constitute one indication of how the women of China are coming into their own. The present lines of style in woman's dress reveal taste and simplicity comparable to anything of which the West boast. Each year finds more girls in high school and college and more country districts opening up girls' schools. Women are beginning in places to share inheritances with their brothers, also beginning to receive fuller recognition in courtship and marriage, as well as equality with the husband in the home.

(Continued on Page 268)

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

PASTOR AND PEOPLE

Sleeping in Church

BY JACOB H. HOLLINGER

When I was a boy I heard my father relate an incident about a good old deacon who habitually slept in church. He always occupied the front seat and it was his practice to assume a leaning posture, resting his hands and head on his cane, using the cane as a prop. On one occasion, in the midst of the sermon, the prop slipped and the good old deacon went sprawling on the floor. Immediately he sprang to his feet, turned toward the audience and in an apologetic and explanatory manner shouted: "Gosh, I fainted."

Two traveling men struck up an acquaintance on a railroad train. The one inquired of the other as to whether he knew a certain man in his town. He replied, "Oh, yes, I know him very well—he and I slept together in the same church pew for twenty years."

Sleeping in church has always been more or less of a common experience with some people and may be attributed to various causes, such as poor ventilation in the room, physical and mental exhaustion and uninteresting sermons. As to the first cause in the order named, it is observed from a recent publication on church architecture that special attention is being given to this feature in the construction of church buildings, in the belief that it will have a material and beneficial effect upon the receptive attitude of the people while listening to sermons. Such being the case, the number of victims who surrender to sleep while under the sound of a sermon, as a result of poor ventilation, will no doubt be reduced to a minimum in the future.

As to the second cause, it is a lamentable fact that the American public is so busily engaged during the week with secular and social duties that when Sunday comes most people are physically and mentally exhausted. The late Chief Justice Taft in an interview once stated that it is to be regretted that the human family is fast becoming materialistic and that the finer sensibilities of the soul are being suppressed through our search for pleasure and the acquisition of temporal possessions. We do ourselves an injustice in taxing our physical and mental capacities to the extent that we are unfitted to receive spiritual inspiration at services on Sunday.

As stated heretofore, the practice of sleeping in church may also be due to uninteresting sermons. An American soldier was being shown over an old church in England where hundreds of people had been buried. "A great many people sleep between these walls," said the guide, indicating the inscription-covered floor with a sweep of his hand. "So?" said the Yankee, "it's the same way over in America. Why don't you get a more interesting preacher?" A certain writer in a recent issue of *The Expositor* said:

> "Most of us are concerned with vital living, but not with creeds and cults; interested in the struggles of one another but not in mummies and grave garments. Fortunate is that preacher who can forget his theology and remember only the sentient, pulsating life about him. If we will but live in the present and move among the sorrows, emotions and difficulties of our people, we will never lack a hearing. Touching the tragic realities of today, partaking of the joys, ambitions and hopes of humans around us, will cause everybody to stay awake to hear what we have to say. This is the most difficult age in which to preach the world has ever known; and the preacher of today must literally ransack the universe in search of new and interest-compelling material. People will sit in darkness for hours in the movies, but the sermon must be a mountain of light; they will laugh at stale jokes on the stage, but the minister dare not use worn out phrases nor stock illustrations. Dullness is tolerated anywhere except in the pulpit."

Most people who attend public religious services these days are not interested in theological discussions; in the presentation of dry historical facts; in fine spun theoretical ideas on church organization or in superficial oratorical displays; but if they hear a message which forcefully presents genuine practical religion and contains a solution to the personal problems which are troubling them, they will generally sit up and take notice of what the preacher is saying. They will go out from the service, feeling that they have gotten something which will stick to them. The message will not evaporate on the way home from church service.

Any preacher who finds his audience assuming a listless, indifferent attitude toward his sermons or observes them going to sleep on his hands, had better change his manner of delivery, or the tone of his messages if he would hold his people. On the other hand, that individual who habitually sleeps in church is not only manifesting a disrespectful attitude toward the minister, but to the sacred sanctuary as well. We are reminded of the words of Jesus to his disciples: "What, could ye not watch with me one hour?"

Washington, D. C.

The Ascension and Its Assurance

BY L. R. HOLSINGER

In Three Parts—Part One

It was the custom of the Roman emperors at a triumphal entrance to cast new coins among the multitudes. So did Christ in his triumphal ascension into heaven, for he threw to men the greatest gifts that were ever given for their good. As Joseph was secretly sent ahead by God's intendment to prepare a place in Egypt for his brethren, so more openly did Christ ascend to heaven professedly declaring that to be his business. "I go to prepare a place for you." The ascension of Christ is as a bridge between heaven and earth, laid down for all who are drawn to him.

In the ascension we are lifted beyond mere existence as a stone, beyond the power of feeling to reveal as to a mere animal, beyond the realm of the will, beyond the lofty heights of thinking, or reason. We are, as were the disciples of two thousand years ago, lifted to the soul's observatory. Here we transcend earth, and heaven opens to us its windows. At this point we are out on the broad reaches of eternity. Time and space are left behind, and we face God. We recognize our kinship with the divine. Appalled by the vision that unfolds itself, we kneel and worship.

From the observatory of the soul man looks out and sees a gulf which by himself he can not cross. No bridge that he has made by his own power has ever spanned it. Beyond that barrier rises a vision of perfect holiness, purity, and truth. Confession like that of Isaiah who said, "Woe is me! for I am undone; because I am a man of unclean lips," and that of Peter who said, "Depart from me, for I am a sinful man, O Lord," enables one to rise into a new fellowship. The compassion of God reaches down to man, and communication with heaven is thus effected. In this way the soul's observatory becomes the threshold of heaven. Thus a new sphere of attainment opens up before man, a sphere whose height stretches to the very throne of God.

In Christ man beholds God, and he adores. In Christ he sees the goal of his own progress, for: "We know that when he shall appear, we shall be like him, for we shall see him as he is." In Christ man sees the only path to that ideal, for he remembers his words: "No man cometh unto the Father but by me." Under the inspiration of the vision he prays:

> "O Savior who from earth's conflicting voices,
> Art calling me to thy seclusion sweet;
> Give me a heart that, still and calm rejoices
> To sit with Mary at thy blessed feet.
> The marvels of this secret place are known
> To him who in it dwells with thee alone."

The earthly point from which the Master ascended was the Mount of Olives. He had prepared them for his departure and had fitted them to receive the gift of the Spirit, which, in a few days would illuminate their intellects and hearts. He showed them, as far as it could be shown, that he was to return from earth to his Father. Hence they would be able to tell men, when they asked, where he was, that they had seen him leave the world and pass through the skies to the eternal kingdom, to sit down at the right hand of God. The thought, "He lives! He is with the Father!" was henceforth to be the stay and joy of his followers in all ages.

He gave his disciples much instruction, and "When he had spoken these things, while they were looking at him, he was taken up into heaven, and a cloud received him out of their sight." This cloud symbolized the presence of God. "And as they were gazing earnestly into the heavens, behold two men stood by them in white apparel, and said to them: Ye men of Galilee, why stand ye gazing into the heavens? This same Jesus who is even now taken from you into heaven, will come in the same way as ye have seen him go." True disciples still gaze heavenward.

In the announcements of his going, both by the angels and himself, as recorded in the Book, we have the assurance of "good and perfect gifts" through intercession with the Father while at his right hand; and also that he "will come again" and take us to where he is, that we may be there also.

Martinsburg, Pa.

The Gist of the Sermon

BY D. W. KURTZ

"Christian Tolerance"

Phillips Brooks gave several lectures on tolerance to a group of theological students. He considered this subject one of the most important he could find for that group. I am indebted to those lectures for this discussion.

Jesus said, "Judge not, that ye be not judged." Paul taught that we should be "in lowliness of mind, counting other better than himself," and "in honor, preferring one another," and have the love that "always believes the best, hopes for the best, and endures all."

We are apt to be on one extreme or the other, either bigots or indifferent. Men think they have completely arrived, they know all there is to be known, they are dogmatic about the subject, and have no patience with any other view than their own, or they go to the opposite extreme and are so indifferent as to have no opinion at all, and do not care. The idea of tolerance has no existence in either of these attitudes. "Tolerance is the willing consent that other men should hold and express opinions with which we disagree, until they are convinced by reason that their opinions are untrue." There is no tolerance unless we have convictions. But having strong convictions, we willingly consent that others shall have the right to equally strong convictions. We shall use no other method of changing their convictions except reason. Force is ruled out by tolerance, only reason, truth, can be used to change the convictions of others. Tolerance implies patience toward honest error, but a moral impatience toward any hypocrisy, or insincerity.

Bishop Brooks points out six kinds of tolerance. 1. The tolerance of indifference. 2. The tolerance of policy. 3. The tolerance of helplessness. These three are base and selfish. Such tolerance is unworthy and degrading. But there are three kinds that are noble. 4. The tolerance of pure respect for man. Every man has his rights, and we should respect him as a man. 5. The tolerance of spiritual sympathy. We should have sympathy for the man in error, and help him. Only as we have patience with others can we hope to have mercy for ourselves. This spiritual sympathy is fundamentally a Christian virtue. 6. Tolerance of the enlarged view of truth, combined with cordial and entire faith in God. This is the scientific view, for every true scientist is aware that the whole truth is too vast for any one mind, and truth is so rich that there are many sides to it, and further search may reveal that opposing theories may prove true. We may be convinced that we have the whole truth, yet we may be wrong. A larger view of truth will reveal the values in the opponent's position. This is one of the most important things to learn in life, no one man has all the truth, and a larger view of reality will reveal our own limitations. We must be tolerant.

Christian love will believe the best, not the worst. It is common for church members to believe the worst of those who differ from them. This is contrary to the Golden Rule, to love, and to the square deal. Christian love will hope for the best, and proceed to achieve the best. Love of *truth* and love of *man* will produce Christian tolerance.

Long Beach, Calif.

HOME AND FAMILY

Assurance

BY P. F. ECKERLE

Jesus, my Savior, I know thou art with me,
While I am doing the Father's commands;
Compassionate Christ, be thou near to direct me,
Till I have finished the work of my hands.

I am unworthy and weak, blessed Savior;
Born in iniquity, fashioned in sin,
Mighty to save! Oh, control my behavior
Till I a home with the ransomed shall win.

Only the blessed One knows all my frailties;
Yet, all in all is my Savior to me.
But for the power he giveth the weakest,
I should be lost! Still my Keeper is he.

Praised be thy name! I am healed by the fountain
Flowing for nations, so freely for all;
Thou who didst die upon Calvary's mountain
Hearest the cry of the vilest who call.

Pilgrim and stranger, oh flee to the Master!
He would thy Refuge, thy Comforter be.
Sins though like crimson, he'll cleanse. No disaster
Need they e'er fear, who through Jesus are free.

Hark! He is calling! Is tenderly calling:
"Come weary child, lay thy head on my breast."
Perfect assurance; he'll never forsake thee.
Jesus is mine, on his promise I rest.

Lanark, Ill.

Grandmother Warren

BY BESS ROYER BATES

God in the Book of Daniel

III

"Having so much power must have spoiled Nebuchadnezzar," observed Grandmother Warren when she was ready to continue her account. "He would be angry one minute and happy the next. And he didn't do anything by halves. Evidently his first meeting with Daniel's God didn't make a deep impression, for it wasn't long until he set up that image, you know, and demanded that everyone worship it. Of course, there are jealous people everywhere. So it wasn't long until certain Chaldeans reported that Shadrach, Meshach and Abednego, Daniel's companions in all his adventures, were not worshiping the image. Or perhaps we should not judge them that way. Perhaps they were really sincere in their worship of that idol and wanted the Jews to join them. Anyway, no matter about that. You remember how angry Nebuchadnezzar got when he heard about it. He had them brought before him, commanded them to worship the image and ended by demanding scornfully: 'And who is that god that shall deliver you out of my hands?' (Dan. 3:15). And those three courageous young men answered without fear of the great king. Wouldn't you have loved to have seen them as they stood there and declared: 'We have no need to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning, fiery furnace, and he will deliver us out of thy hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up' (Dan. 3:16-18).

"Then Nebuchadnezzar was full of fury, the account says. He had the furnace overheated, the young men thrown in and thought that was the end of it all. Then he heard that there were four men instead of three walking in the fire. He came near to see for himself, found the young men unharmed, had them brought out, and we find, that where he had been full of fury, now he is just as consumed with joy. It does seem that when we let God show his power through us, there are always people ready to believe in him. Anyway, Nebuchadnezzar said: 'Blessed be the God of Shadrach, Meshach and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and have yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore, I make a decree—' He didn't do things by halves, Nebuchadnezzar."

Grandmother's old eyes gleamed behind her spectacles as she glanced up from her Bible to find that Sally had dropped her work in her lap, Philip's eyes holding an answering sparkle, and Peter, solemn enough, it is true, but with his hands lying comfortably in his lap. Grandmother, satisfied, read on:

"'Therefore, I make a decree that every people, nation and language, which speak anything amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces and their houses made a dunghill; because there is no other God that is able to deliver after this sort'" (Dan. 3:29).

Then Peter said very quietly: "But, grandmother, Philip there, doubts if the story of the fiery furnace really occurred. What are you going to do about that?"

Grandmother's eyes snapped. Sally took up her work and began to crochet furiously. Philip nearly blushed.

"Well," observed grandmother, "your histories which you think so much of tell you that a goodly number of Chaldeans followed the Jews back to Palestine after their captivity because they had come to believe in their God. That's true, isn't it?"

"Yes," acknowledged Philip.

"Well, something happened to make them believe. That's the point. God's the point. Just suppose the impossible should be true and it would be proved, according to your way of proving things, that this story is not historically exact. Does that kill its worth? Certainly not. God was proved greater, by some means, than the Chaldeans' gods. The people came to believe in him. Nebuchadnezzar believed in him, as the text shows. And that's the whole point—the belief in God growing in Babylon. Let's stick to that. We can all believe in that. Then we can let the scholars worry with the rest."

"But," hesitated Peter.

"I think I am right," insisted grandmother. "Wait until I am done. I think I can prove it."

"Go on, grandmother," said Philip. "Go on. We are listening."

Pittsburgh, Pa.

Making the Most of It

BY MRS. J. Z. GILBERT

Several days of special interest-sharing will be afforded women during Mother and Daughter Week, May 11-18. How shall we make the most of this time?

The second Sunday of May being nationally recognized as Mother's Day, will open the week appropriately for the days that are to follow, and some suggestions for this particular day may be found in the following type of program:

Let the morning worship hour be led by some member of the young people's group. The further service of special music and sermon will be, of course, appropriate for the occasion.

Following this would be a good time for those who find it convenient to have a get-together lunch and an afternoon association by the members of individual families, all meeting again in the evening for public worship.

This time the service might be led by one of the older brethren. Some one who is familiar with the general manner of conducting the family worship in our homes a generation ago would be able to direct a very thoughtful and impressive period of fifteen minutes. Have prepared duplicate copies of an old hymn. The following is a good one:

"The day is past and gone,
The evening shades appear,
O may we all remember well
The night of death draws near."

Can you imagine the variety of mental pictures that the congregational singing of this old hymn would cause?

Following this period a pageant could be given illustrative of the hold a real home has upon the life of its inmates. Should you not have in mind the pageant you need for this occasion, permit me to mention "Memories," "The Ideal Home," and "A Mother's Devotion," as three from which an appropriate one could be chosen.

Flowers are much in evidence on Mother's Day. Some like to wear them, while others prefer not to do so. This is left as a matter of choice; however, to many the wearing of a flower in honor of one's parents is no idle fancy. Pin the flower above your heart as your thoughts go back to your childhood home with all that this means to you. Then breathe a grateful prayer to God who gave it, to his Son who died to save it and to the Holy Spirit who sustained it; if you will do this, the simple flower you wear, whether it be red or white, will have for you a new significance.

With the passing of Mother's Day come the other days of the week, and these will have their duties much as other days have brought. There will be cooking, dish-washing, cleaning and dusting with a host of other things to occupy the time and make it pass quickly. But with it all will you not make an effort to so plan that at least one hour a day may be given over to the things which this special week represents, and make it count for happy memories during the other fifty-one weeks of the year?

Where mother and daughter can be together, why not arrange some special consideration for each day? Go calling on friends, make new acquaintances, visit the sick and shut-in, read a good story or a worthwhile book. Reading together affords happy moments for a mother and her daughter. For this week it would be interesting for a mother and her daughter to read "Christ and the New Woman," or "Home Folks," by Clovis G. Chappell.

There are many mothers and daughters who are not privileged to live close to each other. Where this is true it would be a fine thing to practice the golden rule by making some other mother or daughter happy with your cheery call and homey chat, or by an invitation to take lunch with you, or it may be ride out with you some day. How this would strengthen mother and daughter ties!

May none of us forget that there are homes into which sorrow has come during the past twelve months, and for these broken or otherwise saddened homes let us pray a blessing that shall bring gladness anew to them.

In many localities this week will close with a banquet. It would be fitting indeed, for mothers and daughters of the community to enjoy an evening together, and we believe that in this our women will come forward with a meal of tasteful simplicity, and with a program in harmony with the Christian dignity that should characterize the closing event of a well-spent week.

Note: Books or pageants mentioned in this article may be ordered through the Brethren Publishing House, Elgin, Ill.

Los Angeles, Calif.

Comfort in Song

BY FLORENCE R. GISH

Some of the most comforting words are found in a song. If you have never been able to sing as some, nor read the music written to a hymn, take the hymn book and read and meditate on the comforting words written to the music of a sing.

To me, the hymn book comes next to the Bible for worship. We receive joy, peace, and gladness, when we return to the Lord with song. Sorrow and sighing flee away; you find a sermon in a song. Many a soul has been brought to Christ and saved through the comforting words and sentiments of a spiritual song.

Eph. 5:19, says: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

Col. 3:16: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Use your spare time in singing or reading a spiritual song. Isa. 12:2, reads: "God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and song."

"Sing unto the Lord a new song, bless his name: show forth his salvation from day to day" (Psa. 96:2).

Seattle, Wash.

AMONG THE CHURCHES

Calendar for Sunday, April 27

Sunday-school Lesson, Giving Up All for the Kingdom.—Matt. 19:1-29.

Christian Workers' Meeting, Christian Faithfulness.

✣ ✣ ✣ ✣

Gains for the Kingdom

One baptized in the Fresno church, Calif.

One baptized in the Nocona church, Texas.

One baptized in the Brownsville church, Md.

Two baptized in the New Enterprise church, Pa.

Two baptized in the Johnson City church, Tenn.

Five baptized in the Worthington church, Minn.

Six baptized in the Flora church, Ind., Bro. M. C. Swigart of Philadelphia, Pa., evangelist.

Four baptized in the Jeters Chapel, Va., Sister P. J. Jennings of Buchanan, Va., evangelist.

Five confessions in the Springfield house, Pa., Bro. B. B. Ludwick, pastor of Quakertown, evangelist.

Fourteen baptized in the Granada church, Kans., Bro. Earl M. Frantz of Sabetha, Kans., evangelist.

Sixteen baptized in the Oklahoma City church, Okla., Bro. R. G. Rarick of North Manchester, Ind., evangelist.

✣ ✣ ✣ ✣

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. F. S. Carper of Palmyra, Pa., to begin May 11 in the Mingo church, Pa.

Bro. J. S. Rittenhouse of Easton, Md., to begin May 12 in the Huntsdale church, Pa.

Bro. Paul Studebaker of Nappanee, Ind., to begin June 29 in the Worthington church, Minn.

Bro. Levi K. Ziegler of Williamsburg, Pa., to begin June 22 at the Ridge house, Shade Creek congregation, Pa.

Bro. H. K. Ober of Elizabethtown, Pa., to begin May 11 at the Florin house, West Green Tree congregation, Pa.

Bro. John F. Graham of Windber, Pa., to begin April 28 in the Sugar Grove house, Quemahoning congregation, at Blough, Pa.

Bro. B. M. Rollins of Keyser, W. Va., to begin June 18 in the Glade Union church, W. Va.; began with Bro. Lester Evans in McCool, Md., April 21.

✣ ✣ ✣ ✣

Personal Mention

Eld. Ezra N. Goshorn of Ladoga, Ind., passed on to the other side on Tuesday, April 15. We appreciate the promptness with which word was sent to us but it came too late for mention in last week's issue.

Middle Pennsylvania has selected as Standing Committee delegates to the coming Conference Elders W. S. Long, E. M. Detweiler and S. P. Early, with Elders L. K. Ziegler, James A. Sell and D. I. Pepple as alternates.

Bro. Emra T. Fike of West Virginia, First District, with address at Oakland, Md., has not been able to work for five months or more and of late has been confined to his bed much of the time. He would appreciate the prayers of the faithful in his behalf.

Bro. W. L. Teets, Chairman of the Board of Religious Education for the First District of West Virginia, was tossed and considerably mangled by an infuriated bull Saturday, April 12. Barely escaping with his life he was at last report showing signs of recovery though still in a critical condition.

Bro. L. W. Shultz of North Manchester, Ind., sends us a very brief word of the passing of his mother, after a long period of suffering, into her final rest. Many knew the hospitality of her home in the Salamonie congregation, especially ministers from various parts of the Brotherhood who lived and rested there during evangelistic meetings.

Editor Ernest G. Hoff of the Sunday School publications and his family spent a recent Sunday at Greene, Iowa, visited friends at other points, saw the "little brown church" and some marvelous work in woodcraft. Aside from these things, preaching, slipping into the ditch and driving homeward three hundred miles against wind and rain, Bro. Hoff says nothing special happened.

Bro. Edward K. Ziegler, pastor at Johnson City, Tenn., writes the home mission department about their late visitation campaign. "This is the finest experience," he says, "I have ever had in the Master's work. . . . Our people are jubilant over the fact that this time they have really had a big part in things. . . . One of the things most touching to folks was that their own neighbors had come to talk religion to them. . . . Of the sixteen whom I baptized last night four were under fifteen. The rest ranged in age from fifteen to sixty. All are good substantial folk, many of them heads of families. Of the ten who are yet to be baptized all are adults or mature young people." No wonder the pastor is "so happy about all these things" he could hardly wait to tell it. He is now at the Rural Church School at Vanderbilt University.

Sister S. Z. Smith has received many expressions of sympathy in the great sorrow which came to her when Bro. Smith was suddenly stricken down in the midst of their evangelistic work in the east. It is too much to expect her to make personal acknowledgment of all these messages but she wishes those who sent them to know that they are deeply appreciated and that they have really helped to lighten her burden.

✣ ✣ ✣ ✣

Miscellaneous Items

Mount Morris College has made the latest addition to our file of college catalogs for the current scholastic year. Our thanks are hereby extended.

Saturday, April 26, the date of this paper, the junior church choir of North Manchester, Ind., will broadcast from WOWO, Fort Wayne, Ind., from 3:00 to 3:30 P. M. The Wampler-Dilling quartet may be heard the same day from the same station from 3:30 to 4:00.

Since the passing of our lamented Bro. M. G. Brumbaugh several inquiries have come to the House concerning his History of the Brethren. The book is out of print but there may be used copies which the owners would be willing to part with. If you have one such or know of one such please write the Brethren Publishing House about it.

Southern Ohio Elders' Meeting will meet in the Eversole church, May 7, at 10:00 A. M. Eld. Edward Frantz of the Gospel Messenger will address the meeting on "The Problem of Church Discipline." The annual missionary meeting will convene at 7:30 P. M., and will be addressed by the same speaker on "The What and Why of Missions." District Conference will convene on the following day at 8:00 A. M. The Eversole church is one mile north of New Lebanon, which is located eleven miles west of Dayton on the Dayton and Richmond pike. Traction and bus service east or west on this highway to New Lebanon.—Van B. Wright, Clerk, Dayton, Ohio.

✣ ✣ ✣ ✣

Two New Gish Books

The latest addition to the Gish Books is announced at this time.

No 48. **History of the Christian Church, Vol. III,** by Philip Schaff. This volume discusses Nicene and Post-Nicene Christianity, from Constantine the Great to Gregory the Great, or from A. D. 311 to 600. You will recall that Schaff's History is being run for the second time, for the benefit of those younger ministers who were not in the ministry when the series was on the list before. Vol. I will be taken from the Gish List in the near future. Regular price, $5.00; to ministers of the Church of the Brethren, $1.00.

No. 160. **The Christ of Every Road,** by E. Stanley Jones. A review of this book was published in the Gospel Messenger for March 1. It is not deemed necessary to say anything further here. Regular price, $1.50; to ministers of the Church of the Brethren, 35c.

Our ministers are notified that book No. 134, Dramas of the Bible, is out of print and for that reason automatically drops from the Gish List.

The 160 ministers who belong to the Gish Club will receive these two new books as soon as they are ready for mailing, without asking for them.—J. E. Miller, Secretary.

OBSERVE GOODWILL SUNDAY

May 18, 1930

This offers a splendid occasion to promote the doctrine of peace. Join with your fellow Christians in teaching this great ideal. Material for goodwill Sunday may be ordered from the Board of Religious Education. Packages of Goodwill Day material can be secured for 25c each.

A special feature for Goodwill Day is a set of 21 picture cards entitled, "Toward Peace." These cards show our progress toward peace and the photographs of some of our leading peace workers. On the back of each card is a story about the picture. These cards can be thrown on the screen. With the set comes an outline for a brief talk. The price of the set is 25c. Order them at once.

Leaders in the field of peace are endeavoring to obtain a hearing for the Griffin Bill. This bill aims to amend the naturalization laws. These laws now bar those from citizenship who refuse to take up arms. The Griffin Bill will admit to citizenship those who are mentally and morally qualified regardless of conscientious objections to war. This bill is right and deserves the endorsement of our people. Write to your congressman and express your views. Give it the weight of your influence.

BOARD OF RELIGIOUS EDUCATION.

With Our Schools

Bridgewater College

The history of Bridgewater and Daleville Colleges is being published in connection with the Semicentennial movement by the directors of the Alumni Association. This volume is now on the press. It will be a four-hundred page volume, bound in buckram and will present a complete history of these two institutions.

A complete alumni directory is also being published as a part of the Semicentennial movement. This is the first directory ever published by Bridgewater and Daleville. The alumni are listed alphabetically and by classes and information is given as to degrees, date of graduation, present occupation, and present address.

The Semicentennial Commencement of the college will be held May 30 to June 3. The usual commencement programs will be included in the celebration, and in addition to these, there will be three special programs. It is hoped that many readers of the Gospel Messenger and scattered alumni will be able to attend commencement. The Semicentennial address is to be delivered by Dr. Henry Louis Smith.

Juniata College

Due to the death of Dr. Martin Grove Brumbaugh Juniata's loved and honored president, the Founder's Day exercises previously scheduled for April 10 were not held.

The Volunteer Group has as its project again this year the raising of nine hundred dollars for the support of H. Stover Kulp on the Africa Mission Field. A. D. Helser, Bro. Kulp's colleague in the work, brought a very helpful message at the time of his recent visit to the Juniata campus.

Juniata College sponsored on April 11 and 12 a third annual Educational Conference for all the public school administrators of twelve central Pennsylvania Counties. The aim of these yearly sessions is to help the public school men solve their own problems as well as correlate their work with higher Christian education which Juniata endeavors to promote.

Manchester College

One of the most significant events of the year was the coming of A. D. Helser and family, April 6 and 7. Both Brother and Sister Helser are M. C. alumni. Both the college and church were glad to welcome them home again, together with the little daughter, Esther May. The students and church membership were much impressed and inspired by stirring messages of Bro. Helser.

Manchester College was host to the Indiana High School Debating League April 4 and 5. After district contests had eliminated all but eight schools, these met in a final contest here. Goshen won the state championship over Princeton. Both schools have been coached by Manchester alumni, the former by Ben Stoner and the latter by Jack Jones.

(Continued on Page 265)

ANNUAL CONFERENCE BUDGET FOR BETHANY $35,000.00

Funds Needed June 30, '30

June 21 .....

June 14 .....

June 7 .....

May 31 .....

May 24 .....

May 17 .....

May 10 .....

May 3 .....

April 26 .....

April 19 .....

April 12 .....

Paid to April 19, $14,543.99

$20,456.01 still needed.

Only 9 more weeks in which to raise it.

If each church does its share, and does it **NOW,** the need will readily be met.

HAS YOUR CHURCH RESPONDED?

BETHANY BIBLE SCHOOL
3435 Van Buren St., Chicago, Ill.

AROUND THE WORLD

An Anti-Alcohol Campaign

The President of Mexico, Ortiz Rubio, recently signed an order which contained the following sentence: "My government earnestly desires and requests the coöperation of all officials, with all the means possible, in the anti-alcohol campaign." Evidently the Mexicans are not so far from intemperance that they do not know what tragedy strong drink is bound to bring.

A Long Pipe Line

A project to pipe natural gas from Texas to the Chicago area was recently announced. Here are a few details: "To bring into the Chicago district the tremendous amount of gas required to make the project economical a pipe line 950 miles long and probably not less than twenty-two inches in diameter will be built. A single pipe line of 22-inches diameter can deliver upwards of 100,000,000 cubic feet of natural gas daily."

A More Important Test

Man has not escaped the inquisitive scientist. First, there were the tests to discover one's intelligence quotient. But intelligence is not the whole thing in the realm of human values. A man's I. Q. may be high, but what of accomplishments? And so there came to be talk of one's A. Q., or accomplishment quotient. And now there comes one who says there is another and even more important rating. What is your C. Q., or character quotient? And we are inclined to think this last is the most important test of all.

The Old Currency

More than a billion dollars of the old and large sized currency is still outstanding. To be exact, $1,336,000,000 had not been redeemed when the count was made a short time ago. Much of this is in bills of large denomination held by banks in reserve funds. And yet not all is in this class, for about 60,000,000 one dollar bills of the old type are outstanding. One of the gains from changing a monetary system is that a substantial part of that outstanding at the time of change will never be redeemed. Here figures that which has been lost, destroyed, or that will be held as souvenirs.

In Praise of Onions

The onion is not only a great culinary aid, but it is one of the best vegetables from a health standpoint. Recently this paragrapher read: "An onion is good, and as a healthy food it is better. Historic facts indicate that the onion a day puts germs away and so insures against infection. In fact, we can make a rather glowing summary of its hygienic services to humanity by describing its fame as a disinfectant, as an antiseptic and prophylactic, a somnerific and a laxative." Truly it seems that an onion's assets must outweigh its defects. Perhaps there are other common things in the same category.

Four-Hundredth Anniversary of Augsburg Confession

The year 1930 marks the quatro-centennial of the promulgation of the Augsburg Confession, one of the great historic documents of Protestantism and a major step in the development of Protestant thought. On June 25, 1530, the Confession was publicly read before the Diet of Augsburg, which had been called by Emperor Charles V to deal with various controversies connected with the new movement of the Reformation. The Confession set forth at that time enumerated the errors in the Catholic system against which the signers protested, and also the positive views upon which they were agreed. The Confession was answered by the Roman Catholic Church with a confutation to which Melanchthon made response in a long and learned apology for the Augsburg Confession. Elaborate plans for the commemoration of the four-hundredth anniversary are being made at Augsburg and the American churches have been invited to be represented through the Federal Council of the Churches.

Building a Capital

The commonwealth of Australia is building a new capital. In 1908 the Seat of Government Act provided for a federal territory in the Yass-Canberra district of New South Wales. The legislature of this state transferred the desired territory to the federation and plans for building a capital proceeded. An international competition for plans for the new capital was held. A Chicago man, Walter Burney Griffin, submitted the winning plans and for years has been engaged in trying to put his dream into brick and stone. First the World War interrupted operations for a time. Of later developments we read: "In 1920 work was resumed and Mr Griffin, who was associated with the earlier work that was suspended by the World War, again took charge. The water supply was developed through the Cotter dam, residential areas were laid out, roads, sewage, and drainage provided, and trees and flowering bushes were planted. Practically all the buildings now constructed for the housing of the government are temporary and in the next twenty-five to fifty years will be replaced with permanent ones." It will thus be seen that the building of a capital, at least on the scale adopted by Australia, is neither a small nor a rapid operation. Perhaps a hundred years from now Canberra will be finished and as beautiful as Mr. Griffin's dream.

Where It Pays to Chase Butterflies

There is at least one land where it pays to chase butterflies. Consider French Guiana, a segment of the low, hot coast of South America. As other tropical lands, Guiana is a great land for butterflies, but apparently the only land where butterflies are caught and sold. It is said that butterflies to the value of $1,200,000 are exported in the course of a year. The demand for Guiana butterflies comes not only from collectors, but is increasing from jewelers and decorative artists. This new industry was created by a French naturalist who developed methods for catching and preserving specimens.

Revised Versions

The statement that a group of Bible scholars have had a first meeting to consider revision of the American Standard Version, naturally raises the question why such revisions are undertaken. A part of the answer is that English is a living language and constantly undergoing changes. Look at the two opening verses of Matt. 3 and see what five centuries have done to the language: "In those days Jhon the Baptyst came and preached in the wilderness of Jury, saynge: Amend youre selues, the kyngdom of heuen is at honde." But in addition to the change in the language we speak, there are also many discoveries in the field of Biblical and archeological research which need to be taken into consideration.

Emotions and Body Functions

Emotions have a profound effect on body functions. Dr. A. L. Winsor of Cornell University has made a special study of this relation and he finds that it is strong emotion which causes men to choke on the battlefield. "Their mouths become dry as paper because the salivary secretion has stopped in order to help pour into the system more adrenin, the extra energy producer, and extra glycogen, the sugar product that muscles require. Strong fear and anger regularly cause a spurt from the adrenin and glycogen taps at the expense of mouth and throat." The average man will realize that Dr. Winsor's findings agree with experience, even if he does not have the equipment to measure mouth watering at the sight of a rosy apple or drying up when a shock is feared. The doctor finds that anticipation, interest and slight embarrassment tend to reduce the moisture supply of nose and throat. All of which is just additional evidence of how wonderfully man is made.

One Estimate of Missions

Dr. Kenyon L. Butterfield recently spent some months in India studying the problem of rural education. Dr. Butterfield was at one time president of Massachusetts Agricultural College, and later president of Michigan State Agricultural College. Thus he went to India well prepared for his task and to estimate the work of missionaries in foreign lands. Of the work of these he is quoted as saying: "If the Europeans and Americans who criticise the missionaries would give one-thousandth part of the time which missionaries give to solid thinking about the welfare of the people of India, would give one-hundredth of the time that missionaries give to work for the benefit of these people, and would give one-tenth of the money which missionaries sacrifice for the country, then these critics would have some claim to speak and to be listened to with respect. All this does not mean that missionaries or missions are above criticism. It simply means that I have the greatest admiration for the devotion, the earnestness, and the intelligence of the missionaries in India."

Can the Sunday-school Be Improved?

Statistics on conversion show that most church members arrive by way of the Sunday-school. And yet, does the Sunday-school of today bring all it could and should into the fellowship of the church? One needs but to raise this question to recall the oft repeated lament that so many children drop out of Sunday-school during the teen age. And it is not uncommon for grown-ups to attend Sunday-school, but to fail to stay for church. Thus it becomes apparent that the Sunday-school is doing a great work, but that it is far from as effective as it should be in leading children, and even grown-ups, to see that the logical consummation of their experience in the Sunday-school is active membership in the church. It is only thus that one's religious life can find its fullest expression. Hence we come to the question: can the Sunday-school be improved? A major emphasis of recent years has been upon graded work. It is said that materials should be suited to age groups and these groups organized as departments. We grant everything that is vital in this connection. But departments and graded helps are but a means to an end. And that end is that pupils should make progress from grade to grade and department to department, last of all passing along into active church life. Hence we can answer our question by saying that there is at least one important point at which the Sunday-school can be improved. And that is: improve the connection between the Sunday-school and the church. On this point a Minneapolis pastor recently said that the "problem in his church had largely been solved by having the parents and children come to church at the same time. The first forty-five minutes of worship is coöperative with parents and children together. The last forty minutes the children go to school in an adjoining building, and then leave with their parents." Perhaps this method might not work in your church, but it serves to indicate that the problem is real and worth experimenting with in order to find the best procedure.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

The Blessed

Eph. 1: 3, 4

For Week Beginning May 4

FRIENDS

One can not live without them. Select your friends from those who share with you an interest in the highest and best things. Take time and pains to cultivate your friendships. Let there be mutual trust, knowledge and respect. Friendship should make both parties nobler and more beautiful (Psa. 133:1; Luke 10:38-42).

WORK

Tired and weary though we be at times, we can not live without work. It must be worth-while work. Labor which is vain is killing. It must be work that blesses others as well as profits self. It must engage the mind and heart as well as the hand (John 4:34).

HARDSHIP

Lest I become soft and weak and lose the heart to feel another's woe, let me endure hardness as a good soldier of Christ Jesus. The truly blessed lives are not those which have not known hardship. They have known it and in it have found the abiding consolations which heaven gives (Job 5:17; Psa. 94:12; Luke 6:22).

GOD

The whole secret of blessedness is here. No one can be happy who is resisting God. No poverty or pain can destroy the blessedness of him who loves God (Matt 16:16, 17; Psa. 144:15).

DISCUSSION

What has caused the dark hours of my life?

What has been the secret of the blessedness my life has known?

R. H. M.

With Our Schools

(Continued From Page 264)

Mr. Jones won second place in the peace oratorical contest at the last Annual Conference.

McPherson College

"Pussyfoot" Johnson, famous for his work on prohibition, was a recent speaker in our chapel service.

The Alumni Association is preparing to publish a magazine of general interest to all former students and graduates of the college. The first issue will come from the press during May.

A number of deputation teams have been visiting the churches of Kansas and Oklahoma during the past weeks, bringing to them programs on peace and missions. One group presented a missionary play.

Miss Della Lehman, teacher in the English department, has been granted a leave of absence during the first semester next year for advanced study in England. She will travel in England and on the Continent this coming summer.

Mount Morris College

Brother and Sister Ira J. Lapp, Mennonite missionaries to India for the past twenty-four years and now doing graduate work in Bethany Bible School, recently visited our campus. While here they treated us with two excellent messages out of their rich background of missionary experience. We feel exceedingly fortunate in being able to give our students so many speakers of this type.

Appropriate pre-Easter exercises have been conducted by the students during the past two weeks. These sessions are periods of worship and devotion held at the beginning of each school day. Reports indicate that these services have helped them in a large way. One student has united with our church. In addition to suitable chapel programs the college has been coöperating with the town churches in their joint Passion Week services.

Deputation teams and glee clubs have been making numerous trips to our churches throughout the year. The Ladies' Glee Club has recently completed three trips. The Ladies' Quartette is visiting a number of churches in Northern Iowa and Minnesota during Easter vacation. Our deputation team plans to make churches in the Districts of Northern and Middle Iowa soon. We are glad the students can get real life situation experiences in this type of church work.

Present Trends in the Vacation School Movement

(Continued from Page 259)

Sunday-school and Vacation School. Community D has Sunday-school and Character Education in the public school, but no Week-day or Vacation School. And so on. Some communities have a Sunday evening meeting for children. Taking into account the five agencies, which might be working on the character of the child, somewhere between fifty and seventy-five combinations are possible. No publishing house is able financially to cope with such a situation. So the real answer is that until we have something like uniformity of procedure in all communities correlation of curriculum must depend much on the teacher and director.

Happily we are dealing with *life needs* rather than mere stories. Even a brief study of the index of a textbook will show whether the things it discusses apply to the group in question. Then, if certain material in it is old to the children, other can be gathered from covenient sources. It is not the *particular* hymn, the *particular* story, that is needed; but rather the truth that is back of it all, and truth comes in many forms.

10. *A weak but growing recurrence of faith in the movement.*

We have made some serious mistakes. Some of them have almost overwhelmed us, but back of it all is the growing belief that *for many situations it is the most happy solution for added time for religious education.*

Elgin, Ill.

The Passing of a Christian Educator

BY C. C. ELLIS

The death of President Martin Grove Brumbaugh on March 14 during a short vacation at Pinehurst, N. C., was a great shock to his many friends all over the country and a great loss to Juniata College, to the Church of the Brethren, and to a larger constituency of service which feels the loss very keenly.



The career of Dr. Brumbaugh is one of those inspirations which in a large measure are possible only in the free, opportunity-laden air of America. Born near Marklesburg, Pa., April 14, 1862, the son of Eld. George B. and Martha P. Brumbaugh, he came into what was then the Brethren's Normal College at Huntingdon at an early age where his uncle, Professor Jacob H. Brumbaugh, was a teacher, and later, on the death of Professor Zuck, the principal. The intellectual strength and vigor manifested throughout his life as well as his marvelous platform ability were forecast prophetically at this time by Martin Brumbaugh in his classroom work, and in the discussions of the literary and debating societies. His remarkable memory, especially for literature, also manifested itself thus early.

Not content with the amount of education available at Huntingdon, he continued his study in the Millersville State Normal School attaining the Master of Science degree. He was chosen County Superintendent of the schools of Huntingdon County when barely past his majority, probably the youngest superintendent ever to hold this position in Pennsylvania. This brought him under the notice of leading educators and he was soon sent to the state of Louisiana by the State Superintendent of Public Instruction of Pennsylvania to become state conductor of teachers' institutes in this southern state. For six different years he worked in this state making such a contribution to the development of public education there that after forty years the stimulus of his personality and professional zeal is still potent.

When Dr. Brumbaugh was about thirty years of age he did the unusual thing of taking his family and entering as a student for advanced study at Harvard University and later at the University of Pennsylvania, where he took his degree as a Doctor of Philosophy in 1895—the first one of our church people to earn that degree so far as our records go. When the University of Pennsylvania in the same year established the Department of Pedagogy, it was an unusual tribute to Dr. Brumbaugh that he was made the Head of this Department and the first Professor of Pedagogy in that University. In this position he made a large contribution to the advanced training of men and women who were already in the teaching service and to the development of many who have since gone into places of large responsibility. In the midst of this tenure he was chosen as the first Commissioner of Education to Porto Rico by President McKinley. Undertaking this in a missionary spirit he left the impress of two years of vital service on the educational map of Porto Rico. Returning to his work at the University, he remained in his position there until chosen superintendent of the schools of Philadelphia in the year 1906.

As head of the schools of Philadelphia Dr. Brumbaugh inaugurated a program of widespread reform, according to the Philadelphia papers, and had a most important part in preparing and having enacted a new school code for the state of Pennsylvania which was described by the Federal Department of Education as "the most extensive and radical instance of legislation that has ever been accomplished in a single act in this country." Because of his unusual success and more than nation-wide reputation in the field of education, many of his friends were hesitant to have him accede to the strong demand for his entering into politics as candidate for the governorship of Pennsylvania. He was elected to this office, however, by an overwhelming popular vote in 1914. On the occasion of his death the governor's office at Harrisburg issued this statement: "His administration as Governor was notable for its constructive policies and its humanitarian legislation. He conducted himself in his important office with zealous care, with Christian integrity, and with unusual efficiency. His unexpected death will be deplored everywhere." In honor of his memory the flags upon the state buildings were displayed at half staff and the departments of the state government were closed upon the day of the funeral, and the governor of the state accompanied by about fifty of the leading members of his official family came to Huntingdon to the funeral. It was one of the strange freaks of fate that the state administration of this man who loved peace should have fallen in the years of the great world war and history must record him as the war governor of Pennsylvania, just as it must record that other schoolmaster who loved peace as the war president of the United States.

The almost immediate success of Dr. Brumbaugh's administration as governor led to his being considered as a presidential candidate; and at the next Republican national convention he received a number of votes for this office. There are those who believe that had it not been for the opposition of the Penrose faction to his administration, his nomination for this high office would have been quite probable.

His return, however, to the field of education after his term as governor was most heartily welcomed by his many educational friends. For about ten years while professor at the University of Pennsylvania he had held also the position of president of Juniata College, and on the conclusion of his governorship he was solicited to accept again this position. After a few years he yielded to this solicitation and came back to the college which he loved and for which he had done so much. Under his guidance the enrollment was doubled within a few years, the physical plant was developed, endowment increased, and the college brought to a larger reputation and recognition throughout the country.

Dr. Brumbaugh rendered other services to the state and nation almost too numerous to mention, but among them may be named the fact that he served as president of the Pennsylvania Education Association, member of a committee of the N. E. A. on Moral Education, State Director of the Pennsylvania Sabbath School Association, Lecturer for the National Physical Education Association, Chairman for Pennsylvania of the Annual Christmas Seal Sale for several years, Editor of the Lippincott Educational Series, and author of a number of books including the History of the Church of the Brethren, Juniata Bible Lectures, The Making of a Teacher, The Life and Works of Christopher Dock, and many others.

Dr. Brumbaugh was twice married; first in 1884 to Miss Anna Konigmacher who died in 1914. Two years later he married Miss Flora Belle Parks who survives him, together with his daughter, Mrs. Ralph P. Lewars, and his son, G. Edwin Brumbaugh, children of his former marriage and both residents of Philadelphia.

One of the outstanding characteristics of Dr. Brumbaugh was his interest in Christianity and his strong devotion to his church. He united with the church when he was but a lad of seventeen. Seven years later he was elected to the ministry. It appears that probably his first publication was The Juniata Bible Lectures which were dedicated to "The Church of the Brethren and Juniata College, the Church and School I Love." "The History of the German Baptist Brethren in Europe and America" marked him as the pioneer historian of the church. His passing should suggest a reprinting of this invaluable piece of research. The purchase of the important library of Bro. Abram Cassel, which he donated to Juniata College, was an evidence of his interest in both the church and the college. He felt that perhaps the largest service that he could render to the church was in making the college the finest possible instrument of service educationally and religiously. But whenever he gave of his large experience and wisdom to the church at large, as he did from time to time on invitation at Annual Conference and elsewhere, there came to those who met him but occasionally something of the deep-rooted impression of those who knew him best—an impression which was well expressed in the resolutions passed by the General Education Board of the Church recently in these words: "His loyalty and devotion to the faith and ideals of the church and to her interests and program were positive and unwavering throughout his strenuous life. His counsel in the affairs of the church was sympathetic, sane, and constructive. His participation in the meeting of the Board held in Washington, D. C., in January, 1930, will live in our memory as a testimony to his greatness as well as to his love and concern for the church and her institutions."

The many expressions of sympathy by telegram and letter which have continued to flow in to Mrs. Brumbaugh and the college are an evidence of the fact that the impress of his life everywhere was truly indicated in the words of his private Secretary, Mr. W. H. Ball of Philadephia, on the day of his funeral—"To his intimates he was an inspiration; to me he was the ideal self-made Christian man."

Within the compass of his large Christian interests came the many addresses which he made in the pulpits of other denominations and at state and national and international Sunday-school meetings such as the one at Zurich Switzerland. In the same field also are the weekly lectures which for several years he gave at the Biblical Seminary in New York City. His "Making of a Teacher" is a series of lessons prepared for Sunday-school teachers and published first in the Sunday School Times.

In short, there has gone from us a man who had the unusual capacity of filling high positions in the educational and political realm and yet through it all was as humble hearted Christian, not ashamed to be known as a member of the small denomination which we call the Church of the Brethren. He probably dedicated more of our churches than any other among us. The spirit that animated him to the last is well indicated in the closing words of the last letter which he sent to the writer; a letter, by the way, called forth through an inquiry concerning the arrangements for an educational conference which he was planning at the college. When we remember that the college stood in his mind always as an agency for the work of the church which he loved, the significance of these words is the more apparent—"I am praying for Juniata." His long time friend and educational colleague, Honorable Franklin Spencer Edmonds who came to speak at his funeral said "Dr. Brumbaugh leaves to us more than a memory, he leaves us a challenge to go on in that noble work which he has started."

He sleeps with his fathers in the little country cemetery near his boyhood home at Marklesburg, Pa. But the inspiration of his life, as Dr. Edmonds says, is more than a memory, it is a challenge to each of us to do his best in his own field of service wherever it is "until the day dawn and the shadows flee away."

Huntingdon, Pa.

CORRESPONDENCE

BETHANY REGIONAL MINISTERIAL CONFERENCE

The Annual Regional Ministerial Conference for the Central Region has become an occasion toward which a number of our pastors and elders look each year in hope of renewed inspiration and help to meet the problems in their local churches. This year the Conference was held at Bethany Bible School March 3-7. Due to several conflicts in dates the meeting was held one month later than usual which proved to be an advantage to some and a hindrance to others.

The enrollment reached 108 and consisted of 65 ministers, 31 women and twelve students. Many more students were in attendance but did not register. The enrollment by state Districts was as follows: Northern Illinois, 30; Southern Ohio, 9; Northern Indiana, 8; Southern Illinois, 8; Middle Indiana, 7; Northeastern Ohio, 7; Michigan, 3; Southern Indiana, 3; Northern Iowa, 2; Northwestern Ohio, 2; Middle Iowa, 1; Pennsylvania, 2; Virginia, 1; California, 1; Nebraska, 2; Kansas, 3.

This year a larger number of pastors' wives were in attendance for the women's hour each day, which was spent in discussing the problems and work of the pastor's wife. They were likewise in attendance at many of the ministerial sessions.

A new feature of the program this year was a sermon each morning to ministers, by Bro. Edward Frantz. This was given instead of a regular course in homiletics, which proved unusually helpful and was much appreciated by those present.

The morning address and open forum on some practical problem was an exceedingly helpful period. Out of this grew the desire for an additional hour for informal discussion on local problems, and the ministers gladly gave the hour of rest to this discussion each day.

The series of messages from the Old Testament Prophets by Bro. F. E. Mallott proved to be a practical application of the message of the prophets for the ministry of our day.

The afternoon messages each day on the Evangelistic Program of the Church by Bro. Rufus D. Bowman were a source of much inspiration and were productive of some

definite planning by the pastors for their Easter and Pentecost local church program.

The Recreational Hour, led by Perry L. Rohrer, was filled with helpful recreation and demonstrations of recreational programs and club work.

The devotional service and worship program each evening led by Bro. A. L. Brightbill served to prepare the evening audience for the message which followed.

The fellowship supper on the last evening has for the past several years become a fitting climax to the conference. This year was no exception, and the closing message by President C. Ernest Davis of Mt. Morris College was a challenge to the ministry and church of today and brought to a close another helpful Conference.

Bethany again proved her ability to provide and care for such a conference, and makes an ideal place for the ministry now on the field to meet our coming pastors, thus giving the student body an insight into some of the problems with which they must struggle as they enter the pastoral field

J. A. Robinson.

Johnstown, Pa.

A LETTER FROM CHINA

Ping Ting Chow, Shansi, China.
March, 1930.

My dear Mary:

For some days I have been wanting to get a letter off to you, but you know how easy it is to let our friends wait when the days are so crowded with duties. And then, too, when we have a little time we feel too weary to say much; but now I am going to keep my promise to you and really send you a letter. All is quiet on the "eastern front" (Shansi) and every day we are thankful for this. The canaries do their best in making our surroundings cheerful and happy and we sometimes wonder how such little creatures can pour forth such volumes of music. Great bunches of geraniums with flaming color, and carnations, and petunias fill the rooms with a mixture of sweetest perfume. Long fronded ferns lend stateliness to otherwise empty corners; books, magazines, and music are always convenient; and a few pictures of which we never tire hang on the walls. This is a brief description of a little corner of what we call home, and it is here where "high and low" come and go and where we meet old and young as friends. Some come with their joys, some with their sorrows, some with their hopes and longings in many ways and it would be a great book if all these experiences could be written.

To say that "all is quiet on the eastern front" might be objected to by many, but I am not speaking for other folks. And it might sound a bit paradoxical when I tell you that the past week has seen one of the largest troop movements Shansi has seen in a long time. One day eighteen train loads went through our railroad station six miles away, and there were many, many other troops moved during the week to the east and south of the province and all of this looks like another war is near at hand. Many are prophesying it can not be avoided, and will be one of the worst civil wars Naturally there is a tenseness and anxiety felt everywhere, but it is quiet and peaceful as yet here, and our work goes on in the usual way with open doors at every turn. With such an opportunity to work, why should we not be happy? Of course the sorrows of others cause us sorrow, too; but in their sorrows we have an opportunity.

Not all is quiet and peaceful with many of our friends and I want to tell you about one of them. She and I had grown to be very close companions, She is the wife of a military official and has been a Christian for about four years, having been baptized into the English Baptist church. She is a woman of beautiful grace and dignity and thoroughly enjoys her new life in Christ. It was always a great pleasure to her to help in any way she could in the work we often had to do, and nothing seemed to give her greater joy than to be of a little service in the church. She often told me she did not enjoy the life of the military women, for smoking, gambling, and gossiping had no appeal to her as a Christian; but she did so much enjoy those quiet talks we often had together along the lines of home, and the blessings of the Christian life. She was one of the kind who always leave a good, happy feeling. I wished she would come oftener. Her heart was ever yearning for a better understanding of Christ and her relation to him. She has three beautiful children and for these was ever longing to be a proper mother, and keep the home environment more and more Christian.

Her husband was not a Christian, but never opposed her. He, too, was frequently an attendant at church. The oldest son, a young man of seventeen years, was completing his high school in a mission school and had come home for the Chinese New Year's holidays. Then there was a beautiful little girl of nine, and another little son of six. The mother was very happy and busy in her home. She lived very simply and was thrifty and economical. She could have had servants and attendants and spent their income extravagantly, but she was not ashamed to be found doing her own work even by wives of officials, for she was saving all dollars and putting them away for the children's education when they go away to high school and college. And when I was teaching the young man English a few weeks ago, she whispered in my ear: "Tell him as much of the gospel as you have opportunity, for I want him to become a Christian, and he has never had much opportunity to hear."

A few evenings ago she called on me again but what a different woman! I said to myself: "Can it be the same dear friend?" I had heard of her sorrow, and knew what made the change. In a vague way I understood the agonized expression and the terrible suffering she was passing through. She had come to tell me the keenest sorrow which can come to a faithful wife. Her husband had married a second wife and brought her into the home, a girl of fourteen years. He paid $600 for her, accumulated out of the frugal living of his wife, that which she was carefully putting by for the education of the children. Could you imagine anything so mean, and base, and heartless from a husband, and she had already given him two sons! Isn't it enough to make angels writhe with righteous indignation? Here she sat weeping before me with her young son by her side, her strength and support now. And what could I say that would be of any help? It was one of those times when my tongue seemed to cleave to the roof of my mouth. It was hard to find words for awhile. She said falteringly: "I had so much wanted to have a Christian home where we could have the happiness and peace of Christ, and we were very happy—but now this has come and all so suddenly. We women must submit to everything and are helpless. Do you have anything like this in America?"

I said: "Tai, Tai, this is no sin of yours. Neither is it a sin of the little girl-wife, for she too was helpless and had nothing to say about it." She replied, "No, it is no sin of hers but of her mother and my husband." I said: "Since you realize that the child is not to blame, do not mistreat her. Be kind to her as is your Christian duty."

She lifted her eyes to mine and said: "My only hope now is that she will learn of Christ and his gospel. If she becomes a Christian, then there is hope of our home having peace; but if she does not know the gospel of Christ, we can have no peace; so I am eager for her to know him. I shall be kind to her and teach her to be worthy of his grace." What a fine testimony of genuine Christianity! Could a more beautiful spirit be manifested? I sat amazed, moved beyond words. Her tear-stained face, bearing an almost deathly pallor, was visible expression of the broken heart; but neither you nor I can possibly know its meaning. There is but One who can, and it seemed such a pitifully small thing that I could do for her; yet, sincere sympathy does help. Her tragic experience is but one of many in the official life of this land and I am sure you will pray for the hastening of that day of emancipation for the women who are often helpless victims of polygamy.

Tenderly,

Minnie F. Bright.

INDIA—THE FIRST DISTRICT

1930 District Meeting

A large, enthusiastic but most orderly crowd gathered at Jalalpor on the afternoon of Feb. 28, to be on hand for the first meeting which was to open that evening at eight o'clock. The crowd was conspicuous for its large number of young people who came from the various boarding schools, the training school at Anklesvar and the villages adjacent to the various churches. It was an inspiration to look into faces of those who composed the crowd as they sat drinking in the messages during that evening and the following three days.

It was an encouragement also to have with us a number of missionaries who had returned a few months previous to fill the depleted ranks. All in attendance, both Indian and foreign, spent those days in close fellowship, by worshiping together and also eating together at the hotel which the Jalalpor church managed so well.

The Bible lessons received each morning from Bro. J. M. Blough concerning the emblems of the Holy Spirit were indeed sources of inspiration to all. These lessons were most fitting to the motto of the meeting, Acts 1:8: "But ye shall receive power, when the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and all Judæa and Samaria, and to the uttermost part of the earth." Others, from among the Indian brethren brought messages which stirred our hearts.

Sunday afternoon was set aside especially for the youth conference, the speakers being entirely from among the young people. More than one remark was heard indicating that no one should have any fears for the future of the church in India as these enthusiastic young people step into the places of those who sooner or later must lay aside their work. The addresses not only showed zeal for the Lord's work but sane judgment and sound thought as well.

The Sunday evening program was arranged for an hour's sermon to be followed by singing. Bro. Wagoner was to have brought the message, but seeing the enthusiasm of the various bands from the various places who were eager to lead the worship in song he requested that the entire evening be devoted to singing. It was a real joy to see these various singing bands bring their messages in songs (Christian songs) according to their local customs. Each group has methods of singing and body action peculiar to its locality. The fisher folks from Bhat, who have been through the fires of persecution, were there. Their very souls radiate the Christ spirit, which shines through their lives. One of their number was baptized on Sunday evening even under the threat of complete ostracism from his own people. Here is a group made up of those who have not come for the loaves and fishes,

The business meeting of the conference was conducted during the afternoons of Saturday and Monday. This was a slight departure from the usual custom of having this particular meeting on the last day (Monday) of the meeting. There was not a heavy agendum of business. According to a request from the people of the Unai district through the Jalalpor church, that group was given the privilege of organizing into a separate congregation. Matters pertaining to evangelism were given due consideration. The church is awakening more and more to her responsibilities. There is a growing interest in the work of spreading the gospel message which is most encouraging.

The spirit which prevailed at the first meeting on Friday evening continued throughout each meeting, including the business session. All the discussions were carried out in the most orderly manner and there was a spirit of unity manifested throughout. We all praise his name for the way he blessed the churches represented at the meeting and we hope and pray that the enthusiasm and spirit of unity which prevailed there may permeate the various churches of the District and that this may be a year of rich spiritual blessings.

Post Umalla, via Anklesvar, India. A. S. B. Miller.

ANNA BLANCHE LENTZ BYERLY

Anna Blanche Lentz, daughter of William and Mary Lentz, was born in Perry County, Ohio, Oct. 27, 1872. When about one year of age, she with her parents, moved to Allen County, Ohio, where she grew to womanhood.

After graduating from the grade schools she entered the teaching profession. Later, she attended Mount Morris College, Ill., then resumed her work as teacher in the public schools. To her work in the schoolroom, she devoted all her energies, and not only labored to impress upon the minds of her pupils the temporal truths of their daily lessons, but also by precept and example she endeavored to lead them to the higher truths of the spiritual life.

She began her Christian life when sixteen years of age, accepting Jesus Christ as her Savior and identifying herself with the Church of the Brethren. She remained an active, consecrated member of the church until a few years ago, at which time she joined the Brethren in Christ. From the beginning of her Christian experience her life was characterized by deep piety and zeal. Her exemplary character, her earnestness, and her sincerity won for her the love and confidence of those who knew her.

Her unusual ability obtained for her a position in the Brethren Publishing House where she served the church for many years. While at the Publishing House she became editor of a magazine known as the Inglenook, and also assistant editor of the Sunday-school literature.

Having laid her life on the altar of sacrifice, she was appointed in 1908 to go to Cuba as a teacher and missionary. While at home making preparations to go to this field, her services were missed so much at the Publishing House, and the requests to continue the Inglenook were so numerous that she was called back to resume her work in the publishing interests of the church.

March 8, 1913, she was united in marriage to Eld. David Byerly, and for seventeen years they walked the way of life together, sharing each other's joys and sorrows. Although she had no children of her own, she greatly endeared herself to the nine children into whose home she entered. Her quiet, simple, unassuming Christian life, her sympathy and love won the confidence and respect of all the children.

Sister Byerly was a lover of flowers as all knew who were acquainted with her. Perhaps no woman in all the community had such beautiful flower gardens, and took so much interest in flowers. Using as she did the proceeds from the sale of her flowers to help support a missionary on the foreign field, is evidence again of her goodness and nobility of character. Sister Byerly abounded in this grace of liberality. During almost her entire Christian experience she gave the tithe and more, for the advancement of Christ's kingdom in the world.

About ten months ago Sister Byerly began to fail in health and gradually grew worse. Thinking that she might regain her health by spending the winter in a milder climate, she went to Arizona last October. Finding no relief there, about five weeks ago she was brought home. It soon became apparent that her condition was critical, and that medical aid and skill could do her no good. She meekly submitted herself to the will of God, so much so that she expressed herself as feeling that it would be asking too much of the Lord to heal her and raise her up.

On Monday morning March 24, 1930, her spirit took its homeward flight, aged 57 years, 4 months, and 27 days. And so passed away one of our great and good women, not great as the world counts greatness, but great in all the noble qualities of true Christian character.

She was a woman of strong mental power, a great Bible student, and one full of love and zeal for the cause of the Master. Her courteous manner, her marked piety, her honesty and integrity of purpose, her liberality, her prayer life, and her devotion to the kingdom of God will ever be remembered. Many have testified as to her noble Christian character. Eld. J. H. Moore, editor of the Gospel Messenger for a long period of time, and with whom Sister Byerly labored for a number of years, upon hearing of her affliction, in writing to the family, paid this tribute to her: "Sister Moore and myself knew her for years and knew

(Continued on Page 270)

CHANGING CHINA

(Continued From Page 261)

To show how our presence in China may help or hinder the onward march of progress, I quote from a speech made by the ex-governor of Hawaii while in China last year:

"There is no telling what the Orient will do to anyone, but it is painful for freshly arrived Americans to contemplate the superiority . . . with which an occasional fellow-citizen plumes himself in . . . European class-caste lordly air over the rest of humanity—especially Orientals. If the missionaries are not moving towards a solution [of conditions], it's a cinch that none of their opponents are making any greater headway."

The acts of various leaders are questioned or examined more than was the rule a few years ago. Only recently China's finance minister, Mr. T. V. Soong, again boldly attacked the useless expenditure of funds in internecine warfare, and in an editorial commenting on Mr. Soong's speech, The Leader said that a united China was bound to come eventually. Here is a significant paragraph:

"It is impossible for a single general, or any group of generals, or even all of the generals combined, and all of their soldiers, to permanently halt the trend of the time. They might as well send their entire armies out to the beach at Peitaiho and order them to stem the tide. They would be just as successful at that as in preventing the eventual unity of the country."

To have a share in putting the Christian stamp on changes being wrought in China is glorious. Listen to this story of a missionary doctor:

The doctor had been in China for six years managing a large mission hospital in a needy field when it became necessary for the doctor with his wife and two children to leave their post, at the time of general missionary evacuation. On their arrival in Shanghai, there was a call for a doctor to help in an epidemic of bacillary dysentery in the Philippines. They went, and the price paid for heeding that call, rather than taking a furlough, was the loss of both children. Many lives were saved, however, and directly and indirectly and the epidemic stayed. On returning to the United States, the wife had to battle with dysentery and anæmia before recovering her health. After completing fifteen months of post graduate work, there were two different $10,000 positions offered to this doctor, but his face was set toward China. And when asked if those offers did not tempt him to stay and settle down, he replied: "Wouldn't it be fierce to have to stay home where most anybody could do your job after having a real job over there?" He had an abundance of that old-fashioned spirit which used to be called faith.

J. Homer Bright.

Ping Ting Chow, Shansi, China.

REPORT OF BETHANY BIBLE SCHOOL

Church Interest

There is a growing interest among us in providing adequate training for our ministry.

This year, more District representatives have been charged to look after the seminary interests among the churches of the Districts. This gives direct contacts that are helpful.

A number of churches that had not contributed a year ago to the support of the seminary are doing so this year.

New Ministers Chosen

It is increasingly apparent that in some sections the churches are not licensing or ordaining enough ministers. If this condition should become general and continue the outlook for the future would be alarming.

A Commission to Study Our Ministerial Education

The General Education Board has recommended the appointment of a commission of five to study the whole educational problem of: the discovery, encouragement, and guidance in the local churches of our finest talent for the work of the kingdom, their education in high school, in college, and in the seminary. This committee is made up of men who are members of the General Education Board, the General Ministerial Board, the Pastoral Association, the seminary, and the colleges, and men with pastoral experience.

Training for Pastors' Wives

Since women are enrolled as students in our seminary on equal terms with men, the Church of the Brethren has the unique opportunity of training her pastors' wives and pastors' assistants, above those churches whose seminaries do not admit or encourage women students. A job analysis of the work of pastors' wives in our pastorates shows that they are usually as deeply into the work as the pastors themselves. For this reason adequate training should be provided for them.

The Enrollment of Students

The enrollment has been as follows for the past five years:

	1925-26	1926-27	1927-28	1928-29	1929-30
Seminary	41	52	63	62	63
Training School ..	142	145	130	92	98
Total	183	197	193	154	161

A Campaign of Economy

One of the most significant trends of the past two years has been the determined and persistent drive for rigid economy. The trustees, the executive committee, and the management have been scrutinizing all phases of the work to search out every possible place where greater thrift might be practiced without crippling the educational and spiritual efficiency of the institution. In this way considerable savings have been effected.

Finances

During the first half of our fiscal year (July 1 to Dec. 31, 1929), donations from churches increased. When the great missionary drive was on, we supported that with our best efforts. At the time of the writing of this report the work is temporarily embarrassed through the lack of funds. It is hoped, however, that by June 30, the churches which have deferred payment of their quotas in order to help the mission cause will have paid their portions. Special efforts are being made to this end.

Since Bethany's fiscal year does not close until June 30, it will be impossible to give a satisfactory financial statement at this time. Such statement will appear in the Gospel Messenger after the books are properly closed for the year.

The Budget for July 1, 1930, to June 30, 1931, to be apportioned to the churches, is $35,000.

Bethany Sunday was observed quite generally last October. It is recommended that Sunday, Oct. 19, be set apart as Bethany Sunday this year.

Recommendation

The trustees present the following recommendation for the consideration of this Conference:

I. Believing that the passing of two separate budgets by Annual Conference is confusing to our local churches, and believing also, that the maintenance of two sets of machinery for the raising of these budgets involves unnecessary expense, we recommend that Annual Conference authorize the merging of these two budgets.

II. Since the fiscal year of Bethany Bible School begins July 1st, and that of the General Boards begins March 1st, we further recommend that two-thirds of Bethany Bible School's Budget be merged with this present year's general church budget.

Albert C. Wieand, President,
J. Edwin Keller, Secretary

Chicago, Ill.

KAREN MARIE JÖRGENSEN

Sister Karen Jorgensen closed her earthly career after several years of illness at the Old Folks' Home at Hjörring, Denmark. The deceased was born June 4, 1856, and died March 4, 1930, at the ripe age of 73 years and 10 months.

Sister Jörgensen came in touch with the work of our church in Copenhagen, where she was keeping house for an aged man of no little wealth. April 4, 1884, she united with the church. To this choice she was faithful unto the end. The man she cared for remembered her in his will to the amount of an annual interest on 10,000 kroner, which was quite a help to her in her declining years.

In 1890 she moved to Hjörring, where the work was then quite thrifty under the leadership of Eld. C. Eskildsen of sacred memory. In the beginning of 1900 she lived a few years in Malmö, after which she returned to Denmark.

Being of a studious turn, she acquired English sufficiently to read and write and hold a limited conversation. She was deeply interested in the work of the church, and was an interested reader of the Gospel Messenger, in which several of her articles appeared. She kept in touch with the church she dearly loved and was a staunch defender of our doctrine.

Sister Jörgensen was also interested in literature; translated a few minor works, such as Joseph the Ruler, Ruth the Truehearted and Samuel the Judge and was author of several tracts in Danish. She used practically all the money she had over her needs in this way. At her death there were still some of her books with the printer, ready for binding. The entire bill was paid and her desire was that these be the property of the church and that the proceeds of the same be used for mission work in Denmark.

Our departed sister was a missionary in her own way, and used her means so that no one need quarrel over what was left. She had all bills paid and money laid up for a simple burial. If her judgment in method of doing mission work might be questioned, her motive was good and pure—and God looketh to the heart. Peace be over her remains.

Bröndersley, Denmark, March 26, 1930. J. F. Graybill.

Notes From Our Correspondents

ALABAMA

Cedar Creek church met in council April 5. The church arranged for the printing of a circular letter to be sent to each member, especially those living at a distance. Bro. Petcher reported a two hundred mile trip to Stonewall, Miss., where we once had a mission point. Only two members are there now. Our communion was set for July 4 or 5.—Mrs. Dan Cale, Citronelle, Ala., April 12.

CALIFORNIA

Figarden church met on March 10 with Eld. I. V. Funderburgh in charge. This was the last meeting of the church previous to disorganization. The building has been torn down and the material and fixtures sold. The real estate consisting of a large lot in Figarden was deeded to La Verne College. Following the business session the conference was turned over to the committee appointed at the District meeting to effect the disorganization. Under the direction of Bro. F. E. Miller the church membership, consisting of fifty members were lettered into the Fresno church in a group. The church records were turned over to Eld. Miller, custodian for church property of the District. At the Fresno council meeting on March 12 the members were received and a reception held. Our Aid Society, an auxiliary of the Fresno Aid, gave $60 to the church deficit and $25 to La Verne College.—Mrs. F. E. Weimert, Fresno, Calif., April 7.

Glendale (First).—A food sale by the Sisters' Aid Society February netted $18.03. Sunday evening, March 9, the young people from Pasadena gave a play here entitled The Color Line, and this evening, March 16, the Orange Blossom singers from La Verne gave a song concert. March 28 a chicken dinner was given by M. Q. Garber's Sunday-school class, which netted about $70.00 for the build-ing fund. The sermon on Bible Prophecy Sunday morning, March 30, by W. R. Trostle was highly instructive. An offering of $22.00 was sent to the General Mission Board for China's relief fund. Our contributions, money and pledges for the La Verne College deficit, amounted to $145.00. Four members have recently been added to the church by letter. Two of them from Idaho and two from Washington. The District has been pretty thoroughly gone over by the pastor, Bro. C. Carl, and Sister Carl and the members have been gathered together and are now in attendance at this church. At our Wednesday night prayer meeting April 2, as a special feature, Mrs. Monna Beery sang a solo, which was in harmony with the subject of the meeting. The theme of our pastor's sermons lately has been the Christian walk. Pre-easter services are to be held several evenings this week.—Mrs. Wm. Terford, Los Angeles, Calif., April 14.

COLORADO

Sterling church observed the day of prayer March 7 in a union meeting of all the Sterling churches. Our pastor, Eld. S. G. Nickey, gave a very helpful address in the afternoon on the subject, The Power of Prayer. March 16 an all-day meeting was enjoyed with a communion conference in the afternoon. At that meeting a pastor's cabinet composed of the officials and others was chosen by the church to assist the pastor in planning the program for the year. This group acts as a nominating committee also. March 18 a meeting was called at which time officers were chosen. Chas. Countryman is adult superintendent of the Sunday-school. The sisters of the church plan to reorganize a missionary society soon. The B. Y. P. D. reorganized recently with Sister Dolly Maddox as president. April 6 the young people will give an Easter pageant, The Triumph of Love. Our love feast will be held April 23.—Mrs. Agnes Nickey, Sterling, Colo., April 12.

FLORIDA

Clay County.—At our recent council we used the opportunity afforded to discuss plans for the coming District Meeting. One question came up. It was regarding a former ruling which was being tried; it provides that members who fail to attend church for a period of three months and who have no lawful excuse cannot be ethically disfellowship themselves. This ruling was retained. We plan to have our love feast on Saturday before the third Sunday in May.—Mrs. Maude B. Jenkins, Doctors Inlet, Fla., April 7.

IDAHO

Nezperce church met in members' meeting March 30. Delegates to District Meeting which convenes in the Rowmont church are Chas. F. Thomas and Mattie E. Thomas; alternates, Sister Sadie Jones and Ada Billups. One request was sent to District Meeting to have love feast will be June 7 at 7:30 P. M.—Mattie E. Thomas, Nezperce, Idaho, April 12.

Payette Valley church is looking forward to the arrival of our new pastor, Bro. Ira Arnold, who expects to be with us the first of May. Bro. Riddlesbarger is giving us some good sermons, leading up to Easter. We recently lost one of our aged sisters by death, Sister Jennoway, who will be greatly missed. Our Sunday-school is progressing very nicely. We have an enrollment of eighty-two. One feature is the fact that almost all stay for church. We have a good number of little children in the Sunday-school.—Marvel Bowers, Payette, Idaho, April 15.

ILLINOIS

Franklin Grove church met in business meeting March 15, Minister Bro. John Ellis of Bethany Bible School delivered two excellent sermons. The following Sunday the ladies' glee club of Bethany, under the direction of Bro. Alvin Brightbill, rendered a program of sacred music. April 12 and 13 Rev. Lapp and family were guests in the home of our elder. They are Mennonite missionaries to India, now on furlough. Rev. Lapp brought the message on Sunday morning, telling about the condition of the Christian church in India. In the evening Sister Beulah Woods, also on furlough from India, brought the message. Our love feast will be held May 4 at 7:30 P. M.—Mrs. Fern Baker, Franklin Grove, Ill., April 15.

Oak Grove church held an all-day meeting April 6. Bro. Sayler of the Panther Creek church gave us a good sermon in the morning hour. In the afternoon he presided at our business meeting. The following church officers were elected for one year: Elder, M. A. Whisler; treasurer, Wm. Kenyon; clerk, Allie Kenyon; Messenger Agent, J. H. Hardman; the writer, correspondent. Delegates to District Meeting are Roland Braun and Wm. Hare, Jr.; alternates, M. A. Whisler and J. H. Hardman. A joint Sunday-school convention of the Panther Creek and Oak Grove churches will be held May 4. Our Aid Society held their annual bazaar April 12. Attendance at our services is encouraging.—Mrs. Sadie Whisler, Cazenovia, Ill., April 15.

Panther Creek church met in council on April 13. Our love feast will be April 26 at 7 P. M. We will hold a series of meetings this fall, preferably in September. The afternoon of May 4 we will have a joint Sunday-school convention with the Oak Grove school at the Oak Grove church. We were favored with a peace lecture on May 30 by Bro. Emmert Stover.—Elsie Noffsinger, El Paso, Ill., April 16.

INDIANA

Flora church has just closed a very successful revival with Eld. M. C. Swigart of Philadelphia, Pa., evangelist. He gave us earnest, soul-stirring sermons which will mean much to the spiritual growth of all who heard them. The last night we were pleased to have our elder, Bro. A. P. Musselman, with us. He also stayed for the regular church night on Wednesday and a short business meeting. At this time the church extended a call to Bro. Ray Shank to the pastorate. Earlier in the evening Bro. Musselman baptized six; one was a husband whose wife was a member and the others were Sunday-school pupils.—Mrs. Lewis Yeater, Flora, Ind., April 16.

Markle church met in business meeting March 21, with Eld. D. L. Paul presiding. Letters of membership were granted to Eld. Monna Beery and wife and daughter who are moving to the Roseville church. The matter of securing another pastor was left with the local District ministerial committees. On March 22 two quartets from Manchester College gave a program that was much appreciated.—D. B. Garber, Markle, Ind., April 14.

Sugar Creek.—Eld. L. U. Kreider was with us the evening of March 30. He gave us a very inspiring sermon. On the evening of April 4 he has planned to bring a group of young people from the Blue River congregation, where he is resident pastor and elder, and give us an Easter program. This pleasant spring weather has increased our attendance.—Harry R. Bollinger, Columbia City, Ind., April 14.

IOWA

Waterloo.—We had our regular quarterly business meeting April 5. Our communion service will be in the near future. The date will be announced later. A drama sponsored by the ministerial association of the city was given four evenings last week. Some of our own church were in the cast—a play of the betrayal and crucifixion of Christ. Forty-three of our young people, under the direction of Mrs. Fern Kough, are preparing an Easter pageant entitled, "The Crown Victorious." Then too the junior boys and girls are looking forward to an old-fashioned egg hunt Saturday prior to Easter. The treasure hunt or "hike" as they call it, while the primary and Sunday in May we will combine with the Mother's Day program. Cradle Roll service, when twenty-five new babies will be re-

There were sixty eight present at our father-son banquet. All enjoyed the evening —Clara Miller Lichty, Waterloo, Iowa, April 15.

KANSAS

Granada congregation enjoyed a spiritual feast in the recent revival meeting conducted by Bro. Earl M. Frantz of Sabetha. Fourteen were baptized; three more will be baptized soon and one was received by letter. This was one of the best meetings ever held in the community since the work was started. Not only from the standpoint of number converted, but the goodwill which was created among the people of the community and the inspiration it brought to those who have labored faithfully and are seeing results of their efforts. Five of the converts are heads of families, the others are young people from twelve to twenty-five years old. Sickness and bad roads hindered our work during the winter, but interest and attendance have increased this spring. Bro. Roy Teach brought an inspiring message to us March 30 which was much appreciated.—Edgar Stauffer, Wetmore, Kans., April 15.

MARYLAND

Beaver Dam church met in council April 5. Eld. John J. John assisted with the work of electing an elder. Bro. D. O. Metz was re-elected elder in charge for three years. Brethren Wm. Garver and Elmer Stoner were elected delegates to District Meeting with J. R. Klein, Raymond Dotterer, David R. Stoner, alternates. Eld. D. O. Metz was elected delegate to Annual Meeting with E. R. Stoner and Wm Garber, alternates. Our love feast will be May 18 at 6:30 P. M. —Jesse R. Klein, LeGore, Md., April 12.

Middletown Valley church met in council April 5. Our missionary activities have been very good this year. Brethren Chas W. Harshman and H J Heatherman were elected delegates to District Meeting. Our pastor S. G. Fahnestock, will represent us at Annual Meeting. Bro. Jesse E C Bixler gave us a splendid address on the great question of peace. Our Sunday-schools are progressing nicely. —C N Frushour, Myersville, Md., April 15.

Monocacy church held her regular spring council March 29. Bro. L. J. Flohr's term as trustee having expired he was reelected for seven years. Bro S R Weybright was reelected church clerk for two years. Inasmuch as our superintendent of Detour Sunday-school, Bro Jas. Renner, has moved to San Mar to care for the Old Folks' Home, Bro. S R Weybright will take charge of the Sunday-school at that place for the remainder of the year. Our delegates to District Meeting are Brethren Chas Stover and S R. Weybright; alternates, L. J Flohr and Clarence Putman; delegate to Annual Meeting, Chas. Stover, with L J Flohr, alternate. Our love feast will be held on Sunday evening May 25, at Rocky Ridge, beginning at 6 o'clock. This will be preceded by a week of meetings conducted by our home ministers. We will hold a service on Easter Sunday morning at Detour.—Elsie A Eigenbrode, Rocky Ridge, Md., April 8.

Pipe Creek church met in semiannual council April 5. Delegates to District Meeting are Brethren Wm. Main, Berkley Bowman and John D. Roop; delegates to Annual Meeting, Elders J J. John and Jos Bowman, with Eld E C Bixler, alternate. At present we are improving our church grounds by grading, shrubbery and macadamizing the driveway. Hilda Speicher, Umontown, Md., April 13.

Pleasant View congregation near Burkittsville, Md., will hold their semiannual love feast May 4 beginning at 4 P. M. At 10:30 A. M. Bro H. C. Early will bring the morning message; also be with us at the communion service. One week previous, April 27, there will be a short series of meetings conducted by different ministers.—Mrs. J. S. Bowlus, Burkittsville, Md., April 16

Union Bridge—The work here is progressing nicely. The young people are putting on a missionary program the last Sunday of each month. The young people of New Windsor, Woodberry and Meadow Branch churches have given very inspiring programs. April 12 the Bridgewater College quartets gave a sacred program which was enjoyed by all present. We decided to have a Daily Vacation Bible School this summer, and a committee has been appointed to arrange for it. Since our last letter we have lost three members by death—Mrs. Harry Wolfe, Union Bridge, Md., April 14.

MICHIGAN

New Haven church met in council March 30 with Eld. J. G. Rarick presiding. He was chosen elder for another year; nearly all the other church officers were reelected. D. E. Chambers and R. H. Yutsey were chosen delegates to District Meeting. We decided to have a love feast this spring; the date has not been set as we want to do some repairing on the churchhouse. We are planning an Easter program. We had an unusual amount of snow this winter but only missed two Sundays of our regular church services.—Lizzie Chambers, Carson City, Mich., April 9.

MINNESOTA

Guthrie.—During the winter months we had Sunday-school and services every Sunday, though we had very cold weather in January. Dr. Nickey came to us in November and conducted two very inspiring services. At our recent council the committee on District Meeting preparations gave a report. One letter was granted and two letters have been received since the last report. We have had some sickness this winter and two of our faithful workers—Sister Stone and Bro. Kessler—were called up higher. The Bible class is taking up the study of the words of Christ commonly quoted for or against war. The young people plan to be in our group for this study.—Mrs. Chalmer Barley, Guthrie, Minn., April 12.

Worthington church met in council April 8 when the pastoral help for the coming year was considered; Bro. D C Snider was retained as pastor. The preceding Sunday five were received into church fellowship by baptism. We expect Pro. Paul Studebaker of Nappanee, Ind., to hold a two weeks' revival meeting for us beginning June 29. Our love feast will be held on Monday evening at the close of the meeting. We plan to have our Vacation Bible School the first two weeks in June with Bro. Snider as superintendent. Since the first of the year cottage prayer meetings have been held, at first every two weeks, but the interest and attendance continued to grow and we are now meeting Tuesday evening of each week. The B Y. P. D. has presented a home talent play, The Old-fashioned Mother, in several near-by towns this spring, and thus cleared over $125 to apply on the District quota. The undersigned was elected church correspondent at the last council.—Alma L Schultz, Worthington, Minn., April 17.

MISSOURI

South St. Joseph church recently met in council with the writer in charge. Our new basement has cost to date, including labor and material $1,105. We decided to have our communion May 4 at 8 P. M. preceded by a short series of meetings by Bro. O. H Feiler of Shelbyne, Mo., beginning April 29. April 2 we served the first meal in the new basement to twenty-one visitors from the Rockingham community high school, in charge of Bro. O. H Feiler. They rendered a good program at 8 P. M. on law enforcement, temperance, prohibition, peace and the support of the constitution. The writer conducts services at the Honey Creek church near Sheridan, Mo., once a month, as they are without a pastor.—E. N. Huffman, St. Joseph, Mo., April 12.

NEBRASKA

Octavia church met in council March 26. It was decided to make some improvements on our church such as new shingles, paint, etc. Our pastor resigned to take effect Sept. 1. May 5 is the time set for our love feast and communion service. We are arranging for a Daily Vacation Bible School following the close of school.—Mrs. Mary Ann Eberly, Octavia, Nebr., April 16.

OHIO

Deshler church held their quarterly council April 5. We expect Bro. Ralph Hatton to hold a series of meetings for us sometime in June. Bro J L Guthrie is our pastor again this year; we greatly appreciate his help.—Mrs. Esther Dishong, Deshler, Ohio, April 11.

Harris Creek church met in council April 5. We chose our pastor, D G Berkebile, as delegate to Annual Meeting, and Effie Berkebile and Goldie Detrick, delegates to District Meeting. Our pastor was reelected for another year. We decided to have the La Verne College male quartet give a program before Conference. Our Aid Society held a market in Bradford for the purpose of helping the church meet its obligation toward the Brethren Home. The proceeds were $30.—Fhern Cassel, Bradford, Ohio, April 9.

Hartville.—Coöperative pre-Easter services were held for a period of a week at each of the three churches, Bro. C. H. Deardorff, our pastor, was in charge of the services at the Brethren church, giving us Spirit-filled messages. Stereopticon slides were used a few evenings which were helpful. The meetings were well attended. The Manchester boys' glee club gave a sacred concert here on the evening of March 27 which was enjoyed by a large audience. The next morning they rendered a secular program in the high school auditorium. Our church met in council April 5. Bro. Deardorff was elected delegate to Annual Conference. We are making arrangements to have the La Verne College quartet give a program in our church sometime this summer. Our communion will be held Sunday evening, April 20.—Emma Brumbaugh, Hartville, Ohio, April 14.

Troy church met in council April 12. Sister Miriam Brumbaugh and Bro. D. J. Grisso were elected delegates to District Meeting. The church decided to discontinue having Sunday evening meetings. Also to hold a love feast May 3.—Mary E. Gnodle, Troy, Ohio, April 13.

OKLAHOMA

Oklahoma City church met in members' meeting April 4. We arranged to have our love feast on May 4. This we expect to be a great spiritual uplift since we just closed such a wonderful revival conducted by Bro. R G. Rarick. Sixteen young people were baptized into the church and the whole membership built up by his splendid work. Various committees were elected to make arrangements for our District Meeting on Aug. 16. Delegates were also elected. Our Sunday-school is growing nicely. Bro. Stanley Myers is proving to be a good superintendent. The Aid Society is doing a good work under the leadership of our untiring president, Mrs Clyde Cecil. Much spiritual good is being done through this organization. The brotherhood of our congregation recently decided to redecorate the parsonage which has now been completed. The McPherson College deputation team favored us with a very spiritual and entertaining program on April 9.—Mrs. J. E. Franks, Oklahoma City, Okla., April 14.

Washita church met in council March 31. Our love feast will be held Monday evening, May 5, beginning at 7:30. A committee was appointed to make arrangements for a Daily Vacation Bible School this summer. It was decided to get new song books for the church. We will not send a delegate to Annual Conference. April 8 we were privileged to have with us the deputation team from McPherson College, with music and the play, "Southward Bound." March 16 the ladies' glee club from Corn, Okla., gave an evening program. Both were inspiring and enjoyed by large crowds. Interest has been created in the morning services by programs given by various classes. The Loyal class gave the home Dedication program March 23. March 30 the Excelsior class gave a program of talks, readings and songs. —Mrs. S. L. Howell, Cordell, Okla., April 17.

OREGON

Mabel congregation met in council March 29. As Bro. L. S. Kester, our Sunday-school superintendent, is going to Idaho for several months, Sister Laura Adams was elected superintendent for the unexpired term. We decided to have a love feast June 7. We are getting ready for Easter services. The Walterville district council of religious education will meet in Mabel April 13.—H. H. Ritter, Mabel, Ore., April 7.

PENNSYLVANIA

Calvary.—At our recent business meeting we elected delegates to District Meeting and to Annual Conference. Our pastor was reelected unanimously for another year. We had a week of meetings previous to Palm Sunday. There were eighty dedications and eighteen decisions; of these six were baptized. This church ministers to a lot of folk who come because it is near, and having become attached to it they are prone to leave it. Their children desire to be baptized but some of the parents object. But we are hoping that by prayers, faith, and teaching that obstacle will be removed. Our Sunday-school is enjoying the best year yet and we hope to improve week by week. Our prayer meetings have been well attended—averaging thirty-five. On the Wednesdays preceding Easter the pastor, Bro. Clawson, has been talking on the "Seven Sayings of Jesus on the Cross." Wednesday preceding Easter awards will be given to eleven under the age of twenty who attended every night of these meetings and learned the verses.—Lydia Kiedaisch, Philadelphia, Pa., April 14.

Carlisle church met in council April 14. We elected as delegate to Annual Meeting Bro. C. B. Sollenberger, with Sister Mary Haas Spangler, alternate. Our love feast will be May 25 at 5 P. M. Bro. F. S. Carper of Palmyra, Pa., will be with us in a revival meeting beginning the last Sunday in November.—J. E. Faulkner, Carlisle, Pa., April 17.

Conewago.—It was stated in our last report that several committees were appointed; they are doing all that can be asked for. Our prayer meetings were started on a new and different plan on March 12 and are attended well thus far. The committee appointed to reorganize the Sunday-school at Bachmansville has made Bro. Earl Eshelman superintendent, with Bro Paul Baker, assistant. J. Longenecker from Palmyra preached a very good sermon at the Bachmansville house on Sunday morning, April 6. On Sunday evening, April 13, a special welfare meeting was held at the Conewago house at which Bro. B. G. Stauffer of Chiques gave an inspiring address on Simple Life and Dress. April 27 there will be baptismal services immediately after the regular morning service.—A. Margaret McMullen, Elizabethtown, Pa., April 14.

East Petersburg.—Regular council meeting convened at the Salunga house March 15. Our love feast will be held on May 10 and 11 at 1:30 at East Petersburg house. Delegates elected to Annual Meeting were Brethren Phares Forney and John Myers; to District Meeting, Eld. M. G. Forney and wife, Ellen and Anna Haise.—S. C. Weaver, East Petersburg, Pa., April 17.

Fredericksburg.—One was reclaimed and one certificate granted since our last writing. A Bible institute was held March 29 and 30 at the Fredericksburg house; it was well attended. Some impressive thoughts were brought out by Bro. A. G. Baugher and Bro. H. Nye of Elizabethtown which were very helpful to everyone present. The Sisters' Aid Society had a program April 6 at the Fredericksburg house. Interesting topics were discussed by the sisters, followed by an address by Bro. Walter Hartman of Annville. We got a new view of mission work. An offering of $8 was taken for missions. April 13 Bro. Ben Ebersole promised to be present at the Union house to talk on Child Rescue work. May 4 a revival is to start at the Meyer house to be conducted by Bro Peter Garber of Virginia. May 11 Mother's Day program will be given at Rankstown in the morning and at the Union house in the afternoon. May 25 an all-day German meeting is to be held at the Union house.—Mrs. Anne L. Weaver, Lebanon, Pa., April 7.

Hanover.—At our January council the following were chosen and ordained elders: Brethren J. E. Myers, J. M. Stouffer and H. S. Baker. Jan. 9 Bro. Chas. Bonsack gave an interesting account of the customs in Africa. During the past month the following ministers each brought a wonderful message: Sunday morning, March 2, S. H Hertzler of Elizabethtown; March 23, A. C. Baugher also of Elizabethtown preached in the morning, and S. M. Lehigh in the evening. At our April council Bro. J. E. Myers and J. M. Stouffer were elected delegates to Annual Conference. Our love feast will be held May 4.—Effie M. Crawford, Hanover, Pa., April 8.

Harrisburg church met in council April 1. Delegates to Annual Conference are Bro J. E. Whitacre and Bro. D. K. Kreider; to District Meeting, Bro. J. E. Whitacre, the writer and Bro. H. K Balsbaugh; alternates, Brethren E. P. Trimmer, W. A. Trimmer and R. L. Eyock. Some very encouraging reports were given. Our love feast will be May 18 beginning at 4:30. We are in the midst of our revival which will continue till Easter. Our pastor who has charge of the meeting is giving some soul-stirring sermons.—Sallie E. Schaffner, Harrisburg, Pa., April 12.

Huntsdale church met in council April 8. Our delegate to Annual Conference is Eld. A. A. Evans. The Newville district Sunday-school convention will be held at our church May 8 and 9. This is a union convention and takes in thirty-six churches. Our evangelistic services will begin May 12 conducted by Bro. J. S Ruttenhouse of Easton, Md. The meetings will continue for two weeks, closing Sunday evening, May 25, with the love feast. March 19 Bro. V C Finnell of North Manchester, Ind., gave an illustrated lecture on Why Girls Smoke.—Mrs. J. G. Hutchison, Huntsdale, Pa., April 10.

Jennersville church met in council April 5. Delegates elected to District Meeting are Bro. Paul Semple and Sister Emmerine Semple, Bro John T Wickham is the delegate to the Annual Meeting. We are having electric lights installed in the church. Our Sunday-school is gradually growing. Changes have been made both in superintendent and teachers. April 19 Virgil Finnell will speak on Why Girls Smoke. The love feast will be held May 24 at 7 P. M. This is the second love feast to be observed in our church.—Ethel T. Lewis, West Grove, Pa., April 15

Mingo.—We were glad to have Bro Finnell with us April 12; his talk was very instructive and helpful. Our revival meetings will begin May 11 with Bro. Frank Carper of Palmyra as evangelist. Our love feast will be June 7 at 2 P. M., at the Mingo house.—Carrie K Hoffman, Collegeville, Pa., April 16.

New Enterprise.—Last Saturday evening and Sunday Bro. Paul Yoder conducted a Bible Institute of four sessions at the Salemville house. An offering of over $18 was given for providing scholarships for young ministers. At our last members' meeting Elders D. T Detwiler, L. T. Stuckey, D O Cottrell and the writer were chosen delegates to the District Meeting. At the same time it was decided to ask the present pastor to remain another year. There is an Easter program being prepared by the children of the Sunday-school. These programs are always interesting and well attended. Our spring communion will be held May 4, 6:30 P. M., with self-examination service in the morning. Two young men were recently received into church fellowship by baptism.—Rosetta Cottrell, New Enterprise, Pa., April 14.

New Fairview congregation met in council March 31. The report of the treasurer showed a favorable balance. One was reclaimed and one certificate was granted. A collection was taken for a benevolent purpose. Bro. Amos M Kulins of Union Deposit has consented to conduct a series of meetings for us starting Sept 7. Our love feast will be held May 18. Our delegates to Annual Meeting are Brethren Michael Markey and Howard H Fitz. Sunday-school and church services have been very well attended; interest is also growing in the Christian Endeavor.—J L Miller, York, Pa., April 9.

Pike church (Brothersvalley congregation) met in council Tuesday evening and elected delegates as follows: Bro J C Reiman, to represent us at Annual Meeting; A R. Knepper, C R Bauermister, C E Reiman and J C. Reiman, delegates to District Meeting.—B. B. Dickey, Berlin, Pa., April 9.

Quakertown. Our pastor, B. B Ludwick, held a revival meeting at the Springfield house beginning March 16. He preached sixteen sermons. Five confessed Christ as their Savior but will not be baptized until Easter Sunday. During these meetings we were favored with several selections by the Quakertown male quartet which were very much appreciated. The meetings closed Sunday evening, March 30, with the largest crowd during the revival. The Spirit's power was felt throughout the whole meeting. Bro. Henry Moyer and Bro Lint Neice from Reading attended one service and sang several German hymns. The church was much revived and encouraged by these meetings.—Mrs. Raymond Bleam, Coopersburg, Pa., April 14

Scalp Level.—We had Bro A. D. Helser in our morning service of March 23; he gave us a very challenging message; as a response our people pledged $1,240 for the support of Dr Homer L Burke, who is also working in the Africa field. March 26 our church met in quarterly council, at which time the following delegates were elected: Annual Meeting, our pastor, Bro J A. Buffenmyer, and Bro. B S. Hoffman; to District Meeting, Sister J. A. Buffenmyer, Brethren S B. Hoffman, A. S Hoffman and J. A. Buffenmyer. We also decided to have three pre-Easter services, these to be in charge of our pastor. We are planning to have a Daily Vacation Bible School again this summer.—Mrs. J. A. Buffenmyer, Windber, Pa., April 14.

Shade Creek congregation met in council March 25, Bro. John Graham presiding. Five letters were granted. Love feast will be held May 11, at the Berkey house. Our delegates to District Meeting are C. K. Shaffer, B. N Lehman, N E Lehman, with Sister Pearl Weaver and Bro. Wm Fry, alternates. Delegate to Annual Meeting, Bro. Graham with B. N. Lehman, alternate. June 22 is the date set for our revival meeting to begin at the Ridge house with Bro Levi K Ziegler evangelist. A Bible Institute will be conducted in the Berkey house April 26 and 27; Rev. W. J. Tinkle and wife will be the speakers.—Nellie Lehman, Blough, Pa., April 14.

TENNESSEE

Johnson City.—Since our last report two have been added to the church by baptism, one on previous baptism and two received who had been members elsewhere. Beautiful chandeliers, presented by a friend of the church, were dedicated in February, as was the bulletin board presented by the Junior League. Bro C O Beery of Pennsylvania spent a week-end here in February; he gave four inspiring messages and made a number of calls in the homes. March 12 a members' meeting was held. E. K Ziegler was chosen Annual Meeting delegate, with J. B. White, alternate. District Meeting delegates are Amy N T. White and W H. Swadley; alternates, Willie Clark and Galen Price. A plan of evangelism, which is now being conducted, with wonderful results, was approved. A report of this effort will be given soon.—Laura Gwin Swadley, Johnson City, Tenn., April 10.

VIRGINIA

Cedar Run (Linville Creek).—Our Sunday-school is moving along very nicely. We are now a star school. We have one organized class. Five of our Sunday-school workers received credits at the standard training school, held at Timberville in March. Our school took part in the Bible reading campaign. A number took the test and about all made a passing grade. We are also planning for a peace contest. March 9 a group of young people from Bridgewater College gave us a program; on March 16 Bro I. S. Long of India gave us a lecture. Both were much enjoyed. Our Aid Society, organized about a year ago, has put a lawn fence around our cemetery and church yard at a cost of $180.51. Our love feast will be May 24 at 3:30.—Fannie L. Mason, Broadway, Va., April 16.

Cloverdale congregation met in council April 9. The reports of the committees and officials were very encouraging. The following delegates to Annual Meeting were elected: Elders E C Crumpacker and F A. Myers; to District Meeting, W. K. Murray, L. N Layman, C. W. Kinzie and Roy Foster. Our church decided to have a Vacation Bible School in June. The Sunday-school which is steadily progressing under the able leadership of our superintendent, L. N. Layman, recently raised $80.43 for the China famine sufferers.—Mary C. Garber, Roanoke, Va., April 11.

Glade Union.—Our series of evangelistic meetings will begin June 18 with Bro. B. M Rollins of Keyser, W. Va., evangelist. The Sunday-school which had been closed during the winter months has been reorganized with Bro S F Guthrie, superintendent. This season we are using the envelope system of giving. March 17 one of our oldest members, Sister Hannah Guthrie, was given a pleasant surprise on her eightieth birthday anniversary.—Rosa B. Guthrie, Hazelton, W. Va., April 10.

Harrisonburg church has had some sad experiences in the last few months. Quite a number of our church family have been sick. At this writing one of our aged mothers is suffering greatly from a broken hip. Tragedy came into one of our families when the oldest son met sudden death in an automobile accident, Feb. 21 our church lost through death one of the few remaining charter members, the founder and the father of the Harrisonburg church, as he was spoken of by all. Eld P. S. Thomas. The mission band from Bridgewater College gave us a program on March 9 in which they brought us a great message of practical religion. Prof. Nelson T. Huffman, director of music at Bridgewater College, with his choruses gave a musical program in our church on March 16 which was highly enjoyed. During February we had two religious schools for the promotion of

(Continued on Page 272)

ANNA BLANCHE LENTZ BYERLY

(Continued From Page 267)

her well, for she was of the noblest of women. We knew none of a higher Christian standing."

Thus has ended her life; but though dead, "she yet speaketh" and the memory of her holy life is a sacred inheritance to all who shall come after her. Her work in the church militant has ceased and her work in the church triumphant begun "She was not, for God took her." God's finger touched her and she slept. Yet around this sleep shines the halo of the brightest star of the hope of the resurrection and the joys of the hereafter.

She leaves to mourn their loss a devoted husband, nine children—Lela Newcomer of La Verne, Calif.; Cathryn Beckner of Monrovia, Calif.; C. C. Byerly of West Chicago, Ill.; David Byerly of Cincinnati, Ohio; Nina Landes and Glen Byerly of Lima, Ohio; Archie, Pauline and Rena who reside at home; and twelve grandchildren. Also she leaves three brothers: J. F. Lentz, of Los Angeles, Calif.; G. T. Lentz of Hudson, Ill.; W. S. Lentz of Harrod, and three sisters—Mary Cochensparger of La Fayette, Ind.; AdaIoutzerhiser of Lima, and Hattie Long of Ada, besides a host of other relatives and friends.

Funeral services were held in the Pleasant View church March 26, conducted by Bro. V. L Stump of Nappanee, Ind., assisted by Brethren O. B. Ulery of Springfield, and N. I. Cool. Her body was laid to rest in the Blue Lick cemetery within the sight of the home where she spent the last seventeen years of her life. Walter D. Landes.

Lima, Ohio.

RESOLUTIONS

Whereas our heavenly Father has called unto himself from our midst our dear sister and coworker, Anna M. Gnagy, be it therefore resolved:

That we, the Sisters' Aid Society of the Church of the Brethren of Glendora, Calif., express our sorrow and loss in the death of a faithful worker in our Aid, whose counsel and encouragement we will miss;

That we cherish the memory of a devoted Christian and a sympathetic friend;

That we extend our heartfelt sympathy to the sorrowing family and commend them to God's loving care and comfort,

That a copy of these resolutions be sent to the family, to the Gospel Messenger, and be spread on the minutes of the society.

Mrs. Carrie Burkhart, President,
Glendora, Calif. Lulu N. Miller, Secretary.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Musselman-Rosenthal.—By the undersigned at the home of the bride, Dec. 7, 1929, Bro. Herman Musselman and Miss Aurel Rosenthal, both of Roann, Ind.—S. L. Cover, Chicago, Ill.

Richardson-Smith.—By the undersigned at the bride's home, near Waterford, Calif., March 19, 1930, Mr. Horace Richardson of Monitor, Wash., and Sister Martha Louisa Smith.—J. W. Deardorff, Waterford, Calif.

Workman-Eby.—By the undersigned at the home of the bride, April 16, 1930, Bro Ronald Workman of Danville, Ohio, and Sister Grace Eby of Wakarusa, Indiana.—G. W. Phillips, Danville, Ohio.

FALLEN ASLEEP

Bashor, Bro. Samuel S., born at Johnson City, East Tenn., Jan. 23, 1849, died March 31, 1930, aged 81 years, 2 months and 8 days. He came to Colorado in 1877, locating at Hygiene where he purchased a farm; eight years ago he moved to Longmont. March 5, 1870, he married Delphia Miller; to this union eight children were born, two of whom preceded him. He leaves his wife and six children. He had been a member of the Church of the Brethren for a number of years. He gave much of his time helping to erect the church at Hygiene which was built in 1880 and still is in good repair Funeral services at Longmont by the writer; interment in the Hygiene cemetery.—I. J. Sollenberger, Aurora, Colo.

Berkeley, Aaron Franklin, died aged 77 years, 11 months and 29 days. He is survived by his wife and seven children, twenty grandchildren and nine great-grandchildren. Services by Geo. Detwiler.—Mrs. Lloyd Vought, Meyersdale, Pa

Breeden, Mrs. Mary (nee Noe), died at her home in Morristown, Tenn., March 22, 1930, aged 79 years, after a brief illness. She joined the French Broad Brethren church at the age of nineteen and had been a member ever since. She married Jas. Breeden who with one son and a daughter preceded her. She is survived by one daughter, one granddaughter and two sisters. Burial in the Noe Chapel cemetery in Hamblen County. Services by R B. Pritchett.—Mrs. Ethel M. Jones, Dandridge, Tenn.

Brooks, Isaac, born in Jefferson township, Adams County, Ohio, Oct. 24, 1853, died March 26, 1930. He was four times married He is survived by his widow, one son, two daughters, one stepdaughter and two sisters. Services by the undersigned at the M. E church. Burial at Moores cemetery.—Wm. H. Satterfield, Wamsley, Ohio

Brothers, Willie David, son of Aca and Sister Dora Brothers, of Hamilton, Kans., and grandson of Sarah Melissa Hymer, born March 16, 1906, at Hamilton, Kans.; this was his home until six years ago when he came to Bartlesville, Okla. He married Miss Lillian Mae Hill Oct. 6, 1927. He is survived by his wife, father, mother, four sisters and two brothers. He united with the Church of the Brethren when eleven years old He died at the Memorial hospital on April 1, 1930, following an operation for appendicitis. Funeral services at the church by Bro. J. R. Pitzer, and burial in White Rose cemetery.—Mrs. J. R. Pitzer, Bartlesville, Okla.

Burkholder, Sister Lizzie, wife of John Burkholder, died Feb. 20, 1930, at her home in the bounds of the White Oak congregation, of complications, aged 68 years, 3 months and 22 days. She was a faithful member of the Church of the Brethren for many years. She is survived by her husband, one son, one sister and one brother. She was afflicted with cancer for several years and was a patient sufferer. Services at the Middle Creek house by Chas D. Cassel and Christ Gibbel. Interment in adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Coffman, Sister Mary Frances, died Feb. 4, 1930, aged 74 years, 1 month and 26 days. She was born in Albemarle County but spent the greater part of her life in Rockingham County, in the Mill Creek community. She was a devout member of the Church of the Brethren She is survived by her husband, four sons, one daughter, one brother and four sisters. Funeral from the Mill Creek church by C. E. Long. Interment in cemetery near by.—Bertha O. Pence, North River, Va.

Dees, Wm., born in Cleveland, Ohio, died March 25, 1930, aged 64 years, 4 months and 12 days. He united with the Baptist Church when seventeen years old and in 1902 with the Church of the Brethren, being a faithful member until death. He married Angenora Flanders May 4, 1893, in Ellsworth, Kans. To them six children were born, one dying in infancy. His wife and five children survive with one brother and four sisters. He died suddenly while working in the field. He had been in apparent good health. Services by the writer at the Sunnyside church.—B. J. Fike, Sunnyside, Wash.

Depew, James, died March 14, 1930, aged 70 years, 2 months and 21 days. Services at the English Prairie church by Bro. Samuel Burger. Burial in cemetery near by.—Mrs. Banks Light, Howe, Ind.

Eigenbrode, Bro. Geo, born Jan. 22, 1850, at the old homestead near Thurmont. He was the son of the late Daniel Eigenbrode, and grandson of John Eigenbrode who came from Germany to settle in this country. He married Ella Virginia Schroder who was born March 12, 1851. To them were born three sons and three daughters, all of whom survive. Bro. Eigenbrode was a lifelong member of the Church of the Brethren. His wife joined the church some time after their marriage He spent the greater part of his married life near Thurmont, where he took an active part in Sunday-school work. Later he moved to Waynesboro. After becoming advanced in age and unable to keep house any longer, they moved to the home of their daughter, Sister Mae Smith, of Buena Vista Springs, where they both died. He was the last surviving member of a family of five children. He had begun writing the history of the Eigenbrode family but died before completing the work. He died April 13, 1930 Funeral services in the Rouzerville church by Elders L. J. Flohr and H M. Snyder. His wife died Jan. 23, 1929. They were both buried in the cemetery of Prices church.—Elsie A. Eigenbrode, Rocky Ridge, Md.

Fishburn, Sister Martha Jane, oldest child of Eld Daniel B. and Susan Barnhart, born in Roanoke County, Va., died at her home, March 19, 1930, aged 66 years, 7 months and 26 days May 10, 1886, she married John W. Fishburn. She united with the church early in life and with her husband served the church at this place many years in the office of deacon. She leaves two daughters, one foster son and five grandchildren, one brother and three sisters. Funeral at the Appanoose church by Brethren W. A. Kinzie and Samuel Bowman. Burial in the cemetery close by.—Mrs. John Beckner, Michigan Valley, Kans.

Fryberger, Sister Lizzie G., died March 21, 1930, at her home near Alleghenyville, Berks County. She had been a consistent member of the Church of the Brethren for a number of years. She leaves her husband, three sons, three daughters and one grandchild. Services at the Graybill meetinghouse near Elm by Bro. I. W. Taylor and Bro. Chas. Cassel.—Mabel E. Martin, Ephrata, Pa.

Garvey, Maude Elizabeth, daughter of Mr. and Mrs W. H. Wagner, was born at Franklin Grove, Ill., Nov. 8, 1885. She came with her parents to Bates County in 1897, and located on a farm near Adrian, Mo. She graduated from the high school in 1904 In August, 1906, she united with the Church of the Brethren of this city. On Dec. 21, 1909, she was united in marriage with S. A. Garvey, who preceded her in death January 18, 1930. To this union nine children were born, eight of whom survive. Besides the children she is survived by her parents, two brothers and one sister. The passing of Sister Garvey is doubly sad because it followed so closely after the death of her husband. Sister Garvey was an outstanding Christian. As a girl she was an earnest worker in school, church and every activity that goes to make the world a better place in which to live. Always possessed of a sweet, sunny disposition she made lasting friends of all who formed her acquaintance. Funeral services were held from the Church of the Brethren in Adrian, conducted by Eld. Merle Hawbecker, of Rich Hill. Burial was made in the Crescent Hill cemetery.—Ruth L. Enos, Adrian, Mo

Gerlach, Sister Annie, wife of Bro. John E. Gerlach, died March 19, 1930, at her home in Lancaster County, Pa., aged 59 years, 7 months and 27 days. She had been a patient sufferer for almost three years with a complication of diseases. Her husband survives with three sons, one daughter and one grandchild One oldest daughter preceded her almost twenty years ago. She had been a faithful member of the Brethren Church for about twenty years. Services at the home by Eld. Musser and by H. C. Neff and Norman K. Musser in the Masonville Mennonite church. Interment in the cemetery adjoining. —Florence K. Herr, Millersville, Pa

Gnagey, Mrs. Susan, died March 1, 1930, aged 79 years, 8 months and 1 day. Her husband, John D. Gnagey, preceded her nineteen years ago. She is survived by one son and one daughter. One daughter preceded her. She united with the Church of the Brethren when quite young. Services in the church by Geo. Detwiler.—Mrs. Lloyd Vought, Meyersdale, Pa.

Gordy, Hannah Eby, born in Elkhart County, Ind., died at her home near North Webster, Ind., Feb 27, 1930, aged 65 years, 3 months and 11 days. She was the oldest of the children of Enoch and Keziah Eby May 24, 1888, she married Emmet Gordy who survives with one son, one grandson and one brother. She united with the Church of the Brethren in 1910 and remained a faithful member until death. Funeral by the writer, assisted by Eld. Otho Warstler at the North Webster church. Burial in the Olive cemetery near Wakarusa.—E. C. Swihart, Elkhart, Ind.

Irvin, Ruth, daughter of Brother and Sister Elam Irvin, died Jan. 22, 1930, at the home of her parents near Penryn, of rheumatic fever, aged 10 years, 6 months and 17 days She is survived by her parents, three brothers and four sisters. Services by Brethren Chas. D. Cassel and Christ Gibbel. Interment in adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Keller, Galen K., infant son of Bro. Christian and Sister Ethel Keller, died April 3, 1930. Death was due to scarlet fever and bronchial pneumonia. He is survived by his parents and one sister. Services by Bro. S. K. Wenger. Interment in the Heidelberg cemetery.—Elizabeth B. Nolt, Lebanon, Pa.

Kenepp, Henry T., oldest son of Daniel and Jane Kenepp, was born in Juniata County, Pa., Jan. 11, 1865; died March 27, 1930, aged 65 years, 2 months, 16 days. He united with the Church of the Brethren at the age of twenty-one, and lived faithful until death. Most of his life was lived in North Dakota. Jan. 11, 1900, Bro Kenepp married Jane Rolls. One son, William, was born, who now resides at Newark, Ohio. He married Emeline Hoff of Cando, N. Dak., Dec. 15, 1907. Death was due to cancer of the stomach. He leaves his wife, a son, a stepdaughter, four brothers, and three sisters. Funeral services were conducted by the writer in the Farmers' Chapel, near the birthplace of the deceased.—Wm. J. Tinkle, Huntingdon, Pa.

Kimmel, Jonathan Miller, born in Somerset County, Pa., died at his home at Sheldon, Iowa, March 10, 1930, aged 74 years, 2 months and 15 days. He married Lizzie Weighley Nov. 1, 1883, who preceded him eighteen years ago He leaves seven sons and four daughters; three daughters preceded him, also two brothers and two sisters Three sisters and two brothers survive He united with the church when a young man and remained loyal and faithful to the end. He came to Iowa in 1888, to the vicinity of Rock Rapids. In 1900 he bought a farm near Worthington, Minn., where he lived until 1915; then he returned to Sheldon, Iowa, near the church where he enjoyed the fellowship of church worship. He was buried in the cemetery near the church at Worthington. He was anointed Jan. 5 Funeral by the writer and Bro. C. E. Kimmel.—J. E. Rolston, Sheldon, Iowa.

Knisely, Solomon Harry, son of Philip and Catherine Knisely, born near Everett, Pa., died at his home in Falls City, Nebr., March 19, 1930, aged 82 years, 4 months and 2 days He came to Nebraska in the fall of 1877. Dec. 18, 1878, he married Catherine Peck who preceded him May 9, 1928 To them four sons and two daughters were born, all of whom survive. He united with the church forty years ago and served most of this time in the deacon's office, till stricken with ill health about three years ago. Services at the church by the writer. Interment in the Silver Creek cemetery.—W. W. Blough, Falls City, Nebr.

Ladrach, Sister Helen, daughter of Bro. Noah A. and Sister Ella Syler Schrock, born at Baltic, Ohio, May 20, 1894, died April 1, after a four months' illness. She united with the Church of the Brethren at the age of seventeen. She attended Juniata College also Manchester. She married Chas. Ladrach Nov. 14, 1917 She was very active in Sunday-school work, being one of the teachers, a song leader and Aid Society secretary. She is survived by her husband and parents. One sister preceded her nineteen years ago. Funeral at the church at Baltic by Elders Edw. Shepfer and W. D. Keller. Burial in West Lawn cemetery at Baltic.—Mrs. Ellen M. Baltic, Ohio.

Leer, Samantha, daughter of Wm. and Catharine Shaffer, born in Elkhart, Ind., died at the home of her daughter, Jessie Upson, Elkhart, Ind., April 2, 1930, aged 79 years, 7 months and 14 days. She had been ill for several months and patiently endured much suffering. For many years she had been a member of the Church of the Brethren. She is survived by the daughter and two grandchildren; one husband, John W. Leer, died in 1915. Funeral by the writer at the home. Burial in Grace Lawn.—E. C. Swihart, Elkhart, Ind

Long, Joseph M., son of Jeremiah and Sarah Long, born in St. Joe County, Ind., died at his home in Elkhart, Ind., Jan. 11, 1930, aged 80 years and 8 days. July 26, 1884, he married Eva Wallace. He came into the vicinity of Elkhart twenty-six years ago and in 1911 came into the city where he lived the remainder of his life. He became a member of the Church of the Brethren twenty-six years ago and remained such until death. Surviving are the companion, four children, seven grandchildren and four sisters. Funeral at the Elkhart City church by the writer, assisted by Eld. Wm. Kinsey. Burial in the Prairie Street cemetery.—E. C. Swihart, Elkhart, Ind.

Martin, Sister Emma Grace, daughter of Dr. and Mrs. S. C. Miller, born in Lansdale, Pa., Feb 9, 1895. She attended the public schools and Elizabethtown College from which she graduated in 1915 She then taught in the public schools of Hatfield township for two years At the age of sixteen she united with the church and in fifteen months she married Christian L Martin After an illness of two years she died on March 8, 1930 She is survived by her husband and children, her mother and the following brothers and sisters: Ira, Winfield, Dr. Herbert, Sara, Dr. Paul and Lawrence all of Lansdale, Pa.; Rev. Samuel of Basma, India; Raymond of Tsingtao, China; Katherine of Bluffton, Ohio; Arthur T. of Florence Bellinger of Geer, Va. She was an earnest sincere capable Christian, and a loyal citizen. Funeral services from the church in Lancaster by H. K. Ober and W. D. Fisher, assisted by R. P. Bucher, H. B Yoder, Jno Ebersole, H. K. Gosser and Wm. Baugher.—Leah S. Glasmire, Lancaster, Pa.

McKenzie, Sister Mary E., daughter of Peter and Nelson Van Horn, born in Kent County, Mich., died at St. Marys hospital, Aspinwall, Pa., March 24, 1930, aged 24 years and 26 days. Death followed an operation for appendicitis and other complications She is survived by her husband, one daughter, father, two brothers and three sisters. Funeral by the writer, her pastor. Interment in Woodlawn cemetery.—F. D. Anthony, Grand Rapids, Mich

Mellinger, Sister Barbara, widow of David Mellinger, died at the home of her son-in-law at Manheim, Jan. 8, 1930, of infirmities and 90 years, 3 months and 25 days. She was a member of the Church of the Brethren for many years. She is survived by one daughter. Services at Graybills by Bro. Graybill Hershey and Mr. Landis. Interment in adjoining cemetery.—Susan M. Cassel, Manheim, Pa

Mullendore, Bro. Aaron F., born at Gapland, Md., died at Hagerstown, Md., March 26, 1930, aged 73 years, 3 months and 14 days. He was the son of Daniel and Mary (Beachley) Mullendore Nov. 1891, he married Sister Elizabeth Musselman who survives with four daughter, five brothers and three sisters More than fifty years ago he united with the Church of the Brethren He served in the office of deacon for a number of years. During his illness the elders and was anointed. Services by Eld. J. M. Moore, C. E Martin and Bro. G E. Yoder. Interment in the graveyard of the Broadfording church, Md.—Sudie M. Wingert, Waynesboro, Pa

Myers, Chas. S., son of Abraham and Christina Myers, born in Rockingham County, Va., died at his home in Kinross, Iowa, April 3, aged 55 years, 5 months and 23 days. He came to Iowa in the year 1896. He was married three times. His third wife was Sister Snell who survives with five children, two brothers and two sisters children. He united with the Church of the Brethren when a young man and lived a consistent life. He was anointed during his last sickness. Although he had been in failing health for several years his condition was not considered serious until he developed pneumonia; this with other complications caused his death. Funeral by the English River church by the writer assisted by Eld. H. C. Coffman. Burial in adjoining cemetery.—J. D. Brower, South English, Iowa.

Naugle, Sister Anna, born in Cumberland County, Pa., died at her home in Waynesboro, Pa., March 30, 1930, aged 80 years, 7 months and 12 days. She was the daughter of Michael and Susan Gutshall Latshaw. She is survived by two brothers and two stepdaughters. Her husband, Wm Naugle, preceded her about twenty seven years ago. When quite young she gave her heart to God and united with the Church of the Brethren. She remained true to her faith until death. Services by Elders J. M. Moore and C. R. Oskin Interment in Burns Hill cemetery.—Sudie M Wingert, Waynesboro, Pa

Neff, John Q., born in Elkhart County, Ind., died in Elkhart, Ind., Feb. 21, 1930, aged 92 years and 11 days. He was a native of Elkhart County and spent his entire life here He married Elizabeth Neff Sept 14, 1866; she preceded him in January, 1922. Two children remain. For many years he had been a devoted member of the Church of the Brethren and was the oldest member of the Elkhart City congregation. Funeral in the church by the writer, assisted by Elder Jesse Ellis and Wm. Kinsey. Burial in Grace Lawn.—E. C. Swihart, Elkhart, Ind.

Ober, Sister Susan B. (nee Kulp), died in the home of her son-in-law Henry K. Ober, April 2, 1930, aged 79 years, 2 months and 2 days. She had been an inmate of the Brethren Home for the past seven years. May 2, 1869, she united with the Brethren Church and remained to be a faithful member. Surviving are one sister, one step-daughter, one stepson and one stepdaughter. Services at the Ober house by Brethren H. L. Hess and B G. Stauffer. Interment in adjoining cemetery —Fanny Zug Shearer, Manheim, Pa.

Roberts, Mahulda E., daughter of Aaron and Susannah Swihart, born in Hancock County, Ohio, Dec 21, 1846, and departed this life March 14, 1930, at the age of 83 years, 2 months and 23 days She spent her childhood on a farm in Hancock County. On Sept 27, 1866 she was united in marriage to James A. Roberts. They spent the two years of their married life in Hancock County, then moved their present homestead in Henry County and hewed it from the forest. She had been a loyal member of the Church of the Brethren for many years. She is survived by seven children, twenty-two grandchildren and ten great-grandchildren She was preceded in death by her husband, who died March 3, 1928, one son and one daughter, and five grandchildren. Funeral services at the Sand Ridge church by the writer, assisted by Rev. Lee Patton Interment at the Lewis cemetery.—J. L. Guthrie, La Fayette, Ohio.

Rothrock, Mary Evelyn, the tenth child of Elbert and Ollie Rothrock, was born March 3, 1926, and passed away at the Hebron hospital March 16, 1930 Two brothers preceded her in death She was sick two weeks with measles and pneumonia. She leaves to mourn, mother, four brothers and three sisters. Funeral services at the Bethel church, conducted by the writer. Interment in the Silver Creek cemetery.—Robert L. Sink, Carleton, Nebr.

Royer, Sister Mary F., died Feb 24, 1930, aged 82 years, 2 months and 18 days. She is survived by two sons and two daughters, her husband having preceded her. She was a member of the Church of the Brethren. Funeral from the Mill Creek church by C. E. Long. Burial at McGaheysville.—Bertha O. Pence, North River, Va.

Royer, Sister Susie M. (Hay), born in Bedford County, Pa., Sept. 1850, died in Dallas County, Iowa, March 23, 1930. When four years old she with her parents came to Northern Illinois where she grew to womanhood. She taught school two years in Illinois and two years in Dallas Center, Iowa. Aug. 31, 1873, she married Amos Royer and to them were born three sons and three daughters, all living ex-

aughter. There are also sixteen grandchildren and two great-grandildren. Early in 1877 she with her husband united with the Church Panther, Iowa, in which faith she remained till death. They had sided almost continuously on one farm for fifty-five years. Services the Panther Creek church by the writer, assisted by Bro. O. E. lessamer.—J. B. Spurgeon, Adel, Iowa.

Senseman, Rhoda, daughter of Daniel and Eliza Swallow, born near Vandalia, Ohio, died at her home, Tippecanoe City, Ohio, March 21, 1930, aged 71 years, 11 months and 17 days. April 29, 1878, she married Chas. Senseman who preceded her in February, 1922. She is survived by two sons, two daughters, nineteen grandchildren, one brother and one sister. Her youngest daughter died eleven years ago. Her life was devoted to her family, her neighbors and her church. Funeral at the home by the undersigned, assisted by Eld. Elmer Brumbaugh. Interment in the cemetery at Tippecanoe City.—J. C. Flora, Osborn, Ohio.

Shelbaer, Mrs. Mamie, wife of Jos. Shelbaer, died at her home March 27, 1930, aged 69 years. Death was due to gangrene resulting from an onward goiter from which she had long been a sufferer. She is survived by her husband and five children, one son having preceded her. She was a lifelong and consistent member of the Church of the Brethren. Services by Geo. Detwiler assisted by T. R. Coffman. Interment in Union cemetery.—Mrs. Lloyd Vought, Meyersdale, Pa.

Shover, Sister Susanna, born Jan. 30, 1852, died Nov. 25, 1929. She was a faithful member of the Church of the Brethren, Monocacy congregation, and lived a life of simplicity and plainness. She was widely known over the Blue Ridge mountains for her service in other homes. She is survived by four sons and one daughter. Her husband, Jas. Shover, died March 19, 1927. Funeral from the home of her daughter, Mrs. Mary Ditch, Pen Mar, by Eld. L. J. Flohr, assisted by Bro. E. P. Schildt. Burial in St Jacobs cemetery, Fountaindale.—Elsie A. Eigenbrode, Rocky Ridge, Md.

Showalter, Bro. Jacob A., died Feb. 16, 1930, aged 78 years, 5 months and 13 days. He had been in feeble health for a number of years, but his condition became serious a few months ago. He was born in the Broadway community but spent practically all his life in the Mill Creek region. He was a member of the Church of the Brethren. He is survived by his second wife, two sons, nine daughters, three brothers and three sisters. His first wife, Miss Maggie Petrie, the mother of the children, died fourteen years ago. Services from the Mill Creek church by C. E. Long assisted by Samuel Pence. Burial in the cemetery near by.—Bertha O. Pence, North River, Va.

Shurr, Robert Stanley, son of Brother and Sister Howard H. Shurr, died at his home in Royerstord, Pa., April 5, 1930, aged 7 years, 8 months and 1 day. His death was due to rheumatism which affected his heart. Funeral service in the Church of the Brethren, conducted by the pastor. Interment in the Fernwood cemetery.—Q. A. Holsopple, Royerstord, Pa.

Smith, Denver L., was the seventh son of Eli D and Sarah Lykens Smith of Martinsburg. He was born at Smithfield on Dec. 14, 1898, and grew to manhood in that vicinity. At the age of fifteen he accepted Christ as his Savior and united with the Church of the Brethren. He married Bessie Miller of Tyrone July 25, 1921. He died March 22, 1929, of pneumonia. He leaves his wife, two sons and three daughters, six brothers and five sisters. Funeral in the Smithfield church by Bro. F. R. Zook, assisted by Bro. W. H. Holsinger and the pastor of the M. E. church of Tyrone. Interment in the Smithfield cemetery.—Dorothy Wineland, Martinsburg, Pa.

Smith, Earl V., son of Ira A. and Mary Smith, born in Cass County, Ind., died Feb. 5, 1930, aged 24 years, 1 month and 23 days. He was stricken with acute appendicitis and was taken to the hospital where an operation was performed. He united with the Church of the Brethren at the age of fourteen and had since been a faithful member. He was a fine christian young man. He was married in April, 1929, to Minnie Weaver who survives with his father, mother and one sister. Funeral services by the writer, assisted by Bro. Ira Kreider, in the church at Logansport. Interment in the Galveston cemetery.—S. L. Cover, Chicago, Ill.

Spangler, Sister Mary, died Feb. 18, 1930, aged 78 years, 6 months and 15 days. She had been in poor health for several years. She was a faithful member of the Brethren Church for a number of years. She married Eld. S. G. Spangler July 5, 1874. To this union were born four sons and two daughters, all living. Her husband preceded her March 8, 1929. Funeral in the home by Eld. W. F. Vest. Interment in the Spangler cemetery.—Mrs. O. R. Whitlock, Floyd, Va.

Weybright, Bessie Marea, daughter of Wallace and Cora Wagner, died Sept. 29, 1929, aged 28 years, 10 months and 9 days. Dec. 14, 1918, she married Wm. Weybright, and to them were born three children; these with her husband survive. They had resided on a farm near Syracuse, Ind., in the Bethany congregation. She accepted Christ as her Savior at the age of twenty and lived a faithful, consistent Christian life. Her death was due to typhoid fever. Funeral by Eld. Raleigh Neff at the Bethany house.—M. H. Geyer, Milford, Ind.

Wiles, Br. Cyrus Bigler, born near Waynesboro, Pa., died at his home in Waynesboro, April 1, 1930, aged 72 years, 8 months and 12 days. He was the son of Peter and Mary (Scott) Wiles. He married Sister Anna Belle Koons who preceded him five years ago. He is survived by two sons and one daughter. Several years ago he united with the Church of the Brethren and was a faithful attendant at services. Funeral by Eld. J. M. Moore. Interment in Green Hill cemetery.—Sadie M. Wingert, Waynesboro, Pa.

Wright, Mrs. Anna Pearl, wife of Clarence Wright, died at her home in Manheim, Jan. 19, 1930, of cancer, aged 37 years, 4 months and 6 days. She is survived by her husband, seven children, six step children, her parents and a number of brothers and sisters. Services at the late home by Brethren Chas. D. Cassel and W. D. Fisher. Interment in Mellingers cemetery, east of Lancaster.—Susan M. Cassel, Manheim, Pa.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Phil. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

GRADUATION SUGGESTS BOOKS

When COMMENCEMENT comes BOOKS are in order.
Graduates like stories. Here's a popular list of
75c books from which to choose.
Make your own selection

75c **75c**

By Jane D. Abbott
Aprilly
Happy House
Larkspur

By Irving Bacheller
The Light in the Clearing
In the Days of Poor Richard
Father Abraham

By Ralph Connor
The Doctor
Corporal Cameron
The Man From Glengarry

By Emma C. Dowd
Polly of Lady Gay Cottage
Polly and the Princess
When Polly Was Eighteen

By Ethel Hueston
Prudence of the Parsonage
Prudence's Sisters
Prudence's Daughter

By Peter B. Kyne
Cappy Ricks, or the Subjugation of Matt Peasley
Kindred of the Dust
Never the Twain Shall Meet

By Grace L. H. Lutz
The Finding of Jasper Holt
The City of Fire
The Man of the Desert

By L. M. Montgomery
The Blue Castle
The Golden Road
The Story Girl

By Eleanor H. Porter
The Road to Understanding
Miss Billy's Decision
Sister Sue

By Gene Stratton Porter
Her Father's Daughter
Song of the Cardinal
Laddie

By Grace S. Richmond
Round the Corner in Gay Street
The Twenty-fourth of June
The Brown Study

By Jean Webster
Daddy Long-Legs
When Patty Went to College
Just Patty

By Kate Douglas Wiggin
Rebecca of Sunnybrook Farm
New Chronicles of Rebecca
Mother Carey's Chickens

By Harold Bell Wright
The Eyes of the World
Their Yesterdays
When a Man's a Man

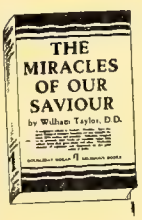
THESE POPULAR BOOKS at the POPULAR PRICE (75c each) are only a FEW of the MANY LISTED in OUR CATALOGUE. If you have another book in mind, write us. Our book service is for you.

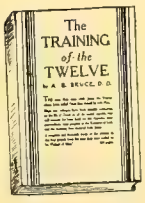
BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

Those Who Know Like and Use

Our $1 Religious Library









Ministers and others are appreciating these Dollar Books and are ordering them in large numbers. Here is our enlarged list:

1000 EVANGELISTIC ILLUSTRATIONS	Aquilla Webb
THE PUBLIC WORSHIP OF GOD	J. R. P. Sclater
PAUL OF TARSUS	T. R. Glover
WHAT TO PREACH	Henry Sloan Coffin
SERMONS ON BIBLICAL CHARACTERS	Clovis G. Chappell
GREATEST THOUGHTS ABOUT JESUS CHRIST	J. Gilchrist Lawson
APOSTOLIC OPTIMISM	J. H. Jowett
MORE SERMONS ON BIBLICAL CHARACTERS	Clovis G. Chappell
FAST HOLD ON FAITH	Henry Howard
PAUL, THE MISSIONARY	W. M. Taylor
THREE HUNDRED EVANGELIST SERMON OUTLINES	Aquilla Webb
CYCLOPEDIA OF SERMON OUTLINES	Aquilla Webb
THE MIRACULOUS ELEMENT IN THE GOSPELS	Alexander Bruce
THE EVANGELISTIC ENCYCLOPEDIA	G. B. F. Hallock
THE HUMILIATION OF CHRIST	Alexander B. Bruce
1001 ILLUSTRATIONS FOR PULPIT AND PLATFORM	Aquilla Webb
THE IMPATIENCE OF A PARSON	H. R. L. Sheppard
THE TRIAL AND DEATH OF JESUS CHRIST	James Stalker
THE TEN COMMANDMENTS	Henry Sloane Coffin
NEW TABERNACLE SERMONS	T. DeWitt Talmage
BIBLE TYPES OF MODERN MEN, First Series	W. Mackintosh Mackay
BIBLE TYPES OF MODERN WOMEN, First Series	W. Mackintosh Mackay
ONE HUNDRED BEST SERMONS FOR SPECIAL DAYS AND OCCASIONS	G. B. F. Hallock
ONE HUNDRED GREAT TEXTS AND THEIR TREATMENT	Frederick Barton
ONE THOUSAND THOUGHTS FOR FUNERAL OCCASIONS	Frederick Barton
THE PASTOR HIS OWN EVANGELIST	J. W. Chapman and C. L. Goodell
ONE HUNDRED PRAYER MEETING TALKS AND PLANS	Frederick Barton
ONE HUNDRED CHOICE SERMONS FOR CHILDREN	G. B. F. Hallock
ONE HUNDRED REVIVAL SERMONS AND OUTLINES	Frederick Barton
THE PREACHER—HIS LIFE AND WORK	J. H. Jowett
THE CROSS IN CHRISTIAN EXPERIENCE	W. M. Clow
LORD, TEACH US TO PRAY	Alexander Whyte
THE MIRACLES OF OUR SAVIOUR	William Taylor
THE PARABLES OF OUR SAVIOUR	William Taylor
THE TRAINING OF THE TWELVE	A. B. Bruce
THE WICKET GATE	G. A. Studdert-Kennedy
A QUEST FOR SOULS	G. W. Truett
A GUIDE TO PREACHERS	A. E. Garvie
CYCLOPEDIA OF SERMON OUTLINES FOR SPECIAL DAYS AND OCCASIONS	G. B. F. Hallock

Some of these formerly sold as high as $3.50.
Make your own selection—any volume for ***One Dollar!***

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

Notes From Our Correspondents

(Continued From Page 269)

Sunday-school work and for the training of the teacher. One was put on by the worker for the international council of religious education; the other was put on by the field worker of our District and was held in our church. A number of our teachers took training in each of the schools March 7 at our quarterly council we elected delegates to District Meeting We also chose Bro. D. H. Miller, our pastor, as delegate to Annual Meeting Our treasurer, Bro I. M Frye, gave a most encouraging report of the church finances. Our welfare committee has been very busy lately working with the younger folks of the congregation, promoting the cause of peace through contests. Much interest has been aroused and a friendly rivalry has prevailed all along through the six contests The six silver medal holders will contest in the near future for a gold medal. All through the year our pastor has been giving a series of strong sermons tending to build Christian character.—Mrs. A. Fred Cline, Harrisonburg, Va., April 17.

Hollywood congregation met in council March 30. Various officers were elected to fill vacancies. We decided to have a Vacation Bible School this summer. Sisters Bertha Quann and Thelma Roberson were elected delegates to the ministerial and Sunday-school meeting to be held at the Belmont church Six letters of membership were granted; one has been claimed by death this year —Irvin D. Quann, Fredericksburg, Va., April 12

Jeters Chapel.—Sister P. J. Jennings has closed a twelve-day revival at this church Four were baptized in Roanoke Saturday for the Brethren faith and a number of reconsecrations were made also. We had our love feast April 12 with forty-eight members communing. Our Sunday-school was largely attended yesterday; sixty-seven enrolled including several visitors, and the collection was $2 50 Mrs. Jennings is doing a wonderful work here.—Ada Wright, Vinton, Va., April 15.

Mill Creek church met in council March 22. Homer J. Miller was reelected pastor for the year Samuel Pence and Homer Miller were elected delegates to Annual Meeting; delegates were also selected for District Meeting. Our series of meetings will begin Aug 17 conducted by I. S Long, returned missionary from India. Our love feast will be held May 10 at 4 P M A group of young people from the Mission Band of Bridgewater College gave an interesting and inspiring program March 23 The B. Y. P. D. has reorganized and much interest has been shown in the work; splendid programs are being rendered every two weeks on Sunday evening —Bertha O. Pence, North River, Va., April 7.

Oronoco congregation met in council April 5 with Eld. R. M. Figgers presiding He was chosen delegate to District Meeting. They also chose their pastor to hold the revival The Sunday-school has been holding up very well through the winter season.—Frank Figgers, Oronoco, Va., April 12.

Poages Mill church met in council April 5. The Sunday-school was reorganized with Harvey Grisso, superintendent. It was decided to have an all-day service on Mother's Day. Bro. Garst was asked to look after the 11 o'clock service. The Baptists agreed to furnish a speaker for the afternoon service It was also agreed to ask the First church of Roanoke City to bring special music for the afternoon. This choir was with us last year and their music was much enjoyed. It was decided not to send a delegate to Annual Conference. Sisters Stella Grubb and Mary Ferguson were chosen delegates to District Meeting, with F. L. Grisso and Ella Henry, alternates The visiting brethren were assigned to the different sections The next council meeting will be Aug 2 —Mrs. F. L Grisso, Salem, Va., April 14.

Red Oak Grove.—We held our regular church council at Stone Wall April 5 H C Eller, field worker of our District, met with the official body of Red Oak Grove March 17 to plan some work for this summer We hope to be able to reorganize our Sunday-school April 13. Sister Levonia Hoback donated a half acre of ground for a church burial ground; the committee is to see about surveying and enclosing the same. We covered our churchhouse at Stone Wall during the last year, the cost being about $80 —Mrs. O. R. Whitlock, Floyd, Va., April 8.

Richmond church had the pleasure of a visit from Bro. M. R. Zigler on Sunday, March 9 He preached at the morning service to a congregation that overflowed our present quarters. There have been two deaths among our members since our last writing and our sympathies go out to the bereaved families. On the evening of April 5 the Bridgewater College male quartet, together with Bro. Jno. S. Flory, broadcast a half hour program over WRVA. After this was over, they came to our place of worship and gave us a half hour of music which was much enjoyed by all. Bro. Flory led the opening devotions for our quarterly council which met later. Reports of the various departments were given, that of the Sunday-school showing a decided growth over the same period last year. The building committee reported good progress on the church and that it would be ready for use early in May. A committee was appointed to make arrangements for the dedication services on Sunday, May 11. Our pastor, Bro. L. A. Bowman, was elected delegate to Annual Meeting, with his wife as alternate.—Mrs. Fred J. Wampler, Richmond, Va., April 10.

Rileyville church met in council March 22. The reports from our various teasurers showed an increase in work over last year. Our missionary treasurer's report showed that we raised our full quota again this year, for both District and general missionary work. The following church officers were elected: Bro. J. B F. Huffman, elder; Bro. J. W. Huffman, general treasurer; Miss Nina Atwood, clerk; Miss Mamie Hockman, mission treasurer Brother and Sister J. W. Huffman were elected delegates to the District Meeting. Our pastor will represent us at the Annual Conference. It was decided that our pastor with the deacon brethren will make a special visit of our membership this spring. Our elder, J. B. Huffman, gave a fine and helpful talk along this line with much good advice. It was decided to retain Bro Showalter as pastor for another year. This is the sixth year that he has served us. Our love feast will be held on May 24, at 4:00 o'clock.—Mrs. C. O. Showalter, Rileyville, Va., April 8.

Trevilian church met in council March 22. It was decided to hold an election for one or more deacons. Brethren Carl Glick and E. E. Joyce were chosen delegates to Annual Meeting. Bro Joyce preaches for us every first and third Sunday, and at Pendleton (a mission point) every second and fourth Sunday at 2:30 P. M. We feel greatly blessed to have him work with us. Prayer meeting is every second and fourth Sunday night. Bro. Sweitzer delivered a message to us March 23 which was enjoyed by all We reorganized Sunday-school at Pendleton March 23. Bro. E. Dunivan is our superintendent. Our love feast will be held May 18 at 6:30 P.M.—Bessie Shumake, Louisa, Va., April 16.

WASHINGTON

Seattle congregation was pretty well represented at the prayer meeting last Thursday evening, knowing that afterwards the building committee was prepared to present three plans for the new church, and that we were to decide on which we desired. Over an hour was spent in a careful discussion of the plans presented, and one was tentatively adopted, to be submitted to Bro Ziegler, when he comes. No one sees how we can build the needed house of worship at present, but if we can build the basement and get moved into that soon, it is thought we will do well. Our present house of worship is getting quite untrustworthy.—Mrs. W. B. Stover, Seattle, Wash., April 12.

Yakima church met in business meeting April 2. Since our last report four members have been received by letter, one a minister. Our pastor, Bro. Walter Coffman, expects to hold a few meetings prior to Easter, then Bro. Harper Will of Twin Falls, Idaho, will be with us and continue the meeting for a couple of weeks, closing with a love feast.—Katie Baldwin, Yakima, Wash., April 5.

WEST VIRGINIA

Beaver Run church met in council March 29. A committee was appointed to arrange for a Vacation Bible School sometime during the summer. Bro. B. W. Smith was elected delegate to Annual Conference, with Bro. Amos Holsinger, alternate. We have secured Bro. Guy West to hold our revival meeting the first part of September. Two deacons were elected at this time: Brethren Wayne Miller and Frank Ferrebee.—Bessie A. Holsinger, Burlington, W. Va., April 12.

North Fork congregation met in council March 22. Delegates chosen to District Meeting were Bro. Lloyd and Ira Lambert; to Annual Meeting, Eld. E A Lambert. We decided to hold our series of meetings sometime in May —Mrs. Martha Hartman, Dry Run, W. Va., April 9.

Pleasant View.—We met in council April 5. Bro E. L. Clower was chosen delegate to District Conference; Brethren Thos. Jones and Galen McAvoy, alternates. Our Sunday-school attendance is increasing since the weather and roads are better; 101 were present last Sunday. The attendance was good all winter considering that all must walk through the mud. Bro Clower preaches each first and third Sunday morning; the other Sundays he has short talks for the children which are quite helpful. Several of our young people are away in school and work and we miss them at our Y. P. D. meetings. We have these meetings each Sunday evening unless the weather is very rough. Though the attendance is not so large, the meetings are very helpful. We take offerings each time for missions Through our Sunday-school we took several special offerings to help in the deficit fund. We still take a missionary offering one Sunday each month through the Sunday-school. We expect Bro. J. W. Rogers of Sebring, Fla., to hold our revival the last two weeks in August. We live in an isolated part of the District and have few visiting brethren. Anyone passing through would be very welcome to stop with us.—Mary McAvoy Jones, Fayetteville, W. Va., April 15.

ANNOUNCEMENTS

ANNUAL MEETING

June 11-18, Hershey, Pa.

LEADERSHIP TRAINING SCHOOLS

June 2-7, Camp Mack.

DISTRICT MEETINGS

April 26, 27, Virginia, First, Oak Grove.

April 30, May 1, Eastern Pennsylvania, Springville congregation, Mohler house.

May 8, Southern Ohio, Eversole church.

LOVE FEASTS

California

April 26, Chico.
April 27, 6:30 pm, Oakland.
April 27, 7 pm, Hermosa Beach.
May 4, 6:30 pm, Belvedere, (Los Angeles).
May 4, 7:30 pm, Laton.
May 18, 6:30 pm, Covina.
May 21, Long Beach.
May 24, 7:30 pm, San Diego, First.

Florida

May 2, 7 pm, Sebring.

Illinois

April 26, 7 pm, Panther Creek.
April 27, 7 pm, Dixon.
April 28, 7:30 pm, Springfield.
May 4, Canton.
May 4, 7:30 pm, Franklin Grove.
May 13, 7:30 pm, Allison Prairie.
May 18, 7:30 pm, Bethel.
May 18, 7 pm, West Branch.
May 18, Polo.
May 24, 25, Yellow Creek.

Indiana

April 26, 7 pm, Nettle Creek.
May 10, Second South Bend.
May 10, 7:30 pm, Beech Grove.
May 10, 7:30 pm, Buck Creek.
May 11, Muncie.
May 17, 7:30 pm, Arcadia.
May 17, Rossville.
May 17, Pleasant Hill (No.).
May 17, Camp Creek.
May 17, Wawaka.
May 18, Kokomo.
May 23, 7:30 pm, Walton.
May 24, Eel River.
May 24, 2 pm, English Prairie.
May 29, 7 pm, Baugo.
May 31, New Salem.
May 31, 7:30 pm, Killbuck at Antioch.
May 31, Bremen.
May 31, Elkhart Valley.

Iowa

May 4, Des Moines, First.
May 18, Muscatine.
May 24, 7:30 pm, Iowa City.
May 31, 7:30 pm, Prairie City.
May 31, 7:30 pm, Libertyville.

Kansas

April 27, Morrill.
May 24, 7 pm, Belleville.
May 31, North Solomon.
May 31, Quinter.

Maryland

April 27, 5 pm, Woodberry (Baltimore).
May 3, 2 pm, Longmeadow.
May 4, 7 pm, Pleasant View
May 10, 2 pm, Broadfording.
May 10, 2 pm, Piney Creek.
May 10, 2:30 pm, Locust Grove.
May 11, 6:30 pm, Pipe Creek
May 18, 6:30 pm, Beaver Dam.
May 24, 4 pm, Middletown Valley at Grossnickles.
May 24, 4 pm, Brownsville.
May 25, 6 pm, Monocacy at Rocky Ridge.
May 31, 4 pm, Manor.

Michigan

April 27, Battle Creek.
May 3, 7:30 pm, Thornapple.
May 17, 7:30 pm, Crystal.

Missouri

May 3, Shoal Creek.
May 4, 8 pm, South St. Joseph.
May 10, Oak Grove.
May 17, Bethel.

Nebraska

May 4, Bethel.
May 5, Octavia.

Ohio

April 27, 7:30 pm, Stony Creek.
April 27, Kent.
April 27, Canton.
April 27, 7:30 pm, Pleasant View.
May 3, 6 pm, Springfield.
May 3, Troy.
May 4, Lima.
May 10, Defiance.
May 24, Cincinnati.
May 24, 7:30 pm, Bear Creek.

Oklahoma

May 3, Big Creek.
May 4, Oklahoma City.
May 5, 7:30 pm, Washita.

Oregon

May 3, 7:30 pm, Portland.
May 10, 7:30 pm, Newberg.

Pennsylvania

May 3, 4, 10 am, Little Swatara, Ziegler house.
May 3, 4, 2 pm, Palmyra.
May 3, 1:30 pm, Mountville, at Mountville.
May 4, 7:30 pm, Pittsburgh.
May 4, Hanover.
May 4, 6 pm, Chambersburg.
May 4, Philadelphia, First.
May 4, 7 pm, Locust Grove.
May 4, 6:30 pm, New Enterprise.
May 4, 6:30 pm, Connellsville.
May 4, Stonerstown.
May 7, 7:30 pm, Norristown.
May 8, 9, 10 am, Big Swatara, Hanoverdale house.
May 10, 2 pm, Spring Grove at Kemper house.
May 10, Indian Creek.
May 10, 11, 1:30 pm, East Petersburg, East Petersburg house.
May 10, 11, Hershey.
May 10, 11, 1:30 pm, Richland.
May 10, 11, 1:30 pm, Annville.
May 11, Smithfield.
May 11, 3 pm, Ephrata.
May 11, 6:30 pm, Roaring Spring.
May 11, Snake Spring.
May 11, Claysburg.
May 11, 6:30 pm, Mt. Olivet.
May 11, Shade Creek, Berkey house.
May 13, 14, 1:30 pm, East Fairview.
May 17, 2 pm, Hatfield, Hatfield house.
May 17, 1:30 pm, Conestoga, Bareville house.
May 17, 18, 10 am, Fredericksburg, Meyer house.
May 17, 18, 1:30 pm, Myerstown.
May 17, 18, Maiden Creek.
May 17, 18, 10 am, Back Creek, Upton house.
May 17, 18, 1:30 pm, Midway.
May 17, 18, 1:30 pm, Upper Conewago, Mummert house.
May 18, Meyersdale.
May 18, New Fairview.
May 18, 6:30 pm, Scalp Level.
May 18, Walnut Grove.
May 18, 4:30 pm, Harrisburg.
May 18, 6 30 pm, Newville.
May 19, Geiger.
May 20, 21, 9:30 am, Springville, Mohler house.
May 21, 22, 1:30 pm, White Oak, Graybill house.
May 24, 7 pm, Jennersville.
May 24, 25, 2 pm, Conewago at Bachmansville.
May 25, Huntsdale.
May 25, 5 pm, Carlisle.
May 25, Leamersville.
May 25, Shamokin.
May 25, Carson Valley.
May 25, 6:30 pm, Manor. Purchase Line house.
May 28, 10 am, West Conestoga at Middle Creek house.
May 31, Lower Claar.
May 31, 2 pm, Akron.
May 31, 1:30 pm, Welsh Run.
May 31, June 1, Antietam, Prices.
May 31, June 1, Heidelberg.
June 4, 5, 1:30 pm, White Oak at Kreider.

Virginia

April 26, 7 pm, Flat Rock at Cedar Grove.
May 3, 3:30 pm, Salem, Salem house.
May 3, 4:30 pm, Greenmount, Mt. Zion house.
May 10, 4 pm, Mill Creek.
May 17, 4 pm, Peters Creek.
May 18, 5 pm, Hinton Grove.
May 18, 6:30 pm, Trevilian.
May 24, 4 pm, Rileyville.
May 24, 3:30 pm, Cedar Run (Linville Creek).

Heart of the Crimson Cross

Those who have read **Dr. Henry's "Heart of the Crimson Cross"** recommend it to their friends, because of its wholesome message, its fine descriptions and its challenging ideals. Here is a story with leading characters whom you will delight to know. Especially priced to our readers at **$2.00.**

Brethren Publishing House, Elgin, Ill.

A. D. HELSER ON FURLOUGH

Can Not Meet You All Personally

but his book, **" IN SUNNY NIGERIA,"** will instruct, entertain and stir you for missions. Tells you of our Africa Mission, the people, customs, superstitions and fine qualities. A book you will enjoy and will turn to again and again. **$1.50.**

Brethren Publishing House, Elgin, Ill.

NOT PROFIT, BUT SERVICE

THE BRETHREN PUBLISHING HOUSE IS THE PROPERTY OF THE CHURCH OF THE BRETHREN. There are no other stock holders. The **Brethren Publishing House** is not operated for profit, neither for personal gain. Whatever profits accrue from year to year go into the hands of the **General Mission Board** to further the spread of the Gospel at home and abroad. In this way the **Brethren Publishing House** becomes a regular contributor to the mission cause. When you patronize the Brethren **Publishing House** you help yourself and the Lord's cause

"The hand that rocks the cradle rules the world"

Mother's Day, May 11

Once a year we pause to honor Mother. How will you observe MOTHER'S DAY? Others are making it a great day. Why not you? Here are a few suggestions:

Exercises for Mother's Day

Mother and Home

Here is a complete order of service for church or school. 16 pages of good material. **8c; 85c per dozen; $6.00 per hundred.**

Mother Mine

Contains choice songs, recitations and exercises for all departments of church and school, **8c; 85c per dozen; $6.00 per hundred.**

The Harbor of Home

Every number in this cantata stimulates love for and appreciation of mother and home. **8c; 85c per dozen, $6.00 per hundred.**

Two Pageants for Mother's Day

Mother, a Twelve Minute Pageant

Simple, impressive, suitable for opening exercises Uses young people. Requires only one rehearsal. **15c; six for 75c.**

The Woman by the Way

The characters are a mother and children—as many as you desire. Simple setting. Dialogues and music. Effective. **15c; $1.50 per dozen.**

Books for Mother's Day

Paramount Special Day Book for Mother's Day and Missions

Contains 33 pages of material for Mother's Day; 7 pages of songs and music; 14 pages for missions. **All for 25c.**

Paramount All the Year Round Book

Contains 144 pages of which 14 are devoted to Mother's Day. **40c.**

Pageants for the Year

Contains 22 pageants, and 3 of them are for Mother's Day. **$1.50.**

The Golden Pen

An excellent little book by **W. Arthur Cable.** Beautifully bound. Very appropriate as a gift to mother. **50c.**

Post Cards for Mother's Day

These cards have appropriate message and picture on one side, and invitation to Sunday-school on Mother's Day, with space for name of school and personal signature. **20c a dozen; $1.25 a hundred.**

Order by number.

No. 357. Picture of mother reading, and scene.

No. 429. Picture of mother.

No. 496. Picture of Bible and spectacles, with home in distance.

This material is good, usable, inexpensive. From it your **Mother's Day Committee** can make selections for its own local needs. Order now and get ready for your best **MOTHER'S DAY.**

Brethren Publishing House, Elgin, Ill.

Personal and general use of the **"Stewardship Diary and Budget Account"**

Greatly assists in systematic and regular giving. **Send 25c for your copy** of this helpful vestpocket booklet.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 — Elgin, Ill., May 3, 1930 — No. 18

Rural Life Number

Editorial—
Farm Relief, ... 273
Both Possible and Sure, ... 273
Richer Than Blood, ... 273
A Brief Exhortation in Neutrality, ... 276
Business for Annual Conference, ... 280
Among the Churches, ... 281
Around the World, ... 281
The Quiet Hour, ...

General Forum—
My Garden (Poem), ... 274
The Problem of Rural Leadership. By Paul H. Bowman, ... 274
The Rural Church in the Immediate Future. By W. H. Yoder, 274
Financing the Rural Church Program. By W. A. Kinzie, ... 275
What Can the Church Do for the Farmer? By F. A. Myers, ... 275
The Country Church of the Northwest By McKinley Coffman, 276
The Relation of the Rural Church to Other Organizations in the Community. By Galen Wampler, ... 282

Pastor and People—
Evangelism in the Open Country. By Paul K. Brandt, ... 278
A Rural Congregation of Six Hundred Members. By A. F. Bolinger 278
The Ascension and Its Assurance.—Part 2. By L. R. Holsinger, 278

Home and Family—
A. B. C's in Green (Poem), ... 279
Grandmother Warren.—No. 4. By Bess Bates, ... 279
Creation. By Wm. E. Thompson, ... 279
Who Are Interested? By Lester E. Fike, ... 279
Bits of Brotherliness. By Paul F. Bechtold, ... 279

...EDITORIAL...

Farm Relief

It is our opinion that the farmers are not getting a square deal. It may be that this opinion is due to native prejudice more than to an intelligent understanding of the case. We were born on the farm, and our youth was spent there. We learned something about all kinds of farm work, as it was done in those days, the planting, the cultivating and the harvesting of the crops, and hauling the wheat and corn to market. We have vivid memories of butchering time and making apple butter and getting the big ash hopper ready for mother.

What she wanted with that some of you younger readers would never guess. Bless your innocent and unsophisticated minds, that was to prepare the lye for making soap. The ham rinds and other trimmings for the "soap grease" were in the smoke house near by. And the bake oven was right there too. Can your nose remember the wonderful fragrance of freshly browned crust which came out of those old time ovens when mother opened the door at the psychological moment? But say, isn't this evidence enough to establish our right to a full set of prejudices in favor of the farmer?

The subject of debentures is too deep for us and we pass it up for treatment by more expert hands. But it is hard to keep down a suspicion—there goes our country-born prejudice again—that the manufacturers and the "interests" in general still get the best of the bargain in the making of tariff bills. Having found the needed personal relief in saying that much, we pass to another phase of the subject of farm relief, the opportunity and responsibility of the church.

But is it the business of the church to tamper with such questions? No, and yes. It is not the business of the church to dictate legislation or to lead revolts against it. It is the business of the church to provide a healthy atmosphere for determining these matters and also for making the best of whatever unfortunate conditions may arise. It should furnish the inspiration for improving the situation and for enduring what can not be cured.

The Russian revolt against religion has its roots in the terrible tyranny of the past. In the light of that the doctrine that "religion is the opiate of the people" is not hard to understand. The old state regime used it for that very purpose. The consolations of religion were offered to the people in order to reconcile them to their hard lot and make them submit more easily to the oppression and injustice to which they were subjected. Let them abandon hope for anything better in this world and be content to wait for their turn in the next. The arrangement suited perfectly the evil purposes of the ruling class and so it laid great stress on the importance of religion.

In not quite so crude a form that view of the matter still has wide currency. We still have with us the privileged classes, those who not only have more than their share of material comforts, but consciously or unconsciously think they have a right to them. These favored ones are often very religious in their way and they are likely to be very jealous of what they regard as the pure gospel. They want the church to keep strictly to its proper business of pointing out to the uninformed and under-privileged folk the way to a heaven of eternal peace and blessedness without concerning itself too much with such things as the practice of the golden rule by the privileged ones.

With reference to a situation of this kind the country church has a twofold obligation, a twofold approach to the question of farm relief. It should be the moral center of the community life and it should be the acknowledged guardian of the highest life values.

As to the first, the church must take a lively interest in every phase of the community welfare. It must have a quick ear for injustice and be sensitive to the hardships and wrongs which any one group suffers at the hands of another. It should lead in the awakening and cultivation of right sentiment on all moral issues. It should be sympathetic with the misfortunes and miseries of all classes in the community, especially the poor. It should be the outstanding champion of righteousness and brotherhood in all human relationships.

It should do these things, in rare instances perhaps by direct effort in an organized capacity, but constantly and chiefly by vigorous teaching and preaching of the truths of the gospel in their application to all problems of life, social and individual. It must believe that the religion of Jesus will work in every line of human endeavor which the welfare of mankind requires, and it must be bold to take the leadership in thought and action in making that religion work. It must make religion, not the opiate of the people, but their awakener and inspirer to every good work.

Having stressed thus strongly the approach to farm relief just indicated we can hardly be misunderstood in adding that the greatest opportunity and obligation of the church continues to be the guardianship of spirit values. However much or little the church may be able to do in raising the standard of material comforts and in securing justice and fair play for all in the community, it must never allow the people to forget that there is no substitute for spiritual affinity with God. That comes first always and the church must keep it first in the people's thought. With prosperity so-called or without it and the jibes of carnalists notwithstanding, soul richness, love of purity and goodness, trust in the Father of Jesus and the consciousness of peace with him—these are the only things that make it really worth while to be alive.

To keep this truth vivid in the public mind and to drive it home upon the heart and conscience is to provide the choicest kind of farm relief.

Both Possible and Sure

The utter simplicity of the way of life is its highest commendation and in that fact lies its irresistible appeal. "Seek good, and not evil, that ye may live."

The whole story is there. Not only the gospel of good works is there, but so is the gospel of God's forgiving love and grace, the gospel of salvation only by faith in Christ.

It is a matter of seeking good, not evil. That is what gives the right bent to the soul and floods it with the gracious love of God and sets it on the highway toward righteousness.

Seeking good and not evil is the one and the only thing which makes possible fellowship with God. But the joy of it is that it not only makes this possible but that it makes it sure.

This we know because we have seen Jesus. And whoever has seen him has seen his Father also.

Richer Than Blood

Is physical kinship more real, more enduring, more satisfying than spiritual? Is it? Jesus said to his listeners one day that if they were the children of Abraham, as they claimed, they would do the works of Abraham. They would be like him in spirit. They were not. Therefore their claim to be the true descendants of Abraham and heirs of the promise to him was invalid.

Do you believe that? Are you willing to admit the soundness of Jesus' reasoning on that point? Do you ever follow out the implications of it?

To the same purport exactly was Paul's contention that "they that are of faith, the same are sons of Abraham." See? *Do* you see? Blood connection is as nothing in comparison with the connection established by likeness of spirit. Fulfilment of God's eternal purpose hinges on the latter, not the former. The prophecies, the promises, the covenant—all must be understood in the light of this overwhelming fact.

Who is my mother? Who are my brothers and my sisters? So Jesus inquired one day of those who told him that these near kin of his were outside wanting to see him. But they could not answer. They were too dense, too utterly literalistically minded. To them mothers and brothers could mean nothing but kindred by physical birth and blood. To Jesus kinship by reason of spiritual likeness was a nearer and dearer tie, more vital, more real, more worthful, than *any* natural one, and worthy of the tenderest names we know.

Do you see? *Do* you see that this great truth is but a corollary of a greater one? *The one and only ultimate reality is spirit.* All the rest are symbols and shadows. And our whole philosophy of life, our interpretations of religion with all its institutions and appurtenances must be shaped accordingly.

Blood may be thicker than water but the affinity of kindred spirits is the foundation fact on which the kingdom of God is built, and the hope of heaven.

A Brief Exhortation on Neutrality

A scholar writing of Obadiah calls him the prophet against neutrality, finding his text in Edom's standing on the other side and refusing to help in the hour of Judah's need. "Thou wast as one of them," the prophet says, that is, as one of Judah's outright enemies.

It is a note often struck in the Biblical history. Deborah sang it concerning certain of the tribes which refused to "come to the help of Jehovah." And she sang it with vigor, with an accompaniment of the hot wrath of curses.

It's very old, but we need the reminder of it still. The temptation of neutrality is strong. And there isn't any such side in Christ's war on iniquity. Whoever isn't for him is against him. And you can't be for him by standing off and watching the rest do the fighting.

GENERAL FORUM

My Garden

A garden is a lovesome thing, God wot!
Rose plot,
Fringed pool,
Fern'd grot—
The veriest school
Of peace; and yet the fool
Contends that God is not—
Not God! in gardens! when the eve is cool?
Nay, but I have a sign;
'Tis very sure God walks in mine.

—Thomas Edward Brown.

The Problem of Rural Leadership

BY PAUL H. BOWMAN

THE world goes where it is led. It has gone to war and violence in the past because its leaders went that way. It will go continually into war and carnage so long as its leaders go in that direction. If our civilization runs into materialism and infidelity it will be because it is led there. On the other hand, if it advances into peace, prosperity, and righteousness, it will be because of its leadership. The "rank and file" of men reflect the ideas of their leaders and sanction what they do. Great causes succeed or falter and fail with their leadership. There can be no progress anywhere without faith, vision, and great labor. These qualities are contributed to society through self-sacrificing and consecrated leaders. There is no more important fact for society than this.

Our rural life is suffering just now from lack of leadership. We send our most talented country boys and girls to college and university and they are then attracted to the city and into centers of population and industry. Thus the city gets its leadership at the expense of the rural community. This condition is reflected in agriculture, in rural education and above all in the rural church. Highways, sanitation, public utilities, good schools and great churches come to the cities first because they are favored by leadership and wealth. On this account our population is crowding into the cities and urban communities, and consequently our rural life finds itself confronted each year by a crisis more and more serious. Many rural schools are being closed, hundreds of rural churches are being abandoned, and thousands of others are without pastoral care.

Some of the people must continue to live in the country. National security requires it. Then these people must be served. Their institutions must be supplied with a strong leadership. Their physical, social, intellectual and spiritual needs are as sacred as the needs of any other class of people.

The Church of the Brethren is confronted by this problem perhaps more seriously than other churches because the vast majority of our people live in the country. Our churches are typical rural churches. They are being gradually depleted in leadership. The older ministers are "passing on" one by one. Young men are declining the call to the ministry. The free ministry is passing and relatively few of our churches are preparing for the crisis ahead. A church must have pastoral care or die. Where there is no spiritual leadership the people soon "become distressed and like sheep without a shepherd." It makes little difference whether pastoral care is free or purchased so long as the church is served, but under present conditions the free ministry is often synonymous with no ministry at all so far as real pastoral service is concerned. We are confronted by a dilemma with three horns. We must either make the free ministry effective, or provide supported pastors for our churches, or else allow many of our churches to die.

The graph which accompanies this article is an impressive description of our problem. Our Rural Church Commission reported in the Yearbook a few years ago a study of the membership growth of 300 rural churches over a period of ten years. Questionnaires were sent to 817 churches. Of these, 517 did not respond. Forty-three per cent of the churches under the free ministry system had fewer members at the end of ten years than at the beginning. Twenty-two per cent had made no gain. It is doubtful whether a church can stand still. A church which makes no gain in ten years is losing ground. Thus it would seem that sixty-five per cent of those 300 churches which are under the free ministry are on the decline. It is likely that a larger percentage of the 517 churches which did not reply to the questionnaire are also in this group.

On the other hand only four per cent of the churches with full time pastoral care showed a loss in membership and ninety-one per cent showed a gain. Only five per cent stood still. The study shows that the partially supported ministry is about fifty per cent more efficient than the free ministry but is much less efficient than the full time ministry.

This study has to do exclusively with membership gain. It is difficult to measure the intangible spiritual values which a church enjoys under efficient pastoral care. Its people are likely better fed spiritually; they are better nurtured in heart and mind by the word of God; the children and young people are under better care and probably grow into a greater loyalty for the church; the church likely has greater power in the community for righteousness and is a stronger support to the work of the general Brotherhood.

Our church is confronted by a rural problem of great magnitude. About 700 of our 1,000 churches are in the country and are demanding a strong leadership and adequate pastoral care. We must approach this problem with wisdom and courage. We need to discover the facts about these churches and then apply some sound statesmanship to the problem.

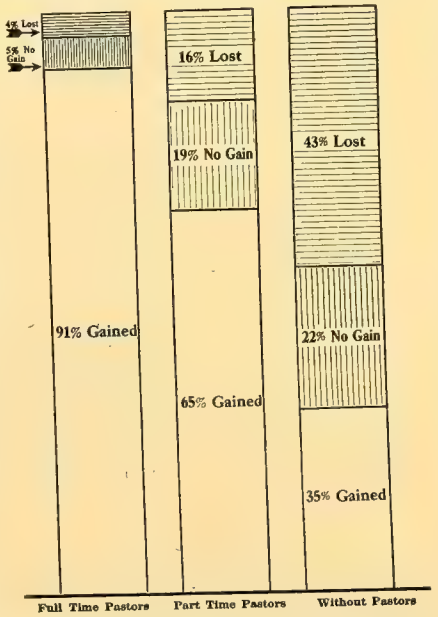
Bridgewater College, Bridgewater, Va.

The Rural Church in the Immediate Future

BY W. H. YODER

IN recent years it has been our painful duty on several different occasions to assist in disorganizing rural churches. There is always a pang of sadness in connection with the ordeal of disorganizing and disposing of the neglected property. But what of the future? Must the disorganizing of churches continue endlessly?

Such must not be. A change is apparent. Up to fifteen years ago the rural church in America was neglected and appraised cheaply. The whole thought of the nation, as also of the church, was upon the city. Then, the job of the country minister was regarded as a stepping-stone to the city church. There was little special training available for the rural pastor.



THE RELATION OF PASTORAL CARE TO GROWTH IN CHURCH MEMBERSHIP BASED ON A STUDY OF THREE HUNDRED RURAL CHURCHES

Today it is different. Every seminary of note and every denominational college has a department that offers courses in rural leadership, teaching and supervising rural preachers who are in these schools and colleges. The country ministry now affords a great opportunity as a life work. It is indeed a new profession and special preparation is required. A new type of leadership has been and is now being developed. We are in the midst of a great movement which will mean a new rural civilization in America, and this will also mean a new rural church as well as a new rural leadership in her ministry.

The summit of the hill has not yet been reached. A long, steady, nerve and sinew testing pull, lies ahead. There are yet many rural preachers untrained for the tasks of this new day. The rank and file of the rural preachers are underpaid and discouraged. The average country church is still isolated, poorly equipped, and backward-looking.

The hopeful side for the immediate future is this new ministry that is being prepared and trained for leadership in the rural church. We need a courageous, forward-looking, specially-trained, rural-minded group of men who will set themselves to accomplish one of the most difficult tasks confronting the church of Jesus Christ. It is a superhuman task, but with God and man working together, not an impossible task. The service is big enough to call forth all the resources of a life. It is a ministry that none need ever be ashamed of; it is one that offers an opportunity to reach the limit of service. My hope for the immediate future of the rural church is in this new and specially trained leadership.

In what does this ministry consist? Certainly there must be preaching. We would not lessen the importance of that one mite. This radio age demands the best in this. Jesus preached to men on the mountainside, by the quiet seaside, to groups sitting on the shore, or off shore in small fishing boats. It is well for all who aspire to great preaching to consider the simple, rustic language of our Lord, with themes well fitted to his hearers. Yes, there is opportunity to preach to farmer folk after the pattern of the Master's sermons.

Then, in the second place, there is pastoral calling—which is such a distressing thing to some preachers and seems such a waste of time to others. In the country, this may be made a means of grace. Isolation has not been overcome, and human contacts are rare, and infrequent. To give your personality to the lonely housewife, the aspiring youth, shy and retiring children, the sick and afflicted, the shut-in, the bereft, the healthy saints and the robust sinners—all in the spirit of him who came, "not to be ministered unto, but to minister"—is a privilege angels might covet.

However, in the third place, we pass to a consideration of some of the less traditional opportunities of the rural church and her ministry. Of Christ it was said that, "The Word became flesh, and dwelt among us." The Word must again become flesh and blood and dwell among the people of flesh, on farms and in villages and towns. The minister is a human being, and as such, can incarnate the principles and the spirit of the kingdom. It has been said that the influence of an individual upon individuals increases as the size of the community decreases. In the country, personality has a penetrating power. Life there is transparent and he who runs may read the way of life of all. In all of this we should not forget that the influence of a life of outstanding goodness and worth is of priceless value in any community. This is the personal opportunity of the minister of the rural church. To enrich the life of a country community with a vigorous, cultured and unselfish personality is a challenging opportunity. For this service men must be prepared; for it is no place for weaklings or for shriveled, selfish souls, steeped in ignorance.

Back of all this there is a far greater service the rural church of tomorrow can render. She can create the atmosphere in which coöperation, brotherhood and neighborliness are possible. Many rural communities, because of the transparency and openness of life there, are hotbeds of community strife and church quarrels.

The minister will have to lead and incarnate this Christian spirit, which all must finally have. The church that fails to teach and live goodwill on earth, is a nuisance that should not be tolerated. All the denominational strife, church rows and factions within churches, will have to go; and the minister has an opportunity of driving them out with a whip of cords in preparation for this new country community of tomorrow, in which dwelleth peace, and righteousness, and unselfishness and brotherhood.

In all the varied interests of human life the spiritual life ranks first. The life of the farmer is more than meat and drink and raiment—it is spiritual. The deepest and most precious interests of life are entrusted to the rural minister. If these interests are overlooked he has failed in his essential mission. While we believe and emphasize all this, we must not fail to see that the kingdom of God has a sociological as well as a theological interpretation. In this new emphasis we will find the opportunity for service, for sacrifice.

In the final analysis, then, the great need of the hour in town and country is for a ministry and church which will make Jesus real in every relationship of life. This means preëminently, a leadership which believes in young people and knows how to appreciate them; a leadership which does not preach at folks so much, but which is great on brothering them into the kingdom. Folks really want to find God. They expect, therefore, that those who would introduce them to the Father shall themselves know God and Jesus Christ whom he hath sent. They look to find this in the minister.

Morrill, Kans.

Financing the Rural Church Program

BY W. A. KINZIE

Every growing church must plan and work out its program in the light of its own peculiar needs and conditions. No two churches are affected identically, yet in general the program of the one is very similar to those of the rest of the group. I have in mind the rural churches of the Central West.

Back of every well prepared program, or rather the essential part of the program, is the problem of finance. The church that once required but a few dollars a year to meet its running expenses during the days of its free ministry, low mission and low educational demands, with no thought of a parsonage, and only a meager sum set aside for benevolence, etc., was suddenly awakened by the call for increased finance with which to accommodate its rapidly growing church program. The call for more money with which to operate the local as well as the general church plan almost dazed the financial conscience and stalled the machinery of our working groups, or congregations, which never before knew or felt the need for such increased motor power, called finance.

We are living in the days of centralized business efforts. The slipshod, hit and miss method of farming, as well as all other vocations, are being eliminated. Strict business principles are being called into service. Men are setting their goals, laying their plans and working their plans in the direction of their well thought out goals in order that the largest results may be realized.

In view of the business sense adopted by the commercial world, it is evident that some such method should be claimed and put into effect by the church, which is the greatest business concern known to man. It is remarkable how well the church succeeds and how near we come to meeting our bills when we consider the limited business thought the majority of churches exercise.

The little church at Navarre, Kans., is no exception to the rule. She has her problems and financial struggles, they test our capacity and ingenuity, they stand as an eternal challenge to our Christian ability. Our natural resources, our physical and social inclinations, our material and spiritual desires, together with our quota per member compares favorably with other like groups of Christian farmers. We planned our program, we adopted our budget, we received pledges from each member to systematically meet our budget. It all works very nicely. But in addition to our operating expenses was the thought of expansion. It is not enough to just live, we must grow and expand. To this task we have set ourselves. The church has a good group of farmers, an adequate church building, a splendid Christian spirit, a pastor, but no parsonage. Our budget, including running expenses, missions, education, etc., seemed to reach the limit of our financial ability. Our question was: how can we pay for the parsonage and keep the other bills paid? To us this was a real problem. We had the goal but no definite workable plan. To get the thing started, two big-hearted brethren advanced the money and purchased the parsonage with the thought that the church would work out some plan and relieve them of the obligation. Still the question remained on the scene. How should we proceed, how could it be done?

Finally some one suggested the renting of some wheat land. The plan was to sow it to wheat and apply the proceeds toward the parsonage fund. The suggestion fell upon fertile minds. It seemed plausible provided we could secure the land. The church was consulted as to the idea and was willing to make the venture. We had the goal, which was paying for the parsonage; we now had the plan, which was sowing a field to wheat. The working of the plan was the next move. A committee of three was appointed to rent the ground, if possible, and plan all the work of preparing and seeding the ground. One hundred and fifty acres was rented; word was passed around among the members and neighbors that on such a day we would meet to plow the church wheat field. The idea seemed to sell well, people were interested in the new project. It was not possible for all who wanted to help to do it in plowing or with team work. So this group donated money to pay for fuel for the tractors, or for seed for sowing. Some gave seed wheat. Because of the fact that the wheat came from several farmers and varied in kind and quality, the donations were gathered up and sold on the market and the money used to buy seed wheat of one variety.

The day came for the plowing, some weeds needed to be cut and several stack bottoms removed, so men came single handed. One man brought his team and wagon to do the needed hauling, another brought a truck with oil and water barrels, a gas truck was on hand to provide fuel for the tractors. At about eight o'clock fourteen big tractors pulled into the field, most of them three-bottom plows, and began turning the soil. To say that it gave one a thrill to see fourteen tractor plows taking their turn down through the church wheat field which was one mile in length, is stating it mildly. It made the thrill all the more intense when we realized a number of these helpers were our neighbors who were not members of the church, but were as vitally interested in the project as any man on the job.

The Ladies' Aid, desiring to do its share of the work, was on hand at the noon hour and served a regular thresher dinner at one end of the field, to all the helpers. Thus a sumptuous dinner was enjoyed, as we sat together on the ground and satisfied a workingman's hunger and gladdened our spirits through genuine fellowship. Our appetites were satisfied, the remnants gathered up, and the plowmen turned their tractors down the newly made furrows. Before the sun went to rest in the evening, the one hundred and fifty acres had changed its color of green to that of one great black spot. Parts of two other days found some of these men and several new recruits harrowing and preparing the soil, six hours of another day was all that was required to sow the seed. The work was done. Numbers of men and women did their part in money, wheat, plowing, harrowing, seeding and feeding. A good financial investment was made and good social and spiritual contacts were enjoyed.

Three neighbors were hired to combine the wheat and put it into the elevator. Last year being a poor wheat year in this section, the net proceeds were not as large as we had hoped. Yet we feel as though it was a good paying proposition and a good financial plan.

The acreage was increased this last fall to two hundred and thirty acres. The method used in seeding the first crop was followed again last fall. Under normal conditions it will prove a good plan for the raising of money, either for the regular budget or for any special fund. It has proved to be a success in several ways: it is a coöperative way to raise money, it gets the church and the community together in a social way, and it also gives the community an opportunity to share in the spiritual things made possible through the avenues of material and social contacts. What has been done at this place can be duplicated in any rural section by observing local conditions. We do not claim that this is the best way nor the only way, but it is one of the many ways we may choose to arrive at our objectives.

Navarre, Kans.

What Can the Church Do for the Farmer?

BY F. A. MYERS

That the farm problem concerns the church is evident from the fact that 70% of all America's churches are rural churches. Our city churches draw a large proportion of their membership from these rural churches. They also depend upon these country churches to supply their leadership. It is asserted by recognized authorities that 80% of the candidates for the ministry come from rural and small town churches.

There is a very vital relationship between the church and the farmer. The church succeeds as its membership prospers. In the country, when agriculture becomes unprofitable, the people become discouraged and disheartened. And it is a fact that the present economic condition of the farmer has brought much embarrassment to the country church.

The situation as outlined by Dr. Edward Sherwood Mead, professor of finance in the University of Pennsylvania, is challenging. Here is the leading American industry, largest in capital invested, i. e., $36,800,000,000; largest in value of product and in importance to the general welfare; an industry recognized as the foundation of all other industries; which feeds and clothes the nation; which supplies a large number of essential raw materials, without whose orderly and continuous functioning our national life would be impossible; and yet, this supremely important industry pays starvation wages to the men who run it, and gives them no return on the huge capital invested.

The farmer is receiving an average return of $790 a year for his labor of managing the farm, including the help of his family, and the return on his investment. This is the lowest return paid in any major occupation. It is at least 30% below any wage group and is less even than the farmer pays his own hired help. Is it hard to believe that bankruptcy lies just around the corner for thousands of farmers? Can we conceive how this affects the life of the farmer and his family? When the farmer suffers poverty the church is manifestly concerned.

Another reason why the church is interested in the farmer arises from the fact of his cityward trend. Finding his present lot an unhappy one, he casts about for a way out. He does not have the solution for his problem that his father had—packing up and moving to cheaper lands in the west—so for better or for worse, he must work out his salvation where he is or move to the city. And last year 649,000 farmers turned from the country to the city. Since 1920, three million have joined this cityward movement, so that today less than 50% of our population is rural. Thus the membership is rural. Thus the membership of the church is affected. Sometimes the very existence of the church is rendered uncertain.

A third factor in the farm problem is the increase of tenantry. In those sections where the owner-farmer is being displaced by the tenant-farmer we find the largest number of abandoned churches. Tenancy is neither good for the land nor for the community. During the last few years the number of tenant farmers has steadily increased, until now 38% of the farms are tenant operated. In the great majority of instances this occupancy is on the basis of a short term lease. Any fact that tends to make the farmer more or less a

(Continued on Page 282)

The Country Church of the Northwest

BY McKINLEY COFFMAN

THE Northwest is a comparatively new country. It is less than fifty years since some of its states were admitted to the union. Washington, Oregon, Idaho and half of Montana contain more than 200,000,000 acres, much of which has been untouched by human hand. Only eight per cent of Idaho is under cultivation. Great areas in the Northwest await the engineer to make wells of water spring out of dry places and the desert blossom as a rose. Less than two months ago the government completed in Oregon the first unit of a great irrigation project to water 100,000 acres of new land. These newly watered lands will be settled by migratory people from the states. Thus the spirit of pioneering will go on; but different methods will be employed from those of the last half century.

Approximately three and a half million people reside on the above described territory. Three and a half states have a population less than one-half the population of New York City. The majority of the older people migrated from the East and South. Most of the people live in the country or under rural conditions. The rural people naturally migrated from rural communities. Also they naturally brought with them rural institutions—the church for example. These people are grounded in the fundamentals of the rural church. Being a country people there is still a necessity for maintaining country churches.

The Church of the Brethren has about forty established churches in the Northwest. The majority of them are rural. It is these that are to be considered in this article—the country church of the Northwest.

It seems fitting to think of the country church of the Northwest first of all from an historical standpoint. It is comparatively easy to start a church in any section where those of like faith migrate in groups and start a settlement. But this did not happen to be the case in many instances where we now have churches. Perhaps just a minister and his family moved to a certain location and began preaching the gospel to a few neighbors. Occasionally a new family of like faith chose this section when migrating to a new country. The growth was naturally very slow. First of all, the Church of the Brethren being a small denomination was not as well known as some of the larger and more popular denominations. Thirty years ago one denomination was pretty shy of another. So one readily gathers under what handicaps the churches started. What is true of the struggles, the ups and downs of the pioneers in making a livelihood is no less true of the churches. It was only through the employment of the qualities of faith, hope, persistence, determination, making the best of things, and an ultimate trust in Almighty God that we have these established churches of the Northwest. Large credit is due the pioneers of our church in this section.

The country churches at present are not making any outstanding strides. The majority of them have struggled through the period of infancy. A few have reached their second childhood. Perhaps a few have reached the stage of institutionalism. That is, the church through effective leadership becomes firmly established, fastens a traditional hold upon the people, and then relinquishes its aggressive methods of service and settles back to live upon its past reputation. The present status can best be ascertained by the comparison of a few statistics. The total membership of twenty-six rural churches in

1923 numbered 1434
1924 numbered 1519
1925 numbered 1481
1926 numbered 1485
1927 numbered 1526
1928 numbered 1583
1929 numbered 1617
1930 numbered 1658

This makes an average increase of nine new members per year over this period of time. Or an average of one member per year per church. An average is always unfair to the more aggressive and complimentary to the nonaggressive. These figures reveal that necessarily a number are on the decline over the same period. These figures, however, do not accurately represent the total contribution made by these churches to the Brotherhood from a membership point of view. Fortunately or unfortunately the migratory spirit has not entirely died out. About the time a church has recruited a sufficient number of members to make things move fairly well the migratory spirit summons a few families to the city, California, or elsewhere. As many as three and four stable families have left in a month. So at the present time the churches have not only made a small gain, but have been rather liberal feeders to the city churches.

One recalls again that the Church of the Brethren is a church of the East. The bulk of its constituency is there. The church started in the East and pushed westward. The churches of the Northwest are remote from the great masses that always create enthusiasm for greater work. To attend an Annual Conference is only a dream of many. The Seattle Conference was a rare opportunity. The La Verne Conference was from 1,000 to 1,600 miles from the northwestern churches. Then again the churches are remote from a District point of view. The two most remote churches in the District of Idaho and Western Montana are approximately 600 miles apart. This does not permit the mutual fellowship that should be an asset from a church standpoint. The meeting of delegates from these places annually is about all that can be expected. Contrast this with the possible fellowship of the East! Our churches in Johnstown, Pa., alone have a membership two-thirds the size of the three large districts of this section. But in spite of the fact that nearly every local church has to work up its own enthusiasm in this section, the churches have cultivated a fine spiritual interest in the work of the Brotherhood. In addition to carrying exceptionally heavy home mission programs, the rural churches of the Northwest have made a fine showing with the General Mission Board. On the basis of 133,000 members, had the other churches of the Brotherhood given proportionately to the Northwest the Conference Budget for this year would have been more than fully realized.

But what is the outlook for the country church of the Northwest? At present the twenty-six rural churches considered have an average membership of seventy. Fifteen is the lowest and about two hundred the highest. This shows that a number of the churches are yet too small to provide full time pastoral care. The General Mission Board is aiding in this work and a number of the more promising fields are being supplied with capable full time men. The growing generation acclimated to this section is building permanent homes. More and more this new country will become occupied by a permanent membership. With cities few and far between there is a fine outlook for the country church that is always wide awake to serve the spiritual interests of the community.

Fruitland, Idaho.

Business for Annual Conference

Eastern Maryland

Since the Bible very forcefully teaches against the wearing of jewelry for adornment, and since the Church of the Brethren has always taught and adhered to this teaching, Meadow Branch congregation asks District Meeting of Eastern Maryland to ask Annual Conference to disapprove the granting of bronze, silver, gold and diamond medals as rewards in Peace and other contests which are held from time to time by the Church of the Brethren.

Answer: Passed.

Northern Virginia

Inasmuch as our Seminary, Bethany Bible School, is owned by the General Brotherhood, we request Annual Conference through the Northern District of Virginia to instruct that Bethany Bible School have representation on the Council of Boards and that its financial needs be included in the General Conference Budget.

Answer by District Meeting: The request to include the financial needs of Bethany Bible School in the general budget is approved and sent to General Conference for approval.

Passed to General Conference.

Middle Pennsylvania

1. We, the 28th Street church, Altoona, Pa., through its District Conference of Middle Pennsylvania ask the Annual Conference of 1930 that the names of all applicants for the licentiate ministry, whether elected or volunteers, be presented to the District Elders' Body for approval. If sanctioned by them the names are to be referred to the District Ministerial Board who will license them if the majority of the local church express themselves as favorable.

Passed to Annual Conference.

2. To the District Meeting, Middle Pennsylvania, Greeting:

The Tyrone church asks District Meeting to protest to the General Board of Religious Education and to the Editor of our Sunday School publications through Annual Meeting, against the exclusive use of the American Revised Version text in our Sunday School publications, for the following reasons:

First, it is confusing to many who use their Bibles in Sunday School, as very few have the Revised text.

Second, the change serves no practical improvement in the study of the lesson. We do not say that the American Revision has no merit, but we urge a return to the Authorized Version, or to print the two versions in parallel columns.

Sent to District Meeting.

Passed to Annual Meeting.

Board of Religious Education and General Education Board

We, the Board of Religious Education and the General Education Board, to whom the Conference of 1929 referred the query on the teaching of evolution, respectfully submit the following report:

All truth is God's truth and is consistent with itself. Seeming contradictions arise from imperfect knowledge. Many such seeming contradictions between science and religion have in the past been resolved through further knowledge gained by further investigation and criticism.

Therefore, in harmony with the time honored practice the Church of the Brethren of making no creedal pronouncements, we recommend that the church neither affirm nor deny theories of science, but that she concentrate her efforts on preaching the Gospel, believing that the truth of the Gospel will vindicate itself against all false theories.

Board of Religious Education
General Education Board

CORRESPONDENCE

MIDDLE PENNSYLVANIA

The Elders', Ministerial, Sisters' Aid and District Meeting of Middle Pennsylvania assembled at Martinsburg April 8, continuing in various sessions until the evening of April 10. With all this assembling great things were expected, and those in attendance were not disappointed. The Elders' Meeting was largely of a business character, but the spirit of Christian fellowship that always characterizes these meetings was manifest and enjoyed by all who were present.

The Ministerial Association began its program Tuesday evening. The theme of this meeting was: Spiritual Power in Evangelism. Addresses stressing "The Holy Spirit in Redemption" by Eld. W. S. Long, "How to Have Fullness of Power" by Eld. H. W. Hanawalt, and "Releasing Spiritual Power" by Eld. J. H. Clapper, showed concentrated thought in preparation and force in delivery. They were listened to with much interest by large audiences. More ministers were present than sometimes at these meetings.

The Sisters' Aid had an enthusiastic open meeting. A paper telling of the pioneering of the societies of Middle Pennsylvania drew forth favorable comment, so much so that it is to be enlarged to cover all the organizations of the District and preserved as history.

Wednesday afternoon the District Meeting was organized and the first service held at 7:30 o'clock. The incoming moderator, Eld. E. M. Detweiler, addressed the meeting on the subject: "The Church and Pentecost." He was followed by Eld. S. P. Early on the subject: "Spiritual Resources." These brethren, like those who spoke in the earlier meetings, brought strong messages stressing Pentecost and spiritual power.

The forty-one congregations in the District were represented by eighty-two delegates. Some of the work of the day was the adoption of a constitution and by-laws, for the guidance of the churches of the District. Papers were presented looking toward the subdividing of one or more of the larger congregations of the District. Two papers will go up to Conference. The District will be represented on the Standing Committee by Elders W. S. Long, E. M. Detweiler and S. P. Early, with Elders L. K. Ziegler, James A. Sell and D. I. Pepple as alternates.

Reports from the various departments of organized work in the District embracing missions, ministerial, charity and welfare, education and finance, had consideration and ex-

uragement. Vacancies either from time expiring, or her causes, were supplied.

The meeting next year, by invitation, will go to the eamersville congregation. Eld. M. Clyde Horst is the rly elected moderator who will be ably assisted by Eld. ohn R Snyder.

The meeting continued until late in the day, but many f the delegates remained until the closing

The Martinsburg folks made it very pleasant to the isitors and furnished abundant entertainment for all.

The meeting was large in attendance and rich in spir- ual fellowship and helpful encouragement; the delegate ody should have much to carry to their respective fields of labor

J. C. Swigart,
Secretary.

Mattawana, Pa.

PRE-EASTER MEETING OF THE MEN OF MIDDLE INDIANA

The Men's Work Group of Middle Indiana held their third pre Easter meeting at the Mexico church, Sunday, April 6 There were three sessions, Bro. T A Hopper of the Pipe Creek church, District President, presided at the afternoon session. Prof. O. F. Hall of Purdue University was the speaker of this meeting. Coming from a state university, Prof. Hall's address was very significant in that he deplored much of the loose teaching which is now being given in many state schools. He developed clearly the following points (1) Protect our youth against the evil teachings of the age (2) Uphold the high ideals of government. (3) Let us have faith in the rural home This point was developed very strongly. (4) Let us seek God through nature (5) His address was climaxed by a strong call to service. This address was followed by a round table discussion on the possibilities of the men's organization in the local church.

At 5.00 P M. there was a meal furnished by the ladies of the Mexico church. Bro. Clay Syler of North Manchester served as toastmaster. A number of interesting talks were given A fine spirit of fellowship prevailed. One of the leading objectives of the Men's Work is fellowship among the men. This is by no means of small importance.

The evening session was a mass meeting at the regular church hour Talks on various phases of Men's Work were given by Bro. Glen Heeter of the Manchester church, Bro. Wm. Bittel of the Peru church, and Bro. T A. Hopper of the Pipe Creek church. These talks were helpful and inspiring There were present at this meeting about one hundred and twenty-five men, representing fourteen churches of the District. In many respects it was the best meeting of its kind we have yet held. We are encouraged as to the future activities of the men in this part of the Brotherhood

J. E. Dotterer.

INTERDENOMINATIONAL MEETING IN GUJARAT INDIA

An annual meeting of Indian, Irish and American Christians from the various denominational areas in this part of India was held in the Brethren church in Bulsar, March 19.

Some time was given to the discussion of making our Gujarati tracts and Christian literature more appealing to non-Christian readers. A friendly Arya Samajist was present who gave pointers on how the Christian church may gain a larger hearing for the Christ through the written message Our task is to present Christ and his work in lives in such a way that he can, through us, draw men unto himself. Indian non-Christians are intensely interested in reading testimonies of changed lives. Our friend was strongly of the opinion that Christians should avoid if possible being brought into spoken or written controversy with Arya Samajists, but should rather be occupied constantly with showing forth the merits of the Christ.

At this meeting it was decided to revise the Bible in the Gujarati language. Bro. J. M. Blough, literature missionary for this Gujarati Tract Society, heads up a committee, consisting largely of Indian brethren who know English fairly well, who were nominated to undertake this revision work. Your prayers can help in the half dozen or so years ahead as they endeavor to bring his message as clearly in Gujarati as we have it in English.

The society's treasurer's report showed an increase in gifts from Indian churches and individual members over that of the previous year.

The annual Sunday-school meeting followed in which an annual report was given including results of the annual examination of the Indian Sunday School Union conducted throughout the Sunday-schools of Gujarat and Kathiawar districts.

Formerly these annual meetings were conducted in English, but this is the third year in which everything was spoken in Gujarati, which gives the Indian brethren greater freedom and keener interest in the topics at hand.

Guests were welcomed warmly in the homes of Blough's and Blickenstaff's. It was a day full of fine fellowship and friendly coöperation.

Harlan J. Brooks.

Vyara, Surat District, India.

TOURING AT VYARA, INDIA

Owing to our late arrival on the field, the mission conference, and our station institute at Vyara, we were unable to get out into the district until after Christmas. But on the 27th of December we left the station for a village named Kikakui which is some seven miles northeast from here. We remained there a week, after which we returned to Vyara for the yearly council meeting, etc Then we went out for another week, after which we returned for the regular yearly "jatra" at Vyara where we had afternoon and night services for four days and night. Then we went out again. In the two months between Dec. 27 and our District Meeting we visited nineteen villages, made fourteen camps, conducted over sixty meetings, had five baptisms, one love feast—a grand total of nearly ten thousand in attendance with the message given to some thirty-five hundred different persons. During this time the station folks—Sister Mow, the Brooks family, and the boys and girls from the two boardings, gave help nearly every week-end. And in addition to this Bro Brooks conducted one love feast at Chickli, a village about four miles east from Vyara station.

We found three kinds of receptions among the people. North of the railroad we were enthusiastically received. Here for three weeks we had fine attendance, interest, and good prospects. On this side we had our baptisms and love feast The people were warm toward us, glad to have us come, sorry to see us go. At the love feast thirty-six communicants partook of the sacred emblems, while eighty others looked on with interest. Years ago this place was wiped out by the plague. Then the government leased some land to the mission with the idea that we settle it. Christians were put there, and in the midst of this dense jungle these thrifty people have been able to make a living, and keep the Christian banner flying.

South of the railroad our reception was different. At our first village we could feel the chill in the atmosphere. From that place about six years ago began the Devi movement. This word means goddess, but some people think that by adding the letter "l" to the end of the word it would come nearer telling the truth. It has as its main purpose the purification of the Hindoo religion; this was to be brought about by prohibitions on the use of intoxicating liquors, the eating of meats, and of course, by the renunciation of Christianity. Two years later one phase of the Gandhi movement invaded this territory, and two years ago the Arya Samajists played havoc with this people. Each movement has taken its toll. It is time for another effort, and just now Mr. Gandhi is making what he says will be his last effort to get dominion status for his people. This is also having its effect among our people. So through all of this these folk have come, and the result is that many have gone from the fold, and they and many others in this section are cool toward us. And one can't blame them so much as one might wish. I have in mind one Christian man who came to our camp during our stay in his village In fact he almost lived with us day and night. He was baptized years ago, and happy in his religion. Then the first movement swept through the land. Hindoo teachers brought in divers kinds of doctrine. They are shrewd and clever. It unsettled him. The second event found him weaker. The third weaker still Poor man! He hardly knows which way to turn or what to do! Naturally the Christian missionary advises one thing. Just as naturally the Hindoo or Gandhi follower, another. And still perfectly naturally, the Arya Samajist, yet another. I believe the man wants the truth. But what is truth? I believe there are hundreds of others like him. We can't condemn them. Rather they remind us of the picture the Master had in mind: "Like sheep having no shepherd." Oh, the wisdom needed to reach them aright!

The above people live in a territory running east and west through our district, and roughly, about eight miles wide. South of this is a third group. They were friendly It seemed like getting home again, there was so much change in the atmosphere. It was like coming into a bright, warm, cheery room after buffeting a northwest winter's gale. Of course, they were backwoods, but they sure do have a great place in our hearts.

Hindrances, aside from the above, were many during the winter. Part of the time it was too cold for good attendance In other villages the men had gone into the deep jungle for lumber cutting. And sickness was in all areas pneumonia, influenza, small-pox We were all sick at one time or another. The evangelist's daughter died after being taken to Bulsar. Small-pox is still in the villages. We plan to get out during the hot season as much as possible There are love feasts to be conducted, baptisms to be administered, communities to be built up. We covet your prayers.

J. E Wagoner and family.

Vyara, India.

DIARY LEAVES

Seattle, Sunday, March 16

This morning I preached on "The Triumphs of Faith," and, you know, the more one studies on faith, the larger and more triumphant it becomes Faith is a wonderful thing, dare hardly say "thing," for things are material, and faith is spiritual. Well, we are spirit, and faith becomes an adjunct of the spirit. This is why faith is so important if one would live a spiritual life Without faith it is impossible to please God. Only sixty-five were present; I could wish for 165 I know those who were present got a blessing; the Lord was very near to us all.

In the afternoon Bro. Bancroft, with Sister Bancroft and her mother, took me up to Warm Beach for the evening services there. This little group of good people, 50 miles north of Seattle, certainly enjoy religious services. Once a month, the third Sunday, with some one of our Brethren volunteering to take me, I have been holding services ever since coming to Seattle; the way the children fill up the front seats, one can not doubt all enjoy the meetings. And they do. We have about 20 members living here, and the meetings are held in the small community church. Bro Teeter also comes once a month from Sedro Woolley.

On the Train, Tuesday, March 18

I am on the way to Nampa, Idaho, and it seems far. Why, I could have gone from Chicago to Harrisburg and been well nigh back again; but here, I am still a-going Left Seattle yesterday morning at nine o'clock on the Great Northern, and reached Spokane at 8.30 P M. Bro. Gregory met me, and we had a very pleasant little visit, while waiting for the Union Pacific train, which left promptly at 9:20. At Umatilla I changed cars, in the night, and today have been coming right along all day From Seattle to Spokane it is 330 miles, from Spokane to Umatilla 185; from Umatilla to Nampa 299; making a total of 814 miles. Returning, I plan on going via Portland, however, from Nampa to Portland it is 483 miles, and from Portland to Seattle 183, total 666 miles. Auspicious number Great distances are here in the Northwest, great northwest country. As the train nears Nampa the valley widens. We have just passed Payette, where is a congregation of Brethren, and where Bro S Ira Arnold is coming as pastor soon.

Nampa, Idaho, March 19

I arrived last evening at 5:50 o'clock Pastor A. P. Becker and Bro. Robert Orr were at the station to meet me, and soon we were ready for the first service of the series of meetings. About 140 present, and outlook quite hopeful for a good revival meeting. Pastor Becker and his good wife (Fannie Bucher) are enthusiastic in the work I have my home with Bro. Orr The church here has had its sorrows, but at present, the expressed hope is that those are past experiences How a few can bring disruption and bitterness to a congregation! And it takes years to live it all down, years and grace, on the part of those who remain, and who endeavor to be faithful to the best. And the irony of it is, that those who bring such trouble usually insist that they have the truth, and those whom they oppose are in error. The only answer to such is in time and grace. Time will tell and grace will make manifest what is now hidden

Nampa lies in the midst of a beautiful valley about 40 miles wide, which is to say that 20 miles to either side are snow-capped mountains The farms are level, the land rich and fertile, and irrigation assures sufficient water at the time it is needed However, it is to be remembered that irrigation is expensive, which means taxes in proportion, whether the company be a private one or if government control the whole affair. Yet, it is a good investment, for one can afford to pay taxes when he gets wheat 50 to 65 bushels to the acre, or more, and other fruits and cereals in proportion. I recall helping to thresh near Greencastle, Pa., when the yield was 18 bushels to the acre.

Nampa itself has about 12,000 population, with 20 organized churches. The Methodists have the largest enrolled membership, but attendance at services in proportion to membership is in the following order: Nazarenes, Brethren, Christian, Baptist, United Presbyterian, Lutheran, Mennonite, Presbyterian, Episcopal. The Mormons and Catholics are not counted in the above scale. There are over 700 Mormons in and around Nampa.

Nampa, Tuesday, March 25

According to previous arrangement, I am making my home this week with Bro. H. H. Keim, and his good wife (who was Emma Harshbarger) Keim's came from Ladoga, Ind, and we knew each other long ago We spend a half hour each evening after church, spanning the years in reminiscent mood, then pray and go to bed.

Last night the church was well filled; in response to request, I gave my Soul of India lecture. The congregation were fully appreciative. Pastor Becker has arranged that I give another talk in the Nazarene College; a first talk was given today These folks are interested in the outlook for India, and especially in the movements of Mr. Gandhi. If his attempted revolution succeeds, without any bloodshed, it will be a wonderful thing in the history of the world He gets his ideals from Jesus, too many of us take our ideals from "Christian civilization" There is a difference India has discovered it; good for them, bad for us. This Nampa church is "some church." Their highest attendance at Sunday-school has been 286; then they have it

(Continued on Page 284)

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

PASTOR AND PEOPLE

Evangelism in the Open Country

BY PAUL K. BRANDT

Mass evangelism does not present the appeal it once did. Even a Billy Sunday or a Gypsy Smith no longer attracts the great audiences he did at one time. If men and women will not come out to hear the gospel message we must take it to them. This was the apostolic method, it was Jesus' method. He won every outstanding follower by the personal appeal. After careful instruction he sent his followers out two and two into the homes of the unconverted.

The method I shall describe, and which is the method we used last Easter, is one that is rapidly gaining favor. It is the method of Dr. Earl Kernahan which he describes so effectively in his book, "Visitation Evangelism." Other books which have great inspirational value are: "Pentecost a Renewal of Power," by B. H. Bruner; "Every Minister His Own Evangelist," by E. W. Work; and "Motives and Methods in Modern Evangelism," by Charles L. Goodell.

Seven or eight weeks before Easter a committee was chosen to work with the pastor as an evangelistic committee. The duty of this committee was to carefully check up on the community and list all prospects (those who were twelve years of age and upwards) who had not made a decision for Christ. These names were then placed upon prospect cards. The committee together with the pastor also chose the evangels (those who were to go out and invite men to accept Christ). The members of the committee were included among the evangels. The pastor and his committee prayed much together before the workers were chosen. The idea was thoroughly understood by the committee before any other workers were summoned for instruction. Each worker was personally solicited and induced to sign a card agreeing to do this work. Thirty workers were trained in the method of approach and the various methods of appeal: the appeal to conscience; the appeal for a Christian home; the appeal for service; and the appeal for a home in the hereafter. The thirty workers were composed of the following personnel: six young unmarried men; six women three of whom were young single girls; and the remainder were influential men, the heads of families. This varied group was chosen in this manner to show the church that any conscientious church member could be a soul winner.

At each meeting of the visitation teams an intensely devotional service was held to invoke the power of the Spirit. Our church is out in the open country and consequently almost our entire congregation is made up of farmers. This meant that a much greater effort had to be made, as some of the teams had to travel a considerable distance every evening in coming to the supper, eaten together, and then go at times a long distance to see a prospect.

The campaign was launched on Sunday afternoon, the Sunday before Easter. We had supper at the church every evening at seven o'clock beginning Sunday evening and closing Friday evening, six days in all. This supper is absolutely necessary in order to get the workers together at the same hour. Four different ladies prepared the supper each evening, each group of four supplying the food for their particular evening. Twelve to fourteen teams went out every evening.

This was our supper program: we ate together, the pastor or director sat at the head of the table and arranged the prospect and decision cards handed in from the previous evening's work and planned the campaign for that evening. Near the close of the meal those who had won converts were asked to give a brief testimony, this greatly heightened the enthusiasm for the work. After the testimony instructions were given by the director in how to meet the particular problems they had faced the evening before. After the instructions were given a season of prayer was held for the success of the evening's visitation and the pastor handed out the prospect cards as the teams came forward. They were urged to proceed at once to their prospects in order to reach them if possible before they had retired. They were especially urged to be *direct, courteous,* and *persistent*. Each team visited from one to two prospects in an evening. The results were marvelous, forty accepted Christ. Three united families came into the church. One team won nine during the campaign and the converts ranged from boys and girls eleven years of age to fathers and mothers. All those who had signed decision cards were asked to come forward Easter morning after the regular message and make a public confession, then after careful instructions they were baptized. This visitation campaign would not necessarily have to be launched at Easter time. Other things being favorable, any other time of year would be as effective.

Tuesday evening after our Easter campaign a testimony meeting was held, composed of the teams together with the women who had prepared the meals. Some fifty had taken part in the campaign. It was the most inspiring meeting I have ever attended. Member after member rose up with glowing faces and told enthusiastically that it had been the greatest experience of their lives. While the winning of the converts was great, a greater blessing came to the workers who took part in the campaign. A fervid moral contagion took hold of them and the spiritual energy thus generated by the group is a factor that can still be felt in the church.

Holmesville, Nebr.

A Rural Congregation of Six Hundred Members

BY A. F. BOLLINGER

Mount Hermon congregation, in the Eastern District of Virginia, is composed of all of Greene County and portions of several neighboring counties. Here is no "parlor-size" parish, softly upholstered to make the pastor feel comfortable, but a man-size job, containing plenty of hard work and equally hard problems. All of the members of the congregation are rural people, living up and down the Blue Ridge Mountains. The congregation owns seven churchhouses, and regular meetings are also held in two union houses. The pastor is quite centrally located, yet it would require a trip of more than one hundred miles to start at his home, visit each church by the nearest road, and return home.

The pastor and elder, Henry S. Knight, is a native of the Blue Ridge Mountains. His father was the first man baptized into the Church of the Brethren in Greene County. That was many years ago. Although Bro. Knight never had the advantages of high school or seminary training, he has a good working knowledge of the Bible, gained by years of personal study. He also knows his field of labor and his people, both valuable helps.

The pastor has the assistance of several of the workers of the Church of the Brethren Industrial School in the preaching program, but on him falls the brunt of the pastoral visiting. Think of the difficulty of shepherding a flock scattered over a territory twenty-five miles long and twenty miles wide! Added to the distance is the difficulty of traveling. The country is broken up by projecting spurs of the Blue Ridge. Most of the roads are rough, and many of the members live on the mountain sides where a car can not go. In one case, two of the churches are about three miles apart, one in Bacon Hollow, and the other across a ridge in Shiflett Hollow; yet to go from one to the other by car or buggy is a trip of about nine miles.

Besides the handicap of a rough country, Bro. Knight has many problems to meet. The members of this congregation have not had the social, spiritual, and educational advantages which most of our people enjoy. They are an isolated people, living in the hollows and on the ridges of the mountains. Their lives are cast into an eddy of the stream, while the main current of the outside world goes rushing by. They have always been taught to take care of themselves. This sometimes leads to the settling of personal difficulties without the aid of the church or even of the law. Many of them have always been taught by precept and example that the making and drinking of liquor is not wrong, especially as long as it is not drunk in excess. The use of tobacco is very common, even among the women; and the standards of social conduct are not as strict as they are in our stronger church communities. Then, too, there is the problem of illiteracy. Recent figures place the illiteracy of Greene County at twenty-five per cent. I do not think that figure is too high. Do you see the problem that confronts the pastor in trying to put on a constructive program among a membership where anyone with more than a common school education is indeed rare? The work of the pastor is increased because he can not use the printed message as effectively as most pastors.

The pastor is away from his home much of the time "riding his circuit" in a Ford car. His most distant preaching point, Shiloh, is nearly twenty miles from his home. He preaches there the fourth Sunday of the month. He usually drives up to that community the latter part of the week, and spends several days visiting from home to home, making his pastoral calls. On Sunday he preaches to them in the little church. This is about all the attention he can give them, unless a funeral or other special occasion calls him there.

When the pastor is doing his visiting, he makes his home with his people. When mealtime comes he breaks bread at the home he happens to be visiting. The same method obtains for finding a night's lodging. Invitations are plentiful. The hospitality of our mountain people puts some of our more enlightened communities—so called—to shame. They are never too busy to stop and visit. They would not think of letting the pastor, or a stranger for that matter, go away from their homes near mealtime without a pressing invitation to stay. Several weeks ago a friend of mine from a distance accompanied me on a trip back into the mountains. We had to walk five miles along the top of the ridge from the automobile road. A man who lives up there had promised to go along to act as guide. My friend and I carried along a lunch to be eaten at the noon hour. We got to the home of our guide just a little while before noon, but although we had our lunch with us, he and his wife insisted that we eat dinner with them. Incidentally, my friend asserted that he ate the best biscuits that day he had ever eaten in his life; and judging by the number he ate, I know he was sincere. This man cheerfully gave us the whole afternoon to guide us on our trip, and if I had offered to pay him for his time he would have been insulted.

This congregation is a mission point. The pastor is paid by the General Mission Board, but for the last several years the congregation has taken care of the other local expenses and has sent enough money to the District and General Mission Boards to nearly equal the pastor's salary. It is our hope that the giving will continue to increase so that we soon will be self-supporting, and able to send some money to more needy places in the world.

The problems of this church are many, and the work is hard; but I will say that I think our pastor is giving his best to serve this mountain church. We ask that you pray that his labors may be richly rewarded.

Geer, Va.

The Ascension and Its Assurance

BY L. R. HOLSINGER

In Three Parts—Part Two

We have the assurance that Jesus is "at the right hand of God, who also maketh intercession for us."

When on Calvary's cross he said, "It is finished." When he "yielded up the Ghost," and "the veil of the temple was rent in twain from the top to the bottom," he thus removed the old sin veil which hung between man and God—being that which separated the holy of holies from the holy place. The holy of holies contained the ark of the covenant which symbolized the presence of God; into this the high priest only was permitted to come. This is symbolical of the fact that Jesus became our great High Priest and made it possible for us to come into the presence of God through him; and we, ourselves becoming priests of God,

Therefore, being our great High Priest he intercedes for us saying: "And now I am no more in the world, but these are in the world, and I come to thee. . . . I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

He became our Intercessor, and thereby gets for us gifts. Wherefore he saith, "When he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints." This was for service. He needed the saved Peter, left in the world to preach the sermon on the day of Pentecost. The saved John, must write the Revelation, epistles, and fourth gospel. The saved Paul must found churches among the Gentiles. Yes, and he must intercede for the gift of forgiveness, joy, and peace that passeth understanding for men and women who, like Paul do the things they would not, and the things they would, do not, because of the weakness of the flesh. "To them gave he power to become the sons of God"; to ask and receive, to seek and find. How wonderfully assuring it is to hear him say: "I pray for them."

Martinsburg, Pa.

HOME AND FAMILY

A. B. C's in Green

The trees are God's great alphabet:
With them he writes in shining green
Across the world his thoughts serene.

He scribbles poems against the sky
With a gay, leafy lettering,
For us and for our bettering.

The wind pulls softly at his page,
And every star and bird
Repeats in dutiful delight his word,
And every blade of grass
Flutters to class.

Like a slow child that does not heed,
I stand at summer's knees,
And from the primer of the wood
I spell that life and love are good,
I learn to read.

—Leonora Speyer.

Grandmother Warren

BY BESS ROYER BATES

God in the Book of Daniel

IV

"Let us see, now," continued grandmother placidly, "just how much Nebuchadnezzar had come to believe in God. Again he had a disturbing dream, but now there was no hesitancy as to whom he should call to interpret it. 'Forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation; but thou art able; for the spirit of the holy gods is in thee' (Dan. 4:18). Indeed, Daniel's God had made headway in Nebuchadnezzar's heart!

"When he heard the dream, Daniel was troubled, for this brought him a vision of trouble for the king. But bravely he told it to him, saying that he, the king, would be driven from men to live with the beasts of the field. And Daniel begged him to turn from his wicked ways.

"Evidently Nebuchadnezzar's belief in God was purely intellectual and had not reached down to those deeper places in his nature which governed his actions, for he did not avoid his fate by right living. Sometimes it seems that it is only tribulation that can bring about genuine conversion. It isn't until we lose health or money or power that we come to know of this great power outside of ourselves, which we call God, and seek to align ourselves with it, and thus learn to live completely. Nebuchadnezzar learned his lesson. His confession is complete and well worth reading."

Grandmother gently turned a leaf of the open Bible in her lap and read from Dan. 4:34-37: "'And at the end of the days, I, Nebuchadnezzar, lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth forever; for his dominion is an everlasting dominion, and his kingdom from generation to generation; and all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou? At the same time mine understanding returned unto me; and for the glory of my kingdom, my majesty and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent greatness was added unto me. Now I, Nebuchadnezzar, praise and extol and honor the King of heaven; for all his works are truth, and his ways justice; and those that walk in pride, he is able to abase.' When a man can talk like that, I believe his conversion is complete."

Grandmother glanced out of the window reflectively. Philip and Peter were silent. Sally passed the cookies again. Then grandmother said:

"Do you remember at the beginning of this story when those Jewish boys begged to eat their own food because they did not want to disobey their God? How little the Chaldeans knew of the God of those boys then! But there came a time when the king of all that realm believed! The story might well end here, but other kings were to follow. What of them?

"With new kings come new men and new ways. Old men and old ways are forgotten. So when Belshazzar, the next king, saw the handwriting on the wall during that banquet where they drank wine and the gods of gold and silver and brass and iron and stone and wood were praised, he did not think to call in Daniel; and when his own wise men could not interpret that strange writing, he was troubled. However, the reputation of Daniel and his God was in the land. It was the queen who told of him, saying: 'There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, were found in him.' Belshazzar must have been nearly drunk, for she insists: 'And the king Nebuchadnezzar thy father, the king, I say, thy father, made him master of magicians' (Dan. 5:11, 12). When Daniel was brought in, he lost no opportunity to tell about his God and to speak quite plainly of the sins of the king and his companions. But in spite of this, Belshazzar rewarded him and made him third ruler of the land. So again Daniel and his God won.

"Daniel's prophecy came true, for that very night, Belshazzar was killed and Darius, the Mede, took the kingdom."

The sun had dropped until the trees were casting long, slender shadows across the street. Grandmother looked out a moment smiling, before she turned to say:

"God is beginning to shine brightly through the words of his followers in the land of the Chaldeans, is he not?"

"Yes," agreed Philip. "The way you tell it—"

"Yes, but," hesitated Peter, interrupting.

Grandmother raised a wrinkled hand and he was silenced.

"We will come to the buts. Go out now and pick some sweet peas for the center of the table, and then we will have supper. We can finish afterwards." The young men rose to obey as obediently as they had as boys. "And don't," cautioned grandmother, "tease Buster. He's too old and set in his ways to endure it."

The boys laughed and trampled down the steps so noisily, that Buster, the cat, stretched in alarm and disappeared over the railing to haunts of his own.

Pittsburgh, Pa.

Criticism

BY WM. E. THOMPSON

It seems a bit strange, but it is true that the individual who is giving his life for others receives much more criticism than the hobo on the street. Thousands of people point out the faults of our President. We accuse our editor of filling his paper with advertisements and not giving the news. We criticise our minister if he goes well dressed, and call him a dude; but if he should be careless about his appearance we also find fault. We are sure the undertaker is a grafter and without sympathy. Some say the doctors are happy when an epidemic sweeps the country and they reap a harvest. Some say the local business man is crooked and folks should buy from mail order houses. Some say our school teachers are only after the money and do not care for the character of their pupils. The farmer is praying for higher prices for his products, while the city folks are praying for a decline in the prices of the same articles.

What does all this criticism mean, the unkind words, the fault finding and lack of Christian tolerance? Why not try to get the other fellow's viewpoint as well as ours? Why not pray for our President? Tell your editor that you like his paper and you will help him make it better. He will appreciate it. Encourage your minister, he is human as you. When your physician comes out in a storm, over bad roads and in cold weather, pay your bill and tell him that you appreciate his faithful service. If you expect to ever give your undertaker a smile you will have to do it while you are alive, and even undertakers are just human enough to enjoy such things. Tell your school teacher that if she can properly discipline a school where every family of the district is represented, she can do more than you can sometimes do with your little family.

Remember the words: "In honor preferring one another."

Polo, Ill.

Who Are Interested?

BY LESTER E. FIKE

This brief article was prompted by the greeting of a letter just received. The greeting read: "To Ministers Who May Be Interested."

The letter was from the General Mission Board and was written concerning a news release for publication in local newspapers. The news release enclosed was such that it should interest every minister of the Church of the Brethren. It announced that the "Mission Challenge" had not only been met, but that the congregations had gone over the top with a surplus of $25,000.

Every minister may not have been interested in giving the news release to a local paper. But it hardly seems possible to me for any minister of the church not to have been interested in the news it contained, unless he had gone to sleep at his task. Had the letter referred to the news directly it might have read, "To Ministers Who *Should Be* Interested," and then a copy sent to every minister of the church.

When I shared the news with one good brother he exclaimed: "Thank God I had a little part in it even though I couldn't do much." Another individual could scarcely recall that there had been a deficit or that there had been a drive on. I believe every member of the church who is an earnest Christian was interested and feels like thanking God for the accomplishment. I can not conceive of a true, devoted, sacrificing Christian who would not be interested in the program of Christian missions.

Should we say: "Ministers Who *May Be* Interested," or "All Professed Christians *Should Be* Interested," or better still, "All True Christians Are Interested," in the great command of Jesus to evangelize the world?

Carthage, Mo.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

The pastor had preached some new things that morning. So different from the cherished beliefs of a godly deacon were they, that he was very much agitated. He was trembling as he passed out from the church, but extended his hand and said in greeting, "Brother." If all religious differences could be talked over in the "Brother" spirit, how much better for the church!

Larned, Kans.

AMONG THE CHURCHES

Calendar for Sunday, May 4

Sunday-school Lesson, Promotion in the Kingdom.—Matt. 20:17-28.

Christian Workers' Meeting, Our Heavenly Guide.

✣ ✣ ✣ ✣

Gains for the Kingdom

Three baptized in the Canton church, Ill.

One baptized in the Lakeland church, Fla.

One baptized in the Sipesville church, Pa.

Five baptized in the Cincinnati church, Ohio.

One baptized in the First church, Toledo, Ohio.

Five baptized in the Lost Creek congregation, Pa.

One baptized in the Conway Springs church, Kans.

One baptized in the Meadow Branch church, Md.

Twenty baptisms in the Battle Creek church, Mich.

Eleven baptized in the First Philadelphia church, Pa.

Thirteen baptized in the Elgin church, Ill., on Easter Sunday.

Ten baptized in the Pottstown church, Pa., Bro. J. Kurtz Miller, pastor-evangelist.

Ten baptized in the West Dayton church, Ohio, Bro. Rufus Bowman, Elgin, Ill., evangelist.

✣ ✣ ✣ ✣

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. B. F. Waltz of Altoona, Pa., to begin May 19 in the Sipesville church, Pa.

Bro. E. R. Fisher of Kitchel, Ind., begins May 4 in the Cedar Creek church, Ind.

Bro. E. C. Woodie of Denton, Md., to begin May 12 in the Richmond church, Va.

Bro. B. M. Rollins of Keyser, W. Va., to begin May 11 in the Glade Run church, Pa.

Bro. Nathan Eshelman of West Green Tree congregation to begin May 11 in the Annville church, Pa.

Bro. J. A. Buffenmyer of Scalp Level to begin June 16 in the Dunnings Creek congregation, Point meetinghouse, Pa.

✣ ✣ ✣ ✣

Personal Mention

Bro. J. D. Angle changes his address from Wirtz to Boone Mill, Va.

Home Secretary Zigler is in the Northwest at this writing, his itinerary including various points in Idaho, Oregon and Washington.

Africa, First District, is to be represented on the Hershey Standing Committee by Eld. A. D. Helser, with Eld. Earl W. Flohr as alternate.

Eastern Maryland has selected as Standing Committee delegates to the Hershey Conference Elders J. J. John and M. R. Wolfe, with Eld. W. E. Roop as alternate.

Bro. E. R. Fisher has closed his work at Hart, Mich., and will soon take up pastoral work with the Four Mile church of Southern Indiana. His new address is Kitchel, Ind.

Bro. Joel A. Vancil of Ottawa, Kans., engaged in an evangelistic meeting in the Victor church of Northwestern Kansas, has some dates for spring and summer still open.

Three addresses on ministerial responsibilities by Pastors M. J. Weaver, B. F. Waltz and Galen B. Royer are scheduled for the ministers' conference at Juniata College, May 6.

Bro. Hugh Miller just dropped in to say hello, he said, as he was returning from a short business trip to Rockford to his home at North Manchester. It was such a hearty hello that we liked it.

Northern Virginia has chosen Elders J. Carson Miller and S. I. Bowman as Standing Committee delegates to the Hershey Conference, with Elders C. E. Long and S. D. Zigler as alternates.

Bro. D. C. Moomaw, back from a pleasant winter's sojourn in the Southland, is convalescing from a severe fall which he sustained recently from one of the stairways in his Roanoke, Va., home.

Bro. Bonsack says they had quite a lively discussion at the District Meeting of Eastern Maryland on the query they are sending up to Conference. It is included in the Conference business published on page 276.

The family of the late Eld. E. N. Goshorn of Ladoga, Ind., desire in this way to indicate their appreciation of the many expressions of sympathy which have come to them and which they are unable to answer individually.

President Paul H. Bowman of Bridgewater College is scheduled to deliver the sermon at the dedicatory services for the new church building in Richmond, Va., Sunday, May 11. The Bridgewater ladies' quartet is expected to furnish music. Any of the members from the surrounding churches will be welcome, writes Dr. Fred J. Wampler.

India, First District, is to be represented on the Standing Committee at Hershey by Elders I. S. Long and I. W. Moomaw.

Western Pennsylvania has chosen Elders M. J. Brougher, J. A. Robinson and C. C. Solenberger as Standing Committee delegates to the Hershey Conference with Elders George L. Detwiler, W. K. Kulp and G. E. Weaver as alternates.

Though there had been much "smallpox, flu and pneumonia in the villages" when Bro. Harlan J. Brooks wrote from Vyara, India, March 23, they were still hoping for a large crowd at the semiannual communion service the following Saturday evening.

Dr. Charles C. Ellis, Vice-President of Juniata College, has been elected President to succeed the late President M. G. Brumbaugh. The new administration will begin at the close of the present academic year, Dr. Ellis continuing meanwhile as Vice-President.

Bro. R. D. Dierdorff, pastor of the First Church of the Brethren, Kansas City, Kans., whose address is 241 North 23rd St., would be glad to get the names and addresses of members in Kansas City who are not yet affiliated with the Brethren Church in the city.

Dr. Russell Robertson writes from our mission in Africa: "The work is going in great shape, everybody looking up, everybody inspired over new territory assigned to us, hospital full of patients, operations performed every day last week and we earnestly hope some new recruits can be sent this year."

Literary Editor J. E. Miller attended the recent District Meetings of Middle Maryland and Western Pennsylvania, assisted in the Somerset and Moxham love feasts, gave needed and appreciated addresses and visited friends. A session with the Conference Program Committee was also on his schedule.

Bro. J. J. Oller dropped into the office the other day with his cordial greetings when he and Bro. E. M. Butterbaugh were at the House attending to Auditing Committee duties. The work is going nicely at Waynesboro, Bro. Oller says, but the folks there are not at all pleased with the prospect of losing their pastor.

Bro. J. H. Moore passed the eighty-fourth milestone April 8. The Sebring people fittingly recognized the event by a special service on Sunday the 6th. There was an appropriate sermon by Bro. W. J. Swigart, himself an octogenarian last March 19, a poem by Sister Marguerite Bixler Garrett, and a basket of flowers.

Bro. I. Clifford Paul, pastor of the Pleasant View church of Northwestern Ohio, calls attention in his Sunday Calendar to a half dozen articles and features in the current issue of the Gospel Messenger, with a word of comment fitted to awaken interest, names the Messenger agent and urges non-subscribers to give him their subscription. This is pastoral cooperation of the first order and we greatly appreciate it.

"We are on our way to the Suiyuan famine district and have been a bit rushed along the way," writes Sister E. M. Wampler from Peking, April 3, by way of apology for the form in which an accompanying communication had to be sent. She says further: "Bro. Wampler is to look after the business end of their irrigation project. As I am free now I am going along, the only lady in the group. They seemed glad to have a nurse accompany them as typhus and typhoid gave them some anxiety and sorrow last year."

✣ ✣ ✣ ✣

Miscellaneous Items

Some young people of Octavia, Nebr., will broadcast a music program from WJAG, Norfolk, Nebr., May 4, 4:00 to 5:30 P. M.

A man with a hard luck story and representing himself as a telegrapher or railroad worker has been soliciting financial aid among the churches of Northern Ohio, Indiana and Southern Michigan. Those best acquainted with his activities believe him to be a fraud.

"We hope that in the year ahead each one will assume his share of the responsibility and that the work of the church may be marked by a substantial growth in all her lines of activity." That is the way some of the folks felt in the Lost Creek church of Southern Pennsylvania, Bro. C. E. Grapes, pastor, when the present year began.

The Conference Offering for Missions and Church Promotion is suggested for May 25. The Gospel Messenger in its May 10 and 17 issues will present the need for this offering. Congregations are privileged to order as many copies as desired without charge for use in distribution to their members in preparation for the offering. Orders should be sent to General Mission Board, Elgin, Ill., if possible so they are received by May 7.

"Let us develop a national consciousness by writing upon the human hearts the desire for world peace, purity, temperance and brotherhood. An evening of inspiration, education and character building that both parents and the children will enjoy." That is what a group of "young campaigners" have been doing lately in churches and schools in Northwestern Missouri under the direction of Pastor O. H. Feiler of the Rockingham Rural church.

Special Notices

The Ministerial and Religious Educational meetings of Eastern Virginia will meet with the Belmont congregation May 16 and 17. Those coming by train to Mineral, Orange or Mine Run will be met if they notify I. N. Zigler of place and time of arrival.—I. N. Zigler, Halladay, Va.

All persons intending to attend Hershey Conference during the greater part of session will do well to reserve lodging now. The Lodging Committee will be able to give better attention to applications at this time. Make all reservations through the Committee. The prevailing rate for lodging in Hershey is $1.00. Those coming and intending to camp are urged to advise the Lodging Committee of their intentions, so that the Park Management will be sure of having ample space provided.—Chester M. Ebersole, Chairman, 48 E. High Street, Hummelstown, Pa.

✣ ✣ ✣ ✣

Missions and Church Promotion Questions

The daily mail and visits to the churches reveal an earnest interest in the work done by the General Boards. For a number of weeks questions frequently asked will be printed and answered. Various secretaries and editors may take part in answering these questions. If you have a question you desire answered, send same to Council of Boards, Elgin, Ill., for the Question Box.

1. What work is included under the name of Mission and Church Promotion? The work outlined by Conference and placed in the hands of the four general Boards, viz., General Mission Board, Board of Religious Education, General Ministerial Board and General Education Board.

2. What is the Council of Boards? The four General Boards coöperate in many matters. An annual meeting is held and questions of mutual interest are considered. Their coöperative organization is known as the Council of Boards.

3. What is the Conference Budget? Each year Conference authorizes the Boards to promote their work up to a certain limit of funds. The amount of money named for each constitutes the budget. For the year which began March 1, 1930, the budget is as follows:

General Mission Board	275,500
Board of Religious Education	21,500
General Ministerial Board	8,500
General Education Board	5,000
American Bible Society	500
Total	$311,000

4. To whom should Conference Budget money be sent? Send it to General Mission Board, Elgin, Ill. Rather than set up a new agency to receive these funds, the Mission Board treasurer is also treasurer of the Conference Budget funds. Contributors have the privilege of designating for Conference Budget, for world-wide missions or for any one of the Boards.

5. Explain how Conference Budget moneys are handled. Money designated for the Conference Budget is divided to the four Boards so each receives an amount proportionate to the budget authorized by Conference.

ANNUAL CONFERENCE BUDGET FOR BETHANY $35,000.00

Funds Needed June 30, '30

June 21 .....
June 14 .....
June 7 .....
May 31 .....
May 24 .....
May 17 .....
May 10 .....
May 3 .....
April 26 .....
April 19 .....
April 12 .....

Paid to April 26, $14,808.86

God has never put a premium upon ignorance. CONSECRATED INTELLIGENCE IS A VITAL NECESSITY IN THE PROMOTION OF HIS KINGDOM. Especially is this characteristic essential in those who hold positions of responsibility in the work of the church.

BETHANY BIBLE SCHOOL
3435 Van Buren St., Chicago, Ill.

AROUND THE WORLD

Not in the Headlines

Dry readers of wet papers will understand why the following was buried on page four in a metropolitan newspaper: "Waycross, Ga., April 18. The Georgia Federation of Labor today tabled by an overwhelming majority a resolution favoring modification of the prohibition law to permit manufacture and sale of light wines and beer."

Summer Schools for Rural Pastors

Summer schools for rural pastors will be held as follows: May 12-30, Drew Interdenominational Summer School for Town and Country Pastors at Madison, N. J.; July 14-26, Purdue University; July 7-18, Annual School for Ministers, Michigan State College, East Lansing, Mich.; July 21-Aug. 1, Virginia Summer School for Rural Ministers, Virginia Polytechnic Institute, Blacksburg, Va.

Death of a Poet Laureate

Robert Bridges, poet laureate of England, died near Oxford on April 21, aged eighty-six years. Dr. Bridges was not a prolific writer and did not follow the new styles in poetry. He surprised everybody some months ago by the publication of a 4,000 line poem called The Testament of Beauty. Though produced so late in life, critics regard this poem as his finest piece of work.

Lindbergh's Latest Feat

Col Charles Lindbergh's latest feat was his Los Angeles to New York flight made in less than fifteen hours. He covered a distance of 2,700 miles in 14 hours, 45 minutes and 32 seconds. Mrs. Lindbergh accompanied America's hero, and if the husband is to be believed, did her full share to make the flight a success. The trip was carried through as an experiment in fast, high flying. The altitude maintained throughout the flight ranged from 14,000 to 15,500 feet.

The Trend Toward Larger Cities

Preliminary census figures show what most people know—a trend toward larger cities at the expense of the smaller cities and rural areas. And such a tendency may well cause the thoughtful person to wonder about the future of American life under such conditions. For our large cities—fine as they are in many ways—have become rather unmanageable as political units. They have made possible a new type of mob rule which is both expensive and destructive. We do not say that city life can not be redeemed, but current conditions indicate that such an effort is one of the great needs of the hour.

Rural Life Sunday

May 25 has been set aside as Rural Life Sunday. The reader will find that most of the articles in this issue of the Messenger deal with this theme. It is hoped that they will stimulate thought on the part of our people and contribute in some practical way to the rural life problems now confronting us. Regarding the observance of this fifth Rural Life Sunday, President Hoover has said: "The blessing of heaven to be invoked by Christian churches, of all creeds and in all lands; upon the farmer and his work, will comfort many with the knowledge that their burdens are in the anxious sympathetic thoughts of men of goodwill everywhere."

The Benefits of Adversity

What are the benefits of adversity? For example, such adversity as has come to the China mission field of recent years? We are not minimizing the disadvantages; but under the circumstances it is also well to consider the benefits Dr Cheng Ching Yi, moderator of the Church of Christ in China, notes four such benefits as follows: "(1) The spirit of self-complacency has been greatly reduced. (2) There has been a fresh stimulus to make new adjustments and formulate new policies, as indicated, for example, in the rapid growth of the emphasis on an indigenous church. (3) Christians have been forced to think for themselves and to reexamine their own faith. (4) The time of testing has sifted out from the Church those whose membership in it did not rest upon any deep spiritual basis."

What Is Marriage?

Accepting the challenge of paganism, with its primitive concept of marriage, the special committee on marriage appointed by the Presbyterian General Assembly has answered with the following definition of marriage as a Christian institution: "Marriage is an institution ordained of God for the honor and happiness of mankind, in which one man and one woman enter into a bodily and spiritual union, pledging each to the other mutual love, honor, fidelity, forbearance, and comradeship, such as should assure an unbroken continuance of their wedlock so long as both shall live. This institution finds its primary justification in the establishment and maintenance of the Christian home in which children shall be born and nurtured in the Christian faith. On the side of civil government, the church recognizes marriage as a legal contract involving the moral obligations of Christian citizenship."

A Major Prison Disaster

The news that more than three hundred prisoners were burned to death in the Ohio State Prison on April 21 will be stale news when Messenger readers see these lines. But the tragedy was a major prison disaster though it may soon be forgotten by the man in the street. The usual investigation was immediately begun in an effort to place responsibility, all of which is an exceedingly futile thing unless thinking people generally are stirred to go a step farther. Our point is that the Ohio disaster is a challenge to discover saner and safer methods of caring for those persons who seem unable to adjust themselves to modern conditions of life.

President Hoover's Ideas on Leadership

President Hoover recently wrote that "leadership is a quality of the individual." However, the President thinks leaders can not be provided by selection "like queen bees, by divine right, or bureaucracies, but by the free rise of ability, character and intelligence." Quite to the point he wrote: "Progress of the nation is the sum of progress in its individuals. Acts and ideas that lead to progress are born out of the womb of the individual mind, not out of the mind of the crowd. The crowd only feels; it has no mind of its own which can plan. The crowd is credulous, it destroys, it consumes, it hates, and it dreams, but it never builds. The demagogue feeds on mob emotions and his leadership is the leadership of emotion, not the leadership of intellect and progress."

A Home Missions Congress

The North American Home Missions Congress will be held in Washington, D. C., Nov. 30 to Dec. 5. "For nearly two years, three large commissions have been at work, gathering preparatory data which will serve as a basis for the deliberations of the Congress. Commission I is studying the task and administration of home missions, Commission II the promotion of home missions and Commission III cooperation in home missions. The primary purpose is thoroughly to evaluate the home missionary enterprise in the light of present-day conditions in the church and in the nation at large, and to reach as full agreement as possible on the best methods for advance." It is hoped that this conference will do as much for home missions as the Jerusalem meeting of the International Missionary Council did for the foreign missionary movement.

Brains Still at a Premium

With everything running nicely, and most folks riding around in cars—though they are generally none too sure of the destination—America seems to be on the highway to success. But not all are satisfied with the sort of success that more things and speeded up machines bring in sight. Said Dr. William Mather Lewis of Lafayette College recently: "We must get down to brass tacks in the world competition. America, which glorifies speed, must now give attention to the direction in which it is going. There will be less action and more of thinking through the great industrial and business problems. Money value is no way to measure an education. Think of the famous poor men of history, Homer, Jesus, Bunyan, Columbus." Hence it appears that brains are more than ever at a premium. One of Dr. Lewis' prize plans for cultivating the same is to get graduates back to college for brief periods in order to keep their mental processes up-to-date.

The Origin of Crime

In origin crime goes back to the perverse human heart Cain slew Abel, not because there was something especially unfortunate in the environment, but because there was hate in his heart. But while the seed causes of crime are in the heart, it is true also that much crime is the result of imitation. Consider what Dr. Clifford R. Shaw says of crime in certain sections of Chicago: "It may be surprising to you to learn that in some districts in Chicago delinquency is traditional. It is expected of the boy in good standing with his fellows. Delinquency is largely a matter of mob behavior. I can show you on the map hanging here, showing the city of Chicago, how these black dots, representing the home addresses of delinquent boys, center thickly in certain districts and thin out to nothing as we proceed from the loop into residential areas. This area, where the black dots are so thick, represents the area known as 'back o' the yards'—an area that is especially fitted for such an experiment as I want to detail for you. It is physically isolated—by the stockyards, the railroads, and so forth. It has a consistent history of breeding crime—we have the rate of high delinquency there running clear back to 1900. In this area there are 1,600 boys between ten and seventeen, of whom 450 to 500 are delinquent year by year. It has produced some of Chicago's most notorious gangsters and criminals." The picture that Dr. Shaw paints is that of the mass production of criminals. His remedy would be to set up an administrative center in the district indicated for dealing with unadjusted boys. His system would be that of prevention through such agencies and activities as would direct the boys of the district into useful lives. If he had his way we are sure that Dr. Shaw could reduce the crime of the "back o' the yards" area—that is, in so far as crime is due to imitation and unfavorable environment. But we are sure also there would be a residue as hard to deal with as Cain. And for these, the only remedy would be the power which is able to change one's life from the inside out.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Assurance

Isa. 32: 16-20

For Week Beginning May 11

THROUGH OUR FAITH IN HIM

A little child remarked: "I am not afraid when you are with me." In this same warm personal way, Christ's presence is the Christian's assurance (Eph 3:12; 2 Tim 1:12).

FULL OF HOPE

The Christian life shines more and more unto the perfect day. The abundant life of today shall issue in greater abundance tomorrow (Heb. 6:11, 19).

CONFIRMED BY LOVE

We know that love presides over all without. When love abides within there can be no fear (Rom. 5:35, 1 John 3:14, 19; 4:18).

POSSESSED ONLY BY THE RIGHTEOUS

Conscience drives peace out of the life of the wrongdoer. He who has done well has nothing to fear either in this world or the next (Isa. 32:17).

AGAINST TEMPORAL SURROUNDINGS

These may look hopeless indeed but they can not cast down one whose trust is in the living God (2 Cor. 4:16-18).

ASSURED OF WHAT?

Not health, prosperity, fame or any other earthly thing; but of God's love and grace, of the ultimate victory of righteousness, of all spiritual blessings in heavenly places in Christ Jesus (1 Thess. 1:4; Job 19:25, Rom 8:16, Isa. 12:2; 1 John 5:13; Rom. 8:38, 39).

DISCUSSION

How does assurance make of us better Christians? How is it that afflictions deepen the Christian's assurance?

R. H. M.

Rural Life Leaflet

Those who are planning to observe Rural Life Sunday on May 25 can obtain a helpful leaflet on methods of observance for five cents. Address the Home Missions Council, 105 East 22nd St, New York, N Y., if you desire a copy.

A Prize for Scientific Instruments

The London Physical Society awarded Professor Albert A. Michelson of the University of Chicago the Duddell medal for 1930. This medal is given in recognition of the invention of scientific instruments which advance human knowledge. Three instruments of this class invented by Professor Michelson are the interferometer, a super-exact ruling machine, and a range finder which was adopted by the United States navy. Perhaps the interferometer needs a word of explanation. It is a "device consisting of two mirrors and two glass plates of exact thickness which divide a beam of light into two rays, traveling at right angles to each other. This device proved that the velocity of light is equal in all directions."

Naval Pact Signed

One morning last January people the world over got up early and turned on their radios to hear King George and others speak at the opening of the London Naval Conference. On April 22, or just three months after the conference began, a naval limitations treaty was signed by the representatives of the five powers engaged in the conference. The text of the treaty is long and detailed and the average citizen naturally can not gather the import of everything it includes. But one thing is clear—the treaty is designed to limit sea power especially through the limitation of tonnage for certain classes of ships. Of course, there will be a fight over the ratification of the treaty when it comes to the senate. The nature of the fight and the character of the forces for and against the pact may be judged from the following statement taken from the Chicago Daily Tribune for April 23, page 5: "Chairman Borah of the foreign relations committee probably will be found leading the fight for ratification of the agreement. Unless a new 'big navy' champion appears Chairman Hale is slated to direct the attack on the pact." Which indicates to us that the militarists are going to oppose the treaty—a fact which should recommend its passage to every lover of peace. The treaty, provided it is ratified, will not solve all our international difficulties. But it represents a concerted effort in the right direction. That the representatives of five great powers could meet and for three months consider their common problems is a fact of tremendous significance. It is conclusive evidence that there is a better than the war method for settling international disputes.

What Can the Church Do for the Farmer?

(Continued From Page 275)

transient in the community naturally deters him from forming social or religious relationships.

There are not fewer than nine million tenants unprivileged by birth or marriage in respect to land. These are unsettled, transient, on the move. In their wake follows poverty and indifference to community betterment; only a few are members of the church. The larger the proportion of farm tenants in an area, the more conspicuously unreached by the church is the landless man.

The church in the country can not exist without a membership and can not live without support from that membership. How to make this tenant class into a permanent population in the community and win them into the fellowship of the church is suggestive of what the church might do to help the farmer. Certainly the fact that only one-fifth of the rural population attends church brings a pathetic picture of multitudes—of forty million souls without a shepherd or a fold.

Do these conditions threaten the foundations of our social order? Is there reason for the church to consider seriously the future of the farmer?

Professor William E. Dodd of the University of Chicago believes we are on the road to peasantry. He views the future of the farmer as one of hopeless feudalism. And he seems to have ground for his view: the impossible economic conditions, the city drift of our youth, the increasing tenancy and the acquisition of great tracts of land by men of wealth. These facts lead the economo-socio-historian to believe that there is a farm feudalism ahead. That would mean the slow disappearance of the millions of free, independent farmers, such as Jefferson imagined when the republic was formed. It would mean that great numbers would work for the barest competence, unable to better their condition, unambitious and broken in spirit and initiative.

But such a prophecy reckons without the saving influence of the church. The force of Christianity has more than once changed the trend of history. And because I believe in the dynamic power of religion I am going to venture a different prophecy. Who does not believe that the inspirational force of community life is generated within institutions of religion? Professor Burr says that "religion is the heart and soul of the community." The contribution which the church can make in maintaining faith and renewing life purposes, is beyond computation. And so, because I have faith in the sturdy character of the farmer and his response to spiritual dynamic, I believe he will not become a peasant, but will free himself from the bondage of his individualism and learn how to coöperate with his fellow-farmers. This constitutes, in my mind, the ministry of the church that will save the farmer in his crisis. I conceive the church to be the unifying agency among otherwise rivaling interests. The salvation of the farmer is in the practical working of the principle of coöperation. And the church is the only institution or agency that can inspire the farmer with this spirit. This is indeed a worthy ministry. The church has the opportunity to render a significant service; to develop the true spirit of neighborliness in economic relationships as well as in religious and social relationships. The same spirit that makes us good neighbors in our religious idealism must function to make us good neighbors in our practical affairs.

This coöperative relationship must necessarily be motivated by a spiritual dynamic. Such a dynamic force was unloosed with the message of Jesus Christ. He lived his life on the basis of certain democratic principles and he conclusively demonstrated those principles. In his eyes all individuals were of value; through the social implications of his message sin became democratic and the burden of all; in his aspirations and purposes all mankind were included. He believed that religion was essentially a system of behavior by which the individual need not be swallowed up, but by which the individual must find ultimate satisfactions in spiritualizing the group.

The Church of the Brethren is peculiarly prepared to face the future of country church life. Our heritage is dominantly rural, and I venture to say that our future as a denomination will be decided by our ministry to rural fields. We will need to study the basic elements of our church doctrine and give an interpretation of it adequate to the needs of the people we assume to serve. Let us not be content to pass our responsibility to others, but let us propagate the principles and ideals of Christianity as the only salvation of mankind. We must have courage to undertake big things. Our high resolve should be to make the ministry and message of our church of such a character that it will matter vitally whether it succeeds or fails, whether it lives or dies.

If the future of the farmer is involved and the church in the country is challenged to save that future and minister to the multitudes, then where is there a greater opportunity for service? Oh young man, with the call of God upon your ear, attend to this call. Look upon these fields—they are even now *"white unto the harvest."*

Cloverdale, Va.

The Relation of the Rural Church to Other Organizations in the Community

BY GALEN WAMPLER

Much is being said today about the rural church. More people are giving its problems thought than ever before. And our thinking about it has not come too soon. We have not given the rural church enough of our attention in the past.

One of the relations possible for the rural church to take to the other organizations in the community is the careless or "do-not-care" attitude. But the members of such a church have lost vision. They are really self-satisfied. They no longer see a people in need in their midst or near them. They are not conscious of the burdened hearts, the anxious souls, the weary and distressed individuals about them. Or if they are in part conscious of those things they excuse themselves by thinking that they should be looked after by others. Certainly this is not the ideal relation of the rural church to its community.

Another relation possible for the rural church to take to the other organizations of the community is that of criticism—even to the point of not having anything to do with them.

Such a church sees nothing good, or very little good, in the present social order. It is considered that the secular organizations and activities of the community are questionable, if not bad, and so are severely condemned by this church. Its members are usually advised to have as little as possible to do with the affairs of men. Many things are forbidden as tending toward evil. Other things are asked of them because the world does not do them.

This church has the attitude of the hermits of the Middle Ages. It may conserve some things of real value for the future, but fails to reach out and quicken the lives of the masses of the present generation. Who, then, will go into the harvest today to win this generation to the Master?

Lindeman in "The Church in the Changing Community," says: "Some observers have come to believe that the religious environment is drying up, disappearing." And again: "Urbanism extends its influence and force while the church drifts towards greater confusion and lack of purpose."

A third relation possible for the rural church to take to the other organizations in the community is that of incorporating them into its program.

There is a group of people who feel that the rural church, or in fact any church, should get into every activity in the community and see that it is thereby conducted in the right manner. In order to satisfy those who want movies the people advocate that the church select the best and offer them to its constituency. The church that puts on a program of this nature does so that it may better serve its community. It puts on a recreational and social program to keep its people from dipping into the low type programs put on by some commercial recreational center in the community. If it puts on a good health campaign in order that its people may observe the laws of health and be better able to carry on their work. It does, or attempts to do, many types of service in its community, and very often finds itself competing with organizations in the community attempting to do that same work.

But is the church in its place, trying to do social tasks? Especially if there are organizations at hand that could do them? Lindeman says: "The jack-of-all-trades can not compete with the specialist. The church which operates cafeterias, theatres, gymnasiums, nurseries, cooking classes, etc., may become a useful social center, but it will thereby risk losing its capacity to minister to religious needs."

Still another relation that the rural church may take to other organizations in the community is that of fostering in the people the right attitudes toward the organizations of the community.

There may be groups or organizations that are a reproach to the community. This church will seek to develop such an attitude in the community that such organizations will be forced to leave. No church should rest easy and content as long as a number of drunks can be seen in the neighborhood, or as long as the moonshine ring holds sway in the town. No church is doing its full duty until it endeavors to create attitudes that stand against the false propaganda of a wet press and the advertisements of the tobacco companies.

There may be groups or organizations that have a large influence because of their membership and wealth, but that do not give returns commensurate with the time and money given them. The church should lend its influence to develop and quicken the good within such organizations so that they become real community benefactors.

A certain county seat town is wet. The officials are wet. Its churches have a number of wet members. Each church seems helpless to cope with the situation alone. The pastors of the town and some good citizens called a meeting to discuss the situation and elect a Vigilance Committee. A number attended the meeting. In the number were a group of wet church members. When the problems were discussed the wet folks said little, but when it came time to nominate the committee they spoke and saw that enough of their side were on the committee to keep it from functioning against intemperance very effectively.

Those wet folks learned that it paid them well to give attention to the activities taking place in the community. May we not learn the lesson from them that it may pay the church to give attention to the organizations within the community? If they are functioning in the most worth-while manner, then it may pay the church to set enough good citizens to the task of shaping the policies of those organizations that they become a public benefit.

Again, there may be organizations with splendid purposes and much needed by the community, but not functioning in the community. No effort has been put forth to organize them, or if they are organized little attention is given them. Some think that this is an opportunity for the church to step in and perform that service for the community. In this way it will win favor for itself and can better lay claim to the loyalty of the people of the community. But I feel that it is better for the church to use its influence to show the need for such service, to discover among its members leaders capable of meeting the situation, and to develop in the community the sentiment for such an organization.

What then shall be the relation of the rural church to the other organizations of the community?

Certainly it should not be one of antagonism for or and all. Neither should it be one of indifference, or watchful waiting to see what will happen. Nor should it be putting its hands into all organizations to guide them in a direct manner. But the church should be creating a rich spiritual atmosphere in the community so that the highest and best ideals may be planted and grow up in the hearts of the people. This will inspire

them to act according to the best at church, at home, at their business and at all places.

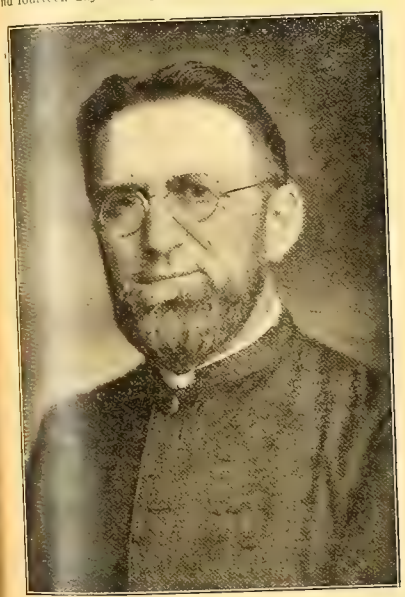
The church need not do the work and business of life, it need not do the social tasks of life, if only it will quicken the lives of the children of men with a real love of God and man. I covet for the church that power to quicken the lives of its members to such a fervor, that they will go forth to battle against evil in every place. May her ideals be carried into every organization of the community to shape their policies, not because the church takes over and conducts the organizations, but because her Ideal (the Christ) lives in the lives of the people of the community.

Harrisonburg, Va.

CORRESPONDENCE

ELD. SAMUEL Z. SMITH

Samuel Z. Smith was born June 20, 1866, near Bradford, Ohio, died April 4, 1930, aged sixty-three years, nine months and fourteen days. He grew to manhood on the farm. His



education was obtained in the country schools of Darke and Miami Counties.

Jan. 14, 1886, he was married to Sallie M. Mohler by Eld. D. D Wine of Covington, Ohio. To this union were born three children, of whom but one, Mrs. Iva May Minnich, the eldest, survives. Arthur Ray, the only son, died in 1927, while his father was away in Wisconsin in the Lord's service. An infant daughter died in 1891. The mother of the home was called to her reward Aug. 31, 1893, when a few days less than twenty-six years of age.

On Thanksgiving Day, Nov. 29, 1894, Bro. Smith married Cora A Pittenger, third daughter of Joshua W. and Mary Pittenger of Pleasant Hill, Ohio. Again Eld. Wine performed the wedding ceremony. The two little children, motherless for more than a year, now found a new mother.

The following spring, March, 1895, the family moved within the bounds of the Painter Creek church, where on Dec. 17, 1897, Brother and Sister Smith were called to the ministry, which they entered immediately and earnestly. Here and in the Valley church, near Union City, Ind., much work was done.

In February, 1905, the Smiths moved to Sidney where they spent more than eighteen years of continuous service. The little group of members here was then under the direction of the Mission Board of Southern Ohio. God used Bro. Smith here in his own wonderful way.

After the close of this pastorate, Bro. Smith and wife entered the field of evangelism where they labored a year and a half. Then followed a year's pastorate in Springfield, Ohio. This closed, they entered a wider ministry under the direction of the General Mission Board. This work extended from ocean to ocean and led them into almost three-fourths of all the states of the union. We can not help but praise God for the wideness and the blessedness of his ministry.

How far-flung was the battle front on which he marched and labored! Did snow, or sand storm, or rain, or heat, or cold halt the work when the time came to march? In connection with fifty-four meetings Bro. Smith's trusty Buick carried him over 67,000 miles, or well toward three times around the world.

In the life of our loved one we have shown the activities of a soldier who wrought to save life, who sought to heal and save instead of wound and destroy. Bro. Smith was one of our leading evangelists before answering the call of the Mission Board, getting a few weeks off each year from his regular church work to hold meetings. He had been instrumental in leading several hundred to find their Christ. His life was very spiritual and congenial. He had a smile and a gripping handshake for all. These qualities won for him many friends, not only amongst the church people, but others as well.

A brief service was held in Maryland in a home of the congregation where Bro. Smith was holding meetings when the end came so suddenly. At the home in Ohio Eld. Van B. Wright conducted the services. Other ministers having a part were Eld. L. A. Bookwalter, Eld. M. R. Zigler, Eld. Chas. Flory, Rev. R. Wobus. Eld. C. F. McKee and C. V. Coppock, pastor of the Sidney church, were the speakers at the funeral services. The remains were laid to rest in the cemetery near the Harris Creek church, Bradford, Ohio.

Huntingdon, Pa. John M. Pittenger.

EZRA N. GOSHORN

Ezra Nicholas Goshorn was born Jan. 6, 1866, in Owen County, Indiana, the sixth child of Robert R. Goshorn and Julianna Somers Goshorn.

He was graduated from Mount Morris (Illinois) College and from DePauw University. He taught mathematics for a time in Mt. Morris College and later was editor of the Clay City Democrat.

He was united in marriage Aug. 23, 1899, to Lula Harshbarger of Ladoga, Ind. He located on the farm where he had since resided. Six children were born to them. A son, Ramon R. died in infancy.

At nineteen years of age he was united with the Church of the Brethren and in May, 1900, was elected to the ministry. He had been Bishop of the Ladoga church since 1909. At the time of his death he was trustee of the Aged Persons and Orphans' Home near Middletown, Ind. He was a member of the Montgomery County Tax Association and township director of the Farm Bureau.

He suffered a cerebral hemorrhage while at work on the farm north of Ladoga and growing steadily worse he passed away early Tuesday morning, April 15, 1930, after four days of illness. His age at death was 64 years, 3 months and 7 days.

Surviving him are the widow; one brother, Martin R. Goshorn of Clay City; one sister, Mrs. Marthetta Kitch of Bowling Green; five children, Marie, wife of J. Roy Blough of Madison, Wis.; John H. of Columbus, Ohio; Roland H. of Illinois University; and Lewis and Ruth at home; three grandchildren, Richard, William, and Donald Blough.

The widow who is suffering from the shock was unable to attend the funeral. One daughter, Mrs. Blough, was also unable to be present on account of illness in her family.

The community was shocked and saddened to learn of his illness and death. He leaves to his children the heritage of a clean life and a good name which is rather to be chosen than great riches. Always an advocate of the highest ideals, his influence was of the best.

Funeral services were held Wednesday afternoon, April 16, at 2 o'clock, at the Ladoga Church of the Brethren, conducted by Eld. Otho Winger, President of Manchester College.

Interment was made at the Harshbarger cemetery north of Ladoga. John H. Goshorn.

Columbus, Ohio.

AMANDA BOSSERMAN WITMORE

Amanda Bosserman Witmore was born April 9, 1846, in Hancock County, Ohio, on a pioneer farm. She was the fifth of eleven children born to Daniel and Barbary Bosser-



man. One sister, Mrs. Isaac Rothrock of La Verne, Calif., and two brothers, James Bosserman of La Porte, Texas, and Joseph Bosserman of Clarkston, Wash., survive her.

Sister Witmore was born in a log cabin, and grew up on a farm in a period when farm life required foresight and energy. Among other things, Amanda's father had a big grove of sugar maple trees and for many years made a large amount of sugar and syrup. On the same farm were sheep, and from the wool of these and from flax the clothing for the family was principally made. The first school attended by the subject of this sketch was built of round logs and had a puncheon floor.

On Dec. 22, 1867, she was united in marriage to Eld Jacob Witmore of Wood County, Ohio. To this union were born two sons and two daughters: Eld Ira Witmore of Rich Hill, Mo.; Daniel, who died in infancy; Mrs. E. S. Strickler of El Centro, Calif., and Mrs. H. J. Harnly of McPherson, Kans. In 1881 she moved with her family to Missouri where her husband had charge of the Center View church for many years.

In 1894 the Witmores came to McPherson where she has resided almost continually since. Sister Witmore, when younger, was a great help to her husband in his work as elder and minister of the Church of the Brethren. She united with the church in her early teens and lived a faithful and devoted life. Her parents, who were given to many good works in their community, passed on their spirit of helpfulness to their daughter. It was her delight to minister to the sick and needy, cheering them with flowers and deeds of kindness.

She was a great lover of nature; flowers, birds, mountains, rivers, and the great ocean, all inspired her. She loved art, good books, and though deprived of a college education, she read widely and wrote many helpful articles for her church paper.

About twelve years ago, Sister Witmore suffered a stroke of paralysis which took from her a part of her energy. Ten years ago her husband preceded her in death Since that separation she has lived most of the time with her daughter, Mrs. H. J. Harnly. During her recent illness her children and friends kept her room beautiful with the flowers which she loved. On April 5 at the age of 83 years, 11 months, and 25 days, she went peacefully to sleep, passing without a struggle to that beautiful home where she longed to be with other loved ones Three children, one sister, two brothers, ten grandchildren, four great-grandchildren, and other relatives and friends are left to pay tribute to her noble life.

The editor of the Gospel Messenger, Eld Edward Frantz, in writing of the passing of Sister Witmore says: "It is one of the tragedies of old age that its infirmities and the accumulating years have become a kind of veil to hide from view the sacrificial service and accomplishments of one's active life. . . . Not many of us remember how familiar to readers of our church periodicals was once the name of Amanda Witmore For years she was a frequent contributor to the Gospel Messenger, and an occasional one to Our Young People. Nor can one think of this without thinking also of the faithful companion and helper of Eld. Jacob Witmore in his long and widely known ministry"—McPherson Republican.

MARTIN GROVE BRUMBAUGH

An address delivered at the memorial services, March 30, 1930, First Church of the Brethren, Philadelphia, Pa.

It was my privilege to get an introduction to Martin Grove Brumbaugh from my mother's lips. It came this way: "Mervin, is there anything in the paper this week from 'M. G.'?" The paper referred to by my mother was our church paper. The articles she wanted read to her were signed "M. G. B."

Martin Grove Brumbaugh was one of her favorite writers in the literature of her church, ranking with another loved signature of those days, "D. L. M."—D. L. Miller.

My first personal contact with Dr Brumbaugh was my appearance before the State Board of Examiners, of which he was a member, for examination preliminary to graduation from the Pennsylvania State Normal School for Teachers. The boys and girls of our class feared Dr. Brumbaugh as an examiner, but before he was through with us fear changed to love, for we found him fair in all respects—ever ready with a word of cheer and encouragement Our fear was merely an imaginary sternness we thought lay back of those long, shaggy, overhanging eyebrows, but which was calmed by the kindly sympathetic word and smile My next contact with him was in the lecture room of the County Teachers' Institute where he was so much in demand. It was a feast of joyous humorous surprise never to be forgotten to listen to him and good old Dr Henry Houk speak from the same platform. They made up a most charming pair of Dutch school-masters in playful repartee.

Little did I realize then that my contacts with this lovable man were to be so close during the last years of his life. Dr. Brumbaugh had a most interesting career, as will appear from the following chronology:

1862—Born near Marklesburg, Pa.

1877—Carried food to Juniata refugees at the Old Forge.

1878—Entered Juniata as student and started teaching career.

1881—Graduated from Juniata College.

1884—Married and chosen Superintendent of Huntingdon County Schools.

1886—Made State Conductor of Teachers' Institutes in Louisiana.

1889—Professor of Natural Sciences and Pedagogy at Juniata.

1895—Ph. D. at University of Pennsylvania and chosen Professor of Pedagogy at Juniata College. Also chosen Professor of Pedagogy at Pennsylvania

1900—Chosen First Commissioner of Education at Porto Rico.

Continued on Page 286)

DIARY LEAVES

(Continued From Page 277)

also on the bulletin board that the goal is 300. So that is always before them.

The Aid Society has a kitchen at the public sale yard, where there is held every Saturday afternoon a public sale of all kinds of stuff. Whoever has anything he wants to dispose of, farmer or storekeeper, brings it here, and sees it sold for what it will bring. The attendance is usually large. The Aid puts on a good dinner for 25 cents, coffee and pie being charged extra. And they clear about $100 a month. Sister Frank Older is at present the efficient manager of this "kitchen."

The present membership is about 250, and members are added constantly, rather than by special evangelistic effort. For eight years they have had a full time pastor, and the present pastor, Bro. A. P. Becker, seems to be enjoying the full confidence of all the members. With his gracious wife, they are in and out, back and forth, always everywhere. During my stay of two weeks with the church here, Bro. Becker and I made about ninety calls, and traveled in his new Chevrolet 821 miles. In the Nampa church, like in all western congregations, many folks come and go; I mean, there are many who move in, and after a time decide to move some place else, and away they go. So the gains are not always permanent. In the past two and a half years they have received by letter and baptism about 125 members, considerably more than half of these by baptism. During these meetings several have made the good confession, and there are more to follow.

Emmett, Idaho, Wednesday, April 2

Last night the meetings closed at Nampa. It has been a blessed time. One more came forward, a total of 13, who will be baptized tonight. Wish there had been 40. If a revival succeeds in strengthening the faith of the membership, it is a success, for "Faith is the Evidence." Not good works, not miracles, not gifts of healing, not tongues, but "Faith is the substance of things hoped for, the evidence of things unseen" Outward manifestations are of little value compared to inward grace. I would rather my meetings be like a gentle rain falling on fallow ground, than like a storm with great emotional furor, with temperature falling immediately after the storm.

Bro. W. H. Sisler, in whose home I now am, tells me of the working of the Idaho Mission Board, the only Board for the District. It combines all the former boards, and works well It consists of seven members, four of whom are secretaries, as follows: Mission and Ministerial, Property and Finance, Religious Education, and Welfare work. Three or more are elders, three are supported pastors and one a pastor's wife Several years ago, they carried an indebtedness, and were not doing much work. Now they are supporting five pastors, and paying them on the first of the month regularly. The General Mission Board helps them $2,000 a year, and the congregations have a manifest confidence in the Board Two congregations, Nampa and Fruitland, support their own pastors The indebtedness has been all wiped out, and a new interest and confidence has been created with the adoption of the present system, that is, having this larger working body as the one Board of the District. I spoke twice in high school today, and am booked for a mission lecture in the church here tonight.

It is interesting to note that the Emmett church has rented ten acres of apple orchard, sponsored by the Men's Movement. All work together at it; the men trimmed the trees and the children gathered up the brush. The men are spraying now. The Aid will pack the fruit when it is gathered in the autumn, and so they plan lifting a church debt of $1,500. Every one is delighted in the project.

Seattle, Sunday, April 6

I worshiped with the Brethren in Portland as they gathered for the prayer meeting on Thursday night. This was while I was waiting for the train. On Friday I arrived in Seattle, and beheld that most familiar face at 6:30 in the morning, Mary the life of me, quietly waiting. Our services seem small today, as compared to Nampa; but the Nampa church, on the old Oregon Trail, was not always what she now is. May great grace be upon us all.

Seattle, Wash. Wilbur B. Stover.

IS CHRIST DIVIDED?

It was with peculiar pleasure that I read in the Messenger of April 19 the article on church division, written by a brother in Elkhart, Ind. And it evokes in me a note of sympathy with this brother's standing regarding the wrong which comes from a divided condition of the church

I think we can be helped by examining the attitude of Christ towards this evil, which existed even in the time of his earthly life. Christ warned the disciples against the leaven of the Pharisees and Sadducees, which is hypocrisy.

Before we go further in considering wherein they erred, we will ask: Did Christ give the preference to the teaching of one of these schools of his time and did he to some extent side with one of them?

Certainly, Christ showed that he gave justice to some lines of teaching of the Pharisees and put the Sadducees to shame, as the former believed in the resurrection, the life to come and the revelation by angels and visions, while the Sadducees were the rationalists of that epoch.

In Matt. 22:24 we see that the Pharisees heard how Christ gave credit to their belief in the resurrection and silenced the mouth of the Sadducees. But what is the outstanding fault with the Pharisees? Their very name means one who is separated from others or distinct from others. In modern English we have many similar words: as separatist, elite, outstanding man, etc. The consciousness of this standing apart permeates the prayer of the Pharisee, quoted by our Lord: "God, I thank thee that I am not as the other men are: extortioners, unjust" (Luke 18:11). This self-conceit or consciousness of their superiority was the evil that our Lord exposed; and it is the same evil that we have to combat today as the cause of those church divisions. Paul does not see the source of evil in the existence of heresies and of divisions which come from immature or childish ways of understanding the truth. He states himself that through such differences of opinion they that are approved will be manifest (1 Cor. 11:19). In another passage he says that those divisions exist in the fancy of childish or carnal Christians, but they do not exist for those who are spiritually minded.

Paul, in speaking of these divisions of carnally minded Christians, asks: "Is Christ divided?" Of course, you say that he is not divided. Very well, but then, if you are spiritual, learn to abide in Christ and you will not abide in those divisions, because the love of Christ will drive them out.

But, let us ask: Have we at all to disagree on some occasions with professing Christians and to sever our fellowship with them? Yes, the apostle says it so clearly: "I have written you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or railer, or a drunkard, or an extortioner; with such a one no not to eat" (1 Cor. 5:11).

We are not forbidden to eat with sinners, as Christ did; but we are forbidden to have fellowship with people, who pretend to be Christians, but are abiding in sin and are living unregenerate lives.

There are not atoms, but heaps of hypocrisy and error, which cleave to those old denominations, that can look back upon the road they have walked during the long centuries of their existence. The church of Jesus Christ is by her nature sincere and all this hypocrisy and error is alien to her.

Is it not therefore our duty before God to ease the Church of Christ of this unprofitable burden which hampers and impedes her walk?

I have lived eight years in Winnipeg, and frequently, in walking through a vacant lot after a heavy rain, you gather on your shoes heaps of peculiar sticky loam which you can not get rid of without using a sharp-edged stick. The church of which all true believers make part, is the body of Christ called also his bride, but as this bride still walks on earth, the dirt of the soil gathers on her sandals and, when she reaches the solid sidewalk of the city of God, this defilement must be first got rid of.

If the church were idle and inert, she would not need to clean her feet, but the very fact that she gathered heavy mud, sticking to her sandals, proves that she walked on this earth, obedient to the Master's command to make disciples of all nations. However this dead weight of clay or mud, which is strange to her, must be washed away.

Here is where the spiritual washing of feet comes in. Let me close by repeating the words of our brother in Elkhart: "Let us not abandon those who can help us, or whom we can help." This is wise advice. M. A. de Sherbinin.

Chicago, Ill.

THE GOVERNOR OF NIGERIA VISITS GARKIDA

The fourth of March was an eventful day for Garkida. For several months previous to this time all of us—Africans and missionaries—were looking forward to this day. Extensive preparations were being made all over northern Nigeria by both the native administration and the government for the coming of the Governor of Nigeria, His Excellency, Sir Graeme Thomson. Our mission at Garkida was fortunate indeed to be included in the governor's program.

On the morning of the fourth of March our local chief assembled more than one thousand people near the government rest house to greet His Excellency at his arrival. All day the crowd danced and waited and then at about four o'clock, the governor and his party which included Lady Thomson, the governor's wife, arrived to spend two days at Garkida. The party came in nine cars including the trucks that carried the trek equipment. This was the first time that some of us saw a touring car on our road at Garkida.

The entire missionary staff were very expectant as to the results of His Excellency's visit. Our coworkers at Lassa were with us in order to share this unique and important experience.

Because of ill health, the governor declined the invitation to tea that the mission extended to him and his party. He said, however, that he should like to visit the compound the following morning to see the various phases of the work, and to meet all of the missionaries.

Our mission chairman, H. Stover Kulp, was asked to act as escort on this investigation visit. The schedule included the Hospital, Industrial Buildings, Girls' School, Boys' School, and the Leper Colony. All of us were delighted with the geniality, the expressions of interest, and the fine spirit of appreciation on the part of the party during their visit on the compound.

Following this, His Excellency invited our mission officers and their wives to dinner that evening at the government rest house. They accepted gladly and report having spent the evening most pleasantly.

The Executive Committee of the mission asked the privilege of an official interview during His Excellency's visit This was granted and our committee met with him on the morning of the sixth of March. It was felt that such an interview would bring about a better understanding and a closer cooperation between the government and the mission

Many prayers had been offered in preparation for this event. His coming now, when missions throughout northern Nigeria are pressing for an extension of privileges, and when some important decisions concerning our own mission were pending, added all the more importance to the interview. The time was strategic indeed.

We are glad to report that there have already been results of the governor's visit with us and we are expecting more soon. Our doctor has been granted the privilege of making medical tours in Biu Division.

We believe that the governor's visit here has been a step forward in the program of missions among the Bura people. Because of this we praise God with our whole hearts. We continue our task in a fuller assurance of his leading, and a more victorious faith in the ultimate results of our evangelistic effort in this part of the field.

Garkida, Nigeria. Sara C. Sisler.

MIDDLE DISTRICT OF PENNSYLVANIA

The reports show there are now thirty active Aid Societies in this District, or more than ever before. There was a public program given at Martinsburg on April 9 At this program Sister Catharine Replogle gave a well prepared paper on the Pioneers of the Middle Pennsylvania Aid Societies. The interest in this was sufficient that it was decided to continue and enlarge the information now on hand, and finally to publish it in pamphlet form At the business session Mrs. L. K. Ziegler of Williamsburg was elected Secretary-Treasurer of the District.

There are 337 active members and 254 associate members The total receipts for the year were $4,612.09. Of this amount $293.00 was given for work in India, $166.00 to other foreign work, and $2,617.57 to work in the U. S.

Rosetta Cottrell,
New Enterprise, Pa. Corresponding Secretary.

Notes From Our Correspondents

FLORIDA

Lakeland.—March 25 the third annual ministerial and Sunday-school meeting of the Lakeland church was held. Ministers and elders in attendance were J. H. Garst, J. W. Swigart, J. H. Moore, J. W. Rogers and J. A. Myers These brethren assisted in making the program interesting and inspiring. Also Mr. Heathing, a retired officer of the Salvation Army, gave a talk on rescue work Eld J. W. Rogers was with us in services two evenings preceding our love feast on March 29 His messages were delivered with great power and were inspiring to all. One young woman confessed Christ and was baptized prior to the love feast services Bro. Rogers remained with us for services Sunday morning, after which our regular council was held. The church decided that J. S. Leckrone and wife represent us at Conference Our tourist members and ministers have returned to their homes which leaves us without a regular minister We have Sunday-school each Sunday morning We expect Bro. Rogers to preach for us the first Sunday of each month. May 11 we expect to have with us Eld. W. J. Hamilton of Rockwood, Pa.—Mrs. J. S. Leckrone, Lakeland, Fla., April 22.

ILLINOIS

Canton.—The work here is going along nicely. April 13 three were received into the church by baptism. April 8 the Brotherhood of the church held their monthly meeting as a family night. There was a potluck supper and afterward a fine program Rev. Thompson of the Methodist church of Canton was the main speaker. The Easter services were well rendered Sunday morning by the children of the Sunday-school. In the evening the B. Y. P. D. gave a play entitled Sunlight or Candlelight.—Mrs. H. Lehman, Canton, Ill., April 21.

Cerro Gordo church has been made to rejoice because of the recovery of Sister Stutsman, our pastor's wife, who recently underwent a very serious operation. She is improving rapidly and we trust will soon be able to worship with us again A few days before her return from the hospital fifteen ladies of the Aid Society went to the parsonage and did the spring housecleaning. Bro. Stutsman is retained as pastor for another year. Our Sunday-school is progressing nicely under the efficient leadership of Bro. D. M. Henricks A Children's Day program is being arranged for. Bro. Frank Sargent of Chicago recently spent a few days in our community in the interest of Bethany Bible School. He gave us two splendid messages on April 6 which were greatly appreciated. We have just closed a week of pre-Easter services, the message given each evening was helpful and inspirational to all A union service of the churches in our town was held on Good Friday in our church. Pupils of the high and grade schools were in attendance, business houses closed and a large audience enjoyed this splendid service A Vacation Bible School will be held in July, with Bro. Stutsman as supervisor. Bro Russel West of Chicago has been secured for a revival meeting to begin Sept 29.—Mrs. Emma Simmons, Cerro Gordo, Ill., April 21.

Elgin.—We have enjoyed many rich feasts spiritually these first months of the year In February a deputation from Mt. Morris gave a fine program on Stewardship. When Bro. J. W. Lear and wife of Chicago visited us recently, he gave us a strong message on The Set of the Face We were greatly favored to have Brother and Sister A. D. Helser with us recently in an evening service. Sister Helser led the devotions and Bro. Helser spoke on Our Personal Devotion to Christ; he also gave some vivid pictures of conditions in Africa Bro Coffman and wife of Mt Morris College were with us recently He brought new hope to our hearts by a sermon on The Guarantee of Christ's Resurrection. The girls' glee club of Bethany brought us rich messages in song recently; Bro. Brightthill directing. Our missionary society has been providing splendid programs. One given at the church, Candles of God, was especially inspirational. The mem-

department of the church reported that the pledge made last December to match the amount of money the women have in store by Easter time, has been overpaid. The sum raised by them was $2,210. The ministers of the west side churches planned a week of spiritual activities preceding Easter. On four evenings union meetings were held Thursday evening each denomination held its own communion services. Easter Day was a day of great rejoicing here. After Sunday school three adults and ten of our boys and girls were baptized. At 6 o'clock the choir rendered most beautifully the cantata, The Lord of the Eastertide, a fitting close of the Easter activities. Following the program Bro M R Zigler, pastor, spoke words of commendation of the faithful work of Mrs. Butler, leader of the choir; and also of the choir; and presented flowers to all as a token of appreciation. We appreciate greatly those who come to us from other places, bringing us messages of inspiration and encouragement, but we would not forget our local men and women who are doing so much to inspire and help us to a higher life.—Jennie Shriver, Elgin, Ill., April 22.

Mt. Morris.—On April 8 we met in council While the number in attendance was not large, the business went forward with spirit. Delegates to Annual Meeting were suggested, and Bro. F. E. McCune was elected delegate, with Bro. W. E. West as alternate. A special music week was discussed, and a committee appointed to make arrangements to secure a leader for such a session While plans have not been perfected, it will, no doubt, take place in the near future and publicity given it in time for those living in the surrounding territory to attend some of the sessions at least. The treasurer's report was read and accepted. Bro O. D Buck, of Franklin Grove, was with us that evening for the purpose of installing Bro Nelson Rittenhouse in the ministry, and conducted the installation service at the close of the meeting Bro. Rittenhouse has been doing active work in various churches and on deputation teams, and we are glad to have him in the ranks of workers for the kingdom. Our love feast will be held in the church on Sunday evening, May 4 Our Sunday-school is growing, and a number of the classes are doing active work Meeting in the various classes are being held at different homes, and the work being discussed. On April 1 Sister Ella Brunskill and Sister Verna Diedrieff entertained the young people's class of the Sunday-school The primary department was used for the occasion, and was beautifully decorated Forty-eight of the members of the class were in attendance and thoroughly enjoyed the evening.—Mrs. A. E. Hecker, Mount Morris, Ill., April 18

Oakley church met in a short business session April 10 Bro. Chas. Crge from Bremen, Ind., has been secured to hold a revival in this church to begin the first Sunday in September. The township Sunday school convention will convene here May 18.—Mrs. Levi Blickenstaff, Cerro Gordo, Ill., April 21

Polo church met in council March 18. Our love feast is to be held Sunday evening, May 18. Brethren Fred Miller and Allen Wade were elected delegates to District Meeting, with Chas Butterbaugh and Wm Thompson, alternates. Bro Wm. E Thompson was chosen pastor for another year, beginning with September., this will be his sixth year with us We are pleased to have Bro. Thompson and family remain and work with us. During the winter we remodeled parts of our basement which is a great improvement. We have been having exceptionally good programs on Sunday evenings, thus bringing many to the house of worship Just recently we have been privileged to have with us the Mt Morris male quartet and girls' glee club and the Bethany glee club, each giving us fine programs.—Mrs. Chas. Butterbaugh, Polo, Ill., April 17.

INDIANA

Ft. Wayne.—We enjoyed meetings each evening the week preceding Easter, conducted by our pastor, Bro S. S. Blough Our sunrise service on Easter morning was very interesting and inspiring, consisting of songs, reading and story In the evening the young people sang an Easter cantata. We are planning for our mother and daughter banquet May 8 at 7 o'clock.—Mrs. Wm. H Schwartz, Ft. Wayne, Ind., April 23

Pleasant Valley church met in council March 4. Two letters were granted It was decided to give our juniors money to invest to help support the missionary children Our communion is to be held the last Saturday evening in May.—Mrs. Maggie Nihart, Middlebury, Ind., April 15

IOWA

Cedar Rapids. Our pre Easter services closed last night with a pageant by the B Y P D. The love feast on Friday evening was the high point of the series of services. It was our sixth joint communion service with the Brethren as our guests; each service brings us closer to a permanent union in service and fellowship.—S. B. Miller, Cedar Rapids, Iowa, April 21.

Council Bluffs. Our churchhouse has recently been painted and decorated inside and is very attractive The work was donated by members and friends of the church Solicitations were made to raise the money for the paint The people in the community responded very cheerfully Other improvements are under way. Our Sunday-school and church attendance has been very good during the winter and spring months Our average Sunday-school attendance the past quarter was 300 Sister D P. Hutchison is our faithful and efficient superintendent of the adult division. Our pastor, Eld. Homer Caskey, conducted a very successful pre-Easter series of meetings They were well attended and have proven a wonderful spiritual uplift to all. There were seventeen confessions. Thirteen were baptized, five adults and the other eight between the ages of nine and sixteen years. Thursday evening before Easter we had with us Miss Bessie Caskey, our pastor's sister, and her partner, Miss Bessie Wedel, instructors in the School of Music at Corning, Iowa. They rendered a splendid musical program consisting of instrumental and vocal selections. It was a very fitting prelude to the sermon of the evening Easter morning the children gave a short but very impressive program. Easter evening a beautiful service was presented to a full house. The Prince of Life was the cantata rendered. Monday evening we enjoyed a very spiritual love feast We were glad to have with us Elder and Mrs. Harry Rogers of Mt Etna, Iowa, Elder and Mrs. Walker of Omaha, also a number of members from the Omaha church. About seventy communed Bro. Rogers officiated. We feel very much encouraged in the work at this place. Plans are being made to entertain the District Meeting this summer.—Mrs. Mettie Caskey, Council Bluffs, Iowa, April 22

Franklin church (Decatur County) has a wide awake Sunday-school. We held an election for officers April 6 when Bro. Samuel Garber was reelected superintendent. The Standard Bearers and Willing Workers classes have been staging an attendance contest, in which the latter were the winners. The Easter program of songs, interspersed with Scriptures, portrayed the life of Christ. This was rendered by our young people's chorus and was very impressive. April 27 we expect to have with us Bro Lyle Wheeler, one of the school staff of LeRoy, Iowa, and some of his coworkers. They will have chagge of the morning services and Bro Wheeler will deliver the message. Last Sunday a number of our congregation motored to Osceola church and took charge of the afternoon service. May 11 we expect to honor Mother's Day with a program. We have an interesting Christian Workers' Meeting each Sunday evening. Mrs. Ella Petticord, Leon, Iowa, April 22

Ivester.—We are having a very successful year under the leadership of our pastor and wife, Brother and Sister D. C. Gnagy. The average attendance for the past quarter has been 162, compared with ninety five a year ago We were pleased as a church and community to receive on March 23 from the state of Iowa a certificate which entitled our church to be a class A church, being one of three churches of the entire state to receive this honor. A very appropriate program was worked out for this service. (This was described in the Messenger for April 19) Somehow it seems that Easter time this year is meaning more to each of us than ever before. We have been having a series of sermons on the last days of Christ's life. Special services include Wednesday evening before Easter, baptismal services and a love feast on Friday evening. We are having a large gathering at every session of our Aid Society which meets every two weeks on Wednesday. Many of the men come at noon for dinner and the hour of fellowship. Mrs. D L Turner, Eldora, Iowa, April 14.

KANSAS

Conway Springs church enjoyed a service on April 6 welcoming our pastor, R. W. Quakenbush, and family into our midst This service was conducted by Eld H F Crist and was followed by a basket dinner, enjoyed by 100 guests. We received two by letter, besides four in the pastor's family, also one by baptism since March 30. Four more are waiting for their letters. The Sunday-school gave a very appropriate Easter program Mrs. J O Brubaker, Conway Springs, Kans., April 21.

Navarre.—March 26 Bro. R H Nicodemus began a series of Bible lessons, using the book of Ephesians. He brought us a great message each evening This is Bro. Nicodemus' third visit here. The interest was good and everyone was built up. Sunday morning, April 20, V. F. Schwalm of McPherson College brought us a wonderful Easter message In the evening a pageant, The Easter Pilgrims, was given. Six new members have recently been added to the church.—Mrs Hettie Ninnchelser, Hope, Kans., April 22.

MARYLAND

Meadow Branch church held its semiannual love feast April 17 It was a privilege that the church at this place never had before, of keeping the ordinances on the anniversary of the same evening they were instituted by Christ. Eld. E. C Bixler delivered a splendid self-examination sermon and officiated. Ministers assisting in the services, besides the home ministers, were Elders W S B. Yount, E. A. Snader and John D Roop, Jr. About 275 communed. One has been added to the church by baptism since the last report. Bro. Marshall Wolfe preached a decision day sermon in our town church last Sunday.—Wm. E Roop, Westminster, Md., April 19

Old Furnace church met in council April 12 Bro A. J Whitacre was reelected elder. He was also reelected Messenger agent; the writer is correspondent and Bro. Dennis Culp is Sunday-school superintendent A committee of three was chosen for religious education. The missionary solicitors were reelected for another year. We secured $7 missionary money which was put in the treasury and the money was taken out of the treasury for missionary money and sent away further back We had Sunday-school through the winter months with good attendance. Bro B W Smith preached an interesting sermon for us on Sunday, April 13 We are having a week of Easter meeting and attendance has been fine so far, with Bro. James Whitacre in charge. The ministerial meeting will be held here this year May 23 and 24. Bro Jeremiah Thomas will preach on Thursday night before the ministerial meeting.—Delena Moreland, Cumberland, Md., April 19.

Thurmont church met in business session April 5 Reports from the various boards and treasurers were encouraging for the year, especially that of the Sisters' Aid. Delegates to District Meeting are Bro A W. Ecker and Sister Elma M Lawyer One petition was sent to District Meeting Delegate to Annual Conference, Eld T. S. Fike. April 13 the ladies' and men's quartets from Bridgewater College rendered a fine program which was much appreciated April 15 Bro V C. Funnell gave his illustrated lecture, Why Girls Smoke, which was listened to with marked interest. T. S. Fike, Thurmont, Md., April 21.

Westernport.—The church held dedication services on Sunday, April 13, with Arthur Scrogum, presiding elder, officiating There was a splendid spirit of cooperation on the part of other churches, twelve ministers being present A fine program was given; total attendance at services, 235. Offering, cash and pledges was over $1,000 We are very much pleased with our new home and look forward to making wonderful strides in growth for the kingdom under the leadership of our pastor, Bro. Beeghly.—R. S Ritchie, Westernport, Md., April 17.

MICHIGAN

Detroit (First).—We have had some wonderful spiritual experiences in the past few weeks During the lenten period services were held at the noon hour in one of the down town theaters. We were especially benefited by having with us April 2 to 22 Brother and Sister O H. Austin. Bro Austin preached nineteen inspiring sermons Mrs Austin had charge of the music and captured the hearts of our children with her story and song hour The Austins together with our pastor visited in many homes; they traveled 600 miles visiting 107 homes. April 3 we had a get-acquainted supper with about sixty members present April 9 we had the regular monthly church supper. The mothers' group held their meeting Wednesday afternoon, April 16 Bro Austin gave a talk on Mother, and Mrs Austin favored us with a solo The Easter dawn breakfast sponsored by the Crusaders and Tri-C organizations was a success. Fifty-eight young people were present and a nice program was given. The culmination of the lenten period and of the Austins' work came at our Easter morning service when thirty four chose Christ as their Savior and twenty-four were received by letter. The following evening twenty received baptism and others await the rite. After the baptismal service we had a farewell for the Austins The Ladies' Aid presented them each with a small personal gift, and they very generously gave a ten dollar gift to the Aid and also the church fund Our church cooperated with a number of the East side churches in a three-hour service on Good Friday at one of the large neighborhood theaters Our contribution was a sermon, The Cross, by Bro Austin, and music Our pastor and family are enjoying a short vacation out of the city this week. One of our good sisters, Mrs Chas Blough, died today The family needs the prayers of friends in other churches where they have lived. Mrs. Walter K Gordon, Detroit, Mich., April 26

Hart congregation had a good response in attendance and interest in the pre-Easter services conducted by the pastor We joined with the other churches of the city in a Good Friday service. On Easter Sunday a short program was given by the Sunday school, followed by a sermon by the pastor. We were glad for the assistance of Bro. J. W Root of Lafayette, Ind., at the Sunday service. At the last council, Bro. J. J. Hamm was elected elder to take the place of E R Fisher, who resigned to accept pastorate of the Four Mile church, Ind. Sister Mollie Nevinger was elected church correspondent, and Bro Elmer Swartz, Sunday-school superintendent If you are planning a trip in Michigan this summer, arrange to stop at Hart over Sunday.—Mrs. E. R. Fisher, Hart, Mich., April 21.

MISSOURI

Deepwater church met in council April 12 Bro. Simmons, who has served the church faithfully as elder for twenty years, was relieved of the work on account of his failing eye sight and poor health Bro. C. A. Lentz of Leeton was chosen to fill his place. We decided to buy more song books as we are greatly in need of them A unanimous vote was taken in favor of having a Christian Workers' Meeting each on Good Friday at one of the large neighborhood theaters Our contribution was a sermon, The Cross, by Bro Austin, and music Our pastor and family are enjoying a short vacation out of the city this week. One of our good sisters, Mrs Chas Blough, died today The family needs the prayers of friends in other churches where they have lived. Mrs. Walter K Gordon, Detroit, Mich., April 26

Hart congregation had a good response in attendance and interest in the pre-Easter services conducted by the pastor We joined with the other churches of the city in a Good Friday service. On Easter Sunday a short program was given by the Sunday school, followed by a sermon by the pastor. We were glad for the assistance of Bro. J. W Root of Lafayette, Ind., at the Sunday service. At the last council, Bro. J. J. Hamm was elected elder to take the place of E R Fisher, who resigned to accept pastorate of the Four Mile church, Ind. Sister Mollie Nevinger was elected church correspondent, and Bro Elmer Swartz, Sunday-school superintendent If you are planning a trip in Michigan this summer, arrange to stop at Hart over Sunday.—Mrs. E. R. Fisher, Hart, Mich., April 21.

NEW MEXICO

Clovis.—Our evangelistic services closed March 23 with regular morning and evening services, basket dinner, children's services and baptism in the afternoon Eight were baptized on Sunday afternoon and two on the following Wednesday evening preceding our love feast. There was good attendance and interest throughout the meeting. Everyone received much inspiration and appreciated the coming of Bro Ralph G Rarick May 28 we met in council E F. Weaver was returned as pastor for an other year. We regret that we have to report the passing of Bro A J Rodes on March 29 He was one of the charter members of the Clovis church and meant much to the church both in the giving liberally of money and time in the interest of the kingdom.—Mrs Ida Singletery, Clovis, N Mex., April 17

OHIO

Black Swamp.—We had pre-Easter services from Wednesday evening until Sunday conducted by our pastor, Eld. Geo Garner. April 19 we held our love feast with Bro. Garner officiating About sixty members surrounded the Lord's tables, mostly members of this church On Sunday morning Bro Garner gave a fine talk on the first Easter sermon Sunday evening an Easter pageant was well rendered by the young people's league An offering was taken to defray expenses Our Sisters' Aid is helping along the good work by quilting, they are now busy with their fifth quilt.—Mrs. Asenath Baker, Lemoyne, Ohio, April 22

Castine church met in council March 15. Bro. Chr. Crawford and Sister Lydia Bright were elected to fill the unexpired term of superintendent and assistant Our delegate to Annual Conference is Sister Katie Crawford, with Eld. S. A. Blessing and Bro. Willis Wendle, alternates. Brethren Wm Grossnickle and Willis Wendle are delegates to District Meeting, with Sister Mandilla Petry and Bro. Abraham Rinehart, alternates The Manchester College men's glee club presented an interesting program on Sunday morning, March 23. Bro. Otho Winger will be with us both morning and evening on Mother's Day The evening will be devoted to a stereopticon lecture. Beginning Sept 1 Bro Wilmer Petry will conduct a two weeks' evangelistic campaign.—Lydia A. Bright, Arcanum, Ohio, April 23.

Cincinnati church experienced one of the most spiritual Easter services in its history Through the cooperation of the pastor, Sunday-school superintendent and teachers, the attendance reached its highest mark 140 present at Sunday-school and many more for the after services A program was rendered by the different classes and the pastor. We had planned that Easter should be decision day and worked to that end As a result five were baptized and three received by letter Mother's Day will be observed with a program Our love feast will be May 24 at 8 P M Mary S Carr, Cincinnati, Ohio, April 23.

Donnels Creek church has just concluded a week of pre-Easter services conducted by our pastor, Bro L. D Young His messages, on the words of Jesus while on the cross, were very helpful There were special numbers in song at each service Bro Cyrus Funderburg brought the message on Easter morning Feb. 2 Bro. Brunk of Martinsburg, Va., gave us an interesting sermon Feb 27 the church met in members meeting Bro L. D Young will represent us at the Hershey Conference The delegates to District Conference are Brethren Wilbur Leach and G. W. Barnhart.—Ruth Dresher, Springfield, Ohio, April 23.

Pleasant View. March 9 Prof Paul Halladay, head of the music department of Manchester College, gave us a sacred song recital March 16 the Volunteer deputation team of Manchester gave a missionary program. April 13 Dan West of Southern Ohio led a very interesting and profitable discussion in the Y P D on the Value of Hardships All three services were very much appreciated Our pre-Easter services began on Tuesday evening and closed on Sunday evening (Saturday omitted) A P Musselman of the Lima church and Eld J. J Anglemeyer assisted our pastor Sunday evening the children and young people gave an Easter program closing with the pageant, The Resurrection We are planning on having our love feast on April 27 The church has retained the present pastor and wife, Brother and Sister I C Paul, for fifteen months Bro Paul was elected delegate to Annual Conference Two have been received into the church since our last report The Cradle Roll was reëstablished with twenty eight babies on the roll and Mrs Roger Vore, superintendent. The Home Department was also reëstablished with Mrs. T. D. Miller, superintendent Our Sunday school and church attendance has been good throughout the winter On two Sunday evenings we did not have church due to inclement weather We are continuing our discussion groups after closing our mission study The adults are using the Christian Workers' booklet and the young people are discussing problems in daily life Dorothy Driver, Beaverdam, Ohio, April 21.

Poplar Grove (Ohio) At our recent members' meeting church officers were elected and delegates chosen Our pastor, Wm U Wagner, will represent us at Annual Meeting, and Brethren R McCorkle and Hugh Blocher at District Meeting In March the Southern Ohio Chorus of fifty voices gave their sacred cantata, Esther, to an audience of about 400 people The program itself and the splendid manner in which it was given was worthy of all the praise they received Our Aid Society will serve the junior-senior high school banquet on May 8 The Aid, though few in number, is quite active and doing a good work We are expecting the Æolian quartet of La Verne College to be here sometime after Annual Meeting. The week of pre-Easter services were well attended throughout, and the interest very good Our Sunday-school chorister had planned a special opening service of song and worship At the close of the morning service two expressed their willingness to accept Christ as their Savior A splendid pageant was given in the evening by the Wayside Gleaners' class which was highly appreciated by all present.—Mrs Wm U Wagner, Union City, Ind., April 21

Silver Creek congregation met in council March 1. The love feast will be May 31 The planning for Daily Vacation Bible School was placed in the hands of the local religious education board. March 23 a splendid inspirational program was rendered by the Manchester College ladies' and male quartets and reader During the first of the year we closed our special drive for the deficit, but hope the inspiration of giving may continue This we feel sure is the case, for special offerings were given for China famine relief and we are now stressing giving toward Bethany Bible School deficit April 13 a special Aid Society program was rendered in the Hickory Grove house consisting of a dramatized reading; the reading of Dorcas, special music and a poem. An offering of more than $21 was lifted. An Easter program was rendered at the Walnut Grove Sunday-school that morning An Easter message by Bro Bowman followed the Christian Workers' program in the evening Mother's Day programs will be considered by both Sunday schools, also by our Aid Society Three new families have recently moved into our midst consisting of about a dozen members. Among the number is Bro. Bowman of Hicksville; for whose ministerial service we shall be very glad.—Lela A. Moyer, Alvordton, Ohio, April 23

West Dayton.—Bro Rufus Bowman began a series of evangelistic meetings March 30 lasting two weeks The attendance was large. Seven adjoining congregations sent delegates several evenings, furnishing special music which added much to the interest of the meetings. Ten were baptized Twelve letters of membership were read Easter Sunday which have been presented since the first of the year. The young people had a sunrise service Easter morning and the choir gave a cantata. A spiritual communion was held on the 17th. Sunday school and preaching services are well attended.—Dorsey Hodgden, Dayton, Ohio, April 21.

PENNSYLVANIA

Clover Creek congregation met in business meeting at the Clover Creek house April 4 Our elder, Bro. W. S. Long, offered some very helpful suggestions Four certificates of membership were received and thirteen were granted Our pastor, Eld C. O Beery, and Eld. F R Zook were chosen to represent us at Annual Meeting. The District Meeting was held in the Martinsburg house April 8-10. Our delegates were Bro A. I Simmons, Bro L B Hoover, Brethren Arch Brumbaugh, Geo B Wineland and Ira C Holsopple Our love feast will be in the Clover Creek house May 11 at 6 P. M. An Easter program was rendered by the Sunday school on Sunday evening Our school has been increasing in attendance since Jan 1 Bro. E K Sollenberger is our superintendent The Sisters' Aid is progressing nicely under the efficient leadership of Sister Elsie Frye,

(Continued on Page 288)

MARTIN GROVE BRUMBAUGH

(Continued From Page 283)

1902—Returned to Pennsylvania to serve as Professor of Pedagogy.

1906—Chosen Superintendent of Philadelphia Schools.

1914—Nominated Republican candidate for Governor and elected Governor of Pennsylvania. Death of Mrs. Brumbaugh.

1916—Boomed for Republican candidate for President of U. S. and second marriage.

1919—Instructor in Bates College, Maine.

1922—Lectured for National Physical Education.

1924—President of Juniata College second time.

1930—Death.

We see from this review of activities that while the major portion of his life was directed along educational lines he had a varied career in other directions.

An eminent scholar.

An outstanding teacher.

A prominent preacher.

A celebrated orator.

A recognized statesman—called to the first place in his state.

A writer of distinction on educational topics—on civics and national history—on biography and the history of our church.

He loved to talk and to write upon the outstanding influences of the Quaker, the Pennsylvania Dutch and the Scotch Irish in molding the history of our state.

He was a great lover and collector of books.

One of the most pathetic aspects of his life was the separation from his books for the past several years, and he looked forward with great joy when his treasured collection of books would be restored to him in the new house the college had under construction and which was finished only a few weeks before his death. It may interest the church to know that his vast library of our church history, as well as many other of his choice books and rare Bibles, will come to Juniata College as a permanent collection for the joint and free use of the church and college—a most beneficent gift which will be appreciated the more as the years go on.

Some of his outstanding characteristics, I think, were:

(1) A sincere, deep, kindly affection for and interest in his fellow-man.

(2) An appreciation of the handiwork of God in the beauties of nature.

(3) A wonderful memory and a rare beauty and simplicity of expression.

(4) A great appreciation of the sense of humor which coupled with his vast fund of knowledge won him contacts with leaders in all walks of life.

In the death of Dr. M. G. Brumbaugh the church has lost a great exponent—the college a born leader—the state a constructive builder and society a loving, sympathetic and kindly devoted spirit.

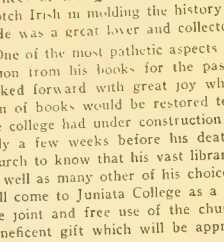
His place in the school—in the church—in the state and in society will be difficult to fill. The Lord has called him on. Our loss is his gain. We, who are left, must carry on so that these causes he loved and served so well shall not suffer loss.

J. M. Fogelsanger.

Philadelphia, Pa.

JULIA BOWMAN GARST

Julia Bowman Garst was born July 13, 1857, near Johnson City, Tenn., and a short distance from the old Knob Creek Brethren church, where since has been erected a new building. Here in the year 1868 during a revival conducted by the noted minister, Washington Dove, at the early age of thirteen she openly confessed her Christ and was baptized into the church.



On March 14, 1878, she and H. A. Garst of Sullivan County, Tennessee, near the small town of Blountville, were united in holy matrimony. This union enjoyed the precedent of fifty-two years of unbroken devotion and marital association. To this union were born seven children, three having died in infancy. After her marriage she moved her church membership and residence to the Pleasant Hill church and community, where she lived a consistent Christian life until the end.

In 1882 Brother and Sister Garst were called to the deacon's office by the Pleasant Hill church. Their work in this capacity is worthy of much praise. For many years Sister Garst provided the wine used in the communion services and took the leading part in the work of the women in preparation for the love feast occasions. Throughout this long period of church life the Garsts were found regularly in attendance at church and Sunday-school, sickness being the only reason for being absent.

At an early morning hour on Feb. 2, she departed this life at the age of seventy years, six months and seventeen days. She was ill many weeks with a complication of diseases, the prevailing one being heart trouble. During her illness she showed unusual patience and endurance such as characterizes a true soldier of the cross in the trying hours of life.

Her whole life was one of untiring devotion and unselfish sacrifice for her husband, children and home. She sought to afford happiness and comfort as becomes a true mother. No nobler ovation could be given a woman than to say of her that she was a true mother.

Funeral services were conducted by Brethren Jesse D. Clarke and Samuel H. Garst. A short service was held at the home and the final services at the Pleasant Hill church. The large crowd in attendance and the beautiful and generous floral display were indeed typical of the love and respect held for her. Following the services, interment was made in the near-by cemetery.

She leaves her husband, four children, eleven grandchildren, three sisters and one half-sister.

The following verses are expressive of her life:

Such beautiful, beautiful hands!
They are neither white nor small,
And you, I know, would scarcely think
That they were fair at all.
I've looked on hands whose form and hue
A sculptor's dream might be;
Yet are these aged, wrinkled hands
More beautiful to me

Such beautiful, beautiful hands,
Though heart were weary and sad,
Those patient hands kept toiling on,
That children might be glad.
I almost wept, as looking back
To childhood's distant day,
I think how those hands rested not
While mine were at their play.

R. E. Clarke.

Washington College, Tenn.

RESOLUTIONS OF RESPECT

The following resolutions were adopted in the Sisters' Aid Society of the Denver Church of the Brethren in memory of our departed Sister Mary (Flory) Culler, an active member of the society:

Whereas it has pleased our heavenly Father in his infinite wisdom to call from our midst and take home to himself our sister and coworker in our society, be it therefore resolved:

That we, the members of this society, express our loss of a faithful helper in our society, and may our loss be her eternal gain;

That a copy of these resolutions be sent to the family, a copy to be published in the Gospel Messenger, and one placed on the minutes of our society.

Nettie Clark, President,
Minnie L. Harris, Secretary.

Denver, Colo.

FALLEN ASLEEP

Anthony, Sister Sallie Trostle, died at her home in Franklintown, Pa., April. 15, 1930, of a complication of diseases, aged 50 years, 5 months and 25 days. She was the daughter of Sister Lucinda and John Trostle. She was a member of the Church of the Brethren for a number of years and lived in the Lower Conewago congregation at the time of her death. She leaves her husband, two daughters, her mother, five brothers and five sisters. Funeral in the Latimore house by Eld. C. L. Baker. Burial in the adjoining cemetery.—Myrna M. Kreider, East Berlin, Pa.

Arnold, Bro. John H., born in Elkhart County, Ind., died at his home in New Paris, April 15, 1930, after an illness of three weeks, aged 75 years 2 months and 1 day. He spent his life in the township in which he was born. He united with the Church of the Brethren forty-six years ago and served in the deacon's office for a number of years. He married Lavina Himebaugh who survives with two sons, two daughters, six grandchildren, one great-grandchild and two brothers; one daughter preceded him nineteen years ago. Services at the New Paris church by the writer assisted by Calvin Cripe. Burial in the Maple Grove cemetery.—Henry Wysong, Nappanee, Ind.

Buckman, Bro. Jas. Anson, born in Lee County, Ill., died March 25, 1930, aged 84 years, 2 months and 10 days. He married Mary Amelia Shultz. He with his wife came to McPherson County, Kans., in 1881, where they lived on a farm in the Monitor community. While visiting his daughter, Elsie Nininger, in St. Louis, he was taken sick with pneumonia and died in a few weeks. His widow will live in her home in McPherson, Kans. Funeral in the Monitor church by the writer and Galen Lehman.—J. J. Yoder, McPherson, Kans.

Cheney, Alfred M., was born in La Place, Ill., Jan. 30, 1873, where he spent the early part of his life. Aug. 17, 1899, he married Sister Mary Fouts who died Dec. 15, 1928. He later married Gertrude Elizabeth Green who survives. He also leaves one adopted daughter, four grandchildren, his aged mother, Sister Nancy Cheney. He united with the Church of the Brethren in 1913 and since that time had lived in this faith. He dropped dead on the street in Decatur, Ill., on April 8, 1930. Funeral by the writer.—N. H. Miller, Decatur, Ill.

Danner, Sister Anna Hoover, wife of Bro. J. M. Danner of East Berlin, Pa., died at her home April 12, 1930, of Addison's disease, aged 36 years 2 months and 24 days. She was a consistent member of the Church of the Brethren in the Upper Conewago congregation, where Bro. Danner is a faithful minister. She leaves her mother, her husband, four daughters and eight brothers and sisters. Funeral in the Mummert meetinghouse by Elders C. L. Baker and S. S. Miller, assisted by Elders W. G. Group and S. M. Lehigh. Burial in the adjoining cemetery.—Myrna M. Kreider, East Berlin, Pa.

Davis, Bro. Jesse C., died at his home, Mont Clare, Pa., on March 24, 1930, aged 89 years, 4 months and 5 days. He was baptized in 1859 by Bro. J. H. Umstead. He was the oldest male member of Green Tree church. He is survived by one daughter, Mrs Abrams. Funeral services by Bro. H. S Replogle. Interment at Green Tree—Susan J. Famous, Royersford, Pa.

Elrod, Samuel Luther, son of Benjamin Hardin and Sarah Elizabeth Elrod, was born Oct. 12, 1862, in Plum Hollow, state of Iowa. As the result of a continued illness, caused by cancer, he departed this life, April 7, 1930, at his home three miles north of Quincy, Kans., aged 67 years, 5 months, 26 days. On Jan. 18, 1888, he was united in marriage to Ida May VanArsdale of Burlington, Kans. To this union were born thirteen children, twelve of whom are living and were at his side at death. The wife and children along with fifteen grandchildren, three brothers, and three sisters remain. In February, 1890, he with his wife united in fellowship with the Church of the Brethren, and he lived and labored with the church throughout the course of his life. In the year 1893 he was elected to the ministry, and in the fall of 1914 was ordained to the eldership. As an elder he had not been as influential in large church circles as many of the brethren, but it is the testimony of all who knew his life that he was a "good man." He was a loving and affectionate husband, an honorable and inspiring father and a kind neighbor and friend to all with whom he had association. Elder D. P. Neher assisted by Elder S. E. Lantz was in charge of the funeral service. Interment was made in the Quincy cemetery.—James H. Elrod, McPherson, Kans.

Fearer, Sister Lida, died at her home in the Sandy Creek congregation, April 9, 1930, aged 52 years and 10 months. She suffered much for some months and bore her affliction with Christian fortitude. She was a faithful member of Salem church for many years. Having no children, she adopted a little girl. She leaves her husband, three brothers and one sister. Funeral at Salem church by Bro. C. A. Thomas assisted by Jeremiah Thomas. Interment in the adjoining cemetery.—Wm. C. Wolfe, Clifton Mills, W. Va.

Hovatter, David, died Oct. 31, 1929, aged 76 years. He married Christina Shahan and to them were born twelve children. He was a member of the Church of the Brethren for fifty-two years. He is survived by his wife, seven sons and three daughters, sixty grandchildren and eleven great-grandchildren. Funeral in the church at Shiloh by Bro. Bradford Shaeffer. Interment in Shiloh cemetery.—Mrs. P. K. Burns, Keyser, W. Va.

Huffman, Sister Miama Mounsey, daughter of John and Caroline Mounsey, and widow of Eld. Lewis Huffman, was born in Liberty Township, Wells County, Ind., July 25, 1842, and passed to her reward April 11, 1930, aged 87 years, 8 months and 16 days. Prior to her marriage in 1869, she was a member of the Baptist Church, but some years later, during a series of meetings conducted by Eld. W. R. Deeter, she united with the Church of the Brethren at Sugar Grove, of which church her husband was already a member. In this faith she lived steadfastly until called to the church triumphant. Funeral services by the writer at the Sugar Grove house of the Prairie Creek congregation.—D. B. Garber, Markle, Ind.

Hylton, Elizabeth Rachel, daughter of Joseph and Dorinda Peters, was born in Franklin County, Va., and died March 15, 1930, aged 71 years, 2 months and 27 days. She was converted and baptized into the Brethren Church early in life and remained faithful to her profession. She married John J. Wade Oct. 25, 1882. To them were born seven children, the oldest dying in infancy. Her husband preceded her Dec. 25, 1927. She married Daniel S. Hylton Jan. 20, 1930. She had spent many years in the vicinity of Cabool. The better one knew her the more one loved her. She leaves her companion, six children, seven stepchildren, thirteen grandchildren, one great-grandchild, two brothers and two sisters. Short service in the home and funeral at the Greenwood church by the undersigned. Burial by the side of her former husband in the Greenwood cemetery.—A. W. Adkins, Cabool, Mo.

Kline, Sadie, daughter of Marshall and Susan Hartman, was born in Hawkins County, Tenn., on May 22, 1877. She departed on March 29, 1930, at the age of 52 years, 10 months and 5 days. On July 27, 1896 she was united in marriage to William Kline. To them were born ten children all of whom, with her husband, survive her. In 1921 she, with her family, moved from Nebraska to McPherson, where they had since lived. With her husband she united with the Church of the Brethren in 1914. She was a faithful and active Christian. She had served as president of the Aid Society. Her kindly and cheerful spirit won her a host of friends. Funeral services by the writer assisted by Prof. J. Hugh Heckman.—H F Richards, McPherson, Kans.

Knox, Emma, daughter of William and Jennie Lehman, born in Pontiac, Ill., died Jan. 27, 1930, at the Springfield hospital, aged 47 years 4 months and 27 days. Death was due to complications following a gallstone operation. She married Wm. Knox Oct. 5, 1901. Nine children were born six children. At an early age she joined the Church of the Brethren and was faithful until death. She leaves her husband, six sons and four daughters, three sisters and four brothers. Funeral at the church in Girard by A. L. Sellers assisted by E. H. Brubaker. Interment in the Pleasant Hill cemetery.—Mrs. H. V. Stutzman, Girard, Ill.

Kopenhaver, Robert Stephen, son of Mark and Emma Kopenhaver, was born Dec. 13, 1929, and died Feb. 26, 1930. He is survived by his parents. Funeral at the home in Phoenixville by Bro. H. S. Replogle. Interment at Green Tree cemetery.—Susan J. Famous, Royersford, Pa.

Laudner, Lelyn John, third child of Brother and Sister John Laudner, was born Jan. 22, 1924, and died April 1, 1930. His last illness was pneumonia following measles. The parents, two brothers and three sisters survive. Funeral by the writer.—J. S. Sherfy, Hanover, Ind.

Miller, Frances J., wife of Jesse B. Miller, deceased, died March 1, 1930, aged 89 years. She was a member of the Church of the Brethren from her youth. She was well versed in the Bible and was ever ready to defend the principles of truth as preached by the church. She was a woman of strong faith and influence in the church. Funeral at the home of her daughter, Mrs. H. H. Herbruck. One son also survives. Funeral by J. F. Kahler, assisted by J. C. Inman.—Mrs. Lorie Miller, Canton, Ohio.

Miller, Mrs. E. Walter, was born April 11, 1885, in Pennsylvania, and came to Waterloo nineteen years ago. She was married to E. Walter Miller, Oct. 12, 1913. To this union were born one son and three daughters, all of whom survive her. She united with the Church of the Brethren and remained faithful to her Master until her home going which was April 5, 1930. She is survived by her husband, children, three brothers, and six sisters. Short services were held at the home and then at the South Waterloo church by the writer. Interment at the Orange cemetery.—Paul S. Longenecker, Waterloo, Iowa.

Pletcher, Sister Cordelia Coleman, aged 71 years, 7 months and 5 days, died at the home of her son, David Pletcher, in South Connellsville, April 11, 1930. She had been ill for about six months. Her husband, Noah Pletcher, died nineteen years ago. She is survived by three sons, two daughters, twenty grandchildren and three great-grandchildren. Funeral services from the home and in the Scullton Church by the Brethren by R. E. Shober. Interment in the Scullton cemetery.—Mrs. Ralph E. Shober, Connellsville, Pa.

Price, Sarah Catherine, daughter of Mr. and Mrs. Enoch Myers, was born in Huntingdon, Pa., Aug. 1, 1856. In 1877 she was married to F. J. Price. To them were born five children all of whom with her husband, survive her. She united with the Church of the Brethren in Illinois at the age of eighteen. She was a devoted Christian mother and always delighted in some way to bring happiness to others. Her home had been in McPherson since 1908. On March 27 she departed this life at the age of 73 years, 3 months and 26 days. Funeral services conducted by the writer, assisted by Eld. L. B. Ihrig—H. F. Richards, McPherson, Kans.

Reichard, Amzi, son of Wm. and Nancy Reichard, born in Darke County, Ohio, died April 8, 1930, aged 72 years, 5 months and 10 days. Feb 17, 1883, he married Mary C. Baker of Pitsburg, Ohio, and has lived in the same vicinity ever since. In March, 1911, he united with the Church of the Brethren and continued in the same faith until death. Services at the home and at the Pitsburg church by N. W. Binkley assisted by Edward Miller—Dora Niswonger, Pitsburg, Ohio.

Rodes, Aldine Jackson, born in Fayette County, W. Va., July 8, 1874, died at his home in Clovis, N. Mex., March 29, 1930. Sept 1899, he married Minnie B. Sanger. To them two children were born one of whom, a daughter, preceded him on July 10, 1909. At the age of twenty-three he united with the Church of the Brethren in which faith he continued until the end. While living in Thomas, Okla., in 1907, he was called to the ministry and advanced to the second degree the following year. While not active in this capacity in later years he occupied a fruitful field of service in other lines. It was in 1908 that the family moved to Clovis. At that time the Clovis church was a struggling infancy. Bro. Rodes became a main pillar of the church and remained so to the time of his death. For some time his physical condition had prevented attendance at church, but his interest and financial support were not diminished. Services by the writer assisted by Eld. E. J. Smith. Burial in the cemetery near Clovis.—I. F. Weaver, Clovis, N. Mex.

Roller, Sister Barbara E., widow of Bro. Michael J. Roller, died at her home near New Market, Va., March 11, 1930, in her eighty-first year. She was the daughter of John and Mary Click and was born in Augusta County, Va. Soon after her marriage she went to live at the old Roller homestead where she spent the remainder of her life. She was the mother of five sons and two daughters, of whom six survive. A son, J. S., is elder of Unity, her home congregation. She leaves also I. N. Zigler, is elder of the Belmont congregation. She leaves two brothers, two grandchildren, four great-grandchildren and four sisters. She and her husband, a minister, were pioneers in the building of the church in their community. The Fairview house was built on their farm in 1892; and there Sister Roller taught the primary class for thirty-five years, until she was eighty. She was also president of the Aid Society for some years, and remained active in that work up to a few weeks ago. She was a truly devout mother of the church; her faith never changed. Funeral by Elders C. E. Nair and W. A. Myers at the Fairview church.—C. E. Nair, Broadway, Va.

Seamon, Josephine, daughter of Mr. and Mrs. Joseph Copsey, was born May 3, 1851. April 10, 1930, she passed peacefully into rest in Dayton, Ohio, which had been her home for the major part of her life. June 13, 1871, she was united in marriage with Henry Seamon, who passed on some twenty years ago. To this union were born four children; three daughters remain, the son having passed on nine years ago. The span of mother's sojourn was seventy-eight years, six months and 7 days. After her marriage she became a member of the Methodist Episcopal Church. She attended services whenever conditions would permit. Services in the residence of her daughter, Mrs. Minnie Arnett, by the undersigned. Interment in the Willow View cemetery.—Van B. Wright, Dayton, Ohio.

Showalter, Philip-G., son of Isaac and Sophira Faust Showalter, was born in Huntingdon County, Pa., died March 11, 1930, aged 59 years, 11 months and 7 days. He united with the Church of the Brethren in 1893. He had resided in Canton, Ohio, for many years but since his death had been with his sister, Mrs. Jno Mayor, of Trumbersville. He is survived by one son, one sister and two brothers. Services at the church in Quakertown by Bro. Ruben H. Brumbaugh and J. A. Frosh. Interment at the Trumbersville cemetery.—Mrs. Raymond Blair, Coopersburg, Pa.

Thompson, Sister Nancy Catherine, of Carlisle, Pa., died April 12, 1930, aged 83 years, 2 months and 1 day. She had been a patient sufferer for many years. She made her home with her daughter, Mrs. Emma Emlet, who cared for her. Her companion preceded her about two years ago, being almost ninety-nine years old. Services by Bro. J. E. Trimmer. Interment in Hampton cemetery, Adams County.—J. E. Faulkner, Carlisle, Pa.

Witmer, Sister Catharine, aged 76 years, died at the home of her daughter, in Progress, Pa. She was married to David Horst; to them were born two sons and one daughter. After being a widow for a number of years she married Eld. John H Witmer who lived near Union Deposit, Pa. He also preceded her. She was a good kind mother in the Big Swatara church. Services at the Hanoverdale church by Elders A. M. Kuhns and Thos. Patrick. Interment in the adjoining cemetery.—Mrs. J. N. Wright, Hummelstown, Pa.

Wood, Emma, born July 1, 1856, at Bedford, Pa., to Mahlon and Christina Smith, the fourth of a family of eight children. At the age of eight she, with her parents, moved to Black Hawk County, Iowa, where she grew to womanhood. Oct. 25, 1877, she married Jas. Wood. To them six children were born, two having preceded her. The first years of her married life were spent in Nebraska and Iowa, after which the family moved to Worthington, Minn. Here they united with the Church of the Brethren in 1898. After a few years they located in Western South Dakota, where in 1916 the father passed away. In July, 1927, she came to Wenatchee Valley where she died April 2, 1930. She leaves four children, one brother, one sister, fourteen grandchildren and one great-grandchild. Services in the Wenatchee Valley church by the undersigned. Burial in Memorial Park, E. Wenatchee.—W. Earl Breon, Wenatchee, Wash.

Wright, Eld. John Charles, died at his home at Chico, Calif., Feb. 1, 1930. He had not been in the best of health for some time. He was seriously ill about thirty-six hours. He was born in Peoria County, Ill., May 12, 1864. In 1871 he moved with his parents, Isaac and Rachel Wright, to Thayer County, Nebr., and in 1880 to Buffalo County, Nebr., where he resided until coming to California in 1911. Jan. 1, 1886, he married Elizabeth Daugherty. To this union were born six children, one having died in infancy. He with his wife united with the South Loup church, near Litchfield, Nebr., in 1892. July 6, 1896, he was elected to the deacon's office; to the ministry, first degree, Jan. 18, 1898; to the second degree, Aug. 12, 1900; and to the elder's office, Oct. 15, 1905. In 1911 he moved to Chico, Calif., where he resided until the time of his death, with the exception of three years spent in Oakland, Calif. He was always found ready and willing to work for the Master and the upbuilding of his kingdom on this earth, whether it came in the discharging of his duties as a minister, or at his work in everyday life. His last sermon was delivered in the Chico church less than two weeks prior to his death. Being of a hospitable nature his home was always open to visitors, and he was esteemed very highly by all who knew him. At home he was a loving husband and father; the church as well as the family has lost a wise counselor, and advisor. He expressed himself shortly before his death as being ready to meet his Maker his only regret was leaving his companion behind. Those left to mourn his death are, his wife, two sisters, two brothers and five children. Funeral services were in charge of Eld. W. R. Brubaker of Live Oak, Calif. also Eld D. E. Cripe of the Chico church spoke very highly of the character of the deceased, and of the loss the church was called upon to bear in his passing. Interment was in the Chico cemetery.—Mrs. John Reynolds, 1116—69th Ave., Oakland, Calif.

OFFICIAL DIRECTORY

GENERAL MISSION BOARD.—Otho Winger, Chairman, North Manchester, Ind.; J. J. Yoder, Vice-Chairman, McPherson, Kans.; H. H. Nye, Elizabethtown, Pa.; Levi Garst, Salem, Va.; J. B. Emmert, 2627 4th St., La Verne, Calif.; J. K. Miller, 2240 Grand Ave., Cedar Rapids, Iowa.; L. C. Moomaw, R. 2, Box 209, Roanoke, Va.

General Secretary, Chas. D. Bonsack, Elgin, Ill.; Assistant Secretary, H. Spenser Minnich, Elgin, Ill.; Home Secretary, M. R. Zigler, Elgin, Ill; Treasurer, Clyde M. Culp, Elgin, Ill.

BOARD OF RELIGIOUS EDUCATION.—H. K. Ober, Chairman, Elizabethtown, Pa.; C. S. Ikenberry, Vice-Chairman, Daleville, Va.; I. W. Shultz, North Manchester, Ind.; J. M. Henry, Bridgewater, Va.; Eva Trostle, Mt. Morris, Ill.; Dan West, Pleasant Hill, Ohio; C. Ernest Davis, Mt. Morris, Ill.

General Secretary, Rufus D. Bowman, Elgin, Ill.; Director of Young People's Work, C. H. Shamberger, Elgin, Ill.; Director of Children's Work, Ruth Shriver, Elgin, Ill.; Editor, E. G. Hoff, Elgin, Ill.; Assistant Editor, Maud Newcomer, Elgin, Ill.

GENERAL EDUCATION BOARD.—P. H. Bowman, President, Bridgewater, Va.; Vice-President, V. F. Schwalm, McPherson, Kans.; Secretary-Treasurer, J. S. Noffsinger, 3635 Ordway St., N. W., Washington, D. C.; Homer F. Sanger, Secretary of Nursing and Medical Education, 821 S. Ridgeland Ave., Oak Park, Ill.; D. W. Kurtz, 1605 E. Toud St., Long Beach, Calif.; A. C. Wieand, Bethany Bible School; E. C. Baxter, Blue Ridge College; Paul H. Bowman, Bridgewater-Daleville System; H. Nye, Elizabethtown College; C. C. Ellis, Juniata College; E. M. Studebaker, La Verne College; Otho Winger, Manchester College; V. F. Schwalm, McPherson College; C. Ernest Davis, Mt. Morris College.

GENERAL MINISTERIAL BOARD.—S. J. Miller, Chairman, 2017 5th St., La Verne, Calif.; Paul H. Bowman, Vice-Chairman, Bridgewater, Va.; A. Robinson, Secretary, Bedford St. and Miller Ave., Johnstown, Pa.; M. J. Brougher, Assistant Secretary, 554 Stanton St., Greensburg, Pa.; W. H. Yoder, Treasurer, Morrill, Kans.

CONFERENCE PROGRAM COMMITTEE.—J. A. Dove, Chairman, Cloverdale, Va.; R. W. Schlosser, Elizabethtown, Pa.; Grover L. Wine, Bridgewater, Va.; James M. Moore, Moderator of Annual Conference, Waynesboro, Pa.; J. E. Miller, Secretary of Annual Conference, Elgin, Ill.

BRETHREN PUBLISHING HOUSE.—Board of Directors: Otho Winger, Chairman, North Manchester, Ind.; J. J. Yoder, Vice-Chairman, McPherson, Kans.; H. H. Nye, Elizabethtown, Pa.; Levi Garst, Salem, Va.; J. B. Emmert, 2627 4th St., La Verne, Calif.; J. K. Miller, 2240 Grand Ave., Cedar Rapids, Iowa; L. C. Moomaw, R. 2, Box 209, Roanoke, Va.

Manager and Treasurer, R. E. Arnold, Elgin, Ill.; Secretary, L. T. Myer, Elgin, Ill.

COUNCIL OF BOARDS.—Chairman, J. J. Yoder, McPherson, Kans.; Vice Chairman, Paul H. Bowman, Bridgewater, Va.; Recording Secretary J. S. Noffsinger, 3635 Ordway St., N. W., Washington, D. C.; Executive Secretary, J. W. Lear, Elgin, Ill.; Treasurer, Clyde M. Culp, Elgin, Ill.

COUNCIL OF WOMEN'S WORK.—President and Secretary of Aid Society Work, Mrs. R. D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.; Associate President and Secretary of Mothers and Daughters' Work, Mrs. J. Z. Gilbert, 3300 Griffin Ave., Los Angeles, Calif.; Secretary-Treasurer and Secretary of Missionary Activities, Nora M. Rosier, Dallas Center, Iowa; Secretary of Bible Study, Mrs. Laura Gene Swadley, R. 4, Johnson City, Tenn.; Secretary of Children's Division, Ruth Shriver, Elgin, Ill.

Sisters' Aid Society.—Mrs. Ross D. Murphy, President, 2260 N. Park Ave., Philadelphia, Pa.; Mrs. M. J. Weaver, Vice-President, 715 Highland Ave., Johnstown, Pa.; Mrs. P. A. Shearer, Secretary-Treasurer, 310 W. Main St., Decatur, Ill.

Mothers and Daughters' Association.—Mrs. J. Z. Gilbert, Superintendent, 3300 Griffin Ave., Los Angeles, Calif.; Mrs. R. N. Leatherman, Treasurer, R. 2, Grand Junction, Colo.; Mrs. Lucille Neher, Secretary, Dayton, Ohio; Mrs. Leland C. Moomaw, R. 2, Roanoke, Va.

NATIONAL COUNCIL OF MEN'S WORK.—P. G. Stahly, President, South Bend, Ind.; R. W. Miller, First Vice-President and Treasurer, River Forest, Ill.; Dr. O. G. Brubaker, Second Vice-President, North Manchester, Ind.; Levi Minnich, Third Vice-President, Greenville, Ohio; C. M. Culp, Recording Secretary, Elgin, Ill.; Herbert Mohler, Mowequa, Ill.; G. A. Cassel, Ashland, Ohio; H. J. Harsh, McPherson, Kans.; L. C. Moomaw, Roanoke, Va.; J. H. Miller, Baltimore, Md.; D. E. Sheller, Long Beach, Calif.; L. M. Davenport, Los Angeles, Calif.

AUDITING COMMITTEE.—E. M. Butterbaugh, 525 East Indiana Ave., South Bend, Ind.; J. J. Oller, Waynesboro, Pa.

ANNUAL MEETING TREASURER.—E. J. Stauffer, Mulberry Grove.

MEMBER OF ADVISORY BOARD OF AMERICAN BIBLE SOCIETY.—Ross D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.

GENERAL RAILWAY TRANSPORTATION AGENT.—J. F. Appleman, Plymouth, Ind.

3

Inspiring Books
By
Inspiring Men
With
Inspiring Messages

The Symphony of Life—Kurtz

Time and again did the author deliver **The Symphony of Life** to large audiences who wanted to hear it again. You can now read this sermon-lecture in your own home. **Price, 50c.**

The Christian Way of Life—Ellis

In this book a well known teacher and lecturer pictures the Christian way of living in such simple, forceful terms that one is led to the best way of living. **Price, 65c.**

The Lord's Prayer—Miller

From his Bible study and pulpit ministrations the author has discovered the meaning, beauty and power in the simple prayer Jesus taught his disciples. **Price, 75c.**

These three excellent books should be in the library of every young person. Securing them is making an investment that will endure.

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

Children's Day, June 1

Children's Day Services

COUNTLESS BLESSINGS
A complete service—songs, music, recitations, exercises, a page for boys and a religious dialogue for thirteen girls. 32 pages. **Single copy, 15c; 2 to 24 copies, 10c each; 25 to 49 copies, 9c each; 50 or more copies, 8c each.**

DAY OF JOY
A Children's Day service that is different. Suitable for a whole evening or for an opening service. Easily prepared and highly entertaining. You will naturally omit the children's yell. 16 pages. **8c per copy; 85c per dozen; $6.00 per hundred.**

HAPPY VOICES
A Children's Day service with selections for the choir. Contains many recitations and exercises. 32 pages. **1 to 24 copies, each 10c; 25 to 49 copies, each 8c; 50 or more copies, each 7c.**

Paramount Children's Day Books

Paramount Children's Day Books contain exercises, dialogues, recitations, playlets, drills and songs. Each book contains about sixty pages of well chosen material, and is bound in heavy paper. Widely used and much appreciated. Titles are—

Paramount Children's Day Book
Paramount Children's Day Book No. 1
Paramount Children's Day Book No. 2
Paramount Children's Day Book No. 3
Paramount Children's Day Book No. 4
Price of each Paramount Children's Day Book is 25c.

Children's Day Card

Has colored pictures, invitation to Children's Day services, room for personal message, and may be mailed for one cent. Just the thing to send through the mail. **Price, $1.25 per hundred.**

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

BOOSTER CARDS FOR YOUR SUNDAY SCHOOL

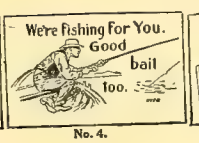
For building up attendance and increasing interest in the Organized Class and Bible School. "Catchy Phrases," "Just the thing," "Nothing Better," to send to absentees, new scholars, prospective pupils, the tardy and the sick members of the Sunday-school. Give them a trial, and watch the results. These cards are highly endorsed by progressive Sunday-school workers everywhere. Thousands of superintendents testify that the increase in attendance is due to their use.

STYLE AND PRICES

All $1.00 per 100, assorted; per dozen, 15c, postpaid. Standard size 3½x5½. ALWAYS ORDER BY NUMBER



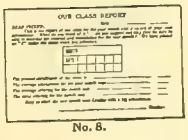
No. 1.



No. 4.



No. 5.



No. 8.



No. 12.



No. 13.



No. 17.



No. 18.



No. 22.



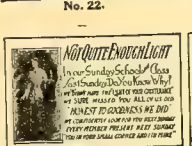
No. 23.



No. 24.



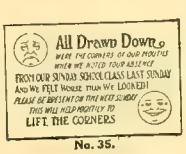
No. 26.



No. 30.



No. 32.



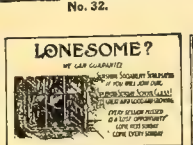
No. 35.



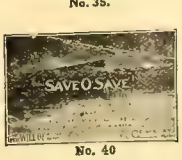
No. 36.



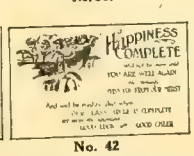
No. 38.



No. 39.



No. 40



No. 42



No. 52



No. 53



No. 56



No. 72

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

Notes From Our Correspondents

(Continued From Page 285)

president Sister Irene Brumbaugh is president of the B. Y. P. D. This organization is very active and doing splendid work.—Mrs. J H Fornwalt, Martinsburg, Pa., April 22.

Dunnings Creek congregation met in council at the Point meeting-house on April 5. Elders Geo. W. Rogers and T. B. Mickle were elected delegates to District Meeting with Bro Jesse Smith, alternate Five letters of membership were received. Brethren Wm. Bowser and Sewell Rogers were elected to serve as deacons. Bro. J. A. Buffenmyer of Scalp Level will conduct a series of meetings in the Point meetinghouse to begin on or about June 16. Our communion service will be held at the New Paris house sometime in June —Mrs. Sewell Rogers, Alum Bank, Pa., April 21.

Glade Run.—Oct 6 we observed Rally Day with a fitting program Oct. 13-20 our pastor, J Lloyd Nedrow, conducted a revival which resulted in eight additions to the church Later the Volunteer Band from Juniata College rendered a program which was much enjoyed by all who were present A Christmas pageant was given entitled, The King's Birthday At our last business meeting the pastor was elected to represent our congregation at District Meeting, also at the Hershey Conference. Our spring revival will begin on Mother's Day with Bro. B. M Rollins of Keyser, W. Va., as evangelist, closing with a love feast on May 25 Mrs. Carman Bowser, Kittanning, Pa., April 23.

Green Tree.—The Juniata College glee club gave a splendid program on the evening of Feb 24 to an appreciative audience. March 29 the young people's dramatic club gave The Girl Who Forgot. March 30 the adult C. E. conducted services at the home of Mr. and Mrs. Francis who have been unable to go out for some time. A finance committee has been appointed to plan for raising a building fund A number of boys have received "talent" money and are interested in starting it to grow Sunday-school classes have enlisted in the task and are looking forward to the time when each may have its own room Our love feast will be held at 7 P. M. May 4.—Susan J. Famous, Royerstord, Pa., **April 17.**

Lititz.—Eld. J. I Baugher of Elizabethtown College preached two very helpful sermons April 6 April 13 the Volunteer Band of the college rendered a program Our love feast was held on Good Friday. Elders Michael Kurtz, Chas Ziegler, S. K. Wenger and Nathan Martin were with us Bro Kurtz officiated. The Sunday-school rendered a program on Easter evening. The music under the direction of Sister Hattie Brenner was excellent A short pageant, Easter morning, given by the adult department, was very impressive. The Berean class had Miss Anna Balmer Myers, author of "Patchwork" and other stories, at their class meeting April 17 Miss Myers read a number of her poems—Florence B. Gibbel, Lititz, Pa., April 21.

Lost Creek congregation met in council March 29. Our pastor and wife were elected delegates to Annual Meeting. Feb 1 and 2 we enjoyed a Bible institute with Brethren J. I. and A. C. Baugher as instructors. March 7-9 Bro. V. C. Finnell gave his lectures; three in our church and three in the schools Pre-Easter evangelistic meetings April 6 to 20 were conducted by the pastor, Bro. C. E. Grapes. There was very good interest throughout Seven stood for Christ; five were baptized and two await the rite. The male quartet from McAlisterville, also a male trio from Richfield, rendered special musical numbers several evenings during the meeting. We held our love feast on Easter Sunday The following visiting brethren were with us: W. G. Group, who officiated, C. L. Baker and Earl Kipp. We have been trying the plan of having the various young people's classes give programs on Sunday evening and find that much interest is manifested. Our pastor assisted by the Y. P. D. plans to give a program at the Old F lks' Home on the afternoon of Mother's Day. —Elsie M Krissinger, McAlisterville, Pa., April 23.

Mt. Joy church met in council April 8. The reports of the different boards and committees were given. Some of these were very encouraging; the report of the trustee board, which had charge of the remodeling, reporting that the work was entirely completed The total cost of the remodeling was given as approximately $6,900 with donated labor amounting to about $850 They also reported arrangements had been made to hold a homecoming and rededication on Sunday, May 4 Four evening meetings will be held prior to Sunday with ministers from neighboring congregations doing the preaching on three evenings. On the fourth evening, May 2, an educational program will be given featuring views of Yosemite Valley and the Grand Canyon. We expect to have Dr C C. Ellis of Juniata College with us for the Sunday morning and afternoon service. A week of meetings was held prior to the love feast on Easter Sunday evening. Our pastor, Eld W. K. Kulp, preached six inspiring sermons. On Thursday eve he exchanged pulpits with Eld M J. Brougher of Greensburg congregation There were 161 present for the love feast Sunday eve.—O. A. Summy, Mt. Pleasant, Pa., April 22.

Philadelphia (First).—The young people's rally March 22 was one of the best ever held in our church; about 225 were present Bro. Ross D. Murphy and Rev. S. H. Laird from Collingswood, N. J., were the speakers The banners were awarded to the Quakertown and Wilmington churches During Holy Week three special evening services were held. Wednesday the sermon was by the pastor, and Thursday Eld R. H Brumbaugh preached to an appreciative audience Friday the choir rendered the cantata, From Olivet to Calvary. On Palm Sunday eleven, mostly Sunday-school children, were baptized. Our love feast May 4 will begin at 6 30 P M The preparatory services will be held in the morning. The delegates to District Meeting are Sisters H. H Funk, Martha Deep, Bessie Wetter and the writer.—Mrs Wm H. B Schnell, Philadelphia, Pa., April 21.

Pleasant Hill church met in annual council April 18. We decided to hold two all-day meetings this summer with a basket lunch: one at Pleasant Hill and one at Beaver Creek house Our love feast will be held May 10 and 11 at Pleasant Hill house at 4 P. M. Eld. G. Howard Danner was reelected presiding elder for two years.—Paul K. Newcomer, Spring Grove, Pa., April 19

Schuylkill church met in council March 15 Bro. Wm. Z. Kintzel was chosen delegate to General Conference with Bro. Elias Morgan, alternate. Brethren Raymond Kutz and Chas. Morgan are delegates to District Meeting, with Brethren Wm. R. Dohner and Oscar Zerbe, alternates March 16 Bro Desmond Bittinger preached an excellent sermon on Religion Our church expects to have a program Mother's Day morning at 9:15 at the Big Dam church. Our love feast will be held May 24 and 25 at 10 A M, Big Dam house. Our prayer meetings are interesting and well attended. An all-day open air meeting will be held June 22 in Wm. R Dohner's grove near Pine Grove. We have the promise of Prof Ralph W. Schlosser of Elizabethtown to be the speaker The Easter program was well attended Bro. H. F. King of Myerstown gave a splendid address.—Carrie Dohner, Pine Grove, Pa., April 21.

Sipesville congregation met in council April 1. N. D. Cosner was chosen delegate to General Conference with Bro. Elias Morgan, Thomas, delegates to District Meeting. Our revival begins May 19 with Bro B F Waltz of Altoona as evangelist, and continues two weeks closing with communion services Sunday evening, June 1. One member was received by Baptism on Easter Sunday. A second drive will take place May 4 at which time we hope the parsonage debt will be greatly reduced The Mother's Day program will be given by the Royal Family Bible class On account of Annual Meeting our Daily Vacation Bible School will be held the latter part of June. March 8 we were entertained by the girls' glee club of Juniata College The children gave a program of songs, recitations and exercises Easter morning In the evening the intermediate group gave a playlet, and the Y P. D gave a play, Into Gahlee. The Ladies' Aid has been very active The debt on the church carpet has been cleared and now they have made a pledge toward the parsonage debt.—Mrs. W R Critchfield, Sipesville, Pa., April 21.

WASHINGTON

Omak.—We held our love feast on April 17. Bro. C E. Holmes from the Whitestone congregation officiated. Easter morning we enjoyed an early praise service at the church, followed by breakfast and a social hour Regular Sunday-school and church services followed. Bro B E. Breshears preached the Easter sermon.—Florence L. Breshears, Omak, Wash., April 21.

WEST VIRGINIA

Mt. Grove.—Passion Week services were held by Bro. Alva Harsh who preached in all four very interesting sermons. Thursday night the natural and spiritual life of Jesus was reviewed. Friday evening the sermon pictured Jesus on the cross; Saturday night, Jesus in the tomb; Sunday morning, the risen Lord. Each theme was strengthened by a drawing by Eld. E T. Fike; he has been in charge of the work at this place for many years but was unable to attend on account of sickness. We are all very anxious that he may soon recover, if it be the Lord's will. Each evening a short program was given by one of the Sunday-school classes.—Ora Slaubaugh, Horse Shoe Run, W. Va., **April 23.**

ANNOUNCEMENTS

ANNUAL MEETING

June 11-18, Hershey, Pa.

LEADERSHIP TRAINING SCHOOLS

June 2-7, Camp Mack.

DISTRICT MEETINGS

May 8, Southern Ohio, Eversole church.

LOVE FEASTS

California

May 4, 6:30 pm, Belvedere, (Los Angeles).
May 4, 7:30 pm, Laton.
May 8, 6:30 pm, Covina.
May 21, Long Beach.
May 24, 7:30 pm, San Diego, First.

Florida

May 2, 7 pm, Sebring.

Idaho

May 5, 8 pm, Boise Valley.
June 7, 7:30 pm, Nezperce.

Illinois

May 4, Mt Morris.
May 4 Canton.
May 4, 7:30 pm, Franklin Grove.
May 10, 7:30 pm, Allison Prairie.
May 13, 7:30 pm, Bethel.
May 18, 7 pm, West Branch.
May 18, Polo.
May 24, 25, Yellow Creek.
June 1, 7 pm, Cherry Grove.

Indiana

May 3, 7:30 pm, Anderson.
May 10, Second South Bend.
May 10, 7:30 pm, Beech Grove.
May 10, 7:30 pm, Buck Creek.
May 11, Muncie.
May 17, 7:30 pm, Arcadia.
May 17, Rossville.
May 17, Pleasant Hill (No.).
May 17, Camp Creek.
May 17, Wawaka.
May 18, 7 pm, Ft. Wayne.
May 18, Kokomo.
May 23, 7:30 pm, Walton.
May 24, Eel River.
May 24, 2 pm, English Prairie.
May 29, 7 pm, Baugo.
May 31, New Salem.
May 31, 7:30 pm, Killbuck at Antioch.
May 31, Bremen
May 31, Elkhart Valley.
May 31, Pleasant Valley.
June 14, Shipshewana.

Iowa

May 4, Des-Moines, First.
May 18, Muscatine.
May 24, 7:30 pm, Iowa City.
May 24, 25, 7 pm, Des Moines Valley.
May 24, Greene.
May 31, 7:30 pm, Prairie City.
May 31, 7:30 pm, Libertyville.

Kansas

May 24, 7 pm, Belleville.
May 31, North Solomon.
May 31, Quinter.

Maryland

May 3, 2 pm, Longmeadow.
May 4, 5 pm, Baltimore, First
May 4, 4 pm, Pleasant View
May 8, 6 pm, Sams Creek.
May 10, 2 pm, Broadfording.
May 10, 2 pm, Piney Creek.
May 10, 2:30 pm, Locust Grove
May 11, 6:30 pm, Pipe Creek
May 17, Beaver Creek.
May 18, 6:30 pm, Beaver Dam.
May 24, 4 pm, Middletown Valley at Grossnickles.
May 24, 4 pm, Brownsville.
May 25, 6 pm, Monocacy at Rocky Ridge.
May 31, 4 pm, Manor.

Michigan

May 3, 7:30 pm, Thornapple.
May 17, 7:30 pm, Crystal.

Missouri

May 3, Shoal Creek.
May 4, 8 pm, South St. Joseph.
May 10, Oak Grove.
May 17, Bethel.

Nebraska

May 4, Bethel.
May 5, Octavia.
June 8, Lincoln.

Ohio

May 3, 6 pm, Springfield,
May 3, Troy.
May 4, Lima.
May 10, Defiance.
May 24, Cincinnati.
May 24, 7:30 pm, Bear Creek.
May 31, 10:30 am, Silver Creek.
June 7, 7 pm, Eversole.
June 8, 7:30 pm, Green Spring.

Oklahoma

May 3, Big Creek
May 4, Oklahoma City.
May 5, 7:30 pm, Washita.

Oregon

May 3, 7:30 pm, Portland.
May 10, 7:30 pm, Newberg.
June 7, Mabel.

Pennsylvania

May 3, 4, 10 am, Little Swatara, Ziegler house.
May 3, 4, 2 pm, Palmyra.
May 3, 1:30 pm, Mountville, at Mountville.
May 4, 7 pm, Green Tree.
May 4, 7:30 pm, Pittsburgh.
May 4, Hanover.
May 4, 6 pm, Chambersburg.
May 4, Philadelphia, First.
May 4, 7 pm, Locust Grove.
May 4, 6.30 pm, New Enterprise.
May 4, 6:30 pm, Connellsville
May 4, Stonerstown.
May 7, 7:30 pm, Norristown.
May 8, Germantown (Philadelphia).
May 8, 9, 10 am, Big Swatara, Hanoverdale house.
May 10, 2 pm, Spring Grove at Kemper house.
May 10, Indian Creek.
May 10, 11, 4 pm, Pleasant Hill, Pleasant Hill house.
May 10, 11, 1 30 pm, East Petersburg, East Petersburg house.
May 10, 11, Hershey.
May 10, 11, 1:30 pm, Richland.
May 10, 11, 1:30 pm, Annville.
May 11, Smithfield.
May 11, 3 pm, Ephrata.
May 11, 6:30 pm, Roaring Spring.
May 11, Snake Spring.
May 11, Claysburg.
May 11, 6:30 pm, Mt. Olivet.
May 11, Shade Creek, Berkey house.
May 11, 6 pm, Clover Creek, Clover Creek house.
May 11, York, First.
May 13, 14, 1:30 pm, East Fairview.
May 17, 2 pm, Hatfield, Hatfield house.
May 17, 1:30 pm, Conestoga, Bareville house.
May 17, 18, 10 am, Fredericksburg, Meyer house.
May 17, 18, 1:30 pm, Myerstown.
May 17, 18, Maiden Creek.
May 17, 18, 10 am, Back Creek, Upton house.
May 17, 18, 1:30 pm, Midway.
May 17, 18, 1:30 pm, Upper Conewago, Mummert house.
May 18, Elizabethtown
May 18, Meyersdale.
May 18, New Fairview.
May 18, 6:30 pm, Scalp Level.
May 18, Walnut Grove.
May 18, 4.30 pm, Harrisburg.
May 18, 6.30 pm, Newville.
May 19, Geiger.
May 20, 21, 9:30 am, Springville, Mohler house.
May 21, 22, 1:30 pm, White Oak, Graybill house.
May 24, 7 pm, Jennersville.
May 24, 6 pm, Maitland, Dry Valley.
May 24, 25, 2 pm, Conewago at Bachmansville.
May 24, 25, 10 am, Schuylkill, Big Dam house.
May 24, 25, 10 am, Upper Codorus at Black Rock house
May 25, Glade Run.
May 25, Huntsdale.
May 25, 5 pm, Carlisle.
May 25, Leamersville.
May 25, Shamokin
May 25, Carson Valley.
May 25, 6:30 pm, Manor, Purchase Line house.
May 28, 10 am, West Conestoga at Middle Creek house.
May 31, Lower Claar.
May 31, 2 pm, Akron.
May 31, 1:30 pm, Welsh Run.
May 31, June 1, Antietam, Prices.
May 31, June 1, Heidelberg.
June 1, 9 am, Lower Cumberland, Mohler church.
June 1, Sipesville.
June 3, 4, 10 am, West Green Tree, Green Tree house.
June 4, 5, 1:30 pm, White Oak at Kreider.

Texas

June 1, Pampa

Virginia

May 3, 3:30 pm, Salem, Salem house.
May 3, 4:30 pm, Greenmount, Mt. Zion house.
May 10, 4 pm, Mill Creek.
May 17, 4 pm, Peters Creek.
May 18, 5 pm, Hinton Grove.
May 18, 6:30 pm, Trevilian.
May 18, 7 pm, Timberville.
May 24, 4 pm, Rileyville.
May 24, 3:30 pm, Cedar Run (Linville Creek).

"We'll Be at Hershey"

with Bibles, Books and Song Books

MANY MESSENGER READERS find it convenient and profitable to select their **Bibles, Testaments** and **other books at CONFERENCE.** They will find us there with a good supply from which to choose. Our agents also find thus a convenient time and place to discuss problems look over accounts and make settlements. **At Hershey make our store your headquarters for your leisure moments.**

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

MRS. EDDY

The Biography of a Virginal Mind

By Edwin Franden Dakin

This is the book which **Christian Scientists tried but failed to shut out of the bookstores and libraries.** Fair in his statements, the author was forced to reveal those physical ailments which made her so different from others This is undoubtedly the most thorough, the most impartial, the most nearly **correct account of the life of Mrs. Eddy.** There is good and sufficient reason why her followers tried so hard to hinder the publication and sale of this great book. 563 pages. **$2.00.**

Brethren Publishing House, Elgin, Ill.

Only the BEST for Your

Vacation School

Order Today and Go Happy on Your Way

For Directors, Pastors, Teachers and Other Executives

The Syllabus, ... $ .25
Syllabus Supplement, ... .10
Administration of the Vacation Church School, Armentrout, ... 1.00
The Vacation Church School, Ikenberry, ... .60
Motives and Expression in Religious Education, Ikenberry, ... 2.00
Recreation in Theory and Practice, Rohrer, ... 1.00
Note-book Paper, 500 sheets, ... 1.00
(Manila covers for this paper, per pair, two cents) ..... .40
Enrollment Cards, 100, ... free
Report Blanks, ...

For Teachers of the Several Departments

(Every Teacher Needs the Syllabus and Syllabus Supplement)

The Syllabus, ... .25
Syllabus Supplement, ... .10
Kindergarten Course for D. V. C. S. (1st Yr. Beginners), Moody ..... .95
The Beginner's Book in Religion (2nd Yr.), Baker, ... 1.55
Learning God's Way (1st Yr. Primaries), Dudley, ... 1.75
The Mayflower Book (any Yr. Primaries), Perkins and Danielson, First Year, $2.00; Second Year, ... 2.00
Beginners in God's World (2nd Yr. Beginners), Shields, ... 1.75
Knights of Any Town (any Yr. Primaries), Perkins, ... 1.50
God's Children Living Together (2nd Yr. Primaries), Dudley, ... 1.75
First Primary Book in Religion (1st and 2nd Yrs.), Colson, ... 1.55
First Primary Course for Vacation Church School (3rd Yr.), McDowell, ... .95
Adventures in Friendliness (3rd Yr. Primaries), Brown, ... 1.75
Golden Rule City (any Yr. Juniors), Bonser, ... 2.50
Learning to Live (any Yr. Juniors), Hawthorne, Teacher's Manual, ... 1.00
Pupil's Text, ... .60
Conquests for God (1st Yr. Junior), Miller, ... 1.35
Heroic Lives (2nd Yr. Juniors), Miller ..... .85
Knights of Service (3rd Yr. Juniors), Bradshaw, ... .85
Knights of Service (3rd Yr. Juniors), Program Guide, Hawthorne, ... 1.10
Life and Times of Jesus, Pupil's Part (1st Yr. Interm.), Grant, ... 1.10
Life and Times of Jesus, Grant, Teacher's Manual, ... 1.10
Problems in Living (any Yr. Interm.), Cowles, Teacher's Manual, ... .75
Pupil's Book, ... .75
Project Lessons in the Gospel of Mark (1st Yr. Interm.), Wadhams, ... 2.25
Manual of Craft Work and Supplement (any Yr Interm.), Two Volumes, each, ... 1.00
The Heroic Age—Life of Paul (2nd Yr. Interm.), paper, 75c; cloth, ... 1.00
Builders of the Church (3rd Yr. Interm.), Ferris, paper, ... .50
Junior Church School Hymnal (Pupils' Edition), ... 1.00
Songs for the Little Child, Baker, ... .90
Singing Pathways (song book for Interm.), Dickie, ... 1.00

Other Books Recommended

Missionary Stories for Little Folks, First Series (Primaries), Applegarth, ... 1.75
Missionary Stories for Little Folks, Second Series (Juniors), Applegarth, ... 1.75
Our Missions Abroad (1st Yr. Interm.), Moyer, ... .50
Torchbearers in China (2nd Yr. Interm.), Mathews, paper, 75c; cloth, ... 1.00
Builders of the Church of the Brethren (3rd Yr. Interm.), Flory, ... 1.00

Other material will be found in our **Booklet No. 118, Materials for Vacation Schools for 1930.** Only with the best helps can your **D. V. C. S. do its best work.**

Brethren Publishing House, Elgin, Ill.

Sunday, May 11, will be Mother's Day

Of course you have already ordered gift books, etc.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 — Elgin, Ill., May 10, 1930 — No. 19

Mother's Day Number

Editorial—
Faith That Will Not Die (H. A. B.) 289
"Blessed Are They That ——" 289
One Thing It Is Not. 289
When Competition Is Keen. 296
Among the Churches. 297
Around the World 297
The Quiet Hour (R. H. M.) 297

General Forum—
Little House on a Hill (Poem) By Mildred Allen Jeffery. 290
Mother By Nathan Martin. 290
One of Mother's Privileges By Mary D. Blickenstaff. 290
Our Tribute to Mother By Olive A. Smith. 291
The Ascension and Its Assurance—Part 3 By L. R. Holsinger. 291
Building the Rural Sunday school By E. F. Sherfy. 292
Hershey Conference Program. 300
Business for Annual Conference. 300

Pastor and People—
Her Mother's Daughter. By Emma Gary Wallace. 294
The Mother Architect By Lulu R. Tickle. 294
The Text of the Sermon By D. W. Kurtz. 294

Home and Family—
Faith in Motherhood By Leo Lillian Wise. 295
Mother Is Perfect (Poem) By B. F. M. Sours. 295
Mother Playing Daughter. By Kizzie Hays. 298
Varied Points of Inspiration By Grace Hileman Miller. 298
Grandmother Warren—No. 5. By Bess Royer Bates. 298
The Child's Future By Maud Mohler Trimmer. 299
Bits of Brightness By Paul F. Bechtold. 299

...EDITORIAL...

Faith That Will Not Die

Under a Brazen Sky

SOME thousands of years ago the hot sun beat down upon the shimmering plains of Egypt while sturdy but sullen slaves strained at their tasks. These unfortunate men were building vast store-cities for the new king who secretly feared the men he could not seem to kill with toil.

When these weary, driven men lifted their eyes they could see the splendid cities they had built. They could see the green fields touched to luxuriant life by the chocolate waters of the Nile. They could see the waving palms bearing fruit rich and sweet even to the palate of a king. But the cities, the green fields, and the kingly food was not for them. For the toiling Hebrews there was nothing but the hot sun, coarse fare and the endless task.

Indeed, as though these were not hardships enough, the work was made more difficult; and life itself was demanded by the merciless king. So there came a day when strong men lost faith and the leaderless Hebrews toiled on under a brazen sky.

The Keepers of Faith

When the hearts of men fail it is the women folk who carry on. Thus it was in the dark days of Israel's servitude when the cruel king ordered every male child of the Hebrews cast into the river as food for the crocodiles.

Now there was in those days a wife, a daughter of Levi, who had a son. This woman saw that he was a goodly child, and with the daring of a mother she resolved to defy the order of the king. So she hid her child. But in the course of three months her secret could not be longer kept. A mother's faith had come to a new testing time.

If the child must be cast into the river, the mother resolved to do it herself. And clinging still to some shred of intuitive faith, she daubed a bit of a basket with pitch. In this tiny ark she placed her child and laid it in the flags by the river's edge. What this mother hoped for her son we do not know; but like all true keepers of faith, she did not give up hope in a day of small things.

Faith and Patience

The story of how the child was saved is one of the best known in all the Bible. Indeed, it is so familiar that the relation of faith and patience is quite obscured. Present day Bible readers take the chain of amazing events in the life of Moses for granted. They do not realize how things looked to the mother of Moses, and to her people.

Go back to those ancient times and put yourself in the place of the discouraged Hebrews. Think what it meant to hope, if they hoped at all, for deliverance through a child! Recall that Moses was eighty years old when he began his successful effort to free his people. Hence, it must be apparent that faith is more than simple daring, or even the wise use of small things. Faith is perhaps fifty per cent patience. One must not only hope and work—but wait!

And perhaps just here is to be found the reason why women, and especially mothers, are so often the keepers of faith. They have learned to wait, to be patient. Here and there in a dark age a mother challenges the existing order. Not by might, but through the saving of a goodly child, she manages to change the course of history.

The Quintessence of Faith

Now faith is composed of many elements, but we are sure that a mother's faith is composed of hope, daring effort and patience. And perhaps the greatest of these is patience. At least in the case of Jochebed there was hope under a brazen sky, daring effort when others did nothing, and such a well of patience that she did not despise the day of small things.

In a general way we know the value of the faith of mothers—the faith that will not die. But it is quite another thing to discover its elements and make such faith one's own.

On every day, but especially on Mother's Day, one ought to review the lessons in faith that he has learned from his own mother, and from all the great mothers of useful men. For faith is like a grain of mustard seed: if it is kept and nourished in patience, it is sure to bring its own satisfying reward.

H. A. B.

"Blessed Are They That—"

WISH we could find some way to get our church folks generally to love righteousness more. Some of them do not like it very well. They like to have it down on the books to their credit all right, but to set their hearts on it and then to set out on the run of their lives after it—that's different.

What we have in mind is no fanciful theological thing but just plain everyday honest to goodness rightness, rightness of wishing, rightness of seeking. By the way, that is a fine thought in this connection—seeking. Jesus liked it. He spoke of seeking the kingdom of God and its righteousness and doing it first.

You can not separate righteousness and the kingdom of God. They belong together. They are together. In fact the kingdom in the essence of it *is* righteousness and peace and joy in the Holy Spirit. At least that is how Paul felt about it.

There is no livelier need in the life of our time, in the church life of our time, than a revival of interest in the common decencies of square dealing and clean living. We ought to set our faces like steel against the tendencies that would drag these standards down lower and lower.

Morality is not religion but there is no religion worth having which has not a high standard of morality. Neither is righteousness synonymous with morality though the first includes the second. Righteousness is the larger word. It comprehends all virtue. It is the state of being right.

To "get right with God" you must love righteousness. Not all of the infinite grace which filled the heart of God to overflowing and which was poured out on Calvary can put you right with him unless you love righteousness. You can not love God unless you love righteousness. You can not love Christ unless you love righteousness.

Nor believe on him. You can not do a single thing toward saving your own soul or that of anybody else unless you love righteousness. You can not do anything of value, anything that will do anybody anywhere any good whatsoever, unless you love righteousness. Wherefore love righteousness.

One Thing It Is Not

THE positive side of that great saying of Paul on what the kingdom of God is has received so much of our attention that we have almost forgotten the negative, what the kingdom is not. It is "righteousness and peace and joy in the Holy Spirit," and nobody likes to quote these words better than the present writer. But there are also things which it is not, and among them are "eating and drinking."

We must eat and drink, to be sure, but when the attention is absorbed by small questions about eating this or that and making them the test of acceptance with God, the true content of divine sonship is lost sight of. And the principle has a wider application. Does an elaborate dinner really put us in better mood to get at the heart of a problem in connection with kingdom extension than a season of fasting and prayer would? It does not seem to have been in the dining room of a high priced hotel that the apostles waited for power from on high. Neither Peter nor John appears to have thought of that possibility.

We do not object to luncheons and dinners and suppers. We believe they have a place in a well ordered Christian society. But it is so easy to let the means slip into the place where the end ought to be. And sometimes we must wonder whether the means is the best means for inducing that temper of mind which apprehends most clearly the inwardness of the kingdom of God.

When Competition Is Keen

A BROTHER who is serving the church in an important official capacity and is also engaged in the manufacturing business was telling us recently how keen the competition is growing in his line and how increasingly vigilant it is necessary to be in order to keep the business in a prosperous condition. He also believes that the Master's business requires the same sort of vigilance to keep it in a prosperous condition.

There was no room for argument over that point, of course. We had to agree with him. But we fell to wondering whether the reason is the same in both cases. Is it because other manufacturing concerns are competing with us in the quality of their product in spiritual as well as in secular lines, that we must bestir ourselves? Is the church in danger of losing the business that belongs to her to other institutions because they can produce a better brand of goods, a brand better adapted to human needs?

We can hardly bring ourselves around to the admission of such a possibility. Yet we can not forget what Jesus said once to a people proud of their heritage and of their claim to be God's eternally favored ones. It was to the effect that God would take that sacred trust from them and give it to a people bringing forth fruitage more consistent with it.

You don't think he could ever say that of us, do you? But don't you think we ought to be more diligent, anyway, in this business of the kingdom of God?

GENERAL FORUM

Little House on a Hill

BY MILDRED ALLEN JEFFERY

O dear little house
That stands on a hill
Overlooking the cliffs and the sea,
There's rest and there's peace
In your little white walls,
And there's joy in your welcome for me.

O dear little house
You are more than just roof
And window, and mortar, and key;
You are home—and my heart
Beats the faster because
Of the love that is waiting for me.

Hawthorne, Calif.

Mother

BY NATHAN MARTIN

Importance of the Office

"They say that man is mighty,
He governs land and sea;
He wields a mighty scepter
O'er lesser powers that be.
But a mightier power and stronger
Man from his throne has hurled,
For the hand that rocks the cradle
Is the hand that rules the world."

"MOTHER is the name of God in the lips and hearts of little children" (Thackeray). "The mother's heart is the child's schoolroom" (Beecher). "One good mother is worth a hundred school masters" (George Herbert). "An ounce of mother is worth a pound of clergy" (Higginson).

A poor young man stood before the judge in court, to be sentenced to death. When asked whether he had anything to say, he replied: "Oh, your honor, if I had only had a mother!"

"The bravest battle that ever was fought,
Shall I tell you where and when?
On the maps of the world you find it not,
It was fought by the mothers of men."

Her Influence

"Take the glory of the conquest and the grandeur of the morn,
The splendor of the triumphs out of toil and patience born,
The beauty of the cities and the armies of the just
Moving down the golden valleys to the victories of the dust—
But the mother love that wraps around a wayward child its wings
Is sweeter than all triumphs, and is stronger than all kings."

A strong heritage, for good or ill, is that bequeathed by the mother to her offspring. Sir Walter Scott's mother was a cultured woman, a great lover of poetry and painting. Byron's mother was proud, ill-tempered and violent. The mother of Napoleon was a woman of deep piety, full of ambition and energy. Nero's mother was a murderess. Patrick Henry's mother was noted for her powers of conversation. The mother of the Wesleys was of a strongly intellectual turn of mind and possessed great executive ability. She came to be called "The Mother of Methodism."

Great and good men have always recognized the influence of their mothers over their lives and the part their mothers contributed to their success in life. "All that I am, my mother made me" (John Q. Adams). "All that I am or hope to be, I owe to my angel mother" (Abraham Lincoln). "My mother was the making of me. She was so true, so sure of me; and I felt that I had some one to live for; some one I must not disappoint" (Edison). "All that I have ever accomplished in life, I owe to my mother" (D. L. Moody). "A kiss from my mother made me a painter" (Benjamin West).

Billy Sunday once said: "Mothers and teachers of children fill places so great that there isn't an angel in heaven that wouldn't be glad to give a bushel of diamonds to come down here and take their places."

A Good Mother

First, she must be a Christian. Abraham placed his eldest servant under oath that he would not take a wife for his son Isaac from the Canaanites among whom he dwelt, but would go back to his own country (Gen. 24:3). Esau took to wife a daughter of Beeri the Hittite and a daughter of Elon the Hittite. Of them it is said that they "were a grief of mind unto Isaac and Rebekah" (Gen. 26:34, 35). "And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: If Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me" (Gen. 27:46)?

Second, a good mother must be a real home-maker. In her thought no club, no social circle, not even the missionary society, may take precedence over her home.

A true home-maker and home-keeper will not have time to participate in the gossip of the neighborhood. Her devotion to her family will drown out all inclination to retail the latest news.

She will not be extravagant. She will not waste her husband's substance on gay raiment and vain show. Wants nowadays multiply faster than wages do. Some one says: "The modern department store is in itself a wonderful world's fair in which a thousand temptations are enticingly displayed to lure one to spend two dollars for every dollar earned. The twin temptations, the installment plan of payments and the charge account, prove the undoing of many an otherwise prudent housewife." When she carelessly hangs about her husband's neck the millstone of debt, she can not have the best influence upon her children.

She will not be a flapper. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (1 Tim. 2:9, 10). "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is incorruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands" (1 Pet. 3:3-5).

How Honor Her

One of the tragedies of our age is the fact that so many mothers, after helping their sons up the ladder of success by their sacrifice, are not appreciated. The world sees the successful son: the mother is a mere rung in the ladder upon which he climbed.

First, realize that there is but one woman in the world holding, to you, the relation of mother.

"Hundreds of stars in the pretty sky,
Hundreds of shells on the shore together,
Hundreds of birds that go singing by,
Hundreds of bees in the sunny weather;
Hundreds of dewdrops to greet the morn,
Hundreds of lambs in the crimson clover,
Hundreds of butterflies on the lawn,
But only one mother, the wide world over."

The mother of Miss Anna Jarvis, of Philadelphia, departed this life in 1906. When the anniversary of her death arrived next year, the daughter conceived the thought of observing a special day in honor of mothers. The second Sunday in May was selected as Mother's Day. In two years the idea spread over North America.

On that day all who are absent from their mothers are expected to write a letter or a card, or send some remembrance. The white carnation is the emblem of Mother's Day.

The following is suggested as a little message suitable for use on a card:

"Dear Mother:

"If you go home before I do,
Well could I show my love for you
By heaping flowers white and sweet,
Above your breast and 'bout your feet,
But you'd not know, you could not see,
Their fragrance were all lost on thee,
So 'tis a wiser plan I trow,
To send to you my flowers now."

And then mother needs sympathy. Perhaps the old home is broken up, and mother may need a home. A young Scotchman was allowed to go to London to live in the home of a physician. When he graduated in his course and was ready to practice his chosen profession, he found himself unable to go back home. His father had just died and the old home was broken up. The mother decided to visit her son in the great city, and, if welcomed, to stay in his comfortable home. She surprised him. He was glad to see her. But a few questions stared him in the face. She could see that, as he spoke, a few clouds were hanging over the matter.

What will the aristocratic folks of his set think? How will her old-fashioned ways appeal to his young wife? Her identity was kept from the servants. Explaining to her that just in their immediate neighborhood the traffic was quite heavy, he suggested to her that a quiet little home in the suburbs would be far more suitable for her. He would often come and visit her. A shadow crept over her face. She said they would retire and talk it over more fully in the morning.

The doctor retired and tried to sleep, but in vain. He heard his door open and he called out, "Mother, what is it?" She said, "Laddie, may I come in and tuck you in just as I used to do when you was a boy?" He replied, "Yes, mother." She did so and retired. That kiss burned into his soul, and he resolved to care for his mother no matter what happened. He fell asleep.

Next morning he slept longer than usual. He went to his mother's room. She was gone; the room was empty. She had written a little note saying that she did not want to stand in his way, but would try to make a way to care for herself.

Months after, the doctor was visiting in the accident ward of one of the hospitals. Looking at a screen enclosing one of the beds, he remarked, "Some one near death, I see." The nurse replied that an old woman was run down by an omnibus, and that she continually talked about the old home in her delirium, and now and then calls, "Laddie." A glance at the little cot revealed that it was his mother. He exclaimed, "Mother!" in a voice that would almost call back the dead. She opened her eyes and stroked his head. She said, "It has been a long time since I left you, Laddie."

The doctor's wife was sent for. Together they stood by the little cot as life went out. She gave them her parting blessing. The doctor there learned the full measure of a mother's love.

Lebanon, Pa.

One of Mother's Privileges

BY MARY D. BLICKENSTAFF

"MOTHER, do you remember what a good time we had reading this book together?"

"Indeed, I do," the mother replied, and her heart thrilled to think that her boy should remember, too.

The former speaker was a tall clear-eyed lad of fifteen years. He referred to a favorite volume which he had read more than once and was now reading again. Several years before, she had read the story to him. Then, lured on by the magic pen of the author, mother and son together roamed through a make-believe world of stormy seas, coral isles, dark caves and groves of cocoanut palms. Occasionally, they returned to the world of realities as the mother answered some eager question of the boy, or paused to interpolate a needed bit of explanation or guidance to his youthful thinking.

Not only had they enjoyed this book together, but many others of entertaining and instructive nature. Almost every day there was a little time for reading. But on Sunday—ah, that was the best day of all, with plenty of leisure, and time to discuss what had been read. Often the boy brought his friends to sit and listen with them as his mother read in her interesting and vivid way.

What precious hours passed in this manner! The mother rejoiced as she saw her son developing a love for good books, forming high ideals of conduct and putting them into practice in his life. She felt no fears for him as he went out from home to take his place in school and community life, for always he returned to her with his account of the happenings of

the day. He made her his confidant in all puzzling things that touched his little world; she responded, not with shocked surprise to some of the things he told, but with sympathetic counsel which helped him to understand and evaluate things for himself.

As the boy grew older, their reading together continued. Sometimes it was the mother who listened as the boy read. New avenues of interest opened, and their mental excursions led them along toward the adult realm of literature.

Now as the boy was passing through the adolescent years, usually considered so trying to the family concerned, the mother did not find them so difficult as she had been led to believe. His outlook upon life was wholesome, and his desire and opinions reasonable, though without maturity.

The mother could not help but feel that the hours they had spent together, with good books and magazines, had been of definite and vital character forming value in her son's life. Certainly there had been other good influences, but it had been her high and blessed privilege to help mold his life through the printed page and attendant heart to heart talks. Realizing this, she is determined to maintain the wholly pleasing and helpful contact already established, and she looks forward to the time, when, with God's added blessing, her son shall take his place in the world, a man among men.

Bulsar, India.

Our Tribute to Mother

BY OLIVE A. SMITH

If every individual were asked to give a personal reason as to why we should celebrate Mother's Day there would doubtless be a great variety in the answers received. With our modern tendency to analyze human emotions and appraise their value in the business of practical living, we might say that the mere fact of the physical relationship called motherhood is not sufficient, in itself, to justify any special occasion of tribute. Why, then, do we pay tribute to mother?

Looking back on my own experience—which is what we all do on Mother's Day—I know that mother love is the only human love which has proven to be like the love we attribute to God. I know that no one else has given to me the love of purity, of absolute unselfishness, of utter abandonment from self-interest that was lavished upon me by the two women whom I might, with equal truth call mother. For my sister took the place which failing health and strength caused mother to surrender.

Likeness to the love of our Heavenly Father, then, is the highest conception of mother love. And, conversely, we may learn to know the love of God through the matchless devotion of a mother.

A woman who has, for years, been tied to the hard, almost repulsive life of landlady in a typical downtown lodging house, often speaks of her personal experience when she first came to the city. Forced to leave a drunken husband, she landed, almost penniless, with two little children dependent upon her for support. The Young Women's Christian Association assisted her in the renting of a building and she was enabled to provide for herself and rear her children to maturity. Repeatedly she has said: "I never thought of myself."

That is the holy secret of love like the love of God and of mothers. There is utter abandonment, selfless devotion, no counting of costs or thought of any investment returns on any effort. And in that holy unselfishness lies the birth of the pain which, in after years pierces the mother's heart. For her children can not love her with the same abandon which she bestows upon them. The stream must flow on, never backward.

It is a sad thought—this harvest of pain which, in some degree, comes to every mother. If there is one individual in all the world whom I should deem worthy of envy, it is the one who has no bitter memory of wounding a mother's heart. Most of us have those anguished memories caused by our waywardness, or selfishness. And, for most of us, heaven means the chance to be with mother again and to atone, in some mysterious way, for the sorrows we have caused her.

Mother love is a miracle of faith. She not only believes in her child, but she is sure that the world of material things will so lend itself to her efforts that the desired objectives will be attained. The mother love furnishes the help, the guidance, the inner power necessary to the accomplishment of the most worthy tasks of men.

So it is with the love of the Father and of Jesus who never relinquished his faith in those dear to him. Inspired by his faith the weak, vacillating Peter became the rock on which early Christianity was built.

Mother love is the tenderest of all human emotions. And our world of today is not easily committed to a depth of tenderness. We do not find it easy to avoid the callousness, the cruel unconcern for the individual, which seems to be a part of the modern life struggle.

Love that is selfless, unalterable, vibrant with faith, tender and brooding to the very doors of eternity—such is mother love. Is it any wonder that we pause to pay tribute to it and to think of the world of the future in terms of that trinity which grips the heart—mother, heaven, home?

Kansas City, Mo.

The Ascension and Its Assurance

BY L. R. HOLSINGER

In Three Parts—Part Three

We have the assurance that he will come again and receive us unto himself, that where he is we may be also. "Because I live, ye shall live also." "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Thus we are assured that there is a heaven to which we may go. It is not our purpose now, nor in the future, to attempt to describe the form of a body in which he will come; neither are we concerned about the chemical constituents of the same. We do not pretend to know anything about the quality, or tone of voice when "The Lord himself shall descend from heaven with a shout." Though we who are alive and remain, shall be caught up together in the clouds, to meet the Lord in the air, we are not charged with responsibility as to "How are the dead raised up? and with what body do they come?" Suffice it to say, that: "God giveth it a body as it hath pleased him."

We are assured that there will be a state after this physical life where there will be no sorrow; for, "Tears shall be wiped from our eyes." The disappointments of this life will not be experienced there. If he should not come again our future would be nothing but grievous disappointment; but the fact of his visible ascension, and the promise of the angels of his return, makes possible a confidence without which we could not with patience run the race which is set before us. We would be more likely to become indifferent and unfaithful. If we can believe that Jesus is faithful to his promise, we will look for him to return as he said. This will be an incentive to faithfulness in service and self-denial, which will result in watching and praying that we enter not into temptation.

We are assured that if we are faithful unto death, we shall receive a crown of life, for he came to give the life more abundant. Then we shall no longer be clothed in filthy rags, but clad in white robes, which is the righteousness of the saints that has been imputed unto us because of our faith. This shall be the reward of the members who compose the bride (the church). These have made the wilderness to bloom as the rose; they shall some day encircle the great white throne singing the hallelujahs of the redeemed.

Nineteen hundred years ago, Jesus the Son of God, and the God of sons; the Way of ways; the Truth of truths; the Life of lives; the Perfection of all that is perfect; the Highest of the high; the bright and morning Star, built the bridge, pierced the cloud, and opened the window that forever marks the way to the eternal home of those who diligently seek it through faith.

Thus we have the assurance that having led captivity captive, he intercedes with the Father securing for us gifts in the way of power to exercise faith and self-denial, to teach and preach, to live and love, to serve and save, to renounce and rejoice, to pray and praise, and whatsoever we do, to do all to the glory of God.

Having further assurance that we will be "rewarded according to the deeds done in the body," and that his promise, "Behold I come quickly; and my reward is with me, to give every man according as his work shall be," can be depended on. "This corruptible must put on incorruption." "We shall not all sleep, but we shall all be changed." Death shall be swallowed up in victory—through our Lord Jesus Christ. "Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Martinsburg, Pa.

Building the Rural Sunday-school

BY E. F. SHERFY

For so many years we have heard of the 60% to 70% not in Sunday-school we have ceased to be stirred by the figures. In Virginia it is 60% by state survey. Sociologists and prophets of God recognize that 70% to 90% of our church and national leaders come from the country. They therefore see that if our nation is not to go as pagan nations have gone, the rural church with an adequate program of religious education must save the day.

And in the face of these facts the percentage of enrollment according to population in rural Sunday-schools is less than in the so-called ungodly cities. In this Virginia survey, so ably made under the direction of the State Agricultural College, the following reasons for this difference are given: (1) Better accessibility. (2) More full time pastors in cities. (3) Greater efficiency and stronger programs in religious education in urban sections. (4) And the fact that in Virginia negroes form a larger percentage of the urban population.

Anyway, let us face the facts. We shall never gain anything by ignoring unpleasant but significant information. In order to humbly help to do this I suggest: first, that we consider principles underlying our problem; and then give attention to methods.

Principles

The first, as I have intimated already, we must know the facts—both the discouraging ones and the encouraging ones as Moses tried to do when he sent out the spies.

Second, "Man is incurably religious." This is especially true of youth. We must believe in humanity, as Jesus did; and in the God of victory. Matt. 28:19, 20 was given as the command and motto for our whole program of religious education because people can be reached.

Third, our ability to reach those who are incurably religious but outside the fold will depend upon our interest in them, our love and passion.

Fourth, adaptability is also necessary. Ability to fit in with people who are, as Pollyanna says, different.

Fifth, our success will also depend upon the desire to be where the crowd is. We need insight and ability to capitalize upon other great human instincts, such as the social instinct, play instinct and the human joy of friendly competition—something akin to the pugnacious instinct.

Sixth, people like to be recognized and classed as somebody.

Seventh, how much depends upon our willingness to sacrifice for a cause! As a seventh principle (though seven may or may not be a perfect number), may I say with all positive conviction we must be willing to pay the price to give them something when they do come if we want them to come back. How can we challenge the respect of a high school pupil who attends the up-to-date, efficient, consolidated brick high school if on Sunday he is called upon to go to a little one-room plant built for preaching, with no Sunday-school room for his group; and with a weak program of one-half hour a week for instruction in a live religion as compared to four hours a week on a dead language.

Methods

Principles are eternal; methods vary. Methods are means of applying principles, and as such may be exceedingly important.

(Continued on Page 298)

Hershey Conference Program

June 11 to 18, 1930

Program Committee: J. A. Dove, Chairman; R. W. Schlosser, Grover L. Wine, James M. Moore, J. E. Miller.

Special Programs and Announcements

Missionary Exhibit Hours

The missionary exhibits will be open each day from 8 to 9 A. M.; 12:30 to 1:30 P. M.; 4:30 to 7 P. M. On Sunday from 12:30 to 7 P. M., Missionaries will explain exhibits and talk over the progress of mission work. Special features in the exhibit rooms are listed in the daily program. Appointments for special conversations with the missionaries or officers of the General Mission Board may be made.

Exhibit of Board of Religious Education

The Exhibit of the Board of Religious Education, which includes peace, welfare and music, will be open each day from 8 to 9 A. M.; 12:30 to 1:30 P. M.; 4:30 to 7 P. M. On Sunday from 12:30 to 7 P. M.

ANNUAL MEETING OF DISTRICT MISSION AND MINISTERIAL BOARDS

June 10-11

Tuesday Afternoon, June 10

Chairman, M. Clyde Horst.

2:30, Devotions.—G. A. Cassel.

Reports of Commissions:

1. Rural Church.—Earl Frantz.
2. City Church.—Ross D. Murphy.
3. Women's Work.—Levi Garst.
4. Standards for Pastoral Service and Efficiency in the Local Church.—For city pastors, Galen K. Walker; for rural pastors, Earl Frantz.

Tuesday Evening

Presiding, W. H. Yoder.

7:30, Devotions.—J. Frank Hoke.

Address: The Changeless Gospel in a Changing World.—Edward Frantz.

Wednesday Morning

Presiding, S. J. Miller.

9:00, Devotions.—J. B. Emmert.

Classifying Churches.—W. H. Yoder.

General Discussion.

Work of District Boards:

1. Ministerial Boards.
2. Mission Boards.—J. J. Yoder.

General Discussion.

Mutual Relations Between District and General Boards.—Rufus Bucher.

General Discussion.

Wednesday Afternoon

Presiding, M. Clyde Horst.

1:30-2:00, **SEPARATE BUSINESS SESSIONS FOR MISSION AND MINISTERIAL BOARDS.**

2:00 **JOINT SESSION.**

Report of Committee on Findings.

Discussion.

Closing Meditations.—H. S. Replogle.

General Daily Schedule

Theme: Pentecostal Evangelism for Our Age

General Chairman of Conference Program, J. A. Dove

Wednesday Evening, June 11; Place—Convention Hall

Chairman, J. M. Moore; Song Leader, E. G. Meyer

7:30-7:45, Worship.—E. F. Sherfy.

7:45 **Sermon.—Pentecostal Evangelism and Prayer.—A. B. Miller.**

Thursday, June 12; Place—Convention Hall

Chairman, M. Clyde Horst; Song Leader, Nelson Huffman

8:00-8:20, Morning Worship.—M. J. Brougher.

8:20-9:00, **Bible Hour—Making Distinctive Doctrines Matter More: Baptism.**—Edward Frantz.

9:10-12:00, **SECTIONAL CONFERENCES OF BOARDS.**

1:30-4:30, **CONFERENCE OF THE BOARD OF RELIGIOUS EDUCATION**

Evangelism Through Education.—Rufus D. Bowman.

The Need of Christian Leadership in a Changing World.—Lewis Knepper.

Youth in Camp and Conference.—By Young People.

Coördinating the Children's Program.—Minor C. Miller.

4:30-6:00, **CONFERENCE OF DISTRICT BOARDS OF RELIGIOUS EDUCATION AND WELFARE BOARDS.**—Led by Rufus D. Bowman.

7:30-7:45, Worship Period.—F. S. Carper.

7:45, **Sermon: Pentecostal Evangelism and Atonement.**—W. J. Swigart.

Friday, All Day, June 13

Chairman, H. K. Ober; Song Leader, Nelson Huffman

Time	Convention Hall	Hillside Auditorium
8:00-8:20	Morning Worship.—M. J. Brougher.	
8:20-9:00	**Bible Hour—Making Distinctive Doctrines Matter More: Dress.**—Edward Frantz.	
9:10-11:45	**PROGRAM OF THE MINISTERIAL BOARD.**	**CONFERENCE OF YOUNG PEOPLE'S OFFICERS AND ADVISORS.** **CONFERENCE OF CHILDREN'S DIVISION WORKERS** (Place to Be Announced)
1:30-4:00	**PROGRAM OF BOARD OF RELIGIOUS EDUCATION.** **Anti-Tobacco Address.** V. C. Finnell. **Peace Address.** Edward K. Ziegler. **Temperance Address.**—E. L. Cherrington.	
7:30-7:45	Worship Period.—E. C. Crumpacker.	
7:45	**Sermon: Pentecostal Evangelism and Grace.**—C. D. Bonsack.	

Saturday, All Day, June 14

Chairman, Ross D. Murphy; Song Leader, N. W. Fisher

Time	Convention Hall	Hillside Auditorium
8:00-8:20	Morning Worship.—M. J. Brougher.	
8:20-9:00	**Bible Hour—Making Distinctive Doctrines Matter More: Peace.**—Edward Frantz.	
9:10-11:45	**PROGRAM OF THE GENERAL EDUCATION BOARD.** (See page 296 for program.)	9:10-10:30, **BUSINESS MEETING OF AID SOCIETIES.** 10:30-11:30, **BUSINESS MEETING OF MOTHERS AND DAUGHTERS.**
1:30-4:00	**PROGRAM ON WOMEN'S WORK.** Laura M. Swadley, Presiding. Theme: United in Love and Good Works "Praise God From Whom All Blessings Flow." Devotional Period.—Laura M. Swadley. Music.—Juniata College. **National Outlook of Women's Work.**—Mrs. Ross D. Murphy. Music.—Elizabethtown College. **Possibilities of Coöperation and Correlation.**—Mrs. Rufus D. Bowman. **Missionary Goal.**—Nora M. Rhodes. Music.—Juniata College. **Short Business Period.**—Mrs. Ross D. Murphy in charge. "Blest Be the Tie That Binds."	**PROGRAM ON MEN'S WORK.**
4:30	**COLLEGE ORATORICAL CONTEST ON PEACE.**	
6:00	**EDUCATIONAL DINNER.**	
6:00	**MEN'S DINNER.**	
7:30-7:45	Worship Period.—B. F. Waltz.	
7:45	**Sermon: Pentecostal Evangelism and Conversion.**—Otho Winger.	

Sunday, All Day, June 15

Chairman, J. B. Emmert; Song Leader, Charles Rowland

Time	Convention Hall	Hillside Auditorium	Band Shell
8:20-8:50	Morning Worship.—M. J. Brougher.		
9:00-10:00	**SUNDAY-SCHOOL HOUR.** General Superintendent, Rufus D. Bowman. Children's Division, Ruth Shriver. (Place to Be Announced). **Adult Bible Hour—Making Distinctive Doctrines Matter More: Love Feast.**—Edward Frantz.	Young People (Ages 12-24), Dan West.	
10:10-10:30	Worship Period.—Paul Brandt.	Worship Period.—David G. Wine.	Worship Period.—E. M. Hertzler.
10:30-11:15	**Sermon: Pentecostal Evangelism and Sanctification.**—J. W. Lear.	**Sermon: Pentecostal Evangelism and Sanctification.**—H. C. Early.	**Sermon: Pentecostal Evangelism and Sanctification.**—W. S. Long
1:30-1:45	Worship Period.—C. G. Hesse.		
1:45-2:30	**ADDRESS.** George William Brown of American Bible Society		
2:40-4:00	**PROGRAM OF THE BOARD OF RELIGIOUS EDUCATION** Sunday-school Attendance Recognition: Those who have perfect Sunday school attendance for one year or more are requested to sit on the platform **Our Needs in Religious Education.**—D. W. Kurtz.		
4:00-5:30	**STUDENT VOLUNTEER PROGRAM** Theme: The Purpose of the Volunteer. Devotions. Special Music. Address: **A Life Devoted to a Distinctively Christian Vocation.** Address: **Sharing Equally With the Missionaries.** Special Music.		
7:30-7:45	Worship Period.—J. H. Longenecker **Sermon: Pentecostal Evangelism and the Future Life.**—R. H. Miller.	Worship Period.—E. G. Hoff. **Sermon: Pentecostal Evangelism and the Future Life.**—H. K. Ober.	Worship Period.—Galen K. Walker **Sermon: Pentecostal Evangelism and the Future Life.**—G. B. Royer

Monday, June 16; Place—Convention Hall

Chairman, J. A. Robinson; Song Leader, E. G. Meyer

8:00-8:20, Morning Worship.—M. J. Brougher.

8:20-9:00, **Bible Hour—Making Distinctive Doctrines Matter More: Healing.**—Edward Frantz.

9:00-11:45, **PROGRAM OF THE GENERAL MISSION BOARD**

Devotions.—Amsey Bollinger.

Flashes from the Home Field.

1. My Larger Parish.—Chas. Forror.
2. My Schedule.—Samuel Harley.
3. What I Found and the Future at Johnson City.—Edward Ziegler.
4. Facing the Task in a Big City.—Merlin Shull.
5. What Is Happening in the Northwest.—H. G. Shank.
6. Our Industrial School.—Nelie Wampler.
7. Glimpses from the Southland.—C. O. Beery.
8. Our Italian Work.—Giovanni Allegri.
9. Work Among the Chinese.

Findings of the Annual Meeting of District Mission and Ministerial Boards.

Address: **Modern Church Trends.**—H. C. Early.

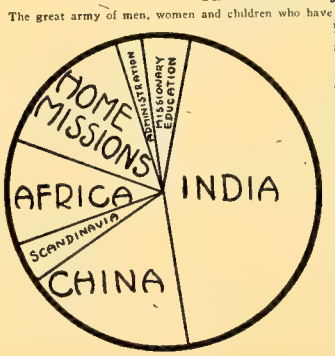
(Continued on Page 300)

The Missionary Dollar

The great army of men, women and children who have contributed to the mission cause are interested in the accomplishments. The June Missionary Visitor will be a Special Number with pictures and facts in great abundance

Occasionally some critic of missions starts a story of the high cost of getting the missionary dollar to the mission field. The drawing, with the figures below, shows how the missionary dollar administered by the General Mission Board was spent last year.

The home mission work done by the District Mission Boards is additional to these figures. Careful estimates indicate that the District Boards administer approximately $110,000 annually.



Expenditure of Missionary Dollar for Year Ending Feb. 28, 1930

Administration	$ 9,832.31	3.58%
*Missionary Education	14,617.14	5.32%
India Mission	125,910.01	45.84%
China Mission	49,626.93	18.07%
Sweden Mission	8,970.65	3.27%
Denmark Mission	177.74	.06%
Africa Mission	30,329.10	11.04%
Home Missions	35,195.80	12.82%
	$274,659.68	100.00%

*Including Missionary Visitor.



Bulsar Bible School, 1929

The school is under the direction of J. M. Blough, sitting in first row. I. S. Long, standing in rear row, was in charge during Bro. Blough's furlough. Few of us can measure all this picture means. We cannot know the faith, hard work and patience to create such a power house; nor foretell the influence of these leaders in building the church in India in the years ahead! With a membership approaching 4,000 the Church in India is already a mighty foe of evil. The strength of purpose seen in these faces is in striking contrast to their non-Christian neighbors. Who is not glad to have given for such an investment!

A Glimpse at Our Mission Work

	Field Opened	Mission-aries	Expenditures year ending Feb., 1930	Expenditures year ending Feb., 1929	Pop. in area assigned to us	Native Church Membership
Africa	1922	17	$ 30,329	$ 40,288	Indefinite	30
China	1908	32	49,626	52,129	1¼ million	1,255
India	1894	50	125,910	133,351	1¼ million	3,944
Scandinavia	1876	4	9,147	9,109	No Assign't	
Home Missions			35,195	38,854	U. S.	

The Cost per Missionary

A missionary's personal support costs $1.50 per day. The expenses connected with each missionary's work are about $5.50 per day. Seven dollars will completely cover a missionary's personal pay and his work expense for a day. Givers should be led to think in terms of the number of days they can support a missionary. Most missionaries have their personal supports already provided, but all of the work budgets need additional money.

Depending on Religious Education

What we think, know and experience of God determines our life. Bible teaching and training for Christian living is the very rock foundation of our church. Our church was founded on the acceptance of the Bible as our law of life.

The Board of Religious Education has been charged with responsibility for preparation of our church school literature. Well-trained editors are employed at this work. Guidance by experienced leaders is being given for the children's, young people's and adult divisions. Leadership training, vacation Bible Schools, and Week-day schools are being developed and aided. Conference has also committed the teaching of peace, temperance, simple living, music, and child rescue work to the Board of Religious Education.

Since our religious training is of such vital importance there is great urgency in this department of our church work.

Conference Offering

MAY 25

Conference Budget 1930-31

General Mission Board	$275,500
Board of Religious Education	21,500
General Ministerial Board	8,500
General Education Board	5,000
American Bible Society	500
	$311,000

The Ministry of Our Church

A church is no stronger than its leadership. The noble service done by the free ministry of the past years will make an inspiring chapter in our history. Now we are in a world with drastic changes occurring almost daily. Helping the ministry to keep abreast of the task is most important. The General Ministerial Board is developing ministerial plans. To this board the church looks for leadership in recruiting young men for the ministry, for guidance in their training, for direction in placing ministers in the churches, and help to congregations in choosing ministers. For the church to grow and prosper we must back up the board responsible for ministerial direction.

General Education Board

The General Education Board's share in the General Conference Budget is $5,000. It requires approximately $2,000 per annum to meet the operating expenses of the board—that is to meet the cost of board meetings, preparation of literature, committee work, etc. The sum of $3,000 is being set aside annually to create a Students' Rotary Loan Fund for the purpose of assisting meritorious and needy young brethren and sisters to secure an education in one of our schools or colleges. Students having been assisted by this method number 127. Christian education is necessary for strength in both church and nation. Many graduates with a Christian outlook are teaching public schools.

Cost per Month, Day, Hour, Minute, Second

Missions and Church Promotion as authorized by Conference and directed by the General Boards costs: $26,000.00 per month, $866.00 per day, $36.00 per hour, $ .60 per minute, $ .01 per second.

Individuals, classes and congregations should think of their opportunity to assume the general work of the church for such portions of time as they are able. Tiny tots can assume the load several seconds, and many widows will bear it for an hour. Let able-bodied men and women assume their share as the Lord gives them strength. "God loveth a cheerful giver" (2 Cor. 9: 7).

Send Remittances to General Mission Board, Elgin, Ill.

COUNCIL OF BOARDS, CHURCH OF THE BRETHREN

PASTOR AND PEOPLE

Her Mother's Daughter

BY EMMA GARY WALLACE

I SHALL never forget it, although it was years and years ago. As a stranger in the city to which I had come to live, I had accompanied a new acquaintance to a missionary meeting.

The day was lowery and the air full of moisture. The streets were muddy and even the atmosphere of the room where the meeting was held, was not particularly cheerful. I was almost sorry that I had come. Then she began to speak!

It was as if we were mysteriously borne on the wings of love into a beautiful garden. Yet she was not especially fashionably dressed nor especially outstanding in appearance, but I learned later that she was the wife of a prominent judge.

She began slowly, and there was a rare tenderness in her voice.

"I am impelled," she began in substance, "to tell you as an approach to our study of today, I am so glad that I am my mother's daughter—that she brought me into the world and nurtured me. And if you'll permit and excuse the personal references, I'll gladly tell you why.

"As the years go by, I realize more and more, that she possessed a remarkable personality. According to the standards of modern beauty, she might have been considered rather plain, but to me she was very lovely. I sensed and admired her soft, smooth skin alight with the radiance of healthy food, temperate living, and exquisite cleanness. Her step was buoyant with the enthusiasm of doing what she wanted to—for she had mastered the fine art of enjoying the duties which were hers, her family, her friends and her opportunities for service.

"But most of all, I revered her for her inner or spiritual personality. It was something of inexpressible beauty and precious beyond compare.

"She was so loyal to the cause of the Master, that one could not conceive of any act of disloyalty of any kind on her part. She was sincere with that joyousness of speech and spirit, which never needed to apologize. She gladly gave of the best she had of hospitality, of sympathy, of understanding, of effort.

"She was unusually skillful, for those were days when, the family comfort depended in large measure, on the mother's ability to do. Her judgment was so sound and far-sighted that her advice and opinions were often sought. But she was humble, always pointing out that all wisdom, all power, all riches were but a trust from the Heavenly Father and that we of ourselves could do nothing.

"She was often in private prayer. She prayed with her family, one by one as need arose and as a group. And her prayers were like a glimpse into the throne room of the eternal. Her chief petition was that we might enter into such spiritual fellowship with God, that he could work his plans for each of us through our lives, and that we might be so sensitive to his leadings that we would not fail to hear his voice from hour to hour, and day to day.

"She was firm as adamant where principle was concerned and withal so kindly. As age crept upon her, she grew mellower and finer if possible, and always she made us feel that she was sure that we were going to do nobly in all situations and under all conditions. The very touch of her dear hand was a caress—an upward pull.

"Yes, I am glad that I am her daughter and that she was my mother. God grant that we too may be such mothers to our children—leading them straight—and ever pointing them upward, so that the path becomes a shining way!"

Years have passed. The speaker of that day is a dear and prized friend—one whose mother's influence still abides. Some way what she—my friend—is, always seems to enhance what she does. It is as that beloved mother of whom she told us would have had it.

Motherhood's crown is in its quality—not in the mere physical fact of child-bearing. The animal kingdom reproduce their kind also. Motherhood in the highest sense means more than that. It is just what the speaker of that day described—the development of character—of personality through wise and loving leadership and devoted and consecrated example.

Auburn, N. Y.

The Mother Architect

BY LULA R. TINKLE

THREE men were busy at their daily task, carving stone. They were all doing the same kind of work, pounding and chiseling on great pieces of beautiful stone, when a passer-by noticed the countenances of the three men. They were so different and he wondered why.

To the first man he said: "My friend, what are you doing?" In a gruff, heartless voice he answered: "Carving stone." And he brushed away the dust, revealing a frown on his face that showed his disgust for the work.

To the second man the passer-by said: "My friend, what are you doing?" The man straightened his weary back and answered: "I am earning money to support my family." With a sigh he again bent over his task.

Of the third man the inquirer asked the same question: "My friend, what are you doing?" "I am helping to build that beautiful cathedral on yonder hill." His face glowed as he paused to explain how this design of his would be fitted into that magnificent structure.

Then the passer-by understood why the countenances of these toilers were so different. One was a slave, he worked because he was compelled to do so by his master. There was no joy in the work for him, just drudgery. The second man was working for material returns. There was some satisfaction in honorably supporting his family. But he saw nothing beyond the material support, and when the money was spent he had a feeling that the results of his hard toil were gone, with no special reward to him. The third man labored not as a slave, not for material returns, but that he might add beauty and strength to that wonderful structure in which his fellow-men would sing praises to his God and Maker. He labored for eternal things.

Mothers, isn't this worth pondering in our minds? There is much about our daily duties which may seem only drudgery if we allow ourselves to do it in a slave's attitude. There is much we must do which is used only for the present and then forgotten. The garments we sew, the food we cook, the beds we make, must soon be used and forgotten. Shall we call these material things, just necessities, but worthless? Can not we think of them as being designed, fashioned, and molded into the beautiful character which is unfolding day by day in our boy or girl?

We are sure that meals balanced and well prepared make stronger bodies. It is a noticeable fact that the mother who has concern for the little personal necessities and comforts of her children, draws them to her as their protector and helper. The mittens she darns, the buttons she replaces, the sleeves repaired, bring the boy or girl into closer relationship, yea even into the very heart; and if she makes the most of her opportunity, those children seek her not only for material aid, but as their counselor and advisor. If smiles and snatches of song are woven into these daily tasks they will unconsciously be woven into that unfolding character—a structure eternal. Of course there must be more than physical toil and material provisions. But how it lightens the task and gives us new strength to try harder when we realize that we are not toiling as a slave, not for material gain, but to build for eternity! Watch your edifice grow day by day and see there the impressions carved by your own hands. In eternity you may behold the finished structure, which God has left for you to design.

Huntingdon, Pa.

The Gist of the Sermon

BY D. W. KURTZ

In Memory of Mother

A HOLIDAY, or a special day, should represent some ideal that is so vital to the welfare of the race that we can set aside a day to instill the meaning of the day into the consciousness of the people. Mother's Day is one of these. Some values are so deeply grounded in human experience that folks instinctively respond to these values. Respect for "mother" is basic in our common culture.

Mother's love is the ground of all her wealth of meaning to us. It is a love that is so unselfish, so deep, so objective for the interests of the child, that there is nothing in the world just like it. Love of friends is fine, but mother's love goes deeper, farther, and longer. Her love never ceases. Long separation from friends seems to lessen the strength of friendship, but distance and time only refines, deepens, and glorifies the love of mother.

The sacrifices of mother are the most constant, the most unselfish, and the most extreme in human life. Only the hero, for a moment, can match what mother does all the time. She does not think of herself, but only for the comfort and happiness of the child. She sacrifices strength, and health, and food, and clothing, and her very life for her young. The biggest part of *mothers*, is *others*.

Mother's loyalty stands alone in the experience of the race. She hopes on when all others have lost hope. She trusts when all others become faithless. She sees ability, and possibilities when none other can see anything to build on. She follows the wayward to the ends of the earth, shares the shame, and sees the good, when all others have forsaken. Her prayers continue when others were despaired to silence. She believes in ultimate triumph, even though she must die to win. Her loyalty is the ever present revelation of that divine faith, hope, love which is the hope of the world.

The manliest part of man is to respect mother. We need a new spirit of chivalry and knighthood, to emulate, defend, and appreciate motherhood. As long as a civilization truly and sincerely honors its mothers, there is something abiding in that civilization.

Let the daughters of this day reverence the ideal of motherhood. Let them look forward to the establishing of homes of their own, and the rearing of noble sons and daughters, as the greatest service to the church, the kingdom of God, and to the nation. Let them realize that true motherhood is the biggest blessing in the world. The sacrifice is the way to the holy of holies, it is the way to the blessing of the race, and the kingdom of God. Let our daughters not be deceived with the superficial and false philosophies of the selfish, thinking that life is richer and happier in the pleasures that lure this age. The human race has made every experiment, we know that the noblest thing on earth is the "mother and child," and this is the way to blessedness.

Long Beach, Calif.

HOME AND FAMILY

Faith in Mother

BY LEO LILLIAN WISE

IT was the afternoon before Mother's Day and James Carr was preparing to go to the city where his wife was seriously ill in the large hospital. His sister Ann, who had come to care for the home and family, aided him in whatever way she could. The very sight of his grim set face wrung her heart.

In an adjoining room they could hear ten-year-old Virginia talking to Betty and Billie the six-year-old twins:

"Aren't we glad we saved our pennies and nickels to send mother flowers? It won't be long at all till she can be coming home."

The heart-sore father groaned: "Coming home! And how? Oh, Ann, you will have to tell them after

I am gone that their mother is—" his voice broke, he could not say the word *dying*.

"Oh, no, James," his sister said quickly, "you must tell them!"

"I can't, Ann. I tell you that I can't destroy their faith in her coming back alive!"

And Ann thought to herself: "How can I do it either!" Soon James must be on his way and walking unsteadily to the door of the other room, he spoke almost harshly, "Well, children, I must be going."

"And daddy," Virginia caught up a cherished box and thrust it into his outstretched hand, "you are to take these flowers to mother. Tell her that the twinsies and I bought them with our very own money."

"Be sure and tell her, daddy," added Betty and Billie in one voice. "We've gone without candy and all to send them to her."

"Bless your hearts, I'll tell her," the father said huskily, as he embraced each youngster. He held Virginia a bit longer, this grave, eldest daughter with her abundant faith in mother.

After he had gone Virginia led the two younger children off to the play-house for a game or two. And then Mrs. Gordon, the minister's wife who lived next door, came in. She asked softly:

"Ann, what is the word today?"

"Oh, Mrs. Gordon," and Ann broke down completely. Finally she said: "The doctor phoned James at noon saying that there is no possible chance for Martha. James has gone and probably will not come home until it is all over."

"Do the children know?" and Mrs. Gordon cautiously lowered her voice.

Ann shook her head. "I wanted James to tell them before he went, but he couldn't do it and wants me to do it. But, oh, I can't do it either!

"You see," she went on brokenly, "they have been saving every cent since their mother went to the hospital to send her flowers for Mother's Day. Virginia took the twins with her to the florist shop and there they laid their pitiful collection of pennies and nickels out on the counter and told him that they wanted the best flowers they could have for that amount. I know that in his kindness he gave them many times the worth of their savings. They have not kept out even one flower to wear tomorrow, but instead they plan to wear bows of bright red ribbons and the flowers have gone to their mother. They expect her to come home soon."

"Oh, the loyal little dears!" and Mrs. Gordon brushed away the tears that persisted in filling her eyes. "One wonders why a good mother must be taken away from her little ones."

"God's ways are not our own," said the minister who had come in unheard. "Is Mrs. Carr's condition really so serious?" he asked.

Ann and Mrs. Gordon repeated what had been said. He watched out of the window where the three children were playing, not in a boisterous fashion, but still in a wholesome manner.

"Would *you* tell them?" pleaded Ann, her wistful eyes upon the minister's face.

"I believe it would be wiser not to tell them," he suggested. "At least as long as their father could not find it in his heart to do so. If death comes, then the time will have arrived. Best to let them keep up their good spirits; who knows what good they may be doing by their own faith."

And so the matter was left. By night all the residents in the section knew of the desperate condition of Martha Carr and of the sublime faith displayed by her three children. Martha Carr was a woman of sparkling character, well beloved in her neighborhood and church. Many were the prayers uttered that night for her, redoubled in fervor and sincerity.

Mother's Day dawned bright and fair. Ann silently helped Virginia to dress the twins for Sunday-school and the church services. Silently she listened as Virginia admonished the two.

"Now, Betty and Billie," she said, "there's to be no twisting and turning around today. You know mother wouldn't 'prove of it. You are to behave yourselves as if daddy was with us." She paused a moment and looking up into the aunt's tender face asked: "Shall we sit with you in church?"

"Oh, of course," Ann almost choked. Just then the telephone rang and she almost ran filled with apprehending fear. But it was the voice of an enquiring friend.

Many eyes were filled with tears as they watched the three sweet faced children, red ribbons in honor of mother, wend their way to the pew where Ann waited. Not one there wanted to be the one to insinuate to either of the children the dread possibility that their mother might not come home alive.

After the services, services that had been heart-drawing, many a man and woman stopped to say a word or two to Virginia the stout-hearted who staunchly replied to all questions: "Thank you, I expect mother will be coming home soon. I'll tell her you asked about her."

"Confound it all," said one old man the while he wiped his spectacles, "the faith of a child is the most wonderful thing in the world!"

"Amen," softly said the minister who had overheard the few words. "Child faith moves worlds!"

The hours had dragged slowly by in the hospital room where James sat watching his beloved wife. Out of sympathy the nurses had permitted him to remain, although the sight of the beloved head moving incessantly tore at his inmost heart. The sure and careful ministrations of trained hands did not seem to help Martha at all. Surely, she was almost over the brink of the stream we call death.

But suddenly there was a movement more restless than any before, the eyes opened and the nurse in very desperateness caught up the flowers sent by the children, placed them in one wan hand of Martha's and said earnestly:

"From your children!"

For one agonizing second the vacant eyes stared, and then Martha smiled, "Ah yes, the children."

"Run for some one" the nurse commanded James in low tone as she redoubled her efforts. And James hardly knew how the next hour or two passed so filled with activities in the sick room they were.

Ann waited and waited for word from the hospital. Every time the telephone rang she turned pale and weak. Still no word had come. She remembered all she had ever heard of the hours one puts in while waiting some dread word. And then about the time the twilight was settling upon the little town James drove up in front of the house. The children were on the porch with her. They sprang up joyously to meet their father.

"Oh, daddy, did mother like her flowers?" the three were demanding.

Catching up Bettie and holding to the other two, he was saying: "Oh, you dear youngsters, your flowers saved mother's life!"

Virginia nodded sagely: "I *knew* they would make mother better." After awhile the children went their way to tell some of the closest neighbors the joyful news and James related to Ann the tale of the racking hours and how the change had come about. Although Martha had turned the corner back toward recovery they would have to expect weeks of careful nursing before she could come home. By that time the minister and his wife were listening. And James added in an awed manner:

"The doctors says that it is nothing short of a miracle the way Martha came back!"

The minister ran his hand through his hair as he said thoughtfully: "The miracle was due to the faith of childhood."

Bloomville, Ohio.

Mother Departed

BY B. F. M. SOURS

O mother, you were dear to me!
And now across the shadowy sea
Your spirit sped, and I am lone
The while you stand before the throne.

Through happy years we lived and loved;
Through shifting scenes we happy moved;
But sunset came, when daylight's bars
Went down beneath the silver stars.

And rest soon brooded over all,
And Death's cold grasp and chilling pall;
And angel convoys bore you where
The glory crowds the heavenly stair

And I am left alone below
'Neath summer's sun and winter's snow;
The while for me I know you wait,
In love, beside the jasper gate.

And you are gone away from me,
And sing beside the crystal sea
Where God is praised the while we move
Still nearer to his home of love.

Mechanicsburg, Pa.

Mother Playing Daughter

BY KIZZIE HAYES

"TOMORROW will be an empty day for me," sighed Mother Mate, as she laid down the post card she had received. "That card was meant all right. It gives me a thrill of happiness; but when I stop to think it seems more like a dagger to pierce me with a desire for things that rarely come my way."

Mrs. Mate, who was affectionately called Mother Mate by her neighbors, had had a hard and lonesome winter. She had been an angel of mercy in her village for years, but the time had come when much assistance had to be rendered her.

Spring with its life, freshness and beauty was bringing her back to herself, yet hours of discouragement came to her at times. She would let herself be convinced that the world was changing rapidly and surely from the good. Then a sudden come-back joy would rush into her life, for she had been too full of love and helpfulness not to reach up for new light.

"'The Origin of Mother's Day,'" she repeated a title to herself as she picked up a magazine. "I'll read this before I retire and try and get the spirit of the coming day."

"My, I had a fine night's rest! I do not know when I did sleep so well!" she exclaimed on awaking the next morning. "What a beautiful morning, and how the birds are singing!"

Mother Mate went about her work with little effort. It was a joy to her. She brightened up a spot here and there. Any observer would have thought she was tidying things up for special company.

She spread her mother's best table cloth, which had been tucked away for years, on her dining table. She stepped up on a hard bottomed chair and brought from the top shelf of the old corner cupboard the old dishes which had not been used since she was a girl.

"My mother's Bible! My mother's Bible!" she exclaimed joyfully and prayerfully, as she drew it from a high shelf. "This must be in its old place."

Mother Mate handled the sacred book carefully. She naturally opened it at the old bookmark, faded and worn without, but within the book bright and beautiful.

"I know these are the last words mother read," she remarked convincingly as she began the sacred pages.

"How beautiful and how appropriate!" she commented several times while reading.

She left the open Bible on the newly set table, and put the fruit, toast, and milk in the antique dishes.

"Just what mother would likely have prepared had she been alone as I am." She recalled days of long ago.

Breakfast over and earnest thanks to God, Mother Mate washed the dishes, reset the table, and left the old yet new Bible lying open beside her plate.

Soon the old and almost forgotten blue and white vase was filled with her mother's favorite flowers; a dish of the same pattern, full of hardy violets, was placed in the center of the dining table, and several old, old doilies and chair covers brightened up the living room.

Next Mother Mate was seen gathering from her yard and garden a large armful of many kinds of flowers, and arranging them not according to her own fancy but the way her mother would have done. Her

(Continued on Page 298)

AMONG THE CHURCHES

Calendar for Sunday, May 11

Sunday-school Lesson, Jesus Acclaimed as King.—Matt. 21: 1-11.

Christian Workers' Meeting, In Honor of Our Mothers.

❖ ❖ ❖ ❖

Gains for the Kingdom

Six baptized at Natrona Heights, Pa.

One baptism in the Lanark church, Ill.

One baptized in the Seneca church, Fla.

Twelve baptized in the Peru church, Ind.

Seven baptized in the Ambler church, Pa.

Six baptized in the Sabetha church, Kans.

Four baptized in the Sidney church, Ohio.

Ten baptized in the Nappanee church, Ind.

Two baptized in the Liberty church, Tenn.

Nine baptized in the First church, Chicago.

Five baptized in the Cincinnati church, Ohio.

Four baptized in the Omaha church, Nebr.

One baptized in the Florence Mission, Mich.

Twelve baptized in the Antioch church, Colo.

Three baptized in the Juniata Park church, Pa.

Seven baptized in the Chowchilla church, Calif.

Three baptized in the Waynesboro church, Pa.

One baptized in the Georges Creek church, Md.

Two baptized in the Williamsburg church, Pa.

Five baptized in the Eagle Creek church, Ohio.

Twenty baptized in the Huntingdon church, Pa.

Sixteen baptized in the Manchester church, Ind.

Two baptized in the Liberty Mills church, Ind.

Five baptized in the Long Beach church, Calif.

Five baptized in the First church, Los Angeles.

Six baptized in the South Waterloo church, Iowa.

Fifteen additions to the Springfield church, Ohio.

Thirteen baptized in the Council Bluffs church, Iowa.

Four baptized in the First church, Kansas City, Kans.

Four baptized in the Central Avenue church, Kansas City, Kans.

Eight additions to the Glade Run church, Pa., Bro. J. Lloyd Nedrow, pastor, in charge

Twenty baptized in the Detroit church, Mich., Brother and Sister O. H. Austin, evangelists.

Three baptisms at Plymouth, Ind., Bro. Ralph G. Rarick of North Manchester, Ind., evangelist.

Thirty-two baptized in the York church, Pa., Bro. A. P. Wenger of Elizabethtown, Pa., evangelist.

Twelve baptized in the Conewago congregation, Pa., Bro. Henry S. King of Heidelberg, Pa., evangelist.

Twenty-one baptized and one reclaimed in the Battle Creek church, Mich., D. H. Keller and wife, pastor and associate, evangelists. ❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. P. S. Parker of Maysville, W. Va., to begin May 31 in the Elbethel church, Pa.

Bro. Jos. S. Rittenhouse of Easton, Md., to begin May 26 in the Glendale congregation, Md.

Bro. A. S. Thomas of Bridgewater, Va., to begin May 17 in the North Fork church, W. Va.

Bro. C. Walter Warstler of Bellefontaine, Ohio, to begin May 18 in the Walnut church, Ind.

Bro. H. M. Oberholtzer of Clay City, Ind., to begin May 25 in the Maple Grove church, Ind.

Bro. A. L. B. Martin of Baltimore, Md., to begin May 18 in the Reading church, Homeworth, Ohio.

Bro. J. A. Buffenmyer of Windber, Pa., to begin May 19 at Pike church, Brothersvalley congregation, Pa.

Brother and Sister Oliver H. Austin of McPherson, Kans., to begin May 14 in the Middlebury church, Ind.

Bro. H. W. Hanawalt of McVeytown, Pa., began May 4 at the Yellow Creek house, same congregation, Pa.

Brother and Sister Jarboe to begin June 1 in the Hickory Grove church, Ill.; May 11 in the Syracuse church, Ind.

❖ ❖ ❖ ❖

Personal Mention

Virginia, Second District, has chosen Elders Jno. S. Flory and A. S. Thomas as Standing Committee delegates to the Hershey Conference.

Bro. Paul S. Longenecker, pastor at South Waterloo, Iowa, has accepted the pastorate of the Morrill church, Kans. He is to begin service in his new field August 1, shortly after Bro. W. H. Yoder goes from Morrill to South Waterloo. Bro. W. T. Luckett, whose call to the Morrill pastorate had been announced, will remain at Hutchinson, Kans., we understand, at the urgent insistence of the church there.

Bro. R. P. Miller is available for evangelistic meetings this summer. Churches interested should write him at 836 S. Union Ave., Alliance, Ohio.

Sweden will have a representative on the Standing Committee this year in the person of Eld. J. F. Graybill, who is in the homeland on a short furlough.

The Standing Committee delegate to the coming Conference from Southeastern Pennsylvania, New Jersey and Eastern New York is Eld. E. M. Hertzler, with Eld. Ross D. Murphy as alternate.

Eastern Pennsylvania has selected Elders I. W. Taylor, R. G. Bucher and Michael Kurtz as Standing Committee delegates to the coming Conference, with Elders J. H. Longenecker, H. H. Nye and J. I. Baugher as alternates.

Sister A. G. Crosswhite whose illness was mentioned in these columns some weeks ago is home again, after a month's treatment in the Miami Valley Hospital. Her condition however still demands the constant attendance of a special nurse who "providentially is her own daughter."

Eleven pastors of the Church of the Brethren enjoyed the privileges of the two weeks' Rural Church School at Vanderbilt University this year. They were: Chas. E. Zunkel, Pleasant Hill, Ohio; Edward K. Ziegler, Johnson City, Tenn.; Orville R. Hersch, Geer, Va.; Clyde Mulligan, Thornville, Ohio; Chas. Forror, Brethren, Mich.; F. C. Rohrer, Jefferson, N. C.; Fred E. Maxey, Nocona, Texas; J. H. Blough, Farragut, Iowa; Merle Hawbecker, Deepwater, Mo.; F. M. Bittinger, Browntown, Va.; Ora DeLauter, Ashland, Ohio.

❖ ❖ ❖ ❖

Miscellaneous Items

The McPherson College male quartette with Mrs. Tate as instructor will broadcast from WIBW, Topeka, Capper Publications Station, between 8.00 and 9:00 P. M., Friday, May 9.

"They had a splendid District Meeting here. Wise counsel, good spirit and large attendance." The careful and competent observer who reported this was speaking of Eastern Pennsylvania.

Business for Annual Conference will be found on page 300 of this issue. On page 268, issue of April 26, there appeared a Report of Bethany Bible School with a Recommendation which should also have special consideration as a part of the Conference business.

The first session of the Standing Committee of the coming Hershey Conference will convene at 8 A. M., Thursday, June 12. This information is given here by request of a member of the committee, and may be of interest to new members not familiar with the long established practice.

Program of the General Education Board for Saturday, June 14, 9:00-11:45, is as follows: Chairman, Paul H. Bowman; Worship, C. Ernest Davis; Music, Juniata Male Quartette; Address—The Contribution of Dr. M. G. Brumbaugh to the Church of the Brethren, C. C. Ellis; Address—Education for What? D. W. Kurtz; Offering for Student's Rotary Loan Fund.

To the Churches of the Second District of West Virginia: All congregations that have not paid their quotas as provided in the District Meeting Minutes (page 2, article 16) will please remit at once. Please send money collected for District work to E. Lodge Ross, District Treasurer, Simpson, W. Va., R. 1. Money collected for the Child Rescue Home should be sent to E. T. Fike, Oakland, Md., R. 2.—Henry C. Sanders, Writing Clerk.

The Conference Offering is being presented in the Messenger this week and next. The General Mission Board is sending to all pastors who so request extra copies for distribution in the several congregations. This should enable agents and pastors to add a substantial list of new subscribers to the Messenger family. And there may be some who have allowed their subscriptions to expire. Now is the time to have them renewed. We urge all agents and pastors to get busy at once.

❖ ❖ ❖ ❖

Special Notices

If a Vacation School is being planned for, attention is called to the 1930 "Syllabus Supplement," which should be in the hands of every prospective teacher and director. If you have a vacation school committee that plans the curriculum, they should read it carefully preliminary to planning the course. The price is ten cents. Other valuable helps are: "Administering the Vacation Church School"—Armentrout, $1; "1930 Materials List"—Leaflet 118, free; "The Vacation School—How to Organize and Promote It"—Leaflet 106, free; "Philippines Project Leaflet," free; "Vacation School Missionary Education Books" Leaflet free.—Board of Religious Education, 22 So. State St., Elgin, Ill.

"Worship and Praise" is the title of a new song book now coming from the press of the Brethren Publishing House. The songs in this collection are especially designed for use in church and Sunday-school, and have been selected with the greatest of care. Those who have examined the book pronounce it one of exceptional merit. This is the song book that will be in use at the Hershey Conference as no arrangements were made to publish songs and music in the Conference Booklet as in recent years. Many of our people consider the Hymnal too large and too costly to use at Conference. Announcement will be made later as to the price of "Worship and Praise," but you may count on it that the book will be at Conference where you will have the opportunity of trying it out for yourself.

❖ ❖ ❖ ❖

With Our Schools

Bridgewater College

The Ladies' Quartet assisted by Nelson T. Huffman tenor, will broadcast from Station WRVA, Richmond, Va., on May 10 from 7:00 to 7:30 P. M., Eastern Standard Time. Alumni and friends in reach of this station are invited to tune in.

The fortieth anniversary of the founding of Daleville College will be observed during the approaching commencement at Daleville which is appointed for May 23-26. This will be a part of the Bridgewater-Daleville Semicentennial movement. Many Bridgewater-Daleville alumni are planning to attend the celebration at both schools.

At the recent District conferences in the Southeastern Region, vacancies in the trustee board were filled as follows: J. C. Myers, alumni trustee from Northern Virginia; C. B. Smith, trustee from Second Virginia; J. W. Ikenberry, trustee at large from First Virginia; Aaron Horne and Harry Rowland, newly elected trustees from Middle Maryland. E. C. Bixler, J. A. Garber and Henry Spencer had previously been elected to represent Eastern and Western Maryland on the Bridgewater-Daleville Board.

Manchester College

The mid-spring term for public school teacher has increased the attendance to more than eight hundred students.

Ora Huston of Bethany, president of the student volunteers of Brethren colleges, has been a welcome visitor on our campus recently. Roy Nicholson of our volunteer band

(Continued on Page 297)

Bethany's Needs

So many churches have delayed sending in their contributions for the work at Bethany that at the close of March we were able to meet only about half of our payroll, and it was not until the middle of April that all the bills could be met. Naturally at the close of April we are a bit farther behind.

You will see the urgency of hastening to send in your church's quota if not already fully paid.

A glance at the statement appearing each week in the Messenger on this page will show you the seriousness of the situation, temporarily—especially since we have very little endowment.

A. C. Wieand.

ANNUAL CONFERENCE BUDGET FOR BETHANY $35,000.00

Funds Needed June 30, '30

June 21 .....

June 14 .....

June 7 .....

May 31 .....

May 24 .....

May 17 .....

May 10 .....

May 3 .....

April 26 .....

April 19 .....

April 12 .....

Paid to May 3, $15,020.10

With less than half of the quotas from the churches paid and with insufficient funds to pay our teachers we feel to urge all churches to make every effort possible to send assistance at once. Will you not also join us in prayer to this end?

BETHANY BIBLE SCHOOL
3435 Van Buren St., Chicago, Ill.

AROUND THE WORLD

The Story of Civilization

The Oriental Institute of the University of Chicago recently received a gift of $1,500,000 for the construction of a laboratory for the study of the origin and development of civilization. The Oriental Institute is applying American business methods to the recovery of records which will tell this story. At present a staff of a hundred scientists and clerks and a thousand laborers are scattered at strategic points throughout the Near East hunting for what carved rocks and ruined cities can tell.

The Matter of Reputation

The individual who mars his reputation soon learns that he has lost something the value of which he can not reckon in dollars and cents. But what holds for individuals is also true for communities. Who has not heard of Herrin and Bloody Williamson"? The hectic period of gang rule in this town and county is said to be a thing of the past. Responsible elements are now in control and trying to stage a comeback—but as we have just said: who has not heard of Herrin and "Bloody Williamson"? Thus the program of recovery languishes—due to a nationally advertised reputation for lawlessness.

A Rich Man's Luck

Eight years ago a gang of criminals robbed the home of Arthur W Cutten, rich Chicago stock and grain operator. The robbers were a bold and insolent lot and Mr. Cutten resolved then and there that he would spare no expense to catch and punish all members of the gang. Mr. Cutten has averaged one gangster per year. After eight years he has been instrumental in rounding down the eighth man. Of Mr Cutten's further plans we read: "He has only one more man to get to make the job complete. The robber still at liberty is Kasper Rosenberg, brother of the man sentenced today. Mr. Cutten is going ahead with the hunt for him. All the others are in prison."

What Some Are Fighting For

These are days when not a few are fighting for personal liberty. The particular liberty commonly desired is freedom to drink as one pleases. However, even now some are achieving the desired release A news item from Wichita, Kans, dated April 28, tells how the members of a fashionable bridge club enjoyed punch spiked with alcohol. And that it was spiked indeed, appears from the following: "Three of the women were reported completely paralyzed, three others confined to their beds, having lost the use of their legs, and the others were able to get about only on crutches. Two of the women told their physicians they had but one drink of the punch and that they had partaken of no other alcoholic beverages for weeks." Is the liberty which brings such terrible pleasures worth fighting for?

A Modern Locust Plague

What is claimed to be one of the greatest locust plagues in history has visited the countries which comprise the northern coast of Africa and upper part of the Arabian peninsula "Great swarms of locusts have darkened the sky within the last week in various sections of Africa and the near east, and the swarms, which are sometimes twelve miles long, have made a deafening noise in flight, as incalculable millions of voracious insects moved over or alighted in Senegal, Morocco, Algeria, Egypt, Sudan, Palestine, Transjordania, Arabia, and Syria. Much damage also has been done as far south as Kenya colony and Tanganyika, where torrential rains halted the insect invasion" In Iraq wind storms blew great swarms of locusts into the Persian Gulf and brought at least temporary relief from the plague. In this connection Bible readers will be interested in looking over the tenth chapter of Exodus, especially noting verse 19.

Should the Church Advertise?

A certain Methodist minister, writing an article for an exchange which comes to the Messenger rooms, remarks that there are times when what is claimed for advertising all but convinces him that the liberal use of newspaper space would solve his problems. And then there came certain misgivings, and finally he set down the following: "I do not advertise because I am running a church, not a circus Somehow I can not connect display advertising with glorious gothic architecture. I can not synchronize the ugliness of display ads with the beauty of holiness. I can not harmonize the idol of publicity with the altar of the living God . . . A church does not move in at dawn and out at midnight. A church is a settled part of the community life. A church does not perform in temporary tents; it ministers in a permanent, substantial structure. If I were running a circus instead of a church I would summon to my aid that genius for publicity which I imagine I possess, and I would try to out-Barnum Barnum. But since I am running a church, and not a circus, I cannot in good conscience emblazon the holy sacraments upon the billboards of America. However, reading further, we discover that the minister in question evidently has in mind the more blatant types of advertising for he concludes: "On the best church page I know anything about, all the churches, in uniform churchly type, without undue display, devoid of any show of rivalry, arranged in denominational groupings, occupying similar space, announce to the general public the services of worship for the Lord's day. In some instances sermon themes are given, in many instances not. The impression the page conveys to the reader is that the churches of the city are earnestly inviting the people to come to church to worship God. Let us, evangelicals all over the land, get together! Let us exalt the church rather than the man, prayer rather than preachments, worship rather than opinions! In a word, by all the arts and gifts we possess, let us lift up the Savior, by whose name and power alone the modern church can be saved."

A New Railroad

If the United States government were to build a railroad from New York City to Omaha, Nebr., the distance covered would be about 300 miles less than the length of the new railroad Russia has just opened from Aris, Usbekistan, to Novosibersk, Siberia. Of course, the new Russian railroad is not serving a populous country; indeed, it runs through a country which is now little more than a desolate desert region. Why, then, was the railroad built? To make a connection with Siberia which would make it possible to ship wheat from this vast land to Turkestan. Since Turkestan is now mainly dependent upon European Russia for wheat the railroad makes possible an adjustment which will release much wheat for export. Again, the region traversed by the 1,700 miles of Russian railroad has irrigation possibilities. It is here that Russia hopes to raise all the cotton she needs as well as some for export. Thus the new Russian railroad is comparable in importance to one of the American trans-continental lines linking the Mississippi Valley with the Pacific Coast.

Youth and Prohibition

The wet sentiment in colleges and universities as uncovered by recent prohibition polls discloses a situation which should have immediate attention. The writer's own college—not a Brethren school—recently held such a poll and voted wet by a small majority. Perhaps the most astounding thing of all, was that the women of the college seem to be a bit wetter than the men! The school to which we refer began as a church school, but for a good many years has been nonsectarian. Our point is that the college has a Christian background and the majority of the present day students must certainly be from homes with a similar background. Furthermore, a system of careful selection on the basis of scholarship has obtained for something like fifteen years. Thus the students of the college in question are not only representative, but so far as possible above the average in ability and heritage. How is it that the students in such a college are voting wet? Note that we say voting wet, for in six years connection with the college some years ago the writer saw little that could be classed as due directly to drink. That is, it is our conviction that the students in this college are thinking wet rather than drinking wet—though ultimately too much thinking wet will lead to drinking wet. The situation which has developed in the college of which we speak is one which makes the thoughtful person pause, wondering how it all came about. In the first place, the generation now in college knows little of the evils of saloon days. In spite of what the wets say, prohibition has succeeded so well that it has rid us of the chief argument for prohibition—that is, the saloon. Drinking today is largely an undercover affair; hence one does not see what drink does for a man. The second reason for the situation is the mindset characteristic of the student. He is taught to be tolerant and he approaches the prohibition issue in this spirit. He has heard the wet man's plea for personal liberty for so long that he thinks there is something to it. We believe it is these two considerations, the success of prohibition and the typical student attitude, which makes it possible for a college to vote wet when by every sound argument that we know, prohibition should prevail.

With Our Schools

(Continued From Page 296)

has been elected president of the student volunteers of the colleges of Indiana.

The work of the regular year will close with the annual commencement program on Friday, May 30, at 9 A. M. The class address will be given by President W. G. Clippinger of Otterbein University. One hundred and forty students will receive baccalaureate degrees while as many more will receive diplomas from various departments of the college. Friends are invited to attend this program as well as the other programs of the week.

McPherson College

Professor H. H. Nininger, with the aid of several biology students, recently excavated in the chalk beds of Gove County, Kansas, a fossil, fourteen feet in length, of a fish, the Porthcus Mollossus of Cretaceous age. It is believed that the rock in which the sketeton was found was laid down before the present Rocky Mountains were uplifted above the plains.

The Ninth Annual Interscholastic Meet brought to our campus 426 entries in track and field events from fifty-four high schools of the state. Although heavy rains during the day reduced the general attendance, two hundred fifty seniors were present for the banquet in the evening

Recent honors have come to four students Lucille Crabb, winner of the second prize of forty dollars in the State Peace Oratorical contest, Una Morine and Myreta Hammann, winners of second and third prizes in piano, and Ruth Turner, winner of first prize in voice, at the Midwest Music contest at Bethany College, Lindsborg

The outstanding events of the Commencement season are the baccalaureate sermon to the seniors by President V. F. Schwalm, May 25; the Senior play, Ervine's "John Ferguson," May 27; the Alumni Banquet, May 29; and the commencement address by Dr. Guy Cutshall, President of Iliff Theological Seminary, on May 30 at ten o'clock

Mount Morris, Illinois

Mount Morris College joins with other colleges in wishing Juniata continued success under the leadership of its new president, Dr. C C. Ellis.

The "Bring One Send Two Club" on the Campus has been very active during the past few days. In a special way it is boosting for an enlarged enrollment of Mount Morris College for next year. High school students are now forming plans about advanced schooling for next year Anything our friends can do to swing them in the direction of our colleges will be greatly appreciated.

Peace caravan plans for Mount Morris College students are now fairly well developed In this work, which is under the auspices of our church Board of Religious Education, our party of young men will tour a given field preaching and spreading the gospel of peace Such work will be of unlimited value to the students and surely do much good in helping to create sentiment against war. Let us all unite and wish the cause and workers well in this undertaking.

The high school track meet conducted by Mount Morris College April 27 was the best that has been put on for a number of years. 226 athletes representing 26 schools took part in the different events. All of the events represented a high type of performance Six records were broken, some of them being of a decade's standing. Good sportsmanship was featured throughout the entire meet. Our college encourages wholesome, manly sports and a constructive program of physical education

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Christ Our King

Psalm 45: 1-7; Rev. 17: 14

For Week Beginning May 18

A GLORIOUS KING

The glory of earthly kings is based on oppression and ill-gotten gain. Christ's glory is based on service and holiness. Worldly kings enjoy the homage of fear Jesus is surrounded by the homage of love (Psa. 21 7-10, Jas 2: 1).

AN INCREASING KINGDOM

Kingdoms built on force provoke hostile forces which finally overthrow them. The kingdom built on love increases without end, for all its subjects are willing subjects (Psa. 72: 10; Isa. 49: 7).

HIS WILL THE RULE OF MY LIFE

If Jesus is my King, his word is the last word for me on all matters. If I can answer the question "What would Jesus do?" I care not to ask another (Col. 1 13, Rev 15: 3).

HIS KINGDOM IS NOT OF THIS WORLD

Therefore it conquers the world Just in the measure that we are not of the world do we have power in the world and over it (John 18: 36).

HE SHALL OVERCOME ALL HIS ENEMIES

Nothing can withstand the might of our King In his own sure way he shall rule over all (Psa 101 1, Mark 12 36, 1 Cor. 15: 25; Rev. 17: 14).

IN MEN'S HEARTS AND OVER THEIR AFFAIRS

Why should he rule the hearts of men except for the ultimate purpose of controlling their affairs? Indeed it is only by this approach that the world can be transformed into the fashion of his will (Psa. 45. 6; Heb 1. 8 9, Isa 32: 1; Jer. 23: 5).

DISCUSSION

How do we crown him King?

How can his rule be enlarged in our community?

R. H. M.

Building the Rural Sunday-school

(Continued From Page 291)

First, make a house to house canvass. As the spies went to see both the giants and the vineyards, so let us get the facts. Herein will be a challenge in more ways than one.

Second, if every person has religious possibilities give everyone repeated invitations. In Virginia, we rural people are following up a survey by community-wide, county-wide and state-wide campaigns for bigger and better schools. Let there be house to house visitation campaigns utilizing many others besides pastors—they coöperating, of course.

Third, have a goal. As to attendance our state, county and community goal is a 25% increase—this is a strong challenge, yet a real possibility. Recognizing the competitive instinct, some schools among us make good use of the contest method. This should be used with care, perhaps; but the Bible encourages emulation of the good works of others, and certainly the spirit of contest and exuberation is worth more than apathy and stagnation.

Here in Virginia we are hoping and expecting that during the next six months' campaign (and campaigns should not be too long or too short) the competitive instinct will be capitalized; class with class, school with school, and county with county until we prove that the 25% goal is too low. One school has already gone over 100% strong, and another 50%. As to efficiency—get the International "A" or "B" standard and with it you can set goals for the next ten years.

Fourth, bring them in. Go out in the highways and byways. Foster better roads to your church door. Learn a lesson from the consolidated school system, a system with busses. Why not organize and dedicate some of our cars to the task of hauling in those who have no way? Remember people like large groups; and fairly large groups tend to greater efficiency. Since the auto is here some churchhouses should be closed and those in strategic points made larger and with equipment for a real program of religious education.

Fifth, let the Sunday-school be the main feature in religious education if you will, but not the only feature. Put on Daily Vacation Bible Schools, Week-day Schools of Religion, Junior League, Bible Schools, and B. Y. P. D. By the way the D. V. B. S. can be used effectively to build Sunday-school attendance and interest. Incidentally, we can well afford to coöperate with other denominations in D. V. B. S. work and Week-day Schools of Religion.

Sixth, increase social contacts by promoting outings, hikes, suppers, picnics and clean play life. All these help people to understand and love each other. Jesus knew his pupils. Teachers should make contacts in their pupils' homes. A little less running after *things* and more after persons would mean much if practiced by Sunday-school teachers.

Seventh, every church should have aggressive, sacrificial leadership. Live wire, sacrificing superintendents for all departments supported by men of vision on a board of religious education—well, in the last analysis, we must always come back to leadership.

In closing, may I say if we are to build bigger and better rural Sunday-schools we must have leadership spelled LEADERSHIP and sacrifice spelled SACRIFICE with Jesus Christ at the center.

Daleville, Va.

Mother Playing Daughter

(Continued From Page 295)

face beamed with joy and hope, and not with sadness, as she placed each flower in shape to make the memorial bouquet.

She was busy but did not let the time slip up on her. She could not miss church that day; no, not a single word of the services, for she wanted it to lift her still nearer heaven.

"Not what the people will say, but what my conscience dictates," she said as she hung back her black dress and put on her grey and lavender print with bonnet to match. "I never saw mother in mourning and she would not approve of my continuing on and on in black."

A different woman from the day before was Mother Mate. She wore a happy countenance, had joy in her step, was clad in a springtime garb, and carried flowers of all colors. Past the churchyard and on to the cemetery she went.

She carefully placed the flowers on her mother's grave and for a moment stood in thought. When she turned away she said to herself: "This is my first real Mother's Day. More for mother and less for self."

Just then a gentleman passed by. Mother Mate did not look up. She returned to the church and entered as usual, not thinking for once that she would not readily be recognized at a casual glance in her grey and lavender with a small white carnation near her heart.

The services were simple. Each song, each prayer, and each word added to the spirit of the day for Mother Mate. At the close of the sermon, the pastor appropriately brought in that he chanced upon a suitable motto for the day, which was: "More for mother and less for self."

Mother Mate started. She wondered where she had heard that. Then she decided she had read the sentence the night before and passed it by.

After services Mother Mate was not overlooked. Many told her they were glad to see her in her accustomed place; others that they had never seen her look better; one that the sunshine in her face made her soul glad, and the pastor greeted her and said:

"You will never know how your cheerfulness and presence have helped me today."

Mrs. Good, a whole-souled woman and neighbor, clasped her hands, and gave her the hearty invitation: "I want you to come with me for dinner. I am having my mother and grandmother with me today. It will mean much to have you with us."

Mother Mate understood. Grandmother Bright was her mother's chum from girlhood days.

While at Mrs. Good's, Mother Mate played that Grandmother Bright was her own mother and that she was entertaining and serving the meal. She was so happy. Her very soul was running over with love and joy.

Back in her humble cottage, she continued to be her happy self. Alone but not lonesome. Again she read the open pages from the old Bible, the last precious words read by her mother.

Hurried footsteps came over the porch and into the room. A familiar voice broke out:

"Where is mother?"

"John! John! My dear boy, is this really you?"

"Yes, mother, I had to come."

The greeting showed love, nothing but love

"John, John, tell me why you had to come."

"Just had to see you, mother. Only last night I decided to come. To get here, I drove hard all day."

"I have been longing to see you, John. I gave up seeing you today—on Mother's Day."

"Mother's Day? Why, this is Mother's Day!" John was recalling.

"I was miserable yesterday, thinking of myself as a mother. Today I have been a happy daughter."

"Your prayers have been answered, mother."

"John, your coming has been the climax of a most wonderful Mother's Day."

Broadway, Va.

Varied Founts of Inspiration

BY GRACE HILEMAN MILLER

"I MUST have color in my environment," exclaimed a young woman as she expressed ecstatic joy upon seeing the beautiful blending colors of mountain shrubbery and clay colored rocks. "I must have color to be at my very best self. I can scarcely wait until I get my house redecorated in beautiful pastel shades."

"Well, I must get out to the canyons frequently and associate with my God in nature to be at my best," spoke another.

"I must listen to wonderful music, devotional music, the good old hymns well played—especially on the pipe organ, to be at my very best," testified a third.

"I must walk in the garden and drink in the wonderful beauty of the flowers in fragrance and color to keep myself in trim," spoke another.

"I must see the dark and deep blue ocean roll, and hear the giant breakers roar ever so often, or I feel myself slipping backward," said yet another.

"The beautiful music of the birds, the beauty of their colorings, and the intelligence of their habits is my inspiration," announced another person.

"I must feel the thrill which comes when one helps those who speak another tongue," confided one.

"I must daily lift up mine eyes unto the hills, and remember from whence cometh my help, in order to courageously meet the tasks daily required of me," said another meditatively.

"My chief fount of inspiration is in my closet, with the door closed; where I may talk to God about the work he would have me do each day." This was the testimony of a busy woman of the group.

La Verne, Calif.

Grandmother Warren

BY BESS ROYER BATES

God in the Book of Daniel

V

"As often as I have heard the story of Daniel in the Lions' Den taught and preached about, I don't believe I have ever heard it discussed from the angle of the faith of Darius in God. It was always taught from Daniel's. So let us think about Darius, for we know Daniel well. We know that no matter what happens, he stands by his God. Nothing can turn him from that. His faith and stability has won him a place over all the satraps of the kingdom of Darius; for, as the sixth chapter tells us, 'This Daniel was distinguished above the presidents and satraps, because an excellent spirit was in him; and the king thought to set him over the whole realm' (Dan. 6:3). Of course, such power would invite jealousy as the fourth and fifth verses explain. 'Then the presidents and satraps sought to find occasion against Daniel as touching the kingdom; but they could find no occasion or fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.'

"So the wily plotters persuaded Darius to sign an edict that anyone who asked a petition of any god or man for thirty days except of Darius, should be cast into the lions' den. And as you know, when Daniel heard this, he went into his room, opened his window toward Jerusalem, as was his custom, and prayed three times a day to his God. Daniel had been through enough experiences with his God to have no fear. We needn't worry about him. But let's see what Darius is going to do now that he has gotten his favorite into this trouble, for it is well-known that once an edict is signed, it can not be changed. When Darius heard about it, he 'was sore displeased, and set his heart on Daniel to deliver him; and he labored till the going down of the sun to rescue him' (Dan. 6:14), but he failed. So Daniel had to be thrown to the lions. But Darius was not without hope, for he said to Daniel, 'Thy God whom thou servest continually, he will deliver thee.' Right there is the climax of the story. The king who had gotten his friend into dire trouble by his own act, still believes that his friend's God has power to deliver. Surely Daniel's God is winning in Chaldea.

"'Then the king went to his palace, and passed the night fasting, neither were instruments of music brought before him: and his sleep fled from him. Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came near unto the den of Daniel, he cried with a lamentable voice.'

"I guess his faith was a good deal like ours," interposed grandmother and looked up to smile at the interested group about her in the twilight, before she went back to her reading.

"'The king spake and said to Daniel, O Daniel, servant of the living God, is thy God whom thou serv-

est continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths. . . . Then was the king exceeding glad, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he had trusted in his God. . . . Then king Darius wrote unto all the peoples, and nations, and languages, that dwell in all the earth: Peace be multiplied unto you. I make a decree, that in all the dominions of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed; and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions' (Dan. 6:16-23, 25-27).

"So we find that God is made known to all the nations of the world through the faith of those Jewish boys.

"Darius believed in God. He commanded all the people of his realm to believe in God, but did you notice, that he always speaks of God to Daniel as 'the God whom thou servest'? I have to wonder whether Darius' faith ever got down to a real living, working, heart faith. I wonder whether Darius' faith was just an intellectual faith, a faith that has to be argued about, and—well, fought over."

Grandmother looked sharply at her listeners. Philip was gazing out of her window into the shadows as if he saw a vision there and made no answer. But Peter met her glance squarely with eyes that were seeking for more light.

"Yes, Grandmother, I see. I see your point. It's good. But—"

"Yes," smiled Grandmother. "Bring on your buts now."

"But what about the rest of the book? What about Daniel's dreams and visions? They are not so easily understood."

"I knew that was on your mind, Peter. Why not let the Book solve that?"

"How?"

"I'll tell you."

Again they settled back to listen.

Pittsburgh, Pa.

The Child's Future

BY MAUD MOHLER TRIMMER

One of the common mysteries is why deeply consecrated Christians, who give wonderful testimonies of answered prayer and the presence of God in their lives, are so pessimistic in regard to the future of their children. On this subject they are so wobbly they are just woozy. It seems that people who have prayed to God to guide and protect their children ought to be confident that he is big enough to handle the matter and see them through with it, but often they are not.

Very likely their deep concern for the moral integrity of their children makes them overly anxious; and because they have observed bad children of good parents, they fear lest their own turn out the same way. Always and forever they have before them the spector of a ruined or disgraced life. How often parents correct a child for trifling misdemeanors and say: "You are going down the downward path," or "You are on the road to ruin," or make other such discouraging remarks. By so doing these parents keep the idea of failure before the sensitive child and take the courage out of him at the start. There is a tendency for children to develop according and in proportion to their expectations, yet even teachers, trained in psychology, will make such disparaging remarks.

Thinking to rouse the pride of the child, parents sometimes ask: "What will the neighbors think of you?" As a matter of fact the neighbors are not losing any sleep over the doings of ordinarily good children. But the poor child, believing the adult neighbors have an ill opinion of him, and having heard from home that he has started wrong, or is worthless, is apt to develop a strong inferiority complex.

Another too common and pernicious habit is to tell the innocent child that God sees all his naughtiness, keeps a record of it and will mete out punishment for it. That is why some children think of God as sort of an ogre with an eye ever watching for bad tricks and waiting to visit swift retribution. Did any pestiferous adult scare you sick, when you were a child with the story of Elisha and the bears? Would it not be better to let the child know that angels of little children are always before the Father, that God loves children dearly and that Jesus blessed them when on earth? Then when they have done wrong tell them that God loves them so much that he will be disappointed and grieved.

We are told that if we pray, believing, our prayers will be answered. Then why not be game enough to try trusting when we pray for the children? God's love for the child is stronger than ours. Only their little bodies are flesh of our flesh and bone of our bone. The soul is God's and he is eager to keep his own. The fact that a child does not always do as we approve is no sign that his end will be bad. When we are inclined to take some prank or bit of impertinence too seriously, let us look back into the past and see if we passed through the period of youth without mistakes—or if we do now. Very often could we understand the motive back of some breach of conduct it would present a different face.

Not only should we expect the most of our offspring, but they should know it. Let every adult consider well what has been the greatest incentive to fine living in his experience. Is it not that some one believes in him? There is no such thing as a self-made person. So-called self-made persons have all had many a boost to strengthen their morale from some one who was sure they would make good. When Jochebed looked on little Moses she saw that he was a goodly child. Hundreds of later mothers have done the same and their children have achieved according to the inspiration they gave them. Just as children respond unfavorably to pessimism, so do they respond favorably to encouragement. One brings failure, the other success.

Happy is that child whose mother says when a child has done well: "I am proud of you and I know you will always please me." Or who makes any of these remarks: "I was very glad when you were born, and I shall be happy so long as you are good and useful"; "I know you will be a fine and useful man and I shall be glad to say you are my son"; "Your father and grandfather were fine men and you will be like them"; "God loves us so much we ought to love him back and try to please him." If some other child does something he should not do she says: "I know my girl would not do that." If her own child has been in mischief she says: "I am very much disappointed. I know you can do better than that. I want you to be your best self. Next time I want to be proud of you."

Little seeds of thought-blossom into fine action. Why not confide your own ambitions to your children. Say to them: "I want my life to be worth while and the world to be better because I have lived. When I die I would be ashamed to go to God with empty hands."

So often we hear the phrase "hold the thought." It is not a bad idea. Form a vision of what you wish your children to be, hold that hope before them, pray for its accomplishment, and trust God for the rest after you have done your best. I do not see how anyone can hope to succeed in training children without the help of God. God and the parents as coworkers have this great task.

Long Beach, Calif.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

Two devoted ladies had some income from a farm and an occupation at which they worked in the home. This they regularly tithed. Finally, a tenth seemed so small that they decided to give two-tenths. Since then even greater happiness in the Master's service has come.

Who'll be the next?

Larned, Kans.

CORRESPONDENCE

STARTING THE GOSPEL TENT

"At the return of the year at the time when kings go out to battle" (2 Sam 11:1). China seems to have some generals who are willing to oppose the government that is in power. At that same time of the year our evangelistic tent wants to start a summer campaign. As the weather begins to get warm enough to be out without fire we are always eager to get the tent work started. A village had invited us to open the tent this year with them and the evangelists were there waiting for the tent to be moved from Liao Chow and put in shape for work. I had asked the evangelist at Ch'in Chou to get carts and have them come to Liao in time to get the tent to this village to start work by the seventeenth of March. The carts came in due time and loaded up to start the next morning. During the night word came that an invading army was marching into the province by way of Liao, so the men were afraid to go on the road, fearing the soldiers would commandeer their carts. Isolated Liao Chow was on the stir. The people there had experienced a battle a few years ago and it did not take much to get them excited. They know what war is. It was only rumors but people were making preparation to get out of the city. All of the government schools had been closed during the night and the children sent home. Carpenters, paperers and general workmen were being engaged to work on temporary buildings to house the soldiers who were coming to defend the city. Animals and men could scarcely be engaged for any other kind of work. But I wanted to get the tent out of the city and the carts had to go along the road over which the defending army was marching. I saw the Chinese pastor and talked to some of the missionaries. The pastor said he would prepare a little flag stating that the material they were hauling was church property, and send it along with the carts. This, he thought, would protect them from being commandeered. This was done but still the men would not go. They said they would go if I would go along, so I got ready and went with them.

We started early on Friday morning. The wind was blowing a stiff gale and the dust made travel very unpleasant but we went on. We had no more than gotten out of the city when we passed the first group of soldiers. Then for the next five miles we passed common citizens carrying large earthen jars to store water in for the soldiers, large kettles for cooking their food. Hundreds of donkeys were loaded with coal for the use of the city and the soldiers. The road was literally lined with men and animals carrying these provisions. Liao had suffered one time because of being surrounded by an invading army and they were quickly preparing against another such incident.

About eight miles out we passed two officers riding horses and we soon saw coming around the turn in the road a group of about five hundred soldiers marching. Our carts were ordered to stop and we waited until they passed. About one hundred yards farther on we met the equipment. Again we were ordered to stand while the mules, carts and donkeys carrying this material passed. Small two-inch cannon, machine guns and boxes and boxes of ammunition were being transported by these animals. We went on for another few miles and stopped at a village for dinner. While we were at the inn the second group of five hundred soldiers passed with their supplies. After this group had passed we started out from the inn and traveled for about one mile when at a very narrow place on the road we met the third group. Our carts were forced to the side of the road and here we waited for one and one-half hours while soldiers, animals and one hundred and seventeen carts passed. As I stood there in the wind and dust I thought the carts never would stop coming around the bend of the road about one hundred yards in front of us. Cartmen often asked the men who were hauling the tent material how they escaped having their carts commandeered. They were very glad, indeed, to have me along. During the afternoon we made only about six and a half miles until dark.

The next day we started early, the day was nice and bright so we made good time. About ten o'clock we began again passing soldiers but not in such large groups. The road was wider and often we could continue going as we passed them. While at the inn eating dinner eighty-six more carts passed. Soon after leaving the inn we turned off this road and from here on everything was very quiet. There were no horses, mules or donkeys to be seen, not even in the fields plowing nor carrying fertilizer. Some farmers were using oxen for their work. I asked one why they did not commandeer the oxen and he laughed and replied that they were too slow for the army. He was happy that he had oxen that were slow.

At two o'clock the third day out from Liao we arrived at the village where we were to start our evangelistic work. On Monday morning with a large number of curious onlookers and willing helpers the tent was soon put in order and by noon we had everything ready for preaching. That afternoon and night large crowds attended and the interest was good. The evangelists sold over one hundred gospels

(Continued on Page 302)

Hershey Conference Program

(Continued From Page 292)

1:30-4:00, **MISSIONARY CONVOCATION.**
Addresses by I. S. Long and A. D. Helser
4:15-5:30, **JOINT COLLEGE REUNION.**
7:30-7:45, Worship Period.—C. C. Kindy.
7:45, **Sermon: Pentecostal Evangelism and Self-denial.**—V. F. Schwalm.

Tuesday, All Day, June 17; Place—Convention Hall
Song Leader, N. W. Fisher

7:40-8:00, Morning Worship.—M. J. Brougher.
8:00-11:30, **BUSINESS SESSION.**
1:30-4:30, **BUSINESS SESSION.**
7:30-7:45, Worship Period.—W. H. Yoder.
7:45, **Sermon: Pentecostal Evangelism and Christian Service.**—A. C. Baugher.

Wednesday, All Day, June 18; Place—Convention Hall
Song Leader, E. G. Meyer

7:40-8:00, Morning Worship.—M. J. Brougher.
8:00-11:30, **BUSINESS SESSION.**
1:30-4:30, **BUSINESS SESSION.**

Business for Annual Conference

Southeastern Pennsylvania, New Jersey and Eastern New York

To the District Meeting of S. E. Pa., N. J. and E. N. Y.—Greetings.

1. Whereas there is a growing demand among the members of our Churches, particularly the city congregations, for some kind of Consecration Service to be used in consecrating young children to the Lord; and since there is no Annual Conference provision for such a form of service; we, the Brooklyn congregation, petition Annual Conference through the District Meeting of S. E. Pa., N. J. and E. N. Y. to formulate a suitable form of procedure for a Consecration Service, and that such form of service be made available for the use of elders and pastors, who find it advisable to conduct consecration services.

2. Whereas many parents request that a suitable certificate be given them indicating that their child has been consecrated, and inasmuch as such certificates become particularly valuable to both parents and child in later years; we, the Brooklyn congregation, petition Annual Conference through said District Meeting, to authorize the issuance of a Certificate of Consecration, which may be used by elders and pastors who find them desirable.

3. Whereas many pastors receive constant requests for baptismal certificates from those whom they baptize; we, the Brooklyn congregation, petition Annual Conference through said District Meeting, to authorize the issuance of a Baptismal Certificate, indicating the form of baptism practiced by our denomination, the age of the individual at the time of baptism and the date when the rite of baptism was administered.

Answer of District Meeting: Passed to Annual Conference.

Second District of Virginia

Inasmuch as the work of the Standing Committee has been somewhat modified by the gradual expansion of general church Boards; and, inasmuch as the duties of members of the Standing Committee have never been concisely stated; and, inasmuch as there is a feeling that members of the Standing Committee should be charged with more definite responsibility within the Districts which they represent, we, the Bridgewater church, petition the Annual Conference of 1930, through District conference of the Second District of Virginia, to appoint a committee of three to study the problem, define the duties and responsibilities of members of the Standing Committee, to prepare a clear and concise statement of the place and function of the Standing Committee in the organization and work of the church, and to bring a report to the Annual Conference of 1931.

Passed to Annual Conference.

Board of Religious Education

In answer to the request of the Annual Conference of 1929, concerning the preparation of doctrinal materials, the Board of Religious Education submits the following report:

The Board has given careful consideration to the preparation of doctrinal materials covering the needs of the pastor and church school. It is felt that this material should be an integral part of the total church program. Considerable doctrinal instruction must be and is included in the regular courses of study in the Sunday-school, the Sunday evening meeting and other instructional meetings of the church.

The Board is of the conviction, however, that there is need for special texts for use in teaching the doctrinal principles of the church. The following suggested chapter headings indicate the scope of a text for Juniors and are submitted for your approval.

I. How to Make the Most of One's Life.
II. Making the Most of Life for Others.
III. Christ Our Leader.
IV. What the Church Is.
V. What the Church of the Brethren Is.
VI. The Work of the Minister.
VII. The Church in the Community.
VIII. The Church at Home and Abroad.
IX. Church Ordinances.
X. How One Becomes a Member.
XI. What One Can Do As a Member.
XII. How to Grow.

Additional texts will be provided as rapidly as is consistent with the total curriculum development.

BOARD OF RELIGIOUS EDUCATION.

Notes From Our Correspondents

CALIFORNIA

Chowchilla.—Our church has just closed a most helpful and inspiring pre-Easter service Bro. J. R. Wine of Empire preached ten excellent sermons. He was assisted by his wife who talked to the children. Our neighbor church, German Mennonites, helped some with the meetings, rendering good special music. Easter afternoon we rejoiced when seven were baptized, among the number being a father and two daughters, which unites one family in the Lord.—Mrs H J. McDaniel, Chowchilla, Calif., April 26.

Live Oak.—Bro. F. E. Miller, elder of Empire church, preached for us recently on Sunday morning. By arrangement of the ministerial association of the county we were given March 30 for holding services at the county hospital. Our love feast was held April 19, with seventy members communing. Several visiting members were with us from the Chico church, among them Bro D. E. Cripe who officiated. A number of our members attended the sunrise service at the cross which had been set up in the County Buttes for the yearly gatherings on Easter morning. Our entire Sunday-school and church held regular services and spent Easter day in the Sutter County Buttes. The afternoon was spent in a social way. Attendance and interest at regular services have kept up well.—Mrs Bessie Fillmore, Biggs, Calif., April 28.

Long Beach.—April 22, the women's missionary society met at the home of Mrs. J. R. Trimmer and gave an excellent program. Mrs. Lulu Ryder, former president of the Federated Missionary Societies of Long Beach, was a guest of the society. Very impressive Easter services were given to a packed house. After the morning service five were added to the church by baptism. Dr. Kurtz gave a very clear and interesting exposition of the fundamental principles of the Church of the Brethren. In the evening the program consisted of Easter music. The various departments of the Sunday-school had fitting services for the day. At the next meeting of the women's missionary society a covered dish luncheon will be given in honor of Mrs. D. W. Kurtz, Mrs. Samuel Bowman, Mrs. E. L. Baughman and Mrs Ella Bohn who will soon leave for Europe.—Maud M. Trimmer, Long Beach, Calif., April 28.

Los Angeles.—First church met in council March 11. Our treasurer's report was encouraging. The church engaged in special prayer for our elder who is sick. We decided to hold our love feast at 4 P. M. on May 18. The first two Sundays in March Eld. J. B. Emmert of La Verne filled our pulpit. March 2 the deputation team of La Verne College rendered a much appreciated missionary pageant, climaxed by a short sermon by Bro Emmert. An offering of $20 was lifted to encourage the team in its missionary endeavor. Eld Alva Long of La Verne preached for us the last three Sundays in March. April 6 Eld. N. E. Brubaker celebrated his eighty-first birthday by preaching for us both morning and evening. April 13 Eld. O. V. Long of Fullerton preached for us. In the evening of Good Friday we rejoiced when four young souls confessed Christ in baptism. One young sister came from the Glendale congregation. Easter morning the Sunday-school gave an excellent program. In the afternoon a Chinese young man confessed Christ in baptism. Our Sunday school attendance and interest are encouraging. The Sisters' Aid is well attended and is doing some good work. It sent $12 to the General Mission Board to apply on the deficit; also gave some bedding and a number of articles of clothing to needy families.—Mrs Della Lehmer, Los Angeles, Calif., April 28.

Oakland.—We have just passed through another joyous Easter season. Services were held each evening the week preceding Easter, the sermons being given by the pastors of several of our neighboring churches. Much interest was shown and a goodly number attended. Easter morning the Sunday-school gave a splendid program after which our pastor, Bro. J. M. Boaz, gave an illustrated talk to the children. At the close of the morning service one of our Sunday-school girls was received into the church by baptism. In the evening the choir gave the cantata, Life Eternal.—Mary Heisel Woody, Oakland, Calif., April 26.

COLORADO

Antioch church closed a successful revival on Easter Sunday when we had three sermons. Thirteen confessed Christ during the meetings. Twelve came into the church by baptism on April 26. The same evening we enjoyed a very spiritual love feast with about fifty surrounding the Lord's tables. Bro. Click labored earnestly and faithfully during the revival and much good has been accomplished in the community, not only in the conversions but also by developing the talent of our young people for personal work. One mother who with her two daughters came into the church had been reared in the Catholic faith. One young man came from a German Luthern home. The good work is moving forward with renewed courage and zeal.—Mrs. D. W. Correll, Yoder, Colo., April 29.

FLORIDA

Seneca church enjoyed a refreshing season during the ten days preceding Easter with Brethren J. W. Rogers and S. M. Miller leading in sermon and song. On week nights the attendance was good but on Sunday nights it was extra good, some coming from Eustis and surrounding places. The sermons were instructive and at the same time carried a strong appeal to the unsaved ones. One young lady was baptized and others are considering the matter. The closing services were held on Easter day with a communion service in the evening. There were thirty-four surrounding the Lord's table with a number of visitors. Two carloads came over from Brooksville to spend the day with us; also one carload from Jacksonville; with two persons from Minneola and Clermont. Besides these, Brethren Harvey and Clarence Priser and their wives were with us. They have been spending some time in the southland this winter and are now on their way to the Ohio home for the summer. Bro. Clarence Priser officiated. Besides the best of sermons and the attention they deserved, we had the best of congregational singing.—J. H. Morris, Eustis, Fla., April 29.

ILLINOIS

Astoria church met in members' meeting April 15. It was decided not to represent at the Hershey Conference unless by volunteer delegate. We are looking forward to our District Meeting which will be held here the last week in August. A revival meeting will be held following District Meeting. A father and son banquet was held on the evening of Feb. 28. Bro. O. G. Davis of Chicago was the main speaker. A splendid Easter program was given the evening of the 20th. Good roads and weather help to increase our church attendance. A program will be given on Mother's Day.—Mrs. Rosella Sullivan, Astoria, Ill., April 28.

Chicago.—First church has just closed a week of very successful pre-Easter meetings under the leadership of Bro. Russell G. West of Batavia, Ill. He preached ten splendid sermons preceded each evening by a chalk talk for the children. Special music featured each service. The large crowd which attended these services, even though much of the week was rainy, showed a keen appreciation of his dynamic messages. Much visiting also was done and many contacts were made in the community. At the conclusion of the service on Easter evening nine were baptized; two await the rite. Of these two young men are from our Chinese Sunday-school. Since Sept. 1, 1929, Bro N. S. Shideler has been in charge of the work on a part time basis, as he is completing his dissertation for the Ph. D. degree. The condition of the church has never been better in its history. Bro. Shideler has done about half of the preaching and the remainder is supplied by other resident ministers. Our pastor has given special attention to the Sunday evening services and through the cooperation of the membership and organizations of the church, splendid programs have been given. We are now eagerly looking forward to the arrival of our new pastor, Bro. Jas. M. Moore of Waynesboro, Pa., who will assume his duties on Sept. 1. At the church council on April 22 Wilbur Lear was installed into the ministry; Marlan Rinehart, Cecil Swartzendruber and Earl Swallow were relicensed, and Mark Cripe was licensed to preach. Bro. Shideler and Eld. J. W. Lear will represent our church at the Hershey Conference.—W. R. Bollinger, Oak Park, Ill., April 28.

Freeport.—We met in business meeting March 10. We decided to hold our love feast on Sunday evening, May 25, beginning at 7 o'clock. Bro. Esbensen will represent us at Annual Conference. March 23 a deputation of six brethren from the Mission Board gave us an interesting service. There were talks on the program of the church, finance, church, religious education, welfare work of the church district and world evangelism. We observed Holy Week with evangelistic services. Our pastor, Bro. Esbensen, did the preaching, closing on Easter with a special program of music and readings by the Sunday-school. We have been spiritually strengthened through these efforts.—Mrs. Walter LeBaron, Freeport, Ill., April 28.

Hickory Grove church met in council April 19 with Eld. J. W. Lear present. He also gave us an Easter message the following morning. Brother and Sister Jarboe will be with us on June 1 to conduct revival meetings which will close with our communion. Sunday morning, April 27, the young people gave a fine Easter program to a good house because of the rain on the previous Sunday. Our Sunday-school attendance is increasing. Our pastor has been giving us fine weekend messages.—Mrs. Jas. H. Doty, Savanna, Ill., April 30.

Lanark.—Easter was a day of blessing and happiness to this church. At 6:30 in the morning the young people had a very fine service. Sunday-school was well attended, also the church service. Following the sermon one young lady was received into the church by baptism. In the evening the young people and children gave a fine program. On April 13 in the evening Dr. J. Paul Gibbel told us of the medical work in Africa. The Mt. Morris College ladies' glee club and the College Band gave us interesting programs in March, and Bro. Alvin Brightbill was with us one Sunday. At our last business meeting our pastor, Bro. F. S. Eisenbise, was asked to stay with us another year, he accepted, for which we are very glad. Our elder, P. F. Eckerle, was elected to represent us at Annual Conference, with the pastor as alternate. The church is progressing very nicely in all departments. The average attendance of the Sunday-school during April was nearly 200. Our love feast is to be May 4.—Etta E. Horner, Lanark, Ill., April 28.

La Motte Prairie church met in council April 26. Bro. O. G. Staufer will conduct a series of meetings for us in October, closing a short man will conduct a series of meetings for us in October, closing a our love feast. Bro. Dolar C. Ritchey will be with us another year as pastor. We decided to have a Daily Vacation Bible School this summer, and a committee was chosen to arrange for the same. Bro. Rowsey conducted a week of pre-Easter services which were nicely attended. Sunday evening, April 12, our neighboring church at Mt. Prairie gave a program here which was much appreciated. Lucy Plunkett, Palestine, Ill., April 28.

Pine Creek.—Last year the members of our church decided to remodel the church interior refinished and some remodeling done. This was accomplished and on Nov. 3 a homecoming and rededication service was held. Many visitors and members who had moved away were present. An interesting history of the church in the early days, later, was given, also talks by some of the visitors. During the winter the Volunteer Band from Mt. Morris College gave us a program. The young people organized a B. Y. P. D. in January and we held services each Sunday evening since with good attendance and ready response on the part of each leader and member. The Ladies' Aid elected new officers the first of the year. They hold their meetings twice a month at the homes with good attendance. April 6 our district secretary, Bro. Funderburg of Chicago, spoke both morning and evening. At our regular March business meeting church officers were elected for the coming year. Sunday school attendance has been up well during the winter months for a rural community. A fine Easter program was given by the children, young people and some of the adults. The closing remarks by the pastor, Bro. J. H. Brindle. Our communion service is May 3.—Mrs. Glenn Butterbaugh, Oregon, Ill., April 25.

INDIANA

Liberty Mills church met in business session March 31. Five letters of membership were received; three have been granted since our last report. Two of our Sunday-school boys were received into baptism on Easter Sunday. March 16 Miss Dorothea Cheng, a Chinese student of Manchester College, gave a very interesting talk about the Chinese. Sunday evening, April 20, two quarterets from Manchester College rendered a musical program that was very much appreciated. Bro. J. O. Winger was elected delegate to Annual Conference with Bro. A. R. Eikenberry as alternate.—Mrs. Lizzie Landis, Claypool, Ind., April 28.

Manchester church elected as delegates to the Annual Conference Bro. Hershey, Brethren H. L. Hartsough and E. B. Bagwell, with D. C. Reber and J. G. Meyer as alternates. On April 6 Bro. A. D. Helser and family were in our midst and inspired us with more zeal in the mission cause. He gave two stirring sermons to large audiences. The church has gained much in spiritual strength through the services of Holy Week. Our pastor, H. L. Hartsough, preached seven sermons dealing with the meaning of Calvary, impressing upon us the great price paid for our redemption. On Friday night we had our spring communion service. Early on Easter morning the B. Y. P. D. sang Easter carols on the streets. At the morning worship service the children gave a short program followed by the Easter message by the pastor. At the close of the morning service sixteen were baptized. In the evening the adult chorus gave an Easter cantata consisting of selections from The Message of the Cross and The Greatest Love. The district board installed Glen Rummel into the ministry on April 24. Olive B. Bagwell, North Manchester, Ind., April 24.

Maple Grove church met in council March 22. A revival meeting is to begin May 25, closing June 8. H. M. Oberholtzer of Clay City, Ind., is to assist in the meeting. We are planning for a Vacation Bible School this summer. The Aid Society is doing some good work. We were very happy to receive the letters of Eld. Alfred Umbel and wife, formerly of the Antioch church, Colo. The undersigned was elected Messenger correspondent.—Margaret Culler, Clay City, Ind., April 29.

Monticello church met in council at the Guernsey house on April 2. It was decided to call a council at the Pike Creek house for April 9. This was held with Bro. Showalter and Bro. B. F. Petry present. The voice of the membership was taken as to retaining Bro. Showalter for another year beginning Sept. 1. Bro. Showalter and wife will remain the summer months with us and continue their studies at Bethany next winter. The pastor closed an interesting pre-Easter meeting on April 20. Our love feast will be May 10 and the Mother's Day program. The 11th, a pageant by the Aid at the Pike Creek house. The Sunday-school is growing in attendance and we are looking forward to a good year of work.—Netta Whitcher, Monticello, Ind., April 26.

Mt. Pleasant church observed Easter Sunday with a children's program given in the morning. This was followed by an Easter sermon by Bro Glen Garber, Dayton, Ohio. Weather conditions have made possible for an almost uninterrupted Sunday-school attendance during the past winter. Preaching services were held twice a month in charge of Bro D. L. Miller. The alternate Sundays were given over to Ruth Huffman who conducted short services for the children after the regular Sunday-school hour. On a recent Sunday the church service was an offering of $16 to the Chinese famine sufferers. The church is mourning over the loss of our neighboring minister, Eld. E. N. Good. He had been frequently in our midst, presiding at communion and funeral services, and had been a worthy counselor. His leadership will be missed.—Mrs. Paul Stoner, Ladoga, Ind., April 26.

Nappanee.—The Easter season has been one of spiritual uplift. Easter among our pastor, Bro Paul Studebaker, gave us a message on The Greatest Victory. Afterward ten came forward and were bap- lowed the following Monday evening. Our attendance was over the enrollment Easter day and just a few below the Sunday following. The pageant which Sister Studebaker wrote we have given at Plymouth and also at Elkhart. The Ladies' Aid is also enjoying meetings once a month, at one of which we gave a missionary program. Regular meetings are every two weeks. The Manchester ladies' glee club gave us a splendid program Sunday evening, April 27.—Mrs. Harley Geyer, Nappanee, Ind., April 28.

Peru.—Since our report in March twelve have been received into the church by baptism, one on former baptism, one awaiting the rite and one received by letter. The pastor, Bro. Oberlin, conducted a week of the Easter services, which were much appreciated by the goodly num- ber of folks who attended each evening. Five of the twelve were re- ceived as a result of these meetings. The attendance at all services has, to the last few weeks practically doubled over that of last year Sunday, April 27, Mr. Lowe and Mr. Huddleston, representing the Tobacco League of Indiana, spoke to the children during the story hour and to all during the preaching hour, concerning the evils of tobacco.—C. F. Snyder, Peru, Ind., April 28.

Plymouth church has just closed a very spiritual pre-Easter revival meeting conducted by Bro. R G. Rarick of North Manchester, Ind. The membership has been much strengthened and four were added to the church by baptism. Since our last report sixteen have been re- ceived by letter. We have been favored by the coming of Bro J. H. Yoder of McPherson, Kans., and Bro. J. W. Lear of Chicago, bringing us some very spiritual messages. Recently a delegation from Nappanee, led, gave a pageant, Victory Over Death, which was much appreci- ated. Our Sunday-school is growing, as well as all the church activi- ties including the laymen's movement and the Y. P. D.—Mrs. Harvey Markley, Plymouth, Ind., April 29.

IOWA

Greene church was favored with a visit by Brother and Sister Ernest Hoff of Fgin Ill., April 13 He gave us a splendid sermon on The Christian Home. Our church audience room has been redecorated by direction of the Sisters' Aid Society. April 20 they received a vote of thanks for the splendid work. A very good Easter program was ren- dered by the children Sunday morning, April 20. At the close Bro. Small gave a short talk to the children on the importance of making the decision for Christ The B. Y. P. D sang the Easter message Sun- day morning to Brother and Sister Aaron Kingery. He has been an inmate for a number of years and Sister Kingery is his faithful nurse. Sister J. E. Small and son went to New Plymouth, Idaho, to be present at her parents' fiftieth wedding anniversary on May 4. The B. Y. P. D. will convene here about June 1 Our love feast will be May 31 at 7.30 P M., instead of June 21 as previously reported The past six months the various classes of the Sunday-school put on programs in the Christian Worker meetings which adds interest to the work.—Elsie A Pyle, Greene, Iowa, April 26

South Keokuk.—At our last council officers for the Sunday-school were elected with Vera Wonderlich supermtendent Our love feast will be held May 18 The losing side in our Sunday school contest ex- pects to entertain the winners sometime in the near future.—Emil R. Wonderlich, Richland, Iowa, April 28.

South Waterloo Our delegate to Annual Meeting, chosen at the March council, is Bro. Paul Longenecker, with Bro. Samuel Fike, al- ternate The missionary play, Robert and Mary, was rendered by the B Y P D one Sunday evening in March April 6 Bro. Paul Gibbel spoke both morning and evening on Africa and our mission there. The same evening Bro. Ralph Fahrney addressed the young people during the Christian Workers' hour. April 13 Bro J. E Miller addressed the evening congregation on pre-Easter thoughts. Observations of Easter began with a sunrise service at the church Following Sunday-school the Cradle Roll, primary, junior and intermediate departments ren- dered a program Six Sunday-school boys were baptized in the after- noon In the evening a chorus of twenty-seven voices under the direc- tion of Mrs D C Hostetler rendered the cantata, Life Eternal. The Monday evening following, our love feast was held with Bro. O. L. Shaw of the Cedar Rapids church officiating. At our recent Sunday- school business meeting we decided to observe Children's Day, June 15, for our general superintendent, Bro. G. W. Messer, was chosen delegate to the state Sunday-school convention at Des Moines in May, with Bro U C. Miller, alternate Our annual Vacation Bible School will open Monday, June 23, continuing ten days.—Mrs. O. W. Tannreuther, Waterloo, Iowa, April 28.

KANSAS

Hutchinson (First).—Eld J J Yoder occupied our pulpit April 6 in the absence of our pastor, W T. Luckett, who had gone to Newton to give the dedicatory address for their new parsonage Bro. Yoder made the announcement that our pastor had made final decision to remain here instead of going to Morrill, Kans., as had been previously decided. Our Sunday-school is functioning splendidly with the attendance hold- ing up nicely. Some of the classes have devoted their efforts to sup- plying equipment for the primary and intermediate departments. Plans for each department and seventy-five metal chairs have re- cently been acquired. Another much needed acquisition is 100 new hymn books purchased by individual subscription and by the Ladies' Aid The Aid recently held an all-day meeting to clean up the base- ment rooms, after which they served supper to their families and the men painted the walls. Two programs were given Easter Sunday; the primary department assisted by the young people's chorus gave a splendid program in the morning. In the evening the senior intermediate classes and the Y P D each presented a pageant, assisted in the music by the chorus. Our pastor has returned from conducting a series of evangelistic meetings at Anthony, Kans Plans are being made now for the District Conference of Southwestern Kansas which will meet here this fall, the date to be announced later.—Mrs. A. W. Keffer, Hutchinson, Kans., April 26.

Kansas City (First).—March 30 Bro C. D. Bonsack gave us two in- spiring messages which were greatly appreciated by all. The work is progressing nicely and an increasing interest is being manifested. Easter Sunday was a day of great gladness for all. Four were received into the church by baptism and two since that date by letter. Special music was rendered at all services. At the evening hour an Easter pageant, The Triumph of Love, was rendered by members of the church which was very impressive. A special program is being put on to increase regular Sunday-school attendance. The ladies of the church are organizing an Aid and are planning some effective work. A series of special programs is being given at the regular Christian Workers' hour.—Arthur W. Grim, Kansas City, Kans., April 28.

Larned Rural church had two weeks of revival meetings, in charge of our pastor and wife, Brother and Sister H. D Michael. The sermons were very inspirational and enjoyed by all. Three were added to the church roll. April 12 and 13 the young people's conference was held with good attendance.—Mrs. Ruth H. Brown, Larned, Kans., April 29.

Newton City.—Attendance and interest are gradually increasing. April 6 we had an all-day meeting to rejoice together over the attain- ing of another goal Through the liberality of our local mission board and the united efforts of the members, the indebtedness assumed a few years ago for the erection of a parsonage has been met. On this occasion we dedicated our pastor's home to the service of God. We were pleased to have with us Bro. Dennis Kessler, former pastor, also W T Luckett, pastor of the Hutchinson church, who was the speaker of the day. Easter morning the children brought us the mes- sage in readings and songs. Our revival will begin April 27 with the pastor as evangelist.—Mrs. Murl Miller, Newton, Kans., April 26.

Sabetha.—At a recent business meeting Bro Earl Frantz was chosen delegate to Annual Meeting with Bro. Roy Kistner, alternate. Bro. Horace Sargent of Bethany Bible School spoke to us on Sunday eve- ning April 13 An offering was lifted for Bethany. A visitation cam- paign was carried on for two weeks preceding Easter and through this effort six were added to the church by baptism. Our communion was held April 21.—Vera Keller, Sabetha, Kans., April 26.

LOUISIANA

Roanoke.—On Easter morning the Sunday-school gave a program to a well filled house. Brother and Sister S. J. Stayer and children of New Orleans came out Saturday afteroon and spent the week-end. Sunday Brother and Sister Milo Spalding and daughter of Iowa, Brother and Sister John Metzger and family of Iowa, and Mr. and Mrs. B. B. Jones and family of Crowley were also with us. After lunch at the church a social hour was enjoyed and at 3 o'clock we gathered in the church for a praise service of songs The evening service was dispensed with as we attended the Easter program of the United Brethren church.—Maurine Bowers, Roanoke, La., April 30.

MARYLAND

Denton church met in council Sunday, April 6. Bro. Wine, our elder, presided. Our love feast will be the first Sunday in May. We expect Bro. Virgil C. Finnell to be with us on April 30, to give us an illus- trated lecture in the interest of the Anti-Cigarette movement. We had a pre-Easter meeting, conducted by our local ministers, ending with the pageant, The Restorer of Lost Dreams. Our delegates to District Meeting are Bro. Woodie and Bro. Krabill; alternates, Bro. Earl Holsinger and Bro. J P Holsinger. Delegate to Annual Meeting, Bro Woodie; alternate, Bro. Krabill. We will have a Vacation Bible School sometime this summer. On March 30 our Sisters' Aid Society gave a very interesting program, consisting of special music, readings, and the opening of the parcles on our missionary apron The gifts in the patches amounted to over $30. Then the pageant, "Asleep in Zion," was given, after which an offering was taken, all amounting to $40 01. Our young people will give the pageant, A Mother's Devotion, on Mother's Day. Our juniors have filled a "Good Will Chest" to be sent to the children of the Philippine Islands; they enjoyed this work very much.—Mrs. E. C. Woodie, Denton, Md., April 23.

Georges Creek.—March 16 Brother and Sister S. Z Smith came to us to hold a two weeks' meeting Bro Smith preached fourteen in- teresting and inspiring sermons. One young man confessed Christ and was received into the church by baptism. March 30 Bro Smith was stricken with pneumonia and died April 4. Services were conducted here by Eld. Arthur Scrogum and Brethren A. J Beeghly and S. P. Digman. The remains were taken to his home at Sidney, Ohio —Anna M Weir, Lonaconing, Md., April 28.

Glendale church met in council March 21. Brethren B. F. Teeter and Earl Harper were chosen to represent us at District Conference. A Sunday-school was organized with Bro B. F Teeter as superin- tendent. The school is making progress and seems encouraging. We expect to have Bro. Jos. S. Rittenhouse of Easton, Md., assist us in an evangelistic effort May 26 to June 8. The love feast will be held June 7. Two interesting sermons were delivered by our pastor, G I. Baker, on April 26 and 27.—Zadie C. Harper, Flintstone, Md., April 28.

Long Green Valley.—The Sunday-school gave a very appropriate pro- gram on Easter Sunday morning, consisting of songs and recitations. Sunday night the B. Y. P D gave an Easter pageant entitled, The Triumph of Love. We expect to hold our love feast May 31 at 4 P. M. —Rena Breidenbaugh, Gittings, Md., April 28.

New Windsor.—Our students of Blue Ridge College gave a very fine Easter service. Then on Sunday evening, Prof. Fisher, our able musical director, favored us with one of the finest cantatas ever given here About seventy-five voices joined in singing of The Risen Savior, Our King. Bro. Marshall Wolfe, in a few well chosen words, pre- sented the Easter message Our District Meeting was held at Meadow Branch Brethren John J. John and Marshall Wolfe were elected del- egates on the Standing Committee. Recently, Dr. Bixler preached on the ambition of the mother of Zebedee's sons; she chose power and honor for them. The road to preferment is the royal road of toil; students must be willing to make the sacrifice, in order to gain schol- arship.—Elizabeth R Blough, New Windsor, Md., April 30.

MICHIGAN

Florence Mission.—On Sunday evening, March 9, the young married people's class from the West Goshen church gave us a program on Purity, followed by a talk by Bro Miller, their teacher, which was greatly appreciated. March 23 Bro Homer Schrock preached for us. March 30 Bro Otho Winger gave an illustrated lecture on Palestine which every one enjoyed very much. April 8 a mother was baptized. Sunday evening, April 13, Bro. M Brumbaugh and wife and Bro. Stull and wife from Elkhart Valley were with us. Bro Brumbaugh led the singing and Bro. Stull gave the message which was appreciated by all. The attendance and interest in the Sunday-school and church are in- creasing. We have started a contest for attendance in the Sunday- school There are many families in the community that are not at- tending church services anywhere We have found two families of members who did not know where the church was For the benefit of others who may be living near and do not know where the church is located, we will say that the church is on the improved gravel road running from Constantine, Mich., to Centerville, Mich., about five miles from each town. Should anyone know of members living in Constan- tine, Centerville or Three Rivers, or in the country, please notify our pastor, Geo. S. Sherck, R. 2, Constantine, and he will gladly call on them.—Mrs. John Boles, Three Rivers, Mich., April 28

Onekama church met in council April 4 We will hold our love feast Saturday evening, May 17. We are contemplating having a homecoming Aug. 17, it being twenty years since the churchhouse was dedicated. One week of pre-Easter services was held by Bro Ulery in which good interest was manifested. A joint Easter program was rendered at the Congregational church. April 27 will be the spring Sunday-school con- vention at the Sugar Ridge church.—Mrs Sylva Ulery, Onekama, Mich., April 25.

Zion church met in council April 12 with Bro Perry Hoover as our elder. We are few in number but are able to carry on our church work. It was decided to hold a communion service June 14, all-day.— Mrs. Chas. E. Switzer, Prescott, Mich, April 25.

MINNESOTA

Root River.—The church enjoyed a splendid Easter program given by the primary department and the intermediate class The juniors have an interesting class in the study of missions, conducted by our pastor's wife, Mrs. Ray E. Zook Bro. Zook has decided to remain with us another year beginning Sept 1 We are expecting to have a ladies' quartet and soloist from Mt. Morris with us on May 8.—Mrs. John Ogg, Preston, Minn., April 28.

MISSOURI

Greenwood Sunday-school of the Cabool church celebrated Easter by having all-day services. Our pastor, A. W. Adkins, preached a good sermon. In the afternoon a program was presented by the children. The young people from the Cabool Sunday-school gave a play, Cross Bearing. After the program the one and five dollar bills were dedicated to the new cobblestone church building which is now under construc- tion. Services are being held in a school building about a quarter of a mile away.—Dorothy Oxley, Mountain Grove, Mo., April 28.

NEBRASKA

Omaha church met in business meeting March 25. M. Andrews was reelected church clerk and J. L. Norris, trustee. Bro L. A Walker was elected to stay with us another year. The Sunday-school attend- ance is fine. The primaries and juniors gave a very interesting Easter program and in the evening the choir gave a cantata Pre-Easter services were conducted by our pastor, Bro Walker. Four were bap- tized the following Sunday.—Mrs. J. L. Norris, Omaha, Nebr., April 28.

OHIO

Covington.—On the morning and evening of Feb. 2, Sister Bertha Butterbaugh, returned missionary, spoke to us Her talks were very interesting, and appreciated by all who had the privilege of hearing her. Feb. 19 the annual all-day Ladies' Aid Meeting of Southern Ohio was held here. A very large crowd was in attendance at this meet- ing. On the evening of March 2 the Southern Ohio young people's chorus rendered their dramatic cantata, Esther, at this place. Our church met in council April 4. It was decided at this meeting to have our love feast the first Sunday evening in May. Also, delegates to District Meeting were elected, and our pastor, Bro O. P. Williams, gave a report of his work since here. Sunday evening, April 13, a pageant, The Uplifted Cross, was given, and on Sunday evening, April 20, a cantata, Redemption's Song, was rendered by our choir.—Edith Deeter, Covington, Ohio, April 25.

Eagle Creek.—Again we rejoice because of the precious souls we are winning for Christ. April 17 one young man was received into the church for baptism. Then on April 25 four more were baptized and one man renewed his fellowship with our church May 18 there will be communion service in this church.—Ruth H. Rodabaugh, Williamstown, Ohio, April 29.

Greenville.—Since our last report this congregation has received fif- teen members by letter; one family has moved away. One of the ad- joining congregations not having had a resident minister for some- time decided to disorganize and place their membership in the congre- gations convenient for them to attend. We appreciate having a goodly number decide to make this their church home At our last members' meeting Brethren Coppock and David Hollinger were appointed dele- gates to District Meeting Bro. Coppock is our delegate to Annual Conference. We enjoyed a two weeks' revival and pre-Easter service. April 27 the ladies of the Bethany glee club with Bro. A. Brightbill as leader rendered a musical program which was appreciated by a large audience —Catharine Hollinger, Greenville, Ohio, April 28.

Middle District church met in council March 27. Six letters of mem- bership were received Bro. H. M Coppock was elected delegate to Annual Conference; Brother and Sister Marley Karns to District Meet- ing. Our communion will be held May 17 at 7 30 P. M During the pre-Easter services our pastor, Bro. H. M. Coppock, exchanged pulpits with the following pastors: Brethren D. G. Berkebile, I. J. Kreider, W. A. Petry, Roy Honeyman, Lester Heisey and Walter Hawke. Each message was inspiring and uplifting. On Sunday the primary classes and the chorus rendered an Easter program. Afterward Bro. J. P Miller delivered a very helpful sermon In the evening Bro. Dan West brought a practical message to the young people which was much ap- preciated April 26 the men's organization will hold a father and son meeting. D. W. Kurtz of Long Beach, Calif., will be with us on June 5 to 9.—I. J. Coy, Tippecanoe City, Ohio, April 28.

Reading church met in council April 19 Our pastor was chosen dele- gate to Conference with Bro. W. W. Stroup, alternate. Our attendance is increasing some since the weather and roads are better. Easter morning our young folks and the children gave a program. We are also planning a program for Mother's Day. May 18 Bro A. L. B. Martin of Baltimore will begin our revival closing with a love feast June 1 at 7 o'clock.—Rena Heestand, Homeworth, Ohio, April 29

Sidney.—The church assembled in council March 13. The pastor's report was unanimously accepted. Brother and Sister Coppock will represent the church at District Conference, and also at Annual Meet- ing March 2 our pastor began a series of sermons to culminate at Pentecost However one climax was reached at Easter when four were received into the church by baptism. The sermons will continue to be of the evangelistic type until June 8 at which time we expect to have the love feast.—Essie Stoner, Sidney, Ohio, April 26.

Springfield.—Our regular members' meeting was held April 12 It was decided to have a Vacation Bible School, the date to be deter- mined later. An Easter program was rendered by the children's de- partment. A week of pre-Easter services closed on Sunday evening As a result of the meetings, conducted by our pastor, eleven of our Sunday-school pupils have been received by baptism. Just a few weeks before, at a regular service, four adult members of the school were baptized, making fifteen received into the church since our last report.—Alice C. Mumaw, Mogadore, Ohio, April 29.

OKLAHOMA

Paradise Prairie.—We were greatly pleased to have with us on April 12 the deputation team from McPherson College They gave a wonder- ful program which was enjoyed by all. Since the coming of spring our Sunday-school has revived and we have much larger attendance than last year. We are glad to see our sister church, Guthrie, is having services now.—Mrs. Ray Henderson, Coyle, Okla., April 28.

Thomas.—Our quarterly business meeting was held March 28. The matter of securing a summer pastor was considered and put into the hands of the ministerial board. April 7 a deputation team of six from McPherson College presented a splendid and helpful missionary pro- gram at the church; they also rendered an interesting program at the high school on Tuesday morning. March 30 after church about sev- enty-five persons motored to the home of Brother and Sister W B. Gish with well filled baskets, as a surprise on the former's seventy- fifth birthday. The seven days of pre-Easter services were very up- lifting and inspiring. The love feast, held on Thursday night, was well attended, some members being present who had not attended for sev- eral years. We also enjoyed having with us a number from the Washita congregation Bro Albert Williams officiated. We are pleased to note the increased attendance in our Sunday-school the last month. Brother and Sister Joe Carrier just closed a successful school term near Thomas and are leaving for other fields of labor We appreciated much their help in our services and shall miss them.—Mrs. H. L. Hutchison, Thomas, Okla., April 26

PENNSYLVANIA

Brandts.—H. K Ober gave his famous lecture, Orange Blossoms, Sun- day, April 20, which was very instructive to a large and appreciative audience. We were also favored with special music by the Waynesboro male chorus which was greatly appreciated.—Elizabeth Heckman, Wil- liamson, Pa., April 23.

Chiques.—We had the pleasure of having Bro Finnell preach for us at our regular service April 6 His talk was instructive and helpful. Our delegates to Annual Meeting are Bro. H L Hess and B G. Stauffer; to District Meeting, H. L. Hess, B G. Stauffer and Elmer H. Zug A short Easter program was rendered in the evening by sev- eral Sunday-school classes The Christian Workers' Society expects to render a Mother's Day program —Fanny Zug Shearer, Manheim, Pa., April 29.

Conestoga.—March 30 Bro. Henry L. Hess of Manheim, Pa., preached a missionary sermon at the Farlville house. An offering for missions was lifted April 6 Bro. Abram W. Zuck of Ephrata, Pa., preached for us at the morning services. Easter Sunday evening the Sunday-school rendered a program. May 18 for both morning and evening services Bro. V C. Finnell will be with us at the Bareville house.—Amos B. Hufford, Bareville, Pa., April 26.

Coventry congregation has been enjoying many good things during the month of April. Bro. Finnell's lectures were much appreciated in the church and local schools Easter evening the choir and intermedi- ate society gave the Easter story in song and pageant The District missionary and business meeting convened April 23 and 24. Bro. Helser brought a very helpful message the first evening. One hundred and fifty young people of the District met April 26. Bro. Ober and Mrs. Morris brought the principal messages At the quarterly business meeting of the church it was decided to install a pipe organ during the summer. The love feast will be May 22 at 7 P. M. The financial committee reported a balance in the treasury Our pledge to District work is $500.—Elizabeth Kulp, Pottstown, Pa., April 29.

Elbethel congregation reorganized, choosing Eld. W. M. Knopsnider as elder. We expect to begin our meeting May 31, continuing two weeks, closing with a love feast June 15 Bro Perry S. Parker of Maysville, W. V., will be the evangelist.—Sadie L. Barnes, White, Pa., April 28.

Harrisburg church closed their revival on Easter Sunday, conducted by the pastor, Bro J. E Whitacre. Twenty stood for Christ, most of them grown folks; a few are Sunday-school girls We had very inter- esting meetings. Special music was rendered by local and home talent; also the men's chorus from York was with us on Sunday evening, April 13 Since the last report three members have been received by letter. Our goal on Easter Sunday was 250 present in Sunday-school and we were very much pleased that this was more than reached, 252 being present. Sunday evening, April 27, the young people organized and will take up the study of church history. Thirty-five were present for the first evening. Bro. Whitacre will conduct the class. The women's Bible class will render the program for Mother's Day April 20 we were also happy to welcome into our midst Eld. J. F. Graybill of Malmö, Sweden, one of our former members, who is here visiting.— Sallie E. Schaffner, Harrisburg, Pa., April 29.

Juniata Park.—Our quarterly business meeting was held April 8. Bro. Long, representing the District Ministerial Board, was with us and licensed Bro. Chester Beard to the ministry. The pastor reported 107 calls made during the past quarter, and nine baptisms. Our pastor was elected delegate to Annual Meeting with Bro. Beard, alternate Our Sunday-school and church services have been very well attended

(Continued on Page 304)

STARTING THE GOSPEL TENT

(Continued From Page 299)

the first afternoon. There are several Christians living in this village. The old man who was instrumental in having us come to his village has been a Christian for a number of years. His oldest son is dead, but his two grandsons are living with him and they both are Christians. The old grandfather is eighty-three years old and believes that God has given him long life because he trusts him. We are hoping and trusting that these Christians in this village will act as a nucleus around which to build a Christian church.

I had hoped to stay here and help in this tent work for a week before going back to Liao, but on Monday evening a man came to me and handed me a letter. The war scare had increased in the city and they wanted me to return as soon as possible to help there in case of a battle. Tuesday morning I was on the road again. As I left the evangelists asked me to take care of their wives and children in the city in case of serious trouble. I promised I would do anything I could to help their families in case of danger.

When I arrived in the city the tension had lessened but they are preparing to make Liao Chow one of the main defenses of the Shansi border. We are hoping and praying that this latest revolt against the Nanking government may also be avoided. It hinders our work as well as the progress of the country. It makes famine and sickness much more difficult to cope with.

Ernest M. Wampler.

Liao Chow, Shansi, China.

"TALKING TO YOUR MUSH"

The scene was that of a group of six seated around a table on which had been placed the morning meal. This consisted partly of cereal mush served in bowls. The hosts were a father, mother and daughter; the guests were a father, mother and little three-year-old daughter. The fathers had grown up in the same family under the same spiritual influence. As time passed the boys drifted apart. But time brought them together again as heads of families, but different in practice. The one had continued the usage of the old home while the other had abandoned it. On this occasion, the host as usual gave thanks, bowing with the face near the bowl of mush. When done the little three-year-old turned to her father and said: "Daddy, why don't you talk to your mush?"

The question caused quite a bit of mirth and laughter at the time, but the child in its innocence had asked a question which the father failed to answer. The infant mind could grasp the act, only as it appeared to her childish eyes, and did not realize the content of her question. But no doubt the father recalled earlier influences. The patriarchs of the Bible gave thanks for their food, Christ gave thanks to the Father for food, and in his hands it became a great blessing. The giving of thanks is a privilege which should not be neglected. Then our children and some others probably would not need to ask "Why?"

John W. Vetter.

Fostoria, Ohio.

A BETTER WAY

Perhaps there isn't any harm in indulging in chicken repasts at our churches to raise money, but somehow it seems as though there might be a better way. Of course we love to get together at the churches and have a good social time and enjoy meals together, but we could enjoy ourselves more if we gave our money outright and spent more time in Bible study and spreading the gospel. To sacrifice and give to the Lord seems to be so much the better way, and surely it is more precious in God's sight. It is the spiritual feast, testimonies, etc., that bring our hearts nearer to God and make us more willing to give. "God loveth a cheerful giver." Churches would not be obliged to resort to other means for support, if the members were more liberal with their freewill offerings. So it rests with the individuals.

Lulu Ann Terford.

Los Angeles, Calif.

IN MEMORIAM—ELIZABETH SHULTZ

Elizabeth Shultz, daughter of John H. and Mary A. Ulrich, was born in Lancaster Township, Huntingdon County, Indiana, on Aug. 6, 1858. Her spirit took its departure on April 17, 1930. She was aged 71 years, 8 months and 11 days. She was the tenth child in a family of eleven children in a pioneer home, and spent all her life within one and a half miles of her birthplace.

For nearly fifty-five years she was actively interested in and devoted to the Church of the Brethren; having united with the church at the age of seventeen years.

On Feb. 10, 1877, she was united in marriage with Isaac L. Shultz. To them were born six children: Jesse, deceased; Mrs. Mary E. Bohnger of Wenatchee, Wash.; Nancy C., deceased; Lawrence W. of North Manchester, Ind.; Homer W., deceased; and Herman I. of Clear Creek Township.

Surviving are the husband; one brother, Levi L. Ulrich of Lancaster Township; the three children; fifteen grandchildren; six great-grandchildren; and a host of other relatives and friends.

In October of 1928 she failed in health, and since that time was confined to her home, with the exception of one short trip to the Manchester Conference last June. For the last six months she was almost entirely confined to her bed. Her life of activity and interest caused her to desire to live and continue to serve, but when it became apparent that she could not recover, she longed to be at rest and was fully prepared to leave this world of time and space.

While quite young heavy responsibilities fell upon her in her father's home, and she always carried upon her heart the interests and welfare of all in her care and acquaintance. She always took an active interest in the work of the church and Aid Society. She enjoyed entertaining the ministers and evangelists who came to serve the local church. Her home was always open to those who wanted food and rest. She was a devoted wife and mother and spent much time and thought for the welfare of her husband, her children and grandchildren. She loved flowers and children.

Her patience in suffering, her industry and diligence in serving, her cheerful and hopeful disposition, her desire to always do the right, her sincere faith and Christian devotion—all these are graces that will be an example and hallowed memory to all who knew her well.

Her place was seldom vacant in the house of God when there were services. She loved the hour of prayer, song and spiritual meditation. She was an eager listener to the word. As the Scriptures were read or quoted, and as the message was proclaimed, her smile and nod of approval were always an inspiration to the messenger. Her whole attitude in worship was such as to denote a deep, religious experience, and a sincere hungering and thirsting after righteousness. When speakers were needed for the Christian Workers' topics she was always ready to respond with a helpful message. When memory verses were called for she was never found without some nugget of truth, and was one of the first to respond. Her devoted life was a great blessing to her home, her church and the community. The rich heritage of her good life will continue to bless all who came under her influence. In her passing the church has lost a fine Christian worker; the husband a loving companion; the children a faithful and true mother; the community an unselfish and thoughtful neighbor.

Funeral services were held in the Salamonie church on Sunday afternoon, April 20. The crowded house of 660 sympathizing friends who gathered for the last rites was evidence of the high esteem in which she was held. Service was conducted by the pastor, R. O. Shank, and a former pastor, Rev. H. L. Hartsough. The body was laid to rest just across the road from her home in the beautiful cemetery at Lancaster.

R. O Shank.

Huntington, Ind.

Resolutions of Respect

Inasmuch as it has pleased Almighty God in his wise providence to remove from our midst our beloved coworker and sister, Elizabeth Shultz, therefore be it resolved:

That we bow in humble submission to the Father in this divine visitation, realizing that what he doeth is well done, and that he worketh always for our eternal good,

That the Sisters' Aid Society of the Salamonie church acknowledge their deep loss in the passing of our faithful and devoted sister, who was our earnest leader and willing helper for so many years,

That we express our sincere sympathy to the family in their bereavement, and pray the divine consolation of our Master in this their great sorrow,

That we cherish the memory of a life so fully and gloriously dedicated to the Master's cause, whose quiet, unassuming and cheerful disposition so beautifully portrayed the Master's Spirit,

That these resolutions be recorded on our minutes, a copy sent to the family, and one to the Gospel Messenger.

Sisters' Aid Society of the Salamonie church,

President, Mrs. Grace A. Crull.
Secretary, Mrs. Faun Hite.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father in his infinite wisdom, to call so unexpectedly from our midst our sister in the Lord and member of the Sisters' Aid Society, Mrs. Anna Hoover Danner, therefore, be it resolved:

That we, the members of the Sisters' Aid Society of the Church of the Brethren of East Berlin, Pa., express our loss of a true and exemplary Christian, one who was devoted to the work of her choice, and ever faithful to those under and for whom she labored;

That we cherish the memory of her kindness to spend and be spent for those who so much needed and appreciated her service. May our loss be her eternal gain;

That we extend our heartfelt sympathy to the members of her family and near relatives and commit them to the tender care of our kind heavenly Father;

That a copy of these resolutions be furnished the family and that the same be published in the Gospel Messenger and spread upon the minutes of our Society.

Mrs. Emma J. Miller, Secretary,

East Berlin, Pa.

RESOLUTIONS OF RESPECT

The following resolutions were adopted by the Sisters' Aid Society of the Big Swatara Church of the Brethren, Hanoverdale:

In memory of our departed sister, Catherine Witmer, a charter member and the president of our Aid Society, who died April 3, 1930:

Whereas, it has pleased our heavenly Father in his infinite wisdom to call from our midst and take home unto himself our sister in the Lord, be it therefore resolved:

First, that we, the members of the Sisters' Aid Society of the Church of the Brethren, express our loss of a true and faithful Christian who was a helpful worker in our Society, one who was always ready to lend a helping hand to those in need;

Second, that we cherish the memory of a life devoted to the Master's cause, and may our loss be her eternal gain;

Third, that we extend our heartfelt sympathies to the survivors of our departed sister;

Fourth, that a copy of these resolutions be sent to the surviving children and sister and that the same be published in the Gospel Messenger and the Middletown Press and spread on the minutes of our Society.

Agnes K. Umberger, Secretary.

Hummelstown, Pa.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Boyers-Freeze.—By the undersigned at the home of the bride's parents in Springfield, Ohio, March 31, 1930, Mr. Charles A. Boyers and Miss Thelma L. Freeze, both of Springfield.—J. J. Johnson, Springfield, Ohio.

Hampton-Good.—By the undersigned in the Church of the Brethren (East End), April 19, 1930, Bro. Elzia L. Hampton and Sister Gladys B. Good.—Van B. Wright, Dayton, Ohio.

Kreiser-Seibert.—On April 19, 1930, by the undersigned, at his home, Bro. Harry D. Kreiser and Erma B. Seibert, both of Hershey, Pa.—H. H. Nye, Elizabethtown, Pa.

Martin-Moberly.—By the undersigned, Dec. 25, 1929, in the home of Mr. and Mrs. H. E. Moberly, parents of the bride, Leonard E. Martin of Traer, Iowa, and Gladys E. Moberly of Waterloo.—Paul S. Longenecker, Waterloo, Iowa.

Timmons-Perry.—By the undersigned, April 20, 1930, Albert Arthur Timmons and Hazel Elizabeth Perry both of Covina, in the Covina Church of the Brethren.—Leland S. Brubaker, Covina, Calif.

FALLEN ASLEEP

Abshire, Andrew J., son of Abraham and Hannah Abshire, was born near Roann, Ind., and died at his home in Roann, April 16, 1930, at the age of 85 years, 1 month and 20 days. His parents had moved from Virginia to the farm where he was born. He was the last survivor of a family of fifteen children. He married Diadema Aldridge Oct. 7, 1869. She died in 1890 leaving him with a family of four children, three of whom survive, the fourth having met an accidental death in Chicago seventeen years ago. He married Nancy Mowl, Aug. 26, 1891, and they made their home together till he was broken by her death a short time before his. He was a member of the Church of the Brethren for a number of years. Funeral services conducted by the undersigned at the Church of the Brethren near Roann.—Edward Kintner, North Manchester, Ind.

Abshire, Sarah Katherine, daughter of Samuel and Elizabeth Myers, was born in Tuscarawas County, Ohio, Sept 6, 1854, and died at the home in Roann, Ind., March 12, 1930, at the age of 75 years, 6 months and 6 days. She was one of a family of nine children, of whom two brother and three sisters together with a half brother and a half sister survive. She married Andrew Abshire Aug. 26, 1891, and for almost two score years they shared life's pathway. She united with the Church of the Brethren some years ago and was a faithful member till death. Funeral services at the Progressive Brethren church in Roann by the writer assisted by Rev. Moss of the church in which the funeral was held.—Edward Kintner, North Manchester, Ind.

Brillhart, Sister Elizabeth, nee Spiker, died at the home of her daughter, Mrs. Catharine Berkey, near Purchase Line, Pa., Feb. 1, 1930, aged 75 years, 3 months and 29 days. She united with the church at the age of sixteen and lived a consistent Christian life to the end. June 26, 1873, she married Abraham Hetrick Brillhart. To them were born six sons and two daughters; four sons and two daughters survive, also one brother and one sister and a number of grandchildren and great-grandchildren. Her husband and two sons preceded her. Funeral services at the home by the writer assisted by Eld. W. N. Myers. Interment in the Montgomery cemetery.—E. A. Edwards, Clymer, Pa.

Cocanower, Callie, daughter of John and Anna Fortney, died Jan. 18, 1930, aged 61 years, 3 months and 25 days. She was married in 1891 to John Cocanower who survives with three sons, two grandchildren, two sisters and one brother. A daughter and an infant child, three sisters also preceded her. Funeral by Eld. Frank Kreider assisted by Bro. Wm. Brubaker.—Dora Henricks Kreider, Goshen, Ind.

Daniels, Chas. Wilbur, died March 28, 1930, aged 60 years and 6 days. He married Angie Chapman March 17, 1889. To them were born three children, one son preceding him. Funeral in the home near Lodi, Ohio. Interment in the Friendsville cemetery.—D. E. Sower, Homerville, Ohio.

Fuhrman, Jesse W., died April 15, 1930, aged 79 years, 1 month. Burial at Black Rock, Pa. Services by Eld. M. A. Hostetler in the Miller, Linebore, Md.

Garver, Jacob H., eldest son of Eld. Samuel and Sarah Garver, born in Medina County, Ohio, died Feb. 25, 1930, aged 77 years, 5 months and 14 days. He married Ida May Strock Nov. 6, 1884 and early manhood he united with the Church of the Brethren. He leaves his wife, three sisters and three brothers. Funeral services by the writer assisted by Elders S. M. Friend and A. B. Hurst at the Black River church. Interment in the near-by cemetery.—D. L. Sower, Homerville, Ohio.

Grisso, Bro. Peter C., son of Christian and Phoebe Grisso, died at his home in North Hampton, Ohio, April 12, 1930, aged 72 years, 7 months and 5 days. In 1895 he became a member of the M. E. Church and in later years a member of the Church of the Brethren. He married Mary Elizabeth Lehman in 1881. He leaves his wife, one son and two grandchildren. Funeral at the New Carlisle church conducted by Eld. D. S. Dredge assisted by Bro. Cyrus Funderburg and Rev. Barker, Methodist. Burial in New Carlisle cemetery with Dreisbach, Springfield, Ohio.

Hare, Laverne Adaline, daughter of Frank and Lillie Benner, was born April 11, 1906, at Logansport, Ind., died March 27, 1930 in the hospital, Lafayette, Ind., following an operation. She married Walter W. Hare, June 22, 1923. To them were born three children. At the age of nine she entered the Brethren Church to which she remained faithful. Services at the Monticello church by Bro. Oberlin and Roy Showalter. Interment in Riverview cemetery.—R. Oberlin and Roy Showalter. Interment in Riverview cemetery.—Mrs. Frank E. Benjamin, Monticello, Ind.

Hess, Henry R., son of John and Hannah Rowand Hess, born Sept. 13, 1857, near North Webster, Ind. He was the youngest of ten children, all of whom preceded him. He married Mary Mellinger Sept. 16, 1877. Two children were born to this union, one preceding him in infancy. Sept. 7, 1882, his wife died. Jan. 1, 1885, he married Sarah Ann Rensberger who died July 21, 1921. They had three children. Soon after his second marriage he located in Goshen where his residence continued for thirty-five years. In 1921 he went to Cincinnati, Ohio, to make his home with his daughter. Here he died on April 21, 1930. In 1888 he was received into the Church of the Brethren by baptism and remained a faithful member. He and his wife were charter members of this congregation. He is survived by four children and five great-grandchildren. Funeral at the church by the writer. Burial in Oak Ridge cemetery at Goshen, Ind.—T. E. George, Goshen, Ind.

Holsinger, Elmer C., son of the late Abraham and Mary Holsinger, born Jan. 21, 1892, died Feb. 18, 1930. He is survived by his wife, two sons and one sister. Services in the Church of the Brethren by J. T. Glick and S. C. Hutton. Interment in the Timberville cemetery.—Rebecca L. Neff, Timberville, Va.

Horner, Mrs. W. J., died at her home, near Garrettsville, Ohio, April 14, 1930, in her seventieth year. She was the mother of Mrs. M. Clyde Horst, and is survived by her husband, two daughters, and six sons. In her youth she had united with the Church of the Brethren in Kentucky, Eld. L. J. Rosenberger administering the baptism. Although isolated from the church of her choice, and subjected to many trials, she maintained a beautiful Christian spirit. A number over two years ago, she and her husband celebrated the golden wedding anniversary. Services at the Friendsville Reformed Church by the Rev. Bryant, of the Windham Congregational church. Interment in the Friendsville, Ohio, cemetery.—M. Clyde Horst, Lexington, Pa.

Jones, Sister Bertha, daughter of Jacob and Margaret Sarber Brunner, died March 31, 1930, at the Neffsville Brethren Home, a complication of diseases, aged 74 years. She was very much devoted to her church, Philadelphia, First. As long as she was physically able she attended Sunday-school and church services faithfully. She was at the Home about six months. One son and one granddaughter survive. Funeral by Bro. Ross D. Murphy at the Home. Interment in the adjoining cemetery.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa.

Kulp, Merle Atlee, born in Wayne County, Ohio, Sept. 14, 1904, died March 1, 1930. Surviving are father and mother, one brother and three sisters, one sister a twin. Funeral by the writer at the Mohican church. Interment in the adjoining cemetery.—D. E. Sower, Homerville, Ohio.

Knopsnider, Lola, three months' old daughter of Brother and Sister David Knopsnider of near Mt. Pleasant, Pa., died of pneumonia March 15, 1930. Funeral in the Pennsville Baptist church by R. E. Shober. Interment in the near-by cemetery.—Mrs. R. E. Shober, Connellsville, Pa.

Kurtz, Bro. Levi, lifelong resident of Mechanicsburg, Pa., died at his home April 9, 1930. Sister Kurtz died about nine years ago. He is survived by three sons and three daughters, one brother and two sisters. Services at the house by Eld. D. S. Myer and at the Bareville church by Eld. Martin Ebersole and Bro. Paul Wenger. Burial in the Kurtz cemetery on the home farm.—Amos B. Hoover, Bareville, Pa.

Larick, Wm. Nelson, born in Monte Vista, Colo., March 4, 1882, united with the Church of the Brethren at Longmont, Colo., at thirteen years old. During all these years he had been affiliated with the church and encouraged his family to remain loyal and true. In 1906 he came to California where he met Martha Ann Sell. They were married Feb. 24, 1909. His wife and six children survive, also one sister and three brothers. He had been operating a well drilling rig for the last fifteen years and was suddenly killed on April

when the well pit caved in, pinning him against the well casing. Services in the Covina church by the undersigned, assisted by Eld. W. E. Trostle. Interment in the Oakdale cemetery.—Leland S. Brubaker, Covina, Calif.

Lucas, Sara Murriel, died at the Lewistown Hospital, April 17, 1930, aged 27 years, 5 months, and 7 days. She had undergone an operation for appendicitis, and complications developed that caused her death. She is survived by her parents and three sisters. She was a member of the Lewistown church for a number of years, and a teacher in the Sunday-school for the last three years. Services by the writer in the Lewistown church. Interment in the Maitland cemetery.—M. Clyde Horst, Lewistown, Pa.

Negley, Benj E., son of Jacob and Rosana (Angle) Negley, born in Fairview township, and died at his home, Canton, Ill., of pneumonia, April 12, 1930, aged 79 years, 1 month and 29 days. He married Susan E. Eshelman Jan. 21, 1876. To them four children were born, one son preceded him and his wife died April 22, 1925 One brother, a sister, nine grandchildren and eight great-grandchildren survive. He was a member of the Church of the Brethren and a loyal supporter of the church program; he was president of the Emma's Bible class for several years. Services at the Canton church by E. F. Crelow and the writer. Interment in Coal Creek cemetery.—G. T. McGuire, Canton, Ill.

Neikirk, Sister Almira Catharine, daughter of Drusilla and David H. Kohler, died March 29, 1930, at her late home in Lemaster, aged 73 years, 9 months and 28 days. In 1879 she married Bro. Daniel H. Neikirk. To them were born thirteen children, four of whom with her husband preceded her. About thirty years ago she united with the Church of the Brethren and proved to be a faithful companion to her husband in his work as a minister. She was a splendid church worker. She had been confined to her room for fourteen months with dropsy and a weakened heart. At times she was a great sufferer but bore her afflictions with Christian patience. Services in the U. B church by Elders A. M. Niswander and M. B. Mentzer. Interment in Spring Grove cemetery—Elizabeth Heckman, Williamson, Pa.

Oller, Sister Annie, died at her home in Hagerstown, April 18, 1930. For many years she attended the Longmeadow church and also taught a Sunday-school class. She leaves one daughter, two sisters and one brother. Funeral services at the Longmeadow church by Bro Heisopple. Interment in Rose Hill cemetery. -Carrie B. Petre, Maugansville, Md.

Pyle, Sister Lucinda (Pletcher), born April 29, 1851, died April 13, 1930, aged 78 years, 11 months and 14 days. She united with the Church of the Brethren many years ago and was a faithful member. She married Romanus Pyle fifty-eight years ago. She is survived by her husband, five children, twenty-nine grandchildren, thirty-five great grandchildren, one brother and two sisters. Funeral at the Salton church by the writer. Burial in the cemetery near by.—J. W Wegley Somerset, Pa.

Rensberger, Rebecca Akers, died March 20, 1930, aged 89 years, 3 months and 5 days. She was one of the old settlers of this section She married Lewis Rensberger Oct. 18, 1862. To them were born thirteen children, seven of whom with the husband have preceded her; she also cared for two grandchildren. She united with the Church of the Brethren at the age of twenty-three and remained faithful until the end. Funeral at the Turkey Creek church by Lew Fisher and Henry Wysong.—Mrs. Leroy Fisher, Milford, Ind.

Rowland, Sister Susan, widow of Eld. A. Rowland, died at the home of her son near Reid, on April 11, 1930, aged 82 years She leaves seven children, twenty-five grandchildren and six great-grandchildren; one daughter preceded her. She was a faithful member of the Church of the Brethren for sixty years. For the past several years she was afflicted with blindness, but bore it with patience. Services in the Longmeadow church by Eld. H. R. Rowland and Bro Shoop. Interment in the church cemetery.—Carrie B. Petre, Hagerstown, Md.

Royer, Sister Sarah Belle, nee Gish, was born Dec. 13, 1863, near Roanoke, Woodford County, Ill. She died April 7, 1930, in Portland, Ore., aged 66 years, 3 months, and 25 days. At the age of thirteen she united with the Church of the Brethren and remained a devout and active member throughout her life. She was married to John D. Lemon in 1882. Two children were born, both of whom reside in Portland Her husband died in 1917, and she came to Oregon the following year. In 1921 she married Josiah A. Royer, who died in 1922. Last August she suffered a paralytic stroke, but recovered rapidly. Early in January a second stroke left her a helpless invalid until she passed on Surviving her are three brothers, two sisters, two children, six grandchildren, and one great-grandchild. Her loss is keenly felt by the Portland congregation where she won a place in every heart because of her cheer and ready assistance wherever needed. Services by the writer, after which the body was sent to Hastings, Nebr., for interment—Lorell Weiss, Portland, Ore.

Shaeffer, Sister Elizabeth Shank, died at the home of her son, Howard, April 12, 1930, of heart disease, aged 64 years and 6 days. She is survived by two sons and one daughter. A granddaughter lived many years with her. She also leaves four brothers. She was a member of the Elizabethtown Church of the Brethren for many years. Funeral from the son's residence and in the church by Bro. H K Ober assisted by Eld S. H. Hertzler. Interment in the Mt. Joy cemetery M B. Miller, Elizabethtown, Pa.

Simmons, Morris Stover, son of Brother and Sister Arlie Simmons, born near Moyers, W. Va., Dec. 26, 1927, died in a hospital, Harrisonburg, Va., Feb. 7, 1930. He leaves father and mother, one brother and four sisters. Services at the Thorn Chapel church by I. L. Bennett Burial in the cemetery near by.—Clara R. Bodkin, Sugar Grove, W. Va

Smith, Sister Lillie, daughter of B. P. and Sister Maggie Smith, died at the home of her parents, near Dale Enterprise, Va., April 8, 1930, aged 30 years. She was born in Cleveland, Tenn , coming with her parents to Virginia in 1905. She leaves parents, two sisters and four brothers. She had been a faithful member of the Mt. Bethel church for many years. Funeral from the Mt. Horeb U. B. church by her pastor, J. W. Hess, assisted by Ben Landis. Interment in the cemetery adjoining the church.—Mrs. Ida Matheny, Hinton, Va.

Smith, Sister Minnie F., nee Oharra, died Feb. 25, 1930, aged 32 years, 2 months and 16 days. She united with the church early in life and although she was not an active worker, she was faithful in attendance at the church services. She is survived by her husband, Clyde H Smith, three sons and one daughter, her mother, three brothers and three sisters. Funeral in the Purchase Line church by the undersigned. Interment in the Montgomery cemetery.—E. A Edwards, Clymer, Pa.

Snyder, Bro Milton H., born July 15, 1844, died suddenly at his home, Philadelphia, Feb. 23, 1930. He married Mary A. Young, Sept. 6, 1885 He is survived by his widow and one daughter, also a daughter by a former marriage, two grandsons and one great-grandson Funeral by Bro. Ross D. Murphy. Interment at Mt. Vernon cemetery.—Mrs. Wm. H. B Schnell, Philadelphia, Pa.

Steiner, Abram, second son of Sarah and Samuel Steiner, born in Stuart County, Ind., May 16, 1862. When he was about twenty-two years old he came with his parents to Harvey County, Kans. He and his sister remained at home to care for their parents until their death, and afterward continued to live on the home place. He had been in poor health for a number of years; he died April 20, 1930. He united with the Church of the Brethren in 1904 and remained in the faith He leaves two sisters and two brothers. Services by the undersigned assisted by Rev. Earl Buckwalter.—Chas. Dumond, Newton, Kans

Whitcher, Barbara D., born Sept 12, 1851, in Blair County, Pa., died April 10, 1930, one week after a stroke of paralysis had rendered her helpless She with her parents came to Indiana in 1865 and settled in Carroll County. She married Reuben H Whitcher Sept. 22, 1870. Six children were born to them, two of whom survive. The husband died July 21, 1927. Funeral at the Monticello Brethren church by Eld Chas. R Oberlin and Bro. A. R Showalter. Interment in cemetery near by.—Nettie Whitcher, Monticello, Ind.

NOT PROFIT, BUT SERVICE

THE BRETHREN PUBLISHING HOUSE IS THE PROPERTY OF THE CHURCH OF THE BRETHREN. There are no other stock holders. The **Brethren Publishing House** is not operated for profit, neither for personal gain. Whatever profits accrue from year to year go into the hands of the **General Mission Board** to further the spread of the Gospel at home and abroad. In this way the **Brethren Publishing House** becomes a regular contributor to the mission cause. When you patronize the **Brethren Publishing House** you help yourself and the Lord's cause.

CHILDREN'S DAY—JUNE 1

Once a year we give first place to children by bringing them to the front on CHILDREN'S DAY. For your convenience we present here material that will make yours a HAPPY CHILDREN'S DAY:

Children's Day Services

COUNTLESS BLESSINGS
A complete service—songs, music, recitations, exercises, a page for boys and a religious dialogue for thirteen girls. 32 pages **Single copy, 15c; 2 to 24 copies, 10c each; 25 to 49 copies, 9c each; 50 or more copies, 8c each.**

DAY OF JOY
A Children's Day service that is different. Suitable for a whole evening or for an opening service. Easily prepared and highly entertaining. You will naturally omit the children's yell. 16 pages. **8c per copy; 85c per dozen; $6.00 per hundred.**

HAPPY VOICES
A Children's Day service with selections for the choir. Contains many recitations and exercises. 32 pages. **1 to 24 copies, each 10c; 25 to 49 copies, each 8c; 50 or more copies, each 7c.**

IN ROSE TIME
Contains all that you can wish for Children's Day program. Like all our Services this includes much more than you will use on one occasion. 32 pages. **Single copy, 15c; 2 to 24 copies, each 10c; 25 to 49 copies, each 9c; 50 or more copies, each 8c.**

HIS LIVING WORD
A complete Children's Day service with a Pageant in which any number of children may take part. **32 pages. 1 to 24 copies, each 10c; 25 to 49 copies, each 9c; 50 or more copies, each 8c.**

Paramount Children's Day Books

Paramount Children's Day Books contain exercises, dialogues, recitations, playlets, drills and songs. Each book contains about sixty pages of well chosen material, and is bound in heavy paper. Widely used and much appreciated. Titles are—

Paramount Children's Day Book
Paramount Children's Day Book No. 1
Paramount Children's Day Book No. 2
Paramount Children's Day Book No. 3
Paramount Children's Day Book No. 4

Price of each Paramount Children's Day Book is 25c.

Children's Day Card

Has colored pictures, invitation to Children's Day services, room for personal message, and may be mailed for one cent. Just the thing to send through the mail. **Price, $1.25 per hundred.**

Make Children's Day an asset in your church work. Win the children and you have a fine chance to interest the parents as well.

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

FOR YOUR VACATION SCHOOL

For Directors, Pastors, Teachers and Other Executives

The Syllabus, ... $ .25
Syllabus Supplement, ... .10
Administration of the Vacation Church School, Armentrout, ... 1.00
The Vacation Church School, Ikenberry, ... .60
Motives and Expression in Religious Education, Ikenberry, ... 2.00
Recreation in Theory and Practice, Rohrer, ... 1.00
Note book Paper, 500 sheets, ... 1.00
(Manila covers for this paper, per pair, two cents)
Enrollment Cards, 100, ... .40
Report Blanks, ... free

For Teachers of the Several Departments

(Every Teacher Needs the Syllabus and Syllabus Supplement)
The Syllabus, ... .25
Syllabus Supplement, ... .10
Kindergarten Course for D. V. C. S. (1st Yr. Beginners), Mosdy ..... .95
The Beginner's Book in Religion (2nd Yr.), Baker, ... 1.55
Learning God's Way (1st Yr. Primaries), Dudley, ... 1.75
The Mayflower Book (any Yr. Primaries), Perkins and Danielson, First Year, $2.00; Second Year, ... 2.00
Beginners in God's World (2nd Yr. Beginners), Shields, ... 1.75
Knights of Any Town (any Yr Primaries), Perkins, ... 1.50
God's Children Living Together (2nd Yr. Primaries), Dudley, ... 1.75
First Primary Book in Religion (1st and 2nd Yrs.), Colson, ... 1.55
First Primary Course for Vacation Church School (3rd Yr.), McDowell, ... .95
Adventures in Friendliness (3rd Yr. Primaries), Brown, ... 1.75
Golden Rule City (any Yr Juniors), Bower, ... 2.50
Learning to Live (any Yr. Juniors), Hawthorne. Teacher's Manual, ... 1.00
Pupil's Text, ... .60
Conquests for God (1st Yr Junior), Miller, ... 1.35
Heroic Lives (2nd Yr Juniors), Miller, ... 1.35
Knights of Service (3rd Yr. Juniors), Bradshaw, ... .85
Knights of Service (3rd Yr. Juniors), Program Guide, Hawthorne, ... .85
Life and Times of Jesus, Pupil's Part (1st Yr. Interm.), Grant, ... 1.10
Life and Times of Jesus, Grant, Teacher's Manual, ... 1.10
Problems in Living (any Yr Interm.), Cowles, Teacher's Manual, ... .75
Pupil's Book, ... .75
Project Lessons in the Gospel of Mark (1st Yr. Interm.), Wadhams, ... 2.25
Manual of Craft Work and Supplement (any Yr. Interm.), Two Volumes, each, ... 1.00
The Heroic Age—Life of Paul (2nd Yr. Interm.), paper, 75c; cloth, ... 1.00
Builders of the Church (3rd Yr. Interm.), Ferris, paper, ... .50
Junior Church School Hymnal (Pupils' Edition), . 1.00
Songs for the Little Child, Baker, ... .90
Singing Pathways (song book for Interm.), Dickie, ... 1.00

Other Books Recommended

Missionary Stories for Little Folks, First Series (Primaries), Applegarth, ... 1.75
Missionary Stories for Little Folks, Second Series (Juniors), Applegarth, ... 1.75
Our Missions Abroad (1st Yr. Interm.), Moyer, .. .50
Torchbearers in China (2nd Yr. Interm.), Mathews, paper, 75c; cloth, ... 1.00
Builders of the Church of the Brethren (3rd Yr. Interm.), Flory, ... 1.00

You must have the SYLLABUS SUPPLEMENT. Among the newer books you should have are **Learning God's Way, Knights of Any Town, Golden Rule City, Song for the Little Child,** and **Junior Church School Hymnal.** Ask for **Booklet No. 118, Materials for Vacation Schools.**

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

Acquainting You With a Few of the Many Books

which are listed in the B. P. H. 100-Page Illustrated Catalogue

This interesting, money-saving booklet describing our numerous Bibles, books, Sunday-school and Church supplies will be mailed free, upon request.

Suggestions to HELP YOU provide proper reading FOR ALL in your home:

For Little Children

Standard Bible Story Readers

Book One ..... $ .50
Book Two ..... .90
Book Three ..... .90
Book Four ..... .95
Book Five 1.00
Book Six 1.00

Twilight Talks with the Children ..... .60
Sunflower Stories ..... .50
Bible Pictures and What They Teach Us 2.00

For Juniors

Polly of the Hospital Staff, Dowd ..... .75
Wild Animals I Have Known, Seton ..... .75
Buff: A Collie, Terhune ..... .75
Paul, The Herald of the Cross ..... .35
Beautiful Girlhood, Hale 1.00
Life of Christ, Hurlburt 2.50

For Intermediates

The Brown Study, Richmond ..... .75
High Acres, Abbott ..... .75
Paul, the Dauntless 2.50
Abraham Lincoln, Boy and Man, Morgan ..... .75
David's Children, Bates 1.25
The Christian Way of Life, Ellis ..... .65
Happy Hours in the Big Outdoors, Miller 1.25
Emily Climbs, Montgomery ..... .75

For Young People

Just Over the Hill, Slattery, ... 1.35
Adventures in Friendship, Grayson ..... .75
Foursquare, Richmond ..... .75
God's Minute, cloth 60c; Keratol, $1.00; Art leather 1.50
Personal Life of David Livingstone, Blaikie 1.50
Challenge of Youth, Stearns 1.25

For All the Family

Heart Throbs ..... .75
More Heart Throbs ..... .75
Husband, Wife and Home, Goss 1.50
The Man Nobody Knows 1.00
When Home Is Heaven, Chapman 1.50
The World's Great Religious Poetry 2.00
Fanny Crosby's Story of 94 Years 1.50

For the Sunday-school

Program for Sunday-school Management, Brewbaker 1.00
Present Day Sunday-schools, Burroughs 1.50
Four-Minute Talks for Superintendents, Webb 1.00
Graded Social Service, Hutchins 1.10
Sunday-school Organized for Service, Lawrance, . .55
Piloting the Sunday-school, Fergusson, ... 1.25
Chalk, What You Can Do with It, Wood, ... 1.00

Tell us what you want; we are glad to assist you in every way that we can

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued From Page 301)

the past quarter Easter Sunday we had a unique service, having Sunday school at 6 A M, followed by church services; over 100 were present An invitation was given and three responded. In the evening the Sunday-school gave an interesting program We held our love feast April 27 Our former pastor was with us in the services. In the afternoon the pastor baptized three In the evening 112 members were present at the Lord's table —Mrs E C Bowser, Juniata, Pa., April 29.

Koontz church met in council April 3. We elected Eld. H S Guyer and our pastor, D I. Pepple, delegates to District Meeting. They reported a very good meeting Eld H S. Guyer was also chosen delegate to Annual Meeting We decided to hold our love feast May 18 at 6 30 P M —H S Koontz, New Enterprise, Pa., April 29.

Maple Spring.—Jan 25 Bro Finnell gave his lecture here on Why Girls Smoke Our elder gave an illustrated lecture on Jerusalem to Jerusalem; this was very interesting and well attended. The pre-Easter services were very helpful as well as instructive. Brethren W. H Rummel, N D Cosner, A C Miller, M. J Weaver and L. B. Harshberger spoke for us during the week and gave us wonderful messages On Good Friday eve the Dawn Immortal was given to a full house. Our Vacation Bible School will be held the first part of June Our semiannual love feast will be on May 18 at 6: 30. —Mrs. J. W. Rummel, Hollsopple, Pa., April 29

Mechanicsburg.—A program was rendered on Easter evening, consisting of songs, readings, recitations and a children's program. We had the largest attendance that we have had for months, about five or six churches were represented. We are much encouraged with the splendid attendance since the spring days have come. Our offerings for Easter amounted to $42 At our last council meeting we elected our pastor as delegate to Annual Conference. Our love feast and communion services will be held the evening of May 18, beginning at 6 o'clock —G. H Arbegast, Mechanicsburg, Pa., April 29.

Natrona Heights.—We have organized our Ladies' Aid with the usual number of officers, the president being Grace Johnston. Six members have been baptized since the last report —Mrs Grace Hughes, Natrona Heights, Pa., April 26.

Rockwood.—A very interesting illustrated lecture on Why Girls Smoke was given by V C Finnell on Feb 8 We gave a missionary program on Feb 21 and the offering amounted to over $22. April 7 there was a large representation of officers and teachers at our workers' meeting April 13 we had a business meeting. Our delegates to District Meeting were Brother and Sister W. F Berkebile Bro J. W. Fyock of Cumberland, Md., will be the evangelist for our revival, to begin April 28 and close May 11 —Beatrice Hamilton, Rockwood, Pa., April 26

Waynesboro.—At our love feast on April 16 our pastor, Eld J. M. Moore, officiated. He was assisted by Bro J. I Thomas and Bro. W. C Wertz It was a very enjoyable feast Since our last report three have been added to the church by baptism On Easter Sunday evening our young ladies' chorus rendered a song-dialogue entitled, The Fountain of Youth This was followed by two anthems by a mixed chorus and a selection by the men's chorus, all of which were much appreciated. April 29 the ladies' glee club of Juniata College will give a concert.—Sudie M Wingert, Waynesboro, Pa., April 28

Yellow Creek congregation held their quarterly council at the Yellow Creek house on March 26 Our love feast will be June 1 at Bethel house May 4 Bro H W Hamwalt of McVeytown, Pa., will begin a two weeks' series of meetings at Yellow Creek house March 1 Bro V C Finnell gave his illustrated lecture, Why Girls Smoke. March 9 the Everett missionary band rendered a splendid program A program was given Easter evening and an offering lifted for the missionary home at Huntingdon, Pa Bro. J. H. Clapper still continues preaching each Sunday evening; his sermons are very inspiring.—Mrs. Bertha Snyder, Hopewell, Pa., April 26.

York.—Feb 1 we greatly enjoyed having with us Bro. Albert Hollinger of Canada He preached two helpful sermons to large audiences. In the morning sermon he emphasized the thought of knowing Christ better. The subject for the evening sermon was, Can a Child of God be Lost? March 16 Bro A. P Wenger, Elizabethtown, Pa., began a revival meeting in the First church which lasted nearly three weeks Bro. Wenger preached forcibly to large audiences each night. As a result of these efforts there were forty-three decisions, thirty-two have been baptized so far One of the features of interest during these meetings was the special music rendered by the mixed chorus from Ephrata which was a surprise for Bro. Wenger The attendance and interest of our Sunday-school are steadily growing; the enrollment at present is 850. May 19 and 20 Bro V. C Finnell will give his illustrated lecture on the tobacco evil —Florence L. Keeney, York, Pa., April 29.

TENNESSEE

Pleasant View.—April 12 we met in council. The writer was elected Messenger correspondent Afterward Bro J R Jackson gave us a very helpful message. Sunday following he preached a soul-stirring sermon. We are glad to report that we have two Sundays each month set aside for preaching services Bro Jackson is in charge of the second Sunday and Bro S D Taylor of the fourth April 20 our Sunday-school presented a splendid Easter program which was much enjoyed by all present. Our evergreen school is getting along nicely with Bro S D. Taylor as superintendent.—Geneva Edwards, Jonesboro, Tenn., April 26.

VIRGINIA

Mt. Bethel.—Our Sunday-school is progressing nicely; the attendance last Sunday was 101. The B. Y. P D gave a pageant Easter morning to an appreciative audience At our annual spring council April 3 we decided to have our revival meeting the last of August. Communion services will be held the third Sunday in May beginning at 6 P. M. Bro. Arthur Matheny was elected as deacon and he and his wife were duly installed by Eld A S Thomas Our Y. P D. is putting on some excellent programs with Ellis Matheny as president. Sister Olive Wampler of Mt Solney, Va., was with us recently in a week's training course. Five received certificates for completing the course. By an almost unanimous vote Bro Hess has been retained as our pastor for another year A number of young girls from Bridgewater recently were with us in a peace contest Sister Fannie Garber of Greenmount and her Sunday-school class gave us an unusually fine missionary program on April 13 An all-day service will be held on Mother's Day with basket dinner at the church Bro Roy Arey was reelected Sunday-school superintendent —Mrs Ida Matheny, Hinton, Va., April 24.

Mt. Joy.—Sister P J Jennings held a week's meeting prior to Easter, closing Sunday night. There was fine attendance and much interest shown throughout the entire meeting. The Sunday-school rendered an Easter program Sunday morning We were also favored by having with us part of the Selma choir Sister Jennings preached for us Sunday morning also She has resigned here as our pastor in order to go into evangelistic work during the summer. Sister Jennings and Bro. W. H Symer were elected delegates to District Meeting. Our church is now open for a call for pastor —Mrs. Gladys Camper, Buchanan, Va., April 28.

Trevilian.—April 16 Bro I N H. Beahm on his way home from Cardwell, Va., stopped over and gave us a wonderful Easter message. The Easter program was much enjoyed. We are planning a program for May 11, Mother's Day, with Sunday-school at 10 o'clock, and the program taking the place of the preaching hour; then lunch hour and a sermon in the evening. This is the day when every one is to bring a penny for each year of his age. We were thankful for the service of the Bridgewater mission band who came to us a few Sundays past. —Mabel W. Bibb, Trevilian, Va., April 25.

WEST VIRGINIA

Berkeley church met in business meeting April 6 in the Vancelevesville house. It was decided to hold our love feast in the same house June 1 at 2 P. M. It was also decided to have a series of meetings in the Vancelevesville house prior to the love feast. Bro. Wm. Bradley and Bro. Lightner were elected delegates to District Meeting.—Lucy D. Miller, Martinsburg, W. Va., April 28.

Crummett Run.—April 6 we organized our Sunday-school with Bro. D. J. Simmons superintendent. April 12 we had our council. Delegates to District Meeting are Bro. Kenme Bodkin and wife, with Bro. D. J. Simmons and wife alternates. Delegate to Annual Conference is Bro. I. L. Bennett. The church granted Bro. Cameron Eckard license to preach. Saturday night Bro. J. L. Driver preached a very interesting sermon. Sunday morning Bro. J. M. Foster gave us another interesting sermon. Both these services were much enjoyed by all. Sunday night following, the Volunteer Band from Bridgewater College gave us a program.—Clara R. Bodkin, Sugar Grove, W. Va., April 26

North Fork.—April 12 the Student Volunteer Band of Bridgewater rendered a very interesting program which was enjoyed by all. We will begin our series of meetings May 17 with Bro. A. S. Thomas of Bridgewater, Va., evangelist.—Martha Hartman, Dry Run, W Va., April 29.

ANNOUNCEMENTS

ANNUAL MEETING

June 11-18, Hershey, Pa.

LEADERSHIP TRAINING SCHOOLS

June 2-7, Camp Mack.

LOVE FEASTS

California

May 18, 6: 30 pm, Covina.
May 18, 4 pm, Los Angeles, First.
May 21, Long Beach.
May 24, 7: 30 pm, San Diego, First.

Idaho

June 7, 7: 30 pm, Nezperce.

Illinois

May 10, 7: 30 pm, Allison Prairie.
May 18, Milledgeville.
May 18, 7: 30 pm, Bethel.
May 18, 7 pm, West Branch.
May 18, Polo.
May 24, 25, Yellow Creek.
May 25, 7 pm, Freeport.
June 1, 7 pm, Cherry Grove.

Indiana

May 10, Monticello.
May 10, Second South Bend.
May 10, 7: 30 pm, Beech Grove.
May 10, 7: 30 pm, Buck Creek.
May 11, Muncie.
May 17, 7:30 pm, Arcadia.
May 17, Rossville.
May 17, Pleasant Hill (No.).
May 17, Camp Creek.
May 17, Wawaka.
May 17, 7: 30 pm, Middletown.
May 18, 7: 30 pm, Indianapolis.
May 18, 7 pm, Ft. Wayne.
May 18, Kokomo.
May 23, 7: 30 pm, Walton.
May 24, Eel River.
May 24, 2 pm, English Prairie.
May 29, 7 pm, Baugo.
May 31, New Salem.
May 31, 7: 30 pm, Killbuck at Antioch.
May 31, Bremen.
May 31, Elkhart Valley.
May 31, Pleasant Valley.
June 14, Shipshewana.

Iowa

May 18, South Keokuk.
May 18, Muscatine.
May 24, 7: 30 pm, Iowa City.
May 24, 25, 7 pm, Des Moines Valley.
May 24, Greene.
May 31, 7: 30 pm, Prairie City.
May 31, 7: 30 pm, Libertyville.

Kansas

May 24, 7 pm, Belleville.
May 31, North Solomon.
May 31, Quinter.

Maryland

May 10, 2 pm, Broadfording.
May 10, 2 pm, Piney Creek.
May 10, 2: 30 pm, Locust Grove.
May 11, 6:30 pm, Pipe Creek
May 17, Beaver Creek.
May 18, 6:30 pm, Beaver Dam.
May 24, 4 pm, Middletown Valley at Grossnickles.
May 24, 4 pm, Brownsville.
May 25, 6 pm, Monocacy at Rocky Ridge.
May 31, 4 pm, Manor.
May 31, 4 pm, Long Green Valley.
June 7, Glendale.

Michigan

May 17, 7: 30 pm, Crystal.
May 17, Onekama.
June 14, all-day, Zion.

Missouri

May 10, Oak Grove.
May 17, Bethel.

Nebraska

June 8, Lincoln.

Ohio

May 10, Defiance.
May 17, 7: 30 pm, Middle District.
May 18, Eagle Creek.
May 24, Cincinnati.
May 24, 7: 30 pm, Bear Creek.
May 31, 10: 30 am, Silver Creek.
June 1, 7 pm, Reading.
June 7, 7 pm, Eversole.
June 8, 7: 30 pm, Green Spring.
June 8, Sidney.

Oregon

May 10, 7: 30 pm, Newberg.
May 24, 7: 30 pm, Grants Pass.
June 7, Mabel.

Pennsylvania

May 10, 2 pm, Spring Grove at Kemper house.
May 10, Indian Creek.
May 10, 11, 4 pm, Pleasant Hill, Pleasant Hill house.
May 10, 11, 1:30 pm, East Petersburg, East Petersburg house.
May 10, 11, Hershey.
May 10, 11, 1: 30 pm, Richland.
May 10, 11, 1: 30 pm, Annville.
May 11, 6 pm, Woodbury.
May 11, Smithfield.
May 11, 3 pm, Ephrata.
May 11, 6: 30 pm, Roaring Spring.
May 11, Snake Spring.
May 11, Claysburg.
May 11, 6: 30 pm, Mt. Olivet.
May 11, Shade Creek, Berkey house.
May 11, 6 pm, Clover Creek, Clover Creek house.
May 11, York, First.
May 13, 6 pm, Burnham.
May 13, 14, 1: 30 pm, East Fairview.
May 17, 2 pm, Hatfield, Hatfield house.
May 17, 1: 30 pm, Conestoga, Bareville house.
May 17, 18, 10 am, Fredericksburg, Meyer house.
May 17, 18, 1: 30 pm, Myerstown.
May 17, 18, Maiden Creek.
May 17, 18, 10 am, Back Creek, Upton house.
May 17, 18, 1: 30 pm, Midway.
May 17, 18, 1: 30 pm, Upper Conewago, Mummert house.
May 18, 6 pm, Mechanicsburg.
May 18, 7 pm, Ambler.
May 18, 6: 30 pm, Maple Spring.
May 18, 6: 30 pm, Koontz.
May 18, Elizabethtown.
May 18, Meyersdale.
May 18, New Fairview.
May 18, 6: 30 pm, Scalp Level.
May 18, Walnut Grove.
May 18, 4:30 pm, Harrisburg.
May 18, 6:30 pm, Newville.
May 19, Geiger.
May 20, 21, 9: 30 am, Springville, Mohler house.
May 21, 22, 1: 30 pm, White Oak, Graybill house.
May 22, 7 pm, Coventry.
May 24, 7 pm, Jennersville.
May 24, 6 pm, Maitland, Dry Valley.
May 24, 25, 2 pm, Conewago at Bachmansville.
May 24, 25, 10 am, Schuykill, Big Dam house.
May 24, 25, 10 am, Upper Codorus at Black Rock house.
May 25, Glade Run.
May 25, Huntsdale.
May 25, 5 pm, Carlisle.
May 25, Leamersville.
May 25, Shamokin.
May 25, Carson Valley.
May 25, 6: 30 pm, Manor, Purchase Line house.
May 28, 10 am, West Conestoga at Middle Creek house.
May 31, Lower Claar.
May 31, 2 pm, Akron.
May 31, 1: 30 pm, Welsh Run.
May 31, June 1, Antietam, Prices.
May 31, June 1, 10 am, Heidelberg.
June 1, 9 am, Lower Cumberland, Mohler church.
June 1, Sipesville.
June 1, Yellow Creek, Bethel house.
June 3, 4, 10 am, West Green Tree, Green Tree house.
June 4, 5, 1: 30 pm, White Oak at Kreider.
June 15, Elbethel.

Texas

June 1, Pampa.

Virginia

May 10, 4 pm, Mill Creek.
May 17, 4 pm, Peters Creek.
May 18, 6 pm, Mt. Bethel.
May 18, 5 pm, Hinton Grove.
May 18, 6:30 pm, Trevilian.
May 18, 7 pm, Timberville.
May 24, 4 pm, Rileyville.
May 24, 3:30 pm, Cedar Run (Linville Creek).

West Virginia

June 1, 2 pm, Berkeley, Vancelevesville house.

What of the Christian College?

Many are asking this question. **The Church of the Brethren** has been wrestling with its own college problem Her educational leaders are giving the best they have to her schools. Those interested in the Denominational College will find profit in reading

The Effective Christian College
By Laird T. Hites

Here is a book which discusses many problems that school men meet daily. Some will agree with the author, some will differ; all will be challenged as they follow him through his treatise. If you would think through on Christian education read this volume. **259 pages. $2.00.**

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

The Pastor and Publicity

Many pastors bring their church to the community and but fail. Those who use the Bulletin Board, the Weekly Program or Letter, or the local paper are ever looking for new ideas. All will find in

CHURCH PUBLICITY
By William H. Leach

270 pages of most illuminating material. Dr. Leach touches upon every phase of publicity and gives endless examples of material that has produced results for others His suggestions are stimulating. If your church is not coming to the front invest $2.25 in CHURCH PUBLICITY and note the change. Order today and use daily.

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

The Gospel Messenger's LIBERAL PREMIUM OFFERS

☐ **Gospel Messenger for 52 weeks** **$2.00**
☐ **Messenger** and **"Pathfinders"** 2.50
☐ **Messenger** and **Premium Bible, No. 1930X** 3.95

Remember, you get the **1930 Yearbook** FREE with each of these three propositions.

Brethren Publishing House,
Elgin, Ill.

Enclosed find $..... to pay for Messenger, 1930 **Yearbook** and **Premium** checked above.

Name .....

Street or, Route .....

Town ..... State .....

A. D. HELSER ON FURLOUGH

Can Not Meet You All Personally

but his book, **"IN SUNNY NIGERIA,"** will instruct, entertain and stir you for missions. Tells you of our Africa Mission, the people, customs, superstitions and fine qualities. A book you will enjoy and will turn to again and again. **$1.50.**

★ ★ ★ ★ ★ ★

"The Heart of the Crimson Cross"

Dr. J. M. Henry's Fascinating Novel

"Certainly the ministry of a local church in behalf of peace, purity and goodwill would aid an excellent cause if a copy of this book could be placed in every Sunday-school library with appropriate announcement by pastor or superintendent of its significant value."—Minor C. Miller

Regular price, $2.50. Special price to our readers, **$2.00.**

★ ★ ★ ★ ★ ★

YOUR LADIES' AID

Its Program Problems

We are frequently asked for a good and simple plan for Aid Programs. Here is one for fourteen mothers and grandmothers, and you can add as many more as you wish The title is—

"Mrs. Haynes Joins the Club"

It's a Community Service Program, and shows how every woman may have a part, just the part that fits into her taste, ability, personality. **Price, 25c.**

Your Publishing House stands ready to serve all of your interests and courts your orders.

Brethren Publishing House, Elgin, Ill.

Have You Ordered
Your Children's Day Material?

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 — Elgin, Ill., May 17, 1930 — No. 20

In This Number

Editorial—
The Way of Goodwill,.....305
A Definition of War,.....305
Those Primitive Instincts,.....305
A Matter of Technique,.....312
Among the Churches,.....312
Business for Annual Conference,.....313
Around the World,.....313
The Quiet Hour (R. H. M.),.....

General Forum—
Tin Soldiers (Poem). By Ada Cassell Sell,.....306
1933—Its Possibilities. By J. Perry Prather,.....306
Our Next Steps Toward Peace. By Rufus D. Bowman,.....306
The Unchanging Word. By John R. Snyder,.....307
Bits of Brotherliness. By Paul F. Bechtold,.....307
Paul's Great Philippic on Tongues. By Wilbur B Stover,.....307
The Parable of the Loose Wire. By C. C Hawbaker,.....308
Men of Sense. By Desmond Bittinger,.....308
A Time to Wean. By Ezra Flory,.....308
Conference Offering Page,.....309
Pentecostal Power. By Quincy Leckrone,.....314
The Message of Spring. By Joel Naff,.....314
A Dying Testimony. By George W. Tuttle,.....315

Pastor and People—
The Recovery of Pentecost. By David F. Warner,.....310
Cause for Thought. By Rebecca Foutz,.....310

Home and Family—
The Cross Roads Singer (Poem). By Maud L. Moser,.....311
Grandmother Warren.—No. 6 By Bess Royer Bates,.....311
Shall We Give or Shall We Not Give? By Eleanor J. Brumbaugh,.....311
A Good Memory and a Good "Forgettery." By Sadie S. Miller 311

...EDITORIAL...

The Way of Goodwill

LIFE by the calendar is just one week after another and every one of them has a Sunday in it and many of these insist on being recognized by a special name. There was Easter not long ago, not to mention Palm Sunday just before it. Rural Life Sunday came next with but one week's intermission and Mother's Day was close upon its heels. And now, if our polite bows have not all been used up, here's World Goodwill Sunday asking to be noticed, please.

Why we should practice goodwill on this particular Sunday, above any other, was not apparent until we had brushed the cobwebs from our memory of certain facts of recent history, really too recent to have gathered many cobwebs. It is the anniversary of the opening of the first Hague Peace Conference which met May 18, 1899. It is an accident that this date and Sunday coincide this year.

That was an event worth remembering, surely, but there would be a bit more of enthusiasm in the celebration, we think, if the late London Conference had come closer to the high hopes enkindled last fall at the Rapidan. If, however, Secretary Stimson is right in his claim that the conference has put an end to naval competition, that will be much to be thankful for. Evidently there is a difference between the heavily charged atmosphere of a room in foggy London, into which have been jammed centuries of Europe's fears and jealousies, and the free air of Virginia mountains, the restful silence of which is broken only by the soft music of rippling water, falling autumn leaves, the swish of winged things migrating southward and the confidential whisperings of peace loving spirits like Ramsay MacDonald and Herbert Hoover.

A difference? The same old difference there always was and is between what some folks call the practical and the idealistic minds but which is better called the mechanical and the dynamic roads to progress. The legalistic point of view is in evidence in the struggle toward world peace just as it is in the struggle toward a more vital conception of religion.

There was a capital illustration of this in the debate some weeks ago between former Senator Pepper and Mr. Levinson, the man most credited with planting the seed which ripened into the Paris Peace Pact. Did you happen to listen in on it? The question was on American adherence to the World Court on the basis of the Root formula and other recent developments. Mr. Levinson favored this action, Senator Pepper opposed it.

Is the senator opposed to the World Court? O no, not at all, at least not to the right kind of a World Court, he insists vehemently. But he is terribly afraid we might do something displeasing to the shades of our esteemed father of his country. His keen mind has discovered how in some inconceivable way words could be twisted into an excuse for entangling us in European affairs. And so the only safe course is to steer clear of this business until some genius has invented language which would make such an eventuality absolutely impossible. Mr. Levinson's still more penetrating insight perceives that in a matter of this kind the exact wording of the covenants has mighty little to do with it, and that the essential thing is to get the nations to sit down around a common table and face their problems together in a spirit of mutual goodwill. These men are both lawyers, but one of them is a typical legalist also, while the other is a vitalist. One is a literalist. The other is a spiritist.

The cause of goodwill is not in the keeping of the former class. This depends on attitudes, feelings, sentiments, far more than on hard boiled arguments and verbal niceties. Mutual trust is not built on foolproof formulas. The very scrupulousness with which these are sought is the most fertile soil for growing distrust and suspicions. Evidences of kindly intent are what is needed.

But are there not risks in this course? Yes, but not as great as in the other. Here is the chief point of difference between legalists and vitalists in international bargaining. We believe that the greater safety lies in taking risks for peace because that is the best way to foster goodwill. And that is the only basis on which world peace can be built.

This is World Goodwill Sunday. It is a good day to preach and practice goodwill. That is a good thing to preach and practice every day. Let's keep it up.

A Definition of War

What, speaking in quite unofficial language, is the net purport and upshot of war? To my own knowledge, for example, there dwell and toil, in the British village of Dumdrudge, usually some five hundred souls. From these, by certain "Natural Enemies" of the French, there are successively selected, during the French War, say thirty able-bodied men: Dumdrudge, at her own expense, has suckled and nursed them: she has, not without difficulty and sorrow, fed them up to manhood, and even trained them to crafts, so that one can weave, another build, another hammer, and the weakest can stand under thirty stone avoirdupois. Nevertheless, amid much weeping and swearing, they are selected; all dressed in red; and shipped away, at the public charges, some two thousand miles, or say only to the south of Spain; and fed there till wanted. And now to that same spot, in the south of Spain, are thirty similar French artisans, from a French Dumdrudge, in like manner wending: till at length, after infinite effort, the two parties come into actual juxtaposition; and Thirty stands fronting Thirty, each with a gun in his hand. Straightway the word "Fire!" is given: and they blow the souls out of one another; and in place of sixty brisk useful craftsmen, the world has sixty dead carcasses, which it must bury, and anew shed tears for. Had these men any quarrel? Busy as the Devil is, not the smallest! They lived far enough apart; were the entirest strangers; nay, in so wide a Universe, there was even unconsciously, by Commerce, some mutual helpfulness between them. How then? Simpleton! their Governors had fallen-out; and, instead of shooting one another, had the cunning to make these poor blockheads shoot.—*Thomas Carlyle.*

Those Primitive Instincts

Don't crush them. Direct them. Organize them around new purposes. These are not the exact words but the substance of some advice we have just seen with reference to the handling of certain primitive instincts which sometimes get us into trouble. We think the counsel is good.

There's pugnacity, for instance, that feeling which rises up within you and makes you want to fight something. The impulse isn't all bad by any means. The cause of righteousness has need of it. Set it to work, not against your brother, but against some one or more of the many iniquities which curse the life of our time.

Paul was a fighter and he fought a good fight too and put a tremendous amount of energy into it. The last day of Jesus' public ministry was a long hard last fight against a mechanical conception of religion, a conception which made it so formal, so cold, so spiritless, so insincere. If you imagine there was anything weak and tame about that conflict read Matthew twenty-three once again.

There's personal ambition also, merely the wrong slant to a perfectly worthy desire. Don't try to kill it. Turn it in the right direction, the direction in which an enlightened self-interest is found neatly concealed in the folds of deep concern for the happiness of others. This is self-expression, self-realization of the highest type. It satisfies completely, as self-centeredness can never do. For it's perfectly clean. The center of it is the love of the common good, the good of all.

Perhaps these "primitive instincts" are more primitive than we had suspected. What if the roots of them are in the heart of God himself! And the form in which we find them is but the prostitution, to ignoble ends, of that finer nobler thing they were meant to be!

Don't crush them. Direct them. Organize them around a new center, the center of love.

A Matter of Technique

HAS this word technique been coming under your eyes much lately? A few days ago we heard a preacher speak of the technique of another preacher. As nearly as we could make out he simply referred to the way he did it. Now we see somebody discussing in a book the technique of finding God or of becoming filled with the Spirit. Again, as nearly as we can tell he is simply raising the question of how it is done. It makes some persons feel that the matter is much more important if you apply a high-sounding name to it.

On this question of contact between God and man the technique as set forth in the Scriptures is marvelously simple. Jesus said the Father will give you the Holy Spirit if you ask him. James said: "Draw nigh to God and he will draw nigh to you."

Plainly that puts the whole matter up to the human desire. It depends on what you want. The problem is a problem of sincerity and intensity. Do you mean business, or not? Is the hunger for God, for absorption into his will, for control by his Spirit—is that the dominant desire, the all-powerful passion of your life? If so, that will be the answer. You can have God if you want him. There isn't much "technique" about that, is there?

And yet there is some, when it comes to making clear to your own mind what your dominant desire is. If that is a Spirit-filled life the fact must be and will be evident in the emphasis which you put on the pursuit of material things and in what you do with them when you have them.

GENERAL FORUM

Tin Soldiers

BY ADA CASSELL SELL

A mighty hubbub came
Down from the nursery
Though I could guess the game,
I hurried up to see.

I peeped in at the door
And saw an awful sight—
Tin soldiers by the score
By cannon put to flight.

The men behind the guns,
So zealous in the fray—
Could they be my own sons?
I quickly turned away.

A fleeting vision came—
The boys had grown to men;
Real war, no children's game—
The picture faded then.

My God! may nations place
On cruel war a ban;
Must we our children raise
To feed to war our men?

Altoona, Pa.

1933—Its Possibilities

BY J. PERRY PRATHER

SOMETIME in July or August 222 years ago, eight consecrated souls, willing to pay the price, having counted the cost, organized the church now known as the Church of the Brethren. In the year 1933 we will celebrate the 225th anniversary of the organization of our beloved church.

While a student in the university it was my desire to find out all that I could about the period out of which our beloved church developed. I was chagrined beyond forgetting, when upon investigation I could not find the Church of the Brethren even mentioned or alluded to in a study of the Pietistic movement. There were books and books about Zinzendorf of Herrnhut fame, the founder of the Moravians. Volume after volume in German and English was available on the subject of Pietism. Francke and Spener and the Halle orphanage were familiar to all students of church history. But why no reference to the Church of the Brethren by the prolific writers of that period of church history? Was the Church of the Brethren organized in obscurity? Only as I turned to my own library and opened M. G. Brumbaugh's history of the German Baptist Brethren did I find facts concerning the organization of our church and the terrific struggles and persecutions that our Brethren had to endure. What a rich heritage we have! But the rest of the world knows nothing about this. There has just come from the press by Paul Hutchinson "Men Who Made the Churches," and such names as the following appear: Luther, Cromwell, Fox, Knox, Wesley, Campbell, and others—but no Mack. That youth (in the late twenties) who dared so much is not even mentioned. Has the Church of the Brethren made a contribution to the Christianity of the world? Has any contribution been made to Christian education? To the contending for the faith? If we as a church have a rich heritage, we certainly have kept it hidden under a bushel.

On Sunday morning, Dec. 8, 1929, members of the Ashland City church were asked when the church of the Brethren was organized and by whom. The question was put: "How many think they know?" Out of 183 people present, only two (outside of a pastor's class then being conducted) held up their hands. That evening a short playlet was put on showing the handicaps of Tyndale who translated the Bible into English—and a short presentation of the organization of the Church of the Brethren in 1708 and the stress of the time. A crowded church witnessed the service. Can it be possible that we have a rich heritage and that even our own people are ignorant of it? It is the writer's conviction that a majority have almost no information concerning the organization of our beloved church and the fine spiritual contribution she has made to a larger and finer interpretation of the Christ to the world.

In 1908 at Des Moines, Iowa, 200 years of our church history was reviewed. A fine educational program was unconsciously, in many cases, carried on relating outstanding facts in the history of our church. Our people knew more about the Church of the Brethren after 1908 than they did in 1907. Three years hence—1933—will commemorate 225 years of our church life. Would it not be a fine thing to begin an educational program that would thoroughly acquaint our people with the splendid heritage that we have fallen heir to, making them understand that we should add to that heritage? Why not the developing and presenting of a simple, yet dignified, history of our church at our Conference in 1933 in pageant form? Would it not be a fine thing to help our people in vivid, pageant form to relive the rich heritage of our beloved church through the eye, and to have presented in unforgetable form the struggle, the persecution, the expansion of our beloved church? Would it not lead to a deeper loyalty on the part of our people? Too many of our people do not know the wonderful history of our church. We have a message that the world needs. We need to appreciate that message.

Recently at Columbus, Ohio, at the Centennial Pentecostal Celebration, a pageant entitled "The Church Triumphant," was presented before ministers, laymen, laywomen and the youth of the state of Ohio. This pageant told the story of the church and her consequent struggles, triumphs, and progress from Pentecost to the present. Having been a member of the program committee of the state pastors' conference, with knowledge of the development of the fine program that was presented, and the fine addresses that were made, it is my personal conviction, that fine though the addresses were, being presented by some of the ablest men in Europe and America, the educational value of the pageant will outlive many times all of the addresses that were given. To date, only the faces and fervor of the speakers remain in my mind, but there lingers in my heart and mind a most vivid impression of the church as she triumphed through the ages.

It is then with a profound conviction that the title of this article takes form in my thinking and life. In 1933 we will have a golden opportunity to help our people relive the message and life of our church as we commemorate 225 years of church life. Whether we decide to present in vivid and unforgetable form, a pageant or not, opportunity knocks at our door to present the history of the Church of the Brethren to the world. We have a history of which we are not ashamed. In the words of one of our leaders, "What the Church of the Brethren rejected two hundred years ago, the Christian church has since come to reject; and what the Church of the Brethren accepted two hundred years ago as a vital and life giving faith, the Christian world has since come to accept." Tell it to the world.

Ashland, Ohio.

Our Next Steps Toward Peace

BY RUFUS D. BOWMAN

THE London Conference, the results of which we so eagerly watched, is over. Our delegates have returned. They have submitted the treaty to the President who intends to submit it to the senate within a few days. It is not all for which we had hoped. The Peace Pact was not allowed to dominate the spirit of the Conference, like we thought it should. The conference was concerned too much with parity rather than with actual reduction. It did not aid in the development of a world peace psychology to as large an extent as we had prayed it would. The actual reduction of armaments which it secured is not great.

Nevertheless, I regard the London Conference as a step in the right direction. Many such steps will need to be taken before the world disarms. The application of the conference method to the settlement of international problems is an important step forward. This treaty gives force to the principle that the size of navies must be determined by international will. I agree with Frederick Libby that "the London Treaty should be ratified, but with a clear understanding that the figures establish a remote maximum and not a goal for us."

During the period of the London Conference, our people expressed their peace sentiments in a fitting way. Many personal letters and resolutions were sent to the President and delegates to the London Conference. Expressions from these lead us to believe that our efforts were worth while. The struggle of the London Conference with nationalistic motives teaches us that we must continue our strong peace emphasis and even increase our efforts.

What are our next steps in the peace movement?

I. Putting the Kellogg Pact above parity. Competitive parity should have no importance to a nation that has renounced war. Parity played too important a part in the London Conference. Parity is based upon the idea of conflict. The Peace Pact is based upon the renunciation of war. Our task is so to teach the spirit of the Peace Pact that in the future it will rise above parity and become a controlling force in conferences.

II. Our adherence to the World Court. In January, 1926, our senate voted overwhelmingly for adherence to the World Court with five reservations. The member nations of the Court amended the constitution to meet the senate's reservations. The reasons for our refusing to join the Court have been removed. The Peace Pact pledges the United States to seek means other than war to settle international differences. The administration has already initiated the principle of conference in case of emergency. This principle needs to be emphasized and strengthened by our adherence to the World Court. On Dec. 9, 1929, at the direction of President Hoover, our representative at Berne affixed our signature to the protocol of adherence. The President stated in his annual message to the senate, Dec. 3, 1929, that he would "submit it for the approval of the senate with a special message at some time when it is convenient to deal with it." It has not yet been submitted to the senate.

We should give whole-hearted support to the prompt adherence of the United States to the World Court protocols on the terms already accepted by our government. We should inform our President and congressmen of our desire for ratification without further delay. Our adherence to the World Court will be another important step toward peace.

III. Register our protest against the Grundy-Snell resolution. The Grundy-Snell resolution passed the House of Representatives April 1, 1930. It passed in an amended form, but it still is in essence a war measure. It advocates the appointment of a commission to make "a study of policies to be pursued in the event of war, so as to empower the President immediately to mobilize all of the resources of the country." The passing of this resolution will have a disastrous effect upon the peace psychology created by the Kellogg Pact. Further, it opens the way for new legislation to be inflicted upon us in bills to set up draft boards, to institute annual registration days and possibly in the end universal military training which the War Department covets. Why should we keep getting ready for war when we have renounced war? A vigorous protest from the peace loving people may prevent its passage in the Senate.

IV. Lend our support to the Griffin Bill, which divorces admission to citizenship from any requirement as to bearing arms. The Bill states, "that no person mentally, morally and otherwise qualified shall be debarred from citizenship by reason of his or her religious views or philosophical opinions with respect to the lawfulness of war as a means of settling international disputes." This Bill is right and deserves our support. Those who are mentally and morally qualified for citizenship should not be debarred because of conscientious objections to war. Belief in the Sermon on the Mount is a valuable quality for any citizen. After all, I agree with G. Ashton Oldham that America should be first, "not in treading again the old, worn bloody pathway which ends inevitably in chaos and disaster, but in blazing a new trail along which, please God, other nations will follow into a new Jerusalem where wars shall be no more."

With these things in mind, we realize that our peace teaching must be an intensive and continuous process

And in the accomplishment of the high tasks in the future, may we do our part as a peace loving people to establish the rule of the Prince of Peace in human society.

Elgin, Ill.

The Unchanging Word

BY JOHN R. SNYDER

"Forever, O Lord, thy word is settled in heaven" Psa. 119: 89).

MUNDANE things are passing. On every hand are the evidences of the transitoriness of things material. Erosion, decay and waste are written on the pages of time. Nations come and go and are forgotten. Names carved in marble or cast upon bronze succumb to the ravages of time. Castles built upon the mountains or reared upon the plains are returning to the dust from whence they came. Pyramid, obelisk and shaft, proudly erected as memorials of a haughty king or cruel tyrant are today only the marks of crumbling destiny of time.

But there is one thing that is not passing away nor evidencing the elements of decay. This is the word of the Eternal God. Even the heavens shall pass away, says the Christ, "but my word shall not pass away." "The grass withereth, the flower fadeth: but the word of our God shall stand forever." And so we might go on and bring up scripture after scripture which tells of the imperishable nature of the word of God, but let these suffice for the present. No one who loves the word or who reveres the Author will say that it shall not abide forever.

But while this is true, and we do express our faith in the unchanging word yet, there is a tendency today to change that word to meet our own ideals and ideas; we have almost come to the place where the word of God is scarcely more than the word of the common language of the day. Somehow, somewhere, we have lost the "urge" of the word of God and are paying more attention to the word of humanity than to the word of Divinity. We pile our tables full of the books of men and hide beneath them the word of God. Even many a minister's study today, so far as the word of God is concerned, is in the condition in which Israel found herself in Josiah's time, and there would be almost as much excitement in the congregation if he were to preach an old-fashioned gospel sermon, direct from the word, as there was when they found the rolls of the law in the debris of the temple. And might it not be that a great revival would follow if such was to be the procedure?

We are much concerned about a revival in the church just at this time in world history. It is a multiplied centennial of the Day of Pentecost. Various schemes and plans are made for the celebration of the event, for it was an event, but we fear that we are in danger of losing the secret of that first Pentecost. It came not about through program but through prayer; it was not of works alone, but by the word; not through Peter's preaching, but through the power of the Holy Spirit. Jesus had spoken before he went back to the Father and it became a part of the written word and was fulfilled.

But we say, times have changed, conditions have changed and new methods must be used. Times may change, conditions may change, but the word of God, the "power of God unto salvation to every one that believeth," shall never change. There must be the same preaching of repentance for sin and turning from sin and accepting the word of God, and believing in him, and obeying him, today, just as it was required on the day of Pentecost. There is no other way in spite of the cry for modern methods.

If there is one phrase above another that is being overworked in these latter days it is that "we must meet modern conditions with modern methods." The trouble with this old world today is sin. And sin is as old as Eden. It is the same old temptation, "the world, the flesh and the devil" that is contending for supremacy, and there is no modern panacea that will avail, only the old-fashioned cry of repentance, the acceptance of the shed blood as the atonement for sin, and a willingness to obey the loving demands of the word of God to meet that atonement. And the word is still the Sword of the Spirit, that cuts to the quick and causes the stricken sinner to cry out in the distress of his soul: "What must I do!" We can formulate programs, organize committees on evangelism, have banquets galore, print cards by the million, have them signed by unrepentant, unconverted men and women, receive them into the church by baptism and report so many additions to the kingdom—yes, do all this and have nothing. For unless the holy word of God is honored and given its rightful place in this work God can not honor the work.

The word of God has not changed. It is the same eternal word that was in the beginning. The principles of God's word have not changed. No matter what we may say about modern conditions and modern methods, we are bound to have to go back to the "Word that was made flesh and dwelt among us." Men may write about the Christ of this road, or the Christ of that road, but only the Christ of the Nazareth way, the Bethlehem way, the Jerusalem way, the Galilee way, the Calvary way, the resurrection way, will save and bring a Pentecost. And no man, no matter how devout he may appear, or how honored he may be of men, and how eloquent he may be in presenting his way, has any authority or any power to set aside the way that was established in the divine councils of heaven, whether it be for folks in America, Africa, or "India's coral strand."

And the principles of that word are as unchanging as the methods. They are not narrow. They are not restricted to a particular time or age. They are for all time and to meet all conditions. What was required 1,900 years ago is required today. Baptism is just as necessary today as it was on the day of Pentecost. It means just the same as it meant then. No amount of sophistry couched in splendid language can change it. I may not be able to understand all that the symbolism of baptism means, but it is for me to accept by faith what I can not understand, and some day he will make the hidden things clear to me. The Lord's Supper, with its trinity of sacraments—feet-washing, the meal, the bread and the cup—is just as binding today as it was when he gave it the sanction of his presence and service in that upper room so many centuries ago. I have no right to change it, to mar it, to divide it, for "what God hath joined together, let not man put asunder." I may not be able to comprehend all that this sacrament means. I may not be able to explain just all that feet-washing may mean, I may not be able to grasp the full significance of that meal with my brethren, I may not have spiritual discernment enough to see all the beauty and holy joy of being "partakers with him in his suffering" as exemplified in the bread and the cup, yet by faith I accept them knowing that as he promised Peter, who was in the same difficulty, I shall know hereafter. I have no right to change it in the least. No matter what modern conditions may impose or what present day tendencies may be, his word is settled in heaven, forever, and it is not to be changed to meet the whims of man.

Man is ingenious. He is always looking out for new ways of doing things, of making improvements on present conditions, to meet present needs. And he is trying to do this with the word of God. And he is ingenious in making his arguments for these changes. He uses splendid words, his arguments seem strong, he is wise in that he will not come out and make a straight cut demand for a change, but he words his desire so nicely that the "very elect" are deceived and hurry to compliment the author on his broadness of vision, his splendid work in presenting such a fine scheme. Today, the great danger to Christendom is not from the outside. It is not the A. A. A. A. society, insidious as that may be, but it is from the doubter and the infidel who is in the church, and in many instances occupying the pulpit. "Thinking above what is written," is the curse of the present day; and it is not entirely without the Church of the Brethren.

Beloved, let us keep to the word. Let us read more from that word and it will help us then when we read from the word of another. It will be the light to our feet and a lamp unto our path. He who said "I am the Way, the Truth and the Light," also said: "The words that I speak unto you, they are spirit and they are life." And there can be no spiritual life apart from these words.

Tyrone, Pa.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

A STORM had blown down the parsonage windmill. When a new one was installed and the bill presented, a trustee said: "I'll just pay for it and wait my turn. Then you won't need to wait." The man who had installed the mill thought it such a good bit of brotherliness that he reported it to the trustee's pastor.

Larned, Kans.

Paul's Great Philippic on Tongues

BY WILBUR B. STOVER

Introduction

AFTER an unparalleled homily on love, the 14th chapter of First Corinthians stands forth as a terrific philippic on tongues. It is as if the writer said to us today: "Let me enumerate, my brethren, some of the spiritual gifts, of which there are many, but the same Spirit. There are diversities, I say, but the manifestation of the Spirit is given to every man *for profit*. There are those who keep saying that speaking in tongues is the one sign and evidence that they have received the Holy Spirit, but I would have you understand the mistake these are making, for:

"'To one is given, by the Spirit, the word of wisdom;
to another the word of knowledge, by the same Spirit;
to another faith, by the same Spirit;
to another the gifts of healing, by the same Spirit;
to another the working of miracles;
to another prophecy;
to another discerning of spirits;
to another divers kinds of tongues;
to another the interpretation of tongues.'

"All of these are gifts of the one self-same Spirit of God.

"Also I wish you to remember that you are the body of Christ, and as such every part of the body rejoices or suffers with the rejoicing or suffering of any other part. Yet there is an order, for God hath set some in church; first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healings, helps, governments, diversities of tongues." Notice, I am putting tongues last of all, and I urge you to seek the best gifts.

The Value of Prophecy

"Cultivate love, for it is greater even than faith or hope. But to prophesy is a great privilege. You know what I mean by prophecy; I mean preaching, teaching, exhorting, comforting. Prophecy is a great gift. You keep talking about tongues, and even talking in tongues, but really, that doesn't get you anywhere. Honestly, if I come to you speaking in tongues, what shall I profit you, except, of course, if my language is different, and then I would bring an interpreter with me to translate for you.

"Why, even musical instruments are tuned so as to be full of meaning. If this were not true, how would you know whether the trumpet sound meant come to dinner or go to war? There are many tongues, and if all our tongues are discordant, and without signification, we will be rightly labeled a lot of barbarians. But if we seek to excel, let it be to the edification of the church.

The Value of Tongues

"Whether I speak or sing or pray, I have determined to do it in good common English, that those who hear me may easily understand me. Besides this, if I pray intelligently, others can say *Amen* to my prayer, and thus it becomes their prayer too. This makes for unity, the other makes for confusion and division. Tongues? I thank the Lord I know more tongues

(Continued on Page 314)

The Parable of the Loose Wire

BY C. C. HAWBAKER

BEHOLD a man desired to buy a radio. And as he looked about to find a radio which would be pleasing unto his sight and hearing, he sent away to a merchant a great distance from his home to have the radio delivered unto him by means of a transportation company. After many days the radio was delivered to this man. With joy he received it and eagerly uncrated the radio and set it up in his house. He carefully attached the ground wire, even as the instructions told him. He then set himself to the task of properly providing an aerial and attaching it to the radio. With great diligence he read the instructions; he made haste to put all the tubes in place and see that the plug was placed in the electric light socket.

Having faithfully and diligently set himself to the task of doing all necessary things so that words and music in the air could be reproduced by the radio, the man turned the knobs as commanded by the instructions so that his soul would be made glad by hearing the sounds which would be given by the radio. The man rejoiced exceedingly when the sound of music came forth upon his ear from the speaker of the radio.

And behold, after some time as the music came forth there seemed to be irregularity in the reproduction of the sounds. At times the sounds were clear, loud and natural insomuch that the man was greatly pleased with his radio. But at other times the sounds were not clear, there was a lack of volume, the reception was noisy, there was a lack of distance, and there was a fading of the sound.

The man was sorely perplexed and displeased with his radio, and he said within himself: "I will get a man who is well trained in repairing radios and who knowest the intricacies of the mechanism to come and discover what is wrong with the radio." And straightway he went and did hire a trained man who had studied much about radios. This man came to repair the radio.

And as the radio man inspected the radio and tried it out, he found that there was a loose wire which made a connection at times, and at other times did not. The radio man said unto the man who owned the radio: "You have a good radio, which when properly wired and connected will reproduce music which is rendered from far-away points. It has all of the necessary parts, and has been properly prepared, except that one thing is lacking. The rough handling and neglect of the radio has loosened a wire which must be made fast so that a connection is made at all times. Unless the connection is proper the loose wire will become looser and looser until in the end the connection will be broken entirely and no music can be obtained.

And it came to pass that the mechanic soldered the wire and made a good connection, whereupon the reproduction was perfect and the soul of the owner was once more made glad. Whereas before the wire was repaired, there was dissatisfaction and discontent, afterward there was peace, harmony and joy, because of a perfect connection between the radio and the invisible world of sound.

Hear ye, therefore, the parable of the loose wire.

The man is any Christian who claims to love God, and to want to follow the teachings of the Master. The radio is the man's heart and soul which are capable of reproducing the music of right living as governed by the standards set up by the teachings of Jesus. Our hearts and souls have come from God, who is not present in the form of a man to tell us what is wrong when the reproduction is not perfect. Our souls are perfectly prepared so far as God's work is concerned. Many of us give such treatment to our souls that loose wires result, and the music of our lives is irregular, inharmonious; often it lacks volume, and strange noises interfere with the reproduction. There is no fault with the music broadcasted by God. The intricate wiring has been set up in our nervous system by God himself. The power is provided from on high. God is properly tuned at all times and nothing that is needed is lacking on the part of the broadcasting station.

But he that treats his purposes, desires and spiritual nature in such a way as to cause looseness of a connection is of all men most foolish, as by so doing he can not produce harmonious sounds. A man needs the help and suggestions of those who have made a study of spiritual connections; that is, of those who can discern what is wrong in a man's life. If the daily life of a man is not harmonious, he needs to seek the help of some one who knows how to solder the loose wires to make a good connection.

And it came to pass as I was musing on this parable until late in the night, that I thought of one thing which so often causes a lack of connection between a man's soul and his God. Jesus has pointed out this loose wire in many of his parables. He taught about the lack of connection caused by a wrong attitude toward many. He taught that we could believe, be baptized, partake of all of the emblems, and use all of the symbols of Christianity, but if our attitude toward money is wrong, there is a loose wire which prevents a soul from reproducing the harmony of the love of God. Jesus has studied this question at great length, and has set out in an instruction book, the Bible, ways of preventing or repairing the loose wire caused by covetousness. Wanting more money for selfish use causes a loose wire which prevents harmony, even if we tune in on the proper station. Observance of all ordinances, attending all church services, praying without ceasing, and saying that we believe the Bible word for word and from cover to cover, will not bring a reproduction of God's music if we have the little loose wire of love of money.

Jesus ended many of his lessons by saying: "He that has ears to hear, let him hear."

Will we listen to this homely little parable, and see if our reproduction of Jesus' teachings is faulty because of the loose wire caused by covetousness? If we discover that our souls have this loose wire, will we learn from stewardship teaching how to solder this wire so that a perfect connection will be made?

South Bend, Ind.

Men of Sense

BY DESMOND BITTINGER

A NEGRO preacher, after watching the reaction of his congregation to a sermon he had prayerfully and painstakingly worked out and delivered to them because he thought they needed it, was heard to remark to a fellow preacher: "The only thing which I got agin' my congregation is that they are too good at passing my sermons on."

His fellow minister replied: "Why, brother, I is s'prised at yous. That's just what I tells my congregation to do—pass my sermons on to the others that wasn't there to hear them."

"But," said the first minister, "mine pass 'em on too completely. I preaches something that I intends for them, and for nobody else, and the brothers and sisters in the first row passes it back over their heads to the brothers and sisters in the second row, and they hand it on to the ones in the third row, and so on till they all passes it out the door into the street where nobody is and it's done nobody no good!"

Our colored brother rather effectively stated an all too common fault among us. Sermons apply to other folks too often. Or perhaps they do occasionally apply to us, but we willingly pass them on anyhow.

After I had attempted to deliver a sermon some time ago a good brother spoke to me this way: "I can live up to what you preached about very well. No matter what my neighbor does to me I can still treat him with respect and feel friendly toward him. But there is one thing that gets me riled and I don't know but what I am justified here. When we meet in council and I have some plan for the church which any man with sense can see is the best plan that is offered, and they don't follow my plan but do something else, then I become stirred up and can't feel right. I don't mean a little plan that is no good, but an important plan that any man with sense can see is the very best thing, the only thing that will work."

In my experience I have heard quite a lot of that sentiment. "Why, anybody with any sense at all can see that I am right," is a rather egotistical sentiment to say the least, and most certainly throws one in a rather embarrassing classification when he himself a month, or a year, or ten years later comes to see that he isn't right. I've occasionally heard an elder say that any man of sense could see that certain forms which he practiced, in the name of the Church of the Brethren, were the only ones that were, or ever could be right, and then after a few years discontinue them to adopt others. Sermons and scriptural passages that would teach us to be more tolerant of the other fellow's opinions, we are sometimes quite willing to pass on.

Our tolerance is sometimes choked out by our absolute certainty that we as individuals, or as a community, or a congregation, or perhaps a Brotherhood, are unquestionably and irrevocably right; that we are the men of sense. If we are right our rightness becomes all the more apparent when we have let the other fellow pray and think the matter out to a conclusion which is in essence the same as ours. Perhaps, too, we ourselves need to do some more praying and thinking even after we are sure that any man of sense would know that we are right.

God grant us that kind of tolerance that will make it possible for us to understand the working of the other fellow's mind, to be sympathetic with his point of view, to love him despite anything and everything, before we classify ourselves as the exclusive men of sense. And God grant that we be not too hasty in passing on the kind of a sermon which tells it to let the other fellow have a mind of his own which he can, under God's direction, use for himself.

Valley View, Pa.

A Time to Wean

BY EZRA FLORY

You have doubtless heard of weaning. It is spoken of in the Bible. Some have had experience in this ordeal. Others need themselves to be weaned, and it is the weaning of adults which especially interests me.

I have seen parents who should be weaned from bearing the responsibilities of children. How a youth can ever learn self-reliance with a parent planning the expenditure of his money, the places he shall visit, the clothes he shall wear, the company he may or may not entertain, the church he shall attend, the books he shall read, the thoughts he dare think, is more than I can understand. Yes, certainly, a parent will be interested in all these things. But the child must learn to stand upon his own feet, cast his own ballot, be an entity in society, assert his own initiative. How shall individuality be developed so that a young person will choose to go in the right direction when a guardian can not be at his side? God himself gave to man the responsibility of individual selection. It was done at a great risk. But it were far better that man be given the power of choice than to have been a mere machine. Here is one of the problems in education which should have more consideration. Let us learn to wean ourselves. Prompt obedience to rational authority intelligently given is the method of procedure with the small child. There is no gain in arguing with the small child. Let words be few. Expect obedience. As the child advances, gradually the reins are put into his own hands, and the parent must be weaned.

This weaning process is most difficult. Have you not seen a mother weep as, upon the first morning, she watched the little child leave home for school? The small child runs to mother to tell all they did at play. Later the mother wonders why her child keeps things from her and is less open. Is the child less loyal? No, this is but the individual in the making. There is as much love for mother as ever but in a different way. The weaning process is on.

There are normal manifestations of the weaning process. Here I am a pastor of a large church. Excellent pastors preceded myself. They have weaned themselves. This makes it easier for me to do the

(Continued on Page 316)

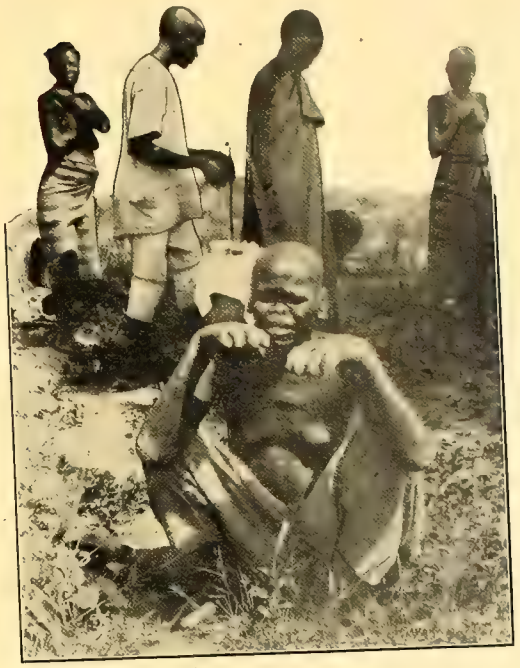
March and April Mission Giving Low

A comparison in receipts to Missions and Church Promotion reveals:

March and April 1929,	$16,699
March and April 1930,	13,141
Less than last year	$ 3,558

Something for Brethren to Think About

Our giving to Missions and Church Promotion as authorized by Conference averages less than a penny a day for our 134,620 members living in the United States and Canada



An African Leper

This leper, with toes and fingers gone, able to talk only in a whisper, came a long distance to the Church of the Brethren leper colony in Africa. His disease will be cured and others be protected against taking it from him.

For ages upon ages leprosy has been the scourge of mankind. The children of Israel were commanded by God to put the lepers out of camp (Num. 5: 2). In Africa they drive them out into the bush to die. Now in our generation there is a positive cure. What a privilege to be partners in this enterprise!

If Suddenly You Heard The Cry of Pain

of all the sensitive sick of Asia, who need not suffer at all but might laugh in health if they had the modern medical aid which spares you from pain!

If today you sensed the cruel longing for learning "as blind men long for light" of the seventy-five million intelligent youth of China who cannot go to school at all!

If at noon you felt the gnawing hunger of a very refined family in India where five of them are existing on $35 per year!

If one winter night as you slept between blankets you felt the icy chill of a million Africans having capacity for art and song, but who sleep without covers, while cold nights in this otherwise hot climate bring their toll of pneumonia

What Would You Do?

You would want to send out a car-load of blankets. But one of our missionaries to Africa says: "To send ever so many blankets would at best bring only temporary relief. Send them the Gospel, for by it they have the power to produce blankets." For Jesus said, "Seek ye first his kingdom, . . . and all these things shall be added" (Matt. 6: 33). Jesus brings the abundant life, through which men are enabled to satisfy physical hunger, conquer disease, and build for life eternal.

A farmer, member of the Church of the Brethren, who lives very modestly, heard the cry and dedicated the rest of his life to the mission cause. In the past year he contributed $2,500. He says the Lord has prospered him and he will devote his life to the Lord's work.

God be praised for men who can and will give in this spirit! Such consecrated souls are a great inspiration to the large body of members bravely doing their part, many times in the face of adverse circumstances. Most members in our church cannot give such amounts. They did respond generously last February when the call was made clear! That event will remain a glorious memory in our church if we can continue to give in the same spirit. Let us have another Pentecostal experience by a similar outpouring for the Conference offering.

May 25 the Conference Offering

Every congregation in step with neighboring congregations in securing a response from the entire membership will help in the goal to have a Conference offering of more than $100,000. Last year the offering was $95,900. Delegates to Conference may deposit the offering in the collection to be taken Monday, June 16. Or the offering from congregations as well as isolated members may be sent to General Mission Board, Elgin, Illinois.

PASTOR AND PEOPLE

The Recovery of Pentecost

BY DAVID F. WARNER

"Repent and be baptized. . . . And the Lord added to the church daily such as should be saved" (Acts 2:37-47).

Our text is set amidst the scenes of Pentecost. This religious festival had fully come. Since the departure of the Master there had been much uncertainty, confusion, and disappointment. The disciples had scattered to former occupational affairs. But the wonder-provoking and sense-convincing reappearance of their Lord finally sent them to a secret chamber to pray, meditate, and anticipate—a united church family in faith and in purpose. Then a marvelous Presence enters their sanctuary. The Holy Spirit comes to grip his children with power, courage, certainty, and a new fellowship. Soon Peter is defending before a great multitude the uncommon cause of their renewed joy and hope. Filled with the Spirit he cries to his countrymen to repent that they may be saved from the wiles of a "crooked generation."

Now, in seeking to recover Pentecost, we may first observe that our generation is likewise crooked. Many untoward tendencies prevail. Multitudes are rushing hither and thither to find something satisfying, yet to end in but greater confusion. Many see Humanity groping in a futile search for her heaven. A cynic writes: "Have we control of our destinies? Is God almighty? If so, why should we humans suffer such cruel disappointments?" And just now there lies on my desk the naive inquiry: "Into how many churches do the scriptures divide the people?" These cross-sections of life represent something of the confusion and exhaustion of the present day; they call loudly for a renewal of Pentecost. Let us see what this first century revelation has to offer the bewildered multitudes of the twentieth century. The writer here opines that to recover Pentecost is to restore the united church; that this church is entered on the fundamental conditions of our text; and that such a redeemed society is necessary to the saving of the world.

"Repent ye." In the first instance, this plainly is a call to Israel. Peter says again in another chapter: "Him did God exalt . . . to give repentance to Israel and the remission of sins." Why was this necessary? Because the spirit of organized religion then was quite opposed to the spirit of the new order which was being championed by Jesus of Nazareth and his followers. A bold contrast, as well as quiet warning, is set out in Jesus' words: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."

The religion of Jesus' day centered in officialism rather than in common life; in racial and ecclesiastical exaltation rather than in human brotherhood. Its converts were socially dangerous; even vicious. The cross of shame silhouetted against the oriental sky tells that story more vividly than words. The while, the twentieth century church has come. And allowing for the foul blots on the pages of her history, let us acknowledge that all that is fine and splendid in our present civilization is due to her. But let us admit also that there is a carry-over of proud and futile religion. Listen to these words quoted from a recent issue of a denominational weekly: "During the last two weeks with the help of . . . in an evangelistic campaign we feel we have enjoyed mountain-top experiences. . . . His strong teaching in upholding the principles and doctrines of our church gave him opportunity through inquiries from other church folks to exalt our own church in the community." Let us put that down in big caps: "EXALT OUR OWN CHURCH." There, now, what do you think of that as a community slogan? Wouldn't you like to have that written over your church door? Can such folks be a loyal part of the body whose Head said: "Whoso shall exalt himself shall be abased?" Surely, in this selfish and sectional spirit we have a potent cause of much of this generation's rising indifferentism toward morals and religion.

Thus the insistent call is: "Repent ye." This principle demands that both individuals and institutions turn away from selfishness; whether it be religious, racial, or social—and make ready to accept Jesus' interpretation of life in terms of generosity and brotherhood. Repentance is fulfilled in actual and orderly contact with society. It turns one's face toward that social ideal, the church, through which God's will is to be done and heralded on earth. It is in the church that one learns best and completely how to order one's life; how to be saved. The church was established by Jesus to be the reliable and objective method through which to renew the heart of society. But, of course, a united church is the ideal of both Jesus and the apostles.

"And be baptized." Well, we have been; but what for? "For the remission of sins" is something deeper than a legal satisfaction for sins. Granted that this act brings inner comfort to the individual, is this complete New Testament baptism? Our text reminds us that we are to be baptized in the name of Jesus Christ? So it is reasonable that we should inquire about the essence of Jesus' baptism. Was it not a sign that he was transferring his loyalties from the proud and close communion of Israel to the kindly and universal fellowship of a spiritual and democratic kingdom? And this is to be the approved standard for determining the purpose of all baptisms. Jesus' baptismal motive, which was "to fulfill all righteousness," aligned him with the prophets of old and the new ethical and spiritual order introduced by John the Baptist. It was to such a realm of righteousness that Peter referred in his sermon. Here, it must not be forgotten that Jesus was under a strong pull to accept the separatist and secularist notions of his day. He was tempted so stoutly by the traditions of his race and the temporalities of life that he "offered up prayers and supplications with strong crying and tears unto him that was able to save him." Baptism, then, was the point where he humbly yielded to the opportunity and duty to lead and to vitalize the Jordan movement—which action related him to all men as Example.

Therefore, the meaning of baptism is relative. Its New Testament purpose as an initiatory rite (whatever the form of the act) is to identify the individual with the fellowship of the church. But we seem to have forgotten this. Many interpret salvation as merely personal and subjective. According to press reports this winter, a leading evangelist detrained at one of our cities and at once began a diatribe on the churches. Many are supposed to be converted at this man's meetings, but comparatively few take up organized church life. This is regrettable. At Pentecost when men cried out what to do to be saved the demand was: "Repent and be baptized. . . . And the Lord added to the church daily such as should be saved." That is, repentance and baptism functioned to make the individual a member of the church. So, if one wants but a selfish and detached salvation, one will have to get some other religion than that of Pentecost.

Pentecost makes the church necessary to the saving of society. This church holds the center throughout the Acts and the Epistles. Jesus did not denominate the believers in a church until he had found a Peter, a "living-stone" with which he began to build it. At Pentecost, Peter is at work as a key-builder. Other rock-men were gathered and masoned up into a visible, brotherly structure. This institution is to be built into such united proportions and strength as to overcome the gates of hell. According to the simple Gospel story, whenever men repent and receive the Holy Spirit, they irresistibly are drawn into a concrete and organized fellowship. This is what took place at Pentecost. This is Christ's union of believers called out from the world to prove the validity of a social order based upon the Beatitudes. Pentecost makes the gift of the Holy Spirit materialize in fellowship, coöperation, and militancy. Pentecost would condemn sectarian labels, and recover to us the adventurous and harmonizing spirit of the apostles on behalf of a united church.

Sunman, Ind.

Cause for Thought

BY REBECCA FOUTZ

Amidst the arguments pro and con concerning the present day status of Christianity, the reasons for mission deficits, and plans for revival this anniversary year of Pentecost, there are some things particularly that cause one to pause and think.

There is a marked tendency to meet out in the busy places of trade, where the hustle and atmosphere of the world prevails, to discuss and transact the business of the kingdom. Under such conditions there can be little opportunity for prayer and meditation so as to keep the heart open and responsive to God's voice and leading.

If the world was benefited by such a method, there would be excuse for it. But there is yet to be shown any evidence that it profits in any way except financial. It certainly sets a wrong example. In days when there is much complaint about not being able to get people to go into the churches, what are they to think when they see ministers and other church workers desert the places dedicated to God and go elsewhere on every possible occasion, to hold their meetings. One can not help but wonder what all the costly churches are for.

Besides, all these meetings are made the occasion for a meal, until it gets to be a question which is the most important, the eating or the meeting. There is no thought of fasting for the spiritual good. In Matt. 6: 24-34 Christ teaches of the subordinate place that food and drink and raiment should have as compared to the inner or higher life. He said that the Gentiles or heathen give first concern to these things of the flesh, but with his disciples it should not be so. We can not escape the question whether we are still Gentiles instead of children of the kingdom. Also see Rom. 14: 17.

Many of the conditions today should cause Christ's professed followers to meet in continued supplication and prayer, as did the early disciples, until they are so filled with the Holy Spirit that the evils that threaten our spiritual life could not withstand our witnessing. Instead of doing that, prayer meetings are dying out while ministers of the gospel rotate with the Rotarians and roar with the Lions.

Church members have restaurant luncheons where they discuss mission and church projects. Is not having a good time of more concern than the cause?

The mission board of one denomination met around the festal board at a fashionable, high priced hotel, to discuss plans to help solve their deficit problem. Should not such questions cause them to gather around the dedicated church altar in sackcloth and ashes and there search hearts so that God may show the trouble?

Officials of churches putting on a costly building campaign meet at the Y and over the dinner plates plan a typically American go-getter financial campaign. Efficient, yes. The world has nothing on their efficiency. But how about gaining the world and losing the soul?

Ministers meet around the banquet table in a lodge temple, dedicated and named for a Christian religion, to discuss kingdom progress. Where is the travail in prayer in God's appointed house by which they should set an example to the flock, and also help deepen their own spiritual life?

A tract society met at luncheon at a prominent hotel to honor John Bunyan and plan to raise funds to aid in a wider distribution of his works—works that were born of prison suffering such as we can scarcely conceive of today. Why not a public meeting in God's house where in this day of ease and doubt some souls might be strengthened to hear of his faith which persecution, poverty and jails could not shake, instead of a selected group eating amid elegant surroundings at so much a plate?

With slight variations, instances like the foregoing could be multiplied at length. They show a trend that is destructive to the spiritual life of the church.

Banqueting has also been taken into the house of prayer. We can have much charity for the so-called "rice" Christians of mission lands who really know what hunger is, when we see the bait of food used to draw people in this land of plenty. This will never bring power to the church.

Christ says that we are to *watch* and *pray*. If we did this and forgot the eating and drinking, would not the Holy Spirit gladly fill us—and there would be another Pentecost.

Philadelphia, Pa.

HOME AND FAMILY

The Cross-Roads Singer

BY MAUD L. MOSER

'Twas only a cross-roads hamlet—
A cottage russet brown—
With blossoms at the threshold
And stone steps dimpling down
To a cool, green latticed arbor.
Within was a wicker chair;
And resting in this haven
Sat one with silvered hair.

A robin sang in the maple,
A dove cooed under the eaves,
And a wren milled music madly
From his gourd-house in the leaves.
All nature swelled triumphant;
But to make the sound complete,
Came a note of mellow music
From this rustic, green retreat.

I stopped on my way and listened.
The notes had a rich, sweet ring.
The melody was: "Eye hath not seen
The beauty of the King."
While I waited, listening, eager
I caught on the breeze once more
The story sweet—"I'm going home,
I'm going home to die no more."

O! for the glorious vision
As seen by those dimming eyes.
The wish became a fervent prayer
As my gaze turned to the skies.
And as I passed on, thinking
And pondering up the road,
The beauties sung by the dear old soul—
By faith—were on me bestowed.

Dallas Center, Iowa.

Grandmother Warren

BY BESS ROYER BATES

God in the Book of Daniel

VI

GRANDMOTHER WARREN turned now to face the boys. She laid her glasses aside so that her far-seeing old eyes could discern them more clearly and said:

"Now we will leave Daniel for a time. Let us talk about religion. To me religion is a matter of the heart. It is the weeding out of hate and envy and self-pity and fear and meanness; it is replacing these by kindliness and courage and faith and hope and that greatest thing of all, living in the spirit of God; that coming near to him and feeling that no matter what life may bring, no matter how much trouble it holds, no matter how much material comforts may go, life is yet worth living because God can be in it. 'In that day ye shall know that I am in my Father, and ye in me, and I in you' (John 14:20).

"I want to say right now, that these things I am telling you are not the convictions of a scholar, nor of a minister of the gospel. There is no authority back of what I say. People may differ with me and rightly so. That is for you to judge. But this I do say," and grandmother's wrinkled hand rounded into a fist. "This I do say, these convictions are from my heart. I have tested them out here in this small corner of the world for many years. They have stood me well through joy and great sorrow. They have stood the test of life. And what more can you say for any religion?

"I am not disparaging the work that scholars do. I appreciate it, but, 'If I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith so as to remove mountains, and have not love, I am nothing.' That's all too true. You very well know that no matter how good a speaker is, or how brilliantly a book may be written, we always are asking what's back of that? What sort of a man is speaking? What kind of a person wrote that book? Does he practice as he preaches? Daniel had lived so well that even his enemies understood that he would stand by his religion no matter what happened. Daniel was his religion. It was not a coat to be put off and on for convenience. This is an old truth, but it is a truth that must not be forgotten. Religion is a part of you. It is in you. It is greater than you. *And it must be lived.*

"So I repeat, that these things I am telling you are only what I have learned by living, important only because they mean much to me. My life! I am trying to share it with you because I love you."

Philip's ready hand reached out to stroke hers. Peter's sober eyes lit up with kindly feeling. Sally waited, her lips curved in a triumphant smile.

"Can your religion be lived? That is the test.

"You remember the story of a missionary in India who spoke so eloquently to her audience that many were moved to follow her teaching. But two young people were not sure. They went out to her servant who waited and said: 'Does she really live the things she is telling us? Is she like that at home?'

"E. Stanley Jones was once put to a similar test in India. He had been preaching to the educated classes the religion of Jesus. Many were following this new faith secretly and many openly. Two young men, educated and rich, laid aside their fine clothes and dressed as the poor do, and called on Jones to see if he would give the same attention to them as he did to his important followers. For an hour he talked with them, treating them as he would the best in the land, and convincing them of his sincerity, before they told him of the trick they had played. So there you are. Everywhere, the question is: Does he live it? Is he what he says?

"This afternoon, boys, you argued here until I saw hate in your eyes. Religion does not bring hate. It brings love. That is the reason I have taken all of this time to explain my feelings to you, for sometimes I think it is easy to confuse knowledge and the achievements of the intellect with real heart religion. You are starting out to be great men I hope. I just wanted to give you a little warning.

"Now, let's see about Daniel and these visions. Just turn to the last chapter of Daniel and read the eighth and 13th verses—"

Philip suddenly exploded into a chuckle.

"I know those verses," he chortled. "I know those verses. We're caught, grandmother." Then he sobered. "But you've given me a vision this afternoon. Thanks." He turned to Peter. "Forgive me, if I offended," he asked humbly and extended his hand to meet a sincere grasp from his companion.

Peter then turned to grandmother and said: "I know them too. But I never saw them as I do today."

He quoted: "'And I heard and I understood not: then said I, O Lord, what shall be the issue of these things?' Meaning the visions Daniel had had, of course. 'And he said: Go thy way, Daniel; for the words are shut up and sealed till the time of the end.' And again down in the last verse: 'But go thy way till the end be; for thou shalt rest, and shalt stand in thy lot, at the end of the days' (Dan. 12:8, 9, 13).

"I, too, have had a vision this afternoon, grandmother. I thank you for it. But I have a feeling that I shall always be interested in these problems of the Bible."

"And rightly so," put in grandmother.

"But," ended Peter, "I'll not let them interfere with my real heart religion again. I, also, ask forgiveness, Philip. Shall we start over?"

Pittsburgh, Pa.

Shall We Give or Shall We Not Give?

BY ELEANOR J. BRUMBAUGH

THIS is substantially the question put when the Pharisees and Herodians were trying to catch Jesus, and it comes to us today. Our answer is based on what the object is. We are sometimes ready to decide immediately, but are sometimes puzzled. Jesus will help us to decide. "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." But sometimes things are so mixed that we must take a little time to study which are Cæsar's and which are God's. If any of you lack wisdom, let him ask of God who gives to all liberally, and upbraideth not, and it shall be given. Unbelief is our sin. Notice the promise: "And it shall be given." His promises never fail. Do you believe this promise? Are you claiming it? If not, do not say God does not always keep promises. We are too full of unbelief to claim the promises. They are for us as surely as for those who heard them spoken. "These things are written that ye"—who? You, dear reader, and I, may believe.

We sing, "Standing on the promises," but we are not doing it. He said: "It is more blessed to give than to receive." We also read: "The Lord loveth a cheerful giver." Do you believe it? Prove that you do by giving. God has promised to supply our need, and he knows what we need. If we are seeking first the kingdom of God, he is supplying our need. What is the kingdom of God? Read Rom. 14:17 and know that the kingdom of God is righteousness, and peace, and joy in the Holy Ghost. I, too, wondered how we could be glad and thankful for affliction. I am learning something about it in my older life—told my dear afflicted ones that God is trying to teach us something. We will trust him when we can not understand. He will show us when to give and when not to give. Believe, and trust him all the weary way, and we will, indeed, find peace and joy.

Huntingdon, Pa.

A Good Memory and a Good "Forgettery"

BY GLADIE S. MILLER

A LONG time ago when some of the churches collected their quota of mission money by sending solicitors into the homes of the members, a young sister was given a list of members she was to call upon. Among them was the name of a brother whom she had never seen in the church, but whose name was carried on the church book because he had done nothing worse than to fail to attend church and to support it financially.

This brother defended his position something like this. He said that when the church was built, some twenty or twenty-five years before, he had given a liberal subscription. On the day when the church was dedicated, he drove up to the church and was about to tie his horse at the usual hitching post when some one came and invited him to drive back into a near-by field that had been opened for the occasion. Since then, he explained, he had neither attended nor supported the church.

What a pity to have taken offense when no offense was intended, and how sad to have carried this offense on down through the years. None of this man's children were members of the church.

* * * *

A long time ago I had a friend. At that time she was a woman and I was a young girl, but I loved to go to her home quite as well as to that of my younger friends, for she was young in heart.

One Sunday afternoon we went to visit a mission Sunday-school in an adjoining district. As this sister was talented in music and in teaching she was invited by the superintendent to take part in the service.

A few days later, this good woman received an anonymous letter, evidently written by some envious person. It explained that they had plenty of good workers in their school and that they did not need the help of the big I's from other schools, etc. The spirit of the letter was most unkind and made quite an impression on my young mind.

Not long ago, I had the privilege of spending a few days with this worthy friend. As we talked over old times and experiences, I referred to this unkind letter. She had completely forgotten it. She could remember the man who we had learned (almost without a doubt) had written the letter, but the letter was forgotten.

How fine, not to have taken offense, even when an offense was intended; and how splendid to have dropped the incident from her mind. This woman's children are active members of the church.

Blessed are they that have a good memory; but thrice blessed are they that have a good "forgettery."

Elkhart, Ind.

AMONG THE CHURCHES

Calendar for Sunday, May 18

Sunday-school Lesson, Jesus Teaching in the Temple.—Matt. 22:1—23:39.

Christian Workers' Meeting, Godly Fear.

✣ ✣ ✣ ✣

Gains for the Kingdom

One baptized in the Nevada church, Mo.

Six baptized in the Nanty-Glo church, Pa.

One baptized in the Glendora church, Calif.

Twelve baptized in the Piqua church, Ohio.

One baptized in the Oakland church, Calif.

Thirty baptized in the Frederick church, Md.

One baptized in the Peace Valley church, Mo.

Eight baptized in the Quakertown church, Pa.

One baptized in the Little Swatara church, Pa.

Two baptized in the First church, Philadelphia.

Eight accepted Christ in the Somerset church, Pa.

Three baptized in the First church, Brooklyn, N. Y.

Three baptized in the First church, Des Moines, Iowa.

Three baptized and one reclaimed in the Wenatchee church, Wash.

Twenty-four added to the North Webster church, Ind., Bro. J. Edwin Jarboe and wife, evangelists.

Eight baptized in the Holhdaysburg church, Pa., Bro. J. H. Clapper of Yellow Creek, Pa., evangelist.

Seven baptized in the Salem church, Ohio, Bro. G. S Strausbaugh of Columbiana, Ohio, evangelist.

Eight baptized and one reclaimed in the First church, Springfield, Ill., Sister Alice D. Sell, in charge.

Fourteen baptized in the Waterford church, Calif., Bro. Chas. Barklow of Myrtle Point, Ore., evangelist.

Seven baptized in the Lincoln Heights Mission, Mansfield, Ohio, Bro. D. R. McFadden of Smithville, Ohio, evangelist.

✣ ✣ ✣ ✣

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. E. R. Fisher, pastor, to begin May 25 in the Four Mile church, Ind.

Bro. M. R. Flohr of Lees Cross Roads to begin June 1 in the Ridge church, Pa.

Bro. Eugene Kahle, pastor, to begin May 25 in the Crab Orchard church, W. Va.

Bro. J. L. Guthrie of Lafayette, Ohio, to begin May 19 in the Owl Creek church, Ohio.

Bro. B. T. Stutsman of Des Moines, Iowa, to begin June 1 in the Beaver church, Iowa.

Bro. B. G. Stauffer of Manheim, Pa., to begin May 25 at the Monterey house, Conestoga congregation, Pa.

Bro. Guy West of Chicago to begin July 20 in the Beaver Creek church, Va.; June 29 at the West Brownsville church, Md.

Bro. S. G. Meyer of Fredericksburg, Pa., to begin May 18 in the Shomo's schoolhouse, a mission point in Little Swatara congregation, Pa.; May 25 at Schubert, same congregation.

✣ ✣ ✣ ✣

Personal Mention

Middle Maryland has chosen Eld. A. B. Miller as Standing Committee delegate to the Hershey Conference, with Eld. H. R. Rowland as alternate.

Bro. C. L. Sell changes his address from Lena, Ill., to Sheridan, Mo., June 1, when he takes up the pastorate of the Honey Creek church of Northern Missouri.

Southern Ohio has selected as Standing Committee delegates to the Hershey Conference Elders G. E. Yoder, J. W. Fidler and L. A. Bookwalter, with Elders E. S. Coffman, Chas. L. Flory and H. M. Coppock as alternates.

Sister Susan Stoner, India missionary at the Woodstock School, said under date of April 16: "The days are passing rapidly and I can hardly realize that I have been out here two and a half years. I enjoy my work here, so that helps a lot." That does help a lot in more places than India.

"I do feel sorry," says Missionary Walter J. Heisey in a recent letter, "for the poor Chinese who have the burden and brunt of this revolution, for revolution is such a cruel thing. . . . It has no mercy for the poor and oppressed. It must have ideals but the birth pangs of these ideals almost cost the life of the people."

Dr. J. S. Geiser of Riverdale, Md., formerly of the Grandview church, Montana, writes us of the rare pleasure he had, through the kindness of his pastor, in fellowship with the saints at the Baltimore love feast. He greatly regrets that the condition of his health keeps him from active work in the ministry and will probably prevent his attendance at the Hershey Conference.

Dr. D. W. Kurtz is scheduled for a series of lectures in the Middle District church of Southern Ohio, June 5 to 9, on his way from Long Beach to the Hershey Conference.

Bro. W. I. S. Crickenberger of Harriston, Va., has been ill for the past four months, at times in a very critical condition. After repeated operations, an anointing service and mingled hopes and fears his family is now rejoicing in the prospect of his recovery.

Dr. J. S. Noffsinger, Secretary of the General Education Board, with Sister Noffsinger and daughter Pauline, expects to sail on the Leviathan from New York for Europe May 24. After attending the Passion Play at Oberammergau and spending some time in France, Switzerland and Italy, they are to be engaged for several months in the University of Grenoble, France.

✣ ✣ ✣ ✣

Miscellaneous Items

The Walnut Grove choir and pastor will broadcast over Station WJAC, Johnstown, Pa., on Friday evening, May 23, from 8:15 to 9:15 P. M. Eastern Standard Time.

Camp Harmony Mirror, the District Herald for March-April, Johnstown, Pa., carries a front page reminder of the Brethren Youth Congress to be held in the Walnut Grove church, Johnstown, Aug. 8. One thousand young people are expected to participate.

"Read Gospel Messenger for further information," says the 1930 Calendar of Services for the Iowa River church near Marshalltown, Iowa. We commend this advice to other churches. There is quite a bit of "further information" in the Gospel Messenger at times.

"I have read and reread 'Love the Law of Life' and consider it a masterpiece of real Christianity. The other Gish Books are being slowly digested. Let us have more." So writes Bro. Ora De Lauter, pastor of the Ashland Dickey church (Ohio), in speaking of the recent Gish Books.

Schaff's History of the Christian Church, Vols. II and III, are temporarily out of stock. The publishers have promised an early delivery of these two books. Ministers who have ordered these through the Gish Fund will understand why the delay. Even large publishers at times run out of stock.

Eastern District of Virginia Annual Ministerial and Sunday-school Meeting will be held at the Belmont church May 16-17. The ministerial program will stress the work of the minister as shepherd and an effective program for the District. At the Sunday-school meeting some of the problems of religious education will be considered.

✣ ✣ ✣ ✣

Special Notices

Vacation School leaders should note that "The Mayflower Book" (first year) is out of print and can no longer be furnished. In making out orders drop this from your list.

The Toronto Convention will be held June 23-29, 1930. Seventeen have already enrolled. If you are planning to go, write immediately for enrollment cards. The time is getting short. This convention offers a splendid program. We shall be glad to furnish you program leaflets upon request.—Board of Religious Education, Elgin, Ill.

The Lodging Committee calls attention to the fact that less than a month remains in which to reserve lodging. All who are planning to attend all, or the greater part of the sessions, will do well to write in at once. When writing, please state how many are in the party and when you plan to arrive. Those coming by auto will be able to secure good lodging in Hummelstown or Palmyra, a drive of about ten minutes on the William Penn Highway. The camping ground is free, no reservations are made and space will be ample. There will be no tents available for rent. Campers must bring their own equipment. Do not delay, write now.—Chester M. Ebersole, Chairman, 48 E. High Street, Hummelstown, Pa.

Conference Music

The music at the Hershey Conference will be under the direction of the music men of the four colleges located in the Eastern Zone.

The Conference Booklet will not contain songs and music this year.

"Worship and Praise" will be the Conference Song Book.

"Worship and Praise" is a new book that retains the best of the old and includes the best of the new. Many of these excellent selections could be secured only because the editors had the influence and the means necessary. These books will be on the Conference grounds and may be had in both Round and Shaped Notes. Lovers of music and all who believe in congregational singing as a part of worship will take note of this announcement. *See further notice on page 319.*

Business for Annual Conference

Southern Ohio

We, the Middle District church of the Southern District of Ohio, petition District Meeting to ask Annual Conference to include the budget of Bethany Bible School in the General Conference budget for the following reasons:

1. Present plans are not satisfactory.
2. We believe it will be easier for our churches to raise the needed funds.
3. The present plan is duplicating effort and expenses.

Passed to Annual Conference.

✣ ✣ ✣ ✣

Standing Committee for 1930

Africa, First	A. D. Helse
California, N.	J. A. Smeltze
California, N. and Ariz.	J. B. Emmert
Canada, Western	I. M. McCon
China	N. A. Sens
Colorado, E.	I. C. Snavely
Colorado, W. and Utah	J. E. Bryan
Denmark	
Florida and Georgia	D. E. Mille
Idaho and W. Montana	H. G. Smea
Illinois, N. and Wis.	C. D. Bonsack, O. D. Butt
Illinois, S.	G. O. Statterma
India, First	I. S. Long, I. W. Morman
India, Second	
Indiana, Middle	Edward Kintner, Ti[illegible] A. Snavely
Indiana, N.	David Metzler, I. W. Grate
Indiana, S.	Russell I. Showalte
Iowa, Middle	O. F. Messamo
Iowa, N., Minn. and S. Dak.	H. H. Worger
Iowa, S.	H. Oliver Custer
Kansas, N. E.	Fred M. Frantz, Warren Gro
Kansas, N. W.	Lemon Tabler
Kansas, S. E.	H. F. Crist
Kansas, S. W.	J. J. John., M. R. Wine
Maryland, Eastern	A. B. Miller
Maryland, Middle	Ar[illegible] Lee Seregni
Maryland, Western	H. [illegible] Townsel
Michigan	[illegible]ra Witmer
Missouri, Middle	P. N. Hoffm[illegible]
Missouri, N.	L. E. Fle
Missouri, S. and Ark.	Paul K. Brane
Nebraska	Earl L. Flora
North Dakota and E. Mont.	G. A. Branse
North and South Carolina	J. F. Anglemyer
Ohio, N. W.	Oliver Rose
Ohio, N. E.	M. M. Taylor, [illegible] Bookwa
Ohio, S.	G. E. Yoder, J. W. Fidler, L. [illegible]
Okla., Panhandle of Texas and N. Mex.	I. F. Weste
Oregon	Michael Keel
Pennsylvania, E.	I. W. Taylor, R. G. Bucher,
Pennsylvania, Middle	W. S. Long, E. M. Detweile[illegible] P. Ear
Pennsylvania, S. E., N. J. and E. N. Y.	I. M. Hertz
Pennsylvania, S.	C. L. Baker, H. M. Stude
Pennsylvania, W.	M. J. Brougher, J. A. Robinson, C. [illegible]ellenberg
Sweden	J. F. Graybi
Tennessee	R. Jackso
Texas and Louisiana	J. F. Hil
Virginia, E.	M. Dove
Virginia, First	Levi Garst, C. E. Bic
Virginia, N.	Jno. S. Flory, [illegible] I. Bowma
Virginia, Second	J. Carson Miller, [illegible] S. Thoma
Virginia, Southern	J. B. Peters, [illegible] E. Bowma
Washington	O. B. Gregor
West Virginia, First	Chester A. Thoma
West Virginia, Second	W. J. Ba

Funds Needed June 30, '30

ANNUAL CONFERENCE BUDGET FOR BETHANY $35,000.00

June 21 ....

June 14 ....

June 7 ....

May 31 ....

May 24 ....

May 17 ....

May 10 .... Column should reach here.

May 3 ....

April 26 ....

April 19 ....

Paid to May 10, $15,285.14

The Need for a Seminary

Every denomination that is growing and adding to its membership and making a worthwhile contribution to the kingdom has its own Seminary.

If the Church of the Brethren does not maintain a Seminary, it will be only a generation or two until there will be no such denomination as ours.

BETHANY BIBLE SCHOOL
3435 Van Buren St., Chicago, Ill.

AROUND THE WORLD

A Building Record

Here is a new building record made in connection with the erection of a seventy story building at 40 Wall Street, New York, which was completed in a year. "The structure, 927 feet high, is the second tallest office building in the world, exceeded only by the Chrysler tower. No structure approaching it in size has ever been completed in less than from two to three years, it was said."

More Parks

As the country settles up the need for public parks of an extensive sort increases. For not only are such areas needed if certain types of wild life are to be preserved, but man himself needs such parks in order that he may escape from the splendid but terrible cities of his own making. At the present writing it seems likely that surveys will be ordered for three proposed parks for the central states.

Mexican Generosity

A year ago Mexico was chosen as the seat of the Pan-American Institute of History and Geography. Shortly after this decision was made the Mexican government offered to provide a suitable building to house the institute. On May 5 President Ortiz Rubio officially opened the institute in a new building costing $119,000. And Mexican generosity reached a climax when the President gave the new stone structure to the institute, graciously presenting the deed to the property as a gift from the government.

Chicago's New Planetarium

Chicago's new $1,000,000 planetarium is designed to give the average man a concrete demonstration of the wonders of the heavens. The essential parts of the planetarium are a large chamber with a domed ceiling and a huge Zeiss projector which resembles a large telescope. "Inside the instrument itself, built at Jena, Germany, at a cost of $90,000, are 119 projectors. The operator stands in a booth near the door, similar to that of a moving picture machine operator, and manipulates the lenses by means of switches on a board in front of him. When the lights are dimmed and the projectors trained on the dome, the image of the heavens is seen by the audience, with each star or planet in the same position in which it may be seen outside on any night. By moving the switches, the position of these bodies may be shifted forward or back, to show the heavens as they were or will be, over a space of 5,000 years."

Foreign Language Churches

The foreign language churches face a special handicap. For as the children in such groups learn to speak English a natural barrier is raised between them and the church of their fathers. Recently a conference was held in New York to consider such questions as the following: Are foreign language churches growing, static or losing ground? Do present immigration laws necessitate changes in church programs? Are foreign language churches holding their young people? What success is being had in absorbing second generation young people in regular American churches? What is the future of the foreign language church? It is of historical interest to recall that the Church of the Brethren was once a foreign language church. There are still a few congregations where a sermon in German is appreciated. But the language handicap our church once carried has been surmounted at last and we are free to advance as an English speaking fraternity in a land where English is the language generally spoken.

The Church in 1929

Many of our readers may have noted some reference to church statistics in the newspapers in the course of the last few days. As is generally known, the statistics referred to were those prepared annually by Dr. H. K. Carroll. Generally speaking 1929 was not as good as 1928. The total gains for the year for all denominations amounted to 300,000. The details of the figures for the Church of the Brethren can be found in the Yearbook for 1929 and 1930. The Church of the Brethren's net gain for the year according to these figures was 869. This gain may not look very large, but it is much better than the losses sustained by some of the largest denominations. A part of Dr. Carroll's summary statement as published in the Christian Herald is as follows: "One thing stands out unmistakably—the church is not dying, as some cynics would have us believe. And if it is losing its hold on the people, there is nothing in these statistics to show it. During a year when business receded, when many publications lost circulation, when the membership of hundreds of civil and social organizations dropped notably, it would have been an achievement for the religious bodies merely to hold their own. But they have done better—they have gained, made one of the most remarkable gains, all things considered, since the days before the Great War. With a few exceptions, the worst that can be said is that some denominations reported a falling off as compared with the year before."

The Freedom of the Air

Senator Wheeler of Montana thinks that freedom of the air is not only one of the greatest modern problems before congress, but of more vital importance than freedom of the press. Messages over the radio go "unseen through the walls of our homes. Newspapers have to be read. Even the blind and the illiterate will be influenced by radio. The greatest danger is that radio might fall into the hands of a single individual or a single group, and it would be one of the greatest perils that could confront our nation. He who controls radio, controls the government more absolutely than any monarch. He can dictate the nation's thoughts, the nation's economic, moral, and political philosophy."

A Word to Young Men

The following statement will serve to present a situation that our own people need to face: "We Young Friends have special reason for thinking through our attitude toward war and military training because the world is rapidly coming to accept the traditional position of Friends which is based on a recognition of the supreme worth of human personality. Moreover, what we do affects all the peace work of the Society of Friends. For instance, older Friends who have been working particularly for the abolition of the compulsory feature of military training find themselves seriously handicapped when Young Friends take the training without protest. In the last three years Friends have sent out Peace Caravans of young people all over the country. Shall we weaken the effectiveness of their work?" And the same challenge comes to the young men of the Church of the Brethren—the challenge to so live that they will not hinder the propagation of the peace ideal.

The Profit Test

It is a rather common contention on the part of exhibitors that good pictures are not as profitable as those depicting crime and saturated with sex appeal. But suppose they are not, is the bad picture thereby justified? "What would the same exhibitors say to the boarding house keeper who contended that she found a regular boarding house less profitable than a disorderly house and therefore chose to run the latter? Or to a grocer who thought himself justified in selling adulterated food because he could make more profit than from the pure kind? Or to the druggist who gave over his business to selling dope because he found more gain in it? Or to the building contractor who used shoddy material in construction because there was more money in it for him? The answer is obvious. The exhibitors must be made to understand that there are some principles which a decent public hold to be more important than the desire of the exhibitors to make a profit. The movie industry must be taught that it must retain the confidence and goodwill of the better elements of the community if it expects to continue to do business. A grocer who sells our children poisoned candy may make more immediate profit—but sooner or later the wrath of an outraged public will descend upon his head. Public opinion must deal in the same way with those exhibitors who insist upon showing poisoned pictures."

International Peace Garden

Recently considerable publicity was given to the idea of an International Peace Garden. "The idea was conceived in the noble spirit of Henry J. Moore, Lecturing Horticulturist for the Province of Ontario. It was proposed at the annual convention of the National Association of Gardeners in the City of Toronto last August, and was received with moving enthusiasm and with the fervor of a great crusade. Without a dissenting voice and in a spirit of earnest purpose, it was decided to accept the heavy responsibility of sponsoring this monumental project. How appropriate it is, then, that an International Peace Garden should be created on the imaginary boundary, half on the one side and half on the other. It is proposed that this Garden shall be a thousand or more acres in area, and that it be located some place on the line where it will be accessible to the greatest number of people. In it will be planted all the varieties of trees, and flowers, and shrubs that can be grown in this latitude—beautiful living things that will speak more eloquently of the fact of peace and the will to peace than any towering monument built of cold and inanimate stone. There could be no more fitting evidence of the friendly spirit and the understanding of the people than the creation of this significant International Peace Garden on the boundary line, where men and women and children may go to admire the living, growing things and to be inspired by the beauties that they see everywhere about them, to live and act the ideals of peace, both as individual citizens and as essential parts of either great nation. All the eloquence of Demosthenes, all the logic of Cicero, and all the mastery of Shakespeare cannot compare with the powerful appeal of the International Peace Garden to the hearts and minds of those who live upon this continent, and those from other lands who come to see, with minds that understand and hearts that comprehend. The language of trees and flowers and shrubs, though mute and inaudible, will be more eloquent and more convincing than the language of statesmen, philosophers and poets. This International Peace Garden will proclaim the lofty spirit of two great countries. Yes, it will be a glorious and beautiful picture of the soul of the people."

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Chastity

Rom. 13: 13

For Week Beginning May 25

A COMMAND OF GOD

Here is one of the most deadly and mighty temptations. It leaves every sort of moral and spiritual ruin in its train. Its results often fall upon the innocent and the unborn. God is against it (Ex. 20: 1-4; Acts 15: 20; Rom. 13: 13; Col. 3: 5; 1 Thess. 4: 3).

THE THOUGHT

Life is not pure until one's thoughts are pure. Fear and a weak will may restrain one from the act while evil thoughts dry up the soul within (Job 31: 1; Matt. 5. 28; Prov. 6: 25).

PURITY OF SPEECH

Vile speech is one of the cheapest, most cowardly and poisonous forms of the sin of unchastity. There is no wit or cleverness in it. Irreverent ignorance is all it takes to tell a vile story (Eph. 5: 3; 1 Cor. 5. 11, 1 Peter 4. 3).

WHAT ARE OUR BODIES FOR?

Our bodies are temples of the Holy Ghost. They are the organs of love. Through the human body more than any other physical thing does God work and reveal himself (1 Cor. 13: 12-20).

PHYSICAL PLEASURES

They are not inherently evil. God intends a certain enjoyment of the physical life. But unbridled indulgence destroys the healthy and righteous pleasure God intends (Gen. 39: 7-10; Ruth 3: 10-13).

DISCUSSION

What are some present day factors which intensify this temptation? R. H. M.

And Now the Smellies!

First the movies; then the talkies; and now the smellies! The point is that the movies are on the verge of being improved by the addition of the proper scent for the scene being shown. Thus we read that "the new air-conditioning of great movie houses supplies the machinery, so that the smellies are set to arrive almost any time." However, on purely moral grounds, the smellies represent nothing new.

"The Soul of America"

We are sure that many of our readers will agree with the aims of those who are sponsoring "The Soul of America" contest. The purpose in offering this $3,000 prize is to stimulate the writing of a work which will reveal the soul of America as distinguished from books in which the authors thoughtlessly praise or condemn the national character. It is the feeling of those who are sponsoring "The Soul of America" contest that the post-war literature of the past decade has been given largely to magnifying national faults and to a cynical criticism of passing phases of our national life. In the deluge of such books, the underlying character of America, its achievements and its ideals, have been submerged. It is expected that the $3,000 prize, with all rights reserved, will serve to bring out another and older view of the aspects of our civilization which are fundamental and admirable. The rules of the contest are as follows: "Manuscripts submitted may be in any literary form—novel, history, poetry or critical essay—but only those presenting a constructive view of America, as implied in the title to be given the prize-winning work, will be considered by the committee. The manuscripts to be considered must be from 40,000 to 100,000 words in length. Only those works written between March 31, 1930, and April 1, 1931, will be eligible for the competition. All manuscripts must be forwarded to 'The Soul of America' Committee, the National Arts Club, 15 Gramercy Park, New York City, not later than April 1, 1931. The manuscripts will be submitted anonymously and no prize will be awarded if, in the judgment of the committee, no work is worthy of the prize. The judgment of the committee will be final. In connection with the submission of manuscripts to 'The Soul of America' committee, the author, whose name must not appear on the manuscript, is requested to write a letter to the Executive Secretary of the National Arts Club, marking on the envelope containing it the words 'Personal and Confidential.' In this letter the author will give his or her name and address, and state the title of the manuscript submitted. The Executive Secretary of the Club will be the only one to see these letters until after the committee has announced its award. The choice of the committee will be announced publicly on June 1, 1931."

Paul's Great Philippic on Tongues

(Continued From Page 307)

than you all, yet I would rather speak five words in good plain English than ten thousand words in an unknown tongue. However, it is written in the Bible, 'With men of other tongues will I speak to this people.' All right, then, tongues are for those who do not believe, a kind of sign to them that they may believe. But you are making tongues a sign to those who believe, and every fellow for himself; why, if any stranger come in, will he not think he has come into a madhouse? Whereas, if you all had something sensible to say, a hymn to offer, a word of testimony or witnessing, would not the stranger say he had surely found the people of God? There is a difference between an assembly of God's people and a mad-house.

Decorum in the Church

"In everything exercise good common sense. If some of the Brethren wish to speak in tongues, let two or three speak (not more; that is quite enough), and then only if some one can interpret the message. Otherwise let them keep quiet. Do not permit too many preachers to speak in one meeting; two or three are quite enough. Let the others sit and listen; otherwise you develop *an over liking for the abnormal.* Let the women develop modesty by keeping quiet in the church. If any one has the spirit of a prophet, he will discern the force of what I am saying, for the spirit of a prophet is subject to the prophets. Yet, if any man be a blockhead, why, bear with him; let him be a blockhead. But brethren, covet the gift of preaching and teaching successfully; and then, if anyone feel he just must talk in tongues, bear with him, and do not disfellowship him. But this I repeat: in everything exercise good common sense."

Concluding Note

When one reads this chapter over again and again, the prevailing thought impresses him. It is certainly not to uphold tongues, but kindly and clearly to show the better way. Read again the 12th Chapter, then the 13th, then the 14th, and see if you do not come to the same idea.

A few months ago, I took my Bible and wrote out what, it seems to me, would be my voice, if I were on a committee to answer a question as to what should be the attitude of the church toward tongues, and the committee were to decide that each one write down his findings, to be compared when they reassemble to complete their task: Concerning tongues; the Scriptures say it is a gift (1 Cor. 12:4-10), though not of much value to the church (1 Cor. 14:19); it may be profitable to the individual (1 Cor. 14:2), but unless exercised discreetly may turn the church into an apparent mad-house (1 Cor. 14:23); therefore if any speak with tongues, he should exercise the grace of keeping quiet in the church (1 Cor. 14:28) and so communing with the Lord. He should not judge those who do not speak with tongues (Matt. 7:1, 2), and the church will not judge him because of this experience (1 Cor. 14:39). The sisters especially should avoid tongues in the church (1 Cor. 14:34); all things must be decent and in order (1 Cor. 14:40). Let the whole membership exercise charity one with another, and all seek with one mind the very best gifts (1 Cor. 14:1)."

Seattle, Wash.

Pentecostal Power

BY QUINCY LECKRONE

After the day of Pentecost the disciples had but little to say about the experiences of that day. But throughout the New Testament there is abundant evidence of the prevalence of power among them.

Paul was not present in the upper room in Jerusalem when the power came. In fact, he was not then a disciple of Christ. He became a convert to the Christian religion some time later. But somehow, in some way, the power was bestowed upon him. The activities of his whole life from that time on show conclusively that he lacked nothing of the qualifications essential to his apostleship. He must have acquired the gift of the Holy Ghost, this Pentecostal power, in a manner much like men may now acquire it. At least there is nothing in the scripture about any other way of getting it. Simon, the notorious sorcerer of Samaria, tried to get it by a false pretense of faith and an appearance of loyalty. He even bolstered up his request by offering to purchse it with money; but he failed. Peter told him plainly why he failed: "Thy heart is not right in the sight of God" (Acts 8:21).

There was a right way to obtain it. Paul, and many others, found that way. If there had been any mysterious secret about it Paul would no doubt have revealed that; for he evidently made every effort to make the way of salvation plain to everybody. His aim was always to be clearly understood. When he wrote his long letter to Timothy he paused in the very middle of it, lest Timothy might not be getting his meaning clearly, to tell him just what it was all about. He says to him: "These things write I unto thee, . . . that thou mayest know how to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:14, 15).

Timothy was at this time pastor of the church at Ephesus; and lest he might fail to get the message across to the Ephesians, Paul writes them a letter, the burden of which is: "Be strong in the Lord and in the power of his might." Strength and power are what Paul was after. These are what every follower of Christ should seek for now. God wants men in his kingdom who can do things. He wants a church today filled with the power given to the church at Pentecost.

The very fact that we are today looking back with longing hearts to Pentecost, is evidence that we are recognizing the need of this power. We are planning programs, devising ways and means, hoping to have the power restored to us.

If the church has lost this power there is somewhere a reason why it is lost; and unless we know that reason and remove the cause of it, it is hopeless to expect the power to return.

Spiritual strength does not come as a gift to the unqualified hangers-on to the promises of God. All his promises are conditional. They rest upon three primarily essential things—

First, there must be a purpose in our hearts, a fixed goal toward which we press. That goal is the Christian's hope of heaven.

Second, there must be a foundation upon which to base the hope of obtaining our purpose. This is found in Jesus Christ, in the truths he taught, in the examples he gave and in the promises he made.

Third, there must be a plan, a way to do the necessary things required of us. The plan is found in the word. Among other things, it requires a confession, one like Peter made when he said to Christ: "Thou art the Christ the son of the living God." Peter had found the foundation and was standing upon it. Jesus assured him that upon such a foundation he would build his church; that is, he would collect his ecclesiastical body of believers, they who were to be the "pillar and ground of the truth," the "church of the living God."

It requires a repentance, a turning away from sin to righteousness, a dying to the past and getting alive to the future. It may cost some humiliation, some agony, some bitter tears to be thus unclothed before God and in the presence of the world; but without it no one is clean in the sight of God or respectable in the presence of men.

It further requires a covenant with God, sealed in holy baptism into, the protecting power of, the name of the Father, and of the Son, and of the Holy Ghost. This seal is a silent witness to our fidelity and our faithfulness.

Purpose, foundation, plan—these constitute the background, or the field in which action is laid.

Confession, repentance, covenant—these are fundamentals through which to develop character for citizenship in the kingdom of our Lord.

Without these things no man has the shadow of a show against the devices of the devil. With these things the most timid child of God is a host within himself; for unto such is given the Pentecostal power, the Holy Ghost.

In our eagerness to return to Pentecostal times we must not forget to use the means of grace God has provided along the way, or presume that with one exultant bound we can leap the chasm and retrieve that which was lost through centuries.

The celebration of a nineteen hundredth anniversary should bring us, in deep humility, to the foot of the cross. By this I mean to the fundamental principles of the religion of Jesus Christ. When we have fully accepted them and are sincerely working them out in daily practice, we need not concern ourselves about the Pentecostal power the church has long since lost. God will take care of that.

The restoration anyway will not be effected by a flare of trumpets in any spectacular mass movement. It is an individual matter.

In all our planning, and programs, and conferences, unless the object reached is the individual, our efforts will be in vain.

Columbus, Ohio.

The Message of Spring

BY JOEL NAFF

"Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons filling our hearts with food and gladness" (Acts 14:17).

Just now spring speaks to us, and the voice divine utters a message through nature.

I'm sure all of us enjoy spring. To many it is the grandest season of all the year. How we long for the time when dreary winter with its cold and rain shall lapse into bright spring with its singing birds and bursting buds. With the coming of warm weather, as the first indication of spring, our sluggish hearts pulsate with new life. Scenes of the hearth and fire-side were enjoyed well enough in their season, but at the first approach of spring they grow monotonous and houses become jails.

Spring comes as a glad protest against the confinement of indoor life. Perhaps, during the early days of May, spring makes its strongest appeal. At this season the voice of spring is always present to beckon to us and to lead us on. To man and beast and bird alike there comes the call of spring. It comes as a challenge and an inspiration; it is suggestive of creative energy both mentally, physically and spiritually. It calls out the finer sympathies and feelings. It causes man to seek his companion and the bird its mate.

The message of spring is a gay, hopeful and happy message. It is a new and stimulating thought. Spring speaks not of the past, but of the present and of the future. It speaks words of hope and encouragement, to those who have succeeded it says: "Greater success may be yours." To those who have failed it whispers "Try again."

The coming of spring adds variety to life. I am thinking that if it were not for the change of seasons none of us would care to live. We must needs have the ice and snow of winter; we must have the winds of autumn and the mild rains of midsummer; but, most of all, we need the thundershowers of early spring to purify and freshen the atmosphere. If all the days were sunny and fair, we would not appreciate them. If all the sunsets were beautiful, we would forget to look at them. And so if all the seasons were the same through all the years, we would grow weary of the seasons and the years. Life would soon become monotonous; it would become unbearable. When the all-wise Creator planned the universe, he foresaw that situation and so instituted the change of seasons.

To us the coming and passing of spring is a very simple and normal process, yet it is fundamental. It is not only an epoch marking period in the lives of individuals, but it is a great stage in the process that has been going on in the world since time began and shall continue as time continues.

May we not only be glad during the spring season, but may we "Render praise to whom praise is due." God created the seasons; every natural law is in har-

mony with his law. Centuries ago the sun stood still and the waves obeyed his voice. Now we are told that the day of miracles has passed. We no longer observe incongruities in nature. Yet, even now, great miracles are being wrought out daily which prove God the Master of matter in his own universe. Guy Potter Benton sums up the miracle of seasons thus: "The desolate, verdureless, tempestuous, ice-bound winter is softened into silence by the coming of lilac-perfumed, violet-laden spring; and this into the blazing heat of autumn, all because God wills."

Daleville, Va.

A Dying Testimony

BY GEORGE W. TUTTLE

A DEVOUT Christian said, when on his death bed: "I am all packed up and ready to go." Rather unusual words, were they not? Only a man who had known the Lord Jesus Christ both as Savior and Friend would be likely to use words like these.

He knew where he was going—not a shadow of doubt about that. He knew that he held a through ticket, prepaid. He had been redeemed, not with silver, gold, or corruptible things; but with the blood of a Lamb without blemish and without spot. He could say with Job: "For I know that my Redeemer liveth." Was he not leaning on the promises of Christ, such as: "Because I live, ye shall live also," and, "He that believeth on me hath everlasting life"?

Had we queried thus: "What have you packed up?" What could he have replied? Packing implies something worth-while to pack. Surely not his overflowing faith, for in heaven faith is replaced by sight. Was not praise to him who had redeemed him, and thankfulness for all earthly blessings, all packed up, for will not the air of heaven be fragrant with thankfulness and praise—even forever and ever? Were not glad memories of friends who had gone before all packed up, for would he not see them again, where partings are no more?

Had he packed up any of the failings of his neighbors, any complaints of his fellow mortals? Indeed not, but undoubtedly their virtues companied with him for perchance he would say: "O Lord, remember their virtues and teach them to trust thee for salvation," when he saw his Redeemer face to face.

Undoubtedly he had much of the precious word of God all packed up ready to go. The Psalmist says: "Thy word have I hid in mine heart, that I might not sin against thee."

The least desire to sin was left behind, it was but evil baggage of earth. No unkind thoughts were included in that baggage, no unholy desires, no selfish ambitions. It must be luggage that would pass the heavenly inspectors at the Grand Central Depot of heaven.

Pasadena, Calif.

CORRESPONDENCE

GREENE COUNTY INDUSTRIAL SCHOOL

Eld Knight conducted a training class for the young people who expressed a desire to unite with the church at our January series of meetings. These classes led up to the pre-Easter services held at the Church of the Brethren Industrial School on April 18 and 19. On Saturday afternoon, April 19, thirteen young people united with the church by baptism. Sunday morning we enjoyed an Easter sermon, followed by a love feast in the afternoon. Fifty-eight communed.

On Easter Monday a group of forty-eight workers and pupils took a hike of about twenty-five miles to High Top. Mrs Nelie and eleven of the smaller girls and boys went to the Copper Mines, a hike of about fifteen miles. The elder group joined with Miss Nelie's group at the Copper Mines and came back together, a tired but happy group. Each person carried his or her own lunch, which was made more appetizing because of the delicious bananas given by Miss Ella Mayer, Mrs. Bollinger's sister, of Lansdale, Pa., who recently visited Mrs. Bollinger and the school.

Eld. H. C. Early and wife made a short visit to the school April 22. We hope they will come often now that Mrs. Early is becoming efficient in running their new Ford.

O. R. Hersch is happy to have the privilege of attending the special two weeks' school for rural pastors at Nashville, Tenn.

Our community people are coming to our clothing bureau for summer clothing. We shall be glad for any new or used clothing our friends have to send. We need so many dresses, shirts, overalls, underwear, stockings, sheets and pillowslips for our school family of about sixty boys and girls.

These are busy days for it is the time for planting our truck garden. We are installing a cannery that some friends in Maryland and Pennsylvania bought for the school. We hope to have it ready for the first canning of the season.

For May 7 we plan a field day at our school. The day will be devoted to literary and athletic contests among our own student body.

For Mother's Day we plan a program and want to give all mothers who come some of the fine gladiolus bulbs that a sister from North Manchester, Ind., sent for the school and the mountain mothers.

Commencement day will be May 23. President Bowman from Bridgewater College will give the address. We invite you to attend.

Mrs O. R. Hersch.

Geer, Va.

A FRIENDLY CRITICISM

Recently a brother minister called my attention to the Messenger of Nov. 23, 1929, page 758, title: "And It Came to Pass." This good brother and others who talked to me about the matter were sorry that this article found room in our church paper. There seems to be a number of our people at different places, being carried away with the so-called Pentecostal idea. If this would help them to serve the Lord better, I for one would not try to stop them.

I have had some experience with these so-called Holiness people. If my experience, as well as what the Bible, teaches me on this, can help some bewildered soul, I glady relate it. I have noticed that the main mission of these people has been to disturb and draw members from other churches, which might be explained by the fact, that they preach and teach that all who are unable to talk in tongues are utterly lost. Also in the same severe way do they claim, that men who have repented have no sins, and do not sin, but merely make mistakes. This to me is a very dangerous doctrine. And a close investigation usually proves, that these people are far from being sin free, that they come at least as far short of the glory of God as any other Christian people. Furthermore, their dancing and talking in tongues, seems just the opposite of the Holy Spirit's guidance.

The doctrine that men are sin free, seems to stop the desire and striving for growth; it brings an irreverent, uncontrolled way of worship. The other extreme that men must live in sin, puts people into a deadening misery and darkness. Both of these views are usually defended out of First John. To me, John is teaching that an unredeemed sinner lives in darkness. And to say that we have fellowship with Christ, and still live in unconfessed and thus unforgiven sin, is plainly to lie. On the other hand, a redeemed sinner is one who has come to the light of Jesus Christ through repentance and confession, and because of Christ's faithfulness and grace is forgiven. And then he strives to walk in the light as he is in the light. By the new birth in Christ Jesus such a one came originally into the light. He no longer lives in habitual sin. He no longer loves sin. Indeed, he hates sin and loves righteousness, for the light has come in. If he sins it is accidentally. He sees the Light, Christ Jesus; he confesses his sin, and Christ is faithful to forgive and cleanse him from all unrighteousness. The devil has no longer power over him, for the sinner has come to the light, and can, and does confess his sins. He is forgiven and saved by the redeeming blood of the Lamb. This creates humility, faith, love and obedience to Christ. It creates a burning desire to walk very close to him. This gives hope and joy and peace to the soul. It brings one to his knees to humbly worship and adore the Master. It brings one to just the opposite of dancing and carrying on in a wild and irreverent way. It assures me of eternal life, because Christ saves me and not my works. It brings me to a daily search of my life, that all my sins may be laid at the foot of the cross. And thus I know that I am a saved child, saved by the blood of the crucified One. And as Paul says in substance: "Be it far from me to glory, save in the cross of our Lord Jesus Christ."

Freeport, Ill. Niels Esbensen.

DISTRICT MEETING, WESTERN PENNSYLVANIA

On Tuesday, April 22, about thirty of the elders of the District convened at 9:30 o'clock and put in the day deliberating on the problems before them. The work was harmonious and assuring. The Sisters' Aid Societies had a forenoon session devoted to business and an afternoon session to inspiration. The Walnut Grove Aid rendered a very helpful pageant.

In the evening, Chas. D. Bonsack, General Secretary of the General Mission Board, brought a most inspiring message on conditions as he found them in our Africa mission field. He surely enabled us to see things as they are there and gave the meeting a real missionary enthusiasm.

Wednesday at 8 A. M. the business session convened. J. E. Miller, Elgin, Ill., led in the opening devotions. Inasmuch as the moderator is elected one year in advance, the election of J. A. Buffenmyer as reading clerk, and W. K Kulp as writing clerk pro tem, made the meeting ready for the booklet of business. The regular writing clerk, D. P. Hoover, was absent during the forenoon on account of a funeral of a near relative.

Reports from various boards and committees along with elections occupied the time of the meeting. The following elections should be noted. M. J. Brougher, moderator for 1931; M. J Brougher, J. A. Robinson and C C Sollenberger, members of Standing Committee for 1930. The report of the District Mission Board occupied considerable attention. The budget for the current year, $6,250, was approved. This District's plan of evangelism -helping the weaker congregations -is proving very beneficial. The classification of the congregations is based on 100 members. Those having less than 100 members may call, through the Board, on a pastor of a congregation having over 100 members to give the former congregation a two weeks' revival meeting. The congregation loaning the pastor keeps up the appointments and the pastor's salary continues. The time is not taken from pastor's vacation. The congregation having the revival is to take offerings each evening to defray the expense of meeting and any excess little or much goes to the pastor holding the meetings. Now it proved that not near as many congregations asked for meetings—perhaps about one third—of the number entitled to them—as there were pastors ready to give meetings. It is hoped that many more congregations with less than 100 members will avail themselves of this privilege. As immediate results, in eight churches where such meetings were held fifty-two made confession and united with the church.

The trustees of the Home at Scalp Level have been authorized and requested to revise the rules governing the institution and report next year.

The Fraternal Relations Committee reported progress and are hopeful of accomplishing more this year than last.

Visiting ministers who spoke before the meeting were J. E. Miller in behalf of the Gish Committee work, L S Knepper in behalf of Juniata College; Frank Sargent in behalf of Bethany Bible School. A. P. Blough of Waterloo, Iowa, had come to the state to attend a funeral of a near relative, and spent the day in the meeting. He closed the meeting with very appreciative remarks of the work done in the District.

Galen B. Royer.

Pittsburgh, Pa.

ELD. PETER SWOPE THOMAS

"All Harrisonburg and Rockingham County were saddened by the death of Rev. P. S. Thomas who passed away on Feb. 21, 1930" (Daily-News Record).



Peter Swope Thomas, son of Eld. Jacob and Elizabeth Swope Thomas, was born April 12, 1857, at Spring Creek, Va. He received his earlier education in the public schools and later, in 1880, when Bridgewater College was founded, he was one among the first students to enroll in the new institution.

When Bro. Thomas was twenty-four years old he located in Harrisonburg, Va., and was active in business circles for almost a half century. As a business man he was aggressive, always keeping abreast with the advancement of his particular lines of work. He was a pioneer in his community in the plumbing and heating business. Much of the constructive work in sanitation in his home city and county is the product of his efforts. Some time after engaging in business he qualified himself by further study as a practical engineer and served in this capacity for various interests.

Bro. Thomas was married to Lizzie E McLaughlan who survives along with one son, six daughters, a brother and sister.

As a citizen Bro. Thomas was well known to the people of his community. His practical standards of business and high ideals of life won for him the admiration of the people among whom he lived.

Although Bro. Thomas was actively engaged in business he always found time to look after the affairs of the church. When a young man the church called him to the office of deacon, then in rather rapid succession he was made a minister and then ordained into the eldership. As a minister he enjoyed the respect of not only his own fraternity but of all the denominations of his community. It was largely through his interest and sacrifice that the Harrisonburg Church of the Brethren was organized. In the year 1900 there were ten members living in the city. One year later regular services were being conducted in a rented hall. An effort was made toward securing a permanent

(Continued on Page 318)

A Time to Wean

(Continued From Page 308)

Lord's work where I am than were they to continue keeping in touch with this congregation with a view of dividing membership loyalties. In fact, keeping alive a pastoral loyalty after a pastor has retired from the work is not only bad pastoral ethics, but a sure mark of disloyalty to the best interests of the kingdom. Here is a pastor struggling to do well the task to which he is called. Funerals are preached seldomly by him. These are conducted by ministers from adjoining congregations. Marriages, too, are solemnized by other ministers. Councils are directed by others. Unless weaning be done the dignity and strength of the work of the pastor will be lessened.

Moses was glad to present Joshua to the congregation before he closed his career. The Lord trained others to take up the work he started. Some adults need weaning.

Huntington, Ind.

CORRESPONDENCE

NOTICE TO THE PASTORS AND MINISTERS OF THE VIRGINIA CHURCHES

The Virginia Rural Church Conference Board is sponsoring a Rural Life Sunday of all the denominations in May. The Church of the Brethren, with other denominations, has chosen May the 25th for the observance of this day.

With 6,603 or 10.5 per cent of the 7,384 churches of Virginia located in the open country or small towns, the movement for the general observance of rural life Sunday is a most laudable one.

Such an occasion has great possibilities of benefit to country life. It can be used to inspire a larger vision of community development. Community needs can be impressed, also the desirability of utilizing every possible aid in meeting such needs. The necessity of adjustments to meet changing conditions can be pointed out, and thinking as to how to best deal with present situations, started.

President Wilson in one of his last public statements well said: "Our civilization can not survive materially unless it be redeemed spiritually." If the church measures up to its responsibilities as an inspirer of ideals of righteousness, of charity of judgment, and of social justice; and if it lives up to its obligations as a promoter of harmonious unified constructive effort for community welfare along all lines, it can be the most powerful influence for the upbuilding of country life. By virtue of its place in the affections of the people and its prestige as an institution, as well as by virtue of the functions assigned it by society, it has the key to the solution of the most vexed rural problems. The general observance of a strong Rural Life Day program will be a forward step for the church in meeting its obligations to country life, and such a day can do much toward forming intelligent opinion about rural life problems.

Suggested Program Material

Ministers in preparing sermons for Rural Life Sunday can find much helpful material in Va. Agr. Exp. Station bulletin 267, "The Role of the Church in Rural Community Life in Virginia" (especially chap. 9); Bul. 256, "Rural Organizations in Relation to Rural Life in Virginia" (especially pp. 27-69); the Report of the Virginia Agricultural Commission, and the report of the Institute of Rural Affairs, all of which may be had from the Rural Sociology Division of the Virginia Polytechnic Institute, Blacksburg, Va., for the asking. The Rural Life Sunday bulletins of the Home Missions Council (105 E. 22nd St., New York) give a number of suggested texts, sermon topics, hymns, pageants, and other helpful reference material for programs for such an occasion. "A New Day for the Country Church," by Rolvix Harlan, "Beyond City Limits," by F. D. Goodwin, "The New Call" and "The Country Church and Public Affairs," by H. W. McLaughlin, are books with many good suggestions.

The following have been suggested as good sermon topics and Bible readings for such an occasion:

Sermon Topics:

The Importance of Rural Life.
Coworkers with God.
Preparing the Soil.
As Ye Sow, So Shall Ye Reap.
The Parable of the Sower (Rev. B. W. Maxfield, 25 Woodville St., Roxbury, Mass.).
The Farmer's Heritage (Rev. Theophilus Hilgeman, Archbold, Ohio).
The Debt of America to the Farmers (Rev. D. B. Howard, 23 Indiana Terrace, Newton Upper Falls, Mass.).

Psalms and Bible Readings:

Psalms 8, 23, 65, 67, 103, 104, 144, 146, 147.
Deuteronomy 8 — Isaiah 40:1-14
St. Matthew 6:26-34 — St. Matthew 13:1-9
St. Matthew 7:15-20 — St. Matthew 13:18-23
St. Luke 12:13-21 — St. Matthew 13:24-30

Program material as above suggested can be secured from Dr. W. E. Garnett, Secretary Rural Life Day Committee, Blacksburg, Va.

C. S. Ikenberry,
Church of the Brethren representative,
Virginia Rural Church Conference Board.

Daleville, Va.

JUNIATA'S MINISTERS' CONFERENCE

At the invitation of Juniata College, all ministers of the Church of the Brethren in her territory were asked to attend the third annual Ministers' Conference May 5 and 6. Sixty-five were present for the sessions. A permanent organization was effected, thus making the event an annual affair, and giving it stability. Bro. M. J. Brougher was chosen chairman and Bro. J. M. Pittenger, secretary. These two with Bro. Lewis Knepper, field secretary of the college, will act as a program committee.

Through the arrangement of our late president, Dr. M. G. Brumbaugh, Dr. Andrew Mutch, pastor of the Bryn Mawr Presbyterian church, was the principal speaker. He gave two excellent addresses on the following subjects: "Drifting," and "Christian Growth." All present enjoyed the stimulation and spirituality of his gospel message. Others who had a part on the program included Brethren C. O. Beery, C. C. Ellis, Tobias Henry, B. F. Waltz, J. M. Moore, I. Harvey Brumbaugh, Galen B. Royer and M. C. Swigart.

Juniata was glad to welcome these ministers. In the words of the new president, Dr. C. C. Ellis: "No group of folks are more welcome to this college and campus than you." Juniata is glad to have the support, prayers, and cooperation of such a fine body of God's servants. Juniata desires to make a large contribution to these churches, and the people which these pastors serve.

Such a conference binds the college and the ministers together, arouses an appreciation of the problems of each, and enables both to discover how best to aid the other. Juniata welcomes all such endeavors to aid the churches, and appreciates the interest which they give in return.

Huntingdon, Pa. Claude R. Flory.

OX IN THE DITCH?

It is a common expression: "The ox was in the ditch and I had to help him out, even if it was Sunday." There can be no objection to helping the ox out of the ditch on Sunday if he is really in. It is a fact, however, that he is many times pushed in on Saturday in order to be helped out on Sunday. Jobs that are pushed back during the week on purpose to be taken care of on Sunday, amount to pushing the ox into the ditch with that purpose in view.

There are instances, however, when it is rather difficult to determine whether or not the ox should be helped out on Sunday.

For many years I have made a business of furnishing seed corn to farmers, but have refused to let seed go out on Sunday. Some farmers who thought they were too busy during the week, at times requested by telephone that I place their supply of seed with some other business houses that they might get it on Sunday which I refused, telling them that would be whipping the devil around the stump.

A number of years ago two men not knowing I would not do business on Sunday, drove their team twenty miles for seed corn. I told them I positively would not let the seed go out on Sunday. They insisted and argued for hours. I told them we would keep them, feed their team without any expense, and supply them with seed early Monday morning. They said they were obliged to be home over night and drove home.

Next morning early one of them came back for the seed corn. So far as the men were concerned I had a clear conscience, but had pity on the poor horses which I had caused a forty mile extra drive. As the team probably had to work hard in the field after this extra forty-mile drive I rather felt condemned for not letting them have the corn the day before even if it was Sunday.

Several years later a farmer came quite a distance one Sunday morning with a tired team wanting seed corn. I told him I did not let seed out on Sunday. He said he was obliged to have it as it was getting late for planting on account of wet weather, that the weather reports predicted more rain, that this was the only day that had been fit to go into the field, and that he had obtained a permit to plant corn that day—Sunday. I asked him who had given him the permit? He answered: "The priest." I asked him if he thought the priest would forgive me if I let him have the seed on Sunday? He said "Sure, he will."

I thought of my abuse to the team that had to make the extra forty-mile drive and of the man's team and his situation as well as his faith in the priest—so I concluded that here was another ox in the ditch—and let the man have the seed corn.

These men had pushed the ox into the ditch by waiting until Sunday to come for seed, for which I was not responsible—but after they had pushed him in I thought best to help him out.

Of two wrongs it is sometimes necessary to choose the least and thus try to perform our duty.

South English, Iowa. S. B. Wenger.

Notes From Our Correspondents

CALIFORNIA

McFarland church was favored by a program April 24 given by the Sunshine ladies' quartet of La Verne College. March 30 the Student Volunteers of La Verne gave the missionary play, The Heroine of Ava. We held dedicatory services for our recently remodeled basement April 22. Easter morning a program was given by the children and in the evening there were special numbers of music by the adults who are making plans for our Vacation Bible School to be held the second week in June.—Mrs. J. C. Moomaw, McFarland, Calif., May 2.

Waterford.—Since our last report seven have been added to our membership by letter. Evangelistic services in our church began April 6 and closed the 20th in charge of Bro. Chas. Barklow of Myrtle Point, Ore. He brought us some good, Spirit-filled messages. Fourteen were added to the church by baptism. Messages in song by our church quartet and others were much appreciated during the meetings. Our love feast was held April 19. April 20 an Easter program was given by the Sunday-school. March 30 we enjoyed a missionary play rendered by some of the young people from Modesto.—Alice M. Baker, Waterford, Calif., April 30.

IDAHO

Twin Falls.—Our pastor, Bro. Will, is holding a two weeks' meeting in Yakima, Wash. The work is being carried on here during his absence by Bro. Kerlin and Bro. Ronk. Easter Sunday the children rendered a program in the morning, and the B. Y. P. D. gave a play in the evening which was very impressive. Our love feast will be May 24.—Alice Swab, Twin Falls, Idaho, May 1.

ILLINOIS

Douglas Park.—Passion Week services were held by Bro. Clarence Fike who preached eight very helpful and inspiring sermons. Each evening he also gave an interesting talk to the children. One accepted Christ and several others were brought near the kingdom as a result of the meetings. The meetings closed with a love feast on April 2. Interest in the work of the kingdom seems to be growing here. We have a good attendance at prayer meeting which is held in the home. A contest which we hope will cause an increase in attendance has been put on in the Sunday-school. The men's chorus from the First church rendered a musical program April 27 which was greatly enjoyed by all.—Mrs. Chas. Albin, Chicago, Ill., May 5.

Springfield.—April 2 we held our quarterly council. March 31 the B. Y. P. D. presented a missionary play, The Sacrifice to a large and appreciative audience. They also recently served a banquet to the Christian business men of the city. The proceeds from the play and banquet were used to help pay for their piano recently purchased. Our men's and women's Bible classes have been having an attendance contest which ended in a tie. The church and Sunday-school attendance is very good. Our pastor's wife, Mrs. Alice D. Bell, has just concluded a very successful two weeks' revival. Her earnest appeals touched the hearts of eleven who came out for God. Sunday afternoon she delivered a very inspiring sermon to the new converts which was followed by baptism. We feel that our revival was a blessing to the members and community. The music was conducted by Bro. J. W. Lear. Stover of Girard. April 28 we held our love feast with fifty-five communing. The Virden, Girard and Cerro Gordo churches were represented. Easter Sunday our school gave a very nice program; the attendance was 140. May 16 the men are going to serve the mother and daughter banquet. Once a month we plan to have a get together night. This includes the B. Y. P. D., men's and women's Bible classes. Each organization will hold its business meeting after which we will enjoy a program given by one organization in its turn. We are looking forward to the anniversary of our dedication service. May 25 is all-day meeting will be held with a basket dinner. Bro. J. W. Lear of Chicago will be in charge of the services. The District Mission Board will also be present. Mother's Day will be observed with a program and consecration services for the babies. The First Sunday in June will be Children's Day. During our revival eleven stood for Christ, eight were baptized, one reclaimed and two united with the church.—Mrs. Edna Rucker, Springfield, Ill., May 1.

Sterling.—The church here has been having very interesting and profitable services recently. A songalogue was the feature one Saturday evening; another Sunday the men's Bible class presented a play, Pa's Boy Auction. A series of pre-Easter revival services was conducted by our pastor, J. F. Baldwin, resulted in deeper consecration on the part of the members and the winning of two souls. The Easter program was very impressive. President Davis of Mt. Morris College delivered the addresses on March 23. Bro. Mathis of Milledgeville preached for us the following Sunday. A business meeting was held on May 2. Since the last writing five have been received by letter. Our Mother's Day program will be held May 11 and our communion the following Sunday, May 18.—Helen Hoak Eikenberry, Sterling, Ill., May 6.

Woodland church met in business meeting April 30. Bro. S. J. Senger was appointed as Messenger agent to fill the unexpired term of Bro. Lester Bucher. It was decided not to send a delegate to Annual Conference this year. The Woodland congregation is cooperating with Astoria in an all-day program on Mother's Day.—Mrs. Reuben Walker, Ipava, Ill., May 6.

INDIANA

Bethel Center church met in council March 13. It was decided to move the pulpit to the rear of the church. Our love feast will be the first Saturday night in June. April 20 Bro. Jno. Rodgers brought us an inspiring Easter message. Bro. Rodgers is a charter member of this church and was elected to the ministry here forty years ago. While Bro. Rodgers is well past his three score years and ten his zeal for the work of the Master enabled him to walk from his home to the church, a distance of nearly twelve miles; he was in good time for Sunday-school at 9:30. We are gratified to note an increase in attendance at Sunday-school, also a better interest in Christian Worker's meeting. Bro. Miller still comes to us the second and fourth Sunday of each month.—Mrs. A. G. Monroe, Upland, Ind., May 2.

Four Mile.—Although we have been without a pastor since Sept. the work is moving along nicely now under the leadership of Bro. Shively. We were glad for the messages brought us by the pastor from adjoining congregations during that time. Feb. 2 a delegation team from North Manchester gave us a splendid program. April 2 the young people and children gave the Easter message. We are looking forward to the coming of our pastor, Bro. E. R. Fisher and family, from Hart, Mich. On May 25 he will begin a series of meetings here.—Alice M. Brower, Kitchel, Ind., May 5.

Indianapolis.—We enjoyed the series of pre-Easter sermons preached by our pastor, Bro. Geo. L. Studebaker. Our young people conducted sunrise services at the church which was refreshing to the soul. They also gave the pageant, The Light of Easter, on Sunday evening which was well rendered. Bro. Studebaker used for his morning sermon, Our Risen Lord. The choir sang some special selections and in every way the day was fittingly observed. At a recent members' meeting Bro. Floyd McGuire, who had been licensed to preach the last year, was elected and installed into the ministry. Bro. I. B. Wike of Pleasantville, Ind., a member of the District ministerial committee, had charge of the installation services. The writer was chosen delegate to the Annual Meeting and Bro. Geo. L. Studebaker will represent the church at the District Conference, with Bro. W. S. Barnhart, alternate. Sister Letha Bonifield is delegate to the Sunday-school convention and several of our young people attended the B. Y. P. D. convention at Ladoga, Ind. Our communion will be May 18, 7:30.—Ella S. Bowers, Indianapolis, Ind., May 5.

Middletown.—Today Bro. Estell McCullough preached an excellent sermon for us; he is greatly improving in his work. He preached for the members of the New Hope church near Seymour, Ind., where Sister M. Smeltzer used to have charge. We are expecting Sister Johnsonbaugh of Hagerstown to give us a lecture on May 18. Our Sunday-school is progressing nicely.—Florida J. E. Green, Middletown, Ind., May 4.

Pleasant Dale.—A few Sundays ago the young people's class of our church conducted the devotions for the Sunday-school. A quartet sang, one young man read the Scripture and another offered prayer Other members of the class gave readings which ably treated the lessons of the past quarter. On Good Friday evening our congregation assembled to commemorate our Savior's suffering and death. Easter was an occasion of exceeding joy. In the morning Pastor D. M. Byerly spoke, emphasizing the point that we worship a living Christ. The classes of the Sunday-school gave a program in the evening. Last Sunday we had the privilege of having with us President Otho Winger of Manchester College In the morning he preached a missionary sermon. In the evening he gave his lecture and pictures on his recent journey around the world.—Alice M. Studebaker, Bluffton, Ind., May 3.

Salamonie church met in council April 11. It was decided not to send a delegate to Annual Conference this year. Bro. Ray O. Shank tendered his resignation as pastor and elder. The church will feel very deeply the loss of Bro. Shank and family. They have accepted the call of the Flora church, Ind., and will take up the pastorate there June 1. Our ministerial board is endeavoring to secure some one to take up the pastorate here. The writer has been elected church secretary and Messenger correspondent. April 13 the Manchester College male quartet gave us a splendid message in songs which was very much appreciated. We held a three day pre-Easter service conducted by the pastor—inspiring and instructive to Christian living. April 20 the baccalaureate service of the Lancaster Township high school was held here May 4 the Y. P. D. cabinet of Middle Indiana gave a program for the young people of the Brethren churches of Huntington County which was appreciated. Beginning May 11 Bro. Shank is to assist the Clear Creek church in a two weeks' revival. We are glad to announce that the Æolian quartet of La Verne College will render a program for us July 31 Death has called several of our faithful workers during the past few months which is a great loss to us.—Herbert C. Dilling, Van Buren, Ind., May 6.

Salem congregation met in business meeting May 2 with Eld. J. M. Markley presiding. Two letters were granted. The date of our love feast is June 21 and our harvest meeting Aug 10 We decided to hold a revival later in the year Delegate to District Meeting is Bro. Clyde Joseph with Bro. Paul A. Eiler, alternate. Eld. Edward Stump was chosen as elder in charge for one year.—Wm. H. Eiler, Plymouth, Ind., May 4.

Wakarusa.—The Byler family of North Manchester gave a Sunday afternoon program of sacred music. Our church united with the other churches of our town in pre-Easter services, Each service was very helpful and the spirit of brotherliness was felt more than ever before. April 26 the girls' glee club of Manchester College gave a program at the church Our church met in council May 1 It was decided to hold our love feast June 4 at 7 P. M. Roy Metzler was chosen delegate to Annual Meeting with Oscar Metzler, alternate; Bro. Chr. Metzler and Oscar Metzler, delegates to District Meeting Attendance at Sunday morning services has been good this spring.—Mrs. Roy Summer, Wakarusa, Ind., May 5.

IOWA

Panther Creek church met in regular business meeting on March 6. Due to the fact that Eld. A. M Stine is leaving, Bro. I. D Leatherman was chosen as elder for the present year. May 17 is the date set for our communion service. The Des Moines City church B. Y. P. D. gave a splendid program one evening, consisting of a play, Brother Tightwad Gives to Missions Friday evening preceding Easter a group of students from Mt. Morris College gave us a very inspiring and helpful program An Easter service was enjoyed Sunday evening of Easter day The pageant, Joy of His Day, was one of the features of the program.—Anna Mae Royer, Adel, Iowa, May 3.

MARYLAND

Brownsville The following brethren assisted our pastor, Bro S. A. Harley, in our week of pre-Easter services: Millard Wilson, J. S. Bowman, Paul Bowman, J. E. Miller, Virgil Finnell and S. G. Fahnestock. During the week the District Meeting of Middle Maryland was held here with a large attendance. On Easter Sunday we had a sunrise service at 5 o'clock attended by nearly 100 folks, some from quite a distance This service becomes more and more impressive each year. Our Junior League sang for the morning service and also opened Sunday-school with a devotional program which was a great inspiration to those present. Decision day was observed in the church services and though there were no conversions in any of these services, we feel that they were an inspiration and strengthened the church much A pageant was given in a very impressive manner at the South Brownsville church on Easter Sunday night. April 26 and 27 the South Mountain B. Y. P. D. rally was held here. Our Sisters' Aid served the banquet on Saturday evening to about 100 young folks and their adult advisors On Sunday the church was filled to capacity at all sessions. Bro J. S Noffsinger of Washington and Bro. Marshall Wolfe of New Windsor were the principal speakers. The playlet, One of the Nine, by the Union Bridge Y. P. D was given very splendidly at night. We expect Bro Guy West of Chicago to begin a series of meetings at the West Brownsville church June 29.—Mrs. Ira L. Kaetzel, Brownsville, Md. May 5.

Frederick church met in council April 4. Bro M. G. Wilson was elected pastor for another year. He was also chosen as delegate to Conference. We had a visitation campaign for one week, beginning April 7, and one week of evangelistic services by our pastor, beginning April 14 Thirty were received into the church by baptism April 19 On Easter Sunday we gave a pageant, followed by preparatory services In the evening we had our love feast, when 201 members communed. We continue to have a good attendance at our Sunday-school and church services. Three "good will" chests were filled and forwarded by our Sunday-school.—Mrs. J. F. Danner, Frederick, Md., May 7.

Meadow Branch.—Our young people were recently favored by a program rendered by the B. Y. P. D. of Union Bridge. On Easter the B. Y P. D. of Westminster gave a program. At both places there was special singing Eld. W. J. Swigart of Huntingdon, Pa., preached a most graphic sermon on the Resurrection on Easter morning at the Meadow Branch house. Afterward a liberal offering was lifted for Annual Meeting During Passion Week some special sermons were delivered in both houses by Eld. Marshall Wolfe and the home ministers This congregation had the pleasure of entertaining the District Meeting of Eastern Maryland this year; it was largely attended. The meeting will be held in Denton next year.—Wm. E. Roop, Westminster, Md., May 6.

Ridgely.—March 30 we were glad to have with us Bro. Roy Forney, District Sunday School Secretary, who visited our school and also preached for us The time for our love feast is May 18. April 28 Bro. Finnell lectured in our church on Some New Battle Fronts; he also addressed the high school and showed his slides. April 19 a consecration service of the Mar-Dela B. Y. P. D. was held in our church. There were many enjoyable features of this all-day meeting, but most significant was the spirit of Christian fellowship which this assembly fostered Brethren A. C. Baugher and Wilbur Bantz gave addresses at the morning and evening sessions. There were also readings and music by the different groups. There was a basket lunch at the noon hour and at 5 o'clock a fellowship supper was served by the Sisters' Aid. The reaper service in charge of Mrs E. S. Hollinger of Baltimore was a time of consecration and inspiration. Bro. Baugher remained with us and preached on Easter morning. A Sunday-school and missionary meeting of the Eastern District of Pennsylvania will be held in our church on May 30.—Mary Cherry, Ridgely, Md., May 4.

MICHIGAN

Homestead church met in council April 16 with Eld. Chas. Forror presiding. He also preached for us in the evening which was much appreciated. The church retained all of the old officers for another year We decided to have our love feast May 24 at 7:30 P. M Our Sunday-school began April 6 with good attendance for this place. Our pastor, Bro Geo Fundersburg, from Marilla, preaches each Sunday at 11 A. M We would be glad to have anyone changing location consider this place —Clara Lung, Benzonia, Mich., May 6.

MISSOURI

Nevada.—March 9 Bro. Lester Fike of Carthage, Mo., met with the members here to make arrangements for services, as we have been without a preacher for over four years We are having preaching twice each month now—the second and fourth Sundays, at 3 P. M Bro. Fike preached March 23 and April 27. Bro. Renfro of Lamar, Mo., preached April 13 One was received into the church by baptism on April 27.—Clara Miller, Richards, Mo., May 5

Peace Valley church met in council April 5. April 6 Bro Floyd Jarboe of Chicago gave us a good message, both morning and evening April 12 Bro. Jarboe began our pre-Easter services, preaching each night during the week, and twice on Sunday. The meetings continued until April 22 and on the following night we held our love feast with Eld. W. P. Bosserman officiating. Twenty-two surrounded the tables Bro. Jarboe gave us good gospel sermons which could be easily understood. We had good attendance and attention. One accepted Christ and was baptized April 23.—Zella M. Fike, Peace Valley, Mo., May 2

NEW YORK

Brooklyn (First) —On April 13, Palm Sunday, the morning service was devoted to the Easter program. The children of the Sunday-school brought the Easter message in recitations and songs. The Lindsey string quartet, consisting of four young ladies, rendered a musical program during the evening service. On each evening during the following week there were services at the church conducted by our pastor, Bro. E. M. Hertzler, which were concluded on Good Friday evening by a pageant called The Calvary Way, presented by the young people of the church. During the morning service on Easter Sunday, there were three children consecrated and three members were added to the church through baptism. At 4:30 in the afternoon, before the examination service, a short time was given to the election of a deacon and Bro. Eugene H. DeMercado was unanimously elected. Installation by Eld. Bricker immediately followed. The love feast and communion service at 5:30, conducted by Eld Bricker, was well attended Interest in the work of the church is improving and the outlook is encouraging.—C. T. Anderson, Brooklyn, N. Y., May 6.

OHIO

Hartville.—During the lenten season our pastor, C. H. Deardorff, gave us inspiring sermons on the "meaning and message of the cross" from different angles. Union services were well attended on Good Friday at the Lutheran church April 17 Brethren J. C. Inman and Oliver Royer, members of the District Ministerial Board, met a large congregation to consider the question of our future pastorate Bro. C. H. Deardorff, who has been our pastor for the past four and a half years, was given a very large vote to continue with us in our work Our communion was held on April 20, with a large number at the tables.—Emma Brumbaugh, Hartville, Ohio, April 26.

Lick Creek church enjoyed a week of services conducted by our pastor. It was held the week preceding Easter. His subjects were as follows: Sunday, Christ's Triumphal Entry; The Events of Monday; The Events of Tuesday; Wednesday, The Value of Meditation; Thursday, Communion Service; Friday, The Scene of Calvary; Saturday, His Burial; Sunday morning, Resurrection Meditation These were very inspiring services and every one was benefited by them. Five accepted Christ during the meeting. On Easter Sunday evening we gave a pageant. Every meeting was well attended Sunday evening, April 27, the Manchester College quartette gave us a very beautiful message in music. This was enjoyed by everyone.—Sadie Hire, Bryan, Ohio, May 5.

Lincoln Heights.—This mission is a comparatively new project but it is having a remarkable growth. Bro. D R McFadden of Smithville held a week's meeting preceding Easter and seven good workers gave their allegiance to Christ and their needed support to the work here The field is indeed ready for the harvest and through the continued support of the members and the untiring efforts of Bro D. R McFadden in the meeting, the harvest was plenteous. The average Sunday-school attendance for the last six months has been about sixty—an increase of 100 per cent over a year ago. These figures partially attest to the efficient work of the Sunday-school officers, with Bro. Chas. Kline as superintendent The writer holds preaching service every other Sunday With such determined faith on the part of the members, the vision of a new Church of the Brethren on Lincoln Heights seems soon to be realized.—W. G. McFadden, Mansfield, Ohio, May 5

Owl Creek church met in council April 5. The various officers and committees gave reports which showed progress along some lines, but much remains to be done. We decided to purchase a musical instrument provided the necessary funds can be raised. We will not represent at Annual Meeting Our pastor and elder tendered his resignation to take effect Oct. 1. The missionary committee sent out letters of greeting to all the members at Easter, with the special envelopes enclosed for the offering to be used for Sister Helser's support; the sum of $46 18 was received. The children of the Sunday-school gave a short program on Easter morning followed by a sermon by the pastor. In the evening the young people's class gave a pageant which was very good. We expect Bro. J. L. Guthrie of Lafayette, Ohio, to begin a two weeks' meeting on May 19.—Mrs. O. H. Bechtel, Bellville, Ohio, May 5.

Piqua.—We enjoyed a two weeks' pre-Easter revival conducted by our pastor, Chas. L Flory, and wife. The attendance was very good and there was fine spirit throughout the meeting Our sunrise service on Easter morning was enjoyed by a full house The Sunday-school attendance was 256. The special Easter offering amounted to $215 53. Twelve were received by baptism, three on former baptism, and ten by letter. We can not express in words our appreciation of our pastor and wife for their untiring efforts and for the Spirit-filled messages.—Mrs Clara I. Kreider, Piqua, Ohio, May 6

Salem church recently closed another revival. Bro G. S Strausbaugh was with us for two weeks and brought inspiring messages. Seven persons, mostly young people, accepted Christ and were baptized. The whole church has been spiritually revived. Since then our Sunday-school attendance has been increasing. Sunday afternoon, April 13, the quartet visited the Miami Valley Hospital and sang in eight of the wards; they also sang for several individuals April 29 the girls' chorus from Bethany Bible School, Prof. Alvin Brightbill, director, gave a very good program of sacred music.—Mary Williamson, Union, Ohio, April 30.

PENNSYLVANIA

Altoona (Twenty-eighth Street) —Our regular council meeting was held April 16 Bro. B. F. Waltz was unanimously chosen as our pastor for another year A series of sermons of rather an evangelistic nature was preached by our pastor on Sunday evenings preceding Easter. A number of persons have been received into the church through baptism recently. The young people's chorus consisting of twenty-six members under the direction of Mrs. J. Q Replogle, adds much interest to our church meetings. They rendered a splendid Easter cantata on Good Friday evening and repeated it on April 27 for the Albright Brethren church near Roaring Spring.—G. W. Rhodes, Altoona, Pa., May 3.

Ambler.—Feb. 22 five of our A. B. C members had the pleasure of attending the Montgomery County Sunday-school rally at Norristown. Feb 23 the Juniata College Glee club gave us a splendid program The offering of $57 was given to them. March 1 we gave our pastor, Bro. H. K Garman, a surprise at the church to show our appreciation of his serving us so faithfully for fifteen years. A program was given and at the close, a purse was presented to him. One delegate from the Aid Society attended the annual meeting of the Aids of the District, held at Royersford Our Sunday-school raised $50 toward the deficit Sister A. R Kratz, one of the trustees of the Children's Aid Society, Neffsville, Pa., solicited $11 for the orphanage At the quarterly meeting of the I.'s A. B class they turned over $175 to be paid toward the church mortgage. Delegates to District Meeting are Brethren H. K. Garman and R Roynan; alternates, Sister Kratz and Brethren H. K. Garman and J. Schreiber; to Annual Meeting, Brethren H. K. Garman and Bro. J. Schreiber; alternate, Bro R Roynan It was decided that we hold our love feast some Sunday night in May, date not yet decided. Palm Sunday evening seven united with the church by baptism—six children and the mother of three of the children.—Mrs. Edw. J. Schwass, North Wales, Pa., April 27.

Chambersburg.—Since our last report ten have been received by letter. Pre-Easter services were held with Eld. Hartranft and the pastor in charge. Easter Sunday we had the largest attendance in two years. The young people gave a cantata on the Thursday following Easter which was much appreciated. The Sunday school has entered the district campaign. Plans were made at a teachers and officers' meeting for a school to make a high score in this movement Eld. Hartranft was reelected elder for another year.—Samuel D Lindsay, Chambersburg, Pa., May 5

Hollidaysburg.—Our series of meetings began April 13 and continued over Easter, closing April 27 with our semi-annual communion service Bro J. H. Clapper of Yellow Creek, Pa., was our evangelist He did faithful service and the meetings were well attended throughout. Eight were baptized as an immediate result Before the Sunday evening evangelistic service a fine Easter program was rendered. Mrs J J. Shaffer, Hollidaysburg, Pa., May 5

Little Swatara.—Since our last report several certificates of membership have been received and one was received into the church by baptism. On Good Friday a helpful sermon was given by Bro Howard Merkey of Manheim April 20 a splendid Easter program was rendered at Shubert A short address was given by Eld Ira Gobel April 27 the Welfare Board rendered a program at the Merkey house. A helpful address was given by Bro S G Meyer of Fredericksburg on Child Rescue Work Our love feast was held May 3 and 4 with a number of ministering brethren present Bro Peter Garber of Virginia officiated. We expect to have a revival May 18 to 25 at Shomo's schoolhouse, a mission point located about two miles east of Strausstown. May 25 the revival will begin at Schubert We have the promise of Bro. S G Meyer to conduct both meetings.—Elizabeth Meyer, Myerstown, Pa., May 5

Martinsburg.—Eld. W. S. Long was the speaker for the anniversary service of our church on March 30 In the afternoon the men's glee club of Juniata College gave a splendid program to an appreciative audience Our congregation met in business meeting April 4. Our pastor, Eld C. O Beery, and Eld F T Zook were chosen to represent us at Annual Conference. Our love feast will be held at the Clover Creek house May 11 Our pre-Easter services began on Tuesday evening and closed on Sunday Eld S P Early, pastor of Roaring Spring church, and the home ministers assisted our pastor Sunday evening the B. Y P D gave an Easter program. The ministerium of our town is planning a union Vacation Bible School to begin May 12 Mrs H. B Rhodes, Martinsburg, Pa., May 2.

Philadelphia (First).—We are having a very active and interesting young people's meeting They hold their meetings each Sunday evening at 6:45 March 30 we held a memorial service for M G Brumbaugh who held his membership for many years in our church Bro M G. Fogelsanger and Wm Book gave loving tribute to one whom we all learned to love The third Thursday evening of the month our church has charge of the services at the Gibleah mission. Last month the pastor conducted the services and this month, Bro. T. L. Fretz The children gave a very beautiful Easter program with anthems by the choir The pastor's morning theme was The Certainty of Immortality In the evening he spoke on The New Life At the close two boys were baptized Two babies were brought by their parents to be presented to the Lord, the pastor conducted the consecration services The delegates to Annual Conference are Brother and Sister Ross D Murphy and Sister H. H Funk and the writer, alternates Mrs Wm H. B Schnell, Philadelphia, Pa., April 30

Quakertown.—April 27 we received eight persons into church fellowship by baptism which was held in the Ambler church May 4 part of the time was given to the children for a short missionary program The offering of $15 46 goes to foreign missions We now have two organized Sunday-school classes, one the married folks under forty years of age, and the other a class of girls between the ages of fourteen and twenty-four Both held their first class social with an attendance of thirty After the business meeting we spent the evening in a farewell social for Brother and Sister Harry Ludwick, who expect to go to Purgittsville, W Va We expect Bro. Finnell to be with us May 10 and 11. May 18 Bro Paul Zuck will give an illustrated lecture We will hold our love feast at the Springfield house May 25 at 6 P M Our pastor, Bro B B Ludwick, will begin a three weeks' meeting at the Mt Pleasant church May 5.—Mrs. Raymond Blum, Coopersburg, Pa., May 6

Ridge church met in council March 30 Bro Jos Burkhart was chosen delegate to Hershey Conference We decided to have an evangelistic service this spring, to begin June 1 with Bro M R Flohr of Lees Cross Roads as our evangelist This meeting will close June 8 in an all-day love feast service We expect to have a male chorus from Carlisle with us one evening of our evangelistic meetings We also decided to repair and paint the church roof, and to remove most of the hitching posts from the church yard.—Mrs John Booz, Shippensburg, Pa., May 5

Somerset.—Our evangelistic meetings began Palm Sunday with services each evening which were well attended As a result of the meeting eight accepted Christ All were adults but one; two will be baptized later, and four were received by letter On Easter Sunday we had a service at 6 A M Our Sunday school attendance was a splendid increase over previous Sundays Our Sunday-school offering for Easter was $121 Bro. J. E Miller of Elgin, Ill., preached the Easter sermon. At 3 P M baptism was administered, followed by the love feast and communion at 6:30. The services were largely attended Our regular business meeting was held April 7 Delegates to District Conference are Brother and Sister T. R. Coffman and Marie Smith Our pastor was elected delegate to Annual Conference—Margaret L. Gnagey, Somerset, Pa., May 2

Williamsburg.—Since our last report the Williamsburg church has enjoyed many good things. During the month of March we were especially favored We had with us Bro V C Finnell who visited in four of our schools and on the evening of March 3 gave his lecture, Why Girls Smoke, at the church Sunday evening, March 16, Bro. Frank Sargent preached for us Sunday evening, March 23, the Juniata College Volunteers gave an acceptable service The Juniata College men's glee club sang a sacred concert for us Sunday evening, March 30 In the morning of the same day we had the pleasure of hearing Bro O H Austin preach on Deepening the Spiritual Life. Brother and Sister Austin spent the week end with us prior to going to their Detroit meeting On April 4 we had a special members' meeting Eld O R Myers, a member of the Ministerial Board, was present to assist Six letters of membership were granted The pastor and his wife were elected to represent the church at District Meeting, and Bro Ziegler is delegate to Annual Meeting; Sister E S Shelly alternate Bro. Harry Delozier and wife were installed into the ministry by unanimous vote the pastor was elected to remain for his seventh year of service During this period of service the church has virtually doubled its membership On April 7 we met in regular members' meeting The church treasurer gave a good report On the evening of April 10 the men and young men of the Sunday-school held a very enjoyable fellowship banquet The women of the Gleaners' Bible class served a chicken and waffle supper The churches of the town have organized a base ball league in the interest of clean recreation. Our Sunday-school will participate During the week preceding Easter we had services each evening except Saturday. Good Friday evening the service was preparatory to the love feast, which was held on Easter Sunday evening Two were received into church fellowship by baptism on Saturday before Easter On Easter morning the service entitled, The Lighted Cross, was given Our hearts were filled with joy and gratitude for the blessings of the Eastertime The love feast in the evening was the most largely attended in the history of this church. Our D. V. B. School will begin probably May 26. Each Sunday evening the pastor gives a fifteen minute talk before the sermon, on fundamental Bible doctrine.—Mrs Grace K Ziegler, Williamsburg, Pa., April 30.

Woodbury congregation met in council at the Replogle house April 12 Bro J E Rowland was elected delegate to Annual Conference A Vacation Bible School will be conducted at each of the three houses in the congregation during the summer months directed by the pastor. During August and September a revival will be held at the Holsinger and Replogle houses with Sister Martha Leatherman and Bro. Tobias Henry, evangelists. An Easter program was rendered by the Curry Sunday-school on April 20 The young people's conference of the District was held at Woodbury April 13. Two very inspiring programs were rendered The themes used at these sessions were Christian Living and I Will Be a Christian. Our love feast will be held at the

(Continued on Page 330)

ELD. PETER SWOPE THOMAS

(Continued From Page 315)

place of worship and in 1906 the first unit of the present building was completed and formally dedicated in December. Bro. Thomas ministered to the needs of this new church in a way that possibly will never be known outside of a few of his intimate friends. In 1909 he became elder in charge of the Harrisonburg congregation and served continuously in this capacity for nine teen years when, at his own request, he was relieved of active duties as elder. Because of his wise counsel the church immediately elected him as life advisory elder. Bro. Thomas lived to see the Harrisonburg church grow from the small number of ten in 1900 to a church of more than three hundred.

Living among other denominations with strong pastors, Bro. Thomas found it necessary to sacrifice much time and means to qualify himself for his pulpit in order to make his work compare favorably with neighboring pastors. From the organization of the Harrisonburg church until the calling of the first pastor in 1918, Bro. Thomas ministered regularly to his church in two services each Sunday without any compensation, and also taught a Sunday-school class regularly. He was a member of the ministerium of his city and served as its secretary for some years.

Bro. Thomas served his church in a large way. In his early ministry he was a successful evangelist. He served his District many times in its organization as moderator, writing clerk, and as delegate to Annual Conference. He served widely on District and general committees. For a number of years he was a member of the Child Rescue Committee, Temperance and Purity Committee, trustee of Bridgewater College, committeeman on location of Annual Conference in the Eastern zone, and a member of the Orphans' Home Board of his District. Bro. Thomas was at his best when engaged in the work of the kingdom. His heart was in the work. His large program of service commanded all his physical and mental energy, and when health began to fail there was no reserve to draw upon.

Bro. Thomas was a favorite among contracting parties for marriage. He officiated in nine hundred twelve marriages in his city and county. It is known to the writer that several years ago he was called upon to solemnize the marriage of a couple who could speak and understand the German language only, and as Bro. Thomas could not speak anything but the English language it created for him somewhat of a dilemma, but by using an interpreter he performed the service in a satisfactory way to the contracting parties.

Bro. Thomas had been in failing health for several years but only within the past year was there a marked decline. A short time before his death he called for the anointing which he believed so fully in. In the passing of Bro. Thomas an unusually useful man has gone to his reward. He did not desire wealth in this world He and his family lived simply and humbly, but there is an untold wealth which he gave to his church and other worthy causes in both time and money. He knew no limit to his benevolence. He truly gave as the Lord prospered him. Surely he was an apostle Paul of the twentieth century. He labored for his own living and in addition supported unstintingly the work of the church.

Funeral services were conducted at the Harrisonburg church by the writer assisted by Elders Jno. S. Flory and S. I. Bowman. It was estimated that at least a thousand people attended the funeral. Burial was made in the Beaver Creek cemetery ten miles away. When the procession reached the cemetery already several hundred people had gathered waiting for the procession which carried the body of Bro. Thomas to the home burying ground where he was laid to rest in the family lot. Bro. Thomas has gone to his reward but he continues to live in the memory of those who loved him so well. N. D. Cool.

Bridgewater, Va.

AN UNUSUAL EXPERIENCE

For four weeks I had been attending evangelistic services of the Pentecostal believers. The meeting closed on Nov. 17. Sunday night they reported fourteen had received the baptism of the Holy Spirit and about the same number expressed conversion.

Through their courtesy I was invited to preach for the assembly the next Friday night. The Lord was blessing Florida with a much needed rain, yet we had a fair attendance. My scripture texts were Isa. 61:1-3; 11:1-4, with kindred scriptures.

Fifty-one years ago the nineteenth of October, the day after the church called me to the ministry, I gave my first talk to a congregation from these same scriptures. That time there was not a dry face in the audience. This time I could bring no tears. To me it seemed I was not getting anywhere, when suddenly a young lady in the audience, very spiritually minded, began to speak in "tongues." I remained silent and prayed silently. The audience listened. Following the message in a strange language, another very spiritual lady gave the interpretation. A sweeter message I never heard from human lips. It recalled what the people said when Jesus preached from the same scripture, Luke 4: 16. Following this unusual experience for me, I continued my lesson. It did not frustrate me at all. No one should be embarrassed if the Holy Spirit has a message he wants the people to have from an unusual source. I continued speaking, stating to the audience that message was to help me. And if it did the same to them, praise the Lord!

Shortly the same lady gave another message in "tongues" and the same interpreter refreshed the audience with the clear English. It was a stronger and sweeter lesson than the first. Again I proceeded with my lesson. At the close of the service I met the lady who talked in tongues, whose heart seemed all aglow with the love of Jesus. I asked questions and she answered. The same with the one who interpreted. Any spiritually-minded person would have enjoyed such fellowship. Her climax answer was: "We must beware that we do not sin against the Holy Ghost."

Possibly it will take as strong a manifestation of divine visitation to break down our prejudices, which have been cultivated for many years, as it did to break up Peter's. There seems to be the imitation and the genuine in all the great gifts of God. Just like when Moses went before Pharaoh. They tried to imitate but came to their end A Mormon preacher supplied my pulpit one day. He made this statement: "We have twelve apostles in Salt Lake City just like they had at Jerusalem, inspired of God." We took him to task to furnish the proof. He had none. So we did not "hold it fast." You can prove the "gift of tongues" beyond a doubt as well as you can prove the "gift of healing." J. E. Young.

St. Petersburg, Fla.

A GOOD WOMAN GONE

Sister Maude E. Leary, faithful wife of Bro. C. C. Leary, of Richmond, Va., was born Sept. 15, 1888, and died Feb 10, 1930 Her parents, Eld. Amby H. and Mary J. Lambert, lived in Pendleton County, W Va., where Sister Maude was born Later on they moved to Bridgewater, Va., where the father died She leaves her mother and husband, two sisters and two brothers, also two sons, one daughter and an adopted son.



After her marriage she and her husband moved to Chesterfield County. She came to the first love feast the Brethren ever held in the city of Richmond. From that time on she was one of the most active and faithful workers in the church. The husband, the daughter, and one of the sons (the other was already a brother) and two daughters-in-law were all baptized into the Richmond church

Truly, she was a strong member in and for the church. She wrought faithfully for an earthly home of their own and even more so for a church home in the city. Like Dorcas in Joppa, "this woman was full of good works and alms deeds which she did" She was an ardent church worker, a true and loving wife, a wonderful mother and foster mother In every way she exemplified the old Virginia hospitality so far famed.

Bro. L. A. Bowman, the pastor, along with the writer, was called to officiate at the funeral She was laid away on a beautiful hillside in a city cemetery.

A good woman has gone. She will be missed everywhere, especially in the home; but the husband, the children, the two little grandchildren and the church will long remember. Her memory will be cherished as a rich legacy. I N. H. Beahm.

Nokesville, Va.

IN MEMORIAM

Sister Lizzie Flora, youngest daughter of Bro. Thos J. and Sister Sallie Peters, was born near Wirtz, Va., Dec 5, 1890. Her death came as a great shock to the community and family. She passed away on Jan. 11, 1930

She was baptized in December, 1904, holding her membership with the Old Brick Church of the Brethren, in which congregation her entire life was spent. Although her life was short on earth, it was lived in full service for the Master Her influence in the home as a Christian mother is evidenced by the fact that her children are uniting with the church at a very tender age She possessed a quiet, cheerful disposition. At the time of her death she was an active Aid and Sunday-school worker.



At the age of eighteen her mother died, leaving her with the cares of the home and younger brothers. These duties were faithfully met until her marriage on Oct. 30, 1909, to Bro. Harvey B. Flora.

She with her husband was installed into the deacon's office in May, 1926. To this charge she was faithful until death. She also represented our church as delegate to the last Annual Conference.

She is survived by her husband, two daughters, three sons, three sisters, seven brothers, of whom Eld. J. B. Peters is one, a half brother and stepmother.

Funeral services were held in the Brick church by Elders J. A. Naff, H. W. Peters and H. A. Hoover. Interment was made in the cemetery near the church.

Mrs I. L. Bottnott.

Resolutions of Respect

The following resolutions were adopted in the Aid Society of the Brick church, Wirtz, Va., in memory of our departed sister, Lizzie Flora, an active member of our society:

Whereas it has pleased our heavenly Father to call from our midst and take unto himself our dear sister and coworker in our society, be it therefore resolved:

That we, the members of the Aid Society of the Brickchurch, express the loss of a true and faithful friend who was a helpful worker in our organization and one who was ever ready to lend a hand to those in need;

That we cherish the memory of a life devoted to the Master's cause, and whose quiet and unassuming disposition portrayed so plainly the spirit of the Master who abided within her, and may our loss be her eternal gain;

That we extend our sincere sympathy to the surviving members of our departed sister's family, and especially to the devoted husband and children whose hearts have been touched by sorrow beyond earthly comfort;

That a copy of these resolutions be sent to the family, published in the Gospel Messenger and placed on record in our society

Mrs. Chas. Fisher, President,
Mrs. I. L. Bottnott Superintendent
Mrs. H. G. Peters, Secretary Treasurer

Wirtz, Va.

PASSING OF AMOS SMELTZER

The Zion community of North Dakota lost one of its best known pioneer citizens with the passing of Bro. Amos Smeltzer. Though Br. Smeltzer had been in ill health for the past two years, the end came suddenly on the day he was not seriously ill with a heart attack



He died Jan. 15, 1930, aged seventy-one years, three months and seventeen days. His early life was spent at his birthplace in Elkhart County, Ind., near the town of Yellow Lake. Jan 17, 1884, he married Fannie Miller. Nine children were born to them.

In 1896 the family came to North Dakota and shortly afterwards settled on the homestead six miles west of Cando and this had been their home since. Bro. Smeltzer was for many years connected with the township and school boards and was a faithful member of the Church of the Brethren. His wife and six children survive. He was a man of very quiet and unassuming disposition, honest and upright in all his dealings with his fellowmen.

Funeral services at the Zion church by the undersigned interment was made in the Zion cemetery. J. D. Kesler

Cando, N. Dak

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Baker-Farris.—By the writer at the morning church service, March 30, 1930, Bro Galen Baker, Manzanola, Colo., and Sist . Edna Farris of Pueblo, Colo —Harvey Hostetler, Rocky Ford, Colo

Rump-Churchill.—By the writer at the home of the bride April 5, 1930, Bro. Irvin Rump, Rocky Ford, Colo., and Sister Jessie Churchill, Rocky Ford, Colo. —Harvey Hostetler Rocky Ford, Colo

FALLEN ASLEEP

Altland, Bro. John R., died suddenly at his home in York, Pa., aged 71 years and 11 days He was a member of the Church of the Brethren a number of years He is survived by one daughter, two sons, seven grandchildren, one great-grandchild and two sisters Services by Eld. M. A Jacobs. Burial in Altland's cemetery —Florence L. Keeney, York, Pa.

Bair, Henry A., son of John and Mary Bair, was born in Manhon Township, Stark County, Ohio, and passed from this life April 18, 1930, at the age of 73 years, 7 months and 4 days Oct. 17, 1877 he was united in marriage with Rebecca Ulrich, to them were born two daughters This union was dissolved by the death of his wife, Aug 22, 1909. Sept. 28, 1916, he was united in marriage with Rebecca Brumbaugh The deceased united with the Church of the Brethren in October, 1924, and continued in this fellowship until the close of his life He leaves his wife, two daughters, one granddaughter and two sisters Funeral services were conducted at the Hartville church by C. H Hardorff, assisted by S. S. Shoemaker.—Emma Brumbaugh, Hartville, Ohio

Barrett, John D., son of J. J. and Eleanor Barrett, departed this life April 24, 1930, age 81 years, 7 months and 23 days. On May 4, 1865, he was united in marriage to Mary A. Shultz Five children were born to the union, two of whom with the companion have preceded him in death. Surviving are two sons, one daughter, five grandchildren and four great-grandchildren Mr. Barrett was born in Ohio, but when a boy moved with his parents to Huntington County, Ind With the exception of four years spent in Kansas, the remainder of his life was lived in Indiana. He was a resident of Huntington for thirty-five years and was a bricklayer and stone mason by trade. He was a member of the Church of the Brethren for many years, having assisted with the building of the Lancaster house over sixty years ago Funeral services were conducted at the Salamonie church by the writer, and the body interred in the Lancaster cemetery.—R. O Sharp, Huntington, Ind

Dailey, Wm. B., son of John and Mary Dailey, born in Miami County, Ind., died at his home in Pipe Creek township, April 17, 1930, aged 76 years, 10 months and 4 days. He was a faithful member of the Church of the Brethren for many years and served the church in various ways. He married Jeanette A. Wolf, April 6, 1862. Four children with the widow survive also eight grandchildren and two brothers Funeral services from the Pipe Creek church by Bro T. A Snively assisted by Bro Peter Houk. Burial in Metzger cemetery.—Martha O Price, Peru, Ind.

Deardorff, Mary C. Fiscel, born near Gettysburg, Pa., died at her home in Yale, Iowa April 15, 1930, aged 84 years, 3 months and 15 days. At the age of three she came with her parents to Illinois, where she grew to womanhood. Oct. 27, 1867, she married Moses Deardorff, who preceded her Dec. 23, 1923. In 1871 they came to Iowa, locating on a farm; in 1893 they moved to Yale where she had since lived. In 1876 she was baptized, becoming a member of the Dunkard Brethren Church and remaining faithful. She was always ready to do what she could to help those in need. She leaves two sons, one sister, two brothers, fourteen grandchildren and sixteen great-grandchildren Interment in the cemetery north of Panora.—E. D. Fiscel, Yale, Iowa

Deaton Earl Harold, son of Geo. and Edith Deaton, born near Deerville, Ind., April 18, 1910, died April 13, 1930. April 6 he became ill and it was found that the blood stream was infected. When he was four years old his parents moved to this community In 1928 he graduated from high school and the following year entered Manchester College. He is survived by his parents, two brothers and one sister. Funeral at the Eel River church by Elders Amos Freed and Merle Landis —Mrs Mervin A. Freed, Claypool, Ind.

Glick, Bro. Samuel, died at his home near Montezuma, in the Beaver Creek congregation, April 19, 1930, of pneumonia, aged nearly eighty years. He was a son of Bro. Samuel and Sister Sallie Miller Glick. He is survived by two sons, four daughters, a brother and a sister. His wife died over a year ago. He was a man of strong convictions of right and one whose counsel and advice were sought by many. He served the church faithfully in the deacon's office and also as clerk for a number of years Funeral by Elders A S. Thomas and J. M. Foster at Beaver Creek church.—Mrs. W. M. Miller, Bridgewater, Va.

Guthrie, Friend Ivan, son of Bart and Clara Guthrie, born in Arkansas, Wis., died April 22, 1930, aged 31 years, 10 months and 4 days. He was married June 23, 1926 He leaves his wife and son, father, mother and one brother. Services from the Stanley church by Eld. F. M. Hollenberg. Interment in Oakland cemetery.—Mrs. Jacob Weidler, Stanley, Wis.

Hansen, Sister Caroline, daughter of Carl and Mary Anderson, born at Norwalk, Mich., died April 17, 1930, aged 64 years, 2 months and 11 days. April 4, 1886, she married Lauritz Hansen. She is survived by her husband, two sons, two daughters, six grandchildren and two sisters. She united with the Church of the Brethren in the fall of 1916 and lived a very devoted Christian life. She had been in failing health for several years and was anointed in February after suffering a light stroke. Services at the farm home in Mason County (where they have lived for thirty-five years) by Brethren J. J. Hamm and J. J. Cook. Burial in the Maple Grove cemetery at Freesoil.—Mrs. John H. Landis, Manistee, Mich.

Holloway, Clara Ann, daughter of Geo and Mary Ann Baughman, born at Zanesville, Ohio, Oct 13, 1857, died April 21, 1930. She was the eldest of eleven children and is survived by six brothers and four sisters. She grew to womanhood at the place of her birth and was there married to Geo. W. Holloway, Oct. 5, 1876. Five children were born to them, three of whom survive. In 1920 they moved to Porterville, Calif., and in 1927 to Arcadia, Calif., where the husband died Oct 4, 1929. Services at the Pasadena church by her pastor, C. C. Kindy. Burial in San Gabriel cemetery—J. S. Phillips, Pasadena, Calif.

Jacobs, Bro. Samuel, died at the home of his son, D. C. Jacobs, in Arendtsville, Pa., of infirmities, April 23, 1930, aged 93 years, 5 months and 17 days. He was a member of the Church of the Brethren near Gettysburg and in the bounds of Marsh Creek congregation. His wife preceded him some years ago. Surviving is his only son at whose home he had resided. Services in the home by Eld. C. L. Baker; burial in the Mummasburg cemetery.—Myrna M. Kreider, East Berlin, Pa.

Krall, John S., died in the home of his son, Amos Krall, April 5, 1930, aged 77 years, 3 months and 21 days. Death was due to a complication of diseases. His wife preceded him, also one son. Surviving are three sons, one daughter and six grandchildren. Services at the Hedelberg church by Brethren Michael Kurtz, Perry Sanger and Peter Heisey. Interment in adjoining cemetery.—Kathryn Brubaker, Schaefferstown, Pa.

Lackey, Sister Elizabeth, died April 11, 1930, in the Kittanning general hospital, aged 87 years and 8 months. She was sick for a week with grippe. She was a member of the Church of the Brethren for many years. Two sons and one daughter survive, also twenty-five grandchildren, forty-two great-grandchildren and six great-great-grandchildren. Service by the writer, her pastor, in the Glade Run church. Interment in the church cemetery adjoining.—J. Lloyd Nedrow, West Kittanning, Pa.

Long, Sister Mary Anna, widow of Geo. W. Long, died April 4, 1930, at the home of her daughter, Mrs McClellan Long, Fairplay, Md., in her ninety-third year. She was born and reared in the vicinity of Fairplay and spent practically all of her life in that region. She was one of the oldest residents of Washington County. Despite her advanced years she was quite active and was only confined to her bed for two weeks before her death. She was a devout Christian having served her Lord for fifty-six years as a member of the Church of the Brethren; before that, she was affiliated with another denomination. She was regular in church attendance and a reader of the church papers. She is survived by two daughters two sons, one brother, seven grandchildren and fourteen great-grandchildren. Funeral at the Manor church by Brethren A. B Miller and Rowland Reichard. Interment in the cemetery adjoining.—Naomi H. Coffman, Fairplay, Md.

Miller, Sister Elsie Annaline Hurlbert, born in Hill City, S Dak., died April 12, 1930, at Redcliff, Alta., Canada, aged 41 years, 9 months and 27 days. With her parents she came to Canada in 1901 to Oxbow, Sask. There she married David E. Miller Feb. 28, 1907. In 1918 they moved to Redcliff where they had since lived July 6, 1924, she and her husband and their four older children united with the Church of the Brethren at Redcliff where she had since been a willing and earnest worker. During her last illness of six weeks she was always patient. She is survived by her husband, one daughter and five sons, her father, five brothers and two sisters. Funeral at the church by Bro. Ira M. Ziegler. Interment in Medicine Hat cemetery.—Ethel L. Gale, Redcliff, Alta.

Renforth, Sister Susan Verhnda, born on a farm near Fortville, Ind., died at her home in Madison County, Ind., April 14, 1930, aged 66 years, 2 months and 18 days. She was the daughter of Wm. and Sarah Cox. June 1, 1880, she married Edw Renforth. To them were born seven children. She united with the Church of the Brethren in young womanhood and was a faithful and untiring member. She was also a Sunday-school teacher. Funeral services by Eld. C H Hoover and Marion Norris at the Beech Grove church. Burial in the Gravel Lawn cemetery near here.—Mrs. Nora Whelchel, Pendleton, Ind.

Smucker, Bro. John P., died at his home near Basswell, March 26, 1930, aged 69 years. He was a consistent member of the Church of the Brethren for many years. He was anointed during his sickness. He leaves his wife and five daughters, two sisters and one brother; two daughters and one son preceded him. Funeral in the Maple Spring church by Bro. W. K. Kulp and Bro. W. D. Rummel.—Mrs. J. W. Rummel, Hollsopple, Pa.

Spiker, Wm. A., son of J. P. and Catherine Spiker, born at Accident, Md., died April 16, 1930, aged 50 years, 6 months and 25 days. He married Clara Broadwater April 4, 1901. His wife survives with three sons, three daughters and one granddaughter. He united with the Church of the Brethren early in life and was active in church work, serving as clerk, Sunday-school teacher, doing whatever was given him to do. The church had always been one of his chief interests. He had been in ill health for several months but was able to be about until four days before his death when he suffered a heart attack. Services by the pastor, Bro. Arthur Scrogum, assisted by Bro. Ezra Fike. Interment in the church cemetery.—Mrs. Arthur Scrogum, Accident, Md.

Ulrich, David son of Samuel and Julia Ulrich, was born in Lancaster Township, Huntington County, Ind., on July 15, 1854. He departed this life near his home on April 8, 1930, age 75 years, 8 months and 23 days. In 1875 he was united in marriage to Miss Harriet Felter. To this union were born four children, three of whom with the companion have preceded him in death. Oct. 18, 1884, he was married to Miss Mary Ellis. One daughter was born to them. Mr. Ulrich's entire life was spent in the county of his birth. He was a faithful member of the Church of the Brethren for fifty-eight years. He had been in failing health for several years, but the end came suddenly while he was at his work a short distance from his home. The body was found by a neighbor. Surviving are the companion, one daughter, one son, one granddaughter, one great grandson, and two sisters. Services were held in the Salamonie church by the writer and the body interred in the Lancaster cemetery.—Ray O. Shank, Huntington, Ind.

Wagner, Bro Theo E., died March 15, 1930, at his home in York, Pa., aged 67 years, 11 months and 15 days. Death was due to a complication of diseases. He was a member of the Church of the Brethren for forty-five years and served as a deacon for the past ten years. He is survived by his wife, Sister Annie Trimmer Wagner, two sons, five grandchildren, three brothers and one sister. Services in the church by Eld. M. A Jacobs. Burial in Altland's cemetery.—Florence L. Keeney, York, Pa.

Walla, Bro Chas, born in Dillsburg, Pa., died April 8, 1930, aged 42 years. He united with the Church of the Brethren, Wolgamuth church, when twenty-four years old. He lived in Lemoyne for a number of years and was a consistent member of the Harrisburg congregation. While working at his trade, that of carpenter, he fell to the ground; his head struck a large building stone and he was killed instantly. He was a zealous worker for the interest of the church. As a member of the men's Bible class he was interested in its growth and in leading one assayed to the cross. His wife, two daughters and one sister remain. Funeral in his home in Lemoyne by Eld. J. E. Whitacre assisted by Rev W. I. Shambaugh, Evangelical. Burial in the Dillsburg cemetery.—Sallie E. Schaffner, Harrisburg, Pa.

Walters, Bro Anthony, born May 20, 1852, died April 17, 1930, at his home in Roaring Spring, Pa. He was twice married, his first wife and a daughter preceded him many years ago. He married Sister Adeare Massic nineteen years ago; she survives with five brothers and two sisters. Bro. Walters united with the church soon after his second marriage and was a faithful attendant at services as long as health permitted. Funeral services in the Roaring Spring church by Bro. S. P. Early assisted by Eld. J. B. Miller. Interment in the Carson Valley cemetery.—Lena M. Hoover, Roaring Spring, Pa.

Your Problem Solved

JUNIOR WORSHIP GUIDE

By Charlotte Chambers Jones

How often have you been perplexed as to what to do next in the worship period for Juniors.

Junior Worship Guide contains a **whole year's program of worship,** arranged under themes and taking into account the seasonal interest of the group. Provides **sample worship services** with directions and materials that will help leader and pupils to build their own worship services. Offers **twelve nature services,** especially adapted to the vacation period, with outdoor suggestions. Provides **more than fifty stories for Juniors**—Bible stories and others of special interest to boys and girls.

Junior Worship Guide is a timely book of 280 pages, abounding in live material that will bring **new life to your Junior boys** and **girls**—and it will **open the eyes of leaders of Juniors. Price $2.00.**

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

The Gospel Messenger's

LIBERAL PREMIUM OFFERS

☐ **Gospel Messenger for 52 weeks** **$2.00**

☐ **Messenger** and **"Pathfinders"** **2.50**

☐ **Messenger** and **Premium Bible, No. 1930X 3.95**

Remember, you get the **1930 Yearbook FREE** with each of these three propositions.

Brethren Publishing House,
Elgin, Ill.

Enclosed find $..... to pay for **Messenger, 1930 Yearbook** and **Premium** checked above.

Name .....

Street or Route .....

Town ..... State .....

Children's Day [June 1]

Should Help You Win the Children and Their Parents

Children's Day Services

COUNTLESS BLESSINGS
A complete service—songs, music, recitations, exercises, a page for boys and a religious dialogue for thirteen girls. 32 pages. **Single copy, 15c; 2 to 24 copies, 10c each; 25 to 49 copies, 9c each; 50 or more copies, 8c each.**

DAY OF JOY
A Children's Day service that is different. Suitable for a whole evening or for an opening service. Easily prepared and highly entertaining. You will naturally omit the children's yell. 16 pages. **8c per copy; 85c per dozen; $6.00 per hundred.**

HAPPY VOICES
A Children's Day service with selections for the choir. Contains many recitations and exercises. 32 pages. **1 to 24 copies, each 10c; 25 to 49 copies, each 8c; 50 or more copies, each 7c.**

IN ROSE TIME
Contains all that you can wish for Children's Day program. Like all our Services this includes much more than you will use on one occasion. 32 pages. **Single copy, 15c; 2 to 24 copies, each 10c; 25 to 49 copies, each 9c; 50 or more copies, each 8c.**

Paramount Children's Day Books

Paramount Children's Day Books contain exercises, dialogues, recitations, playlets, drills and songs. Each book contains about sixty pages of well chosen material, and is bound in heavy paper. Widely used and much appreciated. Titles are—

Paramount Children's Day Book
Paramount Children's Day Book No. 1
Paramount Children's Day Book No. 2
Paramount Children's Day Book No. 3
Paramount Children's Day Book No. 4

Price of each Paramount Children's Day Book is 25c.

Children's Day Card

Has colored pictures, invitation to Children's Day services, room for personal message, and may be mailed for one cent. Just the thing to send through the mail. **Price, $1.25 per hundred.**

CHILDREN'S DAY should help you sell the church to the community

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

Our New Song Book

"Worship and Praise"





Congregational singing is a marked feature in worship. The Church of the Brethren has always stressed mass singing. Music leaders have often remarked concerning our splendid Conference singing.

This year the **Conference Song Book** will be **"Worship and Praise,"** our new book just from the press.

"Worship and Praise" is a most wonderful book. In it are found the songs and music for which you have been looking. The compilers have brought together varied and valuable copyrights, many of which are exceedingly difficult to secure. **"Worship and Praise"** has them. You'll appreciate them.

The songs in **"Worship and Praise"** recognize the longing of the human heart to worship. Throughout the entire book worship is fundamental.

"Worship and Praise" offers 291 music numbers of surpassing excellence. Three pages of **Topical Index** and three of **Alphabetical Index** enable all to find just what they want for every occasion.

Schools and congregations will find in **"Worship and Praise"** thirteen complete **"Orders of Worship"** for special days and special subjects. These will be suggestive for working out others.

"Worship and Praise" offers a series of well selected **"Responsive Readings."** Here again leaders in worship will find the key for arranging other **"Responsive Readings."**

"Worship and Praise" may be had in **Round** and in **Shaped Notes.** This enables you to secure the kind of notes you prefer.

"Worship and Praise" may be had in cloth binding, or in serviceable bristol, wire stapled binding. Both bindings are neat and durable.

★ ★ ★ ★ ★ ★

The **prices** for **"Worship and Praise"** are as follows:

Cloth binding—Single copy, postpaid, 55c; $5.40 a dozen or $45 a hundred, not prepaid.

Bristol paper binding—Single copy, 40c, postpaid; $3.60 per dozen or $30 per hundred, not prepaid.

Be sure to state binding desired and whether **Round** or **Shaped Notes.**

If you are in the market for a new Song Book, **"Worship and Praise"** is the book you should order.

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued From Page 317)

Replogle house May 11.—Mrs. Barbara S. Frederick, Woodbury, Pa., April 30.

TENNESSEE

Liberty.—Bro. A. M. Laughrun came to this place March 30 and continued with us until April 20, preaching in all twenty-three gospel sermons. As a result two were received by baptism. The Sunday-school is progressing nicely.—Mrs. J. B. Isenberg, Jonesboro, Tenn., April 28.

VIRGINIA

Roanoke (Ninth Street).—The month of April has been a church loyalty month here, and has been full of activities and success. A group of thirty members, including twelve women, completed a membership visitation campaign the first week of April. April 6 was membership day at which time thirteen members were received by letter. Eld. Asa Bowman from the Southern District was one of these thirteen. On April 11 our quarterly church council was held, E. F. Sherfy presiding. The reports of committees revealed an active church program with a growing interest H A. Hoover and C. E. Trout were elected delegates to Annual Meeting Our pastor, R K. Showalter, was asked by the church to continue his services with us another year. The Passion Week services were well attended It was necessary to hold a second love feast in order to accommodate the members desiring to attend Our church was crowded on Easter Sunday. It was a red letter day. D. P Hylton of Roanoke gave us a splendid address at our fellowship supper April 24. Our finance board is now in the midst of an effort to raise a good sum of money to pay on our church debt. Our B. Y. P. D. is planning to take an outing at Camp Bethel soon.—Mrs. R. K. Showalter, Roanoke, Va., April 29.

WASHINGTON

Wenatchee.—We had a very good meeting the week before Easter with Bro. J. U. G. Stiverson in charge. Four were received into the church, three by baptism and one reclaimed Saturday evening we had our love feast which was well attended; all were built up and helped by these meetings. Sister Stiverson also was here. They have their home at Tonasket now.—Dora R. Baughman, Wenatchee, Wash., April 30.

WEST VIRGINIA

Crab Orchard.—We had our regular meeting Saturday night, Sunday morning and evening at this place At 3 o'clock we had services at Shady Springs. There were good crowds at all services and fine spiritual sermons were presented by our pastor, Bro Eugene Kahle, of Princeton. We organized our Sunday-school and think it will be successful, as everyone seems willing to help. Our revival will begin May 25 and continue until June 8. Bro Kahle holding the meeting. The communion service will be on Saturday evening before the second Sunday in June.—Mrs. D. F. Gamble, Crab Orchard, W. Va., May 6.

WISCONSIN

Stanley church enjoyed a week of spiritual refreshing with Bro D. D Funderberg in a pre-Easter service He gave us ten soul-stirring sermons, pictures of Christ in his last week. We feel that the church has renewed its strength through these services. Bro. Funderberg as our elder also presided at the council meeting on Sunday afternoon We decided to have evangelistic services soon after the arrival of Bro Harley who has been chosen as our pastor for the coming year. We will hold our love feast at the close of the services Bro Harley and family will be with us about June 1. Brother and Sister Hollenberg closed their work here and are leaving for other fields.—Mrs. Jacob Winkler, Stanley, Wis., April 30.

ANNOUNCEMENTS

ANNUAL MEETING
June 11-18, Hershey, Pa.

LEADERSHIP TRAINING SCHOOLS
June 2-7, Camp Mack.

LOVE FEASTS

California
May 18, 6:30 pm, Covina.
May 18, 4 pm, Los Angeles, First.
May 21, Long Beach.
May 24, 7:30 pm, San Diego, First.

Idaho
May 25, Twin Falls.
June 7, 7:30 pm, Nezperce.

Illinois
May 18, Sterling.
May 18, Milledgeville.
May 18, 7:30 pm, Bethel.
May 18, 7 pm, West Branch.
May 18, Polo.
May 24, 25, Yellow Creek.
May 25, 7 pm, Freeport.
May 28, 7:30 pm, Okaw at Centennial house.
June 1, 7 pm, Cherry Grove.

Indiana
May 17, 7:30 pm, Arcadia.
May 17, Rossville.
May 17, Pleasant Hill (No.).
May 17, Camp Creek.
May 17, Wawaka.
May 17, 7:30 pm, Middletown.
May 17, Upper Fall Creek.
May 18, 7:30 pm, Indianapolis.
May 18, 7 pm, Ft. Wayne.
May 18, Kokomo.
May 23, 7:30 pm, Walton.
May 24, Eel River.
May 24, 2 pm, English Prairie.
May 29, 7 pm, Baugo.
May 31, New Salem.
May 31, 7:30 pm, Killbuck at Antioch.
May 31, Bremen.
May 31, Elkhart Valley.
May 31, Pleasant Valley.
June 4, 7 pm, Wakarusa.
June 7, Bethel Center.
June 14, Shipshewana.
June 21, Salem.

Iowa
May 17, Panther Creek.
May 18, South Keokuk.
May 18, Muscatine.
May 24, 7:30 pm, Iowa City.
May 24, 25, 7 pm, Des Moines Valley.
May 24, Greene.
May 31, 7:30 pm, Prairie City.
May 31, 7:30 pm, Libertyville.

Kansas
May 24, 7 pm, Belleville.
May 31, North Solomon.
May 31, Quinter.

Maryland
May 17, Beaver Creek.
May 18, 6:30 pm, Beaver Dam.
May 24, 4 pm, Middletown Valley at Grossnickles.
May 24, 4 pm, Brownsville.
May 25, 6 pm, Monocacy at Rocky Ridge.
May 31, 4 pm, Manor.
May 31, 4 pm, Long Green Valley.
June 7, Glendale.

Michigan
May 17, 7:30 pm, Crystal.
May 17, Onekama.
May 24, 7:30 pm, Homestead.
June 14, all-day, Zion.

Missouri
May 17, Bethel.

Nebraska
June 8, Lincoln.

Ohio
May 17, 7:30 pm, Cleveland.
May 17, 7:30 pm, Middle District.
May 18, Eagle Creek.
May 24, Cincinnati.
May 24, 7:30 pm, Bear Creek.
May 31, 10:30 am, Silver Creek.
June 1, 7 pm, Reading.
June 7, 7 pm, Eversole.
June 8, 7:30 pm, Green Spring.
June 8, Sidney.

Oregon
May 24, 7:30 pm, Grants Pass.
June 7, Mabel.

Pennsylvania
May 17, 4 pm, Buffalo.
May 17, 6 pm, Pine Glen.
May 17, 2 pm, Hatfield, Hatfield house.
May 17, 1:30 pm, Conestoga, Barreville house.
May 17, 18, 10 am, Fredericksburg, Meyer house.
May 17, 18, 1:30 pm, Myerstown.
May 17, 18, Maiden Creek.
May 17, 18, 10 am, Back Creek, Upton house.
May 17, 18, 1:30 pm, Midway.
May 17, 18, 1:30 pm, Upper Conewago, Mummert house.
May 18, 6 pm, Mechanicsburg.
May 18, 7 pm, Ambler.
May 18, 6:30 pm, Maple Spring.
May 18, 6:30 pm, Koontz.
May 18, Elizabethtown.
May 18, Meyersdale.
May 18, New Fairview.
May 18, 6:30 pm, Scalp Level.
May 18, Walnut Grove.
May 18, 4:30 pm, Harrisburg.
May 18, 6:30 pm, Newville.
May 19, Geiger.
May 20, 21, 9:30 am, Springville, Mohler house.
May 21, 22, 1:30 pm, White Oak, Graybill house.
May 22, 7 pm, Coventry.
May 24, 7 pm, Jennersville.
May 24, 6 pm, Maitland, Dry Valley.
May 24, 25, 10 am, Falling Spring, Hade house.
May 24, 25, 2 pm, Conewago at Bachmansville.
May 24, 25, 10 am, Schuylkill, Big Dam house.
May 24, 25, 10 am, Upper Codorus at Black Rock house
May 25, 7 pm, Ligonier
May 25, 6 pm, Quakertown, Springfield house.
May 25, Glade Run.
May 25, Huntsdale.
May 25, 5 pm, Carlisle.
May 25, Leamersville.
May 25, Shamokin.
May 25, Carson Valley
May 25, 6:30 pm, Manor, Purchase Line house.
May 28, 10 am, West Conestoga at Middle Creek house.
May 31, Lower Claar.
May 31, 2 pm, Akron.
May 31, 1:30 pm, Welsh Run.
May 31, June 1, Antietam, Price.
May 31, June 1, 10 am Heidelberg
June 1, 2 pm, Marsh Creek, Marsh Creek house
June 1, 9 am, Lower Cumberland, Mohler church.
June 1, Spring Ville.
June 1, Yellow Creek, Bethel house.
June 3, 4, 10 am, West Green Tree, Green Tree house.
June 4, 5, 1:30 pm, White Oak at Kreider.
June 7, 2 pm, Mongo, Mongo house.
June 7, 2 pm, Mechanic Grove
June 8, all-day, Ridge, Fogelsanger house.
June 15, Elbethel.

Texas
June 1, Pampa.

Virginia
May 17, 4 pm, Peters Creek.
May 18, 6 pm, Mt. Bethel.
May 18, 5 pm, Hinton Grove.
May 18, 6:30 pm, Trevilian
May 18, 7 pm, Dayton.
May 24, 4 pm, Riverville.
May 24, 3:30 pm, Cedar Run (Linville Creek).

West Virginia
June 1, 2 pm, Berkeley, Vanclevesville house.

FULL REPORT
H-E-R-S-H-E-Y
CONFERENCE
WORTH MUCH
COSTS LITTLE
ONLY 50c

WHAT THE HEART FEELS
POETRY EXPRESSES

Four books of poems have won the hearts of . The strength of each of these books lies in the fact th they are compilations—the best from every source h been collected.

Quotable Poems $2.50

Three hundred authors have contributed five hundred poems to the collection. Often what you have been trying to say for an hour can be admirably presented and voiced by a well-chosen poem **"Quotable Poems"** will furnish you the clinching thought.

The World's Greatest Religious Poetry .. $2.00

A fine and valuable collection of the best poetry dealing with religious subjects. Something for every occasion. Religious workers have found **"The World's Great Religious Poetry"** a veritable gold mine.

Heart Throbs ..... .75c

More Heart Throbs ..... .75c

Each of these books pulsates with life, and gains friends with the years. Thousands of homes have found untold joy and inspiration in the poems gathered into these two delightful volumes.

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

CUT HERE

BLANK FOR USE IN SENDING IN MONEY

General Mission Board
Church of the Brethren
Elgin, Illinois

Note:—The treasurer of the General Mission Board is also the treasurer for Conference Budget funds.

Dear Brethren:

Please apply the amount enclosed to the following fund or funds indicated:

CONFERENCE BUDGET for Missions and Church Promotion $.....

General Mission Board
World Wide Missions ..$.....
Foreign Missions .....$.....
India Mission .....$.....
India Share Plan .....$.....
China Mission .....$.....
China Share Plan .....$.....
Africa Mission .....$.....
Africa Share Plan .....$.....
.....$.....

Home Missions .....$.....
Home Mission Share Plan ..$.....
B. Y. P. D. Project .....$.....
Junior League Project .....$.....
Aid Society Mission Fund ..$.....
Board of Religious Education $.....
General Ministerial Board ....$.....
General Education Board ....$.....
American Bible Society .....$.....
.....$.....

Which amount is from:
..... Individual
..... Sunday-school Class
..... CONGREGATION
..... STATE DISTRICT

Name of sender .....
Street Address or R. F. D. .....
Postoffice ..... State .....

CUT HERE

Please do not write in this space

Date	Amount Enclosed
..... 19....	$.....

A Few Reminders

Please make all orders payable to **Brethren's General Mission Board** and to no individual.

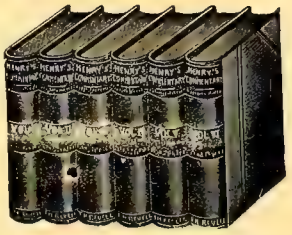
Money should be sent in Bank Draft, personal check, Postoffice or Express Money Order.

Please show what congregation and District should have credit for this. This is for the Record of Giving.

Full name and address should be given to insure a prompt return of receipt.

Orders for tracts, Visitor subscriptions, etc., should be on separate sheet.

Two Standard Commentaries



Six Volumes, $17.50, carriage extra



Six Volumes, $15.00, prepaid

Men come and go, but occasionally a **Bible commentator** arises whose works stand the test of time Two such commentators are **Adam Clarke** and **Matthew Henry.** For years men had read after them and still read after them with profit.

Each man produced a **Bible Commentary in six volumes.** You will make no mistake in reading after them. Times have changed, men have changed their religious opinions, but the old Gospel is the same as ever. It is well to know present-day interpretations, but it is equally important to know what godly men of other days thought and felt and knew about **God and his Holy Word.**

These sets are well bound and are a **valuable addition** to the **library** of any **Christian man or woman.**

Brethren Publishing House
Elgin, Ill.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 — Elgin, Ill., May 24, 1930 — No. 21

In This Number

Editorial—
A Question That Bothers Us, ... 321
When Extremes Will Not Meet, ... 321
Sacredness of Living Standards, ... 321
It Means Standing By, ... 321
Among the Churches, ... 328
Around the World, ... 329
The Quiet Hour (R. H M), ... 329

General Forum—
A Thankful Heart (Poem), ... 322
Pioneers in Education—Part I. By J. M. Henry, ... 322
In Memoriam. By Maud Mohler Trimmer, ... 322
Ancient Egypt in Hebrew History. By Homer E. Blough, ... 323
Except I Remember (Poem). By Mildred Allen Jeffery, ... 323
Prohibition Facing a Crisis. By Rufus D. Bowman, ... 324
"I Will Make You Fishers of Men." By Cora Price Bowen, ... 324
Conference and Evolution. By J. H. Moore, ... 324
Business for Annual Conference, ... 325
A Plea for Simplicity. By C L. Wampler, ... 330
A Changing Church in a Changing World. By J Frank Bowers, 330
The Importance of Sunday-school Standards By Olive M. Wampler, ... 331

Pastor and People—
Answering a Question of Conscience By Earl L. Flora, ... 326
Pride Versus Humility. By Chester E Shuler, ... 326
Mrs. Eddy (J. E. M.), ... 326

Home and Family—
The Operation Is Deferred. By Elizabeth R Blough, ... 326
A Child's Self-respect. By Maud C. Jones, ... 327
To A. H (Poem). By Nevin Wishard Fisher, ... 327
Bits of Brotherliness. By Paul F. Bechtold, ... 331

...EDITORIAL...

A Question That Bothers Us

THERE is something that bothers us a good deal and we have a great mind to tell the MESSENGER readers about it. What started it was a remark made by a Board member at the last Mission Board meeting. More exactly, this is what kindled it into a fresh flame. It got started long ago and then quieted down. Every now and then it flares up again.

The Board member's remark was to the effect that financial conditions in his section of the country were never worse than they are right now. Taxes are outrageously high. Returns from farm products are just as outrageously low. Land values have depreciated until first class farms are not worth the mortgages on them. The speaker was a man of wide experience and influence, too, and that was his report on the situation.

Maybe he had forgotten how bad things were sometimes in the old days, or maybe he was too young to know. Or possibly by some slip he had failed to get enough sugar in his coffee that morning. Or maybe his diagnosis was strictly correct. He did say that some of the folks were driving finer cars than they should, he thought, but he was just telling us how things are and that is the way they are.

What bothers us is not the question of the accuracy of his report. We happen to have a little inside data ourselves on this matter and we greatly fear that he is substantially correct. But even that is not what troubles us most, though it is surely enough to upset a pretty mild-mannered sort of person. The question that pricks and stings like a splinter in a sore thumb is this: Seeing that these things are so, what bearing, if any, should they have on standards of living?

It is a commonplace that these standards are changing all the time and that the luxuries of one generation become the necessities of the next. Needs, what we call needs, have multiplied greatly in recent years and it takes so many more things to satisfy them. It takes not only more things but better things, finer things, costlier things. Everybody else does it that way and so must we. It is just a part of the accepted program. It is the way things are done now. It is the modern standard of living and we must fall in line. So at least the case is settled in the popular mind. The question that bothers us is whether it is really thus or just a notion of ours born of an unwillingness to walk in the Christ way.

That man Gandhi carries the doctrine of simple living to an extreme that none of us would be willing to follow. But what justification is that for venturing so close to the other extreme? How can anybody who makes any pretense at all to being a follower of Jesus tamely surrender to the pull of this constantly rising "higher" standard of living? And that right in the face of the direst need, physical and spiritual, of millions? How *can* he do it? In the same week that he sings "More Like Thee"? Will he dare to imagine Jesus in that role?

Is this higher modern standard of living so sacred a thing that it simply must not be touched, regardless of what happens to church activities? By the way, right here is another Sunday with a special claim to distinction. It is the day when the churches will get their Conference Offering ready. We want to make it good and generous, don't we, so that deficit can't come back? That is, we would like to, but our circumstances are too straitened. We do not have the money to spare. But that is only part of the story. If we could have been satisfied with less expensive rugs and less expensive cars, we could have made quite a liberal offering after all. But times have changed, you know. Living standards are higher. Yes, we know. We understand this quite well.

What, really, do you think about this business, brethren? Which ought to feel first the pinch of financial stress, the missionary program of the church, or the kind of mattresses we sleep on? Or wouldn't you dare to infringe on the territory of the last alternative? Perhaps that is inviolable since it pertains directly to our standard of living. Jesus went about doing good, without so much as a place to lay his head. But times have changed since then. Some other things have changed too.

What *do* you think about this, brethren? Should we seriously consider making any inroads on our personal comfort, just for the sake of increasing our church facilities for world evangelization? Would you favor fewer varieties of food on your table merely to keep somebody else from starving to death? Or a less highly polished table on which to place the food, just so you could help some family which has neither food nor table? Would you favor such a course, or do you consider a well settled standard of living too holy a thing to tamper with?

Times have changed, you know, and living standards are higher. But the question whether a Christian ought to do something about this, and if so, what—that question really does bother us quite a bit.

When Extremes Will Not Meet

IF two persons start out in opposite directions, the one east, the other west, they get farther and farther apart. But that holds only up to a certain point. If they keep going long enough they will come together again.

But long before this fact was discovered about the globe on which we live, Paul observed that extremes tend to meet. And interesting extremes they are. You would not think that paganism and legalism are very much alike, would you? They must have seemed so to Paul. "How turn ye back again . . . to be in bondage over again?" he said to the Galatians who were on the point of adopting the Judaistic brand of Christianity. "Be not entangled again in a yoke of bondage."

The recurrence of that "again" is very significant. They had once been in bondage to sensuality. Now they were about to go back to bondage, this time to a legalistic interpretation of religion, but it was only another form of bondage. Paul wanted them to be free. That was the proper objective of their Christian life. That was what they were called for. To miss that was to fail of their divinely ordained destiny. It was going back into bondage "again."

But freedom was dangerous then just as it is now. It is easily perverted into license of the flesh. The safeguard against this was, not more law but more love. It was not another type of bondage. It was loving service. "Through love be servants one to another." That was the remedy then. It is now. There is no other.

Sacredness of Living Standards

Do you think the reason that question bothers us might be that we do not love enough? We mean the question about living standards, the question of changing them in order to have money to spare for missions and famines and such. To put the case concretely, should a Christian be willing to go back from silk socks to rayon or even cotton, just so the poor might have the gospel preached to them? Or so a man with no socks at all might have some? What do you think?

Here's something interesting: One of the boys got sick and partly for his own comfort and partly to shield his invalid brother from the danger of contagion it was highly desirable that he should have a bed to himself. But there was no extra bed in the house. His widowed mother quickly solved the difficulty. He could take her bed. She had to give him medicine every two hours anyway and though she needed greatly the rest she could have secured by lying down between times, well—she might sleep past the time and besides she might just as well sit up, and so forth and so on.

See how easily her standard of living adjusted itself to the changed situation? The problem did not bother her twenty seconds. Why not? That's different, you say? Certainly it is. That is why we referred to it. What makes it different?

And still we wonder why this matter of adjusting one's standard of living to the larger human need should bother us so much. Was man made for living standards, or they for him?

It Means Standing By

WHAT the prophet actually said was: "Speak ye to the heart of Jerusalem." The margin will tell you this, the margin of Isa. 40: 2. And isn't that just what comfort is, speaking to the heart? Speaking to the head there must be also, to the intelligence, if the comfort is to be lasting, but if it is to be comfort at all, it must be spoken to the heart first of all. There must be soothing for the ache which is gnawing and biting there, eating the life away.

But comfort is more than soothing. It is gentle and soft, to be sure, but there is something stiff and strong about it also. Did you ever analyze the word? Get out your old text in etymology and learn again that the first syllable is one of the many variant forms of the root which means "with," "together with," and that the root idea in the second is "brave," "strong." Comfort is that fine thing which makes you "strong together with." It is the strength which comes from having a strong somebody standing by you.

You know something of that feeling? Surely you know how marvellously strengthening it is to have a faithful friend standing by you. Well, that is what the Great Comforter is and does. He is a *Paraklete*, one called to your side, resorting to etymology again, and there he stands to help, to strengthen, to comfort, to speak to your heart, your constant ever ready Standby.

Doesn't it make you want to go and speak to the heart of folks? And be a standby to them?

GENERAL FORUM

A Thankful Heart

Lord, thou hast given me a cell
Wherein to dwell,
A little house whose humble roof
Is weatherproof. . . .
Low is my porch as is my fate,
Both void of state,
And yet the threshold of my door
Is worn by the poor
Who hither come and freely get
Good words or meat.
'Tis thou that crown'st my glittering hearth
With guileless mirth.
All these and better thou dost send
Me to this end,
That I should render for my part
A thankful heart.

—Robert Herrick.

Pioneers in Education

BY J. M. HENRY

Part One—The Founders of Bridgewater College

Two men sat before the fire and listened to the moaning sounds of the winds in the old boxwood. The elder of the two rested his head on the palms of his hands, wrinkled his brow, and broke the strange silence with a single suggestion. They had talked the matter over many times, but that evening there was a new and serious tone in the voices of the two men. The nephew, a strong young man with black hair and ruddy face, had strolled across the hills and talked over, with God and his own soul, the future. A longing desire filled his young and eager heart.

Daniel was discouraged that evening. He saw the great need of better school facilities and felt that there was something vitally lacking in the little schoolhouse by the roadside. There were many other young people like himself who longed for a school life with kindred spirits of mutual faith. He got up and walked to the window and looked out into the darkness, and then sat down as his uncle raised his head. Their eyes met with strange questionings.

"Well, Daniel," said Martin, "what is your plan for another year?"

The nephew shook his head and waited. He had learned to admire the wise counsel of his uncle and was quite willing to seek his advice. That school session of 1879 would last but a few months longer. Plans for another year must soon be made. That much Martin was sure of, and guessed the rest. Daniel was discouraged and needed help.

"We will start a new school next fall and call it *The Spring Creek School for Higher Education*," suggested Martin P. Miller, and the keen eyes of Daniel C. Flory beamed with delight. The two sat before the glowing fire and discussed the plans for the new school until the flicker from the dying embers faded away, and the young school teacher went to bed with a happy heart.

Again, Daniel C. Flory stood before the window and looked over the hills as the words of another teacher-poet filled his soul:

"The hand that rounded Peter's Dome,
And groined the aisles of Christian Rome,
Wrought in a sad sincerity;
Himself from God he could not free;
And he builded better than he knew;
The conscious stone to beauty grew."

And thus that night Martin P. Miller and Daniel C. Flory builded better than they knew.

The Spring Creek School became a reality in the fall of 1880—the forerunner of Bridgewater College. The men who planned wisely have long since passed on to their reward, but their works do follow after them.

Many church leaders had long felt the need for Christian teaching and some kind of school to train men for leadership. The matter had been discussed in private council and public meetings, but to Martin P. Miller and Daniel C. Flory belongs the credit for putting the matter in concrete form. One might wish to record in detail all the work of these pioneers of education, but only a limited account can be given here of the life and work of these noblemen of God.

Martin P. Miller, in whose home the plans were mapped out for a school of higher learning, was born Oct. 8, 1833, on the Miller homestead, near Spring Creek. His parents, Martin and Nancy Sanger Miller, built up a strong Christian home. Martin, the second, was the eighth in a family of eleven children. Martin P. Miller was married to Rebecca Heatwole, at Edom, on June 25, 1854, by the well-known minister, Peter Shickel. To this union were born nine children, who have been vitally interested in the work of Bridgewater College.

The educational advantages of Martin P. Miller were meager but he was a keen student of public affairs. He was a great reader and took every opportunity to improve his training. He was a profound student of the Bible. He was both farmer and preacher, but always considered the ministry his first work. In his manner of life, he was kind, sympathetic, generous, and forgiving. His sermons showed good preparation and were given with deep emotion and feeling, often moving his hearers to tears.

The dominant characteristic of the Miller home was its hospitality. Here the poor, the sad hearted, the stranger or friend, found help and comfort. Martin P. Miller is remembered not only for his good deeds but also for his wise counsel and vision. On the roll of honor, as promoter of education, the name of Martin P. Miller will always loom large as one who builded better than he knew.

One year older than Martin P. Miller and closely associated with him in education was Daniel Yount. Daniel was born Oct. 23, 1832, in the political cyclone year when Old Hickory, Andrew Jackson, was elected President. The ancestors of Daniel Yount emigrated from Switzerland and settled in York County, Pennsylvania. Joseph Yount, grandfather of Daniel, moved from York to Rockingham, and later to Augusta County where he spent the remainder of his life. To the union of Joseph and Elizabeth Bowman Yount were born nine children. Samuel Yount, one of his sons, married Eliza Whitmore, to whom were born five children: Susan, Daniel, John, Samuel, and Emma.

Daniel was reared on a farm and received a good common school education. He read widely and was known as a keen oberver. His modesty, reserve, and polite manner won a host of admirers.

On Oct. 13, 1857, Daniel and Margaret Catherine Bowman were joined in holy matrimony. Margaret was the daughter of Daniel P. Bowman, of Rockingham County, a very successful farmer. The only child of Daniel and Margaret, Walter Bowman Yount, was born June 22, 1859. They lived several years in Augusta and then moved on the farm of the wife's father two miles south of Broadway.

During the Civil War the soldiers of the Union Army set fire to the barn while the father and his young son, Walter, watched the barn burn down. A cat, caught in the fire, jumped from the barn window as the little boy cried out in excitement: "Oh, Lord Jesus Christ, look at that poor cat!"

Daniel Yount was baptized by Eld. Daniel Brower in what is now known as Middle River congregation. He was elected to the ministry in 1872 at the age of forty and became a leader in the ministry until he met with a tragic death on Jan. 20, 1885, before daybreak at a railroad crossing, to which place he had gone to board a train for Stuarts Draft to attend the funeral of a friend at Mount Vernon church.

His neighbors and friends mourned the loss of this good, true, kind-hearted, and devout man. He was one of the charter members of the first trustees of Bridgewater College and had much to do with the work in those hours of early trials when it took men of big faith to build for the future. His son, Walter, later became president of the college, which his father had so devotedly served as an early founder.

Samuel H. Myers was born the same year as Daniel Yount, 1832, on Feb. 25. His father, Benjamin Myers, was married to Mary Hoover on May 1, 1828. There were three children born in their home before the mother died in 1832, the year when Samuel was born near Forestville, in Shenandoah County. His father died when Samuel was fifteen years old, and Samuel took charge of the farm at an early age.

At the age of twenty-two Samuel married Catherine Arbegast, of Timberville. Samuel Myers was a large man, a good singer, and possessed a commanding personality. He was positive, quick to form judgment, and talked direct to the point. He united with the church while on a trip to Maryland, and was soon elected to the ministry. There were few men who did more for the church in his day. He attended Annual Meetings regularly, got more outside ministers to come to the Valley than any minister of his time, advocated revival meetings, argued for Sunday-schools, advised building the Old Folks' Home, and introduced progressive measures in church work. He was a man of vision and lived ahead of his age.

Samuel Myers was also a successful business man and a strong advocate of a college for the church. He was a pioneer in the field of education and became one of the founders of Bridgewater College, which he supported with time and money. When a debt of $10,000 endangered the work at the college, he was one of twelve men who pledged one-half of the amount to pay off the debt. He was not only a loyal trustee of Bridgewater College, but served as director of the bank which he helped to establish in New Market. The last days of his life were pathetic. He had become financially involved, through no fault of his own, and the burden became too great. Weighed down with sorrow he took his own life Oct. 25, 1897, at the age of 65. He was laid to rest in the cemetery at Timberville.

Bridgewater, Va.

In Memoriam

BY MAUD MOHLER TRIMMER

Sixteen years ago I stood in the cemetery of a great battlefield. In a beautiful park, rows and rows of tiny monuments marked the spots where lay the nine American boys who had given their lives for the flag above their graves. None of us could look on that scene unmoved, for there lay the flower of the land, noble young men who should have lived to bless the nation and see their children's children grow to be Christian American citizens. One old lady who remembered them as gay lads of her own youth wept until tears rolled down her cheeks.

Later I saw other fine young men, the pick of the land, leave for the fields of France. These brave boys went because they hoped the rest of us might live ever after secure from the curse of war. Theirs was a war to end war. They went with high heads, cheers and acclaim. But how did they return? Wounded in body, disillusioned in mind, bitter in spirit, and oftentimes cold to religion, and a few of them insane. And this had happened to the finest of our boys.

Why should we endure such sacrifice? Was it what God intended when he sent their pure souls into this world? Were they just to be slain and maimed for nothing?

In a short time we saw all that civilization and education had given to man fall from him like a cloak and the brute nature come uppermost. And we imprisoned the heroes who were brave enough to speak against it.

There is nothing in the world finer than our best young people. We do not know what latent powers are hidden in each of them. We owe it to them that they shall live to serve the nation and bless the world.

We of the older generation were educated to believe in war, to consider it a noble profession. The hideousness of it was all concealed. Education can do much. Consider the prohibition propaganda. At the beginning of American history intoxicating liquors were consumed by all classes and both sexes. It was not uncommon for preachers to drink. Christians gave the Indians liquor and paid dearly for their folly. The years brought a disgust for drunkenness, and drinking began to lose favor among godly people. Though church leaders still used it, there arose groups and individuals who bitterly opposed the drinking of alcoholic

beverages. Gradually the sentiment for national prohibition arose, and we had the formation of the Prohibition Party which even Christians did not take seriously for a long time. God-fearing men refused to vote the prohibition ticket on account of what they considered greater issues—mostly financial questions. But total abstinence sentiment continued to grow. The day that the harmful effects of alcohol on the human body were written into every textbook on hygiene, the death knell of the licensed saloon was sounded. This was enforced by the regular teaching of total abstinence in the Sunday-schools. Education changed public thought. As people learned, they grew to detest everything pertaining to the misuse of alcohol. Those who had stood for temperance became teetotalers. And at last a major party wrote prohibition into its platform and the nation became "dry."

Then we felt so very secure that we ceased the use of propaganda, with what result? A great mass of people are denouncing prohibition as a failure, some of whom have never known the horror of a real wet community. It is time for us to use our propaganda once more.

What we have done in the matter of prohibition can be done in the matter of war. We must educate the world to a hatred of war and a love of peace. This is a challenge to every preacher, teacher, singer and writer. We must do our part. In time of war we were not allowed to speak and write. Now that we have freedom of speech and of the press we must do our bit, do it now and keep the good work on. This is the especial work of the churches, for here are most of those who have always believed that war was contrary to the spirit of Christ. Christians everywhere are aroused to the needlessness and sin of war. How much more should we who have loved peace through the centuries labor to bring it about! Brethren of the Progressive, Old Order, and Conservative divisions, Friends and Mennonites, this is your opportunity. This is your mission from the Prince of Peace. No other can serve so well. Let us work together as children of the same heavenly Father, as Brethren and good friends to do his work.

Long Beach, Calif.

Ancient Egypt in Hebrew History

BY HOMER E. BLOUGH

"Behold, there is a people come out from Egypt" (Num. 22: 5).

"Solomon's wisdom excelled the wisdom . . . of Egypt" (1 Kings 4: 30).

It is a long day's journey from Jerusalem to Cairo. The British railroad threads its winding trail down the terraced hills of Judea, skirting the flowered plains of Sharon, on past the olive and orange groves, through the land of old Philistia, down the windswept sand dunes of the desert of Sinai, across the Suez Canal, across the fertile stretches of Goshen and up the delta to the great capital. Egypt differs from the other countries of the ancient world. Few people would go to Palestine if it were not for the Bible, but most tourists would inevitably go to see the wonders of ancient Egypt. It is spoken of as "the land of beginnings." Authentic history reaches back to 4500 B. C. The calendar originated with the first dynasty. Cæsar brought it to Rome with little change. When Egypt first became known the Egyptians already had developed a wonderful civilization. They had a scientific knowledge of astronomy, geometry, mathematics; they had also developed picture writing, architecture, engineering, mechanical art, sculpture and embalming. Egypt developed the first war boats, war chariots, the glass blowpipe, glazed pottery, tempered copper, colored glass, and erected magnificent temples, the ruins of which are still the admiration of the world. The great pyramids exhibit unique skill in geometric construction and a knowledge of higher mathematics. Some of the world's most ancient religious poetry came from Egypt's religious seers. The Mediterranean world is spoken of as the cradle of civilization, of which Egypt is the oldest country. Somewhere out on those fertile plains in the valley of the Nile were laid the earliest structures of civilization. The traveler through the land of the Pharaohs feels the mysterious atmosphere of antiquity. There is a delightful charm to this land of Rameses, Cleopatra, Joseph and Moses. The greatest antique museum in the world is at Cairo where over 6,000 specimens are mounted and classified.

The East seems so slow. Time here counts for little. Centuries lie back of the thirty dynasties. Nothing in the mental make-up of the natives suggests hurry; what can not be done today awaits the tomorrow. Egypt is at the commercial crossroads of the world. Cairo is the most cosmopolitan community on the face of the earth. From beneath the luxuriant palms of the spacious hotel veranda one may see in reality the world go by. What a strange medley of creeds, color, racial and religious complexion! From the blond Anglo-Saxon to the glossy ebony-hued Abyssinian we see a sprinkling of Arab, Turk, Hindu, Persian, Copt, Greek, Moroccan, Algerian, Moor, French, Numidian, English and American.

From Cairo we go by camel to the great pyramid and the Sphinx. Cheops, the premier monument to this hero of the Fourth dynasty was erected about 3000 B. C. and covers 13 acres of ground. In this royal tomb are many secret chambers reached by a descending shaft. Once this pyramid was covered with granite, but during the fate of centuries was stripped both of its outward and inward wealth. Recently in the shadow of Cheops was discovered the royal tomb of the great queen, mother of Cheops. The reported findings are of greater scientific value than that of King Tut's tomb at Thebes. And no one of our party will ever forget the impressive display of gold-leaf, jewels, costly gems, ornaments and inlay-work of the three sarcophagi in which the body was embalmed. Near the Pyramid is the strange, massive Sphinx. This marvelous, impressive representation of the god of the morning sun—with human face and body of a crouching lion cut from the solid rock, has been resting here for unknown centuries witnessing the races of men go by. This majestic monument of pagan Egypt has withstood the tragic sweep of many races and religions—Persia, Assyria, Babylonia, Greece, Rome, Arabia, France, England and many others have left their imprint on the sands by the sacred Nile.

We are interested in the Bible connections. God's chosen people, the written word and the history of Egypt are wonderfully interrelated. Egypt is still the land of the pomegranate, the sycamore fig, the date palm, acacia wood, leeks, melons, garlic, and cucumbers. The papyrus reed which furnished the paper upon which many ancient manuscripts were written, is now almost extinct. The reedlike bulrushes where Moses was supposed to have been discovered were pointed out along a channel of the Nile close to Cairo. The region where the holy family resided while in Egypt is designated, but with some uncertainty. Not far from Memphis is located the ancient capital, Heliopolis, known in the Old Testament as Beth-shemesh (Jer. 43: 13). Here at the great university of On is where Plato studied and where a wonderful library was built up. Here Joseph secured a pagan wife from the daughters of the priest of On. Here is the supposed location of Joseph's national headquarters. Tradition claims that Joseph and Mary resided here in their flight from Herod. The two famous obelisks known as Cleopatra's Needles were set up here by Thutmose III. in 1600 B. C. and removed to Alexandria by Cæsar. Now one is stationed as sentinel on the banks of the Thames in London, and the other stands in Central Park, New York City. These obelisks once stood at the entrance to the beautiful Temple to the Sun and no doubt were often seen by the children of Israel.

The Land of Goshen is one of the most productive sections of all Egypt. The fact that it was largely pasture land made it suitable for the sojourn of a shepherd people. Lying on the east side of the Nile it kept the Israelites separate from the main body of the Egyptians. Joseph certainly favored his brethren when he arranged for his father to settle in Goshen. That the patriarchal family would prosper was inevitable. The treasure cities of Raamses and Pithim in Goshen were built by the Israelites during the period of slavery. The recent discoveries of excavators show that the great granaries were built of three kinds of brick; those of the lower stratum were made with straw, on the second stratum reeds were used, and the top bricks had no straw or reed. At every turn we were impressed with what we saw as checking accurately with what is recorded in the Book of books. After traveling the Holy Lands the Bible takes on interest and meaning of new proportions and becomes the Book of Light.

How wonderful to picture the movements of the great exodus of long ago! We try to picture the excited hosts of ancient Israel packing their belongings in haste during that memorable night for an early start by forced march toward the Red Sea the next day. We can better understand now why Moses chose the longer route by the protecting hills and water holes of the Sinai peninsula instead of the shorter but more dangerous waterless desert along the coastal plain. Moses led his people out and up from bondage by way of the great lofty granite mountains where their new faith was born, as many other religions have been, amidst great altitudes and wide horizons. These imperial piles of jagged, colorful granite rise sheer from the desert gravel-strewn plains to an altitude of 8,600 feet. The hardest problem to solve is how the purported two million souls were able to exist in this arid hill country for so long a time. Certainly there must have been a mistake in figures or an exaggeration. The interesting fact is today the tourist can make this journey to Sinai in nine hours, a journey which took Moses and his people three months.

From the day the Hebrew lad was sold into slavery to Potiphar, an officer of Pharaoh's guard, until the present time, there has been an almost unbroken reciprocal influence between Egypt and Palestine. So much of Old Testament prophecy, allusions and figures of speech must be studied in the light of Egypt's life and culture. The significant words and phrases, laws, customs, modes of worship, the use of embroidered linen, acacia wood, the burning of incense, the use of precious stones, scarabs, amulets, jewelry, wearing of priestly garments, the building of elegant temples of worship, and many others were potentially Egyptian. Excavators in the ancient ruins of Palestine find many Egyptian relics and images of the gods of Egypt. That much of Egyptian civilization was stamped upon the Hebrews during the years of their residence is now an accepted fact. All through Israel's career there is reflected the influence of Egypt—for example, in manual arts, military tactics, writing, religious literature, law, temple furnishings, idea of one supreme God, and emphasis upon the future life.

Three words describe Israel's major experience with Egypt: war, slavery, conquest. The Hebrew nation was born out of slavery and the early nation was continually harassed by Egyptian invasions. Palestine was first conquered by Thutmose III. about 1600 B. C. and on the pylons of the great temple ruins of Karnak are recorded the 270 captured cities of Syria and Palestine. The Tel el Amarna tablets of the thirteenth century record the despairing cry of the Egyptian governors of Palestine when overrun by desert tribes from the east. Some scholars think the twelve tribes were included in this invasion. It was the famous young boy king Tut who lost Palestine for Egypt at this time. The decline

(Continued on Page 330)

Except I Remember

BY MILDRED ALLEN JEFFERY

How am I to love my brother
Who turns against me for another?

How can I show friendliness
To one who curses what I bless?

How walk along the second mile
With one who mocks me all the while?

A failure I would be in this,
Or Judas with a ready kiss,

Excepting in humility
That I remember, Christ loved me.

Hawthorne, Calif.

Prohibition Facing a Crisis

BY RUFUS D. BOWMAN

THE time is here for dry organizations to renew their active prohibition teaching. We can no longer rest upon our oars. The wet forces are working with unprecedented energy. They are making special efforts among our young people, who will control future prohibition: and among women, hitherto a mainstay of the dry law. The straw votes which are now being carried on by magazines and newspapers have intensified interest in this question. The association against the prohibition amendment, headed by Mr. Henry H. Curran, drawing its financial support mainly from seven multi-millionaires, is working tirelessly for the repeal of the Eighteenth Amendment. Large sums of money are being poured into wet propaganda. The wet press has for years been making the most sensational headlines in an effort to build up the current opinion that our country is on the verge of a revolt against prohibition. It has tried to teach us that prohibition has led to increased crime and corruption and that our young people are being debauched. It has been informing us daily that millions are in arms against prohibition.

After this, there comes the *Literary Digest* poll. It is my conviction that many who are voting in this poll, either for modification or repeal, are doing so because they are dissatisfied with present conditions and have been led to believe by the activities of wet propaganda that so many oppose the Eighteenth Amendment it will not work. Many are not voting their true convictions, but the wet impressions which they have received through the years. With an accurate presentation of this matter by the press, the country would know there are defects in the enforcement to be corrected, but that the country is making remarkable progress toward increased efficiency in enforcement.

This is not a time for temperance people to sleep. It is not enough for us to say in vigorous terms that prohibition is here to stay. I do not believe that the Eighteenth Amendment will ever be repealed. But the active teaching of Christian people is what will make it sure. An amendment to the constitution is very difficult to repeal. Yet the withdrawal of state enforcement codes may turn part of the constitution into a dead letter. State enforcement codes have been withdrawn in New York, Maryland, Wisconsin, Montana and Nevada. It is soon to be voted on in Massachusetts. This offers plenty of room for sober thought.

My most serious concern is in connection with our young people. The youth of today will be the leaders in the prohibition cause tomorrow. They do not recall the evils of the open saloon. They have no vivid memory of the reeling, staggering drunkard with his poverty stricken family. We who recall the conditions of pre-prohibition days know that beyond a doubt, prohibition is a distinct advance. But our young people are influenced by the teaching of our time. The wet press tells them that prohibition is a failure. All this is having its effect. Straw votes in colleges have resulted in a majority of drys in some cases, and in other cases, a majority of wets. I still believe that the great majority of American young people is dry. Yet the fact remains that there is too much wet sentiment. Young people need to be taught the truth about prohibition. Before prohibition became effective ten years ago, temperance lecturers visited every city and hamlet. Every school and Sunday-school was a temperance society and children knew the evils of the saloon. Since the adoption of the Eighteenth Amendment, this teaching has largely ceased. The situation demands a return to intensive teaching.

It is an occasion for praising God when 10,000 young people will fearlessly voice their sentiments on this subject. When young people are rightly taught, they will become the heroes in this righteous crusade. The following is a letter which was sent to Henry H. Curran protesting against his erroneous testimony before the Congressional Committee concerning the temperance ideals of young people:

"America's youth is listening to your testimony. It is considering your self-appointed authority for three-fourths of the youth of our land. We, ten thousand Epworth Leaguers of Chicago and vicinity, are not wine-bibbers, and we do not bemoan the fact. We observe that our friends who imbibe are led by their tastes into incautious ways. We question the wrongness of laws that protect them from the exploitation of their appetites. We regret the lives taken in the enforcement of all law, but we denounce the appetites that demand satisfaction at the expense of men's lives. We cherish our freedom to live, to worship, and to govern ourselves. And we assert our disgust with those who befuddle our freedom and our vice. Our revolt, when it comes, will be the ostracism of users of strong drink."

Now let us reason together. It is not remarkable that after ten years this is still an issue. Ten years is not a long struggle for dominance over alcohol. The achieving of our temperance goals will be a slow process. Wm. H. Taft, former President and Chief Justice, said in a recently disclosed letter: "The solution requires a great deal of time and patience. The habits of an important section of a congested part of the country can not be changed over night or in years. The reform and adaptation of society to that at which the amendment aims must be gradual."

Since prohibition faces a crisis, what shall be done about it? I do not need to speak about the worthwhileness of the prohibition law to our people. As a church, we have always taken an advanced position on this question. We know that prohibition is right. It is based upon the teachings of the word of God. If prohibition is right, it deserves to succeed. Supporting measures for more effective law enforcement is one way to make it succeed. But the most important thing is to teach and teach and teach. Teach it through the home, the Sunday-school, the college and the pulpit. Teach it through the distribution of temperance literature. Make your influence felt with your Congressmen. With God helping us, let us arise to meet this crisis. The following is a list of temperance leaflets which the Board of Religious Education will be glad to furnish you upon request:

If I Were Responsible.
Bootlegging Breeds Anarchy.
A Few Important Points in Regard to Prohibition.
Dry Law Stands Firm.
What the Break Down of the Law Would Mean.
An Open Letter to the Association Against the Prohibition Amendment and the Fifty-seven Other Varieties of Nullificationists.
Why Lawlessness?
Prohibition in America.
The Real Theodore Roosevelt on Prohibition.
Why Prohibition Has Come to Stay.
What Has Prohibition Done?
Prohibition Enforcement and Its Problems.
Why a Boy Should Sign the Pledge.
What the Bible Says.
The Young People and Prohibition.
Prohibition With the People Behind It.
Prohibition Prosperity.
Is Moderate Drinking Injurious?
If Beer and Wine Should Come Back.
Alcohol as Food.

Elgin, Ill.

"I Will Make You Fishers of Men"

BY CORA PRICE BOWEN

A FISH is snared by hook or net out of the element in which it lives. It loses its life. Its life is used to build a higher form of life. The fish has no choice in the matter.

It required knowledge, skill, patience, to be a fisherman. It was a worthy calling. What were these fishermen offered instead? To become *fishers of men.*

Men live in a material environment. They might live in a spiritual environment. They are not to be snared out of the old life without choice. They do not know how much higher, richer, fuller, the spiritual life is. They must be shown. They must be enticed, with freedom of choice.

What a work! To win men out of the old, selfish, sordid life of the world into using the new life given them to build a higher life! Who are called to be fishers of men? Just ministers? All his disciples.

By our walk and conversation we can show the joy, love, peace and rest experienced by those in the kingdom of God. We can lead the thoughts of those we meet toward it that they may desire to enter in.

Lord, make us fishers of men!

Sebring, Fla.

Conference and Evolution

BY J. H. MOORE

AT the North Manchester Conference last year the following papers, with the Conference answer, were spread on the minutes:

There is being taught in our public schools, colleges and universities in the United States of America the theory of evolution. This teaching is diametrically opposed to the teaching of the Bible and has the effect upon our youth to break down their faith in God and undermine their morals.

Therefore, we, the Kenmare Church of the Brethren, petition Annual Meeting, through District Meeting of North Dakota and Eastern Montana, that Annual Meeting authorize our Education Board to use their influence with congress, that the teaching of evolution may be abolished from our public schools, colleges and universities.

Decided that we grant their request as asked for, as far as it applies to the evolution of man.

Answer by Conference: We place these papers in the hands of our Board of Religious Education and Education Board, with instructions to bring to this Conference next year an answer that will be instructive and educational.

It will be observed that the joint Boards, to whom these papers were submitted, were instructed to bring to the coming Conference an answer that would be both instructive and educational. After duly considering the subject the Boards, as noted in MESSENGER for May 3 (page 276), have decided on the following, to be presented to the Hershey meeting:

Board of Religious Education and General Education Board

We, the Board of Religious Education and the General Education Board, to whom the Conference of 1929 referred the query on the teaching of evolution, respectfully submit the following report:

All truth is God's truth and is consistent with itself. Seeming contradictions arise from imperfect knowledge. Many such seeming contradictions between science and religion have in the past been resolved through fuller knowledge gained by further investigation and criticism.

Therefore, in harmony with the time honored practice of the Church of the Brethren of making no creedal pronouncements, we recommend that the church neither affirm nor deny theories of science, but that she concentrate her efforts on preaching the Gospel, believing that the truth of the Gospel will vindicate itself against all false theories.

Board of Religious Education,
General Education Board.

I do not like to differ with a fine group of our best educators on a matter of this sort, but they, I trust, will pardon me for giving expression to the view I take of their report, and the question in general.

As I view it there is nothing instructive or educational about this report. It is absolutely noncommittal, decidedly so, and recommends that the Conference as well as our ministers remain equally noncommittal. That is, remain silent on the live and growing question of evolution as it relates to the origin of man. This would be fine advice to our people, Conference, pulpit and all, provided we could in some way get the speculative scientist to remain equally quiet regarding the gradual development of man from the animal creation through the long process of ages. But he will not remain quiet, and for us to lie down on the question and let the speculative scientist have full sway with his hypothetical dogma pertaining to the origin of the human race, would come marvelously near making the Church of the Brethren a party to the dangerous and misleading theory, for it is a generally accepted principle that he who is not against an evil movement or force is counted as favorable to it.

The evolution theory of the appearance of man upon the earth is not a new dogma. It dates back to the Greek thinkers long before the time of Christ. Paul was aware of this, and in Athens, in his day, it was a live question. He did not choose to remain silent on the subject, so while in a regular nest of the best in-

formed of Greek evolutionists, such as existed in that day, he declared that God had made of one blood all nations of men. He even went so far as to maintain that we are the offspring of God, and quoted some of their poets to prove it. In fact, he tackled these learned Greeks right in their own den. The apostle to the Gentiles was no man to remain silent when the truth was at stake, and for all of our preachers, old and young, his is a mighty good and safe example to follow.

Now, we are not meaning to oppose evolution, or any part of it, as a science, for science simply speaking is truth brought to light, but it is to the hypothetical, the speculative or so-called scientific theories as they pertain to the origin of the human race, that we are objecting, and in this we are far from being alone. The question is a live, leading one, being discussed in practically all the widely read magazines, in the public press at large, in denominational publications, in church conferences and from lecture platforms. Practically all those who read are learning something about the claims and counter claims advanced by the thinkers. Our people on every hand, young and old, especially the young, are facing the question and it is no more than proper that we should aid them with something that is instructive, safe and educational. This can be done through Conference, by means of our church press and by well informed pulpits. Other churches are doing this and why not ours? The Progressive Brethren, more closely related to us than any other church, have met the question and thrashed it. Not so many moons ago both the president of their college and the editor of their church paper came out in strong, well prepared articles in vindication of the divine and direct creation of man.

In view of the situation it seems to me that we owe something more to our people than to ask Conference to assume neutral ground on a purely speculative theory that is so detrimental to the interest of the church, and faith in the accepted word of God. Why not advise our press and pulpits to teach and emphasize what the Bible says about God creating man in his own image (Gen. 1:27), and all else said about man's origin in the sacred record? And mind you, what is said about the creation of man in the Bible is not a *theory*, not a *hypothesis*, "something assumed," not a *speculative* dogma, but a fact. It is this fact of the divine and direct creation of man, and the further fact of his being the offspring of God that wants to be so thoroughly instilled into the hearts of the people that they will never be disturbed by what is said, hypothetically, about man descending from the lower order of animals. Men and women who can not sincerely believe that part of the Bible which speaks about the divine and direct creation of man will find it exceedingly difficult to believe the other parts as they should be understood and accepted. Here is where the far-reaching danger comes in.

Were we attending the Hershey meeting, and the way seemed clear to do so, we might possibly be disposed to suggest a substitute answer something like this:

"In answer to the queries and Conference instructions we submit the following:

"1. It is not within the province of congress to deal with the matter of general education; that is left for each state to regulate as it thinks proper.

"2. Concerning the teaching of evolution, so far as it relates to the origin of man, by natural processes, through a long period of ages, we beg to state that the claim is still in its hypothetical stage. Or as one writer says: It 'is not science, but rather a philosophy of science. It has never been proven, and by the very nature of the case can never be proven.' Or, as another in the *Scientific American* has stated that the evidence in support of the theory is 'scarce, fragmentary and uncertain.' It will be helpful for all our people to bear in mind that the claim for the natural origin and development of man is a mere theory at best and not a generally accepted fact. Under the circumstances we can well afford to leave the theory for the scientists to work out, while we go on confirming the faith of believers by telling what the Bible says about God creating man in his own likeness and image, for the record says, 'God created man in his own image, in the image of God created he him; male and female created he them' (Gen. 1:27).

"3. Let us be comforted with the thought that the truths of our Christian religion are facts of experiences, and these facts are as well attested as any facts of science. The facts of Christ, his manner of birth, life and death, the principles he taught as well as the value of the Christian life, should not and can not be affected by any *theory* of science. The truth of our religion rests upon facts, and these facts have been accepted by many of the greatest scientists of the world. They have been believers in God, in Christ and the Bible.

"4. In order that our people may be properly informed regarding the subject in hand, we suggest that the Publishing House and the Gish Committee place at the disposal of our ministers, and the Brotherhood generally, such books, pamphlets or tracts as may prove safe, helpful and instructive to those interested in evolution."

There are many books dealing with evolution in all its phases, and why not help our preachers and others to some of the safer ones, so they can read up on the subject, and be in a position to talk intelligently when it becomes necessary to refer to the matter in the pulpit or otherwise. This would be educational, the very thing for which the Manchester Conference calls. Few ministers can spare the time to read up fully on the question, but there are small treatises that should prove helpful to anyone. The most helpful small publication that we have run across is a twenty-five-cent booklet—"Evolution and the Supernatural," by Dr. W. H. Griffith Thomas, published by the *Sunday School Times*, Philadelphia. It may be read inside of a few hours. Let the wide awake preacher stick close to his Bible and at the same time keep an eye on what is going on around him. There are certain books that should prove helpful to him.

Sebring, Fla.

Business for Annual Conference

Eastern Virginia

We, the Trevilian congregation, petition Annual Meeting of 1930 through District Meeting of Eastern Virginia in 1929 to define our attitude as a church on evolution and to give instruction to our church schools and to our ministry on the undemonstrated theory of evolution. Our federal government at Washington is not in control of the public schools in the several states as to curricula. The courses of study in public schools seem to be absolutely at the discretion of the several states. States' rights seem to be the absolute policy on what is to be taught in the public schools. It is enough at present, therefore, for us to take care of our own ministry and our own schools. We should take a super-interest in and a supervision of our own teaching forces.

Answer by local church: The Church of the Brethren has always endeavored to steer clear of speculative theology. We should likewise steer clear of speculative and undemonstrated science. We instruct our colleges and our ministry to teach fully and strongly the story of creation as set forth by Moses under divine authority. This shall be done in the light of all corresponding scriptures as well. Textbooks shall be arranged accordingly, and all teaching shall be done in like manner. If evolution be explained from its own point of view, it should also be shown that the Bible is the correct teaching for the church. Thus its influence will be counteracted. The church through her ministry and her colleges must be "Set for the defense of the Bible."

Sent to Annual Meeting.

Report of Committee to Review Query on Granting and Receiving Certificates of Membership

To Annual Conference of 1930, Greeting: We recommend that the 1926 decision on granting and receiving certificates of membership be revised to read as follows:

I. GRANTING CERTIFICATES

1. Certificates shall be granted promptly to those moving from one congregation to another, recommending them to the love and care of the congregation to which they go, that they may receive at once the care of the church and contribute to the work of the church.

2. Each congregation must be its own judge while granting a letter of membership, whether or not the member seeking the letter has lived in harmony with the teachings of the New Testament as interpreted by the Church of the Brethren so as to justify the granting of said letter.

II. RECEIVING CERTIFICATES

1. Members moving from one congregation into another shall present their certificates at once, and the elder or pastor shall read said letter to the membership, and upon their promise to cooperate with said congregation, they shall be declared members thereof.

2. Under all ordinary conditions a letter granted by one church should be accepted by another, nevertheless, due to wide differences of practice in various part of the brotherhood and due to the confusion which this causes, a church may reject a letter from another local church whenever, in the judgment of the church, a member bearing such letter violates their interpretation of the decisions of Annual Conference. Whenever a church rejects a letter, the clerk shall notify the clerk of the issuing congregation stating the reasons therefor, thereby charging the church granting the letter with the care of the member or members whose letters are rejected.

3. Members living close to the boundary line between two congregations, who, on account of transportation facilities find it more convenient to attend services in the adjoining congregation, may do so by consent of both churches involved, and thus hold membership in the congregation where they do not reside.

4. Upon the passage of this report all former decisions in conflict therewith are repealed.

Committee:
J. A. Dove,
S. H. Hertzler,
J. G. Stinebaugh,
V. F. Schwalm,
A. C. Wieand.

CORRESPONDENCE

DISTRICT MEETING OF SOUTHERN OHIO

The 1930 District Conference of Southern Ohio was held in the Eversole church, May 8, 1930. The meeting was well attended, the church being filled to its capacity.

The organization of the meeting resulted in Eld. J. W. Fidler being chosen Moderator; E. S. Coffman, Reader; and the writer, Secretary.

Most of the business for the meeting consisted of reports of District Boards and Committees. These reports were very good, and mostly encouraging as relates to the District activities, with the exception that there was evidenced the fact that there are other Boards in our church besides the General Mission Board that have difficulty in securing sufficient funds to carry on their work. The District sends one paper to the Annual Conference.

The meeting was blessed with the presence of our efficient Editor of The Gospel Messenger, Bro Edward Frantz. He addressed the Elders' Meeting the day previous to District Meeting, his theme being "The Problem of Church Discipline." In the evening of the same day he delivered the annual Missionary Address, on the subject of "The What and Why of Missions." To say, these addresses were helpful and inspiring, is stating it very mildly. The thought he presented in his interesting way, not only inspired us, but convicted us with the truth that releases and liberates (sets us free), and we have returned to our several churches, not only with some good resolutions, but with convictions about certain things that will certainly help a lot.

The District selected Elders J. W. Fidler, L. A. Bookwalter and the writer as delegates on Standing Committee, with Elders E. S. Coffman, C. L. Flory and H. M. Coppock, alternates.

G. E. Yoder,
Secretary.

New Carlisle, Ohio.

MEETING OF MEN—NORTHERN DISTRICT OF INDIANA

A very interesting and instructive meeting of men of the Northern District of Indiana was held at the Elkhart City Church of the Brethren on May 11, 1930. Because of conflicting meetings the attendance was not as large as it should have been. For the reason that only a few churches in Northern Indiana have organizations of Men's Work, there were only a few churches represented. The lack of attendance was compensated for by the interest of the men in the program.

The afternoon meeting was presided over by H. L. Chambers, of South Bend, who has been the president of the District organization for the past year. The general theme of the meeting was: "Interesting Men in the Work of Christ." This topic was divided into five subtopics which were ably handled by speakers from Plymouth, South Bend, Elkhart and Nappanee. These speakers developed the subject by showing how men can be interested in the Work of Christ by Christian Education in the Home, Public Schools and the Church, through Social Service and by Personal Contact With Christ.

Although some of the speakers had never appeared before in work of this kind, the talks given showed that much study had been given to preparation. Practical application was made of the ideas presented, the speakers drawing from their own experiences.

(Continued on Page 332)

PASTOR AND PEOPLE

Answering a Question of Conscience

BY EARL L. FLORA

Not long ago a prominent elder in our church answered the question of a younger minister as to whether he should continue in the work of the ministry under certain conditions with the statement that, "It is a question for your conscience to answer." This young man has given ten of his best years to the work of the church, working in the smaller churches where few care to go. He has managed to earn a living for his family, and by the blessing of God, shown in general good health, has had few doctor bills to pay. He has kept out of debt, but he and his family have lived frugally and have been able to save nothing. Now this pastor's children are growing with high school and college expenses approaching, and his wife's health is not so sure as it once was. The spectre of possible operations and hospital bills begins to haunt him, without any chance of increase of income in the ministry. He has been too busy making a living to do much to advance himself in his profession. Money has been too scarce for him to attend pastors' conferences or even Annual Conference with their attendant inspiration. There is lacking in his life the broadening touch of getting other men's views that help so much in the ministry. He is little known outside his own District. There is little chance for him to get a better salary in the church. In the business world, however, an opportunity presents itself for him to secure an income that would be twice or three times the average salary of even a full time pastor in the Church of the Brethren, with the "top always open," but with probably no opportunity to do anything in the ministry. This, then, is his question of conscience.

The church needs men. The small churches can not each pay a pastor enough to support his family. There are not enough men who can render acceptable and profitable service on a self-supporting basis, or who can manage on a small support system, to fill the pulpits in these small churches. These churches could coöperate under the larger parish idea, and fully support a pastor for a group of churches; but they can not, as yet, see the wisdom of doing so. There is no question but what he is badly needed in the small church on a free or partial support basis. If these small churches are left without a minister they soon grow so cold that they freeze to death. Some of the members in such churches will unite with other denominations, but most of them will go back to the world, in fact if not in name. Even now in this young man's church the interest is not very keen, but he takes the blame for that himself. He knows that with so little time for study and communion with God and man, and with so many family worries distracting his mind from the real work in hand, he can not do his best work. Is he justified in sacrificing the education of his children that he may minister to a half dead church, feeling that it is, perhaps, because of his own failure that the church is so near dead? Already the older children are beginning to feel the financial strain, and to blame the church for it, or to blame the minister, their father, for not choosing an occupation that would bring in an adequate income. He is facing the task of inspiring within his children the spirit of self-sacrifice that was so strong within him at the beginning of his ministry, but which now seems to be weakening under the strain, that they may be made willing to give up the things other young folks enjoy for the sake of a church which, by its own lack of enthusiasm proclaims itself only mildly interested. He knows that if he fails to lead his children into this sacrificial spirit, the inevitable result will be that they will become bitter toward the church which has accepted their sacrificed opportunities so nonchalantly. This then means that he is endangering their very souls unless he can keep them from becoming bitter. His is a question of conscience. Shall he sacrifice his family or shall he decide that the exigencies of the case release him from the ministerial call? Is he justified in spending his time in the service of the church when it may mean the embittering of his children against the church which has taken from them their opportunity for an even start in life with other children toward material success? Is he justified, under the circumstances, in leaving the ministry for another line of honest work in the world by which he can care for his family and educate his children as other children are cared for and educated?

This young man has a hard question to answer. It will require a most delicate conscience to answer it. If it were plain to him that it was a matter of poverty on the part of the church members, it would not be so bad; but when he more than suspects that these conditions are caused more by poor management, lack of vision, lack of system, criminal indifference, and even by downright selfishness on the part of some of the members of the church, it makes it doubly hard for his conscience to give an absolutely unbiased answer. Was this what Jesus meant when he spoke of those who had left father and mother, etc.? Then, too, what did Paul mean when he wrote to Timothy: "But if any provide not for his own, and specially his own household, he hath denied the faith, he is worse than an unbeliever"? Not easy to answer, is it? I am afraid that even most ministers find it hard to arrive at the answer to this question decisively, even with an acute ministerial conscience. Perhaps you could help our young minister to a solution, brother church member. Will you give the matter serious thought and see if you can find the weakness in the situation? There must be one somewhere, for surely our God never intended for his work to be handicapped by any such condition as this young minister faces, and he is not alone in it by any means. Let us all, official and lay member, study and pray that we may find a solution to the problem an answer to this question of conscience, and may God give us grace to put the solution into practice as individuals and as a great church.

Rock Lake, N. Dak.

Pride Versus Humility

BY CHESTER E. SHULER

Several years ago in the city of Washington a pompous young chap went to the market and purchased a large turkey. It was just before the holidays and he had visions of a feast. But he was too proud to carry his purchase himself. He thought he ought to have a servant to do that. In vain he looked about for a man or boy who would do the work which he felt was beneath his own dignity. He made quite a fuss about the fact that he could not find anyone to do it. Finally an elderly man approached and offered to take the fowl home for the young dude, and did it. When told later that the "obliging old man" was Chief Justice Marshall, the young dandy began to realize that there was a vast difference between dignity and dudism.

Some one declares that there is no proud person in the world. Because no one will admit he is proud! But a proud spirit doesn't *have* to admit it; the fact is certain to betray the proud one by revealing itself at a most unexpected or inopportune moment. Ask a person if he is saved and see how quickly he betrays himself. "I have been a church member for nine years," icily replies a proud young woman, turning her back rudely upon the timid personal worker. "And I want you to understand I was born a Christian and raised in a *cultured* family." "Do you take me for a heathen?" indignantly exclaims another.

On the contrary, the true Christian is seldom proud. Daily he kneels before God with a sad heart at the thought that he falls so far short of what he might be in God's hands if only the Holy Spirit could completely fill him as he did Peter and Paul, Wesley and Moody. He does not become discouraged, however, for he trusts in God's word, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

Humility of spirit, on the other hand, is always a valuable trait. During the world war the comrades of one of the worst chaps in a certain camp in France had tried in vain to get him to attend a Y. M. C. A. meeting. One night, however, he appeared when the secretary was speaking. No one in particular had asked him to come, and when he was asked why he had come, he said, "I saw that fellow washing dishes one day when there was a rush at the counter and I am ready to listen to a man who is big enough to do that." The secretary did not think when he washed the dishes that day that he was doing any special good to anyone; but here was a soldier watching him, ready to be influenced for good by him.

Jesus said, "I am meek and lowly in heart," and he can not work in a proud heart. He seeks humble hearts through which to do his greatest work.

"If we are right we can afford to be humble; if we are wrong we can not afford to be proud."

Harrisburg, Pa.

Mrs. Eddy

The following book review was prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Mrs. Eddy—a Biography of a Virginal Mind. By Edwin Franden Dakin. Popular Edition. 563 pages. $2.00.

The biography of one who has secured a large following or has founded some new cult is always interesting but becomes doubly interesting when the story is well told. When Mr. Dakin wrote this book, which follows fully the life of Mary Baker Eddy, he put into it so much of human interest that at once the question arose as to the correctness of his account. Friends and foes formed in battle line in opposing ranks. Bookstores that innocently ordered the book were waited upon by certain parties, were advised and even threatened with boycott in case they persisted in handling this new volume. On the jacket the publisher has this statement: "This is the biography which the Christian Scientists have tried so concertedly to smother by forcing its exclusion from bookstores and libraries. To this campaign of suppression which would, if successful, constitute a dangerous, minority obstruction of the channels of information, this popular two-dollar edition, designed for a wider public, is considered a fitting answer.

Those who would know the full story of the life of this remarkable woman will not be disappointed in what the author says. He has gone thoroughly into the records and has brought to light Mrs. Eddy's personality, the condition of her health in early life as well as in her later days, her keen leadership, how she held everyone under her influence. He tells the source of many of her beliefs and teachings. He also shows her system of publicity through which she was able to keep out of the press unfavorable reports, whenever they appeared anywhere throughout the country.

Along with the book there goes a sixteen-page pamphlet entitled, "The Blight That Failed." In this pamphlet the publisher reports the experience of many booksellers who tell how others came to them and suggested the wisdom of excluding this book from their stalls. Like myself, many of these booksellers did not know that it was a principle with the Christian Science Church to dictate what books should and should not be handled, especially when they become as personal as Mr. Dakin made this volume.

HOME AND FAMILY

The Operation Is Deferred

BY ELIZABETH R. BLOUGH

"I tell you, Lawrence Thomas does not seem like the same man since he is married to our Jeannette." Anna Stemm carefully laid her goods on the bias preparatory to cutting out a flounce. She and her sister Molly were discussing their family, as relatives are privileged to do.

"They are doing well and seem happy, what more do you expect?" said Molly.

"Nothing more, but I used to tell you she was too good for him; and as usual, none of you would agree with me. I had lived beside his uncle, Eleazer Thomas. I can see him now, sitting on his front porch, rocking. Grandmother Thomas used to sit there before she was old, rocking, rocking. There were never any stockings to mend nor any quilt patches to sew. Apparently there was leisure to sit and enjoy the summer days. Calmly and peacefully they were resting while their neighbors were head over heels in work."

"That's true enough; when it wasn't house-cleaning, it was canning or preserving or company. I hate to set myself against Lawrence just because his grandmother didn't like sewing. He's right good-looking; and Jeannette was so taken with him," ventured Molly.

"Of course, but I started to tell you what made him change. For he is a good husband now, though he always was kind to her. But things like this used to rile me—he would take out the car and sit there looking at nothing in particular for half an hour. Meanwhile Jeannette would be flying from one room to another, doing things which had to be done—things he might have helped her do."

"There's lots of men never think of helping to do work in a house," countered Molly.

"I know, but there's no need of their being so thoughtless. Lawrence complained of being tired and of not having much appetite. One morning he went to see their doctor. He told the doctor that he was decidedly bad off, had not been feeling well for some time. The doctor smilingly proceeded to do things; he estimated his blood pressure, and tested his respiration. After doing all that a doctor usually does he reported that the young man was in no danger. 'You have high blood pressure which can be reduced by dieting and exercise and a remedy which I am giving you. There may have to be an appendicitis operation later. But you have not the least cause for worry!' Lawrence heard him in silence; on the way home he thought that the doctor must be wrong. No danger, and yet he must have an operation? No worry, when he had high blood pressure? Complications were likely to set in at any time when a fellow had all those symptoms. He believed that the situation was a serious one. He would not tell Jeannette about it right away. She must know, however, for there was the expense of hospital, doctor and nurse. Jeannette paid all the bills. She kept even with the world too. Sometimes he wondered how she managed to do it."

"I remember now when they were saying that he was in bad health," said Molly reflectively.

Anna continued: "Mind I am telling the story as it looked to me. Right away it began to seem interesting to be an invalid. And Jeannette would be shocked; he'd better wait several days before telling her. He wondered with some self-pity whether he would suffer much. Jeannette was thin but she never complained, she never had colds or even a headache. By this time he was at home and slumped down in the most comfortable chair in the room—his chair. And then Jeannette came in, gay and smiling, to say that luncheon was ready."

"Jeannette is one of the best cooks—"

"Yes; she told him he was looking better. He answered that it was a comfort, considering what was before him. Of course she insisted on knowing just what he meant by that. He said: 'I went to a doctor this morning. He said I have high blood pressure, much too high. You know that might mean apoplexy sometime. I am in for an appendicitis operation.' All the happiness faded out of Jeannette's pale face; in her deep brown eyes were depths of misery. She suggested that he do less work at the office to which he readily agreed."

Molly placidly remarked: "But she had to do extra work I suppose to make him comfortable at home. I remember saying to her that her shoulder blades were sharp, while he got stout and looked the picture of health."

"And then one evening, Jeannette had stepped out to a grocery for something. She was drenched to the skin by a sudden shower. That night she was taken with a hard chill and sharp pains in her chest," continued Anna.

"I do remember how nearly she died of pneumonia."

"You weren't here that summer. I saw how contemptuously the doctor set aside Lawrence when he referred to his coming operation; told him that he did not really need to have one. When Lawrence asked whether Jeannette was in danger, the doctor said: 'She was in an exhausted condition when she took this double pneumonia.' His gesture of discouragement was more eloquent than words. 'She does not fight; she doesn't want to live.' Oxygen? Yes, they were administering it as a last resort. Then Lawrence began reviewing his own actions. He had thrown all his cares and troubles on Jeannette's thin shoulders; she had borne the accumulated burden until it had crushed her. He was to blame for the illness; if he could only have a chance to atone. And he had that most precious privilege—the opportunity to make up for all his careless disregard of her."

After a pause Anna continued: "It was a long time before she asked him how he was feeling. There was none of the habitual whine in his voice as he told her that he was perfectly well. When she wondered when the operation would take place he replied: 'Dear, there isn't the smallest need for an operation. I've outgrown it.' He took extra work at the office. He was more than careful of Jeannette. Oh, I don't know what came over him, whether it was a change of heart or whether he was so ashamed of himself that he had to take hold and work to restore his self-respect. All I know is that he never went back to his old ways. He's the head of his business firm today—and that's saying a good deal for Grandmother Thomas' grandson."

New Windsor, Md.

A Child's Self-respect

BY MAUD C. JONES

SELF-RESPECT plays a far bigger part in a child's advancement than many people suspect. Many a child has been handicapped all his life because his seniors were not able to see and grasp this significant fact. Before a child can wholly respect others he must respect himself and often he is denied that privilege because his parents or elders do not understand his nature.

In my youth I was a teacher of children and many of these children came from poor homes. I think I understood some things about these boys and girls better than did their own parents because of some things that had been seared into my own inner consciousness when a poor child myself. I have seen some of the most intelligent boys and girls stammer and blunder through a well prepared lesson simply because they were being made the target of some one's critical gaze. And usually it could have been avoided by an understanding mother. When a boy is obliged to wear a blue shirt with a big green patch across the back and a pair of trousers with a set-on patch as big as a frying pan, when that boy, no matter how intelligent, stands up to recite and fairly feels the titters all over the room, he is humiliated until his self-respect is as low as the heels of his old run down plow shoes. His faded patched clothes are no disgrace, he knows it, and the children know it, if they have had any training. But why couldn't the one who patched those clothes have considered the child's feelings and made it as easy as possible for him? Because he was poor did not mean he wanted to parade as a clown. Ludicrous apparel appeals to the child's sense of humor—when the other fellow is wearing it—and he is still too much of a little heathen to consider the feelings of his playfellow, and so he jeers and titters, and don't you for a single instant imagine it doesn't hurt. More than one boy has had to fight back the tears, little man that he is, because of such taunts. He may put on a bold front; may even thrash the offender soundly, but in a measure his own pride has suffered a terrible jolt because he knows the remarks were merited. He cringes before himself, if not the other fellow.

A woman in middle life says, "I was a poor child in a large family of children. Every cent had to do double duty in order to meet household expenses. I loved school with my whole being. It was meat and drink to my very soul and well that it was, or with my sensitive nature, I should never have stood the ordeal of acquiring an education. Because I was a girl I was spared the chagrin of wearing patches on my outer garments at least. My clothes were cheap and coarse, but that did not hurt so badly for I knew it could not be helped. I accepted the inevitable without a murmur but oh, the chagrin of wearing ill-fitting, uncouth looking, made-over oddities that marked me among my playmates. My beauty loving soul revolted against wearing a dress that had become too short (or rather I had become too long) and was lengthened by adding a wide piece of bright plaid so wide that it made the dress inches longer than girls my age were wearing, made that length so that it would serve two years without alteration. How little time and taste it would have required to have touched up that plain blue dress with a plaid collar and cuffs and a reasonable width at the bottom hemmed up to be let down another year. And I have suffered actual torture from having to wear colored underwear in order to save washing, when everyone else wore white. And the old-fashioned coats and hoods bought for a song! I see them as though it were but yesterday! Mind you, I wasn't ashamed of the fact that they were cheap and coarse and old-fashioned. I think I possessed very good sense for a child, and I knew my parents were having a real financial struggle, but I wondered why something couldn't be done to make them look better. Morning after morning, year after year, I crept into dowdy looking garments and slid into my seat with a heart like lead when it should have been singing for joy for school was a wonderful, wonderful experience to me if I only hadn't felt myself a blot on the landscape. Don't misunderstand me. I wasn't proud. I deny any such assertion. The fact that I didn't mind the coarseness and the cheapness proves that it wasn't vanity. I only craved that which any self-respecting man or woman, boy or girl, should crave, neatness and a desire not to be dowdy and conspicuous. I made good grades but what might I not have accomplished had I not been always handicapped by the thought that I was 'different and queer.'"

A little boy came home from country school one day and said: "Mama, the boys call me water melon patch because of this big, ugly patch on my pants. Can't you fix 'em up so they'll look better?" He didn't ask to quit the pants. His self-respect demanded a neat patch.

Children need to be taught that they can not have everything that other children have; that circumstances decide the outlay of money and that clothes are not the big thing in life, but never should a child's individualism be crushed and his chances for advancement warped because he has to cringe under the lash of merited criticism, merited not by him but by some one that has his well-being at heart.

Teach the child self-respect and then help him to maintain it by keeping up his appearances. Poverty doesn't excuse us. It hinders but doesn't degrade. A little extra time works wonders sometimes in helping our children to feel at home among their fellows. A little eight-year-old boy said to his mother the other

(Continued on Page 330)

To A. H.

BY NEVIN WISHARD FISHER

(In memory of departed days)

Friend! Thy genius hath stirred my soul.
Thou hast brought me more hope
Than e'er I had dreamed this world could give.

Our friendship ne'er tasted of common sort;
Ours was not "pal," nor "chum," nor "sport."

* * *

But in a calm and sweetened light
That shines beyond all human sight,
Ours was a true and philosophic love.

Thy paths were not my paths,
Thy thoughts were strange strong thoughts;
Nor yet was it my lot to understand their meaning
Save after a strained vague fashion.

Still, was thy coldness to me as a tropic air,
Thy words the eloquence of many waters,
Thy thoughts the far-off, misty stars of heaven:
Thyself an embodiment of th' eternal romance
The ever-radiant romance
Of earth, and sky, and all creation.

When, O when shall we meet again?
Where, under God will the trysting place be
For our hearts to woo as the hearts of love,
And my soul to speak and be free in thee?

For the presence of one who has been as lost,
Who has suffered and borne the world and its dross—
Of the one who has stood on the threshold of truth
And crossed into realms of rapturous light
I would give what I never shall fully define—
That infinite something irrevocably mine,
A sacred expression—eternal, divine.

New Windsor, Md.

AMONG THE CHURCHES

Calendar for Sunday, May 25

Sunday-school Lesson, Jesus Describes the Future of the Kingdom.—Matt. 25:1-13.

Christian Workers' Meeting, Christ's Ascension.

✣ ✣ ✣ ✣

Gains for the Kingdom

Four baptisms in Pomona church, Calif.

Five baptisms in the Hemet church, Calif.

Two baptized in the Canton church, Ohio.

Six baptized in the Sunnyland church, Fla.

Ten baptized in the Pittsburgh church, Pa.

Two baptisms in Chambersburg church, Pa.

Three baptized in the Zion Hill church, Ohio.

Two baptized in the Westernport church, Md.

Ten baptized in the Dallas Center church, Iowa.

Nineteen baptized in the Germantown church, Pa.

One baptized in the Long Green Valley church, Md.

Thirteen received into the Waynesboro church, Va.

Twelve baptized in the Richardson Park church, Del.

Four united with the Pleasant View congregation, Md.

Eleven baptized in the Hastings Street church, Chicago, Ill.

Twenty-one baptized and one reclaimed in the Battle Creek church, Mich.

Five baptized in the Eaton church, Ohio, Bro. A. P. Musselman of Lima, Ohio, evangelist.

Four baptized in the South St. Joseph church, Mo., Bro. O. H. Feiler of Norborne, Mo., evangelist.

Five more baptized in the North Webster church, Ind., making twenty-nine in all, Brother and Sister J. Edwin Jarboe, evangelists.

✣ ✣ ✣ ✣

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. O. H. Feiler of Norborne, Mo., began May 18 in the Ivester church, Mo.

Bro. C. B. Smith of Bridgewater, Va., began May 18 in the Sangerville church, Va.

Bro. O. H. Austin and wife to begin about June 8 in the Big Creek church, Okla.

Bro. J. W. Fyock of Cumberland, Md., to begin May 25 in the Westernport church, Md.

Bro. Thos. Shively of Peru, Ind., began May 18 in the Lower Deer Creek church, Ind.

Bro. Adam Miller of Kent, Ohio, to begin July 7 in the West Nimishillen church, Ohio.

Bro. D. D. Fleshman of Dayton, Va., to begin May 25 in the Oak Grove church, Lebanon congregation, Va.

✣ ✣ ✣ ✣

Personal Mention

Bro. J. E. Small, Greene, Iowa, Box 969, will be open for pastoral engagement after Aug. 1. Bro. Small has been pastor at Greene for the past four years.

Bro. Clarence E. Schrock, R. 5, Hampton, Iowa, after devoting considerable time to evangelistic work for the past two years, would consider a pastorate beginning Sept. 1, where good high school privileges are available.

Bro. G. A. Cassel and Sister Cassel are returning from Weslaco, Texas, where they spent the past winter, to their home at 149 W. Main St., Ashland, Ohio. They are stopping at a number of mission points on the way in accordance with a schedule arranged by Home Secretary Zigler.

Bro. Lewis R. Peifer of Chicago passed into his final rest May 13. In the closing years of his long life he was much afflicted. Active in the ministry in his earlier years, he was known as a clear and able thinker. Many of our present readers will recall his years of efficient service on the Conference Auditing Committee.

Bro. M. J. Weaver, pastor of the Moxham church, Johnstown, Pa., sends us a brief but interesting word about the coöperative efforts in that city. Last Sunday evening seventeen Johnstown congregations—eleven Church of the Brethren and six Brethren—held love feasts simultaneously. Special devotional services had been held during the preceding week, the various pastors exchanging pulpits for this purpose.

Bro. Daniel Beard of Elgin, Ill., everybody's "Uncle Dan," came to the end of his earthly pilgrimage of eighty-six years on May 12, and on the following Wednesday his body was laid to rest after appropriate services conducted by Bro. J. E. Miller. Though holding no official position in the church all Messenger readers ought to know of the faithfulness with which for a quarter of a century he did his work of taking the printed Messenger sheets from the press. And that same quality characterized all his activities, including church and Sunday-school attendance. He was "found faithful."

Bro. A. C. Miller of 2310 Graham Ave., Windber, Pa., is discontinuing his pastoral work there and is available for evangelistic work during the summer. He has open dates for July and September.

Sister Rebecca Foutz calls our attention to an error in her article "Cause for Thought" printed last week on page 310. In the fourth paragraph from the bottom of the page, second line, the word "Christian" should be "Christless." Possibly you made the correction mentally when you read the article. If not, make it now.

✣ ✣ ✣ ✣

Miscellaneous Items

The Men's Glee Club of Manchester College will present a program from station WOWO, Fort Wayne, Ind., Saturday afternoon, May 24, 3:30 to 4:30 Central Daylight Saving Time.

Manchester church will send more than twelve delegates to the Leadership Training School at Camp Mack June 2-7. Has your school (if in Ohio, Indiana or Michigan) chosen one or more representatives yet? It's your opportunity.—L. W. Shultz, North Manchester, Ind.

The District Music Committee of Michigan has arranged for a music convention in the Battle Creek church May 25. "We heartily invite all our neighbor churches to make it a success," writes Sister D. P. Schechter. Sister Cora M. Stahly of well known and wide experience in the field of music, is to assist in the program.

To the Churches of Michigan: Our Music Week begins May 24 and ends June 1 with mass meeting in Grand Rapids church. Be ready to welcome your group and the workers when they come to you. Rally your singers! Hearts and voices in tune for this glad happy week! By order of committee.—Clara Fitz Smith, Hastings, Mich.

Men of the Church! Please note the meeting of the national conference of Men's Work at Hershey, Pa., on Saturday, June 14, 1:30-4:00 P. M., is to be held in the Hillside Auditorium. Let each congregation if possible be represented by one or more delegates. These will be seated in a group.—Executive Committee of Men's Work, P. G. Stahly, Chairman.

✣ ✣ ✣ ✣

With Our Schools

Manchester College

Joseph Stoner, son of Eld. and Mrs. S. D. Stoner of Ladoga, Ind., will represent Manchester College in the Peace Oratorical contest to be held at the Hershey Conference.

Prof. and Mrs. A. W. Cable of the University of Arizona, alumni of our college, have offered an annual gold medal to the student who has made the best rating in speech activities during the four years' college course. The first award of this medal has just been made to Robert Huber of Fort Wayne, Ind.

Dr. and Mrs. A. W. Cordier, members of the faculty, will soon leave for Geneva, Switzerland, where Dr. Cordier will make a study of international relations and European conditions during the coming year. Dr. Cordier has been quite active in Indiana in promoting peace education. Prof. C. Ray Petry, now of McPherson College, will take Dr. Cordier's work in his absence.

McPherson College

Professor J. D. Bright will return to McPherson College next fall after two years of graduate study in history leading to the doctor's degree from the University of Wisconsin.

The local summer school opens at McPherson on June 2 for an eight weeks' term; the Rocky Mountain Summer School opens at Palmer Lake, Colorado, on June 9 and will be in session for ten weeks.

The men's quartette, Lloyd Diggs, Walter Fillmore, John Berkebile, and Ross Curtis, assisted by Mrs. Anna C. Tate, soprano and director, and Miss Lucile Crabb, reader and accompanist, is giving many programs in Kansas.

Professor H. H. Nininger has recently come into possession of a stony meteorite which was found by searchers working under his direction near Paragould, Ark. This stone, weighing more than eight hundred pounds, is the largest meteorite of its type in the world, and is the largest of any type the fall of which has been witnessed. The stone is now on display in our city.

Mount Morris College

Our Summer School Session this year will run from June 16 to the last of July. Courses of instruction will be offered in regular college work including the natural and social sciences, music, religion, etc. A card directed to the President will bring full details of the session.

Professor A. R. Coffman, head of the Bible Department for the past three years, has been given a year's leave of absence and with his family will depart early in June for Fort Worth, Texas, where he has accepted the pastorate of the Church of the Brethren. During his pastorate he will continue advanced work on his doctorate in the theological department at the University of Texas. Professor and Mrs. Coffman have made vital contributions to the college and church life and their influence will be greatly missed.

(Continued on Page 329)

Last Railway Announcement for Hershey Conference

The Pennsylvania Railway Company is arranging for special equipment on No. 8 leaving the Union Station, Chicago, at 3:00 P. M., standard time, on June 10, providing there are enough passengers to warrant the arrangement.

Those who can not avail themselves of this through car service may leave Chicago via Pennsylvania Railway on any day at 3:00 P. M., central standard time, arriving at Harrisburg at 2:45 P. M., next day connecting with the Reading Railroad at 3:35 P. M., arriving at Hershey 4:04 P. M.

In Central Passenger Association territory tickets will be on sale from June 8 to 10 and from June 12 to 15. Tickets purchased on one and one-half (1½) fare on certificate plan will bear final return limit of June 24. The one and three-fifths (1 3/5) fare tickets will be good for thirty (30) days, in addition to date of purchase permitting a longer stay in the East. Consult your local ticket agent regarding selling dates of tickets and fares from your home station.

Round trip fare, Chicago to Hershey, Pa., identification certificate plan, will cost $39.27. Pullman fares in through cars, Chicago to Hershey, lower berth $7.88; upper berth $6.30. This train is due in Plymouth at 5:18 P. M.; Warsaw 5:57 P. M., Ft. Wayne 6:53 P. M., and runs daily.

Those using the Baltimore & Ohio Railroad will leave Grand Central Station 6:25 P. M., arriving at Pittsburgh at 7:55 A. M., where they will need to change to the Pennsylvania line for Harrisburg and Hershey. The Wabash or New York Central can be used to Buffalo and Niagara Falls. At Buffalo you change to the Pennsylvania for Harrisburg and Hershey.

Your identification certificates are good for any line taking you to the Hershey Conference and must be used for the one and one-half and one and three-fifths fares.

Please make all the arrangements at your home ticket office for the route you want to use. Again I want to say, you must use the same line of railway for your return trip as the one going. These tickets are not interchangeable, neither is a stopover allowed.

We must be governed by the rules of the Passenger Association and the Interstate Commerce Commission. Those traveling on clergy fare can buy from station to station and in this way they can stop at any regular station.

Those using the tourist tickets west of Chicago can use any line of railway and stop at any station west of Chicago. The tourist tickets are good to Oct. 31 of this year.

Please do consult your ticket agent early and have your tickets arranged as you want them because we can make no changes in them at Hershey. Tickets must be validated at Hershey, Pa., for your return trip, do not overlook this.

Look over the announcement in the Gospel Messenger of April 19 at page 248. Send for your certificate at once and send postage. If I can assist you in any way please write me.

J. F. Appleman,
General Railway Transportation Agent.

211 E. Garro St., Plymouth, Ind.

ANNUAL CONFERENCE BUDGET FOR BETHANY $35,000.00

Funds Needed June 30, '30

June 21 .....
June 14 .....
June 7 .....
May 31 .....
May 24 .....
May 17 .....
Column should reach here.
May 10 .....
May 3 .....
April 26 .....
April 19 .....

Paid to May 17, $15,578.85

The Need for a Seminary

Every denomination that is growing and adding to its membership and making a worthwhile contribution to the kingdom has its own Seminary.

If the Church of the Brethren does not maintain a Seminary, it will be only a generation or two until there will be no such denomination as ours.

BETHANY BIBLE SCHOOL
3435 Van Buren St., Chicago, Ill.

AROUND THE WORLD

Record Cargo of Whale Oil

The world's largest whaler, the Norwegian tanker Kosmo, has returned from Ross Sea with a record cargo of whale oil. It had 19,000 tons of whale oil aboard, a cargo said to be worth $2,500,000. A kill of 800 whales supplied the oil.

Forty Years at Hull House

Some days ago the fortieth anniversary of the founding of Hull House, Chicago, was celebrated. The famed settlement on Halsted Street now occupies a solid block and bids fair to continue a worthy work for years to come, although age is telling greatly on the founders—Miss Jane Addams and Miss Ellen Gates Starr.

Colored Merchants' Association

Three years ago the Colored Merchants' Association was founded. Any city with ten storekeepers willing to become members may join the association. The dues are five dollars per month. The members are men of color engaged as independent grocers, but willing to cooperate in buying, advertising, etc. The C. M. A. now has 253 stores. For example, Tulsa, 32; Dallas, 25; Manhattan, 25; Omaha, 10.

The Family Doctor

To the city doctor at least, it looks as though the family physician is passing. In his place he sees coming the specialists, now more and more associated as groups of clinics in order to give all types of medical service. The development of rapid means of communication favors this tendency, and yet it will be a long time before there will be no real place for the family doctor in the isolated areas of the country. Indeed, the need is greater there today than in the cities, for doctors—as well as farmers and others—seem headed toward urban centers.

Boys Will Please Note This

Boys will please note that Dr. George Bertier, a French authority on child training, thinks that children should attend school only in the morning. According to this Frenchman all lessons should be completed when the child's mind is fresh and receptive. Afternoons, he thinks, should be devoted to drawing, practical work and exercises. It is regretted that our French authority did not recommend fishing trips for tired boys. However, this was probably unnecessary as such exercise is frequently taken without any special urging from parents, doctors or authorities on child training.

Masefield Poet Laureate

England's new poet laureate is John Masefield. "He is fifty-five and has filled at various times the rôles of hobo, sailor, bartender, and beach comber before gaining fame as a novelist and poet. He worked in a New York saloon and as a journalist before settling down to write poetry. As a boy he ran away to sea and found his way to America, where he lived a vagrant life until he obtained a job in the saloon, working sixteen hours a day for $10 a month. He chanced to purchase a copy of Geoffrey Chaucer, which determined him to be a poet. Following his return to England he published his famous 'Salt Water Ballads,' which were followed by nearly forty volumes of miscellaneous collections of prose, poetry, and plays." Mr. Masefield lives at Boars Hill, Oxford. He is married and has two children. The traditional emolument of the office is a cask of Canary wine. But as Mr. Masefield is a teetotaler he declares the poet's pay will really be useless to him.

Crime as Big Business

In the large cities crime is becoming organized as big business. By threats, and examples if necessary, a gang collects tribute from legitimate business. Thus in New York, "The Restaurant Owners' Association has revealed that sixty cafeterias in ten blocks on Seventh Avenue have suffered a loss of $1,000,000 because of racketeering. If the cafeterias did not pay their 'taxes' on the dot a car would drive up, several thugs would enter a place and milk bottles, plates, and food would go flying through the window; waiters would be beaten and patrons frightened away from the restaurant for days." Another common method is to get control of some union and fatten off the revenues and patronage connected with it. If necessary, unions or associations can be formed and members forced in under threats. Now why has all this come to pass? It is sometimes said to be due to the cowardice of the victims. We suppose this is true in part; but it is not the whole truth. There are plenty of shyster lawyers who live off the gangsters, and because they are willing to stoop to this it is very hard to reach the evildoer. Then, too, there are judges who do things that the plain man can not understand. Sometimes it seems as though the laws of the land are being used to protect the criminal rather than society. And as long as this combination obtains it will be next to impossible to make much headway against organized crime.

The High Cost of Living

It has been said that the high cost of living in the United States is due in large part to the high cost of distribution. And the larger part of this is toward the retail rather than the wholesale end of the process. Thus we read: "Perhaps the most cogent reason for the seemingly high cost of living, as compared to wholesale prices, is that so large a portion of the people who are paying the high costs are themselves making them. England was once described as a nation of shopkeepers. The United States is becoming more and more a nation of distributors and specialists."

"King Mob"

Is "King Mob" gaining control of civilization? In his book by that name Frank K. Notch argues that such is the case. He sees "King Mob" invoked in the publishing business where very ordinary books are often sold by the panic method. He might have said that American business is now quite frankly built upon mass appeals. Thus from various fields one may present considerable argument in support of the thesis that "King Mob" is our ruler. Consider in this connection the wild mob down in Grayson County, Texas—a mob that burned down a courthouse, cremating a hunted Negro! Evidently the truth is not to be found with the mob. Says Author Notch: "A mob is made up of a group of persons unable to think straight because they are affected by the consciousness of their own numbers." His remedy is for an education which will put more emphasis upon "the self-sufficiency and self-reliance of the individual soul."

Radio and Adult Education

At the fifth annual conference of the American Association for Adult Education a group of nationally known educators formed the National Council on Radio Education. Levering Tyson, head of the home study department of Columbia University, was appointed executive head of the council. The council will move carefully and for the present work through existing agencies. Mr. Tyson says: "Our business will be to discover the most successful methods of broadcast, the best and most popular topics and the most advantageous hours. We may do some research in the effect of radio on voices, to see whether anything may be done, for instance, to improve the broadcast of a brilliant man whose voice does not register well through a microphone. Many great teachers cannot be used for this very reason." Members of the council include: Owen D. Young, Newton D. Baker, Walter Dill Scott, Harry W. Chase, R. A. Milliken, John Erskine and Michael Pupin.

Where Would You Rather Live?

Where would you rather live, in the city or on a farm? The inquiring reporter of a great city daily recently asked five children to answer the above question. Four of the five were young children with no experience as to farm life except hearsay or an occasional visit. They voted enthusiastically for the farm. The animals, the freedom of outdoor life, and even the work on the farm appealed to them. As one boy said: "It would be fun to help a farmer!" And of course it would be fun—at least until one got tired. The fifth child interviewed was an errand boy who had lived on a farm at one time. And he said: "I like the city better. In the city you have different things to do all the time. On the farm it is the same thing over and over. City work is less hard than on a farm." So it seems there are two sides to the question—that for many that with which they have had the least experience seems the most alluring. Some day it may be possible to put the good things of country and city life together; for there are a few places where this has been approximated. And then there should be more agreement as to the best place to live.

The Spiritual Aspect of Matter

Matter is not as concrete and obvious as it once appeared to be. For example, a few days ago a scientist who had taken a prize for his work in the study of the structure of the atom, set up an elaborate apparatus by which it was possible to receive wavelike impressions on photographic plates as he shot positively charged ions against a calcite crystal. Professor Arthur J. Dempster is not sure whether the wave form so recorded "is a characteristic or function of matter," or whether it is "a function of the electrical charge which the matter carries." But the point is that matter is not so simple as it once seemed, that it continues to elude its most persistent pursuers. Indeed, the problem of just what matter is, seems quite as baffling to the modern scientist, as was the question of what supported the world in a day when the earth was thought to be flat. Then those easily satisfied were content to hear that the earth was carried on the shoulders of Atlas. But the more inquisitive asked about Atlas, wondering what he stood upon! And that ancient problem has something in common with the modern question regarding the nature of matter. Matter, we were once told is composed of atoms. Later it was said that what was considered the smallest division of matter is little more than a constellation of swiftly moving electrically charged particles. All of which tells us little, since electricity is an enigma and Professor Dempster is not sure whether that "wave form is a characteristic or function of matter," or rather, "a function of the electrical charge which the matter carries" It is this illusive nature of what seems to be obvious and concrete which forces one to such an idea as the spiritual aspect of matter. Thus, many are saying that the bottom fact of life is not matter but spirit.

How Is This for Red Tape?

The Toledo Blade for May 7 contains the following story which will be of special interest to members of the Church of the Brethren: "The novel story of how an American woman became an alien without going out of her native town in North Dakota and is now barred from American citizenship will be told the house immigration committee on May 8. Mrs. Mary Harris Boe married a Norwegian pastor of the Church of the Brethren in Kenmare, N. D., and lived in that town for twenty-five years. When she married a Norwegian, before the Cable act was passed, she became a Norwegian. About three years ago her preacher-husband was naturalized an American citizen. When it was discovered last year that she was still a Norwegian, although born in America of native parents, she sought naturalization under the Cable act. But when Judge Lowe of Minot, N. D., was about to naturalize her, an examiner asked her if she would bear arms in defense of the constitution. She said she would not, since it was against her religion. The supreme court having decided that such a refusal was a bar to naturalization, she was denied citizenship. Thus she is still a Norwegian, although American-born, while her Norwegian-born husband of the same church belief is now an American. She is declared liable to deportation to Norway. Representative Sinclair, North Dakota, will propose a special bill to give her citizenship if the Griffin bill is defeated."

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

The Providence of God

Psalm 145

For Week Beginning June 1

GOD'S PROVIDENCE IS OVER ALL

"I know not where his islands lift
Their fronded palms in air;
I only know I can not drift
Beyond his love and care"

(Neh. 9:6; Psa. 36:6; Matt. 10:29; Psa. 104:27, 28; Matt. 6:26).

GOD'S PROVIDENCE HAS A PURPOSE

The days and years come and go with changeless regularity. Confusion and aimlessness seem to mark so much of life. What joy and peace it brings to the soul to know that, though we can not see it, all things work unitedly for the accomplishment of the one great purpose of God's love (Isa. 63:14; Rom. 8:28).

GOD OVERRULES EVIL TO SERVE HIS PURPOSES

What a comfort to the Christian who is tempted to despair! What a warning to the sinner who proudly supposes that he has thwarted God's purpose! God makes the wrath of men to praise him (Isa. 10:5-12; Acts 3:17, 18).

LOVE IS IN AND OVER ALL

Nature seems to wear an aspect of awe and grandeur. It sometimes seems that life is pitiless when we contemplate the sufferings of men. But faith assures us that love is over all. Life only seems hard because we can not see the whole. Some day we shall see. Then we shall understand (Psa. 73:16; 77:19; Rom. 11:33).

OUR ATTITUDE TOWARD IT

We can not thwart God's providence. We can rebel against it to our own eternal loss. The issue is accept it joyfully and receive the infinite blessing it bestows, or rebel against it and be overwhelmed by it as it rides triumphantly over our feeble opposition (1 Kings 22:30, 34; Prov. 21:30; 3.6; Luke 22.35).

DISCUSSION

Look for the hand of God in the experiences of your own life.

Look for it in the affairs of men in the world both in the past and present.

R. H. M.

With Our Schools

(Continued From Page 328)

President Davis, who has majored in Religious Education, will carry part of the work until Bro. Coffman's return.

May the 4th was set aside this year as Mount Morris College Day. The purpose of setting aside such a day was to put the work, problems, life and history of the institution more fully before its constituency. A number of churches observed the day, while others plan to do so later.

President Davis will open our commencement week Sunday evening, May 25, with the Baccalaureate Address. We have twenty candidates for college degrees. Dr. Slabaugh of Bethany Bible School, will give the commencement address on Friday morning, May 30. A full week of celebration has been planned. We extend a hearty welcome to all.

Ancient Egypt in Hebrew History

(Continued From Page 323)

of Egypt under Meneptah, Pharaoh of the Exodus and Ramses III. gave Joshua a favorable opportunity for the Hebrew conquest of Palestine. It was after the death of Solomon, when the kingdom was weakened by the division, that Pharaoh Shishak raided Palestine, sacked the cities, and took away the shields of gold Solomon had hung in the House of the Cedars of Lebanon. A record of the conquest is seen on the south wall of the temple at Karnak where the victorious god Ammon Re is handing the 150 captured cities to Shishak. During the reigns of Hezekiah and Manasseh, Palestine was the object of spoil for both Egypt and Assyria. Isaiah's warning was unheeded; consequently Sennacherib laid siege and in the great battles of Megiddo and Carchemish the Babylonians won and Israel passed for the last time from Egyptian dominance. It was a very costly transfer for Israel. It cost Hezekiah the equivalent of about $25,800,000 in loot from the temple and treasuries and added to this was the loss of wives, children, valuable rolling stock, and the destruction of property.

We departed from Egypt at Alexandria. What wonderful history here! Founded by Alexander the Great in 332 B. C., it became the great center of Greek learning. It was a large Jewish center after the dispersion. Here the first lighthouse was built. A great university and world famed library was here. When Julius Cæsar forced surrender of the city, the library of close to a million scrolls was burned. This is considered one of the greatest cultural losses the world has ever suffered. Here John Mark preached and established Christianity in the first century. Here paganism received a death blow in the fourth century, and most pagan temples were forever destroyed. The Coptic church of over a million Christians is the direct work of John Mark. These Christians practice triune immersion. We saw the stone baptistries in their churches. Near here was found the famous Rosetta Stone written on in three languages, providing the key for deciphering inscriptions on celebrated monuments of ancient Egypt. But now we must leave reluctantly this wonderful land so full of interest for the students of history and of the Bible.

Harrisburg, Pa.

A Plea for Simplicity

BY C. L. WAMPLER

We are now at a crisis. The question confronts us whether we are to continue a plain, self-denying, world-ignoring, God-honoring church, nourishing the truth within and barring the evil out, or, like other churches, gradually yield to worldly policy, surrendering the unpopular doctrines of the Gospel and welcoming the unscriptural things of the world.

Already the devastation is begun, even helped forward by some who have by the church been "set for the defense of the gospel" (Phil. 1:17). And the spiritual ear can already hear the clanking of the chains of the coming bondage.

Let every one awake! Let the whole church arise, shake off the dust of worldliness, and put on the beautiful garments of salvation, simplicity and power, and stay the oncoming flood that the pure religion of Christ may not altogether perish from the earth.

Let every bishop say from his heart what Balaam said with his lips: "If Balak would give me his house full of silver and gold, I can not go beyond the word of the Lord, my God, to do less or more" (Num. 22:18).

If we, like the unjust steward, require only fifty measures when God required a hundred, we prove ourselves unfaithful, will lose our stewardship, and be cast out. If we seek to please men, we are not the servants of Jesus Christ (Gal. 1:10).

There are two very common sins: to ignore what the Bible teaches and to allow what the Bible condemns.

Such doctrines as non-resistance, modest apparel, feet-washing, devotional head-covering, etc., all grow unwelcome as the church becomes worldly.

Popular sins press hard on every side. Cursed, cruel, red-handed war, the great monster that has eaten up half the human race and still is hungry; guilty, hypocritical secretism which under the cover of darkness, like a ravenous beast, is rending the souls of men; vile divorce and corrupting fashion, with a host of other evils stand ready to enter and will enter sooner or later unless we everywhere lift up a standard against the oncoming flood (Isa. 59:19).

Give us men like Paul who will "declare all the counsel of God" and like Micaiah who will speak what God says whether the people like it or not (1 Kings 22:13, 14), and the church will stand. But if we must have men like Saul (1 Sam. 15:24) or Aaron (Ex. 32:22-24) or Eli (1 Sam. 2:29), men who fear the people more than God, then the church will fall.

For our own sakes, and for our children, and all the meek and lowly of these times and the generations yet to come, let us stand together against the encroachments of the world as immovable as the rocky coast against the stormy sea.

Standing out prominently in the life of Christ and in the apostolic church was "divine simplicity," foolish and uninviting to the pleasure seekers, but refreshing as the shadow of a great rock to the weary sin-sick soul.

Mosheim says of the church of the first century: "The Christian religion was singularly commendable on account of its beautiful and divine simplicity."

How differently he paints the following centuries! Bishops endeavor to please the heathen; dishonest clergy, ignorant of the Bible, depravity of members, piety and virtue smothered, laborious pomp instead of holy affection, worship arising from one degree of spectacle, riches and magnificence exceeding all bounds!

Has all this no voice for us? The apostolic church did not become corrupt in a day. It was little by little, from one degree of pomp to another, and finally "piety and virtue were smothered."

Think of the church treasuries. Practically empty, our noble missionaries having special prayers for bread, the opening of missions in new fields delayed for lack of means and hundreds of our own people paying their full share of this thousand million dollars of wasted money for their own pleasure, while the poor and lost are dying at our doors like Lazarus before the rich man's gate.

I pray that these things may burn like coals of fire upon the consciences of all that cause their cup of plenty to run over into the saucer of their extravagance and neglect the treasury of the Lord.

Think of England's queen who would have given all her possessions for one moment more of time. Each hour comes to us pure and white from God, and all fly back again like "swift winged messengers to the throne, bearing the record of our lives."

Let us redeem the hours as they come in such a way that we will not be ashamed before him at his coming.

How often a music and a picture feast is found, and a religious book famine—a time when men feed the eye and the ear but starve the soul. They will say. "The Bible is enough." Yes, the Bible is enough for the keenest thinker, yea, too much—so the great majority need many helps, for most people, like the Ethiopian can read but can not rightly understand except some man guide them (Acts 8:30, 31).

No church has ever reformed herself. Simplicity like the pure blossom of virginity, if once lost, can never be restored.

Notice a brief extract from a hymn to Christ of the early church: "Simple praises, sincere hymns to Christ the King, offerings of lively doctrine, let us chant together with simplicity."

The bond of peace, we sons of Christ, people of sober mind, let us together praise the God of peace.

Port Republic, Va.

A Child's Self-respect

(Continued From Page 327)

morning: "Mother, I begin to need a hair cut don't I?" It was the first request of that kind from this boy and that wise mother dropped her morning's work (she was the home barber) and immediately cut his hair and clipped his neck and he marched off to school with his head up in the air like a young king. Something had doubtless been poked at the little fellow because of his long hair and his mother knew that the fifteen or twenty minutes spent in improving his appearance was as nothing to being laughed at and having his feelings hurt as well as his progress hindered. It pays and pays well to get the child's viewpoint on this as well as everything.

Syracuse, Ind.

A Changing Church in a Changing World

BY J. FRANK BOWERS

Change is the order of progress. Where there is no change the end soon appears. This is true in business, politics, the schoolroom; and the church is no exception.

People become alarmed at the ever new, but why should they? We do not give up the old because it is old, but because the new is better.

Some people do not like to be disturbed. That is, if everything seems to be going along all right. Why have something new? The business man arranges his business, as he believes it should be, but he soon finds that some of his methods are obsolete. He would like to be left alone, but he is in a changing world. People were contented with the tallow dip until a better light came along, and then when Edison invented his light, all other lights went on the scrap heap.

A few short years ago the buggy manufacturers were striving to turn out a good buggy—and the buggies they built were fine indeed. Then an automobile manufacturer came along, and he crowded the horse and buggy off the road; and in place of the boggy mud holes along the way, we have the fine smooth highway. And what a change! How many would want to go back to the horse and buggy? It may be only a few years until the present automobile will have to give way for something better.

The schools of today are a marvel. There is a great difference between our modern schools and the old log cabin schoolhouse of Abraham Lincoln's day.

The civic conscience is astir. We are trying to give our children the best. I wonder if we have not caught the meaning of Jesus' teaching, when he said: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of God."

Surely no one would want to go back to those "Good old days of the little red schoolhouse."

Now with all of these changes come also our difficulties. A young man with a high powered motor car may not get the most out of the change. Perhaps he is not aware of the real danger that lurks in a few gallons of gasoline and a smooth straightaway.

With these changes comes the problem of discipline. The changes are not the end, but the means to the end. They are given that character may be refined, and that life will be just a little bit richer. Any power can be abused, so we are to evaluate in order to get the most out of the change.

The church is not exempt from this changing condition. Many have lamented the fact that we have changed. The Jews, in Jesus' time, went through that experience. Many of their rich traditions which came down through the ages, went on the scrap heap. And what a tragedy, they argued; but out of the ruins, we have a new order, a new civilization. These ideals as Jesus gave them come ringing down through the ages, challenging every man, woman, and child to take on new life.

Change is in the air. We should not be surprised at the ever new. Changes should come, not because we can change but because something in store is much better than what we now have.

There was a time when men said the heavens were not very high, and that the wall was something hard on which brilliants were tacked to make the stars. But science came along and disproved this explanation and made a big world out of this world we are living in. That is, there is no limit to the heavens as far as man can determine. The sun, is not just a few miles, but millions of miles away. The closest star is hundreds

of millions of miles away. What did people think of this? It was too much. Luther called one of these men a fool.

Perhaps people do not like to be disturbed as to their thinking about God and his plans. Perhaps it is much easier to think in small terms than to think that our God is all powerful—that he has a big world. Why be content with small conceptions when there are mightier things in store? The modernist sings: "We have reached the land of corn and wine," but Paul said: "I have not yet apprehended, but press on till I come to the full realization as in Christ Jesus."

Has the Church of the Brethren been influenced by this changing condition? Yes, and that is not all, we are due for still more. Surely we can not say that we have attained, but that there is much in store for all of us.

We read with growing pleasure as the details of our new church buildings are described. Instead of the one room buildings as of the past, we now have many modern plants with a number of rooms. Why the change? One day we did not have Sunday-schools, Aid Societies, organized groups; but now we have a varied program. The old style building does not meet the needs of our day. There was a time when we did not have children in our churches, that is as members; but now what a fine bunch of young folk we have under our charge! How must we train them? Equipment is a mighty factor as one of our needs today in this changing world.

A building now costing $125,000 is not uncommon. A few years ago that would not have been considered, but we have changed. Today we have musical instruments—a few years ago we did not. Has our conception of God changed? Has his world and the bigness of his creation changed any, or have we been able to see more clearly the bigness of the whole story? We have the radio today. A generation ago people knew nothing about such things, but we have changed. Many of our leaders are giving programs over the radio. Surely we have changed.

You say that God never changes. But surely our conception of God changes. Pity the Christian who does not get a bigger conception of God and his plans as the days come and go. God has been trying lo these many years to explain his plans, but in our limited way we have only been able to catch a glimpse of his greatness.

We have established forms and ceremonies and around these we have spent our energies. These are all right in their place, but why spend all on them when they are only a means to an end? Why not let these lead us into the higher and bigger things of this grand old world?

We have church factions and splits just because there were changes in the affairs of men, and all could not see the need of the change. Our church is no exception. All could not meet the facts as they existed, and in many instances, they were only human conceptions, and had no vital issue back of them.

You will find that where the church is not meeting the needs of the community, it soon spends its force. We do not give up the old because it is old, but because the new is better. The Bible is bigger today than it used to be. We know more about it. We have found out a few things that at one time were hidden to men. They were hidden because men were not willing to dig into the vastness of the story. The pick and shovel have turned over many new things also.

To many people the Bible came to earth direct from God. They do not know the history of the book. They do not know how the books of the Bible were put together. They do not know that much confusion existed when these books were being assembled. To the one who has not studied history, this seems a little far-fetched. Some are disturbed because we have found this knowledge. The truth will not hurt anyone, but the lack of it might prove disastrous.

Many men are looked upon with suspicion because they have gone ahead of the crowd and have pioneered in this great research. They are honest men; men who are after the truth, and not just mystics in their views of religion.

This is a stumbling block to many. It is pathetic. Their foundation is tottering. They need help, and in this changing world, they should be instructed—they need to be taught.

You say all can not understand these new conditions. But that is the mission of the church. Why not put on a teaching program? Why be afraid of the truth? Do not say this is too deep. Perhaps if we would spend more time than we do, and with an open mind, we would be in a better position to understand. All of these truths did not come at once to our Bible leaders. They used some midnight oil. But we like an alibi.

I believe our leaders should master this situation, meet it fairly and squarely, and not say that we are not ready for the change. Surely no one should be opposed to new light. It is often said that some of our leaders are twenty years ahead of the membership. That is the way it should be. But why not give these leaders a chance to lead, to instruct? Surely if they are men of God, why not let them give us food about the abundant life?

Have we not lost much because of this waiting policy instead of a definite program? Many members have found out things from other sources. They say if so and so had new truth on this point, why did he not give it to us? Perhaps the same criticism can be said as to the teaching of our children. Will we teach them about the mysteries of life, or let them find it out from other sources?

Ignorance is harmful. Why not put on a teaching program? Why let the church drift into these changes that come along? Our church must meet these changes. Some are all right and some are not. We should face the situation with intelligence and wisdom.

Fresno, Calif.

The Importance of Sunday School Standards

BY OLIVE M. WAMPLER

In this day and age we hear a great deal said about standards and standard articles. The storekeeper advertises his goods as standard goods; the farmer sells certain products at a higher price than others because the former are standard products; parents are eager to have their children attend standard schools because of the greater prestige it gives them; and the student seeks to receive his degrees from a standard college or university. Why all this talk about standards? To say that a certain thing is standard is to imply that it has met certain definite established rules or requirements. Standard goods are superior in quality to non-standard goods. Sunday-school standards are requirements or a statement of objectives for Sunday-schools. The school that has met these requirements is said to be a standard school.

Standards are always set up with the purpose that they may be the means of bringing improvement in the thing with which they deal. The purpose of the Sunday-school standard is to bring about improvement in the Sunday-school, and to make the activities of the school more truly worth while. Its purpose is to be of help to the workers in visualizing the needs of the school and to better meet these needs. The purpose in having Sunday-school standards is not to compare one school with another, whereby one is looked upon with disfavor and is criticized while the other is lauded. Each school should compare itself with the standards and not with some other school. The standards are to be used as a guide in self-improvment.

Since the purpose of Sunday-school standards is to improve the school, let us see how they will feature in Sunday-school improvement. In the first place, standards make for improvement by providing a goal or ideal toward which to strive. A goal is a mark or point on ahead, it may be near or it may be far, toward which one is striving. A Sunday-school will not reach a goal if it has none. Sunday-school standards, by setting up definite things a school should do, become the goals toward which a school may strive. The Sunday-school that grows is the one whose leaders have a vision of what it is possible for their school to be, or a vision of what it ought to be. At the same time these workers are trying with all their might to change the vision into a reality. Sunday-school standards are the means by which workers may get a vision of what their school ought to be. Not only are they the means of providing goals, but they will also become an incentive for improvement. Those earnest workers who have clearly before them definite goals for their school will work with zeal to reach the goals.

In the second place, Sunday-school standards are important because they provide a means by which a school can be measured. A school that is to grow in effectiveness and influence must constantly take inventories of its plans and policies. A careful study of the school in the light of the standards as set up for such a school will disclose weak points that need to be strengthened. It will also enable one to find out the things that are of value, that ought to be continued. Through a proper evaluation of both weak and strong points such changes may be made in the program and its administration as to insure a strengthening of the entire program. Through a definite checking policy the school can see from time to time just what progress is made toward the goals.

In the third place, Sunday-school standards are important because they give unity and solidarity to the whole Sunday-school program of the church. If all the schools of the church were so planned as to conform with clearly defined standards set up for them there would be a greater unity among them. A pupil passing from one school into another could be more properly classified than where there are no standards, or where the standards of each school are different. Through a unified program in which all the schools of the church are working for somewhat the same definite ends the entire Sunday-school program can be raised to a higher level.

In conclusion, we may say that Sunday-school standards are of the utmost importance because they provide goals and incentive for improvement; they are a means by which schools may be measured, thus disclosing needed changes in program or policy; and they give unity and solidarity to the entire Sunday-school program of the church. It is only as we have high and worthy standards for our schools that our schools will grow in power and influence for the cause of Christ.

Mt. Sidney, Va.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

Some young men who have godly fathers scarcely remain respectable. But a certain father fell into evil ways and erected a dancing floor on his property. His son tried in every way to dissuade his father and would have nothing whatever to do with the project. Let's have more of such moral stamina.

Larned, Kans.

CORRESPONDENCE

MORE ABOUT IDOLS AND SUPERSTITION

A little more than a year has passed since the national government of China issued the proclamation for the destruction of the idols. The order has not been rigidly and uniformly enforced, and the time is too short to tabulate results with any degree of certainty. However, there are certain tendencies and results that demand the attention of Christian workers in China, and of the world.

When the order was first issued some of the people were ready for it and hailed it with much joy. Others were inclined to combat the order, and resorted to clubs and stones to defend the idols which they had worshiped for so many years. A third group received the order and passively carried it out, but expected any minute to receive some terrible calamity.

By the end of this first year the idols have been taken from nearly all of the temples. But in many places the memory of the particular deity has been continued by a tablet in the place of the idol. In not a few cases the idols are worshiped without even a tablet to mark the place of their former existence. In a few cases a tablet to Sun Wen has taken the place of the former deity.

(Continued on Page 334)

MEETING OF MEN—NORTHERN DISTRICT OF INDIANA

(Continued From Page 325)

Special music was given in the afternoon by the Men's Chorus and the Young Men's Quartet of the First Church of the Brethren, South Bend, and by Paul Studebaker and George Angelmeyer of Nappanee.

New District officers were elected, the presidency going to Perry Ganger of Nappanee, and George Angelmeyer of Nappanee being elected Secretary.

The fellowship supper proved to be the means of a social time of fun and fellowship, as well as providing food for our physical well being. After the supper a novel plan was adopted to get the participation of a number of the men in an interesting discussion. Slips of paper were given to each man with the request that there be written thereon questions in regard to some phase of Men's Work. Cecil Kistler of Elkhart had charge of this part of the program and he requested H. L. Chambers to either answer the questions or call upon some one else to do so. This proved to be a splendid way to get the people to talk extemporaneously and many fine suggestions were given for us to take back to our organizations. A number of questions pertained to ways and means of obtaining attendance and interest at our Men's Meeting to be held in connection with the District Meeting at Nappanee in August.

At the evening meeting which was for men and women, Clyde Culp, treasurer of the General Mission Board, gave a fine address on the need for the men of our church assuming leadership through some of the phases of work stressed by Men's Work. In a very unique way he pictured the church work organized under the same plan of operation as business is organized, and showed the necessity of teamwork and cooperation between the pastor and the men of the church. From his vast store of information he described many actual situations.

The Men's Quartet of Elkhart gave us two fine selections at the evening service.

A report of this meeting would not be complete without mention of the fine help and encouragement we received from Bro. Wm. Kinsey, pastor of the Elkhart City church, who is one of the greatest boosters for Men's Work in Northern Indiana. As a fitting close to this article we will give a verse that Bro. Kinsey added to the programs that were printed.

Give Us Men

"Give us men!
Men from every rank,
Fresh and free and frank,
Men of thought and reading
Men of light and leading
Men of loyal breeding;
Men of faith, and not of faction,
Men of lofty aim in action—
Give us men, I say again,
Give us men!"

C. C. Hawbaker.

South Bend, Ind.

AID SOCIETY OF THE FIRST DISTRICT OF VIRGINA

Over a year has passed since we have reported the women's work of our District. An all-day conference with a strong program was held July 11 at the Oak Grove church. Two papers were read, report of the Conference given by our delegate, several numbers of special music rendered and a pageant given. Lunch was served by the Aid Society and a fine crowd of women enjoyed the day together.

In August the District Conference at Selma gave thirty minutes on the regular program to the Women's Work. During the Bible Institute at Daleville, Feb. 10-14, Sister Ross D. Murphy gave us two periods a day on the Larger Women's Work Program. A promotional committee was appointed during these meetings in February; it was asked to report at District Conference.

The regular business meeting was held April 26 effecting a new organization of Women's Work for the District which is to be reported in detail by the new secretary, Mrs. C. A. Layman.

During the past year our Aid Societies have earned $3,253; they had paid $115 on the India project. We have fifteen Aid Societies with 214 active members.

Mrs. E. F. Sherfy,
Aid Society Director.

Daleville, Va.

Notes From Our Correspondents

ARIZONA

Glendale church convened in a business meeting; Bro. Walter Swihart was retained as pastor for another year. Our church and Sunday-school attendance is on the increase. Brother and Sister Zimmerman stopped with us March 9 on their way East. Bro Zimmerman gave us a message in the morning and Sister Zimmerman brought a message to the Sisters' Aid in the afternoon. Also Bro. Paul Mohler gave us a timely message while passing through We wish the Brethren could stop with us more often We had an Easter service in the morning and the B Y. P. D gave us a program in the evening. We are making plans for a Daily Vacation Bible School. The Sisters' Aid is still keeping on.—M. G. Statler, Glendale, Ariz, May 9.

CALIFORNIA

Hemet.—Since our last report four of our Sunday-school young people and one mother have been added to the church, the result of a revival held by Bro Leland Brubaker of Covina, Calif. In February Bro C. W Guthrie of Glendora, Calif., was with us for a week and gave his stereopticon pictures and lectures on his trip to Palestine. Each evening there was also a half hour lecture on Revelation. Splendid interest was manifested. April 13 our senior Christian Workers completed the mission study book, Roads to the City of God, with Bro I. B. Gibbel as our efficient leader. The intermediates studied Blind Spots. We enjoyed a week of pre-Easter services conducted by Bro. Platt. Easter evening our Sunday-school gave a program portraying the meaning of the resurrection with songs, readings and a pageant. Our District Ministerial representative, Bro. S. J. Miller, recently gave us an inspiring message Hemet Valley is being blessed with an unusual spring rain assuring abundant crops for which we praise the Lord.—Mrs. Celia Burnham, Hemet, Calif., May 5.

La Verne church was a scene of great rejoicing Easter Sunday afternoon when thirty-four were led into the baptismal pool by Pastor Galen Walker These had accepted his invitation to make the good confession during the ten days' pre-Easter evangelistic meetings An Easter cantata entitled Resurrection Morn was rendered by the choir under the direction of Harvey Brubaker Sunday evening. A program of sacred songs was given by the Æolian quartette, from the top of the tower of the new church Good Friday morning beginning at sunrise. This quartette is planning to attend the Annual Conference. Departmental programs featuring the resurrection story were given during Sunday-school hour. Work on the new church is progressing nicely. The interior decorators are at work. The various classes and departments in the Sunday-school have obligated themselves to pay for one or more windows and various individuals in and out of the church, at home and abroad, are doing likewise. A school of missions was conducted just before Easter. The adult department of the Christian Workers' Society will continue this project a few weeks longer as they have not covered their study book. The Dorcas Sunday-school and their families (young married people) have taken up the friendship dinner plan of promoting sociability which has proven so successful in the mothers' class. They are also cooperating with the Aid Society in making aprons and cloth animals for the Woodstock school in India. A church fellowship dinner was held in Ganesha Park to commemorate the raising of the fund for the church roof the first week of this month. At the quarterly council meeting Wednesday evening J. B. Emmert was reelected elder; W. I. T. Hoover, assistant intendent; Jesse Brandt was elected general superintendent of the Christian Workers' Society. Pastor Galen Walker was elected delegate to Annual Meeting with Harrison Frantz as alternate. Another little girl from the junior department of the Sunday-school will be baptized tomorrow making thirty-five in the past two weeks. Pastor Walker is organizing these new converts into a class to study the doctrines, history, etc., of the church. He will meet this group each Sunday morning —Grace Hileman Miller, La Verne, Calif., April 30.

Lindsay.—We enjoyed a real treat in the way of a Bible study class the week preceding Easter Eld J P. Dickey of La Verne gave a splendid lesson each evening on the book of St. John, followed by a sermon. The meetings closed with a love feast on April 21. April 26 the Sunshine quartet of La Verne gave a very fine musical program. May 4 the pastors of the county exchanged pulpits. Our pastor exchanged with the Christian pastor of Tulare. He brought us a very fine message urging us to push ahead into greater service. In the evening Mrs. Harrison gave an illustrated lecture during Christian Workers' hour and then Mr. Harrison preached. Plans are rapidly maturing for our Daily Vacation Bible School to begin about the middle of June. Some blackboards are being added to our Sunday-school equipment; the teachers will appreciate them. We enjoy the special music our young people have been giving us recently. They were especially faithful during our Easter meetings —Effie Metzger, Strathmore, Calif., May 5.

Pomona.—Each evening of the week preceding Easter we enjoyed services conducted by Bro A. D. Söllenberger of Glendora. One came for baptism. Since then by personal work three more have been received by baptism. Four have been added by letter. Easter morning the children rendered a good program. In the evening the Hillside and Garden story—cantata given by the young people's class—was much enjoyed. An Easter offering was lifted to be applied on our building fund deficit. In cash and pledges more than enough was received to clear the debt. The average attendance of our Sunday-school the past winter has been 175. A committee was appointed to draft constitution and by-laws to present for approval at our next members' meeting. Our church united with several others in having Dr. Wm. Evans, teacher and author, give a series of Bible lectures. The last Brotherhood meeting had a good attendance. Members from other churches were present to hear the splendid message on Philosophy of Fellowship delivered by Bro. Kurtz of Long Beach. -Clara B. Wolf, Pomona, Calif., May 8.

COLORADO

Denver.—The Easter season was indeed one of joy to the Denver church; pre-Easter services were conducted by home talent. Easter Sunday the children rendered a splendid program to a full house; the following Sunday evening we had the presentation of, The Rock to a large audience. We have enlarged our stage for pageants and special programs, which also gives us more room for Sunday-school classes. Mother's Day received recognition by special music and messages. Our communion service will be held May 25 at 7:00 P. M.—Mrs. I. J. Sollenberger, Aurora, Colo., May 10.

Haxtun and Sterling churches met in a joint young people's meeting April 27 at Haxtun. A basket dinner was enjoyed at noon by many from Sterling as well as Haxtun. The afternoon was devoted to a very interesting temperance program put on by the B. Y. P. D.'s of both churches. Sunday evening, May 4, the peace contest was held at the church. Six young people gave orations worthy of praise. The peace committee of the church sponsored the movement and the men of the church provided the prizes. The church is planning a three weeks' Vacation School to begin June 2.—Ruth Switzer, Haxtun, Colo., May 10.

DISTRICT OF COLUMBIA

Washington City.—March 23 our orchestra made its debut at Christian Endeavor. March 30 a trio from Central church, Roanoke, Va., furnished us special music. March 31 the Women's Society held its meeting. Addresses were given by Sister Florence Wieand Noffsinger and Mrs. Loletta Smith, Protestant Juvenile Court Worker. April 6 the Varsity male quartette of Juniata College was with us; also our pre-Easter services began. Our pastor, Bro. F. F. Holsopple, brought the messages throughout the meetings, assisted by Brethren Hollinger, Williamson and Cassady. Much of the success of the meetings is ascribed to Bro. Henry A. Bachmyer, evangelistic song leader of Indiana, who brought special messages in song each evening; also presented a number of special features with the help of the young people and others, The Prodigal Son in pantomime, The Ninety and Nine by the men and on Good Friday a pageant, The Challenge of the Cross. The Kernahan visitation campaign began April 6 also. The lay members went out two by two to visit the folks on our responsibility list, doing personal work, winning souls to Christ and the church. Fifty-six members have been added by baptism and letter. Even greater than the number acquired was the spiritual uplift to the workers themselves, for it loosened their tongues, gladdened their hearts, and made them take delight in making profession of him in whom they believe. Easter Sunday the children of our Sunday-school gave a short program. Our meetings were brought to a climax and the new members were received into the church. Our Chinese Sunday-school made its Easter offering of $25 to the China famine relief and $50 to the Moy Gwong church, Sunning Province, Canton, China. April 25 we had our semiannual all-church social. One of the interesting features at our evening services is the pastor's question box. May 3 the Juniata College girls' glee club gave a splendid program. May 4 examination service and spring love feast at 6 o'clock May 9 mothers and daughters' banquet. May 11 our Chinese communion service.—Mary M. Hinshaw, Washington, D. C, May 9.

FLORIDA

Brooksville church met in council April 27. Bro. Perry Wysong was elected delegate to Annual Conference We decided to hold a communion May 25, beginning at 6 o'clock. Our church has been unusually favored this winter by having so many ministers come to us. Some tourist ministers stopped and preached and some of our Florida ministers visited with us quite often. Bro. Morris comes when no one else does, and so not many Sundays have passed without preaching We surely appreciate it and feel more thankful than we can express in words.—Mrs. Myrtle Wysong, Brooksville, Fla., May 7.

Sunnyland church had pre-Easter services Thursday, Friday and Saturday night, an Easter program and sermon both morning and evening. On Monday night our revival meetings started with our elder and pastor, Bro. Geo. J. D. Reish, doing the preaching. He gave us the word in its purity and with power. As a result seven Sunday school children stood for Christ, six have been baptized and one awaits the rite. The meetings closed with the love feast on May 4 Bro S M Mohler was with us one week of the meetings to help in the song services.—Mrs. Anna Rigler, Lake Istokpoga, Fla , May 14.

ILLINOIS

Champaign.—The B. Y. P. D.'s have been giving some good programs since the New Year. The temperance program was good and gave a message which is needed today as much as it was before when it had the eighteenth amendment. Easter Sunday evening they gave The Dawn of the Third Day. In the morning the primaries had charge and gave an Easter program. One of our brethren, A. C Lewis, called for the anointing on April 12 and on the following Tuesday morning went to his eternal home. Brethren W. T. Heckman from Cerro Gordo and Geo. Miller from La Place had charge of the funeral services. Bro W. W. Peters and family spent the Easter vacation with her parents at Ladoga, Ind. We are happy to learn of the recovery of Bro John Ellis from his recent illness. He has many friends in the Champaign church. Allie Eisenbise was chosen delegate to the Annual Conference with Clara Steiner as alternate. Sunday, May 18, Bro. G T McGaw will preach for us both morning and evening. We hope to secure him as pastor for the coming year. Yesterday was Mother' Day and we observed it in an appropriate manner at both morning and evening services.—Mrs. Allie Eisenbise, Champaign, Ill., May 11

Hastings Street church is responding in a splendid way to the leadership of Brother and Sister E Wayne Gerdes. We received many spiritual blessings during our pre Easter meetings Attendance and interest were good. Eleven were baptized into the kingdom We had our love feast April 24. Our Ladies' Aid has been saddened by the death of two of its active members within the past six weeks Mrs Knizek and Mrs. Anna Presser, the latter being one of the first members of the Hastings Street church.—Mrs Catherine Faulkner, Chicago Ill., May 13.

INDIANA

Second South Bend church wishes to announce the coming of Bro Byler and family on Sunday, May 25, 3 P M., to give a musical program Our love feast was well attended Bro Forney of the Erie church officiated. We are very happy for the interest every one seems to be taking in our services Sunday-school attendance is growing for which we are grateful.—Mrs Dewey Rowe, South Bend, Ind. May 13

IOWA

Beaver.—The church met in business meeting May 8 We decided to hold our love feast June 15 beginning at 8 o'clock Bro B F Stutsman of Des Moines will be with us June 1 to conduct our revival meeting. -S. K. Powers, Beaver, Iowa, May 12

Brooklyn.—The children of the Sunday school gave a fine program on Easter Sunday. Mother's Day was observed with appropriate exercises and a sermon. We are looking forward to our series of meetings and Daily Vacation Bible School which will be held June The part of the country was visited by a very severe storm May 6 and did much damage to buildings and trees The building in the farm were nearly all wrecked excepting the house -Mrs Mary Schenter, Brooklyn, Iowa, May 13.

Dallas Center.—The sectional conference of the Y P D was held at our church May 9-11. Bro I D Leatherman and Bro B F Stutsman were inspirational speakers On Sunday Miss Mary Emmert of the Brethren church at this place, returned missionary from Africa, delivered an inspiring address As a result of decisions at Easter time ten of the Sunday-school pupils from the primary department confessed Christ and were baptized. April 19 delegations from Mount Morris College presented a very interesting and entertaining program. Easter evening our own church gave a splendid program in story and song, entitled, Love Triumphant The paper which we purchased last year aids wonderfully in special music programs as well as the regular worship service. Since our pastor Bro. W. E. Buntain, does not wish to continue the work here after Sept. 1, we have been looking for some one to take his place Our communion will be held Sunday evening, June 1 —Mrs W H Rose Dallas Center, Iowa, May 14.

Fredericksburg.—The Mt. Morris deputation gave us a treat in songs on May 7. Bro Ray Zook of Root River, Minn., gave us the educational sermon on May 4 which was well received Bro. Zook was here Bro Stern, our pastor, filled his pulpit Bro Glen Rummel of Bethany will be our summer pastor. Our love feast will be the second Saturday evening of June Our young people are planning on attending the young people's conference in the Lewiston church, Minn., in June.—Sarah Sharp, Fredericksburg, Iowa, May 15.

KANSAS

McPherson church is glad to announce that a recent decision returns our pastor, Bro H F. Richards, for three years. The Sunday-school officers for the ensuing year are Paul Sargent, superintendent, Dale Streeter, assistant superintendent; and Henry Peel, secretary. The departmental superintendents are Leonard Crumpacker, high school, Mrs V F. Schwalm, junior; Mrs. J. R. Rothrock, primary, and Mrs Leonard Crumpacker, beginners. Harold Beam is the chorister Bro H. F. Richards is our delegate to the Annual Conference, with J Hoy Heckman, alternate. Our church is cooperating with other churches of the city in a campaign for church attendance in the interval between Easter and Pentecost. The Woman's Missionary Society presented the pageant, The Light of the World, by Augustine Smith, at a recent Sunday evening service. Miss Della Lehman directed the group of one hundred in the cast. An evening with the church choir under the direction of Miss Ruth Turner, a mother and daughter program, and a fellowship supper have brought helpful contributions to our membership.—Edith McGaffey, McPherson, Kans., May 9

MARYLAND

Baltimore (First).—Easter service was held in the morning each class bringing their offering, a flower and scripture reading A play was given in the evening by nine members of the Sunday school—The Who Once Were Blind. Total offering for the debt reducing fund $109 May 4 Bro. S. L. Bowman, our elder, officiated at the love feast with ninety-six members communing. The church has extended a call to Bro. Martin to continue as pastor for three years Delegates to Annual Meeting are Bro. A. L. B. Martin and J. H Miller Members received by baptism, four; by letter, three.—Mrs E. D. Hunter Baltimore, Md., May 13

Long Green Valley church met in council May 10. The brethren reported the annual visit favorably. Our love feast is appointed for May 31, 4 P. M. Our offering for Annual Meeting will be lifted on that day. The B Y P. D rally of five churches of this District will be held here May 18 The Messenger agent reports additional subscriptions to our church paper. All other reports were encouraging One adult has been added to the church by baptism since the last report. On Mother's Day a sermon was delivered by Eld W F Roop to a full house In the evening the B Y P D rendered a usual interesting program with Bro Chester Currens as leader.—Ross Breidenbaugh, Gittings, Md., May 13.

Pleasant View. We held a week's evangelistic meeting preceding our love feast on May 4 Each of the following ministers preached one night Brethren Millard S Wilson, S. G Fahnestock and Samuel A Hafer As a result of the efforts of these brethren four young ladies united with the church. On the day of our feast Eld. H C Early preached two able sermons Bro. Harley officiated at the feast which was impressive. Our attendance at both Sunday-school and church services is good since winter.—Mrs. J. S. Bowlus, Burkittsville, Md., May 14

Westernport.—The church gained two new members by baptism on May 4. We will start our revival services on Sunday, May 25. Bro. Mack of Cumberland, Md., is to lead the meetings assisted by our pastor, Bro Beeghly. Our attendance record and the interest manifested by all has been excellent, and now that we are in our new home, we feel that a revival service at this time will accomplish much good.—R. S. Ritchie, Westernport, Md., May 10.

MICHIGAN

Battle Creek.—Through the earnest efforts of our pastor and associate, Brother and Sister D. H. Keller, combined with those of an earnest membership, during our lenten services we received twenty-one by baptism; one was reclaimed, more than half the number being adults. The sermons were strong and convincing. Much personal work was done. Bro. Russell Weller had charge of the music. The attendance throughout the meetings was excellent. Easter morning the children of the Sunday-school brought us a program followed by a sermon by Bro. Keller on the The Power of the Resurrection. In the evening Sister Keller preached on the theme of baptism and the B. Y. P. D. rendered the chorus, Jesus Only, accompanied by impressive Easter scenes. Our love feast April 27 was the largest ever held here when more than 100 communed, with our pastor officiating. We were gladdened by the presence and help of Brethren Smith, Townsend, Weaver and others from Woodland. Our weekly prayer meeting includes teaching on church doctrines by Bro. Keller after which there is chorus practice. We welcome all our sister churches to the music convention to be held here May 25. Sister Cora Stahly of North Manchester is the outside talent.—Mrs. D. P. Schechter, Battle Creek, Mich., May 12

Lansing church met in council April 5. We voted to have our love feast June 8. Bro. H. Peters and family and Chas Tombaugh united by letter on several families in Jackson a few Sundays ago. Our elder, Bro. Samuel Bollinger, had the misfortune to break his left arm a few weeks ago, but he is getting along nicely. We plan to have a program on Children's Day, June 22. Earl Cheal, Lansing, Mich., May 14.

MINNESOTA

Worthington church enjoyed having Bro. J. E. Rolston of Sheldon, Iowa, with us May 4; he took charge of the morning service. The preceding Sunday Bro. Bruce Eshelman of Ruthven, Iowa, preached for us, both messages were highly appreciated by the congregation. The Sunday school gave an interesting Easter program and has also prepared a Mother's Day program. Alma Schutz, Worthington, Minn., May 6

MISSOURI

South St. Joseph.—St. Joseph is in mourning over the sudden explosion at the Armour Packing plant on the 8th, in which nineteen lost their lives and many were injured of whom some are not expected to live. The writer attended five of the funerals today, all young people in the bloom of life. We feel that it is a call to the Christian people for more and better service in warning the living of unexpected danger. Bro. O. H. Feiler came to us on April 28 and conducted a ten-day revival meeting in which four were baptized. We held our love feast May 4. Bro. Feiler officiated assisted by Bro. Cecil Sell of Lena, Ill. A group of members from Kansas City were also with us. We had an all-day meeting with the noon lunch served in the new basement. We have a splendid Sunday-school—the enrollment being larger than ever before which makes us rejoice and be glad.—E. N. Huffman, St. Joseph, Mo., May 12.

Wakenda.—March 2 Bro. E. M. Huffman of St. Joseph preached for us at the morning service; every one enjoyed having him with us. March 23 a group of boys under the direction of Bro. Feiler gave a splendid program consisting of readings on peace, temperance, purity, tobacco and obedience to the laws of our country. The program was well rendered and very impressive. Easter was observed with an impressive address by our pastor in the morning. At night the children gave a short program followed by a cantata by the grown folk. May 4 we had a short business session before the preaching hour. We decided not to present at Annual Conference. May 1 a tornado passed through our country doing a great deal of damage to homes. Several people were injured and three children in one family were killed. A relief committee has been organized to give assistance to the storm sufferers.—Ida P. Hollar, Hardin, Mo., May 9

OHIO

Canton.—In early spring the men's glee club of Manchester College rendered a most excellent program. This church united with three others in this part of the city in a series of meetings during the week preceding Easter. We expect to join with these churches in the Sunday evening worship during June and July. J. C. Inman, our pastor, conducted evangelistic services during the past winter: one week at the First church and one week at the mission on Maple Avenue. Two have been baptized and four received by letter since our last report. Our communion was held the evening of April 27. This was a very impressive service and was largely attended. J. C. Inman has been chosen as delegate to the Annual Conference.—Mrs. Grace Miller, Canton, Ohio, May 14.

Danville.—The attendance during the winter months has been better than usual. A deputation team from the Student Volunteer Band of Manchester College gave a missionary program March 27. The regular business meeting of the church was held April 3 at which time election of officers was held. The pastor, G. W. Phillips, was chosen delegate to Annual Meeting with Eld. C. J. Workman, alternate. The church has felt a keen loss in the death of J. E. Daugherty and B. B. Workmen who had been deacons for many years. The Aid Society has held one sale dinner and an Easter bake sale. Quite an appropriate service was held on Good Friday evening. A men's chorus furnished special music for the Easter services. Several availed themselves of the opportunity to get new inspiration through the teachers' training class taught by the pastor. May 4 ten groups from the Sunday-school visited in forty-four homes. More than seventy completed the reading of the book of Luke during the pre-Easter days. Mother's Day was observed with a program at the close of which each mother was presented with a rose by the young people's class.—Pearl Ross, Danville, Ohio, May 12.

East Dayton church met in council March 11. On April 11 our church was the recipient of a piano. April 12 Leo Bertrand Von De Kerckhove of Belgium was baptized by Bro. Eidemiller, president of the District Mission Board. He is sixty four years old and was a monsignor, and professor of canon law in a theological seminary. His brother is Princess Sophia and he is a nephew of Cardinal Mercier. He had made three trips across the ocean; twice Bro. D. L. Miller was with the same ship and they talked together. He gave four interesting messages during Easter week which were enjoyed by all. His future interest is to make the word of God known to all people. He preached his first Protestant sermon by Bro Van B Wright on Sunday night, April 13. April 19 six were baptized and received by letter in the church. At 7:30 our love feast was held with Bro. Daniel Weimer of Ft. McKinley officiating. On Sunday evening an Easter program was much enjoyed by all.—Nena Groff, Dayton, Ohio, May 10.

Eaton church met in council April 26. We chose our pastor, Eld. I. S. Blocher, as delegate to District Meeting with Bro. David Peters, alternate. One Sunday in February we were favored with an evening of sacred music by the Richmond group who are endeavoring to secure funds for a church building in that city. Bro. A. P. Musselman of Lena, Ohio, was with us in a two weeks' evangelistic meeting, closing April 6. His sermons were all Spirit filled and as a result we baptized seven Sunday-school pupils and one young man whose wife is a member. The Upper Twin congregation will hold their love feast at Eaton May 31 at 8 P. M.—Mrs. Emma B. Deaton, Eaton, Ohio, May 7.

West Nimishillen.—April 27 Bro. Buckley of New Philadelphia, Ohio, gave us a Spirit filled message which was much appreciated. We had our quarterly business meeting on May 1. Several new officers were elected. We decided to observe Rally Day on May 25. Bro. Charles Miller of Kent, Ohio, will conduct our series of meetings starting July 7. We observed Mother's Day by presenting each mother with a rose. Bro. S. J. Holl has been giving us some wonderful sermons on the meaning of Pentecost. A number of our members plan to attend the Annual Conference at Hershey. The annual Sunday-school convention for the Northeastern District of Ohio will be held at our church June 30 and July 1 and 2.—Miriam Hines, North Canton, Ohio, May 12.

Zion Hill church met in council March 21. Bro. G. S. Strausbaugh was chosen delegate to Annual Meeting. Our pastor held a revival meeting at the Salem church near Dayton, Ohio, the last part of March and the forepart of April. During his absence the pulpit was filled by A. W. Harrold from this place and Bro. Helm from Youngstown, Ohio. Pre-Easter services were held for a week with our pastor, G. S. Strausbaugh, in charge. Three were received into the church by baptism. Our meetings closed April 20 with a love feast. Bro. Ira Moomaw, returned missionary from India, was with us April 25-27 and we greatly enjoyed his talks.—Emma Mae Kauffman, Columbiana, Ohio, May 10.

OKLAHOMA

Big Creek.—April 10 the deputation team from McPherson College favored us with a splendid program. Our pastor being absent on Easter Sunday, the morning service was in charge of Bro. O. E. Fillmore. A very interesting program and pageant were rendered in the evening by the children and young people. May 3 we held our love feast with thirty-five surrounding the table. We enjoyed a very spiritual feast; Bro. O. E. Fillmore officiated. Bro. O. H. Austin and wife will be with us about June 8 to hold our revival.—Mrs. May Fillmore, Ripley, Okla., May 8.

OREGON

Ashland.—Our series of meetings was postponed on account of a union revival having just closed. At our recent council we decided to wait until autumn to have our meeting. Bro. A. Good and family of the Mennonite mission of Portland passed through our city March 23 and he preached for us at the morning and evening services. Brethren Leander Smith and Lorell Weiss each filled our pulpit once since the last report. April 13 was our regular joint Sunday-school and Christian Workers' convention of the Grants Pass, Williams and Ashland schools. There was a good crowd and an interesting program. An offering of $6 was lifted for the China famine fund not long ago. Easter evening a cantata, The Prince of Life, was rendered to an appreciative audience. One of our Sunday school pupils came out on the Lord's side recently.—Mrs. M. C. Lininger, Ashland, Ore., May 9.

PENNSYLVANIA

Big Swatara.—Our church was favored with a splendid musical program on April 27 by the West Green Tree chorus. Eld. Hiram Eshelman of the same congregation gave a good address on The Well Watered Garden. Eld. J. H. Longenecker of Palmyra also gave a short talk which was enjoyed. Our love feast on May 8 and 9 was greatly enjoyed. Visiting brethren were Elders S. H. Hertzler, A. C. Baugher, J. E. Whitacre, D. W. Bucklew and W. Walker; the last day Bro. Clayton Miller also was with us.—Mrs. J. N. Wright, Hummelstown, Pa., May 14.

Codorus congregation met in council at Codorus house on Easter Monday. Delegates to Annual Meeting are Eld. S. C. Godfrey and Bro. D. Edw. Keeny. We decided to install a water system at Codorus house. May 4 a Sunday-school convention was held at New Freedom house. Bro. S. S. Eshelman gave the address. Our love feast will be held at Codorus house May 25. Bro. Jos. M. Baugher of York, Pa., has consented to be the teacher for our teacher-training class.—E. H. Lehman, Dallastown, Pa., May 8.

Ephrata.—March 21 Bro. Harper Snavely of Hyattsville, Md., beautifully illustrated favorite hymns with crayon while a chorus sang the songs. March 23 Bro. Chester Royer of Paradise, Pa., preached at the morning service on the theme, Seeing God. In the evening the B. Y. P. D. of Bareville and Ephrata had a joint program in the Ephrata church. The subject for discussion was Lent. Special songs were given followed by a sermon by Bro. Paul Wenger of Bareville. March 26 a junior chorus was organized. March 29 Bro. Daniel Bowser of York conducted the morning service, speaking on the subject, Why We Believe in the Church. In the evening a number from this church, including the chorus, attended evangelistic services at York which our elder conducted. April 13 Bro. Caleb Bucher of Quarryville, Pa., had charge of the evening service and gave a very interesting talk on the condition of New York's slum district and the work he was engaged in at Mont Lawn with the poor children. During Passion Week services were held each evening by the following brethren: Diller Myer, H. B. Yoder, Phares Forney, Bro. Fisher, Howard Merkey, David Snader. All had appropriate sermons on the events of the last week of our Master's life. Bro. Wenger, our elder, conducted the Easter morning service; in the evening the Y. P. D. gave a pageant and the junior and adult chorus sang. May 2 Bro. Finnell gave an illustrated lecture on Why Girls Smoke. May 11 the young mothers' class of our Sunday-school had charge of the worship period, rendering songs and readings. Following the Sunday-school session Bro. Howard Merkey spoke on Our Mothers. Our love feast was held the same day. Bro. David Kilheifner directed while Eld. Rufus Bucher officiated. The occasion was impressive and was the largest ever held in our church. The visits and messages of these brethren have been greatly appreciated.—Gertrude R. Shirk, Ephrata, Pa., May 13.

Germantown.—Easter Sunday, April 20, we held a special cantata service at 5:00 o'clock in the evening. There was a large number present. During the Easter season we have taken nineteen new members into our church by baptism, ranging from nine to seventy years of age. On Thursday evening, May 8, we held our love feast. Bro. Garman and Bro. Gibson were present. Fourteen of our members attended the conference at Coventry. They were very much inspired by the meetings held there. Our pastor, Bro. M. C. Swigart, has been elected delegate to our Annual Conference at Hershey, which will be held in June. On Sunday, May 11, we are having special services in honor of Mother's Day. We are having some splendid meetings in our Young People's Society, and are expanding both in number and spirit. —Marion C. Hoag, Philadelphia, Pa., May 10.

Huntingdon.—Our church has been having a variety of splendid Sunday evening services. March 26 the men's glee club of the college gave a sacred concert. March 30 Bro. A. D. Helser spoke at both the morning and evening services. He very forcefully presented the black man's case and showed how unfairly he is dealt with today by our Christian civilizations. Sunday evening, April 6, Dr. Francis Scott of Pittsburgh preached from the text, "They shall see his face." Dr. Scott was born in India; his father is now serving as a missionary there. Sunday evening, April 13, the girls' glee club of the college gave a concert. At the close of our evangelistic meetings in February the pastor started a training class for the boys and girls who had decided to unite with the church. He taught them the principles of the church and what would be expected of them as members of the church. Baptism was administered Easter morning to thirteen. These added to seven others previously baptized make twenty baptisms not reported in the Messenger. The Sunday-school gave a fine Easter program on Sunday morning, followed by a sermon by the pastor, Bro. F. B. Statler. Sunday evening the adults of the Sunday-school gave a song and story program, The Garden of Joseph. The young people's group were entertained recently by Mrs. C. C. Ellis who showed travel slides of her trip to the Holy Land. Brethren L. S. Knepper, J. Clyde Stayer and O. J. Bolinger were our delegates to District Meeting.—Mrs. O. R. Myers, Huntingdon, Pa., April 27.

Nanty-Glo.—Since our last report six have been received into the church by baptism, and one certificate granted. During recent months we have enjoyed a number of special services. The Sunday-school rendered a Christmas pageant, The Star Leads On, in a very acceptable manner. The B. Y. P. D. rendered The Portals of 1930, the first Sunday of the year. Jan. 23, Bro. Virgil C. Finnell, representing the No-Tobacco League of America, gave an illustrated lecture in our church. During the day he spoke a number of times in the schools of the town. April 13 Bro. W. J. Hamilton, Field Director, gave us a helpful message. Our church cooperated with the other Protestant churches of our town in a union evangelistic campaign, beginning Jan. 26, the local pastor doing the preaching. The attendance and interest were very good throughout the entire campaign. As has been our practice here for a number of years, we observed Holy Week by having union services, culminating in a three-hour service on Friday night. Our Sunday-school is growing and the work as a whole is progressing in a commendable way. Our love feast will be held May 18, at 7:00 P. M., with services four nights the preceding week, the preaching to be done by visiting ministers.—Mrs. H. C. Hess, Nanty-Glo, Pa., May 5.

Penn Run.—April 20 the primary department of the Sunday-school presented a splendid program which was much enjoyed by all present. At our last council Eld. C. C. Sollenberger resigned on account of the distance he now lives from Penn Run, and Bro. H. C. Hess of Nanty-Glo was elected to take his place. Our love feast was held May 4 and was largely attended. Bro. Hess officiated assisted by Brethren Widdowson, Myers and Hoopple.—Annie Fyock, Penn Run, Pa., May 12.

Pittsburgh.—Recently Bro. Edwin Shoemaker preached in the absence of Bro. G. B. Royer who was called to serve work of the District. At the spring rally of the Y. P. D. of seventh circuit held at Greensburg our young people had the banner attendance. Each Sunday evening these workers have a splendid program. We are sorry to note the absence of Brother and Sister J. E. Murphy; they are giving helpful service in their home church at Rummel during the summer, but we hope to have them back with us in the winter. Our love feast was as usual a great spiritual uplift. Our elder and pastor, G. B. Royer, was assisted in the service by Bro. Meyers Horner, also the home ministers, V. C. Holsinger and Dana Eckert. At the close of a beautiful Easter program by the Bible School, our pastor gave an invitation and six juniors responded. These with four adults were received into the church by baptism before the love feast. We have in our junior Bible School a feature worth passing on. Seeing the need of more doctrinal teaching to those who come into the church, our thoughtful pastor prepares a series of questions on important subjects, and assigns them a week ahead. These are answered by a scripture reference, noted on each question and prepared by the pupils to answer each Sunday morning the first fifteen minutes of the Bible School hour. These lessons are conducted by Bro. Royer himself and the boys and girls use their Bibles with a keen interest.—M. Elizabeth Barnett, Pittsburgh, Pa., May 12.

Plum Creek.—The Juniata Mission Band gave a very interesting program in this church on Nov. 24. Our folks participated in the week of prayer; these meetings were held in union with near-by churches. Beginning March 5 a class was conducted in leadership training and study of church history. Our pastor, Bro. Dodge, represented the church at District Meeting. Plans are under way for a Daily Vacation Bible School for the first two weeks of June. Our love feast will be held May 18 at 6:30 P. M. We are expecting the Æolian quartet of La Verne College to be with us sometime this summer to render a program. Mother and daughter banquet will be held in May with other near-by churches.—Mrs. J. F. Kimmel, Shelocta, Pa., May 1.

Rummel.—During the regular church worship period on Sunday, March 30, the Sunday-school gave a farewell program for our pastor, D. P. Hoover, who resigned recently and left us on April 1 to become pastor of the Mt. Pleasant church. At the evening service Bro. Hoover preached a farewell sermon. We were also honored by having with us the Orpheus glee club. The club rendered a wonderful message in song. This service was attended by a very large audience. At the morning service on April 6 Bro. Galen R. Blough of Bellwood delivered the message. Bro. Blough has accepted the pastorship of our church, but will not be with us until Sept. 1, 1930. During this interval our pulpit is being filled by our local ministers. Our Easter program was rendered on Easter morning. Dr. Crark of Juniata College held a Bible Institute in our church on April 26 and 27. His messages were instructive and were greatly appreciated by all who heard them. The mothers and daughters of our church united with our neighboring Lutheran friends in a mothers and daughters' banquet on May 8. We were served by the fathers and sons of the community. As a tribute of appreciation and respect to all mothers, the daughters presented the oldest mother present a beautiful potted plant. Following the banquet a program was given. Bro. A. C. Miller of the Windber Church of the Brethren delivered a helpful message on Woman, the Cap Sheaf of the Creation.—Nora Penrod, Windber, Pa., May 12.

VIRGINIA

Beaver Creek.—The annual visit was made this year by Eld. A. S. Thomas assisted by the deacons, taking turns in going with him; it took about two weeks. There are 139 homes and 362 members; thirty-nine homes have only one member in the home; forty-four that formerly lived in the congregation attend services here. Three things were emphasized on this visit: faith in God, love and service. A very interesting report was given at the council. Brethren M. G. Sanger, J. M. Foster, J. L. Driver and Luther Miller addressed the meeting. Delegates were appointed to Annual Meeting: A. S. Thomas and Wise Driver; alternates, J. W. Hess and Wilbur Garber. To District Meeting, W. M. Miller, S. T. Glick, Elmer Jordan; alternates, J. O. Coffman, J. E. Sherkey, M. L. Miller. A collection of $61.96 was sent to the District Meeting from the congregation. The treasurer reported $1,189.81 paid in during the year, disbursements, $1,065.30; balance, $124.61. The finance board decided to take a special collection each fifth Sunday for District mission work. In the death of Bro. J. B. Coffman and S. T. Glick, Beaver Creek has sustained a heavy loss in the official body, both having served faithfully in the deacon's office. Beaver Creek and Montezuma gave $111 for Chinese relief work. Bro. Guy West will begin a meeting at Beaver Creek July 20. Bro. Arthur Matheny, Bro. Ed. Shickel and Bro. Wilbur Wright were elected to the deacon's office.—Mrs. W. M. Miller, Bridgewater, Va., May 12.

Branch (Sangerville).—Bro. B. B. Garber, our District Director, and Sister Garber were recently in our midst. Bro. Garber preached an excellent sermon to us Lord's appreciative audience. We always enjoy visits from our neighboring ministers. A few weeks ago the B. Y. P. D. of Beaver Creek congregation gave us an excellent program in the nature of a pageant—The Prodigal Son. It has been the custom for the past year or two for a number of our churches here in the valley to exchange these programs. We find this plan mutually beneficial and inspirational. Last Sunday evening we were favored with a number of musical selections by a quartette consisting of four sisters from the United Brethren in Christ church near Hinton. Our delegates to the state Sunday-school convention are Bro. D. D. Fleshman and Sister Ruby Wine; alternates, Bro. G. Elmer Myers and Sister Stella Carnofe. This convention is to be held in Richmond May 14-16, inclusive. Our attendance in church service and Sunday-school is excellent this spring and we hope that the coming of the warm weather will not affect us seriously.—Mrs. D. D. Fleshman, Dayton, Va., May 15.

Ewing.—We had with us April 27 Dr. Ethel Gwin, Miss Helen Crussell, Miss Ona Ruth and Mary Neil Barlow, also Glenon Bledsoe and Luke Kilday who gave a very interesting B. Y. P. D. program. Ray Wine from Berea College was with us the same Sunday and took part in the program. If possible Dr. Gwin and Miss Ona Ruth Barlow will teach a Bible School for us this summer. Our Sunday-school is going nicely with more new ones coming in almost every Sunday. Our B. Y. P. D. is still held every Sunday night with about twenty-three members present and a good audience of listeners. We are talking about a new church to be erected at this place. Already some preparation has been made, such as getting the lumber and material together. Delpha C. Jones, Ewing, Va., May 14.

Jeters Chapel.—Our Sunday-school is progressing nicely. May 4 we had with us our elder, Bro. Kahle, of Roanoke, and eight other visitors who rendered helpful service in special music and talks on the better things of life. A large crowd was present and all enjoyed themselves to the fullest extent. May 3 we had a pie social at the church for the purpose of raising money to paint the church; we realized $30.50.—Ada Wright, Vinton, Va., May 10.

Sangerville church met in council March 3. The temperance and purity committee has arranged a program to be given soon. April 3 we met in visit council. The brethren brought interesting and encouraging reports. We plan to have Bro. I. S. Long and wife visit our congregation sometime during their furlough. A Vacation Bible School and training school will be held here in August. We plan to have a singing class in June. Our Sunday-school will have a peace contest on May 18. In the evening Bro. C. B. Smith will begin a series of meetings for us. We are buying the new hymnals.—Meda G. Argenbright, Bridgewater, Va., May 10.

(Continued on Page 336)

MORE ABOUT IDOLS AND SUPERSTITION

(Continued From Page 331)

In the more conservative homes the household deities continue to be worshiped with much reverence. A few days ago the writer was entertained in the home of one of the prominent citizens in a village near Show Yang. The senior man of the house is quite friendly and very frank. In the guest room of this house, the room which we occupied, there were the regular utensils for worshiping the household gods. Upon being approached to sell these utensils the man of the house said: "Those belong to the mistress of the house, and I would not dare sell them. She worships those idols twice a month." On the face of it this gentleman would have disposed of both idols and utensils of worship, but he did not dare because his wife believed much in them.

In the minds of many of China's millions the gods are worshiped very much as they have been for centuries. Quite a large group are convinced that the idols, as they used to be worshiped, are false and utterly helpless to save the people. These are seeking the true God. Many of them do not dare confess openly their belief in Christianity, but in their hearts they are seriously studying the situation.

One such man, Mr. Chao Ch'un San, was given a New Testament nearly a year ago. His education is limited, but he began with Matthew and read to the end of the seventh chapter. This he read and reread. Finally he wrote to a number of his acquaintances, who were of the same particular belief that he had been, criticising them for always talking of the virtues of religion, but continuing in their sinful habits. He exhorted them to read the New Testament. Mr. Chao has not fully accepted Christianity, but he is seriously studying the Bible, and we are praying for him.

For a number of years atheism has been rapidly spreading in China. This has been intensified many fold by the overthrow of the idols. The bolshevistic element is taking advantage of this situation to counteract the influence of all religion. In Show Yang the local government high school gave a play entitled "Breaking Down Superstition." In this play fortune telling, palmistry, and the Christian's prayer, were acted out as being alike superstitious. A few days ago a little boy of ten from the government primary school in one of the villages asked me: "Do you really believe in God?" Upon being assured that I did believe in God, he said, "I surely do not believe there is a God."

With the passing of the idols, as such, and the active propaganda against all religion both in the schools and throughout the country, Christianity is being faced with a very grave challenge.

Will the antireligious and atheistic propaganda of Russia sweep China as it has swept Russia? It remains for Christianity to come forth again in the power of the Holy Spirit and demonstrate the saving power of Jesus Christ. The power of God is limited only by our consecration to and faith in him.

Walter J. Heisey.

Show Yang Hsien, Shansi, China.

AGAIN "WOODSTOCK"

Keeping in step with Mother Nature who has just put forth new life for another year, Woodstock has entered its school year for 1930. Father Time alone will reveal the hidden mysteries that this year holds, but the buoyancy and life with which the year has started would indicate a very useful, happy one.

School opened March 16 with quite a number of new faces among both pupils and teachers. The Staff felt keenly the loss of its former Headmistress, Mrs. Ross, who died from appendicitis and flu just three weeks before school opened. But, due to her careful organization of details, the work has been ably carried on by her successor, Miss Hodson.

The enrollment to date is about 270 but it will go over 300 before the year is out as other families will be up later. I have thirty-four pupils in my Fifth Grade, or Fourth Standard as it is called here. Quite the majority (29) of them are children of American missionaries and are a very lively group. We had a class picnic on Witches' Hill last Saturday. The hill is so named because it seems to be a mountain of iron and the houses that were built on it were struck by lightning. The ruins served as a fine place for playing "Beckon."

Mr. Archibald, the Children's Evangelist, is with us again. He will hold meetings for several weeks, speaking in the Monday and Thursday prayers and giving lantern lectures several evenings. He surely is a specialist with children and is loved by them all. They are eager to learn the new songs and choruses that he teaches them. We pray that some definite decisions may be made by those who need to choose Christ as their Savior.

We had a real case of answered prayer recently in the recovery of a missionary mother, Mrs. Hollister, who slipped in walking up a narrow short-cut path and thus rolled down the steep hillside for about one hundred feet. A coolie passing by on the upper road heard her groans and reported to the folks at the next bungalow. Under great difficulty Mrs. Hollister was brought to the house and given medical care by the doctor and nurse who worked most faithfully. Internal injury—hemorrhage of the lungs—was the serious trouble. When the fourth and last oxygen tank was being used there seemed to be very little hope, and the doctor now claims that it is really a miracle that she lived through the night, rallied, and has been recovering nicely ever since. We praise God that she is spared to her husband, two little girls, and many friends.

We are anticipating another big sale this year, May 31. The various stalls are under the supervision of different missions. Our mission and the Mennonite mission are to handle the "Home-made Products" stall. The sale proceeds are to go towards getting equipment for the chemistry laboratory, manual training, and supplementary reading books.

The Kellogg Union church which our school folks attend has been remodeled to meet the needs of the increasing crowds which attend during the season when missionaries are up here from the plains. Rev. J. A. Gray of the New Zealand Presbyterian Mission will again serve as pastor during June, July, and August—various missionaries filling the pulpit at other times.

A number of our mission families—the Millers, Mows, Foxes, Shulls, and Garners—are here this spring with the children attending school. We have various get-to-gethers at Prospect Point and enjoy the fellowship very much.

Most grateful are we to hear that the deficit has been met, and that with a surplus over the goal set. It puts new courage into us each and all to press forward more earnestly in the work of his kingdom.

Susan L. Stoner.

Landour, India.

"CONFERENCE OF MAR-DELA B. Y. P. D."

The young people of the Church of the Brethren on Eastern Shore of Maryland and Delaware held their fourth Annual Rally on Easter Saturday, April 19, at the Ridgely church. Mrs. Clifton Crouse, President of the organization, acted as chairman. "Youth and Evangelism" was the theme of the day.

In the morning session, Bro. Wilbur Bantz, of Richardson Park, Del., spoke on "Touches of God." Also, Bro. A. C. Baugher of Elizabethtown, Pa., spoke on the theme, "Each in His Own Tongue."

After a basket lunch the different groups went to the town hall for the recreation period. Bro. E. C. Woodie of Denton, Md., and Bro. J. S. Rittenhouse of Easton, Md., were the directors of the games and contests. During the business session the following officers were elected: President, Clarence Hartman of Westover, Md.; Vice President, Sylvia Selders of Greenwood, Del.; Secretary, Alma Seese of Denton, Md.; Treasurer, Jesse Ziegler of Ridgely, Md.; Adult Adviser, Rev. E. C. Woodie of Denton, Md.

One hundred and twelve assembled at five o'clock in the basement of the church for the delicious fellowship supper, which was served by the Sisters' Aid Society. Minerva Reber, of Palmyra, Pa., acted as toastmistress. Spicy talks were given by different ones; these and the songs and readings were greatly enjoyed by all.

An artificial camp fire provided an appropriate setting for a vesper service held by the group in the auditorium. Consecration songs and prayers, scripture verses, and a reading by Mrs. E. S. Hollinger of Baltimore, Maryland's B. Y. P. D. Adult Adviser, were an inspiration to all.

The evening session included a reading by Estelle Rittenhouse of Easton, Md., and an address by Bro. Baugher on "Giants and Grasshoppers." Special music was rendered by the different groups.

It was a day of renewed friendships, fellowship, and devotion, and a deeper spiritual consecration of life to God and our fellow-men.

Miss Evelyn M. Fox.

Easton, Md.

MRS. A. B. BRUMBAUGH

Saturday, April 26, marked the home-going of Mrs. Maria Brumbaugh of Huntingdon, Pa., known to most of her many friends as "Mother" or "Auntie" Brumbaugh. She had celebrated her ninetieth birthday in February.



Maria Baer Frank was born Feb. 10, 1840, on the Frank farm near Marklesburg, Pa. She was the daughter of Jacob and Elizabeth Baer Frank, natives of Lancaster County. Brought up in the Mennonite and German Reformed Churches, she united with the Church of the Brethren at the time of her marriage to Dr. A. B. Brumbaugh, Oct. 11, 1859. In 1866, they came to Huntingdon, Dr. Brumbaugh to take up the practice of medicine here, the first members of the Church of the Brethren to come and remain in Huntingdon. Dr. Brumbaugh passed away twenty-two years ago. At the time of Sister Brumbaugh's death, she was the oldest of the four surviving charter members of the Huntingdon congregation.

It was Dr. A. B. Brumbaugh, who in those early years felt the need of a college for the training of the young people of the church, through whose vision and labors, in no small measure, the first college of the Church of the Brethren came into being. It was Sister Brumbaugh who shared this interest and desire and whose home was a place of kindly hospitality to all those who were interested in church and college in the days before the founding of Juniata College and during many of the earlier years of the work of that institution. She was also liberal both with her time and her hospitality in the work of her church and the temperance work of the community.

Last August she suffered from a fall which left her helpless to the end. Through it all she was most kindly and patient. Her life was a fragrance, so kindly and beautifully Christian. Her wonderful smile will always be a benediction to all upon whom it fell. "She was a dear old lady," "Hers was a beautiful life," were expressions which suggest something of the beauty of her life. As one minister put it "Some of us have essayed to preach righteousness: she lived it."

She is survived by her daughter, Mrs. A. P. Silverthorn with whom she made her home for many years, her son, Dr. Gaius M. Brumbaugh, M. D., of Washington, D. C., two grandsons and two great-grandchildren. The funeral service was held in the Stone church Monday afternoon, April 28, in charge of Brethren W. J. Swigart, C. C. Ellis and F. B. Statler. She was laid away beside her husband in Riverview Cemetery.

F. B. Statler.

Huntingdon, Pa.

RESOLUTIONS OF RESPECT

Whereas it has pleased our heavenly Father in his kind providence to remove our dear brother and coworker, J. B. Coffman, who was a member of the Mission Board of the Second District of Virginia for a number of years, we, the members of the Board of the said District, make the following resolutions:

First, that while we mourn the loss of a faithful worker, we bow in humble submission to the will of him who doeth all things well;

Second, that we truly sorrow with the bereaved family and commend them to a kind, loving Father for comfort and consolation;

Third, that a copy of these resolutions be sent to the family, that they be placed on our minutes, and also be published in the Gospel Messenger.

Mission Board of the Second District of Virginia.

D. B. Garber, Secretary.

Waynesboro, Va.

RESOLUTION OF RESPECT

Whereas, in the tragic and sudden taking away of our dear Bro. Charles Wall, the Church of the Brethren and especially the Men's Bible Class has lost a true, loyal, faithful and earnest member, who again reminds us of the brevity of life and the importance of living daily in perfect harmony of the law of God;

Resolved, that we bow in humble submission to the will of Almighty God, and while we mourn his departure we know that our loss is his gain;

Resolved, that we extend our heartfelt sympathies to the bereft family in their loss of a loving husband and kind father, and commend them to him who is able to comfort the sorrowing and heal the broken hearted;

Resolved, that a copy of these resolutions be spread on the minutes of the class, a copy sent to the bereft family, and the same published in the Gospel Messenger and the newspapers of Harrisburg and Dillsburg.

Committee

Harrisburg, Pa.

RESOLUTIONS OF RESPECT

The following resolutions were adopted by the Sister Aid Society of the Church of the Brethren, Mercersburg, Pa., in memory of our departed Sister Mary Catherine Myers, an active member of our society:

Whereas it has pleased our heavenly Father in his infinite wisdom to call from our midst and take home unto himself our dear sister in the Lord, and coworker in our society, Mary Catherine Myers, be it therefore resolved:

That we, the members of the Sisters' Aid Society express our loss in a true and faithful Christian who was a helpful worker in our society, one who was always willing to lend a helping hand;

That we cherish the memory of the life devoted to the Master's cause, whose quiet and unassuming disposition portrayed so plainly the spirit of the Master who abided within her;

That we extend our heartfelt sympathy to the surviving members of her family;

That a copy of these resolutions be sent to the family and the same be published in the Gospel Messenger and spread on the minutes of our society.

Mrs. Annie Martin,
Mrs. H. L. Loherr,
Mrs. Harry Hawbaker

Mercersburg, Pa.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Hertzler-Duncan.—By the undersigned at the bride's home, Wichita, Kans., May 4, 1930, Mr. Oliver L. Hertzler of Denbigh, Va., and Sister Goldie E. Duncan.—H. F. Crist, Wichita, Kans.

Hoffman-Carpenter.—By the undersigned at Des Moines, Iowa, May 6, 1930, Mr. J. E. Hoffman and Miss Freda Martinette Carpenter, both of Des Moines.—B. T. Stutsman, Des Moines, Iowa.

Manges-Loveless.—By the undersigned at his home, North Manchester, Ind., April 24, Mr. Cline Manges of Crawfordsville, and Sister Marguerite Loveless of Clarks Hill, Ind.—Otho Winger, North Manchester, Ind.

Smith-Hamilton.—By the undersigned at his home, May 3, 1930, Mr. Henry Smith, of Galveston, Ind., and Miss Mary Helen Hamilton, of Flora, Ind.—Otto Laursen, Lincoln, Ind.

Smith-Shildt.—By the undersigned at his residence, Gettysburg, Pa., April 19, 1930, Mr. Ray Smith and Miss Julia Shildt, both of York.—B. F. Lightner, Gettysburg, Pa.

FALLEN ASLEEP

Altland, Sister Ida Jane, wife of Abraham Altland, died at the Northside Sanitarium, West York, Pa., April 22, 1930, aged 64 years. Death was due to a complication of diseases. She was a member of the Church of the Brethren for many years. She lived in East Berlin and vicinity most of her life. Surviving are her husband, six daughters and three sons. Funeral at the Mummert meetinghouse by Elders C. L. Baker, J. Monroe Danner and W. G. Group. Burial in adjoining cemetery.—Myrna M. Kreider, East Berlin, Pa.

Blough, Sister Sarah, daughter of Anthony and Mary Flickinger, born in Pennsylvania, died at her home in Detroit, Mich., April 3, 1930, aged 62 years, 3 months and 5 days. She married Chas. M. Blough in 1887. She united with the Christian Church early in life and in 1897 became a member of the Church of the Brethren; she was a faithful member, always helping in any way she could. She leaves her husband, one son, four granddaughters, two brothers and one sister. In the last few months she suffered much but bore it patiently. Her life was an inspiration and her memory will be a benediction. Funeral by the writer assisted by Eld. Merlin C. Shull. Burial in Forest Lawn cemetery, Detroit.—Arthur O. Mote, Detroit, Mich.

Dickerson, Mrs. Sarah Susan, wife of Y. E. Dickerson, died at her home in Virginia, Jan. 20, 1930, aged 63 years. She is survived by her husband, six children, three sisters and two brothers. She had been a member of the Church of the Brethren for about forty-five years. Funeral at Beaver Creek church by N. S. Mannon, S. P. Reed and Michael Reed. Burial in the Reed cemetery beside her two children.—Vashti V. Reed, Floyd, Va.

Fadley, Rebecca, daughter of James and Mahala Green, died at her home in Middletown, Ind., April 29, 1930, aged 70 years, 4 months and 13 days. She was married to Eld. Henry L. Fadley April 11, 1886, and passed away Nov. 1, 1916. They united with the Church of the Brethren the same year they were married. She was the mother of seven children, eight of whom survive with one brother. Funeral at the Mt. Zion church at Middletown by Bro. L. L. Teeter. Interment in the Mt. Zion cemetery.—Florida J. E. Green, Middletown, Ind.

Fyock, Anna Viola, born Nov. 17, 1916, died May 6, 1930. She is survived by her mother, stepfather, one half brother and two half sisters.

Funeral services by the writer in the Locust Grove church. Interment in the church cemetery —Arthur L. Rummel, Johnstown, Pa.

Harn, Bro Herbert Wesley, died April 28, 1930, at his home, Westminster, Md., aged 53 years, 9 months and 9 days He was the son of the Late Wesley and Sarah Harn. Besides his widow, Sister Minnie Myers Harn, he is survived by one son and two daughters, three sisters, four half sisters and several grandchildren. He joined the Church of the Brethren when quite young. Funeral services in the Sams Creek church by Eld. Wm. E. Roop, assisted by Eld Wm. Gosnell. Interment in adjoining cemetery.—Wm. E. Roop, Westminster, Md.

Henricks, Daniel, Sr., son of Seth and Barbara Hufford Henricks, born in Sandusky County, Ohio, died at his home in Bruce Lake, Ind., April 24, 1930, aged 76 years, 10 months and 13 days. He had been in failing health for the past several months but death was due to the direct effects of a stroke of apoplexy. In his youth Mr. Henricks moved to Fulton County and with the exception of three years at Marion, Ind., he spent the remainder of his life in this county. He married Margaret Crossgrove on Oct 30, 1873. He became a member of the Kewanna Church of the Brethren on Dec. 26, 1898. About six months later he was installed into the office of deacon. He also served as a Sunday school teacher and superintendent for a number of years. He was faithful and ready to sacrifice for the cause of the church. Surviving are his wife, three sons, fourteen grandchildren, four great-grandchildren, two sisters, two half sisters. Funeral at Bruce Lake community church by Frank Kreider assisted by the undersigned. Burial at Bruce Lake Reform cemetery.—C. Y. Gilmer, Kewanna, Ind.

Horner, Paul aged 23, son of Clarence and Mary Horner, died April 2, 1930, in the Memorial Hospital, Johnstown, Pa. Death was the result of injuries received in an automobile accident. He was a member of the Walnut Grove Church of the Brethren. He is survived by his parents and one brother. A younger sister died in 1928, as a result of being struck by an auto. Services at the home by J. A. Robinson. Interment in Grandview cemetery.—Mrs. Waldo Strayer, Johnstown, Pa

Kaufman, Catherine C. Carson, born in Kokomo, Ind., died at her home in Newberg, Ore., April 27, 1930, aged 73 years and 14 days. At the age of eight years she moved with her parents to Northwestern Missouri She married Daniel Kaufman in 1874. To them were born ten children, three dying in infancy The family moved to Marshall County, Kans., in 1883 and in 1906 to Fruita, Colo. About two years later they moved to Newberg, Ore., where they had since resided. In 1892 she united with the Baptist Church and in 1895 with the Church of the Brethren At the time of her death she was affiliated with the Dunkard Brethren Church, of which she had been a member for about four years She leaves her husband, seven children, thirteen grandchildren and eight great-grandchildren. Funeral services at the Church of the Brethren by the writer assisted by Eld. L. Smith and Eld. A. J. Deetrick Interment in the Newberg cemetery.—James Harp, Newberg, Ore

Myers, Mrs. Catherine, born at Welsh Run, daughter of Jacob and Nancy Elliott, died March 18, 1930, at the home of her daughter, Mrs. A. E Steiger, Mercersburg, Pa., aged 80 years, 6 months and 13 days. She was married Dec. 5, 1867, to Samuel Myers. She is survived by three daughters, two sons and one brother. She was a faithful member of the Brethren Church for many years and a conscientious worker in the Aid Society. During her illness she called for the anointing in which she had great faith. Funeral from the home of her daughter by Eld. D. M. Zuck assisted by Rev. Richey, Lutheran. Burial in Fairview cemetery, Mercersburg.—Jacob Keller, Mercersburg, Pa.

Neff, Perry, son of Joseph and Elizabeth Frantz Neff, born near Johnsville in Montgomery County, died April 6, 1930, aged 65 years, 6 months and 28 days. March 31, 1889, he married Caroline Penny. To them were born two sons and one daughter; the daughter preceded him. He united with the Church of the Brethren in 1907 and remained faithful until death. He was bedfast for ten months but bore his affliction with patience and faith in the Lord. He leaves his wife, two sons, one brother, one sister, a foster son, seven grandchildren and three foster grandchildren. Services at the Painter Creek church by David Hollinger assisted by Roy Honeyman Burial in Newcomer cemetery. —Mrs. Roy Honeyman, Greenville, Ohio.

Penrod, Bro. Wm., born in Somerset County, Pa., Jan. 25, 1857, died in Franklin County, Pa., April 15, 1930, aged 73 years, 2 months and 21 days. He is survived by his widow, Mary Stauffer Penrod, two sons and five daughters and one sister. Funeral by Eld. J. J. Shatter at the Berkey church. Interment in the adjoining cemetery.—Mrs. Wilbs Trimmer, Windber, Pa.

Reed, Roy Thornton, son of Brother and Sister W. P. Reed, died at his home in Virginia, April 5, 1930, aged 22 years, 8 months and 26 days. He united with the Church of the Brethren in May, 1927. He leaves father and mother, three sisters and six brothers. Funeral at Pleasant Valley church by Elders H. W. Spangler, H. L. Reed and N. S. Mannon. Burial in the Smith cemetery by the side of his brother.—Vashti V. Reed, Floyd, Va.

Reese, Bro Norman, born near Freeburg, Ohio, Dec. 24, 1851, died April 10, 1930, at his home in Robertsville, Ohio. He married Miss Anna Meyer who survives with four daughters and two sons. At an early age he united with the Church of the Brethren and was a faithful member unto the end Services at the home by D A Sellers, pastor of the Reformed church at Robertsville, and by the writer at the Freeburg Church of the Brethren, where interment was made —D. F. Stuckey, Paris, Ohio.

Renninger, Sister Jane, died at the home of her daughter, April 4, 1930, aged 79 years, 2 months and 23 days. She is survived by two daughters and two sons, her husband and two children having preceded her. She united with the Church of the Brethren early in life, and was always faithful in attendance at services. Funeral in the Mennonite church by Eld. J. C. Swigart, assisted by Brethren W. H. Hanawalt and John E. Kauffman Burial in the Hertzler cemetery —Ida Mae Miller, Mattawana, Pa.

Stuller, Sister Deborah, died April 30, 1930, at the home of her daughter, Sister Lucy Skipper, near Timonium, Baltimore County, Md., aged 85 years and 1 day Her husband, Bro. Joshua Stuller, preceded her fourteen years ago. She is survived by one son and three daughters, a number of grandchildren and great grandchildren and two sisters. Although she had been in failing health for several years her condition was not considered serious until about a week before her death She united with the Church of the Brethren when young and remained loyal and faithful to the end. She was widely known over Baltimore and Carroll Counties, for years the Home Mission Board held services in this home Funeral in the Meadow Branch church by the undersigned, assisted by Eld Geo. A. Early and Eld J. M. Prigel. Interment in adjoining cemetery —Wm. E Roop, Westminster, Md.

Troup, Mrs. Hester, widow of Bro Peter Troup and daughter of Lewis and Rebecca (Wagner) Whitehead, was born near New Paris, Ind., July 30, 1850, and died at her home near Winona Lake, Ind., aged 79 years, 8 months and 27 days She united with the Church of the Brethren at an early age but later in life transferred her membership to the Progressive Brethren She is survived by two sons, four daughters, and two brothers Burial took place at the Whitehead cemetery west of New Paris, Ind —Neal Whitehead, Goshen, Ind

Valentine, John D., son of George and Susanna Deeter Valentine, was born in Miami County, Ohio, on July 31, 1870, died April 16, 1930 In February, 1889, he united with the Church of the Brethren Oct 15, 1893, he married Ida Jane Kreitzer For more than a year he had been in ill health. Since January he had been unable to be down. March 23 he was anointed. He leaves his wife, two daughters, one brother, two sisters and one granddaughter Funeral from the Painter Creek church by Roy Honeyman assisted by Wilmer Petry Interment in the Abbotsville cemetery —Mrs Roy Honeyman, Greenville, Ohio.

Webster, Mary, daughter of Joseph and Barbara Sink, born in Franklin County, Va., died at Bellingham, Wash., April 15, 1930, aged 84 years and 16 days. Her husband, Samuel Webster, preceded her twenty-nine years ago Surviving are nine children, one brother and one sister, two children preceded her.—Mrs Cora Flora, Empire, Calif.

Weckert, Maggie C., died at her home in Mineral County, W. Va., March 7, 1930, aged 68 years and 25 days She was the daughter of Michael and Sallie Weckert She lived in the bounds of the Beaver Run congregation and spent the greater part of her life there as a faithful member. She united with the church about fifty years ago while a student at Mt. Morris College Her life was spent not for herself but for others She was an invalid for over a year, having been stricken with paralysis; but she bore her suffering with patience Funeral at Meade Chapel by Brethren Geo. S. Arnold and B. W. Smith and Rev Hoover, Methodist —Bessie A. Holsinger, Burlington, W. Va.

FOR YOUR VACATION SCHOOL

For Directors, Pastors, Teachers and Other Executives

The Syllabus, ... $ .25
Syllabus Supplement, ... .10
Administration of the Vacation Church School, Armentrout, ... 1.00
The Vacation Church School, Ikenberry, ... .60
Motives and Expression in Religious Education, Ikenberry, ... 2.00
Recreation in Theory and Practice, Rohrer, ... 1.00
Note book Paper, 500 sheets, ... 1.00
(Manila covers for this paper, per pair, two cents)
Enrolment Cards, 100, ... .40
Report Blanks, ... free

For Teachers of the Several Departments

(Every Teacher Needs the Syllabus and Syllabus Supplement)

The Syllabus, ... .25
Syllabus Supplement, ... .10
Kindergarten Course for D. V. C. S. (1st Yr. Beginners), Moody ..... .95
The Beginner's Book in Religion (2nd Yr.), Baker, ... 1.55
Learning God's Way (1st Yr. Primaries), Dudley, ... 1.75
The Mayflower Book (any Yr. Primaries), Second Year, ... 2.00
Beginners in God's World (2nd Yr. Beginners), Shields, ... 1.75
Knights of Any Town (any Yr. Primaries), Perkins, ... 1.50
God's Children Living Together (2nd Yr. Primaries), Dudley, ... 1.75
First Primary Book in Religion (1st and 2nd Yrs.), Colson, ... 1.55
First Primary Course for Vacation Church School (3rd Yr.), McDowell, ... .95
Adventures in Friendliness (3rd Yr. Primaries), Brown, ... 1.75
Golden Rule City (any Yr. Juniors), Bonser, ... 2.50
Learning to Live (any Yr. Juniors), Hawthorne. Teacher's Manual, ... .60
Pupil's Text, ... 1.00
Conquests for God (1st Yr. Junior), Miller, ... 1.35
Heroic Lives (2nd Yr. Juniors), Miller, ... 1.35
Knights of Service (3rd Yr. Juniors), Bradshaw, .. .85
Knights of Service (3rd Yr. Juniors), Program Guide, Hawthorne, ... .85
Life and Times of Jesus, Pupil's Part (1st Yr. Interm.), Grant, ... 1.10
Life and Times of Jesus, Grant, Teacher's Manual, ... 1.10
Problems in Living (any Yr. Interm.), Cowles, Teacher's Manual, ... .75
Pupil's Book, ... .75
Project Lessons in the Gospel of Mark (1st Yr. Interm.), Wadhams, ... 2.25
Manual of Craft Work and Supplement (any Yr. Interm.), Two Volumes, each, ... 1.00
The Heroic Age—Life of Paul (2nd Yr. Interm.), paper, 75c; cloth, ... 1.00
Builders of the Church (3rd Yr. Interm.), Ferris, paper, ... .50
Junior Church School Hymnal (Pupils' Edition),.. 1.00
Songs for Little Child, Baker, ... .90
Singing Pathways (song book for Interm.), Dickie, ... 1.00

Other Books Recommended

Missionary Stories for Little Folks, First Series (Primaries), Applegarth, ... 1.75
Missionary Stories for Little Folks, Second Series (Juniors), Applegarth, ... 1.75
Our Missions Abroad (1st Yr. Interm.), Moyer, .. .50
Torchbearers in China (2nd Yr. Interm.), Matthews, paper, 75c; cloth, ... 1.00
Builders of the Church of the Brethren (3rd Yr. Interm.), Flory, ... 1.00

You must have the SYLLABUS SUPPLEMENT. Among the newer books you should have are: **Learning God's Way, Knights of Any Town, Golden Rule City, Song for the Little Child,** and **Junior Church School Hymnal.** Ask for **Booklet No. 118, Materials for Vacation Schools.**

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

Hershey Conference

Will Sing from Our New Song Book

"WORSHIP AND PRAISE"



Congregational singing is a marked feature in worship. The Church of the Brethren has always stressed mass singing. Music leaders have often remarked concerning our splendid Conference singing.

This year the **Conference Song Book** will be **"Worship and Praise,"** our new book just from the press.

"Worship and Praise" is a most wonderful book. In it are found the songs and music for which you have been looking The compilers have brought together varied and valuable copyrights, many of which are exceedingly difficult to secure. **"Worship and Praise"** has them. You'll appreciate them.

The songs in **"Worship and Praise"** recognize the longing of the human heart to worship. Throughout the entire book worship is fundamental.

"Worship and Praise" offers 291 music numbers of surpassing excellence. Three pages of **Topical Index** and three of **Alphabetical Index** enable all to find just what they want for every occasion.

Schools and congregations will find in **"Worship and Praise"** thirteen complete **"Orders of Worship"** for special days and special subjects. These will be suggestive for working out others.

"Worship and Praise" offers a series of well selected **"Responsive Readings."** Here again leaders in worship will find the key for arranging other **"Responsive Readings."**

"Worship and Praise" may be had in **Round** and in **Shaped Notes.** This enables you to secure the kind of notes you prefer.

"Worship and Praise" may be had in cloth binding, or in serviceable bristol, wire stapled binding. Both bindings are neat and durable.

"WORSHIP AND PRAISE" Will Be Used at HERSHEY

The **prices** for **"Worship and Praise"** are as follows:

Cloth binding—Single copy, postpaid, 55c; $5.40 a dozen or $45 a hundred, not prepaid.
Bristol paper binding—Single copy, 40c, postpaid; $3.60 per dozen or $30 per hundred, not prepaid.

Be sure to state binding desired and whether **Round** or **Shaped Notes.**

If you are in the market for a new Song Book, **"Worship and Praise"** is the book you should order.

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Notes From Our Correspondents

(Continued From Page 333)

Summit.—Our council meeting was held April 5. The communion service was held May 4 with Bro. Cecil Showalter conducting the preparatory service in the morning and the communion in the afternoon. The delegates to District Meeting were W. J. Glick and Frank Craun. Bro. C. B. Smith was chosen Annual Meeting delegate, with Bro. L. I. Cline, alternate. Brethren D. L. Evers and S. I. Cline with Glick Shiflett as alternate are delegates to the state Sunday-school convention in Richmond. A pageant was given as our Easter program. The ladies' and men's quartets of Bridgewater College brought us a delightful and inspiring musical program in March.—Mrs. Ernest B. Craun, Weyers Cave, Va., May 12.

Topeco.—On Friday and Saturday nights before Easter we had very inspiring services conducted by our home preachers. Sunday was decision day which was very impressive. May 3 our church met in council. Brother and Sister C. C. Reed were elected delegates to Annual Meeting. We decided to call for our District Meeting in 1931. Our Sunday-school elected four representatives to the state Sunday-school convention which will be held in Richmond May 14-16. Our Y. P. D. has opened up with renewed interest; we are having a good program each Sunday night. One Sunday each month is given to the juniors for a public program.—Almeda Alderman, Floyd, Va., May 12.

Waynesboro.—At the last business meeting we decided to have a week's pre-Easter service. This meeting proved to be very beneficial. The pastor, D. B. Garber, had charge. As an immediate result twelve accepted Christ and were received into the church. On Mother's Day there was special music and a sermon by Bro. C. A. Click from the Sangerville congregation, this was very much enjoyed. We had in connection with this service group day. Families sat in groups and the largest family was presented with a Bible. At the evening service one young lady accepted Christ and was received into the church. We are planning for a Vacation Bible School the latter part of June. Sister Olive Wampler will be one of the instructors. Our delegate to the Hershey Conference is the pastor.—Mrs. D. B. Garber, Waynesboro, Va., May 14.

WASHINGTON

Sunnyside congregation with Outlook held its communion service the evening of April 17. Bro. Strickler of Hanford, Wash., officiated. The different departments of the Sunday-school have started on the 1930 missionary work. We had a program on Easter Sunday and also plan for a Mother's Day program.—Mrs. John Reeves, Sunnyside, Wash., May 9.

WEST VIRGINIA

Spruce Run church met in council May 10. We are planning to paint our church in the near future. We expect Bro. Kahle to begin a revival at Spruce Run the second Sunday in August.—Robert Bradley, Lindside, W. Va., May 14.

ANNOUNCEMENTS

ANNUAL MEETING

June 11-18, Hershey, Pa.

LEADERSHIP TRAINING SCHOOLS

June 2-7, Camp Mack.

LOVE FEASTS

California

May 24, 7:30 pm, San Diego, First.
June 1, 4:30 pm, Los Angeles, Calvary.

Colorado

May 25, 7 pm, Denver.

Delaware

June 5, Richardson Park.

Florida

May 25, 6 pm, Brooksville

Idaho

May 25, Twin Falls.
June 7, 7:30 pm, Nezperce.

Illinois

May 24, 25, Yellow Creek
May 25, 7 pm, Freeport.
May 28, 7:30 pm, Okaw at Centennial house.
June 1, 7 pm, Cherry Grove.

Indiana

May 24, Eel River.
May 24, 2 pm, English Prairie.
May 29, 7 pm, Baugo.
May 31, New Salem.
May 31, 7:30 pm, Killbuck at Antioch.
May 31, Bremen.
May 31, Elkhart Valley.
May 31, Pleasant Valley.
June 4, 7 pm, Wakarusa.
June 7, Bethel Center.
June 7, Mt. Pleasant (No.).
June 14, Shipshewana.
June 21, Salem.

Iowa

May 24, 7:30 pm, Iowa River.
May 24, 25, 7 pm, Des Moines Valley.
May 24, Greene.
May 31, 7:30 pm, Prairie City.
May 31, 7:30 pm, Libertyville.
June 1, Dallas Center.
June 15, 8 pm, Beaver.

Kansas

May 24, 7 pm, Belleville.
May 31, North Solomon.
May 31, Quinter.
June 4, Galesburg.

Maryland

May 24, 4 pm, Middletown Valley at Grossnickles.
May 24, 4 pm, Brownsville.
May 25, 6 pm, Monocacy at Rocky Ridge.
May 31, 4 pm, Manor.
May 31, 4 pm, Long Green Valley.
June 7, Glendale.

Michigan

May 24, 7:30 pm, Homestead.
June 8, Lansing.
June 14, all-day, Zion.

Nebraska

June 8, Lincoln.

Ohio

May 24, Cincinnati.
May 24, 7:30 pm, Bear Creek.
May 31, 10:30 am, Silver Creek.
May 31, 8 pm, Upper Twin at Eaton.
June 1, 7 pm, Reading.
June 7, 7 pm, Eversole.
June 8, 7:30 pm, Green Spring.
June 8, Sidney.
June 21, 10:30 am, Poplar Ridge.
June 21, 10:30 pm, Poplar Ridge.

Oregon

May 24, 7:30 pm, Grants Pass.
June 7, Mabel.

Pennsylvania

May 24, 7 pm, Jennersville.
May 24, 6 pm, Maitland, Dry Valley.
May 24, 25, 10 am, Falling Spring, Hade house.
May 24, 25, 2 pm, Conewago at Bachmansville.
May 24, 25, 10 am, Schuylkill, Big Dam house.
May 24, 25, 10 am, Upper Codorus at Black Rock house.
May 25, Codorus, at Codorus house.
May 25, 1:30 pm, Lower Conewago, Bermudian house.
May 25, 6:30 pm, Springfield
May 27, 28, 10 am, Chiques.
May 25, 7 pm, Ligonier.
May 25, 6 pm, Quakertown, Springfield house.
May 25, Glade Run.
May 25, Huntsdale
May 25, 5 pm, Carlisle.
May 25, Leamersville.
May 25, Shamokin.
May 25, Carson Valley
May 25, 6:30 pm, Manor. Purchase Line house.
May 28, 10 am, West Conestoga at Middle Creek house.
May 31, Lower Claar.
May 31, 2 pm, Akron.
May 31, 1:30 pm, Welsh Run.
May 31, June 1, Antietam, Prices.
May 31, June 1, 10 am, Heidelberg.
June 1, 2 pm, Marsh Creek, Marsh Creek house.
June 1, 9 am, Lower Cumberland, Mohler church.
June 1, Sipesville.
June 1, Yellow Creek, Bethel house.
June 3, 4, 10 am, West Green Tree, Green Tree house.
June 4, 5, 1:30 pm, White Oak at Kreider.
June 7, 2 pm, Mingo, Mingo house.
June 7, 2 pm, Mechanic Grove.
June 8, all-day, Ridge, Fogelsanger house.
June 15, Elbethel.

Texas

June 1, Pampa.

Virginia

May 24, 4 pm, Rileyville
May 24, 3:30 pm, Cedar Run (Linville Creek).

West Virginia

June 1, 2 pm, Berkeley, Vanclevesville house.

CUT HERE

BLANK FOR USE IN SENDING IN MONEY

General Mission Board
Church of the Brethren
Elgin, Illinois

Note:—The treasurer of the General Mission Board is also the treasurer for Conference Budget funds.

Dear Brethren:

Please apply the amount enclosed to the following fund or funds indicated:

CONFERENCE BUDGET for Missions and Church Promotion $.....

General Mission Board	Home Missions .....$.....
World Wide Missions ..$.....	Home Mission Share Plan ..$.....
Foreign Missions .....$.....	B. Y. P. D. Project .....$.....
India Mission .....$.....	Junior League Project .....$.....
India Share Plan .....$.....	Aid Society Mission Fund ..$.....
China Mission .....$.....	**Board of Religious Education $**.....
China Share Plan .....$.....	**General Ministerial Board** ....$.....
Africa Mission .....$.....	**General Education Board** ....$.....
Africa Share Plan .....$.....	**American Bible Society** .....$.....
.....$.....	.....$.....

Which amount is from:

..... Individual
..... Sunday-school Class
..... CONGREGATION
..... STATE DISTRICT

Name of sender .....

Street Address or R. F. D. .....

Postoffice ..... State .....

CUT HERE

Please do not write in this space

Date	Amount Enclosed
..... 19....	$.....

A Few Reminders

Please make all orders payable to **Brethren's General Mission Board** and to no individual.

Money should be sent in Bank Draft, personal check, Postoffice or Express Money Order.

Please show what congregation and District should have credit for this. This is for the Record of Giving.

Full name and address should be given to insure a prompt return of receipt.

Orders for tracts, Visitor subscriptions, etc., should be on separate sheet.

FULL REPORT
H-E-R-S-H-E-Y
CONFERENCE
WORTH MUCH
COSTS LITTLE
ONLY 50c

Of Interest to You---

Conference Booklet

The Conference Booklet containing the Programs, Queries and Reports for the **Hershey Conference** will prepare you for the "Big Meeting," if you are going, and will put you in touch with Conference doings, if you remain at home. The Booklet will not contain the music, but instead the songs will be taken from our New Song Book, **"Worship and Praise."** Price of Booklet is **25c.**

★ ★ ★ ★ ★ ★

In Every Brethren Home
Two Outstanding Books---

Revised Brethren Hymnal
—for the Soul

Inglenook Cook Book
—for the Body

There is nothing just quite like these books—there is nothing better. Thousands upon thousands have used them, are using them, and will use them. Each book has its place. Both contents and prices are right. Your home is incomplete without them.

REVISED BRETHREN HYMNAL: Single copy, postpaid, **$1.25**; twelve or more copies, not prepaid, **$1** per copy.

INGLENOOK COOK BOOK: Single copy, **$1** postpaid. Ask for terms to agents.

★ ★ ★ ★ ★ ★

Stranger and Better Than Fiction
Is the Simple Truth---

Especially is this true when the story is well told. And none can tell the story better than

More Stories of Grit

By Archer Wallace

Your blood will tingle as you read how Sir Walter Scott, Samuel Morse, Robert Fulton, Isaac Watts, and eleven other men who as boys were handicapped and apparently had lost the game, by pluck came through and achieved in the end. More than 100,000 boys have found Archer Wallace as their story teller and friend.

Price, One Dollar

Other **WALLACE books are—OVERCOMING HANDICAPS, BLAZING NEW TRAILS, STORIES OF GRIT, HEROES OF PEACE, BOYS WHO MADE GOOD.** Price of each, **$1.00.**

Brethren Publishing House, Elgin, Ill.

Two Standard Commentaries



Six Volumes, $17.50, carriage extra



Six Volumes, $15.00, prepaid

Men come and go, but occasionally a **Bible commentator** arises whose works stand the test of time. Two such commentators are **Adam Clarke** and **Matthew Henry.** For years men had read after them and still read after them with profit.

Each man produced a **Bible Commentary in six volumes.** You will make no mistake in reading after them. Times have changed, men have changed their religious opinions, but the old Gospel is the same as ever. It is well to know present-day interpretations, but it is equally important to know what godly men of other days thought and felt and knew about **God and his Holy Word.**

These sets are well bound and are a **valuable addition** to the **library** of any **Christian man or woman.**

Brethren Publishing House
Elgin, Ill.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME."—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 — Elgin, Ill., May 31, 1930 — No. 22

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918

In This Number

Editorial—
Within Ten Days, ... 337
When This Is That, ... 337
If You Were in His Place, ... 337
Finding a Higher Level, ... 337
Among the Churches, ... 344
Ministerial List Corrections, ... 344
Around the World, ... 345
The Quiet Hour (R. H. M.), ... 345

General Forum—
That I May Never Tremble (Poem), ... 338
The Authorized or the Revised Version? By Jno. S. Flory, ... 338
A Plowman's Answer. By Geo. F. Chemberlen, ... 338
The American Standard Bible. By J. Hugh Heckman, ... 339
Jerusalem Conference Not Rushed. By I. N. H. Beahm, ... 339
Church Statistics and Doctrinal Teaching. By J. H. Moore, ... 339
Why Support the Church? —First Half. By Paul B. Studebaker, ... 340
Gratitude. By C. H. Shamberger, ... 340
Bits of Brotherliness. By Paul F. Bechtold, ... 340
Is Prohibition Worth Keeping? By Rufus D. Bowman, ... 340
New Women's Work Program of the First District of Virginia. By Mrs. C. A. Layman, ... 341
The Gospel of Jesus Christ. By Susae (Baker) Huntsman, ... 341
Pioneers in Education—Part 2. By J. M. Henry, ... 346
Prayer. Our Part and God's Part. By O. P. Thomas, ... 347

Pastor and People—
Closed Gates. By Mary P. Ellenberger, ... 342
The Gist of the Sermon. By D. W. Kurtz, ... 342
A Child's Thoughts. By Julia Graydon, ... 342

Home and Family—
Jeannett. (Poem). By Mildred Allen Jeffery, ... 343
"Red" Bill Helps. By Chester E. Shuler, ... 343
A Helping Hand (Song). By H. Atlee Brumbaugh, ... 343
Habakkuk's Fables. By Oma Karn, ... 343

...EDITORIAL...

Within Ten Days

With the pentecostal anniversary of this centennial year just around the corner, our thoughts turn more and more to that pivotal event. And this week to that phase of it which had to do, and has to do, with proper preparedness for it. How was that first group of Jesus' followers getting ready for Pentecost? What did that last ten days mean to them?

The big thing in their minds was the final leave taking of Jesus. For forty days he had been appearing to them at intervals, rebuilding and clinching their faith in him, the faith which had been so cruelly shattered by his death. Now that this had been accomplished and their minds were securely settled in the conviction that Jesus was still alive, it was time for these appearances to cease. These men must understand that the great work to which he has commissioned them must go on and can go on without his physical presence. Indeed they must learn that it can go on better that way.

It was "expedient" that he should go away. Otherwise the Comforter would not come. And it was far more important that they should have the companionship of God in his constant uninterrupted spiritual presence than in the occasional physical presence of Jesus. "Ye heard how I said to you," he had told them, "I go away, and I come to you." In one sense he was going away. In another sense, a more vital sense, vastly more vital, he was going to stay with them. "Lo, I am with you always."

To help these men to realize this and to adjust their lives to it was undoubtedly the meaning of the ascension. Can anyone suppose that a demonstration of this kind was the necessary means of restoring Jesus to his pre-earthly state of fellowship with the Father? Certainly no one who takes any account at all of the scientific facts about our earth in its relation to the universe of which it is so small a part. Was the hour of the day important, for instance, so that the Mount of Olives might be in proper position with reference to the earth's rotation on its axis? So that no change in direction would be necessary in the ascent in order to reach the desired destination? Such questions and other like ones which might occur to minds more critical than reverent lose all possible point in the light of the evident purpose of the event. It was the final bodily appearance of Jesus to his chosen and it was concluded in such manner as to leave no doubt that it was the last.

But the separation was only temporary. He was coming back. They saw him plainly with their own eyes going up into heaven. Just as clearly and surely he would return to them. Let them have no worries about his absence, nor about times and seasons, nor about the restoration of the kingdom to Israel. Let them trust and wait for the promise of the Father, for the power which would make them world-wide witnesses for him. Before they realize it they will know that he is with them in more meaningful measure than he had ever been before. And that he could and would be with them that way always.

To deepen and vivify that conviction, to make it live and burn within them, was their first task. And how earnestly they set about it. Right there at home, right there in Jerusalem where all this tragedy had happened, right there in the upper room "where they were abiding," they continued stedfastly in prayer with one accord. And that accord was the confident expectation that the coveted blessing would come. It came! It came within ten days!

What brought it? The clarifying and intensifying of their faith in spirit entities. The successful transfer of their hopes from their physically present Lord to his all conquering spiritual presence in their hearts. Not that in so short a time they could cut themselves entirely free from the limitations of materialistic ideas. Not by a long way. But they made progress, real progress, in that direction. And the power came, the Comforter came, the Spirit came, the Christ came, God came, and filled all of their being there was room for. And that was not a little.

On like conditions we can have a Pentecost too within ten days. Not the date on the calendar merely but the fact, the reality. The prerequisites to a pentecostal outpouring are not different now from what they were in the first century. They were then and they are now, discernment of spirit values and commitment of the will and life to the pursuit of them. If we are short on the discernment, as indeed we are, perhaps we can have faith enough in these great values to continue stedfastly in prayer for a greater appreciation of them. And we can do this also. We can commit our lives to the pursuit of them with such understanding as we have, and this purpose reacts powerfully on discernment. He that willeth to do, shall know. Nothing helps one to see the beauty of love like the practice of it. And nothing helps to clarify one's whole vision of spiritual things like the practice of that same love.

Material-mindedness, worldliness, to use the simpler word, postpones Pentecost indefinitely. A lively sense of the reality, the beauty and the power of spirit essences will bring it within ten days.

When This Is That

Would you know a Pentecost if you saw it? Is the power of perception keen enough to recognize it for what it is? That is a more vital question than you may suppose. The great outpouring of the Spirit at the first Pentecost was not much like what the people would have looked for. Else Peter would not have had to say, "This is that which was spoken by the prophet Joel."

The determining factor is in the question whether the essential elements are present, whatever the form of manifestation. The Spirit of God in the hearts of all classes, young and old, master and hand-maiden, was far more decisive than literal "blood and fire and vapor of smoke." New hope, new faith, visions and dreams of the triumph of righteousness setting out to realize themselves in the changed lives of men and women—this was the pentecostal mark of identification, not the trumpet blasts of a military conqueror.

What do you expect to see in a pentecostal visitation? How would you identify it? By some showy outward demonstration or by "a life lured by love"? Can you tell when "this is that"?

If You Were in His Place

Land values are not what they were some years ago. Nor the returns from the farmer's crops. This may not be news to you but when a farmer has a good chance to make money, that is news.

Along the much traveled highway he has on his farm a good site for a filling station. Somebody wants to buy it for that purpose at a nice figure. The farmer is minded to sell for he has use for the money. Why shouldn't he?

But he hesitates. There is something in his way. He knows that the prospective purchaser wants to put up a dance hall in connection with the filling station, and he is morally certain too that this means a booze joint, in fact an all around fully equipped modern road house. Another factor in the situation is a church—yes, it's one of our own churches—not far away. What should he do? What would you do?

There is yet another element in the problem. This farmer with a good farm well located and yielding very small returns is also morally certain that if he does not seize this opportunity to sell a small slice of it at a fine profit, the would-be purchaser will buy another site near by about as good. The other man is not so much bothered by conscientious scruples. The moral influence in the community will be the same. Why should he himself not reap the financial advantage?

Now what would you do if you were in his place? Would you?

Finding a Higher Level

Every age is an age of transition but sometimes the changes are scarcely discernible. Sometimes, as now, they are so evident you can actually see the whole plane of world thought and life seeking equilibrium in a new altitude. So is it, the speaker said, with our individual lives. We move along for years, it may be, in the same world of thought and aspiration or lack of aspiration, and then something happens that plainly lifts us to a higher level. There has been a shift in viewpoint and the world looks different. Life is richer, fuller, sweeter.

What does it? A look into the experience of the ages as coined into the world's best literature, finer than you had known. A new fact in scientific lore that sets everything in a different light. A new found friend who understands, explains, illumines. And each and all of these and other influences beside perform this great service for us to the extent that they bring our life and thought into tune with the Christ Spirit.

That is the real answer. The closer we get to him the more surely and rapidly we will be rising to higher ground.

GENERAL FORUM

That I May Never Tremble

Oh God, that I may never tremble
At the hands of truth!
That somehow in this soul
Faith shall find room to stretch his legs
And reach his fingers toward the sky,
And hold a friendly council
With all guests within whose hands
The white credentials of the truth are borne.
God, to be shocked and survive it!
To be slapped in the mind's fixed face
And come up smiling with a clearer eye.
To complain as a child
When the chewed-out morsels of tradition
Must be cast away,
And marvel at the smack and strength
And growth of soul
Residual in the newer bits of daily bread.
Oh for a spirit trained to see
In all discovery,
Not by-ways winding into doubt,
But great new highways, warm and splendid in the sun,
Leading to a wiser and more fruitful faith!
To be often shaken is my prayer,
That, like corn ears shaken in a measure,
The scattered fragments of my store of truth
May day by day more closely lie together.
So in the end to have a greater restlessness
And need,
For then the greater question
Reaps the greater revelation,
If so it be that questions
Are the honest struggle of the soul's up-climbing.
Oh God, who art in all, and all in all,
That this frail soul may never tremble
At the hands of truth,
Nor ever cease to take her in her lair!

—P. Roy Brammell in The Little Brother Magazine.

The Authorized or the Revised Version?

BY JNO. S. FLORY

THIS year the text of the American Revised Bible is used as a basis of our Sunday-school lessons. Hitherto we have used the Authorized text. I have wondered what the reaction of our people to this change is; and I have been trying to think through the two versions in a comparative way, endeavoring to determine what are the relative merits and demerits of each. So I have set down what seems to me to be the distinctive characteristics of each version in parallel columns, or rather one after the other.

The Authorized Version

I was brought up on the Authorized Version, as all of my generation were. Probably some of the younger generation, however, have known the later version best. But for simple charm of style and grace and ease of expression there is nothing like the Authorized Version. It is a model of simple easy writing and we all have learned to love it. The melody of these phrases reverberates in our memory and imbues our spirits with their beauty. We are charmed by the simplicity of the language and the familiar household imagery lingers in our minds.

But this version is lacking in accuracy. Translated more than three hundred years ago, many words have changed their meaning since that time and no longer convey the true sense of the original. Some of the oldest and best manuscripts had not been discovered when it was made, and some of the glosses of the later manuscripts were worked into the translation. This mars the purity and integrity of the message as given by the inspired writers.

The form in which the Authorized Version is printed is also greatly to its disadvantage. Printing it in verses is about the most unfortunate thing that could have happened to it. This verse formation is not based on any principle of literary composition but is purely arbitrary, artificial and unreasonable. Some verses contain one sentence, some contain two or more, some are made up of groups and phrases without any meaning of themselves, some are made up of a sentence and a part of another, and some are made up of only parts of different sentences. Instead of helping us to grasp the thought clearly this leads to almost hopeless confusion in getting at the real and literal meaning of the gospel text.

According to this printing there is little or no distinction between what is of primary importance in the message and what is of minor importance. All is thrust forward on a common level. A casual detail of time, place, or circumstance is made as prominent and as emphatic as the most profound truth, or as a great principle of doctrine at which the writer has arrived after a series of deductions and arguments. All is flat and commonplace.

It should be understood that this refers only to the form in which the truth is presented, and has nothing to do with the authority of the inspired message. It is the work of men; but instead of helping us to grasp the truth naturally and easily the method makes it more difficult to do so.

The Revised Version has changed these things by printing the text in paragraphs instead of verses. This makes it easy to discriminate between the more important and the less important details and gives proper emphasis to the more significant things. But the verse structure is also preserved and the numbering of the verses is identical with that of the Authorized text. There is no trouble in using the two together, as the verses are numbered the same. If a person desires to read by verses, or to find a particular verse, he can do so with perfect ease.

The Revised Version

The style of the Revised Version is not as simple and smooth as the Authorized. The translators have thought first of all to convey the exact meaning of the original, and they have frequently done this at the expense of smoothness.

As already stated, the literal meaning of the Greek and Hebrew is more accurately translated by the revisors than in the older text. This is true largely because the later translators had better facilities with which to perform their work than were possible to the authors of the Authorized text. A number of the oldest and best manuscripts have been discovered since 1611 when the Authorized translation was made. And this should be a matter of importance to us, the Church of the Brethren. We have always taken our position squarely on the literal teaching of the Bible. We delight to point to a *thus sayeth the Lord,* for what we believe and practice. It would seem that we should be interested in knowing exactly what the Book does teach. There is no question that we can get this more accurately from the Revised Version than from the other.

But more important than this, it seems to me, is the printing of the Revised Version in paragraphs. Now, the chief advantage of paragraphs lies in the fact that a paragraph presents thought like we think it. We do not think primarily in sentences, much less in verses frequently made up of fragments of sentences, but in groups of sentences. These groups of sentences center around a dominant idea which forms the topic of a paragraph. All the other sentences in the paragraph are there for the purpose of bringing out more clearly this central idea.

When you try to recall the content of some article you have read you do not try to remember the many sentences of which it was made up, but you make a summary of the topics of the several paragraphs; and when you have fixed these in mind you have the gist of the entire article. We do not read by sentences as such, we read by paragraphs. And when we recall the content of our reading we do so by paragraphs.

Write down what an intelligent person speaks in ten minutes and what will you have? A series of sentences? Not primarily, but a series of paragraphs. The sentences will naturally group themselves around certain topics, which form the subjects of paragraphs. It is an easy matter to go through the speech and group the sentences into natural clusters. They just naturally fall into groups which make up paragraphs.

Now, this is an important matter as regards Sunday-school teaching. The lesson text usually contains several important topics which serve as the basis of teaching. The rest of the sentences contribute in some way to bring out the significance of these leading ideas. So the matter as to which we prefer, the Authorized or the Revised Version, resolves itself primarily into a choice between subject matter and method of expression. The Authorized Version is by all odds the most delightful reading. But if we value the accuracy of the meaning and are anxious to get at the exact truth of the divine message as given by the Holy Spirit, we can not neglect the Revised Version.

Bridgewater, Va.

A Plowman's Answer

BY GEO. F. CHEMBERLEN

IN a recent issue of the MESSENGER we have presented as business for Annual Conference the answer to a query of some standing concerning the teaching of evolution. The answer comes from the Board of Religious Education and the General Board of Education sitting jointly, composing a fine body of men, and probably among the most talented we could muster.

But away back in Job's time it was common knowledge that "great men are not always wise" (Job 32: 9). And if current opinion is to be believed we not only know all they knew back in those good old days, but have been learning ever since. It seems to me, therefore, from this standard of attainment, that even a plowman might be entitled to enter a discussion embracing only such common and wellknown factors and simple principles as are involved in the answer to the query referred to.

Now since the subject matter of the query engages the Book, the Word of God, and if it were I to propose an answer, I would, therefore, with absolute simplicity of mind, first of all permit the Book to state its claims. In other words, "What does the Word of God say about itself?" This would only be sound procedure, relevant to all the issues, and judicially fair before all groups; and certainly could never involve me in any embarrassment as a finding judiciary.

The Book presents itself with very outspoken and peculiar claims. It literally claims to be a revelation from God to man, of man's beginning, state and ending, duty and attitude toward God. And whatever may be the final achievements as claimed for evolution the Book claims an overmastery beyond all - "enduring forever."

Moreover, the Book claims that man stood and does stand greatly in need of this revelation. "That it is not in man that walketh to direct his steps." And raises the question, "Who by searching can find out God?" and openly declares that "the world by wisdom knew not God." And furthermore, that man's present and continued happiness depends wholly upon his attitude toward this Book.

The only other question remaining is: "Are these claims true?" With that question, as a group, we have in the present discussion but little to do. We have been committed to its affirmative sway for centuries. The story of the race can not be told without first telling that fact. As a people our feet are already in the path, way beaten deep and hard by the travel of the wisest and best of all the ages. Our own church fathers more than two and a quarter centuries ago turned about faced the challenge of all conflicting claims and committed their course to the acceptance of the entire claims of the Book with whatever might be consequential thereto. "Our time honored" attitude in creedal affairs is a whole and impartial committal to the outspoken claims of the Book and the immediate rejection of all seeming conflicting claims or assurances. This is our heritage.

And so a plowman's answer, if I be the plowman, would be simple and direct, something like the following: we believe the Bible to be the verbally inspired and infallible word of God, the ground of hope for the race, and our only rule of faith and practice. We that every belief that does not embrace all its teachings is either false or incomplete; and that every system of philosophy that is contrary to its teaching and declarations is altogether incorrect and not to be received; that every act that it plainly or by just and fair implication condemns is wrong and to be openly repudiated.

This may seem to be a little ancient. Perhaps it is even hoary with antiquity. But it is the way I understand the Christ who died for me, and who said, "I am the way, the truth and the life."

Covina, Calif.

The American Standard Bible

BY J. HUGH HECKMAN

For nearly three centuries the King James Authorized Version of the Bible held almost undisputed sway as the supreme translation of the English-speaking world. It was the product of a group of Church of England scholars who at the bidding of King James I proceeded to publish their revision in 1611. They leaned heavily upon preceding private translations, especially that of William Tyndale in 1525. This means that they retained a great deal of English which was in use a century before their time. The Authorized Version was a master-achievement in its day and will always remain a classic of English literature. However, it was compelled to win its favor against the severe criticism of those with whom previous English Bibles had been popular. Of the King James translation one distinguished British scholar declared that he "would rather be torn asunder by wild horses than allow such a version to be imposed upon the church." Its experience in this respect has been paralleled by that of every new version.

Between 1611 and 1881 nearly a hundred private translations of the Bible, especially of the New Testament, appeared in England and America. Reasons for this interest in revision are easy to discover. The antiquated language of the Authorized Version was not representative of current English. Within twenty years after the publication of that volume there began a discovery of ancient manuscripts of the Bible in Hebrew and Greek which were wholly unknown to the King James revisers. These interesting and important finds in old convents, libraries, and excavations have continued until today not less than one thousand manuscripts in whole or part have been recovered. In addition to this the knowledge of Greek has multiplied manifold during the centuries.

The American Standard Version traces its lineage to English interest in Bible revision which generated a movement among Episcopalian bishops in 1870. American scholars of several Protestant communions were invited to join a similar group of British scholars in the common labor of Bible revision. The result was the appearance of the English Standard Revision of the New Testament in 1881 and the Old Testament in 1885. During the course of the work many suggestions made by the Americans were not included in the English text. The American committees remained intact and in 1901 published the American Standard Version which contained many improvements over the English edition. This American translation has commended itself particularly to educational groups in the United States. Its reception by people in general has been slow for several reasons.

The long-continued dominance of the King James Version has made many Bible readers feel a reverent finality about it which does not take kindly to innovation. It is an instance where familiarity and custom develop the attitude of aversion to change and remonstrates against the new by asserting that "the old is good." Then there is the sincere distrust of new Bible revisions on the score of fear that faith will be unsettled by an unfamiliar rendering of the sacred text. This is often due to the fact many do not understand that all our Bibles are versions and translations, and that the original Hebrew and Greek manuscripts are not known to exist. Furthermore it is significant to know that in all translations not one vital Christian doctrine has ever been affected.

The writer's experience as a teacher of the Bible has led him to two definite objectives in dealing with Bible students. The first is to develop a friendly and sympathetic attitude toward the Bible. The second is to impart accurate and intelligent information about its contents and history. Most students in the classroom appear with the King James Version. One of their constant difficulties is to deal with obscure and antiquated phraseology. I am convinced that most of the Bible information we possess comes by word of mouth from mothers and ministers and teachers. There is a minimum of first hand intelligence. Students come from our most conservative Christian homes with only a scattered Bible knowledge. They are often not interested in anything but a few familiar passages which have tender associations. Apart from these the Bible is a closed Book. They love it but they do not know it.

With the happiest of results in developing interest in Bible study it is my constant habit to call attention to the superiority of the American Standard Version. Because it is more understandable it is a step forward in Bible appreciation. There will be improvements made upon it in the future, but at present I call attention to its excellence over the King James Authorized Version in these several respects:

The American Standard uses English that we understand. What good reason is there for the retention of words and phrases which have changed meaning during the centuries? The American Standard is a more faithful rendering of the sense of Scripture as revealed in the majority of Hebrew and Greek manuscripts discovered since the King James translation. The American Standard corrects much of the illogical verse and chapter divisions of former versions. This is not as complete as it should be, but is a great improvement.

My advice is that all earnest Bible students should acquaint themselves with the American Standard Version. Especially does this apply to young people who are our Bible teachers of tomorrow. I very much approve the use of the Revised Version in our Sunday-school literature. All thorough Sunday-school students prepare their lessons with the Bible before them. If they have the Authorized Version they have the advantage of both texts. Others who do not use the Bible ought to have the best text available in their lesson helps. As those who love the Bible for its message and meaning and who believe that its vitality and inspiration are enhanced by the most accurate and faithful translation possible we are willing to subject the treasures of Sacred Scripture to the most prayerful and careful inquiry which honest minds and hearts can give it.

McPherson, Kans.

Jerusalem Conference Not Rushed

BY I. N. H. BEAHM

There is no indication of *hurry* at that great initial conference of the apostolic church in the holy city. The aim and business of this outstanding council was the peace and welfare of the local church and Antioch through deliberation about this question.

The church had been seriously threatened by and through "no small dissension and disputation." They determined to seek wisdom from a higher and wider source.

"And when there had been much disputing," the end was not yet. For "Peter rose up." Then "Barnabas and Paul declared." "And after they had held their peace, James answered."

They gave a four-pointed answer to the single query of circumcision. Then they mightily and gloriously safeguarded their decision through the returning delegates, Barnabas and Paul. "And they wrote letters." They sent chosen men unto Antioch, "Judas and Silas . . . exhorted the brethren with many words, and confirmed them." The Jerusalem conference was thus transformed to the Antioch church with the "multitude together." All this time and work were richly worth while.

A divided people continued in deliberation till they became a unit. Individualities and individual differences were eliminated by proper discussion and the Holy Ghost got the lead. "For it seemed good unto the Holy Ghost and to us."

Then why hurry? Why set the time to get through —in three days or two days or even one day, and tell the Moderator to complete the work? No patient should set the time to get well.

We dare not set the time when the Holy Ghost will give us the answer. The apostles and elders deliberated till the Holy Ghost answer came. They did not even refer it to a committee nor yet to a special board as a great clearing house. They stayed in session till the Holy Ghost got the lead and gave the answer that made the meeting a unit.

But a few days ago the United States senate had a ten-day discussion over a single person for a particular high duty. Why should the spirit of going home seize God's people to urge them to wind up in a hurry? Such can not be the attitude of a deliberative assembly. Yet it would be folly to prolong when the assembly already seems a unit.

Caring for a local church as the Jerusalem conference did is a fine Christian art, and "art is long," said the poet. The Jerusalem conference was a great business meeting for the peace of the church. Let no one therefore seek to sandwich our great conference between some minor things, nor to relegate it to some remote corner of interest.

The conference is the big thing of our Annual Meeting. Give it time. Keep it the climax. Stay on the task till the Holy Spirit gains the decided ascendency and let us give him "the right of eminent domain," excepting sickness, accident, or death, all delegates should remain cheerfully and faithfully to a calm and reverent close.

Nokesville, Va.

Church Statistics and Doctrinal Teaching

BY J. H. MOORE

Figures are said to make dull reading, and yet they sometimes become wonderfully instructive. This is true when applied to finance, science and sometimes to religion. It is with the latter this article is concerned.

For years Dr. H. K. Carroll has been furnishing the reading public with statistics of the churches in the United States, and his reports as they are given out in April of each year have become authority. They show the number of religious bodies in the United States, Christian, Jewish, pagan, etc., along with the number of ministers, churches and communicants for each general body and their separate divisions. There also appears a loss and gain department. This department furnishes occasion for some special study and enables each church to see itself where figures place it. The report for 1929 is now before us, and we shall take a careful look at the parts that especially interest us.

Taking the religious bodies as a whole and their numerical strength foots up to 50,006,566 or 300,419 more than for the year 1928. This means the net gain for the year. This is in sharp contrast with the gain for the year previous, which was 1,111,984. Why this remarkable drop? For the present we leave it to others to answer. However, passing over the report we observe that the Methodists, sixteen bodies, the largest Protestant denomination in the United States, 9,162,280, sustained a loss of 2,440. Not a great loss, of course, but a loss all the same. To their credit they have 44,927 ministers and 62,285 congregations, and yet this loss. They also sustain a loss of 902 ministers and 785 churches. With them it is a loss all along the line.

In the way of membership the Baptists, fifteen bodies, come next, numbering 9,141,856. Their enrollment shows 56,278 ministers and 61,691 churches. Their net gain for the year was 53,333. Along with the Baptists we class the Disciples, two bodies, with a membership of 2,006,959, being a gain of 34,553 for the year. They have 9,890 ministers and 14,625 churches. It will be observed that more than 4,000 of their churches are without preachers, or more probably more than 4,000 of their preachers are serving two or more congregations. They as well as the Baptists and Methodists are experts at this way of taking care of the weaker congregations.

Of the Catholics there are three bodies, numbering 17,299,147, by far the largest group in this country. Their membership does not result from conversions, but from births, all being born into Catholic families

(Continued on Page 346)

Why Support the Church?

BY PAUL B. STUDEBAKER

First Half

THE church is a living institution because it is constantly giving. Like our parents, it gives more to us than we can ever possibly give back. Neither does it want back in a material way the equivalent of what it gives spiritually. The Dead Sea is dead because it is always receiving but giving nothing out. Other seas are full of living creatures because they are not only constantly receiving fresh supplies, but are giving out. The church will not die if it continues to give and serve the world. History reveals the fact that the church has experienced its weakest times when it was giving its least.

What are some of the things which the church has to offer which should command our respect and support?

First of all, it has to offer systematic instruction for Bible study. There is no need for so much ignorance about the simple facts of the Bible, where we have so many agencies in the church to teach its truth. The Sunday-school, the prayer meeting, the young people's department, and the Christian Workers' Meeting are all so organized as to teach the scriptures in a systematic way. I am well aware of the fact that trained teachers are scarce, and that this is a matter over which we should be much concerned; but it is not the greatest reason for our ignorance. It is in the fact that folks do not apply themselves. They consider it of too little importance. A Home Department worker was trying to interest a shut-in for membership. She presented the advantages of Bible study. Imagine her consternation, when the shut-in replied: "Well, I always thought the least known about the Bible, the least accountable for." Farm papers, cook books, fashion plates, latest model cars and radios are studied until we can talk fluently about them; but we can be so strangely quiet on spiritual things.

The church gives to us inspiration and experience through worship. This is just as important, if not more so than knowledge. The soul must have this experience if it is to live. The body can not live without food, nor the plant without the sun. So it is just as necessary for the soul to be fed in the warm sunlight of real worship. Too often we consider the worship program as a mere preliminary exercise, as just a way to take up a little time. But it ought to be made just as vital as any part of the service, and the worshiper ought to consider it so. If we really commune with God during this period, it is well worth our while to come to the service.

The church affords us Christian fellowship. Where could we go to find fellowship such as that we make through our church relationship? In times of sorrow, who is there to comfort? Most of all it is your Christian friends. If you are in need, who stands ready to help? Who but your Christian friends? Where do you find greatest pleasure? It is through Christian fellowship.

The church places in our hands the opportunity for service in the best causes of the world. There are many sad people in the U. S. today because they invested in the stock market and lost. Some lost all their savings. There is no need to fear such losses when we invest in the church. Such investments are bound to bring joy and satisfaction. Think of building a church, not only the material church, but the organization which shall live and mold the character of the coming generations! The support of the church gives opportunity to help in the great missionary work of the world: establishing missions, building churches, hospitals, orphanages, and doing many things to lift the burden of suffering humanity. It gives the opportunity of helping young people receive Christian education which is so much needed in this day of readjustment. In talking with a physician recently, who is sending his daughter to one of our colleges, he said: "The thing I like about your college is, that there as much emphasis is laid on the moral and spiritual training as on the secular." In the opinion of this good physician, spiritual training was just as important as secular, if not more so. It is the church that affords us the opportunity to do things like that. In what other organization could one do so much?

Nappanee, Ind.

Gratitude

BY C. H. SHAMBERGER

TEN years ago the General Christian Workers' Board asked me to become its first Secretary. It was not difficult to refuse such a request. I had comparatively little confidence in the organization as it existed and had no desire to contribute toward its perpetuation. But when the Chairman of the Board explained that they hoped to do something significant for the youth of the church I agreed to study the question for one year. That year has extended almost into a decade and every year of the ten has been filled with the joys that accompany a developing enterprise. I can not think of any other place where ten such happy years could have been spent.

The satisfactions of the work have been many and varied. Basic in all of them has been the response of those for whom the program has been built. Youth have felt that from 1920 on the church has increasingly believed in them. And with that growing consciousness there has always been a corresponding eagerness to assume responsibilities making for the ongoing program of the church. It has been my privilege to work with them in local churches, in Districts and in camps and conferences. They are a select group and any contact with them makes life more worth living.

Closely associated with young people are those who either in the logic of their positions or in their innate abilities work hand in hand with them. There are a few exceptions, but in almost any case when young people are active there are sympathetic adult counselors who are continually working with them. Much of my time has been spent with such people. They are pastors, teachers, missionaries, and many good people who have no official titles. Perhaps the leaders in camps represent the finest illustration of this type of fellowship, but that is simply because a group of them are at a given place for five or ten days. They have all enriched life for me.

The work has brought me into association with the splendid company of men and women who work for and with youth in other churches and in interdenominational offices. Experience with them has made available to our own youth the best that others have discovered. It has also afforded opportunity for sharing in the creative enterprises for the youth of all Christian churches. I would have been infinitely poorer without this fellowship.

There has been the satisfaction of seeing the church become enthusiastic about youth. Many of the most ardent champions of young people today are men and women who ten years ago were afraid that the church would either lose most of the young people, or that they would ruin the church if they stayed in it and were given recognition. There has come to me the joys which come to one who blazes new trails. Not all in the youth program has been new but much of it has. Things new call for creative effort and experimentation. Many phases of the program are well past the experimental stage. They bear the marks of permanency. And yet one would be blind who would think for a moment that a young people's program becomes a finished thing. There is always necessity for change. New trends call for new methods.

Perhaps one of the greatest reasons for my changing positions is the conviction that he who begins a good work can easily stay at it beyond the time that is best for the cause. One of the greatest satisfactions at the moment is the belief that the new Director of Young People's Work will bring to the program worth while elements which have not yet come to it. From the beginning of the movement he has been a participant and a determining factor in its trends.

As a student in college I planned to be a foreign missionary or a pastor. I never dared to believe that it would be my privilege to work with the youth of the church. I shall not cease to be grateful for the opportunity which has been mine.

Elgin, Ill.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

A CERTAIN young lady was a high school teacher. She had had good home and Sunday-school training, so when she left the home community she decided to tithe and help the church. When some money had accumulated, she offered to buy new song books for the church. She still teaches and does her bits of brotherliness when good causes need money.

Larned, Kans.

Is Prohibition Worth Keeping?

BY RUFUS D. BOWMAN

THIS is the question before the American people today. How are we going to answer it? Our influence and teachings will help answer this question one way or another.

I. In the first place, prohibition is worth keeping because it is right. Temperance is a Biblical teaching. It is emphasized in both the Old Testament and the New. It is a principle of righteousness. It is an ideal by which to control conduct. If temperance is right, if it is a Biblical principle, it deserves our intensive teaching.

But you say that we can not make people good by law. Nevertheless, we can legislate morally. The Eighteenth Amendment is a moral reform for the purpose of protecting and promoting the welfare of the people. While laws do not of themselves make people good, moral legislation helps to protect and conserve human welfare. Laws have been invoked many times in an effort to improve the environment. It is not only legitimate but desirable for the law to undertake to remove temptation.

II. In the second place, prohibition is worth keeping because the welfare of the American youth demands it. There are over 53,000,000 boys and girls in our country under 19. They challenge us to provide an environment which will place the maximum of opportunities and the minimum of pitfalls to useful and successful careers. Vastly more of these young people are growing up in comfortable homes and finding their way to college than before prohibition. We know that other economic factors deserve part of the credit, but certainly the taking away of the saloon from the public corner has given many a child a sober father with an income with which to provide for his family. Dr. Daniel A. Poling, that great worker with young people, says: "My observation from contacts with youth in student forums all across the country is that there is less drinking among young people than among the older generation, and less drinking among youth today than at any other time during the last eight years. . . . Results of the recent wet polls of eastern universities are not all convincing as to the extent of this drinking. The poll was taken in such a way that any student who had touched liquor even once, if he voted at all, had to list himself as a drinker. The dean of one eastern university which was listed as hopelessly wet told me that in four years he has not seen a single student under the influence of liquor. In contrast to the student newspaper poll a query to the presidents of 38 state universities and other large institutions of learning brought 32 replies to the effect that student drinking is not general and has decreased since prohibition, while only one said it had increased."

There is more freedom and frankness among our young people than formerly, but there is also a quicker response to sane ethics and personal efficiency. They know that the greatest efficiency in athletics demands abstaining from tobacco and liquor. They realize that if temperance is necessary in athletics, it is essential to a successful career in life. They respond quickly to the appeal to be clean and strong and efficient. Young people are patriotic and when it is rightly presented, they will respond to the support of a law which makes for the well-being of society.

The welfare of the American youth demands a return to the educational method. Too long have we relied upon the force of legislation. Only as we teach our young people temperance ideals and show them that the Eighteenth Amendment is a great moral reform will we insure their sobriety and support of prohibition measures.

III. In the third place, prohibition is worth keeping because there is less drunkenness and a decreased flow of liquor since the Eighteenth Amendment was enacted.

Judge Harry Olson of Chicago, Chief Justice of the Municipal Court, states that the volume of arrests for drunkenness in Chicago is a great deal less since prohibition. According to Judge Olson, liquor is still a factor, but a minor factor in provoking crime in Chicago. He states that there is less liquor in circulation in Chicago than in the days of legalized sale.

Police department figures for nine of the larger eastern cities show a drop in the number of arrests for drunkenness for the last decade as compared with the previous ten years. This makes no allowance for increase in population which is considerable in some cities. Prof. Irving Fisher of Yale University found that in 49 cities in three states, 34.69 per cent followed a stricter policy in arrests for intoxication, 6.12 per cent of cities had a decreased strictness, and 59.18 per cent followed the same policy. Information from police officials of 41 of the large cities in our country reveals that arrests from drunkenness have decreased even in the face of a stricter policy in arrests and an increased population. Prohibition is worth keeping because there is less drunkenness and a decreased flow of strong drinks.

Since prohibition is right, is essential for the highest welfare of our young people, and is decreasing the flow of intoxicating liquors, we must conclude that it is worth keeping. Our duty is so to teach it as to guarantee its perpetuity.

Elgin, Ill.

New Women's Work Program of the First District of Virginia

BY MRS. C. A. LAYMAN

During the past few months the women of the First District of Virginia have passed through a most interesting experience. For some time we have felt that our Aid program was hardly adequate to our service needs and opportunities. There was a general feeling that the time had come for an expansion and improvement of our women's activities. Before making any change we decided to study the whole situation as thoroughly as possible. We began by having Mrs. Ross D. Murphy of Philadelphia give us a week of special lectures on the various aspects of women's work in our Brotherhood. These lectures were largely attended by the leaders of the District, who in turn carried the information back to their home churches.

Next a special council of promotion consisting of seven women was appointed, and to it was delegated the responsibility of working out plans, policies and objectives for such new type of program as might seem advisable. Bro. Walter M. Kahle, our District field worker, whose efforts are untiring, met with us each time and gave us much information. The plans were then submitted to the women of the District at the April District Meeting.

At our recent business session the new program was presented and approved and a complete corps of officers was elected. The new program will be known as the Women's Work instead of the Aid Society. The officers are designated as the District Council of Women's Work.

Under the new plan we have arranged for four departments: aid, missionary, home enrichment, and women's Bible class—each department in charge of a special director. Our council is composed of the following members: Mrs. Earl M. Bowman, chairman; Mrs. Levi Garst, associate chairman; Mrs. C. A. Layman, secretary-treasurer; Mrs. E. F. Sherfy, director of aid department; Mrs. P. E. Faw, director of missionary department; Mrs. Roy Hoover, director of home enrichment department; and Mrs. L. C. Moomaw, director of women's Bible class department.

Some of our churches are already operating all of these departments, others will arrange for a simpler type of program but all are agreed that every woman in the District shall coöperate in an effort to render the most complete service possible.

Our departmental objectives may be briefly stated as follows:

The aid department will center its efforts in sewing, serving meals, sales, helping the poor, improving the church and parsonage equipment and all such other service as the word aid might suggest.

The missionary department will bend its efforts toward mission study, missionary needs of our District, our Brotherhood, and the world. It will secure and distribute literature, give missionary programs and pageants.

The home enrichment department will be responsible for a study of the spiritual needs of our homes. It will secure and distribute helpful literature. It will encourage sermons, inspiring lectures, good pageants, helpful pictures, worthy magazines and otherwise bend its energies toward helping every mother function in her home as God and the church have a right to expect.

The Bible class department will seek to enlist the various women's Bible classes of the District to support the complete program of the Women's Work. It will endeavor to unify these local class activities through appropriate class studies, and through coöperation with other church activities. It will seek to eliminate duplication and will strive to make the activities of this department a real asset to the local church as well as the District.

Troutville, Va.

The Gospel of Jesus Christ

BY SUSAE (BAKER) HUNTSMAN

Most people are ashamed of the gospel of Christ. The *wise* are ashamed of it because it calls men to believe and not to argue. The *great* are ashamed of it because it brings all into one body. The *rich* are ashamed of it because it is to be had without money and without price. The *gay* are ashamed of it because they fear it will destroy their mirth. And so the gospel which is the good news of the glorious Son of God having come into the world to save lost sinners is despised, uncared for—men are ashamed of it. Who are not ashamed of it? A little company, those whose hearts the Spirit of God has touched. They were once like the world and of it; but he awakened them to see their sin and misery and that Christ alone was their refuge. They have felt in their own experience that the gospel is the power of God unto salvation, to the Jew first, and also to the Greek.

For what purpose did Jesus Christ come into the world? Again comes the answer: "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners. And there is no other way by which men can be saved! There is none other name under heaven given among men whereby we must be saved. If Christ came into the world to save sinners, then we must know who the sinners are. And again the answer is found in the word of God: "All have sinned and come short of the glory of God"; "There is none righteous, no, not one."

Jesus Christ is the "rock" Foundation of the church and our purpose in the world is to do our part in completing the church; the business of the church then is to win souls. Our Lord came "to seek and to save the lost" and he leaves us here to represent him in the greatest business in the world. Not one is excused, but every believer is exhorted to be busy in the business established by our Lord.

Mr. Blackstone, the author of "Jesus Is Coming," was asked a few years since if he was still looking for the Lord; and quick as a flash he gave this answer: "I'm looking for the Lord every day, but I'm hustling to get the chores done before he gets here."

The Lord did not reveal the truth of his coming for the church, as a pillow to sleep on, but he set before us the glorious hope as an inspiration to better service. The day of grace may soon close, therefore our heart's cry to God should be for men and women who are lost in the darkness of sin. The church of today is looking for *better* methods; God is looking for *better* men. "There was a man [not a method or an organization] sent from God whose name was John." The glory and efficiency of the gospel is staked on the men who proclaim it. In this age of machinery we are apt to forget this. What the church of today needs is not more machinery or better; not new organizations or more methods; but men whom the Holy Spirit can use. The Holy Spirit does not flow through methods, but through men. He does not-*come* on machinery, but on men. He does not anoint plans, but men.

Yes, soul-saving is the great business of the church. How is this to be done? It can not be done by trying to "make the world better." Christ did not try to do that. He *died* to save men out of the world. You can not save sinners by building better homes for them or by changing their environment. You can make them more prosperous, more comfortable perhaps. But you may give them all the wisdom of the world without changing their natures one iota. They were born with their feet toward the door of the pit, and unless they repent there is no hope for them. Expensive buildings, elegant surroundings, educated ministry, elaborate music, enlightened members, endowed financial support—may all only add to the severity of God's judgment if there is a lukewarm condition concerning the salvation of the lost. For it is written, "So, then, because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth." Men and women, boys and girls are dying today without Christ. Many of them think no one cares for their souls. Have we been doing our duty? May God help us to confess our sin of neglect and pray for grace and guidance, to win at least some to Christ. "He that winneth souls is wise." Again, we think of the beautiful promise of Dan. 12:3: "They that turn many to righteousness shall shine as the stars forever and ever."

So few have a vision of a lost world, so few serve God because of love. Many get the idea that when they serve the Lord they will be abundantly blessed in material things. They think they will never lack for conveniences, for food and for shelter. But if we get our eyes on the prize we will suffer for Christ in order to gather precious souls and thus obtain our heavenly inheritance. Because of the blindness of so many of us, souls are going the broad road to ruin. We are setting no example of self-denial or suffering for others and therefore the gospel is not scattered to all parts of the earth. Let us remember the words of Paul: "I beseech you, therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice" (Rom. 12:1). Again that great apostle says, "As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter" (Rom. 8:36). The best of God's saints must bear the cross. Perhaps the Lord gave you at first a smooth and unclouded path because you were weak and timid; but now that you are stronger in the spiritual life, you must enter upon the riper and rougher experiences of God's full grown children. We need winds and tempests to exercise our faith, to tear off the rotten bough of self-dependence and to root us more firmly in Christ.

God can work wonders if he can get a suitable man. The preacher must be a man of prayer, which is his mightiest weapon. No learning can make up for the failure to pray. Satan dreads nothing so much as prayer. The coming of our Lord Jesus has been postponed by a prayerless church. The one concern of the devil is to keep the saints from praying. He fears nothing from prayerless studies, prayerless work, prayerless religion. He laughs at our toil, mocks at our wisdom but trembles when we pray. If we want to see mighty wonders of divine grace and power wrought in the place of weakness, failure and disappointment, let the whole church answer God's challenge of Jer. 33:3: "Call unto me and I will answer thee, and show thee great and mighty things, which thou knowest not."

"An experienced minister was once asked, 'What would you do if you were just a lay member of the

(Continued on Page 348)

PASTOR AND PEOPLE

Closed Gates

BY MARY P. ELLENBERGER

Once upon a time, though it is hard to believe it, Old Prince was a strong, beautiful and proud young horse just ready to be broken. "Sound as a dollar," said they who knew him best. And how splendid were his bright bay coat and flowing mane, while his white front feet which flashed as he frolicked over the broad pasture land, added much to his beauty in the eyes of his young master. Strong, sturdy and true, he promised to be a valuable young animal, an all-around useful horse when properly broken in and trained.

His kind and noble disposition made the task of breaking him a real pleasure. With his unusual intelligence, he "took to learning" and became a very wise horse. He worked as he had played, with a simple earnestness and joy.

Through the week he worked faithfully in the field, was always ready for his meals and for his turn at the big, cool watering trough. On Saturday at noon he gratefully stood for an extra currying and brushing, and with the air of a boy on a holiday. With shining coat and head held high, he stepped proudly off drawing to town the family phaeton laden with the week's marketing.

What pleasure he may have had visiting with the neighbor horses tied near him along the hitch rack by the Court House we could not know, but surely he enjoyed the association in his own big and generous way.

On Sundays Prince helped to escort the family to church. It mattered not what the program might be, he was sure to be included in the arrangements. He worked on "either side" or anywhere, his fine spirit always added pleasure to any trip. He was gentle, kind, and noble, an all-around family horse, one of man's best animal friends.

Years sped rapidly by. There were times when Prince, harnessed to the family carriage, not understanding why, yet in his own way feeling a consciousness of something gone wrong, stepped sedately along in company with a long line of equipages towards the old church yard. There first one and then another of the family he served were laid to rest, as well as members from neighboring homes.

The frost began to gather about his lips; sunken places above his kind old eyes grew deeper; he moved slowly, for rheumatism as well as the passing years had affected his joints; but still he did the best he could in the duties assigned him, fulfilling them in his loving, faithful way.

Finally the remnant of the family that remained left the old home, moving two hundred miles away. Old Prince went along, helping to haul the machinery to the new home. The long journey was hard on him for the infirmities of age were upon him; yet although his was the last wagon to arrive at the new home, he brought it in without accident.

In the new home farming methods were different, and economy in feed stuff had to be practiced; there were too many horses for one thing, so Old Prince, faithful friend, tried and trusted, hero of many a hard won crop, was relieved of his long worn harness, led through the gate and turned out to shift for himself. He was expected to make his living as best he could on the borders of the highway. When evening came he would go to the gate and stand patiently awaiting the one who had opened gates for him for so many years. He wanted to feel the hearty slap on his unbrushed shoulder, he longed to hear the jovial voice say, "Hey Old Prince, here you are you old buddy," but he waited in vain, not knowing that the loved voice and hand were silenced forever. With dim eyes he saw the twinkling lights of home in dining room and kitchen; and moving like giant fireflies around the barn and sheds, he heard the gentle grateful whinny of the horses younger than he as they fell to their evening rations. Patiently, sadly he waited for some sign that he was not forgotten; the evening shadows grew heavier and merged into an all encompassing canopy of darkness studded with stars; all movement ceased about the home plant. The inmates were asleep, hearts and minds at peace. Old Prince was alone and forgotten.

Night after night this experience was repeated; loyal, patient and faithful old friend, he could not understand. He had served his masters long and faithfully; why—O why, was the gate closed? Why was he shut out from his all?

At last, one evening he lifted his eyes milky with the dimness of age. He sniffed the breeze that came from the direction of his old home, a breath that seemed to bring a message for him, and turning in his gentle intelligent manner he started back over the trail that led to that home. He traveled slowly and carefully for his sight was fast failing. He was now a ragged, unkept vagabond of a horse, grazing as he went, drinking at creeks and streams, but never hesitating. There was no turning back after he had made the turn towards home—his last effort to regain his place in the scheme of things.

Many weary days passed ere he reached the old, familiar grounds. His feeble step quickened, he sniffed the sweet autumn air. What seemed to be his last ounce of strength was spent to reach the gate.

It was closed. In his dull horse mind he wondered if the gates were always closed in this newer, later day. He kept close to the gate, whinnying softly once in a while, grazing a bit here and there by the roadside as had become his custom. With great suffering he managed to get to the little branch for an occasional drink; he sought shelter from the chill night winds wherever he could find it, until at last the neighbors found him where he had fallen, starved and exhausted, just outside the gate—*the closed gate.*

He had gone to the happy hunting ground and let us hope he found the gate open.

There were unlovely things said about the family who had made so poor a return for the long, faithful service of Old Prince. And although the criticism was harsh, was it not just? Their profession of Christianity was called into question; for, "The righteous man is merciful to his beast," they said. And who among us can think well of a farmer who can so ungratefully forget past favors even from a horse as to turn him out to pasture "where there ain't no grass"? For Old Prince had been turned out into the unfriendly highway, obliged to drink at the occasional fountain or stream. He had been forced to seek precarious shelter, forgotten. Such as he are turned out lest by their dim sightedness and their slow awkwardness they get in the way of those who are young and spry.

Man learns great lessons from various and peculiar sources. The great Master Teacher used the common things of life with which to teach great principles. Let us learn of him and have a care. Remember the story of Old Prince which is a true story, one that came under my observation in early life. Let us treat with love, tenderness and reverence our old ministers, the Lord's anointed. From such we have received spiritual gifts at great sacrifice. These are the men, who by their sacrifices, prayers and unceasing labor, have with God's help builded the church which we enjoy.

They gave to the church their joyous youth, the strength of their young manhood, the richness of the experience and study of their mature years. They are now a benediction to the Brotherhood, bearing as they do the encroachments and infirmities of old age with Christian fortitude and forbearance. God called them to his service; he and he alone knows when and how that work is to be finished. Jesus said, "Feed my sheep." So let them be well fed physically and spiritually in their dear last days.

No higher praise can be paid a church than this: She never neglects to secure the happiness and comfort of those who have served her, when old age with its loneliness, infirmities and disability has overtaken them.

May "The Lights of Home" shine brightly and comfortingly for his servants in their last days, with no *closed gates* between.

West Point, Nebr.

The Gist of the Sermon

BY D. W. KURTZ

The Work of the Layman

The foundation of Protestantism is the "universal priesthood of all believers." This was the basis of the theology of Luther, regarding the church. The layman came into his own. The former idea was that the hierarchy alone had authority, which was given them by virtue of their ordination, and a particular holiness or sanctity was associated with officialdom. The true Protestant idea is the opposite. The ministry of the church is chosen for service, the ordination is for power to render that service, the training of the ministry is to fit men for efficient service as experts, but all men are directly responsible to God, and all talents properly used are recognized by the Father, and the layman is as honorable before God as the minister.

Protestantism is essentially democratic. If it is not democratic, it is only partially Protestant. But democracy in the church, as well as in the nation, must pay a big price for its freedom. It will not be efficient unless the layman is intelligent, loyal, and sacrificial. In an autocracy there is need for only a few experts, who do all the planning, and the masses simply obey the orders from above. It is the military idea, with the big general giving commands which the common soldier is to obey without any knowledge as to ends and means of endeavor. In a democracy the common man must know the object, the ends, the ways, and means, for he must vote, and plan, and help create the project. He shares the responsibilities of carrying them out. Just as a political democracy rests upon intelligence, morality, and public spirit, so the Protestant church rests upon the intelligence of its members in the Bible, the righteousness of its members to rightly represent its cause, and the loyalty and service of its members, in the spirit of love for the kingdom, or the Protestant church will decline and fail. The Protestant layman must be efficient or the cause will fail. This freedom costs the price of responsibility.

The laymen's movement in the church is to get the laymen to enter into their heritage of freedom, and to get them to assume the responsibilities of this freedom. The laymen are now on the various Boards of the church, helping to make her policies, and they must assume the burdens of the church in a much fuller measure. As teachers of religion we need many more to train themselves for the service of religious education.

As home-makers, the laymen must take religion far more seriously as the basis for meeting the problems of this day. As bearers of the financial burden, they are practically the only ones to do that; they must help to plan the promotion work, and then in the true spirit of democracy, carry out their own problems. The financial burden includes the local budget, the District budgets, the Seminary and College budgets, and the Missionary or Conference budgets. All of these would be easily met if there were more tithers. The laymen must think this problem through. As a Protestant, he has the right to determine what the program of the church shall be, and he must support the program or the whole cause will fail.

The layman must study his Bible, for he is a teacher. He must think and plan church government. He must serve with loyalty.

Long Beach, Calif.

A Child's Thoughts

BY JULIA GRAYDON

A little child whose mother I know said one day in her mother's hearing, "In heaven there are God and Jesus and Mary, and Mary cares for the children."

She had heard about heaven and knew there were many children there, children so little that they could not go alone, and therefore she quickly thought of the mother of our Lord as mothering them all.

This was only a child's thought, but it shows a faith in the hereafter, and also a trust in a loving mother whom they too must have in that "land that is fairer than day."

Harrisburg, Pa.

HOME AND FAMILY

Jeannette

BY MILDRED ALLEN JEFFERY

Patiently Jeannette mends lace
Sitting near the fireplace
In a stately Windsor chair,
Searching out with anxious care
Every torn and fragile place
In the dainty silken lace
With such skill the pattern's trend
Falls unbroken to the end.

At her feet my broken heart
Finds no solace in her art.

Hawthorne, Calif.

"Red" Bill Helps

BY CHESTER E. SHULER

THE day had arrived on which the Bennington sale was to be held, and from miles around the old homestead there came prospective buyers traveling by automobile, in horse-drawn vehicles and a few on foot. A sale in the community was always an event certain to attract a large crowd; and when "Red" Bill Harkins, the popular though hard-boiled auctioneer, was to preside it always meant an added attraction and an increased crowd of customers. Sam Bennington, who was to settle up the estate, had hired Bill for this very reason; for anything which seemed likely to swell the grand total of the sale's receipts would be a feather in Sam's cap, since some of the heirs had already accused him of being too lenient in certain business dealings where Sam had "let his heart run away with his head," as several had put it.

"Sam's too chicken-hearted to settle up this estate," once declared Henrietta Jenson—who had married into the Bennington family and was interested chiefly in what she got out of it. "I shouldn't put it past Sam to *give* some of that furniture an' stuff to some o' the poor relatives—like Aunt Lizzie, for instance."

Sam, who was of a kindly nature, determined nevertheless that this accusation could not truthfully be brought against him, and issued orders that nothing about the old homestead should be given to anyone unless purchased in the regular manner at the sale. Inwardly, Sam longed mightily to give the very best of the furniture to dear old Aunt Lizzie who had been so kind to all the Benningtons in bygone days—days which seemed forgotten by most of them now, however. For recent years of widowhood had reduced Aunt Lizzie's earthly store to fragments, and only by dint of hard labor and "day's work" had she been able to keep things going.

And so it happened that when "Red" Bill mounted the auction block and announced the terms of the sale, a pale, sad-faced woman, in faded gown stood in the audience. Many of the spectators, who recognized her as Aunt Lizzie Bennington, noted the wistful glances which followed many of the old heirlooms as they were "knocked off" to the highest bidder.

But Aunt Lizzie offered no bid for anything. Nor did she stand with the other members of the family. She seemed pitifully alone in the world to many who saw her standing thus.

The auctioneer finally came to a lot of plain and somewhat worn furniture. This, although not known to many of the strangers present, had been lent to Aunt Lizzie, years before, by a kindly relative; but now it had been reclaimed and put up for sale—to satisfy Henrietta Jenson and other relatives of her ilk.

One by one the articles were sold—the old bureau to one, the easy rocker to another, the bedstead to a third. Finally, the auctioneer hauled out a child's high chair. It was old and rickety, and as "Red" Bill held it aloft everybody laughed—everybody except the pale-faced woman.

"Red" Bill saw it—and "Red" Bill understood; understood in a way none present would have given him credit for doing. Suddenly his loud boisterous voice seemed to soften and he had difficulty in speaking. A lump seemed to come up into his throat. For "Red" Bill remembered a little high chair back in his home, and how it had once filled his life with sunshine; but it was empty now—the baby laugh, the two little hands that were once held out to greet papa from that high chair, were gone forever. Bill saw Aunt Lizzie's piteous look, and he knew what it meant—besides, Bill was one of the few who knew the story of this old and rickety furniture. Bill knew that to the old lady that little chair was more precious than if it had been a diamond studded crown. He knew there was an aching void in the pale-faced woman's heart: as there was in his own.

"Don't laugh," commanded Bill, softly yet with a strange ring in his voice, as some one facetiously offered ten cents for the high chair. "Some o' you people's got empty high chairs at home which money couldn't buy. Besides this one's sold—to that lady over there." And Bill reached into his own pocket, handed the clerk some money and the chair to Aunt Lizzie.

There was an awed, surprised silence in the crowd as the lady walked out of the yard clasping the little chair in her arms, tears streaming down her cheeks. There wasn't anybody who felt like laughing—then.

"Red" Bill went on with the sale at once, as though ashamed of this slight showing of softness in his gruff nature. Aunt Lizzie went to her home.

But neither Bill nor Aunt Lizzie suspected that Bill's little act of charity had reached other hearts, and it was not until the following day, when Lizzie heard a truck stop in front of her humble cottage, that the secret came out.

A load of the choicest furniture, and including also the old bureau, bedstead and the easy rocker, met her astonished gaze.

The drayman knew nothing of the matter other than that Mr. Sam Bennington had hired him to deliver the furniture and place it where she desired.

Sam and several other of the relatives came later to explain as best they could. They really didn't want to sell her furniture . . . only had to go through the form, you know . . . and now she could have this for her own use as long as she lived.

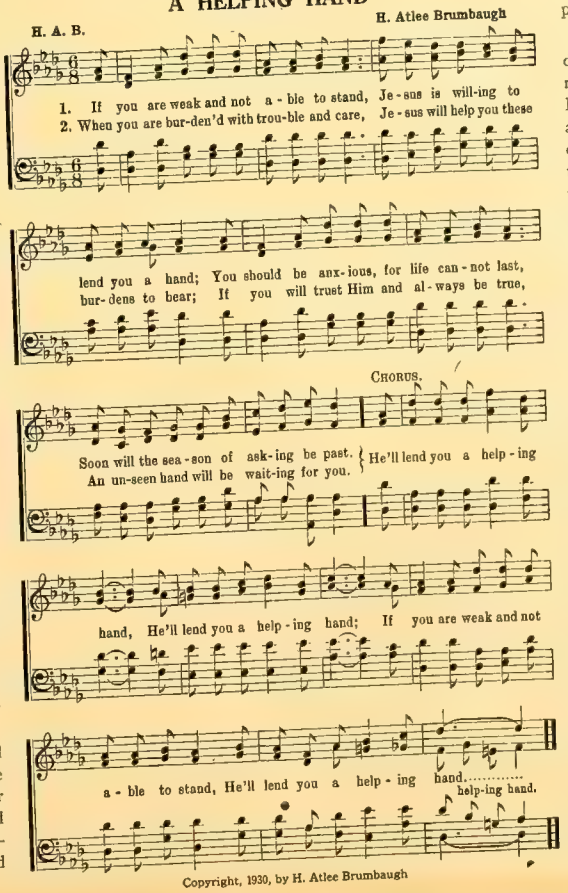
"Some o' them folks' hearts must-a melted quicker'n you'd-a thought," chuckled "Red" Bill when he heard of the news. "But it's a good thing for some o' their souls, I reckon, that they repented 'fore 'twas too late."

And "Red" Bill was happy in the knowledge that he had helped.

Harrisburg, Pa.

A HELPING HAND

H. A. B. H. Atlee Brumbaugh



Copyright, 1930, by H. Atlee Brumbaugh

Habakkuk's Tables

BY OMA KARN

ONE day while out motoring we met a gypsy caravan—gypsies traveling in automobiles of up-to-date make. Memory went back to the days of our childhood. It was no unusual event for several tribes of these nomads to call at our farm home during one season. They liked to loiter around the roadside watering trough. A favorite camping place was in a grove on an adjoining farm. An observant farm hand once found one of their patterns near the watering trough. A friendly gypsy at the camp interpreted the message. It had reference (not complimentary) to Snap, our loyal watch dog and a large sweet apple tree standing near the highway. The pattern conveyed a warning to the tribe next to follow. A writer in an issue of a popular periodical describes a number of these unique methods of conveying information and warning. He says: "A gypsy never stops to question such things. When a pattern tells him to run, he runs." We recall to mind that the tribe following the one who left the pattern beside our watering trough, contrary to their usual custom, failed to stop and water their horses or make any attempt at a barter in trade The pattern had been left where it was placed.

The world today needs gypsy wisdom in dealing with sin warnings. The injunction to read and run is centuries old. The prophet Habakkuk was afforded a vision. It was not an attractive vision. It had to do with the sins of the people of the time. The prophet was told to write the vision: "Make it plain upon tables, that he may run that readeth it." We find these Habakkuk tables wherever we go—signs telling of the sins of the age. The individual who reads and runs is wise. It is the one who stops to question who gets into trouble. Sin is sin in any age. The penalty of playing with it is the same in this day of modern progress and scientific achievement as it was in the ages past. "The wages of sin is death," and "The soul that sinneth, it shall die." The words met our vision as the lights of our car were thrown upon a large boulder beside the highway. Near the boulder was a white cross marking the place where a car had been wrecked and a life had gone out into the unknown. The driver of the car had not been master of himself when the accident had taken place. His last utterance were words of warning spoken to two young men who had witnessed the tragedy and hastened to help the victim. "Boys," he said, "shun that joint down the road—it and everything else like it. Step on the gas when anything of the kind comes in sight. Had I kept on, as I was prompted to do—." The remainder of the warning was never uttered. "Flee temptation," were the two words around which a master-mind wove a master discourse delivered before a body of college graduates. What better slogan for the world of today?

Ashland, Ohio.

AMONG THE CHURCHES

Calendar for Sunday, June 1

Sunday-school Lesson, Contrast Between Faithfulness and Slothfulness.—Matt. 25:14-46.

Christian Workers' Meeting, The Christian's "Blessed Hope" (Titus 2:13; Col. 3:3, 4; 1 John 3:2, 3).

✣ ✣ ✣ ✣

Gains for the Kingdom

Two baptized in the Wawaka church, Ind.

Six baptized in the Muscatine church, Iowa.

Three baptized in the Greene church, Iowa.

Five baptized in the Logansport church, Ind.

One baptized in the First church, Toledo, Ohio.

One baptized in the Council Bluffs church, Iowa.

Two baptized in the Chambersburg church, Pa.

Three baptized in the Pleasant View church, Tenn.

Twenty-two baptisms in the Greensburg church, Pa.

Six baptized in the Wenatchee Valley church, Wash.

Seven baptized at Claysburg, Pa., C. L. Cox, pastor-evangelist.

Five baptized in the Aughwick church, Germany Valley house, Pa.

Sixteen baptized and two reclaimed in the Harrisburg church, Pa.

Seven baptized in the Chowchilla church, Calif., Brother and Sister J. R. Wine, evangelists.

Seven accessions in the Topeka church, Ind., Brother and Sister J. Edwin Jarboe, evangelists.

Nineteen accepted Christ in the Yakima church, Wash., Bro. Harper Will of Twin Falls, Idaho, evangelist.

Ten baptized and one reclaimed in the Meyer house, Fredericksburg congregation, Pa., Bro. Peter Garber of Harrisonburg, Va., evangelist.

✣ ✣ ✣ ✣

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. O. H. Austin and wife to begin June 5 in the Big Creek church, Okla.

Bro. H. A. Merkey of Manheim, Pa., began May 25 in the Mechanic Grove church, Pa.

Bro. D. B. Spaid of Eglon, W. Va., to begin June 15 in the Christian church at Augusta, W. Va.

Bro. R. G. West of Batavia, Ill., to begin July 6 in the Brookside house, Eglon congregation, W. Va.

✣ ✣ ✣ ✣

Personal Mention

Sister Eva Trostle should now be addressed at 3657 Fifth Ave., Chicago, Ill.

Dr. Jno. S. Flory of Bridgewater College is scheduled for the dedicatory sermon at the Homecoming and Dedication in the Elk Run church, Va., June 8, 11 A. M. Bro. J. E. Rolston, of Sheldon, Iowa, will participate in the service and will preach at 8 P. M. In the afternoon there will be an address on Church History by Bro. A. S. Thomas and a sermon by Bro. C. B. Smith.

Secretary Bonsack was booked for Uniontown and Markleysburg, Pa., last week end. He was also considering the acceptance of an invitation to a conference this week extended by officers of the World Sunday School Association to Mission Board Secretaries and others interested. The problem pertains to religious education in China. Yes, there are real difficulties to be ironed out. And would you believe it? Some of the authorities over there have trouble in distinguishing Christianity from imperialism and capitalism. How do you suppose they get such queer ideas?

✣ ✣ ✣ ✣

Miscellaneous Items

Some important notes concerning Women's Work at Conference will be found on page 348.

The Pastoral Association will hold a meeting in the Hillside Auditorium, at Hershey, Thursday, June 12, 9:00 to 12:00 A. M. F. F. Holsopple will be chairman. In addition to a business session there will be three addresses: "Our Changing Pastoral Situation" by H. S. Replogle, "Our Able Young Men and the Ministry" by H. L. Hartsough, and "The Pastor and His Spiritual Problems" by R. H. Miller.

The National Council of Men's Work has arranged a good program for its meeting at Hershey Conference, Saturday, June 14, 1:30 to 4:00 P. M. Rufus D. Bowman is to speak on "Uncultivated Fields of Activity for Laymen," and C. C. Hawbaker will speak on "The Relation Between Stewardship and Pentecostal Evangelism." There will be important business for the men of the church to transact. Please see that your church is represented by one or more delegates. Remember the place—at the Hillside Auditorium.—P. G. Stahly, Chairman.

Okanogan County (Wash.) Brethren convention will convene at the Whitestone church June 15 for an all-day meeting, including a basket dinner. The main feature of the afternoon will be a debate on the question: Resolved that we as a Christian nation should completely disarm.—Florence L. Breshears, Omak, Wash.

The Frederick church, Md., Bro. M. G. Wilson, pastor, "desires to be a friendly household of faith, a school for Christian character, a center of helpful service, a force for civic righteousness, a power for God in the world, and an unfailing source of strength and inspiration to all who enter its doors."

✣ ✣ ✣ ✣

Special Notice

Notice concerning ticket selling dates for Hershey Conference: These dates, as stated before in the Messenger, are June 8 to 10 and 12 to 15. These are the authorized dates in the tariff and I can not change the tariff on this as much as I would like. Those having more certificates than they will use need not return them. Please destroy same.—J. F. Appleman, General R. R. Transportation Agent.

To the Churches of Michigan: The Mission Board of Michigan certainly appreciates very much the fine response for the much needed funds sent in about Easter. Now let us pull together once more for the achievement offering, June 15 would be the best day, not later than June 22. For remember that the books close June 30. You will want your record to look as good as possible in the eyes of the Lord and the church. Let us see how many of us can achieve the entire quota.—Samuel Bowser, Elmdale, Mich.

To the Churches of Southern California and Arizona: The time of the District Conference of Southern California and Arizona is changed from August 18 to a week later, or from August 25-29. Will all the churches in this territory please make note of the change and have all material in the files of the secretary the first week in August to be assured that it will appear in the program leaflets which are to be mailed to the churches prior to going to the conference. This conference will convene in the Santa Ana church, Calif.—D. W. Shock, Hermosa Beach, Calif.

The Lodging Committee urges all planning to attend the Conference the full time or the greater part of it to write without delay for accommodations. The prevailing price for lodging is $1.00 per person per night. In writing please state when you expect to arrive, whether coming by train or auto, the number and names of those in the party. The committee strongly urges against the practice of those coming to Conference going out into the town and soliciting lodging for themselves. This causes confusion and disappointments. Please secure all lodging through the committee. Camping space will be ample, free; no reservation of space is made in advance, and there will be no tents or cots on hand for rent.—Chester M. Ebersole, Chairman, 48 E. High St., Hummelstown, Pa.

Men's Work Exhibit: The Men's Work organization will have an exhibit at the Hershey Conference in with that of the Board of Religious Education. Inasmuch as the Men's Work will stress Christian stewardship for the year Oct. 1, 1930, to Sept. 30, 1931, the exhibit will consist largely of stewardship material. There will, however, be material on other subjects. There will be folders, books, pamphlets, and posters. We will have printed matter for distribution. It is urged that you visit this exhibit, and learn of the work the stewardship committee has been doing. We want your name and address for our mailing lists for material that will be published in the future. Come prepared to ask questions about stewardship or other phases of Men's Work. You should learn especially about the study course in Christian Stewardship that will be available this fall.—C. C. Hawbaker, Chairman Stewardship Committee, Men's Work.

The District Conference of Western Canada will be held in the Merrington congregation, Kindersley, Sask., July 11 to 17. Kindersley is located on the Canadian National R. R., Calgary to Saskatoon line, also on the Calgary Saskatoon-Winnipeg auto trail.—E. C. Cawley, District Clerk.

✣ ✣ ✣ ✣

Books Reviewed

The following was prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Aggrey of Africa, A Study in Black and White, by Edwin W. Smith. 292 pages. Regular price is $2.50. By special arrangements "religious, educational and philanthropic organizations and workers" may secure a copy for $1.65 cash with order, by sending direct to Phelps-Stokes Fund, 101 Park Ave., New York City.

A most fascinating story of "the finest interpreter that the present century has produced of the white man to the black and of the black to the white." A son of the Gold Coast of Western Africa, Aggrey came up through the ranks and became an outstanding character of what Christianity can do when a man gives it a chance. In all his labors he worked for a better understanding between the races and always rejoiced in the fact that he was a black man ready to work for black and white alike. His demonstrated that color in itself is not an impassable barrier between the races. You need this book for your own good. Note the two prices quoted and where to order each.

ANNUAL CONFERENCE BUDGET FOR BETHANY $35,000.00

Funds Needed June 30, '30

June 21 .....
June 14 .....
June 7 .....
May 31 .....
May 24 .....
Column should reach here.
May 17 .....
May 10 .....
May 3 .....
April 26 .....
April 19 .....

Paid to May 24, $15,590.07

Bethany's Fiscal Year Closes June 30

BETHANY BIBLE SCHOOL
3435 Van Buren St., Chicago, Ill.

MINISTERIAL LIST CORRECTIONS

The following corrections and additions to the ministerial list as given in the 1930 Yearbook are published here by request of the General Ministerial Board:

Anglemyer, J. J., Williamstown, Ohio.
Bashor, A. M., Lawrenceburg, Tenn.
Bashor, Wm., Lawrenceburg, Tenn.
Beery, I. R., Rossville, Ind.
Blough, C. W., Hollsopple, Pa.
Blough, N. H., Davidsville, Pa.
Blough, Leslie, Belpre, Ohio.
Blough, Telford, Huntingdon, Pa. (Last known address.)
Boggs, Calvin, Garrison, Iowa.
Bowman, Warren D., Farmville, Va.
Bowser, Earl, 213 9th Ave., Juniata, Pa.
Brandt, Paul K., Holmesville, Nebr.
Breon, W. Earl, 546 Malaga Ave., Wenatchee, Wash.
Cottrell, D. O., New Enterprise, Pa.
Dadisman, Lee, Nevada, Iowa.
Dierdorff, R. D., 241 N. 23rd St., Kansas City, Kans.
Falkenstein, G. N., 5011 N. Camac St., Philadelphia, Pa.
Ferguson, I. B., Hollsopple, Pa.
Fike, Earl, Maysville, W. Va.
Fike, Oscar R., 3435 Van Buren St., Chicago, Ill.
Gillett, C. E., Glendale, Ariz.
Gillett, O. E., East Glendale Ave., Glendale, Ariz.
Gordon, Leland, Carthage, Mo. (Licensed.)
Hallett, Geo. E., Box 283, Pampa, Texas
Harvey, Orin, Carthage, Mo.
Hay, Frank E., 3436 Birchwood Ave, Indianapolis, Ind.
Hoff, Amos, Farm School, N. C.
Hunsburger, C. H., Mercersburg, Pa.
Hunsberger, W. H., Mercersburg, Pa.
Jones, H. D., King Terry, N. J.
Jones, O. P., 114 Clarksburg St., Mannington, W. Va.
Keith, J. F., Cambria, Va.
Keller, J. S., Mercersburg, Pa.
Kintner, Chas., Defiance, Ohio.
Kintner, Edward, North Manchester, Ind.
Kurtz, Harold, Glendale, Ariz.
Laughlin, Frank P., R. 2, Mercersburg, Pa.
Leckrone, Quincy, 822 College Ave, Bexley, Columbus, Ohio.
Long, Orville V, 508 W. Commonwealth Ave., Fullerton, Calif.
Ludwick, B. B., 122 Juniper St., Quakertown, Pa.
Mellott, John, Pleasant Ridge, Pa.
Merkey, J. F., Bethel, Pa.
Meyer, S. G., Lebanon, Pa., R. 2
Miller, Arthur G., Tyner, Ind.
Miller, B. F., Fairfax, Va.
Miller, J. Kurtz, Pottstown, Pa
Miller, John W., 13 Dwight St., Boston Mass.
Misbler, Geo., South Whitley, Ind
Myers, S. B., Dallastown, Pa.
Newcomer, Aaron, Smithsburg, Md
Parker, Perry S., Maysville, W. Va
Quakenbush, R. W., Conway Springs, Kans.
Royer, C. H., R. 1, Paradise, Pa.
Rummel, W. D., Jerome, Pa.
Rummel, Paul Z., Hollsopple, Pa (Last known address)
Snider, D. C., Worthington, Min.
Strickler, D. W., Luray, Va.
Swihart, Walter, R. 1, Glendale, Ariz
Taylor, I. W., Ephrata, Pa.
Teets, W. Lindsey, Eglon, W. Va.
Warner, David F., Sanman, Ind
Wolf, Calvin R., Markleysburg, Pa
Yoder, W. H., Morrill, Kans. (Waterloo, Iowa, after Aug. 1.)
Young, L. D., R. 2, Springfield, Ohio.
Zuck, D M, Mercersburg, Pa
Zunkel, John W., 3657 5th Ave., Chicago, Ill

AROUND THE WORLD

Land of the Jobless

Latest figures indicate that Great Britain's army of the jobless is still on the increase. On May 19 it was stated that the total stood at 1,739,000. Thus the situation becomes a bit more difficult in the "tight little isle."

A Record Fine

What is said to be the largest fine in the history of the port of New York, and probably the largest such fine ever paid in this country, was that paid by Mrs. Robert L. Dodge on April 30. The payment of $213,286 represented penalties, forfeiture values and duties on undeclared and undervalued goods brought in on the Ile de France, April 15.

Teaching by Wholesale

Teaching by wholesale has been much criticised for what it will not do. Now there comes a college president with the contention that wholesale teaching will do something—that it will tend to make young persons critically cynical. So what wholesale teaching will do, is but another aspect of what it will not do. Which is to say that human life does not come to its highest without the personal contacts which express love and understanding.

Will This Be Said of You?

As we approach the season of the year when graduates are sent forth from thousands of high schools and hundreds of colleges, seminaries and universities it is perhaps in place to state what William Oxley Thompson, president emeritus of Ohio University, thinks is the severest criticism made against educated men and women. It is that too often they avoid or evade the moral leadership of society, a position to which their talents and training should lead them. Will this be said of the graduates of 1930?

Still Too Much Rubber

There is still too much rubber for the producer to get all that he desires. Hence, over in the Malay States, and even in Borneo, May is to be a kind of total abstinence month. The big planters will refrain entirely from tapping rubber trees, and the small planters will refrain two days a week for three months. The reason for the selection of May as no tapping month, is that it is the month of greatest demand for rubber on the part of America. The United States uses approximately sixty per cent of the world's rubber harvest which now approaches 800,000 tons per annum.

Japan Also Has a Labor Problem

Japan also has a labor problem. It is so pressing that the ministry of the interior recently submitted a plan to the cabinet for unemployment relief through a national program of public works. The following contains the substance of the program. "Prefectures are to float loans for the construction of roads, bridges, dams, and irrigation enterprises. If Japanese materials and labor account for more than fifty per cent of the expense, or if labor accounts for ten per cent, government subsidies of twenty-five per cent will be granted. Districts which have no unemployment, but supply work for the jobless will also be entitled to subsidies."

City Pride and the Census

The 1930 census is proving a bit hard on the pride of some of our cities. Washington, D. C., for example, is credited with 485,716, an increase for the last decade of a scant eleven per cent. So disappointing has this proved that a recount may be undertaken by the city itself. On the other hand, there have been cities that have gained, Beverly Hills topping the list with a gain of 2,485 per cent. But there are other things than a mounting population which reflect a city's glory. Down in Florida is St. Augustine, the oldest city in the United States. It was founded 355 years ago and by 1920 had a population of 6,192. But apparently the first 350 years were the hardest, for St. Augustine has at last begun to grow, having made a gain of more than ninety-two per cent for the last ten-year period. Its population is now 11,930.

Coöperation in Industry

Cooperation in industry is really more extensive than the average man realizes. For example, America's two largest mail order houses have quit prepaying freight and have agreed to be friends, if not to merge. But more significant than such an understanding is that which exists between the builders of automobiles. Twenty years ago the automobile manufacturing business was in a precarious state due to the patent situation. Suits and counter suits over hundreds of patents kept everything in a state of uncertainty. Finally it was decided to pool all patents held by automobile companies for a term of years. This agreement has been renewed from time to time and has been an important factor in stabilizing the industry. At present the radio industry is reported to be in much the same situation that the automotive industry was some twenty years ago. But the way out of the difficulty is clear, and that is the application of a bit more of the coöperative spirit.

A Temple Built by Nebuchadnezzar

A Mesopotamian archeological expedition sponsored by the University of Pennsylvania and the British Museum reports the finding of a temple built by Nebuchadnezzar about 600 B. C. Of it, Mr. C. Leonard Woolley, the director of the expedition, says: "The walls of the temple stand twenty feet high and the whitewash on them remains in good condition. In all Iraq there is no other temple so well preserved. Once inside, one obtains an astonishing effect of completeness. It is the only place in Iraq where one can stand in a Babylonian temple and forget for a moment that it is a ruin."

Beautifying the National Capital

Present plans for the beautification of the national capital will involve a total cost of $300,000,000. This will be spread over a period of eight to ten years. Sample projects are the improvement of Capitol Hill which will entail an expenditure of over $26,000,000. "Beautification projects, including parkways, boulevards and drives, call for $43,750,000. This includes the Arlington Memorial Bridge across the Potomac River near the Lincoln memorial and completion of the George Washington Memorial Parkway to Mount Vernon." A civic center for the municipal government in Washington has also been approved. The cost in this case will be not less than $25,000,000.

The Red Cross in Peace Time

Seventy-one years ago M. Jean Henri Dunant, a philanthropic citizen of Geneva, Switzerland, happened to be an eyewitness of the battle of Solferino. What he saw so moved him that he began to advocate societies to reduce the sufferings incident to war. Through the years his idea has grown until today the Red Cross is as much a peace time as a war time organization. It is the relief agency looked to in times of national disaster. And now this field is to be extended, for at the ninth annual convention of the American Red Cross it was announced that the society will develop a system of emergency first aid on American highways. By this means it is hoped that help may reach accident sufferers at the earliest possible moment.

Ocean Flights Planned for 1930

A recent cable from London reports that eighteen ocean flights are planned for the current trans-Atlantic flying season: "Four flights from east to west by airplanes and two return flights by airship have been announced. To date an even dozen west to east hops are scheduled by aviators of different nations. Shipping companies privately deplore the costs resulting from numerous aviators trying to write their names across the adventure trails of the air, but say nothing." The reason for the special concern on the part of shipping companies will be evident from the following: "When a trans-Atlantic flight is announced all ships cruising in an area over which the hopeful pilot expects to fly are notified via wireless by the British admiralty. Ships are requested to keep sharp lookouts, file radio messages, and go to the assistance of a flyer if he radios. Ships that hunt for aviators, or even discover them, do so to maintain the international courtesy of the high seas. Turning giant ocean liners off their course is a costly process. It is estimated that the Leviathan costs her owners $1,500 an hour to cruise in midocean."

Should the London Naval Treaty Be Adopted?

The Policy Committee of the National Council for the Prevention of War adopted the following resolution and recommended it to coöperating organizations:

"Resolved that it is the sense of the Policy Committee that the treaty should be ratified as a step toward the ultimate reduction of naval armaments with the recognition that its figures are permissive and not mandatory; and that the committee recommend this to the favorable consideration of the constituent organizations."

This expresses our conviction concerning the treaty. We must use our influence for its ratification.

Attempts are being made by the "big navy" group to follow the London Conference with a vast navy building program costing a billion dollars. A majority of the House Naval Appropriation Committee, on the other hand, declare that the expenditure of fifty million dollars a year for six years will be ample for many reasons.

If you agree that it will be monstrous for the United States to embark now upon a competitive program of matching the British navy ton for ton, will you write to your Congressmen and Senators at once expressing your conviction that the spirit of the Peace Pact must be put above competitive parity and that the London Treaty should be ratified with the understanding that the figures are regarded as "permissive and not mandatory."

Now is the time to act.

BOARD OF RELIGIOUS EDUCATION.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

The Affections

Mark 12: 30

For Week Beginning June 8

WE ARE TO CONTROL OUR AFFECTIONS

They are not to control us. We can train ourselves to love that which we should love. He is a coward who refuses to be the master of his inner attachments and delights (Luke 24: 32; Psa. 106: 12, 13; Matt. 24: 12).

HOW CAN I LEARN TO LOVE?

How can I learn to love that which I ought to love? How did you learn to like olives or spinach or farming or preaching? By actually taking up the accomplishment of each if need be, from sheer determination at first. But soon one is carried on by a glowing joyousness instead of the cold determination which was needed at first (1 Cor. 9: 27; Col. 3: 5; 1 Thess. 4: 5; Rom. 6: 6; Gal. 5: 24).

OUR AFFECTIONS AND THE WORLD

Do you remember how hotly you yearned for some material possession? Then got it? Then how quickly it grew stale? So is everything that earth can give. No deep and increasing peace is gotten from this source (Isa. 58: 1, 2; Ezek. 33: 31, 32; Luke 8: 13; Rom. 8: 13, 13: 14).

OUR AFFECTIONS AND GOD

"Set your affections on things above, not on things on the earth." The man whose affections are set on earthly things is overwhelmed every time calamity overturns the things he loves. He who loves God shall never be moved, for he is anchored to eternal reality (Deut. 6: 5, Mark 12: 30; Col. 3: 1, 2).

LEISURE MOMENTS AND ODD CORNERS

If our affections are set on God, thoughts of him and his truth will naturally fill up the leisure moments and odd corners of our lives. The manner in which we employ these fragments of time and effort is one of the most telling factors in determining character and destiny (Psa. 69: 9; 119: 139; Gal. 4: 18).

DISCUSSION

What are some of the things which we now love which should be loved less?

Some which should be loved more?

How shall we go about making the desired change?

R. H. M.

Where the Wets Lack Leadership

Down in Indiana a woman from New Jersey tried to organize the Woman's Organization for Prohibition Reform, an organization that would work against the prohibition amendment in Indiana. When last heard from the woman from New Jersey had secured the names of but twenty-three women in the entire state, and was unable to find a single woman in Indiana who would serve as president of the organization. The Indiana W. C. T. U. issued a statement commending the attitude of the Indiana women generally; for whatever may be said of other states, it is encouraging that Indiana has no women who are willing to stoop to wet leadership.

As Others See Us

It was not so long ago that the American public was treated to the Mayor of Chicago's curious attack on American histories alleged to be pro-British. What some may not have realized was that American texts might seem pro-American to others. Consider this from a Canadian report on a certain hygiene textbook used in Canadian schools: "They feature and eulogize United States' institutions, customs, practices and achievements, and, having been written by an American for Americans, naturally they do not deal with any instance or anything from a Canadian viewpoint." And so we are all a little peculiar, when the other fellow gets us under the microscope.

A Hint to Dealers

The Indiana W. C. T. U. recently addressed a letter to all merchants of the state which contained the following: "Fellow Citizens: In our common interests of respect for law and for the general welfare especially of childhood and youth, present and future, in America and all lands, we appeal to your sense of citizenship responsibility, moral and financial, to observe section 18, title 2, of the national prohibition act, and section 29 of the Indiana prohibition code, and omit from sale all articles used only by law violators, such as hip flasks, decanters and liquor sets, and also all articles which with the use of malt invite to and presuppose the violation of law in the manufacture of 'home brew' and illegal beverages." We recommend this hint to merchants generally.

Church Statistics and Doctrinal Teaching

(Continued From Page 339)

becoming members. Their increase for the year is given as 84,303. This large body of people is divided into 18,318 churches and is taken care of by 27,094 priests, or over 600 persons to the priest. What are known as the Oriental Orthodox Catholics, ten bodies, including the Greek and like bodies, numbering 749,125, do still better in the way of economizing their ministerial force, for with them one priest is presumed on an average to take care of over 1,100 members. Being baptized when infants, and being taught their religion in the homes, they can be counted on to remain true to their early teaching, they do not require the attention found necessary by most other churches.

Dr. Carroll's report is full of facts on which we might further comment, but we now pass to what is said of the Brethren, Dunkards, as noted in parenthesis, separated into four bodies, Conservatives, Old Order, Progressives and the Church of God. The latter numbering 1,100 and the Old Order 3,300. The Progressives are placed at 27,847, with 295 ministers and 170 congregations. The Conservatives, or our church, are credited with 134,620 members, 2,725 ministers and 1,026 churches. It will be noticed that while the Progressives have nearly two ministers for each church we have not so far from three. In many of the denominations there are more congregations than preachers, but with the Brethren it is just the reverse. The report shows that we have 118 preachers less than we had the year before. We also have five churches less. The Progressives are eight ministers and two churches short.

The part of the report giving us most concern is that relating to the net gains, being 869 for us and 847 for the Progressives, the difference in our favor being only twenty-two. This is certainly not a creditable showing. For the Progressives this spells practically a net gain of five members to the congregation and a bit less than one for each of our 1,006 churches. With more than 2,700 preachers and over 1,000 congregations a net gain of less than 900 members shows that there is something decidedly at fault in the operating of our church machinery. Why is it that the Progressives, with a little less than 300 preachers, come within twenty-two members of having a net gain equaling that reported for our more than 2,700 preachers? This gives us occasion for saying something that should put our people, especially our leaders, to thinking all along the line.

There is a reason for this, as we think, and our present purpose is to take a good square look at this reason. Twenty or more years ago it might very truthfully have been said that the restrictions in dress, on our part, were against us. But that is not the case at the present time, for a very large per cent of our people are lining up fully with the demands of fashion regardless of the repeated decisions of Conference to the contrary. In outstanding doctrines, decidedly distinctive in their nature, the two bodies are practically the same. Both bodies hold to the inspiration of the Scriptures, the divinity of Christ, the power of the Holy Spirit, the fatherhood of God, the necessity of faith, repentance and baptism for the remission of sins, trine immersion, for believers only, as the New Testament form of baptism, the religious rite of feet-washing, the Lord's supper as an evening meal, the memorial loaf and cup, the anointing service for the sick, future rewards and punishment along with the anti-war and general temperance principles. This being true, as it surely is, why this small per cent difference in their net membership gains? On all these outstanding doctrines their preaching and literature are the same. Then why this difference in results? We shall see.

In the MESSENGER for Jan. 11, 1930 (page 27), may be found one of the most significant articles, by S. Z. Sharp, which has appeared in our church literature for years. In this well written article the author comes marvelously near telling where the whole trouble lies. After noticing the evangelistic methods of some of the active denominations, he makes this statement: "All the denominations which make their distinctive doctrine prominent are the most successful." Anyone who will study the methods of the successful churches will find this statement to be correct. Then Bro. Sharp proceeds to state, a bit in detail, just how this is being done. In one city there are two churches whose doctrinal claims are practically the same. In one little is said about the outstanding doctrines. In the other the pastor makes these doctrines a specialty, and as a result the membership of the latter outnumbers the former more than four to one. Other instances of like results are noted.

Since coming to Florida, fifteen years ago, we have been keeping a close tab on doctrinal work in the literature and pulpits of the Church of the Brethren, and notice that it is growing less and less each year. In many of our churches a clean cut doctrinal sermon is seldom heard, and in scores of revivals held by able evangelists, who should be experts in doctrinal teaching, our distinctive doctrinal claims seem to be studiously avoided. We gather this from the list of subjects treated as they reach us through the mails. There is nothing about the preaching to show the fine, unique and commendable claims of the Church of the Brethren. So far as the preaching is concerned we would appear to stand on about the same level with the rest of the churches, especially the more popular ones.

Without seeming to underrate the value of our denominational literature it must be evident that we are becoming exceedingly delinquent in advancing, explaining and defending our distinctive doctrinal claims. Among those who contribute to our church publications are scores of splendid scholarly writers but how few of them venture to come out clear and square on any of our special doctrines. How long has it been since anyone has read a well prepared article on trine immersion, or even heard a well prepared sermon on the subject? Might we not well ask this question concerning other outstanding doctrines?

Not wishing to criticize our able Conference Program Committee, for they surely have a difficult task, we call attention to the little consideration given any of our distinctive doctrines in the addresses coming from the Conference platform. Reading these addresses for years, no stranger could form a correct estimate as to the real claims of the widely known Dunkard fraternity. Able discourses are delivered on temperance, peace principles, Christian ethics, stewardship, mission work and like general topics, but what about our outstanding denominational tenets? Attend an Adventist or Disciple convention and you will hear some ringing discourses on church fundamentals by the more able and distinguished speakers of these denominations. As we view the situation it seems to us that in well defined doctrinal teaching there is a decided falling down, all along the line among our people.

The different groups of the original Dunkard church have their church publications, and by a careful reading of these publications we can form a very correct idea of what is going on among them. Reading the *Evangelist*, organ of the Progressives, we notice a decided tendency to emphasize the outstanding doctrines of the church. This is also true of their Sunday-school literature. This has been going on for some years, and some of their clear cut doctrinal articles give evidence of decided ability. We further notice that their successful evangelists and many of the pastors are giving marked attention to the doctrinal claims of the church, endeavoring to show that the Brethren Church, as they call themselves, is far in advance of other denominations in practicing the original form of baptism, trine immersion and in observing in full the ordinances set forth in the New Testament. We read of one of their preachers going into what was considered an over-churched town where he found less than one dozen members of his own persuasion, and starting a revival, treating doctrinal subjects from the beginning. After some years he had a large well constructed church and a membership of several hundred. He still keeps up his doctrinal teaching as required.

Now here, as Bro. Sharp has demonstrated, is the secret of the success of the growing denominations. Just how the Progressives happened onto this method of evangelism we know not, but in their church literature as well as in their pulpits they seem to be working the method for all there is in it. Possibly the use of this method accounts for their near approach to ours in the net gain in members for the year 1929.

A half century ago this was the course of evangelization pursued by our people, as we shall show sometime later in one of our promised biographical sketches. And the sooner we can get back to this method of winning and indoctrinating members, the greater will be our success in church expansion and building up a class of members old and young not easily blown about by every wind of doctrine. The method is the secret of the growth of all successful denominations, and just why our people should have been led to abandon this system of church work is a problem in the minds of not a few good, broad-minded thinkers. With our creditable body of ministers, some of them well educated, and men of striking ability, we as a church ought to be in the very front ranks of the most aggressive of the denominations with our advance claims and New Testament doctrines.

Sebring, Fla.

Pioneers in Education

BY J. M. HENRY

Part Two—The Founders of Bridgewater College

EMANUEL HOOVER, son of Samuel and Anna Hoover, was born near Timberville on the old Hoover homestead, April 3, 1827, the fourth son in family of five children. He was reared on the farm and became interested in the large business affairs of his father. He married Anna Cline and to this union were born two daughters and three sons. The oldest daughter, Rebecca, married the well-known business man and cattle dealer, Cornelius Driver (deceased). The three sons have loyally supported Bridgewater College, with money and children. Emanuel Hoover was a man of keen judgment, a good counselor, progressive and devoted to the church. His early connection with the college was a distinct contribution to the welfare of the school. By his wise counsel, many perplexing problems were solved. His colaborers looked to him for help and advice. He may be said to have been truly a pillar in the early work of Bridgewater. His son, John H. Hoover, is a valuable member of the present Board of Trustees.

Among the pioneers in education, the name of Samuel Petry must be remembered. Samuel, son of Henry and Elizabeth Petry, was born near Waynesboro, Pa., Dec. 9, 1830, where he attended school. In his early twenties he moved into the Mill Creek congregation where he united with the church at the age of 23. He was elected to the office of deacon in 1869 and two years later was put into the ministry. He became prominent as an evangelist and home mission worker. Samuel Petry was colaborer with Isaac Long, Sr., Samuel Cline, and Frederick Miller, whose mission work on horseback is responsible for churches in Madison, Green, Page, and Pendleton Counties. His ministry was free. Only once did he accept compensation—a saddle blanket—so far as the record shows.

He suffered for conscience sake during the Civil War. His barn was burned and his life threatened. The bravery of his daughter saved his life when soldiers had him backed up against a wall ready to kill him. His daughter ran between her father and the soldiers with raised guns.

Samuel Petry married Susannah Miller, in 1852, one year before his baptism. This union lasted fifty-seven years. Six children were born into their home. Elder Petry shared the burdens of early trusteeship in the college and encouraged education whole-heartedly. He died on Feb. 22, 1914, from tuberculosis, at the ripe age of 84.

The Shaver family was one of the pioneer settlers in the northern Shenandoah Valley. Samuel A. Shaver came from a pious ancestry. His grandfather emigrated from Germany, and married Barbara Stauferin, Feb. 12, 1784. To this union were born five daughters and one son, George. At an early age he

moved to the Valley and settled near Maurertown. George married Mary Beydler. There were six children born to this home. Samuel A., son of George, was born March 14, 1829, on the old Shaver homestead. He received his education in both public and private schools of his community. He was an eager student, read widely, and devoted much study to the Bible. Samuel Shaver married Anna Good, of Mt. Jackson. The four children, Alice, David, George, and Samuel have followed the pious instruction of their parents. Eld. Shaver was known as an able preacher of his day. He was elected to the ministry in 1860, advanced to eldership sixteen years later, and served his church for fifty-one years in the ministry. His mission trips carried him to Maryland, Pennsylvania, and the hills of Virginia. Travel was by horseback. No road was too rough, no weather too bad to keep him from his appointments. He was instrumental in organizing many churches. As one of the founders of Bridgewater College, he established a record of faithful service. His wife reached the end of her earthly pilgrimage Aug. 11, 1911. The shock was too great to bear and Eld. Shaver entered the land of rest on Oct. 12, only two months later than his beloved companion.

"No man loved the church more and had more faith in her future," is a tribute given to Emanuel B. Shaver, son of George and brother of Samuel. The Shaver brothers thoroughly believed in the church and advocated the establishment of an institution of higher learning. Both had attended the seminary at Woodstock, Va., and had come to the conclusion that the Dunker people should have a college.

Emanuel was born on Feb. 8, 1843; he was fourteen years younger than Samuel. During the Civil War he taught public school near Maurertown, at Copp's schoolhouse. He married Lucretia Stone in 1864 and united with the church the following year. The church called him to the ministry in 1872.

"Thou shalt guide me with thy counsel," was the text of his first sermon. His prayer was answered as the record shows. Emanuel Shaver helped to organize twenty churches, baptized over 2,000 people, served as pastor of Louisville, Ohio, Johnstown, Pa., Hagerstown, Md., Bethlehem and Harrisonburg, Va. He held revival meetings from Texas to Pennsylvania. His interests were nation-wide. He worked for the cause of prohibition and peace, served as first president of the Anti-Saloon League of Shenandoah County. His lecture, "No More War," was heard by thousands.

In 1882 he was elected to the Board of Trustees of Bridgewater College and served in that capacity with honor and distinction. Silently he passed away on Oct. 18, 1927, in his eighty-fourth year. Truly a great man in Israel had fallen.

Enoch L. Brower was born May 7, 1831, on a farm, near Waynesboro, Va., where he attended public school; he married Hannah Wine. To this union were born ten children—six sons and four daughters. A deep sense of piety and love was characteristic of the home. In April, 1861, Enoch Brower united with the Church of the Brethren and was elected to the ministry eight years later in the Barren Ridge church. Eld. Brower was a member of the Mission Board and also served as a trustee on the first Board of Bridgewater College. He was responsible for the mission points in Nelson County, where he spent much time in the later years of his life.

On July 20, 1897, he suffered a stroke of apoplexy and passed away at four o'clock in the afternoon. He was buried in the cemetery at Barren Ridge—the church where he had served long and faithfully.

During a tide of migration from Pennsylvania to the Shenandoah Valley in the fifties will be found the name of Daniel Baker, son of John and Barbara Hoover Baker. Daniel was born near Churchtown, Pa., July 28, 1821, where he attended public school and worked on the farm. The Bakers settled at the small town known as Stephensburg. A few years later he met Alcinda Kline, and the friendship ripened into matrimony. They were married on Feb. 17, 1857, at Winchester. Daniel Baker was 36 years old at the time of marriage. Their home was blessed with six children, Daniel C., Quinter, Susie, Lula, Emma, and Effie. Four years after his marriage, Daniel was baptized by Eld. John Brindle. Five years later he was called to the ministry and advanced to eldership on Sept. 15, 1872. Eld. Baker donated the land and much of the money for the Salem church.

Daniel Baker was a successful business man, prominent in community welfare work. His excellent business training made him a valuable counselor in financial matters, as a trustee and founder of Bridgewater College. He was called from his earthly labors on April 15, 1905, at the age of eighty-four.

Bridgewater, Va.

Prayer: Our Part and God's Part

BY O. P. THOMAS

PRAYER is a desire of the heart going out to God with the assurance that that which is needed will be granted. In prayer, attitude is one of the first things to be considered; our part is to get into a proper attitude, to be ourselves, to tune in with God and open the avenues through which he can supply the need. The within must not be overlooked. No matter how favorable outer circumstances are, we can not experience the desired peace and satisfaction when there is mental discord within. We can not expect to feel right until we take the beam from our own eye before we consider the mote in our brother's eye.

Our part in prayer is to have sincere faith in God. Jesus made faith a conditioning factor in prayer, as is evidenced in such sayings as: "According to your faith be it unto you"; "Thy faith hath made thee whole"; "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

In prayer we must have a sense of real need, and we must supplement that need by a feeling of expectancy as we bend forward to God. We must assume a favorable and hopeful attitude toward the realization of desired values.

Again, in earnest prayer, we must concentrate around some particular thing. We must organize self. The realization of answered prayer on the part of the early Christians during Pentecost was due to the fact that they were all of one accord. They had built their desires and aspirations around a single purpose. Their attitude was in harmony with God and they were stimulated to activity not only by human relationship but by a feeling of Divine presence.

When proper conditions are met, God will deal graciously. He will respond with an overflow of values that will supply the need, according to his mercy and wisdom.

Sipesville, Pa.

CORRESPONDENCE

VISITATION EVANGELISM AT FREDERICK

About four years ago the Ministerial Board of Frederick City put on among the church membership of Frederick, a unionized visitation evangelistic drive. As the result of our efforts as a denomination at that time we gathered unto Christ about fifteen converts who were baptized and added to our church membership. In addition there were four converts who preferred uniting with other denominations. There were over 300 souls gathered into the fold in that campaign. From that time it has been the consensus of opinion of many of our number that this method of conducting an evangelistic campaign is the best to use in the Frederick City congregation.

During the week of April 6 to 13 of this year we put on another campaign, independent of other church affiliations, and as the result of this drive thirty-five persons expressed the desire to accept Christ. Thirty of these have been baptized; others are to follow. Under the leadership of our pastor, Bro. M. G. Wilson, twelve or more went out each night in groups of two. First, we met at the church at 7 o'clock and had a brief session of consecration prayer. The fellowship meal which was a big factor in the previous campaign was omitted in our drive due to the shortness of time in which we had to work and the rural field into which many of the teams had to go. Following this campaign our pastor conducted services each night in the church, leading up to the Easter occasion. We had our love feast on Sunday afternoon, April 20, with 201 communicants present.

Our Sunday-school attendance since has increased from twenty-five to fifty per cent and our church attendance has likewise increased.

One entire class of boys numbering eight accepted Christ. We shall long remember the harvest and those who devoted their spare time to the work assigned them will long remember the joys they experienced in leading souls to Christ.

As I look back over the two campaigns I recall six boys, one young lady, and her father more than 50 years of age, whom my team workers and I led to Christ. Other teams had similar experiences. A number of teams met with greater success.

If you have never tried a visitation evangelistic drive in your congregation you will do well to investigate its merits. We used the methods of Guy H. Black and by writing to him at 302 Greenwood Ave., Greencastle, Ind., full details can be obtained at a very nominal expense. I understand there are other authorities publishing literature helpful in planning evangelistic drives.

Jesse C. Shaver.

Frederick, Md.

DEDICATION DAY AT RICHMOND, VIRGINIA

Richmond church will long remember Sunday, May 11, for on this day the little church at 2213 E. Broad St. was dedicated and set apart as a sanctuary of God. The building is of brick, 30 x 40 ft., and has double the seating capacity of the rooms we had been using, seating 160 comfortably. It is set back from the street, leaving space in front for a larger structure when it is needed. There is a basement under the whole church and this will be used for Sunday-school rooms, which are badly needed, and for Sisters' Aid meetings, and other gatherings from time to time. The building as it stands at present, with basement not furnished and without heating plant, cost around $6,000. Of this amount there are pledges to about $1,700 still to be paid.

As is perhaps generally known, Richmond is a mission point under the care of a Joint Mission Board of three Districts in Virginia, the Eastern, Northern and First Districts. It is due to this Board and the Districts back of them that we have been enabled to build this little church. They have loyally supported the work here and constantly encouraged us. We are grateful for all help that has been given.

Dr. Paul H. Bowman, president of Bridgewater College, was invited to be with us on this occasion and preached a splendid dedicatory sermon from Matt. 9:17 to an attentive audience that filled the house to overflowing. Some of us will not soon forget the thoughts he brought to us or the prayer he offered, dedicating the building to the service of God.

The Ladies' Quartet from Bridgewater College and their director, Prof. Nelson Huffman, were with us and gave special music during the morning service as well as in the Sunday-school session. This was much appreciated by all.

Dr. Bowman remained with us over the evening service, when he gave us another good discourse, using as a text Rom. 1:14. We are glad he could come and help us at this time.

Many familiar faces were seen in the audience at the morning service. Some were friends and neighbors in the community who wished us well. Some of the flowers brought for this first service were given by some Catholic friends in the neighborhood. Others were from farther away—some who do not get to worship with us as often as they would like because of distance. One brother and sister, members of this church, live about fifty miles away. There were some, too, who had seen and experienced many of the struggles in the work here from the early days to the present, and their hearts rejoiced with ours to see the growth made. It was a joyous occasion for all.

We hope the church here will continue to grow and prove a religious home for many of our people who are transients in the city as well as those who are making homes here. All who know of members who are coming to Richmond to spend some time here, will help us very much by sending their names to our pastor, Eld L. A. Bowman, 2215 E. Broad St., Richmond, Va. This will enable him to get in touch with them more quickly.

Bro. E. C. Woodie, of Denton, Md., began a two weeks' series of meetings on Monday night, May 12.

Mrs. Fred J. Wampler.

Richmond, Va.

EASTER AT A CHRISTIAN UNIVERSITY

Just a word from one of the Christian universities in North China that is supported by the missions. Here they are trying to make an ideal Christian life on the campus; they are trying to put their religion in every activity of life, and thus show the students how to live it in truth and in spirit.

I have been spending some few days here and the religious atmosphere is wonderfully balmy and refreshing to my hungry soul. No one is required to go to church, so the audience is made up of those who really want to worship. This week of Easter has been a unique one in my life, one that has sunk its impressions deep. Thursday, the anniversary of Jesus' last evening with his disciples, the Christian group of the college was called together in a lovely spot on the campus at mid-afternoon. There we had a very splendid meeting drawing our minds to the impor-

(Continued on Page 350)

The Gospel of Jesus Christ

(Continued From Page 341)

church?' He thought for a moment, and replied, 'I believe if I were a lay member of the church, the first thing I would do would be to fire the minister.' 'You mean that you would get a new minister?' 'Oh, no, not at all; I would not fire him out; I would fire him up!' He would put some new warmth into his heart. The great apostle Paul, a man of unusual spiritual experience, needed to plead with young converts to pray for him 'that the word of the Lord might have free course and be glorified' (2 Thess. 3:1). Do you realize the barriers and restraints against the gospel? Do you know that the preacher has a special malice of the devil to contend with? Do you realize that Satan will do anything to kill a sermon before it gets to those who need it? Prayer for the preacher is an office which the youngest convert can exercise to the spread and power of the gospel. There will be more fire in the pulpit when there's more prayer in the pew."

Many are lost who expect to be saved; for the word of God has declared "Except a man be born again he can not enter into the kingdom of God. Marvel not that I said unto thee, Ye must be born again." This new birth means a new relationship to God. Wesley who, it is said, preached 300 times from the words, "Ye must be born again," was asked, "Why do you preach so often on, 'Ye must be born again'?" "Because," said Wesley, 'Ye must be born again.'"

Do we want a new gospel? So many think we do. We must adapt the Bible, they say, to the spirit of the age. The times have changed. Everything is different. Modernism says that we need a new gospel for a new age. Of course, the times have changed, but the mind of God has not changed. The truths of the Bible are absolute—they are fixed—unchangeable. They have no more to do with the developments of man through the ages than have the rules of arithmetic or geometry. The changes in centuries make no difference in them. If time should continue 5,000 years, two and two would still be four; a straight line would lie evenly between two points; water would freeze at thirty-two degrees Fahrenheit and boil at 212 degrees. Children would still laugh and be merry; men and women would still smile and weep, eat and drink, grow and die. And so it is with the absolute truths of the Bible; God, the Creator, Jesus Christ the Son, our Savior and Redeemer; man, created in the image of God, though sinful, dying, needing salvation and comfort, crying to God through faith; these will always constitute the underlying elements of the gospel, and that is why the Bible and the gospel do not change. A man never gets down so low that God can not find him, but sometimes gets up so high that he can not find God. Paul affirmed that the world by wisdom knew not God, but today it is being constantly ding-donged into our ears that there is no other way to know him. But the word is not changed. The gospel is not changed. It is still the power of God unto salvation. Jesus Christ, the same yesterday, today and forever. Yesterday he was here himself, tempted and tried. Yesterday he suffered in Gethsemane and on Calvary. Today he is the risen, living Christ of glory, our great High Priest. The One who lived and died and lives again lives forever and for all eternity.

The word of God warns us that in the last days there shall be among the professed followers of Christ a woeful and general falling away from sound doctrine and the vital truths of the Bible. The wonderful events which are to take place in the churches and in the world are proof that the present dispensation is rapidly nearing its end. God's word is definite, "Evil men shall wax worse and worse," and they do. The United States has had the greatest opportunities and the greatest privileges of any nation in the world, but has the United States advanced in the matter of peaceful relations among its citizens? No. Have the crime conditions been lessened? No. Have our schools been successful in creating pure and clean social life? No. Are there fewer criminals per capita now than formerly? No. Are our churches more loyal to the fundamentals of the faith? No. Is the general standard of life and character any higher? No. Does the Bible upon which these United States were founded have the place it once had? No.

What Is Home Without a Bible?

What is home without a Bible?
'Tis a home where day is night,
Starless night, for o'er life's pathway
Heaven can shed no kindly light.

What is home without a Bible?
'Tis a home where daily bread
For the body is provided,
But the soul is never fed.

What is home without a Bible?
List! and ponder while I speak:
'Tis a home with Bibles in it,
But not opened once a week!

Monday comes and goes, and Tuesday
Comes and goes, and Wednesday, too;
Thursday, Friday, Saturday, Sunday,
Book forgotten whole week through.

Lost! the Bible;
Lost! its teachings;
Lost! its help each day in seven.
Lost! to live by;
Lost! to die by.
Lost! What's lost?
The way to heaven!

—C. D. Meigs.

The facts concerning world conditions and the prophecies which are being fulfilled before our very eyes should awaken and arouse every true believer to a new dedication of heart and life to the work for which our Lord has left us here—to save what we can out of a ruined world and thus complete the church which is his body. Have a real heart of love for the lost and for Christ. Follow in his footsteps. Cease the silly and futile effort to make the world better, but seek to save what we can out of it, for "in such an hour as ye think not, the Son of man cometh."

Martinsburg, Pa.

CORRESPONDENCE

CONFERENCE NOTES OF IMPORTANCE TO WOMEN

The first week of Conference beginning Tuesday morning, June 10, and closing Saturday evening, will be a busy week for the women. If you are a member of any committee and attending Conference, please be present when your committee holds its business sessions. Your chairman has informed you as to time and place. If no place has been designated, meet in corridor rear of main auditorium where arrangements will be made.

The Correlating Committee whose members are Mrs. Ross D. Murphy, Mrs. J. Z. Gilbert, Nora M. Rhodes, Rufus D Bowman and L. W. Shultz will hold its first session Tuesday morning, June 10, at 9:30 in a small room at the rear of the auditorium. Anyone having something constructive to offer relating to the work of this committee will present same to some member of the committee.

If any District or local group of women has a matter of business for consideration at the open business meeting, Saturday, please present same to Mrs. Ross D. Murphy or Mrs. J. Z. Gilbert or some other member of the executive group before Friday morning, June 13, 10:00 o'clock.

There will be a meeting of the Council of Women's Work executive group Friday morning, 10:00 o'clock in the Aid exhibit room. This group will include Aid officers, Mothers and Daughters' officers and members of all committees of any of the women's organizations. It will be the purpose of this group to receive all matters of business, reports, and the like and carefully prepare the same for the business session Saturday.

The Aid business session will be held Saturday morning at 9:30 o'clock in the Hillside Auditorium. The Mothers and Daughters' business session will follow at the same place at 11:00 o'clock.

Each local Aid is entitled to one delegate representative at the Aid business session with power to vote, all other women are urged to be present and take part in the discussion.

Saturday afternoon at 1:30 in the Main Auditorium will be held our united Women's Work program with a short business period. Every woman and girl attending Conference should be present at this great gathering. We are anticipating a blessed experience as the climax of what has already been a most blessed year of activity. And we shall pray for power from on high for larger and [illegible] activities in the coming year. Let it be a real Pentecostal gathering of the women of our Brotherhood. Let no one who can not be present breathe a prayer for the meeting.

Bring your hand work for the Aid exhibition, or if you have no exhibit to offer, you are invited to bring or send an offering to Mrs. P. A. Shearer who has this work in charge. I shall be on the Conference ground from Monday, June 9, on and at your service—Room 57, The Hershey Inn. Mrs. P. A. Shearer will also be on the ground early, and may be found at No. 9 Derry Road.

We should like to have all women who were in any way connected with the beginning of Women's Work (The Aid Society) in our church before 1900 to present themselves at the platform of the Auditorium, Saturday afternoon, before 1:30. Better still, if you know you will be at Conference, write me a note stating just what your relation was with the early work. Send this note to me at the Hershey Inn, Hershey, Pa. Even if you can not be present at Conference and were connected with the work during the nineties or earlier, let us have a message from you. Send to Mrs. Ross D. Murphy as above indicated.

Philadelphia, Pa. Mrs. Ross D. Murphy

WESTERN DISTRICT OF PENNSYLVANIA

The Aid Societies of the Western District of Pennsylvania held their annual spring meeting in connection with the District Meeting which convened in the Morrellville church, Johnstown, April 22 and 23. The roll call brought out the fact that twenty-seven societies were represented at the meeting. Thirty-eight societies have been active during the past year, while five have been temporarily disordered in their work. In these thirty-eight societies we have 464 active members, and 183 associate members. The total receipts for the year were $6,965.51. The societies have contributed to the India Hospital project, which was consummated this past year. In addition to this we have reported a District budget which includes $500 for the Dee Mission Building Fund and $200 for the Old Folks' Home. A special project for this year was that of helping in the purchase of a cannery for our Industrial School in Virginia. The amount contributed toward this project was $[illegible]. In our business session a budget of $800 was adopted for the coming year to be used in the District, in addition to whatever project the Aid Societies may decide upon at the Annual Conference.

The afternoon session was given over to a very helpful and inspiring program rendered by members of a number of the societies. The program consisted of special music, reading, and the rendition of the missionary play, entitled If They Only Knew. Mrs. C. C. Sollenberger

Uniontown, Pa.

Notes From Our Correspondents

CALIFORNIA

Glendale (First) church met in council April 25. The present pastor, Bro. Geo. C. Carl, was unanimously reelected for another year. The Easter program was well attended. The members of the Hermosa Beach congregation were present the evening of April 13 and rendered their Easter cantata. We appreciated the beautiful [illegible] to us in music and song. One member has been received by baptism and one by baptism since the last report. A decision was recently made to hold communion services here June 15. A peace program [illegible] by Sister Ruth Wine McCann was rendered Sunday evening May [illegible].—Lulu Terford, Los Angeles, Calif., May 20.

Hermosa Beach.—We had a splendid Easter program by the Sunday-school. A good offering was lifted for District mission work. [illegible] evening the choir gave an Easter cantata entitled, The Thorn Tree of the King. The cantata was also given the following Wednesday evening at the Glendale church. During the week following Easter we had special sermons by visiting ministers which were very helpful and especially led up to our love feast. Bro. D. W. Kurtz preached on Monday and Tuesday evenings, Bro. H. A. Frantz on Thursday and Bro. H. B. Heisey on Friday and Bro. J. P. Dickey on Sunday morning. He also officiated at our communion in the evening. We [illegible] enjoyed the spiritual feast. We have also had some [illegible] the La Verne students; on March 23 the Ælolian quartet and on [illegible] 6 the missionary play entitled, Robert and Mary. The girls' glee club gave a program of music May 4 and May 11 another missionary play, The Heroine of Ava. The morning of May 11 a program entitled Mother and Home, was given by the Sunday-school children and [illegible]. The morning of May 4 we had a message by Bro. Chalmer Faw. The missionary society has completed the book, The Crowded Ways.—Clinton Bowman, Hermosa Beach, Calif., May 12.

COLORADO

Rocky Ford church met in business meeting April 9. We were to be represented at the Hershey Conference unless by volunteer [illegible]. April 30 we held our communion service with a good attendance. We were glad to have with us Bro. D. T. Dierdorff from Surrey, N. D., who officiated, assisted by our pastor. Pre-Easter services had been planned by Bro. Hostetler but sickness in their family prevented. We are glad to report that the eldest son, Wayne, who had meningitis, is improving, and Bro. Hostetler is back in the work. April 20 at the morning service Bro. Roy E. Miller gave a splendid Easter sermon. In the evening the Sunday school rendered a very fitting program. Two playlets were given—The Easter Lily and He Hides Within the Lilies. A pageant, The Challenge of the Cross, recitations and special music featured both services. May 11 Mother's Day was observed by a short program, followed by a splendid message by Bro. Hostetler on, A True Mother. All services are well attended and the work of the church is progressing nicely. A number of our young people who are away in school and teaching will soon be home for the summer vacation and their presence and help will be much appreciated.—Mrs. Jessie V. Bish, Rocky Ford, Colo., May 18.

FLORIDA

Sebring.—Many tourists were with us during the winter from [illegible] or more northern states, but they have now gone back to their homes. Some have purchased homes in Sebring which is a good indication of the church work. We had an unusually large number of visitors [illegible]

...during the winter and their services in the pulpit were very ... Bro. J Kurtz Miller, member of our General Mission Board, ... several weeks in Sebring and at the mission points. His presence ... hopitul cooperation were much appreciated. At our quarterly ...mbers' meeting on May 6 delegates were chosen for the Hershey ...ference, namely Bro. S. M. Miller, with Mrs. D. E. Miller, alter... Our pastor, Bro D. E. Miller, is to represent the District on ...ing Committee. It was decided to retain Bro. Miller as pastor for ...ther year. We had pre-Easter services again this year, followed ...third year. We participated in a union sun... ...g program by the Sunday-school. We participated in a union sun... ...e service on Easter morning. Plans are being made for the work ...summer. We expect to have a Vacation Bible School beginning ...May 26. Our love feast was held May 2 with Eld. J. H. Moore offici... ...ing. The Sisters' Aid Society gave a report recently showing an ...verage attendance of twenty-two for the past three months; total re... ...ports for that period, $146.55, $40 being given for Conference budget and ...20 for China famine relief.—Mrs. S. Puterbaugh, Sebring, Fla., May 13.

ILLINOIS

Virden.—At our recent council Bro. E. H. Brubaker who has been our ... for several years, was granted a letter of membership; he has ...ne to Long Beach, Calif., to reside. Bro. Caslow will fill the unex... ...term. The church voted unanimously to keep Bro. Caslow as ...r pastor for another year beginning Sept. 1. The officers for the ...ifferent departments of the Christian Workers were chosen, also ...ommittees filled on other committees. Russell Filburn was elected ...hurch clerk. We decided not to represent at Annual Conference this ...ear. Recently Dr S. B. Miller of Cedar Rapids, Iowa, favored us ...th a fine message, Dr J. Paul Gibbel, missionary to Africa, has ...en giving us some interesting messages about the work over there. ...n Mother's Day we had the pleasure of having Bro. Bonsack with ...s. He tells interesting and inspiring things about the work at the ...ifferent mission points, as well as some of his traveling experiences. ...Appropriate songs and readings were given in honor of our mothers ...after which a basket dinner was served so all could enjoy the social hour with ...Bro. Bonsack. The churches of our town have secured Rev. Grady ...Hostetler to be with us in a union revival beginning June 1 and con... ...ing for six weeks. The workers are being organized and plans ...are rapidly nearing completion. Cottage prayer meetings are being ...conducted in sections of the city and we trust much good will come ...from the effort—Lola Brubaker, Virden, Ill., May 17.

INDIANA

Blueville.—We had the pleasure of being entertained on Sunday after... ...noon May 4, by the Byler family of North Manchester. May 11 the ...Sunday-school rendered a Mother's Day program. These were much ...appreciated by our local church and friends.—Mrs. Mae Pippenger, ...Tiptonalt, Ind, May 20.

Burnettsville.—We had a great day at our church on May 18. After ...the usual Sunday-school hour Bro L. W. Shultz of North Manchester ...gave an address on the development of the Sunday-school. At the ...close of the address we had our semiannual joint Sunday-school con... ...vention, composed of the four churches—Guernsey, Pike Creek, Buffalo ...and Burnettsville. After the business session we had the address of ...the afternoon by Sister Flora Ross Bjorkland of North Manchester, a ...missionary who for eighteen years in India. Her talk was very ...interesting and also educational, inspiring us with a greater missionary ...zeal. Afterward the young people's cabinet of Middle Indiana, directed ...by Bro. Shultz, had an hour with the young people. There was a good ...delegation present from Buffalo and Pike Creek. At 7 o'clock the ...Burnettsville people had charge. Their theme for the evening was, Taking ...Christ Home again and Changing. The program consisted of songs and readings and a ...play, all rendered seriously. The program consisted of songs and readings and a ...short talk on how Christ, as his sermon on the mount, emphasized simplicity. ...—Mrs. Edna Shull, Burnettsville, Ind., May 20.

Cedar Creek.—Recently we had the pleasure of having the Manchester ...College quartets with us in a Sunday morning service, and the Byler ...family of North Manchester in the evening. The township Sunday-... ...school convention was held in our church on March 30. The after... ...noon address was given by Prof. J. Raymond Schutz of North Man... ...chester. March 1 we were very glad to have Bro. O G Davis of ...Milledgeville with us. His message was enjoyed by all. Our Ladies' Aid ...has been doing a very good work the past few months. Our love feast ...and communion service were held the evening of April 20 with our ...pastor officiating. Mother's Day was observed in a special way at ...the Sunday morning service Bro. E R. Fisher of the Four Mile ...church closed a two weeks' revival May 18. He gave us an inspiring ...and impressive message each night and we feel that the church has ...been strengthened and built up as a result of his efforts.—Mrs. Jesse ...Garrett, Ind., May 20.

Washington.—The work here is growing. We have bought a beauti... ...ful brick parsonage adjoining the church. The juniors and the ...young people are busy with functions of their own. Mother's Day was ...observed with appropriate services. A mother and daughter banquet ...was held May 30. Our pastor assisted in various Sunday-school con... ...ventions recently. He reports an enthusiastic state convention in West ...Virginia the first of May. He has other outside engagements ahead, ...during commencement addresses and Sunday-school gatherings. The ...Sunday-school convention will be held in our city June 17-19 and ...for this reason we will not represent at Hershey.—Mrs. E. E Hoon, ...Washington, Ind., May 20.

Plymont.—Bro Otho Winger spent Easter with us In the morning ...he preached a splendid sermon and in the evening officiated at our ...love feast. April 27 members of the church presented the pageant, A ...Spectator of China, at Lower Deer Creek. May 4 in the afternoon the ...Student Volunteer Band of Bethany gave us helpful and inspiring mes... ...sages in songs and talks. May 11 our elder talked to us on Mother. ...In the evening we had a Mother's Day program of songs, exercises, ...recitations and recitations —Dortha E. Barnhart, Rossville, Ind., May 16

Sidney.—Sidney church was favored May 4 by a missionary program given ...by the students of Manchester College. This band of workers is striv... ...ing earnestly to help support Sister Clara Harper on the foreign field. ...Two young girls have been received into the church by baptism re... ...cently. May 17 we held our love feast with ninety communing. We ...were pleased to have with us ministering brethren from Auburn, Blue ...River, Rock Run and English Prairie.—Hazel M. Weaver, Brimfield, ...Ill., May 18.

IOWA

Cedar Rapids.—April 16 the Mount Morris Volunteer Band gave us a ...splendid program The men's glee club of Ashland (Brethren) College ...gave us excellent program on Sunday morning, May 4. Miss Mary ...Emmert of the Brethren Africa mission was the speaker at the mother ...and daughter banquet on May 16; she remained over Sunday and gave ...an excellent address concerning their work in Africa. These special ...occasions of interchange of workers only bring us closer as a coopera... ...tive group of worshipers and make our efforts seem the surer as a ...result of bringing about a permanent union of these organizations.—... ...Ida B. Miller, Cedar Rapids, Iowa, May 18.

Des Moines.—The young people of the church are responsible for ...the evening services whenever there is a fifth Sunday in the month. ...Some of these services this year, in the form of a play. The ...latter by Brother Tightwad, was given Sunday, March 30. It was ...also given at the Panther Creek and Dallas Center churches, and ...is to be repeated at the Des Moines Valley church Sunday evening, ...June 8. It is a play concerning the stewardship of possessions, and ...contains a forceful lesson on the use of money by Christian people. ...Large and appreciative audiences greeted the young people wherever ...they presented the play. April 6 the pastor, Bro. B. T Stutsman, ...gave a special sermon to parents concerning their opportunities ...and obligations in the rearing of their children. At the close, the par... ...ents and small children went to the front and a prayer of consecration ...was offered. One of the richest spiritual feasts it has been the privi... ...lege of the membership to enjoy was the Holy Week services conducted ...by the pastor. A deputation from the Volunteer group from Mt. ...Morris College visited our church recently, and gave a helpful and ...inspiring program. Miss Mary Emmert, missionary of the Brethren ...Mission in Africa, now on furlough, gave two addresses on Sunday, ...April 27 as part of the Young People's Conference of the central ...district of churches which met at Des Moines April 26 and 27. Mothers ...Day, a Mother's Day pageant, was ably presented by the young ...people of the church, Sunday, May 11. The message of the ...pageant gave us a new appreciation of our mothers. Both the pageant and the young people's play were directed by Sister Stutsman The membership of the church is responding to the fine leadership of Brother and Sister Stutsman, who are giving themselves whole-heartedly to the work. Our prayers go with Bro. Stutsman as he leaves to assist the Beaver church in a series of evangelistic meetings the first two weeks of June.—Walter Wallick, Des Moines, Iowa, May 17.

Greene.—May 4 three of our juniors decided for Christ and were baptized by our pastor. May 6 the Mount Morris College singers rendered a very good musical program which was much enjoyed. Mother's Day was observed with a splendid sermon by Bro Small in the morning, and in the evening the various classes of the Sunday-school rendered a joint program in honor of mother. The young people's conference of the District will convene here at our church June 6-8 The Sisters' Aid Society is now busy working on a quilt which has 243 names, including all the various departments of the church and friends; each one gave ten cents to have his name on the quilt. The quilt will be sold and the money used for church work —Elsie A Pyle, Greene, Iowa, May 15.

Muscatine.—The work of the church has been going forward at this place. Our "looking toward Easter" program resulted in helping to unify the membership and six were received by baptism on Easter Sunday. In the evening a pageant, The Dawn, was given. Our church house has been improved by putting on a new roof Special preparation was made for the observance of Mother's Day. We are planning our Children's Day exercises for June 1. Our Daily Vacation Bible School will be from July 28 to Aug 9, supervised by Miss Ferne Duffey of Cando, N. Dak. She has been attending Bethany Bible School the past year.—Mrs. Anna B. Landis, Muscatine, Iowa, May 20.

KANSAS

Paint Creek -Since our minister, Bro. Dadisman, moved to Iowa, our appointments have been in charge of ministers from Osage church in the adjoining county On account of muddy roads they were not able to come on either first or third Sundays as arranged for. May 10 Sister Coover from Madison gave an interesting talk both morning and evening; also on Easter Sunday Bro Argabright of Ripley, Okla., filled the pulpit for us. Sickness in the neighborhood has hindered the Sunday-school attendance. A committee has been appointed to prepare a program for Children's Day. Ministers passing this way are invited to stop and worship with us —Annie Richard, Uniontown, Kans., May 20.

MARYLAND

Locust Grove church held its love feast on May 10 with a large number of communicants present Bro. Harper Snavely officiated, assisted by Brethren W. E. Gosnell, Chas A Stover, J. W. Thomas and the home ministers. Bro J. W. Thomas peached a good sermon on Sunday morning. Our young people gave a splendid Mother's Day program on Sunday evening; they give a program every two weeks —Bessie R Purdum, Mt. Airy, Md., May 20.

New Windsor.—Our Mother's Day program was a varied one. Arlene Guyton sang several solos which were much enjoyed by every one. Bro Berkely Bowman then preached a good practical sermon on the duty of self-examination He dwelt on the fact that as we go further in the adventure of life, we are likely to miss the road; then we retrace our steps, sorrowing. We found new strength and comfort at the communion table. In the evening, we attended the love feast at Pipe Creek; the weather was fine and the large attendance spoke of an interest in religious things. The house was somewhat crowded; the tables were all filled. A number of administering brethren from other churches were present; among them was Elder Frank Wingert from Franklin Grove, Ill. Bro. Walter Thomas of Westminster officiated —Elizabeth R. Blough, New Windsor, Md., May 14

Piney Creek church enjoyed a very spiritual love feast on May 10. Eld. Frank Lightner officiated. The following day we had a splendid sermon by Eld S. K. Utz on the theme, Mother. Eld. C F Bucher is our delegate to Annual Meeting.—Theresa S. Forney, Taneytown, Md., May 19.

MICHIGAN

Beaverton.—The entire staff of the church school, numbering twenty-three, attended the fellowship supper given recently which concluded the series of group conferences begun some weeks ago by Miss Elmi Rau, general superintendent. A findings committee summarized the discussions as: an examination of present policies and goals, an enquiry into the local needs, and plans for more efficient service by the school A morning program given on May 11, recognized the contribution of our mothers to our lives On Easter Sunday we enjoyed a worship service based on the experiences of Christ during Passion Week. We are looking ahead to our regular two weeks of Daily Vacation Bible School, to be held during June. Besides its value to our own large group of Sunday-school pupils, this brings a large number of children in close touch with the church who have no other religious training during the year. The music committee of the State District As sponsoring a number of music institutes under the direction of Sister Cora Stahly, and one of these will be held at our church on May 28 with afternoon and evening sessions. On June 22 we will enjoy a love feast to which we invite anyone near enough to join us —Joseph Van Dyke, Beaverton, Mich, May 14.

MINNESOTA

Lewiston.—Feb 1 Bro. J A. Eddy, wife and son of Worthington, Minn., came to take charge of the work here and at Winona At our quarterly council in March Bro. Eddy was chosen elder of the Lewiston church. We voted to put in a call for the District Meeting for 1931. Our love feast was held April 18 We have a good live Sunday school with Miss L. I. Wick as superintendent. The junior and intermediate classes gave a short Mother's Day program. The attendance last Lord's Day was 100. Our church has been spiritually strengthened through our Sunday morning messages May 9 we enjoyed hearing the ladies' quartet and soloist, who is one of our boys, of Mount Morris College.—Mrs. Roy Cady, Lewiston, Minn, May 15.

NEBRASKA

South Beatrice.—Our church is going forward under the splendid leadership of Brother and Sister Paul K Brandt We have good attendance at Sunday-school and church. Our pastor with a group of workers put on a pre-Easter drive for members the same as last year. On account of rain only four trips were made, but through these efforts twelve came into the church. Easter Sunday we had a full house, and could feel the presence of the Spirit both in the sermons and songs. In the evening our choir rendered a beautiful cantata to an appreciative audience. Monday evening we held our love feast which was strengthening to our spiritual hves Tuesday the men who were on the Easter drive and their wives had supper together Then the men gave some of their experiences in visiting different homes It was interesting to see the happy look on their faces as they talked about inviting the people to accept Christ Our pastor has been preaching to us how we should live the Christ life every day —Hattie Dell Frantz, Holmesville, Nebr., May 15.

NEW JERSEY

Amwell church convened in council April 16 Two trustees were elected. We decided to hold our love feast on May 18 We extended the call for our pastor to remain another year; he will complete twelve years July 1 Twenty-two of our people attended the young people's conference at the Coventry church April 26; all reported a fine time and felt that the meeting was well worth while.—Mrs. H T. Horne, Sergeantsville, N. J., May 14.

OHIO

Center.—During parts of January and February we enjoyed very much the presence of Bro. I W. Moomaw and family and the messages they brought to us Regular quarterly council was held April 9, with Eld. M. M Taylor in charge. A committee gave a report on a change in the method of elections which will be tried out this year. The ministerial committee reported that Bro. Ervin Weaver can be with us this fall in a series of meetings One letter was granted, also one has been lost to our number through death Wm H. Horner was selected as delegate to Annual Conference with Sister Taylor as alternate; Esther Horner and Rachel Mohn were selected as delegates to our District Sunday-school convention. It was decided to have a love feast on June 8, at 7 P M and a homecoming on Aug 17 The various departments will unite in a Children's Day service the evening of June 22. March 30 we enjoyed exceedingly the program given by the deputation team from the M C Volunteer Band On May 18 we had the privilege of hearing Ada Kurtz Carpenter and E C Carpenter give talks on Prohibition and Church Loyalty, as our part in the District Welfare rallies Esther Horner, East Canton, Ohio, May 19

Pleasant Valley (Ohio) church held their regular quarterly meeting with Bro Erbaugh in charge The pastor's report was very good It was decided to send our Christmas offering to the General Mission Board Bro Chas Stockdale and Bro Richard Stockdale were selected as delegates to District Meeting with Brethren Glen Stockdale and Ezra Stockdale as alternates April 6 Bro Theo. Eley of Union City delivered a very interesting talk at the morning service Bro L A Bookwalter and wife were with us on April 13 Our young people gave a missionary program on May 4 on the subject, The Sacrifice The Golden Rule Circle class planned a Mother's Day program but it was not given until May 18 It, the morning we had echoes from the District Meeting by our pastor, Bro Chas Stockdale, and our superintendent, Br. Richard Stockdale—Grace Rhoades, Union City, Ind., May 19.

Stony Creek Since our last report one brother has been reclaimed. The chorus presenting the Easter cantata was greeted by a full house The cantata was also given at the Bellefontaine church and the county home, being much appreciated at both places Our love feast was held April 27 with our pastor officiating A number from here went to the Bellefontaine church one evening while Brother and Sister Austin were conducting meetings there Mother's Day was observed by special music and a sermon by the pastor Work was begun April 8 in the remodeling of our church; the building has been raised and some work done on the interior; the basement is now being excavated The ladies' organization is doing quite a bit of the work May 18 marked an interesting event in the history of the church, when a beautiful cornerstone was laid with appropriate services Through the kindness of the Lutheran people in the community we are using their church while ours is being remodeled Our pastor, Bro Wareham, left May 19 for Argos, Ind., to conduct evangelistic meetings in the Walnut church near there Mrs Esther F. Huber, De Graff, Ohio, May 20

Toledo (First) —On Good Friday evening our congregation assembled to commemorate the suffering and death of our Lord Preparatory services were conducted Thursday evening by Pastor R H Hatton Easter Sunday was banner day in attendance, with 152 present In the evening the classes of the school gave a good program with special music The self-denial offering amounted to $5107, to be sent as part of our Annual Conference offering April 25 we had the privilege of enjoying a program by the Volunteer deputation team of Manchester College Afterward they were entertained by the Friendly class The average Sunday-school attendance for April was 142, the best for ninety-five Our pastor preached a Mother's Day sermon on the subject, Our First Sweethearts A souvenir was presented each one attending this service In the evening the Friendly class rendered special program, Since our last report one has accepted Christ and been baptized.—Mrs. H. E. McKimmy, Toledo, Ohio, May 20

OKLAHOMA

Pleasant Plains.—We held our regular council May 1 Sunday-school officers were reelected, with Erma Wilson, assistant superintendent to fill a vacancy April 13 a deputation team from McPherson College gave the play, Ordered South, which was enjoyed by a large crowd Erma Wilson, Alma, Okla., May 18

OREGON

Newberg.—Our church has enjoyed a revival of spiritual refreshing from the presence of the Lord Our pastor held one week of meetings closing with a love feast Saturday evening May 10 Forty-eight communed around the Lord's table, Bro Lorell Weiss of Portland, officiated assisted by F H Barr, of Albany Two were added to the church one by baptism, one reinstated, and one awaits the rite of baptism Our membership has been brought closer together, a wonderful spirit of cooperation is manifested in our work We believe that there is a bright future for the Newberg church Our young people are to be commended for their interest in all our services Mother's Day was observed in honor of our mothers; we had a sermon in the morning and dinner at the church The B Y P D assisted in rendering a Mother's Day program in the evening —Mrs. Mary Smith, Newberg, Ore., May 19.

PENNSYLVANIA

Aughwick (German Valley house) Since our last report we have been baptized Our revival meetings will begin on May 25 and close June 8. The love feast will be held June 7 at 6 30 P M —Mrs H A Wilson, Shirleysburg, Pa., May 20

Claysburg.—We held our quarterly business meeting April 16 at which time our pastor, Bro C L Cox, was reelected unanimously for his fifth year to begin Sept 1. He was also reelected elder Sister Knepple's class furnished the material and on two different evenings a dozen of our good brethren came and laid cement walks in front of the church and parsonage, adding much to the appearance Each evening from May 4 to 11 the pastor held special services and as a result seven were baptized On Sunday morning Eld D B Maddocks, of Altoona preached a forceful sermon and in the evening we had our love feast preached a forceful sermon and in the evening we had our love feast with 120 communing Bro Maddocks officiated, assisted by D O Cottrell, Taylor Dively, Archy Hoskings and the pastor —Harry D Miller, Claysburg, Pa., May 15.

Fredericksburg. April 13 Bro Michael Kurtz of Richland brought us a message on Child Rescue work which gave us new thoughts on the subject An offering was also lifted. Monday night passion services began with the home ministers preaching We lifted an offering of $53.34 for the China sufferers May 4 a revival meeting began at the Meyer house with Bro Peter Garber of Harrisonburg, Va., preaching The attendance was good throughout the meetings Br Garber is an able speaker and preached the Word in its purity which was much appreciated As a result twelve stood for Christ, two were baptized One reclaimed and one awaits the rite May 11 a Mother's Day program was rendered at the Rankstown house in the morning Bro Peter Garber preached in the morning at the Meyer house In the afternoon a joint program was rendered at the Union house where four Sunday-schools of our district were represented Afterward an address was given by Bro Peter Garber Our love feast was held the 17th and 18th Brethren Thomas Patrick and John Myers were present and Bro Peter Garber officiated During the revival Bro Garber visited in seventy homes We believe that the church has been built up through these efforts —Mrs Annie L. Weaver, Lebanon, Pa., May 21

Greensburg church enjoyed a very helpful Easter season Prayer meetings were held for a period of ten days, twenty-one of these being held in the homes. This was followed by a week of personal visitation preacher each evening Elders J A Buffenmyer, Galen B Royer, D P Hoover, and Wm K Kulp being the brethren who assisted in the preaching We had the joy of receiving in this series of efforts twenty-two by baptism and one by letter The deacons also made a most helpful visit among the members preparatory to love feast which was held Easter Sunday and Monday at 6 30 P. M Three hundred and twenty-four members communed The deacon visit which is made semiannually is always very helpful Our Easter offering of $180 for benevolences will go to the General Mission Board for the support of our missionary in India supported by Pittsburgh-Greensburg congregations Though we are observing Mother's Day and Memorial Day in the usual way with proper recognitions yet everything since Easter is made to build toward Pentecost Day for June 8 at the 10 30 worship We are hoping to receive a considerable number of decisions for Christ leading up to that day Two decisions since Easter have been received and are awaiting baptism Our benevolence offering will be received for home missions, which in amount we pray will be $250—Mrs M J Brougher, Greensburg, Pa., May 15

Harrisburg.—April 30 we had the pleasure of having in our midst Miss Julia Graydon, one of the writers for the Gospel Messenger Since the last report sixteen were received into the church by baptism and one by letter; two were reclaimed Our love feast was well attended last evening; 196 communed Eld Jacob Trimmer and Eld Jno Hershman were with us, the former officiating June 1 Bro J F Graybill of Sweden will speak both morning and evening in the Hum-

(Continued on Page 352)

EASTER AT A CHRISTIAN UNIVERSITY

(Continued From Page 347)

tance of the day, after which we had a supper together right out there. After the supper, we in a most reverential way, yet so simple, followed it with the communion. One could look about under the trees at the sky and see darkness fall as we meditated through the service. Thus we kept the day by doing as Jesus did. We separated with the thought that 1,900 years ago our Master, as he left the upper room, went to the garden to pray.

Friday morning there was a very suggestive chapel service in the woman's college. It was led by the dean, a most enthusiastic Christian woman. She carried our thoughts to the words of Jesus, that to live one must die; that to grow one must perish. He perished on the cross; yet in that very act of dying on the cross the Master made his greatest stride in growth. Think how he grew in the heart of the universe and became their Savior!

In the mid-afternoon we again met in the hall of religion in a very sacred service to remember the day that Jesus hung on the cross, and meditate upon why he died as he did. On Sunday morning at 8:30 we met for a two-hour service, baptism, and a joyous Easter day service with another communion which was filled with more joy because it was the day Jesus was risen and glorified.

I have thought and prayed and resolved through all these days of service. I want to live like my Master lived. I want to grow like he grew. He died, he perished on the cross. Then I asked myself the question if I was willing to do the same. And my heart with no reservations said it was willing to go the way Jesus went; if that means the way of the cross, then I bow in happy submission. Somehow I feel if I can just go through something hard for the Master, or do something kind for him, he will be more pleased to own me and stretch his nail-pierced hand over my head and say, "Well done." I feel I could endure or dare anything to hear that "Well done."

The problems of the world challenge us today. We need greater faith, we need more truth and strong personality to battle the issues of the day. I am not able to battle with the problems of China, I beg of you to help me. The help I need is the agony of your soul and my soul poured out to God. My mind turns more and more from material to spiritual things as God shows me the problems of the day, and what he wants to solve them. May this year's Eastertide sink some message into your heart as it is doing to mine. May we together go farther up the blood-stained way, even past where the disciples lay weary and asleep. May we get by the Master's side as he agonizes in prayer and wins his victory.

Sincerely,

Nettie M. Senger.

NOTES FROM INDIA

Little girls often receive birthday presents from those who love them but not many little girls receive a present that gives as much joy as the gift that Erma Alley received on her eighth birthday—a new little sister whose name is Nina May. The rest of the Alley family share Erma's joy and all of us rejoice with them in this gift from God. We hope there may be many happy double birthdays in the Alley family on April 14.

From Vyara Sister Ruth Brooks writes: "One semiannual love feast has just been held at the station. The attendance was 545, three-fourths being Christians. The quietness and reverence was remarked upon by a visiting Brahmin friend (head of the high school in a near-by town) who also seemed impressed with the symbolism of the entire service.

"The boys are breathing easily since the annual examinations are over. The Inspector frankly praised the quality of the work done by the Vyara Mission schools and urged that they apply for financial aid from the government. Investigation toward such is being made.

"The monthly W. C. T. U. meeting was centered on the program suggested for the World Day of Prayer for women. This helpful service was directed by Miss Mow.

"In spite of the heat, the women have been going on Sunday afternoons to conduct evangelistic services in near-by groups of homes. Many of our women are busy on the church building during the week.

"In a high caste home the belief was expressed to us that trees have spirits. This led on to an interesting conversation which can not be outlined here for lack of space. Pray for this work. Work continues on the church building. Daily morning prayers are held for the workers."

Brother and Sister Wagoner write as follows about their village work: "Recently we made a trip to Agaswan, a village about five miles northeast of here. We ate dust going out but escaped coming back. Here we have a flourishing village school. The government inspector spoke very highly of the work done there, but rather discouragingly of the dark house. We are planning to remedy this by tearing down our two old houses to use in building the new one. The night meeting was well attended, there being about 175 present, of whom a large part were Christian. It is very encouraging to get into such villages where there is a nice nucleus of young married Christian people. This group seemed especially fine. We had planned to get out to other such villages but on account of the diseases running loose in so many of them we felt it rather unsafe to go—at least without first making investigation. And investigation shows influenza, pneumonia, malaria, small-pox, etc., in nearly every village. So excepting in near-by villages we have not been out much."

Miss Mow writes the following: "April is the month for the yearly examination in our Girls' School. The Government Deputy Inspector gives (or takes it, as is said in Gujarati) the examination to every child in the school. This Inspector recently came to Vyara and he seems very friendly. The school girls appreciated his kindness and interest in them. He was impressed with the fact that these girls had come from so many village homes, and were here learning to be clean, intelligent citizens. One girl in fifth standard is almost blind, nevertheless, she took the examination along with her classmates. The Inspector mentioned it a number of times that this was a miracle to think she had been cared for and taught and had become so useful. On Saturday our little boy, Gungee, was so happy because he passed his first standard examination. His face shone with gladness. On Monday he had fever and it ran very high. In spite of all medicine and help given the fever increased. The government doctor was called and although he held out some hope, the child died suddenly on Wednesday afternoon. That same evening a prayer service was held at the school, and then he was laid to rest. This little boy came to the Girls' School four years ago, when just a tiny fellow; he was the only boy we had. A jar of lovely fresh ghee was brought as a gift to the bungalow the other morning by a man and his son who have been coming every morning during the past two weeks to have their ankles treated. They and others have been coming because of tropical ulcers."

Alice K. Ebey.

Vada, Thana Dist., India.

IN MEMORY OF LELLA SANGER ZIGLER

Sister Lella Sanger Zigler, wife of Bro. J. S. Zigler, died at the parsonage of the Rock Run church, Goshen, Ind., April 29, 1930, at the age of 51 years and 5 days.



She was the daughter of Bro. Martin and Mrs. Kate Sanger of Fayetteville, W. Va. She was married to Bro. J. S. Zigler of Bridgewater, Va., on Dec. 22, 1902. She is survived by her husband; two daughters, Ola and Orvilla; her mother; one brother, F. P. Sanger of Olathe, Kans.; and four sisters: Minnie, wife of Bro. J. W. Rogers of Sebring, Fla.; Anna, wife of Bro. J. G. Cover of Masontown, Pa.; Myrtle Sanger of Little River, Kans.; and Kathryn Sanger of Greenville, S. C.

She rendered faithful service as the wife of a minister and pastor in the Pleasant View church, Fayette County, W. Va., from 1907 to 1921; in the Selma church, Allegheny County, Va., from 1921 to 1925; in the Hickory Grove and Portland churches, Jay County, Ind., from 1925 to 1929. On September 1, 1929, she entered the service of the pastorate of the Rock Run church, Elkhart County, Ind., but served only two weeks until on Sept. 16 she suffered a stroke of paralysis which disabled her right side and caused her to be speechless for about three weeks. She recuperated some from this and became able to talk and could walk about the parsonage and out in the yard. On Sunday afternoon, April 20, Easter Sunday, she suffered seven convulsions and gradually went down until her death a little over a week later.

She was tenderly devoted to her Savior, her church, and her family and always met every one with a pleasant smile. She served in a quiet and gentle way. She was patient to the very last, even though enduring much suffering. She enjoyed the great pleasure of seeing both of her daughters actively engaged in the service of Jesus and his church.

Funeral services were held by the writer in the Rock Run church on the afternoon of May 2. Her body was laid to rest in the beautiful cemetery near by.

B. E. Hoover.

Wawaka, Ind.

PASSING OF DR. CHRISTIAN HOPE

Dr Christian Hope was born in Copenhagen, Denmark, and died in Topeka, Kans., April 16, 1930. Death was due to a heart attack, and he was found dead in his dental office by a patient who had come to fill an appointment.

Christian Hope was one of two sons born to Bro. Christian Hope and Mary Katherine Hope, the first foreign missionaries in the Church of the Brethren.

He learned early in life that real happiness comes mainly through service to others, and even as a little boy was sunny and optimistic.

He was intensely interested in machinery and at the age of sixteen began serving his years of apprenticeship. Ten years of service left him still unsatisfied. Therefore he entered school again and secured a degree in the field of dentistry. He served in this field for thirteen years, most of this time in Topeka, Kans.

He was recognized as a man highly skilled in the field of dentistry and served a four year term on the Kansas State Dental Board.

Early in life he became a member of the Church of the Brethren, which membership he retained throughout his life.

His early home training which stressed that Christian living means service to others, became of increasing importance as he grew to manhood. He gave himself whole-heartedly to any movement that attracted him.

He believed that Christian service to one's fellow-men was the essence of Christian living; and this was typical of his own life, for he had an intense desire to bring happiness and joy into the life of family and friends.

Though a dentist, Dr. Hope never lost interest in the labor ment and took an active part in Topeka local affairs as well as sent as a delegate to national labor conventions. He was a p friend of Wm. Greene, president of the American Federation of L

The Topeka organization chose him as labor editor to conc column in the Topeka Daily Capital which he did for nearly three

One editor says of him: "Dr. Hope was possessed of an unb enthusiasm, seldom found among men in business or professions.

Dr. Hope took great interest in the printed word. He was an tensive reader, especially in politics and sciences. His column Topeka Daily Capital, and his occasional writings elsewhere marked originality and a decided sense of humor, as well as a minded understanding of the needs and desires of his fellow-m

April 20, 1930, he was laid to rest in beautiful Fairlawn cemeter Hutchinson, Kans.

There amid the beautiful expressions of his family and friends flowers and song, we left him, resting a tired body that had wo so faithfully to make lighter the burdens of a dearly loved sisters, brother, and friends.

Surviving him are his mother, Mrs. Mary Hope; three sisters brother, Dr. L. O. Hope; all are of Hutchinson, Kans. Those in c of the services were Bro. W. T. Luckett, Hutchinson, Kans. V. F. Schwalm, McPherson College, McPherson, Kans. Text used John 14: 1-3.—Nina Hope Day, Hutchinson, Kans.

MATRIMONIAL

Please note that the fifty cents required for the publication marriage notice may be applied to a three months' "Gospel M senger" subscription for the newly-married couple. Request be made when the notice is sent, and full address given.

Bass-McGee.—By the undersigned in the Sunnyland Church Brethren, Lake Istokpoga, Fla., May 11, 1930, Bro. Eddie Ba Sister Oveida McGee, both of Okeechobee, Florida. Joseph D Lake Istokpoga, Fla.

Smith-Toms.—Married by the undersigned at his home May 1 Mr. Bert Smith of Jefferson, Iowa, and Sister Katherine Toms o Junction, Iowa.—C. B. Rowe, Beaver, Iowa.

FALLEN ASLEEP

Balmer, Melvin Ray, only son of Bro. Raymond and Sister Balmer, died April 18, 1930, in the St. Joseph hospital, Lancaster dropsy, after an illness of several weeks, aged 6 years, 5 mon 28 days. He is survived by his parents. Services at the L church by Eld. Alvin Wenger with interment in the Middle cemetery.—Gertrude R. Shirk, Ephrata, Pa.

Berkey, Hiram J., died April 28, 1930, at the advanced age of and 1 day. Deceased was born in Somerset County, Pa. While young man he was united in marriage to Elizabeth George County and for most of their lives were residents of Mercer Moniteau Counties, Missouri. For the last eight years of Bro ey's lifetime he made his home with his daughter and her fa Fortuna, Mo. He united with the Church of the Brethren in ear and remained in the faith. Funeral at the Prairie View church burial in adjoining cemetery by the side of his companion passed away more than thirty years previously.—W. W. H Versailles, Mo.

Danner, Bro. Albert T., son of Brother and Sister Henry D born in Fulton County, Ill., died at his home near Astoria, D 28, 1930, aged 65 years, 4 months and 6 days. Death was due of the liver; he had been in failing health for the last te Nov. 13, 1891, he married Effie Skiles. As there were no child foster son was reared in the home. Bro. Danner united Church of the Brethren a number of years ago to which he mained until death. Besides his wife and foster son he is surv three brothers and two sisters. Funeral at the church in Ast E. O. Norris. Interment in the Woodland cemetery.—Mrs. E Sullivan, Astoria, Ill.

Dubble, Sister Mary, nee Gibble, died at the Lebanon Hospi 9, 1930, aged 58 years, 1 month and 26 days. She united w church at the age of sixteen and lived a consistent Christia the end. Surviving are her husband, Bro. Harry Dubble, one ter and three sons, nine grandchilden, one great-grandchild, er, two sisters and two brothers. Funeral in the Heidelberg by Eld. Michael Kurtz assisted by Brethren Henry King a Heisey. Burial in the cemetery adjoining.—Kathryn Brubaker ferstown, Pa.

Gingrich, Bro. Jacob, died at the home of his daughter near Hi dale, in the Big Swatara congregation, April 30, 1930, aged 6 His wife preceded him eleven years ago. He is survived by three daughters, seven grandchildren and five great-grandc Services by Elders Amos Kuhns and Thos. Patrick. Interme Hanoverdale.—Mrs. J. N. Wright, Hummelstown, Pa.

Gnagy, Anna Blough, born Dec. 3, 1853, at Berlin, Pa., died M 1930. Her life had been a fruitful one for her Lord, whom she early in life upon coming into the Church of the Brethren mained faithful to her Master. She married J. D. Gnagy Jan at Myersdale, Pa. They felt the urge to come westward, and far as Carroll County, Ill., and later in 1877 to Waterloo, Iowa son preceded her; five children with the father survive. Sh thoughtful, earnest, sincere and diligent in service to her fa her family and her Master. She was a regular attendant at w tireless worker in the Aid Society, and a thoughtful neighbor in the South Waterloo church by her pastor, assisted by E Fike. Interment in the Orange cemetery.—Paul S. Leeper, Waterloo, Iowa.

Hartsough, John D., born near Somerset, Ohio, died in his h Lapaz, Ind., April 30, 1930, aged 66 years, 6 months and 3 days was caused by hardening of the arteries and resultant compl His father, Joseph Hartsough, with his family moved to a h South Whitley and later near Milford, where the mother died was but twelve years old. From then until he was eighteen was with Brother and Sister Wm. Weybright. As a young lived with his father and stepmother, Mrs. Salomie Geyer H who is yet living. He married Mary Pippenger in 1890. vived by his widow, two sons and four grandchildren. years of his married life were spent in the region of Nappan and in 1916 the family moved to the home near the Pine Creek where he died. He had been a member of and had served in the Church of the Brethren for thirty-seven years. Funeral Pine Creek church by Elders Edw. Stump and J. O. Kesse ment in the Fair cemetery.—Wm. H. Summers, Plymouth, I

Hoffman, Bro. John W., died at the Washington County Feb. 24, 1930, from blood poisoning, aged 73 years, 2 months days. He was ill only four days. He had been a lifelong re Washington County. He was an active member of the Church Brethren, having served as a deacon for the past forty years survived by two sons, four daughters, one brother and five Services in the Welty church by Brs. J. I. Thomas. In adjoining cemetery.—Naomi Marker, Smithsburg, Md.

Kingery, Bro. Virgil, son of Jacob and Mary Kingery, born County, Ind., Oct. 31, 1874. He united with the Church of the in the fall of 1909 and lived a faithful Christian life until de 27, 1910, he married Sister Hester Wiggs of Pyrmont, Ind. enlisted for the Spanish American war in the 47th Coast Artillery and was honorably discharged in 1903. In 1912 he wife moved to Glendale, Ariz., and in 1910 to Wenatchee, Wash two years ago he was stricken with paralysis; he gradua

worse and was removed to the St. Anthony Hospital and then to Hot Springs, S. Dak., for special treatment. He died March 31, 1930, aged 55 years and 5 months. All his suffering was borne with patience. He leaves his wife, a foster daughter, his father, three brothers and one sister. Funeral services by John W. Root and Jeremiah Barnhart in the Flora church, Ind.—Jno. W. Root, Lafayette, Ind.

Kulp, Annie, daughter of the late Jacob and Catherine Kurtz, born at Mechanicsburg, Pa., died May 10, 1930, at her residence at Ephrata, of heart trouble and dropsy, aged 79 years and 19 days. She married Bro Samuel Kulp Dec. 9, 1875. She was a faithful member of the church for fifty years. She served with Bro. Kulp in the deacon's office, in the ministry and since 1915 in the office of elder. She also served as teacher in the early years of our Sunday-school. She is survived by her husband, two daughters and one son, Bro. Wm. Kulp, pastor of Mt Pleasant church, Pa., also one brother and one sister. Funeral by Elders Rufus Bucher and Nathan Kilhefner with interment in Bowman's cemetery.—Gertrude R. Shirk, Ephrata, Pa.

Myers, Sister Jessie Belle Gillam, born April 10, 1895, at New Sharon, Iowa, died March 28, 1930, aged 34 years, 11 months and 20 days. She joined at the hospital, leaving a son four days old. She united with the Church of the Brethren at the age of ten years and remained a faithful member until death. She was a talented leader in singing. Dec 25, —, she married Little L. Myers. She was a daughter of B. F. and Mary Gable Gillam of Ollie, Iowa. She leaves her father and mother, two sisters and two brothers, husband, one daughter and one son. She was always true to her God and church, always ready to help whenever called upon. Funeral in the Lena church by Bro. H. N. Butler assisted by U. H. Hoefle. Interment in Chelsea cemetery —Fanny Masters Brose, Lena, Ill.

Peel, Abbeline Christena, daughter of Thomas and Abbalone Peterson, was born in Flensburg, Denmark, Sept. 9, 1858. She passed away April 23, at the age of 71 years, 7 months and 14 days. In 1883 she was united in marriage to Christian M. Peel, who preceded her three years ago. To them were born two children both of whom together with two grandchildren and one brother survive her. She came to America in the days of her girlhood and had lived in McPherson since 1911. As a girl she had been received into the Lutheran Church of her native country. In 1904 she united with the Church of the Brethren. Hers was a quiet life, but one full of deep unfaltering devotion to her Lord and his cause. Her tithe was always kept in readiness for any need. Her Bible was her companion in her home where she lived alone. Services in McPherson church and interment in McPherson cemetery.—H F. Richards, McPherson, Kans.

Roberts, Sister Mary Virginia, wife of Bro. I. F. Roberts, born Aug 5, 1866, died April 25, 1930, of a paralytic stroke. She had been in failing health for some time. In early life she became a member of the Presbyterian Church but after her second marriage, during a revival about eight or ten years ago, she united with the Church of the Brethren and lived a consistent Christian life. She was a true and faithful Christian, always ready to do her part in the work of the church and to lend a helping hand to those in need. She is survived by her husband, two brothers and one sister. Funeral by Eld. B. W. Smith at Sunnyside Chapel Interment at Queens Point cemetery.—E. Woodrow Baker, Laurel Dale, W. Va.

Rowe, Bro. Walter M., son of John N. and Elizabeth Rowe, died May 6, 1930, at his home near Smithsburg, Md., after an illness of one week cause! by pneumonia, aged 51 years, 8 months and 14 days. He was an active member of the Church of the Brethren, serving as a deacon for a number of years. He was also a teacher of a Bible class in the Sunday-school. He is survived by his wife, two sons, two daughters, two brothers and four sisters. Services at the Welty church by Bro. J. I. Thomas, assisted by Bro. C. R. Oellig. Interment in adjoining cemetery.—Naomi Marker, Smithsburg, Md.

Rowe, Sister Elizabeth, daughter of John and Mary Musser Martin, born in Washington County, Md., died March 31, 1930, aged 78 years, 2 months and 24 days. Dec. 8, 1874, she married John N. Rowe who preceded her twenty-three years ago. She united with the church soon after her marriage. She is survived by three sons, four daughters and one grandchildren. Funeral services at the Welty church by Brethren J. I. Thomas and A. B. Miller. Interment in adjoining cemetery.—Naomi Marker, Smithsburg, Md.

Strobridge, James, died at his home near Osborn, Ohio, Feb. 6, 1930, aged 78 years, 17 months and 20 days. He was united in marriage to Sarah Funderburg Oct. 7, 1878. He is survived by his wife and a large family of children, nearly all of whom have established homes of their own. He was a consistent member of the Church of the Brethren for more than fifty years. The funeral services were conducted by the writer, assisted by Eld. Van B. Wright. Interment was made in the Fairfield cemetery.—G. E. Yoder, New Carlisle, Ohio.

Swartz, George, died at his home in New Carlisle, Ohio, Feb. 3, 1930, aged 77 years, 6 months and 27 days. He was united in marriage to Lydia Hochman, Oct. 3, 1881. He is survived by his wife and two daughters. He united with the Church of the Brethren in 1911 under the preaching of Eld. J. W. Fidler, to which faith he remained faithful until death. The funeral services were conducted by Eld. J. W. Fidler, assisted by the writer. Interment was made in the New Carlisle cemetery.—G. E. Yoder, New Carlisle, Ohio.

White, Ethe Miller, born March 20, 1886, died April 3, 1930, aged 44 years and 13 days. She was the only child of Isaac F. and Dicy S. Miller. She lived in Washington County, Tenn., during her entire life. On June 6, 1917, she was married to Bro. Robert J. White, who survives with four children, her father and stepmother. While a young girl she professed faith in Christ and united with the Church of the Brethren. She was a strong believer in the simple life, and had been a quiet but strong influence for righteousness in her community. The funeral was held at the Boones Creek Church of the Brethren, a few yards from her home. Services were conducted by the writer, assisted by Bro. W. H. Swadley.—Edward K. Ziegler, Johnson City, Tenn.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Phil. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

"WORSHIP AND PRAISE"

1930 Conference Song Book



291 music numbers of surpassing excellence; Topical Index, also Alphabetical Index; Series of "Responsive Readings"; 13 Complete "Orders of Worship," Round and Shaped Notes. Neatly, durably bound. Reasonably priced.

A Powerful Endorsement

Note the name that is signed to it

"'Worship and Praise' will prove to be a very helpful book. The printing, binding and general arrangement of the material are excellently done. The collection of hymns contains the **choice** of **old hymns** with **many** of the **new songs** that appeal to young and old. The **detailed worship programs** will give **rich suggestions** to many **pastors** and **Sunday-school superintendents.**

"That is the way I feel about the new song book and **I am sure our people will like it.**"—R. W. SCHLOSSER,
Secretary Conference Program Committee.

"WORSHIP AND PRAISE" Will Be Used at HERSHEY

The CONFERENCE BOOKLET will not contain songs and music.

PRICES:

Cloth Binding		Bristol Paper Binding	
Single Copy, Postpaid	$ .55	Single Copy, Postpaid	$ .40
Per Dozen, Not Prepaid	5.40	Per Dozen, Not Prepaid	3.60
Per Hundred, Not Prepaid	45.00	Per Hundred, Not Prepaid	30.00

Be sure to state binding desired and whether Round or Shaped Notes

Order "Worship and Praise" for your School while at Hershey

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

WHY NOT MAKE OUR B. P. H. BOOK STORE AT HERSHEY YOUR RENDEZVOUS?



The Church of the Brethren

Makes Much of Its

Annual Conference

Conference Is Our Great Religious Festival
It Brings Us Together and Binds Us Together

AT CONFERENCE YOU MEET
Our Church Leaders from Home and Foreign Fields

AT CONFERENCE YOU COME TO KNOW
The Men and Women Who Have Made Our Church What It Is and Others Who Will Shape Its Destiny in the Next Generation.

AT CONFERENCE YOU BECOME ACQUAINTED WITH THE CHURCH
Here Will Be Discussed the Problems with Which the Local Congregations Are Wrestling, Conditions Missionaries Must Meet, Aims of the Sunday-school, What the Women Have Been Doing, What the Men Are Planning to Do, Aspirations of Young People and Longings of Older People.

AT CONFERENCE YOU MAY STUDY
The Many Educational Exhibits, Each Introducing You to Some Phase of Church Work. You See What Others Have Done and Learn What You May Do.

THE BRETHREN PUBLISHING HOUSE—YOUR HOUSE
Will Greet You with Bibles, Testaments, Mission Books, Leadership Books, Song Books, Story Books, Books for the Children—All Kinds of Books. Study the Bargain Counter.

AT CONFERENCE SUBSCRIBE FOR
The Gospel Messenger, Missionary Visitor, Our Young People, Boys and Girls, Children at Work. And Order Your Sunday-school Lesson Helps, Graded and Uniform. Place your order for the "FULL REPORT."

AT THE HERSHEY CONFERENCE YOU WILL SEE
No Horses and Buggies, a Few Flying Machines, Thousands of Automobiles, Tens of Thousands of People. Above All May You See the Spirit of Your Lord and Master and May That Be the Impression You Take Home with You. Then Will This Pentecostal Conference Prove a Spiritual Uplift to Your Soul.

AT CONFERENCE MAKE OUR BOOK STORE YOUR PLACE FOR MEETING FRIENDS

"Welcome to Hershey Conference"

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

Notes From Our Correspondents

(Continued From Page 349)

mel Street church. Sunday morning, June 8, our Children's Day program will be rendered Bro V. C Finnell will give one of his lectures June 10 at 7:30 P M. Eld. J. E. Whitacre will speak over station WOD every Wednesday between 4:30 and 5 P. M. Our Vacation Bible School is to begin June 23 continuing until July 3. Sister Miriam Madeira will again have charge of the work.—Sallie E. Schaffner, Harrisburg, Pa., May 19.

Lewistown.—At the quarterly business meeting our pastor, M. Clyde Horst, was elected a delegate to the Annual Conference with Bro H E Harshberger, alternate. Our Easter offering for the Bethany Bible School, Child Welfare and the China famine fund amounted to $253 56 Two hundred hymnals were purchased by several Sunday-school classes. The inspiring hymns aid much in our worship The men's glee club of Juniata College gave a concert April 10 to a very appreciative audience. The week previous to our communion service, May 18, Bro Horst delivered five helpful and inspiring sermons on the following themes: Our Church, The Whole Gospel, Life Standards, The Lord's Supper, Real Presence. We had an impressive communion. Our Sisters' Aid is quite active, meeting one day every week. Twenty-seven have been baptized during the year.—Catherine Spanogle, Lewistown, Pa , May 20.

Maple Glen.—May 12 the ministerial board sent a committee of three —Elders Coffman, Rhoads and Detweiler, to help us decide the problem of securing a minister. Our elder, L A Peck, feels he is getting too old and asked the church to relieve him of part of the work at least. He has served this congregation faithfully for fifty years. It was decided that the committee secure for us a summer pastor for three months through the General Mission Board.—Mrs. H. G. Peck, Fort Hill, Pa., May 20.

Smithfield.—Sunday morning, May 11, Bro. F. R. Zook of Martinsburg conducted the preparatory services and Bro. Batzel officiated in the evening It was a very enjoyable and helpful meeting. May 18 Bro. Wm J Tinkle of Juniata College conducted a Bible institute. The address of the morning session was on Ordinances of the Church; afternoon, God's Plan in Marriage; evening, Sacredness of Life, illustrated with forty-eight slides The addresses were very ably given. An offering was received at each session to be used for scholarships for young ministers. Next Sunday morning we plan to take the Conference offering —Dorothy Wineland, Martinsburg, Pa., May 19.

VIRGINIA

Shiloh.—One of the most successful meetings ever held at this place came to a close Sunday night, May 11, conducted by Mrs. P. J. Jennings She labored earnestly for the salvation of souls and eight made confession The crowds continued to grow larger each night until the house was filled. Sister Jennings won the hearts of the children as well as of the older folks The people showed their appreciation by giving her a nice offering and also voting unanimously to have her come back again next year. Sister Jennings left May 12 to begin a week's meeting at Jeters Chapel —Gladys M. Grisso, Catawba, Va., May 15.

WASHINGTON

Yakima.—Our two weeks' evangelistic meetings conducted by Bro. Harper Will of Twin Falls, Idaho, closed May 4. Nineteen accepted Christ May 3 eighty-seven surrounded the Lord's tables with Bro. Will officiating. Our crowds were good most of the time during the meeting and Bro. Will's sermons were greatly appreciated. Bro G. E Deardorff, wife and daughter and Sister B F. Deardorff of Wenatchee were with us for the love feast. Bro. Deardorff is one of the members of the District Mission Board and while here took the voice of the church in regard to our pastor, Bro. Walter Coffman; it was decided to retain him another year. Mother's Day we had a short program for six Cradle Roll pupils who were promoted to the primary department. Following this our pastor gave us a good sermon The day was fine and we had 115 at Sunday-school.—Katie Baldwin, Yakima, Wash., May 13.

ANNOUNCEMENTS

ANNUAL MEETING
June 11-18, Hershey, Pa.

LEADERSHIP TRAINING SCHOOLS
June 2-7, Camp Mack.

LOVE FEASTS

California
June 1, 4:30 pm, Los Angeles, Calvary.

Delaware
June 5, Richardson Park.

Idaho
June 7, 7:30 pm, Nezperce.

Illinois
June 8, 7 pm, Cherry Grove.

Indiana
May 31, 7 pm, Blue River,
May 31, New Salem.
May 31, 7:30 pm, Killbuck at Antioch.
May 31, Bremen.
May 31, Elkhart Valley.
May 31, Pleasant Valley.
June 4, 7 pm, Wakarusa.
June 5, 7:30 pm, Rock Run.
June 7, Bethel Center.
June 7, Mt. Pleasant (No.).
June 14, Shipshewana.
June 21, Salem.

Iowa
May 31, 7:30 pm, Prairie City.
May 31, 7:30 pm, Libertyville.
June 1, Dallas Center.
June 15, 8 pm, Beaver.

Kansas
May 31, North Solomon.
May 31, Quinter.
June 4, Galesburg.
June 7, 2 pm, Maple Grove.

Maryland
May 31, 4 pm, Manor.
May 31, 4 pm, Long Green Valley.
June 7, Glendale.

Michigan
June 8, Lansing.
June 14, all-day, Zion.

Nebraska
June 8, Lincoln.

Ohio
May 31, 10:30 am, Silver Creek.
May 31, 8 pm, Upper Twin at Eaton.
June 1, 7 pm, Reading.
June 7, 7 pm, Eversole.
June 7, 7:30 pm, East Chippewa.
June 8, 7 pm, Center.
June 8, 7:30 pm, Green Spring.
June 8, Sidney.
June 21, 10:30 am, Poplar Ridge.

Oregon
June 7, Mabel.

Pennsylvania
May 31, Lower Claar.
May 31, 2 pm, Akron.
May 31, 1:30 pm, Welsh Run.
May 31, June 1, Antietam, Prices.
May 31, June 1, 10 am, Heidelberg.
June 1, 2 pm, Marsh Creek, Marsh Creek house.
June 1, 9 am, Lower Cumberland, Mohler church.
June 1, Sipesville.
June 1, Yellow Creek, Bethel house.
June 3, 4, 10 am, West Green Treg, Green Tree house.
June 4, 5, 1:30 pm, White Oak at Kreider.
June 7, 2 pm, Mingo, Mingo house.
June 7, 6:30 pm, Aughwick (Germany Valley house).
June 7, 2 pm, Mechanic Grove, Grove house.

Texas
June 1, Pampa.

West Virginia
June 1, 2 pm, Berkeley, Vanclevesville house.

FOR SALE—W. G. Caskey Estate

Well improved 50 acre farm. 3 miles south of North Manchester, Ind., on paved highway. For particulars write

HOMER CASKEY, 813 Ave. E,
Council Bluffs, Iowa Or at Hershey Conference
(June 10-18) 38 W. Caracas Ave., Hershey, Pa.

A History of Some Scientific Blunders

By George McCready Price

A study and survey of certain scientific blunders, some of which were accepted as true science, only to be proved fallacies in the end. The author groups his discussion around these 17 chapters: Alleged Conflict Between Science and Religion, Way-Marks in the History of Astronomy, Grindstone Theory, Phlogiston and Caloric, Action at a Distance, Perpetual Motion, Scientific Fatalism, Message of Continuity, Spontaneous Generation, Some Foolish Views on Preformation, Lamarck and His Vagaries, Charles Darwin and His Blunders, Blind Leader of Blind, Weismann and His Index Fossils, Lyellism, Limitations of Knowledge These titles will suggest to you that "this Christian Scientist is not an Evolutionist. Four pages of bibliography will introduce the reader to many writers on these subjects. 138 pages. $1.25. By the same author, "THE PHANTOM of ORGANIC EVOLUTION." $1.50.

Brethren Publishing House, Elgin, Ill.

Do It This Day---Be on Time

Order Your Sunday-school Supplies at Once and Order Enough for Your Entire School

CHILDREN AT WORK
BOYS AND GIRLS
OUR YOUNG PEOPLE
TEACHERS' MONTHLY

GRADED LESSONS
For your several departments

IMPROVED UNIFORM LESSONS
Primary, Junior, Intermediate - Senior, Young People, Adult, and Home Department.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

Execute Your Own Will

You do this when you get one of our annuity bonds. It will mean a big saving to the Lord's treasury in court costs, and lawyers' and administrators' fees.

* * * * * *

But, If You Make A Will---

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of..... dollars ($.....) to be used for the purpose of the said Board as specified in its charter."

Write for our booklet which tells about annuity bonds and wills. A postal card will bring it

General Mission Board
OF THE CHURCH OF THE BRETHREN
Elgin, Illinois

The Best Bible That Can Be Made



Regular List Price $11.85
Now Offered
At $7.85 Post Paid
No. 1875XCS

HOLMAN INDIA PAPER
EXTRA LARGE PRINT
Reference Bible With Concordance

Contains Authorized Version Old and New Testaments, Complete Marginal References and Concordance; also Section of White Linen Paper Leaves Suitable for Writing Notes, Outlines of Sermons or Important Memos for Ready Reference.

Durable, Flexible (Goat) Morocco Binding, Overlapping Covers with Indestructible Linings, carmine under pure gold edges. Titles stamped in pure gold.

Size 5¾ x 8 inches x only 1 inch in thickness.

Flat Opening, Will Not Break in the Back

Part Page Specimen, Easy-to-read Type

Nebuchadnezzar relateth his dream.

NĔB-U-CHĂD-NĔZ'ZAR the king, [a] unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. 2 [2] I thought it good to shew the signs and wonders [b] that the high God hath wrought toward me.

B. C. 570.
a ch. 3. 4; 6. 25.
2 Chald. *It seemed good before me.*
b ch. 3. 26.

Broad open-faced type. Self-pronouncing. Ample space between both letters and lines which makes easy reading. No strain on the eyes.

Chapter headings on outer corner of each page make this Bible practically self-indexed.

Very complete marginal references and interpretations.

PRINTED ON THE FINEST INDIA PAPER MADE. The leaves separate easily and do not cling together in the manner peculiar to thin papers. While it is doubly strong and firm in texture it is so thin that it bulks only ⅝ of an inch to a thousand pages, and is so opaque that the heavy black print does not show through.

A FINE BIBLE WILL LAST A LIFETIME and is a pleasure to own, but it must be bound in Morocco, as this is the only leather that will not crack or break, rub or fade, get dry or brittle, but becomes more pliable with age.

THIS BIBLE is doubly bound in MOROCCO, and those who appreciate lasting quality and know that "the best is the cheapest in the end," will understand it is well worth the advance in cost over cheaper grades.

NEVER BEFORE IN THE HISTORY OF BIBLE MAKING has such value been given at the price in any edition of the Bible. WRITE TODAY and take advantage of this extraordinary introductory price. This HOLMAN BIBLE must not be compared with that of any other make as it excels in every detail of Bible making. Take our word and ORDER TODAY. You run no risk. Money cheerfully refunded if this Bible does not come up to your expectations.

Brethren Publishing House, Elgin, Ill.

BE SURE TO SEE THIS WONDERFULLY-PRICED BIBLE IN THE B. P. H. BOOK STORE AT HERSHEY CONFERENCE!

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 — Elgin, Ill., June 7, 1930 — No. 23

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918

In This Number

Editorial—
Pentecost When You Want It, ...353
What to Put into Three Great Forces, ...353
Guess What They Are, ...353
What Will Make Them Live, ...360
Among the Churches, ...361
Around the World, ...361
The Quiet Hour (R. H. M.), ...361

General Forum—
Liberty (Poem). By Ada Cassell Sell, ...354
Christian Atheism. By S. G. Fahnestock, ...354
On Growing Older and Wiser. By Perry L. Rohrer, ...354
Doubts. By Ezra Flory, ...355
The Relation of the Christian to the Peace Pact. By Harry H. Gilbert, ...355
How Did We Get Our Bible? By D. W. Kurtz, ...355
Why Support the Church?—Second Half. By Paul B. Studebaker, ...356
Pioneers in Education—Part 3. By J. M. Henry, ...356
Evolution Report to Conference. By I. N. H. Beahm, ...357
Crucifixion. By Mary Studebaker Hinshaw, ...364
The Genesis, Elements of Food and Growth of the Christian. By Chas. M. Yearout, ...364
Concerning Query on Teaching of Evolution. By Mrs. Ross D. Murphy, ...365

Pastor and People—
The Minister and His Field. By Oliver Royer, ...358
A Prayer. By J. J. Leipzig, ...358
A Boy's Opinion. By Juha Graydon, ...358
An Unusual Lovefeast Incident. By S. S. Blough, ...358
"For They Were Fishers." By H. H. Keim, ...358

Home and Family—
As a Man Thinketh (Poem), ...359
"Mulver Don't Do That." By Rebecca Foutz, ...359
What Can Be Done? By Lester E. Fike, ...359
Limiting God. By George W. Tuttle, ...359

...EDITORIAL...

Pentecost When You Want It

A BROTHER whom you know and love was speaking about the twelve sermons on Pentecostal Evangelism to be given at the Conference. He had some anxieties about them. He is on for one of them himself. Naturally that was giving him the most trouble but he could not help thinking about the others too. What would all these men say? Would they just mess up the whole subject in an incoherent tangle, or would they stick to their own particular assignments? And if they did that, wasn't there danger that the treatment would be so technical, so carefully logical and theological that the heart of the matter would be missed or lost sight of?

There was that very danger and there always is that danger when definite delimitations are attempted in the handling of various aspects of one great central idea. It is next to impossible to keep a dozen different men each in his own proper compartment when they are all aching to break the hitching strap and range over the whole field in search of the best pasture.

Not that this difficulty is a fatal objection to all efforts of this kind. They may be quite necessary sometimes and at other times may have value in cultivating exactness of thinking. But the danger should be recognized and earnest effort should be made to avoid it. Better break over the fence at the sacrifice of some precision in definition than stay inside at the cost of a heart gripping connection with the center of power.

All this is just a way of getting started for which our thanks are due the brother referred to. Pentecost, the Pentecost of this special anniversary year, has at last "fully come." We mean the date has, and it is also the last Sunday before the week in which all these Conference sermons are to be delivered. Surely it is pertinent to search our hearts to see whether much study of the subject has become to us a weariness of the flesh, whether niceties of argument and exactness of definition have thrown a cloud over the beautiful simplicity of the main fact, or whether indeed our hearts are open and hungry for a new inrush of divine power.

That is the essence of the matter. That is all there really is to Pentecost, to the secret of having a Pentecost, we mean. It is a question of responsiveness on our part. God is ready and waiting to fill up all the room we have. You are thinking of those frequent references in the early Acts chapters to being "filled with the Spirit"? And wondering why it can't be that way with us? It can. They were so empty of other things. That was the reason. When we make room for God as they did, we can be as full of him as they were.

Don't worry about the relation of "Pentecostal Evangelism" to atonement, grace, conversion, sanctification, and the rest. Are you afraid you don't understand these aspects of the subject correctly? That doesn't matter. Let the brethren assigned to these subjects do the worrying for us. We may not know everything about them after they have given us the benefit of their best thought. Well, we do not have to. Be comforted in this knowledge. There is just one simple compulsion in this matter. There is one thing we do have to know and do if we would have a pentecostal infilling with the Spirit. We must know we desire this above everything else. God is more willing to give us the Holy Spirit than earthly fathers are to give their children bread and fish. Don't let anybody tell you anything else.

Are you possibly troubled about the distinction between God and the Holy Spirit? Afraid you don't understand that correctly? Please do not worry about this another minute. There are brethren who delight in explaining it. They love to preach sermons and write articles describing carefully the office and work of the Holy Spirit, distinguishing these sharply from the activities of God the Father. Just let them. It does them a lot of good and will not hurt you if you do not take their efforts too seriously. All you need to know about this is that when God gives you the Holy Spirit he is giving you himself. God is a Spirit, the Spirit. God, the Spirit of God, the Holy Spirit, and similar designations are names for one and the same Eternal Entity, the Infinite Spirit of wisdom, power and love, who is the Ultimate Ground of all being, the Creator and Sustainer of the universe.

This is enough for Pentecost purposes. This and the eternal hunger for God in your own soul. Do you want harmony with him first of all? Is it your dominant desire that he should have complete control of you? Do you know that you want this? Test it by the trend of your everyday activities, by what you do and long to do in hours of leisure, by the direction your thoughts take in the waking hours of the night. There is no insoluble mystery about having and perpetuating Pentecost, no secret which it is impossible to unlock. Do you want it? That is the sole condition.

Do you care to know whether you want it? Test it by an inquiry into the nature of your pleasures. What do you enjoy most? What would you do most of the time if there were nothing in the way of your choice? Test it by the choice you make between your own comfort and that of some one else, when these are in conflict. By the personal sacrifice you are willing to make in order to do a needed service to another.

Do you truly desire a new outpouring of the Spirit in your heart and life? Would you like to know? Test it by a study of the results you expect from it. Is it the "best gifts" that you covet (1 Cor. 12:31) or the more spectacular ones? Do you want to make a show or do you want to bear richer, riper Spirit fruit of love, joy, peace?

You can have a great Pentecost right now, great enough to be quite worthy of this centennial year *if you want it.*

What to Put into Three Great Forces

THE world is coming to a common mind, Dr. Diffendorfer said. Three factors are making great contributions to it. One is the marvelous change in methods of communication. A second is the impact of Western industry on the East. A third is the supplanting of traditions and superstitions by factual knowledge. These agencies are fusing the world mind in a common mold.

But after all, they are only giving shape to it, so to speak, not vital content. They make the opportunity for great achievement, real progress, but they do not guarantee this. What ideas shall be carried into this melting pot by the new and rapid channels of conveying thought? To what purpose shall the West show the East how to do things? And what philosophy of ultimate reality shall undergird and tie together the newly gained scientific knowledge?

What responsibility is here! What a call! What a chance! Don't you see what the answer is? It is the Spirit of our Christ that must be put into this tremendous situation. His faith and trust in a wise and loving Father, his great concept of a universal brotherhood, his philosophy of life is what the times call for. Will you help give it? Are you doing it?

Guess What They Are

WE have just read about a man who has "private reasons for being happy." He is a very interesting person as you can easily guess. Private things are always interesting and they help wonderfully to make people interesting.

The case with the man in question is simply this: His happiness does not depend on what happens to him. He has good luck and bad luck, prosperity and adversity, success and failure, but none of these things move him. He lives in the midst of them and yet apart from them, above them. The explanation of his composure is that the source of his inspiration is inside of him. Outside things make a good deal of bother for him sometimes but they can not upset him. They can not get close enough to him for that because his reasons for being happy are still closer. They are a part of him. They are the soul fiber of him.

That makes them *very* private, you see. They come, in fact, right out of his companionship with God. He lives with God, works with him. The arrangement gives him plenty of reasons for being happy. We are convinced that the reasons are good even if they are private.

What Will Make Them Live

"CAN these bones live?" The prospect is not flattering, surely, but if they get together, get flesh on the outside of them and breath on the inside of them, they can live. That was the prophet's verdict. It is the verdict of a true prophet still.

Dead churches can live again on the same terms. Reassembling of the scattered parts with proper cooperation and coördination is necessary. So is a flesh covering of diligence in righteous activities. Most essential of all is the indwelling Spirit of Christ.

These three things will do the same thing for dry bones now that they did twenty-five hundred years ago.

BE SURE TO SEE THIS WONDERFULLY-PRICED BIBLE
AT OUR BOOK STORE AT HERSHEY CONFERENCE!
, Ill.

GENERAL FORUM

Liberty

BY ADA CASSELL SELL

Oh! do not ask her to espouse
Your faithless and unworthy cause;
Shall dearly purchased liberty
So brazenly insulted be?
A liberty that but enslaves
And leads too oft to drunkard's graves!
What then of the integrity
Of that which ruled the new-born free?
And shall we then new tenets make
Soon to so foolishly forsake?
A new enforcement give!
Oh, constitution, live!

Altoona, Pa.

Christian Atheism

BY S. G. FAHNESTOCK

THE title of this article seems paradoxical, but it states precisely what the author has in mind. I have a growing conviction that the real cause of much of the indifference within the church, and the basis of much of the criticism and contempt that comes from those outside of the church, is rooted in what I call Christian atheism. Atheism, as I understand it, is a disbelief in God; while Christianity, on the other hand, is a vital transforming faith in God through Jesus Christ. Therefore, my definition of a Christian atheist is: One who is nominally and professedly a Christian, but who in actual faith and practice is constantly and wilfully denying his professed allegiance and life. But why should any person attempt any such paradox?

I. Sources of Christian Atheism

One source of such an unfortunate self-delusion is an overemphasis on institutionalism. The church as a great organization is loyally defended and promoted. She is regarded as a valuable community asset. Her programs are widely heralded, largely attended and well financed; all of which is excellent. But the institution worshiper has very little interest in a personal, spiritual fellowship with God, and knows nothing of the transforming power of the Holy Spirit in his life.

A second source of self-delusion is traditionalism. Religion finds its merit in upholding the ceremonies, customs, practices and beliefs that have been handed down from generation to generation. This type of misguided professing Christian makes his religion a matter of routine. Faithfulness to the letter of the law and to the dictates of the established practices is carefully observed in the hope that these duties, scrupulously performed, will guarantee salvation and treasure up merit in heaven. But he fails to allow the spirit of these religious ceremonies and practices to clarify his understanding of Christ, to interpret the meaning of spiritual living, and to create a transformation within his own soul.

A third source of self-delusion is modern conventionalism. Its adherents regard the voice of the multitude as the voice of God. To do as other Christians and churches are doing—that is religion. Consequently a booster program enlisting all who will, often including those who are not professed Christians, is promoted from year to year. And this is done just so we can record increased attendance in Sunday-school and church. Just so our pastor holds the interest of the entire membership, just so additions to the membership can be proclaimed from year to year, thus too many are satisfied. But they fail to find Christ who is the Center of our Christianity as the source of inspiration and transforming power. Instead, many of the teachings of the Book which are objectionable to some must not be stressed, lest these should be offended and the morale of the group be lost. Too often Christianity is defined as numerical increase and community prestige.

A fourth source of self-delusion is pernicious individualism. Christ taught the worth of the individual soul and challenged men to risk the displeasure of the group, if need be, because of loyalty to the high ideals of the new life. But the individualism of our day is of a different order. It is the individualism of the secret chamber. Paradoxical as it may seem, this modern individualist is a conventionalist in society, a follower of the crowd. But when he considers the claims of Christ upon the program of his personal life he displays a self-will that is both irreverent and destructive of the peace and unity of the group. He reserves the right to be the final judge as to his own personal conduct and practices; and is ready to defy the church, the Book and the Holy Spirit to gain his own desires.

These four causes of Christian atheism, like a creeping paralysis, are the greatest menace to the religion of Christ in our day. Their effect upon the individual is tragic.

II. Fatal Effects Upon Professing Christians

A very pronounced result of failure to experience a vital personal religion is a growing spirit of indifference. When the prestige of the church as a great institution is undermined; when the traditions of the past are no longer strictly observed; when the conventions of the day have lost their charm; and when the individual is thwarted in his demands for personal liberty, then one by one and group after group these self-deluded Christians lose interest in the church and her program of redemption. Even high pressure appeals no longer arouse their lagging spirits, and like millstones hanging about the neck of the church, they threaten to drown it in the depth of the sea. Added to this growing indifference, their empty lives become more and more irreverent and the "Sacred place of the Most High" means nothing more to them than a meeting place where the program of the hour must be endured for the sake of reputation, and where the only interest is an exchange of the latest gossip after the service is concluded. Soon they are filled with confusion as other interests begin to dominate their lives, and a growing disbelief in the saving and redeeming power of religion threatens to destroy the last spark of faith and hope in Christ as a personal Savior. When indifference, irreverence, confusion and unbelief have killed the voice of the Spirit the empty and distracted person often continues his church relations for the sake of his reputation, knowing that his pretense is sham and hypocrisy. When a church is burdened with a large per cent of these unfortunate self-deceived members, its hope of vital aggressive Christlike leadership is seriously impaired.

III. Christian Atheism and Pentecost

Every sincere believer desires a great revival of spiritual power and evangelistic ingathering on this anniversary of Pentecost. But how shall it be accomplished? "And when the day of Pentecost had come they were all with one accord in one place." The united zeal and purpose of the group qualified the early church to experience: first, a glorious outpouring of the Holy Spirit; and then, a great revival. But how can the church today thus qualify itself on this anniversary of Pentecost with many discordant elements and Christian atheists in her midst? Had she not better remove the sources of contamination as an evidence of her sincerity in desiring Pentecostal power? But would that mean that we shall disfellowship an all too large per cent of our membership? Rather, a prophetic vision is first needed. The leaders of the church must, like Ezekiel in his vision of the valley of dry bones, by the Spirit of God cry out and say in all seriousness and earnestness: "O ye dry bones, hear the word of Jehovah." And then we too shall find that a great army of Christian atheists that were dead, and many other discordant groups, shall stand upon their feet and live. Then, when such a time comes, and then only, will we also experience a great outpouring of the Spirit and a great revival like that on the memorable day of Pentecost in the experience of the Apostolic church. And unless we do this, Christianity will be increasingly regarded with contempt by many nonchristian individuals and peoples of the world.

IV. Christian Atheism and Nonchristian People

The greatest enemy to the progress of the church today is Christian atheism—the ridiculous spectacle of thousands of professed Christians claiming membership in a society that redeems and produces transformed lives, and yet proving by their daily conduct that their claims have failed to produce the desired results.

The greatest problem of the mission fields is not the deeply intrenched religious beliefs and customs of the Orient. The greatest hindrance to their acceptance of Christianity are the amazing inconsistencies and corrupt practices of Christian individuals and so-called Christian nations.

When the church will return to a sincere, zealous and unalloyed devotion to her Lord and produce a high per cent of living demonstrations of his wondrous life and redeeming power, then the Humanists of America and the seekers of truth and life-abundant in the Orient will no longer say: "You Christians tell us that religion ought to make us brotherly, but you yourselves are often selfish. You tell us that it ought to give us courage, but you are afraid to look facts in the face. You tell us that it ought to make us happy, but you yourselves are worried and anxious. In a word, you tell us that religion ought to make a man different from his neighbors, but in fact you are just like the rest of us, only you use pious words and we do not. Well, we are tired of this kind of hypocrisy. If we are to have a religion at all, at least let it be an honest one that deals with facts as they are."

When the bride of Christ shall purify herself and renew her covenant of loyalty to him, then we can hope to realize the blessings of Pentecostal power. Then a once skeptical world will run with outstretched arms to unite with us in upholding the banner of Jesus Christ, our Savior and our Lord.

Myersville, Md.

On Growing Older and Wiser

BY PERRY L. ROHRER

A YOUNG man sat at the opposite side of my desk. He was telling of the bond of comradeship which existed between himself and his father. He spoke of "Dad" in glowing terms. "Dad" gave him information and advice as he was growing up which he understands now to have been wise and for his best interest. This son, at twenty-eight, still goes to his father, who is now nearing sixty-five, for advice and counsel. The son summed his father up by saying that his father had grown "older and wiser."

Contrast this with another young man once seated in the same office. He was rebellious at the mention of his father. He called him "the old man." He said his father never understood him and never would. He felt that his father was hopeless when it came to knowing what a fellow bucks up against nowadays. His father advised and insisted that he take up farming instead of going on to college. Now after several years of attempted farming he hates himself and his work. He longs constantly for an education and a profession which only college graduates can enter. He says that his father is behind the times, does not want to be any other way. He has attempted several times to talk with him about things as he sees them, but his father always hushes him up and tells him he is all wrong. Consequently, here is a young man who after twenty-six years of living concludes that as his father grows older he simply becomes more set in his ignorance.

These two young men are typical of many others in varying degrees. Every day brings new young men and women with stories of lives happily or otherwise directed. The factor giving impetus to the writing of this article was the observation that out of several hundred such young people, only a scant half dozen could be found who reported having sympathetic and understanding parents and yet had slumped into careless ways of living. It is the common thing among juvenile delinquents to find one of two factors: a broken home caused by death, divorce, crime, etc.; or a home where parents are very strict, unsympathetic and harsh.

The responsibility of growing old is clearly tremendous. It is not enough to grow old beautifully. There certainly is a responsibility for growing old as intelligently as possible. Furthermore, the opportunity

of growing old in a meaningful manner is enormous. It is as though an experienced traveler were pointing out the way to those who travel for the first time. Yet, in a very real sense, it is different from any travel. Life is strangely and beautifully different to each individual who lives. To grow old and make intelligent and helpful interpretations for fellow travelers who are all so individually different and so collectively alike is certainly among the fine arts.

Sheer regard for the opinions of those who are old in years most surely can not be justified, although respect is certainly a Christian fruitage. Clearly some men and women of forty have thought more and made more intelligent and helpful observations than others of sixty and seventy. Undue regard for the chronological factor in age eventually leads to ancestry worship, such as has been common in China.

A further responsibility of growing old lies in the factor of "sympathetic understanding." In some instances individuals of mature years have been able to interpret in a remarkable manner what they have learned in their life time, but on the other hand they are not sympathetic in their attitude toward those buoyant, flagrant youths who seem bent on learning all over again in their impetuous manner the stern lessons which have taken him a life time to learn. Frequently, there is an air of intolerance in such situations. An attempt to hand down ready made decisions which said impetuous youth tends to "laugh off" as old-fashioned ideas. Generally these ideas which are rejected under such methods are the real desires of their hearts, if they be interpreted in terms of their life situations.

Recently a young woman came saying that she desired psychological help. She was emphatic in her disdain for any religious approach to her problem. After a few hours of explanation of what the teachings of Jesus applied to this phase of life would mean, she remarked that, if that was religion she would not mind having that kind of religion. But she then lapsed into a reassurance of the fact that she did not want any religion like the elder was trying to give her back home. Now when the advice of the elder to whom she referred was scrutinized, there could be very little question as to the soundness of it. The difficulty obviously was in the elder's lack of interpreting in a meaningful manner to this girl. Perhaps there was a bit of sympathy lacking in the contact also. I have not yet observed even the most impetuous youth to resent intelligent and helpful interpretations from their elders if given in a kindly manner. In summer camps there have been fine examples of this sort of old age. Men and women who took the part of leaders and who were eagerly sought by young people for advice, and there can be no evaluating the good derived from such contacts. More and more the youth and those of more mature age are coming to be helped by each other. One keeping the other young and the other sharing experiences which tend to avoid injurious mistakes due to a lack of experience.

Growing old is not so much a matter of years in many cases, as it is a way of thinking. Some grow older and wiser, while others "just grow older."

Chicago, Ill.

Doubts

BY EZRA FLORY

It is not strange that we are doubters. Sin has blinded moral vision until truth is not seen, or is distorted and made less attractive. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them because they are spiritually discerned." (1 Cor. 2:14).

Carlisle said: "Doubt of any kind can not be removed except by action." Jesus said: "If any man willeth to do his will he shall know of the doctrine" (John 7:17).

We are told that wherever there is thinking there will also be doubt. Doubt is a twin sister of thought. But doubt is constructive as well as destructive. One is seeking its way out of darkness and the shadow of problem into the broad daylight of truth and assurance. The other is progressing in the opposite direction, from light into mysterious darkness.

Good men have periods of doubt. John the Baptist sent to Jesus to have his doubts cleared up. Nor did Jesus berate him for so doing. Jesus simply took a segment out of his daily routine and told the committee: "Go show this to John." If John would compare this sample with his Isaiah he would understand. In other words, the Bible was all right. The doubter was to think a little harder and so think through. Jesus did not say: "Put up your doubts." He said: "Think harder." He added fuel to the flame that John's fire might burn brighter.

Jesus was not always thus tender with doubters. Consider the Pharisees and others whose doubts were negative. To such he said: "A wicked and adulterous generation seeketh a sign, and no sign shall be given except the sign of Jonas."

The truth of Jesus carries condemnation for the sinner, and none enjoys rebuke. A lawyer one time, willing to justify himself asked: "Who is my neighbor?" The natural heart questions the authority of the Bible, and even the existence of God, rather than confess its sin. Added to this fact, the devil who first injected doubt in the mind of man, and who is rightly called by the Savior the father of lies, is ever seeking to prejudice the mind of the creature against the Creator. It is, therefore, not strange that all thinking people pass through a period of doubt as to the essentials of religion. In fact, some are so completely blinded that they never come out of spiritual darkness. "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor. 4:4).

Some time ago a man came to a pastor with problems. There was the problem of the triune nature of God which he could not understand. Then he could not harmonize the foreknowledge of God with the free agency of man. Lastly he wanted to know if it was a real dove that descended upon the head of Jesus when he was baptized. After he had unburdened his heart the pastor said: "I cannot explain one of these problems, but if you will wait one hundred years I will explain them if you are still in doubt." Then the pastor talked to the man about the duty of repentance and faith in Christ, insisting that these were urgent duties demanding action without delay. The man was silent for some moments; then extending his hand he said: "I will arise and go to my Father."

Huntington, Ind.

The Relation of the Christian to the Peace Pact*

BY HARRY H. GILBERT

Our Changing World

While I have no quarrel to pick with any age in which miraculous supervention is supposed to have cured all social ills, I am impressed with the absence of such intervention during the past thousand years. If the history of the last ten or twelve centuries shows anything it proves beyond reasonable doubt that any improvement in man's material welfare will come by the use of his own God-given intelligence. History teems with evidence of this fact. Two examples out of the thousands that might be chosen may serve to emphasize this point.

For hundreds of years the treatment of sick people consisted chiefly of saying prayers, ringing bells, cursing Satan, pouring on holy water and using other means far removed from the present day methods of medical men. Under such a regime disease was the rule rather than the exception. Epidemics of all sorts were expected every few years and generally came as expected. Whole villages were wiped out at a time. An adult face unmarked by smallpox was a rare sight. Operations were performed without anæsthetics. Infant mortality was very high. People living during the pious centuries of the Middle Ages, sometimes known as the era of the "great unwashed," felt that the proper rôle for the Christian was one of tearful acquiescence

*Excerpts from a talk given before the Pasadena (Calif.) Church of the Brethren.

(Continued on Page 362)

How Did We Get Our Bible?

BY D. W. KURTZ

Very few people know the long history, the struggle and the tragedies that lie back of our modern Bibles which can be read by the people. Before printing was invented, Bibles had to be made by copyists who painfully, and often half-asleep, wrote the Hebrew, Greek, and Latin manuscripts which served the church for nearly fifteen hundred years.

We have no part of the original writings of our Bible. There is not one scrap of parchment or papyrus on which Paul or Peter or any of the apostles wrote. In regard to the Old Testament, the oldest manuscript of the Hebrew Bible in the world was made in the tenth century, A. D. When the Jews made a new manuscript, they buried the old one, so that no imperfect Bible would be accessible. Whatever mistakes were made by the copyists can not be corrected by referring back. The Greek Old Testament and the Syriac versions serve us for comparisons, and often make clear difficult passages.

The oldest manuscripts of the New Testament that are known were made in the fourth century, A. D. These were copies of previous manuscripts, and not made direct from the original writings of the apostles.

For use in the churches and monasteries, many manuscripts were made, and we have now about 4,000 Greek manuscripts that were produced before the days of printing. But what are these for a church of millions? Even after Luther died, and Bibles were printed, among the Protestants, only one minister in twenty-nine had access to a Bible.

The church got along without Bibles for so many years. Only the priests and scholars had access to them, but there was great opposition when the sacred Book was translated into the language of the people. It is hard to conceive why Tyndale was persecuted, and exiled for translating the Bible into the English language. Yet, his wonderful translation became the basis of the King James Version. Wycliffe made the first translation of the whole Bible into the English language. But before his day, portions of the Bible had been translated by the Venerable Bede, who died in 735 A. D., and Alfred the Great (died 900 A. D.), and Ælfric (1023) and a number of others.

The reformation period inspired many to translate the Bible into the language of the people. Luther translated the Bible into the German language. In England we have many translations. Between 1534 and 1582 appeared the following Bibles: Tyndale's Bible, Coverdale's, Matthew's, Taverner's, The Great Bible, The Geneva Bible, The Bishop's Bible, and the Douay Bible which is the Roman Catholic English Bible.

The Bishop's Bible was used in the churches, and it was largely indebted to Tyndale, who died a martyr to the cause. The Bishop's Bible was made the basis of the Authorized Version, or the King James Bible of 1611. The committee of revision was instructed to make as few changes as possible.

The Authorized, or King James Version, appeared in 1611. It was based on previous translations and compared with the Greek and Hebrew texts. The Greek text that was used was known as the Elzevir Text—published in Holland about 1550. The third edition of this text, was declared by the Elzevir Press to be the Textus Receptus. This was wholly false, for many other texts were in use, and no ecclesiastical authority had decided in favor of any text. Beza's Greek text was also used.

The important thing is that the best manuscripts on the New Testament were wholly unknown to the makers of the King James Version. They were very much under the dominion of the Vulgate or Latin Bible.

For a hundred years the various publishers of the King James Version revised it in many ways. The language was modernized, and errors were corrected, and definite revisions were made. Every new edition showed changes. The language of the original version would scarcely be intelligible to the masses today. So the King James Version which we have in our churches

and our homes is very far from the way it appeared in 1611.

The beauty of the diction of this version, which some publishers called the "Authorized Version," has been noted and extolled by all students of English. The Authorized Version of the Bible had a great influence in creating the English language of the modern world.

But, as "Time makes ancient good uncouth," the discovery of the ancient manuscripts, centuries older than those at the basis of the Textus Receptus—and far better, and as the science of the textual and historical studies developed, the shortcomings of this version became so apparent, that an almost unanimous appeal came from Biblical Scholars for a new version of the Bible. In spite of the beauty of most of the old version, it contains many expressions that are awkward and well nigh meaningless. Some of the words are totally obsolete, and in comparison with the best manuscripts, many errors were apparent to every scholar.

In 1870 two committees of British scholars began to make a new version of the Bible. They were later joined by an American committee. The English Revised Version appeared in 1881 and 1885. The New Testament appeared in 1881 and the whole Bible in 1885. The American Committee wanted a more thorough revision than the British, who were authorized to make as few changes as possible, and were clearly handicapped in their work. The preferences of the Americans were printed in an Appendix for fourteen years, when the Americans were free to publish their own.

The American Revised Version is the result of the labors of the scholarship of America from 1872 to 1901. They had access to the best Greek manuscripts that the world knows, and also the advantage of all the scholarship, of all nations, up to this time.

Some mechanical changes were made which are apparent as soon as one compares the American with the King James Bible.

In the first place, the paragraphs are printed solidly, as paragraphs, and are made according to the content of the thought. The poetry of the Bible is indicated by the parallelism so that at a glance one recognizes the poetical Books and sections by the way they are arranged. Words which had become obsolete were eliminated and expressions used that are intelligible today. The words *prevent* and *spoil* originally meant different ideas from what they do now. Also the grammar of the Bible was brought up to date. Note the use of *shall* and *will*, and *who* and *that*—to represent persons instead of *which*, as used in the old version. No effort was made to change the style or diction of the old version, but to express the truth of the Bible in clear and *unmistakable* language.

The old version used the term *Lord* for Jehovah, thus using the same word for Jehovah, God, Christ, and one's superior. The American version uses the word Jehovah where it occurs in the original Hebrew Bible.

The opposition to a new version is usually on the basis of habit. We are accustomed to say, "The Lord is my shepherd," instead of "Jehovah is my shepherd." Since we have the habit of the one, we do not like the other, and thus easily come to the conclusion that all succeeding generations should follow our habit. But we do not do this in other matters, why in the Bible? The best version of the Bible that we have is the American Standard Version. It has maintained the dignity of the old version, and it is based on the best manuscripts known to man. The faithful labors of American scholars for a whole generation produced this translation with the view of a true presentation of the word of God.

There are a number of modern versions of the New Testament, and several of the whole Bible, that are gradually winning their way into favor. Moffatt's Bible is very useful for the study, but the many rearrangements of the text, will keep this for a long time, from being generally adopted for public use. I use all the translations, in a half-dozen languages for my study. Many Greek and Hebrew words are hard to translate, and the various translations often throw light upon the meaning that greatly enriches one's insight into the text.

The Bible is a library, written in the course of a thousand years. Originally it was written in Hebrew, Aramaic, and Greek. Before printing was invented, all Bibles were made by scribes, or copyists who made new Bibles on parchment, vellum, or papyrus. In the early centuries the Bible was translated into Syriac and Latin. The best Greek manuscripts are of the fourth century, A. D. Only our modern Bibles are translations from these early texts, and for accuracy, are superior to the earlier versions.

Long Beach, Calif.

Why Support the Church?

BY PAUL B. STUDEBAKER

Second Half

Now that we have considered what the church is doing for society, can we not say that it is well worth our support, the very best we can give? How can anyone be satisfied to drink in all these good things and not be willing to give back something in return? We certainly expect to pay for services rendered us in other lines. The church is giving the very best service in the world; so we ought not to let her go begging. What are some of the things we owe the church?

We owe the church our loyal devotion—a devotion which puts her among the first things of life. A devotion of this nature would save us from destructive criticism. In one home, the only subject of conversation when the church was spoken of was criticism of its leaders and everything the church is doing. As a result, the children in this home considered the church a joke. Naturally to them there is nothing sacred nor attractive about it. What else could you expect? Parents, if your children are disinterested, look first to your own home. How much real devotion do you manifest toward the church? I know there are mistakes made in the church; but they should not be magnified. Rather, magnify the good, the true, the beautiful. If our devotion is real it will seek intelligently to build up the church.

We owe the church generous, cheerful giving. "Upon the first day of the week lay by in store as the Lord has prospered." Here is systematic, proportionate giving. We know Jesus also placed his blessing upon proportionate giving. For as he stood and watched the widow drop in her all, he said that she had given more than any of the others, because she had given her living. The others gave out of their riches and did not need what they gave. Real giving is making a sacrifice. It is then that we receive the greatest blessing. David said: "I will not make a sacrifice which costs me nothing." It is the giving that takes what we can use and need which brings the blessing. It might be far more than the tenth. Too many times we govern our giving by what others give, instead of "as the Lord has prospered." The command is just as plain and emphatic about our giving as the command to "wash feet, take communion, or to be baptized. "Happy are ye if ye know these things and do them."

We owe the church our regular attendance. I have heard my father tell how they used to go to church down by the old Mississinewa River. On the darkest nights the house would be filled with eager worshipers. When they started home some one would walk in front and carry a lantern to guide them through the mud to the main highway. What is wrong with us today? We can go in good cars on paved roads or improved roads, but do we? There are a lot of good sermons spoiled by empty benches. If you expect your minister to give a good sermon you should plan to be present with an open appreciative heart and mind. Thomas spent hours doubting because he failed to attend a certain meeting in which the Lord appeared. You may miss something vital by remaining at home and not going to the Lord's house.

We owe the church the very best service we can possibly render. We are to love the Lord our God with all our heart, soul, strength and mind. If we do this, service will not be lacking. A new pastor came to his charge. A member said to him: "I hope you will be able to feed the sheep." The pastor replied: "Perhaps it is not food you need, but exercise." How true this is in many cases. We have been sitting at the table eating and eating, but failing to go out and work. The result is that we have lost both appetite and energy for work. We should be "doers of the word and not hearers only."

"I looked upon a sea, and, lo 'twas dead,
Although by Hermon's snow and Jordan fed
How came a fate so dire? the tale's soon told.
All that it got, it kept and fast did hold.
All tributary streams, found here their grave,
Because that sea received and never gave
O sea that's dead, teach me to know and feel
That selfish grasp, and greed my doom will seal.
And help me, Lord, my best, my self to give,
That I may others bless—and like thee live"

Nappanee, Ind.

Pioneers in Education

BY J. M. HENRY

Part Three—Founders of Bridgewater College

SAMUEL DRIVER was born April 22, 1834, one mile east of Timberville, on the farm known as the old Driver homestead. During the summer of 1835 an epidemic of fever swept over the community taking the father and mother of Samuel Driver. A brother and sister died about the same time with the same disease. This left an older brother, John, and a sister, Anna. Samuel was fourteen months old at the time. His uncle and aunt, Michael and Elizabeth Driver Roller, gave him a home. An uncle, Eld. John Cline, a doctor and minister, gave John a home. An aunt, Anna Click, near Weyers Cave, took Anna into her home.

As soon as John Driver became of age, he went back to the farm to live and took Samuel, who was then fourteen years old.

Samuel Driver, when a small boy going to school near New Market, would entertain the children by standing on a rail fence under an old cherry tree and preaching to them. About forty years after that he was called to dedicate a church on the same spot, which is known as the Fairview Church of the Brethren. At the age of twelve years, he fell from a cherry tree and broke his left leg, which left him a cripple for a long time.

Not long after John Driver moved back to his old home he married Katherine Myers, making a good home for Samuel until he was twenty-one. On his twenty-first birthday his brother gave him a horse, saddle, bridle, and a new suit of clothes for his work during the past seven years. He went later to Middletown, Ohio, where he made his home with Andrew Tatis. His purpose in going West was to settle there, but he stayed only one year. He was married to Anna Myers on May 15, 1856, at the old Myers homestead, by Eld. Jacob Wine, a German Baptist minister and a favorite friend of the family. The marriage ceremony was performed in the German language. After visiting friends and relatives the young couple spent the first year of their married life on her mother's farm

In March, 1857, he bought a farm of 200 acres near Swoope, about eight miles west of Staunton on Middle River. After a long and tedious move in wagons they were permanently settled in their new home. In 1859 his hip was crushed by a horse which caused him to be a cripple practically all of his life. However, this did not keep him from being active, for people often spoke of him as such an active man.

In September, 1866, Samuel Driver and wife were baptized at Christian Cline's home by Abraham Garber. Up until this time he attended the Presbyterian Church and his wife the Lutheran Church. Jacob and Daniel Thomas made the Driver home their stopping place on their way to Highland, Bath, and Alleghany Counties where they had preaching appointments. He soon became attached to these men and through their influence he and his wife decided to unite with the Church of the Brethren.

In April, 1869, he was elected to the ministry at the home of Jacob Zigler, near Churchville, Augusta County. He was ordained by Daniel Thomas and Martin

Miller, of Beaver Creek. He then took up his share at once of the church work in Highland, Bath, and Alleghany Counties. He also had a preaching appointment in a little Episcopal chapel near his home and continued this until a few years before he died. In 1875 they decided to leave Swoope. He bought the George Mowery farm of 369 acres, nine miles northeast of Staunton, on the Port Republic Road, near the Barren Ridge church. Here he went into active church work. In the fall of 1876, it was through his influence that one of the first revival meetings was held in the Shenandoah Valley. At first it did not meet with the approval of every one, and until it proved a success it was called the Driver meeting. The revivalists were Elders William Franklin and Jacob Trostle, from Maryland. After forty-one were added to the church during this meeting, others agreed that revivals might do some good.

Not long afterwards, probably in the spring of 1877, a Sunday-school was organized in the Barren Ridge church, one of the first in the Valley. He was one of the loyal supporters of the Sunday-school. Samuel Driver was made elder in 1884, and with Eld. Enoch Brower worked many years, traveling on horseback into the Blue Ridge Mountains, in Nelson, Albemarle, Greene, Page, and Rockbridge Counties. He built up a church in Nelson, the Mt. Tanner church, where he took much interest and worked as long as he lived. He also held many revival meetings in Virginia, West Virginia, Maryland, Pennsylvania, and Indiana. Eld. Driver was always interested in the Annual Conferences of the Church of the Brethren. He was often sent as delegate. He was heard to say one time that he had crossed the Ohio River thirty-two times in going to Annual Meetings, and committee meetings, and thirteen of those times took him across the Mississippi River also. He always made arrangements for the church people to go to conferences and through his interest the railroad gave him and his wife free tickets.

He was one of the first trustees of Bridgewater College, serving from 1880-1894. From 1888 to 1894 he served as President of the Board of Trustees. He was a man of vision and interested in education. He spent practically a year riding horseback over the country soliciting for the first building at Bridgewater. Eld. Samuel Driver departed this life Jan. 18, 1908.

Levi Garber was born near Mt. Sidney, in Augusta County, Virginia, Aug. 21, 1828. His father, Jacob, was the third son of Abraham and Elizabeth Garber. John Garber, the great-grandfather of Levi, moved from York County, Pennsylvania, to Shenandoah County, Virginia, about the year 1775 or 1776. He was the descendant of one of three Garber brothers who came from Switzerland to America. John Garber was the first minister of the Church of the Brethren in the Shenandoah Valley of Virginia. He died in 1787. Barbara Garber, his wife, survived him about twenty-one years, being seventy-five years old at the time of her death. They were the parents of seven sons and three daughters, namely: John, Samuel, Martin, Anna, Abraham, Jacob, Daniel, Catherine, Joseph, and Magdaline. Six of these sons and two sons-in-law were distinguished ministers of the Church of the Brethren. One son was a deacon.

Abraham Garber, son of John, married Elizabeth Humbert, of Augusta County, and settled on the farm known as the Garber farm near New Hope, Augusta County, about 1790. This farm has been occupied ever since by his descendants. Abraham Garber, grandfather of Levi, was born Nov. 10, 1760, and died Feb. 16, 1848. He was the founder and elder of the Middle River congregation. He donated and built the first house of worship of the Church of the Brethren in Augusta County. It was a commodious brick building erected in the year 1824 on a beautiful and convenient location on his farm. In this church the Annual Conference was held in 1851.

Jacob Garber, father of Levi, was married March 10, 1823, to Nancy Arnold, daughter of Samuel Arnold, of Hampshire County, West Virginia. To this union were born four sons and one daughter: Rebekah, Abraham, Levi, Reuben, Arnold, and Jacob W. Levi was of a family of sturdy, conservative people whose lives were dominated by their religious zeal. At the age of five his parents moved on a farm near a mill. It was at the mill that Levi spent many hours of his childhood days. His chief sport as a boy was fishing.

Levi Garber was married to Barbara Miller, who lived on an adjoining farm. The young couple were located on a hundred and thirty-acre farm near by, where they reared their family and spent the remainder of their lives. About a year before their marriage, August, 1849, both Levi and Barbara united with the church. In 1855 Levi was elected to the deacon office, then to the ministry in 1860 and was ordained to the

(Continued on Page 364)

Evolution Report to Conference

BY I. N. H. BEAHM

THE report by two Boards—nineteen outstanding leaders of the Brethren—is on page 276 of MESSENGER, issue May 3, 1930. It is a long-looked for paper from the creamiest of our people. It is in two paragraphs containing ninety-four words. It is brief, diplomatic, and quieting.

Two of the nineteen members were written to on the report, hoping to be made strong for the report in deference to the two Boards. But the brief and courteous answers have had the opposite effect. Also, by further study one is impelled to offer few observations. But it is dangerous to differ with such talent among us. Bro. D. L. Miller once declared it dangerous to differ with Bro. R. H. Miller.

There is no desire to deprecate science so wonderful and beneficent down through the centuries and so marvelous today. Neither is there as much concern about where one comes from as to where he is going. But it is written of Jesus that "He was in the world, and the world was made by him" (John 1:10). Also, it is written that God's "Son whom he hath appointed heir of all things, by whom also he made the worlds" (Heb. 1:2). The undemonstrated hypothesis of evolution gives the Bible the lie on these points, as also on the direct and miraculous creation of all life climaxing in the making of man in the likeness and image of God. The fall of man and the virgin birth of our Lord and his blessed atonement and resurrection and ascension and of his mediation now at the right hand of God are farcical by the evolution and materialistic philosophy.

This report does not even directly affirm the Bible nor does it even *mention* Moses and the Bible. It does mention "preaching the gospel" and yet fails to say what the gospel is on evolution, the theme in hand.

The report boldly lays down two premises having a "creedal" jingle—"All truth is God's truth and is consistent with itself." And "seeming contradictions arise from imperfect knowledge." This is a new system as a basis of reasoning to supplant the written word. Not so? Our Savior was wont to say, "It is written," instead of enunciating new propositions "while you wait."

It is said that those who write creeds presume to *comprehend* all truth while those less presuming like lowly disciples only *apprehend* it, and "walk by faith and not by sight" (2 Cor. 5:7). Thus the report jingles creed-like and savors of an attempt of comprehension and is put on a basis of knowledge rather than of faith in the infallible word of God.

The word "contradictions" is used twice, showing that the Boards felt themselves up against contradictions. "Many such seeming contradictions between science and religion," etc. I have called for three of these "many," but in vain. Also, religion is used in a vague and generic sense. There are many religions, but only one Bible for God's people.

The report goes on to say, "We recommend that the church neither affirm nor deny theories of science." Wonderful! a theory is a demonstrated hypothesis. The church can not afford this silence. There are so many good and useful and demonstrated "theories of science" that to make her play *laissez faire*, "let alone"—to keep hands off, to tie tongues of preachers, to put a padlock on "the church of the living God, the pillar and ground of the truth" would be to paralyze.

No, this fails to jingle with the tone and trend of Elijah on Mount Carmel against the materialism of the Baal religion. It does not jingle of the boldness of Peter and John before the Sanhedrin. It does not jingle like Paul at Ephesus against the idolatrous worship of Diana. It is not like the courage and vision of the holy eight who in 1708 reorganized the apostolic church. It is weak and tame with its "watchful waiting" suggestion. It appears with its "imperfect knowledge" to tread the highway of education instead of the King's highway of triumphant faith set forth in that superb and marvelous category of victories by God's people found in Hebrews 11. It has the faltering step of groping materialism instead of the firm and positive tread of Moses.

Now after these few gentle words on the report, let us turn to evolution.

Evolution "specifically in biology: (1) The series of steps by which a germ or a rudimentary part becomes adult organism or a fully developed part. (2) The derivation, or the doctrine of the derivation, of all forms of life by gradual modification from earlier and simple forms or from one rudimentary form. . . . (6) Philosophically, the cosmological theory that accounts for the universe and its contents by the combination of separate and diffused atoms existing originally in a condition of absolute homogeneity" (*Funk and Wagnalls*). "Evolution is the process of life's endless unfolding" (*Compton's Encyclopedia*).

These authoritative definitions show evolution to be materialistic and contrary to the Bible story of creation as to the genesis of life. Indeed they do not and can not explain just how the first life cell emerged or evolved from the fiery mass of the earth. "Canst thou, Mr. Scientific Speculation, by searching find out God?" But Bro. Christian knows God by revelation and faith. Bro. Scientist is groping his way slowly on the road. His path is literally strewn with the carcasses of discarded hypotheses bleaching in the sunlight of revelation and investigation.

The hypothesis or "great guess" has its place in the realm of thought. But any hypothesis which postulates the materialistic and philosophic view of the genesis of life, as does evolution, contrary to the revealed word of God, should be discarded by the church and her schools and her ministry.

Compton also says ever since Darwin evolution has been a "storm center," has had a "far-reaching effect," but that Darwin is "less accepted now than fifty years ago." But be it assured that evolution has "evoluted" and is advancing in its materialistic march and is really undermining the faith of our fathers and the faith one should have in the Bible. Darwin studied for the Christian ministry and went off in materialism. The modern materialistic clergyman is really more dangerous than Ingersoll who denied a divine revelation. The modern preaching advocating accepting the Bible as mythical and figurative in its history teachings and illustrations explains God's Book away.

Why not the Church of the Brethren come out positive and strong against evolution and for the Holy Scriptures like Bryan University, Dayton, Tennessee? It is the thing to do in this day of isms and schisms and diabolisms and religious materialisms.

Let us pray that Conference will not put the yoke of silence on the church, the mouthpiece of Jehovah, and that she will not put a padlock on the lips of the Christian ministry, the "crown of twelve stars." Better say nothing than to seal the mouth of Zion.

Let it be suggested we affirm the Bible and read Bryan University literature and "Evolution Disproved" by Wm. A. Williams, Camden, N. J., and "Collapse of Evolution" by Frank J. Boyer, Reading, Pa., and "After Its Kind" by Byron C. Nelson, Perth Amboy, N. J.

The Hershey Conference should become noted for intelligence and for wisdom and for unequivocal action on the plain and simple and eternal teachings of God's Book.

Nokesville, Va.

PASTOR AND PEOPLE

The Minister and His Field

BY OLIVER ROYER

SINCE we are fast changing from a free ministry to a supported ministry, the minister is given a particular field in which to work—one in which he is supposed to do his work efficiently. This is a great responsibility and great care should be exercised that the Lord's will be done at all times.

1. The selection of the field is very important. This should always be done with no other thought than for the glory of God. Our own selfish desires should not enter into the selection. It is not a matter of the greatest remuneration, although this may be a real temptation to the young man with a large school debt that must be paid. Neither is it a question of the easiest task, or the place of greatest popularity, but a question as to where one can render the greatest service, regardless of the sacrifice required. It would be far better to serve in the jungles of Africa than to serve where we are not needed. There is an overflowing joy that comes to the one that is willing to serve anywhere the Lord calls, that can not be valued by any material calculation. Every pastor should be a man sent from God to his particular field.

A trial sermon is not a test of a man's fitness for a place. One might preach a wonderful sermon and yet be a miserable failure as a pastor. How much better for the congregation (and for the pastor too) to be selected because of his ability and efficiency as these were manifested in his previous parish. A committee should be sent to hear him preach when he is not under any undue strain, but is his normal self. Investigation should be made as to his ability to organize his work and his people, as to how he *lives* with his people, and as to his ability to lead people to the higher and better life. If some plan like this were carried out there would be fewer misfits in the ministry. Of course, the young minister, just out of the seminary would necessarily need to be chosen because of his reputation for Christian integrity, spirituality and adaptability. But in every selection there is need of earnest prayer for guidance that the right man be chosen to lead God's people and to seek the lost.

2. It is also important as to how he enters his field of labor. So much depends on getting started right. He can always afford to give due credit to his predecessor. He may have served long and faithfully, and yet not have seen much fruit of his labor. There will be some ready to say that he was a failure. They may talk about his mistakes and weaknesses. Do not be elated if they tell you that you are superior to the former pastor. Remember, this class of people will talk the same about you when you leave. It might even be well to seek his counsel about some things you will need to know. It may save you embarrassment and you may find out some things that it would take you months to learn otherwise.

If the former pastor has been a success you will hear about it again and again. They will wonder why you do not do as he did. Be patient. This is something that all pastors need to learn. If his plans have been a success it might be well to continue with them. You may find nothing better. It is not best to try to introduce too many changes at once, even though you think best. Create sentiment first, always. This takes time and patience but it pays. Many a pastorate has been of short duration because the pastor "put things across" hurriedly. Be content to sow the seed. You may only plant, another may water, but God has promised the increase in his own good time. Work your own field, do your best and the Lord will bless.

3. It is also important as to how a man leaves the field where he has served for several years. It should be done gracefully. If the church has thought best that a change be made the pastor should certainly manifest a Christian spirit. He may feel like saying a few things, but he should be careful! He should be sure that the Lord is directing in it all. It may be possible to do more harm in the last sermon, than good in all the others preached. The retiring minister should pray for wisdom and let the Spirit of the Lord direct. And what more about his leaving? I quote from *Ministerial Ethics and Etiquette** by Nolan B. Harmon: "Above all, when a man leaves a charge, let him leave it. No minister should be constantly going back to gossip with the brethren or hear comments on the work of his successor. Great harm has been done in this way by some ministers. The outgoing pastor should get all his supplies, trunks, boxes, barrels, the piano, the typewriter, the bread box, the garden hose, and Willie's shotgun —everything loaded at the same time, should give all good-bye, make it as tearful as desired, but having started the truck, look not back: 'Get out and stay out' is the injunction here." Bishop Chandler said he would like to make the question asked of every minister: "Will you go where you are sent and *stay away from where you've been?*" This seems very difficult to do where especially pleasant associations have been formed in the past. Indeed, a former pastor on the other hand can be a real help to the new man if he only exercises brotherly love and keeps the interests of the kingdom at heart. We need to pray always that God's Spirit may direct us in all our ministerial relationships.

Alliance, Ohio.

*Every minister should read this book furnished by the Gish Fund.

A Prayer

BY J. J. LEIPZIG

O GOD, who comest to us in an hour when we think not, and in ways we least expect, we thank thee that thou hast clothed thyself in our frail form, hast consented to walk our ways, endure our sorrows, and taste for us the bitterness of death. Look with loving pity upon those who have been called to drink the cup of tears, and be unto them a refuge in this hour of need.

O Lord, our God, this is a moment of soul silence, and we beseech thee to hear us. We thank thee for the gift of these services. Bless each one of us with the mercy of a grateful heart. There are many perils of which we are ignorant and many which we perceive. We can not understand thy providence, yet we repose our faith in thee, for thy abundance overflows and transcends all our needs. Grant that all things base, cruel, inhuman, vain and ignorant, shall lose their power and die away; and may all things pure, upright, ennobling, and enriching grow and gather strength until righteousness and knowledge shall prevail throughout our land and the glory of the Lord shall fill the whole earth. Our hearts turn to thee in deepest gratitude. The light of thy love will continue to shine upon its future pages. Thou wilt go with us all the way.

Grant, O Lord, that the seed thy servants have sown here shall fall upon fertile soil; and that falling thus it may take root, establish itself firmly, and spread the gospel of truth and Christianity to our fellow-men. May it exert its influence upon those who hear and may it lead others to see the glory of God.

Breathe into our hearts, O God, through the divine alchemy of thy grace, such a spirit of devotion to our tasks that when our summons comes, we may receive that blessing which thy well-beloved Son shall pronounce to all who love and serve thee, saying: "Come ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world."

Let heaven's choicest benediction rest upon thy people. Grant that thy servants who are now laboring to spread thy gospel may live to enjoy the fruits of their toils and sacrifices.

Grant this, O Father, through Jesus Christ, our Mediator and Redeemer. Amen!

Barnum, Minn.

A Boy's Opinion

BY JULIA GRAYDON

I MET a little boy one day and asked him the way to a certain park. He told me and then walked with me part way. I asked him about his church and Sunday-school and this is what he said about his minister: "I like him because he makes things plain, even his funny stories to illustrate, mean something."

Making things plain is a great talent, and our Master drew his disciples in that way, for they were like children to him who knew all things. The plainer he made things the more closely they clung to him, and they followed his method when they wrote their books for our inspiration.

If we *can* "make things plain" let us do so for the benefit of others.

Harrisburg, Pa.

An Unusual Lovefeast Incident

BY S. S. BLOUGH

THE evangelist had come and the meetings had been in progress a number of days. The congregation was one which had enjoyed considerable prosperity, but at this time was composed of a small and scattered membership. The attendance by the people of the community had been quite good. The love feast was appointed and held at the proper time.

The evangelist was a comparatively young man and the pastor younger still. For some reason the scattered membership did not come except in small numbers, but the audience was there. It must have seemed strange to the audience composed largely of younger people to see this little group engage in this service.

The love feast was observed. No scripture or observance was omitted. To the evangelist who officiated this proved to be one of the most difficult tasks. No, he was "not ashamed of the gospel of Christ," but he felt a bit lonely as he tried to present the reasons briefly for this practice. It seemed in a way more clear than ever that this small group was a peculiar people. Yet was it not so in the days of the Christ? They were set apart from the multitude in their fidelity to the truth of God. They were the smaller group, and yet they were faithful.

That was a good many years ago and the church has had a degree of growth since then. While those few worshipers seemed rather strangely set apart, who can tell what impressions may have been made on some of that audience?

There is this thought in the presentation of this matter. It becomes us to be faithful to the teaching of our Lord. Whether there be many or few, be loyal and true to the observances of God's house. Sow the seed and let the Lord take care of the harvest. Never under any circumstances be ashamed of the gospel of Christ. It may be a test, but are there not many places where a few brave souls might present the teaching in precept and example and win many to Christ?

Ft. Wayne, Ind.

"For They Were Fishers"

BY H. H. KEIM

THERE is nothing like having a trade or occupation Did you ever notice that Jesus in selecting his disciples always took a man who had a job? We can learn from him that "no loafer need apply." If you want anything done that is worth while, seek a busy man; the other kind has no time. These were fishers. The ordinary notion about fishers is that they are loafers Not so with those who do that work in a big way to obtain a livelihood. Angling isn't always fishing. Picture hundreds of boats coming to dock at daybreak; there is scarcely a man who has less than a day's wage —seven or eight dollars' worth of fish. Some have as high as forty dollars for a single night's work. Some enterprise that! One who pities himself, is afraid of hard work, or who won't lose sleep—no fish come to his nets. Fishing in deep waters is a real business. Moreover there is much money invested in the outfit. Zebedee had hired men besides his sons to help them fish There is some work to fishing. It takes humping to haul up a net. Nets cost a lot of money, too. The average fisherman on the Columbia River has at least $3,000 invested in his outfit. It is nothing unusual for a thrifty fisherman to save $3,000 or more in a season.

Nampa, Idaho.

HOME AND FAMILY

As a Man Thinketh

Whatsoever things are pure,
Whatsoever true,
Whatsoever things are just,
Pleasures without rue;
Any virtue, any praise,
Any good report;
If we find in friend or foe
Good of any sort,
As we reach to apprehend
Worth that wisdom brings,
Let us first and finally
Think upon these things.

—Harriet Olds Henderson in The American Friend.

"Muvver, Don't Do That"

BY REBECCA FOUTZ

A THREE-YEAR-OLD'S mother occasionally smoked a cigarette. When he saw her indulging one day, he said pleadingly, "Muvver, don't do that."

Would that we could broadcast to the heart of every mother, yea, man and woman who uses the poisonous plant, tobacco, this plea of pure childhood with its innate sense of right.

As you look back on your childhood and think of the good Christian mother who guided your steps and left a lasting impress on your life, can you imagine how different it would be if your memories were like this child's will be? And he is only one of the many children who will have this and other evils that go with it, to look back upon, instead of the pure mother that is their birthright.

If we do not hasten to stop the alarming spread of this evil, may not the next generation rise up in disgust and strike it like the last generation did with the liquor traffic? Perhaps the next generation will cause the cigarette promoters to fall into the ditch which they are so expensively and flauntingly digging for others.

One of the worst and most subtle phases of the campaign which they are waging is the attractive, seductive ads which face one everywhere. They now appear in many of the better grade of magazines which otherwise one would feel safe to have in the home. Being successful in obtaining space in this grade of publication makes their use seem more respectable. It helps wear down moral resistance.

Usually these ads are not put inside where they would not readily be seen, but are more often on the back cover, full page, which keeps them constantly on display. It is an affront and an insult to the Christian home and as a member of such we should make our voice heard.

You may think that protest would weigh little against the big price publishers get for that space—and the tobacco people are ready to pay it, however large. But a publisher is dependent on his subscribers as well as on the space buyers. For his price for space is largely ruled by his subscription list.

It may seem like a well nigh hopeless task. No evil is easily overcome, especially when it is the source of wealth. It is money against a crusade for right and the welfare of human beings. Other evils have been even more strongly entrenched but had to yield. Slavery is one example. The liquor business another.

What could have seemed more like a hopeless cause than when a few zealous Christian women started out to fight the saloon? They were laughed at; they were ridiculed. The liquor interests were firmly entrenched behind the law, although they respected no law. They thrived on the weakness of human nature, which there seemed no overcoming.

Today—yes, some liquor still flows, but it is an outlaw and is fighting the desperate fight of the last ditch. And we know not the debauchery of the corner saloon.

Don't hesitate to voice your objections because you are only one. If folks were not so timid about standing alone, more mothers would have done what one did when the tobacco interests got the Red Cross to put cigarettes in the comfort kits they made for the boys during the World War. Her boy was already in camp when they started making the kits. She would not allow the cigarettes to go in the one for him. She wrapped and mailed it herself so as to be sure that he would get the right one. He had never used tobacco and she would not permit the temptation to come to him in that guise. He came out of service still *not using* tobacco.

The very fact of the tobacco trust using that great calamity as a means of fastening the cigarette habit on thousands of young men, should have brought disgust and rebellion. But most folks were too excited to consider the matter sanely or realize what a harvest there would be from such a sowing. There seemed to be too many bigger things about which to worry.

Now the fight is harder because they got such a start. But let us wage it all the more diligently and relentlessly.

Philadelphia, Pa.

What Can Be Done?

BY LESTER E. FIKE

THE use of tobacco in its different forms, especially the smoking of cigarettes is making encroachments upon the youth of our day. In recent years the cigarette habit has been acquired by thousands of young girls. The tobacco trusts are spending millions of dollars to advertise their products, even giving away thousands of packages of cigarettes to young people in order to enslave them with the habit. Methods used to advertise their products are atrocious and vicious. They are misleading to adults as well as to the youth of the land.

At a recent meeting of the Ministerial Alliance of my home city these conditions were up for discussion. The different pastors present seemed to agree that the situation is alarming and that something ought to be done. But, "What can be done?" is the question they left unanswered. One pastor reported that the tobacco habit is a test of fellowship in his denomination; while another stated that it was a test for office holding in his church. Another admitted that a large per cent of his officials were addicted. What can be done?

I have received a letter, a booklet, and a special demonstration offer from a large tobacco company inviting me to try out their cigars or cigarettes, from which they claim to have extracted "the bulk of the nicotine." I have written a reply but the question still remains to be answered as to what I can do to help check this great evil. My reply will not likely do much to check it, but it will at least register my sentiments. It reads as follows:

Carthage, Mo.,
Jan. 21, 1930.

Carl Henry Inc.
327 W. 36th St.,
New York City.

Dear Sir:

It has been some time since I received your "Demonstration Offer" which you sent me. I have delayed answering but have not forgotten it and will give you my reaction to it.

In the first place I question the first paragraph of your letter. None of your customers, nor anyone else that knows me, could truthfully give you my name as one who would probably be interested in trying your cigars or cigarettes.

Your whole letter and the book, "The True Story of Lady Nicotine" (and I read them all very thoroughly), are fine samples of the atrocious methods used by tobacco companies and the tobacco trusts to enslave everyone possible with the dreadful tobacco habit in order that their own pockets and coffers might be filled. Having enslaved millions of men they are now cunningly reaching out to ensnare the Christian ministers and the womanhood of our land. In the advertising of tobaccos and cigarettes, if "the whole truth and nothing but the truth" were told the tobacco trade could not continue longer than to the passing of the present generation. You have so sugar-coated the truth of your literature with error that no doubt many ministers will swallow it whole and order some of your products.

You claim that by a special process the nicotine is almost totally removed from your tobacco, but what about the small amount that remains? And what about the many other deadly poisons in cigarettes besides nicotine which you have not removed?

You desire to give the impression that smoking is not harmful since some doctors approve it and many are addicted to the habit. Why not give more testimony from the medical profession by including the fact that the medical profession in an editorial in the "Journal of the American Medical Association" of Dec. 8, 1928, pronounced the 1929 advertising campaign of the American Tobacco Company as "essentially vicious"?

You make a lot of the statement that "smokers of these [your] cigars and cigarettes now include many of the leading figures in our national life—in government, the courts, industry, science, banking, law, medicine and every other field." But why not, instead of gloating over the fact that some leading men are slaves for your profit, tell the world and the future leaders that our greatest leaders never used the weed? Why not tell them that "Lincoln never smoked a cigarette" nor used the poisoned weed, but was a great leader because he kept his mind clear? Then, too, you could tell of President Herbert Hoover, the greatest national leader of the world at the present time, who when writing concerning the children of America said: "There is no agency in the world today that is so seriously affecting the health, education, efficiency and character of boys and girls as the cigarette habit, yet very little attention is paid to it. Nearly every delinquent boy is a cigarette smoker, which certainly has much to do with it. Cigarettes are a source of crime. To neglect crime at its source is a short-sighted policy unworthy of a nation of our intelligence."

In closing let me say that when I, as a Christian minister, pray for your business, it will not be that it may prosper, but that the coming generations may be so thoroughly taught and enlightened with truth as to the enslaving power and the extravagance of the tobacco habit that they will rise as a mighty force and put out of existence all such corporations as yours which traffic in the bodies and souls of humanity.

Most sincerely yours for the good of humanity,

Lester E. Fike,
Pastor, Church of the Brethren,
Carthage, Mo.

Carthage, Mo.

Limiting God

BY GEORGE W. TUTTLE

VERY striking are these words from Holy Writ: "And limited the Holy One of Israel." Why should we limit God in the Sunday-school? Is there any limitation so deplorable, so damaging to the work as teacher discouragement? Why should we make our own handicaps? Are the limitations imposed by ignorance, thoughtlessness, surfeit of pleasure and amusements, etc., to say nothing of downright sin, not enough to fight against without adding self-made limitations? Is not the word of God that we handle able "to make wise unto salvation"? Will our Father not give fruitage if we give service, if we sow faithfully, expectantly?

How can God use a discouraged teacher? If we say, "No use," do we not thereby become a true prophet, prophesying of ourselves? Discouragement is a spiritual malaria and every discouraged teacher a new center of infection. The Master said that men ought always to pray, and never to faint. Difficulties, obstacles and indifference should but drive us to prayer:

"And who that knows the worth of prayer
But wishes to be often there."

At the first thought of discouragement why not say: "Ah, time for a dose of faith-medicine"? Has the power-stream run dry? Is the Holy Spirit napping? No, but there may be weeds in the channel of our own life through which blessings can not flow.

Is it not true that the teacher who knows neither joy nor expectancy dishonors God? Would he not fain make of every Sunday-school teacher a channel adown which the streams of his love and mercy shall run into the heart of each pupil until their lives are saturated with Jesus, until to them he is the one among ten thousand and altogether lovely, until service beckons with insistent, compelling power? Blessed expectancy, that hopes and labors and trusts, that can see the days of harvest by faith while they are yet afar off. Can the harvest be denied to such?

The discouraged teacher labors under a heavy handicap. Ineffectual the teaching and scanty the results when faith fails to get the vision of the Great Helper, he who gives both the power and the increase. We must expect great things of God. Blessed is the teacher to whom service is an irresistible lure. "For he satisfieth the longing soul, and filleth the hungry soul with goodness."

Pasadena, Calif.

AMONG THE CHURCHES

Calendar for Sunday, June 8

Sunday-school Lesson, Jesus in the Shadow of the Cross.—Matt. 26: 31-46.

Christian Workers' Meeting. "Overcometh" of the Bible.

✣ ✣ ✣ ✣

Gains for the Kingdom

Two baptized in the Wooster church, Ohio.

Three baptized in the Tinker Creek church, Va.

Ten baptized in the Calvary church, Los Angeles.

Twenty baptized in the Johnson City church, Tenn.

Four baptized in the Bethany church, Philadelphia, Pa.

Twenty baptized in the Staunton church, Va., Bro. Guy West of Chicago, evangelist.

Ten baptized in the Richmond church, Va., Bro. E. C. Woodie of Denton, Md., evangelist.

Four baptized in the Clear Creek church, Ind., Bro. Ray Shank of Lancaster, Ind., evangelist.

Fourteen baptized in the Rockwood church, Pa., Bro. J. W. Fyock of Cumberland, Md., evangelist.

Fifteen baptized at Saunders Grove, Bro. C. M. Key, pastor of Tinker Creek church, Va., evangelist.

Five baptized and one reclaimed in the Moscow church, Va., Bro. I. L. Bennett of Sugar Grove, W. Va., evangelist.

Twenty-five baptisms in the Akron City church and Eastwood Heights mission, Ohio, Bro. Ira Long, pastor-evangelist.

✣ ✣ ✣ ✣

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Guy West of Bethany to begin June 8, in the Harman church, W. Va.

Bro. Jos. S. Rittenhouse of Easton, Md., to begin June 22 in the Cherry Grove congregation, Md.

Bro. W. A. Deardorff of Lanark, Ill., to begin June 22 in the Chippewa Valley church, near Mondovi, Wis.

Bro. J. A. Buffenmyer of Scalp Level, Pa., to begin June 23 in the Point house, Dunnings Creek congregation, Pa.

Brother and Sister J. Edwin Jarboe to begin in Hickory Grove church, Ill., June 8 instead of the 1st as previously announced.

✣ ✣ ✣ ✣

Personal Mention

Bro. C. L. Wilkins changes his address from Circleville, Ohio, to Clarksville, Mich.

Bro. Oliver Royer, pastor of the Alliance church of Northeastern Ohio, is available for one more revival meeting. Churches interested should write him at 75 Rice St., Alliance, Ohio.

Bro. J. Perry Prather of Ashland, Ohio, almost visited the Publishing House over last week-end, with Sister Prather and Perry Junior. He did minister very acceptably to the Elgin congregation on Sunday morning.

Sister Lizzie E. Thomas, wife of Eld. P. S. Thomas of Harrisonburg, Va., recently deceased, wishes through the Messenger to express her deep gratitude for the many expressions of kindness and letters of sympathy which have come from their many friends.

Bro. C. H. Shamberger officially closed his services as Director of Young People's Work last Saturday, May 31. However until his successor, Bro. Dan West, gets on the job following the Hershey Conference, Bro. Shamberger will have a few odds and ends to take care of. His work is in Chicago but the family will continue to live in Elgin, at least until Sept. 1.

To Sister Ida Klepinger Hoover of Dayton, Ohio, the editor's thanks are due for two excellent books which have recently come to his desk. They were written by her distinguished husband, Dr. Oliver Perry Hoover of Juniata College, and published since his untimely death. Their titles are "Jesus of St. Mark" and "Jesus' Personal Campaign Among the Gentiles." These valuable helps to the best possible understanding of our Lord are reviewed by the Literary Editor in another column.

✣ ✣ ✣ ✣

Miscellaneous Items

The Æolian quartette of La Verne College is to be at the Hershey Conference and is filling a limited number of engagements going and returning. It is booked for the Bear Creek church of Southern Ohio, Sunday evening, June 8.

One of our China missionaries writes: "Through the efforts of a group of interested folks one hundred and two boys have been brought to Tai Yuan from Shensi, a neighboring province, where the famine is most severe. About fifty of them have lost their parents. For these it is hoped to find homes or work. For the others the plan is to keep them for about four months until wheat harvest and then return them. Although here but a week work has been found for the larger ones. Our hope is that not only their lives may be saved from starvation, but that they may have an opportunity to live the abundant life."

The Maple Grove Child Rescue Home, two miles southeast of Eglon, W. Va., will hold its Tenth Annual Reunion, Sunday, July 6. A fine program of musical numbers and other interesting features has been arranged, including an address by Dr. J. M. Henry of Bridgewater College.

Her record reads well: April, 1929, world-wide missions, $20; May, 1929, world-wide missions, $10; June, 1929, Conference budget, $10; July, 1929, world-wide missions, $5; December, 1929, world-wide missions, $5; January, 1930, world-wide missions, $5; February, 1930, world-wide missions, $10; March, 1930, world-wide missions, $5. Such is the record of missionary receipts from a good woman in Middle Indiana. When she sent her last remittance, she wrote, "Am truly thanking God for the answer to our prayers that our deficit might be paid and as always, he has done exceeding abundantly above all that we ask or think." It is such a continued interest as this which will prevent the return of lean times for the mission treasury.

To the Churches of the First District of West Virginia: The month of June is the time in which about twenty ministers of our District have kindly consented to spend one or two weeks in our Evangelistic Drive, agreeing to accept whatever is given. In many places the amount no doubt will be very small and possibly in some places nothing. The District Ministerial Board wishes to place all of these amounts in one common fund and then ask that each church in the District lift an offering not later than the fourth Sunday in June and that this entire amount be proportionately divided among the ministers who have so kindly helped in this drive. May there be a liberal offering. Please forward same to the undersigned before June 30. A report of the entire work will appear in the minutes of District Conference. Let us "Bear one another's burdens and so fulfill the law of Christ." Pray for the workers.—Emra T. Fike, Secretary Ministerial Board, R. 2, Oakland, Md.

✣ ✣ ✣ ✣

With Our Schools

Bethany Bible School

Summer School will be in session from June 2 to July 11.

The Chinese Sunday-school work was greatly revived this year. Four men were baptized—the first baptisms in our work since 1924.

Supervised field work, which is an essential part of Bethany's training, has been very effective this year. Souls have been saved and many students testify to joy in the work.

The graduating class represented all the departments of the school. The number of graduates was seventeen, ten being from the Seminary, seven from the courses of the Training School.

The offices of the Bible School have been moved from Building A into Building B, occupying a part of the first floor. By this change the Matron's office is combined with the School offices.

The baccalaureate sermon was preached May 18, by Rufus D. Bowman, Secretary of the Board of Religious Education. The Commencement Program was held Thursday evening, May 22. The address was delivered by Dr. Perry J. Rice, Secretary of Western Division of the Federal Council of the Churches of Christ.

✣ ✣ ✣ ✣

Books You Ought to Know

The following book reviews were prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

The Boy Jesus and His Companions, by Rufus Jones. 189 pages, $1.00. As I turned to this book I wondered whether a philosopher could write for boys and girls, but when I discovered that Dr. Jones was keeping in mind his own son who passed beyond at the age of ten I knew he had something to hold him to his subject. The book is printed on good heavy paper, in large clear type, is illustrated and tells its story with sufficient vividness to attract and hold the youngsters. Just enough liberty is taken by way of description and setting to cause the reader to want to go on and see the outcome. Throughout the author manifests a familiarity with the land and the Book, an understanding of Jesus and his work, and a full appreciation of the needs of the junior boy and girl—all of which helps fit him admirably for the task to which he sets himself in his book.

Remember Jesus Christ, by John Snape. 174 pages, $1.50. Ten sermons by a minister who draws large crowds in his regular services. The sermons are entitled, Remember Jesus Christ, Authority in Religion, The Social Teachings of Jesus, Intimations of Immortality, Ezekiel's Vision of Hope, Babson's Six Reasons Why Business Men Do Not Go to Church, The Mothers of Men, Our Flag, Incomparable Importance of the Teacher's Work, and If I Were a Jew. A wide range of subjects. Let this one selection represent the author's style and attitude: "The preacher that remembers Jesus Christ can not forget his death. He may yield to exhortations to 'preach Christ,' and may convince himself that he is preaching Christ as an ethical teacher, or a spiritual arbiter, or a winsome personality, or a gentle spirit. He does not preach Christ unless he preaches the death of Christ. He must preach Christ on the cross."

Wrestlers With God, by Clarence E. Macartney. 207 pages. $2.00. A study of great, short prayers of the Bible. The aim of the author is to tell the story of prayer through the prayers of men who prayed. The book gives you little concerning the theory of prayer, but much concerning the fact, the conditions, the results of prayer. The prayers studied are those of Abraham, Lot, Jacob, Balaam, Moses, Joshua, David, Elijah, Elisha, Hezekiah, Jeremiah and Manasseh. Only certain prayers are selected from the many. The title of the last chapter is, "A Prayer That Every Man Makes." The book will help one to appreciate more the privilege and power of prayer.

Two Books Worth Knowing

On one occasion Job said: "My desire is . . . that mine adversary had written a book." Sometimes our adversaries write, and sometimes our friends. There came to my desk the other day, two books by our late brother, Oliver Perry Hoover. "O. Perry" and I sat together for four years in college, in the same classes, and graduated in the same year. After school our ways parted and we met only occasionally. As I read these two books I discovered the stamp of his thinking and style throughout.

The one book is entitled, "Jesus of Saint Mark," in which the writer discusses the authorship of the book, its contents and style, along with a full analysis of Mark's Gospel. The chapters are entitled: Content of Jesus' Teaching in Mark, Parables in Mark's Gospel, The Kingdom of God in Mark's Gospel, The Person of Jesus and His Office, The Religious Teaching of Mark, Greatness of Jesus in Mark, Real Jesus Still Unknown. The effort throughout is to discover just what Mark says and what sort of a portrait of Jesus he pictures. The closing pages state the author's positive conviction that "the old Gospel still stands, if we mean by that the love of God in Christ and the divinity of Jesus. This is vital." Students of Mark's Gospel will find "Jesus of Saint Mark" helpful in their study. The book contains 179 pages.

The second book is entitled, Jesus' Personal Campaign Among the Gentiles. In this the author shows that not a little of the ministry of Jesus was for and among Gentiles, suggesting that our Master had the world outlook, and in his travels and ministry even went out of his way as he associated among the Gentiles, whom the religious leaders of his time thoroughly detested. Those who have not thought of Jesus in his labors among the Gentiles during his earthly ministry will appreciate the sixty pages of "Jesus' Personal Campaign Among the Gentiles."

Our own people have not been given much to the writing of books. Perhaps they have not been encouraged to do so. Possibly not all of them have been so situated that they could put into print their best messages. The publication of these two volumes after the death of the author is a worthy monument to his scholarship and to his devotion to the Master.

The price of each book is $2.00.

ANNUAL CONFERENCE BUDGET FOR BETHANY $35,000.00

Funds Needed June 30,'30

June 21 .....
June 14 .....
June 7 .....
May 31 ..... Column should reach here.
May 24 .....
May 17 .....
May 10 .....
May 3 .....
April 26 .....
April 19 .....

Paid to May 31, $15,938.59

Bethany Exists to SERVE
To MINISTER
not to be ministered unto
She desires only enough funds with which to serve EFFECTIVELY

HAS YOUR CHURCH MET ITS QUOTA?

BETHANY BIBLE SCHOOL
3435 Van Buren St., Chicago, Ill.

AROUND THE WORLD

Warmer at the South Pole

The geologist for the Byrd expedition to the Antarctic regions is back with the information that ice in the South Polar regions is decreasing, from which the inference is drawn that the climate is getting slightly warmer.

Less Money in Circulation

During April of this year the per capita circulation of money reached the lowest level it has touched since 1914. There was a total of $4,476,066,785 in circulation in April, or a per capita circulation of $37. This is two dollars less per capita than for April, 1929, and considerably less than the high of $53.01 for 1920.

To Study Unemployment

The Julius Rosenwald fund has given $75,000 to finance a study of the causes of seasonal and sporadic unemployment in the vicinity of Philadelphia. "The study will extend over three years under the direction of Prof. Joseph H. Willette. Philadelphia was chosen because work of a similar nature is now under way in that city. City, state and civic organizations are to cooperate."

Return of the Nice Girl

Those who have always had a conscience in the matter, who have tried to live right because such a life is right and better, will be glad to hear that the nice girl is the mode for 1930. The flapper type is now definitely passe. It may be added that those who have the backbone required to do the best they know at all times will be chiefly interested in the change in character styles because of what it will mean in the lives of the weak sisters who feel they must follow the crowd no matter what direction it is headed.

Better Cars

Perhaps the most substantial proof of the quality of a given article is the maker's willingness to stand behind it with a guarantee. And presumably the more inclusive the guarantee the better the article. Thus when manufacturers begin to extend the guarantee on cars from ninety days to one year it can at once be assumed that cars are getting better. If figures are desired in support of this contention it is perhaps enough to say that but fifteen per cent of the nation's traffic fatalities are due in any way to defects in motor vehicles.

Railways for Africa

The powers along the northern shore of the Mediterranean are looking south to Africa for new resources. Indeed, it is said that there is a race on between France and Italy to see which one can first tap the resources of central Africa by means of a railway. The starting point for a French railway would be somewhere in Algeria, possibly even in French Morocco. It would head for Timbuctu in the upper valley of the Niger. Directly south of Italy is Tripoli, and by building due south across the Sahara the Lake Tchad region would be reached by the shortest possible line. Lake Tchad represents a pivotal point in central Africa, and the first to reach such a region would open up a vast, undeveloped empire.

Cheaper Books?

Book prices are double what they were before the World War. The reason for this advance is that costs are easily twice what they were in the good old days before so many things were changed. But with all this there is more than a rumor of cheaper books on the way. We do not mean economy editions of classics or reprints of best sellers. Our point is that new books are to be published at $1 and $1.50, or essentially at prewar prices. However, it has also been said that the new books to be published at such prices will be of such a type that they will be in a class by themselves. Thus it is hard to tell at the present writing just how much of the announcement will turn out to indicate real dollar and cents reduction, and how much just a publicity stunt.

When Eighty Dead Men Returned

There was more than a bit of excitement in some Hungarian villages a few weeks ago when eighty dead men returned from Siberia. These eighty men—officially dead, though not really dead—were a part of the thousands captured in the early days of the war and shipped away to Siberia. Here they had been lost for years, and when they returned not many of them found anything left of the old home. But what they did find was their names inscribed on village monuments to the dead. And if they did find their women it was to find them married to other men. But one of the eighty of whom we write found it different. Alexander Mandoky's name was indeed inscribed on the village monument as one officially dead since 1925, for he had not been heard from since he was taken a prisoner in 1916 by the Russians. Thus Mandoky was not a little surprised and overjoyed to find that his wife was waiting for him, as did the faithful Penelope for Odysseus. But the joy of one, when eighty dead men return, but accentuates the tragedy that is born of war.

When Is Prohibition Bad?

The way some of our citizens speak about prohibition as applied to the use of liquors it would seem that as a principle prohibition should be rated as utterly bad. And yet, here is what a rabid wet writes about drugs: "Why does the government allow the sale of this body and mind destroying drug? Can the makers be sued for damages?" So here is a man who criticises prohibition as applied to liquors, but itches to have prohibition invoked against drugs, even suggesting that the makers ought to be liable for damages! Thus it appears that prohibition is bad when it limits what a man wants.

A Name for the New Planet

Scientists of the Lowell observatory at Flagstaff, Ariz., seem to feel sure enough about their find to pick a name for the new planet. It is to be called Pluto, after the Roman god of the infernal regions. The first reason for selecting this name is that those who had the matter in charge thought it appropriate to continue the line of Roman gods for whom other planets are named. And secondly, the name selected is not inappropriate because the planet circles through a dark and distant region not unlike that of which Pluto was lord in Roman mythology.

Reforesting the Borderlands

The Isaac Walton League of Illinois is urging the reforesting of borderlands, or the poor lands upon which tenants can but eke out a living. We read further: "The league is also in favor of turning back about eighty per cent of the marsh lands bordering the Illinois and Mississippi Rivers which have been reclaimed as farm lands. It would certainly seem advisable to let this land remain marsh, as a benefit to food control. As it is now, the land is flooded annually by high waters and the farmers who occupy it must be 'rescued.' This rescue business is a dangerous subsidy. By the time we have rescued them three or four times we could pay for the land. It has little value now, but as marsh it would be ideal for fish and migratory birds."

Independence and Caste

The movement for independence in India is going to mean a revaluation of certain ancient institutions. Consider the following in its relation to the future of 50,000,000 untouchables in India: "The campaign for removal of the stigma on the untouchables received impetus today when 200 high caste women, armed with axes and saws, stormed the temple at Munshiganj, Bengal province, and removed barriers which for 261 days had kept the untouchables out. About 2,000 spectators stood near by and watched the spectacle, which is a victory for another principle of Mahatma Gandhi's civil disobedience campaign. The drive to open the temple to all classes is being led by the Youths' league." Thus, whatever the outcome of the struggle with England, there are sure to be certain important reflex gains in Indian life.

Deserts as Museums

The desert tells a different story to different men. To some, a desert is an unproductive land but waiting the magic touch of water, that it may blossom as the rose. But to the archeologist a desert is a kind of natural museum where the fossil remains of ancient types of life may be gathered at a minimum expenditure of energy. Consider the Nile and Euphrates Valleys and the surrounding regions. Another region of great possibilities is that of northwestern China, especially that part which used to be labeled the Desert of Gobi. A recent report has it that a mysterious unmapped lake has been found in Mongolia. In a region that has not been inhabited by man for centuries preliminary reports indicate that fossils are present in great abundance. And although the paths to this land lead over bandit infested lands, intrepid explorers have purchased passage privileges from bandit leaders and are already on the way to examine the fossil bearing region.

England and India

More than 300 years ago the British East India Company was formed for trade with the East. Ultimately, the company's chief interests came to center in India. But by 1857 conditions had developed beyond the resources of the company to control and the British parliament stepped in. Thus by one step after another England came to rule in India. And there England is today—and in a most difficult situation. England's being in India is the result of western enterprise. She is not in India by invitation, nor is her rule based on moral sanctions—though her rule has brought new moral ideals to India. Here is a good illustration of how the law of force works—how it draws the victor on from one material conquest to another, and yet somehow fails the strong in the crucial hour. Latest dispatches at this writing credit the Indian government with the statement that there is "no weakening of control." England is holding on grimly, using as much force as she dares, but she is not really the master of the situation. The moral issues involved are not on her side, so much as they are on the side of India which—if she could manage it—ought to be free. What the world is watching is a new type of conflict. It is not force against force as western peoples have been accustomed to settle their differences. Force is pitted against certain dynamic ideas in India today. And a policy of force can not be pushed too hard, or an explosion will occur which will wreck the British system in India. Thus Gandhi in jail is treated with the utmost consideration. With a great show of force many of his followers are being clapped into prison; and yet, the cutting edge of might has somehow lost its power. It does not work as it once did. Whether England can hold on for awhile or not is really immaterial. We believe in the dynamic power of ideas and our guess is that sooner or later a new and morally tenable relation between England and India will obtain. England has done much for India in the past, and in a way she is showing surprising patience in the present situation, but the relation she now holds toward India is not inherently right and therefore not permanently tenable. True statesmanship in the present crisis must be of the most generous sort. It is only thus that England can hope to save herself and India.

Farm Relief

The Michigan Real Estate Association has an agricultural committee, and the other day the chairman of this committee proposed as a solution of the current rural problem that one-third of the farmers sell out and move to the cities. The chairman's thought was that we have just about that many more farmers than are needed; and further, if they would sell out and move before they fail it would be better for all concerned. But if such a movement were consummated, what of the urban problem? Can we solve the farm problem by making a bigger one in the urban centers? All of which tends to show that modern life is not only complex, but so interdependent that the problem of one group can not be really solved by such sleight-of-hand shifts as our Michigan real estate man proposes. The only real solutions that we see are such slow but sure adjustments as will come through a general understanding of the fact that most livings can no longer be made by producing raw products for sale. More and more people must study to adjust themselves to changes. For example, education should mean for the young person that he is fitted to adapt himself to more than one activity; that if established lines of farming in his community do not promise much, he can figure out other possibilities and adapt himself to changed conditions. Of course, in the case of older men such a line of escape does not promise much, for the simple reason that it is hard for them to make adjustments. It is for this reason that there should be such provisions as old age insurance in the case of industries. However, the basic remedy will not be found in these things, but in a saner general attitude toward life. Our difficulties arise from the character of modern life, from a cultivated dissatisfaction with that which we have in order that some one may sell us something new and different. Whoever teaches men how to live wholesomely and simply will release us from most of the uncertainties and trials of an extravagant age.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Worldly Amusements and Pleasures

Prov. 14: 13

For Week Beginning June 15

THEY ARE KEEN, CLAMOROUS, INSISTENT

The joys of the spirit are not so. They make their own quiet appeal to the heart. But let us remember that the things that are most loudly advertised are not always of the greatest value (Isa. 47.8; Eph 4:17-19; 2 Tim. 3:4; Titus 3:3; Peter 4:3).

THEY DO NOT LAST

Of what purely physical pleasure do we not grow tired? In anticipation they promise richly. In possession they are less than we expected. In time they leave us unsatisfied, tormented with two desires for everyone disappointed (Job 21:12, 13; Eccles. 2:11; Isa. 5:12; Amos 6:1-6; Tim 5:6).

THEY BRING REMORSE AND REGRET

One very good standard by which to judge is this. With what feeling will you recall the act one year, one decade hence? Said a man known to all of us: "I want to decide this question for reasons I could write down and read twenty years hence without shame." (Prov. 21:17; 14 13; Job 1:5; Matt. 14:6-8).

WORLDLY PLEASURES CROWD GOD OUT OF THE LIFE

For two reasons. They consume our time and effort. But more deeply still, the life that trains its taste for the trash of sensual enjoyment becomes unable to enter into the higher joys (Luke 8:14; Job 21:14, 15).

DISCUSSION

How can we break the spell that earthly pleasure has upon so many of us?

How can we develop an appreciation of the finer joys of the inner life?

R H M.

The Relation of the Christian to the Peace Pact

(Continued From Page 355)

toward the afflictions God sent upon them, and cheerfully imprisoned or executed any and all who dared substitute investigation for the inane platitudes of piety.

But up in Holland a Dutch spectacle maker happened to be experimenting with a pair of lenses one day and noticed that when distant objects were viewed through both of these lenses, the objects appeared closer. The path from that discovery, through the discovery of the microscope, the germ theory of disease, and the beginnings of modern sanitation, to modern preventative medicine, is marked by the self-sacrifice and heroism on the part of men and women who were determined to *know* rather than to guess—to think and do rather than merely to feel.

Or to cite another example: One of the most difficult problems which faced the early theologians was that of explaining God's relation to the destruction wrought by thunder storms. The theologian felt that God was all powerful. He felt that God was loving and kind. He felt that God approved of beautiful churches and cathedrals. Why then, should God allow the Prince and Power of the Air to continually strike his (God's) temples and destroy them? Many preventative measures were tried. Bells were rung. (As late as twenty-five years ago bells were still rung in parts of Europe to stay the power of the storm.) Holy water was freely used. Thousands of prayers were said individually and by large groups. Sacred relics such as the bones of the saints were imported and placed in the churches. In spite of all of this effort on the part of pious, well meaning people, the church steeples were struck by lightning with disconcerting regularity. There were cathedrals in Middle Europe which were struck by lightning on the average of once every ten years for centuries.

But over in America a man got curious about the Prince and Power of the Air and discovered that a piece of iron run from the ground to a point above the highest part of the roof protected a building from lightning as no holy water or saint's bones had ever done. And cathedrals which were formerly struck regularly have not been struck for nearly a century since the Prince and Power of the Air was induced to slide down a lightning rod.

In short, I am convinced that we are in much the same predicament as that faced by one of H. G. Wells' characters in the book of Joan and Peter. Peter was a young aviator shot down on the Western Front. While delirious he dreams that he is sky-larking about the universe and chances to find God at work. Being a rather self-sufficient young man, he gets into a discussion with God. In the course of the conversation Peter expresses a dislike for flies, fleas, cooties and the like.

"What's the matter," God remarks, "don't you like flies?"

"Certainly not," replies Peter.

"Well," responds God, casually, "why don't you get rid of them?"

Whether or not you agree with me that solving the peace problem is entirely up to man, I am sure that we will agree on the following proposition: If God were to decide tomorrow that the world had run on long enough, and that the time had come to set up a new order of things, those people who had been bending every effort to improve things would be better citizens of the new kingdom than those who had sat back with folded hands, burying their talents and laying complacent blame on God for their own indolence. For in the New Testament he who improved much was given much to do, while he who did nothing lost even the opportunity for improvement. Because I believe all this to be true, I shall spend the remainder of my discussion on man's part in the peace program.

Portents of Peace

Contrary to popular opinion, attempts to bring about a state of world peace are not limited to recent years. We are accustomed to thinking of world peace moves as having their origin in the first Hague conferences in 1898. This is not the case. From the time of Sargon the Great down to the late Kaiser, men who dreamed of world domination had, as part of their program, the promulgation of a state of world-wide peace. True, the method used to obtain this state was not the correct one, but the ideal was there none the less. To one unacquainted with the facts, the multiplicity of treaties that have been signed is astonishing. Between the years 1875 and 1884 representatives of civilized countries signed over 800 separate and distinct peace treaties. While it is probably not true that each ten years of the last thousand were as prolific of peace treaties as was this particular decade, it is none the less true that literally thousands of treaties have been written. In the face of the evident failure of all these attempts to promote peace, further effort seems, at first thought, useless. There are, however, reasons for believing that present conditions offer peace-promoting opportunities not existing in other periods of the world's history.

In the first place, present peace efforts are not being made to end a war. This is significant. Whenever a treaty closes a war its terms satisfy the victor and disappoint the vanquished. This is inevitable. This means that the vanquished is already willing to plan a future war through which to regain his lost prestige, land or money. Furthermore, any treaty dictated by the victor contains conditions which the victor hopes will be permanent since they favor him. Consequently the treaty is an attempt to fix boundaries, financial conditions, and political matters for all time. In short, such a treaty is an attempt to freeze civilization in its tracks. But civilizations, like the individuals who compose them, are not static and can not be tacked down. Hence such treaties are doomed at the very outset of their supposed period of usefulness. More than this, such treaties attempt to settle specific issues, whereas the real causes for war are general and fundamental rather than merely superficial. One might as well attempt to cure smallpox by thoroughly washing the spots. Present day attempts are being made from the preventative rather than the curative standpoint. This is a hopeful sign.

A still more hopeful sign is the lack of glamour and illusion which have frequently characterized post-war periods. Not a single great war song was popular twelve months after the signing of the Armistice. Of the hundreds of war stories written in the last ten years, none of the brass band, pomp and glory, type have appeared. This was not so following previous wars. The most successful war plays, such as *What Price Glory, Journey's End,* and such books as *All Quiet on the Western Front,* can not, by any stretch of the imagination, be said to glorify war. In fact the general disregard for law existing at the present time in this country can be traced in no small measure to the moral and emotional let-down resulting from the realization of the futility of the "war to end wars." This lack of pomp and glory is a very hopeful sign.

Why Peace Must Come

But more potent than any of these reasons are several irresistible forces thrusting the present world forward into a state of enforced peace despite anything man can do to continue fighting. These are the factors which are even now making all the world a small neighborhood. From the social point of view, the most outstanding phenomenon of the last thousand years is the sudden terrific shrinkage in the modern world. The forces causing this shrinkage are as irresistible as the incoming tide. The most apparent, although not the most important, type of world shrinkage is the geographical shrinkage.

Until fifty years ago there was always a "west" to which the restless members of civilization could go. There has always been a frontier. These have almost vanished. Explorers now strive with increasing difficulty to discover land unseen by man. A little simple arithmetic will serve to emphasize this shrinkage. We live on a diminutive island some 8,000 miles through. We are unable to mine more than a mile or so down or to fly more than seven or eight miles up. Of this small island, less than one-fourth is dry land. If all the land in the world were to be equally divided among the men, women, and children living today each of us would have a plot of ground less than one-half a mile square. This does not mean we would each have a part of the pleasant, fertile, arable land. It means every available inch would be used; all the mountain tops, the desert areas, the vast stretches of uninhabited Siberia and Africa, the high, bleak plateaus of the Antarctic and the thousands of little islands of the sea; all of these would have to be used. It means that if we were each to stand in the center of his own little plot of ground a five minutes' walk would bring us to the boundary of our property.

Striking as is this geographical shrinkage, it is of small importance when compared with that brought about by our increased speed of transportation and communication.

Distances were once measured by "two whoops and a holler." In 1825 people were sure that a speed of twenty miles per hour would take away a person's breath. In 1875 the Pony Express was the speed demon of the nation. In 1903 racing enthusiasts predicted that within fifty years stock cars right out of the salesroom would actually travel 30 miles per hour on the road. In 1930 a car that won't do 35–40 per hour in intermediate is an old-timer. In 1929 a man flew so fast that his ship actually went more than fifty feet while a nerve impulse flashed from his brain to his finger tips. And a rocket will carry mail across the Atlantic in three-fourths of an hour before another generation is past.

Increased speed means increased range of travel and this, in turn, means increased contacts with our fellows. Men who drove a mile to their fields have sons who drive twenty-five miles to their work and they in turn are fathers to sons who will fly a hundred miles to their work as unthoughtedly as we drive to ours. Already customs difficulties are arising in Europe due to the ease of flying over small countries. Already nations are beginning to speak guardedly about the hitherto disregarded Arctic and Antarctic wastes for fear that some unguarded utterance may give some other nation priority rights to such lands as future air routes. Increased speed is daily forcing people to live together as never dreamed of a century ago.

But significant as is our increased speed in the matter of enforcing a world neighborhood, its importance dwindles perceptibly when compared with the shrinkage of the world produced by modern means of communication.

A hundred years ago a horse carrying mail at the enormous speed of fifteen miles per hour was the fastest means of communication known. This method had not been improved upon since the dawn of written history. In 1844 Morse took the discoveries of Oersted, Faraday and Henry and tied the civilized world together with telegraph wires. In 1877 Bell increased the speaking range from a few yards to a hundred miles. In 1910 De Forest increased this range so that men have now telephoned to themselves around the world. In the meantime Marconi, taking the mathematics by Maxwell and the experiments of Hertz, set ideas with light. De Forest made broadcasting of speech possible and in 1930 a mother stood in New York and talked to her son who was thousands of miles away in the ice of the Antarctic. In the fall of 1929 a man flying over New York City called the local exchange, asked for a party in London and held a conversation with the party in London. In 1929 a Berlin station broadcast around the world. A plan is now under way to try to get a radio reflection off the moon. Some months since some of us got up early in the morning and listened to the opening speeches in the London Conference and actually heard the spoken words before those in the back part of the London audience got them. It is literally true that a man anywhere in the world can now talk to a man anywhere else in the world provided they both have the proper apparatus.

It is almost impossible for us to predict just how far reaching will be the results of this tremendously con-

plicated network of communication which we are building. In the war of 1812 one of the most important battles of the war was fought after the treaty was signed. The news of the signing of the treaty was on the way across the Atlantic Ocean. Yet today, man in India gets a corner on silver and business in New York is affected in a matter of hours. An investment house fails in London and thousands in paper in New York changes hands and value in a few minutes.

We have to be neighbors, for no interpreters stand on national boundary lines changing one language into another as the radio waves pass. No law, national or international, can limit radio waves to national limits. The whole world has become one vast whispering gallery; a huge party line.

The fact *is* that peace is coming whether we want it or not. The real question is how it will come. Whether we must continue to fight until war becomes too deadly to continue, or whether we will get together as human beings and stop war, is up to the thinking people of the race.

The question then resolves itself into what can be done by Christian people to bring about the inevitable peace as painlessly as possible.

Toward a Permanent Peace

In my judgment there are two great realizations toward which thinking, Christian people of every nation must work if the coming of a permanent peace is to be hastened. These are:

1. A realization of a common understanding of motives.

2. A realization of our common enemies.

Just how far we are from a common understanding and appreciation of the motives of our world neighbors can easily be illustrated. Several years since, a conference was being held in London. To this conference came delegates from all civilized nations. The avowed purpose of this conference was a study of educational methods promoting world peace. The delegates were all well educated, peace-loving people. One afternoon a British delegate asked an American speaker if we had a uniform system of grading in our schools and if so, how we liked it. The American replied that we did have such a system and found it very effective. Immediately the German delegate arose and protested volubly. He stated in no uncertain terms that the last thing we wanted was anything to do with uniforms. For to him uniform meant militarism. If two well educated, well meaning people who have only their mutual good at heart can misunderstand each other as easily as this, what chance have two poorly educated, angry enemies of getting together on a common basis? We fear the thing or person we do not understand, and we hate that which we fear. A fundamental faith in the ultimate integrity of religious people whose ethical ideals are the same must permeate the thinking of the civilized world before we can hope to get far in a peaceable search for ultimate peace.

How best to attain this no one knows. But we do know that the personality of Jesus Christ has yet to fail in its appeal when given even half a chance to reach the human heart. A fundamentally Christian education is the only known method by which men's ethical ideals can be welded together. Wells has truly said that from now on our present civilization faces a "race between education and catastrophe."

Fortunately the very agencies which are forcing the world together afford an almost miraculous means of bringing about this common understanding. None of us are able to really appreciate what an unheard of change radio is going to make in the language of the world. A polyglot language, chiefly English with an admixture of French and German with possibly a touch of Japanese, is as inevitable as the continued use of the radio. A common language will go far in bringing about a common understanding.

But a common understanding is not enough. People who understand each other may and often do hate each other the worse for that very understanding. More individual scrapping went on between the American and the English soldiers and sailors than between the Americans and the French. A common language, even a common heritage is not enough.

A thoroughgoing, deep-seated realization of the presence of common enemies will do more to bring about at least a permanent armed truce than any other one circumstance. Even wild animals, natural enemies, live together temporarily in times of flood or forest fire. It is a sad comment on the intelligence of the human race to feel that their living together in peace must be a last resort, but such seems to be the case. Some of these common enemies have long been recognized. No reasonably well informed person today doubts the necessity for all people to possess at least a limited education. Disease has long been a common enemy and yet the world has not come to recognize alike the disease foes. This country is the only one that has so far taken determined steps against the fruit fly and the boll weevil. Even so common a thing as quarantining a ship when it enters a port is a comparatively recent requirement.

So long as shipping was carried under sail, voyages took weeks or months. Men contracting contagious diseases either died or were cured before arriving at the home port. But when steam replaced sails and voyages were made in a matter of days, trouble started. Early in the last century cholera broke out in England. It was traced from the middle of England to the coast, to a certain ship and from there to a certain port in the Near East. The disease had been contracted and carried inland into England before even the victim was aware of the facts. At first England attempted to hold up all shipping in cases where exposure to contagion was likely. This brought such serious protest from the owners of valuable and sometimes perishable cargos that an international system of quarantine was worked out.

Recently the realization of another international enemy was brought home to the governments of the world. There are strict laws on the importation of such substances as morphine. Investigation showed that a large amount of the drug was being imported in the form of a chemical derivative of the drug against which there were no laws. Machinery was set in motion to prohibit the importation of this derivative. It then occurred to some one that there might be other derivatives which should likewise be prohibited. Investigation showed that there are over a thousand chemical derivatives, anyone of which could be changed back into morphine after being admitted into the country. The hopelessness of overcoming such a problem without international help is apparent.

Crime in Relation to Peace

Ignorance and disease are two foes easily visualized. What we have not yet fully appreciated the world over, is that a criminal is the enemy of all of us, regardless of the magnitude of his crime or the color of his skin. This point, I am convinced, merits further comment.

There is a growing class of alleged thinkers in this and other countries who claim that all that is necessary to turn a hardened, habitual criminal into a dear, docile disciple is a little sweet, sisterly love. These are they who weep on juries and who send flowers to the cells of confessed murderers.

There is a still larger class composed of those who, while not moist-eyed sentimentalists, nevertheless feel that prosecuting before the law is hardly the thing for Christians to promote. An example may point the fact here.

Some months ago my car was stolen. As I waited my turn in the police station I noticed that a friend of mine was reporting about his stolen car. In making out the report the question was asked whether the man who lost the car would prosecute if the thief was found. He replied that he would not. The desk sergeant was a gentleman and said nothing. I could hardly believe my ears when a well educated supposedly intelligent man refused to prosecute. When asked the same question I replied with some emphasis that I would like to get a chance to prosecute. The sergeant remarked that it was a relief to find people who would back up the police.

Not long ago I drove up near a football field where I was to officiate a game. While sitting there I noticed another car arrive. Behind it came a mounted officer. The officer started getting the usual data when a third car drove up. In the third car were grown men and women. They looked disapprovingly at the officer who was giving a ticket to the boys in the other car. Finally they turned to me and asked what the trouble was. I replied that I didn't know but I supposed that it was speeding. These grown-ups made some remark about "picking on a kid" and "ought to let him go." I replied that a man was just as dead whether struck by a car driven by a boy as one driven by a man. They looked at me as though I were some sort of a heathen.

Less than a week ago a young woman was driving improperly. A policeman stopped her. A rowdy group of students from a near-by university interfered and it took a riot call to the central station to stop the trouble.

The truth of the matter is that crime does exist. It is further true that while committing a crime the offender is a criminal. The fact is that a criminal is the enemy of all society and should be treated as such regardless of who he or she may be.

Whether one thinks criminals are such by choice, holds with the school that believes that murderers would have been ministers, had their tonsils been removed in childhood, the fact remains that antisocial individuals do exist and are a menace as long as they persist in their antisocial behavior.

How make the Peace Pact effective? Turn every effort toward the suppression of crime whether it be in America or elsewhere. Make the criminal element which exists in every nation the enemy of all organized society. Give such people a chance? Yes. Turn them loose on society with loose probation? Absolutely not. Every nation in the world has a lot of home house-cleaning before it is fit for world peace. Nations which wholeheartedly suppress *all* lawlessness have gone far toward preparing to cooperate in suppressing world-wide lawlessness. The genuine belief that lawlessness and crime, individual and national, are the sworn foes of the world of men must be the basis on which to build a society fit for peaceable human existence. When we really want to stop crime badly enough it will be stopped. When the thinking Christian people want to stop war more than they want other things, war will stop.

It may be that we will have to have a few more wars. It may be that more boys will have to shoot each other out of flaming kites. It may be that we must have a few hundred thousand more young men hanging on barbed wire or crying for water in gas-filled shell holes. It may be that planes dropping disease must ravage our cities and little children must gasp in poison gas. It may be that God himself will come to wonder how long we will pervert our intelligence to the destruction of this really wonderful little island on which we live. All this and more may have to come to pass before we have a lasting peace.

Or it may be that we are at last about ready to turn our God-given intelligence toward being more like him. We have the brains. We have the money. We have everything but the "will to do." Some day some race will do this. And when it is done it will be done by those who looked to God for guidance and to their own intelligence and will for motive power.

Los Angeles, Calif.

CORRESPONDENCE

NEWS NOTES FROM CHINA

Liao Chow Notes by Ruth F. Ulrey

About the middle of March the Liao Chow people were much alarmed when the military forces of the province began to pour into the city and surrounding villages. The minds of all turned back four or five years, recalling the fighting that had taken place here at that time.

Poor China! She seems to constantly be in the hands of the war lords. She needs your prayers. Even some of her own people are almost discouraged and wonder when, if ever, their government can stand on its own feet. They need to be encouraged to keep faith in their country and

(Continued on Page 366)

Pioneers in Education

(Continued From Page 357)

eldership in 1895. Shortly after he was elected to the ministry. When the Civil War broke out he was drafted. When the call came, he kissed each child good-bye, then bade farewell to his wife who was in tears. At that moment Ephraim Garber entered the room and said: "Barbara, Levi will come home." His prediction was true for the father was excused from military service and returned to his family in a short time.

His entire ministerial life of more than fifty-five years was devoted to serving the Middle River congregation. At that time there was no actual missionary program carried on by the Church of the Brethren, but Levi did a great amount of mission work in the mountainous districts and in Eastern Virginia. He generally traveled on horseback. His faithful riding horse carried him over thirty thousand miles. For several years he went every month, a distance of thirty-six miles, leaving home Saturday and returning Monday. He would go by Concord, Buena Vista, Stuarts Draft, Mt. Vernon, and as far as Irish Creek.

On a preaching tour in the West Virginia mountains he and his two brothers were caught in a heavy rain. Night came on and they found themselves belated in the mountains. They were traveling on one of the longest mountains in that part of West Virginia with no dwelling house in sight. Finally a beam of light glowed in the distance. Arriving at the house they asked for a night's lodging. Lodging could not be provided, but the man offered them a pine torch to continue their journey. Levi afterwards reported this to be the hardest experience he had had on his preaching tours.

Levi Garber was a plain, unassuming man, with no desire for ostentatious show. He was a man of medium statue with raven black hair, dark eyes and a rather "large nose"! The Bible was the chief source of his reading material which he knew thoroughly and could preach from any text without preparation. His earnestness in delivering the message is illustrated by the words of one man who described him as the minister who preached all over. Evangelistic services were not conducted then, but he occasionally went on tours covering a period of two weeks' preaching from one churchhouse to another. While he was gone the farm was left in charge of the older boys and the mother. Although stern, he was a kind father and interested in his children's welfare. Many times he helped them with their problems in arithmetic. It was his custom to read the daily newspaper aloud to the family.

In 1880 he was chosen as a member of the first Board of Directors of Bridgewater College. He attended regularly the board meetings. His wife died Aug. 1, 1878. From that time until his death he lived with his children on the home farm. The last ten years of his life he suffered from cancer. His daughter, Barbara, remained with him until his death, Nov. 10, 1914.

Bridgewater, Va.

Crucifixion

BY MARY STUDEBAKER HINSHAW

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

In the plan of God the believer is crucified with Christ. There is always the shadow of the cross resting upon the Christian's path. "Whosoever doth not bear his cross and come after me, can not be my disciple." Christ became like unto us. He took upon himself the likeness of sinful flesh and passed through death to glory. If you are to become like unto him, the sword has to pierce your own soul also. Carnality has to be cut away. We have to pass along the pathway that Jesus trod. Have you made up your mind that you will follow your Master everywhere else, save when he ascends the path that leads to the cross? Unless we take up our cross, we can never follow him. We must take our place as crucified with him. It will be Christ or Barabbas. Which do you choose?

We must die to the natural if we are to live in the spiritual. This is the natural law of the spiritual world. Hold not back from it; it is necessary that you be made conformable to Christ's death that you may know the power of his resurrection. Our fruitfulness here and our place in heaven will be in exact proportion as we appropriate the crucifixion and appropriate conformity to the image of our Lord Jesus Christ in death and in resurrection. The highest bidder for the crown of glory is the lowliest bearer of the cross. The way up is first down.

Are you willing that the Holy Spirit lead you to your place of crucifixion with and in Christ, from sin, from self, from the flesh with the affections and lusts, from the evil imagination and carnal mind, from old associates and old habits, from the natural life, from the world and the world to you, that Christ may live out his life in and through you? Only by this path can it be, "not I, but Christ."

By faith and the help of the Holy Spirit you can pass through, and you will have a foretaste of Paradise, and you will be "kept by your indwelling Lord," where the enemy "toucheth not."

Washington, D. C.

The Genesis, Elements of Food and Growth of the Christian

BY CHAS. M. YEAROUT

"Being born [begotten] again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (1 Peter 1:23).

Every living thing in nature is the product of a seed, and the same is true in the kingdom of God. The Christian is a product of God's word. He is fed and nourished by living up to its teaching and doctrines. He is governed and directed by the principles of eternal truth as set forth in the New Testament. All that desire an inheritance in that heavenly home and rest must accept and travel God's way. Paul says: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1:13). But there are certain prerequisites before such translation can possibly take place. The text says: "Being begotten . . . by the word of God." It was declared by the All-wise Creator in the beginning that every seed would bring forth after its own kind. The seeds of worldliness produce worldly-minded people. But the seed of the kingdom of God, which is the word of God sown into the hearts of the children of men, will produce Christians. I heard Bro. J. H. Moore in a sermon years ago say: "Sow the right kind of seed, and when it germinates and grows it will produce the right kind of a harvest. Sow the word of God into the hearts of the people; it may lie dormant for years, but when it does spring up and grow, it will produce Christians and a harvest of righteousness."

The word of God possesses the germ of eternal life; and when sown into good and honest hearts will bring forth a harvest of righteous living to the honor and glory of God. Christ in his parables magnifies this truth. Human teaching and theorizing can not bring us into the kingdom of God. We must be born into it. "Not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). Jesus says: "So is the kingdom of God, as if a man should cast seed into the ground." There is only one kind of seed and teaching that will produce this spiritual birth, and that is the word of God. There is only one ground of union with God and his people, and that is to get into his kingdom as he has plainly indicated in his word, and then build upon the foundation which he has laid, which is Christ. "For other foundation can no man lay than that which is laid, which is Jesus Christ" (1 Cor. 3:11). And no man can build upon this foundation without closely following God's instruction as set forth in his plan in the New Testament.

There is much being said and written about church federation or union of all churches. There is no possible ground of union of the various churches outside of the New Testament, as devised and arranged in the mind of God, and made operative by the death of his Son. For all churches to unite outside of God's revealed w[ord] would be a conglomeration of different faiths, doctrines and practices, a Babylon complete. The union or oneness that Christ prayed for in the seventeenth chapter of John, is not a union of different faiths and practices. Christ says of this united-in-one people: "They kept thy word." "They are thine." "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." "Sanctify them through thy truth: thy word is truth." "And the glory which thou gavest me I have given them; that they may be one, even as we are one."

It will be observed that the followers of Christ received the word of God and kept it; they were sanctified, set apart to the service of God, by obedience to the word. They were one in faith, doctrine and practice. There can be no diversities of faith, doctrine and practice in the family of God, and oneness as the Father and the Son are one. Hear Paul: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10). There is no schism in the body of Christ so far as faith, doctrine and practice are concerned. God, Christ and the Holy Spirit work together in perfect unity. And if the church is one as the Father and the Son are one, they must all be or have been baptized with the one baptism commanded by Christ, and observe all things he has taught his followers (Matt. 28:19, 20). There is a tendency these days to unite and cooperate with everything called Christian regardless of faith, doctrine and practice. Unity of faith and doctrine will lead to unity of practice, and thus meet the requirements of God's divine plan. Uniting with some church is not sufficient evidence of an acceptance with God. The inspired word says that by their fruits ye shall know them. "Do men gather grapes of thorns, or figs of thistles?" Christianity consists in a life lived to the honor and glory of God in all things. The children of God are separate from the world, do not follow its ever-changing fashions, vanities, and sinful pleasures. "But the fruit of the Spirit [which is manifest in them] is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22, 23). Here is the test. Our actions outweigh all our pretensions. "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit" (Rom. 8:5). Having been begotten by the word of God (1 Cor. 4:15; Jas. 1:18), then born of water and of the Spirit (John 3:5), is the order in God's plan. There must be life before there can be a birth. To baptize an unregenerated sinner, the only change that takes place is that he goes into the water a dry sinner and comes out of the water a wet sinner. Baptism symbolizes a death, burial and resurrection. Dead to or separated from sin, the old sin-defiled man is buried; and the new man in Christ Jesus arises to walk in newness of life. The new born child of God must now be fed on spiritual food adapted to its health and growth. Worldliness is poisonous to the babe in Christ. The spiritual being can not live on natural food, hence God has provided a spiritual food adapted to the health and growth of the spiritual man. Jesus says, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Peter says that we should lay aside the things that pertained to the old life, and "as new born babes desire the sincere milk of the word, that ye may grow thereby" (1 Peter 2:1, 2). The Christian delights in spiritual things and feeds upon spiritual food. We partake of the natural productions of the earth to sustain and perpetuate natural life, but these things only feed and sustain physical life. If Christians were as much concerned and as regular in partaking of spiritual food for the sustenance of the spiritual man, as they are in feeding the physical man, there would be much more power and activity manifested in their spiritual lives. Jesus says: "The words that I speak unto you, they are spirit, and they are

life." Not only words of life but of eternal life (John 6:63, 68). "He that is of God heareth the words of God."

Less of the world and more of Christ, less speculation or intellectual teaching and more of the principles of the doctrine of Christ—this alone can produce and support Christianity. Preach the gospel, preach the word, "which is able to make thee wise unto salvation through faith which is Christ Jesus."

Santa Cruz, Calif.

Concerning Query on Teaching of Evolution

BY MRS. ROSS D. MURPHY

I WISH to express my appreciation of the report prepared by the Board of Religious Education and the General Education Board on the query concerning the teaching of evolution. This is a report that any Christian denomination might well be proud of. Furthermore, it is in keeping with the traditional practice of the Church of the Brethren and in harmony with the fundamental principle in our faith that God reveals himself progressively as we are able to receive and accept such revelation. It was the recognition of this principle that prompted our church founders to refrain from formulating any creedal statements.

The pronouncement in this report is something that will be respected by following generations and will point the way toward steering clear of all such controversies. I hope we may accept the report and adopt the attitude it suggests toward all theological and scientific controversy. Seldom, if ever, is truth sought through controversy. The thing that is sought is "satisfaction."

Philadelphia, Pa.

CORRESPONDENCE

UNREASONABLE NATURALIZATION TEST

In the Messenger for May 24, page 329, attention was called to the case of Mrs. Jorgen Boe who was born an American citizen, lost citizenship through marriage to Bro. Boe while he was yet a Norwegian, and is now denied American citizenship because she refuses to bear arms, though Bro. Boe was admitted to citizenship something over two years ago—or before it became the fashion to require the arms test. The following details are taken from clippings from the Minot Daily News sent us by Mrs. Emma Uecker, Flaxton, N. Dak.

Because of religious convictions which made it impossible for her conscientiously to take oath that she would bear arms in defense of the United States, Mrs. Jorgen Boe's petition for citizenship was not granted, when she appeared at a naturalization hearing held in Minot yesterday.

Mrs. Boe, herself born a citizen of the United States but rendered an alien by marriage, is the wife of a Kenmare clergyman, of the Church of Brethren faith. The Rev. Mr. Boe is by birth a Norwegian. His beliefs on the question of taking up arms in self-defense are the same as those of his wife, but two years ago he received his certificate of citizenship and now professes his allegiance to this government, his wife declares.

Judge John C. Lowe before whom the hearing was held told Mrs. Boe that he was not in sympathy with the law which made the bearing of arms a test of citizenship. He said he wished there was some way provided by which a conscientious objector could be allowed to become a citizen.

"I regret very much that a woman of your type can not be accepted for citizenship, and I am convinced that the law which makes it impossible for me to receive you is a very foolish law," Judge Lowe told the minister's wife. "I believe from the testimony you have given here that you would be a worthy type of citizen, better undoubtedly than many who can take the oath. And I respect you for your principles."

Referring to the recent Schwimmer case, Judge Lowe said that the supreme court of the United States has virtually ruled that anyone not willing to swear that he will defend the United States by the use of arms has automatically barred himself from becoming a citizen.

During the course of the hearing when Mrs. Boe learned that it would be necessary for her to affirm her willingness to use a gun in battle for the defense of the nation, she admitted that she could not do so. She would be loyal to the country and would serve it in other ways, she said, but declared that her interpretation of the Bible forbade her to kill.

The questions regarding her position as a conscientious objector were first put to Mrs. Boe by L. L. Welsh, U. S. naturalization examiner, of St. Paul, who conducted the hearing.

Asked by Judge Lowe whether she would in emergency use a gun to protect the lives of her own children, Mrs. Boe deliberated and then replied that she would not.

"Supposing enemies should come to your home when you were alone, for the purpose of carrying off your children to kill them, and suppose there was a loaded shotgun handy, by the use of which you could save their lives. Would you use it?" queried the judge.

Mrs. Boe remained silent and thoughtful for a while and then spoke, "No, I would not. I think I would let them take my children, rather than disobey the word of God. But first I would try to save them some other way. I believe that if I would do right, the Lord would help me out of my trouble some way."

What puzzled Mrs. Boe was the fact that her husband was granted citizenship papers. After the hearing she asked Judge Lowe to explain why she had been denied naturalization and her husband had not.

Although not familiar with the case of the husband, Judge Lowe said that as far as he knew the supreme court had not yet ruled upon this problem two years ago when the Rev. Mr. Boe was admitted. He expressed his belief that, whether ignorant of the implication of his pledge or not, the minister must have affirmed his willingness to defend the nation against its enemies.

Mrs. Boe's witnesses were Ada Stice and William L. Hodgson, of Kenmare, both of whom testified to the same beliefs concerning the use of arms, to which the applicant confessed. Hodgson said that in the event of another war he would be willing to serve his country in some non-combatant employment. Both witnesses are already citizens of the United States, having been born here.

Belonging to the Church of the Brethren, neither Mrs. Boe nor either of her witnesses would submit to being sworn before giving their testimony. When it was learned that their religion forbids them to take oaths of any kind, as is customary in such cases, Judge Lowe required them to make affirmation that they would "tell the truth, the whole truth, and nothing but the truth."

After taking the oath of allegiance which Mrs. Boe refused, twenty-five applicants for naturalization were issued certificates of citizenship, and were welcomed as new members of Uncle Sam's great family. Two petitions besides that of Mrs. Boe were dismissed, and two cases were continued.

Congressman Sinclair is hoping that the Griffin bill, to modify citizenship requirements, will be passed. If unduly delayed, he is going to bring in a separate bill providing for the naturalization of Mrs. Boe. If he can ever get such a bill up for consideration it would probably be a test case, for if an exception were made for her, then it would lead to a host of others, and finally to a general reversal of policy. So the Boe case may become as famous as the case of Mrs. Rosika Schwimmer, a Hungarian pacifist, and that of Martha Jane Graber, the Ohio nurse, who, having come to this country as a child of German parents, was refused naturalization when she came of age because she said she would not fight.

"American men never have asked their women to fight for them; I don't see why we should begin now," said Representative Sinclair.—Minot Daily News.

Notes From Our Correspondents

CALIFORNIA

Los Angeles.—Calvary church since Jan 1 has added to her fold nineteen new members—ten by baptism, seven letter and two by the hand of fellowship. We were favored by having with us the Æolian quartet from La Verne College during January; last month the Orange Blossom singers from La Verne gave us an evening of sacred song. Both programs were greatly enjoyed. We rejoice in the coming of Prof. John Trowbridge to take full charge of our singing. He is connected with the music department of the Bible Institute of this city. His work with us commenced on May 1. Easter morning we had a packed house to hear a program given by the Sunday-school; this was followed by a short address by the pastor, H. B. Heisey. There was also a good crowd in the evening at which time the pastor spoke on the subject, Proofs We Have that Jesus Arose from the Grave. A Sunday-school workers' banquet was held May 8 and very favorable reports for the last quarter were given. During February the average Sunday-school attendance was 223.—Mrs Paul L. Duke, Los Angeles, Calif., May 24.

FLORIDA

Clay County church held a spring love feast May 17 with twenty-seven communicants present. The spirit and order of the service made up for any possible lack in numbers. Our elder, Bro. D. A. Crist, officiated, assisted by Bro. H. B. Layman. Our singing session is indefinitely postponed since our leader, Bro. Miller of Sebring, is on a trip north.—Mrs. M. B. Jenkins, Doctors Inlet, Fla., May 26.

ILLINOIS

Milledgeville.—Sunday evening, May 18, we observed the ordinances of the Lord's house. May 19 we met in semiannual council. Delegates to District Meeting are Brethren Voyle Prowant and S. M. Herrington; alternates, Lester Stover and Abe Reiff. Sunday-school officers for the year beginning Oct 1 were also elected at this meeting It was unanimously decided to retain our present pastor and wife, Brother and Sister J H. Mathis, another year. Bro. Mathis will receive his A. B. degree at Mt. Morris College, May 30. A two weeks' Vacation Bible School is planned for in June, also a week of evangelistic meetings. A committee has been working on plans, cost, etc., of fixing our basement more comfortable for Sunday-school rooms Mother's Day was observed with an appropriate program A mother and daughter banquet was enjoyed on Friday evening preceding. Our Sisters' Aid has pledged $250 to furnish a room in Bethany Hospital.—Mrs. Clara V. Fike, Milledgeville, Ill., May 24.

INDIANA

Killbuck congregation at the Antioch house will have their love feast on May 31 and on June 1 a homecoming.—Alma Ritchie, Muncie, Ind., May 20.

Laporte church has been increasing slowly but steadily Since warm weather our Sunday-school attendance has been on the increase. May 4 to 18 we enjoyed spiritual feasts when Eld. David Metzler of Nappanee, Ind., conducted our evangelistic meetings. On Mother's Day, May 11, a short program was given and Bro. Metzler gave a sermon on Jesus and his mother. Eight confessed Christ and were baptized May 18. The meetings were brought to a close with a communion for both places at Michigan City on May 19 The communion was a new experience in Christian living for quite a few. We all feel greatly encouraged and trust that the work will continue to grow. -Mrs. Kenneth Murphy, Laporte, Ind., May 22.

IOWA

English River church met in council May 24. Sisters Ollie Coffman and Ora Smith were chosen delegates to District Meeting We held our love feast May 3 with Eld D P Miller officiating. The Easter cantata rendered by a number of our singers was very spiritual and impressive. We also gave a Mother's Day program We have been having very good attendances in our Sunday-school, also at other services.—Mrs Sylvia Senger, South English, Iowa, May 26.

OHIO

Akron.—Pre-Easter revival meetings were held by our pastor, Bro Ira Long, in both the Akron City church and the Eastwood Heights mission with twenty five baptisms as a result Our love feast was held Easter Sunday evening with a record attendance Our congregation was saddened by the tragic death of Bro Galen Blough, who died following a fall through the elevator shaft at the Quaker Oats Company Bro Blough was very active in Sunday-school and church work, being musical director and assistant superintendent at the Eastwood mission at the time of his death. His untiring efforts, his wonderful personality and his Christian loyalty are greatly missed by all who knew him. On Mother's Day a short program was given by the young people. Each mother was presented with a pink rose, tribute from the young men's class, and a framed Mother's Day motto from the L L L. class (young ladies) On the following Saturday evening the L. L. L. class had a mother-and-daughter party There were about thirty present and the party was very successful On Decoration Day, a picnic sponsored by the Church Pillars, will be held at Bro. Samuel Kindy's home at Seville, Ohio Several of our members expect to attend Annual Conference. At our last council, our pastor was elected delegate.—Edna L Border, Akron, Ohio, May 24

Bear Creek.—Our Mother's Day program was well attended and highly appreciated. The special business meeting prior to our love feast was held May 20 The visiting brethren reported a very pleasant visit among the members. The church decided that Bro Parker M Filburn should continue his pastoral services until Sept 1, 1931 Our love feast was held May 23 with a large attendance. Bro I. J. Kreider of West Milton officiated On Sunday morning we served a communion breakfast, about 100 were present The Sunday school hour was given over to Brother and Sister Kreider; the latter illustrated several songs and Bro Kreider gave a talk to the children, followed by a splendid missionary message Our Conference offering was received The Æolian quartet from La Verne College will give us a program on Sunday, June 8, at 8 P. M. We are exceedingly fortunate in having Bro Heiser scheduled for our church for July 20 at 8 P. M Maudie Filburn, Dayton, Ohio, May 26.

Springfield (City) church met in council May 20 The ministerial board reported that plans were being made for our revival to be held in October The church voted unanimously to retain Bro Johnson as pastor for another year. On Easter morning we met for sunrise services and breakfast, sponsored by the Y P D In the evening we enjoyed pictures taken from the Passion Play On Mother's Day the young married ladies' class gave the play, Mother Mine June 6 we expect to hear the dramatic trial, Who Killed Earl Wright, which is being given by the Anti-Saloon League The Æolian quartet from La Verne College will give us a program on July 23, on their return from Conference A Children's Day program will be given June 8 We are glad to report the attendance increasing and the interest and cooperation of the church very good.—Mrs Harvey Grisso, Springfield, Ohio, May 26.

PENNSYLVANIA

Bethany.—April 16 one was received into church by baptism. Communion service was held April 17 with Eld M C Swigart and Bro. H K Garman officiating Easter morning there was special music by the boys and girls' choir and male quartet, a sermon by the pastor, followed by baptism of three applicants The Sunday-school gave a program in the afternoon; in the evening the choir rendered special Easter music During the absence of our pastor who was holding revival meetings, Bro F. Fretz of First church preached both morning and evening on May 4 Mother's Day was observed with special services We had six our guests ladies from Rebekah Home who were entertained by the ladies' Bible class Bro Freese of the Progressive Brethren preached twice that day Bro F Kates, a former teacher of the Sunday school, preached Sunday morning, May 18, and in the evening Sister Grace Oakley spoke on the Second Coming of Christ. Many reconsecrated their lives to Christ and there were some conversions.—Mrs. M E Mahler, Philadelphia, Pa., May 26.

Broadfording.—May 8 the church met in special council and decided to repair the interior of the building. The work is now being done and services are being held in the Maugansville union church in the morning and all evening services at Creek Hill May 10 we held our semi-annual communion service Bro. H. C. Early preached in the afternoon followed by a sermon by S D Hartranft Bro. Harry Rowland had charge of the evening service. Other visiting brethren were Samuel Lindsay, J M. Stover and Bro West. On Sunday morning the Conference offering was lifted; it amounted to $79 86 A program was given on Mother's Day consisting of music and recitations Bro Geo. Early delivered the morning sermon.—Grace K. Winger, Mason and Dixon, Pa., May 26

Dunnings Creek congregation will hold their communion service in the New Paris house Sunday evening, June 22 Services at the Point house will begin the next evening June 23, Bro J A Buffenmyer of Scalp Level in charge.—Mrs Sewell Rogers, Alum Bank, Pa., May 25

Norristown.—The last Sunday in March we were favored in having the Mingo quartet with us in our evening service, they rendered a number of selections The Sunday school gave a program on Easter morning Our love feast was well attended Bro W G Nyce of Harmonyville officiated, assisted by Bro Swigart, Bro Dick, Bro. Garner and our pastor, Bro Wadsworth June 8 we expect the Hatfield male quartet to give us the evening program.—Beatrice M. Wilson, Norristown, Pa., May 26.

Rockwood.—April 28 J. W. Fyock of Cumberland, Md., began our evangelistic services, assisted by our pastor, Bro. Berkebile. Bro Fyock preached fourteen strong, convincing sermons As a result fourteen were baptized Bro Fyock also gave us two timely lectures; on Sunday afternoon, May 11, his subject was, Things That Make for Success or Failure before Marriage, and on Monday evening, Things That Make for Success or Failure after Marriage May 18 we held our love feast with ninety four communicants present Our pastor officiated Our council meeting was held May 21. We received three new members by letter Delegate to Annual Conference is Bro. W. F. Berkebile Our pastor was reelected for another year. The young people's rally for circuit No. 4 will be held June 1.—Beatrice Hamilton, Rockwood, Pa., May 24

Roxbury.—It is now past four months since the burning of our church, since which time we have worshiped in the Evangelical church in the afternoon. We can not have evening meetings. Our choir practices in the homes of the members of the choir, the Ladies' Aid meets in the home of Brother and Sister Edmund Livingston, the missionary society meets in different homes, and the B Y P. D. in the M. E church on Wednesday evenings. Notwithstanding all these handicaps all activities are going along fine; the various class meetings also convene in the homes All the departments of the church are busy raising money for the new church We bought a small plot of ground and moved the parsonage upon it facing on Roxbury Avenue. This work is about completed and will prove a big improvement. The contract for the church has been let and the excavation is almost completed March 24 to 27 over forty workers simultaneously engaged in a campaign for funds for the new church When the final report was given the building committee was well satisfied Beginning March 9, we joined in a union evangelistic meeting for two weeks, in which Bro Henry did his part of the preaching and the choir assisted On Easter morning there was a sunrise service in the Methodist church. In the evening our choir and the Morrellville choir rendered a splendid cantata in the Morrellville church That was also the closing service

(Continued on Page 368)

NEWS NOTES FROM CHINA

(Continued From Page 363)

to trust God to work out these things for their country which he loves as well as they.

Within the past ten days the first cases of relapsing fever came to the Liao Chow hospital, six soldiers being received in one day. Mrs. Ernest Wampler who has been caring for the nursing work in the hospital the past six months has now turned the work over to Sister Pollock who has just returned from the States.

A young man being forced by his parents to marry a girl whom he did not want, attempted to commit suicide by cutting his throat. He succeeded in cutting through into the trachea, but not in taking his life. At this writing he is recovering nicely under the careful care received in the hospital.

About two weeks ago, Bro. Wampler went out to the tent to help with the opening up of the work there. Three Chinese men evangelists and two Chinese women evangelists are busy there all of the time. Bro. Wampler had scarcely gotten started with the work until he was called back to the city. At this writing he and his wife are on their way to Peking where the former expects to assist the "International Famine Relief Commission," with work in Sui Yuan. The Mission has given him a three months' leave of absence to do this work. His wife will also accompany him if there is need of her.

Recently when Bro. Sollenberger was out in evangelistic work in the district north of Liao he saw two little girls who had been kidnaped by bandits in the adjoining province of Chihli.

After the bandits took the children away they sent word to the parents that they would return their children for the sum of $60. However, the parents were poor and did not have the money to pay for their children, so they were sold to a man in Shansi, who intended to resell them at profit for wives in some home.

The officials, hearing of the incident, sent police to bring the girls and also the man who purchased them. The man was sentenced to three years' imprisonment and the parents notified to come and identify their children, whereupon they would be released.

The parents had been searching for the children. They had walked many miles, and had been separated from their children for five months. Bro. Sollenberger was present when the parents arrived and identified the girls. He reports it was the happiest meeting of parents and children ever witnessed.

Ping Ting Notes by Emma Horning

Bro. Yin spent a week at Luan Lu holding a Bible class at that place. Ten Christians attended and at the close they had a love feast. Several from Ping Ting enjoyed the feast with them and in all twenty partook of the sacred emblems. At this time a deacon was elected from their number. We have three deacons at Ping Ting, but this is the first time there has been one elected at an outstation, and we are glad to see this development.

Bro. Crumpacker spent a week in Soa Fang, visiting the Christians of this place and giving encouragement to the church work. One of the Christians is a young business man and so much respected that he has been elected headman of the place. He is active in church work and takes his turn in leading the church services. He, with a number of the government schoolboys, destroyed the gods in the temple. The grandson of another Christian is teaching in a near-by village. He and his pupils destroyed the idols in the temple of this place and are now repairing the temple for their school.

Brother and Sister Crumpacker and Haven spent a week at Tien Ching Keo, holding a Bible class. The weather was very bad but it turned out for the good of the work. The farmers could not work in their fields and consequently were not tempted to leave the class for farm duties. At the close they had a love feast, at which the eleven Christians of the small place were present.

Mary Schaeffer and Sister Chai are out in the east district working among the village Christians this month. The day they left they were caught in the worst dust storm of the spring and suffered much from the dust and cold wind.

Bro. B. M. Flory is spraying fruit trees this spring. There are many pests that kill the trees and harm the fruit and the Chinese do not know what to do to remedy the difficulty. He is making some experiments along this line to see what can be done to save the fruit here.

Sister Metzger is much pleased with the attendance at the junior church which she is superintending. Last Sunday there were 117 happy children who enjoyed the services. There will soon be as many at this service as at the adult service if they continue increasing at the present rate.

Sister Bright has gone with Bro. Bright to the coast on his quarterly business trip. Calvin is very ill again and Sister Bright has gone to visit him. He took the mumps and serious complications set in. This is the second time this year that he has been ill while at Tung Chou school.

On review Sunday all the departments of the Sunday-school met together at the church and had a most interesting program. The lessons of the quarter were divided among the various departments and each set forth the meaning in its own way. The children sang or acted out the meaning. The older ones gave illustrated talks and a class of children gave the golden texts. The nurses of the hospital gave an especially prepared piece of music. Many declared that it was the best thing given at the church for some time.

The Five Year Movement is starting with much interest. The committee appointed at our station has had a number of meetings to organize and begin the work. Two retreats are to be held each year for the workers of this district. Once a month a retreat is to be held for the Christians of this place. This month our subject was family worship. Various members told how they had family worship in their homes and all were urged to begin some form of worship with their children. We feel that the family is the place to begin our religious educational work.

Show Yang Notes by Frances S. Smith

March 7 a goodly group of the Christians at Show Yang joined in an all-day prayer meeting. We had four main periods. Each season of prayer was preceded by a brief talk. Bro. Ho led the first period in an excellent and spiritual discussion of the five year program of the church. Bro. Heisey conducted a discussion and led a testimony meeting after dinner. Bro. Smith discussed the significance and possibilities of Pentecost. Men and women met in sectional groups for special prayer.

There is a great deal of fruit grown in the southwestern part of Show Yang. The peasants have not learned to combat the various pests that destroy their trees and fruit. We have found eighteen different pests bothering the fruit. The Chinese scrape the bark from the trees in the spring to get rid of one pest. For the leaf roller they pluck the leaves. In an effort to help the fruit growers, the men's evangelistic department has been working for several years to put on a campaign of spraying. This year Bro. Flory from Ping Ting, and Bro. Heisey from Show Yang, together with Mr. Moyer from the Oberlin Shansi Memorial School of Agriculture, made a visit to this district and did some spraying. It is a big job, but we hope to contribute some time and energy helping to eradicate, or at least to combat, these pests.

Dr. Hsing has just begun his campaign of vaccination for smallpox. He has visited two villages under the direction of the local county magistrate. In all, the local health department headed by the county magistrate, has planned twenty-seven centers in which to do vaccination this spring. Dr. Hsing has been asked to do the work. Formerly it was done by men from Ho Nan, but many fatalities resulted.

A four-day Bible Class for the men Christians at one of our outstations was well worth the effort. The attendance was better than we had expected. There were three sessions a day, with an average attendance of ten. We feel many more people would attend our Bible Classes, if they were not afraid of the warnings of the political party of China, which distributed tracts warning the people to beware of the Christian church, as a hypocritical movement aiming to help other countries get a foothold in China. The presence of foreigners and their large property holdings leads to this suspicion which much explaining on our part fails to eradicate. It is somewhat embarassing to the Chinese Christians, who are sincere. But we do not believe it is the will of God for us to leave everything to Chinese Christians and return home. We feel that it is the will of God for the Chinese Christians and us to work and suffer together in a spiritual way until God can eliminate this thorn. He will give us grace, if we can be patient. However, the missionaries and the home church must be willing to go the second mile in helping him eliminate this thorn.

FALLEN ASLEEP

Bilby, Sarah Fox, born near Middlebury, Ind., died at her home in Elkhart County, Ind., April 24, 1930, aged 82 years, 9 months and 18 days. She married David Bilby who preceded her thirty-two years ago. At the age of twenty she united with the Church of the Brethren and lived a faithful, consistent life to the end. Her nearest relatives are four nieces and three nephews.—Mrs. Leroy Fisher, Milford, Ind.

Bowers, Janet Louise, daughter of Bro. Maurice and Sister Martha Myers Bowers, died April 22, 1930, aged 3 years, 5 months and 25 days. Her parents survive with five sisters and one brother. Services at the Piney Creek church by Elders C. F. Bucher and S. K. Utz. Interment in adjoining cemetery.—Theresa S. Forney, Taneytown, Md.

Bowman, Joseph M., died Dec. 13, 1929. He was born Aug. 1, 1856, near Dayton, Va., in the Cook Creek congregation. Here he was elected to the deacon's office in 1881. He was the senior deacon in the Fairfax church. He married Elizabeth Miller Oct. 27, 1881. She survives with three daughters and two sons; two daughters preceded him. All the children became members of the Church of the Brethren. He moved to the Beaver Creek congregation about 1892 and affiliated with the Sangerville congregation when it was decided to divide the Beaver Creek congregation. In 1905 he moved to Fairfax. Bro. Bowman was probably not known so far from home but he filled the sphere in which he lived to the credit of the church.—B. F. Miller, Fairfax, Va.

Bradley, Carrie Alice, daughter of Daniel and Eliza Netzly, died near Modesto, Feb. 20, 1930, aged 57 years, 10 months and 15 days. She married Fred Bradley Aug. 25, 1897. To them were born five sons and four daughters; two sons preceded her. She united with the Church of the Brethren at the age of fourteen, remaining faithful until the end. She leaves her husband, seven children and six grandchildren. Services by the writer and interment in the Modesto cemetery.—Jno. H. Price, Modesto, Calif.

Cudney, Clara Frances, daughter of George and Lucinda Witcher, died April 19, 1930, at her home in Walkerton, Ind., aged 71 years, 10 months and 15 days. She married John Cudney in 1875. This union was blessed with four children. Her husband preceded her and she married Chas. Cudney in 1922. She united with the Church of the Brethren in youth and lived faithful until death. She leaves her husband, two sons and twenty-two grandchildren. Two daughters preceded her. Funeral services at the Center church by Arthur Mohler assisted by John Markley. Burial in the cemetery near by.—Mrs. Mary Pippenger, Plymouth, Ind.

Eisenbise, Mary Ann, born Oct. 24, 1841, in Union County, Pa., died May 13, 1930, at the home of her daughter, Mrs. J. C. Jacoby, near Waddams Grove, Ill. She was a daughter of Daniel and Susan (Keslen) Gilbert and came to Stephenson County, Ill., early in life. She married Samuel Eisenbise on Sept. 14, 1876, who passed away Dec. 21, 1921. Since that time she made her home with her only daughter. Three children survive, also three grandchildren, one sister and one brother, three brothers and two sisters preceded her. She became a Christian early in life, being identified first with the Reformed Church and later with the Church of the Brethren of which she continued a member until her passing. She was firm and true to her convictions of right, always calm and patient in her sufferings. Funeral from the home by Brethren U. H. Hoefle and P. R. Keltner. Burial in the Lousa cemetery.—W. G. Eisenbise, Freeport, Ill.

Garner, Emma R., died May 16, 1930, aged 55 years, 4 months and 11 days. She was the daughter of Frederick and Catherine Sellers of Seneca County, Ohio. She married Eld. Uriah Garner, Feb 26, 1905. To them were born two sons and two daughters; one son preceded her. At the time of her death they were living in the Fairview church. Since that time she made her home with the Lord. Early in life she united with the Church of the Brethren and was always willing to do her part; she was faithful in her calling till the end. Services in the Fairview church by Eld. J. A. Guthrie and in the Black Swamp church by the writer assisted by J. A. Guthrie. Interment in the Walbridge cemetery.—J. L. Guthrie, Lafayette, Ohio

Gibbel, Mark C., infant son of Brother and Sister Harry Gibbel born March 18 and died May 3, 1930. Surviving are the parents, three sisters and one brother. Funeral services at the home by Eld. J. L. Whitacre. Burial in the Frystown cemetery.—Sallie E. Schaffner, Harrisburg, Pa.

Harp, Jessie M., died at her home in the bounds of the Bow Valley congregation, April 11, 1930, aged 38 years, 6 months and 23 days. She was the second child in a family of five children born to L. G. and Myria Reed. She taught two terms of school in South Dakota and later came to Canada. Here she met and married Bro. Earl Harp who survives with four daughters. She united with the church in 1912 and lived a consistent Christian life. Through her unassuming yet earnest efforts she did much good. She was unselfishly devoted to her children and was a real helpmate to her husband. Death came through a complication of diseases which brought on bronchial pneumonia. Services at the home by the writer, assisted by Eld. J. S. Clapper.—J. H. Brubaker, Arrowood, Alta.

Lautzenhiser, Grace Rosetta, daughter of Jefferson and Harpy Arnpach, died at her home in Toledo, Ohio, April 22, 1930, aged 35 years, 11 months and 6 days. She married Carl Lautzenhiser Feb 19, 1913. She united with the Church of the Brethren Oct. 11, 1928, and was anointed on Sunday preceding her death. She leaves her husband, son and one daughter, her father, two brothers and two sisters. Her mother and two brothers preceded her. Funeral by the writer at Ada Ohio.—J. L. Guthrie, Lafayette, Ohio.

Lentz, Sister Anna E., daughter of Bro. John B. and Elva Rover Lentz, died May 3, 1930, aged 13 years, 11 months and 22 days. She is survived by her parents, one brother and one sister. She was a member of the Union house Sunday-school.—Annie L. Weaver, Lebanon, Pa.

Lewis, Chas. Albert, born near Lizton, Ind., Dec. 5, 1857, died April 15, 1930. He married Martha Johnston and to them were born 12 children, three of whom are living. He and his wife united with the Church of the Brethren while living in Custer County, Nebr., and while there he was called to the ministry. His wife died after they came to Champaign. It was due to his efforts that a church was established at this place and he became the first minister. In 1924 he married Mrs. Josephine Moody who remains. He was always ready to do anything he could for the promotion of the work of the kingdom. Services in the church by Bro. W. T. Heckman and Bro. Geo. Miller. Mrs. Allie Eisenbise, Champaign, Ill.

Litten, Emeline, daughter of Samuel and Lucinda (Baker) Latter, born near Potsdam, Ohio, died April 7, 1930, aged 68 years, 7 months and 4 days. Her early life was spent in the vicinity of Potsdam, about twenty-five years ago she moved into the vicinity of Brookville and the last six years lived in the village of Brookville. She united with the Church of the Brethren April 7, 1928, and since that time had found great joy and peace in Christ Jesus. She bore her long affliction with great patience; she was a sufferer for about thirty years and for the past six years had not walked. There remain four brothers and one sister who was caring for her at the time. Funeral from the church in Potsdam.—J. W. Fidler, Brookville, Ohio.

Lydick, Emma S., daughter of Mr. and Mrs. Benj. Lydick, died in the Dixonville hospital, April 8, 1930, aged 19 years, 2 months and 11 days. She united with the Church of the Brethren through baptism in October, 1928. She is survived by her parents and two sisters. Funeral at the Purchase Line church by the undersigned with interment in Cherry Hill cemetery.—E. A. Edwards, Clymer, Pa

Mathis, Robert Nelson, born July 12, 1873, at Edgar Springs, Mo., died May 13, 1930. He came to Oklahoma in 1892. He married Ida Rocoa July 12, 1894; she survives with three sons, one daughter, nine grandsons, three sisters and four brothers. He united with the Church of the Brethren when twenty-one years old. Funeral at Thomas, Okla., by Rev. Deering assisted by Elders Jacob Appleman and Ed R. Hershey. Burial in Mount Olive cemetery near his home.—Ed. R. Hershey, Weatherford, Okla.

Mellott, Mary, daughter of Jacob and Harriett Bare, born near Somerset, Ohio, died May 10, 1930, aged 63 years, 11 months and 8 days. May 2 she was taken to a hospital in Columbus, Ohio, for treatment and an operation for an abscessed appendix. At the age of twenty-six she united with the Church of the Brethren, Richland congregation, Ohio. Her membership was later transferred to the Deshler congregation and then to the Lick Creek congregation, Bryan, where she remained a faithful Christian servant until death. Dec. 25, 1898, she married Elias Mellott. She is survived by her husband, daughter, son, two sisters and two brothers; one sister preceded her. Funeral at the home in Bryan by the writer. Interment in the Fountain Grove cemetery.—H. H. Hendricks, Ney, Ohio.

Miller, Jacob G., son of Jacob L. and Mary Good Miller, born in Somerset County, Pa., died at his home in Modesto, Calif., March 4, 1930, aged 76 years, 2 months and 9 days. He married Maggie Miller Feb. 24, 1875. To them were born four daughters and one son. He united with the Church of the Brethren in early life and remained faithful until the end. His wife died in August, 1929. He leaves four children, ten grandchildren, one brother and two sisters. Services by the writer and interment in the Modesto cemetery.—Jno. H. Price, Modesto, Calif.

Myers, Bro. Benson, born in Ohio, died in the hospital at Oroville, Calif., May 11, 1930, aged 81 years. He moved to California about forty-five years ago. He married Alice Myres who survives. He was a minister of the Brethren Church. He was blind for several years but he had a wonderful mind and was able to quote Scripture and remembered people by their voices. Services by Eld. W. R. Brubaker. Interment in the cemetery at Bangor, Calif.—Mrs. Bessie Fillers-Biggs, Calif.

Nedrow, Walter J., son of Bro. J. Lloyd and Sister Sadie Nedrow, died in the hospital at Johnstown, May 4, 1930, aged 12 years, 10 months and 2 days. Just a year ago he gave his heart to God and was baptized by his father. He was always ready to help in any way he could with whatever he was asked to do. While sick he called for the anointing. Services at the County Line church by Bro M. J. Weaver. The parents and two sisters survive.—Mrs. Carman Bowser, Kittanning, Pa.

Palmer, Albert Guy, infant son of Mr. and Mrs. Ira Palmer, born Sept. 19, 1929, died March 20, 1930. He is survived by his parents and two sisters and two brothers. Funeral by the undersigned assisted by H. C. Hess. Interment in the Montgomery cemetery.—E. A. Edwards, Clymer, Pa.

Replogle, Horatio C., oldest child of David and Hannah Replogle, born near Edna Mills, Ind., died March 26, 1930, at his home in Flora, Ind., aged 70 years, 6 months. In February, 1886, he gave his heart to the Lord, remaining faithful to the Church of the Brethren. Shortly after his baptism he married Mary Ellen Spidle. The last twenty-three years of his life were spent in Flora, Ind. He leaves his wife, two sons, two daughters, seven grandchildren and one sister; the oldest child preceded him. He was familiar with his Bible; he studied it much and seldom a day passed that he did not read a chapter. A few days before passing over he was anointed which gave him much comfort. Services in the Flora church by L. L. Paul. Interment in the Pyrmont cemetery.—Mrs. Minnie Wise, Flora, Ind.

Richards, Sister Mary Ann, daughter of Eld. and Mrs. John Brillhart, was born in Crawford County, Ohio. She passed from this life April 10, 1930, at Wo dland, Mich., having reached the age of 83 years, 6 months and 28 days. At the age of sixteen years she united with the Church of the Brethren, and lived a very consistent Christian life to the end. She was united in marriage to James Richards in February, 1868. To this union were born four children. Surviving her are one son, two daughters, eighteen grandchildren, and three great-grandchildren. Funeral services from the New Haven church by J. F. Sterrik. Burial in the New Haven Center cemetery.—Ervin Weaver, Wolland, Mich

Stroup, Mrs Carrie M. Sutton, born in Jefferson County, Ohio, died May 2, 1930, aged 35 years, 3 months and 10 days. She married Bro. Earl W. Stroup of Homeworth, Ohio, Nov. 29, 1908. To this union five children were born, four of whom survive, also her mother, Mrs. Eliza-beth Sutton of Freeburg, four brothers and one sister. When a girl she united with the Salem Evangelical church; after coming to this community she united with the Church of the Brethren. She was al-ways ready to give time and effort to the different activities of the church. Services at the Reading church by Bro. Inman assisted by Bro. Smoke, Evangelical. Bro Kahler, Bro Stuckey, Bro. Miller and Rev. Smoke, Evangelical. Interment in the Mt. Union cemetery.—Rena Heestand, Homeworth, Oo.

Tetwiler, Elizabeth Umbower, born Dec. 13, 1852, the third in the family of four children of Francis and Annie Umbower, all of whom preceded her. Feb. 4, 1868, she married Anthony R. Tetwiler of Blair County, Pa.; he died in May, 1927. She was the mother of ten children, five of whom grew to maturity. Thirty-three grandchildren survive and five great-grandchildren. She was a lifelong member of the Brethren Church; her highest aim was to try to serve and live for the Lord in an acceptable way. She was taken ill in the fall and was confined to her bed almost three months. About a month prior to her death she called for the anointing service which she enjoyed very much and from which she seemed to gain strength both physically and spiritually. She bore her affliction with patience and the end came peacefully on April 30, 1930. Funeral by Eld. D. J. Pepple and Geo. Bittel in the Brethren church at Martinsburg.—Dorothy Wineland, Martinsburg, Pa

White, Effie Miller, only child of Isaac F. and Dicy Squibb Miller, died April 3, 1930, age 44 years and 13 days. While still a girl she professed faith in Jesus Christ and united with the Church of the Brethren. To the end she was true to that faith. She was married on June 6, 1917, to Robert J. White whom she leaves with four children. Funeral service conducted by Edward K. Ziegler, assisted by W. H. Swadley. Interment in the Boones Creek cemetery near Johnson City. —John B. White Jonesboro, Tenn.

OFFICIAL DIRECTORY

GENERAL MISSION BOARD.—Otho Winger, Chairman, North Manchester, Ind.; J. J. Yoder, Vice-Chairman, McPherson, Kans.; H. R. Nye, Elizabethtown, Pa.; Levi Garst, Salem, Va.; J. B. Emmert, 2627 4th St., La Verne, Calif.; J. K. Miller, 2240 Grand Ave., Cedar Rapids, Iowa.; L. C. Moomaw, R. 2, Box 209, Roanoke, Va.

General Secretary, Chas. D. Bonsack, Elgin, Ill.; Assistant Secretary, H. Spenser Minnich, Elgin, Ill.; Home Secretary, M. R. Zigler, Elgin, Ill.; Treasurer, Clyde M. Culp, Elgin, Ill.

BOARD OF RELIGIOUS EDUCATION.—H. K. Ober, Chairman, Elizabethtown, Pa.; C. S. Ikenberry, Vice-Chairman, Daleville, Va.; L. W. Shultz, North Manchester, Ind.; J. M. Henry, Bridgewater, Va. Eva Trostle, 3657 5th Ave., Chicago, Ill.; Dan West, Pleasant Hill Ohio; C. Ernest Davis, Mt. Morris, Ill.

General Secretary, Rufus D. Bowman, Elgin, Ill.; Director of Young People's Work, Dan West, Elgin, Ill.; Director of Children's Work, Ruth Shriver, Elgin, Ill.; Editor, E. G. Hoff, Elgin, Ill.; Assistant Editor, Maud Newcomer, Elgin, Ill.

GENERAL EDUCATION BOARD.—P. H. Bowman, President, Bridgewater, Va.; Vice-President, V. F. Schwalm, McPherson, Kans.; Secretary-Treasurer, J. S. Noffsinger, 3635 Ordway St., N. W., Washington, D. C.; Homer F. Sanger, Secretary of Nursing and Medical Education, 821 S. Ridgeland Ave., Oak Park, Ill.; D. W. Kurtz, 1605 E. Third St., Long Beach, Calif.; A. C. Wieand, Bethany Bible School; E. C. Bixler, Blue Ridge College; Paul H. Bowman, Bridgewater; Daniels System; H. H. Nye, Elizabethtown College; C. C. Ellis, Juniata College; E. M. Studebaker, La Verne College; Otho Winger, Manchester College; V. F. Schwalm, McPherson College; C. Ernest Davis, Mt. Morris College.

GENERAL MINISTERIAL BOARD.—S. J. Miller, Chairman, 2017 Ida St., La Verne, Calif.; Paul H. Bowman, Vice-Chairman, Bridgewater, Va.; J. A. Robinson, Secretary, Bedford St. and Miller Ave., Johnstown, Pa.; M. J. Brougher, Assistant Secretary, 554 Stanton St., Greensburg, Pa.; W. H. Yoder, Treasurer, Morrill, Kans.

CONFERENCE PROGRAM COMMITTEE.—J. A. Dove, Chairman, Cloverdale, Va.; R. W. Schlosser, Elizabethtown, Pa.; Grover L. Paine, Bridgewater, Va.; James M. Moore, Moderator of Annual Conference, Waynesboro, Pa.; J. E. Miller, Secretary of Annual Conference, Elgin Ill.

BRETHREN PUBLISHING HOUSE.—Board of Directors: Otho Winger, Chairman, North Manchester, Ind.; J. J. Yoder, Vice-Chairman, McPherson, Kans.; H. H. Nye, Elizabethtown, Pa.; Levi Garst, Salem, Va.; J. B. Emmert, 2627 4th St., La Verne, Calif.; J. K. Miller, 2240 Grand Ave., Cedar Rapids, Iowa; L. C. Moomaw, R. 2, Box 209, Roanoke, Va.

Manager and Treasurer, R. E. Arnold, Elgin, Ill.; Secretary, L. T. Miller, Elgin, Ill.

COUNCIL OF BOARDS.—Chairman, J. J. Yoder, McPherson, Kans.; Vice Chairman, Paul H. Bowman, Bridgewater, Va.; Recording Secretary, J. S. Noffsinger, 3635 Ordway St., N. W., Washington, D. C.; Executive Secretary, J. W. Lear, Elgin, Ill.; Treasurer, Clyde M. Culp, Elgin, Ill.

COUNCIL OF WOMEN'S WORK.—President and Secretary of Aid Society Work, Mrs. R. D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.; Associate President and Secretary of Mothers and Daughters' Work, Mrs. J. Z. Gilbert, 3300 Griffin Ave., Los Angeles, Calif.; Secretary-Treasurer and Secretary of Missionary Activities, Nora M. Rarick, Dallas Center, Iowa; Secretary of Bible Study, Mrs. Laura Swadley, R. 4, Johnson City, Tenn.; Secretary of Children's Division, Ruth Shriver, Elgin, Ill.

Sisters' Aid Society.—Mrs. Ross D. Murphy, President, 2260 N. Park Ave. Philadelphia, Pa.; Mrs. M. J. Weaver, Vice-President, 715 High-land Ave., Johnstown, Pa.; Mrs. P. A. Shearer, Secretary-Treasurer, 502 W. Main St., Decatur, Ill.

Mothers and Daughters' Association.—Mrs. J. Z. Gilbert, Superintendent, 3300 Griffin Ave., Los Angeles, Calif.; Mrs. R. N. Leatherman, Treasurer, R. 2, Grand Junction, Colo.; Mrs. Lucille Neher, Secretary, Dayton, Ohio; Mrs. Leland C. Moomaw, R. 2, Roanoke, Va.

NATIONAL COUNCIL OF MEN'S WORK.—P. G. Stahly, President, South Bend, Ind.; R. W. Miller, First Vice-President and Treasurer, River Forest, Ill.; Dr. O. G. Brubaker, Second Vice-President, North Manchester, Ind.; Levi Minnich, Third Vice-President, Greenville, Ohio; C. M. Culp, Recording Secretary, Elgin, Ill.; Glen Mohler, Moweaqua, Ill.; G. A. Cassel, Ashland, Ohio; H. J. Harely, McPherson, Kans.; L. C. Moomaw, Roanoke, Va.; J. H. Bair, Baltimore, Md.; D. E. Sheller, Long Beach, Calif.; L. M. Davenport, Los Angeles, Calif.

AUDITING COMMITTEE.—E. M. Butterbaugh, 525 East Indiana Ave., South Bend, Ind.; J. J. Oller, Waynesboro, Pa.

ANNUAL MEETING TREASURER.—E. J. Stauffer, Mulberry Grove.

MEMBER OF ADVISORY BOARD OF AMERICAN BIBLE SOCIETY.—Ross D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.

GENERAL RAILWAY TRANSPORTATION AGENT.—J. F. Appleman, Plymouth, Ind.

Books By Our Own Writers

Occasionally it is well to pause and look at ourselves. Here are a few books written by our own people. They have a message for all, and a double message to you.

In Sunny Nigeria $1.50
By A. D. Helser

The Heart of the Crimson Cross ..... (special price) $2.00
By J. M. Henry

The Symphony of Life ..... .50
By D. W. Kurtz

Builders of the Church of the Brethren $1.00
By Jno. S. Flory

Heroic Lives $1.35
By Minor C. Miller

The Lord's Prayer ..... .75
By R. H. Miller

The Boy and the Man $1.25
By J. H. Moore

The Christian Way of Life ..... .65
By C. C. Ellis

Character Stories $1.00
By Ezra Flory

Conquests for God $1.35
By Minor C. Miller

History and Messages of Hymns $1.50
By Garrett and Beery

History and Doctrine of the Church of the Brethren $2.00
By Otho Winger

New Testament Doctrines ..... .75
By J. H. Moore

Studies in Doctrine ..... .60
By D. W. Kurtz

Check the books you desire and enclose with check today.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

FOR YOUR VACATION SCHOOL

For Directors, Pastors, Teachers and Other Executives

The Syllabus, ... $ .25
Syllabus Supplement, ... .10
Administration of the Vacation Church School, Armentrout, ... 1.00
The Vacation Church School, Ikenberry, ... .60
Motives and Expression in Religious Education, Ikenberry, ... 2.00
Recreation in Theory and Practice, Rohrer, ... 1.00
Note-book Paper, 500 sheets, ... 1.00
(Manila covers for this paper, per pair, two cents)
Enrollment Cards, 100, ... .40
Report Blanks, ... free

For Teachers of the Several Departments

(Every Teacher Needs the Syllabus and Syllabus Supplement)

The Syllabus, ... .25
Syllabus Supplement, ... .10
Kindergarten Course for D. V. C. S. (1st Yr. Beginners), Moody ..... .95
The Beginner's Book in Religion (2nd Yr.), Baker, ... 1.55
Learning God's Way (1st Yr. Primaries), Dudley, ... 1.75
The Mayflower Book (any Yr. Primaries), Second Year, ... 2.00
Beginners in God's World (2nd Yr. Beginners), Shields, ... 1.75
Knights of Any Town (any Yr. Primaries), Perkins, ... 1.50
God's Children Living Together (2nd Yr. Primaries), Dudley, ... 1.75
First Primary Book in Religion (1st and 2nd Yrs.), Colson, ... 1.55
First Primary Course for Vacation Church School (3rd Yr.), McDowell, ... .95
Adventures in Friendliness (3rd Yr. Primaries), Brown, ... 1.75
Golden Rule City (any Yr. Juniors), Bonser, ... 2.50
Learning to Live (any Yr. Juniors), Hawthorne Teacher's Manual, ... 1.00
Pupil's Text, ... .60
Conquests for God (1st Yr. Junior), Miller, ... 1.35
Heroic Lives (2nd Yr. Juniors), Miller, ... 1.35
Knights of Service (3rd Yr. Juniors), Bradshaw, .. .85
Knights of Service (3rd Yr. Juniors), Program Guide, Hawthorne, ... .85
Life and Times of Jesus, Pupil's Part (1st Yr. Interm.), Grant, ... 1.10
Life and Times of Jesus, Grant, Teacher's Manual, ... 1.10
Problems in Living (any Yr. Interm.), Cowley, Teacher's Manual, ... .75
Pupil's Book, ... .75
Project Lessons in the Gospel of Mark (1st Yr. Interm.), Wadhams, ... 2.25
Manual of Craft Work and Supplement (any Yr. Interm.), Two Volumes, each, ... 1.00
The Heroic Age—Life of Paul (2nd Yr. Interm.), paper, 75c; cloth, ... 1.00
Builders of the Church (3rd Yr. Interm.), Ferris, paper, ... .50
Junior Church School Hymnal (Pupils' Edition),.. 1.00
Songs for the Little Child, Baker, ... .90
Singing Pathways (song book for Interm.), Dickie, ... 1.00

Other Books Recommended

Missionary Stories for Little Folks, First Series (Primaries), Applegarth, ... 1.75
Missionary Stories for Little Folks, Second Series (Juniors), Applegarth, ... 1.75
Our Missions Abroad (1st Yr. Interm.), Moyer, .. .50
Torchbearers in China (2nd Yr. Interm.), Mathews, paper, 75c; cloth, ... 1.00
Builders of the Church of the Brethren (3rd Yr. Interm.), Flory, ... 1.00

You must have the SYLLABUS SUPPLEMENT. Among the newer books you should have are: **Learning God's Way, Knights of Any Town, Golden Rule City, Song for the Little Child, and Junior Church School Hymnal.** Ask for **Booklet No. 118, Materials for Vacation Schools.**

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

MRS. EDDY

The Biography of a Virginal Mind

By Edwin Franden Dakin

This is the book which Christian Scientists tried but failed to shut out of the bookstores and libraries. Fair in his statements, the author was forced to record those physical ailments which made her so different from others. This is undoubtedly the most thorough, the most impartial, the most nearly correct account of the life of Mrs. Eddy. There is good and sufficient reason why her followers tried so hard to hinder the publication and sale of this great book. 563 pages. $2.00.

Brethren Publishing House, Elgin, Ill.

The Devotional Hour

These books will help you find peace and joy through the practice of prayer.

Alone With God, ... $1.25
J. H. Garrison.

Bible Selections for Daily Devotions, ... $1.50

Daily Altar, The, ... $1.00
H. L. Willett and C. C. Morrison.

Family Worship, ... 75c
W. B. Stover.

Grace Before Meals,
.....plain edges, 50c; gilt edges, 60c
A. William Nyce and Hubert Bunyea.

God's Minute,
cloth, 60c; keratol, $1.00; art leather, $1.50

Pocket Manual of Prayer, ... 25c
Wm. A. Phillips.

Practice of Prayer, The, ... 75c
G. Campbell Morgan.

Quiet Talks on Prayer, ... $1.25
S. D. Gordon.

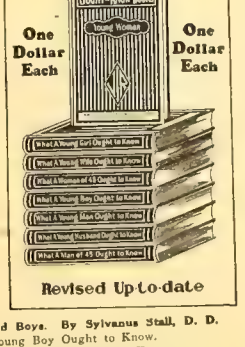
Real Prayer, ... 60c
Cortland Myers.

Think on These Things, ... $1.50
Amos R. Wells.

Brethren Publishing House, Elgin, Ill.

You Should Read THE OUGHT TO KNOW BOOKS

That men and women of different ages may know themselves better these books have been prepared with great care.



For Men and Boys. By Sylvanus Stall, D. D.
What a Young Boy Ought to Know.
What a Young Man Ought to Know.
What a Young Husband Ought to Know.
What a Man of Forty-five Ought to Know.

For Girls and Women. By Mrs. Mary Wood-Allen and Emma F. A. Drake.
What a Young Girl Ought to Know.
What a Young Woman Ought to Know.
What a Young Wife Ought to Know.
What a Woman of Forty-five Ought to Know.

Make Your Own Selection

BRETHREN PUBLISHING HOUSE Elgin, Ill.

Full Report Hershey Conference

All indications are that the Hershey Conference will be outstanding both in the Conference and Business Sessions. The FULL REPORT will contain a stenographic record of the Business Session, and the substance of many Conference Addresses. All yours for 50c.

Brethren Publishing House, Elgin, Ill.

Notes From Our Correspondents

(Continued From Page 365)

of a two weeks' revival in the Morrellville church conducted by our pastor, T. F. Henry, resulting in the baptism of five precious souls and a general revival of the membership. He also held a two weeks' revival in the Westmont church with two additions. April 27 was a great day for our church. Following a fine discourse by Eld. J. W. Lear, Elders J. A. Robinson and M. J. Weaver took the voice of the church concerning the ordination of Bro. Henry to the eldership. The vote for his ordination was unanimous and a very impressive ceremony followed. Our elder, Bro. J. A. Buffenmyer, was also present, and a short official meeting was held. One Sunday we had a representative of the Anti-Saloon League address us. Our delegates to the Hershey Conference are Brethren T. F. Henry and J. P. Coleman, with Mrs. Henry and J. E. Blough, alternates. May 18 we joined the Morrellville church in a love feast in their church, the ministers of both churches taking a part, being led by Eld. Charles W. Blough. Our services all being in the afternoon gives Bro. Henry opportunities to preach in some of the neighboring churches mornings and evenings. He has been of great help to the Morrellville church.—Jerome E. Blough, Johnstown, Pa., May 25.

TENNESSEE

Johnson City.—A week's series of meetings, especially to prepare the members of the church for the evangelistic campaign, was held beginning March 30. Our pastor, Bro. E. K. Ziegler, preached; three decided for Christ. The following week was devoted to home visitation evangelism. Twenty different ones had a part in the work; supper was served at the church and the workers worshiped together, and after receiving their assignments went out two and two into the homes. The results were remarkable, about twenty-five signed the decision card. The results can not be measured alone in the number of souls won, but also in the blessings brought to those who participate, in deeper consecration and faith in God, and in the joy that comes from service. April 6 sixteen were baptized; three were baptized the following week during which services appropriate to Passion Week were held; one has been baptized since. Our love feast Thursday evening prior to Easter was an occasion of spiritual blessing. The pastor officiated Easter morning the juniors gave a dramatic presentation of the Easter message followed by a sermon. In the evening the young people and choir gave the pageant, The Living Christ. Mother's Day received due attention with a program at the all-day Aid meeting the preceding week, special worship services at Sunday-school and church, a sermon in the morning and programs at the J. C. L. and B. Y. P. D. The laymen have recently organized and we anticipate great results from their united efforts.—Laura Gwin Swadley, Johnson City, Tenn., May 24.

Pleasant View church met in council May 10. On the Sunday following Bro. W. C. Young of Jonesboro delivered the morning message. At the close of the service Bro. Jackson extended an invitation and four young people came forward to unite with the church, one young man placing his membership with us, the other three as applicants for baptism. On Sunday afternoon, May 18, an attentive audience assembled at the water's edge to witness the baptismal scene. Immediately afterward a short service was held and these three who were baptized and one other sister who decided to place her membership with us were received into the church.—Geneva Edwards, Jonesboro, Tenn. May 20.

TEXAS

Fort Worth.—May 18 we were grateful for the timely stopover of Brother and Sister G. A. Cassel of Ashland, Ohio. It being the Sunday we are without a pastor, Bro. Cassel preached for us in the morning—a message inspirational and encouraging. How thankful we are for visits of the brethren and for the helpful messages they bring. We little realize what good can be accomplished as we pass along the way if the good seed, the word of God, is cast abroad.—Alverna H. Harding, Cleburne, Texas, May 24.

VIRGINIA

Belmont.—March 29 five members of the Volunteer Band of Bridgewater College came to our church and gave a most interesting program. They remained over until Sunday morning when Bro Isenberg preached a splendid sermon; the quartet sang several numbers. These services were much appreciated. April 12 we met in council. Bro. R. E. Mason was chosen delegate to Annual Meeting. The ministerial and Sunday-school meetings of the Eastern District of Virginia were held in this church May 16 and 17. The various topics were well discussed and were both practical and helpful. April 16 Bro. J. M. Henry gave a lecture on Peace which was much enjoyed. We are looking forward to the meeting to be held at Brooks mission by Bro. L. A. Bowman of Richmond, Va., beginning the latter part of July.—Mattie E. Zigler, Holladay, Va., May 27.

Harrisonburg.—The District Meeting of Northern Virginia convened in this church April 17 and 18. It was an occasion of much joy and pleasure for the congregation to have the opportunity to serve the church workers and friends of the District in this way. Much interest was manifested and the church was filled both days Bro. Jno. T. Glick of Timberville delivered the missionary address, stressing the giving of the tithe as a duty, privilege and pleasure. Sister Early Wakeman of Luray prepared the annual Aid Society address, choosing as her subject, Doing Little Things. One hour in the afternoon of the second day was given to a memorial service in honor of Bro P. S Thomas who had so unselfishly given a large part of his time in advancing church interests in the Brotherhood. Bro. D. H Zigler delivered the memorial address in which he paid a beautiful tribute to his busy life. Through the efforts of the Aid Society our church lot has been much improved lately by walks, terraces and the sowing of grass seed. Some of the brethren also donated time, stone and construction work. Preceding Easter our church put on a house to house religious visitation. One was received into church fellowship by baptism. Easter Sunday our pastor gave us an impressive message on the subject of New Life. Sunday night, May 4, the six silver medal holders contested for the gold medal. One of the intermediate boys was the winner. These contests have aroused quite an interest for the peace cause. May 11 we observed Mother's Day with an appropriate sermon in the morning and two pageants at night; one given by the intermediates and juniors and the other by the young people. Sunday night, May 18, Bro. Galen Wampler was with us in our service. He serves the Northern District of Virginia as field worker and brings an interesting message of the needs of the field Sister Lowell Sharpes represented us at the state Sunday-school convention held in Richmond May 15 and 16. The baccalaureate service for the graduating nurses of the Rockingham Memorial hospital training school will be held in our church May 25.—Mrs. A. Fred Cline, Harrisonburg, Va., May 24.

Jeter's Chapel.—Sister P. J. Jennings, our pastor, left here last Sunday after giving us six services. Sunday we had a splendid Mother's Day service. There were fine crowds during this meeting and one conversion. Sister Jennings starts a revival at Crimore, Va., May 24; from there she goes to Annual Conference and back here the last of June. We members are very anxious to have our church painted by this time. Nine months ago there were very few members at this church and there was very seldom a sermon preached, so the decision was made to transfer the membership to Mineral Springs church, three miles nearer Vinton But Sister Jennings held a revival and since that time we have been progressing nicely. We have more than thirty new members. The church is being fixed up and the Sunday-school is doing fine. Some of the young people, seventeen years of age, had never been enrolled in a Sunday-school before.—Ada Wright, Vinton, Va., May 24.

Moscow church met in council May 22. Brother and Sister W. H. Zigler of Elk Run congregation met with us. Four letters were received and three granted. Officers were selected for another year. A committee of five was appointed to arrange a program for each Sunday evening. An offering was taken May 25 for the Annual Meeting. May 4 Bro. I. L. Bennett of Sugar Grove, W. Va., began a meeting, preaching eighteen Spirit-filled sermons. With each service the messages grew stronger and interest and attendance greater to the last service when the house was filled to overflowing. Prof. C. W. Roller of Bridgewater conducted the song service which added much to the meeting and was much enjoyed. May 21 Bro. C. W. Zimmerman administered the rite and five were baptized and one reclaimed as a result of the meeting. We feel that the membership has been richly blessed and strengthened by Bro. Bennett's untiring efforts.—Mrs. W. W. Cox, Mt. Solon, Va., May 27.

Richmond church has just closed a two weeks' meeting with Bro. E. C. Woodie, of Denton, Md., as the evangelist. He labored earnestly amongst us and we are glad for his efforts. Our zeal in the work has been quickened and many have been awakened into new life. There was good attendance at practically all the services. The rite of baptism was administered to ten precious souls at the close of the night service, Sunday, May 25. Of these, a father and son were from one family and a father, two sons and a daughter were from another family. The wife in each case has been a member of our church for a number of years. In addition to these, a sister asked to be reinstated and twelve others were added to our number by letter, making a total of twenty-three in all. This gives the Richmond church a membership of over 100 at the present time. Continue to pray for us that we may be led into paths of greater usefulness for the Master.—Mrs. Fred J. Wampler, Richmond, Va., May 26.

Richmond (Va.).—The correspondent has asked me to write something concerning the church work at that place. It was over ten years ago when my brother, B. F. Glick, was living there that the work was started. At first they met in homes; then a hall was rented for worship. Later the ground was bought where the new church now stands. There was a large house on the place which was the home of a doctor. The basement rooms were dedicated to the Lord as his sanctuary. For a number of years these rooms were used for preaching and Sunday-school until the new church was built. I think Bro. I. N. H. Beahm was the first pastor—teaching school all week, then visiting and preaching over week-ends. He did this a number of years, resigning in the spring of 1928. Bro. D. L. Miller of Bridgewater, Va., was the first pastor to locate and give all his time to the work but only for a few months. Bro W. A. Myers of Broadway, Va., being elder, he and others preaching at times, helped to tide over the work until Bro. L. A. Bowman with his worthy family got back of the work in the fall of 1928. I went there as mission worker in the spring of 1926, remaining almost three years. Knowing some of the struggles of the church to gain a foothold in that city, I am greatly rejoicing with them that at last a churchhouse has been built to take care of the growing congregation.—Martha Chck Senger, Glendale, Calif., May 26.

Staunton church has just closed a very successful meeting conducted by Bro. Guy West. The meeting continued for two weeks with splendid interest. Bro West brought us some wonderful messages and the attendance was good from the beginning At the close of the meeting twenty were baptized and seven taken in by letter, this making a total of 293 members.—Mrs. Lurty Grove, Staunton, Va., May 26.

Tinker Creek church has received three by baptism since the last report. March 27 a young people's banquet was enjoyed. The church grounds have been improved and made attractive. The young people gave a very fine Easter program and also a good Mother's Day program on the evening of May 11. Our pastor, Bro. C M. Key, has just returned from Saunders Grove where he held a two weeks' meeting. As a result fifteen were added to the church by baptism.—Mrs. I. T. Hooker, Roanoke, Va., May 25.

WASHINGTON

Omak.—Our B. Y. P. D. rendered a special program for Mother's Day the evening of May 11. May 18 Bro. Jay Eller and family from Wenatchee were with us. Instead of our regular B. Y. P. D program Bro. Eller spoke to the young people regarding plans for the summer assembly and afterward preached an inspiring missionary sermon.—Florence L. Breshears, Omak, Wash., May 24.

WEST VIRGINIA

Harman.—Our congregation assembled in council May 4. H. C Harman was chosen delegate to Annual Meeting A series of meetings will begin here June 8 continuing two weeks and closing with a love feast on June 21. Eld. Ezra Fike presided at our council, also preached for us while here. Ellsworth S. Harman, principal of the high school, has conducted our preaching services the past winter and spring. The community feels much indebted to him for his faithful services. The Sunday-school is progressing very nicely; it has increased in attendance greatly the last quarter. Our meetings will be conducted by Bro. Guy West of Bethany and we are thankful for the privilege of having him in our midst. Our congregation has purchased new hymn books, we have also placed a register in our Sunday-school.—Nettie Harman, Harman, W. Va , May 26.

Keyser church met in council Jan. 23. The following officers were elected: Clerk, Otis Johnson; Messenger correspondent, Fay Vernon. Two more trustees were selected J. W. Ebert and L. G Poling Bro. H. E. Arnold resigned as elder and Bro. Earl Fike of Maysville, W. Va , was chosen to fill the vacancy. Our quarterly council met April 3. We will be represented at Annual Meeting by our pastor, B. M. Rollins. Bro. Rollins gave in his resignation to be effective Sept. 1, or whenever we can get some one in his place. The Bridgewater College quartet was with us April 5.—Fay Vernon, Keyser, W. Va., May 26

Sunnyside Chapel met in council April 19 with Eld. B. W. Smith presiding. He was reelected elder for the coming year. As we had no Messenger agent at the time our meetings were not reported. Sept. 15 Eld. Emra T. Fike came to our congregation. The Lord wonderfully blessed us and Bro. Fike, though in poor health, was permitted to continue the meeting for two weeks, preaching in all fourteen sermons. He officiated at the love feast and visited a number of homes Each evening he also gave a chalk talk to the children which was very much enjoyed not only by the children but by everyone present. As a result of this meeting, two stood for Christ. Through the means of a special drive made by the ministerial board, Bro. A. J. Whitacre began a meeting at the same place on May 11, preaching in all twelve sermons, besides doing much personal work. As a result two were received into the church. This was our first privilege of having Bro. Whitacre with us in an evangelistic meeting and we feel that our church has been greatly strengthened through his efforts.—E. Woodrow Baker, Laurel Dale, W. Va., May 26.

ANNOUNCEMENTS

ANNUAL MEETING

June 11-18, Hershey, Pa.

DISTRICT MEETINGS

June 24-26, Idaho and W. Montana, Bowmont.
July 9-12, N. Dakota and E. Montana, Kenmare.
July 15-17, Canada, Western, Merrington.

LOVE FEASTS

Idaho

June 7, 7:30 pm, Nezperce.

Illinois

June 8, 7 pm, Cherry Grove.

Indiana

June 7, Bethel Center.
June 7, Mt. Pleasant (No.).
June 14, Shipshewana.
June 21, Salem.

Iowa

June 15, 8 pm, Beaver.

Kansas

June 7, 2 pm, Maple Grove.

Maryland

June 7, Glendale.
July 5, 6:30 pm, Cherry Grove.

Michigan

June 8, Lansing.
June 14, all-day, Zion.

MISSOURI

June 8, Smithfork.

Nebraska

June 8, Lincoln.

Ohio

June 7, 7 pm, Eversole.
June 7, 7:30 pm, East Chippewa.
June 8, 7 pm, Center.
June 8, 7:30 pm, Green Spring.
June 8, Sidney.
June 21, 10:00 am, Poplar Ridge.

Oregon

June 7, Mabel.

Pennsylvania

June 7, 2 pm, Mingo, Mingo house.
June 7, 6:30 pm, Aughwick (Germany Valley house).
June 7, 2 pm, Mechanic Grove, Grove house.
June 8, County Line.
June 8, 7 pm, Summit Mills.
June 8, 6:30 pm, Middlecreek.
June 8, all-day, Ridge, Fogelsanger house.
June 15, Elbethel.
June 22, Dunnings Creek, New Paris house.

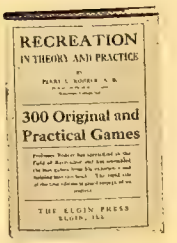
West Virginia

June 21, Harman.

C. W. Booklet July-December

The Topics for the last half of the year are timely, the Outlines are well done. No occasion for lack of interest, if you use the **Booklet.** Pocket size. Room for notes. Provide each member with a copy and your C. W. Meeting should become a powerful ally of the church and its work Price for fewer than 25, **4c each;** 25 copies, **75c;** 50 copies **$1.25;** 100 copies, **$2.00.** Order now and get ready for future meetings. **Brethren Publishing House, Elgin, Ill.**

Recreation in Theory and Practice



By Perry L. Rohrer

If you don't like games, do not buy this book, for the author has the faculty of so putting his material that the reader unconsciously follows him. Here is a mass of material for social events indoors and out of doors that has proved the life of many a party. **A splendid book for recreational periods. Price $1**

THREE BOOKS

By P. Whitwell Wilson

The Christ We Forget

Without theological terms presents a convincing picture of Jesus.

The Church We Forget

A thrilling picture of the early Christian church in which the characters are living men.

The Vision We Forget

A discussion of Revelation that avoids speculation and refrains from attempting the role of the prophet

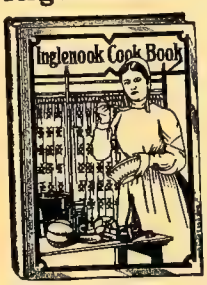
Here are three books that vivify three parts of the New Testament in a most helpful manner. **Price** of each, **$2.00.**

WE ARE GLAD TO SERVE

Brethren Publishing House, Elgin, Ill.

NOTHING LIKE

Inglenook Cook Book



Simple recipes
Absolutely correct.
Covers wide field
Stood the test of time.
Recommended by the knowing.
Made for kitchen use
No home complete without it.

Aid Societies make good money selling the **Inglenook Cook Book. Write for terms. Price, $1.00.**

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

Poetry Expresses
WHAT THE HEART FEELS

Four books of poems have won the hearts of all. The strength of each of these books lies in the fact that they are compilations—the best from every source has been collected.

Quotable Poems **$2.50**

Three hundred authors have contributed five hundred poems to the collection. Often what you have been trying to say for an hour can be admirably presented and riveted by a well-chosen poem. **"Quotable Poems"** will furnish you the clinching thought.

The World's Greatest Religious Poetry **$2.00**

A fine and valuable collection of the best poetry dealing with religious subjects. Something for every occasion. Religious workers have found **"The World's Great Religious Poetry"** a veritable gold mine.

Heart Throbs **75c**

More Heart Throbs **75c**

Each of these books pulsates with life, and gains friends with the years. Thousands of homes have found untold joy and inspiration in the poems gathered into these two delightful volumes.

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 — Elgin, Ill., June 14, 1930 — No. 24

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor

H. A. BRANDT, - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

In This Number

Editorial—
Some Work for Brethren, ... 369
Why Disappoint Him? 369
How Wisdom and Power Come, ... 369
At Hershey and at Home, ... 376
Among the Churches, ... 377
Around the World, ... 377
The Quiet Hour (R. H. M.), ... 377

General Forum—
Lord, Quicken Me (Poem). By Josephine Hanna, ... 370
Prayer and Pentecost. By A. B Miller, ... 370
Building Peace. By Edward K. Ziegler, ... 370
Education for What. By D. W. Kurtz, ... 371
Pentecostal Evangelism and Grace. By Chas. D. Bonsack, ... 372
National Outlook of Women's Work. By Mrs. Ross D. Murphy, 372
The Missionary Goal. By Nora M. Rhodes, ... 373
The Best Gifts Are Free. By Oliver H. Austin, ... 373
What Time Is It? By Mrs. Chas. F. Hopkins, ... 373
Present Trends in Higher Education. By J. I. Baugher, ... 378
What Are You Missing? By Florence S. Studebaker, ... 378
Painting the Background. By Wm. E. Thompson, ... 380
Secrecy By Ezra Flory, ... 380

Pastor and People—
Pentecostal Evangelism. By W. J. Swigart, ... 374
The Religious Census. By Wilbur B Stover, ... 374
Being Kind. By Ruth Horning Brown, ... 374

Home and Family—
The Halls of Home (Poem), ... 375
Knotted Ends. By Oma Karn, ... 375

...EDITORIAL...

Some Work for the Brethren

Do you think there isn't much work cut out for us Brethren people? Consider those great moral principles of peace, temperance, purity and high domestic ideals, which have been so precious to us. And consider also how sorely the world of our day needs them.

No, we are not the only ones who love these things. Such a tacit assumption would be unpardonable conceit on our part. But do not the standards which we have set for ourselves in these matters impose upon us a special obligation to cherish them more tenderly than ever? And more vigorously? And more intelligently?

That last word demands a good deal of respect in this connection. It is good to be zealously affected in such a noble cause, as we believe it to be, as the banishment of intoxicating drink. Accurate knowledge of the situation we are dealing with is also very useful. The most outstanding fact in that situation is the need of education. We have fallen into the habit of admitting this but the full significance of it we do not yet realize.

We can not agree with Ambassador Morrow that repeal is the proper remedy. We have great respect for his ability and character. We are indeed highly pleased with much that he says on this subject. He recognizes and exposes the fallacy of the personal liberty argument. He sees also that the law can not be amended so as to permit a higher percentage of alcohol without violating the plain intent of the prohibition amendment. There is much encouragement in these facts. He cuts the ground from under the favorite contentions of the wets. The gist of his position is that so many people resent the attempt to regulate their personal habits that, while acknowledging the right of the government to do this, the outlook for enforcement is hopeless and it would be better as a measure of expediency to give up the effort as a nation and let each state handle the matter in its own way.

At this point we decidedly dissent. That the present situation is very unsatisfactory we agree. But the remedy is education, not repeal. Mr. Morrow does not properly appraise the difficulty, not to say practical impossibility, of repealing the prohibition amendment. Nor, if that were accomplished, the gravity of the situation which would follow. The best way out of the present predicament is forward, not backward. Mr. Morrow is against modification. He is against nullification. He is against the doctrine of the individual's *right* to drink alcoholic liquors. For all of which we should respect him and thank him, and use his arguments in the campaign of education which is the only solution of the problem. Our job is to convince the people who object to governmental interference with their personal habits that drinking alcohol is too great a social menace to be tolerated. Mr. Morrow's arguments will help.

Repeal is out of the question and if it were not, it would only make conditions worse instead of better. Education is the only answer. We shall simply have to do the best we can in securing as good a degree of law observance as we can, until education has done its work of reducing resistance to the law to a minimum comparable with that which belongs to other laws demanded by the public welfare. The only way out is the way straight through. That is the way of education.

It is exactly so with the other things named in the first paragraph. Peace is a matter of education. It is a matter of inspiring the leaders of state with confidence in the possibility of peace. War is now an international outlaw. The nations have said so in a very solemn way. That is a matter of law and no sane person would wish to have the law repealed. The law is a great gain to the cause of peace but no sane person imagines that this insures peace. The work of education alone can make permanent peace a fact. The London naval conference showed that. And the task of education is mainly the task of building confidence in the value of goodwill as a safety measure.

Standards of moral purity long held sacred among us are seriously threatened by modern social tendencies. The safeguard lies in education, education that commands our industry and our intelligence also. The mere proclamation of edicts with an air of authority will not do the work. It will take a lot of patient study and a lot of understanding love to accomplish the job. It is one of the supreme tasks of education. Wish we understood this better and believed in it more. The high tone of family life which has been characteristic of us for the most part is a precious heritage and a very beautiful thing. The preservation of it is one of the responsibilities of education.

Education is character making. It is fixing the bent of our thinking and feeling and choosing. It is a mighty work. It is *the* work of the church in connection with and alongside of evangelization. It is a part of this and can not be separated from it. The objectives are fine, the finest which the imagination can conceive. A large part of these objectives has directly to do with these very ideals of temperance, peace and purity of home life which every member of the Church of the Brethren has been taught to hold in high regard.

Or if he has not, by any chance, we should see to it that he gets that teaching now. And that the children get it, and his neighbors, and their children. And that they keep on getting it until it has been wrought into the fiber of their souls.

Why Disappoint Him?

"We are persuaded better things of you," the sacred writer said, better than a field which has been tilled and then bears thorns and thistles, "whose end is to be burned."

God was persuaded better things of us, else he would not have created us. He is not like Jonah. He does not want to see us perish in a great conflagration. He wants us to bring forth the fruit of righteousness and peace and joy. They make his kingdom a fact.

Note the natural sequence in these kingdom factors. Righteousness insures peace and peace when it is multiplied becomes joy. To this end God has been tilling the world field of us all these ages. He does not want us to go to thorns. He is persuaded better things of us.

How Wisdom and Power Come

"Be still and know" that God is God and that without him we are nothing. It is the way to know the deepest things, the greatest things. "Let all the earth keep silence before him," that it may learn to recognize his voice. "Shut to thy door. Pray to thy Father in secret."

It is a noisy world we live in, too noisy to do serious work. We need silence to think, to contemplate, to understand. We need quietness to gather strength and balance. And wisdom. It's all wrong, this notion that we are wasting time unless "something is going on." The fact is that the greatest things go on in quietness. The mightiest forces in the universe operate in absolute silence, even in the realm of things material. How much more in the world of spiritual realities!

Power is more closely associated with peace and poise than with bluster and noise. One is surprised to learn that "Napoleon would sit for hours in silence before launching a campaign." But we should not be surprised to learn that the best preparedness for a campaign in the realm of spiritual conquest is found in quiet waiting upon God.

At Hershey and at Home

Some of us are at the first named place this week, a good many thousand of us in fact, listening to speeches and sermons on many themes. More thousands of us are at home staying by the stuff and doing the regular round of daily and weekly duties. There is a common interest, we hope, inspiring both groups, a burning desire to see the church stirred by a new measure of pentecostal power.

A dozen pentecostal sermons ought to help some, surely. They will, if we who pretend to hear do actually hear. Jesus intimated that some people have ears to hear, yet do not hear. They are like a man beholding his natural face in a glass and going away without remembering what manner of man he is. Hearing sermons is so much a habit with us that it is difficult to hear them any more.

What the folks at home do and what the rest of us do there when we get back will really determine the trend of the church life from now on, whether this pentecostal anniversary is meaning something or whether it is only another celebration. It is one thing to celebrate, commemorate, memorialize, and all that high sounding sort of thing. It is another thing to have, to do, to be, the thing we celebrate.

There seems to be this year a revival of interest in the business part of the Conference program. This is as it should be. It is easy to understand the opposite tendency of a few years back in the face of an expanding program of convention speeches. Some of the activities thus developed are going to become a part of the business of the Conference which will take on increasing dignity and importance, we believe.

But here again the most significant part of the church business, that which will tell most in the accumulation of power and in kingdom advance, will be the fine business of Christian living in all our contacts in our home communities.

GENERAL FORUM

Lord, Quicken Me

BY JOSEPHINE HANNA

O Lord, redeem the hours that brush
My purposes, as dust, aside,
Since—onward, in their heedless rush—
Thine own, in me, are oft denied.
Dear Christ for lost souls crucified,
Some way, somehow, oh turn for thee—
By greater pow'r than lies in me—
The content of their water, wine:
That by thy miracle divine
In me, thy purpose, undenied,
May bring men to thy bleeding side.

If day—as measured by the hour,
Unto the minute—be to me
Allotted, with unwitting pow'r
To bring lost souls, O Christ, to thee
Then quicken me, Lord, quicken me!
I long to serve, yet idle stand,
The ripening grain wastes 'neath my hand;
While souls are rushing on to death
With every moment—every breath.
I long to lead the lost to thee!
O Jesus, Savior, quicken me!

Logansport, Ind.

Prayer and Pentecost

BY A. B. MILLER

Hershey Conference Sermon, Wednesday Evening, June 11

PRAYER! Pentecost! Power! Preaching! Progress! The apostolic church had the last. We may have it also. It comes, however, through the other four and the order may not be reversed.

Nine revivals are recorded in the Acts, denoting extension. The epistles reveal the teaching for inner growth in grace and knowledge, and it told on life. They sealed their faith with their blood, the mark of matured Christians. The early church was a "going concern." That "going," or progress, can be traced back to prayer that opened hearts to the filling of the Holy Spirit. They had a continual pentecostal experience, producing pentecostal results, because their lives were saturated with the prayer spirit.

Paul's great prayer in Ephesians (3:14-21) is an example and it designates our great need today—the revitalizing of the life of the church. We ought to study it carefully.

"For this cause, I bow my knees unto the Father." Paul had a definite reason for praying. Why do we pray? Once it is known how *much* a man prays, for *whom* he prays and *how* he prays, his life is known. Praying men are men of purpose and helpfulness. They carry God to men through love, for God dwelleth in them, filling them with love. The measure of love is the measure of God in you.

Why do we pray? We reply, "It is commanded." True, but the spirit of prayer grips men before they know the command. Then there is the conviction of our own need and that of others before which we stand helpless. Paul's reason was greater. He had found One revealed in beauty and glory and power of infinite resources.

Light's Jubilee was celebrated in many of our cities a few months ago. We looked admiringly night after night upon the brilliant scene in the public square of our own city. There, out on a near-by hill we watched a sunset. We marveled and wondered at the contrast. Paul knew for years the power of the Romans, the beauty of the Greeks and the glory of the Jews. But later he came face to face with the matchless glory of God's work, through Christ, in men. He gasps in overwhelming wonder and prays that all may have it. "For this cause I bow"—may we also.

What is the content of this prayer? "That he would grant you according to the riches of his grace." The ocean never recedes. The tide goes out there, but it comes in here. "The riches of his grace"—they never get less.

First of all, "That he may be strengthened in the inward man." A man's wealth is within him, not without him. God does not ask, "What do you *have?*" but "What *are* you?" Tennyson said: "Prayer means to me the opening of the flood gates that the tide may flow in, clearing choked channels, finding new ones and cutting all deeper." Into them, God enters and strength.

Secondly, "That Christ may dwell in your hearts through faith."

Thirdly, "That ye, being rooted and grounded in love, may be able to apprehend." The Arkansas River was lowered ten feet by drouth and the cotton-woods began to die. Do the roots of your life go out, or go down? The storms of criticism and doubt and materialism have blown fiercely in late years. The roots, not the foliage, of the tree holds, sustaining not only itself but shielding others. A few men and women in each of our congregations, "rooted and grounded in love" will work miracles in our day.

Fourth, "Able to apprehend"—see from different angles. Did you ever lie on your side and look at a mountain? It looks different. Some have seen him in more of his fulness in joy and sorrow, in health and pain, in wealth and poverty. "Where they dwelt . . . I sat," is their experience. No wonder their touch has healing in it.

Fifth, what does Paul pray that we shall see? "Breadth"—that comes first—love reaching out to the world, the whole world, "and for me." Then, "length"—love extending from eternity past, through eternity present and on into eternity future (Gen. 1:1; John 13:1 and Eph. 1:4) to me. "Depth"—on the surface and into the world's misery and ruin and woe. "Height"—to the throne of God.

Last of all, "That he may . . . know the love of Christ that passeth knowledge" and "be filled unto all the fulness of God."

No wonder Paul grew! God was working in him. No wonder he succeeded! God was working with him. The experience of Pentecost was his repeatedly. It may be yours and mine also, leading on to success—when we are willing to pay the price in prayer.

Hagerstown, Md.

Building Peace

BY EDWARD K. ZIEGLER

Hershey Conference Address, June 13, 1930

THE Church of the Brethren has been a peace society for over two hundred years. But never in its history have there been so many opportunities for making a significant contribution to world peace, for building bridges of understanding among the nations, and laying deep and secure the foundations of the peace of God in the affairs of men. We have pioneered in peace; now we are about to see others enter in where we have pioneered, and there is danger that we may relinquish the high privilege of constructive leadership we have held with the Friends and a few others. The palace of world peace stands as yet half built against the sky. What contributions may we make in these crucial days to this high cause?

We are justly proud of the intelligent faith of the founders of our church and appreciative of the foundation principles they placed at the heart of our church life. They built upon the principle that the church of Christ must be opposed to war in all its hideous forms, and that the allegiance of the Christian is first to God, then to the state. Ever since that day, we have had a succession of apostles of peace who have not only given their influence, but even their lives for those sacred principles. John Naas in Germany, Christopher Sower in Philadelphia, John Kline in Virginia, some of our men in the World War, have been an honor and inspiration to the church. Our Conference has made far-reaching and constructive contributions to thought on peace and war, always insisting on the gospel principle of nonresistance. The Friends in England today occupy a position of commanding influence because of their clear witness against the national sin of war in the dark days from 1914 to 1918. Who can measure the influence the Brethren might today have, had we so actively promoted the cause of peace! But too often we have been passive. We must now do constructive work, not only in condemning war, but in building for peace.

Many problems face our church today which complicate the task. It has come to pass that one who believes as we do that war is wrong can not be admitted into citizenship in the United States. By the decision of the supreme court of the United States, one who in war will have a conscience about taking the lives of others, even though a woman, is disqualified as a citizen. The issue is clear-cut. Our church must use its influence for the Griffin bill, which seeks to remove this incredibly unchristian blot upon our country. Among the other important problems which at this time should claim our interest, and in which we must use our influence, are the question of adherence to the World Court, and the League of Nations. These things will come, when sufficient public opinion has been aroused to demand that our congress take action. We must use our great influence also against the universal draft legislation, and against the unjustified and war-breeding proposals for a huge navy to be built up to the maximum allowed by the London Conference. While the conference itself was a disappointment to most of us, we should urge the ratification of the treaty, and rejoice that the conference does represent one more step toward disarmament. It means that the nations are willing to get together and talk over their problems, even though selfishness and national interest still predominate. The situation in India justly claims our interest and concern. Let us earnestly pray that right may triumph there.

A new generation is growing up who do not remember the havoc and terror of the last war. Our youth must know that war is not romantic and glamorous. They must not be permitted to forget that the World War cost the lives of 26,000,000 people; that it left twenty million men wounded; that six million little children were left orphans, and five million women were widowed; that it cost enough in one day in money to keep the entire missionary and church promotion task of the Christian church running for a year; that the first casualty in every war now is truth, and that love, liberty, and justice follow in the next ambulance and that the next war will mean the destruction of civilization, with death bombs, gas, and virulent germs. And in the face of these things the church is asked to remain silent!

Peace lovers must do more than condemn war; they must build peace. In this task, the churches are finding potent allies. The new diplomacy is forgetting spread-eagle nationalism, secret treaties, and the old subterfuge of national honor. The Pact of Paris and the new treaties of arbitration are significant indications of the new trend. Big business is coming out unqualifiedly for peace. And business should! No nation can win a war any more from an economic standpoint. Educators are rethinking their task in terms of world friendship and understanding. Hymns of hate are rarely found now in school books. Scientists are binding the world together with bands of steel and radio, and airways, until war is unthinkable. Other churches are now throwing the weight of their influence against war. Forty of the denominations have World Peace Commissions. The forces for peace are becoming overwhelmingly powerful.

At this time when her leadership is so much needed the Church of the Brethren should greatly strengthen her peace program. Our people ought to be thoroughly grounded in the principles of Christian pacifism, as it is taught in the Sermon on the Mount. The implications of that Sermon must be lived in our lives, through our business relations, racial contacts, dealing with criminals, and every other situation we meet. They must be taught to our children and preached from the housetops. Consider our Lord. He did not meet his persecutors with mere passive resistance. He met fierceness and hate with meekness and love, and he won! His followers tried it, and they won! And he will win today, if such groups as ours, the Mennonites, and the Friends will continue to live peace in our daily lives.

For the adequate successful propagation of these truths, certain measures seem necessary. Last year, the Conference authorized the employment of a peace secretary. If ever he is needed, it is in these crucial days to carry out in our church a unified, persistent program of peace education. He should find hearty co-

operation in every church, Sunday-school, Vacation School, and college. On each District Board of Religious Education, or Welfare Board, there should be one member whose main interest and work is promotion of the peace interests. Every local church should have a peace secretary whose duty it will be to keep the congregation posted on peace matters, and carry the whole peace program into his church, where it must finally be worked out, if it is to be effective. Study courses should be prepared for adults and young people, and peace lessons incorporated into our literature for Sunday-schools and Vacation Schools and B. Y. P. D. We must educate—educate, if we are to build peace sentiment.

If our church is to take its rightful place in peace work, we must not be guided by blind sentiment alone, but by intelligence and careful, creative thinking. Every member of our church should be able to read the true significance into the tremendous events that are happening in our world today. We must be peace-makers rather than mere peace-wishers. An informed, thinking church, willing to use its influence to promote every step that leads to world peace can do untold good. The church should express its corporate thinking, on issues such as those I have mentioned, to the government. Only intelligent, Christian public opinion will be able to bring about those measures that will build secure the bulwarks of peace. Our people are in a position to lead in the development of such opinion. And finally, our church needs to develop some zealous apostles of peace, young men and women who will make the promotion of peace their life work, as teachers, preachers, writers, statesmen.

Here lies our task then—in the intelligent interpretation of the issues that face the world today, and the application of a gospel of love in the solution of them; in putting courageously into practice the ultimate Christian way of life in all our relationships; in thorough education of our youth for peace; in using the great influence of our church for every move toward peace—in short, in building the foundations of lasting peace. We have been explorers. The word of the Lord to the Brethren is that they go forward! And, "Blessed are the makers of peace, for they shall be called the sons of God!"

Johnson City, Tenn.

Education for What

BY D. W. KURTZ

Hershey Conference Address, Saturday, June 14

EDUCATION is for life, to solve the problem of living the best life. All values are ultimately personal, human, moral. Wilson once said: "We can not maintain our civilization materially, unless we redeem it spiritually." All things must be judged by their value to life, to personality. That which promotes the good life is good, and that which hinders or destroys the good life is bad. Education is judged by its value for life, for the solution of the human problem.

The human problem can be summed up in four propositions: the race should be physically viable, intellectually rational, socially moral, and spiritually harmonious with God, with the True, the Good, and the Beautiful. This is life, and this is the aim of education. Education is more than training. We train animals, athletes, soldiers, and manipulators of machines; but we educate personalities. To educate a person is to free him from the bondage of ignorance, and the slavery of custom, and enable him to inherit the values of race experience, and create new values for life because he has power over nature. One can not "get" an education, as one gets groceries, but one can become educated as he becomes master of truth, and the methods of discovering more truth, and as he lives on a higher plane of life, because he knows, loves, and responds to the true, the good and the beautiful in the world.

Education is for the purpose of right living, to solve the problem of right living, for the individual and the race. We spend our money and our energies, therefore, so that the coming generation may solve the problems of life, and live more nobly because they enter more fully the riches of truth which makes the higher life possible.

There is a physical side to life, and this is the first concern of the race. Man should be physically viable, else he perish. To be able to survive, the race must conserve its health. Our sick bill is thirteen billion dollars annually. Most of this could be avoided if we organized for health. We should conserve life. There are more deaths in the United States in twelve months from accidents than this country lost in the Great War in fifteen months. Every five minutes, day and night, some one is killed by accident. Most of this could be avoided, but we have not organized for the preservation of life. The race can not have a great future if the best blood is displaced by the worst. One-half of the coming generation is born of one-sixth of our worst people. Those of low mentality who never can become leaders, and who will always be a drag on civilization, are rapidly populating the country, while those of the best mentality are not producing of their kind more than one-fourth their own number. This is the quickest, and surest way of destroying a nation. Education must solve this problem. Then, too, no nation can long endure on a desert, for we need natural resources to maintain life. We are wasting our soil, our coal and gas, our lumber, and our products. Experts show that we are wasting about fifty per cent of all our human energies. We must solve these problems if the race is to survive.

To be educated is to live on a higher plane than we would live otherwise. The truth alone can make us free. We must learn to be rational. Reason is the only thing that makes man superior to the animals. The animals are larger, stronger, swifter, keener in the five senses. But man has reason, and he should live by reason, not by impulse, feeling, custom, habit, prejudices, and superstitions. The purpose of the reason is to find out what is the true, the good, and the beautiful, and be motivated wholly by these. The mass of men are slaves to custom; they are in bondage to the idols of the cave, the idols of the marketplace, the idols of the tribe, and the idols of the theatre. Education is to free man from the false ideas which are encrusted in the philosophies of the race, the popular sentiments of the masses, the prejudices that are native to individuals, and the superstitions that are the common lot of mankind. Education is to make men rational. The first step is to get the tools of learning. The next is to inherit the values the race has found beneficial. Then, there is need to get scientific method so that the individual can help himself in the world in which he is placed, and be able to make his own observations, get the facts, all the facts, and verify the facts, and motivate life by the facts. And finally, he needs the inspiration which will give him the full power of his soul to appropriate, and appreciate the truth which leads to the higher life. Science is not a body of settled facts, but it is a method. No scientist would use a textbook which is fifty or a hundred years old, or even ten years old. Science is a method, a way of observing, measuring, verifying, and applying the facts. Only when we have the facts can we get the truth. The only way to solve any problem in the world is to get the facts, all the facts, verify the facts, then apply the facts, and motivate all conduct by the facts. Because we have never brought up a single generation that has been able to do this, we have so many unsolved problems. Our histories are still books of propaganda. If you read the story of the American Revolution in the texts of England, you will never recognize that you are reading the story of the same war as you learned it in the schools of the United States. Read the story of the Mexican war in the histories of Mexico, and you will see the United States as the most cruel monster in human history. Study the history of our country in Germany, and all you will get is the story of a selfish, world-grabbing nation, whose ambition is imperialistic and materialistic. Publishers are still printing wholly different histories for the South and the North. How long will we be fools enough to stand for this hypocrisy? The scientific method, which is the same as the Christian spirit, to get the truth, the whole truth, and nothing but the truth, is the only hope of solving the human problem.

The third great human problem is to live together in peace and harmony, in a crowded world, to be socially moral. Brotherhood is the law of survival and welfare. Democracy is the government of the people, by the people, and for the people. This means, obedience, liberty, and coöperation. The government of the people means that people must obey—the law. Obedience is not to the whim of a king, or kaiser, or czar, or count, or no-account; but to the *law*. The second fact in democracy is liberty, we make the law ourselves, we determine the rules of the game, we decide what is good for the common welfare. This is liberty, self-determination, self-direction. The third element of democracy is coöperation, government for the people, for all the people, a government that is good for the protection of the life, liberty, and happiness of all. It is good for the protection and promotion of the welfare of every citizen. How can such a government be created? Lord Bryce of Great Britain gave us the best answer that has ever been given. The basis of democracy is intelligence, morality, and unselfish public spirit. This can only be achieved by Christian education. No other philosophy can meet all the demands. People must be intelligent, for they can not determine their destiny without knowledge. But a far more important element is a high morality. Righteousness is the rock of permanence in a civilization. Here is where the Christian spirit must come in. And the unselfish public spirit is almost wholly the product of the church of Jesus Christ.

The Christian spirit is the only hope in the world to bring peace among men. The doctrine of brotherhood is the only philosophy that has the dynamic to change man into a good neighbor so that the race will have survival and welfare. The problem of education is the problem of life, and the problem of life is the problem of peace, and goodwill among men. Education for citizenship in a democracy is the problem of the church college.

Finally, men should be in tune and in harmony with the Infinite, with God, with the True, the Good, and the Beautiful. Man must have an adequate religion, a goal, a meaning and value for life, a power to guide, sustain, and direct him in his human life. The church college has one of her biggest problems here. We are in the midst of a revival of paganism. Practical materialism, and a refined humanism are taking possession of the mind of this age. Both of these philosophies are leading the youth to a practical paganism, which is emphasizing the lure of the selfish, and immediate; the ideal of pleasure and power; the life of selfishness and self-indulgence. There is no hope for a people who follow this new paganism. The church college is the only institution which can educate the leadership of the future in the true ideals of life. The state institutions are full of the mechanistic, behavioristic views of psychology, and sociology, and all human life is reduced to reactions that are explained in the terms of biology, and physics and chemistry. Humanism can be summed up in the following sentence: "Now abideth science, literature, and art, and the greatest of these is science. Science gives you the true, literature the good, and art the beautiful." All values are human inventions and achievements, and there is no place for God, and his kingdom, and the divine Spirit which guides us into ultimate truth and life. The church college has the function to make real in the lives of its students the reality of the Spirit. The church college is the only place where the leadership of the future can get an adequate conception of the truth about Christ, and the supremacy of his kingdom for the life of the race. The church college must accomplish this by creating an atmosphere where the Christian life is natural, rich, and powerful. It is the atmosphere more than instruction that counts in the life of the students. If a tree is placed into vacuum furnace, and heated many hours, the only part of the tree which remains intact is the part which the living tree received from the atmosphere. All that came from the roots has been consumed. So is it with the college. Twenty years

(Continued on Page 378)

Pentecostal Evangelism and Grace

BY CHAS. D. BONSACK

Hershey Conference Sermon, Friday evening, June 13

THERE can be no evangelism without an evangel. The divine grace of God revealed in Jesus Christ is that evangel. Grace is the substance of the gospel. It is love at its best. It is love, plus wisdom and power. It gave us the universe. It brings order out of chaos. It enables us to do right for wrong and makes life triumphant over death. Grace is the eternal nature of God that provides forgiveness for the past, power for the present, and hope for the future.

While Jesus was the great Exemplar of this divine power, yet it was veiled in his humanity. He lived in the flesh as other men. He ate, slept and worked as others. The mystery of God in the flesh can never be known; yet in this manifestation of grace is our greatest help and comfort. Then too, Jesus was still with them. If storms came, he stilled them. If they could not heal the sick, he could. If they slept, he was awake. They felt he was going to do something for them, but they could not understand the apparent defeat and shame of Calvary. This almost killed their hope. How few do appreciate grace when living in its midst!

But something happened at Pentecost! Jesus, whom his disciples both loved and doubted, was now victorious over death! God was touching the earth in a new way. The disciples, with a sense of need, turned to God in fellowship and prayer. Their lives were changed. Peter, the coward, became a hero. Doubt and wonder turned to faith and certainty. The scriptures which they had almost forgotten, were being fulfilled. A new sense of God in their midst sent them out preaching the gospel everywhere. Thousands were added to the church.

It is evident that the evangelism following Pentecost was effective. That the evangelistic passion in the apostles exceeded that which Jesus had created seems evident. Men were stirred as never before. The passionate appeal of the apostles made men cry out, "What shall we do?" May we humbly seek some of the reasons for this power.

They had a new and deeper sense of the grace of God. Their Messianic hope was scarcely realized in the quiet and nonresistant life of Jesus. More spectacular and material demonstration was expected of their Lord. The defenseless form on the cross rather confirmed their fears. But he had arisen! He who came forth from the grave could have come down from the cross, but he died for them! The apparent defeat was only the grace of God triumphing! The cross which was a "stumbling block" and "foolishness," was now the "power of God" and the "wisdom of God."

They were conscious of a new dynamic. Their "hearts had often burned within them" in the presence of Jesus, but they seemed powerless to follow. We need good examples very much, but dynamic much more. Pentecost meant enduement of power! Such power as can be only "received" or "desired." Power to witness for Christ; not for self-glory. Power for service; not simply to be looked at and admired. Power to include all nations; not alone our congregation, nation or race!

Thus the disciples possessed a new sense of unity. When God touched their lives, their personal differences seemed so trivial. Our quest as to "who shall be the greatest" only demonstrates our smallness. The things that divide us are mostly human, and that which will bring unity and coöperation is mostly divine. How we need the unity that loves and builds to replace that which opposes and destroys! The dynamic of heaven can not come in its fulness until we can come to "one place in one accord."

They threw themselves into their task with great abandon and enthusiasm. So hilarious was their joy that some feared it was the effect of much wine. How can we be so passionless and fearful about the love of God, the coming of the Holy Spirit, the witness of the evangel, the struggle for righteousness and truth! We need a baptism of enthusiasm for making God's kingdom first.

Their methods were born of their zeal by the Holy Spirit and therefore sane and effective. They did not oppose mass evangelism, but used it when they could. Neither did they neglect the personal appeal. They used no wrong psychological trickery to get people to act, but were frank and kindly direct in telling inquirers what to do. They spent no argument over the superiority of evangelism and religious education, but used both. Likely this fine distinction had not yet been invented. They did not always wait for permission from government, but graciously plead that they must obey God rather than men. They did not wait for appointment to foreign fields, but gladly responded when sent. They strengthened each other much by frequent fellowship and eating together in each other's houses. Their sense of coöperation and obligation became so positive and brotherly that they refused to hold any property for themselves as long as any of their brethren had need.

What an example to us! And we find it hard to discover anything they had that we may not have, and even much more.

Elgin, Ill.

National Outlook of Women's Work

BY MRS. ROSS D. MURPHY

Women's Work Address, Hershey Conference, June 14

SOME five or six years ago a desire was expressed among our church women to enlarge their program of activity. The matter was discussed in small groups, then it appeared as a part of the discussion on various District programs and finally it was officially presented to the women in a national conference business session. At this time a committee was appointed to study the possibilities and prepare a report. The outcome of the whole development was the report presented at Annual Conference last year and accepted by the same body.

Thus was ushered into existence the National Council of Women's Work. The purpose in creating this council was to enlarge the scope of activity among our women by unifying the various organizations and increasing the possibility of a larger coöperative service.

The Women's Work of the church has thus far expressed itself through three rather clearly defined channels—the Aid Society, the Mothers and Daughters' organization and missionary societies. Although there existed these rather definite channels of expression, yet the scope or nature of the activities and their relationship never have been very clearly defined or understood. Then, too, there are many undeveloped possibilities of service—unoccupied territory, so to speak—that might be developed by the women of our church for the kingdom of righteousness. It is with these two problems—the unifying of forces already in action, and the seeking of a larger service—that the council shall be concerned.

The strong right arm of the Women's Work has ever been and is, the Aid. In fact the whole activity for many years expressed itself through the Aid alone. And so I shall devote some time to the development and analysis of our Aid work. I can do this with great pleasure, for the more intimate my relationship with the Aid has become the greater have grown my love and respect for it and the splendid group of women it represents.

In reviewing the history, I find the Aid was born very close to my own birthday. Even though I grew up in years with the Aid, yet it was not until less than ten years ago upon entering pastorate work with my husband that I began to study and appreciate its work.

Away back in 1885 at the Mexico, Pa., Annual Conference a few women came together to discuss plans for organizing work among the women. The next year a small group met at Huntingdon, Pa., in the home of Susan Brumbaugh and organized the first Sisters' Aid Society with Eleanor J. Brumbaugh as president. A report of the work together with a donation was sent to the Annual Conference of 1886 at Pitsburg, Ohio. The record says the report was not well received for the work was looked upon as an innovation and therefore dangerous. Womanlike, the sisters accepted the situation and went right on as though there was no handicap. The work grew. Societies were organized here and there. However, during the first decade development was slow and if there were time, much of interest might be read between the few lines of recorded history.

The year 1895 marked a transition into the second period of development, for Conference that year gave its stamp of approval to the work. And even though this approval came ten years late there was the immediate stimulating effect that comes from the realization of appreciated service. Societies were now being organized in the South, the Middle West and the Far West. This second decade marks the geographic expansion of local units. As yet there was no unified or national organization. Along in 1908 and 1909 steps were taken toward a national organization which was finally effected at the Winona Conference in 1910. This was the second transitional period which was followed by a decided expansion marking the third period of development.

The year 1915 ushered in the fourth period. At this time the first great common missionary project—the Mary Quinter Memorial Hospital—was undertaken. And during the next five years over $13,000 was successfully and cheerfully raised. With the encouragement that comes through success a second project of $24,000 was undertaken, and within two years $25,000 was raised. On the heels of this a third project of $35,000 was undertaken. This too was more than realized within three years. During this time one notices a marked increase in number of societies and membership.

Thus the Aid Society grew to maturity and her real genius seems to be the raising of funds to carry on the church program. Since 1925 the foreign missionary program has not been so large, but the giving to home missions and to the local church has increased so that the total giving for 1929 by the 700 Aid Societies was practically $150,000. The dollars that have been actually counted since 1911 are almost a million and a half. Before 1911 the dollars were not counted and even since that time much service has been rendered that could not be financially recorded.

You who are members of the Aid should never again say you are poor. You are part of a million dollar corporation that has invested its stock where "moth and rust doth not corrupt and thieves do not break through and steal" and the income is more than six cents to the dollar, yea, much more! We have a right to be proud of the Aid and to call it the strong right arm of our activity, yes, even of the church.

We shall not be satisfied until there is an active Aid Society in every congregation, and as members of the church at large we should encourage and support the Aid as never before. There will be a need for many years to come of consecrated funds and service such as the Aid offers. The experience of the past year has given fresh evidence of this.

But in expressing her own peculiar genius, the Aid must necessarily leave much undone—especially along the lines of missionary and religious education, community service and home enrichment. It is in this direction that we hope to lead out, and in a very definite way stress certain phases of civic, national and international righteousness. We ought to develop a constructive and practical program concerning peace, prohibition, the simple life, the sanctity of the home and unselfish sacrificial Christian service. In respect to these things our outstanding sin has been *selfishness*. If we would follow our Master more fully in the future we will endeavor more and more to share with others the splendid convictions that we ourselves have cherished so jealously. It is only as we make such blessings possible for others that we shall be able to retain them.

Sister Gilbert and Sister Rhodes will discuss further how our larger program of activity may be carried on through the coöperation of the Mothers and Daughters and Missionary Societies. And the report of the correlating committee will be read later.

Some Districts and local churches have already correlated the various women's activities into one larger Women's Work Committee to which the organizations are auxiliary. One of the most carefully planned developments of this kind is that of the First District of Virginia of which more will be said in the MESSENGER.

As a result of the numerous committee conferences that have taken place here at Hershey, we hope very soon to have published a booklet that will present the whole matter more at length and in greater detail than I have been able to do in this discussion.

Even though the work for the past year has been most difficult and strenuous, yet it has been a real joy. I thank you for the splendid spirit of coöperation. It is only in such a spirit that we may move forward. May the Lord guide us through another year of service and may he keep each one of us very close to him and to each other, is my prayer.

Philadelphia, Pa.

The Missionary Goal

BY NORA M. RHODES

Hershey Conference Address, Saturday Afternoon, June 14

PAUL in writing to the saints at Philippi gives this testimony: "But one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." Every worthy achievement has had its beginning in the heart of some individual. Some one has had the courage to stretch forward to the things which are before and to press on toward a goal. The missionary enterprise is no exception to this. Men and women have with the prophet of old had visions that "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." That this may come to pass, some are pressing on at the outposts, others are at the home base.

There are a number of objectives that we Church of the Brethren women might keep in mind in our mission goal, but I shall mention but three.

The first and most important is the spiritual goal. A striving for more spiritual mindedness. There has been a growing recognition of the fact that our religious activities need a more definite spiritual emphasis. Well may we all pray the prayer of the Chinese pastor who said: "Revive thy church, O Lord, beginning with me."

The observance of the World Day of Prayer which occurs each year on the first Friday in Lent may be the means of spiritual advancement among our women. On this day we may have prayer fellowship with those of every country who love Christ. It is literally true that "From the rising of the sun until the going down of the same, the Lord's name is to be praised." This year, for the first time, we have the joy of knowing that this prayer day was observed by many of our own native Christians in India and China. One testimonial came saying that a number had walked ten miles for the service, and that morning, afternoon and night sessions were held. Is not this a challenge to our comfortably situated sisters here in America? Let us pray that the coming year will find not only our native Christians observing this Day of Prayer but that here in our own home churches the day may be universally observed by our women. Let us not hesitate to launch out after the blessing that is in store for us.

The second goal is educational. By this I have in mind missionary education, which if properly conducted is a great spiritual stimulant. It presents the possibility of us all becoming interested in the program of the church, the history of the missionary movement, the changing conditions in the orient and the adjustments needed. It is hardly possible for us to have a deep interest in people of whom we know nothing or very little, hence the need of well laid plans for mission study.

This year we will use as a basis for our study "A Cloud of Witnesses." This cloud of witnesses is a continuation of those mentioned in Hebrews. They are native women called of God, prepared by the missionaries, who have gone out and witnessed to their own people, and their service is recorded in our text. As we learn more of these godly native women may it be an inspiration to us to do more witnessing for him. Along with this book will be presented supplemental material dealing with our own denominational work in the various fields. Since the general mission theme will be India there will be at our disposal a set of slides on our India work. Let us pray that the coming year will see an increased interest in mission study and more Women's Missionary Societies started over our Brotherhood where this mission study can be properly fostered. Let us use the knowledge gained for the upbuilding of his cause.

The third and last goal is financial. If there is an earnest pressing toward the spiritual goal and an eagerness for missionary knowledge, there will not be the need for so much concern for the financial goal. It will come as a by-product. It is said that no truer test can be made than the test of one's giving, for giving is the largest element in loving. It was a great miracle when the Master increased the lad's five barley loaves and two small fishes, yet it is more miraculous to have our mission money transformed into redeemed souls for the Master's use.

This year the women will again have the privilege of pressing on toward a new financial goal. For the first time, the Mothers and Daughters' Association and the Women's Missionary Society will have the joy of helping their older and stronger sister, the Aid Society, in reaching this goal—which will mean financial assistance to our girls' schools on the three mission fields. As we give back to the Lord that which has been loaned to us, let us pray that the girls in these schools may be educated into strong Christian women.

The past year has been an encouraging one in the women's work. Many have shown that they are willing to sacrifice for the kingdom work by the fine response that was given to the appeal for mission funds during the winter months. More mission study texts were used by the women than ever before. More Women's Missionary Societies were organized and more orders for World Day of Prayer programs were filled this year than in any previous year. For this progress let us take no credit to ourselves, but give God all the praise. This is only the beginning of greater things to be accomplished.

In one of our mission books a number of years ago, there appeared this incident in the life of Miss Holliday, a woman who labored long with the Moslem women of Persia. At a communion service in her church, her thoughts were all of her own unworthiness and Christ's love for her until the officiating minister asked the usual question: "Has anyone been omitted in the distribution of the bread?" And it seemed to her she could see millions of women rising silently in India, Africa, Persia, in all the countries where they need the Lord and know him not, to testify that *they* had been omitted in the distribution of the bread and the cup. Some of these women are depending on us for the opportunity of knowing the Lord and partaking of the communion, these women for whom the body was broken and the blood shed. Let us not fail them for the same Lord is Lord of all and is rich unto all that call upon him."

Dallas Center, Iowa.

The Best Gifts Are Free

BY OLIVER H. AUSTIN

WHEN we see how madly people are rushing along in this world in order to accumulate things, I doubt if many of us, though we be called Christians, really believe that the best things are free.

How vigorously we spend our strength during the day in work, both physically and mentally, in order to gain some more of this world's goods, which are after all perishable. The pleasure seekers flit from this to that—from play house to movie, from dance hall to cabaret, seeking a little happiness, when the truth of the matter is—it does not cost much to be happy. Yet some people are paying terrible prices for imitations. Does the following statement from a college girl sound like a good time and happiness? "How I hate these whoopee parties! They always get me drunk, and I loathe it! You can't refuse very well. You know how it is; if you're not a good sport you're left out."

After the evidence is all in, it remains to be considered that the really important things of life are accessible to all. The air we breathe, the water we drink, the flowers we enjoy, the birds, the sunsets, the stars, the mountains, the plains, health, love and work are within reach of most of us. Then the eternal treasures of the spirit are freest of all. The forgiveness of our many sins, the rich treasures of faith and hope, the companionship of Christ are God's free gifts to those who ask of him.

"Wherefore do ye spend money for that which is not bread and your labor for that which satisfieth not? Harken diligently unto me and eat ye that which is good and let your soul delight itself in fatness." Before Patrick Henry died, he made a will bequeathing all of his property to his relatives and at the close of the will he wrote these words: "There is one thing more I wish I could leave you all—the religion of Jesus Christ. With this, though you had nothing else, you could be happy; without this, though you had all things else, you could not be happy!" The religion of Jesus Christ is absolutely free, and though we have all the wealth in the world, we have nothing that will equal this free gift of God.

McPherson, Kans.

What Time Is It?

BY MRS. CHAS. F. HOPKINS

WE are living in a time when men, as in the days of Noe (Matt. 24:37; Gen. 6:13), are resisting the Spirit of God and the earth is full of violence. Crime, murder, and holdups are on the increase. The acts of violence, recorded in the news of the day, make one's blood run cold. It is said our bill for crime in the past three years is more by $75,000,000 than our country has spent on colleges and universities since the nation began, and that America, together with Mexico, is classed as the most lawless nation in the world today. This in so-called Christian America. Who is the criminal of our day? He is the schoolboy in his 'teens. Our desperate criminals are mere boys and their companions are girls of their own age. They are—we must face the facts ugly as they are—our children. Why this dreadful condition? Is there something lacking? In our rush for pleasure and the things of this world religion has been cast aside in the home. Mother spends her afternoons and evenings playing bridge, father spends his spare time at the club, and the children pass their time on the street or in the movies, where their young minds are filled with degrading sex plays and crime of every description. We are breaking down the only thing that will save our civilization—the spiritual life. The Bible has been allowed to pass out of the majority of our schools and it is taboo in most of our colleges and universities. Youth today does not know what is in the Bible.

We are living in a time of broken homes. If the home could come to mean more, instead of less each year, crime would be so much less prevalent. Judge Francis B. Allegretti of the Boys' Court, before whom thousands of budding young criminals appear each year, is authority for this statement: "Trace the environment of any of these youngsters who stream into Boys' Court day after day, and the heavy percentage is found to have come from broken homes where both mother and father have married. They are fighting an adolescent way without the background which is a child's God-given right." In Cook County, Illinois, last year there was an average of a divorce an hour. It has been said: "A nation is no stronger than its homes." The growing disrespect for law will work our nation's ruin and the growing disregard for the Bible and its teachings will, in the course of time, bring our country to where she will stand in grave danger of having written opposite her name "A nation that forgot God," when the recording angel writes finis to her career.

It is a time of unbelief, infidelity and skepticism. We meet men and women almost anywhere who tell

(Continued on Page 380)

PASTOR AND PEOPLE

Pentecostal Evangelism

BY W. J. SWIGART

Hershey Conference Sermon, Thursday Evening, June 12

A STUDY of Pentecost leads directly to the fact and the doctrine of the Holy Ghost—his functions and efficient personality in the Divine Trinity, and to his place and dispensation in the affairs of salvation and of grace. And, it might be suggested, that Christians generally, church members—"Orthodox" church members, and "Fundamental" believers—are probably more hazy in their views and concepts of the Holy Ghost than upon the other personalities of the Trinity.

We believe in "God the Father, Maker of heaven and earth . . . and in his only begotten Son, conceived of the Holy Ghost, born of the Virgin Mary." And we believe also in the Holy Ghost. But as who? And what?

The Holy Spirit and Christ are coexistent with God the Father, and manifested coöperatively in the world before the Bethlehem advent and before Pentecost. But their special dispensational place and function came later and at specific times.

Pentecost shows plainly two things concerning the spread of Christianity and the evangelization of the world. First, the necessity and power; and, in a limited sense, the efficiency of human instrumentality in the convincing and converting of men. No man was ever brought to Christ or was converted independent of human instrumentality. Second, it shows the absolute inefficiency of human instrumentality independent of the Holy Spirit. The man is the tool, the instrument; but the Holy Ghost is the intelligent, divine Operator of the tool or instrument.

The Effects

But now Pentecost has fully come. Fifty days have come and gone. Something has happened. Something marvelously great has taken place. New things are taking their place. Christ arose and appeared unto Peter, and Peter is now enkindled. Forty days have gone. The Master had ascended to the Father. His last words were spoken to them. "Tarry ye in Jerusalem." Tarry, wait. But for *what?* For equipment. "Till ye be imbued with power. I have gone away. The Comforter, the Holy Ghost, is coming."

Then ten more days. They are all with one accord in one place. What was it that so called them together, and so gripped their attention? Something had taken place: something as specific, definite and as visible as occurred on Calvary, fifty days before. And a marvelous change was manifest in these men. Personalities were all submerged. They had ceased contending about who should be first and who the greatest; they are not fretting about the box of precious nard used on the Master. James and John and their ambitious mother are not pressing for recognition. Peter is neither boasting his fidelity to his Master nor shamefully denying him. He is a new man. So are they all —all new men. Nothing terrified, nothing intimidated, they bid defiance to the designing Sanhedrin and the whole Roman army. Peter and all of them are filled with the Holy Ghost.

And Peter opens the campaign for carrying forth the Great Commission, the evangelizing of the world. The power for which they were to wait has come, and is manifest. What a preacher he is, and what a sermon! How eloquent and how convincing, and how appropriately, logically and fluently he quotes the prophet Joel!

The fire burns. The fire spreads. The Holy Ghost, who is the characterizing and perpetuating Presence of Pentecost, is manifest. Evangelization begins. Hearts, prejudiced and stubborn a few hours before, now yield; and from that motley multitude from all lands and of all tongues cries arise, and men shout aloud above the tumult: "What must we do to be saved?" And 3,000, as many as would fill this tabernacle, were baptized.

And Now?

That was 1,900 years ago. "Pentecostal Evangelization for *Our Age*," that is the subject the committee has submitted to a few of us. What is evangelization? Is it the same in our age as it was then? And must it be accomplished in the same way and by the same Power? Making Christ known to the world, bringing the world to a saving knowledge of Christ, that is what was started at Pentecost. That is what the church is supposed to have been engaged in during these intervening centuries. That is the first and foremost mission of the church today. That is what the church exists for. "For me to live is Christ." *But is it?* And is the church filling its mission in the world? If it is to function in this respect what is to be the method? Whence the power?

Evangelization is connected with Pentecost the same in "our age" as it was nineteen centuries ago. Pentecost is not a mere date in the calendar.—Pentecost signifies a continued, perpetual and necessary function in the economy of grace—the bestowment of the Holy Spirit upon and within men and women who are engaging in the work of carrying on for Christ in the world. It involves the renunciation of self, and the emptying of the heart in order that the waiting, willing Holy Spirit may have a dwelling place within the hearts of those who are willing to be filled, equipped and used in winning and holding men for Christ.

Certainly there must be organization and equipment within the church. Preparation, education, possession of knowledge, culture, training, etc., are important and in place with the preacher. Men and women are the instruments—the tools, if you please. The Holy Spirit is the Divine Intelligence that uses the instruments. Bright, sharpened and ingenious instruments are highly serviceable in the hands of any intelligent and skilled operator. So, prepared and ready—and submissive—men and women yielding and pliant to the will of the Divine Operator, will prove fine factors in the work. But equipment and organization and preparation in themselves, however perfect, are not sufficient. This essential, efficient, sufficient divine power is not any experience that can be attained to, or obtained by striving for it. It can not be acquired by agonizing or struggling. It must be waited for. Place must be given to it. It must be *received*—submitted to; as the windmill fan yields to the wind, or the turbine yields to the water; or as the wire is charged with the electric current. It is the difference between a dead wire and a live wire. It is the gift of God. It is the power and unction of the Holy Ghost given to men.

Motives

A preacher is subject to much temptation. That is to say, he is subject to all the temptations that other flesh is heir to, and then has the temptations incident to his calling. Two disillusionments have come to me on the way of life (along with others, I might say). First, I once thought that preachers must be free and immune from temptations. Second, when I was a boy I thought temptations were likely just for boys, and would soon be over; and that surely maturity and old age would be immune, and free from exposure to the snares of the Devil. But, brethren, it is a warfare all the way through, and only the blood of Jesus Christ can cleanse from sin. And only the atoning blood and grace of Jesus Christ can avail for us in the judgment.

A preacher possessed of good common sense, and of ordinary ability, though of limited education, if his motives are pure and sincere, under the unction of the Holy Ghost will have *power*. Those who are better equipped, and under the same influence may have more power. In either case success will attend the labors. People who have hung on their words—people who have been moved and helped—will tell them so, and speak their praise. It sounds good. They rather like it. By and by they begin to look for it, and feel there is something missing if the people forget about it. Motives and character are changing and spiritual power wanes.

Huntingdon, Pa.

The Religious Census

BY WILBUR B. STOVER

ONCE a year, Dr. H. K. Carroll prepares and publishes (*Christian Herald*, April 26) a religious census, showing the present status and the rate of gain or loss during the past year. It is, of course, exceedingly interesting, though not always clear. For example, changes in a Yearbook made by a closer check up on the ministerial list, may cause an apparent decrease (*) in the number of ministers, when in fact there has been an increase. This, of course, would not appear in the census report.

Some of the groupings in the report are as follows:

Denomination	Ministers	Churches	Communicants	Gains in 1929 Min.	Chs.	Com.
Adventists						
Advent Christians	504	527	29,381	*37	80	3,144
Seventh-Day Adventists	915	2,250	119,843	63	6	1,955
Church of God	163	177	6,500	23	27	.....
Life and Advent Union	13	7	535	....	....	.....
Churches of God in Christ	50	87	3,528	....	....	.....
Total Adventists (5 bodies)	1,645	3,048	159,787	49	113	5,099
Brethren (Dunkers)						
Conservative	2,725	1,026	134,620	*118	*5	869
Old Order	200	65	3,300	8	2	40
Progressives	295	170	27,847	*8	*4	847
Church of God (New)	9	10	1,100	....	....	.....
Total Brethren (4 bodies)	3,229	1,271	166,867	*118	*7	1,756
Larger Denominations						
Baptists (15)	56,278	61,691	9,141,856	723	*192	53,333
Methodist (16)	44,927	62,285	9,162,280	*902	*785	*2,440
Lutherans (20)	11,311	15,456	2,777,617	329	*371	62,932
Presbyterians (9)	14,463	15,218	2,698,132	*53	*120	58,785
Disciples of Christ (2)	9,896	14,625	2,006,959	270	*6	34,553
Roman Catholics (3)	27,094	18,318	17,299,147	381	237	84,303
Oriental Catholics (10)	666	680	749,125	*33	*6	*13,800
Other Smaller Denominations						
Mennonites (13)	1,593	971	100,505	*13	*10	523
Free Methodists (in above)	1,399	1,279	39,997	....	....	*830
Pentecostals (4)	1,186	751	27,907	112	67	3,126
Moravians (2)	157	175	31,117	....	*1	345
Friends (Quakers 4)	1,265	844	106,230	*49	*88	*6,321

This suggests a study of the whole table. It is most interesting. In the complete tables, the Methodist Episcopal Church is shown as having lost 24,433; the M. E. Church, South, gained 13,153. The Missouri Synod of the Lutheran Church gained 40,000. The Mormons (Latter Day Saints) gained 16,394, and have a membership of 687,095. Jews number 4,087,357. What a cosmopolitan lot of people we are, when we are all taken together! These tables suggest to me that the field is beckoning us to enter in more whole-heartedly.

Seattle, Wash.

Being Kind

BY RUTH HORNING BROWN

A Sermonette for Juniors

Do you know that the Bible says for us to be kind and loving to each other? Who knows that verse? "Be ye kind one to another, tenderhearted, forgiving each other"? How can we be that way? Is it easy? It is not very hard to be that way if everyone else is, is it? How do you feel when you talk cross? You feel that way too, don't you? So the first place for us to get right is in our hearts, for Jesus says that it is out of the abundance of the heart that the mouth speaketh.

Bernardo was a little boy just nine years old. His skin was not quite the same color as yours, but how about his heart? Do you suppose that it looked any different to Jesus than yours or mine? His skin was brown and we would call him a little Mexican boy. Bernardo had lots of trouble; it seemed like he had a fight with some other little boy about every day. It seemed the little American boys would forget to be kind to little Bernardo, that they would be so very unkind as to call him ugly names. Then Bernardo would fight terribly. One day just as Bernardo and another little boy were having a big fight, some one came along. It was the minister. The white boy felt pretty much ashamed for he had been calling Bernardo a "dirty greaser."

"Boys, you will never settle it that way. Listen to the real way: the only real way to prove which of you is the best man. The real test of man is strength. We all admire and love to see strength. Now physical strength is not the fair test. The Bible says that he who controls his own spirit is mightier than he who takes a city. Why don't you boys see how nice you can treat each other? How about it, boys?" John looked very much ashamed and said, "I'm sorry, it

was all my fault." So the pastor smiled and went on his way. Next Sunday whom do you suppose John brought to Sunday-school? Yes, it was Bernardo and they are being kind to each other now.

Larned, Kans.

HOME AND FAMILY

The Hills of Home

The hills of home like massive emeralds glow,
Upraise their peaks against the azure sky,
To catch the fleecy clouds that hurry by;
Unmindful of capricious winds that blow;
Unheeding vagrant years that come and go.
Symbols of faith, all storms their strength defy,
And give a promise to the tear dimmed eye,
As did of old, that first resplendent bow.

The hills of home, against the winds they stand
Secure, like pyramids pointing to the sky,
There microcosmic beings hesitate
And learn that all was patterned and was planned,
That not by accident we live and die,
But by God's will, unchanged by whims of fate.

—Helen Burnham in the Presbyterian Advance.

Knotted Ends

BY OMA KARN

"MOTHER," complained Luther Landis, entering the warm, redolent kitchen of the Landis farmhouse late in the month of November, 1828, "what is Ruth doing that she is never here when we come in from work?"

"A question such as I was about to ask," boomed the deep voice of Samuel, Luther's father. Laden with two brimming pails of milk he followed his son into the room. His regard of Hetty, his wife, was that of mild reproach, as if she might be a fellow conspirator in the unaccountable absence of the daughter. "It's such a little time Ruth is to be with us, seems we should have all we can of her," he finished plaintively.

Mrs. Landis sighed, smothered a sigh. It was a severe trial to those remaining in the home—the approaching marriage of the daughter of the house, dainty, delicate Ruth, the one girl in a family of six stalwart sons. Ruth was a twin of Luther, the youngest son. Their brothers were married and well established in homes of their own. "Ruth is doing an odd bit of weaving," the wife and mother explained. "Just what it is I do not know. She'll show it when it is finished. While she is doing it she wants to be left undisturbed."

Meanwhile, in the summer house, a building detached from the main dwelling, the object of this solicitude was industriously plying her art at the loom. Occasionally the clatter of the contrivance would cease while the fair-haired weaver bent over the wool in her lap, her nimble fingers busy with the shining mass. The evening was raw and chill but the room in which she worked—the kitchen of the summer house—was warm and bright. A hickory-wood fire roared up the great chimney, its flame affording heat and illumination. The loom was drawn comfortably near the fireplace. Back and forth the shuttles flew. Their noise drowned the sound of footsteps coming over the floor of the latticed porch connecting the summer house with the main dwelling. The engrossed worker was startled as a resounding knock sounded upon the door and the voice of the mother summoned the daughter to the evening meal. Over in the winter kitchen irritation over her absence vanished beneath the cheeriness of her presence. It was a confirmed grouch who could remain glum in the presence of sweet, winsome Ruth Landis.

"I've been down to the house, Ruth," remarked Samuel Landis, as the meal was progressing. "The carpenters and plasterers finished this afternoon. The painters are to begin in the morning. It is going to be a nice little nest, daughter. Much nicer than when your mother and I took up in it," Samuel glanced affectionately at his wife.

She smiled, flushed and said: "I thought it a bit of heaven, whatever its condition at the time, father."

There was one comforting thought in the giving up of Ruth—the fact that she was not going far—only across the meadow to what had been the tenant house since the big house had come into existence. The former tenant house and ten acres of land were to be Ruth's dowry from her father. Her fiancé, industrious Milton Myers, already owned the forty acres adjoining Ruth's ten. Milton's father, clever at cabinet work, was making the furniture. Carpet and rugs were being provided jointly by the respective mothers. Of linen, bedding, and other necessities there was no lack. Ruth's loom had been busy since the day she had plighted troth with her lover. The hope chest was filled to the lid. The marriage ceremony was dated for the day following Christmas.

The evening of the third day following that of Luther's doleful lament, just before family worship, Ruth brought the mysterious "odd bit" for inspection. Exclamations of admiration sounded. Ruth, the star weaver of the community, had eclipsed all former skill in the matter of workmanship and design. Shyly displayed before their eyes was a small square of woolen tapestry portraying the house to which Ruth was going. True in every outline was the small one and one-half story cottage; the trim lawn; the picket fence; the black walnut tree in the rear; the two tall cedars in front, and the spreading sweet cherry tree at the side of the dwelling. "The Cherry Tree Cushion Top," was Luther's prompt christening of the bit of fabric. "Where did you get your colors, Ruth?" questioned the mother. "I did not know such vivid hues were to be found anywhere in the settlement." (It was customary to exchange bright colored yarns.)

"Your coloring pots furnished them all, mother," was the laughing reply. Deftly Ruth turned the tapestry wrong side out. There were more exclamations for all saw weavers' knots, hundreds of them!

"You tied the clipped ends, waste left from your dream coverlet!" Hetty Landis cried in wonder. "You ingenious girl, you, to fashion anything so beautiful—from—from—nothing."

"Yes, mother," Samuel's voice was gently rebuking, "left-overs—ends knotted together." He fingered the tapestry. "An excellent piece of work, daughter. I'll prophesy the cushion will be in existence long after the coverlet has been reduced to shreds."

"Making it was something of a feat," caroled Ruth blithely. "The tying seemed endless. Time and patience did it." Wearily she folded the cherry tree cushion top. "It tops the chest," she said. "I've finished." There were tears in her eyes and a catch in her voice. She longed for the home she was so soon to adorn and she loved the one she was leaving.

"It's much too nice to sit on, Ruth. Frame it and hang it on the wall." Luther spoke gruffly, for there was a lump in his throat.

"No," prohibited Samuel Landis. "No likenesses, not even woven ones on the wall, daughter. And you, my son, shame on you! Does not the Good Book forbid anything of the kind?"

Years flew by. On a gray November Saturday afternoon, in the year 1928, Mrs. Milton Myers (Margaret Keller) sat in the comfortable heated room of her modern city home awaiting the coming of her fourteen-year-old daughter, Ruth. The young Miss had been calling on a school friend, Miss Marie Parker. The Parkers were among the wealthiest families of the city. The mother awaited the arrival of the daughter with no pleasurable emotion. Invariably Ruth came home from Marie's on the verge of a brain storm. Marie, one of two spoiled, indulged children, was in possession of things not possible for Ruth, the one girl in a family of four sturdy, ambitious boys.

The present occasion was no exception to the rule. The mother sighed as her eyes fell on the dejected figure approaching along the street. Ruth entered, threw herself face downward on the davenport, a characteristic attitude when she was inconsolable.

"Well," questioned her mother, "what particular grievance is it this time?"

"Mother," came Ruth's voice from the depths of a cushion, "why can not we have something nice now and then? Why must we be so poor?"

Mrs. Myers took time to thread a needle. "We are not poor, Ruth," she said. "I forbid you to again use the term as you have just done. We own a comfortable home; your father earns a good salary; we have a good car; we have clean ancestry, good health, books, friends, school, church, and, we—delight in one another." This last enumeration was a thrust that caused Ruth to gasp, although unheard by her mother. She had frequently mentioned the stormy temperamental disturbances that were common occurrences in the Parker home. Not quite equal to the unexpected emergency Ruth lay quiet. Mrs. Myers persisted. "What is Marie's latest acquisition?"

Up sprang Ruth, eyes aglow. "Mother, the loveliest thing! A real treasure. A bit of oriental tapestry sent Marie by her uncle who has been directing relief work in the East. Marie says tapestry is something very popular at present. They have theirs in a handsome frame hanging above the living room mantel. Mrs. Parker said one could procure pieces, all ready for framing, from any of the large department stores in the city. Mother, please, can not we afford one?"

Mrs. Myers reluctantly shook her head. She would have preferred to grant the request. The daughter had received her love for rare old tapestry by honest inheritance. Had Ruth not been so engrossed in her own feeling she would have noticed the regret in her mother's tone as she said: "Not at present, Ruth. With Arthur and Stanley both to enter college in the fall it is necessary that we save closely. Besides those bits of fabric in the city stores are but imitations of tapestry—shoddy when compared with the real material."

Again, face downward on the davenport, went Miss Ruth. "You do not understand, mother," she whined. "I tell you it is awful to be poor. If I could but have an allowance as most other girls have—"

"Ruth!" the one word was sufficient. Silently Ruth flattened out on the davenport. Mrs. Myers took time to deliberately thread a needle, her thoughts busy with something else. After a few minutes of silence she went on speaking, quite as if the rebuke had not intervened. "I was up in the attic this morning looking for patches for brave, crippled Barbara Parker, Marie's aunt. I rummaged in your great-great-grandmother Ruth's chest. I came across something I had missed finding before. It was wadded inside the lining of an old coat and has been lost to sight during all the years I have lived with your father. I had known of its existence and both your father and I have wondered what became of it. It is the cherry tree cushion top you have heard your father tell about. It is a treasure in art of its kind. Its colors are as bright, and the warp as intact, as the day it was turned from the loom. It is square—about the size of the pieces sold at the stores. If—" Mrs. Myers choked off for want of breath. Ruth's arms were wound tightly about her neck. "You dearest of mothers," she breathed. "I get you. Show me the situation you can not surmount?" Another embrace and the daughter vanished, clattering on the way to the attic.

A few minutes and she was back. Enthusiasm had taken the place of the recent attack of discontent. "Marie loses, Ruth wins," she exclaimed, proudly displaying the century-old square of tapestry. "Made by my own little ancestress! Hear me rub it into Marie next time she is boasting of something or other. All it needs to make it modern is a frame. Mother, look here." From the stairway at her back Ruth produced an old walnut picture frame. "I found this in Grandfather Keller's chest—your things. It fits the tapestry as if made to order. You do not mind, do you, if I use it? It belongs to the picture showing the execution of Captain Nathan Hale. I took out the picture. Now that most all intelligent people are standing for peace we do not want pictures reminding of war, do we, even if George Washington and Nathan Hale were good men? I'm so glad I looked in your chest. Mother, you are right. The best things, the things we most desire to have, lie always close at hand if we will but look for them."

"You are welcome to the old frame, Ruth," Mrs. Myers took the opportunity to say. She took the square of fabric into her two hands. She held it up to

(Continued on Page 379)

AMONG THE CHURCHES

Calendar for Sunday, June 15

Sunday-school Lesson, Jesus on the Cross.—Matt. 27:1-66.

Christian Workers' Meeting, Our Friends and Friendships.—Prov. 18:24; 27:6, 9, 10.

✣ ✣ ✣ ✣

Gains for the Kingdom

One baptized in the Freeport church, Ill.

Three baptized in the Antioch church, Va.

Six baptisms in the Mt. Morris church, Ill.

Four baptized in the Kokomo church, Ind.

Six baptized in the Belvedere church, Calif.

One baptized in the Harrisonburg church, Va.

Three added to the Beaver Creek church, Md.

Three baptized in the Pasadena church, Calif.

Five united with the First church, Altoona, Pa.

Two baptized in the Meadow Branch church, Tenn.

Three baptized in the Yellow Creek congregation, Pa.

Three baptized in the First church, Minneapolis, Minn.

Twelve baptized in the Conewago church, Pa.; one received on former baptism.

Thirteen baptized in the Spray church, N. C., Bro. W. A. Reed of Schoolfield, Va., evangelist.

Nineteen confessed Christ in McCool, Md., Bro. B. M. Rollins and Lester Evans, evangelists.

Eight baptized into the Laporte church, Ind., Bro. David Metzler of Nappanee, Ind., evangelist.

Two baptized in the Wooddale church, Pa., Bro. B. B. Ludwick of Quakertown, Pa., evangelist.

Twenty-one confessed Christ in Glade Run church, Pa., Bro. B. M. Rollins and Russell DeVore, evangelists.

Fourteen baptized in the Sugar Grove church, Shade Creek congregation, Pa., the pastor as evangelist.

Twenty-two baptized and one reclaimed in the Middlebury church, Ind., Brother and Sister O. H. Austin, evangelists.

Fifty-three baptized and nine reinstated in the Syracuse church, Ind., Brother and Sister J. Edwin Jarboe, evangelists.

Eleven baptized in the York church, Pa., Bro. S. C. Godfrey of Red Lion, Pa., evangelist; four others baptized since the last report.

✣ ✣ ✣ ✣

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. Q. Goughnour of Ottumwa, Iowa, began June 8 at the Brooklyn church, Iowa.

Bro. J. A. Robinson of Johnstown, Pa., to begin Aug. 18 in the Mexico church, Ind.

Bro. Ralph R. Hatton of Toledo, Ohio, to begin June 30 in the Deshler church, Ohio.

Bro. Hiram Eshelman to begin Aug. 10 at Pleasant Hill house, same congregation, Pa.

Bro. Oliver Royer of Alliance, Ohio, to begin July 6 at the Bethel church, near Youngstown, Ohio.

✣ ✣ ✣ ✣

Personal Mention

Bro. S. J. Miller, Chairman of the General Ministerial Board, spent last Sunday night with Elgin friends on his way to Hershey.

Bro. W. C. Stinebaugh changes his address from Bunker Hill to Logansport, Ind., 1616 North Street. He is taking up the pastorate of the Logansport church.

Bro. Ralph G. Rarick is spending the summer in evangelistic work assisting the churches in Western Canada. He was to begin last Sunday at Redcliff, Alberta.

Sister Allie Eisenbise who has recently closed her work with the Champaign church of Southern Illinois, and Sister Clara Steiner of the same congregation, were among last week's visitors at the Publishing House.

Camp Mack with its leadership training school last week claimed the attention of Secretary Rufus D. Bowman of the Board of Religious Education, Assistant Secretary H. Spenser Minnich of the General Mission Board and Ruth Shriver, Director of Children's Work.

Bro. Reuben Boomershine, Mt. Pleasant, Mich., has submitted his resignation as pastor of the Shepherd church, to take effect Sept. 1. He is planning his program of church work for next year and will answer calls for a series of meetings, lectures, or stereopticon programs.

General Secretary Bonsack of the Mission Board spent Sunday last with the church at Detroit on his way to the Conference. Home Secretary Zigler had left Elgin earlier in the week with his family, having the Bridgewater commencement and the Industrial School in Greene County, Va., on his itinerary.

When Bro. H. G. Shank, Standing Committee man from Idaho, married into the Shamberger family, he unconsciously did the Elgin congregation a very nice turn. That's how he happened to stop off and give our folks that good sermon last Sunday.

The Messenger editors are at the Conference this week trying to gather something of its inspiration which they will hope to share with our readers in succeeding issues. They are glad to be able to give you in this issue some of the sermons and addresses through the kindness of the speakers in furnishing advance copies.

Bro. J. H. Moore when last heard from thought he could not be at the Conference this year. Sister Moore's health is such that he did not feel like leaving her alone. We know, too, of an intimate friend of his who wondered whether he might have some fears lest the moderator should be obliged to call his own father to order.

Bro. J. A. Dove, Chairman of the Program Committee, felt obliged at the last moment to cancel his plans to be at the Hershey Conference as usual on account of the condition of his health. There will be many to regret greatly the necessity of this action and to wish for him a speedy return to normal bodily vigor.

Eld. Daniel F. Bowman and wife of Knob Creek, near Johnson City, Tenn., celebrated the fiftieth anniversary of their marriage on May 13. Bro. Bowman has been a member of the church sixty-five years, a minister for forty-four and a frequent representative of his District on the Standing Committee. He knows all about traveling many weary miles on horseback in all kinds of weather, and Sister Bowman has long been mistress of the art of making a home hospitable to traveling preachers and other weary pilgrims.

✣ ✣ ✣ ✣

Miscellaneous Items

Manchester College is here too now with its annual catalogue, the number for 1930-31. Thanks. If we had one more, two more, we would have them all.

"I wish we might get the Messenger into every Brethren home. It is surely doing a great work," writes a brother who is a great reader and a strong supporter of the church.

The primary department of a North Dakota Sunday-school sent $46.30 to be applied on the 1930 project for children. This asks the children in America to earn money to provide the supports paid for the children of our missionaries on foreign fields.

"We recently launched a plan to enlarge our Sunday-school enrollment by sending out two cars as conveyances for some less fortunate ones at isolated points." This practical method of increasing Sunday-school attendance is being tried by a church in Virginia.

Homecoming at Pipe Creek church. All those who have worshiped at the Pipe Creek church near Peru, Ind., are invited to the homecoming on June 29. We have planned a program for forenoon and afternoon and a basket dinner at the noon hour. Come and enjoy the day with us.—Mrs. Thos. A. Shively, Peru, Ind.

The Lichtys writing from India say: "The Gish Books we brought for our India preachers are much appreciated. One of them who has a working knowledge of English wishes to know the price of a certain American Revised Bible. . . . He is on a committee to revise the Gujarati translation of the New Testament. He prefers the American Revised Version as it more nearly represents the original Greek than the King James Version."

Of Worship and Praise, our New Song Book, Prof. C. L. Rowland of Juniata College says: "Of course every book must contain a certain number of old standard songs and hymns; the list retained in this book is good. The newer material embraces hymns both dignified and of worth that should live long. Was interested to find some excellent hymns quite suitable to the work of our young people. Let us hope that our church people will not pass up a new book of such merit when they may be in need of a new song book."

✣ ✣ ✣ ✣

Special Notices

The B. Y. P. D. Conference of the Southern District of Indiana will be held in the Brethren church, Jackson and Council Sts., Muncie, Ind., July 12 and 13. The first service beginning at 2:30 o'clock. The principal speakers will be Brethren C. H. Shamberger and J. O. Winger. Special music will be furnished by the different churches of the District. Let the Young People of the District begin now to plan to attend this conference, and help make it one of the most profitable and helpful meetings that we have had.—Lela Wagoner, Secretary-Treasurer.

The District Meeting of North Dakota and Eastern Montana will be held at Kenmare, N. Dak., July 8-10. Kenmare is on the main line of the Soo Railway and has two trains each way every day except Sunday, when only one train each way is running. It is also the terminal point of the Kenmare-Thief River line and the Flaxton-Whitetail line. Highway No. 9 runs through our city and highway No. 5 runs within five miles, coming from the east; then take No. 9 and go south into Kenmare. We boast of the best tourist park in three states. Bring your camping outfit for lodging. The park is only one block from the meeting place. The church is located one block east and one block north of the public school.—Jorgen Boe, Kenmare, N. Dak.

✣ ✣ ✣ ✣

A Bystander's Notes

Business is in need of a saving motive—something over and above the pursuit of profits. In the professions it is one's work rather than the income from it, that is considered the more important. And back of such an attitude is a sense of social responsibility, a desire to be of service. Now the business man is not credited with such altruistic motives. He is supposed to work for profits alone; he is generally judged by the sum total of these he is able to accumulate. Yet business men have wonderful opportunities for service. Indeed, there is no reason why they should not place the service motive uppermost, just as men in theory at least are supposed to place it in the professions. And when business men do this generally we shall have a very different economic order.

The importance of home missions is ably set forth by the editor of The Brethren Evangelist in a recent issue. In this he says some things which apply with almost equal force to our own situation. In part he writes: "While loyalty to all interests of the church is a bounden duty, there are some interests that can not wait, their needs are immediate and primary and there are others that can go forward only as the more primary interests are in the process of succeeding. I do not hesitate to say that I look upon home missions as the biggest, most immediate and most urgent phase of our denominational task in view of the conditions that now obtain. Nothing is so important right now as the extending of our denominational borders and the building of new churches in the homeland. And among the reasons I have for making this statement I will point out three. First, because the larger future of the church demands it. If we are to be a bigger denomination, if we are to become a larger force for righteousness and for the bringing in of the kingdom, we must build more churches, we must be evangelistic, we must be expansive, we must extend the borders of our influence. . . . Second, because the continued advance of all other denominational activities is dependent upon the building of more churches and consequently upon the gaining of more financial and numerical strength upon which to rely. We have about reached saturation point from the standpoint of growth, in some of our fields of endeavor until we have built more churches. . . . The third reason for giving supreme attention to home missions for a period of years is the great need of our own land for the message we have to give. If we only believed that, it would greatly change our attitude toward home missions. . . . There are hundreds of unchurched and inadequately churched communities that challenge us and many scores of fields that, though they may have too many churches of a kind, yet offer an opportunity for the building of a church that stands foursquare on the Bible, the whole Bible and nothing but the Bible."

ANNUAL CONFERENCE BUDGET FOR BETHANY $35,000.00

Funds Needed June 30,'30

June 21 .....
June 14 .....
June 7 .....
Column should reach here.
May 31 .....
May 24 .....
May 17 .....
May 10 .....
May 3 .....
April 26 .....
April 19 .....
Paid to June 7, $16,253.36

BETHANY EXISTS TO SERVE TO MINISTER
not to be ministered unto
She desires only enough funds with which to serve EFFECTIVELY

HAS YOUR CHURCH Met Its Quota?

BETHANY BIBLE SCHOOL
3435 Van Buren St., Chicago, Ill.

AROUND THE WORLD

Northern Baptist Resolutions

A recent news item from Cleveland, Ohio, runs as follows: "The national convention of the Northern Baptist Church went on record tonight as recommending federal control of the moving picture industry and advocating an unwavering defense of the prohibition laws." Other churches will likely be passing somewhat similar resolutions this summer.

A Picnic for Lawyers

Ninety years ago Domenico Culotta of Sicily came to America. He was in the gold rush of 1849 and years later at his death is supposed to have left a fortune estimated at more than $2,000,000. Though it is not absolutely certain that such an estate exists, a total of 150 putative heirs have begun to fight over the apportionment of the fortune. They have retained lawyers at the rate of two for each heir. To the bystander it looks like a picnic for the lawyers, for they stand to win in any case.

Iceland's Millennial Fete

This summer Iceland will celebrate the thousandth anniversary of the founding of the Althing, the world's oldest parliament. Special liners will bring visitors from the United States, Sweden, and some other lands. There will be a home-going from all the lands to which the sturdy sons of Iceland have scattered. Some 25,000 visitors are expected. To house all who will come a tent city covering seventy-five acres has been laid out. It will be a great celebration which the Icelanders hold this summer. New stamps and new coins are being made to commemorate the event.

Making More of the Wood Lot

The extension forester of the College of Agriculture at the University of Illinois is authority for the following statement concerning wood lots and other marginal lands in the state. "The present forest area of more than three million acres, if properly managed and increased by at least two million acres not suited for farming and now lying idle, would be capable of producing a billion and a half board feet of timber a year on a sustained yield basis. This would be about three-fifths of the state's annual consumption, whereas Illinois now grows less than one-eightieth of the lumber she uses. Thus millions of dollars that might be kept in the state now go elsewhere."

An Unusual Convict

At Joliet, Ill., there is a convict named John King who has been in the state's prison for fifteen years. Perhaps he has not always been a model prisoner, at least some years ago he had a dream while in solitary confinment. He had heard about airplanes, and although he has never seen a modern machine, his dream had to do with a plan for a better propeller. His discovery is a multiple propeller which promises to be more than twice as efficient as those in use at present. Important airplane interests have communicated with John King concerning his propeller. But perhaps most interesting of all has been his refusal to accept monetary offers. He insists that when society releases him from prison it shall have the benefits of his discovery.

Then and Now in Taxes

Not everyone has lived forty-six years in the same house nor paid taxes as long and faithfully as J. J. Maitre of Chicago, Ill. A few of the facts related by this Chicago pioneer as retold in the Chicago Daily Tribune for June 2 will serve to throw light on the then and now in taxes so far as amounts are concerned. In 1884 the subject of this sketch bought a two-story frame house on a fifty-foot lot for $5,000. His first tax bill was $22.86 on a valuation of $333. Things ran along nicely for some years, tax bills growing less until 1897 when a tax of $6.70 was paid. But in 1897 Mr. Maitre decided his house needed some paint, and he seems to have applied it with unusual results for the next year (1898) his taxes were up to $26, an increase amounting to more than the paint bill. So the years wore on and Mr. Maitre made only such repairs as seemed necessary. But his tax bills began to increase. Tax reform measures were successful along about the beginning of the century. Meanwhile Mr. Maitre went on faithfully paying the bills as they were presented. The bill was $62.73 in 1903 and $76.42 in 1904. By 1915 the bill was $90.24; $169.23 in 1921; $207.29 in 1926; $665 in 1927. Then came tax reform again and Mr. Maitre's last bill was $354.69. But great is the mystery of taxes as our hero considers them in the light of then and now. His house is the same as in 1884 when he paid $22.86 in taxes—except that it is forty-six years older. Of course the lot may be worth more, but it is not clear that it should account for a raise to $665, especially when that dropped back to $354.69 the following year! Taxes are coming in for a lot of consideration these days, for they are everywhere reaching a peak where people can scarcely be expected to smile and pay.

Generous Scientists

For many years sprayed fruit was sold untreated because the normal amount of poison remaining on such fruit was not considered dangerous. But more recently the federal government has ordered the such sprayed fruits be cleaned. Two research specialists at the Oregon State College Agricultural Experiment Station have perfected a cheap wash which does the necessary cleaning. Though the discovery is said to be worth a small fortune, the process is now protected against private exploitation by a public service patent in order that it may be a free gift to the fruit growing industry.

Homes at Lower Cost

Various interests are beginning to realize that home ownership costs too much. Not so long ago, Leonard P. Reaume, president of the National Real Estate Boards, said that "the cost of the single family dwelling has been doubled in the last fifteen years, without a corresponding increase in comfort, durability or beauty." As a result, homes of the right sort are out of reach of the majority of the country's population. The instinct for home ownership is strong; it does not need encouragement. Mr. Reaume well says that it is the special task of the organizations he represents to devise methods of reducing home costs. For such an achievement would have a double benefit—it would help the potential home owners to realize their dreams, and at the same time yield tremendous dividends to those who deal in real estate.

Predatory Men

There are predatory men, just as there are predatory animals. Men of this type live off their fellows without regard to the cost to others in suffering and even life itself. Here is an example of what is meant: A group of men of the conscienceless sort in New York have been making and sending out a popular drink known as "ginger jake" which has sold widely throughout the South. Newspaper reports state that to date twelve persons have died as a result of drinking the poisonous stuff and 5,000 persons have suffered partial paralysis. We are not concerned now as to the mentality of those who will drink anything, just so they can flout the Eighteenth Amendment. But we are concerned as to the prevalence of those who will do anything—even sell poison—that they may gain a few dollars. Contrast with those who thus constitute a positive menace to society, those who seek to do good to their fellow-men. May the tribe of the former decrease, and the tribe of the latter increase with the passing of the years. The better day awaits the increase of men of goodwill.

Good and Bad Lobbying

Because those who organize to champion the cause of humanity are so often denounced by those who think first and last of nothing but selfish ends, we are glad to give an unusual amount of space to Dr. Ernest H. Cherrington's recent discussion of the question: Is It Right to Seek Social Legislation? "Lobbyist may be a badge of honor or a stigma of shame, depending upon whether the common good and the general welfare are advanced by the activities of the lobbyist or whether special privilege or the interests of an antisocial institution are advanced by his activities. While in legislative bodies occasional socially-minded men have seen the danger of special interest lobbying and have uttered warnings and have sometimes secured helpful investigations into all such activities, the great outcry against lobbyists in recent years, too often, has come from interests disturbed by the growing vocal attitude of the people organized in welfare groups. The idea that a legislator should confer only with other legislators and should not be approached by anyone else in regard to matters of legislation is not in harmony with a representative form of government. Lobbying has grown to mean any effort to influence legislation. Under that definition there will be lobbyists and lobbying just so long as a representative form of government is maintained in this nation. Until supermen and superwomen are chosen to legislative bodies, citizens, either as individuals or else grouped in associations of the like-minded, will feel justified in presenting their attitude toward proposed legislation. While election campaigns may be waged upon major issues, there are many other important questions upon which the electors can not always express their will by their selection of candidates at the ballot box. Other issues arise after election. Even upon some paramount issue, there are often secondary questions of great significance. On all these points in a representative government the people have not only a right but an absolute obligation to approach their elected representatives on legislative matters. It is too often found that the lobbyist representing special interests, backed by vast wealth, is received and regarded with peculiar respect while the man or woman who represents nothing more than a social welfare movement is viewed as irritating and troublesome. If lobbying for the common good and public welfare should cease, or if it should be regarded as a questionable procedure subjecting those engaged in it to bullying, to treatment such as is accorded suspected criminals or to insult because of their patriotic interest in the country's good, then representative government will cease to be a fact and become only a memory. Autocracies and oligarchies become possible when the popular will has been so cowed that it dare no longer clearly and forcefully express itself in legal and orderly manner. Special privilege voicing itself through highly organized minorities not only may but will usurp the reins of authority if there is a lapse of the fundamental right of the citizens of the nation to influence legislation, to protest against the passage of bad laws, against the appointment or continuance in office of improper persons or the promotion of interests detrimental to the commonweal. Proper lobbying provides a method of continuous representation in fullest harmony with the American ideals of government. If proper lobbying should be abandoned by patriotic citizens merely because the word has acquired a collateral individuous meaning, such as was given to it during the period when the liquor interests of the country secured their exploitation of antisocial appetites by preventing the passage of measures to control this lawless traffic, then this will largely cease to be 'a government of the people, by the people, and for the people'. To denounce all lobbying merely because some lobbying is done by self-seeking interests is as ridiculous as to denounce all food because some food is adulterated."

Dressing Boys and Girls

Whose clothes cost the mere, the clothes of a boy or the clothes of a girl? One of the by-products of a recent study of 2,886 farm households located in eleven states by the Bureau of Agricultural Economics of the United States Department of Agriculture was the following figures on comparative costs: Clothing is a substantial item for the farmer's family; and, except during infancy, the feminine members of the farm family have the most things bought for them. Only when very young does the farm boy have more spent for his clothes. When the boy reaches five or six years the girls of the family pass his mark. Under one year the boy baby on the farm has $15.10 a year spent on his clothes and the girl baby but $13.50. By the time the children have reached 11 years the situation has been reversed. Boys of that age have $31.90 spent on their clothes in a year and the girls $33.70. From then on the girls grow more and more expensive from the point of view of clothing. Both boys and girls cost more for clothes between the ages of 19 and 24 years, the boys spending $90.40 a year and the girls $99. After 24 the boys spend $74.30 a year and the girls $84.20. This remains true until marriage overtakes them when the expenditures are almost equal, the men spending $58.80 a year and the women $59.30. Then, of course, the story begins all over again."

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

The Anointing Service

James 5

For Week Beginning June 22

IS ANY SUFFERING? IS ANY MERRY?

Let him pray! Let him sing! Give to every state of mind and heart its appropriate expression. There is no better way to turn our sorrows into fruitful joyousness and to share that joyousness with others. This is spiritual health. This is Christian freedom (Mark 2:18-22; Matt. 9:14-17; Luke 5:33-39).

LET HIM CALL FOR THE ELDERS

We may not be able to explain how it is, but we know for a certainty that it does open a way for God to bless us when two or three agree as touching the thing that they shall ask (Matt. 5:24; 18:19; 1 John 3:22).

IN THE NAME OF THE LORD

There is no virtue in the oil, nor in applying it to the head of the sufferer, nor in those who administer the sacred rite. It is all done in the name of the Lord, which means that everything depends upon him, his love and holiness and power (Acts 4:9-12).

THE SIGNIFICANCE OF THE SYMBOL

The anointing was the appropriate symbol of the consecration of king, priest, or sacred vessel. It is the sign of power, victory, dedication. The body which is thus anointed is set apart for God. Christ is the reigning power in it. Faith is its victory which overcomes (Matt. 6:17; Mark 14:8).

THE PROMISE

Spiritual and physical health. God's love would give us both. Of supreme importance is health of soul. Of less importance is health of body. If bodily health is not given it is because affliction works for us a far more exceeding and eternal weight of glory (Matt. 8:17).

DISCUSSION

Does dependence upon medicine and surgery lessen one's dependence upon God? Explain.

Have we not neglected this phase of Christian doctrine?

R. H. M.

Education for What

(Continued From Page 371)

after graduation, all that holds the loyalty of the alumni is the enrichment of life that came from the atmosphere of the school, not what they remember of the textbooks. The influence of the teachers, the life of the school, the ideals that they learned to cherish, these make up the sentiments of loyalty, and the power for the good life in the state and in society. The church college must also supply instruction that will help the pupil think through his world with God at the center, and Christ the revelation of God for the understanding of his world and human life. The college must help him to see, and to feel that in Christ we have the answer, the adequate answer, and the only answer for the most unsolved problems of the race. The political, industrial, international, social, and individual problems will disappear as dew before the morning sun when men know Christ, love Christ, and obey him. The church college must fit men to live, to live the fullest lives of usefulness and service, so that the life of the race will achieve survival and welfare. Education is for life, it is to solve the human problem, it is to conserve the health of the race, the life of the race, the best blood of the race, and achieve harmony with God.

Long Beach, Calif.

Present Trends in Higher Education

BY J. I. BAUGHER

Educational Dinner Address at the Hershey Conference, Saturday, June 14

It is my understanding that this particular topic will be discussed each year at this educational dinner. The one who asked me to participate in this program felt that it might be helpful to think together for a little while on some of the "Present Trends" in higher education as they seem to appear today in the country at large. No special effort will be made to connect my remarks with our own educational program as a church. We have already had two splendid addresses that dealt rather definitely with some of our own problems. Of course, I can not hope to do more in the few minutes at my disposal than simply to name what seems to me to be some present trends or practices in higher education today.

1. Let me first of all say that this business of higher education is a growing business. We have at this time in this country fourteen hundred colleges, junior colleges, universities, and professional schools. The enrollment in these schools has doubled during each of the last four decades until today we have an enrollment of eight hundred thousand students in these schools. The number of teachers has of course increased proportionately. The salaries of these teachers have almost doubled between the years 1912 and 1929 (though because of the depreciation of the dollar the salaries are nearly the same as they were in 1912), the number of professional and technical courses has increased, and many of the colleges and universities have added extended programs of research.

Such a program has meant added costs and placed many of the colleges in an economic situation that calls for the most prudent housekeeping. In many instances even this does not suffice, but institutions have had to seek from time to time for additional help from other sources. Consequently our colleges are installing cost accounting systems, working according to previously arranged budgets, for never before have they had to do the work more economically in order to explain to their constituencies the reason for their oft repeated Macedonian calls. Our schools are therefore more scientifically managed today from a financial standpoint than ever before.

2. Increased enrollments cause many schools to raise the standards of entrance requirements. Various schemes are used—intelligence tests, comprehensive examinations, subject matter tests, high school grades, rank in high school class, and estimate of character and qualities of leadership are some of the most frequently mentioned.

Some colleges have resorted to the additional plan of raising considerably the tuition, but even this does not discourage students from coming. There are those educators who suggest that students be taken in purely by invitation on the part of the college. This latter plan has especially been proposed with reference to entrance into teachers' colleges. One thing is certain, numbers in themselves are no credit to a college today.

3. Curriculum revision is another persistent trend. The gap between the first two and the last two years of the traditional four-year college is widening. Junior colleges of course build on this, but the trend is present even in sections where the Junior college is not now present. The conviction grows that for a number of reasons the first two years of college articulate better with the last years in senior high school than with college. The work should be of a general nature and deal with a common intellectual world for all pupils while the last two years are the time for a special field of concentration or specialization.

The trend is likewise away from free electives and the idea of majors and minors. We talk rather of general survey courses with special emphasis on the sociological subjects for the early years, and then permit special fields of concentration for the later years. Probably two-thirds of the colleges give some general survey or orientation courses during the first two years to bring about this scheme.

4. There is a tendency to individualize instruction. Honor courses are growing in favor and personal conferences are emphasized. The Oxford tutorial plan is lauded. Every effort is made to avoid mere accumulation of credits. Classes are divided into sections for other than administrative reasons. The idea of clubs and the formation of groups with common interests is guided by the faculty advisers.

5. There is a tendency to make pure college administration a field of study in some of our universities. Several of our universities give major courses dealing entirely with the organizing and administering of a college. These courses are well patronized and are found to be helpful. College teachers in an increasing way are taking professional courses in addition to their subject matter courses in their studies in extension work or residence work. The many surveys in higher education being made by men like Drs. Reeves and Russell of Chicago and Drs. Evenden and O'Rear of Columbia are very valuable. Many of these are being conducted under the auspices of Church Boards of Education and should help a number of the various denominations to work out an educational program that will avoid discursive effort among our schools.

6. The liberal arts college will redefine and reshape its policy and program. The liberal arts college is not being pushed off the map by the coming of the junior college and the phenomenal growth of the state university. Colleges will have to study their constituency and try to render service of such a kind as their chosen clientele needs, which can not be rendered by other institutions. Objectives that are scientifically defined and embodied in practical programs will appeal as much to the generosity of people in case of the small college as in case of the larger school. This may mean a reëxamination of the objectives of higher education for many of the colleges today.

7. Regional associational standards seem to have reached the climax of their usefulness until standards can be revised. The North Central Association has a committee at work at this time making an endeavor to revise the requirements for a standard college in that association. It is obvious that such requirements as $500,000 endowment, eight different departments, and a certain number of teachers with master's degrees, are statements that touch only the mechanical side of an institution.

Other means to measure a college will be developed. An effective teaching staff is surely an index of a real school situation. A school that studies the needs of its constituency and shapes its program accordingly is surely an efficient organization. Teachers who keep abreast of the times in their field are certainly an earmark of growth. Some such standards will be developed.

There is a great study on in Pennsylvania now that gives every college, rich or poor, old or young, a chance to show its effectiveness in teaching. The Carnegie Survey of Pennsylvania is epoch-making in its work. Much good will come from it. There never was as clear a track for the school that does the work as there is today.

These are some of the most outstanding trends in higher education today. Many others might be mentioned.

Elizabethtown, Pa.

What Are You Missing?

BY FLORENCE S. STUDEBAKER

One morning while attending the Conference at Manchester, I was hurrying through with the breakfast dishes. The usual clatter accompanying the process was decidedly manifest until suddenly a sweet note of music penetrated the din of pots and pans, "All Hail the Power of Jesus' Name!" The sweet chimes rang out over the trees and came in even at my humble tent door. I paused and listened. What had I been missing? Music that thrilled the soul—music which lifted me above the petty things of life into the glorious things of the soul! That morning the dishes waited until the chimes ended, but the best part of it was, the chimes never ceased to ring that day for me. Somehow they had set my heart in tune with God and the whole day was glorified.

A man and his wife were converted. Hand in hand they walked to the altar and laid their lives at the Master's feet. Some months later they testified at prayer meeting: "Oh, we are so sorry we didn't come to Christ before! We know now what a lot of joy we missed while we were out in the world. We never dreamed we could be so happy in this new life."

It was Sunday morning. Auntie B. could not decide about going to church. A great problem was weighing upon her heart and she felt she could not concentrate her mind on the sermon. She thought that perhaps it would be just as well to stay away. But habit led her to a decision and eleven o'clock found her in her accustomed place of worship. For a time it was just as she predicted; she could not throw off her burden and enter into the spirit of worship. She sang the hymns as usual but the words were meaningless and the sermon fell upon deaf ears. Then suddenly she awoke. What was the minister saying:

"Are you trying to bear the burden alone? No wonder you are unable to endure. You are only making the burden heavier by refusing to yield to the Master."

Auntie B. listened intently. Ah! what had she been missing? Pitying herself and thinking only of her trouble she had been losing the very message that would cure her heartache, and strengthen her for the coming days.

Passing along a beautiful country road one day, I noticed a farmer loading hay from a sweet-scented meadow near by. Through the trees bordering the field the cool waters of the lake gleamed calm and serene. The sun was setting and across the lake streamed a pathway of golden light.

"What a nice cool place to work," remarked my companion. "That farmer can work and enjoy the breeze and the scenery at the same time—perhaps take a swim after he comes from the field."

"I doubt if the people of that farmhouse ever think of the sunset on the lake," exclaimed another occupant of the car.

"They don't know what they're missing," I answered. "Perhaps it is just a common everyday experience to them and they have grown indifferent to it."

Isn't it true of life? At our doorway, within easy access, are the best and finest things of life: nature, art, good reading and everything to inspire us to nobler living! For example the Book of Life—the Bible—containing wonderful words of life, promises which if accepted and obeyed will open doors of happiness and usefulness of which the soul has never dreamed.

"You have to look by conscious effort over and away from the scenes that are seen and temporal if you want to see the things that are unseen and eternal," says one

of our well known commentators. "But if you disturb the whole tenor of your being by agitation and distractions and petty cares, or if you defile it by sensual and fleshly lusts, and animal propensities gratified, and poor, miserable worldly ambitions and longings filling up your souls, then God can no more be visible before your eyes than the blessed sun can mirror himself in a storm tossed sea or in a muddy puddle. The heart must be pure, the heart must be still, and the mind must be detached from earth and glued to heaven, and the eyeglasses of the telescope diligently cleansed if we are to be blessed with the vision of God continuously before our face."

Have you ever walked along the street and been so engrossed with your own thoughts that you did not speak to a friend passing by? Yes, most of us have done that very thing. Jesus of Nazareth is passing by! Take care lest you be so occupied with your own selfish thoughts that you miss the blessing of his smile and kindly presence. Should he pause and bid you follow, would you dare say: "Wait, Lord till I am out of debt! Wait until my bank account has reached a certain point. Wait until I complete some unfinished task"?

"If we with earnest effort could succeed
To make our life one long connected prayer
As lives of some perhaps have been and are;
If never leaving thee, we had no need
Our wandering spirits back again to lead
Into thy Presence, but continued there,
Like angels standing on the highest stair
Of the sapphire throne—this were to pray indeed.
But if distractions manifold prevail
And if in this we must confess we fail,
Grant us to keep at least a prompt desire,
Continual readiness for prayer and praise,
An altar heaped and waiting to take fire
With the least spark and leap into a blaze."

Nappance, Ind.

Knotted Ends

(Continued From Page 375)

the light. She held it close to sensitive nostrils. "Dusty and musty, otherwise perfect," was the verdict. "But I suggest, dear, that before you frame this you treat it to a good dose of modern suds."

The suds worked like magic. The cherry tree cushion top emerged as if it had but recently left the hands of the fair weaver of long ago. The walnut picture frame, treated in turn to a dose of vigorous hand polish from each of Ruth's brothers, kept pace in the way of telling of the past and fitting into the present. An hour before bedtime, the two old relics, harmoniously fitted together, looked benignly down from their position above the mantel piece upon Myers young people of the fifth generation grouped in rapt attention around Milton of the fourth generation. He was telling the story of the life of the first Ruth—known in family history as, "Ruth, the brave-hearted." Happiness in the cherry tree house had been of brief existence. One year from the date of the marriage of the young couple, Milton, driving a team of young, newly broken horses, had started for a neighborhood log rolling. Ruth, three weeks old Milton junior in her arms, had waved to him from the window. One hour later the elder Milton was brought to her, mangled, unconscious, dying. A frightened young rabbit had sprung up in the road in front of the mettlesome horses. There had been a few minutes of superb strength pitted against strength. The splendid young life of Milton Myers had paid the forfeit.

For a brief time only, the young widow sank beneath the shock. Life had to be lived. The severed ends were gathered up and knotted together. A key was turned on the many undisturbed articles remaining in the hope chest. Another one was turned in the lock of the cherry tree house. Its sweet young mistress returned to the big house to live temporarily. She never returned to the cherry tree house. Misfortune followed misfortune. Always the brave spirit which had moved the fingers that had fashioned the intricate design and tied the innumerable knots of the cherry tree cushion top, triumphed. In its close life was easier. She realized the precious promise: "At evening time it shall be light." Milton the fourth barely remembered her—a handsome woman of gracious, dignified personality, nearing the ninetieth milestone of life. The cherry tree house, birthplace of three successive Miltons, had been demolished soon after her death.

"The dream coverlet?" Milton the fifth was asking the question—Milton, the dreamer of the family.

"Was in tatters while I was yet a boy," said Milton the fourth. "The last I remember of it was seeing it serve as a pad for the seat of Uncle John's old sleigh."

Ruth came for a good-night kiss. Her arms stole softly around the neck of her mother. "You are right, mother. We are rich. I am so glad for the cherry tree tapestry. I shall look at it often. I think—maybe—it will—will help me overcome my fault—my complaining habit."

"Yes dear, and think too of the opposite side—the side to the wall—the side of the knotted ends. For life, my child, the worth-while life, is largely made of knotted ends—severed threads tied together.

Ashland, Ohio.

CORRESPONDENCE

WHY THE PRESENT UPRISING IN CHINA

The present government is being accused of large outlays of money and nothing in the way of reforms to show for it.

Feng Yu Hsiang and Yen Hsi Shan have championed the cause of the common people for several years. Although their soldiers are numbered by the thousands they insist that these soldiers must live simply and at the same time draw small allowances. The common people must be helped. Yen and Feng have both put on educational movements and other reforms for the common people. Normal classes for all classes were one of the outstanding attempts of Feng when he had a free hand in Honan province a few years ago. Extravagance in dress and living is denounced and simplicity is practiced by Feng and his family. When two years ago Feng and other leaders were invited to Nanking to help reorganize the government from within, Feng rented some lowly quarters and lived there as a protest against the extravagance that was being practiced at Nanking. Chiang, the President, made several large feasts for leaders and spent thousands of dollars in this way. Feng openly rebuked this kind of expenditure of funds.

The President went on in his extravagance and spent lavishly for personal things. Feng quietly withdrew and would not again go to the then capital to work. This made an open rupture. Yen in the meantime got quietly back to his home province. The borrowing went on at Nanking and nothing came of the funds that would count for betterment of the common folks of China.

All the time Nanking was saying disband your soldiers. They at Nanking were disbanding one unit and made big headlines in the papers about it. The soldiers were at once reorganized under a different unit and when there were shortages in the count they were quietly filled

This reorganizing was not allowed to be published, but of course the facts got to the other leaders such as Yen and Feng and they went on doing the same way with the men under their command. So since there has been so much talking about disbanding soldiers there has been a steady enlistment of new men. This has been true in almost all parts of the country. Along with this deceitfulness in all sections concerning the disbandment there was necessarily more trouble accruing locally, for in the main these soldiers had to be fed locally with the exception of the central army that was being sustained at Nanking. Reports have it that periodically Chiang would send out funds to the various standing units in the provinces; but always there was shortage and the soldiers had to take part pay and a promise for the rest. At the same time the central soldiers received all of their pay and had their allowances increased. This naturally incensed the soldiers from all classes except those in the central army.

Extravagances increased at Nanking and finally several of the leaders just got together and said if they were to save their country they must drive out Chiang the President at Nanking. Most every one had his own way and it has been a slow process for the rebelling elements to get together sufficiently to make a real fight against Chiang.

It seems now though that they are getting together and one of their first points of attack is to cut off Chiang's places of getting money.

They have sent a deputation to the consuls of the various countries and have said from this date on we refuse to become responsible for any money borrowed by the central government and we are in dead earnest about overthrowing the President. So don't look to us to repay debts made by Nanking from this time on. This caused the diplomats to take notice and caused Nanking to take notice. These rebels have notified the wealthy bankers of Shanghai and other big cities in the same way.

So now folks are afraid to loan to Chiang the President. The third step was to seize all of the customs taxes that they could possibly get under their control. This is considerable. They then notified all of the provinces and asked them to cooperate to save the country from bankruptcy.

These preparations have been going on all the time for about a year and at the same time ammunition factories have been running at overtime speed. Armies are being concentrated and all kinds of methods are used to get the central government in bad. Reports have it that paid bandits are operating in and around Nanking and Hankow and the government at Nanking is becoming more and more uneasy. Word has been sent to all of Chiang's so-called loyal troops that unless they flop there will be no pay for them as soon as the President is disposed of. This naturally makes the soldiers uncertain for the most of them are in the army for a living and for what they can get out of the job.

So propaganda good and bad is going on and various wild statements are made as to the way the President and his relatives live, in contrast to the way the common folks are living, and even the famine areas are mentioned and since the famine areas are in the part of the country where Feng has been getting his soldiers it is easy to get the folks to believe all of the extravagant charges against the central government and especially the President

What will be the outcome? Well, the writer does not know. Only this he can predict. The party or parties will win who are the best at propaganda. To get this across to several millions of people is a big task but it is being done At the present we are in the section controlled by the rebels and it sounds like they were getting the best of it. We are glad to say though that there has not been very much severe fighting to date and we are hoping that there will not be.

However, the common people are suffering for they are called upon to take care of the soldiers in the parts where there are armies and that covers a lot of territory. The common people suffer. Wheat land that was well planted last fall is now being dug up in many places with tremendous trenches, and barricades of woods and barbed wire are being set up. The province of Shansi is very quiet for which we are thankful. We still hope and pray that a settlement will be made without resort to fighting.

Ping Ting Chow, Shansi, China. F. H. Crumpacker.

CARMAN COVER JOHNSON

In the passing of Carman Cover Johnson, the Church of the Brethren lost one who had touched the lives of many of its young people and who had left his impress on their thoughts and on their faith in its teachings. For nearly twenty years he was identified with the campus life of Juniata College, first as a student and later as a teacher. He was a man of talent and ability and throughout his whole life showed a versatility of interest that continued up to his last months.

Always progressive in his own thinking, he encouraged the students in his classes to think for themselves. He challenged their faith and their belief, but he always did so that he might strengthen their faith, never with the purpose of subverting it. His own influence was ever on the side of wholesome Christian living. New ideas invariably attracted him but he never permitted his intellectual journeys into the regions of modern thought in social science or religion to lead him away from the Dunker faith and tradition.

Carman Johnson was first of all an educator. His whole life was given to educational enterprise of one kind or another. He completed the Normal English course at Juniata in 1894, and after teaching a year returned to school to enter upon his college work, at the same time teaching classes in the academy or college preparatory department. This was in the fall of 1895 and it is doubtful whether there was one year out of the next thirty that did not see him actively engaged in the duties of the classroom. He took his A. B. degree at Juniata in 1901. Ten years later the same institution granted him an honorary M. A. degree in recognition of graduate work done at Harvard, Cornell and Chicago Universities, as well as in recognition of meritorious service which he had rendered to his alma mater. Juniata gave him a place on her faculty upon the completion of his college work and he at once entered upon a busy career. He taught social sciences and was engaged in the extra-curricular life of the school.

The position on the Juniata faculty was resigned in 1910. A larger field of service had opened for him in Pittsburgh, where he first taught in the Fifth Avenue High School. His capable manner soon won for him recognition in the public school system and he was made principal of the North School which was the pioneer trade school of the city. He was active in the educational circles of Pittsburgh and was also identified with its numerous civic, social, and religious organizations.

The Huntingdon church called him to the Christian ministry in 1904 and found in him an able and effective preacher. He frequently filled the college pulpit and invariably brought a stimulating message. During the earlier years of his residence in Pittsburgh he served the Church of the

(Continued on Page 382)

What Time Is It?

(Continued From Page 373)

us, frankly, that they do not believe the Bible is the word of God. They will even tell us there is no God. Others laugh to scorn the Virgin Birth and the miracles of the Bible. Infidelity is being taught in our colleges and universities and thousands of our young people come from them indifferent and even hostile to the faith of their fathers. "The American Association for the Advancement of Atheism" was incorporated some three years ago and has made fearful strides in our colleges and universities. Its avowed purpose is the making of atheists out of our boys and girls. Its influence has reached into some of our high schools. In various colleges and universities of our land they have formed the students into groups, each group choosing its own name. Quoting from an article published some time ago in a magazine, the following are some of the names selected: "The Devil's Angels," "The Circle of the Godless," "The Legion of the Damned," "God's Black Sheep," "The Damned Souls." "In their meetings they scoff at the Bible, deny the existence of God, ridicule the Virgin Birth, repudiate the idea of there being such places as heaven and hell, seek to overthrow religion, and openly attack the church." It is said there are now established in twenty-two colleges in the United States, Atheistic Leagues. Our civilization is tottering. No nation can survive an open rejection of Almighty God.

The soviet regime in Russia wishes it distinctly understood that it can get along without God and is letting nothing prevent it from showing its frenzied hatred of God and the religion of Jesus Christ. Almost daily we read of some attempt of the soviets to destroy the Christian religion and defy God as Ruler of the universe. Within the last year the soviet government has abolished Sunday, the celebration of Christmas, and authorized the opening of nine additional anti-religious universities. Russia has instituted a systematic drive on the right to religious belief. Many churches and synagogues have been destroyed and the right to worship God is now denied to those who believe in him. The Russian Atheist Society has announced a "Godless city" competition to stimulate the closing of churches and synagogues in whole cities at one stroke. M. Polidorov, chairman of the anti-religious committee of the communist party in the Moscow district, said very recently: "In view of the present anti-religious agitation all over the world, we can afford to be less timid." He urged that the communists throughout that district intensify their propaganda against all religions.

Before Christ's second coming we are to have the antichrist (1 John 2:18). In the twenty-second verse of the same chapter we are told who is antichrist. His spirit is now abroad in our land and we are in the last days.

We are living in the time of the revival of the Roman Empire, which seems to be predicted in the book of Revelation. Mussolini, the man of mystery, is a most remarkable character. He assumes the rôle of antichrist, who will recognize no law except his own will. He is probably the most talked of and the most feared man of our day. He has an immense capacity for work, a magnificent organizing ability, and oratorical talents of the highest class. He is also vulgar and very conceited. At times he is given to gusts of passion in which he is hardly responsible for his actions. He firmly believes in cold violence as an instrument of government. His avowed intention is the revival of the Roman Empire and much along that line has already been accomplished.

It is a time when we should watch closely the massing of the Red Army in Russia and the reviving Roman Empire in Italy. They are destined to play a very important part in the end-time and that time is now, as we study these movements in the light of God's word. Read Ezekiel, chapters 38 and 39. Gog in these chapters applies to Russia and Meshech to Moscow. Already she has laid the heavy hand of oppression upon the Jews. Both Moscow and Rome are creating autocracies the most absolute and merciless the modern world has seen and are destined to meet in a death grapple according to prophecy. Already the distant rumblings of that struggle are being heard in the persecution of the Catholics in Russia and their reply to the recent papal denunciation of the soviets for their attitude regarding religion. This was the reply by the Union of Militant Atheists: "Curse us as much as you please; we will never turn from the path shown us by Lenin. There will come a time when the atheistic workers of the entire world will convert the Vatican into a museum."

It is a time of great national unrest. We hear the cry of "Peace, peace," but there is no peace. Everywhere there is perplexity, and the distress of nations spoken of by Jesus (Luke 21:24), as he was telling of conditions in the last days. Nations are crying for peace while they are arming to the teeth. A sense of some impending calamity is upon them. God's plan of the ages is fixed and we are living in the close of the dispensation of grace, the time between the first and second comings of Christ.

We are living in the time of the prophesied return of the Jews to Jerusalem (Ezek. 34:11-13; 36; 39; 25 to the end of chapter; Jer. 23:1-8; Amos 9:14, 15). On Nov. 2, 1917, the Balfour declaration was made, signifying the first step in the return of the Jews to Palestine and the restoration of the throne of David. This restoration of the throne is prophesied in Amos 9:11 and Acts 15:14 to 16 inclusive. There are now 160,000 Jews in their own land—three times as many of the chosen people as were led back from the Babylonian captivity in the days of Ezra and Nehemiah.

The British United Press reports the following direct from Jerusalem: "Widespread rumors have been partly confirmed that the specified parts of the Temple have already been manufactured or prepared in many countries, and are ready and waiting to be transported to Palestine and assembled at a moment's notice. It is believed that the metal construction will be assembled by the electric welding method which is considered far stronger than the bolting or riveting method. The River Jordan with its hydro-electric power plants will be the source of supply for the current to complete the welding.

"'The Mosque of Omar will be torn down soon and a wonderful temple like Solomon's will be built there,' happily exclaimed a rabbi as he was looking over the temple area from the window of his synagogue. A large group of Jerusalem Jews have petitioned the League of Nations for a portion of the old temple site to be awarded the Jewish nation. So sincerely are they expecting the land that a large class of prospective priests are being taught the performance of the sacred rites of the temple sacrifices just as done in the days of Solomon."

We are indeed witnessing a rapid fulfillment of prophecy. Let us never forget that the coming of the Lord is near, even at the door; and that without another sign—for his coming for us is signless and timeless—and it may be any moment, that we may hear his shout, with the archangel's voice and the trump of God, and we shall be swept away from this scene into his presence. Millions living in this very time appear to know little of the importance of the end-time signs which are appearing on every side. May we who love his appearing be diligent in warning them of the world's approaching doom and the necessity of being born again. "The Lord knoweth them that are his" (2 Tim. 2:19), and born again folks need not fear the dread words: "Depart from me, I never knew you." Let us warn folks to be ready, "For in such an hour as ye think not, the Son of man cometh" (Matt 24:44).

Elgin, Ill.

Painting the Background

BY WM. E. THOMPSON

It is said that a certain father took his son to Sir Joshua Reynolds' studio and suggested that the boy might paint some backgrounds for him. But Mr. Reynolds replied: "If he can paint the background he can paint the picture."

We are anxious to have a great pentecostal experience. Some of us are already attempting to paint a great scene for that day. The important work, however, is to be done right now on the background. There should be an impressive and victorious scene of the temptation in the wilderness, of the agony in the garden, and a clear vision of the unfair trial, and the cruel and inhuman crucifixion of the Master. Then comes the resurrection. All this belongs in the background of that beautiful scene we hope to see on the 1900th anniversary of Pentecost.

Polo, Ill.

Secrecy

BY EZRA FLORY

I HAVE not seen an article in the MESSENGER on the subject of secrecy for a good while. For this reason I am thinking it might be well to offer some thoughts setting forth my convictions upon the subject, giving a brief synopsis which may be helpful to others in formulating their thinking and speaking about this term of the church about which we used to hear much said.

In the first place, we should not forget to mention that Jesus taught that secrecy is important. Hear him say: "But thou, when thou prayest, enter into thy inner chamber and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall reward thee" (Matt. 6:6, American Revised Version).

In the next place, let us not condemn men and women for wholesome advantages they may receive in lodges. I have been hoping to see the men's movement in the church take over such benefits, after making a thorough study of them elsewhere, embodying them in our present movement, where they would be at the service of members with objectionable features eliminated.

My *first* argument against secrecy is drawn from the fact that the church is sufficient to meet the social and religious needs of people. We read that people came to Jesus and were baptized (John 3:22). Again, we understand that the Father committed all judgment to the Son (John 5:22). Jesus said: "I am the way, the truth, and the life: and no one cometh to the Father but by me" (John 14:6). Again he says: "This is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ" (John 17:3). "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God" (2 John 1:9). "In none other is there salvation" (Acts 4:12). "Now we command you, brethren, in the name of Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us" (2 Thess. 3:6). "As many of you as were baptized into Christ did put on Christ" (Gal. 3:27).

Second. The principle of secrecy is wrong. Listen: "Men loved darkness rather than light because their deeds were evil." And, "I have spoken openly to the world, I taught in the synagogue, and in the temple, . . . and in secret have I said nothing" (John 18:20). "If therefore they shall say . . . believe it not" (Matt. 24:26).

Third, secrecy violates the teaching of separateness from the world (2 Cor. 6:14; 2 Chron. 19:2).

Fourth, secrecy requires oaths contrary to the teaching of the gospel (Matt. 5:33-37; Jas. 5:12; Matt. 23).

Fifth, secrecy harms spirituality. Lodges are not frequently used as a substitute for the church. False religions harmed the early church.

Sixth, the exclusiveness of lodges is not commendable. Secret organizations are not designed to be of service to all races, colors, conditions. They are planned to help a specific group and many an individual can not enter because of physical inability and for other unavoidable reasons.

Seventh, secret orders, due to the nature of the cleavage set up, sometimes become suppressors of crime, sheltering the criminal.

"Secret societies are not needed for any good purpose. They may be used for any bad purpose what-

ever," said Wendell Phillips. U. S. Grant said: "All secret oath bound orders are dangerous, no matter how pure or patriotic the motives and principles which first bring them together."

Eighth, secret societies bring into confidential relationships the good and the bad.

Ninth, secrecy robs the home.

Tenth, titles of honor are contrary to the instructions of Christ (Matt. 23:8-12).

Eleventh, its charity (so-called) is a prepaid gift. The charity of Christians goes to rich and poor, to near and far, alike, and is of the unstinted and voluntary sort.

Huntington, Ind.

Notes From Our Correspondents

CALIFORNIA

Belvedere.—Since our last report six have been added to our number by baptism. Four are mutes and their conversion is the result of the earnest efforts of Bro. O. T. Harshman, himself a mute and a very zealous worker for the Lord. A father and son supper was given May 1 which was well attended by the men and boys of the community. Bro. Edgar Rothrock was the speaker of the evening and gave a splendid message. May 4 was the time of our love feast. Bro. Bren S. J Miller and J. F. Dickey of La Verne were with us for the day. The latter delivered the sermon in the morning. In the afternoon they conducted installation services. Bro. Garnett McRostie and Sister being installed into the ministry and Brethren David Huffman and Walter Frick and their wives, also Sister L. M. Davenport, into the deacon's office Following this service a father and young son received the rite of baptism. Bro. Dickey officiated at the communion services—a very spiritual feast enjoyed by over eighty members. Mother's day was observed with a program. Attendance at all our regular services is very good. Bro. J. U. G. Stiverson of Washington who has been in the city for a short time preached for us May 18. —Myra E Barnhart, Los Angeles, Calif., May 30.

Pasadena.—March 2 the Orange Blossom singers from La Verne College gave us uplifting messages in song. March 30 the Volunteer Band from the college gave an impressive missionary program. Recently we had six sets of acousticons, or ear phones, installed in the church for the benefit of those who are hard of hearing. Several months before Easter we began a home visitation campaign. Beginning March 16 we had special evangelistic sermons each Sunday morning and evening and each Thursday evening. Bro. J. B. Emmert started the evening by giving us two very spiritual messages. Each Sunday following Bro. E M Studebaker gave us most helpful sermons. The ushers at the Thursday evening meetings were Brethren Edgar Hatter, H. H. Hersey, A. D. Sollenberger and J. B. Emmert. Easter Sunday three of our Sunday-school children were baptized by the pastor, this makes twelve who have been received by baptism since the first of the year. April 27 we enjoyed a very spiritual love feast with Bro. E. M Studebaker officiating. Easter morning our young people's group and others attended the sunrise services in the Rose Bowl, these are a wonderful inspiration. Our mother and daughter banquet was held May 10. The men's brotherhood had charge of the Mother's Day program. In the evening the girls' glee club of La Verne College gave us an inspiring program. Bro. E. A. Calvert will be sent as delegate to the Asilomar missionary conference July 8 to 18. Our pastor, Bro. C. C. Kindy, and Sister J. Z. Gilbert will represent our church at Annual Meeting. Under the direction of the city board of religious education we are making plans for five weeks of vacation Church School again this summer. The school will begin June 21—Mrs Ira R. Brubaker, Pasadena, Calif., May 26.

Raisin City.—The union revival conducted by Rev. Alfred Jeffery and Bro Aaron King of Fresno closed May 11. The services were well attended and all feel that much good has come to our community because of them. The church members were happy when several of the young people pledged their hearts to Christ. On April 27 the Sunshine quartet of La Verne College gave a splendid program. At a recent council meeting it was decided to retain Bro. Harvey Snell as our pastor for the next year. The members of the church met for a love feast May 3.—Mrs J. N. Young, Raisin City, Calif., May 31.

CANADA

Bow Valley church was pleased to have with them in the morning services, March 23, Brother and Sister I. M. McCune from the Irricana church. Sister McCune's assistance in the primary department was appreciated and Bro. McCune preached for us. They also met with the committee of the B. Y. P. D. making plans for their summer conference which will be held in the same camp where they met last year among the banks of the Bow River. Easter Sunday the primary department of the Sunday-school gave a program consisting of songs and readings. Prof. J. R. Shearer, teacher of our high school, just gave a series of illustrated lectures which he has been giving on Friday evening on the subject, How We Got the Bible. Prof. Bailey of the University of Manitoba who is working in the interest of Temperance was with us May 25, giving three lectures: one at the church for the younger pupils and two at the church. For the afternoon session the school was closed, giving the pupils the opportunity to attend. Our Sunday-school is progressing nicely. Efforts are being made to have a standard school as nearly as possible. The different classes are having their monthly meetings in the homes. The Junior C. G. I. T. girls gave a mother and daughter banquet in the church on Friday evening before Mother's Day. May 18 Bro. Ira Climpher from the Coal Cliff Mission preached for us from the text, Where Art Thou? Western Canada has been fortunate in securing Bro. Ralph Hall, a from Indiana to hold evangelistic meetings; he has planned to visit our church about the last of June. We have been blessed with plenty of rain and the crops and gardens are good.—Mrs. Ida C. Fisher, Bashaw, Alta., Canada, May 29.

ILLINOIS

Big Creek.—Eld. I. D. Heckman was with us over Saturday and Sunday April 13, and held our council. We decided not to represent at Conference this year. We have secured Bro. Wm. P. Dillon from the Vinson Prairie church as pastor for part time during May, June, July and August. He preaches for us on Saturday night and Sunday morning and evening, of each first and third Sunday of the month. His services are much appreciated, as we have been without preaching sometime—Mrs. D. A. Ridgely, Parkersburg, Ill., May 25.

Dixon.—March 30 the Bethany glee club rendered an unusually high class musical program under the leadership of Bro. Brightbill. At the close of the regular business meeting the trustees were authorized to redecorate the interior which has been done to the beautifying and refreshing of our place of worship. A simple dedicatory service for this was held April 6. The C. E. V. P. D. and Ladies' Aid served a banquet March 24 to the 4-H Cooking club. Bro. Earl Buck of Franklin Grove was the principal speaker. Our pastor is retained for another year. Pre-Easter services were held three evenings with fair interest and attendance. Our Communion was held April 27—being the best meeting in many years. Bro. A. R. Coffman officiated, assisted by Brethren O. D. Gnagey and Clinton Stauffer and the home ministers. The church was much edified and encouraged May 18 by the presence of Brother and Sister Bonsack who were with us for the day. The former gave us much information on his travels around the world and especially his visit to our mission fields. Conference offering day was observed May 25 with fair results. The Anti-Saloon representative, Mr. Ewing, gave an address for the cause May 25. Bro. A. R. Coffman of Mt. Morris will be with us Sunday morning, June 1, in a farewell message before leaving for his new work in Texas.—Mrs. B. C. Whitmore, Dixon, Ill., May 29.

Mount Morris.—May 4 was the date of our love feast. The attendance was very good, nearly three hundred taking part. President Davis conducted the service which was preceded by a half hour's singing of hymns. Mother's Day was fittingly celebrated in both the Sunday-school and the church services with appropriate songs, talks and sermon. During the week following, Mr. Voran of Chicago conducted our Music Week observance. It was a most inspirational program, and the results are most manifest in the congregational singing. On one evening of the series he brought Bro. Russell West and accompanist of Batavia with him. Bro. West gave us several illustrated songs, both on the screen and through chalk illustration. We fully appreciated Mr. Voran's work with us, and the good attendance indicated the interest aroused. For the past several weeks we have been occupied with college activities. Sunday, May 25, the senior class of the college had charge of the morning service. Several very fine musical numbers were rendered, the devotions by Rev. N. Bolinger, pastor of the Christian church here in Mount Morris, while the main address of the morning was given by Bro. Jefferson Mathis, who is also pastor at Milledgeville. Since it was Rural Life Sunday his theme was in accordance, and he brought a very fine message to us. In the evening the college baccalaureate service was held, with President Davis giving the address, his subject being Democracy and Our Thought of God. It was a most profitable season. The commencement exercises took place on Memorial Day, the students scattering soon after to their various homes. The campus seems lonely, and we miss them and their able efforts in the church here, but look forward eagerly to their return in the fall.—Mrs. A. E. Hecker, Mount Morris, Ill., June 2.

INDIANA

Buck Creek church enjoyed a spiritual feast on April 6 when Sister Martha Burns gave us a fine chalk talk. We enjoyed another great day April 27 when we had an all-day musical program given by the Byler family. Our love feast was held May 10. Visiting ministers were J. A. Miller, O. D. Werking, D. E. Bowman who officiated. On Sunday following Eld. O. W. Bowman of Anderson gave us a Spirit-filled sermon in connection with our Mother's Day service which was highly appreciated. May 17 the joint Aid Institute was held here. It was well attended and a good program was rendered. April 20 the young people and children gave the Easter program.—Phebe E Teeter, Mooreland, Ind., May 29.

Kokomo.—During the past quarter the work of the church here has been moving along in a healthy and encouraging manner. Our pastor delivered ten appropriate sermons preceding Easter and on April 27 a representative of the Indiana Anti-Saloon League gave us a splendid message. Mother's Day was fittingly observed with a program and sermon by the pastor in the morning and another sermon in the evening on Our Spiritual Mother. Our spring communion was held on May 18 with Eld. Jacob A. Miller of Muncie officiating The same day four of our Sunday-school girls were baptized. Both the adult and primary departments of the Sunday-school are making commendable progress. The quarterly council was held the evening of June 2. Three were received by letter during the quarter and others are due. Reports were given by the treasurer and ministerial committee. Because of impaired health our pastor announced that he was planning to close his pastoral labors here Sept 1 and advised the committee to proceed in securing another pastor The church urgently requested him to reconsider and offered to relieve him of some of the work he has been doing. Because of financial depression the church decided not to send a delegate to the Annual Meeting but chose Brethren J. G. Stinebaugh and Alva Hewett to represent us at District Meeting. Bro. H. C Murphy was elected clerk, Rose Oyler, treasurer, and L. E. Ockerman, prayer meeting president. It was decided to hold an anniversary meeting in August. The Thursday evening prayer meetings are well attended and a source of much inspiration. Our young people of whom we have a large group, under the efficient direction of Sister Pearl Flora, meet weekly to study plans for Christian service.—Mrs. J. G. Stinebaugh, Kokomo, Ind., June 3.

Logansport.—Sometime ago the Ever Ready class of junior girls with their teacher, Sister Jack Irvington, gave a play on Home which was inspiring. At our council it was decided to have an evangelistic meeting this summer. Sister S. L. Cover offered her services which were gladly accepted, as superintendent of our Daily Vacation Bible School. On Thursday before Easter Bro. Cover, wife and daughter, and Bro. Burton came from Chicago to hold our pre-Easter services. Bro. Cover gave us a message each evening, also several illustrated chalk talks. Bro. Burton ably led the song service and Mary Cover assisted as story teller for the children which they enjoyed greatly. Easter morning was decision day. One young man presented his letter and five juniors decided for Christ and were baptized the next Sunday. Sunday evening we rendered our Easter program to an appreciative audience. We put on an Easter market and raised $28 55 to apply on our assessment for paving. The writer was elected president of the Aid with Sister Esther Smith, secretary-treasurer, May 3 the Aid put on another market, raising $17.83. On Sunday an offering was lifted by which sufficient was raised to pay our assessment. Brother and Sister Cover were here for two Sundays following Easter; we greatly appreciate their presence and assistance. Sisters Irvington and Smith were elected delegates to our joint Sunday-school convention; they, with Sister Long, acted as general committee to prepare a mother and daughter banquet for May 9 which was a great success. Several new families have started attending services this spring so we hope for renewed interest. May 14 a special council was held to decide whether we should have a full time pastor. The Mission Board decided upon Bro. Walter Stinebaugh from Walton who will begin his duties July 1. We need a resident pastor but all will be sorry to lose Bro. Cover.—Mrs. Florence E. B. Arnold, Logansport, Ind., May 17.

Mexico.—The men's organization of Middle Indiana met here on April 6. A splendid program was given in the afternoon and evening. The service was well attended and enjoyed by all. May 11 services were held in memory of our mothers. A short program was rendered, followed by a much appreciated sermon by Bro. John Appleman of Plymouth. May 25 our joint Sunday-school convention of Logansport, Peru, Pipe Creek, Santa Fe and Mexico was held here with a good attendance. Brethren Forest Hostetler and Ezra Flory were the main speakers. Aug. 18 we expect to begin a meeting with Bro. J. A. Robinson of Johnstown, Pa., in charge.—Gelia A. Pugh, Mexico, Ind., May 29.

Middlebury church closed a very successful revival May 1 conducted by Brother and Sister Oliver H. Austin. On Monday evening we held our love feast with a large attendance. Bro. Austin preached the messages of the Lord into the hearts and lives of the congregation. In his sermons was spiritual food both for the saint and the sinner, for not only were souls won to Christ but they were built up in Christ. Sister Austin in a very pleasing way led the singing. She also used many stories in presenting God's truths to the children. Twenty-two were baptized, one reclaimed and three received by letter (one being a minister in the Progressive church). Others await the rite of baptism.—Mrs. John D. Carper, Middlebury, Ind., June 3.

Sugar Creek.—Eld. L. U. Kreider who is also the elder in the Blue River congregation brought his young people and gave us an excellent Easter program. May 11 Bro. Snell gave us two inspiring sermons, morning and evening. The young people are arranging for a Children's Day program. Eld. L. U. Kreider was with us May 25. At a short business meeting preceding services, he was reelected elder.—Harry R. Bollinger, South Whitley, Ind., May 27.

West Eel River church met in council May 30. Our Sunday-school attendance has been very good so far this spring reaching as high as ninety-three at one time; we hope this continues throughout the summer. May 18 the township Sunday-school convention was held in our church with 173 present in the morning for Sunday school In the afternoon a full house enjoyed the program given by Bro Byler and family of North Manchester. July 11 we expect to have Bro. A. D Helser with us, and Sister D. M Byerly in the near future in the interest of the welfare board. Our pastor, Bro L. R. Goodmiller, who has been with us for over three years, has changed locations and can only preach for us until Sept. 1. We regret very much to have him leave. We are preparing a Children's Day program to be given the last of the month.—Mrs. Florence Grubb, Silver Lake, Ind., May 31.

West Goshen.—The work of the church has been going forward in a commendable way. April 13 the Byler family of North Manchester gave a program to a crowded house April 18 the Bethany glee club gave a program under the direction of Bro. Brightbill. Easter Sunday evening a program was given. On Sunday morning, May 11, Mother's Day, Bro. Foster Berkey gave a splendid message on A Praying Mother. In the afternoon the Men's Glee Club of Manchester College gave a program; in the evening a Mother's Day program was given Last Sunday Bro. M. D. Stutsman gave a missionary address after which an offering was taken; this with the amount received from the house-to-house canvass the preceding week, totaled $314 66 Mrs. Clayton Ganger, Goshen, Ind., May 26

IOWA

Cedar Rapids.—Frank Meyers was elected to the ministry and he and his wife were duly installed on Sunday, June 1 Eld O F Shaw is retained as pastor for another year.—S. B. Miller, Cedar Rapids, Iowa, June 2.

Franklin church (Decatur County) met in council May 11. Glen Petticord was appointed solicitor to collect our apportionment for the District and Old Folks' Home Ben Sears was instructed to have the insurance on the church building renewed. We decided to hold a revival meeting sometime this fall if a minister can be secured; a love feast will be held in connection with the meeting Delegates to District Meeting are Ella Petticord and James Bunch; Esther Sears and Ben Sears, alternates. Two deacons were chosen James Bunch and Phil Hughes and wife who were duly installed. We expect to have a community day program on Sunday, June 15, this being an annual event in our Sunday school.—Mrs Ella Petticord, Leon, Iowa, May 28

KANSAS

Appanoose.—Our Easter cantata, Mary of Bethany, directed by the pastor, Bro. Samuel Bowman, and given on Easter evening, brought out a full house. Twenty-four voices sang in the chorus We are looking forward to a series of meetings this fall, although not quite sure of our evangelist yet. Children's Day was observed last Sunday with songs and recitations by the children, followed by a talk by Sister Bowman, illustrating Jesus the Light of the World. In the afternoon we met for services in the home of Sister Drushel who has not been able to attend church for some time Both of these services were well attended, and with our evening service at the church we feel that it was a day well spent in worship and association.—Mrs John B. Beckner, Michigan Valley, Kans., June 3.

Navarre congregation met in business meeting May 27. The trustees were instructed to have our church redecorated this summer. It was unanimously voted to have our pastor, Bro Kinzie, remain with us next year Plans were also made for the annual gathering of all the Brethren churches in the county, to hold their union meeting around Independence Day. Educational Day will be observed in some special way the last Sunday in June The young people are preparing for a pentecostal program June 8; Children's Day will be observed Sunday evening, June 15. The church decided to use again the plan of last year in raising our church budget Bro. Kinzie was our delegate to the state Sunday school convention held recently in Topeka Mrs Hettie Nuechelser, Hope, Kans., June 2

MARYLAND

Bear Creek church met in council May 4 Arrangements were made for a week's meeting and communion service June 22 to 29 to be held by the pastor The communion service will be on Sunday evening, June 29. Bro. Bernard King of Juniata College preached for us May 25. Several of our number are planning to attend the Hershey Conference.—Mrs. Arthur Scrogum, Accident, Md., June 3.

Beaver Creek. Since our last report three have been added to the church, the result of pre-Easter services and decision day on Easter. A most impressive sunrise service was held at the Mt. Zion church Easter Sunday Mother's Day was observed by a sermon by our pastor, Bro. H C. Early, in the morning; in the evening a program consisting of recitations, talks and music was rendered by the young people. Our love feast—an impressive one—was held May 17 with Bro. John Bowlus officiating —Katie M. Fahrney, Mapleville, Md., May 31

Locust Grove church had the pleasure of having with them on May 24 and 25 Bro. V C Finnell who gave an illustrated lecture on Saturday on Why Girls Smoke, followed on Sunday morning with a good discourse which was enjoyed by all Our sisters' sewing circle met on the following Wednesday at the home of the writer —Bessie R. Purdum, Mt. Airy, Md., May 31.

MINNESOTA

Minneapolis.—First church held her love feast on the evening of May 4. Our mothers and daughters gave a program and lunch on Friday evening before Mother's Day On the following Sunday twelve men of the congregation conducted the Mother's Day services This was much appreciated by the congregation Since our last report three adults have been received into the church by baptism We are planning for a Daily Vacation Bible School.—Lola M. Root, Minneapolis, Minn., May 28.

MISSOURI

Bethel church met in council May 13 Our Vacation Bible School will be held sometime next month. A committee was appointed to see about getting new song books. At the close of the Easter program by the young people our pastor gave an invitation and one accepted Christ. The young people have organized a B. Y. P. D and are having programs each Sunday evening.—Mrs. John M Andes, Mound City, Mo., May 29.

Kansas City (First)—As the result of a recent friendly contest waged between the Anti-cant and Friendship classes of our Sunday-school a dinner was served May 20 to the eighty-five members of the two classes. The Friendship class, losing by a small margin, sponsored and served the dinner. To the delight of all, our superintendent, Bro Allen Keltner, presided as toastmaster, and the presidents and teachers of the classes responded. The dinner was served in the basement of the new Y. M. C. A. cottage On the second floor is a large upper room with long table and chairs. To this room our host and hostess, Mr. and Mrs. G W Neher, guided us for Scripture lesson and prayer. The impression was profound; youth seemed to enjoy the feast in the upper room as much as the one in the lower room. We were given a new hope and inspiration to work for the new church plant which we must build in this thrifty growing city which now numbers more than 500,000 souls. -Irvin V. Enos, -Kansas City, Mo., May 21.

Smithfork.—At a recent Sunday service we had a church family dinner. Afterward a short business meeting was held. We decided at this time to retain our pastor, Bro. D. D Harner, for another year. At a meeting just before Christmas Bro. Harner and wife were ordained to the eldership, with Bro. O. H. Feiler and E. G. Rodabaugh of Rockingham congregation administering the charge. A splendid Easter service was enjoyed; in the evening the cantata, Mary of Bethany, was given to an appreciative audience. The cantata was also given at the South St. Joseph church on Tuesday following. May 25 we lifted our Conference offering. The pastor gave a splendid missionary sermon and the young people gave the missionary play, Aunt Elizabeth's Missionary Tea. Our offering for the day was $114, with not all returns in yet. The Mother's Day service had to be postponed on account of bad weather; it was held the evening of May 25. May 11 Bro Harner preached the baccalaureate sermon to the high school graduates. He has been the principal of our grade school the past year and has accepted the position for another year. Our adult division of the Christian

(Continued on Page 384)

CARMAN COVER JOHNSON

(Continued From Page 379)

Brethren in that city by teaching the Men's Bible Class and by preaching. He conducted a Bible Class in the William Penn Hotel for several years and was one of the first to broadcast the Sunday-school lesson over the radio. He filled frequent engagements as a speaker for various welfare organizations and served as pastor of the Church of the Brethren in Brooklyn, N. Y., for about a year until declining health forced him to lead a less strenuous life. He was a frequent contributor to the Messenger as was also his father, a former elder in the Western District of Pennsylvania.

A brief resumé of the essential facts of Bro. Johnson's life includes the following: He was born near Uniontown, Pa., July 19, 1874, the oldest son of Eld. John Cover Johnson and Mary Miller Johnson. He was married twice, his first wife being Ada Catherine Reichard, daughter of the late Eld. W. S. Reichard. Later he was married to Lena Mohler of Covington, Ohio, who with his son, Forbes Mohler Johnson both of Pittsburgh, survives him. He is also survived by the following sisters and a brother: J. I. Johnson, Washington, D. C.; Mrs. Elmer Vought, Duquesne, Pa.; Mrs. Z. H. Rodes, and Grace Miller Johnson, Pittsburgh, Pa.; Mrs. D. P. Kennedy, Tarentum, Pa.; and Mrs. Lida Coffman of Newton Hamilton, Pa., with whom he made his home and who cared for him during the last few years. It was the writer's privilege to visit him there last summer and the spirit that was so strong and courageous still showed evidence of the buoyancy and optimism that were so characteristic of Carman Johnson's life He was even then planning the things he would achieve when he should regain his strength.

Those projects were never accomplished for the Father willed otherwise. On May 14, after a lingering illness, the last two months of which were spent in the Blair Memorial Hospital, Huntingdon, that brave soul left its frail prison and passed over to that better home in a land of less transient happiness and of abiding peace.

It was entirely fitting that at his funeral services which were held in the Stone church, Huntingdon, those should participate who had been his colleagues during the years when he taught at the college. The services were conducted by Rev. F. B. Statler, assisted by Dr. I. Harvey Brumbaugh and by Prof. W. J. Swigart, who made appropriate remarks and who read one of his favorite poems, Tennyson's Crossing the Bar. Those who knew him can well believe that he had without fear met his Pilot face to face when he had crossed the bar. Dana Z. Eckert.

Pittsburgh, Pa.

A WORD OF APPRECIATION

I am writing this to express the gratitude and appreciation of the China mission that the deficit has been wiped out. Not only has the debt been paid, but much more. How good it feels to be on top again. We rejoice with you. Surely, the church can not help but prosper, when her members work, like you have done on this project. It means everything to us on the field to belong to a church composed of those who so faithfully stand by us, both in times of plenty and adversity. God loveth a cheerful giver, and we are told that this has been a most willing offering, although it has meant much hard work and sacrifice for many of you. God can not but be pleased when his children give according to his word or as he has prospered you. All we have is a gift from above, to use for ourselves, for others and him.

Again, I want to say that we rejoice with those of you who are making it possible for us to continue our work here in needy China. Oh, the suffering, the sorrow, the woe, brought upon these people by famine, banditry, wars, and rumors of wars! One woman said: "I have had nothing but bitterness all my life. I want to come into the church and live a Christian life; I do not want to suffer throughout eternity, too." How we long for all to enjoy with us the blessed comfort of the hope of a better land! While we had not lost sight of the purpose for which we have been sent, yet such an expression of loyalty by the home church makes us feel our responsibility deeper than ever. We have been given the truth; we are under appointment to carry it to the people of Shansi, China. You are holding up our hands. We take our vows anew, and rededicate our lives to the service for the kingdom of God.

Easter morning dawns! What a beautiful day! How happy we are! This year, we may rightfully come before his presence with songs on our lips and praises in our hearts, because we are free, the deficit has been paid. We are free, Jesus died for us. He conquered death, he lives again, he reigns forever and ever. The precious promise is that we may live and reign with him, for has he not said: "I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am there ye may be also"? May the Church of the Brethren next Easter also be free to look up into the face of our Lord, and the next, and the next, going forward with our program of love and service, and free from debt. May the Lord bless the works of our hands. Minerva Metzger.

Ping Ting Chow, Shansi, China.

AN EXPRESSION OF APPRECIATION

I can not fully express our appreciation of the tokens of love, sympathy and goodwill shown to us by our dear brethren and sisters of the Glade Run congregation, of which I have been pastor for the past five years, for the helpfulness rendered in the suffering and death of our dear son and brother, Walter Jason Nedrow, who passed into life eternal May 4, 1930, aged but twelve years.

These kind brethren and sisters showed their sympathy by gifts and contributions to the amount of $224 to help pay the hospital bill and funeral expenses. There were also sixty-five who attended the funeral nearly ninety miles away. These tokens of sympathy and affection mean much to a heartbroken family.

Our son died a Christian, having united with the church almost a year ago. May the Lord richly bless all who have contributed in any way during this sadness that has come upon us, and help us to so live that we may be gathered together in the land of bliss where all will be joy and gladness throughout the ceaseless ages of eternity.

J. Lloyd Nedrow, wife and daughter.

West Kittanning, Pa.

RESOLUTIONS OF RESPECT

Whereas it has pleased our heavenly Father in his infinite wisdom to call from our midst our beloved sister and coworker, Sister Sadye B. Aney, be it therefore resolved:

That we, the members of the Sisters' Aid Society, of the Glendale Church of the Brethren, Glendale, Calif., express our loss of a faithful Christian who was a cheerful worker in our Society;

That we cherish the memory of a life devoted to the Master's cause and may our loss be her eternal gain;

That we extend our heartfelt sympathy to the family in their sudden bereavement, in the loss of one who was a devoted wife and loving mother. May God's richest blessings be theirs.

That these resolutions be recorded on our minutes, a copy sent to the family and one to the Gospel Messenger.

Sisters' Aid Society of Glendale, Calif.
Mrs. Wm. Tetford.
Mrs. E. N. Flory.

RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly Father in his infinite wisdom to remove from our midst and unto himself our brother and coworker, Galen Blough, therefore be it resolved:

That we, the Akron church, Eastwood Mission congregation, bow in humble submission to the will of him who doeth all things well, and that we express to the mother and friends, our appreciation of his faithful services, and untiring efforts for the advancement of the kingdom of God

That the Sunday-school feels most keenly the loss of an ardent supporter and faithful teacher.

That the Beacon Light Bible School class will remember with gratitude his words of encouragement and cheerful disposition as well as his life of service and devotion.

That the said class will remember the bereaved mother with carnations each Mother's day following.

That a copy of these resolutions be printed in the Church of the Brethren Helper and in the Gospel Messenger.

Margaret Smith, Secretary,
Marie McCune,
James Dawson.

Akron, Ohio.

IN MEMORY OF SISTER ELIZABETH FRANCES HILBERT

Sister Hilbert was born near Hinton, Va., March 3, 1852, died Jan. 6, 1930, aged seventy-seven years, ten months and three days. She died at the home of her son, Rev. Wm. Hilbert, of East McKeesport, Pa.; with this son she spent her last eleven years. The greater part of her life was lived in Rockingham County, Va.



Sister Hilbert's mother died when she was ten years old. For awhile she kept house and took care of her baby sister. Finally she went to the home of Brother and Sister Daniel Miller where she grew to womanhood as one of their family. Here she met her husband as he was working in the same home. They were of the same age to the day.

She united with the church early in life and was a member of the Beaver Creek congregation. When a young woman she was married to Bro. Zechariah Hilbert. Three sons and a daughter were born to them. Two of the boys met tragic deaths. Their oldest child, Joe, died from being burned when he was about five years old. Another son, Albert, was drowned when attempting to cross a swollen stream. Her husband died Aug. 2, 1914. On Jan. 4 she was anointed by Eld. Galen Royer of Pittsburgh. She lived a noble Christian life and was loved by all who knew her. She is survived by one son, a daughter, five grandsons, two sisters and a brother.

The body was brought to Beaver Creek for burial, the services being conducted by Brethren A. S. Thomas and D. H. Miller, assisted by Rev. Miller and Rev. McInturf of the Methodist church.

Bridgewater, Va. Mrs. Nannie J. Miller.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Adams-Cable.—By the writer at the home of the bride, May 21, 1930, Henry Claude Adams and Opal Cable, both of Yakima.—Walter S. Coffman, Yakima, Wash.

Allman-Hildreth.—By the writer at the home of the bride, March 14, 1930, Mr. Wilbert Allman, Elkhart, Iowa, and Sister Ruth Hildreth, Elkhart, Iowa.—J. H. Mathis, Milledgeville, Ill.

Duke-Chastain.—By the undersigned, at his home, May 22, 1930, Mr. Maurice D Duke and Miss May Chastain, both of Indianapolis, Ind.—Geo. L. Studebaker, Indianapolis, Ind.

Hylton-Smith.—By the undersigned, at his home May 18, 1930, Bro. Hylda Byron Hylton and Miss Sarah Ellen Smith, both of Indianapolis, Ind.—Geo. L. Studebaker, Indianapolis, Ind.

Kinzie-Fillmore.—By the undersigned at his home, May 23, 1930, Bro. D. L. Kinzie and Sister May Fillmore, both of the Big Creek church, Ripley, Okla.—W. R. Argabright, Ripley, Okla.

Kline-Gastineau.—By the undersigned May 27, 1930, at the home of the bride's parents, in Belmont, Dayton, Ohio, Bro. Byron E. Kline and Miss Hazel M. Gastineau.—Van B. Wright, Dayton, Ohio.

Scott-Biser.—By the undersigned at the parsonage, Bro. Thomas M. Scott and Sister Naomi E. Biser.—Galen B. Royer, Pittsburgh, Pa.

Steele-Stouder.—By the undersigned at the bride's home, May 11, 1930, Bro. Paul Steele of North Liberty, Ind., and Sister Leona Stouder of Wakarusa, Ind.—Chas. C. Cripe, Bremen, Ind.

FALLEN ASLEEP

Beard, Bro. Daniel, was born near Hagerstown, Md., Oct. 2, 1843, died at his home in Elgin, May 12, 1930, aged 86 years, 7 months and 10 days. In 1881 he married Alice Elizabeth Koontz who survives with five children and sixteen grandchildren. In 1890 the family moved to Mt. Morris, Ill., and "Uncle Dan" found work with the Brethren Publishing House as fireman and pressman. When the House moved to Elgin he came along and for many years was in charge of the Messenger press. He was a faithful member of the Church of the Brethren and loved to attend worship services. Funeral services by Eld. J. E. Miller.—Jennie M. Shriver, Elgin, Ill.

Brubaker, Bro. Levi, son of John and Susannah Brubaker, was born in Preble County, Ohio, Aug. 15, 1843, and died at his home in Kokomo, Ind., May 21, 1930, at the age of 86 years, 9 months and 6 days, complications incident to old age. He had come to Howard County, Ind., in 1859 and had made this county his home the remainder of his life. He served as a soldier from 1863 to 1865. He was twice married. On Jan. 26, 1866, he married Lydia E. Swisher. This union was blessed with four children, the oldest and youngest of whom preceded him in death. The wife and mother having died Feb. 19, 1918, he married Mrs. Emma Duncan-Martin in Kokomo, July 11, 1919. She with one son and one daughter, one half brother, six grandchildren and ten great grandchildren survives. He with his first wife united with the Church of the Brethren in 1868 and when the Kokomo church was organized in 1894 he became one of its charter members and was a loyal supporter to the end of his life. Funeral services were conducted in the Kokomo church with Eld. John W. Root officiating, assisted by Eld Jacob Miller and the writer. Interment was made in the Crown Point cemetery in Kokomo.—J. G. Stinebaugh, Kokomo, Ind

Cripe, Sister Sarah, daughter of Jacob and Lydia Smith, was born in Delaware County, Ind., June 2, 1849, and died at her home in Grant County, Ind., May 23, 1930, aged 80 years, 11 months and 21 days. She had come to this country with her parents the same year she was born, and here she married Jacob Cripe Sept. 12, 1868. Here also her husband was called to the ministry and together they assumed the duties of this sacred office and for more than fifty-eight years they served their congregation, the Upper Deer Creek with untiring devotion. She was baptized in 1871. She had been much afflicted for many years which prevented her from performing all the service she desired, but she bore her sufferings with Christian fortitude for children were born to Brother and Sister Cripe, three of whom died in infancy and one son, Edgar, died Jan. 12, 1919. She is survived by her husband, three daughters and one son, twenty-one grandchildren and twenty-one great-grandchildren, also one brother. Funeral services were conducted in the Upper Deer Creek church by the writer assisted by Eld. L. E. Ockerman and interment was made in the Hoover cemetery near by.—J. G. Stinebaugh, Kokomo, Ind.

Detrick, Nancy, wife of the late J. B. Detrick, was born near Bloomford, Ohio, July 28, 1856, died April 19, 1930. Her parents, Moses and Elizabeth Wise, were blessed with thirteen children she being the youngest daughter. April 14, 1901, she married John B. Detrick who was true and faithful to her church, being a member of the Brethren church. The chief joy and desire of her life was to help others. She leaves four foster children, sixteen grandchildren and two great-grandchildren, three sisters, one brother and two half sisters. Funeral at Salem church by Bro. A. L. Coil and S. J. Driver, Interment in the adjoining cemetery.—A. L. Coil, St. Marys, Ohio

Driver, Bro. Lewis Melanchton, son of the late David and Elizabeth Driver, born at Timberville, Va., died April 20, 1930, aged 50 years, month and 18 days. Seven years ago he and his family moved to Lancaster, Pa. While on a visit to his daughter, Mrs. Frank Mumaw, near New Market, Va., he was stricken with apoplexy, dying within a few hours. He married Elizabeth Jordan who survives with six children, three daughters, one sister and one brother. He united with the Lutheran Church four years ago. Funeral from the Church of the Brethren, Timberville, by J. Carson Miller, assisted by John Neff. Interment in the adjoining cemetery.—Rebecca L. Neff, Timberville, Va.

Ellifritz, Sister Lillian, wife of W. F. Ellifritz, died March 30, aged 54 years. She was twice married. Her first husband preceded her about twenty-one years ago; her second husband died Oct. She was a faithful member of the Church of the Brethren for ten years, having joined the church during an evangelistic meeting by Eld. B. W. Smith. She leaves six children, five stepchildren, several grandchildren, four sisters and three brothers. Funeral at Markwood church by Eld. B. W. Smith. Interment at Stone Church.—E. Woodrow Baker, Laurel Dale, W. Va.

Fahnestock, Alice, daughter of Peter and Leah D. ger, died May 1930, after a day's illness, aged 61 years, 9 month and 4 days. She was married Aug. 5, 1886, to Bro. Frank Fahnestock. They have residents of Ephrata and vicinity for a number of years. She was faithful member of the Church of the Brethren for about four years. While at work in the morning she was stricken and died the evening. She is survived by her husband and four daughters, one brother, Bro. Evan Dinger, minister of the Church of the Brethren. Services by Elders Alvin P. Wenger and David Kilhefner, with interment in the Mohler cemetery.—Gertrude R. Shirk, Ephrata, Pa

Hertzler, Ephraim, born at Port Royal, Juniata County, Pa., Dec. 1844, died at his home, Lawrence, Kans., April 16, 1930, aged 85 years, 4 months and 4 days. He was the eldest child of a family of eight. During his youth he lived on a farm near Port Royal. There he attended school and later was a student in the Pennsylvania Academy. At the age of twenty-one he enlisted in the 101st Regiment, Pennsylvania Volunteers and was discharged June 25, 1865, at Newbern, N. C. Dec. 27, 1867, he married Magdalene Bashore in Juniata County, where they resided until 1872 when they moved to Douglas County, Kans. They located on a farm about twelve miles south of Lawrence and in 1900 moved to town. Eight children were born to them, seven surviving are two daughters, two brothers and a sister and six grandchildren. When a young man he united with the Church of the Brethren to which he was faithful and loyal. Funeral from the church by Bro. Park Strole assisted by Paul Bechtold. Burial in the family lot in Oak Hill cemetery.—Paul Bechtold, Lawrence, Kans

Hiatt, Royst Lincoln, infant son of Bro. Ashby and Sister Bird Hiatt, died May 23, 1930, aged 1 year, 3 months and 11 days. He is survived by his parents, three brothers and three sisters. He was stricken with pneumonia which resulted in complications that necessitated an operation. This was unsuccessful. Services conducted by the writer in the Shelton Church of the Brethren. Interment was made in Emma cemetery.—Saylor C. Cubbage, Mount Airy, N. C

Horner, Lydia, died May 21, 1930, aged 84 years, 1 month and 3 days. She was a consistent member of the Brethren Church. She was married and made her home with her brother-in-law and sister, Bro. and Mrs. Elmer Miller, at Stahlstown. Funeral by the undersigned at the home and interment in the Parch cemetery.—J. C. Beahm, Scottdale, Pa.

Huffer, Bro. Jacob F., son of Joseph and Anna Huffer, born Jan. 1846, in Montgomery County, Ohio, died April 30, 1930. One son died he married Mary S. Gilbert who died Feb. 14, 1929. One son survives, survivor of the family. Bro. Huffer was also the last of his family. They were lifelong, highly esteemed residents of the Brethren ty. He united with the Church of the Brethren in 1879. Interment the home in Jefferson Township by the undersigned. Lower Miami cemetery near Dayton.—Van B. Wright, Dayton,

Irvin, Sister Mary S., wife of Wylie E. Irvin, born Feb. 16, 1 at her home in Philadelphia, Pa., May 6, 1930. She underwent eration and had been a patient sufferer for almost six months cancer. She united with the church June 16, 1912, and lived until the end. She served the church many years as deaconess was also teacher of the beginner department. She is survived husband, three sisters and one brother. Services at Bethany adelphia, Pa.

Kimmel, Mary M., daughter of Joseph and Susana Renneckar, was born in Tuscarawas County, Ohio, near New Philadelphia, died March 8, 1930, at the age of 78 years, 11 months, and 12 days. She grew to maturity in the home of her parents together with three brothers and five sisters. One sister died in infancy and her brother, Thomas, preceded her in death five weeks ago. Sept. 2, 1894, she was united in marriage with Rev. Joseph T. Kimmel, who passed from this life Nov. 9, 1928. About three years ago she suffered a stroke of paralysis, from which she never fully recovered, but gradually weakened till she fell asleep and quietly slipped away. About fifty-eight years ago she accepted Christ as her Savior and united with the Church of the Brethren; to this faith and practice she held to the close of her life. She leaves two brothers, four sisters, two stepsons and two step-grandsons. Funeral services were conducted by C. H. Deardorff at the Church of the Brethren in Hartville, Ohio.—Emma Brumbaugh, Hartville, Ohio.

Leer, Myron J., met death instantly Feb. 10, 1930, aged 48 years. Within a quarter of a mile and in full view of his home he drove onto the tracks of the New York Central railroad in front of a limited train. He is survived by his wife, two daughters (students in Manchester College), two sons, one brother and two sisters. Funeral service by the writer assisted by Bro. Walter Gibson (Progressive) in the Rock Run church Interment in the Rock Run cemetery.—J. S. Zigler, Goshen, Ind.

Lentz, Bro Martin L., died April 29, 1930, at his home, Palmyra, aged 52 years, 10 months and 17 days. Death followed a lingering illness from complications. He was a member of the Church of the Brethren. Surviving are his wife, Mary Wenger Lentz, one daughter, his mother and one sister. Services in the Palmyra church by Brethren F S Carper, J H. Longenecker and J. C. Zug. Interment at Gravel Hil cemetery, Palmyra.—Sarah G. Shelly, Palmyra, Pa.

Martin, Amanda, nee Hertz, died May 21, 1930, at the home of a daughter, at Lincoln, aged 70 years, 8 months and 13 days. Death was due to complications following a lingering illness. She was a member of the Church of the Brethren at Ephrata for a number of years. She is survived by three daughters and ten grandchildren. Her husband and one son preceded her. Services at the Ephrata church by Eld. Alvin P. Wenger. Interment in Mohler's cemetery.—Gertrude R. Shark, Ephrata, Pa.

Miller, Abednego, son of Jacob and Diana Huber Miller, died at the home of his daughter, Mrs. Amy Huber, May 5, 1930, aged 85 years, 2 months and 22 days. His last illness was only a few days' duration. He was married to Mary E. Snyder Dec. 13, 1871. To them were born three sons and four daughters; two sons and two daughters preceded him; his wife died Oct. 5, 1916. He and his wife were baptized July 28, 1872, into the Church of the Brethren. Oct. 13, 1878, he was called to the ministry, advanced to the second degree Oct. 22, 1881, and ordained bishop Dec. 2, 1897. For many years he served as the presiding elder of the Stony Creek congregation. He served the church well during his ministry. Only the last few years due to affliction was he absent from the place of wirship. He preached many funerals, not only those of his own church, but others called frequently for his words of comfort During his ministry he conducted 226 funerals, sixty-five marriages and baptized and anointed many. He is survived by two daughters and one son, Eld. Hugh Miller, of North Manchester, Ind., sixteen grandchildren and seventeen great-grandchildren. Services at the Gretny Brethren church by the undersigned assisted by Eld. H. Z. Heath. Burial in the Huber cemetery.—C. Walter Warstler, Bellefontaine, Ohio.

Miller, Isaac N., son of Joseph and Annie Miller, born near Spring Creek, Va., died at Bridgewater, Va., April 15, 1930, aged 63 years, 7 months and 3 days. He was stricken suddenly with paralysis while attending church services; he passed away a few hours later without regaining consciousness. He was twice married, his first wife having died about five years ago. Two years ago he married Lena Liskey who survives Funeral from the home by Bro. N. D. Cool assisted by Bro. G. I. Wine.—Mrs. A. F. Cline, Harrisonburg, Va.

Mishler, Sister Henrietta (Ream), died March 22, 1930, aged 67 years. She was a daughter of Jacob and Mary Ream, and lived her lifetime in the vicinity of Johnstown. Her husband, four sons and three daughters and a number of grandchildren and brothers and sisters survive Sister Mishler had poor health a number of years. Funeral services were conducted in the home by her pastor, Tobias T. Henry, and E. M. Detwiler, a former pastor, and interment was in Berkley cemetery.—Jerome E. Blough, Johnstown, Pa.

Neher, Bro Daniel Isaac, familiarly known in his community and his large business circle as D. I. Neher, was a son of Joseph and Susanna (Cripe) Neher, and was born in Clinton County, Ind., Feb. 20, 1860, and died following an operation in the St. Vincent's Hospital in Indianapolis, Ind., May 5, 1930. He was twice married, the first wife, Wilmina Cripe, lived but a little more than one year. On Dec. 31, 1883, he married Sarah Elizabeth Sayler, daughter of Eld. Santford Sayler of the Rossville church. To this union eight children were born, one of whom died in infancy. He united with the Church of the Brethren in 1883 and adhered to this faith until death. He is survived by the wife, five daughters and two sons, nine grandchildren and two half-brothers Funeral services were conducted in the late home in Frankfort by the writer, assisted by Eld. I. R. Beery of Rossville and the body was placed in the mausoleum in Green Lawn cemetery.—J. G. Strebaugh, Kokomo, Ind.

Shellabarger, Joshua, son of Eld. John Shellabarger, died April 15, 1930 aged 81 years and 9 months. He spent a good many years of his life in Mercer County, Ohio. Funeral at Celina by Bro. Wright. Interment in the Swamp College cemetery. He was converted in 1922 and remained true to his belief. He leaves six children (most of whom live in Washington), two brothers and one sister.—A. L. Coil, St. Marys, Ohio

Shelly, Sister Susan S., died May 17, 1930, aged 82 years, 8 months and 18 days Jan. 8, 1867, she married Isaac O. Shelly. Surviving are three sons and one daughter, five grandchildren and six great-grandchildren. She united with the Church of the Brethren early in life. She was faithful and ready to sacrifice for the cause of the church. Services in the Palmyra church by Brethren F. S. Carper, John C. Zug and W. Hartman. Interment in the Spring Creek cemetery at Hershey.—Sarah G. Shelly, Palmyra, Pa.

Stebleton, Leslie Orion, was born Dec. 22, 1909, near Deering, N. Dak., died May 17, 1930, age 20 years, 4 months, 25 days. On Sept. 28, 1930, he had a stroke, which developed into infantile paralysis, from which he never recovered. He leaves father, mother, six brothers and two sisters. Funeral services from the Congregational church in Deering by the writer, assisted by Bro. Chas. Zook of Minot, N. Dak. Interment in cemetery at Surrey, N. Dak.—D. A. Miller, Minot, N. Dak.

Stoner, Bro. Daniel S., died May 23, 1930, aged 77 years, 10 months and 1 day. He was a farmer and resided near Mummerts meeting-house near East Berlin. He was born in Carroll Township, Md., and moved to this vicinity in 1864. Death was due to erysipelas and complications. He was a faithful member of the Church of the Brethren for many years; at the time of his death he was a member of the Dunkard Brethren of Mechanicsburg. Funeral in the church by Bro. Walter Cocklin assisted by Eld. S. S. Miller. He is survived by his wife, one son and one sister. Interment in the Mummert meeting-house cemetery.—Paul S. Wagner, York Springs, Pa.

Titler, Sister Mary Beatty, died at the home of her daughter, Sister Coy Coffman, May 6, 1930, aged 69 years. Death followed a hemorrhage. She moved from McVeytown to Huntingdon in November, 1917. She was a faithful attendant at the Sunday-school and church services. Eight children survive. Services by the pastor, Bro. F. B. Statler. Interment at McVeytown.—Mrs. O. R. Myers, Huntingdon, Pa.

Turner, Bro. Geo. Andrew, twenty year old son of Bro. Jno. A. and Nellie Turner, was accidentally killed near Richmond, on March 8, 1930. The car in which he was riding skidded, throwing him out and killing him instantly. He was an unusually bright young man, graduating from high school at sixteen; he had spent several sessions in Washington and Lee University. He united with the church when quite young. He leaves his parents, three sisters and one brother. Funeral in the Harrisonburg church by Bro. N. D. Cool assisted by Bro. D. H. Miller. Burial in the city cemetery.—Mrs. A. F. Cline, Harrisonburg, Va.

"WORSHIP AND PRAISE"

1930 Conference Song Book



291 music numbers of surpassing excellence; Topical Index, also Alphabetical Index; Series of "Responsive Readings"; 13 Complete "Orders of Worship," Round and Shaped Notes. Neatly, durably bound. Reasonably priced.

A Powerful Endorsement

Note the name that is signed to it

"'Worship and Praise' will prove to be a very helpful book. The printing, binding and general arrangement of the material are excellently done. The collection of hymns contains the **choice** of **old hymns** with **many** of the **new songs** that appeal to young and old. The **detailed worship programs** will give **rich suggestions** to many **pastors** and **Sunday-school superintendents.**

"That is the way I feel about the new song book and **I am sure our people will like it.**"—R. W. SCHLOSSER,
Secretary Conference Program Committee.

"WORSHIP AND PRAISE" Used at HERSHEY

PRICES:

Cloth Binding		Bristol Paper Binding	
Single Copy, Postpaid	$ .55	Single Copy, Postpaid	$ .40
Per Dozen, Not Prepaid	5.40	Per Dozen, Not Prepaid	3.60
Per Hundred, Not Prepaid	45.00	Per Hundred, Not Prepaid	30.00

Order "Worship and Praise" for your Sunday School

Be sure to state binding desired and whether Round or Shaped Notes

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS



The Church of the Brethren

Annual Conference

Is Our Great Religious Festival

It Brings Us Together and Binds Us Together

AT CONFERENCE YOU MEET
Our Church Leaders from Home and Foreign Fields.

AT CONFERENCE YOU COME TO KNOW
The Men and Women Who Have Made Our Church What It Is and Others Who Will Shape Its Destiny in the Next Generation.

AT CONFERENCE YOU BECOME ACQUAINTED WITH THE CHURCH
Here Will Be Discussed the Problems with Which the Local Congregations Are Wrestling, Conditions Missionaries Must Meet, Aims of the Sunday-school, What the Women Have Been Doing, What the Men Are Planning to Do, Aspirations of Young People and Longings of Older People.

AT CONFERENCE YOU MAY STUDY
The Many Educational Exhibits, Each Introducing You to Some Phase of Church Work. You See What Others Have Done and Learn What You May Do.

THE BRETHREN PUBLISHING HOUSE—YOUR HOUSE
Will Greet You with Bibles, Testaments, Mission Books, Leadership Books, Song Books, Story Books, Books for the Children—All Kinds of Books. Study the Bargain Counter.

AT CONFERENCE SUBSCRIBE FOR
The Gospel Messenger, Missionary Visitor, Our Young People, Boys and Girls, Children at Work. And Order Your Sunday-school Lesson Helps, Graded and Uniform. Place your order for the "FULL REPORT."

AT THE HERSHEY CONFERENCE YOU WILL SEE
No Horses and Buggies, a Few Flying Machines, Thousands of Automobiles, Tens of Thousands of People. Above All May You See the Spirit of Your Lord and Master and May That Be the Impression You Take Home with You. Then Will This Pentecostal Conference Prove a Spiritual Uplift to Your Soul.

AT CONFERENCE MAKE OUR BOOK STORE YOUR PLACE FOR MEETING FRIENDS

"Welcome to Hershey Conference"

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

Notes From Our Correspondents

(Continued From Page 381)

Workers studied Doctrine and Devotion during the winter, with a half hour of soug by all the groups together preceding the lesson period. Our Sunday-school is moving along nicely with Mrs. Cora Hoover as our efficient superintendent; there has been an increase in attendance since warm weather. The Ladies' Aid meets regularly once each month for business and work; a good interest is manifested in the various activities. We will celebrate the Lord's supper and communion on Pentecost Sunday, June 8.—Ada Sell, Plattsburg, Mo., May 26.

NEW JERSEY

Amwell.—On May 18 Sister Swigart of Germantown spoke to a large and appreciative audience. In the evening we held our communion service which was well attended. We expect to have Bro. Graybill of Sweden with us on July 6, and also will have baptism. Bro. Graybill was former pastor here.—H. T. Horne, Sergeantsville, N. J., June 3.

NEW MEXICO

Miami.—On Easter Sunday morning the church choir gave the cantata Redemption's Song. And on Mother's Day the young people of these programs were greatly enjoyed by every one present. May 14 the Ladies' Aid met and cleaned the church. Each Sunday evening we have choir practice, but are planning now to start our C. W. meetings again. Anyone passing through Springer on the Highway 85 or the Santa Fe railway going to or from the Annual Conference or any other time, we would be more than glad to have you come out to Miami. The church is twelve miles west of Springer. Our pastor and family have gone to Illinois for a month or more to visit relatives there.—Mrs. C. C. Lapp, Miami, N. Mex., May 31.

NORTH CAROLINA

Spray.—The church launched her program at the beginning of the year with four major objectives: deepening of the spiritual life of the membership, evangelism, better church music and better equipment for Sunday-school and young people's work. Fifteen churches in the city put on simultaneous meetings at Easter, preceded by cottage prayer meetings Bro. W. A. Reed of Schoolfield, Va., conducted our meetings. Nine were baptized; since that time four adults have been baptized. We recently completed a new addition to our churchhouse which gives us splendid equipment for Sunday-school work. It is so constructed that it can all be thrown into one room. Here the B. Y. P. D. meets Sunday evening preceding preaching services. They are doing some constructive work. Our Sunday-school has had a healthy growth this year, averaging around 225. We are planning for our main revival the latter part of the summer, closing with a love feast. Bro. H. J. Wimmer of Union Bridge, Md, will serve as evangelist.—H. W. Peters, Leaksville, N. C., May 31.

OHIO

Wooster church has been preparing for a good summer's work. First, by three pre-Easter services leading up to decison day. On Easter the Sunday-school gave a cycle of song and Scripture appropriate for the day. In the afternoon two were baptized and in the evening a communion service crowned the day. The spirit of generosity continues to grow and since the last writing, the sisters of the Aid and other individuals have beautified two class rooms and made a place which the children are proud and happy to call their own. We feel we ought to commend our pastor and superintendent for the church letters which they have introduced this year and the interest they are giving their work. May 14 the ministerial meeting was held here; ft was enjoyed by a large crowd. Rally day came on May 18. East Chippewa joined with us in the Sunday-school hour as well as the program and basket dinner. Brethren Boyd Schwary and Ammon Hostetler from East Chippewa, also Brethren C. C Moomaw and A. C. M. Fetter from Wooster church were the speakers on Peace and Prohibition The afternoon program consisted of an oratorical contest for junior and high school students, and six special numbers of music by choruses and quartets. East Chippewa is to be congratulated for its splendid representation —Miriam Hoff Fetter, Weilersville, Ohio, May 25.

PENNSYLVANIA

Conewago.—April 26 we baptized and received twelve members into our church; one was received on former baptism on May 24. This makes a total of 162 members at present. Our love feast was held May 24 and 25 at the Bachmansville house with a good attendance. Visiting ministers included the following, Thomas Patrick, W. N. Zobler, Hiram Kaylor, Ralph W. Schlosser, Bro. Stoner, Jacob H. Longenecker; these brethren delivered Spirit-filled sermons.—A. Margaret McMullen, Elizabethtown, Pa., May 31.

Lititz.—May 11 a Mother's Day program was given by the Sunday-school. Eld David Snader of Akron gave an excellent address on Mother. May 18 Roy Forney, District Sunday School Secretary, visited the school and also preached the morning sermon. May 22 Eld. J. F. Graybill of Malmo, Sweden, gave a talk concerning our work in Sweden and Denmark. May 25 Eld. Ralph Schlosser, president-elect of Elizabethtown College, preached a most helpful missionary sermon. The Conference offering was lifted. June 8 we expect to have a program rendered by the Alexander Mack Bible class assisted by the a cappella chorus.—Florence B. Gibbel, Lititz, Pa., May 31.

Palmyra.—April 20 an Easter program was given by the children of the Sunday-school. During Passion Week services were held each evening by our home ministers; their messages were greatly appreciated. Our love feast was held May 3 and 4. Brethren from other churches were present, namely, G. N. Falkenstein, J. F. Graybill, D. W. Bucklew and H. K. Ober who officiated. May 4 Bro. J. F. Graybill gave us a talk on his experence in Sweden which was much enjoyed. May 11, Mother's Day was observed with a program. June 8 we have a joint missionary and Sunday-school meeting; in the evening our Children's Day program will be given. June 10 we have the promise of Bro. I. S. Long and wife to be with us in the Palmyra church.—Sarah G. Shelly, Palmyra, Pa., May 31.

Pleasant Hill congregation held her love feast May 10 and 11 at Pleasant Hill house. The following ministers from adjoining congregations were present: M. A. Jacobs who officiated, S. M. Lehigh, J. M. Stauffer, J. M. Danner, Chas. C. Brown and Geo. Keeny. An offering of $92 was lifted to be sent to Annual Conference. Our delegates to Annual Conference are Brethren Jas. C. Sellers and Paul K. Newcomer. Our Children's Day services will be held as follows: Pleasant Hill, June 22; Beaver Creek house, June 29, with songs, recitations and addresses by visiting ministers. The dates set for our all-day meeting the: Pleasant Hill, Sept. 7; Beaver Creek, Nov. 16. We expect to begin a revival at Pleasant Hill house Aug. 10 with Bro. Hiram Eshelman as evangelist.—Paul K. Newcomer, Spring Grove, Pa., May 27.

Upper Conewago congregation met in council May 3 in the Mummert house. Since our last report three have been added to our number by letter. On Easter Day the East Berlin Sunday-school rendered a program consisting of songs, recitations, etc. Bro. H. A. Merkey of Manheim also delivered an address. An offering of $15 20 was lifted for the benefit of the Children's Home in Carlisle. The total Easter offering for the congregation for the Home was $30.91. May 17 our love feast was held at the Mummert house. Brethren David Weaver and B. W. S. Ebersole assisted; Bro. Hershey officiated. Other visiting ministers were Brethren Roy Cook, R. W. Schlosser, B. F. Lightner and Daniel Bower, also the home ministers of adjoining congregations Sunday morning Bro. R. W. Schlosser taught the Sunday-school lesson and Bro. Ebersole preached a sermon on Christian Fellowship. It was indeed a spiritual feast, the brethren bringing us inspirational messages from the Word. An offering of $162.16 was lifted for missions.—Paul L. Wagner, York Springs, Pa., May 31.

Wooddale church enjoyed a very pleasant Easter. The children of the Sunday-school gave an appropriate program the evening of April 20. We also enjoyed Mother's Day; in the evening the mothers rendered some helpful readings and recitations as well as special selections in song; the intermediate girls furnished special music also We had a week's meeting which began May 19 with Bro. B. B. Ludwick of Quakertown, Pa., as evangelist. He delivered eight soul-inspiring messages for which we were very glad. May 24 we were pleased to have with us a delegation of about seventy-five from Mt. Pleasant. There were four conversions, two being baptized before the love feast. We enjoyed a very spiritual love feast with twenty-seven communing. We are observing Children's Day on June 15 and are planning to have a Vacation Bible School in the near future.—Amelia Jones, Connellsville, Pa., June 2.

Yellow Creek.—At a business meeting held May 21 at Bethel house, Bro. Oscar Myers, member of the ministerial board, installed Bro. Horace Clapper into the ministry. Bro. D. A. Stayer was elected delegate to Annual Conference with Bro. Horace Clapper, alternate. Bro. F. R. Zook of Martinsburg, Pa., conducted the preparatory services and officiated at our love feast June 1, when 125 surrounded the Lord's tables. Two were received into the church by letter and three by baptism.—Mrs. Bertha Snyder, Hopewell, Pa., June 2.

TENNESSEE

Meadow Branch church met in council May 24. Bro. J. W. Isenberg and Bro. Ray F. Harris were elected delegates to District Meeting, to be held at Lawrenceburg, Tenn., Aug. 14-16. After the council two applicants were baptized. Bro. R. B. Pritchett preached for us on Sunday and also held an ordination service, Bro. Ray F. Harris being ordained to the ministry. The churchhouse will be painted when sufficient funds have been raised. We have a live Sunday-school with Bro. A. M. Isenberg, superintendent. We have prayer meeting each Sunday night and B. Y. P. D. Wednesday night, with the first and fourth Sundays our regular preaching days.—Mrs. R. C. Hileman, Bean Station, Tenn., May 29.

VIRGINIA

Antioch church met in council the first Saturday of April. Eld. J. A. Naff and Eld. Z. E. Mitchell were appomted delegates to Annual Conference; Brethren F. B. Layman, B. T. Flora and J. L. Lapradd, delegates to District Meeting We have secured as our evangelist R. G. West who will be with us beginnng the second week of August. As a result of our pre-Easter service three applicants were baptized. We met again in council and it was decided that on June 1 we would put on the every-member canvass for world-wide missions and also take an offering for Annual Conference. We had large attendance, liberal contributions and a very inspirational missionary sermon by Eld. J. A. Naff. We recently launched a plan to enlarge our Sunday-school enrollment by sending out two cars as conveyance for some less fortunate ones at isolated points.—Mrs. W. W. Naff, Boone Mill, Va., June 2.

Burks Fork.—Our church feels greatly strengthened by the coming of Bro. Earl Mitchell to serve again as summer pastor. We have been without a resident minister since the death of Bro. S. E. Hylton in April. We are expecting Miss Elizabeth Barnhart to be with us four weeks to assist in a Bible School and revival here and at Stuart. Much interest is already being shown in this work. Our young people have recently reorganized and are giving some interesting programs. Attendance at Sunday-school is fair and the interest is growing. Bro. Mitchell will represent this church at Annual Conference.—Audna Hylton, Willis, Va., June 2.

Daleville.—In harmony with a plan for closer cooperation between the Daleville and Pleasant Dale sections of our congregation, on March 30 our B. Y. P. D. assisted the B. Y. P. D. at the latter place in putting on a strong program, the result of which will mean the procuring of a piano for that place. The month of April was filled with good things. Our pastor emphasized the lenten spirit in his sermons. A love feast, well attended and spiritual, was enjoyed on Thursday. On Sunday night the Holy Week came to a close in a fitting chmax in the giving of a pageant, The Dawning. In harmony with the plans of the state and county we are planning for a bigger and better Sunday-school. To this end a visiting campaign is in progress. Mother's Day was appropriately observed. May 18 under the leadership of our pastor, who taught half time in the academy this winter, twelve of our young people received diplomas in teacher-training. Rev. J. A. Armstrong of Fincastle delivered the address for the occasion. Due to commencement exercises on May 25 we are having Rural Life Day on June 8. Daleville house is classed among the relatively few rural churches having the junior church during the morning preaching hour. Sermonettes, stories, handwork worship adapted to their needs we feel is better for them twice a month than sermons adapted more for adults. As the academy suspends operation for a year we are looking towards a program for our local church which will, in a measure, compensate for that loss to the community. Such a program may be classed as the larger parish plan which was unanimously accepted as a condition for retaining our present pastor, Bro. Sherfy, who firmly believes this is our hope at this time of crisis. To friends of the academy it might be stated that the school and school spirit is not dead, even if we must suspend operation perhaps a year. We graduated twenty pupils this year and the commencement was largely attended.—Mrs. D. V. Shaver, Daleville, Va , May 31.

WASHINGTON

Olympia church enjoyed a few meetings with Bro. Ezra Whisler in charge. Following this was our communion on May 24 with Bro. D. B. Eby officiating. It was a very spiritual meeting and well attended, especially by our young people of whom we have a large group. May 11 a splendid Mother's Day program was given. We are looking forward to the help of Bro. Ed. Cunningham of La Verne College as our summer pastor. A Vacation Bible School is being planned in our home church and a call has come for help in a similar school at Vesta, sixty miles west where a group of our members are located. They have not forgotten the splendid work of Brother and Sister S. Ira Arnold in this community a year ago. We have organized a junior missionary league with Sister Blanch Beigh in charge.—Mrs. Maude E. Gregory, Olympia, Wash., May 29.

ANNOUNCEMENTS

ANNUAL MEETING

June 11-18, Hershey, Pa.

DISTRICT MEETINGS

June 24-26, Idaho and W. Montana, Bowmont.

July 9-12, N. Dakota and E. Montana, Kenmare.

July 15-17, Canada, Western, Merrington.

LOVE FEASTS

Indiana

June 14, Shipshewana.
June 15, 7: 30 pm, Four Mile.
Jurfe 21, Salem.

Iowa

June 14, 7: 30 pm, Union Ridge.
June 15, 8 pm, Beaver.
June 21, 8 pm, Brooklyn.

Maryland

June 29, Bear Creek.
July 5, 6: 30 pm, Cherry Grove.

Michigan

June 14, all-day, Zion.

North Dakota

June 15, 8 pm, Carrington.

Ohio

June 21, 10: 30 am, Poplar Ridge.

Pennsylvania

June 15, Elbethel.
June 22, Dunnings Creek, New Paris house.

West Virginia

June 21, Harman.

C. W. BOOKLET

Your best help for your C. W. Meetings.

1 to 25 copies, each ..... $ .04
50 copies, ... 1.25
100 copies, ... 2.00

Each C. W. family should have at least one copy.

Brethren Publishing House, Elgin, Ill.

DID YOU FORGET

to order those **Sunday-school Supplies for Next Quarter?** Some one will be late, but it need not be you. Wise schools order early, include all that they need in their first order and so are on time, ready for the new lessons.

Your Order Blank makes it easy to record your needs. Fill it out and mail today, and your supplies will be mailed you at once. Make all checks payable to

Brethren Publishing House, Elgin, Ill.

GOSPEL MESSENGER

Send in Your Subscription Today

Brethren Publishing House,
Elgin, Ill.

Enclosed find $2 00 for Gospel Messenger for one year. I am to receive the 1930 Yearbook free

Name .....

Street or Route .....

Town ..... State .....

Speaking of the Heart of the Crimson Cross

By J. M. Henry

John W. Wayland of the **Virginia State Teachers' College** says,

"'**The Heart of the Crimson Cross**' is a book every one, especially every American, should read It is a good story, told with cleverness, wit and humor; but these qualities are often overshadowed by tragic drama and pathos."

Others speak in equally high terms of "**The Heart of the Crimson Cross.**" Publisher's price, $2.50. Special price to you, **$2.00.**

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

P-A-T-R-I-O-T-I-S-M

Through Right Reading

The approach of JULY 4 suggests that we turn to the BEST TYPE of PATRIOTISM and learn anew the lessons we so much need:

HERBERT HOOVER, by Will Irwin, ...75c
The story of this Quaker boy who, in the few months he has been President, has delivered telling addresses in favor of peace and against war.

THE SOUL OF ABE LINCOLN, by Bernie Babcock, ..75c
Reveals the inner feelings of this mighty man of the people.

UP FROM SLAVERY, by Booker T. Washington, 75c
His own story of ambitions, struggles and achievements of this modern Moses.

THE HEART OF WASHINGTON, by Wayne Whipple, 50c
A most interesting narrative revealing phases of Washington's character not commonly known.

HEROES OF PEACE, by Archer Wallace, ...$1.00
Shows how in the ordinary walks of life men have been heroes and have blessed the world without shot and shell.

THEODORE ROOSEVELT, the Boy and the Man, by James Morgan, ...75c
The thrilling story of this sickly boy who became a world hero.

THE AMERICANIZATION OF EDWARD BOK, ...$1.00
In which Bok tells how he rose from a poor, homeless, friendless boy to a most influential position in American life.

In these days of trashy books it is well to turn to those that furnish food for serious reflection. Keep a few good books within easy access, and all within your home will be benefited.

Brethren Publishing House, Elgin, Ill.

ORDER AT ONCE Your Copy of the F-U-L-L R-E-P-O-R-T of the 132nd CONFERENCE, 50c

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 — Elgin, Ill., June 21, 1930 — No. 25

Echoes from the Hershey Conference

Tuesday, June 10

First Impressions

THE Susquehanna seemed lovelier than ever this morning, as did the verdant hills and dales along it, and the mountains in the background. How it ever found its way through them without getting lost remains a mystery. The green things had an added freshness from last night's shower. How that man across the aisle could look upon the scene without being lifted into the atmosphere of worship is another mystery.

Congenial companionship introduces a delightful factor. A jolly good fellow is "S. J." Did you ever find him out? The pleasure of knowing him has been one of our choice blessings for many years. And it is good to rediscover that, try as they may, the passing years can not sour him one little bit. But his Ministerial Board perplexities do almost worry him sometimes. He knows some things about our pastoral situation that many of us do not. That is partly what the program is about this afternoon.

When you see "Convention Hall" coming into view from the left window you know you are nearly there. The lodging quarters and the Post Office were points of first interest. These matters settled we were ready for a walk about the grounds. They are still beautiful. New buildings have gone up and more are going. We had hoped the distance across to Convention Hall might have shortened a bit but as nearly as we could tell, it is about the same. A fine looking group of girls were washing—washing, not just brushing—the dust off the seats when we looked in. It is an excellent auditorium, this magnificent building, since the microphone and amplifiers have overcome the acoustic difficulties. And one is glad to see that old Hillside Auditorium hasn't fallen into the creek yet.

The first Hershey Conference was in 1915. It has been here every three years since. This is number six, thus bringing the record for Conferences at one place up to that of Winona Lake. We have attended all of them. We have a notion to enjoy this one the best of all.

It Is 2: 30 P. M.

The District Board men, mission and ministerial, are on the job. Bro. M. Clyde Horst is in the chair. Bro. G. A. Cassel, member of Advisory Council for Home Missions, is leading the devotions. His idea is that we ought not to sweat so much scheming how we can use God in our business, but rather how we can let him use us more effectively in his business. "A Charge to Keep I Have," led by Bro. Homer Caskey of Council Bluffs, helped us to get the idea. What we do with it now is another question.

The reports of several commissions were heard and discussed briefly at this session. Bro. Earl Frantz of Sabetha, Kans., reported on the Rural Church, Bro. Ross D. Murphy of Philadelphia on the City Church, and Bro. Levi Garst of Salem, Va., explained why there was no report on the Women's Work. He brought the suggestion that this last commission might now be very well discontinued, and the inquiry into its field be turned over to the Council of Women's Work, since the organization of that department. The suggestion met with favor and was adopted.

The report on the Rural Church dealt mostly with the question of the Larger Parish. Some of the difficulties encountered are: Long distances between churches especially in the West, lack of appreciation of the possibilities of both ministers and laymen, interest in developing a particular congregation rather than in building the kingdom of God, unwillingness to adjust worship programs so that one pastor can serve at more than one place, and failure to understand that the big idea is not so much getting as it is giving. More study of the subject was recommended. Some very encouraging results of this endeavor, however, were brought to the meeting by Bro. Lester Fike of Southern Missouri and Bro. Eller of Southern Virginia.

The report on the City Church also had hindrances to mention: indifference, ambitions of leaders, the influence of custom and tradition, strong tendency to neglect communion services, rural-mindedness, whatever that may be. Being somewhat afflicted with that ourselves we may have failed to get the whole point. To get the local group in touch with the general church life, to cultivate respect for the Christian experience of other denominational groups, to build music programs that command attention—these were a few of the needs pointed out.

There were some interesting exchanges of thought on Standards for Pastoral Service and Efficiency, a big subject, and the session was brought to a close with prayer by Bro. A. P. Wenger of Eastern Pennsylvania.

Changeless and Changing

That was the question at the evening session. It was presented in the form of an address by Bro. Edward Frantz, Editor of the GOSPEL MESSENGER, on The Changeless Gospel in a Changing World. Before this, however, a very helpful atmosphere of devotion had been created under the leadership of Bro. J. F. Hoke of Louisiana. Bro. W. H. Yoder, member of the General Ministerial Board, presided at the session.

Bro. Frantz found plenty of evidence of a changing world; changes in methods of living and in ways of thinking. We demand better homes and better living equipment, better tools to work with, vastly improved methods of transportation and communication. And the discovery of new scientific facts, new opinions and philosophies are profoundly affecting our thought life. No feature of this is more marked than the revolt against the dominance of external authority. Our modern world is determined to find out for itself, at the price of bitter experience it may be, but search and hunt and dig it surely will.

But one thing in human life has not changed, the need of comfort and relief against the hour of helplessness and disappointment. The mightiest fact in the life of our day is spiritual hunger, the speaker said, and cited some facts to prove it.

Must the gospel change to meet these changed conditions? In its methods and machinery, yes, but not in the content of its message. The changeless gospel is and always will be a gospel of faith in the Christlike God, a gospel of personal help for daily living, and a gospel of perpetual challenge to love our fellows more. It would not surprise us if some elaboration of these ideas would get further editorial treatment in these columns, even at the risk of monotonous repetition of what has often been said here already.

The group of forty or fifty with which the afternoon session began had grown to an audience of four or five times that number. All of this today and most of tomorrow is preliminary, you understand. The sixth Hershey Conference does not open officially until tomorrow evening.

Wednesday, June 11

Boards and Joint Boards

WE saw three groups of this sort in conference early this morning, yea, four, the meaning of one of which we knew not. It was our privilege to spend a short time with the General Mission Board in its annual Conference meeting. There were others there besides Board members, notably missionaries, quite a liberal allowance of them, some of whom had just returned from the field. All the foreign fields, we believe, were represented.

The meeting was only fairly started when it turned into a joint meeting with the General Ministerial Board. They met together for a final review of a matter entrusted to them by the Manchester Conference, the question of a better system of taking care of our superannuated ministers. The difficulties are not all ironed out yet but a tentative report was agreed upon, something to present to the Conference and get the business under way. Provided, of course, the Conference would be willing to receive it when it had not been ready in time to appear in the booklet.

The joint session adjourned, the Mission Board resumed its separate existence, and we withdrew to see what was doing in Convention Hall.

The District Men Again

Chairman S. J. Miller of the Ministerial Board was presiding. Bro. C. C. Kindy of Pasadena was leading the devotions. A girls' quartet from Elizabethtown was ready to sing, and sing they really did.

Bro. W. H. Yoder, soon-to-be of Waterloo, next set about the task of classifying the churches of the brotherhood. Of the possible bases for such classification, he took this one: 277 churches have full time pastors, 222 part time, and 700 are served by an unsupported ministry. Ninety-one per cent of the first group have gained numerically, sixty-five per cent of the second group, and thirty-five per cent of the third. There are 335 churches with a membership of less than 50, 291 with from 50 to 100 members, and 173 with from 100 to 150. Eighty per cent of our churches are rural. As you can see, the facts presented are very thought provoking.

The question was, what to do? He strongly urged the importance of maintaining our rural strength, and as a means of helping to revive the weak and dying churches, he advocated more extensive trial of the larger parish idea, the plan by which two or more churches not too far apart may be served by one pastor.

Work of District Boards

This was the next subject. Bro. J. A. Robinson had the ministerial end of it and Bro. J. J. Yoder the mission end. The field of each, its opportunities and responsibilities—that was what they talked about.

(Continued on Page 388)

In This Number

Editorial
Echoes from the Hershey Conference, ... 385
Among the Churches, ... 392
The Quiet Hour (R. H. M.), ... 392

General Forum—
The Missionary (Poem). By Frank C. Bechtold, ... 386
The Bible. By James M. Moore, ... 386
Modern Church Trends By H. C. Early, ... 387
Our Message. By I. S. Long, ... 387
Oh, Send Us Forth Thy Prophets True. By A. D. Helser, ... 393
Intercession. By Nathan Martin, ... 396
Work. By Chester E. Shuler, ... 396
The Pure in Heart. By H. A. Claybaugh, ... 396

Pastor and People—
Pentecostal Evangelism and Sanctification. By J. W. Lear, ... 390
Pentecostal Evangelism and Sanctification. By W. S. Long, ... 390

Home and Family—
My Mission (Poem). By J. A. Hart, ... 391
Out in the Rain. By Elizabeth R. Blough, ... 391

GENERAL FORUM

The Missionary

BY FRANK C. BECHTOLD

Position, riches, life of ease—
All these you sacrificed,
To live and die for India's need
And for the Christ.

Yet riches true you have in store,
And ease of heart is yours,
A place to serve—you ask no more,
While life endures.

East Dubuque, Ill.

The Bible

BY JAMES M. MOORE

Moderator's Address at the Hershey Conference

The All-Sufficiency of Its Entirety

THE Bible is God's word to man. To say that it contains the word of God is at least to intimate that some of the Bible is not from God. When such an attitude is assumed, there follows the task of separating the God-breathed from the human, and man finds himself in a very awkward position. The fact is that finite and short-sighted man does well to accept the great Book as the expression of an infinite and all-wise Creator and Sovereign.

The New Testament Infallible

The New Testament, or New Covenant, is the rule of faith and practice of the church of Jesus Christ. It is, in fact, the constitution of the Christian church. It needs no amendments or revisions. There are no parts that need repealing. The constitutions of nations and other organized bodies must have provisions for afterthoughts as well as adjustments to future conditions. The New Testament, however, is the expression of an Infinite Mind. It is therefore adapted to all conditions and times, and needs no revisions.

Furthermore, he who would eliminate any part of the New Covenant or set it aside as being nonessential is in reality taking the position that God through his Son Jesus Christ gave for man's salvation some things that are not necessary. On the other hand he who adds to that Book thereby says that the work of Jesus as Mediator was incomplete and inadequate.

In either instance it is a case of finite man presuming to sit in judgment upon the word of an infinite God, or passing upon the work of Jesus Christ as Mediator of the New Covenant. It partakes of the nature of him who defiantly said: "I will ascend into heaven, I will exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the uttermost parts of the north; I will ascend above the heights of the clouds; I will make myself like the Most High" (Isa. 14:13, 14). The only sane conclusion, then, is that the Bible is all sufficient in its entirety.

Conference Decisions

Conference decisions have their place, and it is an important one. Plans must be worked out and methods adopted whereby the church may labor together in carrying out the work assigned by our great Leader.

These decisions should be made in harmony with and based upon the teachings of the New Testament. That this has been the purpose and aim of the church is evidenced by the fact that Conference has urged that its decisions should be accompanied by the scripture citations upon which they are based. There is also further evidence in the fact that from time to time from the very first some decisions have been changed, revised and even repealed as further light on gospel teaching has made it seem wise.

Since this has been the evident purpose it follows that in the carrying out of these decisions any interpretation or application that adds to or takes from the gospel as the plan of salvation conflicts with the underlying purpose in the decision. All must be interpreted and applied in perfect harmony with the New Testament.

A Changing Age

We are living in an age when men think rather independently, an age therefore when changes and adjustments are taking place along every line. This may have been true of other periods in the world's history, but somehow we are more deeply impressed with the changeableness of present-day conditions.

Many are disturbed by the rapid developments of the day, and not a few are fearful of the outcome. We must confess that there are grounds for grave fears. The danger, however, is not in the fact that changes come, but in losing sight of the word of God. The Bible, unchangeable as it is, is thoroughly adaptable to a changing age. Humanity is safe under all circumstances if only men and women will faithfully heed the great Book of books.

Church Unity

This is a day of great mergers. The spirit of coming together is affecting churches, and as a result we see the uniting of religious bodies. There is an almost universal feeling that we have denominations enough that all might be suited. In fact there is a growing conviction that we have altogether too many. The forming of a new denomination through a division or a pulling away meets with a severe and not unjust denunciation from members of all the churches as well as from those without.

This growing spirit of union is scriptural; it is in accord with the desire of the Master when he prayed "that they may all be one"; and it brings rejoicing to the heart of every true child of God.

It is also attended with very grave responsibilities; for there is a possibility of union that does not have the true basis. It is possible for two churches to unite in such a way that neither is any nearer to the right. When Jesus prayed "that they may all be one," he followed with the words: "That they also may be *in us.*"

Jesus came as the Mediator of the New Covenant. What he said he received from the Father. The New Covenant is the New Testament. To be one in Christ Jesus and the Father is to be united upon the basis of the New Testament. There is no other true basis of unity. The fact that we differ is an evidence that one or more of us is too far from the Book. The closer we come to the gospel the nearer we will find ourselves to each other.

There are just two causes for divisions on religious matters. One is that some person or group of persons is too persistent in neglecting the things taught in the gospel. They are the ones who are inclined to take from or consider unimportant some of the things the Holy Spirit saw fit to have written down.

The other reason is that there are those who unduly insist on things that are not in the gospel. They are the ones who add to, virtually saying that the Holy Spirit omitted some things that ought to have been given. Every cause for religious division falls under one of these two heads. Hence the New Testament—all of it but no more—becomes the absolute and only basis for true union.

Tendency Toward Congregationalism

Furthermore, it is noticeable that we are growing increasingly individualistic and congregational. This too is causing no little alarm upon the part of many. It must be conceded that there are dangers, and that there are grounds for fear.

The difficulty, however, is not that men are thinking and acting more independently, but in the lack of the word of God as a basis of conduct and thought. The gospel was divinely designed to lead men into harmony with right and truth, whether as individuals or groups they study its pages. While there is very much to be gained from others, still the Holy Spirit will teach the same truths to any and all who in humble sincerity desire to learn of him who came to bear witness of the truth.

The paramount need, therefore, is for a deeper conviction everywhere in regard to the integrity of the word of God, along with a fuller knowledge of its teachings. We praise God for every movement, by individuals and organizations, for a wider distribution of the Bible, and we urge a more continuous and diligent perusal of its sacred pages.

Our 1930 Conference

We are gathered here in a great Annual Conference of the Church of the Brethren. We are here to make some decisions, adopt plans and assign specific duties.

From the large number of papers on our list of business it would seem that the need for some changes is just as keenly felt as ever. We seem not to have gotten to the place where we feel fully satisfied with ourselves.

As advocates of the open Bible we need to consider every proposed decision in the light of its teachings. That is altogether safe, and it is absolutely the only way that is safe.

Waynesboro, Pa.

Modern Church Trends

BY H. C. EARLY

Hershey Conference Address, Monday, June 16—First Hall

IN every individual life there are trends—some of them pronounced and outstanding, some of them hardly discernible, but they are there. The same is true of a society or body of people. The trends in the life of a society are the balance of the sum of trends in the individual life of those composing the society. It is this balance of trends in the life of the Protestant churches which I wish to consider.

Modern church trends, if correctly interpreted, show how the churches are headed and the way they are going. The speed they are making matters not nearly so much as the direction in which they are moving. A wise direction of present-day trends, therefore, is of the utmost importance.

Let us consider a few of the most pronounced trends of today as follows:

(1) The trend toward church buildings better suited to their purpose. First of all, a church in design and architecture should reflect the spirit of the Almighty who is worshiped at its altars—majesty, strength, beauty—its spires and towers pointing up toward heaven, its inner arrangement and equipment facilitating instruction and inspiring worship. A church, therefore, should be different from all other buildings—more beautiful, more costly. It stands for God. Still there should be no waste of God's money. Rivalry for the sake of the finest and most pretentious church is a desecration of money. It is a sin.

(2) The trend toward a more adequate expression of religious experience in worship. It is the cry of the hungry heart for God. Worship involves a vision of God, a sense of humility, confession, forgiveness, illumination or God's voice to us and pledge of service or commitment. The first eight verses of Isaiah, Chapter 6, give the completest summary to be found together in one place.

As we see God and know him we feel impelled to worship him. He is so beautiful and good, so mighty, yet so compassionate that we are just drawn to him in adoration and devotion. In running the cycle of worship we commit our way to God and pledge our service. It begins with the discovery of God and climaxes with laying our lives upon the altar. This is worship.

In all religious assemblies, in fact, in all life, worship is the big factor. We see its meaning and value more and more. We exalt worship more and more. We understand better the elements involved and see the importance of their development. As the conviction of these truths bears in upon us there is the growing desire for worship—the desire for a fuller and freer expression in worship. All the churches, therefore, have put themselves to the task of providing for more adequate expression. It is one of the most pronounced trends of modern times.

Everywhere more elaborate forms of worship and liturgies are being adopted. It is hoped that they will give fuller expression of heart longings without destroying the spontaneity of worship. Worship in its very nature is spontaneous upon the discovery of God, and it is certain that it can not be forced into arbitrary moulds. This is the crucial point in the adopting of liturgies. It is true, the liturgies embody the purest religious ideals and highest spiritual aspirations and attitudes. If they will help the hungry heart to worship

God in spirit and in truth, their adoption will be well.

(3) The trend toward improved Biblical interpretation. This grows out of the inborn hunger of the human heart for truth. It is this constant desire and seeking to find out what we don't know—not of the scholars only. It is the clear mark of the race from Adam to our day. It becomes all the more urgent in the higher realms of truth. Who would not give all—his very life—to know the heart and soul of the Bible message? To this we look as the mind of God expressed in human speech.

The scholars, urged by their own hearts and the hearts of mankind, are laboring unceasingly to make plain the mind of God as revealed in his inspired word. Translations are diligently compared and new translations are made by the best scholars of the age, and the world is on their heels anxiously awaiting their findings.

Just now a revision of the American Standard Bible, is launched. The American Standard is one of the latest and is considered one of the best translations, if not the best. So it goes. One generation labors to improve the interpretations of the other, all with the hope of a better understanding of truth and the way of life. It is true in all fields of human endeavor. And it would be folly to say that no improvement has been made. As we better understand truth an increase in spirituality should be expected, for spirituality is the product of truth and the Holy Spirit.

(4) The trend toward a more adequate religious education of the childhood and youth of the land is evident. The child has been discovered—its nature, its powers, the meaning of its early, formative years when foundations are laid and destinies determined.

The state has set out to provide secular education for its children, but decides that their religious training is the duty of the home and church. It is granted, too, that the moral and spiritual nature of the child should have the same earnest attention as its intellectual nature. If indeed there is a difference, the difference should be in the interest of the moral and spiritual. Our plea is for a correlative development of the child in body, mind and spirit.

Since the neglect of the child by both home and church is seen, there has been a general awakening everywhere in the interest of religious education. All over the land the churches are in a rush to provide facilities and courses of instruction. Such an awakening is rare. It is the beginning of a new day. If we would save the world, let us first save its children. The daily vacation school is already common and courses in connection with the secular public school are being introduced here and there. This is but a step toward something bigger and better.

It is also the beginning of a new type of evangelism. Or rather I should say, it is the revival of the oldest type of evangelism known. From the beginning God taught that children should grow up under religious instruction and power of truth, and thus grow right into the kingdom of God. This is evangelism—the kind that counts. This, rather than by radical regeneration, such as must take place with the vile sinner after "sowing his wild oats."

The general religious education of the children of the nation and the world promises the biggest revolution of the age.

(5) The trend toward a wider and more practical application of the social gospel. The second commandment, "Thou shalt love thy neighbor as thyself," and the Golden Rule, "As ye would that men should do unto you, do ye even so unto them," constitute the social gospel.

These teachings set forth clearly the right relations among men. They stabilize and sanctify social interests and set them in right balance, if applied. The profession of love and goodwill to men is not enough. Love must be expressed in practical terms, and that without regard to the color of a man's skin or nation to which he belongs. God made all men of one blood. All, therefore, are brothers and deserve brotherly treatment.

The second commandment and the Golden Rule should be pressed into all the complex relations among men, and there is strong purpose to this end. Let them into the home, society, business, governments, national and international, and the churches, too. See what will happen. Be sure you do it in good faith. Give it a chance.

Would it not settle all trouble between labor and capital? Could the rich go on multiplying their millions at the cost of the blood of the poor? Would it not do away with war? Would it not correct all injustice? Would it not make men brothers in more than name? Is it not the only thing lacking to make men brothers? Would it not give us a much different world? And is there not a new and strong interest in the practical application of the social gospel in all walks?

Mapleville, Md.

Our Message

BY I. S. LONG

Missionary Convocation Address at the Hershey Conference Monday, June 16

"Our message is Jesus Christ. He is the Revelation of what God is," so says the report of the Jerusalem Conference, 1928. I believe we all readily accept this statement, for we believe he is both adequate and indispensable to salvation.

He is indispensable to true knowledge of God, the Father. Other concepts of God are inadequate and unworthy. The personal conception of God alone meets the deepest needs of the human heart: and for God to be revealed it was necessary that he come incarnate in perfect human personality, even as he did. On coming to earth, Jesus divested self of any powers that might have made his human life unreal. He used no resources in his own behalf that are beyond our reach. He was thoroughly conversant with pain, temptation and human suffering. And the importance to us of these very real experiences of his consists in the attitude he took toward them. He always did what was right; did the things that pleased the Father, and thereby revealed the true nature of the Father. He had disclosed to us "The Father as almighty love, reconciling the world to himself by the cross. . . . The vision of God in Christ brings and deepens the sense of guilt and sin. . . . Yet that same vision brings also the assurance of pardon" to all who yield in faith to him so that his redeeming love may avail to reconcile them to God.

Revealing the Father as he did, *Jesus is indispensable in bringing all men everywhere into vital relationship to him.* Jesus insists that God loves men in spite of their sins, and is seeking to win them back to loyalty to him. As the Master forgave now this one, now that one, and we note they experienced real pardon, we believe his the very voice of God. Moreover, by his Spirit he enters the heart of the believer, and imparts new life and power, new peace and rest to the soul. We become one with him as the branch is one with the vine; and his life is ours, his joy and peace ours. Paul says: "I live, yet no longer I, but Christ liveth in me." That Jesus does these things is not theory, but your experience and mine, the experience of untold millions in the last nineteen hundred years.

As Dr. E. S. Jones says: "It is wonderful to have One in human history one can utterly trust." Jesus is that heartening Personality.

"It is wonderful to have a cross in the center of the world." We now have no doubt of God's love, or that he *is* love. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." We date our letters from that "love" date.

"It is wonderful to live in a world with an Easter morning in it." Death is not the last word. Our loved ones shall rise again. They are but the great harvest of which he was the First-fruits.

"It is wonderful to know that the Jesus of history may become the Christ of experience." Before Pentecost, Jesus was always outside the experience of his disciples. With the local Jesus they were weak. From Pentecost on, Jesus was vividly present with them, a bright Reality. The Holy Spirit is the method of Jesus' presence with his people, till the end of this age. Jesus was wondrous grace and power in them, empowering them to out-live, out-love and out-die the nonchristians about them, and so they won. It was a dynamic age.

We preach the same message and declare the same Savior as they. The apostles had no resources unavailable to us. "Jesus Christ, the same yesterday, today and forever."

First, we need the Spirit who purified their hearts by faith, who gave them great grace to devote their all to the service of the community, who also gave them victory over temptation and sin. When some of us say we are "Christians" we have been challenged to turn the other cheek, to go the second mile, to love our enemies. Else we are told we are not Christians and are not like our Christ. One missionary addressing a large group of intelligent Indians was asked by one interrupting whether Jesus gives him complete victory over lust, temper, covetousness, jealously, pride, etc., and if not, to sit down and keep still. We Christians of the West are challenged to live according to our own Bible standard, else we are loudly and rightly condemned. What some do speaks so loudly that others can not hear what they say. We need the Holy Spirit to give us power to live the victorious life.

Then secondly, we need this same Holy Spirit to empower us to witness for him, to the uttermost parts of the earth. Without him, this is an impossible program. Jesus said: "You go, I will be with you," and he verified his promise to those who waited for and received the promise of the Father. The weak and cowardly disciples after Pentecost literally "turned the world upside down." Neither threats nor force nor prisons could quiet them. "We must obey God rather than men," said they. And "We can not help but speak the things we have seen and heard." Here was "the expulsive power of a new affection."

How weak and powerless many of us are today! How dried up and parched our hearts! How we need the out-poured Spirit of Pentecost! See Peter cringing before a little girl, denying his Lord. See him fifty days later, fearless, telling the murderers of his Lord that "God hath made him whom ye crucified, both Lord and Christ." One sermon and 3,000 added to the Lord! Today, 3,000 sermons and one added to the church! We do not need to celebrate Pentecost. We *do* need to experience the baptism of the Holy Spirit. This is his age. He is ours in fulness, when we utterly abandon self to his leading.

Having our unique Christ to proclaim and his Spirit to empower us both to live and to witness, why a timid program longer? Why retrenchment as of recent years? Why delude ourselves into thinking it all right to sit at ease in Zion? In the words of Charles Hoyt I cry out to the church:

"Is this a time, O Church of Christ, to sound retreat?
To arm with weapons cheap and blunt
The men and women who have borne the brunt

"Of Truth's fierce strife, and nobly held their ground?
Is this the time to halt, when all around
Horizons lift, new destinies confront?
No, rather strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O thou elect:
And to thy kingdom come for such a time.
The earth with all its fulness is the Lord's.
Great things attempt for him, great things expect,
Whose love imperial is, whose power sublime."

Bridgewater, Va.

Oh, Send Us Forth Thy Prophets True

BY A. D. HELSER

Missionary Convocation Address at Hershey Conference Monday, June 16

"Eternal God whose power upholds
Both flower and flaming star,
To whom there is no here nor there,
No time, nor near nor far,
No alien race, no foreign shore,
No child unsought, unknown,
Oh, send us forth thy prophets true
To make all lands thine own."

My fondest hope for the church is to have every member in the church live for Christ first, and to have

(Continued on Page 394)

Echoes from Hershey Conference

(Continued from First Page)

Bro. Robinson's idea of the duties of District Ministerial Boards is not small. He classifies these duties as clerical, promotional and administrative. Under the first head, these boards should make surveys, keep files, require reports of pastors, so that they may know every minister, every church, the points of strength and weakness in each. On the promotional side they should keep an eye on young men for the ministry and drop an appropriate word of encouragement. They have the care of licensings, installations and ordinations. Their administrative duties involve supervision of locating pastors, assistance in severing pastoral relations, counseling pastors and churches in developing efficient programs and ironing out entanglements.

Bro. Yoder thinks we ought to have more sisters on the Church Boards. It is the primary business of District Mission Boards to help weak churches grow strong and to find new openings for work. They should not be content to take what money the churches say they may have, but should educate the churches to contribute more liberally. They should awaken churches to their first duty to bring men and women into the kingdom of Christ. Many congregations have a poverty complex. Boards should not "baby" them too much. Some of these churches have been nursed on the bottle too long. They ought to be weaned, even if they do cry.

Bro. Rufus Bucher was to discuss the Mutual Relations between District and General Boards, but one could not help having a good deal of sympathy with his feeling that the speakers before him had covered the whole ground. He reëmphasized only a point or two. Bro. J. W. Lear offered this illustration: When New York repealed its prohibition enforcement measures, it showed its unwillingness to coöperate with the federal government. That is what should *not* be done in the relations between general and local boards.

Work for Women

It is the opening of the afternoon session. Bro. M. Clyde Horst is presiding and there is a song with Bro. S. P. Early leading. We join in prayer under the vocal guidance of Bro. Paul H. Bowman of Bridgewater. No, this is not the program on Women's Work but Sister Eva Trostle who could not be present yesterday when the report of the commission on that subject was called for, had the first place, and a very interesting and stimulating hour it was.

Sister Trostle finds that a big question in the minds of young women is, Will there be any place for them if they do prepare themselves? There will be if her suggestions are adopted. She told us of women who have done practically all that pastors do, except perform the marriage ceremony, and she knows of some who could do that. She feels that in many congregations there is work which a young woman can do most acceptably, as a pastor's assistant, or in the absence of a pastor, in the larger parish, and especially with young people. In some cases they could support themselves and still be of great service to the cause.

Her address started some of us to thinking on new lines. In the general discussion several pertinent testimonials were given by Bro. Merlin Shull of Detroit, Bro. O. B. Gregory of Washington (state) and Home Secretary Zigler.

As to Findings

"Seek and ye shall find" found rather remarkable confirmation in the report of the Committee on Findings. It found things which had scarcely been observed by some of us in the field of the previous discussions. And these brought out some more interesting discussion.

For instance, what about the deacons when there are so many of them you hardly know what to do with them, especially if some of them have queer ideas? The suggestion to make two groups of them, active and inactive, had different effects on different minds. One speaker told how in his church they had found a way to put them all to work. Some were doubtful though whether his plan would work everywhere. The matter wasn't settled finally.

How to move up toward a higher educational standard for our ministers, wisely and effectively, was also left somewhat unsettled in the minds of the audience, as of course it had to be. Problems suggested for further study were the larger parish, which came in for so much notice at this year's meeting, our relation to other denominations, pastoral supervision, and adequate equipment. Evidently there will be something to do yet next year.

For there is to be another such conference of the District leaders next year. These meetings have become too profitable to think of discontinuing them. Everybody was agreed on that.

The Conference Begins

It seemed fitting that Bro. Jas. M. Moore, Moderator of the Conference business, should preside at the official opening of the Conference. Song Leader E. G. Meyer, Music Director of Elizabethtown College, led in "Crown Him Lord of All." Bro. E. F. Sherfy, pastor at Daleville, Va., conducted an impressive period of worship of more hymns, readings and prayers. Chairman Moore's introductory remarks were pointed and brief. He soon gave place to the preacher of the evening, Bro. A. B. Miller, pastor at Hagerstown, Md.

The sermon theme assigned him was Pentecostal Evangelism and Prayer. He chose to reverse the order and call it, Prayer and Pentecostal Evangelism, insisting that this represents the true chronology of events. He read several verses from Acts, first and second chapters, and Paul's great prayer in Eph. 3: 14-19. The five p's of pentecostal evangelism are prayer, Pentecost (outpouring of the Spirit), power, preaching, progress. And that order can not be changed. Most of the speaker's time and energy were given to an elaboration of the text of Paul's prayer mentioned above. "Rooted and grounded in love that ye may be strong to apprehend," that is, to see, came in for heavy emphasis. But didn't you read the fine synopsis of Bro. Miller's sermon in last week's MESSENGER? Not? Then do it yet.

"Take the Name of Jesus With You" was a good dismissal hymn. The benediction of the Chairman then sent the 1,500 or more people out into the peaceful and starry night. Both nights and days have so far been perfect, ideal Conference weather.

Thursday, June 12

THURSDAY dawned as another wonderful convention day. At the very beginning it gave promise of being as good as the day before. After a light breakfast at the Inn, and as we walked toward Convention Hall, we noted the well kept grounds, the walks here and there but recently repaired against the coming of the crowds, and the cool freshness of the morning air. However, as the day wore on it became not unpleasantly warm. Thus all in all Thursday developed as an ideal convention day.

The services for the day began promptly at eight o'clock, although but a handful were present at the time to begin. Bro. M. Clyde Horst was the chairman for the day and Bro. Nelson Huffman the song leader. The latter used the male quartet from Bridegwater College in three appreciated numbers. Bro. M. J. Brougher led the opening devotions, reading from Isa. 6: 1-8 and leading in prayer.

The Bible hour this year was conducted by Bro. Edward Frantz, editor of the MESSENGER. The first one of these came Thursday morning, the subject being: Making Distinctive Doctrines Matter More: Baptism. Leading through a general discussion of baptism and its meaning the speaker came to the practical point that baptism is effective when it changes one's life. To be baptized is to be inducted into the spirit of God. It means that one has something of the sympathy and concern of God. It means that one has been immersed into the love of God. Hence the best of baptism lies in just this: does it make a difference in one's life? Baptism matters more when men live out the ideas which the rite symbolizes. The first Bible hour was closed with another number from the quartet from Bridgewater.

At ten minutes after nine o'clock two meetings began—each to last the remainder of the forenoon. Naturally they presented to the reporter the difficult problem of reporting simultaneous meetings. And the distance between the Hillside Auditorium and Convention Hall did not simplify matters at all.

In Convention Hall a missionary conference was held. The purpose of this meeting was to give a first hand presentation of the missionary outlook. Secretaries and missionaries spoke at some length. For example, at one time when the inquiring reporter looked in he found Bro. J. F. Graybill, of our mission in Scandinavia, speaking of the missionary outlook in Sweden and Denmark. China was represented by Bro. N. A. Seese, Africa by Bro. A. D. Helser, and India by Bro. I. S. Long. Bro. M. R. Zigler spoke for home missions. The whole subject of the missionary outlook was presented by Bro. C. D. Bonsack. The concluding part of the program was a discussion of how the home church might be interested in missions. Bro. H. S. Minnich was the speaker here and he used the recent campaign to raise the deficit as an illustration of the way interest may be built around a mission project.

Meanwhile the Pastoral Association was meeting in the Hillside Auditorium. Bro. F. F. Holsopple, president of the association, was in charge. Bro. W. B. Stover led in the opening devotions. The quartet from Bridgewater furnished some special numbers of music. This group meeting was not so large but the interest was good.

Bro. H. S. Replogle was the first of three speakers. He called attention to the striking changes in the pastoral situation which have come within the past twenty-five years. Then there were less than twenty-five pastors in the Brotherhood. Today, counting full and part time pastors, there are about twenty-five times this number. Many other changes coming in this period were noted. Amongst these are changed attitudes toward the ministry, increased emphasis upon training, the increase of public services, and shifts in population which have increased the relative importance of the city church. Many other changes were noted, though the solution of the problems thus presented must await fuller study in many cases.

Bro. H. L. Hartsough discussed: Our Young Men and the Ministry. Bro. Hartsough suggested that those choosing the ministry should be sure they are right. There are times when it is quite as important to keep a misfit out of the ministry as it is to encourage the right man to go ahead. In the definite contribution which the Church of the Brethren can make toward the solution of some of the great problems now before the world the speaker sees a great challenge to the Christian ministry. And around the Christian ministry we need to cast a spirit of optimism and venture. The minister himself should seek to hear the voice of God above the crowd. And he should count his work as a messenger as a calling of high privilege.

At the business meeting of the association is was disclosed that the six-year-old Ministerial Association is on a sound financial basis, having a substantial sum in the treasury. The officers elected for the new year are: F. F. Holsopple, continued as president; J. Clyde Forney, vice president; C. G. Hesse, secretary-treasurer. Amongst the committees appointed was one charged with a revision of the constitution of the association.

The last address of the morning was delivered by Bro. R. H. Miller on: The Pastor and His Spiritual Problems. Five important problems, or situations involving such problems are: (1) a pastor's desire for proof of God's presence in his flock; (2) the tendency to identify one's personal success or failure with the fortunes of God's kingdom; (3) the fact that every contact means a draining away of the pastor's personal spiritual resources; (4) the peril of professionalism which involves the loss of the personal touch; (5) the difficulty of practicing the high idealism preached. A

mere listing of the points discussed can at best merely suggest the speaker's searching analysis.

At 1:30 P. M. the conference of the Board of Religious Education met in Convention Hall and the conference of the Ministerial Board at the Hillside Auditorium. At the former, General Secretary Rufus D. Bowman was the first speaker. He showed that evangelism through religious education is not a new objective, but just a new method. It aims to conserve rather than to reclaim. It represents evangelism as a normal process in which conversion comes at one of three normal points in the individual's life. However, the more recent theories of religious education stress the fact that adults can learn—that they can be reached and changed much more readily than was once thought to be possible. The significance of all this becomes apparent when it is remembered that children follow where adults lead. It is therefore not enough to reach the children of a generation. The adults who lead them must also be reached. The two fold purpose of evangelism is to win to church membership and to strengthen those who are already members.

The Need of Christian Leadership in a Changing World was discussed by Bro. Lewis Knepper. The supreme aim of such leadership is to help others live the Christian life. The qualifications of those who would thus lead are two: devotion to God and the necessary training for leadership.

A unique feature introduced at this point was three short talks by young persons who had shared in the inspiration of training camp life. Bro. Murry Wagoner told how the conferences held for young people are a very real help to the church. It is at such conferences that the future leaders of the church are trained. Sister Mary Snider told how camp life develops the spiritual life of the individual. The activities of the camps stress the spiritual side of life, with the result that those who attend find a new interest in Bible reading, a new meaning in prayer, and a new earnestness for the cause of righteousness. Bro. Samuel Harley related how training camp life had changed his life by giving him a fixed conviction concerning the practicability of worthy ideals. At such camps he thinks young men will find new heroes, a new consecration, and more faith in God and prayer.

This particular program was closed by a strong address by Bro. J. Clyde Forney on: Coördinating the Children's Program. Bro. Forney spoke on the very important problem which is facing children and parents in the competition for the child's time and interest. The problem is not to be solved by keeping the child away from the interests that confuse and divide the personality. The better way is to face the issue squarely, evaluating and selecting that which is worthy as a part of the complete life. We hope that Bro. Forney's able paper will see the light in the MESSENGER at some future date.

Although the enquiring reporter was unable to attend the conference of the Ministerial Board, in progress at the same time as the meeting just described, the reports of those who listened for him indicate a good program was had. Bro. Paul Bowman of the General Ministerial Board was chairman. Bro. C. G. Hesse was the first to speak on: The Importance of Membership Records. In a way this subject is of primary importance to ministers; but complete and up-to-date records are not without service to all concerned.

In discussing the Pastor's Responsibility to the Financial Program Bro. E. S. Coffman pointed out that the pastor is not primarily responsible for the financial program of his church. Except in the case of missions, or other outside work, the financial problem belongs primarily to the church financial board.

In many of our churches the nonresident member has become a problem. Bro. F. B. Statler spoke of how the nonresident membership may become a substantial portion of the total membership a pastor feels obliged to serve. There are ways of keeping in touch with such members, but even then they present a real problem.

Pastoral Visitation was discussed by Bro. B. F. Waltz. How such calls should be made, length of calls and how to treat confidences were some of the points covered.

What is the pastor's place in the community? Bro. Galen T. Lehman thinks that the minister should seek to interpret religion as it relates to every phase of the life of his community. Thus the best pastor is the one who preaches the best gospel and lives the best life.

Creating a Spiritual Atmosphere in the Church, was treated by Bro. J. Perry Prather. We understand that the speaker thinks we need new men rather than new methods, that the pastor must himself be spiritual if he is to create such an atmosphere in his church.

At the evening preaching service the devotional period was conducted by Bro. F. S. Carper. The scripture lesson was from Isaiah the fifty-third chapter. Two special songs were sung by the ladies' quartet from Elizabethtown College. The sermon was preached by Bro. W. J. Swigart. His subject was: Pentecostal Evangelism and the Atonement. Of special interest in this connection is the fact that Bro. Swigart has been in the ministry for fifty-three years. A synopsis of Bro. Swigart's sermon can be found in the MESSENGER for June 14 on the Pastor and People's page.

The attendance at the evening services showed a large gain for the day. However, the crowd seemed drawn mainly from the surrounding churches, a fact which gives more basis for a rather general conviction that the representation from a distance will not be so large this year due to financial conditions.

Friday, June 13

As Reported by H. K. Ober

The Bible Hour

BRO. M. J. BROUGHER led the morning worship in his usual manner and spiritual fervor.

Bro. Edward Frantz spoke most instructively on the assigned topic, "Making Distinctive Doctrines Matter More," as it applied to "Dress." The principle of modesty was analyzed and applied in great clearness of statement. The practice of the sensible people may be the safer criterion than one's personal view.

Simplicity is one of the first principles of beauty. Oneness as set over against multiplicity is basic. Superfluous dress is a violation of this principle.

Economy as the third great principle was strikingly set forth. Waste is sin—waste in any form.

Healthfulness is another underlying principle of Christian attire. Suggestions how to make these things matter more:

1. Be consistent in all other things we do, such as the houses we build, the furniture we put into them; the automobiles we buy, etc., etc.

2. Stress the superiority of spirituality. Peter stressed this principle.

3. Accept our special church responsibility in this age of the great need for simplicity. We must teach and *teach* and TEACH and not be too lazy to do it. The world needs this teaching. We can make a real vital contribution to a world-need, if we *will*.

The Program of the Ministerial Board

Bro. S. J. Miller, a member of this Board, introduced the program as presiding officer with a brief presentation of the function of the minister.

Bro. C. O. Beery stressed the work of the Holy Spirit during the pentecostal days of old, leading the audience in tense attention to think of the need of this modern age for the larger outpouring of the same Holy Spirit today as then.

Bro. Paul Brandt discussed the pastor among his people as a personal evangelist. Witnessing for Christ in his personal contacts is a large opportunity for the live pastor. Winning a soul for Christ, how great a privilege!

Bro. David Metzler presented "The Gospel, the Power of God unto Salvation" in his characteristic clearness. The mission of the church is to *teach*, not to *save* the people. The church can not regenerate souls; the Holy Spirit must do this. It is possible to overemphasize the church. This is done whenever persons are led to think of the church as a *saving* institution. It is possible to preach the church, instead of preaching the Gospel. The boxes in which oranges are sent do not ripen the oranges. Some ministers seem to present the message as though the preacher were more important than the Gospel. Salvation depends not on any man, it depends on the relation to the Gospel which is the power to save. The minister should so present the Christ as the only way of salvation and not the minister. The power of the Gospel may be perverted by not presenting the whole Gospel—taking away from it. Annulling the atonement by teaching that Jesus was but a mere man. Salvation depends upon faith—unadulterated faith, in Jesus Christ as the Savior.

Bro. Paul H. Bowman gave the concluding discussion of the morning session on the theme, "The Challenge of the Christian Ministry." He depicted the ministry of Jesus as the example and the assigned task of the apostles. The ministry must lead in the solution of the problems of the church. The tasks of the church are the solution of the problems of crime, divorce, broken homes, etc., etc.

The challenge of the Christian ministry is a challenge to (1) courage, (2) greatness of service, (3) humility of spirit, (4) highest personal development, (a) keenness of intellect, (b) greatness of heart—sympathetic, tender-hearted and compassionate and (c) greatness of will.

Afternoon Session

The devotional service was led by Bro. H. C. Early with the vigor of mind and the resonance of voice as of former years.

"The Truth about Tobacco" was the theme discussed by Bro. Virgil C. Finnell who very ably gave some of the scientific facts concerning the evil effects of the increasing use of the cigarette. He quoted Dr. Barber as saying "that sixty per cent of all the babies born to mothers who smoke die before they are one year old. The rapid increase of the number of boys and girls who are beginning to smoke cigarettes is not only the cause for alarm but is really the call to arms."

The discussion on "Building Peace" by Bro. Edward Ziegler was ably presented. The need of a decided conviction on peace on the part of the brotherhood.

The gospel of peace must be shared if it is to develop a strong conviction on peace before war is here. The reasons for adhering to the idea of the World Court were set forth in clear statements. Creating sentiment in favor of making the Peace Pact the guiding rule of action by our country is one of the numerous opportunities to foster this principle. Our young men and women must not be allowed to forget the cost of war. They must be taught the astounding facts of suffering during and since the World War. The moral cost of the great World War must not be unremembered. The lies that were told made possible the entering into the World War by America. The most efficient armament today is the doctrine of peace as taught by Jesus. The steam of a *will for peace* must be put behind the machinery for peace.

Educators are turning now to inculcating the doctrine of peace. Our teachers are beginning to see the need for teaching peace. The peace program in our own church is the issue. Taking Jesus more seriously in his great statements is essential to deepening the convictions of peace. Our attitude toward other peoples and other races is another factor that functions in this process of "building for peace."

The representative from the National Anti-Saloon League in the person of Mr. Boyd P. Doty, attorney for the World League Against Alcoholism, discussed the Prohibition Problem in a straight-forward and convincing manner. The speaker explained some of the

(Continued on Page 392)

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

PASTOR AND PEOPLE

Pentecostal Evangelism and Sanctification

BY J. W. LEAR

Hershey Conference Sermon, Sunday, June 15

DEALING with a subject like the foregoing, one is not too sure where in the mind of the Program Committee the emphasis is to be placed. There are three big words here, any one of which would easily challenge attention.

After a bit of analytical concentration I am concluding that Evangelism is the core, qualified by the word *pentecostal* as to type and then an inquiry as to how and how much sanctification figured in the pentecostal type of evangelism. Well, that sort of judgment has given direction to my thinking and I am forced to go in that general direction if I go at all.

It might be wise now to transpose the subject a bit and write it thus: Sanctified Elements in Pentecostal Evangelism. While one might mention many elements which would, if sanctified, figure in the promotion of evangelism, I am thinking definitely of four, i. e., The Message; the Messengers; the Motive; the Material.

I. *Sanctified Message*—It might be stated, The Sanctified Message in Evangelism. The message has not changed since the first Pentecost. The gospel is still the power of God unto salvation. But what is the gospel?

Some would have us believe the gospel to be a system of religious dogma. Leaders through the centuries have tried to crystallize religious truth and formulate doctrines to guide the unsophisticated. It has been a hazardous thing to undertake. Camps of religionists have builded what they supposed to be flawless institutions and have all but anathematized those who failed to accept this formulation.

Theological dogma has been the battle ground for many an unchristian warfare. Already in Paul's time, the leaven of scism had begun to work havoc. Alarmed and chagrined he exclaimed, "Is Christ divided?"

Others see in the gospel message a moral code. The ethics of Jesus contains the basic principles of right action. These people reduce human relations to a moral science which if accepted and obeyed fulfills the requirement of human dufy. All of this sounds good, but an examination reveals a lack of agreement. There is no universally accepted moral code. Denominational voices and individual voices produce a jargon which tends to bewilder. The moral standards governing international, interracial, industrial, commercial and social relations differ widely and are interpreted variously depending upon the group making the pronouncement.

A third group are sure that solid rock for soul safety lies in a complete quota of sacraments. But what is the perfect number? One wing says seven, another two. Still a third says the sacraments are symbols to teach a spiritual lesson and they were never intended to be observed literally. Who knows?

Still another statement of the message of evangelism is coined in the oratorical phrase "a philosophy of life." It sounds beautiful; especially when formulated as it often is, "the Jesus way of life." It sounds so practical, so devoid of institutional authority, so individualistic that it becomes catchy.

However, theological creeds, moral codes, sacramental systems, philosophy of life, separately or combined do not give to the church the evangelistic message. These are all good, but not sufficient. They are expressions, but not sources. They are suggestive, but not dynamic.

Pentecostal evangelism had personality at the heart. Read Acts 2:22-36; 3:4-16; 4:5-12. God is the saving message for men. Not a "great force" nor a "first great cause" but an Intelligent, Loving Personality. A personality seen in Jesus Christ and revealed by him. The glory of God in the face of Jesus Christ, said Paul. Theology easily fossilizes, ethics grow narrow and produce bigotry, ritual develops formalism, philosophy generalizes into thin air. The personal Jesus, Son of God and Son of man, is the evangelistic message. He, himself, is the Way, the Truth, the Life. He is the Light of the world, the true Bread from heaven. For the sake of saving men he sanctified himself. Jesus is our evangel, our good news. To know, love and obey him is salvation.

II. *Sanctified Messengers*—"Ye are my witnesses," said Jesus. "I am the vine, ye are the branches."

You will bear the fruit only as you abide in me. New creatures in Christ Jesus, born from above and filled with the Spirit, impersonating Christ, not in any creedalized, codified, formalistic, or philosophical manner but in full fellowship with divine personality, human beings partake of the divine nature and thus become living epistles read and known of all men. Only after Paul was crucified with Christ could he say, I am become all things to all men that I might by all means save some. When human personality honors divine personality, then the divine glorifies the human. The Master said to the twelve, I send you forth as lambs in the midst of wolves. After these men lived long enough with their Lord to love him and sacrifice for him, he said: "Go ye into all the world and make disciples."

III. *Sanctified Motives*—God so loved that he gave himself in Christ to save sinners. "Behold what manner of love the Father hath bestowed upon us that we should be called sons of God." Jesus emptied himself because he loved to the uttermost. He went to the cross as the Father's love Gift. Jesus died because he loved. The cross is a symbol of love. Sin always raises a cross in a heart that loves. God's love is the sinner's hope. Love never lets go. A lost sinner remains so because he spurns love.

Paul said, "The love of Christ constraineth me." So intensely did that love motivate his soul that he said: "I am a debtor . . . so as much as in me is, I am ready to tell the good tidings." He testified of his willingness to be forever separated from Christ if that act would save his Israelite brethren.

> "Oh love, that wilt not let me go,
> I rest my weary soul in thee;
> I give thee back the life I owe,
> That in thine ocean depths its flow
> May richer, fuller be."

IV. *Sanctified Material*—The church is poorer in spiritual power because the membership is richer with material goods unsanctified. "How shall they preach except they be sent?" "Take no material goods for your evangelistic journey," said Jesus to the twelve, "for the workman is worthy of his hire." Until the person holds his purse subject to the disposition of his Lord, that long the person is the slave of the purse. Unconsecrated wealth in the possession of would-be believers has closed the Bible and denied Christ to unsaved humanity. Simon Peter's boat was his business. He had need of it for he had a family to support, but when his Lord wanted to use his boat (business) for a pulpit, Peter counted it a privilege.

Summary: Christ came to do his Father's will. He came not to be ministered unto, but to minister and to give his life a ransom for many. Christ is the power of God unto salvation. He became the Author of eternal salvation. Christ himself, not any dogma concerning him, not the ethic of Jesus, not any ritual memorializing him or his teaching, not any philosophy, realistic or idealistic, but Christ Jesus our Lord *was* the pentecostal message and is now "the only name under heaven whereby we must be saved." He received the commandment from his Father and consecrated himself to this end.

He said the Father would send the Holy Spirit to sanctify believers. The Holy Spirit had no other message for the world. His business was to consecrate human personality so as to be willing, able witnesses of Jesus to the uttermost parts of the earth.

No other motive but love will urge on against the forces of opposition. Only the love motive will build bridges, dig tunnels, cross oceans, endure famine, defy persecution and suffer death to publish the name that is above every name.

Moreover, such consecrated personality motivated by the love which constrained Paul, John, Bunyan, Judson, Grenfell and multiplied thousands will hold all property and money subject to the will of him "who counted not the being on an equality with God a thing to be held onto, but emptied himself becoming obedient unto death, yea the death of the cross."

Chicago, Ill.

Pentecostal Evangelism and Sanctification

BY WALTER S. LONG

Hershey Conference Sermon, Sunday, June 15

"THOU shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21).

"Christ also suffered for us, . . . who his own self bare our sins in his own body on the tree, . . . by whose stripes ye were healed" (1 Peter 2:21-24).

"But now . . . hath he appeared, to put away sin by the sacrifice of himself" (Heb. 9:26).

"But Christ being come, . . . by his own blood he entered once into the holy place, having obtained eternal redemption for us" (Heb. 9:11, 12).

The above scriptures are taken as setting forth the primary object of Christ's incarnation as touching sin and redemption. A few passages which follow declare the guilt and need of the human heart:

"All have sinned, and come short of the glory of God" (Rom. 3-23).

"The Son of man is come to . . . save that which was lost" (Luke 19:10).

"Ye were without Christ, . . . having no hope, and without God in the world" (Eph. 2:12). From this lost condition, we are taught how penitent souls are saved.

"They were pricked in their hearts, and said, . . . what shall we do? . . . Repent, and be baptized everyone of you in the name of Jesus Christ, for the remission of sins" (Acts 2:37, 38).

"What must I do to be saved? . . . Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:30, 31).

"He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death into life" (John 5:24). Thus we are taught that there is a "way" unto eternal life while we are living here in these human bodies. For, "He that hath the Son, hath life" (1 John 5:12). And the Father "Hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1:13).

And since all saved souls now have eternal life, and are living within the kingdom of God's dear Son, "What manner of persons ought ye to be in all holy conversation and godliness" (2 Peter 3:11), walking "worthy of the vocation wherewith ye are called" (Eph. 4:1).

And this now leads us to look briefly to the life of sanctification for all of God's saints. In general Old Testament use, the word means *be clean*, and to be pronounced and observed as such. As touching earthly things, it included all that God had ordained to be set apart for his service, whether it be inanimate objects used in connection with the tabernacle or temple worship, or souls in service. All was to be pronounced *holy* he had consecrated as such. It was separated and sacred unto God. Similarly in the New Testament, it carries largely the same thought, save that it refers more particularly to people, as God's separated, sacred saints.

And they are viewed in the Scriptures as being holy, sacred, and clean, for God has so pronounced those who are in his kingdom, by virtue of their union with Christ, being clothed with his righteousness, being made the righteousness of God (2 Cor. 5:21).

The state or process of sanctification may be said to begin when the sinner, who having heard the gospel, the evangel, and having yielded to the call, has been chosen of God unto "salvation through sanctification of the Spirit and belief of the truth" (2 Thess. 2:13).

It is to set apart unto God the soul who has exercised a saving faith, "through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus

The Christian is at once a sanctified soul because God has placed him in his kingdom; he is separated unto God, and this because of the soul's faith unto obedience to the evangel or gospel. Sanctification here is the work of the Holy Spirit, not the results of energy or resolution of a sinner; it is born of the Holy Spirit.

Another phase of sanctification, one with which we are more particularly concerned now, is that "manner of life" we should live as saints, that vocation of which we should walk worthily, and of which Christian walk our Lord prayed his Father for his disciples, "sanctify them through thy truth" (John 17:17). It is to "grow in grace," the heavenly kingdom in which they now live (2 Peter 3:18).

It is to "know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. 3:19).

Let us not fear nor stumble at the height and breadth of this calling, for he is "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20).

It is possible to be a sanctified saint, but live on a low plane of life, as is witnessed by the blighting dissensions and carnality of some saints at Corinth and many others. Perhaps we can all witness and lament our own stumblings and errors, but that is all the greater reason why we should seek that better life in which by the Holy Spirit's ministry, we may "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1).

And the Scriptures urge us to "follow holiness, without which no man shall see the Lord" (Heb. 12:14). But it must be remembered that sanctification in the Christian's life, is accomplished only by the indwelling Holy Spirit, as one yields himself to the Spirit's ministry in his life. When all things of the old nature are put away by the Spirit's cleansing, and the Spirit given full control the result is the Christian's sanctification.

The urgent call of the Scriptures to Christians for an increased and growing sense of sanctification in our lives is indeed pronounced, and we should ever take heed to follow. For we have been "called to glory and to virtue," being made "partakers of the divine nature, having escaped the corruption that is in the world" (2 Peter 1:3, 4).

In the closing words of the earthly life of our Lord may be found the supreme purpose of his ministry: "Father, glorify thy name" (John 12:28). "I have glorified thee on the earth" (John 17:4).

To exalt and glorify God should be the chief aim of every saint. And this is realized in the measure we show forth his virtues and excellencies (1 Peter 2:9). Such living provides greater efficiency for service. The people of our parish will not be moved toward a deeper godly life, by observing a life choked with worldliness; but they will observe a life that is filled with the Holy Spirit.

It is also the *will* of God, that we should live in sanctified purity of life (1 Thess. 4:3). How shall we attain the desired sanctification of life? By seeking frequent communion with God in prayer; by reading and believing God's word, and ever maintaining in the power of the Holy Spirit definite separation from every form of evil and carnality that ministers only to the old nature within. For we must clearly remember that sanctification of life of itself, does not deliver us, nor make us immune to desires or deeds that belong to the kingdom of darkness. But in this new life, and the power of the Holy Spirit in the new life, we may overcome. But let us go beyond separation, to the field of devoted service. To really surrender all of life to God, and enter his door of spiritual engagement for Christ and the church, will save the saint from many stumblings, and sore defeats in the life that is seeking to grow unto God's proposed sanctification.

The reward of sanctification may be found in the conscious joy of pleasing God. "Forty years long I was grieved with this people," is God's record of a company of his people, but many of whom did not walk worthy of saints, and of a truth, they lived in the "wilderness" as God witnessed (Psalm 95).

Also, it is a life of blessing to others. "Get thee out, . . . and thou shalt be a blessing," and Abraham obeyed, "and was glad." God called to Moses: "Come up to me into the Mount," and he went up and was mightily used of God in intercession and leadership.

This is a time when intercession and leadership is greatly needed in the church, and also for the world in its present darkness. The church needs a revival everywhere. Who will respond to the ever present call of heaven: "Whom shall I send?" God still seeks souls for a great and mighty ministry, for his greatest work can be done only by those who heed his call: "Be ye separate, . . . and I will receive you" (2 Cor. 6:17).

Altoona, Pa.

HOME AND FAMILY

My Mission

BY J. A. HART

To bring a smile to some sad face,
To banish care that I may trace
The working of my Lord's sweet grace—
His saving pow'r.
His holy word in truth to preach,
His simple law of love to teach,
That my own soul in him may reach
Perfection's flow'r.

To bear the cross and take the way
In humble patience day by day,
His word believe, his will obey—
This is my goal:
Counting all earthly things but loss,
A fleeting dream, decaying dross,
For the dear glory of his cross
Who saved my soul.

Lord Jesus! give me here a place
Among the lowly of the race
To preach thy word, to prove thy grace—
And live it out.
Give me the work that lies most near,
Sad hearts to comfort, souls to cheer;
To point the path of life more clear
To those in doubt.

Bridge, Oregon.

Out in the Rain

BY ELIZABETH R. BLOUGH

It had been raining several days, making it impossible to work on the farm. Henry Langdon was impatiently hoping the clouds would soon clear away. "I must get into that corn-field," he said. He was tall and supple, a fine young epitome of grace and strength.

His mother admired his well-set shoulders and handsome profile even while acutely conscious of his dark mood. Above the soft music of the rain out of doors, and the sough of the wind through the trees, she noted his steps as he walked restlessly from one window to another. His footsteps troubled her, however steadily her needle moved in and out of the coat sleeve she was mending. She had economized until life had become as set and unimaginative as a railroad track. Even the extravagance of a new necktie had to be carefully calculated.

Henry suddenly turned to her, saying: "Mother, put on some old clothes and let's go out to the cabin. It's only a drizzling rain, and I am anxious to see the corn."

"I am glad to go, get my rubbers out of the closet." She took an old blue cotton umbrella and they started out together.

She was glad to get away from the persistent worries of the past few days. Their poverty had become a dull nagging, insistent hurt as related to her aspirations and hopes for Henry's future. She had dreamed dreams for him; all things seemed possible for one of his youth and strength.

As they walked along the road, she said: "Oh, it is good to get out into the rain, instead of watching it from the windows, it isn't half as dreary outside." Henry did not reply, he was thinking of Eleanor, he had told his mother all about her sweetness, her eminent fitness to be his wife. There was nothing new to be said about Eleanor and he was not in the mood to rhapsodize. The solitude, the quiet was soothing. It was easy to think aloud and Henry put into words the thought which was troubling him. "Mother, you know how hard times have been; I've about decided to go to town and work in some garage."

She did not answer at first. When she began talking, she spoke of his father and some of the fear and uncertainty of the past was in her words. "You look on your father as a failure, because you can not appreciate what the years of ill health did to him. I know how keen was his disappointment when he could not have his stock farm. He wanted to build good stables, and own a herd of fine cows, he was sure he could make money out of a dairy."

But Henry interrupted her: "Come back to earth, mother. You are looking through the clouds at the blue sky back of them. It is raining; we have no capital for a scheme like that. I like the farm—but if I want to give Eleanor a home—you see how impossible—"

"Yes, Henry, but at your age it is not a question of how to do things, but of what do you want. You remember the time when your father had typhoid fever."

Henry broke into impetuous, bitter speech: "As if anyone ever could forget a time like that? I saw you milking cows with bruised and blistered hands; you had the toothache and your face was swelled; you alone, sat up nights with father. How you ever did all that, I can not understand; I don't want to think about it."

Very gently his mother continued: "But don't you see it is for that very reason we must plan your future so that you and Eleanor may escape such experiences. Oh, I am sorry—" She recoiled from the look of hopeless misery on the strained young face. "If you could go to an agricultural school—"

"And wait for Eleanor—"

He said no more, the only reply she made was: "Yes, there's Eleanor."

They walked slowly; in the woods the incessant, soft raindrops had brought out mosses and lichens in tints and shadings unimagined; there were soft ghostly grays, blues like giant flame shadows. They clambered over fallen logs black with age and decay; they waded through thick, rich mosses. One part of the woods was on a hillside; they stopped before a rock which took to itself pastel shades of light blue and slate gray. There was something so strengthening and invigorating in the wind-swept woods and hillside that discouragement and depression left them. They found the viewpoint of yesterday shifting around, life was an experience as varied as the scenes through which they were passing. Henry decided that as he had but one talent, that of hard work, he would make it take him through school.

"I shall make good or fail, you believe in me don't you mother?"

She nodded her assent. Tears were in her eyes and a sob in her throat as she looked into "the distant scene." There was nothing to build on, but unless he ventured there was no hope.

The following week, Henry learned that he could make his expenses at school. After two years at school he became the manager of a stock farm. In five years from the time of that walk in the rain, Henry had acquired much training. He had married Eleanor and they were living on his father's farm, happy and content.

Sometimes, Henry wondered at the upheaval which had thrown him off the beaten track on that day out in the rain. But he saw that frustrated plans and tragic disappointments had given wisdom to his mother; crushing circumstances had forced her to spur his ambition, and so she helped in a guidance towards better conditions. Thus, "We see dimly in the present what is great and what is small." Perhaps the impoverished life is the one so protected that nothing real gets to it. We envy the complacent freedom from worry, the ease and luxury which wealth commands, but it is not all gain. Henry learned that—

"God's purposes may ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

New Windsor, Md.

AMONG THE CHURCHES

Calendar for Sunday, June 22

Sunday-school Lesson, The Risen Lord and the Great Commission.—Matt. 28:1-20.

Christian Workers' Meeting, Care.—Phil. 4:4-7.

✣ ✣ ✣ ✣

Gains for the Kingdom

Ten baptized in the Pottstown church, Pa.

One baptized in the Pitsburg church, Ohio.

Ten baptized in the Uniontown church, Pa.

Four baptized in the Pampa church, Texas.

Four baptisms in the Woodberry church, Md.

Three baptized in the Ottumwa church, Iowa.

Two baptized in the Pleasant Hill church, Ohio.

Three baptized in the Middle Creek church, Pa.

One baptized in the Monocacy congregation, Md.

One baptized in the First church, Glendale, Calif.

Five baptized and two received on former baptism in the Chambersburg church, Pa.

Eleven baptized in the Baltic church, Ohio, Bro. J. C. Inman of Canton, Ohio, evangelist.

Four accessions to the Akron church, Pa., Bro. S. C. Godfrey of Red Lion, Pa., evangelist.

Fifteen baptized in the Ivester church, Mo., Bro. O. H. Feiler of Norborne, Mo., evangelist.

Seven baptized in the Reading church, Ohio, Bro. A. L. B. Martin of Baltimore, Md., evangelist.

Eighteen baptized in the Mt. Pleasant church, Pa., Bro. B. B. Ludwick of Quakertown, Pa., evangelist.

Thirteen baptized in the Westernport church, Md., Bro. J. W. Fyock of Cumberland, Md., evangelist.

Three baptisms in the Boise Valley church, Idaho, Bro. Clement Bontrager of Emmett, Idaho, evangelist.

Seven baptized in the Walnut church, Ind., Bro. C. Walter Warstler of Bellefontaine, Ohio, evangelist.

Five baptized and one reclaimed in the Pulaski church, Va., Bro. H. C. Eller of Boone Mill, Va., evangelist.

Seven baptized in the Panther Creek church, Iowa, Brother and Sister L. A. Walker of Omaha, evangelists.

Eight baptized and one reclaimed in the Welsh Run church, Pa., Bro. S. M. Lehigh of Hanover, Pa., evangelist.

Fifteen accepted Christ and one was restored in the Troutville congregation, Va., Cave Rock mission, Bro. E. A. Lambert of Dry Run, W. Va., evangelist.

✣ ✣ ✣ ✣

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. I. R. Beery of Rossville, Ind., to begin Aug. 3 in the Ladoga church, Ind.

Bro. Jack Woody began June 13 at Stone Wall, Red Oak Grove congregation, Va.

Bro. Alva Harsh of Eglon, W. Va., to begin June 22 in the church at Eglon, W. Va.

Bro. E. E. Joyce, the elder and pastor, to begin in the church at Louisa, Va., on July 20.

Bro. F. A. Myers of Cloverdale, Va., to begin Sept. 7 in the Peters Creek congregation, Va.

✣ ✣ ✣ ✣

Personal Mention

Bro. R. Paul Miller is available for evangelistic work until September. He may be addressed at 379 N. York St., Pottstown, Pa.

Bro. J. E. Smith of South English, Iowa, formerly pastor of the Muscatine church, will consider a pastorate to begin around Sept. 1.

Brother and Sister D. E. Bowman of Hagerstown, Ind., called at the Publishing House last week, on their way eastward to the Conference.

Bro. W. R. Argabright of Ripley, Okla., R. 1, will be open for pastoral engagement after Sept. 1. Rural or small town church is preferred on partial support. Bro. Argabright has been pastor at the Big Creek church, Okla., for the past six years.

Bro. A. R. Coffman's address is changed from Mt. Morris, Ill., to 1105 Washington Ave., Fort Worth, Texas. Bro. Coffman writes that his "first Sunday in Fort Worth has been a pleasant one. There is much to do, but we pray and believe that it will be worth while work."

✣ ✣ ✣ ✣

Miscellaneous Items

Intermediate boys' enrollments are coming in well at Camp Mack. Let every Sunday-school in the territory send some. If five boys come from a local church the expenses of a leader or teacher are given free if they accompany the group.

Camp Mack Training School, June 2-9, was a very good school. Forty-five enrolled and spent the week in intense study. Manchester, Monticello and Elkhart had the largest delegations. Plans are under way for a similar and larger school next year. Brother L. W. Shultz sent us this information.

✣ ✣ ✣ ✣

Special Notice

July 4 at Camp Mack will be celebrated in a united Sunday-school outing and program. Every Sunday-school is invited to plan its outing then and enjoy the program planned. C. C. Hawbaker of South Bend is to be one of the speakers. Bring your baskets and spend the day.—L. W. Shultz, Milford, Ind.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Patience

Isa. 53: 7; Matt. 27: 14

For Week Beginning June 29

PATIENCE IS NOT UNCONCERN

The one who waits because he does not care is not patient. The truly patient man never becomes excited or uneasy for the things for which he cares most even in an hour of seeming danger (2 Cor. 6:4; 1 Thess. 5:14).

PATIENCE IS NOT IDLENESS

Those who are busy wait most acceptably upon the Lord. It is rebellion against God to wait for him to do what lay within reach of my hand (Rom. 2:7; Heb. 6:12).

THE SECRET OF PATIENCE

One word names it—God. How foolish our fears when we think of his love and care (Psa. 37:1).

THE REASONABLENESS OF PATIENCE

My plans are short-sighted and greatly mixed with error. God's plans are all light and truth. Why should I fret when plans do not fall out according to my thinking (Jas. 1:4; 5:7-11)?

WORKING AND WAITING

Do our fears and worries arise out of our failure to do what we can? "She hath done what she could." This is the door leading into the saints' rest in God (1 Peter 2:20).

HOW MUCH BETTER WE CAN WORK

When we let God carry the responsibility for the final outcome of things. We are made for work. Worry breaks us. Faith is the cure for worry. Those who have faith can be patient in a world of change and disappointment (Luke 21:19; Rom. 12:12; 2 Peter 1:5, 6).

DISCUSSION

About what things are we most inclined to be impatient? How can we cultivate patience? R. H. M.

ANNUAL CONFERENCE BUDGET FOR BETHANY $35,000.00

Funds Needed June 30,'30

June 21 .....

June 14 .....
Column should reach here.

June 7 .....

May 31 .....

May 24 .....

May 17 .....

May 10 .....

May 3 .....

April 26 .....

April 19 .....

Paid to June 14, $16,498.30

BETHANY EXISTS TO SERVE TO MINISTER

not to be ministered unto

She desires only enough funds with which to serve EFFECTIVELY

HAS YOUR CHURCH Met Its Quota?

BETHANY BIBLE SCHOOL
3435 Van Buren St., Chicago, Ill.

Echoes from Hershey Conference

(Continued From Page 389)

strategic slogans used by the wets in creating adverse sentiment. The State so far as is known has never passed a law against anyone eating tainted meat or against any one drinking polluted water or against anyone using milk from a tubercular cow, but the State plainly does say, no one may *sell* tainted meat, or polluted water or milk that is produced by a tubercular cow. The principle is that whenever the practice of any one's personal liberty injures the public welfare then personal liberty must cease. As a social factor, prohibition has become one of society's greatest benefactors.

Pentecostal Evangelism and Grace

That was the subject of Bro. Chas. D. Bonsack's sermon at the evening session. Bro. Emory Crumpacker of Roanoke, Va., assisted by quartets and the congregation, had led the worship period. Brother Bonsack, notwithstanding his weariness from a hard day in committee sessions, spoke with characteristic vigor and illumination. Something of this you were able to see in the synopsis of it which appeared in last week's MESSENGER.

The large auditorium was almost full and it began to look like a real Annual Conference.

Saturday, June 14

It is a quarter of eight A. M. as these first lines are written. Convention Hall is empty except for two elderly sisters in the extreme rear to the right. They are visiting—perhaps talking of the good old days. Two elderly brethren are standing at one of the entrances at the rear. Of what they are conversing one can only conjecture. The rest of the persons in the hall are Bro. Ross Murphy and the writer. It is duty in these cases which perhaps accounts for early arrival at the house of worship. As we write the great hall is utterly quiet and cool. Outside the sky is overcast with high fog clouds which may clear away as day progresses—or thicken and bring showers as the paper predict.

There is an air of life now as people begin to come in. Soon the doxology is sung by the scattering of people in the hall and Bro. M. J. Brougher invokes the blessings of God upon the service. The first hymn is "There Is Power in the Blood." Bro. Nevin Fisher leads the song and the voices of singers mingle in praises which fill the house.

The morning scripture lesson was taken from the Acts, after which Bro. Brougher led in prayer. With bowed heads the people wait and worship. However, as those in the hall worship in prayer there comes the sound of voices of other worshipers—some group in a room to the rear of the Convention Hall platform joining their voices in song. And now the prayer for a pentecostal blessing is finished—all praying together the Lord's Prayer.

The La Verne male quartet is now at the pulpit singing in perfect unison a song of aspiration. What they are singing is as eloquent as any prayer we have ever heard. Then came the singing of that great hymn of the church—"How Firm a Foundation."

But the women are to have a special part in the morning's worship period. The Elizabethtown ladies quartet hymn a prayer for richer and fuller Christian living.

The Bible-Hour topic for this morning is the distinctive doctrine of peace. And the question is: How can we make it matter more? The speaker, Bro. Edward Frantz, indicated that the subject was outstanding and timely, especially in the light of an effort to make peace matter more. The two points to be emphasized are: (1) The meaning of peace; (2) our obligations with respect to peace. With regard to the first point, peace may be identified with the doctrine of non-resistance. And those who hold this doctrine should take no part in war, have no sympathy with war, and make every honest effort to keep others out of war. At

to our obligations, the two most promising lines of activity are the training of the thoughts of men in the ways of peace, and the supporting of all agencies working for peace.

If you could listen in just now as the Bible Hour closes you would hear the La Verne male quartet singing again. And if you could look in you would see a thousand people listening, with others waiting at the doors.

And now what shall the inquiring reporter do? It is time for two meetings to begin. In Convention Hall the General Education Board is to have a program. As we look about we note that all the men on the program are on hand. It seems safe to assume, therefore, that this program will run as per schedule. In view of this situation we arranged hastily for an observer and hurried over to the Hillside Auditorium to see what the women may do in the business meeting of the Aid Societies.

And we have done this because for several days various committees and executive groups of women have been busy, with the result that all committees are ready to report. Thus much has already been accomplished toward the larger Women's Work program.

The first item of business at the meeting of the Aid Societies was the election of a vice-president. Mrs. H. L. Hartsough was elected vice-president of the Aid for a period of three years.

The report of the committee on a new Aid booklet was heard and accepted, one of the features of the new booklet to be a complete history of Aid work up to the date of the reorganization.

With respect to an Aid project, it was decided to continue the policy of selecting a foreign item. The particular project selected for the coming year is that of the girls' school work for India, China and Africa. The total of this project is $15,098.

The chief item of business at the meeting of the Mothers and Daughters was the election of a superintendent. Mrs. J. Z. Gilbert was reëlected superintendent.

On the program of the General Education Board there were two important addresses. The first of these had to do with "The Contribution of Dr. M. G. Brumbaugh to the Church of the Brethren." Dr. C. C. Ellis spoke on this subject and out of many years of close association with Dr. Brumbaugh. In an appreciation of his life and work he showed how at the time Bro. Brumbaugh desired a higher education it was necessary for him to go outside Brethren circles. It was necessary for him to pioneer in this in order that others might later have such advantages in a Dunker college. As a writer Dr. Brumbaugh's contribution to the church was unique, as anyone knows who has read his history of the Brethren. Above all Bro. Brumbaugh was a great teacher. And he was one who made his fine thinking extend beyond college halls. As a writer and as a speaker he did much for teachers in Sunday-schools. Still interested in the possibilities of teaching he came back to Juniata College after a period of public life that he might give his last years to the further development of a college of the church he loved.

The second address was by Dr. D. W. Kurtz on: Education for What? We shall not attempt any comment on this forceful presentation for the reason that MESSENGER readers will find a synopsis of the address in the paper for June 14.

The inquiring reporter got his midday meal a half hour early for two reasons. First, it is easier to get something to eat when one is near the head rather than at the end of a bread line. But most of all, your reporter wanted a little time to circulate amongst the crowd to see if people were really going to get here.

Over at the Inn he saw evidences of a real Conference crowd. Chocolate Avenue was unusually busy, with pedestrians experiencing some thrills in crossing the street. Then, walking across the grounds to Convention Hall, the evidences of a crowd were multiplied. There was the coming and going of autos, while hundreds and hundreds of machines were parked in the open places. But more than all one sees people everywhere and hears the hum of voices like the music of bees in a vast swarm. Under the trees the people sit and visit, eat their lunches or just rest. The day is warm and there are many who are weary—especially the older brethren and sisters. The benches along the walk out to Convention Hall were all full as your reporter came along. The path itself was swarming with people—some hurrying by, some taking their time, and some improving the moment by visiting with friends met right in the middle of the path. There have been much bigger crowds at Conference, but there are people enough on the grounds now—Saturday noon—to make this a real Conference.

It is still half an hour until time for the afternoon program to begin. But the people are slowly gathering in Convention Hall. It is cooler in the hall—rather pleasant where the reporter sits. But not all are satisfied with things as they are. Many of the sisters have fans and they are going. Here and there a sister who has no fan has improvised such an instrument out of the Conference Booklet. And as the covers of these are a bright orange (or is it a red?) one can see what looks to be waving danger signals in almost every direction. However, the situation is not as critical as it appears for the waving danger signals, as already indicated, are nothing but the backs of Conference Booklets.

It is nearing time for the program of the Women's Work to begin. No one is on the platform as yet, but the crowd is showing its faith in the announced order of things by gathering in. There are perhaps 1,200 seated, groups swarming in, and other groups stringing out as they march up the aisles.

Over at the Hillside Auditorium the program of the Men's Work was just getting under way as the reporter stepped in. "We Are Marching to Zion," was the line of the song that greeted his ears as he entered. Bro. O. G. Brubaker had charge in the unavoidable absence of Chairman P. G. Stahly. Bro. G. A. Cassel led in the opening devotions. The addresses for the afternoon were: Uncultivated Fields of Activity for Laymen, by Rufus D. Bowman; and The Relation Between Stewardship and Pentecostal Evangelism, by C. C. Hawbaker. Special music was furnished by two men's quartets—the first from Bridgewater and the other from La Verne.

When your reporter returned to Convention Hall he found there had been some changes in the program of women's work. Perhaps these can be noted in a later paragraph. Meanwhile as the program continued the Elizabethtown ladies' quartet rendered two numbers, and then Sister Nora M. Rhodes spoke to a large audience on Missionary Goals. The reader is referred to the MESSENGER for June 14 for a synopsis of the same. The women's program closed with a recognition of the women active in Aid Society work thirty years ago, and of the original group at Huntingdon, Pa.

Intercession

BY NATHAN MARTIN

THE *General Command*. "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. 2:1, 2).

For the Church. "Pray for the peace of Jerusalem: they shall prosper that love thee" (Psa. 122:6). "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. . . . Ye that make mention of the Lord keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth" (Isa. 62:1, 6, 7).

For Enemies. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44). Miriam, sister of Moses and Aaron, was smitten with leprosy because of her opposition to Moses concerning the Ethiopian woman whom he had married. In spite of it all, Moses implored the Lord, saying, "Heal her now, O God, I beseech thee." Miriam was shut out of the camp for seven days, "and the people journeyed not till Miriam was brought in again" (Num. 12:13, 15). (The sin of one usually retards, more or less, the progress of the whole church.)

Stephen, stoned by his persecutors, calls upon God, "with a loud voice, Lord, lay not this sin to their charge" (Acts 7:60). Jesus exclaims, in his dying moments: "Father, forgive them; for they know not what they do" (Luke 23:34). "Bless them which persecute you; bless, and curse not" (Rom. 12:14). "Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head" (Rom. 12:20). Of Jesus, Peter writes, having been himself an eyewitness: "Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (1 Pet. 2:23). "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing" (1 Pet. 3:9).

Ministers, for the Church. "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32). "For God is my witness, . . . that without ceasing I make mention of you always in my prayers" (Rom. 1:9). "Brethren, my heart's desire and prayer to God for Israel is, that they may be saved" (Rom. 10:1). "Now I pray God that ye do no evil; . . . that ye should do that which is honest" (2 Cor. 13:7). "Wherefore I also, . . . cease not to give thanks for you, making mention of you in my prayers" (Eph. 1:15, 16). "For this cause I bow my knees unto the Father of our Lord Jesus Christ, . . . that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. 3:14-19). "I thank my God upon every remembrance of you, Always in every prayer of mine making request with joy" (Phil. 3:4). "And this I pray, that your love may abound yet more and more in knowledge and in all judgment" (Phil. 1:9). "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven" (Col. 1:3-5). "Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith" (1 Thess. 3:10). "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23).

The Church, for Her Ministers. "Peter therefore was kept in prison, but prayer was made without ceasing of the church unto God for him" (Acts 12:5). "For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ" (Phil. 1:19). "And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled" (Acts 14:26). "And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God" (Acts 15:40).

Again and again the Apostle Paul solicited the prayers of the church for himself and his work. "Brethren, pray for us" (1 Thess. 5:26). "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me" (Rom. 15:30). "Praying always with all prayer and supplication, . . . and watching. . . . And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the

(Continued on Page 396)

Oh, Send Us Forth Thy Prophets True

(Continued From Page 387)

every member in our beloved fraternity love him above self and above all else. It is my hope that in the providence of God we may be sent forth, that by his grace we may be true prophets in America, Scandinavia and India and China and Africa. What else matters if we are right with Christ? Surely our relationship to Christ is the most important thing in all the world, or it is nothing.

A brother said to me the other day: "But, Bro. Helser, if all of us were in as big earnest about Christ and the church as you are, some of us would not live long." Maybe you wouldn't live long, but it is not how long you live, it is how much you live that counts with Christ. It is my conviction that we should surrender to him, that we should leave to him the question as to how he can best use us.

The Missionary

Jesus requires services which seem unreasonable to us. He said, "Go ye into all the world and disciple the nations." This was a tremendous program to lay on the shoulders of those first few members of the church. We need to grasp more fully the spiritual conviction which caused Christ to issue the great commission. The great commission is the heart of God reaching loving arms around the world. He has committed this task to men because the only arms God has are your arms and mine. Your missionaries are your representatives in this God-assigned task. We are not asking for more salary, even though it is true that we have a hard time making ends meet. We are willing to work for our food and clothing. We are asking in God's name for men and women who love Christ and the church to be sent out to help save the lost. I often say:

"I would be true, for there are those who trust me.
I would be pure, for there are those who care;
I would be strong, for there is much to suffer,
I would be brave, for there is much to dare;
I would be friend of all—the foe, the friendless;
I would be giving and forget the gift;
I would be humble, for I know my weakness;
I would look up and laugh, and love, and lift."

There was no moral lapse as Sister Ruth Royer Kulp came near the parting of ways in Africa. She gave her life without a whimper. It was six years yesterday that we laid her body to rest on an eastern slope near our dwellings. Many a time during these six years, men and women have come to me and said: "Yes, we understand that it was because of the love of Jesus in her heart that she gave her life for us." Among Ruth's last words, she said, "My cup runneth over." Sometimes I wonder if she had a glimpse of the future ministry of that lone grave.

All of us try to be worthy of your confidence and we honestly try to represent Christ and the church. We dare not fail our Master and Lord. We would not fail you faithful brethren and sisters who make the work possible. We must not fail the host of black people for whom Christ died. The need of a billion sin-sick souls in our world cries out to you and to me. Shall we answer the call or shall we ignore it?

Our ancestors came from ignorant pagan tribes who wandered over the hills of Europe until that day when they learned of Christ through the Christian missionary. We owe our faith to the missionary spirit of an earlier day. It is only a matter of fair play and gratitude for us to take Christ to the retarded nations. Every man must decide what he will do with the great commission which has been issued to him.

"To every man there openeth
A way, and ways, and a way,
The high soul climbs the high way,
And the low soul gropes the low;
And in between, on the misty flats,
The rest drift to and fro;
But to every man there openeth,
A high way and a low,
And every man decideth
The way his soul shall go."

The advice of that great spirit of India, Mahatma Gandhi, is good for all of us. He said: "(1) Begin to live more like Christ. (2) Practice your religion without toning it down. (3) Put your emphasis upon love." I often question my soul whether I earnestly and sincerely want to live more like Christ. Do I really want to be like him as much as I want to satisfy my personal desires and selfish ambitions? Am I going to be satisfied to go on and say that I am doing the best I can? Or, am I going to say: "Christ, here is my life, take it and forge it by fire into a truer life"?

"We know the path whereon our feet should press;
Across our hearts are written thy decrees;
But now, O Lord, be merciful and bless
With more than these,

"Grant us the will, to fashion as we feel,
Grant us the strength to labor as we know,
Grant us the purpose ribbed and edged with steel
To strike the blow.

"Knowledge we ask not—knowledge thou hast lent;
But Lord, the will—there lies our bitter need;
Grant us to build above the deep intent
The deed, the deed."

Love

There they go dragging her down the stony path. Her precious blood, the blood of her life's desire, anointing each sharp stone. She was just a pagan girl, but she would not walk away from her Christ.

I am sure your love goes out and I want to ask you today to pray to Almighty God to sustain and strengthen the young Christians in our mission fields. I have a childlike faith that the fervent prayer of a righteous man availeth much.

Some people do not care enough to pray. Do you care how many lepers go to hopeless graves? Do you care how many young mothers die in childbirth? Do you care how many diseased ones are driven off into the bush to starve and to be caught by the leopards? Do you care how many precious babes die before they are a year old? Dr. Albert Cook of Uganda says that 75% of the babies in that area die before they are a year old. Do you care how many little ones starve because their mothers do not have sufficient milk? Do you think that Christ cares? Would you like to care? No, living for Christ first is not easy. I am convinced that only those who bow their necks to the yoke of love will make an honest attempt to live for Christ first.

One morning I stood on Garkida mountain and looked to the northeast. In my mind's eye I could see a thousand villages in which there was not a single Christian missionary. Think of the sin and suffering in all of those villages. Do you care anything about this sin and suffering?

"The strings of camels come in single file,
Bearing their burdens o'er the desert land.
Swiftly the boats go plying the Nile,
The needs of men are met on every hand.
But still I wait for the messenger of God
Who cometh late.

"I see a cloud of dust rise o'er the plain,
The measured tread of troops falls on my ear.
The soldier comes the empire to maintain,
Bringing the pomp of war and the reign of fear.
But still I wait for the messenger of God
Who cometh late.

"They set me looking o'er the desert drear,
Where broods the darkness as the darkest night.
From many a mosque there comes the call to prayer,
But I hear no voice that calls on Christ for light.
But still I wait for the messenger of God
Who cometh late."

The moans and cries of little children tug at my heart strings. One of my friends in Africa told me how the evil spirits forced him to take his little two-year-old baby down to the bend in the Hawal River and leave it there on the sand for the crocodiles to kill and eat. He told how when he went down to the river the next day he could see the print of the little heel that had been dragged into the water.

Another friend told me of how her sister took her young babe to a large ant hill and left it there for the ants to carry away bit by bit.

A man and his wife at Gardemna took their little boy to the falls below the village and threw it over. Within two weeks the mother of the child was dead and within two months the father was blind. The native Christians say that this man and his wife had been taught enough about Christ to stop this sort of thing and that they had turned their backs on light. I wonder if any of us have turned our backs on light. Do we feel a great burning within us to save the lost?

Service

I know that many of you care. You have made provision so that some of the helpless ones can flee to a Christian hospital as men in olden times fled to a city of refuge. Beginnings are being made in caring for the lepers, and the babies. Only by the investment of consecrated money alongside of the lives of your missionaries can these beginnings be carried forward. Doing without things for others is good for the soul. I can promise you that it will make all who attempt it grow more Christlike.

I know that there are people who bear on their bodies the marks of the Lord Jesus. There are farmers and teachers and ministers and home-makers through whom the light of Christ shines into the darkest hut in north central Africa. In that great day a host of men and women will come from far and near and they will crown your every sacrifice with a crown of joy.

Hard work is good for a person. I was born and raised on a farm. I was taught to work hard. For our own good we need to do more hard work for Christ and less for ourselves. There is no hard work that will bring the satisfaction and the joy that hard work for Christ brings.

We give our lives for other causes. When the railroad was being pushed into the west a man gave his life for every mile of track that was laid. A great bridge is being built across the Hudson River at 178th Street in New York. To date eight men have given their lives in that work. The contractor says that from 6 to 8 more lives will have to be given before it is finished. Already 330 have laid down their lives in work with radium. Within the last few years 3 outstanding doctors have laid down their lives in yellow fever work in West Africa.

In West Africa a 1,200-mile railroad is being built from Lobito Bay to Kantaga. Men are being sacrificed by the score and money by the million. Why? Because at Kantaga there is copper. If we allow these men to do more for copper than we will do for Christ, dare we call ourselves Christian?

The need is now.

"What are these blood drops all the way
That mark the mountain track?
Ah, they were shed for those who had gone astray,
Ere the Shepherd could bring them back."

Automobiles and tools and machinery and clothing are being exported to every nation. Are these things of more importance than the bread of life? Or will men do more for gold than they will do for Christ?

Some do not want to be bothered with such thoughts. They must be comfortable whether Christ's work goes forward or not. One of them said to me recently: "I want what I want just because I want it." Dives was very much like that. We have no record of any active wickedness on his part. He lived in ease and comfort and he felt no concern for the sick beggar and he was condemned to hell.

What a contrast between that and a life of love! One of your Africa missionaries was in the village of Nkerna. A little girl was bitten by a poisonous snake and your missionary was not called until after the medicineman had done his best and the little girl was almost dead. Your missionary hurried to the sick child's side only to find that her jaws and her eyes were set. Only a few faint heartbeats could be heard by laying the ear on the bare chest. An incision was quickly made at the side of the snake bite and medicine was put in, and then the missionary got down on his knees by her side and prayed earnestly for the great Physician to do his work. Through the long hours of the night he watched and waited. About midnight the jaws were released and after several days of special care the little one was walking about.

Hindrances

Every time we try to live the simple life and walk in the footsteps of the lowly Nazarene the devil speaks to us in the alluring voice of a friend. The sooner we learn that we can not serve God and mammon the bet-

ter. Jesus said: "You are either for me or against me." We seem to have married mammon. She is taking increasing control of us. We are becoming so tolerant and so broad that we can enjoy plenty and do not feel a pang when we hear of the suffering and want of a brother. We sit down to our tables and pray that God will supply the spiritual and physical needs of others and we do nothing about it. Surely that can not be the spirit of the One who laid down his life for others. We have been suckling too much at the breasts of the world and we have become worldlings. We have grown more like the world and less like Christ.

In 1269 the Chinese Emperor sent messages to the Pope at Rome asking that one hundred missionaries be sent to teach his people the things of Christ. When these messengers reached Rome there was a quarrel in the church as to who the next pope should be. Finally, after two years two men instead of one hundred were sent. The church was too busy with her own differences to answer the call for help.

I wonder sometimes if our picture of God as a loving, indulgent grandpa is true. I like to think of God as a middle-aged man in his prime who says: "Come on, boys, let's get this harvest in before it is too late."

We need to count the cost of living for Christ with the thought of paying it. The cynic who says, "It can't be done" and "I told you so" is an awful curse to any church and to any cause. He parches the tender plants of hope and makes it useless for anyone else to water and cultivate them. I often pray to God to give us more saints and less cynics.

The Bible

We are people of the Book. Our Book sends us forth. "But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost parts of the earth."

"All authority hath been given unto me in heaven and on earth.. Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I command you: and lo, I am with you always, even unto the end of the world." "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?"

"But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me to drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the king shall answer and say unto them, Verily, I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

One of your missionaries in Africa was at Gardemia. A little orphan boy who had fallen in the fire was begging to be taken to the hospital in the Ford truck. His one side was almost nothing but a mass of filth and pus. When the missionary picked him up, the pus trickled down the missionary's bare arm. One of the women said: "Oh, teacher, don't do that!" But what a privilege, for Jesus says: "Inasmuch as ye did it unto one of the least of these, ye did it unto me." Jesus also says that other sobering word: "Inasmuch as ye did it not unto one of the least of these, ye did it not unto me."

Shortly before I left Africa, I was asked to give the covenant to a leper woman. I will always treasure that experience as one of the happy experiences of my life. After I had asked her the questions, she said: "I do not know much, but I want to do whatever Jesus wants me to do." Even though we have centuries of Christianity back of us I know of no better attitude for the Christian than that: "I want to do whatever Jesus wants me to do."

"O cross that liftest up my head,
I dare not ask to fly from thee;
I lay in dust, life's glory dead,
And from the ground there blossoms red
Life that shall endless be."

Columbia University, New York, N. Y.

CORRESPONDENCE

JALALPOR NOTES

This is Jalalpor—a quiet little town in the Surat District, suddenly become famous throughout India and the world, because of its having become the storm-center of the non-violent (?) civil disobedience campaign which began at the end of the famous march through Gujarat, of the leader and his volunteers, all of whom have now been jailed and sentenced to various periods of imprisonment. Everybody interested is daily looking into the paper to see what is happening at Jalalpor. All the disorders so far, growing out of what has been proclaimed as a peaceful movement, have fully established the fact that rebellion and not tranquillity is at the root of the matter.

Our little church was refreshed in a number of meetings when all gathered together for communion service and business. Brethren Blough and Solanky were present to assist Bro. Maida in the installation to the full ministry of our Bro. Damodar and his good wife, Revabai. Just out from Bible School, Bro. Damodar returns to Bhat, where he has done such earnest and faithful work, to carry on in bringing others into the kingdom.

School is out for summer vacation. The girls have scattered to the four winds to spend a few weeks in their own homes and to rest from their year's work. Examinations were fairly good at the end of the year's work. Prospects for the new year are good. Chaganlal Virchand with his wife, Miriam, and Dayabai Jivan and Rachael Jivin are the school teaching staff for the coming year. Dorcasbai Raghevji, one of our former girls now widowed, becomes the matron in the Boarding School.

The sixty boarders came through the year without anyone having caught measles, mumps or whooping cough. We are thankful for the good health maintained throughout the year. It's no small responsibility to care for the health of so many children huddled together.

Hiralal Ambalal and his wife are preparing to move to the out station, Rajvada, this month after having spent two years in Jalalpor as station evangelists. They go into a promising field from which we look for abundant fruit in the near future. Motor service now connects Rajvada with Jalalpor. How the motors have improved the roads and brought distant places to within a few hours from our own door!

Marnilal Gulabji who has been the head of the Machad School for five years will now enter this year's Bible Class and Daniel Garnesh who has just finished the Bible School will take his place.

The Navsari Library is going on quietly with its work from day to day. People come to read, to talk of serious things with the librarian and to seek the way of the perfect life. How many there are who secretly believe the things concerning the Christ, but who for fear of their own families, their relatives and their castemen and coreligionists dare not come out in open confession. The Lord bless them and open the way for their faith to be expressed before the world.

Monsoon is approaching. Already reports of heavy rain in Ceylon and South India have come to us. People are busy repairing the roofs of houses or building new ones to withstand the force of the heavy rains expected. Some of the humble folks about us in the construction of their "chapras" (houses built of grass, cotton stalks, grass, etc.) remind us of birds building their nests as they go here and there to gather the raw materials for the construction of their simple dwelling places. Like the birds they place the door on the side away from the storm corner. The sheltered side may be entirely open; but the side to the storm must have the best material and have the best protection.

Wedding bells have been ringing in Jalalpor at the Girls' School. First of all our faithful matron, Jivibai Makan, was on the list. She had been with us for over five years. She became the wife of Hanak Raghav, teacher in the school at Taropa in Raj Pipla. Second came Marybai, student and the school nurse, who became the wife of the Navsari Librarian. And last of all came Sukhibai, one of the girl students, who became the wife of one of the prosperous young farmers near Bulsar. He had been a student in the Wankal Boys' Boarding School for a number of years. The Sarda Bill had nothing to do with these weddings as it did with the weddings of so many of our non-Christian neighbors. These folks were all of full age, so that there could be no question about their marriage.

Our thoughts are turning to Hershey now as the preparations for Annual Conference go on. May it be a blessed meeting from which the whole church may receive pentecostal blessing.

Eliza B. Miller.

Jalalpor, Surat Dist., India

A FEW WORDS OF ENCOURAGEMENT FOR YOUNG MINISTERS

I have just read an article in the Gospel Messenger of May 24 written by Earl L. Flora. I notice that the writer refers to a prominent but unnamed elder who gave answer to a young minister's question of conscience. If I can be any help to those who are in the ministry, whether they be young or old, I will gladly do what I can. I see in the article that the young preacher has been in the work only ten years. I have been in the ministry more than forty years. In that time I have had a great deal of experience as elder, pastor and evangelist. I never have possessed much of this world's goods and I see that the young minister mentioned in the article is a man of meager income. I will just say that my financial income has been very small for ministerial work; for the churches that I have served and am serving at the present time, are not able to pay a pastor very much, although I believe they are willing to do what they can. I know it is very trying on a young, or even an older, preacher to leave his home when his family needs his help and minister unto the people spiritual things, and receive comparatively nothing in return for the material things that his family really needs. The writer by the help of his wife has raised a family of four boys, whom he was not able to give a college education.

However, my wife had a nervous breakdown about fifteen years ago and has never been able to do much since. I ask the readers of the Gospel Messenger to pray for my wife's recovery and also to pray for your humble writer.

Thus I have been handicapped in my work, but I rest on God's promises. He says: "I will never leave you nor forsake you." And he also says: "All things work together for good to them who love the Lord." Let us take Paul for an example as a minister. He says, "Necessity is laid upon me and woe is me if I preach not the gospel." Read what Paul endured as a preacher for Christ's sake and that will be some encouragement to you in the ministry. And when Christ sent out his disciples to preach he told them to "take nothing for their journey." And when they returned he asked if they lacked anything, and they answered. "We lacked nothing." So if God took care of them he will take care of us.

Now in conclusion, as I have already written too much, I will give my advice to the young preachers. If God has called you to that work, go right on in the noble cause, whether you receive any remuneration for preaching or not. God will reward you in the end, and they will receive you into everlasting habitations.

Jesse D. Clarke.

Jonesboro, Tenn.

THE JUNIATA MINISTERIUM

As the college year draws to a close, it is time to review our organizations and their accomplishments. First, we think of the meeting of the student ministers which was called by our lamented president at the opening of the present college year. Dr. Brumbaugh gave us the incentive to make the ministerium a powerful organization. From that meeting to the end of the year, something of what our beloved leader would have desired was done and is now history.

A fine array of programs and speakers constituted the main work of the year. While not a part of the regular program, a large percentage of the members regularly preached. The influence of the organization on the campus alone is worth considering.

Every missionary who is an alumnus of Juniata received a letter from the organization. Regular biweekly meetings were conducted. The motto for the year was: "The Greatest Preparation for the Greatest Work."

The ministerium was fortunate in having an excellent group of speakers. Nothing finer in the way of men to lead out in religious thought could be desired. They included from the faculty, Dr. M. G. Brumbaugh, Dr. C. C. Ellis, Dr. I. Harvey Brumbaugh, Dr. A. B. VanOrmer, Dr. E. L. Craik, Prof. Earl Dubbel, Prof. W. J. Tinkle and Bro. L. S Knepper. Besides these we were privileged to hear Brethren J. M. Blough, J. M. Pittenger, J. O. Winger, J. W. Lear, and Dr. Alexander Clarke. Coupled with these fine messages were some student effort and the reading of letters which we received from our missionary alumni.

The organization has meant much to its members, and has been very active on the campus. It has been our desire to have the ministerium make the largest possible contribution to the college whose name we bear and love, Juniata.

Roy Brady.

Huntingdon, Pa.

Intercession

(Continued From Page 393)

gospel" (Eph. 6:18, 19). "Continue in prayer, and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ" (Col. 4:2, 3). "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men" (2 Thess. 3:1, 2). "But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you" (Philem. 22).

Examples. All the outstanding characters of the Bible have been mighty men in intercession. Abraham pleads for Sodom. In Ex. 17, 32, 33, 34 and Num. 11, 14, 21, 27, we have the record of the intercessions of Moses. The prophet Samuel says: "Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way" (1 Sam. 12:23).

Results. "The arms of intercession," once wrote W. Graham Scroggie, "reach upward to the throne of grace, and outward to the ends of the earth." Moreover, the effect upon the intercessor himself must not be overlooked.

1. Intercession brings the intercessor into fellowship with the faithful of all ages. In addition to Abraham, Moses and Samuel, there should also be mentioned David, Daniel, Paul and Peter.

2. Intercession brings the intercessor into fellowship with Jesus Christ. Of him we read: "He bare the sin of man, and made intercession for the transgressors" (Isa. 53:12). "Whereby he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). "For Christ is not entered into the holy places made with hands, . . . but into heaven itself, now to appear in the presence of God for us" (Heb. 9:24). "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:34).

3. Intercession brings the intercessor into fellowship with the Holy Spirit. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which can not be uttered" (Rom. 8:26).

Lebanon, Pa.

Work

BY CHESTER E. SHULER

Not many of us are rich in this world's goods. Only a comparative few are likely to attain great wealth. Only a limited number of persons are able to travel, rest, and live lives of ease. Yet most of us have one thing in common. It is—

Work.

To some folks work is a nuisance—something they *have* to do in order to exist. To others it comes as a matter of course—they think little about it. To still another group of folks, work comes as a blessing—they are glad for it.

The latter group are fortunate and find work a blessing because they are loyal to their work, do their duty well and have that consciousness of having done their best.

To be true and loyal to one's work is a duty we owe to ourselves, to others and to Christ. It calls for something more than merely a happy-go-lucky existence. It is often a real test of character. One's own desires must be subordinated and effaced. Those scriptures, "not with eyeservice, as menpleasers; but as the servants of Christ," or "in singleness of your heart, as unto Christ," must be borne ever in mind if we would do our best work daily.

"As unto Christ" is a splendid motto. If it is ever before us, the most menial and unpleasant routine duties will become sanctified. We will do them all "as unto him" and that will mean doing them well and faithfully.

We can serve God while doing humdrum, daily tasks. He knows our motive, our desires, our trials and temptations, and our willingness to work for him. If we can not work as others, conspicuously and in the limelight, he will see and understand.

Dr. G. Campbell Morgan tells a beautiful story in verse of a servant girl whose homely devotion to duty and consecration to her Savior furnish an example of work which is worth while, even though humdrum and monotonous. It is said that the girl, who was then but nineteen, wrote the following poem which Dr. Morgan recited to a large audience:

"Lord, of all pots and pans and things; since I've no time to be
A saint by doing lovely things or watching late with thee,
Or dreaming in the dawn light, or storming heaven's gates,
Make me a saint by getting meals, and washing up the plates.

"Although I must have Martha's hands, I have a Mary mind;
And when I black the boots and shoes, thy sandals, Lord, I find.
I think of how they trod the earth, each time I scrub the floor;
Accept this meditation, Lord, I haven't time for more.

"Warm all the kitchen with thy love and light it with thy peace;
Forgive me all my worrying and make all grumbling cease.
Thou didst love to give men food, in room or by the sea,
Accept this service that I do—I do it unto thee."

Harrisburg, Pa.

The Pure in Heart

BY H. A. CLAYBAUGH

There is much difference of opinion as to the real meaning of holiness and sanctification. The scripture, "Blessed are the pure in heart: for they shall see God," tells us that God desires purity on the part of believers and that the reward for such a life is a vision of God; but it does not explain what a holy life is, or how it is to be reached or attained.

There are those who believe that a holy life is the result of a close observance of rules, laws, and regulations. Another group believes that a holy life comes after a period of fasting and prayer. Some of this second group believe also that a sanctified or holy life is a goal that may be reached in this life, or they believe that an individual may get to a place in his religious experience where it is impossible for him to do wrong. And there are still others who believe that man has nothing to do with the condition but that it is the result of the cleansing power of the blood of Christ.

No doubt all Christians agree that holiness is impossible, either as a present or future realization, without divine grace, which means forgiveness and continuous cleansing. The word *heart* in the Bible refers to a man's soul, spirit, or inner life. If this be true, then *pure in heart* does not mean the results obtained from following laws, or the reward for having followed closely the principles of right behavior, but it must mean that the pure in heart are those whose thoughts and desires are pure. The important question then is, does not an individual ever make a mistake or do that which is not right, but does he desire to do wrong? In other words, does he love sin or does he hate sin?

After a person is born of God through Jesus Christ, Christ becomes not only his Redeemer but his Example. Or the perfect life of Christ is the Christian's ideal. As he beholds as in a mirror the glory of his Lord he is changed, step by step, into the likeness of his Lord. Then the great purpose of law and ordinance is to assist a soul in its quest for a larger concept of the Christ, and it follows further that right conduct is a natural result because it is consistent with a life whose inner desire is for purity or holiness.

The thought of the Christian need not be how good or how spiritual I am, or how long shall it be until I shall be perfect and holy; but he should be sure that he is making no compromise with evil, and further he should know that the inner desires of his heart are for the good. Such an attitude carries a soul on in the right direction.

There are yet two great incentives to the higher life: the one calls from the past and the other from the future. The first great challenge is mentioned by the Apostle in Eph. 1:4: "Even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love." Before the world was made, when it was being planned that a race, that would fall, should have a Redeemer, in the great thoughts of Creator, Redeemer and Comforter was the idea that man should be holy; like those who were interested in his welfare. This historical incident is a call to man to a holy life.

The call from the future is the promise of a vision of God. "Blessed are the pure in heart: for they shall see God." A soul, whose inner desire is for the good, shall some day, by grace, get a vision of that which is the essence of all that is high, noble, pure, holy—God.

What a treasure is an ideal that is pure! What a possession is a holy desire! How near to the Lord is a soul filled and controlled by righteous aspirations! An evil environment, no doubt, makes it nigh impossible for a life that is filled with a desire for the good, to really become all for which it hopes, while in the body; yet the one thus controlled is on the way that leads to the Promised Land.

The text from Ephesians, quoted above, is in the beginning of a letter to the church at Ephesus. Because of this relation it has a large church emphasis. Before the world was created, before man was made and before Christ came and laid the foundation for the church, it was in the mind of God that the church should be holy and without blemish. Is the church an institution where the observance of creed and ordinance should receive the major emphasis, or should the emphasis be upon holy living? And should creed and ceremony be a means to the end desired? How powerful, in a sinful world, would be a church that was controlled by holy desires! What an evangelist a holy church would be! Consider how God would be portrayed by a righteous church. What a church is, makes more noise that what it says. There is no greater tragedy on earth than for members of the church to be living unholy lives. How this pleases Satan, and how sinful men take pleasure in the fact. Is the time now here to get away from overmuch machinery, superficial plans to hold this and that group, and a lifeless dogma, and go at once to the thing desired, and preach, teach, and talk righteous living? Christ said: "If I be lifted up, I will draw men unto myself." This text is the real task of the church. A living Christ exemplified in the lives of the members of his body, the church, is the most powerful evangel. All can not preach him, all can not teach him, all can not sing him, but all can be controlled by that inner desire to be like him and manifest him to the world.

Middlebury, Ind.

Notes From Our Correspondents

CALIFORNIA

Covina.—April 28 the quarterly District Ministerial association meeting was held here. The mother and daughter banquet was held May with about seventy-five present. The program included music, readings, a short talk by a daughter, a response by a mother, and lastly a very fitting address by Mrs. Galen Walker of La Verne. May 14 J. B. Emmert, of La Verne gave one of his inspiring addresses on Africa. Our pastor, Bro. Brubaker, held several evangelistic services the week before our love feast on May 18. These meetings were quite an inspiration to us all. Eld. H. M. Brubaker, who recently moved into our congregation, officiated at the love feast. Since the first of the year seven have been received by letter into church fellowship. The missionary offerings, taken May 25, amounted to nearly $850. The Aid Society gave $50 which brings our offering up to nearly $900. We praise the Lord for the spirit of giving. June 1 Dr. Montgomery took the evening service to present the claims of the Anti-Saloon League.—Mrs. Tempie S. Funk, Charter Oak, Calif., June 6.

Long Beach.—May 6 we held our mother and daughter banquet. An interesting feature of the entertainment was an exhibit of girlhood photographs of the mothers. At the laymen's brotherhood banquet May 13 Bro. Kurtz gave an interesting lecture on Cherry Blossoms and volcanic dust. At the close he was presented with a motion picture camera for use on his travels by Bro. Samuel Bowman in behalf of the brotherhood. May 21 we held our love feast with 160 communicants present. Members of our congregation gave a dinner June 1 in honor of the party leaving the Long Beach church for a tour of Europe and the Orient this summer.—Maud M. Trimmer, Long Beach, Calif., June 5.

Oakland.—Our communion service was held April 27 with Bro. Bay officiating. Quite a few of our members attended the training school for Vacation School workers held from April 28 to June 2 under the auspices of the Oakland council of churches. Mother's Day was fittingly observed at both morning and evening services. More than sixty mothers and daughters attended the banquet at the church May 16. Miss Alice Moore of the Y. W. C. A. spoke of her trip to Persia and Palestine and most interestingly contrasted the life and opportunities of the American girl with those of the girls of other countries. We met in council May 22. Activities for the summer were planned. We were well represented at the joint Sunday school convention held at Empire May 30. June 1 a representative of the Anti-Saloon League gave us a lecture on the prohibition question which was very interesting and instructive.—Mary Heisel Woody, Oakland, Calif., June 2.

IDAHO

Boise Valley church met in council with Eld. David Betts presiding. Delegates were elected to our District Meeting: Brethren Roy Parker and Earl Barnhart, with Bro. O. Benner, alternate. We recently had a very interesting revival meeting; three were baptized. The attendance was very good considering so much sickness in the community. Our community Vacation School begins tomorrow to last two weeks.—Mrs. Russell Brockus, Meridian, Idaho, June 8.

ILLINOIS

Bethel.—A splendid play was given by the young people on March 30 which was enjoyed by all. Our Easter program was given in the evening with different departments of the Sunday-school taking part. Two Sunday-school scholars accepted Christ on Easter Sunday. Bro. Russell West of Batavia filled the pulpit Sunday morning, May 4. Our love feast was held May 18. Revival meetings started May 21 and continued until June 1. Each meeting was splendid and all enjoyed them and were spiritually uplifted. Five accepted Christ during the meetings. Recently two of the older sisters were taken by death in less than twenty-four hours; the church and community have lost two faithful Christians.—Mrs. Ray Peters, Naperville, Ill., June 4.

Canton church met in council June 4. We decided not to send a delegate to Annual Meeting this year. We will send two delegates to District Meeting at Astoria: Bro. H. J. Kramer and Bro. C. O. Johnson. We are having a union summer Bible School in our town at the high school which is being well attended. Our minister, Bro. G. T. McGuire, will be home after finishing a course at Bethany Bible School. The Cheerful Chimbers class of young married folks, also a class of workers for the church, held their monthly meeting June 3. They decided to put up two sign boards, one at each side of town, directing people to the Church of the Brethren. To raise the money they are having an ice cream social soon They are making a good record for the church. There will be a homecoming as usual at the Coal Creek church the first Sunday in August. There will be a picnic dinner and a good program.—Mrs Harvey Lehman, Canton, Ill., June 5.

INDIANA

Bremen church met in council May 23. We decided to have our harvest meeting Aug. 17 and our Sunday-school outing July 6. Our pastor, Bro. Cripe, was chosen delegate to Annual Conference. The delegates to District Meeting are Brother and Sister Cripe. At our communion Bro. Samuel Burger officiated. The Aid Society has chosen Sister Cripe as delegate to Annual Conference. Last Sunday, Pentecost, two women gave their hearts to the Lord; the one was reclaimed and the other was baptized. The latter came to Bremen to visit her daughter and was taken sick; but she has been spared and has great faith in her Lord There is a great interest in our church at present in attendance and spirituality.—Mrs. Geo. Carbiener, Bremen, Ind., June 10.

Burnettsville.—We had our love feast on the evening of June 5 with a goodly number present. Delegations from Buffalo and also Pike Creek were with us. Bro. Ben Hurt from the Buffalo church was our leader and he gave us many good things. Brethren John Mowser and Homer Hauree from our own congregation assisted. We also had an inspirational talk by our former pastor and elder, Bro. G. B. Heeter.—Reca Shull, Burnettsville, Ind , June 11.

Clear Creek church held a series of revival services May 11-25. The attendance was good throughout the two weeks. Four were added to the church by baptism. The church and community were influenced for good more than we are able to estimate, by the Spirit-filled messages of the evangelist, Bro. Ray Shank, of Lancaster, Ind.—J. H. Neff, Covington, Ind , May 26.

Eel River church met in council May 22. The delegate elected to Annual Conference was Amos Freed with Geo. Deaton, alternate. Sept 7 was set for an all-day homecoming. We have had some interesting programs during April and May. April 6 Prof. Halladay's college girls' glee club sang. April 13 the Volunteer Band gave a play, The Color Line A Mother's Day program was given by the Sunday-school. May 18 Bro. Dan Boyer's chorus class gave a program of music and readings These were all well attended and much appreciated. The Sunday-school is also planning for a Children's Day program on June 29.—Mrs. Mervin A. Freed, Claypool, Ind., June 10.

Ladoga church has been without an elder or pastor since the death of Eld E. N. Goshorn in April. Bro. Floyd McGurie of Indianapolis favored us with a good sermon April 27. May 4 a group of B. Y. P. D. held an inspirational all-day meeting here. Our deacons and ministerial board have faithfully endeavored to keep the various church activities going smoothly until the time of our regular council June 8. At this time Eld. S D. Stoner and Eld. J. W. Root were with us and Bro. Lisle

CORRESPONDENCE

ELD. DAVID MINNICH

Eld David Minnich was born near Painter Creek, Darke County, Ohio, Jan. 25, 1855, and passed away at his late residence near Union City, Ind., May 7, 1930, aged seventy-five years, three months and three days.

Bro. Minnich received his early education at District No. 4 in Washington Township, Darke County, Ohio, after which he attended normal at Greenville, Ohio. He took up the profession of school teaching and taught a number of years in different parts of the county.



For thirty-eight years he wrote insurance for a mutual company, and was also engaged in the tilling of the soil as a practical farmer.

Father Minnich had been in failing health for several months due to heart trouble, but the direct cause of his death was pneumonia. He received the anointing service just two weeks prior to his death, with Eld. B. F. Sharp officiating, assisted by the pastor. This service proved to be a great inspiration to him. He had no fear of death, but trusted his Savior to lead him through the valley of the shadow of death into the land of everlasting joy.

On Dec. 26, 1878, he married Saloma Noffsinger four sons were born to them. One son died Dec. 26, 1928.

On July 5, 1885, he with his companion united with the Church of the Brethren at the country church north of Union City, Ind., being baptized by Eld. W. K. Simmons. Six years later he was elected to the office of deacon and served in that capacity very efficiently for eight years; then owing to his executive ability and his oratorical talent he was elected to the ministry and in the year 1909 was ordained to the eldership.

His loyalty to the Sunday-school and church services was quite unique. He had almost a perfect attendance at the Pleasant Valley Sunday-school and church services for forty years. Eld. Minnich has preached hundreds of sermons but his life has been one of his choicest. He was called upon many times to officiate at funerals and at anointing services and he solemnized more than 100 marriages. His interest in the church and its work was ever the burden of his heart. And his greatest prayer was for the young and middle aged, that they devote their lives to the cause of Christ, that the Sunday-school and church services of the Pleasant Valley church continue to prosper.

He leaves his wife, three sons, also five brothers and thirteen grandchildren.

Charles Stocksdale.

Union City, Ind.

HIRAM E. WILTFONG

Hiram E. Wiltfong was born at Goshen, Ind., Jan. 15, 1863, died at his home near Cordell, Okla., May 15, 1930, aged sixty-seven years and four months

He united with the Church of the Brethren at an early age and remained faithful until death.

He married Emma Yoder of Mitchell, Kans., June 9, 1892. To this union were born three daughters who survive with his wife, three grandchildren and one sister.



Bro Wiltfong came here with his wife as a pioneer, settling on land that had been his home since September, 1894. He helped to establish the church here in 1898 of which he was a deacon. A stone will be erected to his memory, but more durable than stone was the monument builded by the life he lived in home, church and community

It was his to come to a raw country and endure hardships, make a home, a church and school. How he met these responsibilities is shown by the home he made, the church he helped to build and the esteem in which he is held by his friends

Funeral services were conducted by Geo R. Eller assisted by John R. Pitzer and J. D. Howell. The body was laid to rest in the cemetery near the Washita church.

Geo. R. Eller.

Cordell, Okla.

RESOLUTIONS OF SYMPATHY

Whereas it has pleased our heavenly Father in his infinite wisdom to call from our midst our beloved coworker and sister, Millie Koontz, be it therefore resolved,

That we, the members of the Sisters' Aid Society of the Church of the Brethren of Hoversville, express our loss of a true and faithful worker in our society;

That we extend our sympathy to the surviving members of our departed sister's family, and especially to her devoted husband, Bro. Ernest Koontz;

That a copy of these resolutions be sent to the family, put on the minutes of the Aid Society and published in the Gospel Messenger.

Blanche Hershberger,
Emma Blough.

Hooversville, Pa.

RESOLUTIONS OF RESPECT

The following resolutions of respect were adopted by the Sisters' Aid Society of the Church of the Brethren, Marble Furnace, Ohio, in memory of our departed sister, Letitia Ramsy, an active member of our society:

Whereas it has pleased our heavenly Father in his infinite wisdom to call from our midst and take unto himself our dear sister in the Lord, and coworker in our society, be it therefore resolved:

That we, the members of the Aid Society express our loss of a true and faithful Christian who was a helpful worker in our society, one who was always willing to lend a helpful hand;

That we cherish the memory of the life devoted to the Master's cause, whose quiet and unassuming disposition portrayed so plainly the Spirit of the Master who abode with her;

That we extend our heartfelt sympathy to the surviving members of her family;

That a copy of these resolutions be sent to the family, and the same be published in the Gospel Messenger and spread on the minutes of our society.

Mrs. Ruth Swinger, President,
Mrs. Mary Storer, Secretary.

Marble Furnace, Ohio.

MRS. CORA A. WALTER

On the afternoon of April 14 God called home a mother in Israel from the Harrisonburg Church of the Brethren—Sister Cora A. Walter, at the age of seventy-seven years. She was the widow of H. H. Walter and daughter of Jno. and Matilda Gochenour. She was born and reared in the vicinity of Quicksburg and spent all her life in that community except the last ten years which she lived in Harrisonburg.



She made friends not only among those of her own age or church but with everybody. In her last sickness friends from far and near came to visit her. On March 2, going home from the Sunday night service she fell and fractured her hip. Thus with other complications caused her death six weeks later. She suffered much but bore it patiently. Though she had been in frail health for the last few years she kept an ever increasing interest in her church and its activities. She was an active worker of our Aid Society and took great interest in the work

Hers was a beautiful spirit, buoyant, tender, courageous and young, making her a favorite of many. In her early days she had been a teacher in the public schools of her native county.

She leaves six children, three sons and three daughters. Funeral services in the Harrisonburg church by Bro. D. H. Miller assisted by Bro. N. D. Cool and Rev. G. G. Martin, Methodist. Interment in the Cedar Grove cemetery twenty miles away.

Mrs. A. F. Cline.

Resolutions of Respect

Inasmuch as it has pleased our heavenly Father to remove our much beloved sister, Cora A. Walter, we, the Sisters' Aid Society of the Church of the Brethren, Harrisonburg, Va., of which she was a member, adopt these resolutions:

That we bow in humble submission to his will and while we mourn her departure we know that our loss is her gain;

That we extend our heartfelt sympathy to her children;

That we feel keenly the loss of her presence, in the Aid Society, the church service and in her home, and will always cherish in our memory her noble example, the love for her church and her God;

That a copy of these resolutions be sent to each one of her children, that they be placed on the Aid Society minutes and a copy sent to the Gospel Messenger.

Mrs. I. M. Frye, President,
Mrs. F. C. Wampler, Secretary.

Harrisonburg, Va.

DANIEL F. BOWMAN GOLDEN WEDDING

At their home at Knob Creek, just west of Johnson City, Tenn., Eld. Daniel F. and Sister Susan Bowman celebrated the fiftieth anniversary of their marriage on May 13.

Eld. Bowman has been a member of the Church of the Brethren 65 years, and a minister 44 years. Mrs. Bowman has been in the same church 58 years. All the living children, the four sons-in-law and the daughter-in-law, are members of this same church. The son and three of the sons-in-law are deacons in the church, and the other son-in-law is a minister. Eld. Bowman has attended nineteen Annual Conferences of his church in as many different states, serving several times on the Standing Committee. When traveling was on horseback, in a buggy or hack he traveled many weary miles through all sorts of weather in administering to the churches of his District. His farm was made a secondary matter. He and his family have always been most hospitable. Not many homes have entertained as many preachers and church people as has his. Mrs. Bowman is a real queen in her home.

In these days when it is daily reported that a great multitude of people find marriage a failure it is refreshing to go into such homes as the Bowman home and see the true devotion this couple have for each other after fifty years of experience in matrimony. It is one illustration of many that where God's laws are rightly entered into and obeyed there is peace, love, and prosperity enjoyed and passed on.

Eld. Bowman, though somewhat feeble, is able to be about and enjoy much of life. Mrs. Bowman is still a very active person. Both were in their element with a houseful of friends who so much enjoyed this well ordered event and who wish this fine pair many happy days.

Pearl Slagle Thomas.

Johnson City, Tenn.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a "three months' " Gospel Messenger " subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Andrews-Wine.—By the undersigned, June 1, 1930, Bro. Frederick J. Andrews and Sister Velma E. Wine, both of Rocky Ford, Colo.—Harvey R. Hostetler, Rocky Ford, Colo.

Bronson-Baker.—By the undersigned at the parsonage June 7, 1930, Mr. Robert E. Bronson of Osage City, Kans., and Sister Ruth Baker of Manzanola, Colo.—Harvey R. Hostetler, Rocky Ford, Colo.

Dusenbery-Scott.—By the undersigned, at his home, Indianapolis, Ind., June 7, 1930, Mr. Charles Leonard Dusenbery of Gosport, Ind., and Sister Florence Almeda Scott of Indianapolis, Ind.—Geo. L. Studebaker, Indianapolis, Ind.

Hallett-Cooper.—By the undersigned in the Pampa church, May 25, 1930, Bro. Julian L. Hallett and Sister Alice Cooper of Kingsmill, Texas. —Geo. E. Hallett, Pampa, Texas.

McCurdy-Harris.—By the undersigned, at his home, Indianapolis, Ind., June 8, 1930, Mr. Homer Edwin McCurdy of Indianapolis, Ind., and Sister Mary Elaine Harris of Jasonville, Ind.—Geo. L. Studebaker, Indianapolis, Ind.

Nininger-Miller.—By the undersigned, at the home of the bride in Bridgewater, Va., Roy Douglas Nininger of Roanoke, Va., and Annie Ruth Miller of Bridgewater, Va., June 6, 1930.—G. L. Wine, Bridgewater, Va.

Petry-Mertz.—At the home of the undersigned in McPherson, Kans., May 29, 1930, Bro. Ray C. Petry and Sister Ruth Mertz.—V. F. Schwalm, McPherson, Kans.

Showalter-Rhodes.—By the undersigned in the Pleasant View churchhouse, June 1, 1930, Mr. Clark Showalter, and Miss Bertha Rhodes, both of Darlow, Kans.—Chas. A. Miller, Darlow, Kans.

Toland-Crumpacker.—By the undersigned in the Monitor church, Conway, Kans., June 2, 1930, Bro. Ernest Geo. Toland of Durham, Kans., and Sister Iva Goldie Crumpacker of McPherson, Kans.—V. F. Schwalm, McPherson, Kans.

FALLEN ASLEEP

Aney, Sister Sayde B., died of heart trouble at her home, Clea... Calif., May 11, 1930. Sister Aney was born in Greene, Iowa, and w... 41 years, 10 months and 15 days of age. She leaves a husband, I... Aney, and three sons. A little daughter preceded her. She was a faithful member and was in attendance at the Glendale church. Fu... al services were conducted by the pastor, Bro. Geo C Carl, Inter... ment was in Grandview cemetery.—Mrs. Wm. Terford, Los Angeles, Calif.

Britton, Sister Mary E., died April 24, 1930, aged 78 years. De... followed a two weeks' illness of paralysis. She married John Br... Feb. 16, 1871. To them were born nine children of whom eight a... the husband survive. She was a lifelong resident of this commu... She was a member of the Church of the Brethren, living faithful... loyal to her vow to God. Funeral services at the church by El... Frank Fisher assisted by Walter Balsbaugh. Burial in the near... cemetery.—Gelia A. Pugh, Mexico, Ind.

Creason, Lewis James, born in Park County, Ind., died May 23 1... aged 72 years, 1 month and 27 days. He moved to Centerville, Ky... in 1868. He married Mary Virginia Spielman Oct. 28, 1880 To the... were born two sons and two daughters, all of whom survive. Fo... one years ago the family came to Idaho and homesteaded the p... where they have since made their home. At the age of sixteen h... united with the Christian Church and maintained his faith unt... end. Services by Eld. J. H. Graybill assisted by the writer at the Boise Valley church. Interment in the cemetery near by.—E. E... Barnhart, Meridian, Idaho.

Crumrine, Elizabeth A., daughter of W. K. and Polly Marque... in Darke County, Ohio, died May 2, 1930, aged 92 years, less 8 da... She married N. W. Crumrine Jan. 21, 1858. Shortly thereafter th... moved to Wabash County, Ind., where she lived for sixty years. S... united with the Church of the Brethren at an early age and remain... faithful until death. She was the last charter member of the Wabash Country church, where her husband was elder for many years. F... the last twelve years she lived at the home of her daughter, Mrs... Chas. Arnold, at Flint, Mich. She was confined to her bed for three years and bore her afflictions with Christian patience. She leaves three children, seven grandchildren, twenty-two great-grandchildren. Ser... ices at the Wabash Country church by Brethren F. S. Brubaker and John Frantz. Burial in the Vernon cemetery beside her husband who died about fourteen years ago.—Mrs. Clarence Pulley, Wabash, Ind.

Delong, Elmer Elsworth, born March 6, 1864, in Ohio, died May 3... 1930, in Decatur, Ill., after a lingering illness of over a year. In... 1896, he married Della Coulter. He leaves his wife, five children an... eight grandchildren. Two weeks before his death he confessed Chri... as his Savior. Funeral by the writer in the Church of the Brethren... Decatur. Burial in the union cemetery near Oreana.—N. H. McC... Decatur, Ill.

Diehl, Bro. A. G. Frank, born in Rockingham County, Va., died... Huntington, W. Va., May 5, 1930, aged 69 years, 8 months and 3... days. He is survived by his wife, three sons and four daughters. He was a member of the Church of the Brethren. Funeral services in the Barren Ridge church by Bro. N. W. Coffman assisted by Bro. J. C. Garber. Burial in the adjoining cemetery.—Helen Coffman, Staunton, Va.

Eller, Ruth Mary, daughter of Austin and Edna Eller, born at Nampa, Idaho, Feb. 21, 1929, died May 31, 1930, at the St Alphonsus Hospital in Boise. In March she suffered an attack of pneumonia. She leaves her parents and a brother. Funeral at the Boise Valley church by the writer and Eld. J. H. Graybill. Interment in the K... Lawn cemetery at Nampa.—E. Earl Barnhart, Meridian, Idaho.

Folger, Bro. Wyman Worth, was born in Vermilion County, Ill... and died at his home near Ankeny, Iowa, May 4, 1930 aged 72 years, 7 months and 28 days. In 1864 he came to Iowa with his parents, locating near Osceola. In 1882 he married Emma Bell Keen. To them were born two children. In 1878 he united with the Brethren Church although he was raised a Methodist. He was elected to the office of deacon and also to the ministry in the same year—1890. A few years later he was advanced to the second degree. He began preaching at a schoolhouse and some years later they built the South River church now located in Osceola, where our brother labored for over thirty years. He was a man of strong convictions. Seventeen years ago he and his wife came to Polk County, Iowa, locating near Ankeny and becoming members of the Des Moines Valley church. He was a man of prayer, a strong advocate for the prohibition cause. He was a plain, unassuming, God-fearing man. He was anointed previous to his death. Funeral by Eld. Fiscel assisted by Eld. I. D. Leatherman and the writer. Burial in the cemetery near the church.—Jefferson Mathis, Sr., Elkhart, Iowa.

George, Jonas N., son of Jonas Y. and Fannie George (nee Neice)... was born in Montgomery County, Ohio, May 18, 1871. He died as an elevator accident at the Otterbein Press Building in Dayton, O... May 28, 1930. November 4, 1896, he was united in marriage to Alice Palmer, who with one son and one grandson survives. Four brothers and four sisters also are left. A son, one sister and two brothers preceded him in death. Mr. George never publicly professed his faith in Christ, but his daily life was unimpeachable. His preference was for the Church of the Brethren. Services were held from the Lower Miami church with the undersigned in charge. Burial in the Lower Miami cemetery.—Van B. Wright, Dayton, Ohio.

Grimes, Bro. Reuben, died of heart failure, at the home of his daughter, Mrs. Nusbaum, in Westminster, Md., May 26, 1930, aged 67 years and 19 days. His wife preceded him seven years ago; he is survived by one son and four daughters, one sister and four brothers. Funeral by the undersigned in the Meadow Branch church. Interment in the adjoining cemetery.—Wm. E. Roop, Westminster, Md

Hang, Catharine Snyder, born in Osnaburg township, March 6, 1... died March 4, 1930, at the home of her son-in-law, Eld. M. M. Da... Louisville. She married James Hang in 1869; he preceded her many years ago. Five children were born to them; three of whom also preceded her. For sixty-five years she lived a consistent Christian life; during this time the Center church had been to her a second home. Funeral services by the undersigned.—J. F. Kahler, Canton, Ohio,

Heiner, Sister Maxie, died May 4, 1930, at her home in York, Pa., aged 57 years, 2 months and 27 days. She was a member of the Church of the Brethren more than thirty years. She is survived by her husband and one son, five brothers, three sisters and one granddaughter. Services at her home and in the East End mission house by Eld. M. Jacobs. Burial in the Freysville cemetery.—Florence L. Keeney, York, Pa.

Hershberger, Bro. Roy B., died April 23, 1930, at his home in York, Pa., aged 22 years, 1 month and 3 days. Death was caused by complication of diseases. He was a member of the Church of the Brethren for several years, also of the Sunday-school. He is survived by his parents, one brother and four sisters. Services at his home by Eld. M. A. Jacobs and in the Olivet Chapel, Frederick, Md., by Eld. Daniel Bowser. Burial in the adjoining cemetery.—Florence L. Keeney, York, Pa.

Koontz, Sister Millie, daughter of Sylvester and Quinnie Powell, b... near Hooversville, Pa., died May 15, 1930, aged 31 years, June 14, ... she married Bro. Ernest Koontz who survives with one son, t... and mother, five sisters and two brothers. May 14 she became ... denly ill and was removed to the Memorial Hospital in Johnstown, ... submitted to a blood transfusion operation but passed away a few hours later. She was of the United Brethren faith till a few ... after her marriage when she united with the Church of the Brethren, the faith of her husband. She had been a faithful member and ... active worker in the Sunday-school and Aid Society. She was ... teacher of the young people and took an active part in the ... Bible class. Services in the Hooversville church by Bro. Chas. Rose. Interment in the Maple Spring cemetery.—Blanche M. Hershberger, Hooversville, Pa.

Kunkel, Sister Mary Ellen, died of a complication of diseases, May 22, 1930, aged 69 years, 3 months and 9 days. She leaves her husband, two daughters and eight grandchildren. She had been a faithful member of the Church of the Brethren for many years. Burial in Roolers cemetery. Services by the writer assisted by J. E. Newcomer.—O. W. Cook, Dillsburg, Pa.

Miller, Elizabeth, daughter of Daniel and Elizabeth Snep, born in Kosciusko County, Ind., died May 30, 1930, aged 76 years, 2 months and 14 days. She married Guilford Miller Dec. 27, 1880. To them were born one son and one daughter, both living. Sister Miller had been a faithful member of the Church of the Brethren for forty-five years. She had been in failing health for several years but was bedfast only a short time. Her entire life had been lived in this community. Funeral at the West Manchester church by the undersigned and Eld. Amos Freed. Burial in cemetery by the church.—Geo. W. Deaton, Claypool, Ind.

Miller, Sister Sallie Virginia, died at Roanoke, Va., on April 30, 1930, at the age of 74 years, 6 months and 12 days. She was a daughter of Joe and Annie Garber and had been a member of the Church of the Brethren for more than fifty years. She was married to Joel D. Miller in 1878. He preceded her in 1915. She is survived by two sons, H. M. and A. D. Miller, both of Roanoke. Funeral services from old Bridgewater church and interment in the Bridgewater cemetery.—Paul H. Bowman, Bridgewater, Va.

Naylor, Sister Susie (Sowers), died May 22, 1930, at the York Hospital aged 61 years, 2 months and 18 days. Death was caused by a complication of diseases. She was a member of the Church of the Brethren for forty-one years. She is survived by her husband, Bro. Jabez Naylor, one son, four brothers and one sister. Services in the church by Elders M. A. Jacobs and Daniel Bowser. Interment in Greenmount cemetery.—Florence L. Keeney, York, Pa.

Neher, Sarah Jane Miller, born in Allen County, Ohio, died May 6, 1930, aged 67 years, 4 months and 13 days. May 22, 1887, she married Joseph M. Neher. This union was blessed with six children. In 1890 Brother and Sister Neher came to Mountain Grove, Mo., locating about a mile north of town where they have lived ever since. They assisted in various ways in building up the church at Mountain Grove. She united with the Brethren Church in the fall of 1887 and remained a faithful, loyal soldier of the cross. Her place was never vacant at religious services as long as her strength would permit attendance. Even though she had been in poor health for about six months, most of the time being confined to her room, she never found time to complain, but was cheerful and pleasant to the end. Services by the undersigned, assisted by Eld. C. W. Gitt in the Mountain Grove Brethren church. Burial in the Mountain Grove cemetery.—A. W. Adkins, Cabool, Mo.

Oxley, Joseph L., son of Enos L. and Mary Oxley, died suddenly at his home in Mooreland, Ind., May 24, 1930, aged 73 years, 11 months and 24 day. He was a member of the Christian church at Mooreland. He is survived by his wife, one sister, five sons, two daughters, one stepdaughter and two stepsons, thirty-two grandchildren and twelve great-grandchildren. Funeral service at the Mooreland church by L. L. Teeter. Burial in Mooreland cemetery.—Phebe E. Teeter, Mooreland, Ind.

Peifer, Lewis Ruth, born at Sinking Spring, Pa., June 22, 1843, died at his home in Chicago, May 14, 1930. He became a member of the Church of the Brethren in 1863; was elected to the ministry in 1874 and ordained to the eldership in 1908. He was active in the ministry over a period of forty years. He was a business man and was at his desk every day until his retirement less than two years ago. He was married March 7, 1863, to Lydia Deppen, who died in 1883. To this union were born two children, the daughter dying in early womanhood. Nov. 2, 1884, he married Cenie Long who died in 1898. Nov. 2, 1899, he married Della Myers who survives with a son, three grandchildren and seven great-grandchildren. Funeral at the First church by Eld. A. C. Wieand and Eld. A. P. Blough. Interment at Glen Oak cemetery.—Warren Slabaugh, Chicago, Ill.

Ranck, Sister Minnie M., died June 1, 1930. She was a devout member of the First church at Altoona for many years. Although confined to her home because of physical disabilities, nevertheless her influence in Christian work continued to grow. She was married Oct. 13, 1903, to Mr. E. Bruce Ranck who survives with two daughters. Funeral services at the church and burial in Alto-Reste Park cemetery, Altoona—Homer A. Fether, Altoona, Pa.

Reed, Elijah, born in Floyd County, Va., died May 25, 1930, aged 71 years, 7 months and 5 days. He united with the Church of the Brethren when about twenty-six years old. He was called to the deacon's office when thirty-eight years old, in the Pleasant Valley church, and faithfully served in this capacity. Dec. 18, 1889, he married Mattie E. Maxey, to them were born four children. In 1909 the family moved to Nebraska and in the spring of 1929 came to Waterford where a daughter and a son lived. Bro. Reed's health had been failing for a number of years; he had been confined to his bed since about May 1. He is survived by his wife and four children, two brothers and two sisters. Funeral by the writer assisted by Rev. Wicker, Baptist. Interment in the Modesto cemetery.—Victor O. Whitmer, Waterford, Calif.

Rohrer, Sister Lovina, nee Baughman, born near Bloomville, Ohio, died in Columbiana, Ohio, April 29, 1930, aged 79 years, 4 months and 13 days. Dec. 7, 1871, she married Henry Rohrer who preceded her Nov. 22, 1924. To them were born five sons and five daughters. In October, 1880, she united with the Church of the Brethren and continued a faithful, consistent and devoted member. She loved to read her Bible and in its truths found great satisfaction and comfort during her long period of sickness and infirmity. She bore her trials and suffering with Christian patience and fortitude. There remain five children, eighteen grandchildren and one brother.—Emma Mae Kauffman, Columbiana, Ohio.

Slusher, Sarah E., daughter of John Brubaker and Susanna Flory Brubaker, was born near Salem, Va., June 8, 1845, died May 29, 1930, at the home of her daughter, Mrs. J. H. Saylor, at Marion, Kans., age 84 years, 11 months and 20 days. She united with the church in early life and lived a devoted Christian life, ever faithful to her Master and to the Church of the Brethren of which she was a member. On March 3, 1870, she was united in marriage to Ezra Slusher who preceded her in death July 10, 1914. To this union was born one daughter, with whom she made her home for many years. Besides her only daughter and son-in-law, Dr. J. H. Saylor, and three grandchildren, she is survived by one sister. Sister Slusher was stricken with blindness sixteen years ago but bore her affliction uncomplainingly and cheerfully and was an inspiration to all who chanced to know her. Her life was an example of Christian heroism. Her character was beautiful in simplicity and faithful trust. She received the blessings of the anointing service several months prior to her going. A short service was held at the home with the funeral service proper conducted at Ramona, Kans., her former home, and her body laid to rest in the cemetery near by beside that of her husband. Services were conducted by the writer.—W. A. Kinzie, Navarre, Kans.

Snyder, Mary C., died at the home of her son, J. K. Snyder, at Trinity, May 8, 1930, aged 89 years. She united with the church at an early age and lived a consistent Christian life to the end. She is survived by two sons and a number of grandchildren. Funeral service by her pastor, M. J. Cline, assisted by Elders E. F. Sherfy and W. M. Kahle. Interment in the cemetery near Trinity.—Frankie Showalter, Troutville, Va.

Soyster, Bro. John Dilling, died Jan. 11, 1930, aged 67 years, 8 months and 17 days. His faithful and consistent Christian life commanded the respect of all who knew him. He became a member of the Church of the Brethren early in life. Having been a resident of Blair County, Pa., he spent all his life in this vicinity. Surviving are his wife, Mrs. Vera Bonner Soyster, two sons and one daughter. Funeral at the church and burial in Rose Hill cemetery, Altoona.—Homer A. Fether, Altoona, Pa.

Swearingen, Eli P., son of Van B. and Rebecca Swearingen, died of pneumonia, May 25, 1930, at his home near Losantville, Ind., aged 82 years, 2 months and 25 days. He married Mary L. Lewellen March 4, 1869. Three children preceded him. Surviving are his wife, three sons, three daughters, thirteen grandchildren, ten great-grandchildren. Funeral service at his home by L. L. Teeter.—Phebe E. Teeter, Mooreland, Ind.

Hershey Conference

THE FULL REPORT

of the **132nd Annual Meeting** of the **Church of the Brethren, 1930**—of unusual interest to each member of the Church. **Place the Report in your library** each year for future reference and for a connected history of **our Church and her activities. Price, 50c.**

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

JUNIOR WORSHIP GUIDE

By Charlotte Chambers Jones

Junior Worship Guide contains a **whole year's program of worship,** arranged under themes and taking into account the seasonal interest of the group. Provides **sample worship services** with directions and materials that will help leader and pupils to build their own worship services. Offers **twelve nature services,** especially adapted to the vacation period, with outdoor suggestions. Provides **more than fifty stories for Juniors** -Bible stories and others of special interest to boys and girls

Junior Worship Guide is a timely book of 280 pages, abounding in live material that will bring **new life to your Junior boys** and girls—and it will **open the eyes of leaders of Juniors. Price $2.00.**

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

THREE NEW BOOKS

To select the best from the many books coming from the press is a difficult task. But here are three books that are worth while, if you are seeking guidance in your line.

Wrestlers With God **$2.00**

By Clarence E. Macartney

A study of the great prayers of the Old Testament and of those who uttered them. Will appeal to all who feel that we have dealt too much with theories about prayer and not enough with prayer itself.

Remember Jesus Christ **$1.50**

By John Snape

A collection of living sermons by a minister who does not resort to the sensational and still fills his church house. In all ten sermons or addresses covering a wide range of subjects, but all interesting.

Objectives in Religious Education $2.50

By Paul H. Vieth

A book for Sunday-school teachers, pastors and parents who would understand the aims of religious education and how to realize them. The author is director of research and service for the International Council.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

The Gospel Messenger's

LIBERAL PREMIUM OFFERS

☐ **Gospel Messenger for 52 weeks** $2.00

☐ **Messenger** and **"Pathfinders"** 2.50

☐ **Messenger** and **Premium Bible, No. 1930X** 3.95

Remember, you get the **1930 Yearbook FREE** with each of these three propositions.

Brethren Publishing House,
Elgin, Ill.

Enclosed find $.. .... to pay for Messenger, 1930 **Yearbook** and **Premium** checked above.

Name .. .. ..

Notes From Our Correspondents

(Continued from Page 397)

iting ministers were present. Our Conference offering amounted to $77. June 8 Eld. Michael Kurtz preached for us. We are expecting to observe Children's Day July 6 at 2 P. M. Eld. Walter Hartman of Annville has promised to be with us.—Kathryn Brubaker, Schaefferstown, Pa., June 10.

Jennersville church held their love feast May 24 with Bro. Merkey officiating. Several other ministers were in attendance. June 1 an all-day meeting was held. A delegation from Conestoga church had charge of the services. During the noon hour a social time was enjoyed. Many have been attending the revival meetings at Mechanic Grove. Our Sunday-school is preparing for a Children's Day program to be given Sunday evening, June 22. The prayer meetings are progressing fine, also our Sunday-school roll is growing larger by degrees.—Ethel T. Lewis, West Grove, Pa., June 9.

Middle Creek church met in council on May 31. Emmert Bittner was elected deacon and W. J. Knepper, trustee. Sister Berkebile will represent us at Annual Meeting. Bro. Berkebile preached seven excellent sermons for us prior to our love feast. As a direct result of these meetings three accepted Christ and were baptized. Our love feast was held on June 8 with 153 communicants present. S. A. Myers officiated. Our Sunday-school is preparing a Children's Day service to be given in the near future. Our fall council will be held on Sept. 27 at 1:30 P. M., and the love feast Oct. 5 at 6 P. M.—Mrs. W. J. Knepper, Rockwood, Pa., June 11.

Mt. Olivet congregation met in yearly council May 10. Reappointments on various committees were made and the following officers elected: Bro. Baker, retained as elder for three years; Sister Ada Brandt, chosen Messenger agent and church clerk. Bro. Earl Kipp will serve as delegate to Annual Meeting, and Brethren Walter Brandt and M. L. Kipp, delegates to District Meeting. Our offering for Annual Meeting was $110. We had a very spiritual love feast on May 11. Ministers present were Elders C. L. Baker, W. G. Group, J. R. Hershman, C. E. Grapes, who officiated, Robert Ditmer and Earl L. Kipp. We are looking forward to our series of meetings to be held in August by Bro. Jesse Whitacre of Mechanicsburg, Pa.—Ada Brandt, Millerstown, Pa., June 10.

Mt. Pleasant.—April 1, Bro. D. P. Hoover and family came to take charge of the work at this place. The following evening a reception was held at the church. A good program was rendered after which refreshments were served. The following Sunday evening Bro. Galen B. Royer of Pittsburgh, elder of the church, conducted a very practical and helpful installation service. Easter evening a well prepared program was rendered by the Sunday-school to a large audience. The church decided to purchase new song books just prior to our meeting. Tabernacle Hymns No. 3 was selected. The young people's group rendered a play, entitled Sewing for the Heathen, which was well received. An offering was lifted and a neat sum was raised toward the payment of the song books. May 5, B. B. Ludwick of Quakertown began a series of meetings and continued for two weeks. A love feast was held at the close with the largest attendance in the history of the church. Bro. Ludwick preached the word with great power and as a result there were twenty-two confessions. Eighteen have already been baptized. Mr. Camlin of Scottdale had charge of the music and with his pleasing manner added much to the interest of the meetings. He, with our local chorister, Sister Emily Anderson, and pianist, Sister Ruth Strohm, arranged for special music for nearly every service. Our pastor was elected delegate to District Meeting and Bro. Harry Meredith, alternate. Neither being able to serve, Sister James Newill acted as delegate. We will be represented at Annual Meeting by our pastor. The work here is moving along very nicely. The attendance at both church and Sunday-school is commendable. Since our last report eight have been received by letter.—Ethel Miller, Mt. Pleasant, Pa., June 11.

Myerstown.—March 29 Bro. W. W. Hartman addressed a welfare meeting on the subject of Worldliness. April 3 Bro. V. C. Finnell spoke on Cigarettes and Our Boys and Girls. Bro. Michael Kurtz gave the morning sermon on April 6. April 20 after the Easter program Bro. Simon Bucher addressed the audience. May 17 and 18 our love feast was held. Eld. Henry Ziegler officiated and other visiting ministers also were present. Sunday morning the Conference offering was taken. In the evening Bro. Michael Kurtz gave the message. On the afternoon of June 1 members of the Elizabethtown and Myerstown choruses rendered a musical program. June 7 our quarterly council was held. A joint missionary meeting will be held at Myerstown by the Heidelberg, Richland and Myerstown congregations. The date has not been fixed. The time of our spring love feast was changed from the third Saturday in May to the fourth Saturday in May. July 6 is the time for the mid-year services held annually at the Tulpehocken house. There will be morning and afternoon sessions only. The morning service consists of a German sermon. We expect to have the services of Brethren E. W. Edris, U. S. Gingrich and Ben Ebersole. Sister Miriam Madeira will be the director of our Daily Vacation Bible School July 14 to 25. Harvest home service will be Sunday morning, Aug. 17. Bro. Chas. Ziegler gave the morning message at the Tulpehocken house on June 8.—Alice B. Royer, Myerstown, Pa., June 9.

Pottstown.—The work of the Ladies' Aid Society consists of quilting, sewing, making candy and doughnuts. Several food sales were held during the year. At the District Meeting the society was awarded quilting frames. Once a month is set aside for mission study; they are studying The Crowded Ways. During 1929 the total receipts were $1,067.02; total assets, $300. Their good work has been much appreciated. Sister Wm. J. Wadsworth, Jr., is president. The primary and junior departments gave an interesting Easter program in the morning. In the evening the B. Y. P. D presented a play entitled, Half of My Goods. May 3 we held our love feast. Bro. Trostle P. Dick assisted our pastor, J. Kurtz Miller. April 19 ten young people were baptized. May 17 our Sunday-school convention consisting of Harmonyville, Parkerford, Coventry and Pottstown, met at the last named church. Representatives of the different schools gave helpful addresses. Bro. Marshall Wolfe from Blue Ridge College gave several inspiring and helpful addresses. Prof. J. J. Yoder of Juniata College led us in song. We were very fortunate in securing the services of these men. The junior Aid Society has just completed a worth-while piece of work. They painted the parsonage, enlarged the front porch, enclosed another porch and laid additional cement walks.—Mrs. Lloyd Sleighter, Pottstown, Pa., June 9.

Shade Creek.—Our pastor held a two weeks' evangelistic meeting in the Sugar Grove church. As a result fourteen were received into the church by baptism and one awaits the rite. May 11 we held our love feast with 193 members communing. May 4 a very impressive service was held at the Berkey house when our pastor, Bro. Graham, was ordained to the eldership. Eld. A. B. Miller and Eld. J. A. Buffenmyer had charge of the services.—Nellie Lehman, Blough, Pa., May 31.

Shamokin.—The Sunday-school gave a very fitting Mother's Day program on May 11. Most of the children who took part seemed to be really anxious to pay homage to the mothers. We are now planning for Children's Day exercises on June 22. Eld David Kilhefner of West Chester, Pa., came on May 22, and was with us a few days. We are always glad to have our elder with us. He presided at the regular council May 24. Our pastor, J. J. Scrogum, is to represent us at the Hershey Conference. Eld. S. H. Hertzler of Elizabethtown was here May 24 to 26 in the interest of the Ministerial Board of Eastern Pennsylvania, and at this council Bro. J. J. Scrogum was unanimously ordained to the eldership. Sunday evening, May 25, the members of the Shamokin church, together with ten members from the Harrisburg church and ten members of the Buffalo congregation, enjoyed a very quiet, spiritual love feast. Eld. Greene Shively officiated, assisted by S. H. Hertzler, David Kilhefner, S. S. Starook, and Marvyn W. Mensch. We appreciated the help and encouragement of these members, which inspires us to a higher and better service.—Mabel Homer, Girardville, Pa., June 7.

Uniontown.—The two weeks' pre-Easter services, conducted by Bro. C. C. Sollenberger, were well attended and proved to be a great inspiration to everyone. As a climax to the revivals, ten young people received the rite of baptism. Easter Sunday was made more sacred by surrounding the Lord's table in observance of the communion and love feast. A mother-daughter meeting was held at the parsonage May 8. The mothers and daughters of the congregation were well represented, and were more than pleased with the splendid inspirational and helpful program which had been prepared. The group decided to elect a committee, the members of which were to be the officials of a newly organized Mother-Daughter Association. Mother's Day was fittingly observed in practically all the services on May 11. A combined program was given by the B. Y. P. D. and Christian Endeavor in the evening. Bro. Sollenberger paid tribute to our mothers in his inspiring sermon, and on the previous Sunday he departed from the regular custom by remembering our fathers in the morning services. We were most fortunate, and very much pleased, in having with us Bro. C. D. Bonsack, who visited our congregation on his way to Hershey. His message on Missions was well received and it was a fine subject to precede the lifting of our missionary offering that day. The Children's Day program, in charge of Sister Sollenberger, was given June 8. The committee and teachers in charge are to be commended on the splendid effort and cooperation displayed in the preparation of these services.—Thelma Cunningham, New Salem, Pa., June 10.

Welsh Run.—We commenced our series of meetings on May 18. Bro. S. M. Leigh of Hanover, Pa., preached sixteen soul-inspiring sermons and as a result eight were received by baptism and one was reclaimed. He gave an inspiring and impressive message each evening and we feel the church has been strengthened and built up as the result of his efforts. We closed with our love feast on May 31 with a large attendance; Bro. Lehigh officiated. Other ministers present were Brethren A. M. Niswander, Samuel Gearhart, Welty Smith, Edgar Landis and John Rowland.—Otho D. Martin, Mercersburg, Pa., June 7.

York.—April 20 Bro. S. C. Godfrey, Red Lion, Pa., began a revival meeting in the East End mission which lasted two weeks. Special music and delegations from various congregations added to the interest of these meetings. Bro. Godfrey labored earnestly and preached forcibly each night. As a result of these efforts eleven were baptized. May 9 a Sunday-school teachers' institute was held in the First church. The query method was used and proved very interesting. May 11 our love feast was held with the preparatory service in the morning. Bro. J. E. Trimmer of Carlisle delivered the sermon. A large number communed in the evening with Brethren J. E. Trimmer and K. D. Henry officiating. May 19 Bro. V. C. Finnell gave his illustrated lecture in the First church on the tobacco evil, and May 20 in the mission house. May 25 Bro. F. E. Wingert of Franklin Grove, Ill., preached the morning sermon. June 1 Children's Day was observed in First church. There were recitations and special music by the children and an object lesson by Bro. J. E. Whitacre of Harrisonburg, on the Making of a Christian. The offering was given to the Children's Home at Carlisle. The missionary society, organized at the beginning of the year, is progressing nicely. Four members have been received by baptism since the last report.—Florence L. Keeney, York, Pa., June 3.

TENNESSEE

Knob Creek.—Our Sunday-school rendered an Easter program on April 20. The church met in council May 4. We were glad to have with us at this time Eld. John H. Garst; his messages and presence are always appreciated. Our church has connection now with an electric line; also our Aid Society has recarpeted the church. A young people's meeting has been organized which meets each Thursday evening. Since our last report two have been received by letter; two have been lost by death. June 1 Bro. J. R. Jackson of Limestone gave us a splendid message.—Pearl Slagle Thomas, Johnson City, Tenn., June 4.

TEXAS

Pampa.—We are rejoicing over the way this little church has been blessed since it has been organized. We held a two weeks' meeting closing May 31. Four were baptized—one young lady, two young men and a boy who has been attending our Sunday-school. One of the young men was raised by a Catholic mother but he has lived with one of our Brethren families for some time and their family worship has had its effect on his life. May 25 Bro. C. H. Brown of Waka preached for us both morning and evening. Our Sunday-school rented a piano for the meetings and has decided to keep it another month with a view of buying one. June 1 we held the first love feast that has been held in this part of the Panhandle for two or three years. Forty-three were at the tables. The writer officiated assisted by Bro. A. L. Patrick of Conway, Texas. If the Lord keeps on blessing us as he has since we started here, it will not be long until we have a large church at Pampa.—Geo. E. Hallett, Pampa, Texas, June 5.

VIRGINIA

Pleasant Hill church met in council June 6. Bro. J. W. Garber was chosen as general supervisor of Sunday-school. We decided to organize Sunday-school June 29 to begin July 6. We also planned to have a two weeks' meeting sometime during the year to close with a love feast. There was one application for baptism. Bro. B. B. Garber gave a short but inspiring talk.—Nora B. Crickenberger, Harriston, Va., June 12.

Pulaski.—Bro. H. C. Eller of Boone Mill, Va., was with us in a two weeks' meeting. His sermons were very inspiring and spiritual and a great challenge to the Christian as well as to the sinner to stand for Jesus. The attendance and interest were very good throughout the entire meeting. May 25 five were added to the church by baptism and one was reclaimed. We are having some splendid meetings in our D. V. B. S. which is increasing both in number and spirit. The Sunday-school is progressing nicely.—Mrs. C. A. Powell, Pulaski, Va., June 5.

Red Oak Grove.—We met in council at Stone Wall May 31. A receipt for $25 from our District Treasurer for our offering to Annual Meeting was read. The committee made a report of the enclosing of the church cemetery, the cost being $46.71; all has been donated except $18.44. The trustees were appointed for the cemetery. Bro. Earl Mitchell of Bridgewater College preached a very appropriate Easter sermon for us. Bro. Jack Woody is expected to begin a series of meetings at Stone Wall June 13.—Mrs. O. R. Whitlock, Floyd, Va., June 9.

St. Paul (Va.).—Since our last report the Sunday-school has been reorganized with a good enrollment. May 23 Bro. S. P. Reed of Floyd, Va., began a revival meeting continuing until June 1. While there were no additions to the church, we feel that great good was accomplished. The attendance and interest were good and the members were all greatly refreshed and inspired.—Nancy E. Payne, Mt. Airy, N. C., June 10.

Troutville.—Bro. E. A. Lambert of Dry Run, W. Va., began a series of meetings at Cave Rock, a mission point in this congregation, April 14. Fifteen accepted Christ at this meeting and one was restored to fellowship. Bro. Lambert with our pastor visited in forty-five homes during this time. The meeting was one of the most interesting ever held at Cave Rock. Bro. Lambert is an untiring worker and a very earnest speaker.—Frankie Showalter, Troutville, Va., June 4.

WASHINGTON

Forest Center.—The semiannual convention of the churches of Mt. Hope, North and West Spokane and Forest Center met at the last named place on May 18. A splendid program was rendered during both forenoon and afternoon sessions. About 200 people were present.—Myrtle Erickson, Valley, Wash., June 7.

WEST VIRGINIA

Eglon.—April 13 the juniors held a peace contest in which nine boys and girls participated. We had pre-Easter services at our four points—Maple Spring, Brookside, Gladeview and Mt. Grove. On Easter evening the Brookside Sunday-school presented a pageant for us at Maple Spring. Brethren Alva Harsh and John Teets represented us at the state Sunday-school convention held at Parkersburg. June 1 our three B. Y. P. D.'s held a joint vesper service. Bro. E. K. Ziegler of Johnson City, Tenn., has been conducting a series of singings for us the past week. Our quarterly council convened on May 31. June 8 Elders Phineas and Lester Fike of Missouri had charge of the morning service at the Maple Spring house. Our series of meetings begins June 22 with Bro. Alva Harsh in charge. The love feast and communion will be July 5. July 6 the annual reunion will be held at the Maple Grove Child Rescue Home. June 8 the Philathea class gave a program at Onego.—Olive M. Fike, Eglon, W. Va., June 9.

Books By Our Own Writers

Occasionally it is well to pause and look at ourselves. Here are a few books written by our own people. They have a message for all, and a double message to you.

In Sunny Nigeria $1.50
By A. D. Helser

The Heart of the Crimson Cross ..... (special price) $2.00
By J. M. Henry

The Symphony of Life ..... .50
By D. W. Kurtz

Builders of the Church of the Brethren $1.00
By Jno. S. Flory

Heroic Lives $1.35
By Minor C. Miller

The Lord's Prayer ..... .75
By R. H. Miller

The Boy and the Man $1.25
By J. H. Moore

The Christian Way of Life ..... .65
By C. C. Ellis

Character Stories $1.00
By Ezra Flory

Conquests for God $1.35
By Minor C. Miller

History and Messages of Hymns $1.50
By Garrett and Beery

History and Doctrine of the Church of the Brethren $2.00
By Otho Winger

New Testament Doctrines ..... .75
By J. H. Moore

Studies in Doctrine ..... .50
By D. W. Kurtz

Check the books you desire and enclose with check today.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

FOR YOUR VACATION SCHOOL

For Directors, Pastors, Teachers and Other Executives

The Syllabus, ... $ .25
Syllabus Supplement, ... .10
Administration of the Vacation Church School, Armentrout, ... 1.00
The Vacation Church School, Ikenberry, ... .60
Motives and Expression in Religious Education, Ikenberry, ... 2.00
Recreation in Theory and Practice, Rohrer, ... 1.00
Note-book Paper, 500 sheets, ... 1.00
(Manila covers for this paper, per pair, two cents) ..... .40
Enrollment Cards, 100, ... free
Report Blanks, ...

For Teachers of the Several Departments

(Every Teacher Needs the Syllabus and Syllabus Supplement)

The Syllabus, ... .25
Syllabus Supplement, ... .10
Kindergarten Course for D. V. C. S. (1st Yr. Beginners), Moody ..... .95
The Beginner's Book in Religion (2nd Yr.), Baker, ... 1.55
Learning God's Way (1st Yr. Primaries), Dudley, ... 1.75
The Mayflower Book (any Yr. Primaries), Second Year, ... 2.00
Beginners in God's World (2nd Yr. Beginners), Shields, ... 1.75
Knights of Any Town (any Yr. Primaries), Perkins, ... 1.50
God's Children Living Together (2nd Yr. Primaries), Dudley, ... 1.75
First Primary Book in Religion (1st and 2nd Yrs.), Colson, ... 1.55
First Primary Course for Vacation Church School (3rd Yr.), McDowell, ... .95
Adventures in Friendliness (3rd Yr. Primaries), Brown, ... 1.75
Golden Rule City (any Yr. Juniors), Bonser, ... 2.50
Learning to Live (any Yr. Juniors), Hawthorne, Teacher's Manual, ... 1.00
Pupil's Text, ... .60
Conquests for God (1st Yr. Junior), Miller, ... 1.35
Heroic Lives (2nd Yr. Juniors), Miller, ... 1.35
Knights of Service (3rd Yr. Juniors), Bradshaw, ... .85
Knights of Service (3rd Yr. Juniors), Program Guide, Hawthorne, ... .85
Life and Times of Jesus, Pupil's Part (1st Yr. Interm.), Grant, ... 1.10
Life and Times of Jesus, Grant, Teacher's Manual, ... 1.10
Problems in Living (any Yr. Interm.), Cowles, Teacher's Manual, ... .75
Pupil's Book, ... .75
Project Lessons in the Gospel of Mark (1st Yr. Interm.), Wadhams, ... 2.25
Manual of Craft Work and Supplement (any Yr. Interm.), Two Volumes, each, ... 1.00
The Heroic Age—Life of Paul (2nd Yr. Interm.), paper, 75c; cloth, ... 1.00
Builders of the Church (3rd Yr. Interm.), Ferris, paper, ... .50
Junior Church School Hymnal (Pupils' Edition), ... 1.00
Songs for the Little Child, Baker, ... .90
Singing Pathways (song book for Interm.), Dickie, ... 1.00

Other Books Recommended

Missionary Stories for Little Folks, First Series (Primaries), Applegarth, ... 1.75
Missionary Stories for Little Folks, Second Series (Juniors), Applegarth, ... 1.75
Our Missions Abroad (1st Yr. Interm.), Moyer, ... .50
Torchbearers in China (2nd Yr. Interm.), Mathews, paper, 75c; cloth, ... 1.00
Builders of the Church of the Brethren (3rd Yr. Interm.), Flory, ... 1.00

You must have the SYLLABUS SUPPLEMENT. Among the newer books you should have are: Learning God's Way, Knights of Any Town, Golden Rule City, Song for the Little Child, and Junior Church School Hymnal. Ask for Booklet No. 118, Materials for Vacation Schools.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME."—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 — Elgin, Ill., June 28, 1930 — No. 26

Echoes from the Hershey Conference

Second Installment

Saturday, June 14

(Continued From Last Week)

Peace Oratorical and Other Meetings

The fourth peace oratorical contest sponsored by the Board of Religious Education for winners from Brethren colleges got under way soon after 4:30 P. M. Six schools were represented as follows: True Patriotism, John Wenger of Elizabethtown College; The New Patriot, Joseph Stoner of Manchester College; World Peace—Its Solution, Joseph MacCarroll of Juniata College; The Triumph of the Flaming Cult, by Esther Long of Bridgewater College; Shall We Commit Suicide? by John Masterson of Mount Morris College; Preparation for Peace, by Guy West of Bethany Bible School. First place was won by Guy West of Bethany and second place by Joseph MacCarroll of Juniata.

The peace oratorical contest closed after it was time for the educational dinner to begin. But some fast walking on the part of the inquiring reporter brought him to Hershey Inn before it was too late to get a generous serving of good things to eat. According to our figures there must have been 125 present. This was not as large a crowd as usual, but then Secretary John S. Noffsinger was on his way to Europe and too far away to boost for the dinner. However, a good time was had. The quartet from Bridgewater and the ladies' quartet from Elizabethtown both furnished interesting numbers. The heavier part of the program called for addresses from Brethren J. W. Lear, J. G. Meyer and J. I. Baugher. A synopsis of the last will be found in the MESSENGER for June 14.

The inquiring reporter could not stay for the full program following the educational dinner. Soon after the serving of the ice cream he hurried over to Convention Hall. He arrived just in time to hear Bro. N. W. Fisher start the first hymn for the worship period. Bro. B. F. Waltz led the worship service. The scripture reading was a part of Acts 4.

The preacher for the evening was Bro. Otho Winger, president of Manchester College. The sermon subject was: Pentecostal Evangelism and Conversion. The crowd was the largest yet. Practically all seats were occupied—including those on the platform—and some were standing at the doors. Bro. Winger did not pay any attention to the microphone, but addressing himself to his subject with his usual vigor, chose to treat pentecostal evangelism and conversion by discussing the evangelists of that first Pentecost and their message. The evangelists were men who had the advantage of three years of training with the Master. They were men to whom the Christ was a personal Helper and Friend. They had the power which comes of the Holy Spirit and the backing of a praying, believing group. As to their message, they preached a social gospel, magnified the Christ, and stressed the terrible reality of sin. And the preaching of the apostles was effective as indicated by the tremendous gains experienced by the early church. The Bridgewater quartet sang, announcements were made, and the great crowd dismissed. And so closed another day of the latest Hershey Conference.

Sunday, June 15

It Is Conference Sunday

It is Conference Sunday. The sun is shining and the birds are singing. Nature has done her best to bring us a perfect day. Will the spirit of the meeting match the day? People are not stirring quite as early as yesterday, but the program does not start quite so early. Yet the line waiting at the cafeteria is soon a long one; people are wanting to get ready for a big day. The line of cars entering the grounds is a long one too, for it seems to have no end.

Conference Sunday! And on this year when we are praying for a new outpouring of the Spirit of God, and when our programs are centering around the theme of pentecostal evangelism! What will it be? Will the people as they gather bring an attitude of heart and a devotion of purpose such as are hospitable to the Spirit's presence?

Approaching Convention Hall at the appointed hour we hear the strains of "Sweet Hour of Prayer" floating out through the loud speaker and calling all to the quiet hour. Prof. Charles Rowland is leading the singing and M. J. Brougher is in charge of morning devotions. The audience joins in rendering from the heart a number of well known scriptures. Bro. Brougher leads in a fervent prayer, the burden of which is thanksgiving for Jesus, the Light and Savior of the world, petition for the outpouring of the Holy Spirit, and personal intercession in behalf of J. A. Dove, the well-beloved chairman of the Conference program committee who is detained in his home through illness. "Rock of Ages" is being sung heartily by the great audience which now at the hour of 8:45 practically fills the hall.

The Sunday-school Hour

Next is the Sunday-school period. The several elementary departments are under the direction of Ruth Shriver, Director of Children's Work, and are meeting at various places over the grounds. Ruth Dotterer and Allie Eisenbise are leading the juniors, the largest of these groups. The primaries are at the Tower House with Edith Eichelberger and her helpers; and the beginners are in the rooms at the rear of the Convention Hall platform under Miss Schlosser's direction. The intermediates and young people are filling the Hillside Auditorium. Dan West, our new Director of Young People's Work, is leading them. The worship there was led by Lawrence Garst of Manchester; the Bridgewater and La Verne male quartets sang impressive numbers; Foster Statler of the Stone church at Huntingdon, Pa., gave a well received talk on the Sunday-school lesson; and Evelyn Roop offered the closing prayer.

Back in Convention Hall J. B. Emmert is chairman for the day. R. D. Bowman, General Secretary of the Board of Religious Education, is Sunday-school superintendent, with H. K. Ober, Chairman of the Board, presiding over the adult group. Edward Frantz is giving another of his addresses on Making Distinctive Doctrines Matter More. This one is on the Love Feast. He is speaking of the love feast in two parts: first, feet-washing and the meal; and second, the bread and the cup. The main idea in the first part is love, and the way to make feet-washing and the supper mean more is to love more. If these ordinances have not helped us to love our fellows better, they have done us no good. The bread and the cup are to help us to remember Christ and love him more. They are to make more vivid and helpful in our experience the sacrificial life and death of our Lord.

The Sunday-school offering from the several departments goes to the support of the work of the Board of Religious Education. Bro. Ober made the appeal on the basis of the sacrifice which one young man working in this cause has pledged. He has volunteered to give a year of his life in behalf of peace on the same basis of pay that a soldier gets for war. An appeal like that should reach the heart and pocketbook. The offering totaled $647.04.

Sunday Morning Sermon

"Am I a Soldier of the Cross?" and "My Faith Looks Up to Thee" were hymns next used. The singing is better today since the Hall is full. These old familiar hymns flow forth from the heart but with no supporting chorus the leader sometimes finds it difficult to keep the hearts flowing together.

The devotional service for the preaching hour was led by Paul Brandt of Nebraska and was enriched by special music from the Æolian quartet of La Verne College. The sermon was delivered by J. W. Lear of Chicago. His theme was Pentecostal Evangelism and Sanctification. He named four sanctified elements of pentecostal evangelism: (1) A sanctified message, with the personality of Jesus at its heart; (2) Sanctified message bearers, who have dedicated soul and body to the faithful service of God; (3) The sanctified motive of love, which saves without argument; (4) Sanctified material, the property of the church and its members. The Christian who will not sanctify his purse will find that his purse will warp his personality.

At the Hillside Auditorium our beloved father in the church, H. C. Early, preached on the same theme as that used in Convention Hall. He called attention to our need of power in bearing testimony. It takes the Holy Spirit to unveil Jesus to the world. In his pentecostal sermon, Peter set forth the principles of the Spirit's administration. The fundamental one is the heartfelt repentance that gives grace a chance to change mankind. The church of Pentecost was together, in unity; a praying, expectant church; a witnessing, steadfast church that grew. The Spirit is the same today as he was 1,900 years ago. He will still work wonders and transform life. One call brought 3,000 into the church then. Why is it that 3,000 calls are required to bring one into the church now?

Not all the people were concerned about the "visitation of the Spirit" on Sunday. The "spirit of visitation" was much more evident in some quarters. But it was an orderly, good-natured crowd, and the social value of Annual Conference is by no means to be discounted. It is one of the factors which contributes to the unique bond of brotherhood among us.

Work of the Bible Society

The first item of the afternoon program in Convention Hall was an address by Rev. George William Brown, General Secretary of the American Bible So-

(Continued on Page 404)

In This Number

Editorial—
Echoes From the Hershey Conference, ...401
Among the Churches, ...408
The Quiet Hour (R. H. M.), ...409

General Forum—
The Peace of Asia (Poem). By H. A. Brandt, ...402
Modern Church Trends. By H C. Early, ...402
The Truth About Tobacco. By Virgil C. Funnell, ...402
Pioneers in Education.—Part 4. By J. M. Henry, ... .403
The Glorious Fourth. By Maud Mohler Trimmer, ... .410
Choosing. By Florence S Studebaker, ...411
Accordance. By Lulu Ann Terford, ...411
Democracy Without the Carpenter. By A. E. Carsey, ...411

Pastor and People—
Pentecost and the Future Life. By Galen B. Royer, ...406
Pentecostal Evangelism and Christian Service. By A C. Baugher, ...406

Home and Family—
Blue Monday (Poem). By Mrs. Dwight Luke Miller, ...407
Miss Annie's Gift. By Leo Lillian Wise, ...407
Law and Spirit By Joseph R. Reish, ...407
Too Little. By Eleanor J. Brumbaugh, ...407

GENERAL FORUM

The Peace of Asia

BY H. A. BRANDT

Five thousand years her holy sons
Have bowed before their shrines;
And yet, the hoary East is young
As spring in all her lines.

From age to age a restless West
Has banked the altar fires
And fought to drain on every coast
The cup of wild desires.

And pushing on, the West has found
The slow and tropic stream
Which carries all his soul has sought
In war or work or dream.

The waking East has seen the ships
Of him who seeks her rest—
And in the marriage of their souls
There is no East or West.

So let the circling ages run—
The twain were bound to meet—
For West is East, and East is West,
All one, infused, complete.

Elgin, Ill.

Modern Church Trends

BY H. C. EARLY

Hershey Conference Address, Monday, June 16, Second Half

(6) THE cityward trend is also evident. All the time and everywhere the drift of population is toward town and city. See the statistics of last year. Already about three-fifths of the people of our land live in town and city. America is following fast the condition of the East where practically all the people live in town and city. It is a condition that goes with the age of a country. And this ratio between rural and urban life is constantly changing in favor of the urban.

The reason is not far to seek. The city provides better social conditions, pays better wages and the churches are better equipped and maintain a stronger program of service than the country. There you are. It raises a big problem. It affects church life as well as social and business life. It is a condition all the churches must face.

Forty or fifty years ago, I doubt if the Church of the Brethren had as many city churches as I have fingers on my two hands. Today about one-third of our churches are in town and city according to a late issue of the GOSPEL MESSENGER. Of course, not this proportion of our membership live in town and city. And nearly all of this condition has developed within the last forty years. What will the next forty bring?

If the country church hopes to continue, and I think it must continue, there are at least two things certain. More attractive, well equipped and better adapted church buildings will have to be provided and a more adequate program of worship and service be maintained. It will mean a larger investment of money and life—much larger. Pastors as good and preachers as able as the city church commands will have to be placed in the country church. There must be an appeal to the people. Unless the country church is put upon a parity with the city church at least in these respects, its future is easy to forecast.

Modern homes, the telephone, the radio, good schools, good roads, the automobile and a good program of church service, with the wide open country, will do much to enhance country life and also to stabilize the country church.

(7) The trend toward the unification of the denominations. This trend is to be understood as applying only to the Protestant bodies. There is not the remotest prospect at present that the Protestant churches and the Roman Catholic church will become one. But there is a tremendous influence in almost all parts of the world in favor of Protestant unity, and in some cases it has already worked its way through, in others, almost through.

The church unity trend springs chiefly from the following considerations: Scriptural teaching on unity, Jesus' prayer for unity, the testimony of unity in favor of the kingdom of God, the common ground among the denominations and the small consequences of their differences, waste of labor and money in overlapping of work, the sin of all this—the sin of division.

Everywhere the Scriptures teach unity. The church is the body of Christ. It is one body with many members; not many bodies with a few members each. Paul uses the human body to illustrate this teaching. The body is one, having many members and the several members functioning together in the interest of the body. So is the church. It is the doctrine of "the one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God, and Father of all, who is above all, and through all, and in you all."

In his high priestly prayer, John 17, Jesus prayed for the unity of his disciples. As Jesus was leaving his disciples he agonized and prayed that they should be one, even as he and the Father are one, and that those who should believe on him through their word might be one. It is the supreme prayer for unity for all believers for all time—unity in the same measure that the Father and Son are one—one in spirit, purpose, effort.

Jesus prayed also that the disciples might be one that the world might both believe and know that God had sent him. That is to say, that the unity of believers in Christ is ground—sufficient ground—for the faith of the world. A united church, an undivided Christianity, in the unity of the Spirit, is a formidable argument all must admit. On the other hand, the broken, divided, fragmentary front put up by the denominations must be disheartening and self-defeating.

Nearly all the ground of Christianity is common ground among the denominations and the differences are not of serious consequences in the judgment of most of the leaders. The discovery of these facts was almost a surprise as the churches emerged from the age of religious debate and were challenged to disarm.

In the doctrines of God, Jesus, Holy Spirit, revelation, man, sin, salvation, final judgment, heaven, and hell the churches are practically a unit. And these are the fundamental doctrines.

On New Testament symbols the churches are divided, but the difference, it is said, is chiefly in expression. All believe in the virtues and doctrines taught in the symbols, but believe that they are expressed in many ways. All do not believe it essential to practice all the symbols for the lessons they teach. This is about the situation. And it may be that the differences among the churches on these points are not greater than differences among members of the same denomination on other doctrines.

There is much overchurched territory with overlapping of work which is a great waste of labor and money. At the same time there is much unworked territory without preachers and churches. This condition can not fail to disturb those who believe that life and money are sacred trusts and should be appropriated to the best interests of the kingdom of God.

Division where God intends unity is a sin, a sin in itself, a great sin. Thus when the churches develop a conscience on the sin of division, undergirded by settled conviction, the unification of the denominations will become easier and denominational competition and intolerance more intolerable.

What should be the first step in the direction of denominational unification? The answer is easy. Let the branches of each denomination unite. This is good logic, good psychology and good Scripture as far as it goes.

The Lutheran church furnishes a fine example. She has recently launched a world-wide movement to bring together in one the branches of this body. It is a movement of eighteen of her branches embracing a membership of about eighty-one million it is said. It is the biggest thing of its kind in the history of Protestantism. And it is true that nearly all, if not all, the big, influential denominations have launched measures providing for the consolidation of their branches; at least this much. And is it not commendable?

What about the attitude of the Church of the Brethren? Has she nothing to consider in this field? Or is she easy? Is it enough to say, The door is open? Let those who have pulled off and are sick of their course come back if they desire to do so? This is exactly what the Pope of Rome said regarding the union of Protestants and Catholics. Wouldn't it show a fine spirit if the Church of the Brethren, the mother church of this group of Brethren churches, would strive to bring together in one brood these scattered branches of her fold? Is there no responsibility here? None for the Church of the Brethren?

Maplcville, Md.

The Truth About Tobacco

BY VIRGIL C. FINNELL

Hershey Conference Address, Friday Afternoon, June 13

THE gradual development of the cigarette industry during the first decade of the century was a matter to be viewed with serious concern, but as the World War opened the American tobacco manufacturers launched a nation-wide campaign for the purchase of billions of cigarettes that were given to our soldiers. This popularized that form of tobacco using and men and boys soon were smoking more than fifty billion "coffin nails" annually.

While reaping this harvest of easy money they inaugurated another campaign of education and propaganda designed to fasten this pernicious habit on our wives and daughters. "Why not smoke?" is now the question that both boys and girls must face every day of their young lives. Page after page of cleverly written copy appears in magazine and newspaper. As they walk the street or drive the highway they must gaze upon mile after mile of attractive pictures and catchy slogans that would have them believe that one can not be an athlete or a lady of beauty and culture without this or that brand of cigarettes.

Thousands of young women attending normal schools, colleges and the universities were sent cigarettes by the carton and urged to try them out. Not satisfied with that, boys attending grammar school and high school have been employed to pass out packages of cigarettes to younger boys and girls of many a city.

May I remind you that this insidious propaganda must be met most tactfully if we are to save our young people. They resent being compelled to "be good." You may call tobacco using "a dirty, filthy habit," or call the use of the weed a sin, but that will avail very little in these days. Our young people have been trained to do their own thinking and make their own decisions. They will listen to reason, but not to mere sentiment or prejudice.

Our boys and girls have a right to know the truth about the tobacco business as well as the tobacco habit. Here are a few facts that should be more generally known:

1. Testimonials Were Paid For

When the cigarette people testified before the Federal Trade Commission they confessed that the signed endorsements of their cigarettes were often "faked." They further admitted that many of the movie stars and most of the famous athletes whose names were signed to testimonials do not use cigarettes of any brand. The celebrities had loaned their names and pictures to the tobacconists for a price.

In contrast to the above mentioned, there are hundreds of high minded, public spirited men and women who know the scientific truth about tobacco and its relation to mental, moral and physical degeneracy and are glad to give liberally of time, effort and money to warn youth of the dangers that beset the victim of the habit.

2. Financial Cost

Facts published each month by the U. S. Treasury Department indicate that tobacco costs this nation nearly $3,600,000,000 annually. This means almost ten million dollars per day, worse than wasted. Major R. Y. Stewart, chief of the Forest Service, asserts that there was a loss of $33,000,000 last year due to 158,000 for-

est fires, most of which were started by careless smokers and careless use of matches.

3. The Habit Enslaves

Tobacco is a narcotic poison, in the same class with opium, morphine and other habit forming drugs. Prof. Charles Richat, Paris, says: "Tobacco is a stupid habit to which I am enslaved. I have fettered myself with this habit with no better excuse than universal folly. A stupid slavery from which I lack the courage to break away."

Dr. Robert Hessler, well known physician, states that "tobacco, along with alcohol, must be considered a sedative. Both give ease. The Chinese get ease through opium."

4. An Injurious Habit

During the days of the World War when we drafted millions of young men for our army, the examining physicians were obliged to reject thousands of them because of "tobacco heart."

Frequent studies of life insurance records prove that as a rule tobacco users die much younger than abstainers.

Prof. Henry Vaquez, Paris, perhaps the greatest heart specialist, says: "Nicotine is a substance whose toxic influence upon the heart is very remarkable. It appears that tobacco can not be freely indulged in without injury to normal action of that organ."

The late Lauder Brunton, eminent English physician, states: "Tobacco seems to bring on an affection of the heart characterized by extraordinary irregularity. A curious point about it is that very little tobacco will keep up this irritability."

Dr. Matthew Woods, Philadelphia, says: "Tobacco does not do any of the beneficial things it is popularly believed to do. But we positively know that it causes heart disease, disease of nervous and mucous membrane, and it diminishes the possibilities of recovery from disease."

5. Tobacco Lessens Efficiency

Homer H. Seely, noted educator, testifies that "tobacco used in any form destroys a boy's ability to apply himself to study and prevents his comprehending or remembering his lessons."

Dr. Solly, eminent brain specialist of St. Thomas' Hospital, London, condemns tobacco in these words: "The use of tobacco among the young is productive of mental and moral deterioration, while in the older persons the use of the weed produces brain diseases and insanity."

Some years ago, Dr. J. W. Seaver, director of the gymnasium at Yale University, compared the scholarship of smokers and nonsmokers. At a time when 60% of all the men students were smoking he found that only five of every hundred honor students were smokers.

George Thomason, M. D., F. A. C. S., recently pointed out that "insanity has increased more than 300 per cent in the last fifty years. There are more than 300,000 people confined in the asylums of this country, and an equal number of feeble-minded children in institutions caring for this class of defectives. The three chief factors in this form of tissue degeneracy are alcohol, tobacco and diseases of immorality."

Henry Ford says: "The youth whose brain is fogged by cigarettes is hopelessly handicapped; his services are accepted only as a last resort."

Elbert Hubbard said: "Never advance the pay of a cigarette smoker, never promote him; never trust him."

Herbert Hoover was in accord with all the facts on this subject when he declared: "There is no agency in the world today that is so seriously affecting the health, education, efficiency and character of boys and girls as the cigarette habit."

6. When Mothers Smoke

The fact that some of our grandmothers smoked a pipe has nothing to do with our present problem. For a woman to take up this habit after her own children are born and perhaps has grandchildren as well, can not possibly have any very serious effects upon the race. But our present concern centers in the fact that during the past few years "cigarette smoking is becoming more and more common among the children of our common schools," to use the language of the National Congress of Parents and Teachers. In many schools we are told that more young girls now smoke than boys.

Just one year ago, in a certain Toledo home, the baby died in spite of every effort that nurse and doctor put forth. When the mother was questioned by the doctor and confessed that she had disobeyed his orders and smoked, he said to the mother: "All right, you smoked, but you murdered that babe."

In an Ohio town where I lectured last January, one woman came forward with the information that she was the mother of five children, three of whom were born dead, and the other two lived but a short time. The doctor claims that her cigarette smoking caused this disaster.

It is reported that one New York Hospital had forty babies in its maternity ward, on a recent day, all of whom were suffering from tobacco heart, due to smoking on the part of mothers.

Dr. Chauncey L. Barber, Lansing, is authority for the statement that "sixty per cent of all babies born to cigarette smoking mothers die before they are two years of age."

No argument is needed to prove that such facts should be given the widest publicity. If our girls are not warned until they have taken up the habit of smoking, the race must suffer serious deterioration.

North Manchester, Ind.

Pioneers in Education

BY J. M. HENRY

Part Four—Founders of Bridgewater College

Among the first settlers who came from Pennsylvania to the beautiful Vale of the Shenandoah will be found the name of the Wengers. This family became prominent in the early church work of the Valley. The subject of this sketch was an able man in his day.

Levi A. Wenger was born at Long Glade, Augusta County, Virginia, Nov. 9, 1841. Like many of his day, his educational opportunities were very limited. He attended the public school at Long Glade, but never had a chance to attend college.

When the Civil War broke out, he, with his brother Martin, his brother-in-law, and others was piloted through the mountains, on foot, across the line into Ohio, where he worked for a Mr. Miller on the sawmill until the close of the war in 1865, then he came back to Augusta County where he lived the rest of his life.

On Oct. 18, 1866, he married Mary Madaline Miller, eldest daughter of Eld. John Miller. To this union were born two sons, Perry and Martin. He was elected to the ministry April 13, 1870, and ordained to the eldership in 1881.

The strenuous life of war-times caused him to think of the importance of church membership. In the spring of 1862, near the Moscow church, he was baptized by Elder Jacob Thomas.

Levi Wenger was a man of excellent qualities, true and faithful to his home and church. His home life and influence were so pure and far-reaching that his neighbors were constrained to say: "Whatever Wenger says, is right." He was called by some, "The peacemaker of the community." Disputes over road building, boundary lines, and many others were not taken to court for settlement, but were taken to Levi Wenger.

He was a friend to education and a strong advocate of the mission work of the church, to which he contributed with a liberal hand. He was elected on the Board of Trustees of Bridgewater College in 1881, where he served for a period of eight years. Later, he served on the Board of Visitors from 1895 to 1898. It was due to his untiring efforts and liberality that the churches of Staunton and Elk Run were built. He gave liberally to both churches and the college.

He was a man of rare executive ability, and because of his unswerving fidelity to duty, frequently he represented the Second District of Virginia on Standing Committee at the Annual Meeting. He was appointed by that body on several important committees, and at the time of his death was, and had been for several years, serving on a committee to the churches of Western Pennsylvania. Eld. Wenger was a man of moderate education, but delivered short and pithy sermons in an earnest style that will be remembered for years by those who heard him.

He was so interested in the work of the church that he attended the Lincoln Conference in 1901 while he was ill. He grew weaker from this time on until his death on March 28, 1902. The funeral took place on Easter Sunday at the Pleasant Valley church. It was conducted by Eld. D. C. Flory, from Phil. 1:21, at Eld. Wenger's request. The body was laid to rest in the Pleasant Valley cemetery.

Daniel Miller, father of Benjamin Miller, came to this country from Germany. Daniel had two sisters and five brothers. Two of the brothers, Samuel and Abraham, went to Ohio in 1840. The other three, Martin, Jacob and Joseph, settled at Beaver Creek. Daniel settled near Greenmount, where he married Annie Hoover. To this union were born eighteen children, nine boys and nine girls. Benjamin Miller, the youngest, was born Sept. 27, 1829, near Greenmount, in Rockingham County, Virginia.

Benjamin, being a member of such a large family, had less advantages than a boy of a smaller family might have had. However, he availed himself of opportunities then afforded. He read extensively and acquired a fair education.

Benjamin was baptized near the present Greenmount church by Eld. Benjamin Bowman who was then the active elder there. He was married to Hettie E. Showalter, the daughter of Anthony Showalter, April 15, 1852, at the bride's home five miles west of Broadway, Va. They had twelve children—Daniel, Elizabeth Ann, A. D., March C., Jacob A., Benjamin F., John J., S. M., Rebecca F., I. William, Emma S., and a baby dying in infancy.

He was elected to the ministry in the Greenmount congregation Dec. 6, 1866. Later he became associate elder of the Greenmount congregation with his brother, Jacob Miller. When Jacob died, Benjamin became elder. His advice and counsel were sought by the presiding elders of other churches and he remained a very influential member of the church until his death. During his day William Thurman introduced a new religious belief. This belief became very popular among many of the people for a time. A large number of the members of the Brethren church left the church and followed Thurman. His followers came to be called Thurmanites. These people thought that the Lord was coming at a certain definite time and went around trying to get the people to be prepared to meet the Savior. Many of the people believed what they were told about the world coming to an end at this certain time and went with the crowd. Some were so sure that the end would come at this set time that they did not put out their crops. On the day that was set for the Lord to come a large crowd of people assembled on a high hill between Mount Crawford and Bridgewater and waited to be received up into heaven. Being disappointed, almost all of the people who had left the church to follow Thurman came back to the church.

Benjamin Miller was taken prisoner once for a few days during the Civil War, but he was exempted from service by hiring a substitute, and later by payment of exemption fines. Benjamin Miller was elected to the first Board of Trustees of Bridgewater College when it was founded in 1880. He served the college in this capacity until 1887, when he resigned because he felt that he was not competent to do the work.

His first wife died March 23, 1898, and he later married Catherine Fitzwater.

One striking thing about the Daniel Miller, Sr., family was that all of the nine boys but one, Daniel, Jr., were ministers. Benjamin and several of his brothers became elders in the church. Benjamin did much for the home mission cause. Almost every summer while he was strong and in good health, he made trips to West Virginia to preach and do mission work.

He was a profound student of the Bible. He was

(Continued on Page 410)

Echoes from Hershey Conference

(Continued from First Page)

ciety. It was preceded by a devotional service conducted by C. G. Hesse of Roanoke, Va., and special music by the Juniata male quartet. Rev. Brown described the work of the Bible Society in translating the Bible, publishing it in inexpensive form, distributing it throughout the world, and making special Bibles for the blind. The whole Bible has been translated into 171 languages, and parts of it into 715 more. An example of the service rendered is the furnishing of a special issue of the New Testament in Japanese for the Kingdom of God Movement there at five cents per copy. The Society distributed 320,000 entire Bibles last year and over eleven million portions. Last year was the best year in the Society's history, and the contribution from our church helped to make this possible.

Religious Education

The Religious Education program followed at 2:40, Secretary R. D. Bowman presiding. The first item was a Sunday-school attendance recognition service, one brother having a perfect attendance record of thirty-five years, and others also a goodly number of years to their credit. The combined male quartets from Bridgewater, La Verne and Juniata sang, "My Anchor Holds." The address of the occasion was given by D. W. Kurtz.

Dr. Kurtz spoke on Our Needs in Religious Education. He defined them as vision, consecration, preparation and organization. We need insight into the need of the world, appreciation of the fact that paganism has failed, and that Jesus Christ is the only and sufficient hope of the world, an understanding of the child through whom alone we can build a new world. We need insight into religious education as the method for teaching the child, a program of Christian education from the home to the college, and a clearly defined aim in it all of teaching folks to know Christ. When we get the vision in these respects, then we need consecration; we need to set aside time, talents and money for this, the greatest enterprise in the world. We must give more to it if we are to succeed. That is what the older generation is for. It is a law of biology that the mature give their lives for the immature. The big thing in the school is the pupil; next is the teacher. The teacher's character is of supreme importance, but he needs also a knowledge of the Bible, the child, and the method by which the child learns. We will not get far until we put more effort into preparation. Finally we need organization in order to help the whole group from where they are to where they ought to be—not too much and not too little. Whenever we do the best we can, the Great Artist can make harmony out of our discord.

Student Volunteer and Other Programs

Sunday afternoon was full. After the Religious Education meeting came a program by the Student Volunteers. It was in charge of their president, Ora Huston of Chicago. Earl Mitchell of Bridgewater conducted devotions; the Juniata quartet sang; and then two addresses were given. In the first of these, Bro. Kilhefner of Elizabethtown presented the challenge to devote life to a distinctively religious vocation. Such a life offers unique opportunity for joy in serving the world's greatest need. It challenges adventure and enthusiasm. It may be poor in finance, but it is rich in the values that count. In the second address, Pauline Kintner of Manchester showed how those who can not go as missionaries can make possible the missionary project through stewardship. Our stewardship is measured not by length of life but by intensity of service. The Christian's philosophy of life is, "What's mine is yours; I'll share it." The only real wealth is found in human hearts.

There were other afternoon activities outside the Convention Hall. The juniors were having stories and songs. Virgil C. Finnell was giving an illustrated lecture on Why Girls Smoke. Missionary exhibitions from India, China and Africa were presented to good audiences at various periods throughout the afternoon and early evening.

A special feature of the early evening was a vesper service for young people held on the open lawn at 6:40. Edna Wolf was leader, but everyone took part in the meditation and worship in the quiet evening hour. As the sun was sinking, Ora Huston spoke impressively on the Meaning of a Sunset and led the group in a rich season of fellowship with the Creator.

At Convention Hall the evening service began with some wonderful singing led by Bro. Joseph Yoder of Huntingdon, Pa. Bro. Yoder had a way of leading the assembled multitude which resulted in the maximum volume of praise. The devotional service was conducted by Bro. J. H. Longenecker. The scripture lesson was taken from the great Bread of Life chapter in the Gospel of St. John.

The preacher for the evening was Bro. R. H. Miller of North Manchester, Ind. Speaking of Pentecostal Evangelism and the Future Life, he began by saying that the Christian has been charged with having too much interest in the other world. However, the speaker thought the charge unfair; for it is only as a man looks ahead that he can wisely live this present life. The Christ who was preached so powerfully on Pentecost lived a life which is a tremendous help at two points. Through his life we understand the good life and see how to live it. And through his life the reign of the fear of death is broken. Thus to the Christian, death is not a terror, but a liberation for complete union with Christ.

Pennsylvania furnished the special music for this Convention Hall service. The ladies' quartet from Elizabethtown sang in the early part of the service, and at the close the men's chorus from East Pennsylvania sang two splendid numbers.

At the Hillside Auditorium the worship was enriched by three songs by the A Cappella Chorus, a group of men from four Pennsylvania churches. The sermon was delivered by H. K. Ober. The burden of his heart was to set the doctrine of the future life of blessedness or of punishment into a place where it would have a controlling influence upon our thinking and living. The climax of his sermon was the vision of a new Church of the Brethren going out from this pentecostal anniversary with a new baptism of the Holy Spirit and a new hold on eternal life. The service closed with a touching invitation by the Æolian quartet, "Come Home!"

Thus the day ended. Its events were more than here recorded. The crowd in attendance was a typical Hershey Conference gathering, and made up well for any lack in previous days of the meeting. The good Pennsylvania Dutch people in the vicinity of Hershey enjoy Conference Sunday so much that others from a distance can hardly avoid catching their spirit.

Monday, June 16

Scattered Thoughts

EARLY Monday morning the inquiring reporter prepared for the day. There was the matter of a shave, also breakfast and a letter or two to write. This done, he was early at the grounds, or long before the crowd for the day was astir. These lines were written as he sat on a bench under a tree, as was also the finish of some notes for yesterday. A few high fog clouds are sailing by and a cool breeze is fanning through the trees. But otherwise there is quiet. At your reporter's feet there lies the larger half of the wrapper of a package of Hershey's Crispettes. Not far away is a smashed crackerjack box—yes, three of them. And as for the bits of newspaper, chewing gum wrappers, and the reminders of the milling throng of yesterday, you can see them everywhere. Under yonder tree is a discarded lunch box, such a box as one gets when he orders a dozen quart jars. And such a box stands on Monday morning as mute evidence of some good woman's thoughtfulness on yesterday. Under still another tree is a heap of large paper sacks stuffed with paper and wrappers. Here another group had a pleasant Sunday lunch together. A gayer throng met in the shelter of a group of small pines. For a dozen pop bottles lie strewn about like guinea pigs playing in the grass.

But the people are coming now. Yes, here comes Bro. J. E. Miller of Elgin. Can you guess what is on his mind? Wait and you shall see.

"Making notes?" ventures Bro. Miller.

"Yes, trying to," answers the reporter.

"What was the attendance yesterday?"

"Well, I have heard many strange guesses," said the reporter. "From twenty to a hundred thousand!"

"The police counted autos yesterday," continued Bro. Miller, "and they counted 10,000."

With this Bro. Miller hurried on his way and the inquiring reporter was left to his own devices. But soon he, too, was on his way to Convention Hall warned by a glance at his watch that opening time was near at hand.

Inside Convention Hall we found a few early comers sitting scattered about, or standing and conversing together. As the reporter passed one group of brethren he overheard discussion of the great annual puzzle—the size of the Sunday crowd.

Worship and the Bible Hour

There are perhaps 200 people in the hall as the morning service begins. Others continue to file in. Bro. Huffman led a song and then the worship service was taken in charge by Bro. M. J. Brougher. Features of the morning worship service were a solo and a number by the Bridgewater quartet. Regarding the solo, readers will be interested to know that the words were written in German by Alexander Mack, Jr. Some years ago Bro. Heckman translated the poetical works of Alexander Mack, Jr., into English. But still more recently—within the past few months—Bro. Wm. Beery rearranged the words and set them to music. It was this musical composition that Bro. Beery sang as a solo.

The Bible Hour this morning continues the general topic, Making Distinctive Doctrines Matter More, but with special reference to the subject of Healing. Bro. Frantz spoke of the amount of sickness in the world and the high rating of health as a blessing. The three points given special stress were: (1) The doctrine of healing as held by the Church of the Brethren, (2) The nature and scope of divine healing, (3) The place of law in God's world. Regarding the first he showed that our views have changed somewhat. We think of the anointing now not so much as a last resort as a means of healing through the operation of faith. As to the nature of healing, there has been and still is what might be called miraculous healing. Even healing by the use of medicines may be regarded as miraculous since at best it is but an assisting of nature—or God. All this but represents a different method of healing. The place of law in the world is important in this connection for the reason that law is not the final explanation of the control of the universe. Law tells how things should normally work but it does not explain the how. Law is but the bed in which the river runs. Healing is under the domain of law—and also under all that is over and above law.

Home Missions at First Hand

The home mission program coming at 9:00 A. M. opened with more than 2,000 people on hand for what promised to be a very interesting program. Bro. M. R. Zigler, home mission secretary, was in charge. Bro. E. G. Meyer led the singing, choosing such songs as "Sweet Hour of Prayer" and "Have Thine Own Way." Devotions were conducted by Bro. Amsey Bollinger, who has had charge for several years of the industrial work at the Greene County Industrial School. In connection with the introduction of Bro. Bollinger it was announced that the Bollingers have been solicited to take up industrial work in India. If the medical tests are passed they will be on their way to India this fall.

As the program developed it was discovered that a group of home mission workers was to lead us into an intimate view of home mission work. The first to speak was Bro. Chas. Forror who told how he manages a larger parish in Michigan. In 1925 there were eight churches in his circuit. Since then three have become self-supporting, and a number of workers have been

developed. While from day to day the needy of a wide community are helped in times of trouble, sickness, and discouragement.

Samuel Harley of Brownsville, Md., began more than a year ago at this place and immediately began to gain experience. He has a schedule, but of course can not always stick to it. Mornings are saved for study, afternoons for visiting. He stops for supper wherever he happens to be. One Sunday Bro. Harley carried through this unusual schedule: 9:30 A. M., taught a Sunday-school class, then preached; conducted a funeral; preached again at 3:30 P. M.; met with an evening discussion group; preached a commencement sermon at 8:00 P. M.; visited a sick lady on the way home.

At this point the program was varied by the singing of a song by the well known Byler family.

Bro. Edward Ziegler, at the end of a year's work at Johnson City, Tenn., related how he had gained a new vision of the possibilities of the Christian ministry, in a growing city. A program of personal evangelism has yielded splendid results.

Bro. Merlin Shull of Detroit, Mich., spoke of the problems presented by our great cities. Here our institutions are on trial. And here are always people to reach. And these the growing Church of the Brethren in Detroit is serving in a very promising community.

It is a long way from Michigan to Idaho, but the transfer was soon made on the platform at Hershey, when Bro. H. G. Shank spoke of what is happening in the Northwest. Here a new day is coming as signs of the old West vanish. Here all is changing, with a new emphasis upon the cultural things of life. And with this, a larger interest in religion.

The Greene County Industrial work was represented by Sister Nelie Wampler. An immediate problem is the finding of some one to take the place of the Bollingers, who as previously noted, are under appointment to India.

Those who follow our notes carefully may be interested to know that Convention Hall is now well filled, which means that more than a thousand people have come in since the program began. As to weather, it is another fine day—a real convention day. Fans are going and some red backed Conference Booklets are waving, but on the whole the day is not an unpleasant one.

And now these notes will take you to another part of the country. Bro. C. O. Beery, who worked in the Southland under the General Mission Board, spoke in behalf of the work in the southern states, especially Alabama, Louisiana and Texas. For example, he told of the building of a new church in Alabama in twelve days from trees to a finished church. But he told also of a warm-hearted and lonely people, hungry for the gospel.

Bro. H. S. Knight, pastor of the largest parish in the Brotherhood, was introduced to say a word about the pastoring of Greene County, Va. Bro. Knight has eight preaching points under his charge—or nine, counting the Greene County Industrial School. Bro. Knight is one of the mountain people who has been a member of the Church of the Brethren for forty years.

Bro. Giovanni Allegri furnished the intimate contact with our Italian work in Brooklyn, N. Y. The last to speak in this particular series was a young Chinese brother from Washington, D. C. When but twelve years of age his mother sent him to America to get a Christian education. Once here, he met up with those of our church in Washington, D. C., who are interested in the Chinese work. And thus by a most interesting chain of providential circumstances he came to be one of our number and to have at least a small part on a Conference program.

Bro. H. C. Early was to have spoken on Modern Church Trends, but with the time all but gone he chose rather to speak a few words out of his heart. He spoke in behalf of a place in the church for the young men and women. The great problem at present, and perhaps a greater one than the church generally realizes, is how to fit young people easily and naturally into the program of the church. What Bro. Early intended to say will be found in the MESSENGER for June 21 and 28.

The Missionary Convocation

Lunch is over and your inquiring reporter is back at Convention Hall. The hall is pretty well filled, and above it all there is the drone of thousands of voices. Neighbors far and near are industriously visiting as our people do at a Conference.

But listen! Some one is speaking through the microphone. It is Bro. H. S. Minnich announcing that certain persons—chiefly those connected with missions are to sit on the platform. And now they are filing in—Standing Committee members, ministers who have served thirty-five or more years, parents of missionaries, retained missionaries, missionaries, members of the General Mission Board, secretaries, etc. As he looks again, your reporter sees that they are going to fill the platform. And the hall itself is full. People are beginning to sit in the aisles. By this time you know we are trying to describe the great missionary convocation.

Bro. Otho Winger is the chairman and E. G. Meyer the song leader. The first song is: "From Greenland's Icy Mountains." Bro. I. W. Taylor led the opening devotions. The scripture he chose suggested the field and the call to carry the message. Then followed prayer and a song by the Bridgewater quartet.

The speakers for the occasion were two—Bro. I. S. Long of India and Bro. A. D. Helser of Africa. The first is a pioneer in the India field and the second is a pioneer in our youngest foreign field. Bro. Long presented the gospel as revealed in Christ as the answer to the world's greatest need. And the motive for Christian missions is simple; it inheres in the very nature of our God—who is Love. Thus we share the Christ who is both our message and our motive. Bro. Helser's address was an appeal to carry on the work of the church around the world. A synopsis of each of these addresses can be found in the MESSENGER for June 21.

The offering was directed by Bro. C. D. Bonsack. Amongst other things, he said that our missionary offering has come to be a rather unique thing in American Christian life. The crowd at our annual missionary convocation is uniquely large, and as to the offering itself, that is quite unusual in amount. What we are saying is that nowhere in America, and that means in the world, is such a great offering taken for missions. This account of the meeting is being written as it progresses, hence the amount of the offering can not be announced at this point. Some time in the course of the next few hours we will know what it is to the last penny, for that is the way Bro. Clyde Culp will count it. Meanwhile we must follow the course of the service.

When it came time to introduce the new missionaries the following persons were presented and approved: for Africa—Bro. Desmond Bittinger of the Maple Spring congregation, First District of West Virginia; Sister Irene Frantz Bittinger of the Elizabethtown congregation, Eastern Pennsylvania; Bro. Harold A. Royer and Sister Gladys H. Royer, both of the Dallas Center congregation, Middle Iowa; Sister Evelyn J. Horn, R. N., of the White Cottage congregation, Northeastern Ohio; Sister Ruth E. Utz, R. N., of the Madison congregation, Eastern Virginia; for India—Bro. Amsey F. Bollinger and Sister Florence M. Bollinger, both of the Mt. Carmel congregation, Eastern Virginia; Sister Emma K. Zeigler of the Chicago congregation, Northern Illinois and Wisconsin; E. Faye Moyer of the Silver Creek congregation, Northeastern Ohio. In the case of the last two, it is probable that but one will go out this year, though there is strong pressure from the field that both be sent.

Could you look in as this line is written you would see the new missionaries standing, the ushers lined in front of the platform, and the Bridgewater quartet singing a consecration song. This finished, the consecration prayer was prayed and the service drew toward a close.

Other Meetings on Monday

The joint college reunion met at 4:15 P. M. in Convention Hall under the direction of V. F. Schwalm, president of McPherson College. The group was divided as to location, for part were on the platform and part more or less scattered about the hall. The program turned out to be a series of short speeches, with one speaker for each college. The brief reports showed that our schools very generally closed a good year and are now looking ahead to another promising year. Of course, there are problems, but these are to be expected. Now if the reader will remember that part of the school group was on the platform and part scattered about the hall he will understand Bro. W. J. Swigart's position when he arose at the end of the program to make a few remarks. These he kept addressing to those on the platform, while several on the platform kept signaling him to speak into the microphone so all could hear. Now speaking under such conditions is something like a driver annoyed by directions from the rear seat. Thus came what developed into the high point of the meeting. For in response to repeated suggestions to turn about and speak into the microphone, Bro. Swigart replied with feigned impatience: "I am not used to speaking into a knot hole!" And as all laughed and clapped at his clever reply the microphone looked more than ever like some blackened knot holes that we have seen.

The evening preaching service was opened by the singing of such fine old hymns as "The Old Rugged Cross" and "'Tis So Sweet to Trust in Jesus." Bro. C. C. Kindy conducted the opening devotions, reading a series of scriptures on self-denial. The evening sermon was by Bro. V. F. Schwalm on, Pentecostal Evangelism and Self-denial. Bro. Schwalm showed how we are living in an age when the practice of high living is especially difficult, for all about are the means for ministering to immediate satisfactions. However, there are ways to motivate a life of self-denial. For example, such a life really yields greater satisfaction in this world; for did not the prodigal return? However, the real solution lies in the reign of Christ in one's life. Where Christ is King, the good way becomes the easy and natural path. For to have Christ in one's life, is to be changed in interests as were the disciples on Pentecost.

Tuesday, June 17

Worship and Business

THE morning worship had to move up twenty minutes earlier than heretofore, in order to be out of the way for the business session scheduled to begin at eight. So it was supposed. But Moderator Moore saw the situation in a slightly different light. He saw an opportunity to gain a little time in getting started on the business, and also to get more folks out to the worship period. So he announced yesterday that the worship this morning would be the opening devotions for the business session, and that the Standing Committee and delegates from the churches would be expected to be in their places at 7:40.

They were. Not all of them but most of them, some four hundred of them with more coming in. They occupied the central section with approximately the same number of interested brethren and sisters in the raised seats on each flank. And of course more were coming in all the time. But it was already evident that the crowds of the last two or three days would be missing.

"We Praise Thee, O God" was the first vocal note of the worship, but surely not the first heavenward aspiration of many a heart. "What a Friend We Have in Jesus" came next. Sister Eva Trostle was leading. 1 Cor. 13 and Rev. 5:8-14 were the Scripture lesson. Bro. Brougher who has been directing the morning worship periods of the Conference had charge this

(Continued on Page 408)

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

PASTOR AND PEOPLE

Pentecost and the Future Life

BY GALEN B. ROYER

Hershey Conference Sermon, Sunday Evening, June 15

As for Pentecost and its relation to the church militant, due attention has been given in recent weeks. But how about the future life—the one beyond this?

Before us lies a deceased son, the only child of a widow. Will that mother ever meet him again? Or does death end all?

Science, what have you to say?

You are insisting that everything must be explained scientifically, what answer do you give to the heart yearnings of this bereaved mother? Because of your protest in answering questions by the Bible we have laid it back. Give us your answer, a good, sound, scientific one. What! Are you speechless? Why? No, not all scientists are silent. Here is Sir Arthur Keith, in 1927 president of British Association of Science, professor in the Royal College of Surgeons. Once this learned man believed in the resurrection and immortality he tells us; but (*Lit. Digest*, April 26, 30) states that he says "while man has seeds of immortality in him, he is created for this life alone; immortality is for the race, not the individual." He gives the widow no hope. True Science knows that lime, silica, iron, water and other elements make up the human body, but because the knife and retort can not find personality, some scientists say that death ends all. But

Spiritism says it can answer.

It says that death does not end all—that it communicates with souls after death, and so on.

Now this is a cult of no mean numbers. Just what its proportions are in this land perhaps the next census will reveal. In Great Britain where Sir Oliver Lodge, Sir Conan Doyle and others foster this organization, the membership runs into the million.

It can hardly be doubted that certain mediums at times communicate with souls in the next existence, but what twaddle, how empty the hands and words which come back to those who make inquiry! It seems passing strange that a soul passing through the throes of separation from the body, steeped in the wonders of eternity, should be able to speak only of the trivalities of life, such as, "I am happy," etc. Such are not new experiences to the soul. Why do they not give us more details about "Abraham's bosom," whether Christ is with them in Hades, or that they have met some of that cloud of witnesses (Heb. 12:1)?

Let us grant that

The soul may come back

the way it has gone. For we have the instance of Saul perceiving that it was Samuel (1 Sam. 28:14), and we have in vision the Revelator beholding the souls of saints beheaded while on earth, now under the altar (Rev. 6:9), these but give evidence of the soul's conscious existence hereafter and in no sense set aside the strict command not to have anything to do with the charmer, with familiar spirits or necromancy (Deut. 18:11, 12). *To consult these is always an abomination to the Lord.* Why? Simply because not all are dead who say they are dead. Those familiar spirits are the opposite of those "ministering spirits, sent forth to do service for the sake of them that shall inherit salvation" (Heb. 1:14). Why does a high authority on spiritism declare, "I have good reason to know that professional mediums, both men and women, are immoral and blasphemous in the extreme"? This being true, explain why that saintly one who has passed on would want to communicate back to this life through such characters as these?

But Spiritism is but one form of unbelief in God. Unbelief assumes various phases, all Satan's fostering.

Dives illustrates the whole herd.

And his revealed experience through so high an authority as Jesus Christ himself teaches us just what every unbeliever will some time know for himself to a certainty.

First. That there is a hereafter of stupendous moment and every soul in that hereafter will be keenly awake to it all.

Second. A dead patriarch, Abraham, answers a dead man so clearly that all hope for Dives in torment to get relief for himself is forever closed.

Third. Dives' next move is to have Lazarus go back to his five brothers to warn them not to come to this place of torment. Why? Dives intimates that he thinks if some one from the grave would preach about the torments he was in, his brothers would believe. Here then is a direct admission that Dives in this life was an unbeliever in hell.

"They have Moses and the prophets; let them hear them," is the dead patriarch's reply. Wonder of wonders in this day of disbelieving in the Bible! Here is testimony in favor of the Bible by one who lived some centuries before the first book of the Bible was written. And what blessed assurance from the other world it brings—assurance that this dear old book is not man made, but God's book for man's salvation, sure and certain, and it in alone is salvation found.

Of course the Bible is the message from heaven, not from men. There is

No need of a message from hell

to convince people. The Bible is a message from a living God, and not from the soul of a dead man. Mediums may lie, often do. God *never!* Paul may be caught up into "the third heaven" and hear and see things unspeakable, "not lawful for man to utter" (2 Cor. 12:4), but it is left for brazen, ungodly, immoral mediums to utter words from the unseen world to deceive men and women who should believe God.

But would men on earth believe, should Lazarus so lately departing this life return to preach about hell and torments? That is Dives' plea and reveals the fact that though in torment, he still does not "believe Moses and the prophets himself." He is convinced there is a hell, that there is no escape from it, and even intimates that had some one from the dead told him about hell he would not be there now. Verily

"Hell is a legend" to many.

There are at least two rapidly growing organizations that claim there is no hell. Like sin, to the one it is all in your thinking. To the other the evil pass into nothingness and the good to eternal life. Hence there is in either case no need to "flee the wrath to come" (Matt. 3:7), for there is no wrath coming! There is no need "to fear him which is able to destroy both soul and body in hell" (Jesus, Matt. 10:28) for that place is legend. Repentence and faith in God are unnecessary, for there is no "punishment with everlasting destruction from the presence of God" (2 Thess. 1:9). Because "hell is legend" men and women once active in Christian endeavor, living devout lives, are no more concerned about religion. They say, "Why bother, nobody believes in hell any more." Has this legend taken hold of the pulpit? If so, no wonder that 50 to 75% of the membership are indifferent.

What has God done to save men and women from the unfortunate lot in which Dives is?

First. He has portrayed in his holy word the future, including the very scene in which Dives begs that Lazarus should be sent back to the world.

Second. He has given ample, simple, possible directions for every one to escape the torments of hell. But would men believe if one from the tomb came back to preach, when in the face of a broken and empty tomb, the risen Lord, the testimony of the saints through nineteen centuries, the wooing of the Holy Spirit, they do not now believe? They might be astonished but not believe.

Saddest of all,

one shudders when he remembers that Dives' whole family are lost through unbelief. Dives in torment is lost. His brothers refusing to believe the Bible, are on the way to the same place. Dives knows they are coming. The brothers could be saved, but they will not believe. Poor Dives. No crime, no dastardly deed is laid at his door. Even his living in luxury in itself is not condemned. He was just worldly, no more. He did not care about eternal life, no more.

Note what Dives wanted preached with effect back in this world. First, that what he thought in this life a legend, etc., was actually true. Second. That the salvation he spurned actually saves. Third. That the terrors of hell are no fiction—an actual reality. Fourth. That a man in this life may be an unbeliever in hell, but waken up too late, realizing that there is one. Fifth. That faith quickened in hell, is the faith of devils, who believe and tremble. But it is not a saving faith.

Surely viewing all this one may solemnly say, sin shuts the door to heaven and unbelief locks it securely

Pentecost and the Future Life.

The Holy Spirit came on that blessed eventful day 1,900 years ago to carry on through the age the redemptive work Jesus accomplished in dying and rising again. The "gulf is fixed" between the saved and lost in the next existence, there is no second chance. This the Holy Spirit knowing, he is using all his endeavors to get men to accept Jesus as Savior in this life. Everywhere he is wooing and pleading with the unsaved.

Now it is God's will that all men be saved. He has no pleasure in the death of the wicked (Ezek. 33:11).

What did Jesus Christ think a sinful world needed? *Repentance.* What is the Holy Spirit urging men to do? *Repent.* What does dead Dives think the living need? *Repentance.* What does the lost soul in torments say will deliver from hell? *Repentance.* What Gospel does a dead man in hell want preached? *Repentance.* And what does God command? God commands that all men everywhere repent (Acts 17:30).

To preach repentance is the one business of the church today. Brother minister, I am not urging you to preach "hell," as "knowing the terrors of the Lord." (2 Cor. 5:11). Are you preaching repentance in such a manner that men will repent?

Pittsburgh, Pa.

Pentecostal Evangelism and Christian Service

BY A. C. BAUGHER

Hershey Conference Sermon, Tuesday Evening, June 17

PENTECOST, *evangelism, Christian, service,* each word stimulates a train of thoughts. Before 33 A. D. the work *Pentecost* signified the time for a Jewish festival. After that it meant the event of the outpouring of the Holy Spirit and the baptism of 3,000 people. To us pentecostal evangelism characterizes the apostles of Jesus in their efforts to spread the *good news.* There is a danger that we accept the incident of Pentecost as a charming story of the power of personality with its setting in the first century; or as a thrilling philosophy which lends itself well to sermonizing and theorizing. Each time we read the story we are thrilled, charmed, and inspired as when listening to Fritz Kreisler play Schubert's Serenade.

The tendency is strong to listen to the story of Pentecost with much the same interest as we admire great paintings in an art gallery. It makes our hearts burn within us whenever we hear the thrilling incident, but we are not stirred to new resolves and actions.

In much the same manner has Christian service come to mean an hour or two of worship consisting of praying, singing, meditation, and critical attention to a sermon. It has all but degenerated into an intellectual participation in a bit of philosophizing and observing of ceremonies and rites. The real purpose then of these words is to call to our attention several factors which prevent the restoration of the good old-fashioned pentecostal evangelism and Christian service.

There are two main obstacles in the way of such a revival. These hindrances consist of two groups of so-called Christians. The first group is constituted of the people who believe that nothing in religion is worthwhile unless it be a personal religion. In their eyes nothing matters except, regularity in prayer, a fixed order of worship, a systematic theology, and a beautifully thought out plan for the second coming of the Lord. They refuse to take any active part in fostering civic righteousness, especially in the form of voting, and refrain entirely from community improvement.

(Continued on Page 414)

HOME AND FAMILY

Blue Monday

MRS. DWIGHT LUKE MILLER

Snow white clothes waving on the line,
Some bleaching on the grass
Drying fresh and clean, so very fine—
Weep, if they looked like brass.

To us plain women folks, you know
There is nothing quite so gay
As clothes, clean and white and in a row,
Bouncing on a line, Monday.

I love to wash in the big outdoors
On a fine spring day
Where all nature thrills with life so gay—
Then work just rolls away.

Apple trees, peach and plum all full of bloom.
Fragrance filling all the air
A million bees just humming fine
To good old summer time.

Birds cheerful and happy, building a nest—
Why should I, Monday detest?
Every day, my husband does his level best
For me and all the rest.

Pottstown, Pa.

Miss Annie's Gift

BY LEO LILLIAN WISE

THE year was ended. Miss Annie rose from her small dining table, and going to the corner cupboard, she drew out an old-fashioned squat pitcher, a relic of the days of some grandmother.

She returned to the small table and pushing aside the few dishes, emptied the contents of the pitcher upon a platter. Money—mostly pennies—stared up into her sweet face. A few nickels, a quarter or two, and even one glorious half dollar was there.

Just one year before, in a sudden burst of happiness Miss Annie had vowed:

"I know I give the tenth to the Lord and my extra offerings as I should, but for one year I am going to put aside all my pennies and maybe some other money that has come to me in a joyful manner. Then when the year is up I'll look around and see whom I can make happy for a year!"

Feverishly she began counting the money, piling it up in neat, even dollar spots upon the tiny table. The half dollar had come the day she helped little Dottie Louise make ready for her wedding. This quarter was given to her by a grateful tourist to whom she had given a cup of cold milk out of the cool cellar and a slice of bread spread with yellow butter of her making. The other quarter had been given her by a mother of limited means who was grateful for help with sewing for her little ones. And yes, here was a penny battered and dirty! Johnny, a neighboring scamp, gave her that one day after he had feasted upon golden cookies from her jar, and not the first time either!

At last, after many sighs and little words of joy the money was counted. She had an unbelievable sum: twenty-four dollars and sixty-three cents. Was it possible that out of her small income she had reached such a sum? But the money lay before her as evidence not to be disputed.

The next question would be—or rather two questions: for whom should this money be expended, and to what purpose? It must be in some way that joy be brought to the receiver for an entire year, even as it had given her pleasure during one year to accumulate this sum. Miss Annie being one of simple faith bowed her head:

"Dear Father, wilt thou show me the way and for whom I should do it this day!"

She went about her daily duties with a light heart. For she knew that God always answers prayer somehow or other. During the afternoon the answer came with swift and sure clarity. It was thus.

The pastor of the small church which Miss Annie attends is very young. And his wife with her curling hair and dimpling cheeks seems younger still. His salary is paid promptly, but the Reverend Carl Hughes could tell you with a rueful smile that this same salary must be spent with the careful precision of an administrator that he and his wife may make ends meet.

Nevertheless this young pastor has never in all his life had his fill of books. Books are a passion with him, coming next after the passion for souls. These two passions are shared by his little wife, the true helpmate that she is. Not one of their parishioners had glimpsed this hunger for the printed word however.

But as he entered Miss Annie's door something of weariness was tugging at him. Miss Annie sensed it, and knew that he was the *one*. She greeted him kindly, brought a glass of cooling drink and then seated herself. His eyes sought her small array of books and then he asked:

"Miss Annie, may I look at your books a moment?"

"Surely," she replied and instantly knew what the *how* should be! "Truly God does answer prayer," she murmured to herself.

After awhile the pastor was on his way home bearing a precious book under his arm.

One morning the editor of the church paper read regularly by Miss Annie opened a remarkable letter. He read it once, then he read it again. Then he laid the letter down and wiped his glasses free from suspicious moisture. The part that stood out distinctly was:

"Now the year is up and I know what I want done with this money. I have read of the book a month clubs. I want you to send my pastor a book a month for twelve months. Maybe there might be enough to send him a good magazine. Do the best you can with it."

She had given the necessary address and also the admonition that her pastor was not to know the source of his book gifts. The editor knew that Miss Annie was not aware of the special fund that would make it possible for him to send more than one book a month, since to ministers the books were sold for much less than the listed price. Truly this particular assignment would bring him joy and pleasure too.

Then came an unforgettable morning when the pastor's little wife came dancing down the walk to Miss Annie's house. She caught Miss Annie round the shoulders, half laughing, half crying.

"Oh, Miss Annie, the dearest thing has happened! It is just like a fairy dream. Pinch me please!"

"There, I've pinched you!" Miss Annie did pinch, oh, just a wee bit, "now tell me what is making you so happy!"

"Well, this morning there was a package of books and a letter saying that for a year a similar package will come each month. Somebody has made it possible for this happiness to come to us. I left Carl down upon his knees in his little study offering up the joy of his soul to God for this unknown friend!"

After the little wife had gone her way humming joyfully Miss Annie went in and placed a dollar bill among the pennies that had started her savings for another year. And she wondered what joy might be in store for some one in another year!

Bloomville, Ohio.

Law and Spirit

BY JOSEPH D. REISH

LAW and spirit are not antagonistic to each other, but rather the latter is the supplement of the former. This supplement is necessary because of the limitations of law. Law is not perfect nor can it make perfect. It is not the object of law to make the world better. It can not do so. Roman law, perhaps the best man-made law ever conceived, failed on the Gentiles, as Paul so ably proves in the first chapter of his epistle to the Romans. The second chapter of the same letter shows how even the divine law, the best man has ever had for his guidance, failed on God's chosen people, the Jews.

The best that law can do is to furnish a standard of righteousness, and this without the power to make man righteous. One can measure himself by this standard, or measuring stick, and ascertain his "height" in relation to perfection, but the thing measured by does not help him to develop or grow "taller." Moody likened law to a mirror. The mirror reveals a dirty face for one, but it is not used to wash it with. "We know that the law is good, if a man use it lawfully, as knowing this, that law is not made for a righteous man, but for the lawless and unruly" (1 Tim. 1:8, 9).

Law serves to bring man to a knowledge of sin; but not to reformation of character or redemption from sin. "By the works of the law shall no flesh be justified in his sight; for through the law cometh the knowledge of sin" (Rom. 3:20). It can not furnish any dynamic power within one to keep him from sinning (see Rom. 7:18). Hence law is not God's method for the cure of evil character or deeds.

Law seems to say: "Give me so much for righteousness." Its attitude has ever been to place perfection upon a commercial basis, and such must that attitude continue to be. It is not conducive to life with its attendant development and progress, for "the letter [of the law] killeth, but the spirit giveth life" (2 Cor. 3:6). Men love life, activity. These do not result with law as the dominating principle.

The fundamental principle of Judaism was obedience to law. After testing it out to the limit the Apostle Paul concluded and argued that religion of the practical sort consists not of law but of spirit.

The demands of the law are dominantly negative. Its favorite expression is: "Thou shalt not." A negative attitude toward life can not spell progress. It yields no encouragement to development. Contrariwise the demands of the spirit, as expressed in the gospel, are positive. "But I say unto you, thou shalt," is an expression repeatedly implied by Christ while stating the great principles of his kingdom in the Sermon on the Mount.

Law stands for the legal prohibition of things contrary to the upbuilding of the personality of man, while the Christian spirit ever upholds the development of the personality as one of the leading factors in the progress of righteousness.

Law deals only with the actions of men, the fruit or results of their lives, while the spirit considers the thought life also as the vital source of these results. While law attempts to divert the large river from its well-cut channel, the spirit seeks to alter the course of the brooklet at its source. Law undertakes to provide an ambulance in the valley while the spirit is engaged in erecting a fence at the top of the cliff.

It is not law imposed from without, but the Christian spirit working within, that is the only force strong enough to save man from degeneration. May we enter into the spirit of the teachings of Christ and become more like him thereby!

Lake Istokpoga, Fla.

Too Little

BY ELEANOR J. BRUMBAUGH

A BRIGHT little boy was busy with his play, out where the mosquitoes were thick. He was asked to come in, or the mosquitoes would carry him off. He worked away mending his wagon, saying, "O no, they are too little." He was not disturbed at such small things. But have you thought what industrious workers these little pests are? One wonders when they sleep. They are small but they can give one a very uncomfortable night. The little boy decided they could not carry him away, and he finished his job.

We sometimes allow trifles to annoy when we should remember they are too little to be noticed. Why should we fret and chafe, making ourselves and those around us uncomfortable? I believe we could be better helpers if we would smile instead of frowning. Some people look as if they never did smile. They carry a sour, forlorn look that casts gloom wherever they go. Why not scatter sunshine, instead of clouds? It is a little thing to do, but it is worth doing. It is better to dwell in the wilderness than with a contentious and angry man or woman; and very often the contention starts with something entirely too little. Take a lesson from the little boy, and do not allow such small things to get you into trouble.

Huntingdon, Pa.

AMONG THE CHURCHES

Calendar for Sunday, June 29

Sunday-school Lesson, Education Day Review.

Christian Workers' Meeting, Perils of Unbelief.

✣ ✣ ✣ ✣

Gains for the Kingdom

One baptized in the Freeport church, Ill.

One baptized in the Annville church, Pa.

Two baptized in the Lincoln church, Nebr.

One baptized in the Heidelberg church, Pa.

Seven baptized in the Glendora church, Calif.

Three baptized in the First church, San Diego, Calif.

One reclaimed and one baptized in the Bremen church, Ind.

Five baptized in the County Line church, Pa., the pastor as evangelist.

Eleven baptized in the Bellefontaine church, Ohio, Brother and Sister O. H. Austin, evangelists.

Fifteen baptized in the Beaver church, Iowa, Bro. B. T. Stutsman of Des Moines, Iowa, evangelist.

Eight baptized in the Sangerville congregation, Va., Bro. C. B. Smith of Bridgewater, Va., evangelist.

Three baptized in the Crab Orchard church, W. Va., Brother and Sister Kahle of Princeton, evangelists.

Nine baptized in the Lower Deer Creek church, Ind., Brother and Sister Shively of Pipe Creek church, evangelists.

✣ ✣ ✣ ✣

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Ralph G. Rarick of North Manchester, Ind., began June 25 at Arrowood, Alta., Canada.

✣ ✣ ✣ ✣

Personal Mention

Bro. J. F. Graybill expects to return next month to his work in Sweden. His correspondents may reach him by addressing him in ample time at New York, care of S. S. Majestic, White Star Line, sailing July 16.

Bro. Mark Schrock will be available for a student pastorate beginning with the next school year, if any church within reach of Chicago is interested in such an arrangement. Address him at 842 S. Main St., Ottawa, Kans.

Bro. H. C. Early for want of time could not give his address on Modern Church Trends in connection with the Monday morning mission program on Flashes from the Home Field. Messenger readers, however, have it and are just that much ahead.

Bro. James H. Elrod has recently closed a four years' pastorate at the Holland church of Northeastern Kansas. He is available for meetings from Aug. 1 until the opening of the fall term of Bethany Bible School. Address him at 1722 E. Gordon Ave., McPherson, Kans.

The Toronto Convention was too irresistible a lure for some of our Sunday School folks at the Hershey Conference so they went on up to the Canadian city. Among them are Secretary Bowman and Editors Hoff and Newcomer. The last-named, however, was not at Hershey.

Dr. Homer L. Burke and wife are sailing from New York this Saturday, June 28, on the S. S. Mauretania, returning to their work in Africa. They are accompanied by the newly appointed missionaries to the same field, Brother and Sister Desmond Bittinger of West Virginia and Sister Evelyn Horn of Northeastern Ohio.

Dr. V. F. Schwalm, President of McPherson College, is a member this year of Sherwood Eddy's annual traveling seminar, having sailed for Europe June 25. On the way over he will try to put into form for Messenger readers his most excellent Conference sermon on Self-Denial. He has also promised us some articles based on his observations of European conditions.

✣ ✣ ✣ ✣

Special Notices

Cedar Creek church, Ala., will hold their love feast on July 5.

The Union Ridge church announces its love feast for Sunday, June 29, at 7:30 P. M. It was to have been June 14 but had to be postponed.—J. S. Sherfy, Hampton, Iowa.

To the churches of Northern Illinois and Wisconsin: All queries, programs and reports for the conference of this District, to be held at Lanark, Ill., Aug. 29 to Sept. 1, should be in my hands not later than July 15.—J. S. Flory, Secretary, Naperville, Ill.

The Bethlehem church of Southern Virginia will hold an "old time Brethren meeting" Sunday, June 29, beginning at 11:15. The five elders in the Franklin County churches who are seventy-five or more years of age will speak. The meeting will be as much like those of years ago as possible. The oldest deacons will sit at the table across from the ministers and will take part in the service. The old pocket hymn book will be used. To Bro. Henry C. Eller, Director of Religious Education for Southern Virginia and pastor of the Bethlehem church, we are indebted for this information.

Tennessee District Meeting will be held at the Lone Star church near Lawrenceburg, Tenn., Aug. 14, 15 and 16. Please note that through error the dates have been given as 16, 17 and 18. Lawrenceburg is located about eighty miles south of Nashville.—John B. White, Jonesboro, Tenn.

To the churches of Northern Iowa, Minnesota and South Dakota: All queries, petitions, reports and programs intended for the conference booklet should be in my hands not later than July 20. The date of the conference is Aug. 29-31, and the place is Guthrie, Minn.—Ray E. Zook, Writing Clerk, Preston, Minn.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Mercy

Luke 6: 36

For Week Beginning July 6

THE MERCIFUL SHALL OBTAIN MERCY

We must exercise mercy if we would be the objects of mercy. Mercy is like electricity, it can not get at us unless it can pass through us to others (James 2:13; Matt. 5:7; 18:32-35; Luke 6:37; Prov. 21:13).

RESTRAINT UPON JUDGMENT

Mercy throws a strict restraint upon justice. It is very often better to forgive than to judge. The great soul is always ready to exact less than the law allows. It is the puny soul that seeks to exact the last farthing (Matt. 7:1-5; Mark 4:24; Luke 6:38).

MERCY AWAKENS THE BETTER NATURE

How many of us would progress in righteousness if God only punished our shortcomings? Nothing makes me so earnestly desire to overcome a fault as to know that God has mercifully forgiven it (Micah 7:18, 19).

WE ARE ALL OBJECTS OF MERCY

If you are tempted to be merciless, recall the mercies shown you by your parents, friends and above all, God (Isa. 44:22; 55:7).

MERCY BLESSES HIM WHO GIVES

The vindictive person must dwell upon the faults of others. The merciful person will naturally think much of the things that are pure and holy (Gen. 50:15-21).

LIKENESS TO GOD

Can we think of any more essential likeness to God than this, to show mercy, to forgive, to love (Psa. 32:1, 2; 85:2, 3; 130:4; Isa. 43:25)?

DISCUSSION

Give some Biblical examples of mercy. R. H. M.

ANNUAL CONFERENCE BUDGET FOR BETHANY $35,000.00

Funds Needed June 30,'30
Column should reach here.

June 21 .....
June 14 .....
June 7 .....
May 31 .....
May 24 .....
May 17 .....
May 10 .....
May 3 .....
April 26 .....
April 19 .....

Paid to June 14, $16,498.30



BETHANY EXISTS TO SERVE
TO MINISTER
not to be ministered unto

She desires only enough funds with which to serve EFFECTIVELY

HAS YOUR CHURCH Met Its Quota?

BETHANY BIBLE SCHOOL
3435 Van Buren St., Chicago, Ill.

Echoes from Hershey Conference

(Continued From Page 405)

morning. There had been a short invocation following the first hymn. Bro. Brougher now led us in more extended, fervent prayer for the interests of the Conference. The special worship period was concluded with "My Soul Be on Thy Guard."

Making the Transfer

Getting over from the organization of the last Conference to the present one involved several items of interest. First of all, Bro. Bonsack announced the missionary offering of yesterday as totaling $71,556.80. This was some $24,000 less than that of last year. Churches which had contributed a thousand dollars or more to this Conference were North Manchester, Ind., and Waynesboro, Walnut Grove, Ephrata, and Huntingdon, all of Pennsylvania.

Retiring Moderator Ober made fitting reference to the death of Secretary I. B. Book and announced the appointment by the officers of J. E. Miller to serve in his place. This appointment was confirmed. A statement of sympathy for the family of Bro. Book was read and approved by a standing vote which included a half minute of silent meditation.

Bro. Ober then turned the Conference over to the new officers: Moderator, Jas. M. Moore; Reader, J. A. Robinson; Secretary, J. E. Miller.

Getting Started

Moderator Moore began his service by launching out on his inaugural address so promptly and vigorously that he was well into it before we realized what he was doing. We thought he was just making a few preliminary remarks. Maybe that is what he thought. His address was noted for its force, its clarity, and its brevity. It was about the "All-Sufficiency of the Bible." If by any chance you missed reading it in last week's MESSENGER, better stop right here and do it now, or at least before you forget it.

The usual reading of Acts fifteen and the rules of the Conference came next. The voting strength of the Conference was then reported as 524, consisting of 454 delegates from the churches and exactly 70 members of the Standing Committee. This is the largest number of Standing Committee delegates we have ever had.

Tellers were announced as follows: Edward Kintner, A. D. Helser and J. W. Fidler. And J. J. John was made Timekeeper. And D. D. Funderburg was confirmed as Messenger, with Galen T. Lehman as Assistant Messenger. This was followed by the roll call of the Districts, Standing Committee members rising, giving their names and stating whether or not they had any business for the Conference.

The following committees were named and confirmed: On Letters of Greeting: C. E. Davis, A. D. Helser, W. S. Long; on Credentials: A. M. Kuhns, D. B. Garber, S. G. Nickey, H. S. Replogle, D. G. Berkebile; on Resolutions: C. C. Ellis, I. S. Long, R. W. Schlosser. In connection with the first-mentioned action Letters of Greeting were read from China, First District of India and Sweden.

Down to Real Business

The Conference was now ready for work. The first item on the docket of Unfinished Business was that of Ministerial Relief. The Mission and Ministerial Boards to whom the matter had been committed submitted the report which they had not been able to get ready in time for the Conference Booklet. The delegates received it and after a few questions, objections and explanations, the last-named being given by Secretary Bonsack, approved it. The motion which prevailed made it clear, however, that this measure is regarded as a first step only, and while the raising of funds is to go on and relief provided within the means available, the subject is to be studied further and the plan developed in the light of increasing knowledge and experience.

The report of the Board of Religious Education on the subject of Doctrinal Teaching, after a question or

two and an explanation of the plans of the Board by Secretary Bowman, was adopted. An outline of a course for Juniors was included in the report.

A Surprise or Two

The first one came in connection with the report on the Teaching of Evolution. Everybody was looking for some lively discussion when this came up, but it failed to develop. There was a reason. The Boards to whom the matter had been referred offered a substitute for the report which had been printed in the Booklet and in the MESSENGER. It was explained that the Boards had not had an opportunity to meet and to consider the report prepared by its sub-committee, and they now desired an extension of time on the question. This was granted without argument. The subject was thus recommitted and will come up again next year.

The second surprise, at least to some of us, was the extended discussion of the report on Granting and Receiving Church Letters. This was the first time there was any real discussion today. Besides questions and answers there were a half dozen or more of real speeches. They will make the Full Report interesting. The main point at issue was the question of adequate pastoral care for members whose letters might not be accepted by the congregation into which they have moved, or who have located outside the territory of any organized church. The upshot of it all was the recommittal of the report. So this subject also is on the docket of Unfinished Business for next year.

Women's Work and Men's

Two unlooked for matters came up next. The committee on correlation of Women's Work had not been asked to report back to Conference, but it desired to do so and the delegates offered no objection. The report was approved without discussion. The point of interest is that the Aid Society and Missionary Society activities are to be correlated with the work of the General Mission Board, and the other departments will work in coöperation with the Board of Religious Education. This unnecessary duplication of machinery is to be avoided.

The Conference also granted a petition from the Board of Religious Education to make the Presidents of the Council of Women's Work and also of Men's Work members of this Board. It would seem that this provision should make for mutual understanding and efficiency.

From Morning to Afternoon

After various announcements about validating tickets, money lost and found, committee meetings, etc., we sang "Come Ye That Love the Lord" and then followed Bro. Ira Witmore of Missouri as he led us in prayer. And so the morning session closed.

And before we reassembled the rain came down in a good hard shower. The air was all the cleaner for it.

When we met again Bro. W. J. Swigart ministered to our spiritual need, reading from 1 Corinthians twelve and thirteen and leading us in the Lord's Prayer. We had already sung "Guide Me O Thou Great Jehovah." And so began the session of the afternoon.

Annual Reports Come Next

First as always was that of the General Mission Board. Reader Robinson was assisted in this by Bro. T. E. George of Northern Indiana. The Convention Hall was now about three-fourths, possibly four-fifths, full.

Matters had not gone far until the usual questions arose as to the method of handling these reports. We do not seem to have yet found a satisfactory answer. Should they be read entire? It was soon agreed that in the case of financial statements only totals should be read. But as to the rest? A motion finally prevailed that only those parts of the general reports should be read which contained recommendations. But the leaders had to be used for the first time in deciding this point.

There was some departure from this, however, in actual practice. Certain paragraphs of some of the reports were called for and read, even when there were no recommendations. An instance was that section of the report of the General Education Board referring to the passing of Dr. M. G. Brumbaugh, President of Juniata College. Certain other exceptions were made.

And so the consideration of this rather tedious part of the business went on until the round of the various boards and committees had been made and their reports approved. Some genius may yet discover a way to arouse greater interest in them on the part of the delegates.

Filling the Vacancies

Bro. Levi Garst was reappointed on the General Mission Board. Bro. R. E. Mohler of McPherson, Kans., takes the place of Dan West on the Board of Religious Education, Bro. West having been made Director of Young People's Work for this Board. Bro. J. S. Noffsinger and Bro. M. J. Brougher were reappointed on the Education and Ministerial Boards respectively.

New Bethany Bible School Electors are Dr. C. C. Ellis of Juniata College, and H. A. Frantz and R. H. Miller of La Verne and Manchester. J. J. Yoder of McPherson was reappointed. Mrs. H. L. Hartsough of North Manchester, Ind., was confirmed as an officer of the Sisters' Aid Society. Appointments on the Councils of Men's Work and of Women's Work were made, and some others, which we shall have to report later, our attention having been called to another matter mentioned in the next paragraph.

At this juncture a message was received and read announcing the death of Eld. George Chemberlen, for many years a leader in the work in Southern California.

Bro. J. E. Miller, temporary Conference Secretary in the place of I. B. Book, deceased, was appointed to a regular term of three years. Bro. Otho Winger was named as next year's Moderator.

Wrestling with the Budgets

The first item of New Business was the Conference Budget for 1931-32, and it turned out that budgets became the order of the day for the remainder of the afternoon. The Council of Boards had submitted an estimate of $300,000 even. The Secretary of the Council explained how they got the figures to come out in such a nice round number. Somebody thought it would be better to defer this subject until after the Bethany Budget question was disposed of, and it was so ordered.

This brought out some lively interchange of opinion, even developing the ability in the same person to be on both sides of the question. That question was whether the Bethany Budget should be merged, as the trustees requested, with the Conference Budget. There was no small discussion of it, mostly favorable but not without misgivings. The motion to merge finally prevailed.

The papers from Northern Virginia and Southern Ohio on the same subject were called up at this point, and were considered as answered by the answer to the request of the Bethany trustees. But not without some mild clashes of opinion as to the best method of handling a group of papers on the same subject.

Coming back to the Conference Budget the main issue centered on the askings of the Board of Religious Education. Some thought these too high, or at least hardly consistent with those of other Boards, or of former years. Attention was called, however, to the added responsibilities recently laid upon this Board including the heavy pressure for more peace, temperance and other welfare work. The delegates decided to cut off about three thousand dollars from the proposed allowance, and the budget as thus amended was adopted.

At the Council's own request a reduction of fifteen thousand was made in the heretofore adopted budget for 1930-31.

Closing the Day's Business

It was nearing five-thirty. This was the hour agreed upon for adjournment, after a proposal to adjourn at four-thirty had been rejected.

It had been raining most of the afternoon. The weather had been fair until today, delightful in fact, even if for the last two or three days it was a little warm. Who could object to rain today? We did not hear of anyone who dared to do so.

"Work for the Night Is Coming" was a fitting hymn to close with. Bro. George A. Branscom of North Carolina directed our thoughts in prayer.

A Rainy Evening

Tuesday evening furnished the severest test as to the church going habits of the Conference crowd. For Tuesday had turned out to be a day of rain—with showers so dashing at times that the ventilator windows on one side of Convention Hall had to be closed. Thus when the business session ended at 5:30 P. M., a faithful crowd did the best they could to get to their lodging place. And once there, they counted themselves lucky to be in a place that was dry. Yet a meeting was held at 7:30 o'clock at Convention Hall. Sister Eva Trostle led the song service and Bro. N. S. Sellers conducted the devotions. Bro. A. C. Baugher then preached to those assembled—possibly 300—on Pentecostal Evangelism and Christian Service.

Wednesday, June 18

Beginning the New Day

ALL night long the rain came down in a steady downpour. With the coming of the morning patches of blue sky appeared and a little later the sun was seen. "It is a pleasant thing to see the sun," the sentence said in Harvey's old grammar. It spoke truth and speaks it yet.

Promptly at 7:40 we stood to sing with Bro. John C. Zug leading. "Showers of Blessing" seemed particularly appropriate. With Bro. Brougher leading we read in unison the first Psalm and prayed the Lord's Prayer. "Jesus Is All the World to Me" then expressed our feelings. Selected verses from Philippians four and three seemed sweeter than ever before. Bro. Brougher's prayer, our prayer in his words, was fervent, thoughtful, uplifting. We concluded the worship period by resolving to "Take the Name of Jesus" with us all day and all the days to follow.

The Moderator asked for a continuance of the spirit of yesterday among the delegates, throwing out only the helpful hint that any urge to engage in private conversation during business hours be held in abeyance, please.

More Work for Standing Committee

The first item of business was the paper from the Second District of Virginia asking for a committee to define more fully the responsibilities of Standing Committee. Delegate J. S. Flory from this District explained what was wanted. Could not the relation of a Standing Committee member to the General Boards and to his own District be redefined to advantage and his duties perhaps enlarged? The meeting evidently thought so and decided to appoint the committee asked for. The following were named: Otho Winger, J. W. Lear, Edward Frantz, A. C. Wieand, D. W. Kurtz.

Northern Illinois and Wisconsin asked that Standing Committee be given the right to originate business for the General Conference. Delegate C. D. Bonsack explained the reasons for this request and suggested the possibility of referring the question to the committee just appointed. The idea met with favor though one delegate felt to inject a word of caution against the tendency to weaken the power of the local church. Still he rather favored the proposal, furnishing another case of being on both sides of the question. The matter was referred.

This committee has a field of no small dimensions, an opportunity, we believe, to do a piece of real constructive work.

Coördinating the Conference Sessions

A second paper from the District last named desired a study of the whole program of Conference with a view of getting to the business at an earlier stage of the meeting and relating this more closely to some other parts of it. The missionary convocation, for instance, might well include the appointment of missionaries and be made a part of the regular business. The general idea was approved and the following committee was named: J. A. Dove, J. W. Lear, I. W. Taylor, Otho Winger, A. C. Wieand.

It was of course the natural thing to do to refer to

(Continued on Page 412)

Pioneers in Education

(Continued From Page 403)

honest in all of his dealings, a friend to all, fond of singing good old hymns and was often heard humming as he went about his daily tasks.

He died June 11, 1913, at the ripe age of 83 years, 7 months, and 4 days. He was active mentally and physically until a few days before his death.

John W. Click, son of Joseph Click, was born Dec. 1, 1853, on what is now the Shirkey farm at Mossy Creek, where he attended public school and later went to normal school at Bridgewater. For several years he taught in public schools.

In 1875 he united with the Church of the Brethren at Beaver Creek where he was baptized by his uncle, Jacob Thomas, in October of that year. Being a faithful and devout worker in the church, he was soon called to the ministry at Middle River church in Augusta County.

On July 23, 1876, he was married to Rebecca A. Cline. Their marriage took place on the old Cline homestead in Augusta County. They were the parents of seven children.

At one time Eld. Click owned a good farm on North River, between Bridgewater and Mt. Crawford, near the Buena Vista mill. He was, at this time, a very prosperous business man. About twenty years before his death, he traded his farm to John W. F. Allemong for the Allemong store in Bridgewater. In this, however, he failed in a very short time.

At the time of this very unfortunate venture into business he was one of the ablest ministers in the Church of the Brethren in the Valley. He was a most zealous worker for the promotion of all interests of the church. He was a very active man and most of the marriage ceremonies and funeral services were conducted by him. In the days of his prosperity he was a generous and kind man, ever ready to render assistance where needed.

He was a member of the first Board of Trustees of Bridgewater College and was secretary from 1884 to 1888. In 1885-86 he was a member of the Board of Directors.

He died Feb. 4, 1911, from a stroke of paralysis and kidney trouble on a farm, two miles west of Bridgewater, where he was born. His wife lived an invalid for many years and died March 14, 1914.

Bridgewater, Va.

The Glorious Fourth

BY MAUD MOHLER TRIMMER

On the Fourth of July in every hamlet in the United States and even on the farms, the Stars and Stripes will flutter from the houses. Men will congregate to celebrate the birth of the idea of independence. In flights of oratory men will shout the praises of "the greatest nation on earth." Of course we love our own land and think it is the best, although we may have seen no other. But has it ever occurred to you that foreigners think as highly of their home lands? Have you heard their stirring national anthems? On what basis does our assumption of the superiority of America rest? What place has she filled in the bettering of the world?

These United States are highly favored and unique in one thing. They are not the result of centuries of slow development on the part of native stock from barbarism to the highest civilization. America was settled by cultured people who had inherited the experience of the Caucasian race in its upward struggle. At its very beginning our land had a tremendous effect on world history. The gold of America and its wealth of raw materials changed the nature of European industry. This country became the refuge of religious heretics. Here experiments were made in religious and political freedom, that have transformed the world. Few of us realize that the governments of Europe in their present form are no older than ours, or that the federation of the German and Italian states is younger than ours. New governments have risen since the world war. They have profited by our experiments in democracy.

But the question remains, that considering our riches in natural resources and inherited culture, have we achieved enough of which to boast? When we speak of America as the superior nation, what do we mean? We are rich, but does gold make superiority? Do we say that America has never been defeated in war? Such a statement does not speak well of the general information of the speaker. Why boast of victories when we were fighting nations already engaged in combats with other nations as powerful as themselves, or as in the case of Spain and Mexico, with an enervated people? We can not justly claim to be a great military nation, and God grant that we never shall! The greatest nations will be the peace lovers. Neither can we say that we excel in the fine arts. In all of these we borrow from the greatest artists of the older nations. We do not originate, though it must be granted that in the last few years a new and beautiful form of architecture for skyscrapers and business buildings has been invented or discovered in the United States.

In what does the glory of America consist? We are truly a well-to-do people and inventive. In the world of steel and electricity we are unsurpassed, but is that enough? The supremacy of America, if she really has it, is in the spiritual realm. No other nation feel the tie of brotherhood to all peoples so strongly as does ours. Wherever there is famine or dire distress, there Americans send their gold and material wealth to relieve the suffering. Nowhere in the world is it so easy for a man to rise to the highest of which he is capable. He is not hampered by false ideas of caste. His speech is not curtailed except in time of war. The fine concepts which have made the American people what they are were given to the nation by the Christians who colonized it. Let us not forget our debt to the Man, Jesus.

In the history of the world men have risen who have been so great, so far above average men, that not only their own lands but the whole world has been enriched by their lives. They have ceased to belong to the land of their birth alone, but have become world citizens. Children of all lands are required to study either their lives or their sayings. Most of them are great heroes of peace. France had her Joan of Arc, her Pasteur, her Curies; Spain, her Cervantes; England, her Shakespeare and her David Livingstone; Germany, her Martin Luther, Beethoven, Mendelssohn, and Wagner; Italy, her Raphael, Columbus, Michaelangelo, Dante, Marconi; Switzerland, William Tell; Holland, the boy Peter; India, Gandhi, Rabindra Nath Tagore and Sadhu Sundar Singh; and Russia, Tolstoi. Some of them have never been equaled by any other nation, and perhaps never shall be. You will find statues of some of these in other lands than their own.

Has our own land any who have been loved and admired by a grateful world, who can rank among the world's great ones? If so, we do have a place in the sun. No American has been more admired by people the world over than our own Abraham Lincoln, though this was not evident in his lifetime. His Gettysburg address is an oration read and admired in all Christendom. George Washington is a hero known to Latin Americans. Our Edison is one of the world's great men, and has had recognition while still alive. It is hard to tell about Americans still living, or who lived so recently that we are prejudiced for or against them. It may be premature to say that Lindbergh will stand as the world's ideal of young manhood, that Wilson will be remembered for his ideals, that Hoover will be loved for his help to the suffering and to starving children.

America is in grave danger at present on account of its great wealth and the luxuries creeping into common use. If we can keep to our ideals of helpfulness, generosity, brotherhood, democracy, individual rights, and respect for God, we may indeed be a great nation. This age of materialism, and of soft living is the time of all times when the plain peoples should cling to their principles of simple habits, proper use of money, and responsibility as a consequence of opportunity. We of the plain peoples—the Brethren, Friends, and Mennonites—have been blessed in America as could have been possible in no other place. We have been given the opportunity to live unmolested; we have been allowed to carry out our own peculiar religious ideas in our own way. Because we could not do so with a clear conscience, we have not been required to bear arms. We owe a great deal to our country.

It is not too much for us to work hard to become model citizens and maintain the noblest ideals in the government. We owe it to our nation to produce and rear such offspring, such young Christians, that they shall be able to render a service felt by the world. Generations of God-fearing men should produce superior descendants.

To live to be an honor and a credit to the United States, and to render her a real service is far more important than to spout forth volumes of flowery oratory or to brag ignorantly about our country.

Long Beach, Calif.

Choosing

BY FLORENCE S. STUDEBAKER

While in a department store of a large city, I noticed one counter seemed to be crowded with eager customers. Curiosity led me to investigate the cause. Imagine my surprise when I discovered a brilliant array of artificial flowers, beautiful, gay and of many charming colors.

Not more than ten feet away, a lone customer was standing before a counter displaying bulbs. She was choosing carefully, taking time to examine each one before she laid it aside with those she expected to purchase. She lifted her eyes to mine and there was a glorious light of anticipation glowing in their depths. She was looking ahead, weeks, perhaps months. She did not see the brown bulbs. No, a vision of beautiful living plants filled with fragrant blossoms was in her mind. The brilliant array of waxed flowers held no attraction for her. She preferred something living, growing—something which spoke of God and his handiwork.

A great leader was concerned for the salvation of his people. Indeed, he was extremely anxious for their welfare. He could not force them to do right, yet he continued to urge, persuade and entreat them to choose wisely. In Deut. 30: 15, 16, Moses makes a final effort to win Israel: "See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love Jehovah thy God, to walk in his ways, and to keep his commandments and his statutes and his ordinances, that thou mayest live and multiply, and that Jehovah thy God may bless thee in the land whither thou goest in to possess it."

The following verses contain an anxious warning and a most passionate appeal. Just as righteousness leads to life, so disobedience leads to certain death. Drawn away into sin, life withers and falls into ruin. Therefore he continues: "I have set before thee life and death, the blessing and the curse: . . . choose life, that thou mayest live, thou and thy seed." To love, to obey, to cleave to God is life.

Look ahead to the time of the captivity and witness the results of the choice Israel made. The siege of Jerusalem had begun. The king seeing approaching disaster, sends men to Jeremiah requesting that he pray for God's mercy. But it is too late. How different the circumstances amid which Jeremiah made his appeal from those under which Moses used the same words. Jer. 21: 8, 9: "Behold I set before you the way of life and the way of death. He that abideth in this city shall die by the sword and by the famine, and by the pestilence; but he that goeth out and passeth over to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey." Judah has rejected too long and her only choice lay between two possibilities well-nigh equally distressing.

Is our own beloved nation choosing the way of life or the way of death? Just as Moses could not force the Israelites to do right, neither can our President force our nation into the path of righteousness. As a leader, as a man who moulds the ideals of a nation, Herbert Hoover preached a fine sermon that November night following his election. When the people gathered

to do him honor as the newly elected president, he silenced their cheers and reverently pointed heavenward. In that silent gesture, he set before America life and death and said with greater emphasis than words: "To love, to obey, to cleave to God is life."

What are we as citizens doing to help lead our people in the paths of righteousness? Are we setting the highest ideals of conduct before the youth of our land? Rev. Mackay in an article, "A Vision and Its Aftermath," relates the following personal incident: "Two lists of names were presented to me. The one was a list of illustrious men and women who died last year leaving each in his own chosen field a name to be cherished and an achievement of note—Luther Burbank, Ellen Keys, Charles W. Eliot, Thomas Mott Osborne and Stewart Sherman.

"The other list bore the names given by a class of boys twelve to fourteen, in answer to the teacher's question, 'If you could be any living man, whom would you choose to be?' In the order of their favor the list included, Jack Dempsey, Babe Ruth, Charlie Chaplin, Henry Ford and John D. Rockefeller. Some of these names are honorable names, but the ideals of success impersonated in these popular idols, are they the visions which tomorrow, fifty years hence will give us worthy successors to Burbank, Ellen Keys, Thomas Mott Osborne, Charles Eliot and Stewart Sherman? Are we exposing youth of today to visions which will insure a great tomorrow? A few years ago a tremendous crowd gathered in Chicago and paid more than we are asking for world-wide missions, to witness a bestial fight between two men whose chief claim to renown is brute strength."

"America spends five times as much for tobacco each year as it does in all the work of all its churches," writes another minister. "As between a life of service, honor, principle, clean conscience or a soul poisoned by silver, which will we take? Nations face this alternative. Before the bar of history they are judged by this: Was theirs an act or course dominated by the principles of honor and humanity, justice and fair dealing and motivated by Christlike concern over the welfare of mankind, or by the principles and motives of the jungle, Wall Street and the god of gold? The church must also stand or fall by this test, whether she will choose the cup of shared suffering and sacrifice with her Lord, or reach for the material wealth which betokens self as life's chief interest."

Are we choosing the glittering attractions forgetting the needs of the soul? Are we obeying the dictates of pleasure ignoring the greater gift, eternal life? Are we cleaving to material objectives, idols of gold and silver as did Israel, leaving God out? God is saying to us: "See, I have set before thee this day life and death, and evil. Love me; obey me; cleave to me and live." This is life now and eternally.

Nappance, Ind.

Accordance

BY LULU ANN TERFORD

All who love the Savior meet on a common ground. "Love not the world, neither the things that are in the world" (1 John 2:15). Those who love not the world are able to enjoy salvation because they know through experience that God is faithful. They keep their minds stayed on the Lord and they are calm through the storms of life. All who love not the world have *one* interest. It matters not whether they are young or aged, educated or uneducated, rich or poor. A young man is at home with an older one, if they are both Christians, far more than he is with some one of his own age who is not a Christian. So it is not a question of how many years we have lived, but how much we love our Father for what he has done for us. Also the educated can understand the uneducated if they are both Christians. They understand that their Savior went to the cross and rose again to redeem them. And if the heart of the wealthy Christian is right he does not look down on the poor. So to be in accordance, we meet on the common ground, that of loving our Lord and Savior Jesus Christ.

Los Angeles, Calif.

Democracy Without the Carpenter

BY A. E. CARSEY

"This kind can come forth by nothing but by prayer and fasting" (Mark 9: 29).

You know the proverbial restlessness of the common soldier—his anxiety to "get away from this dump"? Well, it is conceived of one of the most sinister of all the horrors of war.

There was, sometime around 1914, an aristocratic family in possession of a fallen estate a few miles from Jacksonville, Fla. The estate consisted of thousands of acres of low, even swampy, sand. It was not needed, scarcely wanted by man; but it was beloved of the alligator, the mosquito, and the praying mantis. Along one side ran the north-flowing St. Johns River. It is six miles wide at high tide, and when the astonishing Southern moon rises above it, seeming scarce higher than the tree tops, it is truly a lovely thing. Yet one soon became convinced that the whole scene was too exotic for stability, too bizarre for hospitality. To the east, afar off, lay the Atlantic; to the south and the north—more sand.

A most unbearable place is this part of Florida to the Northerner. It is too hot for him in summer and too cold in winter—though the mean temperature may be but 70. The winter temperature is never so severe as in the North, nor even the summer temperature much more. One soon learns that it is not a question of thermometers—that one may freeze to death without much suffering, or suffer a dozen deaths without freezing.

A northern soldier had not trod this sand three days until he said, even as had Eliphaz the Temanite: "Should a wise man utter vain knowledge, and fill his belly with the east wind?" And the owners of the place must have said, even as Job: "The Lord giveth, and the Lord hath taken away!"

But there came to pass the Great War.

And this poor but aristocratic family, like many another of that time and clime, had enormous political influence at Washington, D. C. So this wretched place of sand was rented to the United States as a cantonment, at a rumored cost of no less than a million per annum—and while the war should last! In a spirit, of course, of white and holy service to the War to End War, the War to Make W. S. for D., the War to Rescue the D. T. P.'s of the earth! Nor was the million per annum the only emolument. It was in fact probably the least. For upon this sandy waste trod now they who were the salt of the earth—some 20,000 of them—the finest minds, the finest bodies. Here were engineers, mechanics, artisans and dreamers, all backed by money, equipment and machinery without stint or limit! And these soldiers with equipment were put diligently to work. And lo, the desert waste began to bloom!

Where had grunted the alligator, was now an hostess house. Here a fine young student officer might get a steak, with wheaten bread, and sugar in his coffee, and chocolate cake and ice cream (for $2.50). Where the mosquito had sung, now sang poorly the pretty maiden, bending over her harp before 3,000 men—men but recently freed from bull pen and salt petre. They were roaring, stamping, young men, who cared not, for the most part knew not, whether she sang well at all, if she would but bend low and lower over that harp, sweep the strings with her bare arms, and manipulate the pedals with those luscious, devastating limbs! Where had swung down, with comic horror, the praying mantis, was now a hospital, with wealthy young women puttering around, folding their hands before the officers, and murmuring: "Isn't it wonderful!" And where had been a sand waste was now a very valuable property, with paved roads, drained swamps, fair houses and buildings, productive areas of sugar, cotton, grapefruit and oranges.

And it was paid for by the washerwoman's Liberty bond, and developed by the labor of her sons—that they might enjoy it who would preserve democracy for her! Why were the cantonments nearly always such worthless patches of ground? Was it that hope might not be deferred for the down-trodden peoples? Is it true that the restoration of Belgium—the "rehabilitation"—the "cost of reproduction new"—was so much higher than the original cost due to the increased value of the landholdings? Is it true that the nations in the Great War have actually had to pay rent for the land used as battlefields?

Into this Florida camp, then, in 1918, came two brothers. They were drafted conscientious objectors. Objections—religious, and this war in particular. They said it, fearlessly—and brought the blush of shame to the cheek of many a man who felt the same, but feared to say it.

The brothers refused to work. They refused to drill. It took courage! Took courage to look that berserk sergeant in the eye, after he had blown his terrible whistle, and was come a-cursing and a-searching.

Five nerve-tearing days of this went by. Matters got critical at last, and the case went to the commandant. All sorts of rumors flew, as they can fly only in the army. But thank God, the young commandant had some sense.

And then came pay day. And when the money was handed out to the two objectors—they refused it! The glory of the Lord spread like fire. Of course, this would never do. The two brothers disappeared. The last anybody saw of them, they were in custody.

Of all this the writer was reminded the other day, in the Sunshine Mission, on 16th and Market Streets, St. Louis. Here they fed 500 men, each a pint of vegetable soup, two slices of bread, a roll, no meat, and no drink, at noon; and coffee and a roll at seven P. M. A well known, high priced preacher of St. Louis held services before each meal for an hour—a different pastor giving his services each day. This one told us Jesus was our only Friend. Some of us knew that, already. Then he (the pastor) preached a sermon about Jacob and Esau, to show us we couldn't get away from God, no matter how hard we tried it. Then he wound up by telling us Jesus would receive us, even if we did need a shave, and did want to appear before him in better raiment. Then we repeated the Lord's Prayer, and filed downstairs to the basement, to partake.

I know that three or four of us could have preached a better sermon—say about the loaves and fishes, or the turning of water into wine. It was surprising how cold that preacher left us. A hungry man, with snow-wet feet, a pathological throat, holes in his pockets, dirty whiskers on his jowls, and bad odors emanating from him, is usually easy prey for a preacher—usually easily gotten ready for a drunk of some kind, be it emotional or otherwise. But this pastor seemed so weak. And then it came to me that having nothing in the world to say to us, he had simply said it! And in his best manner. Thought is the mother of language, every time.

Let's see: there were the men in charge of the whole business, the preacher, the man at the piano, a couple of platform men, the two ushers, and the three kitchen men, and a dick or two, if I wasn't mistaken; that is, twelve men, nobly giving themselves to the work—twelve men, saved, of the 512, anyway!

A striking characteristic of the charity meal is, that it is odorless.

Upon the walls upstairs were many signboards: "Ye must be born again." "Prepare to meet thy God." "He that believeth on me shall have everlasting life." And this one, "How long has it been since you wrote to your mother?"

As the ones nearest the cellar door filed down to the feast, I caught a glimpse of a face—a face and a frame that a man never could forget. And though it was 2 below, outside, there flashed before me a vision—a drill-field ankle deep in sand, whirled into spirals by hot little breezes; a brick walk that would fry an egg; a whistle and a double-quick—and two men refusing.

Our eyes met—and held. We climbed over to each other. "What of your brother?" I asked—gasped—for I had loved him. He had been white, brave—

"Oh, they killed him! And sometimes I kinda wish"—he passed a great hand over his terrible, bearded face—"kinda wish they'd a killed me, too!"

Collinsville, Ill.

Echoes from Hershey Conference

(Continued From Page 409)

this committee the paper from Northern Indiana concerning the Moderator's opening address, as well as the one from the First District of Virginia on the same point and others closely related. To this disposition of both papers there was practically no objection.

The Standing Committee itself was treated to a surprise at a later stage of the meeting when exactly the same thing was done with the paper from Middle Missouri on Regional Conferences and less frequent General Conferences. The surprise was in the fact that the Standing Committee had proposed a different treatment of it, namely, returning it. In connection with this paper, some pertinent observations were made, though not directly on the point at issue, as to the possibility of a more helpful, more reverent, atmosphere for our Conference, especially on Sunday. Quite a few of our folks are beginning to wonder whether a great amusement park is the best place for us, however fine the grounds are in other respects. They do not like to have to work so hard to keep from thinking they are attending a carnival instead of a Conference.

Well, this committee also has no small job on its hands. The whole question of the manner of conducting our Conferences is under consideration.

Locating the Next Conference

It was not very hard to do. Several Districts in the territory between the Mississippi River and the Rocky Mountains asked that the Conference of 1931 be held in this zone. There was also a request for the Conference from the District of Florida and Georgia. Without any opposition the meeting was located in the western zone.

We have no uniform name for this zone. It is hard to find a good one, accurate and convenient. We call it variously the western zone, the middle western, and the west central. There is another one yet farther west and a central one farther east. Since Einstein discovered relativity the problem is more complex than ever. But we can manage to make ourselves understood somehow.

There was a paper from Texas and Louisiana asking for the creation of another Conference zone to be called the Southern. It spoke of this as a fourth zone but it would be the fifth. We have four now. The idea found practically no favor among the delegates.

The Versions and the Quarterlies

One of the finest pieces of constructive work in the whole Conference, really educational work, was done in the consideration of the paper from Middle Pennsylvania relative to the Bible text to be used in our Sunday-school publications. The discussion was all in excellent spirit and was truly illuminating. The decision to use both versions for the present was no doubt wise, for peace' sake. But pastors and church leaders in general have a duty in this matter which loyalty to truth requires them not to overlook.

That duty is to inculcate in the minds of our youth especially a sane and sound understanding of this matter. We must not teach them something they will have to unlearn later. That the American Revised Version more accurately represents to the modern English reader the thought of the original text than the King James version does, is not an open question. Scholars of all shades of theological opinion agree in this. To foster the idea that there is a special sacredness, a degree of divine authority, in the older version which does not belong to the newer one is without a semblance of justification and positively harmful.

But it is often necessary to "let patience have her perfect work." This seems to be an instance.

More Papers from the Districts

The delegates did not see proper to make the decision concerning the awarding of medals in peace contests and the like, quite as drastic as Eastern Maryland desired, but they did agree with the Standing Committee in "discouraging evidences of recognition which tend to extravagance or vain display."

They also thought best to return the paper from Middle Pennsylvania asking that candidates for the licentiate ministry be passed upon by the District Elders' Body. The reasons given by the Standing Committee for recommending this disposition of the paper seemed to be satisfactory.

The request of Southeastern Pennsylvania for a form of consecration service for children and for suitable baptismal certificates was granted. The Ministerial Board was instructed to prepare the latter as soon as possible and to present a form of consecration service to the Conference next year.

The paper from Eastern Virginia on Evolution was referred to the two Boards which have that subject under consideration. There was no difference of sentiment on this point, but there was an interesting little tangle on the technicalities of procedure, which almost made us wonder whether we are only children yet or whether there is still hope that we may grow up some time.

Fragments

The General Mission Board by request of the Standing Committee asked whether the Full Report of Conference should continue to be published at a loss, as the demand for it is very small. The question was referred to the Committee on Holding Conference.

Bro. J. M. Henry brought greetings from a recent regional Conference of the Progressive Brethren at Harrisonburg, Va., and the officers of the meeting were instructed to make a suitable response.

Responses to the Letters of Greeting from our foreign mission churches were read and approved.

Members of the Council of Women's Work, Sisters Ross D. Murphy, J. Z. Gilbert, Nora Rhodes, Laura Swadley and Ruth Shriver, were confirmed—a matter that had been overlooked.

Resolutions

The Committee on Resolutions presented through its Chairman, Dr. C. C. Ellis, the following report which was enthusiastically approved:

To the Annual Conference Church of the Brethren Assembled, your Committee on Resolutions begs leave to present the following:

1. Whereas Almighty God in his goodness has granted us the great privilege of assembling in another Annual Conference, therefore be it

Resolved, that we express sincere gratitude to our heavenly Father for the manifold mercies and blessings conferred upon us individually and collectively during the past year, and especially during this Conference.

That for this week of fine fellowship, inspirational messages, and hopeful outlook for the advancement of the kingdom, as well as for the beautiful weather and pleasant surroundings we express our thanksgiving to Almighty God.

That we express our appreciation to the citizens of Hershey and community for their hospitality, and to M. S. Hershey and the Hershey management for the accommodations provided for us.

Resolved, further, that we are profoundly grateful to God for the steadfast faith of our fathers, their loyalty to the word of God, and their consistent attitude on fundamental moral questions; and that we are deeply grateful for the life, testimony and loyalty of the leaders now gone, who have done so much to properly interpret the genius of our people to the world, as well as for the sacrificial devotion of our workers at home and abroad and for the awakening sense of responsibility and the activity of the women and the laymen of the church of today.

2. Whereas the Church of the Brethren, basing its position upon scriptural grounds has from its beginning consistently and conscientiously advocated peace and amicable methods in the settlement of disputes of all kinds, be it

Resolved, that we whole-heartedly support President Hoover and the Congress of the United States in the effort to diminish armaments and the preparations for war; in their efforts for the peaceful adjustment of disputes among nations; and in the cultivation of the arts of peace.

3. Whereas our people have never countenanced the use or traffic in alcoholics, and whereas, there is much propaganda against the Eighteenth Amendment leading to flagrant violation of law, be it

Resolved, that we give our moral support to the laws intended to make effective the Eighteenth Amendment, and that we respectfully request the press associations of the country to give more prominence to the virtues of the temperance movement, to the end that the laws may be obeyed, and a higher social and religious idealism be fostered throughout our country and the world.

4. Whereas, one of the outstanding contributions of the Church of the Brethren to our world has been the upbuilding of Christian homes, be it

Resolved, that we deplore the tendency in America to weaken the sanctity of the marriage bond, and urge all our ministers to maintain a strong bulwark of Christian testimony against every effort to weaken or destroy this divinely given institution.

And whereas, we are convinced that family devotions are essential to the building of Christian character in the home, be it

Resolved, that we not only again go on record as in favor of the maintenance of the family altar, but that we use every effort and influence to maintain, or restore it if overthrown.

5. Whereas our young people have demonstrated not only their keen desire for education, but their ability to attain distinction in this field, and whereas, there is increasing and insistent need for leaders trained in a Christian atmosphere, and whereas the souls of our children and the future welfare of the church can not be estimated in material gain, be it

Resolved, that our members be earnestly urged to direct their children to the colleges of the church even at the cost of some inconvenience and financial sacrifice.

6. Whereas, through a study of our church history, and through the influence of the various agencies promoted by our church Boards there has been developed in our young people a new loyalty to the history and principles of the church, be it

Resolved, that we continue to foster for Christ and the church this interest and loyalty of our young people; and that we encourage them to a cooperative effort with the entire church membership for the whole program of the church, and especially for its fundamental work of spreading the gospel of Christ to all the children of men.

7. Whereas our fathers founded our church upon a firm belief in the Scriptures as the infallible word of God, and

Whereas we believe that the Gospel of Jesus Christ revealed in the word is basic to all permanent moral reform, and

Whereas we believe that the fundamental work of the church is to preach the gospel of the grace of God as the only Way of salvation, therefore be it

Resolved, that we affirm anew our devotion to the proclamation of this gospel by word and by life as the supreme work of the church; that we support more whole-heartedly the ministry of the word at home and abroad; that we support and encourage the American Bible Society and other agencies in the dissemination of the word of God; that we encourage a more earnest and thorough study of this word in home, and church and school; that we pledge ourselves to a more conscientious following of its guidance in our daily lives.

8. Whereas the outstanding emphasis of this Annual Conference has been properly upon Pentecost,

Resolved, That we go back from this meeting to our home churches to live and serve under the control and guidance of the Holy Spirit, urging upon our fellow members of the church that faith, obedience and full surrender which are necessary conditions for the infilling of the Spirit, to the end that we shall have had not merely a celebration of Pentecost but an appropriation of Pentecost that shall be vital and continuing and manifesting itself in the outworking in power through lives that are wholly given to him who loved us and gave himself to die for us.

C. C. Ellis, I. S. Long, R. W. Schlosser.

A Last Season of Worship

Moderator Moore led us up to the closing moments with a few words of appreciation for the excellent co-operation of his assistant officers and the delegates. It was with genuine sincerity that we all responded to Bro. Walter S. Long's motion for a return vote of appreciation, not only of the Moderator's kindness, patience and fairness, but also of his wise management in the presentation of the business. The order in which the successive items were taken up made the disposition of them natural and easy.

Under the leading of Bro. John C. Zug we entered heartily into the singing of "Faith of Our Fathers." And just as heartily we drank in the reminiscent and exhortatory words of Bro. H. C. Early, whom the Moderator had asked to lead the closing worship.

Bro. Early spoke at some length of his first Annual Conference, that of 1879. He spoke of the great preachers he saw there for the first time, such as R. H. Miller, Enoch Eby, James Quinter. He reminded us of the great change which has taken place since then in the organization of the Conference and the character of the business. He referred to the almost exclusive interest of those days in the adult and to the modern discovery of the child, and of its importance in the scheme of things.

He spoke of many other things and then led us in the final prayer, the Lord's Prayer, just that. Only he did it differently. Together we said a sentence of it, then stood in silent prayer a moment or two, then another sentence, and another silence, and so on to the end. Try it that way yourself. It may take on some new meaning for you, some new comprehensiveness, some new depth.

And so the Conference of 1930 came to its end. There were a few announcements yet, and then—"Praise God from Whom All Blessings Flow." That was all. It was 11:42 A. M.

CORRESPONDENCE

JUNIATA COLLEGE GRADUATES THE LARGEST CLASS IN ITS HISTORY

Ninety-five of the one hundred and four members of the graduating class received their diplomas at the commencement exercises of Juniata College held on Monday, June 2. The remaining members will receive their diplomas at the close of the summer session. This is the largest class that has ever been graduated by Juniata, it being the first to number more than one hundred.

Some of the additional features in conjunction with the commencement exercises were the rendering of an orchestral concert, the outstanding numbers of which were "L'Arlesienne Suite No. 1," by Bizet, and the "Valse de Fleurs" of Tchaikowsky; the class day exercises by the senior class, consisting of the Shakespearian drama, "As You Like It," followed by a candle-lighting service in which all the seniors received their light from the large candle lighted by President Ellis; the Round Top vesper services, which were in charge of Caroline Didden, president of the Y. W. C. A. during the past year, the message being delivered by Dr. I. Harvey Brumbaugh; a student recital of piano, violin and voice numbers sponsored by the music department; the baccalaureate sermon delivered by Dr. C. C. Ellis; the rendering of the oratorio "Elijah" both afternoon and evening on Sunday; and the alumni banquet at which time the senior class were elected members of the association.

Dr. Ellis in his baccalaureate message used as his theme, "Ambassadors of Goodwill," as his text, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14). He said in part that these angels were messengers of good tidings of great joy for all people; they were ambassadors of goodwill. The Revised Version translation is this: "And on earth peace among men in whom he is well pleased"—which fortifies the thought that it is the good pleasure of the Father, the good will of God which is being brought to men.

The will of the Father was a beneficent will as the angel song testified. The Lord said that he came not to be ministered unto but to minister, and to give his life a ransom for many (Matt. 20: 28). He said that he was the good shepherd. The good shepherd gives his life for his sheep. He came not to destroy men's lives, but to save them (Luke 9: 56). He came that they might have life and have it more abundantly. The record of his whole life was that he went about doing good.

His followers have ever since his day been a leaven of goodwill in the earth. Those whom he sent to the lost sheep of the house of Israel went with the salutation, "Peace be unto this house," and with the balm of healing in their hands. Those who went out as apostles empowered of the spirit of Pentecost went to preach the gospel of the grace of God manifest in Jesus Christ. And what is the mission story of the world but the record of that goodly company of men, and women too, who, counting their lives not dear unto themselves, have gone to the ends of the earth and the top of the world with this impelling message of goodwill? They have spanned the world with a circle of love and crowned unworthy men with a chaplet of divinely inspired goodwill.

What, then, is the message and mission of the college graduate? He has a message of knowledge, but this is not an expression of the totality of his social obligation. College and culture have sometimes been regarded as synonymous terms and the graduate has been pointed out as that one in a thousand of his fellows who, having learned the best that has been thought and said in the world, and having basked in the atmosphere of sweetness and light for years, is now able on all occasions to exhibit those niceties of becoming conduct and seemly behavior that are ever the mark of the cultured individual. Let us strive to set the goal of the college graduate in terms of the ambassadorship of goodwill, as previously considered.

In conclusion he said: "No graduate of a Christian college has given to the world the fullest expression of goodwill until he recognizes that his own goodwill, however warmly expressed, is but a flickering flame beside the radiant Sun of goodwill which it is his privilege to reflect upon other souls from the Light of the world. So I impress upon you, Class of 1930, what you are hearing now by no means for the first time; what in one form or another you had repeated to you by our beloved President who honored you by the latest service of his honored life—namely, that you have been given your college training by an institution that could not have existed save for the sacrifices, the prayers, the devotion of a multitude of men and women many of whom you will never see until you meet them at the throne of God. And this being true, you are obligated to live your lives as ambassadors of goodwill.

The Hon. Henry Prather Fletcher, former United States ambassador to Italy, delivered the commencement address. He spoke of the noble work of Dr. Brumbaugh and then dealt at some length with the relation of science to government in the past and present. He said: "I wonder if we who live in this marvelous age realize the effect which science has had, and is having, and may have on our public affairs? In the last three decades changes have taken place with radio-like suddenness, which have profoundly influenced the development not only of our private life, but also of our public life."

He appealed to the graduating class that they should take their places as citizens of this great republic, to give thought not only to their private interests, but to the larger problems and interests of the commonwealth and of the nation. He appealed to their reason in this way: "If you think the constitution and the methods of government which we have developed under it in 150 years are all right, say so; but first know why you think so. If, on the other hand, your thinking leads you to believe our public life and the instrumentalities of it are not keeping pace with our progress in other ways, say so; but again know why you think so. Keep an open and inquiring mind, condemning not too quickly either the old or the new."

Taking it all in all, the attendance at all sessions was exceptionally large, the interest and spirit throughout the commencement season splendid. All of which points us to a greater Juniata College in the years ahead.

Lewis S. Knepper,
Alumni and Field Secretary.

Huntingdon, Pa.

Notes From Our Correspondents

CALIFORNIA

Glendora.—A pre-Easter revival meeting was held by our pastor, Bro. Conner. Each evening he also gave a chalk talk to the children which was very much enjoyed by others as well. Six were baptized, one a Filipino. Since that time one more has been added to the fold by baptism. On Easter morning the young people met for sunrise service and breakfast in the San Dimas Canyon. The Ælolian quartet from La Verne sang several numbers for them. May 25 Eld. J. B. Emmert preached both morning and evening. An offering of $784.17 was taken for missions. June 8 a Children's Day program was given during the Sunday-school hour. We have been having very good attendance in Sunday-school, also at other services.—Mrs. Annie Bashor, Glendora, Calif., June 10.

Laton church met in council June 9 and elected church officers for the coming year: D. R. Holsinger, elder; R. H. Jenkinson, clerk; M. M. Fike, trustee, and Erma Brabb, Messenger agent. We decided to retain our pastor, J. I. Coffman, and wife another year if they will remain. June 6 the Apollo male quartet from La Verne College gave us a fine program which was much appreciated. They remained over for the Sunday morning service and gave us three more numbers. April 27 the Sunshine girls' quartet from La Verne gave us a program. This also was enjoyed very much. In March the Student Volunteers brought us a missionary message in a play, The Heroine of Ava. These programs are all enjoyed by our people and bring the college and people much closer together. This year three of our young people attended La Verne.—Mrs. Verna De Hart, Laton, Calif., June 14.

San Diego (First).—Since our last report various things of interest have transpired in our church life. Our church with the United Brethren and Presbyterian of East San Diego put on a union service beginning March 16 and continuing two weeks. The services were held in the Presbyterian church with Rev. W. W. Shannon of the Moody Bible Institute of Chicago as evangelist. He preached the word with power in sixteen forceful sermons. Quite a number accepted Christ, among them three of our own Sunday-school scholars; these have since been baptized. Beginning May 11 the Southwestern Bible Conference Association, of which our pastor is a member, put on their tenth annual Bible conference. This was held in our church, continuing one week with Lewis Sperry Chafer as speaker. There were daily sessions at 10 A. M. and 7:30 P. M., Sundays at 3 P. M. The house was well filled—crowded at times with a much interested audience. This was Dr. Chafer's seventh summer in San Diego Conference. Sunday morning, May 11, he preached from our pulpit. May 24 we held our love feast, about thirty communed with Bro. Lehmer of Los Angeles officiating. Sunday morning, May 25, Sister Della Lehmer gave us a very interesting sermon. At 2 P. M. we convened in council with Bro. Lehmer in charge. Two have been received by letter since our last report. On Sunday morning, June 8, the preaching hour was given to the Sunday-school in a Children's Day service which was well rendered to a full house.—Mrs. Susie Michael, San Diego, Calif., June 11.

DELAWARE

Richardson Park church has enjoyed a winter of many helpful things. Since remodeling our basement and organizing the primary department the Sunday-school attendance has increased about twenty per cent. The missionary director has arranged little boxes for each class, and at the close of each quarter the boxes are opened and the class having the largest offering is awarded a banner. The boxes were opened Feb. 23, at which time a play was given called Janey, and we were able to raise $65 for the mission deficit. The pastor conducted services during Holy Week, closing on Easter Sunday when twelve received baptism. On Easter evening the pageant, The Lord Triumphant, was rendered to a full house. At our last council meeting Bro. Wilbur Bantz was retained as pastor for another year. It was decided to raise his salary and permit him to continue his school work at Crozier Theological Seminary. It was also decided that the church send him to the Conference as delegate. The Aid Society served a supper in the church basement on May 10, and the proceeds of $60 were added to the parsonage fund. Since the dedication of the church basement, March 16, we have been able to raise $400 towards the parsonage fund. Our goal until Oct. 1, is $500. Every one is in good spirits and working hard. We are now preparing for our Vacation Bible School which will be conducted from June 23 to July 3.—Mrs. W. G. Hank, Richardson Park, Del., June 18.

FLORIDA

Glenside church met in council May 31 with Eld. Asa Crist presiding. Bro. Crist was again chosen elder; Bro. A. D. Bowman, church clerk; the writer, Messenger agent and correspondent. The attendance is good at all the church services and prayer meetings. We have had much help and encouragement from visiting members, including Bertha Frantz, Fannie Marshall, Jessie Smith, Brother and Sister Ira Miller. The visits of Brother and Sister Crist are always much appreciated. Bro. Swain of the Baptist church preached May 18 to a full house. We are cooperating with the Baptist people in the preaching service and in fighting sin in our community. We find the effort very pleasant as it makes us more united as a community in a great work. Bro. Howard McCune was anointed after the preaching service several weeks ago in preparation for a serious operation. The summer rains are on and will last through June. The crops look very promising for a bountiful harvest.—Mrs. Lydia A. Bowman, Macclenny, Fla., June 18.

Seneca.—An enjoyable Mother's Day program (rather parents' day, as we included the fathers also) was rendered by the B. Y. P. D. on May 11. The Sunday school had a good program on Children's Day with every member of the Sunday-school, with the exception of the adult class, taking part. The Ladies' Aid closed its year's work June 1. The membership is seven and the average attendance was 5.5, not counting visitors.—Mrs. Geo. W. Bayless, Eustis, Fla., June 11.

IDAHO

Payette Valley. May 25 we had a basket dinner in honor of Brother and Sister Billie Riddlesbarger. They have won the love of the church by their faithfulness in coming so far to be with us each Sunday. At night Bro. Riddlesbarger gave us a fine farewell address on the subject, The Hour Has Come. We were very sorry to have them leave and are praying for them as they go to other fields. Several families have gone for the summer and some are moving back who have been gone nearly a year. We have begun painting the church and cleaning it up; the Sisters' Aid is paying for having the rostrum enlarged. June 8 we had another basket dinner, welcoming our new pastor and family, Brother and Sister S. Ira Arnold, late of La Verne, Calif., and formerly missionaries to India. Bro. Arnold's first sermon was on the Holy Spirit and was much enjoyed by all. Brother and Sister Edwards of Weiser came over to help us welcome our new pastor. We feel now that with our new pastor located in Payette we shall soon build up a large congregation.—Marvel Bowers, Payette, Idaho, June 13.

ILLINOIS

Freeport.—Our quarterly business meeting was held June 2. Bro. Lem Haugher was chosen delegate to District Meeting with Bro. Niels Esbensen, alternate. Our love feast was held May 25 with eighty-seven members present. Our soul-winning campaign which started early in the year, leading up to Pentecost Sunday, gave us much spiritual inspiration. Our pastor, Bro. Esbensen, labored earnestly in this work. One of our Sunday-school girls was baptized May 25. In the absence of Bro. Esbensen, who is attending Annual Conference, our pulpit has been filled by Bro. Chas. Delp of Lanark, and Bro. P. R. Keltner of our own congregation.—Mrs. Walter Le Baron, Freeport, Ill., June 18.

INDIANA

North Liberty congregation held their quarterly council June 10. Delegates to District Meeting are Bro. Jacob Strycker and Una Steele. Our all-day harvest meeting is to be held July 20 with Bro. Burton Metzler of Chicago in charge. Bro. Chas. Yoder of South Bend has been preaching for us since Bro. M. G. West left for his home in Virginia. We have not as yet secured a pastor. We need a part time pastor who would live here or near enough to drive. We have Bro. Chas. Oberlin's promise for evangelistic meetings in September. Bro. Stoner of Chicago University was here June 15. Union services will be held during July and August on Sunday evenings.—Mrs. J. H. Markley, North Liberty, Ind., June 16.

West Manchester church met in council June 5. Bro. S. L. Young was chosen to make the announcements each Sunday except when our elder is present. Our elder was relieved of being sent as delegate to the Hershey Conference. The substitute not being able to go because of sickness in the home, the church decided not to send anyone because of the financial condition of the country. Our missionary collection was $150.62. The church was pleased to receive the letters of A. W. Stine and family of Iowa. Their presence is an inspiration to the members. Each Sunday evening we are enjoying the pictures and lectures as given by Sister Stine.—Dolly Wolfe, North Manchester, Ind., June 17.

IOWA

Beaver.—Bro. B. T. Stutsman has been with us for two weeks preaching the word of God. He and our pastor, Bro. C. B. Rowe, have been visiting in the homes. The church has been strengthened and built up and eighteen have stood for Christ; fifteen were baptized, two came for more consecration and one awaits baptism. We held our communion on June 15.—a good spiritual meeting.—S. K. Powers, Beaver, Iowa, June 14.

KANSAS

North Solomon church met in council June 7. Letters of membership of Bro. Geo. Merkey and wife were received. Bro. Merkey is assisting with the preaching during the summer. Bro. Geo. Burgin is to hold a series of meetings sometime during November. Bro. D. A. Crist was here the latter part of May and gave us a series of lectures on the Holy Land.—Mrs. John Moyer, Harlan, Kans., June 13.

Richland Center.—Our goal for Sunday-school attendance, which was 100, has been reached. The Sunshine Aid, under the direction of Mrs. Blickenstaff, recently gave a banquet in honor of all the mothers. The adult Ladies' Aid is a very active organization also, rendering help in places where needed, besides working to raise money to help in a financial way. One day they cleaned house for a sister who was not well; one sister went into a motherless home to care for the

(Continued on Page 416)

Pentecostal Evangelism and Christian Service

(Continued From Page 406)

Their whole line of thinking interprets the words of James, to "keep one's self unspotted from the world," as meaning indifference and apathy toward their neighbors. They love to stand on the street corners and philosophize and argue. They are a real hindrance to pentecostal evangelism and to Christian service.

Those who believe that nothing but a social religion is worth having, constitute the second great hindrance. In their eyes nothing matters unless it makes for the betterment of society, or greater socialization, or unless it is practicable. They always speak in terms of utility and efficiency. Their view of religion is based largely in the laws of eugenics and euthenics. They love to experiment.

The one group believes in meditation, the other in experimentation; the one believes in separation, the other in socialization. The former group calls the latter by such scornful names as modernists, liberals, reactionaries, traitors, and even atheists. While the latter group in retaliation calls the other group by such similarly scornful names as standpatters, conservatives, old fogies, hard-boiled, and dogmatic. Some one has curtly described the two views as "arid liberalism" and "acrid literalism."

These two opposing views on the application of the religion of Jesus Christ are keeping us from a real pentecostal experience. When the one acts as a stimulant the other functions as a sedative. The result is that our Christianity is neither acid nor alkaline. It is just neutral. What then is the hope for a revival of the 33 A. D. evangelism and Christian service? This will not be experienced until the two views above mentioned, are belted to the same problems. Each must make its own contributions. Personal religion without a corresponding social application is like an airplane without wings. It has the motive power but it can not rise. And social religion without the element of personal religion is like the airplane with wings but without an engine. It lacks power. It can glide for a while, if given an elevated position, but it soon comes to the earth. But unite these two necessary units, and see how mountains, continents and oceans can be crossed!

Jesus gives us the superb example of real religion. For nearly six weeks he withdraws from a needy community where the poor were mistreated, where the lepers daily suffered untold pain, where religion had fallen into the hands of the unscrupulous priests, where the unfortunate received no justice, where children were treated like dumb animals, and where womanhood was sinned against. From such a world Jesus withdrew for about six weeks to spend the time in private meditation and prayer. After he returned from this period of isolation he began to teach the multitude the principle of the kingdom of God. Then see him heal the broken-hearted, preach deliverance to the captives, restore the sight of the blind, and set at liberty those that were bruised.

When Jesus spoke about worship and social relation he said: "If thou bringest thy gift to the altar, and there rememberest that thy brother has aught against thee, leave there thy gifts and go and be reconciled to thy brother, then come and worship." Worship can wait until a broken relation is mended.

Again, when Jesus healed the man with a withered hand, he was accused by the Pharisees of violating their rules of the sabbath. Jesus means to tell them that their Pharisaical blue laws must not interrupt his mission of healing the sick and comforting the unfortunate. Once Jesus spoke about the Judgment Day. He set the dividing line between those who ministered to those in want and befriended the stranger and the friendless, and those who had never looked at religion in such a practical way. Those who failed in these simple duties seem to have failed in everything that mattered.

A real pentecostal evangelism and genuine Christian service can not come so long as the organized church offers so much internal resistance. A revamping of a good bit of our thinking will have to take place.

All the forces that were present on the day of Pentecost are available today. But to tap them, that is the problem. The earth receives continually one quarter million horse power of energy from the sun per inhabitant. This is only one two-billionths of what the sun gives out, and only one one-thousandth of this is stored up by the earth. The sun pours enough energy upon the Sahara Desert in one day to do four times the amount of work done by all the coal consumed over the whole earth in an entire year. Our efficiency in harnessing the forces of the Spirit is likely not any greater in comparison.

No one need guess as to what would happen to the problems of war, prohibition, poverty, disease, ignorance, and race prejudice if we could use the power of the Holy Spirit to the degree in which God is willing to pour it upon us. D. L. Moody once said: "It yet remains to be seen what God will do with a person who gives himself entirely into the hands of the Holy Spirit, for no one has ever done it." The same may be said about the church.

Elizabethtown, Pa.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Kauffman-Bradley.—By the undersigned at his home near Modesto, May 11, 1930, Bro. Hugh A. Kauffman of Modesto and Sister Alberta Bradley of Empire, Calif.—John H. Price, Modesto, Calif.

La Rue-Rizer.—Mr. Clayton La Rue and Sister Helen Marie Rizer, both of Frostburg, Md., were united in marriage by the undersigned at the home of the bride's parents in Frostburg, Md., June 7, 1930.—A. J. Beeghly, Westernport, Md.

Quay-George.—By the writer at the home of the bride, May 31, 1930, Mr. Ralph Quay of Belle Center, Ohio, and Miss Margaret George, Bloomville, Ohio.—H. V. Thomas, Tiffin, Ohio.

FALLEN ASLEEP

Bowersox, Rachael S., wife of Francis T. Bowersox, died May 28, 1930, at the home of her daughter. She was aged 76 years, 9 months and 13 days. She had been in declining health for the last year. Six children survive. She had been a member of the Pipe Creek church for a number of years. Eld. J. J. John had charge of the funeral services which were held at the house.—Hilda Speicher, Uniontown, Md.

Bullington, Dale, son of Caleb and Minnie Belle Bullington, died May 15, 1930, aged 12 years and 11 months. He leaves his parents, one sister and two brothers. Services by the undersigned assisted by Leo Miller and D. H. Forney.—Harvey Snell, Raisin City, Calif.

Conrad, Benj. Franklin, died at his home in Hagerstown, Md., on Feb. 7, 1930, aged 56 years. He had been ill five weeks with typhoid fever. He lived all his life in this community. He was a member of the high school faculty for a number of years, a well known and highly respected citizen and a loyal member of the Church of the Brethren. He was a man of strong convictions and a faithful worker in the church. He was teacher of a class and will be greatly missed. He is survived by his wife, formerly Miss Cora Byers, a daughter, four sons and two stepdaughters. Funeral at the church by the writer.—A. B. Miller, Hagerstown, Md.

Dague, Bro. Chas. B., youngest son of Frederick and Maria Dague, born at Penfield, Ohio, died suddenly at his home in Spencer, Ohio, June 1, 1930, aged 67 years, 10 months and 23 days. He united with the Church of the Brethren at Black River at the age of sixteen, remaining a true and active member to the last. As president of the ministerial board and church treasurer he performed his tasks well. Dec. 15, 1887, he married Florence Jennie Piper who survives with one son, one daughter, two grandchildren, one sister and two brothers. Funeral in the Baptist church at Spencer by the undersigned, assisted by Brethren Stanley Noffsinger and A. B. Horst.—D. E. Sower, Homerville, Ohio.

Degler, Rebecca, daughter of Wm. and Sophia Seltzinger, born in Berks County, Pa., died April 27, 1930, at the Neffsville Brethren Home, aged 84 years, 3 months and 21 days. She married Isaac Degler who preceded her twenty-two years ago. There were no children and she was the last of her family. Early in life she was a member of the Reformed Church but later united with the Church of the Brethren. For more than forty years she lived a consistent Christian life, always ready to give of her means to the Lord's work. Services at the Mohrsville house by Eld. J. G. Reber assisted by Brethren D. H. Markey and H. H. Reber. Interment in Viewpoint cemetery near Mohrsville.—Edith F. Reber, Mohrsville, Pa.

Deutschman, Mrs. Sarah, born at Reading, Pa., Sept. 25, 1852, died June 3, 1930, at the home of her daughter, Mrs. Paul Shiffler. She was a daughter of Abraham and Hannah Gochley. She pioneered with her parents in Illinois, locating in Will County on a farm. Thirteen years ago she moved to Naperville where she had resided since. In March, 1870, she married Herman Deutschman who preceded her nineteen years ago. To this union were born twelve children, two dying in infancy. Besides her children there are thirty grandchildren and fifteen great-grandchildren. At an early age she united with the Church of the Brethren to which she remained faithful. Funeral at Bethel church by Eld. E. G. Hoff assisted by J. S. Flory. Burial south of Joliet.—Mrs. Ray C. Peters, Wheaton, Ill.

Dresher, Henry, died at his home in the bounds of the Donnels Creek congregation June 2, 1930, aged 73 years, 6 months and 26 days. He lived his entire life in the county in which he was born. He united with the church July 4, 1886, and about four years later was called to the deacon's office, giving much of his time and efforts to the church he loved. He leaves his wife, Mary, and three daughters. Services at the country church by the writer assisted by Eld. Leonard Young. Interment in the Myers cemetery.—Cyrus Funderburg, Springfield, Ohio.

Garber, Sarah Day, born in Darke County, Ohio, Oct. 3, 1851, died at the home of her daughter Mrs. Edna Hessong, May 5, 1930. She had been in failing health for several years and for over a year was unable to walk. June 7, 1868, she married Henry C. Garber who died in 1920. Eight children survive. In 1878 the family moved near Bunker Hill, Ind. In 1897 she became a member of the Church of the Brethren. Funeral services at the Pipe Creek church by Bro. Perry Coblentz. Burial in Bunker Hill cemetery.—Martha O. Heasong, Peru, Ind.

Greenfield, Geo. Robert, died June 3, 1930, aged 17 years, 1 month and 20 days. He with other boys was in bathing and was accidentally drowned. He was born in Grand Rapids, Mich., April 13, 1913, and united with the Church of the Brethren in his more youthful years. He is survived by his parents, three brothers and six sisters. Funeral by his pastor, the writer, in the church. Interment in Oak Hill cemetery.—F. D. Anthony, Grand Rapids, Mich.

Grossnickle, Sister Anna Mohler, born in the Stonelick congregation Nov. 10, 1852, died May 10, 1930. Nearly sixty years ago she married David Grossnickle and to them were born two daughters and a son. In the early seventies she united with the Church of the Brethren. Her husband died Feb. 4, 1930. Her home was broken up and she went to her daughter's. She leaves a brother, two half brothers, a son, two daughters, six grandchildren and three great-grandsons. Funeral at the Stonelick church by Eld. Jno. Fidler. Interment at Goshen, Ohio.—Anna Lesh, Goshen, Ohio.

Hallett, Missouri Charlotie Parsons, was born in Ashe County, N. C. and died at Ontario, Calif., April 23, 1930, aged 57 years, 3 months and 5 days. She united with the Church of the Brethren at the age of fourteen. When fifteen she moved with her parents to Alabama where she lived till she was twenty, when she moved to Roanoke, La. Here she was united in marriage to Edmond G. Hallett, Jan 20, 1893. To this union seven children were born, the eldest dying at birth. Also her marriage her whole life was lived around Roanoke and Rosepine, La., with the exception of three years in Missouri, and the last five months of her life which were spent in Ontario, Calif. She is survived by her husband, five daughters, one son, four brothers, a sister and ten grandchildren. She lived a devoted Christian life, always faithful to her Christ and to her church. Funeral services were conducted by Eld. A. O. Brubaker. Interment in the Bellevue cemetery, near Ontario.—Mildred Hallett, Ontario, Calif.

Hoff, Emma, daughter of Levi and Amanda Stremmel of Melcroft died at the Harrisburg Hospital, May 26, 1930, from a complication of diseases; she was 45 years of age. On Dec. 29, 1904, she married Samuel W. Hoff of New Windsor. Of this union four boys and one girl survive. She also leaves two sisters. She had been a member of the Church of the Brethren for twenty-six years, serving as a Sunday school teacher for a number of years. The funeral was held at the Pipe Creek house. Eld. J. J. John officiated.—Hilda Speicher, Uniontown, Md.

Humphreys, Sister Susie, died May 30, 1930, aged 62 years, 3 months and 17 days. She was the widow of Bro. T. A. Humphreys who died about five years ago. She was paralyzed a few days before she died. She was an active member of the Church of the Brethren for about thirty-seven years, serving as president of the Aid Society for about five years. She leaves two daughters, six grandchildren two brothers and three sisters. Services in Pleasant Hill church by Eld. B. B. Garber. Interment in adjoining cemetery.—Nora B. Cricbenberger, Harriston, Va.

Isnogle, John W., died Feb. 15, 1930, after an illness of a week from complications, aged 66 years. He was born near Thurmont but spent most of his life in Hagerstown. He was an upright citizen and a consistent member of the Church of the Brethren, which he loved, for nearly thirty-eight years. He is survived by his widow, a son and a daughter. Funeral services at the home by the writer.—A. B. Miller, Hagerstown, Md.

Jollett, Bro. Jas. F., died June 3, 1930, aged 93 years 6 months and 16 days. He was a member of the Church of the Brethren for over sixty years; he served as a deacon until a few years ago and was faithful to the end. His influence will continue to live in the hearts of those who knew him. He leaves his widow, eight children, twenty seven grandchildren, seventy-one great-grandchildren and two great great-grandchildren. Funeral in the M. E. church at Harristen by Eld. B. B. Garber. Interment in adjoining cemetery.—Nora B. Cricbenberger, Harriston, Va.

Kale and **Phillips.** Edward S. Kale, son of Frederick and Dora Kale was born at North Liberty, Ind., and died of sclerosis of the arteries in the brain, at his home in East Wenatchee, April 29, 1930, age 69 years, 6 months and 13 days. He was the youngest of nine children three of whom survive him. In a double wedding with Rev. and Mrs. Noble Stutsman of Manson, Wash., he was married to Lena R. Wilmer, at North Liberty, Ind., who with three foster children mourns his departure. He had been a faithful and consistent member of the Church of the Brethren since 1884, and a staunch deacon since 1912. Rachel Louise Kale Phillips, daughter of Frederick and Dora Kale, was born at Bucyrus, Ohio, July 12, 1860, and died of heart failure, at the home of her daughter, Mrs. A. D. Richardson, in East Wenatchee April 28, 1930, age 69 years, 9 months. She was married to Lewis Phillips in 1880 at South Bend, Ind. Four children survive. She had been at the bedside of her brother, E. S. Kale, until one half hour before his death. The telephone ring, which announced the news of his passing, caused her death. She had been loyal to the Church of the Brethren, the church of her choice, since 1884. A double funeral was held for Brother Kale and Sister Phillips in Wenatchee Valley church. They were buried in the Wenatchee cemetery. Services were conducted by the undersigned assisted by C. E. Holmes and C. V. Stem—W. Earl Breon, Wenatchee, Wash.

Kirby, Arcena Rose, nee Bingaman, born at Ottawa, Kans., died at her home near Ottawa, May 31, 1930, aged 25 years, 2 months and 10 days. She united with the church Feb. 26, 1922. April 10, 1924, she married Chas. R. Kirby who survives with one daughter, father, mother, two sisters and two brothers. In 1926 the family moved to Miami, Fla., where they were victims of the terrible storm, causing the loss of their baby, home and nearly all their possessions, while they themselves were severely injured. Services by the writer in the Ottawa church and interment in Highland cemetery near Ottawa.—W. B. Devilbiss, Ottawa, Kans.

Landis, Jesse, the ninth son of Mr. and Mrs. Henry Landis, was born in Carroll County, Ind., April 12, 1877, died at the Huntington County Hospital, June 4, 1930, aged 53 years, 1 month and 22 days. He came to North Manchester in 1900 to attend college. On Sept 28, 1907 he was united in marriage to Josie Mae Almack, President Otho Winger officiating at the wedding. He had been a citizen of North Manchester for thirty years. When but a child he united with the Church of the Brethren at Flora, Ind. Later he transferred his membership to the North Manchester church where he had since been an exemplary and active member of the church. He had served the church in an efficient way having been elected to the deacon body and having served repeatedly on important committees. The most efficient way he served his church was by his quiet, unassuming Christian living. He is survived by his wife, three sons and three daughters, four grandchildren, five brothers and one sister. Services by H. L. Hartsough and Edw. Kintner.—H. L. Hartsough, North Manchester, Ind.

Layman, Helen Woodrow, daughter of Lester L. and Edna Barkhardt Layman, was born Oct. 13, 1912. She united with the Church of the Brethren at the age of ten years, finished the work given her to do while here and presented it to the Master for his approval. On April 11, 1930, he called her home. She was seriously ill just one week with pneumonia. On Sunday, March 30, she had attended church services and during the week attended to other duties. She was stricken with a severe illness when a child from which she never entirely recovered; for two years previous to her death a slow paralysis of the stomach had been developing. How much she suffered none ever knew as she rarely complained. She was a quiet girl, never saying much about how she should serve the Lord; but her actions were convincing of her desire to be of service. Funeral at the First church by her pastor, Bro. C. G. Hesse. Interment in Evergreen burial park.—Mrs. John H. Shickel, Roanoke, Va.

Marteney, Chas. E., died May 25, 1930, aged 46 years, 8 months and 2 days. He was the son of Geo. W. and Lydia Marteney; both having preceded him. There were five children, but only one brother and a sister remain; also ten nephews and nieces. Bro. Marteney identified himself with the church Oct. 27, 1919. Services in the Church of the Brethren by the pastor, T. R. Coffman.—Margaret Gnagey, Somerset, Pa.

Metzger, Sister Anna, was born in Clinton County, Ind., May 7, 1860, died May 29, 1930, after suffering almost two weeks from a paralytic stroke. She married Bro. Wm. Metzger Nov. 30, 1876. They had one son who died Sept. 11, 1927. Nov. 6, 1875, she united with the

Church of the Brethren to which she remained true until death. She served with Bro. Metzger in the deacon's office for more than forty years. She leaves her husband, two granddaughters, one great-grandson and two sisters. Funeral at the Flora church by Elders Thos. Waggy and Ray O. Shank. Interment in Maple Lawn cemetery.—Mrs. Lewis Yeater, Flora, Ind.

Miller, Henry L., son of Benneville and Esther Miller, born near Berne, Pa., died June 3, 1930, aged 85 years, 7 months and 18 days. He lived practically all his life in the community where he was born. Aged 23, 1874, he married Sophia Althouse. Brother and Sister Miller were baptized the same year they were married; for fifty-six years Bro. Miller in a quiet and unassuming way walked before the Lord. He is survived by his wife, daughter, four brothers and two sisters. Funeral and interment at Salem U. B. church near Berne by R. W. Schlosser and Henry H. Reber.—Edith Fretz Reber, Mohrsville, Pa.

Mummert, John, son of Joseph and Catherine Mummert, born Oct. 3, 1845, at York, Pa., died May 17, 1930. While yet a child he with his parents emigrated to Darke County, Ohio, where he grew to manhood. He united with the Church of the Brethren when a young man and later was called to the office of deacon in which he served forty-two years. Nov. 10, 1867, he married Eliza Ann Miller. To them were born three sons and a daughter. The sons died in childhood and his wife or July 19, 1908. Oct. 9, 1915, he married Mrs. Margaret Smith. May 8, 1920, he was stricken with paralysis from which he suffered nine days. He leaves his wife, one daughter, two granddaughters, six stepchildren and three sisters. Funeral in Harris Creek church by his pastor, Bro. D. G. Berkebile. Interment in Harris Creek cemetery.—John Eikenberry, Bradford, Ohio.

Musselman, Sister Ella, born Oct. 27, 1863, died suddenly at the home of a niece in Flora, Ind., Feb. 28, 1930. Jan. 13, 1885, she married Bro. Samuel Musselman who preceded her in June, 1923. She had been a member and faithful worker in the Church of the Brethren for thirty-seven years. She leaves one son, granddaughter and one sister. Funeral by Bro. I. R. Beery. Interment in Maple Lawn cemetery.—Mrs. Lewis Yeater, Flora, Ind.

Myerly, Sister Margaret Ellen, widow of Jas. F. Myerly, died May 4, 1930, at her home in Detour, after a lingering illness of several years, aged 80 years and 2 days. She is survived by two sons and seven grandchildren. She was a faithful member of the Church of the Brethren for many years. Services at Rocky Ridge by Brethren L. J. Fisher and Chas. Stover. Interment in adjoining cemetery.—Elsie A. Eigenbrode, Rocky Ridge, Md.

Netzley, Anna, daughter of Jacob and Eliza Sollenberger, born on a farm near Glen Ellyn, Ill., Sept. 9, 1866, died June 2, 1930, at her home in Warrenville, Ill., where she had resided for twenty-eight years. About forty-five years ago she united with the Church of the Brethren and had been a faithful member ever since. She was always deeply concerned about the work of the church. Dec. 6, 1887, she married Levi Netzley who survives, also two sisters and four brothers. Funeral at the Bethel church, Naperville, by J. S. Flory. Burial in Naperville cemetery.—Mrs. Ray C. Peters, Wheaton, Ill.

Peterson, Bennet, born in Sweden, died in Modesto, Calif., June 6, 1930, aged 69 years, 2 months and 8 days. He came to America at the age of eight years, residing in Minnesota until two years ago last December when he came to Modesto. He married Anna Noleen March 8, 1886. His wife and five children preceded him. He was confirmed in the Swedish Lutheran Church to which he remained faithful. He leaves four children, thirteen grandchildren and four brothers. Services in the funeral chapel in Modesto by the writer. Interment in Lakeview, Minn.—John H. Price, Modesto, Calif.

Rhodes, Bro. Samuel Shriver, founder of the church at Curryville, Pa., died April 25, 1930, aged 73 years, 4 months and 10 days. He married Miss Martha Brown who died in April, 1923. To this union seven children were born all of whom survive; also twenty-eight grandchildren and five great-grandchildren, two brothers and six sisters. He was a farmer, school teacher, live stock dealer, and successively a Sunday-school teacher, superintendent and deacon. He was interested in all projects for the betterment of his community, serving as school director, road supervisor and in other township offices through which he could work to promote the best interests of the people. His work in the church was largely associated with the Diehl Cross Roads church, as a part of the Clover Creek congregation, until 1907, when he conceived the idea of establishing a church at Curryville. He not only donated the ground but purchased the bricks for the building. He contributed a substantial sum at the dedication and thereafter gave generously to the building fund until the indebtedness was paid. Thus through his energy and generosity the church which he founded is the focal point from which radiate Christian ideals of life and conduct—a monument that carries on the good work he instituted. Services in the Curryville church by J. E Rowland and J. B. Miller. Burial in Fairview cemetery at Martinsburg.—Ella Snoberger, Curryville, Pa.

Wenger, Mary Ann, died at her home near Reistville, May 27, 1930, aged 87 years, 2 months and 1 day. Surviving are her husband, Isaac Wenger, five children, eight grandchildren and five great-grandchildren. Services at the Heidelberg church by Adam Bachman and Eld. Henry King. Interment in adjoining cemetery.—Kathryn Brubaker, Schaefferstown, Pa

Whipp, Sister Sarah Jane, daughter of Mr. and Mrs. John Reynull, born in Maryland, died at the home of her daughter in Springfield, Ohio, May 31, 1930, aged 75 years and 9 months. At the age of four-teen she moved to Donnelsville, Ohio, and spent the most of her life in this vicinity. Aug. 18, 1874, she married Carlton L. Whipp. The husband and three children preceded her. She became a member of the Church of the Brethren in 1881. She leaves four sons, two daughters, twenty three grandchildren and six great-grandchildren. Funeral at the M. E. church in Donnelsville by Bro. Cyrus Funderburg and D. S. Dredge. Burial in Donnelsville cemetery.—Ruth Dresher, Springfield, Ohio.

The Church of the Brethren

Formerly Called Dunkers

1 This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2 Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3 Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper observance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4 Emphasizes daily devotion for the individual and family worship in the home (Eph. 6: 18-20; Phil. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5 Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6 Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7 Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

Before the Day Is Begun

and again

When Its Work Is Done

you need to commune with a higher Source. Only thus can you be at your best and make the most of life. The experience of others will help you. Good devotional books should find a place in your busy life. Here are a few that have inspired others; to read them will inspire you.

Alone With God, ... **$1.25**
J. H. Garrison.

Bible Selections for Daily Devotions, ... **$1.50**

Daily Altar, The, ... **$1.00**
H. L. Willett and C. C. Morrison.

Family Worship, ... **75c**
W. B. Stover.

Grace Before Meals,
..... **plain edges, 50c; gilt edges, 60c**
A. William Nyce and Hubert Bunyea.

God's Minute,
cloth, 60c; keratol, $1.00; art leather, $1.50

Pocket Manual of Prayer, ... **25c**
Wm. A. Phillips.

Practice of Prayer, The, ... **75c**
G. Campbell Morgan.

Quiet Talks on Prayer, ... **$1.25**
S. D. Gordon.

Real Prayer, ... **60c**
Cortland Myers.

Think on These Things, ... **$1.50**
Amos R. Wells.

WE ARE GLAD TO SERVE

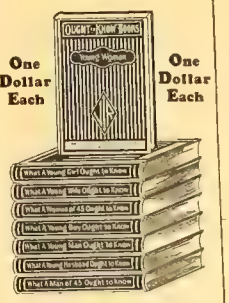
Brethren Publishing House, Elgin, Ill.

YOU SHOULD READ
the
"OUGHT TO KNOW" BOOKS

That men and women of different ages may know themselves better these books have been prepared with great care.

New Edition

One Dollar Each



One Dollar Each

Revised Up-to-date

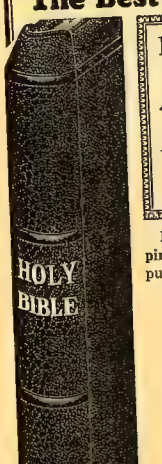
For Men and Boys. By Sylvanus Stall, D. D.
What a Young Boy Ought to Know.
What a Young Man Ought to Know.
What a Young Husband Ought to Know.
What a Man of Forty-five Ought to Know.

For Girls and Women. By Mrs. Mary Wood-Allen and Emma F. A. Drake.
What a Young Girl Ought to Know
What a Young Woman Ought to Know.
What a Young Wife Ought to Know.
What a Woman of Forty-five Ought to Know.

Make Your Own Selection

BRETHREN PUBLISHING HOUSE
Elgin, Ill.

The Best Bible That Can Be Made



Regular List Price $11.85
Now Offered
At $7.85 Post Paid
No. 1875XCS

HOLMAN INDIA PAPER
EXTRA LARGE PRINT
Reference Bible With Concordance

Contains Authorized Version Old and New Testaments, Complete Marginal References and Concordance; also Section of White Linen Paper Leaves Suitable for Writing Notes, Outlines of Sermons or Important Memos for Ready Reference.

Durable, Flexible (Goat) Morocco Binding, Overlapping Covers with Indestructible Linings, carmine under pure gold edges. Titles stamped in pure gold.

Size 5¾ x 8 inches x only 1 inch in thickness.

Flat Opening, Will Not Break in the Back

Part Page Specimen, Easy-to-read Type

Nebuchadnezzar relateth his dream.

B. C. 570.

NĔB-U-CHĂD-NĔZ´ZAR the king, [a] unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.
2 [2] I thought it good to shew the signs and wonders [b] that the high God hath wrought toward me.

a ch. 3. 4; 6. 25.
2 Chald. *It was seemly before me.*
b ch. 3. 26.

Broad open-faced type. Self-pronouncing. Ample space between both letters and lines which makes easy reading. No strain on the eyes.

Chapter headings on outer corner of each page make this Bible practically self-indexed.

Very complete marginal references and interpretations.

PRINTED ON THE FINEST INDIA PAPER MADE. The leaves separate easily and do not cling together in the manner peculiar to thin papers. While it is doubly strong and firm in texture it is so thin that it bulks only ⅝ of an inch to a thousand pages, and is so opaque that the heavy black print does not show through.

A FINE BIBLE WILL LAST A LIFETIME and is a pleasure to own, but it must be bound in Morocco, as this is the only leather that will not crack or break, rub or fade, get dry or brittle, but becomes more pliable with age.

THIS BIBLE is doubly bound in **MOROCCO**, and those who appreciate lasting quality and know that "the best is the cheapest in the end," will understand it is well worth the advance in cost over cheaper grades.

NEVER BEFORE IN THE HISTORY OF BIBLE MAKING has such value been given at the price in any edition of the Bible. **WRITE TODAY** and take advantage of this extraordinary introductory price. This **HOLMAN BIBLE** must not be compared with that of any other make as it excels in every detail of Bible making. Take our word and **ORDER TODAY.** You run no risk. Money cheerfully refunded if this Bible does not come up to your expectations.

Brethren Publishing House, Elgin, Ill.

THE
BRETHREN TEACHERS' MONTHLY

A 48-Page Magazine

Helpful Articles with workable suggestions by expert writers whose weekly contributions are appreciated by busy teachers and officers. These articles grow out of the life experiences of religious workers.

The TEACHERS' MONTHLY is in its 24th year of publication. It is growing better year by year. Its strong editor is assisted by five departmental writers whose weekly contributions to the Uniform Lessons are appreciated by those who insist on the best helps for these lessons.

Single subscription, 75c a year; in clubs of three or more to one address, 70c each.

Brethren Publishing House
Elgin, Ill.

Our New Song Book

"WORSHIP and PRAISE"

Don't fail to obtain a copy and learn why it merits such popularity

Brethren Publishing House
Elgin, Ill.

Notes From Our Correspondents

(Continued From Page 413)

children who had measles. Bro Lewis Naylor was here two weeks in revival work. His efforts were very helpful and as a visible result five junior boys and girls were baptized.—Constance Snell, Summerfield, Kans., June 15.

MARYLAND

Meadow Branch church held its regular council in the Westminster church June 12. The committee appointed to look after the condition of our concrete baptismal pool in the stream of Meadow Branch reported large repairs needed for dependable use. The building fund committee report that sufficient funds are not yet in hand to make the much needed improvements for our Westminster churchhouse. Eld. Frank Wingert of Franklin Grove, Ill., rendered helpful assistance in the council. Our next love feast was set for Oct. 25 at 2:30 P. M. A joint social was held June 11 at the home of the elder in charge, Wm. E. Roop, and wife, which was largely attended by both of our B. Y. P. D. organizations who expressed great appreciation for the thoughtful honor which will bring them closer together in oneness in their future preparation for great usefulness for our Lord.—Wm. E. Roop, Westminster, Md., June 14.

MICHIGAN

Elmdale.—We are very glad to state that Bro. C. L. Wilkins and wife have taken the pastorate of this place; they moved into our midst May 20. We are very glad for his return and believe he will be welcomed by the whole District Bro. Wilkins is giving us some wonderful Bible messages. Our attendance is increasing each Sunday; ninety-three were present June 15. June 7 the church met in members' meeting. Brethren Samuel Bowser and C. L. Wilkins were chosen delegates to District Meeting with the writer, alternate. Brother and Sister Wilkins were installed into office following the business meeting We will hold our love feast June 29 at 7: 30 We expect to have a revival meeting sometime this summer or fall.—G. R. Leece, Alto, Mich , June 17.

Florence.—Our Sunday-school celebrated Children's Day on June 8 with a very fitting program which was greatly appreciated.* Our Sunday-school is steadily increasing in attendance and interest. We have young people's meeting every Sunday evening, also Bible study for the older ones, followed by preaching by our pastor, Bro Geo. Sherck. The interest is very good in all the services.—Mrs. John Boles, Three Rivers, Mich., June 16.

Thornapple church had special prayer meetings for three weeks preceding our Easter meetings. These continued each evening for one week in charge of our pastor, R. J. McRoberts. The meetings were well attended with good interest The children rendered an Easter program. We held our love feast May 4 and were glad for the presence of a number of members from adjoining congregations Recently in the absence of our pastor we had Sunday morning sermons by P. B Messner, Samuel Bowser and J. M. Smith. R. J McRoberts is our delegate to District Meeting.—Sarah Long, Lake Odessa, Mich., June 16.

MISSOURI

Cabool congregation held her communion at the Cabool house on May 10. Our Mother's Day program was well attended. Bro. A. M Peterson preached at 11 A M. and at 2 P. M. the Sunday-shcool rendered an appropriate program. Eld. C W. Gitt and our pastor, A. W. Adkins, and wife are attending Conference. Bro. Geo. Neal is filling the pulpit during the pastor's absence —Ida M. Gallup, Cabool, Mo., June 11.

Happy Hill.—Our Sunday-school had a picnic May 25 at Hiffys Bluffs, about twenty-five miles from our home church. In all seventy-nine of us took our dinners and had Sunday-school and preaching at the regular hour out in the beautiful open timber among huge rocks and bluffs. Our minister, Merle Hawbecker, and his wife were with us. An ice cream supper was given the young folks the following Friday evening at the home of Cal Beshore The same evening a similar supper was given at the home of Chas. R. Kline for the older folks and little folks of the Sunday-school. A new basement is now being built under our church at Happy Hill. We expect the District Meeting to be held at this place this summer. Also a two weeks' Vacation Bible School within the next few weeks. Bro. Cal Beshore and Ira Witmore of our congregation attended Annual Conference; they were accompanied by B. F. Summer of Warrensburg.—Mrs. Zylpha Erfkamp, Rich Hill, Mo., June 18

NEBRASKA

Lincoln.—As a result of our pre-Easter services two young men were baptized and one letter was received. For several reasons we decided not to have our Vacation Bible School. We will not be represented at Annual Conference. Our offering was $20. At our council June 2 Brother and Sister Wenger were elected delegates to District Meeting at Enders. Our love feast was held June 8 with about eighty communing Bro. Wenger officiated with the help of some of the visiting members. Bro. Teach of McPherson College was with us June 15.—Minnie Horsh, Lincoln, Nebr., June 14.

OHIO

Black Swamp church met in council June 11. We did not send a delegate to Annual Meeting. We decided to have a love feast Oct. 25, an all-day meeting The Conference offering amounted to about $45. Our Sunday-school is growing in interest and attendance.—Mrs. Asenath Baker, Le Moyne, Ohio, June 17.

East Nimishillen church enjoyed a splendid two weeks' revival ending June 8 with a love feast. Our pastor had charge of the services. We rejoiced in witnessing twenty-two come out on the Lord's side and in the church being strengthened The presence of the Holy Spirit was felt very keenly and his power in the messages delivered at each service. Special songs were enjoyed at most of the services. We deeply appreciated the spirit of fellowship shown by the neighboring churches in their presence at the service. At present the parsonage is being painted, also the parts of the church needing it. The church is not represented at Conference this year. Bro. Andrew Cordier gave a short address during the revival service before leaving for Europe. We always welcome the coming of those who were former worshipers here.—Mrs. Russell Uplinger, Middlebranch, Ohio, June 19.

PENNSYLVANIA

Annville Our love feast at the Annville house was held on May 10 and 11. Quite a few visiting brethren were with us; Bro. Musser from Mountville officiated. On the evening of May 11 a Mother's Day program was given at the South Annville house, at which time Bro Roy Forney from East Petersburg spoke for us. Our revival also began the same evening with Bro. Nathan Eshelman as evangelist. One stood for Christ and was baptized on June 8. We expect to have our Children's Day services at the Annville house on June 29, in the afternoon We will begin our Vacation Bible School the first week of August and expect to have Sister Edith Eichelberger as our instructor. We will also have a Sunday-school and missionary meeting at Annville on July 4.—Sarah Winters, Lebanon, Pa., June 13.

County Line.—Our delegates, Mrs. J. C. Beahm and John M Geary brought us a fine report from the District Meeting held at Johnstown. May 25 we began our evangelistic services with our pastor and John M. Geary preaching for us the first week. Then Bro. J. W. Whitacre of Mechanicsburg took up the work. We closed with the love feast on Sunday evening, June 8, with Bro. Whitacre officiating. Soul-stirring messages were brought to us each evening and as a direct result five were baptized. Our next council meeting will be June 21. Our pastor was elected delegate to Annual Conference. Several of our members expect to attend also. Brother and Sister J. S. Rittenhouse are coming to hold a two weeks' Bible School which will begin July 7. Tuesday evening, July 15, the Æolian quartet from La Verne College will give us a program.—Florence Lohr, Indian Head, Pa., June 13.

Glade Run.—Evangelistic meetings were held in this church May 12 to 25 by Bro. B. M. Rollins. The music was conducted by Russell Foster De Vore. There was a very good attendance at each meeting, the church being so crowded sometimes that people had to stand. There were nineteen confessions, sixteen of whom were baptized by our pastor, Bro. J. Lloyd Nedrow. We feel that those who do belong to the church have been inspired to greater usefulness. Sunday evening, June 1, the love feast and communion were held with 152 at the tables. The evening of June 2 Bro. Hamilton, our Field Secretary, gave a very instructive message to the young people which was enjoyed by all —Mrs Carman Bowser, Kittanning, Pa., June 13.

Indian Creek congregation met in council June 5. It was decided to have the interior of the church painted The missionary solicitors reported a total of $306.50 for the Conference offering. An offering was also lifted for replenishing of the church treasury. Officers for the Sisters' Aid Society were elected, the superintendent Leung Annie Bucher. Quite a number of our folks attended the Sunday-school and missionary meeting held at Ridgely, Md., on Memorial Day Our school was represented by two delegates who gave a report on the following Sunday. We are looking forward to a series of evangelistic services to be conducted by Bro W. G. Group of East Berlin, Pa., during the month of August.—Mathias P. Landis, Vernfield, Pa., June 15.

Midway.—April 27 our young people gave us a splendid program on missions The united male chorus rendered a few selections which were appreciated. An address was given by Bro. Desmond Bittinger. The Student Volunteers of Elizabethtown College gave a program at the Cornwall house. Our love feast was held May 17 and 18 A number of visiting brethren were with us. Bro. A. C. Baugher of Elizabethtown officiated The church decided to give $550 for missions the same as last year. An old folks' meeting was held June 8 In the forenoon Bro H. B. Yoder of Lancaster gave the message In the afternoon Bro. Jno. C Zug and Nathan Eshelman spoke Our children's meeting will be held June 29. Sister Mary Hoffer will direct our Vacation Bible School beginning July 14.—Elizabeth B. Nolt, Lebanon, Pa., June 13.

Norristown.—Palm Sunday Bro. Wadsworth held a service in which several babies were consecrated. On Mother's Day Bro. Wadsworth delivered a special sermon. The deacons' wives gave each mother a carnation. In the evening the juniors, seniors and Y. P. D. gave a program. Sunday, June 8, the Hatfield male quartet had charge of the evening service which was greatly appreciated. They favored us with a number of old hymns Sisters Wadsworth and Emma Cassel have been elected delegate and alternate to the Hershey Conference.—Beatrice Wilson, Norristown, Pa., June 14.

Philadelphia (First).—The love feast was very well attended; 249 surrounded the Lord's table Bro. R D. Murphy officiated assisted by J. A. Bricker, W. I. Book, Miles Murphy, Robert Crease and George Kuns. Sunday evening, May 18, the young people's society gave a splendid missionary program. They presented a tableau, Faith of Our Fathers Two good talks followed: The Messenger, by Charles Weaver and The Message, by Arthur Wenger. May 23 the men entertained the boys and served refreshments. There were twenty-nine men and forty-two boys. Lester Rosenberger, our Sunday-school superintendent, A. Rhan, James Street, Dr. Schofield and R. L. Howe gave short talks. They reported a very enjoyable time. The deacon board planned special pentecostal services for the first week in June. Monday evening, John W. Clawson, pastor of Calvary church, preached on Paving the Way for Power. Tuesday, Quincy A Holsopple, pastor of Royersford church, on Bearing Witness; Working with God. Wednesday, M. C. Swigart, pastor of Germantown church, The Winning Church. Thursday, S. G Greyer, pastor of Bethany church, Acts of the Holy Spirit Friday, T. L. Fretz of the First church, Power that Continues Pentecost. Sunday evening, A Summary (The Church) by the pastor. These messages were very inspiring and appreciated.—Mrs. Wm H B. Schnell, Philadelphia, Pa., June 8.

Pike (Brothersvalley).—Bro. Buffenmyer was with us two weeks and brought the good old-time sermons to us in his forceful, convincing manner. Seventeen accepted the call and all we hope were strengthened by his strong appeals.—B. B. Dickey, Berlin, Pa., June 18.

Ridge.—We have just passed through an inspiring evangelistic service with Bro. M. R. Flohr of Lees Cross Roads as evangelist. Although there were no accessions to the church, yet we know that the members received much spiritual food Our meetings closed with an all-day service June 8 and communion in the evening with fifty-six present.—Mrs. John E Booz, Shippensburg, Pa , June 15.

TEXAS

Fort Worth.—Sunday, May 25, Bro. Fred Maxey and family of Nocona, Texas, were with us, it being the last Sunday Bro. Maxey preached for us as part time pastor We appreciate the Nocona church sharing with us their pastor, since we had been so long without one. We are truly grateful and appreciative of the work and interest Bro. Maxey manifested throughout his services here. During this time (scarcely six months) ten were baptized into the church. Bro. Maxey has been a wonderful help in many ways, and we feel his influence will continue with us. His sermons were an inspiration at all times, a soul-saving interest always being uppermost.—Alverna H. Harding, Cleburne, Texas, June 13.

VIRGINIA

Louisa.—We held our love feast May 18. A number of visiting members from Scottsville were present. Our pastor, Eld. E. E. Joyce, officiated. On Saturday evening, May 17, and Sunday morning following Bro. Wm. Switzer of Pennsylvania preached for us which was enjoyed by all. A number from our church attended the ministerial and Sunday-school meeting at the Belmont church May 16 and 17. Our series of meetings will commence the third Sunday of July, conducted by Eld. E. E Joyce —Dessie Strole Joyce, Louisa, Va., June 13.

Oak Grove (Lebanon congregation).—Bro. D. D. Fleshman of Dayton, Va., closed a two weeks' revival June 8. He gave us an inspiring and impressive message each night and we feel that the church has been strengthened and built up as a result of his efforts. June 7 we held our love feast with Bro. Fleshman officiating.—Mrs. Boyd Cupp, Staunton, Va., June 16.

Peters Creek.—June 4 the congregation met in council. It was decided to have an all-day children's meeting the fourth Sunday of this month. Arrangements were made to purchase more song books for our church. It was recommended that a change be made in the yearly visit in that all members be visited at the church. We are looking forward to our series of meetings which will begin Sept. 7 with Bro. F A. Myers, pastor of Cloverdale congregation, as evangelist.—Mrs. John Showalter, Roanoke, Va., June 14.

WASHINGTON

Outlook church met in council June 6. Sister May Shockley and Bro. A. A. Myers were elected delegates to District Meeting. Our Children's Day program was given June 8 The children have been given missionary banks to be filled during the summer. The Sunday-school will have a picnic on July 4.—Ida Shockley, Granger, Wash., June 16.

WEST VIRGINIA

Crab Orchard.—Our series of meetings closed Sunday, June 8. Seventeen spiritual sermons were preached. We held our love feast on June 7 with twenty-four members communing. This was the first love feast we have had for six years. Brother and Sister Kahle of Princeton conducted our meeting. They brought a message in song at almost every service. Five confessed Christ, three being baptized into our church. We feel sure the church has been greatly revived through this meeting. The work here has been run down for some time, but we are taking a new start this year and the work is progressing nicely. We have had electric lights installed in the church which is a great help to us.—Mrs. D. F. Gamble, Crab Orchard, W. Va., June 16.

Old Furnace (W. Va) congregation had a very interesting ministerial meeting. The committee consisted of Bro. Holsinger, Sister E. W. Baker and Bro. A. J. Whitacre. Bro. W. Bayne is holding a revival meeting in Dixie with good attendance. We will have our Children's Day on July 12. The electric lights are now being put in. Our Sunday-school is coming along fine —Delena Moreland, Cumberland, Md., June 14.

WISCONSIN

Stanley.—Bro. O. L. Harley has located at Stanley and began a revival service June 8 to continue until June 23 closing with a love feast. Because of impaired health Bro. F. M. Hollenberg closed his work here May 25 and with his family made the trip to California by auto where he hopes to regain his health —Mrs. Jacob Winkler, Stanley, Wis., June 16.

What of the Christian College?

Many are asking this question. The Church of the Brethren has been wrestling with its own college problem Her educational leaders are giving the best they have to her schools. Those interested in the Benominational College will find profit in reading

The Effective Christian College

By Laird T. Hites

Here is a book which discusses many problems that school men meet daily. Some will agree with the author, some will differ; all will be challenged as they follow him through his treatise. If you would think through on Christian education read this volume. 259 pages. $2.00.

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

The Pastor and Publicity

Many pastors bring their church to the community and the community to the church; others would like to do this but fail. Those who use the Bulletin Board, the Weekly Program or Letter, or the local paper are ever looking for new ideas. All will find in

CHURCH PUBLICITY

By William H. Leach

270 pages of most illuminating material. Dr. Leach touches upon every phase of publicity and gives endless examples of material that has produced results for others His suggestions are stimulating. If your church is not coming to the front invest $2.25 in CHURCH PUBLICITY and note the change. Order today and use daily.

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

The Full Report
of the
Hershey Conference

is worthy of a place in your home. Only through the **FULL REPORT** can you rightly estimate and fully understand the problems which the Church faces and how the Church stands on them Here you have a statement of the problem and a frank discussion of what it involves. **ANNUAL CONFERENCE** both reflects and shapes the course of the Church. The Booklet contains a stenographic report of the **Business Session** and the List of many of the **addresses** delivered at **Hershey**. Price, **50c.**

Brethren Publishing House, Elgin, Ill.

Mission Books Price Reduced

Christian Heroism in Heathen Lands
By Galen B. Royer
Thrilling biography of ten great missionaries. 75c.

Our Missions Abroad
By Elgin S. Moyer
A concise story of the missions of the Church of the Brethren. 50c.

Primary Folks at Mission Study
By Viola Eisenbise
Winning stories for beginners in mission study. 50c.

Junior Folks at Mission Study—India
By Nora Berkebile
Her stay on the mission field furnished the author first-hand material for this popular book. 60c.

Junior Folks at Mission Study—China
By several of our China missionaries
Tells you the things you would like to know about China. 50c.

Though the **price of the five is $2.95,** you may have any **three for $1.00;** or **five for $1.35.** The whole family will be delighted with these mission books.

Brethren Publishing House, Elgin, Ill.

At Hershey Conference
You saw samples of our Bibles, Song Books, Other Books and what not
Now turn to the Catalogue and make out your order. Send it today
Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14. "THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2 "Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 Elgin, Ill., July 5, 1930 No. 27

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

In This Number

Editorial—
Changeless and Changing, ... 417
To Sit or to Stand, ... 417
We Can Not, If—, ... 417
Help It to Come, ... 417
Among the Churches, ... 424
Around the World, ... 425
The Quiet Hour (R. H. M.), ... 425

General Forum—
Nations Are Builded of Men (Poem), ... 418
Jesus and Modern Christianity.—Part 1. By E. H. Eby, ... 418
Magician Patter. By C. Ernest Davis, ... 418
Is America a Christian Nation? By Oliver H. Austin, ... 418
Lessons From the Noted. By Maud Mohler Trimmer, ... 419
Pioneers in Education.—Part 5. By J. M. Henry, ... 419
Pentecostal Evangelism and Conversion. By Otho Winger, ... 420
The Compassionate Christian. By O. P. Thomas, ... 420
Report on the Women's Work Activities. By Nora M Rhodes, ... 420
Christian Experience and Being Led by the Holy Spirit By J. Frank Bowers, ... 421
The Master of Men. By Wilbur Bantz, ... 421
Get the Truth. By A. P. Musselman, ... 421
Christian Growth. By Nathan Martin, ... 421
Jostling Crowds. By Maude C. Jones, ... 426
Observing Fourth of July. By Ezra Flory, ... 426
Electricity and Prayer. By J. H. Neher, ... 427
Early Piety. By Leander Smith, ... 427
Formal Prayers. By George W. Tuttle, ... 427
Bits of Brotherliness. By Paul F. Bechtold, ... 428
What Is Real Beauty? By Florence S. Studebaker, ... 428
What to Do With His Things. By Ida M. Helm, ... 429

Pastor and People—
Pentecostal Evangelism and the Future Life. By H. K. Ober, ... 422
The Responsibility of Our Churches to Nonresident Members. By F. B. Statler, ... 422
Pentecostal Evangelism for the Modern Age. By Chas. O. Beery, ... 422

Home and Family—
The Telegram (Poem). By Maud L. Moser, ... 423
Sister Banks "Entertains Unawares." By Chester E. Shuler, ... 423
The Star-Spangled Banner. By W. A. Deardorff, ... 423

...EDITORIAL...

Changeless and Changing

THOSE were the two adjectives which the preacher used in describing the gospel and the world he talked about at the Hershey meeting of District Mission and Ministerial Boards. He applied the first one to gospel and the second to world. But might he not have reversed the order? Might he not have talked about "The Changing Gospel in a Changeless World"?

With some truth, yes, but not so aptly. The couplet "changing gospel" grates on our ears with special harshness. We do not easily associate the idea of change with the gospel of a Christ who is "the same yesterday, today and forever." The instinct is sound and worthy of our trust. The gospel does indeed change its instruments, methods, machinery and all that. We must see this truth clearly and understand the bearing of it and welcome it. But this is not quite what we mean by the gospel. We mean the essence of it, the content of it. That does not change. That can not change.

The case is much the same with the concept of a "changeless world." There is truth in that too, for with all the changes, so fast and furious that they make us dizzy, there are some things about the world that do not change. There is the inability of material things to satisfy, for instance. And there is sin, as deadly as ever, certain psychological theories notwithstanding. And broken hearts are just as heavy as they ever were. It is the same old world, after all, is it not? Yet it may be good for us to think together with the Hershey preacher and his hearers for a few minutes about "The Changeless Gospel in a Changing World."

The world has changed and is still changing in the material aspects of living. The homes we build and the conveniences with which we equip them are different now. The tools we work with, the machinery, has changed beyond recognition by our fathers. And what *can* one say of the change in methods of transportation and communication? In a word, the physical instruments of living and of getting on have changed, are changing, wonderfully.

And this carries with it, of course, corresponding change in our ideas of what satisfactory living equipment is. That is to say, our standards of living are changing. It takes more things, better things, costlier things, to satisfy us. It takes softer carpets, shinier china and faster cars.

But profounder changes in our ways of thinking greet us on every hand. New scientific knowledge compels us to change our opinions and new scientific theories invite us to change them still more. Our children come from school with strange notions and questions about the nature and origin of matter, of life, of spirit. About God, and religion, and moral conduct. We sit up and take notice, because we must, whether we like it or not. And our own thought life is changing in this changing world.

Is the gospel changing? Is that different too? No, not the gospel. Its appurtenances, yes, but not the gospel. That needs no change. That can not change.

What is it then? What is this changeless gospel in this changing world?

It is, first of all, a gospel of faith in the Christlike God. We prefer to put it that way. That means faith in Christ. That means more than faith in a God. That means faith in the God who was incarnate in Christ, the God whom one can love and trust because he is himself goodness and love.

This is the foundation fact in the changeless gospel, a fact which no change in science or philosophy can successfully dispute, any threats to the contrary notwithstanding. Argument makes this conclusion reasonable. Experience in the practice of it makes it irresistible.

This foundation fact is not only primary, it is all-comprehending. All other characteristics of the changeless gospel are but inferences from faith in the Christlike God. But two of them are so vital that they should be mentioned.

The changeless gospel is a gospel of personal help for daily living. If it isn't that it isn't any gospel at all. But it is just that. It will always be that. It is and will ever remain a gospel of comfort and hope when sorrow comes and despair threatens. It is and must always be a gospel of forgiveness in the day of falling, forgiveness through the loving grace of the Christlike God, grace made concrete and tangible in the vicarious sacrifice of God in Christ. It is a gospel of strength against the day of weakness and of guidance in the hour of perplexity and doubt. It is, in a word, a gospel of practical and actual help in every aspect of the daily need. And no amount of eloquence or learning in the preacher can atone for the absence of this note in the message which he brings.

The changeless gospel is a gospel of perpetual challenge to love our fellows more. This is the one great all-inclusive obligation which will live through all changes in world conditions and in methods of gospel propagation. Nothing can ever take the place of it or make the need of it less urgent. The one and only change in this regard which we have a right to expect, nay, which this restless and changing world demands, is that the implications of this duty shall be more clearly perceived and acknowledged. What do ye more than others? (in loving service to those in need) will ring out with a loudness and persistence that can not be denied, as the years go on. Lovest thou me more than these? is the inescapable question that will face us at every turn of these same unrolling years. The changeless gospel demands a change in us, a change in our capacity to love.

The changeless gospel of faith in the Christlike God, of personal help for daily living, of challenge to love more, will change this changing world into the kingdom of our Lord and of his Christ, when it changes *us* enough.

To Sit or to Stand

JAMES and John wanted a nice place to sit. They were not looking for a job. They were not hunting work, a chance to serve, somebody who needed something which they had to offer. Nothing of that nature was engaging their thoughts. Position for position's sake, for the glory of it, for the luxury of it, for the satisfaction to personal pride—that was the prize they coveted. How foreign all this to the true nature of the coming kingdom!

And what a suggestive sermon on the proper concern of prayer. This was a prayer. Does nothing of its color ever get into our prayers? Are they always of the type demanded by Jesus' answer to this prayer? Is that what you most desire? Opportunity to place your life at the *service* of mankind, and not a place in which you can make a show of authority over your fellows? You do not care for that?

Perhaps our first prayer needs to be for insight, sharpness of discernment, to the end that we may be able to desire, and to pray for, the place of a servant. His place is not to sit but to stand at his Master's side, ready to do his bidding. And that bidding is to minister to one or more of the least of his brethren.

We Can Not, If—

WHEN the man who is now President of the United States was Secretary of Commerce, he said: "There is no economic failure so terrible in its import as that of a country possessing a surplus of every necessity of life in which numbers, willing and anxious to work, are deprived of these necessities. . . . Surely in a country with its warehouses bursting with its surpluses of food, of clothing, with its mines capable of indefinite production of fuel, with sufficient housing for comfort and health, we possess the intelligence to find a solution."

It would seem so. We believe that we do possess intelligence enough. The more difficult question is whether we possess religion enough, character enough. And here is where the responsibility of the church comes in, your responsibility and mine. When conditions like those described above can exist and do, we can not shut our eyes to them and say that the system which makes these conditions not only possible but inevitable is no concern of ours. We can not, if there is any spiritual health in us. We can not, if the meaning of the rites of religion which we practice has made any impression on us.

Help It to Come

JUST read about a time "when art, and love, and music, will make glad every life, and labor will receive its full reward, because work, worth, and justice go hand in hand."

Sounds like a real nice time, doesn't it? We are directing attention to it only with this thought in mind. We wish you to ask yourself what you are doing to help it to come.

GENERAL FORUM

Nations Are Builded of Men

Not of majestic towering buildings,
Dreams of an architect's brain;
Not of cities of schools and churches,
Not of fields of ripening grain;
Nor yet of commerce, of business,
Of ships with their cargo and trade,
Of none of the marvelous externals
Is ever a nation made:
But of high ideals and of courage,
Aspirations that seem past our ken,
Of these is a nation builded
For nations are builded of men.

—Martha Colyar in The Baptist.

Jesus and Modern Christianity

BY E. H. EBY

Part One

We have been told that Western civilization has been inoculated with a mild form of Christianity which renders it immune to the real thing. Much in our modern life is allowed to pass as Christianity that is very unlike the religion and ethics of Jesus. Institutionalized Christianity tends to blind us to the real issues of life as taught and lived by Jesus. In many respects our modern life is but half Christian and half pagan.

To "take Jesus seriously" has recently become a slogan which should challenge us; but like other slogans, is liable to drop into the common place and lose its force. Two things are essential in order to vitalize our religion and clarify our ethics: first, restate the religion of Jesus in terms of ordinary life; and second, examine life anew in the light of the teachings of Jesus as so restated.

Just what was the religion of Jesus? What were his ethics? And, granting that a satisfactory answer can be given to these questions, is his teaching practical for this age? Were conditions in his day sufficiently similar to those of the present to validate his teachings? Taking up the last question first, we have developed a self-consciousness that imagines our age is unique and unlike any other age in history. It follows that we are thrown back on ourselves to find a way of life, for there is no light or help to come from the outgrown past. *Things are different now.*

Jesus lived near the middle of a long century of Roman rule over the Jewish nation. Greek culture had spread over the known world. Greek philosophy had had its day. Within the Roman empire many evils existed: slavery, heavy taxation, exploitation, graft, corruption of the grossest kind, merciless cruelty toward any who sought freedom from the Roman yoke. During the period of Roman rule the Jews were restive and more than ordinarily expectant of the coming Messiah, who they thought would free them from the foreign yoke and give them religious freedom and temporal prosperity. National patriotism was strong, even fanatical.

The kingdom of heaven could not come till the hated Romans were expelled. Jews who engaged in civil service under the foreign rulers were traitors, sinners. Parties within the Jewish community had different solutions for existing evils. The Sadducees favored getting on amicably with the government by refraining from hostile activities. The Pharisees demanded political freedom in order to insure religious liberty. The Zealots were fanatic nationalists for whom the greatest glory was to die in the attempt to throw off the Roman yoke. Insurrection was frequent and unrest constant, throughout Jesus' earthly life.

Into such an environment Jesus came, and, single handed, thrust his new revolutionary teaching and life into the arena of human affairs. With the odds against him at every point he propagated his principles with calm courage and unwavering hopefulness. He did not flinch in the face of organized opposition, and though certain that he was walking into the jaws of death and apparent defeat, he never wavered nor showed a tremor of doubt as to the ultimate outcome of his cause. After a brief career he died—a victim of the blindness, bigotry, narrowness, selfishness, and indifference of his fellow countrymen, but calm in the faith that his life, if sown in the soil of self-sacrifice for a divine cause, would not remain alone, but would be fruitful in human character.

What, we may now ask, was the religion of Jesus? It is to be remembered that Jesus adapted his modes of expression to the thought life of his day. The most common idea in the religious life of the Jews was the kingdom of heaven. So he clothed his thought of the ideal human relationship in terms of the kingdom of heaven and put a vastly new meaning into the term. He also expressed his idea in terms of another social institution—the family. To us today the family idea is more intelligible than the kingdom idea.

In Jesus' own thought and experience God was Father, with all the qualities and characteristics that name denotes. The best in human parenthood must be idealized and magnified to give meaning to the word, *father*. Jesus staked all on the availability of God as a good, gentle, loving Father. He knew and trusted God as such. No human relationship was more real to him than was his fellowship with the Heavenly Father. He trusted the Father's all-wise providence.

Fatherhood implies a family, and in Jesus' thought all mankind constitutes the family of God the Father. Nationality, race, color, or social differences are incidental and do not affect the family relation. All men are kinfolk in the world-family of the common Father. Love, as expressed in the ideal paternal and filial relationships, is the dominating attitude in the family. No attitude that is not in harmony with the family-love attitude is to be tolerated. Any method that can not be used in the ideal family can not be used in the world-family of God. Anything that disregards or is destructive of true family relationships is sinful, a real evil. Roman and barbarian, Jew and Gentile, master and slave, Pharisee and publican—all such relationships are unnatural in the family of God, and will vanish sooner or later. Here is the norm, and all human attitudes and relationships are to be tested by this standard of the ideal *Family of God*. Anything that makes for brotherliness is welcome. Everything that breeds division or discord must be banished from human life. Modern Christianity must be tested by this standard.

St. Joseph, Mo.

Magician's Patter

BY C. ERNEST DAVIS

Have you ever seen a good magician perform? If so, you will recall that he had an interesting line of entertaining talk. Patter it is called. "Now ladies and gentlemen," he would say, "if you observe closely, you will see—" and so he would continue to suggest both by word and by subtle action just where you should look in order to see the trick performed. As a matter of fact you were misled. You looked at the wrong place. The actual performance of the trick was in an entirely different direction and location. The magician skillfully and purposely diverted your attention so that his sleight of hand maneuvers would go unnoticed.

The present activity of the "wets" reminds me much of a magician's line of patter. There has been much ballyhooing and desperate gesticulation around the national capital. Polls of senators, investigations, proposed repeal of the Eighteenth Amendment, proposal for national referenda, etc., etc. One spectacular stunt after another has been staged until much of the general public is on tiptoe with expectation that the "wets" are about to pull off something big down at Washington. Beware! Remember the magician's patter. This frantic attempt to focus attention in Washington is for the purpose of slipping one over at an entirely different place. The real "wet" strategy is to break down enforcement of the law by the states. By diverting attention to the United States Senate and House of Representatives they hope to be able to quietly elect "wet" members to state legislatures and "wets" to other state and local offices. Then the attempt will be made to secure the repeal, or at least the nonenforcement, of state prohibition laws.

Then, with the national congress discouraged and politically alarmed by the overthrow of prohibition in the states, they hope to be able to do something about the national law. At present there is practically no chance of the "wets" accomplishing anything worth while for their cause in congress and they know it. Don't be deceived by their line of patter. Keep your eye on primary and general elections where state and local offices are filled. There is the real battle front at present. Also, just to be safe all around, watch those you send to the United States Senate and House of Representatives. Both houses are dry now. Keep them so and let the handful of "wets" in Washington howl in orgiastic frenzy if they want to. Their howling can accomplish but little if you keep your attention where they don't want it.

Mount Morris, Ill.

Is America a Christian Nation?

BY OLIVER H. AUSTIN

As one travels from place to place, sees certain existing conditions, hears the wailing of some people about the terrible moral and social condition of our young people, listens to the cry of the small churches concerning their struggle for existence and hears the conversation of others on the lack of religious conviction, he is made to ask the question: "Is America Christian?"

On the train recently I listened with interest to a discussion between a nurse from Detroit, Mich., and a man from Texas on the subject of prohibition. Both were agreed that conditions are worse than they were during the time of the open saloon. Both were likewise agreed that booze is wrong and they should not like to have the saloon back. "Yet," they argued, "we shall always have booze, so why not just let it go?" This appeals to me as a poor solution of the problem but an easy way out. This man and woman admitted that they used the stuff, but prided themselves in being able to leave it alone. The nurse said she always kept some kind of drink on hand for use at parties and in case of sickness.

The man from Texas was strong in his view that the young people are worse today than they used to be in his time. The nurse was of the same mind, it seemed and added much to the argument from her field through actual experience. She spoke of people in high standing who are living as outlaws; and yet, they are supposed to be law-abiding citizens with the power in their hands to enforce the law. She told how certain doctors of her acquaintance fix up their stomachs with olive oil before going out for a night of debauchery, so the alcohol will be less injurious to the tender tissues of the stomach. She spoke of a man who took a couple of drinks to give him nerve before having a bad tooth extracted. The dentist not knowing this, gave him an anæsthetic. The man's heart action having been increased by the booze, lost his life and a family was left fatherless.

We were recently in company with a young woman who is dealing with the public along educational lines She gave us other interesting but sad experiences. A few months ago she was asked to visit a couple of girls still in their teens who were being held in a police station. She found them in an unsightly condition, they were drunk and raving in maudlin tones about the boys with whom they had been carousing. Questioning revealed that one was the daughter of a minister. Two weeks later, one died in a detention home for women—a social leper.

We look about us and we see cigarette smoking girls—boys of dull eye and haggard look—we read of booze parties and carousals—murders and immorality—divorce and broken homes. Women and girls have sacrificed beauty and feminine individuality for masculine coarseness. Many men and boys have lost their admiration for womanhood, family, and home and they think only of the low and the sensual. Granting that woman ought to have the same right as the men to smoke and drink, she ought to have better sense than to do it, or to lower her ideals to those of the men. The Lord knows that too many men have made fools of themselves. Is America Christian?

Many of us will need to admit that we do not see life as many see it. We are as Christian workers and worshipers being associated only with those of high ideals. If we should change our occupation and environment, what would be our conclusions then?

The question still remains—Is America Christian? If not, what are we going to do to make it so? First, we should Christianize ourselves. We can not do as one woman did, break laws just to show the authorities that she could. We must be law-abiding citizens, not through compulsion but for the good of society. For the character building of the youth of today depends upon the *home*, the *parents*, and the *church*. "America needs to pray for mental and moral balance, for a return to self-discipline and self-denial."

McPherson, Kans.

Lessons From the Noted

BY MAUD MOHLER TRIMMER

BREATHES there a man who in youth did not dream of the adoration of the populace? When we are young we are sure that we will succeed in some large way, but in the disillusionment of added years we find ourselves to be of the masses, to be followers, not leaders. Some of us know that we are happier so. Fame is fickle and brings unpleasant loss of privacy. Those of us who can remember the days of the Spanish American War will remember how the people gave two of the war heroes an unheard of ovation, but in less than a year these men had lost prestige with the masses seemingly through no fault of their own but more as a natural reaction. They were like Browning's patriot hero who said, at the time the people were giving him their adulation: "Good folk, mere noise repels, but give me your sun from the yonder skies," and they (the people) answered: "And afterward, what else?" Yet a year later, the hero was carried through the streets in bonds.

But in spite of all, folks still crave fame. They set themselves up for such small things as having a quicker brain than others in the same neighborhood, amassing wealth, or serving in some small official capacity. Sometimes we see a man great in many ways but so small in others that he must have hero worship and flattery. It seems natural for every one to desire attention.

In sharp contrast to this, stand the lives of some the whole world hails as great. Our own President is a very unassuming man who shrank from all the honors and fuss a grateful Europe wished to shower on him. The most noted case of modesty is that of Col. Charles Lindbergh. It was this trait, even more than his success in aeronautics, that made him loved and famous. The world stood amazed at the simplicity of Marion Talley, who could not be spoiled by flattery, fame or money. The great Abraham Lincoln was so simple in his ways that he disgusted the sophisticated leaders of Washington society. How could all these people keep so sane under the adoration of a nation? In every case it was for the reason that some great, absorbing interest so occupied the mind that it excluded all remembrance of self. Marion Talley recognized her great talent as a gift of God; and as she faced audiences, she kept uppermost in her mind the thought of serving him through her voice. This would account for the childlike purity and innocence of her face.

A lesson that we could learn from Lincoln is to sacrifice something we crave, to win something else even more desirable. Lindbergh taught us that there is wealth above that which can be measured in terms of money. Most of us would have snatched at some of the chances to gain gold offered to him. Lindbergh's refusal to lend himself to these schemes endeared him further to the people. He held but one thought, to do his bit in perfecting the air service. This held for him the admiration he had won. Sometimes it pays to lose. Mr. Coolidge lost nothing by his famous "I do not choose to run." The mass of people who have risen to prominence go into vaudeville or movies for money and are forever lost to humanity. For material gain they sacrifice a chance for permanent fame.

From Mr. Coolidge's frank statements we learn that very high positions cost a price few of us would wish to pay. Those who live in any town visited by Lindbergh know what his renown has cost him. When he was in our town he had not a minute's privacy in the daylight. When he was in his closed bedroom tourists actually tried to peek through the key hole. And folks lined the places he had to pass in order to see him. When he wished to make a purchase it was necessary for dealers to send their wares to him for inspection. What a time he and John Coolidge had to escape strangers' curious eyes during courtship and marriage.

Why can't folks see the happiness of peaceful, unassuming life in the great, common working class! In order that the world may advance we must be sufficiently dissatisfied to strive to go higher. However, we should learn to sip the last drop of joy that comes to our lot.

In studying the lives mentioned in this article, one trait is apparent in all—simplicity. To be simple is to be charming and unusual. Most folks pose or try to be what they would be. Few have the courage to be frank and genuine. But those who do—how we love them! Simplicity is not a matter of dress, poverty, house furnishings, education or the lack of it. It is the faculty of forgetting self, or pushing one's ego to the background. Simple people have so many or such deep interests that they have no time to waste on their own reactions to circumstances or environment.

It is a strange matter that when so many lives have been lived and the records of their mistakes kept, and so many pages of the history of the rise and fall of nations have been written, that the race blunders on in the same way. The purpose of history and biography is that the present peoples may learn from the experience of their predecessors and contemporaries. So when we very much admire some man in the public eye it would behoove us to study his life carefully.

Long Beach, Calif.

Pioneers in Education

BY J. M. HENRY

Part Five—Founders of Bridgewater College

AMONG the pioneers in education Daniel Hays played a prominent part. He was a man of great ability in spite of his peculiar habits of life and thought.

Daniel Hays was born in Grant County, West Virginia, May 16, 1839, and died Nov. 3, 1916, at Genoa, in Brocks Gap. He was the son of Kidder and Polly Lyon Hays. His grandfather on his mother's side was Stingley Lyon. His great-great-grandmother was Elizabeth Bussard who married an Overholtzer in Germany. They joined the church in Germany but persecution drove them to America. She lost her husband on the ocean. Elizabeth came to Virginia with Col. Welton, where she worked in the fields. She was the first member of the Dunkers to settle in Virginia.

Eld. Daniel Hays met his wife, Sarah H. C. Myers, in 1869, at a Conference held in Roanoke County, Virginia. They were married Sept. 3, 1872, at Moore's Store, Shenandoah County, Virginia.

Daniel Hays was very weak physically and his parents gave him private instruction, aside from that which he could get in the public schools. He attended Union Academy and had advanced courses, under Professor Schaffer, of Gettysburg, Pa., in English, mathematics, Greek and Latin. He studied psychology and pedagogy in the normal schools of Virginia.

Daniel began teaching at the age of twenty-one. At the age of twenty-four he lost his mother and two years later his father died. His first school was at Brandonville, Va. He later taught in West Virginia, in Pennsylvania, and in Maryland.

Daniel united with the church Feb. 2, 1862, in Lewis County, West Virginia, and was elected to the ministry in 1867 at Greenland congregation, Grant County, West Virginia.

After Eld. Daniel Hays married Sarah Myers in 1872, he moved into the Valley of Virginia, where he taught in the graded schools. He was also associated with the Virginia Normal School (now Bridgewater College) as trustee.

Daniel Hays served on the faculty at Bridgewater during the session of 1882-83 and acted as principal during the session of 1886-87. He served on the Board of Trustees for several years. At Flat Rock church in 1879 he was ordained elder.

During the Civil War he spent most of his time in Lewis and Harrison Counties, West Virginia. He was of military age and was called several times, but he was always excused on account of his health. But he was not idle during these four years, for he was always busy preaching and teaching.

In 1910 Eld. Hays' eyesight suddenly became so bad that he could not recognize anyone.

Eld. Hays was stricken with paralysis while preaching. He was about ten miles from his home and had overtaxed his strength the day before conducting a communion service. He felt a little foreboding, but he was so interested in his work that he delivered his last sermon on the subject, "The Coming Kingdom of God." He sank down near the end of his sermon and his last words were: "We will do the best we can."

As a writer, Daniel Hays was well known to the readers of the GOSPEL MESSENGER. He contributed much to its columns and to the other church periodicals for more than forty-five years. He wrote two books, "The Olive Branch" in 1907, "Christianity at the Fountain" some time later.

As a preacher Eld. Hays was clear and forceful. In committee work he was painstaking. He served on the Standing Committee from his District at the Annual Meeting twelve times. Special work was often assigned to him.

Eld. Daniel Hays was a scholar, writer, educator, and a man of great talent.

Samuel F. Sanger was born Feb. 4, 1849, in the Pleasant Valley neighborhood near Harrisonburg, Va. His parents were John Sanger and Elizabeth Flory Sanger. He was the youngest of twelve children, all having preceded him in death. He was known as Samuel II; a brother named Samuel having died in 1835.

He became a member of the Church of the Brethren at the age of sixteen. He was elected to the deaconship in 1873 in the Beaver Creek congregation and to the ministry in 1876. In 1892 he was made an elder. He was a member of the General Mission Board for ten years. He served on Standing Committee in 1895, 1903, 1906, and 1908. He was moderator of the Annual Meeting twice and reading clerk once. He served as moderator of the District Meeting of Northern Indiana and of Northern California. He gave his life to the church as a minister and committeeman. He was never so busy but that a call from the church did not take the preference. In 1878 at a council meeting at Garber's church he was placed on the building committee to make arrangements to build a church at Bridgewater. He served on many committees for settling difficulties between church members.

His educational advantages were limited as a youth. He never attended high school, yet he was always a great reader, and by persevering he finally became a school teacher. He taught one term in Iowa and a number of terms in Augusta and Rockingham Counties, Virginia. He was always intensely interested in education and served as one of the first trustees of Bridgewater College. On Aug. 5, 1882, the Board of Virginia Normal School met and made arrangements to furnish a boarding house and schoolroom. On Sept. 13, 1882, Virginia Normal School opened at Bridgewater with fourteen scholars. On Oct. 30, 1882, the first meeting was held in the school chapel. On Jan. 5, 1883, the Board of Trustees discussed the propriety of erecting a new school building and decided to take measures to that end. Provisions were made to canvass for funds to erect a school building. S. F. Sanger was a moving spirit in all this work.

Upon moving to Indiana he at once became active in the work for Manchester College, and served as chairman of the Board of Trustees for a number of years. When he moved to California Eld. Sanger became a member of the Board of La Verne College. He also served as a member of the Annual Meeting Committee to consider the educational interests of the church and aided in framing the report which was adopted at Des

(Continued on Page 426)

Pentecostal Evangelism and Conversion

BY OTHO WINGER

Synopsis of a Hershey Conference Sermon, Saturday, June 14

I. The Evangelists

PENTECOSTAL evangelism was the message and the methods of the apostles on and following the Day of Pentecost, which, by the power of the Holy Spirit, convicted men of sin and turned them from sin to a life of righteousness in Jesus Christ. In making a study of this subject the character of the evangelists is important.

1. They had been with Jesus. When Peter gave instructions as to the kind of a man they should choose to take the place of Judas it was to be one who had "companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day when he was taken up from us." The apostles knew the life of the Master and they knew his teachings. They knew very well what the prophets had to say about the coming of the Messiah. Before Paul was ordained an apostle to the Gentiles he, too, had to meet the Lord on the way to Damascus and receive a personal message and inspiration.

2. They had received the Holy Ghost. Jesus gave them this promise: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa and in Samaria, and unto the uttermost parts of the earth." The Spirit gave them power and boldness to witness for Jesus. And as Jesus had before promised them, the Holy Ghost brought vividly to their remembrance the wonderful things that Jesus had taught them.

3. The disciples spent much time in prayer to God. They made a full surrender of their lives to God and very earnestly desired to know his will. They enjoyed fellowship with God and were ready at all times to do his will.

4. They had the loyal support of the laity. It was well that the apostles, the ministry, should be consecrated to God; but it was just as necessary that their work be supported by the work of a consecrated laity as well. Material means were consecrated to God as well as lives. This enabled the early church to maintain a proper relationship with one another and with the world. They practiced a social gospel that greatly supported the messages of the evangelists.

II. The Evangelism

1. There was one great theme in all the messages: "Jesus Christ and him crucified." Whatever might have been the circumstance or whoever made up the audience, the evangelists never failed to preach Jesus Christ. They told of the Christ of prophecy and history. They told of his life, teachings, miracles, death and resurrection. They never tired of telling about his good life, his shameful death and his glorious resurrection.

2. They set forth the awfulness of sin. They told the people of their sins, of the sins of their fathers, and even the sins of the disciples were not covered. Ananias and Sapphira were severely punished. The meaning of sin was necessary to conversion. All agree that wicked men must know the meaning of sin before they can become converted. But even moral men and children who have not gone far into the paths of sin must also know what sin is that they "may abhor that which is evil." Men will never know the meaning of the death of Jesus Christ until they realize that it was sin that made it necessary for him to go there. And good people will never know their own responsibility in this world of sin until the burden of sin has been rolled upon their heart as it was upon Jesus in Gethsemane and Calvary.

3. The apostles preached repentance. Not only a change of mind is necessary, but there must be a great sorrow for one's own sin and for the sin of the world. The Christian should be happy but his happiness can never be real until he has felt his sins forgiven and until he has taken up the cross of Jesus to follow in his steps.

4. Faith in Jesus Christ was the only hope given for entrance into the kingdom of God. This meant an intellectual faith in him and in his living presence. Jesus Christ was a living, ever-present Reality to the disciples. But this faith was far more than intellectual. It was trust, committal, surrender. There was "none other name under heaven given among men whereby we must be saved." In him alone did they put their trust and to him they earnestly pointed all men as the Savior of the world.

5. The apostles told of the glory of the kingdom of God. During the forty days Jesus spent with the disciples between his resurrection and ascension he talked to them "of the things pertaining to the kingdom of God." To this kingdom the disciples pledged their full obedience at whatever cost. "We ought to obey God rather than men." Much as they loved their Jewish fathers, obedient as they desired to be to the Roman government, yet the kingdom of God, with Jesus Christ as the King, became their all and all. To bring men into this kingdom through faith in Jesus Christ was the object of every sermon.

III. Results in Conversion

Such evangelists and such evangelism had power. Men were pricked to the heart and cried, "What shall we do?" "What must I do to be saved?" When they were told of faith, repentance, baptism and the Holy Ghost, men gladly received the word. They were obedient to the faith. They were added to the Lord and to the church. In turn they became witnesses for Jesus Christ not only by word, but by converted lives. And so this witnessing had power, the power of God unto salvation, to the Jew first and then to the Gentile, in Jerusalem, in Judæa, in Samaria and to the uttermost parts of the earth.

North Manchester, Ind.

The Compassionate Christian

BY O. P. THOMAS

THE life of Jesus was full of compassion. In recognition of pain or distress of body, distracted mind, or wherever sin affected the human heart, Jesus showed compassion. "But when he saw the multitudes, he was moved with compassion for them, because they fainted, and were scattered abroad, as sheep having no shepherd."

"And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean."

These and many other instances are recorded which show the sorrow that Jesus had for suffering humanity. Compassion, such as Jesus had, should characterize the life of every Christian. How often we come in contact with conditions that demand our sympathy—with boys and girls who are not in the church school, who have never been taught the love of Jesus. How often Christian people find men and women who are unchurched, whose souls are perishing and wasting away because of their not being helped to see and enjoy the realities of a better life. And how often home life becomes depraved because of discord and disorder; how often communities are debauched because of lawlessness that is allowed to reign in places that lead men and women to seek darkness rather than light.

When we are brought face to face with these facts are our hearts moved with compassion to the extent that we will become a force and a factor in answering with our best for home and community betterment? Jesus requires nothing less.

The scene of the transfiguration so wonderfully impressed the disciples with the glory of the Father, that they desired to remain upon the mountain; but Jesus knew it was not expedient. Down in the valley was the wandering multitude, down in the valley was the man whose son had a dumb spirit, and down in the valley came Jesus to minister unto the needy, because of the great compassion he had for human souls.

In special meetings, conventions and conferences our souls are so nourished and enriched by mountain top experiences that we long to remain, but it is down in the valley that suffering humanity needs our sympathy and love, and it is down in the valley that we must go to make hearts lighter, homes brighter, and our community a better place for our youth to live, to love and to serve.

Sipesville, Pa.

Report of the Women's Work Activities

BY NORA M. RHODES

Secretary of the Women's Council

THE Hershey Conference afforded an opportunity for the Council of Women's Work and the committees connected with the various departments to complete plans which had already been started, while time was also taken to look into the possibilities of an enlarged program for the united work of the women in the future.

That the women over our entire Brotherhood may keep in close touch with the work of the council several items of business are here presented.

The first item was the election of the officers of the council which is as follows: Chairman, Mrs. Ross D. Murphy of Pennsylvania; Vice Chairman, Mrs. Laura Swadley of Tennessee; Secretary, Nora M. Rhodes of Iowa. The term of office shall be four years. Beginning with 1930 the chairman shall serve four years, the vice chairman three years and the secretary two years. The Council requested that the report of the committee on Women's Work accepted at last year's Conference be revised to provide the possibility of selecting one member in addition to the group already mentioned when deemed wise.

The mission project committee was selected for three years with the following line up: Nora M. Rhodes, Iowa, representing the missionary activities, Mrs. H. L. Hartsough, Indiana, representing the Aid Society group, Mrs. J. Z. Gilbert, California, representing the Mothers and Daughters' Association, and Mrs. F. F. Holsopple of Washington, D. C.

This committee will have the privilege of selecting another member if deemed necessary.

The committee which was appointed last year for the purpose of revising the Aid booklet will continue its work for one year. There will be included in this booklet information for all of the women's organizations, namely: Aid Societies, Women's Missionary Societies, Mothers and Daughters' Associations, Women's Bible Classes and Children's Work. It is hoped that this booklet will be ready by the close of 1930.

It is recommended that the three departments, Missionary, Bible and Children's Work emphasize peace.

At a meeting of the correlating committee it was recommended that the representatives of the Aid Society and Missionary activities coöperate with the General Mission Board in the promotion of a common program. The representatives of the Mothers and Daughters' Association and Bible study will likewise cooperate with the Board of Religious Education.

The Women's Council will be represented on the Board of Religious Education by their chairman, Mrs. Ross D. Murphy.

Encouragement will be given to the development of District and local women's councils corresponding to the National Council.

The Mission Project

The report of the project committee was heartily approved.

This year the project will be financed not only by the Aid Society but by the Women's Bible classes, Missionary Societies and Mothers and Daughters' Associations. It will be a united effort in the kingdom work and will mean financial support to the extent of $15,000 for our girls' schools on our three mission fields. This is a one-year project.

The Inspirational Service

On Saturday afternoon at Convention Hall was held the Women's Work program. Mrs. J. Z. Gilbert very graciously presided over this meeting. Mrs. Laura Swadley reverently led us in our devotions. On the platform were seated a number of women who were active in Aid Society work prior to 1900. We were especially pleased to have in this group four of the

original members of the first Aid Society which was started at Huntingdon, Pennsylvania.

Mrs. R. D. Murphy spoke of the possibilities of our enlarged women's work program and Nora M. Rhodes presented the missionary goal.

We appreciated having with us Mrs. W. D. Shaver, vice president of the National Women's Missionary Society of the Brethren Church, who brought us greetings from the women of their church.

After the offering was taken which will be used on our new mission project, Miss Anna Emmert sang very beautifully, "My Task."

The report of committee on resolutions was read by Mrs. J. Z. Gilbert, and was as follows:

To the Women of the Church of the Brethren assembled in Conference at Hershey, June 14, 1930.

Be it Resolved:

(1) That we are thankful to the Heavenly Father for the privilege of attending this Conference and for the opportunity for service in the work of his kingdom.

(2) That we desire to express our profound gratitude and appreciation for the efforts of those pioneer women who have preceded us and who have built a strong foundation for Women's Work on which present and future developments may be safely reared.

(3) That we express our keen appreciation for the women of local churches who by their loyal endeavor and sacrificial support helped in liquidating the missionary deficit.

(4) That we express our appreciation of the greeting and spirit of goodwill from the women of the Brethren Church through the person of Mrs. W. D. Shaver of Philadelphia, First Vice-President of the women's activities of the Brethren Church. We welcome Sister Shaver and hope this spirit of goodwill may grow.

(5) That we recommend that our Women's Work organization coöperate with the Religious Education Board in promoting world peace and prohibition and express our appreciation of the work done during the past year by the Women's Interdenominational League for Peace broadcasting peace programs and in preparing a very helpful list of material on peace and world friendship suitable for religious programs and urge our women to avail themselves of this material.

(Signed) Mrs. J. Z. Gilbert,
Mrs. J. W. Lear,
Mrs. F. F. Holsopple,
Mrs. Laura Swadley,
Nora M. Rhodes.

This year was the first one in the united work of the women. A start has been made toward what is believed to be a very constructive program for all groups of women within the church.

May we all pray that the plans that are made and the work that is done may be acceptable to the Father. May our efforts all be for the purpose of bringing glory to him.

Dallas Center, Iowa.

Christian Experience and Being Led by the Holy Spirit

BY J. FRANK BOWERS

If our conception of God is what it should be, and we have made the proper confession in regard to Christ, we are in a position to experience the real Christian faith, or are in a position to be led by the Holy Spirit.

The Holy Spirit is to lead us into a fuller life, and he will lead us just to the extent we are willing to be led. His mission is to guide and direct us into all truth; to comfort and strengthen us in times of trouble and disappointments. He is a Revealer of all that is good.

To many people, the Holy Spirit is nothing more than a Demonstrator, so to speak, of power to fill up, overflowing with emotion. But he does not work that way. We are not filled, but led and guided. He gets us, not we him.

The real Christian who wants to be of service, should lay aside everything that will hinder the Holy Spirit in his work. We must let him have control of our lives if we wish to experience the real joys of a bright and happy Christian life.

Fresno, Calif.

The Maker of Men

BY WILBUR BANTZ

We need men of strength and ability in every field. Edison has recognized this in the field of science, and has planned for the education of such men.

In the church, in religion, men with strong moral and spiritual characters are needed. Jesus is the Maker of men. "Come ye after me and I will make you fishers of men." Jesus claims the power to change and make a life. He is the great Pattern.

The habits of one's life are an index to one's character. Notice the habits in the life of Jesus. Follow him in these and he will make you. As his custom was, he entered the synagogue on the sabbath day. He went as his custom was unto the Mount of Olives—kneeled down and prayed. As he was wont he taught them the habit of public worship, the habit of private communion with God, and the habit of service.

Let these be the habits of your life. Come after him in such habits, and you will find a self being made unto a strength and power of character that will influence your community and make an impression upon these with whom you live.

Richardson Park, Del.

Get the Truth

BY A. P. MUSSELMAN

From an address at the District Conference of Northwestern Ohio

At the present time one of the livest topics before the nation is the prohibition question. The wet forces are out to repeal the Eighteenth Amendment. But inasmuch as this amendment was put over by the greatest majority any amendment ever received, it ought to be left alone and given a fair chance.

Let us consider the points against prohibition as the wet forces present them, and give them answers one at a time.

1. They say, "Prohibition does not prohibit." It is true that prohibition does not prohibit entirely. But it does prohibit better than the wets want it to, or they would be quiet. They say there is more booze made and sold than ever before, but this is absolutely untrue. It is foolish to suppose that the booze used today is greater than that made and sold by thousands of distilleries, breweries and saloons.

2. They say, "Crime and poverty are greater now." An investigation in cities totaling a population of more than 25,000,000 shows that serious crimes as well as arrests for drunkenness have actually decreased. At the same time a similar investigation in Great Britain shows an increase of 63 per cent.

3. They say, "It makes a nation disregard law." Then why not repeal the laws of marriage because they are not observed? Or the laws on stealing, murder, etc.? They are continually being broken.

4. They say, "Prohibition was put over in haste." This is not so. Prohibition is as old as the first drunken man. His depraved condition caused immediate resentment and somebody began to wonder how he could prohibit a recurrence of such an impairment of human faculties. Organized effort against this evil has been in progress since 1808.

5. They say, "The Volstead Law, limiting to one-half of one per cent of alcohol, is too stringent." But the individual laws of thirty-four states will not allow any higher percentage, even with the repeal of the Volstead Law.

6. They say, "The soldiers were away when the Eighteenth Amendment was passed." But a number of states have voted on this issue since the war and prohibition went over stronger than ever in Wisconsin, Michigan, Kentucky, Colorado, Arizona, Washington and Ohio.

Thus we could go on with other questions and answers. No one amendment ever did go over without objection. The Thirteenth Amendment, freeing the slaves, by no means met a total approval. But it stands.

The dry forces must stand by the work. Indifference means defeat. The lawmakers and officers should know that we will stand back of them. For 226 years the saloon had its way. Now give the drys a chance. Elect dry officers and go ahead. Be friendly enough to the wets that are in office to make them know that we want enforcement of laws. We have made progress. We can if we will.

Lima, Ohio.

Christian Growth

BY NATHAN MARTIN

"But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ" (2 Pet. 3:18).

Importance. All growth, either physical, mental or spiritual, is a gift from God. "For in him we live, and move, and have our being" (Acts 17:28). In general, growth produces a feeling of satisfaction; consider the growing plant, the growing animal, the growing child, the growing business, the growing nation, the growing church, the growing Christian.

The mother says: "It is too bad that baby grows! Soon we will have to put away his long clothes!" A second thought makes her recall the first, for if baby did not grow the mother would be called upon to suffer one of the greatest of earthly disappointments. The child grows on. The mother is proud to have her boy become, after a little while, taller than herself.

The lack of growth is lamentable. Out in Eden Park, Cincinnati, a company of juniors were enjoying themselves in play. One little fellow stood back, wistfully watching, glad to linger in the rear with the teacher. His back had ceased to grow. He will never be able to compete physically with his companions.

During the army examinations of the recent war many cases of arrested development were found. At least 45,000 men, strong in stature, were rejected, because their brains were like the brains of ten-year-old children. They are called "morons," a child in a man's body. The community must provide for them. They frequently commit deeds of violence and must be given special care.

"Is it not sad," says Andrew Murray, "to see a believer who has been converted five, ten, twenty years, and who has yet no growth and no strength, and no joy of holiness!" Then follows D. L. Moody: "There are a great many church members who are just hobbling about on crutches."

Then comes Dr. E. J. Pace, the Christian cartoonist. The central figure of the cartoon is a mother, "The Church." Tacked against a tree near by is a sign: "Urgent need! Wanted at once, competent nurses to help heal the world's frightful wounds." She says to herself: "If only I had less to do at home." She holds in her arm a little one, rattle in hand, but with the face of a man of sixty. In the baby coach near by is a child, a man of eighty, with whiskers and baby cap, seeking to nourish himself by the bottle. Tugging at her skirts another, with face of an adult, crying to draw her attention to itself. On its face, by the tree, crying lustily, another. The cartoon, which appeared in the *Sunday School Times*, July 20, 1928, is entitled: "Arrested Development."

Right Birth. This is the first essential. As in the potter's art, the initial preparation of the clay has much to do with the future success or failure of his labors; so, in the development and growth of an immortal soul, right birth is of prime importance. Jesus said to Nicodemus: "Except a man be born again, he can not see the kingdom of God" (John 3:3). He says again: "I am come that they might have life, and that they might have it more abundantly" (John 10:10). "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24).

Proper Food. The babe must be fed with milk. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Pet. 2:2). Says Dr. Hillis: "Every day this new year read one page

(Continued on Page 428)

PASTOR AND PEOPLE

Pentecostal Evangelism and the Future Life

BY H. K. OBER

Hershey Conference Sermon, Sunday Evening, June 15

THE resurrection of Jesus and his subsequent appearances to the eleven had removed all doubt concerning the kingdom of God and its establishment on the earth. Those who had turned back to their former activities and pursuits were now being firmly established in an unwavering faith. Having received the Great Commission, with the additional promise of his presence with them, "even unto the end of the world," the disciples slowly began to realize that the promise given them by Jesus in John 14:26 was also to be fulfilled now. They gathered in that upper room with a renewed faith and a renewed courage to await the baptism of the Holy Ghost. The fact that they proceeded to fill the vacancy of the fallen Judas is strong evidence of an unwavering faith in action.

When the miraculous moment came on that fiftieth day after the resurrection of Jesus, they began to speak on one theme and with a single purpose. Their *theme* was Jesus Christ the Son of God who was crucified, buried, but now resurrected and ascended into heaven, thus becoming a living Savior unto all who believingly accept him in sincere penitence and obedience. Their unchanging purpose was to tell all the world the gladsome fact that Jesus Christ brought from heaven a saving gospel, and to tell this fact so effectively that all might believe and be *saved*. As Jesus had during his ministry the one theme—*the Father*—with the *one purpose*, that they might know the Father who sent him, and knowing the Father they might know him, and knowing him might have everlasting life through him, so the apostles from that pentecostal day had likewise the one *theme* with the one purpose of witnessing for him so that the world might know him and believe on him to the end of having everlasting life.

Is it straining a point to say that from this pentecostal day on the apostles were changed persons—changed in their attitude toward this life, here and now, because of their attitude toward the life to come—the future life? Their interest was transferred from the *temporal* to the *eternal*, from the *present* to the *future*, from the *carnal* to the *spiritual*. This transfer in interest was occasioned by the final acceptance of the statement of Jesus (John 14:1-3): "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again and will receive you unto myself; that where I am, there ye may be also."

The evidence by the subsequent conduct of the disciples proves that they interpreted the statement of Jesus in terms of the temporal at first, but from Pentecost on their interpretation was in terms of the future life.

The Condition of Their Times

It must be remembered that when Peter stood "up with the eleven," there was no New Testament in print. The New Testament was only then in the making. The life of Jesus was not yet recorded in the four Gospels. It was, however, vividly in the mind of the inhabitants of Jerusalem. The day of his crucifixion with its contingent three hours of darkness and the earthquake was only fifty-two days past. The exclamation of the centurion, "Surely this was the Son of God," had become the conviction of others also. So that when Peter began by speaking of "Jesus of Nazareth . . . him . . . ye have taken, and by wicked hands have crucified and slain," his audience knew at first hand the matter of which he was speaking. The fact that "they were pricked in their hearts and said unto Peter and to the rest of the apostles": "Men and brethren, what shall we do?" is evidence that the definite language of Peter was well understood by them.

There is no doubt that the promise of Jesus as given in John 14:26 came true, bringing "all things to your remembrance whatsoever I have said unto you." The injunction to Peter "to feed my sheep" took on a clearer and more definite meaning to him after the experience of the ascension of the Lord. It is therefore only natural to assume that the apostles began to recount and reinterpret what Jesus had taught them concerning the future life. The only reasonable answer to this question is to say that the apostolic church took the teachings of Jesus at full face value, and therefore whatever Jesus taught on the future life is what they believed and taught, and in a large measure became the basis for their evangelistic activities. We here set forth some of the teachings of Jesus on the following topics that pertain to the future life:

What Did They Believe Concerning the Future Life?

1. *The Resurrection of the Dead.* Matt. 22:29-32; Mark 12:24-27; Luke 20:34-38; John 5:28, 29; John 6:39, 40; John 11:25.

2. *The Judgment.* Matt. 25:31-46; Matt. 19:28-30; Matt. 20:16; Mark 10:31; Matt. 16:27; John 14:20; Matt. 7:22, 23; Matt. 13:40-50; Luke 22:30; John 5:22-27.

3. *Reward to the Faithful.* Matt. 5:19; Matt. 10:41, 42; Matt. 10:29, 30; Luke 18:29-30; John 6:34-40; John 11:25-26; John 4:14; John 8:51; John 14:2, 3.

4. *Punishment.* Matt. 7:13; Luke 12:5; Matt. 13:40-50; Matt. 25:30 and 41 and 46; Matt. 24:51; John 5:29; Matt. 5:29, 30; Mark 9:43-48; Mark 16:16; John 8:24; Luke 13:3, 5 and 28; Matt. 23:14, 15; Matt. 18:34, 35; Luke 16:23-38.

It is very clear that the pentecostal evangelists believed and preached these great teachings of Jesus on the future life by taking Jesus seriously and studiously.

Some Things They Did Not Believe

1. That a man will get through safely *somehow*, regardless of his belief, or his manner of life—the deeds done in the *body*.

2. That there is *another chance after death*.

3. That a soldier who dies in action is secure in his salvation regardless of what he *believed* or what he *did*.

Elizabethtown, Pa.

The Responsibility of Our Churches to Nonresident Members

BY F. B. STATLER

Synopsis of Hershey Conference Address, Thursday, June 12

THAT the churches have a responsibility to nonresident members there can be no doubt. It is rather a question as to what is the nature and extent of that responsibility and as to how it is to be met.

Wherever it is possible and feasible, nonresident members should identify themselves with the church in the community in which they reside. The church needs to teach the value, and work to the end that this may be accomplished.

The church is responsible to shepherd, to lend her help to the spiritual growth and enrichment of these members. That responsibility can not be met in most instances by pastoral visitation. The one hundred forty nonresident members of one congregation are scattered over twenty states of the Union, from Massachusetts to California, from Michigan to Louisiana. Besides, there are members in forty-three towns and cities in the state in which the church is located. Manifestly, pastoral visitation is out of the question.

The church must otherwise keep in touch with these members. A corresponding secretary to keep in touch by circulars and personal letters with such members has been found effective. Contact with the local church has also been fostered by monthly bulletins, dealing with matters of local, personal and general church interest.

It is right for the church to expect and request that nonresident members make contributions to the benevolences of the church. If church membership has any value, it certainly is worth a contribution equivalent to the amount which the church is assessed for missions and benevolences and anyone, though contributing in the community in which he resides who is not willing to so divide his contributions that the church of his membership is free from the burden of his assessment, is taking his membership too lightly.

Members need to keep in touch with the church. The church needs to keep in touch with its members. "Not good if detached" is true of more than railroad tickets. It is also true of church members.

Huntingdon, Pa.

Pentecostal Evangelism for the Modern Age

BY CHAS. O. BEERY

Hershey Conference Address, Friday, June 13

AN evangel is good news or glad tidings. Evangelism is the publishing of the good news. Pentecost occurred the fiftieth day after Christ's resurrection and the tenth day of waiting and prayer after Christ's ascension. So pentecostal evangelism is the publishing of the glad tidings of salvation in Jesus Christ through the power of the Holy Spirit. The Holy Spirit is vitally interested in evangelism, the publishing of the good news that Jesus Christ has made atonement for sin, for it was through the Holy Spirit that Christ made the great reconciliation: "Christ, who through the eternal Spirit, offered himself without spot to God" (Heb. 9:14).

On the day of Pentecost, the waiting, praying, believing disciples "were all filled with the Holy Ghost and began to speak . . . as the Spirit gave them utterance" (Acts 2:4). Peter, filled with the Holy Spirit, reviewed the Old Testament scriptures which set forth Christ, crucified but raised from the dead. And when the multitude heard the word "they were pricked in their hearts," that is, they were convicted of sin. So the Holy Spirit is dual in his victorious power: he empowers the Christ-believing messengers and he convicts the unregenerated of sin.

Christ's promise to his first disciples and to us is assuring: "I will not leave you comfortless" (helpless orphans). "I will send him [the Holy Spirit] unto you"; and "ye shall receive power after that the Holy Spirit is come upon you." "He shall testify of me." "He shall glorify me; for he shall receive of mine and shall show it unto you."

Yes, the Holy Spirit received the things of Christ, and he showed them unto the apostles, these holy men of God who spoke and wrote, not from memory of what they had seen and heard; but the Holy Spirit brought Christ's saving eternal evangel to their minds and dictated the worded message.

These men of God believed the Old Testament prophecies concerning Christ, and the Holy Spirit made Jesus Christ real to them. So in the Spirit's power, they glorified Christ by witnessing to his virgin birth, his life full of ministering love and power, his atoning substitutionary death, his glorious resurrection, his ascension into heaven to be at the Father's right hand to intercede for his believing ones. The Holy Spirit also made real to the disciples the blessed hope and assurance of Christ's return to earth to be glorified in his bride, the church.

This is the evangel which the Holy Spirit energized in the days of the apostles. The heart of the recorded New Testament sermons is Jesus Christ—born of the virgin Mary, dying on the cross for our sins, raised from the dead, ascended into heaven, and coming again. And since there is only one remedy for sin, fallen sinful man today must be told the same good news that God loves him and has provided for his redemption in the shed blood of his Son, Jesus Christ.

Thank God, the same Holy Spirit, who took the things of Christ on Pentecost two thousand years ago to witness for Christ and to glorify him, will do the same in this modern age for us; but we must believe God's unchanging word, and the Holy Spirit will make real to us Jesus Christ and his remedy for sin. So the evangelism needed for our modern age is the pentecostal evangelism of the apostolic age; but we must believe with all our hearts and minds, we must be surrendered to the will of God and filled with the Holy Spirit to testify for Christ and to glorify him.

Martinsburg, Pa.

HOME AND FAMILY

The Telegram

BY MAUD L. MOSER

'Tis just a glinting sunbeam
Flecking the greenclad sod.
By dot and dash its message
Was flashed to me from God.

It shimmered on the treetops,
Yet pierced this canopy,
Thus at my feet revealing
A message I could see.

I read the golden letters
On grass green scroll unfurled:
The Lord has cut our fetters
Because he loved the world.

Dallas Center, Iowa.

Sister Banks "Entertains Unawares"

BY CHESTER E. SHULER

It was Saturday forenoon and a very busy one for Sister Jennings, as she bustled about her large, well-lighted kitchen, sweeping, dusting and placing all things to rights.

"My, my," she said to herself, "I do hope no one drops in before noon. But it would be just my fortune to have some one like Sister Banks, for instance, call before I get my house tidied up for the week-end. If *only* she'd time her calls a bit more properly! But then, not having a family of her own, and not much housework, I suppose she doesn't realize what I have to do. And she's a good-hearted soul, too. I suppose I ought to be grateful for some one to chat with, and I shouldn't talk in this fashion!"

As if to make amends for the thoughts she felt were unkind, she plied her dusting cloth with unusual care to the rocker which Sister Banks always appropriated for herself when she called. But she had scarcely finished the dusting and placed THE GOSPEL MESSENGER, the other religious papers, and the books in their places, when there was a knock at the door which she recognized unmistakably as that of Sister Banks. Glancing hastily at the clock and reflecting that she had most of her cleaning finished, she opened the door for her visitor.

"Why, good morning, Sister Banks," she greeted with unusual cordiality. "Come right in!"

To her surprise, the lady hesitated on the threshhold. "I—I don't exactly like to call before noon," she said, slowly; "and I can't stay but a minute. I—I—"

"Surely you can stay longer! Come inside and take a chair. I'm going to have boiled cabbage for our dinner, and I know you're fond of it. I want you to remain with John and me. He'll be coming home any time now."

"No, no, Sister Jennings! Thanks awfully—but I must get along. I just had the strangest experience this morning and couldn't wait to tell you. Indeed, I feel as if I'm a—a—downright—*sinner!*" And the tears welled into her eyes in a way that surprised Sister Jennings.

"Why, Sister Banks! Whatever makes you talk that way? What has happened? Tell me."

Sister Banks found her favorite rocker and said:

"This morning I was busy cleaning up the kitchen when there was a knock at my back door. I peered out at the side window—I have it curtained off, you know, so that I can see who's knocking without their seeing me . . . it's a handy little thing, Sister Jennings, and I'll be glad to show you how to make one . . . but as I was saying, I looked out and there stood *a tramp!* Now John, he says, never to turn a tramp away, for we might miss a chance to entertain angels unawares, as the Good Book says; but for me—well, I sometimes don't like to open to the ugly fellows. And this fellow was unshaven, not very clean and his shoes were torn; worse still he had a red nose and—and, I was afraid he'd been drinking, though I knew it was awfully cold this morning . . . only eight above, John said when he went to work . . . so I opened the door a bit and looked out.

"'Good-morning, ma'am,' he said. 'I wonder if you'd—' he began to say, and of course, I thought he wanted a hand-out, so I broke in with, 'Well, I don't know, breakfast's over, and I'm afraid I haven't much left. But if coffee and butter-bread will suit you, maybe I can give you some. Just sit down there in the out-kitchen, while I get it.'"

"Yes?" said Sister Jennings, who was becoming impatient to know just what the exciting incident was to be. Sister Banks was noted for her digressions in conversation, and never seemed able to tell anything quickly. Or perhaps she enjoyed keeping her listeners in suspense. At any rate, the dinner hour was approaching rapidly and that cabbage would soon be cooked.

"And then, Sister Jennings, I received the shock of my young life! Instead of going over and waiting, like I thought he'd do, he just says, kind o' quiet like, 'Thank you, ma'am, but it's not eats I'm lookin' for, though I never refuse 'em o' course. I was just wonderin' if you had a—'

"And then *I* got frightened! John had just been paid yesterday and I had forty dollars in the house. I thought he was going to rob me, maybe kill me, right there on the spot, in my own home!"

"Yes, yes? Then what?" Sister Jennings' curiosity was mounting, to the gratification of the narrator.

"He just says, 'I would like to see your Bible, missus—that's if you don't mind.' Now what do you know about that! I was never so astonished in all my born days! 'A Bible?' I says, as soon as I could say anything. 'What do you want with a Bible?' 'Well,' says he, 'I'd just like ter look up something. I don't happen to have one with me,' he grinned, 'an' I'd like ter see something in a Bible. I'll not make it dirty,' he added, grinning. So I hunted a small Bible we always keep handy for use in family worship and to look up the Quiet Hour Topics in the MESSENGER before we go to prayer-meeting each week. I figured he couldn't harm that one much, even if his hands were dirty. But he went out to the pump an' washed his hands as nice as you please, before he'd touch the blessed Book. Why, Sister Jennings, you can imagine how I felt—I just wanted to cry right then and there! But I didn't, 'cause I was afraid he'd think me a funny person and maybe this was just a trick to gain my confidence and then rob me. But he sat down and began hunting through the Bible. Then he reached into his pocket and pulled out a bit of paper, crumpled and dirty. He looked at something that was scribbled on it, and hunted again in the book. Finally I thought I might help him, so I went outside and said: 'Mister, can I help you find what you are looking for?' 'No, thank you ma'am,' he said, 'I've just found it. It was John 3:16. I had forgotten where it was, it's been so long since I seen a Bible.' I was still curious, so I pressed him further. 'But why did you want to read that verse?' I asked.

"'Well, you see it's this way, ma'am: I've bin an awful bad man in my time, of late years; wasn't always, you see, for I had a good mother, an' she used to read the Bible to me; I used to learn some verses by heart, an' this here was one o' 'em—but I couldn't remember it any more. So I was drunk last night, in the railroad station. A man came up to me and made some funny motions. I thought he was crazy or drunk too. Finally I made out that he was a mute and couldn't talk. I was awfully drunk. He took a piece of paper from his pocket and wrote something on it, then handed it to me. I was too drunk to read it but stuck it into my pocket. This morning I found it. Here is what it says, read it, missus.' He handed the dirty paper to me and I read: *'Jesus is my Savior. He will save you and keep you sober. Read John 3: 16.'* He continued: 'So I determines to read that verse first chance I got. I seen you looked like a good lady, so I asked you for the Bible. I thank you, missus, and now I'll be going.' I gave him something to eat then, and before he left he'd promised to lead a better life. I urged him to accept Jesus as his Savior, and I really believe, Sister Jennings, that he will! Oh, it makes me feel so happy! What a good act that deaf mute did! More than some of us with good ears and talkers do, I do declare! I just wonder who the deaf man was."

"Why, I suppose Peter Stubb, though goodness knows it's hard to believe it. But he's the only deaf mute around here for miles. Folks don't think of Peter as being a Christian worker, but he surely is, if he did this. It ought to be a lesson to us."

"Indeed it has been—to me, at least! Any grain of gospel seed sown which bears that much fruit in a life like that tramp's is surely going to amount to something, and bless the sower. I'm going to invite Peter to our house some evening and hold a conversation in writing with him. They say he's delighted when anyone goes to the trouble to write a conversation with him."

And thus it was that poor, neglected Peter had many delightful evenings in "conversation" with Sister Banks and her husband, while miles away in his home town the tramp found Jesus Christ and is now living a respectable Christian life.

As Sister Banks loves to ejaculate: "Lands sakes, but God *does* move in a mysterious way his wonders to perform!"

And Sister Jennings agrees with a hearty, "Isn't it true, isn't it true!"

Harrisburg, Pa.

The Star-Spangled Banner

BY W. A. DEARDORFF

SHOULD a song of this type find a place in the program of the Church of the Brethren? Is it conducive to spiritual life and growth? Is it consistent with our position on the peace question? Let us see.

We are told in "One Hundred and One Hymn Stories" that during the war with England (1812) Francis Scott Key—the author of this song—"visited the British ship *Minden* in order to secure the release of some of the prisoners, one of them being his friend, Dr. Beanes of Upper Marlboro, Md. Merely because of his sympathy with the American cause, Dr. Beanes was held by the British. Key was successful in getting the prisoners released. But just as they were all about to depart, the British decided not to let them go that night because of the attack about to be made upon Baltimore. Accordingly, they were taken on board the frigate *Surprise* and carried up the Patapsco River to their own vessel, which was kept under guard, lest they escape and give away information to their fellow countrymen. During the battle between the ships and the forts their anxiety was intense. And as Key walked the deck, eagerly awaiting the dawn, which should tell him whether or not over Fort McHenry the flag was still there, he wrote on the back of a letter:

"'O say, can you see by the dawn's early light,
What so proudly we hailed at the twilight's last gleaming?'

On the rowboat that bore him shoreward in the morning he completed the song now so famous."

Here is a battle hymn, born in battle, produced because of a victory gained in battle. The writer was filled with the spirit of *war*. His ambition was to see the enemy destroyed, it mattered not how—by the "rocket's red glare" or the "bombs bursting in air," but "conquer we must," and it was in this spirit that the song was written. Quite a different attitude does Jesus teach us that we should have toward our enemies.

In an exerpt from the *News Bulletin*, Mrs. Carrie Chapman Catt, chairman of the Conference on the Cause and Cure of War, said at a luncheon given by the Committee on Militarism in Education: "For a nation that has signed the Kellogg Pact to have a national hymn that includes such words as 'bombs bursting in air' sung to an old drinking tune is ridiculous enough to make a dog laugh."

If this be true of a nation, would it not make angels weep for the church of Jesus Christ to instill into the minds and hearts of our boys and girls the spirit of war and militarism by the singing of hymns of this type?

Lanark, Ill.

AMONG THE CHURCHES

Calendar for Sunday, July 6

Sunday-school Lesson, Abraham (A Pioneer of Faith).—Gen. 12:1-3; 13:7-12; Heb. 11:8-10.

Christian Workers' Meeting, Christian Patriotism.—Rom. 13:1-10.

❖ ❖ ❖ ❖

Gains for the Kingdom

Five added to the Middletown Valley church, Md.

Twelve baptized in the Richardson Park church, Del.

Twenty-two confessions in the East Nimishillen church, Ohio, the pastor, evangelist.

Five baptized in the Aughwick congregation, Pa., Bro. H. W. Hanawalt, pastor-evangelist.

Seven baptized in the Mt. Vernon church, Va., Bro. J. T. Glick of Timberville, Va., evangelist.

Seven baptized in the Reading church, Ohio, Bro. A. L. B. Martin of Baltimore, Md., evangelist.

Five baptized in the Richland Center church, Kans., Bro. Lewis Naylor of Portis, Kans., evangelist.

Five baptized in the Mechanic Grove church, Pa., Bro. Howard Merkey of Manheim, Pa., evangelist.

Sixteen baptized and three reclaimed in the Jordans Run church, W. Va., Bro. J. L. Shanholtz of Levels, W. Va., evangelist.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. A. J. Beeghly of Westernport, Md., began June 25 at Hazelton, W. Va.

Bro. S. G. Meyer of Lebanon, Pa., to begin July 13 in the Richland congregation, Pa.

Bro. H. A. Merkey of Manheim, Pa., to begin Sept. 14 at the New Freedom house, Codorus congregation, Pa.

Bro. N. S. Sellers of Lineboro, Md., to begin July 27 at the Pleasant Hill house, Codorus congregation, Pa.

❖ ❖ ❖ ❖

Personal Mention

Bro. J. H. Morris changes his address from Eustis to Brooksville, Fla., R. 1.

Bro. Dolar C. Ritchey of Palestine, Ill., will be available for two series of meetings the coming winter.

Bro. J. E. Miller, Literary Editor for the Brethren Publishing House, was called to Goshen, Ind., last Sunday to minister to the spiritual needs of the Brethren there.

Bro. C. E. Trombley, formerly of the Elmdale church, Mich., is in position to hold two evangelistic meetings any time after Sept. 1. His present address is R. 1, Grandville, Mich.

Bro. B. R. Cross of La Porte, Ind., with Sister Cross and their three children and his father, Bro. Jesse Cross, were appreciative and appreciated visitors at the Messenger rooms last week.

The Pennsylvania Herald for June has an excellent statement of the various lines of work in religious education in the Church of the Brethren, contributed by President C. C. Ellis of Juniata College.

The Mission Secretaries have all been putting in some field work within the last week, Bro. Bonsack in Southern Pennsylvania, Bro. Zigler in Northern Virginia and Middle Maryland and Bro. Minnich at the Summer Assembly of Northern California.

Bro. J. A. Dove, hindered by illness from attending the late Conference though Chairman of its Program Committee, writes under date of June 27: "I think my physical condition is gradually improving and hope to be free from the rheumatic attack in the near future."

Bro. Max Hartsough, pastor of the Portage congregation of Northwestern Ohio, would like to exchange pulpits for a revival meeting this fall, preferably October or November, with some minister who is not too far away and whose expectations of financial reward are not too high. If interested write him at Portage, Ohio, for more particulars.

❖ ❖ ❖ ❖

Miscellaneous Items

Any Kansas party who can drive a car, and who is interested in getting to Chicago, North Manchester, or farther east, should write at once to Mrs. R. D. Winger, 1513 Guthrie, Topeka, Kans.

Baptism and Communion in India. The communion service was celebrated at Champavadi, a village four miles from Vyara, on May 10. There were 112 communicants with 200 onlookers. Song service continued until the small hours of the night. Indeed a group of 25 sang until morning. On Sunday morning 150 were present for worship and on Sunday evening 300 came to see the pictures of the Passion Week. Six were baptized before the communion service. It is very heartening to get into these villages where these live groups of village Christians are really enthusiastic about their religion.

Minutes of the 1930 Conference are ready for distribution. Clerks of District Meetings should at once send in the number of Minutes to be sent to each church in their District and the name and address of the parties to whom they are to be sent. Efficient clerks will not neglect this matter.

The Men's Work Bulletin, summer issue, in addition to a number of timely special articles contains a statement of the Men's Work program for the next two years. During the year from October, 1930, to October, 1931, special emphasis will be placed on Stewardship. The subject for the year following is Missions.

Magic and Mission Medicine. The Sunday afternoons have been utilized by many of the Christian women in conducting services in near-by villages in non-Christian homes. One home entered was suffering from sore eyes. The priest was there deftly moulding mud dolls. After reciting sacred mantras the evil spirits causing sore eyes were supposed to enter the dolls which would be tossed into some distant field, thus curing the sore eyes! Our mission medicine was offered and explained. Several homes urged longer services, which delighted the Christian women exceedingly.

Caste Must Go. Drs. Cottrell report a full hospital during the month of May. All classes and castes are received and given every attention. A few days ago a low caste family came and occupied a room in the line along with all the other patients. It was not long until the high caste neighbors came to the doctors to ask that the low caste woman be removed lest they be defiled. The doctors told them that the hospital is for everybody, and that if they were displeased with their neighbors they would be the ones who could go. No one is turned out because of caste, or color, or religion or nationality. The result was that nobody moved. The complainants settled down without any more fuss. What great good schools, hospitals, railways have done to clear away caste prejudice! In being jostled together and becoming acquainted the old feeling becomes modified.

❖ ❖ ❖ ❖

Special Notices

Lost articles found during Conference: 1 small souvenir purse with words "Lakewood, N. J."; 2 pair spectacles, one with dark horn rims, one with metal bridge; 1 black pocket notebook having some notes; 1 ladies' shawl; 1 ladies' handbag; 1 song book. Anyone having lost any of the above please write Chester M. Ebersole, Hummelstown, Pa.

Owing to the failure of Bro. J. C. Warstler's health, he and his wife were compelled to give up their work as superintendent and matron of the Mexico Old Folks and Orphans' Home. We therefore are much in need of some one to fill these offices. Any one wanting to take up this most worthy service will please make application to Wm. H. Eckerle, Secretary, Flora, Ind., or Leroy Graft, Mexico, Ind., President of the Trustee Board.

All material for the District Conference of Southern Iowa, to be held in the Council Bluffs church Aug. 20-22, should be in my hands not later than July 15.—Homer Caskey, Clerk, Council Bluffs, Iowa.

July 7-12 is the date for the Intermediate Girls' camp at Camp Mack. The boys June 23-28 came to the number of fifty. This is more than last year's record for girls. And the girls have always come in larger numbers than boys. So we are counting on you, Intermediate Girls. Mrs. Opal Browning Brinson is to be the director.—L. W. Shultz, Milford, Ind.

❖ ❖ ❖ ❖

Gish Books to Be Discontinued

After July 12 the following books will be dropped from the Gish Fund List:

....136. History of the Christian Church, Vol. I, $1.00.....
....137. New Studies in Mystical Religion, ...40c.....
....138. The Making of the Minister, ...45c.....
....139. Every Minister His Own Evangelist, ...35c.....
....140. The Man of Sorrows, ...40c.....
....141. Ministerial Ethics and Etiquette, ...35c.....
....142. Pulpit Mirrors, ...45c.....
....143. The Desire of All Nations, ...35c.....
....144. The Potency of Prayer, ...40c.....
....145. Five World Problems, ...35c.....

Ministers of the Church of the Brethren will take note and, if they desire the books, order them now. If it will be too late.—J. E. Miller, Secretary Gish Committee.

❖ ❖ ❖ ❖

Conference Statistics

Delegates to Conference at Hershey

State Districts	Elders	Ministers	Deacons	Sisters	Laymen	Total
Africa, First					1	1
California, N.	1			1	1	3
California, N. and Ariz.	3					
Canada, Western	—					
China						
Colorado, E.	1	1				2
Colorado, W. and Utah						
Denmark			2		2	4
Florida and Georgia						
Idaho and W. Mont.	7	4				1
Illinois, N. and Wis.	1	1	3			5
Illinois, S.						
India, First						
India, Second	5	4			2	11
Indiana, M.	8	4	6	1	3	2
Indiana, N.	3				5	8
Indiana, S.		1	2		1	4
Iowa, Middle	2	1			1	4
Iowa, N., Minn. and S. Dak.	1					1
Iowa, S.	2				2	4
Kansas, N. E.	1					1
Kansas, N. W.						
Kansas, S. E.	2				2	4
Kansas, S. W.	16	1	3		1	6
Maryland, Eastern	4	2			1	7
Maryland, Middle		3				3
Maryland, W.		2			1	3
Michigan				1		1
Missouri, Middle					1	1
Missouri, N.	1					1
Missouri, S. and Ark.						
Nebraska						
N. Dak. and E. Mont.	1					1
N. and S. Carolina	8	9	1		4	22
Ohio, N. E.	2	3	3			8
Ohio, N. W.	20	9		2	4	35
Ohio, S.						
Okla. Pan. of Texas and N. Mex.						
Oregon	29	19	5		2	55
Penn. E.	16	10	3	1	4	34
Penn. Middle	6	3	3	1	6	19
Penn. S. E., N. J. and E. N. Y.	12	17	3	2	6	40
Penn. S.	14	12	4	2		32
Penn. W.						
Sweden		2		1		3
Tennessee						
Texas and La.	5	1	3			9
Virginia, E.	7	1	1		4	13
Virginia, First	15	5	1			21
Virginia, N.	9	4	3	1	1	18
Virginia, Second	2	3	1		3	9
Virginia, Southern	1					1
Washington	4	2	1	1	1	9
West Virginia, First				1		1
West Virginia, Second						
	209	124	48	15	61	457

Conference Delegates 1897-1930

Time and Place	Elders	Ministers	Deacons	Sisters	Laity	Total
1897 Frederick, Md.,	93	122	14	...	10	239
1898 Naperville, Ill.,	136	142	28	...	13	319
1899 Roanoke, Va.,	126	127	26	...	16	295
1900 N. Manchester, Ind.,	149	149	34	...	16	348
1901 Lincoln, Nebr.,	156	135	37	10	12	350
1902 Harrisburg, Pa.,	167	133	34	7	22	363
1903 Bellefontaine, Ohio,	162	139	44	13	13	371
1904 Carthage, Mo.,	160	133	40	9	8	350
1905 Bristol, Tenn.,	165	121	38	16	16	356
1906 Springfield, Ill.,	173	160	41	14	16	404
1907 Los Angeles, Calif.,	100	59	52	38	16	265
1908 Des Moines, Iowa,	201	138	47	16	12	414
1909 Harrisonburg, Va.,	193	121	44	18	14	390
1910 Winona Lake, Ind.,	228	157	54	33	16	488
1911 St. Joseph, Mo.,	227	112	45	40	11	435
1912 York, Pa.,	210	136	39	25	12	422
1913 Winona Lake, Ind.,	256	124	61	23	10	474
1914 Seattle, Wash.,	117	32	36	39	13	237
1915 Hershey, Pa.,	233	140	33	36	14	456
1916 Winona Lake, Ind.,	258	151	67	8	8	492
1917 Wichita, Kans.,	228	99	51	49	11	438
1918 Hershey, Pa.,	247	124	40	30	9	450
1919 Winona Lake, Ind.,	323	130	59	69	10	591
1920 Sedalia, Mo.,	335	122	61	40	8	566
1921 Hershey, Pa.,	277	146	46	36	12	517
1922 Winona Lake, Ind.,	288	133	61	54	10	546
1923 Calgary, Canada,	105	24	18	45	13	205
1924 Hershey, Pa.,	260	124	34	42	18	478
1925 Winona Lake, Ind.,	283	127	67	71	16	564
1926 Lincoln, Nebr.,	221	63	42	50	14	390
1927 Hershey, Pa.,	247	129	41	59	24	500
1928 La Verne, Calif.,	104	48	44	103	19	318
1929 North Manchester, Ind.,	283	93	53	96	61	586
1930 Hershey, Pa.	209	124	48	15		396

ANNUAL CONFERENCE BUDGET FOR BETHANY $35,000.00

Funds Needed June 30,'30
Column should reach here.

June 21 .....
June 14 .....
June 7 .....
May 31 .....
May 24 .....
May 17 .....
May 10 .....
May 3 .....
April 26 .....

Paid to June 28, $16,985.95

The increased interest manifested by the churches during the past year in their financial support of Bethany is very much appreciated.

With the next issue of the Gospel Messenger these reports will be discontinued, but a fuller statement of finances will appear in the near future.

BETHANY BIBLE SCHOOL
3435 Van Buren St., Chicago, Ill.

AROUND THE WORLD

A Radio Eye

Of interest to those who travel by air is the announcement of the invention of a radio eye, which "gives an airplane an eye like a hawk, no matter how thick the fog that hovers over a landing field. The radio eye enables the pilot actually to see the scene below him on a television screen placed ahead of him in the cockpit."

Nature Versus Man

Late in June a cloudburst occurred at Ankara in Turkey. Torrential rains fell and in half an hour miles of new road, sidewalks, villas and playgrounds were being washed away. The work of seven years was virtually destroyed in an hour. Such is the power of natural forces when they are unleashed—and such the end of the puny, material works of man.

It Seems Billboards Must Go

The Woman's Chicago Beautiful Association is hoping to make Chicago a city without disfiguring billboards by the time the World's Fair opens in 1933. Said one member of the association: "I find many of the billboard advertisements vulgar. I never have bought an article because of those ads, and I believe a survey would prove to merchants who use them that they are not getting value for their money."

The Filipino Farmers Have Their Troubles

The Filipino farmers have their troubles also. Naturally they are small scale farmers and suffer severely when droughts, typhoons, or pests ruin their crops. At present their only recourse in a financial extremity is the usurer—whose rates conform to the risks involved. Governor General Dwight F. Davis is reported as intensely interested in a large scale farm aid plan which shall meet just such specific needs as periodically face the Filipino farmers.

Cannibals in the News

When men eat animals nothing is said, but when one group tries to eat another, a news item results. Or so it seemed when the cannibals of New Guinea recently took the warpath raided a village and celebrated victory after the custom of their fathers. However, the cannibals' triumph was not for long. Soon "Dutch Indian police forces were rushed to the interior where they caught up with the Papuans and engaged in a series of fights. The cannibals were eventually routed and fled with their dead."

The Last Days of a Plunger

The man who lives simply and stays by the stuff may at times envy the plunger. However, the man who takes great chances has his troubles also. For example, one sentence in a recent New York news item read thus: "Antoine P. Choate, Princeton and Oxford graduate, and once the master of a vast fortune, died today in Bellevue Hospital, penniless." This unfortunate who died of senility and starvation was a millionaire not many years ago. But his last days make it evident that there are times and seasons when the plodder has something better than the plunger.

What Government Means

Not many Americans are entirely satisfied with present conditions in our political life. And yet, one should not be overdiscouraged for things might be much worse. Even bad governments are better than none. Consider what happens when men are left to their own devices, as are most of the Chinese at the present time. Many an American should read the following and thank God that he lives where government is better, although it may not in all respects be ideal: "Chinese bandits, who last week kidnaped the entire student body, consisting of fifty boys and girls, of a primary school near Hsuchowfu, northern Kiangsu province, have demanded ransom of $300,000. The parents of the children have raised $100,000, but are unable to raise the remainder. Troops are trying to discover the bandit lair where the students are being held."

The Census and Large Cities

Preliminary census figures reveal some interesting facts concerning our largest cities. For example, suburban districts are growing at the expense of the older parts of our great population centers. Frequently the city proper shows surprisingly small gains for the census period, apparently due to the fact that the better classes of citizens are moving out to where they can have a little more room. They are leaving the grimy city for homes with trees, gardens and flowers. All of this means better living conditions for the average city dweller. However, it does not make the future of the great cities look so bright. It has been pointed out that the movement of the more responsible elements of the cities' population to the suburbs may mean that the great cities are to fall into the hands of the less responsible who are left behind. Perhaps this is in part an explanation of the present political situation in which several of our largest cities find themselves. A remedy proposed is that cities should extend their borders to include suburban districts. It is only thus that they can retain the leadying power of the best type of citizens.

A Modern Pilgrimage

If any one doubts that a new day has come to the Near East let him consider this brief description of a modern pilgrimage which began at Basra, Iraq: "Three hundred autos were used for transportation of Sultan Ibn Saud's pilgrimage to Mecca, where he recently arrived in state, according to camel riders reaching here from Arabia. The Sultan's party numbered 1,260 persons, comprising his whole family and retinue, including his five brothers, 17 sons, and large numbers of grandsons, nephews and cousins."

Getting Down to Work

The President's second son is working this summer in the plant of a radiator company located at Bayonne, N. J. He is learning the manufacturing business from the bottom up—except that Einstein's theory of relativity seems to apply as to the location of the bottom in the radiator business. The young man in question is not handling radiators or swinging a paint brush. He is a white collar worker. Regarding his first day it is said: "Young Hoover spent his first day on the job touring the plant under the escort of B. N. Greenlau, general manager, and talking to newspaper reporters." We suspect that however earnest the young man is he will have some difficulty getting down to work. People in the public eye are frequently so handicapped.

Fire Resistant Wood

As it is possible for dry wood to absorb chemicals which make it highly inflammable, so also it is possible to fill wood with chemicals which will make it fire resistant. Working on this principle, Prof. Albin H. Beyer of Columbia University has developed a fire resisting wood which seems to be superior to metal covered doors. At a test the following comparative results were obtained: a wooden door two inches thick held back smoke and flames six times as long as a metal covered door. The inventor said that "the duration of fire resistance depends partly on the amount of chemical absorbed, and that within one to two hours, resistance to flames may be fixed quite accurately in advance by gauging the amount. He said the door used came from wood processed for about four and a half months, first by air drying, then kiln drying, soaking and finally air drying."

Young Men in Esthonia

On the southern shores of the Gulf of Finland lies the land of Esthonia, one of the least of the countries of Europe. And here is a land suffering from a glut of "brains." "At present in Esthonia there are twenty candidates for every post open and youthful lawyers and engineers are glad to obtain posttions paying them $40 a month." It is said the main trouble is that Russia will not allow Esthonia's university graduates to enter, and with this great field for special service cut off the young men of Esthonia face something of a problem. However, their problem is one which will tend to become more acute in civilized lands as time passes. There was a day when it was possible to make a living by producing something to eat. For example, in a day when it took about 75% of our people to produce the simplest necessities the easiest way for a young man to make a living was to farm. If there was no opening in his home community he could go west, buy cheaper land, or even take up a homestead. But today but 25% of our people are needed to produce these same necessities. This means that 75% must now make their living working in factories, in the professions or some line of specialized service. The general situation is not as difficult of solution as that reported to exist in Esthonia, but it is tending in that direction.

Doctors Face a Crisis

To the thousands of doctors attending the recent convention of the American Medical Association in Detroit President M. L. Harris outlined the impending crisis. As many of our readers know, the health situation is tending toward a change because the rank and file can not pay for the care enjoyed by the rich, nor can they expect free treatment such as is accorded the poor. Nor do they ask for either; what they want is proper treatment at a fair price. Now as many doctors see the situation, the socialization of medical care would be a calamity. Said Dr. Harris of a movement in England which aims at a government medical service available to the entire population: "The idea is that health is of such vital importance that the question of one's ability to pay should never arise. A bill to this effect has already been introduced in the house of commons, and it is admitted by the secretary that the movement will be opposed by the medical profession; but when the legislation has passed, the profession will have to bow to the inevitable, as it did when the national health insurance act was passed. It is a direct attempt to extend socialism and would result in a complete socialization of the medical profession." Just why so many doctors should be critical of such a movement when the health of a nation is at stake is hard for the layman to understand. Rather it would seem the crisis is one which affords the medical profession an opportunity to apply the new ethics of life; that is, the widest possible benefit at minimum costs. Why should a profession set the interests of its members above the common good? Or why should they even seem to be tenacious of ancient mores when public health is at stake? One can imagine how the situation makes some doctors feel, and yet to a bystander the crisis looks more like an opportunity than a calamity. Sooner or later every profession, every activity, will have to stand the test of the common good. It is the opportunity of the medical profession to face the crisis a bit sooner than some others. And that we insist, ought not to be opposed, but welcomed as the herald of a better day. It is in line with the best instincts of a great profession which has furnished noble martyrs to the cause of public health.

The Power of Love

Not so long ago the inquiring reporter for a Chicago paper went forth armed with the following question: "If you were willed a large sum of money on condition that you never marry, would you forfeit that money if you were in love?" The answers of three men and two women were given. Two of the men were married. The two women and the other man were single. But the answers of all five testify to the power of love. Said one man: "I am married and have two children, and I wouldn't give up that little family of mine for all the wealth in the world." Answered one of the women "An ideal love is a royal fortune. One might well give a fortune, in money, to obtain it." Such is the power of love in human life as it was revealed to the inquiring reporter.

New Chinese Mint

What is claimed to be the largest mint in the world is that recently completed by the Chinese government. The mint is located at Shanghai and was constructed under the supervision of Clifford Hewitt, formerly an employee of the U. S Treasury Department connected with the Philadelphia mint. The new Chinese mint is a self-contained unit and enclosed by a high wall supposed to be bandit proof. Of the very latest methods for preventing the wastage of metal during the minting process we read. All crucibles used for the melting of bullion are, after a few weeks of usage, broken up and all silver reclaimed from the pores of the vessels. They are passed through a machine which pulverizes them to the consistency of powder, after which they are refined and the silver extracted. The smoke from the gas fires is also passed through a settling chamber, where minute particles of silver are collected and reclaimed. Even the clothing and shoes of the laborers, after being worn a few weeks, are consigned to the furnace and the particles of silver extracted. As for the laborers themselves, when they arrive for work in the morning, they are required to discard their street clothing and don attire provided by the mint. When they finish work at night, they are required to take off their work clothes and then walk through a swimming pool to a building on the opposite side, where their street clothing awaits them. This device is supposed to prevent the laborers from taking away pieces of silver concealed on their persons."

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Meekness

1 Peter 2: 21-23

For Week Beginning July 13

CHRIST OUR EXAMPLE

In obedience to God's will in suffering, in triumph, in exercising command over others, in all things Christ is our perfect Example of meekness (Matt. 11:29; 12:19, 21:5; Isa. 42:1-4; Zech. 9:9; Luke 9:51-56).

MEEKNESS AND LEADERSHIP

We are inclined to think that meekness is the mark of those who follow but not of those who lead. Not so. The greatest leaders have been the meekest of men (Num 12:3; Psa. 147:6; 149:4; Col. 10:1; 1 Thess. 2:7; Jas. 3:13).

GOD CAN TEACH AND GUIDE ONLY THE MEEK

Arrogance and pride close our lives against God. God could do nothing for Nebuchadnezzar but dethrone him to the companionship of beasts. He could bless Solomon for he felt himself so small in the midst of so great a people (Psa. 22:26, 25:9; 76:9; Isa. 11:4, 61:1; Zeph. 2:3, Gal 5:23; Jas. 1:21).

OUR RIGHT RELATION TO GOD AND MEN

Meekness is not self-depreciation or self-hatred. It is not the under-valuing of our talents. It is the attitude and bearing a sensible man will assume in view of his own limitations, the obligations he owes to God, the rights and worth of his fellow-men (Jas. 3:13; 1 Peter 3:4, 15, Psa 25:13, 37:9, 11, 22, 29, 34; Isa. 60:21; Rom 4:13).

DISCUSSION

What is the difference between meekness and humility?

May not the very absence of strength cause one to put on a bold and defiant attitude?

So does not the confidence of power enable one to wear a meek and quiet manner?

R. H. M

Pioneers in Education

(Continued From Page 419)

Moines in 1908. He said: "I am far more fearful of ignorance in the church than enlightenment."

During the last score of years of transition and change in the policy of the church he never fell behind for a moment, but kept abreast of the young leaders. When the musical instrument question came up he said: "I voted for it for two reasons: first, it actually helps me to sing more spiritually; and second, I want to encourage our young people."

He was married three times. He was first married on May 14, 1872, to Rebecca Thomas, a daughter of Eld. Daniel Thomas. To this union was born one daughter—Elizabeth—whose mother died a few months after her birth. On Aug. 23, 1875, he married Susan Thomas, a sister of his first wife. To this union were born five children: Mary Rebecca, Sarah Frances, Lula Virginia, William Thomas, and Vesta. Sarah Frances, died at a week of age and Vesta died in 1924. Eld. Sanger's second wife died at Manassas, Va., in Nov., 1898.

In Oct., 1899, he married Mrs. Matilda Beachy of Elk Lick, Pa., who survives him. He died of pernicious anemia at his home in Empire, Calif., Aug. 15, 1927, aged 78 years. He was laid to rest in the cemetery at Modesto, Calif.

Emanuel David Kendig was only thirty years old when he was put on the board of trustees of Bridgewater. He was born near Mt. Vernon church, four miles north of Stuarts Draft, in Augusta County, Virginia, May 19, 1850. He is the son of Abraham Kendig (born June 8, 1818; died July 6, 1896) and Elizabeth Wenger.

David Kendig had one brother, Alexander, who died at the age of seven years. He also had three sisters: Mary Alice, who deceased at the age of three months; Luella Vernon, who died at the age of one year, and Lee Anna Jane, who later became the wife of the later Dr. R. S. Switzer, of Harrisonburg, Va.

E. D. Kendig is descended from German-Swiss ancestry. John Jacob Kendig (born in 1620) migrated with his son from Berne, Switzerland, to Lancaster County, Pennsylvania, in 1665. Some of the Kendig descendants later moved southward to Louisa County, Virginia. His grandfather, Emanuel Kendig, was born on June 17, 1791, in Lancaster County, Pennsylvania, and was married on July 7, 1812, to Elizabeth Graff (Grove).

Eld. E. D. Kendig has been married three times. On May 17, 1877, he was wedded to Miss Cordelia A. Bowman, of Washington County, Tennessee. Following the death of his first wife, he married on Jan. 29, 1885, Miss Annie E. Long, of Washington County, Maryland. In Aug., 1924, he married his third wife, Miss Ida N. Garber, of Mt. Sidney, Va.

By his first wife he had two children, both of whom died during infancy. By his second wife he had one son, Robert Leroy (who later changed his name to Rober Lynnwood), born in Augusta County, Aug. 19, 1889. Robert married Miss Susan Dunn, now the wife of Dr. David T. Gochenour, of Stuarts Draft. Robert died on Oct. 12, 1918, of pneumonia following an attack of influenza, and left one son, Robert Landon.

David Kendig adopted one of his second wife's nieces, Mabel Long, during infancy. Miss Mabel Long Kendig is now Mrs. Timberlake, of Fredericksburg, Va.

Eld. Kendig is a faithful member of the Church of the Brethren. He was baptized at the age of sixteen by his uncle, James R. Gish, who married his father's sister, Barbara Kendig. James and Barbara Gish, it will be remembered, were founders of the Gish Fund, of the Church of the Brethren. The Gish Fund is a sum of $50,000 set aside by the founders as an endowment fund to provide books at a nominal cost to Brethren ministers.

On March 24, 1871, E. D. Kendig was elected a deacon of the Mt. Vernon church, which he helped to build in 1870. On June 5, 1871, he was elected to the ministry, being the first to receive that distinction after the erection of the new church. As a youth of twenty-one, he began preaching in Kentucky, under the supervision of his uncle, James R. Gish. About the year 1900 he was advanced to the eldership in the Brethren Church.

He has passed most of his life thus far near Mt. Vernon church in Augusta County.

Eld. Kendig was a member of the first Board of Trustees of Bridgewater College. He has always manifested an active interest in the progress of the church institution, and occasionally makes visits to the college. For a short period he made his home at Bridgewater. He is one of the two surviving members of the first Board of Trustees of Bridgewater College.

Bridgewater, Va.

Jostling Crowds

BY MAUDE C. JONES

"Jesus passed out, there being a crowd in the place" (John 5:13).

We are living in a crowded age. Everywhere, all the time we are cramped or crowded in some way or many ways. Our days, yes and our nights, are crowded with work, entertainment, cares, anxieties, etc., until we are fast losing the proper perspective of life. The finer things, the things that are really worth while are lost in the mad, dizzy rush and swirl of humanity. We are living in a hurrying, jostling, modern pleasure-made, low-brow age and the bulk of humanity has lost its bearings and is being pushed and jostled and shoved about until they have no idea as to the destination they wish to reach. They are simply afloat on the sea of time and chance, wondering what it all means and where it will end. Falling under the spell of the jostling crowd, we lose our high ideals, we lose the capacity for thinking and acting for ourselves. We allow others to dominate our lives, our thoughts, our actions and our high ideals and purposes in life shrink and shrivel up and are trampled under the unholy feet of the multitude of men and women who themselves seem to have no real purpose in life.

Materialism means that we throw open the door of our life to the riff-raff of the world and say, "Come in." And when materialism enters the finer aspects of life are crowded out. When we go into a Gothic theater we are awed by the beauty and symmetry and loveliness that surround us. Those who have been privileged to visit the great art galleries of the world are so struck with the beauty, the inspiration and the wonder of it all that unconsciously they bare their heads and lower their voices lest they desecrate the very atmosphere about them. Gazing on the masterpieces of the ages holds them enthralled. Petty things are forgotten and their souls are refreshed and lifted up and for the time they are transported to a higher realm. It is a spiritual vacation, away from the motley crowd of humanity.

We need to separate ourselves as did Christ of old, from the crowds, before we can get our bearings; we need major intellectualism; we need to have some reserved seats, in our mental and spiritual life. We need to think and act on our own initiative instead of allowing radios, newspapers, movies, etc., to dominate our lives and dictate our actions. In short, we need to be real men and women and not mere clay in the hand of the multitude.

The youth of today is being pulled and pushed and jostled by the crowd until it is small wonder they are so turbulent and seemingly unmanageable. They have never had time to think and act for themselves. From the time they enter the sixth or seventh grade and on up through high school and college there is a continual round of school and social duties. The home life is not what it should be, and not what many parents desire it to be, because the social side of the school claims most of the youth's spare time. He is rushed on every side with social entanglements most of which might well be left out for they add but little, if anything, to his mental and spiritual make-up. He is being forever swirled about in the social maelstrom of parties, clubs, entertainments, games, contests, festivities, etc., losing sleep, eating irregular meals, practising for this, that or something else, until we wonder how he ever maintains his equilibrium. Modern youth needs a tonic, and that tonic is nothing more than a chance to get out of the crowds, away from the lights and the dazzle and the social whirl to be alone with himself and God; he needs time to put himself on a pedestal and there take time to analyze himself—his thoughts, his aims, his ambitions, his relation to other human beings and most of all to his Creator. He needs to ponder seriously the road he is traveling and the destination to which it is carrying him. Youth is not bad; but youth is distraught. Youth is muddled and befuddled and addled, and all because of the ruthless jostling of the crowd. And the *ringleaders* of that crowd are not youths but *adults*. We need to get that fact under our skins. The young people are ours; they belong to us; we are responsible for their being and well-being. Yesterday they were in our laps, tenderly guarded, shielded and cared for. Today they are jostled and pushed and crowded and jammed and criticized and we stand helplessly by, wondering how they will survive the strain, how they will stand the test. God help them, and us, too.

We accuse the children of today of being pert, saucy, bold and independent. They are. Children are naturally so, but in this modern world they are doubly so. Why? Because they are being swayed and jostled by the crowds—crowds of things, machines, people. Everything, everywhere sweeps them off their feet. The modern twelve or fourteen-year-old girl knows things that would cause a forty-five-year-old woman to blush with shame and gasp for breath. Mothers would be shocked almost to death could they read their daughter's thoughts. High school boys and girls are far wiser in some things not gotten from books than Socrates, Plato or Diogenes ever presumed to be. Ground constantly tramped by animals produces no crop. It must be fenced and cultivated and cared for. How can the present generation of boys and girls produce high ideals and noble characters unless we manage to fence them in a bit and get them away from the crowd's damaging influence?

Crowds bewilder and frustrate us. Often an illness forces us to get away from the jam and get our bearings. Charles Darwin was an invalid living in an English garden. Often the gardener, seeing him standing immovable before a flower, pitied him and wished he had something to do. Little did the gardener dream that Charles Darwin was having one of the richest experiences of his life—alone in a garden with a flower.

A man boards a crowded street car. He waves a fond farewell to a loved one outside and the car bears him away. But study that man's expression and you will know that the one he has left behind means more to him than all the noisy jostling, motley crowd about him. Too many times the things we leave behind are worth infinitely more than the sea of folks about us if only we knew it. Ideals, beauty, the urge for finer and nobler things are left behind and we become enslaved with the multitude.

Have we, or are we, living an overwrought life? If

Observing Fourth of July

BY EZRA FLORY

A few years ago it was my privilege to share in a pleasant way, what was unique in a program that called a group of young people together at the close of the Fourth of July. An elder of a church in Middle Iowa, seeing that many inducements were attracting his flock to places undesirable, called his people to his home where a splendid program was given in which these young people took part in speaking and singing. After this part of the program was given, all enjoyed games of blindman and tag in the clean barnyard. Following the games refreshments were served.

Thus a wise elder drew to himself a flock which had nothing but praise for his efforts. And he was at the same time able to direct a clean and profitable program instead of permitting his people to attend places of a questionable character.

Huntington, Ind.

so, what will be our recompense? Our early forefathers were a clean, sturdy, rugged, upstanding class of people because they lived in isolation away from the madding crowd's ignoble strife." They ate simple food, wore simple clothing, worked hard in God's great out-of-doors in order to get the earth to yield her increase—their sustenance—and they were rewarded with active brains, unsullied thoughts, the power to meet and face the great force called life, and a spiritual outlook that the modern world has well nigh lost. They were not hemmed in by silly conventionalities, they exercised their own free right of thinking and of acting in accordance with their thoughts. We wonder sometimes today why the world is not producing great poets as did the seventeenth and eighteenth centuries. When a man tries to dance with one foot, keep the other on the brake of a speed wagon, one hand on the steering wheel, and the other embracing a pretty girl, his lips sucking a cigarette and his eyes scanning the sky for a high powered plane, and at the same time rummages around in his gray matter for a verse to jot down, the jargon he produces is quite apt to smack strongly of the environment in which it is written. Some folks may call it poetry, others call it rot. Figs do not grow on thistles, neither do empty, callow brains produce masterpieces. How can we expect lofty things from pleasure mad, jazz crazy, befuddled humanity?

Do we believe in things? Do we take time for music, good books, friendships, God, religion, home life, etc.? A young couple become estranged after seven or eight years of married life. There is no lack of love, no infidelity, but something insidious has crept into that home and destroyed its happiness. Upon analysis we find it to be nothing more than the daily schedule of both husband and wife. Each has every moment filled by the crowd. He has his office, his friends, his club and his evening cronies. She has her society friends, her parties, her shopping tours, her social engagements. Both are worn ragged continually. They reserve no time for rest and relaxation and for one another. They are almost strangers living under the same roof. They need to make a new schedule. Drop some of the crowd, get acquainted with each other and the children, and create a new home atmosphere. Modern life is so very strenuous. Athens was called a metropolis years ago. Today it would be a quiet suburb of many of our large cities. We gaze in awe at city after city of millions of souls where humanity jostles and crowds and loses the fineness and sweetness and holiness of individual home life. Children scarcely know their parents. Movies, theaters, entertainments, joy-rides, crowds, crowds, crowds. How can we think? How can we ever meditate, jostled and hurried, pushed and harassed by the crowds?

How about present church life? Is it jostling Christ out of the churches? One pastor says he has not spent a single evening in fourteen weeks at home with his family. Might we not be jostling Christ out of the very circles where we profess to meet him? Is he always at our church socials, our class meetings, our missionary societies, our entertainments, etc., or have we in our eagerness to meet and entertain and outdo one another, jostled him so that he has gone to some desert place apart? He can not abide in the crowd unless that crowd is such that his virtue departs and enters another. There must be a mutual cord of love and sympathy that binds him to the crowds. Crowds are not necessarily a barrier to Christ, but how often we make them so. Let us beware that our societies are not garbed in a religious cloak but operated in such a way that Christ is jostled out.

Syracuse, Ind.

Electricity and Prayer

BY J. H. NEHER

The force of electricity has always existed, yet men have not known much about it. Prayer that is communion with God has existed, but many have not known about it. Some have not recognized its existence. We are now finding out what electricity can do for us, how by telegraphing we can communicate with anyone. By telephone one can speak from his room to anyone three thousand miles away. By wireless one can call through miles of space and be heard and answered. The wireless operator on a sinking ship sends forth his call into the night air and the great liners hear the call and plow through the sea at full speed to answer. Not many years ago if these facts had been stated as such they would not have been believed, they would have been called miracles. Now they form a part of our lives, including the radio system. These facts help us to understand the existence and the certainty of prayer, or words spoken to God that he has promised to hear and answer. If we are obeying God's commands we are in touch with him and the reservoirs of his power are open to us. Electricity is all about us, but we do not have its advantages until we put ourselves in touch with it. Then it works for us. Hence, by obeying God's commands let us put ourselves in touch with our Maker, that the great currents of his helpful love may be able to help us.

Guthrie, Okla.

Early Piety

BY LEANDER SMITH

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccles. 12:1).

Youth is a period which presents the fewest obstacles to the practice of godliness, whether we consider our external circumstances, our nature, powers, or our moral habits. In that season we are most free from those troubles which embitter, those schemes which engross, those engagements which hinder us in a more advanced and connected life. Then the body possesses health and strength; the memory is receptive and tenacious; the fancy glows; the mind is lively and vigorous; the understanding is more docile; the affections are more easily touched and moved; we are more accessible to the influence of joy and sorrow, hope and fear; we engage in an enterprise with more expectation, ardor, and zeal.

Under the legal economy, the first was to be chosen for God: the first-born of man, the first-born of beasts, the first-fruits of the field. It was an honor becoming the God they worshiped, to serve him first. This duty the young alone can spiritualize and fulfil by giving him who deserves all their lives, the first-born of their days, and the first-fruits of their reason and their affection. And never have they such an opportunity to prove the goodness of their motives as they then possess.

See an old man: what does he offer? His riches? But he can use them no longer. His pleasures? But he can enjoy them no longer. His honor? But it is withered on his brow. His authority? But it has dropped from his feeble hand. He leaves his sins; but because they will no longer bear him company. He flies from the world; but it is because he is worn-out. He enters the temple; but it is as a sanctuary; it is only to take hold of the horns of the altar; it is a refuge, not a place of devotion, he seeks. But they who consecrate to him their youth, do not profanely tell him to suspend his claims till the rest are served; till they have satisfied the world and the flesh, his degrading rivals. They do not send him forth to gather among the stubble the gleanings of life, after the enemy has secured the harvest. They are not like those who, if they reach Immanuel's land, are forced thither by shipwreck; they sail thither by intention.

Consider the beneficial influence of early piety over the remainder of our days. Youth is the spring of life, and by this will be determined the glory of summer, the abundance of autumn, the provision of winter. It is the morning of life; and if the Sun of righteousness does not dispel the moral mists and fog before noon, the whole day generally remains overspread and gloomy. Piety in youth will have a good influence over our bodies; it will preserve them from disease and deformity.

Sin variously tends to the injury of health; and often by intemperance the constitution is so impaired that late religion is unable to restore what early religion would have prevented. Early piety will have a good influence to secure us from all these dangers to which we are exposed in a seeason of life the most perilous. Conceive of a youth entering a world like this, destitute of the presiding, governing care of religion; his passions high, his prudence weak, impatient, rash, confident but without experience. A thousand avenues of seduction open around him and a siren voice sings at the entrance of each; pleased with appearance, and embracing them for realities, joined by evil company, and ensnared by erroneous publications, these hazards exceed all the alarm I can give. How necessary, therefore, that we should trust in the Lord with our hearts, and lean not to our own understanding; but in all our ways acknowledge him, that he may direct our paths!

Early piety will have a beneficial influence in forming our connections, and establishing our plans for life. It will teach us to ask counsel of the Lord, and arrange all under the superintendency of scripture. Those changes which a person who becomes religious in manhood is obliged to make, are always very embarrassing. With what difficulty do some good men establish family worship, after living, in the view of children and servants, so long in the neglect of it! But this would have been avoided had they early followed the example of Joshua: "As for me and my house, we will serve the Lord." How hard is it to disentangle ourselves from associates with whom we have been long familiar, and who have proved a snare to our souls! Some evils indeed are remediless; persons have formed alliances which they can not dissolve; because they did not walk by the rule, "Be ye not unequally yoked together with unbelievers," they are now wedded to misery all their days; and repentance, instead of visiting them like a faithful friend, to chide them when they do wrong, and withdraw, is quartered upon them for life. An early dedication to God, therefore, renders a religious life more easy, pleasant, and safe.

It is of unspeakable advantage also under the calamities of life. It turns the curse into a blessing; it enters the house of mourning and soothes the troubled mind; it prepares us for all, sustains us in all, sanctifies us by all, and delivers us from all. Finally, it will bless old age: we shall look back with pleasure on some instances of usefulness; to some poor traveler to whom we have been a refreshing stream; some deluded wanderer, we guided into the path of peace. We shall look forward and see the God who has guided us with his counsel, and be enabled to say: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all that love his appearing."

Newberg, Oregon.

Formal Prayers

BY GEORGE W. TUTTLE

It is so easy to become formal, mechanical in our prayers. Even the saying of grace at the table may become wearisome, particularly to the unconverted members of the family, if the words are as unchangeable as were the laws of the Medes and Persians. "The letter killeth, but the Spirit giveth life."

A certain pastor of mine was a man of delightful variety and depth of thought in his sermons, but his pulpit prayers were stereotyped and formal, the same set prayer from Sunday to Sunday. Old Man Variety keeps our hearts open, our minds active. Old Man Formality says: "Take a nap; nothing new for heart or mind."

Mark you that our Father loves variety; we see the evidence of it in the delightful world about us, and also in the no-two-alike folk who smile and seem to say: "Let's be friends." No formal, cut-and-dried methods of expression in prayer would he have us have.

In a country town where my wife-to-be taught school in the very long ago there was a man, on the visiting committee, who always made the same little speech to the pupils. The mischievous boys soon memorized his speech and the dancing eyes of that black haired school teacher were wont to twinkle merrily when she chanced to hear the pupils rattling off the visiting committee's speech to each other at recess.

(Continued on Page 430)

Christian Growth

(Continued From Page 421)

or poem; every day meet one man greater than yourself, from whom you can learn, and help one less than yourself." Sooner or later there should develop sufficient strength to digest stronger food. "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able" (1 Cor. 3:2). "Tell me what you eat, and I will tell you what you are," is true in spiritual life as in breakfast foods. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

The feeding of the soul, as that of the body, should occur regularly for best results. Dr. Torrey relates the following: "In one of my early pastorates, I asked one of my people how she was getting along in the Christian life. She replied, 'Very poorly. My life is a disgrace to me, to the church, and to Jesus Christ.' 'Do you study your Bible every day?' I asked. 'Oh, no; I study it occasionally, when I have a little time.' A little baby was lying in the perambulator near by, and I said, 'Suppose you should feed that baby once in two hours today, and once in six hours tomorrow, then let it go without eating at all for three or four days; do you think the child would grow?' 'No,' she said, 'I think the child would die under the treatment.' 'And yet that is just the way you are treating your soul. Be constant in your efforts, and you will develop a noble Christian life.'" The Bereans were more noble than the Thessalonians, "In that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11). "Search the scriptures" (John 5:39). "Study to shew thyself approved unto God" (2 Tim. 2:15). "Thou shalt meditate therein day and night" (Josh. 1:8).

Exercise. A boy whose father had died was in danger of being spoiled by his mother's overtenderness. He himself felt it. One day a severe storm was coming on. When she protested against his going out in it, he replied: "Mother, I have a right to hardships." Struggle begets strength.

In New Zealand there is a bird about the size of a hen, called the kiwi. It formerly had wings, but through disuse lost them. It is now the victim of all the beasts of the field.

"But I keep under my body, and bring it into subjection" (1 Cor. 9:27). "With one mind striving together for the faith of the gospel" (Phil. 1:27). "Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord" (1 Cor. 15:58). "That the trial of your faith, being much more precious than that of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ" (1 Pet. 1:7). "But he that shall endure unto the end shall be saved" (Matt. 24:13). "Thou therefore endure hardness as a good soldier of Jesus Christ" (2 Tim. 2:3). The Christian life is not a swing in the hammock.

With right birth, proper food and exercise, it is very important that the place of growth be a right atmosphere. There is a little insect that has the power to clothe itself with a coating of air and go to the bottom of the most stagnant pools. Such an atmosphere is prayer, which must completely envelop us as we go about in a world of temptation and sin. Daniel was safe in Babylon, Joseph in Egypt.

Right Direction. When Michelangelo visited the studio of Raphael, he found there a diminutive figure on canvas. He wrote under it, "Amplius," larger. Raphael took the hint. The average Christian life is planned on too low an ideal. "The vine," says Dr. Henry Sloane Coffin, "takes its shape from what it trains itself upon. That which character trains itself upon is an ideal. Ideals are furnished by the social environment, by the church in which we are brought up, by the teaching which we receive, and so on."

The average Christian life is too superficially rooted. The one important direction for growth, so far as endurance is concerned, is downward, deep down into the bedrock of the promises of God. Near one of the beautiful inland lakes in Northern Ontario is a cliff of solid granite rock. Apparently there is almost no earth upon it. The headland is from eighty to one hundred feet high. Upon the headland stand a number of the most beautiful trees, evergreens, as straight as a die, and strong. Great storms sweep over the lake, but the trees stand firm. Their roots go down, down, through the crevices of the rock, to the moisture of the lake below. Because the roots are long and reach to the water level, these trees can raise their beautiful heads towards the blue sky above.

"Be not conformed to this world: but be ye transformed" (Rom. 12:2). "Walk in the Spirit, and ye shall not fulfill the lust of the flesh" (Gal. 5:16). "Abstain from all appearance of evil" (1 Thess. 5:22).

In What? "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity" (2 Pet. 1:5-7).

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting *holiness* in the fear of God" (2 Cor. 7:1).

"Set your *affections* on things above, not on things on the earth" (Col. 3:2). A young man once found a two-dollar bill in the road. From that time he cultivated the habit of searching the road for treasures. When walking he always had his eyes fixed on the ground. In course of time he accumulated 29,516 buttons, 54,172 pins, 7 cents in pennies, a bent back and a miserly disposition. He lost the glories of the sunlight, the smiles of friends, the songs of birds, the beauties of flowers, trees, blue skies, and all that life affords that is worth while.

Cultivate Endurance. When Christian neared Hill Difficulty, he noticed at the bottom of the hill a spring. In addition to the road over the hill, two others led off: the one road, Danger, led into the forest; the other, Destruction, into dark mountains. Christian started to run up the Hill Difficulty. Then he went a little more slowly. Then he clambered. Then he proceeded on hands and knees, for the road was steep. Coming to a pleasant arbor, he sat down to rest and to read. He fell asleep, but roused himself, and proceeded on his way.

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love" (Eph. 4:1, 2). "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God" (Micah 6:8)?

Why grow? First, to resist sin. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Psa. 119:9). "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:11).

Trials will come. "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold" (Job 23:10).

The strong must help the weak. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:1, 2). "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" (Rom. 15:1).

Finally, glorify God in the carrying out of his will and purpose. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). "Whether therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

Lebanon, Pa.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

In a certain small city, which might have been almost any city in the United States, there were too many churches. One congregation had built a massive house of worship; another tried to surpass it; both were deeply in debt. About this time a Chinese famine was reported, but, although people over there were eating the bark off the trees, the members of the numerous churches in this city could contribute very little, due to the fact that church debts, ministers, running expenses, etc., had to be paid by so many groups. Two of the churches finally decided to unite and another disorganized. Many similar "bits of brotherliness" are needed.

Lawrence, Kans.

What Is Real Beauty?

BY FLORENCE S. STUDEBAKER

Several months ago we were riding down town on the elevated train in a large city. Across the aisle from us were two painted beauties, wax dolls—two creatures who were supposed to be girls. They attracted quite a little attention, for beside the excessive amount of lip-stick and rouge in evidence, there were loud talking, giggling and shy glances cast toward all the members of the opposite sex who were in the car. I remarked to my companion: "If that is beauty, I would prefer being homely."

On the return trip from town, across the aisle from us sat a young man and a girl, the resemblance in features suggesting the family relationship. The girl was dressed in a simple business suit; her cheeks bore the natural bloom of youth. One could not help but see the beauty of her soul which looked out from clear, trustful, dark eyes. Everything about her suggested charm and my heart went out to her although she was a stranger to me. I felt that I was looking on real beauty and not a camouflage.

At a national meeting of the manufacturers of cosmetics in 1926 it was decided the slogan for that year would be, "*More Soap and Less Paint.*" Might not a good slogan for mothers and daughters be: "*More Purity Within, More Beauty Without*"? As a woman thinks in her heart, so is she; but too often she does not think. Yet, the thoughts which dominate her life produce the lines in the face—they have a subtle way of making or marring her beauty. Discontent, ill-temper and worry will make her unattractive. No matter how beautifully dressed from well groomed hair to dainty slippered feet, except the spirit within responds to noble thinking and high ideals, she will not be beautiful. The eyes are the windows of the soul. Take care that they radiate light and peace, that nothing low or base besmirch the message of the soul.

Phœbe Cary has said: "We get for our mete, our measure." If this is true, and we are not satisfied with the measure we have received, possibly by broadening and deepening our lives and being of more service to others, we can get a larger measure. There are people who are unattractive in face and form; that is, we would not call them beautiful, but when we learn to know them intimately, we discover a beauty of soul, a charm of personality which is decidedly winning. Isaiah said of Jesus: "He hath no form nor comeliness; and when we see him, there is no beauty that we should desire him." But what a winning personality he has when we learn to know him intimately!

On the other hand we have often met people who were beautiful to look upon, who seemed to have every attribute of real beauty, but upon intimate acquaintance we discovered that selfishness was the predominating characteristic and we turned away in disappointment. "Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised.

Give her the fruit of her hands: and let her works praise her in the gates" (Prov. 31:30, 31).

To grow old gracefully is perhaps the desire of every woman. However, she has no need to fear the lines which will by and by appear on the most beautiful and youthful face, if she has provided the background with beautiful and inspiring thoughts. Beauty—real beauty truly comes from within. When an artist is asked to paint the picture of a lovely woman, he seldom paints a very young one, who has had no experiences in life, because the lines in the face give character to it. They tell a great deal to one who reads character by the face.

A woman who had been photographed returned the picture to the photographer with this little poem:

"I have known joy and pain and toil and fight,
I have lived largely; I have toiled and planned;
And Time, the sculptor, with a master hand
Upon my face has wrought for all men's sight
The lines and seams of life, of growth and blight,
Of service and of struggle and command.

"And now show me this,
This waxen, bland, unlined, untroubled white!
This is not I, this fatuous face you show,
Retouched and smoothed and prettified to please.
Put back the wrinkles and the lines I know;
I have spent blood and brain, achieving these;

"Out of the pain, the sorrow and the rack,
They are my scars of battle. Put them back."

Nappanee, Ind.

What to Do with His Things

BY IDA M. HELM

WHAT are we doing with the talents God has given to us? Let us take an inventory of ourselves and see whether we have made the right use of our God-given gifts. Each one of us has received as many as our capacity will permit, but no more, and our reward will be according to our faithful use of them. Our reward will be according to quality and not quantity. The faithful discharge of our duties and responsibilities will open the way for greater responsibilities, thus the one talent we have may increase to five or even ten. If we fail to use what we have it will be taken from us.

In school we were taught that if we fail to use our muscles they will become limp and useless, so if we fail to use our talents they will dwindle away. We have health, it is ours to conserve, to cultivate, to use for the Master. We have intellect, it is ours to improve, capitalize that we may advance in knowledge and wisdom. The Son of man expects us to use them so they will redound to his honor and glory. We have material gifts, land, houses, barns, position, occupation. They are all gifts from the bountiful hand of God. He says, "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the fields are mine. If I were hungry, I would not tell thee; for the world is mine and the fulness thereof" (Psa. 50:10-12).

The Master has entrusted these things to us. He has not given us all the same talents, but he has given each one of us something. He does not ask of us impossible things but he has tempered our talents to our capacity. He says: "Take these and use them for me, and when I return I will recompense thee."

Each one of us has spiritual gifts of various kinds: faith, hope, love, truth, purity, virtue, patience, temperance, brotherly kindness. But if we do not use them they can bring us no returns. All these gifts are ours to keep only as we exercise them and put them to the right use. We do not need to squander our gifts to meet God's displeasure. We may keep them wrapped in a napkin, lying in a safe place as the man in the parable did with the one talent God had entrusted to him, they will retain their intrinsic value but they will bring us no returns and will be taken from us. In the parable Jesus taught, the wickedness of one servant consisted only in failing to use the one talent the Master had given him.

Oh, how much more some people make of their lives than others though they live the same number of years! The day of reckoning may be delayed weeks, months or even years, but nothing is more certain than that Jesus is coming again, and he will require a careful accounting.

Let us thank God for our talents, let us study their worth and see how much God has invested in us; then work our talents for the Giver with all the vigor and enthusiasm we can command, so that when the reckoning day comes we may hear the Master's welcome, "Well done, enter into the joy of thy Lord."

Ashland, Ohio.

Notes From Our Correspondents

INDIANA

Beaver Creek.—Feb. 9 we had our first service in the church at Buffalo. We changed our quarters and bought a church which had been abandoned by the Presbyterians in the little village of Buffalo on the banks of the beautiful Tippecanoe River, near the old Beaver Creek church. Thus the church is more centrally located for our constituency. The attendance has increased while the interest and fellowship are marvelous. We are having wonderful services each Sunday morning and evening. On April 20 Bro. Otho Winger gave us two inspiring messages, one the dedicatory sermon, the other on the Home Late of Other Nations. We were glad for the inspiration of his presence. We were also glad to have our elder, Bro Perry Coblentz, of Delphi, Ind., with us at that time On Easter morning the Byler family of North Manchester gave us the resurrection story in song in a very impressive manner. On Mother's Day evening the mothers and daughters' circle gave a fine program, followed by a sermon on Our Mothers by the pastor, Bro. B. D Hirt. We have a large number of young people and a fine Y. P D of which we are proud They give many helpful and instructive programs. They have helped greatly to make the church what it is Bro Lonnie Munbeck is their efficient leader. We had our Children's Day June 8 with more than 250 present in the evening. The folks in our community enjoy attending services of our church; they are a fine rural people and appreciate an hour with God.—Mrs Lottie O Hirt, Winamac, Ind. June 14

Beech Grove.—The North Manchester Mission Band gave an entertainment on Easter Sunday evening and an offering was lifted for them. May 10 we held our love feast which was well attended by our own and visiting members. Bro Moses Smeltzer of Noblesville officiated On Sunday evening, May 11, we had a very impressive Mother's Day program Both morning and evening services are being well attended. Bro. C. H. Hoover is laboring most earnestly and we are more than glad to have him and his companion in our midst The church met in council June 3. Sister Shull reported that Bro Root could not be with us in a revival this fall and it was left to the ministerial board to secure an evangelist. Bro. Evan Fuqua was chosen delegate to District Meeting with Bro. Marion Norris, alternate. The church granted the junior Bible class of the Sunday-school the right to put in a sand table for the primary class and to erect a belfry and put up a bell, the class bearing the expense. A vote was taken to ascertain whether a piano should be secured for the church, and a large majority voted in the affirmative The classes have a committee working together to arrange for ice cream socials this summer to raise money for church expenses. The Children's Day program will be given Sunday evening, June 22 A committee was chosen to have charge of the homecoming day program on Sunday, July 27 Our Aid Society is still working hard; with the help of the Aid the expense of the electric light fixtures was lifted last month. We now have a male quartet of our own and enjoy their music We have a fine group of young people to work with Attendance at Sunday-school last Sunday was ninety-three and we look forward to a still larger number—Mrs. Nora Whelchel, Pendleton, Ind., June 12.

Bethel Center.—Our love feast was held on the evening of June 7 with a good attendance. Visiting ministers were present from Anderson, Matthews and Markle. Bro Funderburg conducted the services and also preached for us Sunday morning We met in council June 12 Our pastor, Bro. J A Miller, is having his vacation at this time and will be with us again Sunday, July 13 Mrs. A. G Monroe, Upland, Ind., June 24.

Blissville church met in council June 12. We decided to hold our harvest meeting Sept. 14 Bro John Markley was chosen elder for one year; Sister Enid Ecker, church clerk; the writer, Messenger correspondent Sisters Blanche Burch and Enid Ecker are delegates to District Meeting.—Mrs. Arthur G Miller, Tyner, Ind., June 25

Buck Creek church met in council June 7 Delegates were elected to District Meeting: Sister Emma Sheets and Phebe Teeter; alternates, Bro. E. N. Cross and A. J. Replogle We received eight members by letter. The church renewed her call for District Meeting. We will entertain the Henry County convention in 1931 in June Our Sunday school attendance has been good. The quartet of Carlisle City was with us the second Sunday in June which we appreciated very much —Phebe E. Teeter, Mooreland, Ind., June 23.

Clear Creek church met in business meeting June 3. Sunday, Aug 17, was the date set for our love feast, at 7 P M. We decided not to send a delegate to Annual Conference this year, but are sending a donation of $119 29 for the Conference offering—J H. Neff, Huntington, Ind., June 9.

Four Mile.—On May 25 a reception was held at the church for our new pastor, Bro E. R. Fisher, and family. His sermon in the morning was followed by an installation service conducted by Eld Shively. After a basket dinner Bro. Ira Blocher from Eaton, Ohio, welcomed the pastor and family to Southern Ohio; Bro Russell Showalter from Anderson to Southern Indiana, and Mr Zach Stanley welcomed them to the community. Some of our young people gave readings and songs. On June 8 our church closed a very successful series of meetings conducted by Bro. Fisher. He gave us sixteen Spirit-filled sermons. These and the messages of song were greatly appreciated by all, and we feel that much good has been done Seven accepted Christ June 15 we held our love feast with Bro Fisher officiating.—Alice M Brower, Ketchel, Ind., June 16.

Lower Deer Creek.—Several weeks ago Bro L. L Paul decided to put on programs on Sunday night with his regular preaching hour The different Sunday school classes and the Aid Society assisted It was a wonderful success as it has increased the attendance at all services. These special programs were continued until May 18 when Brother and Sister Shively of the Pipe Creek church began a series of revival meetings. There was a fine attendance during the two weeks they were with us. Bro. Shively is a wonderful preacher and teacher of the Bible, and with the help of Sister Shively who led in the song service, we feel that our meetings were a success in every way They closed on June 1 with the addition of twelve members. Nine were baptized and three came by letter. Our membership has been brought closer together and we feel that the church has a very bright future —Mrs. Coplen, Camden, Ind., June 18.

Middletown.—Today Bro. McCullough preached for us. We had seventeen out at Sunday-school. Some of our members are sick and are not able to attend. Our elder has been ill and not able to be with us for a few times. Bro McCullough and Bro Zirkle have been doing the preaching. We received another letter from China, from Bro. Walter Hersey. We are glad to hear that the prospect for their future work is better. Our council meeting for June was omitted as our elder could not be with us. The next meeting will be Sept. 6 Florida Green, Middletown, Ind., June 22.

Pleasant Dale.—On Mother's Day Bro. J. H. Wright of North Manchester, Ind., brought us an inspiring message, setting forth some characteristics of a good mother. In the evening two groups our young men's quartet and three girls—sang for us Others gave readings and a prayer. Then Bro. Wright spoke of life's four seasons May 18 the young people's cabinet of this District was here In the afternoon a business meeting was held, discussing Camp Mack and other phases of young people's work In the evening the young people presented the theme of the tour, Taking Christ Sincerely, in songs, readings and talks On the evening of May 22 our church met in council. May 25 seven Brethren Sunday schools on this vicinity held their semiannual convention The attendance was good and the messages in song were wonderful Bro. J O Winger of Manchester was the speaker In the forenoon he preached on the subject, The Radiant Victory In the afternoon he talked about the work of the Sunday-school On the evening of June 1 Sister S. L Cover from Bethany Bible School gave an inspiring message on Bethany, its work and needs.—Alice M. Studebaker, Bluffton, Ind., June 15.

Pleasant View church met in council June 12 We are planning an outing for Sunday, July 13, in some woods near by with a children's program in the afternoon Our church plans to have a harvest meeting Sunday, August 31, with a forenoon program only We are expecting Bro Ray Shank of Flora, Ind., to be with us in October to conduct a series of revival services We plan to have our communion soon after Our church selected Bro Wenger as pastor for another year Blanche Metzger, North Manchester, Ind., June 20

Wabash (country church) June 8 Brethren R. H Miller and F. B Bagwell of North Manchester preached at the regular morning services; their messages were enjoyed by all We are always glad to have visitors from other churches We are expecting Sister J P Jennings of Buchanan, Va., to be with us in a series of meetings to begin about the middle of August.—Mrs Clarence Pulley, Wabash, Ind., June 25

IOWA

Greene church met in council June 13. Our pastor, Bro J F Small, who has been with us nearly four years, offered his resignation March 1 which we regret to report Therefore the matter of a new pastor is under consideration and was discussed at this time May 24 the church enjoyed a very good love feast service with Bro J S Sherfy of Hampton and Bro R E Stern of Fredericksburg as visiting ministers Bro Sherfy officiated. June 1 was mission Sunday At the opening of the morning worship a special reading was rendered in a very impressive and appealing way An offering of $32 08 was lifted for Annual Conference. Afterward Bro. Harry Smith of Beaver, Iowa, gave us a good sermon. In the evening Bro. Small gave a splendid missionary message. June 6 8 the B Y P D conference was well attended The theme was Evangelism, stressing also the 190th anniversary of Protestantism at cost The principal speakers were Bro. Dean Shively of Mt. Morris, Ill., and Bro Paul Longenecker of Waterloo It was a great inspiration to see this group of young people from the five churches -Waterloo City, South Waterloo, Ivester, Union Ridge and Greene Sunday morning, June 8, Bro Earl Flora of Rock Lake, N Dak., opened the morning worship, he also delivered the evening message. Sunday evening, June 15, our B Y P D gave the pageant, The Soldier of the Cross, at the Union Ridge congregation, they also expect to give it at the Spring Creek congregation June 22 This pageant was well carried out by our young people on Saturday evening at the B Y P D conference.—Elsie A Pyle, Greene, Iowa, June 18

South Keokuk.—At our June council Bro. D F Shelly was elected church delegate, and Sister Nettie Shelly, Sunday school delegate to the District Conference Sister Mabel Wonderlich was elected president of the Christian Workers' Society Our Sunday school was well represented at the young people's conference at Udell The attendance banner was awarded to our Y. P D We have not been having services for a few weeks because of a small-pox epidemic in the community.—Enid Wonderlich, Keokuk, Iowa, June 23

KANSAS

Victor church met in council June 14 Officers were elected with Bro. A. E. Thompson, clerk Several church letters were granted Bro. Joel Vancil of Ottawa held a series of meetings here during April Plans are also being made for a revival meeting this fall Attendance is good at both Sunday-school and preaching services.—Anna McDonald, Waldo, Kans., June 20.

MARYLAND

Brownsville.—Bro. Virgil Funnell gave his illustrated lecture, Why Girls Smoke, at the West Brownsville church May 22 He also gave talks in several of the public schools of this community We had a very spiritual love feast on May 24 Bro S E Sutter preached the examination sermon and Bro Harry Rowland officiated Our pastor, Bro. S. A. Harley, was advanced to the office of elder Our Conference offering was $202 68 Several Sunday-school classes, our Aid Society and several individuals contributed liberally to this offering One has been received into the church by baptism since our last correspondence. We appreciated very much a splendid sermon on The Old Rugged Cross, by Bro. Ernest Muntzing on Sunday morning, June 15 He also preached at West Brownsville in the evening, our pastor being at Hershey as our delegate to Conference We are expecting to have our union Vacation Bible School the first two weeks in July.—Mrs Ira L. Kaetzel, Brownsville, Md., June 20

Middletown Valley church held their love feast May 24 with Bro Harper Snavely officiating. Bro Millard G Wilson was also with us Our Conference offering was $130 Five members of the Sunday-school united with the church just previous to our love feast. We are sorry to have our pastor, Bro S G Fahnestock, leave us, he plans to complete his ministerial studies.—C N. Frushour, Myersville, Md., June 24

Peachblossom.—The pre-Easter services were conducted by the local ministers We had decision day on Easter Sunday and a program at the Fairview house. April 29 Bro Funnell delivered four lectures on his work in the Anti cigarette movement. Three of the lectures were given in the schools and one in the church Recently we purchased a lot in Easton for a new churchouse At present we can not see our way clear to build, but we are making a special drive to increase our building fund June 29 we will have our Children's Day program. The local welfare board has arranged a peace declaration contest for that evening We are expecting eight of the young people to participate Each year on July 4 the entire church has its picnic and the fellowship of both old and young is much enjoyed The Daily Vacation Bible School is to begin July 21 and continue two weeks Mrs C W Wooldridge, Easton, Md., June 18.

MICHIGAN

Grand Rapids.—Our communion services were held May 17 with our pastor, Bro. F. D Anthony, officiating During the month of May the churches enjoyed a week of music directed by Mrs Stahly of Indiana May 25 a group of forty from this church went to Battle Creek and the following Sunday a mass meeting was held here Churches from all over Michigan were represented and two fine programs were given Dinner was served to about 240 guests in the basement of the church. A special number on the afternoon program was a chalk talk by Mr Wotring of Woodland, Mich.—Edith Register, Grand Rapids, Mich., June 21.

Lansing.—May 20 Sisters Stahly and Smith were with us in a musical program The session was in the afternoon and evening; we were all benefited by their helping us And on the same date we were made glad by the coming of Bro. Leo Bertrand von Ongden, who had formerly been a Catholic priest. He brought us some inspiring messages on God's word He told of his conversion and of his experience with Brother and Sister D L. Miller over twenty years ago while on board a ship. The seed sown by those servants of the Lord took root in the heart of this brother. We enjoyed our love feast with many visitors from the surrounding towns as well as from our own city Present were Ministers Schechter and Weller with their wives and others from Battle Creek; Ministers Weaver and Smith with their wives from Woodland and Sunfield, and Eld. McRoberts and wife from Thornapple Bro. Weaver officiated assisted by the other ministers We were pleased by their coming and the church has been strengthened.—H W Peters, Lansing, Mich., June 23.

MISSOURI

Sheridan.—Attendance and interest are growing June 17 the Ladies Aid gave an ice cream social in the basement of the church The Aid now has enough money on hand and will have the main auditorium of the church plastered anew The Vacation Bible School is in progress, with splendid enrollment and interest under the direction of Mrs Ora Sell Committees have been elected to care for the work of our

(Continued on Page 432)

Formal Prayers

(Continued From Page 427)

Again, a living interest in needy folk causes us to forget formality and pray from the heart. How powerful, how appealing is the prayer in which formality is forgotten while earnestness and simplicity go hand in hand.

Still we have need to echo these words: "Lord, teach us to pray." Yes, we need to say: "Dear Lord, give me thy earnestness, thy simplicity, thy faith and thy power." Why do Wednesday evening prayer meetings, to use a homely expression, peter out? We blame the big three; the auto, the radio and the movies, but if prayers were more heartfelt and informal, more simple and faith-filled, quite possibly more hungry hearts might find food and get their feet fixed more firmly on the Rock Christ Jesus.

The Devil of Discouragement is a sly old fellow; he says to us, "No use," and then chuckles as we become of no use. Prayer, diversified, faith-filled prayer, has lost none of its ancient power.

Pasadena, Calif.

CORRESPONDENCE

AMONG THE ISOLATED IN FLORIDA

Quite frequently we hear of some family locating in some out of the way place in Florida. We always try to find them, but are not always successful the first time. However, we do not give up with one trial. It seems strange to us that some people who had been good workers in the north will come here and not let it be known that they are here, or will not find any church of our people for a year, or sometimes several years, until we accidentally find them and try to get them to services. Of course, sometimes they are forty or fifty miles away; but what is that at the speed at which we travel over these good Florida roads?

During our latest visit to the East Coast we went into two homes that we had learned about. They had been here for quite awhile, but had not been in touch with our people and had grown cold toward our work. Also we stopped at a filling station to see a brother whom we had learned about through Bro. J. A. Myers. We are glad for our northern friends to help us out by telling us of the locating of their friends in our beloved Land of Sunshine and Showers. If some are here who have not been located, I would be glad to learn of their whereabouts; but better yet, if you are planning on coming, let me know so that I can be of service, getting you where church work is already in operation. We need your help and we believe we can help you. Write us if you want us to help you and we will do our best.

Our correspondents we ask to turn to their Yearbooks and write Brooksville instead of Eustis, since we are moving there in the very near future and will be located there ere you are reading this. Of course, we will get it if addressed to the old address, but it is better to have it correct.

Brooksville, Fla. J. H. Morris.

WE HAVE A VACATION BIBLE SCHOOL

Pleasant Dale church is located in a rural community, seven miles from Decatur, the county seat of Adams County. Four years ago we opened a Vacation Bible School at this place. Other churches joined us and by whole-hearted cooperation and earnest effort the school is succeeding. We feel that we have been fortunate in having Sister S. L. Cover as director in the five schools that we have had. To have one leader year after year is a great asset, but to have such a splendid leader year after year, that is even a greater asset.

Prior to this year we have had twenty-six graduates, that is, students who have completed the three years' intermediate course. A number of these have expressed a desire to reenter Bible School and take some sort of post-graduate work. However, with the present room, finance, and equipment, such is impossible. Accordingly they have formed an alumni association which will meet each year while the Bible School is in session for an evening of social fellowship.

This year our school opened on May 26 and continued two weeks. The 273 pupils represented nine churches of five denominations. There were fifty-two beginners, sixty-four primaries, eighty-six juniors, fifty intermediates and twenty-one above fourteen years of age. Part of the sixteen classes of the school we held in our own church building. The others we held in the high school building. The worship periods were conducted at the church. We gave instruction in Bible and missionary subjects. The pastor of the Reformed church and the pastor of the Mennonite church contributed their services as teachers. There was a splendid spirit of coöperation and goodwill. Women who had taught school and others as well left their work to help in the Bible School. Every morning over twenty cars drew up to the church door, bringing youngsters to Bible School.

This year we had thirteen graduates. We held the commencement exercises at the Kirkland community building. About 700 were present to enjoy the program which reviewed the work of the school. Some of the classes presented gifts to the Bethany Memorial Hospital and to other hospitals. A very fine address was given on the Bible. Special honors were given for class work, memory work, notebook work, attendance, deportment, and other factors.

Yes, we have tried the Vacation School and we like it. Our community looks forward to the two weeks in early summer when the school is in session.

Bluffton, Ind. Alice M. Studebaker.

CHINESE SNAP SHOTS

Imagine a group of Chinese women in our women's school. None of them learned to read till in middle life. All of them are Christians. They are reading for the first time in their lives the book of Jonah. One shivers as she reads of Jonah trying to hide from God and running away when God told him to do something. Another smiles when he confesses he is to blame for the storm. She feels sure things will go better if sin is confessed. All show intense interest when the whole city of Nineveh repents. What would happen in Ping Ting Chow if some one would just preach like Jonah did? How disappointed they all are when Jonah is angry and goes outside the city wall! How glad that Jehovah loved Nineveh and all those simple ignorant people! They feel reassured of God's love for them.

They read the book of Jonah so anxiously, enjoyed it thoroughly, commented freely and made many resolutions. How perfectly this narrative speaks to their lives!

Picture another class of women, fifteen of them, trying to learn a little arithmetic. We feel we must help them to know how to count money and a few of the simple things that they must use constantly. These women have not read so long. They have little slates and bits of pencil. It is hard even to make the figures; one girl still persists in making her ciphers upside down. They do try and it is a pleasure to see that. None of them will "major in math," but we are glad they won't. We try to do all we can to make life more tolerable for them and make them more efficient. Imagine another class, this time one in home making. Some of them are Christian, some are not. Some are alert, some are not. Some will try to improve their homes, some are too depressed economically to feel that there is anything for them beyond the merest existence, and yet their faces do brighten a little as they talk of better homes.

These are not all the classes. School is in session the whole day long but these are typical of what one can see at the women's school. Many aspects do give us hope and courage. There are other aspects that if one had to think of that side alone, one would grow so depressed he would be useless here.

However most of them do grow in character and grow wonderfully. Most of them do improve in their home making and in their care for their children. As we mingle with them, hear them speak of their little joys, hear them take their joys and their sorrows "to the Lord in prayer," see new light and hope in their faces, we can not but rejoice that God has given us even a small part in the redemption of this people.

A new day is dawning for these women. The villages about us are trying to get women teachers for their girls. They are paying the equivalent of from three to five dollars a month in United States currency. Most of the teachers have the equivalent of fifth or sixth grade training but we know a few with less, but even this is a great step forward. The government has hired many of the girls who have read in the mission school. Many of these girls are church members. Who can measure their influence as they go into these untouched villages at this time of unrest in China? May God make them strong for him!

Ping Ting Chow, Shansi, China. Anna Crumpacker.

RESOLUTIONS OF SYMPATHY

Whereas God who doeth all things well has seen fit to call from our midst our dear Sister Anna E. Lentz, be it resolved:

That, although we can not understand why God has called her so suddenly, so early in life, yet we will say, "Not our will but thine be done";

That we, the members of the Workers' class of which she was a member, even though we sadly miss her for she always had a smile for young and old alike, unite in expressing our sincere sympathy to the bereaved family and commend them to our heavenly Father and pray that they may receive comfort at his throne;

That a copy of these resolutions be sent to the family, a copy to become a part of the permanent record of the Union house Sunday-school, also a copy be sent to the Gospel Messenger for publication.

Lebanon, Pa. Verda E. Gibbel, Teacher.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to 2 three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Boots-Brubaker.—By the undersigned June 12, 1930, at the Covina church, Mr. Marion Reed Boots and Miss Hilda Lois Brubaker, both of Covina.—Leland S. Brubaker, Covina, Calif.

Guard-Fickey.—Married at Palm Beach, Fla., March 18, 1930, Prof. F. F. Guard of Markleysburg, Pa., and Sister Evelyn Fickey of Hazelton, W. Va.—Walter Van Sickle, Hazelton, W. Va.

Hampton-Hoke.—By the undersigned at his home June 21, 1930, Bro. Theodore E. Hampton and Sister Georgiana M. Hoke.—Van B. Wright, Dayton, Ohio.

Heitzman-Clark.—By the undersigned at the home of the bride's parents near Phoneton, Ohio, June 7, 1930, Mr. Wilbur W. Heitzman and Sister Bertha M. Clark of Tippecanoe City, Ohio.—Van B. Wright, Dayton, Ohio.

Stout-Shively.—By the writer at the home of the bride June 18, 1930, Russell L. Stout and Miriam Shively of Etna Green, Ind.—A. R. Ebberly, North Manchester, Ind.

FALLEN ASLEEP

Agle, Eliza Arbelle Swihart, was born near Deedsville, Ind., June 2, 1863. Her parents were Daniel and Eliza Swihart. She was united in marriage to John Agle, Nov. 30, 1885. In her youth she united with the Church of the Brethren and was a faithful member to the close of her earthly pilgrimage. She was hospitable and always willing to share with those in need. Her end came May 28, 1930, leaving to mourn their loss a husband; an adopted son, Treffie Agle; a brother Geo. Swihart of Peru, Ind.; a sister, Mrs. John Frye of Thayer, Ind., and other relatives and friends. Death was not unexpected to her, realizing that the end was near she selected the Scripture and the songs for the funeral occasion. The service was conducted by the writer assisted by W. W. Slabaugh. Interment in the cemetery at Hammond, Ind.—J. W. Lear, Chicago, Ill.

Bashore, Isabelle, daughter of Samuel E. and Sarah Ann Harshbarger, born near Georgetown, Ohio, died at the Stouder Memorial Hospital, June 7, 1930, aged 66 years, 11 months and 21 days. Her death followed an operation to which she submitted one week before. She had been in ill health ever since a fall which she suffered three years ago. At the age of sixteen she united with the Church of the Brethren and remained a faithful member. She married W. S. Bashore on Sept. 10, 1883. To this union were born two daughters, one dying in infancy. Practically all her life Sister Bashore had lived in the vicinity of Troy. She leaves her husband, one daughter, one granddaughter, four sisters and two brothers. Services at the Troy church by Sam Porter. Interment in Riverside cemetery, Troy.—Mary E. Gnodle, Troy, Ohio

Beahm, Bro. John H., died May 17, 1930. He was a member of the Old Brethren Church and spent most of his time in Kansas, having moved there in 1881, but for the past few years he has been in Fyrmont, Ind., where he died and was buried. Eld. Julius Cable, formerly of Virginia, had charge of the funeral. His wife who died several years ago was Adria Brubaker. Four children remain. He was very devout, sincere and consistent in his Christian life, and especially marked by his cheerful and happy attitude of mind. He was fond of church and attended a great many of our General Conferences. He was a successful farmer, and had a super-fondness for horses. Originally there were fourteen children of our family, three of them died in childhood, two some twenty years ago, and one Sept. 28, 1929.—I. N. H. Beahm, Nokesville, Va.

Becker, Aaron Jr., infant son of Bro. Aaron and Sister Susie Shenk Becker, born near Mastersonville, Pa., and died May 27, 1930, aged 7 months. Surviving are the parents, one sister and one brother. Funeral services by Brethren S. S. Eshelman, H. L. [illegible] and B. C. Stauffer at the Chiques house. Burial in the adjoining cemetery —Fanny Zug Shearer, Manheim, Pa.

Bowers, Bro. Ephraim M., son of David and Elizabeth Bowers, died May 8, 1930, at his home in Miami, Okla., after an illness of four weeks caused by acute kidney trouble. His age was [illegible] years and 5 days. He was a member of the Church of the Brethren but no church being near by he worked with the Baptists. He is survived by his wife, one son, three daughters, his mother, three brothers and one sister. Funeral at Miami. The body was brought to Pleasant Hill cemetery near his boyhood home and within the bounds of the Appanoose church where he was buried by the side of his father and brother. Short services at the grave by C. W. Shoemaker and Samuel Bowman.—Mrs. John Beckner, Michigan Valley, Kan.

Bowser, Sister Catherine, died at her home in Astoria, Ill., June 4, 1930, aged 60 years, 4 months and 6 days. Death was due to cancer. She was the daughter of Samuel and Elizabeth Ball [illegible]stein and was born near Astoria, Ill. Early in life she united with the Church of the Brethren in which faith she remained. Oct. 10, 1899, she married Geo. Bowser. She leaves one son and one daughter, her [illegible] husband, one stepson, one foster son, two sisters and one brother. Services at the Astoria church by the pastor, E. O. Norris. Burial in the South Fulton cemetery.—Mrs. Rosella Sullivan, Astoria, Ill

Driscoll, Sister Elizabeth, nee Mellinger, wife of Jacob Driscoll, died May 30, 1930, aged 62 years, 11 months and 20 days. Her husband preceded her Dec. 6, 1917. This home was blessed with three sons and three daughters. The parents of Sister Driscoll were Samuel and Rebecca Harrold Mellinger. About forty years ago she united with the Church of the Brethren and continued a faithful member. There remain four children and seven grandchildren. Funeral at the Zion Hill church by Bro. G. S. Strausbaugh. Interment in the church cemetery —Emma Mae Kauffman, Columbiana, Ohio.

Fouts, Sister Emma Ulrey, was born in Carroll County, Ind., on Aug. 7, 1864, and died of cerebral hemorrhage May 4, 1930, aged 65 years, 8 months, and 27 days. On May 17, 1894, she was married to David D. Fouts. To this union two children were born, both of whom together with the husband, survive the wife and mother. Early in life she gave herself to Christ, uniting with the Church of the Brethren and living a faithful Christian life until death. Funeral services were held in the Laton Church of the Brethren, conducted by the writer and assisted by Eld. D. R. Holsinger. Interment was made in the Hanford cemetery.—John I. Coffman, Laton, Calif.

Glick, Sister Mary Margaret, nee Wampler, died in the Valley congregation, at the home of her brother, W. C. Wampler, on June 4, 1930, of a complication of diseases, aged 62 years, 8 months and 7 days. Her husband, Bro. Jacob F. Glick, died May 1, 1923; a daughter died in infancy. She leaves two brothers besides nieces and nephews. Funeral at the Pleasant Valley church by Bro. S. D. Miller assisted by Bro. P. F. Cline. Interment in the adjoining cemetery.—Mrs. M. C. Williard, Mt. Sidney, Va.

Hoover, Marian B., daughter of Mr. and Mrs. L. F. Dolley of Long Beach, Calif., and wife of Roscoe M. Hoover, Pomona, Calif. She died of malignant cancer of extremely rapid growth. She leaves her parents, three brothers, two sisters, husband and daughter, four and one half years old. Hers was a triumphant Christian faith. Funeral services by C. W. Montague, pastor of the Methodist Episcopal church of Pomona of which she was a member, and Rev. G. K. Walker, pastor of the Church of the Brethren of La Verne of which the husband is a member.—W. I. T. Hoover, La Verne, Calif.

Lentz, Anna E., daughter of John B. and Elva Royer Lentz, was born in Lebanon County. She attended the union public school and had just finished the term a few days before her death. She also was a regular member of the Union House Sunday-school. Several years ago she became a member of the Church of the Brethren of which her parents are faithful members, at present serving in the deacon's office. She died at the age of 13 years, 10 months and 26 days. Burial in the Union house cemetery. Services by E. W. Edris and Irvin W. Heisey.—Verda E. Gibbel, Lebanon, Pa.

Mitten, Sister Sarah L., died June 10, 1930, at the home of her foster daughter, Mrs. J. C. Robertson, Spring Mills, near Westminster, Md., aged 81 years, 6 months and 2 days. Her husband, Bro. Alfred Mitten, preceded her some years ago. She was a long time sufferer, and was valid from rheumatism and recent infirmities. She united with the church early in life and continued a faithful and consistent member. She was firm and true to her convictions of right and always calm and patient in her sufferings. Funeral in the Meadow Branch church by Elders Geo. A. Early and the writer. Interment in adjoining cemetery. —Wm. E. Roop, Westminster, Md.

Mohler, Eva Halene Follmer, born at Oak, Nebr., died May 15, 1930, at the David City Hospital, aged 30 years, 2 months and 10 days. She was married June 15, 1922, to Samuel G. Mohler. At the age of four- teen she united with the Christian Church, but after her marriage she joined with the Octavia Church of the Brethren. Here she held her membership until her death, assisting her husband in the deacon's office and ministering as she could in the Sunday-school and Aid Society—an interested and willing worker. She had attended Hastings College and had taught school. Her parents, two brothers and two sisters survive with her husband and four children, one an infant daughter. Funeral from the Octavia church by M. G. Blickenstaff assisted by S. R. Merkey. Burial in the Edholm cemetery. Nellie V. Barker, Octavia, Nebr.

Myers, Helen Agnes, daughter of Brother Homer S. and Sister Anna Secrest Myers, died at her home in Rockhill Furnace, of pneumonia, June 4, 1930, aged 1 year, 10 months and 11 days. She is survived by parents, three brothers and four sisters. Funeral at the home by H. W. Hanawalt. Burial in the cemetery at Rockhill Furnace.—Della Fleming, Orbesonia, Pa.

Ulery, Bro. Monroe, died June 7, 1930, aged 61 years, 3 months and 5 days. He was afflicted with tubular cancer for more than a year and his last sickness was of short duration. He called for the anoint- ing service. In 1892 he married Elizabeth Root who preceded him Nov. 7, 1921. To this union two children were born. In 1902 the family came to Wisconsin and settled in the Worden congregation, being charter members. Oct. 1, 1927, he married Sister Mollie Turner. He leaves a wife, a son and daughter, thirteen grandchildren, one brother and one sister.—Mrs. Jacob Winkler, Stanley, Wis.

Unger, Sister Mary A., nee Longanecker, born Jan. 28, 1846, in Columbiana County, Ohio, died May 31, 1930, aged 84 years, 4 months and 3 days. The cause of death was heart trouble; she had been con- fined to her bed for seven months, enduring her suffering with Chris- tian patience. She was the last surviving child of Samuel and Catha- rine Longanecker. Jan. 21, 1869, she married Cornelius Unger, who died April 19, 1925. To this union were born eight children. About fifty years ago she united with the Church of the Brethren and continued a devout and faithful member. February last she called for the anoint- ing which service proved a great comfort to her. She leaves five chil- dren and three grandchildren. Funeral by Bro. G. S. Strausbaugh in the home.—Emma Mae Kauffman, Columbiana, Ohio.

Whitmer, Helen Catherine, daughter of Brother and Sister Saylor P. Whitmer, died May 21, 1930, at the King's Daughters Hospital, Staun- ton, Va., of meningitis, aged 5 years and 9 months. Besides her parents she leaves one brother; a brother also preceded her. Funeral at the Pleasant Valley church by Bro. C. E. Long assisted by Bro. P. F. Arnold and Bro. S. D. Miller.—Mrs. M. C. Williams, Mt. Sidney, Va.

Wilson, Carrie Beatrice, wife of Bro. Sutcliff Wilson, and daughter of Brother and Sister Edwin Foster, born Jan. 6, 1893, in Exeter, N. H., died of pneumonia, May 24, 1930, at her home in Norristown. She is survived by her husband and two daughters, her mother, father and one sister. She was confirmed in the Reformed Church in her youth, later with her husband united with the Brethren Church where she served to the end. Funeral by Bro. Wadsworth. Interment in Riverside cemetery.—Beatrice Wilson, Norristown, Pa.

"WORSHIP and PRAISE"

---Our New 1930 Song Book---

Won its way into the hearts of those at Hershey Conference



Hear what one who led the Conference in worship has to say:

"WORSHIP and PRAISE" contains approximately one hundred and fifty songs not found in "Hymns of Praise." The appearance of the book is attractive; the mechanical workmanship durable; the type and notation is legible; the suggestions by the publishers, the orders of worship and re- sponsive readings are practical and suggestive; the topical and general in- dexes are complete and a great aid to song leaders and other church officers.

I was interested to discover that "WORSHIP and PRAISE" includes seventeen out of thirty-two of "The Best Church Hymns" as given in "Modern Music and Musicians."

It is my humble opinion that this book has more standard hymns than any of our previous Sunday School publications and that it also in- cludes sufficient recent hymns to appeal both to the trained musician and the masses.

Very sincerely yours,

E. G. MEYER
Elizabethtown College

Contains 291 Songs of Surpassing Excellence

PRICES:

Cloth Binding		Bristol Paper Binding	
Single Copy, Postpaid	$ .55	Single Copy, Postpaid	$ .40
Per Dozen, Not Prepaid	5.40	Per Dozen, Not Prepaid	3.60
Per Hundred, Not Prepaid	45.00	Per Hundred, Not Prepaid	30.00

Order "Worship and Praise" for your Sunday School

Be sure to state binding desired and whether Round or Shaped Notes

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

OFFICIAL DIRECTORY

GENERAL MISSION BOARD.—Otho Winger, Chairman, North Manchester, Ind.; J. J. Yoder, Vice-Chairman, McPherson, Kans.; H. H. Nye, Elizabethtown, Pa.; Levi Garst, Salem, Va.; J. B. Emmert, 2627 North St., La Verne, Calif.; J. K. Miller, 2240 Grand Ave., Cedar Rapids, Iowa; L. C. Moomaw, R. 2, Box 209, Roanoke, Va.

General Secretary, Chas. D. Bonsack, Elgin, Ill.; Assistant Secretary, H. Spenser Minnich, Elgin, Ill.; Home Secretary, M. R. Zigler, Elgin, Ill. Treasurer Clyde M. Culp, Elgin, Ill.

BOARD OF RELIGIOUS EDUCATION.—H. K. Ober, Chairman, Elizabethtown, Pa.; C. S. Ikenberry, Vice-Chairman, Daleville, Va.; E. W. Shultz, North Manchester, Ind.; J. M. Henry, Bridgewater, Va.; Eva Trostle, 3657 5th Ave., Chicago, Ill.; C. Ernest Davis, Mt. Morris, Ill.; K. E. Mohler, McPherson, Kans.; ex officio: Mrs. R. D. Murphy, Chairman of Women's Work; P. G. Stahly, Chairman of Men's Work.

General Secretary, Rufus D. Bowman, Elgin, Ill.; Director of Young People's Work, Dan West, Elgin, Ill.; Director of Children's Work, Ruth Shriver, Elgin, Ill.; Editor, E. G. Hoff, Elgin, Ill.; Assistant Editor, Maud Newcomer, Elgin, Ill.

GENERAL EDUCATION BOARD.—P. H. Bowman, President, Bridge- water, Va.; Vice-President, V. F. Schwalm, McPherson, Kans.; Sec- retary Treasurer, J. S. Noffsinger, 3635 Ordway St., N. W., Washing- ton, D. C.; Homer F. Sanger, Secretary of Nursing and Medical Ed- ucation, 831 S. Ridgeland Ave., Oak Park, Ill.; D. W. Kurtz, 1605 E. Third St., Long Beach, Calif.; A. C. Wieand, Bethany Bible School; H. C. Bixler, Blue Ridge College; Paul H. Bowman, Bridgewater- Daleville System; R. W. Schlosser, Elizabethtown College; C. C. Ellis, Juniata College; E. M. Studebaker, La Verne College; Otho Winger, Manchester College; V. F. Schwalm, McPherson College; C. Ernest Davis, Mt. Morris College.

GENERAL MINISTERIAL BOARD.—S. J. Miller, Chairman, 2017 Third St., La Verne, Calif.; Paul H. Bowman, Vice-Chairman, Bridge- water, Va.; J. A. Robinson, Secretary, Bedford St. and Miller Ave., Johnstown, Pa.; M. J. Brougher, Assistant Secretary, 554 Stanton St., Pittsburg, Pa.; W. H. Yoder, Treasurer, Morrill, Kans.

CONFERENCE PROGRAM COMMITTEE.—R. W. Schlosser, Eliz- abethtown, Pa.; Grover L. Wine, Bridgewater, Va.; James M. Moore, Waynesboro, Pa.; Otho Winger, Moderator of Annual Conference, North Manchester, Ind.; J. E. Miller, Secretary of Annual Conference, Elgin, Ill.

BRETHREN PUBLISHING HOUSE.—Board of Directors. Otho Winger, Chairman, North Manchester, Ind.; J. J. Yoder, Vice-Chair- man, McPherson, Kans.; H. H. Nye, Elizabethtown, Pa.; Levi Garst, Salem, Va.; J. B. Emmert, 2627 4th St., La Verne, Calif.; J. K. Miller, 2240 Grand Ave., Cedar Rapids, Iowa; L. C. Moomaw, R. 2, Box 209, Roanoke, Va.

Manager and Treasurer, R. E. Arnold, Elgin, Ill.; Secretary, L. T. Myer, Elgin, Ill.

COUNCIL OF BOARDS.—Chairman, J. J. Yoder, McPherson, Kans.; Vice Chairman, Paul H. Bowman, Bridgewater, Va.; Recording Secre- tary, J. S. Noffsinger, 3635 Ordway St., N. W., Washington, D. C.; Executive Secretary, J. W. Lear, Elgin, Ill.; Treasurer, Clyde M. Culp, Elgin, Ill.

COUNCIL OF WOMEN'S WORK.—Chairman and Secretary of Aid Society Work, Mrs. R. D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.; Vice-Chairman and Secretary of Bible Study, Mrs. Laura Gwin Hensley, R. 4, Johnson City, Tenn.; Secretary and Secretary of Mis- sionary Activities, Nora M. Rhodes, Dallas Center, Iowa; Secretary of Mothers and Daughters' Work, Mrs. J. Z. Gilbert, 3309 Griffin Ave., Los Angeles, Calif.; Secretary of Children's Division, Ruth Shriver, Elgin, Ill.

Sisters' Aid Society.—Mrs. Ross D. Murphy, President, 2260 N. Park Ave., Philadelphia, Pa.; Mrs. P. A. Shearer, Secretary-Treasurer, 935 W. Main St., Decatur, Ill.; Mrs. H. L. Hartsough, North Manchester, Ind.

Mothers and Daughters' Association.—Mrs. J. Z. Gilbert, Secretary, 3309 Griffin Ave., Los Angeles, Calif.; Mrs. R. N. Leatherman, Treas- urer, R. 2, Grand Junction, Colo.; Mrs. Lucille Neher, Secretary, Day- ton, Ohio; Mrs Leland C. Moomaw, R. 2, Roanoke, Va.

NATIONAL COUNCIL OF MEN'S WORK.—P. G. Stahly, President, South Bend, Ind; R. W. Miller, First Vice-President and Treasurer, Silver Forest, Ill.; Dr. O. G. Brubaker, Second Vice-President, North Manchester, Ind; Levi Minnich, Third Vice-President, Greenville, Ohio; M. Culp, Recording Secretary, Elgin, Ill.; G. A. Cassel, Ashland, Ohio; H. J. Harnly, McPherson, Kans.; L. C. Moomaw, Roanoke, Va.; E. F. Miller, Baltimore, Md; D. E. Sheller, Long Beach, Calif.; L. M. Bridgman, Los Angeles, Calif.; C. C. Hawbaker, South Bend, Ind.; M. Pfoutsinger, Philadelphia, Pa.; J. K. Miller, Cedar Rapids, Iowa; Dan West, Elgin, Ill.

AUDITING COMMITTEE.—E. M. Butterbaugh, 526 East Indiana Ave., South Bend, Ind.; J. J. Oller, Waynesboro, Pa.

ANNUAL MEETING TREASURER.—E. J. Stauffer, Mulberry Grove, Ill.

MEMBER OF ADVISORY BOARD OF AMERICAN BIBLE SOCIETY.—Ross D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.

GENERAL RAILWAY TRANSPORTATION AGENT.—J. F. Apple- man, Plymouth, Ind.

TOPICAL OUTLINES

for Christian Workers' Meetings

The subjects and Outlines meet your Society's special needs. Simple, biblical, usable. Less than 25 copies, each 4c; 25 to 50 copies 3c each; 50 to 100 copies 2½c each; 100 copies 2c each.

FULL REPORT

Hershey Conference

It was the general opinion that the **Conference Addresses** and the **Discussions** at the **Business Session** were among the best ever. For this reason the FULL REPORT will be a volume of more than ordinary value. You can have it for ONLY FIFTY CENTS. See your **Messenger** agent or ask your friends to join in with you to secure a good list of orders from your local con- gregation. Do it today.

WAS IT YOUR SCHOOL?

In sending in the order for Sunday-school supplies a certain school failed to order the TEACHERS' MONTHLY for each of its teachers. That was a serious mistake. Was it your school? **No school can afford not to furnish every teacher with the BRETHREN TEACHERS' MONTHLY. Those who use the Graded Lessons need it as much as do those who use the Uniform Lessons.** The general articles appeal to all live workers.

Brethren Publishing House
Elgin, Ill.

The Best Bible That Can Be Made



Regular List Price $11.85
Now Offered
At $7.85 Post Paid
No. 1875XCS

HOLMAN INDIA PAPER
EXTRA LARGE PRINT
Reference Bible With Concordance

Contains Authorized Version Old and New Testaments, Complete Marginal References and Concor- dance; also Section of White Linen Paper Leaves Suitable for Writing Notes, Outlines of Ser- mons or Important Memos for Ready Reference.

Durable, Flexible (Goat) Morocco Binding, Overlap- ping Covers with Indestructible Linings, carmine under pure gold edges. Titles stamped in pure gold.

Size 5¾ x 8 inches x only 1 inch in thickness.

Flat Opening, Will Not Break in the Back

Part Page Specimen, Easy-to-read Type

Nebuchadnezzar relateth his dream.

NĔB-U-CHĂD-NĔZ'ZAR the king, [a] unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. 2 [2] I thought it good to shew the signs and wonders [b] that the high God hath wrought toward me.

B. C. 570.
[a] ch. 3. 4; 6. 25.
2 Chald. *It was seemly before me.*
[b] ch. 3. 26.

- Broad open-faced type. Self-pronouncing. Ample space between both letters and lines which makes easy reading. No strain on the eyes.
- Chapter headings on outer corner of each page make this Bible practically self-indexed.
- Very complete marginal references and interpretations.
- PRINTED ON THE FINEST INDIA PAPER MADE. The leaves separate easily and do not cling together in the man- ner peculiar to thin papers. While it is doubly strong and firm in texture it is so thin that it bulks only ⅝ of an inch to a thousand pages, and is so opaque that the heavy black print does not show through.
- A FINE BIBLE WILL LAST A LIFETIME and is a pleas- ure to own, but it must be bound in Morocco, as this is the only leather that will not crack or break, rub or fade, get dry or brittle, but becomes more pliable with age.

THIS BIBLE is doubly bound in **MOROCCO**, and those who ap- preciate lasting quality and know that "the best is the cheapest in the end," will understand it is well worth the advance in cost over cheaper grades.

NEVER BEFORE IN THE HISTORY OF BIBLE MAKING has such value been given at the price in any edition of the Bible. **WRITE TODAY** and take advantage of this extraordinary intro- ductory price. This **HOLMAN BIBLE** must not be compared with that of any other make as it excels in every detail of Bible making. Take our word and **ORDER TODAY.** You run no risk. Money cheerfully refunded if this Bible does not come up to your expec- tations.

Brethren Publishing House, Elgin, Ill.

Notes From Our Correspondents

(Continued From Page 429)

chautauqua to be held the last four days of August. We are contemplating a revival meeting for this fall.—C. L. Sell, Sheridan, Mo., June 24.

NORTH DAKOTA

Surrey.—The eighteenth annual convention of the Sunday-schools of Kenmare, Minot, Berthold and Surrey was held at the last named church Sunday, June 22. A large crowd attended and the meeting proved both interesting and inspiring In the evening the love feast was held with Bro. Chas. Zook of Minot in charge. Visiting brethren were C. I. Michael, D. F. Miller, Ray Harris and Mike Perry.—E Conklin, Surrey, N. Dak., June 28.

OHIO

Reading.—On May 18 our revival began with Bro. A. L. B. Martin of Baltimore, Md., evangelist. He preached seventeen sermons and with our pastor, R Paul Miller, visited in many homes. The meetings were well attended, inspiring and spiritual. As a result seven of our Sunday-school young people were baptized and one awaits the rite. The help given by our sister churches was appreciated very much. We closed June 1 with the love feast at which ninety were present. The Sisters' Aid Society has papered the ceiling of our main room and one Sunday-school room; and the young people's class and the young married people's class together bought carpet for the aisles of the main room. Our trustees have done a good work also by fixing the drive from the paved road and around the church. June 15 a Children's Day program was given. Our Conference offering was $30; Aid Society offering, $10. June 25 a four township Sunday-school convention will be held at our church.—Rena Heestand, Homeworth, Ohio, June 23

Olivet.—March 24 the members and friends of the community had the opportunity of hearing a program by the boys' glee club from Manchester College Pre-Easter services were held with the pastors from the local churches as speakers. Two were received into the fellowship of the church. Easter Sunday morning the communion services was program. As a conclusion to the day the communion services was held. The pastor had the privilege of attending the Rural Church School at Nashville, Tenn., the first two weeks of May. May 11 a special program and banquet at the noon hour was given in honor of the mothers and daughters. Mrs. Neal Wyat Kyle of Somerset, Ohio, was the speaker. June 4 the regular council was held. The pastor was chosen as delegate to the Hershey Conference Bro. Virgil Finnell gave a welfare address Sunday morning, June 22. June 29 our Children's Day program will be given.—Mrs. Clyde Mulligan, Thornville, Ohio, June 23.

Painter Creek church met in council on June 5. The church decided to retain Bro. Roy Honeyman as pastor for another year. Our love feast will be held on Saturday evening, Oct. 18. June 29 the children's division and Y. P. D. will present the cantata, Pathway of Service. On Sunday morning, July 27, we are expecting the Æolian quartet from La Verne, Calif., to give us a message in song.—Mrs. Roy Honeyman, Greenville, Ohio, June 23.

White Cottage.—Our church was indeed fortunate when Miss Evelyn Horn was presented at Conference as a possible missionary to Africa. She was accepted and will sail June 28. Her party will visit London and then from Bologne, France, sail for British Africa; from thence by rail, boat, horseback and on foot to Nigeria. She will serve as a trained nurse in the hospital there. The church gave an informal reception for Miss Horn at the churchhouse on Tuesday evening. The program included music, an address by Bro. Mulligan and talks by different persons; Miss Horn also told of her calling. The members had arranged a surprise bag in which was a gift for each day she will be on ship. This was presented by Sister Weber. Sister Horn's church letter was presented to her, prayers were offered in her behalf, after which the consecratory prayer was offered by Bro. Mulligan. Brother and Sister Weber and Brother and Sister Clyde Mulligan recently returned from Annual Conference where they received wonderful inspiration.—Thelma Worstall, Zanesville, Ohio, June 25.

OREGON

Albany.—Our pre-Easter evangelistic meetings conducted by Bro. Lorell Weiss of Portland, Ore., were well attended. One was baptized. The love feast service was enjoyed by a goodly number on April 19 at the close of the meetings Each evening during the meetings a number of the old hymns of the church were illustrated and were especially enjoyed by the audience The junior department and young people entertained with a splendid program Easter morning. April 27 M. R. Zigler, home secretary of the General Mission Board, preached at the morning worship hour; his message was greatly enjoyed by those present. Mother's Day was fittingly observed. At our Sunday evening services the pastor has been giving us some illustrated lectures; these are always well attended. We convened in quarterly business meeting June 14. Delegates to District Meeting are Mrs. D. H. Holl and H. H. Snowberger. The work of the committee on arrangements for District Conference is progressing nicely. The cement sidewalks around the church are now completed. Our pastor has charge of the union Daily Vacation Bible School which is in session now at the Presbyterian church.—Jennie Holl, Corvallis, Ore., June 20.

Weston.—I was called to Weston after the death of our beloved Bro John Bonewitz. I found the little group of members there very broken up over the death of their leader. I held a council meeting for them and the writer was chosen elder to fill the vacancy caused by the death of Bro. Bonewitz, who passed to his reward June 9, 1930 A sketch of his life's work will appear in the Messenger soon.—Leander Smith, Newberg, Ore., June 20.

PENNSYLVANIA

Aughwick (Germany Valley house).—Our two weeks' evangelistic meetings conducted by our pastor, Bro. H. W. Hanawalt, closed on June 8. He brought us sixteen Spirit-filled messages and on several evenings gave short interesting talks on the early history of the Church of the Brethren. The attendance throughout was good and as a result of the meetings five received baptism. Our love feast was held June 7 when 132 members communed. Bro. J. C. Swigart officiated assisted by Brethren Swigart, Cisney and the pastor. Bro. Hanawalt represented us at Annual Conference.—Mrs. H. A. Wilson, Shirleysburg, Pa., June 23.

Carbon County Mission.—Bro. I. W. Heisey, evangelist, will be engaged in a revival at Long Run Evangelical church beginning June 29 This church is located a few miles northeast of Lehighton.—S. G. Meyer, Lebanon, Pa., June 23.

Chiques.—In the morning service at the Mt. Hope house June 8 we were favored with a very helpful sermon given by Bro. Harry H Nye, entitled, The Abundant Life. Our love feast was well attended. Ministers from adjoining congregations served us well. Bro. Elias Edris from the Fredericksburg congregation officiated. In the afternoon of June 22 at the Chiques house we have the promise of Bro. J. F. Gray-bill to give us a missionary sermon. June 28 we expect to render a joint Christian Worker program with the East Petersburg congregation at the Salunga house. July 6 a local Sunday-school meeting is scheduled for the Mt. Hope house. Our council for May was omitted. Our Annual Meeting offering amounted to $560.—Fanny Zug Shearer, Manheim, Pa., June 20.

Conestoga.—May 17 our love feast was held. Six visiting ministers were present. Bro. Walter W. Hartman officiated. Bro. Hartman and Bro. V. C. Finnell were with us the Sunday following. Bro. Finnell spoke at both morning and evening services. In the morning a young man who had been away from the church for a number of years was reclaimed. May 25 Bro. B. G. Stauffer of Manheim opened a series of meetings at the Monterey house closing June 8. The meetings were well attended and much interest was shown. Eight stood for Christ. June 8 our Conference offering was lifted; the amount was $221.35.—Amos B. Hufford, Bareville, Pa., June 18.

Harrisburg.—Since our last report three have been received into the church by baptism. June 1 Bro. J. F. Graybill, returned missionary, gave us some inspiring thoughts. We lifted the Conference offering that day, and the following Sunday the Sunday-school took an offering, making the total amount $356 Our Children's Day program on June 8 was very well rendered; 266 were present in Sunday-school. June 9 at a business meeting the church decided to remodel the basement for Sunday-school and Aid Society rooms. The Aid gave $25 to the building fund. The articles sold at Annual Conference through the Aid amounted to $9.50. Bro. Finnell gave an illustrated lecture on Why Girls Smoke. Wednesday evening following Conference Brother and Sister Holsopple from the Washington City church visited our prayer meeting. We were glad to have them in our midst. Bro. Holsopple gave us some encouraging thoughts. Our Vacation Bible School will open tomorrow; the closing program will be rendered the evening of July 3.—Sallie Schaffner, Harrisburg, Pa., June 22.

Lower Claar.—Bro. Jos. Clapper held a two weeks' revival in the Lower Claar church beginning May 18. He preached very fine sermons and we feel the congregation has been built up in a spiritual way. We held our love feast on May 21 with the largest attendance we ever had. Thirteen congregations were represented Bro. Clapper will preach for us one Sunday a month.—Mrs. Fred L. Walter, Queen, Pa., June 23.

Mechanic Grove.—Bro. Howard Merkey of Manheim was with us in a two weeks' revival meeting. His sermons were very inspiring and spiritual and a great challenge to the Christian as well as to the sinner to stand for Christ. The attendance and interest were very good throughout the entire time. Several congregations gave us messages in song. Five were added to the church by baptism. The love feast followed the meeting with Bro. Merkey and Bro. John Meyers officiating. Several other ministers were also in attendance. June 9 a Daily Vacation Bible School began with 203 enrolled. The school was directed by Caleb Bucher. June 20 a program was given by pupils of the school. There was a fine spirit of cooperation between the parents and drivers in helping the progress of the school. Our Children's Day exercises will be held Sept. 21 at 2 P. M.—Beulah M. Grove, Quarryville, Pa., June 25.

Myerstown.—The mid-year service will be held in the Tulpehocken meeting house, Myerstown congregation, July 6. Morning session at 10:15 with a German sermon by Elias W. Edris. Afternoon session at 1:30. The Social Relation between the Old and the Young People will be discussed by U. S. Gingrich; and Fostering the Spirit of Missions in the Local Church by B. W. S. Ebersole.—Alice B. Royer, Myerstown, Pa., June 20.

New Fairview congregation held their spring love feast May 18. Bro. Ira Gibbel preached for us Saturday evening preceding. He also preached a forceful sermon on Sunday morning, May 18. The examination sermon was given by Bro. Ira Gibbel and Bro. Geo. Falkenstein. These brethren gave us extraordinary spiritual food. The feast was enjoyed by approximately 250 communicants. Sunday, June 8, Bro. Jacob Stauffer of Hanover gave us a strong serman on Pentecostal Power. Our collection for foreign missions amounted to $102.50 which was sent to Conference. Other brethren present at our love feast were Samuel Godfrey, Geo. Keeny and Daniel Bowser.—J. L. Miller, York, Pa., June 23.

Richland.—May 4 Eld. J. M. Danner from East Berlin, Pa., preached an examination sermon for us in the morning. In the afternoon he gave us a strong discourse against worldly amusements. In the evening Eld. Michael Kurtz gave us a message on Child Rescue Work. May 10 our love feast was held with Eld. E. W. Edris officiating, also a number of other visiting ministers were present and gave us very helpful messages. June 29 Children's Day will be observed by the various departments of our Sunday-school, July 13 we expect to launch a series of evangelistic services in a tent located at the extreme east end of Robesonia, Pa., to be conducted by Eld. S. G. Meyer, of Lebanon, Pa. Sister Naomi R. Ziegler has consented to conduct a Daily Vacation Bible School for us during the month of August.—Iram J. Lentz, Richland, Pa., June 23.

SOUTH DAKOTA

Willow Creek.—June 22 a very interesting program was given by the Sunday-school children. After the program the first address of a two weeks' series of meetings was given. A love feast will be held July 5. —Ellen Harldson, Barnard, S. Dak., June 22.

TENNESSEE

New Hope church met in council June 7. Delegates elected to District Meeting were Bro. Niles Hilbert and wife. We have preaching twice each month, with Sunday-school each Sunday morning and young people's meeting in the evening. Our Aid Society meeting is on Wednesday after each second Sunday of the month. The church has been given a fresh coat of paint on the inside, with new carpet on the floor and shades at the windows. The church decided to have a series of meetings in the late summer or early fall, the time to be announced later. It was also decided to elect some new deacons at the next council meeting. On Sunday following Bro. A. E. Nead preached an interesting sermon on Proving God or Testing Him. Our elder's wife has recently been in the hospital, but is recovering.—Mrs. Mary K. Clark, Jonesboro, Tenn., June 25.

VIRGINIA

Middle River.—Our Sunday-school rendered an Easter pageant on April 20, Crown Him King. The love feast was held May 10 with Bro. C. S Smith of Bridgewater officiating We were glad to have Brethren D. B. Garber, N. W. Coffman and B. W. Huff with us also. May 18 Bro. Frank Wingert of Franklin Grove, Ill., preached for us. We were glad to have Brother and Sister Wingert with us. May 24 our council was held. Our three elders are to be the ministerial committee. It was decided to try the envelope system another year. Plans are being made to have a Vacation School some time soon.—Mrs F. Y. Garber, Waynesboro, Va., June 25

Mt. Vernon church met in council May 25. Bro. U. S Campbell has been appointed to take care of the work at Mt. Olivet church, a mission belonging to the Mt. Vernon territory. April 27 Bro. J. T. Glick, pastor of the Timberville congregation, began a two weeks' revival meeting. He preached the word of truth with spiritual power. The interest was fine and large crowds were in attendance. Special music each night added much interest. The membership was greatly encouraged. Seven were added to the church by baptism On Saturday following this revival we held our love feast with eighty-four members surrounding the Lord's table.—Rebecca A. Pannell, Stuarts Draft, Va., June 26.

Oak Grove congregation met in council May 28 April 25-27 our church entertained the District Meeting—a rich feast for us. We were represented at this meeting by Bro. C. D. Spangler and N. H. Wertz. The Ladies' Aid served lunch from which they realized a nice sum. Mrs. W. C. Stevens served as delegate to Annual Conference and Mrs. J. E. Eller represented our Ladies' Aid. We were very glad for our missionary offering for Conference; our aim was $50 but we went several dollars over this. We are glad to secure Bro. H. A. Hoover of Roanoke to conduct our revival meeting; the exact date is not set, but it will likely be the last week of August and the first of September. We also plan a Vacation School and training school the last of July and first of August. Two letters of membership have been granted and five have been received since the last report. Our workers' conference which meets once a month is well attended and is a great benefit to our Sunday-school.—Mrs. C. D. Spangler, Roanoke, Va., June 20.

Sangerville congregation met in council June 6. Our delegates to Annual Conference were Brethren J. L. Driver and D. D. Fleshman. May 18 Bro. C. B. Smith began a series of meetings. He continued for two weeks preaching the word with great power. We feel that it was a spiritual uplift to the church and a real benefit to the community. As a direct result of his efforts eight pupils from our Sunday-school were baptized. June 8 Bro. J. M. Henry brought us a splendid message on temperance and peace.—Meda G. Argenbright, Sangerville, Va., June 21.

WEST VIRGINIA

Jordans Run.—Our revival meeting began May 27 and closed June 11 with Bro. J. L. Shanholtz from Levels, W. Va., in charge. We are happy over the results of the meetings which were so well attended. Our church received sixteen by baptism and three were reclaimed. We had our love feast June 8 with Bro. Shanholtz officiating, assisted by Bro. Jos. Cook and S. G. Cook. There were forty-one at the tables.—Jesse R. Cook, Jordans Run, W. Va., June 18.

FOR SALE—700 acres as a whole or in any size tract, one acre and up. This land consists of many acres of fruit just coming into full bearing Also alfalfa and grain stubble land. **Adjacent to Empire, Calif.**, in Stanislaus County and in the Modesto Irrigation District. **Prices right. Terms the best.**

For further information call on or write—

Levi Winklebleck, Waterford, Calif.

CHURCH PUBLICITY

By William H. Leach

270 pages of most illuminating material. Dr. Leach touches upon every phase of publicity and gives endless examples of material that has produced results for others. His suggestions are stimulating. If your church is not coming to the front invest $2.25 in CHURCH PUBLICITY and note the change. Order today and use daily.

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

Have Your Dividends Stopped?

The financial crash has caused many enterprises to cease paying the regular dividends. That works a hardship on the investor. **Have you been hit in this way?**

THE GOSPEL MESSENGER, however, continues to pay its weekly dividends—52 payments each year. The cost of its 16 pages of the best reading matter each week is only TWO DOLLARS for one whole year. Renew your subscription promptly. And then secure another subscription from your neighbor. That will help him to these 52 dividends.

Brethren Publishing House, Elgin, Ill.

A History of Some Scientific Blunders

By George McCready Price

A study and survey of certain scientific blunders, some of which were accepted as true science, only to be proved fallacies in the end. The author groups his discussion around these 17 chapters: Alleged Conflict Between Science and Religion, Way-Marks in the History of Astronomy, Grindstone Theory, Phlogiston and Caloric, Absolute Distance, Perpetual Motion, Scientific Fatalism, Mirage of Continuity, Spontaneous Generation, Some Foolish Ideas About Preformation, Lamarck and His Vagaries, Charles Darwin and His Blunders, Blind Leader of Blind, Weeds and Hay, Index Fossils, Lyellism, Limitations of Knowledge. These titles will suggest to you that this Christian Scientist is not an Evolutionist. Four pages of bibliography will introduce the reader to many writers on these subjects. 138 pages. $1.25. By the same author, "THE PHANTOM of ORGANIC EVOLUTION." $1.50.

Brethren Publishing House, Elgin, Ill.

For Special Programs
There's Nothing Better Than
Paramount Books

There's a Paramount Book for every occasion Just now you will be interested in—

Paramount Sunday School Recitations—**Boards**, 50c, paper, 30c
Paramount All the Year 'Round Book—50c
Paramount Rally Day Book—25c
Paramount Missionary Book 25c
Paramount Special Days—25c.

Paramount Books are popular because of the amount, variety and character of the material they furnish. They help solve the problems of program committees.

Brethren Publishing House, Elgin, Ill.

Poetry Expresses
WHAT THE HEART FEELS

Four books of poems have won the hearts of all. The strength of each of these books lies in the fact that they are compilations—the best from every source has been collected.

Quotable Poems $2.50

Three hundred authors have contributed five hundred poems to the collection. Often what you have been trying to say for an hour can be admirably presented by a well-chosen poem. **"Quotable Poems"** will furnish you the clinching thought.

The World's Great Religious Poetry $2.00

A fine and valuable collection of the best poetry dealing with religious subjects. Something for every occasion. Religious workers have found **"The World's Great Religious Poetry"** a veritable gold mine.

Heart Throbs 75c

More Heart Throbs 75c

Each of these books pulsates with life, and grains friends with the years. Thousands of homes have found untold joy and inspiration in the poems gathered into these two delightful volumes.

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME."—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 — Elgin, Ill., July 12, 1930 — No. 28

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

In This Number

Editorial—
New Sanctions for the Simple Life (H. A. B.), ... 433
The Deeper Compulsion, ... 433
We Saw Something at Hershey, ... 433
Why Want More Power? 433
Among the Churches, ... 440
Around the World, ... 441
The Quiet Hour (R. H. M.), ... 441

General Forum—
True Patriotism (Poem), ... 434
Contribution of Dr. M. G. Brumbaugh to the Church of the Brethren By C. C. Ellis, ... 434
Jesus and Modern Christianity.—Part 2. By E. H. Eby, ... 435
Religious Relativity. By Paul F. Bechtold, ... 435
Pioneers in Education.—Part 6. By J. M. Henry, ... 435
Dare the Church Be Modern? By C. H. Shamberger, ... 436
Courtesy in Correspondence. By Oliver H. Austin, ... 436
The 1930 Conference Missionary Loose Offering. By C. C. Hawbaker, ... 436
A Winsome Picture of God. By Ezra Flory, ... 437
Dunkards. By J. H. Longenecker, ... 437
Figures of Fire. By A. E. Carsey, ... 437
A Greedy Servant. By H. H. Keim, ... 442
Individualism and Christianity in Modern Life. By H. W. Sager 442
The Duty to Vote. By Maud Mohler Trimmer, ... 444
A Part of Our Business. By Mrs. Ada Mishler, ... 444

Pastor and People—
Truth and Christian Living. By Chas. E. Zunkel, ... 438
Pentecostal Evangelism. By H. C. Early, ... 438

Home and Family—
Any Mother to Any Teacher (Poem), ... 439
Mary Ellen's Assignment. By Florence S. Studebaker, ... 439
A Good Place. By Juha Graydon, ... 439

...EDITORIAL...

New Sanctions for the Simple Life

The Increase of Complexity

MODERN life is growing increasingly complex as contacts multiply. Morning and evening the newspapers bring their readers the latest in salacious, sensational, or human interest material. Magazines and books exploit the problem themes of the age. In such reading one senses the clash of civilizations; here one feels the impact of the new and strange in contemporary thought.

Radio has leaped all barriers of space and race. Men generally laugh at the same entertainers, dance to the same music, and sit up to get the same voices across the sea. And yet, this tide of standardization spells complexity and confusion in the life of the individual.

From the viewpoint of the average man, old sanctions have lost most of their force. The latest in fashion and social usage is made to dominate life through the powers of advertising. We live in a time when men think less and feel more as they come under the spell of mob life. And thus it is that we have more heat than light, more activity than purposeful work. Thus it is that we have confusion in an age of understanding and scientific progress. In such a general situation there is a need and a sanction for simpler living.

The Strain of Modern Life

But modern life is more than complex. It moves at a pace and comprehends a scope which results in tremendous strain upon private and corporate life. For many, poise is quite impossible. And the strain of our complex and confusing life is telling physically, mentally, and morally.

On an average men live longer than they once did. But the average span of life is longer because fewer infants and children die. Which is to say that for adult life modern medical discoveries have not meant a great deal. For middle aged men are dying of exhaustion. More and more they are becoming the victims of diseases induced by strenuous living. Today civilized men are living at a pace that kills.

Mentally a similar situation prevails. The problems which confront the average man in this present world are both intricate and overwhelming. Generally they seem to be quite beyond his facilities to solve. However, this is no reflection upon the mental powers of the man in the street or out in the field. For the best minds appear stumped by the national and international aspects of the common man's problems. Statesmen can not seem to find work for the unemployed nor agree upon the next steps in welfare legislation.

In the field of ethics conditions are tragic. There is widespread confusion regarding matters of conduct. There is the increase of divorce; the hue and cry of the selfish mob calling for personal liberty without thought of social consequences; and there are the extremes of apathy and intolerance with respect to matters of religion. Despite the increase of laws and leagues there is the evidence of strain and lawlessness on all levels of human relations.

Wealth and Poverty

The increase of complexity and the strain of modern life should be enough to lead men to a restudy of the possibilities of the simple life. But they are not the only sanctions which suggest the wisdom of such an investigation. There is a new pertinence in what the Bible teaches on the subject and what our fathers tried to realize in everyday life.

But more convincing to men of the modern temper than all this, is the increasing conviction that contemporary life yields little in the inner satisfactions and promises less in terms of abiding values. One of the paradoxes of our times is that unprecedented material wealth should leave men so poor in that which satisfies.

The rich of our day are rediscovering the truth in the confessions of an ancient king. He tested all the material possibilities of this life—the flowing cup, fine houses, country estates, amusements, art, riches, and fame. And having made this comprehensive test without achieving abiding satisfactions, he concluded that all these things were but vanity, but a striving after wind.

In almost any newspaper one can find testimony, or at least circumstantial evidence, to the same effect. The abundance which characterizes modern life does not satisfy. Of course, material wealth has its place and use; but it is not the chief good. It may be a real hindrance to winning the best things in life.

The Possibilities of Simplicity

All of which leads to the conclusion that there may be more to the idea of the simple life than men have generally supposed.

And what is the simple life? Essentially, it is putting first things first. It is realized by the cultivation and the exercise of discrimination. For the man who can wisely choose, who can tell the real from the artificial, can have an increasing measure of those things which have intrinsic worth and therefore satisfy. Such a person is not forever discovering that what he thought was gold was nothing more than glittering dross.

Discrimination enables one to choose the worthy and the essential. It makes possible concentration and efficiency; it conserves and multiplies one's powers; it brings significant results; and with all this come poise and the higher satisfactions.

If the simple life had its advantages when men rode in oxcarts, or even in top buggies, of how much more importance is it in an age when men are confused, weary, and disillusioned! Thus we submit that the complexity of modern life, the strain which kills, the futility of materialism, and the possibilities of the simple life constitute some of its newer sanctions.

H. A. B.

The Deeper Compulsion

DID you ever consider how much the word "must" was on the lips of Jesus? He must be about his Father's business. He must work the works of him that sent him. He must bring his other sheep into the one fold. He must preach the kingdom of God. And the Son of man must suffer many things.

It was not with him a matter of taking it or leaving it. Whichever he did, he had to do it. The feeling of compulsion was so strong that there was no alternative, no other choice. And yet there was. And that is the fact that makes this "must," this compulsion on him, so wonderful, so gripping, so beautiful.

It was entirely voluntary. He chose to have it so. He could have done differently, and yet he could not. That is a paradox, of course, but the deepest truth is found in paradoxes. The driving force was spiritual, inside of him. It came out of his own soul, not from circumstances outside of him.

And that "must" came out of the soul of him with all of its irresistible power, because he "saw life whole." He faced ultimate reality clear-visioned, and took the only course that was open to him—the only course that ever is open to one who sees and loves the best.

We Saw Something at Hershey

A BROTHER had spoken to the people. It doesn't matter whether you call it a sermon or not. When he sat down another brother who was near reached over and grasped the hand of the one who had spoken, holding it a moment with steady, strong, though gentle, pressure. There seemed to be mutual understanding. Words were unnecessary, in fact quite useless.

How futile words are, often. At best they are only signs, "the sign of an idea," an old text in grammar had it. But that is what a handclasp is and a better sign than words, sometimes, especially if the idea is reenforced by deep feeling.

It was good to look upon, that quiet exchange of fraternal fellowship. Bro. Bechtold would call it a "bit of brotherliness." We are sure that nobody was harmed by it. We are equally sure that two persons at least, perhaps more, were helped. And isn't that what we are here for mostly, to help folks?

Why Want More Power?

WHAT right have we to ask for pentecostal power? What are we purposing to do that we have need of it? That is too precious a thing to waste on such projects as we work at mostly. Why should God give it to us until we show him what we want with it? And that the thing our hearts are set on can be reached only through a new inrush of almighty power?

But if our hearts are really set on building the kingdom of God we'll be grappling with the iniquities of our pagan world with such desperation that nothing but new power from God can save us. And that new power will come. That is what will bring it. That will put meaning into our prayer. That will put into it the note of genuine sincerity.

To use to the limit the power we have and to go at the task confidently expecting to receive all we need is the way to get all we can use.

GENERAL FORUM

True Patriotism

He serves his country best
Who lives pure life and doeth righteous deeds,
And walks straight paths however others stray,
And leaves his sons, as uttermost bequest,
A stainless record which all men may read;
This is the better way.

No drop but serves the slowly lifting tide;
No dew but has an errand to some flower;
No smallest star but sheds some helpful ray,
And man by man, each helping all the rest,
Make the firm bulwark of the country's power;
There is no better way. —Susan Coolidge.

Contribution of Dr. M. G. Brumbaugh to the Church of the Brethren

BY C. C. ELLIS

Hershey Conference Address, Saturday, June 14

Educational Consciousness

As the pioneer historian of the church he revealed to us that the Church of the Brethren was not born of ignorance but of the refinement of learning as well as devotion, pointing out that the founders of the church came to their convictions on the basis of a thorough study of the word of God, and with the opportunity to profit by the mistakes of others in the earlier reformation days.

He brought us a new consciousness of the literary and scholarly efforts of our people in the Pre-Revolutionary days, showing the remarkable fact that a people who for decades were opposed to education had been responsible for the most noteworthy publications of colonial America, and that Christopher Sower deserves to rank with Benjamin Franklin, if indeed not superior to him, as a publisher to the Colonists.

This suggests another service that Dr. Brumbaugh has rendered our people that ought to be increasingly appreciated as the years go by. At his own expense he has made the largest collection of Sower imprints in the world and located them for safe keeping at Juniata College for the information and inspiration of our people. It is doubtful whether anyone could adequately write either the history of the Brethren or of Pennsylvania itself without coming to the vault of the Juniata Library for original material which his zeal has gathered and his own resources provided. How much valuable material of our history would have been utterly lost had it not been for Dr. Brumbaugh's interest in it when the church itself was largely indifferent will be appreciated but the more when a new generation has come upon the scene.

His personal purchase of the important historical Cassel library and his gift of it to the college is another evidence of his foresight and his philanthropy. He dedicated his History of the Church to Brother Abram Cassel and thus called the attention of our people in general to this modest man who in his rich collections of a lifetime had quietly laid the foundations for an authentic history of the church such as Doctor Brumbaugh produced.

In giving us back this lost educational consciousness Doctor Brumbaugh resolved for us and for the world an educational paradox—namely, why a church nurtured into being by men who were university trained should have gone into an educational decline to such extent that the fathers were on record as opposed to education. He brought to light the history of the movement to Anglicize the German churches through English schools and how this resulted in an opposition on the part of the pious folk who feared the loss of their religion if their German language disappeared. And thus their opposition transmitted to their children became opposition to education as such, and brought us as a people into our educational dark ages. It was fitting that the one who revealed this to us should have been, as he was, the first of our people, according to our Blue Book, to earn the Doctor of Philosophy Degree in a university. This leads to the suggestion that the second important thing he did was to give our people

II. Educational Stimulus

He was not the first among us to get a college degree, but it is noteworthy that in a day when our colleges had hardly developed into much more than pedagogical high schools, and when education was discouraged among us, he not only went on to college but pushed beyond this to the Ph. D. degree—the first of a growing line of young men and women of the church who have not rested satisfied with less than the highest scholastic honors attainable. How much his example in this regard has meant and how much it did mean forty years ago, it is impossible for our young people of today to estimate. Suffice it to say that the speaker knows something of what that stimulus was to the youth of our church in that day, and there are others here who can testify to the fact that after Dr. Brumbaugh, not content with the Master of Science Degree which he earned in 1887, took his family and went to Harvard and the University of Pennsylvania in the early nineties, never again could the most aspiring youth of our fraternity stop short of the highest possible goal of scholastic attainment. If every one indebted to him for direct or indirect educational stimulus should acknowledge it, the record would make a fair-sized educational directory of itself.

III. Educational Courage

Nor is it to be overlooked that what he did imparted to our youth not only educational stimulus but educational courage. Ours is largely a rural people, knowing little originally of the ways of education beyond the training of the little red schoolhouse. But here was one who came out of the rural life and the little red schoolhouse, and he more than held his own with the bright minds of the city-trained youth; and it gave courage to the country boy to attempt that to which this noteworthy example lured him.

IV. Church Consciousness

The life and work of Dr. Brumbaugh through his historical researches and his addresses upon the history of the church, have given us a new church consciousness which we certainly did not have before. His work has encouraged others to undertake similar labors or to transmit to our people the results of his studies, and we have thereby grown into a consciousness of our history as a church, and our significance as a church which otherwise we would not have had. Perhaps this was what led our people to call upon him so constantly, even when he was governor, for the dedication of new churchhouses.

He served on the Bicentennial Committee that planned the program for our Two Hundredth Anniversary and made one of the leading addresses on "The Church of the Fatherland," also writing the introduction to the Bicentennial volume when it appeared. In the address he gave us our historical setting in the history of Christianity as a church of protest, and argued that such a church must of necessity always be an educated church. He pointed out that before the church was a score of years old it had made its impress strong and permanent upon the life and thought of Colonial America. He emphasized the fact that no printing press, except its own offspring at Ephrata, was so potent before the Revolution as our church press, and that the two Macks and others of our church leaders were men of scholarship and profound learning. "We began an educated and powerful church. Let us try with all our energies to restore the church to its early and its splendid history. We shall thus best serve our church, best serve the great Head of the church, the Son of God."

V. Church Loyalty

Dr. Brumbaugh, from the time when as a youth he joined his life to the church of his fathers, on to the end of his notable career, lived his life in conscious loyalty to the church of his choice. In the height of his educational popularity and the strength of his vigorous manhood in 1897 he delivered a series of lectures on the Book of Ruth at Juniata College and dedicated them "To the Church of the Brethren and Juniata College—the Church and School I love."

He was undoubtedly the first of our fraternity to move out into recognition for scholarship in the larger circles of educational achievement. It is noteworthy that when the highest possible recognitions were coming to him in secular education, he did not turn an indifferent ear to the calls for outstanding service in the field of religious education. For years he served as a Director of the Pennsylvania State Sabbath School Association in close coöperation with men like John Wanamaker and Howard J. Heinz. As early as 1902 he delivered an address at the Tenth International Sunday School Convention at Denver, he was made a member in 1905 at Toronto of the first Committee on Education of the International Sunday School Association and at Louisville in 1908 was made one of the Vice-Presidents. He made an address on both these programs as well as at the World Convention at Zurich in 1913, and he had to decline later invitations, notably to Tokio, because of other duties. But with it all, he remained loyal to the little church that he said he loved. He had been bred in a Dunker home, he knew the history of his people as few have ever known it, and the allurement of high honor and worldly recognition never weaned him away. The Educational Board says truly "In the passing of Dr. Brumbaugh the Church of the Brethren has lost one of her most widely known sons, and the one who has probably done more to interpret her genius to the world than any other."

When he was gone, and we had access to a letter that he had directed to be opened only after his death, we discovered that he had been offered the presidency of three of the most important colleges of Pennsylvania, but he had declined them all in order as he said, that he might do more for Juniata, the College of the Church that he loved. For his church and the college of his church he made more sacrifices by far than the church appreciated. It was no surprise to those of us who knew him that when he was gone the brethren of our Educational Board who had met with him last January in Washington should say in their resolutions: "His loyalty and devotion to the faith and ideals of the church and to her interests and program were positive and unwavering throughout his strenuous life. His counsel in the affairs of the church was sympathetic, sane, and constructive. His participation in the meeting of the Board in Washington will live in our memory as a testimony to his greatness, as well as to his love and concern for the church and her institutions."

If it be asked whether his loyalty to the church was merely personal, let me answer with an incident which I am sure is not isolated. When I was a young teacher in the public schools, self-satisfied and ready to drift out into lines that would draw me from the church, it was a postscript to a letter written by Dr Brumbaugh that drew me back to the church school for my college work and away from a secular university. Shortly after I was elected to the university and later to the college faculty, and the lines of my life were definitely set for the church by this man who was at the time a university professor with every opportunity to grow unchurch different not only to the claims of his church but to the claims of Christianity as well, as others have done. He contributed not only his own loyalty but to the church loyalty of others as well.

The contribution of Dr. Brumbaugh to the Church of the Brethren is certain and secure, and he has passed forever beyond the opportunity for us to honor him, but it might be pertinent to ask what contribution did the church make to him? It is a sobering fact that aside from giving him the privilege of making an occasional address at Annual Conference the church in general availed herself but little of his great ability and gave him any recognition except such as came incidentally because he was made President of one of our church colleges. Born and reared in a Dunker home, the pioneer historian of our church, true as steel to orthodox Christian belief, loyal always to his church, honored in education and religion by others and even given high political preferment, his own people never even named him for an important position in the church so far as I know.

But happily his contribution to his church was freely made, not for recognition but to honor his Lord; and his reward is sure on the other side. His service to

day and generation reached of course far beyond our poor efforts to add or detract and far beyond the confines of our church. He lives not only in printed books alone, not alone in the little college he loved and served, nor in lives only like those of his life-long friend Eld. Wm. Howe who went to make report to the Master Teacher ahead of him; but he lives still in a multitude of lives that follow on. He deserves best I think the title "A Christian Teacher," than which there is no higher. To give a full and rich life to this service is a worthy contribution not only to the church but to our world indeed, for "they that be teachers shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever."

Huntingdon, Pa.

Jesus and Modern Christianity

BY E. H. EBY

Part Two

Jesus and the Home

In the emergence of womanhood from a state of servitude to that of rightful freedom it is not surprising that liberty should give way to license, as expressed in flappery and divorce. The pendulum hits the extremes before it finds the normal beat. We are inclined to be anxious about the scum and froth of domestic infelicity and forget the vast number of homes in which family life maintains to some degree the Christ ideal. Some extremes of liberty are to be preferred to the former state of servitude. But though the symbol of subjection still persists in places, women generally are forging their way to social, moral, economic and spiritual freedom.

It is imperative that freedom be accompanied with intelligence. The family is more than a breeding place to replenish a declining population. It is more than a domestic boarding house, even though modern business robs the family of desirable regularity in habits. The modern home, whether rural or urban, is relieved of much of the drudgery of former ages, and there is time for recreation and culture. That the home is the fundamental social unit for primary education in democracy, ethics and religion must ever be kept in mind. Intelligent parenthood is a prime requisite. Parental example is more essential than abstract instruction. Imitation rather than receptivity is the chief characteristic of childhood. Voluntary coöperation in home-making is more effective than coercion. Love is more potent than fear. The suffering of natural consequences is more educative than arbitrary punishment.

Religion will come into its own when it takes its proper place in the home. The writer has an ever recurring conviction that the religion of Jesus has a larger place for the home and family life than most people give it. He would make it basic in human life, the pattern for all human relations—social, religious, civic, economic, interracial, international. "God is your Father, and all ye are brethren." The ideal family life is Jesus' example for all human relationships.

Jesus and Public Education

Jesus sets the child in the midst of the social group and makes it the object of the educational process. As does the home, so does the public school exist for the child. School is not so much to train youth for living when they are grown. It is to help them live normally now. It is the proud boast of state superintendents of public instruction that at a certain moment of each hour of each school day some thousands of children are studying or reciting exactly the same thing. This may be a triumph of administration, but it smacks of a consolidated factory process which allows little room for personal initiative or individual expression. How far removed from the ease and freedom of family life is the schoolroom, with its strained, artificial, standardized methods and the compulsory restraint of natural and imperative physical activity!

Life in all its varied phases should be reproduced in the school room under ideal conditions, and its myriad problems met and solved under the guidance of the teacher. This is known as the *project method* of instruction. Life consists largely of undertaking and executing projects. The school should introduce children to the various projects of life under conditions within the control of the teacher and the pupils. Children given an opportunity to work out projects under these ideal conditions will go out to the life of the home and the street prepared to help create more ideal surroundings there. The various projects worked out in the schoolroom should be directly related to life conditions outside. The natural and only effective way to teach ethics and religion is in relation to the project of life, the problems which confront folks in real life. Ethics or religion taught from a textbook is only one more subject in an already overcrowded curriculum, and is unrelated to life as much as is algebra or Latin. Conditions should be created that will give opportunity, will demand definite choices of conduct, and action in harmony with the choice. The playground offers a much better situation for training in fair play, honesty, team work, loyalty to a cause than does a class in ethics where only hypothetical problems are presented, or maybe only abstract principles.

Since the public school system, as now organized, occupies so large and influential a place in the life of children and youth, it should not omit any vital element of life in its training process. If reverence for the supreme Creator, Preserver and Upholder of all is not instilled in the youthful mind by the teachers of science it will scarcely be inspired in their hearts by the preacher in the pulpit. If evolution is taught by irreligious teachers who fail to point to God as the all-wise First-cause of this universal unfolding and developing process, it is little that the Sunday-school teacher and the pastor can do to mend the damage done to the mind of youth. Nor can the evil be averted by attempting through legislative enactment to throttle the teacher or to deny the pronouncements of science. *Love of truth* is the one objective of education that Jesus would have instilled deeply in the mind of every youth. Pious orthodoxy has no prior lien on truth. Our youth will and should sit at the feet of science, but let science speak through teachers who see creative Intelligence in all the processes of nature.

The school has so large a place in the family of God idea that it, along with the home, must be kept free from commercial or political intrigue, and dogmatic pressure.

St. Joseph, Mo.

Religious Relativity

BY PAUL F. BECHTOLD

Perhaps the most real thing in the universe is change. "Everything is always moving." When Einstein added to length, breadth and thickness a fourth dimension, *time*, relativity was such a novel idea that we had no English word to express the new time-space relationships. John Dewey coined the compound word time-space. He had written of relativity, from the philosophical standpoint, before Einstein's discovery. In fact, the germ of the idea is very old among scientists and philosophers, but not until recently has its significance been realized and a whole system of cosmology been built upon it.

This new attempt to explain the nature of the world is bound to affect moral and religious thinking. Are moral standards absolute or relative? The Bibles of mankind give general principles, a philosophy of life, a way of living. But every day we have moral problems of a specific nature pressing for solution. Shall we appeal to fixed, unchanging, absolute values or analyze each situation as a unique experience which may cause a reconstruction of our moral standard itself?

Needs exist before values. Values arise in the satisfaction of needs. To a real hungry man with no other prospect of getting food, a loaf of bread is more valuable than a diamond. In fact, it is probably accurate to say that until the elementary needs (like that for food) were satisfied, pre-literate man was not much interested in goods having utility only as ornaments or as a means of entertainment. That may, in general, be said to be true today: it is only after men are fed, clothed and housed that there is any great interest in the so-called "higher" interests of life, such as religion. (However, it is also true that great wealth tends to destroy religion, as rich men begin to feel self-sufficient. This lends support to the theory that either too much or too little money is an evil; the exact amount varying with individuals.)

Thus the law of supply and demand also operates in religion. When the medicine man could supposedly say a few magic words and relieve indigestion, he was revered and worshiped. Now a physician is more sacred than a clergyman to a sick man; money more sacred than prayer to a pauper; getting a job more sacred than getting converted to the unemployed; for value is attached to whatever satisfies wants or felt needs; and that might as well be a mousetrap as a sermon.

We must then say that standards of values are relative. True, from a number of situations we build up a general or universal truth which may be applied as a tool to other situations; but this new truth is tentative, hypothetical, and subject to change in the testing of experience. A straight line was for a long time considered the shortest distance between two points; now Einstein has discovered that the shortest distance is measured, not by a straight line, but by a curve. So it is with moral and religious truths; the old is constantly being modified or displaced by the new. This we should expect, and exercise Christian tolerance toward the innovator.

Lawrence, Kans.

Pioneers in Education

BY J. M. HENRY

Part Six—Founders of Bridgewater College

The work of Solomon Garber was closely connected with the labors of John Kline in his mission tours. Eld. Garber was born Jan. 17, 1819, of a long lineage of pious ancestry. At the age of 22, on Thursday, May 13, 1841, at a council meeting in the home of Christian Garber, he was elected deacon at the same time Martin P. Miller was called to the ministry. Elders John Kline, John Wise, John Harshberger, and Joseph Miller conducted the installation services.

Solomon Garber was a man of rugged build, tall, black hair, deep blue eyes, and commanding personality. He was a tower of strength in the pulpit. At the Old Garber church on April 11, 1846, an election was held for a minister and Solomon got a majority of only one vote. Some of the people wanted to declare both elected, but the church had called but one and the choice fell on Solomon at the age of 26. He preached the gospel forty-six years.

He was married early in life to Barbara Wine. There were two children born to this union. Susannah was married to Daniel Kizer—her father performing the ceremony. The only son was named Christian after a relative.

Solomon suffered an accident in the harvest field when a team ran off and cut his leg, which showed the mark until his death.

Eld. Garber had always refused to have his picture taken. A group of friends tried to get a photograph of him on horseback but he saw their purpose and wheeled his horse around, crossing a swollen stream. Just as the horse leaped to the bank the bridge sank. Eld. Garber lived a noble life and went to his reward on Sept. 12, 1892. He had been a pillar in the first Board of Trustees of Bridgewater College.

Although thirteen years younger, John Flory was contemporary with Solomon Garber in the latter years of his ministry. John Flory was a man of vigorous mind and body, liberal in thought and progressive in his ideas. He was born May 3, 1832, on a farm. He married Frances Garber Sept. 4, 1854. The ceremony was performed by Solomon Garber. His wife was born April 16, 1837. He was elected to the ministry at the age of 28. Eld. John Kline conducted the services on March 22, 1860.

In 1863 Benjamin Funk and W. C. Thurman were called to the ministry. Thurman began to preach on the second advent of Christ and was disowned for his

(Continued on Page 442)

Dare the Church Be Modern?

BY C. H. SHAMBERGER

Perhaps it is unfair to evaluate Annual Conference upon the business it considers, but the decisions of Conference represent the official action of the church. It is natural that official action will be more conservative than conclusions arrived at in unofficial meetings. It is also to be expected that many items of the greatest significance will be discussed in unofficial sessions. And it may be that the sentiment expressed in such sessions is really more indicative of what the church believes than the minute is which covers the official action. The fact remains, however, that the minute represents the church to the outside world and becomes the record of the church on the question in point.

Newspaper reports are always aware that it gives weight to their report if it has its basis in the official attitude. One sometimes gets the impression that they are eager to pick up unfavorable news anywhere they can, but they prefer to get hold of the actions of Standing Committee and of the business session rather than the statements made in informal meetings. Before the Hershey Conference was well under way, the outside world learned that Standing Committee went on record as approving infant baptism and as disapproving the awarding of medals for oratorical contests.

Over against the interest of newspaper reporters in the business session is the disinterest of others in the same session. A graduate student in a university said before leaving Hershey on Monday, "There is not one thing in the business session that interests me." The annual exodus following Monday's meetings would indicate that hundreds of people feel much the same way about it. There have even been delegates who felt that way.

It happens that the particular student should logically be interested in the business session. He is a minister and presumably looking forward to serving in the church whose future is somewhat determined by what Conference decides.

One must believe that one reason for his lack of interest lay in the fact that a considerable portion of the business of Conference had to do with belated issues. There are modern implications to the question of evolution, but it probably appealed to the student that the query dealt with a phase of the problem upon which the churches of England came to conclusions over a generation ago, and about which many of the churches of America are not greatly disturbed at the present time. If there must be a discussion of theory the student would naturally prefer its modern ramifications.

The same student after studying about how we got our Bible would find little interest in a discussion of the adoption or rejection of the use of the American Revised Version. And it would probably seem the more belated to him because of the fact that in the very year that this came up for consideration, a revision of the Revised Version has been begun.

One can also conjecture that to the student it appeared that many of the items of business were on comparatively insignificant questions—at least some of which had small claim to a place in the docket of a general denominational conference.

This attitude would become intensified when he put alongside of the things that were in the docket the things that might have been there but were not. To him it probably seemed that while the church was considerably excited about belated issues, it was decidedly silent on modern issues.

What was there in the business of Conference that expressed the attitude of the church toward the present economic collapse with unemployment and the whole question of a Christian's attitude toward the acquiring and use of wealth? A pastor recently expressed surprise that when the stock market crash came he discovered that a number of his members, including the superintendent of the Sunday-school, had lost large amounts of money. And another Sunday-school superintendent was surprised to learn that his pastor lost heavily. Here is a modern problem upon which the church ought to have something to say.

The student minister might have been interested in the question of "Brethren unemployment" as it affects his future as a minister and the scores of young men and women who would preach, direct religious education, work for peace or do any one of several types of service in the Church of the Brethren—if there were opportunity.

Having spent a number of years in different graduate schools, the student likely would have been interested in something about the attitude of the church toward merging with other denominations. Being a student, he would probably be first to recognize the difficulties in the way of a merger, but he would be more concerned with the attitude toward a merger than with the immediate accomplishment of it. In all probability he would have wanted something more than vague generalizations that have little meaning.

It is not necessary to enumerate additional questions. A changing world forces upon the individual a mass of problems which ought to be considered now rather than later.

The easiest way to dispose of the student is to say that he is a theorist who has been temporarily ruined by being in school. Give him time and he will come around all right, meaning by that that he will come to see the importance of items such as were in the business of Conference.

But the solution is scarcely that simple. It may be that the student's interest in the church's attack of modern problems has as much basis as another person's interest in problems that to the student seem belated. Does the church that evades modern issues have a message for modern needs? Can a church which can not hold the interest of its own university students, professional men and women and those engaged in modern business, capture the interest of those not its own who are in similar activities?

It must be admitted, of course, that society has two extremes—those who discover and follow new truth and those who lag behind and only accept the same truth when those who have gone ahead have pushed on to newer discoveries. Circumstances surrounding the individual have much to do in determining which group he finds himself in. The fellowship of the church ought to be elastic enough to include both extremes.

It would be just as unreasonable for the student to insist that nothing old be considered in Conference as for another to insist that all modern issues be carefully avoided or handled in a noncommittal fashion.

Possibly the church must move slowly for the sake of those who attach significance to things of the past. But if the church avoids modern problems it can not expect to retain those who are interested primarily in the present and future. One does not need to look far to find university students, professional and business men and women who continue to love the Church of the Brethren, but choose to function in churches which are facing modern problems. Possibly it must continue to be that way, but one can not but wish that their interest might be conserved in a constructive denominational program.

Elgin, Ill.

Courtesy in Correspondence

BY OLIVER H. AUSTIN

Having spent fourteen years in the evangelistic field where it has been necessary to do a great deal of corresponding, and coming in contact with a number of secretaries who likewise have a great deal of correspondence, and hearing their anguish because important letters go unanswered, I am forced to offer a few suggestions. I have almost come to the conclusion that some ministers will meet our secretaries in judgment and will need to give an account for the shameful way they have neglected letters that should have been answered.

I am also in a position to hear the cries and wails of some of our pastors who are serving on church boards and such a time as they do have getting reports! I hardly suppose they would be asking for these reports just for the fun they get out of it, surely they must carry with them some importance and should be considered at once. If a letter is important enough to be written by one of these busy brethren who is serving on one of our church boards, not as a matter of choice but by the request of the church, undoubtedly the letter deserves attention.

No one expects a friend to sit down and answer a casual social letter immediately on receipt of the same unless he feels so disposed, but church affairs are different and demand immediate attention. I know all of us are crying "busy" but it is altogether possible that the one who wrote you concerning a matter pertaining to the work of the church is also busy and does not have time to write more than two or three letters without sacrificing time from other work equally important. It should not be necessary for a correspondent to write three letters and wait six weeks to get a reply from a church when he has requested a reply by return mail.

The following quotation concerning Eld. D. L. Miller and his correspondence came to me from one who has made the same his rule: "Bro. Miller never received a letter in his life that needed an answer or indicated one but that he answered it." Certainly it would be wonderful if more of us would adopt the same rule and then stay by it.

McPherson, Kans.

The 1930 Conference Missionary Loose Offering

BY C. C. HAWBAKER

After the 1929 Conference at North Manchester, the writer gave through the Gospel Messenger an analysis of the loose offering on Missionary Day. As it was my privilege to help count the money this year at Hershey, I wish to give an analysis of the loose offering given for missions on Monday of Conference week. The analysis is as follows:

3	twenty dollar bills	$ 60 00
13	ten dollar bills	130 00
59	five dollar bills	295 00
4	two dollar bills	8 00
820	one dollar bills	820 00
1	silver dollar	1 00
291	half dollars	145 50
765	quarters	191 25
645	dimes	64 50
849	nickels	42 45
528	pennies	5 28
Totals 3,978		$1,762 98

The crowd was variously estimated, but there must have been more than 3,978 persons present. The missionary program was an excellent one and very impressive. Two missionaries who have dedicated their lives to the work of the Master gave addresses. Several persons who had volunteered to go as missionaries were present, some of whom had been called very recently. The whole service was one to cause a person to be thoughtful and should have aroused an increased interest in missionary work. For several years various persons have had articles in the Gospel Messenger in regard to the loose offering. These writers have urged that there be more larger pieces of money and fewer pennies, nickels, and dimes in the offering.

It is interesting to surmise just how many persons gave small pieces of money. Did 528 persons each give a penny, and 849 each a nickel? Many persons say that they each gave several pieces of money. Granting that, we have to admit that many gave nothing, as there were fewer pieces of money than there were people present.

For purposes of speculation, let us assume that there were 3,978 persons present and that each gave one piece of money, making a total of $1,762.98 for the 3,978 persons. This is a little less than forty-five cents per person. The writer failed to find a place at Hershey where a good meal could be obtained for forty-five cents. Our interest in missions on Monday was not quite as important to us as our interest in one meal.

Eliminating the ones who gave one dollar or more, we find 3,079 who gave $449.98, or less than fifteen cents each. Fifteen cents represents the price of a sandwich and an ice cream cone. How many persons came to Conference and had more interest in a sand-

wich and an ice cream cone than in missions? On Sunday it took perseverance and patience to get a meal or a sandwich. Yet I noticed that many people had the perseverance. It was found necessary to have officers of the law to keep our peace-loving people in line to be served at the cafeteria. Do we love peace and missions as much as we love to eat? No peace officers were necessary on Monday to keep us from crowding to give money for missions. Our lives are altered by attention, interest, and desire. Which alters our lives the most, missions, or cooking? I found nothing at Hershey for a penny that appealed to one's attention, interest or desire. Yet there were 528 pennies in the Conference offering. Where did they come from? Were they brought to Hershey on purpose for missions?

It was a part of my duties after the missionary program to shovel the coins into the money counting machine at the bank. As these coins were selected and deposited by the machine in the proper compartments, the amount of each denomination was recorded by the machine. As these coins were shoveled into the machine I found it interesting to imagine who gave the coins and what the measure of interest, attention, and desire the giver had in the work of missions. From this line of thought it was an easy step to think that the mind of God registered the amount of interest of the giver as the coins were placed in the bags as they were passed before the people. It is interesting to conjecture what the result of the offering would have been had each one of us known that as we gave our offering the measure of our interest would be recorded the same as the amount was recorded by the money counting machine. If as we gave our offering we would have known that there would appear above our heads the measure of interest we had in missions, would we have given more than we did? If so, let us consider that the mind of God recorded just that thing. Is our interest, attention, and desire shown by our offerings? If so, we should raise the measure above what it is.

Our Conference theme was *Pentecostal Evangelism for Our Age*. There never can be pentecostal evangelism in our age unless more of our money is given for the work of the Master. We must use our pennies, nickels, and dimes for things of less value than missions. We can not reconcile our souls to God, and keep our money for selfish purposes. We can not have spiritual power when we think of material things in terms of dollars, and spiritual things in terms of pennies. The American people pay out of each dollar's income from fifteen to twenty-five cents for luxuries and less than one cent for church work. Our minds are controlled by material things. We think more of things than we do of persons. The Power of Pentecost can never have any effect on us until we, like the early Christians, say that God is the Owner and we are only stewards, and then administer our income in accordance with that declaration. Jesus said that where a man's treasure is, there his heart will be. If we want our hearts to be in missions let us put more of our treasure in missions, because the heart follows the treasure as the needle points to the magnetic pole.

The next Conference will be held in the West. Out there people think little of pennies. Let us, as we contemplate the next Conference decide that nothing less than the price of a meal, at least, will find its way into the missionary offering. This year, if the 2,787 persons who gave only pennies, nickels, dimes and quarters, had given only fifty cents, our offering would have been greater by at least $1,000.00.

My plea is not just for more money, much as we need it, but for a manifestation of more interest in the work of missions. Our character is molded by the use of our money. I should like to see a manifestation of a more Christlike character by the members of the Church of the Brethren.

Jesus said that little attention should be given to asking what shall we eat, or what shall we drink, or what shall we wear, but that we should be concerned about the kingdom of God.

Let each one of us seriously consider what we are doing with our money, and then ask ourselves seriously whether our expenditures show that the kingdom of heaven is our chief concern. If we do this, and profit by it, there will be no pennies, nickels, and dimes in the next Conference offering.

South Bend, Ind.

A Winsome Picture of God

BY EZRA FLORY

THERE is a winsome picture in the preface of what we know as the Ten Commandments, found in the fifth chapter of Deuteronomy. This picture is often unfortunately omitted. A warm personal positive precedes these negatives. "I am" comes before "Thou shalt not." Let a man get a good glimpse of God and he is eager for suggestions on how not to lose sight of him. The voice out of the mount said: "I am the Lord thy God that brought thee out." And that wonderful midnight, that Red Sea victory, the sweetened waters, and the new daily food, gave fine coloring and glow to the words as they fell upon these people's eager ears. As the people listened they were greatly moved, and God, eagerly watching, said: "Oh, that they had such a heart as this always." The law first came to freed men and kindled hearts. God gave a great revelation of his power, a great proposal of a covenant of friendship, an overwhelming sight of his glory, and a great sound of his voice before he asked for obedience. Love begets love, and that kindled love obeys because it comes from within. It can not help doing so, nor does it want to do otherwise. God revealed love, then himself, then asked for obedience.

There are three attractive features in this picture. God is personal to each of us. We have a right to all there is of him. We, secondly, are personal to him—"thy God." We belong to him. He has a right to all there is of us. He is not merely talking to all the people, but to each one. There were two million "thy's" and "thee's" that morning. The race is not lumped off; he speaks to each one. Third, he came in their sore need, "That brought thee out." A man never obeys fully until he realizes the meaning of "brought thee out" for himself. Thus the keen sense of freedom gives fine edge to obedience. What we call "Commandments" are in reality the articles of agreement in a love compact. Behold these! There is one God. God is not made; he makes. A made god may be the god of man nevertheless. Whatever gets our sacrifice is our god. Every man sacrifices to a god. Some sacrifice the finer traits to gold, others to pleasure, others to lust. The god made by man, as well as the true God, makes the man. "They that make them are like unto them." One's dominant passion is his god. Everything is sacrificed to it. The Father was the dominant passion of Jesus. Jesus should be the dominant passion of our lives. Then he will mold us over into his own image.

In these articles of agreement, the eye, the tongue, and the use of time are three strategic points to be guarded. The eye stands for a gate that opens *in*. All doorways opening in must be jealously guarded for through them comes that which makes the dominant passion, and so the man. A man's vision of God makes the man. If the vision is blurred or distorted there will be a blurred or distorted life or worse. A vision clear and full makes that kind of life. Watch the eye of the face, the eye of imagination, the eye of love or ambition. Bar out that which will obscure the vision of God. If your eye be clear Godward the entire life shall be full of light, having no dark part.

Then, too, a man reveals his inner spirit through his tongue. What comes out tells what is in; and what comes out strengthens what is in. Let nothing come out that will dim the vision of God for you or for others. Reverence is the hush of gentle awe that grows out of deep love. We can not speak lightly of the one we love most. Guard the tongue and the thought back of it.

A man's use of time reveals the dominant purpose of his life.

When God asked for the first-born it represented all his people were, for a man's child is a bit of himself. The tithe meant all they had. God asked for one day out of seven and that meant all the life. Thus the dominant purpose God asked for himself, that man might make the pleasing of him the dominant passion. Guarding and regarding the sabbath-time brings needed rest to the body; it helps to the recognition of God that brings the deeper rest of spirit. The sabbath-time given thoughtfully to God, helps us to live all the time in the atmosphere of his presence. That is man's native air. There is far less to tire and far more of ease as we live in our native air.

So here is a wholesome picture of God. Get a clear vision of him—pure, holy, righteous and tenderly loving. Behold him bringing vivid experiences of his love, of his power, appealing to a man through gates that open inward into man-soul, then expecting obedience from within. Then he will say: "Oh, that they had such a heart as this always."

Huntington, Ind.

Dunkards

BY J. H. LONGENECKER

THERE are those who in writing or speaking seem to insist on calling themselves and the Church of the Brethren, *Dunkards*. The question arises in all seriousness, Why? When our people organized at Schwarzenau in Germany in 1708 they adopted the name German Baptist Brethren Church. In 1908 the name was changed to Church of the Brethren. The word Dunkard was never adopted as our church name. The word *dunkard* is not found in the Bible. This should be sufficient ground to discard it once for all by our own people.

It is a nickname, and has no beauty. Many words having the same ending have the sense of inferiority or outright evil in them. Following are a few examples: coward, dullard, wizard, sluggard, blackguard, drunkard, etc. There are many beautiful scripture terms by which the people of God are named: Friends, brethren, saints, disciples, believers, Christians, church of God, Israel of God, children of God, etc. It would indeed be well and becoming for God's people to use a name given by inspiration instead of using a term that borders on that which is low and vulgar. The word *dunker*, or *tunker*, likely comes from the German word *tunken* which means to dip.

In a small volume by Edward Cary Pike, London, entitled "The Story of the Anabaptists," after referring to the baptism by immersion of Wolfgang Ulman, he says, "We learn from the Martyrology that Ulman was burned in the Tyrol about 1528, having been ejected from St. Gall the previous year. It was not long after Ulman's baptism that *dippers* became one of the nicknames of these advanced reformers."

Again the question arises: Why use nicknames that have come down through the centuries, instead of the endearing titles the sacred record gives to the redeemed of the Lord?

Palmyra, Pa.

Figures of Fire

BY A. E. CARSEY

PHINEAS T. ABSTRACT was a miserly, stooped, and waning lawyer; he peered about knowingly and quickly, like some grey, old chicken hawk. He had four dominant traits: a love of money (the word "accumulate" was sweet to him); a love of meticulous, one might almost say atomic, detail; a love of law (without defining law); and a dread and hatred of violence. His god was "the law." That is, he observed the *statute* and broke the *law*—loved the one and dreaded the other. These traits of course were but his reaction to his environment. For his glowing but Puritan soul, and his frontier frugality, projected violently against the awful contrasts of today—the statutory outlawry, and wealth and poverty.

Needless to say, his chiefest crony was the preacher of his church—the Rev. Touchnot Hanzoff. They were very much alike—indeed, many said that they resembled each other even physically. Their heads were shaped very much alike—angles rather than contours; and it would have taken no phrenologist, no psycholo-

(Continued on Page 444)

PASTOR AND PEOPLE

Truth and Christian Living

BY CHAS. E. ZUNKEL

(The first of four sermons on Christian living)

TRUTH is closely and vitally related to Christian living. This fact may be discovered in the nature and purpose of truth. Psychology says: "Truth is the agreement of our ideas with reality, the correspondence of our thoughts with things." Truth is harmony with God, is another way in which this may be stated. Knowing truth, our minds match reality and fit with it as cogwheels into each other, working together. There is harmony of life. Truth, then, is the food of the mind; religious truth is the food of the religious life. By it souls are awakened to a consciousness of God, to their own condition of sin, to their need of pardon, and they are enlightened and strengthened thereby.

Several statements of Jesus are very interesting when we consider this subject of truth. He said, "I am the truth"; again, "And this is life eternal, that they may know thee the only true God and him whom thou didst send, even Jesus Christ." On another occasion we hear him say: "Sanctify them through thy truth; thy word is truth." The Bible, then, is a great storehouse of religious truth and through it we should find fresh food for our souls, for the enrichment of life.

Truth being so important, it is well that we should know more about its nature and attendant problems. To this we shall turn our attention.

It is said that all truth is religious. This is so because it all comes from God. Just as every bit of daylight comes from the sun, either directly from its surface, or by reflection and diffusion, or through ancient coal beds that received the stored-up light from the sun, so all truth really comes from God. This may be hard to realize, but it appears true. Every truth of philosophy, history, art, literature and science comes from God and will enrich religious life, if it is used wisely and for that purpose. In these secular fields, there has been progression and advancement. If this is true, it is almost incredible that theological and religious truth should stand still. The careful student of the Bible can see in the Bible development and progression. This is true in the idea of God. The God of the Hebrew was to him a somewhat smaller conception in the early day, than he was in the later days of religious experience. This same God is enlarged in the mind of Jesus and those since his day. Again, we see a development in ethical standards in the Bible. The early Hebrew is not to be condemned or laughed at for his conceptions in ethical standards, because little by little he enlarged those conceptions through his growing experience with God. The early conceptions were the bases upon which the developments came. Progression is something that seems to be written deeply in the Bible. Jesus hinted at it too, for he said: "I have yet many things to say to you, but ye can not bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all truth." Just as we are able to be led, we shall be led into larger and larger truth. A precious promise! One great need for all Christians, then, is that they become devoted pupils to truth, open channels through which the Spirit may work and lead.

One of the problems we face is the relation of new truth to old knowledge. We should not find conflict and difficulty here, for we should expect to find progression. Rosebushes are old; but new roses greet us in fresh beauty each year. Clouds are old; but their silver nets are ever gloriously new. Just so faith should grow out of the past and thus be ever old, but it should express and embody itself in the present and in this sense be ever new.

Another relationship that comes is that of doubt to religious belief, religious truth. Doubt is the margin between knowledge and uncertainty. It may attend the growth and development of a new hope, or the passing of an outworn theory. But it attends all our knowledge. The thinker can not escape doubt. The more he knows, the more he is conscious of that he does not know. There are ever wider horizons of uncertainty. Though doubt is so ingrained in our lives, it does not interfere with practical living, if it is handled properly. Each day we live, we do business with others whom we know little about; we begin tasks whose ends we can not be sure of. Probability becomes the great guide of much of our living and conduct. There is uncertainty, but we believe in the probability of accomplishment of the desired end and so we act.

Doubt is useful. It may destroy errors and false beliefs. There was a day when it was believed that a man was ever being encircled with ghosts and demons, but doubt destroyed them for us. Thus doubt may help us to investigate beliefs which may be wrong and may aid us in destroying error. Again, doubt may build new truth. With the fall of false ideas, new truths are budding. The Ptolemaic system of astronomy gave way and the Copernican came to supersede it. A problem that faces us is the moral quality of doubt. Is doubt wrong? We have generally been taught that it is. The right or wrong of doubt or uncertainty depends entirely upon the motive. If a man

(Continued on Page 443)

Pentecostal Evangelism

BY H. C. EARLY

A Brief of the Sermon Preached at the Hershey Conference

PENTECOST under the Old Testament was one of those great annual feats of the Jews—Harvest Feast. Under the New Testament Pentecost was the occasion of the coming of the Holy Spirit—harvest feast in a bigger and better sense. It was a great day.

The Holy Spirit came to give power. "But ye shall receive power after that the Holy Ghost is come upon you"—power given to the disciples to witness for Jesus in Jerusalem, Judea, Samaria and unto the uttermost part of the earth. The power of the Spirit was their chief qualification as witnesses. It is so still. The heralds of truth must have the power of the Spirit as they bear the message of life unto the ends of the earth.

As Jesus came to reveal the Father unto the world, so the Holy Spirit came to reveal Jesus unto men. "For he shall receive of mine and shall show it unto you." In other words, the Holy Spirit shall receive Jesus and show him unto the people—make him plain to the people so there could be no mistake. This is the Spirit's work—his great work. He is the teacher, the great teacher, in making plain the revelation which Jesus gave. He leads us into it and gives us spiritual discernment to understand it and then urges upon us the necessity of accepting it. This was the basic work of evangelism at Pentecost and so it must be for all time.

On the Day of Pentecost there were significant and convincing demonstrations. These were both external and internal. The coming of the Spirit was as the sound of rushing wind. He appeared as divided tongues of fire upon the disciples and gave to the disciples the gift of tongues, "and they began to speak in other tongues as the Spirit gave them utterance." Little wonder that the people were amazed and wondered.

Wind is the symbol of power. The first expression of the Holy Spirit on the Day of Pentecost was in the language of power. He came to give power and his first expression was in the great symbol of power. Everybody understood the symbol. The Holy Spirit is the great Power, the greatest of all power, upon the human heart, convicting it of sin, of righteousness, and of judgment.

Fire purges, cleanses. It is the symbol of purity. The soul, lost in sin, needs the purifying process of the Spirit's fire to burn out its dross and bring it back into the beautiful image it lost.

The tongue is the instrument of speech, the symbol of instruction, illumination. These cloven tongues of fire sitting upon the disciples meant that the tongue, trained in every language and dialect, was to be the chief instrumentality in evangelizing the world. Of all things human there is no power equal to the living voice inspired and urged by the love of God. There is little danger that the printing press will ever supplant the platform and pulpit. The gospel is to be preached in every tongue and to every creature.

Notice, these were tongues of fire, not cold but hot. They were hot, fiery tongues to preach a hot, fiery gospel. Pentecost was the breaking out upon the world of the message of fire borne upon tongues of fire. It was the occasion of power and fire, such as mankind had not known. But it was only the beginning of such wonder. The witnesses of the Christ today should preach the same fiery gospel with the same fiery tongue and with the same hot appeal. A lot of preachers today need refining. They seem to have lost the fiery message and the hot tongue.

When the Holy Spirit filled the disciples they began to speak. It could not be otherwise. They could not hold their peace. Peter, an impassioned, fearless orator, just filled with the Holy Spirit, severely arraigned the wicked mob and hypocritical procedure that culminated in the crucifixion of Jesus. He assured the mob that God had raised this same Jesus from the dead and had made him both Lord and Christ. This was too much for these wicked men. They were pricked in their hearts and cried out to know what to do. Peter made answer clear and plain: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost." "And the same day there were added unto them about three thousand souls."

This is pentecostal evangelism. It is the preaching of the gospel with power, the power of the Holy Spirit, the power that brings conviction and salvation. There were three thousand conversions in one day among a people, many of whom heard the gospel for the first time, doubtless a raw crowd. They answered the first call, the appeal being made with such convincing power. Today it requires about three thousand calls to move one soul. What's the matter? Evidently there is occasion for some serious questioning

Let us glance at the church at Pentecost. Most likely some of the answers can be discovered here. It must be borne in mind, of course, that the Holy Spirit with the word is the power of evangelism and life. But the condition of the church as the channel through which the power operates and the truth is exemplified has to do with the whole question.

There were at least four conditions that made Pentecost possible.

1. The church was assembled. All experienced the power of personal contact, personal fellowship and group thinking and purpose.

2. They were assembled with one accord They were united. The blight of division had not yet possessed the body of Christ. There is hardly a limit to the power of the Spirit in a body of people united in Jesus.

3. They continued in prayer and supplication Through all these ten days they just prayed on. No relapse, no cessation. And the women were present to inspire the praying of the group.

4. They were in expectancy. They believed. They doubted not. They were sure that God is true and that the promise of the Father would come. It did come. And great was the hour.

They were all filled with the Holy Spirit, filled to their utmost capacity to receive. Certainly, a church full of the Holy Spirit must be beautiful, lovely indeed.

These things are said of that church. They began to speak as the Spirit gave them utterance—witnessing in the power of the Spirit.

They grew. Three thousand were added the first day, a great example of growth. Well, God intends that every living thing shall grow. It is the law of life. Only the dead do not grow.

The continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread and in prayer. They were established, they were faithful.

The lesson of all this to us is plain. If Pentecost is continued throughout the age, the church must be in the same attitude as she was on the first Pentecost and then must do as she did under the leading of the Spirit.

Mapleville, Md.

HOME AND FAMILY

Any Mother to Any Teacher

He asked me and I came, almost afraid
Of some strange disillusion. Often when
I saw you for a moment, and again
When fancy, swiftly coming to my aid,
Enchanted with visions of you, I
Wondered if such loveliness would fade
When gazed upon in every light and shade.

I came, half-thrilled and half-a-sigh,
And saw my little one's adoring eye
Light up beneath the radiance of your smile.

At first, it seemed, I scarce could reconcile
Myself to this; that some one else should rise
So high in the affections of my child.
You spoke—a hundred other trusting eyes
Smiled back at you.

"O may God keep her wise
As she is gracious, beautiful and mild,"
I breathed, and I was glad you are the one
Who shares safe-keeping of my little son.

—The Congregationalist.

Mary Ellen's Assignment

BY FLORENCE S. STUDEBAKER

"THERE goes Mrs. Pry down the street. I suppose she's going to peddle some more news," exclaimed Mary Ellen Winslow, giving the rug she held in her hand a wrathful shake. She couldn't help wishing she could shake the village gossiper in the same manner.

Reuben laughed good-naturedly. "You women get so fussed up over everything Mrs. Pry does and says. I can't see why. Everyone knows her. No one believes a word she says."

"Why, Reuben Winslow!" cried Mary Ellen. "Half the trouble in our church is caused by her prevarication. We've never gossiped in our Aid until she came. It worries me so, and being president of the Aid, I feel responsible. But what can I do? No one else can be heard above her prattling."

"Listen, some one's at the back door," said Reuben resting one end of the rug on the davenport and stooping to peep through the window in the dining room. It was house cleaning time and a visitor proved a most welcome diversion from the despised task at hand. "Women folks are so queer," sighed Reuben to himself. "They're never satisfied unless they're moving things about. In winter the rugs must be turned two or three times to distribute the wear according to Mary Ellen. Then a sofa, or piano, or bookcase has to be moved about to suit the new arrangement. I can't see the advantage."

"Hoo! Hoo!" a cheery voice called, and Mary Ellen responded invitingly: "Come on in if you can get in. You know it's housecleaning time."

"No, I can't sit down. Thanks, Mary Ellen," said Susan Winters, a near neighbor. "Here's something I wanted you and Reuben to see. Henry and I said that man surely must have known Mrs. Pry. Susan pulled a fresh magazine from beneath her arm and pointed to the page. Reuben wished she hadn't included him. He looked with longing eyes toward the shady side porch where a comfortable rocker and the morning paper invited him. But his curiosity was aroused when he saw the headline:

"Before you give away a piece of your mind, be sure you have it to spare!"

"Here, Reuben; you read it aloud," begged Mary Ellen. "You can see so much better than I and my glasses are clear upstairs."

"'I once knew a woman who was a wonder at minding other people's business,'" began Reuben. "'She had a right to be for she worked at it day and night. No one in town could take a trip, trim a bonnet, buy a buggy or put a baby on the bottle without hearing that it was all wrong.'"

Reuben paused and slapped his knees, laughing uproariously. "That's it. Who'd ever thought he knew her."

Mary Ellen nodded knowingly at Susan and breathed a deep sigh of satisfaction. At last Reuben was beginning to see that she was right about Mrs. Pry. "Go on, read the rest," she exclaimed eagerly.

"'Day after day she gave away pieces of her mind to folks who didn't want them. After a few years she didn't have much mind left to give. Village improvements didn't interest her unless she could find something to criticize. She perused the personals in the local paper for the sole purpose of finding something to take a whack at.'"

Again Reuben threw down the paper and indulged in a fit of laughter. The fact that his companions maintained such a sober aspect amused him all the more. To Mary Ellen and Susan there was something uncanny about an editor who could so vividly paint the picture of the individual who had proved a thorn in the flesh of the whole Aid Society.

"'The type of person is familiar in every town,'" continued Reuben. "'Towns are tormented with narrow, prejudiced men and women who feel themselves ordained by God to be judges of human conduct, without knowing, or caring to know, anything about the impulses, the emotions, the points of view or the circumstances that make people act as they do. Apparently these self-winding critics are blind to the bitterness they leave in their wake. Before we try to run other people's lives, let us be sure that we rate 100 in running our own. And the person who can do that has too much common sense to be a busybody.'

"Ho! ho! ho!" roared Reuben. "That's a good one. I feel like sending that editor a card of congratulations. I'd add a quarter extra if he'd mail a copy of this to Mrs. Pry. It'd sure be good for her soul if some of that advice would penetrate."

"I'd surely be glad if something could be done," sighed Mary Ellen. "I just can't enjoy the Aid any more because of her sharp cutting conversation."

"Nor me either," agreed Susan. "I told Henry but he only laughed and said we women get so fussed over little things."

"That's exactly what Reuben said," cried Mary Ellen, turning to point an accusing finger, but Reuben foreseeing an argument had quietly made his escape to the side porch and the favorite rocker.

"Well, I must be going," said Susan, rescuing the magazine from the floor. "Just thought you'd like to see this article."

"Yes, thanks," answered Mary Ellen, following her neighbor to the door. "I don't know what we are going to do about it yet. Something within me just rises in arms when I see that plaid shawl scooting up the street. I'll never like plaid again and I wouldn't name a cat Elizabeth—that's Mrs. Pry's first name."

Mary Ellen returned to the living room and applied herself with new vigor to her task. How thankful she was that she was not a busybody! With careful precision she wiped the dust from each picture frame. Then she polished the glass until it shone. She picked up a little motto embossed with the words *Jesus Only* and hung it on the wall. The sunlight fell upon the letters and made them glow with a strange, enhanced beauty. "How I wish Mrs. Pry would make that her ideal," thought Mary Ellen. "It might make a difference!"

"Are you sure you have put him first in *your* life?" Mary Ellen was startled at the thought. "If you have, why worry so?" She stood gazing at the motto as if seeing it for the first time. Alas, the motto *Jesus Only* had hung on the walls of her home, but the sacred meaning of the message had never penetrated her heart until that minute!

Outside she could hear some one talking to Reuben. She reached the window just in time to see Grandma Allen's blue gingham disappearing around the corner of the house. Hastily snatching the corner of her apron she wiped her face and adjusted her cap. "Why is it grandma always comes when I'm all wrought up about something?" she wondered.

"Good morning, Mary Ellen," beamed Grandma Allen. "I saw you and Reuben was cleaning house so I brought you some potpie. I know how women feel when things are all torn up. They're hungry but too tired to cook."

"Oh thank you, grandma! You're too good to me," smiled Mary Ellen tipping the lid to one side and sniffing the delicious odor steaming from the big shining kettle. "Come on in," she invited. "I'll tell you like I did Susan Winters—come in if you can get in."

"Susan Winters—yes, I met her just as I was leaving my yard. She read me the piece she brought you. She said you were worrying considerable about Mrs. Pry." Grandma accepted the proffered chair.

"Yes, I am," confessed Mary Ellen, half glad that she needn't open the subject. "What would you do if you were in my place as President? I've thought of asking her to keep still, or say something good."

"Well that's good advice for any of us," agreed grandma, thoughtfully, "but to hand it just to one person seems a bit unkind and not exactly tactful. After all, Mary Ellen, there's surely some good about Mrs. Pry, if we can discover it. It reminds me of a story I heard the other day about a Mr. Howe who could always find something good in everybody. One day his neighbor who was a very wicked man, died. People said, 'Now, surely Mr. Howe can't find anything good to say of Mr. Nashe.' Imagine their surprise when the question was put to Mr. Howe and he replied: 'Well, there's one thing sure, Mr. Nashe was a mighty good whistler!' I believe it is our task to search out the good and love our friends so much that their faults will not disturb us at least."

Mary Ellen conceded rather reluctantly that perhaps there was some good about Mrs. Pry; then remembering her experience with the motto and her own daily struggle she waited, meekly silent, knowing from past experience that grandma would eventually suggest a way out.

"I've been thinking we have all fallen short in the matter of talking too much. If we could each remember that we are responsible for the trend of the conversation and try earnestly to talk only of those things that are worth while, I am sure it would make a difference. Perhaps you could have some one read aloud from a good devotional book an hour or so during Aid day. In that way we could improve our minds and create a wholesome atmosphere at the same time. There are many good things to read. There's no reason why we shouldn't choose the best. We can at least sow the seeds for higher ideals—God will take care of the results. It is not for us to worry about it, but ask him to show us our own mistakes, and then we may be able to help others in their problems."

"I see now, it was wrong to worry and it may be partly my fault about the atmosphere at the Aid meetings," confessed Mary Ellen. "I didn't know that part came in my line of duties. I'm going to try out your suggestion but," she hesitated a moment as if weighing her words, "I might as well tell you that I'm going to begin at home first!"

Grandma's cane clicked merrily as she hobbled down the walk toward home. Reuben came in from the side porch and stealing a sidelong glance at Mary Ellen knew that Grandma Allen had left something of more value than chicken potpie.

Nappance, Ind.

A Good Place

BY JULIA GRAYDON

DURING the Christmas season I was standing in one of our large department stores waiting for the elevator when my eye was attracted to a calendar just at the side of the elevator, and I read these words: "No man can follow Christ and go astray."

I said to myself, "What a good place to have it," for somehow or other one could not miss seeing it. Then, too, there were many in the Christmas crowds who were not following Christ and some who had forgotten their vows and were being easily tossed about by the things of the world, the Christless things.

The one who hung the calendar there may never know the good it did, but I'm sure it helped many a tired shopper to look up from the transitory things of this life and keep in the right path. The calendar was a good thing in a good place.

Harrisburg, Pa.

AMONG THE CHURCHES

Calendar for Sunday, July 13

Sunday-school Lesson, Jacob (A Selfish Man Transformed).—Gen. 25:29-34; 28:18-22; 29:18-20; 33:1-4, 18.

Christian Workers' Meeting, Reverence.

✣ ✣ ✣ ✣

Gains for the Kingdom

One baptized in the Decatur church, Ill.

One baptized in the Albany church, Ore.

Three baptized in the Portland church, Ore.

One baptized in the Brownsville church, Md.

Three baptized in the Harrisburg church, Pa.

Two baptized in the West Green Tree church, Pa.

One baptized in the Oklahoma City church, Okla.

One baptized at Augusta, W. Va., Bro. D. Spaid of Eglon, W. Va., evangelist.

Nine baptisms in the Stanley church, Wis., Bro. O. L. Harley, pastor-evangelist.

Seven baptized in the Brooklyn church, Iowa, Bro. J. Q. Goughnour of Ottumwa, Iowa, evangelist.

Twenty-two baptized in the East Nimishillen church, Ohio, the pastor, W. D. Keller, evangelist.

Sixteen baptisms at Redcliff, Alta., Canada, Bro. R. G. Rarick of North Manchester, Ind., evangelist.

Twenty-one baptized and two reclaimed in the Big Creek church, Okla., Brother and Sister O. H. Austin, evangelists.

Twenty baptized and three reclaimed in the Glendale church, Md., Bro. J. S. Rittenhouse of Easton, Md., evangelist.

✣ ✣ ✣ ✣

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. S. G. Meyer of Lebanon, Pa., to begin July 20 instead of July 13 at Robesonia, Pa.

Bro. I. D. Leatherman of Ankeny, Iowa, to begin Sept. 7 in the English River church, Iowa.

Bro. N. H. Miller of Decatur, Ill., to begin July 20 in the Woodland church near Astoria, Ill.

Bro. H. F. Richards of McPherson, Kans., to begin July 27 in the Bear Creek church, near Dayton, Ohio.

Bro. J. H. Cassady of Washington, D. C., to begin July 27 in the Tearcoat church, W. Va.; Oct. 26 in the First church, Roanoke, Va.

✣ ✣ ✣ ✣

Personal Mention

Bro. Harry K. Rogers, R. 3, Corning, Iowa, will be available for two or three series of meetings this fall.

Bro. A. D. Helser will be at the Bear Creek church July 20 at 8 P. M.—Mrs. Maudie Filbrun, Dayton, Ohio.

Idaho and Western Montana has chosen Eld. McKinley Coffman as Standing Committee delegate to the Conference of 1931, with Eld. Harper Will as alternate.

The South Bend folks listen well, the Editor found last Sunday. Pastor Forney has them well trained. He and his family are enjoying a bit of vacation with relatives and friends in Kansas.

Dr. A. W. Cordier of Manchester College is now located at 24 Rue Henri Mussard, Geneva, Switzerland, with his wife and son Lowell, where he plans to spend the better part of a year in research work.

Brother and Sister O. H. Austin have closed their evangelistic work for the summer and will spend the months of July and August at 740 Lafayette Street, Denver, Colo. Their correspondents should take note of this.

Sunday afternoon, July 13, is the time set for the cornerstone laying at Roxbury, Johnstown, Pa. Pastor J. A. Robinson of the Walnut Grove church will be the principal speaker. The Æolian quartet of La Verne, Calif., will sing.

Brother and Sister J. Edwin Jarboe of Lincoln, Nebr., have accepted the pastorate of the Syracuse church, Ind., until the mission board of that District can secure a resident pastor. Their friends will please note their change of address from Lincoln, Nebr., to Syracuse, Ind.

Sister Martha Martin of Elizabethtown College is attending the summer session of the Biblical Seminary of New York. It was her privilege to see "our missionaries sail on the Mauretania last Saturday, the Burkes, Bittingers and Evelyn Horne" for Africa. She will probably have something to say about this to our readers soon.

Bro. Fred E. Maxey, pastor of the Nocona church, Texas, writes from Talladega, Ala., July 2: "Have been conducting a radio revival from this town. The response by wire, phone, and letter, has been fine. Many letters are from shut-ins telling what a blessing the services have been to them. Many have heard no preaching in a church for twenty-five years. There have been responses from sixty-five persons who have made their decision for Christ sitting at their radios. . . . Bro. Reuel B. Pritchett will conduct our meeting at Nocona, beginning July 19. We request the prayers of the entire Brotherhood for our meeting at Nocona."

✣ ✣ ✣ ✣

Miscellaneous Items

The Anderson church invites the churches of Southern Indiana to attend the A. D. Helser service at the Anderson church on the morning of July 20. This will no doubt be the only appearance of Bro. Helser in Southern Indiana and he has a vital message for the entire church. Basket dinner at noon and a short program in the afternoon.

Readers who recall "A Few Words of Encouragement for Young Ministers" by Bro. Jesse D. Clarke which appeared in the Messenger for June 21 should not carry the impression the four sons in this family did not get a college education, though their father was unable to do as much for them in an educational way as he wished. What did happen was that the boys were given a chance to educate themselves. This they did to such purpose that three took a college course and all are a credit to their parents and the community. While we are saying all this to correct a false impression that may have resulted from an attempt to shorten the article referred to, in order to meet the requirements of available space, we wish to add a word about different ways of getting an education. It has been our observation that the chance to get an education frequently leads to better results than the outright gift of the means to get an education. The writer is one of those who tried to make the most of a chance to get an education. And while doing that he had the opportunity to coach some who were so well supplied with funds that they did not let their studies interfere with their college course. And today, as one who had nothing more than a chance, the writer would not care to exchange places with a good many who had every facility to get an education. And so it turns out in the end that all that any one really has is a chance to get an education; the main factor is what the individual decides to do with it. In which case a very ordinary chance may prove more stimulating than one where father pays all the bills.

✣ ✣ ✣ ✣

Special Notices

To the churches and committees of Southern Indiana: All programs and queries to be included in the District Meeting booklet should be in the hands of the writer not later than July 20.—Russell L. Showalter, Anderson, Ind.

The churches in Southern District of Illinois will please take notice that all queries, reports and material intended for program booklet for District Meeting, to be held in the Astoria church Aug. 29 to Sept. 1, should be in the hands of the undersigned not later than Aug. 1.—N. H. Miller, Clerk, 1659 N. Maple Ave., Decatur, Ill.

Middle Iowa.—The District Conference will be held at the Prairie City church, Saturday, Sunday, and Monday, Aug. 30, 31, and Sept. 1. The fiscal year for the District closed June 30, and all apportionments for the Mission Board, Old Folks' Home, and District Treasurer, should be paid promptly. Reports, queries, petitions, and other material for the Business Sheet should be sent to the undersigned.—Walter Wallick, Writing Clerk, 830 Fortieth Street, Des Moines, Iowa.

The Second Young People's Conference of Eastern and Southern Pennsylvania will be held at Elizabethtown College Aug. 11-16. Daily Schedule: 6:30, Morning Watch. 7:30, Study or Song Practice. 8:45, Devotional Exercises. 9:00, Group A—Bible Themes, Martha Martin. Group B—Young People and the Church, H. K. Ober. 10:00, Group A—Young People and the Church, H. K. Ober. Group B—Bible Themes—Martha Martin. 11:00, Groups A and B combined—Missions, I. S. Long. 2:30, Groups combined—Choosing a Vocation, A. C. Baugher. 6:30, Vespers—in charge of J. W. Whitacre. 7:45, Address by I. S. Long on Race Relationships. Saturday, 10 A. M., Address by I. S. Long. 1 P. M., Address. Three-minute Talks by Young People of Conference and Others.—Roy Forney, East Petersburg, Pa. See page 445 for other details.

Program of Seventh Young People's Conference, Eastern and Southern Districts of Pennsylvania, Saturday, July 26, Elizabethtown College. 9:30 A. M., The Obligation of Winning the World for Christ. From the Scriptures.—Chester Ebersole, Ulysses Gingrich. From the Relation to Our God.—Otho Hassinger, Clarence Sollenberger. From the Relation to Our Fellow-men.—Belle Spangler, Lucille Sanger. Address by J. I. Baugher. 1:15 P. M., Business Period. Opportunity of Winning the World to Christ. In the Home.—Ralph Jones, Kathryn Eichelberger. In the Local Sunday-school.—Ralph Lehman, Aaron Breidenstein. In the Outlying Field of the State District.—Samuel Myers, Robert Ditmer. The Call of the Christian Ministry.—Otho Winger. Vesper Service at 6 P. M. Address by Otho Winger.—Roy Forney, East Petersburg, Pa.

✣ ✣ ✣ ✣

A Bystander's Notes

Women's Work is expanding in the Church of the Brethren. Back in the eighties the Aid work began in a small way. A few of the original workers were presented at one session of the recent Hershey Conference. Then came the organization of the Aid Societies, and finally Women's Work as it was reorganized and coördinated this year. That such a development is in the right direction is ably argued in an editorial on Church Work for Churchwomen in The Christian Century for July 2. The scope of work for women as this editor sees it reaches far beyond the traditional support of mission work. The field is "all the great issues which arise as we move toward a Christian world." And the reason all this is primarily work for women, is that "their relation to the church is, perhaps, more vital than that of any other group." That is, what is work for women is really work for all church members, but the women are so situated that they can lead the way.

Are we in need of new convictions concerning the missionary enterprise? Editorially The Baptist says: "Notwithstanding a season of business depression the people of the United States gave last year for all religious and benevolent purposes more than $2,000,000,000, far exceeding the total of any previous year. But gifts for missions, in spite of the most earnest efforts to prevent a decline, fell off. The Southern Baptist foreign mission board reports a slump of $206,000 below the receipts of the previous year. And it frankly warns its constituency that it faces the necessity of a disastrous missionary retreat. A similar crisis in varying degrees is threatening other missionary organizations of several denominations. The origin of this crisis is not found in any failure of the missions themselves in evangelism, education, medical service or other forms of work. On the contrary they report more baptisms, more students, and unprecedented forward movements in Japan, China, Burma and elsewhere. Nor does the difficulty lie in the exhaustion of the financial resources at home." Then where does the explanation of the current apathy lie? The writer we are following thinks that the convictions which once stimulated missionary giving have weakened at a time when people do not quite grasp other and more significant reasons for Christianizing the world. As a matter of fact the underprivileged peoples of the world are in just as great need of the message of light as they ever were, but in addition to all this, such Christianity as the so-called enlightened lands now have can not be maintained and expanded except as an aggressive missionary campaign is carried to the backward lands.

✣ ✣ ✣ ✣

The London Naval Treaty

Should It Be Ratified?

The London Naval Treaty marks a distinct step in advance. It did not achieve all for which we had hoped. Nevertheless it should be ratified for the following reasons:

First—limitation by agreement is a great advance over the anarchy of the past. The treaty when ratified should stop the rivalry and suspicion of secret plans and competitive building.

Second—the treaty provides a naval holiday in the construction of battleships until 1936. Agreement was made that no battleship shall be built during the next five years. During this holiday ten of our battleships and a similar proportion of the battleships of the other nations will become obsolete through age. It may be expected that no nation will incur the expense of building these doubtful and expensive ships. The London Naval Treaty probably spells the doom of the battleship.

Third—Great Britain, the United States, and Japan have accepted the principle of abolishing submarines as a class. Submarines were subjected to the rules of warfare affecting other naval vessels. The submarine fleets of the British empire, the United States, and Japan have been cut under the Treaty for the present to 52,700 tons each, which is a substantial reduction from the present figures and may lead to their abolition in six years. We believe the London Naval Treaty gave the start which will mean eventually the doom of the submarine.

Fourth—since destroyers are built mainly to fight submarines, when submarines are abolished, there will be no reason for retaining destroyers.

Fifth—three of our battleships, five British battleships, and one Japanese battleship, are to be scrapped, bringing the battleship fleets now to fifteen for the United States, fifteen for the British Empire and nine for Japan—the 5-5-3 ratio.

Sixth—We do not need to build up to parity in cruisers. Building the new ships allowed by the Treaty is permissive and not mandatory. For our nation to build feverishly now with a view to parity would undermine the spirit of the Peace Pact and create enormous expenditures.

Seventh—the agreement to hold another Conference in 1935 is important. This Conference adjourned in a favorable atmosphere for another one.

Should the Treaty be ratified? Yes. Not because it is all that we desire, but because it points our faces toward the rising sun of a warless world. For that peaceful world, we hope and pray. The time is here for the Prince of Peace to be enthroned in human society. For the Senate to reject the Treaty would be a moral disaster. The Senate is bound to reflect the public opinion of the country. In this high moment of opportunity, you have a part to play. Let us register our convictions now.

RUFUS D. BOWMAN,
Secretary Board of Religious Education.

AROUND THE WORLD

European Customs Union

At this writing a customs union for Europe seems a step nearer The passage of the American tariff has added new point to the fact that Europe has much to gain by eliminating artificial barriers to trade. There is a growing feeling that Europe must unite to prosper. And it is very generally thought that the increase of such a feeling will promote the dream of a United States of Europe.

A Chance to Wail

Not many days ago a 100-page memorandum was presented to the International Wailing Wall Commission sitting in Jerusalem. The memorandum was prepared by Dr. Cyrus Adler, president of the Jewish Theological Seminary of America, and presented on behalf of the Jewish Agency, the Jewish National Council, and the United Rabbis. From this array of interests it will be seen that a chance to wail is really a live issue.

The Lowest in Fifteen Years

On June 25 wheat of all categories was selling below $1 in every North American market. This is the lowest price for the ancient staple in approximately fifteen years. At this writing prices have recovered somewhat However, on the particular day in question, some one figured that the new low prices, as compared with those of a year ago, would mean a loss to American farmers of more than one billion dollars in annual income.

Just a Theory

At the eighty-first annual assembly of the American Medical Association Dr. William J. Mayo is reported to have advanced the theory that the suppression of such emotions as love, fear, hunger and hate might be the cause of heart disease. To the relation between the emotions and the heart of which poets have written so much the doctor adds this observation. "The tendency of death from heart disease is common among all men who live lives of stress, in which stern control of their emotions is necessary."

When the Rhineland Celebrated

On June 30 France's watch on the Rhine ended. On that day the last of the French army of occupation departed after a stay of approximately eleven years and seven months But the day was not only a great one in the history of the Rhineland; all Germany celebrated the liberation of that portion of the fatherland which is so famous in legend and history. And while Germans celebrated, President von Hindenburg called upon his people to be "united in their endeavors to lead the fatherland to better days through peaceful means."

Channel Tunnel

The proposition to tunnel the English Channel at its narrowest crossing and thus connect England and France is an old one. It is estimated that it would take at least $150,000,000 to do the job, but even so it is entirely feasible from an engineering standpoint. The delay in the case is due to military reasons urged by some Englishmen as well as some Frenchmen. However, the English Channel is not the defense it once was and the tunnel may some day be a reality. The first step in such a project would be the building of a pilot tunnel after which the main tubes would be driven.

Enemies of Prohibition

Some of the most persistent foes of American prohibition do not live in the United States. For example, a certain French gourmet is reported to have submitted a plan for educating Americans in the so-called art of drinking. The father of this idea thinks that American tourists who leave France with a bad taste in their mouths do so because they have not selected their drinks properly. Hence his plan to arrange for handing each incoming tourist an elementary guide to drinking! And thus it seems that the wets both at home and abroad are determined to leave no stone unturned if by any means they can land one proselyte, and make him twofold more the child of drink than they themselves happen to be.

St. Paul's Cathedral Restored

About twenty years ago it was discovered that St. Paul's Cathedral in London was decidedly insecure. Not only were the eight great piers supporting the 68,000 ton dome out of plumb, but the foundations were shallow and resting on sand! Immediately steps were taken to reconstruct the faulty parts of the building. Over one million dollars has been spent in making these repairs. And we read: "In order to remedy these critical conditions the largest chain ever made was forged for the purpose of binding the outer dome together. The chain contains 30 tons of rustless steel. Each link is 15 feet long and its total length is 450 feet. The ends were pinned together and the chain pulled tight by wedges, and then the whole affair was surrounded with concrete." It is now claimed that the great structure is stronger than ever, though it was in danger of falling to pieces some twenty years ago.

The Most Prevalent Evil

What is the most prevalent evil in the business world? When a group of more than one hundred International Rotarians got to discussing where an improvement of the world's business ethics should begin, the conferees drawn from thirty nations "generally agreed that commercial bribery was the most prevalent evil on a world-wide scale and the one which Rotary should attack at once." To develop a definite campaign against this evil Rotary will foster a second conference on business ethics. This conference will be held in connection with the next annual convention to meet in Vienna.

Am I Aiding Gangsters?

Many an American citizen should ask himself the question: Am I aiding gangsters? For example, all those who flout the prohibition law but help to make bootlegging attractive; and by so doing they help to furnish the prizes which attract desperate men. Indeed, more circumspect conduct is needed in many quarters. It was a fine thing when Chicago papers could say: "Acting Police Commissioner Alcock was notified yesterday that banks are cooperating with him in his drive to disrupt criminal organizations by refusing to handle the accounts of known gangsters, and insurance companies are refusing them insurance."

A Scandinavian Pledge

The celebration the Icelanders inaugurated in honor of the first 1,000 years of their althing (parliament) was made particularly significant by what happened on June 27. Thus we read: "On the historic law rock, where Iceland established independence 1,000 years ago, the representatives of five Scandinavian nations today signed a treaty of friendship and arbitration, pledging themselves never to go to war but to submit all disputes of whatever character to the world court at The Hague and to accept its decisions without question. These nations were Iceland, Denmark, Sweden, Norway and Finland." Will this Scandinavian pledge mean as much to the world in the next millennium as the organization of parliamentary government has meant in the last?

Who Can Be a Citizen?

Judge Martin T. Manton of the United States Circuit Court has reversed a decision of a judge of the District Court concerning the necessity of promising to bear arms in order to become a citizen. The Circuit Court judge is quoted as ruling in part that: "A citizen sharing views which amount to conscientious or religious scruples against bearing arms in a war which he regards as an unjustifiable war, is akin to one having religious scruples against all war. . . . The rights of conscience are inalienable rights which the citizen need not surrender and which the government or society can not take away." These statements were made relative to the case of Dr. Douglas Clyde Macintosh. This decision appears to entitle conscientious objectors to become citizens. From data at hand it is not clear whether or not the case will go to the Supreme Court

Food from Chosen

Japan is quite intent upon making Chosen (Korea) a granary for the empire. A land about twice the size of Ohio or Virginia, which already supports 20,000,000 people, would not seem to have great possibilities in this respect. And yet, Japan has a model farm at Suigen where plants are tested and recommended. For example, the old native rice upon which the Koreans lived for centuries has in two decades been supplanted by hardier types from Japan. "At present the government has undertaken a vast twelve-year program for increasing the rice yield of Chosen from about twenty-five million bushels annually to a minimum of forty million bushels. Rice is the basic crop of this country and already production has been brought to the point at which the yield not only satisfies all the food requirements of the nation, but provides a surplus for export valued at 100 million dollars annually."

The India Situation

Of course it is impossible to keep up with the India situation in a weekly paper. And yet, the reaction to the Simon report seems so definite that some comment is in place. The Simon report embodies the results of two and one-half years of study of India's problems—a study made by a group of seven of which Sir John Simon is the head. The first part of the report was released some weeks ago The last half was released June 24 and laid down three guiding principles: modernization of the political structure of India, adoption of a sufficiently flexible new constitution, and maintenance of order during the period of transition. At least this is the essence of the report as the writer was able to gather it. Perhaps there was a time when such a report would have been popular, but it was not so received when released a few days ago. In fact, latest reports at hand as this is written are to the effect that Hindus, Moslems and Parsees are very generally against the report. Thus the India situation has not been cleared by the issuance of the Simon report. However, England has long shown a capacity for muddling through difficult situations, and this alone seems to be the ray of hope in the present situation.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Christian Liberty

Rom. 8: 21; Gal. 5: 13-15

For Week Beginning July 20

CHRIST MAKES FREE

Liberty comes by having a good ruler, not by having no ruler. We will be servants of some power Those who fancy they are not are only unconsciously enslaved to lower impulses (Rom. 6:16).

THE RIGHT USE OF LIBERTY

A philosopher whose name may not be mentioned here, said: "Not what are you free **from**, but what are you free **for**." For what purpose do you use your liberty? He alone is truly free who uses his freedom wholly for the nobler and finer things (1 Cor. 8:9; 1 Pet. 2:16, 2 Pet. 2:19; Jude 4, 10-12).

LOVE IS A SAFE GUIDE

Here is a truth so familiar it has lost its wonder to our minds. All men through all time have been trying to direct and regulate life by law. But it can not be done! The whole effort ends in pride with some, despair with others, and disaster for all. But love enters and all is light and victory (Gal. 6:2; Mark 10:43-45; Acts 20:35; Rom. 15:1, 2; Jas. 2:15-17).

NOT FOR SELF BUT OTHERS

We have been made free in Christ, but not for our pleasure. It is for the profit of others (Rom. 15:1-7)

NOT AN OUTER BUT AN INNER GUIDANCE

The law was written on tables of stone. When love enters it is transcribed on the tables of the heart. The law is set to music. We do it joyously. The spirit is now, not, "What must I do?" but, "What more may I do?" (2 Cor. 3:3, Psa. 40:8; Jer. 31:33; Ezek. 11:19; 36:25-37; Heb. 8:10; 10:16).

DISCUSSION

Is it possible that one should make a kind of legal bondage of Christianity? How may we retain the spirit of freedom in it?

R. H. M.

Better Than a Facial

There is an essential relation between outward beauty and inner calm At least an authority on subjects of interest to women recently wrote thus of those who yield to the maddening rush: "We fail in cultivating the calm that permits us to get one thing done and out of the way before another is tackled. Anyway, a little checking up on disorderly nerve habits won't do any of us any harm, and, incidentally, may prove to be a better facial in effect than you can get downtown for $5."

The World of Fashion

To the average person Paris is the style center of the world. However, there are other claimants for the crown. America's own New York is one of these. Thus the merchants' association of that city recently circulated a booklet which is quoted as saying that "Paris may on some occasions originate, but New York anticipates." The reader can also take the following with or without a grain of salt: "Let Paris whisper a suggestion of a new hat or gown for milady and the buyer who comes to New York finds that the stylists, the manufacturers, the distributors of up to the minute merchandise have anticipated tomorrow's vogue."

Speaking of Pensions

Speaking of pensions, one is made to wonder if the average person realizes all that war entails according to the American system. How many know that pensions paid to Civil War veterans and their dependents amounted to $143,594,292 in 1929, sixty-four years after the war closed! The total paid to Civil War veterans had by 1927 amounted to $7,101,082,788 89. We are not criticising the American method, but pointing out the enormous aftermath of pension payments which follow as a natural course in the United States. That is, a war means a hundred years of heavy pension charges, for as a matter of fact in 1929 there were still eleven widows on the rolls from the War of 1812! At this rate there will be widows of the World War of 1917 on the pension rolls in the year 2034. Lest our readers think our figures extravagant, we append a statement clipped from the Chicago Daily Tribune for June 30, which reads as follows: "Expenditures of war veterans have mounted until they represent close to one-fifth of the entire cost of operation of the federal government. National defense expenditures represent almost another fifth of all governmental costs. Total appropriations for the veterans' bureau and the pension bureau for the fiscal year, 1931, amount to 725 millions. Of this sum 511 millions represents costs of the veterans' bureau and 214 millions of the pension bureau. The pension bureau total is exclusive of costs of a civil service employés retirement bureau which this agency also has in charge."

Pioneers in Education

(Continued From Page 435)

radical views. Many young people followed his teaching. Among the number was John Flory. The movement gained many adherents, but soon the enthusiasm waned and most of them returned to the church. It was a question in the mind of some leaders whether John should be taken back into his office as a minister. Moderation of judgment prevailed and John Flory was accepted.

He was a man of dynamic power in the pulpit. He was the father of the late noted evangelist in the Church of the Brethren, Rev. George W. Flory, who built the strong Covington church in Ohio. There were five sons, John Solomon, John Michael, Samuel, Harvey, and George, and one daughter Mary, who married Marshall Garst. Eld. Flory served on the first trustee board of Bridgewater College. He died Nov. 6, 1891, beloved and honored as a strong preacher.

Among the pioneers in education the name of John A. Cline will be remembered. The son of Christian and Rebecca Myers Cline, John descended from a long lineage of pious people. John A. Cline was born at North Mountain, near Sangerville, Augusta County, Aug. 9, 1833, on a farm. He attended the public schools of the community until his father moved to Cline's Mill, near New Hope, where he spent most of his boyhood days.

Once when he was riding along the road near the mill in a buggy with his mother, the vehicle turned over at the spot where his grandfather met his death by a wagon running over the bank. John Cline was a man of great faith and he believed that God spared him for a useful life. He taught school during the Civil War in a wash house. He married Mary Wine, March 1, 1854, and lived near his father until he moved to Broadway in September, 1869, and moved to Stuarts Draft in 1874 where he spent a useful life. He united with the church in a meeting conducted by Daniel P. Saylor in 1856 in the Middle River church. Nine years later he was called to the ministry.

John A. Cline was put into prison in Harrisonburg during the first part of the Civil War but was released and paid an exemption fine.

He was a frail man but active. His dignified bearing led many people to say he was aristocratic, but he was humble in spirit, and a friend of the poor and needy. The young people loved him for his sympathy and kindness. His home life was simple but very religious. He was the father of eight children—six daughters and two sons. Joseph W. Cline, of Los Angeles, Calif., was for many years on the General Sunday School Board of the Church of the Brethren. Bertha married Dr. John D. Miller, a member of the present Board of Trustees of Bridgewater. Dr. Miller is now college physician.

John A. Cline left a legacy of spiritual power. He organized many churches, preached funerals, and married the young people who loved and revered his name.

There were four young men on the first trustee board of Bridgewater College, which was founded in 1880. At that time S. F. Sanger was 31 years of age; E. D. Kendig, 30; Daniel Click, 29, and John W. Click, 27. The two Clicks were the youngest men on the board.

Daniel Click was born Oct. 22, 1851, near Massey Creek where he attended public school. He united with the church before he was married at the age of 25. The marriage ceremony was performed at the bride's home by Jacob Miller. His wife, Sallie, was the only daughter of Jackson Showalter. The father of Daniel, Joseph Click, married Susanah Thomas of the well-known Thomas family in the Beaver Creek community.

Daniel Click was a great friend of the college. He hauled the first lumber ever put on the ground to start the first building which later burned down. Daniel was closely connected with the educational work of Bridgewater throughout his life. Both daughters, Icie (married to Isaac Myers) and Effie (wife of Nicholas Reeves), were students in the college which their father had such a large part in founding. Daniel Click was one of the few laymen who served on the Trustee Board. He died April 23, 1925, and was laid to rest in the Bridgewater cemetery.

Jacob Thomas was the son of John and Susannah Thomas. He was born near Harrisonburg, Nov. 10, 1823, on a farm. His father died when Jacob was twelve years old, and the family moved to Beaver Creek community in the spring of 1846. He had married Elizabeth Swope in 1843, three years before starting up housekeeping for himself on what is now known as the Thomas homestead. Elizabeth Swope, his wife, was one year older than Jacob. Few men have done more for the church than Jacob Thomas. He was a man of medium height, with heavy brown hair, keen eyes, and a commanding voice. He was elected to the ministry in the Beaver Creek church in 1857, the same year his first son—the late Peter Thomas—was born. There were seven children: Susannah, Sarah Frances, Elizabeth, Peter, Abram, Mary, and Joseph. Two sons became ministers—Peter and Abram.

Jacob Thomas was a man of power in the pulpit. He had a good command of language and delivered his sermons with fervor. When he put his left hand to his temple, his audience knew that a strong appeal was forthcoming.

His home knew no limits of hospitality. He fed the hungry, comforted the sorrowing, and succored the weak. During the trying hours of the Civil War often deserters called at his home, for they had learned that Jacob Thomas never turned away a stranger. One night a group of young men had gathered at his home waiting for John Keister to help them across the line to Ohio. Among the group was David Early, a lad sixteen years old who had been called to arms.

A spy had done the work and a troop of soldiers surrounded the home of Jacob. Some of the young men rushed out of the back door and escaped. Others were caught. Jacob was arrested and taken that night to Mount Solon for trial before Captain White. He was charged with harboring deserters, but Jacob replied that he fed all and turned none away. He was released.

Jacob Thomas served as President of the first Board of Trustees of Bridgewater College. He was loved and honored by all who knew him. His missionary work with Eld. John Kline stands as a living monument of a noble life as well as his work for education. He quietly fell asleep Aug. 24, 1910. Eld. Hiram G. Miller conducted the funeral services and a good man—a great man—was laid to rest in Beaver Creek cemetery.

Bridgewater, Va.

A Greedy Servant

BY H. H. KELM

We are all that kind—more or less. What an ugly thing is covetousness when looked at squarely. Saint Paul catalogues it among the black crimes that shall keep folks out of the kingdom of God (1 Cor. 9:10). Yet how prone we are to covet; this is not the least because it is the last of the ten commandments. This sin of covetousness is close kin to avarice, and a lot of other ugly things. They are not all named in the Bible. It isn't big enough to contain everything. Paul just says, "and such like." We must use our heads to think them out. Isn't it a pity that such a fine, capable, faithful servant as Gehazi had been to Elijah first and then to Elisha, had to bear the curse of leprosy for his sin of covetousness? Were such a drastic rule applied today, what would become of some of our folk? When Gehazi beheld the vast store of money and fine clothes carried up from the east to repay God's prophet in a measure for his kindness, like some of us, he wanted them. He wanted them so much that he began to figure in his mind how to get them. He was even willing to lie and break another commandment. (Did you ever notice how closely related to other sins is the sin of lying? When one can lie with impunity, he can commit easily many other sins.) And how he worked himself up! He only wanted a trifling sum of $1,500 or so to buy him a place, and a good suit of clothes. Naaman was truly grateful for being cleansed. He alighted from his chariot to meet Gehazi when he saw him running. That was a very plausible tale he told (2 Kings 5:20-27). He insisted on Gehazi taking a plenty—$3,000 in silver on the back of two slaves, two new suits of clothes—and Naaman's leprosy. Read it.

Nampa, Idaho.

Individualism and Christianity in Modern Life

BY H. W. SAGER

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. . . . For the body is not one member, but many. If the foot shall say, Because I am not of the hand, I am not of the body, is it therefore not of the body? . . . If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. . . . But now are they many members, yet one body."

In this scripture the body can represent the home, and the members can be thought of as the members of the home, because a person can not entirely live unto himself. One must become aware that he is not alone, but that he is a person among other similar persons, a member of a social order, of a home.

Some who attempt to interpret human life appear to deal with the individual as if he were alone. A person like Robinson Crusoe may appear to be entirely alone, and even though he is, he is still a social being. His body is a social product through heredity; his mind is full of memories that would be impossible were it not for society. Even his hopes tie him to the social order. No man can live entirely unto himself.

The greatest weakness found in twentieth century society is the disposition on the part of almost all individuals to place personal rights ahead of social duties. This modern spirit of individualism has been growing stronger and stronger. This spirit has helped to bring about political changes until absolutism has given away to democracy. It is a factor in extending social privileges so that now it has become possible for anyone with push and ability to climb to the top rung of the ladder of social prestige. In the words of a noted author, "This spirit has permitted freedom to profess and practice any religion, and to advocate the most bizarre ideals in ethics and philosophy. It has brought human individuals to the place where they let nothing stand between them and the satisfaction of personal desire."

I firmly believe that individualism when carried to such extremes is one of the greatest enemies of home life. If it does not cause a separation of its members, it will cause a situation that will be the most undesirable for the rearing of children.

To those who have made a careful study of the present social status of the United States it is evident that the tendency toward individualism is a very potent factor. Everywhere we turn this tendency is to be seen. In the administration of civil government, in the growing disregard for the other fellow's blood, in the larger legal rights given to women, and in many other phases of our social life it is evident. The most important phases should be mentioned, namely the division of the family by diverse ecclesiastical, social and educational preferences. As a result the family has shrunk as a social and legal unit. Mutual rights and duties of its members have been lessened. The home, as such, has less influence over husband, wife, and children. The personal interests of every member have increased in importance and number. Every member thinks and labors for himself more constantly and strongly than used to be the case. No happiness and success is harbored in the home where the members think only of their own happiness.

Let us first look into the life of an ideal farm home. The farmer is busy in the field all day and with the tasks of improving the farm and making a living for the family. He has no time for the smaller and less vital duties, so the young son does the chores. There is a limit to the strength of the mother, so the daughter helps in the garden, with the meals, and with the other

house work. The farmer supplies the grain for the chickens and necessary finances for the home. The wife provides the food, makes the money go as far as possible, and makes the home a comfortable and cheery place for the family.

Now if individualism reigned supreme in the heart of every member of this household, if each permitted nothing to stand between him or her and the satisfaction of personal desires, would this farm home be a cheery and efficient one? Let us go into the matter and see what would happen if the farmer thought he would enjoy spending his money for pleasure rather than the necessities of his family. The family would shortly be in the poor house. On the other hand, if the wife should refuse to live out and away from society, but should demand all the pleasures of the world, the family would shortly be on the rocks.

Let us now draw a picture of an individualistic city family. There are burdens, annoyances and worries alike upon the housekeeper and business man. The unprofessional life is straining on the man's nerves. He returns home at night, is easily disturbed by his worried, unsatisfied wife, and fretful children. This creates an atmosphere of gloom and friction that grows worse as time goes on. The man contrasts his unpleasant position with the freedom and good times of the "boys" at the club. Perhaps he becomes galled with his family bonds. He may secure a divorce, or just merely deserts the family.

Now let us look at a wife who is an individualist. She becomes dissatisfied taking care of fretful children. She thinks of other women out in the social whirl who seem to be enjoying themselves—some of them married but with the yoke not resting heavily on their shoulders. She imbibes the principles of feminism and goes to the divorce court, leaving the children for strangers to bring up.

Each member of the household should be impressed in every possible way with the importance of the family. Each finds himself, at his first consciousness, a member of a family. His birth is birth into a home. As a member of a home he should feel it his duty as well as his privilege to remain as such. The husband and father should learn that the demands of his family are of an urgency equal to the demands of his business. He should constantly recognize himself as the "housebound" which unites the body into an organic whole. The wife and mother should be impressed with the dignity of her position. The children should feel the ties of home as stronger links than all other associations.

The basis of the family as a trust should receive stronger emphasis. The family is founded upon a confidence of each member in every other. Whatever pleasure may serve to strengthen this confidence should be fostered. Control is exercised by parental authority, family custom, and personal and family interest in regard to the associations for various purposes between all the members of the family.

The history of the family shows gradual changes that have produced varieties of organization, and the present situation discloses weaknesses that are precipitating upon society very serious problems. As some one has said: "Present characteristics largely determine future processes; always in planning for the future it is necessary to take into consideration the forces that alter and produce social characteristics." In the case of sexualism, divorce, and selfish individualism, it takes optimism to believe that the family will continue to exist and the home be maintained. It is probably impossible to restore the home life of the past, as it is impossible to turn back the tide of urban migration and growth; but it is possible on the basis of certain fundamental principles to improve the conditions of family life by means of methods that lie at hand.

The first principle is that the home must function properly. There must be economic and domestic satisfactions. Without the satisfaction of parental instincts and an atmosphere of comfort and freedom from anxiety, the home is empty of its attractions.

The second principle is that social sympathy and service rather than individual independence shall be the controlling motive in the home. As long as every member of the family consults first his own pleasure and comfort, and contributes only half-heartedly to create a home atmosphere, there can be no real gain in family life. The home is built on love and it will survive on nothing short of mutual consideration.

The keynote of Christianity is love and service. It represents God as the Father and Ruler of each man, Christ as the Savior of each individual, and the Holy Spirit as the Sanctifier of each one. The scriptures have represented salvation as an individual matter. In this respect Christianity has given some impetus to individualism, but with rational persons it should not be thought that it is responsible for the present situation. It has always advocated unity and service. Paul pictures the church of Christ as a living body with its interdependent parts—as is indicated at the beginning of the article. Jesus makes plain his sentiment concerning the family as one of the most important institutions. His entire theology may be described as a transfiguration of the family. It has been said that: "The family is, to the mind of Jesus, the nearest of human analogies to that divine order which it was his mission to reveal."

The individual finds his life and vitality in his relation to the social whole; cut off from God, the common life becomes withered and atrophied. Christ's dream or social ideal was of a "regenerated and organic humanity in which the scattered lives of men should find their unity in the service of God."

Christianity and the teachings of Jesus have had a great influence over the home and practices common to it. One of its first great helps was in making divorce difficult in the early days, and in the teachings against infanticide. It declared the lifelong union of one man and one woman to be the only form of union sanctioned by the church. Christianity has been, and will continue to be, the greatest force in elevating the home and in making it one of the most important social institutions there is. It will help to make it the place where the oncoming generations receive their first necessary and important training for life.

The spirit of Jesus Christ is primarily one of service; and with this dominant in the home there will not be any cause for disharmony. I know that if the principles of Christianity are carried out to the finale, there will be practically no need for the divorce court. There will be coöperation in the home which will spread out into the world. True Christianity is something that is catching, like scarlet fever.

The closer people follow out the teachings of Jesus in all sincerity, the better the home life will be, and automatically they will cease to cause social problems.

Would not true Christianity be a better solution to social difficulties such as divorce and the break down of the modern home than many of the other theories advocated for the reform of society?

Wichita, Kans.

Truth and Christian Living

(Continued From Page 438)

wants to conduct a dishonest business, doubts its dishonesty, and then believes the business is right, we would certainly say his doubt is wrong. Doubt born of an evil motive or wish most certainly is wrong. We should not fear religious doubt; but, above all, we should be sincere and honest in motive in dealing with it. It may lead us to great truth, or it may lead us to great error. John the Baptist, thrown into prison and with the prison atmosphere creeping into his spirits, questioned the reality of the Master's Messiahship. But Jesus did not reprimand him. No, he just gave him the most reasonable and reassuring evidence he could—the blind see, the lame walk, the deaf hear, the lepers are cleansed, and to the poor the gospel is preached.

There is another great relationship to truth and that is that of meditation. Truth needs to be digested and fixed in us; meditation is the means of doing it. It is not idle day-dreaming; it is fixing the mind on a subject and quietly thinking it over from every side and angle. It relates truth to other truth in all possible associations, and it is made a part of us. We need meditation to build personal character. The world in which we live is filled with excitement, confusion, competition, and temptation. One acts before he has had time to think adequately. He needs meditation to withdraw from this excitement to where he can calmly think and conscience can be heard. This art of meditation will develop rich inner resources. Poor indeed, is the soul that is unhappy when left alone for a few brief hours. There ought to be an inner resource which can entertain us well and worthily. Meditation is necessary to the mastery of life. We live our lives inwardly in thought before we live them outwardly in action. How necessary that the thought processes are adequate. It takes but a few moments for us to act what it may have taken us years to prepare for. We are caught in emergencies and have to act quickly. Again, meditation is valuable in spiritual living. It opens great Bible truths for us. The Psalmist said: "Open thou mine eyes, that I may behold wondrous things out of thy law." May we learn the art of meditation! We have plenty of time if we choose to use a part of our time for that particular purpose.

"Ye shall know the truth and the truth shall make you free," says Jesus. It is a truth beyond contradiction. Let us remember that truth is progressive; that honest doubt should not be feared, for it is a pathway to truth; that meditation is the means of digesting and fixing new truth in our lives.

Pleasant Hill, Ohio.

CORRESPONDENCE

BUILDING WITH THE MASTER IN CH'IN CH'UAN

The Town of Ch'in Ch'uan

Nestled in amongst the hills, six or seven miles from the city of Shou Yang, lies the little town of Ch'in Ch'uan. It is a market town, which means that upon fixed market days all the village and country folk for miles around come into the town to do their marketing. Ch'in Ch'uan is a town of no mean size, boasting some five hundred families. It lies in a narrow valley, being built for the most part on the northern slope of the valley. Many of the homes are actually built into the hill itself. Along the south edge of the town flows a rippling little stream, from the southern bank of which the south slope of the little valley rises abruptly in almost bluff-like steepness. This slope is well covered with beautiful pines. Nestled in amongst these pines until just recently was a temple to which many a worshiper in the years past has climbed. Now since the idols have been smashed even the temple itself is being demolished and the materials removed for use in the village below. Just at the foot of this bluff-like slope along the banks of the little stream, runs the Shansi railroad, just skirting the town and continuing on east for about three-quarters of a mile, where there is a little station known as the Ch'in Ch'uan station, but quite removed from the town itself.

First Efforts in Ch'in Ch'uan

The town of Ch'in Ch'uan has but one street which runs from east to west the full length of the town. It is upon this street in the very heart of the town that the Christians have a little "Jesus" hall, for this is one of the outstations of the Shou Yang district. When our mission took over the Shou Yang field in 1919 the English Baptists had already opened an outstation in Ch'in Ch'uan. There was but one Christian at that time, Bro Li Pan Tso, now passed on to be with his Lord; and one inquirer, no other than our faithful Bro. Huo Yu K'ou. In the ten years that have intervened the work has shown a real progress in this place. There are at present eighteen baptized Christians in this little town; in addition there are three more who live out in near-by villages; of these twenty-one Christians it is interesting to note that only four are women.

In 1923 the little chapel court on the main street was bought to be used for church purposes. The money for this court was furnished largely through local subscription and contribution, a small grant of only some twenty or thirty dollars Mexican being given from funds from the home church.

A Program of Intensive Teaching

In none of the other places in the Shou Yang district are there so many Christians so close together. It is for this reason that Ch'in Ch'uan has been chosen as a place for concentrated and intensive effort during the next few years. We believe by helping these Christians into deeper spiritual lives and by making their homes thoroughly Christian we can have a nucleus around which an indigenous church can be built.

As most of the women in the homes of Ch'in Ch'uan's Christians are not Christian it is the aim of the women

(Continued on Page 446)

Figures of Fire

(Continued From Page 437)

gist, to tell that there was not enough mass between and behind the ears. One had a shivery disturbance, somehow, at looking those heads over—a premonition that here were two who were having a difficult time with their souls—or not.

They both had an inordinate fondness for statistics; they loved the Malthusian computations about "overcrowding" and "too many people"; they loved to "prove things" by means of figures. But their main coördination was in watching the public welfare, lest the ungodly "tear down something that they could not rebuild."

They each had a dark and sinister dread in common—the cost of labor. And here they coöperated with God, with their country, and with Washington, D. C., in pouring out statistics. They had figured out for their own community that the average wage was $32.47 a week—five and one-half days; and any other community might have had their statistical services for the asking, when vagrancy got too great, or material affairs seemed likely to overshadow spiritual. 'Twas even said that the Rev. Touchnot, in company one evening with Phineas T., had been accosted by a beggar, whereupon they had flayed him roundly with righteous figures, and had told him that he was earning $32.47 a week! "Or if you are not, it is because some other laborer, some union carpenter or brick-layer, is taking it away from you by earning $60!"

And it came to pass that one evening they were again accosted by a beggar. They were strolling about pleasurably together, when this rather strange looking fellow stopped them, and boldly asked them, not for a dime, but—for ten dollars! They looked at him in close amazement. He was a strange appearing fellow, sure enough; there seemed to be a sort of light, or halo, about his beautiful head.

"Young man," sternly quoth Phineas T., "you may not know that the average wage in this community is $32.47 a week of five days and a half! And here you come prowling around asking for a sum of ten dollars! There is a law, here, about vagrancy."

"Thirty-two, forty-seven a week?" asked the beggar. "How did you arrive at those figures, may I make bold to enquire?"

With an angry patience they expounded their process. "Why, very simply! You know what a dividend is, and a divisor, and a quotient?"

"Yes."

"Well, then, the wage fund of this vicinity is the dividend, the number of people actually at work the divisor; then by dividing this dividend by this divisor you will arrive at this quotient—$32.47!"

But the beggar seemed impressed not at all. Instead, his face flamed with a mighty wrath; and he made answer: "As I said it two thousand years ago, I say it now, 'Ye scribes and Pharisees, hypocrites, whited sepulchres! Ye give them anise and cummin, still! Dividing the wage fund by the number of people actually at work, indeed! 'Tis even now as it was then, when ye crucified me!' Hearken unto me! Let the dividend be the wage fund, yes; but let the divisor be, not the number of people actually at work, but the *number of people available for work*—then see what the quotient will be! Suppose the available wage fund of a community is $1,000; suppose the people actually at work number 100. Very fine; the quotient will be ten—and you may rub your sanctimonious hands together and thank God that you are not as others are! But suppose now, just for a change, the *truth*—suppose the number of people *available* for work to be 800, or 1,000, or 1,200—then see what your precious quotient will be! A dollar, or less! And everybody feels that that is somewhere near what it actually is, the country over. Figures do not lie, willingly—but they can be made to lie. And woe unto you, preachers and lawyers, who make them lie! Men shall cease to read, and books shall be used to start fires, and make cartridges!

"And I make two observations. As to you, preacher—your pulpit hours are devoted mainly to material things—to getting money and members. Deny it if you can! As to you, lawyer—men come to you *after* they have broken the law, to have you get them out! Deny it also, if you can!"

Then this strange beggar softened; the terrible wrath left his face, and in its place came an ineffable patience and sweetness. "My brethren," he said, in a low, beautiful voice, "it is because I love you that I speak thus! I would save your souls! For the love of God, turn ye from these false gods, ere it is too late—ere they destroy you, and ye find them gone a-hunting when ye shall call upon them!"

And suddenly there was a bright light, as of some strange fire round about them; and in the midst of it, the Beggar was lifted up, and disappeared.

The Reverend Touchnot looked at his watch. "Dear me, Phineas, I shall be late for prayer meeting! We must hurry."

What the topic was for the evening is unknown to the writer. It might have been Matt. 6:33; 12:21; 21:2, 3; 22:21; Luke 11:3.

Collinsville, Ill.

The Duty to Vote

BY MAUD MOHLER TRIMMER

As far back as I can remember I have heard preachers and religious workers state that it was the duty of every self-respecting citizen to vote for decent men and decent laws so that we might have a fit nation in which to live and rear children. I have heard them say that should corrupt men get into office, all Christians living in the district would be obligated to vote to oust them out of office; that if Christians voted for men they knew to be rascals they were accomplices in their misdeeds. So much for theory. What about practice? How do Christians act in a pinch?

This land is full of people who make moonshine, and bootleggers who sell it. Respectable people of good families are engaged in this business, under cover, of course. Many of these secret law breakers are people whom we like, because it is not just those who appear degraded who break prohibition laws. Suppose you had a kind and helpful neighbor, who because of foreign birth and training had not our respect for prohibition, and you learned that he was manufacturing booze on the sly, what would you do? Would you report him to the officers as is your duty as a Christian American? The chances are nine out of ten that you would remember past kindnesses and hesitate to bring a friend to court, however guilty. That is the easy way out but it is not just or heroic.

Recently, in our city we discovered that city officials were using their positions to further their own ends. They not only disregarded the will of the people, but were guilty of petty graft and some not so petty. A move was set on foot to have these recalled by special election. These men did not deny their guilt, but merely tried to prove that their conduct was justified or that others were just as bad. What did the good Christian people do then? Did they rise to clean up the city? Three-fourths of the voters did and the guilty men were recalled. Yet I heard quite a number of people who claimed to be Christians say that they were so confused by the various statements pro and con that they could not form an opinion of the matter. I suppose that not one of these would have admitted that he hadn't enough mind to serve on a jury if he listened to the arguments of both lawyers. It certainly was the business of every conscientious citizen to get the facts.

For the first time I helped in an election. Part of my duty was to try to get voters to the polls. I gathered a curious collection of excuses for refusals. Some were too busy, some did not want to be bothered, some asked to be allowed to tend to their own business, some could not make up their minds, and some would not go alone. Some said they would not recall anyone. Some thought politics too rotten to have anything to do with them. Some said they would not vote these men out of business for fear we would get others in who were as bad. One woman would not vote because her set did not think it the thing to do.

Everyone admits there is rottenness in politics, but whose fault is it? Bad men are in the minority and each casts but one vote. Who casts the other votes? Christian citizens who avoid the polls or vote contrary to the dictates of their consciences are to blame. Good men may unwittingly vote for bad ones, but if they try hard to be informed there is not so much danger.

I was not one of those women who urged the franchise for women, but I am glad I have a vote. It is a serious obligation and requires much study to use it right, but since women do have the right to vote it is the duty of good women to do so. Be sure the prostitutes will turn out to vote for conditions we would avert. They have votes to sell. Good people must do their part.

In national elections, state and municipal elections, and on moral and religious questions the church wields a powerful influence. In our town the cigarette advertisers are removing their obnoxious advertising before they are commanded to do so, because the churches have made their influence felt. Why shouldn't Christian people bring about decency? Our religion is not for expression just on Sunday. It should be revealed by our business of providing for the home, by keeping up and doing the work of the world.

Long Beach, Calif.

A Part of Our Business

BY MRS. ADA MISHLER

Last fall at the state fair an agent was plying his trade. He seemed a very pleasant, congenial and honest appearing man. He was always ready with a broad smile and handshake. And in general he was a pleasing person with whom to converse. In the morning when we met he was fresh and as friendly as ever: he still wore a broad smile without being bold or offensive. "You sure are a good fellow," came the laughing remark. "Well," said he, "that is part of my business." And as part of his business his attitude was winning him a place in the social and business world.

Many times since I have thought about this remark: "It is part of my business." Could not we as Christian men and women make Christianity more a part of our business, as much a part as the agent with his pleasing smile and congenial nature?

With a broad smile of peace and happiness let us speak, teach and exemplify our heaven-sent blessing so that others may see and understand. Such an attitude would bring us in touch with the social world and therefore give us an opportunity to speak the two small words, "Jesus saves."

Our business is to raise the fallen, cheer the downhearted, help the weak and teach Jesus Christ, which would cause the growth and expansion of the kingdom as much as the same attitude expanded the agent's business.

Cheerfulness is "a part of our business." For it is important that we do and say the right thing in the right way. So let us pray that we may see and know what that part is which will bring cheer and happiness to those around us, making us good, reliable agents for the kingdom of God.

South Whitley, Ind.

CORRESPONDENCE

BRETHREN MEETING OF FIFTY YEARS AGO

In the Bethlehem church, Franklin County, Va., on Sunday, June 29, there was held a meeting of the Brethren much like that of fifty or more years ago. This being the oldest church in the group, built in 1873, was a most fitting place for the meeting. The house was packed to the [illegible] with children seated all around the stand and some standing in the rear, making a total of 427. Following the custom of old, several hymns were lined and sung from the little pocket hymnal. The long table was in its old and customed place, surrounded by six elders and eight deacons. The first chapter of 2 Peter was read by Bro. [illegible] Stump from the Copper Hill church. The ministering brethren each took part in the following order: Eld. [illegible] Bowman from Antioch, Eld. Riley Peters from Bethlehem church, Eld. Preston Peters from Bethlehem, Elders [illegible] uel Ikenberry and Lewis Brubaker from Antioch and Bro. Tom Stump from Copper Hill. The oldest minister, Eld. Riley Peters, stated that this was the first meeting of the kind that he had ever attended. The minds of scores

...d brethren and sisters went back to the days gone by ...ith great joy. The old hymns and words of the minister- ...ng brethren mingled the joy with sadness. Every younger ...rson seemed to leave the meeting with a new resolve to ...ve and respect our elder brethren and sisters more. This ...eeting will long be remembered. H. C. Eller.

Boone Mill, Va.

EASTERN AND SOUTHERN PENNSYLVANIA YOUNG PEOPLE'S CONFERENCE

The second young people's conference of Eastern and Southern Pennsylvania will be held at Elizabethtown College, Aug. 11-16. The first young people's conference held at Elizabethtown College during a few days of August, 1929, demonstrated the fact that there are in this college constituency large numbers of young people who desire preparation for service. Hence the Board of Directors of the conference again issues an urgent invitation to our young people to come to Elizabethtown for five days of inspiration and fellowship during August. Congregations should encourage young people to attend this conference by choosing delegates and arranging early for their stay at the college. Young people from fourteen to twenty-eight years old will be enrolled whether sent as delegates or enrolled at their own expense. They will be taught in several sessions or groups. Older ones who work with young people may also attend full time.

We rejoice that Eld. H. K. Ober, Chairman of the Board of Religious Education, can be with us to teach on the subject of Young People and the Church. Eld. I. S. Long, an experienced India missionary, will teach one period daily and speak each evening. The college instructor of Bible will present Bible themes. Dean A. C. Baugher of the college will direct the hour of discussion each afternoon on the theme, Choosing a Vocation. Vesper services will be held each evening at 6:30.

With Mary L. Hykes of Bethany Bible School as social and recreational director for the girls, and A. G. Breidenstine, successful high school principal, as social and recreational director for the boys and as musical director for all, we feel sure that each boy and girl will find an abundance of wholesome, enjoyable activities.

Visiting days will be Friday and Saturday. All interested are urgently invited to see the class work on Aug. 15, to attend the vesper service and missionary address in the evening, and to hear the Saturday public program, given below:

Forenoon Session (Auditorium) 10: 00-11: 30

Worship—Young People
Chairman's Remarks—J. W. Whitacre
Address—I. S. Long
Special Music—Mountville Ladies' Chorus

Afternoon Session (Auditorium) 1: 00-3: 00

Worship—Young People
Chairman's Remarks—A. C. Baugher
Address
Three-minute Talks—Conference Young People and Others
Special Music—Hatfield Male Quartet
Offering
Consecration and Intercession—C. L. Baker

For further information write to Dean A. C. Baugher, Elizabethtown, Pa.

Martha Martin.

Elizabethtown, Pa.

STABILITY

Looking about us, we see everything moving at wonderful speed, until it seems as though those who are not able to move as rapidly must fall out of the line completely.

Just as this is the condition in secular life, so we find it true of the so-called religious side of life. But is this haste, and its foundation, based on God's word and Christ himself? May I call your attention to a portion of God's holy word found in Heb. 13: 8: "Jesus Christ the same yesterday, and today and forever." I am thoroughly convinced that Paul had in mind stability of the Christian church; and furthermore, he says that we should not be carried about by divers and strange doctrines. Can we be embracing, and changing to all the modern ideas in the world, and at the same time live out the pure and undefiled gospel of Christ? Paul uttered these words for a purpose, not to be lightly passed over and forgotten.

Is it not high time we have our eyes open to the downward drift of the church? Let us raise our voices in defense of the old time religion, the religion of Jesus Christ, the only gospel by which you and I can be saved.

We as Christian people have become too weak to sail against this current of liberalism. We need the stamina to stand firmly for what we believe to be right and good. But what the majority desire we support, though most of us have minds capable of reading the Bible and dividing its truths, not to suit our desires but to please God. Paul advises Timothy (2 Tim. 2: 15) and us as well: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Now we then continue to do as the majority do, whether their policy is according to God's word or not? Because certain theories and movements have met with the approval of the majority, does not make them right.

Daniel stood alone for his God. Paul was persecuted by the majority; and where can we find a better example of standing alone against the sins of the world than Jesus Christ himself? Thank God for his wonderful plan of salvation in which Christ had to endure the cross alone and suffer that shameful death. Will we allow ourselves to be so unstable in our religious life?

Often we hold up certain men or women as our Christian ideals. In fact, we worship them. Christ is the only safe Ideal for our lives. We get our minds centered more on our places of worship than on placing our lives on God's altar. God wants our lives, and not our fine and costly churchhouses. His mission was to save souls, "Go ye into all the world and preach the gospel" (Matt. 28: 19, 20).

Will we allow ourselves to be captivated by modernism when we are commanded to live unspotted lives before the world (Jas. 1: 27)? Will we continue to follow the fashions and fads of this sinful world when Paul exhorts us to lay aside every weight and the sin which doth so easily beset us (Heb. 12: 11), whether it be pride, honor, display or some other besetting sin?

My final plea is that we as Christian people may not lose sight of the lives of those gone before who were not afraid to live and die for the whole gospel; that we may look unto Jesus the Author and Finisher of our faith (Heb. 12: 2), and to Jesus Christ the same yesterday, and today and forever. Charles T. Good.

Mount Jackson, Va.

NOTES FROM VADA

Vada's turn to write for the Messenger? Well, this is just to tell you that opportunities are as big as ever. The folks respond to real Christianity. Our experience teaches us that Christ never fails in a pinch. He is no respecter of persons or places. If fruit isn't seen at Vada, it is not Christ's fault, nor the fault of the heathen. It is a big challenge to the small Christian community to hold him up every day in every way no matter what it costs.

With the exception of Mrs. Shull, ill at Landour, the rest of the folks are quite well. Smallpox and influenza are now only a memory, having struck the section hard. The dispensary is running heavy nevertheless, and Bro. Ebey is giving his very life to this work. We praise God for what he is doing and the influences going out through this service. This with several schools, men and women evangelists, and the witnessing in general of the Christian community, are the agencies at work for proclaiming the Christ. Bible School will be opening in a few weeks.

Sister Ebey and the Bible women have been reaching many villages and there presenting the word that saves. The response has been good and the experience wholesome. We believe the proclaimed word will have its effects in the future, for God's word is true and he is faithful who promised. It is marvelous how Sister Ebey has kept her health during these hot strenuous days, traveling by cart over poor roads to reach villages far and near. She managed to visit Pinjal several times to the delight of the group of Christian and Hindu friends there.

The prospects for the future of Pinjal Boarding School are as bright as the promises of God. Problems and grave situations abound but there are encouraging features, too. We see the children happy, for the most part, as they are directed in the schoolroom and outside of it. Our boys need most of all sympathetic and wise supervision and practical Christian teaching. They respond to it in a fine way. We ask you to remember the work and workers there especially, as Satan is busy trying to bring strenuous efforts to nought. We find he never tires but is always on the job.

Yes, Vada is always beset with problems, weaknesses and troubles. Yet, whatever the conditions, those nearest the throne know that God is mightier than all the forces of the devil combined. So fight bravely on, believing and knowing there will be victory. Anna B. Brumbaugh.

Vada, Thana Dist., India.

Notes From Our Correspondents

COLORADO

Denver.—Since our last report four have been received into the church by baptism. Our council meeting convened June 3. At this meeting the church decided to retain Bro. I. J. Sollenberger as pastor for another year. Our District Conference will be held at Haxtun, Colo., Aug. 23-26. I. J. Sollenberger was chosen as delegate, and Bro. I. R. Hoots as alternate. The young people's camp of this District will convene at Palmer Lake, Colo., Aug. 18-22 inclusive. Palmer Lake is fifty-two miles south of Denver. Outside leaders will be Alvin F. Brightbill of Chicago, camp director; O. H. Austin, Prof., J. Hugh Heckman and Prof. Nninger, all of McPherson, Kans. June 15 the children of our Sunday-school rendered a splendid program to an appreciative audience. At this writing we are in the midst of an interesting and helpful Vacation Church School, conducted by volunteer workers.—Mrs. I. J. Sollenberger, Aurora, Colo., June 28.

FLORIDA

Tampa church met recently for council meeting, but as our elder, Bro. J. H. Garst, was suddenly taken ill, we had preaching instead by Bro. Harvey Landis. The council meeting was held two weeks later when Bro. Garst was able to be with us. Our regular minister, Bro. Harvey Landis, and family have gone north for a few months and our elder has gone to Virginia for a short time, so our District man, Bro. J. H. Morris, has taken the responsibility of preaching for us every two weeks during their absence. We are very grateful to Bro. Morris for this help.—Mrs. A. O. Haney, Tampa, Fla., June 30.

IDAHO

Nampa.—Our Vacation Bible School was held June 2-14. Under the efficient management of Sister Fanny Becker, our pastor's wife, with her sixteen helpers, it was the most successful school ever held in this church. There were 158 enrolled; about forty of them had not attended our Sunday-school. Average daily attendance was 140. Another Vacation Bible School was in session in the city at the same time with about 100 children in attendance. The total cost of conducting the school was twenty-two cents per scholar. The daily offerings amounted to $28 which goes to missions. All teachers and helpers gave their service free. The closing program was rendered Sunday evening, June 14, and showed that the instruction was of a high order. The handwork was also displayed and showed the effect of much training. Such services must have a far-reaching influence on the future of the church. Our pastor and wife have been given a month's vacation during July.—H. H. Keim, Nampa, Idaho, June 26.

ILLINOIS

Allison Prairie church met in council June 28. It was decided to begin our Daily Vacation Bible School July 21 and continue two weeks. Miss Martha Elder was chosen delegate to District Meeting. We observed Children's Day June 8, the children giving a fine program. June 29 Bro. Geo. Fulk of Bethany, Ill., gave us two splendid addresses on True Riches and World Peace. We are closing our pastoral work here Sept. 1 after two and a half years of service.—Wm. P. Dillon, Lawrenceville, Ill., July 2.

INDIANA

Elkhart Valley. May 18 Bro. Galen Bowman came to help us in a two weeks' revival meeting. The whole church was built up and seven souls accepted Christ. At the close of this meeting we held our love feast which was well attended, with quite a number of ministers present from other congregations. June 15 our annual Children's Day program was given, almost entirely by the smaller children. June 27 we met in members' meeting. Our Sunday-school is increasing in attendance and interest. Our Aid Society is also kept quite busy and is doing a good work.—Dora Henricks Kreider, Goshen, Ind., June 30.

Mt. Pleasant (Northern).—Our love feast was held June 7 with Bro. Benj. Cross of La Porte officiating. We appreciated the presence of members from several neighboring congregations. We have been very fortunate in having Bro. Gorman Zook serve our church the past few months until we could secure a pastor. At our council on May 22 the church decided to invite him to serve as pastor the coming year. We appreciate greatly the work he and Sister Zook have been doing. Our Sunday-school is growing in interest and numbers. A Children's Day program will be given on the evening of July 6. Bro. R. H. Miller of North Manchester will be with us in an all-day harvest meeting on July 27. Brethren Harley Elliot and Willard Sellers have been chosen delegates to District Conference with Floyd Leeper and Owen Price, alternates. We are looking forward to having Bro. W. D. Keller of Middlebranch, Ohio, conduct a revival for us in November.—Mrs. F. J. Wiedeman, Bourbon, Ind., June 26.

Rossville.—We had the Manchester glee club with us on Easter Sunday and the Bethany quartet on May 4. Mother's Day was fittingly observed on May 11 by the first sermon of our new pastor. In the afternoon there was the installation service of Bro. I. R. Beery and wife into the Southern Indiana District. Bro. Wike of Arcadia led the service. May 21 the evening was spent at the newly remodeled parsonage in a dedicatory service. The men's chorus has been revived and is giving us some special music. A community Daily Vacation Bible School has just closed with excellent interest and attendance. The Y. P. D. is holding regular services every two weeks on Sunday evening. June 8 was Conference Sunday with a sermon in the morning by Bro. I. R. Beery, and in the evening by Geo. S. M. Beery. The offering for Conference was $171. The regular quarterly council was held June 25. The eldership of the church was given over to Bro. Beery. The annual harvest meeting was set for Aug. 11 with a home talent program and an offering for the home poor fund. A series of meetings for this coming fall is being arranged for by the ministerial committee. Bro. I. R. Beery was elected delegate to District Meeting with Bro. Harry Gochenour, alternate.—Lillian A. Hufford, Rossville, Ind., June 26.

Yellow Creek church met in council May 23. Delegates to District Meeting are Brethren Urbanus Huber and Henry Hoover. Our harvest meeting is to be held Sept. 7; Bro. J. O. Kesler of Pine Creek has promised to be with us. We decided to hold our communion Oct. 4. We expect Bro. Chas. Deardorff of Ohio to hold our meetings sometime this fall. Sometime ago we took an offering of $31 to be used for the starving of China. Our Conference offering was over $60. Sister Rosa Mishler served as Aid delegate at Conference.—Bessie Burns, Wakarusa, Ind., June 30.

IOWA

Brooklyn church enjoyed a splendid two weeks' revival, closing June 22. Six of our Sunday-school pupils were baptized Saturday afternoon and another young man was baptized a few days later. Bro. J. Q. Goughnour of Ottumwa, Iowa, held our meetings and each message contained much spiritual food. Many calls were made by our pastor and Bro. Goughnour. Miss Fern Goughnour led the music the last week. Our love feast was held Saturday evening with Bro. Goughnour officiating. Our Daily Vacation Bible School closed last Friday with a picnic. The enrollment was fifty-two and average attendance forty-six. A demonstration of the work done will be given Sunday evening. The school was not quite as large this year as former years, but it was a splendid one. The teachers donated their work which we feel was quite a sacrifice in time, as some of them are busy housewives. At our quarterly council June 7, we decided to have a homecoming sometime this fall and a committee was appointed to make arrangements for it. —Mrs. Minnie Schechter, Brooklyn, Iowa, June 28.

Council Bluffs.—At our regular quarterly council meeting last night considerable business was transacted. Committees were appointed and plans in general made to entertain the District Meeting which will be held here Aug. 20-22. Mrs. Juanita Larsen and Mrs. Ivan Caskey serve as delegates from this church. An outside entrance to the church basement has recently been constructed, all the work being donated by members and friends. A little surprise was awaiting our pastor on his return from the Hershey Conference. During his absence a group of willing workers got together and painted the whole interior of the church basement. Much of the work was done evenings. To show our appreciation to Sister D. P. Hutchison for her long and faithful service as Sunday-school superintendent, about fifty of the school gathered at their home the evening of her birthday, June 23. A nice floor lamp was presented to her as a token. A group of our young people are attending the District Y. P. conference at Mt. Etna this week. Our church decided to unite with the other churches of the city in union services on Sunday evenings during the months of July and August, to be held in the various parks.—Mrs. Homer Caskey, Council Bluffs, Iowa, June 27.

Des Moines Valley.—During the preaching hour on Easter morning, two pageants were given by two groups of our joint B. Y. P. D. at the Ankeny church. In the evening they were given at the Des Moines Valley church. An appreciative audience greeted both presentations. On the same day the Mt. Morris deputation team gave us a helpful message in songs, readings and sermonette. A large number of our young people attended the sectional B. Y. P. D. conference at the Des Moines City church. They reported a fine meeting and brought home the banner. This department has been growing in attendance and interest. They have enjoyed several social occasions this spring. Our love feast was held May 24 and 25. There was a large attendance at these services with several visiting brethren present. Bro. W. E. West of Mt. Morris officated and gave the message on Sunday morning. He also gave a talk to the young people during their vesper service. The same evening our young people entertained the Des Moines City group who gave their play, The Awakening of Bro. Tightwad. Before Conference an offering was sent to the General Mission Board. A social occasion which will long be remembered by all was the banquet given June 5 for the mothers and daughters of the community. They spent a very profitable evening together. Mrs. Crowe from Des Moines gave the address. The fathers and sons proved themselves capable for the work of the banquet. The Junior League

(Continued on Page 448)

BUILDING WITH THE MASTER IN CH'IN CH'UAN

(Continued From Page 443)

evangelists to concentrate on these homes until the whole home is won for Christ. Accordingly this spring, an attempt was first made to get the cooperation of the Christians in working up a month's class for the women. This attempt was not wholly successful for word soon came to Shou Yang that nothing could be done until the workers were on the ground. So the first job of my coworker (Mrs. Kung) and I, on arriving in Ch'in Ch'uan, was to work up the class ourselves. This was done by spending the first few days in visiting in all the Christian homes in town where there were women. Unless the husband or father cooperates it is not easy to get the women of the home interested in reading or studying. These visits into the homes were encouraging and prospects were fine for a good class. Our plan was that the forenoons be given over to special class for the more advanced and those preparing definitely for baptism. In the afternoons a class would be held in the chapel for all who wanted to attend. There had been much preparation in prayer for this work and we were trusting our Father to reveal himself in the hearts of the women.

For the first few days all went well; a number of the women came and we felt the Lord's blessing upon the classes. Sister Kung and I had special prayer together each evening praying definitely for the various women. Our hearts rejoiced to see the evidence of the work of the Spirit in their midst. We were thankful to see the interest of a certain young woman—called the Samaritan woman by some of the local Christians. She came every day for the first few days and we made her a special object of prayer. She dropped in one evening after having missed one day. With her came a young girl who seemed to be her spiritual hindrance. That evening she seemed heavy of heart. When asked if her heart was at peace, she replied: "Oh when can this heart find peace?" Her companion kept urging her to go but she stayed on seeming to have something on her mind. Once she said to her companion, "Wait a bit, our sin is very great, if we don't repent and change it will kill our souls." But her companion but urged her the more to go, so finally she yielded and left most reluctantly just as she seemed on the verge of repentance. We prayed for her continually during the remainder of our stay in Ch'in Ch'uan. But she came seldom thereafter and really seemed to try to avoid us, which made us feel quite deeply that she was under conviction of sin but was unwilling to give up. May the work of grace be yet wrought in her heart that God may be glorified by her changed life is our prayer.

Home Classes Prove Best

After the first week it became quite evident that the method of conducting our afternoon class would have to be changed, for the women after a few times did not return. On pondering and praying over the matter the thought occurred to us that it would be better to hold these classes in the Christian homes for our morning classes in two of the Christian homes were going splendidly. The chapel as stated above is on the main street, and the respectable Chinese women are reticent about appearing too often in public places. So we selected three of the Christian homes, one on the east side of town, one in the central section not far from the chapel, and one in the western section. In these three homes we held the classes, coming back to the same home every third day. The same program of teaching was carried out namely, teaching the women to sing and pray and giving them a general glimpse of the life of Jesus. In teaching the songs we use sheets or pamphlets, one for each song, as this is more convenient in teaching the characters and then the song can be left with each woman for study and help in her home. In teaching the women to pray we also have simple prayers printed in large character style, one a general prayer, and one that can be used at meals in thanking God for food. To teach folks how to worship the true God is the surest way of inspiring faith in him. The eagerness with which the women and children learned these simple prayers and the whole-heartedness with which they entered into the worship periods filled our hearts with joy. It was a real joy to teach these women because they were so reverent and seemed so hungry to learn how they might talk to the heavenly Father.

How One Woman Learned to Pray

One woman who had never met us before, and who had never heard the gospel, came every time to the Christian home close to her home where one of the classes was held. She never missed once and her understanding and comprehension of the truth caused us to marvel. Her husband was none too favorable to her learning the "Jesus doctrine," but she did not fear him or any of the others in her home who opposed. She told us how every night she would put out the light and then in the darkness pray to the heavenly Father whom she was just learning to know. Her heart was grieving over her only son who had been away from home for a long time and she did not know how it was with him. We made this a subject of special prayer together and the way she herself was able after so short a time to lead out in prayer made us rejoice in the fact that here was one who was taught of the Spirit. She was one of the five from among this group of women who enrolled as inquirers after this month of definite teaching. I thought perhaps she might keep this matter from her husband, but she took the card she had signed home and showed it to him. Just before we left she asked us for one of the "Thousand Character" books saying her husband would help her to learn to read. The "Thousand Character" books being used so widely at present throughout China to help the illiterate millions have no gospel teaching in them, but they are very simple and easy to teach so that anyone, whether Christian or not, can help the women to read and understand the meaning. If they get the characters in this way, it is easy for us to get them started in the gospel readers. We left the "Thousand Character" books in several of the homes for the men of the home to help the women to learn to read. Some of the women are making real progress in these books. The interest that some of the Christian men are taking in helping their wives is most encouraging.

An Aged but Eager Pupil

In the Li home where one of our morning classes was held, the father and son are both Christians. It was only last year that the old mother in the home became really interested in the "Jesus doctrine." She asked for baptism last year because she said she wanted to be one with all of us. The happiness and peace of the Christian life appealed to her even though she understood but little about the source of such happiness and peace. She needed a good deal of instruction before she was ready for baptism and she has been a most eager pupil. During this month's class in the home both the mother and her daughter-in-law took a definite step in signing the covenant by which they promised to follow Jesus as their Master and live for him. The daughter-in-law had had two years in the women's Bible School at Ping Ting so understood a great deal about the Christian religion but it had been merely a head knowledge, and had had no real meaning for her in her daily life. As she herself confessed, "I have prayed just as folks pray to the idols, a mere utterance of words." But God spoke to her during the hours we had together each morning convicting her of sin in her life and giving her a glimpse of the power that is ours in Christ Jesus to get victory over sin. She realizes that the unhappiness in their home has been due to the lack of the love of Jesus and the application of his teachings in their daily home life. To teach the mother required a great deal of patient effort. It was line upon line and precept upon precept, for being up in years it was very hard to get the truth of the gospel clearly before her darkened mind. But her eagerness to learn and understand gave me courage to keep on and trust God to reveal his truth to her heart. Teaching her to pray was likewise not easy but it was a joy to see her making a bit of growth day by day as we encouraged her with the fact that the Lord pays no attention to the words of our prayers but to the sincere petitions of our hearts. It made us happy to see the interest that the son took in his mother and wife. He had taught them a number of songs and during this month he began to have worship with them together with his married sister who was visiting them at the time. In these evening worship hours he helped much to make clear the lessons which had been given them in the morning classes. The mother was baptized on Easter Sunday and the daughter-in-law will be received into church fellowship by baptism at the summer conference time. This will make another home in which all members are followers of the Lord Jesus.

At the Camel Driver's Home

At the same time this class was held in the Li home one was also held not far away in the camel driver's, or Bro. Huo Yu K'ou's home. Sister Huo Yü K'ou could not leave her home because there was no one to watch her gate, and in view of the fact that there had been a great deal of thieving in the village, she felt she dare not leave her court even to attend the class in the Li home but a few steps away. So there was but one thing to do if we would help her to grow in her Christian life, and that was to hold a class for her in her home where she could attend. Every morning Sister Kung, my coworker, went to her home to teach her while I taught in the Li home. The Lord was with us in both these classes. Various of the neighbor women often dropped in and showed the same eager interest that characterized most of the women in the different classes held. It is with great gladness of heart that we work when the women respond as they did during this month in Ch'in Ch'uan. It is the plan of the women evangelists to spend another month in Ch'in Ch'uan in the fall. We pray that it may be another such month of blessing to the women of Ch'in Ch'uan.

Bro. Chao Fu Ling is visiting the Ch'in Ch'uan Christians every two weeks to help them in a Bible reading course. Bro. Harlan Smith is also centering his efforts up on this little group of Christians. We plead the prayers of those who may read this for this little band of Ch'in Ch'uan Christians. Many of them are very weak, some are cold and indifferent and others are discouraged. But we believe that all things are possible with God and that his Spirit can breathe life into this little church. The Christians need your prayers and no less do we who are working among them.

Minnova J Neher

Shou Yang, Shansi, China.

SUSAN E. HARRIS

Susan E. Harris, daughter of Jacob and Fanny Shirley Garst, was born at Jonesboro, Tenn., June 3, 1853. She moved with her parents to Girard, Ill., when about sixteen years old. Later with others of the family she moved to Kansas. Until the last eleven years she had lived in Illinois and Kansas.

In January, 1919, she married Eld. W. D. Harris of Mc Clave, Colo., and had resided there most of the time. She was the seventh of twelve children; seven of these and the father and mother preceded her.

She was a member of the Church of the Brethren. Her life had been one of faithfulness and service. She rendered much tender care to the sick and needy. Her patience was manifested in the last days of her sickness. She departed this life on June 16, 1930, aged seventy-seven years and thirteen days. She is survived by her companion, two sisters and two brothers. Funeral services at the McClave church by the writer. Interment in the McClave cemetery.

Edwin Buck

Eads, Colo.

MARY CORRELL SHAFER

On Sunday morning, June 15, God called home a mother in Israel from the Chippewa Church of the Brethren—Sister Mary Shafer. She was one of thirteen children of Daniel and Sarah Correll and the first to depart this life. She was born near Sterling, Wayne County, Ohio, Oct. 19, 1837, and spent her entire life of ninety-two years in the same vicinity except part of the last year when she lived with her daughter, Mrs. Peter Weigly, in Creston, Ohio. She always enjoyed a fair degree of health until more than a year ago when she fell and broke her hip. Since then she had been unable to attend church as was her custom.

On Jan. 5, 1868, she married Jacob Shafer; four children were born them, two of whom survive. She was a widow thirty-one years but still remained on the home farm with her son, Daniel Shafer.

Sister Shafer was a lay member, never, to the writer's knowledge, having held office in the church; but her long life as a Christian was so extraordinary that it deserves special mention. Some of the characteristics that marked her as such were her meekness, mode of motherliness, kindness and faithful service for her Master. Here was truly a life of humble service for the church and the community. She was active in her support of the Aid Society and the Sunday-school. Her prayers and her alms were a unit. She was liberal with her means when needed for church purposes. She had a comfortable home and shared it with her brethren and her friends.

She had for a number of years cared for the church table linen and towels for love feast occasions. She also prepared unfermented wine for communion services.

Although Grandma Shafer, as she was familiarly called, held no official position in the church, both her son and her son-in-law were deacons and the members of their families members of the Church of the Brethren. During her long life she saw many periods of change in method in church work, but in her calm way she was enabled to look through it all with unimpaired conviction. Truly her life was hid with Christ in God."

Funeral services at the Beech Grove church by Bro. D. R. McFadden and her pastor, Bro. Freed, assisted by the home ministers and Bro. A. Heestand. Interment in the cemetery near by.

Flora I. Hoff

Wooster, Ohio.

GAYSELLE KATHRYN GOOD

Sister Gayselle Kathryn Good departed this life in Winchester Memorial Hospital, Winchester, Va., March 3, 1930, aged twenty years, six months and twenty-eight days. She was the only child of Bro. J. Frank Good and wife.

Thus her death caused a vacancy in the home which never can be filled, as well as cast a gloom over the community, church, and Sunday-school which she had faithfully served since childhood.



After finishing her high school work at Daleville Academy she spent two successful years in Bridgewater College. At the beginning of the school term of 1929, she accepted a position as teacher in a school near her home at Conicville, Va.

On Nov. 14 while she was starting a fire in her schoolroom, using what she thought to be kerosene, but instead was gasoline, her clothing became ignited. She succeeded in getting out the fire and when help came she was taken to a near-by doctor, and later to her home, where nothing was left undone that fond parents could do to add to her care and comfort. Though horribly burned it was not thought it would prove fatal. Two weeks before her death it was thought best to move her to the hospital.

Funeral services were held from the Pleasant View church of which she had become a member when thirteen years old. Services were conducted by Eld. John T. Glick assisted by her pastor, J. Wm. Harpine, and O. B. Michels of the Reformed church. The text used was, "Though I walk through the valley of the shadow of death I will fear no evil." Her body was laid to rest beneath a mound of flowers in the cemetery near by.

A. E. Rosenberger.

Bowmans, Va.

RESOLUTIONS OF RESPECT

The following resolutions were adopted by the Sisters' Aid Society of the Pine Creek Church of the Brethren, North Liberty, Ind., in memory of our departed Sister, Alma Herr, an active member of society.

Inasmuch as it has pleased our heavenly Father to call our beloved sister to the home above, we bow in humble submission to his divine will and commend the sorrowing family to his care.

In her sudden departure the church, and especially the Sisters' Aid Society and Helping Hand class of the Sunday-school, have lost a loyal, faithful and sincere member, which reminds us of the brevity of life, and the importance of living daily in perfect harmony with the law of God.

Resolved that we cherish the memory of the life devoted to the Master's cause, whose untiring efforts and wonderful personality portrayed so plainly the spirit of the Master who abided within her.

That we extend our heartfelt sympathy to the bereaved family.

And that a copy of these resolutions be sent to the family, and the same be published in the Gospel Messenger and spread on the minutes of our society.

Mrs. Manola Sanders, Secretary
Mrs. Mable Keiser,
Mrs. Alwilda Baughman

Lakeville, Ind.

MATRIMONIAL

Evans-Laughman.—By the undersigned, June 7, 1930, in the West Grove Church of the Brethren, Johnstown, Pa., Bro. Paul Evans of Dayton, Ohio, and Sister Edna Laughman of Pleasant Hill, Ohio—Robinson, Johnstown, Pa.

Frederick-Schrock.—By the bride's father at his home, June 8, Bro. Mark Y. Schrock of Middlebury, Ind., and Miss Mabel N. Frederick of Nappanee, Ind.—John D. Frederick, Nappanee, Ind.

Kinzie-Devilbiss.—By the undersigned at the Church of the Brethren, Ottawa, Kans., June 21, 1930, Earl C. Kinzie of Navarre, Kans., and Margaret O. Devilbiss, of Ottawa, Kans.—W. A. Kinzie, Navarre, Kans.

Miller-Holsinger.—By the undersigned at his home in Bridgewater, June 22 1930, Gabriel Miller of Bridgewater, Va., and Bettie Holsinger of Dayton, Va.—G. L. Wine, Bridgewater, Va.

FALLEN ASLEEP

Burkholder, Sister Alice M. (Bushong), wife of Mr. Amos L. Burkholder of Bareville, Pa., died June 3, 1930, of heart trouble, aged 59 years. Her husband survives, also one sister and a brother. Services at the Groffsdale Mennonite church by Eld Martin Ebersole, John Weaver and Eli Sanders of the Mennonite church. Burial in the Groffsdale cemetery.—Amos B. Hufford, Bareville, Pa.

Campbell, Hester A. Deaton, born in Roanoke County, Va., Sept. 2, 1868 died at Fristoe, Mo., June 10, 1930 She married Jas. A. Campbell Nov 16, 1882 To them ten children were born; three of whom died in infancy and one daughter in 1920. She first united with the Lutheran Church and later with the Church of the Brethren where she lived a faithful, consistent and helpful Christian life until her death Burial at the cemetery south of Fristoe. Funeral services by the writer —L. V. Ihrig, Wheatland, Mo.

Crawford, Bro. John Newton, born in Augusta County, Va., died at his home in Stockton, Calif., June 11, 1930, aged 74 years, 8 months and 24 days. He moved to Cass County, Ill., where he was united in marriage to Sarah E. Robinson in November, 1882 In 1902 they moved into the bounds of the Nampa church, Idaho, where they resided for twenty years. In 1922 they came to Stockton. In 1926 he fell from a platform and received severe injuries from which he never recovered; he was a sufferer to the end of life but bore his afflictions with patience. He was a faithful member of the Church of the Brethren for over thirty years. He leaves his wife, one daughter and four grandchildren. Funeral by the writer and Rev. W. R. Steelbury and Rev. Jos. Harper. —A. J. Smith, Modesto, Calif.

Emerson, Lucy Mildred, wife of Bro. Calvin Emerson, died May 31, 1930, aged 60 years, 1 month and 29 days She had been a faithful member of the Church of the Brethren for twenty-seven years. She leaves her husband, three sons and seven daughters. Services at the Mountain Valley U. B. church by Elders J. S. Roller and J. D. Huffman—Anna Roller, Timberville, Va.

Grove, Lester, son of Bro. Ammon and Sister Susan Grove, was born at Orbisonia, Pa., March 18, 1907, and died in a hospital at Huntingdon, Pa., June 15, 1930, following an operation for appendicitis. He united with the Church of the Brethren four years ago and had been a true and faithful Christian, always ready to do what he could in the work of the Lord. He is survived by his parents, four brothers and two sisters Funeral in the Germany Valley chuch by Bro. H W. Hanawalt, assisted by Rev Geo. Swayne. Burial in the adjoining cemetery —Mrs. H. A. Wilson, Shirleysburg, Pa.

Herr, Sister Alma Lauretta, daughter of Jacob and Fannie Metzler, was born in Elkhart County, Ind , and met with a fatal accident by being hit by an electric train on the Pennsylvania Railroad. She died May 17, 1930, aged 38 years, 7 months and 20 days. She married Elmer Herr in 1911 To them were born two daughters. They lived in Cravelton, Ind., a few years and then moved near Lakeville, Ind At the age of twelve she united with the Church of the Brethren and lived a consecrationist, consecrated life She served the church as Sunday-school superintendent and teacher; she was also vice-president of the Sisters' Aid Society of which she had previously been president. The church has lost one of its best workers. She is survived by her husband and daughters, father and mother, two sisters and four brothers. Funeral at Pine Creek church by Eld. Frank Kreider assisted by Ed J. O Kesler. Burial in Fair cemetery —Alwilda Baughman, Lakeville, Ind.

Johnson, Ruth Ann Jenetta, was born April 23, 1864, near Leavenworth, Kans., died in the Lawrence Memorial Hospital, from cancer, June 18, 1930, age 66 years, 1 month and 25 days. She was married to William Johnson, May 6, 1883, and lived near Loue Star, Kans., nearly all of her married life. She joined the M. E. church at the age of sixteen years but transferred her membership into the Church of the Brethren at Lone Star, November 19, 1921. She is survived by her husband, three sons, six daughters, twenty-three grandchildren, one great-granddaughter, one sister and three brothers. Funeral by the writer at the Washington Creek church.—W. A. Kinzie, Navarre, Kans.

Kreitzer, Cyrus Franklin, son of Thomas and Anna Heck Kreitzer, was born in Montgomery County, Ohio, and died April 21, 1930, aged 58 years, 1 month and 4 days April 8, 1894, he married Louisa Fredonia Valentine He united with the Church of the Brethren at the age of nineteen and lived a faithful life until death. In 1909 he and his wife moved to Darke County. He had been a sufferer with diabetes for the last four years. He leaves his wife, two sisters and three brothers. Funeral at the Abbotsville cemetery.—Mrs. Roy Honeyman, Greenville, Ohio.

Lutz, Margaret Weaver, born in Uniontown, Ohio, died at her home in Mogadore, Ohio, June 13, 1930, aged 76 years, 4 months and 28 days. Dec 15, 1852, she married Jos. Lutz who preceded her about four years ago She united with the Church of the Brethren many years ago and lived faithful to the end She leaves two sons, six daughters, thirty-six grandchildren, thirteen great-grandchildren, one brother and one sister. Funeral at the Springfield church by Bro. M. S. Young assisted by Rev. T. B. Clayton. Burial in the cemetery across the way.—Alice C. Mumaw, Mogadore, Ohio.

Orange, Leonard Freeman, son of Brother and Sister Albert N. Orange, died at his home May 13, 1930, aged 13 years and 10 months. His strenuous affliction for four years seemed only to strengthen his patience and kindness. He had been a member of the Church of the Brethren for two years. Funeral at the Cloverdale church by Bro F. A. Myers assisted by Eld. E. C. Crumpacker. Interment at Forest Chapel He is survived by his father and mother, two brothers and one sister—Mary C. Garber, Cloverdale, Va.

Royer, Harvey, died June 20, 1930, aged 28 years, 4 months and 26 days While on the way to his home at Reistville from Weissport where he was principal of the high school, he met with a motorcycle accident, and was killed almost instantly He is survived by his father, stepmother, six brothers, one stepsister, one half sister and one half brother. Services at the Heidelberg church by J. L. Meyers and John Snyder. Interment in adjoining cemetery.—Kathryn Brobaker, Schaefferstown, Pa.

Showalter, Sister Rebecca S., daughter of John and Mary Glick, born near Weyers Cave, Va., died May 30, 1930, aged 78 years, 8 months and 5 days She died at the home of her sister, Barbara E. Roller, near Tenth Legion, Va., her sister, Barbara Roller, having passed away ten weeks before She married Bro. John Showalter of near Dale Enterprise and resided in that section for eight years when her husband was taken by death, and since that time she had lived with her sisters. She leaves three sisters. She was faithful to and loved her church and was always in attendance when health would permit She was also active in Aid Society work. She called for the anointing several weeks before her death. Funeral at the Fairview house by Elders S D Zigler and J. D. Huffman.—Anna R Roller, Timberville, Va.

Swinger, Jesse C., son of Jacob and Martha Swinger, born in Darke County, Ohio, died June 21, 1930, aged 71 years, 11 months and 11 days. When seven years of age he moved with his parents to Crawford County, Ill., and had since that time been a resident of this community. He married Minnie Coliflower March 25, 1883; six children were born to them. He united with the Church of the Brethren in 1892. He was an honest and upright citizen, always taking part in community affairs. He was stricken with paralysis July 8, 1927, from which he never fully recovered and it was necessary for him to use a wheel chair. This however did not mar his cheerful disposition. But on April 10, 1930, he was again afflicted and from that time was confined to his bed. Funeral services by the writer at the Oak Grove Christian church. Burial in Oak Grove cemetery.—Dolar Ritchey, Palestine, Ill.

Hershey Conference

THE FULL REPORT

of the **132nd Annual Meeting** of the **Church of the Brethren, 1930**—of unusual interest to each member of the Church. **Place the Report in your library** each year for future reference and for a connected history of **our Church and her activities. Price, 50c.**

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

THIS SAME BYRD was the First Man to fly over the North Pole and over the South Pole

The story is fully told in

BYRD'S GREAT ADVENTURE

By Francis Trevelyan Miller

With it is also told the **complete story of all Polar Explorations for one thousand years.** A refreshing book to read during these hot days of July 383 pages, fully illustrated, polar maps. Everything you want to know about the men who have made these **most wonderful explorations and discoveries.** Price, $2.00.

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

THREE NEW BOOKS

To select the best from the many books coming from the press is a difficult task. But here are three books that are worth while, if you are seeking guidance in your line.

Wrestlers With God $2.00

By Clarence E. Macartney

A study of the great prayers of the Old Testament and of those who uttered them. Will appeal to all who feel that we have dealt too much with theories about prayer and not enough with prayer itself

Remember Jesus Christ $1.50

By John Snape

A collection of living sermons by a minister who does not resort to the sensational and still fills his church house. In all ten sermons or addresses covering a wide range of subjects, but all interesting.

Objectives in Religious Education $2.50

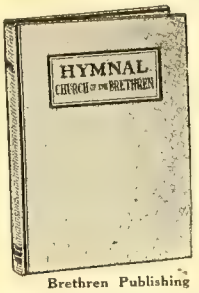
By Paul H. Vieth

A book for Sunday-school teachers, pastors and parents who would understand the aims of religious education and how to realize them. The author is director of research and service for the International Council.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

BRETHREN REVISED HYMNAL

In this New Hymnal we have the **best selection of church music, the finest collection of the old hymns** interspersed with just enough of **the best new music and hymns we have ever** offered to the public. This is not a Sunday-school song book but a **church hymnal.** Its **499 choice hymns** cover every phase of Christian worship. Its **78 Responsive Bible Readings** are each a choice selection, fitted to lead in deep devotion.



Mechanically the book is well done May be had in round or in shaped notes Specify which you desire. **Single copy, postpaid, $1.25. Twelve or more copies, carriage extra, each, $1.00.**

Brethren Publishing House, Elgin, Ill.

Big Value for Little Money

Our $1 Religious Library

Books Priced to Enable You to Buy With Profit in Times of Depression









1000 EVANGELISTIC ILLUSTRATIONS	Aquilla Webb
THE PUBLIC WORSHIP OF GOD	J. R. P. Sclater
PAUL OF TARSUS	T. R. Glover
WHAT TO PREACH	Henry Sloan Coffin
SERMONS ON BIBLICAL CHARACTERS	Clovis G. Chappell
GREATEST THOUGHTS ABOUT JESUS CHRIST	J. Gilchrist Lawson
APOSTOLIC OPTIMISM	J. H. Jowett
MORE SERMONS ON BIBLICAL CHARACTERS	Clovis G. Chappell
FAST HOLD ON FAITH	Henry Howard
PAUL, THE MISSIONARY	W. M. Taylor
THREE HUNDRED EVANGELIST SERMON OUTLINES	Aquilla Webb
CYCLOPEDIA OF SERMON OUTLINES	Aquilla Webb
THE MIRACULOUS ELEMENT IN THE GOSPELS	Alexander Bruce
THE EVANGELISTIC ENCYCLOPEDIA	G. B. F. Hallock
THE HUMILIATION OF CHRIST	Alexander B. Bruce
1001 ILLUSTRATIONS FOR PULPIT AND PLATFORM	Aquilla Webb
THE IMPATIENCE OF A PARSON	H. R. L. Sheppard
THE TRIAL AND DEATH OF JESUS CHRIST	James Stalker
THE TEN COMMANDMENTS	Henry Sloane Coffin
NEW TABERNACLE SERMONS	T. DeWitt Talmage
BIBLE TYPES OF MODERN MEN, First Series	W. Mackintosh Mackay
BIBLE TYPES OF MODERN WOMEN, First Series	W. Mackintosh Mackay
ONE HUNDRED BEST SERMONS FOR SPECIAL DAYS AND OCCASIONS	G. B. F. Hallock
ONE HUNDRED GREAT TEXTS AND THEIR TREATMENT	Frederick Barton
ONE THOUSAND THOUGHTS FOR FUNERAL OCCASIONS	Frederick Barton
THE PASTOR HIS OWN EVANGELIST	J. W. Chapman and C. L. Goodell
ONE HUNDRED PRAYER MEETING TALKS AND PLANS	Frederick Barton
ONE HUNDRED CHOICE SERMONS FOR CHILDREN	G. B. F. Hallock
ONE HUNDRED REVIVAL SERMONS AND OUTLINES	Frederick Barton
THE PREACHER—HIS LIFE AND WORK	J. H. Jowett
THE CROSS IN CHRISTIAN EXPERIENCE	W. M. Clow
LORD, TEACH US TO PRAY	Alexander Whyte
THE MIRACLES OF OUR SAVIOUR	William Taylor
THE PARABLES OF OUR SAVIOUR	William Taylor
THE TRAINING OF THE TWELVE	A. B. Bruce
THE WICKET GATE	G. A. Studdert-Kennedy
A QUEST FOR SOULS	G. W. Truett
A GUIDE TO PREACHERS	A. E. Garvie
CYCLOPEDIA OF SERMON OUTLINES FOR SPECIAL DAYS AND OCCASIONS	G. B. F. Hallock

Our folks appreciate these DOLLAR BOOKS and continue to order them. We have many others equally good. Select and order today.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

Notes From Our Correspondents

(Continued From Page 445)

has an average attendance of twenty-five; they are having a picnic at the church June 29 when they will go with their leaders to visit a poor family whom they helped during the winter. At our June business meeting Mrs. I. D Leatherman and Earl Deardorff were chosen delegates to District Meeting with Georgie West and Eva Shaffer, alternates.—Earl Deardorff, Elkhart, Iowa, June 26.

English River.—We have been having very good attendance at our services and the Sunday-school collection has been exceptionally good. Eld. J. D. Brower represented us at the Annual Conference and Bro. J. B. Flory accompanied him Several visiting ministers have been with us the past month. Bro. Frank Gibson and family from New Mexico were here June 1. Bro. Stewart Hamer of Iowa City gave us a very inspiring address Sunday morning and evening, June 8. Brother and Sister Henry Butler and son of Mt. Morris were in our midst June 15 and 22 and gave us several good sermons. June 15 Sister Erma Kerr who has been at Barber College, Ala., the past year teaching among the colored people, gave us a very interesting talk concerning her work. A large number of our young people attended the B Y. P D. conference at Udell the first of June. I. D. Leatherman of Ankeny, Iowa, has been selected to hold our revival meeting which will begin Sunday, Sept. 7. At the close of the meeting we will hold our fall love feast. Our church is being painted on the outside which adds much to its appearance.—Mrs. Sylvia Senger, South English, Iowa, June 30

Prairie City.—We met in council June 22. Most of our business was planning for our District Conference which convenes in our church Aug. 30 to Sept. 1 Delegates to the conference are the writer and Eld. W. I. Buckingham. Our love feast was held the evening of May 31, being one of the largest in attendance in recent years. Ministers present from adjoining churches were Elders I. W Brubaker, M. W. Eikenberry and Earl Deardorff, the last named officiating. The young people of our church expect to conduct a refreshment stand on the grounds at conference, the profits to be used for their mission project. We have taken special offerings lately for world-wide missions. Mt. Morris College and Bethany Bible School.—Mrs J. B. Bowie, Monroe, Iowa, June 28.

KANSAS

Granada congregation met in a business meeting June 2. Brother and Sister Edgar Stauffer will continue the work another year. A Children's Day program was given Sunday evening, June 15 Our Sunday-school is well attended We decided to have a Daily Vacation Bible School this summer and a committee was appointed to arrange for it. —Vivian Guffy, Wetmore, Kans., June 29.

Newton church has just closed a year with Bro. Chas Dumond as pastor. It has been a pleasant as well as a profitable year. It was voted at our last council to retain our present pastor for the next two years In the year Bro Dumond has been with us approximately twenty have been added to our membership. Several of these came in by letter caused by the closing of the Peabody church Sunday, June 15, our young people organized a Christian Workers' Society. They elected officers, the president being Merritt Royer. Besides regular meetings, which are very enjoyable and helpful, they are planning and working towards a young people's conference among seven of the churches of this District to be held Aug. 3. We held our love feast on June 13.—Mrs. Murl Miller, Newton, Kans., June 25.

MARYLAND

Glendale.—The church at this place has recently been strengthened by the evangelistic efforts of Bro. Jos. S. Rittenhouse of Easton, Md. The services continued from May 26 until June 8. The messages were delivered with convincing effect The body of believers seemed to stand united in prayer for the salvation of souls. As a result of the effort twenty were baptized and three were reclaimed. The majority of these people are adults and heads of families. This work was a demonstration of spiritual power. The prospects for growth and development seem bright The annual love feast was held June 7 with Bro. A. J. Whitacre of Wiley Ford, W. Va., officiating. Bro. John Bennett of Artemas also brought a message of helpfulness.—Mrs. Zadie C. Harper, Flintstone, Md., June 30.

MICHIGAN

Rodney.—May 24 we met in members' meeting. We will have our love feast Aug. 31, an all-day meeting; Lord's supper in the evening at 7:30. Mrs W F. Jehnzen will be our delegate to District Meeting. We were glad to have with us for ten days Bro. Leo Bertram Vonde Ongdeon of East Dayton, Ohio. He gave us twelve fine messages. He knows how to handle the Bible to make it interesting. Our church and Sunday-school services are going along nicely. We welcome visitors to stop and worship with us.—W. E. Tombaugh, Rodney, Mich., June 30.

NORTH DAKOTA

Cando.—Easter and Mother's Day were observed with appropriate programs. A singing class has been organized for the summer with Mrs. Owen Stong as director. Bro. J. D. Kesler preached for us on Sunday evening, May 18. The Conference offering was $35.61. A members' meeting convened on June 11. Our delegates for the different divisions were chosen to represent us at District Conference to be held at Kenmare; for church, W. W. Smeltzer, Mrs. E. B. Lichty and Mrs. J. H. Duffy; for Sunday-school, Mrs W. W Smeltzer and Mrs Dan Michael; and for the young people's conference, Miss Alma Cartwright and Curtis Wisler. Our church entertained the county Sunday-school convention recently with a large delegation from the different Sunday-schools Rev. Armstrong of Fargo, State Sunday-school Superintendent, gave many inspirational and helpful talks at both morning and evening sessions. Our love feast will be held July 13 A two weeks' Daily Vacation Bible School closed with a program on Sunday evening, June 22. The average attendance was seventy and an offering of $20 was sent to the General Mission Board A large delegation from the Zion congregation went to York Sunday evening, June 29—one of our adjoining churches and a very small congregation—and gave a much appreciated program. We have been blessed with plenty of rain and everything looks promising.—Mrs. Geo. Newcomer, Cando, N. Dak., June 30.

OHIO

Fostoria church met in council June 3. J. J. Anglemyer was chosen elder for the coming year. We chose Sister Georgia Warner as president of the Christian Workers' Society, with Bro. Claud Snavely, vice-president. We are looking forward to a series of meetings this fall to be conducted by Bro. Canfield of Marion, Ohio.—Mrs. F. E. Clevenger, Fostoria, Ohio, June 30.

New Carlisle church met in business meeting May 28. The ministerial committee reported having secured Bro. Ernest Coffman of Dayton, Ohio, to hold our revival meeting this fall between Thanksgiving and Christmas Our communion was appointed for Thanksgiving Day at 6 P. M. Twenty-six of our number attended the Conference at Hershey. Our pastor, Bro. Geo. Yoder, being on the Standing Committee, the alternate, Bro. Gump, acted as our delegate. Under the direction of the board of religious education Bro. Norman B. Wine gave a very inspiring lecture at our church June 27. The work of the church in a general way has been moving along very nicely.—Mrs. Herbert Funderburg, New Carlisle, Ohio, June 29.

Owl Creek.—On May 20 Bro. J L. Guthrie of Lafayette, Ohio, began a series of meetings which closed on June 1 He preached in all fifteen Spirit-filled sermons and we feel that many were made to think on their way; the members were strengthened in their faith. Mr. Garber of Butler, Ohio, conducted the song service nearly every evening which was a great help in creating interest in the meeting. June 29 Bro. A. D. Helser and family were with us. Bro Helser preached both morning and evening, bringing real heart-searching messages to a large audience. Mr. Garber helped with the song service in the evening.—Mrs. O. H. Bechtel, Bellville, Ohio, June 30.

Union City (Ohio).—The church met in business meeting June 21. The time for our love feast was set for Oct. 4 at 7 P. M. We are expecting to hold a revival the latter part of September and will close with the love feast. Brother and Sister Ivan Erbaugh have decided to continue with us as pastors for the coming year, beginning Sept 1. We are very glad for their decision. Our Sunday-school attendance continues good June 8 our children gave a pageant entitled, His Living Word. We are expecting the quartet from La Verne College to give us a program in July. Our church is joining with the other churches of the city in union services on Sunday evenings during the latter part of July and August. We are planning an outing for the primary department in the near future.—Mrs. Wm. Netzley, Union City, Ind., June 30.

OKLAHOMA

Big Creek church has just passed through one of the most successful revivals in her history. Brother and Sister Oliver H Austin of Mc-Pherson, Kans., began the meetings June 5, continuing until June 22. This community was Bro. Austin's boyhood home; this was the third meeting he and his wife have conducted here, so from the very first a keen interest was manifested by the people of the community. People came early each evening to engage in the song and praise service which was very inspirational and worshipful under the efficient direction of Sister Austin She also organized a junior chorus which delighted the audience frequently with the beautiful songs which she had taught them. Her stories each evening gripped the hearts of the listeners and paved the way for Bro. Austin's message He presented the truth in such a practical and reverent manner that people who heard him once wanted to hear him again. We feel that Brother and Sister Austin have been used of the Lord in a very wonderful way to build up the work of the kingdom in our midst. As an immediate result twenty-three decisions were made, twenty-one were baptized and two reclaimed. We are rejoicing in the splendid outlook for the future of the Big Creek church and our prayers follow the Austins in their noble work.—Mrs. D L. Kinzie, Ripley, Okla., June 30.

OREGON

Portland.—The church recently gave a very interesting program which was enjoyed by all. We held our love feast April 3 with Bro. Miller from La Verne officiating. There was a splendid attendance. The Sunday-school convention the next day was well attended by folks from Albany, Newberg and Damascus. Bro. Barr presented stereopticon views from Africa. We had a baptismal service on June 1 when three were taken into the church A collection taken the same day amounted to more than $60. At our last council meeting Bro. L. Weiss was called as pastor for another year, by more than two-thirds majority vote. Bro. Weiss is conducting a series of meetings at Myrtle Point. The young people are enjoying their new leader, Bro. James Snelling. Our pastor being absent, Bro. Hubbard gave us a very interesting message on Sunday.—C. E. Swetnam, Portland, Ore., June 30.

PENNSYLVANIA

Heidelberg.—Our Children's Day will be observed July 13 instead of July 6 as stated formerly.—Kathryn Brubaker, Schaefferstown, Pa., June 24.

Schuylkill.—Bro Chas. Morgan represented our church at District Meeting The Mother's Day program was well attended. Eld. E. M. Wenger of Fredericksburg gave a splendid address. Eld. D. C. Kutz, one of our home ministers, delivered the examination sermon one week prior to our love feast which was held May 24 and 25. Eld A. M Kuhns officiated. Other visiting brethren were J. B. Johns, Simon and Allen Bucher, D. W. Bucklew, N Eshelman, J. W. Meyer, H. L Hess and W. W. Hartman D. Bittinger, missionary to Africa, preached the Sunday morning sermon At that time an offering was lifted for Annual Conference The open air meeting held in Dohner's Grove June 22 was well attended. There were recitations, special music and two excellent sermons by Bro R. W. Schlosser. We expect to observe Children's Day Aug. 10 at 2 P. M. Eld. A. M. Kuhns of Union Deposit has promised to be with us.—Carrie Dohner, Pine Grove, Pa., June 27.

West Green Tree church held their love feast June 3 and 4 with a large number of communicants present. Quite a number of ministering brethren from adjoining congregations were with us; Bro. Elias W. Edris of Fredericksburg officiated May 11 our revival started at the Florin house conducted by Bro. H. K Ober of Elizabethtown. The attendance was very good throughout the meetings Bro. Ober preached the word in its purity and gave the members much to think about. May 25 he preached the examination sermon in the morning and in the afternoon he gave the lecture on Orange Blossoms. Since our last report quite a number have been received into the church by letter, two by baptism and one by the hand of fellowship. —Amelia G. Shank, Elizabethtown, Pa., June 30.

VIRGINIA

Elk Run church met in council June 6. Arrangements were made for the dedication which took place the following Sunday, June 8. J S. Flory of Bridgewater preached the dedication sermon to a large audience. Eld. J. E. Rolston of Sheldon, Iowa, offered the dedicatory prayer. In the afternoon Eld A. S. Thomas gave the church history followed by a sermon by Eld. C. B. Smith. At 8 P. M. Eld. Rolston gave us another excellent sermon Prof. N. T Huffman of Bridgewater had charge of the music. The college quartet did its part to make the day a success. Mr. and Mrs. Jos. Miller of Bridgewater also favored us with a duet. A basket dinner was served at noon. This was a homecoming as well as a dedication. Many friends and former members of Elk Run were present.—Orlando S Miller, Mt. Solon, Va., June 28.

Pleasant Hill.—Decision day service was held in our Sunday-school on Easter, and two scholars await baptism. Our school is growing in attendance and interest. June 22 a choir from our church went to the home of Brother and Sister J. H. Starr who are in declining health, and sang for them and carried flowers to them.—Lois Cannady, Wills, Va., June 28.

Roanoke (First).—Our council meeting was held April 7. The finance committee made its annual report which showed the church in healthy condition. Our evangelistic campaign will begin Oct. 26, with Bro. J. H Cassady, evangelist. Our community service committee had a cablegram sent to London in the interest of peace. Our delegates to District Meeting were Brother and Sister Hesse, Sister Weaver and Brethren C. D. Hylton and J. A. Brubaker. Delegates to Hershey Conference were Brother and Sister C. G. Hesse. We had a special service on Palm Sunday. As a result of work by a committee of visitors directed by Mrs Weaver a very large crowd attended this service. Baptismal service followed. Our pastor talked on the Sayings from the Cross each night the following week. On Easter Sunday we had special music and the church was decorated with Easter lilies. These were contributed by individuals and classes in memory of those gone on before and were later taken to the hospitals. The next Sunday we were glad to welcome Bro. I. S. Long and to listen to one of his inspiring missionary sermons. May 4 our communion was enjoyed by a goodly number. May 11 we were glad to honor our mothers. There was a very impressive talk by Mrs. C. G. Hesse, appropriate music by the choir and a Mother's Day sermon by the pastor. June 1 we lifted our Conference offering amounting to $408.19.—Mrs. Leland C. Moomaw, Roanoke, Va., June 28.

WEST VIRGINIA

Tear Coat.—At our spring council March 29 arrangements were made for our series of meetings to begin July 27 with Bro. J. H. Cassady as evangelist. Plans were presented for building a parsonage some time during the summer. A board of religious education was appointed. The present elder in charge was reelected for another year. June 15 Bro. D. Spaid of Eglon, W. Va., began a meeting at Augusta, preaching eight inspiring sermons. One accepted Christ and was baptized, June 22 Bro. Paul Daugherty preached for us. We enjoyed his sermon very much as he is one of our home boys and we are glad to see him starting out so well. Bro. Marion Riggleman of Rock Oak, W. Va., preaches for us the first Sunday of each month and we enjoy having him with us. July 11 we expect Bro. J M. Henry to give us a peace lecture. Our Sunday-school is progressing nicely with Bro. Roy Grapes as our superintendent.—Laura Richman, Augusta, W. Va., June 25.

WISCONSIN

Stanley church has just closed a successful revival meeting conducted by our pastor, Bro. O L Harley. Nine of our Sunday-school boys and girls were baptized on June 23 just prior to our love feast which was held on that date with fifty-seven surrounding the Lord's table. The membership has been strengthened and encouraged. Four letters of membership have been received and four granted.—Mrs. Jacob Winkler, Stanley, Wis., June 30.

FOR SALE—700 acres as a whole or in any size tract, one acre and up This land consists of many acres of fruit just coming into full bearing. Also alfalfa and grain stubble land. **Adjacent to Empire, Calif.,** in Stanislaus County and in the Modesto Irrigation District. **Prices right. Terms the best.**

For further information call on or write—

Levi Winklebleck, Waterford, Calif.

EXPERIENCES AMONG A PRIMITIVE PEOPLE IN THE INTERIOR OF NORTH CENTRAL AFRICA

In Sunny Nigeria

By

ALBERT D. HELSER



"Today this volume is both unique and valuable. It is written by a pioneer of both religion and civilization, and the picture is of the country and its people drawn first-hand in its native conditions.

"The point of view, of course, is that of the missionary. But it is much more than that It is an accurate record of life in a country that is practically unknown to white people. Mr Helser has made no attempt to write an elaborate book of travel but, as a man of keen observation, sensitive to impressions, he has set down with the clearness of simplicity, an immense amount of valuable information."—Boston Transcript.

Thousands of copies of "IN SUNNY NIGERIA" have been sold to the reading public. Its stories are as new as ever. Read one story and you will read the rest.

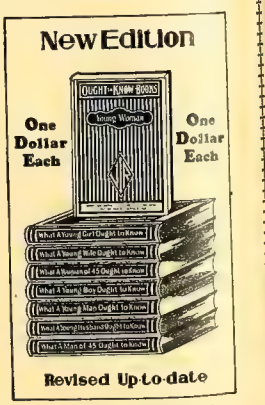
Price, $1.50.

Brethren Publishing House, Elgin, Ill.

YOU SHOULD READ the

"OUGHT TO KNOW" BOOKS

That men and women of different ages may know themselves better these books have been prepared with great care.



Revised Up-to-date

For Men and Boys. By Sylvanus Stall, D. D.

What a Young Boy Ought to Know.
What a Young Man Ought to Know.
What a Young Husband Ought to Know.
What a Man of Forty-five Ought to Know.

For Girls and Women. By Mrs. Mary Wood-Allen and Emma F. A. Drake.

What a Young Girl Ought to Know.
What a Young Woman Ought to Know.
What a Young Wife Ought to Know.
What a Woman of Forty-five Ought to Know.

Make Your Own Selection

BRETHREN PUBLISHING HOUSE
Elgin, Ill.

Your B. Y. P. D.

will do its best work only as you follow the helps offered you each week in OUR YOUNG PEOPLE. Three columns, three writers—one for Young People, one for Intermediate Girls and one for Intermediate Boys.

BRETHREN PUBLISHING HOUSE
ELGIN, ILL.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 — Elgin, Ill., July 19, 1930 — No. 29

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized August 20, 1918.

In This Number

Editorial—
What's in a Name? 449
The Joy Set Before You, ... 449
The Serious Thing About Our Prayers, ... 449
Concerning Adaptation, ... 449
Among the Churches, ... 456
Around the World, ... 457
The Quiet Hour (R. H. M.), ... 457

General Forum—
And for Your Children (Poem)? 450
Peace Principles in World Religions—No 1. By Andrew T. Hoffer, ... 450
"World Peace—Its Solution." By Joseph MacCarroll, ... 450
Jesus at Modern Christianity—Part 3. By E. H. Eby, ... 451
The Price of Parity. By W. Paul Coffman, ... 451
The President Interprets the London Naval Treaty. By Rufus D. Bowman, ... 452
The Isolated and the Church. By D. J. McCann, ... 452
A Live Dog, a Dead Lion. By T. Richardson Gray, ... 453
The Mystery of Godliness. By Ezra Flory, ... 453
Pioneers in Education—Part 1. By J. M. Henry, ... 458
Two Feet. By Ruth Horning Brown, ... 459

Pastor and People—
Worship and Christian Living. By Chas. E. Zunkel, ... 454
Ministerial Relationships. By Oliver Royer, ... 454
Church Unity. By Paul F. Bechtold, ... 454

Home and Family—
Just Be the Best (Poem). Selected by Mrs. Ada Mishler, ... 455
An Unlucky Birthday. By Minneva J. Neher, ... 455
"Where There Is a Will There Is a Way." By Clara Banks, ... 455
In Prison. By Martha Click Senger, ... 455
Reality About Sin. By Chester E. Shuler, ... 455

...EDITORIAL...

What's in a Name?

The first of a series of editorials based on the Bible Hour talks given at the last Hershey Conference under the general theme of **"Making Distinctive Doctrines Matter More."**

Not much, in our common usage. But it was not always so. It was not in Bible times. Then names meant something. They were more than a mere convenience, a device for identifying persons and distinguishing between them. In a far more intimate way than we have been accustomed to think, the name stood for the person, represented him, symbolized him, was the practical equivalent of him in the thought of those who knew him. A change in a man's position or occupation or character was often signalized by a change in his name.

All this applies to the divine name or names with special force, and to the word "name" when used in connection with the word "God" or in any reference to him. The name of God, in Bible usage, is the being of God, the character of God, *as that has become known to men.* We may put it this way: the name of God is *what God has been found out to be.*

That is the idea in Ezek. 20:9 and in many similar passages. Israel has been so unfaithful, unappreciative, rebellious, that God vows that he will pour out his wrath upon them and destroy them. Yet he does not. Why? "I wrought for my name's sake, that it should not be profaned in the sight of the nations, among which they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt." His good name, what he was, what the nations knew he was, would not let him deliver his oppressed people only to destroy them at last. And so he set to work again in another effort to save them.

The much loved twenty-third psalm takes on new beauty and power when we read the third verse with this thought in mind: "He guideth me in the paths of righteousness [rightness] for his name's sake." Paths of rightness are true paths, paths that lead back to the sheepfold, paths that go home, in contrast with the false ones that lure you and lose you in the trackless desert. God does not lead his trusting sheep in deceptive bypaths like that. He guides them in right paths, honest paths, and you can always bank on his doing just this because he is that kind of a God (Shepherd, Father) and the whole world knows it. "For his name's sake," he does it. His reputation is at stake. And the stake is so great because he *is* the good Father that his children believe him to be. He can not betray their trust.

The same idea holds for this word when used with reference to Jesus or Christ. The name of Christ is not a magic something to conjure with. It is a symbol for Christ himself. It stands for *him*, the very essence of his being. To believe on (or in) his name is to believe on (or in) him. To pray in his name is to pray, in aspiration and heart hunger, in him. It is to pray in his spirit. It is to pray that what he himself would pray for may be your own deepest desire. It is not to tack on the mere mention of his name at the end of your petition. It is to pray with all the earnest longing of which your soul is capable that your will may be swallowed up in his.

The general reader may not have guessed that we are writing on the subject of baptism so we take the liberty to tell him that this is what it is all about. We are getting ready to observe the significance of "name" as this word occurs in the New Testament references to Christian baptism. The three thousand at Pentecost were baptized "in the name of Jesus Christ." The twelve men at Ephesus who had been baptized "into John's baptism" were baptized "into the name of the Lord Jesus." The Great Commission enjoins baptism "into the name of the Father and of the Son and of the Holy Spirit."

The point to note is that baptism into the name of Christ, or into the name of the Father, etc., is baptism into the being, the character, the life, of Christ, or of the Father, etc. It is the entrance into the divine fellowship. It is the taking on of the nature of God. For the name of Christ is the Christ himself, in so far as we have come to know him. The name of God, into which we are baptized is God himself, the God, that is to say, whom we have seen in Christ.

If this view of the "name" in connection with baptism needed further confirmation, which it does not, it would be found in the passages which omit that word and speak directly of being "baptized into Christ." See Rom. 6:3 and Gal. 3:27. This is proof positive that in New Testament thought being baptized into the name of Christ is the same thing as being baptized into Christ.

Some of our literalistic minds will have to be reminded that we are dealing with a symbol and with symbolic language. The act of baptism is a declaration, a profession, a claim—made in the most solemn and emphatic manner possible—of entrance into the nature and life of Christ (and of God), but the performance of that act, however carefully and correctly done, is no guarantee that the claim is genuine. That performance is, however, a powerful sermon on the importance of actually entering into this heavenly fellowship. That transaction takes place in the heart, if it takes place at all. The symbolic declaration is an outside matter, visible to all. The thing symbolized is an inside matter, known and shared in only by the candidate and his God.

The implications of this graphic symbol and the proper test of their realization may well be the subject of further inquiry.

The Joy Set Before You

"WHY does he not run away from it all?" asks a clear-visioned writer in commenting on the struggle of Jesus in Gethsemane. "In the darkness while his friends sleep he can get away without being seen! But no, he will stay. Of all the heroic moments of history there is none more significant than when Jesus chooses to meet his struggle. What might have happened if he had chosen not to meet it!"

Why didn't he run away? You can't read the story of his threefold prayer without seeing that he felt most keenly the terrific pull of that temptation.

Don't you know something of that feeling as it was borne in upon you in some severe testing time? Were you never driven on against the call of every ounce of your flesh, on into a difficult undertaking, driven on by an urge which the conscience in you could not resist? And don't you know something too of the inexpressible joy which follows the going bravely through with it?

That was why Jesus did it. "For the joy that was set before him" he endured all this, the sheer joy of doing the right thing, the sweet peace which marks the consciousness of hard duty well done. It *is* worth it. Aren't you one of his disciples? Be like him then. Meet the issue as he met it.

And know the peace and joy of the kingdom of God, the peace and joy which follow hard on the heels of its righteousness.

The Serious Thing About Our Prayers

Do you realize what a change it would make in ourselves and in our surroundings if you and some more of us actually had the Spirit of Jesus in us in full control? Are you quite sure you are ready for so great a change? Do you want God to answer your prayer when you pray for that Spirit?

Sometimes you feel weak, do you not, and the burden of your prayer is for strength. But do you want it enough, is the desire for it strong enough, to take it on the only terms on which God can give it to you? If he answers that prayer he will surely do it by giving you the struggle on which strength grows. Do you want that? "We ought to take good care," says a current writer, "before we ask for strength. God may overhear us and answer us."

We are troubled sometimes about our prayers, fearing that they may not be answered. Is not the possibility that they may be a more serious matter? Two young men once came to Jesus with their mother to ask a certain thing of him. Jesus told them they did not know what they were asking. How often might he with equal justice say that to us?

Concerning Adaptation

"WHAT prevents a real apostolic disturbance in our lives is this diabolical skill in adapting ourselves and our message to the world."

What heresy is this? Are we not hearing constantly that we must adapt our Christian message to the age in which we live? Yes, and rightly, if we mean that we must put the essential content of the gospel in terms which this age can understand. But not if we mean to adapt the message to our times by cutting the heart out of it. That heart is self-denying love. The mischief of our adaptation is that we so easily trim our lives and our message into conformity to the demands of selfish greed and all around worldliness. That is not the being all things to all men which Paul talked about.

We are citizens of the kingdom of God and the kingdom of God is in the world not to adapt itself to the world but to transform the world into its own likeness.

GENERAL FORUM

And for Your Children?

What will you leave your children when you sleep
In death's cold corridors before the dawn?
Will you leave war, whose bloody cohorts creep
Down blackened lanes where springtime once had gone?
Will you leave war, whose greedy fingers clutch
At youth and beauty and turn love to hate?
Will you look back to see youth with a crutch
And know that you look back too late, too late?

Here march war's millions down to tortured night—
Is that the way your child and mine shall go?
Shall we who love our children see their light
Grow dim in war's dark agony? Ah no!
What shall we leave our children when we cease?
My brothers, O my brothers—leave them peace.

—Edith Lombard Squires in The American Friend.

Peace Principles in World Religions

BY ANDREW T. HOFFERT

I. Religion at Grips With War

DURING the childhood period of the human race, the unremitting fury of anger, jealousy, hatred and revenge frequently gave way to murder, extermination and war. An instance of this comes to our attention in the fourth chapter of Genesis. Jealousy in the heart of Cain caused him to slay Abel, his brother. This jealousy was occasioned over a matter of religion. At the same time the voice of religion sought to stay the uplifted hand. Failing here the voice of God pronounced judgment against Cain. A closer examination of this unfortunate event will indicate how

Religion Serves to Restrain the Passions of Men

According to this story, Cain brought the fruit of the ground as an offering unto Jehovah, and Abel brought the firstlings of the flock for the same purpose. "And Jehovah had respect unto Abel and his offering; but unto Cain and his offering he had not respect." The offering and the man could not be separated. That the man was at fault in the case of the rejected offering is evident from the fact that Cain became "very wroth, and his countenance fell." The voice of God came to him in this crisis and strove to reason with him. God said to him, "Why art thou wroth? . . . If thou doest well shall it not be lifted up? and if thou doest not well, sin coucheth at the door; and unto thee shall be its desire; but do thou rule over it."

The difficulty was within—an angry spirit and a revengeful attitude were securing mastery over Cain. He failed to exercise self-control. The religious offering revealed to him that something was wrong; it pointed out a serious weakness in his character. That is one function of religion. However, it did more than this. First, it showed what was wrong; second, how to deal with it. Cain did not need to seek for outside cause or remedy; he needed to look within his own heart. Two great forces, the evil and the good, were striving for supremacy in his life. By a vigorous exertion of his will he could keep the evil forces at bay. Be a man, insisted the divine voice; exercise your will or sin will get you.

Cain felt impressed; he even told his brother about it. His jealous disposition, however, would not listen to reason. It demanded revenge and revenge he took at all costs. He rose up and slew his brother. Evil gained the mastery. An innocent man was slain. Religion failed. Nevertheless, religion refused to give up. It did the next best thing. Would the man acknowledge his evil deed?

Jehovah sought to bring Cain to account. He asked him: "Where is Abel thy brother?" He replied: "I know not: am I my brother's keeper?" The trial was on; Cain answered: "Not guilty." He did not deceive the Judge who pointed out to him his guilt and pronounced upon him his punishment: "Cursed art thou from the ground, which hath opened its mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee its strength; a fugitive and a wanderer shalt thou be in the earth." Cain disregarded the voice of reason and conscience. He needed more vigorous handling. Hence religion spoke to him in the language of a judge.

Did Cain bravely accept the order of the court? He did not. "My punishment is greater than I can bear," he complained. "Behold, thou hast driven me this day from the face of the ground; and from thy face shall I be hid; and I shall be a fugitive and a wanderer in the earth; and it will come to pass, that whosoever findeth me will slay me." He was afraid to face the future. His sorrow was occasioned by his punishment rather than by any real repentance. He saw the loneliness of the life ahead; he would be shut off from divine and human relationships; further, he was fearful that some one would seek him out and slay him. It was not the purpose of divine justice that he should be killed. Hence, God issued warning that serious consequences would fall upon the person who should slay Cain. Justice was softened with mercy; God set safeguards about his life.

The Moral Judgment of Religion Upon War

Religion, in a sense, occasioned the murder of Abel. In a more real sense it was the saving element in the situation. It discriminated between acceptable worship and sham. It served as a test; it revealed to Cain the condition of his own life. It also sought to arouse the man to sense his own danger and to rise above it. It located the true source of his trouble. It appealed to the moral resources within to exert their supremacy over jealously, hate and revenge. Religion took Cain at his worst and endeavored to remake him. When reason and conscience failed the sterner voice of discipline and punishment sought to make the best of a bad situation. Even so, justice was seasoned with mercy: God met Cain halfway.

In some such manner as this religion has pronounced moral judgment upon war. War calls forth the baser passions in all their hideousness. The voice of religion, reason and conscience are thrust aside; organized hate and revenge drive men to do things they would not do in their calmer moments. Do not kill. War kills on a wholesale basis. Do not steal. War seeks every opportunity to lay hands upon that which belongs to another. Do not bear false witness. War seeks to maintain morale by deliberate misrepresentation and false propaganda. Do not covet. To gain more territory and to wield more power has stimulated kings, generals and states to seek an occasion for war. The supreme code of religion is right; the supreme code of war is might!

1. Religion seeks to restrain those attitudes which contribute to war. War psychology grows out of warlike attitudes. Fear, real or imagined, stimulates the war spirit. Aggressive warfare has been regarded as wrong; popular approval can not be rallied to its support. But, let the psychology of fear get possession of a people and they can be led into an aggressive war under the conviction that they are fighting a war of self-defense. In this regard, C. H. Hamlin says: *"That its wars are defensive against an offensive enemy, is the war myth of every country"* (The War Myth in United States History, p. 9).

Under the banner of patriotism and national honor, many fine young men have laid down their lives on the battlefield. War must put forth a moral appeal to win popular support. Base motives and selfish purposes do not come to light until months after the war is over. Clemenceau once said: "I have seen too much and know too much. If I wrote my memoirs not a man would go to war even if the security of his country demanded it."[1] If that is the conclusion of a statesman who has seen the ugly side of war, is it not time for religious leaders and organized religious groups to take a positive stand to never again sanction, bless or support war?

Unfortunately, religion has a checkered record in regard to war. An excessive zeal for religion has led men to substitute force for persuasive methods in propagating their faith. Intolerance, on part of the religious group in power, has utilized the sword in bringing minority groups into subjection. Intolerance and force have no place in religion. That attitude is generally recognized by religious leaders. Furthermore, we are coming to recognize that force of arms as an arbiter between nations deserves neither moral nor legal standing. In his confession at St. Helena, Napoleon said: "The more I study the world, the more I am convinced of the inability of brute force to create anything durable."[2] He had weighed war in the balances and found it wanting.

2. Religion is called upon to take a positive attitude in building a warless world. The psychology of peace must prevail over the psychology of war. The task of religion is to create attitudes favorable to peace. Speaking to a group of ministers and Christian leaders in New York, Ramsay MacDonald stated: "We will never be able to effect physical disarmament until we have succeeded in effecting moral disarmament."[3] Religion must make dominant in the world the attitudes of love, trust, goodwill and mutual respect of one race and nation for the peoples of other races and nations.

Religion will leave to statesmen and men of authority the task of perfecting the League of Nations, International Court of Justice, the Kellogg Peace Pact, and such other instruments as will make possible a warless world. The united moral support of churches and religious groups everywhere will greatly strengthen these methods for effecting peaceful relations between all nations. But the primary function of religion is to undergird the movement for permanent peace with those enduring qualities of mind and heart which will make the people of one nation more intelligent, sympathetic and brotherly in their attitude toward the people of every other nation. In the time of peace religion must take its stand for a warless world and educate for peace; thus doing it will fortify the minds of men against the psychology of war.

In its grip with war religion attempts to control or remove the attitudes which support war. Pages to follow will indicate briefly the attitude of various religious systems to war; the peace ideals they have advocated; and also, endeavor to point out some things they still must do to assure us a warless world.

Chicago, Ill.

1. The World Tomorrow, Oct. 1929, pp. 415.
2. Quoted by Charles Sumner, Published Works, Vol. II, p. 221.
3. The Christian Herald, Oct. 26, 1929.

"World Peace—Its Solution"

BY JOSEPH MacCARROLL

Second Prize Oration in the Hershey Conference Peace Contest

ONLY the cold rays from a full moon penetrated the midnight silence of Moscow. All the city's population was standing in the public squares awaiting with bated breath the moment when a high priest should ring the cathedral bell. As its solmen toll was felt, the people believed that once more the Holy Father had found the dead Christ—arisen.

Suddenly a deep reverberation shook the very walls of the city and resounded across the river. It was John the Great, most beloved bell of all Russia, whose voice was so deep that one could not hear the tone, but felt the vibration in the air and through his body.

Then all Moscow made answer, a million bells, and a million hallelujahs rang out; the very air trembled in a breaking sea of chimes. The Holy Father and his acolytes returned in gorgeous raiment; the doors of the cathedral were thrown open; the people kissed each other and entered to worship.

Such was the manner in which a prewar Easter was ushered in by the Russian people. Truly this scene was permeated with the spirit of the Prince of peace, when he said: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."

But today? John the Great has been destroyed—as have practically all the other church bells. The Russian authorities are making a great effort to wipe Christianity from the land. Rewards are given to those who destroy the temples—the most dangerous thing to do is to make a public confession of the Christ. Persecution is bound to follow in its footsteps. What is the result of all this? Russia is like an overemotional child awaiting the opportunity to reach out and grasp more territory for the soviet. No number of conferences can restore peace to these people. Something far great-

er is needed. They must gain a peace which will bring contentment to their souls.

Shrieks and groans that could be heard for miles around came from the lips of mothers as they hurled their babies into the River Ganges. Once again the Hindu people were offering their awful sacrifices to the gods. For centuries expectant Indian mothers have lived in the fear that it might be their baby who must be sacrificed to appease the great spirit. Children are born to die in this Christless nation. Thoughts of happy homes can only be cherished by the wealthy. It is no wonder that India suffers from ceaseless revolutions which bring death and destruction in their train. The people of this land can neither understand nor appreciate peace, for they have never felt the abiding presence of the Prince of Peace.

The night was miserably cold. A raw wind swept across the shivering city. The few individuals who braved the weather were walking briskly, attending strictly to their own business. As the hours crept on, a fog slowly enveloped the city, until it was impossible to see more than ten yards into the darkness. Somewhere a clock boomed twelve times, telling the city that another day's events had been written into history. Hardly had its echo ceased to penetrate the fog when a large sedan drew up to the curb across the street from Judge Smith's residence. At precisely ten minutes past twelve the judge's car stopped in front of his home. As the rear door was opened, a light inside showed to those in the car across the street a faint outline of the eminent jurist. He stepped from the car and with a wave of his hand dismissed the chauffeur. Then the rough staccato of a machine gun bit into the night air; Judge Smith slumped to the pavement—mortally wounded. The parked car disappeared with a terrific roar. Thus the underworld had again secured vengeance against the machinery of the law.

The weary voice of a crier announced the close of another day's cases in the civil court of Reno, Nevada. A tired jurist wended his way homeward. He had listened to ten suits for divorce that day. Seven of these had resulted in marital freedom for the applicants. The very monotony of this daily occurrence proved to be overwhelmingly tiresome to all the court attaches. They all, save one, failed to realize the terrible tragedy which lay behind this condition. The old court crier alone raised his voice to Almighty God that an end might be put to this procedure which made a mockery of married life.

Two o'clock had just chimed as a merry band of revelers entered the Gay Paris Café. This particular night club was a very attractive rendezvous for the so-called fast set. Here one could get comfortably drunk without any fear of the law; here the chorus was clad in the scantiest of garments; here even the dope fiend could find his tonic. Proud indeed was the boast of the hostess that this café had never been set in turmoil by the guns of a raiding squad. If one were to investigate the ownership of the place, he would find that the congressional representative of that district was the proprietor. This was the same individual who had stirred his fellow citizens with a heart-rending appeal for law-enforcement in his Independence Day address. "You people have shown how you long for the keeping of all laws," he said on that occasion, "by electing me for the seventh consecutive time to the congress of this great nation."

These incidents are typical of the trend of events in our nation at the present time. Human life is at the mercy of the bandit's gun; matrimony no longer is considered a sacred tie of two souls for eternity; the night club holds the throne of the great god, Lust. We have advanced into new liberties, new rights, new ideals. With all this, we have lost the ideals upon which this nation was founded. Above all else, we have lost a personal sense of "God-Consciousness."

Conditions such as these will never bring peace to the hearts of men and subsequent peace to nations. As vain are our cries for peace now as were the cries of the multitude to Baal. "O Baal, hear us! O Baal, hear us!" they called from morning to night, and there was no answer. But when Elijah called on the Lord, then was fire sent from heaven and all were forced to acknowledge, "The Lord, he is the God; the Lord, he is the God."

Greece paid the penalty for her godless existence. Rome was vanquished by her lustful existence. Germany paid the penalty for her scholars who sought to erase the hand of God from her national life. Must this great civilization, with its wonderful scientific achievements, be destroyed because of its godless existence? The answer comes back: "Yes, unless ye repent and turn away from sin's seductive snares."

There can never be any lasting peace outside of Christ—but peace does come when he is made Lord. Witness ancient Israel—warring constantly, living licentiously, far away from the God who had kept her for many years. When the chief priests finally decided that something must be done to restore peace, so as to save the nation, they chose the path of getting back to God. This was done, and Israel once again was at peace with the world and her own life was richly enhanced.

Let us adopt the same policy. Let every Christian spread the peace of God in the hearts of men—then and only then, will this world realize the truth of the Master's words: "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you."

Juniata College.

Jesus and Modern Christianity

BY E. H. EBY

Part Three

Jesus and the Church

THE church is a social institution as truly as the home or the school. It maintains its own organization and exists for a definite aim. As an agent for the realization of Jesus' family of God program in the world it has a unique position and exercises a mighty influence. Of first importance in its program of activities is the task of religious education. What fails to get done in the home and what may not be done in the public school the church has undertaken to supply for the all-around training of child life. To awaken, develop and guide the religious instinct in man is its task. To offer facilities for and to help in habitual fellowship with God our Father, to continually hold before the eyes of men and women of the world Jesus' ideal for the world family of God, and to inspire courage for its realization—this is its aim. Now every family must give opportunity for the development and expression of different dispositions and temperaments within the group and yet preserve the family unity and harmony. Family affection—love—must be strong enough to hold together quite divergent, or at least dissimilar, elements. In an ideal home individual differences in temperament are always subjugated to the welfare of the family as a whole. The family life may be enriched rather than hindered by the contributions of its several members in the way of their individual characteristics.

Within the church family of Protestantism large scope has been given to individualism in regard to beliefs and organization. People of similar temperaments and training have been drawn together by the dominating influence of a leader with a characteristic creed, and have been organized for self-preservation and propagation, with little regard for the unity of the family of God. Some of the Father's children have become aware that the family unity is threatened, the family's usefulness endangered, its working power weakened, and the good name of the Father discredited by the overdevelopment of individualism in the family. They are convinced that family unity must be established, the family love-bond strengthened and the common world task made the object of united endeavor. Unfraternal attitudes and selfish habits are hard to break, and denominational interests difficult to submerge to the larger family interests, but it *must be done*. The religion of Jesus and modern Christianity are widely divergent here. Murmurings occasionally become audible which indicate that a chief obstacle in the way of restoring unity in the church family of God is the selfish ambition of some church leaders—love of office. This is sad to contemplate. May their numbers be few. Others have caught the gleam and are working for the unity of the family. In Jesus' prayer for the unity of the family he gives as the great motive for, and the result of unity: the influence upon the world. "That the world may know"—the Father's other children (not yet in harmony with the Family of God idea). It is to help them see God as the common Father, and all men as brothers, that unity should prevail within the family of churches. What a vast amount of energy is lost in overorganization and friction! And what a disreputable influence organized Christianity is exerting upon a world that could be brought to love the Father if only there were more brotherly love in his family of churches.

No denomination has a monopoly on the Father's benefactions any more than has any one child a monopoly of the family resources or of parental affection. As the personal charms of each child may contribute to the richness of the family heritage by each child making the family name its chief concern, so may the Father's family be enriched by the contribution of each member of its best to the common good.

The spirit of Jesus is moving in many places. An ever-increasing number of people are seeking to rid Christendom of this age-old evil. What a shame that little branches of a church have still to cherish old and outworn differences, prejudices and grudges and refuse to unite for the common good. Pride and selfishness are at the bottom of this neglect. No one says that these divisions should remain, but who is to give in? Who is to yield the point and take the step which will make union possible? There are vested interests on both sides. But if there is a *mind* there can be found a *way*. The petty dogmas that keep us divided are of man—the principles, the *love* that would unite us are of God our common Father.

It is desirable that modern Christianity get a new perspective, that we see Jesus in the simple beauty of his character. As we take a steady look we shall draw closer to him, close enough to clasp each other's hands and to feel the heart throb of the Father's love pulsating in our own hearts. And as we come closer to him and so to each other, the things that kept us apart will drop away. "And he shall see of the travail of his soul and be satisfied." Amen.

St. Joseph, Mo.

The Price of Parity

BY W. PAUL COFFMAN

IN a delightful mountain camp situated in the rolling foothills of the majestic Blue Ridge Mountains of Virginia two of the world's greatest leaders were discussing mighty problems. Sitting on a fallen denizen of the forest on the bank of the Rapidan were Ramsay MacDonald, Premier of Great Britain, and Herbert Hoover, President of the United States. The mellow autumn sunshine cast its magic spell over the surrounding forest. The multi-colored leaves shook lazily as the gentle autumn breezes caressed them. The peace and tranquillity which hovered over this forest did not remind one of the echoes which in previous years rang through its now silent corridors. No longer did the tread of marching armies, the roar of cannon, or the strife of battle ring through its vistas. Surely this was a fitting place for two great leaders to meet and discuss the problems of peace. In the midst of the splendor and beauty of nature, and removed from the noise and strife of cities, these men could lay aside the usual formality and converse as friend with friend.

The eyes of a war-weary and blood-stained world were turned on this camp on the Rapidan. The prayers of suffering humanity ascended to the God of peace petitioning him to direct these men in their work that the desire of the ages might be nearer realized. Peace has been the desire of the ages and men have supported all movements for its realization. This unusual meeting of two great peace-loving men was an event hailed with great interest throughout the civilized world. Nowhere in the annals of history was recorded the meeting of two great statesmen in the same manner and for the same purpose.

(Continued on Page 458)

The President Interprets the London Naval Treaty

BY RUFUS D. BOWMAN

THE attention of the peace forces is centered upon the discussion of the London Naval Treaty. It is rightly so. Great issues are at stake. The spirit of peace is being spectacularly opposed by the spirit of competitive armaments. The welfare of humanity is being opposed by selfish isolation. Worthy idealism is in conflict with motives for political gain. It is a matter of deep concern to me that when our senate deals with peace which has in it the fate of our children and the hope for a less sorrowful world, some of our political leaders are willing to play politics of the cheapest sort. This is not right. Brethren, now is the accepted time for us to speak.

President Hoover has interpreted the London Naval Treaty for us. It is not only his interpretation, but an expression of his peace convictions. I shall not attempt to go into details concerning his discussion of naval tonnage, the different classes of ships, the relative strength of our navy, etc. There are more important things in his message. Some high points are worthy of mention.

First, it is clear that one reason for his interpretation is the "misinformation and misrepresentation which have been widespread by those who in reality are opposed to all limitation and reduction in naval arms." Newspapers and political leaders with extreme nationalistic tendencies are doing their best to turn the opinion of the country against the treaty. It deserves a clear interpretation by the Chief Executive.

Second, the President tells us that he believes the majority of American people "desire real progress in limitation and reduction of naval arms of the world, and their aspiration is for abolition of competition in the building of arms as a step toward world peace." In this he seems to be expressing his own conviction and representing the voice of American people. The President is right. The majority of the American people are peace loving. More than this, their voice should be heard. This matter is too serious to leave it in the hands of admirals and the big navy group. We should tune our ears to the heart throbs of the farmers, the school teachers and the office men.

The London treaty is presented as a step toward world peace by the abolition of competitive building of arms through international agreement. We agree with the interpretation here. To us the London treaty is a step in the right direction. Its ratification will make for the interests of peace. Its failure will be disastrous.

Third, the President calls unrestricted competition in naval building folly, something which will lead to "suspicion, hate, ill-will and ultimate disaster." He makes it clear that it is this treaty or no treaty. He makes no extravagant claims. He is fully conscious that the treaty did not meet the high hopes that he and MacDonald cherished at the beginning of the negotiation, but the result stands as the best that could be gotten under the circumstances. The failure of this treaty will plunge us into a competitive building of navies with its added economic burdens and its flow of suspicion and hate. To follow this course will mean a bitter reaping of the discord which we sow.

There is one fly in the ointment. The Chief Executive makes one statement with which we can not agree. He says, "Defense is the primary function of government and therefore our first concern of this character is the test of its adequacy in defense." I do not believe that defense is the primary function of government. This is an ancient idea which assumes that the world is hostile. It stresses our independence rather than our interdependence. It is not consistent with the point of view which is expressed in other parts of the message.

Fourth, the President emphasizes the economic cost of the treaty's failure. The actual saving in construction and operation will amount to literally millions of dollars. This will lessen the economic burden of the country and make funds available for welfare purposes which otherwise will be spent for naval armament. If the treaty fails, it will mean a race in competitive building and the diversion of money from welfare causes to that of militarism.

Fifth, the Chief Executive rebukes the selfish minded. The selfish and nationalistic minded do not recognize that the economic savings which come to other nations because of the treaty are of interest to the American people. Yet it is clear that when the resources of these countries are freed for devotion to the welfare of the people, it will result in blessings to the world.

Sixth, the interpretation indicates that the treaty marks an important step in disarmament and toward world peace. This is true because of reasons which were mentioned in last week's MESSENGER. This is not accepted by those who are crying "America First" in naval preparedness. I accept the slogan "America First" but in the meaning which G. Ashton Oldham gave it when he said: "Not in treading again the old, worn, bloody pathway which ends inevitably in chaos, but in blazing a new trail along which, please God, other nations will follow, into the new Jerusalem where wars shall be no more."

Elgin, Ill.

The Isolated and the Church

BY D. J. MCCANN

WHEN Bro. Sharp's article on the nonresident member appeared I was glad to know that there were others thinking along this line. For a long time I have been giving thought to this item of service. There is a sound reason for real concern here, especially with regard to the isolated member. There is a difference between an isolated and a nonresident church member; yet, some phases of the matter are closely related. So closely do the lines run that sometimes I accuse myself of not thinking clearly on the matter.

Really, it is possible to be a resident member and still be isolated when the definitions of terms are closely applied; and it is just as possible to be a nonresident and not be isolated. Invalids and old folks that have grown feeble, living in the home community are often neglected. Indifferent members are let go without care and are rather isolated. They are like one starving to death in the midst of plenty. Then there are members living in neighboring communities who are thirty, forty or even sixty miles away, but with good roads and cars; they are nonresident, but not isolated because they come often to church. Here I submit some questions for the wide-awake Christian to think on.

Is it possible that the isolated members are being forgotten? Is the church neglecting them? Are they neglecting the church? Does it seem that the two, the church and the isolated members, are mutually consenting to this neglect? There can never be a neglect of this nature but that it will later cause disaster. Here is a leak as clearly shown by Bro. Sharp; here many thousands of members and millions of money are lost to the church. These questions should stimulate thought and bring action. There is undoubtedly a serious neglect in the case. However, the neglect on the part of the one does not, can not, warrant the unconcern of the other. Rather it involves an obligation.

It is possible that some of these folks may have moved out to get away from the church. This is hard to think as being true, for most of these folks are a big-hearted, sturdy class. They love the pioneer life and push out into new fields and make new homes, and by this method our country was developed. In these new locations, distance and time developed estrangements that breed unconcern and neglect; eventually many in such a situation are lost to the church and possible interest in religion. Some have pushed out after professional pursuits with like results, even as Bro. Sharp noted in his thought provoking article on nonresident members.

Mention was made of an obligation in a paragraph above, and now let us think on this. The matter of obligation divides itself into two parts. The first part we shall speak of is the obligation of the church in this work. We teach the great commission; however, a commission carries with it obligations. Our commission is to win souls into the kingdom of God. The local church seems to be the place to carry out this great piece of mission work. The home departments in most of our churches are just so much idle machinery, useless and possibly dying because, as they express it, there is nothing to do. But the home department can connect with this work by appointing deputations to visit isolated members where they can be reached. All the church literature should be sent regularly to them, including an offering envelop. In this way the pastor can keep in touch with such members in a very helpful way. He needs to realize the importance of pastoral letters to these folks. He should see that they get a copy of the regular church bulletin each week; personal visits to them will aid in holding their interest. I am aware of the two hundred and two questions that arise here, but I have purposely ignored them. We must spend more time in planning to solve these problems, rather than in planning legal excuses.

It would seem that all the obligations are on the church; yet by no means is this true. The greatest obligation is on the isolated member. To you, of the isolated group, it should be made plain that you have a great part in the success of the church. Any pastor will concede this. If only the silent echoes of time could speak out and tell just now of the instances in which revivals have been successful because of the persistent prayers of the isolated and the invalid Christians! If only the scenes could be pictured when tender messages written to a church by isolated and invalid members are read by the pastor or some member of the Home Department! Such messages stimulate courage; they present a challenge to the whole church. Just here the interest of the isolated and the nonresident are alike.

At this point I want to give two experiences that will show the size of the work about which we are speaking. The first illustration concerns a party who is both isolated and nonresident in the true sense of the word. He is a young man with a fine family of four children. He is in good health but poor. He has no automobile—not even a Ford. He lives thirty-five miles from the church. At the time considered his wife was in the sanitarium. The church solicitors in making their rounds called at this home and presented the church budget. One of the little girls in this home was in bed with typhoid fever, and the father was heavy-hearted over the loss of his aged mother who had been his helper with the family during the affliction of his wife. But he graciously received the solicitors. They did not expect anything, and were astonished when he took from his pocket a five-dollar bill. They wanted to refuse it, but they had presented their business and found a ready response; it seemed they could do nothing but take it. The next Sunday the annual Sunday-school report showed a balance of fifty dollars. The Sunday-school did not want to carry over such a large balance. Some one presented the situation in the home just mentioned. Some one else suggested that ten dollars of this balance be given to this man, thus doubling his gift. Some one responded at once with a motion that the entire fifty dollars be given, and unanimous consent was breathed all over the church. A committee was appointed to take the gift. That week the pastor received a letter from the young man. The words were not all correctly spelled; but what did that count in this case? Here was a living message—a message out of the heart. When the letter was read to that Sunday-school there was not a heart but that was touched, and we all received a new vision of service.

The second illustration concerns a man we will call Mr. B. Mr. B. lived forty miles from the church of his choice. He was the father of a splendid family. He had a car and was well-to-do. The one great concern of this man and his wife was that they were isolated, and their children growing up without church privileges. This became a real burden to them; yet with all their profession of love for the church, they hesitated to make the drive necessary to attend services. Finally, a minister called on Mr. B. He listened to his story with a great deal of sympathy. And God gave Mr. B. a message through his minister like this: "Mr. B., you are here and you profess loyalty to the

church and to God; but you are sitting here crying for help when no help is due you. Take your family in your car and go to church. Demonstrate your love for your God and family." Fortunately Bro. B. caught a new vision. After this he was at church with his family every Sunday when the roads were passable. And he not only helped himself, but the church was greatly strengthened. When this man and his family came into the church a hush of respect was noted. Their faithfulness was a challenge, especially to those who lived close. He was bringing and being a blessing. A short time after this his son, a youth of fourteen years, was received into the church by baptism. We all saw the joy abounding of this father and mother as they were paid beyond measure for their efforts. Sometimes we need to quit petting ourselves and do something if we would see the greatness of God.

There is no service for the Master that is not rewarded. Isolated and nonresident members have a work and a duty that none but they can do. These members are in a position to render the church a real service. If they can not attend, the influence a written message has can hardly be measured. The regular offering of such puts real vim into the work. Thus, whatever the solution of this problem it should have our hearty support; and it must have our support before it can receive God's blessing.

Waverly, Kans.

A Live Dog, a Dead Lion

BY T. RICHARDSON GRAY

"You told us about the dog and the lion." This I have frequently heard from school children in reply to my question as to what I talked about when last I addressed them a year or two before. For I often use this Bible text in school talks—"A living dog is better than a dead lion." It gets their attention, it stays with them. Eccles. 9 is full of striking truths. "But what's the idea?" asked a young minister, meeting me on my return from a school visit. Yes, why am I, a long-time preacher with many irons in the fire, seeking the schools? Ministers, having no such inclination, miss much, the most fertile soil for good seed: children's friendship and confidence. While children themselves are poorer for want of ministers' spiritual talks. Many children hear not the gospel; many are in no church school. For years my compelling urge has been to bear a message to children, especially rural schools, and has proved a most satisfactory service. Love, the one direct road to their hearts, and sympathy for them in trouble, which to them are as real as to adults, win a like response. "Their pleasures mingle sometimes with tears." Since the advent of cars, and disuse of rural churches, Sunday visiting is the rule, denying thousands of worthy children church advantages. For this reason I have made school visitation a permanent duty, not to preach sermons, nor yet to ignore my gospel mission to children, hence this Bible text. The very presence of a minister relates, in a child's mind, to things divine. Here is an instance: while still new in a certain town, I met a pretty three-year-old child, singing to herself. "What a beautiful child and pretty song," so saying I gave her a penny. On being asked at home who gave her the coin, she replied: "I don't know his name, but he was from church."

For adaptation I use the text thus: dog to lion, "I wish I were you, with your stately step, fierce eye and tremendous roar; king of beasts and feared by all." Lion, "But I wouldn't be you, little weak cur, kicked round, no account, only a rabbit is afraid of you." But after a hunter's bullet brings down the lion, the little dog happens along, and seeing the lion's big hulk lying on the mountain side speaks again: "Believe I'll take back what I said a while ago, about wanting to be you. I don't now, for a living dog is better than a dead lion; I can bark and run a little, but you can't roar at all." If the lion could speak it would say, "I'll take back what I said also: I would rather be you now, for you can chase a rabbit, but I can't scare even a mouse. Little as you are, I'd rather be a living dog than a dead lion."

What a lesson to children of the value of their own little lives! A lad wished to be a certain king, with castles, wealth and a good time; but on hearing of the king's hospital experience, changed his mind, saying, "I'd rather be my little self." I said to a school, "How rich you are," to which a boy replied, "I have no money in the bank." But when asked what he would take for an eye or finger, shook his head to every offer, concluding himself so rich that no wealth could buy him out. As in Whittier, "Let the million dollar'd ride, while you walk by his side, but you have what his millions can not buy."

The richest man in America in his day (name reserved) starved to death. With millions with which to purchase food, he could not eat after he got it. Seeing some laborers working in rain for a dollar a day, he remarked: "I would give my fortune for their appetite for supper, and to sleep like they do tonight."

Following my nature bent, to the hills, forest, and birds that sing there, the flowers that bloom there, the little animals that live there: attracted by every tree, rock, and bush, with every rural sight and sound, and drawn irresistibly to the rural schools found there, fitting well into nature's setting, as if ordained of God to dwell together, I have only to dip into my heart and write, "Fond memories hover in thy air, for dearest of all are the children there."

To these I gravitate with my message, as naturally as the bird to its climate. I distribute good literature among them, and my poem, "School Children," my motto, "School Days," picture, "Little Brown Church," also short account of the Ice Cave here in Edgewood, Iowa, which in summer attracts many tourists. Withal these lovely children are fortunate, for here undisturbed by distractions of modern city life which crowd and mar the child mind, they study in quiet, learn their lessons mid the simple arrangements of nature, and are normal, intelligent and happy. I am glad I have known so many of them. They have enriched my life beyond measure. I trust my contribution to their lives has not been in vain. I would urge others to enter this open door of school visitation, where welcome and uniform courtesy greet the caller.

Edgewood, Iowa.

The Mystery of Godliness

BY EZRA FLORY

MYSTERY is a fundamental element of religion. A god that is not greater than rational man can not be the god of mankind. Some men attempt to explain God by a process similar to giving the genesis of a black beetle. Such attempts end in disaster. Our God is a God of mystery.

Paul at Athens, seeing inscriptions to the unknown god, described the people as very religious. At another place he declared that, "Without controversy, great is the mystery of godliness:

God was manifest in the flesh,
justified in the Spirit,
seen of angels,
preached among the Gentiles,
believed on in the world,
received up in glory."

Catholics emphasize the element of mystery in erecting great temples, using a gorgeous ritual, conning words in Latin. Protestants exalt the pulpit, an audience, discussion, a preacher who is a good organizer and a good mixer, rather than one who is a prophet and a priest. Quakers used to sit in silence giving time to feed the soul in meditation. The Psalmist cried out: "Be still and know that I am God." The Grecians ran to Delphi over old paths that led to the temples of mystery in order that they might feed the yearnings of their souls.

Many of the great doctrines are enshrined in mystery. The present age of materialism and rationalism dubs as superstition what it can not explain by rationalism. As a result a distinct loss has been experienced, for awe and reverence are grounded in wonder and mystery. Debate has often bordered upon the indelicate in discussing such subjects as the Virgin Birth, causing a lowering of a reverence that feeds the soul.

Mystery lies all about us. Who can yet explain how a stimulus at one end of a nerve turns to pain, or how two inches of nerve cells can turn to thought that helps the world? Or how does will move a hundred weight of muscle? Christ exalted human intellect without being an erratic mystic. He gave us no argument for an ignorance that is superstitious. He declared the eternal truth, "God is a Spirit." Paul taught that the things seen are temporal; but that the things not seen are eternal. One almost two thousand years since declares: "Ultimate forces are not material, but immaterial." Thus science arrives at the same mystery taught by Christ and Paul two thousand years ago. Where did these ancient teachers learn their philosophy? There are other mysteries in the Bible, some of which have been revealed. Others remain for a future revelation. We have sufficient mystery to inspire awe and reverence that will meet the needs of mankind. Let us thank God that we have *mystery*.

Huntington, Ind.

CORRESPONDENCE

SALT RAIDS NEAR BULSAR, INDIA

What do you think of Swaraj (Independence Movement)? You can not live in India today without giving some sort of answer to that question. At Bulsar, these days the "salt war" occupies the center of the stage and every one is urged to play a part. What part to play is not easy to decide.

Indian Christians generally have not joined in the demonstrations for Swaraj, and are therefore criticized and charged with being unpatriotic. Because they had not adopted the dress and head gear advocated by Mr Gandhi, the Bulsar Christian community was threatened with boycott whereby merchants in the local bazar would refuse to sell necessary provisions. This threat did not materialize. Indian Christians have patriotism and with all Indian communities, desire at the proper time, independence. However, the present leadership and the method of approach toward the realization of the ideal, render it extremely difficult for the Christian community to find its place. In numbers, Christians are far in the minority. Other minority communities, such as Parsees, Untouchables, and even seventy millions of Mohammedans, have been unable to participate in the present scheme. In consideration for the feelings of the majority community of Hindus, very little has been said or written by Christians either for or against the movement and methods employed by Swarajists. Some others are not so tolerant. A leading Mohammedan writes in today's Bombay Times of India: "We do not accept Mr Gandhi as the sole Plenipotentiary to represent the whole of India. We consider it our duty to challenge at once the oft repeated assertion that Mr. Gandhi is the one man who alone can deliver the goods. We can boldly state that neither he nor any other Hindu leader can deliver even a grain of salt for the seventy millions of India Moslems. We are in entire agreement with Mr Gandhi when he says the tree is to be judged by its fruits. We are today judging the tree of his gospel of nonviolence by the burning alive of Moslem policemen for the performance of their duty." Parsees and others express themselves even more emphatically.

For several weeks the eyes of all India, and some of the eyes of most nations, have been turned toward Dharasana, one of the largest salt depots in India. Here volunteers of the Gandhi movement have almost daily attempted to raid the salt works. Perhaps as many as 1,000 volunteers have been more or less severely beaten by government forces of military and police, in an effort to maintain order and respect for the salt law. Fortunately fire arms have not been employed, but the police have used big sticks without mercy. Fully armed soldiers are held near by subject to call should the need arise.

Dharasana is about six miles from Bulsar. Many of the wounded have been brought here, where a first aid station has been provided by Mr. Gandhi's volunteer leaders. A visitor is welcomed there, especially if he can show a bit of sympathy. Who can not feel sorry for a man regardless of how he came to grief?

It is boasted and published everywhere by Mr Gandhi's supporters that America is deeply sympathetic toward the present agitation for Indian independence. Perhaps many American publications give some justification for this claim. But not all Indians receive this as a sympathetic attitude, but rather as a thrust at the British government and meddling into affairs which are not America's business. Furthermore, the finger of scorn is pointed at conditions in America with the suggestion that her energy might with profit be spent in setting her own house in order. An American press agent is said to have remarked while witnessing injury done to volunteers while raiding salt works at Dharasana, that he could not believe such things could happen under any civilized government. The next day under a heading "America's Example to India" a most scath-

(Continued on Page 460)

PASTOR AND PEOPLE

Worship and Christian Living

BY CHAS. E. ZUNKEL

(The second of four sermons on Christian living)

WORSHIP is a vital and necessary function of the Christian life. It is an expression of the worth of God, or his worthship. If God means much to an individual, he will express the sense of worth in ardent, loving worship. This finite world is too small to house or shut in our immortal spirits, so we must go out beyond to God. He, alone, it is who is great enough to match and satisfy our souls, and so we worship; we must do it. There are several ways in which we can express in adoration and praise this sense of God's worth to us; it is to these we would turn. Too often we narrow worship, failing to make it as inclusive as it really is.

Prayer is one of the great means of the expression of the worth of God to us. It is the communion of the soul with God in adoration, thanksgiving, confession, and supplication. It is both natural and vital. The human soul normally reaches out for blessing, comfort, help, and all real prayer is based on an ardent faith in God's desire to answer us. There are two values to prayer which are usually recognized. These are the objective and the subjective; the value to others and to myself. Prayer undoubtedly has more than effect on the pray-er; to limit it to this is to give it the lie. We hunger for certain changes to come in the lives of others and we consciously and unconsciously ask for these; we expect an effect on others. However, the effectiveness of prayer depends in large part—probably entirely—upon the conditions in the pray-er. Some of the vital conditions to effective prayer are faith, penitence, humility, love, and a desire for God's will to be done. Prayer is largely meditation and communion in the presence of God. It is not nagging God for personal favors, for petitions such as these take the background and prayer becomes a revitalizing process in which we are brought to understand him, his will, his goodness, and to drink them into our souls. But prayer is objective in value, too; it affects others. One thing we forget is that many of our petitions for others, we can answer ourselves. It is probably well if we must answer them ourselves. In our communion with God we are strengthened, invigorated, and encouraged and are thus able to go out into activity for him. If God thus answers our petitions, is it any less an answer to our prayers? No, indeed! Better for our lives to be strengthened, as well, as blessing is brought to the lives of others. Prayer is not a lazy man's way of getting God to do his work. We must ever remember that Jesus said, "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you," and the seeking and knocking are just as important as the asking. We see prayer, then, to be a great vital force in worship; it has subjective and objective reality. May we use it more!

Music and song is another element in worship. "Music is the language of feeling, as speech is primarily the language of thought." The heart will not be curbed in its expression by being confined to the use of words alone, so it combines music and uses either or both. Joy or sorrow can best be expressed in song for song is the messenger of deepest feeling. Music is noblest in true worship. There is a good bit of it in the Bible. The pipe organ is the greatest of all instruments in music. It combines the rich qualities of all the instruments of the orchestra, blending them into one harmonious whole. Interestingly enough, in song we have the combination of two great messengers of feeling—poetry and music. Theirs is the rhythm of speech and music. The greatest hymns of all ages have been those inspired by a great surging thought of God. And, the greatest music ever written by Haydn, Handel, Beethoven, and others has been that which came out of the inspiration of a Christian theme. Again, the greatest poetry this world holds has been the poet's voicing of God's eternal truth. Song, we see, is the great language of the soul in praise. We need more and better congregational singing. Everyone ought to sing as best he can, for it stimulates Christian life; it opens hearts to truth.

Another element in worship which is just as important as these others is giving. We said that worship is really worthship, the expression of our sense of the worth of God to us. Crudely this expresses the truth, but it expresses it truly. Do we have a cheap God or not? Giving has been and is a universal element in religion. The heathen give to their gods much more lavishly than many of us Christians do to ours. Not always is their giving with a worthy motive, we may be reminded, but grant that and yet it is still an expression of their sense of the worth of their god to them. Money is needed to support the gospel at home and abroad. It is a shame sometimes how lax churches are in paying honest debts. But there is more in the matter than commercial honesty. God is an expression of service and sacrifice. It is service crystallized into coin. Thus when we give money we also give time, talent, toil, strength, sacrifice. Let us not make our giving of money a substitute for other giving, however. We need to give our whole selves with all our possibilities. Giving is a privilege. By it we can give wings to the gospel. By it we can stretch a friendly arm around the globe, touching and enriching the lives of countless thousands.

Two other elements in worship are worth consideration for a few brief moments. Worship is social. Meeting as a group of believers for one purpose, aim, and end there is a blessing we can not get individually. The question is often asked, Can a person be as good a Christian outside the church as in? I would answer by saying that he will not be. Naturally we group about us a little body of confidents with whom we can share and the result is a rich interchange of experience. This great fact ought to lead us to be absolutely regular in attendance at the services of the church. The second element we would mention in closing is the æsthetic in worship. The beautiful leads us into worship, or rather, plays a part in leading us into worship. History records a revolt from beauty as form. But the revolt brought another extreme which is possibly just as bad as the one from which the revolt was made. There are two extremes; there may be absolute bareness or there may be an overabundance of ornamentation. Leonardo da Vinci swept the golden goblets from the table in his Lord's Supper because he thought they detracted from the glory and attraction of the Master. In this I think he did wisely. Beauty ought never to be a detracting force, but it may be a contributing force. There is a value in art, architecture, and music.

How great a thing is worship and how vital it is! It is a sense of the worth of God to us. Prayer is one vital element. Music and song is another. Giving is yet another. May we become better worshipers of him!

Pleasant Hill, Ohio.

Ministerial Relationships

BY OLIVER ROYER

THE Christian minister is a servant of God. He has been called to a particular work. He is to bear the message of salvation. He is expected to set a high standard of right relationships between men and God; he is supposed to be a true example of what he preaches. He should exercise the greatest care in his relationships with others.

In the Church of the Brethren we have been passing through a transitory stage in our ministerial relationships. Instead of the free ministry, in many places we now have the supported ministry. This has given rise to many new phases of the ministerial situation. New questions are arising. Other denominations solved many of these problems long ago. We need to meet these problems now and give them due consideration.

Under the old regime the minister's field of labor was not so strictly drawn. There was no special line of demarcation. He could go anywhere on the Lord's Day, among our own people, and expect to be asked to fill the pulpit. He could go anywhere visiting the sick. He might be called anywhere to perform wedding ceremonies and to officiate at funerals. But we are living in a different day and time. We as pastors have been made responsible for a particular field. The work is ours to do. In other denominations the pastor preaches all the funerals and performs all the wedding ceremonies, or at least with very few exceptions. It matters not how new he is to the congregation, he is their pastor. When a former pastor is called to officiate on some special occasion, because of old acquaintanceship, or for some other special reason, the local pastor is first interviewed, and of course if he is Christian he will gladly concede the request. He usually is given some part in the service. This save embarrassment on the part of the minister called, and also creates a good feeling with the local pastor. This is as it should be, as the church can not afford to allow another minister to come into the congregation and alienate the affections of the local pastor and his people. The pastor should always be held in the highest esteem by the church because of the influence it will have with other people. Some ministers make a practice of visiting the sick in other congregations, leaving their cards and offering their service if needed. This should never be done where there is a local pastor caring for the needs. This is certainly thoughtlessness on the part of any pastor and only needs the application of the Golden Rule. If every minister will care for his own parish carefully and thoroughly, he will not need to find a place to serve elsewhere. The Lord will have a new field for him when he has outgrown his present one.

Let us remember that we are living in a new day. Nearly every field has its particular man who has been chosen by the church and by God to do the work in the most efficient way possible. And each man has his own particular field of service. There is work for all. May each one find his rightful place and serve there faithfully! This should be, not for man's glory, but for the best influence of the church and for the glory of God.

Alliance, Ohio.

Church Unity

BY PAUL F. BECHTOLD

A VERY practical reason for the union of churches was suggested to me the other day. The lady informant was a member of a small group trying to keep a church going in a university town. She thought that if her denomination and one or two others were to unite, it would double or triple the opportunity of securing a student pastor at all times. No one can deny the logic of her statement.

Nowhere can we find a better example of "structure limiting function" (Prof. V. E. Helleberg, Kansas University) than that of the churches. Should an inhabitant from Mars come to earth to study social conditions, it might be difficult to explain to him why certain groups get together, build a theological wall about themselves, claim to have discovered the one and only satisfactory way of life, and deliberately set the conditions under which others may share that life; those not meeting the conditions being consigned to an inferior rôle here and hell fire hereafter. No one can deny the actual services rendered by the churches, but this unsocial, divisive influence must also be reckoned with.

The churches, of course, evolved like other institutions in the social process; the function of worship developing the structure of organization. But perhaps no department of life has so paradoxically insisted that its purpose was to serve humanity while at the same time jealously protecting itself from the changes incident to all human experience. Of this we may be sure: in the development of churches there is to be noted a uniformity with political and other institutional growth in perpetuating the conflicts which lead to war. Denominationalism and nationalism illustrate like sequences of development.

It has often been said that there is as much war in the churches as between the nations. How long shall this continue?

Lawrence, Kans.

HOME AND FAMILY

Just Be the Best

Selected by Mrs. Ada Mishler, South Whitley, Ind.

If you can't be a pine on the top of the hill,
Be a scrub in the valley—but be
The best little scrub at the side of the rill;
Be a bush if you can't be a tree.
If you can't be a bush, be a bit of the grass,
Some highway to happier make;
If you can't be a muskie, then just be a bass—
But the liveliest bass in the lake!

We can't all be captains, we've got to be crew,
There's something for all of us here;
There's big work to do and there's lesser to do,
And the task we must do is the near.
If you can't be a highway, then just be a trail;
If you can't be a sun, be a star.
It isn't by size that you win or you fail—
Be the best of whatever you are.

An Unlucky Birthday

BY MINNEVA J. NEHER

It was early summer. Mrs. Fan, a poor widow who lived in the little village of Tao Jen Kou (one mile from Shou Yang Hsien), was busily at work in the millet fields, some little distance from the village, thinning out the young plants. Her attention was attracted by a bunch of crows hovering about a spot in a lonely hollow. The place was quite deserted. Mrs. Fan's curiosity was aroused. Leaving her work, she walked over to the place. She found a tiny bit of humanity, a new born babe and a boy baby at that.

She was none too soon, for the hungry crows hovering near, in spite of the baby's crying and kicking, had already pecked a hole in the leg of the little one. Mrs. Fan's mother heart was touched. She gathered up the helpless little mite into her apron and carried it to her home. Heaven had not blessed her with sons so she happily nursed this foundling as her own.

Who was the baby and how did it happen that a boy baby should be thrown away?

In this same village was a wealthy family with four sons. It so happened that a fifth son was born into the family on the thirtieth day of the month. Now to have a baby born on the last day of the month is very unlucky for the parents of the child, for if it is the last day of a twenty-nine-day lunar month the child will cause the death of the mother. If it is born on the last day of a thirty-day month (all months of the Chinese lunar calendar have either twenty-nine or thirty days) the life of the father is endangered. So when the fifth son of the Wu family was so unlucky as to be born on the thirtieth of the month, even though the mother's heart yearned for her babe, the superstitious fear of what might happen to the father of the child drove the family to throw the little one out to die.

The above incident took place a number of years ago and the baby has grown to manhood, but that the superstition which made his parents throw him away so many years ago is still current in the thought life of the people is evidenced by the following incident: At Ch'in Ch'uan, close to the church court, lives a family who has two little girls but no sons. In another home a boy baby was born on the thirtieth of the month. So the baby was sold to the former family when he was four days old for the sum of five dollars plus four pecks of millet, thus it is believed that the danger to the parents is averted.

But should a child be born on the last day of the month into a family where children are not plentiful, as is often the case because of the high percentage of infant mortality, the babe is wrapped in a comforter and bumped against a locust (huai) or elm (yu) tree three times. The child is then called: P'eng Huai or P'eng Yu, meaning bumped against a locust tree or against an elm tree as the case may be. Close to us is a small lad called Wu P'eng Erh, which means "bumped son" of Wu. In our boys' school is a boy called P'eng Huai which indicates that he was bumped against the locust tree. It is thought that in this way the spell is broken and no harm will come to the parents even if the child is kept. It is said that the tree which is bumped in this way dies, indicating that the parent will not die.

There is an interesting sequel to the first incident mentioned. As Mrs. Fan's foundling son was growing up things were not going well in the home which by right of birth should have been his. Though the Wu family was wealthy and could have many things just as they wished, they were, however, helpless before the claims of disease and death. One by one the precious sons went the way from which none returns and the parents at last faced the dread of every Chinese home, a sonless old age. While Mrs. Fan, poor though she was, was rejoicing in the son now grown to manhood, the wealthy Wu home was sorrowing because there was no heir.

Long before this it was known that the widow's son was the cast-away fifth son of the wealthy Wu family. The Wu's now looked with longing eyes at their fifth son. Time and again tempting propositions were made to the son and his foster mother if he would but consent to become their son and heir. At first the young man refused to consider the matter, cleaving loyally to the woman who had been a real mother to him. Finally, because he and his mother were very poor they acceded to a plan whereby the widow and boy should both be taken into the family and the widow provided for as long as she lived. The Wu family would take a wife for the boy and of his children one of the sons should be given to the widow for her own grandson to carry on the family line.

Wu Fu Ch'eng, the foundling, is now the father of three sons and two daughters. True to the agreement, the second son is now counted as the grandson of Mrs. Fan. Unfortunately superstitious practices do not always have such a happy ending or outcome as in this case.

The light is breaking through the darkness of the superstition which binds these people in the bondage of fear. The government is putting forth great effort to break down superstition. One of the big reasons in ordering the change from the lunar to the solar calendars is to get the people to break away from their superstitious practices. But this sort of a change, while it may help a bit in an artificial way, does not get at the root. Education to broaden the outlook and a faith in a kind, loving, all powerful God are what are most needed to really uproot superstition.

"If therefore the Son shall make you free, ye shall be free indeed."

Shou Yang Hsien, Shansi, China.

"Where There Is a Will There Is a Way"

BY CLARA BANKS

Today in a quiet suburban town lives an elderly lady. Her hair is silver, almost white. You may go in to call at any time and never fail to find a welcome smile. Her home is plain and simple, yet always sweet and clean.

Something that the world can not give is keenly felt while in her presence. Here you feel you could live triumphantly in the midst of worldly temptations. You know before you ask her what the answer will be. It is always the same: "Confidence in God." It is the most beautiful thing in all the world.

"Was it not a burden?" we ask.

"Burden, yes. But if you see the burden which you are to carry, the first thing you know, Somebody Else is bearing the weight for you. But you must see it first, then ask his help, for it was something I could not toss aside lightly and forget. It was real."

When mother was a very, very young girl, God saw a reason to claim both her parents. Thus she was left alone and was married very young. Although their married life was beautiful and happy, it was not to last long. Father was soon taken to his heavenly home, leaving eight little children in her care. Never once can we remember of hearing her complain in all those years of toil and care when we were old enough to know when there was no more bread or flour and the shelves empty. Often she did not know where the next meal was coming from. But her constant reply was: "God will take care of us if we but ask." He certainly did. From somewhere there came a sack of flour, meat or potatoes, sometimes it was clothes, always something we needed.

How we loved the songs she sang, and taught us to sing. Never was she too tired nor did it seem a waste of effort to play with her children. Many a night mother was called to a neighbor's home, when she was just as much needed in her own home. But with a kindly word and a friendly smile she went, and always won their faith and love.

Mother taught us to pray to the One who hears and understands all. And I know it was through the life she lived that we all have real Christian homes today. Since we have homes of our own, we see and feel the influence she had over us, for in her we see a God-filled soul, a heart that was filled with love, trust and purity. Her habits, and the attitude which she took in determining every situation, gradually grew on us. She taught us the most lasting and impressive lessons in virtue and beauty, and only as we unlock to our children that storehouse of treasures she taught us can we realize what a mother God gave to us. I think that God meant for every parent to give that kind of a real Christian home to their children. If mother could do that alone, what does God expect us to do today with all the help we get for the minds of growing children out of the religious and devotional books that occupy a large place in our homes today?

Piqua, Ohio.

In Prison

BY MARTHA CLICK SENGER

Having had some experience in visiting in prisons—distributing papers, talking and praying with the prisoners—I note here a few things that have lingered with me. As a rule, when prisoners first enter jail they are very restless. They think they have not been treated just right or blame some one else for their predicament. After a while they become more submissive and adjust themselves to their fate. There are many lessons to learn from prisons. Not all prisoners are behind iron bars. I called at a place today where there is a case of scarlet fever. No one can go in and they can not come out—prisoners. Some one is stricken with paralysis and unable to walk—he thus becomes suddenly imprisoned. Sickness or some accident is often the cause of some one serving a term in prison—unable to go and come at will. Like those behind bars they are often very restless at first. Later some become very sweet and submissive.

How we admire an invalid who is happy and contented. Paul and Silas sang praises in prison. Prayer and praise are the two wings that mount the soul upward to God. Prayer asks and praise brings the answers. There is a work for us who are free to go and come. There may be those next to us who are burdened with a large family—imprisoned to a certain extent. There are also the sick and crippled, also those who must care for them. The burden or suffering is often too heavy to sing praises. Do we do our part and speak a word of cheer? Do we lend a hand to make the burden lighter?

Glendale, Calif.

Reality About Sin

BY CHESTER E. SHULER

The word "sin" seems to have lost the awfulness of its true meaning in these days when we are so prone to speak only of the fine and beautiful things pertaining to the Christian religion.

A backslider was praying for forgiveness. "O Lord, thou knowest that thy servant, in a moment of unwatchfulness, fell into grievous sin—"

"Why don't you tell the Lord you *got drunk?*" a blunt old Christian blurted out, interrupting him.

There was a touch of reality about that!

Sins ought to be called by their right name. Perhaps it would stir us up to be increasingly watchful lest we fall into "grievous sins."

Harrisburg, Pa.

AMONG THE CHURCHES

Calendar for Sunday, July 20

Sunday-school Lesson, Moses (A Courageous Leader).—Ex. 3: 1-12.

Christian Workers' Meeting, Our Debts —Matt. 18: 21-35.

❖ ❖ ❖ ❖

Gains for the Kingdom

One baptized in the Stonelick church, Ohio.

One baptized in the Minneapolis church, Minn.

One added to the Meadow Branch church, Va., since the last report.

Six baptisms in the Woodbury church, Pa., Bro. J. E. Rowland, pastor.

Seventeen baptized in the Union Center church, Ind., Bro. D. R. McFadden of Smithville, Ohio, evangelist.

Seventeen have been added by baptism and letter to the Bellwood church, Pa., since the last report was sent in.

Eleven baptized in the little Swatara church, Pa., Bro S. G. Meyer of Fredericksburg, same state, the evangelist.

Three baptized at Pendleton, a mission point of the Trevilian church, Va., Bro. I. N. H. Beahm, the evangelist.

Eight baptized in the Smith River congregation, Va. Five of these were in the Sunny Hill branch following meetings held by Bro. S. H. Flora of Nokesville, Va. Three were of those who made confession last fall in Bro H. C. Eller's meetings.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. E. E. Joyce of Ashland, Va., to begin July 20 in the Trevilian church.

Bro. W. A. Reed of Schoolfield, Va., to begin Aug. 24 in the Limestone church, Tenn.

Bro. O. D. Werking of Hagerstown, Ind., to begin Aug. 3 in the Fairview church, same state.

Bro. R. W. Schlosser of Elizabethtown, Pa., to begin July 20 in the Meadow Branch church, Md.

Bro. Michael Kurtz of Richland, Pa., to begin Aug. 17 in the Hanover congregation, same state.

Bro. Roy Forney of East Petersburg, Pa., to begin Aug. 17, at the Black Rock house, Upper Codorus congregation, Pa.

Bro. P. J. Jennings of Buchanan, Va., to begin at Smith Chapel, West Va., July 27, and at Wabash Country church, Ind., Aug. 17.

❖ ❖ ❖ ❖

Personal Mention

Bro. J. E. Miller, Conference Secretary, assisted in the program of the District Meeting of North Dakota and Eastern Montana held last week at Kenmare, North Dakota.

Bro. Dan West, Director of Young People's Work for the Board of Religious Education, addressed the people of the First Church of South Bend, Ind., last Sunday, morning and evening.

Bro. F. D. Anthony is available for two series of meetings between Aug. 1 and the end of the current year. Churches interested should write him at 311 Burton St., S. W., Grand Rapids, Mich.

Bro. E. N. Huffman, Standing Committee delegate from Northern Missouri to the late Conference, in company with Sister Huffman, visited the Publishing House on Tuesday of last week as they were returning homeward.

Bro. W. Arthur Cable, Professor of Speech in the University of Arizona, has been preaching in the University Methodist church of Tucson during the summer vacation of the pastor. He has also been broadcasting a daily morning devotional service over KVOA.

Bro. A. T. Hoffert, formerly missionary in India, is now located at Uniontown, Iowa, where he is serving the Fairview church as summer pastor. He is doing some anti-cigarette work on the side, and has also revived his memories of how it used to feel to shock wheat.

The folks around Eaton, Ohio—that takes in the churches of Preble County and some other people not in the churches—have a custom of getting together once a year in the summer time and making a sort of moral and spiritual appraisal of the situation. It happened again last Sunday. By invitation Brother Bonsack utilized the occasion to tell the assembled multitude what "Practical Religion" is, the kind that James calls "pure and undefiled."

"Bro. Norman B. Wine of Dayton, Ohio, has been engaged by the Board of Religious Education of Southern Ohio to make a tour of the District, visiting the churches and gathering information for the Board and giving help and encouragement to the leaders of the local church schools. The theme of the discourse he is giving in the churches is 'Elements of Power in the Church.' Bro. Wine presents his message in a very interesting way, and the message itself is gripping and helpful." So writes Bro. G. E. Yoder of New Carlisle, Ohio, Secretary of the Board.

Miscellaneous Items

Ladies' Aid Society report, the annual statistical report, can be found on page 460 in this issue.

What can a doctor do in Africa? You are invited to go on a week's tour with Dr. Russell Robertson via the printed page. See African Diary Leaves, page 459.

You have been reading about the salt raids in India and the generally confused situation which obtains in that land. For a timely bit of correspondence on the relation of this situation to the work of the Christian missionary, read what Bro. L. A. Blickenstaff writes. You will find it beginning on page 453 and ending on 460.

An unusual volume of correspondence will be found in this issue. Do not overlook the pages where this is printed. You did not get to see five missionaries off to Africa, but you can see their pictures on page 461. Sister Martha Martin of Elizabethtown was of a group who saw the missionaries sail. Her letter and the pictures will be found on the page just mentioned.

Dallas Center church, Iowa, announces that Bro. A. D. Helser, missionary to Africa, will be present Sunday, July 27. Bro. Helser has been supported by the Dallas Center church for a number of years and hence his coming will be an event of unusual interest. Combined with this meeting will be a homecoming and basket dinner to which all who formerly worshiped at Dallas Center are most cordially invited.

People who get married generally like to announce the happy event. After reading this paragraph you can turn to page 462 in this issue and see if you know anyone amongst the ten couples listed under Matrimonial. Now getting married is news that the Messenger is glad to print and your friends will be happy to read. There is a nominal charge of fifty cents for printing these announcements, but we will give it all back in a three months' subscription to the Messenger, if the address of the newly weds and a request for the paper accompany the announcement. And what could be more appropriate in the setting up of a new home than to begin taking a paper that is set for the defense of the Christian home? Our ministers, or other interested parties, are urged to see that such announcements are sent in, and we will be glad to reciprocate with a three months' subscription as certainly as we have the address and a request for the Messenger.

What is the relation of the Christian to the industrial system of which he is a part? How far shall he seek to realize the teachings of Christ in his business relations? Over in England a Quaker employer has been trying to think his special problem through. Here it is, in a nutshell and in this business man's own words: "In my own business we have reduced our employees by over 25% in three years and largely increased the volume of work turned out at the same time. It has been most painful having to lay off men who have been with us for years, but we had no option and utterly failed to find a solution of the problem." Now is it enough to accept the seeming inevitable, or does the employer who faces such a situation as just outlined have some further obligation in view of his Christian profession? Where is he to find those to whom he may minister in Christ's name, if not amongst the needy at hand? Well, this Englishman thinks that the rôle of the Christian employer is twofold. In a general way he urges that men of his faith must not shirk political responsibility, but primarily in "the industry itself he can contribute to the solutions of many problems by regarding industry as a field for social service, and treat his workpeople and staff on humane lines, making his watchword service, service to his shareholders, his workpeople and the public. Strict integrity must also govern all his relationships and transactions. He will not feel comfortable to make large profits and see his workpeople suffer from under-payment or short time, or turned adrift in old age." And the point of all this is that the Church of the Brethren stands for ideals which should be made a more pervasive force in our modern life. Will you help?

❖ ❖ ❖ ❖

Special Notices

Ministerial and Sunday-school meetings of Southern Pennsylvania will be held at Black Rock, Aug. 13 and 14.

District Meeting of Nebraska will be held in the Enders church at Enders, Nebr., Aug. 16-20.—S. E. Thompson, Clerk, Kearney, Nebr.

Southern District of Virginia. District Meeting will be held at the Smith River church, Patrick County, Va., Aug. 6, 7 and 8. The elders will meet Aug. 6 at 3:00 P. M.—S. P. Reed, Alum Ridge, Va.

Middle District of Maryland Ministerial and Sunday-school meetings will be held in the Long Meadow church July 29 and 30. Tuesday, July 29: Effective Preaching: Fifty Years Ago, John Rowland; Today, A. B. Miller. The afternoon program will consist of business and a round table discussion of Problems of the Rural Church. In the evening there will be a welfare program. Wednesday, July 30: The Aims of Christian Education, with speakers on various phases of the subject. The afternoon program will consist of a continuation of the discussion of the same subject and an address by Mrs. Ross D. Murphy. It should be noted that the meetings are to be held earlier than originally planned.

In the "Messenger" Twenty Years Ago

Bro. H. C. Early, who is now at Lancaster, Pa., says that this is his third meeting for that place. He held one meeting in 1893 and the other in 1895.

Bro. D. W. Crist has been secured to look after the wants of the Santa Ana Mission, Calif., and will enter upon his duties the latter part of May.

Bro. James M. Moore, of Bethany Bible School, Chicago, preached for the Elgin church last Sunday morning. His very practical discourse was much appreciated.

The revival at Huntingdon, Pa., conducted by Bro J. H. Cassady, proved to be a very fruitful meeting. Fifty-six persons applied for membership, and forty-five of the number have received baptism.

Bro. D. W. Kurtz and wife are now located in Philadelphia, Pa., the pastoral charge of the First Church of the Brethren having been confided to Bro. Kurtz. He starts out in the work with many encouraging prospects.

Bro. D. N. Eller, president of Botetourt Normal College, Daleville, Va., has a good word for the Messenger. He writes: "I want also to say a word to you, in appreciation of the House, in doing such excellent service for the church."

The Gish Committee has just printed a neat folder containing a list of all the Gish books, forty in number, provided for the ministers of the Church of the Brethren. Our ministers should call for a copy of this folder. It may be had of the Publishing House.

We are in receipt of a mimeograph copy, fifty-four pages, of the Bethany Bible Lessons on Matthew, by Bro. A. C. Wieand, intended for the correspondence course. We have found the course of study not only well prepared but it even makes interesting reading.

Bro. M. C. Swigart, of Germantown, Pa., is assisting the Brethren in Brooklyn, N. Y., in a series of meetings. A number of interesting subjects are being treated. The outlook is promising, several have applied for membership, and the meetings will close with a love feast.

Bro. Howard H. Keim, of Ladoga, Ind., after residing in that state nineteen years, has decided to remove to the Pacific Coast, and for the present will locate at Newberg, Oregon, where he may be addressed by those on the Coast, desiring his services in revival work. He will prove an earnest worker in the West.

Writing from Sterling, Ill., Bro. Ezra Flory says: "Now I want to tell you that I am constantly getting so many splendid things from the Messenger for my sermons. I have a splendid plan for putting away even the smallest clipping, so that I can turn to it in an instant just when I want it. It is a plan that I have grown into for some years. I call it my Sermon Garden."

We call attention to what Bro. Jas. A. Sell has to say in the Round Table department about the necessity of some improvements in our ministerial meetings. As he says, we often thrash the same old straw over and over again. What is said in these meetings is often intended more for the general public than for the ministers. The real purpose of ministerial meetings is to help the preacher and to prepare him for his work.

For thorough work Bro. S. E. Netzley, of Burlington, Ill., is an ideal agent. He not only gets the Messenger into every family where there are members, but he goes outside of the church. He has just settled for a large list of names, and among the number are twenty-eight names representing families not connected with the church. When a new family settles in the neighborhood, he is among the first to get acquainted with them, and when the proper time comes he talks paper to them. He does not wait for people to come to him with their subscription. He goes to them. While his pastor looks after the spiritual interest of the flock, Bro. Netzley makes it a part of his business to concern himself about their reading matter.

❖ ❖ ❖ ❖

Book Review

The following book review was prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

The Goodly Fellowship of the Prophets, by W. Mackintosh Mackay. 269 pages. Price $2.00.

An intimate and friendly study of Israel's great prophets. Not a critical discussion but an earnest effort to understand the men and their messages. The author's grasp of the subject enables him to stress the high spots in the writings of these men, to show how they were related to their times and to interpret their messages under present conditions. Not ignorant of the many attacks that have been made on this part of the Bible, he finds abundant evidence that the prophet spoke both for his time and for all time. He recognizes the Messianic hopes expressed by prophets and finds direct references to the virgin birth, life and death of the Christ, the Savior of mankind. Those who have found the prophets rather dull will read this volume with relish as they find these men clothed with flesh and bone, great reformers and seers, such as God used to reveal his message to a needy world. Recommended especially for teachers, ministers, and others whose privilege it is to lead others into a fuller understanding of God's word.

AROUND THE WORLD

Tinkering With the Tariff

That two can play at tinkering with the tariff is illustrated by this bit of news from Rome. "A new Italian tariff on imported automobiles, raising the duties from 50 to 100 per cent and making the tariff in some cases as high as twice the value of the car, went into effect today."

The Civil War in China

The civil war in China has reached the stage of large scale operations. As these lines are written the latest news at hand is to the effect that the Honan battle front is fifty miles long and the fighting of a desperate character. "Both the government and the rebel losses during the last six weeks are the largest in Chinese civil wars since the first revolution in 1911." If civil war is to drag along indefinitely China's losses will soon be staggering in both wealth and man power.

Noise and Human Life

Loud noises affect metabolism, induce deafness, prevent concentration, retard learning, and seriously interfere with the development of children. The report of the New York Abatement Commission says: "The continual pressure of strident sound to which New Yorkers are subjected tends to produce impairment of hearing, to introduce harmful strain upon the nervous system, leading to neurasthenic and psychasthenic states, to cause loss of efficiency of workers and thinkers, and finally to interfere so gravely with sound, refreshing sleep that rest is difficult and in some cases impossible."

Ancient Epicureans

The modern epicureans who insist on their snails have little on the ancient folk who once lived in the Sahara Desert, now considered by some as the real cradle of the human race. Prof. Alonzo W. Pond of Beloit College who has spent some months on the Northern side of the Sahara says that the prehistoric Algerians were great snail eaters in their time. For today great mounds of snail shells serve to help mark the sites of their dwellings. However, the professor thinks that these ancients perhaps ate snails more because they were easy to gather, than because of true epicurean tendencies.

Two Golden Streams

Two golden streams flow toward Europe. And they have as beneficent an effect on European finances as the Gulf Stream has on European climate. First of all, consider the golden stream carried by American tourists to Europe. In 1928 they spent $782,000,000 in the fatherlands. Of course, European tourists spend something in America, but after all that is subtracted Europe is approximately $500,000,000 to the good. The other golden stream is that furnished by immigrants in the United States who send a constant stream of remittances to their old world homes. The yearly average in this case is a little better than $250,000,000. For the six-year period 1923-1928 the total is estimated at $1,566,000,000.

The Power of Propaganda

The World War, amongst other things, served to reveal the power of propaganda. For most Americans know something of what propaganda did to us; but now comes Col. Walter Nicolai, chief of the German secret service in the World War, who claims that it was words rather than guns which beat his compatriots. It was propaganda against Ludendorff and the Kaiser that undermined the morale of German soldiers according to Col. Nicolai. If the colonel is but fifty per cent correct he has furnished one more illustration of the power of propaganda. However, what we seem to need most these days is not more proof of the power of propaganda, but some specific which will enable us to withstand its spell.

Age and Work

What to do with the aging worker is a real social problem. It is a problem because youth is given the preference, not only where his strength and ability count, but where his inexperience would seem to be a distinct handicap. What we are trying to say is that employers generally do not seem to appreciate certain qualities which a period of service should develop in the worker. That is, that while age may slow muscle response, it should improve judgment or mental ability. Now what is to be done about this situation? Shall we wait for employers to act? The members of the National Federation of Business and Professional Women say, "No!" When the trend is perceptibly toward a shorter working life for every woman" something should be done. Hence a survey will be made. "A definite program will follow completion of the survey, looking toward the extension of the older business woman's term of employment, much as the statistics compiled by life insurance companies have given rise to medical advice and increased life expectancy for the average man or woman." If there is something needing to be done—trust the women to do it.

The Survey of Medical Facilities

The Committee on the Costs of Medical Care, of which Ray Lyman Wilbur, M. D., is chairman, recently issued a survey of the medical facilities of a typical middle western county. The county in question is located in Indiana. The population is 25,000, the area 400 square miles, and agriculture the principal interest, though there is some manufacturing in the county seat—a city of 10,500. A summary of medical costs for the county reads as follows: "The total cost to the people of Shelby County for the care and prevention of illness in 1928 was about $538,000. This amounted to an expenditure of about $21 per capita for the total estimated population of the county, or an annual expenditure of $84 for a family of four persons.

A Resolution

Many of those who were at the late Hershey Conference will recall that Bro. J. M. Henry brought the greetings of the Southeastern District Conference of the Brethren Church, and that our Conference instructed its officers to return a message of greeting to these brethren. As a further echo of this spirit of goodwill we reprint here one resolution from the resolutions passed by the District Conference just referred to: "As approving the strengthening of fraternal ties between our own denomination and that of the Church of the Brethren, and that as an evidence of this approval we stress our common ancestry, our common faith and our common task." Surely such things can be stressed to our mutual gain.

Armament and the War Mind

What is the relation of armament to the fostering of a war mind? One does not have to think twice to discover the answer in the following quotation from a letter written by Prince Henry of Prussia to Admiral Mark Kerr of England about three years before the World War. Wrote Prince Henry: "I have just passed your fleet at sea. What a magnificent spectacle! It is awful to think of our two countries being at war, but the army wants it. They are screwed up to such a pitch of discipline that there is no relaxation except through war. The captains are thirty-five. There is no promotion except through war. They would sooner fight the French than you, but they would sooner fight you than no one at all." The above is from the Chicago Daily Tribune for June 28, and quoted as Admiral Kerr himself read it from the letter he received about twenty years ago.

Woman's Sphere

What is woman's proper sphere? Mere man can scarcely be expected to answer, so consider what Mrs. Thomas A. Edison thinks on the subject. She is quoted as saying in a recent radio talk: "Unless the women of America make a decided effort to return to the business of homemaking the most vital institution of the country is threatened. America is essentially a nation of homes. The woman who doesn't want to make a home is undermining our nation." Mrs. Edison thinks that most of the aversion to housekeeping is on the score that it involves too much drudgery, but "every business and everything in life is 98 per cent drudgery" according to her way of thinking. Hence, by her reasoning, it would seem that woman may as well accept the situation and make the most of her proper field. And this Mrs. Edison thinks is enough to challenge the ablest women's capabilities, for a "good homemaker must have executive ability and be a good purchasing agent, an economist, something of a chemist to supervise the diet of her family, and a gracious hostess. She also should be versed in music, art, and literature to have a proper background and to be able to entertain herself, her husband, and her friends." This is a pretty large order, but it is a successful homemaker's idea of woman's sphere.

The Dilemma in Wheat

Last week we had a little paragraph on this page which called attention to the fact that wheat recently touched the lowest price in approximately fifteen years. But it is hard to keep up with the downward trend of this ancient staple. More recently (July 8) wheat touched the lowest in seventeen years. We do not know what the price will be when our readers glance at this, but the moving of the new crop may mean yet lower price levels. Meanwhile there is a great controversy on as to what to do regarding the situation. The Farm Board is urging a gradual slowing down of wheat production to a point where consumption and production balance, at which point it is said that "the tariff of forty-two cents per bushel will become fully effective." This program does not sound good to those who raise wheat. Thus a gentleman of Central City, Nebr., comes out with a full-page advertisement in his town paper, challenging the policy of the Farm Board, and officials of the Kansas Farmers' Union at Salina say that western Kansas farmers plan to increase rather than reduce wheat average. And why not "when wheat is their only sure cash crop"? Well, is there a solution for the dilemma in wheat? As a rancher turned editor we confess that we can not work up much enthusiasm over the Farm Board's proposed solution. In theory it sounds fine to say that a graduated reduction in wheat planting would relieve the situation. And no doubt it would if wheat farmers felt that they were so situated that they could reduce wheat acreage. But from their standpoint a move in this direction is very generally blocked by the fact that wheat is their surest cash crop, and by the fact that any other staple they might raise in place of wheat is likewise in overproduction. What we mean to say is that from a practical standpoint most wheat farmers are in no position to withdraw, and will probably continue to plant wheat in the hope that something will break loose somewhere. In view of this situation it is our conviction that real relief must come from another quarter. For surely there are ways in which the consumption of wheat might be increased. Bread is slipping as an article of modern diet because bakers have not responded to present day food trends. The man who would eat whole wheat bread is penalized for his work in behalf of the farmers to the tune of ten cents for a five-cent loaf. Our point is that a lot of the wheat now lying in elevators or farmers' granaries might be eaten if wheat products were developed and made to conform to modern ideas of what constitutes proper food. And then what might be done with cheap wheat if government chemists were directed to make a thorough canvass of its possibilities! The expansion of modern industries has gone forward on the broad support furnished by the development of by-products. Hence our solution would be popularizing and broadening the consumption of wheat. For we shall hardly escape the dilemma in wheat by urging farmers to reduce wheat acreage at a time when they are in no mood or position to take the advice.

A Famous Doctor's Opinions

It is strange what the conveniently famous will sometimes say—especially on the prohibition issue! Cabled at length from Paris were the remarks of a certain French doctor who is reported to think that Frenchmen in public life live to a good old age because they are drinkers of wine. Comparing a select group of Frenchmen with a group of strenuous Americans, the doctor did seem to have some interesting figures. But let the reader recall the point of difference just intimated. Men who live leisurely may drink wine and still live longer than those who live as intensely as Roosevelt, Woodrow Wilson or William Jennings Bryan. Thus it is not the wine which makes certain Frenchmen live longer than certain Americans, but a difference in temperament. One is tempted to wonder how long such Frenchmen would live if they did not drink wine! That there is a joker somewhere in the famous doctor's remarks seems apparent from the following characterization: "Dr. De Martel prefaced his remarks by stating that he does not like wine or any other kind of liquor and very seldom takes it himself. He just prescribes it for his patients." How strange that a doctor who is made to say that wine drinking contributes to longevity should refuse himself the reputed elixir of life!

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Answers to Prayer

Psalm 99: 6

For Week Beginning July 27

DEFINITE PRAYERS ANSWERED

Our prayers should be definite and specific. We may not always get the things we ask, but there is no better way to discipline and purify our desires than to come to God with them (Gen. 18:32; Deut. 26:7, 8; 1 Sam. 1:27).

BETTER THAN WE ASK

Of this we can be sure. If God does not see fit to give us exactly what we ask, it is because his wisdom and love choose a better gift (Eph. 3:20; Gen. 48:11; 2 Kings 3:13; Psa. 36:8, 9; Isa. 35:1, 2).

THE MEMORY OF ANSWERED PRAYER

The nation was called Israel, its people Israelites. The very name was born in an hour of triumphant prayer. Can we realize what a vast influence this had on the nation's destiny? The very sound of its name was a reminder of the significance of prayer (Gen. 32:28; Hosea 12:4; Gen. 48:15; Ex. 3:2-5).

GOD DESIRES THE GOOD MORE THAN WE

When we pray we are not seeking the presence and help of an indifferent or reluctant God. He is our Father, and he desires for us all good things far more earnestly than we ourselves (Matt. 7:7-11; Ex. 34:6, 7; 2 Sam. 7:19; Psa. 86:5; John 3:16; Rom. 8:32).

DISCUSSION

Mention some experience of answered prayer you have had. What shall we say of prayers that have not been answered?

R. H. M

The Price of Parity

(Continued From Page 451)

The Columbus of Peace, Ramsay MacDonald, had sailed the Atlantic. He came seeking a spirit of better understanding between the two great English speaking nations. His arrival in the United States was widely acclaimed as he was given the honor due his standing. Upon his arrival in Washington he was graciously received by President Hoover and taken to the Rapidan. In the spirit of true friends these leaders discussed the military strength of the two nations. Their chief interest lay in the navies of the two nations. After careful and long deliberation concerning each part of their navies they formulated ways of reducing and limiting their naval strength. Of themselves they could do nothing more than discuss their problems and outline plans to be followed in the future. MacDonald and Hoover decided to invite the other great naval powers to a conference to be held in London in January, 1930, for the purpose of reducing and limiting the naval armaments of the world. The great powers accepted the invitation and begun to prepare immediately for an epoch making conference.

It became evident before the opening of the conference that not a very great reduction would take place but the possibility was present of limiting all classes of naval equipment. It was also known that Great Britain and the United States would demand absolute parity as this had been the conclusion of MacDonald and Hoover.

President Hoover in selecting delegates exercised the utmost care in order that he might have men who were broad-minded and willing to promote the peace of the world. These men were to carry out the will of the American people as expressed through its government. The country was expecting great things from London.

The delegates of the five great naval powers met in London the latter part of January. Behind them was a world pleading that humanity might be rid of the burden of armaments. The great holocaust which had shaken the very foundations of civilization had opened the eyes of men to the inevitable destruction of civilization in case of another great war. Here was the opportune time to strike armaments a hard blow. Messages and petitions flooded the delegates urging them to reduce the terrible cost of armaments and to destroy those already existing. The conference must not be a failure. The masses of the world were standing behind it expecting relief from tax burdens.

After the formalities of opening the conference were completed and the delegates were brought together to discuss the problems of naval armaments many unforeseen difficulties arose. The French delegation insisted on completing the naval program begun under the terms of the Washington Treaty. The British would not reduce unless France was willing to abandon her building program and reduce her navy in proportion to that of Great Britain. The United States demanded absolute parity with Great Britain. Japan wanted her navy to remain on the same basis as had been given her at Washington in 1922. Italy demanded parity with France. England wanted to abolish the submarine. France and Japan refused. Many other such perplexing problems arose to cast a shadow of gloom over the conference as well as to discourage the delegates. Each nation seemed to fear the other and no one would accept a reduction unless each nation made a proportionate reduction. There was a balance of power existing in the world and everyone worked to maintain that balance of power.

The theory of a balance of power which has been built up in the world is the same theory that has held sway in Europe during the past several centuries. This theory has never worked in Europe and it can not work when applied to the world. The prevalence of this theory has kept Europe in almost incessant warfare during the past centuries of the modern era. The history of Europe up to the time of the French Revolution was a struggle to maintain a balance of power. In France following the French Revolution a new government was established on the ruins of the old. One of the most brilliant militarists of the world soon came into control of the New French Government. By means of his wonderful personality, his diplomacy, his ability as a leader, and his firmness of purpose to make France supreme he succeeded in producing the best trained army the world had yet witnessed. In his attempt to subdue Europe he was remarkably successful. Just before his last famous and ever to be remembered battle, he had practically the whole of Europe paying homage at his feet. He had completely destroyed the balance of power. When Napoleon met Wellington on the field of Waterloo in 1815 the great military genius went down in ignominious defeat. The balance of power was a mere fiction.

The chief problem of the Congress of Vienna which met following the defeat of the illustrious Napoleon was to restore the balance of power in Europe. The balance of power was finally established, but it had no limitations. This balance of power lasted until the World War. Several times it was threatened by the development and unification of weak nations.

The Teutons of north central Europe were not content with a balance of power. After the German wars of unification 1870-1871 German statesmen declared that Germany should be the controlling nation of Europe. The wily Bismarck with his blood and iron policy brought Germany to the front. The German nation was highly centralized and strongly militarized. The other nations of Europe armed themselves to the teeth just as Germany was armed. With the nations thus strongly militarized it took only a small incident to plunge Europe into a war which later drew the entire world into conflict. The war of the nations again destroyed the balance of power.

At the Conference of Versailles at the close of the World War the great statesmen Woodrow Wilson and General Smuts proposed a League of Nations to supersede the balance of power theory. They saw that a balance of power would never work in a modern world. The minds of the European statesmen were filled with the traditions, animosities, and fears of the past. They were unable to see where a league could benefit them. After many compromises they accepted the League.

It soon became evident that the League could not possibly avert war if the increase in armaments continued in the same proportion. A conference was called in Washington in 1922 to limit the armaments of the world. This conference succeeded in limiting certain classes of naval equipment. Naval strength was fixed on a ratio compatible with the territory and power of each nation. Again a balance of power existed. This time it was a balance of power of the world and went under the term parity. The terms of the treaty drawn up at Washington expired in 1929. It was necessary that another conference be called if parity was to exist. For this purpose the London Conference was called.

The London Conference maintained the parity of the world. The tonnage ratios now in force are the same as those fixed at Washington. The two outstanding results of the London Conference are the declaring of a holiday in the building of capital ships and the limitation of all types of naval equipment. As far as reduction goes the London Conference was a failure. Its success lies in limitation. It is true that the tonnage of capital ships will be reduced but the treaty allows the tonnage scrapped to be replaced by other types of vessels. This allows the antiquated ships to be removed and more efficient vessels to be built to take their places. This means more efficient navies. If the United States builds to the limits of the treaty it will mean the expenditure of about one billion dollars in the next six years. Other nations will expend proportionate sums on their navies. In spite of this the London Conference is a step forward.

The world must continue to move forward step by step if world peace is to be attained. World peace can not be attained in a single decade. It requires time for great movements to take place. It will require a long period of development to get rid of an institution which is so firmly rooted in society. War has been recognized by society for ages and the world will have to be shown that there is a better way to solve its difficulties.

At present the path to world peace seems to lie through parity. This must be accepted for the present. The world is not secure from war while parity is the basis of strength. The price of parity has always been war and destruction. Modern methods of warfare are methods of complete destruction. Parity will ultimately lead to war.

Christian people must not be satisfied with the present condition of world affairs but must work for a better status. Parity must not be accepted as the final step in securing world peace. It is the task of the Christian church to educate and instill the spirit of peace into the youth of today. The way to peace lies through education as well as through parity. The spirit of the Prince of Peace must be instilled into the life of adults as well as youth. The spirit of Christ, the Prince of Peace, is not the spirit of fear, and hatred, but is the spirit of self-sacrifice and love.

The future of world peace lies in the Christian church. If the Christian church were willing to stand for peace at all costs there could be no war. Through the past centuries of the Christian era the church has supported war. In the future shall the church serve Mars, the god of war, or Christ, the Prince of Peace? Shall we pay the price of parity? Let us rise up in our strength and show the world that we live what we profess. Only by living and teaching peace can the golden age of peace on earth goodwill to men be realized. Let us all work untiringly for the day when we shall live in a world free from militarism and based on faith. The price of parity is too great for the world to pay.

Bridgewater, Va.

Pioneers in Education

BY J. M. HENRY

Part Seven—Founders of Bridgewater College

Among the first trustees at Bridgewater were chosen some deacons and laymen who possessed great ability and exercised a powerful influence in the early educational work. None was more widely known and talked about than Samuel J. Garber, brother of Eld. Martin Garber. Little is known about his ancestors. Samuel J. Garber was married twice but left no heir. His first wife was named Susan. She was born Sept. 15, 1820, four years prior to the birth of her husband who was born April 5, 1824. Their married life lasted only a few years for Susan died at the age of 34. Samuel and Susan had adopted a boy by the name of Fifer. After the death of his first wife, Samuel remained a widower for many years. He was a very successful business man and accumulated a large fortune for his time. He was one of the most liberal givers to the work of the church in his day. He served the church for many years as a deacon—one of the most beloved men of his community. He was a member of the Trustee Board at Bridgewater and donated liberally to the cause of education.

Late in life he married a second time. His second wife's name was also Susan, a large woman with strong personality. His second wife was born Dec. 24, Christmas Eve, 1812, the year of the second war of the United States with Great Britain.

Samuel J. Garber died Dec. 30, 1896. His last wife died two years before. The three rest side by side in the beautiful cemetery at Middle River, but their good deeds are still remembered and talked about by the people who knew them so well.

The funeral text, "For me to live is Christ, and to die is gain," was true of such a noble life as Samuel J. Garber lived. He was a devout child of God—a pillar in the kingdom of his Christ.

Another prominent layman on the first Board at Bridgewater was Samuel A. Driver, son of Lewis and Elizabeth Wampler Driver, who was born near Timberville, Aug. 14, 1848. On March 19, 1874, he was joined in holy matrimony to Mary Ann Click, who was born April 19, 1856. The marriage ceremony was performed by Eld. Samuel Driver at the home of Joseph Click, father of the bride. The young couple lived two years at Timberville. While residing there, he had a very serious accident caused by a horse injuring him. His wife feared for his life but he slowly recovered after five months. The next year they moved to

Augusta County where he spent the remainder of his life.

Samuel A. Driver united with the church in 1880. He was baptized at Rockland Mills, in North River. Samuel took up church work in earnest. Two years after his baptism, he was elected deacon and served faithfully for 31 years as church clerk and treasurer. The church at Pleasant Valley had kept no written minutes until Samuel began to record the minutes in 1882.

There were born five sons to Samuel and Mary Ann Click Driver: William E., Ira J., John L., Irvin D., and Charles S. Many recall the sad and tragic death of the young and brilliant scholar, Charles Driver, the youngest son, who was drowned at Woods Hole, Mass., during the summer in which he had been elected to a chair in Bridgewater College—the institution his noble father had loved and served so long.

Samuel Driver was a useful man who was mourned by the whole community when he died April 18, 1911. His home life was pure, devoted, and religious. His beloved companion, Mary Anna Driver, is a woman of great personality and Christian character.

In family histories no name is probably better known than Miller. On the bronze tablet in Founders Hall at Bridgewater is recorded the name of the thirty Founders of Bridgewater College. The name of John Miller appears in the list. Let it be remembered that seven John Millers lived around Bridgewater in those early days. The writer of these sketches visited seven homes in an attempt to locate our John Miller whose authentic history could be verified as one of the thirty Founders of Bridgewater College. Finally the facts were run down and John Miller is on the roll of honor with no uncertainty as to his place in the Miller lineage. The writer is happy to trace back his ancestry through three generations.

David Miller was born in 1750 and died Jan. 23, 1828. His wife, Mary Madelein, died Dec. 3, 1835. Peter Miller, son of David and Mary Miller, was born Nov. 27, 1785. Peter married Barbara Lear on March 17, 1812. Barbara Lear was born March 13, 1785, the same year as her husband, Peter Miller.

John Miller, subject of this sketch, was the son of Peter and Barbara, second child born in the home. The first son, Samuel, was born May 25, 1813. John was born Feb. 2, 1814, near Port Republic. He married Fannie Brower, daughter of "little Enoch Brower," and moved to Augusta County in 1846, near Mount Sidney where he and his brother Daniel purchased a large farm.

To John and Fannie Brower Miller were born nine children—Christian, Mary Madelein, Sallie, Peter, Jacob, John, Rebekah, Elizabeth Frances, and Samuel D. S. D. Miller is a member of the Trustee Board of Bridgewater where his sons, Minor C. and Quinter, received their A. B. degrees and both daughters, Mary and Ruth, graduated.

John Miller served one year on the first Trustee Board and the fact seemed to have been lost sight of. John Miller was a strong minister in his day. He preached as far south as Carr's Creek beyond Lexington.

During the Civil War, he paid out many sums of money to secure substitutes for the young brethren who were opposed to war. His son Christian was among the number. The home of Elder Miller was simple but pious. He was elder of Pleasant Valley church many years.

Bridgewater, Va.

Two Fish

BY RUTH HORNING BROWN

Behold, there were two little goldfish in a glass bowl. Life was sweet. They swam and ate and frisked back and forth in the clear water. They were happy and the eyes of all brightened as they paused to look upon them.

One night the master of the household laid his poisonous pipe upon the window sill. It was a curiously wrought receptacle whereby it was the fashion of many to inhale the fumes from a poisonous plant. This was a deadly poison. The small quantity taken each time alone prevented death. It is like the bite of the rattlesnake. It is deadly, but if one is bitten and recovers, the next bite will not be so dangerous, until finally if one has sufficient poison in the system the wound will scarcely swell. So great became the appetite of the master of the household for this poison, that many times he would allow his little children to go without sufficient food and clothing to buy this abominable curse for himself.

One morning when he arose he became very angry because he could not find his fume apparatus. When the entire household was called upon in the search, lo, it was found in the bowl of the goldfish, but the little fish had perished from the contamination of the poisonous receptacle!

Larned, Kans.

CORRESPONDENCE

AFRICAN DIARY LEAVES

May 20 to 27

May 20. This may be an important day, for it may mark the beginning proper of medical touring and missionary work in Biu Division. Dr. Burke did some touring in 1925, but the government soon forbade it, and now again the gates have been left open. Permission to apply for a hospital site has also been granted. The next few months we plan to do extensive and intensive traveling, making friends, treating the sick and looking for a good location to start missionary work.

Therefore, with a full medical kit, a cook, and five carriers I started for Kujeffa, twelve miles away across the Hawal westward. I have a small, brown horse to carry me across stones, ditches, hills, and valleys. Shortly after I started a storm came up, and soon it was raining, but I took my raincoat from one of the boxes and we continued through the rain and mud. It rained most of the twelve miles. I wondered what kind of reception I would get at Kujeffa. Part of the ruling families are nominally Mohammedans. Word was sent to the villages through the District Officer that I was coming. On my arrival the chief sent his messengers with greeting and gifts of chickens.

May 21. Many patients came for medicine. I sent the carriers to Shafa with the loads to await me. With a fried chicken for lunch and with the medicine kit I went back across the hills to some small villages. I especially wanted to see a case of sleeping sickness at Garbwola; the patient, a boy of about fourteen years, had left the hospital before the completion of the course of treatment. Guess the alibi his mother gave for taking the boy away from the hospital one night! She said she heard another child was sick and she went home to care for it. The other child is well now and she promised faithfully to take Ciga back to the hospital for the rest of the treatment. At this writing we are just on the edge of the district where trypanosomiasis prevails. It was after dark when we reached Shafa tired, hungry and thirsty.

May 22. From Shafa towards Biu we saw in every field men, women and children with their hoes planting guinea corn. First they dig a small hole in the hard soil, drop in several grains of guinea corn and cover it lightly; lastly, stepping on the hill they pass to the next place. Going through two villages, Kida and Kabura, very few of the inhabitants were to be seen—only those too sick and infirm to go out and plant. Some of these refused medicine, some were past help. While waiting for a rain to pass over at Kabura an old hunter invited me into his hut, and what a collection of animal horns he had! Most interesting was his mask, or disguise make-up, which he wears in the bush while hunting. It makes him resemble a large black bird with a long, crooked neck. While walking on his knees he imitates the call of the bird and carries his bow and arrow very close to the ground. Thus he is a camouflaged decoy and hunter at the same time. At Biu the populace had been told of my coming. That evening I saw sixty-three patients and had to tell many more to wait until morning. Early in the morning a former Garkida patient who resides at Biu came to salute me. He had been cured of a bad jaw disease. He brought two chickens as a gift. Also brought his son who was sick for me to examine. He asked about my wife and daughter; then asked if I had taken my second wife yet. I assured him that one was the greatest sufficiency.

May 23. A hearty welcome awaited me at Biu. In the evening I intended merely to walk through the town, salute acquaintances and tell those who were sick that I would see them next morning. There were so many cases of sore eyes and fever that I sent to the rest house for my medicine kit. When it arrived a large crowd of people gathered around and when they learned that I had worm medicine I was almost mobbed. Although I was not allowed to preach to these people, when they wanted to thank and praise me I could tell them that all the praise belonged to God, that I was only working for him. This morning early the patients began to come to the rest house where I slept, even before I had breakfast. In about 2 hours I had seen seventy more cases of various illnesses, and we pushed off to Kwaia, seven miles to the west side of a beautiful lake. This is the only lake near Garkida. Here the chief of the village had gathered the sick and the lame and they were waiting for me on the bank of the lake. This Lake Tilla is supposed to be a rather sacred place, or to possess certain healing virtues—a "juju" place, so to speak. Well, sixty-six patients were waiting on the bank of the lake, perhaps thinking that the virtues of the lake added to my skill would heal them. I did what I could for their blind eyes, maimed limbs and ulcers, advised some to go to the hospital, and had to tell others that there was no help on earth for them. I finished with them at 2 P. M. and ate a bite of cold, fried chicken. On the way to the next village, seven miles away, it rained a light shower. Two young men of that locality were walking near my horse. One pointed out a large tree beside the path. He said every child carried near that tree by its mother, not being protected by a coat of oil on its body would become demented, crying and carrying on continually until its body received the covering of oil from a witch doctor. I suggested that they move the path, but he said that would be too much trouble. Arrived at Aga near sundown. This is an important place. At once the chief came to see and welcome me. He says all the chiefs of the surrounding villages have been told to bring their sick here early in the morning. He also says he has only nine wives because his eyesight is failing. He formerly had twenty wives. Now he wants me to restore his sight in order that he may find more wives. Shall I help him?

May 24. Treated forty-eight patients at Aga, then with a guide and the medicine kit I left the motor road and went to three small villages, urging my horse over stones and across ditches. At one village the chief said no one was sick. It was the first time a white doctor ever came to their town and they were afraid. After visiting and talking with the sitters around the king's compound for awhile I told them I would go around to the several huts and see the folks. In the first compound I found a woman with an infected breast and a child with pneumonia. Soon saw an ulcer. In a few minutes I had found eighteen patients and had them corralled at the chief's compound. Before I left the chief admitted that he himself had a guinea worm and one of his sons had a weak heart.

May 25. At Kidung I found an epidemic of measles. Now measles alone is a minor disease and is no more formidable in Africa than in America, but when it is complicated by diarrhœa and pneumonia death takes many victims. There were four deaths here yesterday. I saw a similar epidemic in Numan a few weeks ago. We were welcomed into Kidung by the lamentations of the women over the death of a child. The chief asked if I had medicine for "zhela." I told him I had medicine for diarrhœa and pneumonia which were destroying his people. He took charge of matters, appointed men to carry the medicine and he himself headed the procession. We visited every stricken compound and the medicine indicated was handed out in each case. In one house three children were sick. The father said: "One of my boys died yesterday, but if you had been here he would not have died." Now he has never heard about Lazarus, so was not quoting Scripture. It is Sunday and so far ninety-four patients have been seen. Did not preach, but went about doing good. I must leave medicine for the worst cases of diarrhœa and push on to Bulungwi.

May 26. Today, as happens many days to a missionary, occurred surprises and emergencies. On the road to Bulungwi met two men. When they learned that I was the Garkida doctor, one man said his wife had died and just this morning a woman had taken his seven-month-old baby girl to Garkida for us to raise. I told him that my wife would receive the baby. I got his name, and the baby's name and history and rode on. Reached Bulungwi, made a round of the houses and sat down to read a bit until the patients would come in the evening from their farms. About four o'clock Mr. Heckman walked into my hut and handed me a letter—a missionary of the Sudan Interior Mission over seventy miles away was ill. We rode horses over stones for about eight miles to where Clarence had left his motorcycle, transferred to that and reached Garkida shortly after dark. Ate supper, prepared medicine and started out again in the motor. Reached the sick missionary just at midnight, and so to bed.

May 27. Today we packed up the goods of the man and brought him and his wife to Garkida. A sad picture when we drove away from this little station. They have been struggling among a strange tribe of people for about seven years. One man and his wife came up here, built all their buildings, started a little school, and the wife was seeing several patients each day in the dispensary. Today dozens of the village people had gathered to see the motor and to see what would become of their missionary. It was most pathetic to watch their faces when they saw us carry him out of the house and place him on a bed in the car and prepare to drive away. The full picture with its humanness, and appealing, pleading faces can not be described. They pushed and scrambled onto the side of the car to tell their master good-bye. It was the picture of a lost hope, of

(Continued on Page 462)

SALT RAIDS NEAR BULSAR, INDIA

(Continued From Page 453)

ing letter appeared in the Bombay Times of India, pointing out America's errors claimed to be equally incredible if not surpassing in horror those against which the comment was made. Detailed reference was made to the treatment of convicts during prison revolts and fires; the lynch system; U. S. conduct in Central America and the Philippines, and attitudes toward the American colored population. The conclusion of the letter is, "Before Americans come to this country and criticise its methods, they might first remember how far the U. S. administration is showing an example to 'civilized' governments. At present I can only regard the American gentleman's remarks as a piece of shocking hypocrisy." The following day the American newspaper reporter answered the statement attributed to him, by saying that he had not spoken the words and had said nothing remotely resembling them. He claimed he was only quoting Mr. Patel, one of Mr. Gandhi's chief associates.

In conclusion the newspaper representative stated what seems to many to be good advice for foreigners to follow: "I have repeatedly replied to questioners that the situation in India is a domestic affair of the British empire and it is not the place for individual foreigners to comment."

What should be the attitude of an American missionary? Permission to enter British India to do mission work is given by the government, and the missionary remains in the country virtually a guest of the power against which is arrayed a large mass of people whom he has come to help in every possible way. The answer to this question of proper attitude is more difficult to those on the spot than it may seem to others 12,000 miles away. Before the first encounter at Dharasana Mr. Gandhi's representatives visited the Bulsar Mission Hospital to secure in advance a promise of care for any Gandhi volunteer who, while breaking government laws, might suffer injury. The answer was given that a promise to make the mission hospital a base for treatment of outlaw volunteers could not be given, but the policy of giving such aid as is possible to every man who comes, would be followed. The evening of the first day of battle, the mission hospital was called upon for supplies. A considerable quantity was sold for the use of Mr. Gandhi's wounded volunteers.

The Christian missionary is in India to make Christ known to all who reside here. Christian missions are said to have contributed largely to the awakening in this land which has resulted in a stand, by a large majority of Indians, for nationalism, independence and freedom. At the same time missionaries experience no difficulty whatsoever in obtaining from the government, permits to return to this land after furlough. This means missionaries generally have maintained proper relations with both the government and those governed. This is exactly as it should be.

India needs God's help in her national aspirations. There is only one way out and that is the Christ way. Only in Christ can all classes, castes, and communities unite, and without unity there can be no complete success. We must, in this crisis, do our best for his kingdom and by so doing we shall serve most acceptably all other kingdoms.

Bulsar, India. L. A. Blickenstaff.

IDAHO AND WESTERN MONTANA

The District Conference of Idaho and Western Montana convened at Bowmont, Idaho, June 24-26. We welcomed among us Bro. S. Ira Arnold and wife who have taken the pastorate at Payette. Owing to the organization of the District under one board, which promotes the work of the church, not much business is transacted by the District Meeting. This is fine for the public as it gives more opportunity to enjoy the inspirational part; however, it places strenuous work upon the Board.

Bro. McKinley Coffman served as Moderator and was chosen Annual Conference delegate. Bro. Harper Will succeeded himself as reading cleark and was chosen Annual Conference Alternate. The business moved along in good spirit and the sessions were well attended. No queries were passed, but several important questions were discussed. Perhaps the most constructive work was the assuming of the support of the work of Dr. J. W. Fox in India and of the support of Bro. Amsey Bollinger by designating of a portion of our mission fund. The amount in each case being $500. Brethren Fox and Bollinger are sons of this District.

Reports show an increase in membership by baptism during the year of seventy-three. The District Board contemplates giving to the support of a pastor at Whitefish, Mont. A very helpful report of the Annual Conference was given by our Standing Committee Delegate, Bro. H. G. Shank, pastor of the Bowmont congregation. The Bowmont church and community entertained the Conference royally.

The laymen's organization and the Aid Society are actively interested in the work of the District and had their various meetings at the Conference. We are looking for greater things from them, especially the Men's organization as it is of recent origin with us.

The young people of the District rendered appreciated service in special music and programs. We have a goodly number of talented young folk who are vitally interested in the best things of life. Their presence and help added inspiration to the District Meeting. The older people were there too with their helpful advice and balanced judgment. All met in love and fellowship.

The peace contest created much interest and was well attended. The awards were made 1st, 2nd and 3rd places to Maxine Jack, Franklin Eldridge and Bertha Edwards. Bro. Harper Will predicted the stability of the Eighteenth Amendment in no uncertain terms. We do not know how to express our appreciation for the services of Bro. J. W. Lear. His vision, consecration, power and love for the kingdom are evident to all and a blessing to all. The good accomplished can not be measured and will bear fruit in years to come.

A revised transcript of a paragraph of the resolutions was cabled to President Hoover expressing our appreciation of our government's leading in world peace and disarmament movements and pledging our prayers and support in the effort to uphold law and order in our beloved country.

The meeting goes to Moscow, Idaho, next year to convene June 23-25. E. Earl Barnhart, Secretary.

Meridan, Idaho.

REPORT OF THE AID SOCIETY MEETING AT THE HERSHEY CONFERENCE

The Aid Society meeting convened June 14, 9:00 A. M., at the Hillside Auditorium, Hershey, Pa. The meeting was presided over by Mrs. Ross D. Murphy, the opening song being led by Mrs. James Murphy of Pittsburgh. 1 Cor. 13 was read and prayer offered by Mrs. M. J. Weaver of Johnstown, Pa.

The treasurer's report showed a balance in the National Bank of Decatur on June 3, 1930 of $628.81, also a deposit on interest of $800.00 This makes a total of $1,428.81.

Mrs. H. L. Hartsough was elected Vice President of the Aid, or to the place in which Mrs. M. J. Weaver had so generously served the past two terms. Appreciation of her sacrificial services was voted.

The report from the committee on revision of the Aid Booklet was accepted.

The report of the Project Committee was accepted. The project is to support the Girls' Schools of our foreign fields for one year. Namely: India, $11,873.00; China, $2,950.00; Africa, $275.00; or a total of $15,098.00.

The plan for coördination of Woman's Work was then presented, and approved. The Executive Board of the Aid Societies also decided to finance the expenses of the representatives of the Woman's Council for the present year.

The Sisters' Aid sale and exhibit at Conference this year was under the efficient supervision of Sister Florence Gibble of Lititz, Pa., and Sister John R. Cassel of Manheim, Pa. Quite a large exhibit was brought, but not as large as last year; however, we had a better room, one suited for the display of articles. We are glad to note that the Aids are giving preference to cash and drafts instead of articles. This will save much labor at Conference, and give time for attendance on the more spiritual part of our Conference. Our sisters have all done nobly, and we feel they deserve much praise.

The sisters took great interest in the quilt display this year. There were very beautiful ones sent for the sale. Sixty Aids sent articles. Some sent both cash and articles, a great number sent cash or checks, which varied from $1.00 to $139.46. The largest amount was sent by the Sisters' Aid of McPherson, Kans. Practically all small articles were sold, but several quilts and comforters were returned. We did the best we could and feel well repaid. The offering at the general program was $286.69. The sale of articles, with some checks up to date, amounted to $788.67, or a total of $1,075.36.

This amount on the new project of Woman's Work means we will need to make up but $14,000. And may we all join hands in bringing these plans to pass.

Districts With Largest Enrollments

District	Active Membership	Associate Members	Total	Ave. Att.
Ohio, Southern	679	708	1,387	4..
Indiana, Northern	658	364	1,022	4.
Indiana, Middle	622	327	949	3.
Pennsylvania, Western	464	183	647	3.
Pennsylvania, Eastern	466	462	928	3
Pennsylvania, Middle	337	254	591	2.
Ohio, North East	416	158	574	2.
Virginia, Second	442	153	595	2.

Districts With Largest Receipts

Districts	1929	1928
Ohio, Southern	$15,929.01	$14,318.06
Indiana, Middle	8,770 80	6,449..
S. California and Arizona	8,578.51	7,300.00
Indiana, Northern	7,177.60	6,619.11
Pennsylvania, Western	6,965.51	18,006..
Pennsylvania, Eastern	6,795.06	5,401.21
Ohio, North East	6,389.47	8,171.5..
Illinois, No. and Wisconsin	5,772.49	5,919.2..
Pennsylvania, Middle	4,612.09	5,516.4..

Aid Societies With Largest Receipts

Local Aids	1929	1928
West Dayton, Ohio	$2,160.20	$2,198.98
Pasadena, Calif.	1,613.13	1,443.11
West Manchester, Ind.	1,516.21	264.2..
Long Beach, Calif.	1,488.15	578.24
La Verne, Calif.	1,431.12	98..
Bradford, Ohio	1,311.18	1,374.5..
Trotwood, Ohio	1,268.83	1,046.63
Ephrata, Pa.	1,175.07	1,349.2..
Timberville, Va.	1,135.00	715..
McPherson, Kans.	1,102.32	1,091.61
Pottstown, Pa.	1,067.02	415.15
North Manchester, Ind.	1,065.00	509.76

Amount received on our India Budget for the Year, to May 28, 1930 ..... $6,587.98

Decatur, Ill. Mrs. P. A. Shearer.

Statistical Report of Aid Societies, of the Church of the Brethren

State Districts	Active Mem.	Asso. Mem.	No. Meet.	Ave. Attend.	Receipts During Year	Given to India Budget	Other Foreign Work	Given Home Work	Amount on Hand	No. Soc.
Calif., So. and Arizona	313	662	629	209	$ 8,578.51	$ 127.98	$ 251.87	$ 5,952.51	$ 1,141.58	18
Calif., No.	173	155	426	116	3,489.71	119.30	125.28	1,118.46	146.77	13
Colorado, W. and Utah									308.74	7
Colorado, Eastern	52	93	128	611	1,201.52	78.60	41.20	447.39	212.22	7
Canada	17	7	24	19	109.73		10.00		247.17	4
Dakota, N. & E. Montana	85	56	97	108	926.47	22.00	20.00	834.76	99.32	4
Georgia and Florida	55	6	102	30	398.70	36.00	73.00	171.59	659.57	4
Idaho and W. Montana	191	40	240	106	1,457.43	45.00	238.62	1,530.63	1,044.08	10
Illinois, No. and Wisconsin	347	230	686	242	5,772.49	272.00	752.61	3,609.78	786.11	23
Illinois, South	124	176	346	96	3,433.19	357.00	15.00	1,608.64	2,719.29	5
Indiana, Middle	622	327	736	366	8,770.80	263.00	405.00	4,794.46	3,278.38	16
Indiana, North	658	364	726	474	7,177.60	285.33	560.40	4,083.78	1,429.79	15
Indiana, South	214	102	378	144	3,760.37	124.00	296.00	1,544.44	966.32	10
Iowa, Middle	206	74	349	161	3,041.18	180.00	81.65	2,523.91	340.97	
Iowa, South	153	63	160	851	1,117.71	62.00	45.00	647.63		
Iowa, N., Minn. & S. Dak.									1,110 86	14
Kansas, No. East	207	79	470	118	3,354.95	1,240.00	544.50	1,561.95	544.17	7
Kansas, No. West	70	60	213	48	1,618.29	50.00	187.00	726.63	351.43	4
Kansas, So. East	110	30	178	59	918.44	80.00	10.00	701.65	748.45	4
Kansas, So. West	317	44	339	131	2,976.71	112.50	59.50	1,753.58	1 011 87	15
Maryland, East	292	140	506	201	2,904.07	96.00	225.69	1,462.72	759.63	7
Maryland, Middle	106	63	100	62	1,420.07	50.00	247.53	457.05	185 15	3
Maryland, West	46	4	64	35	270.60		30.00	374.00	1,299.06	3
Michigan	276	125	317	209	3,479.09	96.00	117.00	1,391 83	82.46	4
Missouri, Middle	45	52	148	41	413.39	56.00	20.00	210.48	150.86	3
Mo. S. W. and N. W. Ark.	64	14	141	40	529.62	32.25		417.84	318.74	3
Missouri, North	143	34	185	76	1,270.17	46.00	53.00	781.98	596.98	4
Nebraska	107	50	220	75	2,151.57	89.00	38.00	1,742 67	2,745.28	7
Ohio, No. East	416	158	623	250	6,389.47	252.60	510.90	3,147.51	1,019.22	16
Ohio, No. West	273	175	332	196	3,251.22	188.00	100.00	1,376.90	3,290.64	11
Ohio, Southern	679	708	1,233	338	15,929,01	253.25	496.17	4,924.82	264.28	16
Oklahoma and Pan. Texas	77	32	144	49	881.80	72.00		543.24	92 62	3
Oregon	60	33	167	48	1,125.72	87.00		905.28	2,257 46	3
Pennsylvania, East	466	462	853	224	6,795.06	308.00	860.00	2,878.87	1,246.23	14
Pa., S. E., N. J. & E. N. Y.	202	190	249	106	4,481.20	120.00	375.36	2,699.05	1,053.45	9
Pennsylvania, Middle	337	254	908	195	4,612.09	293.10	166.00	2,617.57	681.29	10
Pennsylvania, Southern	147	116	318	81	1,516.45	85.00.	102.00	628.39	1,782.70	5
Pennsylvania, Western	464	188	1,073	237	6,965.51	175.00	161.00	3,709.71	01.59	16
Tennessee	121	51	111	75	622.00	88.40	26.75	446.74		
Texas and Louisiana									124 10	3
Virgina, Eastern	58	22	63	41	571.67	38.00	20.00	238.90	510 76	3
Virgina, First	214	61	195	138	3,253.01	115.00	236.60	2,554.67	852 89	7
Virginia, Northern	278	198	286	158	3,448.56	107.00	268.50	2,873.70	960 05	9
Virginia, Second	442	153	358	232	4,405.88	308.00	340.00	2,483.38	570 74	9
Virginia, Southern	155	77	165	93	1,314.23	85.00	70.00	1,000.27	140 52	5
West Virginia, First	40	42	34	20	429.51			304.27	33.24	2
West Virginia, Second	20	10	16	11	51.85		10.00	40.20	487.54	2
Washington	142	86	170	84	1,739.70	93.00	31.00	911.01		
Totals, 1929	9,584	6,061	15,206	7,204	$138,263.32	$6,587.98	$8,120.95	$74,734.84	$38,714 66	324
Totals, 1928	9,510	6,198	15,223	5,894	$150,554.50	$5,889.32	$5,326.19	$73,433.48	$42,518.79	324

THE 1930 STANDING COMMITTEE

In recent years the Standing Committee of our Conferences has been appointing one of its members each year to gather and summarize certain information regarding its members, such as age, numbers of times which they have served, occupation, educational training, etc. The writer was appointed by the 1930 Standing Committee to secure this information, which is always of interest to members of the Committee. Since it was felt that others might be interested also, the committee requested that the information be prepared for the Messenger.

The total number on the Committee this year was 70. If our information is correct this is the largest number who have ever served in any one year. The oldest member of the Committee was Bro. G. A. Branscom whose age is 75. Two others, I. W. Taylor and L. A. Bookwalter, are 74. Three gave their ages as 32, the writer being the youngest by 28 days. The average age of the 70 members was 50.6 years.

Bro. I. W. Taylor has served the largest number of times on the Committee, 14. Three served their eleventh term and one his tenth term. Twenty-six had never served before. The average number of times served was three. Bro. Branscom has served more than 50 years in the ministry, while T. A. Shively has been a minister for 7½ years only. The average number of years in the ministry was 24.6.

Five members of Standing Committee are members of our General church Boards, 37 are members of one District Board, 5 are members of two District Boards and 3 are members of three District Boards. Nine are college trustees. The distribution by District Boards is as follows: Ministerial Boards 25, Mission Boards 16, Boards of Religious Education 7, Boards of Administration 3, Welfare Boards 2, Equity Board 1, Board of Publication 1, District Trustee 1, District Treasurer 1.

The occupations of the Committee members are as follows, full time pastors 28; part time pastors 7 (4 of these are pastors and farmers, 1 is a high school teacher, 1 a florist and 1 an accountant); farmers 15, college teachers 4, missionaries 4, school principals 3, farmer and teacher 2, Mission Board Secretary 1, evangelist 1, merchant 1, federal employee 1, salesman 1, surveyor 1.

Thirteen members of the Committee have had grade school education only, 23 have had grade school plus some additional training such as a Bible course, normal, business or part academy or high school, 14 are high school graduates, 7 have finished high school and had some additional work and 20 are college graduates. Of the college graduates 5 are also university graduates, 3 are seminary graduates, 2 have had some seminary work and 1 is a graduate of both seminary and university. 45 have been enrolled in our own church schools, academy, college or seminary.

Accident, Md. Arthur Scrogum.

MUSIC WEEK IN MICHIGAN

We have been told that the state of Michigan is the first state to put on a music week among its churches. Perhaps by telling our Messenger readers about it others will gain a similar vision.

Bro. M. M. Chambers of Grand Rapids was the efficient chairman of our Music Committee. All credit should be given him for the original plan. Mrs. Cora M. Stahly of Nappanee, Ind., was chosen as our director. As a committee we gave to her for her use two hundred new song books, also some select anthems. The use of these, with general instructions on the use of music in our churches, was her commissioned work.

Each church was notified it would have one afternoon and evening service. The churches did not know just what to expect when the time arrived. Many thought they were to be entertained by a group of folks. As was said, the work was new. Pastors were not sure what to tell their members. So it was left to Mrs. Stahly and her helper to blaze a new trail. Sometimes we found the church cold. A few would come straggling in with the inquiry on their faces: "What is it all about?" Then Mrs. Stahly and her helper would retire to a secluded room and call upon the Father who understands to carry his flag to victory.

Whether the crowd was large or small Mrs. Stahly did not fail in her message, that we get out of music its highest value. Whatever the beginning of the service, at the close we would tenderly sing, "Into My Heart," "I Need Jesus," and "Close to the Heart of God." All would grow reverently quiet when we sang: "Man of Sorrows." Others captivated the new work with anticipation. Miss Elma Rau, another member of our committee, spent several days with us on the tour. She added much in her kind, inspirational way. Bro. Chambers kept our transportation arranged for us from place to place. This was much appreciated for it took real planning that there be no delay.

June 1 we had our mass meeting at the Grand Rapids church. On our arrival there we found the church decorated with banners. A basket of beautiful flowers graced the piano. The balcony was reserved for the children, and the rostrum for our young people.

Dinner was prepared by the Grand Rapids church for the many who came from the churches over the state. All this was arranged and perfected by our chairman. The church was soon filled. We do not have space to mention all the program that was given. The worship program was read by Bro. Keller from Battle Creek. The children sang "Signal Lights" from the balcony and the audience answered "Throw Out the Life Line." The chorus sang the grand anthem, "From All Who Dwell Below the Skies." Songs were illustrated by Mr. Vane Wotring from Woodland, Mich. After the afternoon session a final collection carried the project financially and our Music Week was over.

We believe in the hearts of folks it lives on and that its echo will reach eternity's shore. Clara Fitz Smith,
Hastings, Mich. Secretary.

MISSIONARIES SAIL FOR AFRICA

On Saturday, June 28, 1930, nineteen steamships sailed from New York carrying 8,500 passengers. Among these ships was the Mauretania of the Cunard Line, with its commodious quarters.

At three o'clock many passengers and visitors were already on hand and many more gathered to visit before they should need to leave the ship so that everything might be ready for sailing at five o'clock. Among the passengers were five of our missionaries for Africa: Dr. Homer Burke, wife and son, Evelyn Horn of Ohio (nurse), and Desmond Bittinger, wife and son. Sister Horn and the Bittingers are new recruits for the field. None of the relatives of the missionaries were present to see these workers sail nor any of our ministers.



FIVE MISSIONARIES SAIL FOR AFRICA. Left to right: Dr. Homer Burke and wife, Evelyn Horn, Desmond Bittinger and wife.

Eight Pennsylvania friends of the Bittingers were on the ship for a while admiring the comfortable quarters and visiting with these workers. Two of these friends, Ella Hiestand and Martha Martin, were of Elizabethtown, the home of Sister Bittinger. The others were Ruth Henry, Palmyra; Miriam Madeira and Neva Engle, Harrisburg; Dora Sauder, Rohrerstown; Stella Shubrooks, Lancaster; and Clayton Yake, Scottdale. Clayton Yake, Ruth Henry, and Martha Martin are students at the Biblical Seminary in New York and the remaining ones were visiting them. Seven other seminary students also went to the ship to see the missionaries sail; thus there were fifteen there who were interested in the going forth of these workers. They found the children of the missionaries already well contented in their new quarters, for they were sleeping peacefully in the cabins.

As the time for sailing approached we visitors left the ship and took up an advantageous position on the pier, directly opposite the main decks of the ship. Crowds stood back of us, each trying to see friends on the boat. Our missionaries were directly opposite us on deck and with them stood Miss Regina Pearson of the Plymouth Brethren who was sailing as a missionary to Egypt. Presently the missionary children, having waked up, were brought out on deck; they attracted much attention on the part of the crowd. The children sat bravely on a railing on which their mothers had placed them. After we got the attention of two-year-old Stanley Bittinger, he waved good-bye repeatedly and his mother had him motion greetings for us to take to his grandparents and other home folks at Elizabethtown. The missionaries were happy and eager to go to the land upon which, as some one has said, the feet of the child Jesus likely first pressed lightly as he learned to walk, far away from the cruel Herod.

As the large white ship slowly, peacefully, majestically moved away in the sunlight, handkerchiefs were waved, smiles and greetings exchanged, and silent prayers upbreathed until the faces could no longer be distinguished. Then many rushed downstairs to the extreme end of the pier and got a good view of the boat out on the waters. As we think back over the scene it suggests repeatedly the hymn, "Jesus Savior, Pilot Me," and especially its closing words, "Fear not, I will pilot thee." Martha Martin.

Elizabethtown, Pa.

AT INDEPENDENCE AND AT DARLOW

I came to Darlow June 10 from my home in Independence, Kans., after a residence there of over twenty-five years, most of the time as pastor and elder of the church there. We have left behind us a good, loyal body of earnest workers for the Master.

They have no regular pastor as yet, but are looking forward to the day when one will be secured. This is a fruitful field. We had cottage prayer meetings every night except Saturday evening, which they are loyally keeping up. This promises good things for the future of the church in Independence. May God richly bless them all. Our colaborer, Bro. Chas. Cline, is keeping up the Sunday evening appointments. They have a good Christian Workers' Society, whose president is B. S. Miller. He is also a member of our District Mission Board. There is also a good Juniors' Society. We pray for great success from their splendid efforts.

The Brethren Home here is one of the splendid efforts of our Kansas churches. Our efficient Christian superintendent and wife make it really pleasant and enjoyable for all in the Home. It is indeed a Christian Home. We have started a weekly prayer meeting which is enjoyed by every one. The young folks of the community help us very much in music and song.

I have not laid my armor by, but am still busy trying to give comfort and cheer to the sick and sad and will so continue until the end. Eld. W. H. Miller.

Darlow, Kans.

Notes From Our Correspondents

CALIFORNIA

Glendale.—June 15, we observed Father's Day. Bro Roland of Pasadena opened with prayer. A quartette composed of two fathers and their sons sang a song. Bro. Dickey (our elder) of La Verne brought us a wonderful message based on the subject of the Prodigal Son's Father. We had our love feast the same day Bro. Dickey officiated. There were about ninety communicants, and twenty observed with much interest. June 22, our young people dramatized a Bible lesson June 27, our Aid Society gave a short program, then spent a little while in a social way, getting better acquainted Our pastor, Bro. Carl, and wife, are leaving June 30 for a few weeks' trip north—Martha Chek Senger, Glendale, Calif., July 1.

INDIANA

English Prairie church met in council meeting June 24 with Bro. Charles A. Light presiding We decided to have our harvest meeting Aug 10, and a series of meetings in October. Delegates to District Meeting were Bro. Charles A Light and Sister Pearl Bontrager. Our love feast was a feast of good things for the soul. There were ten ministers present; Bro. Kinsey from Elkhart presided. Bro. Kinsey preached Sunday morning. The children rendered a fine program June 15.—Mrs. Banks Light, Howe, Ind, July 1.

Fairview church held its missionary service June 22 The attendance was good, but not equal to our expectations The offering taken at the close of the services amounted to $152.86. Eld O. D. Werking of Hagerstown, Ind, will begin a revival meeting Aug. 3. Sister Lillian Goar of the same church will be our song leader —Sister Anna E. Wagoner, Lafayette, Ind., July 7.

Portland church met in council June 11. Brother and Sister Byerly were present giving us much spiritual encouragement. We are glad to have Bro. Byerly accept the eldership of our church. Bro Jacob Heller holds services each Sunday following Sunday-school. Although in his eightieth year, he gives wise counsel. In the near future, we are expecting Sister Byerly to give us an address on Moral Welfare Work. Our next council will be held Sept. 10.—Ethel La Folette, Portland, Ind, July 7.

IOWA

Dallas Center.—The interest and attendance at our Sunday-school have been increasing; 150 attended last Sunday. Bro Harold Royer and wife, Gladys Hawbaker Royer, were appointed missionaries to Africa at the recent Conference They will sail late this fall We are looking forward to the coming of Bro. A. D. Helser, July 27. For a number of years our Sunday-school has been giving $500 for the support of his work in Africa and hence is rejoicing that he will be with us on that day. Combined with this meeting will be a homecoming and basket dinner. This will commemorate the dedication of our churchhouse in Dallas Center twenty years ago. Any who formerly worshiped with us, but who are now living elsewhere, are cordially invited to come and renew old acquaintance and fellowship. Bro. X. L. Coppock of Greenville, Ohio, has accepted the call from our church and will become our pastor Sept. 1.—Mrs. W. H. Royer, Dallas Center, Iowa, July 8.

KANSAS

Osage.—June 8 marked the close of a very successful Vacation Bible School which was held in our church. A splendid spirit of coöperation between parents, teachers and children was one of the main factors in making the school a success. Miss Edna Neher, conductor of the school, deserves much credit for her work. Miss Neher was assisted by ten young ladies of our community, all of whom donated their time and work. The community is very grateful to them for their services. The daily offerings given by the children for missions amounted to approximately $10. The closing program rendered by the children was very fitting, in that it was a demonstration of the work which had been done and the methods which had been used to accomplish it.—Vada Nicholson, McCune, Kans, July 5.

MARYLAND

Long-Green Valley church held their love feast on May 31, with one of the largest gatherings we ever had. About 81 communed. Bro. John Roop of Linwood, Md., officiated, assisted by Elders W. E. Roop and G. M. Prigel. Bro. Virgil Finnell was also with us. Illustrated lectures were given here June 17 by Bro. Virgil Finnell They were appreciated by all. We are expecting to begin our Vacation Bible School on July 14, and at the same time we are expecting Bro. I. N. H. Beahm of Virginia to start our evangelistic meetings. Our regular services have been well attended and much interest is shown.—Rena Breidenbaugh, Gittings, Md., July 1.

Meadow Branch congregation held its second Daily Vacation Bible School for about two weeks in the Westminster church. Sister George A. Early was the director. The session was brought to a close with a fine program. Eld. Ralph W. Schlosser, president of Elizabethtown College, has consented to hold a two weeks' series of meetings for us in our Meadow Branch house to begin July 20. The Young People rendered a good program here on the evening of July 6. One has been added to the church at this place by baptism since our last report.—Wm. E. Roop, Westminster, Md., July 7.

MINNESOTA

Minneapolis.—First Church entertained the Y. P. conference June 21 and 22. Guthrie, Monticello and Barnum were well represented and contributed much to the programs and general interest of the conference. At the close of the Saturday evening session one soul was received into the kingdom by baptism. On June 22 Sister Ruth Mason and Wallace Hendricks had the distinction of being the first couple united in the holy bonds of matrimony in our new church, Bro. L. H. Root officiating. Our Father and Son banquet held on the evening of June 27 was a splendid social event. On July 3 we meet in council electing a full corps of officers for the ensuing year. Bro. L. H. Root was reëlected elder in charge and Bro. Frank Mann was reëlected

(Continued on Page 464)

AFRICAN DIARY LEAVES

(Continued From Page 459)

disappointment and despair. All these years the man had lived among and with them and given all he had for them. Now being carried away ill, maybe never to return. You can begin to understand their feelings when I tell you that one big, stalwart black man was actually crying as we started the engine. At Garkida we shall try to get the sick man strong enough to go home to Denmark.

The orphan girl named Iae, seven months old, arrived. Now we have two orphans. The other one is a boy nearly a year old, named Aviama, meaning: "Where is your place?"

Garkida, Nigeria, Africa. Dr. Russell Robertson.

THE CONTRIBUTION OF ELD. JACOB BLOUGH'S FAMILY TO THE CHURCH OF THE BRETHREN

With the death of Aunt Anne Gnagey, of Waterloo, Iowa, May 7, the last of Grandfather Blough's eleven children has passed into eternity. It occurred to the writer that a short notice in our church paper of this large and influential family might prove interesting. Jacob Blough was born on the old Blough homestead, near Berlin, Pa., Nov. 30, 1805. On this large farm his grandfather, Christian Blough, settled in 1767, when it was nearly all woodland. He died at the age of thirty-four years, leaving a widow and a number of small children in poor circumstances. Here his (Jacob's) father, Jacob Blough, Sr., reared his large family. By nationality the Bloughs (originally Blauchs) are German Swiss, having emigrated from Switzerland in 1750.

Barbara Saylor (Seiler) was born near Myersdale, Pa., May 10, 1810, a daughter of John Saylor. Miss Saylor's parents were Mennonites. Jacob Blough and Barbara Saylor were married June 18, 1826, settling on the Blough farm, being the third generation of Bloughs to reside here.

In religious faith the Bloughs were United Brethren. In those days it was unusual for single folks to belong to a church, but to select a church home soon after marriage was rather the common thing. But what church to choose was a question, their faiths being so widely different. Wisely they agreed to study the Scriptures and thus make their decision. While both of these denominations held some vital Bible doctrines as tenets of their faith, it was discovered that neither observed the Lord's Supper. So they decided to unite with the Church of the Brethren which already had considerable of a membership in this new country. Their godly, zealous, and consistent lives drew the attention of the church people and in the course of time he was made a deacon, and in 1851 he was called to the ministry, being advanced to eldership in 1868.

His services were in German, but he was also able to read and write in English. When in 1849 Somerset County was divided into four congregations, this part was named Berlin. Already in 1845 the Grove meetinghouse, the first in the county, had been erected, in the construction of which Bro. Blough and several of his older sons had an important part. This large meetinghouse was located close to the Blough home and in sight of Berlin. Eld. Blough had the oversight of this large and flourishing church until age incapacitated him, or until about 1880, when the congregation was divided into four congregations, and this was rapidly followed by the church division and the organization of the Brethren Church. Eld. Blough was not what one would term a great preacher. His sermons were seldom long. Perhaps his greatest sermons were found in the pious, godly, self-denying life he lived. Here permit me to quote from his "Memorial," written by Eld. W. G. Schrock, one of his younger colaborers, after his death: "He was a quiet, but persistent worker in the church he loved so dearly to the end, and his seat was never vacant in the sanctuary except on account of sickness. His life was characterized by untiring patience, and his house always given to hospitality. He occupied a very convenient and central place in the congregation, and it was here that the brethren in their travels, especially ministers, found a home and welcome retreat. While the green turf may encircle his lonely grave in the years to come, and the marble slab mark his resting place, he built for himself a more enduring monument in the hearts of those who knew him best, by his patient continuance in welldoing, as well as the peculiar self-denying principles he practiced in his lifetime.

"His labors of love are ended, but he continues to live in the hearts of the people. The high esteem in which he was held by the people was shown in the unusually large crowd of people that followed his remains to their last resting place. Thus passed away a Christian worker, after having spent almost an entire lifetime in the service of his Master. Eld. Blough leaves an aged widow, eleven children, fifty-seven grandchildren, and thirty-one great-grandchildren to mourn their loss. All their children became members of the church in their young days, and it fell to his lot in his old age, to first break the family circle." Grandfather and grandmother lived together sixty years and nine days, when he peacefully fell asleep June 27, 1886, aged 80 years, 6 months and 27 days. Grandmother lived in lonely widowhood until May 24, 1892, when she passed away at the age of 82 years and 14 days. Both are buried in the family burying plot on the farm, being the third generation to be buried there. The names of their eleven children are: Valentine, Emanuel J., Philip, Andrew, John J., Lydia (married to Tobias Buechley), Susannah (married to Herman Boger), David, Mary (married to Jacob Baer), Joseph, and Anne (married to Joseph Gnagey). Six of the children remained in Somerset County, Pa., and five sought their fortunes in the great west. Valentine is buried in the Schrock cemetery, Emanuel, in the Maple Spring cemetery, John, Lydia and David in the Brotherton cemetery and Susannah at Hays Mills. Philip is buried at Morrill, Kans., Andrew at Ellison, N. D., Mary at Dutchtown, Ill., Joseph at Sunnyside, Wash., and Anne in Orange cemetery, near Waterloo, Iowa.

Valentine and Emanuel were elders, serving respectively, Middle Creek and Quemahoning congregations, Somerset County. John and Joseph were deacons. Of the grandsons, six are elders: Jerome E. Blough, Johnstown, Pa.; Silas S. Blough, Fort Wayne, Ind.; Elijah E. Blough, Manassas, Va.; Jacob M. Blough, Bulsar, India. These are sons of Emanuel J. Two of John J. Blough's sons are elders: Albert P. Blough, Waterloo, Iowa, and Warren W. Blough, of Falls City, Nebr. Four of the grandsons by marriage are also elders: W. M. Wine, Woodside, Del., J. F. Dietz, Detroit, Mich., J. E. Miller, Elgin, Ill., and Lee Fisher, Rinard, Iowa. Two great-grandsons are ministers, R. D. Casebeer, Chicago, Ill., and E. Leslie Blough, Belpre, Ohio. There have been a number of deacons, singers, Sunday-school workers and school-teachers and they have had to do with church work in at least twenty of the states of the union and India. The average age of the eleven children was almost 78 years. The youngest to die was 61 years and the oldest almost 91 years old. Much remains unsaid. How thankful we should be for such noble ancestry.

Jerome E. Blough.

Johnstown, Pa.

"HE IS GONE"

These three words were spoken to us as we were preparing to go to our Bulsar Dispensary. In one hour's time the question, "Have you heard?" And then, "He is gone."

In the "Story of Wankee" which many of you have heard as we went from place to place on deputation work while on furlough, were the oft repeated names of Ashawad and his good wife, Mitibai. You will recall that when we had gathered together the sheep wandering without a shepherd for four years, we sat down for the first lesson under a tree on a little mat. We had no other place at the time. Then when casting about in our minds just what to do and where to go, these two faithful ones appeared before us, and seeing the situation said, "Here are our two hands and feet, and here is our veranda. Come and bring the children here, we will help you." And they did in a most faithful and praiseworthy way for almost nine years, without ever losing interest or enthusiasm. That is volunteer work in deed and in truth.

Every day these two faithful servants of the Lord could be seen bringing a group of little ones to the school. As Ashawad went to take his milk to his customers—for their only means of support was what milk they could sell from the few buffaloes they kept—he would bring with him a group from that section. From another section you could see his good wife bringing other children. It was the same on Sunday also, for the Sunday-school. It was touching to see a big man of Ashawad's type tenderly caring for the timid little ones of the group he was bringing to the service. Often in the pouring rain of the monsoon season he would shelter them with his own umbrella and he would walk in the rain. He was seen many a time wiping away the tears of some frightened little one who came for the first time to the school or the Sunday-school.

Only those who have worked among the depressed classes know the many hard problems that come up from time to time. You well remember the boy Ratna. Oh, how hard Ashawad and Mitibai worked to save that promising boy! It is seldom that children of this class can be kept in school more than four years at the longest. Even then it is a constant struggle to keep them from being snatched away to work out a wedding debt or some other debt contracted by the parents, which is handed down from father to son. Then, too, their own wedding figures in this. That is what took place in the case of Ratna. We kept hold of him till he entered the seventh standard, even after his wedding did take place. Then finally he was forced to give up. That was a hard blow to our Ashawadbhai. He never did quite give up hope. Other problems figured in this case over which he had no control. His perseverance in the face of the biggest and hardest problems never waned. He was always cheerful and would often say, in the darkest nights of our work when the persecution and opposition ran high, "Never mind, all will come out all right. Do we not have the Lord on our side?"

Many a time he took food out of the mouths of his own children—and they have five children living—and shared with these all but starved little ones. It was the same with clothes and the bit of money he had. He and his wife were really parents to the depressed children who would often leave their own so-called homes and stay in the school all night where they were cared for and protected from harm.

Thus they worked on and on till the day school was built up, and we asked Mitibai to assume the work as teacher of sewing to the girls, for which she received on an average of about three dollars a month, till our furlough time. They also, along with some young volunteers, worked and prayed till the yearly Sunday average attendance was 555—men, women and children. If you really knew the situation, you could appreciate what a victory that was for the Lord.

Just a short time ago their only daughter, Miriam, fifteen years of age, came home from our Anklesvar Boarding School where she was in training. She finished the course there and desired to go on for higher training. Her father did not see how they could afford to pay the high fees and the other expenses. "But the Lord will open the way—of that I am sure," he said.

As Ashawad was lying so still in death, as we sat by, some one made the remark: "How many thousands of miles these feet traveled, bringing in the little ones and big ones as well, to the place of worship!" He died after only two days of illness.

At the close of the service at the Wankee last Sunday, just as we were about to leave, Mitibai stood up and said to the leader, "Wait a moment, I want to pray so I can get peace of mind and heart." How earnestly she did pray for the work and the workers and asked God to bless and reward all who had been faithful in service. It was a heart-searching prayer. May the work of the Lord continue to go on and may there be an abundant harvest.

Bulsar, India. Ida C. Shumaker.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Detwiler-Meyers.—By the undersigned in the Stone Church, Huntingdon, Pa., June 19, 1930, Bro. Geo. L. Detwiler of Myersdale, Pa. and Sister Zola P. Meyers of Rockwood, Pa.—Charles C. Lilts, Huntingdon, Pa.

Eyer-Hoover.—At the home of the bride's parents, Mr. and Mrs. Frank Hoover, near Middlebury, Ind., on June 29, by Mr. Weldon J. Eyer and Sister Pauline M. Hoover, both of Elkhart County, Ind.—J. H. Fike, Middlebury, Ind.

Flory-Roney.—James R. Flory and Libbie Roney, both of Elgin, Ill., June 7, 1930.—Ezra Flory, Huntington, Ind.

Forrey-Becker.—By the undersigned, April 19, 1930, David H Forrey and Alice E. Becker, both of Lancaster, Pa.—W. D. Fisher, Lancaster, Pa.

Jacot-Hamilton.—By the undersigned at the parsonage on Stanley, June 23, 1930, Bro. Earl Jacot and Sister Nellie Hamilton, both of Stanley, Wis.—O. L. Harley, Stanley, Wis.

Kaufman-Koontz.—By the undersigned at the bride's home, Carl R. Kaufman and Mary S. Koontz of Hooversville, Pa.—W. D. Rummel, Jerome, Pa.

Myer-Stauffer.—By the undersigned, June 17, 1930, Samuel G Myer of Lancaster, Pa., and Effie M. Stauffer of Lebanon, Pa.—W. D Fisher, Lancaster, Pa.

Pennington-Harrill.—By the undersigned at his home, May 29, 1930, Mr. P. B. Pennington of Jasper, Mo., and Sister Julia Harrill of Carthage, Mo.—Lester E. Fike, Carthage, Mo.

Stark-Willette.—At the residence of the undersigned, Mr. James F. Stark and Miss Ruby G. Willette, both of Lowell, Michigan.—Samuel Bowser, Elmdale, Mich.

Tucker-Thompson.—James H. Tucker of Cincinnati and Anna Thompson of Huntington, Ind., June 30, 1930.—Ezra Flory, Huntington, Ind.

FALLEN ASLEEP

Army, Rachel E., born Sept. 7, 1852, near Peru, Ind., died June 24, 1930, aged almost 78 years. Death followed a two weeks' illness of liver trouble. In 1874 she married John Strode. To them were born four children, all of whom with the husband preceded her. Later she married Isaac Army and to them were born one son and a daughter. Her husband died more than a year ago. She was a member of the Church of the Brethren for many years and lived a true consecrated Christian life to the end. During her illness she called for the anointing service. Funeral in the church by Eld. Walter Balsbaugh. Burial in the near-by cemetery.—Gelia A. Pugh, Mexico, Ind.

Brown, Elzie Ellsworth, son of Samuel and Sarah Brown, was born near Ozawkie, Kans., died at his home in Valley Falls, Kans., June 1, 1930, aged 63 years, 4 months and 19 days. Early in life he united with the Church of the Brethren and lived a quiet, unassuming Christian life. His entire life was spent in Jefferson County, Kans. Oct. 9, 1892, he married Fannie Root who passed away Aug. 20, 1901, leaving him five children to care for. Nov. 2, 1904, he married Jessie Bunker who survives with three sons, two daughters, his aged mother, ten grandchildren, two brothers and one sister. Funeral services at the church in Ozawkie by Bro. E. D. Steward assisted by Rev. Hammer, Baptist. Interment in the Ozawkie cemetery.—Mrs. Clyde Seitz, Spring Hill, Kans.

Dobbins, Elizabeth, died at her home in Thomas, Okla., June 14, 1930, aged 84 years, 1 month and 21 days. She was a pioneer citizen of Oklahoma, coming to this country thirty-five years ago. She married Abram Dobbins in 1864. To them six children were born, two of whom preceded her. Her husband died in 1900. She united with the Dunkard church at the age of twenty-one and remained a devout Christian. Funeral at the home by Eld. J. Appleman assisted by Rev. Albert Williams.—Albert Williams, Thomas, Okla.

Fuqua, Mr. and Mrs. Joseph, both aged 73 years, were fatally injured in an automobile collison near their home near Fortville, on June 5. Mrs. Fuqua died at 7 o'clock the same evening and Mr. Fuqua died at 3 o'clock Thursday morning. Pate Fuqua, a son, was driving but was thrown clear of the wreck; his condition is undetermined. They were members of the Beech Grove Church of the Brethren near Pendleton. A double funeral was held in the Fortville Christian church by the undersigned. Burial in the Menden cemetery.—C. H. Hoover, Anderson, Ind.

Jacobs, Thelma C., only daughter of Brother and Sister Richard J. Jacobs, was born in Baltimore, Md., and died from a complication of ailments March 14, 1930, aged 12 years, 8 months and 7 days. About Thanksgiving time she took her bed and continued to grow weaker until she died. About two weeks before, she was removed to the Maryland University Hospital. She confessed Christ in baptism at the age of eight and was a faithful attendant at the First church and Sunday-school. The father and mother and one brother remain. Services in the home by the undersigned. The body was taken to Saegerville, Va., where services were conducted by Elders J. L. Driver and J. M. Foster. Interment in the adjoining cemetery.—A. L. B. Martin, Baltimore, Md.

Markey, Arlene Virginia, infant daughter of Melvin D. and Marie Markey, died April 11, 1930, aged 10 months and 8 days. She was stricken very suddenly after an illness of several days. She is survived by her parents, three brothers and two sisters. Services by Bro. Michael Markey at New Fairview church and interment in adjoining cemetery.—J. L. Miller, York, Pa.

Myers, Mrs. Larma, widow of Joseph Myers, born in Stark County, Ohio, Feb. 19, 1844, died at the home of her daughter, Mrs. Brammel, Huntington, Ind., June 24, 1930. One son died long ago and another, Frank, lives in Grand Rapids, Mich. Interment at Roanoke, Ind.—Ezra Flory, Huntington, Ind.

Newberry, Lavina, born in Cass County, Ind., in 1841, died June 13, 1930, at her home in Mexico, Miami County. Death followed an illness of four weeks incident to old age. She married Jos. Conn; twelve children were born to them, six of whom with the husband preceded her. Later she married Robert Newberry who died several years ago. In the prime of life she united with the Church of the Brethren and lived a consistent and exemplary life. During her illness she called for the anointing service which was a great comfort to her. Although a cripple since infancy she was always cherful and endured her lot with the greatest test of patience. Funeral in the church by Eld. Frank Fisher. Burial in the near-by cemetery.—Gelia A. Pugh, Mexico, Ind.

Nininger, Roy William, was born to Mr. and Mrs. J. B. Nininger, Sept. 25, 1883, at Conway Springs, Kans. He passed on June 12, at the age of 40 years, 8 months and 17 days. He was married to Elsie Mae Buckman, Aug. 6, 1913. To them were born four children, Harold, Eugene, Melba and Engle. He is survived by his wife, children, parents, three brothers, Rev. J. C. Nininger, Conway Springs; J. A. Nininger, Hutchinson; Prof. H. H. Nininger, McPherson; and one sister, Mrs. Naoma Nicks, Saskatchewan, Canada. He had an unusual but successful teaching career of eleven years. He united with the Church of the Brethren at the age of eleven. He became active in the church, later in Y. M. C. A. work in college and at the time of passing, was engaged in social work in St. Louis, Mo. Funeral services in McPherson church. Interment in Monitor cemetery.—H. F. Richards, McPherson, Kansas.

Reed, Eld. Peter Duncan, son of Peter E. and Nancy Reed, was born July 13, 1848, and died at his home near Limestone, Tenn., June 1, 1930. He was married to Mary M. Arnold, Sept. 1, 1872. He joined the Church of the Brethren when sixteen years old. He was ordained a minister when a young man, and to the elder's office, May 23, 1903. He was a faithful member and always found ready and willing to work for the Master in the building of his kingdom on earth, also in discharging his duties in everyday life. He had not enjoyed good health for about two years. He leaves his wife and a host of relatives and friends to mourn his death. The funeral was conducted at the Limestone church by Elders A. E. Nead and J. R. Jackson. Interment in cemetery near by.—Honoria Pence, Limestone, Tenn.

Shideler, Anna Mina, was born in Clear Creek Township, Huntington County, Ind., to Isaac and Jane Lefler. She departed this life at her home in Jefferson Township on June 1, 1930, age 69 years, 4 months and 27 days. In January, 1862, she was united in marriage to Mr. William Shideler. Four children came to bless this union, one of whom died in infancy. Her entire life was spent in the county of her birth. She was a faithful member of the Church of the Brethren for over forty-five years. She was always interested in the welfare of her home, her church and her community. She had been in failing health for several months, but the end came very suddenly. Surviving are the companion, two daughters, one son, sixteen grandchildren, four great grandchildren, her aged mother and one brother. Services were held in the Salamonie church by the writer and burial was in the Lancaster cemetery.—Ray O. Shank, Flora, Ind.

Schwartz, Emma, need Reed, born in Pine Grove, Pa., died June 20, 1930, aged 85 years, 2 months and 25 days. Sept 20, 1864, she married J. S. Schwartz who died six years ago. Ten children also preceded her. Four daughters remain. She united with the Church of the Brethren fifty two years ago and had lived a faithful life. Due to a stroke she was for thirteen years an invalid; she lived with her daughter, Mrs. Fred McCollum, who also was called home four weeks ago. The last few weeks were spent with another daughter, Mrs. Mitch Allword of Shamokin. Funeral by her pastor, J. J. Scrogum, and Rev. N. Lower (Evangelical). Interment in cemetery near Shamokin.—Lillian B. Homer, Girardville, Pa.

Shaffer, Lucinda, nee Lahr, was born in Perry County, Pa., died in Shamokin, Pa., June 5, 1930, aged 87 years, 7 months and 23 days. She leaves two daughters, three grandchildren, three great-grandchildren and three great-great-grandchildren. She united with the Church of the Brethren about forty years ago and lived a consistent Christian life. For the last fifteen years she was an invalid and lived with her daughter, Mrs. Wilson Leiby of Shamokin. Services by her pastor, Eld. J. J. Scrogum, assisted by Rev. C. B. Schneder (Reformed). Interment at East Salem, beside her husband.—Lillian B. Homer, Girardville, Pa.

Swigart, Sister Eva Workman, died at her home in Huntingdon, Pa., May 15, 1930, after an illness of three months of cancer of the stomach. She was taken to a hospital in Philadelphia in March for treatment, but with no hope of recovery she was brought home. She was anointed twice. All through her suffering her Christian fortitude and trust in her Savior were manifest. She was born near Loudenville, Ohio. At the age of eleven she united with the church. During those early years she was a frequent leader of music in the Sunday-school. With her mother, a widow, and her sisters she moved to Huntingdon, Pa., where she attended Juniata College. She graduated in the music department in 1906. In June, 1907, she married W. Emmert Swigart; he survives with five children, two brothers and two sisters. Funeral in the home by her pastor, Bro. F. B. Statler, assisted by her father-in-law Bro. W. J. Swigart, C. C. Ellis, and A. B. Van Ormer.—Mrs. O. A. Myers, Huntingdon, Pa.

Whetstone, Catherine Hoover, born in Elkhart County, Ind., died June 15, 1930, aged 73 years, 7 months and 6 days. She was the daughter of David and Susanna Hoover. She married A. J. Whetstone Dec. 30, 1875; to them were born eleven children three of whom preceded her. She is survived by her husband, eight children, thirty-one grandchildren and ten great-grandchildren. She united with the Church of the Brethren in 1888. Funeral in the Maple Grove church by J. R. Garber. Burial in the Maple Grove cemetery.—Mrs. C. F. Freeman, Norton, Kans.

Wenger, Sister Esther Mae, daughter of the late Rev. Isaac and Annie Wenger, fell asleep at the Rosemere Sanitarium, May 16, 1930, aged 11 years, 11 months and 10 days. She united with the church in January. She is survived by her stepmother. Service by Eld. R. H. Bucher and Bro. Amos Heisey at Mohlers church. Interment in the Lorung cemetery.—Mrs. Lida M. Zug, Lincoln, Pa.

Werner, Curtie Mae, born at Pyrmont, Ind., died near Stanley, Wis., June 20, 1930, aged 43 years, 9 months and 17 days. She had been a sufferer from dropsy of the heart for several months. In 1895 she moved with her parents to North Dakota and for a number of years lived at the West. On June 21, 1910, she married Oscar Werner. To them were born two sons and two daughters, one daughter having preceded the mother. She is survived by her three children and her aged mother, Sister Belle Welch. Funeral from the Presbyterian church of which she was a member and interment in Oakland cemetery.—Mrs. Jacob Winkler, Stanley, Wis.

Wise, Margaret L., the daughter of Abraham and Louisa Young, was born March 15, 1849, at Walkersville, Md., and died at her home near Bloom, Ohio, May 12, 1930. She was united in marriage to John R. Wise Sept. 18, 1872, and with him served in the deacon's office acceptably for many years. Sister Wise had been a faithful, loyal and devoted member of the Church of the Brethren for sixty-three years. Her husband passed on twelve years ago to join two infant daughters; she leaves two sons, two daughters, eight grandchildren and three great grandchildren, two sisters and four brothers. Short services at the home and funeral service at the Egbert M. E. church were in charge of Bro S. U. Snavely assisted by Bro. Albert Wolf. Interment was made in the adjoining cemetery.—Leo Lillian Wise, Bloomdale, Ohio.

THE CONFERENCE REPORT

is being published as usual. **A Special Committee** has been asked to consider the future of the **Full Report.** If you desire the publication of the **Full Report** after this year show your interest by your order for the **Report of 1930.** Some congregations order many copies. How about your congregation?

Price, 50c.

Brethren Publishing House, Elgin, Ill.

EXPERIENCES AMONG A PRIMITIVE PEOPLE IN THE INTERIOR OF NORTH CENTRAL AFRICA

In Sunny Nigeria

By

ALBERT D. HELSER

"Today this volume is both unique and valuable. It is written by a pioneer of both religion and civilization, and the picture is of the country and its people drawn first-hand from native conditions.



"The point of view, of course, is that of the missionary. But it is much more than that. It is an accurate record of life in a country that is practically unknown to white people. Mr. Helser has made no attempt to write an elaborate book of travel but, as a man of keen observation, sensitive to impressions, he has set down with the clearness of simplicity, an immense amount of valuable information."—Boston Transcript.

Thousands of copies of **"IN SUNNY NIGERIA"** have been sold to the reading public. Its stories are as new as ever. Read one story and you will read the rest. **Price, $1.50.**

Brethren Publishing House, Elgin, Ill.

MRS. EDDY

The Biography of a Virginal Mind

By Edwin Franden Dakin

This is the book which **Christian Scientists tried but failed to shut out of the bookstores and libraries.** Fair in his statements, the author was forced to record those physical ailments which made her so different from others. This is undoubtedly the most thorough, the most impartial, the most nearly **correct account of the life of Mrs. Eddy.** 563 pages. **$2.00.**

Brethren Publishing House, Elgin, Ill.

BOOKS by our own WRITERS

Occasionally it is well to pause and look at ourselves. Here are a few books written by our own people. They have a message for all, and a double message to you.

In Sunny Nigeria By A. D. Helser	$1.50
The Heart of the Crimson Cross ... ... (special price)	$2.00
By J. M. Henry	
The Symphony of Life By D. W. Kurtz	.50
Builders of the Church of the Brethren By Jno. S. Flory	$1.00
Heroic Lives By Minor C. Miller	$1.35
The Lord's Prayer By R. H. Miller	.75
The Boy and the Man By J. H. Moore	$1.25
The Christian Way of Life By C. C. Ellis	.65
Character Stories By Ezra Flory	$1.00
Conquests for God By Minor C. Miller	$1.35
History and Messages of Hymns By Garrett and Beery	$1.50
History and Doctrine of the Church of the Brethren By Otho Winger	$2.00
New Testament Doctrines By J. H. Moore	.75
Studies in Doctrine By D. W. Kurtz	.60

Check the books you desire and enclose with check today

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

The Best Lessons for Your School Are the Brethren Sunday-School Lessons

Written by **experienced writers,** whipped into form by **expert editors** who know your school and its needs, **BRETHREN LESSON HELPS** are the **last word in lesson materials.**

For schools that use the **Graded Lessons** we offer you the regular **Graded Lessons** with our own adaptations so as to make them especially acceptable to you. You make no mistake in using **BRETHREN GRADED LESSON HELPS.**

Should your school use the **Improved Uniform Lessons,** again you will find **BRETHREN IMPROVED UNIFORM LESSON HELPS** written with you and your needs kept in view in every lesson.

Prices for our **LESSON HELPS** are reasonable—as consistent as they can be when you consider the quality of the material furnished. It pays to have sufficient helps on hand to supply the needs of all.

Your school will do its best work only as you supply it with the best material. Should you not be familiar with any of our **LESSON HELPS,** write for samples and prices.

Yours for the best schools,

Brethren Publishing House
Elgin, Ill.

The Best Bible That Can Be Made



Regular List Price $11.85
Now Offered
At $7.85 Post Paid
No. 1875XCS

HOLMAN INDIA PAPER
EXTRA LARGE PRINT
Reference Bible With Concordance

Contains Authorized Version Old and New Testaments, Complete Marginal References and Concordance; also Section of White Linen Paper Leaves Suitable for Writing Notes, Outlines of Sermons or Important Memos for Ready Reference.

Durable, Flexible (Goat) Morocco Binding, Overlapping Covers with Indestructible Linings, carmine under pure gold edges. Titles stamped in pure gold.

Size 5¾ x 8 inches x only 1 inch in thickness.

Flat Opening, Will Not Break in the Back

Part Page Specimen, Easy-to-read Type

Nebuchadnezzar relateth his dream.

	B. C. 570.
NĔB-U-CHĂD-NĔZ'ZAR the king, a unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.	a ch. 3. 4; 6. 25.
2 2 I thought it good to shew the signs and wonders b that the high God hath wrought toward me.	2 Chald. *It was seemly before me.* b ch. 3. 26.

- Broad open-faced type. Self-pronouncing. Ample space between both letters and lines which makes easy reading. No strain on the eyes.
- Chapter headings on outer corner of each page make this Bible practically self-indexed.
- Very complete marginal references and interpretations.
- PRINTED ON THE FINEST INDIA PAPER MADE. The leaves separate easily and do not cling together in the manner peculiar to thin papers. While it is doubly strong and firm in texture it is so thin that it bulks only ⅝ of an inch to a thousand pages, and is so opaque that the heavy black print does not show through.
- A FINE BIBLE WILL LAST A LIFETIME and is a pleasure to own, but it must be bound in Morocco, as this is the only leather that will not crack or break, rub or fade, get dry or brittle, but becomes more pliable with age.

THIS BIBLE is doubly bound in **MOROCCO,** and those who appreciate lasting quality and know that "the best is the cheapest in the end," will understand it is well worth the advance in cost over cheaper grades.

NEVER BEFORE IN THE HISTORY OF BIBLE MAKING has such value been given at the price in any edition of the Bible. **WRITE TODAY** and take advantage of this extraordinary introductory price. This **HOLMAN BIBLE** must not be compared with that of any other make as it excels in every detail of Bible making. Take our word and **ORDER TODAY.** You run no risk. Money cheerfully refunded if this Bible does not come up to your expectations.

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

Notes From Our Correspondents

(Continued From Page 461)

Sunday-school superintendent. Bro. L. H. Root and Sister Orpha Holden were elected delegates to represent us at District Conference. Our Sunday-school picnic is planned for July 12.—Mrs. A. B. Miller, Minneapolis, Minn., July 5.

OHIO

Black Swamp.—A large number from the Black Swamp church attended the 4th of July meeting held at the Swan Creek church. Inspirational talks were given by Brethren Ira Butts and George Garner. July 6, members of the B. Y. P. D. of the Defiance, Pleasant View, Swan Creek and Toledo churches visited our church. The situation of the B. Y. P. D. of the church at this place was discussed. In the evening a program was given which was greatly enjoyed.—Mrs. Asenath Baker, LeMoyne, Ohio, July 7.

Bristolville church is going to have a revival meeting, the same to begin Aug 3. An all-day meeting is to be held Aug 10. We will hold our love feast Aug. 20.—Lee Canfield, Cortland, Ohio, July 7.

OREGON

Mabel.—Our congregation had a love feast June 7. Bro. Smith and Bro. Harp of Newberg were with us. We had our council June 21. Brother and Sister Ritter were elected delegates to District Conference; Sister Adams and Bro Ritter delegates to the Sunday-school convention. We had a ten-day Vacation Bible School beginning June 17. Twenty-nine were enrolled besides our teachers and helpers. We decided to use graded lessons again in the Bible School after Oct. 1.—H. H Ritter, Mabel, Ore , July 4.

Newberg.—Our church met in regular quarterly business meeting June 29. Eld. Leander Smith presided. Eld. Leander Smith and Sister Elsie Reed were chosen to represent us at the District Meeting. The church decided to retain Bro. Smith as pastor for another year. The work is progressing nicely, the attendance at all our services has about doubled in the last year. The interest is splendid. The scarcity of work makes it very hard for us to finance our work, but with the faithfulness of our little group, we believe that we shall by the grace of God stem the tide.—Mrs. Mary Smith, Newberg, Oregon, June 30.

PENNSYLVANIA

Buffalo Valley.—Eld. D. A. Christ of Quinter, Kans., stopped with us on his way home from the Hershey Conference and delivered six very good lectures on his trip to the Holy Land. He had a well filled house of interested listeners each session. We all feel very grateful to him for his kindness and hope he may be able to be with us again.—Adda Shively, Millmont, Pa., July 1.

East Fairview church had a Mother's Day program the evening of May 11, consisting of songs and recitations; afterward a very inspiring address was given by Bro. Hartman of Annville. Our love feast held the second Tuesday and Wednesday in May was attended by a goodly number of ministers We also had the happy privilege of having Bro. J. F. Graybill attend our weekly prayer meeting the following Wednesday. July 4 we expect the Byler family to render a program in the East Fairview church.—Mrs. Allen Becker, Manheim, Pa., July 2.

Hershey.—June 9 we had our Children's Day service with a program rendered by the children. The Mother's Day program was in charge of the Hopeful Class. This was followed by an address by Bro. J. F. Graybill on conditions in Sweden. This was especially interesting, because Bro. Graybill united with the church here. Our council meeting was held June 7, with Eld. T. S Carper in charge. Six church letters were granted, and three received. June 23, the Byler family gave a message in song to an appreciative audience. Our Conference offering amounted to $518.25. Our Vacation Bible School starts July 7 to 18, in charge of Sister Sarah Schlauch of the home church.—Mary Bashore, Hershey, Pa., July 5.

Pittsburgh.—Owing to congested traffic on Sunday evenings, our church joins in union services in Carnegie Music Hall; but the midweek Bible class continues with interest. The morning services are very well attended and the evening services will be resumed Sept. 1. Our pastor, Eld. G. B. Royer, represented our church at Conference. In his absence Bro. V. C. Holsinger brought us a very helpful message on Conference Sunday. June 8 the children of the Bible School, under the direction of Mrs. S. E. Workman, rendered a pageant, Along Life's Pathway. The intermediate girls furnished the music. The Conference offering was also taken. The annual Sunday-school outing June 27 was very enjoyable and was attended by about 100. Certificates were issued to our mission point members at Natrona Heights who recently were organized into a separate body with Bro. G. B Royer, elder, and C. D. Brendlinger, pastor. The report from our Conference was brought us by Sister Jas. E. Murphy and the pastor. Both were very interesting.—M. Elizabeth Barnett, Pittsburgh, Pa., July 1.

Springville church held their love feast May 20 and 21 with Bro. Ira Gibbel officiating. Quite a few visiting brethren were with us. In May our revival meeting was held at Denver with Bro. J. C. Zug of Palmyra as evangelist. Although there were no accessions to the church, yet we know that the members received much spiritual food June 8 Bro. Ben Ebersole preached a missionary sermon at Denver.—Mrs. Lida M. Zug, Lincoln, Pa., July 3.

Waynesboro.—At our regular quarterly business meeting on June 26 the following brethren were elected to serve the church as deacons: S Allison Benedict, W. L. Widdowson, Milton B. Horst and M. E Sollenberger. Last week our pastor, Eld. J. M. Moore, and wife, with the assistance of others, gave daily religious instruction to the children Sunday morning, June 28, Bro. E. E. Eshelman of Crystal, Mich., and formerly of our congregation, preached for us. At the evening service, Sister Mae Wolf of India gave us a short talk. June 17 Bro. Wilbur Stover of Seattle, Wash , gave an address in our church to the men's federated Bible classes of Waynesboro. His subject was Mahatma Gandhi. Earlier in June Bro. Stover preached for us. Brother and Sister Harold Royer, the newly appointed missionaries to Africa, worshiped with us recently.—Sudie M. Wingert, Waynesboro, Pa., July 2

TENNESSEE

Limestone church met in council May 24 with Eld A. E. Nead presiding Bro J. R. Jackson conducted the devotional service. Brethren A. E. Nead and R. B. Presley were elected delegates to District Meeting. The church decided to hold a series of meetings to begin Aug 24 with Bro. W. A. Reed of Schoolfield, Va., as evangelist. Bro. J. R. Jackson preaches for us every second Sunday night. Sunday-school is progressing very nicely.—Honoria Pence, Limestone, Tenn., July 3.

VIRGINIA

Linville Creek.—The Young People's Conference of the Northern District of Virginia convened in our church June 29. A large crowd was present to hear the interesting program which concluded with a fine address by Dr. Paul Bowman of Bridgewater College. On Whitsuntide Monday an Old Folks' Singing was held here—an annual event in which singers of all denominations meet and join in singing old hymns and anthems. It is an inspiring occasion. Our Vacation Church School is in session now. Four young sisters are teaching the classes. We are expecting Brother and Sister I S. Long to hold a series of meetings for us in September.—Mrs. John C. Myers, Broadway, Va., July 1.

Trevilian church met in council June 14, with Eld. E. E. Joyce as moderator. E. E. Joyce was elected elder for the coming year and is also our pastor. Delegates to our District Meeting were elected, E. E. Joyce, delegate; Austin Shumake, alternate. Our church celebrated the 4th of July by gathering at a sick brother's house. We had an all-day meeting. Bro. Beahm has just finished two weeks of meetings at our mission point at Pendleton, Va. Three came out on the Lord's side and were baptized July 6. Sisters Anna Schwenk, Ada Douty and Laura Straubraker, all of Pa., held a Vacation Bible School during Bro. Beahm's meeting at Pendleton. Their work was much appreciated. They started a one-week school in our Trevilian church, July 7. We are looking forward to our series of meetings commencing July 20 by E. E. Joyce at our Trevilian church instead of Louisa. We are hoping and praying for good results. Our Sunday-school has been growing nicely.—Bessie Strole Joyce, Louisa, Va., July 7.

WASHINGTON

Olympia church has just closed a very successful two weeks' Vacation Bible School. Our summer pastor, Bro Ed Cunningham, of La Verne, Calif., has been with us since the first week in June. He is giving us a series of sermons on the Life of Christ, which are being appreciated very much. June 15, our young people gave a goodwill program in Seattle on the subject of the Great Reward. At this time our pastor, assisted by four of our young people, are conducting a Bible School at Vesta, sixty miles west of here.—Mrs. Maude E. Gregory, Olympia, Wash., July 1.

WISCONSIN

Rice Lake.—April 5 and 6, Brother and Sister John I. Kaylor told of their work in India to appreciative audiences April 10, our elder, D. D. Funderburg, was with us in our church business meeting. At this meeting it was decided that the present pastor and family remain in the work for the coming year. Easter Sunday good crowds attended morning and evening services. In the evening the pageant "Through Darkness to Light," was very impressively given by a group from the local church. April 23, we held our annual spring love feast. June 6-8, the seventh annual young people's conference of the Wisconsin churches was held at the Rice Lake church. The theme of the conference was: "My Best for Christ." President C. Ernest Davis of Mount Morris college gave four helpful addresses. Bro O. L. Harley and Bro. Lewis Hyde also gave helpful messages at the conference. Next summer the conference is to be held at Stanley. June 9-20 we held our ninth annual Vacation Bible School. We had an enrollment of fifty-three and an average attendance of forty-seven.—A. S. Brubaker, Rice Lake, Wis., July 8.

THE SPIRIT OF DEVOTION

must be cultivated in these strenuous days. The experience of others may be appropriated by you. These books will help just now.

Alone With God, ...$1.25
J. H. Garrison.

Bible Selections for Daily Devotions, ...$1.50

Daily Altar, The, ...$1.00
H. L. Willett and C. C. Morrison.

Family Worship, ...75c
W. B. Stover.

Grace Before Meals,
.....plain edges, 50c; gilt edges, 60c
A. William Nyce and Hubert Bunyea.

God's Minute,
cloth, 60c; keratol, $1.00; art leather, $1.50

Pocket Manual of Prayer, ... 25c
Wm. A. Phillips.

Practice of Prayer, The, ... 75c
G. Campbell Morgan.

Quiet Talks on Prayer, ...$1.25
S. D. Gordon.

Real Prayer, ... 60c
Cortland Myers.

Think on These Things, ...$1.50
Amos R. Wells.

If these do not supply your needs write and state your problem and we will help you solve it.

Brethren Publishing House, Elgin, Ill.

Popular Books at the Popular Price, 75c Each

By Irving Bacheller
The Light in the Clearing
In the Days of Poor Richard
Father Abraham

By Ralph Connor
The Doctor
Corporal Cameron
The Man From Glengarry

By Emma C. Dowd
Polly of Lady Gay Cottage
Polly and the Princess
When Polly Was Eighteen

By Grace L. H. Lutz
The Finding of Jasper Holt
The City of Fire
The Man of the Desert

By L. M. Montgomery
The Blue Castle
The Golden Road
The Story Girl

By Eleanor H. Porter
The Road to Understanding
Miss Billy's Decision
Sister Sue

By Gene Stratton Porter
Her Father's Daughter
Song of the Cardinal
Laddie

By Grace S. Richmond
Round the Corner in Gay Street
The Twenty-fourth of June
The Brown Study

By Jean Webster
Daddy Long-Legs
When Patty Went to College
Just Patty

By Harold Bell Wright
The Eyes of the World
Their Yesterdays
When a Man's a Man

By Jane D. Abbott
Aprilly
Happy House
Larkspur

By Ethel Hueston
Prudence of the Parsonage
Prudence's Sisters
Prudence's Daughter

By Peter B. Kyne
Cappy Ricks, or the Subjugation of Matt Peasley
Kindred of the Dust
Never the Twain Shall Meet

By Kate Douglas Wiggin
Rebecca of Sunnybrook Farm
New Chronicles of Rebecca
Mother Carey's Chickens

If other books by these authors interest you write and at the same time order from the above list.

Brethren Publishing House, Elgin, Ill.

EXECUTE YOUR OWN WILL

You do this when you get one of our annuity bonds. It will mean a big saving to the Lord's treasury in court costs, and lawyers' and administrators' fees.

* * * * * *

But, If You Make A Will---

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of..... dollars ($.....) to be used for the purpose of the said Board as specified in its charter."

Write for our booklet which tells about annuity bonds and wills. A postal card will bring it

General Mission Board
OF THE CHURCH OF THE BRETHREN
Elgin, Illinois

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 — Elgin, Ill., July 26, 1930 — No. 30

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized August 20, 1918.

In This Number

Editorial—
Washed—Buried—Raised—Born, ... 465
Balancing the Risks, ... 465
"Money Is Human Life Blood," 465
Failure, ... 465
Among the Churches, ... 472
Book Review of International Standard Bible Encyclopedia (J. E. M.), ... 472
Around the World, ... 473
The Quiet Hour (R. H. M.), ... 473

General Forum.—
I Will Not Fear (Poem), ... 466
Conference Thoughts. By J. H. Moore, ... 466
The Hershey Conference. By H. C. Early, ... 466
Pioneers in Education.—Part 8. By J. M. Henry, ... 467
Glory in Defeat. By Julia Graydon, ... 467
Peace Principles in World Religions.—No. 2. By Andrew T. Hoffer, ... 467
The International Convention of Religious Education. By Ruius D. Bramuth, ... 468
Military Purposes Optional in Land Grant Institutions (R. D. B.), 468
Financing the General Program (J. W. L.), ... 469
Issues of the Heart. By Ida M. Helm, ... 469
"And the Door Was Shut" (Matt. 25: 10). By Leonora Yates Becker, ... 469
Jesus and Modern Christianity.—Part 4. By E. H. Eby, ... 474

Pastor and People—
The Pastor's Relation to Personal Evangelism Among His People. By Paul K. Brandt, ... 470
Imagination and Christian Living. By Chas. E. Zunkel, . . . 470
The Christ of the Church. By Wilbur Bantz, ... 470

Home and Family—
"Not Growing Old" (Poem), ... 471
Other Men's Shoes. By Maud Mohler Trimmer, ... 471
Indoor and Sun. By Chester E. Shuler, ... 471
The New Coat. By Ruth H. Brown, ... 471

. . . EDITORIAL . . .

Washed—Buried—Raised—Born

The second of a series of editorials based on the Bible Hour talks given at the last Hershey Conference under the general theme of "Making Distinctive Doctrines Matter More."

"Arise, and be baptized, and wash away thy sins," said devout Ananias to Brother Saul, after he had spoken away the scales from the eyes of the blinded man. Baptism is washing and washing is cleansing. The cleansing idea is inherent, outstanding, in the symbolism of this rite. It is so natural and inevitable that no one could mistake it.

To this purport is Paul's word to Titus concerning the "washing of regeneration" (Titus 3: 5), and Peter's to the sojourners of the Dispersion. Baptism is "not the putting away of the filth of the flesh" (1 Peter 3: 21). It is the cleansing of the conscience. The same thought is back of that possible allusion to baptism in Jesus' reply to Peter when the latter asked to be washed all over. "He that is bathed" (John 13: 10) only needs to wash again that part of his body that may have been soiled in coming from the bath.

Baptism is cleansing, first of all. But the Scriptures point out other implications of the symbolism. They also have their value. We ought to look at them.

Baptism is burial. So Paul says (Rom. 6: 4; Col. 2: 12). It is a grave of water instead of earth, but the figure is forceful, vivid, impressive. By the same token baptism is also resurrection. The same texts say so. The idea follows necessarily that of burial. One involves the other. The old life is buried. The new life is raised up in its stead. Sin is buried. Righteousness rises to take its place.

What a sermon! What a powerful vehicle for conveying truth such graphic symbolism can be! But do you realize what happens when the symbol is taken for the reality or as a guarantee of the reality? What we have here is a great opportunity, a mighty challenge. Woe to the man or woman who fails to lay hold of it! And blessings incalculable upon all who see and seize it!

Baptism is birth. So said Jesus to the ruler who came to him by night (John 3: 5). We are aware that the reference of this passage to baptism has been questioned, but not by anyone, we think, who fully appreciates the background of that memorable interview. The distinguished visitor was one of those who were greatly impressed by the wonders wrought by Jesus (John 2: 23; 3: 2) but were not at all impressed with the need of moral or spiritual change as a condition of sharing in the expected kingdom of God. This man was of those who turned a deaf ear to the preacher out in the wilderness with his baptism of repentance and doctrine of regeneration as the supreme need of the hour. But this was exactly what he needed—spiritual renewal as preached by John both by direct word of mouth and by symbolic rite. This is what Jesus was telling him in demanding that he be born of water and of the Spirit. John the baptizer was right. Better listen to him.

Again, what a sermon! But do you hold it fast on the top level of your conscious thought, that it *is* a sermon? Baptism is a birth, a transition from one mode of being to another, from a state of estrangement from God into a state of fellowship with him, *if* you do what it tells you, and not otherwise. It is no guarantee of anything at all. It is earnest entreaty. It is pleading in tears. It is dramatized preaching. The change which it symbolizes is made, if made at all, on the sole condition of heeding its message, and the place where that change is wrought is in the purpose of the heart.

Baptism is birth, burial, resurrection, cleansing. It is any of these or all of them together, but it is waste of time and confusion of thought to try to work these four ideas into some logical or chronological system. They are just so many ways of saying the same thing, which same thing is that the way of salvation, the way to get right with God and the world and life and everything, is found only in that regenerating act of the Spirit of God in the human spirit which follows a change in heart purpose, a change from selfishness and carnal pursuits to a life of love and the hunger for righteousness.

Is baptism for the remission of sins? Certainly it is for the remission of sins. That is precisely what it is all about. But there would be much more point to that old question if the symbolic nature of the rite were not so easily ignored. The "design of baptism" is to impress the mind with the need of that change in life motive which alone can secure the remission of sins. At what moment in the process the recording angel erases the blot from the heavenly ledger is not a proper subject for our concern. Let the legalistic minds which see him standing with open book, eraser in hand, ready to act as soon as the candidate arises from his baptismal grave, and not before, have it their way. But let them not demand, please, that all of us think of spiritual processes in such mechanical terms.

Yes, baptism is for the remission of sins and for the pursuit of righteousness also. In fact, it is *for* a change in the whole program of life. But whether that change actually takes place, whether the sins have been washed away and the love of righteousness has been put in their place, can not be answered by any inquiry into the fact or manner of baptism.

There is, however, a very simple test of the matter, so simple, so sure, so absolute and final that we must not fail to look into it.

Balancing the Risks

"Steel bars and stone walls but feed the flames burning within us. . . . We try to return good for evil and believe that hatred can not be cured by hatred, but by love, even in international affairs. . . . Today I am happy that I am called upon as many before me have been to prove my faith with my sufferings. My only regret is that I will be confined to the comparative security of jail walls when my other companions may be exposed to blows and gunshots."

It was an eloquent speech that Prof Kripalani made before the district magistrate at Cawnpore, as reported in a dispatch from Bombay, July 5, by Chas. Dailey, correspondent for the *Chicago Tribune*, and published in that paper July 6. The quoted words are a small part of it but they give you some idea of its fine flavor. The whole address reminds us of the patriots of our own American revolution, Patrick Henry, for example, with a difference. That difference is the quiet confidence shown by the twentieth century revolutionist in the ultimate victory of love, even in international affairs. It makes us wish that all his fellow patriots could have the same confidence and that all of his adversaries could have the same confidence. It makes us wonder whether the American colonists might not have found a better way to deal with English tyranny and injustice. And it makes us wish that we ourselves were more deeply convinced that love is the only solvent of all human relationships, the only way of getting on, regardless of what social unit is involved.

We like to sing the praises of this virtue and are pretty well convinced, probably, that it will work all right within certain narrow limits. But to build on it in a big, grand way, to put our trust in it as between class and class, employer and laborer, nation and nation—we are afraid to do that. We are yet of too little faith. We do not yet understand. We do not yet understand that the risks of the war method are much greater than the risks of the peace method. We have so much to learn yet.

"Money Is Human Life Blood"

Not literally, but symbolically, the author of that striking phrase means. It is toil and sweat coined, yes, somebody's toil and sweat even if yours came to you by gift or inheritance. And if you are living without toil, it is because others toiled before you or are toiling in your stead now.

It is a sobering thought. Money is "congealed personality" and every exchange of it is a veritable "transfusion of blood." Don't speak of it lightly. Don't think of it lightly. Don't handle it lightly. Receive it with reverence, spend it with care, give of it generously, doing all of these with high regard for the precious thing which it represents.

Is the money in your pocket rightfully yours? It is somebody's very life blood. Such a treasure should be dealt with very tenderly.

Failure

"But when it comes to living as much as one whole day without . . . cowardice . . . without leaving unsaid at the right moment a word it would have taken actual, practical courage to say; without leaving undone something my judgment and my conscience told me to do, yet my indolence and inertia kept me from doing"—

The sentence isn't finished. How would you finish it? And notice carefully, please, that it has to do, not with any positive wickedness, not with anything done at all, but only with neglect, only with failure to act, to move.

GENERAL FORUM

I Will Not Fear

I will not fear though wide the sea,
And land is not in sight.
My Lord is here and cares for me
With wisdom, power and might.

I will not fear though billows roll
O'er depths that are profound,
Since he is near who keeps my soul
From dangers that abound.

I will not fear though angry waves
Dash high against the ship.
With that strong Captain by my side
My feet shall never slip.

I will not fear though long the time,
Ere I shall reach my home.
What is a year in heavenly clime
Where souls united roam.

One thing I fear—that I may fail
To do my Father's will.
And yet I lean upon the rail
And trust his mercy still.

—C. F. Yoder in The Brethren Evangelist.

Conference Thoughts

BY J. H. MOORE

Most occurrences must be taken in at a distance. We must view them as seen by others, and often think of them as they appeal to those who report them. This is the way we take in the apostolic conference held at Jerusalem. Practically all we know of this meeting is what Luke, the author of Acts, tells us. We view the situation as it slips from Luke's pen, and as the writer saw it. However, he tells only a very small part of what happened and of what was said by the different speakers. With our imaginations we fill in, and sometimes greatly embellish. In this way enough has been said and written about the council to fill a hundred or more volumes, and yet Luke tells the whole story in one brief chapter. But it was not the "beloved physician" alone recording the events of the day and hour. Like the Spirit led men before him, he wrote as he was directed by the Holy Ghost, whose way of telling things is a marvel for brevity.

In like manner the home part of the Brotherhood took in the Hershey Conference, not altogether in Luke's brief way of setting forth events, but in our modern way of broadcasting events. The absence of the *Conference Daily* was keenly felt, especially the personal part of such a publication. That left us to depend almost wholly on Bro. Brandt's Conference Echoes,* interesting, instructive and at times spicy. His manner of letting us see Conference as he saw it was appreciated and does credit to the Messenger. His occasional reprimands may be a bit risky, but that is a part of the trade and helps people to think. In thinking, editors are expected to be a step or so in advance of the masses.

I found myself especially interested in the talks on "Making Distinctive Doctrines Matter More," especially the evening up of the things external and the things internal, visible and invisible, in one sense the commands and the spirit. In still another sense, what we do about an institution, and what an institution does with us. Or it might be put this way: what we are making of the New Testament requirements and what they are making of us. The speaker may not have stated things in this form, but what he said gave occasion for this sort of thinking. Here is one of the fine points in the gospel. When quite a young man, not yet in the ministry, I heard a very able discourse along this line and it proved a great help to me in all my doctrinal studies, preaching and writing. The fine art in keeping the things we do, and what they do in us, or do for us, is something worthy the attainment of any teacher, preacher or writer. Fortunate is the congregation having a pastor who has mastered this fine art of keeping things external and those internal well balanced. With this sort of a preacher there is little danger of a congregation being misled. So this point may be the weak point in the Brotherhood. There was a time when our preachers and writers greatly stressed the external, but now there is a strong tending to stress the spiritual to the neglect of the New Testament doctrine. It is a case of going from one extreme to another. In other words, trying to run the old ship of Zion on an uneven keel. In order to play our part in the world, and to play it effectively, we need to get onto an even keel. Or in still another form of putting it, we want to see to it that the flock of God is properly and regularly fed on well balanced meals.

I confess a little disappointment at the way the evolution question was withdrawn from the docket. If nothing else, it means a shorter report, for not a few possibly well prepared speeches must be held in reserve another year. It is probably just as well that the matter was resubmitted for further study and careful thinking. The subject is a big one and it is amazing how much literature there is on both sides of the question, and how men of fine scholarship are lining up against each other. Hardly a month goes by that some scientist does not contribute something regarding the theory of man's origin, for at best, all that has been said so far, outside of the Bible, is mere theory, and it looks as though it is going to remain as such for no telling how long. In fact all human theories, for there are several of them, relating to man's origin and development are "unproved hypotheses in the laboratories of science," while the story given by Moses, in the early chapters of Genesis, still remains the most reasonable account ever written of the appearance of man on the earth. While the testing in scientific laboratories is going on our people may feel safe in telling the age old story of the creation of man in the likeness and image of God.

It is encouraging to notice the growing interest in home mission work. For years we have been stressing, probably not too much, the foreign work to the neglect of the great home field. We have been preparing young men and young women for other lands and overlooking the demands for trained workers right at our doors. Here in North America is a marvelous field for the Brethren. It is really our base. Here are our resources. It is from this great field that the money must come to take care of our work abroad, and to the extent that we neglect this field to that extent we weaken the hand that should reach beyond the great deep. We might truthfully say that the home mission department is the real vital point in our present activities. If we propose to prosper we must grow, and that is the purpose of home efforts. We can do no better just now than to much more than double stress this department of our mission undertakings.

The more we think about our international Conferences, and we have attended forty-three of them, the more are we impressed with their necessity and their possibilities. They come wonderfully near being essential to the life and prosperity of the Church of the Brethren, but we are not sure that we have hit onto the very best method of holding them. I readily recall the time when the Annual Meeting was an exceedingly simple gathering, far too simple for the best of results. In a large measure the meeting has undergone a complete evolution, until things have been reduced to a very fine point, possibly too fine for the greatest efficiency. The Standing Committee, a bit large however, the delegate body, far too small, and the program committee seem to be essential elements. Along with these we have a variety of stressings, so many of them that comparatively little is left for the council itself. There was a time when the open Conference and the social feature were preëminent, practically the whole thing. Glancing back over these changes, for we have been through all of them, we are wondering if our best working basis is not somewhere between the then and the now. To get the pendulum down to the normal would be the finest point of all points.

Sebring, Fla.

* Less than half of this bouquet belongs to Bro. Brandt, who reported Thursday, Saturday and Monday. The opening of the Conference and the business sessions were reported by the senior editor, Bro. Frantz. Friday was reported by Bro. H. K. Ober and Sunday by Bro. E. G. Hoff. —H. A. B.

The Hershey Conference

BY H. C. EARLY

It was the sixth for Hershey. The Conference was held here for the first time in 1915 and it has gone here once in every three years since. Thousands of our people, with thousands of others, have attended these six Conferences, and have learned to know Hershey and have settled views of Hershey as a conference place.

The late Conference was great—great in so many ways. Its spirit could not have been finer. It was the spirit of Christian brotherhood. This, I think I may say, is always the most important condition. Whatever the Conference may have lacked in its grasp of situations, its sense of responsibility, the command of its resources in life and money, its fine spirit atones at least in part for any such lack.

So many interests and activities have developed in the church within the comparatively recent years. They seek expression in the Conference; they must have expression. It requires the most complex program to provide for such expression. The Program Committee I know must be put to its wit's end many times over. The program this year, it seemed to me, was very fine but for the many sermons on the same subject. It grew somewhat monotonous and lost freshness and inspiration. In my judgment it would have been better to have had only the Sunday morning sermons or at most the Sunday sermons on Pentecostal Evangelism. The Program Committee will pardon me. Others are of the same opinion.

The convention days ending Monday evening were great days—days full of interest and full of service. During these days the active interests of the church are considered, such as missions, education, men's work, women's work, and so on. The Council of Men's Work, the Council of Women's Work, the Board of Religious Education, and a few more are rather new terms in our church vocabulary. They are, however, new terms applied to work not altogether new among us. These days climaxed in the great missionary convocation Monday afternoon.

This missionary meeting was great—great in attendance, great in interest, great in the addresses made, great in new missionaries to be sent out this year, all things considered. It was great in almost every way except the offering. Instead of $71,000 don't you think it should have been $100,000; at least this amount? Let us beware of another deficit.

Viewing the Conference as a whole, some things impressed me much. The growing importance given worship and the Bible Hour is a hopeful sign. It means a rising spirituality. Never to my knowledge did these periods attract so many of our people, and never probably were these periods conducted more satisfactorily. The subject considered this year during the Bible Hour created a touch and put up an appeal such as I have not known at any previous Conference.

I was much impressed with the growing interest in the work of the home field—the states. The Home Department under the General Mission Board has proven to be a good thing. Its secretary, M. R. Zigler, has accomplished much in his department. Many weak and faltering churches have been helped into new life. There is a new interest on the part of the District Mission Boards. They are seeing their task anew; they are studying their fields, both the open country and city and using their utmost resources to meet the needs as never before.

Probably no department of our church work has grown more in interest in recent years than that of the Board of Religious Education. This is owing to the fact that it deals with the child. The child is at the foundation of all human interest and effort, therefore to conserve and develop the child must make the largest contribution to human welfare.

The Moderator's address was fine. It was timely in choice of subject. It was happy in brevity and point.

The committee on resolutions made a magnificent contribution. The resolutions are stately and fine. And they did more—much more—than any other action of the Hershey Conference to set forth the church's atti-

tude, her mission, her outlook, the hold she has upon her task, etc. It has now become common understanding that it is the chief duty of the resolutions committee to make such a deliverance.

The budget of business was light. However, it was made clear that much interest is felt in different parts of the Brotherhood as to General Conference, its organization, manner of conducting it, whether or not it should continue annually, and so forth. The whole question now in hands of a committee will be a live question for next Conference.

Hershey as a Conference place. Hershey is a beautiful little city in the midst of a prosperous community and offers many advantages, but it is too small a place for a Conference like ours, it seems to me. Too many who would like to attend the evening sessions must find lodging away. The city entertaining the Conference should be able to care for the people in attendance. And the important places on the grounds are far apart. It makes much walking for many present who are scarcely able for it.

Another condition much in evidence this year was the increase in prices over former years, as I recall them. It seemed to me that we did not get value received for the money spent. I heard much complaint on this score. I happen to know of a husband and wife who paid $12.00 a night for a little cramped up room, when the tenant occupying that house pays $12.00 a month rent. The rent paid is the measure of the value of the house. It may be that it is common practice to increase prices from time to time where the Conference goes regularly. It is my judgment that when the Conference is located there should be an understanding that would protect our people.

Still, taking it all in all, the high prices notwithstanding, the late Conference was very excellent, and I will be glad, providence smiling, to try it over again.

Mapleville, Md.

Pioneers in Education

BY J. M. HENRY

Part Eight—Founders of Bridgewater College

On Saturday morning, Feb. 26, 1859, a meeting was called for the purpose of electing directors for the establishment of an academy to be known as Cedar Grove Academy. The meeting was held at the home of Eld. John Kline, near Broadway. The following men were elected: John J. Bowman, John Zigler, and Daniel Miller. The moving spirit in this enterprise was John J. Bowman, farmer, miller, surveyor, millwright, carpenter, and business man. He was born Oct. 28, 1816, of the distinguished Bowman family whose ancestors came from Germany. He married Abigail Homan. They had two sons and one daughter. For years John J. Bowman was treasurer of Linville Creek church and kept a private record of the proceedings of church councils many years before the church had clerks. He was a man of wide influence—one who lived fifty years ahead of his day. The records show that he was a man of ability and exercised a dominant power for good in his community, county, and state.

Eld. John Kline records in his diary that on Sept. 25, 1848, a large crowd had assembled at Samuel Cootes' place, near Brock's Gap, for the purpose of agreeing on building a bridge across the river. Senator Samuel Cootes was there. The diary gives prominent place to John J. Bowman in this meeting. John was a deacon in his church and a very able administrator. He served on the board of trustees at Bridgewater for fourteen consecutive years, 1880-1894. He was eighty-two when his labors ceased in that capacity.

There were seven other men who served a similar period from 1880 to 1894: E. L. Brower, Daniel T. Click, Samuel J. Garber, Daniel Hays, E. D. Kendig, Samuel A. Sanger, and Samuel A. Shaver. Three served thirteen years: Samuel Driver, John A. Cline, and Samuel A. Driver. It is interesting to observe that four deacon laymen served a longer period in ratio to their number on the board than any other. These laymen were John J. Bowman, Daniel T. Click, Samuel J. Garber, and Samuel A. Driver. To John J. Bowman and his laymen colaborers must go much credit for guiding the destiny of Bridgewater College through its early problems and trials.

As a teacher and preacher Samuel A. Sanger had more than ordinary ability. He was the son of Samuel and Catherine Garber Sanger, born Oct. 24, 1856, near Pleasant Valley, in Rockingham County. In March, 1878, he married Rebecca Elizabeth Bowman. To this union were born five sons and three daughters.

Samuel attended public school and later entered Virginia Normal, now Bridgewater College. He possessed a scholastic turn of mind, and collected a good library. He had a very religious nature from early childhood and at twenty united with the church. He was elected to the ministry in 1880. The same year his services began on the trustee board of Bridgewater College. Fourteen years later he was ordained elder, and spent the remainder of his life in faithful service. It was due to his missionary spirit that churches were established in Madison, Greene, and Spotsylvania counties. He was a man of deep piety, a friend to the poor, a kind husband, and a loving father.

Hamilton Varner, son of David and Barbara Varner, was born Dec. 6, 1815, on the old homestead in Page County, Va. David and Barbara were married March 13, 1808. Hamilton united with the Dunker Church early in life; was a faithful deacon and trustee. He married Margaret Spitler, of the well known Page family, who was born July 23, 1823, the very year President Monroe announced his famous warning to European monarchies. Hamilton died Dec. 24, 1903, but his wife lived until July 28, 1914. Aged ninety-one, her life spanned the long era from Monroe's declaration of isolation to the day, almost, when the World War began, involving us with others on both sides of the Atlantic.

At the meeting on Emanuel Hoover's porch in 1880, Hamilton Varner's name was proposed, and soon he was made a trustee of the new school at Spring Creek. However, he served only one year. He was a good man and had a host of friends.

Jacob Myers, son of Jacob and Hannah Bowman Myers, was born near Linville, Aug. 18, 1812, on a farm. He married twice. His first wife, Elizabeth Beard, was born July 24, 1814. To this union were born four daughters, Sara, Ruth Catherine, Hettie, and Margaret; and two sons, David and Silas. His wife (Elizabeth) died Oct. 10, 1849; and he married Barbara Ann Allebaugh, Sept. 5, 1850. Eight years later he was baptized; and two years thereafter was elected deacon. He served faithfully in that office until death, Dec. 31, 1896.

By his second marriage Jacob Myers had four daughters and nine sons. Two of these sons became doctors, John A. and Benjamin.

Jacob Myers was a useful citizen, a good farmer, and a man of sound, practical judgment. He was elected on the first board of trustees of Bridgewater College in 1880 and served seven years. He retired from the board at the age of seventy-five, but never lost his interest in education.

The author of these sketches wishes to express his profound gratitude to the students in his American history class during the session of 1928-29 for valuable aid in collecting the data on the lives of some of the Founders. Some facts were omitted, others have been added. One might wish to record more about these good men, who lived nobly and planned wisely, but space will not permit a fuller record.

Truly it can be said that the little group of men who met in April, 1880, on the porch at the home of Emanuel Hoover, near Timberville, "builded better than they knew." This account would not be complete unless the reader knows how the first boards of trustees—the Founders—were selected.

In the spring of 1880 the District Meeting had convened at Timberville. Martin P. Miller and Daniel C. Flory had prayed over the question of opening a school. Others had sought guidance from on High, for higher education was unpopular with the rank and file of the leaders of the German Baptist Brethren of that day. A group of men—about forty in number—who believed the time had come to act, met on the porch of Emanuel Hoover and nominated from their number part of the first board. Each one was allowed to nominate some one who was favorable to education.

The final result was tabulated and thirty men were selected. Walter Bowman Yount—whose biography appears in the list of presidents—was selected, but he was not present. He was the youngest member nominated. His father, Daniel Yount, was also on the list. It was the only case where both father and son were put on the board. The list of thirty was not submitted to the district meeting for ratification. The board at first was self-perpetuative. They were men of faith and vision. Time has proved the wisdom of that porch meeting.

Bridgewater, Va.

Glory in Defeat

BY JULIA GRAYDON

In reading the thirteenth chapter of Acts, I came across this passage in verse fifty: "But the Jews stirred up the devout and honorable women and the chief men of the city and raised persecution against Paul and Barnabas, and expelled them out of their coasts."

Then in verse fifty-two we read, "And the disciples were filled with joy and with the Holy Ghost." Nearly everybody against them, and yet they gloried in their defeat, for the Master had said it would come and they were to be ready to meet it. But the Holy Ghost came to them and filled their souls with joy.

Have you known defeat? Most of us have, at some time or other in our lives. How was it met? With great depression or with a joy sent to us by our greatest Friend? The Holy Spirit can cast out depression and put joy into *our* lives as he did of old when the disciples needed it most.

Harrisburg, Pa.

Peace Principles in World Religions

BY ANDREW T. HOFFERT

II. Peace Ideals in the Religions of Asia

It was a happy day for the world when religion began to cry out against the vengeance and cruelty of war. This change in attitude is evident to any thoughtful reader who compares the war record of early Hebrew history with the universal peace concept of the prophet Isaiah, and the nonresistant ideals of the New Testament. However, it is not so generally known in western countries that the early religious leaders of Asia took a pronounced stand against the cruelties of war. These leaders, the earlier ones, were contemporaries of Jeremiah, the Hebrew prophet. They lived in the sixth century B. C. They created an atmosphere favorable to peace which has permeated the thought of India and China throughout succeeding centuries. It has given these countries a strong bent toward peaceful methods of settling disputes. Attention is called in this article to the more pronounced views of the leading religions of Asia regarding peace ideals, beginning with the founder of Taoism.

Lao-tse Taught Nonresistance

Although the senior of the two, Lao-tse was a contemporary of Confucius. He opposed war. "To joy in conquest," he said, "is to joy in the loss of human life." Joy to the victor means sorrow and death to the vanquished. To those who are thoughtful of others war offers no cause for glory. On the contrary, this early Chinese philosopher urged the returning of good for evil. "I would return good for good," he said, "I would also return good for evil. . . . I would likewise meet suspicion with confidence."[1] He was the first to give full expression to the doctrine of nonresistance to evil.

Confucius Advocated "Reciprocity" in Morals

Confucius advocated what he called reciprocity. "What you do not want done to yourself," he said, "do not do to others."[2] This involves thoughtfulness for others. In other words, he stated the Golden Rule

(Continued on Page 474)

The International Convention of Religious Education

BY RUFUS D. BOWMAN

In the beautiful city of Toronto, June 23-29, three thousand five hundred church school workers and religious education leaders from North America met to study and plan our religious education program for the next four years. This convention made such vivid impressions upon my mind that they will live through the years. It was truly a great conference, great in its Christian fellowship, great in its inspiration, great in the clear expression of loyalty to the teachings of Jesus, great in the serious devotion to constructive study and great in the impetus which it gave to the religious education work in North America for the coming years.

The set-up of the convention has something to teach us. The morning periods were utilized for intensive study and discussion. The delegates were assigned to groups according to their special interests. There were six study groups. There was a study group for pastors, providing them with an opportunity to study the program of religious education from their own viewpoint. Another study group on the pupil-centered program in religious education gave opportunity for professional workers to study the implications of the modern movement for a pupil-centered curriculum. A third study group on supervision and leadership training undertook to discover ways of providing an adequate leadership in religious education. A study of the vacation Bible school program and the week-day church school program occupied groups four and five. The sixth study group was for professional leaders of youth. It was the purpose of these leaders to study the youth program for the next four years and cooperate with the young people themselves in the building of this program.

In addition to these six study groups for professional workers there were six conferences for voluntary church or church school workers. There were conferences for those who work in the general administration of the church school. There were also conferences for adult workers, children's workers, county and district workers, vacation and week-day church school workers and leaders of youth. These conferences likewise met each morning and studied under wise discussion leaders the program of religious education. The convention was set up as a vast educational project. It was a school with both professional and lay workers diligently at their studies.

The afternoon and evening sessions were inspirational in character. The leading religious educators of the United States and Canada addressed the convention. This combination of fruitful study and wholesome inspiration should teach us something as to how to conduct a great convention.

The music offered a rare treat. A great chorus choir sang for several of the evening sessions. The convention singing under the leadership of Mr. Linden was wonderful. Special music rendered by the three trumpeters who played for many of the general sessions was greatly enjoyed.

The theme of the convention was "Go—Teach." These are the words which Jesus gave us at the end of his ministry. The spirit of the theme was carried through the whole convention and dominated the content of the great addresses. Scarcely have we found a theme so well represented in the total thought of a meeting.

We should not forget our denominational meeting. Wednesday evening, June 25, from four-thirty to seven-thirty, was the time assigned for these meetings. Our Brethren group, numbering between thirty and forty, gathered for a social and inspirational meeting. We also ate together. Our thought was centered upon a program of religious education for the Church of the Brethren. We came to a new understanding of the importance of an adequate religious educational program for training the childhood, youth and adults of the church in the Jesus way of life. Our fellowship together was such as to lift us to new heights of spiritual reality.

We pass now from the general consideration of the convention to some of the high points which were represented in the addresses and study groups. These will give us light on some of the tendencies in the Christian religious educational program.

First, the conviction was clearly expressed from the beginning to the end of the conference that we should constantly strive to make our program of religious education more truly Christian. This involves putting Christ at the center of our ideal. The great need of our time is to make religious education more thoroughly and deeply Christian. In this emphasis we have much occasion to rejoice.

Second, the convention recognized that one of our basic problems is the creation of an adequate leadership in Christian religious education. We can build programs but they will not be carried out unless we train leaders to do it. Henceforth, the training of leaders will be a major objective.

Third, the convention emphasized the important part which Christian religious education has to play in building a Christian social order. Religion has a concern wherever the quality of persons is being influenced. The cause of true religion will be advanced by the promotion of brotherhood and justice, releasing people from superstition, ignorance and fear, the removal of race prejudice and selfish nationalism, and by insisting that the resources of the world shall be used to develop persons. The task of the church is not only to spiritualize personality, but to redeem human society.

Fourth, the convention emphasized the need of developing the educational consciousness of the church. One of the great handicaps to our religious educational program is the failure to realize our educational responsibilities. The pastor must feel the need of this educational consciousness or it can not be created. The pastor is the key man in the development and supervision of religious education in the local church. The church will rise no higher in the conception of its educational task than the pastor holds. The pastor is the religious educational leader of the church and leads the way in developing the educational consciousness.

Fifth, there was a new recognition of the importance of children's work in our program of Christian education. Several of the strongest addresses of the convention were delivered along this line. We have rediscovered the child. Remarkable progress has been made in the science of child study. We now have data which enable us to know how children learn, how motives and ideals are developed and how character is formed. We are in a better position to make our teaching effective. No longer do we try merely to impart certain subject-matter, but we make the needs of growing persons determine our educational procedures. The new emphasis in children's work requires more activity on the part of pupils and more opportunity to share in thinking and planning for class periods. The children's program also includes an intensive effort to reach the fourteen million children in the United States and Canada who are not related to any religious organization.

Sixth, we must mention the significance of the Christian Youth Council where young people under capable leadership faced and thought through some of the greatest problems of life. Those of you who may have some fears concerning the religion of young people will have your fears allayed when you realize what these leading young people from the United States and Canada considered in their discussion groups. These were the things upon which they focused their attention:

1. A deeper grasp of the ideals and personal power of Jesus.
2. Finding and practicing the Christian solution to the problems of conduct.
3. To find a fellowship of deeper experience in the values of worship and prayer.
4. Extending, as young people, the ideals of Jesus to other youth everywhere.
5. An enlistment of youth in world efforts towards a unity of Christians.
6. To discover methods of applying Jesus' teaching to social and economic life for the purpose of establishing a Christian social order.

These young people came to the conclusion that Jesus is the solution for our problems of life and they unanimously voted to renounce war. We can well call them sons and daughters of a new sunrise.

Seventh, the convention heralded a new day in adult religious education. This is a new and coming emphasis in our program. Adults are examples to childhood and youth. We can not build a new world out of the childhood of the race unless we at the same time regenerate adult life. We know now that adults can be taught. Their habits of life can be changed. We also realize that our whole religious educational program will go forward just as rapidly as we educate adults up to it. The necessity for adult education was strongly emphasized in the convention.

Eighth, the convention gave a new recognition to the importance of laymen in the religious educational movement. Mr. Colgate, a layman, is president of the International Council of Religious Education. A laymen's program was given in the convention. The work of Christian education will be enhanced by the cooperation of our laymen. They must be educated to its values. They must be enlisted as its promoters. In our training for leadership, we need to turn the searchlight upon our laymen.

Ninth, suggested emphases for the quadrennium,

Military Courses Optional in Land Grant Institutions

The recent decision of Attorney General Mitchell declaring that military training "is an optional and not a prescribed course in land grant colleges" settles a controversy that is sixty-eight years old and affects fifty-four thousand freshmen and sophomores in fifty-two land grant colleges.

Land grant colleges were established under the Morrill Act of 1862 which granted federal land to each state, "for the endowment, support and maintenance of at least one college where the leading subject shall be, without excluding other scientific and classical studies, and including military tactics, such branches of learning as are related to agriculture and the mechanic arts."

The clause relating to military training has been a bone of contention. The question has been whether the colleges meet the requirements by offering optional military courses or should military training be made compulsory. The majority of land grant colleges have made military training compulsory and hundreds of young men were compelled to take courses prepared by the war department and taught by its representatives even though they had conscientious objections to it.

This situation was unfair because it placed a burden upon boys who depended upon state institutions for their education. It did not recognize the right of individual conscience. Students of agriculture, even though they objected to military training, had to accept it in order to pursue their education.

There has been an increasing number of students rebelling against this procedure. Some officials have been lenient with the objectors while others have expelled some of their best students.

The decision of Mr. Mitchell should settle this question. Military training is an optional matter in land grand colleges according to the Attorney General. If military training is made compulsory in any of these colleges, it is by the act of the college, not by virtue of the law. This decision will be hailed with gratitude by young men who desire to pursue agricultural studies in state institutions without submitting to military drill.

Board of Religious Education,
By R. D. B.

1930-34. These emphases were prepared by a special committee which gleaned the best thought of the convention in relation to our goals for the next four years. I present them here in a very brief form. They will be printed in a more extensive manner elsewhere in our publications.

First year: The promotion of ideals and standards through strengthening the field forces.

Second year: Advance in leadership training.

Third year: Recruiting disciples for Christ and the church.

Fourth year: Expanding and enriching the program of the church school.

The unveiling of the statue of Robert Raikes in Queen Park on Saturday afternoon, was a most inspiring and impressive service. It is one of those occasions which we like to call to mind when our spiritual tide runs low. This was the sesqui-centennial of the Sunday-school movement and it was fitting to celebrate it in this way.

This article is quite inadequate to present to your minds the worth of the convention. Let us pray that those of us who were privileged to attend may become more worth-while servants of our Heavenly Father and of his church.

Elgin, Ill.

Financing the General Program

THE Conference Budget for the present fiscal year to close Feb. 28, 1930, was approved at the 1929 Manchester Conference as follows:

General Mission Board	$275,500
Board of Religious Education	21,500
General Ministerial Board	8,500
General Education Board	5,000
American Bible Society	500
	$311,000

The total amount raised in any year recently, except last year, is not this much. For the fiscal year ending with February, the following amounts were contributed by the Brotherhood: 1926, $300,086; 1927, $279,152; 1928, $278,811; 1929, $276,047. Last year ending February, 1930, receipts totaled $361,079. It was an unusual year because of the special challenge to pay off the deficit.

It is desired to have a budget approved by Conference which is within the giving power and spirit of the contributors. For this reason the Council of Boards asked the Hershey Conference to reduce the 1930-1931 budget from $311,000 to $296,000. Conference granted this.

The Conference took more time than ever before to consider the budget it was to approve. Queries were before the delegates asking that Bethany Bible School be admitted to the budget. Because Bethany is now a church owned and supported school it was proposed that she should be provided for financially in the same manner as the general Boards. When the revision of the budget was finally adopted it stood as follows:

General Mission Board	$262,212.22
Board of Religious Education	20,463.02
General Ministerial Board	8,090.03
General Education Board	4,758.84
Bethany Bible School	23,330.00
American Bible Society	475.89
	$319,330.00

After Conference had passed the revised budget for the present fiscal year, the new budget for the year ending Feb. 28, 1932, was considered and approved as follows.

General Mission Board	$261,905.00
Board of Religious Education	21,500.00
General Ministerial Board	8,095.00
General Education	4,762.00
Bible Society	476.00
Bethany Bible School	35,000.00
	$331,738.00

The admission of Bethany to the budget increases it, and at first thought may seem to block the attempt to present a lower budget to the Brotherhood. However, we should consider that Bethany has been supported by the Brotherhood apart from the Conference budget. Its receipts from living donors for the fiscal years ending June 30, stand as follows: 1928, $33,001,87; 1929, $27,316.69; 1930, $23,923.60.

It should be noted that the figure for 1930 includes in addition to the amount shown in recent issues of the GOSPEL MESSENGER, as coming from the churches, interest on Living Endowment notes and donations from individuals on pledges given for a brief period of years.

Council of Boards,
J. W. L.

Issues of the Heart

BY IDA M. HELM

"Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23).

Do we realize that our character depends on the condition of our heart? Where do our thoughts, our words, our deeds, land us? Is it a bleak shore, dripping with tears of grief and despair, strewn with the wrecks of hope, or is it a fair land arrayed in living green and crowned with flowers of success and pleasant dreams of noble, beautiful castles come true?

The issues of life depend not on external circumstances, but on the heart. A loving, tender heart, obedient to God, confers happiness and peace such as this world can never know. A hard, cruel heart reacts on the owner and dries up the very fountain of peace and content. It is the pure in heart that shall see God; then with all diligence we should keep our hearts pure. If the heart is not pure, the thoughts will not be pure, neither will the conversation, nor the life be pure. It would be well if each one of us would look more carefully to the state of our heart than to all the external things of our life put together. Long ago a wise man said that no good or evil can happen to a man but from himself alone. Fine clothes do not make a woman nor a man, but fine character makes a man or a woman in whom God takes delight. True friends are splendid helps as we travel life's pathway, but after all is said they are made from the heart. Let us be kind to one another and to ourselves and obey God by keeping our heart pure with all diligence. We can in the strength of God.

Ashland, Ohio.

"And the Door Was Shut" (Matt. 25: 10)

BY LEONORA YATES BECKER

"AND the door was shut"—just a sentence with five short words. But oh! what a depth of meaning. All alike had accepted the invitation to the marriage feast. With great anticipation they were waiting for the bridegroom. But as they waited they grew weary and fell into a quiet, restful sleep. When at last they were aroused by the cry that the bridegroom had come, one-half of the crowd found their lights had gone out because their lamps were empty. To their dismay they found they could borrow no oil, so they hastened away to buy some. But alas, when they returned the door was shut.

How many people today who have accepted the invitation to the marriage feast of God's dear Son, will find when the times comes, that their lamps have burned dry. They have allowed the pleasures and frivolous things of the world to blind their eyes, so they can not see that their lamps have gone out. On either side of me live two invalid women; each has reached the threescore and ten mark, and use their fast waning strength in reading novels and continued stories in the dailies. I am anxiously wondering if their lamps are filled with oil—or burning dry while they sweetly slumber.

The minister in this town recently preached a sermon on modern Belshazzar feasts, after which one of his flock haughtily remarked that no one could tell her where she should go or what she could do after she got there. Here is another one, I am afraid, with an empty lamp. It seems that more than ever Satan is devising means and ways to put us to sleep while our lamps burn dry. Nothing short of close watching and much earnest prayer will defeat him. No words can describe, neither can we imagine our sad and helpless condition if we find ourselves outside the King's mansion when the door is shut.

Dorchester, Nebr.

CORRESPONDENCE

DIARY LEAVES

Seattle, Wash., May 25, Sunday

These lessons leading up to the day of the outpouring of the Holy Spirit have all been good and better. This morning the climax, I preached on "What happened at Pentecost?" It is so easy to think of the outward manifestations, and to try to copy them, thus making mere mimics of ourselves, instead of getting the real inner experience of the fullness of the Divine Presence, that one must be ever alert. How the Deceiver and Counterfeiter would deceive us! How he has deceived many already! "They were all filled with the Spirit," was the great result. The evidence was their willingness and ability to witness for the Christ, that he was the Son of God, that he was raised from the dead, and that in him was the hope of eternal life. As they witnessed concerning "The wonderful works of God," the Lord worked with them. Today, we are his witnesses; today we can show forth his glory; today we can have the fullness and the joy of the saints, if we are willing to pay the price of yielding ourselves unreservedly to his leadership.

Seattle, May 28, Wednesday

A week ago I gave a lecture in the Butler Hotel on "India and the Struggle of a Great Principle for Universal Recognition," and then and there promised to give it again tonight in the Olympic Hotel before the "Knights of the Round Table." Wife and I both went as guests of the Knights. I always begin these lectures with a brief prayer; I always mention what is my church. If anything I do desire it is to bring our little church to the fore. We seem to have been misunderstood; two little girls were passing in front of our little church here a couple years ago, when one remarked to the other, "Come on, don't go in there Those people are sort o' peculiar." If I can place our claims as a church before people at large, and lead them to think of our peculiarities as being Scriptural, then my efforts will not have been in vain. The lecture was well received; "nonviolence" is so in accord with our religious principles that I regard it as a great opportunity to speak on this.

Seattle, May 31, Saturday

This morning a good man phoned and then called to talk it over, he was a member of our church "back East," many years ago, and his wife knew our people well, too, though she had identified herself with some cult here in the city. Now, he told me, "She says she is willing to come with me, if I wish to go into my old mother church." This was news to make a pastor rejoice and be glad; both of which I did. We talked together freely and warmly, for the kingdom of God is enlarged by men whose hearts beat in sympathy with the great heart of our Lord and Master. At five, I gave my usual radio talk on the Sunday-school lesson over KVL, which I have been doing for more than two years.

Waynesboro, Pa., June 7, Saturday

On Tuesday evening at 9:30 I took the train at Seattle for the east and have been riding along, along, riding along ever since until at six o'clock this evening I arrived here in Waynesboro, the home of my young manhood, where I pressed the need of mission work in India by our own church, and from where we started for India in 1894. Here was organized "Our Missionary Reading Circle," and here the Brethren raised the first several hundred dollars for the India project. I am in the home of my Bro. Mitchell, and these are pleasant memories. I offered my services to the Brethren tomorrow, and I hope to be in Rouzerville in the morning, and in the city church in the evening. How pleasant it is to be here; how blessed to meet friends whose friendship has remained through the years; how joyous are the many greetings!

Sunday night. I confessed today, and denied not, that one of the fancies of those early years was the thrill of joy I would have after returning from the mission field in India, in walking up the aisle of the Waynesboro church to tell about it all. Well, whenever I come back to Waynesboro, the fancy of my youth returns to me, and the thrill of joy is right with me, beckoning me to follow.

Tuesday night. Bro. James Moore took me out today to Ringgold, Greencastle, old home of my youth, then to my grandfather's grandfather's old home, my, but it is pleasant to contemplate the past years, when William Stover was the only Brethren preacher in all this land, and this was all called the "Conococheague Mission."

At Ringgold, Sister Manda Newcomer told us how a young man came to her house some time ago canvassing. "When I told him my name," said Manda, "he asked if I knew of the little book and the little boy called Charlie Newcomer. I answered, 'I'm his mother.' Then he said:

(Continued on Page 476)

PASTOR AND PEOPLE

The Pastor's Relation to Personal Evangelism Among His People

BY PAUL K. BRANDT

Hershey Conference Address, Friday, June 13

I. It must be personal and intimate

THE function of the church is to bring men to God and one of the surest signs of a man's calling to the ministry is his ability to win people to Christ. The constant passion of his soul should be to win here. The romance of finding a soul in the dark and leading it to the light is surpassed by no other human experience. "They that turn many to righteousness," says Daniel, "shall shine as the stars forever and ever."

When you have met men and youth face to face and heart to heart, when you have met and ministered to their soul's hunger, when you have led them to Christ you will have a conviction that you have entered into the greatest work in the world. But we can never take this glorious gospel to men until we ourselves have experienced its power. It is only men filled with the Spirit who can speak the word of God with boldness. The apostle Paul faced a hard and impenitent world, and he determined to know nothing save Jesus Christ and him crucified, and men everywhere turned from darkness to light, from wickedness to righteousness, and they gladly accepted Paul's Christ as their personal Savior.

II. He must visit and study his people in order to uncover their religious aspirations

Nothing can take the place of visiting in the home. There you learn the religious background of your people, if any, and what their major interests and their difficulties are. It takes time and patience and perseverance to find these things out. We must know our prospect and he must have learned to know and have confidence in us.

We win men by understanding and sympathy, not by logic, and you can never really know a man until you have met him intimately in his home. If you once know your people you can minister to their heart hunger and your preaching will take on a new luster. It will naturally have the evangelistic appeal, and like the apostle Paul, you will have learned to be all things to all men in order to save some. The real pastor learns to know his people in a way the imported evangelist never can. He knows the desires of their hearts, their joys, their disappointments, their sorrows; and out of this background of personal experience he should be able to make his appeal at the proper time and in the most forceful and telling manner.

III. He must train Christian believers how to win souls

The pastor must keep alive within his church a desire and downright concern to win men to Christ. The pastor must have caught the evangelistic spirit if he would take it to others. The power of the church rests upon personality and the wise pastor, like the Master, is going to train other workers to carry the gospel message to men. The power of the early church lay in its laity witnessing for Christ. The mobilizing of personality is one of the most difficult tasks the minister has to perform, and yet it is one that brings the most fruitful results. The pastor must look over his flock and list the spiritual possibilities and remember that the one who appears the least likely may turn out to be the rarest soul winner of all.

You never stir the spiritual depths of a man until you give him a task that drives him to his knees. It is a challenging experience to get men to consent to go out into evangelistic work and get some of the confessions that you will. Likely some will say: "I have not lived just as I ought and my neighbors know it," or "I am not fit to go out in this kind of work." It is a great thing to see men go out two by two as they did in Christ's day and come back with shining faces and glowing hearts because of the spiritual victories that have come to them.

After a testimony meeting with a group who had gone out and won souls, I called for volunteer prayers. The response was not overly strong, but after the meeting was over one quiet brother came to me and said: "You should call on us by name. I feel sure that any of us would pray if you called on us." Another came and laid his hand on my shoulder and said: "If you want anything, just let me know." The following Sunday morning I met him on his way in to church. I asked him if he would give the morning prayer. He prayed a wonderful prayer; for his spiritual depths had been stirred. If we preachers once catch the burning message of Pentecost there will be fewer dying churches and there will be a larger per cent of wide-awake church members, for once men get the thrill of winning souls they will never again be satisfied with being passive Christians. But this change can only come about as we pastors become fired with the spirit recognizing our responsibility for the community we are pastoring, and that it is our duty not to wait for an evangelist but to organize our laymen and day by day in our pastoral contacts do the work of an evangelist.

Holmesville, Nebr.

Imagination and Christian Living

BY CHAS. E. ZUNKEL

The third of four sermons on Christian living

IMAGINATION is the picturing power of the mind. It can perhaps best be seen in children. Give a child a doll and that doll may be to him any one of several different things. It may be his child, a stranger, or a grown person, depending upon his fancy. An interesting example of this imaginative spirit of the child is given in the life a little boy, a son of one of the missionaries. The child has several little play horses. One he calls his papa horse and it is thirty-seven years old; another he calls his mama horse and it is twenty-five years old; another is his little girl horse and it is six years old; another is his little boy horse and it is four years old. Upon being brought another horse by one of the masters, he said it would be his "cook horse." Frequently a child may come in from out of doors and say: "Mama, I saw a big bear out in the back yard." It may have been a big dog that the child saw, or it may have been absolutely nothing at all but pure imagination. In either case it was imagination. But this wonderful creative power in the mind is useful. It is the power by which a novelist, an artist, or a musician creates his masterpieces. One reason why you or I may not be creators in one of these fields is that we lack a creative imagination. But the value of the imagination does not cease here. It carries over into all of life—into the religious life as well, becoming oftentimes a powerful factor in creation or destruction.

Imagination may aid in making truth vivid. Religious truth often becomes difficult and dry. But imagination is the power which clothes it with flesh and blood and makes it live. The Master used imagination in his teaching. Instead of saying, "God is a loving Father who forgives the mistakes of his children," he gave the parable of the Prodigal Son. He made truth live in your very presence. In reading our Bibles, if we do this in an imaginative mood so that its truths are played up in great scenes before the mind, we would enjoy it more and reap greater benefits. In reading a fascinating story we often become tense with excitement, gay with mirth, or hushed to tears. So it ought to be with the Bible. It is a great living, throbbing Book.

Imagination corrects faults, or it may do so if we will allow it to. Burns said:

> "Oh wad some power the giftie gi'e us
> To see oursel's as others see us!
> It wad frae monie a blunder free us,
> And foolish notion."

Imagination has this power. If in the quiet recesses of our minds we will make a picture of ourselves as we know we really are, with faults of disposition, speech, temper, and failures of omission and commission it may surprise us. If it does, then it is time we are getting acquainted with ourselves. It was when the Prodigal "came to himself" that he made a change for the better. When he "came to himself" he did nothing less than allow his imagination to work a bit. Seeing our faults, then, is the first great condition of correction.

Imagination may build character, Christian or otherwise. It has the imperial power of building an ideal—a pattern of what we wish to be. Our ideals must not be dim, or visionary, or impractical. There are two types of ideals. The one will give us satisfaction and the other will not. An ideal of great wealth, position, or fame will make us feverish and discontented. But an ideal with moral quality, builded out of truth, beauty, goodness, mercy and righteousness, ever urges us on to achievement. It must not be too high so as to discourage us, but it probably would better be ever changing, higher. Let your imagination rear for you an ideal built upon truth and righteousness as foundation stones; then put a loving, pure, happy heart into it, one free from selfishness, hatred, and meanness; then put into it a strong will that can control and direct your energies; then faithfulness in doing all you can and ought to do; then, last, put into its very core a faith in God and a Christlike mind. Dwell on this picture long and lovingly; be charmed by its graces and beauty; bend every energy toward realizing it and you shall grow towards it.

One grave danger faces us in the use of the imagination. Our imagination must be checkreined with love. The checkrein is put upon the spirited horse for safety and guidance. Were it not used, he might take the bit in his mouth and run. Imagination, if turned loose, is exceedingly dangerous. It is both dangerous when it plays upon our-

(Continued on Page 474)

The Christ of the Church

BY WILBUR BANTZ

Abstract of a recent sermon

THIS great institution known as the church is built upon the fact of Christ. He is the first Foundation. The church that believes Christ, preaches Christ and lives Christ can grow to influence in any community. What we need today is Christ, living and real, made thus by the everyday life of his followers.

We are not living in darkness concerning the higher life. Jesus saved us from that darkness. "In him was life; and the life was the light of men." That life which Jesus lived is our saving light. It shines in our darkness and reveals the way out. It is the light of life for every man coming into the world. The church, in spite of all its failures is the one great organization through which the beams of this light are being cast. If your way seems dark, and life has no brightness for you, try looking for the saving light of Jesus. "He is able to save to the uttermost them that draw near unto God through him."

The Christ of the church is a human Christ. "The Word became flesh, and dwelt among us." No historian doubts the fact of Christ. He lived among men. He shared our human nature. He knew poverty, hunger, sorrow, and failure. He struggled with the tempter. He was misunderstood, persecuted and defeated. These are human experiences. Some of these are my experiences. Thus my Christ understands me, and understanding me is able to help me. "For we have not a high priest that can not be touched with the feeling of our infirmities."

The Christ of the church is a divine Christ. He is a divine-human Person. He is God manifested in human flesh. We can not think of him separate from God. Jesus is identified with our deepest thoughts of God. He is God with us, dying in order to help us. History proves the fact of Jesus, and Jesus proves the fact of his divinity. Therefore, let the human side of our nature find sympathy and comfort in the human Christ, and the divine side find the spiritual ideal and reality in the divine Christ.

Richardson Park, Del.

HOME AND FAMILY

"Not Growing Old"

The following poem was read at the birthday anniversary of Eld. I. W. Taylor on Feb. 20, 1930.

They say that I am growing old.
I've heard them tell it times untold,
In language plain and bold—
But I'm not growing old.

This frail old shell in which I dwell
Is growing old, I know full well—
But I am not the shell.

What if my hair is turning grey?
Grey hairs are honorable, they say.
What if my eyesight's growing dim?
I still can see to follow him
Who sacrificed his life for me
Upon the cross of Calvary.

What should I care if time's old plow
Has left its furrows on my brow?
Another house, not made with hand,
Awaits me in the glory land.
What though my tongue refuse to talk?
What though I falter in my walk?
I still can tread the narrow way,
I still can watch, and praise and pray.

My hearing may not be as keen
As in the past it may have been,
Still, I can hear my Savior say
In whispers soft, "This is the way."

The outward man, do what he can
To lengthen out his life's short span,
Shall perish, and return to dust,
As every thing in nature must.

The inward man, the Scriptures say,
Is growing stronger every day.
Then how can I be growing old
When safe within my Savior's fold?

Ere long my soul shall fly away,
And leave this tenement of clay.
This robe of flesh I'll drop, and rise
To seize the "everlasting prize"—
I'll meet you on the streets of gold,
And prove that I'm not growing old.

—John E. Roberts.

Other Men's Shoes

BY MAUD MOHLER TRIMMER

Farmer Brown once owned a beautiful calf. A neighbor passed by, and observing the fine animal grazing under a tree, was so struck by the pleasing picture that he came in and bought the calf. A few days later Farmer Brown met this man.

"Well, John," he asked, "how do you like your calf?"

"Well, neighbor," came the answer, "I have learned that a calf on thick grass under a tree is much handsomer than in my own barnyard."

'Twas ever thus. Even dumb animals have the same idea. The stupid creatures will stretch their necks to nip a tuft of grass over the fence when the tenderest blades grow thick at their very feet.

Listen to men in business talk. Each knows he has the hardest task. The man who hauls our paper trash thinks that the fellow who takes away our garbage has easier work. The man of brain is sure that his work is a greater drain on strength than that of the man of brawn. Each of us looks wistfully at the other's comforts, but is blind to the hardships that accompany them. We do not know that the rich man's wealth cost his health, and must probably bear the shame of indifferent children. We covet the superb health of the laborer, not realizing that only his muscles are developed, not his brain. We see the erudition of the scholar, but not his loss of hair, keen vision, teeth and digestion.

They used to tell an old wheeze about a farmer who offered his farm for sale, but backed out of it because he was so impressed by the glowing description the real estate agent gave of it in his advertisement. When he saw his place as it looked to others he wanted it.

It would be a fine thing to look upon our assets through the eyes of others. Just as at one of those times when quite unexpectedly one's reflection shows in a mirror, and a snap shot opinion of the person shown is formed before one recognizes it as his own. It seems that no matter how little we have, some one who has less thinks how delightful it would be to be as well fixed as we are. We know we are not too poverty stricken to share a crust with a less fortunate brother. Our vocation may not be altogether to our fancy, but we might be shocked to learn the number who are watchfully waiting for an opening to that same occupation. If our eyes should be opened we might see a crowd eager to wear our shoes.

It may be that your husband or wife has faults, but if you should pass out, how long do you suppose it would be till some one felt the urge to fill your place in the home? You do not know but that a lot of people would like to adopt your child, sit at a table spread like yours, or have your friends, your work, or your talent.

As to the other folks, who seem so much better off, are you quite sure you would want their good things, if to get them you would be obliged to assume their worries? Some of the greatest agonies people endure are of the sort that can not be mentioned. Would you like to sample them?

Could men put a proper valuation on their assets, they would be happier. Sometimes peace and blessedness are poured over us and we are blind to them. The other day, my dear little friend Edith, who is one of a large family that always has nip and tuck to make ends meet, looked at the pretty well-to-do daughter of a wealthy man, sighed and said:

"Sylvia has everything."

Now as a matter of fact, Edith is very rich in all that makes true happiness, while Sylvia is poor in these things—but neither knows it. Edith on account of having to depend on herself so often, has self-confidence and self-reliance; through enduring hardship she has learned to sympathize with others and to be patient. Because she has shared with others she has become unselfish, makes friends readily, and keeps them; since she has been taught to look to God for the many needs of existence she has developed faith in and love for God. Her mother is indispensable in the home. Her hands have done the work of the family while her lips have trained the children. So Edith has been blessed in intimate association with a pious, loving mother. Edith has had to make the most of every chance and every bit of material that came her way, thus she has grown capable and economical. And she has had jolly good times because she is a member of a large, congenial family.

As for Sylvia, she has whatever she desired that gold could buy; but she has not learned to give and take well enough to have and hold friends. Neither can she have the understanding, the efficiency, the moral fibre that come from having overcome hardships and suffering. Unless somehow she gains the discipline that other folks obtain from facing trials, she will never rise to the point of genius. Indeed, it is doubtful if she has the backbone to develop her talents to their highest possibility. All her life has been provided for with as little effort on her part as the baby robin who opens his beak for food, so she is not conscious of her absolute dependence on God. She is a Christian and lives her life to her best understanding, but her experiences in religion are not the deepest.

Her mother has so many social obligations that she has little time to devote to the interests of her daughter. Indeed should Sylvia's mother be removed by death, her place could easily be filled by hired servants.

Poor, poor Sylvia, who has so little! Yet silly Edith does not know that she is rich! Foolish people those of us are who envy ease and luxury in other lives, seeking to avoid the training God gives to make giants of pigmy men!

Long Beach, Calif.

Iodine and Sin

BY CHESTER E. SHULER

A single grain of iodine, it is claimed, will impart color to seven thousand times its weight of water.

One small sin can affect an entire life.

Harrisburg, Pa.

The New Coat

BY RUTH H. BROWN

Every one had a new coat—at least that was what Marcia declared to Timothy. Moreover, she was going to have one, too.

"Why, I'm positively ashamed of my old faded coat. Everybody else looks better than I do."

"Does Loma Jones have a new one?" quietly asked Timothy.

"Well—no, but why should I look shabby just because she does? Besides we are in better circumstances than they are—all the more reason why I should have a coat."

"Marcia, you know our crops were awfully light this year. Suppose you get your new coat, will there be enough left to pay our tithe and what we owe? We must put first things first, and surely the Lord has blessed us sufficiently that we ought not to forget the needy. The church treasury is empty now, too, and our new pastor is coming."

"We tithe and tithe and do we have any more than those that don't? Just look at our neighbors. It seems as though they are prospering more than we are. The Bible says, too, that one will prosper if he tithes. We just do without and do without, and it doesn't ever seem as though there is enough for everything."

"Well—well, Marcia, I don't believe that you really feel that way about it down in your heart. You are just feeling blue. You know we should not tithe in order to be prospered; that is the wrong attitude. Our tithe is what we really owe to God. It is our duty to give it. It is not a gift, we owe it. We should not feel as though we are doing any more than our duty when we tithe, for we are simply returning to him his due."

"Yes—I guess you are right. I believe I will retire."

Half vexed, Marcia tumbled and tossed with a vision of all the new coats on parade, beautiful black coats fitted with fine furs. She alone clad in her faded shabby old one.

Then it was like a dream. Oh, she had the loveliest coat of all, with such a good collar, fine line and rich fur. She could scarcely recognize herself, so marvelously did it change her appearance. No longer did she look like a poor little faded mouse. Then there came a fine hat, expensive gloves, purse, shoes and hose. Ah, at last she looked—she looked just right. What a fine looking woman she was!

Timothy looked at her in an odd sort of way, but why be bothered? She would now call on some of her old classmates. They admired her fine new clothes, but the calls were brief and seemed to lack genuineness some way.

It was Sunday. How nice she looked walking up the aisle in all her new finery! But somehow she could not get much out of the sermon. The text was, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." It brought such unpleasant things to mind. It almost marred the beauty of her fine array of new clothing. Why should she be held responsible for any of the world's misery? What if there were people hungry and starving? Why didn't they take care of themselves? The missionaries were always in some kind of a deficit. It seemed the Lord's tithes were missing. All those cold, shivering people were without coats because many had gotten the Lord's tithe.

Marcia was smiling as she put the breakfast on the table as Timothy came in from outside. She was thinking of that night-marish dream.

"Well, how about going to town and picking out that new coat today?" he asked.

Marcia looked quite surprised. She had decided that she did not want a new coat.

"Really, Timothy, I believe my old coat would look quite presentable yet if I fix it up a bit, and I'd like to put in something extra with our tithe to help out a little on the deficit, for you know there might be others perhaps who are doing without more than a new coat."

Larned, Kans.

AMONG THE CHURCHES

Calendar for Sunday, July 27

Sunday-school Lesson, Deborah (A Leader in National Emergency).—Judges 4:1-10.

Christian Workers' Meeting, Criticism.—Gal 6:1-10.

✣ ✣ ✣ ✣

Gains for the Kingdom

Two baptized in Los Angeles (First church).

Two baptized in the Cloverdale church, Roanoke, Va.

Two have been baptized in the Phoenix church, Ariz.

Eleven baptized in the White Oak church, Manheim, Pa.

Two baptized in the Lost Creek church, McAlisterville, Pa.

Two were baptized in the Amwell church, Sergeantsville, N. J.

Three baptized in the Pampa church, Tex., since the last report.

Seventeen baptized in the Harman church, Wa. Va., Bro. M. G. West, evangelist.

Ten baptized in the Brownsville church, Md., Bro. Guy West of Chicago, evangelist.

Two baptized in the Elbethel church, Pa., Bro. J. C. Beahm, Champion, Pa., evangelist.

Nine baptized in the Glade Union church, Hazelton, W. Va., Bro. B. M. Rollins, evangelist.

Nine were baptized in the Deshler, Ohio, church, Rev. Ralph R. Hatton of Toledo, Ohio, evangelist.

Nineteen baptisms in the Brummett's Creek church, N. C., Eld. A. M. Laughrun of Jonesboro, Tenn., evangelist.

Thirty-seven baptized in the Forest Chapel church, Crimora, Va., Sister P. J. Jennings of Buchanan, Va., evangelist.

Fifteen baptized in the Worthington church, Minn., Brother and Sister Paul Studabaker of Nappanee, Ind., evangelists.

Fifty-three baptisms in the Syracuse church, Ind., Brother and Sister J. Edwin Jarboe and Brother and Sister Ike Kline, evangelists. ✣ ✣ ✣ ✣

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. M. Morris of Eustis, Fla., to begin Aug. 19 in the Fruitdale church, Fruitdale, Ala.

Bro. D. E. Pepple of Woodbury, Pa., to begin a series of meetings at Bethel house, July 27.

Bro. Harvey Replogle of Oaks, Pa., to begin Aug. 10 in the Cherry Lane church, Everett, Pa.

Bro. A. M. Laughrun of Jonesboro, Tenn., to begin July 20 in the Pampa church, Pampa, Texas.

Bro. Daniel Bowser of York, Pa., to begin a two weeks' revival in the Maiden Creek congregation on Aug. 9.

Bro. D. D. Fleshman, Dayton, Va., to begin July 27 in the Pleasant Hill church, Middle River congregation, Va.

Bro. R. H. Miller of North Manchester, Ind., to begin Aug. 3 in the Upper Conewago church, Pa., East Berlin house.

Bro. J. H. Cassady of Washington, D. C., to begin a series of meetings in the Montgomery church, Pa., Aug. 17.

Bro. I. B. Kensinger of Fredericksburg, Pa., to begin at Maple Grove, Md., Aug. 16 closing Aug. 24 with a love feast.

Bro. Ralph G. Rarick, of North Manchester, Ind., began July 15 in the Merrington church, near Kindersley, Sask., Canada.

Bro. Ray Showalter of Monticello, Ind., to begin a series of meetings in the Guernsey house the first and second weeks of September.

Bro. Erwin Weaver of Woodland, Mich., to begin a series of meetings in the Center church, East Canton, Ohio, during October.

Bro. C. H. Steerman of Carlisle, Pa., to begin a two weeks' series of meetings Aug. 3 in the Sugar Valley congregation, Southern District of Pennsylvania. A love feast will be held Aug. 16. ✣ ✣ ✣ ✣

Personal Mention

Bro. S. Paul Daugherty of Augusta, W. Va., will be available for one or two evangelistic meetings this coming autumn.

Bro. Walter Wallick of Des Moines, Iowa, was a last week's caller at the Messenger rooms, in company with Sister Wallick and their two boys.

North Dakota and Eastern Montana has selected as Standing Committee delegate to the 1931 Conference, Eld. Ray Harris, with Eld. O. A. Myer as alternate.

Bro. Leslie Blough and wife were recent visitors at the Publishing House. The former was formerly of Manassas, Va. He is now about to take his Master's at Northwestern University.

Bro. Rufus D. Bowman, general secretary of the Board of Religious Education, plans to be at four summer assemblies as follows: Camp Harmony, July 29-31; Idaho, Aug. 4-7; Washington, Aug. 7-10; Southern Ohio, Aug. 13-17.

Bro. Levi K. Ziegler, pastor of the Williamsburg church, Pa., has been called to the pastorate of the Waynesboro church of that state. He will take up the work in his new field Sept. 1, when Bro. Jas. M. Moore goes from Waynesboro to Chicago.

Bro. Jesse B. Emmert is no stranger at the Publishing House but last Monday was the first time he ever had with him here his two daughters Anna and Mary. They had been visiting in the east since the Hershey Conference and found a week-end station with Elgin friends. Mount Morris was the next stop.

Bro. Elgin S. Moyer of Bethany Bible School wishes to express his thanks to all who in response to his call through the Messenger and by personal letters have ordered in advance a copy of "The History of Missions in the Church of the Brethren." No doubt there are some who have not yet sent in their order who expect to do so. If such will write Bro. Moyer at once it will help him the sooner to carry out his plans. He is hoping to have the book published this fall.

✣ ✣ ✣ ✣

Miscellaneous Items

In the July, 1929, Visitor, page 294, is found credit for $494.66 as the giving of Back Creek congregation, Southern Pennsylvania. Attention is called to the fact that of this sum, $215.00 was given by Greencastle church, Southern Pennsylvania. At the time of closing the Record of Giving for the fiscal year ending Feb. 28, 1930, Greencastle church was not yet organized as a separate congregation.

Falls City church is looking forward to a real home coming meeting to be held in our church five miles north of Falls City on Sunday, Aug. 3, 1930. The church and Sunday-school extend a hearty invitation to all who have ever attended either service during the past years to be present if possible, and if not in person, a card or letter to be read at the meeting will be appreciated. A basket dinner will be served during the noon recess. A good social time for all. A full program of music, speaking and singing is being prepared. Bro. Paul Brandt of Holmesville will deliver the main address in the morning at 11 o'clock. You are invited to come and help make this a great success.—E. T. Peck, Falls City, Nebr.

Winning Financial Freedom: The Layman Company's pamphlet, "Winning Financial Freedom," has proved so popular and effective that once more we offer it to any pastor without charge. On request we will send, postage paid, enough copies to supply all the lay officials of his church. The pamphlet describes a simple method by which the pastor may carry on, quietly and steadily, the education of his people in the principles of Christian giving, without interfering with his other work, and at a cost purely nominal. The Layman Company is a nonprofit, interdenominational Christian agency which puts its resources at the service of all the churches. When you write please mention the Gospel Messenger and give your denomination.—The Layman Company, 730 Rush St., Chicago, Ill.

✣ ✣ ✣ ✣

Special Notices

Oklahoma, Panhandle of Texas and New Mexico District Conference will be held Aug. 16-21 in Oklahoma City. The church is located at 1733 W. 38th St.—E. J. Glover, 1731 W. 38th St., Oklahoma City, Okla.

To the Churches of Tennessee: Parties from upper Eastern Tennessee coming by auto to District Conference, Aug. 14-16, at the Lone Star church, five miles east of Lawrenceburg, should take state highway No. 1 from Knoxville to McMinnville, then route 55 to Lynchburg, then route 15 to Fayetteville and Pulaski on to Lawrenceburg. If you find at McMinnville, on inquiry, that this road is under construction to Lynchburg, so that you will have to detour much, you should continue on route 1 to Murfreesburo, thence to Nashville, or Franklin, thence on No. 6 to Lawrenceburg. On arrival in Lawrenceburg, get information at the "Quick Service Station," or, call A. M. Bashor, phone No. 161-W. If you come by bus or train, notify A. M. Bashor when you expect to arrive in Lawrenceburg. For further information, write A. M. Bashor, Box 115, Lawrenceburg, Tenn.

Southern District of Virginia Conference, will meet in the Bethlehem church Aug. 6-8, on account of the typhoid fever situation which has developed in the Smith River church community. Interested parties will please note this change of location. Wednesday, Aug. 6: Meeting of Joint Boards at 10:00 A. M.; Elders' Meeting 2:00 P. M. The evening service will consist of a sermon by H. C. Eller on "What Would Pentecostal Evangelism Do for Our District?" and the District High School Graduate Peace Contest. Thursday, Aug. 7: "Echoes from Our Home Mission Workers," by home mission workers; "Our District Program," Z. E. Mitchel; Missionary Address, by Levi Garst; "The Supreme Task of Our Church," J. M. Henry; Sectional Conferences; "The Opportunities and Rewards of the Sunday-school Worker," Luther D. Bowman; "The Task of Christian Education in Our Church," Paul H. Bowman. Friday, Aug. 8: Business Session, 9:00 A. M.

Book Review of International Standard Bible Encyclopedia

BY J. E. MILLER

International Standard Bible Encyclopedia, Melvin Grove Kyle, revising editor. Five volumes, 3,541 pages. Howard Severance Co., 205 West Monroe St., Chicago, Ill.

The International Standard Bible Encyclopedia is a Bible history, a Bible geography and a Bible dictionary all in one. As an illustration of what I mean we will turn to the article entitled "Jeremiah." You know the old prophet and his book. Here we have him treated under these topics. His Name, Life, Character, Prophecies, Book, Its Authenticity, and Relation to the Septuagint. Numerous references to the chapters and verses in the Bible upon which statements are based enable one in reading the article to read and study the prophet's writings anew. A full-page halftone from an original photograph of Anathoth, Jeremiah's birthplace, connects the prophet and his work with today. The bibliography at the end of the chapter points the way to further study for those who would know still more.

Originally published in 1915 this new edition contains much that was not known when this set first appeared. In the Preface occur these words: "It is a byword that things in theology are just now very much in flux. The old landmarks are disappearing or at least are being considerably shifted. The Bible is passing through the ordeal of a remorseless and revolutionary criticism, and the singular fact is that conclusions which decades ago would have been condemned as subversive of all faith and authority are now naturalized in large sections of the church as the last and surest results of scholarship, to question which is well-nigh to put one's self beyond the pale of consideration—almost as if one denied the Copernican theory of the universe.

"An important question in connection with a new reference work of this kind is the attitude to be assumed by its writers toward matters fundamental to the higher learning, in so far as the latter deals with the structure, critical treatment, inspiration, and authority of the Bible. Scholarship alone can not be the deciding factor here, for the scholarship of different minds leads to widely different conclusions, determined often by the ultimate presuppositions on which the treatment of a subject is based. The spirit so widely prevalent in our day which rejects the idea of the supernatural in nature and history, and the criticism which proceeds on this basis, must reach entirely different results from those attained by the attitude of mind and heart which reverently accepts a true revelation of God in the history of Israel and in Christ. It is the former spirit which evacuates Christianity of most of the vital truths which the church, resting on Scripture, has always regarded as of its essence. With such a spirit, and with the treatment of Biblical subjects resulting from it, the present Encyclopedia disclaims all sympathy. In fact, its general attitude may be described as reasonable, conservative . . . The aim throughout has been to secure fairness of statement on all subjects on which marked differences of opinion prevail and in such cases . . . it has been provided that the divergent views be presented in separate articles, each article being prepared by a leading exponent of the view set forth therein."

The treatment of subjects is comprehensive. The editors have aimed to treat every important word with a distinct Biblical meaning found in the Bible and in the Apocrypha. That the reader may know whose statement he is reading all articles of sufficient length are signed by the writer of the same. Pictures, maps and charts that help to elucidate the text are freely used. Photographs showing actual conditions abound and add much to the value of the work. Though scholarly the treatment is such that you and I can readily comprehend what is said, which is not a small advantage in these days when so much that is written is beyond the comprehension of ordinary folks.

Some idea of the extent of the treatment of subjects may be had by noting that "Septuagint" covers ten pages. And you must remember that the printed page is five and one-half inches by nine inches, double column. Twelve and one-half pages are devoted to a study of the "Hittites" and the article dealing with them is accompanied by eight illustrations. Further, the latest discoveries concerning this people are presented. Once we knew so little about the Hittites that some critics were inclined to distrust the Bible account of their existence. The article dealing with the "Holy Spirit" extends over eleven and one-half pages.

Or consider it from another angle. Turn to the "General Index." The pages here too are double column so that they contain much material. I have taken several subjects and find that in this index "Bible," "Lord's Supper," and the "Book of Job" each cover one-half page, and that "Jerusalem" requires two and one-half pages, while four and one-half pages are devoted to "Jesus Christ." And do not forget that this refers to separate items named on these subjects in the index. This means that one can readily find what he desires on specific subjects.

Now let us look at the index and note its extent. Three hundred and seventy-eight pages are devoted to index purposes. All students know the worth of an index. In an encyclopedia like this an index is doubly valuable because the same subject may be treated under several articles. The

(Continued on Next Page, Third Column)

AROUND THE WORLD

Death Rate Reduced

According to a recent report sponsored by the American Medical Association the death rate in the United States has been cut in half since 1900. In some cases the cut is more. For example, the use of anti-toxin in the case of diphtheria has helped to reduce by 95 per cent the mortality rate for this disease.

Education for Health and Life

What is the aim of American philanthropy as revealed by a survey of the twenty-five-year period just past? A report of the Milbank Memorial Fund recently published says: "The negative policy of relieving destitution, and the more generous one of preventing it, have given way to the positive idea of raising life to its highest level."

Raw Sugar Is Cheap

Raw sugar is cheap. Cuban raw was recently selling at the lowest price level since the Civil war. For example, it sold at 1.22 cents per pound some days ago; and this is estimated to be as much as a half cent short of the actual cost of production! What will the Cubans do? Just keep on selling sugar for what they can get. Meanwhile somebody will have to take a loss, or not get as much as he wants, or figure out something that will pay better than sugar.

Greek-Turkish War Ended

Perhaps you thought the Greek-Turkish war of 1922 ended years ago—and it did in a way. That is, Greece and Turkey quit fighting, but there was always the danger that hostilities would be resumed. The trouble with this war, as with most wars, was that it made more problems than it settled. And as the solution of these was delayed there was ever more than a possibility that fighting would begin again. But now an agreement is announced, and it is thought that by this fall not only the war, but most of the hang over problems will be settled.

Farm Wages

Farm wages normally show an advance at harvest time. But this year government figures indicate a slight decline in place of the usual increase. The decline is due in part to at least two causes: first, industrial unemployment has released more men for work somewhere—for the farm if they can get it there; second, machines on farms are eliminating many workers. The state labor commissioner for Oklahoma is quoted as saying that the combination harvester-thrasher and other improved machinery have made it possible to eliminate 7,000 farm hands in Oklahoma alone.

Transportation to Your Door

The automobile which can go everywhere, is forcing other carriers to consider transportation to your door. Consider the railroads, with their vast investments in rights of way and elaborate terminals, but with no facilities to carry on until they reach your door. That is, railroads are coming more and more to resemble a taproot without any feeders—and although taproots are quite essential, but they are not enough. In view of this new situation, some of the railways entering New York are considering, and in some cases even experimenting with, a supplemental bus service to reach the patron's door.

Boys and Paper Bags

Boys both young and old like to inflate paper bags, and then see what a noise the bursting of bags will make. Now those who protest such activities have science on their side. At Bellevue Hospital in New York a doctor has been experimenting with a device to measure the increase of brain pressure induced by the sound of bursting paper bags. He found that such noises raised brain pressure four times normal, with a thirty-seven-second interval before a return to normal. The significance of this can be seen when it is said that such an increase in pressure is greater than that induced by morphine.

Conservation of Work Materials

Many present day industries have reached a scale which makes possible the conservation of vast quantities of work material. For example, who would guess that junkmen are able to collect tin to the value of $35,000,000 per year? The economic significance of this salvaged material becomes apparent when it is realized that it amounts to forty per cent of the entire tin supply. Consider the case of copper, of which we read: "Copper is employed in so many types of manufacture that the supply of secondary copper in the United States is especially large, amounting to more than 500,000 tons annually. Railway companies are a large source of supply but many big plants have a constant succession of cast off copper parts to dispose of. For example a large electric lighting corporation makes arrangements to collect the burnt-out electric light bulbs of large establishments in order to salvage the brass shells for re-use. Some $60,000 a year are so collected."

Incunabula at Washington

For more than thirty years Dr. Otto H. F. Vollbehr of Berlin, Germany, has searched Europe for incunabula—that is, for the first books printed on printing presses. The term is usually employed with reference to books published before A. D. 1500. Included in Dr. Vollbehr's collection of rare books is a Gutenberg Bible said to be worth $1,500,000 as collectors estimate books. A few years ago this German collector brought his rare library to the United States for exhibition. It is now to remain here, President Hoover having recently signed a bill providing funds to purchase the books. The collection will become a part of the library of Congress.

Distribution Costs

The writer has never been able to figure just why cooking apples should stick at not more than four, and usually about three pounds, for twenty-five cents; and that even when apples could be gotten from farmers for from fifty cents to a dollar per bushel. But here is something we clipped from a Chicago daily which seems to throw some light on the subject: "The cost of distributing a pound of pork has increased five fold since 1902, according to Prof. F. A. Pearson of the New York state college of agriculture. It cost three cents in 1902 and 15 cents in 1929, he finds. Prof. Pearson was formerly with the University of Illinois. The farmer received from 57 to 60 cents of the consumer's pork-buying dollar in 1902 and but 35 cents last year. This, the study describes as a typical example of rising distribution costs in the nation's daily bill of fare. Comparisons between villages and cities show that food prices are lower in smaller places where labor is cheap, for labor is the greatest part of distribution costs."

Why Certain Rich Men Oppose Prohibition

Why do certain rich men oppose prohibition? And it does seem strange when just such men have so much to gain from the superior abilities of sober workmen. What seems to throw some light on this question is contained in the American Issue (Illinois edition) for July, page 5. According to findings reported here, certain rich men have been solicited to fight prohibition on the ground that if preprohibition conditions could be restored a liquor tax might be substituted for the income tax now paid by the ultra rich. From this it will be seen that some multimillionaires' interest in the so-called personal liberty of the working man is anything but an unselfish one. It is born of an unholy plan to shift the rich man's taxes to the poor man's back. Nor would the shifting of the taxes be all the stakes involved. If the income tax paid by corporations could be thus shifted, stocks would go up the capitalized value of such taxes. If the average man proves to be such a dupe as to listen to the words of certain rich men he will come pretty near deserving the trimming it is planned he should get at the hands of his supposed benefactors. Of course, the whole plan as outlined is dependent upon making the tax substitution if and when the initial battle against prohibition is won. What we think will happen is that people generally will see through the plans of certain rich men, and then the latter will but find themselves the victim of another racket.

The Public Press

The murder of a newspaper reporter in Chicago, one Jake Lingle, is serving to bring to light the sordid side of the newspaper business. A bit of history will serve to show the direction in which the public press has tended to develop. Newspapers began, as their name indicates, as mediums for the dissemination of news. Then there came a time in American newspaper history when newspapers were known and read for their views as well as their news. In those days editorial policy loomed large. Meanwhile advertising was coming to have significance. To news and views was added dues, or what a paper might make out of its advertising patronage. Indeed, it has come about that many of our larger papers are purely a dollar and cents proposition. We do not mean that they do not print the news, nor that they do not represent certain views, but we do mean that the lure of certain financial possibilities has made the original purposes rather incidental. Circulation has been striven for, and even fought for, not to tell the news nor to defend certain views, but for advertising patronage. And in the race to win advertising profits, it is now apparent that some of our greatest papers have sold their idealism for a mess of financial pottage. As purely financial concerns, intent on the almighty advertising dollar, they have become overgrown. Editors have lost touch with their reporters. The Lingle case would argue that they may know little or nothing of their reporters' connections and manner of life. And who is to blame for the sordid mess in which the public press of one of our largest cities finds itself today? Certainly men of the Lingle type are culpable to full degree, but so also is the head of an organization which has set advertising profits as the goal. The debasing effects of materialism have filtered down from the top until it would seem that many a common reporter is more racketeer than useful citizen. What we mean to say is that many of our newspapers need to recover the idealism which was once the boast of the profession.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

The Call of God

Mark 10: 23-31

For Week Beginning Aug. 3

GOD'S CALL COMES IN DIFFERENT WAYS

A voice in a garden in the cool of the day, words from a burning bush, a quaking house filled with smoke, a dream of a stairway to heaven with angels upon it, the presence of Christ on the Damascus road—these words recall the widely varying forms in which holy men of old were called of God (Heb. 1:1 and 2; Num. 12:6-8; Joel 2:28).

RESPECTS IN WHICH ALL THESE CALLS ARE ALIKE

These calls made a deep and radical change in the lives of the men who received them. They became changed men, laboring for new ends, with new power. Each call is a call to action. Each imparts a glorious assurance of God's presence. Each makes the one called the implacable enemy of evil and champion of righteousness (Rom. 8:26, 31).

HE CALLS US BY NAME

To remember a name is more than to recall a word. To know a name means that you have, in that measure, gotten at your friend's heart and shared his inner life. It is a social offense to some people to forget a name. We all have felt the music of our own names upon the lips of another. There is a deep truth of life in this. God calls us by name—i. e., he knows us (Gen. 32:28, John 10 1-6, Ex. 33:17; Rom. 8:30; Rev. 20:15).

TWO CALLS

There is a sense in which everyone is called of God. It is his love calling to salvation and the voice of it may be heard everywhere and in everything by the listening ear. Those who hear this call are again and again called in the ways of God's leading (Matt. 20:16; Rom. 1:1).

NOT FAR AWAY

We err when we look for God's call only in the unusual and distant. The reverent eager ear can read the language i. e., he knows us (Gen 32 28; John 10 1-6; Ex 33 17, 27; 1 Kings 8:27; Psa. 139:1-13; Jer. 23:23 and 24).

TRAINING OURSELVES TO HEAR

How do we learn to get thought from the printed page? inspiration from music? enjoyment from pictures? By fixing heart and mind upon them. So do we learn to read God's will on all and in all he has made (Mark 4 24; Prov. 19:27; Luke 8:18; Acts 17:11; 1 John 4.1, 1 Peter 2 2, 2 Peter 2 1-3).

DISCUSSION

It will doubtless be helpful to speak of your own experiences in which God's call has come to you. R. H. M.

International Standard Bible Encyclopedia

(Continued From Previous Page)

index, in addition to the alphabetical arrangement of the material, is not a small consideration to the busy man and woman. An analysis of the index shows that it is arranged under seven separate divisions. The index of "Contributors" covers nine pages; "General" runs for two hundred and thirty-five pages, forty pages are devoted to "Scripture Texts"; "Hebrew and Aramaic Words" call for fifty-three pages; while five pages are given to "Greek Words"; twenty pages tell you where to find the "Illustrations," and thirteen make the "Atlas" usable. Yes, the set of books is well indexed for every purpose. A good index may help even a poor book; it does much more for a good book.

I was especially interested in what is said concerning our own Church of the Brethren and some of its practices. Frequently when these are presented in books of this sort the articles are written by strangers who know neither us nor our beliefs and practices. In this case, however, such is not the case. Dr. D. W Kurtz was asked to prepare this material and he did it in his own characteristic and forceful way. When he discusses a church ordinance the reader knows what we believe and practice and why.

As a rule the writers are critically constructive rather than destructive, positive rather than negative, scholarly but not dogmatic, evangelical but respect the views of others, recognize a God-created, God-governed universe, believe in his inspired Word and look to Jesus the Christ as the world's only Savior. Ministers, Sunday-school teachers and other leaders in religious education will find in this set of five books a rich field for study and a ready help on many occasions.

The International Standard Bible Encyclopedia is published by the Howard-Severance Company, 205 West Monroe St., Chicago, Ill. James Orr, general editor; Morris O. Evans, managing editor; Melvin Grove Kyle, revising editor. It contains five volumes, or 3,541 pages; abounds in maps and illustrations. Besides the chief editors mentioned above, some two hundred other scholars and specialists have contributed to these volumes so that they contain the best from many sources.

Elgin, Ill.

Peace Principles in World Religions

(Continued From Page 467)

negatively. In regard to universal benevolence, Confucius would not discard justice. "Recompense injury with justice," he said, "and recompense kindness with kindness." [3] He did not advocate revenge but he would not treat good and evil alike. Furthermore, he held that a "succession of good governors lasting over a century would be able to transform the violently bad and dispense with capital punishment." [4] Thus he sought for a proper example on the part of those in places of authority. His cure for lawlessness rested upon teaching and an appeal to inner control rather than upon punishment.

Mencius Condemned Militarism

Mencius became the outstanding advocate of the moral theory of Confucius. He lived from 371 to 288 B. C. He held that rulers must win men by virtue rather than conquer them by violence. He struck at the motives underlying warfare. Men shut their eyes to the awful suffering caused by war. The king prepares to fight not for lack of food and clothing, but to enlarge his territories and rule the middle kingdom. Instead of that he should prove himself worthy of universal allegiance by just and wise conduct.

A king who conquered Yen asked Mencius if he should take possession of it. To this he replied, if the people of Yen would be pleased for him to do so, let him do it, otherwise not. [5] In other words, Mencius advocated "self-determination" for subject peoples.

He spoke of the "good old days" when ministers of state who advocated a warlike policy in order to add land, treasuries and arsenals to their rule were not called "good ministers," as in these "degenerate" days, but were called "robbers of the people." [6] Generals who boasted of their skill in handling troops and conducting battles received no praise; he called them "great criminals." [7] In his book on "Morals in Evolution" (p. 265), Prof. Hobhouse says:

"The warlike western world has scarcely known a more ingenuous and sweeping protest against warfare and everything connected with it and every principle upon which it is based. And if it is said that the Chinese Empire, under the inspiration of such teaching has ceased to be able adequately to defend itself against barbarians, it should also be remembered that, under the Chinese system, a population larger than that of Europe live in permanent peace with one another, and that they have in a sense, as their own religious books recommend, absorbed those who have conquered them by peaceful arts."

This book was written prior to China's recent turmoil but on the whole the professor's observation holds true.

Buddha Advocates Love of Enemies

Buddha's nonresistent principles spread throughout the Far East. He was born in India about 560 B. C. His teachings entered China during the early years of the Christian movement in western Asia. "Conquer your foe by force," he said, "you increase his enmity; conquer by love and you will weep no after sorrow." [8] He taught that it requires love to overcome hatred; "For never in this world," said he, "does hatred cease by hatred. Hatred ceases by love; this is always its nature." Again he said, "Victory breeds hatred, for the conquered is unhappy." It is secured at the cost of goodwill. He advocated nonresistance to evil. He enjoined upon the enlightened, "not to blame" and "not to strike." Also, he said: "Let a man overcome anger by kindness, evil by good; let him conquer the stingy by a gift, the liar by truth." [9] He put a high value on self-control [10] when he declared: "One may conquer a thousand thousand men in battle, but he who conquers himself alone is the greater master."

It is not surprising that Mr. K. Natarajan, Editor of the *Indian Social Reformer*, should make this interesting observation: "Buddha and Christ are the two greatest world teachers and a synthesis of their teachings offers, so far as we can see, the greatest prospect of peace and goodwill among nations." [11]

Hinduism Advocates a Nonkilling Doctrine

Through the early reforms of Jainism and Buddhism, the Hindu religion incorporated the nonkilling doctrine called *Ahimsa*. [12] In its extreme form this doctrine applies to all animal life as well as to man. These reforms served to remove from Hinduism the vedic ritual of bloody sacrifice. [13] Thus, through this means, India has inherited an aversion to war. The law of Manu legalized warfare and set forth rules to place it on a more humane basis. [14] The following prayer from the Rigveda carries with it the spirit of forgiveness:

> "Against a friend, companion or a brother,
> A fellow tribesmen, or against a stranger;
> Whatever trespass we have perpetrated,
> Do thou, O Varuna, from that release us." [15]

Mr. Gandhi, through his noncoöperation movement, called upon his country to suffer abuse of political power rather than to resist it by force. He sought to secure political freedom through the moral force of nonresistance. This involved a nation-wide boycott and refusal to coöperate with the British government. [16] Mr. Gandhi was reared in an atmosphere of religious piety. By training he is the product of western culture and eastern mysticism. He has imbibed deeply from the nonresistant principles of Jesus Christ.

Mr. Gandhi believes that nonretaliation is the teaching of Christ. "If you have the courage to suffer lovingly," he said to a Christian group (*The Guardian*, Aug. 6 and 13, 1925), "you melt the stoniest heart." Regarding his country, he says: "My nationalism includes the well-being of the whole world. I do not want my India to rise on the ashes of other nations. . . . I have taken the uncompromising position that I can not possibly be a party to a constitution whose basis is brute force." He is opposed to armaments as a last resort. "Our armaments," he insists, "have already failed. Let us now be in search of something new, and let us try the force of love and God which is truth." His nationalism involves a free India—"so free that if need be the whole of the country may die—so that the human race may live. There is no room here for race hatred" (*The Guardian*, Sept. 3, 1925). [17]

Peace Within Islam

Islam fostered peace within the Moslem World. The Moslems constitute a world within themselves. "Believers are but brethren," says Koran, "therefore make peace between your brethren and be careful of your duty to God that mercy may be had on you." [18] Slavery was prohibited within this brotherhood. There exists a certain sense of equality in the Moslem world.

However, the historical attitude of Islam toward nonbelievers was anything but that of peace. India was conquered by the sword. Yet the peace atmosphere of India, aided by world influences favorable to peace, have influenced modern writers of Islam to interpret their scriptures in a way favorable to world peace. "If you want to hold communion with God," says the poet Hafiz, "be at peace with the world at large. Greet a Moslem with salams and a Brahmin by saying Ram Ram." [19] Mohammed Ali, in his book on "Mohammed the Prophet," sets forth the view that while others came to teach the secret of national unity, Mohammed expounded the great truth of the fundamental oneness of the human race, and laid the foundation of a universal peace. [20]

This Brief Review attempts to show how the peace ideals of one religion undergird and support those of other religions. It has not been my purpose to compare the ideals of one religion with the practices of another. This would not be fair as the ideals of each religion, for the most part, are in advance of the practices of its people. However, in certain religions there is a progression of thought from a tolerance toward war, or a recognition of it, to a more pronounced attitude toward peace. A most interesting observation is to note how the peace practices of one religion in a favorable environment are changed to war practices in an unfavorable environment.

Thus, in China, Buddhism wore the garment of peace; in Japan, following the twelfth century, it donned the garb of war. The Christian orders, who succeeded in converting the Japanese barons, sought to convert the people by force. The Buddhist monks enlisted the secular arm in their defense and ultimately extirpated the Christians. [21]

Furthermore, the combination of Shintoism, as the state religion of Japan, with the patriotic devotion of her people to the Emperor, whom they regard as divine in origin, [22] served to create a combination which made Japan a military nation in the western sense. There the psychology of war has prevailed. Many friends of China, where the psychology of peace has prevailed, are coming to the conclusion that if their country is to receive the recognition of the west, peaceful methods must give way to force. [23] The recent development between China and Russia over the railroad in Manchuria points toward a change of policy.

Never before has religion had a greater opportunity than today of making peace idealism a growing reality in world affairs. Too many times it has sanctioned and blessed war. Religion becomes impotent in the face of an aggressive war psychology; it may render war impotent through an intelligent and all-pervasive peace psychology. Again and ever again religion must teach peace ideals to the nations!

BIBLIOGRAPHY

1. Hobhouse, Morals in Evolution, Vol. I, pp. 116-117.
2. Analects, bk. 15, ch. 3.
3. Hobhouse, Morals in Evolution, Vol. II, p. 167.
4. Analects, bk. 13, ch. 11.
5. Book I, part II, ch. 10.
6. Book VI, ch. 9.
7. Book VI, part II, ch. 4.
8. Hastings, Encyclopedia of Religion and Ethics, Vol XII, p. 677.
9. Dhammapada 15, p. 197.
10. Hobhouse, Morals in Evolution, Vol. II, p. 261.
11. Indian Social Reformer, July 18, 1925, p. 721.
12. Hobhouse, Morals in Evolution, Vol. II, p. 261.
13. Farquhar, Primer of Hinduism, p. 111.
14. Hastings, Encyclopedia of Religion and Ethics, Vol II, p. 683, cf. 231.
15. Griswold, The Religion of the Rigveda, p. 341.
16. The Modern Review, Calcutta, Oct. 1920.
17. Mahatma Gandhi, Life, Writings and Speeches.
18. Koran, Ch. 19, v. 10.
19. Prof. A. M. Maulvia, Indian Social Reformer, Oct 23, p. 86.
20. Mohammed Ali, Mohammed the Prophet, pp. 268ff.
21. Knox, Geo. W., The Religions of Japan, pp. 116-118.
22. Ibid, pp. 64, 65, 78.
23. Ward, Harry E., The Christian Century, Oct. 7, 1926, pp. 1231-33.

Chicago, Ill.

Imagination and Christian Living

(Continued From Page 470)

selves, or upon others. When it plays upon others, if bitterness or distrust creeps into our hearts, it may lead us wrong in our estimate of others. The classic example is the play Othello. Othello is a fine loving husband. His wife, Desdemona, is as pure as the driven snow. But the servant, Iago, is a mischief-maker. His chief delight is to bring sorrow and hardship to the lives of others. Othello has a very vivid imagination, so Iago begins his work by telling the master that Desdemona is untrue to him. Iago uses every means to bring aid in proving what he has said and the vivid imagination of Othello does its work. The play closes with Othello in a mad rage in which he murders his own loving wife, who has really been true to him all the while. Othello has been the victim of his own imaginings. Beware of your imagination! It may lead you into rich life, but take care to ever keep it motivated by love and goodness.

Imagination has a wondrous part that it may play in religious life. It may correct our faults, build character, and make truth vivid. But beware to ever keep it working on a noble level; keep it checkreined by love. How rich may become our Christian living by its right use!

Pleasant Hill, Ohio.

Jesus and Modern Christianity

BY E. H. EBY

Part Four

Jesus and War

THAT war is unchristian should need no argument. That war would be impossible in a world where the family of God idea holds sway all should admit. But it is a surprising and painful fact that such an idea, though admitted in theory, is scorned as a working basis of international relations. One need not go far to learn that modern Christianity's thought concerning war is sub-Christian and contrary to the religion of Jesus. Here is a prayer offered in the House of Representatives in January, 1918, by our greatest living re-

rivalist: "Thou knowest, O Lord that no nation so olamous, vile, greedy, sensuous, bloodthirsty ever disraced the pages of history. Make bare thy mighty arm, O Lord, and smite the hungry, wolfish Hun, whose fangs drip with blood, and we will forever raise our voices in thy praise." We are told that this prayer was applauded by the House. That prayer was offered in the heat of war-time hatred. But not even the disillusionment of the late war has succeeded in changing the attitude of some church leaders. "The war system," says one clergyman, "is a part of the government of the United States. Without it there is neither national security nor national honor. When you renounce any part of that system you are a rebel and to that degree a traitor. . . . War is not unchristian. Sometimes it is a Christian duty—a duty laid on us by God and man." According to the same writer pacifism —the utter rejection of war and the supreme reliance upon goodwill functioning through appropriate international agencies of justice—" is quintessential absurdity. To foster such a code is to nurture a serpent in the very bosom of the nation." A well known Protestant bishop gives his full approval when his son enters a military training school, declaring it to be his duty as a man and a Christian to be ready to serve his country. Another bishop says: "I do not share the belief that all war is unchristian." A well known preacher says that the sentence, "We will never again sanction nor participate in any war," is "treason—damnable treason—and no true American citizen should sign it." A lengthy editorial in *Grace and Truth*, has these statements among others: "The Word of God unfailingly distinguishes between individual killing and national killing. . . . As King, David could send his armies into the field of battle and thousands of souls could be hurled into eternity with God's approval. As King, David was the government. But as individual, David arranges for the death of one man, Uriah, and God charges him with murder. . . . National killing is approved by scripture. . . . The teaching of Jesus is a sweeping endorsement of national killing, and points to that hour when Jesus himself will bring a sword and establish his own government—fighting—slaying—blood to the horses' bridles. . . . Yes, a Christian should bear arms in obedience to the command of the ruler, for the ruler is authorized of God to bear the sword, hence may delegate any of his citizens to represent the government in its military or naval operations. Yes, a Christian, when acting as a defender of the government, may slay the enemy and not be guilty of murder, for he is personifying the higher power which bears the sword by divine ordinance. In the light of God's word, Christians not only may fight, but Christians should fight when ordered to do so by the authorities of the nation." How such Biblical interpretation can be made to harmonize with Jesus' teaching of universal brotherhood is beyond the writer's ability to conceive. The above quotations, taken from Kirby Page's recent book, show how deeply ingrained is the war idea, even in the minds of church leaders who profess to interpret the mind of Jesus.

A recent decision of the Supreme Court virtually disfranchises every pacifist in the United States. It has not yet dawned on us as a nation that, with the Briand-Kellogg Peace Pact adopted as the law of the nations of the world, the pacifist is now the national and world patriot and the militarist is the outlaw, the traitor. It takes time for so drastic a change of relationships to rise into the nation's consciousness. There is due from the Supreme Court a new interpretation of its decision, in view of the new international peace pact, or else a legislative enactment which will set right the altered relationships. The hold that the war system has on our nation is shown alike in the rapid growth of military training in government schools, and in the fact that $.72 out of every dollar of United States revenue goes to the maintenance of wars —past, present, and future. That is, $2,733,213,283 out of $3,830,445,281 of United States tax receipts goes to keep up militarism.

Here is the sure road to future wars and to the defeat of Jesus' idea of the family of God: continue to teach youth the Old Testament war stories and that God was back of them, that the kind Heavenly Father sanctioned and helped in the slaughter of countless thousands of his human family; then buy them toy soldiers and pistols; then permit them to receive military training as is offered in the high schools, colleges, and universities by the R. O. T. C. with its parade of military dress and honor, and its target practice—let all this continue and we shall have a large new crop of "cannon fodder."

And here is what we must do if we would help the cause of world peace, and so realize the family of God on earth as Jesus pictured it: teach the fatherhood of God as Jesus taught it, repudiating as prechristian and unchristian the Old Testament militaristic Jehovah; help our youth to develop a conviction that will refuse military training, stand with them in taking the consequences of their refusal; support by word and money the peace movement, especially our President in his efforts; speak your mind to your Senator when necessary, and so lend every possible influence to encourage our nation to take the right attitude toward the problems of war and peace in the family of nations. Keep constantly in mind Jesus' ideal of the family of God—work for it, pray for it, sacrifice for it, and if need be, endure persecution for it. Our Lord died for it.

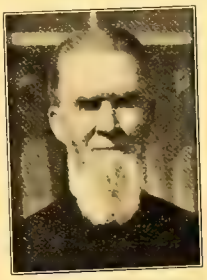
Too long the high-sounding phrases of the "fatherhood of God and the brotherhood of man" have passed lightly from men's lips with no appreciation of their meaning. The all-inclusive meaning of the fatherhood of God must be understood; then, and only then, will the meaning and significance of the brotherhood of man rise into our consciousness and arouse the conscience. Let the message of the angels, "Peace on earth, goodwill to men," be realized first in our own land—in public and private life, then will it come also to be realized in the other nations of the world.

St. Joseph, Mo.

CORRESPONDENCE

ELD. JOHN Z. BONEWITZ

Eld. John Z. Bonewitz departed this life at his home in Weston, Oregon, June 9, 1930, after a lingering illness of several weeks. He was born in Tuscarawas County, Ohio, May 3, 1849. He was eighty-one years, one month, and six days old at the time of his death. He united with the Church of the Brethren in early life. He served in the deacon's office a few years and was called to the ministry and a few years later advanced to the eldership.



He was united in marriage with Margaret Nicoson, Dec. 29, 1869. To this union were born nine children, two dying in infancy.

The family moved to Nebraska in 1876. Three years later they went to Oregon, settling in Coos County near Norway. Then they moved in to Myrtle Point where he worked at the carpenter trade, taught school, and preached.

The family moved from Myrtle Point to Newberg, Oregon, in 1901 and remained there three years, where Bro. Bonewitz assisted in church work and worked at his trade.

In November, 1904, they moved to Weston. Sister Bonewitz was called to her reward on Jan. 26, 1925.

Bro. Bonewitz was united in marriage with Sister Rowena Moomaw, March 11, 1927.

He is survived by his wife, five children, twenty-three grandchildren, eleven great-grandchildren.

Bro. Bonewitz was a very active worker in the vineyard of his Master. He left his carpenter's bench where he was assured $3 a day, and went forth into a new place to preach the gospel and gather together the scattered sheep. On March 18, 1905, the Weston church was organized and Bro. Bonewitz was chosen elder. This little body of brethren and sisters had no house of worship and it was very difficult for them to secure a suitable place. By this time the congregation had grown to thirty-seven members and on April 23, 1905, they completed their house of worship.

What a field! The whole half of a state! Surely, if there is a handful of believers, who need to be upheld by the prayers and support of the church, it is at Weston and like places in this great northwest.

The funeral services of Bro. Bonewitz were held by the writer in the Church of the Brethren on June 11, 1930, from the text 2 Tim. 4:7, 8. The body was laid to rest in a cemetery near by.

Leander Smith.

Newberg, Oregon.

ELD. GEORGE F. CHEMBERLEN

The Southern District of California and Arizona has sustained a serious loss in the passing of Eld. George F. Chemberlen. He seemed in the prime of life and usefulness. However, for a short time his failing health kept him close to his home, and on June 15, 1930, he was called to his rest.

He was born Aug. 24, 1866, near Peoria, Ill. In early life the family moved to St. Louis, Mo., where he grew to young manhood. On June 13, 1886, he united with the Church of the Brethren in St. Louis. He came to Covina, Calif., in 1887. He was united in marriage to Cora E. Finch on April 2, 1890. He died at the age of 63 years, 10 months and 21 days, leaving his wife, three children, four grandsons, one sister and two brothers.

He was received into fellowship of the Covina church Jan. 7, 1888. On April 8, 1888, he was chosen as first Sunday-school superintendent. At this time he was also elected to the deacon's office.

Early in 1889 he moved to Conejo in Ventura County. In February of that year he helped in organizing the Conejo Brethren church. It was here he was elected to the ministry, and a little later, after moving back into the Covina church, he was elected to the eldership. For thirty-eight years Bro. Chemberlen served the District of Southern California and his congregation. For eighteen years he served on the board of education of the Covina Elementary and the Union High School Districts. He was also a director in the First National Bank of Baldwin Park and the La Puenta Walnut Growers' Association.

However, it was not to these temporal affairs of life that



Bro. Chemberlen turned his best talents, for his life was spent in church work and the service of fellow-men.

Goodness is the soul of greatness, and with this thought we lay our wreath of praise to the memory of our beloved George F. Chemberlen. We can truly say of him what the Holy Spirit says of Barnabas, the companion of Paul: "He was a good man, and full of the Holy Ghost."

He possessed three great characteristics: A wise head, a warm heart of love, and a willing hand ever ready to help. This is revealed in the study of the history of the Covina church over which he presided as bishop for many years. This church has been a prolific mother of missions and churches. From this church has sprung at least eight other churches.

No one could listen to Bro. Chemberlen without being convinced of his tactfulness and his ability to adapt himself to a situation. Many a time in our ministerial conferences, there were those who were not altogether sympathetic with his exposition of the Scriptures and their application to the deeper spiritual life. Yet opposition was overcome by the winsomeness of his manner and his presentation of the truth in love.

His keen sense of humor never failed; he kept young and fresh to the end. The Holy Spirit has emphasized the regard with which we should hold those who minister in the word, when he says: "Remember them that had the rule over you, men that spake unto you the word of God; and consider the issue of their life, imitate their faith" (Heb. 13:7). We may apply these words to our Bro. Chemberlen. Our beloved was no visionary, but a man of vision. A man of vision is one who has had a personal touch with Christ, and has responded to him; like Paul, he is one who has not been disobedient to the heavenly vision. Bro. Chemberlen had the eagle eye of discernment and could sum up an individual to his consternation and confusion, if that individual had not an honest heart and an open countenance.

(Continued on Page 478)

DIARY LEAVES

(Continued From Page 469)

'That book converted me.'" She told this little incident in subdued voice as we sat together in the front room, and then quietly we all brushed away the unbidden tear that insisted on trickling down our cheeks. Then we had prayer together. What is sweeter than a sacred memory?

Hershey, Pa., June 11, Wednesday

Mitchell, Bessie and I drove over from Waynesboro through Gettysburg to Harrisburg and Hershey. Now then, we are ready for the great Conference.

Monday, June 16, at Hershey

Yesterday, Bro. Murphy and I arose a great while before day, and drove to Philadelphia for the morning services in the First church. The fragrance of the new mown hay, the waving fields of ripening grain, all so free of weeds; the splendid roads and the neat houses and barns; something seemed to say to us that this is a good country, and the folks who live here are good people, God's people. Worshiping with the Brethren in Philadelphia yesterday morning and evening, and the return early this morning, certainly add to the real joy of this Conference to me.

The climax of the Conference is in the Missionary Meeting. Brethren Long and Helser made splendid addresses. May the Lord richly bless his ambassadors. Then came the offering—the giving of young life and of money. Ten new missionaries appointed and the offerings of the multitude brought forth; then the consecration prayer. This prayer of consecration ought, it seems to me, to be the climax moment of the whole occasion, when all the congregation join with the leader in fervent prayer, when all say "Amen" together. Ten lives on the altar, seventy-one thousand dollars consecrated; it ought to be the supreme moment of the meeting! But then, there is so much else to think about. . . .

Here I left a space in my Diary, to be filled in with some analysis of the offering. I have it now. The thousands of folks contributing, 528 gave a cent each, 849 gave a nickel, 645 gave a dime each, 765 gave a quarter dollar, 291 gave a half dollar each. As 849 gave a nickel each, and 820 gave a dollar each, I am wondering if we could not do some teaching at home suggesting the humiliation of self which occurs when a hearty soul who spends 50c for a meal, an hour later, expresses his feelings toward a great cause by giving a cent—or a nickel! No wonder so many of us wear the inferiority complex; we do the inferior thing when only we and God know we did it. But only the number who gave nickels was larger than the number who gave dollars; that is encouraging. A quarter should be the least to get into the offering at Conference, and that from the boys and girls. The shame of it; a strong man putting in a dime for the Conference offering after which he would go out and pay 50c for his dinner, 10c extra for ice cream, and 15c for watermelon before he retires. Of course, he remembers very well that he gave a dollar perhaps into the offering at home, which the delegate brought, and so it isn't expected of him to repeat his gift here! We have too many well fed men who pat you on the shoulder when your sacrifice is mentioned, but they themselves never give a thought to the meaning of sacrifice. I was urging one time that no pennies be given into the offering which was about to be taken up. A brother remarked afterwards: "I put in all the pennies I had, so that he would not have everything his own way." That is not an illustration of the inferiority complex, but pure mulishness.

This thing of praising the missionaries for their love and sacrifice, while not apparently having an experience of either, is just "gup" (an India word which means talk of no value). I often think of the darkey preacher, and his story of his mammy's old hen. The old hen would cackle several times a day, and his mammy would tell him to run and see if she laid or if she lied!

Virden, Ill., June 20, Friday

I took the evening train on Wednesday, for Fort Wayne, where I arrived early Thursday morning, and spent the day with my brother Sam and family. They were in the midst of arrangements for the marriage of their daughter Carol, the last of the family to be married, and I am right down sorry I could not remain for the occasion. Last night I spent on the train coming to Springfield, and then here to Virden this morning, where Emmert lives, with his little family. He is preparing to teach Math and Music in Virden high school. Mabel and the two little boys are in the pink of health.

Mount Morris, Ill., June 23, Monday

From Springfield to Haldane on Saturday afternoon was the hottest trip I have had for a long time. Pastor McCune met me, and we were soon in conversation as to the welfare of the church; "I love thy kingdom, Lord, the house of thine abode." Is the church growing? Is she interested in the mission work 100%? Are the folks all at peace, one with another? Is great grace upon them all?

I am staying in Mother Emmert's home, and visiting round about generally. It is good to be here. It seems like I ought to meet dear old Bro. J. G. Royer somewhere about the college buildings, so classic in appearance, so eloquent of the past years. And memory brings back Bro. D. L. Miller, who loved the Lord and the church, who gave so much of his time and strength and all of his means to enlarge the kingdom of God. Tomorrow I expect again to "set sail" for Seattle, reaching there at 7:30 Friday morning.

Seattle, June 29, Sunday

Arrived at the expected time, after the long journey across country. It is good to be back in my home congregation, and with my home people; it is a joy to preach in the little church, even if it is small, and the congregation small at best is partly present and partly absent. This morning I reviewed the Conference deducting the Genius of the Church, and this evening "Fear not, little flock, for it is the Father's good pleasure to give you the Kingdom." May the Lord lead us all; may his blessing be upon us as we yield ourselves to do his will; may he get glory from all we do and say. When anyone speaks ill of us, or speaks unkindly to us, may we have grace to keep on smiling, for in so doing we bear the marks of the heavenly family to which we belong.

Wilbur B. Stover.

Seattle, Wash.

P. S. When I went away, I made the suggestion to my good wife that she should make the time of my absence a time of quiet rest, which we both agreed would be good for her. She kept account, and tells me that while "resting," she made 20 calls on folks, wrote 139 letters, and made 150 calls on the phone. This does not include the calls others made on her, either in person or on the phone, nor the letters she received. It is a great joy to render unselfish service; we would not wish it otherwise.

SPRAYING FRUIT TREES IN SHANSI

March 13, 1930, was a great day for the people in the village of Nan Wa, Show Yang County. In so far as we have been able to learn, the first fruit tree ever sprayed in the province was sprayed on that day in the above named village. Mr. Raymond T. Moyer, a trained agriculturist of the Shansi Oberlin Memorial Schools, American Board Mission, supervised the work and sprayed the first trees himself. Despite the cold weather and native superstition, a good crowd came out to witness the work. Bro. Heisey and the writer were present and have had charge of the work since.



THE FIRST SPRAYING OF A FRUIT TREE IN SHANSI. There is no wildcat up this tree even though the man with the sprayer stands like he was trying to shoot one! Note the well padded Chinese in the background; they have braved cold weather and superstition in order to see a fruit tree sprayed.

Nan Wa is in the Show Yang district where the Chinese Christians suffered severe persecution during the Boxer uprising and because of fear in the hearts of the people no Christian teaching could be done in the village for many years afterward. The Church of the Brethren Mission undertook work in Show Yang County in 1919. Some time later Kuo Hung Pao began to show signs of interest in Christianity and placed his boy in our Show Yang boarding school. Some of his relatives had been Christians before 1900. His father used opium and lost all his property to buy the drug. Therefore, Mr. Kuo was a poor man, having been able to redeem only five acres of his father's land. A part of this land was set in pear trees. During average seasons the man could live fairly comfortably; when facing poor crops he could hardly get by. Naturally, at times, it was hard for him to support his boy in school, and upon one occasion he asked Bro. Heisey for aid, saying that he had pears but no money. It thus happened that Bro. Heisey agreed to pay the boy's bills at the school and received the value in pears for his winter use.

Upon visiting Mr. Kuo he was found to be living in a village of forty homes which farmed about 700 acres of land, or near 18 acres per family. This acreage is very unusual, so the village is outstanding as to wealth. However, there are four families who own one-third of the land. The second discovery was to find the village located in a great pear region. Hundreds upon hundreds of acres are set in pear trees which bring a great annual income to the people. The third discovery was to find the people fighting almost a hopeless fight against fruit tree pests.

Bro. Heisey later invited Mr. Moyer to investigate the community and make recommendations. He also persuaded Mr. Kuo to undertake spraying some of his trees. Mr. Kuo agreed to pay for a small garden sprayer and one was secured. When the people learned that the sprayer was in his home a small commotion took place. The people feared that something out of the ordinary in the community might not please the gods and bring disaster upon all. Again they suspected that the Christian was working with the foreigner to get rich, and naturally, if any money was to be made they desired to get in for a share. Mr. Kuo feared persecution and was also unable to pay for the sprayer. After consultation he undertook to interest one of the richmen of the village to the point of spraying some trees and financing the work. This having been accomplished the project received wider prestige in the community and were ready for operations.

Meanwhile the writer had found time for this phase of work and secured another sprayer and various spray solutions. Lime-sulphur, scaleside, arsenate of lead, and nicotine suphate were prepared. Following the first dormant spray, successive sprayings have been made at the budding season and since. This year the work is in the form of an experiment. Each spray material has been used alone and then combined on other trees with one, two, or three of the other solutions. Results have been very favorable.

Among the most destructive insects we have located the Leaf Roller which folds and ties the young leaves together, the larvæ feeding within the nest. It also bores into the blossom stems, and later gnaws the young fruit causing it not to mature or to be unmarketable. Bud moths are numerous, causing great damage by entering the young buds, feeding there and drawing them together so that they fail to mature. Stink bugs by thousands hide under the bark in winter and come out in the spring. The Chinese believe that his secretions kill the tree, especially the upper small branches. Upon careful investigation we believe this idea is not correct, but this destruction is Fir. Blight. Since the disease is caused by bacteria, it may be carried by the stink bug. There is a black, long snouted pear borer or beetle. It resembles the apple curculio, except that it is black rather than reddish-brown. The Chinese say they come out of the ground during the late spring and summer, especially after rains. They feed upon leaves and blossoms but soon attack the fruit causing great damage. Aphis although present, is not very serious. In addition there is a twig borer and an insect nmed "high tempered worm" by the Chinese.

Another spraying experiment has been made upon peach trees in Ping Ting County to find means of controlling a soft bodied sucking insect which is rapidly killing all peach trees in this part of the province. At first sight it appears somewhat similar to the terrapin scale but it is not the same, and we are unable to name the pest at present. Fifteen trees were sprayed with three different spray solutions being tried. Lime-sulphur has proven to be the best control measure. Since having discovered the proper spray we hope to cover the larger orchards in this and several adjoining counties next year.

While aiding the Chinese in this phase of economic life an opportunity is offered to make friends and teach Christianity. This type of practical work is stressed by the present Christian five-year forward movement and we hope to accomplish all the good possible.

B. M. Flory.

Ping Ting Chow, Shansi, China.

Notes From Our Correspondents

ALABAMA

Fruitdale church met in council June 28 with the church pretty well represented. Bro. J. H Morris from Eustis, Fla., was to be with us in a meeting from Aug. 19 to 31. We are looking forward to this meeting with much anticipation as some of our members are acquainted with Bro. Morris.—Sister Imo Burkepile Carpenter. Fruitdale, Ala., July 9

ARIZONA

Phoenix.—At the last regular council meeting election of church officers was held. Bro. Walter S. Swihart of Glendale, Ariz., was elected elder; Sister Lois Greenawalt, clerk; and Bro. Clyde Miller, treasurer for the coming year. The adoption of the budget and envelope system was passed on at the council meeting. The building of a church parsonage has been sanctioned and work will begin in the near future. A baptistry is to be installed within a short time. Two have been baptized recently. The Phoenix church cooperated with the Garden church in their Vacation Bible School this summer. Bro. Fields taught a class and children from Phoenix attended daily.—Sara Greenawalt, Phoenix, Ariz., July 7.

CALIFORNIA

La Verne.—Our new house of worship is nearing completion and the dedication day has been set for Sept. 14 with three services. In the afternoon Dr. D. W. Kurtz will preach the dedicatory sermon. Tentative plans are being considered for a week's dedicatory service. The pipe organ which Brother and Sister Dennis F. Schlosser have so generously presented to the church is scheduled to be here Aug. 1, and will be installed by Sept. 1. Bro. H. A. Frantz, our delegate to Annual Conference, will give a report Sunday morning and the young people who attended the state Christian Endeavor convention in Sacramento recently will give a report Sunday evening; this group includes: Ernest Vanman, Edna Vanman, Marian Landis, Ila Bosserberger, Ina Long, Robert Walker and Fred Butterbaugh. The Evening Glow" Sunday-school class held their farewell quarterly business and social meeting in their classroom Thursday evening. They will occupy the prayer room in the new church. Other classrooms have been assigned in the new building by a committee who studied the problem in connection with the building council committee. Arrangements for the summer camps are being completed. Mrs. C. P. Fetter will superintend the girls' work and Mrs. Ira Lapp will direct the religious education work. J. M. Roynon will have charge of the supervision of the boys' groups and Eld. Edgar Rothrock will have charge of the religious educational work. Brother and Sister Herman Lehr have charge of the camp for the summer, he as business manager and she as camp nurse. Ninety of our Sunday-school children attended the Community Daily Vacation Bible School which was superintended by the writer. Lois Miller Yochem directed the work of the primary department and Mrs. J. C. Strayer of the Methodist church, the work

...beginners' department. Misses Wilma Long, Esther Dickey, June ...Ruth Miller, Marian Landis, Ina Long and Blanche Garber ...teachers in the school. Robert Walker and Roscoe Vanman had ...of the Boys' athletics which proved a drawing card for the boys' ...the house as well as an efficiency booster as only boys could ...who honored the memory work program and conducted ...Mrs. A. J. Beckner have made robes to be worn by the ...the new church.—Mrs. Grace H. Miller, La Verne, Calif., July 5.

Los Angeles (First Church) met in regular conflict June 18. The news ...death of our elder, Geo. F. Chemberlen, cast a gloom over the ...congregation. Eld. S. G. Lehmer was elected to serve the un... time of Bro. Chemberlen. Our Annual Meeting offering amount... about $260. Delegates to District Meeting are S. G. Lehmer and ...Lehmer; committee on resolutions, R. P. Lehmer, Levi Hosfeldt ...Della Lehmer. It was decided that three copies of resolutions con... the departure of Bro. Chemberlen be drawn. One copy to be ...to the Gospel Messenger, one to Sister Chemberlen and the other ...spread on the minutes of the First Church. S. G. Lehmer and ...double quartet from the First Church assisted at the funeral ...Chemberlen held at Covina. Our love feast held May 18 was ...attended. Eld. J. U. G. Stiverson of Washington state officiated. ...ment of Sister Stiverson's ill health, Brother and Sister Stiver... been spending some time in Los Angeles. It has been our good ...are to have Bro. Stiverson fill our pulpit every Sunday for sev... Two have been received by baptism and one by letter ...last report. The Sunday-school attendance is encouraging. ...Sisters' Aid is doing excellent work. The interest is keeping up ...during the summer months. The contents of our mite boxes for ...last six months were $33 70. —Mrs. Della Lehmer, Los Angeles, Calif., ...

DELAWARE

Farmington.—At the annual church election, Bro. W. M. Wine was ...elder, and other church officers were chosen. Since our last ...Brethren Ohed Hamstead of Morgantown, W. Va.; E. C. Woodie ...Milton, Md., and J. P. Miller of West Milton, Ohio, have preached ...Children's Day was fittingly observed July 22. Our elder rep... at Hershey Conference, June 4, Bro. Virgil Finnell gave ...illustrated lecture to an interested audience. July 6, Mrs. I. S. ...missionary to India, on furlough at this time, spoke to us of the ...great forceful manner and we were made to feel deeply our obli... to those who are serving on foreign fields. A contribution for ...was taken.—Mrs. H. G. Baker, Bridgeville, Del., July 11.

ILLINOIS

Astoria church met in a business meeting July 7. Bro. Harve Stauf... was reelected Sunday-school superintendent, and Bro. John Etler, ...Brethren Paul Rhoades, S. G. Bucher and Sister E. O. Nor... were elected delegates to our District Meeting. A Young People's ...Conference will be held at Depler Springs Aug. 11 to 18. The District ...Church of Southern Illinois will be held at Astoria, Ill., Aug. 29-Sept. 1. ...series of meetings will follow District Meeting conducted by Bro. ...Burton of Trotwood, Ohio. At the close of these meetings com... services will be held. The date will be decided later. -Mrs. ...Sullivan, Astoria, Ill., July 10.

Cherry Grove.—Since our last report we have had messages from ...Brethren C. E. Davis and W. E. West of Mt. Morris; Dr. Gibbel of ...Clyde Broadwater of Lanark, and Roy Mohler of Chicago. The ...school gave an appropriate program on Mother's Day. The ...Sisters and Daughters' banquet was held in our church May 8. Din... was served by the Ladies' Aid at which time they cleared $60. Our ...Fest held June 8 was well attended. Visiting ministers present ...Brethren Mohler, Broadwater and West. Our regular business ...was held June 12. Sisters Winnie Brunner and Bertha Zuck ...were retained as Christian Workers' presidents. Bro. Geo. Wolfens... and Sister Etude Deardorff will represent the church at our ...District Conference. Children's Day was fittingly observed on June 15. ...Sunday school enjoyed an outing in Taylor's Park at Freeport, ...on U. Our D. V. B. S. began June 9 and closed June 20 with an ...average attendance of 60. Some very creditable work was done. One ...commendable feature was the missionary spirit that was fostered by ...the gift of some Treasure Chests to be sent to the Philippines for ...Christmas among the children there. At a recent service the church ...voted to retain the present pastor another year beginning Sept. 1.—Ruth A. Dearstorff, Lanark, Ill., July 5.

Oak Grove.—We enjoyed an all-day service June 1. In the morning ...had our regular services, a basket dinner and a few hours of social ...worship, followed by our annual Sunday-school convention held jointly ...with the Panther Creek church. A goodly number were present and all ...matters ably discussed. Our Children's Day program was given June ...in the full house. The program was good, the climax being a mis... play, "The Call to Arms." The Aid Society gave an ice cream ...social on the church lawn June 27. July 13 Bro. Geo. W. Miller and ...wife, our District Mission board were with us. Bro. Miller preached ...an inspiring sermon for us at the morning worship hour. We appreci... these visits from our brethren and the help given. A musical pro... was given at the church July 8 and 9 by two blind musicians ...from Eureka.—Mrs. Sadie Whisler, Cazenovia, Ill., July 16.

INDIANA

Auburn church has not as yet started the new church, but we are ...planning for it. Our services are fairly well attended this sum... We are planning an all-day meeting on July 20 with a basket ...dinner. Bro. A. D. Helman will be here for the morning service. We ...are very grateful for this chance to hear our beloved missionary. We ...also wish the other churches to come and visit with us on this day, ...and expect to have a program in the afternoon with some one else ...to speak for us. Our prayer meetings, Christian Workers' and B. Y. ...P. D. are well attended.—Wm. G. Marshall, Anderson, Ind., July 3.

Bachelor Run church met in a business meeting June 4. Three trus... were elected, Brethren Wm. Douglass, Date Witter and Zebe ...Miller. We decided to have an all-day Harvest and Home Coming ...service on July 27. A committee was appointed to arrange a program ...for that day. June 1 was our missionary day. Bro. G. A. Snider of ...the Manchester gave the mission sermon. In the afternoon the mis... offering was made. The offering was $153 00, cash and pledges. Sun... June 22, Bro. Chas. Oberlin of Peru, preached for us morning and ...evening giving us two strong messages.—W. L. Angle, Bringhurst, ...July 16.

Bethel Creek church met in quarterly council June 26 with Eld. David ...Ebbert presiding. The two delegates chosen for District Meeting were ...Bro. Osher and Mary Shively. Our Harvest Meeting will be held ...the third Sunday in August. Bro. Theodore Miller of Nappanee is ...to speak for us during the summer months. His services are very ...much appreciated.—Mary Shively, Etna Green, Ind., July 11.

Camp Wayne church met in council July 9. Bro. S. S. Blough and Sis... Lillian Long were chosen as delegates to the District Meeting. It ...was decided to organize an intermediate department. Sister Ross ...and Bro. Wm. Schwartz were chosen as leaders. Our Vacation ...School began June 23 and closed with a program Wednesday ...evening July 9. Our enrollment was 108 with an average attendance of ...86. Sister and Sister Blough were our delegates to the Annual Con... Sister Sills represented our Aid Society and Bro. Sills the ...Sunday-school department. Our fall communion will be Nov. 2.—Mrs. Wm. ...Sills, Ft. Wayne, Ind., July 14.

Elkhart.—The work of our church is moving along nicely. Interest ...and attendance are gradually increasing. The average attendance for ...the Sundays in June was the largest in the twenty-four years that ...we have lived here. The increased attendance at the Sunday evening ...service is especially noticeable. On the evening of April 24 about one ...hundred assembled for prayer meeting and a social service, bidding ...farewell to Bro. I. R. Beery and family. Bro. Beery has served us as ...pastor for three and one-half years. On Sunday evening, April 27, ...Bro. Beery preached his farewell sermon to a full house. The other ...churches of the town had dismissed their services to attend ours. ...On May we held a reception for our new pastor, Bro. John ...Mohler. A large number were present some from other churches of ...the town. The evening was spent in prayer, special music, singing and ...talks by representatives from the other churches as well as from our own. It was truly an evening of good fellowship. June 1 we had a Children's Day program which was a credit to those in charge and was greatly enjoyed by the large audience. The Y. P. D. was recently reorganized for more effective work and is increasing in attendance and interest. At our recent council meeting, Sept. 14 was the date set for our annual harvest and homecoming meeting.—D. B. Garber, Markle, Ind., July 5, 1930.

Roann.—R. H. Miller of North Manchester gave us two inspiring messages May 11. The Young People's cabinet gave a splendid program May 25. Lunch was served before the evening services at 7:30. Our regular council meeting convened at 8:00 with Eld. Edward Kintner in charge. A committee of three was chosen to arrange a short program to be used the first and third Sundays of each month following the Sunday-school hour. Bro. Edward Kintner gave a very interesting report of the Hershey Conference at the morning service, June 22.—Estella Musselman, Denver, Ind., July 6.

Sugar Creek.—June 22 a program was given by the children and young people. It was given under the direction of Iva Bollinger, Ida Dimmick, Clemence Ott and Edith Monahan. Sunday, June 29, Brother and Sister Bjorkland were with us both morning and evening.—Harry R. Bollinger, Columbia City, Ind., July 3.

Turkey Creek church met in quarterly council June 6. Bro. Wm. Fervida was elected church trustee and Bro. Henry Pletcher was elected to fill a vacancy on the ministerial board. Cora Atkison and Ada Fisher will represent this church at the District Meeting. The date for our Harvest meeting has been permanently set for the first Sunday in Aug. Sister Maude Jones from the New Salem church gave us a very interesting talk on Mother's Day. Since Jan. 1 we have lost three of our aged sisters by death: Catherine Whitehead, Rebecca Rensberger and Sarah Bilby.—Mrs. Leroy Fisher, Millord, Ind., July 2.

Union Center church held a council meeting June 20. It was decided to hold the communion services Oct. 18. The delegates to be sent to the District Meeting, which is to be held in Nappanee, are Sister Gladys Stouder and Bro. Vernon Miller. Our harvest meeting will be held the latter part of August. Bro. D. R. McFadden held a revival meeting from May 18 to June 3. Seventeen were received into the church by baptism.—Mrs. Laurence Blosser, Nappanee, Ind., July 8.

Wabash (City) church held its regular council on June 10. We decided to hold a revival this fall with J. O. Winger as our evangelist. We will also hold our love feast this fall. Our Mothers and Daughters' banquet was held on the evening of May 9 with fifty present. Mrs. R. H. Miller of North Manchester gave us a splendid talk. On Mother's Day, in the evening, the Manchester quartette gave us a splendid program. The Byler family were with us some time ago and brought us a message in song. Our Children's Day program was given June 22. We had a fine attendance. Our churchhouse has recently been papered and the Aid Society has bought new lighting fixtures and expects to purchase new carpet for the aisles of the church. Sister Knotts represented our church at Annual Conference and on last Sunday gave us a splendid report which we all appreciated very much. We expect to hold our Sunday-school outing at the city park July 20.—Maggie Smeltzer, North Manchester, Ind., July 3.

IOWA

Libertyville.—Our love feast was held May 31. Bro. J. Q. Goughnour of Ottumwa officiated, assisted by Bro. Orlando Ogden of the Fairview church. One was baptized just before the love feast. Our B. Y. P. D. was reorganized with Bro. Wayne Carr as president. A number from here attended the Young People's Conference at the Fairview church June 6-8. Brethren Glenn Carr and W. N. Glotfelty were elected delegates to District Meeting. Arrangements are under way for a revival meeting the last of September to be conducted by Bro. J. Edwin Jarboe of Lincoln, Nebr. June 15, the Township Sunday-school Convention was held here with a large attendance. Our children's day program was given the evening of June 15. A. T. Hoffert, summer pastor of the Fairview church, gave an anti cigarette lecture here the evening of June 30 which was quite interesting.—Mrs. Susan Glotfelty, Batavia, Iowa, July 7.

Monroe County church met in council July 2, with Eld. E. S. Fouts as Moderator. It was decided to have preaching services the second and fourth Sundays of every month. Three letters have been granted since our last report. Any visiting brethren are always welcome to stop over with us. Christina Henderson, Fredric, Iowa, July 7.

KANSAS

Sabetha.—The Æolian quartet of La Verne College gave us a program of music on June 3 which was very much enjoyed. Our Children's Day program was held Sunday evening, June 8. A missionary play entitled, Robert and Mary, was given June 15 by the young people of the church. Bro. Roy Kistner, our delegate to Annual Meeting, gave a report of the Conference on July 6.—Vera Keller, Sabetha, Kans., July 1.

MARYLAND

Brownsville.—July 13, our Vacation Bible School gave the closing program. The school was one of the best ever held here. It was attended by the children of all three of our churches. The enrollment was 106 and average attendance 94. Sister Mattie Miller of Bridgewater, Va., directed the work of the school and also taught the kindergarten, assisted by Sister Blanche Hahn. Sister Sara Bowlus of Burkittsville taught the primary department, assisted by Sister Mildred Barrett. Bro. Samuel A. Harley, our pastor, taught the juniors and Bro. Guy West of Chicago the intermediates. During the two weeks of Bible School, Bro. West also conducted at the West Brownsville church one of the most inspiring evangelistic meetings ever held here. Sister Miller had charge of the singing which added much to the interest and success of the meeting. Ten were received into the church by baptism. Bro. West also preached two splendid sermons at the Union Mountain Top Meetings on Crampton's Gap two Sunday evenings to very large audiences. Sister Miller conducted the music at these services. These mountain top services are held every Sunday evening in July and the first Sunday in August.—Mrs. Ira L. Kaetzel, Brownsville, Md., July 15.

Longmeadow.—Bro. M. R. Zigler of Elgin will speak July 22 in the interest of the home mission. The District and Sunday-school meeting of the Middle District of Maryland will be held July 29 and 30. Committees and programs have been arranged so as to have a successful meeting. Everyone is welcome to attend these meetings.—Sister Carrie B. Petrie, Maugansville, Md., July 9.

MICHIGAN

Hart church met in council June 29. Our elder, J. J. Hamm from Custer, was with us. Sisters Mary Swihart and Alma Swartz are our delegates to District Meeting. We are without a pastor now. Bro. Hamm has been preaching for us every two weeks. Our Sunday-school is keeping up in interest. One young man awaits baptism.—Mrs. Fannie Smith, Hart, Mich., July 14.

Sugar Ridge church met in council July 5 with Bro. Bruce Miller in charge. Sister Mabel McKenzie was elected Sunday-school superintendent and Sister Margaret Flory assistant. Brethren J. J. Cook and Wm. Saxton were elected church delegates to District Meeting and Sisters Nellie Reinoehl and Margaret Flory Sunday-school delegates. Sister Mabel McKenzie was elected church clerk. A very successful Vacation Bible School, with an enrollment of 111 students, was conducted by Sister Cover of Chicago. Plans are being made for the District Meeting which will be held at this church in August.—Elizabeth Reeds, Scottville, Mich., July 14.

MINNESOTA

Worthington church enjoyed a splendid two weeks' revival which closed July 13. On Monday afternoon fifteen were received into the church through baptism; nine of them were adults and six were children. Our meetings were conducted by Brother and Sister Paul Studebaker of Nappanee, Ind. Rev. Studebaker's sermons brought the message of Christ in such a way that it gripped the hearts of men and women, boys and girls; while Mrs. Studebaker's work as song leader and her story hour for the children not only held the interest and attendance of the children but grown ups as well throughout the entire meeting. Our love feast was held Monday eve. Around 100 members took part in the communion service. Bro. Studebaker officiated, assisted by Brethren J. E. Ralston and Stacy Shenton of Sheldon, Iowa, and the local pastor. We are now looking forward to our Y. P. Conference which is to be held in the Worthington church, July 18-20. Next Monday we will begin a two weeks' Vacation Bible School.—Alma L. Schulz, Worthington, Minn., July 15.

MISSOURI

Cabool church met in council June 29 with the Greenwood congregation. Our pastor, Bro. A. W. Adkins was elected for a term of from three to five years. Maynard Neighbors and Henry Harris were elected delegates to our District Meeting. Bro. A. W. Adkins and Bro. C. W. Gitt are alternates. Plans are being made for revival campaigns to be held in the Cabool and Mountain Grove churches. Shady Grove, Greenwood, Mountain Grove, and Cabool will cooperate in a missionary program to be held on the fifth Sunday in August at the Cabool church. Our B. Y. P. D. has been reorganized with Mrs. J. W. Oxley as president and Mrs. R. E. Timberman as secretary. June 16 Bro. James H. Elrod of McPherson, Kans., gave us a splendid sermon from the 13th chapter of 1 Cor.—Dorothy Oxley, Mountain Grove, Mo., July 7.

Peace Valley church met in council July 5, Eld. P. E. Fike presiding. We reorganized our Sunday school and Christian Workers' Society. Bro. S. F. Jarboe was reelected as superintendent and Bro. John Diedriker Sr., as assistant superintendent. Sister Maria Zirkle was reelected as president and Bro. Cletus Bosserman is vice president of the Christian Workers' Society. Eld. P. E. Fike and the writer were chosen as delegates to our District Meeting. Bro. S. L. Jarboe and Sister Sarah Fike were chosen as alternates. Bro. S. L. Jarboe was chosen as Sunday school delegate with the above delegates as alternates. A plan was made to reach all members of the church to get a greater interest in church work. Our Sunday-school and our Junior Christian Workers' Society are progressing nicely. We reorganized our J. C. W. S. July 11 with Bro. William Bosserman Jr. president. The Aid Society, as well as other lines of church work, are progressing.—Zella M. Fike, Peace Valley, Mo., July 14.

Wakenda. May 18, Bro. E. N. Huffman of St. Joseph, Mo., gave us an address. May 25, Bro. Oscar Early, our elder, gave us a splendid address on our opportunities for doing more for the mission cause, after which we took up our offering to be sent to our Annual Conference. June 1, Bro. E. W. Mason gave us a very practical address on the subject: "Are We Willing to Take Second Place." We began our Vacation Bible School June 16, and continued it for two weeks. The interest and attendance were splendid. Our pastor directed the school. July 6, Bro. Geo. W. Clemens of Stet, Mo., gave us a splendid address. Bro. Clemens is one of our much loved aged ministers. He is 85 years old. Fifty-two years ago he was called to the ministry in the Wakenda congregation.—Ida P. Hollar, Hardin, Mo., July 7.

MONTANA

Grandview church met in council June 28. Church and Sunday school officers were elected. Bro. Keltner was reelected for another year as elder and Sister Lola Richwine, Sunday school superintendent. Brother and Sister Geo. Richwine were elected to serve as delegates to District Meeting and Sunday-school with Brother and Sister Keltner as alternates. Our Sunday-school and preaching were opened on Easter Sunday after being closed throughout the winter due to severe weather and quite a number being away. We feel our school has gained both in interest and attendance over last year. Our Ladies' Aid has elected officers for another year and meets every two weeks; we have willing workers and good attendance. We plan to conduct a two weeks' Vacation Bible School in the near future. Our love feast will be held the first Saturday with harvest meeting following on Sunday. We will serve a picnic dinner that day; members from other congregations will be welcome.—Harvine R. Barr, Fromd, Mont., June 30.

NEBRASKA

Afton.—June 8, the church held their love feast with our pastor, Bro. D. G. Wine, officiating. June 29, the Sunday-school was dismissed and a large number drove to Enders, Nebr., a distance of 100 miles, and worshiped with their congregation. This was Bro. Wine's former home and several of his family still reside there. Bro. Barber of Calhoun formerly occupied the pulpit July 6. He is the grandson of the eldest of our congregation which added interest to the occasion. The man in our congregation which added interest to the occasion. The young people meet regularly every Friday evening for orchestra and chorus practice. They take much interest in their music and are showing improvement in their work.—Clara Corder, Cambridge, Nebr., July 8.

NEW MEXICO

Brummett's Creek.—Eld. A. M. Laughrun of Jonesboro, Tenn. closed a ten-day meeting at this church July 6. This was a very successful meeting. All who heard Bro. Laughrun's sermons were very much impressed, and as a result of the meeting nineteen were baptized on July 6.—M. E. Bradshaw, Rehef, N. C., July 11.

Clovis church met in regular quarterly council June 20. Sunday-school and Christian Workers' officers were elected for the next six months. The church budget for the coming year was presented to the church and accepted. Bro. Weaver, as a member on Standing Committee, went to Hershey to Annual Conference this year. He reports large crowds and good meetings. We are grateful to our pastor for the good sermons he is bringing us each service. Recently we have made quite an improvement on the church grounds. A sidewalk was put in and the entire grounds planted to lawn.—Ida Singleterry, Clovis, N. Mex., July 10.

NORTH CAROLINA

Brummetts Creek.—Bro. A. M. Laughrun was called to this place to hold a series of meetings. He preached a series of sermons on the Second Coming of Christ. Eighteen have come forward so far, and many more are expected. Bro. Laughrun's sermons are wonderful.—W. A. Bradshaw, Rehef, N. C., June 26.

Fraternity.—Our congregation assembled in council June 7, with Bro. H. J. Woodie presiding. Bro. E. H. Rotherock and H. E. Lychmit were chosen delegates to the District Meeting. Bro. E. C. Woodie and family of Denton, Md., will be back here with us in August. While they are here we will hold our series of meetings, which will continue two weeks, and close with a love feast. Our young people of this congregation organized a B. Y. P. D. Mary Everidge and Harry Crater are the delegates to Camp Bethel. May 11 we observed Mother's Day with an appropriate sermon by Bro. H. J. Woodie. The Sunday school is progressing very nicely.—Mrs. Bruce Nelson, Winston-Salem, N. C., June 30.

NORTH DAKOTA

Pleasant Valley.—An enjoyable Mother's Day program was given by the Christian Workers May 11. A basket dinner was served and the day was enjoyed by all. They also gave a special program on Children's day with a large attendance present. June 29 we invited our neighboring church of Zion to give a special program for us which was appreciated by all. We held our regular council and elected our delegates for the District Meeting at Kenmare, No. Dak. Our work has been successful and our attendance growing.—John Summers, York, No. Dak., July 12.

OHIO

Black River.—Since our last report Bro. Stanley Noffsinger of Canton has been secured as pastor for our church. June 3, a miscellaneous shower was given the pastor's family at the parsonage and a pleasant social time was enjoyed by a large per cent of the membership. June 22, Bro. Inman of Canton conducted the installation services for our minister and his wife. We are pleased to have Sister Beulah Woods in our midst again. On the Sunday we held an offering for Conference she gave a most interesting talk on India. Our Ladies' Aid Society is planning on financing the papering of several rooms in the church. Our Y. P. D. has organized again and is studying the Book of Acts, with Bro. Noffsinger as our leader. A number of our members attended the Sunday school convention at West Nimishillen. Lebers attended the Sunday school convention at West Nimishillen. Lenore Billman and John Wertz were our delegates and gave interesting reports the following Sunday. Our regular members' meeting will be held July 19.—Ethel Garver, Spencer, Ohio, July 15.

Deshler.—June 30 Bro. Ralph Hatton of Toledo, Ohio, began a series of meetings which closed July 13. Nine were received into the church by the rite of baptism. The members are much encouraged. We had good crowds each evening. Bro. Hatton delivered the messages in a very spiritual and interesting manner. We had our closing services

(Continued on Page 480)

ELD. GEORGE F. CHEMBERLEN

(Continued From Page 475)

Those who came in close contact with this servant of God know what a kindly heart he had and what a consistent Christian he was. He had a clear vision of God's word, for he did not follow in the beaten track of received opinions, but studied the word himself, under the Spirit's guidance.

He always had a rich message and the power of incisive utterance.

He served the District and the Brotherhood faithfully. He was chosen moderator over our District conferences eight different times up to 1916, and served a number of times since that day. He had presided as bishop over his home congregation for many years and over a number of the surrounding congregations, and was in charge of the East Los Angeles church up to his death.

As moderator he was unexcelled. He also served as a member on the District Mission Board a number of years.

Being a man of one book, his ministry was refreshing. Christ our coming Lord and King was his blessed hope. One supreme point in his testimony was that the Lord Jesus is coming personally to this earth again. That at this glorious appearing of the great God the prophetic word will be verified, sleeping and living saints will be unified, believers will be glorified, Israel will be vivified, hell will be stultified, Christ will be satisfied, and the Father will be magnified. Funeral services conducted in the Covina church by Elders J. E. Steinour, S. G. Lehmer, and W. E. Trostle, the writer, before a very large concourse of people, which showed the high esteem of the community.

W. E. Trostle.

San Gabriel, Calif.

RESOLUTIONS

Whereas, it has pleased our Heavenly Father to call from us our beloved elder and counselor, Bro. George F. Chemberlen, who worked among us for so many years and endeared himself to us by his noble, sincere life and example, his cheery smile and words of encouragement, and by his sound logic and reasoning from the Scriptures;

And whereas, we, the First Church of the Brethren in Los Angeles, feel deeply the loss of our dear brother and shall miss his sound fatherly counsel and ministrations;

Therefore, be it resolved that we express our heartfelt sympathies to our dear Sister Chemberlen and her family in their sorrow and pray God's choicest blessings to rest upon them;

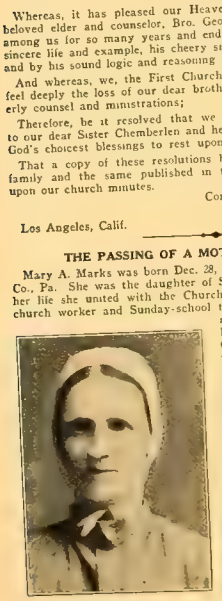
That a copy of these resolutions be sent to Sister Chemberlen and family and the same published in the Gospel Messenger and spread upon our church minutes.

Committee: Della Lehmer,
L. C Hosfeldt,
R. P. Lehmer.

Los Angeles, Calif.

THE PASSING OF A MOTHER AND DAUGHTER

Mary A. Marks was born Dec. 28, 1858, in Shrewsbury township, York Co., Pa. She was the daughter of Samuel Y. Keeny. In the prime of her life she united with the Church of the Brethren, being an active church worker and Sunday-school teacher. On Jan 5, 1886, she married Jos W. Marks. To them were born two sons and four daughters. One son and three daughters died in infancy On March 31, 1918, her husband died, while they were living on a farm near Loganville. Afterward she and her daughter, Martha, moved to the home of her son, Daniel, near York. She suffered for some weeks with heart trouble and died May 7, 1930, at her son's home, aged seventy-one years, four months and nine days.



She is survived by one son and his wife, eight grandchildren, two brothers and two sisters. Funeral services were conducted by Bro. Michael Markey assisted by Bro. Samuel Godfrey in the Codorus churchhouse. Resolutions of sympathy were read by the Codorus Sunday-school. She was laid to rest in the cemetery adjoining the Codorus church by the side of her husband.

Martha A. Marks was born Aug. 9, 1889, in York township, York Co, Pa. She died May 4, 1930, aged forty years, eight months and twenty-five days. She died after suffering with heart trouble for a few days.

Funeral services were conducted by Bro. Daniel Bowser, assisted by Bro. Israel Bowser, in the New Fairview church. Interment in adjoining cemetery.

J. L. Miller.

York, Pa.

RESOLUTIONS OF RESPECT

The following resolutions were adopted by the Sisters' Aid Society of Mt. Zion church, Greenmount congregation, in memory of our departed sister, Nettie J. Kagey:

Resolved, that we bow in humble submission to the will of Almighty God, and while we mourn her departure, we know that our loss is her gain.

Resolved that a copy of these resolutions be spread on the minutes of our Aid Society, a copy be sent the bereft mother and the same be published in the Gospel Messenger.

Mrs. Roy Kline, president,
Mrs. Virgil Miller, secretary.
By Mrs. J. W. Myers.

Edom, Va.

RESOLUTIONS

Deeply feeling our loss through the tragic death of our brother, Dr. David T. Gochenour, who departed this life at his home in Stuarts Draft, June 4, 1930, we, the members of the Mt. Vernon church, in assembly, do order and approve the following resolutions:

That we bow in humble submission to the will of our Heavenly Father, knowing that he doeth all things well;

That in his death our church which he served with marked fidelity and devotion has lost a loyal and faithful deacon;

That our community has lost an unselfish citizen who labored for the advancement of every worthy enterprise;

That the medical profession which he so ably served has lost an outstanding physician;

That the business and educational institutions which he served have lost a wise counselor and able adviser.

Be it resolved further, that the sympathy of the church be extended to the bereaved family in their loss of a devoted husband and a loving father. We commend them to him who is able to comfort the sorrowing and heal the broken-hearted.

Committee: G. K. Stump,
O. C. Flory,
J. K. Forrer.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Brubaker-Cunningham.—By the undersigned, at the Walnut St. church, North Manchester, Ind., June 28, Miss Ruth Cunningham and Mr. Leland C. Brubaker.—H. L. Hartsough, North Manchester, Ind.

Carl-Brubaker.—By the undersigned, at the home of the bride's parents, Azusa, Calif., June 17, 8:00 P. M., Mr. Ernest Carl, of La Verne, Calif., and Miss Verda Brubaker, of Azusa, Calif., were united in marriage.—Ellis M. Studebaker, La Verne, Calif.

Forney-Fike.—By the undersigned, at Tustin, Calif., June 6, 1930, Burton E. Forney and Ruth N. Fike, both formerly of Waterloo, Iowa.—D. L. Forney, La Verne, Calif.

Frantz-Studebaker.—By the undersigned, at the home of the bride's parents, La Verne, Calif., June 14, 8:00 P. M., Mr. Russell J. Frantz and Miss Hazel E. Studebaker, both of La Verne, were united in marriage.—Ellis M. Studebaker, La Verne, Calif.

Heeter-Roeger.—By the undersigned, at the home of the bride's parents, Miss Helen Roeger and S. David Heeter in North Manchester, June 24.—H. L. Hartsough, N. Manchester, Ind.

Hittie-Coffman.—On Thursday evening, June 5, at the parsonage of the Church of the Brethren, Somerset, Pa., Sister Sulia Elizabeth Coffman, daughter of the pastor and wife, and Bro. Orville W. Hittie of Meyersdale, Pa., were married by the bride's father. Both are graduates of Juniata College and both have taught school for three years. Only a few relatives and friends were present.—Mrs. T. R. Coffman, Somerset, Pa.

Huber-Weybright.—By Bro. Frank Kreider, at the home of the bride's parents, Sister Edith Weybright of Syracuse, Ind., and Bro. Urbanus Huber of Goshen, Ind., June 3, 1930.—W. H. Weybright, South Whitley, Ind.

Keeran-Goodman.—Irving Keeran and Maybell Goodman both of Wichita, Kans., at Oklahoma City, Okla., May 8.—E. J. Glover, Oklahoma City, Okla.

Lawler-Hilton.—By the undersigned in his home, Bro. Earl Kenneth Lawler and Miss Willa Mae Hilton, both of Decatur, Ill.—N. H. Miller, Decatur, Ill.

Miller-Sickles.—By the undersigned, at the residence of the bride's parents, Bro. C. Harold Miller of Canton, Ohio, and Sister Dora May Sickles of Louisville, Ohio.—A. H. Miller, Kent, Ohio.

Snider-Ferry.—By the undersigned, June 5, 1930, at the parsonage, Lanark, Ill., Mr. William Snider and Miss Alice Ferry, both of Lanark —Forest S. Eisenbise, Lanark, Ill.

Weigold-Swihart.—At the home of the undersigned at Glendale, Ariz., and by himself, was performed the marriage of his daughter, Prudence Faith Swihart to Frank Leroy Weigold, June 22, 1930. Both are members of the Glendale Church of the Brethren.—Walter Swihart, Glendale, Ariz.

FALLEN ASLEEP

Allbaugh, Sister Metta Emaline Eikenberry, daughter of Bro. Henry D. and Sister Susan Eikenberry, was born near Flora, Ind., May 8, 1867, and died following an automobile accident in which her husband and daughter were also injured, June 23, 1930. She united with the Bachelor's Run Church of the Brethren in Nov., 1885, and was a regular attendant and faithful worker in this same congregation until her death. Feb. 11, 1886, she was united in marriage to Bro. Geroge Allbaugh. To this union three children were born, all of whom are living in the home community. Besides the husband and children she is survived by four grandchildren and four sisters. Funeral services were conducted in the home by the writer, using Luke 12: 35-40, assisted by Elders W. L. Angle and Riley Flora of the local church. Interment was made in the Maple Lawn cemetery near Flora.—J. G. Stinebaugh, Komomo, Ind.

Anderson, Bro. Jacob H., son of Daniel and Sister Julia Eversole Anderson, was born in Sandusky County, March 23, 1840, died in Lemoyne, Ohio, April 20, 1930, of the infirmities of old age. He was aged 90 years, 2 months and 27 days. In 1870 he married Margaret Newcomer. Two children were born to this union. His wife died in 1879. He was baptized and joined the Church of the Brethren in 1920 and remained faithful. He leaves to mourn his departure, one daughter, five grandchildren, five great-grandchildren and one sister. Funeral services were held at the Black Swamp church conducted by the pastor, Eld. George Garner. Interment in the Lindsey cemetery.—Mrs. Asenath Baker, Le Moyne, Ohio.

Andresen, Ole, died at his home at the age of 37 years and one month. The deceased was born at Eau Claire, Wis. He came to Canada in 1912, settled on a homestead, and had been farming in this district up to the time of his death. He left to mourn his loss, his father, mother, three brothers and one sister. Interment in the Consul cemetery.—Mrs. Nettie Strycker, Consul, Sask., Canada.

Angle, Minnie B., died June 29, 1930, at the home of her daughter, Mrs. John A. Martin, Hagerstown, Md. She was a member of the Church of the Brethren of Chambersburg, Pa. Her survivers are her daughter, husband and eight stepchildren, two brothers and two sisters. Services were held at the Hagerstown Church of the Brethren, in charge of Eld. A. B. Miller and Rev. Wm. Norment. Interment was made at Beaver Creek, Md.—Samuel D. Lindsay, Chambersburg, Pa.

Backman, Mrs. Mary Florence, wife of L. C. Backman, died at her home near Cypress Lake, June 20, at the age of 23 years, 7 months and 26 days. On her 21st birthday she was united in marriage to Mr. Lewis C. Backman of Vidora. Two little girls came to bless this home, Margaret Julia, aged 15 months old, and Gladys Mary Lou, 11 days old. She leaves besides her husband and two little girls, her parents, five brothers, one sister, and a host of friends. The services were conducted by the Rev. Mr. Slaffin of Vidora. Funeral director, Bro. Emerson Swihart. Interment in the Consul cemetery.—Mrs. Nettie Strycker, Consul, Sask., Canada.

Bomgardner, Lilian, born in Montgomery County, Indiana, April 13, 1878, died at her home near Warm Beach, Wash., June 19, 1930. Sept. 7, 1902, she married Harvey Bomgardner. She joined the Church of the Brethren in North Dakota, in 1905, and in 1909 her husband was elected and they together were installed into the deacon's office, she proving a very worthy helpmate to him. They moved to Warm Beach in 1920. She was very strongly attached to her husband, son, church and friends. She leaves besides her husband, her son, mother, four brothers, three sisters and numerous other relatives with a host of friends. It was the writer's happy privilege at her request to anoint her on the Sunday previous to her death, and she rejoiced in the service. Funeral services at the community church in Warm Beach by the writer, June 22. Text, Phil. 1: 23. Interment in the Stanwood cemetery.—J. L. Teeter, Sedro Woolley, Wash.

Brown, Violet May, daughter of Frank, Jr., and Elsie Smith Brown, was born at Salem, Orc., April 15, 1919, died June 28, 1930, age 11 years, 2 months, and 13 days. While traveling with her father and brothers from their home in Oregon to visit relatives in Jasper Co., Mo., she was taken sick with sugar diabetes and placed in the hospital at Vinita, Okla., where she died a few hours later. Her father and other relatives brought the body on to the home of her father's aunt, Mrs. Nellie Fasken, near Jasper, Mo. She is survived by her father and two younger brothers. Her great-grandfather, Eld. Henry Sunderland, is an aged minister in the Church of the Brethren. Funeral services were conducted by the writer in the Paradise church near Jasper, Mo. Interment in the Paradise cemetery.—Lester E. Fike, Carthage, Mo.

Burkholder, Mary R., widow of Ezra D. Burkholder, was born Oct 1, 1846, died May 29, 1930, aged 83 years, 7 months and 21 days. She is survived by five children, twenty-six grandchildren and five great-grandchildren. She was a member of the Church of the Brethren for about fifty years. Services were held in the Hess Mennonite church near Lititz, Pa. Interment in adjoining cemetery.—S. M. Fahnestock, Lititz, Pa.

Carr, Sister Elizabeth, nee White, was born in West Virginia Sept. 26, 1870, died at the family home near Orofino, Idaho, July 2, 1930, aged 59 years and 9 months. In her old home in West Virginia she was united in marriage to Sylvenas Carr, July 12, 1885. To this union were born thirteen children, of whom eight, with her husband survive, and twenty-six grandchildren, one great-grandchild, one sister and two brothers. She with her husband came to Idaho thirty one years ago and were one of the first families to settle in this part of the state and her early life she accepted the call of her Master and was baptized into the Church of the Brethren. She lived a Christian life to the end. Funeral services in the Orofino Methodist church by the writer and interment in the Orofino cemetery.—A. R. Fike, Nezperce, Idaho.

Danner, Sister Sarah, nee Brooks, died at her home near Astoria, Ill., July 27, 1930, aged 48 years and 14 days. Death was due to tumor. She endured her affliction with Christian patience. Nov. 22, 1908, she was united in marriage to Garret G. Devore To this union two daughters were born. The husband and one daughter preceding deceased, she was united in marriage to Henry B. Danner on June 21 1913, and to this union three children were born, one son and two daughters. The husband passing away Nov. 6, 1929, she is survived by her son, three daughters, four grandchildren, four sisters one three brothers. At eleven years of age she united with the Church of the Brethren and remaining faithful until death. Funeral services were held June 29 at the Church of the Brethren in Astoria conducted by Eld E O Neese. Burial in the Woodland cemetery.—Mrs. Rosella Sulli Astoria, Ill.

Eshleman, Norman, son of Brother and Sister Norman Eshleman, was born March 10, 1930, died April 14, 1930, at the home of his parents near Lincoln, Pa., aged 1 month and 4 days. Services were held at the Middle Creek house. Interment in adjoining cemetery.—S M Fahnestock, Lititz, Pa.

Fahnestock, Eld. Samuel B., died June 19, 1930, at his home in Mainheim, in the East Fairview congregation, after a lingering illness He was called to the ministry Dec. 25, 1899; later on he was ordained as elder and served the church as elder in charge for years or up to the time when his health failed, and he resigned the office, feeling he was no longer able to serve the church in this capacity. He was permitted to worship with us only a few more times after his resignation and had been confined to his home since last He leaves a sons and two daughters, three sons being ministers. Funeral services at the East Fairview church by the home minister assisted by Eld J. B. Brubaker.—Mrs. Allen G Becker, Manheim

Fike, Bro. Nathan K., departed this life at his home in Elizabethtown, June 18, 1930, age 48 years, 11 months and days. He suffered much during the last five or more years. Survivors are his widow, Vera, and his children: Leota Pauline Beeghly, Mrs Fred, Lee Ola and Blaine; one brother and four sisters. Brother and sister Fike became members of the Church of the Brethren in West Virginia when came members of the Church of the Brethren in W Virginia when quite young. Funeral held from his late home, with full services in the Elizabethtown church. Pastor H. K. Ober officiated, assisted by Elders S. H. Hertzler and J. I. Baugher. Interment in Mt. Tunnel cemetery.—M. B. Miller, Elizabethtown, Pa.

Good, Anson S., died July 4, 1930, at the home of his daughter, Mrs. Frank Blair, of Chambersburg, Pa., after an illness of ten months. He was 78 years old and a lifelong member of the Church of the Brethren, at present holding church relationship at Chambersburg, Pa. His early days were spent in the vicinity of Waynesboro with active life lived in York and Lancaster. He is survived by his daughter and one sister. Brief services were conducted at the home with further service at the Waynesboro Church of the Brethren in charge of Eld J M Moore and S. D. Hartranft. Burial was made in the Burns Hill cemetery, Waynesboro, Pa.—Samuel D. Lindsay, Chambersburg, Pa.

Hause, Mrs. Frances Springer was born in Pennsylvania, April 3, 1847, and died at the home of her daughter in Morrill, Kans., July 9, 1930, aged 83 years, 3 months and 6 days. She was married to John Hause of Maryland in 1867. To this union were born five children: Mrs Anna Marson, Mrs. Kate Thomas, and C E. Hause of St Joseph, Mo, Mrs. Tom Hause of Sabetha and Mrs. Flora E. Sawyer of Morrill. She made her home at the home of her daughter, Mrs. Sawyer, that Mrs. Hause cared for during her last illness. Funeral services were conducted at the home by the undersigned and burial took place in the Morrill cemetery.—W H. Yoder, Morrill, Kans.

Hollinger.—Warren Wilbur, died at his home at Smithland, Pa., July 4, 1930, after a lingering illness, at the age of 37 years. He was a member of the Church of the Brethren of Hagerstown, Md He is survived by his widow, father, five sisters and two brothers. Services were held at his late home in charge of Rev. Ralph Lind and the writer. Interment was made in the Rest Haven cemetery near Hagerstown, Md.—Samuel D. Lindsay, Chambersburg, Pa.

Huber, Sister Elizabeth, nee Fetter, wife of Harry Huber, of near Lititz, Pa, met an untimely and tragic death by the use of kerosene to kindle the fire while preparing the evening meal, July 4, 1930. She was rushed to the Lancaster General Hospital, but the wounds inflicted upon her body were so severe that shortly after she was admitted to that institution she was relieved from her suffering by the call of the death angel. She was born near Brickerville, Pa., May 3, 1905, and was aged 25 years, 2 months and 1 day. She is survived by her parents, her husband and two children. Services in the Middle Creek church by Reuben Myer, H. B. Markley and John Hess. Interment in adjoining cemetery.—S. M. Fahnestock, R. F. D. No. 1, Lititz, Pa.

Jones, Martha J., daughter of David and Barbara Ingle, was born April 1, 1854, near Covington, Ohio, and died May 3 1930, following a serious operation at Dayton, Ohio, at the age of seventy six years, one month and three days. She was the oldest of a family of five children. Father, mother, two brothers and one sister preceded her to the other world. One sister, Mrs. William Martindale, of Pittsburgh, Ohio, survives, also three children: Edward F. Jones of Berthold, N. Dak.; Alice M. Petry of Hamilton, Ohio; and Roxie E. Petry of Mogadore, Ohio; thirteen grandchildren and one great-grandchild. She was married to Adam H. Jones Feb. 22, 1877, who died Feb 8, 1923. At the age of twenty-nine years she united with the Church of the Brethren and lived a devoted Christian life to the close. In 1900 she, with her family, moved to Berthold, N. Dak., where they lived for eighteen years. After this they were located at Louisa, Va. Since then she has been living alternately with her two daughters. She was a devoted mother who gave her life in willing faithful service to her family as well as to all those in need around her. Funeral services at the church by Eld. David Hollinger. Her body rests by the side of her husband in the beautiful cemetery at Greenville, Ohio.—Mrs. E. S. Petry, Hamilton, Ohio.

Kagey, Nettie J., daughter of J. R. and Jocie Kagey, was born Sept. 24, 1888, died June 21, 1930. She was ill for more than a year and suffered agony at times, but bore it all with Christian fortitude. She united with the Church of the Brethren in girlhood and helped with faithful to the end. She taught in the Sunday-school and served in the Aid Society work. For some years she had been the help and support of her widowed mother. Her funeral was attended by one of the largest crowds ever seen at Mt. Zion. Funeral was conducted by Eld. I. W. Miller, assisted by Revs. S. S. Garger and S W Hendrichs. Interment in the cemetery near by.—Mrs. J. W. Myers. Edom, Va.

Kauffman, Nicholas, was born in Ohio, March 4, 1835, died June 8, 1930, aged 95 years, 3 months and 26 days. When nine years old he moved with his parents to Indiana. Later he lived in Lagrange, Stark and Marshall Counties, then in York, N. Dak., until he came to Wenatchee with his daughter and family in 1920. At the age of 20 years he was united in marriage to Magdalene Plank. To this union five children and three daughters were born, all of whom survive except one son. In 1878 his wife died. In 1879 he was united in marriage to Elizabeth Kabrich, a widow with four little girls. To this union was born one daughter with whom he resided after her mother's death, June 21, 1918. He united with the Church of the Brethren at the age of 20. At later he was elected to the office of deacon where he served for

years. He was anointed June 20. He leaves four sons, four daughters, three stepdaughters and a number of grandchildren and great-grandchildren. Funeral services at Jones and Jones', undertakers, by the pastor assisted by Eld. L. E. Ulrich. Burial in the Memorial Park cemetery, Wenatchee, Wash.—Geo. Strycker, Hanford, Wash.

Koontz, Elizabeth, was born Jan. 13, 1859, died April 5, 1930, aged 71 years, three months and 12 days. She spent 48 years in the service of her God, a faithful, loyal, consistent Christian. Her husband departed this life three years ago. She was the mother of nine children, seven living. Her passing is a great loss to all—the children, the church and the community. Services by the pastor.—T. R Coffman, Somerset, Pa.

Kulp, Sister Amanda, wife of Bro. Raymond Kulp of Neffsville, Pa., was born Jan. 12, 1906, died at the home of her parents, Brother and Sister John Ditman, near Lititz, Pa., April 20, 1930, aged 24 years. She is survived by her husband and one son. Services at the Longenecker Church of the Brethren near Lititz.—S. M. Fahnestock, Lititz, Pa

Moore, Oscar Monroe, son of John G. and Barbara, was born Nov. 1, 1856 at Greene, Iowa. March 2, 1897, he was united in marriage to Ethel Solt. Three children were born, two of whom survive. After seven years, Mrs. Moore died, and in December, 1904, he was united in marriage to Adaline Larick, who survives. Three years later the family moved to California. For forty years he was a faithful member and earnest worker in the Brethren Church, serving thirty years as deacon. He had a stroke of paralysis a few years ago. He never fully recovered. June 13, he had another stroke, and died at the home of his son at Weasco the next day. Besides the immediate family, he is survived by four granddaughters, a brother, and five sisters. The funeral sermon was preached by Eld. H F. Maust, a long time friend, assisted by Eld. M. S. Frantz. Burial in the Lindsay cemetery.—Effie Metzger, Strathmore, Calif.

Null, Mrs. Mary Mitchell, died at the home of her son, H. H Null, in Independence, Kans., July 4, 1930, aged 82 years, 11 months and 22 days. She was born in Giles County, Virginia, and moved to Indiana with her parents when a child. March 26, 1867, she was married to H. H Null. Later they came to Kansas, and settled at Osage Mission, now known as St. Paul. Three years ago they came to Independence to make their home with their son. Mr. Null died one year later. Mrs. Null fell last winter and broke her hip. This was followed by two strokes of paralysis from which she never recovered. She was a member of the Methodist church, and a devoted mother to her only son, a friend to all she came in contact with. Besides her son, she leaves one grandson, one brother and two sisters. Services were held at the home by C. A. Clark of this city. She was then taken to St. Paul, Kans., where services were held by R. M. Taylor. She was laid to rest in the St. Paul cemetery.—Pella Carson, Independence, Kans.

Osterwise, Sister Leah Elizabeth, wife of Bro. Lewis Osterwise, was born Feb 5, 1845, and died June 23, the date of her sixty-sixth wedding anniversary, aged 85 years, 4 months and 19 days. Grandmother Osterwise was preceded in death by her husband, who died Oct. 17, 1917, also by a daughter and by three infant children. She is survived by her youngest sister, Mrs. Amanda Lowstetter, of Tarr Station, and by nine children: John E., East Pittsburgh; Wilham G., Mt. Pleasant; Chas. M., Greensburg; Harry M., Scottdale; Mrs. Minnie M. Taylor, Greensburg; Oliver O., Connellsville; Mrs Alice A. Curry, Greensburg; Jas A. Greensburg; Lewis L., Greensburg; also by 59 grandchildren and 30 great-grandchildren. Mother Osterwise always lived a self-sacrificing life, living rather for her children than for herself. Very early in life she gave her heart to the Lord. March 2, 1912, she became a member of the Church of the Brethren. That she was devoted to the Lord, and faithful upon her attendance at Sunday-school and church services, morning and evening, in all kinds of weather, all who knew her will gladly attest. Funeral services were conducted by the writer, assisted by Bro. Jas. Widdowson, in the Greensburg Church of the Brethren. Interment was made in the Middletown cemetery.—M J Brougher, Greensburg, Pa.

Shook, Bro. Albert S., died May 12, 1930, from apoplexy, having had several strokes. Three children survive, Benjamin, Mrs. Roy Zink, and Mrs. Katie Patches, also three brothers and one sister. He was aged 67 years 3 months and 12 days. Funeral from his late home in Mt. Joy, Pa., with full services at Chiques Brethren church. Pastor H. K. Ober of Elizabethtown and Elder Henry Hess of Chiques Brethren church officiated. Interment in the adjoining cemetery.—M. B. Miller, Elizabethtown, Pa.

Slater, Carrie May, daughter of John and Phoebe E. Slater, was born near Hamlin, Kans., Nov. 23, 1878, and died of cancer at the Falls City, Nebr., hospital, July 9, 1930, aged 51 years, 7 months and 15 days. In early life she gave her heart to her Savior and united with the Church of the Brethren. After teaching a few years she took training in nursing which profession she followed until, failing in health, she made her home with her mother on the farm near Hamlin, Kans. She leaves to mourn her departure, her aged mother, her brother and many neighbors and friends of the community. Funeral services were conducted at the Morrill church and interment made in the Morrill cemetery.—W. H. Yoder, Morrill, Kans.

Stewart, John, son of Nicholas and Catherine Stewart, was born near Elida, Ohio, Dec. 12, 1855, departed this life May 31, 1930, aged 74 years, 5 months and 19 days. He was married Dec. 23, 1883, to Rhoda J. Turner. To this union were born seven daughters and two sons. One daughter and son preceded him in death. Funeral in the Salem Mennonite church by Bro. S. P. Driver.—Mary Landes, Cairo, Ohio.

Tenborg, Mrs. Julia Etta, wife of Martin Tenborg, died at the family residence, south of Consul, June 9, after a brief illness, at the age of 60 years, 4 months and 15 days. In 1914 they moved to Canada, this district, where they have since made their home. She leaves her husband, three sons, three daughters, five brothers and four sisters, together with a host of friends and relatives. Services at the home conducted by W. C. Taylor of Shaunavon. Interment in the Consul cemetery.—Mrs Nettie Strycker, Consul, Sask., Canada.

The Church of the Brethren

Formerly Called Dunkers

1 This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2 Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3 Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4 Emphasizes daily devotion for the individual and family worship in the home (Eph. 6: 18-20; Phil. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5 Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6 Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7 Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

---Our New 1930 Song Book---

"WORSHIP and PRAISE"

Is thus Commended by One Who Knows Music:



Of course every book must contain a certain number of old standard songs and hymns; the list retained in this book is good. The newer material embraces hymns both dignified and of worth that should live long. I was interested to find some excellent hymns quite suitable to the work of our young people. Let us hope that our churches and Sunday-schools will not pass up a book of such merit when they may be in need of a new book.

C. L. ROWLAND,
Director of Singing, Juniata College.

291 Songs of Surpassing Excellence

The songs and music of "WORSHIP and PRAISE" prepare for devotion, quicken the spirit and inspire to Christian living. One of the best new books on the market. A book attractive in appearance, well made—will last a long time if properly used.

This New Book is Worthy of a place in your Church and School

PRICES:

Cloth Binding		Bristol Paper Binding	
Single Copy, Postpaid	$ .55	Single Copy, Postpaid	$ .40
Per Dozen, Not Prepaid	5.40	Per Dozen, Not Prepaid	3.60
Per Hundred, Not Prepaid	45.00	Per Hundred, Not Prepaid	30.00

Order Now "Worship and Praise" for Your Use

Be sure to state binding desired and whether Round or Shaped Notes

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

TOPICAL OUTLINES

for Christian Workers' Meetings

The subjects and Outlines meet your Society's special needs. Simple, biblical, usable. Less than 25 copies, each 4c; 25 to 50 copies 3c each; 50 to 100 copies 2½c each; 100 copies 2c each.

FULL REPORT

Hershey Conference

It was the general opinion that the **Conference Addresses** and the **Discussions** at the **Business Session** were among the best ever. For this reason the FULL REPORT will be a volume of more than ordinary value. You can have it for ONLY FIFTY CENTS. See your **Messenger** agent or ask your friends to join in with you to secure a good list of orders from your local congregation. Do it today.

WAS IT YOUR SCHOOL?

In sending in the order for Sunday-school supplies a certain school failed to order the TEACHERS' MONTHLY for each of its teachers. That was a serious mistake. Was it your school? **No school can afford not to furnish every teacher with the BRETHREN TEACHERS' MONTHLY. Those who use the Graded Lessons need it as much as do those who use the Uniform Lessons.** The general articles appeal to all live workers.

Brethren Publishing House
Elgin, Ill.

The Best Bible That Can Be Made



Regular List Price $11.85
Now Offered
At $7.85 Post Paid
No. 1875XCS

HOLMAN INDIA PAPER
EXTRA LARGE PRINT
Reference Bible With Concordance

Contains Authorized Version Old and New Testaments, Complete Marginal References and Concordance; also Section of White Linen Paper Leaves Suitable for Writing Notes, Outlines of Sermons or Important Memos for Ready Reference.

Durable, Flexible (Goat) Morocco Binding, Overlapping Covers with Indestructible Linings, carmine under pure gold edges. Titles stamped in pure gold.

Size 5¾ x 8 inches x only 1 inch in thickness.

Flat Opening, Will Not Break in the Back

Part Page Specimen, Easy-to-read Type

Nebuchadnezzar relateth his dream.

NĔB-U-CHĂD-NĔZ'ZAR the king, [a] unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. 2 2 I thought it good to shew the signs and wonders [b] that the high God hath wrought toward me.

B. C. 570.
a ch. 3. 4; 6. 25.
2 Chald. *It was seemly before me.*
b ch. 3. 32.

- Broad open-faced type. Self-pronouncing. Ample space between both letters and lines which makes easy reading. No strain on the eyes.
- Chapter headings on outer corner of each page make this Bible practically self-indexed.
- Very complete marginal references and interpretations.
- PRINTED ON THE FINEST INDIA PAPER MADE. The leaves separate easily and do not cling together in the manner peculiar to thin papers. While it is doubly strong and firm in texture it is so thin that it bulks only ⅝ of an inch to a thousand pages, and is so opaque that the heavy black print does not show through.
- A FINE BIBLE WILL LAST A LIFETIME and is a pleasure to own, but it must be bound in Morocco, as this is the only leather that will not crack or break, rub or fade, get dry or brittle, but becomes more pliable with age.

THIS BIBLE is doubly bound in **MOROCCO**, and those who appreciate lasting quality and know that "the best is the cheapest in the end," will understand it is well worth the advance in cost over cheaper grades.

NEVER BEFORE IN THE HISTORY OF BIBLE MAKING has such value been given at the price in any edition of the Bible. **WRITE TODAY** and take advantage of this extraordinary introductory price. This **HOLMAN BIBLE** must not be compared with that of any other make as it excels in every detail of Bible making. Take our word and **ORDER TODAY.** You run no risk. Money cheerfully refunded if this Bible does not come up to your expectations.

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

Notes From Our Correspondents

(Continued From Page 477)

Sunday evening with a full house.—Esther Dishong, Deshler, Ohio, July 15.

Prices Creek.—Mother's Day was very fittingly observed by a sermon in the morning by our pastor. At the noon hour the men folks served luncheon to all present. A special program was rendered in the afternoon with Bro. McKee of Ft. McKinley giving the address. Children's Day was observed June 22. The pageant, The Church and Her Children, was rendered to a large audience. The church met in regular members' meeting June 27. Eight letters of membership were received and two were granted. Bro Chas. Oberlin of Indiana will assist us in our revival in August.—Verna Lee, Eldorado, Ohio, July 10.

Stonelick.—June 29, our Sunday-school was opened by Bro. Meyers of Cincinnati, who taught the class of men. Bro. John M. Garst had an interesting class of young people, Eld. C G Erbaugh taught the women, and Sister Clara Erbaugh the primary; 134 were in attendance for the Sunday-school hour. Then Bro. Frank Eby preached, and the Gideon quartette sang appropriate hymns. About 200 enjoyed the fellowship hour and basket dinner In the afternoon, Eld. Jesse Noffsinger was moderator for the joint Sunday-school conventiou of Constance, Cincinnati, Hamilton, and Middletown. Brother and Sister David Hollinger of Greenville were with us for the first time. The Middletown chorus gave a message in song, and Brethren Frank Eby, Book and E. Leaverton ably discussed the task of the Sunday-school superintendent, teacher and pupil. Upon the invitation of Sister Katheryn Royer the next joint Sunday-school convention is to be at Constance, Ky., Aug. 24 The crowning event of this glad day was the baptism of one of our young Sunday-school boys. Others are almost persuaded. Eld. R. C. Davidson administered the rite of baptism, and a quiet crowd witnessed the ordinance.—Anna Lesh, Goshen, Ohio, July 4.

OKLAHOMA

Paradise Prairie.—Saturday night, June 28, Bro. E J. Glover of Oklahoma City, and Bro. Lawrence Lehman, of Guthrie, were with us helping decide about having a revival meeting. We arranged to begin a meeting July 27 or 28, to last two weeks. Bro Lawrence Lehman will be evangelist.—Mrs. Ray Henderson, Coyle, Okla., July 5.

PENNSYLVANIA

Alleghany Valley.—What has been known as the Birdville Mission in Western Pennsylvania was on June 22 organized into a mission church, thereby severing its membership from the Pittsburgh church. The newly organized church took the name, Alleghany Valley Church of the Brethren, Natrona Heights. The special council at which this was effected was presided over by Bro Lloyd Nedrow of Kittanning, assisted by Galen B. Royer of Pittsburgh Time till Jan. 1 was given for charter members to enroll. Declaring territorial lines was unneedful, for this church stands twenty or more miles from any congregation. Organization effective till Jan. 1, 1931: elder, Galen B Royer; secretary, Mrs. Grace Hughes; treasurer, Mrs. Rosetta Rowan; trustees: Mrs McClain, Mrs. Effie Hetrick, Mr. Rowan Bro. C D. Brendlinger continues to give them pastoral care. The Sunday-school took the same name as the church and organized with Leonard Hughes, superintendent; Grace Johnson, secretary-treasurer; Christian Workers. Grace Johnson, president; Mabel Sanger, Vice President; Myrtle McClain, Secretary.—Galen B. Royer, Pittsburgh, Pa., July 11.

Bellwood.—Since the last report sent in, seventeen have been added to the church by baptism and by letter. Recently, eight of our number graduated from the International Standard Leadership training course and received the Church of the Brethren diploma and the International Council diploma. Bro. V. C. Finnell lectured in our church to a large audience on "Why Girls Smoke" In May our mission superintendent, Mrs. Grace Campbell, gave a Mission play and sent $32.00 to the Conference Mission offering. The Moentita girls are very active. The Junior Church League have been having good times with an occasional vesper service. Our church cooperated in the community Vacation Bible School held in our town We have just installed a post office in our church to take care of the church and school literature for members of the departments. We are looking forward to our outing which we hope will mean a recreating of physical, mental, social and spiritual powers, and will be a rallying and promotion as we enter the fall work. One thing has cast a shadow over our good times for the summer—that of losing our pastor. At the last church council, our pastor, Rev. G. R. Blough, tendered his resignation, having previously been called to a larger congregation. The local congregation as well as the District regret losing him. The Bloughs will go to the Western District, Sept. 1. No decision has been made in the matter of filling the vacancy The Aid Society is in the midst of a local contest. The B. Y. P. D has several events planned for the summer including the sending of some boys to camp We are steadily climbing up and are trying to use as our motto, "Others first; self last!"—Mrs. H. Paul Cox, Bellwood, Pa., July 7.

Chambersburg.—On June 22 we were pleased to have with us Bro. Jesse B Emmert of La Verne, Calif. Bro Emmert gave two helpful messages. In the morning he spoke on the subject: A Visit to Africa; evening subject, Knowing God. Children's Day exercises were held Sunday, June 29. The address of the morning was delivered by Bro. Chas D. Bonsack of Elgin, Ill In the evening a program was rendered by the children to an overfilled house. Bro. Bonsack gave a short message following the program, using as his theme, Children From Other Lands. A special council meeting was held following the morning worship of July 6. The church approved the report of the ministerial and official board in accepting the resignation of the pastor to take effect with the close of the present pastoral year. One was reclaimed and one received at a special service in charge of Eld. S D. Hartranft. Two have been lost by death since our last report. The farewell service for the pastor will be held at the morning worship of Aug. 10.—Samuel D. Lindsay, Chambersburg, Pa., July 7.

Cherry Lane.—Our quarterly business meeting was held July 1. Our evangelistic meetings will begin Aug. 10 and continue two weeks Bro. Harvey Replogle is to hold these meetings. Our love feast will be held Nov. 9. Bro. A. Jay Replogle began his pastorate here in June and has been giving us some very interesting sermons. Our Young People organized in June. The first meeting was held at the home of Sister Harvey Sollenberger; second meeting held at the home of writer Both meetings were well attended. Our Harvest Home service will be held in September by our pastor. Our Children's Service was held June 29, and very nicely rendered.—Mrs. G. S. Steckman, Everett, Pa., July 14.

Coventry.—On June 1 the pastor, Bro. Trostle Dick, preached the baccalaureate sermon to the North Coventry High School graduates Children's Day was observed June 29. A very splendid program was given under the direction of Grace Tyson. From June 23 to July 3 inclusive, we had a Vacation Bible School. Fifty-nine were enrolled There was an average attendance of fifty. A program was given by these children which was a fitting close to two busy weeks of Bible and Mission study. The Council meeting of the church was held July 11. The pastor's report showed an increase in attendance at the preaching services.—Elizabeth Kulp, Pottstown, Pa., July 14.

Elbethel church has just closed a successful revival meeting conducted by Bro. J. C. Beahm, Champion, Pa. Two of our Sunday-school girls were baptized July 6, just prior to our love feast, which was held on that date with thirty-two surrounding the Lord's table.—Sadie L. Barnes, White, Pa., July 15.

Hanover.—May 4, we held our love feast with Eld. L. Elmer Leas in charge, assisted by Brethren C. L. Baker, Grant Group and Daniel Bowser. Bro. Leas preached the morning sermon, after which an offering was taken for Annual Conference. This offering amounted to $136.50. Both services were well attended. Our quarterly council was held July 2. Bro. J. E. Myers was reelected president of the Christian Workers' Society, and Bro. J. M. Stouffer, vice president. Rev. Michael Kurtz of Richland, Pa., will conduct a series of evangelistic meetings beginning Aug. 17. An inspiring sermon was preached July 6 by Bro. Roy Miller of Enders, Nebr.—Effie M. Crawford, Hanover, Pa., July 8.

Lititz church met in council July 1. Elders I. W. Taylor and S. N. Wolf were present. Eld. Wolf presided. July 18, Eld. I. F. Kreider of West Milton, Ohio, preached for us. Eld. Edgar Diehm of Youngstown was with us June 22. The Byler family of Ohio rendered a service in song for us July 3. Eld. David Snader of Akron brought the message July 6. The Lititz church greatly appreciates these visiting brethren and sisters. Eld. Nathan Martin of Lebanon was reelected elder for one year while Elder H. M. Eberly was reelected foreman. Our Daily Vacation Bible School, under the direction of Sisters Mary Snyder and Edna Mohler, will begin Aug. 4, to continue two weeks.—Florence B. Gibbel, Lititz, Pa., July 5.

Lost Creek.—Since our last report two have been received by baptism. Ascension day we met at the church for a baket lunch and program. A sermon was given by our pastor. A program by the Y. P. D. and a sermon by our pastor were given at the Old Folks' home at Carlisle on Mother's Day. Our Children's Day program was given June 8. A Vacation Bible School conducted by our pastor and five teachers was held from June 30 to July 11. Fifty-three were enrolled. We are making plans to install the electric lights in the parsonage and church at Bunkertown. The series of meetings at the Free Spring house to be conducted by our pastor will begin Aug. 17.—Elsie M. Krissinger, McAlisterville, Pa., July 16.

Mechanicsburg congregation held its semiannual love feast May 18, with ninety surrounding the Lord's tables. There were six ministers present. Bro. Grant Group of East Berlin, Pa., officiated. Bro. Charles Baker also of East Berlin was with us. We were grateful for the presence and help of these brethren. June 8 Bro. Homer E Blough gave us two of his Bible Land lectures. These were very interesting and were enjoyed by all. June 24 we held our regular quarterly council. Bro. Jesse W. Whitacre was elected for another year beginning Sept. 1. We are very much encouraged with our Sunday-school attendance during these hot days; our school has not fallen down at all and the work in every respect is progressing. We are looking forward to the coming of Bro. Joseph Rittenhouse and family as pastor Sept. 1, when Bro. Whitacre will again enter Elizabethtown College to pursue his college work.—G H. Arbegast, Mechanicsburg, Pa., July 9.

Montgomery church met in council April 19. Eld. M. J Weaver presided. Officers for the year were elected. Easter evening the young people gave an interesting program; the offering was for missions. May 10-11, Rev. Lewis S. Knepper of Juniata College conducted a Bible institute which was inspiring. May 24, the temperance superintendent gave a program which was well attended The Montgomery church and the Manor congregation have a joint pastor, Bro. E. A Edwards. Bro J. H. Cassady will begin our series of meetings Aug. 17 and close with a love feast.—Oran Fyock, Glen Campbell, Pa , July 15.

Philadelphia (Calvary).—Two Sunday-school boys were baptized in the month of May, with the promise of several more to come during the coming year. Our Sunday-school picnic was held on July 12, at which everyone had a good time. Our attendance at Sunday-school is about twenty-five in number better than last year. At our business meeting on July 7 the church elected three deacons. At a special meeting on June 11 the church recommended its pastor, Bro. Clawson, for the eldership. This recommendation will be considered next April at the Elders' Meeting. Our church is going along fine in spite of the vacation period.—Lydia Kiedaisch, Philadelphia, Pa., July 9.

Yellow Creek.—July 8, the Æolian quartet of La Verne College, California, rendered a program which was very much enjoyed. Bro. D. E. Pepple of Woodbury will begin a series of meetings at Bethel house July 27. Our attendance has not been so good on account of an epidemic of measles and whooping cough. Our presiding elder, D. A. Strayer, represented us at Conference.—Mrs. Bertha Snyder, Hopewell, Pa , July 16.

TEXAS

Fort Worth.—We have with us now Bro. A. R. Coffman and his most interesting family. The inspiration and zeal and that true spirit of fellowship so manifest in our Brotherhood seems to be keenly felt since the coming of Bro. Coffman and family. We are truly grateful at this time for many blessings, and look with anticipation to our District Meeting to be held in Fort Worth, Aug. 1 to 4.—Alverna H. Harding, Cleburne, Texas, July 3.

Pampa.—Since our last writing three were baptized on the 8th of June, one week after our meetings closed by the writer. They are all the children of Brother and Sister Hubbard of Miami, Tex. We will start another meeting July 20 with Bro. A. M. Laughrun of Jonesboro, Tenn , as evangelist.—Geo. E. Hallett, Pampa, Tex., July 14.

VIRGINIA

Bassett.—Mission Sunday, June 22, fifty-nine were present for the Sunday-school hour and about sixty-five for the eleven o'clock service The combined Sunday-school and church offering for the morning was slightly over $15. In the evening, the B. Y. P. D. conducted a Vesper Service. About forty-five enjoyed this service. Bro. J B. Peters, our elder, is just beginning a series of meetings with us.—Laura Stone, Bassett, Va., July 7.

Jeters Chapel.—Our pastor, Sister P. J. Jennings, gave us six sermons beginning June 21. She then expected to go into a meeting at Green Lee, Va., and be back here July 19. We hope to have a Vacation Bible School here in August, which will be a help to old and young as the citizens of this community have never had the privilege of attending Sunday-school regularly. The offering for the second quarter was $19.30. The new literature cost $4 80. A vote was taken regarding contributing $5 from the above treasury for paint and was passed. We now have a total of $9.50 left which will help out on a picnic in early fall. There are now 92 enrolled in Sunday-school.—Ada Wright, Vinton, Va., July 4.

Pendleton.—We closed a grove meeting here July 4. Three have been baptized. We carry on Sunday-school in the open. Bro. L. A. Shumake and wife come some 14 miles about every Sunday to help in the work. Bro. Joyce is our pastor and preaches two times a month. The Vacation Bible School enrolled 45, and all the children were very much pleased.—Mrs. Maggie Payton, Pendleton, Va., July 8.

Smith River.—An all-day meeting was held here June 1. Following the Sunday-school an election was held. Brethren S. L. Ross and B. A Elgin were installed into the ministry. A noon hour lunch was served on the ground, and in the afternoon Bro. Harvey Reed, who represented the Ministerial Board in the election service, preached a good sermon. On the same day Bro. Joel Naff of the Bethlehem congregation began here as summer pastor. He held his first service in the church that night. Bro. H. C. Eller, our field director, has recently been here to go over our summer's program with us. Our Sunday-schools, here and at Sunny Hill, are progressing nicely. We have organized a B. Y. P. D and Ladies' Aid Society and prospects are bright. Bro. S. H. Flora of Snow Creek congregation began a series of meetings at Sunny Hill, a branch church of this congregation, June 27, and closed July 6, after preaching twelve soul-stirring sermons. Five were added to the church. On the same day of the baptizing at Sunny Hill, three were baptized at Smith River, these being among the number which made confession at Bro. H. C. Eller's meeting last fall and had not been baptized.—S. L. Ross, Buffalo Ridge, Va., July 8.

WEST VIRGINIA

Glade Union.—Our evangelistic meeting conducted by Bro B M. Rollins of Keyser, W. Va , began June 23 and closed July 5 with an overflowing house. Bro. Rollins brought us some wonderful Spirit-filled messages, and the attendance and interest were exceptionally good throughout the meeting. As a result seven young people were received into the church by baptism and one awaits the rite. We were very grateful to those who furnished special music which added much to the inspiration of the meeting. This was appreciated by all. Our Sunday-school is progressing nicely with good attendance and interest.—Rosa B. Guthrie, Hazelton, W. V., July 10.

Maple Spring.—On June 21 a farewell service was held for Brother and Sister Desmond Bittinger who sailed for Africa on Saturday, June 28. On June 22 Bro. Alva Harsh started a revival. Many inspiring sermons were delivered by him during the following two weeks. Twenty-three were baptized as a result of the meeting. On July 5 we had our love feast and communion. Over two hundred persons communed. On July 6 the annual Maple Grove child rescue reunion was held at the Home. Dr. J. M. Henry of Bridgewater College delivered a very inspiring address in the morning. The offering lifted for the Home amounted to over five hundred dollars. The afternoon services were very inspiring, too. Music was rendered by different quartets, and the children. That evening Dr. Henry talked to the young folks at the church.—Olive M. Fike, Eglon, W. Va., July 14.

(Fill out and mail today)

To the Brethren Publishing House
Elgin, Ill.

Send me the **GOSPEL MESSENGER** for one year I agree to pay $2.00 for the same within thirty days.

Name .....

Postoffice .....

Date .....State .....

We Specialize in

District Meeting Minutes

Most of our **State Districts** have their **Minutes** printed by the **Brethren Publishing House.** There's a reason A comparison shows that they get the best work done by their own **House** which knows their needs and strives to print the **Minutes** in the most attractive form Long practice and experienced workmen have taught us what our people want. Urge your **District Meeting Secretary** to have the **Minutes** printed in **YOUR PUBLISHING HOUSE.**

YOUR LADIES' AID

Its Program Problems

We are frequently asked for a good and simple play for Aid Programs. Here is one for fourteen mothers and grandmothers, and you can add as many more as you wish The title is—

"Mrs. Haynes Joins the Club"

It's a Community Service Program, and shows how every woman may have a part, just the part that fits into her taste, ability, personality. **Price, 25c.**

Brethren Publishing House, Elgin, Ill.

THIS IS YOUR BOOK
If
you're tired of slush
and
despise the vile

The Heart of the Crimson Cross

is just the kind of book you will appreciate when you want something to point the way to the better and the best In **THE CRIMSON CROSS** the author sets forth clean **characters, noble ideals** and leads the reader on until he must confess that **there is something better than war. DR. HENRY** has done a fine piece of work in his first book The book is being widely read and enthusiastically commended. **Order your copy today at the special price of $2.00.**

Brethren Publishing House
Elgin, Ill.

EXPERIENCES AMONG A PRIMITIVE PEOPLE IN THE INTERIOR OF NORTH CENTRAL AFRICA

In Sunny Nigeria

By

ALBERT D. HELSER

SECOND EDITION

"Today this volume is both unique and valuable. It is written by a pioneer of both religion and civilization, and the picture is of the country and its people drawn first-hand from native conditions.



"The point of view, of course, is that of the missionary. But it is much more than that. It is an accurate record of life in a country that is practically unknown to white people. Mr. Helser has made no attempt to write an elaborate book of travel but, as a man of keen observation, sensitive to impressions, he has set down with the clearness of simplicity, an immense amount of valuable information."—Boston Transcript.

Thousands of copies of **"IN SUNNY NIGERIA"** have been sold to the reading public. Its stories are as new as ever. Read one story and you will read the rest. **Price, $1.50.**

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME."—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 — Elgin, Ill., August 2, 1930 — No. 31

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

In This Number

Editorial—
Baptism and the Jones Family, ... 481
Bankers and the Rest of Us, ... 481
Better Acquaintance and More Peace, ... 481
To Have Problems or Not, ... 481
Among the Churches, ... 488
Around the World, ... 489
The Quiet Hour (R. H. M.), ... 489

General Forum—
Work (Poem). By H. A. Brandt, ... 482
Unemployment. By Paul F. Bechtold, ... 482
The Harvest Meeting. By Chas. D. Bonsack, ... 482
Women's Mission Study, 1930 31. By Nora M. Rhodes, ... 483
Peace Principles in World Religions.—No. 3. By Andrew T. Hoffert 483
The Sunset Hour (Poem). By Russell G. West, ... 483
Observe Anniversary of the Signing of the Kellogg-Briand Peace Pact (R. D. B.), ... 484
Items of Importance to District Aid and Women's Work Officers. By Mrs. Ross D. Murphy, ... 485
Financial Report of the Council of Boards (C. M. C.), ... 485
Jesus and Modern Christianity.—Part 5. By E. H. Eby, ... 490
Pioneers in Education.—Part 9. By J. M. Henry, ... 491

Pastor and People—
Work and Christian Living. By Chas. E. Zunkel, ... 486
Pastors' Association Resolutions, ... 486
The Gist of the Sermon. By D. W. Kurtz, ... 486
Our Vacation Bible School Variation By James M. Moore, ... 486

Home and Family—
A Prayer (Poem). By Harvey Lawrence Long, ... 487
The Wrong Turn at the Crossroads. By Elizabeth R. Blough, ... 487
"Poison." By Chester E. Shuler, ... 487
Noblesse Oblige. By Maud Mohler Trammer, ... 487

...EDITORIAL...

Baptism and the Jones Family

The third in a series of editorials based on the Bible Hour talks given at the last Hershey Conference under the general theme of "Making Distinctive Doctrines Matter More."

MR. JONES has lost his job. He has a wife and five children to support. He is about fifty and has followed factory work all his life. Several months ago he was fired. Since then he has been trying to find something to do but with no success. One of his daughters was seen on the street the other day and she is said to have looked half-starved. Jones loves his family dearly, but today he can do nothing for them.

Let his friend Mr. McDonald tell us a little more about him as he told it in the *Christian Century* for April 23, last:

"Last night I dropped in to see him, not because I could help him but because misery loves company. He seemed wild and restless and could not understand why things were going so hard with him. The milk and bread men stopped delivering at his door some time ago. The house agent was at him again for last month's rent and he was told that he would have to go. But where? He showed me a picture of his landlord's wife in last Sunday's paper. She is going to Paris for spring outfit and had to tell it to the world in the society columns. By a strange coincidence there was also a picture of the owner of the factory from which Jones was fired, basking in the sunshine at Palm Beach. Jones has a kindly nature and does not hate easily, but those pictures stirred him extremely. He is ready for communism or anything that promises relief."

The case of Jones is interesting, not for its own sake alone but because it is typical of thousands of like cases in this country at this very moment. We are dealing with no metaphysical abstractions here but with an issue that is thoroughly alive and shouting lustily for help. We are writing about baptism and we wish you to see how very modern that subject can be. To this end you will need to visualize the state of some of your unfortunate fellows. Without this any profitable study of baptism is impossible.

Because baptism is entrance into the life of God. That's what it is a symbol of and we are just now inquiring whether in our case it was that actually. In baptism we were born, buried, raised, cleansed, and so were moved over from the old worldly way of living into the new and divine way of living. That is what we said. The question is, Did we speak truth or falsehood? A simple way to find the answer is to look whether the Jones case interests us any more than it would if we had never been baptized, or any more than it does those who have not been baptized.

To specify a little further: We who were buried in baptism buried the old life of selfishness and caused to be raised up in its place a new life of brotherly love. But did we, really? Would you like to know? There is an easy way to find out. If the Jones case doesn't make us any more uncomfortable than it does the folks who were baptized without being buried, that is proof positive that we buried no more selfishness than they did. In that case, the symbol did nothing of value for us. All the argument we could muster in defense of the superior validity of our method would be of no avail.

We were baptized into the name of Jesus Christ, yes, into the name of the Father and of the Son and of the Holy Spirit. And we have seen what the name of God is. It is his revealed nature, character, essence, life. Do you see what you were baptized into? And how very completely, emphatically, it was done?

But a very serious question arises here. Did the symbol speak the truth? Has all this extra emphasis which we put into it been verified by our practice? Has the divine nature been manifest in our relation with our fellows with corresponding emphasis? Do we really love the Jones family more than others do? We ought to, for we said we do, but do we?

We Brethren, fine people as of course we are and sincerely eager to be loyal to the Word of God, have not quite realized the seriousness of this issue. The case of the Jones family is just a convenient fact in modern life which illustrates the sort of thing we must take more interest in than we ever have, if we would make baptism matter more. That is our subject—how to make doctrine *matter more*, how to put life into it, how to make it make a difference between those who believe and practice it and those who do not. There is but one way. That way is to make it make us love more. If it doesn't do that for us, it isn't worth anything to us.

Baptism is a symbol, a beautiful, sacred symbol. It is a symbol of entrance into the life of God, the essence of which life is love. Baptism is therefore a symbol of entrance into the life of love. The symbol is not the reality. It is not even a guarantee of the reality. It is a possible help toward achieving the reality.

Did it help you? Do you love the Jones children more than unbaptized people do? Are you doing any more for them? When you were baptized did you actually enter into the life of God?

Bankers and the Rest of Us

A PREACHER was scheduled to talk to bankers at a weekly luncheon on the subject "God." Strange that bankers would want to hear a discussion of that subject, isn't it? Do bankers sometimes take thought for other things than money?

Another minister referring to this event said he hoped the preacher did not urge these men of business "to look away from finance to the higher things of life." Would you agree? What did he mean?

He meant that these men needed to think of God in direct connection with their business, not as in a realm wholly apart from it. By asking for a speech on this most spiritual of all themes, they showed a fine interest in spiritual things. Did they realize that their only hope of helpful contact with God lay in seeking him in the handling of money? That if they did not find him there, they could not find him anywhere?

It is precisely the same with those of us who are not bankers. Spiritual power will come to us, if at all, in the way we do the work for which we get our wages, or profits, or livelihood in whatever form. We shall not have it by building a wall between our business and our religion, with a gate in it through which we may pass from one to the other as occasion may demand. If God is not near and precious at the cashier's desk and in the conference room and in the little private room where coupons are clipped, you will not be able to find a gate anywhere that opens into his presence.

All this is nothing against the need and value of special times and places for meditation and communion with God. It is against the delusion that you can find him in such times and places if you shut him out of your place of business.

Better Acquaintance and More Peace

No matter what is the matter you can always find in the Bible a fountain of healing. There is a verse or a chapter somewhere and usually more than one that seems to have been written for your special need. Why is it so vast and rich a spiritual treasure house? Because it comes out of so vast and rich a human experience, an experience that touched everything, every kind of need and every possible contact with Infinite Love and Power.

See what the Spirit of God was doing in moving upon the hearts of men to gather and preserve this marvelous story? It was all done because God is good and because you and I are so much like the folks of the long ago. They had their limitations and their troubles just as we have ours. And they found the Source of help just as we can.

All this because God is good. We ought to appreciate it more and use it more. We should not wander around so much in wonderment and perplexity, not to say discouragement and despondency, when so ready and never failing a means of relief is at our hand. The Book tells about God. "Acquaint now thyself with him and be at peace."

To Have Problems or Not

"I'd a lot rather have the young people's problem our church has on its hands than belong to a church that couldn't have a young people's problem on account of not having any young people."

Wouldn't you, too? To our mind the choice suggested is infinitely preferable to the other one.

One way to handle hard problems is to avoid having them. That method sometimes succeeds but when it involves a matter as vital as the one referred to above, the cost of that success is too great. Better have the problem with all its harassments than to have a condition so dead that no problem can arise out of it.

That is what you have when you do not have the young people. Or you will have it soon.

Problems are healthy signs, the harder the healthier. We just need to face them with courage and patience and a prayer on our lips for wisdom and grace.

GENERAL FORUM

Work

BY H. A. BRANDT

Some hate all lowly, needful toil
And curse a regimen of work;
Some take their ease on seven seas
And sigh through days that irk.

But we shall seize the present task
And glean the joy in things to do;
For thus the Master lived his years,
And thus he worked and grew.

Elgin, Ill.

Unemployment

BY PAUL F. BECHTOLD

Reflections Following Participation in the Lawrence, Kans., Unemployment Survey

KNOWING that there would be a considerable volume of unemployment, that relief would need to be given in some cases, the Lawrence, Kans., Chamber of Commerce enlisted the aid of Kansas University in making an unemployment survey. The investigation was made just at the beginning of winter in order that city and county public improvements for taking up some of the unemployment "slack" might be planned.

Reasons for Unemployment

It seems to be natural for human beings to rationalize past experience and place upon it the stamp of approval to justify themselves. Some of the reasons given for unemployment were probably "pet peeves" which the workers had repeated so often that they came to believe them true. Among them were such as the following:

"Everybody 'has it in for' the farmer."
"A colored man can't get a job."

However, there were other statements which in some cases may have served only as excuses, but in others were undoubtedly genuine reasons:

"Too much outside labor is brought in by contractors."
"Old men are not wanted."
"The students get all the jobs."
"Employers are cashing in on cheap student labor."
"There is no painting to be done in the winter time."
"The banks are full of money but no one's building."
"Something's wrong!"
"Can't find work."
"Laid off."
"My truck broke down and I haven't money enough to repair it, so I can haul again."
"I was gassed and shell-shocked on the Marne."

In one case an intelligent-looking contractor and carpenter had been out of work just one week, but thought it likely he would be unemployed all winter. He owned his home and had some savings. While not suffering as yet himself, he was wondering why there was plenty of money, plenty of materials, plenty of labor, plenty of people poorly housed, yet no building was being done. Of course, the distribution of money was questioned. Would housing be better provided by the city than by private capitalism, like streets, public schools, etc.? This involves the whole unemployment problem. Public works might help. Unemployment insurance and efficient employment agencies might. Distribution of production over the entire year by various methods would unquestionably be a further aid.

While, as in most towns, the bulk of unemployment was found in the "working class," one "business class" man with a family was found living in a truck. He was struggling to build up his business and get money enough to build on the lots he had bought. While he really had a job, he was working little, due to lack of demand.

Unlike many larger towns, many of the unemployed in Lawrence have one or more accessories to getting a living, such as:

Gardening	*"Keeping a cow"*
Poultry raising	*Small farming*
Quilting	*Chopping and sawing wood*
Raising hogs	

It is surprising in some cases how little additional income the family has from its "regular work," even in normal times. In times of unemployment these "side lines" are depended on almost entirely for a livelihood. Some of the men go around to the back doors of the stores and there get wooden boxes for fuel; also partially-spoiled fruit and vegetables or broken eggs to supplement their meagre food supply. These activities may in the main be considered vestiges of former village or country life.

Some of the men seemed surprised and at a loss how to answer the question: "What kind of work do you do?" To them work was any unskilled, common labor with the hands. Even clerical work was sometimes considered "a position," not real work; and as for teaching, salesmanship, etc., they were really a lucky escape from work by means of the magical potency of education (which they lacked)! One of the most distressing features observed was this lack of vocational knowledge and vocational guidance.

Vocational Waste

The lack of vocational guidance and training is a source of economic waste which is sometimes not taken into account. The responsibility can not be placed upon the home, school or any educational agency exclusively; it is just a result of general ignorance along this line. The guidance attempted usually is based upon propaganda by vested interests rather than upon scientific knowledge; more often none is even attempted. However, sometimes little or no information would be better than that given. In nearly every field our "success psychology" and over-stimulated competition produce "blind alley" jobs. The necessity of immediate money starts the young man into a field for which he isn't fitted or in which advancement is limited simply because the place is "open." Some of the men who answered "common labor" impressed me as having potential abilities which probably never will be developed. We have glibly said: "Oh, well, if they have ability they'll come to the top anyhow!" But I'm not so sure about that. I'm convinced that there are many with real ability whose efforts are largely lost to society because they have not one kind of talent: that for elbowing others aside and demanding attention; that of crude, brute force, of pushing to the front, of "by hook or crook" gaining advantage over the other fellow. Sometimes that kind of a fight has no appeal to persons of refinement, as musicians, artists, or poets. Getting a living is the dominant interest in Lawrence as, I suppose, almost everywhere. Money is power. Just to what extent this is just or unjust we have yet to learn. Social insurance of some kind may tend to eliminate the fear of poverty which drives young men and women into "blind alley" jobs.

Who is responsible for this waste? Is it a part of the fifty per cent of waste due to management in industry? Is it the worker's own fault? Or has the entire public been caught up in a system in which few know what to do, they not having power to do very much?

Social Obligation

In one house lived a mother and her twenty-year-old son. They had nothing laid up for the winter, the boy was out of work, and the only resource in sight was a bunch of about thirty roupy chickens. Still they appeared cheerful, even though having no plan for the winter. In answer to the question, "Do you think you can find work?" the boy replied that he didn't know; his tone of voice was doubtful. This hopelessness in many cases was depressing. Here was satisfaction, all right; they were apparently happier than many millionaires. Is there, then, any social obligation toward them?

When Oliver Goldsmith faced this problem in England, he wrote: "We should not judge the feelings of others by what we might feel in their place. The habitation of the mole seems to us very dark and dreary, yet for the mole it is sufficiently lightsome." Is it, then, only a matter of perspective? Are these people just as happy as anyone else? Is it an immutable law of heredity that a certain proportion of the population at all times and at all places are predestined to live in ignorance, superstition, disease and poverty? Or when one's environment is habitually the "seamy side of life," does it have an attractiveness all its own? Since many of them are satisfied, had we better just leave them alone? Undoubtedly those accustomed to slum life find more happiness in it than an outsider suddenly thrust into it could, but Goldsmith also wrote: "No vain efforts of a refined imagination can give sweetness to the dank vapors of a dungeon." His observations were poetic instead of scientific, but in so far as they present accurate data of interpretations of social phenomena, they have scientific value. "Poetic insight sometimes goes deeper than scientific statement."

It will be hard to convince me that the malnutrition, lack of purpose, sickness, poor management, hatred of the rich, and other effects of a low standard of living due to low wages and unemployment are "all for the best"; that a supreme intelligence has planned it thus and it is folly to interfere. It may be a good thing that human nature is long-suffering or there might be many revolutions. But here, again, is the question: to what extent is it fair to justify self and blame somebody else for conditions? Also, these conditions seem to be more lamented by other sympathetic people than by those actually living in them. Would they appreciate and profit by help if it were given?

Satisfaction with low planes of living is undoubtedly widespread. But there are satisfactions and satisfactions. There are immediate and remote satisfactions, lower and higher. If there is complete satisfaction with the worst of conditions, doesn't it indicate that

(Continued on Page 490)

That Harvest Meeting

BY CHAS. D. BONSACK

THINKING of harvest meetings our minds go back to earlier days. The meeting then was usually on Saturday afternoon in August. We always expected a visiting minister from an adjoining congregation, or the representative of one of our colleges among the churches at that time to minister to us. We looked forward with much interest to these meetings. Something new or different was expected. It would be practical at least, since it was vitally related to the work in which we were engaged. Then an offering was taken in which all could take part. Often the minister went home with us for the night. That was an enjoyable event since it took our minds from the weariness of doing chores and gave a bit of cheer and added orderliness to our family life.

Changes have come that require many readjustments from the harvest meeting of forty years ago. In those days we needed a place to go, and it must not be too far away, for old Dobbin was tired. Now there are too many places to go and even "distance adds enchantment" to the trip. Then we relished the voice of a stranger and especially the culture of a college man. Now the telephone and radio bring us the voices of the world's artists and scholars and we sometimes long for the homely admonitions from those who share life's battles, rather than the professional discourses from those who live too far from us in the daily struggle. True, changes have come. Transportation and communication have been revolutionized. But these by the grace of God should be made wings to carry righteousness and goodwill all around the earth!

The harvest meeting still has a place. At most places Sunday morning would be better now than Saturday. But to pause in the season of ingathering to remember the Giver of seed time and harvest is spiritually profitable. It takes away the worry about low prices in the joy of One who gives all we need—and more. It reminds us of our silent Partner upon whom we can depend and are prone to forget. It makes our religion practical in dealing with the realities of life. It fosters the spirit of gratitude which is the heart of Christianity. It suggests sharing with others without which life becomes loveless and useless. It creates that goodwill which alone can bring peace to the earth.

Let the harvest meeting with its spirit of gratitude and sharing abide with us. It will enable us to associate the fruitfulness of the earth with the Loving Fa-

ther who gives it. It will help us to examine our own standards of living and to remember those who suffer with hunger and perish without hope all around the world. We should make a liberal offering out of our abundance for these urgent needs, both far and near. The goodwill and friendship that enable us to sacrifice for others alone will bring peace on earth. We need more than one service in a year to stimulate gratitude and goodwill—and perhaps no time is more appropriate than that in which we are surrounded by the life and fruitfulness of the harvest season.

Elgin, Ill.

Women's Mission Study, 1930-31

BY NORA M. RHODES

Secretary of the Women's Council

In the past it has been customary to begin publishing the program helps on the new mission study books for women in the September number of the *Visitor*. This year this will be deferred one month. Since the new mission project for all the women's organizations of the church will be the financial support of the girls' schools in India, China and Africa, we will begin our year's work by having the first lesson on these schools. The program helps for this will be found in the June and September issues. Every woman of the church should become familiar with the project and the work that is being accomplished in these schools. If you have not in the past provided for mission study in your home church this will be a splendid opportunity to begin the work.

In the June *Visitor* is a very fine collection of Life Stories by our missionaries. Many of these stories appeal to the children as well as the grown ups and make splendid reading for the family group. In them we get missionary knowledge presented in an entertaining manner. They should be read not only in the home, but they may be used to advantage in the Junior League and the Sunday-school. Missionary Societies will find them extremely helpful as supplemental material.

Beginning with the October number of the *Visitor* will appear the first monthly program help on our new mission book, "The Cloud of Witnesses." This book is unlike any we have had in the past. It does not take up the work of the missionaries but it gives us the work and life history of strong oriental Christian women, many of whom have risked their lives for Christ's sake. These women leaders are grouped into Bible women and evangelists, teachers, physicians and nurses, welfare workers and home makers. After reading the book one will have a deeper appreciation of the Christian women of other countries and it should have a tendency to lead to more witnessing on our part.

Best results will be had in Women's Missionary Societies and other mission study groups if the women will purchase their own books. The price of the book is fifty cents. There will be mimeographed copies of program helps for the six chapters ready by the middle of September. One will be sent free upon request and a small charge of five cents for each additional copy will be made. Order all of your supplies early from the General Mission Board, Elgin, Ill.

Dallas Center, Iowa.

Peace Principles in World Religions

BY ANDREW T. HOFFERT

III. Peace Ideals in the Christian Religion

It marked the dawn of a new day for the world when God chose a man of peace in preference to a man of war. Jehovah, the "God of war," began to manifest his true characteristic of being the "God of peace." As the "God of war" he was closely associated with the early national life of the Hebrew people. They partook of the warlike characteristics of the hostile world in which they lived. Their national life came at the price of victory upon many battlefields. They looked to Jehovah for guidance in war; they depended upon him for victory over their enemies. Victory to them meant that their God was superior to the gods of other nations. The war psychology of that period called for a "God of war." Not until the close of the reign of King David, when the war clouds had lifted, does God's preference for peace come to a focus in the national life of this growing Jewish power.

A Man of Peace Built the House of God

David, the second king of Israel, had many excellent qualities, among which was his noble ambition to build a house for God. This privilege was denied him, however, because he had "shed much blood . . . upon the earth." Nevertheless, he had cause to rejoice since God assured him that this house would be built by Solomon, his son. God chose Solomon for this important work because he was a "man of rest" and during his days "peace and quietness" was granted unto Israel (1 Chron. 22:7-10). It was not proper for the house of God to be built during the time of war. Neither was it proper for a man who had fought many wars to build it. It was to become a place of worship where people might find rest and peace, hence God chose a man of rest to build it. The building of this temple for worship was an epoch making event in the religious life of the Jews.

This period of national peace became a flowering time for culture and material prosperity. Culture advanced hand-in-hand with religion. King Solomon, noted for his wisdom, gave to the world three thousand proverbs, and songs to the number of one thousand and five. His father, as is generally known, had unusual ability along lines of music and poetry; hence, Solomon enjoyed the advantages of a rich heritage. He brings out, in one of his proverbs, the close connection between personal righteousness and peace. "When a man's ways please Jehovah, he maketh even his enemies to be at peace with him" (Prov. 16:7). They would have no occasion for offense. The king probably bore testimony to his own experience and observation. Jehoshaphat, a later king who sought to obey God and serve his people, enjoyed peace and great prosperity. Of him it is written, "And the fear of Jehovah fell upon all the kingdoms of the lands round about Judah, so that they made no war against Jehoshaphat" (2 Chron. 17:10).

International Peace Foreshadowed

Universal peace became one of the dominant hopes of the later prophets of Israel as they lifted their eyes from their dismal present toward a glorious future. Division and moral corruption had so weakened the kingdoms of Israel and Judah that they became a prey to larger nations. In the mist of this national decay, the great prophets, on the one hand, foretold doom and certain captivity; and on the other, sought to encourage their people by proclaiming an era of universal peace. "And he will judge between the nations," declared Isaiah, "and will decide concerning many peoples; and they shall beat their swords into plow-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (2:4). Is this great ideal nearing fulfillment in our day? At least agencies have been perfected which serve to "judge between the nations" and to "decide concerning many peoples." War has been outlawed. More power to the League of Nations, the International Court of Justice and the Kellogg Peace Pact, to the intent that they may usher in an era of abiding peace between the nations of the world!

The Prince of Peace

The hope of this prophetic peace idealism was centered about a Person. Isaiah refers to him as the "Prince of Peace" who shall be born into the world (9:6, 7). Speaking of this Ruler in Israel who was to be born in Bethlehem, Micah perceived that "this man shall be our peace" (Micah 5:2, 5). Along this strain another prophet spoke of him as the One who "shall speak peace to the nations" (Zech. 9:9-10). In line with these and other prophecies, the Jews began to look forward to a coming king who would set up a great Jewish empire.

The fifty-third of Isaiah, however, pictures to us the spiritual nature of this ruler's power. He is regarded as the servant of Jehovah (Isa. 52:11-12). He will walk the way of human life and become acquainted with sorrow and suffering. Abuse and injustice will be his portion but he will not strike back nor seek to defend himself. His task will be to remove sin and remake lives, and in pursuit of that high purpose he will pour out his soul unto death and make intercession for transgressors. He will enter into the lives of



The Sunset Hour

BY RUSSELL G. WEST

(With greetings to these true worshipers in the West Virginia hills)

In silent awe we settle down amid the trees and flowers,
With faces toward the setting sun, to pass the evening hours.

The silent sun creeps slowly down in gilded gold array
And rests his feet upon the ground just at the close of day.

His little sunbeams dance and play upon a thousand hills,
But when he whispers, "Come with me," they yield their little wills—

And silently they steal away to light the moon and stars;
To play their games on other worlds, like Jupiter and Mars.

O Lord of life and light and love, we see thee everywhere!
Thou art the Sun of Righteousness! With naught can we compare

The glory of thy countenance; the wonders of thy love;
The riches of thy matchless grace, and worlds prepared above!

And so may we, when sunset falls across our westward way,
With joyful hearts lay down our toys and silently obey.

Batavia Ill.

men as a spiritual force for purity and righteousness, rather than seek control over them through political power. In order for peace between nations to have an enduring basis, the people of these nations must, in some real measure, enjoy peace of mind and soul. This is the work of religion; it is preeminently the work of this Person. He sought to lay the foundation of an enduring peace which would touch the whole of life. Who was this Person and what has he contributed to "Peace on earth, goodwill among men"?

Peace Principles in the Life of Jesus

It is generally accepted by Christian people that Jesus Christ answers to the descriptions of the Person concerning whom the prophets have spoken. In his daily contacts with men he was guided by principles which are fundamental to peace. Racial and national prejudice had no place in his thinking. In fact he met the racial prejudice of his time by ignoring it. When he was approached by a Canaanitish woman, he listened to her appeal and healed her daughter. In her case, however, he hesitated long enough so as to reveal the strength and vigor of her faith (Matt. 15:28). On another occasion, as he sat by the well, he took the initiative in speaking to a Samaritan woman and met the spiritual longings of her heart (John 4:5-26). He disregarded the national aspirations of his people. At a time when his popularity was running high, he perceived that the people were about to take him by force to make him king. He evaded them by quietly withdrawing to a lonely spot in the mountains (John 6:15). Near the close of his life he predicted the fall of Jerusalem and the destruction of the temple—events which were unthinkable to the Jewish national mind (Matt. 24:1-28).

Jesus refused to think in terms of class prejudice. He welcomed publicans and sinners, the social outcasts of his day, and rebuked the religious leaders who became peeved about it (Luke 15:1 ff.). He healed the blind man who was "altogether born in sin," and met the spiritual aspirations of his soul (John 9:34). Furthermore, he recognized the worth of human life. He disregarded the customary scruples as to sabbath observance in order to meet vital human needs on that day (John 9:16). When others insisted upon thrusting little children aside, he recognized and blessed them, and declared that the kingdom of God belongs to those who have their simple faith and openness of mind (Matt. 19:13, 14).

He exalted woman in order that she might take her rightful place as an equal with man. He recognized the self-denying service of a sinful woman, commended her token of love in anointing his feet and granted to her forgiveness of sins (Luke 7:37). His attitude in refusing to sanction the death penalty of the woman taken in adultery is in harmony with his life and teachings (John 8:1-11). He tactfully rebuked her accusers and gave her another chance. In this way he sought to remove those human cleavages which make for injustice and the subjection of one race or group to the selfish desires of another.

Peace Principles in the Teachings of Jesus

In the face of trying situations Jesus emphasized those attitudes which make for the strengthening of character. A man who gives free play to anger, in return for a serious insult, is weaker from his lack of self-control; he who "resists not him that is evil," but rather seeks to do him good, exhibits the power of self-mastery in a trying situation and is stronger for having met the test (Matt. 5:39). That is the sort of living, also, which will have a salutary influence upon an offending brother. It gives edge to effective Christian living.

Again, Jesus insisted upon thoughtfulness and consideration for others. The Golden Rule calls upon one to use his imagination and to exchange places with the other fellow (Luke 6:31). This makes forgiving those who have wronged him the proper thing to do; in fact, the only thing to do as he too stands in need of forgiveness. Love for one's enemies, the expression of an aggressive goodwill, helps powerfully to break down all attitudes which prevent brotherly relations between man and man. This love becomes the driving motive which leads to self-sacrifice, even to the point of laying down one's life for a friend (John 15:13). This sacrificial spirit not only becomes a redeeming factor in the remaking of human life, but it also reveals to man in concrete deeds the meaning of the love of God, a love which finds its fullest and deepest expression in Christ's death on the cross.

Peace Principles in Vicarious Suffering

The cross gave new force and radiance to the life and teachings of Jesus. He dared to put his nonresistant principles to the test. He met force with patient suffering, and he faced hate with love. His agonizing prayer in the garden gave him moral courage to face death calmly and unafraid (Luke 22:41-43). When his captors came to take him, he did not resist them (Matt. 26:50); on the contrary, he rebuked Peter who attempted to defend him. To him he said: "All they that take the sword shall perish with the sword" (Matt. 26:52). During the trial, when he faced false accusation and indignant treatment, he held his peace and answered nothing (Mark 14:60-65). As he wavered between life and death on the cross, redeeming love prompted him to pray for his enemies: "Father, forgive them; for they know not what they do" (Luke 23:34). He passed through that trying experience without guile or bitterness of soul.

Jesus looked upon the broad fields of golden grain ripening unto the harvest and saw the meaning of vicarious suffering. "Except a grain of wheat fall into the earth and die it abideth by itself alone; but if it die, it beareth much fruit" (John 12:24). Facing the issues of life and death, Jesus weighed the cross in terms of a larger fruitfulness. He looked upon suffering as opening the way to growing influence and power when he declared: "And I, if I be lifted up from the earth, will draw all men unto myself" (John 12:32). By his willingness to bear the cost of sacrificial love, Jesus turned the evil intents of men to good account. Instead of being clothed in death, he planted his life; apparent defeat blossomed forth into an ever triumphing victory!

Significant Developments

Significant developments throughout Biblical history have rescued the peace ideal from a hostile war psychology and made it a vital factor for human brotherhood. Jehovah, the God of Israel, became the God of all nations; Jehovah, the God of war, became the God of peace—the God of love, who sent Jesus Christ into the world that men might come to know him as their Father. Redeeming love, at the cost of vicarious suffering, intensified the power of religion as a factor in remaking the lives of men. God has no favorites based upon race, "but in every nation he that feareth him and worketh righteousness, is acceptable to him." This removes all ground for race prejudice; it opens the way for a universal fellowship of spiritually minded people, regardless of differences due to the accidents of birth (Acts 10:28, 34, 35).

Furthermore, God had been dealing with Israel as a nation; the time came when he began to deal with individuals as persons. Jesus touches individual needs and makes possible clean thinking and pure living. He plants in the heart of man the incentive to live on a higher level, and at the same time, the incentive to serve those less fortunate than himself. Selfishness is relegated to the background and reduced to a minimum as a motivating factor in a man's life. Jesus came to make the lowest and most sinful of men fit brothers to every other man. Thus he seeks to close the gaps which cut the ties of human fellowship. That is the work of religion. It is fundamental to a more unified and to a more brotherly world!

Proper attitudes grow out of lives which have been touched by the Spirit of Jesus Christ. A person's religious experience and the intimate relationships he forms in small groups, such as the home, are powerful aids in forming constructive life attitudes which he carries with him into society, business and industry. Likewise, the man with wholesome life attitudes is coming to the front in politics, and his constructive influence is exerted in building peaceful relationships between nations. In keeping with attitudes of confidence and goodwill, he is finding methods which will utilize reason and justice—justice that is based upon an acceptable code of international law—to substitute for war. The inspiration and power of such a man is generally centered in a vital religious faith. The strength of his grip upon God is the measure of his outreach upon man! He in turn is upheld and strengthened by multitudes of individuals and organized groups who share his ideals and purposes.

Chicago, Ill.

Observe Anniversary of the Signing of The Kellogg-Briand Peace Pact

THE Kellogg-Briand Peace Pact was signed at Paris, Aug. 27, 1928. This date gives promise of becoming a great international holiday. We should do our part to make it so. Possibly you can not all meet in your churches on Aug. 27. Then have a service either at the opening of Sunday-school or at the opening of the preaching service on Sunday morning Aug. 31. The educational results will be worth while.

You should have a large poster on the Kellogg-Briand Pact for use in this service. In fact, one should be kept hanging in your church all the time. You can order such posters from the National Council for the Prevention of War, Washington, D. C., for ten and fifteen cents each.

The following is a suggested service to be used on this occasion:

I. Hymn—America the Beautiful (No. 382, Brethren Hymnal)

II. Prayer for World Peace

III. Reading of Articles I and II of the Pact by the group in unison (use large poster)

Article I. The High Contracting Parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

Article II. The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

IV. Short Talk based on meaning of the Kellogg Pact.

Give President Hoover's estimate of the Kellogg-Briand Pact that he presented in his speech Dec. 3, 1929, when he said:

"Through the Kellogg-Briand Pact a great moral standard has been raised in the world. By it fifty-four nations have covenanted to renounce war and to settle all disputes by pacific means. Through it a new world outlook has been inaugurated which has profoundly affected the foreign policies of nations."

Present the following resolution with a motion to adopt it with a rising vote and with the understanding that copies of it are to be sent to the President, to our Senators and to the Congressmen of all districts here represented:

"Be it resolved: that this meeting call upon the Senators and Congressmen of the districts here represented to use all the influence at their command in support of measures carrying out the letter and the spirit of this Treaty and against all measures which, contrary to this Treaty, strengthen the old war system. We urge them in particular to urge American adherence to the World Court."

V. Hymn—Thy Kingdom Come, O Lord (No. 359, Brethren Hymnal)

Board of Religious Education.

WOMEN'S WORK

Items of Importance to District Aid and Women's Work Officers

BY MRS. ROSS D. MURPHY
President Council of Women's Work

A Summary Statement

At the very earliest opportunity create a District women's work committee, or council of women's work. This committee will consist of the District Aid president and a representative of any other District organization if there be such. Should the Aid be the only District women's organization, then the Aid officers should appoint on this committee a director of missionary activity and a director of Bible classes. Perhaps also a mothers and daughters' representative and a director of children's work, as you deem advisable.

The District Aid Treasurer will function also as the women's work treasurer. All women's work project money should pass through her hands. She should be considered as an "ex-officio" member of the District Council of Women's Work.

The District Bible Class director should immediately coöperate with the Aid secretary in securing a complete record of the women's Bible classes and other organizations according to information called for on blanks which will be sent to the District Aid Secretary.

The District Council of Women's Work together with the Aid officers should present the new missionary project to all women, remembering that the apportionment is three times as large as last year but that all women, not only the Aid workers, should support it.

A gift toward the project should come from every women's Bible class and from every other organization of women and girls in the Brotherhood. The gift should be whatever the Lord makes possible, but all should invest in the women's project. And this gift must not take the place of any other pledge already made to the Mission Board or church.

This is a summarization of the Women's Work discussion to be given from now on through the MESSENGER, and is presented at this time for immediate practical use. See MESSENGER articles from week to week for fuller development.

Notes of General Interest

The recent Conference at Hershey afforded a very profitable period of constructive development in the larger women's work program of the church. The various committees and representatives were engaged in daily periods of conference during the entire week. You have already noted in the July 5 MESSENGER the splendid report of Sister Nora M. Rhodes, secretary of the Women's Council. If by chance you have not done so, please find that MESSENGER and carefully read the report. Anything I may say during the next several weeks will assume a knowledge of this report.

It was agreed at Conference that a discussion column on Women's Work in the MESSENGER during the summer and early fall might be helpful. That is especially true in light of the fact that many District groups of women will hold their annual meetings during August and the autumn season.

As you are planning to enlarge your District and local organizations it might be helpful to clip all articles concerning women's work and file same for ready reference. Begin with the article in the GOSPEL MESSENGER of June 14 and then the report in the number for July 5, and any references that you may find elsewhere concerning the same subject with such suggestions as may be helpful from these notes as they appear from week to week.

May I personally take this opportunity to express my appreciation for the response in the way of letters from those who were active in women's work before 1900. In the booklet, which is now in preparation, we hope to have a complete and authentic history of women's work activities from the beginning up to and including this year. Should any one of you have definite information of sufficient worth and interest to be included in this history, please send same at once to Mrs. H. L. Hartsough, North Manchester, Ind., who is secretary of the booklet committee.

A very splendid feature of this year's Conference was the disposition on the part of many groups of women throughout the Brotherhood to send a gift of money instead of material for the exhibit. I do not have definite figures at hand, but several hundred dollars came in this way. Sales from the exhibit realized several hundred dollars and the cash offering during our women's work program was nearly three hundred dollars. Sister Shearer will report definitely concerning these items (see MESSENGER for July 19, page 460). All told, from the three sources, we realized almost eleven hundred dollars. It was unanimously decided that this should be applied on our new project. Thus we are able to make an initial payment of over one thousand dollars on the newly adopted pledge.

Our New Project

As you have already noted from Sister Rhodes' report, our new project is fifteen thousand dollars for the coming year. This will support the Girls' Schools on the three foreign fields, India, China and Africa. This is a larger undertaking than for several years. But in the light of our recent deficit experience it was thought fitting to make a supreme effort to meet the obligation of the present need.

This project is not limited to the Aid Societies, but will be known as the *Women's Work Project* and all groups of women—Bible classes, Mothers' and Daughters' organizations, Missionary Societies, Girls' Clubs and individual women are equally responsible.

The apportionment for each District will be about three times as large as it was last year. So as you are now planning your year's work you may multiply last year's apportionment by three and you will have this year's requirement. This may seem a large undertaking to the Aid Societies, but it is not impossible if we back our venture of faith with some real practical planning and then work and pray as we have always done.

Here is a suggestion. Where Districts have not organized according to the plan of the National Council, or larger women's work, let the District Aid officers determine their apportionment as above indicated and then assist the local aids in presenting the matter to all of the women of each local church in the District. The Aid is fully authorized to present the women's work project to all of the women in the District and in the local church.

For instance: if the local church women gave twenty-five dollars toward last year's project through the Aid Society, the same group of women ought to be assisted this year by the women's Bible classes, etc., to the extent of at least ten or fifteen dollars, making the total gift about forty dollars. If the local organization gave as low as eight dollars or less toward the project last year its total gift this year ought to be, if possible, twenty-five dollars. Of course, you understand that these are suggestions with the thought of helping those who need help. We will hope that as heretofore those who are able will give all they can to make up for those who may not be able to meet their apportionment. The spirit of giving among our women is so fine that I am sure the Lord will continue to bless us as long as we put forth every possible effort to follow his leading.

We shall continue next week with more definite suggestions as to plans for meeting our project pledge. Then we shall wish to talk about District and local reorganization according to the plan of our National Women's Work and we have a message for the women's Bible classes. Other problems concerning our work will arise. You may assist by presenting problems or suggesting answers. Let me have your suggestions. They may help to shape our discussion.

Philadelphia, Pa.

FINANCIAL REPORT OF THE COUNCIL OF BOARDS

For the Four Months Ended June 30, 1930

Receipts to Be Divided

For Conference Budget:			
Undesignated			$48,085 29
Designated for			
Board of Religious Education	$ 96 99		
General Ministerial Board	11 00		
General Education Board	61 19		
American Bible Society	2 00	171 18	$48,856 47
Received direct by:			
General Mission Board		42,167 86	
Board of Religious Education		332 35	
General Education Board		142 26	42,642 47
Total receipts credited to churches			$91,498 94
Less expenses:			
Literature and general printing		215 81	
Miscellaneous		14 25	
Office stationery and supplies		6 62	
Postage and mailing		250 77	
Office rent		31 50	
Salaries		1,470 60	
Traveling expenses		38 00	
1929 and 1930 Yearbooks		1,251 98	3,279 53
			$88,219 41

2. Pro-rata Distribution of Receipts

	Askings *	% Rate	Receipts Divided
(1) General Mission Board	$262,212 22	88.585210	$78,149 35
(2) Board of Religious Education	20,463 02	6.913183	6,098 77
(3) General Ministerial Board	8,090 03	2.733118	2,411 14
(4) General Education Board	4,758 84	1.607717	1,418 32
(5) American Bible Society	475 89	.160772	141 83
	$296,000 00	100. %	$88,219 41

3. Cash Distribution

	Received Designated	Received Undesignated	Total Received
(1) General Mission Board	$ 42,167 86	$35,981 49	$78,149 35
(2) Board of Religious Education	429 34	5,669 43	6,098 77
(3) General Ministerial Board	11 00	2,400 14	2,411 14
(4) General Education Board	203 45	1,214 87	1,418 32
(5) American Bible Society	2 00	139 83	141 83
	$ 42,813 65	$45,405 76	$88,219 41

* After reduction by Annual Conference of 1930

Note: Above statement shows final distribution of Conference Budget funds for all receipts from March 1, 1930, to June 30, 1930, making pro-rata distribution according to askings of participants in the budget before the addition of Bethany Bible School to the budget July 1, 1930. The addition of Bethany will change the ratio of division of the receipts for the remainder of the fiscal year ending February 28, 1931.

Clyde M. Culp, Treasurer.

PASTOR AND PEOPLE

Work and Christian Living

BY CHAS. E. ZUNKEL

(The last of four sermons on Christian living)

WORK is the means by which theory is translated into practice, or thought is expressed in action. Christianity is not—dare not be—all theory. Neither is it all practice. It is a healthful combination of high and holy thought and feeling and just as high and holy action. It all centers in the personality, teaching, and saving power of Jesus Christ. Let us notice its result in the Christian life.

Work has an effect upon ourselves. Work, Christian service, is a means of our own life. Through it come knowledge, skill, efficiency. We never really know anything until we do it. Theory lacks clearness and efficiency until it becomes practice. One may study theory in a book, but he never fully understands it until he brings it out into actual practice. One may study the theories of astronomy and be able to write all the formulas by which the heavenly bodies may be known to move, but he is not an astronomer until he has taken the telescope and peered into the heavens and had first hand experience with what is there. Then he becomes a creative astronomer, if he ever will become one. One may know all the formulas of chemistry but he is not a creative chemist until he has worked with the chemicals in a first hand way. You may tell your child all about swimming, teach him the theory of every stroke, but he never becomes a swimmer until by patient practice and the creation of endurance he has mastered the art. One may study music and singing and know all about its technical points, but he becomes a musician or a singer, by patient hours of practice, for in them he develops speed and accuracy and freedom. This principle applies to religion as well. One may know much of the theory of religious creeds and of theology, but he may have little of it passing over into character and conduct. Faith, reverence, patience, kindness, sympathy, unselfishness, love may be theorized about, but when they become tremendously worth while is when we practice them. We may know about faith in God and Jesus, but it is a different thing to trust his care, love, guidance. We may know about patience with our fellow-men, but can we practice it? We may know a great deal about sympathy, but can we be sympathetic to the problems of one we don't understand very well? Faith never becomes faith in fact until we practice it. Patience never becomes real until we exercise it. Love is meaningless until we actually use it well. Religion in theory thus never becomes a saving fact until work makes it so.

But there is an effect upon the lives of others in the exercise of work. Salvation is not only an individual gift; it is as well a social blessing. We are saved to serve; we get by giving. In material things, giving reduces the supply. If I have $1,000 and give away $500, I have $500 left, but not so spiritually. If I give away a truth I possess, I still possess more than I had, for by sharing I cleared up and deepened that truth for myself. The teacher is always his best pupil. As one shares faith with another, his own faith deepens and is enriched. We are told that if we want to learn new words, we must use a new word just as soon as we have opportunity, and thus we make it our obedient servant. As one shows sympathy to his fellow-men, that sympathetic quality becomes more deeply ingrained in his character. We lose fine arts by failing to use them. As one exercises unselfishness to those with whom he deals, he makes the unselfish spirit his own. We teach children unselfishness best by making them exercise it. As one loves his fellow-men—ever taking more and more into his circle—he becomes better able to show love to more. Work, exercise, is a law of growth. A builder is not only the builder of a building, but unconsciously he is the builder of his own soul. If he cheats, he cheats as well his own soul. An architect in designing a great building, putting into it his noblest thoughts, his highest visions, his greatest dreams, is unconsciously drafting these into the structure of his inner life. An artist, in placing great eternal truth on the canvas, paints the same truth upon his own soul. We are artists in the Christian life. How great is the picture we paint in our own souls? Let us paint there the great Christian virtues—faith, reverence, patience, kindness, humility, sympathy, unselfishness, love!

A few things need to be said about the call to service. The call to social service began with the beginning of the gospel. The world is our community in which we must work and for whose best interests we must be concerned. Jesus said, "He that believeth on me, the works I do he shall do also; and greater works than these shall he do." The works of Jesus—what were they? Teaching, healing, comforting, ministering to the great needs of men. It was transforming this world into an image of that beyond. A Christian's whole concern is not the world beyond, but as well to transform this world, to make it a more fit place to be lived in. Preaching, teaching, sanitation, health, industrial reform, civic welfare, political reform, national righteousness ought to be but a means to build God's kingdom on this earth. To overcome hate, bitterness, strife, inequality, and unrighteousness in every form is the Christian's call.

We need to catch a soul-stirring vision of a united world, living in closeness of feeling, in love, and Christian brotherhood, and by that vision be carried out into the task of reform, change, reconstruction, righteousness. But it means *work*. "If ye know these things, happy are ye if ye do them."

"Be strong!
We are not here to play—to dream, to drift,
We have hard work to do and loads to lift.
Shun not the struggle—face it; 'tis God's gift."

Pleasant Hill, Ohio.

Pastors' Association Resolutions

THE Pastors' Association presents the following resolutions to the Ministerial Board:

I. That plans for definite supervision of pastors and ministers be perfected and adopted as soon as possible.

II. That all possible progress be made and planned for ministerial maintenance and relief.

III. That specific instructions be given pastors relinquishing pastorates with regard to their relations to said pastorate after removing elsewhere or taking up new and other duties.

IV. That there be more specific requirements made in the qualifications for the pastoral office and that all pastors be urged to preach and emphasize the New Testament doctrines as taught and practiced by the Church of the Brethren.

V. That we commend the General Ministerial Board for its faithful untiring efforts, and as pastors pledge to this Board our coöperation.

VI. That there be presented a copy of these resolutions to the Ministerial Board, and to the GOSPEL MESSENGER for publication.

Committee: C. Walter Warstler,
S. S. Blough,
J. C. Inman.

The Gist of the Sermon

BY D. W. KURTZ

The Philosophy of Loyalty

PROF. ROYCE, of Harvard, thought the idea of *loyalty* was so big that it included all ethics, and explained the heart of religion. He defined loyalty as "the wholehearted devotion of a person to a cause." Loyalty implies the whole personality, intellect, feelings, and the will. Hence it means that one believes, loves, and serves the cause. He can not believe in it unless the cause is true, he can not love it unless it is good, and he will not serve it unless it promotes the welfare of all. It is evident that the biggest problem is to find a cause that is so good, true, and universal that one can wholeheartedly believe in it, love it with all one's heart, and serve it with all one's strength.

"Loyalty to loyalty," is the phrase Prof. Royce used to assure one that he would not choose any cause that would ever conflict with the highest loyalty of others. One must be true to the principle of loyalty so as to promote that ideal in all folks, and help all the loyal. In the final analysis, only a cause that is universally good can be chosen under this ideal. The Christian doctrine of the kingdom of God answers to this description. One can be wholly loyal to the kingdom and thereby help all the loyal of the whole world for all time.

Having chosen the great cause, the kingdom of God, as the only cause big enough for our life-time loyalty, we can now choose smaller causes that contribute directly to the larger cause, provided they do contribute, and do not limit or hinder. The cause of Christian education is one of the methods of advancing the kingdom. Loyalty to the local church, the Sunday-school, the various organizations of the church and the community that are direct promoters of the kingdom of God, become worthy causes.

Each person has some talent, some gift that is needed in the great cause. Let him find his sphere of service, see that his particular cause is properly related to the kingdom, then be loyal. Let him believe in his work. No one can succeed unless he believes in the work he is doing, he must know that it is worth while, he must feel its importance and value. Only then can he put his whole soul into it. He must love the work. Nothing great has ever been accomplished without love. Every artist, scientist, business man, athlete, and saint has loved the thing he succeeded in. Without a passion we can not rise above the mediocre. There must be an enthusiasm born of love. But loyalty implies service. We must give time, talent, money, service, and sacrifice to promote the cause.

The program of the church is our cause for the promotion of the kingdom. Let us be loyal to this program for the coming years with a wholeheartedness that will lift us into a closer fellowship with our Lord, and enrich the lives of others, and make the church a power for the redemption of men, and the coming of the kingdom of God.

Long Beach, Calif.

Our Vacation Bible School Variation

BY JAMES M. MOORE

This year it happened that we found ourselves very close to the time for a vacation Bible school, with plans too indefinite for possible completion. And still we did not want the boys and girls to be deprived of the benefit of the helpful instruction.

Due to other things there was but one week that we could find for our purpose, and we decided to make use of that. Several workers were called together, and plans were worked out for what we might term a series of children's services.

These services were held each forenoon during the week, from Monday to Friday inclusive, beginning at nine o'clock. The announcement was made for primaries and juniors, but some others came and were welcomed.

The first period, of fifteen or twenty minutes, was a service of song conducted by two of our workers, besides a pianist. Use was made of children's gospel choruses, such as those used by Sister Austin in her work, and some church hymns were sung.

Next came what we usually term the devotional period, though in fact it was all devotional. This part was assigned to different ones.

The third period was one of Bible questions, this being under the special direction of the pastor's wife who also used others in that part of the work.

It was felt that by this time a little change would be helpful. Hence all sang while the children marched around the room. This gave the kind of relaxation children need.

Then came the Bible lesson, in charge of the pastor. It consisted of an illustrated sermon to the children, and gave opportunity for some appropriate instruction.

An hour and a half was allowed for the entire service, and the time seemed to pass quickly. The children seemed to be thoroughly interested during the entire time.

There was a secretary to keep the records; also two workers to direct the children as they marched into the church at the opening and as they left at dismissal, as well as to look after them in general. On Wednesday a missionary offering was lifted.

Our attendance ranged from seventy-five to eighty-three, the average being seventy-eight. One girl said she wished it would last three weeks. One boy who attended the first

day under severe protest, fell in love with it and said he wished it would last all summer.

We were impressed with the regularity of attendance, the variation being very little. We believe there are great possibilities in the plan.

Waynesboro, Pa.

HOME AND FAMILY

A Prayer

BY HARVEY LAWRENCE LONG

Oh God,
Give me friends who're tried and true,
Friends who'll always stand true blue,
Through thick and thin will stick, who
No matter what you do,
Will have a word of help for you.

Oh God,
Show me the kind of a friend to be,
How to transcend infidelity,
To where neither station, wealth nor creed,
Shall alter the case of a friend in need,
Like Christ to be a friend in deed.

Mount Morris, Ill.

The Wrong Turn at the Crossroads

BY ELIZABETH R. BLOUGH

His manager was speaking: "If you think about it at all, you must know that you are not doing half the work you did at first. We know that you are not worth half the salary we pay you. Then reports of wild parties have been coming to Mr. Lantz; all this means that you are free to look for another job."

"Very considerate, I am sure," answered Frank Mitchell; but his affected nonchalance only half concealed his disappointment and chagrin. He had not expected this; he had done good work for the company, so good that he felt secure in his position. As he walked slowly out of the office, his brown eyes held a smoldering resentment not good to see. He was trying to figure it out; but he was not quite sober enough to see things in their true relation. He was strikingly handsome, tall and well proportioned. He had walked into Schwartz's Clothing Department, determined to succeed. The work just suited him; everything was as it should be.

He thought now how Arlene had been anxious to go into society. She met some friends who introduced them into a fast set of young people. Frank voiced a few misgivings at first. He had said: "All this drinking and card-playing takes a lot of time as well as money; it's a new departure for me."

But Arlene persisted in thinking that there was no harm in such things. Pleasure cast a glamour over it all, and she argued: "These people are charming. Of course, you have to guard against drinking too much, drink like a gentleman. We can't afford to carry our early prejudices with us."

About this time, grandfather left the Mitchell homestead to Frank. The farming land had been sold years before; but grandfather had retained twenty acres with the house and other buildings. Fine old trees shaded the place, the garden was a wild tangle of plants and vines. The house was as staunchly build as a sturdy ship; but it needed painting badly. There was a fine view of the river and a trout stream wandered through the wood.

"Oh, Frank, it is just what we need. We can invite our friends to spend their week-ends here, and they can feel free to enjoy themselves in any way."

"The place should be made over first," insisted Frank.

"It is a shame for that fine old house just to moulder away into ruin, as it will if it isn't occupied before long. Let's move into it," said Arlene coaxingly.

So they moved. But there was neither time nor money for needed repairs. They visited their friends, they spent all that Frank earned; they were gradually falling deeper in debt. Thus on leaving the store, Frank went home; but he reviewed their past step by step. There was the first time he was really drunk, why didn't he stop then? Arlene had been seeing Whitman Stahl too often. By the time he came to his home he saw clearly the reasons for his dismissal from the store. How he dreaded to tell Arlene that he had lost his position.

But when he came into the house, Arlene wasn't there, but her mother was. He concluded to say nothing about his bad luck. And as she began talking at once, there really was no chance for him to explain.

She said: "I've sent Arlene to my home, she is not well. Doctor Barndt says she must have a change; you insisted on moving out here away from everybody, it's too lonesome for her. I never wanted you to marry her, she is unhappy; I am hoping to persuade her to secure a divorce. I hope you will not hinder the proceedings in any way."

Frank looked at her, then without making any reply, he left the house. Straight to the former home of Arlene he went to hear what she had to say about this. He found her lying down, she greeted him with, "I am staying with mother, I am really ill. You have no idea how that place gets on my nerves. You are in the city, and I am there alone."

Frank reflected that she was seldom there alone, she always had some one visiting her. He answered: "Then what about our—our future?"

Arlene had the grace to blush, she looked confused: "I don't know what to say."

"Your mother wants you to get a divorce," said Frank simply.

"I know, but I loved you so, and I still do when things are pleasant." She looked at him appealingly. "What do you think we should do?"

"What do I think? Well, I have nothing to say, I seem to have failed—I am leaving you to decide."

"Mother never wanted this marriage, she is trying to separate us—but I'll never leave you Frank," she held out her arms.

Frank took one quick step towards her, then he paused and his arms hung stiffly by his side. She pleaded: "Aren't you going to say good-bye to me?"

"Better not, Dear; I am going right now." He turned went down the stairs, then hurried to the station and took the suburban train back to the little station, named Mitchell, for his grandfather. He walked out to his home and then in Grandfather Mitchell's old sitting-room he held counsel with himself. His lost position haunted him; that should never have happened. He reflected bitterly that a lost position in these modern days frequently precedes the loss of a wife. Arlene was a dear good girl, but too easily influenced. Her mother had always dominated her, and she would probably win her over to her way of thinking. Probably another husband was already selected. It made him sick, what was the use? As the evening wore on he became uncomfortably conscious of a craving for drink. He had never for a moment acknowledged to himself that he was cultivating a taste for liquor. Some generous friend usually had a flask and they drank before he was thirsty. Their own sideboard held a stock of the best wines he could afford. But on this particular night he faced the situation honestly for the first time.

"I've been as blind as a bat to the real consequences of our way of living. I suppose I ought to drink to drown my sorrow. Unless I destroy that stuff, I'll drink more than is good for me this very evening." He spoke aloud, and ironically as he got up and walked back and forth in the room.

How his grandfather had hated the old time saloon! Not one of his sons was ever tempted to drink; grandfather used to read the chapters against red wine just as he read any other chapters. What would he think if he knew that his grandson was fighting against terrible odds? It was awful to have every fibre in his body craving the stuff. Slowly he turned to the sideboard; he emptied the bottles into the kitchen sink. Then wiping the perspiration from his face, he went upstairs to his room.

New Windsor, Md.

"Poison"

BY CHESTER E. SHULER

"I HEARD—"
"They say—"
"Everybody says—"
"Did you hear—?"
"Isn't it just awful—?"
"Somebody said—"
"Don't you repeat it, but—"
"Would you think it—?"
"Did you ever in all your life—?"
"He's a good fellow, only—"
"Oh, I think it's perfectly terrible and—"
"Yes, they're fine people, *but*—"

Some one has termed them "the dirty dozen." They are only a dozen of the hundreds of similar expressions, heard every day, which preface scandal, sorrow, bitterness, and a host of other evils. They poison one's efforts to "look for the beautiful, look for the true" in others. Their use ought to be regarded as criminal, for it is that. At any rate, the Christian should place such dangerous expressions under the proper label, which is—

"Poison!"

Harrisburg, Pa.

Noblesse Oblige

BY MAUD MOHLER TRIMMER

WE are indebted to the French for one of the most beautiful phrases that ever crept into our language—noblesse oblige. The meaning is that those of high birth have great obligations, or in other words, the nobly born will act nobly.

You, who read this, and I, who write, may congratulate ourselves that we are of very high birth. By our baptism we were reborn into a royal family. We are princes and princesses of the richest, of a populous, and the most powerful kingdom in the universe. With our Elder Brother, the First-born and Crown Prince, we are heirs to all the wonderful wealth of this kingdom. And we may have of it every bit that we can use for the promotion of the kingdom. And we need not tremble if it falls to our lot to stand in the presence of the mighty of the earth before governors, presidents and kings. For we are royal.

Because we are, we can not do anything that would bring discredit to our Father, the King. In the old days of duelling men refused to fight with those they deemed less of gentlemen than themselves. The wonder then, is that they ever could have fought. As sons of the Heavenly Father we can not do so. As princes we can not insult our neighbors by word or deed and he who insults us does something it is beneath our dignity to return in kind. Our Father rules by love and love is our chief weapon. So we turn the other cheek. And we repay rudeness with courtesy, evil with good. That is what royal children must do. Courtesy—which is to do the kindest thing in the kindest way—is the hallmark of the true Christian. Of necessity the children of the royal family are real ladies and gentlemen, though they may not be familiar with all the rules of etiquette.

A Christian prince or princess must not befoul his mouth or ears with an unclean story. Neither should he or she use the name of his or her Father in any but tones of reverence.

To be a prince of the kingdom and know it, is to walk through life with poise under all circumstances. The kingdom is great and all sorts of folks belong to it. Naturally we seek those of our own tastes and rearing like unto ours—those with the same degree or lack of culture. But there are others who have quite different notions of what is fitting. These too, are of the family and to them we owe family allegiance. Never should we say, look, or do anything in any way to hurt them. If it should be our lot to enter the most refined company with one uncouth of manner, whom we have learned to appreciate for his fine traits, we will not deny him or blush if he say or do aught that is ungraceful in such company. So will we help both him and ourselves.

In the good old days when the regal coach passed through the streets of the city the princess threw handfuls of coin to the cheering populace. Our Father has

(Continued on Page 490)

AMONG THE CHURCHES

Calendar for Sunday, August 3

Sunday-school Lesson, Naomi and Ruth (A Study in Racial Relationships).—Ruth 1:6-10, 14-22.

Christian Workers' Meeting, Faith That Works.—Jas. 2: 14-26.

✣ ✣ ✣ ✣

Gains for the Kingdom

One baptized in the Yakima church, Yakima, Wash.

One baptized in the Bethany church, Ind.

Four baptized in the Roanoke church, La.

Two baptized in the Springfield church, Ohio.

Five baptized in the Waynesboro church, Pa.

Eleven baptized in the Boone Mill congregation, Va.

One baptized in the Fredericksburg church, Lebanon, Pa.

Four additions to the Terrace View church, Va., Bro. M. E. Clingenpeel, pastor-evangelist.

Five baptized in the Kent church, Ohio, Bro. Petry from the Springfield church, evangelist.

Twenty-six baptized at Arnold's Valley, Va., Sister P. J. Jennings, Buchanan, Va., evangelist.

Three baptized in the Ludlowville church, N. Y., Bro. H. D. Jones of Kings Ferry, N. Y., evangelist.

Thirteen baptized at Arrowood, Alta., Canada, Bro. Ralph G. Rarick of North Manchester, Ind., evangelist.

Two baptized in the Randals Run church, Ohio, Bro. Walter Hawke of New Carlisle, Ohio, evangelist.

Seventeen baptized in the Brothersvalley congregation, Pike house, Pa., Bro. J. A. Buffenmyer, Windber, Pa., evangelist.

Six baptized in the Hickory Grove church, Savanna, Ill., Brother and Sister Jarboe, evangelists, assisted by Brother and Sister Kline of North Webster, Ind.

✣ ✣ ✣ ✣

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. R. P. Bucher of Quarryville, Pa., to begin Aug. 3 at Mountville, Pa.

Bro. Perry Sanger of Lebanon, Pa., to begin Aug. 17 at Jennersville, Pa.

Bro. Otis Stutzman to begin Oct. 12 in the La Motte Prairie church, Ill.

Bro. W. A. Kinzie to begin Aug. 17 in the Lone Star church, Lone Star, Kans.

Bro. R. W. Schlosser of Elizabethtown, Pa., to begin Aug. 17 in the Scalp Level congregation, Pa.

Bro. W. A. Petry and wife of Pitsburg, Ohio, to begin Aug. 17 in the Marble Furnace church, Ohio.

Bro. Ralph G. Rarick of North Manchester, Ind., began July 23 in the First Irricana church, near Irricana, Alta., Canada. He will begin Aug. 10 in the Merrington church, near Kindersley, Sask., instead of July 15 as previously announced.

✣ ✣ ✣ ✣

Personal Mention

Bro. A. J. Beeghly of Westernport, Md., is available for two revival meetings between now and the winter months.

Sister Elma Rau who is busily engaged in D. V. B. S. work during the summer will be available for evangelistic singing after Sept. 1. Churches desiring her service should address her at Beaverton, Mich.

"Arrived safely" was all it said. It was the message received at the mission rooms Friday afternoon, July 25, from the Africa missionary party, the Burkes, the Bittingers and Evelyn Horn. It was sent that morning from Lagos.

Bro. Earl E. Jarboe, pastor of the Burr Oak church of Northwestern Kansas for the past two and a half years, has decided to take up evangelistic work after Sept. 1. Churches desiring his services should write him at an early date at Burr Oak, Kans.

Bro. A. C. Wieand, President of Bethany Bible School, is spending several weeks among the churches of Western Pennsylvania. He is also on the program of the Sunday School Convention of Middle Pennsylvania next week at the Walnut Grove church, Johnstown, as well as on the Camp Harmony schedule for this week.

Bro. Ralph G. Rarick of North Manchester, Ind., at present engaged in evangelistic meetings in Western Canada, writes of his association with Chairman S. J. Miller of the General Ministerial Board, first at the District Meeting near Kindersley, Sask., and then in the Young People's Camp by the Bow River near Arrowood, Alta.

Dr. Warren D. Bowman, brother of Rufus D. Bowman, General Secretary of the Board of Religious Education, has accepted the position of Dean of Men and Head of the Education Department at Juniata College. Dr. Bowman has his degree from Chicago University, has taught for six years in the State Teachers' College, Farmville, Va., and is teaching in the University of Virginia Summer School. He will assume his duties at the opening of the college year in September.

Bro. Minor C. Miller of Bridgewater, Va., was scheduled to speak at the Virginia Summer School for Rural Ministers last Saturday on An Adequate Program of Religious Education in the Rural Community.

Bro. E. F. Sherfy of Daleville, Va., writes that he is enjoying the Summer School for Rural Ministers at Blackburg, Va. Just before going he was one of three cars full called "to fight mountain fires due to the extreme dry weather—the dead foliage."

President V. F. Schwalm made good on his promise and sent us from London a write-up of his Conference sermon on "Self-Denial and Pentecost." We'll give it to you soon. He says: "We are having a great experience. It is a rare opportunity to hear the kind of men we can hear in this seminar."

The District Field Man for Northern Illinois and Wisconsin, Bro. D. D. Funderburg, that is to say, is taking Brother and Sister Bonsack and Brother and Sister Lear on a tour of visitation among the Wisconsin churches this week. Good idea, wouldn't you think? What is equal to a little face to face contact for putting fresh courage into the hearts of folks and strengthening the weak places?

Bro. R. H. Nicodemus, 20 S. Wall St., Covington, Ohio, now finds that he will be available for field work again beginning Sept. 1. He gives expositions of Biblical books and special courses on such themes as Prayer, Holy Spirit, Sermon on the Mount, etc., usually closing with an evangelistic appeal. This rather late change in Bro. Nicodemus' plans makes it desirable that churches get in their applications for his services promptly.

Bro. H. Spenser Minnich returned to his desk last week after a brief sojourn on the Pacific Coast. Though he had many other interesting contacts his main objective was the Northern California Summer Assembly at Mount Hermon near Santa Cruz. He was particularly impressed with the fine way in which old and young, all classes and conditions, mingled in a common fellowship. The line of cleavage between youth and age was conspicuous for its absence.

Bro. H. C. Early and wife of Mapleville, Md., plan to spend the month of August at their former home at Dayton, Va., and then return to their pastoral work with the Beaver Creek congregation of Middle Maryland. We greatly regret the typist's error in Bro. Early's article last week on the Hershey Conference which made him say that he knew of "a husband and wife who paid $12.00 a night for a little cramped up room." The figure should have been $2.00.

Sister Ross D. Murphy, President of the Women's Council, has something to say on page 485 of this issue about the newly organized Women's Work that will command the interest of our women generally and perhaps also of some of the men. This is the first installment of a series of discussions to continue for some weeks. They will be very helpful in explaining the possibilities in this field and the relation of the various women's activities to each other and to the whole church program.

✣ ✣ ✣ ✣

Miscellaneous Items

It was our mistake, it is Sister (not Brother) P. J. Jennings of Buchanan, Va., who is holding a meeting at Smith Chapel, W. Va., and will hold another at the Wabash country church, Ind., beginning Aug. 17. We have no alibi except that editors are not omniscient, and in spite of good intentions, make their share of mistakes.

Camp Harmony's Mirror, otherwise known as The District Herald, is a well illustrated journal in the summer issue. Besides numerous camp scenes and portraits of leaders there is a good picture of the new Roxbury church in process of erection. The old house was destroyed by fire Jan. 20. Bro. Tobias F. Henry is the present pastor.

An all-day Aid Society meeting will be held Aug. 7 in the East Chippewa congregation. Combined program by three Aid Societies in the forenoon, basket dinner; Brother and Sister A. D. Helser, missionaries from Africa on furlough, will be with us in the afternoon, and the former will give a talk in the evening on missions.—Mrs. S. S. King, Orrville, Ohio.

Tell the Secretary of your District Meeting, that the Secretary or Writing Clerk of your District Meeting has been charged by Annual Conference with a matter that relates to the distribution of the Minutes of Annual Meeting. Many Secretaries are aware of this; others are elected only once in many years and so never learn of this duty. Lest the Secretary of your State District may overlook this item, suppose you remind him of it. In practice it is sufficient to inform the Brethren Publishing House, Elgin, Ill., of the number of Minutes needed, with the name and address of the party to whom they are to be mailed and the name and address of the one to whom the bill is to be sent. It seems good at this time simply to print the minute relative to this matter. It is as follows: "In order that each family of members may annually be supplied with a copy of Minutes of Annual Meeting, beginning with the Minutes of 1888, we recommend that Annual Meeting (1) make it the duty of the Secretary of each State District to send the name and address of each overseer in his District to the Secretary of Annual Meeting as soon as practicable, and as near as possible the number of families in each local church. (2) The Clerk of Annual Meeting shall publish about 30,000 copies, and shall send a sufficient number to each overseer to supply each family in his care with a copy through the deacons going on a visit, or otherwise. The expenses of publishing, mailing, etc., to be paid by the State District Treasurers out of District funds, in proportion to number of families reported by each Secretary." (Minutes of Annual Meeting, 1888).—J. E. Miller.

The librarian of Bethany Bible School wishes to express his appreciation to the brethren and sisters who have sent in Brethren literature recently. Both books and church papers have been contributed. If others have any copies of books written by Brethren, or copies of magazines published by the Brethren years ago, and wish to donate such to the library, they will be real and worth-while contributions to the seminary of the church. Perhaps among the old papers in the attics of some of our older members are copies of the Gospel Visitor, the Pilgrim, the Christian Family Companion, the Vindicator, Our Sunday School, the Deacon, the Brethren at Work, or other of the Brethren publications. Bethany Library would welcome any such. Some books that we are especially eager to get are "Record of the Faithful" by Howard Miller; "History of the Danish Mission" by M. M. Eshelman; any of the books published by M. G. Brumbaugh; any of Peter Nead's works; "The Tunkers and the Brethren" by H. R. Holsinger; "God's Means of Grace" by C. F. Yoder, "Southern California, a District History," M. M. Eshelman, chairman of committee; "Idaho and Western Montana" by A. I. Mow; Middle Iowa" by a committee, J. S. Snyder, chairman. We would appreciate it very much if some would send us the Gospel Messenger for July 1 and 15 1925. Also we need Feb. 1, 1929, and Dec. 15, 1928, of the Bible Monitor to complete our files for those two years. If any one has the issues of the Bible Monitor for the years preceding 1928 and would wish to donate them to us, we would be grateful. Send books or papers to Librarian, Bethany Bible School, 3435 Van Buren St., Garfield Park Station, Chicago, Ill.—Elgin S. Moyer.

✣ ✣ ✣ ✣

Special Notices

Michigan District Conference will convene Aug 19-22 at the Sugar Ridge church near Custer, Mich. A good program is arranged. Several queries are in. We should have sixty-one delegates. Is your congregation sending her full number?—David P. Schechter, Writing Clerk.

District Meeting of Texas and Louisiana will be held at Fort Worth, Tex., Aug. 15-17. It should be noted that the meeting is being held later than previously planned. Those coming by train and wishing to be met, communicate with E. A. Frantz, 2622 Oakland Blvd., telephone 5-3141.

Oregon District Conference will be held at Albany, Ore. Aug. 18-20. Following is the order of business: Monday forenoon, Ladies' Aid; afternoon, Mothers and Daughters; evening, Welfare program; Tuesday forenoon, Ministerial Meeting; afternoon, musical program; evening, missionary address; Wednesday, 9 A. M., District Conference.—M. C. Lininger, Ashland, Ore.

Annual Homecoming, Kansas Brethren Home, Darlow, Kans., Sunday, Aug. 10. The morning address will be given by Bro. H. D. Michael, Larned, Kans. Special music by the Pleasant View church. Basket dinner on the lawn. The afternoon session will consist of addresses by Bro. Chas. Dumond of Newton, Eld. H. F. Garst of Wichita and Bro. Ralph Quakenbush of Conway Springs, and Eld. W. H. Miller of the Home. Music furnished by East Wichita and Eden Valley churches. The evening service will be an address by Eld. D. A. Crist on the subject. In the Land of the Pharaohs. It is desired that all the churches of Kansas be well represented. Come and enjoy the day at the Home and help cheer our aged fathers and mothers by a day's visit with them.—W. A. Kinzie, Secretary, Navarre, Kans.

The District Conference of Texas and Louisiana will be held in Fort Worth church, Fort Worth, Texas, Aug. 15 to Aug. 14, 7:30 P. M., Address by J. W. Lear. Aug 15, 9 A. M., Religious Education Program. Youth, the Potential Wealth of Our Nation.—A. R. Coffman. Factors Detrimental to the Proper Training of Youth.—J. W. Lear. What the Influence of a Christian Home Has Meant to Me.—Glen Harris. The Influence of a Christian Church and Community.—Helen Longanecker. The Influence of a Christian College.—Emory Metzgar. 1:30 P. M., Home Missions Program. A Plea for Home Missions.—M. H. Peters. Home Missions.—Mrs. R. E. Harding. Where Does My Duty to Home Missions End and to Foreign Begin?—C. D. Fager. Responsibility of District Mission and Ministerial Boards to Weaker Churches.—J. W. Lear. Report of Joint Meeting of Mission and Ministerial Boards.—J. F. Hoke. 7:30 P. M., Address by J. W. Lear. Aug. 16, 8:30 A. M. Business Session. 7 P. M., Layman's Program. Aug. 17, 9 A. M., Ministerial Conference Program. Mission of the Church to Propagate a Vital Faith Through Its Ministry of Public Worship.—A. R. Coffman. Teaching Renunciation, Love and Service.—M. L. Woodhatch. Helping to Maintain the Sanctity of the Home.—W. J. Horner. Promoting the Unity of Believers.—F. E. Maxey. Teaching the Bible Doctrine of Stewardship.—J. B. Firestone. Moulding of

(Continued on Next Page, Third Column)

AROUND THE WORLD

Detroit's Mayor Recalled

The mayor of Detroit was recalled July 22 by the heaviest vote ever cast in a special election in that city. The mayor's election was generally credited to his stand in favor of prohibition, and his recall to his failure to live up to his platform. If this is true, there is still a good deal of political power in dry sentiment, even in a border city.

War Lurks in Chientao

More than the usual amount of international difficulty is said to lurk in Chientao. And this is true because it is a district in southern Manchuria where the interests of three great nations clash. The nations interested are China, Russia and Japan. It seems that the programs of Russia and Japan clash with that of China—and with each other—not to say anything of other possible combinations.

The New Emphasis on Education

Dr. Harry W. Chase, new president of the University of Illinois, thinks that a shift of educational emphasis is at hand. The next decade, according to Dr. Chase, will put less emphasis on tradition and opinion and more on the study of actual procedure. Said he: "Education is coming increasingly to rely on the facts that it discovers about its processes, its methods and its materials." In this educators are but following the research methods now widely used in other fields—business, for example.

Other Civilizations and Ours

Other civilizations were different from ours. No argument is needed on this point. But how is ours different? Here is what one man thinks: "Other civilizations have made inventions, but in this modern western civilization we have not only discovered but we have discovered how to make discoveries. It was first the scientist who developed this attitude. We call it sometimes the scientific method, but it is a method adapted to the discovery of truth in any field." And such a difference should keep our civilization different.

After the Signing

On July 21 the United States senate ratified the London Naval Treaty by a vote of fifty-eight to nine. The storm of objection had led many to believe that the opposition was more formidable than the one-sided vote finally revealed. The day following the senate vote, President Hoover promptly signed on the dotted line. With this accomplished, attention should be centered on keeping the spirit of the agreement. For the treaty can be made either something to quarrel over, or the basis of new and improved international understanding.

Where Savings Can Be Made

At a recent cabinet meeting President Hoover asked all department heads to investigate possible economies in the hope of offsetting an expected shrinkage in public revenues due to unsatisfactory business conditions. However, "It was stipulated that the program should not contemplate a curtailment of public works construction which has been expanded to aid the unemployment situation." We suggest similar procedure on the part of state, county and local governing bodies. It may be of interest to know that seven states now spend more in a year than did the federal government in 1860.

Science and Mystery

Science has revealed many things—including greater mysteries. Thus science has made known to us something of the magnitude, movements and nature of the heavenly bodies. But at the same time it has raised new problems. Sir Arthur Stanley Eddington of England, and one of the world's greatest astronomers, recently said: "By all ordinary rules, the stellar universe, which we see blazing with light, should have been long since dead and cold; none of the sources of power which the present conference is exploring could have kept it going for more than a small fraction of the time it has existed." What does furnish the needed energy is perhaps the release of atomic energy. And of course all of this involves more mystery.

Sumatra at a Glance

Sumatra is the largest of the East Indian islands wholly owned by the Dutch. Borneo and New Guinea are larger but they are shared with Great Britain. The possibilities of an island like Sumatra are a revelation to the western mind, for as yet, the island is undeveloped. Sumatra is 1,050 miles long and from ninety to 240 miles wide. Its area is greater than that of California or about three times that of Illinois. Now imagine what could be raised on such an area in the tropics! Java, just east of Sumatra, has about one-third the area and supports a population of near 30,000,000. Experts say that Sumatra can support 100,000,000, or almost as many people as live in the United States. Is it any wonder that the Dutch look to Sumatra as the land of the future, and that more than one missionary society is pushing mission work in this great island? Surely a glance at Sumatra is enough to show that it is not.

Population Figures

Returns from forty states and the District of Columbia indicate that the 1930 census will show the population of the United States to be about 123,000,000, a gain of 17,000,000 for the ten-year period. New York tops the list with a population of 12,609,555, and Nevada remains at the foot with just over 90,000. States making the greatest percentage gains are: California, 64.6; Florida, 51.6; Michigan, 31.3 and Texas 24.6. The average rate of increase, on the basis of preliminary figures, is approximately 16 per cent.

Unemployment in Europe

Figures showing the trend of unemployment in Europe are available. Taking the five-year average (1925-1929) as a base represented by 100, the index figures for April show a large surplus of unemployed for most of the states as follows: "United Kingdom, 150; Germany, 228; Austria, 110; Belgium, 163; Czecho-Slovakia, 150; Denmark, 81; Hungary, 94; Netherlands, 155; Norway, 141; Poland, 138; Sweden, 132; Switzerland, 95, and Irish Free State, 80. The index figure for France was only 9, the statistics for unemployment in that country representing those receiving a government benefit."

Developments in India

At this writing the developments in the India situation seem to be favoring the movement championed by Mahatma Gandhi. That is, the civil disobedience campaign continues unabated and England proceeds with plans for a parley. Meanwhile pressure in other quarters makes it necessary for Great Britain to see that she does not get too many things on hand at the same time. There is the trouble in Egypt, for example. Thus adjustments are on the way, and all things considered, they seem to be coming with a minimum of pain for the parties concerned. What we mean is that the world is being treated to the spectacle of what must amount to revolution, and that without open warfare.

Chilean Precaution

Toward the end of July, news from Chile was to the effect that with the beginning of the current month, "All public officials in Chile from President Carlos Ibanez and his cabinet, on down through the army and navy officers to the police, will be subject to a substantial cut in salary. This decision was announced by the Ibanez cabinet after a careful survey of the possible consequences to Chile, which might come from the world wide trade depression. While the general salary reduction will amount to 15 per cent, the individual reductions will be graded so that they do not fall too heavily on the married men. The state railway administration, operating as a separate entity, will not be affected by this decree, because the operatives had their pay cut a month ago in the general scheme of national economy."

A National Transportation System

Every type of transportation has its national aspects. Thus the railways constitute one such national system; so also, highways, airlines and waterways. But the national transportation system that we are thinking of is that which is made up of all of these, with each type serving the nation to the best advantage. Secretary Hurley made the point stressed clear when he indicated the place of waterways in such a national system. Said he: "The railroads will continue to perform the great burden of freight service that waterways can not undertake. The highways will reach into areas that the waterways can not serve. The airways will more and more serve the need of transportation where time is a vital consideration. But the waterways will perform a special service which is fundamental in assuring minimum cost of transportation. Waterways properly utilized relieve other forms of transportation by moving the bulk, low rate commodities which constitute the basic material in many important industries."

A New Industry

Sooner or later Americans will be learning about one of California's newest industries. In 1910 there were a few scattered plantings of avocados, but no real commercial plantings. Yet here and there the delicate tree was showing a willingness to adapt itself to California conditions. But now, "According to a recent survey made by the Calavo Growers, there are approximately 7,000 acres planted to avocados in this state, not including 1930 plantings, only about ten per cent of which are in bearing. The sales of this marketing cooperative alone totaled nearly $500,000 for the season of 1928-1929. As with all other industries, there is a certain percentage of the growers that prefers to market independently, so this does not by any means represent the total value of California's avocado output for that crop year." Of course, the future of this new industry is beset with many problems, not the least of which will be how to market a rapidly increasing crop. Perhaps some will wonder just why such a new industry should be called to the attention of eastern readers. In anticipation of such thoughts in the minds of some who may glance at this paragraph we submit two reasons: first, as a matter of information, the industry is worth knowing about; second, and more important, is the light the rise of such an industry throws upon how prosperity is achieved and held. These are changing times for all—for farmers as well as business men. And in such a period we submit that he who would succeed must have the forward look and a spirit of adaptability. So also communities achieve and retain prosperity by a wise application of these principles.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Holy Boldness

Eph. 6: 20; John 7: 26; Acts 4: 13

For Week Beginning August 10

BOLDNESS AND HOLINESS

There can be genuine boldness only where there is true holiness. Only a high cause can call forth high courage. Evil men may show a kind of calloused fearlessness but true courage is the mark of the holy (Acts 9 29; 14 3; Eph. 3:12).

BOLDNESS SUBMITS TO SUFFERING

We are mistaken if we suppose that boldness is a kind of hard front which yields to nothing. It stands like flint on issues of right and wrong. It yields like water to matters of indifference (1 Cor. 9:19-23; 10 33, Rom. 14:13).

BOLDNESS IS GENTLE

One who has faith in God and knows the power which is on the side of right will naturally be gentle. It is the man who has a secret fear of his own weakness who must put on a show of strength by being rough (2 Cor. 10 1, Gal. 5 22; Isa. 42:3, 4).

BOLDNESS AND MYSELF

We are apt to think that boldness shows itself when we resist others openly. A finer type of boldness is required to resist our lower selves. Self-denial and self-control and self-sacrifice are examples of boldness at its best (Rom 15:3; Psa. 40. 6-8; Matt. 26 39-42).

DISCUSSION

What are some present matters in which Christians should exercise boldness? What was the fundamental change which transformed a coward into a hero? What are some present day forms of cowardice? R. H. M.

Special Notices

(Continued From Preceding Page)

Public Conscience—J. W. Lear. 1:45 P. M. My Favorite Bible Story and Its Truth. Some Ways Young People May Promote the Work of the Kingdom. 7 P. M., Worship—J. F. Hoke, Roanoke, La.

Onekama church will have a homecoming day Aug. 17. It will commemorate the twentieth anniversary of the dedication of the church. A program is arranged for both forenoon and afternoon. Basket dinner served on the lawn. Invitation is extended to all who at any time were members of the Onekama church or enrolled in the Sunday-school.—J. E. Ulery, Onekama, Mich.

We give herewith directions as to how to find Black Rock church, Pa., where the Ministerial and Sunday-school meetings will convene Aug. 13 and 14. Those coming via Hanover, take Baltimore Street to arrow point near cemetery near Sherman's church six miles from Hanover, pass church to arrow point near schoolhouse at crossroad, turn to right and follow arrowpoints to church. Coming via York to Spring Grove, Jefferson, to road leading to Stone church (short stretch unproved road at railroad), take cement road to Glenville, turn to right, cross railroad going south, follow course of railroad four miles to Black Rock, Pa., straight main road over hill. Coming via Manchester, Md., take Hanover road to new cement road to Lineboro one mile north of Manchester to cross road at entrance of Lineboro turn north one mile to church. Further information given if desired.—E. S. Miller, Lineboro, Md.

Southern District of Pennsylvania will have its thirty-second annual Ministerial and Sunday-school meetings in the Black Rock church, Upper Codorus congregation on Aug. 13 and 14. Aug. 13, 8:15 A. M., Ministerial Meeting. Our Public Worship—Grant Group, M. A. Jacobs. How Break the Spell of Earthly Pleasures.—C. E. Grapes, S. C. Godfrey. How Can We Develop an Appreciation of the Finer Joys of the Inner Life?—Green Shively, C. R. Oellig. 1:30 P. M., The Modern Type Ministry.—J. W. Whitacre, Michael Markey. Present Day Church Perplexities.—L. Elmer Leas, J. E. Trimmer. Pulpit Decorum.—C. L. Baker. 7:30 P. M., District Purity Contest. Aug. 14, 8 A. M., Sunday-school Meeting. Of What Value Is Adult Life and Experience to Young Life?—S. M. Lehigh, K. D. Henry. In What Way Should the Sunday-schools Contribute to Church Life?—J. D. Reber. To Community Life?—Ralph Lehman. Results of Work Done by Unqualified and Untrained Teachers.—J. I. Thomas, G. Howard Danner. 1:30 P. M., The Trial of the Delinquent Boy. The Plaintiff.—H. M. Stover. The Defendant.—H. K. Ober. The Judge.—J. M. Moore.—N. S. Sellers, Lineboro, Md.

Unemployment

(Continued From Page 482)

custom has destroyed something within the individual? Does it not mean that, relatively speaking, he can no longer be degraded because degradation has already about gone the limit? It is impossible for ether to render unconscious a man who is now unconscious. True, there may be degrees of unconsciousness, as of degradation, but an individual has reached a pretty low degree when he no longer vigorously strives for something better. Contentment is a good thing; it keeps us from wasting time and energy in futile efforts; but when a man is completely satisfied we had about as well call the undertaker. Unless—and here lies the possibility of improvement—he can be made dissatisfied, by sight of a higher ideal. As long as a person is dissatisfied, there is hope. When he gives up the struggle the case is almost hopeless—whether medical or social.

After visiting a very poor home in which the children hardly had the bare necessities, we followed a side street past a small general store. It was getting dark and back of the store a table had been placed, upon which was a liberal supply of "moonshine." Prosperous-looking men gaily offered us a drink (which was not accepted). Here was wealth, waste; back in the little shack was poverty. Why do we have a nation in which there is such great inequality in the distribution of wealth? It has been estimated that if the national income were equally divided, each man, woman, boy and girl in the United States would have Seven Hundred Dollars per year. There is talk over in England of doing the dividing; but that would be only a temporary remedy.

The Giant Ferris-wheel

While reflecting on this problem I pictured in imagination a giant ferris-wheel on which everyone in the world was taking a continuous ride. Those at or near the top were dressed in expensive finery, were well-fed, and some (not all) were amusing themselves by throwing coins at passing birds; the supply of money seemed inexhaustible. Those in the lower seats were undernourished and ill-clad. At all positions on the wheel some were observed to be in sorrow, some artificially and insanely hilarious, while some were wholesomely happy. Always the proportion of the latter was greatest near the middle of the wheel. It moved slowly, so that about every four generations those on the top were at the bottom, and vice versa. I noticed, too, how intently the gaze of most of those below was fixed upon those above; how fretfully they coveted the upper positions. Then I began to wonder.

After all, is it altogether the fault of the few rich people that we have cut-throat competition for wealth? Do not parents educate their children to believe that the magic of education or something else might place them in a higher position where they, too, may live in joyous leisure and irresponsible indulgence? Since they have had to work too hard, do they err in wishing that their children might not need to work at all? Who keeps the big wheel revolving?

In Middletown both business men and the "working class" wish the present industrial system to continue (Lynd, *Middletown*, p. 87). Who can stop it? Certainly not the 1 or 2 per cent of the people, nor the 10 per cent who get 85 per cent of the national income. Who if not the 50 per cent who get 1 per cent and the 40 per cent who get 14 per cent of the income? Aren't the victims of this vicious cycle themselves the cause of it?

In Middletown the workers want free competition, thinking it will lower prices; while experience has shown that it usually has the opposite effect. Those who are anticipating "success" for themselves do not want the cycle stopped until they get theirs.

Of course, it's true, that those who have accumulated (or many of them) want no change in the status quo which would dispossess them, and are willing to give attractive bribes to politicians, churchmen and educators who will exert their influence in keeping things as they are. But since their number is constantly being replenished from below, do not the 90 per cent have the greater responsibility?

The abnormal desire for getting an advantage over some one else, individual initiative "gone to seed" must be controlled and directed toward securing the highest common welfare.

The Profit Motive

One of the first things always mentioned by both employers and employees was that of money: salaries, wages, profits, rents, volume of sales. Like it or not, money talks! However much we may be disgusted at the often foolish scramble for money, we can not ignore it in the world as it is. If we work on a salary we have only an indirect interest in profits; but, except in tax-supported institutions, we must assist our employers to get profits, or our job is lost. The profit motive is dominant. The men interviewed took it for granted. Their only complaint was that others were getting the profits instead of themselves. It is thus deeply intrenched in our national folkways and generally sanctioned by the mores. It will not be displaced by blaming the employers, the employees, the president, the Democrats, the Republicans, etc. We must be willing to spend more time and study in governing ourselves rather than carelessly leaving it to a few, they sometimes incompetent. (Refer to *The New Citizenship* by Professor Eldridge; to *Social Pathology* by Professors Queen and Mann.)

In one small house thirteen people were living, and not one had a job for the winter. Judging from appearances there was no accumulated surplus. In two others twelve occupants were similarly situated; in one nine; in two eight. One family of twelve had already received charity. They were living in two small rooms (where they all slept was a puzzle) and standing at the door one could look through a large crack in the wall and see part of the room within. Why didn't the man nail a board over the crack or fill it with rags? Is such carelessness a cause or result of poverty? Of course it might be both. Should those making the survey give money or food? Social workers frown on indiscriminate charity. They must often be disgusted at "shiftlessness" as when a man will make no effort to get money to repair his truck so that he can go to work.

But even with the best of intentions and the ordinary ability to manage, it was next to impossible in my judgment for many workers to support their families and provide for emergencies of sickness or unemployment. The wages were usually far too low, even for small families. Competition from outside and student labor probably influences wages here in Lawrence, but low wages are pretty general in spite of newspaper "prosperity."

When society seriously undertakes control of its own processes, the profit motive in getting a living will be gradually displaced by the service motive of collectively achieving the good life (including a living for everyone). For the evolution of life must be viewed as a whole. If there is a cultural lag caused by unemployment the total development is hindered. Hence, aside from sentimental considerations, anyone's problem is everyone's problem.

Lawrence, Kans.

Noblesse Oblige

(Continued From Page 487)

given us all and more of his riches than we can use; and it is our pleasant duty to bring joy to those who have not so much as we.

It is the great purpose of our Father to have all men to be sons of his family, and his children are obligated to whisper the story of the happiness of life in the kingdom to others and bring them in as adopted sons and daughters.

Of the power, money and trust we need, our Father has an abundant supply which we may have for the asking. It is a pity that so many of the children are stingy receivers. They open their hands a wee crack to shut them tight at a glimpse of the first bright gift, refusing to open them completely. Like as not they will forget to say so much as "Thank you," for them. The more faithful children will open their hands wide to grasp the whole blessing and use it for the Father's good, coming back for more as it is needed, for they are royal. Full well they know the meaning of noblesse oblige.

Long Beach, Calif.

Jesus and Modern Christianity

BY E. H. EBY

Part Five

Jesus and the Race Problem

THAT Jesus transcended race barriers both in teaching and in practice is clear. He outraged his contemporaries by mingling socially with outcastes and hated folks of other races. He yielded to the entreaties of a Syro-Phœnician woman and of a hated Roman officer; he was deeply moved by the request of some Greeks to see him. In one of his most significant parables he makes a despised Samaritan the hero. To Jesus differences of race, color, language and nationality were submerged in his great ideal of the family of God, to which *all* might belong.

What of modern Christianity? As a theory, the fatherhood of God and brotherhood of man is accepted, but not as a working principle in race relations. The darkest blot on history's page is the ruthless exploitation of the other races of the world by the whites, the race that claims to be Christian, and seems to feel that the Creator's biggest blunder was that he did not make Jesus white. The wanton cruelty of this race exploitation is beyond power of description. Consider the deliberate robbery of the two Americas by Europeans, the parcelling out of Africa to the nations of Europe, the hatred and mistreatment meted out to Asiatics! I have known of Hindu laborers actually being kicked to death by the boot of angry Britishers. The millions of India are slaves to a foreign white (Christian?) power. How many islands have been depopulated by the exploitation and inhuman treatment of the natives by the white traders?

And what of our treatment of foreigners in our own land? Asiatics are discriminated against—disfranchised—on the ground of *race*. A Hindu Christian of high culture, in attendance at a Christian convention in Evanston, was refused meals in the cafés because of the dark color of his skin. Asiatic students have great difficulty in procuring accommodations in many of our college towns. The unbrotherly treatment of Negroes in the United States is well known. Lynchings of Negroes have averaged two a week for forty-one years. And the barbarity and naked cruelty of these crimes are too ghastly to relate. Enforced segregation is the rule in large portions of the country. Separate schools, separate churches in which to worship the common Father, separate wards of the city—these regulations are the rule in the South and are coming to be practiced in many northern cities. Mob riots and killings are not uncommon. Exclusion of Negroes from a town is practiced. A "white man's town" in Kansas, which boasts that it is the best town morally in the West, refused a night's lodging and breakfast to a colored lady passing through. In happy contrast to this, a small, unpretentious town in Kansas had, last year, fifteen members in its high school graduating class, one of whom was a Negro girl. When the class picture was taken, this lone girl of color was seated in the center of the group, with three white girls on either side, and the superintendent of public schools directly behind her.

Despite the loud assertions of boastful whites that the white race is superior to all others, and is therefore divinely called to govern the inferior races, it has not been proved that any one race is superior to the other races—except in regard to advantages, opportunity, and in the daring, cruel expression of an overgrown superiority complex by the Nordic race. Though much of the cruel exploitation is perpetrated by whites who do not profess to be Christian, modern Christianity is to blame for keeping silent and failing to make a vigorous protest against these wrongs. Men have been secretly murdered who were intent upon exposing some of the cruelties practiced by whites upon other races.

As a consequence of our ill treatment of other races we have aroused their hatred against us. This is not surprising. Only by a changed attitude, a show of

brotherly kindness, can that hatred be appeased. In view of the fact that most of the world is under the control of the white nations, who are now talking disarmament, it is not surprising that the subject races are asking whether or not they are to have a chance to fight for freedom, or if they are to be given their political and economic liberty as a preliminary to world disarmament.

The oft asserted incapacity of the colored races for self-government is no valid excuse for the white race to assume divine authority to rule the world and exploit the other races for their own profit. A slave is in no position to demonstrate inherent capacity for self-control. Freedom is the inalienable right of every individual, people and race. Self-determination is impossible without it. If education and training are necessary, these should be given by the more privileged race without indulging in measures of suppression and exploitation, and should ever look toward the goal of self-control of these races as the goal of their help. In an ideal family the older children are in a position to do much for the younger ones, but they do not subjugate and exploit their younger brothers while rendering such assistance. Mutual benefit is the aim. And this should be the aim in the larger family of the races. The highest well being of the entire group is the ideal demanded by Jesus' teaching of the world family of God. The subjugation of the colored races and domination over them by the white race is good for neither group—the ruler or the ruled. And the greatest damage comes to the white race by reason of its selfishness, pride, and arrogance of spirit, and its unbrotherly attitudes toward others. The handing down of civilization or the gospel to inferior races by a superior one is not the attitude which makes for love and harmony. The impact of the West upon the East—whether it be commercial, political, educational, or diplomatic—must be Christianized and fraternalized if the missionaries and the Christian churches of the West are to succeed in the propagation of the gospel of love, peace, and goodwill to all men.

St. Joseph, Mo.

Pioneers in Education

BY J. M. HENRY

Part Nine—Founders of Dalcville College

"In the summer of 1890 at the solicitation of B. F. Nininger and George G. Layman, Prof. I. N. H. Beahm agreed to leave the Magic City of Roanoke, Va., then at its high water mark of booming, to teach a select school at Daleville, Va. The pupils of Daleville Select School made such diligent application and satisfactory progress that during the summer of 1891 a special building was erected to supply pressing demands for a larger school. Thus the Botetourt Normal was ushered into existence—opening its work October 15, 1891—to enter upon its mission of human good."

The above quoted paragraph is copied from the first catalog of Botetourt Normal. Reference is made to a "select school"—a private school conducted for the education of the children of two families, namely, those of Benjamin Franklin Nininger and George G. Layman. This private school opened in the fall of 1890 in a small house, but was later moved to the home of B. F. Nininger; and then, in the second part of the year, to the Layman home.

No man had more to do with the founding of the Daleville school than B. F. Nininger. The writer of these sketches would be delighted to write many pages about the work and noble life of this great and good man, but limited space will preclude a long account. In fact, it is not, after all, so much a question of words as ability of the writer to fully evaluate the work and life of Benjamin Franklin Nininger, a quiet, refined, and Christian gentleman. Who can measure the influence of such a noble man?

Benjamin F. Nininger possessed more than ordinary ability. He was a man of vision, keen judgment, sound principles of thinking; and was deeply pious. His thoughts were noble, acts kind, sympathies broad, love pure; he was a man of character and strength. Many people never understood him fully, and few realized his real worth as a citizen. His reticence and quiet manner of life, sometimes misunderstood, were points of strength. The writer learned to know him first as a student, then as a teacher, and also as an associate on the board of trustees, but best of all as a neighbor. It was my good fortune to live close by his home. Our informal chats in the garden, or at eventide, gave one an opportunity in some small degree to really know him. Then those helpful words to the young married couple, sometimes to the discouraged teacher, those acts of kindness and generosity about which the world knew so little, yet almost daily occurrences in the life of Benjamin Nininger, cannot be forgotten.

Peter Nininger, the father of Benjamin, was a remarkable man for his day. He was a good business man, a minister of ability, and a public-minded citizen who had great influence in his county and state. He was born in 1804 and died in 1890, the same year the "select school" was started at Daleville. He married Lydia Gish, who was born in 1806 and died in 1895. Prof. I. N. H. Beahm made his home in the Peter Nininger home the first year of the school. To the union of Peter and Lydia Gish Nininger were born seven sons and three daughters. The sons were: Caleb, William, Jacob, Edward, Nathan, Christian, and Benjamin. They all became successful business men and prominent in financial circles of their day.

Sara and Eliza married brothers—David and Lewis Huff. Lula became the wife of Theodore C. Denton. Benjamin was born Jan. 26, 1848. He was baptized when sixteen years old, and his beloved daughter, Flora Mae, came to the church in 1890. The baptism took place in the pool on T. C. Denton's farm.

Benjamin F. Nininger was united in marriage to Ann Maria Denton Feb. 25, 1869. A kind Heavenly Father pilgrimaged this devoted couple through fifty years of happy married life. They celebrated their golden anniversary in 1919, six months before the passing of the beloved wife on Aug. 12, 1919.

The home life of B. F. and Ann Maria Nininger was beautiful in love and sublime in devotion. Their union was blessed with three sons: Elmer, Edgar D., and Robert P.; and six daughters: LaBirda, Flora Mae, Bennie, Estelle, Mary, and Gladys.

Benjamin F. Nininger was a pioneer in the orchard industry. He planted his peach orchard the same year that John C. Moomaw began his career as an orchardist. These men pioneered in that industry, which has brought so much wealth to Botetourt County. The Nininger orchards at Daleville, among the best in the South, were planted in 1872 by B. F. Nininger, whose keen insight saw the possibilities of the industry when others were doubtful. The passing years have proved the wisdom of the adventure.

The business principles on which B. F. Nininger conducted his entire business career were lofty and noble. His motto was: "Make a friend but never lose a friend." He was kind to his laborers. Only once can it be recalled that he ever spoke a bad word. While hitching up a horse one day, under a quick impulse, he said a rough word to the horse, but immediately apologized to his sons lest a wrong impression should be left. A life like that is born of noble character and true manhood.

Benjamin F. Nininger was a very generous man with his material possessions, but his policy was to have as little said about his gifts as possible. None but the Eternal God will ever know the extent of his gifts. No attempt is made here to record any gifts except the ones found in the minutes of the board of trustees. B. F. Nininger and T. C. Denton donated the first books for the library. On April 18, 1900, these two men paid off a debt on the school amounting to $2,564.25, and a vote of thanks was extended to them by the board. On Jan. 9, 1903, the men's dormitory burned, and at a called meeting of the board, the generosity of Brethren Nininger and Denton was again manifested. B. F. Nininger was made chairman of the building committee.

The minutes of June 24, 1912, record that B. F. Nininger and T. C. Denton donated and paid out $1,631.58 for improvement on the executive home and heating plant, and thus these gifts continued. It is hard to see how Daleville College could have existed if it had not been for the generosity of B. F. Nininger and his close colaborer, T. C. Denton.

There is one other person whose work and spirit had much to do with the early days of Botetourt Normal. This record would be incomplete if the noble acts and deeds of that sainted young woman, Flora Mae Nininger, were omitted. In those trying hours, when other hearts were faint and discouraged, her faith and courage gave new life and vision.

No person ever meant more to the life of the young people of her community than Flora Mae. She was a born leader, endowed with charming personality, musical talent, and became the first music teacher of the school at Daleville. She loved her work and literally gave her young and noble life for the cause of Christian education. The young people loved and followed her leadership. She had the rare genius of seeing the good, the true, and the beautiful in all things. It was due to her faith and vision that the Botetourt Memorial Missionary Society was organized. Her example set the pace for the missionary spirit which has dominated the life of so many young people in our colleges.

Flora Mae Nininger was born May 7, 1874. She united with the church at the age of sixteen and graduated from Botetourt Normal in the year 1893. The three graduates that year were Flora Mae Nininger, Frank M. Stutman, and Anna Layman—the first graduating class completing the English Scientific Course. Flora Mae was appointed teacher of music and elocution in the spring of 1893 and held that position until her death on September 9, 1896. Her work is remembered and talked about by all who knew her. She completed only twenty-two years of her earthly pilgrimage, but she lived such a grand life in that short space that she lived many years longer than most people, if her life is to be measured in deeds of love and service.

Thus Benjamin Franklin Nininger, noble, Christian gentleman, and his beloved and sainted daughter, Flora Mae, builded better than they knew. Their labors are over, but their good works do follow after them.

Bridgewater, Va.

CORRESPONDENCE

A GREAT DAY AT MAPLE GROVE CHILD RESCUE HOME

July 6 was the tenth annual reunion at the Maple Grove Home. These reunions are possibly the largest attended meetings of any kind in all this country, and this one was no exception. At noon there were more than two hundred and fifty autos on the grounds, with others on the way.

The offering was unusually fine considering the times, for $511.48 was pledged for the Home. The Home had received a new coat of paint and a triple porch had been built to the end of the house with a fire escape, all of which added much to the appearance of the home. However, this with some other carpenter work had placed some debt on the Home, but the offering cleared up this, which the Board appreciated very much.

At present there are twenty-nine in the Home, several having just gone away.

The board of directors expressed their appreciation to the efficient matron, Sister Cora Bittinger, and daughter; and also to the farmer, Bro. Chas. Vought, for efficient and economical management of the Home.

Bro. J. M. Henry of Bridgewater preached a very acceptable sermon at the reunion on: "Our Greatest Possession and Greatest Responsibility." We also had most splendid talks by Eld. B. W. Smith, B. M. Rollins, Mr. Brenner and Mr. Everhart. These talks were interspersed with songs, recitations and quartets.

The large crowds and splendid offering bear testimony to the following: that the Home has the confidence of the surrounding country, and also that there is a very warm spot in the hearts of the people for unfortunate children.

Emra T. Fike,
Secretary-Treasurer.

Oakland, Md.

AN APPRECIATION

We were delighted to have Grandmother Ikenberry worship with us at Daleville last Sunday.

She is eighty-four years old. As she came to Sunday-school and sat near her four sons it was a sight to make

(Continued on Page 494)

CORRESPONDENCE

A VISIT TO SOME OF OUR CHURCHES

For some time our District Mission Board has been contemplating a visit to some of our churches that are somewhat affiliated with our board in their management. Saturday, May 4, was the day named to begin this four-day trip. First we held a brief business session at our usual convenient meeting place, the Y. M. C. A., Dayton.

Unfortunately, our chairman, Bro. J. Howard Eidemiller, because of an accident, could not accompany us. As has been stated previously, our East Dayton congregation under the pastoral care of Brother and Sister Van B. Wright is to be managed on a self-supporting basis after January, 1931. Our workers here are to be congratulated for the splendid work they are doing, and in having reached this goal that all congregations receiving financial aid should strive to attain.

Leaving Dayton we went southward following the itinerary made out by Bro. Harley Coppock, whose car was used to provide the transportation for our trip. Like all good automobiles his car goes to Sunday-school and church every Sunday and arrives on time even it be at some little modest church in the wildwood a hundred or more miles distant.

Our first stop was at our Middletown church. This congregation is under the pastoral care of Bro. Clarence Erbaugh who accompanied us on the remainder of our journey. The church here was enlarged and well equipped for Sunday-school and church conveniences in 1929. Leaving Middletown, we glided along over the hard surfaced roads into a more rolling country. The hills and valleys were all adorned in beautiful robes of green, making the landscape very beautiful. Nature was at her best.

At 6:30 we found ourselves in the home of Erother and Sister Walter Swinger at Peebles, Ohio, which is about a half dozan miles from the famous Serpent Mound. The Swingers have the pastorate of our Marble Furnace, Strait Creek and May Hill churches. Services for the evening as well as on Sunday morning were planned for at the first two named places. The visiting preachers and laymen were divided into two groups, one group attending services at each place in the evening and alternating on Sunday morning. Both places have commodious church buildings. At the Furnace the church was enlarged a few years ago and well equipped for Sunday-school conveniences. Some live workers are found at both places and the interest manifested by the young people gives this field a hopeful outlook. Not many members remain at May Hill. One service each month is planned for during the summer months. Forty years ago and more there was a large membership and a strong ministerial force residing in the vicinity of these three churches. Amongst the ministers were Wm. and Quinter Calvert, J. A. R. Couser and Landon West. The latter was the father of Dan West, our new young people's director for our Brotherhood. A harvest meeting was planned for at May Hill on July 27, Strait Creek on Aug. 3, and at Marble Furnace on Aug. 17. On Sunday afternoon we continued our trip southward to near the Ohio River where two township Sunday-school conventions were being held, both in Adams County. Here again our group was divided, each participating somewhat in the program. Unlike the usual township Sunday-school Convention there were more people in attendance than even standing room in the churchhouse could accommodate. Seldom do we see such an interest manifested. Returning from these conventions some of us passed the Rennell's Run and Castle Run field, meeting in the home of Rev. Skeels, in West Union, who for some years has labored in this part of the state under the direction of the American Sunday-school Union. It is the purpose of this organization to plant Sunday-schools in new fields and especially on the frontier. Recently Bro. Skeels has identified himself with the Church of the Brethren.

On Sunday evening we attended a young people's convention at Grange Hall. Bro. Berkebile gave the principal address. Here again was a house packed full of responsive hearers. At the above named places and at Cedar Mills Brethren Walter Hawk and Harley Coppock have directed Daily Vacation Bible Schools, and singing schools in recent summers. We spent Monday forenoon calling upon homes and making a general survey of this field. It seems our people have a strong hold here in this hill country. The country abounds in hills. Good farming land is scarce. Mission points may not become self-supporting and farmers are not able to raise more corn to feed more hogs to buy more land as their brethren living in the Miami Valley, but they succeed in raising a big crop of boys and girls. By giving these boys and girls religious instruction they will make better men and better women. People familiar with conditions here as well as those in the vicinity of our Industrial School at Geer, Va., say there is a pronounced similarity.

Returning home we went via Charleston, Circleville and Columbus. Not many of our members remain at Charleston. However at a series of meetings conducted by Bro. Wilkins not long ago quite a good interest by the community was manifest. The church building is in a good state of preservation and services are held once each month. We stayed over night with some of our workers at Circleville. The work here has been greatly helped in recent years by the untiring effort and zeal of some enthusiastic laymen. Bro. Wilkins has rendered much helpful service as pastor but recently he has taken charge of a church in Michigan. Bro. Leonard Young will take charge of our church at Circleville and will locate in our new parsonage there about Sept. 1.

While at Circleville some of us called upon our colored brother, James May, who once was the elder in charge of a congregation of colored members at this place. Bro. May is past eighty-seven, and while his eyesight is somewhat dimmed his memory serves him very well and he is quite active physically. He says he is as strong in the faith of the Master as ever.

We spent the greater part of Tuesday in Columbus. Here we have about 75 members of the Church of the Brethren without a church home or pastoral care. Some of these are students in the O. S. U. There are about the same number of members of the Brethren Church who have a well built churchhouse, fairly well equipped for Sunday-school and church purposes, but scarcely able to provide pastoral care. This building is located on Oregon Street and Eighth Avenue, about four blocks from the university.

Some plans have been made for these two groups of people to work and worship together thus paving the way for a stronger organization than could possibly exist with two separate groups. Bro. D. R. Murray has served as the pastor here the past year.

By mutual agreement it is planned that Bro. Chas. L. Flory is to serve our church at Piqua and Troy as pastor giving half his time at each place.

Greenville, Ohio. Levi Minnich.

FROM THE INDUSTRIAL SCHOOL

For about a month part of the daily routine at the Church of the Brethren Industrial School has been berry picking. Usually it was an early morning task, a worker or two with about fifteen children, going to our mountain before breakfast and returning with full pails before the sun shone so hot. We have canned about 1,400 quarts of berries. We also are busy canning peaches, pears, beans and other fruits and vegetables. Even with the dry weather, we are blessed with a generous harvest and we are very grateful We are enjoying the use of our new cannery. It works well and is the size we need.

We have been favored with visits from various friends of the school this summer. Among them were Bro. Nye and family and Bro. M. R. Zigler and family. For a long while we have been eager to get our General Mission Board members to visit our school. We hope other members will come. Sisters Faye and Lela Moyer and father from Ohio, Bro. Beery from Elgin, Miss Cole and relatives from Bridgewater and Mrs. Ullom from Colorado were visitors the Sunday after Conference. Brother and Sister Price from South Bend, Ind., and Brother and Sister Huffman from Pennsylvania, Bro. Minor Miller and sons, and Bro. Wine and family from Bridgewater were some of our other visitors.

Some of our community people have been bringing berries in exchange for clothing from our clothing bureau. We appreciate all the new and used clothing sent by our friends. Nothing produces a broader smile on the boys' faces than the possession of a new pair of overalls.

All of our boys and girls are enjoying pleasant vacations this summer. For the first time we have succeeded in having some of our girls and boys go to camp. Two boys and three girls spent a very enjoyable week at Camp Bethel in the intermediate groups.

We are hoping to have two of our high school graduates enter Bridgewater College this year and the one who was there last year wishes to return. We feel that we have reached another goal in having our high school placed on the list of fully accredited schools in the Southern Association.

Mrs. O. R. Hersch.

Geer, Va.

Notes From Our Correspondents

ARIZONA

Glendale.—The church met in council July 11. Six leters were granted to members now living in the Phoenix district. We decided to have a revival meeting this fall The date is not set. The ministerial board is to secure an evangelist. Our financial problems were discussed but not solved. The ten-day Vacation Bible School, superintended by Bro. Walter Swihart, was a splendid success, thanks to the Phoenix brethren for their cooperation and willing service to help make it so. The theme stressed was, Workers Together with God. There was an average attendance of ninety-nine. Bro. Harold Kurtz had charge of the evening session. The topic studied was Church Doctrine. In spite of the extreme heat our Ladies' Aid keeps going.—M. G. Statler, Glendale, Ariz., July 19.

CALIFORNIA

Covina.—June 8 Children's Day was observed by an appropriate program. While our pastor and family were taking their vacation the pulpit was filled by one of the home ministers, Eld. H. M Brubaker. Regular quarterly council was held July 10 with Eld. Edgar Rothrock presiding. The delegates elected for District Meeting: Eld. Leland Brubaker and the writer. Our pastor, Eld. Leland Brubaker, was chosen elder in charge for the coming year. A vote of thanks was extended to Eld. Rothrock for his services for the past two years. A committee was appointed to draw up resolutions to be placed on record in appreciation of Bro Geo. F. Chemberlen's services in the Covina church for many years.—Mrs. Tempie S. Funk, Charter Oak, Calif., July 16.

COLORADO

First Grand Valley.—The work is progressing nicely under the leadership of Brother and Sister R. N. Leatherman. The attendance is better than it has been for some time. At our last council we unanimously elected them to continue their work with us indefinitely The Sunday-school is also enjoying a splendid growth under the direction of Brother and Sister Lewis Lapp. Our communion May 25 was enjoyed by practically all the membership; a number of visitors from Fruita also were with us. Our Sisters' Aid is doing good work with Sister A. A. Wine as president. They entertained the Fruita Aid on June 25. We served them dinner which was followed by a fellowship hour and a program. Seventy-five were present to enjoy the day. July 9 our Aid entertained the business women's club of Grand Junction. The young people are planning camp for August. The Frontier Girls will go with them. The junior boys plan a joint camp with Fruita. June 22 services were dismissed in favor of an all-day meetmg at Glade Park, a mission point up in the mountains where Chas. Austin is employed as summer pastor by the General and District Boards.—Elma Swinger, Grand Junction, Colo., July 19.

DISTRICT OF COLUMBIA

Washington City.—May 27 Bro. Virgil C. Finnell, North Manchester, Ind., was with us, delivering a stereopticon lecture on the temperance evil. June 5 Mr. and Mrs. Nevin W. Fisher, Baltimore, Md., favored us with a splendid musical program. They were assisted by local talent, including our Sunday-school orchestra June 8 was Children's Day and we had something different. The program was in three parts. First the children (primary and beginners) rendered their parts. This was followed by a pageant, Christ in the Temple, written and [illegible] by our pastor, Bro. Holsopple; it was most impressive and suitable for Children's Day. Then came the ground-breaking service on the vacant lot at the rear of the church building, where our new Sunday-school auditorium is to go up. After the devotional Eld. H. Bolinger and Bro. Holsopple officiated in breaking the ground, wielding pick and shovel. Photographers were interested and took advantage of the occasion by taking a picture of the group. Our church was represented by a [illegible] per cent of our congregation going overland to the Hershey Chocolate conference. Bro. Paul C. Wong (Chinese) spoke in behalf of our Chinese work. Sister Ruth E. Utz was approved by the General Mission Board for foreign work, to go as a missionary to the Africa field this fall. June 18 the young ladies' class held a successful lawn fete on behalf of the building fund, netting $56. Our women's society still holds regular meetings. They gave a box-social for the benefit of the building fund July 16. Sunday-school outing at Zoo Park July 19. Our church is participating in the union Sunday evening services for S E Washington during the summer. July 20 J. I. Byler and family, [illegible] singers) will be with us. Brother and Sister Holsopple have been doing excellent work since taking charge of the church here. We are truly grateful for their efficient leadership. We want them to be comfortable as possible this warm weather so we have presented them with a new lawn swing.—Mary M. Hinshaw, Washington, D. C., July [illegible]

ILLINOIS

Hickory Grove.—Our revival meetings started Ju[illegible] 8 with Brother and Sister Jarboe as evangelists assisted by Brot[illegible] and Sister Kin[illegible] of North Webster, Ind., as chorister and pianist. We greatly appreciated the song services directed by Bro. Kline. Bro Jarboe's sermons were very inspiring and spiritual and a great challenge to Christians as well as sinners to stand for Christ Six were [illegible]ded to the church by baptism and some await the rite. On Monday evening we had the communion service and Bro. Jarboe officiated All got mighty near the Lord's table. It was a spiritual feast. June 29 Bro D D Furbee of Chicago brought us the morning messa[illegible] Mrs James Doty, Savanna, Ill., July 15.

La Motte Prairie church met in council July 12 Bro. Dolar Butcher was chosen delegate to District Meeting. We will [illegible]ps our Da[illegible] cation Bible School July 28 with Sister Mary Gr[illegible] from Chicago superintendent. One church trustee was chosen an[illegible] their deacon will be elected at our next meeting. We will have an all day meeting basket dinner Oct. 12 when our revival begins with [illegible] Otis Stutzman evangelist. A committee was appointed to arrang[illegible] program for afternoon meeting.—Mrs. Laura Plunkett, Palestin[illegible], Ill., July 1[illegible]

Mount Morris.—The summer months are proving [illegible]e full of interest to the Mount Morris church. On Annual Meeting Sunday, the m[illegible] service hour was given over to the children [illegible]r Children's Day program. It was a very fine program, and thoroughly enjoyed by the congregation, which was large. Our Young People's [illegible] taken on new life, too, and is functioning most [illegible]atisfactorily. The intermediate, high school and young people's cl[illegible] have been combined into the Y. P. D., and as a get-together [illegible]n picture a rally was called immediately after the election of officers [illegible] the coming three months. This was an out-of-door meeting, with a p[illegible]luck supper. a business session following that proved the earn[illegible]ess of the people and their aims. On the Sunday evening following the election of new officers an installation service was conducted. This [illegible] the adult advisors chosen by the three different groups, [illegible] high school and young people, so that each was represented. [illegible] young people's rally is to be held at the Pines, the [illegible] state park four miles from Mount Morris. This is a District rally, and a [illegible] attendance is expected. After the dinner together [illegible] been arranged for, and in the evening the entire group is [illegible] attend the evening service at the Polo church. Our Sunday-school picnic was held on July 4 out at Weller's Woods. We celebrated the occasion in conjunction with the Lutheran Sunday-school, both [illegible] entering into the contests, races, games and dinner together, [illegible] it a very pleasant outing. The Fellowship Society has also been having active part in the work of the church, having served two banquets recently; one being the Mount Morris College Alumni banquet. On the last week-end, July 11-14, the members of the Fr[illegible]ther Boys' Class camped out at Weller's Woods, reporting a good time. Rev. Mc[illegible] Francis Shenefelt and D. L. Butler were the [illegible]adies who took the boys out. Our regular council meeting took [illegible] on July 8. D. L. Butler was granted a license to preach by a unanimous vote. Bro. Butler is one of our most earnest young workers, and Eld. Mc[illegible] called him to the platform and conferred the office upon him in a very but impressive speech. We are glad for the lives that are given in the service of the Master in youth, and pray for them [illegible] steadfastness of purpose. Delegates were chosen for our District Meeting, which is to be held at Lanark this year. Those chosen were Sister F. E. McCune, Sister M. L. Kimmel and Bro D. L. Butler; [illegible] nates: Brethren F. E. McCune, A. E. Hecker and J. S. Redefer. At this meeting the church also authorized those in charge to plan a students' reception immediately after the resumption of college sessions. President C. Ernest Davis is cooperating and has planned to include it in the opening program of school activities.—Mrs. Hecker, Mount Morris, Ill., July 15.

INDIANA

Bethany church met in council June 5 We decided to hold a two day harvest meeting Aug. 10. Bro. T. G. Weaver of Tippecanoe will preach for us. Our delegates to District Meeting are Bro. Neff and wife; alternates, Bro. Jesse Eisonhour and wife. One has been baptized since the last report. Bro. Fred Gall is superintendent of Sunday-school and Sister Burt Neff, president of Christian Workers' Meeting. Sister Maud Jones was with us Mother's Day eve, and Bro. E. Jones the evening of Father's Day. Both gave fine talks.—Mrs. Bertha B. Weybright, Syracuse, Ind., July 21.

Monticello church met in regular quarterly council July 2[illegible] Charles R. Oberlin in charge. One letter was received and six [illegible] A change was made in the time of our preaching services [illegible] Sept. 1. Where both morning and evening services were at [illegible] they will now alternate, giving a service each Sunday at each [illegible] Guernsey and Pike Creek. A Board of Religious Education was [illegible] Bro. Ray Showalter, our pastor, was chosen delegate to District Meeting with Sister Gertrude Tate, alternate. Bro. John Hoberg was elected Sunday-school superintendent at Pike Creek. Our Children's Day program was given June 22 and a missionary play June [illegible] well received. Bro. Showalter will hold a series of meetings [illegible] Guernsey house the first and second weeks of Sept. Both [illegible] united for Sunday-school and preaching accompanied by a basket dinner July 13. Work on the remodeling of our church basement

some time ago, and is now finished. The Aid met upstairs and ...ard furnished a basket dinner July 4.—Netta Whitcher, Monti... July 14

...w Paris.—We redecorated our church walls and ceiling this spring ...st lately had screens made for the windows We appreciate ...and also the liberality of our young people in helping to pay for ... July 14 Bro Helser met with us in a service and his message ...urch appreciated. The offering that evening for missions was ...—Mrs Velma Miller, New Paris, Ind., July 21.

...ver Creek.—Since our last report the Byler family of North Man... ...rendered a fine spiritual program May 5 to a full house May 12 ... Byler began a two weeks' music institute giving us much needed ...on His work was greatly appreciated. The church and com... ...n have not recovered from the shock of the tragic death of Sis... ...in an accident at the Vandalia R. R. crossing near Lakeville, ... the church, Sunday-school and Aid Society have lost a ... friend and worker. The Vacation School was a real success ... year—organized by Bro. Jerry Peters and superintended by ... Mabel Vizer—commencing May 26 and lasting two weeks. En... ...was 168, average attendance 148. A missionary collection of ... was taken up The joint Sunday-school convention of Oak Grove, ... Liberty and Pine Creek was held this year at our church, the ... doing real credit to the subjects assigned them. Since the ... the B. Y. P. D. have their own sessions again and are ... class the Sisters' Aid have their regular meetings each ...ize as usual they will furnish a carpet for the center aisle of the ... summer; they will furnish a carpet for the center aisle of the ... Regular council convened June 21. Delegates selected for the ... Conference at Napanee this year are: Eld. John Stump, Mabel ... Cecil Morningstar, with Elds. J. O. Kessler and Arthur Long as ... Last Sunday the Sunday-school enjoyed a very pleasant ... at the home of Brother and Sister Herman Steele. Our Eld. ...'s store and household were practically all destroyed by fire ... small insurance.—Wm. H. Summers, Plymouth, Ind., July 15

...ver Creek church held a homecoming service on June 29. The day ...ch enjoyed by all and the services were well attended. Bro. ...sher of Mexico and Bro John Wright of North Manchester ... the morning. Short talks were made in the afternoon by any ... cared to speak and a history of the church was read. Two ... poems were read by Bro. Frank Morris of North Manchester. ... Hoover of Wawaka, Ind., brought us the message on Sun... ...day II, which was much appreciated Bro. Kearney Eikenberry ... Ohio also was with us in a recent service. We are look... ...ward to a series of meetings, to be held in November by Bro. ... Winger of North Manchester. Our communion service will be ... the close of the meetings.—Martha O. Hessong, Peru, Ind., ...

...ck Run.—The work here is progressing very successfully under the ...ship of our new pastor, Bro J. S Zigler. Our spring love feast ... June 5. July 2 the members of the church enjoyed a social ... at the parsonage. A potluck supper was served and an inter... ...program of music and readings was rendered. Our regular ... was held July 8. Bro. J. S. Zigler was elected as elder for the ... Ike and Sister Edith Cripe were chosen delegates to District ... with S. ...rs Madge Stine, Dora Pletcher and Lena Berkey, ...tes Bro Ora Stine was chosen Sunday-school superintendent ... year and Bro Artie Berkey as general Christian Workers' ... Bro Floyd Mallott of Chicago will be with us at our ... meeting on Sept. 7.—Bunah Ulery, Goshen, Ind., July 23

...anoke church met in regular council meeting July 11, with Eld. ... Faul presiding. The church extended a call to Bro I J. Kreid... ...e West Milton Ohio, to take up the pastorate of our congregation, ...s has been accepted; he will begin his work with us Sept 1, at ... home he was conducted for a two weeks' evangelistic meeting. May ... Bro. Shank preached his last sermon for us At the close ... service the congregation assembled in the basement of the ... for a farewell and social meeting at which time the church pre... ...Brother and Sister Shank with a beautiful cedar chest in appre... ...of their work with us during the past three years. The State ... school convention was held at Huntington this year, and many ...number were privileged to attend. July 6 the children gave ...gram which was very well rendered, also Bro. I. J Kreider ...reached for us in the morning gave the children a short talk ... the program. July 31 we are expecting the Æolian quartet ... Bethany College to give us a program. Bro. Wm. Ulrich has ...along the pulpit during these summer months until Bro Kreider ...es us Sept. 1 Herbert C. Dilling, Van Buren, Ind., July 22.

...ro congregation enjoyed a very spiritual love feast on the eve... ...June 21. About seventy-five surrounded the Lord's tables. ...sel visitors were present from adjoining congregations. Brethren ...helor, John Stump, Benj. Cross and Arthur Miller were the ...ministers, the last-named officiating. The following day Bro ...gave us a very helpful message both in song and sermon. In ...rning we enjoyed a class meeting at the home of a sister close by ...ended Bro Cross has been with us at different occasions of late ... personal work with the messages he gave and the musical ...t that his family helped render have been a great blessing to ...them church Bro. Joseph, our faithful pastor, enjoyed a rest ... Bro Cross was with us.—Wm. H. Eiler, Plymouth, Ind, July 10.

...ver Creek.—Bro. Amsey Snell was with us July 13. He gave us ...Spring sermons Bro. Landy Kreider will be with us the last ...eve of this month.—Harry R. Bollinger, South Whitley, Ind.,

...ance.—Our church at this place had been closed for three years, ...ed May 11, when Brother and Sister J. Edwin Jarboe began an ...ance campaign here. From the very first, the crowds and in... ...ere until our large house was crowded to capacity Brother ...r Jarboe were ably assisted by Brother and Sister Ike Kline ...h Webster, Ind. Another most helpful feature of the meet... ...the large delegations from the adjoining churches. We surely ...e thank all who helped in any way to make our meetings the ...s that they were. Bro. Jarboe labored earnestly, visiting in the ...through the day, and bringing the message with great enthusi... ...d power each evening. As a result there were fifty-three bap... ...and nine reinstated during the meetings. A few of those baptized ...ed in the North Webster church. At the close of the meeting ...ered a communion service with 140 at the tables. As we have ...other here, the Mission Board prevailed on Brother and Sister ... to remain in the capacity as pastor until arrangements can be ... to get some one permanently located. We are enjoying their ...ering us We have already bought and paid for a good, rebuilt ... A good brother is furnishing the wallpaper for the entire church ...re having it put on next week. The sisters have organized ... Society with Sister Ada Klink as president. Our Sunday-school ...ging around 80 each Sunday with Bro. Leonard Barnhart as ...dent. We have preaching services every Sunday morning ...ning.—Mrs. Thomas Coy, Syracuse, Ind., July 9.

IOWA

...ay.—The Sunday-school is going on as usual, small in number ...ge in faithfulness. Our elder, Bro. M. W. Eikenberry, of Dal... ...mer, has been coming to us the first Sunday of each month, ...ing unto us the bread of life, which is appreciated by all. Now ... the kindness of the General Ministerial Board a way has been ...for us to have preaching the first and third Sundays of each ... July 20 Bro Earl Deardorff and wife of Elkhart, Iowa, were ...t, and he gave the morning message which was enjoyed by all. ...Chas. Knight, Bagley, Iowa, July 22.

KANSAS

...dependence.—June 1 we were favored with a very helpful sermon ... Bro, James Elrod of McPherson College. June 8 our District ...-school secretary, Bro Mohler of McCune, was with us His ... and presence were highly appreciated A splendid program ...ered by the young folks' class on the morning of June 16. ...dance and interest of our Sunday-school are very good July ...rthday dinner will be held at our beautiful park here in the ...s. J. L. Amos, Independence, Kans., July 17.

...Star church met in a business meeting June 5. It was unani... ...voted to retain our present pastor for another year. Our ...-school is progressing very nicely under the leadership of Bro. Gorbutt. We have a very fine group of young people. They are conducting a young people's meeting every Sunday evening just before the preaching services. They are doing fine Our pastor has been preparing us for some special sermons; also holding special prayer meetings preparatory to our coming evangelistic meetings which will commence Aug 17 conducted by Bro. Kinzie of Navarre, Kans—Lillie M Ikenberry, Lone Star, Kans.

LOUISIANA

Roanoke church met in council June 28. Delegates to District Meeting which will be held in Fort Worth, Texas, Aug 15-17, were chosen, July 4 we had a community picnic at Lake Arthur. The Daily Vacation Church School closed July 11 with an average of sixty-two Their program showing the things learned in their work. Bro Roy Teach was good interest all the way through On Sunday the children gave of McPherson came July 11 and spent a few days with us. He preached Sunday and Monday evenings. We had our love feast July 15 with a goodly number present, including members from Pennsylvania, California and Kansas. On Tuesday four girls were added to the church by baptism. We are having showers now for which we are thankful for it has been dry.—Maurine Bowers, Roanoke, La., July 21.

MARYLAND

Locust Grove.—On July 20 Bro Harper Snavely was with us, preaching a good sermon in the morning and giving a chalk talk in the evening which was enjoyed by a large number of people. Our Aid met on July 16 at the home of Sister Bertha Williar. Sister Cleta Schneider and Sister Bertha Williar were chosen delegates to the Aid convention. —Bessie R. Purdum, Mt. Airy, Md., July 23.

NEW JERSEY

Amwell.—Sister Mary Brok of North Manchester, Ind., began a revival at our church June 22 The meeting continued for two weeks with good interest. July 6 we held our homecoming day. Bro Grasshill, former pastor, spoke in the morning, and in the afternoon, Sister Brok. After the evening services two were baptized. Our pastor, H T. Horne, has just completed twelve years' service for the Amwell congregation.—Mrs. H. T. Horne, Sergeantsville, N J., July 17.

NEW YORK

Ludlowville.—The first series of evangelistic meetings held at the Ludlowville mission were begun June 29 closing July 6 Eld H D Jones of King Ferry, N. Y., preached nine splendid, gospel sermons The attendance was not as large as we had hoped for, but the interest was fine. As an immediate result one young man stood for Christ On the following Sunday he and two others were baptized. The members from Lake Ridge supported the meetings splendidly We regret that the meetings were not continued for we believe there are others not far from the kingdom.—R. A. Nedrow, Ludlowville, N. Y., July 21

OHIO

Center church met in quarterly council July 9 with Eld. M. M. Taylor in charge. In order to have our returned missionary and wife with us, our homecoming date was changed to Aug 24 Three letters were granted. We decided to have a temperance program the last Sunday in July and lift an offering for the Anti Saloon League. We will have a love feast on Saturday night at the close of our meetings during October, in charge of Bro. Erwin Weaver of Woodland, Mich. Church and Sunday-school officers were elected Esther Horner with Rachel Mohn as assistant, was reelected superintendent of the Sunday-school The writer was retained as church correspondent. Eld M M Taylor was chosen to be our presiding elder for two more years Delegates to our District Meeting are M. M. Taylor and W. H Horner. A good number of our people enjoyed the spiritual and inspirational meetings of our District Sunday-school convention held at the West Nimishillen church the last of June. Our church was privileged to be hostess to a large crowd on the Fourth of July when Sunday-schools gave programs and listened to several excellent addresses on timely topics.—Esther Horner, East Canton, Ohio, July 14

Hartville.—On May 10 and 11 Bro. Dan West was with us and gave us three splendid messages in the interest of the Y. P. D. A community mothers and daughters' banquet was held in our church May 19. The local Welfare Board was successful in securing four contestants for the high school contest put on by the District Welfare Board. Children's Day was observed by the Sunday-school. A vesper service was held with A. Brown Miller of Cleveland as speaker On June 29 the men's chorus from the Calvary Presbyterian church of Canton gave us a musical program. The evening of July 10 the church met in regular business meeting. The Sunday school and church officers were elected for next year. Three letters of membership have been received since our last writing. During the month of July the three churches of the community are cooperating and are having union meetings each Sunday evening.—Emma Brumbaugh, Hartville, Ohio, July 21.

Kent.—Bro. Petry from the Springfield church came to us on April 20. He was with us one week and the meeting closed with a love feast on April 27. We enjoyed the meeting very much Five were baptized Bro. M M. Taylor, our elder, presided at our last council at which time three were received by letter. We decided to paint the church, also to provide three new class rooms Brother and Sister A H. Miller were chosen delegates to Annual Meeting Our Sunday-school picnic is to be held at Brother and Sister Harold Ebie's on July 26. We decided to start a series of meetings Aug 31-to continue two weeks; have feast Sept 13 with an all-day meeting Sept. 14 At our last Aid meeting we finished a missionary quilt to be sent to Sister Anna Brumbaugh in India.—Elva Fox, Kent, Ohio, July 21.

Marble Furnace church met in council June 19. The young people and juniors were recently organized into two classes. On Sunday morning, July 13, Bro. Bagwell from North Manchester, Ind gave a very interesting sermon On Sunday night, July 13, a missionary program was given by the children and young people Our Daily Vacation Bible School will begin July 28, conducted by Bro. Swinger and wife. Our revival meetings begin Aug. 17 with an all day meeting and a homecoming They will continue two weeks, closing on Saturday night, Aug. 13, with a love feast. The meeting will be conducted by Bro. Petry and wife of Pitsburg, Ohio.—Burneda Storer, Peebles, Ohio, July 21.

Pleasant Valley (Ohio) church held a members' meeting July 11. Our revival meeting is to be held in October in charge of Bro. B F. Petry. Two of our number have been called from our midst since the last report: Bro. Jonas Wise and Bro R. M. Vanscickle Our pastor also officiated at anointing services for Bro R M Vanscickle and Sister Skinner, of Rose Hill. One accession has been made since the last report. Brother and Sister Hershel Oswalt were elected to the deacon's office. Bro. W. A. Clark was elected on the ministerial board July 20 our Sunday-school had a picnic at the Greenville park and the day was enjoyed by all.—Grace Rhoades, Union City, Ind., July 21.

Randals Run (Adams County).—We just closed a ten day series of meetings with Bro. Walter Hawke of New Carlisle, Ohio, preaching for us As a result of these meetings two were baptized Our Daily Vacation Bible Schools also were conducted during the past two weeks. The children were very much interested in this work We had an enrollment of eighty at the three points—White Oak, Cedar Grove and Randals Run, with an average daily attendance of 61.9. These schools were conducted by Sister Elizabeth Kiracofe of Eaton, Ohio, and Brother and Sister Hawke. Sister Kiracofe also led the singing at the meetings.—Mrs. S. T. Neary, West Union, Ohio, July 24.

Springfield (N. E.).—We met in members' meeting July 12. Some church officers and all Sunday-school officers were elected for the year ing satisfactory. Bro. C. H. Deardorff was chosen elder for another Meeting. Our Vacation Bible School, directed by home talent, begins July 21 and closes Aug 2. A Sunday-school outing will be held Aug 30. A mothers and daughters' meeting was recently held with an attendance of sixty-three. An appropriate program was rendered and refreshments were served. The evening was much enjoyed by all present. Since our last report two have been received by baptism.—Alice C. Mumaw, Mogadore, Ohio, July 20.

Third Street church met in council July 16. Two members of the District Ministerial Board, Elders C. H. Deardorff and J. C. Inman, met with us. This was the first election of officers that has taken place under the New District calendar Under our new order of things all church officers are elected at the July council and take their places the first of October, the old ones holding over until that time Bro Deardorff was elected as elder for another year Enough funds were pledged to assure Bro. Prather's retention as pastor Last spring the church decided to fit up the parsonage as a parish house It is nicely furnished and equipped to take care of classes and other gatherings. The different congregations in the church vied with each other in the good work of fixing it up Also individuals added to the equipment Sister Oma Kern was chosen church correspondent, and will come, not as a stranger to Messenger readers, but as a well beloved writer and friend.—Mrs T. S. Mohrman, Ashland, Ohio, July 17.

Zion Hill. June 29 the children's division of our Sunday-school gave a splendid program consisting of songs, recitations and dialogs It was greatly enjoyed by a large audience The quarterly business meeting was held June 27. The reports of the various committees were given and the church officers were elected The Conference offering was $91 11 The pastor, C. S. Straus'augh, who served as delegate, gave a splendid report of the Conference June 1 Bro A M White of Empire, Calif., gave an interesting account of his recent trip to Palestine The mid-week service of song and Bible study is well attended and exceedingly helpful Attendance and interest at all services are good. —Emma Mae Kauffman, Columbiana, Ohio, July 19

OKLAHOMA

Thomas. At our regular quarterly business meeting July 11 two members were received by letter Delegates elected to District Meeting for church and Sunday-school are A L Williams and R. E. Crago. Mildred Christenson and Frank Hutchison, respectively Those going to District Meeting from the western part of the District we hope will make it convenient to stop over with us; we are only a few hours' drive from Oklahoma City where the meeting is to be held Our annual go-devil meeting with Washita congregation was held July 6 at Clinton, midway between Washita and Thomas churches It was well attended and much enjoyed Mother's Day was observed with an appropriate program by the children of the primary department.—Mrs H L Hutchison, Thomas, Okla., July 21.

OREGON

Weston church met in council June 28. F. E. Tucker and David Ulrey were elected delegates to District Meeting with Noah Bonewitz and Mrs. E. E. Tucker, alternates Bro Bonewitz was also elected as a new church trustee An elder will be asked for at the District Meeting to take the place of Eld. John Bonewitz who died recently and who had been with us ever since the establishment of the Weston church —Mrs Amy Marr, Weston, Ore., July 19.

PENNSYLVANIA

Ephrata.—June 1 a Children's Day program was given by the boys and girls of the Sunday-school A two weeks' Vacation Bible School was held beginning June 2, conducted by Bro Galen Kilhefner. At the close an interesting program was given The average attendance was 112; the largest number present, 132 The offering amounted to $5 which was given to missions The children brought forty bouquets which were distributed among the sick and aged June 4 Bro. J F Graybill, missionary to Sweden, gave an interesting talk about the work in his field. June 19 the Æolian quartet of La Verne, Calif., gave a splendid program in song to a large and appreciative audience June 29 Bro. Paul Wenger of the Bareville congregation was with us in the morning service. His theme was, Jacob and Esau The Byler family of North Manchester, Ind., gave a very impressive program on the evening of July 1 July 5 Bro. A. D. Helser, missionary to Africa, gave a very interesting address The church has appreciated the messages of our missionaries, and also the splendid messages in song; it has been a great privilege to have them in our midst.—Gertrude R. Shirk, Ephrata, Pa., July 23.

Fairview.—Bro. Jacob Gingrich, pastor of the Fairview church at Masontown, Pa., and family have left for New Carlisle, Ohio, where Bro Gingrich has been elected to the principalship of the high school. He has served as pastor at Fairview church for three years, and also taught school in Nicholson township for three years. May he and his family find success in their new field of service.—Ruth Fretts, Masontown, Pa., July 19

Fredericksburg.—One was received into the church by baptism since our last writing. May 25 we had an all-day German meeting at the Union house. Brethren Samuel Eshelman, Irvin Gibble and Jonathan Reber brought us the message June 8 Bro I S Long gave a message on missions at the Fredericksburg house and also at the Meyer house An offering was lifted which amounted to $15.92 In the evening the Sisters' Aid Society rendered a fine program. The offering amounted to $16 58 which is to go for missions. The class meeting was held at Fredericksburg June 21 with Bro. Henry Ober present to give some helps and suggestions on how to improve the interest and welfare of a class meeting July 22 Bro A. C Baugher of Elizabethtown gave us a talk on temperance and social purity The offering amounted to $5 54 July 6 Children's Day services were held at East Monroe Valley The children had a fine program which was followed by an address by Bro Simon Bucher of Annville. July 13 children's services were held at Fredericksburg house The program was followed by an address by Perry Sanger of Midway. Aug 17 we expect to hold a revival meeting at the Moonshine house Bro Walter Hartman of Annville is expected to preach.—Mrs Annie L. Weaver, Lebanon, Pa., July 14

Harrisburg.—June 21 Bro. Byler and family from North Manchester, Ind., gave a delightful evening in worship of song. July 2 Bro J F Graybill, missionary from Sweden on furlough, gave us some interesting facts from his home country in Sweden which were appreciated by many. July 6 Bro. J. B Emmert and his two daughters from La Verne, Calif., were with us both morning and evening Bro Emmert's theme in the morning was found in Rom 8 In the evening, Dealing with a Soul (John 4), the Woman at the Well July 15 the Hummel Street Sunday-school had their annual outing at Reservoir Park, 217 being present A short program was rendered in charge of Sister Willoughby.—Sallie E. Schaffner, Harrisburg, Pa., July 19.

Little Swatara.—Evangelistic meetings were held at Shomo's, (a mission point) from May 18 to 25; from May 25 to June 1 the meetings were continued at the Shubert House. Both meetings were conducted by Bro S. G. Meyer of Fredericksburg. Spirit-filled messages were brought to us each evening, and as a direct result eleven souls confessed Christ and were baptized. June 8, Brethren Amos Hottenstein, Aaron Gibbel, and Thomas Patrick were present at the Merkey House and brought helpful messages. In the afternoon and evening the Missionary and Sunday-school meeting was held at the Ziegler House The Missionary address was given by Eld Nathan Martin June 26. at Frystown, we had the pleasure of having Bro ther and Sister Byler and family of North Manchester, Ind., with us, and spend an evening in singing which was enjoyed by all. Sister Miriam Maderia of Harrisburg will direct the D. V. B. S. at the Ziegler house beginning July 28.—Elizabeth Meyer, Myerstown, Pa., July 1.

Myerstown.—June 22 Bro. Frank Layser, delegate to Conference, gave a report of the meeting The delegates to the Sunday-school and missionary meeting at Annville on July 4 were Brethren Frank Layser and John Gibble, alternates, Sister Mary Gerber and Elias Frantz. July 13 Sister Gerber, who served in Bro Layser's stead, gave a report of the proceedings of the meeting On the evening of July 2 the Byler family were with us and gave a program of songs. The mid-year services at the Tulpehocken house on July 6 were well attended Helpful messages were given throughout the day. Following the German sermon by Bro. E. W. Edris, Eld. John Herr added remarks also in the German language Brethren Gingrich and Ebersole filled their places in the afternoon All came away from the historical place feeling that it was good to be there. July 13 Eld Michael Kurtz gave the message.—Alice B. Royer, Myerstown, Pa., July 14.

Philadelphia (First).—Sunday evening, June 22, the Week Day Bible class conducted the worship program and gave a summary of their year's work. This class meets at the church each Wednesday afternoon between 4 and 5 o'clock correlating with the public school Mrs. Viola Morris gave a talk in story form. June 25 we held our business meeting The church officers were elected for the year to begin Sept. 1 We decided to hold our tall love feast the first Sunday evening in November Sunday morning, June 29, Mrs H. H. Funk and the pastor

(Continued on Page 496)

AN APPRECIATION

(Continued From Page 491)

one glad. We thought of her as George Herbert said: "One good mother is worth a hundred school masters." I opened my Book to Prov. 31:25 and began to read about such as she: "Strength and honor are her clothing," etc. How we love her, because she is so cheerful, so industrious, so young. To appreciate the beauty of her life you must know her. I have never known a grandma (of my own) and my childhood days were saddened many times because of that emptiness.

If this is printed some one will say: "Wasn't that strange for her to write that about mother (or grandma); she is no kin of hers."

Here is a little verse a lady sent me recently. I keep it in my mirror:

"It's better to buy a cheap bouquet,
To give to your friend this very day,
Than a bushel of roses white and red,
To place on his coffin when he is dead."

Many a lonely and discouraged toiler would take new courage if the ideals of this verse could be tried out everywhere for just one day.

May heaven's richest blessing attend Grandmother Ikenberry and all other saintly grandmothers, is my prayer.

Daleville, Va. Mrs. E. F. Sherfy.

AN EVANGELISTIC DRIVE

The Ministerial Board of the First District of West Virginia had been looking forward with considerable anxiety to the month of June as the time set for the evangelistic drive in this District. This has been a new venture but has brought about very gratifying results. The Board had arranged for about twenty series of meetings by the home ministers. For various reasons only twelve meetings were held with the following results:

At five of these points the brethren do not preach regularly. One hundred and sixteen week days were spent by the evangelists. Fifty-eight members were taken into the church at these meetings; an average of nearly five at each meeting. Nearly all of the meetings were held in what would be considered mission territory or out points of congregations.

The following brethren assisted in the work: A. S. Arnold, A. J. Whitacre, B. W. Smith, J. L. Shanholtz, L. H. Fike, W. W. Bane, J. S. Whitacre, M. L. Riggleman, B. M. Rollins, C. E. Vought, D. B. Spaid, Alva Harsh. The churches sending the Board funds to help defray expenses of the evangelists: Maple Spring, Brookside, Glade View and Kelly Chapel. The Board wished to have a better response from the congregations so that these very willing workers might not have to make quite so much sacrifice. From several of these points requests were made that permanent work be taken up.

Oakland, Md. Emra T. Fike.

KHERGAM CHURCH, INDIA

Here I come again. I have some "good news" to tell you. You know these are days in India when we are trying to "devolute"—or to allow our Indian church to undertake more and more responsibility.

Our Khergam church is only in its infancy, as yet. From the first we have tried to help them feel the great responsibility, and then to shoulder the responsibility.

In this our elder, N. V. Salenki, and wife, Benabai, have done exceptionally well. Then, too, they enlisted others and so the work has moved forward. Each member is made to feel that the work is the Lord's and that one is not really and truly converted until he has gone out after the other fellow. They usually begin with their wives. They are also made to feel that it is the work of each individual member to "carry on" the work of the church in the saving of souls, and not the work of the elder alone.

Well, all we had as a beginning were the elder and his wife as officers. But recently the church decided that we have now come to the place and time when we need some deacons. Indeed we have been teaching and working to this end from the start. So, at the time of our love feast and the Pentecostal season, June 7 and 8, the church called six deacons. The former decision was to call four, but the vote came out six, so these with their wives—save two wives—were duly installed. It was a most beautiful and inspiring service. It rejoices our hearts to note this growth in the Christian graces. You could appreciate this all the more if you knew the background, and what these new (?) Christians have come through.

No special effort had been made at this time for baptisms, but a woman and three men were baptized. They desired it at this time. You will notice that I mentioned the woman first. It is not easy to get the women to become Christians. The girls and boys in our Boardings just "come to Jesus" in the natural way. It is different with the women.

The love feast occasion was very spiritual. "Decently and in order" was surely carried out to the letter. That has also been our aim from the start. Because of the almost perfect quiet there was time and occasion for deep meditation—for a season when God draws near. We have no church building, so we sat in the school building on a mud floor. Strips of snow-white cloth were spread on the floor. Even the leaf plates did not detract from the beauty of the scene. All who were permitted to sit down to the table of the Lord were greatly refreshed and left it rejoicing in the Spirit. May they all continue "to grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

Now the rest of the good news is this: Everything was planned and done by our Indian Christians. The heavy responsibility was shouldered by our Eld. N. V. Solanki and his coworkers here in the Khergam church; also our Eld. Govindji K. Satvedi of the Bulsar church and Eld. Miohalal Ampthabhai of the Anklesvar church. These rendered very valuable assistance at this time of rejoicing. The last two named are not in the best of health, yet they were willing to make this hard trip to the jungle and help in this holy and sacred service, for which we are truly grateful.

Bulsar, India. Ida C. Shumaker.

PASSING OF ELSIE K. SANGER

Elsie K. Sanger, daughter of J. F. and Hannah Crouse Sanger, was born at Fayetteville, W. Va., July 2, 1887, and died in Chicago, Ill., July 6, 1930.

She united with the church at Fayetteville in 1903. Three years later she removed with her parents to Thomas, Okla., where she resided until 1918 when she came with her parents to Florida to make Sebring her home. She leaves to mourn her departure these relatives: her mother, Mrs. Hannah Sanger; brothers: Homer F. of Chicago and Shelbourne of Seattle; sisters: Mrs. Alice McAvoy of Fayetteville, W. Va., Mrs. Ida McAvoy of Thomas, Okla., Mrs. Ella Hutchinson, Thomas, Okla., and Mrs. Minnie Rodes of Clovis, N. Mex.

Miss Elsie had been ill for a number of months, and since January had been under skilled medical care in Chicago. In the early summer she was removed to Bethany Hospital and every thing that could be done for her in the way of medical science was done. Faithful nurses, loving relatives, and kind friends all ministered to her wants and needs.

The treacherous disease took root in the throat, and from there ravaged its way through her system. Suffering was intense, but never inflicted upon a more patient victim. "I do not ask why, I only ask for courage," were the words often used by Miss Elsie when speaking of her condition. She realized that she was beyond the power of human skill and resigned herself to her fate. From her bed she dictated many messages of love and courage to friends and relatives. A brother, Homer F. of Chicago, accompanied the remains to Sebring and funeral services were held at the church July 9. Complying with her request that her funeral service should not be made a sad occasion, but rather an occasion of encouragement, Elders J. H. Moore, J. W. Rogers and H. A. Spanogle performed the last rites in a simple, dignified manner.

The Sebring congregation, as well as the entire Brotherhood, has lost a devoted, consecrated worker in his kingdom. In every department of the church work at Sebring there is evidence of her consecration and devotion. While health permitted, Miss Elsie was very active in Sunday-school work, in the Christian Workers' department, and served the church on committees countless times. Her loyalty, together with a deep sympathetic understanding of humanity, plus a very pleasing personality, made her work very effective and placed her in the highest esteem of both the church and the community.

Sebring, Fla. Lena Marchand.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to 2 three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bartlett-Cullen.—By the undersigned, in the South Beatrice church, June 25, 1930, Mr. Clarence E. Bartlett of Nelson, Nebr., and Sister Beulah C. Cullen of Holmesville, Nebr.—Paul K. Brandt, Holmesville, Nebr.

Brooks-Good.—By the undersigned at the First Church of the Brethren, Fresno, Calif., June 15, Charlie Brooks and Muriel Good, both of Fresno.—Leo H. Miller, Fresno, Calif.

Hoover-Metzker.—By the undersigned at the parsonage, July 10, Fred E. Hoover of Martinsburg, Pa., and Bertha V. Metzker of Roaring Spring, Pa.—S. P. Early, Roaring Spring, Pa.

Johnson-Keith.—By the undersigned at the parsonage June 10, Leo S. Johnson and Edna May Keith, both of Roaring Spring, Pa.—S. P. Early, Roaring Spring, Pa.

King-Hoff.—At the home of the bride's parents by the undersigned, June 1, Albert King and Iva Hoff, both of Fresno, Calif.—Leo H. Miller, Fresno, Calif.

Kinzie-Slabaugh.—By the undersigned in the First Church of the Brethren, Chicago, July 2, Brother Glenn H. Kinzie and Sister Mary Slabaugh, both of Chicago.—G. G. Canfield, Marion, Ohio.

Ott-Fyock.—By the undersigned at the Shade Creek parsonage, Windber, Pa., July 6, 1930, Clinton Oscar Ott and Elsie Elbertа Fyock, both of Windber, Pa.—John F. Graham, Windber, Pa.

Peters-Eller.—By the undersigned in the Daleville church June 20, Bro. Raymond Peters, pastor at Selma, Va., and Sister Kathryn Eller of Daleville, Va.—E. F. Sherfy, Daleville, Va.

Poister-Dull.—By the undersigned at his residence in Fullerton, Calif., June 16, Mr. Chester Poister of Ontario, and Sister Virginia Dull of Buena Park, Calif.—O. V. Long, Fullerton, Calif.

Royer-Hawbaker.—By the undersigned at the home of the bride, June 1, Bro. Harold A. Royer and Sister Gladys V. Hawbaker, both of Dallas Center, Iowa.—B. T. Stutsman, Des Moines, Iowa.

Shiveley-Netzley.—By the undersigned at the home of the bride June 26, Bro. Kenneth E. Shiveley of Irwindale, Calif., and Sister Charlotte Frances Netzley of Glendora, Calif.—O. V. Long, Fullerton, Calif.

Sparks-Brunk.—By the undersigned, June 29, at the parsonage in Clovis, N. Mex., Mr. John Hagel Sparks and Sister Dola Marie Brunk.—E. F. Weaver, Clovis, N. Mex.

Van Cleave-Person.—By the undersigned at his home, May 14, Bro. Ora Van Cleave and Sister Blanche Person, both of Panora, Iowa.—B. T. Stutsman, Des Moines, Iowa.

Wimer-Kemple.—By the undersigned at the First Church of the Brethren, April 20, Al Wimer and Blanch Kemple, both of Fresno.—Leo H. Miller, Fresno, Calif.

FALLEN ASLEEP

Arnold, Ollie, daughter of John and Caroline Weaver, was born June 13, 1881, died July 8, 1930, aged 49 years and 25 days. While she was yet a small child her parents moved to Greenville, Ohio. April 9, 1899, she was united in marriage to Abraham Arnold. In March, 1909, they moved near Cedar Corners, Mich. Here she remained until she was called home. She united with the Church of the Brethren April 9, 1915. She loved her church and obtained a great deal of comfort in her faith until the last. She leaves her husband, two daughters, two grandchildren, one brother and one sister. Funeral at the home by B. J. J. Hamm.—Mrs. Fannie Smith, Hart, Mich

Boyer, Bro. Henry M., born June 23, 1881, died near Jennertown, Pa., July 5, 1930, aged 49 years and 12 days. He is survived by his wife, Elsie Gardner, to whom he was married in Johnstown, four sons, three daughters, six grandchildren, his parents and a number of brothers. Most of his life he lived in Johnstown, where he united with the Brethren church of the Brethren many years ago. He was in declining health a long time. Services in the Evangelical church, and burial in Berkley cemetery, conducted by Bro. T. F. Henry. Jerome E. Blough, Johnstown, Pa.

Burkholder, Ann Elizabeth Mohler, was born near Mechanicsburg, Pa., April 12, 1840, passed away at Bagley, Iowa, July 12, 1930, at the age of ninety years and three months. Her life was spent in Pennsylvania. She united with the Church of the Brethren in early girlhood, and lived a consistent member. She was married to Cornelius K. Burkholder Jan. 25, 1856. To this union were born two daughters, one dying at the age of seven years. Mrs. Anna Anders still survives. Her husband passed into the great beyond eight years ago. After living a few years in Pennsylvania, they moved to Illinois and to Iowa in 1876 locating on a farm near Bagley. With her husband she furnished a large portion of the finances to purchase the Bagley churchhouse and have contributed much to its support. The welfare of the kingdom was their great concern. Funeral services were conducted at Bagley, Iowa, by Eld. M. W. Eikenberry at Dallas Center assisted by Eld. Irvin Haughtelin of Panora, Iowa. Burial at the cemetery at Panora, Iowa.—Mrs. Chas. Knight, Bagley, Iowa.

Douglass, Minnie V., daughter of Abraham and Barbara Clingenpeel, born in Carroll County, Ind., and died June 24, 1930, aged 60 years, 9 months and 1 day. She married J. Wm. Douglass Oct 11, 1890. She suffered a stroke of apoplexy June 20 from which she never regained consciousness. She leaves her husband, one son, two brothers and two sisters. Funeral services at the Bachelor Run church by Eld. Chas. R. Oberlin, Eld Ira Kreider and Eld. Wm. L. Angle. Interment in Maple Lawn cemetery.—Mrs. Wm. L. Angle, Brighurst, Ind.

Faidley, Daniel E., died at his home in Maxwell, Iowa, July 3, 1930. His death was due to a paralytic stroke. Had he lived seven days longer, he would have been 82 years old. For a number of years he had been a well known resident of Maxwell and vicinity and a loyal member of the Church of the Brethren. He is survived by three sons and two daughters. Funeral services were conducted at the Indian Creek church by the undersigned, assisted by R. [illegible] of the Maxwell Presbyterian church.—B. T. Stutsman, Des Moines, Iowa.

Gilliam, infant son of Brother and Sister Paul Gilliam, died at the St. Joseph's Hospital at New Hampton, Iowa, May [illegible], 1930. Burial service was conducted by Bro. Roy E. Stern. [illegible] Ethel Stern, Fredericksburg, Iowa.

Heikes, Ellen, was born near Bellevue, Ohio, June [illegible] 1860, and died at the home of her son, Robert Heikes, near her home in Sabetha, Kans., April 26, 1930. When four years old she with her parents moved to Richardson County, Nebr., but for many [illegible] had lived in and near Morrill and Sabetha, Kans. She was united to Jesse Heikes in 1878. She is survived by her companion, two children. She joined the Church of the Brethren in 1879. Mr. Heikes had been sick for a number of years and had always been a patient sufferer. The immediate cause of her death was pneumonia which she contracted while visiting in the home of her son. Funeral from the Sabetha church conducted by the writer.—Earl M. Frantz, Sabetha, Kans.

Kauffman, Bro. Nicholas, was born in Holmes Co., Ohio, March 4, 1835, died at the home of his daughter, Mrs. A. H. Weaver, at Wenatchee, Wash., June 30, aged 95 years, 3 months and [illegible] days. When nine years old his parents moved to Elkhart County, Ind. Later he lived in Lagrange, Stark and Marshall Counties. In [illegible] he moved to York, N. Dak., where he lived until 1920 when he came with the family of his daughter to Wenatchee. When a young man married Magdelene Plank to which union were born five sons and three daughters. In 1878 his wife died. Later he married Elizabeth [illegible], a widow, a daughter of Elder John Knisley of Indiana. To this union was born one daughter, with whom he resided after the death of his mother, Jesse Kauffman, 21, 1906. At the age of thirty he united with the church. A year later he was elected to the office of deacon in which he served for all these years. He leaves four sons and four daughters three stepdaughters, and a number of grandchildren and great-grandchildren. He was bedfast about four weeks. His mind was remarkable up to within a week of his death. June 20 he called the [illegible] Bro. George Stryker of Hanford, Wash., gave a fitting funeral sermon, assisted by Bro. L. E. Ulrich of Sunnyslope. He was laid to rest in Memorial Park in East Wenatchee.—Mrs. Bessie Blocher, Wenatchee, Wash.

Nedrow, Bessie Kistner, daughter of David and Ellen Kimmel Kistner, was born Feb. 5, 1890, near Oneida, Kans., and died at her home in Sabetha, Kans, June 1, 1930. With the exception of a few years her whole life had been spent in the Sabetha and Morrill communities. On Jan. 15, 1907, she was united in marriage to J. W. Nedrow. She is survived by her companion and three children. She united with the Church of the Brethren in her early childhood. She had been a patient sufferer from the dread disease of cancer for a number of years. Funeral services conducted by the writer in the Sabetha Church of the Brethren. Burial in the Morrill cemetery.—Earl M. Frantz, Sabetha, Kans.

Neel, Ray Glenn, oldest son of Brother Geo. and Sister Essie Neel, was born April 4, 1911, near Cabool, Mo., and passed to the great beyond June 21, 1930, near Moberly, Mo., being drowned while in bathing. Ray was converted and baptized into the Church of the Brethren at the age of thirteen years, in the Cabool church. He is survived by his father, mother, four sisters, one brother and a number of other relatives and friends. Funeral services were conducted at Greenwood by the undersigned, assisted by Eld. A. M. Peterson after which the remains were laid to rest in the Greenwood cemetery.—A. W. Adkins, Cabool, Mo.

Ott, Jessie Milne, daughter of Brother and Sister Sarah Milne, was born May 4, 1881, near Fredericksburg, Iowa, and died May 26, 1930, at her daughter's home in Charles City, Iowa, aged 49 years and 22 days. She was married to Ed Ott in July, 1900. To this union were born one son and three daughters, one of whom died in infancy. Her husband preceded her in death in February, 1927; also both her parents in February, 1928. Besides her three children she is survived by one brother, three sisters and many other relatives and friends. Though she was in ill health for the past several years and much sorrow had entered her home she was never heard to complain of her condition but determined to make the best of things. Funeral services were conducted by Bro. Roy E. Stern, assisted by Bro. A. M Sharp and Bro. Harvey Gilliam.—Mrs. Ethel Stern, Fredericksburg, Iowa.

Phillabaum, Georgia May, daughter of Joseph B. and Sarah Eaton Phillabaum, was born near Bethany, Mo., Nov. 28, 1887, and departed this life July 5, 1930, age 42 years, 7 months and 7 days. In 1903 she moved with her parents to Texas County, Mo. She accepted Christ and united with the Church of the Brethren in October, 1[illegible] remaining loyal to her profession. Funeral services were conducted at the home in Impo, Mo., by the undersigned assisted by Eld. A. M. Peterson. The remains were laid to rest in the Stubl's cemetery by the side of her parents. The only near relatives are Willard C. a twin brother, with whom she had always lived, and Clyde Phillabaum of Wyoming.—A. W. Adkins, Cabool, Mo.

Rudolph, Sister Euphemia, was born in Baden, Germany, Sept. 6, 1853, and died at the Doyle sanitarium, Grand Rapids, Mich., July 13, 1930, aged 76 years, 10 months and 7 days. Her husband preceded her about thirty-five years ago. She united with the Church of the Brethren seven years ago and lived a faithful Christian life to the end. She is survived by three sons and three daughters, nine grandchildren and three great-grandchildren. Funeral in the Church of the Brethren by her pastor, the writer. Interment was made in the Garfield Park cemetery.—F. D. Anthony, Grand Rapids, Mich.

Strohm, Uriah, son of George Strohm, was born in Lebanon County, Pa., Sept. 1, 1854, died May 27, 1930, in the home of Lucy Spangler, near

of his daughters, at Fredericksburg, Pa., aged 75 years, 9 months and 21 days. He was married twice. Three daughters survive of the first marriage and also ten grandchildren and two great grandchildren. His last wife, who was Sister Annie Meyer, nee Gibble, preceded him in death a little over three years ago. Funeral services at the Wolf's home house by Eld. E. W. Edris and Bro. J. W. Heisey. Burial at the Shirksville Mennonite cemetery.—Mrs. Annie L. Weaver, Lebanon, Pa.

Treloar, Donald Arthur, infant son of Angeline and Arthur Treloar, was born April 23, 1930, and died June 19. Death came at the Children's Hospital at Iowa City, where he had been taken because of the serious nature of his illness. He is survived by his parents, his grandparents, Brother and Sister A. M. Sharp, and many other relatives. Funeral service was conducted by Bro. Roy E. Stern, assisted by Bros. Glenn Rummel.—Mrs. Ethel Stern, Fredericksburg, Iowa.

Wallace, Josephus, was born in Warwick township, Lancaster County, Pa., July 8, 1850, the son of William and Anna Kissinger Wallace. In his 18th at the age of fifteen, he came to Goshen, Ind., with his parents. In 1871 he was united in marriage to Elizabeth Teeter. To this union were born eight children, four sons and four daughters. Of this number five preceded him in death. He is survived by his wife; one son and two daughters, six grandchildren, and six great-grandchildren. He and his wife united with the Church of the Brethren Nov. 27, 1885. He remained a faithful member until death. He was a mason by trade for fifty-four years, and he lived in the home where he passed away for forty-five years. He was the last survivor of his family of which there were five brothers and one sister. He called for the anointing several months ago, and then again only a few minutes before his death. Funeral was conducted by Elders Elias Swihart and Frank Kreider.—Dora Henricks Kreider, Goshen, Ind.

Wampler, Sister Sarah Frances, daughter of J. L. and Nancy C. Wampler, died May 12, aged 59 years, 8 months and 26 days. She had been in failing health for some time and was partially paralyzed in January. From this she never fully recovered. May 9 she was stricken again, and was entirely helpless until the end came. She united with the Brethren Church early in life and was faithful and loyal to the end. She will be greatly missed in the home and church where she served so faithfully. She taught in the Sunday-school and was always in attendance as long as her health permitted. She leaves two sisters and two brothers and a goodly number of nephews and nieces. She, with her maiden sister Margarette, lived together on the homestead. They reared a nephew, Sandy Wampler, from a tiny tot to a grown young man. They had the pleasure of seeing him born into the kingdom of God some years ago. He had been a great help and comfort to his aunts. Services were conducted by Rev. I. S. Bennett, assisted by Reverends O. S. Miller and W. H. Zigler. Burial in the cemetery near the church.—Mary A. Cox, Mt. Solon, Va.

Weaver, Mrs. Fances (Reed), widow of Hiram Weaver, died at her home near Windber, Pa., July 3, 1930. She was born in Paint Township, Aug. 23, 1856, and was a member of the Church of the Brethren for fifty-four years. She is survived by seven sons and one daughter; also thirty-seven grandchildren and ten great-grandchildren. Services in the Berlin church by her pastor, John F. Graham, assisted by Rev. I. A. Buffenmeyer. Interment in adjoining cemetery.—Mrs. John F. Graham, Windber, Pa.

PASTORS AN EXQUISITE WEDDING BOOK

(At the Price of A Certificate)



White and Gold Binding
ONLY $1.00

A GARLAND of WEDDING MEMORIES

¶Just the gift you've been looking for to delight the eyes of newly-wedded couples. Contains not only The Certificate but dainty hand-lettered Scripture texts and fitting verse; also decorated pages for recording never-to-be-forgotten memories.

LEATHER, $2.50

ONE FOR LIFE

A wonderful wedding souvenir. Book of 80 pages. Contains marriage certificate, pages for autographs of guests, gifts, journey, at home cards, etc. Beautifully printed in purple ink.

Art leather, $2.00. White boards, 85c. White limp leatherette, 50c.

Little Books With Big Messages

These books come from the heart and touch the heart. You'll be different after you read them, and you'll want to read them time and again.

The Symphony of Life - - - - - - 50c
By D. W Kurtz

The Christian Way of Life - - - - 65c
By C. C. Ellis

The Lord's Prayer - - - - - - - 75c
By R. H. Miller

Brethren Publishing House, Elgin, Ill.

At Last It Has Come
The Book You Were Looking For

* * * *

Tobacco Taboo

By Charles Millard Fillmore

If you want to know the truth about tobacco in all its forms, actions and reactions, here's your book. Written by a man who knows what tobacco is, what it does and why you should not only let it alone but proclaim its evils. **"Tobacco Taboo"** comes with a telling message that you and all others should know. 153 pages. $1.50

The book of the day on the tobacco problem.

Why I Believe

By Tennis E. Gouaens

While others may say why they disbelieve or doubt, here comes a man with a message stating what he believes and why. Six chapters -Why I Believe in God, In Jesus Christ, In the Bible, In the Church, In Prayer, In Immortality. 147 pages, $1.00.

A book that stimulates.

What's Life All About?

By Bertha Conde

Without digressing into theology the author here gives to young people in simple and direct language a real meaning and incentive to life. The man who wrote this all almost wore out a pencil as he gave this book a first reading, underscoring passages he wished to turn to again. For those who would meet adequately the problems over which young people so often stumble. 271 pages. $2.00

A book with a message on every page.

Brethren Publishing House
Elgin, Ill.

OFFICIAL DIRECTORY

GENERAL MISSION BOARD.—Otho Winger, Chairman, North Manchester, Ind.; J. J. Yoder, Vice-Chairman, McPherson, Kans.; H. H. Nye, Elizabethtown, Pa.; Levi Garst, Salem, Va.; J. B. Emmert, 2627 4th St., La Verne, Calif.; J. K. Miller, 2240 Grand Ave., Cedar Rapids, Iowa; L. C. Moomaw, R. 2, Box 209, Roanoke, Va.

General Secretary, Chas. D. Bonsack, Elgin, Ill; Assistant Secretary, H. Spenser Minnich, Elgin, Ill; Home Secretary, M. R. Zigler, Elgin, Ill.; Treasurer, Clyde M. Culp, Elgin, Ill.

BOARD OF RELIGIOUS EDUCATION.—H. K. Ober, Chairman, Elizabethtown, Pa.; C. S. Ikenberry, Vice-Chairman, Daleville, Va.; L. W. Shultz, North Manchester, Ind.; J. M. Henry, Bridgewater, Va.; Eva Trostle, 3657 5th Ave., Chicago, Ill.; C. Ernest Davis, Mt. Morris, Ill.; R. C. Mohler, McPherson, Kans.; ex officio: Mrs. R. D. Murphy, Chairman of Women's Work; P. G. Stahly, Chairman of Men's Work.

General Secretary, Rufus D. Bowman, Elgin, Ill.; Director of Young People's Work, Dan West, Elgin, Ill.; Director of Children's Work, Ruth Shriver, Elgin, Ill.; Editor, E. G. Hoff, Elgin, Ill.; Assistant Editor, Maud Newcomer, Elgin, Ill.

GENERAL EDUCATION BOARD.—P. H. Bowman, President, Bridgewater, Va.; Vice-President, V. F. Schwalm, McPherson, Kans.; Secretary-Treasurer, J. S. Noffsinger, 3635 Ordway St., N. W., Washington, D. C.; Homer F. Sanger, Secretary of Nursing and Medical Education, 821 S. Ridgeland Ave., Oak Park, Ill.; D. W. Kurtz, 1605 E Third St., Long Beach, Calif.; A. C. Wieand, Bethany Bible School; E. C. Bixler, Blue Ridge College; Paul H. Bowman, Bridgewater, Daleville System; R. W. Schlosser, Elizabethtown College; C. C. Ellis, Juniata College; E. M. Studebaker, La Verne College; Otho Winger, Manchester College; V. F. Schwalm, McPherson College; C. Ernest Davis, Mt. Morris College.

GENERAL MINISTERIAL BOARD.—S. J. Miller, Chairman, 2017 4th St., La Verne, Calif.; Paul H. Bowman, Vice-Chairman, Bridgewater, Va.; J. A. Robinson, Secretary, Bedford St. and Miller Ave., Johnstown, Pa.; M. J. Brougher, Assistant Secretary, 554 Stanton St., Greensburg, Pa.; W. H. Yoder, Treasurer, Morrill, Kans.

CONFERENCE PROGRAM COMMITTEE.—R. W. Schlosser, Elizabethtown, Pa.; Grover L. Wine, Bridgewater, Va.; James M. Moore, Waynesboro, Pa.; Otho Winger, Moderator of Annual Conference, North Manchester, Ind.; J. E. Miller, Secretary of Annual Conference, Elgin, Ill.

BRETHREN PUBLISHING HOUSE.—Board of Directors: Otho Winger, Chairman, North Manchester, Ind.; J. J. Yoder, Vice-Chairman, McPherson, Kans.; H. H. Nye, Elizabethtown, Pa.; Levi Garst, Salem, Va.; J. B. Emmert, 2627 4th St., La Verne, Calif.; J. K. Miller, 2240 Grand Ave., Cedar Rapids, Iowa; L. C. Moomaw, R. 2, Box 209, Roanoke, Va.

Manager and Treasurer, R. E. Arnold, Elgin, Ill.; Secretary, L. T. Miller, Elgin, Ill.

COUNCIL OF BOARDS.—Chairman, J. J. Yoder, McPherson, Kans.; Vice-Chairman, Paul H. Bowman, Bridgewater, Va.; Recording Secretary, J. S. Noffsinger, 3635 Ordway St., N. W., Washington, D. C.; Executive Secretary, J. W. Lear, Elgin, Ill.; Treasurer, Clyde M. Culp, Elgin, Ill.

COUNCIL OF WOMEN'S WORK.—Chairman and Secretary of Aid Society Work, Mrs. R. D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.; Vice-Chairman and Secretary of Bible Study, Mrs. Laura Gwin Swadley, R. 1, Johnson City, Tenn.; Secretary and Secretary of Missionary Activities, Nora M. Rhodes, Dallas Center, Iowa; Secretary of Mothers and Daughters' Work, Mrs. J. Z. Gilbert, 3300 Griffin Ave., Los Angeles, Calif.; Secretary of Children's Division, Ruth Shriver, Elgin, Ill.

Sisters' Aid Society.—Mrs. Ross D. Murphy, President, 2260 N. Park Ave., Philadelphia, Pa.; Mrs. P. A. Shearer, Secretary-Treasurer, 935 W. Main St., Decatur, Ill.; Mrs. H. L. Hartsough, North Manchester, Ind.

Mothers and Daughters' Association.—Mrs. J. Z. Gilbert, Secretary, 3300 Griffin Ave., Los Angeles, Calif.; Mrs. R. N. Leatherman, Treasurer, R. 2, Grand Junction, Colo.; Mrs. Lucille Neher, Secretary, Dayton, Ohio; Mrs. Leland C. Moomaw, R. 2, Roanoke, Va.

NATIONAL COUNCIL OF MEN'S WORK.—P. G. Stahly, President, South Bend, Ind.; R. W. Miller, First Vice-President and Treasurer, Silver Forest, Ill.; Dr. O. G. Brubaker, Second Vice-President, North Manchester, Ind.; Levi Minnich, Third Vice-President, Greenville, Ohio; C. M. Culp, Recording Secretary, Elgin, Ill.; G. A. Cassel, Ashland, Ohio; E. J. Harnly, McPherson, Kans.; L. C. Moomaw, Roanoke, Va.; H. H. Miller, Baltimore, Md.; D. E. Sheller, Long Beach, Calif.; L. M. Davenport, Los Angeles, Calif.; C. C. Hawbaker, South Bend, Ind.; H. Fogelsanger, Philadelphia, Pa.; J. K. Miller, Cedar Rapids, Iowa; Ben West, Elgin, Ill.

AUDITING COMMITTEE.—E. M. Butterbaugh, 526 East Indiana Ave., South Bend, Ind.; J. J. Oller, Waynesboro, Pa.

ANNUAL MEETING TREASURER.—E. J. Stauffer, Mulberry Grove, Ill.

MEMBER OF ADVISORY BOARD OF AMERICAN BIBLE SOCIETY.—Ross D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.

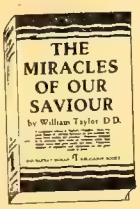
GENERAL RAILWAY TRANSPORTATION AGENT.—J. F. Appleman, Plymouth, Ind.

Books and Wheat Are Very Cheap

Our $1 Religious Library

Enables You to Buy Books in Times of Depression with Real Profit









1000 EVANGELISTIC ILLUSTRATIONS	Aquilla Webb
THE PUBLIC WORSHIP OF GOD	J. R. P. Sclater
PAUL OF TARSUS	T. R. Glover
WHAT TO PREACH	Henry Sloan Coffin
SERMONS ON BIBLICAL CHARACTERS	Clovis G. Chappell
GREATEST THOUGHTS ABOUT JESUS CHRIST	J. Gilchrist Lawson
APOSTOLIC OPTIMISM	J. H. Jowett
MORE SERMONS ON BIBLICAL CHARACTERS	Clovis G. Chappell
FAST HOLD ON FAITH	Henry Howard
PAUL, THE MISSIONARY	W. M. Taylor
THREE HUNDRED EVANGELIST SERMON OUTLINES	Aquilla Webb
CYCLOPEDIA OF SERMON OUTLINES	Aquilla Webb
THE MIRACULOUS ELEMENT IN THE GOSPELS	Alexander Bruce
THE EVANGELISTIC ENCYCLOPEDIA	G. B. F. Hallock
THE HUMILIATION OF CHRIST	Alexander B. Bruce
1001 ILLUSTRATIONS FOR PULPIT AND PLATFORM	Aquilla Webb
THE IMPATIENCE OF A PARSON	H. R. L. Sheppard
THE TRIAL AND DEATH OF JESUS CHRIST	James Stalker
THE TEN COMMANDMENTS	Henry Sloane Coffin
NEW TABERNACLE SERMONS	T. DeWitt Talmage
BIBLE TYPES OF MODERN MEN, First Series	W. Mackintosh Mackay
BIBLE TYPES OF MODERN WOMEN, First Series	W. Mackintosh Mackay
ONE HUNDRED BEST SERMONS FOR SPECIAL DAYS AND OCCASIONS	G. B. F. Hallock
ONE HUNDRED GREAT TEXTS AND THEIR TREATMENT	Frederick Barton
ONE THOUSAND THOUGHTS FOR FUNERAL OCCASIONS	Frederick Barton
THE PASTOR HIS OWN EVANGELIST	J. W. Chapman and C. L. Goodell
ONE HUNDRED PRAYER MEETING TALKS AND PLANS	Frederick Barton
ONE HUNDRED CHOICE SERMONS FOR CHILDREN	G. B. F. Hallock
ONE HUNDRED REVIVAL SERMONS AND OUTLINES	Frederick Barton
THE PREACHER—HIS LIFE AND WORK	J. H. Jowett
THE CROSS IN CHRISTIAN EXPERIENCE	W. M. Clow
LORD, TEACH US TO PRAY	Alexander Whyte
THE MIRACLES OF OUR SAVIOUR	William Taylor
THE PARABLES OF OUR SAVIOUR	William Taylor
THE TRAINING OF THE TWELVE	A. B. Bruce
THE WICKET GATE	G. A. Studdert-Kennedy
A QUEST FOR SOULS	G. W. Truett
A GUIDE TO PREACHERS	A. E. Garvie
CYCLOPEDIA OF SERMON OUTLINES FOR SPECIAL DAYS AND OCCASIONS	G. B. F. Hallock

Our folks appreciate these DOLLAR BOOKS and continue to order them. We have many others equally good. Select and order today.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

Notes From Our Correspondents

(Continued From Page 493)

gave reports of the Annual Meeting In the evening we had special music under the auspices of the Scouts and Girl Reserves, followed by a talk by the pastor. July 13 we had the pleasure of having the Byler family with us. They rendered a very acceptable sacred song service. The Sunday evening and mid-week prayer meeting are discontinued during July and August.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., July 21.

Quakertown church met in council in the Quakertown house June 21. Sunday-school officers were elected to take up their duties Oct 1. Bro Clarence Hilsopple was elected superintendent. Eld. J. A. Bricker was elected for another year. Bro. B. B. Ludwick was chosen pastor for a year. The treasurer reported all bills paid and a substantial balance on hand. The pastor reported 105 visits, driving his auto 1,064 miles. We will not change our services from the regular order during the summer. While some churches are discontinuing the Sunday evening services we will continue to have them in both our church houses. So far the Sunday evening services have been well attended. We will hold a Vacation Bible School beginning July 21, continuing two weeks. The Byler family gave a musical program in the Springfield house July 8 and in the Quakertown house July 9. Both services were largely attended and much appreciated.—Mrs. Raymond Bleam, Coopersburg, Pa., July 21.

Roxbury church has had another big day. This afternoon at one o'clock we had our Sunday-school; at two o'clock the Æolian quartet from La Verne College gave us a much appreciated program of music. Then the large audience marched to the site of our new church, where many people had already gathered Here between three and four o'clock the dedication of the cornerstone for the new church took place This was the program Music by the quartet; invocation by the Rev. J. T. Davis, pastor of the M. E. church; hymn by the audience, "How Firm a Foundation"; responsive scripture reading from printed programs; prayer by the Rev. P. W. Baer, pastor of the Evangelical church; sermon, "Christ, the Eternal Cornerstone," by Eld. J. A. Robinson, pastor of the Walnut Grove Church of the Brethren; laying of the cornerstone; dedication prayer by Bro Robinson; music by the quartet; benediction by Bro Dewitt L. Miller, pastor of the Morrellville Church of the Brethren. An offering was taken amounting to about one thousand dollars, part of it being pledges paid. The principal things put in the stone were a Bible, church directories and minutes, copies of our city papers, copies of our church and Sunday-school publications, list of the building committee, church officers, boards, and committees; a copy of this program, and a copy of the Christian Family Companion, fifty-nine years old. Our pastor, T. F. Henry, had charge of the services and led in the responsive reading which was very impressive. The attendance, spirit and interest of our neighboring churches and congregations were fine and much appreciated The time for our Sunday-school picnic is July 15 at Loram Park At this time our pastor preaches for the Moxham church on Sunday mornings.—Jerome E. Blough, Johnstown, Pa., July 13

Scalp Level.—June 8 we had the happy privilege of having with us at the morning service, Eld J. F. Graybill of Sweden He gave us a message on Sweden and the work in that country. We shall always remember his visit among us; while here he spoke at the Old Folks' Home, 6.30 vespers, to the young people during the Sunday-school hour, then the morning service. At this same service we also lifted our Conference offering, thus placing into the offering at Hershey $600 June 2 we opened our Daily Vacation Bible School, and closed the same with a public program Sunday evening, June 15. We are looking forward to our revival which will open Aug 17, with Bro. R. W. Schlosser of Ehzabethtown, Pa., in charge.—Mrs. J. A. Buffenmyer, Windber, Pa., July 19.

Tyrone. -Tyrone church met in council July 11 with our pastor presiding Sunday-school officers for the coming year were chosen, with Bro. G. V. Fagley reelected superintendent and Bro. Wilbur O. Snyder as assistant. Reports from the various departments showed progress. Three members were reinstated One was received by letter recently It was decided to have an evangelistic meeting sometime this winter, the pastor to see about securing an evangelist. June 28 we had the pleasure of having the Æolian Quartet of La Verne College, Calif., with us for one of their concerts. They gave a splendid program and there were repeated calls for their return. June 11, we had with us a group of young people representing the Manchester College Volunteer band with a program of helpfulness and inspiration. It was a real pleasure, indeed, to have these young people with us from our colleges and exchanging fellowship in this way. April 13, Brethren Aaron Adams and Roscoe Eversole, with their wives, were installed into the office of deacon by our pastor. They had been elected at a previous meeting. Our love feast on April 20 was largely attended and was a very spiritual service. Bro. W. J. Tinkle and family of Huntingdon were with us at this feast, Bro. Tinkle officiating. Our Sunday-school is keeping up in attendance in a most desirable way during the summer. May 18 a group of our young people accompanied the pastor and wife to the Home for the Aged at Martinsburg where a service was held. The young people appreciated this opportunity of visiting the Home and worshiping with the guests From June 23 to July 3, we had a Vacation Bible School. It was largely attended and proved to be quite helpful. The enrollment was seventy-one with an average attendance of sixty-two. We had a loyal band of volunteer teachers. Our church will cooperate with other churches of the city this summer in Sunday evening twilight services to be held in the Y. M. C. A. Park. Our pastor, Bro John R. Snyder, will be absent in September and October, assisting in evangelistic meetings at Cherry Grove church, Illinois, and Buffalo Valley church, Pennsylvania.—Carrie B. Snyder, Tyrone, Pa., July 14.

White Oak.—Evangelistic meetings were held April 27 to May 11, conducted by H. L. Hess. Five stood for Christ. The church met in council May 19, Elders S. H. Hertzler and H. K. Ober, members of the Ministerial Board, being present, who ordained Brother and Sister Israel Graybill to the full ministry Bro. Charles Cassel was reelected Elder for a term of three years. Three letters of membership were granted, ten letters received, and one reclaimed. Five applicants were received for baptism, and May 20 eleven were baptized. Two love feasts were held this spring, one at the Graybill house May 21-22 with ten ministering brethren present from adjoining churches. Bro. Norman Musser of Mountville officiated. June 4-5 a feast was held at the Kreider house, with sixteen ministers present, mostly from other counties. Eld. Wm. Fretz from Hatfield officiated. The annual meeting offering this year amounted to $300 June 1 Bro. Finnell spoke to us in the morning. July 4 Bro. J. F. Graybill was here and gave a missionary talk on Sweden. An offering was lifted Since our last report, several visiting ministers worshiped with us and gave helpful sermons.—Mrs. Graybill Hershey, Manheim, Pa., July 14.

SOUTH DAKOTA

Willow Creek.—July 6 Bro. Clarence Schrock closed a two weeks' series of meetings. He gave us an inspiring message each night and we feel that all have been strengthened and built up as a result of his efforts. July 5 we held our love feast. Visiting members present were Brother and Sister Sylvan Steman of Edgeley, N. Dak.—Ellen Harldson, Barnard, S. Dak., July 14.

VIRGINIA

Arnold's Valley.—One of the best meetings ever held in this place came to a close July 16. The meeting was conducted by Mrs. P. J. Jennings. Fifty made confession, mostly young men and women from sixteen to forty. This is a union church made up largely of Presbyterians and Baptists. The Brethren have but few members here. This is Sister Jennings' third meeting here. The first time seven men and women were baptized; last year there were nine, and at this meeting there were twenty-six. So we are gaining ground and hope to have a church of our own some day. Sister Jennings went to Jeters Chapel for service the following night; nineteen men and women made confession the last night.—Mrs. C. N. McKinney, Greenlee, Va., July 19.

Boone Mill.—Thirteen members have been added to our number since the last report, eleven by baptism and two by letter. Bro. E. S. Bowman held a very successful meting at the Boone Chapel church June 15-29. Seventeen young people made profession; six of this number were baptized, seven joined the Progressive Brethren and two received baptism in the Baptist church. July 20 we held a council meeting for the election of two deacons which resulted in Brethren C. G. Flora and R. B. Barnhart being chosen. The installation was deferred until Aug. 3 at which time Brethren G. W. Bowman, Jr., and L. D. Hoy will be installed to the ministry and Bro. W. D. Abshire relicensed for another year. Our delegates to District Meeting are Brethren H. J. Boitnott, G W. Bowman and M. A. Bowman with Bro. W. D. Abshire and the writer, alternates. Our next council will be at the Boone Chapel church at which time the annual visit will be reported, Sept. 28. The Aid Society members have been very busy; they paid $100 toward our building fund the first half year besides contributing to several needy families, also to our field worker.—Mrs I. D. Hoy, Boone Mill, Va., July 23.

Cloverdale church met in quarterly council meeting July 9, with Eld. E C. Crumpacker presiding. Reports of the different committees were very encouraging. Our pastor, Eld. F. A. Myers, reported that he has a visitation census of the community in progress. Bro. Myers has baptized two into the church since the last report. The missionary committee is very faithfully working to create a stronger missionary interest in our church by monthly presentations of Missiongrams and missionary information and inspiration, cooperating as closely as possible with the General Mission Board. There are ten families receiving the Missionary Visitor at present. The Welfare Board sponsored a very helpful program on "The Simple Life" June 29 We expect to have a temperance lecture the second Sunday night of July. The Board of Religious Education planned a two weeks' Vacation Bible School which was directed by Sister F. A. Myers. The school was well attended and in every way a success The ushers report there has been an average attendance of 122 at the morning services and 140 at the evening services for the past quarter. The Sunday-school reports a total enrollment of 218 with an average attendance of 148. Our Sunday-school enjoyed their annual picnic at Camp Bethel July 4. The Sunday-school workers met in conference at a banquet, served by the Ladies' Aid to about fifty members. The address of the evening was given by Bro. Hesse of First church, Roanoke Dr. J. M. Henry gave a Peace lecture at Cloverdale June 26. An offering of $6.37 was lifted. The Publication committee urged the congregation to order the full report of the Annual Conference. A committee has been appointed to see to getting out a quarterly church directory. Bro. Ray Layman has been appointed church pianist. The women of the church met in May and effected the following organization of the Women's Work; General chairman, Mrs. F. A. Myers; vice chairman, Mrs. W. K. Murray; secretary and treasurer, Mrs L. N. Layman; director of the Aid, Mrs. J A Dove; director of Home Enrichment, Mrs J. S Crumpacker. The Home Enrichment department has planned for a special program July 17. Bro. W. M. Kahle gave a very inspiring talk to the Young People June 29, at their regular meeting.—Mary C. Garber, Roanoke, Va., July 10.

Forest Chapel church enjoyed one of the most inspiring and uplifting revival meetings in its history. The meeting was conducted by Mrs. P J. Jennings of Buchanan, Va. Mrs. Jennings preached twenty-five rich, inspiring, soul-stirring sermons. As a result of this meeting the entire church was much strengthened and forty-five confessions were made; thirty-seven united with the Brethren church by baptism. The others were granted letters to various churches. Mrs. Jennings gave us excellent service and was willing to sacrifice her trip to Hershey Conference for the good of the meeting. Any church desiring an old time revival will do well to secure the services of Sister Jennings. We held our love feast June 21. We have preaching services twice on Sunday during the summer months. Our Sunday-school is doing fine.—Luella Van Fassen, Crimora, Va., July 16.

Richmond church met in council meeting July 12, with Eld W. A. Myers, moderator. Bro. Myers was elected elder for another year beginning Sept. 1, and the writer was elected pastor for the same time. One was received by letter. Bro. C. C. Leary and the writer were elected delegates to District Meeting with Dr. F. J. Wampler and F. C. Coffey, alternates. Reports were given by the different committees and treasurers While finances were running low, the report was made that the attendance at Sunday-school last quarter was more than 40 per cent above any quarter so far in the history of the church here. Vacations are here now and many are away from the city. But we are glad for the splendid interest so far. Delegates were elected by ballot, as well as elder and pastor; all reports were made and accepted in less than one hour's time. Bro. Myers preached for us on Sunday. Our communion meeting will be Oct. 5.—L. A. Bowman, Richmond, Va., July 19.

Terrace View.—Our church is progressing nicely under the direction of our pastor, M. E. Clingenpeel, who has been serving us since last September. We met in council on May 15. It was decided to hold our council meetings regularly every quarter. We held a week of prayer meeting in the community previous to the revival which began June 29 and continued for nine days. Our pastor conducted this meeting and gave us messages from the Word with power and with real life in them. Ten made profession, four of whom united with our church and six with the Baptist. We feel very fortunate in securing Bro. Clingenpeel as our pastor for the coming year.—Hubert N. Whitten, Lowry, Va., July 21.

WASHINGTON

Yakima.—Since our last report two letters of membership have been received, and one more young lady baptized. Our offering for Annual Meeting was about $110. Our delegates to District Meeting, which will be held in Ajlune, Wash., in August, are William and Mable Dawson; alternates, J. C. Clark and Edna Clark. Mr. and Mrs. Charles Coffman and daughter from Hagerstown, Md., are here visiting their son and brother, our pastor, Walter Coffman. Bro. Chalmer Faw, who used to reside here, filled the pulpit Sunday and gave a splendid sermon which all enjoyed very much. -Katie Baldwin, Yakima, Wash., July 14.

WEST VIRGINIA

Harman.—Our two weeks' evangelistic meetings conducted by Bro. M. G. West closed June 29. These meetings were well attended throughout, and as a result of the meeting seventeen were received through baptism and three reclaimed. Our love feast was held June 21; fifty members communed. Bro. West officiated, assisted by E. S. Harman. We are glad for the meeting and the church feels a greater responsibility than ever before. We feel the interest in the work is growing. July 13 our elder, Ezra Fike, was with us and delivered a splendid sermon.—Nettie Harman, Harman, W. Va., July 15.

Mountain Grove.—July 13 Sunday-school was followed by a Cradle Roll program given by the junior and two primary classes Sister Pearl Hamstead gave a talk to the children, as did Bro. E. T. Fike. Bro. Fike has had charge of the work at this place for many years, but has not been able to be with us much of late on account of his health. We are glad he has recovered so that he could meet with us again.—Ora M Slaubaugh, Horseshoe Run, W. Va., July 19.

ANNOUNCEMENTS

DISTRICT MEETINGS

California, S. and Ariz., Aug. 22.
Colorado, E., Aug. 20.
Illinois, N. and Wis, Lanark, Aug. 29-Sept. 1.
Illinois, S., Astoria, Aug. 29-Sept. 1.
Indiana, N., Nappanee, Aug. 26-28.
Indiana, S., Four Mile, Aug. 29.
Iowa, Middle, Prairie City, Aug. 30-Sept. 1.
Iowa, N., Minn. and S. Dak., Guthrie, Aug. 29-31.
Iowa, S., Council Bluffs, Aug. 20-22.
Maryland, W., Oak Grove, Aug. 29-30.
Michigan, Sugar Ridge, Aug. 19-22.
Missouri, Middle, Happy Hill, August.
Missouri, S. and Ark., New Hope, Aug. 20.
Nebraska, Enders, Aug. 16-20.
N. and S. Carolina, New Haven, Aug. 21.
Oklahoma, Pan. of Tex. and N. Mex., Oklahoma City, Aug. 16-21.
Oregon, Albany, Aug. 18-20.
Tennessee, Lone Star, Aug. 14-16.
Texas and La, Fort Worth, Aug. 15-17.
Virginia, E., Manassas, Aug. 28.
Virginia, S., Bethlehem Church, Aug. 6-8.
Washington, Richland Valley, Aug. 11-13.

The Gospel Messenger's

LIBERAL PREMIUM OFFERS

☐ **Gospel Messenger for 52 weeks** $2.00
☐ **Messenger and "Pathfinders"** 2.50
☐ **Messenger and Premium Bible, No. 1930X** 3.95

Remember, you get the **1930 Yearbook** FREE with each of these three propositions.

Better fill in below and mail today

Brethren Publishing House, Elgin, Ill.

Enclosed find $..... to pay for **Messenger, 1930 Yearbook** and **Premium** checked above.

Name .....

Street or Route .....

Town ..... State .....

SOMETHING YOU NEED NOW

CHURCH NIGHT SERVICE

By Everett S. Smith

If your **Mid-week Service** is **lagging,** if it was discontinued because of **lack of interest,** if you wish to put **new life and power** into it, if you are about to **revive** it, then you will find in this little book of 128 pages **much help.** 75c.

GEISTER GAMES

By Edna Geister

Those who have been using the **five other Game Books** by the same author know what to expect in this, her latest work. The games are grouped under these heads: **Mixers, Musical Games, In-between Games, Indoor Races, Games for Small Groups, Refreshment Stunts, and Picnics.** 128 pages $1.50.

SOME LIVING ISSUES

By Robert E. Speer

In this his latest book **Dr. Speer** presents 16 chapters, of which one half deal with the **life and work and** teaching of **Jesus Christ;** the rest of the book deals with other **vital problems** as they are related to the **church** and its work. Because the author has for so long a time been a leader in the church his sincere and convincing statements carry not a little weight. **Young People, ministers, religious workers** will not be disappointed in **"SOME LIVING ISSUES."** 280 pages. $2.50.

Brethren Publishing House
Elgin, Illinois

EXPERIENCES AMONG A PRIMITIVE PEOPLE IN THE INTERIOR OF NORTH CENTRAL AFRICA

In Sunny Nigeria

By

ALBERT D. HELSER

SECOND EDITION



"Today this volume is both unique and valuable. It is written by a pioneer of both religion and civilization, and the picture is of the country and its people drawn first-hand from native conditions.

"The point of view, of course, is that of the missionary. But it is much more than that. It is an accurate record of life in a country that is practically unknown to white people. Mr. Helser has made no attempt to write an elaborate book of travel but, as a man of keen observation, sensitive to impressions, he has set down with the clearness of simplicity, an immense amount of valuable information."—Boston Transcript.

Thousands of copies of **"IN SUNNY NIGERIA"** have been sold to the reading public. Its stories are as new as ever. Read one story and you will read the rest. **Price, $1.50.**

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME."—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 — Elgin, Ill., August 9, 1930 — No. 32

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

In This Number

Editorial—
"The Right Day," 497
Leaving Out the Inescapable Fact, ... 497
Two Wrong Kinds of Church Service, ... 497
Among the Churches, ... 504
Around the World, ... 505
The Quiet Hour (R. H. M.), ... 505

General Forum—
A Plutocrat's Regret (Poem). By Frank C. Betchtold, ... 498
The Conference of 1879. By J. H. Moore, ... 498
Who Was Right? By J. W. Lear, ... 498
Have We a Right to Believe the World Is Growing Better? By Oliver H Austin, ... 498
Jesus and Modern Christianity.—Part 6. By E. H. Eby, ... 499
Pioneers in Education.—Part 10. By J. M. Henry, ... 499
The War Department as an Educator. By Rufus D. Bowman, ... 500
Fading Your Place. By Julia Graydon, ... 500
What Price Prosperity? By E. Bennett Owen, ... 500
Organization and the New Program By Mrs Ross D. Murphy, ... 501
The Principal. By Paul F. Bechtold, ... 506
Peace Principles in World Religions—No. 4. By Andrew T. Hoffert 506

Pastor and People—
Silvanus, the Faithful Brother. By Warren Slabaugh, ... 502
The Gist of the Sermon By D. W. Kurtz, ... 502

Home and Family—
We Find a to Begin (Poem), ... 502
The Wrong Turn at the Crossroads. By Elizabeth R. Blough, ... 502
Coats and Vests versus Warm Weather and the Ministry. By F. E. Cripe, ... 503
Tell Me a Story. By Maud Mohler Trimmer, ... 503

...EDITORIAL...

"The Right Day"

Two Women and a Tragedy

The series on the Hershey Bible Hour talks will be resumed next week unless another contingency arises which makes it desirable to say something else.

THIS week we wish to share with our readers an interesting letter from a troubled correspondent. We think it not necessary to give the letter entire but the half of it which we quote will let you into her problem and ours.

For some time I have wanted some light on the Sabbath question or rather some proof for our present Sunday being the Sabbath. The reason for this is that one of our most excellent sisters has been led to believe that we are not keeping the right day and, too, she has left our church and gone with the Advents since listening to the radio. This has given some of us a good deal of concern to lose her fellowship, although she seems so very sincere in her new relation. What I want is to have you or you to have some one who is able to handle the subject write an article in the Messenger as proof that our Sunday is the Sabbath . . . If you can get a good article in the Messenger in defense of our faith on this question, I shall be obliged to you.

Yes, it's our problem too, for what can you do in the presence of tragedy like that? Here are two good women, our correspondent and the radio listener she tells about, all tangled up in a network of hard and cold legalism, and yet the hearts of both are soft and warm, beating with ardent love of truth and righteousness. Surely the way will open for such earnest seekers. But what can you say? And yet how can one be silent?

One of these women has found the light. She listened in and heard a voice saying that God rested on the seventh day and hallowed it and commanded his people to keep that day holy. And she knew in her heart that it was even so. And did God ever take it back? Did Christ the Revealer and Redeemer ever say it should be otherwise? No. Then that settles it. Why should that not settle it? Simple as can be.

But for the other woman the case is not so simple. She can not say nay to the radio convert's argument, and yet she knows there must be a mistake somewhere. She feels it in her bones. The way she was raised and the way so many of her friends believe can not be wrong. And so she appeals to us for help. She wants to see an article in the MESSENGER that will *prove* that Sunday is the right day after all.

This is not that article, but the way is open for whoever wishes to perform this service. The field is wide and the opportunity for distinction is great. Here is a chance as rare and hazardous as that which faced Lindbergh and Byrd, a chance to do something that no one has yet done. This with all possible respect to the many who have labored valiantly in this field.

Will the two good women permit us to bring to their attention, and the attention of the one who contributes the article desired, a few pertinent facts?

1. The seventh day is the day which follows the six that went before it, regardless of the name or number by which it happens to be known at any given time or place. This is the first and most important fact to be nailed down fast before it gets away.

2. The change in sabbath keeping from the day called seventh to the day called first was never made by any divinely accredited decree. It just grew. The first Christians, being also Jews, kept the Jewish sabbath as the weekly rest day. Very early they began to observe also the first day of the week as a day of worship in honor of Christ's resurrection. Gradually the Jewish observances fell away, among them the Jewish sabbath, the rest idea in it being taken over into the Lord's Day as it was called. This thus became the Christian sabbath, combining the two ideas of rest and worship.

3. Our seventh day friends observe the day which the civilization in which they live calls the seventh, but this is not the same seventh that the ancient Jews observed, not even the same that they themselves observe the world around. Could not the friends of our radio convert make it possible for her to take a trip around the world? It might do her good in more ways than one. Let her travel westward, keeping faithfully every seventh day from the time she leaves home until she gets back. Being loyal to the Word of God she will scornfully ignore that human device called the international date line which arbitrarily changes the name and number of the day and would make one of her weeks have but six days. She will go right on working six days and resting on the seventh, albeit they are a trifle longer than the days of her friends who remain at home. When she reaches her home again she will find that her seventh day coincides exactly with the one the home folks call the first. Or, if she *can't* go, possibly she can persuade our correspondent to make the trip in the reverse direction, and they can still get together on "the right day."

4. Jesus taught that the law (Matt. 5: 17, 18), including of course the sabbath law, was permanent and inviolable, meaning by that, however, not the statutes, not the form, but the principles, the spirit. In nothing is this more evident than in his treatment of the sabbath. The basis of it was human need. It was made to meet that need. That was why God hallowed it by his own example, not because there was a certain space of time between one certain sunset and the next that was more sacred than any other. The sabbath law is permanent, eternal, not in the particular form in which it was first stated and practiced, but in the essence of it, the spirit of it. That essence or spirit is the human need of frequent recreation, physical and spiritual. Whatever method of observance adequately meets that need is faithful keeping of the sabbath law.

5. There is no such thing known to man as "*the* seventh day" correctly counted from creation down, and any such claim is too preposterous for respectful consideration. If accurate chronology were attainable, which it is not, the result would still be a variable quantity, depending on how far you had traveled from the land of Canaan and whether east or west. And if there were two of you traveling in opposite directions the result when you met would be interesting indeed.

6. It is futile and foolish to try to prove that either the seventh day so-called or Sunday the first day is "*the* right day," to the exclusion of every other. There are, however, three very good reasons for observing Sunday as the Christian sabbath. (1) It commemorates an event than which there is none more significant for Christian faith. It has the advantage of the suggestive value of the most sacred associations. Why not keep on using them? The instinct of the early Christians on this point was sound. (2) It is the general practice of Christendom with a rational and explicable history behind it. Why try to upset this when there is no good reason for it? (3) As truly as any day it is the seventh after the six that precede it. To say the least, it is as good a seventh day as any other.

* * *

Will our correspondent and the writer who prepares the article which she desires give due attention to the afore-mentioned facts, please? The letter killeth but the spirit giveth life.

Leaving Out the Inescapable Fact

"WHATEVER one thinks of nature, he can not deny that the supreme thing within him is his need of God, and that strange thing which we call religion. In the high moments of his joy or his genius he feels akin to Something immortal which no metaphysics can explain. He feels the compulsion of an invincible comradeship."

Doesn't he? Don't you? Don't you know anything about that feeling? Then you'd better get to wondering what's wrong with you.

"Surely the one colossal, inescapable fact in human life is our relation to God. Yet we dare not touch upon this theme [in our educational work, he means] for abject fear lest some one, Jew, Catholic, Hindoo, atheist or cannibal be offended. In the name of liberty we would rob our children of the one thing on earth which they can not spare. Only it does not happen thus, for God is mighty. The instinct for God is so mighty in the human race, and the power of formal education is so insignificant, that the divine impulse will go down the generations of man as long as they rise and pass away before the throne of the Eternal."

What do you think of these thoughts of Arthur W. Hewitt on Education, as expressed thus in the *Christian Century?*

Two Wrong Kinds of Church Service

ONE is the kind that disappoints the "worshiper who comes to church to find a mediator and discovers an accuser only." How bitter that disappointment to the soul that needs comfort, healing, peace! And what soul does not?

The other is the kind that substitutes "esthetic luxuries for the sharp voice of conscience and the sense of divine reality." That's something to remember too when preparing the worship program. And the sermon.

GENERAL FORUM

A Plutocrat's Regret

BY FRANK C. BECHTOLD

We reap, yet have not sown,
Receive, yet never give,
Grow fat on what we call our own,
And all for self we live.

More blest who toil and spin,
Give service fairly priced,
And day by day their places win
Beside their Brother, Christ.

East Dubuque, Ill.

The Conference of 1879

BY J. H. MOORE

In the last installment of "Echoes From the Hershey Conference" mention is made of the closing remarks by Eld. H. C. Early, in which he spoke at some length about the Conference of 1879, held at Broadway, Va., the first Brethren Annual Meeting he ever attended. At the time of this meeting, June 3, 4 and 5, Bro. Early was twenty-four years old, a few days past, and had been a member of the church not quite three years, being called to the ministry. I was at that meeting, it being my fifth Conference, and we may possibly have met. If so it was the first time.

In some respects the Broadway meeting was a remarkable Conference. There was present quite a group of the outstanding leaders for their day and generation. We name a few who took more or less part in the proceedings, viz., J. Quinter, R. H. Miller, Enoch Eby, B. F. Moomaw, H. R. Holsinger, S. H. Bashor, H. B. Brumbaugh, D. N. Workman, Peter Nead, J. R. Gish, J. P. Ebersole, D. B. Sturgis, John Metzger, S. Z. Sharp, David Long and others. D. P. Saylor was not present. Daniel Hays, coming rapidly to the front, took part in the deliberations. So did D. C. Moomaw. R. H. Miller was chosen moderator, Enoch Eby, reading clerk, and James Quinter, writing clerk. Of those whose names appear repeatedly in the Full Report three are living, namely, S. Z. Sharp, D. C. Moomaw and the writer. Bro. Sharp is the only surviving member of the 1879 Standing Committee.

At the time of this meeting there were in the Brothhood but two schools, Juniata and the Ashland, Ohio, college. Mt. Morris College was working itself into shape in the brain of M. S. Newcomer. Four church papers were published and widely read—*Primitive Christian,* Huntingdon, Pa., *Progressive Christian,* Berlin, Pa., *Vindicator,* Dayton, Ohio, and *The Brethren at Work,* Lanark, Ill. The *Vindicator* was a monthly, and the others issued weekly. All of the editors were in attendance and took more or less part in the discussions of the questions under consideration. Of these editors, nine in number, only one remains to tell this story. Peter Nead of the *Vindicator* was the oldest of the group, the meeting being held within a short distance of where he lived when he was called to the ministry, and where he wrote his first book. Near by was the grave of Eld. John Kline, who was cruelly murdered during the Civil War. Thousands with a feeling of veneration visited the sacred spot. For years he had presided over our Annual Conferences with dignity, grace and skill, and many still remembered him.

Bro. D. L. Miller, then an unknown quantity, was selling groceries in Polo, Ill. J. G. Royer was in charge of the high school at Monticello, Ind. Joseph Amick, however, was present and a member of the Standing Committee. M. G. Brumbaugh, whose recent death was so greatly lamented, was a student, seventeen years old, at Juniata and had been a member of the church only a few days. Christian Hope, our first foreign missionary, was preaching the gospel and building up churches in Denmark and Sweden. H. R. Holsinger, a disturbing element at some of the Conferences, was on hand. Regarding the dress question, a live question in that day, he was considered the most liberal in the editorial ranks, and yet he came to this meeting wearing a fifteen-cent straw hat, the kind worn by many farmers in their field work. Such were some of the conditions when the Conference of 1879 met at Broadway, Va.

This Conference marked a few turning points in the history of the Brotherhood, and especially as that history relates to the manner of conducting our Annual Meetings. From the beginning these meetings had been conducted on the free plan, free meals, free lodging, and feed for all horses. The increasing attendance from year to year made the meeting burdensome for the Districts holding it. At this Conference a plan was adopted for making the meeting partly self-supporting, which plan was put into operation at the Lanark, Illinois, Conference the next year. This was the beginning of the present system in which each one pays for what he gets.

A second point was the method of deciding questions. Heretofore it had been customary to insist on unanimous consent for the adopting of any measure, but at this meeting it was made evident that one or two vigorous persons could block the proceedings at any time desired. This created a demand for a better method, which gave to Conference our present plan of deciding general questions by a two-thirds vote of all the delegates and the members composing the Standing Committee.

At this meeting we had an experience that could hardly be duplicated in these days of everything being carefully and systematically programmed. Several miles from Broadway was what was then known as the Green Mount church, the meeting place for a large body of members. On Saturday afternoon I was taken to the home of an aunt near the meetinghouse, where I was to remain over Sunday, it being made known to me that in the community I had a number of kinsfolk of whom I then had little information. Many years before my father and several brothers and sisters had lived in this part of the state. Some of them went west but the most of them remained, and had in a measure been lost sight of to those in the west.

Sunday morning came and with the rest of my aunt's family I was taken to the large church. On entering I found the building packed from wall to wall, I being just a bit late. Knowing that some of our best preachers would be present I was resting perfectly easy about the sermon for the occasion. By the elder in charge, Jacob Miller, I was invited to a seat behind a long table, where a dozen or more ministers were already seated, R. H. Miller being one of the number. Meeting opened, as we then spoke of the devotional part, the elder said: "Now Bro. Moore, you are expected to preach this morning." I excused myself or tried to on the ground that I had no thought of preaching, and that the people would naturally expect to hear Eld. R. H. Miller, or some other of the visiting ministers. Bro. Miller said I had a lot of kinsfolk in the congregation and that I should certainly preach. There I was. A large congregation, in the presence of a score of ministers, some of them men of recognized ability, and not a moment's preparation for a sermon. While the congregation rang out a familiar hymn I did enough hard thinking to select a text and get started. Preach I had to, but what about I do not remember, and possibly nobody else does. That sort of an experience puts a minister to the test. No one appeared to sympathize especially with me on account of the embarrassing situation, not even Bro. Miller. He simply smiled over the incident. As for the public in general, most people thought that all a minister had to do was to select a text, open his mouth and the Holy Spirit would take care of the rest.

I have mentioned the long table behind which the ministers were seated. In a way this preachers' table, not elevated, served a pretty good purpose in its day, and at that time was quite common all over the Brotherhood. It kept the preacher from running all over the pulpit while delivering his discourse. He had to use his brain and voice to command attention instead of resorting to pulpit athletics. While rather inconvenient for the large audience it was, in keeping the preacher in his place, a piece of training not altogether without its merit.

Sebring, Fla.

Who Was Right?

BY J. W. LEAR

A deliberative legislative body is an interesting study. The privilege of moderating such a body is an interesting task. Sometimes it gets more than interesting for the Moderator. To keep cool when others are excited over a bit of parliamentary detail is sometimes hard to do, but it pays.

The regular program of a Conference proves to be pleasant and easy for a presiding officer. But most every Conference furnishes "an aside" that may catch the chairman off guard and trip him.

This year was no exception. It looked as though we might close without its happening, but suddenly the stage was set for the oft repeated interesting time when minds differ and things happen so rapidly that the atmosphere becomes tense and critical.

This time a paper came from a District which had an answer. That was plain. It was said the answer was appended by the church or an individual. All right, if the District didn't like the answer they should have substituted another, or if the District wanted to send it up without an answer, the answer sent to the District should have been stricken off. It was sent up with the answer and thus legally became the answer of the District.

The Standing Committee, which is not a legislative body, by virtue of some information which they had ruled that the query was not answered. They proceeded to answer it. The Reader in the Conference read the query, the answer by the District and the answer of Standing Committee. The Moderator formally presented the matter to the body of delegates. The Reader without taking his seat moved to refer the question without discussion to the joint commission. This was seconded.

There were two objections to the ruling of Standing Committee and, therefore, against the ruling of the Moderator on the matter of the answer to the query. The Moderator was inclined to listen to these objections and have the technicality cleared up. Somebody saw the ruling was challenged and moved that the decision of the Standing Committee be the ruling of the Conference. That was seconded.

Just then the pressure was on. The Moderator held the motion to refer in abeyance and started to take up the motion on the point of order. Was he right? Somebody thought not, and rose to a point of order. Somebody else said the Moderator was wrong claiming that a motion to refer had preference over all other questions. That is *nearly* so, but not quite. A motion to refer does not have preference over a question of right or wrong procedure.

The moderator modestly waited for the storm to subside a bit, then he put the motion to validate the ruling of the Standing Committee and afterward put the motion to refer, which was unanimously passed. Robert's Rules of Order would agree with Moderator Moore.

Chicago, Ill.

Have We a Right to Believe the World Is Growing Better?

BY OLIVER H. AUSTIN

There is one great danger before each of us as we think of this question; it is rather hard for us to see life as a whole, thus we are tempted to draw our conclusions from only fractional views.

The individual who fails to see life as a whole may become so optimistic that he fails to recognize the fact of evil. Should anyone think only of the good, denying the evil, he possibly would soon get to the point where all would seem good to him. It might help some people to think more of the good and less of the evil, but we dare not deny the fact of evil. Another individual who fails to see life as a whole, may become an extreme pessimist. For him things are going to the bad he sees all the evil in the world but is practically blind to the good. He folds his arms and says: "Let her go I'm not going to do any thing about it!" It would be much better for him to throw aside his coat and stride

down into the arena to fight alongside of Christ and his fellow comrades for the elimination of evil and the promulgation of the good.

The sane individual recognizes that there are both good and evil in existence, but he sees on the whole that the tide of good is coming in and the tide of evil is going out. Human slavery is being driven out, the shameful treatment of criminals is going out. The rights of all and the care of the unfortunate are coming in. Intemperance is gradually going out in spite of wet propaganda. War is being outlawed even if the Church of the Brethren is not doing her full duty in behalf of peace, as some tell us. God is being recognized and worshiped by an increasing number all over the earth. As Christians we are trying to magnify the Christ and get together, our religion is becoming more and more Christ-centered.

There is an encouraging undertone of deep spiritual craving. In spite of the materialism and lack of discipline of this age, there is a pathetic wistfulness running through it. Some may assume a cynical attitude, but underneath that blasé exterior there is a heart hunger which is appalling. Even so-called hard-headed business men impress one with their frankness and longing for a spiritual basis for human living. Many signs point to the fact that the world is on the verge of a spiritual awakening. Should this not give us cause for rejoicing and quicken our lagging pace to meet the challenge with an adequate message and do our part in making a better world?

McPherson, Kans.

Jesus and Modern Christianity

BY E. H. EBY

Part Six

Jesus and Industry

Jesus was an independent laborer, being neither an employer nor an employee. In this he was typical, for organized industry was unknown in his day. In view of the simplicity of industrial life at that time it may be argued that his teaching is of no value in meeting the problems of our complex systems today. But there were the rudiments of capital and labor in his day. The farmer went into the public market to hire laborers; another one leased his vineyard to tenants. Slave labor was common. Poverty was prevalent and wealth was selfish and indifferent, as witness the foolish farmer and Dives. No other sin received so much emphasis in Jesus' teaching as did covetousness, greed, trust in riches. In his view, life consists not in the amount of one's possessions, but in largeness of heart, brotherliness, a sense of stewardship. His idea of the family of God on earth was to include the industrial and economic side of life as well as the social and moral. For, unless the attitude of brotherhood can operate in the distribution of the earth's resources, it is sorely inadequate for human needs. The first and most spontaneous expression of the spirit of Jesus in economic relations took the form of a community of good and a sharing of common resources to all alike. This communistic attempt failed, not because of a wrong principle, but for lack of ownership of the tools of industry. Available resources were soon exhausted and there was no way to replenish them. It is not the purpose of this paper to give a history of the efforts of Christian groups to perpetuate this spirit of brotherly love down the ages. This has been admirably done by C. F. Andrews of India, in his book Christ and Labor. I come to modern conditions.

Our present day economic system is based on the principles of self-interest, competition, and profits. Self-interest is supposed to regulate the plundering instinct of greed and so to work for the good of the largest number. Competition is thought to be the life of trade, though recent movements are in the direction of combinations of companies to form gigantic corporations with capitalizations mounting into billions. Profits for the stockholders is the big aim in business even though "service to the public" is the sign board. This competitive scramble for gain works evil in a number of ways:

First of the evil results is the unequal distribution of wealth to those interested in the industrial process. The gulf between the rich and the poor is becoming ever wider. For 90% of the wealth of the United States is in the hands of 10% of the people. And 86% of the population can be classed as poor. That is, they are living below the standard of the rich by a wide margin. Less than one in 36 of the laboring men have an income up to $5,000 per year. The estimated average cost of maintaining a family consisting of parents and two children is $1,556. In a survey covering eight states, over 63% of the men receive less than $1,053 if no time is lost, while less than 3% receive more than $1,282. Of the women, over 21% receive less than $595 and 82% receive less than $824 for a year's steady work. In terms of dollars having a purchasing value equal to that of 1913, the average earnings for 1929 in four leading industries were: factory hands, $733; railway trainmen, $1,414; other railway men, $774, agricultural labor $456. Between 1910 and 1925 mortgage debts on owner-operated farms increased from $1,726,000,000 to $4,517,000,000, and the ratio of debt to value rose from 27.3% to 41.9%.

At the other extreme are a few managers in industry and business whose incomes run to and over $1,000,000 a year.

Second. This amassing of great wealth in the hands of a few results in these few acquiring tremendous power. Money is power. Those with money own and control the tools of industry, they have acquired a strangle hold on the natural resources of the nation, they own and manage transportation, they control public education by managing the press and the public school system. We are fast moving toward an industrial and economic feudalism, an autocracy unequalled in history. When the family of God is realized on earth there will be a more equitable distribution of the product of labor, and there will be no autocratic use of power by a few of the family over the rest.

Third. These conditions result naturally and inevitably in strife and warfare. Something has to be done. The nation can not afford to allow a small group of industrial autocrats to deprive the masses of their freedom. Unless the principle of justice and brotherhood can be made to operate, the future will see a struggle that will be sanguine and unrelenting.

Fourth. Another evil of this pagan system under which we are living is the materializing of the standards of life. Money can buy *things,* and life is measured by *things,* rather than by soul force. I conceive it to be the imminent duty of the church of Christ to teach the business world the spiritual evaluation of life; to direct the man power, the intellectual forces now employed in the mere amassing of fortunes, into channels of world service, thus creating the spirit of human brotherhood which will render impossible the selfish use of power and the continuation of injustice in the distribution of the earth's resources. May the church rise up and do this thing before it is too late. The night cometh wherein no man can work—the night of industrial war wherein human passions will be unleashed and the voice of reason and of justice will be hushed.

St. Joseph, Mo.

Pioneers in Education

BY J. M. HENRY

Part Ten—Founders of Daleville College

Michael Graybill was a remarkable man in many respects. His ancestors came from Germany and followed the tide of migration from Pennsylvania to the south and settled in Botetourt County, Virginia. Michael was the son of Solomon Graybill, born Jan. 6, 1774. Solomon married Katherine Kline, daughter of Philip Kline, whose father, Eld. George Kline, came from Germany to Philadelphia in 1738. Eld. George Kline had charge of Oley congregation in Pennsylvania, which was founded by Peter Becker in 1732. His sons, Peter and Daniel, remained there while the others moved south. Michael was born in 1815, the year Napoleon was overthrown at the battle of Waterloo. He married Mary Obenchain, born June 25, 1815, in Botetourt County. He was a large land owner and a very successful business man. He took an active part in the founding of the school at Daleville, and although he was seventy-five years old he was put on the first board of trustees. He never lost interest in education. He died at the ripe age of ninety, with every good wish for the growing institution he had helped to found.

In 1891 he wrote the following testimonial: "I have noticed the management of the Botetourt Normal, the deportment of the faculty and pupils and commencement exercise, and I have been very favorably impressed with all. I heartily recommend the same to any and all who have youth to educate." This was written at the age of seventy-six, and shows the spirit of the man.

His sons and daughters gained prominence in private and public life. Cline became a doctor; Sue married Judge Simmons; and Ellen married Dr. Simmons, a younger brother of Judge Simmons. Mary became the wife of the well known business man, Baxter Logan, of Salem, Pa.; and Alice married into the Bedinger family. Anthony went as a missionary to Mexico; James died in Civil War service at Gettysburg; and William became a teacher in the National Business College of Roanoke.

The children of Michael Graybill had finished their education before Daleville was founded, but his grandchildren, Percy and Grace Graybill, as well as William, son of Judge Simmons, attended the school at Daleville. They have made records worthy of their great and good grandfather, who was a cultured Christian man with broad vision and keen judgment. Daleville was fortunate in having a man of such influence as one of its founders.

In a book containing a list of thirty thousand names of Dutch, French, Swiss, and German immigrants, who landed in Philadelphia between 1727 and 1776, will be found (on page 135) the name of Casper Shaver, who landed Sept. 3, 1739. It is assumed that he was the father of George Shaver, who settled in Frederick County, Maryland, and Nicholas Shaver, who settled on Linville Creek, Rockingham County, Virginia.

Nicholas was a typical German from the Palatinate, but soon after settling in Virginia he married an English lady by the name of Madalen Grosvenor. The marriage took place on Nov. 23, 1763. To this union were born seven daughters and five sons. The first daughter, Elizabeth, was born Dec. 3, 1764, and the last child, Mary, was born Jan. 28, 1791. George, the second son and eighth child, was born Jan. 25, 1782. At the age of twenty-three he married Hannah Sites, Dec. 20, 1805.

George and Hannah Sites Shaver had ten children, Margaret, Hannah, Catherine, Levi, Mary, Peter, Ephraim, Henry, John and George. Levi, the first son, was born May 7, 1808, on Linville Creek. At the age of twenty-nine (June 2, 1837), he married Polly Carpenter. They purchased a farm south of Harrisonburg, where they spent the remainder of their days. Their son, Samuel, subject of this sketch, was born March 14, 1841. Samuel united with the church during the Civil War. His father was a Presbyterian and his mother a German Reformed, but she later united with the German Baptist Brethren (Dunkers). In the year 1865 Samuel met Mary Gish, of Botetourt County. A little later he visited his uncle, Peter Shaver, who lived at Trinity, and met Mary a second time. In 1866 he claimed her as his bride and purchased a farm near Troutville, where they spent the remainder of their lives.

Samuel Shaver served in the office of deacon for forty years. He was a liberal giver, a devout man, and faithful to his duty. He was progressive in his ideas and took an active part in promoting education. He was a member of the first trustee board of Daleville College, and served in that capacity until his death. He not only believed in education, but educated at his own expense some young men who became splendid preachers and workers in the church.

To the union of Samuel and Mary Gish Shaver were born six sons, John, Aldine, David, Paul, Herman, and Frank; and two daughters, Elizabeth and Sue.

(Continued on Page 506)

The War Department as an Educator

BY RUFUS D. BOWMAN

I WONDER how many of you ever thought of the War Department as an educator? I admit that it hasn't been so long since that idea struck me. George A. Coe, noted religious educator, gave an address to the Sunday-school paper editors at Toronto on "The War Department as an Educator." This address will be printed in *Our Young People* August 23. You should watch for it. I think it worth while to bring a few facts to our attention now. In order to do this, I have to lean rather heavily upon the discoveries of Dr. Coe and Tucker Smith. Mr. Smith is Executive Secretary of the Committee on Militarism in Education. Both men have done extensive research along this line.

I. In the first place, the War Department is engaged in character education. Its teaching is not limited to military drill. The official Training Manual of the War Department says: "It is, therefore, essential that the training of these young men embody, with their instruction in military science, at least a basic course in the science of government and the privileges, duties, and responsibilities of the individual citizen, in order that they may be returned to civilian life better equipped as the defenders of the institutions of our Government in time of peace as well as in time of war." Dr. Coe states that other publications of the department also stress its responsibility for physical training, character education, and citizenship training. The war department goes in for character education through the teaching of history, biographies of great Americans, economics, politics and ethics.

It is well to inquire into the type of character which this department aims to produce in these young Americans. The answer is obvious. It is that type of character "that accepts the ethical basis of the war department's policy of national defense." Its views of history, economics and ethics and its standards for citizenship are different from those commonly taught in our public schools. The philosophy of government contradicts the spirit and purpose of the Kellogg-Briand Peace Pact. It is motivated by self-preservation and self-interest. It emphasizes our independence rather than our interdependence. This is not the type of character which we wish to produce in young Americans.

This situation becomes all the more serious when we realize the number of young men the war department is touching. Over and above the students at West Point and Annapolis, there were on Jan. 1, 1930, 86,486 Sr. R. O. T. C. students in 125 colleges, 43,472 Jr. R. O. T. C. students in 103 high schools and preparatory schools, and 15,944 students in sixty other schools under section 55C of the National Defense Act. Under section 113 of the National Defense Act an unknown number of students in 30 additional colleges are receiving military training under federal aid. In 1929 there were 37,976 students at Citizens' Military Training Camps.

What is the real purpose of the Reserve Officers' Training Corps and the Citizens' Military Training Camps? According to the National Defense Act the Reserve Officers' Training Corps has been created "for the purpose of providing a reserve of officers available for military service when needed." The President is authorized to establish and maintain Reserve Officers' Training Corps in civil educational institutions. The Secretary of War is authorized to maintain "schools or camps for the military instruction and training, with a view to their appointment as reserve officers." It is clear that the purpose of the R. O. T. C. and the C. M. T. C. is to provide a supply of reserve officers. The R. O. T. C. endeavors to carry out this purpose by working in colleges and high schools. Even in the face of our heavy military expenditures, these units are still being established in high schools.

It is true that they can not be introduced into high schools without the consent of the local school authorities, but many local school boards are influenced by the belief that military drill will produce desirable educational effects. The actual drilling is somewhat of a grind to the students, but the military officials win the students by appealing to the financial motive through the giving of free uniforms and a subsistence allowance to advanced students in colleges, by providing extensive summer cruises for the Naval R. O. T. C., by organizing, equipping and training a band, by the putting on of great reviews and sham battles which attract multitudes, and in some cases by making pretty girls honorary officers or cadet "sponsors." More than this, a college with an R. O. T. C. does not have the privilege of appointing the military instructor. They are appointed by the military authorities. The type of instruction which these officers give in the classroom is often in antithesis to that which the other teachers give. Taking all these things into consideration, I can not help but raise the danger signal.

II. In the second place, let us consider the values which are attributed to military drill. Three main values are attributed to it: (1) physical training; (2) training in obedience and respect for law; (3) and citizenship.

Brethren families occasionally allow their sons to go to military schools because of the physical training. It is time for us to be disillusioned upon this point. Military training is not the best sort of physical training. A committee report adopted by the Department of Superintendence of the National Education Association in 1917 asserts that "it is the almost universal testimony of educators and physical training instructors that military training and military drill, in the sense of training with a musket and other military accouterment, does not give school pupils the best possible physical development." The report of the National Education Association Commission on the Reorganization of Secondary Education 1917, said: "The administration of physical education should be lodged in the hands of the educational authorities exclusively. No narrow policy of mere military drill should be substituted for a broad program of fundamental health activities." Let us inform our people upon this point. Parents should never again blindly send their sons to military schools for the sake of physical training.

Another argument which is given in favor of military training is that it develops obedience and respect for law. It produces obedience to military commands under military conditions, but not obedience to law under civil conditions. Trained soldiers when not under military command fall into lawlessness just like other citizens. Obedience under military regulation has little effect upon obedience in civil life. The situations are so different. In civil life we act upon our own initiative. We act without being told what to do. Civil obedience depends upon our knowledge of the law and our feeling for common welfare. We share responsibility for the quality of the laws and the way in which they are administered. In military life the soldier does what he is told to do. He has no responsibility for the goodness or badness of army regulations. "His not to reason why." Military discipline develops no moral standards and inner urges for righteousness. It is easy then to see why following the great war that innumerable illegal acts were committed by our own soldiers. Major General David S. Shanks in the *New York Times* Jan. 6, 1919, said: "With considerable reluctance, I desire to invite public attention to what is, to me at least, a distressing and worrisome fact, viz., the deterioration and general let-down in discipline on the part of our officers and men returning from abroad. This is a sad fact, and the evidence of it can be readily obtained by anyone who has opportunity to gain first-hand information." Let us also disillusion our people upon this point. Never again should young men be sent to the army for the sake of developing obedience.

The claim is also made that it develops good citizenship. That depends upon your definition of citizenship. It will develop citizens with a nationalistic philosophy of government. But we are interested in creating citizens who are internationally minded. Let us also disillusion our people upon this point. Never again should our young people be sent to military schools for the sake of developing good citizenship.

III. In the third place, what can we do about it? It is encouraging to know that the sentiment is growing against military training in civil educational institutions. Are we helping to create this sentiment? Pastors, high school teachers, and leaders in other fields of human welfare have the opportunity to teach the truth about militarism. We should oppose all inroads of the R. O. T. C. in high schools and colleges. Let us disillusion parents who send their sons to the Citizens' Military Training Camps for their expected physical and moral values by informing them that physical development, obedience to law and good citizenship can be obtained better in other ways and that a military education does not produce that type of international-mindedness which is in accordance with our highest ideals. Let us express our views to the press which will pass it on to others. May we realize that the best form of security is the recognition of the brotherhood of man and the practice of the Golden Rule. The War Department is an educator but its education is not what we endorse. We, too, must be educators, but according to the ethics of Jesus Christ and his way of life. Let us lift high the Christ in all of the relationships of life. This is our task.

Elgin, Ill.

Finding Your Place

BY JULIA GRAYDON

I AM knitting a couch cover of all colors of wool. It is made up of patches of the same size but of different shades, and they do not always blend; but when I put each patch in its rightful place harmony is obtained and the whole shines out and is attractive.

So it is in life, we are seeking our places, our rightful places in the world. Some of us are not satisfied and we are out of harmony and do not do our work well because we have chosen something which is too difficult for us, or perhaps we have not listened to the voice of conscience telling us to do the small thing well and then the larger work may be ours later on.

Pray over this matter of your vocation in life if you are just starting out, and ask that your life may fit into his pattern for you.

Harrisburg, Pa.

What Price Prosperity?

BY E. BENNETT OWEN

FOR several years this country has been bombarded with the propaganda of the prosperity clan. From all directions, and from all departments of organized business has come, in ever-swelling chorus, the boasting and boosting of American prosperity. Nothing like it has ever been known in the history of the world, we have been told. Various explanations have been offered for this phenomenon, but most of them come back to the fundamental idea that America is a superior nation, endowed by nature with superior resources, and inhabited and managed by a superior race of people.

Republicans have claimed the credit—ignoring the depression of 1921, and the crash of 1929—and it is apparent that the tariff wall and government by commission and conference have made material contribution.

The Anti-saloon League claims credit, though they would probably be the last to point to the billion-dollar bootlegging industry as evidence. A fair-minded facing of facts, however, must lead to the conclusion that prohibition is not perfection, either in its administration or in its results.

Various Americanizing organizations claim credit, and no one can deny that the immigration laws which they sponsor have helped.

Let us see upon what grounds the prosperity clan base their claims. First of all, production has increased about 30 per cent. Average national income has not quite kept pace, its increase being 20 per cent from 1922 to 1928. Homes are multiplying faster than population. There is an increase in average health and length of life. We have bigger and better schools. Insurance and bank accounts show a gain. The average working week has declined five hours. Wages are slowly rising, while prices are remaining fairly stationary. Last, but not least, industry is rapidly improving the technique of management. These facts are

based upon the available figures made public by a commission appointed and headed by Mr. Hoover, and published in two large volumes under the name of "Recent Economic Changes." Mr. Stuart Chase has condensed these findings, with other surveys, and published them in two recent volumes. Personal observation also plainly indicates a wider distribution of modern inventions that really belong in the luxury class and not that of necessities.

Not all students of current conditions join in the belief that all of the prosperity claims are pure gold. Many fear that in spite of the Federal Reserve System, the principles of mass production, immigration control, superior management, and high pressure salesmanship, the present period of prosperity is merely a temporary condition, and like the four previous periods in American history, is doomed to come down, unless the science of *human* management be less hampered by the demand of stockholders for profits. They base their beliefs on a few conditions which the prosperity clan choose to ignore. First, that American prosperity is a direct outgrowth of the War, and as such must necessarily be temporary. With Europe maimed and disrupted after the Armistice, it would be strange indeed if an active, ambitious, highly industrialized nation like our own could go any other way than forward. It is apparent, however, that this advantage can not be held indefinitely. As Mr. Chase so aptly observes, "We are not the only clever people in the world, nor have we a monopoly on engineering ability."

Second, that the major factor of our present prosperity is the automobile industry and allied interests, and that the saturation point in this field is rapidly being attained. To overcome this condition will require new inventions that carry an appeal greater than that of owning a motor car. The crying need of the hour seems to be a fool-proof airplane.

Third, many feel that the system of installment buying is unsound, both economically and morally. The old maxim, "Save now, enjoy later," has had its place taken by the modern, "Enjoy now, pay later." It is estimated that six billion dollars of purchasing power have been made available by the system of extended payments. The deception of this method lies in the fact that wealth is not increased, but future earning power is merely mortgaged for immediate pleasure. Two and two still equal four, and the bill collector must still be considered, even if he does frequently come in the moving van. How much misery and unhappiness has been caused by inability to meet installments can not be computed by the statisticians.

Fourth, not even the most optimistic of the cheer leaders have claimed prosperity for agriculture, though farmers continue to make up a large proportion of our population.

The fifth liability of prosperity is one which industrial leaders paint as light a shade of gray as possible, namely, the increasing number of unemployed the country over. Estimates vary from two million to six million. This is an old problem, but within the last decade it has taken on alarming features. In Mr. Hoover's report, referred to before, this statement occurs, "Unemployment can rise as a result of industrial efficiency as well as inefficiency. In the latter case we have seasonal or intermittent unemployment; in the former case what has come to be known as '*technological unemployment*' resulting from the introduction of new machinery and processes."

It is the old story of the men being replaced by the machines, but in recent years the machines have been invented faster than new jobs have been created for the displaced workmen. Mr. Hoover's commission gives 650,000 as an estimate of the number of men unemployed now because of improved machinery. This number is bound to increase as mechanical efficiency improves. Many suggestions are being made as to the remedy. Probably the most practical, so far, is that of increasing public improvements during periods of depression, thus giving employment to many thousands. Unemployment insurance and old age pensions seem to many to deserve a trial.

It is not the purpose of this discussion to attempt to settle the question of the reality or illusion of prosperity, but a few questions might help to clarify thinking upon this subject. First, much as we hate to, we must admit that everything costs something. And the question persists: is our prosperity dependent upon some one else's poverty? Our foreign customers and creditors claim that our tariff system is rapidly bringing about that condition. One need not be a Democrat to wonder if we are justified in pushing this tariff wall still higher. Second, statistics show that 72 per cent of the gainfully employed in the United States have an annual wage of less than $1,500, while $2,000 has been set as the family minimum for health and decency by the United States Department of Labor. In 1924, 75 persons were in the million dollar income class. In 1927, 283 persons paid taxes on annual incomes greater than $1,000,000. These figures indicate the trend of the times toward a powerful centralization of wealth—a centralization, it is to be noted, under private, not public, control. One need not be a Socialist to wonder if a more even distribution of wealth might not make for greater happiness and a greater degree of genuine prosperity, particularly if prosperity be redefined as "the life more abundant" for all, instead of a constant increase in wealth and power of a few at the expense of the welfare of the many. Perhaps this accounts for a part of the so-called crime wave. Perhaps these outbursts of crime against property are blind, though futile, protests against such manifest unfairness.

Perhaps an increased respect for personality on the part of the powerful may result in a better respect for property by those not so fortunately situated. When industrial leaders shift their emphasis from dividends and profits to better distribution and improvement of the wage-earners' condition, not as a matter of charity, but as a part of their improved management, then may we hope for better things.

Lewisburg, Ohio.

WOMEN'S WORK

Organization and the New Program

BY MRS. ROSS D. MURPHY

President Council of Women's Work

THE thought uppermost in the minds of many women throughout the Brotherhood is, "How shall we adjust our present organization to the new Women's Work program?" Inasmuch as it is impossible for us to talk these things over personally at the many District Conferences this summer and fall, or even to respond to all of the inquiries, it was thought advisable to have this discussion column in the MESSENGER.

For that reason we shall talk first this week about methods of organization and later come back to our missionary project.

Suggested Organization Plans

When the united Women's Work program was presented to the Conference of 1929 it was upon the five-fold basis of Aid, Mothers and Daughters', Missionary, Bible Class and Children's Work activities. The five members of the council were directors of these various activities respectively but with the thought that all should work together as a council in one united program. This is the plan accepted by Conference.

The report of the correlating committee which was presented this year relates the women's program to the general church program (see report of this committee in Nora Rhodes' article in MESSENGER of July 5). All Aid Society and missionary activities of the Women's Work will relate themselves to the program of our General and District Mission Boards. Mothers and Daughters' and Bible Class activities will more especially relate to the activities of the Board of Religious Education. And Children's Work which is now a very definite part of the religious educational program will be supported by the women through any or all of their activities. However, our General Mission Board and Board of Religious Education coöperate in every way possible for both exist to carry on the program of the church. So the united Women's Work program exists primarily and ultimately to carry on the missionary and religious educational program of the church—to give to that program the dynamic of spiritual enthusiasm which comes from a large group of women having unitedly caught a glimpse of the vision of service.

Now each District as well as the local church ought as soon as possible to effect an organization somewhat after the national plan.

It might be well for the District at its first Aid Conference to create a committee of four or five women to be known as the Women's Work committee of the District. Naturally the president of the Aid Society will be one of these women and if there are District directors of any other activities, these, too, would help to make up this general committee. There ought also to be on this committee a woman as director of Bible classes and possibly a director of children's work. Perhaps if children's work is pretty well covered by the Sunday-school or religious educational organization of the District, all that will be necessary through the women's work program is to strengthen the work already being done and further emphasize the enrichment of the home life, the necessity of a very definite educational program along the lines of world peace and friendship, the need of more time for religious education such as the Week-day Bible School and Vacation Bible School, and the provision of wholesome play and social activities for the children and young people in connection with the church. All of this might be carried on by the committee of four without the additional children's work director—just as you deem practical and advisable for your particular need.

Another question in your mind is just how the District Aid organization will continue to function. You need not in any way interfere with the Aid organization except that your next District Conference ought to be a Women's Work Conference instead of just an Aid meeting, and your Women's Work Council should plan and be responsible for the meeting rather than just the Aid officers. At this meeting the Aid should have its business session and reports as heretofore and just as soon as the other activities develop they too would present their reports. One session of this District Women's Work meeting should be devoted to a study of the needs and possibilities of the District. The District Aid secretary-treasurer should also be secretary-treasurer for the Council of Women's Work, or at least treasurer for the united activities of the District and all money for women's work projects, local or national, should pass through her hands. The Aid Society will doubtless continue to be the real treasury, or money-making, department of Women's Work. (See article in GOSPEL MESSENGER, June 14.)

Each District will use its own good judgment in working out its organization. In some cases a committee of three or four will meet the need, in other instances a committee of five or seven may be required. In any case, until your Women's Work Council becomes effective, carry on through the District Aid organization—the Aid assuming the responsibility of interesting the Bible classes and other organizations in the new and larger program.

If your District Aid Meeting was held this spring or summer before you were able to act upon these suggestions, there is no reason why the Aid officers should not create a temporary council of Women's Work to serve until the next District Women's Meeting. Much valuable work could be done by the committee in the meantime. This, I think, is a service that ought to be seriously undertaken by each group of Aid officers.

The local church women can work out something practical after the manner of the District and national organization. Of course here again is the dependable Aid which with the Bible classes and any other organizations including girls' clubs, should be represented on the local Council of Women's Work. For some churches a committee of three might be quite sufficient. Others may require a more elaborate representation. Much that has already been said will apply here.

Any further suggestion along these lines will be pre-

(Continued on Page 508)

PASTOR AND PEOPLE

Silvanus, the Faithful Brother

BY WARREN SLABAUGH

"By Silvanus, the faithful brother, as I account him, I have written unto you briefly" (1 Peter 5:12). He is known as Silas, a shortened form of his name, by Luke in the book of Acts. He appears first as a delegate from the great council of Acts 15. The vexing problem of the Gentiles had broken out again at Antioch, and had been referred for final settlement to the apostles and elders at Jerusalem. Could Jewish Christians eat with Gentiles, even in the love feasts? According to the strict party in the church, the Mosaic law forbade it; but according to Paul, Christian unity demanded it. On the one side was the radical group who still urged their old demand that no Gentile be admitted into the church unless he submit to circumcision and obey the law; on the other side were Paul, Barnabas and Peter who defended the liberty of the gospel against the bondage of legalism. The wise decision of the leaders is that Christian fellowship between Jew and Gentile in the church shall not be curtailed; to this extent the Jew must sacrifice his prejudice. But the Gentile must be careful in certain things in which the Jew has particular scruples; for instance, in the matter of serving meats from the idol temple, in the matter of using blood for food, and other related matters. Then the church appointed two of its number as delegates to carry the letter and personally deliver the decree to the churches involved. These men were Judas and Silas, men of authority in the church. The term used indicates that they were likely elders. Luke tells us that they were also prophets and so enhanced the value of their service by their preaching of the gospel. And the favorable reception of the decrees was surely in a measure due to the part which these delegates played.

Shortly after this, probably while Silas still lingered in Antioch, occurred the distressing quarrel between Paul and Barnabas. This separation was inevitable; some time before Barnabas had taken the wrong side of a controversy, as related in Gal. 2. He is no longer a match for the impetuous Paul; younger men with daring vision must be his companions. The quarrel about John Mark only brought it to an issue. Paul therefore looked about for a companion in this new adventure. For after visiting the churches of Galatia, he expected to fare forth into fields farther west. Perhaps already he was planning to see Rome, and that before he returned. And looking about he made the happy choice of Silas. Silas was a reputable leader of the Jerusalem church and his presence would commend the gospel to the Jews of the synagogue. His gift of prophecy enhanced by his dignity and culture would enable him to take an active part in the mission. From Acts 16:27 we infer that he possessed Roman citizenship and this would lend dignity to the mission in the eyes of the Gentiles. That he took his part and did commendable work we are sure. Paul later referred to his preaching in his second letter to Corinth. When Paul was driven out of Macedonia, Silas and Timothy were left behind to look after the newly founded congregations. But the most striking of all his experiences, if we may judge from Luke's account, was the famous incident at Philippi. Silas had to share the beating and imprisonment with Paul while Timothy escaped. The cheerful good courage of the man shines forth in this incident. Paul was committed to the Gentile mission and such experiences were not outside his expectation. But here is an elder from the Jerusalem church who had left his home and city merely to perform a bit of administrative work at Antioch—committee work we would call it—and later we find him in far-off Philippi, with bleeding back, in a dungeon, his feet fast in the stocks!

Perhaps Paul turned to Silas with a quizzical smile and said: "Well, friend Silas, I seem to have gotten you into trouble with my invitation to preach. These rabid Philippians pay little attention to our Roman citizenship."

And Silas may have replied: "This is not unexpected, for the Master told us that we must expect to be treated even as was he."

And they consoled themselves by remembering the words of the well known Psalm: "The plowers plowed upon my back, they made long their furrows" (Psa. 129:3).

There is no mention of Silas in connection with Paul after this journey. Whether he returned to Jerusalem we do not know, but it is likely. But in 1 Peter, which was written perhaps ten years later, there is mention of a Silvanus, and it is probable that this is the same man. In this case he has found his way to Rome and is in the company of Peter. Peter says that he is writing through Silvanus. These words are taken to mean that Silvanus was the writer of the letter. In fact the excellence of the Greek of this letter has been an argument against Petrine authorship; and some scholars defending Peter, believe that Silvanus did more than act as amanuensis, that he phrased Peter's message. His connection with the matter may have been more than helping to get the letter written. It has been reasonably suggested that he was also the bearer of the letter. This is a general letter addressed to all the churches of Asia Minor, named in the order in which the bearer would reach them. Beginning at a port on the Black Sea he would travel south through Galatia to Cappadocia, then turn west and go north through Asia and Bithynia. This theory is accepted by many scholars. Whether Silvanus was a messenger of Paul as well, is a question which can not be settled. At any rate the letter from Peter to Paul's churches would go a long way to unify the church. Silas was eminently qualified to be this messenger. He had traversed part of this region with Paul on the second mission and would be widely known. His close relationship with both Paul and Peter would make it easy to represent both great apostles who shared the leadership of the church. It is needless to point out that the journey was a long and dangerous one; but Silas' courage was not daunted by fear of hardship and danger. In this as in the earlier story his faithfulness shines forth, the willingness and ability to do hard tasks cheerfully. It was this quality that made the success of the early church possible. No one deserves better than Silas the title of *faithful brother.*

Chicago, Ill.

The Gist of the Sermon

BY D. W. KURTZ

The Church and the School

A CENTURY and a half ago, our forefathers reckoned that the home should teach the child a vocation, the church should give him his religion, and the school should train him for citizenship. Today, the school has taken over the functions of the home, and often assumes that it is meeting every need of the race, but neglects the teaching of religion.

The school is the child of the church. For over a thousand years, the only education there was for the youth, was the education which the church provided. The free public schools were the product of Protestantism. Almost every institution of learning of our own country was founded and fostered by the church. Only in recent years has the state been interested in the establishment of free institutions of learning. The child has grown up, and has forgotten its mother. The school and the church should not be antagonistic, but complementary and supplementary.

What do we expect of the school? The school is our institution, and we pay the bills, and we send the children. We have the full right to determine what the school shall do for us. There are four things that should be done by the school:

I. The children should learn the tools, the instruments of education: reading, writing, and arithmetic. Without the tools of learning, they have no access to the great volume of race experience that is available for them.

II. The pupil should be familiar with the racial experience which he needs in actual life, the social life of his country and age. This means the history, the literature, the science, and the ideals and facts upon which the civilization rests in which he lives. He should become familiar with the culture of his age, because he needs it for the life he wants to live.

III. The pupil can not stop with the race experience of the past, for he lives in a changing world. He needs the "scientific method," and the scientific spirit, so he can make progress over the past, and discover new truth for the enrichment of his life, and the coming generations.

IV. The pupil should receive inspiration, aspirations, ideals, and an enthusiasm for the best and fullest life of culture, so he will apply himself with all his powers, and accomplish something. Without the interest in the search for truth, and the corresponding elevation of life, he will never pay the price of an education. Only where there is a genuine interest does the human spirit rise to its possibilities. This is one of the most important contributions the school can make. With a great passion for education, the individual can do wonders with inferior equipment, but without interest, the best schools in the world can do very little for the pupil.

The school does not finish the job of educating the child. The ultimate aims, goals, meanings, and values of life are not taught in the school. The church gives to him the meaning of reality, the expression of God; the goal of life, the kingdom of God; and the method of life, the Way of the Lord Jesus. Apart from the teaching of the church, education would be partial, scrappy, and without goal or meaning. All education must be for *life,* else it is a failure. Church and school must work together to meet the needs of men.

Long Beach, Calif.

HOME AND FAMILY

We Finish to Begin

The world was young, when first appeared
In slabs of marble, carved by men—
And read with wonder now and then
This paradox of human ken:
We Finish to Begin!

How true it is of passing hours!
The dawn soon parts with sunny ray,
Then twilight stillness kisses day,
And night's sweet hush to light gives way:
We Finish to Begin!

How true it is of changing years!
The striking clock waits not for man,
It faileth not since Time began.
O blessed thought—all sadness ban—
We Finish to Begin!

How true it is of human life!
If threescore years and ten—how brief!
We fade as doth an autumn leaf,
But hope shall triumph over grief—
We Finish to Begin!

—George S. Brookes in the Congregationalist.

The Wrong Turn at the Crossroads

BY ELIZABETH R. BLOUGH

THE next morning Frank Mitchell awoke to the reality of his situation. He cooked his own breakfast, but meanwhile thinking of Arlene. Would she ever come back? After breakfast he walked over the fields and climbed a hill. From its summit he saw beauty all around him. He was in one of the lovely parts of Montgomery County; he walked slowly towards the woods and the river. Then he turned towards his home, he stopped when he came to the gateway. Although he had hurried towards the house, evening after evening, he had never really seen how bad things were. Why had he not torn down that unhealthy looking vine growing beside the corner of the back porch. How could he keep from cleaning up the yard? Looking at it on this morning, he could not understand how he had been so blind, so careless, shiftless.

What an artist his grandfather was! Beautiful be-

yond all words, in line the house still was—but how drab, how abused! Of course, it was old. On the roof some shingles had been carelessly nailed down to keep the rain out. On the gable ends, some clapboards had been pieced in. It all spoke of neglect, there had been no real work done, they had been so busy with other interests that the home had been entirely ignored.

Frank went into the barn, where no repairs were needed. Here he found himself recalling family history. "Grandfather built this barn when he was planning to live here some years longer. Then a sudden attack of paralysis forced him to leave this place and go to Aunt Anna's home to live."

Meanwhile Frank Mitchell's craving for drink was almost overpowering. Nothing could keep him from mixing a cocktail if—but he dared not give way to his appetite. He picked up a spade, then went to the garden and began digging around the shrubs and the beds in which a few plants were struggling for existence. It was in the month of May, and it had been a late spring, so there was ample time to do anything he cared to do in the yard and garden. Nothing could keep him from mixing a cocktail that very minute, if—oh no, that taste must be overcome. He spaded and planned, but he could not keep his mind from wandering to his losses. A rush of self-pity brought him to a realization that he must not give way to a weak longing for sympathy. He had lost his wife and his position—and yes, he owned to himself that the lions of habit crouching beside the rough, narrow way he must travel, were more to be feared than any other thing. What next? He dared not become a disgrace to his family, and he no longer blamed the manager for taking his job away from him. He pulled hard and long on an old gnarled root, and then straightened up to see Alan Weyant standing beside him.

"That's a hard job you're tackling there—a big man's job."

There was no sign that he meant more than the words implied. But Frank sensed that Alan had not been blind to the general effect of late hours, cocktails, and gay comrades. Frank replied: "I thought I would see what could be done for growing things before it is too late. The place needs looking after."

Alan was neighborly and cordial, as he looked about him, he remarked, "This was the finest place in the county in your grandfather's day; all it needs is some fixing. I could come over and plow for you—the garden needs a plow."

"Could you plow up this ragged yard too?"

"Yes, indeed. I can do anything of that kind with my new tractor."

"Would you let me pay you back in work?" asked Mitchell. Then he continued: "I shall be here for awhile."

"Nothing could suit me better," said Alan Weyant. "We'll exchange work; hands are hard to get this spring. I can bring the plow over now if you say so."

Alan hurried away to bring his plow while Frank continued his digging around the shrubs. When Alan began to plow, he started in the rough, hard ground around the house, which chickens had scatched in until the sod was hopelessly ruined. Frank worked under Alan's direction and sowed the plot with grass seed. In the garden he felt more at home. He could prune the bushes and dig away weeds. The flower beds were almost pathetic in their need of care; here and there a late tulip or a hyacinth lay almost hidden by weeds.

Frank was brooding over his troubles, so the two men worked in silence. But Alan could not entirely withhold some suggestions. He thoroughly enjoyed improving a place, so he said: "Tell you what, if you paint that old house a good lively color, nobody would say but that it is a new place. You should have seen our barn before we painted."

"Yes, I know. I have been studying about the paint. If I could bring some of our home magazines over to your house, perhaps Nancy could help me with her ideas about things."

"You do that, we'll be glad to help all that we can; it will seem neighborly to have you come."

That evening, Frank and Nancy looked carefully into the respective merits of a house painted white with green shutters or one painted gray with white sash. When Alan put in a plea for red paint, Frank and Nancy joined in a laughing criticism of his taste for gaudy colors. Said Nancy, "Alan is hopeless, I dare not use the colors he wants in the house and, as for my clothes—" she paused with a helpless gesture of resignation.

"But they are using a lot of blue paint on town houses," argued Alan, who was clearly on the defensive.

Frank was interested in a house, which was made new by using gray paint. It stood among the trees also, and Nancy agreed that the right shade of gray was just what his house needed. Just as Frank was leaving, Nancy said, "We drive by your place to go to church in the morning, I wish you would go with us."

A startled look from Frank, then he answered: "The old church? Why, yes, I'll go."

But he wondered as he took his way homeward, whether he really would go with them. He and Arlene had quit going to church after they became the popular guests at house parties. He must have been climbing "stairs of sand"; for one after another had given way beneath him. They had turned away from the religion of his fathers—that is, the religion which expected church attendance. Then he found himself without a position. Now there was a chance that a divorce case was pending against him; he might find himself without a character. He had looked anxiously for a letter from Arlene, immediately after she left him. But he learned to ignore the mail man because she never wrote. He wrote several letters, but they were in his desk; he could not write unless she wrote first.

When Alan stopped for him on Sunday morning, Frank got into their Ford and drove with them. He had been so long away from this church that old associations meant little, but in his inmost being he longed for spiritual help.

Nancy explained as they drove along. "You'll be surprised, I am sure you will find the lesson more interesting than you imagine."

"The Bible is an interesting book; I think it is the most practical guide with its list of 'thou shalt nots,'" ventured Frank.

"Yes, indeed, and our minister makes the meaning very plain." Womanlike, Nancy answered feeling that something should be said; she was vaguely conscious of a depth of sentiment in Frank's nature. But she did not know that the old struggle for a man's soul was taking place. Violator of God's law though he was; Frank prayed for courage. He could not bear to accept what had befallen him as a knock-out blow. He took his place in the class and listened to the minister's exposition on Christ's temptation.

The minister spoke very plainly: "There is a real help in this lesson for all of us. When Christ was an hungered, he was told to make bread of stones. The immediate always appeals to the tempted one; for some immediate gain he foregoes much. Then, too, a yielding to temptation does not imply that we are conquered. A man may fight sin all his life, but he is not beaten unless he stops fighting and yields. Victory may not be God's plan for his life, but a man can always fight on." As Frank thought of his problem he wondered whether in the blindness of his egoism he had lost a living faith in Jesus Christ.

New Windsor, Md.

Coats and Vests Versus Warm Weather and the Ministry

BY F. E. CRIPE

Upon arriving at church last Sunday minus a hat, coat and vest, the good pastor shook hands with me and remarked: "Well, you look cool and comfortable!"

"I try to dress that way," I replied.

"Well, don't you know I feel sometimes like going into the pulpit dressed that way, but I don't know what some folks would think."

"The minister the other Sunday took off his coat and nobody threw him out," I ventured.

Here our conversation ended, but I am wondering if that same question is not in the minds of a good many people. Which is the most important: our personal appearance conventionally, or with a degree of comfort? I believe the Good Master would be well pleased if our ministry could have the congregation see Jesus so outstandingly, that the absence of a mere coat on a warm day would not even be noticed.

Elkhart, Ind.

Tell Me a Story

BY MAUD MOHLER TRIMMER

"Tell me a story, mother," pleads the little child again and again. And we who are older say the same thing to each other in different words. In fact, we never grow too old to be entertained in this way. How often we see a group of old men exchanging experiences and swapping jokes. We all love true stories of adventure, romance, heroism, achievement. If no one satisfies our longing for really true romances, then we turn to fiction.

What sort of stories thrill us? Is it not the stories of the sort of people we ourselves long to be? Stories of people who overcome handicaps, who are brave in danger, who are beloved? Some of us are never free of the urge to create a beautiful story that will entertain and inspire other people. Some people have such a passion for the ideal that they day dream themselves into situations and personalities they long to realize. Some of them go so far as to try to dramatize in their own lives the type of character they admire. They imagine themselves to actually be the sort of creatures they would be, and through the little game of pretend go far toward achieving their heart's desire. Only extreme youth dreams of tragedy. Most of us like happy endings to our stories.

What only a few people understand is that each one of us is living a story. Day by day we add chapter to chapter. Whether it is a story of cowardice or bravery, trickery or honor, weakness or strength, love or hate, is up to the one who lives it. In the fiction we read there is usually a villain, somebody trying to get the hero or heroine into scrapes. In real life the villain is practically always in the chief character. The hero and the villain are the same. The villainy comes in his own faults and weaknesses.

We can shape our own stories to a very great extent. Too many people give luck the credit for everything. Good fortune and bad come to every one. Our life stories depend on how we face them. Men, as a rule attain the mark they set for themselves. Too many, doubtful of their own ability, set it too low. What each of us must do is to visualize in our minds the marvelous beings we would be, and hold the image as we try to attain it. Do we like courteous people? Then we must be polite under the most trying circumstances and practice kindness on the family as persistently as on the strangers we hope to impress. Do we admire courage? If so, we must not shrink from the hardest problems or the most disagreeable tasks, however trivial in importance they may seem. If we would be honest, we dare not by word or the least act attempt deception. So with all the virtues.

Perhaps it has been your lot in life to meet some one whom you admire so much you want to be like that one. It is well to have such a pattern. But we must not forget that the only perfect pattern was the life of our blessed Master. He had every desirable trait; chivalry, courtesy, gentleness, physical strength, patience, endurance, mercy, intolerance of sin, kindness to sinners, honesty, temperance, perseverance, generosity, kindness, and charm. And what a story he lived! Men have never ceased to love to hear it told. What marvelous heroism, what sacrifice, what tenderness, what a fight against great odds!

We do like to have our stories to end happily. Our life stories will have joy not only at the end, but all through, if we follow the path of our Savior. There may and probably will be intense suffering at times, but we will find that we have been given brave hearts to meet these occasions and that we have an inner joy and peace that nothing can quench.

Long Beach, Calif.

AMONG THE CHURCHES

Calendar for Sunday, August 10

Sunday-school Lesson, Hannah (A Godly Mother).—1 Sam. 1:9-18, 24-28; 2:19.

Christian Workers' Meeting, Truth.—John 17:17.

✣ ✣ ✣ ✣

Gains for the Kingdom

Four baptisms in the Manor church, Pa.

Three baptized in the Ashland church, Ore.

Three baptisms in the Grants Pass church, Ore.

Two baptized in the James River church, N. Dak.

Seven baptized in the Maple Spring congregation, Pa.

Three additions to the Myrtle Point church, Ore., Bro. L. Weiss of Portland, evangelist.

Six baptized in the Washington Creek congregation, Kans., the result of personal work.

Five baptized in the West Nimishillen church, Ohio, Bro. A. H. Miller of Kent, Ohio, evangelist.

Four baptized in the Texas Chapel, Va., Bro. E. S. Bowman of Franklin County, Va., evangelist.

Seven baptized in the Clifton Mills church, W. Va., Bro. Jos. Clapper of Yellow Creek, Pa., evangelist.

Ten baptized and one reclaimed in the Peak Creek church, N. C., Bro. J. R. Jackson of Limestone, Tenn., evangelist.

✣ ✣ ✣ ✣

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. W. E. Cunningham to begin Sept. 7 in the Montebello church, Va.

Bro. I. R. Beery of Markle, Ind., began Aug. 3 in the Ladoga church, Ind.

Bro. D. E. Sower, the pastor, to begin Aug. 10 in the Mohican church, Ohio.

Bro. John Showalter of Roanoke, Va., to begin Aug. 9 in the Cedar Bluff church.

Bro. T. P. Dick of Pottstown, Pa., to begin Aug. 17 in the Longmeadow church, Md.

Bro. R. K. Showalter of Roanoke, Va., began Aug. 3 in the Christiansburg church.

Bro. I. J. Kreider of West Milton, Ohio, to begin Aug. 17 in the Lower Miami church, Ohio.

Bro. W. G. Group of East Berlin, Pa., to begin Aug. 17 in the Indian Creek congregation, Pa.

Bro. D. R. McFadden of Smithville, Ohio, to begin Aug. 10 in the West Goshen church, Ind.

Bro. B. F Waltz of Altoona, Pa., to begin Sept. 22 at the Purchase Line house, Manor congregation, Pa.

Bro. A. C. Miller of Windber, Pa., began July 28 at Grottoes, Va.; to begin Aug. 10 at Mt. Zion church, Page County, near Luray, Va.

✣ ✣ ✣ ✣

Personal Mention

Western Canada has selected Eld. J. S. Culp as Standing Committee delegate to the Conference of 1931, with Eld. E. C. Cawley as alternate.

Bro. John Lackey, his wife and two daughters, of Lima, Ohio, visited the Publishing House last week and dropped into the Messenger rooms for a friendly call.

Bro. O. D. Buck, a Standing Committee delegate to the last Conference from Northern Illinois and Wisconsin, drove over to the Publishing House last week, bringing along with Sister Buck, her brother, John Stutsman and wife and daughter of the Monitor church, Kans.

Dr. John W. Hershey, Professor of Chemistry in McPherson College, was a caller at the Messenger rooms early last week. He and Mrs. Hershey who is a sister to our Religious Education Secretary, Rufus D. Bowman, were visitors at the latter's home on their vacation trip among eastern friends.

"Bro. Frank Crumpacker tells of the wide variety of duties a missionary needs to know how to perform, such as preaching, leading communion service, teaching, being doctor and nurse, doing the cooking, killing some wild game for food, burying the dead, organizing native Christians into a working church, cheering discouraged workers, training leaders, and all of this must be done while making the dollar stretch to the greatest limits." Missiongrams for August.

Bro. A. V. Sager of Vienna, Va., known to Messenger readers as an occasional contributor, has passed on to the other side. His death came as a result of "injuries received when struck by a car of the Arlington-Fairfax Railway Co., near his home at Fair Oaks." He had just completed an article for the Messenger, Sister Sager informs us, and was starting to town to get a large envelope in which to mail it. Bro. Sager was deeply interested in all phases of human welfare and his wholesome attitude was reflected in his writings.

"Brother Oberholtzer is now away attending the Summer Evangelistic Conference at Show Yang. . . . We see by the Messenger that the church at home is making great strides in the line of progress. . . . We appreciate the good paper you are getting out." So thought Sister Elizabeth Oberholtzer of Liao Chow, Shansi, June 30.

Miscellaneous Items

Is this pastor right? "Unless country preachers as well as country sausage are a bit better than the city brand, we face a possibility of our wares not being wanted."

The General Conference of the Brethren Church (Progressives) meets at Winona Lake, Ind., Aug. 25-31. A detailed program appears in the Brethren Evangelist for July 26.

District Meeting Programs for Southern Iowa and for Southern Missouri and Arkansas will be found on page 508. Standing announcements of all District Meetings for August will be found on page 512. We would be glad for any corrections or additions for this list.

Illinois Young People's Conference will be held near Lewistown, Ill., Aug. 11-16. Lewistown is near Canton and a paved highway comes close to the grounds. Some of the leaders are: A. F. Brightbill, C. Ernest Davis, D. D. Funderburg, O. W. Neher, Perry L. Rohrer, G. O. Stutsman, Edna Wolf and Beulah Woods.

Boone Young People's Conference will be held Aug. 11-16. The camp is located about seven miles north of Boone, Iowa, on the Des Moines River. Some of the camp leaders are: Bertha Butterbaugh, C. E. Davis, E. R. Hendricks, I. D. Leatherman, Paul Longenecker, Bennett Stutzman, Mrs. Walter Wallick and Dan West. Remember that Boone is located on the main line of the Chicago and Northwestern Railroad and the Fort Dodge, Des Moines and Southern Interurban. Those coming by way of the latter should buy tickets reading to the "Y" Camp.

✣ ✣ ✣ ✣

Special Notices

At the Northern Indiana District Conference (Aug. 25-28) "the new Brethren Hymnal will be used, everybody bring the new Hymnal along," so writes the committee of arrangements.

Syracuse church is looking forward to a real homecoming and rededicatory meeting to be held in the church at Syracuse on Sunday, Aug. 17, 1930. The church and Sunday-school extend a hearty welcome to all who have ever attended either service during the past years to be present if possible, and if not in person, a card or letter to be read at the meeting will be appreciated. A basket dinner will be served during the noon recess. A good social time for all. A full program of music, speaking and singing is being prepared. You are invited to come and help make this meeting a great success.—J. Edwin Jarboe, Syracuse, Ind.

Program of Middle District of Missouri Conference, to be held in the Happy Hill church, nine miles east of Rich Hill, Mo. All persons wishing to be met at railroad station write Eld. Ira Witmore, Rich Hill, Mo. Aug. 15, 2 P. M., Young People's Conference. Aug. 16, 1 P. M., Elders' Conference. 2 P. M., Aid Society Conference. 7 P. M., Welfare Hour. 8 P. M., Educational Address by J. H. Frieze. Aug. 17, 7 A. M., Bible Hour.—C. D. Bonsack. 9:30, Sunday-school hour. 10:45, Missionary Sermon.—C. D. Bonsack. 2 P. M., Ministerial Conference. 7:00, Musical. 8 P. M., Peace Address.—Prof. Frieze. Aug. 18, 7 A. M., Bible Hour.—Eld. B. F. Summer. 8:30, Business Session.—James M. Mohler, Warrensburg, Mo.

Your District Meeting Minutes. Your District prints its Minutes each year. The Brethren Publishing House, Elgin, Ill., specializes in this class of work. In fact, a great majority of the State Districts have their Minutes printed each year by your House. Some Districts also have their Programs for District and other Meetings printed by the House. Where both Programs and Minutes are printed at the same shop there is a chance to save money, if much of the matter appears in both. The House will appreciate it, if Secretaries of District Meetings will send to it the copy for Minutes and Programs. Such cooperation is proving mutually beneficial to Districts and the House. Why not have your Secretary do as others are doing?

District Meeting for Eastern Colorado: The District Meeting for Eastern Colorado, will be held Aug. 23 to 26 at Haxtun, Colo., located on highway No. 38. There is also a graveled highway, from Yuma on the south, and from Sedgwick on the northeast. The church is located in the town of Haxtun. The church is looking forward to a good meeting. As many of our members do not often get to attend such meetings they will appreciate the good things brought to them by the speakers and by meeting members from other places. We want to invite you to this meeting. We are planning to care for every one who comes. If it helps you in any way to bring your family, make it an outing besides attending the meeting; bring your camping outfit and tent on the church grounds. There is room for all who want to enjoy the meeting and at the same time save expense. Tell us what your pleasure is and we will do our best to make you comfortable during your stay.—I. C. Snavely, pastor.

The District Meeting of the Second District of West Virginia will be held in the Valley River congregation, Junior, W. Va., Sept. 4 and 5. The churches of the District will notice that a mistake occurred in our minutes as to the date of the meeting.—Henry C. Sanders, Writing Clerk, Auburn, W. Va.

✣ ✣ ✣ ✣

Book Column

The following was prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Girl's Stories of Great Women. By Elsie F. Egermeier. 188 pages.

Sometimes girls tire of hero stories of boys and men. They long for similar stories dealing with girls and women who have made a name for themselves. Here is a book dealing with eighteen girls who grew into womanhood and did something the world refuses to forget. About half of the stories deal with women you have long known, and the other half with women about whom you may know little. The stories are all selected and well told. Every girl and woman will think more of her sex after reading of these women, many of whom had most serious handicaps to overcome before they made things go. But they made life go, and that is why we like to read about them. This book in the hands of your daughter may transform her life.

What's Life All About? By Bertha Condé. 271 pages. $2.00.

It was a very hot day. I was traveling by train from Pittsburgh to Chicago. My seat was right by the thermometer which, so far as I noticed, never registered higher than 101. I had provided myself with a book for reading. Reading on the train with the thermometer hovering around 100 is not always the most delightful occupation. But as I sat in my comfortable seat, fanned by the cooling breeze as five electric fans were in continual motion, I forgot much of my own discomfort when I saw others in the harvest field toiling under the blazing sun, and still others at work on the railroad track with pick and shovel. Another thing that helped out was that the book I was reading proved to be unusually interesting.

"What's Life All About" recognizes the many and contradictory voices uttered by our strained modern life and seeks to find living spiritual realities through a practical philosophy, gained through a knowledge of today and of yesterday, stressing repeatedly the teaching of the Old Testament prophets and the message of the New Testament. The author has been gripped by her message and she makes her message grip others. Not ignorant of the old nor a stranger to the new, she blends the two in such a way that one forgets the time in which the truth was uttered or the act was done, but remembers the message and the act, and their application to present day life.

The author knows young people and their problems, has a sympathetic attitude towards their many inquiries, and is not afraid to look at truth from every side. I had not read far until I found myself underscoring words and sentences and marking paragraphs that I might the more readily locate them for future use. It was really another's book that I was reading, but I had already decided that I wanted the book for myself and so I felt free to mark it in any way I chose, being willing to hand the owner a new copy on my return.

Just to read the table of contents will suggest something of the character and breadth of the subjects discussed. Here it is: What We Are, Our Insatiable Hungers, The Possibility for a Rational Faith, The Greatest Fact in Human Experience, The One Trail to the Limitless Life, Jesus and the New Psychology, The Making of Character, The Larger Realm of Character, The Christian in an Inescapable World, The Personal Relation with God, The Rational Use of Prayer, The Laboratory of the Sons of God, Creative Living, A Reasonable Hope for Immortality.

The author's purpose is to meet young people on their own ground and give to them the best she has discovered in her busy career. Needless to say God, Christ and the Bible find a large place in her discussions.

Throughout the book the author sees a close relation between the ancient and the modern, old people and young people, and faces her task with a positive Christian faith. It is her positive, assuring tone, manifest on every page, that gives to the book one of its strongest points. Going back into history and finding so much of the modern in olden times, and so much of the old in modern times, she helps all to see that the little space of twenty-five or fifty years can not mark any vast change, though in our shortsightedness we sometimes think that five or ten years will put one out of touch with his day. Those who have interpreted liberty as license will soon discover that there is a vast difference between the two, as these pages so clearly demonstrate. Accepting the challenge that we are reasoning beings and will insist upon a reason for our faith and course in life, she shows that faith in the great realities, in God, in Christ, in morality, in prayer and immortality is among the most reasonable things in life.

If you are among those who insist on knowing why, Mrs. Condé's "What's Life All About" will prove helpful and stimulating to you as it did to me.

AROUND THE WORLD

Summer Heat

The spell of real summer which brought unusual heat and dry weather to most of the United States helped materially toward the solution of the overproduction problem. Severe damage resulted to growing crops and gardens. Also one city the writer knows of was short of water—so short that lawns turned brown. Just how general the situation is may be gathered from the fact that the Mississippi River at Quincy, Ill., on July 27, was reported as sixteen feet lower than it was one month ago.

Use of Germs in Warfare

The use of germs in warfare is a possibility, but not one that authorities such as those who compose the League of Nation's public health committee regard as requiring immediate steps for prevention. Dr. Madson of Denmark, president of the committee is quoted as saying: "Unless the germs are more virulent than any yet known and discovered, I do not believe that epidemics can be started in this fashion. Psittacosis and flu are the most virulent germs known now and we do not believe they could be spread as a war measure on a large enough scale to be practical."

Style Freedom

There was not much noise at the time or since, but during the past year American women have achieved style freedom. When Paris designers decreed the curious dresses submitted about a year ago, American women did not respond. Says one who knows: "Millions of dollars were lost by the manufacturers and retailers before they realized that the extreme French modes, whether long or short, do not conform to American requirements." And the net result of all this is that manufacturers and retailers now realize that the American woman is the arbiter of fashions, that no style can succeed which does not cater to her desires.

Earthquake in Italy

The earthquake in Italy caused the death of upwards of two thousand persons and did tremendous property damage. But there are lessons to be learned from such disasters. The construction of new homes in the devastated areas is to be of a quake proof type. In the case of Melfi the town will be relocated. Even the scientists have learned something, for the director of the Pompeii observatory comes forth with the declaration that Italy's latest earthquake was caused by the breaking of the geological backbone of Italy! What he means is that a new fault line has developed in the Apennines, the mountainous core of the Italian peninsula.

The Temperance Movement in India

One by-product of the political contest now running in India will be the tremendous boost given to temperance. One form of the campaign for freedom is the campaign against liquor. Liquor shops have been picketted, plans to auction the sale of liquor licenses have been frustrated, and uncounted thousands pledged to abstinence. Thus we read: "Owing to the campaign against toddy thousands of shindi trees have been cut down in the Belgaum and Dharwar districts alone and 70 per cent of the liquor shops there have closed. More and more the cocoanuts are being permitted to ripen for better commercial uses." The women of India are leaders in the temperance campaign now under way.

Retail Prices

Customers know that retail prices are too high. Wholesalers are beginning to recommend that retailers pass price reductions along. Says the president of one large Chicago firm: "The public in many localities is on strike. People are expecting lower prices, due to the general knowledge that markets are soft, and they won't be happy until they get them. We are offering our merchant customers the lowest prices in months and in some instances are recommending that they pass these on to the public." We are happy to note also that some of the large retail organizations are adjusting prices downward. Thus it begins to look as though the abused customer will at last get nearer what he ought to have for his money.

Another Case for Solomon

Chicago newspapers have been giving considerable space to the case where two mothers, just home from the hospital, are supposed to have the wrong babies—Mr. and Mrs. Watkins having baby Bamberger and Mr. and Mrs. Bamberger having baby Watkins. Or do the parents have the proper babies? No one seems absolutely sure, not even the scientists who have been making all sorts of tests, but still find themselves going around in circles. Meanwhile, as a human interest story, the tale of the shuffled babies is being worked for all it is worth. Our readers who recall 1 Kings 3:16-28 may feel that here is another case for Solomon. But the indications are that even a Solomon would have to think more than once to come to a conclusion over the latest family mix-up—if it is a mix-up.

Foreign Investments

Why is money invested in other countries when there is apparently no shortage of securities in the United States? Perhaps the clearest answer is that the interest rate on foreign securities is somewhat higher. One study seems to indicate that on an average funds invested abroad draw about a third more in interest. If this is true the differential is not as great as one would suppose. That is, the added risk where the investor can not be very well informed personally as to the merits in the case, would scarcely seem compensated for by a premium of thirty-five per cent in interest rate.

Whose Will These Things Be?

There is a fortune in New York real estate worth $150,000,000 that is just about to slip through earthly hands. The last heir is past eighty, and hands that have come to such an age can not grasp earthly treasures much longer. The story behind the Wendel fortune is that it was shrewdly founded, as shrewdly and closely held. And now the great fortune is in the trembling hands of the last of the Wendel line, a granddaughter of the founder of the fortune, herself an aged woman. Some elements in the Wendel family history remind one of a certain account in Luke, Chapter 12. And that of course reminds one of a certain question—"The things which thou hast prepared, whose shall they be?"

Parks and Population

Parks become increasingly important as population increases. For it is only thus that bits of nature's masterpieces can be saved for the appreciation of man. Recently there was considerable interest in national park possibilities about the western end of Lake Superior. Four propositions have been listed and described as follows: "(1) Isle Royal [Michigan]. A wooded island of 205 square miles located in Lake Superior, 25 miles northwest of Keweenaw Point. Has evidence of ancient occupation by man, a prehistoric copper mine, and extensive wild animal life. (2) Porcupine Mountains and Lake Gogebic [Michigán]. Two adjacent areas of 100 to 200 square miles on the shore of Lake Superior northwest of Marquette. Most rugged and scenic mountain area in the north woods. (3) Apostle Islands [Wisconsin]. Twenty islands comprising about 55,000 acres of Lake Superior north of Ashland. Large stands of virgin timber. Summer recreation resorts. (4) Quetico-Superior [Minnesota]. Wilderness area of 14,500 square miles along Canadian border in northeast Minnesota, covering the Rainy Lake watershed. International historic values, scenery and recreational facilities. Within reach of 100,000 American and Canadian residents."

Responsibility for Questionable Movies

Publicity material recently issued by motion picture interests indicate that a rather strenuous effort is being made to shift, or at least obscure, responsibility for questionable movies. That is, attention is being diverted from the movie maker and the question of his responsibility by such statements as: "It is pretty apparent that the controlling factor in the effort for better pictures lies much deeper than the individual disposition of the manager of any particular movie house." Then where does the responsibility lie? One release quotes with evident approval the following from a Nebraska paper: "The responsibility for those 'better pictures' some of us ask for rests on ourselves and our neighbors. We get what we like, what we insist shall be made for us." Other quotations might be given, but the subtle purport of them all is to show the movie makers in the difficult position of being obliged to give the public what it wants! We admit that there is a certain public which seems to want what the movies most generally offer, and we do not absolve it of any responsibility which should rest upon it. What we do object to is the seeming drive to put the heavy end of the responsibility upon the public, as if any producer had to make what he thinks the majority of his public demands! It is claimed by some that there are at least one million drug addicts in the United States. Any smart person with a minimum of conscience could make money furnishing these unfortunates what they want. But does the government permit free traffic in such goods? Certainly not. Dope fiends are responsible for wanting the stuff, but in practice the government holds the seller fully responsible. All we are meaning to say by this illustration is that no business man has a divine right to do or make what he pleases and shift all of the responsibility to those who take his wares. Makers as well as users are responsible, and the former is generally regarded as more responsible. Now has it never occurred to movie makers as individuals that they do not have to make the dirty films they say the public demands? In some professions there is such a thing as refusing to do what is beneath certain personal standards. Apparently those who make movies have never heard of such a stand; and yet it would not be hard to find people in professions who abstain from certain gainful activities because of convictions regarding personal responsibility. For no man is absolved on moral grounds just because a certain public wants a certain thing. And when certain publicity matter seems to carry the inference that movie makers are helpless before a certain demand, we reply that no man is obliged to serve such a constituency, nor absolved of the heavy end of responsibility if he does. Other men forego profits for the sake of personal convictions; and such ethical standards should not be above the leaders in any profession.

Nectarines Coming Into Their Own

The nectarine belongs to the peach family and is distinguished by a smooth skin. But just why this characteristic has never been capitalized upon we do not know, for in other respects the nectarine is a most excellent fruit. Its name gives some clue as to eating qualities when it is allowed to ripen properly. However, the nectarine now seems on the way to coming into its own, for an effort will be made this year to sell the fuzzless peach to the eastern consumer.

A Grim Discovery

A recent news item from Cuenca, Spain, relates that while the old Santa Clara Seminary was undergoing repairs, an underground chamber was located. Here were found the bones of about 200 persons, supposedly of people put to death during the sixteenth century. The position of some of the victims, according to the examining officials, indicated the victims had died in great agony. Even such a grim discovery involves some compensation, for authorities consider the find of great historical importance.

Business Research

Research projects of the Harvard Business School have been carried on by hand to mouth financing for the past seven years. But recently an association of 200 business men, finally to be increased to 250 members, was formed to guarantee the money needed for this work. Dues are $1,000 per year and life memberships cost $20,000. We are not listing this in the hope that some of our readers will try to get into this exclusive group, but in order that you may know that big business is still interested in getting bigger and better.

The Poverty Racket

The poverty racket is not new, but certain Chicago preachers think it is being worked with new model refinement in their territory. As is generally known, these are times when the really needy are more numerous and just as deserving as ever. But in such a situation there are bound to be those who heartlessly work it to their own advantage. These are they who prey upon the kindly disposed, who make alms receiving a racket. The point is that he who gives should make sure that the recipient is worthy. That is, he must either know the one in need or know his record through some responsible agency.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Obedience to God

Deut. 13: 4

For Week Beginning August 17

ONLY THE OBEDIENT REST IN GOD

If I have done what I could, if I have sincerely tried to do God's will I need not fear the evil day. The Lord knoweth them that are his. Only the lawless and disobedient have cause to fear.

OBEDIENCE IS THE WAY TO A KNOWLEDGE OF GOD

A farm hand was heard to say of his employer, "I know him, for I have worked for him for twenty years." So with God. Not study but obedience is the primary condition of knowing God's truth.

GOD'S DOMINION ENRICHES HIS SERVANTS

Tyranny impoverishes those who are under it. The rule of some men makes for dependence and weakness. The spiritual dominion of God makes for independence and power.

WILLING OBEDIENCE

God's rule does not force obedience. He accepts only willing obedience. Therefore no kingdom is bound together with so firm a loyalty as his. All who are members of his kingdom are such by choice and will therefore remain so under all circumstances.

OBEDIENCE TO A LAW OF LOVE

God rules to bless and give, not to oppress and rob. His rule is a rule of love. Every demand his law makes of us is for our good. Obedience is merely accepting the blessing offered in his law.

DISCUSSION

What factors have caused the present widespread lawlessness in our land? How may we reestablish the authority of the home, the church, the law of the land?

R. H. M.

Pioneers in Education

(Continued From Page 499)

Samuel Shaver died at his home near Troutville. The funeral services were conducted by Eld. T. C. Denton, chairman of Daleville College trustee board.

Levi Daniel Ikenberry was given his middle name of Daniel after his maternal great-grandfather, Daniel Barnhart, of Roanoke County. The father of Daniel Barnhart came from Germany and migrated to Virginia. Daniel was the father of a large family. He was a very able minister and church leader in his day. The Brethren Annual Meeting was held in his barn in 1845. Fannie Barnhart married John Grisso. They were the writer's grandparents. Nancy married Patterson Coon, and Susan married John Hirt, a native of Germany. The sons of Daniel Barnhart moved west at an early day.

Catherine Hirt was born 1845 in Roanoke County. In 1865 she was married to Henry Ikenberry, born 1843, son of Samuel and Lydia Flora Ikenberry, both of Franklin County. They united with the church at an early age. Henry Ikenberry served faithfully for many years as minister and elder in the Church of the Brethren.

Levi was born October 1, 1866, on a farm near the old Brick Church, in Franklin County, where he attended church in his boyhood days. He attended public schools and then in 1888 entered Bridgewater College, where he spent two years. His first connection with Botetourt Normal was in the capacity of teacher during the year 1892-93. The next year he attended McPherson College. In 1897 he graduated with the A. B. degree from the University of Kansas. He then returned to Daleville as teacher, and was president for the next three sessions. The degree of A. M. was conferred upon him by Ohio Northern University in 1900.

In the fall of 1900 Professor Ikenberry took the chair of mathematics and astronomy in Manchester College and held that position for nineteen years. He attended Columbia University in the summer of 1912. In the year 1918, after a long and successful career as teacher, Manchester College conferred upon him the degree of LL.D. He has been vice-president of Manchester College since 1918. Since 1919 he has been teaching general science.

The financial success of Manchester College has been due in large measure to the keen business judgment of L. D. Ikenberry. He has been treasurer of the college since 1901—a continuous service of twenty-nine years. He is a man of strong character and personality. He united with the church (1886) at the age of twenty, and in 1891 was called to the ministry. In June, 1894, he married Elizabeth Bucher, of Pennsylvania, whom he met as a student at Botetourt Normal. Two daughters, Anna Kathryn and Flora Marie, were born to this union.

Prof. Ikenberry served on the first board of trustees of Botetourt Normal College. The first recorded minutes of the school were dated Sept. 25, 1897. The meeting of that date was preceded by a called meeting, at which time trustees were elected as follows: T. C. Denton, president; D. N. Eller, secretary and treasurer; Michael Graybill, Samuel L. Shaver, B. F. Nininger, John A. Dove, and Levi D. Ikenberry. The last named was also president of the college at that time.

Bridgewater, Va.

The Practical

BY PAUL F. BECHTOLD

We are changing the meaning of the word "practical." It has been used in a narrow sense to indicate the menial and vulgar as contrasted with the spiritual or cultural. Since the dualism between the cultural, which was supposed to be useless, and the narrowly practical, which was supposed to be useful, is breaking down, we are discovering that anything which enriches experience is practical.

Plato would have been shocked at the thought that his pure, innate ideas must stand the test of experimentation in the ordinary affairs of life. John Stuart Mill's empiricism permitted the growth and use of ideas in the social process. Reacting to the opposite extreme from Plato, physical science was prone to leave the personal out of account; now social science, like religion, attributes to it practical reality. An attitude of mind is just as much a fact as a chair or table. It is refreshing, in this commercial age, to find a delightfully "impractical" (?) poet, dreamer or so-called failure once in a while; often they are living ahead of their time; they point down the trail of human experience to a coming time when things shall be subordinate to human beings. Dean Pound, of Harvard University, predicts that the greatest change of this century will be a transfer of the sense of value from property to human life.

"A mystical religious experience or a fruitful theory, if they develop character, are just as practical as anything in the world" (Prof. V. E. Helleberg, Kansas University). We need more social prophets today to act as spiritual guides to higher levels of living; perhaps some men like Micah, or Amos, or Isaiah, or Jeremiah, or Ezekiel. May it be that we have such a man in Gandhi? May it be that he is challenging the world to leave a regime of "might makes right"? Would the world move forward should we repudiate the Mussolinis in politics, in ecclesiastics, in economics, and accept the philosophy of brotherliness, of goodwill, of the simple life?

Lawrence, Kans.

Peace Principles in World Religions

BY ANDREW T. HOFFERT

IV. Is Religion Through With War?

Out of the dim prehistoric past religion and war came forth as boon companions. At times religion has sought the protection of war; at other times it has been the occasion of war, and even has propagated itself through force of arms. On the other hand, war has repeatedly sought the sanction, the support and the blessing of religion. However, on various occasions for the past three thousand years, religion has manifested a growing distrust, in fact, an actual aversion to its age-long companion—the god of war. Nevertheless, in times of national crisis when the atmosphere was charged with the martial spirit, peace principles were forgotten and religion has again and again rallied to the support of war. The notable exceptions when the practices of religion were consistent with its ideals were confined for most part to certain areas and for certain periods of time.

During the early period of the Christian era, the primitive church was uncompromising in its attitude toward war. Suffering and persecution repeatedly became the lot of Christian believers. As a minority group they held themselves apart from the world. They centered their hopes and aspirations in the world to come rather than in the remaking of their present social order. When Constantine became the first Christian emperor of the Roman Empire in the year 306 A. D., the power of the state passed into the hands of the Christians. They began to change their attitude toward force. Gradually they became more intolerant toward other religions and used the power of the state to suppress all opposition to the Christian religion. Christianity made an alliance with force and used the sword to execute its judgments against heretics.

Following the Protestant Reformation in the sixteenth century, a number of peace sects sprang up which declared that they were through with war. The Quakers (Friends), the Mennonites and the Dunkers (Church of the Brethren), refused to compromise with war. Their position has been recognized by the United States government. They examined war and found it incompatible with the teaching and spirit of the New Testament. In the light of their moral convictions, they took their stand for peace—a stand which they as groups refused to compromise under the stress of war. Numerically, they have not exerted a commanding influence, and aside from the Quakers, have not been aggressive in promoting peace principles. Other Christian bodies, especially since the World War, have assumed an outspoken attitude against war. Both in the political and the religious world, tremendous forces are putting forth determined efforts to establish and maintain an enduring peace.

When religion first took issue with war, it started influences which have been looking forward to a warless world. To the shame of religion, it has repeatedly compromised with principles; instead of controlling crisis situations, it has been controlled by them. This is not a time for self-exaltation—certainly not for Christians—over the peace standards our fathers have set up. Rather, it is a time for confession of sins, due to our failure in discharging the high trust which they committed to our keeping. It is time to consider war in all its brutal aspects and ask in sober earnestness

Shall Religion Renounce War?

Religion started the revolt against war. Should it not hasten that revolt to completion? Has the time come for organized religious groups to announce their convictions to the world that never again will they give moral support to the war system as a method of settling international disputes? Are religious groups prepared to go all the way in breaking the alliance which has existed for ages between the institution of religion and that of war? Certain considerations indicate that they should not stop short of this.

A Conference of Religions for World Peace will meet at Geneva, or another central city, in 1931. That Conference will institute plans for bringing the moral strength of religion to support a warless world. Its proceedings will be watched with interest. Religion should break with war because

1. War violates every peace principle which religion has advocated for the past three thousand years. The principle of nonresistance to evil is thrust aside during war time. Only a small minority have dared to live by that principle under the stress of war. The Golden Rule has no place in war psychology. Any attempt to express love for your enemies by doing them good would be regarded as treason in the time of war. No one dare to advocate the injunction: "If thine enemy hunger feed him, if he thirst give him drink." War psychology maintains morale by violating every principle of honesty and truthfulness. War releases the lower passions and weakens the power of self-control. It destroys the sense of human values which Jesus sought to implant in the breasts of men. He refused to utilize force as a constructive factor in the reshaping of life. He acted on the basis of conscience and moral convictions. He refused to act on the basis of expediency. Will the church come to his standard?

2. A complete break with war on the part of religion will stablize the peace movement. It will serve as a powerful aid in giving dominance to peace psychology when war clouds begin to gather on the national horizon. Peace sentiment can not compromise with war; it must be all pervasive and control public opinion or withdraw from the field. Any declaration of this character must be supported with community educational programs in order for young and old to receive that knowledge and those moral convictions which will make them staunch allies to the agencies of peace. The world needs to maintain a will to peace—a peace attitude that is intelligent, that is based upon moral convictions, and that operates in community circles throughout the world.

3. Furthermore, this severance of relations between religion and the war system will stabilize international relationships. It will serve as an international vote of confidence in the safeguards for peace which are being perfected by the statesmen of the world. This will give added confidence in the League of Nations and the International Court of Justice; also, it will strengthen the Kellogg Peace Pact. The provisions for the use of force to support certain decisions of the League of Nations can in greater confidence be withdrawn. The International Court of Justice remains to be strengthened by providing for an adequate code of law in accordance with which its judgments will be made. As safeguards to care for all possible disputes between nations are strengthened, the possibilities of war will become increasingly remote. Through the making of war (as an institution) an outlaw in the earth, the element of fear will steadily withdraw from the political horizon. This will facilitate the reduction of standing armies and the

...itation of our modern expensive armaments.*

Building a Warless World

A warless world must rest upon brotherly relation-...ips among people in all walks of life. The promot-...n of brotherly attitudes comes preëminently within ...e province of religion. Out of a spirit of supreme ...otion to the Father of all mankind must come those ...ral convictions and attitudes of brotherly love which ...romote a thoughtful concern for others; an insistence ...on fair play and square dealing in all social, business ...d industrial relationships; and a willingness to trust ...e peoples and governments of other nations who, ...ing with us, have renounced war as an arbiter in set-...ng disputes between nations.

Religion must insist that human values be placed ...tmost in our social contacts and in our business and ...dustrial pursuits. Those who, with unchristian mo-...es, "have been willing to carry the vices of our civi-...ation among the weaker peoples and into the darker ...aces," as stated by President Coolidge before the For-...gn Missions Convention in Washington (1925) are, ...my judgment, destroyers of human life and disturb-...s of world peace. The unscrupulous industrial pro-...ters who exploit labor in the Far East for the sake of ...ge profits, have very little regard for human values ...d are a menace to international goodwill. The slave ...de is an example of the wholesale disregard of hu-...an life by the use of criminal business methods. Such ...ils as race track gambling and the immoral traffic in ...ds are a menace to human values. The traffic in ...quor, in opium and in intoxicating drugs; also, the ...idespread distribution of American and British made ...garettes among the youth of India, China and other ...nds, are influences which add weakness and not ...rength to the peoples of these countries. For the con-...rving of health and the building of character, reli-...ous forces must educate and warn people against habit ...rming vices, taking all lawful means to suppress them.

Religion, in coöperation with philanthropy and gov-...rnment, must not rest until more adequate educational ...d cultural advantages are put within reach of the ...nprivileged children of all countries. The world ...n not continue half literate and half illiterate. Uni-...sal primary education must be brought within the ...ach of growing children in all countries. This will ...ake possible a wider dissemination of knowledge to all ...oples, and will serve to dispel ignorance, misunder-...anding and superstition. Along with the pouring of ...ough plied millions of dollars into the building of great ...stitutions of learning in the United States, there must ...e corresponding efforts to bring adequate educational ...vileges to the untaught millions in less favored lands. ...he genius of religion consists in bringing to those who ...joy superior advantages an obligation to share their ...vileges, in so far as it is possible, with less favored ...oples of their own and of other countries. This will ...lp bridge those huge gaps which limit international ...llowship, and which make it difficult for less favored ...oples to understand those who enjoy vastly superior ...ucational and material advantages. This means noth-...g more than a wider application of the Golden Rule ...hich will lead to a deeper friendship, a broader sym-...thy and a better understanding between all races and ...tions, and between divergent groups within these na-...ns.

The Application of Research to World Problems

The Jerusalem Missionary Conference has given ap-...oval for a Bureau of Social and Economic Research ...be established in connection with the International ...issionary Council. This bureau will have large pos-...bilities in effecting a more intelligent approach to so-...al and economic problems in all sections of the world. ...n coöperation with other research agencies, this bureau ...ill "produce reports and supply information on the ...onomic and social problems arising from the contact ...tween more advanced economic civilizations and the ...oples of undeveloped countries." This information ...ll be put to use "with a view to the removal of un-...ristian conditions of life and work." This will also ...ovide for coöperation "with other agencies, both public and private, in all measures which have as their object to raise the level of economic and social life" (Jerusalem Report of I. M. C., Vol. V, pp. 149-150).

This agency should have permanent research men to work in connection with Provincial and National Christian Councils. A number of these men should serve on the faculties of higher institutions of learning with a view of training students in research methods and in the scientific approach to social problems. Various commissions from the West have visited these lands, studied certain problems and returned. The time is overdue when properly trained men will be permanently stationed in these larger centers. They, with the coöperation of indigenous leaders, will grapple with complex problem situations which affect interracial and international relationships. This undertaking will offer possibilities to Christian laymen who have means to invest for social betterment, international understanding and world friendship.

Community Education

Along with the gathering of information there should be further provision for its widespread distribution. This must be adapted to community needs and situations. In many sections community education is needed along lines of health and sanitation, temperance instruction, civic betterment and interracial goodwill. The movement for a warless world is a fit subject for community educational programs. The purpose and function of the League of Nations, the International Court of Justice and the Kellogg Peace Pact should be made plain to local community groups everywhere.

Local community and church groups who come to an agreement that war is wrong, that it violates every principle of brotherhood, will do well to go on record as staunch supporters of the institutions of peace which the nations have established; also, they should go on record in opposition to war as an arbiter between nations. This will serve to crystallize a universal peace sentiment which will serve to hold the nations true to their high resolve during times of international crises. It will help focus supreme dependence upon peaceful means of settling disputes between nations.

Conclusion

Let religion seek to purify the streams of influence which are passing from the older to the oncoming generation, that the minds of children be not poisoned by race hatreds and class prejudices; also, let it seek to purify the influences which pass from one nation to the other. My appeal is addressed primarily to "The Christian churches and governments," who, in the opinion of Mr. Coolidge, "have no greater responsibility than to make sure that the best, and not the worst, of which Christian society is capable, shall be given to other people" (Washington Foreign Mission Convention, p. 6). The fulfillment of this responsibility will lend to the building of international goodwill. On the one hand it calls for constructive work; on the other it calls for the laying of restraints upon unscrupulous persons who are exploiting others for selfish purposes.

Let there be a greater degree of tolerance between sects, denominations and religions for the sake of wider fellowship and more extensive coöperation in community building along lines of peace, sobriety, public health and social betterment; neither should force be exerted to retain those whose personal convictions call for a change in their religious affiliations.

Jesus dealt adequately and completely with situations as they were presented to him. He did not compromise with truth; he made no alliances with wrong. Today the followers of the Prince of Peace, along with the devotees of other nations, are called upon to deal with war, to define their attitude toward it, and to educate for peace. There should be no side-stepping, no dodging of issues. The institution of war is the creation of men; it will stay so long as they hold onto it; it will go when they will to discard it. When the religions of the world rise to their opportunity and declare with one voice, "We are through with war," that scourge will cease to destroy the sons of man!

Unionville, Iowa.

...C. C. Morrison's book, "The Outlawry of War," has done more ..., other work to clarify the writer's thinking in regard to in-...ional relationships.

CORRESPONDENCE

NORTH DAKOTA AND EASTERN MONTANA

The District Meeting of North Dakota and Eastern Montana was held in the Kenmare church July 8-10. On Tuesday, July 8, the Sisters' Aid held their conference from 8-10 A. M. Sister O. A. Myer of Carrington was retained as President for another year. Sister Emma Stambaugh, also of Carrington, was selected as Secretary-Treasurer. Sister Whistler of Zion talked on, "What should be our highest aim in Ladies' Aid work?" "What are the Aid Societies doing to Christianize the world?" was very ably discussed by Sister Aura Zook of Minot. Sister D. T. Dierdorff of Surrey revealed great opportunities to us as she discussed the topic: "How may we obtain a greater vision of home and foreign missions in our Aid Societies?"

From 10-12 A. M. a religious education program was given. Eld. Earl L. Flora of Rock Lake was chosen Moderator, and Sister Florence Cartright of Zion Secretary Talks were very ably given on: "The need of religious educational sentiment against drink and tobacco"; "Marriage, its origin and now"; "Divorce as it was and as it is now"; "False propaganda on peace," by Eld. Earl Flora of Rock Lake, Eld. D. T. Dierdorff of Surrey; Bro. Ward Williams of Egeland.

The afternoon was given over to the Sunday-school Conference. Bro. Willard Smeltzer was chosen Moderator, and Sister Florence Cartright Secretary. The following topics were discussed: "The church's greatest asset", "How maintain the asset lest it become a deficit?" "Scriptural teaching to safeguard the church against financial embarrassment"; "Is the Sunday-school keeping pace with Christ's growing kingdom?" "Some methods to overcome timidity in the Sunday-school class." Not all the speakers were present but each topic was well handled by the speaker, a volunteer, or by general discussion. General discussion was very lively on all the topics.

In the evening President C. Ernest Davis of Mt. Morris College gave an interesting educational address.

The Ministerial Conference was held July 9. The devotional service was conducted by the brother who was the oldest in the ministry, who was Eld. John Deal of Rock Lake, and the brother who was the youngest in the ministry, who was Chas. A. Zook of Minot. Eld. D. A. Miller was chosen Moderator, with Bro. Chas. Zook, Secretary, both from Minot. The following program was given: "Define the ministry: The Minister's call, his pledge, who's is he?" D. T. Dierdorff; "Is the principle of simplicity scriptural?" Chas. A. Zook; "The benefits to be derived from a Christian critic," general discussion: "How far may a minister indulge in boosting for political candidates?" W. W. Keltner; "Individualism an enemy to Christian growth," general discussion; "Is Paul's warning timely for this age (Eph. 4:14)?" Ray Harris; "Blood free or blood guilty (Ezek. 33:7-9)?" O. A. Myer. In the evening an inspiring missionary address was given to a well filled building by President C. Ernest Davis.

On Thursday was held the business session. Eld. G. I. Michael of Kenmare became Moderator, assisted by Eld. O. A. Myer of Carrington; Writing Clerk, Eld. Ray Harris of Minot; Reading Clerk, Eld. Earl Flora of Rock Lake. It was decided that the Standing Committee Delegate give a report to District Conference. The obligation for investigating the weak churches not functioning was placed on the Mission and Ministerial Boards with the power to disorganize if they thought necessary. The office of District evangelist and the Child Welfare Committee were discontinued. The member on Standing Committee for 1931 is Eld. Ray Harris, with Eld. O. A. Myer alternate. Bro. S. W. Burkhart was reelected member on the District Mission Board; Bro. Geo. Richwine of Froid, Mont., District Trustee; Sister Edna Conklin, Surrey, Member Board of Religious Education; Eld. D. T. Dierdorff was rechosen Mt. Morris College Trustee. Much encouragement and inspiration was received by all in attendance which we pray will be carried back to the different congregations to Christ's honor and glory. We appreciated having with us President C. Ernest Davis of Mt. Morris College, and Eld. J. E. Miller of the Brethren Publishing House.

Ray Harris, Clerk.

Minot, N. Dak.

A POPULAR ERROR

In our Sunday-school Notes of June 22 it is stated that "Jesus was buried on Friday." It is so stated in Sunday-school notes generally. Most people believe that this statement is correct, but that is not the case. For we can not find a single proof in the Bible to show that Jesus was crucified and buried on that day of the week, while the proofs are overwhelming that he was buried on Thursday. The idea of the Friday crucifixion may have originated from what is stated in Luke 23:54, "It was the day of preparation and the sabbath drew on." With us the day before the sabbath is Saturday and our Saturday is the Jewish sabbath. Hence according to this way of reckoning, Jesus would have been buried on Friday. This would all be true and logical if the Jews had but one kind of weekly sabbath as we have, but the facts are the Jews have eight

(Continued on Page 510)

Organization and the New Program

(Continued From Page 501)

sented through examples of Districts and local churches which are already carrying on the larger and unified program. These examples will follow in next issue.

Philadelphia, Pa.

CORRESPONDENCE

FAMINE PREVENTION IN CHINA

During the past two years four provinces in North China have been affected by the lack of rainfall and famine conditions have resulted. These provinces are Shensi, Honan, Kansu and Suiyuan. The rains last year relieved small sections of these provinces but they were not sufficient to relieve the entire territory. The counties and areas where there was not enough rain for the crops to develop are very pitiable indeed this year. The area east of Suiyuan City in the province of Suiyuan is in worse condition this year than it was last. But the section around Saratsi is much better. The crops are starting very nicely and prospects look favorable for the elimination of all famine conditions in this territory this year.

There are two methods of combating famine. First, giving grain and clothing to the sufferers; second, caring for the sufferers by opening up work projects and paying them well so they can get grain and clothing for their families. Some of the projects will aid in the prevention of famine in the future, such as digging of wells and irrigation ditches, so in times of drouth they can get water on their land and keep their crops growing. At present Mrs. Wampler and myself are helping in one of the most extensive famine prevention projects in all China. The Suiyuan government is assisting by contributing part of the funds and the China International Famine Relief Commission furnishes about $750,000 (Mexican) and directs the work. Famine sufferers are used to do the work. For those who come from counties which are too far away for them to walk, the railroad gives free passes.

Largeness of the Task

The water is taken from the Yellow River at the point where it makes its bend and flows directly south along the western border of Shansi. The main ditch is forty miles long and sixty feet wide at the bottom. It is controlled by four large fourteen-foot gates at the intake which will be closed during the floods. A submerged dam across the river will take three thousand fang (one fang is 116 cubic feet) of rock and will affect the current of the river for fifteen miles up stream. The rocks are brought from the quarry about one and one-half miles from the headgate on a small railroad track, but the cars are pushed by men.

The two or three hundred thousand acres of land which this project will irrigate will have small canals carrying the water from the main ditch to the land. There will be fourteen of these laterals; the longest is fourteen miles. There will be sub-laterals but these will have to be constructed by the owners of the area. The earth which will be moved from the main ditch and the fourteen laterals will be about 1,250,000 fang. The dirt has to be carried on an average of sixty to seventy feet in baskets and dumped by the men. A man can move about one fang per day. In easy digging they can do more, but in clay they have to work hard to move a fang a day. The laterals where they do not have to carry the dirt so far, a man can move about two fang a day.

Method of Work

Some of the workers are being sent in from other counties and even from other provinces to help on this work, but it is not limited to famine stricken people only, except as lack of food affects all and the farmers are glad to work a few months while they are not so busy on their farms, to get food for themselves and families until their crops are harvested.

They are paid by the fang, receiving thirty-two cents for the upper five feet and forty cents per fang for all below this. A gang of men will take one or two hundred yards of ditch work and we pay them as the work progresses or when it is completed. We have bought large quantities of millet and corn. A little over one thousand tons of grain were in store at the beginning of April. We sell this grain to the workers at cost or a little less and then deduct it from their earnings when their work certificate is presented at the completion of their assignment. We also have supplies of equipment to sell them if they do not have the necessary supplies themselves. During the month of April and the first twenty days of May we sent out from our supplies here at Saratsi over four hundred tons of millet and corn. All this has to be weighed on steelyards and transported by cart or camel ten to fifteen miles along the canal to other camps. From these stations along the canal the grain has to be issued out in small quantities to the gang leaders. They generally get from three to seven days' rations at a time. Each gang is allowed to draw four pounds per day per man on the work. Those who come from a distance are fed a few days free until they can get started on the work.

We are hoping to have water in the main canal and six of the laterals by the middle of July. We will be able to accomplish this if the five thousand men we now have stay by the work. Some of them quit when they have eaten sufficiently for a few weeks and get a few dollars ahead.

Modern Developments

This province is rather sparsely settled and the famine has reduced the population very much. Many have died of starvation and disease, others moved to other sections where conditions were a little better. People can still be seen lying along the roadside dead, but this is not so common now. When water has been gotten onto this ground it is estimated it will support a population of five hundred thousand people. Before the ditch was started last year land could be bought very cheaply, but this year it has advanced in price about five hundred per cent over last year. Land can still be bought very reasonably however, and large developing companies from other provinces are buying up large tracts of this land. Governor Yen of Shansi has bought several thousand acres of land here and is developing it somewhat on a western scale. He has two tractors and other improved farm implements. He has also bought a modern thresher and expects to use it this summer when his wheat crop is harvested. They have over six hundred acres of spring wheat planted. The manager of the farm is a graduate and a former professor of Nanking University.

The C. I. F. R. C. has written in the contract that no poppy can be raised on the land watered by this canal. This will prevent the use of the land and water for the production of opium, leaving it to grow food products. Surely it will be a blessing in helping to feed China's poorly fed millions and the money spent in the work will help to relieve suffering now and will avoid much suffering in the future. We are glad to have a hand in helping to administer some of the money America is giving to relieve suffering in China, but we will be glad when our work here is finished and we can go back to our own work at Liao Chow.

Liao Chow, Shansi, China. Ernest M. Wampler.

SOUTHERN IOWA CONFERENCE

Southern Iowa District Conference and associated gatherings will be held in the Council Bluffs church, Aug. 20-22.

Wednesday, 2 P. M., Aid Society Meeting. Roll Call of delegates and reports. Recruiting the Aid Society.—Mrs. Sylvia Sanger. Relation of the Pastor's Wife to the Aid Society.—Mrs. Homer Caskey. 2 P. M., Elders' Meeting at parsonage. 7:30 P. M., Educational Meeting. Address.—President C. E. Davis

Thursday, 8:30 A. M., Sunday-school Meeting. Roll call of delegates and report. Promoting the Work of the Sunday-school: Workers' Conference.—Estella West. Organized Classes.—Glenn Carr. Training Courses.—Tressie Myers. Rally Day.—Cora Wenger. Children's Work.—Ruth Shriver. 1:30 P. M., Ministerial Meeting. Present Situation of Our Churches.—J. D. Brower. Good Leadership.—Homer Caskey, A. L. Sears, Orlando Ogden. The City Church vs. the Country Church.—J. Q. Goughnour, F. A. Garber. 7:30 P. M., Missionary Meeting. Story Cantata.—Council Bluffs Group. Missionary Address.—J. E. Miller.

Thursday, 2 P. M., Young People's Conference. How Far to Tomorrow?—Ruth Shriver. Talk by C. Ernest Davis.

Friday, 8:30 A. M., Business Meeting. Homer Caskey.

Council Bluffs, Iowa.

ANNUAL BIBLE INSTITUTE AND DISTRICT CONFERENCE OF SOUTHERN MISSOURI AND ARKANSAS

The Annual Bible Institute and District Conference of Southern Missouri and Arkansas will be held Aug. 16-21 in the New Hope church, six miles northwest of Hickory Ridge and four miles east of Beedeville, Ark. Those coming by auto will follow national highway 63 to Newport, Ark., then on route 14 to a filling station where 14 turns due east, and from this point go south to Beedeville, then four miles east to the church. If necessary to inquire, ask for the church near Cow Lake schoolhouse. Anyone coming on the train will be met at Hickory Ridge if they will notify Carrie Burnett, Hickory Ridge, Ark., giving the time of arrival. Any minister coming by auto should have certificate of identification to show at the toll bridge and thus save $1.00 for the missionary offering. These certificates can be secured from the secretary of the District Ministerial Board.

In view of the present financial conditions and the missionary needs of the District, home talent is being used, but the meetings should be no less spiritual and helpful. A summary of the program follows.

There will be a sermon or an address each evening beginning Saturday, Aug. 16, at 7:30. There will be seven periods of special Bible study beginning Sunday evening and continuing each evening with two-day periods, one Monday afternoon and the other Tuesday forenoon. Eld. A. W. Adkins of Cabool will conduct the work over Sunday and beginning Monday afternoon Lester E. Fike will conduct the Bible study, making it a devotional study with subjects as follows: Monday afternoon, "Prayer in the Old Testament"; Monday night, "The Prayers of Jesus"; Tuesday forenoon, "Prayer and Worship". Tuesday night, "The Prayers of Jesus"; Wednesday and Thursday nights, "Jesus' Teaching on Prayer."

Tuesday forenoon there will be a meeting of the mothers and daughters with Addie Amos presiding, and a meeting of the fathers and sons with Harvey Shank presiding. Elders' Meeting will convene in the home of J. A. Birkhead at 1:15 P. M. At the same hour the Ladies' Aid will be in session with Sister Sam Beeghly in charge. With Jesse Davidson presiding the B. Y. P. D. will have a program and business session at 3 P. M., then at 6:30 they will conduct an open air vesper service. "Why Should We Stress the Issues of the Welfare Board?" is the subject of an address to be given by Eld. C. W. Gitt as the closing program of the day.

Wednesday forenoon will be devoted to the discussion of ministerial topics with Eld. J. B. Hylton, chairman of the Ministerial Board, in charge. The afternoon session for the discussion of Sunday-school topics will be in charge of the District Sunday-school secretary, Earl Harvey. Following the Bible hour in the evening the young people will present "The Challenge of the Cross" which will be followed by a missionary sermon by J. B. Hylton and the offering lifted for District missions.

The business sessions of the meeting will be Thursday A. M. and P. M. Following the Bible hour Thursday evening, Luke Burnett will bring the closing message in session. Morning worship will be conducted each morning during the last three days. Detailed programs are being mailed out to each church.

Program Committee: P. L. Fike,
Orin Harvey,
Lester E. Fike.

Carthage, Mo.

THE LOCUSTS ARE HERE

We had been hearing for some time that this is locust year in Africa; that in some sections of Africa tons of locusts have been gathered on huge piles; that they stopped trains; and that they were traveling from west to east now and would return later and devastate all vegetation. But yet we had only a vague idea on the subject of locusts

Then one morning early in June there was excitement everywhere. The locusts were coming over Vido Mountain about six miles distant. They looked like a huge cloud of dust. In a short time we noticed that they were following the Hawal Valley. They continued to move in a northeasterly direction but at no time did they cross the Hawal River. It was several hours before they were out of sight.

Five days later the cry came again, "The locusts are coming!" That swarm was following the same course that the other one had taken but a storm from the north drove them back and they settled for the night just a few miles across the Hawal River. Many faces lost their smile that next morning when the people saw their devastated guinea corn farms.

At half past six o'clock the swarm began to lift and move toward the northeast. About an hour later it divided. Garkida Mountain and one section came around the south east side. Soon they were crossing the mission compound. The scene can be described best by saying that it was like a heavy snowstorm (excepting in color), each locust a flake of snow. The sound made by the millions of wings was like that of a rushing waterfall. No matter where one looked there were locusts everywhere.

It is difficult to estimate the size of the swarm, but we feel that it is a conservative estimate to say that it was from twelve to fifteen miles long, several miles wide and extended up from the ground as far as Garkida Mountain is high (three hundred and sixty-five feet), for we could see the top of the mountain through the cloud of locusts. It was almost nine o'clock by the time all of them had passed.

A number of other swarms have passed us since that time but only one other swarm crossed over the compound. Locusts are no longer a matter of, "I have heard folks say..." We have seen, and if one could forget about the suffering they will cause the sight would be most thrilling. Thus far they have not damaged our gardens or the near-by fields but we have no assurance of what they will do

The question comes, "What are you doing about it?" Whenever a swarm comes everyone goes out and yells and waves a branch of a tree. It seems as though noise keeps them moving and there is no other way of fighting them while they are moving. The time to fight them, we are told, is when they settle down on the ground to lay their eggs. This can be done if about three hundred men get together and dig a trench around the swarm and then chase them to it and kill them.

We are told that they will return three or four months from now traveling from east to west and that then they will devastate all vegetation as they go The number that return will be several hundred times the number that went east.

We hope that there will be enough farms untouched that there will be food for everyone next year. We believe that this scourge can and will bring some spiritual results also. People cease to take their daily food for granted when they are faced with the possibility of famine and causes them to depend more on the Source of help in times of need. Will you pray with us that Africa may

both physically and spiritually next year—yes, that she always be fed with what she needs in order that she realize the joys of the abundant life that Jesus means she should have?

Sara C. Shisler.

Garkida, Nigeria.

BROTHER GRAYBILL AND THE MAJESTIC

Rather unexpectedly to the writer, and unknown to Bro. F Graybill, returning pastor to the churches in Sweden Denmark, the writer with wife, daughter and a friend decided to go to New York City, July 16, and witness the sailing of the Majestic with Bro. Graybill on board.

From our home in Lancaster County, Pennsylvania, the distance of 170 miles was covered in about seven hours. To enter the Holland two-tube tunnel under the Hudson River, and rather unexpectedly arrive within the busy section of the metropolis of the western continent gives one an irresistibly peculiar feeling. The larger cities are usually feared as dangerous ground for ordinary country folk, with bandits everywhere, murdering, robbing, stealing, planning. Smaller cities—even towns and rural sections—could learn lessons in courtesy and general friendliness from the city of New York. From every traffic officer, to the last one much maligned taxi drivers we were given every consideration. In our drives up and down town, across rivers, coming in to some of the heaviest traffic ever seen we passed through without even a scratch to the auto. Of course city folks could see we were plain country folks. This probably made some difference. However, it is our attitude toward people that brings favorable or unfavorable reactions.

We spent part of the day visiting a few places of interest downtown, including the Statue of Liberty which has welcomed thousands coming to our shores. It should be viewed by many would-be Americans; they should read the inscriptions to get a better meaning of liberty. The statue several hundred feet high and so massive in size that about twenty people can be accommodated on the platform within the head of the statue. The vision one gets of New York bay, with the many big vessels winding about here and there, the many smaller vessels scurrying back and forth, the pleasure boats and ferry boats loaded and some loaded with human freight, causes one to think and wonder where all are bound.

The only time we were traveling with a group—on the boat from Battery Park to Bedloe's Island where the statue is located—we met folks from California, a party from Maine, people from the central western states and a young man from Sweden. All were cordially sociable—more so than some of us at home.

In the evening we found our way to pier 59. There we took an elevator that raised us about sixty feet to the dock level. Here we caught our first glimpse of the steamer Majestic of the White Star Line. The boat is nearly one-fifth of a mile long—955 feet; 100 feet wide, and sixty-four feet deep. One can hardly appreciate its size until lost on the vessel. Approximately 2,000 passengers were booked, with nearly a thousand more making up the crew.

On the dock we soon found Bro. Graybill, the Brooklyn pastor and his little group, Sister Martha Martin of the Elizabethtown College faculty—who is attending Bible school in the City, Sister Kathryn Eichelberger of our own home church—and all of us surprised to see each other. One must be in a strange city to appreciate fully the brotherliness one has hidden somewhere in his nature, which comes to the surface more fully and can be expressed more freely when meeting the brethren. I think most of us got the thrills at least in part, that must have come to those favored ones of Paul's time as recorded in the New Testament.

On board these vessels there is apparently everything to be found in a large, first-class city from shoe shine shops to the finest hair dressing parlors, swimming pool, theatre and all that goes with it.

Bro. Graybill located his room (tourist class) probably second or almost third class. The place was kept immaculately clean. On the boat everything and everybody seemed to catch the cheerful sort of holiday spirit.

There were probably more visitors on the boat than passengers and crew combined. The two and a half hours on the boat were much too short. After meandering about decks and there looking things over we grouped in one of the dining rooms and prepared for a parting service. When the attendant discovered us, "twelve in the circle," he shut off the radio and folks talked in an undertone. We joined hands in a circle and sang, "Blest be the tie that binds." After a few of us gave a few thoughts to encourage Bro. Graybill. He responded. We prayed that Great Prayer together and realized that soon we must bid farewell. At such times a missionary must have many emotions that only the heart can feel. Bro. Graybill leaves an aged invalid mother, beloved relatives—some of whom he will never see again. He was eager to go back to Malmö for his wife and adopted daughter were there awaiting him.

At 10:30 P. M. the bell rang and all visitors were ordered off the ship. Farewells were quietly said, some folks moved reluctantly, some became hysterical, wept, shouted, tossed their hats into the air after they came to the dock. Strong men lifted the smaller folks on their shoulders so they could see better, and this commotion kept up and grew louder until 11 P. M. when the siren of the vessel sounded the warning to other craft, and gave other signals that were deafening, until the monster slowly moved out into the middle of the Hudson River.

Small tugs slowly pushed the craft around and headed her nose seaward. Out in the river she looked like a huge giant—a floating city. The crowd on the steamer was an unusual one. Many of them were European tourists making their first trip. One could almost invariably pick out those who were taking their first trip across the ocean. Those who had traveled more extensively looked quietly on, with more or less pity. The last half hour on dock and ship is spent waving farewells to loved ones. One hears many languages in such a crowd of thousands, many we could not understand. But one fact stood out clear—love. How the human heart throbs because of love. At such a time the heart opens and folks love just the natural way—express it.

We observed a few things and made a few mental notes as we thought of our Bro. Hope of sacred memory, who pioneered the Scandinavian work when the writer was a youth in the church.

While the work in Sweden and Denmark may not be growing like the work in Africa, China and India, yet few of the latter natives ever come to the United States. The work in Sweden and Denmark, while not enlarged much in that immediate territory, has stirred many of the younger generations of the Swedes and Danes, to come to America to established homes. Such are thrifty, intelligent, and progressive; they not only make loyal members of the Church of the Brethren, but the finest types of citizens of the United States of America. Several families of these former Swedish Brethren were at the boat to bid Bro. Graybill Godspeed.

The writer is convinced that the work in Scandinavia is a good investment for the Brotherhood. God bless the Graybills and the Norrises and their work over there.

Lancaster, Pa. William N. Zobler.

Notes From Our Correspondents

ALABAMA

Cedar Creek church met in council July 4. We discussed ways and means of getting in touch with our isolated members here in the south, and are organizing a plan by which we hope to reach all of them. Should any such see this we would like to have them get in touch with Mrs. Dan Cale, Citronelle, Ala. We held our love feast July 5 with the largest attendance ever known at this church. On Sunday Bro. Shidler conducted the installation service for Brother and Sister Lambert to the deacon's office. We are expecting to send delegates to District Meeting which will be held Aug. 14 at Lawrenceburg, Tenn.—Mrs. Dan Cale, Citronelle, Ala., July 28.

COLORADO

Antioch church held her yearly election of officers the last of June. Eld. J. O. Click was reelected elder in charge for another year and Bro. Vance Bruce was reelected Sunday-school superintendent. Plans are being carried forward to erect a parsonage on the church grounds, as it seems inadvisable to continue the Colorado Springs, Falcon and Antioch circuit another year. Most of our regular attendants are setting aside a certain part of their bean crop for this purpose. Many friends in the community are helping generously in the undertaking. Our pastor and family left July 21 for a month's vacation in the east, expecting to visit in Ohio and Virginia.—Mrs. D. W. Correll, Yoder, Colo., July 24.

IDAHO

Fruitland.—The summer months find us busy about our material and personal business as well as in the Lord's duties. The attendance at worship on the sabbath is higher than last year. Just now our pastor, McKinley Coffman, and family are enjoying a visit in Maryland. Among other summer visitors are John Metzler and family of Bourbon, Ind., Ross Curtis of McPherson, Orion High of McPherson, Amsey Bollinger and daughter of Virginia Industrial School, and Elnora Bollinger of Michigan. A number of welcoming dinners have been held honoring our visitors and returned students from college. They have all been an inspiration to us through their fellowship, sermons and musical talent. We are glad for their coming and their willing contributions. Arrangements are being made for the District assembly which will be held in the mountains the first week of August. We are eagerly anticipating the coming of Dean Mohler of McPherson and Rufus Bowman of Elgin and their efficient leadership during the meeting. Through the efforts of our Y. P. D. we now have a new piano in the main auditorium, while the old one has been placed in the basement where it will still do good service. The Ladies' Aid held their annual flower festival July 10. The event afforded a good opportunity for fellowship, entertainment by means of an excellent program, and a social hour, as well as replenishment of the treasury to the extent of nearly $100.—Reina Jenks, Fruitland, Idaho, July 19.

ILLINOIS

Lanark.—On Mother's Day we had the privilege of listening to Sister Barbara Nickey both morning and evening. Our pastor, Bro. Forest S. Eisenbise, gave a very fine sermon especially for the children on Children's Day, and in the evening the children presented an excellent program. Eld. P. F. Eckerle was our delegate to Annual Conference and gave us an interesting report the following Sunday. During July and August union Sunday evening services are held on our church lawn. We are busy making plans for entertaining the District Meeting of Northern Illinois and Wisconsin to be held here Aug. 29 to Sept. 1. The pastor, Esther Stitzel and Elmer Zuck will represent the church at this meeting.—Etta E. Horner, Lanark, Ill., July 30.

INDIANA

Bethany.—Bro. Levi Arnold gave us a fine talk on the morning of July 27. We are expecting Bro J. O. Winger of North Manchester to be with us in a series of meetings in October. We will hold our love feast one week after the close of the meeting. Our church and young people have sent a number to each of the young people's camps at Camp Mack.—Mrs. Bertha B. Weybright, Syracuse, Ind., July 28.

Clear Creek.—This is to announce the change of date of the love feast of the Clear Creek church of Huntington County, from Aug. 17, as previously announced, to Sunday evening, Aug. 24.—J. H. Neff, Huntington, Ind., July 28.

Elkhart Valley.—In our last business meeting, we decided to hold our harvest meeting Aug. 24. Our delegates to District Meeting will be Bro Geo Stull and Bro Merl Brumbaugh.—Dora Henricks Kreider, Goshen, Ind., July 17.

Flora church met July 2 in council. Bro Musselman tendered his resignation as elder, taking effect at once. Bro. Ray O. Shank and wife took up their work as pastors, June 1. Bro. Musselman also conducted a very impressive installation service for Bro. Shank and wife as pastor and elder. Nine letters have been received since our last report and one was granted. A former pastor, Bro. I. C. Snavely, of Haxtun, Colo., gave us a stirring sermon; he was here with his family making a short visit, on their way home from Conference.—Mrs. Lewis E. Yeater, Flora, Ind., July 28.

Ladoga church met in council July 27. Plans were made for our series of meetings which will begin Aug. 3 with Bro. I. R. Beery in charge. Albert Harshbarger was elected delegate to District Conference. We are happy to announce that Mt. Pleasant congregation will join with us in communion services Aug 17. Bro. I. R. Rettinger favored us with a good sermon recently. We appreciate the visits of the ministering brethren.—Mrs. L. Goshorn, Ladoga, Ind., July 28.

Sugar Creek.—Eld. L. U. Kreider was with us on the evening of July 27. He gave a brief report of the Conference at Hershey, Pa., and also of his extended trip to Washington, D. C.; while there he listened for a time to sessions of Congress. After giving this short report he spoke of the necessity of living a consecrated life. Bro. Amsey Snell will be with both morning and evening on August. 10. Sunday-school attendance has decreased during this very hot weather, but we are anticipating better attendance now.—Harry R. Bollinger, South Whitley, Ind., July 28.

West Goshen.—July 12 Bro A. D. Helser spoke to us, impressing upon us our part in this great work. July 14 a business meeting was held. Bro. David Metzler, C. C. Cripe and H. A. Claybaugh met with us. At this time Brethren Samuel E. Miller and Foster Berkey with their wives were duly installed into the ministry. The following delegates were elected to District Conference: Brother and Sister Foster Berkey, Bro. Wm. Hess and Sister Anna Warstler. July 27 Bro. Louis Overholser delivered a missionary message after which an offering of $29 80 was taken. In the evening Miss Gamble, who for five and a half years has served the Mennomite church as missionary in South America, told of her work there. Aug. 10 Bro. D. R. McFadden of Smithville, Ohio, will come to assist in a two weeks' series of meetings.—Mrs. Clayton Ganger, Goshen, Ind., July 30.

MARYLAND

Longmeadow church will hold their semiannual business meeting Aug 16 at 2 P. M. Bro Trostle Dick of Pottstown, Pa., has been secured to hold a two weeks' evangelistic meeting beginning Aug 17. Aug. 31 we expect to have our annual harvest and homecoming service.—Carrie B. Petrie, Maugansville, Md., July 28.

MICHIGAN

Battle Creek.—The B. Y. P. D. gave the mother and daughter event of the season in a unique program on May 15, which was much appreciated by more than eighty mothers and daughters. The Friendly Bible class had a very successful contest for three months ending with a banquet on May 23. The music convention in our church on May 25 brought more than forty Grand Rapids delegates to us, and on June 1 we were glad to return the visit in fully as large a number. All were benefited by these occasions of fellowship and instruction. June 7 nearly twenty from here communed with the Lansing group. Our Daily Vacation Bible School June 23 to July 3 was the best ever held in our church and the largest one held in the city. Sister Viola Gow donated her time as superintendent as did also the twenty helpers. There was an enrollment of 132. The children brought $13 for the mission offering. Our six young people who have been to Camp Mack are enthusiastically singing its praise and never want to miss a camp season. Our pastor and associate, Brother and Sister D. H. Keller, will represent us at District Conference at Sugar Ridge Aug. 19-22.—Mrs. David P. Schechter, Battle Creek, Mich., July 28

MISSOURI

Bethany.—June 22 Bro. Oscar Diehl of Mt. Carroll, Ill., came to Bethany and began a week of revival services. He preached nine sermons and officiated at the love feast held on Monday night at the close of the meeting. One man was baptized. Bro. Diehl has accepted the pastorate at Bethany and will be with us after Sept. 1. Our Aid Society has been taking on a few new activities, among them the embroidering of a flower garden quilt which we hope to have finished and ready for sale at the community fair in September. Also a picnic and play to be given in connection with an ice cream social on Aug. 8. Several of our young people are planning to attend the young people's conference at Camp Hilliard.—Jessie Mason, Norborne, Mo., July 28.

NEBRASKA

Octavia church met in council July 3. Church and Sunday-school officers were elected and delegates chosen to our District Conference. The Aid Society had some needed improvements made at the parsonage. The B. Y. P. D. of the churches of Northeastern Nebraska held their first annual sectional conference July 13 in the Johnson grove between Wahoo and Fremont. The B. Y. P. D's from Omaha, Lincoln and Octavia were represented. Bro. Homer M. Caskey of Council Bluffs, Iowa, was the speaker of the day, bringing two inspiring messages on The Challenge of the Life and Ministry of Jesus and the Call to His Service. Each group also gave a short program, closing with a fellowship hour with Bro. Caskey in charge. A short recreational period in the afternoon and the basket dinner at noon gave opportunity for a pleasant social time. About seventy-five young people enjoyed the day together. The weather was ideal and the new opportunities for Christian friendship and fellowship together with the inspirational program made it a day not to be soon forgotten. It is planned to hold another such conference next summer.—Mrs. Mary Ann Eberly, Octavia, Nebr., July 28.

NORTH CAROLINA

Peak Creek.—Bro. J. R. Jackson of Tennessee began a meeting here July 4 and preached seventeen good sermons. As a result ten were baptized and one was reclaimed. We were very glad to have Bro. Gilbert Osborne from North Wilkesboro, N. C., with us July 19 and 20; he gave us two good sermons. Bro. Jackson organized a young people's society to meet each Sunday evening with Bro John Osborne president. At our monthly church meeting July 5 we elected Brethren Alvin Sheets and Fred Dancy as delegates to District Meeting. Bro Dancy is doing marvelous work here as well as helping to organize a church at Marion, Va. He has made three or four trips out there and has baptized several applicants. Our Sunday school is doing nicely with very good attendance.—Corda Sheets, Wagoner, N. C., July 24

NORTH DAKOTA

James River church met in council June 11. Officers for the coming year were elected: Elder, Bro O. A. Myer; clerk, Sister D. M. Graham; Messenger agent and correspondent, Sister J. W. Schlotman, representative for ministerial group, Bro. J. W. Schlotman. We held our communion June 29 with about fifty members present. Visiting ministers were Eld. D. T. Dierdorff and Bro Sylvan Stemen, besides a large number of other members. Bro. O. A. Myer held three evening meetings just prior to the communion and two of our Sunday-school scholars were baptized.—Mrs. J. W. Schlotman, Carrington, N. Dak., July 25.

OHIO

Lower Miami church met in council June 5. We are expecting Bro I. J. Kreider of West Milton, Ohio, to begin a revival meeting Aug. 17. Our church decided to hold her love feast Oct. 25 at 7 P. M. A number of our people attended the Sunday evening services at Bear Creek church July 20 and heard Bro. A. D. Helser deliver a most inspiring sermon.—Blanche Furrey, Dayton, Ohio, July 25.

Mohican church met in council July 19. Brother and Sister D. E. Sower have been serving the church for the past five months and interest is steadily growing. All things are pointing toward a wonderful homecoming to be held Aug. 10, as this marks our church centennial. A picnic dinner will be served at noon. In the evening Bro. D. E. Sower will begin a two weeks' series of meetings. Our love feast will be Sunday evening, Oct. 26.—Mrs. Avery G. Morris, West Salem, Ohio, July 24

West Milton.—At the last council meeting the church decided to put a roof on the building which was just completed recently. Mrs I. J. Kreider was our delegate to the Hershey Conference. Upon returning she gave the church an able report, which was enjoyed by all. During the months of July and August the churches of West Milton are hav-

(Continued on Page 512)

A POPULAR ERROR

(Continued From Page 507)

kinds of sabbath as you will see if you read the twenty-third chapter of Leviticus, instead of one as we have. The day after the day of preparation on which day the passover lamb is killed and the day on which Jesus was killed was always a sabbath. The Lord did not recognize just one kind of Jewish sabbath, for he uses the expression: "My sabbaths ye shall keep," using the plural twenty-seven times in the Old Testament. The following are some of the facts that prove that Jesus was crucified and buried on Thursday:

(1) In Matt. 12:40 it is stated: "As Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth." All the evangelists state that Jesus arose from the dead on Sunday, hence it was impossible for him to have been buried on Friday and to have been three nights in the heart of the earth.

(2) "The Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up" (Matt. 20:19).

(3) "Jesus therefore six days before the passover came to Bethany." Six days before Friday is Saturday—the Jewish sabbath. Jesus came from Jericho eighteen miles away. Jesus would not come this distance on a sabbath day journey, which is less than a mile. He must have come on Friday, which makes the passover day Thursday (John 12:1).

(4) Jesus finished his last address in the temple on Tuesday when he said (Matt. 26:2): "Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified." Two days after Tuesday is Thursday.

(5) The New Testament was not written in English originally, but in Greek, and in my Greek Testament I find that Matt. 28:1, says: "Late after the sabbaths toward the first day of the week came Mary Magdalene and the other Mary to view the sepulchre." Luke 24:1 also uses the term sabbaths for the two days preceding the first day of the week. Here are two reliable witnesses who state that there was more than one sabbath between the death and resurrection of Christ. Mark and John may have regarded the two sabbaths coming together as one continuing sabbath, but Matthew and Luke are more specific and state that there was more than one sabbath between Jesus' burial and resurrection.

S. Z. Sharp.

Fruita, Colo.

ELD. SAMUEL SNELL

Samuel Snell was born in Kosciusko County, Ind., April 7, 1853, and departed this life at his home near Union, Montgomery County, Ohio, May 4, 1930. His was a goodly heritage. His father, John Snell, was a native of Rockingham County, Va., and his mother, Magdalena Brower, of Augusta County, Va. She was a member of the Brower family that has given many able ministers to the Lord's cause. After their marriage they came to Preble County, Ohio, and later moved to Indiana. The Snell family has also been noted for ministers; four sons—Jacob, Daniel, Levi and Samuel—were called to this holy work. At least five grandsons are also listed as ministers, among whom was the late Amos W. Ross, missionary to India.

Samuel Snell married Sarah Adams Nov. 30, 1873. To this union two children were born: Eld. Harvey Snell of Raisin, Calif., and Catharine Hatfield of Union, Ohio. The mother died in 1889. On Jan. 24, 1891, Bro. Snell was married to Mary A. Brumbaugh. They had one son, John E. Snell, who preceded the father a little more than a year ago. After his second marriage Bro. Snell and wife came to the Salem congregation, Montgomery County, Ohio, where he labored long and well for his Master. He was called to the deacon's office in 1893. In 1897 he was chosen for the ministry and ordained to the eldership ten years later. His first interest was serving his Lord. In 1902 he took charge of the mission at Charleston, Ohio, where he remained for a year and a half. He was a wise and safe counselor, and the Salem church will long remember his loving, faithful service.

He had been in poor health for about eighteen months. His faith in God's promises prompted him to call for the anointing service several times, from which he always received strength and comfort. There remain his wife, one son, one daughter, eight grandchildren and one brother. Funeral services were conducted by Elders John W. Fidler and Sylvan Bookwalter in the old Salem church. The body was laid to rest in the Bethel cemetery near by.

Union, Ohio. Wm. Minnich.

IN MEMORY OF SISTER MARY BECK FYOCK

Sister Fyock was born at Manheim, Pa., Aug. 28, 1892, and died at her home, Harrisburg, Pa., June 26, 1930, aged thirty-seven years, nine months and twenty-eight days. April 4, 1916, she married Bro. Ray L. Fyock who survives with three daughters, her parents, Brother and Sister T. S. Beck of Manheim, Pa., and four sisters and three brothers. Brother and Sister Fyock moved from York, Pa., into the Harrisburg congregation about eight years ago. At the age of fifteen she accepted Christ as her Savior and became a member of the Church of the Brethren and continued active until the time of her death. One of the greatest desires of her life was to become a missionary to the foreign field but she was hindered by lack of physical strength. What she lacked in a strong physical body she made up in the spiritual; she was always willing to help in any worthy cause, often beyond her strength. At the time of her death she was a member of the Sunday-school board of the Hummel Street church, teacher of a junior class, as well as being active in other church work. She was also active in joint teachers' association work in the city, having served as treasurer of the Forney Kindergarten and mothers' club the past year, and also on committee work.

Funeral services from the Harrisburg church were conducted by Eld. J. E. Whitacre, the pastor, assisted by Bro. David Young, U. B., and Eld. H. H. Nye of Elizabethtown College. Her body was laid to rest in the Fairview cemetery, Manheim. Sallie E. Schaffner.

Harrisburg, Pa.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father in his infinite wisdom has called from earthly labors our beloved brother, Wm. W. Cupp, and whereas, his twenty years of service as superintendent of our Sunday-school, his many years of teaching, and his faithful service as a deacon, have been an inspiration and a help to us;

Therefore, be it resolved that we, the Geiger church, bow in humble submission to his divine will, knowing that he doeth all things well; that we express our sympathy to the bereaved family; and that we recognize the loss which has been sustained by the church, the Sunday-school, and the community;

And be it further resolved that a copy of these resolutions be sent to the bereaved family, a copy sent to the Gospel Messenger, and that they be placed upon the minutes of our church.

Committee: Mrs. Earl C. Miller,
Harvey J. Beabes,
Floyd F. Beeghly.

Somerset, Pa.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bendure-Detrick.—By the undersigned at his residence June 25, 1930, Mr. Harley Bendure of Freeport, Ohio, and Sister Frances E. Detrick of Spencerville, Ohio.—S. I. Driver, Lima, Ohio.

Cable-Blickenstaff.—By the undersigned at the home of the bride's parents near Cerro Gordo, Ill., July 18, 1930, Bro. Oscar W. Cable of Monticello, Ill., and Sister Myra K. Blickenstaff of Cerro Gordo, Ill.—D. J. Blickenstaff, Oakley, Ill.

Litfin-Myers.—By the undersigned at the home of the bride's parents, Brother and Sister Will Myers, June 29, 1930, Mr. Paul O. Litfin and Sister Alice E. Myers, both of Minot, N. Dak.—D. A. Miller, Minot, N. Dak.

Ott-Motter.—Miss Lucile D. Motter of Covina and Mr. Herbert Ott of Baldwin Park were married at the home of Cullen Motter, Covina, June 21, 1930, by the undersigned.—Leland S. Brubaker, Covina, Calif.

Rouch-Winebrenner.—By the undersigned July 13, 1930, at the bride's home, Huntington, Ind., Charlie S. Rouch and Mary M. Winebrenner.—H. L. Hartsough, North Manchester, Ind.

Wierbach-Medsker.—By the undersigned at the home of Mr. William Ball in Muncie, Ind., June 21, 1930, Bro. Eugene Studebaker Wierbach and Miss Jeanne Elizabeth Medsker, both of Muncie, Ind.—Geo. L. Studebaker, Indianapolis, Ind.

FALLEN ASLEEP

Albaugh, Metta Eikenberry, daughter of Henry and Susan Eikenberry, born in Carroll County, Ind., died June 23, 1930, aged 63 years, 1 month and 15 days. She married Geo. Albaugh Feb. 11, 1886, who survives with two sons and one daughter. She met her death following an automobile accident the day previous. She was a member of the Church of the Brethren having joined in early youth. Funeral by Eld. J. G. Stinebaugh assisted by Riley Flora and Wm. Angle. Interment in Maple Lawn cemetery.—Mrs. Wm. L. Angle, Bringhurst, Ind.

Albright, Etta Naomi Squires, was born in Grundy County, Iowa, March 26, 1898, and departed this life at the family home, east of Eldora, April 26, 1930. At the age of three weeks she was left a motherless orphan by the sudden death of her mother. Mr. and Mrs. David Reisinger, the former an uncle, took her into their home as one of their own children. On Oct. 26, 1917, she was united in holy wedlock to Galen W. Albright. That was the beginning of a happy family circle into which were born five boys who with their father survive. In early womanhood she dedicated her life to the Master by affiliating with the Church of the Brethren, at Ivester. This dedication of life was more than a mere formality with Mrs. Albright and when, after her marriage, Galen was called to the work of the ministry she was a great help and encouragement. In the fall of 1921 Mr. and Mrs. Albright went to Chicago for the purpose of attending Bethany Bible School. Mrs. Albright was very much interested in the work and used the opportunity she had to a good advantage. Later when they moved to Grundy Center, Iowa, to attend school at Grundy College again Mrs. Albright eagerly used the opportunity to further her preparation for their life work. One of her greatest joys was to be in the service of the church and the kingdom of God. She always gave a ready response to any request to serve. During the past year she taught a class of intermediate girls besides taking an active interest in special tasks for the church. Every service of the church was only another opportunity for her to further the cause of the kingdom of her beloved Lord and Savior. There will be a vacant place in the pew always occupied by Brother and Sister Albright and the boys. Her cheery face and pleasant smile will be greatly missed by her co-workers when hard problems are to be faced. Funeral services by the writer assisted by Rev. I. D. Leatherman, a former pastor, and Dr. W. Bode, president of Grundy College. Interment in the Sheller cemetery.—D. C. Gnagy, Grundy Center, Iowa.

Arnold, Ollie, daughter of John and Caroline Weaver, born in Indiana, June 13, 1881, died at her home near Hart, Mich., July 8, 1930. Her parents moved to Greenville, Ohio, where she grew to womanhood. April 9, 1899, she married Abraham Arnold. In March, 1909, the family moved onto a farm in Michigan near Cedar Corners. She with her husband and daughter united with the Church of the Brethren at Hart April 9, 1915. She will be missed in the church and in the community and most of all in the home. She dispensed the old-time hospitality and always seemed willing to serve. In her last sickness her Bible was her comfort and stay. She is survived by her husband, two daughters, two grandchildren, one brother and one sister. Funeral by Eld. J. J. Hamm. Burial in Elbridge cemetery.—M. M. Nevinger, Chief, Mich.

Brandt, John Kenneth, son of Rev. Paul K. and Pearl Brandt, born Nov. 17, 1925, died July 17, 1930, at the Beatrice Hospital after a very brief illness of the dreaded spinal meningitis. For two years he with his parents had lived at Eden Valley, Kans., where his father was pastor and in the autumn of 1927 moved to the Holmesville, Nebr., community as pastor of the South Beatrice church. Funeral at the South Beatrice church, conducted by the writer assisted by Bro. J. S. Dell. Another service at McPherson, Kans., conducted by Bro. H. F. Richards.—S. B. Wenger, Lincoln, Nebr.

Bray, Mayme Ethel, daughter of Brother and Sister Z. P. Sensenbaugh, born March 4, 1902, in Indiana, died June 13, 1930, in Empire, Calif. She married John Calvin Bray Nov. 10, 1922. At the age of eighteen she united with the Church of the Brethren to which she remained faithful. She leaves her husband, son, father, mother, one sister and one brother. Services in Modesto by the writer assisted by Bro. Grant Tooker. Interment in Modesto cemetery.—John Price, Modesto, Calif.

Breidenstine, Bro. Moses D., born May 20, 1881, in Lebanon County, Pa., died June 21, 1930. A fall injured his spine; he was taken to the hospital and died the following day. He united with the Church of the Brethren April 27, 1894, and remained faithful to the end. He married Ida Bucher, May 27, 1902, who survives with two sons and two granddaughters. Services at the Midway church by Eld. Nathan Martin and S. K. Wenger. Interment in the adjoining cemetery.—Elizabeth B. Nolt, Lebanon, Pa.

Clark, Ivan Kenneth, son of Leroy M. and Blanche M. Clark, born at Reedley, Calif., died of pernicious malaria, June 14, 1930, aged 6 years, 7 months and 6 days. He leaves his parents, three sisters and two brothers. Funeral services by Eld. D. F. Sink, assisted by Eld. M. E. Wine. Interment in Reedley cemetery.—Mrs. Mamie Sink, Reedley, Calif.

Dauterman, Myrtle A., daughter of Frank and Ellen Miller, born in Bradner, Ohio, died at her home near Portage, Ohio, July 18, 1930, aged 30 years, 4 months and 23 days. Feb. 5, 1897, she married Henry Dauterman and to them were born five sons and three daughters. In 1900 she was baptized into the Church of the Brethren and lived an earnest Christian life, a help to her husband and family, faithful to her church and Savior. She leaves husband and eight children, four grandchildren and one sister. Funeral at the Portage church by the writer assisted by Bro. Geo. Garner.—Max Hartsough, Portage, Ohio.

Heisel, William C., son of John G. and Fannie Coonrod Heisel, was born near Hershey, Pa., Feb. 19, 1858, and died at the home of his daughter, Mrs. Carl D. Woody, in Oakland, Calif., June 26, 1930, aged 72 years, 4 months and 7 days. In early childhood the family home was transferred to Illinois. Here he grew to manhood and was baptized into the Church of the Brethren at Shannon, on Oct. 16, 1879, by Eld. Solomon Mattis. In 1884, he went as a young man to Wichita, Kansas where he was identified with the church at Quinter. Here on April 6, 1890, he was married to Anna Dolittle; at a later date he was installed as a deacon. In 1907, with his family he moved to California, where he had since resided. Since 1918 he was afflicted with paralysis agitans, being bedfast the last nine months of his life. On Dec. 17, 1929, he called for the anointing service which was administered by Elders J. M. Boaz and A. M. White. Surviving him are his faithful wife, who tenderly cared for him during his last illness, one son, seven daughters and seventeen grandchildren. One infant daughter preceded him to the spirit world. His body was taken to his home at Modesto, Calif., where funeral services were conducted by Eld. J. W. Deardorff, assisted by Eld. Grant Tooker. He was laid to rest in the cemetery at Modesto amid the flowers, grass and trees that he so greatly loved.—Grace H. Davis, Mount Morris, Ill.

Hildebrand, Emma K., daughter of the late David and Susanna Mohler, and widow of Lemon G. Hildebrand, died July 16, 1930, aged 63 years, 8 months and 27 days. She had been in failing health for several years. Early in the summer she had gone to the seashore hoping to improve but had to be brought home as her condition gradually became worse. She died at the home of her daughter Mrs. J. M. Neff. She was born near Ephrata and resided there the greater part of her life. She was an active member of the Brethren Church for forty-three years. For a number of years she taught in the Sunday-school. She was a faithful president of the Ladies' Aid Society for many years, as well as District Secretary for several years. She survived by one daughter, one son, five grandchildren, one great grandchild and three brothers. Services by Eld. A. P. Wenger with interment at Mohler's cemetery near Ephrata. Gertrude R. Shenk, Ephrata, Pa.

Hobaugh, Cyrenius, son of Peter and Eliza Hobaugh, born in Carroll County, Ind., died at his home in Logansport, July 18, 1930, aged 77 years, 7 months and 9 days. He was married to Martha Alice Timmons March 22, 1896. To them seven children were born; three of these and three grandchildren survive. Bro. Hobaugh was an invalid confined to his bed for the past thirteen years. About five years ago he united with the Church of the Brethren. Funeral services by the writer.—W. C. Stinebaugh, Logansport, Ind.

Hollingsworth, Jemima (Murphy), born in Owen County, Ind., March 18, 1856, died July 12, 1930, at Summitville. She married Dan Hollingsworth in March, 1873. Six children preceded her in death. She leaves her husband, five children, twenty-five grandchildren and thirty great-grandchildren. About forty years ago she accepted Christ as her Savior and a little over a year ago came into the Church of the Brethren by baptism. To this church she remained faithful. She had been sick almost continuously since last November. Funeral in the church at Summitville by the undersigned. Burial in the Old Fellows cemetery.—Walter Replogle, Summitville, Ind.

Howe, Samuel D., born and grew to manhood near Maitland, died in the Lewistown Hospital, July 17, 1930, aged 72 years, 10 months and 11 days. He is survived by his wife, Sadie Zook, one son and two daughters. A son preceded him some years ago. He had been a faithful member of the Church of the Brethren for about thirty five years. At the time of his death he was residing in the bounds of the Locust Creek congregation. He was declining in health for several months and entered the hospital for treatment about six weeks ago; an operation failed to relieve him. July 12 he was anointed. Funeral at the Maitland church by the undersigned assisted by Eld. Edw. Howe. Burial in the Maitland cemetery.—C. E. Grapes, Bunkertown, Mo.

Huskinson, Sister Rhoda Caroline (Wilson), wife of Jas Huskinson, born in Tennessee in 1842, died at the home of her son George on July 16. She was in fair health up to the last few days. They were among the early pioneers of Ray and Carroll Counties. The daughters, twenty children preceded her. Surviving are six sons, two daughters, twenty-eight grandchildren and twenty-four great-grandchildren. She was a member of the Church of the Brethren for over fifty years. Her body was filled with service and self-denial. Funeral from the Tennis Ford church near Braymer by Eld. Geo. Clemens and the writer.—O. Feiler, Norborne, Mo.

Joseph, David, born in Rockingham County, Va., died April 8, 1930, aged 62 years, 5 months and 15 days. March 15, 1891, he married Lydia Miller who survives with six sons and three daughters. He was also survived by one sister and twenty-five grandchildren. He was a deacon for a good many years. Funeral in the Sugar Creek church by Eld. W. D. Landes, assisted by Elders David Byerly and Jacob Driver. Interment in Sugar Creek cemetery.—Mary Landes, Carrollton, Ohio.

Lauderback, Mary Ann, born in White County, Ind., died of hemiplexy at the home of her daughter, Mrs. Laura Lacefield, at Covington, Ky., May 30, 1930, aged 75 years, 3 months and 17 days. Mrs. Cummings was married to J. T. Lauderback at Logansport, Ind., Feb. 13, 1872. To them were born three sons and three daughters. She leaves one son, three daughters, twelve grandchildren and five great-grandchildren. In 1902 they moved from Indiana to a homestead near Minot, N. Dak. Twelve years ago they retired from the farm and moved into Minot, N. Dak. Mr. Lauderback died five years ago and since then she had spent most of her time with her daughters. Her remains were brought back to Minot where services were held in the church by the undersigned assisted by Eld. D. A. Miller. Interment in Rose Hill cemetery.—Ray Harris, Minot, N. Dak.

Lichtenbarger, Delilia Burns, eldest child of Michael and Nancy Burns, was born in Elkhart County, Ind., and died at the home of her daughter Mrs. Chas. Shearer, June 25, 1930, aged 88 years, 3 months and 9 days. In 1850 she moved with her parents to Marshall County and resided near Burr Oak, Ind. At the age of thirty she united with the Church of the Brethren and remained a faithful member. Jan. 22, 1873, she married Peter Lichtenbarger who preceded her Feb. 28, 1919. She is survived by her daughter, a sister and six brothers, one grandson, seven great-grandchildren, twenty-two great-grandchildren. Two sisters and two brothers preceded her. Funeral from the United Brethren church in Burr Oak by the undersigned.—J. F. Appleman, Plymouth, Ind.

Mauck, Mrs. Florence E., daughter of Jno. B. and Elizabeth Cox, born at Cleveland, Ind., died June 30, 1930, aged 49 years, 4 months and 6 days. She married Orpha Mauck Nov. 11, 1904. Three children preceded her; one son with the husband survives, also four brothers.

She united with the Church of the Brethren at Upper Fall Creek twenty-two years ago and remained faithful until death. She had been afflicted for some time but was usually able to be about. Her death came as a result of peritonitis. Services in the church by the undersigned. Burial in the adjoining cemetery.—Walter Replogle, Summitville, Ind.

Miller, Sarah E., daughter of Marcus and Elisabeth Cupp, born in Allen County, Ohio, died June 23, 1930, aged 74 years, 4 months and 4 days. She married Amos B. Miller in 1872 and to them were born four children. Brother and Sister Miller moved to Wabash County from Johnson County, Mo., in 1874 and had been members of the West Manchester church for over fifty-five years. She united with the Church of the Brethren in her girlhood and remained a devoted Christian until her death. She was much interested in the activities of the church and was anxious to serve in whatever way she could. She was afflicted with heart trouble for several years and this finally caused her death. She leaves four children, eleven grandchildren, seven great-grandchildren, one brother and one sister. Her husband preceded her Jan. 2, 1929. Funeral service by Eld. J. H. Wright and the undersigned. Burial in Pleasant Hill cemetery near the West Manchester church.—R. H. Miller, North Manchester, Ind.

Misner, Mrs. Dora, daughter of Peter and Catharine Wright, was born in Wabash County, Ind., Feb. 15, 1862. She was converted and united with the Church of the Brethren in her early teens. The joy that she found in the Lord's house in song, in sermon, in fellowship tells us she found in the Lord her God. She was united in marriage with Dr. Harry Misner in 1887 and to this union were born three children; but all died in early infancy. With her husband she received two stepchildren who needed a mother's care, Walter and Claude. Claude was reared to womanhood, was married, but the Lord took her home. Walter reared to manhood is now one of the leading physicians and surgeons in Richmond, Ind. Sister Misner lost her husband in 1910 and had since found a home with her sister in North Manchester. God called her July 2, at the age of 68. Funeral services at the Manchester church by the writer and Eld. Edward Kintner.—H. L. Hartsough, North Manchester, Ind.

Nelson, Lydia Maria, daughter of Horace and Sarah Cady, born in Jackson County, Mich., and died June 28, 1930, at her home in Logansport, Ind., aged 88 years, 1 month and 19 days. Oct. 26, 1859, she married Henry Nelson who died in October, 1902. To them were born eleven children, four of whom died in infancy. Four children, thirteen grandchildren and five great-grandchildren survive. Early in life she united with the Presbyterian Church. A few years ago she became interested in the Church of the Brethren and united with the church here. Since then she had been a faithful attendant at services and was interested in the church work. Her last illness was of more than a year's duration. Funeral services at the residence by the pastor, S. L. Cover, assisted by the writer.—W. C. Stmebaugh, Logansport, Ind.

Reed, Sister Sarah, died April 24, 1930, aged 82 years, 8 months and 4 days. She united with the Brethren Church Aug. 8, 1868. She married A. J. Reed May 3, 1866. She was the mother of seven sons and two daughters; one son preceded her several years ago. Funeral services at Beaver Creek church by the pastor. Burial in the Reed cemetery.—Vashti Reed, Floyd, Va.

Ridenour, James W., second son of Brother and Sister John Ridenour of Garrison, Iowa, born in Preston County, W. Va., Oct. 1, 1858, died at Vinton, Iowa, July 20, 1930. He came to Iowa with his parents in 1862, locating on a farm near Garrison; he resided in that community the remainder of his life. He married Eva Russel in 1878 who passed away fifteen years ago. He is survived by seven children, ten grandchildren, two great-grandchildren, four brothers and five sisters. He united with the Church of the Brethren in early life, through which he exemplified his Christian faith. Funeral services by the writer at Garrison, assisted by Bro. Boggs, the pastor. Burial in the Garrison cemetery.—S. B. Miller, Cedar Rapids, Iowa.

Rose, Catharyn E., wife of Bro. D. M. Rose, was born at Speeceville, Pa., died at her home at Harrisburg, Pa., July 11, 1930, aged 71 years. She was married twice; she lived in Harrisburg for a number of years. She is survived by her husband, six children, two sisters and two brothers. Funeral services at the Harrisburg church by the pastor, Eld. J. E. Whitacre. Burial in the Speeceville cemetery.—Sallie E. Schaffner, Harrisburg, Pa.

Ruthrauff, Sister M. Catharine Foreman, born near Waynesboro, Pa., died at her home in Waynesboro, June 6, 1930, aged 82 years, 2 months and 20 days. She was the daughter of Jacob B. and Hannah Fahnestock Foreman and was the last of a family of eleven children. In December, 1880, she married John B. Ruthrauff; he later was elected to the ministry and at the time of his death was presiding elder of the Antietam congregation. About thirty-five years ago she united with the Church of the Brethren. She is survived by one son and three daughters. Services in the Waynesboro church by her pastor, Eld. J. M. Moore, and Eld. C. R. Oellig. Interment in Green Hill cemetery.—Sadie M. Wingert, Waynesboro, Pa.

Shemberger, Bro Chauncey, died at his home near Middlebury, Ind., July 15, 1930, aged 71 years, 5 months and 1 day. He is survived by his second wife, three sons and a number of grandchildren. He was a member of the Pleasant Valley church for a long time. Services by the writer assisted by Bro. Galen Bowman.—J. H. Fike, Middlebury, Ind.

Shroyer, Bro. Geo., son of John and Sarah Shroyer, born in Stark County, Ohio, died at the home of his son Frank, July 7, 1930, aged 86 years, 6 months and 2 days. At the age of eighteen he enlisted and served three years in the Civil War. May 21, 1874, he married Mary A. Kaler who preceded him Jan. 12, 1916. To them were born four sons, who survive. At the age of twenty-five he joined the Church of the Brethren and was faithful unto the end. Funeral at the Mennonite church by the writer assisted by Eld. Bowser. Interment in cemetery adjacent to the church.—C. L. Wilkins, Clarksville, Mich.

Steele, Rosalind Louise, daughter of Bro. Orville and Sister Joanna Snyder Steele, died at her home in Yellow Creek, July 15, 1930, of pneumonia, aged 1 year, 8 months and 22 days. She is survived by parents, one brother and three sisters. Funeral at the Yellow Creek church by Bro. D. A. Stayer assisted by Bro. E. Paul Dilling. Interment in the Steele cemetery.—Mrs. Bertha Snyder, Hopewell, Pa.

Wenger, Bro. Ezra, born Dec. 11, 1852, in Lebanon County, Pa., died June 29, 1930, aged 77 years, 6 months and 18 days. He married Amanda Kettering Nov. 11, 1875; she preceded him July 16, 1928. He united with the Church of the Brethren fifty-four years ago. He was a devoted and faithful member and lived a consistent Christian life. The Bible was his constant companion. He is survived by three sons and five daughters, twenty-two grandchildren, one great-grandchild, two brothers and two sisters. Services at the Midway church by Eld. J. H. Longenecker and Eld. Nathan Martin. Burial at the South Annville cemetery.—Elizabeth B. Nolt, Lebanon, Pa.

Whetstone, Geo., born in Indiana, died at his home in Minnesota City, July 8, 1930, aged 80 years, 3 months and 28 days. He came to Winona with his parents when five years old. Sept. 12, 1875, he married Maria Stackhouse. He was a member of the Brethren Church for more than sixty years. He served as deacon and was greatly interested in all church activities. He leaves his wife, eight children, twenty-six grandchildren and two great-grandchildren, seven brothers and sisters. Services in the church at Lewiston by the undersigned. Interment in adjoining cemetery.—J. A. Eddy, Lewiston, Minn.

Wood, Sister Martha Elizabeth, born April 24, 1853. She was the widow of Charles S. Wood who died Dec. 18, 1920. She and her husband were members of the Church of the Brethren for a number of years, and enjoyed the association with the Lord's people. Her husband was a minister. There were three sons and one daughter born to this union. The daughter, Mrs. Mary Payne, preceded her in death Feb 11, 1928. She departed this life at her home in Summitville, Ind., June 19, 1930; at the age of 77 years, 1 month and 25 days, leaving three sons, eleven grandchildren, two great-grandchildren. The funeral services were conducted in the home of the writer assisted by Bro Clarence H. Hoover of Anderson, Indiana. Interment in the Summitville cemetery.—Geo. L. Studebaker, Indianapolis, Ind.

THE CONFERENCE REPORT

is being published as usual. **A Special Committee** has been asked to consider the future of the **Full Report.** If you desire the publication of the **Full Report** after this year show your interest by your order for the **Report of 1930.** Some congregations order many copies. How about your congregation?

Price, 50c.

Brethren Publishing House, Elgin, Ill.

We Specialize in

District Meeting Minutes

Most of our **State Districts** have their **Minutes** printed by the **Brethren Publishing House.** There's a reason. A comparison shows that they get the best work done by their own **House** which knows their needs and strives to print the **Minutes** in the most attractive form. Long practice and experienced workmen have taught us what our people want. Urge your **District Meeting Secretary** to have the **Minutes** printed in **YOUR PUBLISHING HOUSE.**

THIS IS THE BOOK YOU WANT

If you're tired of slush and despise the vile

The Heart of the Crimson Cross

is just the kind of book you will appreciate when you want something to point the way to the better and the best. In **THE CRIMSON CROSS** the author sets forth **clean characters, noble ideals** and leads the reader on until he must confess that **there is something better than war. DR. HENRY** has done a fine piece of work in his first book. The book is being widely read and enthusiastically commended. **Order your copy today at the special price of $2.00.**

Brethren Publishing House, Elgin, Ill.

(Fill out and mail today)

To the Brethren Publishing House, Elgin, Ill.

Send me the **GOSPEL MESSENGER** for one year. I agree to pay $2.00 for the same within thirty days.

Name .....

Postoffice .....

Date ..... State .....

BOOSTER CARDS FOR YOUR SUNDAY SCHOOL

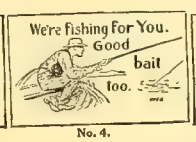
For building up attendance and increasing interest in the Organized Class and Bible School. "Catchy Phrases," "Just the thing," "Nothing Better," to send to absentees, new scholars, prospective pupils, the tardy and the sick members of the Sunday-school. Give them a trial, and watch the results. These cards are highly endorsed by progressive Sunday-school workers everywhere. Thousands of superintendents testify that the increase in attendance is due to their use.

STYLE AND PRICES

All $1.00 per 100, assorted; per dozen, 15c, postpaid. Standard size 3½x5¼. ALWAYS ORDER BY NUMBER



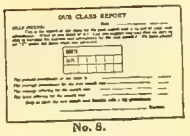
No. 1.



No. 4.



No. 5.



No. 8.



No. 12.



No. 13.



No. 17.



No. 18.



No. 22.



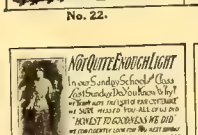
No. 23.



No. 24.



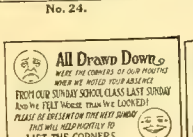
No. 26.



No. 30.



No. 32.



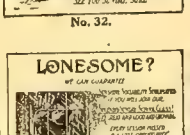
No. 35.



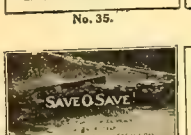
No. 36.



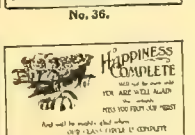
No. 38.



No. 39.



No. 40



No. 42



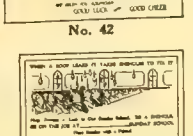
No. 52



No. 53



No. 56


No. 72

Try 100 of these cards and note the increase in attendance and interest

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

Notes From Our Correspondents

(Continued From Page 509)

ing a union service each Sunday evening. Sunday evening, July 27, the service was held at the Christian church and Bro. Kreider was very fortunate in procuring the Æolian male quartet of La Verne, Calif., for the evening's program. Everyone was spiritually benefited by the musical concert which they gave. It is with a feeling of regret that the West Milton church see Bro. I. J. Kreider leave in September. The church has enjoyed some very spiritual messages, and progressive work during the three years Brother and Sister Kreider were with us. The best wishes of all the members go with them to their new pastorate at the Salamonie church just south of Huntington, Ind.—M. E. Shellabarger, West Milton, Ohio, July 28.

West Nimishillen.—The thirty-third annual Sunday-school convention of the Northeastern District of Ohio was held at our church June 30 to July 2. Most of the churches were well represented. The messages were Spirit-filled and uplifting. Bro. A. D. Helser of Africa brought a wonderful message to the young people at the vesper services Tuesday evening. Sisters Goldie Swartz and Beulah Woods of India also brought us some very good messages. July 7 we began our series of meetings which closed on July 23. Bro. A. H. Miller of Kent, Ohio, conducted the services. Many inspiring messages were brought to us Five members were received by baptism and eight renewed their covenant with the church. July 26 at a business meeting officers were elected for the coming year. Five letters of membership were received Bro. S. J. Holl was elected elder to serve for two years. Bro. Holl and Sister Miriam Hines were chosen delegates to District Meeting which is to be held in the Olivet church.—Miriam Hines, North Canton, Ohio, July 29.

OREGON

Ashland.—Eld. C. H. Barklow of Myrtle Point, Ore., preached for us on May 25. June 15 we had a Children's Day program at the close of which Bro. M. C. Limnger gave a talk to the children closing with the song, Give Me Thy Heart, when three came forward and have been baptized. June 27 the Apollo Four, a quartet from La Verne College, rendered a program at our church which was very much appreciated. Many tourists pass through our city and we invite any ore to worship with us. Our church is located on the corner of Mountain Avenue and Iowa Street —Mrs M. C. Limnger, Ashland, Ore., July 25

Grants Pass.—An offering of $13 for famine stricken China was taken March 30. At Easter time after the union sunrise prayer meeting our people had breakfast together at the parsonage. June 8 E. F. Atchley of Eugene, field representative of the Anti-Cigarette League of Oregon, spoke in our church concerning The Little White Slaver—the Enemy of Youth June 29 the Apollo Four, representing La Verne College, inspired a large congregation by their songs. Our churchhouse being small for the occasion, the Methodist church accommodated the crowd. Three have been baptized since our last writing. July 4 our Sunday-school held an all-day session near a pleasant stream fifteen miles distant. There was a program in the morning and amusements in the afternoon. Lorell Weiss of Portland, Ore., being here on religious education committee work, led our church night service July 23.—Lizzie Neher Flory, Grants Pass, Ore., July 25.

Myrtle Point.—We have finished a two weeks' series of meetings which started June 9. Bro. Lorell Weiss of Portland conducted the meetings and Bro Jesse Barnett led the singing. We enjoyed many blessings during this time, and three new members were added to our congregation. June 23 Bro Weiss preached at Arago in the community church The following evening the young people of our congregation gave a swimming party for Bro. Weiss followed by a wiener roast During the meeting a contest was started between the young people's and the older people's classes The latter lost so they gave the winners a picnic dinner on July 6. Every one went home feeling that the contest had done wonders.—Leslie Barklow, Myrtle Point, Ore., July 26.

PENNSYLVANIA

Akron church will have their Children's Day services on Sunday, Aug 24, at 2 P. M., and harvest service on Sunday, Sept. 7 at 2 P. M.—David Snader, Akron, Pa., July 28.

Chiques.—June 29 the Byler family rendered a program in song at the Chiques house July 6 we held our local Sunday-school meeting at the Mt. Hope house. Bro. Roy Forney was the main speaker. Some worthwhile papers were read on the topics of the evening. July 13 Bro. Rufus P. Bucher from the Mechanic Grove congregation preached a powerful sermon on Temperance. The Ever Faithful and Willing Workers' classes rendered an interesting program at the Chiques house Sunday night, July 27 Our harvest services will be held at the Mt. Hope house Saturday, Aug. 30, at 2 P. M.—Fanny Zug Shearer, Manheim, Pa., July 29.

Germantown.—On June 1 the Æolian quartette from La Verne College delivered a wonderful message in song. On June 22 our Sunday-school picnic was held at Forrest Park. Sports and games of different kinds were planned by the superintendent of the school, and everyone had a very enjoyable day. The Christian Endeavor Meetings have closed until September, at which time we hope to open with a large number on roll. Our pastor's daughter, Miss Esther N. Swigart, is traveling abroad, and expects to attend the World Christian Endeavor Conference to be held in Berlin, Germany, the latter part of August.—Marion C. Hoag, Philadelphia, Pa., July 29.

Indian Creek.—We expect Bro. W. G. Group of East Berlin, Pa., to conduct a series of evangelistic services for us, opening Sunday, Aug 17. On the evening of Saturday, June 21, under the auspices of the Sunshine Girls' class of the Sunday-school, Bro. H. H. Nye of Elizabethtown delivered a most helpful and interesting address to a large audience on the subject: The Marks of Heroic Youth. Bro Nye also preached a wonderful sermon for us in the Sunday morning services on The Abundant Life On the evening of June 25 we enjoyed having with us for a very interesting address Bro. J. F. Graybill, missionary on furlough from Sweden, on their work and the manner of life of the folks in that country A large number of our people attended the Fourth of July missionary and Sunday-school meeting held at Annville, Pa., which proved to be a service great in helpfulness and inspiration to all present. On Sunday, July 6, a number of our folks motored to the Brethren Home at Neffsville, Lancaster County, conducting a service in the institution On the evening of July 7 we again enjoyed having with us the J. I Byler family of North Manchester, Ind., who presented a great service of gospel song in their own wonderful way to a large audience —Mathias P. Landis, Vernfield, Pa., July 30.

Manor church met in council May 17 preparatory to our love feast held at the Purchase Line house May 25 with eighty-eight communicants present. On May 26 we started a two weeks' Daily Vacation Bible School at the Purchase Line house with an enrollment of forty-three; thirty-nine attended seven days or more and twenty-six had perfect attendance. Since our last report four have been taken into the church by baptism and three received on former baptism. June 21 we held our quarterly council meeting at the Diamondville house. It was decided that beginning July 1 and continuing for one year our pastor, E. A. Edwards, would serve both the Manor and Montgomery congregations dividing his time between the two. Sept. 22 we start a two weeks' series of meetings at the Purchase Line house with Bro. B. F. Waltz of Altoona as evangelist. July 21 Bro. A. C. Wieand from Bethany Bible School gave us an inspiring sermon.—Eva Mumaw, Clymer, Pa., July 28.

Maple Spring.—June 8 Brother and Sister J. S. Zimmerman of Long Beach, Calif., were with us in our services. He delivered a very helpful message which was much appreciated. Brother and Sister Zimmerman not only united with the church at this place but were also called to the ministry thirty-seven years ago June 22 our Sunday-school celebrated Children's Day with a very fitting program. June 29 our delegates to the Hershey Conference, Bro. Paul Rummel, gave a report of the meeting, stressing especially the challenge of the church to her young people July 1 our new pastor, Eld M. J. Weaver, with his family moved into our midst We were indeed fortunate in securing the service of Bro. Weaver to fill the vacancy left by our former pastor, Bro W. K. Kulp. Since last September the pulpit has been filled by the local ministers. The first evening Bro. Weaver was with us he with our elder and a few others drove to Camp Harmony where Bro. Weaver had the pleasure of receiving seven of one family into the church by baptism July 7 our Vacation Bible School opened with our pastor as leader. There were seventy-nine present the first day and the closing day showed an attendance of 113 and a daily average for the ten days of 99.5. This third session for the school was pronounced a record one by the leader, who has had thirteen years' experience in this branch of religious training. Our school closed July 18 with appropriate services. During this period seven evening sessions were devoted to Bible lectures by Bro. J. S Zimmerman who took for his subjects the parables and the sermon on the mount The attendance was splendid considering that this is a country church and that farmers are in the midst of harvest. Our quarterly council convened July 9. July 20 Sister Goldie Swartz of India gave us a talk on her work A missionary offering was lifted. We are looking forward to a series of meetings this fall to be conducted by Bro. H. Q Rhodes of Berlin.—Mrs. J. W. Rummel, Hollsopple, Pa., July 24.

Myerstown.—The Bible School in charge of Sister Miriam Madeira of Harrisburg (her fourth term here) beginning July 7, closed Friday night with services. The result of the efforts of those in charge was shown by the exercises of the children. The Heidelberg church again joined in with the work with teachers and pupils. The total enrollment was 106, average attendance 95; 67 were present every day. Other churches were represented besides those coming from Brethren homes; the latter numbered sixty-one. The offering of $35 will be sent to China.—Alice B Royer, Myerstown, Pa., July 30.

Palmyra.—We had the pleasure of having here June 8 the joint Sunday-school meeting of Harrisburg, Hanoverdale, Spring Creek and Palmyra. A well prepared program was rendered. June 29 In the evening our Children's Day program was rendered. July 3 J. I. Baugher was with us in the interest of educational work. July 3 Bro J. F. Graybill gave us an illustrated lecture on his trip through the Holy Land. June 9 L. S. Long of India was with us; his lecture was on his experience in India. One was received into the church by baptism. Our Vacation Bible School will open on July 28 June 22 the Byler family gave their message in song. The missionary offering was $132 83.—Sarah G. Shelly, Palmyra, Pa., July 26.

Stoncrstown.—July 7 two of our young brethren—Daniel Brumbaugh and Fred Hollingshead—were licensed to preach. Eld O. R. Myers, representing the District Ministerial Board, and Bro. J. A. Myers officiated. Also two deacons were called; Brethren J. T. Morris and Earl Batzel. Most of our young folks leave for other sections on account of poor industrial conditions here, but the church is trying to furnish her share of workers for the Lord. A few months more will complete a five year pastorate by the writer; we hve too far away to do all that should be done for the church, but we hope for a better arrangement as soon as things brighten up industrially.—L. R. Holsinger, Martinsburg, Pa., July 24.

Walnut Grove.—Our Daily Vacation Bible School closed July 18 with an afternoon picnic July 20. The evening services were conducted by the school Demonstrations of the school work were given by the children, also a splendid exhibition of their handwork. The enrollment of the school was 136 with seventy pupils having perfect attendance. Our pastor, Bro. J. A. Robinson, had charge of the school with ten assistant teachers. The Sunday evening services have been very well attended during the summer months. The pastor has been bringing a series of sermons on the Voices of Nature. The prayer meeting continues every Wednesday evening with a goodly representation of the laity present We are entertaining the District Ministerial, Sunday-school and Youth Congress Aug. 6-8. The Sunday-school picnic is scheduled for Aug. 14. The men's Bible Class recently took upon themselves the task of repairing the church pavement—furnishing the labor and materials The senior Aid Society furnished the dinner for the men the day they were working. The Good Samaritan class also bought a modern gas range for the parsonage. One was received by baptism during the last quarter.—Mrs. Waldo Strayer, Johnstown, Pa., July 28

Waynesboro.—The deacons elected at our last church meeting were installed yesterday morning. One was also added to the church on confession of faith. Since our last report five have been added to the church by baptism. Bro. Levi K. Zigler of Williamsburg, Pa., has accepted the call to become our pastor. July 8 we were pleased to have Bro. A. D. Helser give an address at our monthly missionary association meeting.—Sudie M. Wingert, Waynesboro, Pa., July 21.

White Oak.—Aug. 23 is the date set for our harvest meeting to be held at the Kreider house, beginning at 1:30 P. M. There will also be services in the evening at 7:30.—Mrs. Graybill Hershey, Manheim, Pa., July 20.

VIRGINIA

Montebello church met in council July 12. Our revival meeting will begin Sept. 7 with Bro. Cunningham in charge. We are looking forward to having a Vacation Bible School this summer. Since our last report new officers have been elected for the Ladies' Aid with Sister Lucy C. Robertson, president. At present we are working a name quilt, 480 names having been secured at ten cents each.—Ellastine Whitesell, Montebello, Va., July 26.

Pleasant Hill.—A revival began here July 27 to continue for two weeks The love feast is to be held Aug. 9 in the evening. The meeting is being conducted by Bro. D. D. Fleshman, Dayton, Va.—Nora B. Crickenberger, Harriston, Va., July 29.

Pleasant Hill congregation met in council July 12. Delegates to District Meeting were elected: Bro. Henry Martin and Ebb Marshall. The deacons of the church were ordered on their annual church visit. On Sunday morning following Eld. A. N. Hylton preached an interesting sermon. Services were held at Shady Grove schoolhouse by our elder in the afternoon —Lois Cannaday, Willis, Va., July 24.

Texas Chapel. The members of this church met in council July 20 Delegates were elected for District Meeting: Bro. Floyd Akers, Bro Archie Wright and Bro. G. H. Akers. July 6 Bro. E. S Bowman of Franklin County, Va., began a series of meetings and continued two weeks; he preached seventeen soul-inspiring sermons. Four came out on the Lord's side and were baptized. He did much good in the church here.—Mrs. L. E. Lephew, Shawsville, Va., July 27.

WEST VIRGINIA

Clifton Mills.—Our evangelistic meeting conducted by Bro. Jos Clapper of Yellow Creek, Pa., began July 12 and closed July 20 Bro. Clapper brought us some wonderful Spirit-filled messages, as well as very able doctrinal sermons. The attendance and interest were exceptionally good throughout the meeting As a result seven young people were received into the church by baptism —J. M. Thomas, Clifton Mills, W. Va., July 28.

Mountain Dale.—Bro. Geo. W. Vansickle preached for us the fourth Sunday of June which was much appreciated by all who heard. July 7 Bro. J. M Henry of Bridgewater, Va., gave a lecture on prohibition' and peace. The Sunday-school is progressing nicely with large attendance. We are looking forward to our meeting this fall. -Grace Sisler, Hazelton, W. Va., July 25

ANNOUNCEMENTS

DISTRICT MEETINGS

California, S. and Ariz., Aug. 22.
Colo., E., Haxtun, Aug. 23-26
Illinois, N. and Wis., Lanark, Aug. 29-Sept. 1.
Illinois, S., Astoria, Aug. 29-Sept. 1.
Indiana, N., Nappanee, Aug. 25-28.
Indiana, S., Four Mile, Aug. 29.
Iowa, Middle, Prairie City, Aug. 30-Sept. 1.
Iowa, N., Minn. and S. Dak., Guthrie, Aug. 29-31.
Iowa, S., Council Bluffs, Aug. 20-22.
Maryland, W., Oak Grove, Aug. 29-30.
Michigan, Sugar Ridge, Aug. 19-22.
Missouri, Middle, Happy Hill, Aug. 15-18.
Missouri, S. and Ark., New Hope, Aug. 20.
Nebraska, Enders, Aug. 16-20.
N. and S. Carolina, New Haven, Aug. 21.
Oklahoma, Pan. of Tex. and N. Mex., Oklahoma City, Aug. 16-21.
Oregon, Albany, Aug. 18-20.
Tennessee, Lone Star, Aug. 14-16.
Texas and La., Fort Worth, Aug. 15-17.
Virginia, E., Manassas, Aug 28
Washington, Richland Valley, Aug. 11-13.
West Virginia, Second, Valley River, Sept. 4, 5.

C. W. BOOKLET

Your best help for your C. W. Meetings.

1 to 25 copies, each ..... $ .04
50 copies, ... 1.25
100 copies, ... 2.00

Each C. W. family should have at least one copy.

Brethren Publishing House, Elgin, Ill.

For Your B. Y. P. D.

More Christian Endeavor Playlets

Edited and Compiled by E. W. Thornton

Because "CHRISTIAN ENDEAVOR PLAYLETS" proved so helpful and popular this second volume was brought out. **Fifty-two short plays each to teach and fix some great lesson.** Many Young People's organizations have used these as a part of the regular program and have found them to the point. 174 pages. $1.50.

Brethren Publishing House, Elgin, Ill.

A GOOD TABLE

For Your Sunday-school Children



This table is 45x54 inches—with one side open—21½x24 inches, the top 15 inches wide on two sides, and 21 inches wide in front with drawer 17x24 inches. 26 inches high Weight, crated, 100 pounds. The top is Three Ply Veneered Oak—golden finish. The strong legs are held in place by ash springs. The legs fold into the recess of the table. The oak sides come up flush with the top and protect the veneer. We can not guarantee the price. Write for price when you think of buying tables. **Price, F. O. B. factory, $22.00.**

Brethren Publishing House, Elgin, Ill.

EXPERIENCES AMONG A PRIMITIVE PEOPLE IN THE INTERIOR OF NORTH CENTRAL AFRICA

In Sunny Nigeria

By

ALBERT D. HELSER

SECOND EDITION

"Today this volume is both unique and valuable. It is written by a pioneer of both religion and civilization, and the picture is of the country and its people drawn first-hand from native conditions.



"The point of view, of course, is that of the missionary. But it is much more than that. It is an accurate record of life in a country that is practically unknown to white people Mr. Helser has made no attempt to write an elaborate book of travel but, as a man of keen observation, sensitive to impressions, he has set down with the clearness of simplicity, an immense amount of valuable information."—Boston Transcript.

Thousands of copies of "IN SUNNY NIGERIA" have been sold to the reading public. Its stories are as new as ever. Read one story and you will read the rest. **Price, $1.50.**

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME."—Matt. 9: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 — Elgin, Ill., August 16, 1930 — No. 33

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

In This Number

Editorial—
Weary Feet and Hidden Rocks, ...513
The Difference Your Convictions Make, ...513
Religion in the Summer Time, ...513
That the Second May Be Like It, ...513
Among the Churches, ...520
Around the World, ...521
The Quiet Hour (R. H. M.), ...521

General Forum—
Prayer and Poetry (Poem), ...514
Oberammergau and the Passion Play. By Florence Wieand Noffsinger, ...514
Coördinating the Children's Program. By J Clyde Forney, ...514
Pioneers in Education.—Part II. By J. M. Henry, ...515
If I Were— By J. E. Miller, ...515
Is the Eighteenth Amendment Here to Stay? By Rufus D. Bowman, ...516
Examples of Women's Work Organization. By Mrs. Ross D. Murphy, ...516
Bits of Brotherliness. By Paul F Bechtold, ...522
Is It Worth It? By A. V. Sager, ...524
Liquid Poison in Cigarettes. By A. T. Hoffert, ...524

Pastor and People—
Impressions I Took Home from Vanderbilt. By Fred E. Maxey, ...518
The Gist of the Sermon. By D. W. Kurtz, ...518

Home and Family—
In Quietness and Confidence (Poem), ...519
The Wrong Turn at the Crossroads. By Elizabeth R. Blough, ...519
Living Nice. By Oma Karn, ...519

...EDITORIAL...

Weary Feet and Hidden Rocks

The fourth of a series of editorials based on the Bible Hour talks given at the last Hershey Conference under the general theme of "Making Distinctive Doctrines Matter More."

WHAT gives so much physical comfort at so little cost as bathing tired, hot and travel-stained feet? The ancients knew this as well as we. Oriental dwellers in warm climates walking over dusty roads in thong-tied sandals felt the force of it especially. And so it naturally became a common act of hospitality for a host to provide his guest with facilities for enjoying this relief (Gen. 18:4). When he would have his courtesy rise somewhat above the common level he would provide not only the water with the necessary accessories, but a servant to do the washing (1 Sam. 25:41).

But it never became customary for one of higher social rank to wash the feet of his inferior; for the master to perform so menial a service for his servant or a teacher for his disciple. That were a condescension past all understanding. Which is precisely why Peter could not understand what his Lord was doing (John 13:6). That was what made this act of Jesus different. The whole procedure was clear enough, except for that one feature. But that feature was the big thing in it. The whole point of it lay just there. If the Lord and Teacher of these men (John 13:14) has not scrupled to be in their midst as "he that serveth" (Luke 22:27), surely they should not. A servant is not greater than his lord (John 13:16). He wanted them to learn to love one another *as he had loved them* (John 13:34). That is what he was getting at. He was showing them the way. That way is to love and serve without stint.

The service idea is so prominent, so evident, in this occurrence, there can be no possible mistaking it as the intended teaching. This idea is there, however, only because the cleansing of the feet was a useful service, necessary to health and comfort. The physical need was real. As a religious rite, therefore, feet-washing has a twofold symbolism. On the active side it suggests the duty to serve, to be ready at all times to minister to another in any kind of need. On the passive side it suggests the constant need of spiritual cleansing. Judas was cleansed physically, no doubt, as well as the others. But in his case the symbolic lesson was lost completely. This second or passive significance in the symbolism, though important, is incidental. The main idea is the obligation to serve a needy brother regardless of social rank.

Eating together as a means of cultivating friendship is an age-old practice. It has always been regarded as a recognition of social equality, a symbol of brotherhood. The passover of the Jews was a memorial of the deliverance from Egypt, but as time went on it became more and more the great social event of the Jewish year. The last supper of Jesus with his disciples was closely connected with the passover in time and function. Exactly how close the time connection was has been a matter of much dispute. The evidence is somewhat confusing and, except to minds too tightly closed to see the other side, not entirely decisive. The point is of no practical importance whatsoever. It has a certain antiquarian interest but for persons chiefly concerned with making distinctive doctrines matter more, a discussion of it would be wasted energy.

At that last supper Jesus remarked that one who was there eating with him had lifted up his heel against him (John 13:18). That tells the meaning of this occasion. It was a supper of loving fellowship, a last opportunity which Jesus coveted before he suffered (Luke 22:15), inexpressibly precious and sacred because of what was impending. And here was a guest who, at such a time of all times and in the most heartless way, was trampling his host's hospitality under his feet! He was utterly denying and defying the brotherhood which it expressed.

It was men of his type who were "hidden rocks" in the love feasts (Jude 12) of the apostolic church, threatening the hapless voyager with shipwreck. They were false not only to their own profession, but to the implications, the purpose, the meaning of the feast. It was a love feast, a very simple and tangible device for cultivating brotherly love. It was a material symbol of a spiritual reality, not a guarantee of the existence of that reality but a reminder of its importance and a help toward the realization of it. That is what it is now if it is anything of value. It is that if we make it that. It can be that.

The feet-washing and the supper are very like in meaning. Both are symbols of love in slightly different aspects. The one gives expression to the desire to serve; the other, to the desire for fellowship. Together they emphasize the brotherhood idea in a very forceful way and provide a signal opportunity to grow in grace, in the greatest of all the graces.

Are we doing it? Are we cashing in on this opportunity? How may we know? Can we know? We can.

But first, how about that other part of the love feast program, the last, the climax, the communion of the bread and cup? Perhaps that is not "distinctive" enough to warrant inclusion in these studies. Possibly we could put a little more distinction into it.

The Difference Your Convictions Make

HERE is something that gives us very serious concern. The persons referred to in the words quoted below were not identified, but somehow the statement makes us uncomfortable. We can not avoid wondering whether by any possibility the reference is to our folks. The statement was: "They did not do anything they would not have done, nor refrain from doing what they would have done, because of their religious convictions."

Do you get it? Their religion made no difference at all in their conduct. What they believe about God and Christ and heaven and hell and baptism and the sacraments and everything else, had no discernible effect on their life. They ate and drank and were given in marriage exactly as other folks were, and were exactly the same sort of citizens, neighbors, farmers, bankers and policemen that they would have been if they had believed something else or nothing.

Doesn't that interest you? A religion like that is worth exactly nothing. Don't you want to know whether it means you? What difference has your convictions made?

Religion in the Summer Time

SPEAKING for his people, a prophet lamented that the harvest time had passed, the summer was ended, and they were not saved. Perhaps the same thing could have been said at the end of winter. But it was more noteworthy, less excusable, at the close of the summer season because that was preëminently the time for work. We have not been accustomed to think of it so, have we? The summer slump in religious activity and interest is proverbial.

Perhaps it is a part of our tendency to identify religion with a certain type of activity, the carrying on of the public worship, the Sunday-school and religious institutions in general. Let no word be said here to minimize the importance of these. Prolonged neglect of attention to them is almost sure to be followed by a decline of interest in the things of the spirit, a weakening of the sense of the presence of God in one's life. But since the summer does in most places bring inevitably a certain slackening of institutional lines, we ought to make it an opportunity, a special call in fact, to clarify and vivify our understanding of the meaning of religion. Why should we not all the more zealously "practice the presence of God" in our individual lives, wherever we are and whatever we do? And the love of our fellows as well? That would be not only keeping religion alive and healthy but putting new life and power into it. There is no better time for that than the summer.

And we would appreciate all the more the value and need of the regular church activities, when the autumn brings them back in their normal measure. It is mostly a matter of the right mental slant toward this whole business.

You can pray and trust and love as well in the summer as in the winter. God is as near and opportunities for social contacts are as a rule even more abundant. It's all wrong and your own fault if you let the summer pass without being saved unto and into a new and deeper experience of God. There was good reason for Jeremiah's tears.

That the Second May Be Like It

WE are strong for more attention to the lot of those less fortunate than ourselves. For more brotherliness in all our social contacts, especially toward those with whom we have no direct contact and whom we therefore so easily forget. Surely enough is said on this page to leave no doubt of our convictions on this matter. But we are equally strong for the "conviction that awareness of divine reality must exercise decisive influence on human activity in the social world." There are two great commandments and the first is first.

GENERAL FORUM

Prayer and Poetry

The most unlettered man soe'er,
The most untutored anywhere,
Becomes a poet when in prayer.

For prayer is poetry—the best
That ever in the time of test
Came flaming from the human breast.

It is a song that soars afar
To where beyond the faintest star
The Master Poet's mansions are:

Whose poems are the stars, the suns,
The heavenly hosts of shining ones,
The life that through the ages runs.

And when a man in field or town,
His heart in prayer to God bows down,
He wears a while the poet's crown.

—Denis A. McCarthy in the Congregationalist.

Oberammergau and the Passion Play

BY FLORENCE WIEAND NOFFSINGER

NESTLED in the Bavarian Alps of southern Germany stands the little village of Oberammergau, a hamlet containing less than two thousand souls, but which is known throughout practically the whole of the Christian world because of the Passion Play, which is given there once each decade.

This play which vividly and faithfully portrays the last week in the life of Christ is given every ten years as a holy obligation, the fulfillment of a vow made at the time of a terrible plague, which raged in that mountain community about five hundred years ago, taking as its toll an appalling number of people. The village council, anxious to do all in its power to rid the people of the scourge, met in the little church and vowed to hold the Passion Play every ten years from then on, providing kind Providence would spare them from a further visitation of the sickness. Strange as it may seem, we are told that from the time this sacred vow was made, not another person died from the scourge.

The profession and heritage of most of the Oberammergau people, the carving of crucifixes and Passion Playing, interacting upon each other have produced a people likely unsurpassed for clean living, and beautiful, pure faces. Those arriving at Oberammergau by train or bus find themselves surrounded by long-haired, wholesome-faced men and boys, eager to be of assistance to the tourists who crowd the town from every country of the world at the time of these performances. Upon the faces of these people one sees marks of culture and refinement unusual in a mountain village. This is understood when one delves into the history of the community.

Interesting to note is the fact that the main characters are chosen by ballot, by the townspeople, and only from merit of character is it possible for anyone to carry a part in the play. This, together with the fact that the main occupation in Oberammergau is the making of crucifixes and religious art pieces, helps to account for the clean, wholesome faces generally found in this village. Or shall we say that because the people are of such a high type and so religious, they have kept the vow of their fathers in giving the play and have also engaged in the profession of making religious art pieces.

For three successive decades the part of the Christus has been wonderfully portrayed by Anton Lang. But since he is no longer able to endure the severe physical strain entailed in doing so, he is succeeded this season by Alois Lang, a less experienced but nevertheless worthy successor. With sincerity and fervor the great Anton Lang continues in the play but as the Reader of the Prologues preceding the acts. Other outstanding characters worthy of mention are the charming St. John, a youth of twenty-one; Judas, who vividly portrays the ugliness of sin and the bitterness of remorse; Caiaphas, the High Priest, and Pilate, who would not give up the Great Teacher and Good Man to the mob, which had been enraged by the High Priest, until they fairly drove him to do it by threatened violence.

One conversant with art masterpieces easily perceives that the many colorful tableaux throughout the performance are representations of great art pieces of painting and tapestry.

The stupendous drama as presented, lasts from eight o'clock in the morning until six o'clock in the evening, with two hours of intermission at noon. It consists of sixteen acts introduced by prologues and tableaux. Every act is divided into several scenes, the whole play being preceded by a prelude and concluded by a final tableau. Fifty-five characters carry speaking parts, fifty constitute the orchestra, and forty-five compose the choir, while in mob scenes more than a thousand persons are on the stage at one time.

In general, from the professional, artistic and effective religious standpoint, no more gorgeous, suitable costuming, stage effects and dramatic acting will be found anywhere. These facts, in addition to the devout religious fervor of these charming people, who are conscientiously keeping the vow of their fathers, creates a tremendous impression on the spectator.

What the faithful portrayal of this play for generations has meant to the world is indeed impossible to calculate. In the early days it was an effective means of disseminating knowledge and inculcating high ideals of morals and religion in the hearts of the people before the mass could read and write. At present the apparent uplifting influence of the giving of the Passion Play on the people of Oberammergau is impressive, and if one had the time, it would be interesting to make a comparative study of these people and their ideals and standards with those of neighboring villages. Then again, in the great auditorium beholding the play may be seen peoples from all nations, races and faiths. The day we attended there were Americans, Germans, English and many other nationalities represented. One could see the minister and sportsman, the professor and laborer, nobility and servants, and one of the few crowned heads of Europe (Queen Marie of Roumania), all of whom exhibited the same emotions when the love and suffering of our Lord were so vividly portrayed.

Among this heterogeneous group, even those conversant with the life of Jesus find new ideas, interpretations and inspiration which can not help but propagate the ideals of the Christ throughout the world. We pay this tribute to the Christian nobility of Oberammergau.

Genoa, Italy.

Coördinating the Children's Program

BY J. CLYDE FORNEY

WHEN Jesus wanted to teach a fundamental lesson, imperative to the life of humility, he took a child and placed him in the midst of his class and said: "Except ye become as a child." Thus one of the fundamental requirements for entrance into the kingdom of God is to become as a little child. Again, Jesus makes clear that the child has a very important place in the kingdom and in the process of building the kingdom upon the earth. Jesus then makes clear that the child is fundamentally and essentially a part of the kingdom, and his place in the kingdom one of high importance.

He also gives us to understand that kingdom building can go forward only upon the basis of childlikeness. One may well infer from the teachings of Jesus that with the childhood of any era of the world's history is the solution of the problem of kingdom advancement. More than that, it is clearly evident that Jesus places very high value upon the potential personality and possibility of the child. Jesus was interested in children. As a great Teacher he realized that his kingdom could come only as his ideals and motives were planted in the hearts and lives of the children of his generation and each succeeding generation.

Rabbi Silver, in speaking before a group of men, recently said that if we were to neglect the education of our youth for a single generation our civilization would go back for ten thousand years. It was his conviction that with each new-born child there is a new beginning. A child does not come into this life with the achievements of his fathers as a part of him, but he must start at the beginning. Two facts then stare us in the face. In the first place, civilization up to the present moment has been preserved only through the childhood of each succeeding generation. In the second place, further progress in bringing about a higher state of civilization is vested in the possibilities of childhood. The new and fresh minds that come into the environment of the home, church, and school are the hope of the future of the world in which we live. There can be but one conclusion to the whole matter after one has faced up with the attitude that Jesus takes toward childhood and the recognized position that leading thinkers of the present day take, and that is that the child holds a most significant and important place in the whole program of life.

There is another fact which all too many leaders in the various fields of activity concerned with the child have not taken into full consideration. It is said of Christ, that he grew in stature and in wisdom and in favor with God and men. Now, various divisions have been made of this text, but they do not concern us here. The one truth which this text brings to the foreground for our thinking is the fact that Jesus developed symmetrically. His whole life developed as a single unit. His personality was not divided. Life can not be divided up into compartments. It is impossible for one to develop the intellect separate and apart from the spiritual side of his nature and have a balanced personality. Personality is the sum total of all the qualities of life, and is a unit; it is one. An attempt to deal with life and personality upon any other basis is destructive both to the individual and to the social solidarity of the human race. It is important then, that in the consideration of the problem of coördinating the children's program we take into account the important place that the child occupies in civilization, realizing that his life is a unit and not divided up into sections which are to be taken care of by different institutions.

The present dilemma in which we find ourselves as teachers and leaders in the field of religion, emphasizes still further the importance of the claims of our topic. In one of the large cities of the middle West a group of educators, social workers, professional men, and religious workers met in a conference to give some time and thought to the problem of disintegrated personalities. They desired, if possible, to find some way by which many of the persons who find themselves in distress spiritually, mentally, and morally might be given definite help. It was their hope that definite help might be given to those who have come to have distorted attitudes toward life, religion, morals and civilization in general. For many of us are well aware that one of the greatest needs of the hour is to give relief to those who have come under a tremendous mental and moral strain individually and socially. This, however, is not the problem that concerns us here, except that a great many of the adults who are thus handicapped are suffering from the failure of the agencies of yesterday to give them a balanced view of life and its demands.

This dilemma is still further in evidence in every home throughout our land in the fact that there are a thousand and one things and interests laying claim to the time and strength of all. Parents hardly know which way to turn at times because of the pleas that are made from every type of organization under the sun for the time and strength of the child on the one hand and their time and strength on the other. Much of the child's time is taken up with interests that are not of the highest order. The result of the whole matter is that the child loses the sense of loyalty to the nobler institutions and this weakens his grip upon the vital principles of life and religion. I think without a doubt that the home, church, and the school have failed to sense the real situation; they have not built programs of education that have been equal to the demands. The home has had a good program as far as it went, but little attention was given to the question as to whether it had any relation to that of the school or that of the church. In the same fashion the school has had a very

fine program but little if any attention was given to the work that the home was doing. As for the church, she has always felt that her work was separate and apart from that of the two, just as the church has always felt, and does all too much at this very hour, that her work with human life is distinctive and can be done separate and apart from the home and the school.

The real challenge is to meet the need of growing life, and to see to it that such growing life has a united and coördinated influence in which to grow. It is clear to us all that no personality can be united unless all the institutions that have to deal with that personality realize the fact that these are dealing with a common problem in a world that is a unit, and that life is a unit. The challenge is simple. If a personality is not to be divided against itself it must have a program in life that is coördinated. If we would save the next generation from a state of dividedness and if we would save individuals from peculiar kinks in their personalities and complexes which bring grief to them and to society we must build against these evils by preparing a *coördinated* program for childhood.

There are two ways in which we can answer this challenge. The first is by the process of elimination, segregation and limitation. One can seek to set aside from his life all influences and interests that interfere with the one thing that is uppermost in our interest. Or again, one can segregate himself from the world and seek to live the life of a monk. This would mean to keep the child away from all influences outside of

(Continued on Page 522)

Pioneers in Education

BY J. M. HENRY

Part Eleven—Founders of Dalcville College

All pioneer work requires two strong human elements—an abounding faith and a pioneering spirit. It takes courage to be a pioneer but it requires more courage to continue pioneering.

The Botetourt Normal began in the fall of 1890 with twelve students. Three years later the first graduating class completed the English Scientific Course. The student body has increased fourfold by the fall of 1893. There were many problems, much discouragement, less remuneration for teachers and trials ahead for the instructors at Daleville. When the teachers finished the year in spring of 1894 all had made great sacrifice, which seemed greater to the ones who were asked to stay by the work. The fact was the teachers sought other places. Only one heroic soul remained—that teacher was D. Newton Eller. It was a dark hour for many, but he had a faith that saved the day. The task of securing a faculty was placed upon him. The campaign to secure the students must be worked out. D. N. Eller was equal to the task. His colaborers—T. C. Denton and B. F. Nininger in particular—stood by him and gave much needed advice and encouragement.

The school grew and prospered under the principalship of D. N. Eller. There was no board of trustees or directors during the first seven years at Daleville. The administration of the school was entrusted to a principal and his staff with the coöperation and advice of the patrons. The guiding spirit in those early days of trial and sacrifice was D. Newton Eller, a quiet, patient, deeply pious man.

His students remember him as a good man, fair, helpful, and kind. He was keen, analytical, and exact in his manner of thinking. His counsel was wise, his manner of handling student problems judicious, and his instruction sound. No teacher ever entered the classroom, or talked with students in the office, who left a more lasting impression for good on the student's life at Daleville than did D. N. Eller.

He had a rich heritage of pious ancestry. His father, John W. Eller, was one of the ablest ministers of Virginia in the prime of his life. Leah Eller, the mother of Newton, was a remarkable woman. Her sweet and sympathetic life was a benediction to all who knew her.

D. Newton Eller, the eldest son of John W. and Leah Eller, was born Nov. 16, 1862, on a farm near Salem, Va. He was a precocious child who read all the books he could get in that day. At the age of seventeen he began his long career as a teacher. After teaching four years in the public schools of Roanoke County, he entered Bridgewater College in the fall of 1883 and graduated in the Normal English Course four years later.

Newton united with the church in 1879 at the age of seventeen. He took his Christian life quite seriously and worked wherever the church gave opportunity. On his return to the Peters Creek congregation where his parents lived, the elders recommended that an election be held for a speaker. It was generally understood that the choice would fall on D. Newton.

The year of his call to the ministry he married Alice Graybill, daughter of Eld. Jonas Graybill. D. Newton and Alice Eller founded a model Christian home. To this union were born four daughters and two sons. The same piety that characterized their noble parents has been manifested in the children.

In the year 1890 Prof. Eller and family moved to Warrensburg, Mo., but when an invitation was sent for him to join the teaching ranks of the newly founded school at Daleville the family returned to Virginia. From that date until his death D. Newton gave his sacrificing life to the school at Daleville. In the year 1894 he alone was left of the former teachers. He served twelve years as either principal or president and taught regularly along with his other duties.

Prof. Eller loved the church and gave his best days in service to the work of the kingdom. He was a member of the District Mission Board of First Virginia and had much to do with starting mission points which have grown, in some cases, into large congregations. He was advanced to the second degree of the ministry in 1890 the same year he moved to Warrensburg, Mo. Fourteen years later he was ordained elder in the Valley congregation at Daleville.

When the news went forth on Oct. 19, 1914, that D. Newton Eller had passed to his eternal reward, a profound sense of sadness tugged at hearts of the hundreds of students whose lives had been blessed by that noble teacher—kind, sympathetic and loving Christian man—"a prince in Israel had fallen."

In a narrow valley at the foot of the Alleghanies on the west boundary of Rockingham County, Virginia, a pious Lutheran family lived when the Napoleonic wars were being waged in Europe. The father of the family had followed his kinsmen from the Old World to the German settlements of Pennsylvania in order to escape from the bloody land of the Rhine Valley.

In the early days of migration southward from Penn's state, the father of Aaron Dove found room in a Conestoga wagon and went south. He settled between two mountain peaks in West Rockingham. Other settlers followed and a cross-road trading place was established—Dovesville—which took the name of the early settlers.

In a log bodied house near a spring, Aaron was reared on the farm and obtained a meager education. At an early age he married Elizabeth Sowder who was one year younger than himself. They attended the Lutheran services and united with that church at Dovesville. On April 29, 1831, a son was born who was named Frederick.

News reached the little valley that a large group of settlers would soon leave the Shenandoah Valley for the newly opened up fertile lands of East Tennessee. Aaron and Elizabeth Dove talked the matter over and decided to cast their lot with the migrating company. All preparations were made and soon the caravan of covered wagons moved south. Aaron pitched his tent near the present town of Jonesboro, Tenn., where he spent the remainder of his life on a fertile farm.

Being separated from their church, Aaron and Elizabeth joined the Dunker fraternity at Jonesboro where several families had settled.

Frederick Dove, son of Aaron, also united with the church soon after his marriage to Margaret Bashor. The marriage rite took place, Aug. 30, 1855. Three years later baptism was administered to both husband and wife.

Three years later Frederick was called to the ministry in the Pleasant Valley congregation. Later he moved into the Pleasant View church where he was ordained an elder in 1867. He served that congregation as elder until 1892 when he moved to the Cabool church in Missouri where he labored faithfully until his death in 1909.

One year after the close of the Civil War, John A. Dove, fourth child in the family of Frederick and Margaret Bashor Dove, was born on a farm. He attended the public schools near his home and eagerly devoured such books and reading matter as came to hand. The piety of the home life left a lasting impression on him, as well as the spiritual sermons he heard in his youth.

At the early age of twelve he united with the church at Pleasant View where his father, Eld. Frederick Dove, had labored so earnestly. John A. Dove had lived such an exemplary life, and had showed so much interest in church work his congregation called him to the ministry in 1886, at the early age of twenty.

Five years later he married Lula B. Huff and settled in Botetourt County, Virginia, where he engaged in business with T. C. Denton, who gave much encouragement to the young ministers of his day. The evangelistic efforts of John A. Dove soon placed him in the ranks as one of the best evangelists of the south. His services were in great demand. Many of his meetings resulted in scores of conversions. He was advanced to the full ministry in the Valley church in 1904 which was one of the largest congregations in the south. This church has since been divided into three congregations, each numbering more than 250 members. Eld. Dove has had the oversight of the Cloverdale congregation since its organization.

In addition to evangelistic work Eld. Dove served many times as moderator of District Meeting and Secretary of Annual Meeting. He has served on numerous committees. His service as chairman of the Conference Program Committee is well known.

He has always been a keen student and advocate of higher education. When the first board of trustees of Daleville College was organized he was one of the youngest members selected. He served continuously on the board from its beginning. He was elected chairman of the board in 1914 and continued in that office until the merger of Bridgewater-Daleville College. Since that date he has been chairman of the new board.

To the union of Eld. J. A. and Lula Dove were born one son, Frederick, named after his grandfather, and Sara, who married Prof. Roy Boaz, formerly president of Daleville Academy. Margaret, the youngest daughter, was named after her paternal grandmother, Margaret Bashor.

Eld. J. A. Dove has served on many important church committees. His work on the Annual Conference Program Committee has been a distinctive contribution to the spiritual life of these great meetings. In the field of education his counsel has been seasoned with keen judgment. Both Daleville and Bridgewater Colleges have been fortunate in having his services for such a long and distinguished career.

Bridgewater, Va.

If I Were—

Sunday-school Superintendent

BY J. E. MILLER

If I were a Sunday-school superintendent I'd try and be the best superintendent it was in me to be, but I would not stop with myself. *I would try and make each officer and teacher the best that he could be.* To this end I would be interested in suggesting helpful reading matter, encouraging them to attend conferences, urging them to associate with others who were making a success of their religious work, and frequently counsel with all that I might have their suggestions and criticisms. Above all I would stress the worth of our denominational lesson helps and would insist that each teacher and officer use the special helps that are being published for his or her special department and line of work. This one thing I'd do with all the might and wisdom within me.

Elgin, Ill.

Is the Eighteenth Amendment Here to Stay?

BY RUFUS D. BOWMAN
Secretary of the Board of Religious Education

THIS is the much debated question today. One group speaks in positive terms that the Eighteenth Amendment is here to stay. Others seem just as positive that it will be repealed. I belong to the group that thinks the Eighteenth Amendment is here to stay if we do our part to make it stay.

I. In the first place, upon an examination of the present situation I find that we are facing a temperance crisis. We are facing a crisis for four reasons: first, we have been resting upon our oars. When the Eighteenth Amendment was enacted, we said that the victory is won. The Christian people of America in a large measure dropped their temperance education.

Second, we are facing a crisis because of the intensive and organized activities of the wets. Wet newspapers, wet politicians and the Association Against the Prohibition Amendment are carrying on a widespread propaganda. They have unlimited funds at their disposal. There is quite a large group of the misinformed who have been influenced by wet propaganda, who are dissatisfied with things as they are and are therefore ready to vote for repeal. Added to these, there are certain magazines who through their prohibition polls and other statements lend influence to the wets. In my judgment the *Literary Digest* poll did not register the vote of the women, the small country towns and the countryside.

Third, prohibition is facing a crisis because there is growing up a generation of young people who do not recall the evils of the saloon days. Most of us can recall the staggering drunkard with his poverty stricken family. We know that prohibition at its worst is better than license ever was at its best. But our young people can not recall the temperance conditions of yesterday. Some of them are being influenced by the propaganda of the wets. Yet do not misunderstand me. I believe in young people and I believe that an overwhelming percentage of our Christian young people are dry in practice and conviction. Those who are not touched by the Christian church give me the most concern.

Fourth, prohibition is facing a crisis because the prohibition law is on trial in the court of world opinion. The world is looking on and watching the results. If it fails, it will mean a setback in the desired goal for the world.

II. In the second place, what can we do about it?

First, we should explode the easy sentimental optimism of those who are resting upon their oars. We must change the mindset of those who are thinking that the victory is won to that of recognizing that the task has just begun.

Second, we must come back to a program of temperance education. It must be education which takes into consideration the present condition of our society. Temperance education must be carried on through the public school, the Sunday-school, the pulpit and other welfare agencies. We need leaders who know the facts in the temperance situation. Nothing is gained by overstating the case. Truth spoken with clear expression carries its own weight.

Teach the religion of Jesus which involves temperance in all the relationships of life. Our message is: "Blessed are the pure in heart, for they shall see God."

Teach that the use of alcohol is harmful to the individual. This is in accordance with the highest medical authorities. Alcohol is a protoplasmic poison and when brought into contact with living cells there is a definite injury and depreciation of function. Alcohol is of no value as a food because it does not aid the growth or repair of tissues. It dulls the cerebral and emotional capacities, makes recovery from disease less certain, diminishes resistance to infection, and tends to shorten the span of life.

Teach that the use of alcohol is a menace to society. It robs the family of money which is needed for food and clothing, reduces living standards in the community, and interferes with public health.

Moreover, we can not reconcile the use of alcohol with this machine age. We have 250,000 miles of steam railroad lines with more than two million men employed. We have 110,000 locomotive engineers operating our trains. We have forty million automobile drivers operating upon a track determined by the man behind the wheel. Alcohol and steam and gasoline will not mix. Our safety demands prohibition.

Teach that obedience to law is the cornerstone of constitutional government. The Eighteenth Amendment is the law of the land and as the law it must be obeyed. For citizens to elect what laws they are to obey is a dangerous thing. It strikes at the root of law and order. If one man rejects a law because he does not like it, another man can reject another law. Of course citizens have the right to criticize a law and even to work for its repeal, but so long as it remains on the statute books, it is their duty to obey it. The maintenance of our government is conditioned on the willingness of our people to submit to the laws of their own making. President Hoover has well said: "Our whole system of self-government will crumble either if officials elect what laws they will enforce or citizens elect what laws they will support. For our citizens to patronize the violation of a certain law on the ground that they are opposed to it is destructive of the very basis of all that protection of life, of homes and property which they rightly claim under other laws."

Teach that individual liberty involves the welfare of others. The claim is often made that prohibition violates the principle of liberty. People tell us that as individuals they should be allowed to drink when they please. This is one of the weakest arguments that has ever been brought against prohibition. It assumes that the individual takes precedence of society and that the pleasure of the family is of greater concern than the welfare of the town. Liberty is not the only principle essential to the ongoing of society. Liberty is precious, but there are other things more precious. Service, sacrifice and responsibility are principles just as essential as liberty. The history of civilization reveals that individual liberty is curtailed when people begin to live together. The American Indians before the coming of the white man were free people. Our traffic regulations would have been maddening to them. But progress is made by the surrender of much individual freedom. It is right for individual liberty to be curtailed in the interest of the whole group. This is the reason we passed the prohibition law.

Teach that the prohibition law is right. It is true we can not make people good by a law, but we can legislate morally. Moral legislation serves as a protection to human society. The absence of the open saloon saves many of our young people from the temptation to drink.

Teach our people to vote for dry candidates and to support measures for law enforcement. We need to express our dry sentiments at the polls. It is important to keep prohibition at the White House. I believe our present administration is giving serious consideration to the problem of law enforcement. The transfer of prohibition enforcement from the Treasury Department to the Department of Justice is an advanced step. It seems that Attorney General Mitchell purposes to dry up the dry forces. He said: "I believe that no man who makes a practice of drinking intoxicating liquor or who has definite or pronounced views in opposition to prohibition belongs in any post having directly to do with the prosecution of cases under the national prohibition act." The new prohibition bureau chief is Amos W. Woodcock who has already proved his efficiency in this field. What the commission on prohibition enforcement will fully accomplish we can not tell at this time. However, it is a sound procedure to have this commission studying the problem. It is our duty to support sound measures for prohibition enforcement.

Teach the truth about the prohibition situation today. Too many people are influenced by what the wet press says. It is interesting to note that every one of the eight Congresses during the last sixteen years has had a larger majority in favor of prohibition and its enforcement than any previous Congress.

Teach that prohibition is a protection to our young people. The claim is often made that there is more drinking among our young people today than there was in preprohibition days. This claim is refuted by Alfred E. Sterns of Phillips Academy who tells us that liquor cases as a matter of discipline are today almost unknown to them. Harlan N. Wood of Western Reserve Academy unites in the same testimony by saying that the drinking problem has been reduced almost to extinction in his school. Prof. Clark of Yale University concurs in the same point of view when he tells us that the change has been simply revolutionary and that the effect of prohibition has been good. The Chief of Police of New Haven, Conn., informs us that there is much less drinking now than before prohibition went into effect and that the conduct of undergraduates is much improved. The truth is that there is less drinking today among our young people than ever before.

Social and welfare workers unite in expert testimony in favor of prohibition. The Society for the Prevention of Cruelty to Children in Boston reports that cases of intemperance so marked as to cause child abuse or neglect have dropped from 47.7 per cent of the total in 1916 to 20.9 per cent in 1929. Rev. John Callahan, head of the Hadley House in the Bowery district of New York City for twenty-five years, said: "The whole atmosphere of the Bowery has improved under the dry law. Before prohibition one frequently saw intoxicated men staggering along the street or lying in doorways. Such sights are very rare now." Joel D. Hunter, General Superintendent of the United Charities of Chicago, tells us that conditions are much better under prohibition and that drinking has diminished. Testimony from the Salvation Army's headquarters informs us that prohibition has cut the percentage of drunkenness as a factor in their relief cases from an estimated 75% in saloon days to about one per cent at present. If any group is in a position to tell us about drinking, it is our social welfare workers.

The police of some of our large cities also give evidence of a reduction in drinking. Judge Harry Olson, Chief Justice of the Municipal Court of Chicago, says that there is less liquor in circulation in Chicago than in the days of legalized sale. He estimated that it is 80% less than in the days of license. R. E. Steckel, Chief of Police of Los Angeles, said: "There is far less liquor in circulation at this time as indicated by the percentage of drunkenness in the country." Other examples could be given, but suffice it to say that evidence of police officials indicates that there is less drunkenness and drinking than in preprohibition days.

The economic side of prohibition should not be overlooked. Mr. Samuel Crowther, widely known writer and student of economic affairs, after an intensive study of our industries and labor conditions came to the conclusion that the Eighteenth Amendment has greatly improved our economic conditions. He estimates that the money that now goes in goods and savings per year instead of across saloon bars amounts to between two billion and six billion dollars. Thomas A. Edison also believes that prohibition is of great economic value.

(Continued on Page 524)

WOMEN'S WORK

Examples of Women's Work Organization

BY MRS. ROSS D. MURPHY
President of Council of Women's Work

HERE are some examples of how certain Districts and local churches have been working on the larger and united Women's Work program.

District Organization Northern Illinois and Wisconsin

During the time of our District Meeting last September at the Aid Society meeting the Society took steps to enlarge the scope of her work and provide for both a general organization and departmental organizations.

After some discussion as to our needs the following was agreed upon: That we have an overhead organization with three departments i. e., Aid Society, Missionary Society, Mothers and Daughters' Association.

The officers of the general organization are made up of the president of the Aid Society and one member from each of the other departments.

These officers will act as a committee to provide a program for our next District Meeting, make contacts with the several local organizations with the thought of discovering the measure of their activity and bring to our next meeting a report and assistance from the Women's Work Conference to be held at Hershey, Pa.

Local Women's Work Organization, Chicago

The Women's Society of the First Church of the Brethren in Chicago was organized in February, 1925. It is the general organization to which all the women of the church belong.

In this organization there are four department organizations, i. e., the Aid Society, the Missionary Society, the Mothers and Daughters' Association, the Friendship Circle.

Aid Society. The Aid Society meets twice each month. The women sew, quilt, aid needy families, serve luncheons and banquets, arrange bake sales, etc.

Missionary Society. The Missionary Society meets monthly. Varied programs are rendered—talks by returned missionaries, book reviews and an occasional pageant. This society carries on community visitation, especially in the homes of nonchurch people and foreigners. The pastor assists in planning for this visitation work. At the meetings of the society reports are made giving the results of this house to house work.

Mothers and Daughters' Association. The Mothers and Daughters' programs have been varied. It is the aim to help those in the community to become interested and get them to attend the meetings of the association. Especially do we aim to reach the foreign mothers in the community and help them to a glimpse of what a Christian home may be. We have our annual social event near Mother's Day in May.

Friendship Circle. The Friendship Circle is composed of the young married and some single women of the church. They have monthly meetings. The programs are largely of a recreational nature and through these social contacts they have been interesting some outside ladies in our Sunday-school and church services.

Each of these departments is responsible for one program a year to which all the women of the church are invited. By this method the Women's Society has a general meeting once each quarter. The annual Business Meeting of the Women's Society is held in January and an outstanding speaker is secured for the occasion.

The executive committee of the general society is composed of the officers of the several departments and has monthly meetings. At these meetings plans for improving the work of the several departments are considered and passed upon. This plan has been very beneficial in that it stimulates an interest in the common good of all and creates a spirit of unity.

Our goal has been to provide such organizations to the end that every woman in the church may find a place to work, find congenial companionship and render the most efficient service.

Women's Service Society, Roanoke

Name, Women's Service Society. *Officers,* president, associate president, secretary-treasurer, assistant secretary-treasurer. *Departments,* missionary, stewardship, evangelistic, dramatic, catering, social service. *Standing Committees,* social, publicity and program, consisting of the president with the heads of the various departments.

The Woman's Society, Washington, D. C.

This includes all women of the church down to junior department (they of course are cared for under the religious education department of church).

1. *Missionary department.* This department leads the mission study work and puts on general missionary programs at least once a month.

2. *Mother and daughter department.* So far this department has functioned in a mother and daughter banquet, and through giving educational material on the home to mothers.

3. *Catering department.* This department takes care of all suppers and luncheons. When the mother and daughter banquet was given this department served the supper. So they function not alone for profit but for wider social contacts.

4. *Needlework.* This department quilts at the church one day a week and furnishes material to women in the home who care to make garments or fancy work which they are able to sell. If we did not have women to head these last two departments we might call these combined departments the Aid department, but we find there is too much for one women's group in these two departments.

In having these four different lines our women do not find themselves belonging to any one organization or not belonging to it. We know we are all members of a body of women who work along these different lines—not separately, but unitedly. Our Bible class women had an opportunity to buy treasure chests; the younger ones filled them, and while this was being done they were emphasizing that line of Women's Work. So in these four departments we try to cover the specific work of the women of the church without duplicating service which is rendered in other departments of the church organization. We are much encouraged with our plan of the Women's Society.

District Organization, Southeastern Pennsylvania

The Southeastern District of Pennsylvania has had for several years an overhead committee which has now developed into a group of five functioning as the District Council of Women's Work which includes the Aid Societies. This council has just begun to face seriously the great opportunity for service—situated as it is with the city of Philadelphia in its midst and New York next door. Especially are there great opportunities for development along the lines of peace and civic welfare.

Council of Women, First Church, Philadelphia

The First church of Philadelphia has a Council of Women which has been functioning with increasing success since 1926. The cabinet of this council is made up of the representatives from the various groups: Aid, Bible classes, girls' clubs, etc. Each group has its own missionary activity but all work together toward certain common goals.

Doubtless many other sections in the Brotherhood have been working along these lines. We have seen fit to cite these examples at considerable length because of the many inquiries that are being made, and also to further emphasize the fact that after you understand the general underlying principle you must work out the organization to meet your own practical needs with a view toward larger service in the kingdom.

First District of Virginia

There is one further example that we wish to consider in detail because of its careful preparation. It is the plan of the organization of the women of the First District of Virginia. The following is the letter sent out by the secretary after the plan had been worked out and adopted by the committee:

Dear Co-Worker:

I am happy to announce that the women of the First District have made a careful study of the needs and opportunities for service in our local churches and have worked out plans through which to take advantage of this service challenge. At the recent District Meeting the enlarged program was officially approved and new officers elected.

The seven new officers are designated as the District Council of Women's Work, whose names appear on our official stationery. Instead of the Aid Society we now have the Women's Work, which includes four departments, namely: Aid, Missionary, Home Enrichment and Women's Bible Class.

The activities are briefly stated as follows: The Aid Department will be responsible for such work as sewing, serving meals, sales, helping the poor, improving the church and parsonage equipment and all such other services as the word Aid might suggest.

The Missionary Department will bend its efforts toward mission study, missionary needs of our District, our Brotherhood and the world. It will secure and distribute literature, give missionary programs and pageants.

The Home Enrichment Department will be responsible for a study of the spiritual needs of our homes. It will secure and distribute helpful literature. It will encourage sermons, inspiring lectures, good pageants, helpful pictures, worthy magazines and otherwise bend its energies toward helping every mother function in her home as God and the church has a right to expect.

The Bible Class Department will seek to enlist the various Women's Bible Classes of the District to support the complete program of Women's Work. It will endeavor to unify these local class activities through appropriate class studies, and through cooperation with other church activities. It will seek to eliminate duplication and will strive to make the activities of this department a real asset to the local church as well as to the District. Each District director is definitely responsible for the promotion of her particular department. Local churches are urged to confer with these directors for information and counsel.

On June 26 at the First Church of the Brethren, Roanoke, Va., the women of the entire District will meet for their first conference under the new organization. Each local church should be well represented. Let us have a glorious conference.

Wishing you Godspeed in all your endeavors toward the upbuilding of his kingdom, we are

Sincerely,
The Council of Women's Work,
First District of Virginia.

If any District group of officers should desire a copy of this letter with letterhead, write to Ruth Shriver, 22 S. State St., Elgin, Ill., for same.

Story of an Unusual Offering

During the Hershey Conference there came from one group of women a check in the amount of $139.46 for the Women's Work Conference offering. This was so unusual that I, personally, wrote asking if I might be favored with something of the history of the check. This reply shows what is possible through united effort and enthusiasm:

"Your letter will be read at our all-day meeting on next Thursday. It will touch us up more closely to work done at Conference. I was indeed sorry we could not be represented at the Conference this year, but we will look forward to next year. We are watching with interest the reports of the women's meetings. You wondered how our money was raised. It was something like this: The Aid Society gave $25; the missionary socity $50 (the proceeds from a play). They also have mite boxes that are opened at this time. The ladies' Bible class gave $10; some individual gifts came in. More than a year ago we organized a Council of Women's Work. We have our Aid Society, missionary society, mothers and daughters' organization, and our ladies' Bible class really functions as a Bible department. I might say in connection with our offering, we have this year paid $200 on our church pledge, given $100 to furnishing our church parlor, besides taking care of smaller bills. Our ladies are practically all interested in women's work and help in various ways. Just last week the missionary society held a sale of Chinese linen. Once a month we have an all-day meeting. It is Aid Society work in the forenoon, and we have our business meeting at noon. At 2 P. M. either the missionary society or mothers and daughters' organization renders an enthusiastic program. On other Thursdays of the week it is just Aid Society work in the afternoon.

The McPherson Council of Women's Work."

Remarks

It has been rather strenuous for you as well as for me to be engaged in such serious discussion during the hot weather, but you were wanting to know so many things and I could not answer you individually, therefore this method. But now I think I can afford to be more quiet and allow your thoughts to be led by members of the council and others. I am most grateful for your coöperation, silent and otherwise.

Philadelphia, Pa.

PASTOR AND PEOPLE

Impressions I Took Home from Vanderbilt

BY FRED E. MAXEY

I RECENTLY returned from the School of Rural Life and Religion at Vanderbilt University, Nashville, Tenn. My stay there was an experience that I shall never forget. The spirit of fellowship was everywhere manifest in a wonderful way. I sincerely wish that every minister could sometime have the opportunity to enjoy this privilege; and not only the ministers, but also the officers and laymen of every denomination. I believe that it would do much toward eliminating the spirit of intolerance so manifest in some quarters.

If this were all that could be said in favor of the Vanderbilt School of Religion, surely the money, time and energy spent on this school would not be in vain. But in addition to this wonderful feature, the time spent in the various classes was very profitable. I thoroughly enjoyed, and I was especially inspired by the lectures given by Mr. James Myers in the class on "Religion and Industry."

Having worked with the American Federation of Labor of a number of years as organizer, lecturer and legislative representative, and also having served as inspector of factories, mills, mines and stores under the Bureau of Labor and Industrial Statistics of the state of Virginia, I was especially interested in this class, and I can not agree with one minister, who said, "The lectures by Mr. Myers were beautiful in theory but could not be put into practice. Religion is one thing, but business quite another." I submit that if Christianity will not work in industry, then Christianity is a failure, and I am certainly not willing to admit that Christianity has failed—except in so far as we have failed to put it into practice. If the only message the church has for the world is that men must be willing to live in hell here on earth in order to win heaven hereafter, we had as well close up shop, for we can only expect such a woeful message to appeal to the densely ignorant and highly emotional. We are living in an age (and praise God for the fact) when the masses of the people of all races, colors and creeds are doing some thinking for themselves. The dark day has passed when priest or preacher can scare the masses into submission with a picture of fire and brimstone and deathbed stories.

Personally, I have never had much faith in an individual who had to be taken by the nape of the neck and dangled over hell fire in order to get him into the church; neither have I ever believed that a man could be transformed from a life of sin and selfishness into a life of purity and service by forms and ceremonies. I am fully persuaded that the religion of Jesus Christ is a very definite philosophy of life, not a machine, but motivation. I have seen too much of the fruit of this high powered, sensational evangelism, where people were driven to the mourners' bench one night, only to go out into the world the next day to continue in a life of sin and selfishness. Nothing lasting or worth while can be built on emotion, passion, or prejudice. The church needs to be careful that she may not in the end be running circles in the dust with the ludicrous solemnity of a dog chasing its own tail.

I am not one who teaches that hell has "faded out" or that redemption can be earned by good morals or philanthropic deeds. I believe fully in the great work of the cross and the complete efficacy of the blood of Jesus Christ; but I also believe that each and every follower of the lowly Nazarene has also a cross to bear. However, I may differ with some as to what constitutes a cross. A good woman said to me recently: "It seems that my cross is more than I can bear." The cross she referred to was the death of three of her loved ones inside of twelve months. I do not call sickness, death, troubles or misfortunes crosses. I can not believe that troubles which are inevitable can truly be classed as crosses. If I were going to give them any Biblical name, I think I should call them "thorns in the flesh." A cross is something that we voluntarily take up. Christ said: "I lay down my life, no man taketh it from me." The Founder of Christianity voluntarily went to the cross. It was truly said of him: "He saved others, himself he can not save." In other words, he could not save others unless he voluntarily sacrificed himself. He gave his life that others might have life abundant. I believe that he expects the same of his followers; namely: that we spend, give our life in service, that others may have more of life. I love the old time sacred songs, but I sometimes think we have overworked some of the words in the good old song, "Jesus paid it all." We have misinterpreted it to mean that we have nothing to do. Suppose we emphasize some of the other words of the old song for awhile, for example: "All to him I owe," then turn to the words of Jesus himself when he said: "Inasmuch as ye did it unto one of these least, ye have done it unto me." In other words, we can only serve Jesus as we serve humanity.

Will the reader pardon me for relating a personal experience, solely for the purpose emphasizing the point I am trying to make. I was walking down the street in a city a few months ago when I was accosted by a shabbily dressed man who asked me for money to buy something to eat. Just at that moment a friend of mine drove up to the curb and called to me. I excused myself from the stranger, asking him to wait just a minute. I passed a few remarks with my friend and he drove off, then I turned around and saw the stranger walking slowly up the street. I walked briskly till I overtook him and asked him why he did not wait for me. He replied: "I learned from the conversation between you and the guy in the car that you were a preacher." I said: "Well, what does that have to do with the matter?" He replied: "I was afraid you would turn me in to the Dick [meaning an officer who stood on the corner]. I knew well enough that a preacher would not want to bother with a guy like me." I took him to a restaurant and while he ate we talked. I learned that he was a plumber by trade, and that he had been out of work for several months. He had heard that there was plenty work in this city, and had come looking for work, but found, as he expressed it, "That some one had given him a bum steer." I furnished him with a bed for the night, gave him a letter to a friend of mine in another city and arranged transportation for him. I have not seen him since, but have had several letters from him, one of them containing the price of the meal, bed and transportation together with an expression of thanks for the favor. I also have a letter from my friend who gave him work as a common laborer (which was the only job he could offer him) saying that the man was a very industrious worker, that he now had a job at his trade and was making good wages, that he had accepted Christ and had joined the church, that both he, his wife, and children, were regular attendants at church service, and that he had never seen a happier and more contented family.

The night that I met this man, I went home and retired, but sleep refused to calm my disturbed mind. I spent a tearful and sleepless night. Why? Because I know that there are thousands of cases just like the one I had met on the street that night, unfortunates who believe that "Preachers do not want to bother with guys like me." The thought came to me: Why do the unfortunates, the wretched, the forgotten, have this opinion of preachers? They did not feel this way about Jesus, but on the contrary, wherever he went, the unfortunate, the sick, the blind, the deaf, the dumb, the poor, the wretched, the sinner, the outcast flocked out to meet him. The unfortunate actually blocked his way crying for help, and not in one instance did he send them away empty handed. He did not question whether they were deserving of his help. Sufficient to move his compassion, was the fact that there was a human being in need of help. Then if we are ambassadors of his what is our work? Let Jesus Christ answer: "As my Father has sent me, even so I send you."

Of course, I do not mean to suggest that preachers can feed, clothe, lodge and furnish work and transportation for all of the unfortunates in the world, nor even in America where there are at the present time more than six million of unemployed. But I do mean to say that as ministers of Christ, we can not afford to dismiss this tragedy with the remark that it is "simply a case of overproduction and that it will finally adjust itself." Every sane man who has given the matter any thought, realizes the fact that overproduction is the result of underconsumption. I do mean to emphasize the necessity of preaching the whole gospel which includes the much neglected part of the gospel—namely, the social gospel—thereby doing our part to make such case as just cited impossible, or to say the least, minimize the situation. Part of every minister's education should be gotten in the school of experience and the college of hard knocks. One of the greatest assets of the churches would be to have every seminary include in its curriculum three years of actual work in mines, factories, mills and on farms before the student could receive his diploma. I do not mean that the student should be furnished with money for his sustenance by relatives or friends, but that he start out without a dollar, don his overalls and at the employment offices of places of industry seek his own job and make his living by the sweat of his brow without favor from any quarter. This education would give him a point of contact with the masses of the people which he can get in no other way.

Nocona, Tex.

The Gist of the Sermon

BY D. W. KURTZ

The Character of David

THE Hebrew people looked upon David as their greatest character. He became the type for their future hope. He was the most versatile or many-sided of all the characters in the Old Testament. In his youth he was a shepherd boy; then he became a musician in the court of King Saul; he was their greatest soldier, the conqueror of Goliath, and the repeated victor over the Philistines; he was the greatest knight of Israel, showing mercy to his opponent in war; he was a priest, "substituting a broken and contrite spirit for the blood of bulls and rams"; and he was a poet to whom was dedicated the Book of Psalms, the hymn book of the Jewish church. He was also a prophet who gave utterance to some of the sublimest thoughts on the moral purposes of God.

David's personal experiences were similar to other heroes of the Old Testament. Like Joseph, prejudice, envy, and hate drove him into exile. Saul tried to kill him by sending him against the Philistines, but he came home a victor. Then Saul mimicked madness, and attempted to take his life with his own hand, but was foiled by David's insight, and Jonathan's friendship. Driven into exile, he was sought by his enemy, but was saved by the providence of God. Like Joshua, the walls of opposition fell, not by his own hand, but by another power. Saul and his house were put out of the way without David's hand, and he always recognized the hand of God as his Helper.

David had a double personality. He rose to new levels without completely letting go the old life of Cain, Ishmael and Esau that was in his blood. On the one hand, David was capable of the finest friendship, chivalry, modesty and loyalty; and at the same time he could be sensuous, vain, boastful, ungrateful, cruel, and autocratic. He was the lamb and the lion in one. "He was king of Israel, but not of his own heart." The explanation of this fact is that he reached new heights of excellence, and became the hero and the hope of a new day. Yet he never was completely converted so that his life was unified around the new center. The life of Cain and Esau was not dead. The natural man asserted himself frequently and dominated David is, therefore, a representative of a large part of humanity.

We are told that he was a man after God's own heart. That can not mean that God approved of his sins, but that God did approve of his whole-hearted penitence, and of his never-failing devotion to the Lord, his giv-

ing God credit for the providence that brought him into power, and sustained him in all his achievements. David did not have a New Testament. We can appreciate the fine qualities of this hero, in the light of the day in which he lived, and be thankful for the new levels which he did reach, and for the enrichment he gave to the world in his prophetic words in poetry and song.

Long Beach, Calif.

HOME AND FAMILY

In Quietness and Confidence

When sorrow sears my life and seals my lips
And I am left bereft to face the years,
I thank Thee, Lord, for privacy and tears.
I may no longer flash the merry quips
Or scale the keys with fleeting finger-tips
That ripple tones untouched by quivering fears;
Or fling out unafraid when danger nears,
With steady feet secure from wavering slips.

But I can face the future quietly
Not speaking of my suffering impotence.
Grief hides itself in silent dignity,
Too poignant to reveal for condolence.
Lord, I have confidence because I know
Thy strength supports me as I come and go.

—Harriet Olds Henderson, in The American Friend.

The Wrong Turn at the Crossroads

BY ELIZABETH R. BLOUGH

THAT evening, Frank's nerves were sleeplessly alert, their obstinacy persisted. With straightened shoulders and set teeth he wrestled with the poignant, pain-shot memories of the past. Since Arlene was gone there was comfort in the thought of his mother. How she had realized that the comfort, serenity and happiness of those within these walls depended on her. She was never impatient, critical or intolerant of her family returning in the evenings, like voyagers entering a harbor.

A strange softening influence is over a man's soul when he fixes his thoughts on the words and works of Jesus. Frank said to himself: "My fight must be won; there is no half-way place for me. What rot the fellows talk of pep and cheer! What are those sophistries to a fellow when drink has fastened on him the taste for it! The cocktails which were fine at the time, are the devil's own torture and torment now."

Back and forth he walked from window to window as the sitting-room was filled with shadows going from dusk to dark. His thoughts of Arlene led him into rough paths, difficult to follow. They had married for love, but love was not enough it seemed. He tried to vision her in the garden among his flowers, but Arlene was not fond of gardening.

The next morning he and Alan began work on the interior of the house. They scraped and cleaned floors, they began the building of two bath-rooms, one on each floor. It was an easy task, the building left much time for thought. Frank decided that when the place was in order he would go back to the old firm and ask for a job. This work had given him back poise and confidence. Nancy came often to look on and sometimes she cleaned and polished.

As the rooms were being completed, Frank said, "What next? They tell me a home is never finished."

Nancy's eyes sparkled. "Now you must refurnish. I've found two real Windsor chairs. We'll take you in the car some evening, and you can see the treasures I have found. I can hardly wait to show you the table and sideboard."

When Frank went with Alan and Nancy to look at the old furniture she had found, he bought all she had selected, also an old bookcase which might have been made in the days of Benjamin Franklin. They brought all his mother's old pieces from corners of the house where they had been stored. Nancy arranged and rearranged everything until the sitting room was a picture of comfort and beauty.

"There were always children here long ago," commented Frank. "They played in here; books and dolls were scattered around."

"The room is so lovely now, that I always turn back for one more look when I leave," answered Nancy.

But Frank was thinking of the empty rooms, of the lonely evenings. He liked the front part of the house; the glass of its front windows was polished glass; it was not dull, it gleamed. He began to feel a pride of ownership; he knew he could sell the place and make money on it. He studied the house as an artist takes in the beauty of clay or marble before skilled hands disclose it. Then he decided that come what would, this was his home. The old house stood straight and firm under the load of years. He had money saved, not much but enough to stay on here until he was his own master once more. Until he was launched once again on the tide of prosperity; and this time there should be no shoals on which his bark might be wrecked.

He liked working with Alan in the fields. He said one day, "Talk of golf, this exercise is doing far more for me than golf; it is great to put away hay in the face of a coming storm and beat the storm."

Nancy often talked of Arlene to her husband. "He does not miss her as he did at first."

To which Alan replied, "You can't tell anything about that. Now sometimes it seems to me that he is on the point of going after her. I'll say that's more than I'd do; she had no reason for leaving him. If she wants to live with her mother, she should have thought of that before she married Frank."

"I never liked her, but then she never noticed us," observed Nancy.

Arlene had held aloof from their neighbors as a matter of course. She had nothing in common with them; she cared only for the gay company, the people whose names were in the society columns. Her mother kept her so occupied at first that she scarcely missed Frank. She was being entertained in homes where she had always hoped to be invited. Her mother hoped to bring about the divorce, but Arlene always stopped any conversation about plans by leaving the room. As the months went by, she became petulant and fretful. One day she said: "The only trouble is that I am not half good enough for Frank Mitchell. And I have learned that there is only one thing in all this world that I want and that is my home and husband."

In August, Frank went back to the clothing store to ask for a job. All that every day clean living can do for a man was evident in his bearing. The manager looked him over appraisingly, noting his healthy brown skin, vitality and poise. He was confident that Frank had come back to stay; so he said: "I am going to do the unusual thing. I am going to give you back your old job—you may be the manager of Schwartz's Clothing Department."

Frank stammered his thanks and tried to voice his appreciation. He was told to go to work at once; as he made his way to his old place in the sales department; he wondered whether he had ever considered this work drudgery. It seemed so good to be back on a safe working basis once more. As before, he went back and forth on the train to Mitchell. But he took pains to avoid the old crowd; he could not afford an intimacy with men whose flasks were ever ready for a social hour.

The leaves of October were brown and golden when he came home one evening and found Arlene waiting for him under the trees. He walked slowly towards her. "Will you come into the house?" he asked politely.

She took a step forward. "I have come back, don't you want me here?"

"That is not for me to say. Your mother took matters into her own hands—now it is for you to decide."

Arlene's eyes filled with tears as she said: "You may be able to live without me, but I cannot live without you."

As once before, Frank stood firm and unyielding; he raised his hands a little, let them fall. "If I had to keep you, what good would anything be?"

"But I have come back not to wreck our happiness but to live your life with you."

"It must be a different life; I go to church every Sunday. There can never again be any drinking or dissipation."

"I know, I have been told that you are like your grandfather these days. And I have come back because I want to live as you live."

She had learned her lesson, she would play fair. Together they went into the house which seemed like a real home to Arlene. She wondered how she could ever have left him and she resolved to make up to him the lonely months which were gone. She was willing to sacrifice her own cheap, selfish ambitions, the merry-go-round of friends. What did it all amount to? Only a search for excitement. Frank made her think of the things of long ago—the things she had believed and trusted and loved in her childhood.

That evening, Frank said, "God has given back to me faith and confidence and unquestioning love. And I often asked myself, whether I can make any returns for what God has given me." But he never told her of the worst struggle of his life, of how nearly he had gone down in defeat. Perhaps she guessed; at least, she understood his real need of God's help. So it was that together they dedicated themselves to his service.

New Windsor, Md.

Living Nice

BY OMA KARN

EIGHT year old Jack came in from making a morning call at the home of a favorite playmate. He stopped at the table where I was patting out cookies. His countenance was serious, his blue eyes troubled. "Auntie," he said, "they do not live very nice at Huddie's house."

"Nice?" Certain confidential disclosures from Jack had made me acquainted with the fact that order and cleanliness were not always present in the home of Huddie. His mother is a victim of nerve exhaustion—according to her own diagnosis. There are others—domestics, and certain employees—who, with some of the lady's friends, attribute her malady to another cause—plain indolence. It would not do to use the latter version in explaining to Jack. Besides I really did not know if the latter version was true. I skirmished along the edge of the nerve disorder, explaining that one reason for the untidiness in Huddie's home was that on account of his mother's semi-invalidism, it was left mostly in the care of employees, some of whom had small interest in keeping it what it should be. Jack's patience was of short duration. Masculine contempt for lack of perception on the part of the feminine vibrated through the tone with which he interrupted: "I don't mean that kind of nice! I mean—I mean—" he groped for words. Certain other disclosures he had made concerning the home of his chum flashed into thought. Shame on my stupidity! I hastened to redeem myself. "You mean," I said gently, "that they do not dwell happily together—that they are not always kind to one another?"

The clouded eyes cleared. The fair head nodded vigorous assent. What he was trying to tell me was to him, and should be to all of us, real tragedy. "It is not so at Carl's house," he said. "Carl has not so many things to play with as Huddie has, nor so many beautiful things in the house to live with, but they are always nice to one another in Carl's home. I think, after this, I'll play more at Carl's house than at Huddie's." The blue eyes danced. He ogled the boardful of cookies. "I'll go now, auntie, if you'll give me two plus—those nice plump ones over there on the edge."

He got the number—plus two for treats. The cookie maker's mind went astraying. Huddie is one of two indulged children in a home of wealth. Carl is the eldest of four children in the home of Olaf and Bertha Neilson, native Swedes. They emigrated from their native country as soon as possible following the World War. Temporary employment was obtained in one of the steel industrial cities of northern Ohio. Their first act, after the assurance of permanent employment was secured, was to start paying for a home on the installment plan in one of the new additions of the city. The father is a molder in one of the steel mills one-half mile from their home. When home duties will permit the mother works by the day. Two days each week she assists Jack's mother with work in their home. Recent-

(Continued on Page 523)

AMONG THE CHURCHES

Calendar for Sunday, August 17

Sunday-school Lesson, Saul (A Man of Great Possibilities Who Failed).—1 Sam. 9:15-17, 25-27; 10:1; 19:9-11; 31:1-4.

Christian Workers' Meeting, God's Work.

❖ ❖ ❖ ❖

Gains for the Kingdom

One baptized in the Canton church, Ill

One baptized in the Bethany church, Mo.

One baptized in the Palmyra church, Pa.

Two baptized in the Timberville church, Va.

One baptized in the Walnut Grove church, Pa.

Three baptized in the Blue River church, Ind.

Four baptized in the Second South Bend church, Ind.

Nine baptized in the Mt. Dale Orchard church, W. Va., Bro. J. L. Shanholtz, elder-evangelist.

Eight received into the Beaver Creek church, Va., Bro. Guy West of Chicago, Ill., evangelist.

Four baptized in the Oakdale church, W. Va., Bro. B. M. Rollins of Keyser, W. Va., evangelist.

Seven baptized in the Jeters Chapel church, Va., Sister P. J. Jennings of Buchanan, Va., evangelist.

Six baptized in the Snow Creek church, Va, Bro. F. B. Layman of Rocky Mount, Va., evangelist.

Four baptized in the Salem church, Va., Bro. S. Paul Daugherty of La Verne, Calif., evangelist.

Thirty-three baptized in the Meadow Branch church, Md., Bro. R. W. Schlosser of Elizabethtown, Pa., evangelist.

Nine baptized and ten reclaimed in the Brush Run church, W. Va., Bro. E. A. Lambert of Dry Run, W. Va., evangelist.

Sixteen baptized in the Ridge house, Shade Creek congregation, Pa., Bro. L. K. Ziegler of Williamsburg, Pa., evangelist.

Nine baptized in the Pampa church, Texas, Bro. A. M. Laughrun of Jonesboro, Tenn., evangelist; one baptism previously reported.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. B. M. Rollins began a revival Aug. 11 in the Salem church, W. Va.

Bro. A. S. Heisey of Lebanon, Pa., to begin Aug. 17 at the Brant house, Greencastle, Pa.

Bro. R. N. Leatherman of Fruita, Colo., to begin Sept. 8 in the First church, Wichita, Kans.

Bro. C. O. Showalter of Rileyville, Va., to begin Aug. 25 in St. Luke church, Woodstock, Va.

Bro. W. K. Kulp of Mt. Pleasant, Pa., to begin Sept. 1 in the church at Morgantown, W. Va.

Bro. J. O. Winger of North Manchester, Ind., to begin Aug. 31 in the Mississinewa church, Ind.

Bro. Tobias Henry of Johnstown, Pa., to begin Aug. 24 at the Replogle house, Woodbury, Pa. Sister Mary Leatherman began Aug. 2 in the Holsinger house.

❖ ❖ ❖ ❖

Personal Mention

Sister Lizzie Myers of Edom, Va., sister in the flesh to our Home Secretary Zigler, was a recent caller at the Messenger rooms.

Bro. J. E. Whitacre, pastor at Harrisburg, Pa., has changed his street address. The new number is 215 Hummel Street, next door to the church.

Secretary M. R. Zigler, back from a tour among the churches of Northern Virginia and Middle Maryland, says he was delighted with the interest he found in the general church work. They wanted to know things and he considers that a good sign.

The Æolian quartet of La Verne College—George Berg, Orville Thomason, Doyle Montz, Russell Frantz—visited the Publishing House Friday, Aug. 8, as they were singing their way westward. On the preceding evening they had greatly delighted the Elgin congregation with their fine rendition of choice selections.

Bro. W. B. Stover of Seattle is leading the early morning hour meditations at the Washington Summer Assembly. His subjects are: "The Lord and the Church," "The Exalted Christ," "The Shining Light," and "The Sweet Will of God." A similar service will be rendered the Oregon Summer Assembly which meets one week later.

To Bro. J. U. G. Stiverson of Tonasket, Wash., our hearts go out in deep sympathy. He and his wife were on their way home from Los Angeles when, at Dunsmuir, Calif., at 4:30 in the morning of Aug. 2 Sister Stiverson dropped dead. The information reached us too late for mention last week. We are to have soon an account of the life and tragic going of our departed sister.

Bro. Monroe Snider with Sister Snider and their son and daughter, of the East Dayton church, Ohio, out on a vacation camping trip, returned by way of Elgin last week and made their first visit to the Publishing House.

Sisters Lottie Englar and Cora Beard, the former of Westminster, Md., the latter of Washington, D. C., with other friends, were visitors at the Publishing House last week. Returning eastward on an auto tour they had stopped primarily to call on their friends the Bonsacks.

❖ ❖ ❖ ❖

Miscellaneous Items

The dedication of the new church at La Verne, Calif., originally set for Sept. 14 has been changed to Sept. 21. A number of people in the Kurtz party in Europe want ample time to get back home for this event. This and certain other considerations have made the postponement desirable. Better note it on your calendar so you don't go a week too soon.

If there are any Women's Missionary Societies in the Brotherhood that were organized previous to January, 1923, will you please send the date of organization, the name of the first president and the nature of the first meetings to Nora M. Rhodes, Dallas Center, Iowa. This information is desired as soon as possible for the new Women's Work Booklet.

Three Young People's Conferences should be announced this week. They are: The Young People's Camp at Palmer Lake, Colo., to be held Aug. 18-22. This is the fourth such meeting to be held at this place by the young people of Colorado, Kansas, and Nebraska. Camp Hillyard Young People's Conference meets at almost the same time as the one just announced, or from Aug. 18-23. Camp Hillyard is held especially for our young people of the McPherson area. A third conference for young people is that to be held Aug. 25-30. This is the Sugar Grove Camp near Pleasant Hill, Ohio, and held especially for Southern Ohio groups.

❖ ❖ ❖ ❖

Special Notices

The Trustees of Bridgewater-Daleville College have leased the buildings and equipment at Daleville to a group of interested alumni who will continue the school there as an academy. Bro. F. E. Williar has been appointed principal. The session will open on Sept. 8. The support of the church is solicited in this effort to maintain at least one secondary school in the church.—Paul H. Bowman, President.

The Summer Assembly of the Northwestern District of Ohio will be held Aug. 27-28 at the Greenspring church one mile east and three miles south of Old Fort on Morrison Road. Those coming by way of Tiffin, from south of Court House follow route 101 east three miles to sign "Summer Assembly," then turn left and follow signs directing toward Fremont about three miles to the church.—Logan J. Miller.

The District Meeting of Southern Indiana will be held in the Four Mile church, Aug. 26-28. The church sends a welcome to all those coming. If you come via train we will be glad to meet you if you will send us notice of your coming. Come to Kitchel, which is on the C. & O. railroad. If connections are inconvenient to come to Kitchel we can also meet you at Richmond. To those coming by auto we suggest these directions: Come south out of Richmond on 9th Street and follow pavement or road 27 to the second road running south. You will recognize this road by the large sign "Cincinnati via Boston." Follow this road south ten miles, and then east through Kitchel two miles to the church.—E. R. Fisher, Pastor, Kitchel, Ind.

Program of Summer Assembly of Northwestern Ohio, to be held at Greenspring church, near Tiffin, Ohio, Aug. 27 and 28. Aug. 27, 9 A. M., Bible Hour.—J. J. Anglemeyer. The Relation of the Individual to the Local Church.—C. W. Warstler. The Relation of the Church to the Individual.—Orvil Noffsinger. 1 P. M., Bible Hour. The Relation between the Church and the District.—A. P. Musselman. 2:30 P. M., Young People's Session. Youth's Quest for the Best.—J. E. Hartzler. 5 P. M., Vesper Service. 7:30 P. M., Address.—J. F. Miller. Aug. 28, 9 A. M., Bible Hour. Responsibility of the Home to the Church.—Mrs. Viola Wieand. Training the Child for Church Membership.—Eva Lichty Whistler. 1 P. M., Bible Hour. The Relation Between the District and the Brotherhood.—Chas. Kintner.—M. C. Leslie, Bryan, Ohio.

Eastern Colorado District Conference will be held in the Haxtun church, Haxtun, Colo., Aug. 23-26. Theme, "Holy Spirit Witnessing." Elders' Meeting, Saturday, 1:30 P. M. Saturday evening, two addresses. Sunday morning services begin at 9:30 o'clock. Sunday afternoon, Board of Religious Education program 2:00 to 4:00. Sunday evening, Missionary Meeting with two addresses. Monday morning, Ministerial Meeting, 9:00 to 12:00. Monday afternoon, sectional conferences. Monday evening, Educational Meeting, Peace Oratorical Contest. Tuesday morning, Business Session, 8:00 o'clock. At this conference there will be a number of outstanding speakers, such as J. Hugh Heckman of McPherson College, Alvin F. Brightbill of Bethany Bible School, member of General Mission Board and others. The Haxtun church cordially invites a large representation from the churches of the District, also any others who may be passing through state.—I. J. Sollenberger, Aurora, Colo.

Book Column

The following was prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Cultural and Scientific Speech Education Today. Compiled and edited by W. Arthur Cable of the University of Arizona. 206 pages. $2.00.

A report of a number of the main addresses delivered at the First Annual Convention of the Western Association of Teachers of Speech, held at San Francisco in 1929. In all twenty addresses appear, delivered by twenty different people. The book makes its strong appeal to those who are engaged in the teaching profession, especially to those who would train their students to express themselves well in public. The plea is not for dramatics as such, but for the speech that all must in some way or other use on so many occasions. The writers insist that the average student is entitled to such a consideration that his speech shall improve as he passes through school, that he will not be handicapped when he goes out into life. Some day, let us hope, our schools will provide ample opportunity for a thorough training of the voice and a mastery of the common forms of address. Many of our own people will enjoy the address of Bro. Cable who happens to be the president of the association.

❖ ❖ ❖ ❖

Report of Conference on Church Finance

Polo, Ill., Aug. 3

About sixty men and a few women were in attendance at this meeting. Probably never before were there so many representatives of the local finance committees of the District together to talk over this work.

From the reports of the various finance committees, for all reported, we noted that some of them have difficulty in raising their budgets, while others say they are able to pay all of their obligations when due. We believe the latter group can help the former.

According to the reports the finance committees are composed of from three to seven members. The larger committee was recommended.

In a few churches the deacons compose the committee. In others the deacons are given other duties and men chosen with special fitness for raising and handling finance.

Some of the committees meet regularly with the elder and pastor and feel that they make a real contribution in the way of advice and inspiration.

A poor man with a desire to give was said to be a better man for the finance committee than a rich man who had not learned to give. The first can lead others to give while the latter can be only a stumbling-block in the way.

Nearly all of the churches have introduced the envelope system, but some reported difficulty in getting them back properly filled. Some personal work with the members was recommended. The children and especially the young people should not be overlooked. A few churches have gotten splendid results from the latter.

Most of the churches make out a budget and have it approved by the congregation. One church tried first to see how much money they could raise and then made the budget accordingly. It was, however, thought best to make out the budget according to the needs of the work and then ask the people to give accordingly.

The every-member canvass seems to be the most effective way of securing pledges. Some churches do not find it necessary to make it annually and sometimes send out letters to every member and follow them up with a statement in the morning worship hour. Pledges are passed out at this time and signed and handed to the ushers.

Most of the churches are not able to get their budgets fully subscribed at the first of the year and find it a good practice to take special offerings over and above the pledges. The most popular are the Conference, Thanksgiving and Christmas offerings.

A few churches put all of their expenses in one budget, and they say it works fine. This method has many advantages and if the entire budget is raised as it should be there are no serious disadvantages.

A good accountant is urged for the office of treasurer. Well kept accounts with quarterly statements seem necessary.

Christian stewardship must be taught by the pastor and the committee. The spiritual side is of primary importance. Every member must be brought face to face with God and make his own decision as to what he will give.

It was thought not best to parade financial troubles. It is better to magnify the church program and create an atmosphere of achievement.

The project method of raising church finance was considered favorably. One church has a committee to rent a tract of land on which to raise corn and peas for the church. Another has an acre of potatoes growing and reports a keen interest in the project. Another has annual wood-choppings to supply the pastor's fuel.

Church Finance by William Leach which may be secured through the Brethren Publishing House, Elgin, Ill., for $2.25 is a book filled with good, workable ideas which every church should have. The book is a good investment.

D. D. Funderburg,
Field Secretary.

Chicago, Ill.

AROUND THE WORLD

Christian Endeavorers Meet in Berlin

The eighth world convention of the National Christian Endeavor Union opened in Berlin, Germany, on Aug. 5. Some 8,000 delegates from sixty-three countries were in attendance. Of this number 600 came from the United States and Canada.

A Banker Coming to America

One of the best known bankers of Europe is Dr. Hjalmar Schacht, former president of the German reichsbank. It is reported that Banker Schacht and family will visit America this fall. Dr. Schacht is to speak a number of times on international finance. Meanwhile his son will be in a Chicago bank studying American banking procedure.

Spring Water for Christening

On Aug. 5 Mrs. Herbert Hoover christened the good ship Excalibur with a cooling splash of spring water. A bottle of wine is quite commonly used, but a bottle of spring water seems more in keeping with modern ideals. Why not christen ships with water, when it is water and not liquor that they go out upon?

Wheat for Corn

Mother nature seems to be solving the wheat dilemma in her own way. The worst drouth of record hit the corn crop so hard that it became more economical to feed wheat than corn. Figures have been quoted to show that it is cheaper to feed $1.11 wheat than eighty-five-cent corn. Thus the need of a substitute for corn promises to solve the wheat surplus.

Up and Down

Up and down in thirty years epitomizes the life story of a certain Frank Timm of Illinois. His rise began in 1900 when as a thrifty farmhand he was able to buy an Iowa farm. The war period brought wealth and expansion. Income taxes were paid in five big figures. Then came some changes and unwise investments. Today our hero knows that the wealth of this world is fleeting, for recently he went bankrupt with liabilities listed at $144,800. He is beginning again as a farmhand.

Official Figures

On Aug. 5 preliminary official census figures were released. The 1930 census shows continental United States with a population of 122,728,873. The rate of gain for the past decade was 16.1 per cent as compared with 14.9 for the preceding ten-year period. Montana was the only state to lose in population. The loss there was about three per cent. California had the highest percentage of gain, or 64.6 per cent. This meant a numerical gain of 2,215,421 which is but slightly under New York's numerical gain of 2,224,328. Reapportionment on the basis of 1930 census figures will mean that ten states gain twenty-six congressmen and twenty states lose the same number. Missouri will lose the most—three; California will gain the most—nine.

Peruvian Problems

Peru's problems may seem far off and of little consequence to Americans. And yet, as outlined by President Leguia in a recent message to the Peruvian congress, they are not unlike our own. There is the problem of finance. Since one of our financial experts, Prof. Edwin W. Kemmerer, gave the Peruvians a few suggestions things are going much better. Very like our problem amongst the southern mountaineers, but relatively more important to Peru, is the improvement of life for 3,000,000 mountain Indians. Here is a great reservoir of industrious workers whose ancestors were civilized before the peoples of some European lands. But times have changed and these people now need schools, sanitation and hospitals. Thus away down in Peru men are still men and facing the problems common to mankind.

Aid of Porto Rican Children

Speaking of "A right little, tight little island," Porto Rico is certainly one. For on the present economic basis there are too many men and too few acres. And the results so far as the children are concerned are most pitiable indeed. A school census taken in March revealed that 201,000 were suffering from malnutrition. Doubtless the reader feels as did Dr. H. C. Sherman of Columbia University, who recently wrote: "We can not be satisfied that schools under the American flag should be largely attended by children who are half starved, through no fault of their own or their parents. The vicious circle of poverty, undernutrition and impaired efficiency can and must be broken. Along with hookworm and malaria campaigns which are being actively prosecuted in Porto Rico and the more complete segregation of open cases of tuberculosis for which preparations are now being made, there should be insistence upon the adequate feeding of the children as a factor of coördinate importance in the restoration of Porto Rican health and welfare." And such a campaign is now on the way under the auspices of the Porto Rico Child Feeding Committee.

New Boards and Bureaus

Boards and bureaus are characteristic of the newer trend in government. And this is true for the federal government as well as for many of the states. The Hoover administration, faced with a number of pressing problems, has had recourse to the board and bureau method of dealing with these. The federal farm board and the federal power commission come to mind. But a detailed list of adjustments or new undertakings in this field would be too tedious for inclusion in this paragraph.

Nature to Heat Reykjavik

Iceland is a cold land, and yet by one of the strange freaks of nature it is famous for it volcanoes, hot springs and geysers. One wonders how the people manage to keep warm in a land where trees grow no larger than bushes, coal is wanting and turf is the chief fuel. And it has been a real problem. But now the thinker has arrived on the scene and warmer times are in prospect. "On the recommendation of the Icelandic Engineering Association, Reykjavik, the capital city, is to inaugurate the system of using its natural hot springs for city heating purposes. At Wash Springs near Reykjavik a pumping plant is being built and heavy insulated pipes will carry the hot water into the city. A number of public buildings are expected to be equipped with this new heating system by winter."

Christianity and Water Rights

A conflict as to water rights in a dry country can stir up just about as much enmity as there is in human nature. Therefore it is something of an accomplishment, a real infiltration of the Christian spirit, when near a score of water companies can adjust conflicting claims without resort to trial. Thus the La Verne Leader said recently: "A very important water case bearing on the water rights of the Pomona, or San Antonio basin, adjoining that of La Verne on east, has just been decided after a long controversy. However, while it took a long time to get all the parties to agree to an adjustment, the case was settled without the expense and long delay of a trial. The parties all agreed to an equitable division of the water, limiting rights of export, and a judgment and decree was signed by Judge William C. Doran fixing for all time the rights of the various parties. This case was settled by methods of adjustment and arbitration, without the bitterness and feeling that is engendered in a long drawn-out trial of a law suit."

Steps to Success

The advertisers tell us with a great flourish of authority that it is body odor, athlete's foot, bad breath, and even unpressed trousers which keep the aspiring from the desire of their hearts. Yes, perfume is not to be despised, for Muriel is made to tell how she worried about her neglect until she began the use of an elusive fragrance, which wove a magic spell over young men. These blurbs which one constantly sees, which boost for this or that product, sound almost convincing until one remembers that in the workaday world it is really brawn and brains that count. Our perspiring farmers have B. O.—maybe athlete's foot and bad breath—but they feed the nation. Most of the necessary work of the world is done by men in unpressed trousers and unperfumed women. And we should hate to think that all these were not true though humble successes. As for B. O. and the rest, when it came to Edison's scholarship tests—well, they were not mentioned. Why? Because brains and the will to use them are infinitely more important than what one can hang on or rub in.

Liquor in the Home

The father was released by a coroner's jury, but that will not bring little Mary Jane Johnston back to life. But what has all this to do with liquor in the home? The story of the young broker who practiced personal liberty in his home can be found in the Chicago Daily Tribune for July 28 and 29, but since most of our readers never see the Tribune, the story will bear retelling, and here is Johnston's story of the tragedy as related in the newspaper referred to: "He and his wife, he said, had stopped at a roadhouse on their way back from a visit to a cemetery where a child of Mrs. Johnston by a former marriage is buried. They had some beer. On returning home Mrs. Johnston left to call at her brother's home, cautioning her husband to take care of Mary Jane if she cried. The baby was asleep on the bed. Returning about 10 o'clock, Mrs. Johnston rang the bell a number of times, finally arousing her husband, who, according to his story to Capt. Patrick McCauley of the Grand Crossing police, had drunk two ounces of straight alcohol, with a chaser. Johnston opened the door and at his wife's question, said the baby had been fine. Mrs. Johnston stepped into the apartment and found the child lying dead on the floor of the bedroom. Mary Jane's skull was fractured in two places, one arm and leg were broken and all her ribs were fractured. When the police arrived Johnston asserted the baby had fallen off the bed and been killed. After being questioned five times by Capt. McCauley, he confessed he had dimly realized the baby was crying, and had picked her up while he was still in a stupor. Then he said he stumbled and fell on the child, crushing her." Do those who oppose the Eighteenth Amendment want more liquor in the home, in fathers, or just where?

At Changsha, China

Sickening details of what has been happening at Changsha, China, have been coming through. At hand as this is written is the statement that the rebel forces massacred 2,000 of the wealthy educated class. Millions in Mexican cash were extorted from Changsha merchants. But worst of all, the doings at Changsha are but a sample of what has been happening in China for years, and what will continue to happen until peace and order is achieved.

More Bananas

More bananas from Costa Rica are in prospect. Some months ago the outlook was not so bright, for the Costa Rica congress had loaded taxes on the banana industry. But the United Fruit Company, chief grower of bananas in the little Central American republic, began to retrench. Retrenchments were so drastic that hard times came to Costa Rica. There was apparently nothing to do but compromise with the United Fruit Company. With a new and favorable twenty-year contract "the company has agreed to plant at least 7,410 acres of new banana lands, 2,470 of which are to be planted within eighteen months from the date of the passage of the bill. The company has also agreed to facilitate the cultivation of an additional 7,410 acres belonging to independent growers who will contract to deliver their fruit to the United Fruit company for exportation at prices fixed by the company. The maximum price is 60 cents per stem of nine hands." Thus more bananas are in prospect.

Green Gold

Green gold is one name for lettuce, the newest leafy crop raised for human consumption. Those who raise lettuce have had a wonderful break as a result of the American woman's determination to remain slim. Lettuce men point with pride to the fact that while lettuce was consumed at the rate of two heads per persons back in 1922, the rate for 1930 will be about eight heads per person. Now a 400% increase for an eight-year period ought to make any group of producers smile. Two districts in California shipped 65% of the world's lettuce crop in 1929. The winter crop is mainly grown in the hot Imperial Valley. Spring, summer and fall lettuce is raised in the mild region adjacent to the Bay of Monterey, or in what is known as the Salinas-Watsonville district. In this latter district 26,000 acres of land are devoted to lettuce. Most of this land produces two crops per year. The following figures will show how the lettuce eaters have made it interesting for the lettuce growers in the Salinas-Watsonville district. Note that 154 cars of lettuce were marketed in 1922; but by 1929 shipments had reaching the amazing total of 18,356 cars! Is it any wonder that lettuce spells green gold to some who raise it?

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Sincerity

2 Cor. 1: 12

For Week Beginning August 24

WHAT IS IT?

Sincerity is a kind of inner genuineness, an honesty of the heart. To use the Psalmist's words it is "Truth in the inward parts." The sincere man not only will not tell an untruth. He will not even speak the truth in a half-hearted and indifferent way (Joshua 24: 14).

THE TRUTH FOR ITS OWN SAKE

The sincere man will love God and his truth though it lead him into hardship. He loves God from a pure motive Hence in prosperity and adversity his love is unchanged (1 Cor. 5: 8).

THE RESULTS OF SINCERITY

Only the sincere man can effectively convince others Not the force of our logic but the depth of our convictions gives our message power over the lives of others (2 Cor. 2 17).

PREACHING AND PRACTICING

The sincere man will be no less earnest to establish the truth in his own conduct than to see it established in the conduct of others. His preaching will be reenforced by his honest efforts to practice what he preaches (2 Cor 8 8, 9. Titus 2: 7).

A LEARNER

Because of his love of the truth and his courage to test it in action he will learn the truth as no one else can (Eph. 6: 14; Phil. 1: 9, 10).

DISCUSSION

For whom is it easier to be sincere, a farmer or a merchant? A free minister or one on support? Why?

What are some forces making for insincerity? How may we combat them?

R. H. M.

Coördinating the Children's Program

(Continued From Page 515)

the home and the church. It is easy of solution if one limits his life to a single area of life interests. But when such a one is left loose upon society he at once becomes the easy prey of many and insidious temptations. It is not long until he is seeking some way out of the bondage of disbelief, the desert of loneliness, the fire of hatred against life and civilization. Such an answer has failed in the past and it is failing at this very hour. Many of the tragedies of the city are the fruit of just such a program of procedure. Jesus was opposed to such a policy. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil that is in the world." This was the prayer that Jesus prayed in their behalf. It is my conviction that this sort of a policy and program will answer the challenge in this day and generation even less than it did in any generation past.

The second answer that we can give to this challenge is to evaluate all the factors that enter into the development of a well formed personality and select those which are of the most worth and include all that are essential for the making of a complete personality. So that when the individual is let loose upon society he will have strength of character to stand upon his own feet. No matter what the difficulty or the temptation he will not easily be disturbed and thrown into a crazed state of mind. There can be but one answer to the whole matter, an answer that will satisfy the demands of the generation in which we live, and that is a well organized and coördinated program that takes into consideration the whole personality and every area of human life.

There are four fundamental facts which command our attention at this point and to which we must give some very serious thought. They are important because no fair understanding of the subject can be had without considering them. Furthermore, the practical suggestions that are necessary to the answer to the problems stated above are dependent upon these fundamental facts.

At the very center of all life is man; the noblest work of God. It has been well stated by many of the best students of modern and ancient thought that all problems are finally and ultimately human problems. When one looks out upon the world with all its beauty and wonder he can not help but feel that all this has been placed here for the joy and happiness of man. At the very moment that he is speeding across the country in a twentieth century train at the rate of sixty miles per hour in absolute contentment and faith that all is well, if he were to take time to think the whole matter through he would come to the inevitable fact that it was made and is operated by man for the explicit use of man. Furthermore, he would soon come to the conclusion that all the problems connected with the railway systems of this country are the direct result of human needs, achievements and relationships. If it had not been for man these things would not be.

What is true of the railroads of this country is also true of all other industries and enterprises. At the very center of all the turmoil of industrial difficulties, business misunderstandings and religious difficulties is man. Where there are no persons there are no problems, for all is desolate and barren. We must realize that this fundamental fact makes the growth and development of human personality the most imperative need of life.

In the second place, it is the duty of man to discover himself and to realize to the fullest, the powers and capabilities that God has placed within him. There can be no greater responsibility placed upon the heart of man than to discover the one talent, the two talents, the five talents that God has given him and then to put them to noble use and to return them to his Master with proper increase. There can be no greater achievement than this for man. Failure at this point has led to much sorrow and grief. Where men and women have been led to self-discovery and self-development in childhood the end has been one of great joy. The well done was spoken right out of the midst of life. Thou hast been faithful, enter thou into the joys of thy Lord.

In the third place, it is fundamentally necessary that a man's personality be united into a single whole and not disintegrated into many parts. To state it more concretely, instead of a conflict between his religious beliefs on the one hand and his scientific convictions on the other, there should be harmony and peace of mind. The one should harmonize with the other. Instead of having one standard of morals for business and club, and another set of standards for religion and home, the same set of standards will control his life in every relationship. It is pathetic to come upon a person who is literally torn to pieces mentally and spiritually because of a divided personality. Along with the unity of personality should come a sense of balance and eternal peace.

In the fourth place, the need has been and always will be for a coördinated program that will give the child a unified approach to life and its most certain problems so that the inevitable result would be a unified, balanced personality which will be strong enough to cope with the world in which the child must live. Wherever the childhood of our generation has been exposed to such a coördinated approach to life the results have been highly pleasing and satisfactory. Furthermore the life thus influenced has been one of harmony and balance as compared to the life that is in one constant turmoil of conflicts. It is supremely and preeminently necessary that the church give much time and thought to the study of the problem and the building of such a program.

The first three of these facts have been considered with much thought by many of the institutions that have to do with the growth and development of character. They are all well aware that the child and not the program is at the center of the whole matter, and is the all important factor. Furthermore, they are vitally concerned with self-discovery and self-realization and are very ambitious that a well balanced life be developed. But when it comes to the matter of building a program that is correlated, each is attempting to build its own program with little, if any, consideration of what the other is doing. The result is that there are many duplications on the one hand, and much overlapping on the other. It is not at all difficult for one to see what is happening to the average child as a result. The child has an overdose of one element in the programs while the other elements that should enter into his well rounded program are neglected. Here is a child that has social activities in three different organizations, while he has difficulty in finding time for music and art not to speak of time for the thoughtful reading of literature. This independence of activity upon the part of the different organizations that lay claim to the time and the talent of the child has led to much conflict of ideals and belief not to speak of loyalty. The result is that in face of the attempt to coördinate and unify and to meet the need of the entire personality the childhood of our generation has been suffering disintegration because there has been no coördination in program or between institutions. The problem must be faced with new interest and new zeal.

The church, the home, and the school must come to the full realization that they are dealing with a problem of common interest and that their efforts must be determined upon the basis of this fundamental fact. Furthermore, they must realize that all their efforts are in a great measure defeated unless they learn to plan and work together. Here is a child that has had the good fortune to be born in a Christian home of very high standards. Both the mother and the father have had the best of training in religion and life. Too, they have had the advantage of a good college education which is a great asset. The child receives a straight, honest and fair answer to every question about life and its meaning. He has the truth about himself, he knows that fairy tales are fairy tales; and so far as is possible, has been given a sane answer in matters of religion, in keeping with the facts of human experience. When he reaches the age of six he enters school. Now he faces a new situation. A whole new world is opened before him. He is now meeting up with new personalities and new problems. He comes into possession of new facts and new information. However, there will be little conflict in this case since the parents of this child have anticipated the school experience. But even then there may be some conflict which will demand the closest coöperation between the home and the school. To the extent that there is coördination between the home and school in the approach to life there will be little difficulty in the way of conflicts. But suppose a child attends a Sunday-school that has paid little attention to educational standards and principles. Suppose also that the facts of life and the world in which we live have been disregarded on the ground that religion has to do with another field of human interest. The result is a decided conflict between the experiences in the home and the facts as taught in the church school. Tragedy may follow if the situation is not wisely taken care of. The tragedy is, that the child will lose confidence in the teacher and the church. It is still more tragic when neither takes the other into consideration. The idea of God taught in the home, and the nature of the universe and the world in which the child must live as taught in the public school, must have some common ground of meeting or else there will be serious conflict. It is evidently true that the teaching about God and the universe in the church and the church school must take into consideration the teaching that is being done in the home and in the school. The converse is also true. Let it be understood that what is true in this particular case is true of all phases of our life and the facts of life.

The common problem of the church, the school and the home and all other institutions is to be further discovered in the demands that are made of the child's time and ability. This at once brings us to the question as to whether there really are duplications in the work and programs that are being promoted by the different organizations and institutions that have to do with the life and character of the child, not to mention those that are a direct detriment to life growth in childhood. If there are duplications of activities, if there are places where the programs overlap, then it is high time that each of the institutions and organizations discovers what its responsibility is, and sets itself to the task of meeting that responsibility efficiently and in the spirit and practice of cooperation. Further, let it be understood that the division of time and strength given to each of the agencies be determined upon the basis of importance. The child revolts against repetition of activities. He also revolts against overwork. Recently a child of nine refused to take part in a children's day program. His reason for refusal was that he had been in too many similar activities in the public school. Furthermore, there was little difference between the thing the Sunday-school teacher wanted him to do and the things he had done at school. There is a great need that a restudy of the whole problem of human needs be made on the one hand and that a restudy be made of the efficiency and effectiveness of all those organizations and institutions which are attempting to

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

A UNIVERSITY professor was reading the newest book in his field with a fireside group of students in his home. After the reading and discussion, refreshments were served. One of the students, whose attention was centered more on the subject of conversation than on the food, made a social "blunder." Noticing this, in order to relieve the embarrassment of the student, the great-hearted professor purposely committed the same error.

Just a little thing, but one of those bits of brotherliness which are constantly introducing harmony and goodwill into human relations.

Lawrence, Kans.

meet the needs of childhood on the other, with the determined hope of removing all duplications and conflicts. At the same time there must be a constructive attempt to meet the complete need of the growing child in the development of a well rounded personality.

Two things are most sure to happen in a coördinated program for children. In the first place, there will be little conflict between the various institutions that have to do with the growing child. As time moves on, these organizations and institutions will seek to bring their programs to such a point of efficiency and full harmony with the truth as revealed in all departments of life as to remove all possibility of conflict. In the second place, there will be no duplication or overlapping. Each will be taking care of its own responsibility and seek to create the highest degree of harmony between itself and all others.

Such a program of coördination will be built upon three very definite and necessary principles. It will take into consideration the whole person. No area of human personality will be neglected and no area of human experience will be avoided. Personality will be developed symmetrically. Intellect, feeling, will and his social nature will be fully taken into consideration. Thus one may be fitted not only for a vocation, but also as a citizen and as a Christian.

In the second place, this coördinated program will take into full account the high value that Christ places upon man and the seriousness with which Christ considers the destiny of man. And to this end, the program will be builded and promoted.

In the third place, a very definite place will be given to the fundamental laws of growth and change as have been revealed in the study of psychology and sociology.

I close with this statement from the *International Standard* for the church school: "Within the local church the program of religious education for children should conserve all the valuable features offered by various organizations, but it should see to it that they reach the child as parts of a whole not as unrelated units. Without the church there are important agencies which contribute largely to the education of the child. The program of religious education can not fail to take account of these agencies and work with them." This all in the interest and welfare of the child.

South Bend, Ind.

Living Nice

(Continued From Page 519)

ly Bertha met one of these appointments with a countenance so illuminated with satisfaction that her employer, with the freedom of long association, inquired the cause of the elation of spirit.

"Why the shining face?" she asked.

"Sure, it's enough to give the shining face," was the blithe reply. "We've paid off the last bill on our home. Olaf's last pay envelope, with what I had to add, did it—with five dollars left over after taking out enough to live on." Clasping her hands she gave a leap and a spring toward the ceiling—a characteristic action whenever she is overjoyed. "Glory be, but we were glad!"

"I suppose the five dollars remaining went for celebration," persisted Jack's mother interestedly.

"It sure did, ma'am. A celebration we have long wanted to put across. After the business at the lawyer's office was finished and the papers handed out, we marched in a body, the six of us, straight back to the building and loan. The same old book was handed in and the five dollars went down on it—five dollars as a beginning for the children's education."

Jack's mother gave utterance to an exclamation of respect and wonder.

"I do not wonder you are surprised," continued the woman. "We, ourselves, were surprised to get through so early and so easily. And that is what we are on for now, an education for the children, the very best we can give 'em, the dears! They deserve all we can do for them. They are all that heart could desire in the way of good, obedient, industrious children (the two oldest are newsboys). Sure it is the pleasant place of the good Book that Olaf and me have come upon. Think of it, a bit of a home all our own; a bit of garden to go with it; Olaf and I and the children all in good health; plenty of work; free schools, and our own church with a pastor of our own people speaking our own language! What more could we want? Yes, ma'am, you're right, it will mean more saving and more close watching of bills. But it is worth all it costs—the love feeling that goes with the doing of it. Sure, we praise the dear Lord for his goodness every day of our lives!"

Shall we wonder about Jack's preference of a home to play in? What significance in his artless expression, "living nice."

Ashland, Ohio.

CORRESPONDENCE

AFRICAN DIARY LEAVES

June 5. Off for another medical trek. I hear rumors that many of you do not quite understand what a trek is. It is a camping trip, a hike on horseback or on foot across country, traveling about fifteen miles a day, taking with you all that you need to live for days or weeks as the case may be, and sleeping any place night overtakes you. One usually tries to make a rest house, which is a very primitive hotel, during the rainy season, but in the dry season water is the only goal to seek for. One has from three to ten carriers, depending on how many luxuries one wants. One man carries a folding bed, another a box of canned food, another your clothing, another may carry a bath tub, which is merely a large galvanized tub, maybe a wash tub. In this tub all kinds of articles may be packed: lantern, kettles, water bottles, raincoats, onions, candles, potatoes, etc. I have another carrier with a large box of medicines, and another with typewriter, stationery and reading material. That is extravagant, did you say? Well each carrier costs 18 cents a day and I have six carriers, a cook and a horse boy. Count it up and see if you can move 15 miles with all that is necessary to live as cheaply. We go to Gardemna today where I perform a minor operation.

June 6. We go through two small villages that I had never seen before and in each are many sick, blind, deaf and lame—yes, and lepers. It is time for the rains but they are slow about beginning. The natives are fearing a famine, also locusts are threatening to devour the vegetation. In one small village of ten houses I saw near the king's compound a large pot of beans cooking. Knowing they were too many for one family I asked the purpose of such a large pot of beans (about a gallon). They said they were cooking them so God would send rain on the crops. I answered that with my limited understanding of God's senses and ways of reaching him, I thought that he could hear prayers ascending to him better than he could smell beans cooking.

June 7. In every village are folks who have been to the Hospital at Garkida. But even with that advertisement some of their neighbors have been sick for months and years and still do not have the energy and initiative to try the white man's medicine. Think of ulcers of six or eight years' duration! If you have a sore or an injury which does not heal in a few days you consult a doctor. Well, we often see a large ulcer on a young man or woman which they have suffered with since childhood, which began as a small skin prick, a stubbed toe, or a snake bite. Many times the muscles have contracted and shrunk until the limb is crooked or the joints stiffened and the patient is a cripple for life. This morning I met the Garkida mail man on his way to Garkida. There will be rejoicing when he arrives tomorrow. I stop him and sort out my mail. First I read the personal letters, then the Messenger. Out of a basketful of mail the Messenger and Visitor rank next to the letters. There is a testimony for the Editor, unsolicited and free. My private signature will be attached at the bottom of this letter. Last night I sat in a tree, perched over a dead donkey for about two hours. What an avocation for a missionary! The night before a hyena killed the donkey. The owner begged me to wait for the hyena to return and shoot him. There I sat in the moonlight with my rifle. I have told you before that the hyenas out here reach an enormous size, nearly 3 feet tall. About 10:30 I heard the hyena coming through the grass, boldly, grunting and smacking his jaws, gloating over the remains of the donkey which he left the night before. He either saw or heard me, for when he was within about fifteen yards he suddenly stopped, crouched and then silently slunk away, literally fading away into the darkness. I did not get a shot and he never returned while I waited. I treated fifty-three patients in that village.

June 8 This is Sunday night and I am about forty-four miles from Garkida. It is prayer meeting night and I know they will remember me in their petitions. They will mention many of you. They will remember the approaching Annual Meeting. They will pray for new recruits, for fellow missionaries, for the Buras, for those of our number who have had to go home for health reasons, and for the church in all her activities. Today I met an English government officer. His conversation was most depressing and discouraging. Aside from medical and educational programs as carried on by missions he is averse to their being in the country, says the heathen are not worth saving, that making Christians of them only spoils them, and that missionaries stir up more trouble than they do good. Now that last statement is all too true in some instances. There have been sad examples of missionaries who made no distinction between matters of state and matters of church; who did not mind their business of evangelization, but tried to advise government subjects, hold courts, make speeches against the government and stir up trouble in general.

I have one other sad picture to depict. Today I passed near a small hill covered with large stones and trees. From the main road a much traveled path leads to the hill and up its side. I knew this was a sacred place to the Buras, a place of devil and spirit worship—no, not Holy Spirit, evil spirits and the spirits of ancestors. I have seen many such places. In fact, close to nearly every village one soon learns to pick out the place. It is a grove of trees, preferably on a hill and among large stones. I left my horse and climbed up among the stones to see the place. But it was like all of them. Look up the description of one in "Sunny Nigeria." The path and the place of the altar was worn and showed more use than the path to many of your churchhouses. Sometimes I get tired riding my horse. The horse boy leads him and I walk a mile or two. Perhaps it is full moon. The carriers are lying in the moonlight talking and laughing. My horse is crunching grass and gram out under a tree. A little way in the distance I see the round tops of grass huts and farther on hills, and the fires of other small villages. Around those fires are people whose bodies and souls are sick.

June 9. Today I passed through a village in which a former hospital patient lives. In fact he heard I was in a near-by village and came out about two miles to meet me. I needed no introduction in that village. He had been praising the hospital and the folks at Garkida for weeks. His operation was for hernia. There were about thirty compounds in the village and fifty-three patients. Now I am at Kumtir. Better remember that name for it will likely be our next new station. Kumtir is a beautiful village set in a large grove of palms, and on a sandy, rolling plain a few miles from the edge of the plateau. On a recent tour of investigation Bro. Beahm and I figured there were 20,000 Bura speaking people within a radius of fifteen miles. That is a good population for the northern provinces of Nigeria. Kumtir is about fifty-five miles from Garkida by road. It is located on a fairly good road and has all the natural advantages of a good site for mission work. What advantages would you look for if you were on a committee to choose a new mission site? One has to think first perhaps of water, including the prospects for a well, next, elevation or the actual building site, distance from the road, from the village, winds, scenery, and the prospects of making it a site of beauty. Then one must look for fuel supply. He must note what kind of mud there is for building the houses. Are trees, especially the fan leaf palm near by and plentiful? How far is it to where bamboo grows? Are there cows and a supply of milk in the village? Is there a place for garden, especially a dry season garden? And what are the chances for irrigation? What is the attitude of the natives? Some may place that first. Are they Mohammedans or pagans? What is their language, wealth, and general status? The government and the natives are anxious for us to begin medical mission work there, but government is not yet ready for school and evangelistic work to be carried on actively.

June 10. Today I found a very old and spent man sitting under a tree. He was the exact picture of a worn out piece of machinery. The African reaches that stage very young. Exposure, disease and hard work make a man of forty-five to appear as old as your grandfather appears at seventy in many cases. He was anxious to talk. It is a great surprise and a pleasure to these people to hear a white person speak to them in their own language. The government officers do not attempt it. This old man said he was worn out. I asked him if he wanted medicine. He said: "There is only one kind of medicine for old age, and that is the grave." Death is only a matter of fact, a sequence to them. I have not seen one yet who feared death. It simply means for them the end of their troubles. The Hausas and Fulanis, and all the natives who have any vestige of Mohammedanism in their beliefs are strict fatalists. It is very convenient in the hospital. I am never blamed for the death of one of them. It was the appointed time, and would have happened at the same hour no matter if the patient had been any other place. I have sometimes advised against operation, telling the patient he was not able to stand it or that it was a dangerous operation. He invariably replies: "Go ahead, if I die it will not be your fault. If it is time for Allah to call me I will die regardless of what you do." The pagan does not know of the

(Continued on Page 526)

Is the Eighteenth Amendment Here to Stay?

(Continued From Page 516)

What can we do about it? We must explode the easy sentimentality of those who are resting upon their oars. We must come back to a program of teaching. Teach that alcohol is harmful to the individual and to society at large. Teach that respect for law lies at the foundation of good government and that liberty involves a recognition of the welfare of others. Make clear that the Eighteenth Amendment is a piece of moral legislation. Rally behind honest enforcement measures and express your convictions at the polls. Teach that prohibition is better than license and that economic and moral conditions have improved. Challenge the young people to get behind it because it is their responsibility to see it through. In all of this the pulpit must maintain a positive and prophetic voice. Prohibition is on trial in the court of world opinion. We carry responsibility for the verdict. May Almighty God gives us courage to do our part.

Elgin, Ill.

Is It Worth It?

BY A. V. SAGER

Editor's Note: The writing of this article was the last work of our deceased brother. On completing it he started to town and at the railroad crossing met the accident which resulted in his death. The reader will observe that Bro. Sager is thinking of humanism in the older sense which makes it that view of values which regards human personality as greater than all material things. Certain philosophers of today are using the term with the implication that man is the only spirit value in the universe. This of course amounts to atheism.

Just now there is quite a stir among a certain group as to humanism as against theism. To the ordinary mind the matter has always been so simple that one wonders what all this fuss is about.

Men will theorize and speculate about things that finally bring them out just where they started and all they have is brain fag. What is humanism? We thought that question was answered by one of old years ago—with an answer that has the ring of a prophet, that uncovers the very soul: "How can a man hate his brother whom he hath seen and love God whom he hath not seen?" In other words you must love man before you can love God. The two expressions—humanism and theism—are dovetailed. There is no distinction. One can not function without the other. But somehow our humanist friends have succeeded in throwing a smokescreen over our thoughts of such a simple matter that we do not know where we are.

Here is what some of them say. Humanism is not materialism. Humanism is not positivism. To humanism worship means reverential attitude toward all that is wonderful in persons and throughout all life. Humanism is not atheism. Atheism is properly used as a denial of God. As a matter of fact, the humanist attitude toward the idea of God is not of denial at all; it is that of inquiry. Humanism is the conviction that human life is of supreme worth and consequently must be treated as an end not as a means.

What is responsible for the present woeful condition of the spirit of man? The dead scattered on a thousand battlefields? The living dead in millions of homes? All over the world today there are men who are the products of the different religious systems of the past, who are saying to themselves: "The important thing about me is not that I am a Jew, a Christian, a Mohammedan, a Buddhist, or a Parsee; but that I am a human being, yearning to express my life in more of goodness and beauty, truth and love; that I long to be a better man, to serve my fellows more fully." After all is it an agitation of subjects too simple to be without profit? May they not spur us on to higher ideals of the Christian life? Shall we not rise up and take stock of ourselves? In other words, has Christianity fully realized its obligations and responsibilities to the race in all of its phases and struggles as revealed by Christ? Has it not placed more emphasis on the life hereafter than on the life right here and now? "Thy kingdom come on earth as it is in heaven."

Grave economic questions are facing the Christian right now. These inequalities between man and man can not last forever. As it affects his mind and life so it affects his spirit. So it is with the race problem and the social problem. Men can not make a smoke screen to hide behind always. What is the Christian religion going to do to ward off the great drama? Is there any room for the cult as given above if Christianity fills its mission?

Vienna, Va.

Liquid Poison in Cigarettes

BY A. T. HOFFERT

Hershey Conference of the Church of the Brethren

(June 11-18, 1930)

"See Demonstration; Liquid Poison in Cigarettes; Skee Ball Bldg. near Zoo." A number of signs bearing the above statement directed interested parties to our booth. The Strohm Cigarette Testing Device was placed on a table just inside a large window which was kept open. Those passing frequently stopped for a few minutes to see the demonstration. As the groups gathered they were invited to step inside where they could see and hear to better advantage. These groups varied in size from three or four individuals to fifty or sixty. In this way demonstrations were given before ninety to one hundred groups during the days of the Conference. Sunday, June 15, was the big day when 25,000 to 40,000 were on the grounds. The police reported that 10,000 automobiles entered the grounds on that day. One large group after another visited our booth. Thousands of pages of literature furnished by the Boys and Girls' Anti-Cigarette League of Chicago were distributed. Thanks to the League, this was the first demonstration of the kind at an Annual Conference. Traveling and other expenses were provided by this organization.

One man, after observing how the cigarette testing device condensed several drops of poison from the fumes of a single cigarette, said that a million such instruments should be at work warning people of the dangers which lurk in the cigarette.

Several men from Missouri observed the demonstration. One of these was eighty-four years old. As a young man he became addicted to smoking. Realizing its harmful effects he quit. He would not be here today, he says, if he had not given up his pipe. Another man, a friend of our aged brother, took a supply of literature for distribution in his home town. It is a college town. Students are not allowed to smoke on the campus. They smoke at a place just outside the campus where the ground becomes literally covered with cigarette stubs.

The Strength of the Habit

A brother from the East told of a young doctor in his community who made a brilliant record in medical school. He became the eye, ear and throat specialist for a community hospital. He became addicted to the cigarette habit and lost his position. The superintendent of the hospital in reporting the case to my informant said that he smoked ten to twelve packets of cigarettes a day and became so nervous he could not hold his hands steady. Hence he was not safe with the operating knife and had to be dismissed from service.

A group of Hershey boys visited the booth. All were smokers. A boy of sixteen said he has been smoking since he was six. He said he has tried to quit time and again but could not. These boys watched a cigarette burn and saw the liquid poison form in the bend of the glass tube. The harmful effects of the cigarette to growing boys were carefully explained to them and they were urged to sign the pledge. One called for the burning of another brand of cigarette. The demonstrator did not have any of the brand called for, but one of the boys did. He did not want to give it up, but finally agreed to a trade. His cigarette was burned but he did not take another at that time and the matter was forgotten. The boys were impressed; a couple had pencils in hand and were about to sign the pledge. Then one of the boys lit up and began to smoke. The suggestion was too strong, each of the boys took a few puffs from the lighted cigarette and then they left. The next day, the boy who had furnished a certain brand of cigarette for the demonstration, came back and asked for his cigarette. According to their own statement, none of these boys were in church or Sunday-school.

During the Conference, a group of primary children were meeting daily in this same building. Miss Ruth Shriver arranged for this demonstration of cigarette poison to be shown before them. How responsive they were and how ready to sign the pledge! None of that poison for them! The time to quit smoking is never to begin. These children were free to choose the right; the group of boys referred to above had become slaves to Lady Nicotine.

A Poison That Kills

A pastor from Ohio stated that he fixed up a device and secured poison from cigarettes. He placed three or four drops on the tongue of a small kitten. It died within a few minutes.

Since Conference the writer has visited churches of the Brethren at Libertyville, Ollie and South English, all in Iowa. At Libertyville a sparrow died within a minute after receiving a drop or two of the poison. Some of the poison was also given to a rat. It became dreadfully sick but did not die until the evening of the next day. At Ollie a mouse died within a minute after being given two or three drops. Smokers cut their lives short on an average of five to ten years. Is it worth the cost?

Unionville, Iowa.

CORRESPONDENCE

IN CANADA

The District Conference of Western Canada was held in the Merrington congregation, near Kindersley, Sask. Four of the six congregations were represented by delegates. A very fine Christian spirit was manifest in all of the discussions in the convention and in the business meeting.

The problem of a church so far removed from the main body of the church, and in a country whose laws and customs are quite different from those in the States, seemed quite evident to the writer. The most important query, as it appeared, was one asking that Canada be made a foreign mission territory. After a thorough discussion the query was returned. This discussion brought out the fact that the pioneers who came into Canada representing our denomination brought with them the thought, practice and customs of the States. Many of these people have returned to the States, leaving a few behind. A new generation, Canadian born, is coming on. They are thinking in Canadian terms and used to Canadian customs. The thought was presented that there ought to be organized a Church of the Brethren in Canada. The literature ought to be written with Canadian illustration. On that basis the Church of England has been organized. But now comes the effort of the King of England to unite all the churches of Canada, the States, Australia and England into a united Episcopalian Church. That must be the dominant idea in all of the work of the Church of the Brethren.

Eld. J. S. Culp was elected delegate to Standing Committee, and Eld. E. C. Cawley, alternate.

Following the District Conference the Young People's Meeting was held for four days on the Bow River near Arrowood. There were about fifty young people from the Irricana and Arrowood churches present. Eld. Ralph G. Rarick and the writer represented the outside help in this meeting. A very fine group of young people was present. These young people are the coming church in Canada. It was the second meeting of its kind that they have held.

Bro. Rarick is doing a very nice piece of work in his evangelistic efforts among the churches of Canada. The writer's association with him in the meetings of the District was most pleasant.

May the Lord bless the work in Canada. There is an excellent field open for the Church of the Brethren, notwithstanding the apparent decline of the church in membership.

La Verne, Calif. S. J. Miller.

DEDICATION OF THE McCANN MEMORIAL CHURCH

June 15 was the occasion for much rejoicing at this station when the McCann Memorial church at Ankleswar was dedicated. It has been some years since we first looked forward to this time. Many have been the hindrances set in the way of getting this edifice erected. When finally we saw our way clear to begin the building we were faced with the fact that we had some price to pay for land with no provision of money for it. Through the kindness and liberality of some good brethren in the home land this was taken care of. We have already sent small pictures of it to these donors and trust there may be some also for those who were the charter donors toward the building, as the Sheldon, Iowa, church has been.

Our congregation gathered in the usual place on Sunday morning the fifteenth and conducted Sunday-school, after which all marched over to the church where the people had gathered. Brethren Blough and Setvadi of Bulsar were present at this time; the former conducted the services; the latter gave the door opening ceremony. Quite a few from other places were present. Many of the village Christians also; and on this very first gathering into this house of worship no space was left, scarcely, for more people to be seated.

Unlike our American churches, this one has no seats. Every one sits on the floor and we are able to conserve space in this way. It was not difficult to find places for the 500 or so who were present.

We thought of Sister McCann that day and wished she might be present. Bro. Long's had worked much to help get this building and we should have been glad to have them here too. A more suitable location could not have been found. Bro. Moomaw had spent considerable time in helping procure the land, he and A. S. B. Miller drawing up the plan of the building. No one will be more interested than he to see the structure in its completed form. When you see the picture you will notice the marked difference in its shape and size compared to our home churches. There are no side rooms, play rooms or classrooms, but it is all one large audience room. Our Sunday-school is held in our school buildings and we went to the church immediately after Sunday-school. The architectual style is entirely according to Indian ideas; we have no other church like it thus far.

Bro. Lichty worked hard during the building process, especially during the hot season just past. When many of us were away in a more comfortable clime he bore the burden and heat of the plains. The roof framework is of iron girders which were a tremendous task to hoist into place. It was necessary for him to be present all the time when this was done. As we look at this beautiful building we have a number of people to thank—for not a few have had a part in it in some way or another.

We will take this opportunity to again thank all in America who have taken part in helping us get this church. May it serve the purpose of the Christian believers of Anklesvar and surrounding villages, is our prayer. It stands by a public road where travelers are constantly going by. That the message in song may reach many a soul, the prayers of the righteous appeal to hearts in need of him—this is our earnest desire.

On this same road during the months from December to April countless people with their produce on loaded carts plumber, grain, cotton and other raw materials) stream past this new church. We are eager to see a department that can accommodate such people during a night or two while they stay in Anklesvar, and some one may be present to give them the Gospel message as they spend their time here.

Anklesvar, Broach District, India. Sadie J. Miller.

Notes From Our Correspondents

CALIFORNIA

Glendale church met in business session July 25. Officers were re-elected for the coming year. Eld. J. F. Dickey was again chosen to fill the office of elder. Delegates to the District Conference are Bro. Geo. C. Carl and Bro. W. E. Trostle. The pastor, Bro. Carl, and wife have returned from a trip to Oregon. During his absence we were favored with splendid sermons from the following. Bro. W. E. Trostle, Bro. J. F. Dickey and Bro. C. C. Kindy. The latter gave us a report of the Annual Conference. The junior department of the Sunday-school had a splendid time lunching and boat riding at Lancaster Lake recently. Children's Day was observed by the Sunday-school June 8. The program was conducted entirely by the children.—Lulu Terford, —Hollywood, Calif., Aug. 5.

Pomona.—At our recent members' meeting the new constitution and by-laws were approved. The election for officers for the year beginning Oct. 1 resulted as follows: Bro. J. A. Brubaker, reelected elder; Pastor A. O. Brubaker, assistant elder; Bro. Bertram Betts, Sunday-school superintendent; Sister Grace Horner, general superintendent of adult and young people's Christian Workers. Delegates to District Meeting are Sister J. A. Brubaker and Bro A. O. Brubaker; alternates, Brethren M. P. Noll and Joel Bowser. Pastor A. O. Brubaker was reelected for two years. He has been bringing splendid messages to us. At our last fellowship supper our pastor was presented a nice gift. Our Ladies' Aid has been helping the Ruth Home to Glory to a substantial way. Five were granted letters and five received by letter since the last report.—Clara B. Wolf, Pomona, Calif., July 31.

CANADA

Bow Valley.—Revival services were conducted June 25-July 13, by Ralph G Rarick of North Manchester, Ind. Thirteen conversions indicated the degree of spiritual uplift and strengthening of the church body. The forceful manner in which Bro. Rarick presented the teachings of the Bible and the principles of the church inspired the members and the community to a living of greater devotion. Mrs. Mary Fisher Miller, of Ohio, accompanied Rev. Rarick in the song worship. A well attended love feast and Sunday services concluded the campaign with a spirit bound to continue for the good of the kingdom in this field. Following this service, Bro. Rarick took part in the District Meeting at the Merrington church in Kindersley, Sask. Returning to Arrowwood, he assisted in the Young People's Summer Camp, beautifully located on the Bow River. About sixty young people enjoyed the Christian fellowship of the camp with an eagerness for another larger and better session next year. Sunday-school and church services of July 20 were held at the camp with 124 persons in attendance. S. J. Miller of La Verne College, Calif., and Bro. Rarick gave two inspiring addresses that day.—Mrs. Ida C. Fisher, Arrowwood, Alberta, July 31.

ILLINOIS

Bethel church held their quarterly council July 2. Sunday-school officers were elected for the coming year. Bro. Earl Fry and E. B. Williams were chosen delegates to District Meeting. Our fall love feast will be held Oct. 19.—Mrs. Ray C. Peters, Wheaton, Ill., July 30.

Big Creek church met in council Aug. 2. Our delegate to District Meeting is Bro. D. A. Ridgely with Bro. D. W. Bowers, alternate. Our love feast will be held the first Saturday in November. Bro. Dillon has been preaching for us each first and third Sunday but owing to a revival in his home church he will be with us the third and fourth Sundays of August.—Mrs. D. A. Ridgely, Parkersburg, Ill., Aug. 4.

Canton.—On Aug. 24 the church will celebrate its third annual homecoming at the Coal Creek church in the country. There will be a picnic dinner with a fine program. C. E. Davis of Mt. Morris College will be the main speaker of the day. Every resident or old member is invited to attend. One young sister was received into the church by baptism. We held our Sunday-school teachers and officers' meeting Friday evening with a good attendance. The Cheerful Climbers class held an ice cream social last Wednesday; they had a large crowd and a good program Our union meetings are in progress at the park and are being well attended. The young people are planning to attend the Young People's Conference to be held near Lewistown, Ill., Aug. 11-16.—Mrs. Harvey Lehman, Canton, Ill., Aug. 4.

INDIANA

Auburn.—In a special council meeting held Aug. 3 it was decided to have our harvest meeting the fourth Sunday in September. Mrs. Clara Kennedy and Mrs. C. C. Cripe were elected delegates to District Meeting with Mrs. Elizabeth Texter and C. C. Cripe, alternates. During the first two weeks in June we held evangelistic services with Bro. Paul Studebaker as evangelist. We enjoyed some helpful services and three were added to the church membership. During the summer months the churches of the city are having evening union services. All of our services have been well attended throughout the summer.—Ethel Snivley, Auburn, Ind., Aug. 5.

Cedar Lake.—At the last quarterly council of the church Bro. Heber Haynes was chosen delegate to District Meeting with Bro. Russell Sherman, alternate; Sister Marie Sherman will represent our Aid Society. Our love feast will be on Saturday evening, Aug. 23, and our harvest meeting on the following day, Aug. 24.—Ethel Sherman, Lisbarn, Ind., Aug. 3.

Hickory Grove church met in council Aug. 2. It was decided that Bro. Snell should have full charge of our homecoming program which is the first Sunday in September. We wish to invite all who have any interest in the Hickory Grove church to be with us. Our delegate to District Meeting is Bro. John Taylor; alternate, Bro. Sam Studebaker. Bro. S. S. Blough will hold our revival meeting some time this fall.—Ella Winget Hummer, Pennville, Ind., Aug. 5.

Liberty Mills church held their quarterly council meeting June 30. We are planning to hold our harvest meeting and homecoming on Sept. 14. We are also looking forward to an evangelistic campaign this fall. The exact date will be announced later. Our communion service will follow these meetings. The children and young people's chorus gave a program on June 22. During the summer months we are having union services with the United Brethren church every two weeks. July 6 Bro. V. C. Finnell gave his illustrated lecture on Why Girls Smoke, which was very interesting.—Mrs. Lizzie Landis, Claypool, Ind., Aug. 5.

Middlebury church met in council July 11 at which time our Sunday-school officers were elected, Bro. O. G. Kindy being chosen superintendent. Sister H. A. Claybaugh and Bro. Albert Kindy were chosen delegates to District Meeting. It was decided to hold our harvest meeting the second Sunday of September. July 17 Bro. A. D. Helser gave us a very interesting lecture. Oct. 9 was the date set for our love feast.—Mrs. John D. Carper, Middlebury, Ind., July 30.

Mississinewa church has enjoyed a good attendance through the hot summer months. Our evening services are held on the church lawn. We are planning a harvest day and homecoming for Sunday, Aug. 31, an all-day meeting with speeches, special music, etc. We expect to have with us J. O. Winger from North Manchester who will be one of the speakers; he will remain with us for a ten day meeting.—Mrs. I. E. Weaver, Gaston, Ind., Aug. 6.

North Winona.—The Ladies' Aid Society met last Wednesday at the home of Mrs Bram Ayers and quite a bit of work was accomplished. Our Sunday evening services have been dispensed with for a few weeks since we are so close to the Winona tabernacle and are privileged to take advantage of some of the meetings there. A few weeks previous the various classes had charge of the evening services. Some very interesting programs were given and they were well attended. Good attendance is always an inspiration. The Sunday-school and church attendance during the summer months has remained about normal.—Jeannette Reynolds Basile, Warsaw, Ind., Aug. 4.

Peru.—Two letters of membership have been received and read. The mothers and daughters held their banquet on May 7, the young people, their banquet on May 24. On June 1 a Children's Day program was given. On July 20 the Sunday-school held their outing in the city park. Sunday-school was held in the outdoor chapel after which a basket dinner was enjoyed by all. The pastor, Bro. Oberlin, served as our delegate to Annual Conference. This year the pastor was granted a two weeks' vacation. Sunday evening, July 27, the laymen gave a program at the Mexico church and they are to give a program the morning of Aug. 24 at Peru. Mrs. D. M. Byerly gave a splendid address on Home Training the morning of July 27. This church is cooperating with the other churches of the city in holding union services, the pastor preaching at the Christian church July 27. We are planning a homecoming day for Sept 21 and every member is urged to be present.—C. F. Snyder, Peru, Ind., Aug. 1.

Second church of South Bend met in council Aug. 1. Bro. Ed Stump was reelected elder and pastor for another year; our superintendent, Amsey Roose, was also reelected. We are very much pleased with the progress of our Sunday-school and church services. Attendance for the summer has dropped a very little; the interest seems to be fine. Since our last report four have been added to the church by baptism. We are planning some improvements for our church in the way of Sunday-school rooms which we so much need. Sisters Ella Yoder and Gladys Rowe will represent our church at District Meeting.—Mrs. Dewey Rowe, South Bend, Ind., Aug. 6.

Wawaka church has decided to hold its harvest meeting the second Sunday in September. Bro. T. G. Weaver will deliver the sermon The third Saturday in September is the date for the ministerial meeting to be held at this place. Since our last report one letter of membership has been received. Three young people are awaiting baptism which will be administered Aug. 10. Our pastor, Bro. B. E. Hoover, is giving a series of special sermons in the hope that more will wish to become members.—Hazel M. Weaver, Brimfield, Ind., July 28.

KANSAS

Wichita (First).—On June 1 we were favored with a splendid program of music by the Æolian quartet of La Verne, Calif. Since our last report one has been received into church fellowship. Church attendance is holding up well considering the extreme heat and the numbers who go on vacations from time to time. About forty motored to Newton last Sunday to attend the young people's conference. A splendid program was enjoyed. While the pastor was attending Annual Conference and later visiting in Ohio and Illinois, the services were cared for by Brethren N. A. Duncan, Wm. Newton, and Walter Peckover. Dr. Hulen and Mrs. Lydia I. Wellman, secretary of the council of churches. Three Sunday-school classes also rendered helpful programs on Sunday evenings. We feel very keenly the loss of Bro Highbarger who was injured recently in an auto accident and died a few hours later. Our revival meting is to be conducted by Bro. R. N. Leatherman of Fruita, Colo., beginning Sept. 8.—Mrs. H. F. Crist, Wichita, Kans., Aug. 6.

MARYLAND

Meadow Branch church closed a two weeks' series of meetings Aug. 3 held by Eld. R. W. Schlosser. Thirty-three were baptized. Bro. Schlosser preached the Word inspired by the Holy Spirit with great power. Two have expressed willingness to be reclaimed. For weeks preceding this unusual revival the Sunday-school classes and others met regularly for consecration and prayer. Such a revival of edification to the church as well as the Holy Spirit's convicting and converting souls to Christ has perhaps never before been seen in this community.—Wm. E. Roop, Westminster, Md., Aug. 5.

MICHIGAN

Woodland.—The Village brethren met in council on June 14. They are sending one query to District Meeting. The question of entertaining District Meeting for 1931 was discussed. Aug. 2 and 3 we entertained the B. Y. P. D. of the churches of Lansing, Battle Creek, Sunfield, Grand Rapids, South Woodland, Elmdale and Thornapple. They were directed by Bro. Leckrone, and on Saturday there was a vesper service and a play, The Call of James. Sunday morning the service was at the church with devotions, songs, Sunday-school hour, recitation and chalk talk; 115 were present. Plans were announced for a special service for these young people at the District Meeting at Sugar Ridge. We were glad to make the acquaintance of these young people and to have them with us. We are planning for a fine attendance at our Bible Institute in late October.—Doris Wheeler, Woodland, Mich., Aug. 6.

MINNESOTA

Worthington.—July 18-20 the young people's conference met at this church. The conference theme was, Evangelism, and some very interesting and instructive addresses were given, which with several select readings and special music made a very worth while program Bro. Ray Zook of Preston was the main speaker of the conference and we appreciated his help. We were also glad to have John Masterson and Ralph Petry, students from Mt. Morris College, present. They are visiting the churches in this territory in the interest of world-wide peace. They had charge of the Saturday evening session and also spoke in a number of other churches of our town and surrounding community; their addresses were much appreciated. The closing address on The Unfinished Task was delivered by Bro. Zook, after which Bro. Stacy Shenton of Sheldon, Iowa, illustrated the hymn, Throw Out the Life Line, accompanied by his wife on the guitar. The message brought through the picture was very impressive. The Ladies' Aid served a banquet to the young people on Saturday evening which was heartily enjoyed. Our Vacation Bible School, to have been in session at this time, has been postponed on account of infantile paralysis. The Sunday-schools of the town have been closed until Sept. 1.—Alma L. Schulz, Worthington, Minn., July 29.

MONTANA

Grandview.—In our last letter the date of the love feast was omitted. Our love feast will be held the first Saturday in October, with harvest meeting the following day. Since our last report, a visit was made to our church by Bro. Royer Myres of Cando, N. Dak., and Bro. Ward Williams of Egeland, N. Dak.; they were accompanied by their sisters who favored us with special songs. Both these young brethren gave interesting and inspiring talks at the morning and evening services in behalf of the District Education Board. Our Vacation Bible School has been in session the past two weeks. Sister Bertha Gleim was superintendent of the school, assisted by six other teachers. The school closed with a very interesting program We served dinner at the church after the program and Bro. David Miller of Minot, N Dak., preached for us in the afternoon Much interest has been given these meetings and we feel that good will surely come from the efforts put forth —Mrs Harvine R Barr, Froid, Mont., Aug. 4.

OHIO

Center church, two miles south of Louisville, Stark County, Ohio, will have a homecoming on Aug 24. All who have ever held their membership there or attended the Sunday-school are urged to be present. If any are unable to attend, a few lines will be very much appreciated There will be services forenoon and afternoon. Bro. Ira W. Moomaw and wife, missionaries to India on furlough, will be the principal speakers.—Wm. H Horner, East Canton, Ohio, Aug 4.

Chippewa church has been enjoying an increased interest in service during the summer months. The attendance has been quite regular Mother's Day was in charge of the Y P D Each mother in the church received a carnation. A committee had charge of the babies so that the mothers were free to enjoy the program. Children's Day exercises were under the direction of the class of younger married people of the Sunday-school. The program was given to a full house and the children did their part well Our pastor, A. G Breed, is going to another field of service in September. He has been with us nearly four years as part time pastor During this time he has been attending Wooster College and in June received his A B degree His services has been faithful and untiring and we shall miss him. At present we have no one to take Bro Breed's place Sister Beulah Woods returned missionary from India, recently gave an interesting account of her work on the foreign field July 15 we held our regular quarterly council when officers of the church were elected Elder, T S Moherman; clerk, C. H. Murray; Messenger agent, Mrs. Q Rennecker; church trustee, J P. Leaman; correspondent, Mrs. Flora Hoff; Sunday-school superintendent, Earl Miller.—Flora Hoff, Wooster, Ohio, Aug. 1.

Dupont.—Our quarterly business meeting was held June 7 Bro Walter Landis was chosen elder for one year The church budget was presented by the financial board and accepted by the church We will have our love feast some time this fall, also a two weeks' meeting The next quarterly business meeting will be the first Saturday of September when Sunday-school and church officers will be elected Bro. Chas Ketner of Defiance recently gave us a sermon. Our homecoming was held July 6, an all-day meeting Bro Jay Hornish and other visiting ministers were the speakers Bro Roy Shafer, one of our former members but now of Durand, Mich., brought the gospel message to us July 20 We are having Spirit-filled prayer meeting and Bible study each Wednesday evening. Bro D P Weller gives us many good thoughts —Anna Measel, Oakwood, Ohio, Aug. 4

OKLAHOMA

Washita church met in council June 29 Our pastor Bro Geo Eller, was elected for another year. The delegates to District Meeting to be held in Oklahoma City are Brother and Sister Eller Plans are being made for a homecoming this fall Our revival meeting began July 2nd with Bro. Weaver of Clovis, N Mex., in charge and great interest is being shown The Brother and Sister Bible classes gave an interesting program July 27, using the ninth commandment as their subject Five of our Sunday-sch ol scholars entered the silver medal peace contest, Marie Bittley receiving the medal will enter the gold medal contest at the District Meeting.—Mrs. S. I. Howell, Cord II, Okla., Aug. 5.

PENNSYLVANIA

Broadfording.—Our church has undergone some repairs and the walls and ceiling have been redecorated July 13 we had our first service after the work was finished Bro Mitchell Stover of Waynesboro was with us in both morning and evening services July 21 we began our Vacation Bible School with an attendance of seventy-five; the interest grew until 125 enrolled and the average attendance was 101 The school was conducted by Sister Ruby Oellig of Greencastle, Pa Nov 9 we expect to hold a series of meetings with Bro Mallard Wilson of Frederick, evangelist —Grace K Winger, Mexico and Dixon, Pa., Aug. 4.

Greencastle.—Our harvest meeting on Aug 3 was well attended Bro. Emmert Stouffer gave us a very interesting talk on the text, For what is a man profited if he shall gain the whole world? An offering of $26 49 was taken for the District Mission Board A series of meetings is to begin at the Brant meetinghouse Aug 17 conducted by Bro. H S Hersey of Lemoyne, Pa., to continue for two weeks —Nelson L. Wilson, Greencastle, Pa., Aug 5

Lititz church enjoyed an Old Folks' Home meeting July 13 In the morning Eld I. W Taylor of Ephrata preached a sermon in English, and Eld Allen Bucher of Annville preached a German sermon In the afternoon Eld S H Hortzler of Elizabethtown preached the English sermon and Eld. J W Myer of Fredericksburg, the German sermon Eld. A. S. Hottenstein of East Petersburg conducted the singing Bro. Henry E Nies had charge of the meetings July 20 the Helping Hand mothers' class of Lebanon had a joint meeting here with our mothers' class The visiting class rendered an excellent program Aug. 3 Eld. H. K. Ober preached for us on The Doctrine of the Narrow Way. Our harvest meeting will be held Sept. 7.—Florence B. Gibbel, Lititz, Pa., Aug. 4.

Shade Creek congregation met in council July 15, Bro Graham presiding. Homecoming services will be held Sept 14, at the Berkey church. June 30 Bro. Levi K Ziegler began evangelistic services at the Ridge house. A Spirit filled message was brought to us each evening; as a result sixteen were added to the church by baptism Two successful Vacation Bible Schools were held directed by Sister Chas. Shaffer, one at the Berkey church with an enrollment of eighty-seven; the other at the Sugar Grove church with an enrollment of ninety-eight. June 12 a missionary program was rendered at the Sugar Grove church The Ridge Y P D presented the pageant, The Color Line. Love feast will be held Oct. 5 at the Berkey house —Nellie Lehman, Blough, Pa., Aug. 2.

Woodbury.—A very impressive love feast was held at the Replogle house May 11 We appreciated the presence of members from neighboring congregations The Conference report was given by our pastor at each of his appointments June 2 Bro J E Rowland began a series of consecration services for the congregation. These helpful and inspiring meetings were concluded at the Replogle house Sunday morning, June 8, when five were received by letter and six accepted Christ as their Savior Our pastor, who directed three Vacation Bible Schools in our congregation during May and June, reports splendid interest and an average attendance of fifty at each school. The schools closed with appropriate exercises by the children. June 29 the Æolian quartet of La Verne College rendered a musical program at the Hollinger house to a large and appreciative audience An evangelistic meeting will begin at that place Aug 2 conducted by Sister Mary Leatherman. Aug. 24 Bro Tobias Henry will begin a revival at the Replogle house —Barbara S Frederick, Woodbury, Pa., July 28

TEXAS

Pampa.—Bro A. M. Laughrun closed his two weeks' meeting last night His sermons have been an inspiration to all who heard them. July 20 Bro. A. L. Patrick baptized the son of Bro E E. Bates of Claude, Texas Then on July 21 Bro Laughrun baptized eight and on the 31st he baptized one more, making us a gain of ten in the month of July. Bro Laughrun starts a two weeks' meeting in the Methodist church at Miami, Texas, thirty miles east of Pampa, on Aug. 4. —Geo. E. Hallett, Pampa, Texas, Aug. 4.

VIRGINIA

Beaver Creek.—A very interesting and successful two weeks' meeting has been in progress conducted by Bro Guy West Even though the weather has been extremely hot, the attendance and interest were good throughout. Adjoining congregations helped with special music and attendance. Aug 3 at the closing service the church was filled to overflowing Eight young people were received into the church by baptism. Our quarterly council was held at Montezuma Aug 2 It was decided that church officers serve three years and the following were elected M L Miller, secretary; W M. Miller, Messenger agent; Sister S F. Garber, church correspondent. Bro Wilbur Wright and wife were installed into the deacon's office The young people's con-

(Continued on Page 528)

AFRICAN DIARY LEAVES

(Continued From Page 523)

hope beyond the grave. "Then he is of all men most miserable."

June 11. This afternoon I was in the worst storm I ever experienced.

Russell L. Robertson.

Garkida, Nigeria.

A VISIT IN THE COUNTRY

In the month of June our family had a pleasant trip to the country town of Ma Tien. For some time we had anticipated taking a journey to this valley where the mission has had work for some years. There are many villages scattered among the mountains and much work needs to be done to reach them all. Here and there are a few Christian homes and in some of these we had the pleasure of visiting.

The road to Ma Tien is a very difficult one to travel and impassable for carts and autos. It is only a narrow donkey trail, paved part of the way with large stones, which have been worn down by the many pack animals that go over them carrying coal and grain to the markets. The days were clear and sunny and we enjoyed our ride on donkeys. The children liked the change and all of us greatly enjoyed the beautiful mountain scenery, fresh and green with the new spring vegetation. Even though the way was rough and stony, our little sure-footed beasts made very good time and carried us safely to our destination.

The first night was spent at Tüng Yü, a large market town. We stayed at an inn, and though our room was a stable, a few mats on the ground and the mangers made good accommodations and we had plenty of fresh air. We slept well on our cots and felt refreshed the next morning. After a good breakfast of millet porridge, we visited in a number of homes in the city where Bro. Oberholtzer is acquainted. Then we mounted our animals and continued our journey. About noon we rode along under an avenue of nut and persimmon trees with irrigating ditches by the trail; then we crossed a river and climbed a hill to the village of a Chinese Christian, Bro. Chiao Yuan Ching. His home is up high and overlooks the river and valley beyond. We were made welcome and dinner was soon ready. We carried some supplies with us so had no difficulty in getting a hurried meal. The next day, while Bro. Oberholtzer and Henry climbed to the top of a mountain to visit with some brethren, living in caves along the mountain side, the little girls and I visited with the Chiaos.

In this home there are father, mother, two sons, their wives and children, and two small daughters of the Chiaos. They have one other son in Peking in school and work there. The mother and one daughter-in-law are interested in Christianity and are teaching the other daughter-in-law. They enjoyed singing hymns, listening to Bible stories, learning a prayer and the Ten Commandments. Mr. Chiao is a warm-hearted Christian and is trying to teach his family. The wife and older daughter-in-law want to be baptized this year. We hope they may have more teaching and be able to read themselves. Mrs. Chiao took me up the mountain to visit her neighbors, some of whom had never seen a foreign woman. They asked us to come again. After our visit in the Chiao home we traveled down the valley to Ma Tien. We were impressed as we rode along, with the beauty of the verdure all about us—ripening wheat, fruit trees, the river and on all sides the grass covered mountain walls rose high above us.

When we arrived in Ma Tien, we went to the church court and found Bro. Chen, the evangelist, waiting for us. We had two small rooms and were very comfortably situated. The first few days were full ones with many callers coming and going. We kept busy singing, talking and teaching those who cared to read. The boys and girls knew some of the songs and called for favorite ones. The children understand better than the mothers do, especially the boys who have read in the village school. There is no girls' school at Ma Tien and in many country places the girls are neglected. We surely hope that girls and women in the country may have a chance to read. Their lives seem so sad and empty to us.

Brethren Chen and Oberholtzer held a three days' retreat with the brethren of this vicinity. A number had come in early for the meetings. Each day early in the morning and in the late evening the brethren met for prayer and praise. The Sunday service was pretty well attended and all listened attentively. After this service there were five young men baptized, among whom were the two sons of Bro. Chiao. In the evening was held the love feast and communion. Bro. Oberholtzer officiated, assisted by Bro. Chen. There were twenty-five who partook of the sacraments. We surely appreciated this opportunity for fellowship with our country brethren and sisters. We rejoiced in their joy and earnestness in serving the Lord. Truly he brings a great change in the hearts of his believing children.

On Monday there was a meeting with round table discussion on the subject: How Make the Home More Christian? Superstitions and customs that hinder making the home really Christian were talked over and remedies suggested. Superstition is a very great hindrance to real growth among our Christians and it takes much prayer and teaching to get them away from it. The meetings closed in the evening with prayers for rain. That night several of the brethren returned home, walking all night to avoid the heat. We felt that the Christian religion must mean something to these brethren, some of whom had walked twenty or thirty miles to attend the meetings and in harvest time too.

While in this vicinity, we visited in a number of homes in the town and in several other villages. We are impressed with the needs of these people They have many sorrows, are often sick in body, mind, and spirit. They need the love of Christ but know it not. They need teaching but few want to learn. They think they are too stupid and do not want to listen when we talk, especially is this true of the women. We tell them they can learn and try to explain how God loves them. They do not know the name for God, "Shang Ti," so we use "Lao Tien Yeh," or "Old Heavenly Father." They know a little about him but think he is the heaven and the earth. It is so hard for them to know that God is a Spirit, the one true God, and that we must worship him in our hearts, or in spirit and in truth. We try "Love" and tell them of mother and father love, and that God is Love. He is our heavenly Father and gives us all that we have. By and by, little by little, a ray of light gets through; but it is a slow and tedious process. They must hear the same message many times to remember it. It takes patience and prayer but God's Spirit will bring the harvest.

In a village three miles from Ma Tien, live two Christian women in whose homes we visited. Both are widows but have sons to help them. They surely seem to have faith in God, and though unlearned, their childlike joy and belief in the gospel of Jesus Christ is worthy of emulation. We pray that they may lead others to Christ. On our way home to Liao Chow we visited friends in several villages. We surely hope and pray for these rural people that they too may learn to know the Heavenly Father and his great love. We feel that our two weeks' visit was worth the time and effort to us and we pray that we may have an opportunity to go again some future time.

Elizabeth W. Oberholtzer.

Liao Chow, Shansi, China.

PURE RELIGION

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world."

We are glad there are yet a few faithful ones who practice this kind of religion. Sunday afternoon was a very hot day—too hot for some to get out, after working all week, but fourteen loyal workers gathered at the home of Sister Mary Carson and daughter and held one of the best prayer meetings we ever attended. Eld. A. C. Daggett, who recently returned to our midst from Ottawa, Kans., led the meeting, assisted by Bro. W. E. Burroughs. The scripture from John 15 was read, explained and talked upon. Many good words were spoken by those present and many heartfelt prayers ascended in our behalf. These make us feel stronger and less discouraged.

These meetings were started some time ago by Eld. W. H. Miller who left us June 10 for the Brethren's Home at Darlow. We miss him very much. The good work has been kept going since by the faithful workers of the church. Meetings are held three to four nights each week in private homes and one at the church every Wednesday night. There are more calls for these meetings than can be filled, so meetings are now held on Sunday afternoons. One is held each Monday evening at Bro. S. L. Harlow's who has been an invalid over a year. The workers have a prayer list of the sick and afflicted for whom they pray every time they meet. It does our souls good and strengthens us in mind, soul and body to know we are remembered by these dear ones. Many outsiders call on them to hold a meeting in their homes for them. Knowing that "our labor is not in vain in the Lord," we pray God to give them courage and strength to keep the good work going, and that many will heed the call and become God's children is our prayer.

Independence, Kans. Pella Carson.

RESOLUTIONS

Inasmuch as it has pleased our heavenly Father to remove our much beloved Sister Emma Hoff, we, the Gleaners' class of the Pipe Creek Church of the Brethren, of which she was a member, adopt these resolutions:

That the Sunday-school feels most keenly the loss of a faithful teacher; that we cherish the memory of a life devoted to the Master's cause; that we extend our sympathy to the family in this sad bereavement in the loss of one who was a devoted wife and loving mother;

That these resolutions be recorded on our minutes, a copy be sent to the family and one to the Gospel Messenger.

Bertha E. Snader,
E. Jeannette Bankerd,
Ida M. Englar.

Uniontown, Md.

RESOLUTIONS OF RESPECT

The following resolutions were adopted by the Sisters' Aid Society of Martinsburg, Pa., in memory of Sister Elizabeth Mock, wife of the late Aaron B. Mock:

Inasmuch as our devoted sister and coworker has been called to be at home with the Lord, be it resolved,

That we, the members of the Aid Society, humbly submit to our heavenly Father's will, though we feel keenly our loss;

That we hold in grateful remembrance our sister's faithfulness in attendance and service, her invariable cheerfulness and kindliness; that we express our sympathy to her daughter and family;

That a copy of these resolutions be sent to the daughter and to the Gospel Messenger, and be spread on the minutes of the society.

Mrs. Jonathan Wineland,
Lizzie Metzker,
Mrs. C. O. Beery.

Martinsburg, Pa.

RESOLUTIONS OF SYMPATHY

Whereas, God who doeth all things well, has seen fit to call from our midst our dear sister, Ida Goodman, be it resolved:

That although we cannot understand why God has called her from us, yet we bow in humble submission saying, "Not our will but thine be done";

That we the members of the Sisters' Aid Society of the Empire church, of which she was a member, express our sincere sympathy to the family, and commend them to our heavenly Father, praying that they may receive comfort at his throne;

That a copy of these resolutions be sent to the family, and also to the Gospel Messenger for publication.

Anna Rariden, Supt.
Katie Keller, Sec.

Empire, Calif.

"IN MEMORIAM"

On Wednesday morning, March 26, God called another of his faithful servants from his duties in the Middlecreek Church of the Brethren—Bro. Wm. J. Kimmel, at the age of seventy-eight years. He was a son of the late John M. and Elizabeth (Miller) Kimmel. He was a native of Somerset County and spent the greater part of his life in the community in which he lived at the time of his departure.

He was a friend to all who knew him, both old and young. No one could be in his presence long until they knew he had a great interest in his church. His place in the service was seldom vacant. During the half century in which he lived at his late residence he missed one communion service in the Middlecreek church, that being because of illness. He never was too busy to help the church or to discuss and help solve her problems.

He was a member of the pastoral committee from the time of its organization and was its active chairman until his ill health kept him from performing his duties. He was also chairman of the board of trustees.

He leaves his wife, one son and seven daughters. The following brothers and sisters also survive, Harvey Kimmel, Somerset, Pa., Geo. W. Kimmel, Hancock, Minn., Miss Emma Kimmel Somerset Pa., Mrs. Samuel Fike, Waterloo, Iowa, Mrs. Jacob Philippi, Smith Center, Kans., and Mrs. Clarence Friedline, Jenner, Pa.

Funeral services were conducted in the Middlecreek church, March 28, by the undersigned assisted by Rev. J. F. Messenger of the Christian Church and Rev. S. A. Meyers of the Middlecreek church. Interment was made in the church cemetery.—Walter F. Berkebile Rockwood, Pa.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to 2 three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Beahm-Swartz.—At the home of the bride's parents, Mr. and Mrs. F. M. Swartz, near Nokesville, Va., on April 27, 1930, Bro. Ralph E. Beahm and Sister Edith M. Swartz, both of Nokesville, Va.—Mrs. G. W. Beahm, Nokesville, Va.

Ford-Wolfe.—At the home of the bride's parents, Brother and Sister George Wolfe of North Manchester, Ind., July 12, by the undersigned, Brother George Ford of Chicago and Sister Mary Wolfe.—... Winger North Manchester, Ind.

Gallipo-Sroufe.—At the home of the undersigned, *July 14, Mr.-Dutcher* Gallipo and Miss Martha Sroufe, both of Macy, Ind.—Otis Winger, North Manchester, Ind.

Stutzman-Ingersoll.—By the undersigned, June 25, 1930, at The West Kirk O' the Heather, Glendale, Calif., Bro. Rolland Stutzman, of Long Beach, Calif., and Miss Ruth Ingersoll of Fontana, Calif.—David M. Brower, Pasadena, Calif.

Tallent-Harrington.—By Rev. J. A. Todd, July 16, 1930, J. Fred Tallent of Athens, Tenn., and Sister Kathleen Rebecca Harrington.—Mrs. J. Frank Harrington, Sweetwater, Tenn.

FALLEN ASLEEP

Brandt, Clara Thomas, daughter of Anthony Wayne and Margaret Anne Thomas, was born near Reedsville, Pa., and passed away in the hospital at Minneapolis, Kans., July 27, 1930, at the age of 21 years, 6 months and 29 days. She attended Kishacoquillas Seminary and Juniata College, completing the normal course in the latter institution. She taught school eight years, seven years in Pennsylvania and one year in Kansas. She came to Kansas in May, 1885. On December 26, 1888, she was united in marriage to William Elwood Brandt formerly of Shirleysburg, Pa. To this union were born four children, Paul K. Brandt, pastor of South Beatrice, church, Holmesville Nebr., Cora Mabel Blonebefield and Daniel Raymond Brandt of Culver, Kans., and William Elwood Brandt of San Francisco, Calif. Sister Brandt united with the Church of the Brethren in early life and lived a consistent Christian life. Besides her four children she is survived by thirteen grandchildren, one sister and three brothers. Funeral services were conducted by the writer at the Presbyterian church at Culver, Kans., and the body laid to rest in the family cemetery near by.—W. A. Kinzie, Navarre, Kans.

Brumbaugh, Levi H., born near Henrietta, Nov. 1, 1858 the son of Samuel and Elizabeth Brumbaugh, died suddenly June 9, 1930. He died at the office of the doctor whom he had gone to summon to minister to his wife who was taken ill during the night. He married Fannie Rhodes who survives with two daughters, four grandchildren, one sister, one half sister and four half brothers. Early in life he became a member of the Church of the Brethren and lived a quiet, unassuming Christian life, always interested in the welfare of his church; he was a deacon for many years, also a successful farmer and business man. Funeral services in Martinsburg church by the pastor, C. O. Beery assisted by I. F. Hollsopple. Interment in Fairview cemetery.—Mrs. H. B. Rhodes, Martinsburg, Pa.

Culley, Perry Mohler, was born at Warrensburg, Mo., Feb 19, 1892, died at his home in Los Angeles, Calif., June 13, 1930, aged 38 years 3 months and 25 days. His father, Silas Perry Culley, died in 1900, and his mother, Barbara Mohler Culley, made a home for Perry and his sister Mary, in Elgin, Ill., until he moved to California in 1911. For several years prior to his death, he carried a heavy load of business cares while waging a heroic fight for health, a fight which was extended far beyond the expectations of the physicians by the strength of his spirit. He leaves his wife, Anna Marie Hager Culley, a son, and a daughter, also his mother and one sister. Funeral services at Highland Park by Rev. Earl P. Cochran, pastor of Highland Park Presbyterian church. Interment at Forest Lawn Memorial Park—Paul Mohler, Seattle, Wash.

Gryder, Edmond, eldest son of Mr. and Mrs. Wm. Gryder, born on a farm near Orrick, Mo., in April, 1867, died July 28, 1930, aged 63 years. He grew to manhood in that community. He was the father of seven sons and one daughter. April 22, 1916, he married Miss Daisy Hoover. He was a loyal member of the Rockingham Church of the Brethren and consistently lived the ideals of honesty and good will towards his fellow-men. He is survived by his wife, his mother and four children, four brothers and four sisters. He was overcome with heat while scooping grain. Funeral services from the home of Rev. John Hoover and at the Union Baptist church near Orrick by his pastor, the writer.—O. H. Feiler, Norborne, Mo.

Guthrie, Sister Emma, daughter of Samuel and Tilda Dodson, died at the home of her daughter, Mrs. Rena Lawson, near Mt. Dale, May 16, 1930, aged 89 years, 11 months and 19 days. Her husband, John

Guthrie, preceded her thirteen years ago. She was a member of the Church of the Brethren since youth and lived a devoted Christian life. She leaves three sons, three daughters, twenty grandchildren and five great-grandchildren. Funeral at Mt. Dale church by Chester Thomas assisted by Jeremiah Thomas and Geo. Vansickle. Burial in the Pleasant cemetery.—Grace Sisler, Hazelton, W. Va.

Highbarger, Bro. Newcomer, son of Daniel and Katharine Highbarger, born near Downsville, Md., died in a hospital in Ponca City, Okla., July 21, 1930, aged 82 years, 9 months and 7 days. His tragic death was caused by injuries sustained in an automobile crash. At the age of twenty-five years he married Amelia Orpha Winders. To them were born five daughters and three sons. Soon after their marriage he and his wife united with the Church of the Brethren. He was called to the deacon's office in which capacity he labored efficiently until called to rest. He also assisted in the organization of the First Church of the Brethren in Wichita, Kans. He was a man of strong conviction and stood firm for truth and righteousness; his life was an inspiration to all that came in contact with him. He moved to Kansas in 1877, living five miles east of Wichita. A few years later the family moved into Wichita to the present home where they lived for forty-two years. He leaves three daughters, two sons, one brother, thirteen grandchildren and four great-grandchildren; his wife, two daughters and one son preceded him. Funeral in Wichita by the writer assisted by Eld. J. A. Duncan. Interment in the Highland cemetery.—H. F. Crist, Wichita, Kans.

Jones, Malvina, daughter of Aaron and Susan Wyatt, born in Ashe County, N. C., died July 19, 1930, aged 93 years, 1 month and 22 days. She married Jason Jones in 1857; to them were born eight children, four of whom survive. She united with the Church of the Brethren in 1876 and lived a true Christian life until death. Funeral from the church in Leeton and interment in the cemetery near by.—James M. Culver, Leeton, Mo.

Lentz, Sister Hannah, nee Moyer, widow of Isaac Lentz, died July 7, 1930, at her daughter's home in Myerstown, aged 89 years, 9 months and 18 days. She was confined to her bed for seven weeks with illness incident to advanced age. She was a faithful member of the Church of the Brethren for more than half a century. Her husband preceded her eleven years ago. There remain one daughter, one son, four grandchildren and one great-grandchild. Services and interment at the Union Meetinghouse by Brethren Michael Kurtz and J. F. King and Rev. Cunningham, U. B. church.—Alice B. Royer, Myerstown, Pa.

Mock, Mrs. Elizabeth, born in Piney Creek, Dec. 30, 1854, the daughter of Jacob and Susan Smith, died July 3, 1930. June 5, 1873, she married Aaron B. Mock who preceded her March 11, 1930. Her entire life was spent in the county of her birth. She was a faithful member of the Church of the Brethren for over fifty years and a member of the Sisters' Aid ever since its organization in Martinsburg; she served for many years as its treasurer. She had been in failing health for several months. Surviving is an only daughter, one grandchild, and one brother. Services by C. O. Beery assisted by B. F. Waltz. Interment in Fairview cemetery in Martinsburg.—Mrs. H. B. Rhodes, Martinsburg, Pa.

Mohler, R. D., son of Ephraim and Anna Mohler, born in Covington, Ohio, Sept. 5, 1858, died June 19, 1930, in Warrensburg, Mo. He married Laura Bosserman March 18, 1886. To them were born three children all of whom survive. He united with the Church of the Brethren in 1930 and enjoyed his new life in fellowship with his Master until death. Funeral from the church in Warrensburg, and interment in the cemetery near Leeton, Mo.—James D. Mohler, Leeton, Mo.

Morris, Bro. James Wm., died at his home, June 22, 1930, aged 82 years. He is survived by his widow, three daughters, two sons, twenty grandchildren and three great-grandchildren. He united with the Church of the Brethren about seven years ago. Funeral in the Pleasant Hill church by Eld. B. B. Garber. Interment in adjoining cemetery.—Vera B. Crokenberger, Harriston, Va.

Prettyman, Sister Nettie, was born near Agosta, Ohio, Jan. 28, 1861, and died in the Old Folks' Home, Fostoria, Ohio, July 26, 1930. She was the last of the ten children born to Mr. and Mrs. Cord Prettyman. She was a faithful member of the Church of the Brethren at Marion since her coming into the church March 13, 1913. She had been a member of the Methodist Church and a conscientious Christian for many years. She was the superintendent of the Sunday-school at Kansas, a faithful worker in the Aid Society and a good Sunday-school worker; she always performed her part well when any of these duties were placed upon her. Sister Prettyman's health failed, and with no near relatives, expressed a desire to go to the Home at Fostoria, and was taken there in March, 1929, at which place she lived until her death. She had a number of nieces and nephews. Funeral services at the Church of the Brethren in Marion, Ohio, conducted by her pastor, Bro. G. G. Canfield. Interment made in the Prettyman burial plot near Arcola, Ohio.—G. G. Canfield, Marion, Ohio.

Reckart, Arthur Clarence, son of John and Amanda Reckart, born near Mt. Dale, died April 8, 1930, aged 36 years, 10 months and 17 days. He died in the Uniontown Hospital from pneumonia and pleurisy. His marriage was to Sadie Ellen Sines, March 12, 1912. To this union were born one son and three daughters. His wife preceded him six years ago. He married Anna Braham in 1926. They had two daughters and one son; one daughter preceded him several years ago. He was a member of the Brethren Church for several years. He leaves his wife, six children, two brothers, two sisters, his father. Funeral in the Cuzzart church by Chester Thomas. Burial in the Parnell cemetery. Charles Lindy Reckart, son of Arthur C. and Anna Reckart, born near Mt. Dale, died May 2, 1930, aged 8 months and 11 days. Cause of death was measles and pneumonia. He leaves his mother and father, one half brother and three half sisters. Short services at the house, burial at the Sisler cemetery.—Grace Sisler, Hazelton, W. Va.

Reed, Sylvia, daughter of Harry and Nellie Miller, born at Martinsburg, Ill., June 16, 1906, died July 23, 1930, following an operation. Upon the death of her mother she was taken into the home of Dr. S. B. Fry of Cedar Rapids, Iowa. She spent one year at Coe College and graduated at Mt. Morris with the class of 1927. June 5, 1927, she married Merritt L. Reed. She had been a faithful member of the Brethren church from early childhood. Funeral from the M. E. church in Oregon, Ill., by the writer assisted by Rev. Eagle.—F. E. McCune, Mt. Morris, Ill.

Snyder, Martha M., was born to John and Elizabeth Snyder in Fairfield County, Ohio, in 1851 and passed away in Huntington, Ind., July 7, 1930, aged more than seventy-nine. She first married a Mr. Cole. To them had three children. She later married Mr. Crull and had four children. Her last marriage was to a Bro. Snyder who preceded her eight years ago. She was the last survivor of seven.—Ezra Flory, Huntington, Ind.

Thorsen, Bro. Chas. Otto, born Jan. 25, 1879, in Norway, died July 1, 1930, at his home near Rodney where he had lived for twenty years. He came to the United States in early manhood, and in 1901 he married Miss Theresa Kraayvanger in Milwaukee. He leaves his wife, an adopted son, his mother, Mrs. Marie Thorsen, two brothers and two sisters. Funeral in the Rodney church by the undersigned, assisted by Bro. Will Tomlbaugh. Burial in the Martiny cemetery.—Chas. A. Bowser, Shepherd, Mich.

Watson, John, son of Richard and America Watson, was born in Centerville, Iowa, and died suddenly at his home near Ollie, on Feb. 15, 1930, aged 71 years and 4 days. He married Rebecca Stickler Aug 25, 1881. One daughter preceded him. He leaves his wife and three sons, seven grandchildren, three brothers and one sister. In 1894 he united with the Church of the Brethren of which he was a faithful member until death. In 1900 he was chosen to the office of deacon in which he served faithfully as long as health permitted. Funeral at the church by D. F. Shelly. Burial in the cemetery near by.—Mrs. N. A. Watson, Leonard, Mo.

Wren, Sister Nellie Reviers, died at a hospital in Clifton Forge, Va., March 16, 1930, as a result of pneumonia followed by blood poison. Her age was 49 years and 11 months. Surviving are her husband, W. O. Wren, five children, five grandchildren, three sisters and four brothers. Brother and Sister Wren have for many years been members of the Church of God in later years were active members of the adult Bible class of the Selma congregation. Services at the church by Sister P. J. Forbes assisted by Raymond R. Peters. Interment in Bethel cemetery.—Chas. E. Arnold, Clifton Forge, Va.

IF YOU ARE SATISFIED WITH PRESENT ATTAINMENTS READING THESE COLUMNS WILL DO YOU NO GOOD

The Goodly Fellowship of the Prophets **$2.00**

By W. Mackintosh Mackay

Live discussions of men long dead, righteous men who made the moral fight for God and righteousness. The author compares them with the men and issues of today. Though recognizing critical scholarship he finds Jesus the Messiah in the prophets. Unforgettable pictures of the men who made Israel. Stimulating for preachers and teachers.

Girl's Stories of Great Women **$1.00**

By Elsie Egermeier

We have stories of men and boys galore, but too seldom of women. Here is a collection of stories dealing with the lives of 18 great women that will make any girl and woman feel proud of the fact that she belongs to the class known as women. These stories show how no handicap can hold a woman down and verify the recent radio statement of Henry Ford, "There is no such thing as 'No chance.'"

Stories to Tell and How to Tell Them **$1.25**

By Elizabeth Clark

Teachers and parents who include folklore in their stories will find the thirteen stories in this collection well told, and such as children love to hear. The author accompanies each story with directions for telling and giving local color. She knows the secret of telling stories well. Those who would discover that secret will find here simple, valuable, usable suggestions.

Objectives in Religious Education **$2.50**

By Paul H. Vieth

Changing from the one-room building to a modern church plant and adopting the modern Graded curriculum instead of the old Uniform lessons have made necessary a restudy of the main objectives of religious education and the best methods of reaching the desired end. This book is valuable to parents, to teachers, to executives, to pastors, to all who seriously seek guidance in their efforts to teach religious truth.

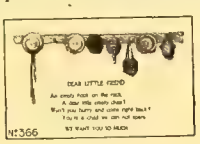
Order Your Books Today, Read Them Tomorrow and Begin to Grow

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

MAKE YOUR SUNDAY-SCHOOL GROW BY USING OUR NEW SERIES—ABSENTEE POST-CARDS

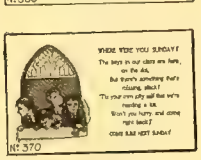
A new series of eighteen graded absentee post-cards. Beautifully printed in colors. The messages command the attention of absentees. Every Bible school will make a paying investment by systematically using these cards. Suitable for all departments of the school. Price, per dozen, 20c.; per 100, $1.25. Complete sample set of eighteen cards, special, 25c.





















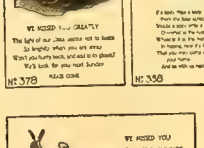


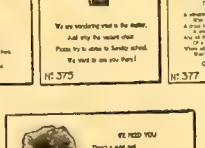


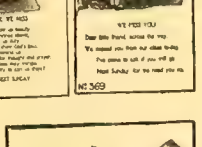












The leak in the Sunday-school is the absentee. How do you get him back? Does he know that you care for his presence? Does he know that he is missed?

These Absentee Cards will help you get the absentee back and hold him. Select 100 of these cards and be convinced. Order by number.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

Notes From Our Correspondents

(Continued From Page 525)

ference of the Second District of Virginia will be held at Beaver Creek Aug. 31 beginning at 11 o'clock. Our communion will be held Oct. 18. —Mrs. Nannie J. Miller, Bridgewater, Va., Aug. 5.

Jeter's Chapel.—July 21 Sister P. J. Jennings closed a meeting here, preaching seven sermons. There were six conversions and on July 22 they were baptized, also one who was converted at a former meeting of Sister Jennings'. This made a total of seven baptized in a little creek near the church. Bro. Hesse came down from Roanoke and administered baptism. Our pastor will be in several meetings before returning, including one in West Virginia and one in Indiana. At our recent business meeting two trustees were appointed; we now have three trustees in this union church, but no other denomination seems to be taking part. Since our church was organized on March 6 we have taken in $132 not including what the Sunday-school has received. We spent $102 on improvements. The boys and men of the neighborhood met Saturday morning last and cleaned the church grounds; work on painting the outside of the building will begin this week. Sister Jennings deserves credit for the great work she has started on this mountain, when no other preacher would come.—Ada Wright, Vinton, Va., Aug. 4.

Manassas church met in council July 19. Our harvest meeting will be held Aug. 16 and the love feast Aug. 23. The missionary funds on hand were equally divided between the District and General Mission Boards. July 20 Bro. Orville Hersch of Greene County Industrial School began a week's meeting at Bradley. Considering the heat the meetings were well attended. Four young people accepted Christ. Through the big-heartedness of some of our members the ministers and their wives were enabled to attend the Camp Bethel ministers' conference, July 25 J. M. Henry gave his lecture, Our Supreme Task, to a large and very appreciative audience.—Mrs. E. E. Blough, Manassas, Va., Aug. 4.

Snow Creek.—July 27 Bro. F. B. Layman closed a successful two weeks' revival meeting. Six were added to the church by baptism. July 24 the church met in council. Our elder, J. A. Naff, and B. T. Flora, a member of the District Mission Board, were with us. Brethren Wm Martin and S. H. Flora were chosen delegates to District Meeting with Sister T. G. Adams and the writer, alternates. The church voted unanimously to retain Bro. Flora as our pastor for the coming year. Sister T. G. Adams served as delegate to the Hershey Conference. Rev. Clifford Ramsey preached for us the third Sunday in June while Bro Flora was attending Conference.—Mrs. S. H. Flora, Sago, Va., Aug. 6.

Timberville church met in council April 6. Brethren elected and installed as deacons were Austin Garber, Grover Summers, Randolph Garber. Delegates to District Meeting were Sister Margaret Clower, Bro Joe Flory and Bro. Austin Garber. To Annual Meeting, J. T. Glick. Offering to Annual Meeting, $169.01. Nineteen members of the congregation attended the meeting. Our communion was held May 18 with ninety-six present. Bro. Paul Bowman of Bridgewater, Va., officiated at this service, assisted by our pastor, J. T. Glick, and Bro. L. M Clower. In the absence of our pastor we were unable to have our Easter service or Mother's Day program. Since our last report two members have been received by baptism. There are now thirty children in the Orphans' Home and thirteen people in the Old Folks' Home. The Ladies' Aid has been very busy quilting.—Rebecca L. Neff, Timberville, Va., Aug. 6.

WASHINGTON

Olympia church enjoyed the presence of the Apollo quartet of La Verne, Calif., July 13. They were greeted by a full house. July 27 the young people had charge of the Christian Workers' service and gave a discussion of the appreciation of music. We are having splendid sermons by our pastor, Bro. Ed. Cunningham. In the evening they are taken from the life of Jesus and at the morning service from some of the sayings of Christ. These sermons are doing much in making the Master seem more real to us. Beginning Aug. 24 we will have a week's series of meetings which will close the summer's work of our pastor with us. Aug. 24 we will have a special missionary meeting and Aug. 31 a music program.—Mrs. Maude E. Gregory, Olympia, Wash., Aug. 5.

WEST VIRGINIA

Brush Run.—Our evangelistic meeting conducted by Bro. E. A. Lambert of Dry Run, W. Va., began July 6 and closed July 20. Bro. Lambert brought us seventeen wonderful Spirit-filled messages. The attendance and interest were exceptionally good throughout the meeting. As a result nine people were received into the church by baptism, ten were reclaimed, and twelve await the rite of baptism. Six are undecided as to church relation. We are also glad to report the Vacation Bible School held by Sister Esther Miller of Bridgewater during the two weeks of the revival meeting. Fifty-two were enrolled. —J. W. Pugh, Dunmore, W. Va., July 31.

Morgantown.—The regular quarterly council was held June 26. It was decided to hold cottage prayer meetings weekly for three weeks before the series of meetings which will begin the first Monday in September and close with a love feast. Bro. W. K. Kulp of Mt. Pleasant, Pa., will hold this meeting. The interior of the churchhouse has been decorated and painted which adds much to its appearance. Our pastor, Bro. Hamstead, the delegate to Annual Meeting, gave a very interesting account of the proceedings. Brethren Arthur Serogum, pastor of the church at Accident, Md., and Ellsworth Harman of Harman, W. Va., are attending summer school at the State University here, and are helping with the work. Bro. Albert Burgess who also has been attending school and graduated at the University, will leave soon to teach. He was an active worker in the Sunday-school. The school has taken on new activity. A social committee was elected and a recreation department established. A picnic was enjoyed by the school recently. The Queen Esther class held an ice cream social for the benefit of the church. A program of unusual interest was given at the August meeting of the workers' conference which is held the first Tuesday evening in each month. We have song service every Thursday evening and teachers' meeting on Friday. The Aid Society is still meeting every Thursday afternoon despite the intense heat.—Mrs. Samuel Hayes, Morgantown, W. Va., Aug. 6.

Mt. Dale Orchard (Paw Paw). A glorious revival beginning July 21 and closing July 29 with an all-day meeting was conducted by our faithful elder, J. L. Shanholtz, of Levels, W. Va. He was used of God in a marvelous way and held up the Word of God with vigor. He also held services Sunday morning when three were anointed. He visited many homes during the revival. The spirit of the meeting was splendid, people driving for miles to hear the Word preached in its power and purity. The inspiring song service was led by Bro. Geo. Yost, thus helping the Spirit to drive home the truth into the hearts of the unsaved. We also held children's services each evening before the regular sermon. These were conducted by J. L. Shanholtz. The children's song service was led by Myrtle Yost and was uplifting to the old as well as to the young. The children took a wonderful interest in their services. Nine were taken into the church by baptism, all young people. The members here are very much encouraged in the work.—Myrtle V. Yost, Gt. Cacapon, W. Va., Aug. 5.

WISCONSIN

Stanley church rejoiced to have with us in the morning service on July 27 our elder, Bro. D. D. Funderburg, also Bro. J. W. Lear and wife and Sister Bonsack. Bro. Lear preached a soul-stirring sermon and in the evening Bro. Bonsack was with us and gave a talk to our young people and also delivered the message of the evening. We have organized a Christian Workers' Meeting with Sister Edna Gassman, president. Bro. O. L. Harley is leading us in our prayer meeting each Tuesday evening which is an inspiration to all who attend. Sister Chloe Hoffstatter is giving one half hour each evening before the prayer service, instructing us in music.—Mrs. Jacob Winkler, Stanley, Wis., Aug. 5.

ANNOUNCEMENTS

DISTRICT MEETINGS

California, S. and Ariz., Aug. 22.
Colo., E., Haxtun, Aug. 23-26.
Illinois, N. and Wis., Lanark, Aug. 29-Sept. 1.
Illinois, S., Astoria, Aug. 29-Sept. 1.
Indiana, N., Nappanee, Aug. 25-28.
Indiana, S., Four Mile, Aug. 29.
Iowa, Middle, Prairie City, Aug. 30-Sept. 1.
Iowa, N., Minn. and S. Dak., Guthrie, Aug. 29-31.
Iowa, S., Council Bluffs, Aug. 20-22.
Maryland, W., Oak Grove, Aug. 29-30.
Michigan, Sugar Ridge, Aug. 19-22.
Missouri, Middle, Happy Hill, Aug. 15-18.
Missouri, S. and Ark., New Hope, Aug. 20.
Nebraska, Enders, Aug. 16-20.
N. and S. Carolina, New Haven, Aug. 21.
Oklahoma, Pan. of Tex. and N. Mex., Oklahoma City, Aug. 16-21.
Oregon, Albany, Aug. 18-20.
Tennessee, Lone Star, Aug. 14-16.
Texas and La., Fort Worth, Aug. 15-17.
Virginia, E., Manassas, Aug. 28.
West Virginia, Second, Valley River, Sept. 4, 5.

LOVE FEASTS

Indiana

Aug. 23, Cedar Lake.

Virginia

Aug. 23, 7 pm, Manassas.

West Virginia

Aug. 23, Sandy Creek (Salem house).

1930 CONFERENCE REPORT

The **FULL REPORT** of the **Hershey Conference** is of unusual interest because of some of the problems discussed. Some are ordering quantities. How about your congregation? **Ask your Agent or Pastor to announce the FULL REPORT from the pulpit.** Send in your order now. **Only 50c.**

Brethren Publishing House, Elgin, Ill.

CHURCH PUBLICITY

By William H. Leach

270 pages of most illuminating material. Dr. Leach touches upon every phase of publicity and gives endless examples of material that has produced results for others. His suggestions are stimulating. If your church is not coming to the front invest **$2.25** in CHURCH PUBLICITY and note the change. Order today and use daily.

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

Have Your Dividends Stopped?

The financial crash has caused many enterprises to cease paying the regular dividends. That works a hardship on the investor. **Have you been hit in this way?**

THE GOSPEL MESSENGER, however, continues to pay its weekly dividends—52 payments each year. Think of it—16 pages of the best reading matter each week for only TWO DOLLARS for one whole year. Renew your subscription promptly. And then secure another subscription from your neighbor. That will help him to these **52** dividends.

Brethren Publishing House, Elgin, Ill.

A History of Some Scientific Blunders

By George McCready Price

A study and survey of certain scientific blunders, some of which were accepted as true science, only to be proved fallacies in the end. The author groups his discussion around these 17 chapters: Alleged Conflict Between Science and Religion, Way-Marks in the History of Astronomy, Grindstone Theory, Phlogiston and Caloric, Action at a Distance, Perpetual Motion, Scientific Fatalism, Mirage of Continuity, Spontaneous Generation, Some Foolish Notions About Preformation, Lamarck and His Vagaries, Charles Darwin and His Blunders, Blind Leader of Blind, Werner and His Index Fossils, Lyellism, Limitations of Knowledge. These titles will suggest to you that **this Christian Scientist is not an Evolutionist.** Four pages of bibliography will introduce the reader to many writers on these subjects **138 pages. $1.25. By the same author, "THE PHANTOM of ORGANIC EVOLUTION." $1.50.**

Brethren Publishing House, Elgin, Ill.

For Special Programs
There's Nothing Better Than
Paramount Books

There's a Paramount Book for every occasion. Just now you will be interested in—

Paramount Sunday School Recitations—**Boards, 50c; paper, 30c**
Paramount All the Year 'Round Book—40c.
Paramount Rally Day Book—25c
Paramount Missionary Book 25c
Paramount Special Days—25c.

Paramount Books are popular because of the amount, variety and character of the material they furnish. They help solve the problems of program committees.

Brethren Publishing House, Elgin, Ill.

EXECUTE YOUR OWN WILL

You do this when you get one of our annuity bonds. It will mean a big saving to the Lord's treasury in court costs, and lawyers' and administrators' fees.

* * * * * *

But, If You Make A Will---

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of..... dollars ($.....) to be used for the purpose of the said Board as specified in its charter."

Write for our booklet which tells about annuity bonds and wills. A postal card will bring it

General Mission Board
OF THE CHURCH OF THE BRETHREN
Elgin, Illinois

Poetry Expresses
WHAT THE HEART FEELS

Four books of poems have won the hearts of all. The strength of each of these books lies in the fact that they are compilations—the best from every source has been collected.

Quotable Poems **$2.50**

Three hundred authors have contributed five hundred poems to the collection. Often what you have been trying to say for an hour can be admirably presented and riveted by a well-chosen poem. **"Quotable Poems"** will furnish you the clinching thought.

The World's Great Religious Poetry **$2.00**

A fine and valuable collection of the best poetry dealing with religious subjects. Something for every occasion. Religious workers have found **"The World's Great Religious Poetry"** a veritable gold mine.

Heart Throbs **75c**

More Heart Throbs **75c**

Each of these books pulsates with life, and gains friends with the years. Thousands of homes have found untold joy and inspiration in the poems gathered into these two delightful volumes.

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14. "THY KINGDOM COME."—Matt. 9: 10; Luke 11: 2 "Till we all attain unto . . . the stature of the fulness of Christ."—Eph 4 13

Vol. 79 Elgin, Ill., August 23, 1930 No. 34

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103. Act of October 3, 1917, authorized August 20, 1918.

In This Number

Editorial—
Eating Flesh and Drinking Blood, ... 529
Quiet Goodness, ... 529
There Are Other Future Shadows, ... 529
When Your Brother Has No Job, ... 530
Among the Churches, ... 536
Around the World, ... 537
The Quiet Hour (R. H. M.), ... 537

General Forum—
From Dot to Dot (Poem), ... 530
Self-denial and Pentecost.—First Half. By V. F. Schwalm, ... 530
Seen at a Railway Station. By Perry L. Rohrer, ... 530
The New Unselfishness. By Paul F. Bechtold, ... 530
The Prayer Covering By James H. Moore, ... 531
Evangelism By Nathan Martin 531
The Standing Committee and Infant Baptism, By James M. Moore, ... 532
What You Can Do for China. By Emma Horning, ... 532
A Message to Women's Classes, Mothers and Daughters, Missionary and Girls' Groups. By Mrs. Ross D. Murphy, ... 532
Our "Best" Parents and Their Children. By E. F. Sherfy, ... 540
If I Were— By J. E. Miller, ... 540

Pastor and People—
The Trial Sermon. By C. H. Shamberger, ... 534
Man's Man or God's Messenger. By A. F. Morris, ... 534
The Gist of the Sermon. By D. W. Kurtz, ... 534

Home and Family—
The Golden Wedding (Poem), ... 535
The Prodigal.—Chapter 1. By Florence S. Studebaker, ... 535
"Who Will Stand for Jesus Today?" By Beulah Hildreth Baily, ... 535
God Careth for You. By Nettie C. Weybright, ... 539

...EDITORIAL...

Eating Flesh and Drinking Blood

The fifth of a series of editorials based on the Bible Hour talks given at the last Hershey Conference under the general theme of "Making Distinctive Doctrines Matter More."

THERE is no way to get closer to a thing than by eating it. By the processes of mastication, digestion and assimilation, the thing eaten enters into your blood and tissue and bone. It becomes a part of you.

This fact gives special richness to the symbolism of the bread and the cup. The bread was his body, Jesus said. Take it and eat it (Matt. 26:26). The cup was his blood. Drink of it, all of you (Matt. 26:27, 28). Paul said the bread is a communion of (participation in, the margin has it) the body of Christ. And the cup is a communion of (participation in) his blood (1 Cor. 10 16).

Eating the bread and drinking the cup is eating the body, the flesh, and drinking the blood, of Christ. That is, it is acting out that process. It is saying in a dramatic way, the most graphic and forceful way possible, that the actors are eating the flesh and drinking the blood of Christ. But what *is* that? As a literal fact the thing is not merely impossible. It is gruesome, repulsive. The reality for which it stands is beautiful, inspiring, alluring.

It is a pathetic comment on the obtuseness of the human mind that we should need to have this said to us so often, so constantly. It would be reasonable to expect that we had made some progress in understanding beyond those who heard Jesus explain this matter, as recorded and preserved for us in John 6:41-63. Yes, to have life you must eat me, he said, over and over again. There was no other way. They were utterly mystified. He thought that his disciples at least were far enough past the cannibal stage that they would get his meaning. Which simple meaning was that they must partake of his nature. They must be like him. "The flesh profiteth nothing; it is the spirit that giveth life."

Not that Jesus had any reference in that discourse to the sacrament of the bread and cup. Almost certainly he did not. His disciples, to say nothing of the multitude, had never heard of this for it did not yet exist. But he did have reference to the thing he later symbolized in the sacrament of the bread and cup. That thing was partaking of his spirit, his life. He called it eating him, eating his flesh and drinking his blood because, for the reason given in the first paragraph, it was the most meaningful figure he could find. There is no way to get closer to a thing than by eating it, physically speaking. But spiritual contact, the sharing of one spirit in the life of another, is still closer, more intimate, more vital.

On the cross the flesh of Jesus was mangled and his blood was poured out, made ready for eating and drinking, so to speak. To the literalist this is terrible, extremely repulsive, or else, which is more common, it is a kind of magic worker's witchery. To the spiritually illumined, to the soul with enough poetry in him (her) to appreciate symbolic values, it is indescribably beautiful and enriching.

The letter to the Hebrews makes much of the symbolism of blood. So completely identified with the life was the blood that the blood sacrifice was the highest kind conceivable and was required in the Mosaic ritual as an offering for the forgiveness of sins whenever possible. The Hebrews writer could "almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission" (9:22). Almost, but not quite, because the essential thing was the sacrifice, not of literal blood but of a "broken heart and a contrite spirit." Special provision was made therefore for the man who was too poor to offer a sacrifice of blood (Lev. 5:11-13), but there had to be always, whether with the literal blood or without it, the offering of that which the blood represented, the life of the worshiper, his whole-hearted service, the whole-hearted surrender of his will to God.

Which is precisely what there must always be in our case. If the sacrament of the bread and cup and the contemplation of the death of Christ on the cross does not help us to do that, the whole sublime transaction fails utterly to benefit us. Verily we must eat of the flesh of Christ and drink of his blood, and the showing forth of his death in the holy sacrament can help us to do that very thing, but *that thing* is not the eating of unleavened bread and the drinking of the juice of the grape. It is taking on, in the purpose of the heart and in the daily life, the nature of Christ.

Now the ways of the Spirit in bringing this great thing to pass, actually transforming the human spirit and life into the likeness of Christ in response to the earnest heart hunger for it, are indeed beyond our full understanding. The touch of spirit upon spirit, its mysterious power and the fruitage thereof, is the most beautiful and wonderful thing that a finite mind can contemplate. But the test of the fact, the way to know whether the thing has taken place or is in process of taking place—*that*, though it may be beautiful also, is not mysterious at all. There is no difficulty, no problem, there. It is as simple as can be.

Quiet Goodness

THERE is a long line of empty freight cars rattling past my window. They make me think of one of J. G. Royer's favorite sayings: "Empty wagons make the most noise." And by contrast of the faithful quiet toilers who do the real work of the world while unimportant blowhards attract the principal attention.

Do you know of anything finer than quiet goodness? Or more useful? Or more attainable? That's something within the reach of all of us. We can all do that Or be it rather, since it is a matter of being, even more than of doing. And much more, than of telling, especially loud telling.

We grant a place for honest advertising, though that place is comparatively small. And a larger place for simple unostentatious witnessing by word of mouth. But for quiet goodness, just doing it and being it—there is no possible way to overstock the market with that.

There Are Other Future Shadows

THERE is a kindhearted man over in New York City who wants to send us for use in the MESSENGER a picture called "Queen Mary Defies That Future Shadow." You have seen, if not this particular one, the likes of it in your newspaper or magazine. The post card which will bring us the cut for printing it is all filled out even to the signature, ready to drop into the mail box.

The accompanying descriptive matter explains how the queen does her defying. She reaches for cigarettes instead of sweets. She "enjoys her cigarette after tea and dinner just as the humblest of her subjects do." She "serves cigarettes to her guests, royally sanctioning the custom." And so she not only defies the future shadow but assists her friends in doing likewise.

You understand, of course, that the shadow in question is the shadow of a fat woman. The idea is that if, when you feel like eating, you smoke cigarettes instead, you will avoid getting fat. The theory seems reasonable. We believe it would work if faithfully practiced.

All of which brings to mind certain interesting facts:

(1) There are many ways of jumping out of the frying pan into the fire. But it is foolish to avoid one danger by exposing yourself to a much greater one.

(2) By taking poison into the system you will avoid more than the "future shadow." You will avoid the likelihood of long life, good health, mental vigor, quiet nerves.

(3) Standards of conduct change as knowledge and experience increase. Farmers once took brandy to the harvest field with public approval. They don't now.

(4) The present cigarette vogue is a temporary reversion to lower standards. The public mind will recover its sanity on this matter. How soon and at what terrible cost to human weal can not be foreseen now.

(5) In habit formation and character building there is no satisfactory substitute for the Christian virtue of self-control.

When Your Brother Has No Job

OWEN YOUNG is generally regarded as a pretty smart man. He said lately: "The idleness of men who wish to work is the most dangerous surplus which can exist in any country."

This man is counted as a level headed business man with plenty of good hard sense, not given to seeing red. But he evidently thinks he sees some red. Our guess is that his eyesight is good.

It's mighty interesting. But what does the present writer know about sound economics and a wise industrial philosophy? Nothing, of course. His graduate work was not done in that field. He gives it up.

What interests him so much that he can't keep still, is the discovery that the religion he has been talking about all these years doesn't tally with his record of indifference to the lot of his unfortunate fellow-men. How do you feel about yours?

Do you know how to love God whom you have not seen without loving your brother whom you have seen?

GENERAL FORUM

From Dot to Dot

Truth,
Like a straight line,
Is the shortest distance
Between two points.
Where there is resistence,
Tricks may combine
To force the line
To swerve to either side
Protuberant, small or wide
Arc that extends
To reach the ends.

Still, Truth,
Though lost, forgot,
Is the straight line
From dot to dot.

—Harriet Olds Henderson in The American Friend.

Self-Denial and Pentecost

BY V. F. SCHWALM

First Half

SELF-DENIAL is the refusal to gratify one's own desires; a refusal to gratify one's self. Self-sacrifice is yielding up one's own feelings or interests, a giving one's self for others.

Self-denial and self-sacrifice are not desirable ends in themselves, though one is often led to believe that the Middle Ages so regarded them. St. Simeon Stylites lived for years on a high stone pillar, exposing himself to the damp of chilly nights and the burning heat of the summer sun. He endured indescribable hardships and flagellations, and seemingly regarded the severity of his suffering as the measure of his holiness and divine approval.

If God is like Jesus—and he is—suffering is not pleasing to him. For suffering invariably moved Jesus to compassion and to action for the relief of that suffering. In the Christian system the cross was not chosen for its own sake, but that love by way of the cross might finish its work. Sacrifice is not good, but the means of good. "God does not take pleasure in self-denial, as self-denial, or in sacrifice as suffering." The cross of Christ was still a cross, even to the Christ. The only justification for sacrifice is if it has an ethical aim. "True self-sacrifice is love's brave means to love's noblest ends."

In laying the burden of self-denial or sacrifice on any people we must be sure that the end is worthy and that it justifies the measure of denial that it entails. There must be in it some pearl of great price.

There are two kinds of self-denial or self-sacrifice. (These two words differ somewhat, but in common usage are interchangeable.) The first we may call prudential self-control. It is the refusal of certain desires that others might be satisfied. There are many types of this, and many motives that operate in it. A man might have a taste for liquor but refrain from drinking because he wants the good opinion of his friends. The athlete refrains from pastries and rich candies in order that he may excel in the games. The student denies himself expensive clothing and costly pleasures that he may get an education. The minister who said he did not go to movies, and games and many other activities in order that he might have time to prepare to preach effectively was an example of this kind. Moses chose to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season.

Then there is that self-denial or self-sacrifice which one does altruistically—that he may have to give to others. Such is the case of the mother who takes in washings that she may have money to help her boy through college. Or that of parents who live simply and save what they have to give to son or daughter. It is what Paul did when he said: "If meat cause my brother to offend I will eat no meat while the world stands." It was this that drove Livingstone on and on into the wilderness of Africa until finally he had lost his beloved wife, and then weary and alone he exclaimed, "O Mary, my Mary, how often have we wished for a quiet home together since we first landed at Kolobeng."

Self-denial is not a conspicuous virtue of our age. It is generally conceded that this is one of the most self-indulgent, luxury-loving eras in the history of mankind. No argument is necessary on this point. One needs but open his eyes and look around.

We hear that there are hard times and money seems scarce for the church, for missions, for Christian education and certain other philanthropic causes. But if we examine automobile factories, gas stations, garages, movie houses, theatres, candy factories, ice cream factories, soft drink establishments, radio factories and sales agencies, and all kinds of tobacco businesses—we will not find these concerns closing their doors for want of business in America. The truth of the matter is that America today is indulging in enormous amounts of enervating luxuries, which are just cause for concern on the part of thoughtful people.

Just why this deluge of self-indulgence should have swept down upon us so suddenly is perhaps difficult to determine. However, it is probably due in part at least to the following causes:

First, as America was transformed from an agricultural, farmer civilization to a mechanized, industrialized, city civilization it found the strict moral standards of a Puritan past irksome, and it chafed under them desiring to be free from them.

Second, at just about this time there came the inventions that made possible the satisfaction of almost every kind of physical desire of man. Thus it came about that our lives could be lived in cushioned ease, on oriental rugs, and our bodies dressed in soft and filmy silk; that we could travel on pneumatic tires in a 1930 model, or rise on the wings of the wind and fly to the uttermost parts of the earth.

Along with these things came a group of pseudo-philosophers who advocated the doctrine of self-expression. They maintained that it was not healthful to repress the instincts and impulses, but that these should be given free and full expression. Then there followed the whirlwind of crime, of self-indulgence, of lewdness and licentiousness in which we have found ourselves.

Robert Millikan said some time ago that he was not afraid of the new knowledge, nor of the power which the new knowledge gave unto man's hand, but that when these came simultaneous with a decrease of moral idealism and increasing lawlessness it was a matter of concern. Such seems to be our present state in America. I agree with the words of him who said: "At the end of the road on which America is now traveling lay Greece, and Rome and Carthage."

As a result of the many novelties that have been thrust upon us—and the confusing philosophies of life which call to us with siren voices—we have temporarily lost our scale of values. Our environment is complex. It offers us many and varied satisfactions. Human nature, too, is infinitely complex. A man with a thousand dollars in the bank may do any one of a number of things with his money. He may leave it in the bank and have the sense of security that comes from knowing that he has this resource. He may spend it for an automobile and enjoy the satisfactions it brings. He may go on a trip to Europe, he may invest it in stocks or spend it on a week's debauch. Each course brings a type of satisfaction. Some of these satisfactions are intense but brief of duration; some are social in nature, some deep and abiding. If one were consciously to select all his activities he would have to consider the nature, and the duration, of his satisfactions and the effect that they would have on the rest of his being.

Due to the complexity of life a man must decide what is the highest good, the summum bonum, of life and with that as a guiding principle thread his way through life's perplexities. He must decide what are the highest values in life.

McPherson, Kans.

The New Unselfishness

BY PAUL F. BECHTOLD

TRADITIONALLY we have thought that any thought, feeling or act having the self as its object was selfish; when directed toward others, unselfish. Now we are realizing that anything which benefits others also benefits ourselves, and vice versa; while anything which degrades others, also degrades us, and vice versa.

Dr. Charles Horton Cooley, until his recent death professor of Sociology at the University of Michigan, was a pioneer in this identification of social with individual values. One is selfish when a narrow person making adjustments in only a small group; while unselfishness is characteristic of a generous self coöperating in a larger group (Dr. E. S. Ames, University of

Seen at a Railway Station

BY PERRY L. ROHRER

THE train came to a stop with a slight jerk and a screech. A dozen or more eagerly hurried off the train, while outside stood friends with eyes strained on every window trying to get a first glance at a mother, father, brother or friend who has long been absent. Presently eyes and faces are aglow. Suitcases are dropped. The happy ones show their joy at seeing each other in endearing embraces. They talk rapidly, hurriedly, nonsensically, almost hysterically. There is little intelligence in what they are saying. Words are simply safety valves for the emotions. At length they become more fully conscious, gather up the suitcases and luggage, talking all the while and move toward the waiting auto. They are happy and soon gone.

But there is another group out there whose faces do not beam with happiness. It is two minutes until our train pulls out. How precious those brief minutes seem to be for those parting from friends or relatives. There stands a young man with sunburned face and arms. His are the horny hands of toil. His face reflects that open honesty which is so often seen in the sons of the soil. His young wife and babe are leaving. He seemed embarrassed. With only a minute left he says three successive times, "Now don't forget to write," after which she always assures him that she will write. He boards the train with his wife. They sit directly in front and suitcases are carefully stored away, an awkward silence, neither of them speak. The man swallows hard while the chubby and dimpled hand of the babe strokes his face over which a tear has stolen stubbornly downward. The wife murmurs something about three months being a long time until they meet again; he nods in silence.

Across the aisle an externally gay young flapper has just settled herself and is powdering her nose while she twists her head from side to side peering into the tiny mirror. Chewing gum with a vengeance seems to be her chief interest.

An elderly lady is showing her years by the characteristic manner in which she slowly begins and suddenly finishes the process of sitting down. It must be her son who is helping her. He may be forty or thereabouts and a successful business man as business goes. He is trying to be sympathetic and kind in his manner on this occasion, but perhaps it is difficult, because of the hard business world with which he has been dealing and the manners it has forced upon him.

There is a long drawn out call "Board," hurried farewells and we are leaving. Those on the outside follow with their eyes as we slowly glide away. The young husband is trying desperately hard to let his wife's last look at him see him courageous, but is making a miserable failure of it.

We are past the station now and I take a last look back. The husband is standing there alone with hands in his overall pockets.

I am reminded that life is much like that—meeting and parting on the platform of life.

Chicago, Ill.

Chicago). We should identify ourselves with ever larger wholes; finally with the entire human race. For example, a man with a limited vision, who has had a good breakfast, will likely think of his particular job as tremendously important, others as less so. (Of course if he hasn't enjoyed his breakfast, his own job may be the most abominable to him.) But a man with a broader view of life as a whole will be tolerant enough to admit that the other fellow's type of work may seem just as important to him. Intolerant people are usually those of narrow experience and outlook on life.

Therefore, instead of drawing the line between selfishness and unselfishness in a vertical position, it is now placed horizontally to divide the "lower" from the "higher" in both society and the individual: every thought, feeling or act below the line is selfish; all above is unselfish.

This gives us a larger world view. Humanity is now seen as a whole, with social and individual influences so interrelated that it is impossible to separate them. We are our brother's keepers. No separate group, much less any one individual, can long prosper unless all prosper. Unemployment and poverty are in the long run just as disastrous to millionaires as to others. In like manner it is impossible to make much progress in achieving the good life unless the whole human race moves forward together. That is greatest which has most universal significance for all, while at the same time being most vital to each.

Had Edison invented the phonograph and done nothing else, he would have been great. Had Harriet Beecher Stowe done nothing but write "Uncle Tom's Cabin," she would have been great. Better, then, had we preach but one sermon, write but one book, invent but a mouse-trap, than to have sold a million barrels of moonshine or have killed a million men for the glory of winning a war. "The drying up of a single tear holds more of honest fame than shedding seas of gore" (Byron).

"Greatly begin, though thou have time
But for a line;
Be that sublime.
Not failure, but low aim, is crime."

Lawrence, Kans.

The Prayer Covering

BY J. H. MOORE

By prayer covering is meant the artificial covering worn by devout women during the hour of prayer and devotion. In the New Testament (1 Cor. 11) two coverings are distinctly named: the one artificial and the other natural.

In the chapter named, and including a short introduction, Paul devotes sixteen verses to the covering question, and in his way discusses the subject quite thoroughly. He starts out by telling the members at Corinth to be followers of him even as he was of Christ. The American Revised Version adds this: "Hold fast the traditions even as I delivered them to you." The word *traditions* may mean teachings. At any rate it means that which Paul had been teaching and was observed by all of the churches. This is made clear in verse 16: "If any man seem to be contentious, we have no such custom, neither the churches of God." This expression, "churches of God," shows that what he was teaching was not of local application. It was general, and is meant for us of the present generation as surely as it was intended for the members composing the church at Corinth.

In verse four the men are set aright by telling them that they should not pray or prophesy with covered heads. In all Christian lands, as well as in all Christian ages, this rule of conduct has been quite generally respected. In all well regulated society the man of culture uncovers his head in an assembly or group when ladies are present. He never neglects so doing in religious assemblies or places held sacred. The sense of fitness for so doing has become so thoroughly fixed that he does it almost automatically.

The next two verses deal with the woman. Her head must not be uncovered when engaged in praying or prophesying. That is in any of the religious exercises. To do so would be considered dishonorable, an act wholly unbecoming the devout woman. She was expected to show as much respect for such occasions by wearing her covering as the man was by removing his. It was a case of respect and reverence for conditions and places held sacred. The men were to perform a certain act in the interest of reverence and the women another. For either one to do otherwise would be to violate the rules, customs or practices of all the churches of God. A pretty serious matter.

What was this covering that the woman was not to remove? Some say her hair. Others say an artificial covering. If Paul means the hair it is the long hair, for that is the kind of hair that he calls a covering in verse 15, where he says: "If a woman have long hair it is a glory to her: for her hair is given her for a covering." If this be true, it follows that every woman who had her hair cut off, during the prevalence of the late short hair period, did the unbecoming thing of removing the prayer covering that God gave her. Now and then a woman says that her hair was given her for a covering. If this be true, and God's Word says that it is dishonorable for her to pray or prophesy without it, why does she go to the barber shop, and pay some one at least fifty cents to remove it? Why pay to have something removed which Paul says should be maintained? This shows one of the very weak spots in the argument in favor of the hair as a prayer covering.

We now have only the artificial covering for consideration. Did the holy women of old have a special prayer covering that they wore only on prayer occasions? They had something that was acceptable to all the churches of God, and this is the thing that Paul says should not be removed in seasons of devotion. It was something becoming the occasion, or the spirit of God, though the apostle would not have sanctioned it.

The thinking women of Paul's day, as well as for centuries later, wore a head dress of their own designing. The style may have come down from former generations but it represented their own idea of that which was proper and becoming for women of good standing. They did not depend upon a few ungodly men to tell them how to dress, and then to change their styles every six months, or even oftener. They had some notions of their own, and the more devout among them easily adopted a form of head dress becoming women of chastity and devotion on all occasions. It was an easy matter for the converted women of the apostolic century to so simplify this covering as to render it eminently fitting for devotional services. It assumed the nature of a rather heavy veil, and this is why the Revised Version renders the original word veil instead of covering. It was not merely a head dress worn for display, or even for weather protection. It was a large veil that the woman could throw over her head in her home, when visiting, walking the streets or in any type of devotional or religious services. It was, when properly simplified, that which commended itself to all the churches of God. This is the covering, or rather the veil, which Paul says should be worn by women when praying and prophesying.

This sense of fitness for the prayer veil, in religious services, seems to have stayed by the Christian women all along the passing centuries until the time of the Reformation, and later. During these later centuries there appears to have been a transition period for the prayer veil, a change from the veil to the cap. In Protestant churches the cap became as common as was the ancient veil among the early Christian women. This cap has undergone many evolutions, but on reaching America was greatly simplified and made to represent an exclusively religious idea, and for that reason is recognized as the prayer covering. It is a religious symbol for devout women only, that has never been trifled with by the fashion mongers of Paris and New York. Its form and texture have been worked out by women of skill, taste and piety, and in this transformation from the early muslin cap to the present tasty, fitting prayer covering the sisters of the Church of the Brethren have taken the leading part.

In the early Christian centuries the simplified veil was the approved prayer covering. Now it is the cap. Modern society knows no religious covering for devout women aside from the cap. If properly made, not too amazingly small, and devoutly worn, we see no reason why it may not answer the purpose for which Paul recommended the vail to the devout women at Corinth. It certainly commends itself to all the churches of God wishing to fall in line with the teachings set forth in the eleventh chapter of 1 Corinthians.

As a suitable covering for the hour of prayer, a covering that stands for something worth while, there is nothing else known to the churches of this generation. So far as religious devotion is concerned the present day hat for women means nothing. It simply stands for that which the promoters of fashion have devised and recommended. It, along with all other forms of fashionable head dresses, is not what the thinking women of Europe and America have worked out for their sex, but what has been planned by what Roger W. Babson designates as "a group of disreputable men." The men who design the head dress for the women of all civilized lands, are an ungodly set, having no regard for religion or modesty, and possibly little regard for morals. There is nothing about what they recommend, from year to year, that represents the high and pure idea for which the New Testament prayer covering or veil stands.

If the thinking women of the civilized countries could be permitted to work out their own ideas as to what is proper for women to wear in church services we might, even as a custom, have something in the way of a head dress that in spirit would represent what Paul meant to impress upon the minds of the members of the church. In the absence of this the Church of the Brethren, and those like minded, are perfectly consistent in emphasizing the fitness of our present day prayer covering for our sisters during seasons of worship. As a covering at the hour of prayer and general devotion, there is nothing more becoming in all the world. In any community, rural or city, a congregation of sisters, all wearing the neat Dunkard cap, would make a splendid impression on all beholders. Not a man, converted or unconverted, would think of approaching such a group without most reverently removing his hat. The sisters composing the Church of the Brethren can not afford to ignore a symbol of prayer that means so much to the church and even to the onlooking world.

In the generations to come there is going to be a growing admiration for the half tones in old volumes of books and magazines representing devout sisters wearing the neat fitting prayer covering of the present and past decades. Of these photographs we can well afford to be proud, knowing for what they now stand and will continue to stand for long generations.

Sebring, Fla.

Evangelism

BY NATHAN MARTIN

THE spring of 1930 celebrated the 1,900th anniversary of the great Pentecost of Acts 2. Special effort was put forth by nearly all the great denominations to make it a season for the ingathering of souls. The word was on the lips of all religious leaders. New books issued from the presses "to furnish fuel to feed the evangelistic fires within the souls of leaders and pastors." No less than a dozen denominations issued proclamations urging the church membership to personal work.

Authority. The basis for this great work is the Master's command: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned" (Mark 16:15, 16). "But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Authority was embodied in the commission of our Lord to the repentant Saul of Tar-

(Continued on Page 538)

The Standing Committee and Infant Baptism

BY JAMES M. MOORE

In Gospel Messenger of July 12, page 436, is an article under the caption "Dare the Church Be Modern?" In the second paragraph of this article appears this statement: "Before the Hershey Conference was well under way, the outside world learned that Standing Committee went on record as approving infant baptism."

To those who were in touch with the facts this statement presents no special difficulty. In the minds of some others there is a real question as to whether Standing Committee this year was true to the church's understanding of the gospel.

In the first place it should be said that we missed the Conference daily far more than we thought we would. We are probably appreciating more than ever the writing up of the proceedings of past Conferences by our own people in a way that gave occasion for a minimum of false impressions.

This year the meeting was reported for the various papers by those who do not understand the genius of the Brethren. It could not be expected that they would have the same interest in giving only the correct understanding of the work done.

Add to this the fact that the more sensational news can be made the more eager people are to read. It seems that reporters must be sensational, even at the sacrifice of accuracy. With these points in mind it is not difficult to see how such reports as this found a place in print.

A paper was before the Conference with reference to the consecration of young children to the Lord, and a certificate being given to the parents to that effect. From the same congregation came a request for a more definite certificate of baptism to be given to individuals baptized.

These were two distinct requests, but they were from one congregation and were in one paper. Standing Committee saw real merit in both requests, as did the open Conference later. To one not knowing the Church of the Brethren it was easy to think of infant baptism in this connection, and the newspaper did have it reported that Standing Committee approved infant baptism.

To persons who believe the newspapers, this was misleading. To those who know how unreliable reporters in general are on religious matters, it raised a question as to how it was possible to get that news item out of what was really done. An effort was made to correct the wrong impression, but most of us know the impossibility of getting a correction to reach as far as the error has gone.

As for Standing Committee this year, it was composed of thinking men, sound in the gospel and thoroughly concerned for the highest welfare of the church. The writer, being moderator of the sessions and not a member of the committee itself, is possibly in a position to speak on this point.

Seldom does the committee meet with so many delicate and perplexing problems as they did this year; but carefully, prayerfully and patiently the best solution was sought in each case. The older brethren were there with their wide range of experience, and the younger men with their zeal and vision to give their very best.

As for infant baptism, there was no suggestion from any one that would indicate anything other than the strong opposition the church has always maintained against this practice that is unwarranted by the Scriptures. With reference to every other question that came up, there was in strong evidence that loyalty to the gospel and the church that has made this body respected and honored. Some methods may differ, but the same conviction is present.

The proposal to enlarge the influence of this body has its merits. With such a loyal and consecrated body of godly men wielding a strong influence over the work and policies of the church, one can not but look into the future with a certain degree of optimism.

Waynesboro, Pa.

What You Can Do for China

BY EMMA HORNING

The National Christian Council of China asks all the missionaries of China to pray for the following great needs of this nation. They are so necessary for the development of the church in China that we pass them on to the church in America and ask you to aid us in our intercession. Use them in your church services, in your missionary meetings, in your prayer meetings and in your private devotions.

Let us pray for the people of China, an ancient and great people, gifted, lovers of learning; a people honoring father and mother whose days have been long in their land; a people strong and patient, industrious and thrifty, peace loving, yet now plunged into strife; dwelling in a land vast and rich, a land of mountains, and plains and great rivers, of villages and cities, a land of rich promise—

That thou wouldest speedily give to the people peace and a stable government, *we beseech thee.*

That thou wouldest prosper all efforts to suppress militarism and stamp out all brigandage, *we beseech thee.*

That thou wouldest enable the people to cleanse their public life from bribery and corruption, *we beseech thee.*

That their rulers may rule righteously in the interests of the people, *we beseech thee.*

That thou wouldest strengthen the hands of those who are trying to rid the country of opium smoking and other evils, *we beseech thee.*

That, with internal peace, successful efforts may be made to control rivers and prevent floods and famine, *we beseech thee.*

That in the interests of the people improved methods of agriculture and improved means of transportation may be introduced, *we beseech thee.*

That the railroads may be developed and used for purposes of peace, *we beseech thee.*

That the mineral wealth of the country may be secured by means less wasteful of human life, and may be used for good and not for ill, *we beseech thee.*

That China may be saved from the evils associated with the industrialism of the West, *we beseech thee.*

Let Us Pray for the Medical Profession in China

Raise up in China a medical profession skilled to heal, courageous to combat disease and the sin and ignorance which breed disease, untiring in service, *we beseech thee.*

May the medical schools have fine leadership, all needful equipment and eager students, *we beseech thee.*

Through the labor and devotion of missionary doctors and nurses reveal to the people of China the love and power of the Great Physician, *we beseech thee.*

To those who tend the lepers, or who face death in

(Continued on Page 540)

A Message to Women's Bible Classes, Mothers and Daughters, Missionary and Girls' Groups

BY MRS. ROSS D. MURPHY

This message is for you especially because as never before you are now a part of the Women's Work program of the church and a tremendous factor in that program. I am convinced that the united effort of all of these forces, together with the Aid Societies, will reveal undreamed of possibilities for good.

You too have read what appeared on this page last week and the previous weeks. So we may assume a general knowledge and understanding of our program. In reading Sister Nora Rhodes' article, page 483 of the Messenger for Aug. 2, you note the suggestions on mission study for September and October.

The first lesson of our mission study will have to do with the Girls' Schools in India, China and Africa. This is the work to which we devote our financial project. And so we have decided to dedicate the period from Sept. 1 to Oct. 15 to our Women's Work Project.

Let us pray each day for this work and learn all we can about the schools and our missionaries. Then, during these six weeks, let us give our offering toward the project. Immediately after the Conference $1,000 was paid on the pledge. In the Aug. 30 Messenger we shall try to state how much more has been sent in up until that time. It will then remain for all who have not already contributed their share of the pledge to do so during the six weeks before Oct. 15.

There are easily a thousand Women's Bible Classes in the Brotherhood, which added to several hundred Mothers and Daughters' and Missionary Societies, plus the almost 700 Aid Societies, make around 2,000 groups all told. Now, if each group will assume its share of responsibility our remaining pledge of $14,000 will easily in six weeks' time be transformed into $14,000 worth of actual possibilities for righteousness in India, China and Africa. And how good we will feel! The realization of the presence of God, who alone makes any venture of ours possible, will give us added courage for the year ahead.

This gift must not take the place of any other pledge. Most of the Bible Classes have a little money in their treasuries. If they can give ten or more dollars right now, we could realize our pledge and have the rest of the year until March 1 to devote to the various other activities for which we are severally responsible. Shall we do it?

The Mothers and Daughters', Missionary Societies, and other groups who ordinarily do not have treasuries might give a missionary program receiving an offering for the project, thus rendering a double service for the church and the cause.

You will receive a sufficient number of envelopes for each group of women in your church. Should you not receive these before Sept. 20 write for same directly to Ada Miller Arnold, Mission Office, 22 S. State Street, Elgin, Ill. Please fill out these promptly and follow instructions thereon. This is another service you may render. We are depending upon your cooperation in many ways to make possible the gathering of certain information that will be very helpful in our larger program.

In some instances there may be no Women's Bible Classes as such, men and women being together. In such cases we are sure the women will work out some arrangement whereby they may have a part in our project and also be placed on the record.

There will doubtless be a few churches of which we have no record of any Aid or other group of women. If possible we shall send the special project envelope and letter. But if you are missed please write to Elgin as above indicated. Do this so that we may complete our record and have a direct point of contact with each group of women in the Brotherhood.

To the Aid Officers—District and Local

You have read the above message. We are depending largely upon you to carry out this program, and would advise that each Aid strain a point if necessary to give your national project offering at this time. You will then have until March 1 to meet your District and local obligations. You will also encourage interest among the other groups of women. If you can solicit their coöperation your obligation will not be a burden. You and the missionary society or committee, if there be such, are representing the Mission Board in the local church.

Each local Aid secretary or president will please report to her District Secretary by Oct. 15 how much has been given by all women of her church. This bit of service is very important so that the District secretary may know how nearly the apportionment has been met. Some Aids may already have sent in their project offering since Conference. If so you will be credited with same and be free to interest other women.

We shall at least see how much of our project it is possible to raise by Oct. 15 and in the Messenger as soon as possible thereafter a report will be made. The District officers will then know just what remains to be done before March 1.

Philadelphia, Pa.

YESTERDAY



TOMORROW

What Does the Future Hold for Them?

Crime or Creative Living? Failure or Freedom? Self-centeredness or Noble Sacrifice?

What Does the Future Hold for Them?

It holds whatever we make it hold.

How much do we care?

The future of the *forty-six thousand American Children* now enrolled in our Sunday Schools is in the keeping of the Church of the Brethren.

Beyond these forty-six thousand are other thousands in America yet untouched. In America *seven out of ten people under 21 years of age* do not enter the door of the church.

Are We Worthy of Such a Trust?

A five thousand dollar appropriation for children's work has been made in the budget of your Board of Religious Education.

Our goal for September 7 is $3,000 of this budget.

"If we work upon marble, it will perish. If we work upon brass, time will efface it. If we rear temples, they will crumble into dust. But when we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of fellowmen, we engrave on these tablets something which will brighten all eternity."—Daniel Webster.

The Program of the Department of Children's Work for 1930-31

1. Presentation of the program of Children's Work to every Board of Religious Education in the Brotherhood.

2. The securing of an unsalaried Director of Children's Work in every District.

3. The building of a group spirit among these directors, and the beginning of building a unified District program of Children's Work.

4. A quarterly letter from the central office to District directors furnishing an exchange of ideas.

5. The continued service of the quarterly "Children's Leader" letter to twenty-three hundred children's workers, free of charge.

6. A growing loan library at Elgin for children's workers, usage free of charge.

7. Progress on better and more unified curriculum.

Other Responsibilities of the Board of Religious Education

The Board of Religious Education has other responsibilities besides children's work.

It is helping you build your whole program of religious education.

It is responsible for your curriculum.

It is helping you train your teachers and leaders.

It gathers your young people to camp and gives them its best in leadership.

It furthers the cause of peace by processes of education that influence legislation.

It throws the weight of its strength in the direction of law enforcement in prohibition.

It fosters the interests of music through "The Song Leader," and various other ways.

A budget of $20,500 for the year ending February 28, 1931, has been granted it by Annual Conference.

The offering you give now will be accredited to your congregation on its share in the Annual Conference Budget. Send to the Board of Religious Education, 22 South State Street, Elgin, Illinois.

"The whole world is sitting in a vast amphitheater, elbow to elbow, waiting to see whether America will make good in its own home town."

WILL YOU DO YOUR SHARE SEPTEMBER 7?

The Board of Religious Education Is a Participant in the Conference Budget

PASTOR AND PEOPLE

The Trial Sermon

BY C. H. SHAMBERGER

THERE ought to be some things which a church coming into a pastoral program could get on without. It may be necessary to go through with the same processes that other denominations have practiced. If it is inevitable, then the only thing to do is make the best of it. But if a better way can be found, we ought to follow it.

The particular question here has to do with the employment of a pastor. I never had the experience of preaching a trial sermon and do not long for it. I have listened to a few of them and have always had sympathy for the "defendant."

The audience is always unnatural. For one reason, it frequently includes some who only appear upon such occasions. And those who are there Sunday after Sunday listen in a way quite unlike their usual manner. A sense of responsibility rests upon everyone. They are the jury. Their decision means that this man will or will not be the one to whom they will listen week after week, who will become the leader of the church, and toward whose support they will contribute.

Knowing little about him otherwise, they may be greatly impressed with certain things in his delivery, his thought, and everything else that goes with his sermon. Or they may be quite unfair to him because there are certain minor things about him which are all too obvious but which really pale into insignificance alongside his other qualifications about which they know nothing.

The one on trial can not be unaware of these attitudes. He must be tempted to do either the thing which he believes will please the congregation, or if he be of a daring nature, he may preach the kind of thing they don't like in the hope that such a procedure will somehow show how fearless he is and thus commend him as a prophet of righteousness equipped to lead the fight against wrong within the community. Some one observed recently that most new preachers condemn sin in general until they know what sins are considered respectable by the congregation.

The modern pastor is much more than a preacher, and while a congregation can not be criticized for not wanting some one who can not preach acceptably, yet it would appear that undue significance is often attached to the trial sermon.

Perhaps a church is so different from other organizations that comparisons are unfair. But if there is a similarity it might be fair to compare methods followed. When a superintendent of schools is needed, the patrons of the school delegate the responsibility to a board. They abide by the decision of the board. His selection is made upon his record and his attitude toward the problems which the board considers important. It would be hard to imagine all of the people in even a small country school district meeting to observe a prospective teacher teach a class and then voting whether or not they will ask her to be the teacher.

When a business organization wants an officer they delegate a small group to select such a person rather than have all of the stockholders in the corporation vote upon him. Much the same thing obtains in the choice of people for Farm Bureau organizations and similar agencies.

I am not familiar with the practice of churches on this point, but I would hope that there are those who do not ask a man to preach until he has already accepted a contract to serve the church as pastor. If the sermon is of such importance that some one should know what and how the man preaches, it would be better to send a member of the pastoral committee to hear the minister preach in his own congregation where he is more natural than he can possibly be in a strange place under abnormal circumstances.

If our judgment would tell us that the trial sermon is an undesirable procedure, it ought to be possible to jump that step in the change from preachers to pastors. I write this not as a pastor, but as a member of a congregation. Possibly pastors like trial sermons. I do not know, but as for me, I should be willing to follow the judgment of the pastoral committee without the necessity of listening to the trial sermon.

Elgin, Ill.

Man's Man or God's Messenger

BY A. F. MORRIS

THE minister today is God's messenger. God uses human agencies to promote his divine purposes.

In olden times he sent his message to humankind by the mouth of prophets. These men were called, many times from busy activities of life. They were humble men, willing to be used by God as channels through whom Jehovah's message to the people of the day might come. Sometimes they were hated and persecuted, more often they were recognized and revered as men of God whose words were truth, even though not always heeded by the people.

The call to this work and the method and manner of delivering the Word of the Lord varied greatly, but always sin was pointed out and condemned, and the will of the Lord made plain. Witness the work of Amos, the herdsman: his arraignment of Israel for civic iniquities, oppression of the poor and idolatry, and lamentation for the impending doom of Israel. Also the call of the young Isaiah, as he worshiped in the temple, his difficult task, the declaration that God is greater than idols, and the wonderful picture of the ideal kingdom and king.

God needed message bearers in olden times whose call to his people directed them to righteousness and godliness. It was necesary, for them to come to realize God's presence, to know his love for them, and his desire that all men everywhere lift up clean hands and pure hearts to him. This is equally true in our modern day.

It is as much true today that men drift away from the knowledge of the presence of God, or that they have never felt this Presence. Bishop McDowell says: "The sense of God has probably grown dim and indistinct in modern life." Here, then, is the great work of the minister—to cause men to know and in a real and unusual way be aware of God and listen to his message.

In the house of God where people meet to worship, the minister brings his message. He visits the sick, comforts the broken-hearted and discouraged. The youth is inspired to begin a great life of usefulness, the middle-aged to serve tirelessly in the kingdom, and the older in years to continue faithfully. In all this and more, the minister is God's messenger speaking God's truth in terms of the needs and conditions of his people. In what greater way could God be made known and real to men and they be more fully conscious of his presence? "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things" (Rom. 10: 13-15)!

A minister of God must be cleansed, purified and consecrated in body, mind and soul; then in the confidence of God's power, bear his message.

The messenger of God is not so much concerned as to the popularity of either himself or his message, so long as it ministers to the needs of the people of his day. Very likely he will not be an all men's man. But in a distinct sense God calls men to lead men. Unless there is mutual appreciation, understanding and respect between minister and people, he can not best lead or they follow. If by some measure of experience he knows something of the individual problems common to the people he serves, he can much better minister to their needs. A sympathetic understanding is imperative! And with a sincere effort to be helpful, an abundance of Divine Wisdom, a liberal amount of common sense, and a contribution of real service, it is easily possible that the minister may often be the most highly esteemed and loved man of the community.

The true minister is a friend of his people and as such he is man's man. The concluding chapter of Romans is strikingly filled with Paul's greetings to different persons whose devoted friend Paul was. These have been of mutual helpfulness and service. To be a friend of a people is at once a great opportunity and an invaluable reward. Their sorrows are his sorrows, their failures his failures, and their joys and successes likewise belong to their friend and servant.

The minister is a messenger of God, one who speaks for God. His work is to interpret God to men, to make the spiritual real and vital to the life of the individual and society of the day in which he lives. It is written of John, the Baptist: "Behold I send my messenger before thy face, who shall prepare thy way before thee" (Matt. 11: 10). So today the minister is this messenger preparing the way for the incoming of God in Christ. In his most effective ministration he becomes a man among men, sympathetic, helpful, sincerely loved and respected by most of mankind for the holiness of his calling, the importance of his work, and the evident good and richness of life he is instrumental in bringing to men.

Garrett, Ind.

The Gist of the Sermon

BY D. W. KURTZ

The Book of Revelation

To most people the Book of Revelation is a great mystery.

There are three or four different ways men have tried to interpret this book. (1) The futurist insists that all the teachings of the book refer to the future, that the book is the prediction of the details of the end of the world. (2) Another teaches that the book is a revelation of the history of the church, that the church in her history is to pass through all the stages and experiences pictured in this book. (3) The contemporary-historical view stresses that the purpose of the book was to meet the crisis of suffering and persecution which the church was then experiencing, and the characters of the book were then present and the readers of the book knew who they were. (4) The spiritual view teaches that the truths of the book are for all time, like all truth; that the message of faith and loyalty is an abiding, eternal message. These views will be considered.

Think of the experience of the Armenians during the late war. The Turks massacred a million of them, took their property, enslaved their daughters, drove the children from their country, and many thousands died along the way. What kind of a message would a prophet of God give to them in the midst of their sufferings? They recognized three enemies: Satan, the source of all their troubles; the Germans, who turned them over to the Turk; and the Turks themselves, who carried out the scheme of massacre and destruction.

The churches in Asia were in the midst of persecutions, in the time of Domitian. They saw Satan as the source of all, the Roman Empire as the instrument of Satan, and the Asian provincial authorities as another beast carrying out the inhuman persecutions, demanding that the Christians worship the Roman emperor and call him "lord and savior."

John, exiled for his faith, gets his visions in which, and through which he strengthens his brethren. His message is in the form of symbols and figures of speech; it is concrete, they must *see* the truth as he sees it, and his message is made vivid with the oriental artistry that serves his purpose. The message is clear. (1) They must repent and purify themselves, and get back to their first love. (2) The persecutions will continue and become worse. (3) Be loyal to Christ, who is now in glory, and through death you will be redeemed as he was. (4) The proud enemies will all

be destroyed, and Satan will be overthrown. (5) The saints will have the blessedness of a glorious redemption. The picture of the redeemed in heaven is to strengthen the suffering believers.

The Book of Revelation has a message for all time, and it is based on the insight that God is in his heaven, and the truth will win, evil may be proudly successful for awhile, only to be eventually overcome. Christ is final, his word is truth, and loyalty to him assures victory.

Long Beach, Calif.

HOME AND FAMILY

The Golden Wedding

Fifty precious golden links
In Cupid's blessed thrall,
Who shackles victims two by two—
Enslaved beyond recall.

Fifty years of golden sun
With just a dash of tears,
Intermingling in the flood
Of all those golden years.

Fifty years of traveling
Together hand in hand,
Wandering down life's lovers' lane
That leads to Sunset Land.

Fifty years of happiness,
Fifty years of love;
Just another matchless match
Made in heaven above.

—Albert Judson Fisher, in The Baptist.

The Prodigal

BY FLORENCE S. STUDEBAKER

In Ten Chapters—Chapter One

THE morning sun of an early spring day peeped shyly over the eastern hills bordering Tule Valley. It touched the scrubby pines that sprinkled the summit of old Ball Mountain, flickered for a long moment upon the patches of snow awaiting the summer's heat and hurried on down into the little valley to warn the colonists that glad day once more had come. Long before the sun was up the steady echo of the woodman's ax and the monotonous hum of the gleaming saw, broke the silence of the forest, while the stately pines shuddered at the sound and whispered sadly among themselves: "Our beauty is no more."

At the southwest corner of the valley, not more than a quarter of a mile from the foothills skirting Ball Mountain, a new sawmill appeared in February of nineteen hundred and seven and with magic touch transformed the stately pines into bright new piles of lumber ready for building new homes in the valley. The old settlers who owned the ranches dotted at irregular intervals around the edge of the valley, looked on with interest and incidentally gossiped among themselves: "James Salem is an easterner," said they, "we'll see what he knows about running a logging camp and sawmill in the heart of the big west."

It was well that Mr. Salem knew nothing of the watchful eyes upon him, but possessed a determined spirit which laughed at obstacles. He felt himself fully capable of accomplishing successfully the task he had set for himself. However, it was no small thing to begin new; to haul heavy machinery twelve miles across the mountains (the railroad had not yet entered the valley); to find the men he needed to complete his force of workmen.

"Martha," he suggested one night as they sat before the little sheet iron stove in the living room, "if you can cook for the men until we can find a cook, we can start on the new house sooner. I dislike to ask you to do it, but there's no one in sight yet and—"

"Never mind that," interrupted Martha Salem almost sternly. "I can do the cooking awhile, but what about the children? Do you want them to eat at the same table with the lumbermen? Then, I wonder if the men will come in here?"

Mr. Salem sighed. "It's hard to tell. They're not used to knickknacks—tablecloths, silver and things."

But his wife laughed, derisively. "Knickknacks in a four-room log house! Where are they, James?" She glanced about the comfortable living room which served as dining room, parlor and office. In one corner a curtained stairway of rough pine boards led to the bedrooms above. The house was cozy indeed, even though it was only temporary; but womanlike, Mrs. Salem could scarcely wait until the carpenters began on the new house. Winter would come soon enough. It must be ready for occupancy by then. No sacrifice was too great to reach that end.

If Martha Salem had any fears about the men coming in, her doubts were quickly dispelled on the first day of the spring run. The men, fifteen strong, filed soberly into the house and seated themselves about the long table laden with well filled dishes of steaming vegetables, juicy steak and all that goes with a good, old-fashioned, home cooked meal. Had they ever eaten such steak; ever tasted such delicious brown gravy; such apple pie? After the meal they lingered as if loath to leave the atmosphere which was such a marked contrast to the rough life of the average lumberman. Martha Salem somehow sensed that longing and determined to do something about it.

"I hope the boss will never find a cook and start the cookhouse going," declared Nielson, the big Swede. "Home cooking for me!" he finished, stoutly.

It was a good thing for the peace and satisfaction of the workmen that the bunkhouses were far enough away from the mill that they could not see what was taking place on this sunny April day. Within one short hour after they had carelessly flung their dingy rolls of bedding inside the bunkhouse door, Martha Salem and her two capable daughters invaded those same bundles and every comforter was soon swinging on the Salem clothes line and the new garden fence was adorned with all manner of faded decoration. The lumbermen's beds were having an airing! A thing unheard of in the history of time!

Zelda, the eldest daughter, who was dangerously approaching spinsterhood, sniffed disdainfully. "Mother, you're foolish to do all this! Suppose the men object to our meddling?"

"Never mind, daughter," answered Mrs. Salem calmly. "To keep a workman happy he must have clean, wholesome surroundings. These covers really need washing but that is impossible. The sun will help a great deal."

"Hum! Sun! It would take all the powers even of a California sun to do much good. I wish I'd have thought to put a pinchy clothespin on my nose before I started over here," declared Marjorie who was approaching sweet sixteen. She laid the magazines on the rough pine table and watched Zelda tack the heavy brown paper at the top of the window. "A dainty fringed scallop would add to its attractiveness, sis," she volunteered, mockingly.

"Sh! Marjorie! It is mother's orders," whispered Zelda, "and I confess it does make things look better. Imagine sleeping in beds without springs!" She glanced toward the rude pine beds in each corner of the room. Big gunny sacks filled with sawdust served as mattresses and with the addition of several layers of heavy bedding provided a bed which was fairly comfortable.

At four o'clock the bunkhouses were restored to order and Mrs. Salem was about to close the door with the tiny rope latch, when a heavy suitcase standing against the wall, suddenly fell over. The lock slipped; out rolled two brown bottles and paused not until they reached the feet of the startled woman. "Liquor!" she gasped, glancing quickly behind her to see if the girls had gone. Fortunately they were almost to the Salem cabin. She was alone.

What should she do? Destroy the ugly stuff and take the consequences? What would James say? Perhaps he had not yet told the men of the rules. She hurriedly replaced the bottles though she shuddered involuntarily as her hands touched the cold glass. A terrible fear gripped her heart. "And I must raise my boys and girls in the midst of this!" she exclaimed. Suddenly a new purpose thrilled her soul. She would try. She would pray as never before. She would build a spiritual atmosphere about these wayward souls that no evil dare penetrate. She would in time remove the temptation. "Not by might, nor by power, but by my spirit, saith the Lord." She whispered the words reverently as she fastened the door and returned to the cabin.

That evening a new man appeared at the supper table, a tall lank, yellow-haired lad of seventeen. "Away from home for the first time," thought Mrs. Salem, watching the scared young face. Evidently the men had been having some fun at his expense for he was nervous and ill at ease and some one addressed him with the nickname, "Sapling." To add to his confusion the heavy plate suddenly tipped and fell into his lap. A roar of laughter greeted the episode. The lad reddened to the roots of his fair hair and springing from the table, hurriedly left the room.

Mrs. Salem watched him disappear in the direction of the bunkhouses. In another moment he stood in the doorway clutching a brown sack which contained a change of clothing. Evidently he was leaving.

"What's the matter, son?" The kindly voice of Mother Salem came through the gathering twilight. He turned quickly, brushing away the tell tale tears on a faded blue sleeve. "Nothin' ma'am. Just going home. I don't fit here," he stammered, encouraged by the kindly interest in the brown eyes bent upon him.

"Sure you fit. You're a good hand," declared Mrs. Salem. "James said so and he's a good judge of men."

"I—I'm not a man," sighed the lad, hopelessly. "They call me a sapling—a young sprout that don't 'mount to nothin'. I can't bear it; I'm leaving."

"No, lad, stay; laugh with them. Don't let them know you care," insisted Mrs. Salem. "If you go home, you are defeated and would be a sure enough sapling. Try again. A fellow is never defeated until he's unwilling to try again."

For one long moment Davy Fen stared into the anxious motherly face before him. In his heart he knew he was not going home. Martha Salem saw and understood. The men were filing out of the Salem cabin. They were coming toward the bunkhouse.

"Hurry, son!" she whispered. "Go around the other way past the mill and miss them. Then, slip in to our place and finish your supper. I know you're hungry. Now mind."

Nappanee, Ind.

"Who Will Stand for Jesus Today?"

BY BEULAH HILDRETH BAILY

THERE is a story of a wayward son who had never known the wonderful peace to be found in Jesus. Though his old, gray-haired mother had prayed for him, still he had never known the love of Jesus. But as the years went by she continued to pray for him.

Then one day he said, "Mother, I'm going on a long journey."

She looked up at him with sadness; she was thinking of so many journeys he had taken here and there to different parts of the world. For he was restless and unhappy and he seemed to be always hunting for something which he was never able to find.

"John, will you grant me one wish while you are gone?" she finally said—and he consented.

She insisted that he visit a certain art gallery in England and see a particularly beautiful painting of Christ.

The weeks passed slowly to John and he became tired of traveling. He thought of returning home sooner than he had planned. But he felt he must comply with the wishes of his mother and stop over a few days in London.

On a hot, sultry afternoon he came tired and weary to the door of a massive building.

"Is Jesus here?" he asked the guard.

The guard assured him that he was, and directed him up a wide stairway.

Here John stood before a large life-sized picture of Jesus. About the figure of Jesus was a group of jeering soldiers. Hatred and cruelty was stamped on their faces. But the sad countenance of the Christ looked

(Continued on Page 539)

AMONG THE CHURCHES

Calendar for Sunday, August 24

Sunday-school Lesson, Jonathan and David (A Noble Friendship).—1 Sam. 18:1-4; 20:14-17, 32-34, 41-42; 2 Sam. 1:25-27.

Christian Workers' Meeting, Some Things for Which Jesus Prayed.

❖ ❖ ❖ ❖

Gains for the Kingdom

One baptized in the Lebanon church, Va.

Two baptized in the Brookville church, Ohio.

Four baptized in the Logansport church, Ind.

Seventeen united with the Virden church, Ill., the result of a union revival.

Ten baptized in the Bassett Mission, Va., Bro. J. B. Peters, elder-evangelist.

Eight baptized in the Beaver Creek church, Va., Bro. Guy West of Chicago, Ill., evangelist.

Twelve baptized in the Nocona church, Texas, Bro. R. B. Pritchett of White Pine, Tenn., evangelist.

One baptized in the Cherry Grove church, Md., Bro. J. S. Rittenhouse of Easton, Md., evangelist.

Three baptized in the Glade View church, Md., Bro. M. R. Wolfe of New Windsor, Md., evangelist.

Three baptized in the Dunnings Creek congregation, Pa., Bro. J. A. Buffenmyer of Scalp Level, Pa., evangelist.

Two baptized in the Lower Lost River congregation, W. Va., Sister Mary M. Leatherman of Mt. Airy, Md., evangelist.

Two baptized in the Fremont church, Va.; seven additions during a meeting held by Brethren N. C. Reed and J. B. Sowers.

Fifteen baptized in the First Irricana church, Alta., Canada, Bro. Ralph G. Rarick of North Manchester, Ind., evangelist.

Sixteen added to the Greenmount church, Va., Brother and Sister Jesse Whitacre of Mechanicsburg, Pa., evangelists.

Sixteen baptized and one reclaimed in the Tearcoat church, W. Va., Bro. J. H. Cassady of Washington, D. C., evangelist.

Seventeen baptized and one reclaimed in the Rowland Creek church, Va., Brethren C. B. Miller and F. C. Rohrer, evangelists.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. John Zug of Palmyra, to begin Sept. 7 in the Heidelberg church, Pa.

Bro. Melvin Jacobs of York, Pa., to begin Oct. 12 in the Hershey church, Pa.

Bro. I. S. Long of Bridgewater, Va., began Aug. 17 in the Mill Creek church, Va.

Bro. W. N. Zobler of Lancaster, Pa., to begin Aug. 24 in the Spring Creek church, Pa.

Bro. G. E. Yoder of New Carlisle, Ohio, to begin Sept. 7 in the Harris Creek church, Ohio.

Bro. David Metzler of Nappanee, Ind., to begin Sept. 7 in the Pleasant View church, Ohio.

Bro. G. A. Snider of North Manchester, Ind., to begin Sept. 28 in the Snake Spring church, Pa.

❖ ❖ ❖ ❖

Personal Mention

Bro. John Flory and wife of Virden, Ill., visited the Publishing House last week, with other members and friends of the family.

Southern Virginia has selected Elders A. N. Hylton and F. B. Layman as Standing Committee delegates to the Conference of 1931.

Dr. H. N. Glick and wife of Amherst College were recent callers at the Messenger rooms. They were on a vacation tour which had included Polo, Ill., Sister Glick's old home community.

Bro. M. S. Frantz is about to change his address from Lindsay to Empire, Calif. Sept. 1 he will close his pastorate of eleven years at the first-named place and take up the pastorate of the Empire church.

Bro. Roy M. Brady has been doing summer evangelistic work in the six churchhouses of the Mount Carmel congregation of Eastern Virginia. Thirty-seven had accepted Christ at last report. This is the church in which the Greene County Industrial School is located.

Bro. W. H. Yoder has entered upon his new South Waterloo pastorate and should be addressed hereafter, R. 1, Waterloo, Iowa. Special note of this should be made by ministers and committees of the Central West Region having occasion to communicate with the General Ministerial Board. Bro. Yoder represents the Board interests in this territory.

Bro. H. Spenser Minnich assisted in the program of the District Meeting of Middle Missouri over last week-end.

Bro. W. B. Stover, 130 N. 78th St., Seattle, Wash., informs us that he is closing his pastoral services with the Seattle church at the end of the present month.

Bro. I. S. Long, India missionary on furlough, is still a missionary. Last week he was with the young people's camp at Elizabethtown. Under another head reference is made to his activity this week.

❖ ❖ ❖ ❖

Miscellaneous Items

The General Mission Board will hold its next regular meeting at the Publishing House beginning at 1 P. M., Tuesday, Sept. 2.

Cherry Grove (Ill.) church is planning a Homecoming day for Sunday, Sept. 7. On that day the first of a series of revival meetings to be conducted by Bro. J. R. Snyder of Tyrone, Pa., will be held. A basket dinner will be served at noon and an appropriate program is being arranged for the afternoon. Members of neighboring churches are invited to attend these services, and especially those who have formerly worshiped here.—Mrs. W. A. Deardorff, Lanark, Ill.

District Conference of Northern Illinois and Wisconsin will convene at Lanark, Ill., Aug. 29 to Sept. 1. The general program is given below. Complete programs of all the sessions are being mailed to the several congregations. Friday, Aug. 29, Elders and Ministers' Meeting, 2 P. M. Educational Meeting, 7:30 P. M. Saturday, Aug. 30, Ministerial, 9 A. M. Welfare, 10:30 A. M. Religious Education, 2 P. M. Church Finance, 7 P. M. Sunday, Aug. 31, Sunday-school, 9:30 A. M. Ordination Service, 11 A. M. Evangelism and Missions, 2 P. M. Musical Fest, 7 P. M. Peace Contest, 8 P. M. Monday, Sept. 1, 8 A. M., Business Session.—J. S. Flory, Secretary, Naperville, Ill.

During the past few weeks, we have endeavored to send out letters to all the former students of Bethany Bible School. We find that we do not know the addresses of quite a number of our students. Also, several letters have been returned because we do not have the proper present addresses. We would appreciate it very much if all former students of Bethany who have not recently received a communication from the Corresponding Secretary of the Alumni Association would drop us a line and give us your present address. We desire to have our file of addresses as nearly up to date as possible. If you are not receiving the Bethany Bulletin and wish it, please request it in your communication. Address, Corresponding Secretary-Treasurer, Bethany Alumni Association, 3435 Van Buren Street, Garfield Park Station, Chicago, Ill.

❖ ❖ ❖ ❖

Special Notices

When changes are made in District Aid officers, their names and correct address should be sent promptly to General Aid Secretary.—Mrs. P. A. Shearer, 935 West Main St., Decatur, Ill.

Eastern Virginia District Meeting will be held at Cannon Branch, near Manassas, Va., Aug. 27-29. The elders of the District will meet Aug. 27 at 10:00 A. M. A peace oratorical contest will be held the evening of Aug. 28. Business meeting Aug. 28-29, 9:00 A. M.

The Guthrie church, in which is to be held the District Meeting of Northern Iowa, South Dakota and Minnesota, Aug. 29-31, is located one mile west of highway No. 4, twelve miles south of Bemidji, five miles west of Guthrie. Traveling from the south, watch for church sign on highway. Auto bus on highway No. 4 will be met in the evening coming from the south. Afternoon train will be met at Guthrie.—Mrs. J. R. Suter, Guthrie, Minn.

Middle Iowa District Conference will be held Aug. 30, 31 and Sept. 1 at the Prairie City church, located five miles south of the town of Prairie City which is on U. S. Highway No. 63 Those coming from the east should come either to Colfax on No. 32, then south on No. 64 to Prairie City, or to Newton on No. 32, then south on No. 14 to Monroe and then seven miles west on a dirt road to the church. Any train or bus will be met at Prairie City if you notify Lawrence Colyn, Monroe, Iowa, a few days in advance.—Walter Wallick, Des Moines, Iowa.

Southern Illinois District Meeting and associate gatherings will be held in the Astoria church, Astoria, Ill., Aug. 29 to Sept. 1. The elders will meet on Friday, Aug. 29, at 1:30 P. M. Aid Society business meeting at 2:30; 7 P. M., peace session. Saturday, Aug. 30, will be taken up by ministerial program, Aid Society, home session, B. Y. P. D. vesper service and temperance. Sunday, Bible Hour, educational B. Y. P. D. and missionary program. Monday the business session will begin at 8 A. M. Plan to come for the entire program if possible.—N. H. Miller, District Secretary, Decatur, Ill.

❖ ❖ ❖ ❖

A Bystander's Notes

Have you noticed that where liquor drinking figures in a present day crime, you are almost certain to read that the criminal got hold of some bad liquor, the kind that prohibition is alleged to be responsible for? Thus the inference is, that in the good old days before prohibition all liquor was good and the men who guzzled it not incited to crime. But there are men yet living who know that bad liquor is nothing new, and never has been since greedy men have sold drink to their fellow-men. As proof that bad liquor is not a post-prohibition phenomenon consider the following news item from the Pittsburgh Leader of Jan. 5, 1900, as quoted in the American Issue for July: "Judge J. W. F. White, sitting in the criminal court, entertains a very poor opinion of the beer brewed in America and takes every opportunity he sees of expressing it. Yesterday he told those who must drink beer, they had better drink the imported beer, and today he said that the beer bought in this country does not intoxicate but makes brutes of men who drink it. That is due, the aged jurist said, to the drugs in the beer. Judge White concluded by asserting that more crime results from beer drinking than the drinking of other liquors." And all that was said thirty years ago, by an elderly judge whose memory certainly went as far back as 1850!

What is in the church budget? Did you ever stop and try to see it all worked out in terms of human life? "What is in that budget? More than pen and tongue can tell. Of course the church is in it with all its services; with its Bible, the greatest Book in the world, and with its preaching which presents great ideas and inspiring visions that lift life up and make it worth while in joy and in sorrow, and carry us off on a gale of high thinking and worthy living. The mission boards and fields are in that budget and our schools and colleges and philanthropic institutions and enterprises. In that budget is the very gospel of the Son of God himself! Calvary and the resurrection morning are in it! Saved souls are in it, and out of it come the songs of the redeemed. A new heaven and a new earth are struggling to come to birth in that budget and all the joys of heaven are beginning to blossom in it. We are blind indeed if we can not see in it enough to kindle our eyes and set our very souls on fire with visions that may become our victories. That budget also lends its aid to all other budgets, to business and banking and education and government. Take that budget away or empty its contents into business or pleasure and not an acre of ground or a brick or beam in a building would be worth as much. That budget helps to give order and stability, worth and motive to all other budgets. Look at it with some thought and see what it contains, let your imagination penetrate into it, so that its treasures and splendors may come out and you will be hilarious as you contribute to it."

❖ ❖ ❖ ❖

Book Reviews

The following was prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Tobacco Taboo. By Charles Millard Fillmore. 153 pages, $1.50.

Here is a book that should be in every home, in every public library, in every room in every school, in every church and Sunday-school library and in every Summer Camp. With all the money that is being spent to advertise tobacco in all its forms, with all the incorrect and false statements that are being spread abroad concerning cigarettes to face, we should be busy making known the truth about nicotine. Let's begin to call tobacco "nicotine," "poison" instead of cigars and cigarettes. Let's paint it in its real colors rather than have it displayed in beautiful pictures in magazines and on bill boards by the highways; then people will give to tobacco its proper place—among the poisons to be avoided. Keep "Tobacco Taboo" on the library table, turn to it frequently, discuss it in the home and with your associates and you'll find fewer and fewer ordering cigarettes and tobacco along with their groceries.

Chapters in Church History. By John W. Wayland. 154 pages. $1.50.

We are pleased to note that Dr. Wayland, in addition to his teaching in a State Teachers' College, continues to write and that so much of his writing deals with religious subjects. "Chapters in Church History" is his latest work, and was specially prepared to meet the needs of those who desire a brief course which, at the same time, shall give a general survey of the Christian church. Written in the author's characteristic style his new book presents in an attractive manner a subject that to many is considered rather dull. The teaching of history being his daily privilege, Dr. Wayland is admirably fitted to weave the story of the church in with secular history. It is this that makes this work different. Naturally the text must be partly an outline but the bibliography at the end of each chapter opens the way for those, who would go farther into detail. The review questions at the end of the several chapters are stimulating and help fix the epochs and trends of the periods discussed. The author had in mind training classes when he assembled his material. The twelve chapter titles are: The Apostolic Age, The Trial by Fire, The Trial by Favor, The Fathers and Their Works, The Ascetic Age, The Missionary Revolution, Protestant Denominations, Modern Christian Missions, Contributions of Christianity to Civilization.

...est territory ought to be without its outpost Sun-...schools. This work has meant the development of ...y an earnest young soul who later was entrusted ...larger matters for God.

...ally, the church must possess a strong unity if ...would be powerful. "That they all may be one; as ...Father, art in me, and I in thee, that they also ...be one in us: that the world may believe that thou ...sent me" (John 17:21). Faction and division are ...'s crowning masterpiece. This unity preserved, ...resource of the church—prayer, energy and ...—needs to be organized for the prosecution of ...work of the kingdom. Every member needs to live ...e of warm devotion. Then she may gladly look ...rd and pray: "Even so come, Lord Jesus."

...bnon, Pa.

"Who Will Stand for Jesus Today?"

(Continued From Page 535)

...upon John. He saw the sorrow and anguish of ...Master, while all about him his enemies stood ...d. Not one friend was there to help and comfort ...Christ as he went to Calvary alone.

...on in bold letters at the bottom of the picture John ...the words: "Who Will Stand by Jesus?" The ...s seemed to pierce his very heart. Had he stood ...Jesus through all these years? He knew that he ...ost.

...s head bent low and the tears of penance rolled ...until they fell on the hard stone floor. After a ...he stood up straight and tall, and looking into the ...of Jesus he said aloud: "Jesus, I'll stand by you." ...us it came about that John went home with a ...peace in his heart because he had found the ...st.

...d so it is today in our rushing, hurried, modern ...We too readily forget Jesus and the great prin-...s that he taught his friends and disciples as they ...by the Sea of Galilee.

...e can not hide the things we do from our family, ...friends and neighbors; they know by our actions ...deeds if we live and stand for Jesus.

...t us all as Christians march boldly forward and ...out the loving banner of Christ to the entire world ...it may stand and float in the breezes pure and ...because it has not been trampled under foot. Let ...our lives unmarred by sin and then the world ...know that the Christians of today are surely stand-...for Jesus.

...cago, Ill.

God Careth for You

BY NETTIE C. WEYBRIGHT

...HEN we consider the American fever of rushing ...and yon—getting somewhere or not through hur-...rry and strenuous labor, ever seeking something ...ever seeming to find it—scarcely one of us can ..."My record is clear." But why all this haste? ...re trying to beat time in its flight? Are we trying ...ass too much of this world's goods? Are we try-...outrun some one else—even to no purpose? Are ...verambitious? Are we only trying to make us a ...? Are we seeking fame or popularity or just why ...s rushing?

...m early morning until late at night, week-days ...Sundays, winter and summer, we rush on as ...we expected to stay here always. In many ...an homes, a motto hangs on the wall, that says ...who pause to notice: "God Careth for You." ...o we really take heed? Do we really have time to ...s we should?

...ead once of a conversation between a robin and a ...row. Said the robin to the sparrow: "Why do ...people down there work so hard and hurry so ...? They always appear to be rushing to and fro ...I can never understand where they are going or ...at it is all about." The sparrow to the robin ...swer: "I've often wondered about that, too. ...t be because they have no loving Heavenly Fa-...e we do, who cares for them and can give them ...d homes. I feel so sorry for them." What do ...e by all this hurry? We miss the joy of living, the companionship of our families, the association of our friends, the spiritual blessings of many religious meetings and church conferences and conventions we ought to be attending as we go along. We miss time for careful, thoughtful, prayerful Bible study; time for quiet meditation on God's Word, heaven and spiritual things; time to help the poor and needy, the sick and sorrowing. The busy young mother near by, who is often overworked because of the care of a number of small children can not count on us to give her a lift in her time of need because we are too busy. We do not subscribe for our church literature because we are too busy to read it. Good books and magazines we pass by, unheeded and unknown, and thus miss the benefits of becoming acquainted with the great thoughts of the world's greatest men and women, all because we are too busy.

We are promised that if we seek first the kingdom of God and his righteousness, all necessary things shall be added unto us. We miss the very best things in life by allowing ourselves to be unduly concerned about the commonplace. We lay claim to the worthy name of Christian, yet we forget that God careth for us.

Syracuse, Ind.

CORRESPONDENCE

FROM SEBRING, FLORIDA

With us, here in the south, the summer is passing, and may end near the close of September. Generally speaking it has been a very pleasant summer, though a bit warm at times, mercury on a few occasions reaching 96 for a few hours. Our rains have been abundant and quite regular, assuring, for the coming fall and winter, an unusually large crop of oranges and grapefruit. In this respect the state has probably never been favored with a more promising outlook. For the county in which we live, and the one just to the north of us, Highlands and Polk, it is reported that a million and a half dollars will be spent to improve and perfect facilities for handling this growing crop. In our markets and stores we have all the fresh vegetables and fruits that we need. What is not home grown is shipped in. During the fall, winter and spring months our truck growers do a thriving business.

The bad effects of the boom are disappearing, and in a few years will be only a matter of memory. The outlook for tourists the coming winter is thought never to have been better, and they are coming much earlier than usual. Some have already come and others will follow. The roads being kept in good condition a trip to Florida, from most any part of the north, by those having cars, is only a matter of a few days. Once down here with their cars, and with the best of roads at their service, the days in this genial clime pass pleasantly. Especially is this true for our members. They locate themselves in the different towns where the Brethren have churches and regular services and then visit from point to point as seemeth good to them.

For the preachers Sebring seems sort of a Mecca. But as a rule they do not merely idle the months away. They soon learn of the work being done in Clay County, near Jacksonville, at Winter Park, Seneca, Brooksville, Tampa, Lakeland, Arcadia, Istokpoga, Bassenger and other points, and on Sunday morning, sometimes on Saturday, off they go with a message of gospel truth. Not all of them do this. Some come for a very necessary rest and all of them to escape the northern winters. Some of them are used as Sunday-school teachers.

Other members coming outnumber the preachers more than a half dozen to one. They take an active part in our work, preaching, prayer meeting and other services. It would be hard to find a more interesting group of sisters than those who convene with the Sisters' Aid, even day after day. Last winter we had an ideal body of visiting members as well as a splendid and creditable group of ministers. Members of this type make a splendid impression on the people of the community. The indications are that there will be more visiting members here next winter than there were last season. One minister of ability and experience, who has never seen Florida, wrote me and asked me to name the point where he might spend the winter months and be of some use. I like that sort of a spirit in a preacher, seeking a needy point in a genial clime. I wrote him to come to Sebring in his car, rest a few days and then visit some of the points named in this article. In that way he could be permitted to make his own selection.

In one way the summer has been a bit lonely. Quite a number of our members went north in the spring. Possibly near twenty of them attended the Hershey meeting. Among the number were our pastor Eld. D. E. Miller, and wife. As is known, Bro. Miller served on the Standing Committee. He was granted a leave of absence for three months, and will be back in charge of the Sebring work by the time this appears in the Messenger. During his absence the services were taken care of by the home ministers, Eld. H. A. Spanogle, by special appointment, taking the lead.

The absent members have already commenced returning, and inside of several weeks they will all be here with not a few others. A season of great sadness came to all of us on learning of the death of Sister Elsie K. Sanger and Bro. Walter Young. They both died the same day, the former in Bethany Hospital, Chicago and the latter in Pennsylvania. Bro. Young was one of our deacons, and also one of our church trustees. He took a very active part in helping to finance the work at the different mission points in charge of the Sebring congregation. Sister Sanger was one of our very best workers, and could make herself useful and efficient in any department entrusted to her. As a Sunday-school teacher and superintendent she was simply ideal. We are hoping and praying for others to drop in and help fill up the broken ranks.

The health of our membership has been keeping quite good, and everybody seems to be busy. We are awaiting the return of the absent members of the flock as well as the shepherd himself. We are usually a happy group when we all get together, and made the more so when a few score of visitors, of like faith, come to spend the winter months with us.

J. H Moore.

Sebring, Fla.

MIDDLE IOWA DISTRICT CONFERENCE

Middle Iowa District Conference will meet at the Prairie City church, five miles south of Prairie City (U. S. Highway No. 63), Saturday, Aug. 30, and close Monday, Sept. 1. Women's Work Conference, Saturday, 10:00 A. M. Report of Hershey Women's Work Conference.—Mrs. J. A. Wise. Book Review, "A Cloud of Witnesses."—Mrs. I. D. Leatherman. Woman's Part in Christian Stewardship.—Mrs. J. Schechter.

Ministerial Conference, Saturday, 1:30 P. M. The Pastor's Policy in Leaving a Pastorate and the Church's Attitude Toward a Former Pastor.—I. W. Brubaker. How Can We Get the Entire Membership Back of the Program of the Local Church?—O. E. Messamer. What Kind of an Evening Service Will People Attend?—C. Elroy Miller.

Welfare Conference, Saturday, 7:30 P. M. Temperance Address.—Anti-Saloon League Speaker. Reading of Two Peace Essays. Peace Picture, "Hell, and the Way Out."

Church School Conference, Sunday, 8:30 A. M. What It Means to Be a Church School Teacher.—Calvin Boggs. Teaching Stewardship in the Church School.—X. L. Coppock. Unifying the Sunday Morning Program.—Walter Wallick. The Church as a Teacher.—Rufus D. Bowman. 11:00 A. M., Sermon, Christianity—A Life of Stewardship.—Chas. D. Bonsack.

Educational and Young People's Conference, Sunday, 1:30 P. M. Address.—O. W. Neher. Educational and Spiritual Life at Boone Camp.—Vera Funk. Social and Recreational Life at Boone Camp.—(Speaker to be announced). What My College Has Meant to Me.—Ruth Shaw. The Kingdom and Youth.—Rufus D. Bowman. Mt. Morris College Hour, Sunday 3:45 P. M. What Our College Expects of Its Constituency.—Olin F. Shaw. What the Churches Expect of Their College.—Harold A. Royer. What a Prospective Student Expects of a College.—Lois Jasper. Address.—O. W. Neher.

Missionary Conference, Sunday, 7:30 P. M. Some Suggestions for Successful Mission Work.—Chas. D. Bonsack. Offering.

Business Session, Monday, Sept. 1, 8:00 A. M.

Des Moines, Iowa. Walter Wallick.

CHINA MISSION 1930 SUMMER CONFERENCE

A cup of tea, a few little cakes, a handful of peanuts, spiced with a variety of songs and stories and a welcome meeting in China is a grand success. It was in such an atmosphere that Dr. Hsing on the evening of June 26 welcomed our friends from other stations to Show Yang for a ten-day conference. A good climate and a good location make Show Yang almost an ideal place for a summer conference. But it was not these things alone that made this year's conference so worth-while. The extraordinary quality of our invited leadership was more largely responsible I will introduce you to them as I proceed with my report.

Mr. T. Z. Ku of Shanghai, China, a Y. M. C. A. and Christian student leader of national and international reputation, through the timely efforts and influence of Bro. W. J. Heisey and Bro. M. M. Myers, kindly arranged his program so as to be with us for the first few days of our conference. He was passing through here on his way to a conference near the capital of our province. To have such a Chinese Christian leader as Mr. Ku stop off with us here at Show Yang was indeed a rare treat for our people. Mr. Ku is an intelligent and sympathetic observer of Chinese affairs. He pointed out that the present trend of Chinese intellectual and political movements was toward communism with a decidedly Russian flavor. The many parties which represent various phases of these movements are therefore practically all actively opposed to Christianity. Those not actively opposed take an indifferent attitude toward it. Mr. Ku, though realizing the critical position of Christianity in China today, is however still a Christian optimist and in a sermon urged us as Christians to truly mani-

(Continued on Page 542)

Evangelism

(Continued From Page 531)

sus: "Stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:16-18).

Even if there had never been a direct command, the very nature of the kingdom of heaven, when fully established in a human heart, would constrain every Christian to impart to others that which means so much to him. The main teaching of the seven parables of Matthew 13 are along this line. The mustard seed will not lie dormant; it will enlarge. The leaven will not lie impotent; it will move more than its own volume. The drag-net will not be satisfied to deteriorate through disuse; it will go out and gather of every kind.

Definition. We make a mistake when we speak of the department of charity, the department of education, the social life of the church, etc., and evangelism. The immediate and the ultimate goal of it all is *evangelism.* All else is by-products. Unless our charities are so organized and directed that they contribute to the saving of the world, we have missed the mark. Unless our colleges, our Sunday-schools, our Daily Vacation Bible Schools, and all the educational organizations in the church contribute to the great work of evangelism, they need a revision of method and purpose. Unless the social life of the church makes our young people more efficient soul-winners for God, it is not worthy of conduct or control by the church. In fact, it makes for weakness, rather than strength, in both the individual and in the church, when "food and fun" become prominent in it.

Evangelism is not the "whooping up," the stimulating of the church and religion in the community. Artificial effort always has its rebound. Many people have already joined the church at a time when religion was whooped up by some man-powered effort. Their heart was not changed, nor their will affected. In a few weeks their interest began to lag. This accounts in part for empty churches, depleted budgets and for the many church members who have absolutely no interest in Christ or righteousness.

I quote here the words of Dr. William Crowe: "May the Lord deliver us from slavery to the god of statistics. The counting of noses amounts to little in the long run. . . . Earnest people have no commendation for much that we have had of late that is called evangelism. The sawdust trail type of preaching must go. The irresponsible, fly-by-night party, that pitches its tent on a back lot and spends its energies pronouncing cavils against the local churches is a parasite on the kingdom."

Quoting from the same author: "The word *evangelist* means 'publisher of good tidings.' The term is applied in the New Testament to a certain class of Christian teachers, who were not fixed to any particular spot, but traveled everywhere for the propagation of the gospel. The name denotes a work rather than an office. The evangelist might be a deacon, or an apostle, or not."

"They were all scattered abroad . . . except the apostles. . . . They that were scattered abroad [all, except the apostles] went everywhere preaching the word" (Acts 8:1, 4). In the early history of the church the laity preached. Interpret the word "preach" according to your own understanding, based upon the general aspect of things in the early church. The Mohammedan still preaches Mohammed wherever he goes on business. The Christian church has largely delegated it to her ministry. She would rather pay him for his time and courage than to make the inexpressible sacrifice herself of approaching human souls on a subject of common interest.

Evangelism has been defined as "the mighty urge of the church of Jesus Christ to tell the story of the incarnate Deity to all the world." So it is absurd to speak of a temporary campaign on evangelism by the church. Evangelism, first, last and all the time, must ever be the watchword of the church if she would obey the command and carry out the will of her great Head.

In History. The church of the first century was strongly evangelistic. It is thought that if she had continued with the same enthusiasm, the word of salvation would have girdled the earth in a few centuries. But the next four centuries were crippled by worldly ambitions. During these centuries, however, Theodoret (B. C. 447) mentions evangelists as traveling missionaries. Chrysostom (A. D. 400) writes of men who preached the gospel in restricted areas. Eusebius (A. D. 340) gives prominence to the idea of traveling missionary work.

During the sixth century a man was crowned as the official head of the church. That simple looking to God for leadership, which had characterized her so strongly before, now ceased. From the sixth century to the eleventh there was gross darkness. From the eleventh century to the fifteenth there was practically no evangelism. Then came the reformation with its increasing interest in the Word, but also with its increasing number of sects and dissensions.

The Need of Evangelism. The one thing which lies at the foundation of a new and increased program of evangelism is to feel the urgency of the present situation concerning it. Ten thousand preachers, all over our land, are today lamenting the falling off in church attendance, and puzzling their wits as to how to fill the pews. Now, absence from the house of worship is not the real trouble. It is only a symptom. Serious as is the manifestation, the ailment itself is far more serious. Too many professed Christians today can not say from the depths of their hearts: "I was glad when they said unto me, Let us go into the house of the Lord" (Psa. 122:1). The soul whose heart's outcry is, "As the hart panteth after the water brooks, so panteth my soul after thee, O God" (Psa. 42:1), will not fail to find the place of power in his sanctuary. Dwelling in the secret of his presence will lead him right early to the place appointed for the worship of his name.

Let me quote again from Dr. Crowe, a Presbyterian. "But church attendance is not the problem. It is merely symptomatic of the real trouble. Let us go a little deeper. There we strike the snag of diminishing income for the propagation of the message of the church. Ministers and office-bearers in the church stand aghast at the depletion of funds to meet the benevolence budget. The passion for giving seems to have burned out. Only cinders and ashes remain. Exhortations to the pew fall on deaf ears. What is to be done? Business men tell us to organize the budget and bring business philosophy to bear upon its execution. Some say this and some say that. Let's have some big conventions and sell the church again to the crowd. Let's inaugurate a bishop's crusade. Let's reënlist the women and the young people. But all seems to be of little avail. The outlook is not promising."

Who among us has not deplored, and even been alarmed by, the falling off in the Conference offering from $95,000 last year to $71,000 this year, thus barely escaping falling right back into a tragedy of "Deficit"? Industrial conditions, business depression? Yes, but big, comfortable, expensive automobiles—and the Lord's work languishes. We have too long been contented with counting up our accomplishments. On the basis of anything like a tithe of income, the Church of the Brethren never has approximated anything like paying her debt.

Again, in the Southern Presbyterian church it was reported a year or so ago, that "twenty-one of twenty-two persons in your synods failed to bring a soul into the kingdom of God. At that rate we will fail. The story of redemption will have no advocate in a few years, unless we gird ourselves to larger endeavor."

Recently it was reported in the Methodist Episcopal church that 32 per cent of the churches of the denomination reported no conversions. Bishop Henderson, a member of that church, was asked for his explanation. He replied, "*Because our church activities have outrun our spiritual experiences.*" In the program of the average congregation an unsaved church member may be quite active throughout the year. The greater the number of unconverted members in the church, and the more freely they are used in the activities of the church, the more difficult real evangelism becomes.

Have you asked yourself why it is so difficult to organize and keep going the teacher training course in the average congregation? Because it requires effort. And it is the things that call for effort on our part which always benefit us most. The best things, whether spiritual or secular, and the things we prize most after we have received them, are the things that cost effort. Our hearts are stirred when we hear the missionary message from such brethren as Long and Graybill and Helser, and this is right. We go many miles to hear the Bylers sing, and we return home with our hearts stirred. But the emotions that work the deepest are those stirred within the heart by the daily exercise of the family altar, by regular attendance at the prayer meeting and participation in it, by living a life of sacrifice and witness for Christ.

The Requisites. In order to be efficient for the work of winning souls, there must be a real groundwork of scriptural faith. Every worker for God must believe in the deity of his Son. Unless he believes this thoroughly and strongly, the time will come when he will not be sure of the Virgin Birth, miracles will seem apocryphal and the resurrection a myth. From a faith so lame no strong urge can ever grow up in the worker's heart. Some one says: "Do you suppose that Stephen ever had any doubt about the power of the resurrection through Christ? If he had, his face would never have glowed with a light from above the rainbow throne."

There needs to be, in the second place, a strong conviction, a strong belief in the things which he believed. It was the same belief which sent Peter to prison for his faith, that sent John the Baptist into the wilderness and Daniel to the lions' den. Without that conviction a man is utterly useless as a worker for God.

The Methods. "Evangelism means the promotion of the kingdom in every fashion, if by all means we may save some. It lays its hands upon the Sunday-school teacher, and commands the conversion of the pupil upon the preacher and orders him to give major attention to the big things of the church; to quit talking about his office, and to talk about his study; to remove the words "forum" and "platform" from his vocabulary, and to use the word pulpit; "to desist from being public conscience for the United States Government and all offices pertaining thereto, but for conscience' sake to bring the citizenship of the commonwealth of God."

The Sunday-school needs to be under the leadership of a man full of the Spirit of God, who in his organization and administration has in view the Christianizing of the community, with enough power to send forth a number of its workers to the great work of world-evangelization. The Christian Workers' Society, the prayer meeting, the Daily Vacation Bible School—all of these need to be evangelistic in tone and spirit.

No effort in the church far exceeds in importance and fruitfulness the proper supervision of the reading material in use by the members of the church, especially of the children in the Sunday-school. We are in a day of much reading. Much that passes into the hands of our young people is not only negligibly neutral but absolutely harmful. A new book placed into the Sunday-school library deserves a few minutes' comment before the Sunday-school. Still better, let a group of young people meet in a private home some week-day evening and read several chapters of a helpful book together.

We are living in a day when the church is composed largely of young people. The minister must not speak as though he had an audience of old folks. Old folks can more easily interest themselves in young people's interests than children can in old folks' interests. Our activities need to be so arranged that young talent may be drawn out and developed, literally built into the superstructure of the church as rapidly as the workers show themselves true and worthy. No church with

the writer's absence in an evangelistic campaign in
ania from April 27 to May 11 inclusive, his pul-
was supplied by Brethren John M. Smith of Woodland,
and J. H. Schrock, Middlebury, Ind. May 17 the
spring communion service was held, the writer of-
assisted by Eld. E. J. Neher of the local church.
was a red letter day for the Grand Rapids church,
a music convention, sponsored by a group of our Dis-
churches, was held, consisting of a morning and an
session. An excellent write-up of this event ap-
in the Gospel Messenger of July 19. The writer
ts a mid-week prayer and Bible study meeting and at
an exegetical study of the book of The Acts is
pursued. Last but by no means least we have a
active, wide-awake ladies' missionary society which
weekly on Thursday. During the eleven months be-
with August, 1929, the total receipts of this society
$677.82; total expenditures, $765.30, leaving a balance
treasury June 30 of $12.52. Since Dec. 1, 1929, the
has lost by death four members and nine members
been received by letter. The church and parsonage
all located in a beautiful residential section of the
can be reached by a Division Avenue car going
Division Avenue to Burton Street, and then walk-
three blocks west on Burton to Darwin Avenue. Per-
who may have relatives or friends living or visiting
city whom they desire to get in touch with the
will please inform the pastor, the writer, at 311 Bur-
S. W., and he will be glad to give them a call.
Rapids, Mich. F. D. Anthony.

FROM THE BRETHREN HOME

annual homecoming here has become a fixed oc-
This year despite the blistering hot weather
was a good representation from the churches through-
state and even outside. It was a day of good
Aug. 10 is always looked forward to with keen
Bro. H. D. Michael of Garden City gave the
at 11 o'clock to a full house. Afterward there was
dinner in the grove at the Home. A two hour
began at 2:30 P. M., which was very inspirational.
Crist of Quinter had charge of the program. Address-
were given by Ralph Quakenbush, pastor at Conway
Bro. W. B. Devilbiss of Ottawa and the writer.
were held again in the evening at which Bro. D.
Crist was to give a lecture on the Land of the Pha-
But a very unfortunate condition prevailed during
evening, for from some unseen cause fourteen or
persons developed ptomaine poison, Bro. Crist among
number. However Bro. Devilbiss gave us a much ap-
ated message.
trustees of the Home were in session all day Monday
which time they decided to retain the present superin-
dent and matron, Bro. R. I. Troup and wife. The
ches of Kansas should rally to the support of one of
best institutions of the Brotherhood. Send donations
Bro. J. K. Shirkey, Madison, Kans. All visitors to the
expressed themselves as being well pleased with con-
ons generally. W. H. Miller.
low, Kans.

EXPERIENCED TRUTH

have I learned from reading the Bible: Let the
God be true though all men be liars. I have
many of the most blessed experiences one can
to enjoy through the grace of God and our Lord
Christ. I am going to tell but a few of the good
I have received of the Lord, for space will not
me to enumerate them for they are without num-
request of each reader who believes the truth to give
expression of gratitude to our Father in heaven
his Son Jesus Christ for these good things.
I learned of the great saving strength of Jesus
I went the way of the world—the broad way that
to destruction—under the evil influence of the three
the whole world is guilty of: the pride of life, the
the eyes, and the lust of the flesh. I can not tell
many calamities were confronting me until the Lord
ed me from the power of sin, but these three I may
at this time: I was cured by divine power of a
condition of my eyes that threatened me with
of a blood disorder and the start of a cancer.
n I read in the Scriptures about Jesus curing all
of disease, the Word rings true. He is just the
day. I have found him so. And the Lord is the
every one who calls on him in truth. But we
always keep this in mind: "If I regard iniquity in
heart, the Lord will not hear me." Now all this great
the Lord has done for me, not for my righteousness'
at for his mercy's sake, because he delighteth in
Howard Wyles.
ert, Pa.

A TRIP TO BEECH RUN

July 20 Bro. Pittenger and wife took Goldie Swartz
writer to the Beech Run church, located in Hare's
about three miles from Mapleton Depot. It was a
and a small group of people were there for Sun-
ol. Two teachers were absent on account of sick-
ness in their homes. We were glad to help out. Lessons about Moses and his work are interesting.

Sunday-school over, Bro. Pittenger gave the time for preaching to Sister Swartz. She told us about two children who were found when almost past helping. The first was a baby whose mother died, leaving the child to the father. He made a great effort to do his best, carrying it tied to his body each day, as he went to work. Finally, he consented to put it in the care of the missionaries, and after a long time it became much better and is growing nicely. The other was a girl about seven years old who was put on a dump to die. She seemed to be almost gone when found. She lives today and is a wonder to all who know her. It was touching to hear these things and we gladly contributed to the offering which amounted to five dollars. The crowd was not large but willing to help in every good work.

Bro. Pittenger is doing good work for this little group and they know how to show appreciation. They have painted the churchhouse and are making other improvements. Eleanor J. Brumbaugh.

Huntingdon, Pa.

P. S. The Beech Run church was dedicated by Bro. James Quinter. This serves to help make the church and its surroundings sacred. The group of members who have worshiped here have ever been small so far as can be learned. And the group now worshiping here is small. Within this group are a number of most loyal ones. It is a great joy and inspiration to labor and worship with them.

Not since the painting given it at the time it was built has the church been painted. The painting recently done has greatly improved the church's appearance. This with the other improvements recently made helps us who worship here and also those who pass by to have a new and increased interest in the cause for which this church stands in the community.—J. M. Pittenger.

Notes From Our Correspondents

CALIFORNIA

Long Beach.—We expect our pastor, Dr. D. W. Kurtz, to be with us once more about Sept. 14. Others of the European party will return later after visiting friends in various points of America. During Dr. Kurtz's absence the pulpit has been filled by preachers from neighboring and local churches. Many of our workers are absent on vacation, but those who remain are diligently keeping up the work.—Maud Mohler Trimmer, Long Beach, Calif., Aug. 13.

COLORADO

Wiley.—At our regular quarterly council meeting Brother and Sister Birkin were retained as pastor. July 20 our Sunday-school officers were elected, adult superintendent being J. R. Ellenberger. The young people's conference was held at Wiley July 6 with good attendance and interest. The next meeting will be at Rocky Ford on Aug 3. Our delegates to District Meeting are Mrs. J. C. Fasnacht and J. R. Ellenberger. The Ladies' Aid Society reorganized with Mrs. Roy Brubaker as president. At our last meeting some splendid and definite plans were made for the coming year. Our August meeting is to be an all-day picnic at the Lakes. The ladies' missionary society meets regularly with growing interest. At our July meeting we finished the study book, The Crowded Ways. Our pastor, Bro. Birkin, continues to give us wonderful spiritual messages profitably enjoyed by all who hear them. Because of the extremely hot weather the attendance has been small. We decided to abandon the Y. P. D. and junior band through August, to begin again Sept. 1.—Mae U. Brubaker, Lamar, Colo., July 28.

ILLINOIS

Elgin.—Last Sunday morning we rejoiced over the baptism of a young man into our church. The Æolian Men's Quartette of La Verne College gave us a message through song on the evening of Aug. 7. Our council meeting was held Aug. 5. We are extending to Rev. Benjamin F. Waas of Rensselaer, Ind., a unanimous call to become our pastor. He will come to us in September. Recent months have brought our congregation many helpful programs and sermons. The Fellowship Class presented a drama, "Naaon, the Blind Disciple." We had the pleasure of listening to the Elgin Gospel Orchestra give a program of old hymns and songs. The union Religious Education and B. Y. P. D. Conference of the Chicago, Batavia, Naperville and Elgin Churches met with us this spring. Bro. Russell West gave his chalk talk called, "Moods and Tenses." Our Mothers and Daughters' Banquet was well attended. The play, "Bread," was presented to us by the Dramatic Club of our church. Batavia B. Y. P. D. brought us their good play, "Mother Mine." Bro. Edw. Frantz and Bro. J. E. Miller were our delegates to Annual Conference. Bro. Frantz gave the Conference report. Our women are making plans for a full year's work. The annual Sunday-school picnic was enjoyed by both young and old on Aug. 2. Church officers for the coming year are: Elder, S. C. Miller; Clerk, Fred Greenawalt; Treasurer, George Arnold; Correspondent, Mrs. Jennie Shriver; Sunday-school Superintendent, C. H. Shamberger. Delegates to District Meeting are Bro. H. A. Brandt and Mrs. Rufus D. Bowman.—Mrs. Jennie M. Shriver, Elgin, Ill., Aug. 14.

Franklin Grove.—May 12 pastors of Northern Illinois held a conference at the local church. About fifty were present and were served a chicken dinner at noon by the Aid Society. Regular business meeting was held June 8. Delegates to the District Conference were chosen and plans were made for the harvest meeting to be held Sept. 7. Bro. O. G. Davis will be one of the speakers. Our Conference offering amounted to $90. Children's Day was observed June 22 with a program. A number of young people attended the District B. Y. P. D. rally at the Pines July 20. We expect the La Verne College male quartet to give a program at the church on Aug. 8.—Emma Baker, Franklin Grove, Ill., Aug. 4.

Virden.—The ministers of the five Protestant churches of Virden decided to support a union evangelistic campaign and secured the services of Rev. Grady Cantrell of Norfolk, Nebr., as the evangelist. On June 1 we started this campaign with Rev. Cantrell and party, consisting of his song leader, pianist and two children's workers. They conducted a very successful five weeks' Vacation School, having an enrollment of 155 children. Several public programs were given that all might see how the children were responding to the teaching. Special meetings were held with the young people five nights each week, thus keeping them interested in the work. Large crowds filled the big tent to overflowing each night. Through Rev. Cantrell's untiring efforts 146 souls accepted Christ as their personal Savior and nineteen came by restatement uniting with the various churches. The community has not been so stirred for years. Since our last report seventeen have united with the church by baptism and others await the rite. Two came by letter. Our council was held Aug. 7. Bro. Caslow was chosen elder for the coming year. Sunday-school officers also were chosen with Sister Caslow, adult superintendent. Sister Caslow and I. J. Brubaker will represent us at District Conference.—Lola Brubaker, Virden, Ill., Aug. 11.

INDIANA

Blue River church met in members' meeting July 10. May 31 we held our communion with the largest number of members present in five years. Ministers present: R. H. Miller, Geo. Mishler, J. S. Zigler, Chas. Gump, with A. M. Stine officiating. June 1 we held our Sunday-school rally services. Our school has grown in numbers as well as in interest under the leadership of Sisters Elva Stuckman and Lova Gaerte. Our pastor, L. U. Kreider, served the church as delegate to Annual Meeting. June 8, with a large representative body of members present, it was decided that our pastor and elder, L. U. Kreider, should continue his work for another year; he has served the church for five years. Eld. J. S. Zigler of Goshen, Ind., will assist us in a revival meeting in October. Our pastor will serve as delegate to District Meeting, and Sister Kreider as delegate to Aid Meeting. Through the interest and personal work of the church, souls are being added to the kingdom; on July 23 three were received by baptism a husband and wife seventy-one years old, and one young man. The Blue River church is located one and a half miles south of the Lincoln Highway, No. 2 trail out of South Bend to Ft. Wayne, turn south at Merom, one and a half miles to the church.—W. J. Frank, Columbiana, Ind., July 31.

La Porte church has been receiving some inspirational messages Aug. 3 Bro. Clyde Joseph from Plymouth, Ind., was here in the morning and delivered a message. Aug. 12 the Aid Society had a picnic for all at the park. Our music class is preparing a musical program to be given in the near future. The communion will be on Saturday evening, Oct. 4. Mabel Murphy, La Porte, Ind., Aug. 14.

Logansport.—June 29 as a farewell appreciation for our retiring pastor, Bro. S. L. Cover, after services the Sunday-school took well filled baskets to the park where all enjoyed a picnic dinner and a program. The next Sunday being the first for our new pastor, Bro. Walter Stinebaugh, wife and family, we had a basket dinner in their honor. In the afternoon Bro. H. H. Helman conducted an impressive installation service. Four of our young people were baptized recently. Our Aid Society put on a fellowship supper at the church for all of the members, about seventy, including our elder, Bro. Perry Coblentz, and family attended. All enjoyed the evening of impromptu talks and special songs. An offering of $10 was lifted for the Aid. The Aid meets each week with good attendance and interest. We are quilting now and planning more things of interest in the future. July 27 Sister D. M. Byerly of the General Education Board spoke to the mothers and daughters, while the fathers and sons had a meeting in the basement. Afterward Sister Byerly continued the evening hour with remarks to the congregation which should help us all in our home life. Aug. — thirty of us visited our neighbor church at Burnettsville while Bro. Ora Delauter was holding a revival meeting there. We heard a very good sermon on Excuses. Aug. — all sat forth of our primary and junior Sunday-school scholars and teachers were entertained by Brother and Sister D. M. Flory at an outing at Spencer Park. We meet one evening each week for song practice in the homes, thus furnishing special songs frequently besides becoming better acquainted with our hymn books. Attendance at both morning and evening services is very encouraging. We are grateful for the efficient leadership of our pastor and family. They are visiting the homes, also estranged members of the city as rapidly as possible. At the invitation of Bro. Stinebaugh, Bro. T. A. Shively and wife of Pipe Creek were with us Sunday evening, Aug. 10. He preached a stirring sermon on life, while his wife led the singing. A delegation of about twenty members accompanied them. They also favored us with three quartets. Mrs. Florence E. B. Arnold, Logansport, Ind., Aug. 11.

Osceola church met in council Aug. 8. Brethren Wm. Anglemyer and Geo. Raush were chosen delegates to District Meeting. Sunday school officers were chosen for the coming year, the superintendent being Bro. David Wrisley. Bro. Otho Winger will be with us in an all-day harvest meeting Aug. 24, an illustrated lecture on Palestine will be given in the evening. We are expecting Bro. Overholser of Warsaw, Ind., to be with us in a revival in October which will close with a love feast. Brethren Cecil Morningstar, Hugh Warstler and Wm. Laucks gave us some very inspiring sermons while our pastor, Bro. Earl Nusbaum, and family were on an eastern trip.—Bessie Wenger, Elkhart, Ind., Aug. 12.

IOWA

Greene congregation enjoyed very much listening to echoes from Annual Conference given by Bro. Earl Flora on June 22. Bro. Flora, now pastor at Rock Lake, N. Dak., was formerly at Greene and his family visited here while he was at Conference. July 4 our Sunday-school had a joint picnic with the Union Ridge congregation near Hampton. July 13 Bethany Sunday was observed. July 10 a good service was enjoyed at the home of one of our shut-ins, Brother and Sister Aaron Kingery, it being the latter's birthday anniversary. The program consisted of the birthday prayer, songs, readings, musical numbers and prayer by the pastor. Sister Kingery was presented with a token of remembrance from the Home Department. July 20 a missionary pageant, The Color Line, was splendidly presented by the young people of the Spring Creek congregation. Their summer pastor, Bro. Glenn Rummel, accompanied them; he gave a short impressive talk and also read a very interesting letter from Brother and Sister Paul Rupel of Africa. Sunday morning, July 27, Bro. J. F. Small who has been our pastor for four years delivered his farewell address on the subject, Joys and Sorrows of the Pastor. A basket dinner was served at the noon hour and Brother and Sister Small were presented with a beautiful quilt which has 240 names, including members of the church and friends—this as a token of appreciation of their faithful service here. Bro. Clarence Schrock will take up the pastorate Sept. 1.—Elsie A. Pyle, Greene, Iowa, Aug. 6.

Osceola church met in council Aug. 8. Brethren Wm. Anglemyer and Sunday-school officers were elected for the coming year: Bro. Chas. Colyn, elder; Sister Emma Probst, Sunday-school superintendent. Our delegate to District Meeting is Sister Emma Probst with Bro. Link Fisher, alternate. We decided to have a love feast this fall. Since last December Bro. Frank Garber of Leon has been preaching for us every two weeks.—Mrs. Gracie Fisher, Osceola, Iowa, Aug. 9.

Slifer.—June 1 Brother and Sister Earl Swallom came from Bethany Bible School to be with us through the summer. June 15 he began a two weeks' meeting ending June 29 with a love feast. Aug. 10 we prepared our dinners, met at the church and went to the Dolliver State Park. We had services out of doors and spent the afternoon visiting and enjoying the beautiful scenery in the park. A number of us expect to attend the District Meeting at Guthrie.—Mrs. J. E. Lauver, Lohrville, Iowa, Aug. 11.

MARYLAND

Cherry Grove.—We are glad for the good work that is being done by our pastor, Bro. Bernard King of Ridgely, Md., who came to labor with us through the summer. Our revival closed on July 6 with Bro. Jos. S. Rittenhouse of Easton, Md., in charge; he brought us fourteen soul-inspiring sermons. Our love feast was held July 5 with fifty communicants present. One gave his heart to God. Bro. J. M. Henry of Bridgewater, Va., spoke July 12 on the subject of Peace. July 13 the young people reorganized their B. Y. P. D. with Miss Anna Fike as president. Misses Mary Merrill and Viola Wetzell were delegates to the young people's conference at New Windsor, Md., Aug. 4-9 and a report was given on Aug. 13.—Mrs. D. M. Merrill, Lonaconing, Md., Aug. 14.

Glade View.—We have just finished a two weeks' series of meetings which began July 13 conducted by Bro. M. R. Wolfe of New Windsor, Md. We enjoyed many spiritual blessings. Three young girls were baptized. The evening sermons were preceded by a short doctrinal talk. July 29 the B. Y. P. D. of the entire congregation enjoyed a sunset service followed by a camp fire service. Six of our young people who attended Camp Bethel conference gave interesting talks. Aug. 3 Bro. Clarence Holsopple gave a talk to young and old on The Challenge of Youth.—Ora A. Wolfe, Oakland, Md., Aug. 11.

MINNESOTA

Guthrie church met in council July 5. Election of officers was held. Bro. J. R. Suter was retained as elder and pastor; Bro. Abner Stone is clerk; Sister Chalmer Barley, Messenger agent. Bro. Abner Stone and Bro. Wilbur Brower were chosen delegates to District Meeting. Plans are being made to take care of the District Meeting which will be held here Aug. 29-31. There are good camping grounds by the church for those who wish to camp. Our Sisters' Aid held an ice cream, parcel post and candy sale July 16 which netted them $23.—Mrs. J. R. Suter, Guthrie, Minn., Aug. 11.

(Continued on Page 544)

What You Can Do for China

(Continued From Page 532)

fighting the plague, cholera, or other deadly scourges, fulfill the promise made to those who, for thy sake, lose their lives, *we beseech thee.*

Give to those who serve the blind, the deaf, the dumb, the feeble-minded or insane, the patience of Christ, *we beseech thee.*

Pray for the Foreigners in China

Holy Father, we commend to thee all foreigners in China. May their presence be a blessing to the land in which they dwell. May they seek in all things the good of her people, living among them lives honorable and upright, pure, self-controlled, peaceable and courageous. May there be none who know thee not or who reject thee. In thy mercy do thou not reject them, but in love seek them, and find them, and bring them home to thyself. Many know and serve thee but are downcast or tempted; to those grant the sustaining sense of thy nearness. The sick, the lonely, the sorrowful, do thou comfort; the perplexed do thou enlighten; the tempted do thou succor; those in danger do thou protect; the dying do thou receive into life, through Jesus Christ our Lord. Amen.

Ping Ting Chow, Shansi, China.

Our "Best" Parents and Their Children

BY E. F. SHERFY

A CERTAIN educator recently made the suggestion that if President Hoover's Law Enforcement Commission would put its finger on the heart of the trouble and suggest a solution it would face the home problem. I happen to know the man who said this. He belongs to and is active in the Presbyterian faith where, as a lad, he was brought up to honor God and obey his parents. They were parents who said to this one, "go," and he went; to another, "come," and he came; and to another, "do this," and he did it.

About one generation ago there arose sentiment against corporal punishment. Educators said it was not proper. Laws were passed making it an offense punishable by fine or imprisonment for a teacher to strike a child. It was said: "We must not 'crush' a child's budding personality; we must not suppress the will."

With all this the writer agrees. I can not find in my Bible (you may find it in yours) these words, "Spare the rod and spoil the child." It was perhaps not necessary for parents and teachers to "lick" the children in those good old days as much as they did. And yet in my own case "there wasn't a lick amiss."

I know a fine good man, who was reared in our old home community some forty years ago. This man's father held to that old time philosophy exemplified thus: When the child, a bit less than two years old acted ugly the father applied "outward punishment" and said: "A child who does not learn to obey ere he is two never learns as he should." How different today!

I suppose no up-to-date and supposedly sensible parent these days would or should take just that attitude towards the conquering of the will of his child. But I am wondering if it is not possible for the pendulum to swing too far. I believe it is. I verily believe some of our "best parents" today, who with the best of intentions refrain from doing anything of consequence in the way of coercion lest they crush the will of the child, are really rearing potential criminals.

Of course we must not crush the child's sacred will. Every personality has in it the elements of intelligence, emotion and will. Little by little a child can be appealed to through his intelligence. One mother said: "Buddie will understand later." Then there are the emotions through which to appeal. But remember there are different emotions. Why taboo a little healthy fear? God gave us the emotion of fear and why entirely ignore it? Certainly we must appeal through the emotion of love. But in the childhood of the race and in any normal child God has designed that when an individual or a nation is not advanced far enough to be appealed to through love and intelligence, such can be led to quickly understand by getting the fingers slapped. At any rate that is what God did for Israel when the Israelites seemed not to understand the voices of Amos, Isaiah and Jeremiah—so childish were they. It was rather rough to use the Assyrians and Chaldeans to get this done; but it seemed to be the only way, after all. And it worked. They have never touched idols since.

Love *is* the greatest thing in the world—the summum bonum as Drummond says; but in the childhood of the race every great teacher from Moses to Jesus warned people of some things to fear as punishment for wrong doing. I hear dear fond mothers say: "Oh, I love my child so I could not punish!" Remember dear parent: "Whom the Lord loveth he chasteneth, and scourgeth every child whom he receiveth."

Let us not go to extremes. In many cases, evidently, the pendulum has swung too far during the last twenty years, and we are reaping what was sown in a terrible crime wave. And unruly children do not all come from the worst homes either. I verily believe we can sincerely love our children and at the same time be firm enough to teach respect for law and order.

Daleville, Va.

If I Were—

BY J. E. MILLER

Messenger Agent

IF I were MESSENGER agent this would be my slogan: THE GOSPEL MESSENGER in every member's home in my territory. And this, not for the small commission allowed me, but because thus I could do as unique a line of church work as falls to the lot of any one in my congregation. The MESSENGER is the official organ of the church as a whole. It explains and defends the position of the church, stresses the teachings of Jesus, presents the plans of the several National Boards, and reports kingdom progress at home and abroad. I'd crave the pastor's references to the MESSENGER and solicit his announcements as to terms, premiums, time of subscription expirations. I'd know who takes the MESSENGER and who does not, solicit their renewal (or subscription), at church, by phone, by mail and by personal solicitation in the home. I'd be so full of MESSENGER "contents" that others would insist on handing me their subscription and check even before I could call upon them. This I would do, were I a MESSENGER agent.

Elgin, Ill.

CORRESPONDENCE

THREE DAYS AND THREE NIGHTS

We are probably agreed that Jesus rose from the dead early on the day of the week we call Sunday. Also there seems no doubt that he died late on some afternoon and was placed in the tomb before the sun went down. Probably we all know that sunset marked the end of one day and the beginning of another, under the Jewish custom.

Of course the actual day of the week on which Jesus died is of slight importance as compared to more weighty matters in things spiritual, still it is well to be able to rightly understand Scripture in its every statement that is within our mental grasp.

Is there any way we can count three full days and nights from the middle of an afternoon to the time of sunrising on another day? It does not seem possible to me. If we count from Wednesday, we then have all of Thursday, Friday, Saturday, and part of Sunday—parts of five days and four nights—some eighty-four hours. Beginning with Thursday afternoon, we get twenty-four hours less—some sixty hours. There always seems to be the time from sunrise to mid-afternoon less than any exact number of days.

So let us see if there is not some peculiarity inherent in the language or expression of thought by these people. Rehoboam told the people to return after three days, then he would tell them if their burdens were to be lessened. They came on the third day and he told them then. Esther sent word to her people to fast three days and nights, but the records shows they fasted but one whole day and parts of two others.

In English, three days and three nights, the third day, and, after three days, do not seem to express exactly the same idea, yet these expressions seem to be used interchangeably in the Greek and the Hebrew. The priests seemed to know just when the resurrection was to take place. Note how those three expressions are used to mean the same period of time—never with the cold precision of one of our northern tongues, but in an Oriental sense, and as understood by Orientals.

Comparing the instances of Rehoboam and Esther as well as the four gospel accounts, I must conclude Jonah was thrown into the sea toward evening and reached land early the third day—that Jesus died and was laid near the close of Friday and rose early Sunday.

Did Jesus eat the passover with the twelve? Or, did he die at the time of the slaying of the paschal lamb? He find, from the Britannica, that Pharisee and Sadducee fered in interpretation of the law: the Pharisees ate passover on "Thursday," while the Sadducees ate t what we would call Friday evening.

Recalling that the Sadducees did not believe in a life and the Pharisees did, I incline to believe that party could have claimed Jesus, it would have Pharisees—that the Sadducees were by far the more enemies of Jesus and his teaching. Therefore I thi did eat the passover on what we would call Thursd ning, and that he did die at practically the same t Sadducees slew the paschal lamb. This thought re other passages that seemed to offer conflicting state

Repeating: first, tell yourself when Jesus rose, count back from the time you believe correct, seventy-two hours, or three full days and nights; th if you can reconcile the time arrived at, with the ture statements as to the time of his death. If th you more puzzled, then look farther to see where el phrases are used and what they seem to mean done this and agree with the usual conclusion of who concluded Jesus died on Friday and rose Sunda some forty-hours later, as seems also to have been the of Esther's fast and Rehoboam's waiting.

Sisseton, S. Dak. Elijah F. Ma

ON THE MOUNTAIN PEAK

To many of us to be on a mountain peak would very desirable. And for a short time one may be mitted there to rest—yes, to enjoy real rest

I am now in the Ozark hills resting taking an for a few weeks. As one looks with and w the mighty works of God, at the hills have ages, he is made to wonder if it is possible that distant future these very hills and mountains will be le Then there will be no more hills to climb—no more tain peaks upon which to rest.

In our religious experiences one may at times re mountain peak. Perhaps it is at a mid-week prayer ing. There one may get rest, there again his and renew his vigor for work for the real battle d the valley where the people live.

Most of us must remain in the valley But can ascend the mountain peak of thought right where we We can at least try, and in that way find rest. We not all go to the mountains, but perhaps we can go mid-week prayer meeting, and there around the peak of religious thought. You say this is impossible one is held down to heavy work by circumstances I ask you to at least give it a trial? You will find become easier and easier as you ascend and your work will become lighter.

It means work to stay in the valley and do one's also means work of the hardest kind to climb—to get from yourself, from your burdens. Yes, it means to think and think hard as one tries to reach the peak.

Zach
Avilla, Mo.

A BRIEF REVIEW

On Dec. 1, 1929, the writer assumed the pastorate Church of the Brethren at this place and in a gener the work has steadily moved forward. However, a lull in the work was created during the three (September to December) that the church was witho toral care. The installation service took place morning of Dec. 15, Bro. Charles Forror, the elder, ing the charge and Bro. R. M. Hartzler, a member local ministerial board, presenting the keys of the and parsonage to the pastor. At an afternoon serv Forror preached again with fitting responses by Bro Chambers and the writer.

On Christmas evening the church was beautifully rated and a well planned Christmas service was re by the Sunday-school. The pupils of the lower grade made happy with gifts presented to them by their te Notwithstanding the unusual abundance of snow a steady cold of the winter months, the attendance at regular services, both of the church and Sunday was commendable indeed. At each Sunday morning from March 9 to April 6 of the Lenten season, were preached on the themes: The Word, The P The Triumph, The Fellowship, and the Humbly Cross. During pre-Easter week services were h doctrinal sermons were preached on such subjects Confession and Forgiveness, Repentance and C Regeneration and Christian Baptism While there conversions, the attendance and interest were g sidering the inclemency of the weather. On Easter ing at 10 o'clock a cantata was rendered by a our talented adult singers of the Sunday-school well received and enjoyed by a full house of

last member of the family of Brother and Sister Jacob Miller. Two sons, two daughters and several grandchildren survive. Funeral services and burial at Beaver Creek by Elders A. S. Thomas and J. W. Hess.—Mrs. Nannie J. Miller, Bridgewater, Va.

Kriner, Sister Martha, died at the home of her daughter, Mrs. Wm Tedrick, near Upton, aged 89 years, 11 months and 25 days. She was a lifelong member of the Church of the Brethren. She is survived by two children, nine grandchildren and twenty great-grandchildren. Funeral services at the home of her daughter by Elders Morris Mentzer and A. M. Niswander. Interment in Cedar Hill cemetery at Greencastle, Pa.—Nelson L. Wilson, Greencastle, Pa.

Landis, William Harrison, born June 28, 1864, died July 6, 1930, aged 66 years and 8 days. Nov. 21, 1886, he was united in marriage to Dora Alice Zumbrum who preceded him in death, July 6, 1906. Three children were born to this union. On Oct. 12, 1910, he was married to Ollie B Guenther and to this union three children were born. Two died in infancy. He was a member of the Church of the Brethren for nearly forty years and remained loyal to his belief until death. He is survived by his widow, two sons and two daughters, four grandchildren and five brothers. Funeral services were conducted by the writer assisted by Elders Wm. Swinger and C. M. Bantz.—J. F. Burton, Trotwood, Ohio.

Minnich, Sister Harriet B., widow of Jacob Minnich, died July 5, 1930, at the home of her son-in-law, Eld H M Eberly, Lititz, Pa. She was 82 years of age. She was a faithful member of the Church of the Brethren for many years. She is survived by two sons, four daughters, twenty-five grandchildren, eighteen great-grandchildren and two brothers. Funeral in the Lititz church by Eld Nathan Martin assisted by Eld J. W. Hevener. Interment in the Longenecker cemetery.—Florence B Gibbel, Lititz, Pa.

Nazelrod, Sister Amanda, daughter of Corban W. Nazelrod of Mt. Dale Orchard, Paw Paw, W. Va., died June 20, 1930, aged 73 years, 11 months and 23 days. She was the wife of Bro. Chas. Nazelrod who survives with two sons and two daughters. Nov. 19, 1929, she was taken into the church. She received the anointing a while before her death. Funeral by Eld. Shanholtz at Woodrow church. Burial at Woodrow cemetery.—Myrtle V. Yost, Great Cacapon, W. Va.

Nelson, Othie Oliver, died July 27, 1930, aged 34 years, 4 months and 14 days. His death was due to spinal trouble. He never belonged to any church but confessed Christ as his Savior while on his death bed. He is survived by his wife and six children, father, and several half sisters and brothers. Funeral from the home in Keyser by the writer. Interment in the Keyser cemetery.—B. M. Rollins, Keyser, W. Va.

Palmer, Hannah Elizabeth, daughter of Daniel and Elizabeth Cutchall, born near Mt. Gilead, Ohio, died at her home in Hamler, Ohio, July 31, 1930, aged 84 years, 4 months and 3 days. She married Jonathan Palmer, March 28, 1864; to them were born four sons and seven daughters; three daughters preceded her. She united with the Baptist church when a young woman. She was an invalid for over thirty years. Funeral services in the M. E. church at Hamler by the writer assisted by Rev. Lee Patton. Interment in the Deshler cemetery.—J. L. Guthrie, Lafayette, Ohio.

Pringle, Wm. F., son of Joseph and Mary Ann Binkley Pringle, was born near Shiloh, Ohio, Oct. 10, 1860, died suddenly at the home of his son near Newtonsville, Ohio, Aug. 3, 1930. He was married to Emma B Wood in 1883. Three daughters preceded him; he leaves his wife, one daughter, a son, three sisters, eight grandchildren and one great-grandchild. Services at the Stonelick church by Rev. Fox of the M E. church and burial in Plainview cemetery.—Mary D. Carr, Cincinnati, Ohio.

Roberts, Bro. I. F., died July 4, 1930, aged 75 years, 6 months and 19 days. His first wife was a Miss Harrison. This union was blessed with one daughter who also preceded him several years ago. His second wife died March 25, 1930. Bro. Roberts had been in failing health for some time and the sudden death of his wife was a great shock to him. He was confined to his bed about three weeks. He united with the Church of the Brethren in early life, was elected to the deacon's office in 1891 and to the ministry in 1892. He was a man of strong convictions. His place was never vacant at services as long as strength would permit attendance. He with his faithful companion will be greatly missed. Funeral at Sunnyside chapel by Eld. B W. Smith. Interment in the cemetery near by.—E. Woodrow Baker, Laurel Dale, W. Va.

Roderick, Bro. Arch Porter, died July 27, 1930, at his home in Frankton, Md., aged 68 years, 7 months and 18 days. He entered the church by baptism on June 1, 1930. Shortly thereafter he was taken ill and on July 26 was anointed. He leaves his wife, three daughters, one son and nine grandchildren. Funeral services and burial at Hartmansville.—R S. Ritchie, Westernport, Md.

Rohrer, Bro. Abram H., son of Benj. and Mary Rohrer, born in Canton, Ill., died at Arlington, Calif., July 13, 1930, aged 64 years, 6 months and 5 days. He married Maggie E. Worrell; soon after their marriage they united with the Church of the Brethren. One year later he was elected to the deacon's office in which he served until the end. He leaves his wife, two sons, seven grandchildren, one sister and two brothers. Service by Bro. Ora Weddle at Riverside after which the body was taken to Reedley where Bro. Rohrer had lived for many years. Funeral here by Eld. D. F. Sink assisted by Eld. M. N. Wine. Interment in Reedley cemetery.—Mrs. Mamie Sink, Reedley, Calif.

Sies, Iva, daughter of Brother and Sister Lewis Sies living near Meadow Branch church, died in a Baltimore hospital, July 29, 1930, aged 10 years, 2 months and 24 days. Besides her parents, she is survived by two sisters and one brother, all members of the church. Funeral in the Meadow Branch house by Elders J W. Thomas, R. W. Schlosser and the undersigned.—Wm. E. Roop, Westminster, Md.

Simmons, Daniel, son of John and Elizabeth Neher Simmons, born in Carroll County, Ind., died in Cerro Gordo, Ill., July 25, 1930, aged 62 years, 8 months and 2 days. He was of a family of fourteen children, all of whom grew to maturity. He grew to manhood in the community of his birth and on Dec. 31, 1890, was married to Miss Ida Overly who passed away March 22, 1921. To them were born two sons. June 4, 1922, he married Mrs. Emma Wheeler who survives with two sons, two brothers, three sisters, two grandchildren, one step grandchild. About thirty-seven years ago he moved with his family to Illinois and lived ever since in the community of Cerro Gordo. He was a member of the Church of the Brethren for thirty-three years, being active in the music and business departments of the church work. Funeral services at the church in Cerro Gordo by G. O. Stutsman.—Doris Gossett, Cerro Gordo, Ill.

Snyder, Ermine, oldest son of Brother and Sister Earl Snyder, died in the Ball Memorial Hospital, Muncie, Ind., at the age of twenty-four years. He was received into the Brethren Church when twelve years old. He leaves father and mother and two brothers. Funeral in the Union Grove church by I. E. Weaver, W. Carl Rarick and Kenneth Timmins. Burial in the union cemetery near Eaton, Ind.—I. E. Weaver, Gaston, Ind.

Ulrey, Sister Alice May, daughter of Mr. and Mrs. Frank Baker, born in the Stanley country, Jan. 19, 1904, died July 17, 1930, at the St. Joseph Hospital, Chippewa Falls, Wis. Death was due to a ruptured appendix. Dec. 3, 1921, she married Wm. Ulrey who survives with four daughters, her parents, one sister and two brothers; one son preceded her. In November, 1923, she was converted and became a member of the Worden congregation and had lived a faithful Christian life.—Mrs. Jacob Winkler, Stanley, Wis.

Wise, Jones F., was the son of John M and Fanny B. Wise, and was born in Drake County, Ohio, on Aug. 24, 1887. He was the youngest of seven children and is the first one to pass away. Jan. 3, 1909, he married Miss Hattie Cordier who survives with two children, two brothers, four sisters and his aged father. When but nine years of age he united with the Church of the Brethren. He had been an ardent supporter of the church and interested in the welfare of the cause of Christ. On June 12 he underwent an operation at the Greenville Hospital and died June 21, 1930. Funeral by the writer at Pleasant Valley church, assisted by I. L. Erbaugh. Burial in Harris Creek cemetery.—Chas. Stocksdale, Union City, Ind.

You Need Our 100-Page Catalogue

Ask for It. It Costs You Nothing

(Fill out and mail today)

To the Brethren Publishing House, Elgin, Ill.

Send me the **GOSPEL MESSENGER** for one year. I agree to pay $2.00 for the same within thirty days.

Name .....

Postoffice .....

Date .....State .....

We Specialize in

District Meeting Minutes

Most of our **State Districts** have their **Minutes** printed by the **Brethren Publishing House.** There's a reason. A comparison shows that they get the best work done by their own **House** which knows their needs and strives to print the **Minutes** in the most attractive form. Long practice and experienced workmen have taught us what our people want. Urge your **District Meeting Secretary** to have the **Minutes** printed in **YOUR PUBLISHING HOUSE.**

Rubber Baptismal Pants



A very superior article. In construction and tailoring these Baptismal Pants are of the highest quality. These trousers are made of Double Texture Material throughout. With a fine black fabric on the outside and a good lining inside with a Pure Gum Proofing in between. Guaranteed thoroughly waterproof. Light rubber boots attached. Come up well under arm. Ministers who do much baptizing will find them a great convenience.

The size of the boot worn is the only measurement that needs to be given in ordering Rubber Baptismal Pants. We have two grades. Specify grade wanted.

No. 1 Grade. Per pair, ...$22.50
No. 2 Grade. Per pair, ...$18.50
Carriage extra.

BAPTISMAL SLEEVES.

Keep the shirt sleeves from getting wet. Made from Black Waterproof material. **Double Texture** and with pure gum flexible cuffs attached, fitting tight at the wrist, so as to prevent water running up the arms. Per pair, **$4.00**

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

ATTENDANCE CARDS--ELEMENTARY GRADES

Indorsed by superintendents and teachers in every Protestant Church in America. Each member of the class is provided with one of the beautiful cards here illustrated and each Sunday he is present he gets a small gummed seal picturing a rabbit, kitten, sheep or whatever is the proper seal for his card. At the end of the period the number of seals on his card shows the number of Sundays present. In ordering be sure to:—First, order cards for all pupils in the class and for any who may join; second, order plenty of seals. Seals come packed 100 in the packages which cannot be broken. Multiply the number of cards by 13 to get the number of seals required.

The seals for each different card are the same for each Sunday except Noah's Ark cards for which there are packed 8 each of 13 different animals so that each Sunday a different seal is used.

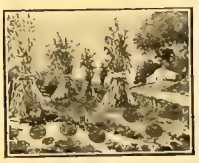
CARDS ARE PRICED UNIFORMLY AT 30c PER DOZEN

Seals are 15c per hundred for any design

Be sure to order by number and name.



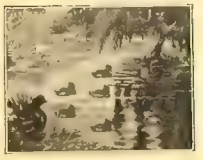
No. 2. Bubbles



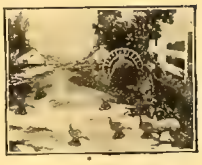
No. 3. Pumpkins



No. 4. Red Hen



No. 5. Ducks



No. 6. Turkey



No. 8. Old Woman in the Shoe



No. 9. Kittens



No. 10. Apple Tree



No. 11. Cow and Calf



No. 12. Rabbits

The above gives you an idea of the character of these cards. There are 25 all told. Other numbers and names are: **No. 13. Collie Dog. No. 14. Beehive. No. 15. Bluebird. No. 18. Kites. No. 21. Butterflies. No. 23. Fish Bowl. No. 7. Christmas Tree. No. 16. Balloon Man. No. 17. Easter Lily. No. 22. Christ Blessing the Children. No. 25. Hollyhocks. No. 26. Noah's Ark. No. 27. Bo Peep. No. 28. Yacht. No. 29. Squirrel.**

Your Sunday-school pupils will appreciate these cards. Use them and watch your attendance grow

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

CHINA MISSION 1930 SUMMER CONFERENCE

(Continued From Page 539)

fest the real power of God in all our actions and attitudes. He was confident that many Christians had this power of God in their hearts as a precious treasure in earthen vessels (2 Cor. 4:7).

Sister Nettie Senger, who has been studying at Yen Ching University near Peking, brought us two good leaders from there. Mr. I. H. Liu, a graduate of Columbia and Northwestern Universities, and for the past few years head of the religious education work of the Methodist Church of North China, in a simple and interesting manner helped us to see that the main task of the Christian church in China today is to promote a real program of religious education, emphasizing Bible classes, Sunday-schools, and Vacation Bible schools. Since we heard his messages we all feel that real religious education has been neglected too much in our mission and church program in China. At the close of his last lecture he used a pointed illustration to bring home to us the fact that the use of all the materials and methods which he had told us about, without a spirit of self-sacrifice, would amount to very little; while poor materials and poor methods plus self-sacrifice would in time produce splendid results. This was good admonition for a small mission like ours.

The other leader from Peking was Miss Grace Wu, an experienced woman evangelist and graduate of Yen Ching University. She held up for us social, health and recreation ideals for a Christian family, ably discussing some of the marriage and home problems confronting China in this time when old social sanctions are being questioned and even rejected. The foundation of a strong Christian church in China is of course Christian families. The mission programs of the past have dealt too much with individuals. A worth-while discussion of family worship grew out of her messages. Some of our Christian leaders promised to set up family altars in their own homes and help other Christians to do the same.

The National Christian Council of China keeps in touch with various missions of China by sending secretaries to these various summer conferences. This year they sent Mr. E. S. Sun to Shansi province. He is a university graduate and an experienced educator in China. He rejected Christianity during his college days, but the personality of Jesus later won him as a real follower of Christ. He is now an enthusiastic promoter of the Christian cause in China. He began his talks by asking us why the fruits of mission work in China today are little more than a cry of cultural exploitation and running dogs of imperialism, as far as those outside the church are concerned. He showed us again that anti-Christians are not criticizing our Christ. They can not see him because he is almost hidden in garments of western institutions and forms, at the same time riding in a western cart known as imperialism, which is founded upon the eighth clause of the unequal treaties, giving missionaries and Chinese Christians special privileges in China. He believes the best way to meet the attacks of our enemies is to put ourselves in their place and see ourselves through their eyes.

We have protested against the unequal treaties, but not particularly against the eighth clause, which was written into the treaties with a great deal of difficulty. We must also set forth in no mistaken terms that Christianity in its real essence is the fulfillment of the best ideals of China's past. Criticisms not based on facts or apparent facts should be fearlessly debated by literature from the best Christian scholars. Of course Mr. Sun's main part on the program was to emphasize the five-year program of evangelistic advance in China. He pointed out the fact that from now on we Christians must live our message more and say less about it. Recent laws in China leave this as about the only method of preaching Christ. He emphasized again the importance of the Christian family and religious education as it relates itself to the five-year program. He urged leaders to promote the great doctrine of Christian stewardship, using every available means to help advance the mass education movement in China. The Christian church can serve China in no small way through this last named movement. He also told us how the National Christian Council was vitally interested in our work and how he hoped that we could be mutually helpful to one another.

Miss Kuan, a national secretary of the Y. W. C. A. in China, was also with us a few days. She was on her way to a conference at the capital of our province. Her messages were immensely enjoyed by everyone. She was a most interesting speaker. She tackled the subject of real practical Christian living in China. She spoke out of a wide personal experience. She urged the importance of a Christian group consciousness, which is so lacking in China today.

Miss Nettie Senger gave us a couple of lectures on methods of evangelism. These messages were indeed timely, as it is being more and more emphasized that the central purpose of the Christian movement in China is evangelism.

Last, but by no means least, Bro. F. H. Crumpacker led the group in devotional exercises each morning. He developed various phases of the conference theme which was, "We would see Jesus." In these meetings everybody attending the conference prayed at least once. Without the morning watch periods the conference would not have meant as much to any of us.

Next year the conference will be held at the capital of our province. The conference this year ask the mission to sponsor these summer conferences in the future. The past few years the evangelistic department has been sponsoring them, with the result that few of our educational and medical department leaders have attended. This does not make for unity in a small mission like ours. The messages this year were equally valuable for the leaders of all departments. We are glad for the anticipated change next year.

Show Yang Hsien, Shansi, China. W. Harlan Smith.

PASSING OF ELD. GEORGE A. BARNHART

In Franklin County, Virginia, Dec. 8, 1871, a baby boy came to bless the home of Abram and Annie Barnhart, to whom they gave the name of George A. Barnhart. He was the youngest child in a family of three brothers and two sisters.

His parents were both members of the Church of the Brethren; the father a faithful minister of the gospel. And thus the subject of this sketch was reared and taught in a home of sacred Christian influence.

This son gave his life to the Master and united with the Church of the Brethren. He believed in education and received his training at Daleville and Bridgewater Colleges. He taught several sessions of school near the home.

On March 5, 1904, he was wedded to Zaida Peters who was ever faithful in helping to establish a home that brought joy and contentment to its inmates. God gave into their care, three boys and two girls.

On July 15, 1905, at the call of the church, by the direction of God, Bro. George was called to the sacred task of an ambassador of Christ, and during the years that followed, he took his place with the other ministers of the Brick church congregation in helping to care for the church program.

One outstanding characteristic of his ministry was his humility. He always desired that his brethren be first, and with a smile he was often heard to say: "You can do so much better than I." To know him intimately was to love him."

He was a member of the District Mission Board and his counsel and advice will be sadly missed by the members of the Board as well as by the Southern District. His judgment and ability to plan for the good of the work was respected by each member of the Board.

God blessed him abundantly in a financial way, and he gave liberally to the church and mission work, but was always very careful that it be done in a meek and quiet way, so like the unassuming way taught by our Lord. His last illness was of a couple of months' duration.

He was taken to Lewis-Gale Hospital and all that experienced physicians and loved ones could do, was done. During his illness he expressed wonderful confidence and joy in his Savior. Just a few days before his going he said: "Yes, I've suffered, but I've had such sweet experiences. His presence has been so sweet." He was twice anointed during his illness and when Eld. J. A. Naff questioned him as to his faith in the healing power of the Son of God, he looked up with a smile of implicit trust and said: "Oh, yes, just the same power as when he walked the Sea of Galilee." And then again he said: "His presence has been so wonderful. How like David, 'Though I walk through the valley of the shadow, thou art with me.'"

God, in his wisdom, saw best not to restore; but to take him to himself. Surely his going makes heaven seem the dearer to those who loved him so.

Perhaps no other man ever loved his home and family more than he, and if he loved the earthly so, how great must be the joy to be forever in the heavenly home. A true and faithful companion with the five children and one brother and two sisters wait here awhile longer until the time of reunion comes.

The funeral services were conducted at the Brick church, Virginia, by Eld. H. W. Peters, assisted by Elds. J. A. Naff and Allen Hoover. The large number of friends in attendance showed the esteem in which he was held by those who knew him. His body was laid to rest in the cemetery near the church.

Leaksville, N. C. Edith E. Peters.

RESOLUTIONS OF RESPECT

Whereas it has pleased our heavenly Father to call from our midst and take unto himself our dear sister, be it therefore resolved:

That we of the Brethren congregation express the loss of a friend and sister; that although we realize God has called her and that her place is vacant, yet we will be submissive and say, "Not our will but thine be done." For we know if we are faithful till the end, the righteous shall live with him forever, and own a mansion that God has prepared for his people;

That we tender our sincere sympathy to Bro. Chas. Nazelrod and family whose lives have been touched by this great sorrow beyond the reach of earthly comfort;

That a copy of these resolutions be sent to the family and published in the Gospel Messenger.

Gt. Cacapon, W. Va. Myrtle V. Yost.

MINTA K. FITZ

The loss of a lifelong friend brings deep sorrow, but it is a joy to record a life so well spent, for Minta served her Lord, her church, her home and her friends with a love and devotion, a loyalty and unselfishness that illumined her walk on earth.

She was born Dec. 31, 1886, at Waynesboro, Pa., the daughter of Daniel R. and Martha Shank Fitz. She spent her life in Waynesboro and died there July 31, 1930, aged 43 years and 7 months.

In early childhood her father was accidentally killed, leaving mother with four small children. From the time that she was fifteen years of age, she carried the burden of the home, providing for the widowed mother and sister.

Until the last six months of her life, she had enjoyed the best of health. Because of her concern and care of her loved ones, she was constantly grateful to her heavenly Father for this great blessing. These last months she suffered much. She was anointed twice, and it was her desire that the Lord might grant her healing, but although it did not seem to be his will, she died happy, trusting her Lord for salvation.

At the age of ten years she was born into the family of God, becoming a member of the Church of the Brethren in the Antioch congregation, where she continued faithful until death. Her interest was at the services of God's house was most constant as were her interest and help in church activities. She had a seventeen year record of perfect attendance at Sunday-school, during most of which time she served as a teacher. Her liberality for the Lord's work was well known and the sick and needy were never knowingly missed.

Because of her desire to better fit herself for service, she took advantage of the study courses offered by the church. She finished the Missionary Reading Circle course. Her teacher training diploma contains three seals and her missionary education certificate contains five seals. She has a Bible reading certificate which shows that she read the Bible through in eleven months and the New Testament three times in five months.

Her life of love and service has been an example and inspiration to many. To human understanding it seemed that her work was finished, not yet done, but we bow in submission to the Father's will.

She is survived by a sister, a brother and six nephews. The funeral was held in the Waynesboro church Sunday afternoon, Aug. 3, conducted by Brethren H. M. Stover and C. R. Oellig. The text was taken from Psalms 23:4. A full house testified to the love and esteem in which she was held. Burial was in the Pres. cemetery

Philadelphia, Pa. Rebecca Fo

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request must be made when the notice is sent, and full address given.

Bollinger-Baker.—By the undersigned at his home in New Paris, Ind., Bro. Harold Ben Bollinger of New Paris, Ind., and Miss Elsie A. Baker of Elkhart, Ind.—Russel V. Bollinger, New Paris, Ind.

Brammell-Metzger.—By the undersigned, at the first wedding in beautiful, new Wenatchee Valley church, July 8, Paris Roy Brammell of Seattle, Wash., and Naomi Helen Metzger of Wenatchee, Wash.—W. Earl Breon, Wenatchee, Wash.

Sherry-Maxwell.—By the undersigned at his home, Aug. 2, 1930, Glenn Sherry of Lafayette, Ind., and Sister Gladys Maxwell of the same place, Ind.—J. G. Stinebaugh, Kokomo, Ind.

Smith-Terry.—By the undersigned at the residence of the bride, H. F. Crist, July 30, Mr. C. Wilbur Smith of Hutchinson, Kans., and Sister Edna Terry of Bucklin, Kans.—H. F. Crist, Wichita, Kans.

FALLEN ASLEEP

Boggs, Chas. Abner, youngest son of James D. Boggs and Belle Gross, born near Churubusco, Ind., Sept. [illegible], 1899, died June 1930. He was sick only a few days with spinal meningitis. A and his mother preceded him. At the age of nine he gave his to Christ whom he continued to serve until death. He was a of the Church of the Brethren; however in later years, not the church of his choice, he attended the Evangelical church. 1919, he married Alma Keehn who survives with three children father, a brother and three sisters. Services by the pastor of Evangelical church.—Calvin H. Boggs, Garrison Iowa

Burget, Sister Sarah Jane, daughter of Alexander and Susan died at her home in Curryville, July 6, 1930, aged 69 years, and 10 days. For seven years she was afflicted with diabetes; weeks of her life were full of intense suffering; yet she bore plainingly. Early in life she gave her heart to the Lord and devoted Christian life for fifty-two years. Before her passing received the anointing which was a great joy to her. She David S. Burget Dec. 24, 1878. Surviving are her husband dren, eleven grandchildren, one great-grandchild, four sisters brother. Service by Eld. D. I. Pepple assisted by Elders J. land and L. B. Hoover at the Cross Roads church. Interment adjoining cemetery.—Barbara S. Frederick, Woodbury, Pa

Cline, Nora Lehman, born near Franklin Grove, and died 1930, aged about 56 years. She was married to S. Elmer and to he and two foster children survive, also three brothers and two She had been a faithful member of the church since early bore her afflictions most patiently. Funeral at the church Buck assisted by F. E. Wingert. Interment at the Emmert —Mrs. Emma Baker, Franklin Grove, Ill.

Crill, Frances A., daughter of Thomas and Mary Longley, was in St. Joseph County, Ind., March 2, 1840. She married Newman Dec. 27, 1865, and to them were born three sons and one ter. In 1874 her husband died. March 20, 1879, she married they moved on a farm near North Manchester where Mr. in 1902. She then lived a few years in North Manchester, but than twenty years she made her home with her two sons Fontaine where she died July 25, 1930. She had been a member Church of the Brethren for nearly sixty years, always active terested in the church work. She is survived by two sons, daughter, five grandchildren and one great-grandson, also a a brother. Funeral in the West Manchester church by signed assisted by Eld. A. M. Stine.—J. H. Wright, North Ind.

Gochenour, Dr. David T., passed away at his home in Stuarts Va., June 4, 1930, from a severe attack of double pneumonia born in Shenandoah County, Va., near Woodstock, just fifty Here he joined the Church of the Brethren as a boy. He Bridgewater College, graduating in the B. E. course. Later up the study of medicine in George Washington University he graduated and became a prominent physician. For some practiced his profession in the Philippines. After ten years located at Stuarts Draft where he built up a large practice. Gochenour was universally loved and esteemed. Not only medical profession, which he honored, but also in the religious interests of the community was his advice eagerly He was a deacon in the Mt. Vernon congregation and a faithful work of the church. He was also an active and interested the board of trustees of Bridgewater College. Of his immediate a brother and two sisters survive. His devoted companion fore marriage was Susan Dunn, survives with three children at the Mt. Vernon church by Jno. S. Flory assisted by C. and Guy Stump. Interment in the adjoining cemetery.—Jesse Bridgewater, Va.

Jones, Sister Catherine Frances, died June 30, 1930, after a illness at her home at Montezuma, aged 86 years and 2 husband, Bro. Wm. Jones, died a number of years ago. She

last member of the family of Brother and Sister Jacob Miller. Two sons, two daughters and several grandchildren survive. Funeral services and burial at Beaver Creek by Elders A. S. Thomas and J. W. Hess.—Mrs. Nannie J. Miller, Bridgewater, Va.

Kriner, Sister Martha, died at the home of her daughter, Mrs Wm Tedrick, near Upton, aged 89 years, 11 months and 25 days. She was a lifelong member of the Church of the Brethren. She is survived by two children, nine grandchildren and twenty great-grandchildren Funeral services at the home of her daughter by Elders Morris Mentzer and A. M. Niswander. Interment in Cedar Hill cemetery at Greencastle, Pa.—Nelson L. Wilson, Greencastle, Pa.

Landis, William Harrison, born June 28, 1864, died July 6, 1930, aged 66 years and 8 days. Nov. 21, 1886, he was united in marriage to Dora Alice Zumbrum who preceded him in death, July 6, 1906. Three children were born to this union. On Oct. 12, 1910, he was married to Ollie B. Guenther and to this union three children were born Two died in infancy. He was a member of the Church of the Brethren for nearly forty years and remained loyal to his belief until death. He is survived by his widow, two sons and two daughters, four grandchildren and five brothers. Funeral services were conducted by the writer assisted by Elders Wm. Swinger and C. M. Bantz.—J. F. Burton, Trotwood, Ohio.

Minnich, Sister Harriet B., widow of Jacob Minnich, died July 5, 1930, at the home of her son-in-law, Eld. H M Eberly, Lititz, Pa. She was 82 years of age. She was a faithful member of the Church of the Brethren for many years. She is survived by two sons, four daughters, twenty-five grandchildren, eighteen great-grandchildren and two brothers. Funeral in the Lititz church by Eld Nathan Martin assisted by Eld J W. Hevener. Interment in the Longenecker cemetery.—Florence B. Gibbel, Lititz, Pa.

Nazelrod, Sister Amanda, daughter of Corban W. Nazelrod of Mt. Dale Orchard, Paw Paw, W. Va., died June 20, 1930, aged 73 years, 11 months and 23 days. She was the wife of Bro. Chas Nazelrod who survives with two sons and two daughters. Nov. 19, 1929, she was taken into the church. She received the anointing a while before her death. Funeral by Eld. Shanholtz at Woodrow church. Burial at Woodrow cemetery.—Myrtle V. Yost, Great Cacapon, W. Va.

Nelson, Othie Oliver, died July 27, 1930, aged 34 years, 4 months and 14 days. His death was due to spinal trouble. He never belonged to any church but confessed Christ as his Savior while on his death bed. He is survived by his wife and six children, father, and several half sisters and brothers. Funeral from the home in Keyser by the writer. Interment in the Keyser cemetery.—B. M. Rollins, Keyser, W. Va.

Palmer, Hannah Elizabeth, daughter of Daniel and Elizabeth Cutchall, born near Mt. Gilead, Ohio, died at her home in Hamler, Ohio, July 31, 1930, aged 84 years, 4 months and 3 days. She married Jonathan Palmer, March 28, 1864; to them were born four sons and seven daughters; three daughters preceded her. She united with the Baptist Church when a young woman. She was an invalid for over thirty years. Funeral services in the M. E. church at Hamler by the writer assisted by Rev. Lee Patton. Interment in the Deshler cemetery.—J. L. Guthrie, Lafayette, Ohio.

Pringle, Wm. F., son of Joseph and Mary Ann Binkley Pringle, was born near Shiloh, Ohio, Oct. 10, 1860, died suddenly at the home of his son near Newtonsville, Ohio, Aug. 3, 1930. He was married to Emma B Wood in 1883. Three daughters preceded him; he leaves his wife, one daughter, a son, three sisters, eight grandchildren and one great-grandchild. Services at the Stonelick church by Rev. Fox of the M. E. church and burial in Plainview cemetery.—Mary D. Carr, Cincinnati, Ohio.

Roberts, Bro. I. F., died July 4, 1930, aged 75 years, 6 months and 9 days. His first wife was a Miss Harrison. This union was blessed with one daughter who also preceded him several years ago His second wife died March 25, 1930. Bro. Roberts had been in failing health for some time and the sudden death of his wife was a great shock to him. He was confined to his bed about three weeks. He united with the Church of the Brethren in early life, was elected to the deacon's office in 1891 and to the ministry in 1892. He was a man of strong convictions. His place was never vacant at services as long as strength would permit attendance. He with his faithful companion will be greatly missed. Funeral at Sunnyside chapel by Eld. B. W. Smith Interment in the cemetery near by.—E. Woodrow Baker, Laurel Dale, W. Va.

Roderick, Bro. Arch Porter, died July 27, 1930, at his home in Franklin, Md., aged 68 years, 7 months and 18 days. He entered the church by baptism on June 1, 1930. Shortly thereafter he was taken ill and on July 26 was anointed. He leaves his wife, three daughters, one son and nine grandchildren. Funeral services and burial at Hartmansville.—R. S. Ritchie, Westernport, Md.

Rohrer, Bro. Abram H., son of Benj. and Mary Rohrer, born in Canton, Ill., died at Arlington, Calif., July 13, 1930, aged 64 years, 6 months and 5 days. He married Maggie E. Worrell; soon after their marriage they united with the Church of the Brethren. One year later he was elected to the deacon's office in which he served until the end He leaves his wife, two sons, seven grandchildren, one sister and two brothers. Service by Bro. Ora Weddle at Riverside after which the body was taken to Reedley where Bro. Rohrer had lived for many years. Funeral here by Eld. D. F. Sink assisted by Eld. M N. Wine. Interment in Reedley cemetery.—Mrs. Mamie Sink, Reedley, Calif.

Sies, Ida, daughter of Brother and Sister Lewis Sies living near Meadow Branch church, died in a Baltimore hospital, July 29, 1930, aged 10 years, 2 months and 24 days. Besides her parents, she is survived by two sisters and one brother, all members of the church. Funeral in the Meadow Branch house by Elders J. W. Thomas, R. W. Schlosser and the undersigned.—Wm. E. Roop, Westminster, Md.

Simmons, Daniel, son of John and Elizabeth Nelser Simmons, born in Carroll County, Ind., died in Cerro Gordo, Ill., July 25, 1930, aged 82 years, 8 months and 2 days. He was of a family of fourteen children, all of whom grew to maturity. He grew to manhood in the community of his birth and on Dec. 31, 1890, was married to Miss Ida Overly who passed away March 22, 1921. To them were born two sons June 4, 1922, he married Mrs. Emma Wheeler who survives with two sons, two brothers, three sisters, two grandchildren, one step grandchild. About thirty-seven years ago he moved with his family to Illinois and lived ever since in the community of Cerro Gordo. He was a member of the Church of the Brethren for thirty-three years, being active in the music and business departments of the church work. Funeral services at the church in Cerro Gordo by G. O. Stutsman.—Doris Gossett, Cerro Gordo, Ill.

Snyder, Ermine, oldest son of Brother and Sister Earl Snyder, died in the Ball Memorial Hospital, Muncie, Ind., at the age of twenty-four years. He was received into the Brethren Church when twelve years old. He leaves father and mother and two brothers Funeral in the Union Grove church by I. E. Weaver, W. Carl Rarick and Kenneth Timmins. Burial in the union cemetery near Eaton, Ind.—I E Weaver, Gaston, Ind.

Ulrey, Sister Alice May, daughter of Mr. and Mrs Frank Baker, born in the Stanley country, Jan. 19, 1904, died July 17, 1930, at the St Joseph Hospital, Chippewa Falls, Wis. Death was due to a ruptured appendix. Dec. 3, 1921, she married Wm. Ulrey who survives with four daughters, her parents, one sister and two brothers; one son preceded her. In November, 1923, she was converted and became a member of the Worden congregation and had lived a faithful Christian life.—Mrs. Jacob Winkler, Stanley, Wis.

Wise, Jones F., was the son of John M. and Fanny B. Wise, and was born in Drake County, Ohio, on Aug. 24, 1887. He was the youngest of seven children and is the first one to pass away. Jan 3, 1909, he married Miss Hattie Cordier who survives with two children, two brothers, four sisters and his aged father. When but nine years of age he united with the Church of the Brethren. He had been an ardent supporter of the church and interested in the welfare of the cause of Christ On June 12 he underwent an operation at the Greenville hospital and died June 21, 1930. Funeral by the writer at Pleasant Valley church, assisted by I. L. Erbaugh. Burial in Harris Creek cemetery.—Chas. Stocksdale, Union City, Ind.

You Need Our 100-Page Catalogue

Ask for It. It Costs You Nothing

(Fill out and mail today)

To the Brethren Publishing House, Elgin, Ill.

Send me the **GOSPEL MESSENGER** for one year. I agree to pay $2.00 for the same within thirty days.

Name .....

Postoffice .....

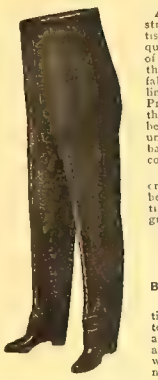
Date .....State .....

We Specialize in

District Meeting Minutes

Most of our **State Districts** have their **Minutes** printed by the **Brethren Publishing House.** There's a reason. A comparison shows that they get the best work done by their own **House** which knows their needs and strives to print the **Minutes** in the most attractive form. Long practice and experienced workmen have taught us what our people want. Urge your **District Meeting Secretary** to have the **Minutes** printed in **YOUR PUBLISHING HOUSE.**

Rubber Baptismal Pants



A very superior article. In construction and tailoring these Baptismal Pants are of the highest quality These trousers are made of Double Texture Material throughout. With a fine black fabric on the outside and a good lining inside with a Pure Gum Proofing in between. Guaranteed thoroughly waterproof. Light rubber boots attached. Come up well under arm. Ministers who do much baptizing will find them a great convenience.

The size of the boot worn is the only measurement that needs to be given in ordering Rubber Baptismal Pants. We have two grades. Specify grade wanted.

No. 1 Grade. Per pair, ...$22.50
No. 2 Grade. Per pair, ...$18.50
Carriage extra.

BAPTISMAL SLEEVES.

Keep the shirt sleeves from getting wet. Made from Black Waterproof material. **Double Texture** and with pure gum flexible cuffs attached, fitting tight at the wrist, so as to prevent water running up the arms. Per pair, **$4.00**

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

ATTENDANCE CARDS--ELEMENTARY GRADES

Indorsed by superintendents and teachers in every Protestant Church in America. Each member of the class is provided with one of the beautiful cards here illustrated and each Sunday he is present he gets a small gummed seal picturing a rabbit, kitten, sheep or whatever is the proper seal for his card. At the end of the period the number of seals on his card shows the number of Sundays present. In ordering be sure to:—First, order cards for all pupils in the class and for any who may join; second, order plenty of seals. Seals come packed 100 in the packages which cannot be broken. Multiply the number of cards by 13 to get the number of seals required.

The seals for each different card are the same for each Sunday except Noah's Ark cards for which there are packed 8 each of 13 different animals so that each Sunday a different seal is used.

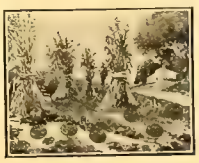
CARDS ARE PRICED UNIFORMLY AT 30c PER DOZEN

Seals are 15c per hundred for any design

Be sure to order by number and name.



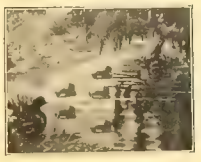
No. 2. Bubbles



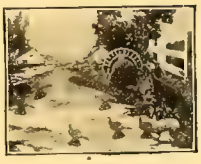
No. 3. Pumpkins



No. 4. Red Hen



No. 5. Ducks



No. 6. Turkey



No. 8. Old Woman in the Shoe



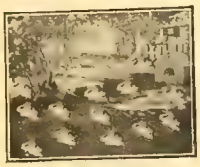
No. 9. Kittens



No. 10. Apple Tree



No. 11. Cow and Calf



No. 12. Rabbits

The above gives you an idea of the character of these cards. There are 25 all told. Other numbers and names are: **No. 13. Collie Dog. No. 14. Beehive. No. 15. Bluebird., No. 18. Kites. No. 21. Butterflies. No. 23. Fish Bowl. No. 7. Christmas Tree. No. 16. Balloon Man. No. 17. Easter Lily. No. 22. Christ Blessing the Children. No. 25. Hollyhocks. No. 26. Noah's Ark. No. 27. Bo Peep. No. 28. Yacht. No. 29. Squirrel.**

Your Sunday-school pupils will appreciate these cards. Use them and watch your attendance grow

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

Notes From Our Correspondents

(Continued From Page 541)

Nemadji church met in council July 5 with Bro. L. H. Root presiding. He gave an inspiring sermon the same evening and one Sunday morning, both services were appreciated by all present. The Sandy Lake quartet gave a special number. June 23 Bro. Eddy of Lewiston, Minn., member of the District Mission Board, and Bro. Lewis Hyde of Mondovi, Wis., met with the members in regard to the latter coming to us as pastor. Bro. Hyde gave us an inspiring sermon on a previous date. We are looking forward to the coming of Bro. Hyde and family Sept. 1.—Mary Henninger, Barnum, Minn., Aug. 11.

OHIO

Brookville.—Since our last report two have been added to the church by baptism. The Bethany glee club gave us a fine spiritual musical program which was appreciated by all. The peace deputation team of North Manchester, Ind., came to our church with an encouraging message on peace. The Manchester glee club gave a musical program in our high school auditorium to a large group of listeners. At our last council the church unanimously asked Bro. J. W. Fidler to serve for three years longer as pastor and elder. Aug. 2, 180 of our Sunday-school and church workers met in a beautiful grove for a harvest meeting and Sunday-school outing. Bro. J. F. Burton of Trotwood brought a splendid harvest message. Special music was rendered after which refreshments were served. Our love feast will be Oct. 5, at 6 P. M.—J. W. Fidler, Brookville, Ohio, Aug. 9.

Cincinnati.—Our Daily Vacation Bible School closed July 25; the evening services were conducted by the school. Demonstrations of the school work were given by the children, also a splendid exhibition of their handwork. The enrollment of the school was ninety-three with an average attendance of fifty-eight. Brother and Sister J. R. Hunter had charge with five assistant teachers. Aug. 3 Bro. Floyd Mallott gave two lectures on the work in Africa which were very interesting. During the months of July and August the churches of Northside are having union services Sunday evenings. Aug. 10 the service was in the Baptist church with Bro. Hunter in charge. Aug. 9 the annual Sunday-school picnic was held in Burnett Woods Park with over 300 in attendance. Aug. 24 the joint Sunday-school convention will be held at the Constance, Ky., mission.—Mary S. Carr, Cincinnati, Ohio, Aug. 13.

Harris Creek congregation met in council Aug. 2 to elect Sunday-school officers for the year. Dale Berkebile was chosen superintendent of the main school. Our love feast will be on Thanksgiving evening, Nov. 27. Our revival meetings are to begin Sept. 7 with G. E. Yoder of New Carlisle, evangelist. Our pastor, D. G. Berkebile, is holding a tent meeting at West Union at present. Our Y. P. D. held an ice cream social at the park several weeks ago and made $39. They have pledged $140 for home missions this year and are doing nicely so far in trying to meet their pledge.—Fhern Cassel, Bradford, Ohio, Aug. 9.

Pitsburg.—I wish to correct an error. In publishing the date of our love feast, it should be Oct. 18 instead of 19.—Dora Niswonger, Pitsburg, Ohio, Aug 9.

Reading congregation met in council July 19. Eld. Inman was reelected for one year. Officers for the various boards and committees were also elected. Plans are being made for our home-coming Sept 7. Delegates to District Meeting are Bro. W. W. Stroup and the writer; alternates, Bro. Jas. Thomas and Sister Ada Stoffer. Rena Heestand, Homeworth, Ohio, Aug. 11.

OKLAHOMA

Hollow church met in council Aug. 2. We decided to have a love feast this fall and a committee was chosen to see about having a series of meetings preceding the love feast. District Meeting delegates are Bro Everett Foster for the church and Christian Workers; Sister Rena Loshbaugh for the Sunday-school. Bro. Reed gave us two splendid messages. Bro R. E. Loshbaugh and family were with us July 19 and 20; he gave us three splendid messages which were much appreciated. We feel very keenly the need of preaching service. Our Sunday school attendance is good.—Orpha Loshbaugh, Hollow, Okla., Aug. 9.

PENNSYLVANIA

Chambersburg.—A Sunday-school campaign of Chambersburg and the vicinity was held during the months of May and June. Points were given for per cent of attendance at Sunday-school, offering, new members and church attendance. The schools were divided into six groups according to number of enrollment. Our school led first in group three and ranked fourth in the list of twenty-two schools. On Sunday evening, July 13, Bro. John Green, pastor of the Baptist church, Baptistown, N. J., gave the message using as his theme, A Famine in the Land of Plenty. The young people were grateful for the fine report from the older girls' conference at Camp Harmony. Misses Miriam McCleary and Hazel Wingert were delegates from our church. Delegates to district Sunday-school meeting are Brother and Sister John W. Crusly with Brother and and Sister Joseph Frost as alternates. The annual harvest meeting service was held on Sunday evening, July 29, in charge of the pastor. Eld. S. D. Hartranft filled the pulpit at the morning worship of July 27. The Sunday evening worship during the month of August has been withdrawn. The pastor reports a membership of 281; of this number approximately 200 are active, 50 nominal and 31 nonresident. Since June 1, 1928, there has been a gain of 49: by letter 21, baptism 26, former baptism 1, reclaimed 1; there was a loss of 8: by letter 3, death 4, withdrawal 1. During the pastorate from June, 1928, to date the pastor has conducted the following: 225 sermons, 9 anointings, 11 marriages and 17 funerals. The farewell service of the pastor was held on Sunday morning, Aug. 10. His closing message was, The Challenge of Jesus. A large number were present for the last service and many exchanges of greetings were shared.—Samuel D. Lindsay, Chambersburg, Pa., Aug. 11.

Conawago church held an all-day meeting at the Bachmanville house on July 27 with fair attendance; the sermons were Spirit-filled. Bro. J. Longenecker preached in the morning, and Brethren W. N. Zobler and John S. Zug in the afternoon. Bro. H. K. Ober spoke in the evening on his favorite topic to the young people. Aug. 24 in the morning immediately after Sunday-school at the Bachmanville house, at 10 o'clock, we will have our harvest meeting. Several visiting ministers will be with us. In the evening at 7:30 the Bachmanville Sunday-school will have their children's meeting. Bro. Simon Bucher will be with us.—A. Margaret McMullen, Elizabethtown, Pa., Aug. 6.

Dunnings Creek.—Beginning June 23 our congregation had the privilege of enjoying a thirteen day meeting held by Bro. J. A. Buffenmeyer of Scalp Level. Six applicants for baptism were received, three of whom were baptized at Scalp Level this last Sunday evening; three await the rite. Brethren MacCarroll and Fetterman, students at Juniata College, had charge of the meeting Sunday morning, July 29, during Bro. Buffenmyer's absence. The writer feels the meetings were very helpful, inspiring and instructive. July 6 our members at the New Paris house reorganized a Sunday-school at that place; the school had been closed for several years. Bro. Ross Callihan was elected superintendent.—Mrs. Sewell Rogers, Alum Bank, Pa., Aug. 9.

East Petersburg church met in council July 17. Aug. 16 we will have our harvest meeting at the East Petersburg house. Trustees elected for the Salunga churchhouse are as follows: Brethren Jos. Bender, Samuel Zerphy, Jacob Musser, all of Salunga. Trustees for East Petersburg house: Elam M. Weaver, Mahlon Hertzler and Isaac Zug, all of East Petersburg. The following brethren were promised for revival meetings: A. P. Wenger of Ephrata, Pa., for 1931 at the East Petersburg house; J. I. Baugher for 1932, and M. H. Jacobs of York, Pa., at the East Petersburg house in September, 1930. Salunga Sunday-school officers were elected and presented before the church for approval, the superintendent being Bro. Phares J. Forney. For East Petersburg school the superintendent is Bro. Elam M. Weaver. Our Vacation Bible School conducted by Sister Edith Echelberger of East Petersburg was held in July with an average attendance of about 125 pupils, coming from various Sunday-schools, the Brethren being the only church that held a school this year. At the close of the second week a splendid program was arranged by the teachers and the children took their parts very ably. An offering was lifted to help bear expenses. The committee which planned for the school has been very faithful in carrying out this fine work of the church. Brethren I. W. Taylor and S. H. Hertzler were called in for this council meeting to have charge of electing two of our brethren to the eldership: Roy S. Forney and Phares S. Forney. All of our ministers, six in number, are now elders. Neffsville churchhouse has been repaired and painted. The bills are paid with a balance in the treasury. The trustees are Brethren B. J. Evans, C. H. Royer, L. G. Forney.—S. Clyde Weaver, East Petersburg, Pa., Aug. 7.

Elizabethtown.—On the evening of the last day of the Hershey Conference the Æolian quartet gave us a splendid program. Sunday-morning, June 22, Bro J. I. Byler gave us the message. The Byler family rendered two programs, the first in our church and later sang for the district Sunday-school convention in the Reformed church. Our Daily Vacation Bible School began June 23 and closed July 3. The enrollment was 118, forty-nine of whom were not of Brethren homes. There were ten teachers and Sister Anna Wolgemuth was the director. Our bimonthly business meeting was postponed until July 17. Our last council had a brief financial statement of the church handed to the individual members. The church under the leadership of our pastor has been holding vesper services on the church lawn part of July and August thus far. Old and young show interest, resulting in good sized audiences.—M. B. Miller, Elizabethtown, Pa., Aug. 13.

Heidelberg.—Delegates to the July 4 meeting at Annville were Harry Brubaker and Mildred Hackman. The latter gave a good report of the meeting. Eld. Nathan Martin of Lebanon delivered a missionary sermon on the morning of Aug. 3. At a council meeting on Aug. 4 Elders S. H. Hertzler and I. W. Taylor, members of the ministerial board, were present. Bro. Wm. Dibble was reinstated to the ministry. We are expecting to observe our love feast Oct. 25 and 26, beginning at 1:30 P. M. We have the promise of S. H. Hertzler to be with us in our harvest meeting the morning of Aug. 31. Eld. John C. Zug of Palmyra will be the evangelist at our revival meeting beginning the evening of Sept. 1.—Kathryn Brubaker, Schaefferstown, Pa., Aug. 11.

Hershey.—Our Sunday-school outing was held Aug. 9 on the church lawn with 146 present. A program was rendered consisting of special singing, a reading, and an address by J. I. Baugher. The Sunday-school sent two members to the young people's conference at Elizabethtown. Our revival meeting opens Aug. 24 at Hummelstown with W. N. Zobler in charge. We expect the men's chorus from Elizabethtown to give us a message in song Aug. 24 at 7 P. M., at the Spring Creek house. Our love feast will be held Oct. 11 beginning at 2 P. M. Sunday evening, Oct. 12, our revival meetings open with Bro. Melvin Jacobs of York, evangelist.—Mary Bashore, Hershey, Pa., Aug. 12.

TEXAS

Nocona.—We have just closed a three weeks' series of meetings, Eld. R. B. Pritchett of White Pine, Tenn., doing the preaching. He brought some wonderful messages and as a result twelve were baptized and received into the church. We had our love feast on the 11th with ninety-one surrounding the table. Bro. Pritchett was with us and also Bro. A. R. Coffman, pastor of the Fort Worth church, accompanied by several members. It was a real treat to have the visiting ministers with us. After the love feast one of our members was anointed. We feel that our heavenly Father has wonderfully blessed us during the past three weeks. Our pastor and many of the young folks are planning to go to the District Meeting at Fort Worth. —Mrs. Abe Molsbee, Nocona, Texas, Aug. 12.

VIRGINIA

Beaver Creek.—We have just closed a very interesting meeting at Beaver Creek church, four miles west of Bridgewater. Bro. Guy West came to us on July 20 and held a two weeks' meeting. Attendance and interest were fine, increasing each evening until the large church-house could not accommodate them all. Eight young people were received by baptism and the membership should be very much strengthened.—Mrs. S. E. Garber, Bridgewater, Va., Aug. 7.

Lebanon.—Bro. Russell G. West of Batavia, Ill., began our revival July 20, closing Aug 3. The services were well attended and we feel the church and community have been strengthened by Bro. West's labors among us. He had special services for the children each evening preceding the preaching hour. The older folks were also eager to be on time to enjoy his chalk talks, stories and songs. One was baptized during these meetings. June 12 the North River Sunday-school union was held here. The Aid Society Meeting of the Second District of Virginia convened here July 30. We met in council Aug. 9. S. D. Miller was reelected elder for another year. Edgar C. Wine was chosen Sunday-school superintendent. Our love feast will be held Oct. 11 at 3 o'clock. Following our council Bro. Guy M. West of Chicago preached the harvest meeting sermon.—Lila B. Wine, Mt. Sidney, Va., Aug. 11.

Roanoke (Central).—Since our last report several have been baptized and eight received by letter. In April the Fidelis Bible class had a fine banquet, inviting their husbands and friends. May 8 our pastor and wife gave a fellowship supper to the members of our church which we all enjoyed very much. At this meeting good talks were given by some of the members and pastor concerning our church. The church debt was discussed and our pastor decided if the members were willing he would conduct a campaign to raise money toward it. Since that time he has been visiting in all the homes and has met with very good response; $15,695 has been pledged and some cash paid in. We all certainly appreciate the effort put forth and the good work the pastor is doing. June 8 we had Children's Day; the pageant, In the Garden of God's Goodness, was given. Our junior church has been started this summer and the children meet in the Sunday-school auditorium during the preaching hour. The attendance is good and the children enjoy their programs very much. Our pastor, Bro. Earl M. Bowman, and wife attended a ministers' conference for ten days in New York the last of June. This summer he has been giving us some good nature sermons. Some of our Sunday-school classes have been giving special offerings toward the organ fund. July 22 we had our Sunday-school picnic at a near-by park.—Mrs. J. P. Bowman, Roanoke, Va., Aug. 12.

WEST VIRGINIA

Lower Lost River congregation met at the Mt. View house in annual visit council Aug. 9. The report of the visiting committee was very encouraging. Eld. J. C. Kohne gave a talk on the value and purpose of the church visit. Our love feast will be Sept. 13 beginning at 3 o'clock. July 12 Bro. Oscar Bowman gave us an interesting lecture on the evil effects of tobacco. Sister Mary M. Leatherman of Mt. Airy, Md., closed a series of meetings at our church July 27. A large crowd was present and enjoyed the all-day service on Sunday. Two have been baptized and others may come soon. Sister Leatherman preached some good doctrinal sermons and gave good instructions on temperance, purity and the simple life.—W. E. Kohne, Mathias, W. Va., Aug. 11.

ANNOUNCEMENTS

DISTRICT MEETINGS

Colo., E., Haxtun, Aug. 23-26.
Illinois, N. and Wis., Lanark, Aug. 29-Sept. 1.
Illinois, S., Astoria, Aug, 29-Sept. 1.
Indiana, N., Nappanee, Aug. 25-28.
Indiana, S., Four Mile, Aug. 29.
Iowa, Middle, Prairie City, Aug. 30-Sept. 1.
Iowa, N., Minn. and S. Dak., Guthrie, Aug. 29-31.
Maryland, W., Oak Grove, Aug. 29-30.
Virginia, E., Manassas, Aug 28.
West Virginia, Second, Valley River, Sept. 4, 5.

LOVE FEASTS

Indiana

Aug. 23, Cedar Lake.

Virginia

Aug. 23, 7 pm, Manassas.

West Virginia

Aug. 23, Sunday Creek (Salem house).
Sept. 13, 3 pm, Lower Lost River.

OUR LARGE CATALOGUE

tells you all about our **Bibles, Books, Sunday-school and Church Supplies.** It costs you nothing and will help you secure the very material you are looking for. **Ask for your copy now.**

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Recreation in Theory and Practice



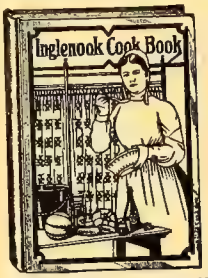
By Perry L. Rohrer

If you don't like games, do not buy this book, for the author has the faculty of so putting his material that the reader unconsciously follows him. Here is a mass of material for social events indoors and out of doors that has proved the life of many a party. **A splendid book for recreational periods.** Price $1.

Brethren Publishing House, Elgin, Ill.

NOTHING LIKE

Inglenook Cook Book



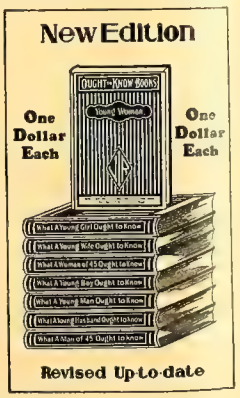
Simple recipes.
Absolutely correct.
Covers wide field.
Stood the test of time.
Recommended by the knowing.
Made for kitchen use.
No home complete without it.

Aid Societies make **good money** selling the **Inglenook Cook Book.** **Write for terms.** Price, **$1.00.**

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

YOU SHOULD READ
the
"OUGHT TO KNOW" BOOKS

That men and women of different ages may know themselves better these books have been prepared with great care.



Revised Up-to-date

For Men and Boys. By Sylvanus Stall, D. D.
What a Young Boy Ought to Know.
What a Young Man Ought to Know.
What a Young Husband Ought to Know.
What a Man of Forty-five Ought to Know.

For Girls and Women. By Mrs. Mary Wood-Allen and Emma F. A. Drake.
What a Young Girl Ought to Know.
What a Young Woman Ought to Know.
What a Young Wife Ought to Know.
What a Woman of Forty-five Ought to Know.

Make Your Own Selection

BRETHREN PUBLISHING HOUSE
Elgin, Ill.

1930 CONFERENCE REPORT

The **FULL REPORT** of the **Hershey Conference** is of unusual interest because of some of the problems discussed. Some are ordering quantities. How about your congregation? **Ask your Agent or Pastor to announce the FULL REPORT from the pulpit.** Send in your order now. **Only 50c.**

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME."—Matt. 9: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 — Elgin, Ill., August 30, 1930 — No. 35

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

In This Number

Editorial—
Black Bread and White Meat, ... 545
It Is a Good Time to Sell, ... 545
It Is a Supreme Moment, ... 545
We Ought to Wake Up, ... 545
Among the Churches, ... 552
Around the World, ... 553
The Quiet Hour (R. H. M.), ... 553

General Forum—
The World Shall Be Reborn (Poem), ... 546
The Pioneer Spirit. By J. H. Moore, ... 546
The Sympathetic Attitude. By Ira H. Frantz, ... 546
Basic Principles of Clothing. By Wm. J. Tinkle, ... 547
Ambassadors of Goodwill. By C. C. Ellis, ... 547
Self-denial and Pentecost—Second Half. By V. F. Schwalm, ... 548
If I Were — By J. E. Miller, ... 548
The Situation in China and Our Mission. By Chas. D. Bonsack, 548
What You Can Do for China. By Emma Horning, ... 549
Paul and the Gospel. By Rebecca Foutz, ... 549
I Kept My Word. By Chester E. Shuler, ... 556
Our Distribution of God's Gifts. By Maude C. Jones, ... 556
Religious Education in the Rural Church. By Merle R. Hawbecker, ... 557

Pastor and People—
The Pastor in the Community. By Galen T. Lehman, ... 550
A Question of Conscience—The Other Side. By Floyd M. Irvin, 550
The Gist of the Sermon. By D. W. Kurtz, ... 550

Home and Family—
My Garden (Poem). By Irene Hecker, ... 551
Would You Like to Visit This Home Too? By Winnie E. Cripe, ... 551
The Prodigal.—Chapter 2. By Florence S. Studebaker, ... 551

...EDITORIAL...

Black Bread and White Meat

The sixth of a series of editorials based on the Bible Hour talks given at the last Hershey Conference under the general theme of **"Making Distinctive Doctrines Matter More."**

We learned lately of a family whose table fare consists of fat pork and a very dark and very coarse kind of bread. That is what they have for breakfast and for dinner and for supper, and that is all that they have. They have it on Monday, on Tuesday, on Wednesday, on Thursday, on Friday, on Saturday. On Sunday they have this same black bread and white meat. We are not acquainted with their custom as to the Sunday evening supper, whether they have a full meal then or only a light lunch, but whichever it is there is no uncertainty about the menu. It consists of black bread and white meat.

This family does not vary the daily eating program with an occasional breakfast of waffles and maple syrup or shredded wheat and strawberries. They are not so extravagant as to indulge in the luxury of a mush and milk supper. On all occasions and in all kinds of weather they feast on black bread and white meat.

It is probably not within your power to imagine how terribly monotonous that kind of living becomes. How long these people have been living like that we do not know. And we wonder how long they can continue to live, if that kind of existence can be called living, under such conditions. With them this matter of unemployment and the unequal distribution of the "good things of life" is not merely an interesting economic problem. It is an awfully hard and bitter fact, awfully bitter.

The love feast as we Brethren have known it is a beautiful thing. Its possibilities for spirit culture are by no means small. How beautiful it can be, how great these possibilities are, we have just been trying to see. There are two principal parts to the service, one consisting of the feet-washing and the supper, the other of the sacrament of the bread and the cup, and these correspond to the two great ideas which are the sum and substance of all true religion. To nourish these ideas and make them grow until they blossom and flower out into the ripe fruitage of a ripened life, rich and sweet in loving service to human need and loving fellowship with God—this is what the love feast is for.

The function of the first part is to help us love our fellows more; that of the second, to help us love our Christ more. But let us not imagine for one moment that these two things can be kept apart, or dealt with separately. They must go along together. Remember this: You can not love your brother wisely unless you love your Christ, and you can not love your Christ at all unless you love your brother.

The matter boils right down to this: The simplest and severest test of the value of our love feast is, Do we love our less fortunate brother more than we would if we had no love feast, more than those do who have none? If not, the conclusion is irresistible that the love feast is not doing us any good.

It will not do to enjoy the emotional uplift which the occasion gives us and conclude that we are growing in grace and spiritual power just because it makes us feel so good. The only sure test is the fruit and the first and finest of that fruit is love, love toward a needy brother.

It will not do to say that we have obeyed the commandments of our Lord in good faith and rest content with that, unless we have actually obeyed them. And we have not, unless we are doing what the symbol said. There has been a large lot of unwarranted complacency engendered at love feasts, begotten of the delusion that the careful and conscientious practice of the symbol is obedience to a divine command. There is no true obedience apart from the careful and conscientious practice of the duty set forth in the symbol. That duty is love, love toward a needy brother.

The case of the family that lives on black bread and white meat, not invented for the purpose but taken from real life, at the present moment in our own land, is a grim reminder of a situation which calls us to as serious a self-examination as we have ever undertaken. The signs all point to the conclusion that we have not learned much yet about the religion we profess. We have been going to school a long time but we are dull pupils. A love feast is a delightful place to be, isn't it? But if the people who take part in it do nothing more about the inequities and iniquities of the world they live in—don't even try to do anything more—than those do who never saw a love feast, what good does it do them?

We are talking about making distinctive doctrines matter more. We ought to, by all means. If they don't make us love more, they don't matter at all.

It Is a Good Time to Sell

If you want the pearl of great price you will have to sell the other pearls. Some fairly good pearls, some very good ones it may be, you have without selling out completely. We know this to be true because this is the way that most of us do. This is as far as the most of us go. But if you want the best, the pearl of great price, you must let the others go.

It is not thus just because that is the way the man in the parable did. It is thus because life is just that way. You get the best by refusing to put up with the comparatively good. The young man of wealth and station to whom Jesus said, "Sell *all* that thou hast," was apparently not equal to so severe a test. Nor are we. We are too easily content to be second rate followers of Jesus.

Standards of living, materially speaking, are higher than they used to be. There are standards of spiritual living far higher than we have ever found out, higher than we are yet willing to believe. Wouldn't you like to know them and give them a trial? "Whosoever he be of you that renounceth not *all* that he hath, he can not be my disciple."

O he can be a sort of half way disciple but not one of the first order. He can collect an assortment of pearls, some pretty fine pearls at that, but he can not have the pearl of great price. Not until he is ready to sell out.

It Is a Supreme Moment

"In all my travels to many distant lands I have never before witnessed a time when there was such a rising tide of spiritual awakening." So John R. Mott at a late East Northfield Conference said.

That testimony is significant. Mr. Mott is a competent witness. It interests us greatly, partly because it agrees with our own opinion that the livest fact in the life of our time is its spiritual hunger, but mostly because it is an incentive to renewed diligence in the work of the kingdom.

This is the time to strike, by which we mean the time to work. To work, that is to say, in lending every possible encouragement to this "rising tide of spiritual awakening" and in capitalizing it for kingdom progress.

The cause of this awakening? That is an enticing line of inquiry. Perhaps we can not tell. But one would like to note the manifest surfeiting with material luxuries, their inability to satisfy, the spiritual leanness resulting from worn-out theological controversies, and the urge of economic depression to look for something substantial to tie to.

The remedy, however, the answer, what to do—this is more needful to consider. And here we are on sure footing. There is absolutely no doubt that what the world is hungry for is what Jesus Christ and he only has to give. That is the quiet restfulness of companionship with God, the sense of his guiding, comforting and forgiving love.

To bring this message to the world and to carry the impress of it into all our contacts with our fellows, this is the fine work to which this supreme moment of history calls us.

We Ought to Wake Up

A fine looking man with an honest looking face called at the editor's home the other day looking for work. He was a carpenter by trade, but was willing to do anything. He has a wife and three children, the youngest one then just three days old. He loves his family and was trying to take care of it. The money was all gone. He wanted to earn some. He could not find anything to do. Didn't we know of some one who could give him something to do, something, no matter what, something that would bring him an honest quarter or two?

This unemployment situation is getting serious. This is not the first time it has happened in the world's history but we had not waked up to the fact and the meaning of it. Most of us have not waked up yet to the realization that there is something radically wrong with a human relationship which makes it possible for some to live in comfort and others in luxury while still others have nothing.

And more of us have not yet waked up to the implications of our religion. Shall we go right on holding love feasts this fall one after another, and at the same time go right on shutting our eyes against the meaning of them? We don't eat the flesh and drink the blood of Christ that way. O no.

GENERAL FORUM

The World Shall Be Reborn

An endless line of splendor,
These troops with heaven for home,
With creeds they go from Scotland,
With incense go from Rome.
These, in the name of Jesus,
Against the dark gods stand,
They gird the earth with valor,
They heed the King's command.

Onward the line advances,
Shaking the hills with power,
Slaying the hidden demons,
The lions that devour.
No blood shed in the wrestling—
But souls, new born, arise—
The nations growing kinder,
The child hearts growing wise.

What is the final ending?
The issue, can we know?
Will Christ outlive Mohammed?
Will Kali's altars go?
This is our faith tremendous—
Our wild hope, who shall scorn—
That in the name of Jesus,
The world shall be reborn!

—Vachel Lindsay.

The Pioneer Spirit

BY J. H. MOORE

In a religious journal coming to our address it is suggested that we are needing more preachers possessing the pioneer spirit: preachers who are willing to cut loose from the well-to-do churches, capable of taking care of themselves, and go out into the unoccupied fields to build up still other churches; preachers willing to go in search of hungry souls instead of waiting for the neglected masses to call them into action; preachers whose spirits stir them to leave the ninety and nine and go out in quest of the lost.

This is the type of preachers, who a few generations ago, left the well regulated communities and large churches of the east, went west and founded the influential congregations of Brethren that now dot the country from the Ohio River to the Pacific Coast. They were men, some of them hardly knowing where they were going, who had the establishing of churches at heart. In a sense they may have been lured by prospective farms, but they planned for the farms to support their families while they gave the necessary attention to planting the seed of the kingdom in the heart of the people, and thus they laid the foundations for churches. Six days of the week they may have planted their seed, cultivated the growing crops and gathered the ripened grain into their barns, but they worked just as faithfully on Sunday to gather in precious sheaves for the Lord. While never slothful in temporal affairs they used all necessary diligence in looking after the interests of their Master.

And as a rule they succeeded in both departments. They were just as eager to reach the sacred desk on Sunday morning as they had been to start the plow going on Monday morning. When necessary, scores of them, even in the middle of the week, would hang the harness on the plow handle, buckle on the saddle, and ride a half dozen or more miles to preach a funeral, and then return in time to plow several rounds before the ringing of the supper bell. That is the way the pioneer preachers planned and toiled. They were greatly interested in their farms, their barns, homes and bank accounts, if they had any, but the greatest thing with them was the church.

These dauntless men and women, for they toiled as one, had the real pioneer spirit, and really it was the only spirit to cut any figure in opening up a new country. Wherever they established churches and called other workers to the ministry, they in some way transmitted the same spirit to those who accepted the call. These new preachers carried the gospel to the outlying points and in this way the number of churches was easily multiplied. Because of this spirit and the methods employed we can account for at least two-thirds of our present congregations.

But is the day past for this pioneer spirit? Surely not. It is the real apostolic spirit, the spirit that sent the early preachers into every land. The spirit that was once back of every successful religious movement in this or any other country. Great unoccupied fields are now spread out before our people, and it is for these outlying fields that we need the preacher having the pioneer spirit. And when you come to think of it, he is the only man that can be entrusted with this line of work. We are not saying anything against the salaried minister, but he is not the man to open up these fields. For a living he depends upon his salary and we do not have the money to take care of him. He is listening for a call from the congregation that can afford to employ him. This may mean the training and nourishing of the present congregations, but it does not mean the necessary increase in the number of churches we should have to our credit. If we are to carry forward our well begun work we certainly do need more well equipped and fruitful churches. To do a still greater work we need more and better resources. In providing for all the lines of work, we now have on hand in home and foreign fields, we are pretty close to the limit of our resources.

But how are we to increase and improve our resources? The solution of this problem is the preacher having the pioneer spirit. He is the man for the task, and without him we are going to make very slow progress in increasing the number of our churches. But where are we going to find the preacher with this spirit? How are we going to get this spirit into the preachers needed for the outlying fields? We have little difficulty getting the foreign mission spirit into the hearts of scores of young men and young women. That is easier than raising the money necessary to take care of them and their work in heathen lands. But the getting of the pioneer spirit into strong and willing workers is another problem. We can get a half dozen to volunteer for work in some far off land to where we can get one to enter an isolated community in our home land. And yet we are needing churches in these isolated sections to help take care of those who wish to enter the foreign field. For every missionary we send over the seas we ought to have at least a dozen to enter that many new points in our home fields.

Our Brotherhood may need a good many things, and need them badly, but just now she is needing the man who can tell us how to get the real pioneer spirit into a few score of promising young people, or even some who are not so young. It is said that the man who can make two blades of grass grow where only one grew before is a blessing to his community. Much more than this may well be said of the man who can put us onto the track of those willing and able to go out into the byways and practically compel men and women to enter the kingdom. This would mean to multiply churches, and in many instances probably stronger and more active churches.

For entering these outlying fields we may need better educated men than those to whom the Lord and the Holy Spirit entrusted the work two and three generations ago, and yet education will not solve the problem. A well filled and a well trained brain is a fine thing, but without the right spirit it is of little value in any mission field, foreign or domestic. Better a dozen times over is the man without special literary training, but the right spirit, than the man of letters who lacks the proper spirit. Give to the preachers of today the spirit that dominated most of our successful pioneer workers, and they will enter a new field, preach the gospel, convert people, and build up churches in spite of an educational handicap. There is something about this spirit fitness that appeals to people of all classes. This is being demonstrated among all denominations. We know how to educate the preacher. We have the best of schools for that purpose. But who can tell us how to fill him with the spirit that will take him into the adjoining county and cause a church to spring up and thrive where none now exists?

Find the man with fair education, however the more the better, having this sort of a spirit, put him in charge of the new and uncultivated field, and if he knows how to select them he can soon stock himself up with books that will in the course of years, enable him to cope with the best of them. The school is a mighty good place too for literary culture, but for the man who has never enjoyed this privilege there are books that will keep him in touch with about everything absolutely essential to success. It is the spirit that is in the man, whether mentally trained in school or out of it, that tells the story.

Such a man richly deserves any financial help that may be offered by any mission board, local, District or general. For awhile, like Paul, he may have to work at tent-making for a part of his living. Or, planting a vineyard he may have to wait a few years for the fruitage, but when the Lord's new vineyard does yield enough to take care of the worker, let not the man who had no part in the planting and cultivating presume to step in and help sidetrack the original foundation layer. Permit the man who did the planting, or who laid the foundation to enjoy the fruits of his labors.

Now, we have been spending years trying to get the foreign missionary spirit into our people, how would it be if we would spend the next ten years, or a good part of them, cultivating the pioneer spirit? We mean the kind of a spirit that is willing to turn the comfortable church pews and flower decked pulpits over to others while they go out in search of the neglected. Do something of this sort all along the line and there will be more happy and rejoicing angels in heaven than there are at the present time (Luke 15: 10).

Sebring, Fla.

The Sympathetic Attitude

BY IRA H. FRANTZ

"He was moved with compassion." Such is the explanation given for some of Jesus' actions. Much oftener the same fact is the unstated but altogether evident motive behind his ministrations. But where is it said, "He wished to reform them"? And where would not such an explanation be wholly inadequate as a statement of his motives?

There is a difference. Bro. Moore used to insist on a distinction between principle and method. That is the distinction here. Compassion is a principle, akin to love. Attempted reform is a method—a means of bringing good to the object of our compassion. And the object of our compassion, or attempted reform, is quick to sense the difference. Compassion means literally, suffering with one another, fellowship in feeling. The idea is sympathy rather than pity, fellowship rather than patronage. All people appreciate sympathy, fellowship of feeling. But reform implies criticism and it is human nature to resent criticism.

That is why it requires a very large degree of tact to act upon our compassionate impulses. So many of the miseries that men suffer are brought on by their own sins that our compassion can express itself only in trying to rid them of these sins. In the enthusiasm and vigor of the crusade against evil which we then undertake we sometimes lose our compassion. When this happens the game is lost. The greater the reform needed in any individual case, the greater the compassion that will be necessary to effect that reform.

We may as well recognize that Jesus' way is the only way. That in order to be of any real service to others a man must enter into a "fellowship of feeling" with them. He must know them. He must recognize in them the qualities that are good and beautiful as well as those that are sordid. He must enter into their lives and get their viewpoints. He must be willing to learn from them as well as eager to teach them. If Jesus could do it no other way, why suppose we can?

The world is in open rebellion today against unsympathetic reformers and patronizing benevolence. Because these have so often come from within the church we have come to a time when any voice from the church imposing prohibitions of whatever nature or calling for the use of force in effecting reforms, arouses a bitter antagonism.

Compassion! Fellowship of feeling! What an atti-

tude! To achieve it Christ took the form of a Servant and was made in the likeness of men. He who was God counted not that a thing to be grasped but renounced it all in order that he might achieve fellowship of feeling with men. And achieve it he did, in all points. He suffered with the diseased and crippled, he wept with the sorrowing, to those who had sinned he spoke words of forgiveness and peace.

Fellowship of feeling! Down beneath the surface of human life, under the paint and rouge, under the finery or the filth, down under all the brazen indifference, the affected culture, the gaiety, the stoicism, underneath what is seen of our fellow humans there is in their innermost feelings a yearning for fellowship. People have a desire for sympathetic understanding whether it be in their griefs or their joys, their distressing problems or their successes. But these deep-seated feelings are carefully guarded. No curious minded need seek entrance. Genuine sympathy is the only key that will unlock these secret chambers.

If any man would really like to help make this a better, happier world, he will need to let the idea work down a little deeper, down through his intellect and into his feelings. In place of that laudable ambition to do some great, good deed, he will need to get a real fellowship of feeling with sin-sick and suffering folks. He will need to enter into the full fellowship of heartache, longing, regret, disappointment, fear, discouragement, struggles and sometimes despair, of his neighbors. It won't be pleasant, because when he begins to share folks' feelings he will begin to get terribly in earnest about getting something done for them. And getting things done is not easy.

But a man will get farther this way.

Oak Park, Ill.

Basic Principles of Clothing

BY WM. J. TINKLE

No one needs to be told that the primary purpose of wearing clothes is to protect the human body from uncomfortable environment, especially cold and rain. But if this were the only principle involved we should have no moral problems growing out of the situation. We must scrutinize the other reasons for wearing clothes.

The principle pronounced by the apostle to the Roman church, viz., that no one liveth to himself, applies here. A person living on an island by himself might dress quite differently from the way he dresses in a community. It is the effect of one's clothes upon the people he meets that counts. An upright, thoughtful person will avoid giving pain or temptation to others by his manner of dressing.

We cannot escape the fact that pleasant scenes are restful and invigorating, while scenes of disorder are tiresome. How much more pleasant to drive among well kept farm houses and neat lawns than among tumble-down shacks in the slums of a city. It is true likewise that each of us is a part of his neighbor's landscape. If we are dirty, untidy, or even inartistic in our dress we give an unnecessary pain to people of cultured sensibilities.

On the same basis, i. e., respect for the feelings of others, let us consider the wearing of unusually showy clothes and ornaments that set one apart from the crowd. These do not awaken in the onlooker a pleasant feeling of fitness, but a feeling of envy. The onlookers feel that the person is trying to demonstrate his importance, which attempt is indeed a common human trait; but that he has chosen a method that is not valid. For even a thief can put on jewels if he be only lucky enough to get away with his loot. However, many of the crowd have a dissatisfied feeling until they have obtained ornaments as fine as the richly decorated one wears. Thus a new fashion is started. Then some of the wealthy wish to make themselves stand out from this common herd, so another fashion is started. Thus we see that fine ornaments may give discomfort to one's neighbors just as much as filthy clothing, though of a different sort.

Since people in general like to be considered important, and it takes considerable work to do something enough worth while to attract attention, we have some turning to these cheaper methods. Sometimes it is an unusual exposure of the body. People who do this overlook or deny the principle that there is something private, well-nigh sacred, about a human personality which forbids that it be bared to the public gaze. This exposure often leads an onlooker to desire to disrespect some one's personality and use that person for selfish amusement.

While we can give pleasure by a neat appearance, can we do so by dressing more plainly than the average? Hardly; rather, we give a quiet rebuke. For if we consider that we do right by dressing plainly, we must also consider that others do wrong by dressing gaudily. People feel this when they see one who leaves off the finery of the world because of his convictions. But perhaps what the world needs is a quiet rebuke. When we consider the utter uselessness of jewelry, the colossal waste of the Lord's funds, we are inclined to consider a rebuke the best altruism. "Faithful are the wounds of a friend; but the kisses of an enemy are profuse" (Prov. 27:6).

Huntingdon, Pa.

Ambassadors of Goodwill

BY C. C. ELLIS

Baccalaureate Sermon to the Class of 1930 of Juniata College

Text: "Glory to God in the highest, and on earth, peace, goodwill toward men" (Luke 2:14).

ANGELS—This text is often used at Christmas time; doubtless seldom at commencement time. It is suggestive, however, in the closing portion, of a message I would bring you today. These angels were messengers of good tidings of great joy for all people—they were ambassadors of goodwill. The Revised Version translation is this: "And on earth peace among men in whom he is well pleased"—which fortifies the thought that it is the good pleasure of the Father, the goodwill of God, which is being brought to men on this Christmas morning by this host from the heavenlies. The same thought was later given the disciples by the Lord when he said, "Fear not little flock; for it is your Father's good pleasure to give you the kingdom."

Christ—The One who uttered these words was merely indicating on that occasion; and most incidentally, the outstanding fact of his career, namely, that he himself was God's great Ambassador of Goodwill—so prophesied before he came, so recognized when he came by those whose eyes were not holden, so regarded even since those momentous years by all whose understanding has been enlightened. How beautiful indeed upon the mountains were the feet of this One who brought good tidings; for God sent not his Son into the world to condemn the world, but that the world through him might be saved; and his express declaration was that he came down from heaven not to do his own will but the will of him that sent him.

And the will of the Father was a beneficent will as the angel testified. The Lord said that he came not to be ministered unto, but to minister; and to give his life a ransom for many (Matt. 20:28). He said that he was the Shepherd. The good shepherd gives his life for the sheep. He came not to destroy men's lives but to save them (Luke 9:56); he came that they might have life and have it more abundantly. The record of his whole life was that he went about doing good. Teaching, healing and preaching filled the round of his days; and even when he went back to God by way of the cruel cross it was with the promise of another Comforter for those who would be lonely at his going away.

It was the abounding love of a holy God that sent him from the court of heaven to the heart of man as the supreme Example of the Ambassador of Goodwill.

No wonder Immanuel Kant said: "Nothing in the whole world and even outside the world can be regarded as good without limitations, except a goodwill."

Christian Apostles and Missionaries—His followers have ever since his day been a leaven of goodwill in the earth. Those whom he sent to the lost sheep of the house of Israel went with the salutation, "Peace be unto this house" and with the balm of healing in their hands. Those who went out as apostles empowered of the spirit of Pentecost went to preach the gospel of the Grace of God manifest in Jesus Christ. They were rewarded with stripes, imprisonment, death; but ever the love of Christ constrained them on their mission of goodwill. They went conscious of the fact that God had given unto them the ministry of reconciliation, "to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." So the great apostle to the Gentiles exclaimed: "Now then, we are ambassadors for Christ, as though God did beseech you by us; we pray you, in Christ's stead, be ye reconciled to God."

And what is the mission story of the world but the record of that goodly company of men, and women too, who, counting their lives not dear unto themselves, have gone to the ends of the earth and the top of the world with this impelling message of goodwill? They have spanned the world with a circle of love and crowned unworthy men with a chaplet of divinely inspired goodwill. Livingstone in Africa, Carey in India, Morrison in China, Chalmers in the South Seas, are but representatives of those who went forth as ambassadors of goodwill; though it was given unto them, as their Master prophesied, to "climb the steep ascent to heaven through peril, toil and pain."

This embassage of goodwill should be very real to a college that has sowed the life of one of its own daughters deep into the soil and heart of Africa; and whose students for well nigh thirty years have been making a weekly offering which shares in some slight measure at least the goodwill service of one of its sons who is doing an outstanding piece of work on the mission field in India.

The College Graduate—What then is the message and mission of the college graduate?

Is it to be a purveyor of knowledge for the educational banquetings of the world? Knowledge we assuredly need. It has been emphasized by a recent writer that except in the field of the sciences we are not in danger today of learning any too many facts; that our theoretical emphasis upon thinking has led to a vagueness of knowledge that is not conducive even to accurate thinking. It is most certainly not an opportune time from any standpoint to discredit accurate knowledge. Our fathers with less schooling had more accurate knowledge than we of the one Book that by common consent has been recognized as supreme, and the knowledge of which Woodrow Wilson said would bring us individual and social salvation. We shall not contend that the college graduate has no message of knowledge and no mission to impart it. But assuredly this is not an expression of the totality of his social obligation.

College and culture have sometimes been regarded as synonymous terms and the graduate has been pointed out as that one in a thousand of his fellows who, having learned the best that has been thought and said in the world, and having basked in the atmosphere of sweetness and light for years, is now able on all occasions to exhibit those niceties of becoming conduct and seemly behavior that are ever the mark of the cultured individual. But despite our far-flung educational program, our costly school and college architecture and the emphasis upon teacher preparation, we are far from ready to announce that culture is an assured product of our American education. Not that we have repudiated it deliberately, or that we shall not later rediscover it; but just now we are too busy building costly buildings and adding up teacher-training credits to give it the attention it deserves. Let us here at least assert that however far we fall below it, and however sure we are that it constitutes not the whole of our college goal, we still believe in it, and will more consistently than ever strive for its attainment.

Let us then strive to set the goal of the college graduate in terms of the ambassadorship of goodwill which we had been previously considering.

As a student of science in its many phases, the one who completes a college course finds himself linked with that great group of earnest souls who have given their days and nights to the pursuit of truth, and whose disinterested quest has brought to mankind all kinds of material blessing which has made life more comfortable

(Continued on Page 554)

Self-Denial and Pentecost

BY V. F. SCHWALM

Second Half

James Truslow Adams has recently said that no man is able by his own intellect or desires to guide his way through the intricacies of modern life. He must rest on the "subconscious wisdom of the ages." The wisdom of all is greater than the wisdom of one. He suggested that one should trust himself to the guidance of those great leaders who have had spiritual insight and understanding and made a great synthesis of life.

Jesus had made such a synthesis. His teachings have had the approval of the greatest minds, and have been tested in the lives of millions of humble folks. Not merely on the basis of authoritarianism, but in the same manner as we would test the validity of any scientific truth, the teaching of Jesus has proved itself many times!

But the good life is difficult. It requires effort to attain the higher values. Dr. Babbitt of the University of Chicago has divided life into sort of a ladder of eight levels. On the lowest level is reproduction, then the desire for food and drink, then perhaps gregarious living, etc. On the higher levels are the appreciation of art and literature, appreciation of science, and at the top religion. It requires little effort to live on the lower level of life's ladder. One needs but to follow the impulses of his physical life. The rewards on this level are more immediate, perhaps momentarily, more intense. The higher the levels of life, the more remote, often, are the rewards, and the more self-denials required for their attainment. That is why many people do not get an education. In fact, worldliness is nothing more or less than a succumbing to the lure of the immediate. But Moses chose rather to suffer with the people of God than to enjoy the pleasures of sin for a season, for he looked to the recompense of reward which was farther off but made real to him by faith.

The good life is difficult. Self-denial is necessary to attain it. But the self-denial required is not merely negative. It is the means to the end of the good life. And when self-denial is thus motivated it is more restrictive and demanding than when it is purely negative.

But how can one motivate self-denial for the good life? One's first answer will be in the words of Jesus when Peter had asked him what they should have who had left all to follow him. Jesus answered, "Every one that hath forsaken houses or brethren, or sisters, or father, or mother, or wife or children, or lands, for my name's sake shall receive an hundredfold, and shall inherit everlasting life." The good life pays. A man does not lose what he denies himself of on the lower levels of life. He loses nothing. The prodigal pronounced his adventure into self-indulgence an entire loss. He gained nothing. The man who denies for the higher values of life enjoys pleasures that in their quality are so much higher than those on the lower levels of life, that they swallow up any anticipated loss. A man who had counted his money in more than six figures, lost his wealth. He afterwards told a friend that he had the satisfaction of knowing that he had while he was rich turned nearly a quarter of a million to charity. What he seemed to deny himself of, he had. What he kept, he lost.

But with many this argument has no appeal. And with all of us there are times when the desire for the good of life is not strong. "How can a man make himself want to be good?" was the startling question once put to me by a young man. It is a profound question, and the answer is deeply needed in our day. For of what use is it to give to youth or age a glimpse of the good life if there is no inward urge to attain it? "We needs must love the highest when we see it." But how can a man make himself want to deny himself, to sacrifice—in short to live high?

It is here that there is a relation between Pentecost and self-denial. It was after Pentecost that the disciples had a sense of the constant unseen companionship of Jesus. He dwelt within them in constant unseen companionship. And while I dislike panaceas, or things that claim to be panaceas for human ills, I am about prepared to say that if one can bring a man into the presence of the spirit of Jesus, he is cured of his ills. If he is impure the presence of Jesus will drive out impurity; if he is fearful and cowardly Jesus will give him courage; if he is selfish and covetous Jesus will make him sympathetic and altruistic. The only way I know, to be assured of a perpetual moral earnestness that helps a man always to want to be good, and live high, and to deny himself for the higher values of life, is for one to build into the warp and woof of his life an abiding reverence for and a deep sense of fellowship with Christ. A man who had for nineteen years been a judge said that he was convinced that when men had gone into crime it was after they had lost God out of their lives. "It is God that worketh in a man both to will and to do his good pleasure." "The expulsive power of a great affection" for God drives out of life one's desires for the baser, ephemeral things of life. One might well add here that this is just the weakness in humanism which is receiving so much attention in our current literature. It would seek to recommend the good life, but it can not permanently motivate it.

The Spirit of God awakens in a man a sense of human brotherhood, so that he can say with Peter: "I am persuaded that God is no respecter of persons but that in every nation he that feareth God and doeth righteousness is acceptable to him." How often our appeal for funds for worthy causes falls on wooden ears! It is difficult to make folks want to give. It is difficult to awaken sympathy on the part of those who are comfortable or well-to-do. After Pentecost the needs of men found a sympathetic response in their hearts.

I once had a friend who went to a large city and found himself on the street car by the side of a poorly clad, not too clean foreigner. A feeling of repulsion came over him. He closed his eyes and prayed that God would help him to love the man. As he opened his eyes, he said he could have taken the man in his arms. If we want to motivate giving we must stimulate loving. The Spirit of God in the heart of a man opens the windows of his soul to human need about him. We must bring men into fellowship with him that they may love their brethren.

Thirdly, the Spirit of God will help a man find that the supreme values in life lie not in property, but in personality, not in goods but in the good. After Pentecost no man called anything his own. They brought what they had and administered it according to human need. They used their goods to meet human needs. The Spirit of God when it once more gets complete possession of his church, will, I believe, distribute the possessions thereof not by caprice, nor in accordance with men's ability to get and to hold, but in accordance with the needs of men. How the church needs it! But I am convinced it can not come by legislating men's money away from them, nor by scolding men, but by getting so much of the Spirit of God into them that a new sense of values displaces the old, and they give because they love.

A Christian ought to carry his own policeman inside of himself. He ought to keep watch over his own life. But we must teach him to do so. The Church of the Brethren has, in the past, emphasized the importance of the simple life, and has legislated to maintain it externally. In certain sections this external restraint has been removed but no teaching has been done to inform our young people and older ones of the importance of keeping an inner watch over their lives.

I have heard several of our college presidents say that the greatest difficulty they have in maintaining the moral and spiritual ideals of the church in their colleges does not come from the non-Brethren students, but rather students from Brethren homes where parents themselves violated the simple teaching of the church. The doctrine of the simple life and of self-denial in its deeper aspects needs to be effectively taught in many of our churches, in order that we may attain the life that is abundant in the higher values.

McPherson, Kans.

If I Were—

BY J. E. MILLER

Pastor

If I were pastor, among the other things in which I would be mightily interested is this: *That every home of my membership receive the church publications.* Sunday-schools usually provide the lesson helps and papers; the Mission Board makes possible the *Missionary Visitor;* but the Gospel Messenger must usually be secured through personal solicitation and subscription. I would stress the value of the Messenger from the pulpit, in my visitation, in circular letters and on special occasions. I would use some Messenger material in my sermons, speak of certain articles as I met folks in the home or elsewhere, and show how the Messenger was helping me and will help all who use it. I would make free use of the "Quiet Hour" and show the membership how that column can minister to their needs. If I were a pastor I would do other things, but I would not neglect these.

Elgin, Ill.

The Situation in China and Our Mission

BY CHAS. D. BONSACK

Newspapers have reported tragic depredations by communists in China, destroying property and shamefully treating missionaries and others. The rebellion of the North against the Nanking government continues with conflicting reports as to results. Recently the American press has had much to say about the opposition of the national government through its department of education to the teaching of religion in private schools. These reports tend to excite those who are interested in China and the work of Christian missions among that great people. It is reported that the local newspaper in the home town of one of our missionary families now in China had on their bulletin board recently that that family was captured by bandits

No one familiar with China and its recent history would attempt any careful analysis of present conditions. Neither would anyone attempt a prophecy for the future. A few things may be said to clarify the situation in part and help those who we trust desire to think and pray more intelligently for the mission work in China.

Political Matters

China's political experience is not so different from the history of other nations who have struggled for a free government. Its problems are intensified by its large area, multitude of people, illiteracy, religious traditions and poor transportation.

The Chinese are one of the oldest peoples of history. China has the greatest population of any country on earth. Like all countries of the Orient, as it came in touch with Christianity and western civilization there came a desire for a change. Since the Boxer uprising in 1900 this change has been rapid. Hundreds of Chinese students have been in our universities, and business interests have sought to build markets among this mighty people.

The old empire, ruled by the Manchus for centuries, was overthrown in 1911. The leader of this revolutionary movement was Dr. Sun Yat Sen. His teachings are vital in the present national government. Since this change in 1911 leaders have come and gone. Wars have been almost an annual affair. The present head of the government is Chiang Kai-shek. The seat of the government is at Nanking on the Yangtze River. It was moved from ancient Peking (now Peiping) in the north two years ago when the present government came in control. There has always been great difference between the north and the south. This was intensified in the change of capitals. This gives stimulus to the present rebellion against the national government, led by Yen Hsi-shen, the model governor of Shansi province, and Feng Yu-hsang, the so-called Christian general. However, these men have both declared themselves in sympathy with the present government, only

opposing what they claim to be the selfish ambition and extravagant methods of Chiang Kai-shek.

In addition to the rebellion on the north, there have been many depredations by communists and bandits. These for the most part have been in the south. These military activities and communistic brutalities have usually taken place south of the Yellow River, while the Shansi province is north. This province, which is the location of all our mission work in North China, has been rather free from uprisings of any kind up to the present, even though we are less than 200 miles from active warfare.

"Are the communists, whose brutal attacks like that on the city of Changsha recently reported, directed by the Russians?" is a question frequently asked. Perhaps this can not be answered definitely. We know that China has been a fruitful field for radical propaganda. We know that Russia has done much of it in the past. Willis R. Peck, of the far eastern division of our state department, is recently quoted as saying that while their slogans regarding division of property are much the same, the department has no evidence of any actual organic connection between the so-called Chinese communists and Russia.

Teaching Religion in Private Schools

A matter of a different kind, and one that affects mission work even more seriously in many ways, is the prohibition of any religious teaching in primary and middle schools. This prohibition is being also extended to institutions of higher learning and some reports come indicating that at some places Christian churches are forbidden to hold public meetings for the preaching of Christianity. Notice has been given by the ministry of education that passports will not be granted by the government to Chinese students to study abroad if they include religious subjects. These and other alarming reports have come from China in recent weeks.

Such reports and conditions led many of the outstanding missions, including our own, to appeal to the ministry of education of the present government for more religious liberty in teaching religion in private schools. It was the government's reply to this petition denying the request asked for that has received so much notice in newspapers the past few days.

Of course these regulations are being variously interpreted, both in theory and practice, in different localities and with different groups. There are in the present government many men out of sympathy with this procedure, but they are helpless in the face of an increasing radicalism among party leaders. The more radical groups predominate in cities and among students rather than in rural towns and villages. This fact, with the good provincial government that has existed in Shansi, has permitted our missionaries to work with much less hindrance than many others.

Registration of Schools

One attempt to control the situation is by the required registration of all kinds of schools and thereby closing those not registered. This system has been developing for several years. First it was required that schools could not put religion in a prescribed course. It must be voluntary. Later, sentences like the following have gotten into the regulations of the Ministry of Education: "Students shall not be enticed to participate in religious exercises." "No religious exercises shall be allowed in primary schools." Certain party leaders issue telegrams and orders even more radical than these. It is a difficult situation to meet when you want to respect the government on one hand, and loyally carry on the work of Christian evangelization on the other. It is especially difficult when the government itself is almost daily in a state of instability, and radicals assume attempted control.

The question of registering schools has been prayerfully considered by the Board and Mission for several years, along with all other missionary societies. If schools were not a violation of law and therefore closed if not registered, there would be little desire to register. But believing that schools are most helpful in training native leaders; that ultimately more religious freedom will be granted; that it is better to have Christian teachers radiating their life, faith and character before Chinese youth daily than not at all, the privilege was granted to register the schools where necessity required it, if in so doing we were not asked to compromise or surrender our only purpose in mission work, to give the Chinese people a chance to know Christ.

So far as reported, only the school at Ping Ting Chow has been registered. Applications were made for others on which we have no report. Up to the present these other schools have continued with their work as heretofore. Of course only students of registered schools get any credit for the work done in further study or recognition by the government in any way.

Some have understood that there can be no further teaching of religion in China. No doubt there are those in China, like in America, who would desire to stop religious effort, but the government has not taken any such position yet. Of course confusion will exist in attempts to apply their regulations in private schools. We believe China will have an increasing appreciation of Christianity if we who bear the Master's name do not fail her. In her hunger for freedom and light, China can not be satisfied until that freedom is found in the grace of God and the pathway illumed by the Light of the World.

Elgin, Ill.

What You Can Do for China

BY EMMA HORNING

THE National Christian Council of China asks all the missionaries of China to pray for the following great needs of this nation. They are so necessary for the development of the church in China that we pass them on to the church in America, and ask you to aid us in our intercession. Use them in your church services, in your missionary meetings, in your prayer meetings, and in your private devotions.

Let us pray for the Chinese church and for all other Christian agencies working in China, that thou wouldest build up the church in China making it truly Chinese and a true part of the church universal, able to meet in the full the spiritual needs of the people, *we beseech thee.*

Raise up Chinese leaders full of the Holy Ghost and of power, *we beseech thee.*

Give to the pastors ever deepening spiritual experience and love for their people, *we beseech thee.*

Give to pastors and members alike burning zeal for the faith and forgetfulness of self in thy service, *we beseech thee.*

In love, in good works, in holiness of life may the Christians be true witnesses to Christ, *we beseech thee.*

Guide and prosper every movement toward self-government in the church, *we beseech thee.*

Give a spirit of independence and self-sacrifice that the church may quickly cease to need foreign support, *we beseech thee.*

Prosper the newly organized home missionary societies that each may be wisely governed and generously supported, and that through them the gospel may be preached to millions who have not yet been reached, *we beseech thee.*

That the influence of the schools which have sprung up all over the country may be for good, *we beseech thee.*

That the efforts being made to bring the written Word within the reach of the masses of the people may prosper, *we beseech thee.*

That the education of girls may be advanced, *we beseech thee.*

That teachers' training colleges and normal schools may be under wise management, *we beseech thee.*

For students who study in far countries, that they may take what is good and reject what is evil, *we beseech thee.*

That they may not be alienated from their own people nor discard what is great in their heritage from the past, *we beseech thee.*

For return students who find it hard to adapt themselves afresh to the old environment, *we beseech thee.*

For those who, with new hopes and ideals, meet with special problems of marriage and home life, *we beseech thee.*

For the old who deplore the present and extol the past, *we beseech thee.*

For the young who grasp the material and despise the spiritual, *we beseech thee.*

For the patient millions who dumbly accept whatever life brings, *we beseech thee.*

Inspire and direct all who write or translate books, grant funds for printing, and give to those who distribute tact and enterprise, *we beseech thee.*

Give to Great Britain and the United States, France and Japan, the spirit of justice and true neighborliness in their relations to China, *we beseech thee,* through Jesus Christ our Lord. Amen.

Ping Ting Chow, Shansi, China.

Paul and the Gospel

BY REBECCA FOUTZ

THERE is sometimes a disposition to use Paul and his great teachings on the gospel, as an example to justify a liberal view as to the necessity of observing New Testament ordinances. His championship of the great truth that the Mosaic law had been fulfilled, hence its rites were not required of those who accepted the gospel, is interpreted at times to include things that Paul did not say, according to the record.

The change from the old dispensation to the new was not easy to comprehend for those who had been brought up under the old. As he had to deal largely with such, and on points involving constant friction, there was much written to make the points at issue clear. As a true convert to Christianity as well as a great scholar, Paul taught vigorously that the observance of the law was not necessary. But at no time or place do we find him taking this attitude toward any of the teachings or commandments of Christ. Here is where some fail to make a difference.

Circumcision was a particular point of trouble. While it was much older than the Mosaic law, yet it was done away with in Christ. When he included all nations in his message of salvation he did not continue its observance. He made baptism the rite and symbol, as expressing the meaning of entrance into his kingdom. When he commanded his disciples to go to "all nations" he said to baptize, not circumcise, and then to teach "all things." We have no reason to believe that Paul was not faithful to this injunction.

Immersion was taught and practiced with all races then. While Peter had to have a vision to convince him to accept Cornelius without circumcision, yet he taught him baptism. So did Philip to the Ethiopian and Paul to the jailer after they confessed belief in the Lord Jesus Christ. And when Apollos did not have the full truth, he was taught "the way of God more perfectly" (Acts 18:26).

While Paul was a mighty expounder of the sacrifice of Christ once for all, and that by its acceptance we are saved from sin, yet none showed more clearly than he did that grace is not a cloak for continued sin or disobedience.

And while he stressed with all the power at his command that it is the spirit that counts, yet he did not separate it from the form that truly expressed it. He taught much concerning practical Christianity and in his letters labored to correct doctrinal errors as well as wrong methods that existed in the churches.

It was Paul who so carefully expounded the principle of the veiled and unveiled head. He as well as Peter gave the kiss of charity as the form of greeting for Christians to use to express their love for one another. They gave this same method to the people of different nations, and he censured the improper observance of the Lord's supper as well as the failure to discern the Lord's body in the emblems.

Some plead indifference to method because it has been at times abused. What is called changing method too often means no method at all, or one that is pleasing to the worldly. And what is more, dropping method means dropping principle as well in many cases. Or do we have more principle without method? Can we more readily achieve the spirit for which a rite stands

(Continued on Page 556)

PASTOR AND PEOPLE

The Pastor in the Community

BY GALEN T. LEHMAN

It is the business of the pastor to interpret and apply religion to all phases of life and its multitudinous activities. He thus becomes the moral and spiritual leader in the community. There is no religion apart from life and personality, neither can there be any phase of life but what has its bearing on religion. It has long since been discovered on our mission fields, that when the work of the missionary is really successful, an inevitable change for the better is noted in the economic life, the social life, the moral life, the home life, and the intellectual life, as well as in the spiritual life. It behooves the pastor therefore to be interested in all phases of community life. Thus the true pastor will have a concern for the type of educational institutions found in the community, the type of teachers found there, and the nature of the school activities. He will make it a point to acquaint himself with the kind of men who hold office and who run for office, and will lend his assistance whenever possible in coöperating with the officials for honest administrations. It goes without saying that he will use his influence for the enforcement of the law, and in securing respect for the law. The pastor will also be informed concerning the type of amusements and recreation afforded by the community.

There should be no question as to where the pastor stands when a moral issue is at stake. The side of right should invariably be able to count upon his support. The easiest thing for the pastor to do in many cases where unwholesome conditions exist, is to ignore them and leave things untouched, or let some one else correct the evils which prevail. The pastor, however, is not called upon to merely do the pleasant and easy task. The forces of evil should learn to stand in fear of the power and influence of the Christian pastor. The ambassadors for Christ should not be afraid of creating a few enemies in the battle for right. The disciple is not greater than his Lord, and it is to be noted that our Lord cleansed the temple even at the cost of incurring the ill will of the most powerful and influential party in the city.

In the neighboring city of Hutchinson, some deplorable conditions were existing in the moral and civic life of the community. It seemed that the officials would not turn their hands to correct the existing evils. Finally the pastor of one of the largest and most aristocratic churches of the city made it his business to expose the situation. He denounced conditions from the pulpit, then followed his words by action. He demanded and secured the resignation of the chief of police, there was a housecleaning in the law enforcement machinery of the city, houses of ill fame and liquor establishments were closed, and the moral tone of the city was raised because one of the pastors was willing to pay the price of even risking his life for the sake of ensuring a decent community. The easiest thing to do is to let such situations alone, but after all is such work not as important or more so, than many of the activities which pastors consider essential?

In this connection let it be said that the pastor will not be too hasty in endorsing certain things as good, and other things as evil. We learn sometimes after investigation that some things, which apparently are only good, are not an unmixed good, but have some subtle influences and connections that prove embarrassing to the one who has endorsed them as good. On the other hand some things which appear questionable at first, after all prove to have merit. In either case we must be consistent and sympathetic. Lack of these traits in many reformers is what has brought them into disrepute.

The finest people in the community, regardless of their church affiliations, appreciate having a specialist in religion in the community, calling in their homes and exerting an influence for good. A pastor in making a call during his visitations among the people of his community received this expression of appreciation from a woman who was not a member of his church. She said: "Brother A, you don't know what it means and how much we appreciate having you call in our homes from time to time in the interests of the church and religion." This good woman appreciated the fact that we have specialists in the community on education, law, business, dentistry, medicine, etc. Surely the specialist in religion is as important as any of these. It is soul and moral diseases which need careful attention, diagnosis and treatment.

It would seem that every home should be visited occasionally by a representative of organized religion, by some one who has the spiritual and moral interests of the individual and home at heart. If the other pastors of the community do not render this service to their own constituency, it can hardly be fair to accuse the pastor of proselyting, who tries to render this service to a home which does not receive the attention it deserves from some other source.

(Continued on Page 554)

A Question of Conscience—The Other Side

BY FLOYD M. IRVIN

May I add a few comments on the "Question of Conscience" raised in the May 24 number and further discussed in the June 21 Gospel Messenger. Should a man leave the ministry for some other line of honest work that would pay him larger returns in order that his family might be adequately provided for?

A point of vital importance to be considered in answering this question is this: Is the one concerned qualified to render the most helpful service in the ministry or in some other line of work? In the case in question it would appear that the results of ten years in the ministry ought to reveal the answer. People are usually willing to pay adequately for service which meets their needs. The salary a man can command is not a measure of his true worth, but it is an indication. The minister's salary after ten years of service will reveal what others consider his ministry to be worth to them. What he receives should help him decide whether to remain in the ministry or not.

I take it for granted that the objective of a minister, like that of our Lord, is that those whom he serves may have a more abundant life. If after years of service those whom a man serves are not led into a more abundant life to such an extent that they are able and willing to meet his needs so that both he and his dependents may also have a more abundant life—it is time to question seriously if he is rendering a service worthy of adequate pay.

We should not disregard the Lord's promises of material help to those who seek the furtherance of his kingdom; but when these promises do not materialize in our lives, it is time to ask ourselves if we are actually promoting his kingdom. We may be depriving ourselves and our families of the good that God would have us enjoy because we are deceiving ourselves by thinking we are rendering a great service when we are not. Jesus recognized that men suffering from physical limitations could not fully enter into the more abundant life, so he healed them and fed them. Jesus would have us live a life free from limitations and lack. For this end he came—that we might live life to the full. His ministers should be able to exemplify this abundant life as well as preach it. The example of a glorious normal life unhampered by lack of necessities and good, as well as unbesmirched by sin, may be more effective in promoting the kingdom than all the sermons a man could preach while his family suffers privations. I sometimes wonder if Christ is not moved to come to earth again to lead some of his conscientious ministers out of the land of bondage of their self-imposed limitations and suffering into the more abundant life he would have his followers enjoy. Let the minister beware lest having preached to others, he himself and his family be castaways.

Sometimes a careful and fair survey of the situation would lead a minister to change his vocation for the good of the church. I have known many cases where congregations have justly felt that their pastor was more of a hindrance than a help to them. They naturally gave meagerly and begrudgingly to his support. The minister often appeared to sense the fact that he should change his vocation, but usually he did not have the courage to do so. Consequently both he and the church have suffered and the world has gone without the valuable constructive work he might have done in some other line.

The idea of an infallible call should not keep a man in the wrong place. God calls us to serve; but as to where and how he leaves this largely to our judgment. The church and our friends may help us arrive at our decision; but in the last analysis it is our decision. To admit that we have been mistaken in our judgment, and to turn from a position where we are accomplishing very little or nothing to another where we can do more—is not to go back on God's will but to turn to his will.

His yoke is easy and his burden is light. When the yoke galls and the burden is almost unbearable it may be that it is not his. Blessed is the man who is in the place where he can accomplish the most good for men, including himself and his family; and that place is not always in the ministry.

Eustis, Fla.

The Gist of the Sermon

BY D. W. KURTZ

The Plan and Message of Revelation

The Book of Revelation has a prologue and an epilogue. The body of the book falls into seven sections.

Section I refers to John's vision of Christ, and the command to write to the seven churches of Asia.

Section II constitutes the specific messages to the seven churches, showing the two enemies, the one without, and the other within the church. He who overcomes shall have the rewards mentioned in the book.

Section III, composed of chapters 4 and 5 are visions of God the Creator of all, and of Christ, the Redeemer of the world. It is the exalted Christ who is seen in these visions.

Section IV constitutes most of the book: the vision of the three series of judgments that are to come upon the wicked people, and upon the powers of evil, Satan, the Beast, the False Prophet, and the harlot city, Babylon.

The first series of judgments is the six seals.

The second series of judgments is the seventh seal, which opens up into the seven trumpets, the last three beings the three woes.

The third series of judgments is the seven last plagues, or the seven bowls. This is consummated by the destruction of the harlot city, Rome, which is called Babylon; the destruction of the wicked nations; the Beast and the False Prophet; and the binding of Satan for a thousand years.

Section V refers to the millennial kingdom.

Section VI deals with the great white throne and the judgment of all, the good and the bad.

Section VII deals with the everlasting kingdom, where God and Christ dwell with men, and the saints reign forever and ever.

The series of judgments do not follow in rapid succession, but in each case before the terrible and final judgments of a series are revealed, there is an interlude in which there are visions of the blessedness of the redeemed. The horrors of the judgment of the wicked are offset by the glory, the blessedness, and the triumph of the saints and martyrs who have been loyal to Christ.

The whole book deals with the irreconcilable conflict between two principles, Christ or Satan; the church or Cæsar; ideal Jerusalem, or the harlot city of Rome: the bride of Christ, or the harlot seated on the Beast: loyalty to the beast now, then destruction, or loyalty to Christ with martyrdom and life eternal in the new Jerusalem. The whole book is a symbolic presentation of the eternal truth that this is a conflict that can not be harmonized, that each one must choose between these two ideas, these two kingdoms, and receive the reward or condemnation that follows naturally from the choice.

Long Beach, Calif.

HOME AND FAMILY

My Garden

BY IRENE HECKER

As I walk in the cool of the evening
In my garden with flowers all aglow,
I think with glad thanks of the Master
Whose love such rich gifts doth bestow.

Fair lilies, so pure and so fragrant,
(The fairest of all these is he),
And poppies, all golden and shining,
A phalanx of beauty set free.

And hollyhocks, calm, tall and stately,
All pointing to heaven's own blue,
And green of the ferns, cool and shady,
Among all the color shot through.

A peace, sweet and still, broods in silence,
While trees up above towering high
Wave green arms in glad, gentle greeting
To the fresh evening breeze blowing by.

And peace, sweet, sweet peace, floods with glory,
The heart of the wanderer there,
And thanks to the kind, loving Master
For gifts so abundant, so rare.

Mount Morris, Ill.

Would You Like to Visit This Home Too?

BY WINNIE E. CRIPE

Up in the mountains about ten miles southeast of Yu Hsien live a Christian family by the name of Liu. That the name "Christian" is suited to them you will agree when I tell you about them.

They are natives of Chihli province and first heard the gospel there through the China Inland Mission where Mr. Liu became a Christian. They were very poor people, and because of famine and flood conditions found it difficult to even live, much less to have a hope of securing a home of their own. Hearing that government land could be claimed here in the Shansi mountains they came over a few years ago and took a claim. Here the father gradually cleared a space, not of timber but of rocks, and built a small house of sun-dried brick. There were but two little rooms at first, but now he has added a tiny kitchen. He continues clearing land on the mountain side, meanwhile he is getting a little home and they are beginning to live more comfortably, though they are still very poor.

As soon as they moved here he inquired and learned of our little mission in Yu Hsien and attended services when he could. When missionaries came they visited in his home. He began teaching his family all he knew. More than a year ago his wife and oldest son, now a lad of thirteen, were baptized. The other son, eleven years old, has not yet been baptized but when I told his father I thought he soon would be he replied, quietly, "I hope so."

I had heard of this family and wanted to visit them. Finally the opportunity came and a couple of Chinese workers and I started for their home. We went in a mule cart, following a rocky river bed about nine miles to the foot of the mountain. The sun shone brightly and we were warm and tired when we left the cart, as it could go no further. We walked the rest of the way to their home.

Some days before we sent word that we were coming, so the boys came half way down the mountain to meet us and soon the father also came, each with their greeting of "Peace to you." It was a most humble little home we found but the Christian greetings and warm welcome cheered our hearts and we forgot the weariness we felt along the way. How happy they were to have us come! Isolated as they are, the coming of Christians into their home is a rare occasion. It was evident that they had spent a day or so grinding grain and preparing the best they had for our food and soon a splendid meal was set before us consisting of noodles with a bit of vegetable, millet cakes with dates in, sprouted beans, bean curd and scrambled eggs. Quite contrary to regular custom, the family all sat down with us and after thanking God for his blessings we ate together.

Another mark of Christian influence was shown in the attitude of Mr. Liu when, after we had eaten, he turned to his wife and said, "Now take Chiao Shih down and show her the spring, the garden, the trees we have planted and the pool we fixed for irrigating, while I wash the bowls and kettles; then when you come back we will worship together." I could not help but marvel at this change in attitude of a Chinese man, it would sound a bit strange from an American, toward his wife. In my heart I said: "The spirit of Christ is here." Mrs. Liu smiled and led us down a little hill to a ravine where we found all the improvements on the little farm he had mentioned. The small fields cleared on the mountain side with the plot where the house stood and the garden and trees edging the small ravine below presented a beautiful picture which was magnified by Mrs. Liu's remark: "All this God has given us!"



The Liu Family at their humble mountain home. And they know what such a home costs in effort. The ground had to be cleared of stone; a house had to be built of sun-dried brick.

When we returned to the house Mr. Liu was waiting for us. While talking about their isolation from other Christians we tried to encourage them to witness for Christ among the village people near them. Mr. Liu said: "We do try to tell them of Christ but they don't believe. My family never work in the fields on Sunday but we stay at home and read the Bible, sing a lot and pray together, having worship in our home if we can't go to church. Some of the men in the village below here ridicule and say I waste a lot of time by not working on Sunday but I ask them how many days they spend attending theatricals, fairs, and performing religious rites worshiping false gods. When we count up I can tell them I spend no more time keeping Sunday during a year than they do for those practices, and I am worshiping the true God. Then they can not reply."

Then he said: "Before you go let us have worship together," so we went in the house, a stack of Bibles and Testaments were brought out, the like of which are not found in many homes. We first sang a number of songs, some of the good old hymns, and how they did sing! Those husky mountaineers sang lustily. The fourteenth chapter of John was read, each reading in turn, and it was gratifying to see how well Mr. Liu had taught all his family to read though they had never attended school. We then had a season of prayer and everyone prayed. Again I said to myself: "The spirit of Christ is here." It was interesting to note that the family's prayers were full of thanksgiving and desire to witness for Christ.



On the way to the Liu home. One horse did not get into the picture, but the one that did is worth a second glance. Note the comfortable (?) cart on which are seated the missionary and the Bible woman.

We left the little mountain home, Mr. Liu escorting us for a mile to the foot of the mountain. We found much food for thought as we wended our way back to the city, praising God that there are those in China who really know him, and wishing there were many more such homes.

Mrs. Liu has just spent a few days in my home here in the city. While here she related the following incident: "You remember I told you when you visited me that a neighbor up in the mountains dug up and stole a choice kind of garlic out of my garden of which I had but a few stalks. I had tried to tell them about the true God and Jesus but they did not believe. After I knew he stole my garlic I prayed God to change his heart. A few days ago he died a peculiar death. All the neighbors in the village wondered why he died in such a strange way. I think God took his life because he would not believe and I know God takes care of us when we do."

Chow Yang, Shansi, China.

The Prodigal

BY FLORENCE S. STUDEBAKER

In Ten Chapters—Chapter Two

"Hello, Davy! Are you late too?" called Mr. Salem as he drew back his chair and seated himself at the belated supper. Seeing the boy's confusion he refrained from further questioning and busied himself with the meal. He was well satisfied with the day's run. Everything had gone smoothly; the men had applied themselves diligently; the machinery had moved with perfect precision. There was something fascinating about the enterprise in which he was engaged.

It was most gratifying to see the forest melt before his eyes. Indeed, the great circular saw seemed hungrily waiting to bury its huge teeth in the huge logs. As he sat and dreamed, he pictured hundreds of golden blocks of neatly piled lumber, planed, dried and waiting to be borne far away across the valley where here and there a tiny rudely built shack marked the spot some new settler had chosen as his home. At last he had found his life work, to create, to build!

How fortunate that he was the first one on the job with a sawmill at the beginning of the colonization in the valley. Men had to have lumber; he had it to sell. With every passing day his bank account would grow and he would some day be a rich man. Had he not received an order to supply a prosperous Southern factory with lumber for boxes? If he could satisfy their demands, it would mean other orders in the future and certain success. He must let nothing interfere with this first order.

Davy Fen finished his supper and slipped out unnoticed. Zelda and Marjorie quietly cleared away the dishes. "Father is tired," whispered Zelda as she poured the boiling water into the dishpan.

"Yes," sighed Marjorie, "and it doesn't seem like home any more with Robert and Gordon away and all the strangers around." She lowered her voice to a whisper: "Zelda, do you realize we have not had grace at the table this whole day?"

"I know it," confessed Zelda, "but father ate early in order to take care of some matter of business, and he came late to the other meals. I suppose it will be different after we start the cookhouse."

Mrs. Salem finished preparations for the next morning's breakfast and hurried into the living room. She must speak to James about the discovery she had made that afternoon. (Continued on Page 555)

AMONG THE CHURCHES

Calendar for Sunday, August 31

Sunday-school Lesson, Amos (A Herdsman Called of God to Be a Prophet).—Amos 1:1; 7:10-15; 2:11, 12; 3:7, 8.

Christian Workers' Meeting, Christ's Attitude Toward Folks.

❖ ❖ ❖ ❖

Gains for the Kingdom

One baptized in the Harrisburg church, Pa.

Nine baptized in the church at Brookside, W. Va., Bro. R. G. West of Batavia, Ill., evangelist.

Thirteen additions to the Woodland church, Ill., Bro. N. H. Miller of Lintner, Ill., evangelist.

Five baptized at Newdale, Unity congregation, Va., Bro. L. Helsley of Columbia Furnace, evangelist.

Nine baptized and one reclaimed in the Trevilian church, Va., Bro. E. E. Joyce of Ashland, Va., evangelist.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. R. H. Nicodemus of Covington, Ohio, to begin Aug. 31 at Marion, Ohio.

Brother and Sister O. H. Austin to begin Sept. 3 in the Sabetha church, Kans.

Bro. J. E. Walls of Grantsville, Md., to begin Sept. 6 at Mountain Dale, W. Va.

Bro. Frank Baldwin of Sterling, Ill., to begin Sept. 3 at Bethel, Unity congregation, Va.

Bro. Amos Kuhns of Union Deposit, Pa., to begin Sept. 7 in the New Fairview congregation, Pa.

Bro. F. E. McCoy of Martinsburg, W. Va., began Aug. 25 at Vanclevesville, Berkeley church, W. Va.

Bro. Ralph G. Rarick of North Manchester, Ind., to begin Aug. 31 in the Pine Creek church near Polo, Ill.

Bro. Jno. Huffman of New Market, Va., began Aug. 24 at the Fairview house, Greenmount congregation, Va.

❖ ❖ ❖ ❖

Personal Mention

Bro. S. G. Fahnestock changes his address Sept. 1 from Myersville, Md., to Lebanon, Pa. He will be available for several evangelistic meetings during the coming winter.

Primary Worship Services for July and August as printed in the June International Journal of Religious Education were furnished by Sister Ruth Shriver, Director of Children's Work.

Bro. J. E. Miller, General Conference Secretary, attended the District Meeting of Southern Iowa at Council Bluffs last week, addressing the Conference on missionary and other important themes.

"Our party of thirty-five enjoyed a beautiful service in the Garden, Sunday eve, conducted by Dr. Kurtz. Very impressive and added much to our spiritual lives." So wrote Bro. M. R. Murray from Jerusalem, Aug. 4.

Two peace caravaners, the Misses Ivy Miller and Naomi E. Miller of Bridgewater College, Virginia, were callers at the Messenger rooms one day last week. Five of our young people are engaged in this work at present and reports indicate that they are making a real contribution to the cause of peace.

Three District Meetings were on the circuit begun last Monday by Bro. Rufus D. Bowman, General Secretary of the Board of Religious Education. The meetings were: Northern Indiana at Nappanee, Aug. 25-28; Middle Iowa at Prairie City, Aug. 30-Sept. 1; Northern Illinois and Wisconsin at Lanark, Aug. 29-Sept. 1.

Would you like to visit in a rather unusual Chinese home? Then turn to page 551 and read Sister Winnie E. Cripe's account of her visit to the mountain home of the Liu family. Two pictures give the reader a view of the family and of the missionary on her way to this home. We are especially enthusiastic about the picture of the pony. We think you will be too when you turn to page 551.

A delightful bit of fellowship was had by the editor last week with the good people of Michigan in the early days of their District Conference at the Sugar Ridge church. It made him wish he might enjoy the rest of it. Sister Ruth Shriver, Director of Children's Work, was also on this part of the program. Mission and other interests were to be well cared for at a later stage of the meeting by Board Chairman Otho Winger and Missionary A. D. Helser.

Bro. A. D. Helser will speak in six Northern California churches. At the suggestion of Bro. John I. Coffman, who is arranging the itinerary for Bro. Helser, we are publishing the speaking dates and places so that members not in touch with the general church announcements will know of these meetings and can attend. Dates and places are as follows: Saturday, Sept. 6, P. M., Live Oak; Sunday, Sept. 7, A. M., Oakland; Sunday, Sept. 7, P. M., Empire; Monday, Sept. 8, P. M., Fresno; Tuesday, Sept. 9, P. M., Lindsay; Wednesday, Sept. 10, P. M., McFarland.

Bro. Albert C. Schue, his wife and little son, formerly of Maryland and old time friends of the Bonsacks, were last week visitors at the Messenger offices. Bro. Schue is now pastor of a community church at Tekonsha, Mich.

The situation in China is discussed by Bro. Chas. D. Bonsack, Secretary of the General Mission Board, in an article which appears on page 548. We are sure all our readers especially interested in China will want to give this article a careful reading.

To Sister H. L. Alley of the India mission field it became the sad duty of the mission offices last Friday morning the 22nd to cable word of the death of her father, Eld. Isaac Miller of Manassas, Va. Further particulars of the life work and the passing of Bro. Miller will no doubt reach us in due time.

Rev. W. B. Charles and wife, with their two children, lately returned from missionary service with the Baptist Board in the Philippines, were among our recent visitors. Mrs. Charles is one of three sisters who have all been in the foreign mission field, the other two with our own work in China, Mrs. R. C. Flory and Mrs. Ernest Vaniman. Sunday School Editor E. G. Hoff is another man fortunate enough to find a wife in the same fine group of sisters, a fact which probably explains the first fact mentioned in this paragraph.

❖ ❖ ❖ ❖

Miscellaneous Items

The New Carlisle church of Southern Ohio is having an all-day homecoming service this coming Sunday, August 31.

They like to go by the constitution in Michigan. The Battle Creek church under the pastoral care of Brother and Sister D. H. Keller has made one for its guidance. And we even found the elders in their meeting busy at the same task.

The Daleville Academy edition of the Bridgewater-Daleville College Bulletin with final announcements for the session of 1930-31 is on our desk. As stated in the notice of two weeks ago the school will continue its work with Prof. Frank E. Williar as Principal, assisted by a full corps of teachers. The fortieth year begins Sept. 8.

The annual homecoming service for the Oakley congregation, Oakley, Ill., will be held at the Old Brick church on Sunday, Sept. 14. This will be an all-day service, in a series of meetings then in progress, and we invite all who can to be with us. Those who can not come who were once at home here, write a good letter.—D. J. Blickenstaff, Oakley, Ill.

Elkhart City congregation will dedicate, the Lord willing, its new parsonage, Sunday, Aug. 31. There will be special services in the morning at 10:30 o'clock; and in the afternoon at 2:30 o'clock. Rev. J. Clyde Forney of the First church of South Bend will deliver the addresses. Neighboring churches and all are heartily invited.—Wm. Kinsey, Elkhart, Ind.

The Franklin Grove church of Northern Illinois is planning a harvest meeting for Sunday, Sept. 7. A fine all-day program has been arranged, beginning with the Sunday-school at 9:30. Bro. O. G. Davis of Chicago will be the principal speaker. A basket dinner will be served cafeteria style. You are invited to come and enjoy the day with us. —Social Committee, Lulu Trostle, Chairman.

Mississinewa church of Southern Indiana is planning a harvest homecoming Aug. 31. It will be an all-day meeting with basket dinner. Bro. J. Oscar Winger of North Manchester will give the address. This service will be the opening of a week's meetings to be conducted by Bro. Winger. All those formerly associated with the Mississinewa church are invited as well as any others.—I. E. Weaver, Gaston, Ind.

The tourist season is approaching, especially for parents who have children they desire to get into school for the full term in our Florida and Georgia District. Most of the schools in Florida open Sept. 15, but some on the 8th and 22nd. We have heard of many and written to some who are planning to spend the winter in our Sunny South. But for fear some have no friends or relatives here with whom to correspond, and do not know how to get in touch with our people here, we are broadcasting a word through the Messenger station. Opportunities for church work are unlimited and we feel very much encouraged to see our northern members loyal to the church, interested in her program, and locating where their labors will contribute to the development of the Church of the Brethren. If interested in further information, write our District worker, J. H. Morris, Brooksville, Fla., or H. M. Landis, District Secretary, Tampa, Fla.

The dedication services of the Stony Creek church near Bellefontaine, Ohio, will take place Aug. 31, morning, afternoon and evening services. Eld. Otho Winger will preach in the forenoon and give the dedicatory address at 2 P. M. The pastor, Bro. C. Walter Warstler, will begin the evangelistic meeting by preaching in the evening, closing with a love feast Monday evening, Sept. 15, at 7:30. All former members and friends of the church are invited to all these services.

The elders of Michigan are a fine group of consecrated men. We would have guessed it before but the matter was settled to our satisfaction last week when we saw the seriousness with which they are confronting the church task in their District and attacking its problems. Reports from the churches had much more encouragement in them than matter of the other kind. The young folks are alive up there too, and other groups also. The cause in Michigan has the look of prosperity, the financial depression notwithstanding.

The Girls' Mission Schools. It is important that every woman of the church be familiar with the new mission project sponsored by all the women's organizations. This will mean that $15,000 be raised this year for the support of the girls' schools on our three mission fields. That we may have an opportunity of acquainting ourselves with our own work, there has been prepared a program on these schools which appears in the September Missionary Visitor. The articles to be used in the program have been prepared by our missionaries, and thus contain first hand information. It is hoped that all groups of women will make use of this program in the September Visitor. Our giving will mean much more to us if we know something of these schools that are to receive our gifts. Let us pray that as we give for the education of these girls in foreign lands large numbers of them may be used of the Lord and that much glory may be brought to his name.—Nora M. Rhodes, Secretary of Missionary Activities.

❖ ❖ ❖ ❖

Special Notices

Northern District Aid Society Institute to be held in the Dayton church, Dayton, Va., Sept. 4, beginning at 10 A. M. The topics to be discussed include: Your Task and Mine in the Aid Work.—Mary Jarrels. How Be Most Helpful in Aid Work.—Ruth Miller, Bettie Sowers. A Vision of the World's Needs and Our Opportunities.—Effie Long. 1:30 P. M. Report from Annual Meeting.—Mrs. Frye. What Appeals to Me in the Aid Work.—Fannie Mason. Woman's Realm and Her Power.—Annie Myers.—Anna Roller, Timberville, Va.

Camp Mack Fall Retreat, Sept. 19, 20, 21, Friday evening, Saturday and Sunday A. M. Pastors, their wives, Boards of Religious Education, District B. Y. P. D. cabinets, camp faculties and camp directors will meet in a conference. H. L. Hartsough will lead the pastors, Rufus Bowman the boards, Dan West the B. Y. P. D. cabinets, and Fred Replogle and J. Clyde Forney the camp faculties and directors. Edward Frantz will have the Bible Hour period. No charge for lodging; bring bedding; meals 25 cents each. Welcome to each one on the above groups. Write us that you are coming.—L. W. Shultz, Camp Mack, Milford, Ind.

Women's Work Project, 1930. The amount received for Women's Work Project to Aug. 23, 1930, is $1180.36. The women's organizations of the church have assumed the support of girls' schools of India, China and Africa, which support amounts to $15,000. The period Sept. 1 to Oct 15 has been dedicated to this work. A special appeal is being made to each Aid Society, Mothers and Daughters' Organization, Missionary Society and all Women's Bible Classes to send an offering before Oct. 15. For details of the plan see article by Mrs. Murphy in last week's Messenger (page 532). Send contributions to General Mission Board, Elgin, Ill., and mark "For Women's Work Project, 1930."

❖ ❖ ❖ ❖

Books You Ought to Know

The following book review was prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

The English River Congregation of the Church of the Brethren. By Ellis L. Kirkpatrick.

This is Vol. 2 of the Iowa Monograph Series. The series is published by the State Historical Society of Iowa. The author, who is on the faculty of the University of Wisconsin, grew up in the midst of this congregation, though he is not a member of the Church of the Brethren. We have here a study of this congregation from its beginning down to the present. The author views the congregation in its relation to the community, its contribution to the social welfare, its attitude towards those not of its own faith, its sharing in the duties and responsibilities of the public, its tendencies to hold to or depart from the ancient landmarks and all other problems in which a local church figures in the community. We have here a thorough survey of one of our local congregations, made by one whose only object is to interpret as best he can and evaluate impartially what this congregation has accomplished and what its outlook for the future is. A valuable contribution to the studies that are being made of the church in rural communities.

Offering for the Board of Religious Education

Sept. 7 is designated as the date for all Sunday-schools to contribute an offering for the Board of Religious Education. Annual Conference authorized this Board to carry on work that may cost as much as $20,463. Of this sum the Board has decided to use $5,000 to carry on the children's work as explained in last week's Messenger. The offering for Sept. 7 is called for the children's work. The goal for this special offering is $3,000. Would it not be a splendid thing to surprise the Board by making the offering a full $5,000? Bring this matter to the attention of every class in order that the amount may be generous. Send your offering to Board of Religious Education, Elgin, Ill.

AROUND THE WORLD

Chain Stores Being Studied

The Federal Trade Commission is conducting a study of the chain stores of the country. The tabulation and analysis of prices is of course an important part of the study. According to latest figures ten classes of stores including 1,663 chains and 65,367 stores are being studied. Grocery store chains include 42,751 stores, or about two-thirds of the total.

A New Industry for Hawaii

The American associates pineapples and sugar cane with Hawaii. But the islands have other possibilities. For example: "Commercial oyster culture as a practical industry for Hawaii is advocated by Dr. Paul S. Galtsoff, of the bureau of fisheries of the department of commerce, who has been making a preliminary survey of the fisheries of Hawaii."

Railroad Terminal for Potatoes

The Chicago Produce Terminal has just opened a terminal for potatoes only which cost the neat sum of $2,250,000. "The new terminal has a capacity of 650 railroad cars in its delivery yard, and 1,800 cars in its hold yard, and other facilities include a modern office and sales building, scales, driveways, automobile parking space, and a joint railroad agency."

Search 102,000 Vehicles!

At the quarantine station one mile west of Michigan City, Ind., in the first half of this month 102,000 vehicles were stopped and searched. And not for booze but for worms! Why do not the defenders of personal liberty cry aloud? Why? Because the situation is accepted in good spirit as part of Uncle Sam's campaign to hold the corn borer in check. But as for saving men from rum—well, that is a mighty touchy and less important (?) matter!

Other Harvests

The British harvest suffered severely the second week in August due to phenomenal rainfall. While this misfortune came suddenly, Germany has suffered all summer from more rain than was needed. The only crop reported as tolerably good is rye. And there is a bit of irony in this since German farmers have been unable to sell all of last year's crop of rye. All of which is something of a contrast to crop conditions in the United States.

Banquo Up-to-Date

Not long after a notorious Chicago gangster, Jack Zuta, was killed, investigators began to find his secret safe deposit boxes. For it seems that Zuta had a mania for preserving checks, letters, cards, notes, and rather detailed records of his shady doing. Naturally such finds are proving embarrassing to his unsuspected friends amongst policemen, lawyers, legislators, and newspaper men. Like Macbeth, these men are now seeing ghosts and wondering who will be the next to be touched by the long hands of dead Zuta.

Where the U. S. Does Not Lead

According to recent figures the United States does not lead in the electrification of railways. At present eighteen railroads have a total of 1,700 route miles or 4,000 track miles run by electricity. But this "is not much greater than the electrified mileage in Switzerland, which has a total of 1,500 miles, about 43 per cent of all its lines, and much less than that of Europe, which has about 5,700 miles so equipped." However, in the United States electrification is now striking a very rapid stride. Railroads that once opposed it are falling in line of their own accord in order to meet competition.

How to Test Your News

How can the doings of the local church be tested for news value? Naturally the severest test is applied by the newspaper editor. Dr. William Bernard Norton, for many years religious editor for the Chicago Daily Tribune, says that if a minister wishes to know if his news story is interesting he has but to stand aside and look at what he has written from a detached standpoint. Let him ask: "Would I care to read such a story if it did not affect my own church or denomination?" Now the church correspondent for the Messenger may well apply a somewhat similar test to matter prepared for the department called Notes From Our Correspondents. Let such correspondents ask themselves the question: "Would I care to read such a story if I was the member of another congregation perhaps a thousand miles away?" In other words, so far as possible, write the church news in such a way that it will be intelligible and of interest to readers who live in distant states. Of course, a church paper does not need to make as much of the human interest element in church news as does the newspaper. It may be assumed that facts which are really significant in church life are news to church people. But even so, he who writes for a church paper should avail himself of all the helpful things he can learn from the newspaper reporter.

Book Selling Survey

The drastic cut in book prices announced by four publishing concerns recently is seemingly to do more than stir up controversy. For the publishers who have insisted that the move was not based on sound economics have announced a book selling survey to be conducted by an expert. There are a lot of things that ought to be known about the merchandising of books and it is to be hoped that the expert will discover what is what and why. But in any case the book selling field is a large one, for a study of the reading habits of the average American shows that he buys but two books a year and reads but seven.

Bible Relics

He who visits Palestine today, finds here and there solemn reminders of the grim happenings of Old Testament days. But recently ten cities were unearthed at Tel Beit Mirsim, a place also known as Debir in Joshua's day. If the reader cares to read what this efficient warrior did to Debir he needs but turn to Joshua 10:38-39. This seems to have been about what was done to Ai, of which it is said: "So Joshua burnt Ai, and made it a heap forever, even a desolation to this day." Thus it happened that as a city was built and destroyed, rebuilt and destroyed, and so on through thousands of years, a very fair record of succeeding civilizations was massed into the soil of Palestine. And now as scholars go digging down through the mounds that mark the sites of the greater cities of the Holy Land they are able to find many Bible relics, to even look for the marks of such a destruction as Joshua wrought upon Debir.

More and More Thrills

"They gave a new thrill!" shrieks one cigarette manufacturer's half-page advertisement. Meanwhile, the thrill chasers chalk up new records for the tobacco companies. Earnings of the four largest last year totaled $85,742,910, as against $76,413,069 in 1928. Even the cigarette makers do not say that their products will give the smoker a new idea, enlarge his bank account or insure good health. The best that they can assure the thrill chasers is certain physical sensations and the poisoning that helps one avoid that future shadow. No, the faithful cigarette smoker will likely not lay on excess weight. But at what cost, for rat poison would certainly have given quite as satisfactory results! Yes, we have seen the thrill chasers who missed that future shadow and became a far more grotesque one! And you, too, have seen—and smelled them: yellow-fingered, hollow-eyed, sallow-complexioned, and nervous and ill at ease until the next thrill is lit. He who is wise will consider well the end of the thrill chaser.

Before and After

In a recent article in the Christian Herald Mr. J. C. Penney, nationally known merchant, is quoted as follows concerning the before and after of prohibition in the town where his business began: "I knew the bankers of Kemmerer. On Monday mornings I have watched the saloon-keepers come in with handfuls of the pay checks of the town workingmen to deposit them not to the workingmen's accounts oh, no—to the accounts of the saloon-keepers. Then prohibition came to Kemmerer. Despite whatever bootleggers and speakeasies a wet reporter might find there, I found, when I went back, that conditions had been revolutionized. The workingmen, who'd been subsidizing the saloon-keepers, had their own bank accounts. Home conditions were unbelievably cleaned up. The movies had displaced the saloons as the community gathering places—and the families went together. The results of prohibition were apparent on the streets of the town, in its savings-bank accounts and in its home life. It's only the people who have forgotten what existed before or who had a personal stake in it, who desire to see prohibition displaced by the regulated liquor traffic."

Making Rum Running Respectable

Perhaps it was to be expected that sooner or later the "world's greatest newspaper" would find a widow running rum for a living. Think of it, a gray-haired woman riding back and forth between Detroit, Chicago and other places, serving to give the touch of respectability to a battered Ford loaded with booze! The picture and the newspaper write-up are intended to offset one's instinctive surprise. The reader can note if he wishes that the gray-haired widow is sixty-one and the mother of a grown son, who the reporter unwittingly states did not want his mother to make her rum running trips. And yet for three years she carried on, finally to land in jail when the Ford failed and Mrs. Hurn and her driver were caught red-handed with thirty-eight gallons of alcohol hidden in the car. The reporter endeavors to make it seem quite the natural thing for Mrs. Hurn to take up rum running as a respectable (?) line when other possibilities failed. And yet, as one looks at the picture of Mary Hurn he can not help but be disappointed. In the expression of the face there is not quite what one expects to see in the countenance of a widow of sixty-one. The broad smile, the gold rimmed spectacles and the hair combed straight back are not altogether convincing. What is wrong with this story and picture? Just this: It will take more than one widow to make rum running respectable—because it is not a decent business and can not be made so. We can not understand the mental processes—if any—of such a woman, and we have less respect for those of the interests that used her to try to make rum running seem respectable.

Water for a Pound of Corn

The relation of rainfall to corn at once becomes apparent when it is recalled that it takes 360 pounds of moisture to produce one pound of dry matter in the corn plant. This figure is based on an experiment conducted at Akron, Colo.

An Ancient Indian Civilization

Remains of an ancient Indian civilization, one predating that of the Aztecs, is said to have been uncovered in the Mimbres valley of New Mexico. Many specimens and skeletons have been recovered. "Of special interest was evidence of a highly developed trade between this group and far distant localities. A copper bell, beautifully cast and decorated, symbolic of the Aztec culture of Mexico, was found in one chamber. Only one other specimen of this type has been found outside of the Aztec territory. Turquoise jewelry, as well as hunting and cooking implements of the Pacific coastal regions, was found. The difference in shaping and decoration is said to preclude the possibility they were made by the Mimbres." Such a find is but new evidence that man's knowledge of the past is incomplete and shadowy at the best.

Back From Russia

Those who return from Russia seem to bring nothing but stories of living conditions growing increasingly difficult. Thus Dr. Samuel N. Harper, professor of Russian history and institutions at the University of Chicago, and one who has visited that unfortunate land off and on for twenty-six years, reports that prices have reached such fantastic levels as to suggest deliberate inflation. For example, consider new shoes at $60 per pair! Consider also lines of people waiting for the common necessities when it would seem much more efficient and to require but a little more time to put in the seed and raise what was needed! But for the sake of future generations, the patient Russian is urged to hold out for another two or three years. Of the present outlook Dr. Harper is quoted as saying: "Although soviet Russia is making great strides industrially it is doubtful if it will ever reach the high level of the United States, because it lacks not only the necessary capital, but the engineering and administrative skill, and the natural initiative and enterprise of Americans. In a political and social way bolshevik Russia holds no menace for us, because in the thirteen years the soviets have been in power communism has made virtually no headway in the United States. The present standard of life in Russia is so appallingly low that no American workman, however humbly placed, would adopt communism."

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Abraham

Gen. 22: 9-19

For Week Beginning Sept. 7

ONE DOMINANT CONVICTION

That his seed should worship Jehovah in a land that he should give them, that they should be a means of blessing to the whole world this was the basic conviction, the guiding motive of 100 years of Abraham's life (Matt 5:6, Psa 42:1, 2; 63:1, 2; 84:2; Amos 8:11-13).

A DOMESTICALLY MINDED MAN

How often he looks to Jehovah as the Giver of children! How constantly is he seeking to make sure that his vision shall be carried on by his posterity! Abraham's vision is indeed a kind of guiding pillar to later generations (Luke 1:17; Mal. 4:6).

A GOOD NEIGHBOR

He was unyielding in his one life purpose But in all lesser matters he was ready to yield for the sake of peace. Recall his surrender of the best land to Lot. He pays the children of Heth for his privileges at Hebron He will take no pay for the rescue of Lot and the Sodomites (Acts 9 to 43; John 15:5-8; Eph. 2:10).

WELL SPOKEN OF

"Thou art a prince of God among us." This is the tribute of the children of Heth to one who came among them a stranger (Acts 16:2; 6:3; 1 Tim. 3.7, 5.10)

ADVENTUROUS

Not in any foolhardy sense He ventured on God We read his story with full knowledge of what has grown out of it and so do not appreciate what a daring adventure upon God he made (Rom. 4:3; Gen. 15:6; Gal. 3:6-8; Jas. 2:23, 24).

DISCUSSION

What are the elements of greatness in the life of Abraham? Give instances to exemplify each. R. H. M.

Ambassadors of Goodwill

(Continued From Page 547)

and efficient. The true scientist has ever thought of himself as a servant of his kind and has given freely of the product of his brain that other men might share the benefits of his toil. He is, in short, an ambassador of goodwill to humanity in the realm of truth. Sir Humphrey Davey is said to have refused to take out a patent on the miner's lamp which he invented, preferring that its benefits should be freely shared by those who needed it. Such also has been the attitude of other great scientists who have been truly ambassadors of goodwill bringing to mankind the gifts of God in the field of science.

While it is true that in education there has been an increasing emphasis upon the vocational and the utilitarian, it is also true that we have not yet (if indeed we shall ever do so) wholly surrendered to the ideal that a college education shall be devoid of those elements which minister to the artistic side of life. Beauty has its claim upon us as assuredly as has truth; and artistic appreciation, if not artistic performance, must be a factor in the making of a beautiful and cultured soul. Dr. Charles W. Eliot said: "It is as undesirable as it is impossible to try to feed the mind only upon the facts of observation or record. The immense product of the imagination in art and literature is a concrete fact with which every educated human being should be made somewhat familiar, such products being a very real part of every individual's actual environment. Do we not all know many people who seem to live in a mental vacuum—to whom we have great difficulty in attributing immortality, because they apparently have so little life except that of the body? Fifteen minutes a day of good reading would give anyone of this multitude a really human life. The uplifting of the democratic masses depends upon the implanting in schools of the taste for good reading."

But to have absorbed a degree of culture as a supplement to a fair content of knowledge is not to find access into an aristocracy of intellect or into a snobbery of conduct which knows nothing of the intellectual humility of an Isaac Newton or the artistic modesty of a Jenny Lind. Least of all does it enter into the spirit of true culture set before us in the familiar quotation from Matthew Arnold which has already been alluded to: "Culture does not try to teach down to the level of inferior classes; it does not try to win them for this or that sect of its own, with ready made judgment and watchwords. It seeks to do away with classes: to make the best that has been thought and known in the world current everywhere; to make all men live in an atmosphere of sweetness and light, where they may use ideas, as it uses them itself, freely—nourished and not bound by them."

This expresses in fine phrase the fact that the college graduate who is supposed to have imbibed something of culture as well as of knowledge, should be an ambassador of goodwill so far as beauty is concerned. Just as the great artists of the past have toiled a lifetime in poverty to give to the world for its enjoyment for all time some great painting or poem, statue or symphony.

But the graduate of a Christian college should be not only a scientist in embryo, sharing with mankind his possession of truth; not only an artist in the making, sharing with his fellows his devotion to the beautiful, but a Christian growing in grace as well, sharing with others his interest in, and his manifestation of the good life. He should be an ambassador of goodwill wherever he goes, as the missionary is an ambassador of goodwill; first, of the goodwill which expresses itself in kindliness of thought to others. An educated man ought to find himself living above race prejudice. His possession of truth should free him from the limitations of ignorance, his culture should liberate him from caste, his Christianity should set him free for service to all mankind. Thus he will not expend his goodwill in meaningless phrase if his thought attitude is benevolent, but kindly deed will supplement kindly thought and word.

No graduate of a Christian college however, has given to the world the fullest expression of goodwill until he recognizes that his own goodwill, however warmly expressed, is but a flickering flame beside the radiant Sun of goodwill which it is his privilege to reflect upon other souls from the Light of the world. To be an ambassador of goodwill is to carry to mankind from the heavenly court and the heavenly King the message of goodwill expressed in the sacrificial atonement which our great Ambassador of Goodwill made for the sins of the world. We can not afford to professionalize this ministry of the goodwill of God. The Christian college no less than the Christian home must join with the Christian church to commission anew the ambassadorship of goodwill which was exemplified when in the early church they "went everywhere preaching the word"—the word of reconciliation and of salvation, the good tidings of great joy which should be to all people.

So I impress upon you, class of 1930, what you are hearing now by no means for the first time; what in one form or another you had repeated to you by our beloved President who honored you by the latest service of his honored life; what I trust will grow increasingly precious to you as with clearer vision you come to see the paramount issues of your generation—namely, that you have been given your college training by an institution that could not have existed save for the sacrifice, the prayers, the devotion of a multitude of men and women many of whom you will never see until you meet them at the throne of God. And this being true, you are obligated to live your lives as ambassadors of goodwill bringing to your day and generation in the fullest measure you can your gifts of truth, of beauty, of goodness; expressing your life as God gives you grace and strength and opportunity in such a way that men may know you have come with kindly heart and true intent to share with them your acquisitions of science and art and life. If you do not go from Juniata with less than she has to offer, you will go not only with intellectual and cultural equipment, but with that Christian attitude which is ever the heart motive of him who goes with high commission as an ambassador of goodwill. Juniata commissions you thus to go. Her prayers will follow you, her God will guide you, and one day reward you, if you are true to the commission which you now receive as an ambassador of goodwill.

Huntingdon, Pa.

The Pastor in the Community

(Continued From Page 550)

As near as possible, especially in the smaller communities, the pastor should know all the people in the community. The banker knows the financial rating of practically every person over quite a large area; why should not the pastor be just as well informed concerning the spiritual rating, and the religious temperament of the people in the area which he serves? The pastor's interests must reach farther than the circle of his own membership. In fact, he cannot render the best service to his own members unless he is acquainted with the rest of the people in the community. He must know the kind of people with whom the old and young of his flock associate, before he can analyze their problems and needs. He must know the people with whom they do business, the people for whom, and with whom his people labor, before he can understand their attitudes or appreciate the temptations under which they are placed.

Because of the proficiency of the pastor as a public speaker, he is often called upon to make public addresses and speak before various organizations. Although this is an opportunity which is not to be neglected, it is nevertheless important that we do not allow public activities to deter us from our church duties. The minister's first duty (it is not his only duty), is to the church which pays him his salary. It is possible to have so many irons in the fire, and to have so many outside interests, that one can do none well; and the church work may even be relegated to second place in point of interest and time devoted to it. When the pastor feels justified in accepting an invitation to speak in public or to secular groups, his address should contain something of moral and spiritual truth. A prominent layman of my acquaintance who is in great demand as a speaker never fails to exalt things of a high moral and spiritual character in his addresses. He is respected and popular for so doing. If this is true of a layman, it should be all the more true of a pastor. People not only expect, but are glad to have this side of life emphasized, and the pastor neglects a valuable opportunity, and cheapens his calling and profession when he confines himself solely to secular or humorous subjects, and neglects to exalt the more serious side of living.

The pastor exerts an influence in the community as the head of a Christian home. The influence of a good Christian homes is of supreme importance in a day like this when home ties are breaking down, and sinister influences are tending to undermine the foundations of our home life. The pastor's home should be one where kindness, love, coöperation, helpfulness and respect are manifest. It should be a home that young and old can take as their ideal; it should be one where the Bible is read and prayer offered, where folks love to assemble and where the latch string is always out. It should be a haven of refuge for people who have problems or difficulties.

The pastor should be recognized in the community as a genuine Christian gentleman. This should be true in his business dealings. His business transactions should be beyond reproach. It would be better for him to suffer a little financial loss, than for anyone to get the idea that his dealings were questionable. It is highly desirable that the pastor should not find it necessary to use credit at the stores or among his friends. The pastor is one who can least afford to be in debt, even though his salary ofttimes makes it next to impossible to keep out of debt. It is a tribute to the ministry that they have done so well in meeting their obligations, and raising their families and giving them an education on the salary which they have received. Many a man who is considered a successful banker or business man would not be able to make as good a showing, if he had to live on the same income.

Dr. Charles R. Brown is authority for the following statement based on his rich experience as a pastor: "In the long run the minister who achieves the largest real success in any community, will be the man who preaches the best gospel, and lives the best life." Good preaching will count for little, if our lives do not back up the things we say. A pastor should speak and conduct himself on such a high level at all times, that nobody could have any grounds to question his purity and moral integrity. After a pastor has once become established in a community, his life and character should stand for so much, that nobody would find it possible to spread gossip or scandal concerning him. He should be able to go into any home, under any and all conditions, without anybody being able to impute anything but the highest motives for doing so. If the Salvation Army sisters can work on the streets and in dens with drunkards and the lowest of people, and maintain their reputation for purity, surely the pastor should be expected to do as much in the community where he lives.

People are longing for living examples of what the grace of God can do in human lives. It is hard to estimate the power for good exerted by a Christlike personality. It was said that a stranger could not walk down the street for five minutes with Phillips Brooks, even though nothing was said, without going away a better man because of his contact with such a strong Christian character.

For a minister to make a mistake or do wrong, is more serious in its influence, than for anyone else. One can not imagine how many people look to the pastor as their example of what is right and just. They justify right or wrong on the basis of his conduct. The newspapers recognize the news value of preachers' mistakes. If a couple of people are murdered in cold blood by some gangsters in the city of Chicago, it keeps the papers questioning whether it has news value even for the inside page. If a preacher happens to leave his wife, get divorced, or elope with some young girl, it is headline material for days and his picture is shown in the papers from coast to coast. There are always plen-

ty of people who are ready to capitalize a minister's mistakes, and to justify all sorts of evil by some slight inconsistency in the life or remarks of the minister.

It is a lamentable fact, but one nevertheless with which we have to reckon, that there are forces at work today which tend to rob the pastors and ministers of the respect and prestige which they should hold in the communities which they serve. In the movies and often in the funnies, the minister is pictured, as a long-faced, peculiar, effeminate, meddlesome individual, who makes it his business to go around taking the joy out of life for everybody he meets. This is not fair to the ministry in general or true to life, but because some people have such a perverted idea of ministers, or deare deliberately to give wrong impressions, it is all the more important that the minister should live such a life, conduct himself in such a manner, and be so indispensable to the welfare of the community, as to be a living monument to the falsity of all such views.

Conway, Kans.

The Prodigal

(Continued From Page 551)

"Father, have you spoken to the men about the rules regarding smoking and drinking?"

Mr. Salem started as if rudely awakened from an exceedingly pleasant dream. "Why, no," he stammered, "that is, except tacking up the posters that Robert made, here and there about the mill. I do not like to seem harsh. I'd like to win the goodwill of the men before I forbid them anything. It will take time."

"I know, James, but we dare not wait. They have liquor now in the bunkhouse. I saw it today," she finished, anxiously. To her amazement, her husband evinced no surprise at this announcement. He must have expected it.

"Oh, James! You don't seem one bit alarmed about it. Surely you do not intend to permit this thing to go on in the camp. You promised me fully that your business would be strictly Christian—that you would stand for clean living. Think of our children!"

"Yes, yes, Martha," he interrupted almost impatiently. "I intend to do all that, but give me time. I scarcely know my men yet. They're a good, hard working crew. I'd hate to lose them or have trouble." He rose from his chair and reached for his hat. "I'll warn the men, Martha. Don't worry. He patted her plump hands reassuringly and went out into the night.

He was glad to be alone and think. A slight twinge of conscience disturbed him, for well he knew that he had left Martha with the impression that he was going at once to the bunkhouse. It would never do to cross the men just yet. A few days more and the order for box lumber would be out. "There will be time enough after that," he argued to himself. "They know the rules; they are down in black and white. There is no reason to push the matter."

So dismissing the subject from his mind, he walked down toward the mill and strolled through the log yard. The night was clear and cool. Far away across the valley, the lonely cry of the roving coyote was borne on the evening breeze. Then an answering call from a dozen throats echoed through the forest surrounding the clearing. There followed a moment of silence broken only by the gentle purring sound of the steam dying away in the boilers at the mill.

James Salem shivered with the strange thrill of the two calls. That of the lone coyote seemed to challenge the right of the settlers to invade his own loved domain. Soon there would be no delightful forests through which to roam at night. The great noisy monster under the master hand of man was marching on relentlessly. The great pines were bowing submissively to his will.

He was about to turn toward the house when another sound caught his ear. He paused and listened. The rattle of wagon wheels on the distant mountain road, followed by a cheery whistle told him the boys were coming home. "The last load of freight," he muttered, listening eagerly as the wagon slowly drew nearer. It was late and the boys were tired. He would show them where to station the wagons and they could be unloaded tomorrow. Things were working out wonderfully. Robert could keep books again. Yes, and perhaps they would have news!

"Hello, father. Is that you?" shouted Gordon. The team shied nervously as a dark form emerged from the shadows. The team was reined to a standstill and Mr. Salem climbed onto the spring seat.

"You made mighty good time on the trip, son," commented Mr. Salem admiringly.

"Hello, dad," cried Gordon with a ring in his voice. Although eager to make the trip to Grass Lake it was good to be at home again. The excitement attending the starting of the new sawmill was much too thrilling for a fourteen-year-old boy to miss.

Although Mrs. Salem had retired, her quick ears caught the sound of voices and there could be no mistake but that they belonged to her loved ones. It was a matter of but a few moments until her deft hand had set out an appetizing meal and the hungry lads did full justice in spite of trying to talk and eat at the same time.

"Say, folks, you ought to hear the name our sawmill has tacked on it," laughed Gordon mischievously. "*Sunday-school Camp!* Now what do you think of that?"

"Sunday-school Camp?" repeated Mr. Salem in astonishment. Giving a business enterprise such a name was quite humiliating after the proud dreams of only an hour before. "Why is that?" he questioned, almost angrily.

"Well, father, it's nothing to be alarmed about," answered Robert, helping himself to a generous piece of apple pie. "It seems the news has spread about our not permitting smoking or drinking about the mill. Do you remember the day that half-breed stopped here with the mail?"

Mr. Salem nodded wonderingly.

"Well, the mail carrier is the newspaper for the whole county. He was much interested in the posters I was making that day. I had to explain everything in detail. He carried the information to the four corners. As a result we have received some advertisement free of charge," finished Robert.

"It is better to be advertised for something good rather than for some misdeed, boys," offered Mrs. Salem, wondering at the troubled look on her husband's face.

"Oh yes, Robert," added Gordon eagerly, "tell about our finding a cook. Mother, you'll be glad to hear this."

"A cook? Oh, did you really find some one?" questioned Mrs. Salem expectantly.

"Yes, rather strangely though," answered Robert. "Perhaps, you remember the fork in the road at the foot of Goosenest Mountain. The ranch where we lodged last night is not far from there. When the foreman, Mr. Terwilliger, found that we were from Tule Valley, he had many questions to ask. A Mrs. Courtney who is visiting at the ranch says her uncle is employed at Salem & Son's mill. She heard through him that we were needing a cook and I told her you would be glad to talk with her. I think she will be over tomorrow. But something she said about her uncle, interested me immensely. She declares that he is one of the best engineers in the county, a hard worker and all that but he is a regular old sot for his beer. He drinks it like coffee."

"Who is he, the engineer? Why, it's Blackie of course," cried Gordon.

"Oh!" gasped Mrs. Salem anxiously. "James, you must speak to him at once. We must do something to help. A man can not conquer his bad habits alone. He needs some power stronger than himself. We must bring men in touch with Divine Power, James, we must." Then turning to the stalwart sons she cried: "My boys, I challenge you to share with your father and me in this great responsibility. We need not fear the taunts of men. If by our stand we may save a soul is it not worth the sacrifice? Boys! You know the worth of one soul!"

"More than the whole world," breathed Gordon catching the challenging spirit in her voice.

"More than the whole world!" repeated Robert, wondering at his father's strange silence.

Nappanee, Ind.

CORRESPONDENCE

NO-TOBACCO CONVENTION REPORTS PROGRESS

The Eleventh Annual Conventton of the No-Tobacco League of America marks another important milestone in the effort to "keep our young folks clean from the blight of nicotine." The sessions were held in the Christian Temple, Winona Lake, Ind., Aug. 12, 13 and 14. Comparing the crowd with those attending one of our church conferences it would not seem unusual. But when you remember that every speaker and delegate comes to the Convention at his or her own expense, many of them busy physicians, business men, preachers, teachers, and farmers, it is remarkable to have a dozen states as well as two Canadian provinces represented.

From several angles the past year is easily the most encouraging in the history of the League. Let me mention a few facts that will prove my contention:

Finances—In spite of the severe financial depression that has swept the entire nation the financial receipts for the year just closed, exceed those for any other year by several hundred dollars.

No-Tobacco Journal—The League now owns and publishes its official organ. For a dozen years the No-Tobacco Journal was edited and published as a private enterprise, but as the movement grew it became apparent that the editing and promoting of such a periodical was more than a spare time job and all are delighted with the popularity of the Journal under its present management.

Public Libraries—In recent months the librarian of the City of New York and the librarian of the University of Illinois have asked for complete files of the Journal This is significant recognition of the growing interest in the tobacco problem. Such inquiries prompted the executive committee to place over 3,000 public libraries on the mailing list of the Journal and as rapidly as funds are available and the lists completed 21,000 high schools and colleges will receive the paper. This forward step is made possible through the liberality of those who join the Guarantors' Club, and contribute one dollar each month toward the expense of publishing the official organ.

School Lectures and Public Meetings—Both schools and churches show a new concern for this subject by their willingness to shift other programs in order that the truth about tobacco may be presented. Several evenings this year the writer has been obliged to repeat his lecture on "Why Girls Smoke" because the crowd was twice as large as the capacity of the church or auditorium.

Smoot Bill—One of the things planned for the new year is a continued effort to have congress pass the Smoot bill which places tobacco and tobacco products under the restrictions of the Food and Drug Act of June 30, 1906. Thousands of volunteer workers can assist in this project

World League Against Tobacco—The numerous calls for help that come to us from almost every nation in the world make it seem wise to perfect the plans instituted last year for the organization of a World League Against Tobacco. Such a conference will likely be called for 1932, to meet in America.

Virgil C. Finnell.

North Manchester, Ind.

AFRICAN DIARY LEAVES

June 25—We are trekking again over some of the roads traveled before, but this time riding the motorcycle, Bro. Beahm riding behind. We received an invitation by the Provincial Resident to meet him at Biu and talk over things relative to a new mission station. We start our head loads off about 10 o'clock and then follow about 2 o'clock. At the Hawal three men carry the motorcycle across the water which is nearly waist deep. Before a month passes it will be six feet deep. The motor will attract crowds. As we pass villages, men, women and children run out to the road waving and saluting. Do you remember how you ran out to the road to see the first autos that passed your house a few years ago?

June 26—We stop at a village and wait for the medicine box to arrive. By that time a large crowd has gathered by the road, among them many sick people. How can sick people go out to the village square to see the traveling doctor? The Buras are not confined to bed until about dead. When a Bura can no longer sit up and talk to his visitors he is ready for the grave, and many times the mourning begins at that stage. Even seriously ill patients with pneumonia are forced to sit up, talk and take food and water. One little girl with a bad ulcer was frightened at us, but her parents carried and dragged her to where we were treating ulcers. Most of the older people have rheumatic joints and backs. They enjoy having a good hot liniment rubbed vigorously over the painful areas. Bro. Beahm is also using this opportunity to canvass for the Garkida Boys' School. He renews old acquaintances among the boys of the

(Continued on Page 558)

Paul and the Gospel

(Continued From Page 549)

by ignoring the rite? That would be inferring that God did not know our frame and our need.

What method have we provided as a Christian salutation to take the place of the Scriptural one that has been so largely dropped? Do we show more love to one another without it? Is there more of the spirit among those who have discarded it? Has this method lost its meaning in a changing world? We do not think so because, in spite of any danger from germs, we still use it to express our regard for friends and loved ones.

The largely discarded prayer veil has not been replaced by a more appropriate method. For a headdress is worn that was expressly designed by fashion promoters so that women could not wear a head covering. (See "A Century of Fashion," by Worth.) It has been effective in spirit as well as in form, in accomplishing this. Are we attaining to a more spiritual life or closer walk with God by having no method? Are we more humble, more Christlike, less worldly? Will God overlook the failure of professing Christian women of today in not having any method to express the principle involved?

Even the bread and the cup are a method. They were given to exemplify the supreme principle—the broken body and shed blood. We well know that some partake of them without realizing their meaning, some without accepting it and more who fail to live their spirit in everyday life. This being the case, why don't we discard this method of teaching the atonement? Would we not be as justified to change or drop this method for the same reason that is given for the dropping of other scriptural methods? Would there be more spirit without it since its spirit is violated?

It seems to be about the only gospel rite that man has not dropped or altered. It does not seem to be as flesh displeasing as other ordinance methods. If one may be allowed the expression, it is rather popular to take communion.

Neither baptism nor feet-washing will cleanse from unrepented of sin. But because some guilty of such go through these rites, is that a good reason for discarding them? Certainly not, for that would not really help matters. That is not the place to begin. The thing to do is to teach and preach against sin until there is conviction and repentance.

This was done much more by the older brethren when they met and had preaching prior to the observing of ordinances. And how most of them did stress the spirit for which these things stood and the necessity of living it in daily life!

There are those now who go through these rites without even hearing the Scripture on feet-washing, the prayer veil and the salutation, read, not to mention any teaching or preaching on the great truths they symbolize.

Giving is also a method. It should be an expression and acknowledgment of the principle of stewardship. But we know that it can be and is done from a number of motives apart from the right one. It can be forced or done for appearance's sake and thus fail to promote Christian growth. Some want food or merchandise for what they give, which isn't really giving. Paul, in stressing the spirit, says that we can give all we possess and yet lack love (1 Cor. 13:3). This is a heart-searching statement, for this is one method where we usually accept the act as evidence of the spirit.

Giving has been as subject to abuse as any method of which we know. Do we condemn it because of this? Instead of taking that attitude, we stress it. This is not wrong, if in our zeal to make a goal, we do not neglect to emphasize the spirit which should prompt the giving. Like other methods, the thing itself is concrete and tangible and thus more easily achieved. We somehow feel that the actual doing of it will react to our benefit. But will it, without the spirit and the life, any more than doing another method will? We do not talk of dropping or changing this method because it is capable of many faults. Then let us be as fair and just toward other scriptural methods.

There are other principles and their methods that can not now be discussed. There are the different phases of the simple life in this spending, speeding age. There is the unwillingness to bow the knees in public worship prayer, seemingly putting it off until there is no avoiding it (Rom. 14:11; Phil. 2:10).

Our understanding of the why of any God-given method of our living of its spirit will not be perfect in this life. Our part is to obey, the while we teach and try to live the principle it symbolizes. Getting closer to Christ and the spirit of a rite will not weaken its observance. It is something to contemplate as to how different the history of both the church and the world might be if the methods given in the word had been observed down through the centuries since they were instituted. Both the church and the world have suffered because of this failure and disobedience. Man has tried to improve on them but he can not. They will be in force as given while the New Testament dispensation lasts—until Christ comes again.

Philadelphia, Pa.

"I Kept My Word"

BY CHESTER E. SHULER

During the late war, two of the boys "over there" were inseparable chums. Of course, many firm friendships resulted from the association in the camps and trenches, but in this particular case, both soldiers happened to be Christian boys and their affection for each other was of the Biblical sort, with real brotherly love.

They reached the trenches, and one night were separated during a surprise attack, when both were ordered to "go over the top" into the danger zone between the lines. When morning came and the Americans were once more back in their lines, Joe, one of the boys, was missing. Jim learned of this and sought his captain.

"Sir," said he, "I must go back and get Joe."

"You'll lose your life, man," the captain replied. "You can't possibly cross there without being seen by the enemy. Your pal's probably dead by this time."

But Jim insisted and the captain finally gave reluctant consent.

Jim climbed cautiously over the trench and disappeared into the gloom of early dawn. A gray mist rising from the earth was his only protection from enemy eyes.

He was gone a long while and his comrades had given up hope of his return, when they heard a weak cry near at hand. There was Jim, crawling painfully along the ground, dragging the body of his now dead comrade, himself wounded mortally.

"I told you you'd lose your life," the captain repeated.

"But, sir, Joe said he knew I'd come—knew I'd keep my word," the dying soldier answered, with bright face. "We always—kept—our word, sir."

Jesus said he would arise again when he had been crucified, and he kept his word.

He has promised to come again, and will keep his word.

His trusting, believing children "know he'll come—will keep his word."

Harrisburg, Pa.



Church at Rice Lake, Wis. Trees, shrubs, and well kept grounds add wonderfully to the attractiveness of a church. The picture shows the church at Rice Lake, Wis., with Bro. Hans A. Strand standing by one of the trees he planted last spring. He who plants and cares for a thrifty, useful tree, helps to beautify the world. He is a true benefactor of his fellow-men. Bro. A. S. Brubaker, the pastor, took the picture.

Our Distribution of God's Gifts

BY MAUDE C. JONES

The story of the poor widow recorded in 2 Kings 4 is well worth our consideration because of some practical applications we may make in our own lives. In the first place this widow realized her need and at once called on God's servant, Elisha, and laid her case before him. If any help was to be had she felt that the help was to come from God through his servant; so she humbly sought his aid and advice.

"What shall I do for thee? What hast thou in the house?" Elisha used the means at hand as a starting point. A pot of oil may have seemed a small thing, but God expects us to make use of whatever we have, no matter how insignificant it may be, before he promises to give more.

"Borrow empty vessels of your neighbors not a few, but many." Well might the widow have scorned the idea of going from house to house to gather up empty vessels with only a pint of oil in sight, but she had long since learned that God's arm was long, his storehouse full, and her duty was obedience to his commands.

We need to provide the vessels—the Lord will do the filling; and many vessels, not a few. Why be satisfied with a small infilling? Why bring a pint measure to be filled and expect that to tide us over when we might bring many empty vessels and earnestly desire the Lord to fill them from his bounteous store? Then note the next step. When the vessels were filled the man of God bade the widow to go and sell and pay the debt and live. The scores of overflowing vessels profited the widow nothing until she had made distribution of her newly acquired gain. Only by giving out what we have received are we profited by the gift. Money hoarded helps no one, but wisely spent brings untold good to others as well as supreme satisfaction to the spender. A young colored minister remarked to another minister who had sat through a sermon. "I didn't preach my best sermon today. I saved that for a bigger congregation." The older man answered. "Every time you preach, brudder, preach your best sermon. Empty yo'self entirely, and then go back to de Lord and he'll give you a fresh supply." We need to learn to give out as fast as the Lord gives to us. We need have no fears about the supply becoming exhausted. The Lord has much to give and his gifts are never stinted. Neither should ours be. Why worry about the supply? Better worry about our distribution of his gifts after they come to us. After being richly blessed, too often we refuse to give lest we have nothing left for ourselves, while God stands waiting for us to return with the empty vessels in order that he may refill them again—and yet again. We say, "I ought to go to church, I ought to serve God, I ought to read the Bible," but instead of doing these things spontaneously we do them grudgingly and half-heartedly, and receive no joy from the service. Suppose a husband in starting to his office some morning should say to his wife: "Well, I suppose I ought to kiss you good-bye. Get your mouth all ready and I'll get it over with as quickly as possible." Just how would his wife feel about that kiss anyway? Would it not be apt to leave an unsavory taste in her mouth all day. But isn't that about the way we treat God when we grudgingly do his bidding?

Sell of the oil; distribute the gift, pay no heed to the returns; count not the profits: Lose yourself in altruistic work and trust God to keep full the vessels and he'll take care of his end of the job. But don't forget to put out the vessels. Even the Lord himself has to have something to fill before he can fill it.

Failing to sell the oil, the widow would have deprived herself of its value and her neighbors of their vessels. By refusing to distribute God's gifts to us we impoverish both ourselves and others. Bring what you have—a vessel—to the Lord. Borrow what you haven't —and let him fill them up. Then go to distributing. Do it as God bids. Your gifts and mine may be as different as night and day and your method of distribution may be as far removed from mine as the Occident from the Orient. But what matters that? Cain had flocks, Abel had grain, but God expected sacrifice from both. One was accepted, the other refused, not because of the gift,

but because of the manner in which it was given. God's blessing always follows the distribution of his gifts when the heart of the giver is in tune with the source of the gift.

Syracuse, Ind.

Religious Education in the Rural Church

BY MERLE R. HAWBECKER

THERE are three factors which enter into all religious education—the pupil, curriculum, and teacher. All three of these are necessary to insure proper religious education.

In the discussion of these three factors let us first consider the pupil. It should be our purpose to reach as many people as possible with our religious education program, and it is in this respect that many of our organizations are weak. There are many people in the community with whom the church never comes in contact. In many communities our religious education program seems to be more for the wealthier and influential class of people.

Selfishness is one reason why we fail to reach the poorer class of people with religious education; we are interested only in helping those people who can give in a material way to the church. We forget that when poor people need help their need is all the more reason why we should try to lift them up. We know that Jesus loved the poor people and he did much for them. May we be interested in them as Jesus was.

If it is not possible for the pupil to come to the church for religious instruction, then the instruction should be taken to him. A tremendous effort is being made in the state of Missouri to find the 500,000 boys and girls who are receiving no religious education and to either bring them to it or take it to them. In order to find such people in our own communities it will also take a great deal of effort; but through the coöperation of all the pastors, through social gatherings, through all-day meetings at the church, through special entertainments, etc., much can be accomplished in this respect. May we search every nook and corner of our communities, never being satisfied until we have found and interested every individual in our program of religious education.

After the pupils are found, of course there must be teachers to instruct them—teachers who will do their work conscientiously and who are eager to pass on their experience to others. In choosing teachers we should try to secure those who are imbued with the educational spirit, or teachers who really have something to pass on. One of the best ways to develop such a spirit is through contagion, and if the teacher is enthusiastic the pupils will be more enthusiastic and eager to receive what she has to give them. If the pastor is glowing with the educational spirit, he is leader of all. He will inspire others, and by contagion they will get it. The pastor can also help the teachers by suggesting books for them to read and by giving them books from his own library.

Training classes are very helpful to equip the teacher for his or her task. We do not want to undervalue standardization; yet if the training is not standardized do not be discouraged, for much good can be done. What we want is better workers.

Pick the young people to train, as they will be the leaders for tomorrow. Watch the boys and girls as they blossom out and choose the leaders to train. The boy who is a leader on the athletic field can be a leader in church. The girl who is leader in mischief can be a leader in Sunday-school. Are we as rural pastors doing our part in encouraging, assisting and training the teachers of our religious education department?

There would be no need of having pupils and a teacher if there were not a definite curriculum or something definite to be taught. The curriculum is the total environment—social, religious, etc., under which the individual lives. What are some of the lessons that can be learned from this environment?

(1) The farmer has the opportunity to learn the dignity of labor and as a part of the curriculum he should be taught to labor for social betterment as well as for himself.

(2) The farmer has the opportunity to learn the lesson of stewardship in connection with his soil, not only by using it but also by keeping it so it can be used and produce wealth. His are the riches of life. He uses that which he himself can not make or create. This lesson should be made a part of the curriculum.

(3) The farmer has the lessons of the miracles of life. Some of these—such as social hygiene, sex hygiene, etc., are often poorly taught and the pupil through the religious education program of the church can be benefited a great deal in this way.

(4) The farmer has the lesson of the beauty of perfection as God gives it. Through this the pupil can be taught to appreciate beauty and to be brought nearer to God through this beauty.

(5) The farmer has the opportunity to learn the lesson of seed time and harvest, so through the religious education program the pupil should be taught to ask God's blessings upon the planting of the seed, then to thank him for the harvest, since he is the Giver of it. It is only through God that the farmer can produce crops, thus the pupil should be taught that a part should be given back to him. This is the best way to express thanks to the Creator.

These are only a few of the many lessons that can be taught through the religious education program of the church. Of course none of these should be taught without the continual use of the Bible and the repeated study of rural personalities, for example: Jesus, David, and Abraham.

Indeed, there is an unlimited amount of material to bring into the rural church curriculum. Every religious leader and pastor should be wide awake to see all the needs of the pupil and put something definite in the religious education program to meet those needs.

I am thoroughly convinced that the rural church has a promising future. This is a tremendous challenge to pastors and other leaders to make it what it ought to be. Who of us are not willing to give all we have and the best that we have to this cause? May we all do our part in making the rural church bigger and better.

Deep Water, Mo.

Notes From Our Correspondents

CANADA

First Irricana church met in council July 25. The officers elected for the coming year are Bro I. M McCune, elder; Bro Willard Wray, Sunday-school superintendent; Sister Virgima Cawley, Messenger agent. Our church was well represented at the District Meeting held in Kindersley, Sask. The delegates were Bro. H. H. Wray, Bro. D. R. Beard and Sister Flo Eby. They brought back a very interesting report. Bro. Ralph G. Ranck of North Manchester, Ind., held a series of revival meetings from July 23 to Aug. 8. A great interest was shown by all and much spiritual help was gained There were fifteen baptisms. Aug. 3 we had an all-day meeting when Bro Ranck delivered three sermons Much of the afternoon was spent with the children. In the evening we had an attendance of about 200. The meetings closed with the love feast. Bro. Miller from La Verne delivered one message during his stay in Canada. Our District field secretary has shown several sets of lantern slides on Sunday evenings Very often the Sunday-school classes have charge of the Sunday evening programs. The school is progressing very nicely and the attendance is good —Laura M. Loney, Airdrie, Alta , Aug. 16.

ILLINOIS

Woodland church met in business meeting July 31 with Eld E. O. Norris presiding. He was reelected elder for another year. Russel Kessler is Sunday-school superintendent. Oct. 11 was the date set for the love feast, 10 A. M. Bro. A. P. Becker delivered an inspiring address July 13, and had charge of the B. Y. P. D. in the evening. Bro N H. Miller closed a series of meetings Aug. 6 with thirteen additions to the church His messages were powerful and uplifting and we feel that we have been greatly blessed by his presence in our midst —Mrs. Reuben Wickert, Ipava, Ill., Aug. 18.

INDIANA

Arcadia.—At our council meeting July 3 we reorganized the Sunday-school to go into effect Oct. 1. Delegates to District Meeting are Jos. Stout and Nola Mosbaugh; to Sunday-school meeting, Leona Mosbaugh and Edna Stout. The Methodist and Christian churches with our own are holding union services on Sunday evenings during July and August. Bro. Bertrand Von De Augedeon, a former Catholic priest of Dayton, Ohio, has been with us the past week. He preached eight sermons for us which were received with much interest. He told of his conversion to Christianity and explained many of the prophecies of the Bible and the second coming of Christ.—Sarah Kinder, Arcadia, Ind., Aug. 15.

Baugo church met in council Aug. 15. The chief business of the meeting was the election of officers for the year beginning Oct. Bro. Wm Brubaker was elected elder; Miriam Eby, Sunday school superintendent; and Floy Bowers, Christian Workers' president. Our church has chosen Bro. H. S. Bowers and Elmer Eby delegates to District Meeting. On Aug. 31 H. A. Claybaugh will be with us in an all-day harvest meeting. Beginning Nov. 9 J. L. Guthrie of La Fayette, Ohio, will be with us in a series of meetings. Sister Mertie Mishler of Wabash will have charge of the song services. We cordially invite all our friends and neighboring churches to these special meetings and also our regular services.—Floy Bowers, Wakarusa, Ind., Aug. 16.

Blue River church had a special missionary meeting Aug. 3 with Brother and Sister I. W. Moomaw present; they gave us a very fine description and idea of their work in India with its many problems An offering was lifted for missions. We have set the date for our harvest and homecoming for Sunday, Sept 14. We extend an invitation to the many who once lived in this congregation, also to the many friends, to come and enjoy the day with us.—Wilson Frank, Churubusco, Ind , Aug. 4.

Burnettsville church has just completed a very successful series of meetings, held from July 27 to Aug 10 with Bro Ora Delauter of Ashland, Ohio, evangelist We were pleased to have him with us again as he was called to the ministry from the church when a young man His messages were given in a simple but forceful way It has been a long time since such interest was manifested in a series of meetings even among our own people, and the sister churches in town as well as neighboring communities were very earnest in helping us all they could Four young parents came into fellowship with us; two from another congregation and two accepted Christ as their Savior —Lera Shull, Burnettsville, Ind., Aug 16

Rossville.—June 29 was observed as Bethany Day with a sermon by the pastor, I. R. Beery, and an offering for the school In the evening a report of Annual Conference was given July 6 a peace program was given by a delegation representing the Friends Council for World Peace Aug 3 was Cradle Roll day with a short program by the Cradle Roll children and the beginners' class. Certificates and mite boxes were given to each Cradle Roll baby Aug 7 the annual memorial service for departed Aid workers was held by the Aid Society. Afterward the playlet, America for Americans, was given by the children Aug 10 the young married people's class had charge of the young people's meeting The service was entirely missionary and the playlet, A Search for God, was ably given Following the program Bro Geo. S M. Beery gave a most interesting and instructive account of the Passion Play as seen in Oberammergau The harvest meeting will be held Aug. 31.—Lillian A Hufford, Rossville, Ind., Aug. 21

IOWA

Ankeny.—At the last quarterly council we elected Brethren J Irn Abuhl and Garrett Dykerty as delegates to District Meeting, to be held at Prairie City Sept. 1 Sept. 21 was the date appointed for our love feast beginning at 7 P M Interest and attendance have been up to normal during the heat of the past weeks.—Mrs. I. W. Brubaker, Ankeny, Iowa, Aug 16

Bagley church has been having a spiritual feast Aug 10 Bro. J. Perry Prather of Ashland, Ohio, gave us a very interesting and helpful talk Aug 17 Bro M W Eikenberry of Dallas Center broke unto us the bread of life. After services the Sunday school gathered at the Chas Knight home with well filled baskets and enjoyed a picnic dinner Following this we held a business meeting and elected officers for the coming year. Elder, M W Eikenberry, Sunday-school superintendent, Chas. Knight; Messenger agent and correspondent, the writer. Sept 6 at 7:30 P. M. we will hold our communion services at the Helen Krueger home Our delegates to District Meeting are E. R. Deardorff and Chas Knight; alternates, Estella Knight and Alma Austin We expect to hold a Bible study each Sunday evening at the church —Mrs. Chas. Knight, Bagley, Iowa, Aug 18.

English River. We have had very good attendance at our services during the summer Our Sunday school has been doing fine work under the leadership of our wide-awake superintendent, Bro Virgil Coffman The primary, junior and intermediate departments have also been doing good work and have had large attendance Sister Ruth Coffman was elected president of the adult Christian Workers, Sister Miriam Grove, president of the junior Christian Workers, and Eld. J. D. Brower, adult counselor of Y P D Sister Marie Flory was chosen delegate to the Y P D conference at Boone She was accompanied by Sister Tressie Myers Our Aid Society has had very good attendance this summer, we have done considerable quilting besides other sewing.—Mrs. Sylvia Senger, South English, Iowa, Aug. 16.

KANSAS

Sabetha church held their quarterly business meeting Aug 5 Bro. Roy Kistner was reelected elder; Bro Ernest Funkelburg, Sunday-school superintendent; Messenger agent and correspondent, Warren Mishler The delegates to District Meeting, which will be held in October at Overbrook, are C A Lachty and Bro Earl Frantz July 27 two young men from Central City College, Nebr., representing the Friends Church, gave us some splendid talks on Peace Aug 10 the young people of our church invited those of five other churches —Falls City, Nebr., Summerfield, Rock Creek, Graceda and Merrill to a young people's rally It was an all-day meeting Bro M. G Blickenstaff of Summerfield gave the sermon in the morning. Each church had a part in the program In the evening a vesper service was held. It was decided that these meetings be held annually Brother and Sister Oliver Austin will conduct our evangelistic meetings beginning Sept. 3. Our love feast will be held during this time Since the last report one has been added to the church by baptism Vera Keller, Sabetha, Kans., Aug. 18

MARYLAND

Longmeadow. The ministerial and Sunday school meetings of the Middle District of Maryland were held July 29 and 30 at Longmeadow church. Tuesday was devoted to past and present Elders, etc Wednesday was the day for the meeting of the Sunday schools and Ladies' Aid Societies. Tuesday evening a program was rendered on problems of peace and temperance by the South Mountain B Y P D from the business side of the meeting, the next one will be held in the Broadfording congregation. The committees labored very earnestly, thus the program went off well All who attended the meeting went away feeling spiritually inspired I. S Rowland is holding a two weeks' revival in the Brownsville congregation Aug 17-31 T P. Dick of Pottstown will be with us in evangelistic services—Carrie B. Petrie, Maugansville, Md., Aug 15.

Piney Creek. Our council meeting Aug 9 was well attended. Eld J. J. Johns of the District Ministerial Board took the vote of the church in regard to advancing Bro. Birnie Bowers to the full ministry, which was done The visiting brethren brought in favorable report. Bro Birnie Shriner was reelected as prayer meeting leader for six months We decided to have a series of meetings when we can secure a brother to come to us We shall probably have our love feast at that time also Our Sunday school is flourishing and all church services are well attended.—Theresa S Forney, Taneytown, Md., Aug. 11.

Union Bridge.—Our Daily Vacation Bible School closed on July 18 with an outing in the afternoon On Sunday evening the school gave a program Demonstrations of the work were given by the children, also a splendid exhibition of their handwork The enrollment was forty-seven with an average attendance of thirty seven Quite a number were present every day Our church and Sunday-school attendance has been good considering the hot weather. Seven of our number attended the young people's conference at New Windsor, and returned with splendid reports Three have been added to the church, one by baptism and two on former baptism We are looking forward to a series of meetings this fall to be conducted by Bro Peters -Mrs Harry Wolfe, Union Bridge, Md., Aug. 18.

PENNSYLVANIA

Annville. -The church at this place closed a Vacation Bible School conducted by Sister Edith Eichelberger of East Petersburg church. The school was in session from July 28 to Aug 7 The enrollment was 252 with an average attendance of 206 The offering of $64 was sent to Bro Helser for mission work in Africa Aug 2 Bro Byler and family from North Manchester rendered a program of music which was enjoyed by all. We expect to have harvest home services at South Annville on Sept. 7 at 10:15 A. M The time set for our council meeting is Sept 6 at Annville A few of our young people attended the young people's conference at Elizabethtown during the past week —Sarah Winters, Lebanon, Pa., Aug. 16.

Aughwick congregation will hold their homecoming on Sunday, Sept. 7 Bro W L Long, a former pastor, has been asked to preach the morning sermon The afternoon service will be varied If any who once worshiped here can not come, but can send a few lines of greeting, we will be glad to; such reaches me by the 6th it will be in time). The old Stone church is two miles from Shirleysburg —Mrs. Wealthy Burkholder, Shirleysburg, Pa., Aug 18.

Harrisburg.—Our Daily Vacation Bible School was the largest we have had Four brethren used their cars to bring the children and one also helped in teaching Total enrollment was 149; average attendance, 115. An offering was taken every morning, also in the evening when the program was rendered Total amount was $55, equally di-

(Continued on Page 560)

AFRICAN DIARY LEAVES

(Continued From Page 555)

villages and looks for new prospects. We left the motorcycle at one point along the road and walked back among the stones and hills to a village of thirty compounds three miles from the road where there are twenty-four boys who have been in school at Garkida in the last four years. We found their parents reluctant to let all the boys go to school and leave hoeing and cutting guinea corn in their hands. Some of the boys promised to work harder than usual, to go home every Friday evening to help Saturdays, and thereby get permission to get the much desired wisdom which is reputed to be handed out at Garkida. It rained in the afternoon, and we had to forsake the motorcycle and go the last five miles to Biu on foot and horseback.

June 27—The District Officer with whom the Resident was staying we found ill and unable to attend the interview. Anyway, our talk was very friendly and we felt that some headway was made in letting down the bars to mission work among the Moslems. Bro. Beahm returned to Garkida by bicycle. I intended to continue on a round of villages in this vicinity for about a week longer, but the D. O. is worse today and begged me to stay with him and treat him. His name is Mr. Colby. He has been stationed here alone for fifteen months with a large area to look after, the only white man within thirty miles. Missionaries may be pitied when isolated in Africa, but the Government officers deserve much respect and praise for their willingness to face hardships which must be endured alone, often without their wives, with many exacting duties to perform, and without aid in sickness and misfortune. Therefore I set about trying to make a diagnosis of Mr. Colby's condition and nursing him. He proved to be in a worse condition than I thought at first. Ordinarily he has four boys who look after his wants—cook, wash, keep house and run errands. It is easy to imagine and picture Livingstone and Stanley with no help and no friends except black boys.

June 28—Today is the date that Dr. Burke and wife and Miss Horn were to leave N. Y. May they have Godspeed and health! Mr. Colby is worse. It threatens to be blackwater fever, the dread and the scourge of equatorial Africa. I have not sufficient medicines and equipment for such a siege. I am a poor nurse. I leave strict instructions and start at 8 A. M. for Garkida, thirty miles away, for my wife and medicines. The road is muddy, I have to stop and scratch the mud from the motorcycle wheels. I pass through a swarm of locusts six miles wide. I reach the Hawal at 11:30. The rain has swollen the stream and my hopes of returning in the motor in order to bring Bertha are dampened. I walk the 1.5 miles from the river leaving the motorcycle on the opposite side. Dinner is just on the table. While I eat we hold a conference with Beahm and Heckman and Miss Harper. We decide that Mr. Heckman shall return with me on his motorcycle and I take the necessary supplies in a box tied on the rear. We wade across the Hawal and put on our clothes. The other motorcycle is carried across high above men's heads and we start for Biu at 1:30 P. M., racing with the clouds, time and black-water fever. In two and one-half hours we ride into the yard of Mr. Colby. I rush into his room and find happily that he is no worse and that the dreaded fever has not developed. We set about at once making him comfortable and administering the proper medical aid. He has fever and vomits incessantly, nausea, weakness and exhaustion.

June 29—Sunday and 30 miles from a proper church. The patient's condition is about the same. We were awakened during the night by the sound of vomiting and retching. The sleeping potion did not have the desired effect. The fever is broken today, but how long must the vomiting continue? We try milk, grape juice, water, malted milk and all the possible foods that a sick person can take and that are available. At times it appears we have won, and then the vomiting and feeling of exhaustion occurs. His faith and confidence are wonderful; he states that we are certainly going the second mile and doing the Christian act.

June 30—Today's log reads: "Not much difference in the patient's condition. A message started to the telegraph station eighty-six miles away for the Government doctor to come prepared to take Mr. Colby to the hospital. We give him fluids by all the possible routes. No temperature today, but nausea and weakness continue. He has not slept properly for three nights. Narcotics do not help much. Three times the normal dose for an adult did give a few hours' rest.

July 1—Thought Mr. Colby much better in the morning. Began to take a little nourishment. No fever. At five o'clock lost most of the day's efforts. 5:30 the government doctor arrived. He gave us much praise for the way we had pulled the patient through the worst part of his illness. He slept well the night before. It is decided, however, that it is best to take him to Jos. The new District Officer came the same day to take over the duties of government. He had a narrow escape when the car turned on its side due to a careless driver.

July 2—The doctor started for Jos this morning with the patient, a distance of more than 300 miles. Food was prepared and stored in bottles—milk, malted milk and rice water for the three-day journey. We feel that we have won another victory in favor of Christianity over Mohammedanism. While in the vicinity, Mr. Heckman and I have a look at some of the sites for future stations.

Garkida, Africa. Dr. Russell Robertson.

SOUTHERN VIRGINIA DISTRICT MEETING

The District Conference of Southern Virginia was held in the Bethlehem church Aug. 6 to 8. On account of unavoidable health conditions the meeting was moved from Smith River church to Bethlehem about a month ago. In spite of these conditions the meeting was splendid and the attendance larger than could be accommodated, being estimated at between 600 and 1,000.

The program was well arranged and full of interesting features. Wednesday morning the Joint Boards met, followed in the afternoon by the Elders' Meeting. In the evening a sermon was preached on: "What Would Pentecostal Evangelism Do for Our District?" This was followed by a District high school graduate peace contest. First place was given to Francis Bowman of Bethlehem church and second place to Joel and Bessie Naff jointly. The entire morning on Thursday was given to the mission cause with a report from each of our six workers in the District. Eld. Levi Garst of the General Board closed the morning session with a challenging missionary sermon. In the afternoon Dr. J. M. Henry gave a masterly address on: "The Supreme Task of Our Church." Four sectional conferences were arranged for the following groups, immediately after Bro. Henry's lecture: Women's Work, Men's Work, Young People, and Ministers. On account of a thunder storm the success of these meetings was hindered. The Board of Religious Education was well represented Thursday evening with three speakers. The success of this program depended much on the able leadership of our Conference Chairman, Eld. J. B. Peters.

Beginning at an early hour Friday, the new officers, Elders H. W. Peters moderator, H. J. Woodie reader, and F. B. Layman writing clerk, took charge of the business session. Reports from the various boards and officers showed a healthy growth during the year. The amount of business was not large, but was handled well and in good time. Delegates on Standing Committee are Elders A. N. Hylton and F. B. Layman. Next year the conference will be held in the Fraternity church.

Henry C. Eller,
Boone Mill, Va. Field Director.

RESOLUTIONS OF RESPECT

The following resolutions were adopted by the Sisters' Aid Society of the Church of the Brethren, Ephrata, Pa., in memory of our departed sister, Emma Hildebrand, an active coworker of our society:

Inasmuch as it has pleased our heavenly Father to call our beloved sister to the home above, we bow in humble submission to his divine will and commend the sorrowing family to his care.

In her departure the church as well as the Aid Society has lost a true, loyal, faithful and sincere member.

Resolved, that we cherish the memory of the life devoted to the Master's cause, whose untiring efforts and wonderful personality portrayed the spirit of the Master; that we extend our heartfelt sympathy to the bereaved family;

That a copy of these resolutions be sent to the family, the same be recorded on the minutes of the Society, and a copy sent to the Gospel Messenger for publication.

Mary A. Buffenmyer,
Ephrata, Pa. Gertrude R. Shirk.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to 2 three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Baxley-Thomas.—By the undersigned, June 26, 1930, at the home of the bride near Porterville, Calif., Roy Baxley and Arliene Thomas.—M. S. Frantz, Lindsay, Calif.

Beachy-Myers.—At the home of the bride's parents, Mr. and Mrs. Frank Myers, of Huntingdon, Pa., July 15, 1930, by Rev. I. B. Brumbaugh, Bro. Silas Homer Beachy of Accident, Md., and Sister Dorothy Mae Myers.—Eleanor Myers, Huntingdon, Pa.

Harper-Perden.—By the undersigned near Frostburg, Md., July 3, 1930, Mr. Earl Harper and Miss Ida Perden, both of Flintstone, Md.—J. S. Rittenhouse, Champion, Pa.

Hildebrand-Carpenter.—By the undersigned at his residence, July 15, 1930, Mr. Harley Hildebrand, Dawson, and Sister Leota Carpenter.—C. V. Coppock, Sidney, Ohio.

Lehman-Wilkinson.—By the undersigned at the home of the bride, Lindsay, Calif., July 6, 1930, Albert Lehman of McFarland and Violet Wilkinson.—M. S. Frantz, Lindsay, Calif.

Myers-Wood.—At the home of the bride's parents, Mr. and Mrs. F. A. Wood of Paris, Md., June 21, 1930, by Rev. C. E. Suback, Bro. Wilmer B. Myers of Huntingdon, Pa., and Miss Ellen Geraldyn Wood.—Eleanor Myers, Huntingdon, Pa.

Phennicie-Sweeney.—By the undersigned in the Garrett Church of the Brethren, June 28, 1930, Bro. Wm. Phennicie and Sister Mollie Sweeney, both of Garrett, Pa.—Geo. L. Detweiler, Meyersdale, Pa.

Sandy-Koogler.—By the undersigned at his home, Aug. 2, 1930, Bro. E. Frank Sandy of Lima, Ohio, and Sister Mary Ethel Koogler of Beaverdam, Ohio.—I. Clifford Paul, Beaverdam, Ohio.

Steinle-Longenecker.—By the undersigned, June 28, 1930, in the Church of the Brethren, Mr. Robert Steinle, Sidney, Ohio, and Sister Ruth Longenecker, Sidney, Ohio.—C. V. Coppock, Sidney, Ohio.

FALLEN ASLEEP

Bashor, Sister Mary A., born in Washington County, Tenn., March 20, 1855, died Aug. 7, 1930. She moved to Nebraska and in 1908 to Kansas. About a month ago she came to Howell County, Mo., to visit Mrs. Smith whom she had taken when five years old and raised. While there she met with an accident which caused her death. She united with the church when fifteen years old and was true to the nonconformity principles of the gospel. She was never married. Funeral in Mountain View by the writer. Burial in the Mountain View cemetery.—P. L. Fike, Peace Valley, Mo.

Berkey, Bro. Oliver, died June 13, 1930, aged 65 years, 11 months and 17 days. His wife, Millie (Rodgers), and a son preceded him. He is survived by four daughters, two sons and three brothers. Funeral service in the Windber church by Boyd Lehman. Burial in the Berkey cemetery.—Mrs. Mary Allison, Windber, Pa.

Comer, Sister Isabella, born in West Virginia, May 24, 1848, died at her home in Faye, Okla., Aug. 30, 1930. She married J. A. Comer at the age of twenty. She was converted and became a member of the Church of the Brethren at the age of twenty-one. The family came to Oklahoma Territory thirty-five years ago. There were seven children, two sons survive. Funeral in the M. E. church by the writer assisted by Mrs. Goble, pastor of the church.—Albert L. Williams, Thomas Okla.

Cupp, Bro. Wm. W., son of Eld. Philip F. and Catherine Spector Cupp, born near Somerset, died at his residence, July 9, 1930, aged 81 years and 2 days. After following the teaching profession for a number of years, Bro. Cupp settled on a farm in Somerset township where he resided for the past thirty years. In 1894 he married Miss Anna Miller. Surviving are his widow, five children and four grandchildren, two brothers and a sister; two children preceded him. Bro Cupp was a lifelong member of the Church of the Brethren. He had served as superintendent of the Geiger Sunday-school for twenty years and in the capacity of deacon for eighteen years. He also served as superintendent of the Meyersdale Sunday-school for several years while residing there.—N. N. Cupp, Somerset, Pa.

Custer, Janet Mae, infant daughter of Bro. Henry and Sister Beulah (Gettings) Custer, died July 26, 1930. She is survived by her parents and two brothers. Services in the home by Rev. D. G. Baumgardner. Burial in the East End cemetery at Windber.—Mrs. Mary Allison, Windber, Pa.

Deardorff, Wm. Theo., died in a hospital in Gettysburg, Pa., of a nervous affliction, July 18, 1930, aged 58 years, 4 months and 17 days. He was a great sufferer. He leaves three daughters and one son, two sisters and one brother. Funeral at the Mummert meetinghouse near East Berlin, Pa., by Eld. C. L. Baker and Bro. J. Monroe Danner. Burial in adjoining cemetery.—Myrna M. Kreider, East Berlin, Pa.

Dell, David D., born near Baltimore, Md., Aug. 3, 1846, died Aug. 1, 1930, on his eighty-fourth birthday. He had been in ragged health until March, 1929, when he suffered a stroke from which he never fully recovered; July 31 he had a second stroke. He was a patient sufferer until the end. He was married June 1, 1873, to Ehzabeth Swinger a Painter Creek, Ohio. He came to Darke County, Ohio, when a young man and lived there until the spring of 1915 when he came to Mississinawa and began to make his home with his daughter and son-in-law, Margaret and D. O. Flory. One daughter died June 26, 1900. He also leaves six grandchildren and eight great-grandchildren.—D. O. Flory, Scottville, Mich.

Donivan, Carrie M., nee McDaniel, wife of Elmer Donivan, died Aug. 8, 1930, in the bounds of the Trevilian congregation, aged 24 years. She was ill only a short time with typhoid-pneumonia. She united with the Methodist faith some years ago, but recently applied for membership in the Brethren church; she was called home before the rite was administered. She leaves father, two brothers and two sisters, her husband and two sons. Services at the Trevilian church by C. T. Kesler. Interment in the cemetery near by.—L. A. Shumake, Louisa, Va.

Earhart, Sister Agnes Brandt, wife of Bro. Amos S. Earhart, died Aug. 5, 1930, aged 63 years, 7 months and 13 days. Her suffering, which was great at times, was largely caused by a goitre. She was patient in it all. She leaves her husband, three sons, one daughter, three brothers and two sisters. The Earharts were consistent members of the Church of the Brethren for forty-two years. Services in the Elizabethtown church by Pastor H. K. Ober and Eld. S. H. Hertzler. Interment in Fairview cemetery.—M. B. Miller, Elizabethtown, Pa.

Endsley, Francis Leon, son of Guy and Goldie Endsley of Fort Wayne, Ind., died Aug. 10, 1930, aged 2 years and 24 days. Services by the writer in Huntington where the family formerly lived.—Ezra Flory, Huntington, Ind.

Frederick, Lydia, daughter of John and Margaret Engelmeyer, born in Elkhart County, Ind., Aug. 5, 1853, died Aug. 2, 1930. She is the last of her immediate family, three brothers having preceded her. On Oct. 4, 1873, she married Jonas Frederick and they lived together on the old home for fifty-seven years. She was a member of the church of the Brethren and was a regular attendant at Union Center church as long as health permitted. She is survived by her husband, five sons, three daughters, two foster sisters, thirty-nine grandchildren and nineteen great-grandchildren. She was always interested in the welfare of the church, as well as in the good of her children. Funeral at Union Center by David Metzler assisted by the writer. Burial in the adjoining cemetery.—David Miller, Wakarusa, Ind.

Groff, Sister Annie S., widow of Levi Groff, died suddenly at her home in Lititz, Pa., June 2, 1930, aged 57 years. She was born at Lincoln. She was a very devoted member of the Church of the Brethren for many years. She is survived by four daughters, two sons and ten grandchildren. Funeral services in the Lititz church by Eld. Nathan Martin, assisted by the home ministers. Interment in Groffdale cemetery.—Florence B. Gibbel, Lititz, Pa.

Hege, Sister Sarah K., widow of Samuel G. Hege, died in Mercersburg, Pa., at the home of her foster daughter, Sister Vera Shaffer, April 18, 1930, aged 76 years and 19 days. She with her husband and a number of others was baptized at a meeting held at Brant's church by Bro. S. M. Stauffer about twenty-eight years ago. Nearly all of this number have passed away. She was a widow twelve years. She is survived by one sister and her foster daughter. Funeral in the home by Bro. S. M. Stauffer and D. M. Zuck. Interment in Mercersburg cemetery.—Sarah A. Keller, Mercersburg, Pa.

Holsopple, Sister Cora Mae (Snyder), died March 18, 1930, aged 30 years, 2 months and 26 days. She married Chester Holsopple July 2, 1917, who survives with one son and five daughters, her mother, one sister and four brothers. She united with the Church of the Brethren Nov. 9, 1915. Funeral in the Windber church by A. C. Miller. Burial in the Berkey cemetery.—Mrs. Mary Allison, Windber, Pa.

Hutchison, David P., born in West Virginia, died suddenly of heart trouble, in his home in Council Bluffs, Iowa, Aug. 6, 1930, aged 63 years, 3 months and 19 days. He was the son of Eld. and Mrs. Andrew Hutchison. He had lived the past twenty-eight years in Council Bluffs. He retired last year from his occupation as railway mail clerk. All his life he had been very industrious but he never allowed secular work to crowd out his interest in the progress of the church. He was one of the charter members of the church here and spent much time and labor in its building and upkeep. He was a member of the board of trustees, chairman of the finance committee, and church clerk. He leaves his wife, Mrs. Dora Hutchison, two sons, one granddaughter, one sister and three brothers. Services at the church by the pastor, Homer Caskey, assisted by Eld. L. A. Walker. Interment in the Walnut Hill cemetery, Council Bluffs.—Mrs. Homer Caskey, Council Bluffs, Iowa.

Iffert, Daniel, son of Martin and Anna Elizabeth Iffert, born at Salem, Ohio, Jan. 29, 1851, died June 23, 1930. His parents moved to Indiana, locating in Harrison township and later in Union township near the present home. April 9, 1882, he married Lydia Alice Snyder; to this union three children were born. In the spring of 1897 he and his wife united with the Church of the Brethren and have been faithful since that time. One daughter, four sisters and four brothers preceded him. He is survived by his wife, two children and one brother. His health had been failing for several years and a week before his death he called for the anointing which seemed to bring him much comfort. During the last weeks of helplessness and suffering he was patient and cheerful. Funeral at Union Center by John Frederick assisted by the writer. Burial in the adjoining cemetery.—David Miller, Wakarusa, Ind.

Kohne, Aseneth E., born Sept. 2, 1869, near Mathis, W. Va., died July 20, 1930. She was the daughter of Jackson and Elizabeth See and the granddaughter of Sellesteen Whitmer, who was the first minister of the Church of the Brethren at Mathias. She united with the

church at the age of nineteen and remained a faithful member. Feb. 1, 1909, she married Adam Kohne She had been in poor health for more than a year and since November had been confined to her bed. For about six months she suffered untold pain. She leaves her husband, one daughter, one sister and five brothers. Funeral by W. D Walker assisted by Sister Mary M. Leatherman at the Mt. View church.—W. E. Kohne, Mathias, W. Va.

Mohler, David, son of Ephraim and Anna Nill Mohler, was born at Covington, Ky., Sept. 3, 1852, and died at his home at Warrensburg, Mo., April 3, 1930, aged 77 years and 7 months. He was a faithful member of the Church of the Brethren for over fifty years. His wife, Mrs. Anna Mohler, whose faithful Christian companionship he enjoyed for fifty-one years, preceded him in death just three months A sister Mary Wenrick, preceded him in death two months, and a brother, R. D Mohler, succeeded him in death two and one-half months There now survive him two brothers and two sisters, four children and five grandchildren. In his passing the church has lost a faithful member and a loyal supporter. Funeral services were held at the Warrensburg church conducted by B. F. Summer assisted by Eld James M. Mohler and Eld. Jesse D. Mohler. Burial was in the Leeton cemetery.—B. F. Summer, Warrensburg, Mo.

Phenicie, Sister Mary Ann (Lehman), died Aug. 6, 1930, aged 81 years and 17 days Her husband, Stephen Phenicie, preceded her twenty years ago. She is survived by three daughters and eight sons. Funeral services at the home by Rev. D. G. Baumgardner, Evangelical. Burial in the Richland Township cemetery.—Mrs. Mary Allison, Windber, Pa.

Reber, Sister Sallie, aged 70 years, 9 months and 21 days, died at the Nelsville Brethren Home on Aug. 1, 1930. She resided near Reistville until about four months ago when she was taken to the Home Surviving are one brother and three stepbrothers. Funeral at Heidelberg by Eld. Michael Kurtz assisted by H. F. King and Peter Heisey. Interment in adjoining cemetery.—Kathryn Brubaker, Schaefferstown, Pa.

Ripple, Robert Lee, son of Alvin and Sister Zona (Proctor) Ripple, born Feb 10, 1929, died April 26, 1930. Services by A. C. Miller. Burial in the Ogletown cemetery.—Mrs. Mary Allison, Windber, Pa.

Rummel, Sister Barbara (Berkebile), died July 21, 1930, aged 82 years, 4 months and 8 days. She married Emanuel Rummel Jan. 15, 1870. She is survived by one daughter, three sons and three sisters. She united with the church some time before her marriage. Funeral in the Berkey church by A. C. Miller. Burial in Berkey cemetery.—Mrs. Mary Allison, Windber, Pa.

Sheets, Amos, son of Solomon and Elizabeth Sheets, born in Van Wert County, Ohio, Jan. 25, 1856, died Aug. 7, 1930. At the age of one years he came with his parents to Elkhart County, Ind., where they settled in Union township near the site of the present home. In 1879 he married Mariah Grove and to them were born two sons, both of whom preceded him; his wife died after the birth of the second son. He married Nannie Moyer Jan. 20, 1887. In 1896 he united with the Church of the Brethren, serving in the deacon's office many years; he was always ready to do whatever was needed in the church and community. His health began failing about a year ago and he died after two months of patient suffering. Surviving are his wife, three children and two brothers; three brothers and three sisters preceded him. Funeral at Union Center by Frank Kreider assisted by Peter Stuckman and the writer. Burial in the adjoining cemetery.—David Miller, Wakarusa, Ind.

Strycker, Ephraim, son of Solomon J. and Isabelle Strycker, born in Elkhart County, Ind., and died at the same farm, April 19, 1930, aged 73 years and 4 days. Sept. 15, 1892, he married Ida Walters. To this union ten children were born, two dying in infancy. There are eighteen grandchildren One brother also survives. About twenty years ago he united with the Church of the Brethren at Union Center holding membership here at the time of his death. During his last weeks he spent much time in prayer. Funeral at Union Center by John Fredrick assisted by the writer. Burial in the adjoining cemetery.—David Miller, Wakarusa, Ind.

Wine, John Crawford, died after a few days' illness, at the place of his birth, July 19, 1930, aged 40 years, 7 months and 8 days. In May, 1908 he united with the Church of the Brethren. April 28, 1925, he married Vista Hulvey who survives with one son, a sister and three brothers Funeral at Lebanon by Eld. S. D. Miller. Interment in the adjoining cemetery.—Lila B. Wine, Mt. Sidney, Va.

Young, Walter A., born in Highland County, Ohio, on July 16, 1861, died at East Petersburg, Pa., July 6, 1930, from a stroke of paralysis and complications. He came to Jasper County, Iowa, in 1868 and was married to Miss Addie Farrar on April 22, 1888. Together they united with the Church of the Brethren in May, 1889. Five children were born to them. His wife died Sept. 28, 1906, and for several years he cared for his little family. March 9, 1910, he married Miss Anna Hengood. One daughter was born to them The family moved to Ottawa, Kans., in 1914 where they resided until 1920 when they moved to Sebring, Fla His second wife died July 26, 1928, and on Aug. 18, 1929, he married Mrs. Sarah Weaver. They had been visiting their children and attending Annual Conference and were preparing to return home when he was suddenly stricken The body was brought back to Iowa for burial. Funeral in the Prairie City church by a former pastor, Eld W. J. Buckingham, assisted by Eld. B F. Buckingham. He leaves his wife, three daughters and one son.—Mrs. J. B. Bowie, Monroe Iowa.

Zug, Lane, aged 61 years, 10 months and 1 day, died at his home near Reistville on Aug. 2, 1930. The immediate cause of his death was apoplexy, due to a lingering illness of about a year. Surviving are his widow, Sallie (nee Smith), three daughters and eight grandchildren Services at the home by Henry King and at the Heidelberg church by Eld Michael Kurtz and Perry Sanger.—Kathryn Brubaker, Schaefferstown, Pa.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship in the home (Eph. 6: 18-20; Phil. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); inconsistency in appearance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

A Good Book

Will Improve Your Worship Period

Children's Story Garden

The story method is the proper method for teaching children. But where to get the proper story troubles many teachers of children. A committee of Friends did a fine piece of work when they gathered the material which makes up the contents of **The Children's Story Garden.** Here you have 247 pages, **65 stories, 10 full-page illustrations, splendid, suggestive, stimulating, material** that will hold your children from start to finish. Whatever story books you may now have **The Children's Story Garden will be a valuable addition. $1.50.**

Training Juniors in Worship

By Mary Alice Jones

Even good teachers of Juniors sometimes fall down when it comes to leading them in worship. Miss Jones knows Juniors and by actual experience has learned how to make worship appeal to them. **If the Junior worship period troubles** your church and school, you will find here a **host of suggestions** that have proved helped to others and that will prove helpful to you. **Study this book and your Juniors will know that something new has come into your life.** .....**$1.00.**

Stewardship in the Life of Youth

By Robert D. Williamson and Helen K. Wallace

This is the day in which **Stewardship is stressed.** Youth is the time in which to learn the meaning of Stewardship and to form the habit of being a good steward. Tactfully, forcefully, directly the authors present **Stewardship** so that **youth sees its beauty and acknowledges its justness.** A splendid book for youth and those who are the leaders of youth. .....**$1.00.**

Senior Method in the Church School

By Mary Anne Moore

This is a new book in the Community Training School Series, of which **Norman E. Richardson** is editor. The book is well written, the matter covers every phase of the Senior Age, thus giving **in one volume what one often finds only after going through several volumes.** If you work with Seniors here is **a book that you will consult time and again** because it has grown out of an intimate association with and work for Seniors The chapters close with "Problems" and References for further study. 360 pages.....**$1.50.**

WE SPECIALIZE in meeting your book wants. Our big free Catalogue will tell you of many other excellent books

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

Some Good Books

for teachers and others who have something to do with training and teaching children. These are all written by specialists in their field.

It would be a paying investment to put any or all of these books in your Sunday-school library.

HANDBOOK FOR WORKERS WITH YOUNG PEOPLE, ...**$1.35**
James V. Thompson.
The author has studied this question for some years and has through Young People's Conferences come into first-hand information as to their needs. After a brief study of the characteristics of young folks he outlines a suggestive program.

PROJECT METHOD IN RELIGIOUS EDUCATION, ...**$1.50**
Mason Crum.
Interesting to read, wonderfully suggestive and helpful. An invaluable aid to teachers and preachers. Outlining suggestive plans for teaching by the project or experimental method.

BLACKBOARD EFFICIENCY, ...**$1.50**
R. F. Y. Pierce.
This book presents no "untried theories," nor elaborate pictures, but a wealth of simple outlines, symbols, sketches, forms, lines, and combinations which may be quickly drawn to stimulate the imagination and aid in imparting the truths of the lesson.

SAND TABLE ILLUSTRATIONS, ...**$1.00**
Mrs. Alice Hill.
Detailed instructions for the presenting by means of the sand table, forty-eight Bible Stories. Pictures of prepared tables help you to visualize the instructions.

WEEK-DAY CHURCH SCHOOL METHODS, $1.00
Thomas S. Young, D. D.
The purpose of this book is practical helpfulness. The week-day church-school movements should be a movement of churches, not, as heretofore, of groups of interested Christians of the community.

STORIES FOR SPECIAL DAYS IN THE CHURCH SCHOOL, ...**$1.25**
Margaret W. Eggleston, Author of "The Use of the Story in Religious Education," etc.
A collection of some of the choicest of Mrs. Eggleston's stories, especially well suited for use with special day celebrations, such as Easter and Christmas. Most of the stories are true ones from the lives of pupils or friends of the author.

PAUL, THE HERALD OF THE CROSS, ...**$0.35**
J. W. Wayland.
The author follows the course of the great missionary's life from youth until death. It is a story that will appeal to every red-blooded boy and girl, or older person, too, for that matter.

BRETHREN PUBLISHING HOUSE
Elgin, Ill.

These Books Have a Message for You

* * * *

How Shall I Learn to Teach Religion?

By Blanche Carrier

The author stresses using the experience of the pupil in teaching. Being an experienced teacher she gives a simple and effective account of the new approach to religion. She presents the aims, methods and ideals of the modern Sunday school clearly and sympathetically and adds a wealth of illustration that helps you understand her fully. **216 pages. $1.50.**

A book every teacher should have.

Tobacco Taboo

By Charles Millard Fillmore

If you want to know the truth about tobacco in all its forms, actions and reactions, here's your book. Written by a man who knows what tobacco is, what it does and why you should not only let it alone but proclaim its evils. **"Tobacco Taboo"** comes with a telling message that you and all others should know. 153 pages. $1.50

The book of the day on the tobacco problem.

Why I Believe

By Teunis E. Gouwens

While others may say why they disbelieve or doubt, here comes a man with a message stating what he believes and why. Six chapters—Why I Believe in God, In Jesus Christ, In the Bible, In the Church, In Prayer, In Immortality. 147 pages, $1.00.

A book that stimulates.

What's Life All About?

By Bertha Conde

Without digressing into theology the author here gives to young people in simple and direct language a real meaning and incentive to life. The man who wrote this ad almost wore out a pencil as he gave this book a first reading, underscoring passages he wished to turn to again. For those who would meet adequately the problems over which young people so often stumble. 271 pages. $2.00.

A book with a message on every page.

Brethren Publishing House
Elgin, Ill.

Notes From Our Correspondents

(Continued From Page 557)

vided between Africa missions and home missions July 29 one more was received by baptism We have purchased the property next to the church for a parsonage and on July 31 Bro. J. E. Whitacre, our pastor, moved in Aug. 10 in the absence of our pastor, Bro. A. C. Baugher from Elizabethtown filled the pulpit in the morning, speaking on Hypocrisy and Sincerity In the evening Bro. I. S. Long, on his way to the young people's conference at Elizabethtown, stopped over He told some interesting things concerning the India field. Aug 4 at our monthly members' meeting Bro J. E Whitacre was again elected pastor for another year Bro. Whitacre will hold a meeting at Oakton, Va., Fairfax congregation, and will be away for a few weeks—Sallie E Schaffner, Harrisburg, Pa., Aug. 16.

Lower Conewago.—Our church at its regular spring council n April decided that our churchhouse at Bermudian needed repairs and remodeling We held a special council to decide on plans and costs and a committee was chosen to take care of the work. Sunday, July 27, we had an all-day dedication service. The speakers included C. L. Baker and R. W. Schlosser. We had a large and attentive audience. Our congregation is small, about 135 members, scattered over a large territory At the spot where our churchhouse is located, possibly the first Brethren church west of the Susquehanna River was organized and a churchhouse built We have Sunday-school and preaching service every Sunday morning and we seem to have a growing interest—Mrs Paul E. Rentzel, Dover, Pa., Aug. 7.

Nanty Glo church met in council July 1. A committee was present from the Penn Run congregation and plans were made whereby our pastor, Bro. H. C Hess, beginning July 1, will divide his time between the Nanty Glo and Penn Run congregations. A pastoral committee of three was elected. The church met in special council Aug. 5. Bro. J A. Buffenmyer, representing the District Ministerial Board, was present Bro Thos Hopkins was licensed to preach for one year. Bro. D P Hoover of Mt. Pleasant will conduct our evangelistic meeting beginning Nov. 3. A. C. Wieand, president of Bethany Bible School, spoke in our church Aug. 9. Bro. Thos. Hopkins will care for the appointments in both congregations while the pastor is away on vacation.—Mrs. H. C Hess, Nanty Glo, Pa., Aug. 16.

New Enterprise congregation is preparing for an all-day homecoming service to be held on Sunday, Sept. 14. The Sunday-school in the morning will be followed by a sermon, and there will be a couple of addresses in the evening. At noon there will be a basket dinner served in the basement which was remodeled and put in excellent condition for such a purpose last spring. Following the fellowship basket dinner there will be a two-hour program at which it is planned to have as far as possible every minister take part who was called to the ministry here or who at one time was resident here There will also be opportunity for a number of others to speak out of their experiences here in the years gone by. An invitation to be present and help make the day enjoyable is extended to all who at one time lived here or used to worship at this place, which according to M. G Brumbaugh is the first locality in Middle Pennsylvania where our brethren came 175 years ago.—Rosetta Cottrell, New Enterprise, Pa., Aug. 12.

Snake Spring church held its quarterly council July 7. Bro. D. I. Pepple was elected elder of the church for the remainder of this year and for the coming year. Our harvest meeting was held Aug. 3 Bro Jos H Clapper preached for us both morning and evening. Bro Geo A Snider of North Manchester, Ind., will be with us this fall to conduct a two weeks' series of evangelistic meetings, beginning Sept 28 and closing with a love feast Sunday evening, Oct. 12 Our delegates to the annual Sunday-school convention held at McVeytown Aug 5 and 6 were Sisters Honor Snyder and Faith Baker Mrs Samuel Wyles, Everett, Pa., Aug. 11.

Uniontown.—The summer months and their accompanying activities and features have contributed much as an inspiration to our spiritual lives We are pleased to report that thirty-one members of this congregation were in attendance at the Hershey Conference. Very inclusive and helpful reports of the meeting were given by the delegates —Sister Sollenberger and Brother George Wright June 23 brought with it the opening of our Daily Vacation Bible School, which was under the direction of the pastor, C. C Sollenberger. The average attendance was fifty-five, and the offering, which amounted to $26 02, was given toward the yearly project—the support of missionary children. A fine exhibition of the work accomplished in the various classes was presented in the closing program of the school on the evening of July 3. We were glad to have Bro. Russell G. West with us July 2, and the presentation of his program was enjoyed and was a help to all who heard him. A play, The Missionary Awakening of Elm Grove, was presented June 29 by members of the B. Y. P. D. An afternoon and evening of enjoyment and good-will was spent when a large number of the members met at Show's Grove for the annual Sunday school picnic July 19. The Æolian quartet from La Verne Calif., gave us their evening's program July 20. On the following Wednesday evening, Bro. Wieand of Bethany Bible School gave us a fine message on the subject of The Church. On Sunday evening, Aug. 3, one could have seen a goodly number of Christian people leaving the city and going out some distance into the country where they might see nature and there worship and praise God in a vesper service. The message at this meeting was delivered by Bro. Edgar DeBolt. A large delegation of our young people attended the Youth Congress at the Walnut Grove church in Johnstown At the regular monthly council for August, the church decided to place the Fairchance church under the care of the Mission Board. Brothers Edgar DeBolt and George Wright were installed into the ministry during this meeting.—Thelma Cunningham, New Salem, Pa., Aug. 8.

VIRGINIA

Bassett Mission.—Bro. J. B. Peters, our elder, began a series of meetings July 6 and continued until July 20. Sister Elizabeth Barnhart of Wirtz was with us for the greater part of the meeting and directed the singing As a direct result of these efforts ten have united with the church by baptism; two others who came forward have not been baptized yet. July 19 Bro. Peters called the members together for a brief council. The church called Bro. P. E. Bowman as pastor another year and the members pledged their support for the work July 27 the Ridgeway Horsepasture District of Henry County met with our Sunday-school. Bro Minor C. Miller of Bridgewater gave the principal address. Among other speakers was Bro. W. E. Flora of Antioch church Delegates were elected to attend the District Meeting held at Bethlehem church.—Laura Stone, Bassett, Va., Aug. 9.

Cooks Creek.—We met in visit council Aug. 2 with Eld. S. I. Bowman as moderator Interesting reports of the visiting brethren were given after which very helpful talks were delivered by Elders Lawrence Hilsey, J S Roller and H. C Early. Three letters were granted. Bro. S I Bowman was reelected elder for another term of three years. The ministerial board being present, Brethren O. F. Bowman, John M. Roller, and Sister Roller and Sister L. S. Miller, were ordained and received into the office of elder. Brother and Sister I. D Myers who had previously been elected to the deacon's office were duly installed and received by the church. July 27 a large number of our congregation enjoyed an outing in Bro L. S. Miller's woods. Bro. C. B. Smith from Bridgewater preached a very uplifting and appropriate sermon. Sunday night, Aug 3, Samuel A Harley from Brownsville, Md., began a series of evangelistic sermons at Garber's church. He is giving some fine and impressive messages each evening. These services have been largely attended and a fine spirit has prevailed. Aug. 7, a harvest service was held at Garber's church. Bro. Harley preached on the subject of Thankfulness. Plans are now in progress for the organization of a Sunday-school at Rushville, one of our mission points. We have been conducting preaching services there, but the people are eager for Sunday-school also. Services are held at the county almshouse once each month The four Sunday-schools are responsible for these services Our congregation has a third mission point at Brandywine, W Va Some of our ministers preach there twice a month and direct a Sunday-school also.—Ruth Bowman, Harrisonburg, Va., Aug. 7.

Fremont church met in council the third Sunday of July. The church donated $7 which was sent to the General Mission Board. Sister Edith Sowers and the writer represented our church as delegates to District Meeting. The council meeting was followed with a very interesting sermon by our pastor, Bro J B. Sowers. Afterward two members were added to the church by baptism. Our church has just closed a very successful meeting (July 25 to Aug. 3) with Bro. N. C. Reed of Schoolfield, Va., and Bro. J. B. Sowers in charge. It was a very spiritual meeting and well attended. Each sermon was helpful and inspiring. During this meeting seven more members were added to the church by baptism The applicants ranged in age from ten years to seventy. We feel that this meeting has been a great blessing to the church.—Frances Gardner, Hillsville, Va., Aug. 16

Greenmount.—In May Bro. S. L. Garber conducted a ten day meeting at the Pine Grove house. May 31 Greenmount church met in special council for the purpose of ordaining Brethren S. L. Garber, I. C. Sanger and J. Galen Wampler to the eldership. July 28 Brother and Sister Jesse Whitacre of Mechanicsburg, Pa., commenced a two weeks' meeting which closed with a love feast on Sunday evening, Aug. 10. They are earnest workers and we had a good meeting. As a result sixteen were added to the church Aug. 2 we met in a harvest meeting. Bro. Whitacre gave the talk for the occasion. Aug. 8 we met in visit council. Bro. Jno. Huffman of New Market will begin a meeting at the Fairview house Aug. 24.—Mrs. D. C. Myers, Harrisonburg, Va., Aug. 16.

Rowland Creek church has just closed a successful series of meetings conducted by Brethren C. B. Miller and F. C. Rohrer. They preached Spirit-filled gospel sermons. The interest and attendance were the very best. The church has been inspired and encouraged by their untiring efforts. Seventeen were baptized and one was reclaimed. Our Daily Vacation Bible School closed Aug 1 with a good enrollment. July 20 Eld. W. H Handy was elected elder for the coming year. Bro. E. J. Osborne and Sister Lula Rowland were chosen delegates to District Meeting. The painting of our new church is almost completed. The Sunday-school is moving along nicely with Bro. E. J. Osborne as superintendent.—Mrs. Carl Parsons, Marion, Va., Aug. 9.

Selma.—On April 13 at 11 A. M. the presiding elder, J. S. Crumpacker, brought us a message. In the evening we held our quarterly council. The newly elected deacons, Brethren J. W. Golden and L. M Carter, were chosen delegates to District Meeting. We also elected the advisory board of the church as the advisory board of the Sunday-school. For the promotion of missionary activities, the fourth Sunday of each month was set apart as mission Sunday. Each class contributes an offering that day to the church for missions. On Easter Sunday we held the first of our semiannual love feasts with the pastor officiating and forty-four communicants present. April 27 Prof Huffman and the quartet of Bridgewater College brought us a message in song May 10 the young people rendered an inspiring Mother's Day program to a large congregation. The Sunday-school class of intermediate boys and girls, under the direction of their teacher, Sister M. L. Lawson, raised money to purchase 100 song books for the church. On Sunday morning, July 20, the presiding elder again brought us God's message, and in the evening presided at the regular quarterly council. The Sunday-school was reorganized by reelecting Bro, D. L. Carter, superintendent. The committee hopes to have the yearbook completed by October, the beginning of the church year. The different groups sponsoring the prayer meeting are doing a splendid work for the church with their strong programs. The B. Y. P. D. has brought inspiration to the church through instructive programs. The Ladies' Aid is faithful in its field of activity. The mission offering for the past quarter was $35 76. The auditor's report shows that during the past quarter more than $500 was raised. About twelve of our intermediates and young people were in attendance at Camp Bethel during camp season The choir loft of our church auditorium has been enlarged recently. Vacation Bible School opens Aug. 11 with the pastor as director and other home talent as teachers. Aug. 17 Bro. F. A. Meyers, pastor of Cloverdale congregation, opens our evangelistic service to continue for two weeks. On the last Sunday of September we will hold our love feast. Because of the pastor and his wife accepting positions as principal and teacher at Daleville Academy for this school year, some changes in our church program were necessary. These have been worked out and as evidence of the church's faith in the possibilities of their pastor, by a unanimous vote Bro. Peters was retained until June 1, 1931.—Chas E. Arnold, Clifton Forge, Va., July 30.

Trevilian.—July 20 Bro. E. E. Joyce began a series of meetings, preaching eighteen gospel sermons. As a result eleven made the good choice; one was reclaimed, nine were baptized, ages from ten to twenty-four. We feel we have been built up during this spiritual feast. The good interest and large attendance were encouraging throughout the meeting. We had one week of Vacation Bible School beginning July 7, with twenty-six enrolled. Our delegates to District Meeting are Brethren E. E. Joyce and Chas. M. Shumake.—L. A. Shumake, Louisa, Va., Aug. 16.

WEST VIRGINIA

Berkeley church met in quarterly business meeting July 6 at the Leetown house. It was decided to hold our love feast in the Leetown house Oct. 19 at 2:30 P. M. Plans have been made for Bro. F. E. McCoy of Martinsburg, W. Va., to begin a series of meetings at Vanclevesville Aug. 25 and continue for two weeks. Our next quarterly council will be held at St. Margarets chapel Oct. 5 at 2:30 P. M—Lucy D. Miller, Martinsburg, W. Va., Aug. 16.

Keyser.—We assembled in quarterly council July 17. It was recommended that the surplus money received at our Sunday-school outing be given to the Maple Grove Child Rescue Home at Eglon, W. Va. It was also recommended to the District Ministerial Board that Bro. Dorsey Rotruck of Chicago now be advanced to the second degree of the ministry, he being licensed to preach over a year ago. An invitation is given Miss Mabel Pence of Chicago to hold a musical program at Keyser on Nov. 11. The pastoral board submitted the name of Bro. Roy K. Miller formerly of Nebraska as the one to be voted on for our pastor, Bro. B. M. Rollins having resigned. The latter decided to attend college this winter and take up evangelistic work. It was voted that Bro. Miller be our pastor for the coming year, beginning Sept. 1. July 20 our former pastor, Bro. Russell G. West of Batavia, Ill., gave us a great illustrated talk on the subject of Homecoming. Sister Katherine Conner of Chicago held a two weeks' Vacation Bible School here, closing Aug. 1 with a fine program showing what work had been accomplished.—Fay Vernon, Keyser, W. Va., Aug. 11.

Mountain Dale.—Bro. Walter Vansickle preached for us the fourth Sunday of July which was much appreciated by all who heard. Bro. J. E. Walls of Grantsville, Md., is to begin a two weeks' meeting at Mt. Dale Sept. 6 and the love feast will be Sept. 20, closing the 21st.—Grace Sisler, Hazelton, W. Va., Aug. 16

Tearcoat.—Bro. J. H. Cassady of Washington, D. C., began a series of meetings in the Tearcoat congregation on July 27 and closed Aug. 10. As a result sixteen were received into the church by baptism. Although the weather was very warm, good attendance prevailed throughout the meetings. Bro. Cassady preached in all nineteen soul-stirring sermons that were an inspiration and help to all. Bro. Paul Daugherty has been employed by the church for one year as pastor. Our Sunday-school is progressing nicely with Bro. Roy Grapes as superintendent. Our love feast will be Oct. 4.—Mabel Wolford, Augusta, W. Va., Aug. 10.

ANNOUNCEMENTS

DISTRICT MEETINGS

Illinois, N. and Wis., Lanark, Aug. 29-Sept. 1.

Illinois, S., Astoria, Aug, 29-Sept. 1.

Iowa, Middle, Prairie City, Aug. 30-Sept. 1.

Iowa, N., Minn, and S. Dak., Guthrie, Aug. 29-31.

Maryland, W., Oak Grove, Aug. 29-30.

West Virginia, Second, Valley River, Sept. 4, 5.

LOVE FEASTS

Iowa

Sept. 21, 7 pm, Ankeny.
Sept. 22, 7 pm, English River.

Montana

Oct. 4, Grandview.

West Virginia

Sept. 13, 3 pm, Lower Lost River.
Sept. 20, Mountain Dale.

"Mrs. Haynes Joins the Club"

It solves Ladies' Aid program problems

We are frequently asked for a good and simple play for Aid Programs. Here is one for fourteen mothers and grandmothers, and you can add as many more as you wish.

It's a Community Service Program, and shows how every woman may have a part, just the part that fits into her taste, ability, personality. **Price 25c.**

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

Read the Best—It Costs No More

Beautiful Girlhood **$1.00**
By Mabel Hale
Contains the very things a girl who would grow into noble womanhood wants to know.

Happy School Days **$1.25**
By Margaret Sangster
A book that sees the bright and good, and holds them before the reader.

Two Books by Louisa M. Alcott, each ..... **$ .60**

Little Women
Who has not been helped by this book that refuses to grow old?

Little Men
If you do not like this book you should look within yourself.

Guiding Boys Over Fool Hill **$1.50**
Every boy travels that route, but happy the boy and happy the leader who knows how best to do it.

God's Book and God's Boy **$1.25**
By A. F. Schauffler
The author knows how to draw the two together so that the boy is the better for it.

Four Books by Margaret Slattery

Two Words ..... **$ .65**
Short words they are, but learn to say them at the proper time, and life has a new meaning.

Just Over the Hill **$1.35**
A great book for all young people. And older folks will be well repaid for reading it.

The Girl and Her Religion **$1.35**
Illustrated. Has helped many a girl to settle some of the problems that just will arise in a girl's mind

The Girl in Her Teens **$1.10**
The girl who reads this book will never forget its message.

WE ARE GLAD TO SERVE YOUR BOOK WANTS

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

SOMETHING YOU NEED NOW

CHURCH NIGHT SERVICE
By Everett S. Smith

If your **Mid-week Service** is **lagging,** if it was discontinued because of **lack of interest,** if you wish to put new life and **power** into it, if you are about to **revive** it, then you will find in this little book of 128 pages **much help.** 75c

GEISTER GAMES
By Edna Geister

Those who have been using the **five other Game Books** by the same author know what to expect in this, her latest work. The games are grouped under these heads: **Mixers, Musical Games, In-between Games, Indoor Races, Games for Small Groups, Refreshment Stunts, and Picnics.** 175 pages. $1.50.

SOME LIVING ISSUES
By Robert E. Speer

In this his latest book **Dr. Speer** presents 16 chapters, of which one half deal with the **life and work and teaching of Jesus Christ;** the rest of the book deals with other **vital problems** as they are related to the **church** and its **work.** Because the author has for so long a time been a leader in the church his sincere and convincing statements carry not a little weight. **Young People, ministers, religious workers** will not be disappointed in **"SOME LIVING ISSUES."** 280 pages. $2.50.

CHURCH PUBLICITY
By William H. Leach

270 pages of most illuminating material. Dr. Leach touches upon every phase of publicity and gives endless examples of material that has produced results for others. His suggestions are stimulating. If your church is not coming to the front invest **$2.25** in CHURCH PUBLICITY and note the change. Order today and use daily.

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14. "THY KINGDOM COME"—Matt. 9: 10; Luke 11: 2 "Till we all attain unto . . . the stature of the fulness of Christ"—Eph. 4: 13.

Vol. 79 Elgin, Ill., September 6, 1930 No. 36

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

In This Number

Editorial—
Tragedy in a Potato Patch (H. A. B.), ... 561
A Chance for Explorers, ... 561
Life Is Something Positive, ... 561
By Way of Man to God, ... 568
Among the Churches, ... 568
Around the World, ... 569
The Quiet Hour (R. H. M.), ... 569

General Forum—
Soul's Picture (Poem). By Ada Sell, ... 562
Why I Love the Church. By J. A. Hart, ... 562
Some Thoughts on Reality in Religion. By O. R. Hersch, ... 562
These Days Since the War. By Ezra Flory, ... 563
Prohibition's to Blame (Poem), ... 563
Problems in Church Attendance. By Wilbur B. Stover, ... 563
Divine Awareness. By H. S. Will, ... 564
What You Can Do for China. By Emma Horning, ... 564
Cigarette Billboards & Satan, Inc., Defilers of God's Temples. By Chester E. Shuler, ... 565
Feeding the Flock. By Julia Graydon, ... 565
A Great Mansion. By George W. Tuttle, ... 565

Pastor and People—
Peter, the Shepherd. By Warren Slabaugh, ... 566
The Gist of the Sermon. By D. W. Kurtz, ... 566

Home and Family—
Shade of 'em), ... 567
The Prodigal—Chapter 3. By Florence S. Studebaker, ... 567
That Buried Talent. By Grace Hileman Miller, ... 567
Checking the Social Cancer. By John Wieand, ... 570

...EDITORIAL...

Tragedy in a Potato Patch

The Hershey Bible Hour series is taking another week's vacation. Unless you and the Assistant Editor agree to let this be counted in. It should help in "Making Distinctive Doctrines Matter More."

ELMER TILTON was the father of seven children, and he had been out of work for just as many months. Perhaps this is enough to suggest what grim compulsion there was behind Elmer's decision to take his oldest son and raid a certain potato patch under cover of night.

You say there are some things a man of forty-five ought to know. Yes, even the seventeen-year-old son, Louis, ought to have known that he had no business digging other people's potatoes. But then you must remember that Mr. Tilton and his son were hungry, the former having been out of work for seven months. But most of all there were the wife and the six younger children at home. So one is obliged to admit that the situation was critical even though he may question the wisdom of Tilton's methods.

"Here, Louis, grab these potatoes," one may imagine the father directing in a hoarse whisper as they enter the potato patch. But Louis needed no urging for hunger was goad enough. If you have ever been real hungry you know how good even boiled potatoes can taste.

Tilton and son were making great headway when a shot rang out. And then another. Two hungry men sank down in the potato patch. Life blood spurted out over potatoes and potato vines. Mrs. Tilton and the six children were to have no potatoes—not even stolen ones for supper.

Now who could be so hard-hearted as to shoot hungry men for taking a few messes of potatoes? It does sound like a bitter world when not only the Tiltons in Ohio, but countless families the world round are in such dire need.

But there is another side to this tragedy in a potato patch. "The father and son were shot by Lester Coy, twenty-three, whose father is blind, and who has been farming single-handed, with the additional handicap of frequent losses by crop thieves. After working all day, young Coy had found it necessary to stay up nights to guard his crops. He was on guard with a gun when the Tiltons appeared." Put yourself in Coy's place. He is not the first farmer who has felt like shooting when hard won crops were being carried off.

The seeming clash of interests which culminated in a tragedy in a potato patch, serves to throw the shortcomings of our economic system in lurid relief. Here was one man raising potatoes for other men to eat, and two hungry men coming to get them to eat—yet not in daylight and with money in their hands. Tilton needed the potatoes worse than people with money to buy; and we suspect that Coy had more use for greenbacks than the average Ohio farmer.

Thus the main thing that was lacking was a little money—something for Tilton to give and Coy to receive so the potatoes could be transferred in a business-like way. However, much the same results could have been obtained, and perhaps the needs of both satisfied, if Tilton had but offered work for some potatoes!

But as we have already suggested, the tragedy in a potato patch is just an arresting sample of the maladjustment characteristic of our human order. A striking aspect of it today is overproduction on one hand and starving millions on the other. Of course, no one thing can solve this ancient problem; but by taking thought conditions may be improved.

In so far as tragedies like that which occurred in the potato patch are due to unemployment, it will help some if industries are stabilized. In some industries this is being done; but not all industries are so fortunately situated. The very essence of our modern order is change with accompanying confusion and even tragedy. More forethought upon the part of many who labor would help not a little. We suspect that the father who died in the potato patch was of the type who live from hand to mouth. And yet, according to his lights he perhaps did the best he knew.

A more general appreciation of the function of education would help some. Education in our modern world is not so much to the end that one may master a single line, as it is that men may adapt themselves to changes with a minimum of pain and loss.

Of course, a bottom difficulty is human nature. There are many people who will not work. In one way or another they become a charge on those who do. Thus the tragedy in the potato patch becomes a baffling problem which will not yield to any single improvement. Yet upon the children of light there is a responsibility, and that responsibility is that they should do what they can both privately and collectively to obviate such tragedies.

In our opinion none but the church people really have the patience and the principles required to deal with the larger aspects of the tragedy sketched in the opening paragraphs of this article. "We are planning at Swarthmore [a Quaker college] a ten-years' program of attack upon unemployment which will concentrate upon the three problems of stabilization, public works, and protection, and we invite the coöperation of all men and women of goodwill in the venture." More study like this, and more of the love of God in more hearts, will tend to obviate many of the tragedies like that which occurred in the potato patch.

H. A. B.

A Chance for Explorers

IT was a pleasure to find that Rear-Admiral Byrd of Arctic and Antarctic fame thinks also of other kinds of explorations. Wasn't this a fine thing for him to say? "It is not the geographical, but the moral limitations of the world that must be charted, and the really great explorers will be those who find the way to universal reconstruction, the first step in which is the abolition of war and the needless destruction of human life."

Here are possibilities of adventure more valuable and more thrilling than any you can find at either Pole, and quite as dangerous. That is where part of the thrill is. The other and larger part is in the joy of accomplishing great things in the realm of human brotherhood. But you can not probe far into that realm without great risk of getting hurt. What of that? It's worth it. Is not the exploration of higher levels in the fine art of living together worth a few individual bruises along the way?

It is good to see men like Byrd, Babson and the late lamented Steinmetz, men great in the field of material achievement, seeing and saying that the greatest possibilities for future conquest are in the moral and spiritual realm. But it will take faith and love to realize them, and both of these in larger quantities than we had planned to use them.

Life Is Something Positive

"LIFE is one never-ending rejection of alternatives. I marry my wife and thereby put away all possibility of other alliance. I build my home and thereby reject all other locations. I choose my profession, only by saying farewell to all others."

Sounds plausible and it is all true except the first statement that life *is* the rejection of these alternatives. Such rejection is necessary to the acquisition of life. It is an indispensable condition, a prerequisite, but that rejection is not life. Life is the positive thing which the rejection of these alternatives makes possible. Life is achievement, acquisition, realization.

But it is useful to know that so much rejection is involved in the attainment of life, that you can not have these lesser things and life too, real life, life to the full. Life demands discipline, intelligent self-control, the casting aside of the unworthy, the inferior. But life *is* positive accomplishment. It is doing, having, being.

Life is doing, not a greater number of deeds than the scribes and Pharisees did, but a higher order of them. Life is having, not an abundance of things but an abundance of the supreme thing. Life is being the true self which lies beyond and within the superficial selves which you have found wanting and cast aside.

There is many a "thou shalt not" on the road to life but life, when you arrive, will be the solid substance of something done, caught, held. It will be the net resultant of long companionship with him who is the way, the truth, and the life.

By Way of Man to God

A GREAT friendship is a wonderful thing for building up faith in God. There's nothing like it for making spiritual things seem real. It convinces you that soul contact, fellowship of kindred spirits, is not a fanciful dream, not just a psychological trick, but a fact. And an infinitely more thrilling and joyous fact than the sweetest material pleasure you ever tasted.

Don't know anything about this? That's strange in a world with so many openings for friendliness. There is somebody not far from you who needs your friendship. And whose you need just as much. Find him. Set yourself to understand him, first of all, and then, to be his friend. And then—well, you will not need to worry about that. God will do the rest.

Having shown you your brother, he will proceed immediately to show you himself. And you will see. And rejoice greatly.

GENERAL FORUM

Soul's Pasture

BY ADA SELL

I think that Death's a hireling
To whom the Shepherd of the fold
Has but assigned the task to bring
The weary sheep from earthly hold.

I think that Death attends the bars
That mark the boundary between
This land where darkened sight is ours
And one where all is clearly seen.

And letting down the bars, I know,
Is but a passport to his side;
Along still waters we shall go,
And in green pastures shall abide.

Altoona, Pa.

Why I Love the Church

BY J. A. HART

THIS article is intended, briefly, to set forth the reasons that, to the mind of the writer, justify the existence and service of the Church of the Brethren.

The writer has noticed of late a number of articles in the MESSENGER setting forth the views of the Brotherhood as to whether or not the separate existence of a church of small membership, like our own, is justified in carrying on in a separate organization, its own peculiar views and doctrines. That it is justified in so doing seems to be the general verdict.

I shall endeavor to set forth, under seven heads, the main reasons that seem to me to make its position distinctive and scripturally sound. They are as follows:

First: It is the church to which God called me, first as a worshiper, and, later as a minister. I was brought up in the Congregational Church. I have no word of criticism so far as this church is concerned, except that it did not appear to me to believe and teach those doctrines of faith and practise which, even as a child, seemed clear to me in the New Testament.

In baptism it admitted any form, with an emphasis on sprinkling, while the Scriptures seem everywhere to convey the act of immersion in some form or other. I know of no more beautiful form of baptism than trine immersion as practised by the Church of the Brethren.

The new birth was never stressed. In fact the general teaching of those early days was that we could not know that we really were saved, and that we must continue in sin, but must come to Christ continually for forgiveness. The testimony of the members was continually of failure in their Christian experience. Even at ten years of age I wondered why this was so when the early apostles gave evidence of such abounding victory in their lives.

Second: The Church of the Brethren conforms more fully in its faith and practise with the simple teachings of Jesus and the early church than any church I know of. It rests its authority on the Word of God and not on the doctrines of men. It takes the whole New Testament for its creed and backs it up by all of the Old.

Third: It teaches nonconformity. No scriptural doctrine is clearer or more necessary. How can a Christian conform to the things of the world? And if we do so, do we not by that very act nullify the law of God and make it of none effect? The truly converted soul is made conscious immediately of a line of demarcation between it and the world. The Word clearly teaches: "Be not conformed to the things of the world, but be ye transformed by the renewing of your minds." Again we are exhorted: "Let this mind be in you, which was also in Christ Jesus." Who can seriously argue that Christ conformed to the things of the world? Is there not abundant evidence, both in precept and example, that there must be a difference between the worldly-minded and the spiritually-minded?

Who can go down the streets of any of our cities today, in whose heart is the love of God and an earnest desire to obey his will, without being forcibly struck with the nudity and lewdness of the present time? Consider women cutting off their hair, that natural adornment which God gave them, which no artificial adorning can replace; the immodest and indecent exposure of the person, catering to the sensual and vile; the giddy, hectic pursuit of pleasure; the casting aside of all moral and spiritual restraint. Truly, these are perilous times.

Fourth: Its doctrines and teachings are grounded and founded on the simple gospel of Christ, motivated by love and energized by a practical application to human need. No church preaches a fuller gospel, and yet none preaches a simpler gospel. It meets every need of the triune entity of man, whether it be of body, mind or spirit. It is eminently practical, and adaptable to every human need and condition. It is the interpretation that Christ himself gave of ministering to others. It is the fulfillment of the divine law of love.

The writer was converted in another church. It was the harsh attitude of the minister that drove him out. He was an educated man and argued hotly that some passages of the Bible could not be taken in their literal meaning but must be taken in the original Greek, and must be interpreted by the ministry to the laity. The writer argued that the Bible must stand or fall on its interpretation in a living language to a living people in a living age. In other words, it means just what it says in plain English.

Fifth: It is revealed in the life of our people, as well as taught in the pulpit. God's people of old were called the people of the shining face. As the writer came in contact with different ones in their homes, and as he learned of the long years of service of some of its early ministers, without pay, it impressed him more than any argument that here was a church and a people in whom the Spirit of the living God was at work.

With the Church of the Brethren Christianity is a practical thing, not a dim impossible idealism. Its teachings are applicable to human life, and capable of solving all its problems. We make no claims to having all the truth, neither do we set up ourselves as a "holier than thou" people. We believe that somewhere between the two extremes of modernistic worldly conformity, and a fanatical faith of superior claims and boasting, lies the deep, safe river of God's love and truth and grace. By his grace we are content to sail serenely on the river of his love, charted by the Word and guided by his will. We believe in a practical application to our everyday needs and everyday lives.

Sixth: It is democratic in the highest sense of the word. It gives opportunity of service to all. We believe this is essential to healthy church growth and vital to Christian experience. Suppose I were to drag a man from the raging flood of a turbulent river on a stormy day, at the risk of my own life, and then leave him to die on the bank, of cold and exposure; how much credit would I be entitled to? What good would it do him?

The child that is born into the world must be nourished and fed. It must be taught to walk and work; its future usefulness depends on this, and so we begin early to develop in the child every faculty and every latent power. It is so with the Christian: first, the new birth, then the growth in grace till we attain to the fullness of the stature of manhood in Christ. As the physical man is developed and made strong by physical exercise, so the spiritual man is developed and made strong by spiritual exercise. The church is our spiritual home, every member has a rightful part, and place. To each according to his ability that all may grow in grace and become "workers together with him in the spiritual temple."

Seventh: It is spiritually sound and progressive. It rests on the solid Rock, Christ Jesus. It is the full gospel in the fullest sense of the word. It stands four-square to every wind that blows. Avoiding the pitfalls of worldliness on the one hand, and of fanatical claims to superior experience on the other, it seeks to interpret the Word to the need of the living present time. Soundly practical it is also deeply spiritual, recognizing the will of God in human affairs, and bringing our daily walk and life into obedience to the Heavenly Father's will.

Much has been said of its smallness in numbers—as though this were evidence of its real standing and worth. What of Gideon and his army? With his thirty-two thousand he seemed unable to cope with the vastly superior forces of the Midianites and their allies. Yet, when the final test came Gideon went forth with God—and three hundred—and they conquered. Numbers never have counted with God. One with him is a majority, and without him all the armies of the world are powerless.

Personally, I am of the opinion that no other church can so well meet my needs and interpret my under-

Some Thoughts on Reality in Religion

BY O. R. HERSCH

REALITY in religion is both a spiritual necessity and a joy to the one who experiences it. Reality in religion is best exemplified by the lives of those quiet, sincere, and holy men of God who are the salt of the earth.

Reality in religion has always been visualized through some incarnation. In the early dawn of history, Abraham, having discovered God, was an incarnation of God to his people. The neighboring tribes looking at Abraham said, at least to some extent: "God is like Abraham." Abraham passed on this vision to Isaac, and Isaac passed it on to Jacob. These and later priests of God exemplified what God was like; until by the time when Christ came, the Jews had a definite concept of who God was; where God was; what his laws, punishments and blessings were.

With the coming of Christ the world had another incarnation—God in human flesh, redeeming the world unto himself. Christ lived. That life was so like the people's concept of what God was like that after a time they began to connect the name of Christ with that of God; they began to think of God in terms of Christ—yea, truly they began to look at Christ and dare to say, *"God"!* Here was Reality in religion.

During the latter part of his ministry Christ said: "If I go, I will not leave you comfortless. I will send the Holy Spirit; he will teach you." So when Christ left and his disciples were awaiting the coming of the Spirit in power in the upper room, even as the robe and spirit of Elijah fell upon Elisha, so the Spirit came upon and abode in these apostles at Jerusalem. These men went out. They spoke with different tongues. They were so filled with the Holy Spirit, so taught by this Spirit, and so guided by this Spirit and it became so real to them that they began to say: "Holy Spirit," "God's Spirit," "Spirit of Christ." There was a realization of God's abiding in his followers in the form of the Holy Spirit. So, naturally they spoke of God, and his Son, and the Holy Spirit as one Person in three manifestations, and came to speak of "The Father and the Son and the Holy Spirit."

Reality in Religion, then, is Life in God and Christ Jesus through the Holy Spirit. It is the risen life. It is the life in, and of the soul. It is the aspiring life. Just as the petal has no meaning apart from the rose, so man loses the full meaning of life apart from this reality—this inner life of the soul—this yeast hidden in the lump—this abiding in Christ. "If ye abide in me, and my words abide in you"—reality is achieved. With reality, we experience what Paul meant when he said: "It is no longer I that live, but Christ that liveth in me." And, he goes on to speak of dying in Christ. The seed whose power in growth bursts the rock asunder must die. So also the chrysalis becomes a butterfly. It is thus with this reality in soul experience. Death in Christ means reality of the soul experience—a life superior to all the common things in life—a life superior to the sins and temptations in life—a life superior to even death itself. If ye, then, be risen in Christ, seek those things that be from above—to get reality in religion.

Geer, Va.

standing of the Scriptures. I would rather be in harmony with the Word of God, abiding in his will and doing service for my Lord with a very small minority, than to be a member of the most popular and, numerically, the strongest church in the world. "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

In conclusion, there is no lack of an ideal, of an objective. Some deplore the fact that we have not stood consistently for peace, as our brethren, the Friends did during and since the war. I believe that the church lost a great opportunity there. Whether it was moral weakness or spiritual lethargy I shall not argue. The Friends and the Mennonites stood firm for their convictions. It cost them something, but it proved to the world that they valued principle more than ease, and the will of God more than the law of man. Moses chose rather to suffer affliction with the people of God than to dwell in the pleasure of sin for a season.

The remedy is not in lying down because we have failed. It is in girding ourselves for battle, and going forth, winged by faith and fortified by prayer, to greater endeavor and nobler achievement. There can be no question about the things we stand for: viewed in the light of the Word they are true and right. The question is, how are we standing for them?

I believe we are standing on the very threshold of a new era. The forces of righteousness are awakening in the earth, and the Spirit of God is striving in the hearts of men. We are nearing the great tribulation, and the time of the coming of the King. The forces of evil are settling down over the land, but the hosts of God are marching on to victory. As the evil shall grow worse and worse, deceiving and being deceived; even so the forces of righteousness shall grow stronger and stronger, opposing strength with strength. "Nevertheless, when the Son of man cometh, shall he find faith upon the earth?"

It is a time that calls for consecration; it is a time that calls for prayer; it is a time that calls for earnest teaching and preaching; it is a time that calls for a life of sacrifice and devotion; it is a time that calls for all that is noblest and best in us, every God given power to be fully surrendered and wholly dedicated to the great task of human redemption. Christ freely gave himself for the church; can we do less than give our lives a "Living sacrifice, holy, and acceptable unto him"? If we love the church, as Christ loved it, will not we pour into it the best that is in us; the best of heart, and mind, and soul?

If we have failed in the past, there is but the more urgent reason why we should be up and doing. "For the night cometh when no man can work." God help us that the Spirit may stir us to action, to a deeper sense of the world's great need, to a deeper sense of our responsibility, to a holier sense of the great privilege of fellowship and service, that his kingdom may come, and his will be done on earth, and that it may begin, first, in our own hearts and lives.

Myrtle Point, Oregon.

These Days Since the War

BY EZRA FLORY

RECENTLY a minister said: "We who were pastors before the war, and we who are now pastors, know full well that these days are different." All assent to the fact that great changes have rushed upon us the last decade. We are not willing, however, to accept the position that people are instinctively less religious now than formerly. Multiplied counter influences have presented themselves and we are caught in the swirl of perplexities of which our leaders and fathers knew nothing a few years ago.

Transportation is little short of miraculous. Good roads surpass what Romans dreamed. The entire population of our country could step into automobiles and move at the same moment. It is wonderful. We do move. We are speeding up and airplanes must come to our relief, if in fact, these shall be able to satisfy the thirst for speed.

Last year our country spent almost one billion for radios. The clatter of hoofs was heard around the world at the inauguration of the President. Daily papers are too slow. People on the streets were discussing the inaugural address five minutes after it was delivered.

People are feasting on the sawdust of cheap literature sent out, not in yellow back form, but in daily papers. In many instances it is not fit intellectual food for rearing children, nor for strengthening adults. Few are reading good tracts or standard literature.

Material appliances have found their way into homes, barns, and churches. The buzz of the carpet sweeper or the hum of the motor at the washing machine and sewing machine is continually in one's ears.

What the world is doing sounds in hundreds of homes an hour after it has occurred. Our children are thoroughly trained in excellent public schools where many of the home duties, such as brushing teeth, weighing, dieting, and cooking, have been taken over.

Churches are running on "*that new program,*" these days. Provisions are made for the seamstresses who meet regularly. But the church of the future will dismiss this feature because ladies are not learning how to sew.

A few years ago there was a famine in India. The report reached America. The hearts of our fathers were touched. As a boy I helped solicit corn and saw a long procession of wagons hauling the precious food to the elevator. Some one remarked: "When these Dunkers get started they surely do things big." But today a million people are starving in China and who is stirred?

A few years ago the program of the church was simple. It was not thought of as a "program," either. Calls for money were few. In less than eleven months sixty-six specific calls have come to me as a pastor asking for money. A number of these calls are very insistent, for those who sponsor them are certain that unless their particular cause is supported liberally and soon, the churches of America will wither. Some demand that since we are ministers we can not escape the urgency falling upon us as leaders of God. Others make us stockholders and therefore urge the importance of the cause. So it goes ad infinitum. What can we do? This continuous stream of calls for a poor man whose house and goods were burned, for the sufferers in a drouth stricken valley, for the conversion of heathen, to reach those who know not our Lord as Savior, at the rate of one or two calls each week, has the effect of hardening the hearts and ears to calls that are worthy. These tremendous opportunities knocking at our doors afford us privileges our fathers never knew. How shall we proceed when people assure us that the church has gotten to a place where one can not feel welcome as a member unless he has wealth to pour into the coffers? This is not true, but some seem to feel that way.

Here are members who work over wash-tubs and rejoice to give ten cents or more each week. Here is another who said: "I have decided it is wrong for me to spend more for tobacco and theatre than I give to the church, so my offering each week is ——." If he keeps this up it will either break his evil habits or break him financially.

An economic strain has gripped us even in this day of unprecedented wealth. We are giving much more than ever before, but we are determined to build our home fires. Some churches need help at home, or soon there will be no churches to whom appeals can be made for finances.

How we do sway from one extreme position to another! Luther used a homely illustration of human nature when he compared it to a drunken peasant pushed up on one side of his beast only to fall on the other side.

What will the pages of history about our brethren sound like in a few generations? "Then came the days following the World War—wealth, prosperity, new adjustments, a new leadership, counter attractions, a lack of indoctrination, a preoccupation that dimmed the eye to crying needs of perishing souls, new and expensive buildings and equipments, materialism and intellectualism, a toleration that fostered irreligiousness and a drifting from the stern discipline of former days, until the little flock was lost in its amalgamation with other floating aggregations." Ah, no. This is too dark a picture to be that of a true prophet, surely!

"Oh men of God, rise up!
The church for you doth wait;
Her spirit will make you strong,
Her service make you great"

Huntington, Ind.

Prohibition's to Blame

As the cheese is the cause of the maggots,
And the mulberry, runners in silk;
As the torture was due to the fagots,
And the cow is to blame for sour milk;
As the Decalog forces perdition,
And a good chimney scorches the pie—
All the ills since we had prohibition
Are due to the country's going dry.

Abe Lincoln brought on the Rebellion,
The Spanish war came from the Maine;
And the Lord made poor Judas a hellion
When he taught that goodness is gain.
It's the carriage that pushes Old Nancy,
And the tires make the motor to spin—
And if logic like mine you don't fancy,
Du bist noch ein Dummer im Sinn!

—Emerson O. Gildart.

Problems in Church Attendance

BY WILBUR B. STOVER

A THOUGHTFUL letter from Ohio lies open before me on the table as I write. The writer pours out her burdened heart, as she thinks of her children growing up about her, the children God has given into her care. Often has the question come up in various gatherings, and every time the conclusion seems to be: "The person who was compelled to go to church when small, sickened out on it as he grew up, and just quit going." One says: "My girls are just tired of going to church." This mother goes on to say: "Older mothers seem to agree with this idea, and as a younger mother, I have little to say, but I can not agree with them. Yet, I am really alarmed at the outlook."

The present is trying to improve on the past. The present finds much good in the past, and some things that are not so good. Now the present seeks to uphold the good that it finds, and to change that which was not so good. One thing among the not-so-good class of things, was the compulsory attendance at church. Many are saying as an excuse for their nonattendance at present, that they were forced to go when they were children, and now church has lost its interest to them; therefore they do not go at all.

Those who have had the experience do well to tell how it was done; if successful, how did they succeed; if they failed, what was the key to their failure, as they now see it? The trouble is that those who have had the least experience, often do the most talking on a given subject. The reason is that those who have had the largest experience would rather not say very much about it.

Several years ago in a certain town there seemed to be a mania sweeping over boys of a certain age, to run away from home and get some experience. They wanted a thrill, and sought this way to get it. Then going dead broke, and reaching the limit, they would wire home for help to come back. A certain boy was in line for the same procedure, so his folks set about in table conversation, and in various ways, to prepare him to resist the temptation.

Talk soon brought a mention of one who had gone. It was said: "What a heart-ache his poor mother must have, to think of her boy as one who ran away. He could get just as much of a thrill without so grieving those who love him best." How could he do it? O there are lots of ways. The Bible says: "Honor thy father and thy mother." Suppose one wished a thrill by going away, why not talk it all over with mother, and ask her to help him get ready for a long hike? Then the boy could have his khaki outfit, his camera and kit, and write a card home every day. He would get a tremendous thrill, if he wished it, and not violate

(Continued on Page 570)

Divine Awareness

BY H. S. WILL

THE value of any object or force depends upon our awareness of its existence. This is a fact readily deduced from ordinary, everyday experience. Many a poor man has barely eked out a living on his unproductive fields when if he had only been aware of it, under those same fields were rich mineral deposits or pools of oil. Now ore containing gold and crude oil have value. But that value so far as the individual is concerned, is conditioned wholly upon that individual's being aware of its existence on his holdings. Nuggets of gold or tanks of oil are not worth a single mite on a man's possessions if he is not aware of the fact that they are there. Undiscovered resources are not considered in the valuation of any property. Russia sold Alaska to the United States in 1867 for $7,200,000. Now Alaska's value can not be figured in terms of millions. In 1867 Russian authorities were unaware of the rich mineral deposits to be found in Alaska. Electric energy was present in the world, but valueless to man, until after Franklin's experiment made men aware of its power. Radio possibilities existed long before Marconi was born, but it is only since he became aware of them that we can sit in our homes and hear King George speak.

Undiscovered talents, like undiscovered natural resources, are valueless until the owner becomes aware of his possessions. We must discover our hidden powers before we make use of them. Few people really find themselves, hence mediocrity. William James estimated that the average man uses not more than ten per cent of his brain power. There is not a man we may say but possesses resources he is unaware of. Differences in achievement among men are not so much the result of inequality of talents perhaps, as discovery and usage of the talents in one's possession. Socrates' dictum, know thyself, along with Solomon's injunction to fear the Lord, is the beginning of wisdom. Incidentally, here we have the primary end of all education, unveiling of self, and leading the pupil into an awareness of the subconscious forces of his personality. This is of utmost importance because those resources in our personality that we remain unaware of never benefit us. Right at this point is to be found the secret of the abundant life Jesus offers, leading the individual into an awareness of the kingdom within, and the God without.

What is true of natural resources and of our hidden powers is true also of God. A God whom we are unaware of is a valueless God. If God is to be to us what he was to the Psalmist—our Refuge and Strength, our present Help in time of trouble, our Salvation and High Tower—then we must be aware of his presence. Otherwise, even though God desires to be all this and more to us he can not, not because of any limitation on his part, but due to a lack on our part. God's part is to be available, our part is to keep our mind to his presence and purposes so that he can freely reveal his mind to us and guide us in our work for him. If we fail to do this and for days, and bar God from our consciousness, then so far as we are concerned we are just as well off as if there were no God. The principle of values being determined by awareness holds just as truely here as in the material order.

Now to be sure, we can not live in God's world without sharing some of the benefits that God gives, whether we are aware or unaware of him. We need not know what gravitation is, much less be aware of it, to obtain its security. Likewise as Christ said, God's rain falls on the unjust as well as the just. Conscious or unconscious of God, we may go on breathing God's air and sharing the fruits of God's earth. No sane person would discount these gifts of the Eternal, but they are mere husks in comparison with the higher gift of God, fellowship with himself through Jesus Christ. This world of friendship with God which brings life's truest riches is in access only to those who are aware of God. Belief in God in the ordinary sense is not enough here. To belief must be added a vital faith that senses the immediate presence of God. Only then does God become a factor in our experience, aiding us to master our temptations, to conquer our fears, to bear our burdens, and to surmount our handicaps. The man who is not aware of God holds no Christ standard, compromises with temptation, is enslaved by his fears, bears his own burdens, and is crushed by his handicaps. There are those we must admit who fight alone, who seemingly want no Christ or God, to assist them in life's struggle. Many such by the sheer might of their own will climb far. We should give them full credit for what they do achieve. However, to see the pettiness of these Nietzsches we need only measure them in any aspect—poise, courage, achievement—with the God-conscious Christ, or the Christ-conscious Pauls.

Now the basis of divine awareness is divine immanence. Where is God? The Psalmist answers:

> "Whither shall I go from thy Spirit?
> Or whither shall I flee from thy presence?
> If I ascend up into heaven thou art there:
> If I make my bed in Sheol, behold, thou art there.
> If I take the wings of the morning,
> And dwell in the uttermost parts of the sea,
> Even there shall thy hand lead me,
> And thy right hand shall hold me."

To the Psalmist's testimony may be added that of Mrs. Browning:

> "Earth's crammed with heaven,
> And every bush is aflame with God."

God is immanent in the universe and in man, so no matter where we may be God is about us and within us. Nevertheless, this glorious fact avails us nothing if we are not aware of it. Two men spend their vacation in the same mountains. The one sees only rocks and barren cliffs and broken trees. The other sees those same rocks and barren cliffs and broken trees, but he sees more, he sees God. Who will say the vacation contributes equal value to the two men? The universe is God's workship, he is in all parts of it as a normal person is in all parts of his body. As Jesus stated, the Father worketh even until now. A God-filled universe makes this earth a holy habitation for men, whereas a godless universe makes it either an abode of tantalizing demons or a vast machine ruthlessly shattering the ideals and hopes of men. And remember so far as we are concerned personally, if we are unaware of God, it makes little difference now if the universe is God-filled or godless.

Theoretically the world is full of believers who practically are unbelievers, yes atheists. They believe in God, the God of Abraham, the God of Paul, the God of the future, but as for the God of today they are like Elisha's servant, whose eyes were closed and could not see the horses and chariots of Jehovah about the mountain. It is not enough to believe in the God of yesterday and the God of tomorrow; we must also see the God of everlasting love in the movements and life and world of the present hour. As Prof. Borden P. Bowne in 1905 stated in the preface of his book, The Immanence of God: "The undivineness of the natural and the unnaturalness of the divine is the great heresy of popular thought respecting religion." I am of the opinion that this error is being gradually rectified.

Divine awareness with all of it accompaniments in experience is hardly a completed end within itself. Its supreme significance is that it alone leads men to share with God and Christ the redemptive passion for mankind. Until a man becomes aware of God, he is satisfied with himself and almost no appeal can drive him from his throne of smug complacency. Perhaps this is the reason so many turn a semi-deaf ear to the call of missions and China famine relief and support the same with their pennies instead of their dollars. But let a man become aware of God, and henceforth he will count no sacrifice too great, no demand too exacting, and will consider all divine calls, privileges. He will be ready to quit the sequestered life and go out somewhere on "the broad earth's aching breast to fight for man and God." Moses was content we are told to live with his father-in-law, Jethro, and watch sheep on the Midian deserts until he became aware of Jehovah, the God of his fathers. Even then it was with reluctance that he left the quiet spaces where for forty years he had lived and which he had learned to love. He preferred to continue his work as a sheep herder, but he could not drive from his mind the continuous cry of his oppressed people in Egypt and the call of God to him to lead them out of the land of bondage. Certain of God's assistance, he finally entered the struggle for the oppressed and for the next forty years his life was a storm center. Constantly misunderstood, daily criticized, he must surely have longed frequently for a return of the quiet life of the desert. But Moses never quit, for through it all he saw the purposes and was aware of the presence of the eternal God. What Moses was aware of Christian workers today must be aware of, else their work will be intolerable.

I have been using constantly the phrase, *awareness of the divine*. What do I mean by it? Not that we should be constantly keeping our thoughts fixed on God, nor that we should be continuously meditating on him. Such action would soon produce religious dyspepsia. What I mean is vastly more than that. It is squaring one's life with divine ends. It is being at one with God in purpose and will, as Christ was one with God. To find this position and to maintain it will demand times, yes, regular times, when one will sit alone and literally saturate his mind with the immanent God, but it will also demand time, much time when we are about other affairs of our Father's business. True awareness of God then is, to so hide our life with Christ in God that through our soul may flow steadily the divine tides that bear the purposes of the Eternal to us. Without this no individual can possibly finish, as did Jesus, his God-appointed mission in life.

Twin Falls, Idaho.

What You Can Do for China

BY EMMA HORNING

THE National Christian Council of China asks all the missionaries of China to pray for the following needs of this great nation. They are so necessary for the development of the church of China that we pass them on to the church in America, and ask you to aid us in our intercession. Use them in your church services, in your missionary meetings, in your prayer meetings, in your private devotions.

O God, who are so great that thou knowest by name each one of the unnumbered millions of China, by whose hand they are fed and sustained in life, by whose decree they die and pass into the unseen, be thou to each suffering, struggling human heart according to its needs, satisfy each hungry soul with thy goodness.

Continue thy blessing upon the work of the Bible societies, and grant that the entrance of thy Word may give light, *we beseech thee.*

To all who teach in schools or colleges, give skill in adaptation that they may present the wisdom of the West without causing loss to those who are heirs of the wisdom of the East, *we beseech thee.*

From the schools and colleges raise up men and women who, in their turn, may be leaders of the church in the work of the ministry, in education and in national life, *we beseech thee.*

Prosper the Young Men's and Young Women's Christian Associations in their campaigns for health education, their hostels and clubs, their work for school boys and school girls, making them in all that affects the young the true servants of the church, *we beseech thee.*

Help those who direct the language schools for missionaries to make the year of study a time of deep spiritual preparation for the future; give those who teach skill to perfect methods, and send out all who study equipped to enter with understanding into the thoughts of the people whom they serve, *we beseech thee.*

Bless all public-spirited efforts for mass education, that the eyes of those blinded because of illiteracy, may be opened to the knowledge and inspiration accessible through reading, *we beseech thee.*

Bless those who seek to provide in simple language such books and tracts and other reading as will stimulate in the newly literate the desire to read, and build them up in religious faith, hope and love, and in all useful knowledge, *we beseech thee.*

In all trade relationships grant both to Chinese and foreigners integrity and honor, *we beseech thee.*

Grant that in the competition for trade of the Chinese nothing may be done to injure the Chinese people, *we beseech thee.*

Restrain those who would grow rich by the sale of narcotic drugs and other harmful goods, *we beseech thee.*

Let us give thanks for this ancient and great people; for their filial piety; for the wisdom of their sages.

We thank thee, good Lord, for their respect for learning and ancient culture; for their treasures of architecture and of art; for the vision of a great God of heaven, Giver of prosperity and fruitful seasons.

We thank thee, good Lord, for the labor of evangelists, translators, teachers and preachers; for the birth of a Christian church; for the blood of the martyrs.

O God, who sittest upon the circle of the earth, to whom the nations are but a drop in a bucket or the uncounted dust of the balance, mold the destinies of the Chinese people, make them the instruments of peace and not of war, of good and not of evil, of truth and not of error. To this people who for ages have worshiped afar the God of heaven, high and lifted up, not to be approached by common men, reveal thyself in thy glorious majesty, surpassing all human imaginings, and in thy love so condescending that the humblest may address thee as, "Our Father."

Ping Ting Chow, Shansi, China.

"Cigarettes, Billboards & Satan, Inc." Defilers of God's Temples

BY CHESTER E. SHULER

Does tobacco smoking harm boys?

The question would seem ridiculous. A few years ago it would have been quite superfluous, because while many men used the filthy weed, even they were almost united in the idea that boys should *not* use it. Many of the most inveterate smokers were heard to express the wish that they had never begun the habit.

Today it would seem that this is changed. The terrible effort put forth by godless men in the tobacco business by way of billboard posters and high-priced advertising in magazines and periodicals, tends to tell our boys and girls that it is *manly* and *womanly* to smoke cigarettes. A few years ago a tobacco company, more daring and brazen than the rest, nationally advertised their brand of cigarettes on billboards by placing the picture of a fine-looking man smoking a cigarette and a beautiful woman near him showing her approval of his choice. Little by little the advertising has grown more daring, more alarming, more disgusting, until today women are depicted with cigarettes between lips that the Creator made to kiss innocent children; beautiful girls are portrayed as doing a womanly(?), popular deed by purchasing and using cigarettes. Boys and girls have not yet been shown, to our best knowledge, but it's coming—and may God move Christian people soon to take some concerted action against this Satan-inspired propaganda before it does!

A certain physician was struck with the large number of boys below the age of fourteen years whom he observed smoking, and was led to make special inquiry into the effect the habit had on their general health. He selected for his purpose thirty-eight boys, aged from nine to fifteen, and carefully examined each of them.

In twenty-seven he found injurious traces of the habit. In twenty-two there were various disorders of the circulation and digestion, palpitation of the heart, and a more or less marked taste for strong drink. In twelve there was frequent bleeding of the nose. Ten had disturbed sleep. Twelve had slight ulceration of the mucous membrane of the mouth, which disappeared on ceasing from the use of tobacco for some days. The physician treated them for all weaknesses, but with little effect until the smoking was discontinued. Then their health and strength were soon restored.

The demands of modern life are becoming more exacting. Boys and girls of today will need strong, healthy bodies and minds tomorrow if they are to survive in business and other fields. Tobacco never has helped anyone to better health. It never will. On the contrary, we know that it weakens and makes one's body susceptible to disease, unable to stand up under a strain, and often paves the way for serious illnesses and death.

It is a fact, as brought forth in the doctor's experiment, that cigarette smoking often leads to indulgence in strong drink. This is only natural. The constant, day-by-day, hour-by-hour self-indulgence of the cigarette smoker can have but one result—a weakened will which can not resist when greater evils are met. Many criminals today are inveterate cigarette smokers. Most of them smoke to some extent. *Yet these men, with their sordid, sin-marred countenances are never used on the billboards of the tobacco companies!* The devil sees to that! He knows that if our intelligent youth could see the *results* of cigarette smoking, they'd never, never be caught in his snare. Only the most attractive people are portrayed in connection with cigarette ads.

The tobacco people seek by every means in their power to connect the names of famous people with their poisonous products. Unfortunately there are those in the public eye who are not averse to such publicity. But there are also those of national and international prominence who have the character and self-respect to resent such attempts.

One such is the famous singer, Madam Schumann-Heink. Some time ago a certain cigarette advertisement quoted the opera singer as recommending a particular brand of "coffin-nails." One of her admirers, a man of prominence in the educational field, was shocked when he read the "ad" and determined to learn first hand from the lady herself whether or not she did lend her influence in this direction. He wrote to her, making inquiry, and in due time received a reply. It was not a letter that Madam Schumann-Heink sent, but a copy of a newspaper, the *Daily Hampshire Gazette,* published at Northampton, Massachusetts, the seat of Smith College for Girls. On the margin of this newspaper, with ink, signed by Madam Schumann-Heink herself, were the words, "I hope this is answer enough."

Two columns on the front page explained that Madam Schumann-Heink had given her farewell concert at Smith College the previous evening and before the final applause died away, the great artist stepped forward to the footlights, stopped the applause with a gesture of her hand, and spoke as follows:

"It has been reported in some newspapers that I smoke. *This is not true. I have never smoked a cigarette in my life.* It is not to the fathers and mothers and grandmothers that I am now speaking. It is to you young girls. Some time into your lives I hope there will come a great love, and when the time comes that you shall kiss this man that you love, if you are smoking now, will that future kiss be entirely proper? Do you think they will taste just right?

"I shall probably not come this way again as a singer. After I have finished this tour, I shall probably wear glasses, sew and knit and do other things that are expected of grandmothers. Some of you will be married and maybe live near here, but if you are smoking, then I shall not wish to be a godmother to your children."

Thus spoke Madam Schumann-Heink. Thus speak many men and women who are in positions of influence, trust, responsibility and prominence, and who *know* whereof they speak.

There is no way of calculating the diabolical wrong which has been wrought against the American home and generations unborn by the vulgar and sensual cigarette advertisements which have been plastered everywhere during the last few years by the cigarette concerns that do not hesitate to sacrifice the virtue of womanhood at the feet of the golden calf of filthy lucre. Does not the American woman have sufficient moral vitality to revolt against this outrage? Is there not a Frances Willard somewhere who will arise, speak, write, and stir her sex against this terrible, debasing evil? May God, if it be his way, show folks the truth regarding this menace which is invading the American home.

As Christians, we are seeking to keep God's "temples" clean. Keeping the cigarette, cigar, pipe and "cud" from the mouth and lips is a very important step in the right direction. True, there are many other forms of sin which must be carefully avoided, but for the sake of future generations at least, the Christians of America ought to stand unitedly against this evil as they would fight a pestilence—for it will have much the same result if left unchecked.

Harrisburg, Pa.

Feeding the Flock

BY JULIA GRAYDON

A WRITER quotes Jesus' words to Peter: "Feed my sheep," and then adds, "With what food is the flock to be fed?"

We take great care of our bodies these days and we read every day in the magazines of the helpfulness of this food and of that if we will only try it. And some of it suits one person while another person must have just the opposite kind.

But this is not true of spiritual food, for it comes from one source alone, and he who gives it is "able to supply all our needs," and we can all partake of the same food with the same results.

Jesus said: "I am the bread of life," and also, "I am the living bread which came down from heaven, if any man eat of this bread he shall live forever."

Our ministers and elders give us this spiritual food as they read from the Bible or urge us to put spiritual food first in our lives, and then to tell others of its power and what it has done for us.

When Jesus said: "Feed my sheep," he knew what sort of food we, his sheep, would require as long as we are in the world.

Harrisburg, Pa.

A Great Mansion

BY GEORGE W. TUTTLE

THE local newspapers recently contained articles describing a great fifty-room mansion about to be erected in Pasadena, Calif. The location is on Orange Grove Avenue, which is bejeweled with the homes of millionaires, set in acres of lawns like velvet, and surrounded by semi-tropical trees, shrubbery and flowers.

Think of a mansion of fifty rooms, the living room alone being forty-three feet in length, and containing three fireplaces! The floor and steps of the vestibule are to be of marble. The fifty rooms were described in detail: guest rooms, owner's suites with dressing rooms, boudoirs and sleeping porches, butler's pantry, flower room, morning room, radio closet and terraces. Of course a great kitchen and dining room are included—rooms which are as essential in the humble home as in a millionaire's palatial mansion.

In the basement will be storage rooms, food supply room, laundry, boiler and heating units—and even a work shop.

While the mansion is being erected the owners must leave their present humble home of only twenty-five rooms as much of it is to be torn down: "Ring out the old; ring in the new!"

This mansion will certainly be a good bit larger than the Queen Anne cottage of which the owner said, proudly, "Everyone needs a Queen Anne cottage," only to have a quaint old man reply: "If a man has the fear of the Lord in his heart, and can get a good beefsteak to eat, he can get along very well without a Queen Anne cottage."

It is hardly probable that we shall ever own a fifty-room mansion on earth, but what of the mansions in heaven? Possibly there is music for you in this query; "Hath not God chosen the poor of this world rich in faith?" What did the Master say? "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." Faith in Jesus Christ lays the foundation for our mansion:

(Continued on Page 572)

PASTOR AND PEOPLE

Peter, the Shepherd

BY WARREN SLABAUGH

It is impossible in a short sketch to attempt to write a life of Peter. It is only possible to point out one characteristic which seems to me to be outstanding, one in which he made his largest contribution to the cause.

Peter was the greatest man in the church for about thirty years, or nearly to the end of his life. By this time, through the waning of Jewish Christianity and the mounting importance of Paul and Gentile Christianity, Peter falls behind Paul. In fact the great apostle to the Jews at the close of his life is found in the Gentile church at Rome and his greatest literary production was written to churches which were largely Gentile. The character of Peter was an interesting combination of strength and weakness. He had received the nickname, "Rock," at his first meeting with Jesus, but his worthiness to the title was won only after a long period of testing. Peter's weakness was due largely to his impulsiveness. Rushing ahead without mature thought led him into many embarrassing situations. He presumed to turn Jesus from his path to the cross and received the sharpest rebuke that ever fell from the lips of Jesus. On the Mount of Transfiguration he rudely interrupted that exalted conference with his proposal to build booths. Luke excuses on the ground that being scarcely aroused from sleep he did not know what he was saying. At the arrest, with more excitement than courage, he snatched a sword and created a diversion though with small results. But the crowning shame of his life was his behavior in the court of the high priest. Courageous enough to follow in the crowd, his courage evaporated when the door was locked and he fell into a panic before the curiosity of a slave girl. Years later when his character had strengthened and his convictions had deepened, once more he fell into the old weakness; at Antioch he allowed the influence of certain unimportant Jews from Jerusalem to sway him into a course of action which Paul rightly condemned as hypocrisy.

He was only a Galilean peasant and the rude dialect of the northern province clung to him. The Sanhedrin later regarded Peter and John as unschooled and ignorant men. Certainly he was far behind Stephen and Paul in learning and refinement.

But in spite of his weakness he was a great character and became the first great leader of the church. And for this Jesus seemed to have chosen him. The name, "Rock," was not a mere fancy of the Master spoken only for the moment as we tell our stories and jokes. Jesus was in sober earnest and was definitely trusting the leadership of his church to this man. It was he who spoke the Great Confession though the rest of the apostles undoubtedly agreed. But Jesus after pronouncing a blessing upon him declared that, "thou art Rock, and upon this rock I will build my church." True, the Protestant church has been afraid to take this text too literally because of the overemphasis made by another great branch of the church. But Jesus is speaking to Peter and of Peter—it was upon the ideal Peter, to whom the Spirit of God could speak, and upon men like him, that his church was to be founded. The authority to bind and loose is later definitely extended to include others. And yet to Peter was given the honor of formally opening the door of the apostolic church to both Jews and Gentiles. It was he who, filled with the Holy Spirit, preached on the day of Pentecost when thousands came into the church. By his own lips we are told and we believe him, that Cornelius the Roman officer and his house were the first Gentiles to become Christians.

It was in the rôle of shepherd that the greatest worth of the man is revealed. The rôle is formally assigned to him by Jesus. The story is told in the 21st chapter of John. It was a dramatic scene by the Sea of Galilee. Jesus presses upon Peter with the three-fold question, "Lovest thou me?" There is no doubt that the three-fold denial was not forgotten by Jesus. But it seems to me that the most important thing in the story is Jesus' solemn charge to care for his sheep. The change in phraseology is not important. Peter is commanded to be the shepherd of the sheep. To this agree Jesus' words in Luke when he said, "When once thou hast turned, strengthen thy brethren." Jesus knew the hardships and discouragments which would assail the infant church. He knew persecution would come surely and swiftly on the new movement. Thus comfort and encouragement in times of distress would be more important than eloquent preaching. Peter was to be a prophet, but more important, he had to be a shepherd. It seems to me that there is a close connection between this idea and the significance of the title, "Rock." The use of the term is influenced by certain great texts in the Old Testament. The most important are Isa. 8:14; 28:16; Psa. 118:22. There is a double idea here. A stone may be a fortress, a shade and shelter from the storm. But the same stone may become a stumbling stone in the way of the traveler. It is interesting that Jesus should so soon after referring to Peter's rocklike stability, call him a stumbling-block.

But when Peter found himself, he was a very tower of strength. No one ever loved his Lord more—he had left all and followed the Master without a regret. It was no sacrifice, he only marvelled at his good fortune. No one ever believed more firmly or served more faithfully. He may have been uncouth and unlearned as things were counted by the Pharisees, but no one could doubt his devotion. Because of his love he was able to beget courage in the faint-hearted; and by his presence and sympathy he was able to cheer the Christians in times of persecution. It is true that he was an apostle and for many years the leader in the evangelization of the Jews. But it was with the care and comfort of the flock, his lambs, that Jesus was solemnly charging Peter that memorable morning beside the waters of Galilee. Others could preach, but no one could comfort like Peter.

That he preferred to think of himself thus is indicated by his words in 1 Pet. 5:1-4: "The elders . . . I exhort as a fellow-elder. . . . And when the chief Shepherd shall be manifested," etc. His attitude to his task is shown in his exhortation to the elders. He had gone into the work not of constraint but willingly; it was not a hard duty to be endured, but a life in which every day brought new joys. It was not for material rewards, filthy lucre; Peter did not get rich at his job. In a day when the Jews were going into every country in the pursuit of business, we see this man spending his years without thought of these things. My picture of Peter is that of one who possessed rugged strength, but was without many of those things which go to make up a superficial culture. And I imagine his clothing was simple and poor. What a contrast between the simple Galilean and the papacy of later centuries with its magnificence and pride! And yet much of the authority of the papacy depends on its descent from Peter! Surely nothing was farther from the mind of Peter than to found such a system. And Peter was never puffed up with pride because of the high honors bestowed on him by his Lord. Like a shepherd of sheep he went ahead suffering with his people, making himself an example to the flock.

It was not only in Jerusalem and Judæa that Peter carried the burden of responsibility. There came a time that he left his home land and went farther afield. Not only to Antioch and northern Syria, but finally he made his way to Rome. Tradition is reliable as to this, though there is no support for the claim that he was there 25 years. He did spend some time in the imperial city and from there wrote his first epistle. A significant thing is that it was written to Paul's churches of Asia Minor. Paul is either dead or absent from the city on a mission in another direction. The clouds of pagan persecution are rising on the horizon. Public opinion is adverse and slanderous stories are afloat concerning the Christian brotherhoods. Deeds of violence are breaking out with increasing frequency. The great heart of Peter yearns for these suffering ones though they are unknown to him by face, and they belong for the more part to the Gentile world. It is thought by many that Silvanus was making a visit to these churches; if so, Peter takes advantage of this to send along this letter to the suffering saints. What a message of comfort it was! His whole purpose is to hold them faithful before the fiery persecutions. He knew that the cruel pagan governor would be more cruel to the despised Christian; that the Christian slave would suffer from his pagan master; that even the pagan husband would deal harshly with his Christian wife. "Cheer up," says the apostle, "by your pure lives you will give the lie to their slanders and even win the persecutors to the faith. And even if the will of God should so will that you suffer, happy are ye; your Master suffered before you and there is no greater joy than in suffering with him."

And then consider his relation to the church at Rome during the terrible Neronian persecution. Despised by society, the Christians suffered and died without pity. It is credible that Peter here played the same rôle of comforter to the sorely distressed brethren, and it is generally believed that he later shared in their martyrdom. The most famous story is told in the Gnostic Acts. It is recounted that Peter disheartened by the terrible catastrophe which had befallen the Roman church, decided to flee out of the city. As he passed through the gate he met his Lord and greeted him with the famous words: "Quo vadis, Domine?" And the Lord told him that he was going into the city to be crucified again. At this Peter turned back to the city and martyrdom. And at his execution he requested that he be crucified with his head down because he was not worthy to die as his Master.

And so ended a great life. By his devotion and service, in his life and in his death, he proved the depth of his love for his Lord.

"Simon, son of John, lovest thou me more than these?"

"Yea Lord, thou knowest that I love thee."

"Feed my lambs."

Chicago, Ill.

The Gist of the Sermon

BY D. W. KURTZ

Faithfulness and Loyalty

The church at Smyrna was the only one that was called "faithful," and Smyrna is the only one of the cities of the seven churches that survives today. Faithful means full of faith. Faith means three things, corresponding to the intellect, feelings, and the will. It is belief, trust, and obedience. It involves the whole of life, it is the venture of the whole soul. Faithfulness is loyalty. It means that we believe in a cause as good, and true and valuable. We believe in this particular cause because we know that it is good, it has been tested, and we know the fruits of it. One can not believe in anything that he knows is not good. To believe is to satisfy the intellect. Secondly, life does not act unless there is interest, trust, confidence, a feeling of love and desire. The feelings are the dynamic of life. Faithfulness and loyalty are full of feeling, love, desire. Thirdly, there must be action, the expression of the will, obedience to our insight and feeling. One can not be faithful unless he acts. No one is faithful to Christ who does not obey him, and serve him. The faithful steward is the one who acts in accordance with the will and interest of the lord of the property. Faithfulness demands action.

What is the object of our faithfulness? Are we faithful to our appetites and passions? Then we become slaves. Are we loyal to the material things only? Are we faithful to mere trivialities, the things of sense, the present, the passing? Are we trying to be loyal to conflicting causes? Ye can not serve God and Mammon. Ye can not love and serve the pagan religion of the Roman Empire and be loyal to Christ. Ye can not put self first, and Christ also. Who is to be the object of our loyalties? Loyalty to one will degrade us; loyalty to the other will develop us and transform us into the reality of our birthright, as sons of God. Loyalty is the venture of life, the maker of life, the releaser of energies, the creative

power that makes or breaks each one of us. Be loyal to the Good, the True, and the Beautiful, and you will become like the object of your loyalty.

Let Christ be the Object of your loyalty, and choose no other object that will hinder, or conflict with this loyalty. Choose the right object of your loyalty, and your loyalty will be life, joy, success, fellowship, achievement, and sonship.

Long Beach, Calif.

HOME AND FAMILY

Shade

The kindliest thing God ever made,
His hand of very healing laid
Upon a fevered world is—Shade.

His glorious company of trees
Throw out their mantles, and in these
The dust-stained wanderer finds ease.

Green temples closed against the beat
Of noon-time's blinding glare and heat,
Open to any pilgrim's feet.

This is God's hospitality.
And whoso rests beneath a tree
Hath cause to thank him gratefully.

—Theodosia Garrison.

The Prodigal

BY FLORENCE S. STUDEBAKER

In Ten Chapters—Chapter Three

THREE busy days hurried by during which the new cook, Mrs. Courtney, and the two little Courtneys were fully established in the cook house. Martha Salem looked upon the little folks with dismay. "What will you do with them when you're busy?" she asked wonderingly.

"Do with them?" repeated Mrs. Courtney laughingly, "why, nothing. They entertain themselves. Just watch them. They won't bother a soul either. They've lived in camp before this."

And sure enough, the same deft hand that prepared delicious, wholesome food for the men, kept little Rose and Ilah fresh, clean and happy. In and out they flitted like butterflies carrying sunshine with them until everyone at the camp grew to love them and eagerly listened for the patter of little feet which signalled their approach.

"Their father is dead?" queried Mrs. Salem, sympathetically.

A look of scorn swept Mrs. Courtney's face. "I know nothing of his whereabouts now; neither do I care. We do not live together any more," she answered coldly.

"I'm sorry," sighed Mrs. Salem regretfully. Then she wondered what cruel hand had dared break a home, dared sever the ties of loved ones, marring the peace and happiness of innocent children. She felt that such a state was worse than death. She knew there was only one power that could save—and it was evident that Ella Courtney did not have that.

Day after day Martha Salem puzzled over the problem of the struggling souls about her. She saw the men going to and fro grim, stern, relentless. There was no soul in their eyes, only restless dark hollows which looked out upon a world which demanded so many hours' hard labor every day and rewarded them with crisp pay checks at the week-end.

How many of those checks were cashed at Kelly's saloon in the little village of Hepton two miles east of the mill was not exactly known. No one watched the establishment of Salem & Son's sawmill with more interest than Mr. Kelly, the proprietor of one of the three saloons. "Seems like the Sunday-school camp is sending in quite a few checks," he crowed one Saturday evening as Blackie and Blake waited before the bar.

The engineer laughed derisively. "Yes, we've got the old man going. The rules are plain enough, but all we need to say is *quit*, and Salem cows like a child. Bah! He don't need to think he can keep our beer away from us with black and white posters. It'll take more than that."

"Has he got any converts to his creed yet?" inquired a curious lounger watching the men through half closed eyes.

"Yeh, I think he has one hopeful," sneered Blake resentfully. "It's Nielson the big Swede with the dogs—remember him? He's suddenly turned a new leaf. I think he has his eye on the boss' pretty oldest daughter. A prize like that is worth some sacrifice."

"Say fellows, why don't you have some fun with the old man?" suggested Kelly, eager to win and hold the goodwill of his customers. "Get one of his boys drunk. That 'ud settle the problem easily. He couldn't say a word about his men bringing it there then."

"Capital idea!" cried Blake, eagerly snatching the thought. Ever resentful of any law which prevented the gratification of his own selfish aims, he was ready for any suggestion that would frustrate the purposes of any one crossing his path. "It's a go, Kelly, old man. We'll try it at the first opportunity," he cried, and Kelly chuckled gleefully as he anticipated the outcome of the experiment.

But when the two men reached Salem & Son's camp again, the atmosphere seemed charged with the thrill of expectancy. "What's up?" demanded Blackie sensing something unusual. Half embarrassed, almost timidly the men brushed their Sunday best, drew forth crumpled faded neckties and otherwise proceeded to make preparations for the coming event.

"The boss' wife has invited us all to the cookhouse for a—a—let's see fellers, what is it?" Nielson scratched his head in perplexity. "Oh, yes, now I've got it—a communicky sing!" he ejaculated, smiling broadly at his accomplishment.

The men roared and Nielson reddening retired to polish his boots while some one better informed made further explanations. Mrs. Salem at the Salem cottage heard the loud laughter and suddenly felt some misgiving about the wisdom of her plan to provide something to interest the men; to keep them at the camp on Saturday night. She remembered too that her plan had met with slight encouragement from her husband.

"They will only laugh," he declared, half dreading the experience himself. The box lumber was nearly out. If he could keep their goodwill it would soon be ready to ship. Seemingly it had never occurred to his selfish mind that certain ruin would follow the man who played the game with the souls of men at stake.

"They will not even come to your party," he argued. But Martha Salem, nothing daunted, continued her plans. She solicited the help of Mrs. Courtney in leading the songs, for the first day in camp when her full sweet voice arose even above the clatter of dishes, the men lingered to listen beside the long rude shack, and Martha Salem looking on said to herself: "If I can win that woman, what a power her voice will be for good!"

It was nearly eight-thirty when the men came straggling half timidly, half expectantly into the long, low dining room. Mrs. Salem's critical eye swept over the group. Blackie and Blake were not among those present.

"Well, we're ready for the communicky sing," teased Gordon pinching Nielson's arm to remind him of the joke.

My Old Kentucky Home, Suwannee River and *Annie Laurie* were followed by numerous old-time favorites. And gradually even the most backward were joining in the chorus. Martha Salem's heart beat high with joy. Deep within surged a warm glow of victory, broken only by the thought of the two who had stayed away. How hungry the men were for something different from the wild life to which they had been accustomed! Davy Fen's full tenor mingled with Robert's and swelled to the fullest on the high notes. Zelda's clear soprano blended beautifully with Marjorie's alto. She glanced at her husband's face and was gratified to note that the troubled frown had given way to a look of peace and contentment.

Suddenly the room was silent. They were waiting for something else. It was time for the refreshments. Yes, a basket stacked high with popcorn balls waited under the table. Mrs. Salem paused uncertainly. Would she dare try it this first night? Yes, she would dare.

"Boys, we want to sing one more song before you go—*Home, Sweet Home.*" Without waiting for anyone to find the number, Zelda and Marjorie, together with Robert and Gordon, began humming a tune. In an instant the room became deathly still. All eyes turned toward the door. Blackie and Blake slipped inside and listened unashamed. The sweet motherly voice rose clear and strong:

"Men, there isn't one of you who does not have a home. It may be a long way off—the mere shadow of a dream—a mother's face at evening time. It is the hour of prayer. You are a little lad once more beside her knee and she is telling you the story, the one about the Man who died for you. Do you not remember the sweet voice when she said: 'Son, some day you will grow to manhood. You will go out into the big wide world. Oh, little boy of mine, I want you to be strong, faithful, loyal, true; always remembering the teachings of the parents who bore you, trying honestly to serve for the best, truest good of others, sacrificing for the sake of him who gave himself for you.' And I think I can hear you answer, 'Yes, mother, I'll try—I'll never forget.' But that was long ago for some of you. The picture is faded and dim. Perhaps father and mother have long since gone out of your lives, but their teachings are living still. Tonight they are speaking to you through the sweet words of this old song. They are asking you to renew that promise, 'Yes, mother, I'll never forget.' Let us sing together."

As they sang the tears streamed over rough bearded faces and dropped unrestrained upon the Sunday best. "Home, home, sweet, sweet home," was sung. When the song was finished, Mrs. Salem hurried to the door with the basket. The men filed out silent and thoughtful murmuring a low "Thank you."

James Salem walked to his cabin strangely thoughtful. Ella Courtney knelt by the side of a trundle bed and pleaded a Father's forgiveness. Something bigger and better began to twine about the souls of the men at Salem & Son's Camp. It was the love of the great divine Father living in the soul of Martha Salem.

Nappanee, Ind.

That Buried Talent

BY GRACE HILEMAN MILLER

FOR a number of years, mothers, Sunday-school teachers, school teachers, and all who are vitally interested in girl life have been much concerned about the fact that our girls have a decided tendency to club together in little groups and cliques. This instinctive craving to be a member of a club seems to begin about the time the girl leaves the third grade, or about the time she is nine years old. Favored school teachers were invited to be chaperons on hikes, etc. The purpose of these get togethers seemed to be to have a good time and imitate clubs of young women and college girls.

After puzzling over the problem for several years, some of the church leaders realized the fact that this tendency of the little girls to group together is a great opportunity, a talent if you please from the Lord himself, which if properly taken care of will yield, ten, twenty, even a hundred fold in nobler lives. Accordingly the religious education board of the church appointed a committee to study the problem and find a proper solution. This committee made a thorough investigation of all kinds of programs of girls' work in the Christian church and finally adopted the "Girl Reserve" type of program, for it seemed more adequately to meet two definite needs: a line-up of wholesome activities which at once fascinate the girls and at the same time afford the training which will lead them to learn to live as Christians of their age should live. Another point which helped decide what program to adopt was the fact that the Girl Reserve work is a part of the Young Women's Christian Association program which the leaders of the college group of workers have been wanting to get experience with.

The Girl Reserve program proper is for girls from

(Continued on Page 570)

AMONG THE CHURCHES

Calendar for Sunday, September 7

Sunday-school Lesson, Josiah (A Royal Reformer).—2 Kings 22:1, 2, 8; 23:1-3, 21-25.

Christian Workers' Meeting, Missions—and We.—Matt. 28:11-20.

❖ ❖ ❖ ❖

Gains for the Kingdom

Five baptized in the Phoenix church, Ariz.

One baptized in the Sabetha church, Kans.

Two baptized in the Smithfield church, Pa.

Two baptized in the Pine Creek church, Ill.

Fifteen baptized in the New Bethel church, Va., Bro. S. H. Flora, pastor-evangelist.

Four added to the Browntown mission, Va., F. M. Bittinger, pastor-evangelist.

One baptized and two received on former baptism in the Union Bridge church, Md.

Two baptized at Red Oak Grove, Va., Bro. Frank White of Daleville, Va., evangelist.

Nineteen baptized in the Asher Glade church, Md., Bro C. R. Wolfe, pastor-evangelist.

Five baptized in the Wooster church, Ohio, Bro. Moyne Landis of Sidney, Ind., evangelist.

Fifteen baptized in Smith's Chapel, W. Va., Sister P. J. Jennings of Buchanan, Va., evangelist.

Six baptized in the Allison Prairie church, Ill., Bro. I. D. Heckman of Cerro Gordo, Ill., evangelist.

Nine baptized in the Pleasant Hill church, Md., and three reclaimed, Bro. Ellis Wagoner, evangelist.

Eleven baptized in the Cedar Mills church, Ohio, Bro. D. G. Berkebile of Bradford, Ohio, evangelist.

Four baptized at Jubilee church, Salem congregation, Va., Bro. Paul Daugherty and wife, evangelists.

Seventeen baptized in the Carbon County mission, Pa., Bro. I. W. Heisey of Lebanon, Pa., evangelist.

Twenty-two baptized in the Duncans Chapel, Va., Bro. S. Earl Mitchell of Bridgewater, Va., evangelist.

Ten baptized in the Fairfax congregation, Dranesville church, Va., Bro. E. E. Neff of Fairfax, evangelist.

Thirty-one baptized in the Pleasant Valley church, Va (2nd Dist.), Bro. Guy West of Chicago, Ill., evangelist.

Twenty-one baptized and one reclaimed in the Mt. Zion church, Va., Bro. A. C. Miller, Windber, Pa., evangelist.

Thirteen baptized and one reinstated in the Ladoga church, Ind., Bro. I. R. Beery of Rossville, Ind., evangelist.

Seven united with the Pleasant Hill church, Va., one was reclaimed, Bro. D. D. Fleshman of Dayton, Va., evangelist.

Twenty-nine added to the Antioch church in mission points; thirty-two baptized at Antioch church, Va., Bro. R. G. West of Batavia, Ill., evangelist.

Ten baptized at the Pleasant Hill house, Codorus congregation, Pa., Bro. N. S. Sellers of Lineboro, Md., evangelist. One baptized in the Codorus church also.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. I. W. Miller, the elder, began Aug. 31 in the Mountain Grove church, Va.

Bro. J. L. Guthrie of Lafayette, Ohio, to begin Nov. 9 in the Baugo church, Ind.

Bro. D. W. Bucklew of Lebanon, Pa., to begin Sept. 14 at Sunnyside church, W. Va.

Bro. Nathan Martin of Lebanon, Pa., to begin Sept. 7 in the Piney Creek church, Md.

Bro. D. P. Hoover of Mt. Pleasant, Pa., to begin Nov. 3 in the Nanty Glo church, Pa.

Bro. F. A. Myers of Cloverdale, Va., to begin Sept. 7 in the Peters Creek church, Va.

Bro. D. R. McFadden of Smithville, Ohio, to begin Oct. 12 in the First church, York, Pa.

Bro. R. H. Nicodemus of Covington, Ohio, to begin Nov. 9 in the Beaver Creek church, Ohio.

Bro. E. A. Lambert of Dry Run, W. Va., to begin Sept. 14 at Valley Bethel church near Bolar, Va.

Bro. Howard Merkey of Manheim, Pa., to begin Sept. 14 at the New Freedom house, Codorus congregation, Pa.

Bro. John R. Snyder of Tyrone, Pa., to begin Sept. 7 at Cherry Grove church, Ill.; Oct. 13 at Buffalo Valley church, Pa.

Bro. John Hershman of Elizabethtown, Pa., to begin Sept. 21 at the Mohler church, Lower Cumberland congregation, Pa.

Bro. Wm. P. Dillon of Lawrenceville, Ill., to begin Sept. 14 in the Nettle Creek church, Hagerstown, Ind., at the White Branch house.

Personal Mention

Nebraska has selected Eld. L. L. Meck as Standing Committee delegate to the Conference of 1931, with Eld. Robert Sink as alternate.

Texas and Louisiana has chosen Eld. J. B. Firestone Standing Committee delegate to the Conference of 1931, with Eld. M. H. Peters as alternate.

The Standing Committee delegate to the next Conference from Oklahoma, Panhandle of Texas and New Mexico, is Eld. George Eller, with Eld. E. J. Glover as alternate.

Bro. H. H. Nye changes his address from Elizabethtown to 1631 Mifflin St., Huntingdon, Pa., as he takes up his new work in the Social Science Department of Juniata College.

Bro. J. E. Small of Greene, Iowa, is booking evangelistic meetings. Any church desiring his services in this work or as pastor will address him as early as practicable, Box 152, Greene, Iowa.

Bro. J. W. Lear assisted in two recent District Meetings of the Southland, at Fort Worth and Oklahoma City, and also attended a meeting of the 1931 Conference Committee of Arrangements at Kansas City. The Committee will likely be ready soon to make an announcement with reference to the location of the Conference.

Prof. O. Stuart Hamer, formerly superintendent of schools in Orange Township, Waterloo, Iowa, more recently taking advanced work in the University of Iowa, with his family stopped off with Elgin friends last week and visited the Publishing House. They were on their way to Elizabethtown College where Prof. Hamer will take the Chair of Education.

A. D. Helser itinerary for Southern California: Evening of Sept. 11, Long Beach; 12th, Covina; morning of 14th, Pasadena; afternoon, First church, Los Angeles; evening, Calvary; evening, 15th, Glendora; 16th, Santa Ana; 17th, La Verne. These meetings present a great opportunity to hear Bro. Helser of our mission in Africa.—J. B. Emmert, La Verne, Calif.

Bro. Geo. W. Hilton and wife are closing their two years of pastoral work at McFarland, Calif., and will give the coming year to evangelistic work and stereopticon lectures on China. Their time is mostly scheduled for the coming winter but they have open dates for next spring. Address them at 1024 Seventh St., Hermosa Beach, Calif. Bro. M. Alva Long is taking up the work at McFarland.

Bro. Ernest G. Hoff, Editor of Sunday-school publications, addressed the District Meeting of Southern Indiana last week on the contribution which our publications may make in the promotion of welfare work. In the ministerial meeting he found an interesting variety of opinion on the old question whether the world is actually going to the dogs and how fast and what there is for us to do about it.

Bro. J. M. Blough, writing a personal letter to Bro. J. E. Miller from Bulsar under date of Aug. 1, says: "We just had a death in our community at 11 o'clock. Rather unexpected too. She is the wife of our Indian doctor here and was herself a nurse in the hospital, so it is a heavy blow to the doctor and hospital staff. Dr. Fox has been kept too busy since he took charge the middle of June. He is a good surgeon and has plenty of opportunity to practice."

Bro. Otto Laursen, formerly of Walton, Ind., should now be addressed at Hillsboro, Ohio, R. 11.

Bro. Herbert C. Dilling changes his address from Van Buren to North Manchester, Ind., 303 E. Seventh St.

Southern Iowa has chosen as Standing Committee delegate to the next Conference Eld. Harry K. Rogers with Eld. J. D. Brower as alternate.

Bro. John Price is closing a five-year pastorate at Modesto, Calif., and taking up similar work at Laton, same state. Bro. Fred Hollenberg, formerly missionary in India and more recently pastor at Stanley, Wis., will take up the work at Modesto.

❖ ❖ ❖ ❖

Miscellaneous Items

The Salamonie church of Middle Indiana will hold its harvest meeting Sept. 7, at which time the new pastor, Bro. I. J. Kreider, begins a revival meeting.

Sunday, Sept. 7, is the day for the homecoming at the Castine church of Southern Ohio. Bro. B. F. Petry of Burnettsville, Ind., is the speaker for the day.

The Homecoming of the Peru church will be held Sunday, Sept. 21. All persons who have worshiped with the members here have a special invitation to be present for the occasion. The program will consist of special music and talks by former pastors and others.—Chas. R. Oberlin, pastor, Peru, Ind.

❖ ❖ ❖ ❖

Books You Ought to Know

The following book review was prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any books reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

How Shall I Learn to Teach Religion? By Blanche Carrier. 216 pages. $1.50.

We have here a new approach to religious education simply and effectively described by a teacher who knows her Bible, the child, and the teaching process. Because she knows all these and much more she is in an excellent position to present her thesis. You have here not theory but tested plans and methods.

If your problem is how to make handwork profitable, how to lead a discussion without doing all the discussing yourself, how to direct a worship service so that your people really share in the service, how to take these newer methods of teaching and succeed with them, how to win and hold your pupils, or how to teach religion with such plans and enthusiasm that the pupils take to it and enjoy it, then you will find in this volume much to assist and direct you. Parents as well as teachers and pastors will find this a book of much profit.

The discussion is divided into these ten chapters: (1) Why Do We Need a New Method of Teaching? (2) How Do We Learn? (3) How Are Habits of Character and Religion Formed? (4) What Does Religious Education Aim to Do? (5) What Does Experience-Centered Teaching Mean? (6) What Activity and Handwork Is Most Profitable? (7) How Shall We Lead a Discussion? (8) How Do We Guide a Worship Experience? (9) What Kind of Memory Work Is Desirable? (10) What Changes Should Be Made in Our Church Schools?

Faith to Triumph Over Drouth

When the crop surplus is so large that the price is below the cost of production, when drouth comes and the corn turns brown and the ears shrivel in the husk, when the potatoes cease growing, when cattle must be sold for want of pasture, when men and women in the city are without employment, when factories close down or are working only three days per week, when the man who owns the factory or has stock in it finds his income greatly decreased, when the pleasing sky blue of yesterday turns well nigh jet black, then what is to be done about it?

Read Hebrews 11: "Faith is assurance of things hoped for, a conviction of things not seen." "By faith Abraham when he was called obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went." Read the whole chapter. Men and women believing in God went forth in faith triumphing over every obstacle. Amongst these were: Abel, Enoch, Noah, Abraham, Sarah, Joseph and Moses.

God needs men of faith today. Drouth and depression permit us to see values in life that were being dimmed by the glitter of gold. Today offers the opportunity for men and women of faith to place a strong emphasis on the abiding values of life.

The Church of the Brethren is engaged in a great contest against the forces that draw men from the higher things. Annual Conference has authorized a program for missions and church promotion to cost not more than $319,330 for this year. This is actually less than one cent per member each day.

The Brotherhood was thrilled by its great victory last year when the year's expenses and the old deficit were paid. Conference actually reduced this year's budget below that of last so there could surely be victory again.

Some congregations are not large and local expenses prevent participation in the Conference Budget to the extent desired. Some additional means must be found by which the budget may be raised in full.

The responsibility rests squarely with the congregations. They send their delegates to Conference. Their delegates vote the general program. But when unforeseen conditions make it difficult for the congregations to bear their load some other help must be found.

Individual members must come to the rescue. Earnest, consecrated, intelligent and able members are needed who will increase their gifts. Two groups of members can help. First, those whose normally good income has not been seriously affected adversely—school teachers, salaried workers, farmers where both crop and price are reasonably good. Secondly, members who possess more of this world's goods than the average. Those who have a factory or business, more than one farm, or have bonds or stocks yielding income.

All able individuals have a real opportunity. They should and will be glad to put their shoulders to the wheel. They can be glad they are able to give. Even in normal years the claims of the Lord should be presented to them in an appealing way. This year they must give generously, else the Lord's work will suffer. Mission stations will be closed, missionaries discouraged and the efficiency of our church will be lowered.

As the wall in the days of Nehemiah was built because "the people had a mind to work," so let the Conference Budget be raised because individual members come to the rescue.

In consideration of the claims of the Lord, the needs of the fields and that many others will be giving in a heroic way, we invite you to contribute an amount consistent with your faith and ability.

GENERAL MISSION BOARD
Elgin, Ill.

AROUND THE WORLD

American and German Trade

Germany is now rated as America's third largest foreign market. Much of this surprising increase has come through the tendency of American corporations to open foreign branches. Thus 1,500 companies are represented in Germany, a country with which we were at war not much over ten years ago!

An Abyssinian Manuscript

What is believed to be the earliest known manuscript of the Book of Ecclesiastes was found recently in Abyssinia by Dr. Samuel A. B. Mercer, formerly of Western Theological Seminary. The manuscript is thought to date from the thirteenth century, or to antedate the earliest previously known manuscripts of Ecclesiastes by two centuries.

Business Women and Peace

A news item from Geneva, Switzerland, dated Aug. 24, says, "Business and professional women of nineteen countries, including 100 from the United States, today began a three days' session here to organize an international group to promote their interests and the cause of world peace." Our congratulations to the women for keeping everlastingly at the good work of peace promotion.

Travel by Airplane

One hundred thousand miles of scheduled service are being flown in the United States every twenty-four hours according to a recent report of Major C. M. Young, assistant secretary for aeronautics in the department of commerce. As to the number of passengers, it is claimed by the same authority that 200,000 passengers will be carried by the airplane lines of the United States this year. This is a gain of 50,000 over last year.

Dr. Poling's Idea of Flaming Youth

As most of our readers know, Dr. Daniel A. Poling, president of the World's Christian Endeavor Union, is a firm believer in the intrinsic worth of modern youth. He thinks that modern youth is incurably religious; that young people today are not perfect, but that no generation was more truly fine than that alive today; that we have heard too much about flaming youth's delinquencies and not enough about the millions with a flaming zeal for the better things of life.

Mail at Six Cents Per Mile

Up the Hudson from New York City, and in the next county, is the city of Ossining. But once it was a long way from the metropolis, and farther still was Somers in the northeast corner of Westchester. A bird could make the flight from Ossining to Somers in a little more than fifteen miles, but ninety-two years ago this distance must have included a good many difficulties for the mail man. For at that time, and before the railroad was built, mail was hauled from Ossining to Somers at a rate of six cents per mile, and there was one mail per week!

Back to Acadia

Those who read this paragraph know something of Longfellow's Evangeline, the poet's story of the deported Acadians. Many of those deported found a permanent home in Louisiana, but some returned after a time to their beloved Nova Scotia. The Louisiana Acadian Association keeps alive the interest of the modern Acadian in the trials his fathers once endured. And on the 175th anniversary of the deportation of their forbears, a company of Louisiana Acadians returned to Nova Scotia to visit the places made famous by the sufferings of their fathers and the story told by New England's best known poet.

Yearly Cost of Crime

The yearly cost of crime is tremendous any way it is figured. Dr. Benjamin F. Battin of the National Surety Company is authority for the statement that crime and fraudulent financial transactions cost the people of the United States seven and a half billions annually. Some of his estimates follow: "Embezzlement, 1 billion, 200 million; burglary and similar crimes, 200 million; forgery, 175 to 200 million; fraudulent claims for insurance, surety and casualty, 200 million; fraud in real estate, 100 million; unfair merchandise, partially from fraud in advertising, 500 million; and worthless stocks and bonds, 500 million."

The Mississippi River Is Low

The Mississippi River is making interesting history this summer. In 1927 there was the Mississippi Valley Flood Disaster. At that time the American National Red Cross administered $17,000,000 for the relief of 637,000 persons. But how different are conditions as these lines are written! "At St. Louis the river is the lowest it has been for fifty years and old timers declare they do not recall a time when the river has been as low above Rock Island and to the Twin Cities as it is now. The river at Quincy has been lower at different intervals, but never has been so low for so long a period and the river forecast is it will continue to fall."

Drouth and Income

At the same time that the city worker's income is off somewhat, farmers generally will be obliged to take a further reduction in income. Thus one statistical company estimates that the drouth will cost farmers around $2,000,000,000. This means a twelve per cent decrease in the farmer's income. Some compensation will arise from the fact that the farmer's dollar will buy a bit more than it once did, due to the increasing purchasing power of money.

Ancient American Traits

More and more is being found out about the ancient Americans. The ruins of southwestern Colorado have yielded the most recent information concerning what may be the oldest civilization in America. At least Dr. Paul S. Martin of the Field Museum of Chicago, thinks that two large rooms now being unearthed show a civilization that existed as much as 3,000 years ago. And what was this earliest of Americans thinking about? Black and white paintings on the walls represent lightning, rain and clouds. Thus in that distant day the men who inhabited our continent were thinking of the heavens and trying to fathom what they tell.

Bugs That Eat Bugs

Not all bugs are the enemies of man. There are some bugs that eat other bugs and thus do man a tremendous service. The California orange growers know this to their great joy. Others who raise highly specialized crops also know the advantage which comes to men when bugs can be found to eat the bugs that are pests. Consider the mosquito. One parasite hunter has noted that there are a number of localities in Malaya where mosquitoes, though present, are not considered a pest. This investigator has even found a cannibal mosquito in New Guinea. He is now on a mission collecting bugs that eat bugs, and hopes to find natural enemies for mealy-bugs, grasshoppers, certain borers and the ubiquitous mosquito.

Wreck of the Griffon

A grim reminder of the trials the French explorers of the Great Lakes region was recently found in Mississagi Strait, off Manitoulin Island in Georgian Bay. It was on Aug. 7, 1679, that the Griffon sailed north and west into Lake Michigan. At Green Bay La Salle loaded the Griffon with furs and started her back to the settlements. But the boat and crew were lost somewhere—and it seemed for good. Now after 251 years a water soaked hulk has been discovered which makes clear what became of the boat. And the grim find also suggests what has happened to the Great Lakes region in 251 years. In 1679 it was a vast and unknown wilderness; today some of the world's greatest cities are on the shores of the lakes which baffled La Salle. And a tremendous commerce passes through the very straits where the little Griffon was wrecked in a storm.

New Styles in Economic Theory

It was not so many moons ago that a new school of economists were assuring the public that the old-fashioned business cycle was a thing of the past. Alternating depression and optimism were to give way to an orderly, forward movement of business. And all this was set forth so convincingly that it seemed there could be no reversal of the situation. Then came the stock market crash, profound and general depression, and the end of new styles in economic theory. Nothing in recent years represents quite such a complete reversal in attitude as that which has come in economic theory in the last year. Perhaps there is not as much reason for alternate optimism and depression in business as was once thought, but the fact remains that with human nature as it is we can not completely escape the rise and fall of man's courage as it is reflected in the affairs of the business world.

The Real Situation in India

The real situation in India is not known to the outside world. This is true because Indian news is censored. And this can mean but one thing—a distorted and pro-British picture of the situation. Of special significance, therefore, is an uncensored report, such as the Chicago Daily Tribune printed on the morning of Aug. 25. This report deals largely with the government's method of breaking up a peaceful but protesting procession in the city of Bombay. Thus we read: "Even before the time set for the parade, the police and other armed forces began their attacks. In the first ten minutes seven lathi charges were made. From my position close to a bronze statue of the Angel of Peace, I saw white officers leading men in vicious charges, the former knocking men senseless with every blow of their clubs. Red Cross stretcher bearers were a stone's throw away, while dozens of other first aid men were at intersecting thoroughfares. The first police charge was against a crowd on the opposite side of the street from the square. The lathi-armed police, massed in a solid line, plunged into the crowd, unable to escape the blows because of the throng behind. Mounted troops cleared the streets. It required some time to clear the streets of fallen victims, but paraders came from various directions. Dozens were carried to the ambulances. At the outset there were insufficient stretchers, but soon further ambulances came, including those of the municipality as well as hastily converted motor cars, while two trucks brought more stretchers and carriers. Now and then a police van charged up to carry arrested leaders to the police station. . . . Seven o'clock came, and with darkness falling fast, the last lathi charge was made while the mounted forces on the outskirts prevented the approach of other nationalists. The police 'won' after more than two hours of 'fighting' without even a stone hurled against them." It is going to take more than might to break such a spirit.

Temperature and Men and Women

The feminine body stands high temperature better than the male, according to a recent statement of Dr. Oscar Riddle of the Carnegie Institute. For example, in a certain experiment: "At 68 degrees the males showed an "energy production of 3,861 calories, the females, 3,749. When the temperature was raised to 86 Fahrenheit the male calory production dropped to 2,777, going lower than the female, which dropped only to 2,989. The decrease was 28.1 per cent for the males and 20.3 for the females." The metabolism differences thus noted are believed to constitute part of the primary difference inherent in sex

The Farm Crisis in Latvia

Latvia is one of the new states carved out of the old Russian empire. But it is big enough to have a farm crisis with Latvian farmers wondering how they are to sell their grain in competition with cheaper grain from Poland, Germany and even America. Here is how a farmers' government met the crisis: "We have decreed that for every pound of foreign grain milled, there must also be a pound of Latvian grain milled. In this way we hope to solve the farm problem by reducing the imports of foreign grain 50 per cent." This is enforced by requiring every grain importer to show a receipt for the purchase of Latvian grain which matches the amount of grain he desires to import.

Compliment for an Old Friend

What shall be characteristic of our naval building program under the terms of the London Naval Treaty? Shall we build to the limit, choose a moderate course, or build only what is needed? As for the position of the lovers of peace, consider this compliment gleaned from the Chicago Daily Tribune for Aug. 21: "Washington pacifist organizations which riddled the 1927 naval construction bill are already massing for an attack on any replacement program advanced by the navy department. These organizations, headed by Frederick J. Libby of the National Council for Prevention of War, are on record against even the small program advanced by Representative French."

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Jacob

Gen. 48: 8-16

For Week Beginning September 14

A Man of Vigorous Mind

Physically he is not so active as Esau. But his mind is exceedingly alert. He studies and plans his affairs with great skill (Gen. 3:19; Prov. 13:4, 20:4; 21:25; 24:30-34; 1 Thess. 4:11).

The Results of Selfish Scheming

A broken home, over twenty years of exile from his father's house, probably the hastened death of his mother—these are some of the bitter fruits which grew from Jacob's selfishness (Psa. 10:1-4; 37:7; Jer. 18:12-17).

The Results of God's Overruling

See Jacob return to the arms and forgiving love of Esau. See his twelve sons made into the chosen nation. This shows how God can work out his purposes in spite of and through the follies of men (Luke 10:21; Gen. 45:5; Ex. 9:16; Psa. 76:10).

The Deceiver Deceived

Imagine Jacob's sorrow for Joseph! The very sons who have bereft him rise up to comfort him. When one recalls the hairy arms which stole a brother's blessing can he doubt the presence of God's hand in it (Psa. 55:11, 72:14; Prov. 14:8; 26:24)?

The Joy at the End

Jacob sees his son whom he had supposed dead for over thirteen years. The guilty brothers unmask their deception and confess their sin. Joseph forgives. The united family escape famine into a land of plenty. Only God can bring so chequered a course to so blessed an end (John 16:20; Psa. 30:5; 40:1-3; Isa. 12:1, 25:8, 9, 61:3; Matt. 5:4; Luke 6:21; Gal. 5:22).

Discussion

What elements of character did Jacob possess which have made him so outstanding in Jewish history? R. H. M.

Problems in Church Attendance

(Continued From Page 563)

any principle." It was a risk; the lad was making his choice. The conversations ran on. But the plan worked.

All in the same congregation, one often finds families whose children grow up to dislike going to church, and other families whose children grow up to find it a delightful experience, who appreciate the privilege. So, while much may depend on the way church services are held, so as to make them interesting, I think more depends on the home. And in the home, most depends on the mother.

There should be no antagonistic criticism of the preacher in the home before the children. If there is such, the children will first be surprised, then they will adopt the same critical attitude. "Our preacher is no good," means that our church is inferior to other churches, but that's our luck. Say things about the preacher, and the children will sit and listen to him with the thought of checking up on him, to see if these things are so. They will watch what he does, and listen to what he says, to see if they can discover the fault in him; and they will think they have found it somehow, presently, meanwhile missing all that he has for them which they need and which is good for them.

There should be no antagonistic criticism of the members of the church in the home before the children. They will all too soon learn the difference between men, even between good men, so that they need not learn such stuff from their parents. The church is made of people, and if the people are not up to standard, the church will go down, even in the measure of a child. It is never wise to find fault with others of like precious faith, for in so doing you discount your own faith, to say the least, before your children.

There should be no antagonistic criticism of the church in the home before the children. The church is what we are talking about, and our anxiety is that our children may not come to feel that church attendance is a drag, a burden to be borne, a situation to be endured. Then we will cultivate the feeling that it is a joy to go, and we would not miss out for anything. A burden? Never. It is a privilege to be so thought of, to be so spoken of, and to be so lived every Sunday. And we would rather go to church than anywhere else; well, because it is the house of the Lord, and "I would rather be a door-keeper in the house of the Lord," than any one of a whole lot of other things. The church, it is our church, and we uphold it; we attend its services; we delight to worship together because we love it.

"Oh, I don't want to go to church this morning, but I guess we'll have to," is an unfortunate drawl that creates in the heart of any little listener the feeling that he is likely going now because he has to, but when he doesn't have to, he won't go. On the other hand, "I'm glad we have such good services; I'm glad we don't live any farther away; what would we do if we could not go to church on Sunday morning?" will go a long way toward creating a want-to spirit, and eliminating the have-to spirit.

Suppose the family is out on a long trip somewhere, and it comes Sunday. If some church is not available, then I would create the church spirit right there in the woods, by spending the hour in the study of the Sunday-school lesson, or some chapter in the Bible. Open with prayer and a hymn, study the lesson, comment on it, and close with prayer. That is your service; it will maintain the spirit of worship, and keep high the demand for the regular church service which you can enjoy while at home. But if there be a church near by, I would attend there, even if it be a Catholic church. It will do you good, if you go in the spirit of worship. Moreover, you will see how they do; and love your own the more. It will be next to impossible to talk to your children about the high spiritual value of the church services, in the prayers, in the hymns, if you neglect to have hymns and prayers in your own home. You may talk about these things to them, but to do them is of supreme importance. When you have daily family worship, and some day tell your children about the high spiritual value of the church services, they will respond before you have finished your instructions: "Yes, mama, we know; that's just the way we feel when we have finished our family prayers in the morning."

Going to church is just as much a part of the religious life program as going to school is a part of the daily life program of the child. There are few adults who say they became tired of education because they were compelled to go to school, when they were children. There may be some; there are some. But they are few. Somehow I have a feeling of scepticism when people say they were compelled to go to church when they were little, therefore they do not go at all now. Doubtless there are some such. But I fear, for the most part, those who say this are merely seeking for a pretext for their recognized spiritual laziness. The fact is, they are not religious, and are seeking an apology for it. They know better, and ought to be ashamed of themselves. They will be, some day.

When you have done your best, some may not come up to the high standard. But the fact that you have done your best will be a great source of satisfaction. Even Jesus lost one of his when he had twelve chosen. To do less than one's best, is to fail pitifully.

I think it good to talk over sometimes, the fact that we can be good Christians without going to church. Suppose one is ill, and can not go; suppose one is isolated, and can not go; suppose one is where none speak his language, and he can not understand theirs. One can get along without attending church services, but he can do a great deal better when he goes. We must answer for ourselves the questions: Who is the Founder of the church, and to what end was it established? If God who created me, also created the church for me, I can not afford to drop outside of the plan. Come on children, let's go. We wouldn't miss out for anything, would we? "I was glad when they said unto me, Let us go into the house of the Lord."

Seattle, Wash.

That Buried Talent

(Continued From Page 567)

twelve to sixteen years of age, but we banded the girls from nine to twelve into a preparatory group under the name of Girl Reserve Buds.

The Daily Vacation Bible School program was correlated with the Girl Reserve program as an experiment, with the result that it formed both a foundation to build upon and held out an ideal for the girls to work toward. Also very definite character building work was the result. The girls responded to the ideal that Girl Reserves and Girl Reserve Buds refrain from whispering, do not "crab," learn both the Bible and the hymn memory work, and support the program of the school in every way.

A very heart searching meeting was held when the girls told each other their good and bad faults and received a "straw grade" for the term's work; the girls were ranked in five classes, blue seal, gold seal, with honor seal, special honor seal and highest honor seal. One girl in the group who is very popular and always gets rated high, thought she deserved "highest honor." The majority of the girls agreed, but the teacher questioned whether she should have a special honor straw grade, because she had talked more than a highest honor girl reserve should. Yet the girl in question did not feel she should be left out of the highest class in this "straw grade." Finally the teacher said: "Well, I will have to think and pray over the matter," and asked the little girl to do the same. When the day came to hand out the seals after final grades had been decided upon, when this girl's name was called immediately some one called: "Highest honors!" The teacher looked at her and the latter said: "I only deserve a special honor." "Did you pray about it?" asked the teacher. "Yes, and I am sure special is all I deserve." This is but one example out of many when the Girl Reserve Buds and Girl Reserve girls proper proved that this particular talent was improved at least five talents in the few months that functioned among them.

One noticeable advantage of this over ordinary clubs, is its democratic principles; it is built on Christian principles, and there is no respect for color of skin. Everything is done for the upbuilding of all girls.

La Verne, Calif.

Checking the Social Cancer

BY JOHN WIEAND

"HAILS Mate Love as Lasting Kind," is the heading of a recent "Fifth city" daily news article. This wisdom is credited to a New York psychologist. He names seven varieties of love. Having the right kind makes marriage successful. Mate love, founded on natural compatibility is most likely to result in happy marriage. "It is the only intrinsic basis for marriage because it alone embraces the complete interaction of the emotional, mental, nervous, and physical planes of life." "Self love, which results in the meal ticket marriage, is one of the chief allies of the divorce court." "Only ten per cent of marriages are blissfully happy."

Apparently by accident I discovered the above quoted article. This came just when I was very especially impressed by the serious consequences of violating marriage vows. As a youth I heard quotations from Paul and Jesus upon this subject. The position of the Church of the Brethren was clear in my mind. Mother helped me to high personal ideals on this point. But there were some questions unsettled in my mind. And a feeling that the church's interpretation of the teachings of scripture on divorce was inconsistent with the spirit of Christ and the practice of Paul, prevented my having strong convictions for a long time.

But when I was informed several years ago that 92 per cent of the two hundred fifty inmates of a certain children's home had both parents living, it sounded serious. Public school teachers in first and third grades said recently that children were practically incapacitated for school work when their mother deserted the home.

Why did Jesus teach against divorce? Because it was his wish "that your joy might be full." "Joy-killers" are shunned. I have heard of model funerals for them. Is not the suspicion and anxiety preceding and accompanying a broken home the king of joy-killers? If death had left the small children above referred to motherless, how sad! Yet what a blessing compared with the present situation!

When at funerals father and mother can not unite in comforting a son or daughter who is mourning the loss of companion or child, or can not share their sorrow in the departure of their own offspring, because they have broken the marriage vows; when parents of a year-old baby separate, and sell thirteen hundred dollars' worth of furniture for less than four hundred; when fathers are left to struggle for a living and keep house too while the children run loose; when a man and wife, after raising their own family, must take care of their grandchildren and then even be called upon to rear the great-grandchildren, because of two generations of self love or sex love; when the law must compel a man to support a wife and children with whom he will not or dare not live; when a parent of grown children has several living companions and is not living with any of them (the Hollywood movie bunch is not the only place this happens); when these conditions exist, and they do exist in great numbers, there is surely much unhappiness and human misery. And not only is there misery now, but the seeds of misery for succeeding years and coming generations are being sown in these very deeds. The wrong-doers rob themselves of one of the greatest sources of happiness. They also compel parents, children, and many others to suffer because of their sin and selfishness.

Let us notice from the above illustrations as well as the many others that could be cited in most any community, that the sinning does not begin with remarriage. Usually, if not always, the divorce has been preceded by such an array of transgressions committed by one or both of the contracting parties that the Bible-condemned sin of remarriage fades into insignificance. If the Church of the Brethren does not exert its powers against these contributing sins she will not only lose her power to enforce rules on the divorce

question, but the contamination will weaken the courage of the ministry upon this subject.

Among Christian people, marrying well should cease to mean marrying some one with money or a farm. In the home and in the church, careful teaching should be given along the lines of moral conduct, the blessings of righteousness and the curse of violations. They should also be shown the benefits of happy married life and the means by which they are obtained; the blight of unhappy marital relations and how to avoid them; the principles involved in life choices, for these are some of the points needing stress. With a background of careful teaching, the choice of a life companion can and should be left to the individual.

We need to bestir ourselves to stop the breakdown of the home. Condemning divorce is not enough. Divorce laws are nearly worthless. There are a multitude of related sins that need to be dealt with individually, wisely, energetically and systematically. Only by this means can we check this terrible social cancer.

Bellefontaine, Ohio.

CORRESPONDENCE

CAMP LA VERNE

This year for the sixth time Camp La Verne has served the boys and girls of California in a most wonderful way in giving them a period in the out of doors under proper guidance, and most important of all, proper instruction in spiritual things. Eld. Edgar Rothrock of La Verne gave the spiritual instruction in the two boys' camps. Mrs. C. P. Shaffer was director of the girls' camps and Mrs. Ira J. Lapp gave the Bible work. Special emphasis in all the camps was laid upon the personal acceptance of Jesus Christ as Savior and as a result there were twenty-three confessions made. Eighteen were baptized and will hold membership in the following churches: La Verne 5; Glendora and Long Beach each 2; Pomona, Covina, Inglewood, San Diego and Calvary church Los Angeles each one; and four that will hold membership in other churches while five will receive baptism in their respective churches.

The Bible Study was a strong feature of the camp work with a forty-five-minute period each morning followed by assembly where the boys and girls presented their Bible lesson either by a discussion of it before the assembly or by a dramatization of the lesson to emphasize the lesson taught.

The course of study used was based upon Jesus' experiences in the mountains, prepared by the Y. M. C. A. and adapted and printed for our camp use by Bro. Rothrock. Any camps desiring to use these for camp work may secure information by writing Bro. Edgar Rothrock at La Verne, Calif.

During the camps 148 boys and girls were cared for and so far as we are able to learn none left the camps without having made confession of Christ as personal Savior, which speaks well for the leadership. May Camp La Verne continue to grow as in former years and become a still greater honor in bringing Christ to boys and girls.

San Diego, Calif. Fred A. Flora.

YOUNG PEOPLE'S CONFERENCE AND SUNDAY-SCHOOL CONVENTION, MIDDLE DISTRICT OF PENNSYLVANIA

The Annual Young People's Conference and Sunday-school Convention of Middle District of Pennsylvania were held in the Spring Run church near McVeytown on Aug. 5 and 6.

The theme for the Young People's Conference was: "Jesus Leads, I Follow." Bro. David Hanawalt gave a very timely message on the theme which was followed by an address, "The Price of Leadership," by Bro. A. C. Wieand. Six elements were named as being essential for leadership, namely: aspire to mastery in the things in which we expect to lead, moral and spiritual quality, love, capacity for service, courage, and ability to wait. At the business session in the afternoon Sister Esther Davis of Altoona and Bro. Wm. Woomer of Bellwood were elected as members of the Council and Sister Sara G. Replogle was re-elected as Adult Adviser. Four young people of the District gave very helpful short talks on the following subjects: "What a Camper Thinks of Camp," "Young People's Program in the Local Church," "Contribution of Youth to the Church," and "What Should Young People Expect of the Church." Bro. Calvert N. Ellis gave an interesting address on, "Keeping a Frontier." The frontiers emphasized were: deeper spiritual life, evangelism, and making Christian life more vital. Bro. Ellis also gave the vesper message.

At the Missionary Conference in the evening a very impressive pageant, "Youth's Search for God," was given. This was followed by a very challenging address, "Make Me a Little Cake First," by Bro. Galen B. Royer. At the close of the message opportunity was given for the dedication of life and means. One young brother joined the ranks of volunteers and a liberal offering was lifted.

At the business session of the Sunday-school Convention Bro. H. A. Brumbaugh of the 28th Street church, Altoona, was elected to take the place of Bro. A. E. Wilt on the Board, and Bro. Wilt was elected to fill the unexpired term of Bro. Levi K. Ziegler, who is leaving the District on Sept. 1. A budget of $1,200 was adopted, one-half of which is for the support of Sister Bertha Robertson in Africa and the remainder for District work. Pledges were made to practically cover the budget. "A Dream of the Future in Religious Education" was the subject of another interesting address by Bro. A. C. Wieand. "The Successful Sunday-school Teacher" was very ably discussed by Bro. Royer. The afternoon session was given over to sectional conferences and an address, "The Irresponsive Class—The Remedy," by Bro. Royer.

Following the afternoon session, a short meeting of the Sisters' Aid Society was held.

The closing address was given by Secretary Walter E. Myers of the state association who used as his subject: "Religious Education in a Changing World."

New Enterprise, Pa. Sara G. Replogle.

NEBRASKA DISTRICT CONFERENCE

The District Conference of Nebraska convened at Enders Aug. 15, at 7:30 P. M. After a program of music, Bro. S. B. Wenger of Lincoln preached a very appropriate and interesting sermon.

Saturday morning the ministerial conference convened with Bro. Paul K. Brandt in charge. The following topics were discussed: How Develop Preachers Who Can Meet the Demands of Today? How Spiritualize Our Economics? How Make the Church's Power Felt in Politics? The Conflict between Soul Force and Physical Force in the Church.

Saturday afternoon was reserved for fathers and sons' and mothers and daughters' programs. In the evening the Religious Education program was in the hands of our McPherson College representative, G. N. Boone, who gave a splendid address.

Sunday morning after a special musical program, Sunday-school was conducted in different buildings to accommodate the large attendance. Following this Bro. Robert Sink of Bethel church brought us a fine message. The afternoon was given over to various group meetings. In the evening L. A. Walker of Omaha brought the message.

Monday forenoon was devoted to District Missions, the meeting being in charge of the District Mission Board, D. G. Wine, moderator. The temperance and peace program took up the time for the afternoon. Also the Sisters' Aid Society met in another building at the same hour. In the evening following the program of music there was a sermon by Galen Barkdoll.

The business part of the conference convened Tuesday morning, with retiring moderator Paul K. Brandt in charge. Officers elected were: D. G. Wine, moderator; Robert Sink, reader; S. E. Thompson, clerk. L. A. Walker is moderator for 1931. L. L. Meek will represent the District at Annual Meeting; Robert Sink is alternate. Omaha will entertain the District Meeting in 1931.

Kearney, Nebr. S. E. Thompson.

AMONG THE ISOLATED IN FLORIDA

On account of the scarcity of ministers in Florida during the July and August vacations, I could not get to the East Coast on Sunday but had to make my trip during the week. Aug. 8 at a very early hour the District car started toward Homestead. At three-thirty the car pulled out of Tampa and at six the only passenger was sitting in a restaurant in Sarasota. After passing through Punta Gorda, Fort Myers, etc., I arrived in the Homestead neighborhood about the middle of the afternoon. After a short visit with Brother and Sister Mahan and Edgar, I went to the place of meeting at Bro. Noah Cripe's home. Sisters Lair and Rohrer could not be at services, but the other members were present and a pleasant service was held.

After several stops in Miami, I was soon in Fort Lauderdale. Two pleasant visits in the Schuldt and Kilmer homes and I was on the way toward West Palm Beach. On the way I called at the C. C. Price home, but no one was there at this time. A pleasant visit with Brother and Sister Watts and I was on the way toward Chosen, to call on the Wests and Hookers. No service had been arranged, but at the suggestion of Sister West a call was made and in about 25 or 30 minutes a crowd gathered at the place of services. There were more than thirty people present and a pleasant worship period was enjoyed.

The alarm clock called me at five and soon I was rolling northward along the shore of Lake Okechobee. For two hours the car traveled on the rim of the lake, sometimes in sight of the water and other times several hundred yards or a mile away. The pleasant morning breeze from the lake on the west or from the woods and fields on the east made an enjoyable trip. A bit after seven I was in the home of Brother and Sister Domer in Okechobee and we were planning the trip to Bassenger for Sunday. With Bro. Domer as driver, we were soon at the church for Sunday-school, and soon after ten o'clock a goodly number had gathered and another period of worship was enjoyed.

The day spent in the Bassenger neighborhood was pleasant because the good folks there know how to make a minister feel at home with them. Margaret knows how to prepare us good dinners and after some rest we were ready to answer a call to come into Bro. Tripp's home to sing and pray with Sister Tripp. She has been confined to her home and most of the time to her bed for a long time. The evening service was a happy culmination of a pleasant day spent in that neighborhood.

After a brief visit with Brother and Sister Domer in Okechobee, the District car started toward Sebring. After some rest, some tire repairs and several visits we were on the way toward Brooksville. Unexpected delay yet Warren, Guy, and the driver landed in Brooksville before the middle of the afternoon. The writer was away from home three and one half days and the car registered 730 miles. The register on the car did not show the pleasant visits in the twelve homes, nor have an account of the hallowed associations of the good people met, but somewhere those fellowships are recorded. J. H. Morris.

Brooksville, Fla.

MEETING OF DISTRICT AID SOCIETY WORKERS

The Sisters' Aid Societies of the Second District of Virginia held their annual District Meeting with the Oak Grove Aid at Lebanon church July 30. The theme, Our Responsibility in the World's Work, was discussed in four topics, The Home, The Community, The Nation and The World. This with a story, some recitations, music and a business period made the program.

We have twenty-five societies, with 414 active members and 142 associate members. Amount of money raised during the year, $4,316.92. We decided to give $300 to our District Mission Board as we have been doing and pay our apportionment to the Girls' Schools in India, China and Africa as suggested by the General Conference.

Officers for another year are: President, Mrs. G. L. Wine, Bridgewater; Vice-President, Mrs. Meda Argenbright, Sangerville; Secretary-Treasurer, the writer; Assistant, Lizzie Thomas, Bridgewater. Ida Fry.

Bridgewater, Va.

AID SOCIETY WORK IN TENNESSEE AND ALABAMA

The Ladies' Aid of the Tennessee District met in their annual conference in the Lone Star church near Lawrenceburg, Tenn., on Aug. 15. The location was away from the center of the membership of the District so the attendance was not so large as sometimes, but we had a most profitable meeting. Mrs. Tenna Leighton presided. Mrs. John Hilbert conducted the worship. A most interesting report of the Annual Conference Aid Meeting at Hershey was given by Mrs. Edward Ziegler. Mrs. E. M. Culler told us something of their work in Alabama and Mrs. John B. White briefly discussed the subject: "How to Have an Aid in Every Congregation." That should be the goal in every District.

The work of the Ladies' Aid can not be measured in dollars and cents, but if the interest in the work is what it ought to be the money part will take care of itself. No church will rise higher than its women, and surely through the Aid Society is one way to increase the spirituality and everyday Christian living of our people.

A committee was appointed to study the Women's District work. The next Aid Institute will be held in the Johnson City church in November. Mrs. Amy N. T. White, Secretary.

Jonesboro, Tenn.

A VISIT TO THE GREENE COUNTY SCHOOL

Aug. 1, just after the close of the Ministerial Conference at Camp Bethel, Va., two cars motored to the Greene County Industrial School. We arrived at dusk with plenty of dust, which was abundant on the clay roads because of the prevailing dry weather. We were received with warmth and hospitality. About thirty boys and girls were playing happily about the premises. Rosy cheeks, smiles, and little tots full of activity were indications of good food and pleasant environment.

Ere long we were seated about a table in the dining hall which bore testimony to our suspicion of a good meal savored with simple mountain living. Some of the workers were away on vacation but everything went on smoothly. The children were very orderly which was an indication of their training. At nine o'clock the lights were out and practically the whole school family had retired with less confusion than often prevails in our homes. The next morning a tour was made throughout the various departments of the institution. The acres of corn, hay, wheat, potatoes, tomatoes and smaller garden areas, as well as the orchards, dairy, poultry yards, grazing lands, stock, laundry, classrooms, dormitories and work shops all bore marks of scientific work and management. One place of especial interest was the clothing department which renders a great community service to these mountain people. We are sure Aid Societies and other willing donors to this work scarcely realize the many poor homes that are reached in this way. The basement where great quantities of fruits and vegetables were stored in glass cans for winter use was

(Continued on Page 574)

A Great Mansion

(Continued From Page 565)

"For other foundation can no man lay than that is laid, which is Jesus Christ."

There is only one foundation but will not the size of the mansion depend upon us, upon the material we furnish for the building? We, like the owner of the prospective fifty-room mansion, must live elsewhere while the mansion is being builded. We may be a citizen of no mean city now, but we shall be citizens of another country later on—that is, an heavenly.

Pasadena, Calif.

CORRESPONDENCE

MICHIGAN SUNDAY-SCHOOL PROJECT

It was decided at our District Meeting to have a special Sunday-school Conference for superintendents, assistant superintendents, pastors and their wives, or if no regular pastor, then the ministers who are responsible for the preaching services and their wives, and those who have a special interest in Sunday-school work and ability as Sunday-school promoters.

This conference is to be held at the Shepherd church, Saturday, Sept. 20, beginning at 9 A. M. and closing at 4 P. M. There is to be a fellowship basket dinner.

Every Sunday-school in the District is to send at least the first three officials designated, and pay their expenses, unless said officials insist on paying their own expenses.

Bro. M. M. Chambers was selected chairman of this Conference, and was instructed to provide a special speaker and make more specific announcement of the program. The committee is requesting that Bro. Chambers give, as a part of the program, the content of addresses which he gave at the Battle Creek and Sugar Ridge District Conferences.

The purpose of this conference will be to arrive at Sunday-school objectives through speeches and open forum discussions and to have the attending officials set these objectives into operation for the new Sunday-school year beginning Oct. 1.

In view of the importance of all Sunday-schools sharing the benefits of this conference and coöperating to achieve a larger and better Sunday-school for the coming year, it shall be regarded as a serious oversight if any Sunday-school fails to send the designated officials.

Mt. Pleasant, Mich. Reuben Boomershine.

THE DISTRICT MEETING OF OREGON

The District Meeting of Oregon with its associated meetings was held in the Albany church, Aug. 18 to 20.

The first meeting began with the Sisters' Aid Society at nine o'clock Monday morning. All of the Aid Societies were represented and considerable interest was manifested in the work of the District and also in the Council of Women's Work. Sister Blanche Lininger of Ashland was elected District Aid Secretary and Treasurer.

The afternoon was given over to a program presented by the mothers and daughters.

In the evening an educational program was rendered. Bro. Harrison Frantz of La Verne, Calif., was the principal speaker. Immediately following the Welfare Board gave their program. Bro. F. H. Barr gave us many things to think about in his address on the "Greatest Menace." This was followed by an oration given by Joseph Pratt of Albany on Peace. We were delighted to see a young high school graduate handle this great subject in such a splendid way.

Tuesday morning the ministerial meeting began. The three main topics for discussion were (1) The Christian's Attitude Toward Prayer and Praise, (2) The Christian's Monument, and (3) Oasis in the Life of the Christian. Bro. S. J. Miller of the General Ministerial Board was present and gave some splendid advice in regard to the work of the District.

In the afternoon the program was in charge of the music committee. Several topics were discussed and then both special and congregational singing was engaged in. One feature of the program which awakened considerable interest was the old time singing led by Bro. C. H. Barklow in which all participated; it brought to our minds our childhood days.

In the evening at 7:30 the District Mission Board had charge of the meeting. The address was given by Bro. W. B. Stover of Seattle. This was interesting and very inspirational. Afterwards an offering was taken for District mission work.

Wednesday morning at 9:00 the business session of the Conference convened. The retiring officers, Leander Smith, moderator, Lorell Weiss, reading clerk, and M. C. Lininger, writing clerk, took charge of the organization. J. W. Barnett was elected reading clerk and M. C. Lininger, writing clerk; then the moderator elected last year, A. J. Ellenberger, took charge.

The business of the Conference mainly consisted of hearing the reports of the different Boards of the District and filling vacancies. It was decided not to represent on the Standing Committee of 1931. Bro. C. H. Barklow was elected moderator for 1931. The District Meeting for next year will be held in the Newberg church.

We feel indebted to Brethren Stover, Miller and Frantz for the inspiration they brought into our meetings. Last but not least we commend the brethren and sisters of the Albany church for the splendid way they cared for the meeting and the good meals which they served.

Newberg, Oregon. Mrs. Leander Smith.

REPORT OF YOUNG PEOPLE'S CONFERENCE OF EASTERN AND SOUTHERN PENNSYLVANIA

During the week of Aug. 11 to 16, a visitor to College Hill, Elizabethtown, might have found a hundred and fifty-five young people engaged in a variety of activities. From morning watch time at 6:30, to 10:00, retiring hour, groups of energetic young people might have been seen on some part of the fine campus. Whether assembled for chats or for study under the trees, or seated on the grass for informal discussion, or gathered in the chapel or in Science Hall for class work; whether seated on the west end of the campus for vespers, or out on the playground for wholesome recreation, or in the auditorium doing chorus work—in whatever activity engaged, they were overflowing with enthusiasm and alert to learn and serve.

Class work in two groups was in progress from nine to eleven o'clock each morning on the subjects of Bible Themes and Young People and the Church taught by Martha Martin and Eld. H. K. Ober respectively. The two groups were combined for the final forenoon period during which Eld. I. S. Long of India was in charge. The afternoon was largely given over to recreation, ably directed by Mary L. Hykes of Bethany Bible School and A. C. Breidenstine, high school principal of Eastern Pennsylvania. Mary Snyder of near Ephrata also helped in the work with the girls. One hour was utilized for a discussion group on Choosing a Vocation, directed by Dean A. C. Baugher. Occasionally the Dean of Women, Rebekah Sheaffer, and the Dean of Men, Jesse W. Whitacre, conducted discussion groups on subjects of interest to their groups. A. G. Breidenstine very effectively led the singing, trained a chorus, and provided special singing.

The vesper services in charge of Jesse Whitacre were edifying. They reached a fitting climax on Friday evening when the final service had to be in the auditorium because heavy showers of rain were falling. Antiphonal singing was engaged in by sections seated on the stage and in the gallery. Then the sections of singers quietly filed to the front of the room and were seated near an illuminated cross for the devotions led by Ruth Shriver of Elgin, Ill., of the Children's Division under the General Board of Religious Education. After the regular evening address by Eld. Long, an invitation to come to Christ was accepted by one of the conference girls. The average age of the conference students was seventeen; the average age of their conversion was twelve.

On Saturday two public programs were rendered. The worship conducted by young people, the reading by Miss Hykes, the addresses by Eld. Long, the fine special music rendered by the Mountville Ladies' Chorus and by the Hatfield Male Quartette all conveyed living messages for eager youth.

The Board of Directors is gratified with this second conference held at the college. Since there are about 3,000 young people between the ages of 12 and 24 in these two state Districts, there are some who can enjoy camp life in full as they attend the larger conference at Camp Harmony; others who can not attend there can get a shorter period of inspiration and training at this supplementary conference.

Martha Martin, Secretary
Elizabethtown, Pa. Board of Conference Directors.

DISTRICT CONFERENCE OF MICHIGAN

The District Conference of Michigan met in the Sugar Ridge church Aug. 19 to 22. Some one was heard to remark at the onset of the meeting that the program was heavy enough for an Annual Conference. Before the meeting was half over many voiced the sentiment that it was an Annual Conference in miniature on the basis of the size of the crowd, but a real one in the quality of the program.

Sister Ruth Shriver of Elgin, Ill., was with us in the interest of children and young people and presented plans for furthering children's work in Michigan. A representative was chosen to care for the work in this state. Sister Shriver in stressing the need of children's work said: "Seven out of every ten children in the United States are not under religious training and if we would save the children of the world, we must begin at home."

Bro. Edward Frantz, editor of The Gospel Messenger, gave us two most excellent addresses. One was on, The Problem of Church Discipline; the other on, Faith and Morals. Bro. Frantz contrasted the past and present methods of discipline. He also showed us that young people do not often voice their finer sentiments and we should pray that they may know the blessedness of fellowship with an infinite, loving God.

Bro. Otho Winger of Manchester College conducted the Bible Hour Wednesday and Thursday mornings and gave an excellent address Wednesday evening as a part of the educational program.

Many of us did not realize what was in store for us when we saw the name, A. D. Helser, on the program. But we had no more than laid eyes on him, when we began to realize that we were to have with us a man of wonderful power with God. Our hearts burned within us as we fairly drank in his message.

The vesper services were of the very highest type and helped prepare us to more fully appreciate the other meetings. Harold Chambers directed the special work in music and the conference chorus brought many helpful messages in song. Michigan talent such as J. E. Ulery, M. M. Chambers, M. C. Shull, F. D. Anthony, C. L. Wilkins, M. B. Williams, Mrs. D. H. Keller, Joseph Van Dyke and J J Cook brought very helpful messages.

The conference closed with the business session on Friday. This passed off very pleasantly and profitably and we returned to our homes firmly resolving to do more and better work in the Master's cause. Mrs. Arlie Spindler.

Woodland, Mich.

THE SABBATH

In reading the editorial of Aug. 9 under the title, "The Right Day," and having had some experience with the Seventh Day Adventists, I am led to write this. Last winter a sister called me on the phone, telling me of a great evangelist who drew great crowds each evening, many being turned away. She was all enthused, saying she never heard anyone quote scripture and speak so forcefully. I then asked her to what denomination he belonged. She said she did not know, but urged me to attend. Sunday evenings he spoke in a large theatre the church being too small. It did not take me long to know where he stood. I attended quite often wishing to learn more about the modern Seventh Day teaching.

I must confess that had I not been grounded in the faith, I would have been led astray; for his boldness and oratory, plus his quoting scripture after scripture, held his audience spellbound. The sister who had phoned to me was much concerned and some troubled. But, being like our sister correspondent mentioned in the editorial, she rested her faith on the interpretations of her friends and at this time has peace, believing that Jesus came to fulfill the law; that Christ is the end of the Mosaic law, that the law engraven on stones is no more binding on us, but is done away (2 Cor. 3).

In 1 Cor. 10:32 we read that Paul gave "none offense, neither to the Jews nor Gentiles, nor the church of God." Here we find that Paul speaks about Jewish times, Gentile times and church times. The Jews are troubling the Gentiles (Acts 15:1-29; Gal. 1:6-7; 2:4-16; 3:1-29; 4:21-31; 5:1-4) with the burning question: "Ought Christians to be circumcised after the manner of Moses?" So the Seventh Day Adventists, with their false teaching, come and say, "Ought not Christians to keep the Sabbath according to the law of Moses?" I was horrified to hear the evangelist with force and boldness say that all Christians who do not observe the Jewish Sabbath have the "mark of the beast." The Word of God plainly tells us that the law engraven on stones is done away (2 Cor. 3:7-11). "Moses . . . put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished but their minds were blinded; for until this day remaineth the same vail untaken away in the reading of the Old Testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless, when it shall turn to the Lord, the vail shall be taken away. Now the Lord is that Spirit and where the Spirit of the Lord is, there is liberty" (2 Cor. 3:13-17).

We can easily see that the Sabbath as given in the Ten Commandments is a distinctly Jewish institution. We can not help but see that the law written and engraven on stones, including the Sabbath law, has no claim on us (Christians). Again, in Rom. 10:4: "For Christ is the end of the law for righteousness to every one that believeth." We must get it fixed in our minds that Christ is the End of the law. Again, Rom. 7:14: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."

Paul tells us that the law of Moses is no more binding upon us than a dead husband is upon a wife. We are married to another, even Christ, and shall bring forth fruit unto God, by our union with him and not by our obeying the law of Moses.

We fail to find anywhere in the New Testament that Jesus commanded us to keep the Sabbath. In his day he continually met the antagonism of the Jews because he healed on the Sabbath. At one time when the disciples were an hungred and began to pluck the ears of corn and to eat, Jesus said: "The Son of man is Lord even of the sabbath day" (Matt. 12:1-8).

Jesus said, John 13:34: "A new commandment I give unto you, That ye love one another as I have loved you, that ye also love one another." Here we find not the Sabbath commandment, but the commandment of love. In Gal. 6:2; 1 John 2:7-10; 1 John 3:22-23; Rom. 13:10, we learn that the law of Christ is love, for he that loveth another hath fulfilled the law. Therefore love is the fulfilling of the law.

In the editorial we read: "The change in Sabbath keeping from the day called the seventh to the day called first was never made by any divinely accredited decree. It just grew." Out of the Sabbath Day, which was put away, grew the Lord's Day, the First Day, the day of a risen Christ, the day for refreshing the soul and working for Christ. Sabbath fills the physical need, while the Lord's Day gives spiritual refreshment. Every commandment written on the tables of stone, except the Sabbath law, is plainly taught in the New Testament and binding on the Christian. Not because they were given by Moses, but because they grew out of the law of love which is the law of Christ (Rom. 13:8-10; Matt 5; Eph. 6:1, 2; James 5:12; 1 John 5:21).

Let us look at a few references where we find the First Day, the Lord's Day spoken of—Acts 20:7; 1 Cor. 16:2; John 20:1-14; John 20:19-23; Luke 24:1; Rev. 1:10; and the Day of Pentecost when 3,000 were added to the church. This shows that God has set his seal upon and sanctified the First Day.

There is nothing plainer in the New Testament than Col. 2:16-17. "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of sabbath days, which are a shadow of things to come." This shows that the Sabbath belongs to the old creation, and the first day, the Lord's Day, belongs to the new creation (born again).

The Seventh Day Adventists are sending their missionaries, semimonthly papers, book agents, and tracts everywhere. The other week daughter and I were visiting another daughter in the country. She picked up a book, being attracted at the title, "Bible Readings for the Home Circle." As she was leafing through the book she noticed that much of the reading concerned the Sabbath; and she was startled that it resembled so much the sermons by the evangelist. She called me and when we looked for the author we were surprised to find the author missing as it simply said, "Published by the Review and Herald Publishing Association, Tacoma Park, Washington, D. C." Having received at the evangelistic meetings papers called "The Present Truth," published by the same publishing company semimonthly, we readily knew it was published by the Seventh Day Adventists. I asked my daughter where she got the book. She said an agent had called and represented it so appealingly and the title being so attractive, she thought it a valuable book for the home. She had paid $5 for it. When I told her it was a Seventh Day Adventist book, she was startled and said hereafter she would buy no book without an author or without knowing from what source it came.

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1).

Philadelphia, Pa. Mrs. Wm. H. B. Schnell.

THE SABBATH AND THE CHRISTIAN

The Sabbath was instituted in Eden. The law reads, "Remember the sabbath day." The falling of manna for forty years clearly marked the Sabbath Day, even if it had been forgotten. We have no record that the chosen people ever differed as to which was the Sabbath Day and Jesus had no hesitancy in keeping the day he found the Jews keeping, though he kept its spirit and even seemed to some violate its letter.

The one passage about if Jesus had given them rest, then would he not afterward have spoken of another day, merely as the Greek spelling of Joshua and does not refer to any day of the week, but to a period of time, as, rest in Canaan compared to heavenly rest.

There is no doubt that Jesus kept the Sabbath, just as he kept all the rest of the law. There seem to have been some eighty-six instances when Paul met with Jews on the Sabbath to teach Christ. The Lord's Day of Revelation is really the Day of the Lord, the Judgment Day, the Millennial Day. Paul explains about the covenant with Abraham, that the law did not disannul that covenant; that the law was added until the Redeemer had come; that as with an earthly contract, no man disannuls or adds thereto, but it ends when the time set has arrived; that the law was a pedagogue until Christ should come, when we are no longer under a pedagogue. Observe where Paul begins: "Oh foolish Galatians, who hath bewitched you," and put the word Adventist in place of Galatians, then read on. When he said "let each one be fully persuaded in his own mind, he did not mean for them to keep on, one observing one day and another, another, or esteeming every day alike, but he meant for them to use their minds and see the truth.

In Acts 15 we read of trouble in Gentile congregations were observing Jewish rites, customs and laws, where they appealed to Jerusalem. Here Peter spoke, but James was the elder and rendered the decision. Here, if ever the Gentiles were to observe the Sabbath, or any Sabbath of commandment, is where this should have been started. But they did nothing of the sort; the council only warned the Gentiles against idolatrous practices. Read this passage carefully. We are told repeatedly that no one can keep the law; he who offends in one point is guilty. The law led to death.

The argument as to a moving Sabbath traveling with a flying Christian is not very tenable. One simply can not gain or lose even one second of time by moving about—time goes on relentlessly and exactly. One simply finds that noon, or any hour, comes at a different time on different parts of the earth. No people ever differed as to what day of the week it was, except some one temporarily was mistaken. But the fact remains that we are not under the law, but under grace. The Jew was required by law to cease from labor on the seventh day which belonged to God. Jesus expanded the law and for some commandments, explained the spirit of the law. In other words, the follower of Christ devotes every day, all his time, to God's service, takes God with him, or rather goes only where the Spirit guides, but all his time is now God's.

There neither is, nor can be, a Christian Sabbath. There are at least two passages that show the Sabbath law to be the sign and seal of the Ten Commandments. Adventists agree that the keeping of the Sabbath is the very sign and seal of their faith. But, this being true, keeping of the seventh day Sabbath being a sign and seal, it does put one back under the law whereby can no faith be justified—in short, one who attempts to keep the Sabbath of the Ten Commandments thereby proclaims that he is a debtor to the whole law and, except for God looking on the heart, or allowing for good intentions, every Sabbath keeper admits by the very act of Sabbath keeping that he is a sinner and subject to the penalty for sin, which is death. He virtually rejects grace and the Gospel Dispensation, if God were minded to take him at his word. It becomes a dangerous thing to observe the Sabbath Day. They ask, Then why keep the other nine? But no Christian should try to keep the other nine. He is no longer under the dispensation where law counts. Now love is everything and the true Christian acting from love under Spirit guidance is far beyond any need of being ordered in detail as to conduct.

Reading all that the early church fathers wrote on the subject, which was probably always incidental, they were together on Sunday when Jesus first appeared and again on a second Sunday, then the Spirit came to them on Pentecost, again Sunday. They gradually fell into the habit of meeting on Sunday, not because of any command, but because love made them voluntarily set aside this day for fellowship, prayer, praise and exchange of ideas of hope and joy.

There is absolutely no question but that the day observed by Jew and Adventist is the Seventh Day, and there is no record of a change ever having been made by any authority. The Catholic claim is found in what are now known as forgeries—the Forged Decretals. The Old Dispensation lasted to the end of the contract time and the New Covenant is written on the heart of the Christian who dare not put upon himself the seal of the law covenant, by observing the Seventh Day Sabbath, lest he be called upon to account for the certain failure to keep that law in its entirety.

Yet, keeping of Sunday is a free will offering whereby the Christian devotes that day especially to God's service, though every day now belongs to him. Still, Christians must assemble themselves together to get a fuller measure of spiritual blessing, and, what day is more appropriate than the day the Savior rose and on which the Holy Spirit came in full measure? Elijah F. Atwood.

Sisseton, S. Dak.

Notes From Our Correspondents

ARIZONA

Phoenix.—Our new baptistry was dedicated Aug. 3 and immediately following the service two were baptized. Since the last report eleven have been received into the church, five by baptism and six by letter. Bro. A. M. Laughrun spent a few days with us and while here baptized his three daughters-in-law. Our delegate to District Conference are Bro. Isaac Forney and Bro. Clifford Allman. Sisters Forney and Allman are Aid Society delegates. Our church attendance has been large this summer despite the heat.—Sarah Greenawalt, Phoenix, Ariz., Aug. 21.

CALIFORNIA

Reedley.—Bro. Fred Hollenberg and wife have been in our midst for some time. The former has been giving us some very helpful sermons. We have been joining in the union Sunday evening services in the city park during July and August. We opened a Vacation Bible School in conjunction with the First Mennonite church but on account of a threatened epidemic it was closed. A number from here attended the summer assembly at Mt. Hermon. The following officers have been elected to take up their work Oct. 1: Sunday-school superintendent, Mrs. Orpha Dunker; president adult Christian Workers, Mrs. M. M. Chamberlain; superintendent Y. P. D., Leroy M. Clark; junior superintendent, Mrs. Grace Fike.—Mrs. Mamie Sink, Reedley, Calif., Aug. 23.

ILLINOIS

Pine Creek.—Sept. 1 Bro. Ralph Rarick of North Manchester, Ind., will begin a series of meetings for us, continuing two weeks and closing Sept. 14. May 11 we had an impressive Mother's Day program. Afterward two of our Sunday-school girls were baptized. May 18 Bro. Wm. Lampin of Polo gave the message of the morning. June 18 our Sunday-school held the annual picnic at Lowell Park near Dixon. June 20 in the evening the young people's class held an ice cream social in the church basement, the proceeds being turned over to the church treasury. Our Children's Day program was given on the second Sunday in June. July 20 our young people attended a get-acquainted meeting at the Pines State Park.—Bertha Butterbaugh, Oregon, Ill., Aug. 21.

INDIANA

Anderson church on July 20 enjoyed one of the best spiritual meetings that we have ever had when we devoted the day to missions. We began Sunday-school at 9:30 with 314 present. At 10:30 Bro. R. L. Showalter presented Bro. A. D. Helser, returned missionary, who spoke of our church's efforts in Africa. We feel we were fortunate in having him with us. The afternoon meeting began at 2:30. Bro. J. O. Winger of Manchester also spoke on missions. A large crowd heard him and many spoke of the good things said by both speakers. Several were present from Beech Grove and their male quartet sang for us which all enjoyed. The Miller sisters of Killbuck church and our own male quartet also sang. Several other churches were represented. In all we had a wonderful day. Our building committee still hopes to begin building this summer and is doing everything possible toward that end.—Wm. G. Marshall, Anderson, Ind., Aug. 23.

Eel River church met in council Aug. 18. Sunday-school officers were elected for the coming year, the superintendent being Virgil Pyle. Delegates to District Meeting are Geo. Deaton and Ida Harp. Our homecoming will be Sept. 7, an all-day meeting. Ezra Flory of Huntington, Ind., will be the speaker. The young people's conference will be held at the church Oct. 3-5. The church also decided to paint the basement at once.—Mrs. Mervin A. Freed, Claypool, Ind., Aug. 23.

Fairview.—Aug. 3 Eld. O. D. Werking of Hagerstown, Ind., began a revival meeting and continued for two weeks. Sister Margaret Goar gave excellent service as song leader. Five accepted Jesus Christ as their personal Savior. Two were baptized previous to the meeting. June 22 we had our missionary meeting; an offering of $159.86 was taken. John W. Root was selected to represent our church at District Meeting, with Sister Lulu E. Root, alternate.—Anna E. Wagoner, Lafayette, Ind., Aug. 25.

Ladoga.—Aug. 3 Eld. I. R. Beery of Russville, Ind., commenced evangelistic services in this church, continuing two weeks. The interest and attendance were very good from beginning to end. Sixteen were welcomed into Christian fellowship: one reinstated, two by letter and thirteen by baptism. Part of these will hold their membership in the Mt. Pleasant congregation. The Mt. Pleasant members attended faithfully and cooperated heartily in the love feast service held Aug. 18. Eld. Beery very ably officiated assisted by G. L. Studebaker, M. Smeltzer, J. R. Rettinger, F. McGuire, S. D. Stoner, Daniel Miller and Geo. Beery. Aug. 17 after the usual morning services, lunch was served at the church; in the afternoon Bro. Geo. Beery gave a most interesting account of the Passion Play which he attended during his recent trip to Europe. His assistance in directing the music during the revival was much appreciated and our local talent worked faithfully in giving special numbers. Delegations from Indianapolis, Rossville, New Marysville, Darlington and Greencastle added encouragement at various times. The baptismal service was made doubly impressive when at the water's edge a sister from our adjoining congregation was anointed for physical healing and spiritual comfort. Bro. Beery presented gospel truths in an attractive manner, and he and his son made a strong evangelistic team. They visited in many homes and a welcome awaits their return.—Mrs. Lula Goshorn, Ladoga, Ind., Aug. 21.

Santa Fe.—Since our last report we have been favored by having with us E. B. Bagwell of North Manchester on Sunday morning and evening. H. B. Havely of Marion, Ind., gave a splendid talk on how we can help to have some of the Sunday evils removed. Aug. 24 we held our harvest meeting with Bro. L. E. Ockerman of Kokomo in charge. He gave us a splendid message in the morning and in the afternoon a missionary message. The church enjoyed a basket dinner at noon. Our love feast will be held Sept. 27.—Mrs. Dossie Webb Fewell, Bunker Hill, Ind., Aug. 28.

KANSAS

Independence church met in council Aug. 3. Bro. Daggett was elected elder for the next year. Aug. 10 Bro. L. G. Templeton of Assaria, Kans., gave us a splendid address. Since our last report one has been received into the church by baptism and one reclaimed. In the last year forty-nine prayer meetings have been held at the home of Bro. Sam Harlow who is unable to attend church services. The Ladies' Aid Society has been meeting every Thursday afternoon although the heat has been intense.—Mrs. J. L. Amos, Independence, Kans., Aug. 18.

MARYLAND

Longmeadow church met in semiannual business meeting Aug. 16. We decided to hold our communion Oct. 11 at 2 P. M. Our revival is now on, being well attended, in charge of Bro. T. P. Dick of Pottstown, Pa.—Carrie B. Petre, Maugansville, Md., Aug. 23.

Pleasant Hill.—Work in our church and Sunday-school is advancing with great rapidity. A great deal of interest is continually being manifested in our services. Last week we closed a very fine revival meeting. Bro. Ellis Wagoner preached some exceptionally fine sermons and a large, interested crowd was present each night to hear his discourse. Nine persons joined our congregation and were baptized by Bro. Wagoner following the service. Three others reunited with the church. The meeting was a success not only because of the souls that were saved, but because it had a tendency to create a community understanding that otherwise would never have been known. Other churches joined us in the services and helped to make each meeting a great success. The M. E. church of New Market joined with us in one Sunday morning service and today we joined them in their morning service. From all indications more of these joint meetings will be held in the future. Our Sunday school has shown considerable increase in attendance over last year. We have an attendance of over a hundred which is indeed very good for our scattered community. We have hopes of increasing more yet, since there are many people who do not attend any Sunday-school.—L. Hubert Derr, Monrovia, Md., Aug. 25.

OHIO

Cedar Mills (Adams County).—We just closed a three weeks' meeting held by D. G. Berkebile of Bradford, Ohio. As a result of these meetings eleven souls were born into the kingdom by baptism. Of these ten were adults and one a boy. Much interest was manifest in the meetings throughout. Brother and Sister Walter Hawke who are spending their fourth summer in this vicinity will soon leave. They have been conducting Daily Vacation Bible Schools in this vicinity and giving pastoral care to the folks of this vicinity. Our communion service was held here on Saturday afternoon of August 16.—Mrs. S. T. Neary, West Union, Ohio, Aug. 22.

Wooster church has made quite profitable use of the past month; first by holding a number of week-day prayer meetings in anticipation of our series of evangelistic services. The Children's Day program was given Aug. 3 to a large audience which responded liberally to the strong missionary appeal of the pageant, Around the World for Jesus. This was given by about forty members of the Sunday-school supplemented by the primary program. The same day Bro. Moyne Landis of Sidney, Ind., began a series of fifteen evangelistic sermons. He spoke the truth convincingly to interested audiences, with the result that five were baptized. Our Sunday-school outing was held at Long Lake near Loudenville Aug. 12. The Lord has heard our prayers for rain and the drouth seems to be broken so that we may yet benefit from the rain this season. Spiritual refreshment also came to us through Bro. Rolland E. Wolfe, now of Boxford, Mass., who preached a very wholesome helpful sermon on Reflecting Jesus. Miriam Hoff Fetter, Wellersville, Ohio, Aug. 25.

PENNSYLVANIA

Carbon County Mission.—June 29 Bro. I. W. Heisey opened a series of meetings in the Evangelical church at Long Run. On Friday night of the first week the services were moved to a large tent at Walchsville and continued to the end of two weeks. The Word was presented in the demonstration of the Spirit and power of the Lord. The local members attended the services well nigh 100 per cent and cooperated in providing homes for us and others from a distance. July 13 seventeen were baptized in the presence of more than 400 people. July 11 the Byler family from North Manchester, Ind., gave us a soul-touching message in song.—S. G. Meyer, Lebanon, Pa., Aug. 23.

Lower Cumberland.—A few weeks ago the York male chorus gave a program at the Boiling Springs church. Eld. M. A. Jacobs also of York delivered a short sermon. Aug. 17 we held an all-day harvest home service at the Baker church. The morning sermon was preached by Eld. Nathan Martin of Lebanon. Eld. H. K. Ober of Elizabethtown spoke in the afternoon. Sept. 21 a series of evangelistic meetings will open at the Mohler church with Eld. John Hershman of Elizabethtown in charge. These meetings will close with the fall love feast at the same place on Sunday evening, Oct. 5.—Pearl M. Trimmer, Carlisle, Pa., Aug. 25.

Spring Grove.—Our church met in council July 26. The Sunday-school officers were reelected. Our love feast will be held Sunday, Oct. 12, at 2 P. M., at the Kemper house. Our harvest meeting was held Aug. 23 at the Blue Ball house. Brethren Harry Neff and S. K. Wenger gave us a spiritual message.—Mabel E. Martin, Ephrata, Pa., Aug. 26.

(Continued on Page 576)

A VISIT TO THE GREENE COUNTY SCHOOL

(Continued From Page 571)

also a place of vital interest. In spite of the drouth and scarcity of much produce, these workers carefully gleaned much from varied sources that they might have good wholesome food for the large family during the winter months.

It seems to the writer that these teachers have a double opportunity of making their teaching effective by demonstrating their ability in actual life situations. Also that the tendency of the school should continue towards more industrial education since the public schools are more adequately meeting the general educational needs. Shop work could readily be developed into woodwork, auto mechanics, forging or general home mechanics. H. M. Landis.

Tampa, Fla.

THE LAW OF LOVE

What we write will be based on 1 John 4:20. We would like to call the attention of the entire church of God, and more especially of the Second District of West Virginia, to the fact that without love we are nothing. For we must reason in our minds that God is love. To become a member of the kingdom of God we must first be willing to be governed by the entire law of love, and thereby be perfect as our Father in heaven is perfect. Many plans have been proposed to restore the church. There is but one way to restore the church of God, and that is God's way. When we can return to that first love, and let love so rule in our hearts that all hate flees from us, then Satan will get behind us. And we should be willing to be led by the spirit of love so that we can love our brother as ourselves. It is a proven fact that where there is a true and strong love between two people it is hard to keep them apart. How then can some say that they love God and hate their brother? How can some refuse to go to church because of dislike for some one who might be there, and yet try to justify themselves?

God proves his love every day by pouring out his blessing upon them that hate him; so we should do likewise. The night is far spent and the day is at hand; let us arise from our slumber and haste to make ready, for the day of the Lord is at hand. Search the Scriptures. See what they say. Return unto the Lord and the Lord will return unto you. D. F. Hines.

Independence, W. Va.

A GREAT CONFERENCE

The writer did not get to Hershey until Monday, or in time for the Missionary Meeting, and even then did not hear all that was said, knowing that it would be in the Full Report.

Mingling with those of like precious faith is a great joy. Everybody was so kind—on the train, the trolly, on the grounds, and in every possible way those we met seemed ready to give information and help. This old world still has many kind hearts and we find them in all stations in life.

The first Conference I attended was held at Meyersdale in the early seventies in a large barn. I heard H. R. Holsinger offer to sell the Christian Family Companion to Eld. James Quinter. Later, after it was done, Sister Holsinger told me how very much he regretted it. She said that he could scarcely eat or sleep, so great was his love for his paper.

Surely there have been many changes in the Conference since then. They have all been good, but it seems to me the last one was the best.

During the business sessions I did not hear an unkind or hasty word, because the dominant spirit was love. Old and young worked together so kindly it was no wonder many thought it was a wonderful business meeting. As I looked into the faces of the hundreds of delegates and noticed the interest and attention they gave, I thought of the thousands of miles many of them traveled for the good of the church they love. And I thought more: Who would want to leave such a band of Christian people and where could he find anything better? The closing was beautiful. We sang, "Faith of Our Fathers," then Bro. H. C. Early gave a fine closing talk. For those who missed this, the only way now to get it is to send for the Full Report. Every family in the Brotherhood should have one. This year it contains so much besides the deliberations of the business meeting. Many of the addresses of the previous week are given and also the splendid talks by Bro. A. D. Helser and I. S. Long at the Missionary Convocation. We need this information to help us keep in touch with the work. By all means, you need the Report.

"We will be true to thee till death" should appeal to all who represent our beloved church in every land.

Shirleysburg, Pa. Wealthy A. Burkholder.

THE SABBATH DAY

In order to establish Saturday, as the proper Sabbath day, it will be necessary to establish the continuity of the day from the giving of the law at Sinai to the present time; that is, prove that our Saturday, is the very identical day which God commanded the Jews to keep, and that Saturday is the day which God's people have kept without interruption, or intermission, until the present time. Fortunately, or unfortunately, this can not be done. For the evidence is against those who hold to that theory.

In ancient times the first day of the Jewish year, was also the first Sabbath of the year, and the day was determined by the high priest, or the Sanhedrin, by observing the new moon. A Sabbath followed every seventh day thereafter until the end of the year. Consequently the Sabbath was not a regularly recurring seventh day, in the sense that our Saturday or Sunday is, and the Sabbath did not always fall on the day corresponding to our Saturday, but more often on some other day of the week. At that time the days began and ended at sunset, but the Jews after being scattered over the world found the ancient Hebrew calendar difficult to follow, and about 360 A. D., under the leadership of Hillel second, began to adopt Saturday as their regular Sabbath. In ancient times the new moon was associated with the Sabbath (see Isa. 1:13; Col. 2:16). These Scriptures, contemplate the doing away of the Jewish Sabbath. There have been so many changes in the calendar since the law was given from Sinai, that it is impossible that the Jews kept our Saturday. If anyone thinks differently, I suggest that he turn to the article "Calendar," in the Encyclopedia Britannica, and acquaint himself with these changes.

In giving the law to Israel, I think God took into consideration the understanding of the Israelites, and no doubt their understanding of the world was similar to that of the ancient Egyptians and Chaldeans; they did not know that the earth was round, but thought it extended a comparatively short distance either way from where they were. Therefore God gave them a law that they could comprehend and obey in their limited world, but one which it would be impossible to obey, in every part of the globe. The Jews' Sabbath began at sunset, and lasted until sunset, the following day. I have wondered how the Sabbath could be observed in this manner within the arctic circle, for if my calculations are correct there would be some very long Sabbaths, for if they began at sunset they would have to be kept during the long night of several months, and the following long day, until sunset. There is another difficulty in keeping the Jewish Sabbath with the arctic circle. The Jews were commanded to kindle no fire on the Sabbath day (Ex. 35:3). But how, in the arctic regions, could any one do without fire for cooking and heating purposes for such a length of time as the Sabbath would last?

There is another reason why the Jewish Sabbath is not adapted to all climes. If two persons, who keep Saturday for their Sabbath, start from a given point and in opposite directions, traveling around the world, one going east and the other west, when they arrive at starting point one of them will be keeping Friday, the other one Sunday, making a difference of two days in their Sabbath keeping. So according to the Sabbath law given to the Israelites, neither one of them would be keeping the Sabbath!

The apostle Paul says that the law was our schoolmaster to bring us to Christ, that we might be justified by faith, but after that faith has come, we are no longer under a schoolmaster (Gal. 3:24-25). It would seem that after the law had accomplished the above mentioned object it has served its purpose. For the apostle says that if the first covenant had been faultless, then should no place have been sought for the second (Heb. 8:7). I do not understand that we are under the old law, which Paul calls a yoke of bondage (Gal. 5:1). We are under the perfect law of liberty, a law so perfect that it can be kept in every part of the globe without doubt or confusion. W. F. Gillett.

Los Angeles, Calif.

THE RIGHT DAY

The editorial under the above caption prompts me to write a few words on the subject endeavoring to bring forth what the Scriptures teach. Paul says: "Prove all things; hold fast to that which is good." Why should we wish to hold fast to anything which can not be proven? Paul also tells us that the church is built upon the foundation of the apostles and prophets, Jesus Christ being the chief Cornerstone (Eph. 2:20). This is the sure foundation.

First, let me ask, Did any prophet, apostle or Jesus ever say: "Remember Saturday to keep it holy"? Secondly, did Jesus, the apostles or prophets ever command: "Remember Sunday to keep it holy"? There are no such commands in the Scriptures.

In Exodus 20 we find the words, "Remember the sabbath day to keep it holy. . . . The seventh day is the sabbath of the Lord thy God." We are told: "My sabbaths ye shall keep for it is a sign between me and you throughout your generations" (Ex. 31:13). Again, "Moreover I gave them my sabbaths to be a sign between me and them" (Ezek. 20:12). The Sabbath command was a sign between God and Israel—a part of the law for Israel as a nation and was never intended to be kept all over the world. Paul says: "Let no man judge you in regard to the sabbath" (Col. 2:16).

In Ex. 12:2 we find: "This month shall be unto you the beginning of months, it shall be the first month of the year to you." And in Ex. 13:4: "This day came ye out in the month of Abib." Abib was the first month of the year in Bible times. It was governed by the moon, beginning with the first new moon after the spring equinox. For proof that the month begins with the new moon we turn to 1 Sam. 20. David and Jonathan made an agreement. Both say: "Tomorrow is the new moon" (v. 5, 18). Then "When the new moon was come, the king sat him down to eat meat. And the king sat upon his seat. . . . and David's place was empty. . . . Nevertheless Saul spoke not anything that day. . . . And it came to pass on the morrow which was the second day of the month" (vs. 24-27). This proves that the new moon was the first day of the month.

The seventh of Abib was the first Sabbath and the passover which came on the fourteenth (Ex. 12:18; Num. 28:16) was therefore the second Sabbath of the year. Luke 2:41 says that Jesus' parents went up to Jerusalem every year to the feast of the passover. They were keeping Bible time in Jesus' day.

The passover was the Sabbath and early in the morning of the first day of the week, Jesus rose from the dead. The days of the week were then known as the first, second, third, fourth, fifth, sixth and seventh.

The days of the week as we have them now are Sunday, Monday, Tuesday, Wednesday, Thursday, Friday and Saturday, and are of pagan origin. Whenever the first day, or other days, are mentioned in the Scripture it refers to Bible time, not to Roman time, as we now count time.

We know Jesus rose from the dead on the first day of the week, the day following the passover. But it was not Sunday, because Sunday was not then in existence.

Now since there is no command to keep Sunday or any other particular day of Roman time, what day should we observe as a day of rest and worship? Paul will tell us. "Let every soul be subject to the higher powers; for there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God, and they that resist shall receive condemnation" (Rom. 13:1, 2).

The powers that be have set aside Sunday as a day of rest and worship. There is no conflict with the Word of God in observing this day. These are my reasons for keeping Sunday. We are in duty bound to keep whatever day the powers that be may set aside. Reuben Breshears.

Omak, Wash.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Boyts-Koontz.—By the undersigned at the home of the bride, July 3, 1930, Bro. Robert G. Boyts of Davidsville, Pa., and Sister Myrtle Koontz of Hooversville, Pa.—Geo. L. Detweiler, Meyersdale, Pa.

Clingenpeel-Bowman.—Loyd M. Clingenpeel and Velma Elizabeth Bowman were married in the Antioch church Aug. 14, 1930.—H. C. Eller, Boone Mill, Va., minister.

Hollinger-Larimer.—At the home of the bride in La Verne, Calif., June 21, 1930, Bro. Harold Hollinger of Inglewood and Sister Gladys Larimer.—Galen K. Walker, La Verne, Calif.

Lynn-Sondergard.—By the undersigned at the bride's home, Aug. 10, 1930, C. Jay Lynn of Kansas City, Mo., and Welcome Sondergard of Ramona, Kans.—W. A. Kinzie, Navarre, Kans.

Riemenschneider-Horner.—At the Center church, Louisville, Ohio, Aug. 3, 1930, by the undersigned, Brother George W. Riemenschneider of Randolph, Ohio, and Sister Esther Horner of East Canton, Ohio.—M. M. Taylor, Louisville, Ohio.

Rittenhouse-Hageman.—By the undersigned on Aug. 12, 1930 at White Horn, Tenn., Bro. Nelson H. Rittenhouse of Mount Morris, Ill., and Sister Virginia M. Hageman of Cedar Rapids, Iowa.—W. O. Beckner, Elgin, Ill.

Shaeffer-Kimmel.—At the home of the undersigned, Aug. 14, 1930, Mr. Walter E. Shaeffer and Miss Virginia Kimmel, both of Shelocta, Pa.—Arthur L. Dodge, Shelocta, Pa.

FALLEN ASLEEP

Allison, Bro. Harry L., died July 13, 1930, aged 42 years, 10 months and 10 days. He married Mary Berkey Nov. 25, 1909, who survives with his parents and one sister. He united with the church early in life. After his marriage he attended Sunday-school every Sunday only when sickness prevented. Funeral services in the Windber church by J. J. Shaffer assisted by A. C. Miller. Burial in the Berkey cemetery.—Mrs. Mary Allison, Windber, Pa.

Chamberlin, Dayton Percival, son of Stephen S. and Sarah A. Chamberlin, born at Panora, Iowa, died at Ankeny, Iowa, July 9, 1930, aged 73 years and 8 days. He married Elizabeth S. Stoneroad Sept. 14, 1858, who died June 16, 1910, leaving two sons. He married Amy Reddick Dec. 12, 1911. He leaves his wife, two sons, his mother, Sarah A. Meyers, a half brother and three grandsons. About 1883 he united with the Church of the Brethren at Panora. He was of pioneer stock, having been the first white child born at Panora. In 1908 he moved to Beatrice, Nebr., and in 1918 moved to Ankeny where he resided since. His illness caused by bloodpoisoning from an insect bite led to nine weeks of intense suffering. Services at the home by Bro. Stutsman and at the Panora church by Wm. Cordis. Interment in the Panora cemetery.—B. T. Stutsman, Des Moines, Iowa.

Heineman, Bro. Jacob G., of near Talmage, Pa., in the bounds of the Conestoga church, died of heart trouble, aged 84 years. He is survived by four sons. Services at the home of his son where he died and in the Ephrata church, his former church home, by Elders Martin Eberly sole and D. S. Myers. Burial in the Mohler cemetery near Ephrata.—Amos B. Hufford, Bareville, Pa.

Huff, Artis Joyce, daughter of Arthur and Sylvia Huff, born at Minot, N. Dak., Sept. 17, 1929, died Aug. 15, 1930. While at play a piece of a celluloid toy was drawn into her windpipe or lungs. Specialists tried for two days but could not remove it. Services in the church at Minot by the writer. Interment in Rose Hill cemetery.—Ray Harris, Minot, N. Dak.

Miller, Julian Yates, infant son of Lewis D. and Lelia Miller, died at the home of his parents May 30, 1930, age 5 months and 21 days. He is survived by his parents and one brother. Funeral services at the home by the pastor, Bro. G. L. Wine.—Mrs. Nelson T. Hoffman, Bridgewater, Va.

Sheets, John Robert, infant son of Rufus and Eva Hufford Sheets, died Aug. 7, 1930. Services at the home by I. R. Beery. Burial in Rossville cemetery.—Lillian A. Hufford, Rossville, Ind.

Smallwood, Alma Marie, died in the University Hospital, Charlottesville, Va., of meningitis, July 6, 1930, aged 6 years, 10 months and 21 days. She was the daughter of Brother and Sister Chas. R. Smallwood of Waynesboro, Va. Besides her parents she leaves two brothers and one sister. Funeral at the Pleasant Valley church by Eld. D. B. Garber. Interment in the adjoining cemetery.—Mrs. M. C. Williams, Mt Sidney, Va.

Speck, Sister Matilda J., widow of Albert Speck, died at the home of her son and daughter-in-law, Aug. 4, 1930, aged 67 years, 9 months and 24 days. Death was caused by carcinoma after an illness of five weeks. She was a loyal member of the Brethren Church for many years. Services from her late home by Eld. W. G. Group. Interment in the Dillsburg cemetery.—R. D. Cook, Dillsburg, Pa.

Summy, Sister Grace, daughter of the Rev. Levi Hoke, was born Nov. 28, 1881, and died Aug. 14, 1930, aged 48 years, 8 months and 16 days. She was united in marriage to John Summy June 21, 1906. To this union were born two sons and two daughters. She is survived by her husband, four children, one sister and four brothers; her parents, one brother and one sister preceded her in death. Sister Summy was a devoted Christian companion and mother, a loving sister and a never failing friend. Funeral services at the City church and interment in West Goshen cemetery.—T. E. George, Goshen, Ind.

Thomas, Robert J., son of Morris and Fern Hufford Thomas, born May 22, 1930, died at the St. Elizabeth Hospital in Lafayette, Ind., Aug. 19, 1930. Services at the grave in the Pleasant View cemetery near Rossville by the pastor, I. R. Beery.—Lillian A. Hufford, Rossville, Ind.

Trent, John G., son of Jeremiah and Catherine Trent, was born in Carroll County, Ind., Oct. 12, 1854. He departed this life at his home in Flora, Aug. 13, 1930, age 75 years, 10 months and 1 day. Sept. 18, 1885, he was united in marriage to Sarah Clingenpeel. Five sons and one daughter were born to the union. All grew to manhood and womanhood under the fine Christian influence of the home, and all are members of the church. In early life Bro. Trent accepted Christ and united with the Church of the Brethren. In this fellowship he lived and served faithfully until death. He suffered intense pain for the last few months of his life, but always bore his affliction with Christian patience and fortitude. His parents, two brothers and two sisters have preceded him in death. Surviving are the companion, five sons, one daughter, a sister, fifteen grandchildren; and two great-grandchildren. Funeral service was held in the Flora church by the writer and burial was in Maple Lawn cemetery.—R. O. Shank, Flora, Ind.

Wiley, Paul G., son of Chas. and Ethel Wiley, was born in Huntington County, Ind., Sept. 20, 1913. He departed this life on July 28, 1930, age 16 years, 10 months and 8 days. He and a neighbor boy had been swimming in the Salamonie River and when just ready to leave, it is thought he was seized with cramps, and drowned before help could reach him. His friend made a desperate effort to help him, but death claimed him. Paul was loved and respected by all who knew him. He attended Sunday-school at the Salamonie church and was a junior in Lancaster Center high school. Funeral service was held in the Salamonie church by the writer, and burial was in Lancaster cemetery.—R. O. Shank, Flora, Ind.

OFFICIAL DIRECTORY

GENERAL MISSION BOARD.—Otho Winger, Chairman, North Manchester, Ind.; J. J. Yoder, Vice-Chairman, McPherson, Kans.; H. H. Nye, Elizabethtown, Pa.; Levi Garst, Salem, Va.; J. B. Emmert, 2627 4th St., La Verne, Calif.; J. K. Miller, 2240 Grand Ave., Cedar Rapids, Iowa; L. C. Moomaw, R. 2, Box 209, Roanoke, Va.

General Secretary, Chas. D. Bonsack, Elgin, Ill.; Assistant Secretary, H. Spencer Minnich, Elgin, Ill.; Home Secretary, M. R. Zigler, Elgin, Ill.; Treasurer, Clyde M. Culp, Elgin, Ill.

BOARD OF RELIGIOUS EDUCATION.—H. K. Ober, Chairman, Elizabethtown, Pa.; C. S. Ikenberry, Vice-Chairman, Daleville, Va.; L. W. Shultz, North Manchester, Ind.; J. M. Henry, Bridgewater, Va.; Eva Trostle, 3657 5th Ave., Chicago, Ill.; C. Ernest Davis, Mt. Morris, Ill.; R. E. Mohler, McPherson, Kans.; Mrs. R. D. Murphy, Chairman of Women's Work; P. G. Stahly, Chairman of Men's Work.

General Secretary, Rufus D. Bowman, Elgin, Ill.; Director of Young People's Work, Dan West, Elgin, Ill.; Director of Children's Work, Ruth Shriver, Elgin, Ill.; Editor, E. G. Hoff, Elgin, Ill.; Assistant Editor, Maud Newcomer, Elgin, Ill.

GENERAL EDUCATION BOARD.—P. H. Bowman, President, Bridgewater, Va.; Vice-President, V. F. Schwalm, McPherson, Kans.; Secretary-Treasurer, J. S. Noffsinger, 3635 Ordway St., N. W., Washington, D. C.; Homer F. Sanger, Secretary of Nursing and Medical Education, 821 S. Ridgeland Ave., Oak Park, Ill.; D. W. Kurtz, 1605 E. Third St., Long Beach, Calif.; A. C. Wieand, Bethany Bible School; E. C. Bixler, Blue Ridge College; Paul H. Bowman, Bridgewater-Daleville System; R. W. Schlosser, Elizabethtown College; C. C. Ellis, Juniata College; E. M. Studebaker, La Verne College; Otho Winger, Manchester College; V. F. Schwalm, McPherson College; C. Ernest Davis, Mt. Morris College.

GENERAL MINISTERIAL BOARD.—S. J. Miller, Chairman, 2017 5th St., La Verne, Calif.; Paul H. Bowman, Vice-Chairman, Bridgewater, Va.; J. A. Robinson, Secretary, Bedford St. and Miller Ave., Johnstown, Pa.; M. J. Brougher, Assistant Secretary, 534 Stanton St., Greensburg, Pa.; W. H. Yoder, Treasurer, R. 1, Waterloo, Iowa.

CONFERENCE PROGRAM COMMITTEE.—R. W. Schlosser, Elizabethtown, Pa.; Grover L. Wine, Bridgewater, Va.; James M. Moore, Waynesboro, Pa.; Otho Winger, Moderator of Annual Conference, North Manchester, Ind.; J. E. Miller, Secretary of Annual Conference, Elgin, Ill.

BRETHREN PUBLISHING HOUSE.—Board of Directors: Otho Winger, Chairman, North Manchester, Ind.; J. J. Yoder, Vice-Chairman, McPherson, Kans.; H. H. Nye, Elizabethtown, Pa.; Levi Garst, Salem, Va.; J. B. Emmert, 2627 4th St., La Verne, Calif.; J. K. Miller, 2240 Grand Ave., Cedar Rapids, Iowa; L. C. Moomaw, R. 2, Box 209, Roanoke, Va.

Manager and Treasurer, R. E. Arnold, Elgin, Ill.; Secretary, L. T. Miller, Elgin, Ill.

COUNCIL OF BOARDS.—Chairman, J. J. Yoder, McPherson, Kans.; Vice-Chairman, Paul H. Bowman, Bridgewater, Va.; Recording Secretary, J. S. Noffsinger, 3635 Ordway St., N. W., Washington, D. C.; Executive Secretary, J. W. Lear, Elgin, Ill.; Treasurer, Clyde M. Culp, Elgin, Ill.

COUNCIL OF WOMEN'S WORK.—Chairman and Secretary of Aid Society Work, Mrs. R. D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.; Vice-Chairman and Secretary of Bible Study, Mrs. Laura Gwin Dudley, R. 4, Johnson City, Tenn.; Secretary and Secretary of Missionary Activities, Nora M. Rhodes, Dallas Center, Iowa; Secretary of Mothers and Daughters' Work, Mrs. J. Z. Gilbert, 3300 Griffin Ave., Los Angeles, Calif.; Secretary of Children's Division, Ruth Shriver, Elgin, Ill.

Sisters' Aid Society.—Mrs. Ross D. Murphy, President, 2260 N. Park Ave., Philadelphia, Pa.; Mrs. P. A. Shearer, Secretary-Treasurer, 935 W. Main St., Decatur, Ill.; Mrs. H. L. Hartsough, North Manchester, Ind.

Mothers and Daughters' Association.—Mrs. J. Z. Gilbert, Secretary, 3300 Griffin Ave., Los Angeles, Calif.; Mrs. R. N. Leatherman, Treasurer, R. 2, Grand Junction, Colo.; Mrs. Lucille Neher, Secretary, Dayton, Ohio; Mrs. Leland C. Moomaw, R. 2, Roanoke, Va.

NATIONAL COUNCIL OF MEN'S WORK.—P. G. Stahly, President, South Bend, Ind.; R. W. Miller, First Vice-President and Treasurer, River Forest, Ill.; Dr. O. G. Brubaker, Second Vice-President, North Manchester, Ind.; Levi Minnich, Third Vice-President, Greenville, Ohio; C. M. Culp, Recording Secretary, Elgin, Ill.; G. A. Cassel, Ashland, Ohio; H. J. Harnly, McPherson, Kans.; L. C. Moomaw, Roanoke, Va.; H. H. Miller, Baltimore, Md.; D. E. Sheller, Long Beach, Calif.; L. M. Davenport, Los Angeles, Calif.; C. C. Hawbaker, South Bend, Ind.; J. M. Pogelsanger, Philadelphia, Pa.; J. K. Miller, Cedar Rapids, Iowa; Dan West, Elgin, Ill.

AUDITING COMMITTEE.—E. M. Butterbaugh, 526 East Indiana Ave., South Bend, Ind.; J. J. Oller, Waynesboro, Pa.

ANNUAL MEETING TREASURER.—E. J. Stauffer, Mulberry Grove, Ill.

MEMBER OF ADVISORY BOARD OF AMERICAN BIBLE SOCIETY.—Ross D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.

GENERAL RAILWAY TRANSPORTATION AGENT.—J. F. Appleman, Plymouth, Ind.

BOOKS by our own WRITERS

Occasionally it is well to pause and look at ourselves. Here are a few books written by our own people. They have a message for all, and a double message to you.

In Sunny Nigeria $1.50
By A. D. Helser

The Heart of the Crimson Cross ... ... (special price) $2.00
By J. M. Henry

The Symphony of Life ..... .50
By D. W. Kurtz

Builders of the Church of the Brethren $1.00
By Jno. S. Flory

Heroic Lives $1.35
By Minor C. Miller

The Lord's Prayer .... .75
By R. H. Miller

The Boy and the Man $1.25
By J. H. Moore

The Christian Way of Life ..... .65
By C. C. Ellis

Character Stories $1.00
By Ezra Flory

Conquests for God $1.35
By Minor C. Miller

History and Messages of Hymns $1.50
By Garrett and Beery

History and Doctrine of the Church of the Brethren ..$2.00
By Otho Winger

New Testament Doctrines 75
By J. H. Moore

Studies in Doctrine 60
By D. W. Kurtz

Check the books you desire and enclose with check today

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

THE CONFERENCE REPORT

is being published as usual. **A Special Committee** has been asked to consider the future of the **Full Report.** If you desire the publication of the **Full Report** after this year show your interest by your order for the **Report of 1930.** Some congregations order many copies. How about your congregation?

Price, 50c.

Brethren Publishing House, Elgin, Ill.

The Gospel Messenger's

LIBERAL PREMIUM OFFERS

☐ **Gospel Messenger for 52 weeks** $2.00
☐ **Messenger** and **"Pathfinders"** 2.50
☐ **Messenger** and **Premium Bible, No. 1930X 3.95**

Remember, you get the **1930 Yearbook FREE** with each of these three propositions.

Better fill in below and mail today

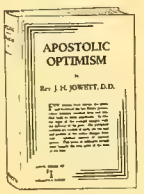
Brethren Publishing House, Elgin, Ill.

Enclosed find $..... .. to pay for **Messenger, 1930 Yearbook** and **Premium** checked above.

Name ....

Street or Route .. ..

Town ..... State ....



Every Pastoral Need Provided For!



ANVIL DOLLAR LIBRARY CLASSIFIED

As the DOLLAR comes back into its own you can again Buy Books at a Reasonable Price

Consider the Authors, consider the Titles, consider the Workmanship, consider the Price—only ONE DOLLAR for any book—and you will realize that here are real BARGAINS.

THE PREACHER AND PREACHING

What to Preach—Henry Sloane Coffin
The Preacher: His Life and Work—J. H. Jowett
A Guide to Preachers—Principal A. E. Garvie

ILLUSTRATIONS AND OUTLINES

1001 Illustrations for Pulpit and Platform—Aquilla Webb
1000 Evangelistic Illustrations—Aquilla Webb
100 Great Texts and Their Treatment—F. M. Barton
Cyclopedia of Sermon Outlines for Special Days and Occasions—G. B. F. Hallock
Cyclopedia of Sermon Outlines (Selected Sermons on all books of the Bible)—Aquilla Webb

SERMONS

New Tabernacle Sermons—T. DeWitt Talmage
Fast Hold on Faith—Henry Howard
Apostolic Optimism—J. H. Jowett
The Ten Commandments—Henry Sloane Coffin
The Wicket Gate (Sermons on the Lord's Prayer)—G. Studdert Kennedy
Many Mansions (Sermons on Immortality)—John MacNeill
Contrary Winds—William M. Taylor
With Mercy and with Judgment—Alexander Whyte
The Mind of the Master—Ian Maclaren (John Watson)
100 Revival Sermons and Outlines—F. M. Barton

EVANGELISM

The Evangelistic Cyclopedia—G. F. B. Hallock
300 Evangelistic Sermon Outlines—Aquilla Webb
A Quest for Souls—George W. Truett
The Pastor His Own Evangelist
100 Revival Sermons and Outlines—F. M. Barton

PRAYER

Lord, Teach Us to Pray—Alexander Whyte
The Wicket Gate (Sermons on the Lord's Prayer)—G. A. Studdert Kennedy

FOR SPECIAL DAYS

100 Best Sermons for Special Days and Occasions—G. B. F. Hallock
Cyclopedia of Sermon Outlines for Special Days and Occasions

PARABLES AND MIRACLES

The Parables of Our Saviour—William M. Taylor
The Miracles of Our Saviour—William M. Taylor

FUNERAL HELPS

Funeral Sermons and Outlines—William F. Ketcham
1000 Thoughts for Funeral Occasions—F. M. Barton

FOR THE MID-WEEK SERVICE

100 Prayer Meeting Talks and Plans F. M. Barton
The Churches of the New Testament George W. McDaniel

FOR THE CHURCH WORSHIP

The Public Worship of God—J. R. P. Sclater
Holy Communion Cyclopedia—G. B. F. Hallock

BIBLE CHARACTERS

Sermons on Biblical Characters—Clovis G. Chappell
More Sermons on Biblical Characters—Clovis G. Chappell
The Training of the Twelve—A. B. Bruce
Representative Men of the Bible—George Matheson (2 Volumes)
Men Whom Jesus Made—W. Mackintosh Mackay
Bible Types of Modern Men—W. Mackintosh Mackay
Bible Types of Modern Women—W. Mackintosh Mackay
Paul of Tarsus—T. R. Glover
David King of Israel—William M. Taylor
Paul the Missionary—W. M. Taylor

JESUS CHRIST

The Trial and Death of Jesus Christ—James Stalker
The Cross in Christian Experience—W. M. Clow
Greatest Thoughts About Jesus Christ—J. Gilchrist Lawson
The Humiliation of Christ—A. B. Bruce

MISCELLANEOUS

The Road to Faith—Winifred Kirkland
Leaves from the Notebook of a Tamed Cynic—Reinhold Niebuhr
The Impatience of a Parson—H. R. L. Sheppard
The Parallel New Testament—James Moffatt
World's Best Conundrums and Riddles—J. Gilchrist Lawson
The Case for Prohibition—Clarence True Wilson
100 Choice Sermons for Children—G. B. F. Hallock
The Ten Commandments—Henry Sloane Coffin



These books are printed on good paper and substantially bound. Many ministers will order a number of them at this remarkable price—$1.00 each. Every book is worth the price and much more.



BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

Notes From Our Correspondents

(Continued From Page 573)

Unity.—The Daily Vacation Bible School at Fairview under the leadership of Sister Eva Huffman began July 14 and closed July 19, having two sessions each day. The school at Bethel began July 28 and closed Aug 4, having one session each day. This school was under the leadership of Sister Mollie Myers. Both schools were well attended and each closed with a program. Bro. Lawrence Helsley of Columbia Furnace began a series of meetings at Newdale July 27. He preached with power and brought us some Spirit-filled messages. The meeting closed Aug. 10; five young people were baptized. We are expecting to begin a series of evangelistic meetings at Bethel Sept. 3 conducted by Bro. Frank Baldwin of Sterling, Ill. Bro. Bittinger of Browntown, Va., will begin a series of meetings at Union Chapel in October. We had our harvest meeting at Bethel July 20 and organized to go on the visit At our visit council Aug 1 the brethren brought a good report. They visited in 101 homes. Members of the Ministerial Board of the District were present, also Brethren D. H Zigler, Lawrence Helsley and John Roller; several gave very helpful thoughts. We then had our business council in which superintendents were selected for the Sunday-schools Bro. C. F. Whitmer for Bethel, and Bro. Paul Roller for Fairview. It was suggested that a committee be appointed to direct the social activities in our church, one to be appointed by the church, one by each of the Sunday-schools and one by the B. Y. P. D. Sister Mollie Myers was chosen by the church We decided to have a love feast at Fairview in October, the time not being designated. Brethren Earl Zigler and Jacob Huffman were licensed to preach.—Anna R Roller, Timberville, Va., Aug. 18.

Waynesboro.—Eld. James M. Moore and family have left us, terminating a pastorate of almost eight years. Receiving a call from the First church, Chicago, Bro Moore declined to accept a three year continuance of his pastorate here. Bro Moore as pastor gave to the Waynesboro church in service eight of the best years of a life. With a passion for souls and a live growing membership, his labors in the Lord have not been in vain. With a most congenial personality and much spiritual power, Bro. Moore exerted from the pulpit, in pastoral visitation and social contacts a strongly religious influence; to this is attributable the large increase in membership during his pastorate. There being a desire to know statistically the extent and results of Bro. Moore's arduous labors we are able to give some figures in evidence of his very busy pastorate: sermons, 678; sermons and addresses outside of Waynesboro, 177; funerals, 105; anointings, 82, baptisms, 256. Bro. Moore was regarded as a pastor indeed by the other ministers of our city. He was much used in the Southern District of Pennsylvania on committees and frequently as presiding officer at District gatherings. Bro. Levi K. Ziegler of Williamsburg, Pa., will take up the pastorate and we fell confident that with due support and cooperation on the part of the membership Brother and Sister Ziegler will carry forward successfully the work of seeking the unsaved and of building up the saints in Christ.—C. R. Oellig, Waynesboro, Pa , Aug. 27.

York.—June 22 Sister Mary Morris of Indiana began a two weeks' series of lectures on the book of Revelation A marked feature of these services was the interest and attendance shown by other denominations. July 16 Rev. Crease, pastor of the Progressive Brethren church of Philadelphia, representing the American Bible Society, was in our city. In relating the nature of his work he stated he found fifteen homes daily in our city without a Bible. Aug. 3 Bro. J. H. Byler of Indiana preached the morning sermon, emphasizing the thought of worldliness. In the evening the Byler family rendered a program of song to a large and appreciative audience. Aug. 7 the church met in special council at which time Brethren Ralph Lehman and Arthur Hess were elected to the ministry; Spencer Seigman, Paul Lehman, Geo Stough were chosen deacons. At our recent teachers' business meeting we decided to put forth special efforts to increase the enrollment of our school to 1,000 by the end of the year. We have gained twenty-five in four weeks which makes the enrollment at present 927. A committee has been appointed to plan the annual fall rally. The social purity contest of the District, held at the ministerial and Sunday-school meeting at the Black Rock church, proved very interesting. The first prize of $10 was awarded to Grace Eckhardt, a member of the York Sunday-school Bro. D. R McFadden, Smithsville, Ohio, will begin a revival meeting Oct. 12 in the First church.—Florence L. Keeney, York, Pa., Aug 23.

TENNESSEE

Liberty congregation met in council Aug 23. We decided to have our love feast on Saturday before the fourth Sunday in September We will have a sermon at 3:30 P. M., with the love feast following. If everything is favorable the writer will conduct about a week's meeting speaking on the Doctrines of the Church of the Brethren. Bro. W. H. Swadley was with us in our council and gave us some very wholesome instruction. The writer has been serving the Liberty church almost four years as elder and pastor, and now we deem it proper to vacate and let some one else serve the church a while —Jesse D. Clarke, Jonesboro, Tenn., Aug. 25.

VIRGINIA

Antioch.—At our last church council Eld. J. A. Naff was reelected elder and Bro. B. T. Flora, Sunday-school superintendent for the coming year. The annual visit was ordered. Eight members were added by letter. During the past month Brethren H. L Reed of Floyd, C. Reed of Schoolfield and C. A. Flora of our congregation held meetings at three of our mission points with good interest and attendance. As a result of these labors twenty-nine were added to the fold. For the past two weeks we have been listening to some very inspirational sermons by Bro. Russell G. West of Batavia, Ill. Each night the meeting was well attended and the interest great. We were especially favored by the First church, Roanoke, Bonsacks and Brick church with special music Also we were privileged to have with us during the first week of the revival Bro Oliver Ikenberry of Rocky Ford, Colo., who led our music and rendered some very choice selections. We feel the church and community have been greatly strengthened by Bro West's labors with us. Thirty-two were baptized and two await the rite. This makes a total of seventy-one added to our congregation by baptism, letters and those baptized at the mission points.—Mrs. W. W. Naff, Boone Mill, Va., Aug. 26.

Barren Ridge church met in annual visit council Aug. 16. Bro. B. B. Garber of Middle River congregation gave us a good talk on reverence. Sunday-school officers were elected, the superintendent being Bro H. F. Garber. Our Vacation Bible School was held July 28-Aug. 9 with an enrollment of forty-five. Arrangements are being made for a series of meetings.—Helen Coffman, Staunton, Va., Aug. 26

Browntown Mission.—We feel that this has been an unusually fruitful summer in the work here. During the past year we have been putting on a community campaign for health and better homes. It is bearing fruit and our homes are becoming more beautiful and sanitary, making a better home environment. This mountain region is one of the most needy fields for such practical work in the United States. June 8 we had our all-day community meeting. Great help was rendered by good speakers and singers from the Valley churches The county nurse also was here and spoke. In July we had our Daily Vacation Bible School—the largest and most successful in our history. The whole community supported it. In August we had our revival, the pastor, evangelist, and our elder, Bro. A. J. Fitzwater, as singing evangelist. The interest was very good and we feel much good was done. Four souls were added to the church as a result. The church at Glen Echo is nearing completion and we hope to have the dedication soon. We have already organized a Sunday-school there and have regular preaching appointments Attendance has been very good We feel that there is a big harvest here to be reaped in the years to come and hope that before many years this will be an independent, self-supporting congregation.—Foster M. Bittinger, Browntown, Va., Aug. 23.

Copper Hill.—Our revival meeting beginning Aug. 30 will perhaps last two weeks. The love feast at Copper Hill will be Saturday, Sept. 27, beginning at 4 P. M –Mamie Wimmer, Copper Hill, Va., Aug. 26.

Duncans Chapel.—Aug. 18 Bro. S. Earl Mitchell closed a successful ten-day revival. During this time he preached thirteen sermons and conducted a vesper service on Aug. 11. As an immediate result of this revival twenty-two were converted; all were baptized on Aug. 18. They ranged in age from juniors to parents. Bro. Mitchell also visited in about forty homes. There is no way of estimating the good that may yet result from his being here.—Olivia Dulancy, Floyd, Va.,

Fairfax.—The revival meeting and Vacation Bible School just closed at the Dranesville church. The attendance was unusually good at both in spite of the very dry weather. Bro. E E. Neff was the evangelist and preached eighteen inspiring sermons. Ten united with the church by baptism. The enrollment of the school was fifty-seven with an average attendance of forty-six. The work at the Oakton church is moving along nicely. The Sunday-school has kept up its attendance unusually well during the summer months. The B. Y. P. D. has been divided into two groups, putting on a contest during the summer. Bro. J. E. Whitacre of Harrisburg, Pa., will hold our revival meeting the last two weeks of August. We are looking forward to a successful meeting.—Cleo Driver, Oakton, Va., Aug. 26.

Linville Creek church met in business session Aug. 8. Officers for the coming year were elected. Bro. I. W. Miller was again chosen elder; Bro. J. S. Wampler continues as Sunday-school superintendent. Bro. Joe Miller was licensed to preach for one year. After lunch we held our harvest meeting with good attendance. Bro. D. H. Zigler preached a helpful sermon.—Mrs. John C. Myers, Broadway, Va., Aug. 22.

Mountain Grove church met in visit council Aug. 13 when the brethren brought in a good report. Bro. I. W. Miller and J. D. Huffman were with us. Bro. H. O Turner and wife were installed into the eldership. Eld. I. W. Miller will be our leading elder for one year. Our revival meeting will begin Aug. 31 conducted by I. W. Miller. Our love feast will be held Nov. 1 at 3 o'clock. Our harvest meeting was well attended.—P. H. Turner, Genoa, Va., Aug. 23.

New Bethel.—Bro. S. H. Flora, our pastor, began our revival July 28, closing Aug. 3. The services were well attended and we feel the church and community have been strengthened. As a direct result fifteen were received by baptism. We met in council Aug. 16. S. H. Flora was elected elder for another year. Other officers were appointed. For about two years we have not had a place of our own, but have held services in the Presbyterian church. We are looking forward with much interest to the completion of our new church. We have also changed the name from Walker's Well congregation to New Bethel.—Mrs. I. S. Owen, Whittles Depot, Va., Aug. 25.

Peters Creek.—June 2 three sisters from Bridgewater, known as the peace caravaners, gave a very interesting program. June 26 Bro. Harvey Landis of Tampa, Fla., preached a Spirit-filled sermon. In the evening Brother and Sister Long, returned missionaries from India, gave talks showing the growth of the mission work in India. Aug. 3 Bro. J. M. Henry gave his interesting and instructive lecture in which he strongly sounds the warning against the modern evils that are claiming our young people. In the evening the B. Y. P. D. gave a program Several talks were given, the outstanding thought being that Camp Bethel must be visited in order to be appreciated and understood as a place of spiritual uplift. Bro Allen Hoover from Roanoke has just closed a two weeks' meeting at Masons Cove church. The meetings were well attended and as a result two were baptized and one awaits the rite. A series of services will begin at this place Sept. 7; evangelist, Eld. F A. Myers of Cloverdale, Va.—Mrs. John Showalter, Roanoke, Va., Aug. 23.

Pleasant Hill.—Our series of meetings began July 27 and closed Aug. 10, held by Bro. D. D. Fleshman of Dayton, Va. We enjoyed and gained much spiritual strength from the seventeen Spirit-filled revival sermons delivered by Bro. Fleshman. Most of the services were well attended. We enjoyed the selections of special music by our Middle River church and Branch church brethren and sisters. Seven united with the church by baptism and one was reclaimed The love feast was well attended on Aug. 9. Our Sunday-school attendance on Aug. 10 was ninety-one and on Aug. 17, ninety-six.—Nora B. Crickenberger, Harriston, Va., Aug. 23.

Pleasant Valley (2nd Dist.).—Our church met in council Aug. 16. The visiting brethren brought in good reports We had short talks by Brethren C. B. Smith, Peter Garber, S. D Miller, B. F. Miller and Guy West. Our love feast will be held Sept. 6 beginning at 3:30. Two members were received by letter. The following officers were elected for the year beginning Oct. 1: Sunday-school superintendent, M. L. Wright; secretary of the church, Geo. S. Click; visiting pastor, S. D. Miller. Bro. Guy West held a series of meetings for us beginning Aug 4 and closing Aug. 17, preaching in all fifteen sermons. Bro. Russell West was with us also on the first night. Besides Spirit-filled sermons we had splendid music and a full house for every service. Aug. 18 thirty-one souls were baptized.—Mrs. M. C. Williams, Mt. Sidney, Va., Aug. 20.

Salem church met in council Aug. 16. Visiting brethren made a favorable report. Bro. Wm. Cline and Bro. Myers with Sisters Cline and Myers were installed into the office of deacon. Offering, $51.82; a part of this will sent to the China mission fund. We will have our love feast Sept. 20 at 2 P. M. We expect to have a series of meetings this fall, also a harvest meeting. The next council will be held at Jubilee house in November. Five have been added to the church recently by letter and one has been reclaimed. Bro. Paul Daugherty and wife held a week's meeting at Jubilee church closing Aug. 3. A number of homes were visited and good interest was shown. Four were added to the church by baptism. May 9 and 10 the District Sunday-school convention of Northern Virginia was held here. A good program was given. Among the speakers were Brother and Sister I. S. Long of Bridgewater. We were especially grateful to have them visit our congregation.—Esther Leidig Thompson, Middletown, Va., Aug. 26.

Woodstock congregation met in council at the Valley Pike church Aug. 23. The deacons gave their report of the church visit. Bro. J. J. Gochenour requested to be relieved as a trustee of the Valley Pike church. His request was granted and Bro. Ernest Smith was appointed in his stead. Some of the members built a gallery in the end of the Valley Pike church for Sunday-school purposes and it was announced that it would be dedicated to the Lord. The Woodstock congregation will hold a love feast Oct. 25 at 3 P. M. Aug. 9 the brethren met at the Valley Pike church for a thanksgiving and harvest meeting Bro. Ernest Miller gave us a very interesting sermon and an offering was taken for home missions.—M. H. Copp, Maurertown, Va., Aug. 25.

WEST VIRGINIA

Brookside (W. Va.).—A revival meeting was held at this church by Bro R. G. West of Batavia, Ill., from July 7 to 18. The meeting was well attended and nine were received into the church by baptism. Four were reclaimed. Each evening Bro. West entertained the children with a splendid chalk talk and music.—Wilma Bittinger, Oakland, Md., Aug. 18.

Smith's Chapel.—Our revival began July 27 and closed Aug 17 with Sister P. J. Jennings, evangelist. Each evening she delivered a soul-stirring sermon and as the result of these messages and the cooperation of our neighboring churches, thirty-two were brought to God. Four were renewals of the Brethren church, fifteen were baptized by Bro. Eugene H. Kahle, pastor, four have gone to the Methodist church, and the remaining nine have not yet decided. Special songs, greatly appreciated by the audience, were rendered at each service. The annual communion service will be held Sept. 27 and 28.—Mrs. Mona Pasley, Princeton, W. Va., Aug. 21.

ANNOUNCEMENTS

LOVE FEASTS

Iowa

Sept. 21, 7 pm, Ankeny.
Sept. 22, 7 pm, English River.

Maryland

Sept. 20, 2: 30 pm, Piney Creek.

Montana

Oct. 4, Grandview.

Ohio

Sept. 27, 7 pm, Sugar Creek.

Pennsylvania

Sept. 28, Friends Grove house, Marsh Creek.

Virginia

Sept. 6, 3: 30 pm, Pleasant Valley (2nd).
Sept. 20, 3 pm, Salem.
Sept. 27, 4 pm, Valley Bethel.

West Virginia

Sept. 13, 3 pm, Lower Lost River.
Sept. 20, Mountain Dale.
Sept. 27, 28, Smith's Chapel.

AID SOCIETIES MAKE MONEY

with my large and beautiful SILK CUTTINGS Suitable for **lamp shades, slumber robes, sofa pillows, quilts,** etc All shapes, NEW. **Full pound,** postpaid, **60c.** I also have RAYONS at **50c** and COTTON at **35c a pound.**

Satisfaction guaranteed. Free samples. State whether you want **solid colors, printed designs,** or **half and half.**

Mrs. Bessie L. Roberts, 944 S. Bonnie Beach Pl.
Los Angeles, Calif.

Our New Song Book



"WORSHIP AND PRAISE"

Contains 291 of the best songs and hymns. This new book deserves a place in your church and school. Those now using it are delighted with its music.

Here is the book for which you have been looking

Cloth Binding		Bristol Paper Binding	
Single copy, postpaid	$ .55	Single copy, postpaid	$ .40
Per dozen, not prepaid	5.40	Per dozen, not prepaid	3.60
Per hundred, not prepaid	45.00	Per hundred, not prepaid	30.00

State binding desired and whether Round or Shaped Notes

Brethren Publishing House, Elgin, Ill.

PASTORS AN EXQUISITE WEDDING BOOK
(At the Price of A Certificate)



White and Gold Binding
ONLY $1.00

A GARLAND of WEDDING MEMORIES

Just the gift you've been looking for to delight the eyes of newly-wedded couples. Contains not only The Certificate but dainty hand-lettered Scripture texts and fitting verse, also decorated pages for recording never-to-be-forgotten memories.

LEATHER, $2.50

ONE FOR LIFE

A wonderful wedding souvenir. Book of 80 pages. Contains marriage certificate, pages for autographs of guests, gifts, journey, at home cards, etc. Beautifully printed in purple ink.

Art leather, $2.00. White boards, **85c.** White limp leatherette, **50c.**

TOBACCO TABOO

By Charles Millard Fillmore

If you want to know the truth about tobacco in all its forms, actions and reactions, here's your book. Written by a man who knows what tobacco is, what it does and why you should not only let it alone but proclaim its evils. **"Tobacco Taboo"** comes with a telling message that you and all others should know. 153 pages. $1.50.

The book of the day on the tobacco problem.

JUNIOR WORSHIP GUIDE

By Charlotte Chambers Jones

Junior Worship Guide contains a **whole year's program of worship,** arranged under themes and taking into account the seasonal interest of the group. Provides **sample worship services** with directions and materials that will help leader and pupils to build their own worship services Offers **twelve nature services,** especially adapted to the vacation period, with outdoor suggestions. Provides **more than fifty stories for Juniors**—Bible stories and others of special interest to boys and girls.

Junior Worship Guide is a timely book of 240 pages, abounding in live material that will bring new life to your **Junior boys and girls**—and it will **open the eyes of leaders of Juniors. Price $2.00.**

Brethren Publishing House, Elgin, Ill.

OUR LARGE CATALOGUE

tells you all about our **Bibles, Books, Sunday-school and Church Supplies.** It costs you nothing and will help you secure the very material you are looking for. **Ask for your copy now.**

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 9: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ"—Eph. 4. 13.

Vol. 79 — Elgin, Ill., September 13, 1930 — No. 37

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

In This Number

Editorial—
Why Clothes and What Kind, ...577
Two Points of Christlikeness, ... 577
Scrap the Generalities a While, ... 577
Impression and Expression, ... 577
Among the Churches, ... .584
Around the World, ... 585
The Quiet Hour (R. H. M.), ... 585

General Forum—
Immortality (2 Cor. 1: 9) (Poem). By Frank C. Bechtold, ...578
The Woman Child By Mary Polk Ellenberger, ... 578
Consecration (Poem) By Sadie Brallier Noffsinger, ... 578
The Temptation By Walter S. Griffman, ... 579
Hygiene and Evangelism. By Emma Horning, ... 579
A Good Man to Let Alone. By D. E. Cripe, ... 579
One Phase of Our Welfare Work Is It Needed? By Margie John Garst, ...580
The Pride-Down. By A. E. Carsey, ... .580
How Teach the Principles of Christianity to Our Children. By Grace Hileman Miller, ... .586
What Is a Villain? By Bess Royer Bates, ... .586

Pastor and People—
The New Evangelism in the Rural Church. By Edward K. Ziegler, ... 582
The Gist of the Sermon By D. W. Kurtz, ... 582

Home and Family—
Twilight (Poem). By Mildred P. Weybright, ... 583
The Prodigal—Chapter 4 By Florence S. Studebaker, ...583
The Right Pals. By Maud Mohler Trimmer, ...583

...EDITORIAL...

Why Clothes and What Kind

The seventh of a series of editorials based on the Bible Hour talks given at the last Hershey Conference under the general theme of "Making Distinctive Doctrines Matter More."

THE references to dress in the Sacred Scriptures are about as scanty as the dress itself was in the first one of these references. The particular dress in question there, a girdle of fig leaves (Gen. 3:7), was the first loin cloth. One need not hold that the model modern garment should be an exact copy of this, in order to appreciate its value as a guide to sound principles in good dressing. There is more light in it than in many a much lengthier discussion.

The most graphic Old Testament passage on the subject is the one in the latter part of Isaiah three which pictures the plight of the Jerusalem belle in the face of impending judgment. Her elaborate outfit is held up to view, not so much for its own condemnation as to make more vivid the city's certain doom.

One thinks of several verses in Deuteronomy and Leviticus which forbid the use of different materials in the same garment and the exchange of clothes between the sexes. Then there are the directions in great detail for making the priests' garments.

There are but two direct references to the subject in the New Testament though several others bear upon it more or less remotely. Of these latter Romans twelve two is the most familiar and it is this verse that gave the name to our doctrine of non-conformity, as it was generally called. But it is the whole habit of life that Paul has in mind here in the words: "Be not fashioned [conformed, A. V.] according to this world, but be ye transformed by the renewing of your mind." The picture is probably that of the sculptor chiseling out the image of his ideal. There would be no specific reference to dress in that case but as one of the details which belong to life it would of course be involved. Exactly the same thing is true of the similar passage in First Peter one fourteen: "not fashioning yourselves according to your former lusts in the time of your ignorance."

The passage on the women's veil in praying and prophesying (1 Cor. 11:1-16) scarcely belongs to a discussion of dress in general, but in so far as it does have any bearing on the subject it is in perfect accord with the two which deal with it directly. It is the principle of modesty that is at stake. The allusion to clothes in the Sermon on the Mount (Matt. 6:25-31) has an indirect bearing on our subject in its warning against anxiety about such questions as what to wear and what to eat, whereas the chief concern should be about values of a higher sort.

The direct New Testament teaching on proper dressing is found in the two well known passages, 1 Tim. 2:9, 10 and 1 Peter 3:3, 4. The first enjoins "modest apparel with shamefastness and sobriety" and forbids "braided hair, and gold or pearls or costly raiment." The second exhorts against allowing one's adorning to consist of "the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on apparel." It should rather be "the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit." In other words, it points a contrast in values between the outward adorning and the inner.

If now we recall again the nature of that primary reference to dress in the Eden story, we shall see that the strong note in the Scripture handling of this subject is that of modesty. It was in deference to that virtue that clothes were put on in the first place. That is still the real reason for wearing them.

This is the chief factor then in determining what is proper dress. It should be modest. The difficulty lies in the fact that this principle, like so many others which have to do with life's finest and best things, eludes all efforts at too precise definition. There is no one type of dress that is modest, and that alone, in any and all circumstances. All persons of normal intelligence and culture have a pretty good general notion of what modesty requires, but they would not agree in all details. Moreover the demands of this virtue are subject to change as civilization itself changes. The public exposure of a woman's face, for example, has been regarded in some environments as the height of immodesty. None of us would be willing to accept that as a standard for all times and places. We are creatures of education. The matter can not be reduced to an inflexible formula. Climatic conditions, national and tribal characteristics, customs and long standing prejudices—all these must be taken into account.

When you can confine such things as love and truth and beauty within the walls of an exact definition you can do the same with modesty. Meanwhile, if you will avoid extremes, give due weight to the standards adopted by people commonly regarded as sensible and refined and above all, have the idea and the love of it well fixed in your own heart, you will not go far wrong.

There are certain other principles which have their bearing on the question of becoming dress and these we should not entirely overlook.

Two Points of Christlikeness

ONE is in the fact of Christ's death; the other is in the fact of his resurrection. If you are like him in the first, you can be like him in the second. That is what Paul says in Romans six five.

May a Christian keep on sinning? That is the question at issue. Look at the first verse and then at the other verses.

No, a Christian may not continue in sin. Consider his baptism. He was buried. In that ceremony he was burying his sins. At least that is what he said. If he really did that, if he carried the resemblance of his act to the burial of Christ to that point, there will be a real resemblance also between his rising from the watery grave and the resurrection of Christ. He will be rising with a new kind of life.

It is a pity that the supposed necessity of proving something about the posture in baptism has sometimes distorted this passage out of all semblance to its meaning. Paul was dealing with a matter much deeper than that. Moffatt helps here:

"For if we have grown into him by a death like his, we shall grow into him by a resurrection like his. . . . As we have died with Christ we shall also live with him."

Scrap the Generalities a While

A WELL known thinker and writer of our time listened to a sermon and something about it made him think and write of "the tendency to deal in generalities and to soar over the real problems which human beings face in their labor and in their sorrows."

Is it not precisely thus? This tendency gets all of us. Even editors are not exempt from its seductiveness and preachers—why, they fairly revel in it. It's so much easier and prettier to "soar" around in an airplane than to risk collisions in the crowded streets and lanes where people live.

But not nearly so useful. How the folks do long to have us come to grips with the hard facts that really bother them. How can a man out of a job with hungry children enjoy your learned and eloquent defense of justification by faith? Or of a protective tariff? Don't expect him to until you have shown your interest in the problem that is troubling him at this very moment.

We just must do it, brethren. We must bring our discussions and doctrines into closer touch with the everyday life of the people. We must find the immediate cause of their downheartedness and deal with that. If our favorite lines of thought don't connect up with that we need a new stock of ideas. A good way to get at it is to have a good long talk with somebody in trouble.

Impression and Expression

WE have just read about a religious service which is said to have made a very strong impression on the participants. One of them says of it: "I have never witnessed a more impressive service." From the description we can easily believe it, and we could easily wish to have been a sharer in it.

For impression is the immediate object of such services. That is what religious ritual is for, to make impression on the minds of those who take part in it, to the end that this impression may find expression in better living. That is the remoter, final object of the ritual.

But how to hold the fine impression received at a mountain top convention or service of worship, how to make it lasting—that is a problem, isn't it? Did you ever try this? Begin at once the business of expression. Don't try to save the new impression, to nurse it tenderly within the confines of your own heart. Let it out. Turn it loose. Use it. Spend it. Translate it into action. Convert it into service to a needy brother.

And the impression will not fade away. It will not weaken. It will grow stronger, go deeper, and take firmer hold on the roots of your personality. This is a case where withholding tends to poverty while giving is enriching.

There can be no expression without something to express, but that something thrives on use! Especially if it's love. Impression and expression need each other.

GENERAL FORUM

Immortality (2 Cor. 1: 9)

BY FRANK C. BECHTOLD

The germ of death, born with my flesh,
May fast consume its own;
But germ of life, born with my **self**,
Transcends mere flesh and bone.

And that which gave my **self** its birth,
With wisdom, sense, and will,
Shall know and feel and hold its worth
When flesh and bone lie still.

East Dubuque, Ill.

The Woman Child

BY MARY POLK ELLENBERGER

It was in the time before the telephone, automobile or the radio; and although the means were not so speedy as now, they were no less sure in communicating news: and the word got around over the countryside that a child had been born to the minister and his wife.

This was a very joyful message, for until that time they were childless, and they received their child as a gift from God in answer to prayer.

True, it was not the son they had longed for; that he might when grown into manhood receive upon his shoulders the father's mantle so long and faithfully worn; but a fine, strong, baby girl who seemed very well satisfied with the world in which she found herself, and who lay quietly as her parents laid their hands upon her downy little head, first the mother's, then the father's and so on until with their four hands resting there in blessing, they gave thanks to God for their girl child, and consecrated her to his service, pledging their coöperation in the training and development of her character.

"And the child grew and waxed strong." She was not beautiful, she had neither blue eyes and golden curls, nor black eyes and raven locks. She was a perfectly normal child, sturdy of body and strong of mind. She had clear grey eyes and just ordinary dark hair. She was bright but not a prodigy, clever but not a genius.

True to their promise, the parents trained her in Christian principles, in habits of obedience, good manners and industry both physical and mental. As their only child, born to them late in life, they endeavored to rear her to normal, unspoiled womanhood; and that they might succeed they prayed earnestly for wisdom and guidance that her ideals might be strong and true.

To their great joy Elizabeth early became a Christian. She read good books and played good music upon her piano. She dressed modestly and well, for she was modest without being self-conscious. She was not too timid to extend and exchange the little courtesies that make life pleasant for others. Though plain of face, her smile, cheerful greeting and kind deeds made of her a favorite among her wide circle of acquaintances and friends.

Years sped on as they have a way of doing, and Elizabeth was ready for college; it was at this time that a very obvious change in her personality took place—one of which her parents quickly took notice, and over which they pondered in their hearts.

There was a deeper seriousness; her smiles were less frequent; she was not so communicative as she had been; she kept to herself more than ever before.

They, noticing the great change gradually taking place in their child, though troubled in spirit, waited in patience, questioning within themselves for the reason, but trusting and praying for guidance for their child and for themselves.

Then one evening as the twilight shadows were falling she came into the study where sat her father deep in sermon preparation, her mother near by with work in hand.

"Father! Mother!" she said.

They looked up and suddenly realized that their daughter was beautiful. Her strong plain face was transformed by a wonderful glow from within. She wanted to speak, was controlling herself by a great effort, while they were inarticulate.

Then with a swift movement she was on her knees between them an arm laid across each lap, her smooth dark head on her mother's bosom. The father found his voice first.

"Daughter, what is it? Speak to us," he urged.

"It is this," she began, "I have decided—I must go—God has called me, has been calling me these many weeks. I can no longer say him nay; my hesitation is over; I must go to India or wherever he sends me. It has been so hard to decide to leave you; won't you give me your blessing and coöperation as you have always done that I may prepare to become a medical missionary?"

There was silence in the old study where hundreds of sermons had been built, where penitent hearts had brought their burdens to receive comfort, where wayward ones had been gently drawn back into the path of right, where the weak in faith had been strengthened and where troublous problems had been thought out and solved.

Then the father spoke. Reverently he said: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

Then while the mother's tears fell fast upon the dark head upon which they once again placed their hands, the mother's first, hand upon hand, turn about, they blessed their child once more, now in her young girlhood, praying God to add his blessing and to consecrate her to his service wherever he saw fit to use her.

From then on, straight as a homing pigeon did her spirit bear her towards her soul's goal, her face radiant from inner joy, her whole attitude suggesting youth, health, strength of purpose and right ideals. It could be truly said of her as of one of old:

"And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon her."

College days flew by, the medical course following; until at last with deep thankfulness she realized that she was ready to go and turned her face towards the old home where she was to spend the intervening weeks between then and her sailing time.

The last day with her loved ones came, the evening shadows again were falling, there were subdued lights in the familiar study, and silence.

Three people were kneeling together, father, mother and the daughter, now a mature woman. Tears followed the furrows on wrinkled faces as their trembling hands were once more laid upon the smooth dark head of their girl child in blessing, consecration and farewell.

A great steamer stood out in the harbor, a woman with grave deep eyes shining out of her plain, strong face stood leaning upon the railing; silent, quietly gazing with tearless eyes at the two old people on the pier as silent and as calm as she. And so they stood until lost to view, fully conscious that in all likelihood they would never meet on earth again.

The old people turned away when the great steamer was lost to sight, the father gently took his wife's hand in his, and with reverently bowed head he said:

"For the Lord is a great God, and a great King above all gods. In his hand are the deep places of the earth: the strength of the hills is his also. The sea is his, and he made it: and he formed the dry land. Oh come let us worship and bow down: let us kneel before the Lord our maker" (Psa. 95: 3-6).

In far-off India a strong capable woman brought renewed courage and inspiration to the little group of struggling and somewhat discouraged missionaries, her fine personality, her poise and optimism, her faith and skill seemed to imbue them with fresh strength and new life. With hands firm, steady and sure she used the sharp instruments, and despite the great need of equipment in those days, much suffering was allayed. She inspired the poor dark people with confidence, they loved her who healed not only their bodies but taught them the way of true life. The children especially loved her as she labored among them year after year.

Messages from the home land were far between. One could not fly across the ocean in a few hours in those days, nor did steamers span the deep waters in a few days; India was indeed a far country at that time.

After a few years there came the message of the passing of the missionary's father. Later she learned that they had found him kneeling beside his desk in the dear old study, and the sweet thought came to her that perhaps he had been praying for her when his soul left its earthly tenement. A little while, and mother went to join him. Yet that brave heart did not falter, rather there seemed to settle over her spirit a great calm, a "peace that passeth understanding."

Her coworkers approached her with sympathy and spoke of her courage under her great loss, her double bereavement.

"Oh," she replied, "you have the wrong conception of it; I am at peace as never before about my dear parents. I do not need to worry now lest they be sick or suffering, or lonely; they are safe and happy. They were so far from me, but now they seem so very near. There was a wide, deep ocean between us when they were in far-off America, while now we seem to meet at the throne of grace. Some day we will meet never more to part when my work is done here."

Time for furlough came, but she did not return to the home land. Home? Far-off India had become her home. Father and mother gone on before. Why should she turn her back upon her work and her dark people? She stayed on.

India's sun had darkened her skin, whitened her hair and slowed her buoyant step; but her eye was as clear her hand as sure and steady as ever until a great weariness seemed to come over her. Medical friends warned her that she must return to the home land for a long rest. An operation was suggested as the only means by which she might be restored to her former health.

"Yes," she agreed, "I will go pretty soon, I understand, but there are a few more things I must do, some special cases that I feel require my personal attention. I will attend to them, then I will go home."

India's need was so great, the conditions so pitiable, her coworkers so brave and true, she decided to fight the lethargy. She would gather her failing strength and work while it was yet day. Oh, for more workers, better equipment and more adequate quarters!

And then an unforeseen accident proved fatal to her in her exhausted condition.

The cablegram to headquarters was brief, but it cast wide-spread gloom among those who knew of her life and work. The news was flashed far and wide among the churches in the home land. There was regret and sorrow that one so useful in the Master's cause, so brave and capable, had been taken away when the need was so great.

Out in a little country church on a wind-swept prairie an old pastor told the story to his people, and to their expressions of sorrow he repeated the words of the Savior: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that lov-

Consecration

BY SADIE BRALLIER NOFFSINGER

(This poem was sent us by Stanley B. Noffsinger, Spencer, Ohio, son of the writer.)

We need thy spirit! Ah, thou sovereign Lord,
Thy spirit of compassion, pardoning grace
And love serene, enduring and divine.
Aye, love—that inmost sympathy for souls
Fit for an anguish, such as once oozed forth
In blood and groanings on Golgotha. Lo,
We needs must have thy spirit to achieve
Abiding faith, the which though all the earth
Opposed, yet firm in this, our hands reach out
In hope, through gloom, and reaching cling to heaven
And thee! Thus fortified with thy divine
Equipments, we, for all time, might subdue
The world, and cast it from our hearts. All hail!
If God be for us, who shall overthrow?

eth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

Some one proposed that an offering be taken to start a memorial fund. It was no sooner said than done. The thought took root and spread, the Aid Societies, Sunday-schools, individuals and groups from various activities helped, and soon a well equipped hospital stood where the little group lived and worked with brave hearts but inadequate equipment.

Younger workers were sent to carry on, but among them all no braver heart or truer hand is found than had the "woman child" who came to bless the minister's home, and who carried her love and gifts across the ocean to the far-land of India. May her memory and work never cease to be an inspiration to those who follow.

West Point, Nebr.

The Temptation

BY WALTER S. COFFMAN

No doubt Jesus was very hungry after his long fast. No doubt he could have turned the stones into food and satisfied his hunger. At first thought we are led to believe that his temptation was to turn stones into bread and satisfy his physical craving. But I believe that his temptation in this instance was a larger one than that. It was to turn the stones into food and satisfy the physical hunger of a whole nation of people.

Certainly, the idea never left Jesus at any time, that he was to be the Leader of people into the way of life. He accepted that challenge from the beginning and never gave it up. Even the devil had too much sense to try to make him give up that purpose. He knew that that purpose was too firmly and too deeply grounded ever to be shaken. But it was Jesus' method of going about the work that the devil was trying to change; and I believe that all three temptations had this object in view.

Of course, the first phase of the temptation arose out of a desire to eat. But let us remember that even while the Master was hungry to the point of exhaustion he did not lose sight of the fact that he was going to be a leader of men. "Suppose," the devil suggests to him, "you use your miraculous power to furnish food for the people; you will soon have millions following you; and how much easier than the method you contemplate." What a subtle suggestion there is in that! It was as if he had said: "Make the satisfaction of physical needs your drawing card, and the whole world will be at your heels." Would Christ lack for followers even today, if that were the method used?

But that is not the Christian method today, and Christ refused to entertain the thought. Man can not live by bread alone, but by the words that proceed out of the mouth of God. That is true. Those who live only to eat, drink and sleep are not living real lives. To live thus would be too selfish. The kingdom of Christ is more than the satisfaction of physical needs. True, that would be an easier method than the one Jesus had in mind; but what would he have had, had he gained the forces attracted by this means? He preferred to use a method which would not bring such quick returns, but which would develop character.

The second phase of the temptation concerned itself with pain and suffering. Suppose that Jesus had promised to those who would follow his teaching immunity from pain and suffering. Would this have been more impossible than furnishing food for them? That would also, it seems, be sufficient motive for a great following of people—never to experience physical pain, sorrow, discomfort of any kind. And the temptation arose out of the desire to cast himself to the ground and escape unhurt.

But this method, too, was unworthy; for it was too short and too easy. It would have made the basis of Christianity ease and luxury. Had not God put suffering and pain in the world as a punishment for sin, to cause people to stop and think, and for other reasons which we mortals are not able to fathom? And Jesus realized that the basis of his kingdom would have to be something more worth while than ease and luxury, the elimination of all physical and mental discomfort.

The third phase of the temptation concerned itself with the establishment of a temporal kingdom. Well, why not use that method? It was certainly the thing that the Jews were looking for from their Messiah. This was the most potent temptation of all, and came to him more times than one. Had he adopted this method, every Jew in Palestine would have flocked into his army. Why not? Had not their God fought for them in olden times and won their battles for them, according to their own scriptures?

But Jesus must needs discard this method, too. It would mean bloodshed and that was inconsistent with the challenge that he had accepted that he was to be The Prince of Peace. Though it meant an infinitely longer process, he chose to bring about his kingdom by peaceful methods.

The temptation, then, was in essence to bring about a temporal kingdom by temporal means, rather than a spiritual kingdom by spiritual means.

Yakima, Wash.

Hygiene and Evangelism

BY EMMA HORNING

"They brought unto him all that were sick, holden with divers diseases and torments, possessed with demons and epileptic, and palsied; and he healed them" (Matt. 4:24). "There came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them" (Matt. 15:30).

WHAT a picture of suffering this represents! It is enough to stir anybody's heart with compassion. But this scene is not the worst of the situation. Follow each of the sufferers back to his home, to his town, to his community, and see what caused all the trouble. Why did the people of those days have so much epilepsy, palsy and demon possession? Why were they maimed and dumb and lame? What was the root of all this suffering?

Jesus with his prophetic eye took in the whole situation. He saw the suffering bodies, the longing, empty hearts, and the stupid, undeveloped minds before him. But beneath it all he saw the cause, and longed to probe around the roots. Mothers did not know how to teach their children to care for their bodies that they might be the temples of a holy mind. Religious teachers did not know how to put troubled souls in touch with a God of love, who could bring peace and harmony to their whole being. The rich cared only for themselves and for what they could extort from the poor.

The principles of hygiene were not dreamed of. Superstition, fear and ignorance poisoned and held their minds in bondage. They could not develop and control the mind and body and keep it strong and healthy. Jesus well understood that the mind is the cause or the cure of the majority of our diseases. He knew that love and sympathy and understanding are three of the best physicians. He was eager to get at the foundation of disease and sin by spreading his kingdom of love, peace, kindness and brotherhood. Yes! Jesus considered physical hygiene important, but he considered mental hygiene of first importance.

This healing and sympathy of Jesus is duplicated a thousand times in hospitals and dispensaries, and this is as it should be, for we are followers of the One who loved the sick and did all he could to relieve their suffering. But, as in his day, there is no end to the multitudes of sick and suffering who are laid at our doors to be healed. We, like Jesus, long to get at the cause; we should like to remove the roots and give permanent relief. The search for the cause leads us back to the homes of the sufferers, to their villages, to their communities—and what do we find?

In this district the majority of the babies die of tetanus before they are ten days old. Why? Because of unsanitary, superstitious care of the child. Many of the young mothers suffer from osteomalacia.

(Continued on Page 586)

A Good Man to Let Alone

BY D. E. CRIPE

FOR many years during the latter part of the last century Robert G. Ingersoll, an eloquent man, lectured much and in many places trying to destroy the faith people had in the Bible. One of his favorite places was the State Normal at Terre Haute, Ind., where he could talk to young people who were teachers or were preparing to teach. A number of young men who were my friends were in that institution during some of those years, and their belief in the Bible was so shaken that not one of them ever became a Christian.

For years Ingersoll's home was in Peoria, Ill., and he frequently went to lecture in a town in the bounds of the Panther Creek church, which was not very far from his home. This was probably Roanoke, at least it was a town where some of the Brethren lived, and is a short distance from the Panther Creek churchhouse, which was then the home of the well known Eld. James R. Gish. These good people were sorry to have this infidel seed sown in their community, but could not prevent Mr. Ingersoll from lecturing there. They decided to counteract his influence as much as possible, and to this end they secured the ablest man they knew to come and give a number of sermons on the Bible, and this series of sermons were so timed as to follow immediately a course of lectures given by Ingersoll.

The man secured to deliver these sermons was Eld. Robert H. Miller, then of Ladoga, Ind. The sermons were given in the same town, and began the night after the lectures closed. Ingersoll himself stayed to hear the sermons, and he and his friends listened to the address which opened the series. At the close of the first meeting the famous lecturer left the house at once, and his friends following him asked: "Why did you not pitch into that man?" His reply was, "There is no hurry. There is plenty of time." The next night Ingersoll and his crowd were there again, and as before the preacher was not disturbed, the infidel and his friends leaving quietly.

This course was continued every night until the one came which was to close the meeting. The friends of Ingersoll had been disappointed and could ill wait for the battle they felt was sure to come, and now they were eager to hear every word. When the meeting was dismissed the noted lecturer went boldly up and shook hands with Bro. Miller and they exchanged a few friendly words, while his crowd stood close by breathlessly waiting for the conflict. Then Ingersoll turned and walked to the door and went out, his crestfallen friends still following, but unable to understand why their leader went off so meekly.

Again they asked the question: "Why didn't you pitch into that man?" Then he replied deliberately: "When a man takes a text and sticks to it as that man did, he is a good man to let alone."

This was told me first by Bro. W. B. Gish of Thomas, Okla., who was a young man and lived in the Panther Creek church at the time Robert G. Ingersoll and Robert H. Miller met as friends, and had it all first hand.

In 1925 I related this incident in the home of the younger Robert H. Miller in North Manchester, in the presence of two of his brothers and their families. These three brothers were born years after their father's preaching had cowed the bold Ingersoll, but they had never heard of it.

A little later, on our way home from the Winona Conference, we stopped over Sunday with the pastor and family of the Panther Creek church near Roanoke, Ill., who had long been friends of ours in Oklahoma. There I met a deacon well along in years, whose name I can not recall, who said he was too young to remember the incident of the meeting of Ingersoll and Brother Miller, but he had often heard older people relate it, and it was in substance the same as it had been given to me by Bro. Gish.

Chico, Calif.

One Phase of Our Welfare Work —Is it Needed?

BY MARGIE JOHN GARST

A WOMAN'S meeting had been called, and while the different groups were assembling one mother said to another: "I wish that we might have a general discussion period and discuss some of the puzzling problems of today." Another said: "And I, too, wish that we might discuss how to teach our children when sin is sin." Then the third party suggested that "Welfare programs *ought* to take care of that situation and explain these things for us." As we listened and pondered over the wishes and suggestions of these mothers, we had to question in our minds: with whom rests the great responsibility, and if with one group or groups more than another.

When we think of welfare work, we think of that which has to do with health and happiness, peace and temperance; and as a result of these, growth in our spiritual lives.

We have welfare work in some of our church Districts directed by a Board chosen for that work. Also welfare workers in our cities and county work as well, but even with these, church betterment and civic betterment will suffer unless Christian people are responsive and united.

In the storm on Galilee when Peter cried, "Save me," he became an example of changed attitude. A moment before he was sure of himself; but as he stepped overboard to join his Master, he was another Peter, and was not ashamed to admit his defeat and give a cry for help. The only one who could help him brave the storm was Jesus Christ and he was there.

Today the Christian church has the same need that Peter had. The church is an instrument in God's hand, both human and alive. Sent of God, 'tis true, yet she must wait on the faith and loyalty of men and women.

Welfare boards are instruments in the church's hand, to help bring about better conditions, yet their work is seriously hindered without the prayerful support of sympathetic hearers. Is their responsibility a grave one?

The welfare board of a church District was taking a program to some isolated churches of that District. A beautiful country drive it was, save for the evil advertisements that faced the driving public. Advertisements neatly done, colors blending beautifully, but the whole effect ruined with a cigarette pictured in the foreground in the hand of a young man or woman.

Does that need to concern us or not? If such pictures are before children throughout their tender years, will the effect be noticeable in later life? Is it anybody's concern, that the same pictures are appearing in many of our women's magazines? Advertisements along the highway—advertisements on our reading tables, costing large sums of money, and we sit idly by! Are we doing our duty if we ignore the situation?

In the year 1929 over $1,000,000,000 was spent for cigarettes—an average of $7.50 per person. Manufacturers spent over $38,000,000 advertising four different brands of cigarettes, to lure our boys and our girls to form the pitiful habit.

Do welfare boards have a responsibility because of these figures? And do you parents and do you as Christian individuals of America?

One mother when approached on the subject of community betterment, replied that her children were small. She seemed to think there was no need to bother her mind about bad habits now.

But if constantly surrounded by evil influence, the adolescent boy and girl may in an unguarded moment, forget the early home training, however good it may have been. Parents may have given the most careful thought to the training of their small children, yet we must admit the fact that not always do the convictions of the later years of our boys and girls, accord with those of earlier teaching.

Most assuredly as home-makers, as teachers, as welfare workers, as leaders in general we need to be interested and concerned about the public surroundings.

A few years ago the amusement problem was largely associated with city life only. Today the country holds the same alluring enticement and in the suburban sections of our cities, perhaps more so.

A few minutes' drive from many country homes, and most parents are faced with dance halls, pool rooms, swimming pools. Should anybody object to these in this progressive age?

One questioned soul made this reply when this question was asked: "It just depends on how we feel at such places." Is conscience a safe guide, or not?

Is it a pleasing thought to know that some splendid church workers on Sunday are known as splendid dancers during the week? Is this anybody's business, or not?

History tells us, two centuries before Christ, Scipio Æmilanus lifted up his voice against dancing in Rome; while in Greece, Pericles, greatest of the Greeks, had part in the mighty revels, with the notorious Aspasia in his arms. And yet these ancient debaucheries were more respectable than many of the dances practiced in America today.

Three notorious characters, Catherine de Medici of Italy, Louis XIII and Louis XIV of France originated the modern steps and the obscene positions that go with them.

Doctor William McKeever says: "The devil is the author of the modern dance and the underworld is its proper habitat." And yet we hear church men and women encouraging our young people to visit such places.

Does influence count for anything? Imagine a Moody, a Spurgeon, a Havergal, a Wesley, a David Livingstone, dancing even the most respectable dance! Imagine the leaders of our fraternity indulging in the same today, and yet we have Sunday-school teachers of children asking, "Why shouldn't we dance?"

The same prayers always, perhaps, get monotonous, and the same petitions are maybe not always in place, yet I wonder if we Christian people of modern America could not always beg of the Heavenly Father to know how to adapt his teachings and commands to our age and to ever recognize *sin as sin*.

If ever there was a time that Christendom needed to be united in this petition it is *now*.

With the dance hall and the public bathing places, the type of clothing worn is surely questionable. Is that a foolish assertion? Yet when such assertions are made publicly does it show evil mindedness on the part of the one making it? We sometimes hear such argument. If the bathing suits of the resorts are garments of modesty, why be embarrassed to entertain guests in them in your own home?

The Pentecostal Herald publishes this statement: "It seems unthinkable that on the streets, in the church, in society, everywhere, multitudes of women are dressing as only the lowest and most base and godless women dressed a few years ago." Are we weakening at this point, Christian readers? Or is it foolish to even consider our wearing apparel this far down in history? One writer says: "You may know the morals of any period of the world's history by a glance at the costumes of the women of that day." Is "abstain from every appearance of evil" foolishness to the extreme?

Welfare Work, is it needed in our churches, in our communities, in our own hearts?

Our nation is experiencing a money shortage. Should it bother our already materially bothered minds how we spend what we have?

In 1929 the common people of America spent $1,000,000,000 for theatres and movies; $90,000,000 for chewing gum; $275,000,000 for perfumery and face paint. And the 30,000,000 church members of our land helped to spend it.

Shall we pay the price of a show, a theatre ticket, a swim and then complain at the price of our own church paper? Or object to the collection plates at each service?

Censored pictures, shall we go to see them?

C. M. Sheldon gives us this bit of information: "Serial No. 5467. Passed by the State Censor Board. Several scenes had been shown and the picture was progressing toward the usual sex appeal, when a man rose from his seat, and walked down the aisle, turned and faced the audience and said: 'I consider this picture an insult to every citizen of this town. It is advertised in our daily papers as a triumph of the motion picture world, and parents are urged to bring their children to see it. I did not pay my hard-earned cash to see this dirty show, and I am going out and ask for my money back, and I will not enter this show place again until either the kind of films is completely changed or until the present Board of Censors is removed by the governor of the state, and one appointed that will censure instead of censor pictures like this one.'"

And Roger Babson is authority for the statement that two-thirds of the crime and lawlessness of America can be traced to the motion pictures which the American Censor Board smugly censor at so much per soul.

And yet we have educators and ministers of religion encouraging our boys and girls to attend these places, who later place the blame on early home training when children go wrong morally. Surely some pictures are helpful and instructive, but what a price we are paying to see these. Could it be that Satan is using these splendid pictures, as a spider's web, for the Christian world?

Peace and temperance are finding a large place in our church program and rightly so. May we be more peaceful within our own minds and more temperate within our own hearts. May we remember: "Ye are not your own, for ye were bought with a price; therefore glorify God in your body and in your spirit, which are God's."

Salem, Va.

"THEY TOLD ME—PROHIBITION IS WRONG IN PRINCIPLE."

If so, then the principle behind practically all law is wrong. All law is prohibitory in principle.

"The public good is the supreme law."

Since the ratification of the 18th Amendment, the United States Supreme Court has written fifty-three opinions upholding this law It was unanimous in 42; one justice dissented in 3; two in 5; three in 2; and in 1 case four justices opposed the majority.

The Break-Down

BY A. E. CARSEY

"There the wicked cease from troubling; and there the weary are at rest" (Job 3:17).

DON FULGHAM came up out of Egypt into East St. Louis looking for work, and found it, in 1919. He then took unto himself a wife; and his natural powers being unabated, and his wife fecund, he begat sons and daughters.

But mechanical efficiency at length became great enough to render Don's labor unnecessary. So he was laid off. But the mechanical miracle had not yet come to consider the human stomach as any of its business; so it came to pass that Don found himself in grievous case. He worked when they'd let him, begged, even stole a little; bootlegged—became besmirched of the ungodly. He and his brood, whereof there are now ten, must live. Either their right to life meant something or it did not. One Sabbath day, at the dinner table, his eldest daughter, whose talent for painting had of course been denied—making of her, inexorably, a Freudian subject—said to herself, but so all could hear: "Dost thou still retain thine integrity? Curse God and die!" She had just come from Sunday-school, and had been reading Job. She went to Sunday-school just once more, thereafter—went just to tell the minister an incident she had read of—how the missionaries in a far-away corner of the earth, where there was a famine, had written home to their mission board not to send any more Bibles or Epsom salts.

The way God had made him, Fulgham was a good

man—a square man, in the fine, expressive language of the old time. But something else had him in the mould, now! He was being formed into a savage beast—furtive, cunning, ruthless. He and his were always hungry, or always frightened, or always scant of clothing and shelter. All of them were now at intervals either factory hands, prostitutes, or thieves. They preferred the factory—but it didn't operate all the time. Inevitably, of course, they became scattered, to "work out and send home." We must abandon the other ten, and follow Don.

He "shipped out" to a little town in Ohio—to find that he had been robbed by the employment agent—there was no job when he got there. He had no money and no friends—no time to make either. It was 4 above zero. Don was a strong man, and presently his sinews began to set up that terrible clamor he had come to know so well—for food. He exhausted the charities—and they exhausted him.

So one night he held up a man—did it with his right hand pointing in his pocket like a pistol. The man was bent and old—the first to pass that way—and what was the unutterable horror of the thief when his aged victim crumpled at the stern command, and slumped forward and down upon the sidewalk. Fulgham picked him up—felt his pulse—put an ear to his breast—the wretched old man was dead! Murder? Oh God—surely not!

Five minutes later, Fulgham was lost—handcuffed, thumb-cuffed, and needlessly knocked down a time or two. The police found $3,000 in the dead man's pockets! Fulgham wondered often after that what became of it. In these cases, where there are no friends or money, the law is swift. Don was indicted for murder, tried—and given life in the penitentiary—at Columbus, Ohio, the locus delicti.

The question, in the eyes of God, is of course simple: What had this man done that he had not been compelled to do? And the answer must—in the eyes of God—be as simple—nothing. He had been more sinned against than sinning. Is it promised him that he shall some day be the tribunal, and that they—we—who were his tormentors, shall be led before him to receive his judgments?

For we are forced to admit that all Fulgham needed was—money. A skilled criminal lawyer, a fine physician or two, and the state's case would have been shot to pieces. Fulgham could have named three rich murderers—and murderers not by accident, but by cold anger and design—who were walking free. One of these murders had been committed in East St. Louis, in fact, while Fulgham was at work there. And there had been no doubt of the guilt in any case—it was admitted, known, and witnessed. But these murderers had money. One of them even was a preacher—and their victims were poor. This was what made Fulgham so bitter, so incorrigible that he was put into the hard ward, with twenty other murderers. We shall not tell of the cruelties, subtle and brutal, mental and physical, practiced upon him here. Those who do not know would not believe—so we shall just leave them in their fond delusions that such things can not be, in these great institutions designed for the protection of society. What would you have—a pleasure resort?

Oh—then they do exist?

Columbus penitentiary was built long years ago, to accommodate 1,500 men. No one thought when it was built that it would ever be full. Fifteen hundred seemed a figure horribly wild. It seemed a terrific waste of space to provide for *fifteen hundred prisoners!* Nobody ever committed a crime, those days. But that was the time when there were in the United States not so many schools and churches. Today there is one on every corner—and the country is short on penitentiaries!

Fulgham found himself one of 4,300 there—to expiate his debt to society! Crowded, jammed, starved, deprived, these unfortunates were guarded by men who seemed psychologists turned into devils. Here was the very Valhalla of every false god that ever went up and down the earth. For instance—the penitentiary factories had long kept wages low in Columbus; but now the god Business discerned that these factories were flooding the market—so the factories were shut down!

And the "idle ward" was the result. And it is the earnest wish of the writer that in that ward every preacher, every schoolmaster, every lawyer, every "Christian business man," in this country, for the good of his own soul, might spend some time—without a guide.

"Let's burn the place down!"

"Open it—let us out—you G——! They've lost the keys? And they call us murderers!—You'll say *we* did it, ay?—and let us burn—is *that* your little game—oh you G——"

"Shut his mouth for him, Butch—let him have it—that's it—through the smoke—we've had enough out o' him—nobody'll ever know!—It's sure workin' out for us, eh!—I thought for a while there"—

There was one old guard—an *old man of 72*—they called him hard boiled— it would seem actually that he could have opened the cells—but did not! And there was the warden, who went *outside,* when the smoke got thick, to see that nobody escaped! It would seem actually either that he ran away from the peril, or that he was determined indeed that no one should escape! The state blames him—and he blames the state for overcrowding!

There was another guard, who refused until forced to, to give up his keys to men who would use them. He testified that he was *under orders not to unlock the cells!* Of course he was, but did those orders contemplate such a situation as then obtained? Or did they not?

Has any convict testimony been taken? Why not? Will the *whole truth* ever be known? Remember, whatever gets through to the public must first be filtered "through hands."

Can there be much doubt about the "strategy" determined upon by those in charge?—"The s——s started it—let 'em finish it!"

"Well, but what would you have—a Sunday-school picnic? Too bad they didn't *all* burn up! If there'd be a few more fires like that we wouldn't have so many crooks to feed!"—All right, all right, my brethren; but see, how the false gods have crept upon us and captured a citadel or two.

For we are face to face with a terrible fact—civilization in the U. S., if compelled to choose, is now prepared, in 1930, to let some 325 convicts burn to death, rather than open their cells! And did opening their cells mean that they should escape? Surely not! Here is the most dismal evidence of the whole horror—the most startling and terrifying. Why then were they *not* opened? Or how much better is it, if it *did* mean escape? Must a convict, then, go down with his penitentiary? We seem to be afraid of the wild beasts we make—we dare not let them escape! Rather than that—we burn them!

Just how far are we from medieval notions of punishment and torture?

Let us pray that none of those 320 were innocent!

And now? Well, they've put a fire extinguisher in each ward, and a guard on each roof! Every little helps.

"Call now, if there be any that will answer thee; and to which of the saints wilt thou turn?"

Collinsville, Ill.

CORRESPONDENCE

A VERY PLEASANT TRIP FOR THE ORPHANS

It has been customary to take the children from the Maple Grove Child Rescue Home on a trip somewhere and render a program in one of the churches during the summer months.

This time the brethren of the Pleasant Valley congregation, about one hundred and twenty miles from the Home, offered to pay the gas bill if the children would be brought to their church to render a program. Aug. 2 nine cars owned by brethren near the Home took the twenty-nine children and the matron and daughter with twenty-two others to the above place. It was quite a satisfaction to know so many were willing to help in this way; four other cars were offered which we did not need.

At Weston, a city on the way, the children were each treated to a cone of ice cream by Bro. Kiser after they had sung in front of his store.

Aug 3 was a very bright day, and the brethren feeling the church would not be large enough to hold the crowd, prepared seats in the grove by the church. The crowd numbered pretty near a thousand people.

The following brethren addressed the people: J. S. Fike, W. L. Teets, Alva Harsh, A. C. Auvil, E. Lodge Ross. There were also several quartets and songs and recitations by the children.

An offering was taken for the Home amounting to $147 12. In addition they had made a name quilt upon which were sewed 718 names of the friends of the Home which was presented to the Home. Each had paid ten cents for the privilege of having his name on the quilt This amounted to $71.80 making a total of $218 92 given at this meeting Surely such interest in this great work encourages those having charge.

We will long remember this great day among the Pleasant Valley, W. Va., people.

I should have stated in my other letter that twelve of the children in the Home recently accepted Christ.

Emra T. Fike,
Oakland, Md. Secretary-Treasurer

CENTENNIAL CELEBRATION OF THE MOHICAN CHURCH OF NORTHEASTERN OHIO, AUG. 10, 1930

How it feels to be a hundred years old, a precious few are permitted the experience. How it feels to a congregation to be a hundred years old, both the dead and the living must help to tell It is no small achievement to live to be a hundred years old in a world of shifting scenes and changes. Something of vital worth must explain this longevity, that disease and death have been successfully shaken off during the years. The abiding verities of Jesus Christ must have given the life preserving qualities which enable us to come together on this the one hundredth anniversary.

The uniqueness of this centenary is seen again when we contemplate the miracle of soul saving which has gone on through the years. This church looks like a city set upon a hill whose light can not be hid, she looks more youthful today than she did one hundred years ago. Aside from a few who have felt the frosts of many winters the membership of today enters into the struggles of the kingdom against the evils of a modern world

The good old times are always in the past, and the struggles of life are always in the present. For the struggles of the present to become good old time memories, we must put into the services of today things worth remembering The self-sacrificing devotions of the past will furnish the index of how this thing may be done. Let us give heed to a few worth-while notes from the past one hundred years.

The Mohican church, Wayne County, Ohio, is the ninth in the succession of churches in Northeastern Ohio (Church of the Brethren) to pass over the threshold of one hundred years. All nine are still looking toward the higher altitude of faithful service for the Master.

In the beginning of the nineteenth century, when Ohio was being organized into a separate state, migrations of Brethren came over the Alleghenies to seek homes in this then far-western country. Some went down the Ohio River valley, and others across country into what was known as the Western Reserve. Of the latter group of immigrants, twelve souls with their families pitched their tents in what afterward became known as Chester Township, Wayne County, Ohio Altars of worship were promptly set up in the homes of these faithful pioneers. Preaching services were invited into these same homes These were usually all day meetings with a noon luncheon, and held at intervals of every two weeks. The work grew according to the teachings and example of the Lord and Master.

The mission stage of the work soon passed over into a strong desire for permanent organization Hence, sometime in 1830, the members were called together at the home of Eld. John Shoemaker to organize themselves into a distinct unit according to the privileges of the state and the usages of the Church of the Brethren Twelve souls made up the charter membership of this church However, but six of the names have been handed down by the chronicler: John Shoemaker and wife, Dr Echer and wife, and David Garver and wife. It is a matter of deep regret that the other names have not been preserved. Note, however, that the uniqueness of this organization lies in the fact that it combined both foreign and home missions, that is, the new group grew up into a full fledged organization out of the success of its own work. These twelve souls possessed a faith that removed mountains, filled up the low places, and made crooked paths straight. They looked into a future that they knew the Eternal God would help them to occupy. They knew they preached and practiced a gospel that would become living streams of water to famishing souls. They put to shame the present tendency to unite small congregations with larger ones in order to make them go. In those days it was a free gospel, and a free

(Continued on Page 588)

PASTOR AND PEOPLE

The New Evangelism in the Rural Church

BY EDWARD K. ZIEGLER

A FITTING major emphasis in the Rural Church School at Vanderbilt University this year was placed upon the evangelization of our rural communities. A careful survey will usually reveal an incredibly large number of prospects for church membership in any of our country church areas. This problem applies with peculiar force to our church because we are predominantly a rural people, and because the new forms of evangelism will function splendidly in churches which do not have employed pastors. Too often our rural churches live on, placidly content, while many are perishing for the bread of life at their very doors. The revival has had a fine record in bringing unchurched individuals to Christ. But it is a stubborn fact that revivals are no longer doing all the evangelistic work that needs to be done in the country. As revivals, in the strict sense, they function well; but too often there is no appreciable ingathering. It is still the will of God that all men should be saved. They need the Christ as greatly today as ever. The basic needs remain the same, but new methods must be found if the country church is adequately to serve the country community. Evangelism must be recognized as distinct from revivals.

New Forms of Evangelism

The evangelistic work of our country churches must in the future be largely outside of meetings. Much can be done by continued evangelistic effort through revivals and evangelistic preaching in the regular church program, but mass meetings for evangelistic purposes do not get the results they once did. This is not the fault of the church or of the preacher, though at times revivals have been superficial and unwholesomely overemotional. It frequently happens that a preacher presents a winning gospel message, and makes a stirring appeal for immediate decision for Christ, only to discover to his chagrin that there has not been one non-Christian in his audience. People once went to revivals because it was the only place to go. That day has largely passed. A man must now be about two-thirds converted before he will attend church. But the others —are we reaching them for Christ?

The evangelistic effort which will reach these other folk must be personal evangelism. This was the method of the Master. No evangelistic effort can succeed without it, but it becomes particularly effective in modern conditions. Each individual needs Christ presented to him as the Way for *him* to get to God, the *Truth* which will dispel *his* error and sin, the Life for *his* soul. We are to preach and work, not to save sinners as a class, but to save this sinful man, that boy who needs Christ, this erring girl.

The most effective evangelistic work today is lay-activity, pastor-led. Thus the pastor not only adds to his effectiveness, but he multiplies it. Laymen, women, and young people can do this work, can share in the redemptive work of God, and they are finding great joy in doing it. The first attempt may seem like a cold plunge, but once laymen start winning their associates to Christ, there is no stopping them. Again, was this not the method of Christ's apostles and the early church, to go out two by two to witness for Christ?

Modern rural evangelism will add two forms of work to the time honored methods: *Visitation* and *Casework evangelism.* A visitation campaign is practicable in every country church. The methods and principles should be studied in such books as "Home Visitation Evangelism" by Guy Black, "Visitation Evangelism" by Earl Kernahan, and "Modern Evangelism," by Raymond W. Cooper. The laymen, women, and youth are given a short course of intensive training in personal work, then sent out in teams of two into the homes of prospects, there to present the claims of the crucified and risen Lord, and win folks to him. Casework evangelism, about which Dr. Charles R. Zahniser has written most interestingly in a book entitled "Casework Evangelism," is somewhat different. It presumes a longer process, and is effective with folks who need cultivation and instruction before becoming Christians. It requires accurate diagnosis of the spiritual status of the prospect, and a careful course of teaching and nurture before the harvest can be reaped.

Shepherding the Whole Flock of God

Dr. Zahniser makes an interesting and helpful classification, in Biblical terms, of the prospects with whom the church deals. The first group are called the "*lambs of the flock.*" These are the children of Christian homes, growing up in the life of the church. For them it is perfectly normal to step right into the church and choose discipleship with little pressure, during early adolescence or before. For these lambs, adequate home training, a good church school, and a sympathetic minister who loves children are adequate evangelistic agencies, without revivals or undue emotional strain.

The second class are the "*lost sheep of the House of Israel.*" They are the folks who in youth were under Christian influence, but who have never become Christians, and are away from the church. They know what they ought to do, but they have not done it. They know at least partially what it means to be a Christian, but they are not Christians. Visitation evangelism is most effective in reaching the great majority of these people. They need a neighborly, Christlike touch upon their barren lives.

The third group are the "*wandering sheep.*" They are the backsliders, the folks who have dropped out or are lukewarm in their Christian living. Too often they are merely endured or ignored in evangelistic efforts. The church must somehow reach and evangelize them. They are such as the man whose little son said of him: "Daddy is a Brethren but he isn't working at it much nowadays." Perhaps they have never understood the implication of Christian living. Perhaps they came into the church on the impulse of the moment, and failed to receive the nurture needed to make full-fledged Christians of them. The country is full of them, as well as the city. The most effective way to reach them is through a good, thorough, soul-searching revival, or through visitation. The latter is probably the more effective, if they are to be won to new life in Christ.

The fourth class includes a large group of people seldom reached, who have never had the advantage of direct Christian influence. They are the "*other sheep not of this fold.*" For them a revival has no appeal. Visitation gives insufficient time for adequate seed-sowing and nurture. They are subjects for casework evangelism by ministers, consecrated laymen, and godly neighbors.

The New Evangelism in a Town-Country Church

The church of which the writer is pastor has been trying out these methods. It is situated in a small city, but fully half of its membership and constituency is rural. Since its organization in 1925, it has had several good revivals. During the past year, about fifty have been added to the church by the method of continuous work through visitation, occasional evangelistic sermons, and an intensive visitation campaign before Easter. This campaign was preceded by a quiet survey, and considerable teaching of the membership. A week of services for the building up of the present membership was held. During the week of the visitation campaign, twenty members assisted in the actual visitation, while many others helped in various ways. An average of twelve workers met at the church each evening for supper, with a conference and worship around the supper-table. What sources of dynamic power were touched in those supper-table prayer meetings! Then the workers were sent out in teams of two into the homes. It was the first experience in personal work for most of the members. But after getting started, their enthusiasm and efficiency in the work were most gratifying. They won thirty decisions for Christ, and the new Christians are starting splendidly in Christian living. Most of those won were mature young people and adults. The same kind of results will follow such a campaign in any strictly rural church. The membership of the church was strengthened spiritually by their experience, and they are eager to keep up the good work. More prospects were discovered during the campaign than could be reached in many weeks of work. The members are taking a deep interest in the folks they helped to win, and this will be of inestimable value in conserving them for the church. Opportunities for future work and growth are unlimited.

Conclusions

Our church, in town and country, is failing to reach large numbers of people for whom we are responsible, people whom we must win for our Lord.

The basic needs in evangelism in the country are the same, but changing conditions demand new methods, of which visitation and casework are most fruitful.

Our ministers, whether pastors, evangelists, or giving their time free, must acquaint themselves with the technique of these new types of evangelism.

Careful follow-up work is greatly needed to conserve gains for the church.

An ideal church will not build up itself at the expense of the community, but will build up the community out of its own God-inspired life. It will be constantly and constructively evangelistic.

Johnson City, Tenn.

The Gist of the Sermon

BY D. W. KURTZ

Thyatira and Sardis

THE character of a people is greatly influenced by their past history, and by their environment. The virtues and the vices of the churches of Asia are revealed in their economic and political life.

The church in Thyatira had many things to her credit: love, faith, ministry, and patience. Also, her last works were better, or more than the first. This means progress. But in spite of these splendid things in her favor, there was something which would mean her downfall, unless corrected. The woman, symbolically styled Jezebel, was in the position as a teacher in the church, but was leading the believers into sin. Her teaching was the same as that of the Nicolaitans. This was compromising with the pagan customs, which looked innocent in themselves, but which in practice would finally result in denying the finality of Christ, and common human nature would land in all the sins of the pagans. This compromise with the local customs looked innocent and wise, but the instinct of the prophet of God can see what it will mean in a generation or two, and he clearly saw that the future meant death to the church. Thyatira was a small city, a weak city, that had been conquered many times. It was one which fell an easy prey to conquerors. Yet the prophet promises to those who overcome great authority, over all the nations, with absolute power. This is the paradox of history, that the great and terrible Roman Empire should have gone out of existence. The church represented by a weak city, like that of Thyatira, if faithful, finally gains power over the world. "The meek shall inherit the earth."

Sardis was the ancient capital of Lydia, built 1200 B. C. It was the home of Crœsus, the richest king of the past; of Gyges, the most powerful king of the past; and of King Alyattes, who built the biggest tomb in the Greek world. Sardis was built on an elevation 1,500 feet above the plain. It was a stronghold. Yet it was taken by Cyrus because of the overconfidence of the people. They did not guard the place where the enemy entered the fortifications. The same thing happened 300 years later in the same way. The city had a great past, but no future. Security does not depend on one's past record so much as on one's prospect for the future. Sardis was boasting of her greatness, yet was dead. Today, there is nothing there except weeds and brambles. The church was like the city. It was dead and did not know it. It rested in a false security. It was inefficient; it brought nothing to completion. It left its work half done. It did not guard the place where the enemy was coming in. The big word to this church is "Watch," the same that was needed for the

city in all her history. The church took color from the city, instead of transforming the city into a permanent civilization. Three words of warning are given to the church: remember, keep, repent. A few faithful souls were found in this church. These are commended, and are promised the white garments, their names in the book of life, and the fellowship with their Lord.

These lessons are for all time, and all people.

Long Beach, Calif.

HOME AND FAMILY

Twilight

BY MILDRED P. WEYBRIGHT

The birdies peep
While flowers sleep.
The lambkins call
Goodnight to all.
The river's calmed.
The air's embalmed.
The world is tired
And God up higher
Looks down on me
And says: "Goodnight,
Good rest to thee."

The Prodigal

BY FLORENCE S. STUDEBAKER

In Ten Chapters—Chapter Four

THE next day was Sunday and at an early hour the Salem family were dressed and ready for the long drive across the valley, where the services were held in a tent until enough funds could be secured to build a church-house. Going to church during the early stage of colonization in Tule Valley was quite an event in the lives of the settlers. Every Sabbath found new faces in the audience; new colonists who like pilgrims of old had left comfortable homes behind to try their fortunes in a new land.

Blackie and Blake stood in the bunk house door and watched the Salem party depart. When the last hoof beat died away on the road leading toward the prairie, the camp seemed strangely lonely and deserted. Some of the men had gone home, some were sleeping; others were strolling idly about the mill. Nielson had asked permission to ride along to meeting.

"Hum! Nielson has fallen for religion sure enough," sneered Blake. "He was crying like a baby when he came back to the bunk house last night." There was no answering response and Blake turned toward his companion: "Say, what's up, old man? You look as if you were taking things seriously yourself."

"Hum, eh?" asked Blackie as if suddenly awakening from his dream. "No, I was just thinking. You know partner what she said last night about home? I'll confess I felt kind 'f ashamed after what we told Kelly we'd do for the boss' son. I'd as soon not touch the lad, Blake."

"What! Are you getting it too?" exclaimed Blake, amazed beyond measure.

"Don't worry. I'm not gettin' anything that I know of. I say let the boy alone. Better work on Nielson. There's not so much at stake with him. It'd break her heart if we harmed her boy." Blackie's voice was strangely tender; then as if remembering himself, he resumed the old harsh note. "As for the boss I don't think he's worrin' about much of anything except cuttin' an average of twenty thousand feet a day!"

Spring flitted past breathlessly and summer came to take her place. The men at Salem's Camp could have worked no better. James Salem watched the clocklike precision of every department with fascinated eyes. At the south end of the long tramway, fresh new piles of lumber were daily started. The force of workmen gradually increased. Three or four rude shacks were hastily erected to accommodate several men who desired to bring their families with them. To all outward appearances the grim black and white posters had the desired effect and James Salem congratulated himself on his ability to manage men. Martha, his good wife, continued with the Saturday evening sing until the men grew accustomed to it and looked forward to the social hour as the one bright spot in the dull, drab existence of the daily round. A short Bible story and prayer followed the singing now, and one night Davy Fen waited until the others had gone.

"What is it Davy? Do you like to sing?" asked Mrs. Salem, seeing he had some request to make.

"Yes, ma'am; I like it better than anything I know," declared Davy half embarrassed at his unexpected confession. "I want a book of those stories you read. On Sunday when I go home I can read some of them to the family. We never had a book like that."

"Davy, do you mean you never had a Bible?" exclaimed Mother Salem in astonishment.

Davy nodded, half ashamed.

"Do you have neighbors too who are without Bibles?" questioned Mrs. Salem anxiously.

"Yes, we have neighbors, Mr. Nason, the sawyer here, is our neighbor. He is the closest one. The others are ranchers way back in the hills. I don't know about them. Speakin' of the sawyer, I went there last Sunday on an errand about dinner time and they had prayin' at the table, same as Mr. Salem does."

"Oh, Davy, I'm so happy," cried Mrs. Salem, the glad tears shining in her eyes. "You may take one of my Bibles this time and next week you shall have one of your own."

"Thanks," answered Davy gratefully. "I'll take good care of it, ma'am."

The same evening when Mr. Salem returned to his cabin, Nielson waited patiently by the door. "Boss, I hate to say it, but Blackie and Blake have whiskey and a plenty in their bunk. I don't want to stay there. Do you care if I snook in with Davy Fen at the other shack?"

"Sure not," exclaimed Mr. Salem dismayed at the news Nielson brought. "It's late now. I'll see after the fellows tomorrow. Thanks Nielson for telling me. I'm glad you are trying hard to be a man now. It makes you feel better doesn't it?"

"Yeh, yeh! It sure does," agreed Nielson earnestly. "You know it's the songs and stories that helps more than anything else. That prodigal story was fittin' wasn't it? It peers to me like there's more than one prodigal in camp. I'm one, but I'm tryin' hard. Boss, I haven't slept over since I've been here. Them bottles make a feller sleep over. I hate 'em. They make a big fool out of me."

One by one the lights in the little camp winked out. The remaining pines, which seemed to stand guard over the camp, swayed gently in the breeze and whispered softly one to another the secrets of time. At length the silence was broken with the sound of horses' hoofs slowly approaching from the mountain road to the west. The rider reached the clearing, paused and stared at the mill, the dark bulky rows of logs in the yards and then at the neat row of bunk houses near by.

"Hello," he shouted sharply.

In an instant a rumpled dark head appeared in the crack in the door and a sleepy voice inquired, "What's wanted?"

"A bunk, friend, that's all." The traveler grunted back, "Got 'n extra?"

"Yeh. If you ain't drunk, you can come in," said Blake eyeing Nielson's empty bed as if noticing for the first time that it was empty. "Where's Nielson?" he inquired, impatiently.

"Huh!" grunted Blackie, much the worse for the empty bottles lying on the floor. "Thinks he's too good for us, eh? Tomorrow's the day. We'll get him. You'll help us won't you stranger?"

"Sure 'nough, whatever 'tis," assented the traveler entering into the scheme good-naturedly. The bottle was passed about again and ere long silence reigned supreme in the camp.

The next morning James Salem studiously avoided the region about the bunk houses. He had no desire to cross the path of his engineer. He was grateful for the church services and that an invitation to dinner afterward would take him away from the camp until the men were normal again. He would then try to reason with them. A new sawmill had been established within a mile of his own and, in order to get men, was offering higher wages. He dare not give his men the least provocation.

It was late evening when the family returned. Mrs. Salem and the girls had barely entered the house until a strange hallooing at the back door sent them scurrying to learn the cause. Zelda was the first to reach the door. Nielson, reeling and flushed leaned toward her from the saddle. In his hand, which trembled uncertainly, he held a Testament.

"Here miss, give this to your mother," he stammered tremulously. "I'm leavin'. W—w—won't need it any more." At sight of Martha Salem's white frightened face in the doorway, he set spurs to his horse and dashed away toward the mountain road.

"Mother!" screamed Zelda, suddenly dropping the Testament as though she had touched poison, "Nielson is drunk!"

Mrs. Salem was strangely silent. She stooped and rescued the Testament from the floor; and, scarcely conscious of the act, opened the first page. In large scrawling letters covering the entire page were these lines:

"This book is Olaf Nielson's—give by the angel of the heavens. She say God will help me be strong."

Mrs. Salem fell into a near-by chair and covered her face with her hands. At the same moment Gordon and Davy Fen came in from the stables and stood staring in wonder.

"It's Nielson—he's gone yonder—drunk!" whispered Zelda. "Mother is so distressed about it."

"Where's he gone?" cried Davy suddenly alert.

"The mountain road," she answered, pointing.

"I'm going after him," declared Davy solemnly. In an instant he had mounted and was off in pursuit.

Nappanee, Ind.

The Right Pals

BY MAUD MOHLER TRIMMER

ONE of the most difficult problems for parents is providing proper companionship for their children. The worst of it is that it is something they can not always manage. However, discreet parents may exercise a powerful influence in the selection of suitable associates for their children.

It is peculiar that most children show a strange affinity for children who come from a class that has a lower standard of morals and conduct. The more carefully reared children are sometimes the stronger this instinct seems to be. Usually fathers and mothers try to check this urge by forbidding all contact with these undesirables and by drawing attention to their failings. It is doubtful whether this is good psychology. It might be better to seek the underlying cause of the attraction.

Why do children find youngsters of a low scale of society so fascinating? Is it the lure of the forbidden? Ever since Eve ate the apple her descendants have been prone to meddle with what they should leave alone If there were no prohibition, half the fun of mischief would be gone. To forbid a child the society of another may seem the only feasible plan and may be the easiest way out, but it may not be a wise course. Some parents think it wise to open their houses to all the pals of their children and make them welcome. The wrong kind feel so uncomfortable in their strange environment that they may not care to repeat the experience. It commonly happens that the children of the house see the contrast of the conduct of their ill-trained friends with that of the members and friends of the family and lose their interest in the outsiders. It is much better for children to see the unfitness of each for the other, than to have an adult point it out. There is not so much danger of inadvertently sowing seeds of that detestable trait, snobbishness.

Another strong reason for the desire of well-behaved children to run with the other sort lies in their great admiration of courage even when it is founded simply on braggadocio. To good children it is a bold and daring act to defy parental mandates. The children

(Continued on Page 587)

AMONG THE CHURCHES

Calendar for Sunday, September 14

Sunday-school Lesson, Jeremiah (The Prophet of Individual Religion) —Jer. 1:4-10; 31:27-34.

Christian Workers' Meeting, A Christian's Influence.—Eph. 4:1-3; Phil. 3:7-21.

❖ ❖ ❖ ❖

Gains for the Kingdom

Two baptized in the Daleville church, Va.

Four baptized in the Fresno church, Calif.

One baptized in the Laurel Branch church, Va.

One baptized in the Rowland Creek church, Va.

Six baptized in the Polo church, Ill., Bro. Wm. E. Thompson, pastor.

Two baptized and one reinstated in the James River church, N. Dak.

Seventeen conversions in the Mohican church, Ohio, Bro. D. E. Sower, pastor-evangelist.

Thirteen baptized in the Nokesville church, Va., Bro. Guy West of Chicago, Ill., evangelist.

Three baptized in the Locust Grove church, Pa., Bro. H. Q. Rhodes of Berlin, Pa., evangelist.

Eleven conversions in the church at Selma, Va., Bro. F. A. Myers of Cloverdale, Va., evangelist.

Thirty-six confessions at Grottoes and Luray, Va., Bro. A. C. Miller of Windber, Pa., evangelist.

Twenty-six baptized in the Salem church, W. Va., Bro. B. M. Rollins of Keyser, W. Va., evangelist.

Nine baptized and three reclaimed in the Oronoco church, Va., Bro. W. E. Cunningham, evangelist.

Two baptized in the Long Green Valley church, Md., Bro. I. N. H. Beahm of Nokesville, Va., evangelist.

Twenty conversions in the Cedar Bluff church, Va., Bro. J. S. Showalter of Roanoke, Va., evangelist.

Fifty-three baptized and nine reclaimed in the Syracuse church, Ind., Brother and Sister J. Edwin Jarboe, evangelists.

Nineteen baptized in the Upper Codorus congregation, Black Rock house, Pa., Bro. Roy Forney of East Petersburg, Pa., evangelist. ❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. B. W. S. Ebersole of Hershey, Pa., began Sept. 7 in the Lititz church, Pa.

Bro. O. H. Feiler of Norborne, Mo., began Aug. 25 in the Jasper congregation, Mo.

Bro. W. T. Luckett of Hutchinson, Kans., began Sept. 7 in the Haxtun church, Colo.

Bro. B. M. Rollins and Bro. Russell DeVore began Sept. 1 in the Champion church, Pa.

Bro. E. S. Coffman of Dayton, Ohio, to begin Nov. 30 in the New Carlisle church, Ohio.

Bro. Ralph G. Rarick of North Manchester, Ind., to begin Sept. 17 in the Polo church, Ill.

Sister Mary L. Cook of North Manchester, Ind., to begin Oct. 5 in the Ross church, Ohio.

Bro. Robert Sink of Carleton, Nebr., to begin Nov. 16 in the West Manchester church, Ind.

Brother and Sister Otto Laursen of Walton, Ind., to begin Nov. 4 in the Bethel Center church, Ind.

Bro. C. Walter Warstler of Bellefontaine, Ohio, to begin Sept. 28 at New Paris, Ind.; Oct. 26 at Plymouth, Ind., Nov. 23, Three Rivers, Mich.

❖ ❖ ❖ ❖

Personal Mention

Bro. E. C. Woodie of Denton, Md., will be available for evangelistic meetings this fall and winter.

Michigan is to be represented on the Standing Committee of the 1931 Conference by Eld. J. Edson Ulery with Eld. C. L. Wilkins as alternate.

Southern Missouri and Arkansas has selected Eld. A. W. Adkins as Standing Committee delegate to the next Conference, with Eld. J. B. Hylton as alternate.

Bro. W. B. Stover has closed his Seattle pastorate and is now located at Olympia, Wash., R. 4, where his correspondents should address him until further notice.

The General Ministerial Board also met last week, part of the time in joint session with the Mission Board. Four members were present—Miller, Bowman, Robinson, Brougher. Missing, W. H. Yoder.

Two visitors at the Mission Board meeting for a short time only were Bro. Neils Esbensen, at one time in the mission service in Denmark and now pastor at Freeport, Ill., and Bro. Ira H. Frantz of Oak Park, Ill. Bro. Frantz is a widely appreciated contributor to our columns and promises us to let our readers hear from him more frequently.

Bro. A. C. Miller of Windber, Pa., is available for an evangelistic meeting any time before Oct. 22.

Southern California and Arizona has selected Eld. H. B. Heisey as Standing Committee delegate to the Conference of 1931. Eld. J. E. Steinour is the alternate.

The Standing Committee delegate to the 1931 Conference from Northern Iowa, Minnesota and South Dakota is Eld. Ray E. Zook, with Eld. L. H. Root as alternate.

Bro. John Wieand, just entering the fourth year of his pastorate at Bellefontaine, Ohio, will be available for two evangelistic meetings between now and June 1, 1931.

Bro. A. D. Helser of Africa was the only representative from the foreign mission fields present at the Board Meeting this time. The Helsers return to the field in November.

Northern Indiana has chosen as Standing Committee delegates to the next Conference Elders H. A. Claybaugh and J. H. Schrock, with Elders Chas. C. Cripe and Christian Metzler as alternates.

Bro. Saylor G. Greyer of Philadelphia is open to engagements for evangelistic meetings. Correspondents will please note his recent change of street address from 825 E. Westmoreland St., to 6449 Dittman St.

Northern Illinois and Wisconsin has chosen Elders C. Ernest Davis and D. D. Funderburg as Standing Committee delegates to the next Conference with Elders C. D. Bonsack and Neils Esbensen as alternates.

The full personnel of the General Mission Board—Winger, Yoder, Nye, Garst, Emmert, Miller, Moomaw—was at the meeting. And the secretarial force in part—Bonsack, Minnich, Culp. Missing, Home Secretary Zigler, on duty in the far west.

At the front door of the Publishing House, as we came down the stairs one evening last week we met—yes, it was Dan West, just in from his summer's work of directing the young people's camps. He said the camp work went well this summer. The attendance was good and the spirit fine.

"Although Bro. Adam Ebey is not a licensed physician, India people by the thousands have come to him for help. Recently 261 sick people came in one day. It is marvelous how the Lord has used him in helping heal the India people both physically and spiritually."—September Missiongrams.

Dr. Chas. E. Resser of the Smithsonian Institution, Washington, D. C., surprised us with a call last Friday. He had been out in geological work in various parts of the West and was driving through on his homeward way. Some of our readers at least will remember Bro. Resser as an infrequent and not very recent contributor to the Messenger.

Bro. Amsey F. Bollinger on his way back from Idaho stopped off at the Publishing House last Friday the fifth and gave the Messenger rooms a call. Sister Bollinger is in a Philadelphia hospital recovering from an operation. After eight years of service at the Industrial School in Greene County, Va., Brother and Sister Bollinger are scheduled to go to the India field in December.

Bro. I. N. H. Beahm of Nokesville, Va., is giving special sermons and lectures as opportunity is afforded, using one or more of the subjects named below as may be desired. No charge is made for this service but a free will offering is expected. Sermon topics: The Bible, The Church, Service and Its Symbol, The Passover, The Apostle Barnabas, Bible Prohibitions on Swearing and Fashions and War. Lecture topics: The Bible Banner and Ours, The Bible and Evolution, Three Men from the East, The American Constitution and Religion, Robert E. Lee and Joshua, Care of the Human Body.

❖ ❖ ❖ ❖

Miscellaneous Items

The Brooklyn church will have a homecoming on Sept. 21. A cordial welcome to all former resident members and friends.—Minnie Schechter, Brooklyn, Iowa.

The Fourth Annual Reunion of Zug descendants will be held Saturday, Sept. 27, at the Midway church, two miles south of Lebanon, Pa. There will be forenoon and afternoon programs of addresses and other interesting features, with noon lunch and social hour.

A hearty welcome to elders, pastors, active ministers and their wives to attend the Retreat at Camp Mack, Sept. 19, 6 P. M., to Sunday A. M. Some of the discussions led by Bro. H. L. Hartsough will be on the topics—1. What Shall I Preach This Year? 2. The Secret of Keeping the Fires Burning. 3. Building a Balanced Program for the Year. 4. Aiding Youth in the Church. 5. The Lady in the Parsonage. Plan to come.—L. W. Shultz, North Manchester, Ind.

From the editor's mail: "I have wanted to send something to help with the church budget, and today reading in the Messenger what is in the budget, and seeing it means so much has spurred me to action. Enclosed find five dollars and will you please place it where in your good judgment it will do the most good and I shall be very thankful to you. I am near 81 years old and have had a blind husband for between seven and eight years. Pray for us. I think the Messenger is a wonderful paper and as I am isolated from those of like precious faith the Messenger is a great comfort to me and though my eyes are failing I still must read some. God be with you and may the good you are doing be a great reward in the time to come."

The office staff of the Board of Religious Education has sent up to our desk from its new quarters directly below us the current issues of Children's Leader, The Song Leader, From Office to Superintendent. They are all filled with helpful things. If you ought to be getting one of these and are not, tell the Board about it.

❖ ❖ ❖ ❖

Special Notices

The Eden Valley church, St. John, Kans., will hold a homecoming service on Sunday, Sept. 21. The invitation is extended to all who have ever attended church in days past. Dr. V. F. Schwalm, president of McPherson College, will be the principal speaker.—J. A. Wyatt, pastor.

The District Conference for Middle Indiana will be held in the Huntington, Ind., church, Oct. 7-9. The elders will meet on Oct. 7 at 10 o'clock A. M. Programs of the various departments of work will run through Oct. 8 and the business session of the Conference will be on Oct. 9. All material that should appear in the booklet should be in the hands of the undersigned by Sept. 15.—H. H. Hehman, District Clerk, North Manchester, Ind.

❖ ❖ ❖ ❖

In the "Messenger" Twenty Years Ago

The members in the vicinity of Irricana, Alt., Canada, who recently effected an organization, have just completed their meetinghouse.

The new church at Quinter, Kans., now about completed will be dedicated Aug. 28. Bro. D. A. Crist will deliver the address for the occasion.

Bro. J. P. Dickey of Fostoria, Ohio, will locate at Lordsburg [La Verne], Calif., where he has a position in the Bible department of Lordsburg College.

The date for the dedication of the Leamersville church, Pa., has been changed from Sept. 4 to Sept. 18. Bro. C. C. Ellis of Juniata College will conduct the dedication services.

Bro. Edgar Rothrock, of Carlisle, Nebr., called at the Messenger sanctum. He has been at Bethany Bible School since October, but will return to his home in Nebraska in the course of a few weeks.

The trustees of Bridgewater College, Virginia, are erecting a three-story brick dormitory, with a good basement. It is expected that the building will be ready for use when the school opens in the fall.

The new church at Dallas Center, Iowa, is nearing completion and is to be dedicated Aug. 7. Bro. I. N. H. Beahm who will be in Iowa about that time has promised to deliver the dedicatory address.

Brethren J. J. Yoder and S. J. Miller of McPherson, Kans., spent last Lord's Day in Elgin, the former preaching in the morning and the latter in the evening. Both talks were greatly appreciated by our people.

The little band of believers at Onekama, Mich., are delighted with the new churchhouse which was dedicated the last Sunday in June, Bro. M. M. Sherrick of Mount Morris, Ill., delivering the address for the occasion.

Bro. F. H. Crumpacker, after locating his family at Ping Ting Chow, Shansi, China, has commenced preaching in the Chinese language. The room in which he holds his meetings is rather small, but he will have a larger one in the near future.

Bro. Galen B. Royer and wife have reached England in safety and in good health. In their voyage across the Atlantic they encountered some rough seas and yet the trip was pleasant. Neither is reported to have experienced any seasickness.

The members at Fruitdale, Ala., we learn, would be pleased to have other ministers settle with them and help along with the Master's work. There are great opportunities in that part of the South to preach the gospel to a class of people who are anxious to learn the truth.

Bro. D. B. Eby of Sunnyside, Wash., gave us a call a few days ago. He came to Illinois a few weeks before the death of his father, Bro. Enoch Eby, served on the Standing Committee at Winona, and went from here to Iowa, with the intention of visiting other points on his way to the District Meeting at Weiser, Idaho.

The New England Country Church Association has reached the conclusion that for increased efficiency the rural pastor should also be a farmer. How does this appeal to some of our advanced (?) thinkers, who are trying to make it appear that the man who tills the soil can not make the work of the ministry a success? Some of the strongest congregations we have in the Brotherhood were built up by men who found farm life pleasant.

A Minnesota preacher finds himself in an unfortunate plight. In changing locations he shipped his sermons in a barrel and the barrel was lost. He had intended to make use of this barrel of sermons in his new field of labor. The Homiletic Review takes a cheerful view of the situation, and thinks that since the pastor has lost his barrel, possibly his congregation will be delighted with the fresh sermons that they are to hear. What in this instance is the preacher's loss may possibly be the people's gain.

AROUND THE WORLD

A Tropical Hurricane

The tropical hurricane which swept across the island of Haiti on Sept. 3 was one of the worst in years. All reports serve to show what tremendous resources of power nature has at her command.

Our Students in Mexico

At the summer school of the Mexican National University more than 400 students from the United States are in attendance. There are also seven visiting professors from north of the Rio Grande. Naturally most courses are given in Spanish. However, more than a dozen are in English.

Thirty Thousand Laws

In the United States last year, it is said that 30,000 new laws were passed. Is it any wonder that some are beginning to feel that that quantity production of laws breeds scant respect for the same? We submit that the need of America today is not more outward compulsion but more inward conviction.

Southern Subways

Buenos Aires, Argentina, is to have some more subways. Aug. 27 a concession was granted a Spanish syndicate providing for the construction of four subways at an estimated cost of $130,000,000. Perhaps it should be added that Buenos Aires had a population of 2,310,441 in 1925 and has not been standing still since that date. It is the sixth largest city in the world and the largest in South America.

Shorter and Shorter Days

The editor of the N. E. A Journal thinks that by 1960 the average person's working day will be reduced to four hours, thanks to the substitution of machines for men. In other words he is predicting the twenty-hour week. Such predictions make it apparent that the problem of the right use of leisure time is one which will remain with us. And especially so when the present schedule results in no end of bored people.

Use of Electric Power

The per capita consumption of electric power in the United States has doubled in the past ten years. The northwest and the Pacific coast states are the largest users. Thus the relation between water power, low cost current, and an expanding use of electricity is evident. Montana leads with a per capita consumption of 2,823 kilowatt hours per year. Next in order are California, Washington and Utah with 1,585, 1,570 and 1,545 kilowatt hours respectively.

Loans and Matches

How business is carried on with rather backward countries is suggested by a recent transaction between the Swedish Match Company and the Republic of Guatemala. The former has acquired a thirty-year monopoly of the match business through the providing of a loan of $2,500,000. We do not mean that there is anything unethical about this transaction; and yet, just where does the Guatemalan come in when the government goes ahead and lets thirty-year monopolies as a basis for a foreign loan? The deal may or may not be a good thing for Guatemala; but it seems to have been a good one for the match concern.

"The Church's Neglected Educational Agency"

What would you say is "the church's neglected educational agency"? The editor of The Brethren Evangelist thinks that the church paper is such a neglected power for good, though he considers it "the most important agency outside the pulpit and the Sunday-school for the enlightenment of the general brotherhood, and its students are not merely the children and youth of the church, as is the case with the schools, but men and women of all ages who can read." Indeed, it must be obvious in a day when every sizable business has its house organ, that such an organized group as a church ought to make more of the church paper. The church paper constitutes the one best way to keep the units of a national organization in touch with each other.

New Method of Selling Meat

Can meat be standardized and sold in convenient packages? Chicago meat packing firms are experimenting with such possibilities. Thus we read: "Neatly trimmed of all waste bone and fat and wrapped in transparent, moisture-proof paper, the chops, steaks, roasts, and other cuts of lamb, beef and pork form an appealing display in a refrigerated counter. The new method is said to provide the housewife a means of procuring her meats always uniform as to size and quality, at fixed prices, and identified by labels. No time is lost in the cutting and wrapping, which has been done by machinery at the packing plant. The convenient packages of three lamb or pork chops also provide for the average small household, and being uniform add to the housewife's pleasure in arranging attractive table dishes."

The Lion From Tell Beit Mirsim

The lion from Tell Beit Mirsim was found standing on its nose in a heap of rubble, but its final resting place will be the Rockefeller Archæological Museum now being constructed in Jerusalem. Perhaps it should be explained that this lion is only a stone image of the real thing and supposed to have been cast out by the conquering Israelites. Hence its special value, judged by some to be "the most outstanding object of archæological and historic interest ever discovered in Palestine." The lion from Tell Beit Mirsim throws some light upon the pre-Greek period in Palestine art, and perhaps more light on the life of the Canaanites.

Something New in Emigration

What looks like something new in emigration is sponsored by the British government. "Wholesale emigration, under the direction of public utilities, which would be given special concessions for buying or leasing large tracts of vacant land, to be developed with the aid of the British and dominion governments, is labor's newest scheme for a solution of the unemployment problem." The chief advantages of such a plan are that those who emigrate would be amply financed, communities able to develop without most of the hardships typical of pioneering, and the units large enough to facilitate marketing of products, which in turn would tend to insure the financial success of any given enterprise.

The Sugar Industry

The six-billion-dollar sugar industry is prostrate because of overproduction. The way out that is being considered is a plan for limitation of production. At least this is the line along which American interests are working. Said a leader after certain conferences dealing with the current sugar situation "We have found a spirit of cooperation among the American growers, especially the smaller ones, who fear that a prolongation of the present demoralization will completely exterminate them. The belief is strong among those who have taken part in the conferences that not only will a method be worked out for the American market, but a real advance made toward correcting the present unfortunate world conditions which affect the growers of Germany, France, Poland, Hungary, Belguim, Czecho-Slovakia, and the Netherlands, which, through Java, is a great factor in cane production."

A Tax Survey

Taxes have generally become so high that surveys are in order. As things now stand real estate bears more than its share. Hence state income taxes are proposed as a means of spreading the burden and affording some relief. Here are a few of the questions that one tax survey is seeking to answer: "Whether real estate taxes have been reduced in states which have adopted income taxes, or whether the proceeds from the income tax have been used for the improvement of government service or the extension of government functions and have in no way tended to lessen the tax on property. The investigation will likewise seek to determine whether or not the state tax reaches those not hitherto tax-payers or merely adds to the burden borne by those already paying real estate taxes."

What One Millionaire Saw and Resolved

Senator James Couzens recently explained what changed his attitude toward labor. He is quoted as saying: "I confess there was a time when I was not so keen about the rights and interests of the workingman. I recall a winter day in 1914, when, with a stroke of the pen I ordered the discharge of several thousand workers of the Ford Motor company, of which I was then general manager. I stood in the office window and saw these men milling about, outside the gates. It was bitterly cold and under these conditions I saw the hose turned on them. I got converted right there. After forty-eight hours of discussion Henry Ford agreed to raise wages from $2.30 a day to $5, in the hope that such men as we could retain might save something out of the increased wages for any contingency of lay off in the future."

India Presents a Problem

India presents a problem. Let Sir John Simon, chairman of the royal British commission state it. "The difficulty with India's constitutional problem is that the mass of Indians know nothing of western political conceptions, and yet the educated minority is urging a rapid application of representative institutions based on western models in an eastern continent whose traditions of government are oriental. India, therefore, is not some single problem; it is a confused complication of questions which cannot be disposed of in a pose of confident omniscience or of vague sympathy. It is a collection of problems which call for hard study and clear thinking for upon their wise and sympathetic treatment now depend issues incomparably great for the whole world." But granting all this, the position of those who insist on a different status has its appeal. To a newspaper man a Bombay merchant said recently "We have no more leaders who can sway the masses, and no more nationally known orators to prod them on. If the British in 1775 had jailed 30,000 of your leaders, including Adams, Jefferson, Washington, and Hancock, you would never have beaten them as easily as you did, if at all. That is why we are in a difficult position today."

Lower—But Still Pretty High

Of late newspapers have been telling consumers that it is a good time to buy. Day after day it is pointed out that this or that article is a better buy than it was some years ago. And yet, in some cases prices are still high as compared to prewar levels. Consider hardware as an extreme case. With 1913 as a base of 100, the high point came in 1920 when hardware prices stood at 292.7 or practically three times what they were in 1913. The index figure for 1930 is 195.7. This is a marked reduction from the high of 1920 but almost twice what hardware was in 1913.

Diesel Powered Mail Planes

The first Diesel powered, oil burning mail plane, used in regular commercial service reached Chicago from Detroit recently. If the Diesel engine can be adopted to airplane use another important advance in aviation will be at hand. The Diesel engine represents unusual mechanical efficiency, and at the same time does not require anything but the cheapest type of oil fuel. In passing it may be of interest to add a brief description of how a Diesel engine operates, since it differs in several important particulars from the usual gas or oil engine. Air alone is drawn into the cylinder on the charging stroke. The return compresses the air to pressures at which it becomes incandescent, at which point heavy oil is injected into the hot air. This oil ignites at once and a power impulse is obtained without an explosion. Naturally the principle of the Diesel engine requires relatively heavy construction, which means special difficulty in adapting this exceedingly efficient engine to aviation requirements. But apparently these difficulties are in process of being overcome.

The Spade and the Bible

The Bible is not primarily a book of history. Yet, as it deals with the thought life of men it does throw much light on history and is in turn illuminated by the discoveries of scholars. Thus regarding the relation between Biblical history and archæology one of our valued exchanges says editorially: "When the writer was young, many critics were sure that the whole story of Abraham was a myth; but these excavations at Ur have revealed the very city in which he lived and even the kind of houses used. It used to be alleged also that Moses could not have written anything because the art of writing was unknown in his day. But soon after the archæologists found the remarkable writing on stone known as the Code of Hammurabi, and Hammurabi was contemporary with Abraham! More recent inscriptions found at Ur make certain a high state of civilization where the art of writing was known as far back as 3500 B. C. Thus the spade confirms hundreds of incidental historical references found in the Bible, proving beyond a doubt the reliability of much of the Old Testament as historical documents. This makes it all the more certain that, in far distant days, men were moved by the Spirit and responding, went forth by faith even as the Bible says they did—and as it calls on us to do."

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Joseph

Gen. 45: 1-15

For Week Beginning September 21

Why Do We Love This Story?

It shows how God can overrule our sufferings and hardships to bring about his purposes of salvation. God's hand can work as wondrously in our lives if we will allow it (2 Cor. 4: 17, Psa. 30: 5, Isa. 54: 8; Rom. 8: 18, 1 Peter 1: 6).

How Can I Make Life's Stony Places Steps Into Larger Usefulness?

When hated by his brothers, sold into exile, enslaved, imprisoned Joseph did not waste his life in self pity. He turned from self to others (Jas. 1: 12; 5: 11; Job 5: 17; Psa. 94: 12).

His Talents Are Disciplined

Joseph had the gift of vision. At first he used it to set forth the greatness which he foresaw for himself. Later he used it to interpret Pharaoh's dreams and to save multitudes from starvation. How much more glorious are those gifts which are used to bless others (Heb. 12: 6; Deut. 8: 5; Psa. 32: 1-5; Rev. 3: 19)!

The Loving Providence of God

How happy is the end of this story! The family is united, saved from famine, joyful for the confession and forgiveness of a great sin, all set to pass on to future generations the most fruitful and far-reaching blessings (Gen. 50: 20; 2 Cor. 4: 15-17).

Discussion

It has been said that Joseph is one Old Testament character without a recorded fault. Do you agree? Why?

R. H. M.

Hygiene and Evangelism

(Continued From Page 579)

Their bones become soft and very painful and unable to support the body, which consequently shrinks to half its size: such women become cripples for life. Others suffer from all forms of tuberculosis. A strong healthy mother is the exception rather than the rule. Why? We find that the mother sits on the brick bed for thirty or forty days after the child is born. Great care is taken that no cold air reaches her; consequently no fresh air reaches her either. She is not allowed to change her clothing, wash her face and hands or even comb her hair, lest she take cold. For food she is given millet water—a teaspoon of millet to a gallon of water. This she drinks several quarts at a time, many times a day; nothing more is given her to eat. At the end of the month she is too weak and dizzy to stand, and thus becomes the prey of all kinds of diseases.

Most of the rooms where the people live have no direct ventilation, if any at all. If sunshine does enter the rooms it comes from one side only. Damp brick floors cultivate disease germs from one generation to the other. The warm brick beds are the breeding places for pests to scatter contagious diseases. Is it any wonder that tuberculosis in all its forms is the most prevalent disease known in the hospital? In fact, only the strongest are not affected by it in some way.

Bathing is not permitted except in the warmest weather, for fear of taking old; hence skin diseases are found everywhere. Babies are not allowed to wear anything but a little cotton jacket, for fear of getting too warm; so winter takes a great number of little ones by pneumonia. During the summer flies swarm in the kitchens, so hot weather takes a larger number by dysentery. Evil spirits swarm everywhere, as they suppose, haunting houses, possessing people, causing madness, sickness and death. But why continue enumerating their troubles? They are innumerable; their suffering can not be described!

Like Jesus we are eager to heal their bodies, but if we continue to do this only, they will continue to come on in a steady stream with the same diseases for the next hundred years, perhaps. We must get at the root of the trouble and teach them to get at the cause and help them to prevent their sorrows. They must be taught the origin of germ diseases, the principles of hygiene, the proper care of mother and child, and the healing power of peace and harmony in the home and in the community. Above all they must be taught how to put this teaching into practice.

Several years ago we decided to teach the cause of these troubles in connection with our evangelistic work. We sent to the Council on Health Education in Shanghai and secured their three health charts, viz.: (1) Child Health Poster, $2.50; (2) Methods of Infection and Prevention, $2.50; (3) Health Habit Poster, $2.00. These we taught thoroughly to our Bible women, teachers and pupils in the Bible school, constantly keeping in mind the special needs of the community. When they became thoroughly familiar with the pictures in these charts, we started on our campaign during evangelistic week. Bible women, teachers, pupils in the Bible school and some of the pupils in the girls' school took part. Each couple was given several of these charts with their evangelistic pictures and sent to all the homes in the city to teach the women and children.

This was but the opening of the campaign. We have continued this teaching day in and day out, year in and year out ever since, steadily enlarging our sphere of influence. It has now spread from our city to near-by villages and on to distant villages; from the schools on to the homes and even to the evangelistic tent. Everywhere the gospel is taught these charts with their teaching are also taught. This practical teaching quickly opens the hearts of the mothers for the deeper truths of the gospel. The homes all received the women with their teaching very kindly, but we know how hard it is to break old habits, centuries of tradition and midwives' superstitions. We were anticipating many years of constant teaching, and were willing to put forth every effort if we could only save these thousands of babies and mothers from all their suffering, disappointments and sorrows.

No clothing is made for the baby before it is born and little before it is a year old. To aid the mothers in caring for their babies along this line, we had some Aid Societies in the home land make suitable layettes of pink and blue outing flannel and send them to us; also powder, soap, towels, nets to cover them from the flies, etc. These we sold to the mothers at a nominal price. These have been prized so much that we have never been able to keep enough on hand to supply the demand. They have also been a means of developing the mother's love for the child. When they are taught the scientific method of caring for their babies, they begin to think their children are really of some value, and put forth more effort to save them and train them to be useful men and women.

We have been agreeably surprised at the results of our teaching. The progress of these several years has gone beyond our expectation. With the hospital as a practical demonstration of the truth we are teaching, the results are gratifying. We hear of few cases of tetanus in the city now. A surprising number of mothers are now eating better food, and receiving proper treatment. Fly swatters are being bought in abundance. Tooth brushes are now being used freely. Kitchens are even being screened. A bath house has been opened and is being freely used by the men.

As with Jesus, the more we relieve their troubles the more attractive our teaching will be along every line. Jesus fully understood the attraction of the healing power, but he never allowed his enthusiasm along this line to overshadow his first great aim, the foundation of all. He places mental hygiene, soul cure, redemption from sin first, and always pointed his patients in this direction.

Let us follow Jesus' example. During these days we see thousands of parents distracted because their children are disobedient and unfilial. Let us teach them the cause. Let us put on a thorough campaign of parent training, teaching them how to train their children from babyhood up. This will produce a new world in a generation. We see vast multitudes of undeveloped, unnourished minds in the rural districts. Let us put on a campaign of mass education and open the doors of knowledge to this multitude. We see thousands of selfish lives bent on getting the best of everything for themselves, at the expense of every one they can trample under their feet. Let us put on a great campaign of helpfulness, teaching everybody to think of others, pray for others—and the kingdom of God will have taken a great step forward.

Idol worship is tottering. In hundreds of temples all the gods have been smashed and dumped on the rubbish heap. Thousands of people are left without any object of worship. Our great opportunity has arrived—the one for which we have been praying these many years. (Lord, open our eyes that we may comprehend this!) Let us put on a great worship program, teaching those affected thereby that there is a God who can not be destroyed by hands; that there is a God whose ears are open to their cries, and whose heart is in sympathy with all their needs. The worship of this God will develop the dynamic which will energize and make effective every hygiene campaign, every parent training campaign, every mass education movement, every effort for the development of thoughtfulness and brotherhood.—From *The Chinese Recorder*, January, 1930.

How Teach the Principles of Christianity to Our Children

BY GRACE HILEMAN MILLER

Given before a meeting of the Mother's Class of the La Verne, Calif., Sunday-school.

A NOTED lecturer on child welfare said the other day in speaking on the subject of obedience, that true obedience is a matter of self-control, and that there are four levels of self-control. First, that of self-preservation, of self-defense, an instinctive control; second, that of fear of punishment; third, the level of expectancy of praise or condemnation; and fourth, that of holding to a high ideal. The highest ideal is the example set by Jesus Christ and this level of conduct is the one we Christian mothers are striving to have our children attain. In missionary stories it is called "The Jesus way." Sometimes we call it the way of true Sunday-school boys and girls; and better still, "The way Jesus' real friends live."

Now, just how can we mothers lay the foundations of Christian character which will enable our children to demonstrate that their level of self-control is that of being influenced by the great Ideal—the Lord Jesus Christ?

First and always, by the example we live before them. We mothers must live on this level of self-control. For our attitudes toward the proper values in the Christian life, as well as toward sacred things, are predominating influences with our children, as is proven by their imitative lives.

Second, our hearty coöperation with the Sunday-school and church in the work of training our children is needed. The home is of paramount importance, but it should have help. David, aged three, refused to fold his hands while thanks were being returned at the table. His attitude was distressing to his parents, but after he went to Sunday-school where a whole group of little folks folded their hands during devotions, he did so without any urging.

Third, the musical atmosphere of our home makes a large contribution one way or the other. A noted lecturer on good music once stated: "Let me examine the music on your piano and I will tell you what kind of young people you have in your home. Very much depends on the first hymns or songs we mothers sing to our children and the kind of music they hear in the home. Their musical training is very important. A recent investigation showed that out of hundreds of children under juvenile court authority, not one of them had had musical training when a child. Children love the good old hymns if we just give them the proper encouragement to learn them. Participation in the national hymn contest is one of the best ways to get them interested.

Fourth, the pictures which our children look upon in our homes are another important factor—especially those in their bedrooms. These pictures should be changed from time to time.

Fifth, the company which we keep—the people who frequent our homes when our children are in the formative periods—have more influence than we think.

Sixth, the telling of Bible stories and the placing in the hands of our children of good Bible story books with hundreds of good, clear illustrations on their pages are very important. The committing of choice passages of scripture with them, and coöperating with the Sunday-school, Christian Workers' Society, and Daily Vacation Bible School programs along this line is time well spent.

Seventh, the book friends we entertain on the shelves of our library, and the magazines and papers we allow admission, are determining factors. Children need plenty of good biography.

Last but not least, the mother's prayer life is the most powerful—both as to example and result.

La Verne, Calif.

What Is a Villain?

BY BESS ROYER BATES

THERE is something of the villain in everyone. Certainly everyone is not a hundred per cent villain, but nevertheless, there are few people walking our streets who are not part villain or have not been part villain at some time or other.

But, you say, villains are murderers, thieves, criminals, liars, those who prey on humanity. Perhaps? But what about the one who commits a murder while drunk? Who has inherited an appetite for alcohol which he can not control; but, who, indeed, is kindly enough when himself. Is it fair to say that he is all villain? What about the man who kills another in defense of his home? Is he all villain? What about the boys who were drafted and sent to war to kill, who had no choice about the matter whatever? They killed

and yet, I am sure, no one would say that they were all villains. Rather they were the victims of circumstances over which they had no control, and were forced to commit villainous acts as a duty. Certainly then we can hardly say that all murderers are villains.

What about thieves? Surely it is a villainous act to steal—to plot to take away another's property. No one can deny that thieves are villains. But what about the man out of work, who is so desperate at the sight of his hungry family that he snatches the bottle of milk from a front porch, or steals bread from a bakery wagon, or even stages an awkward hold-up to get money for food? Even the law recognizes that such crimes are not in a class with premeditated thievery. Frequently judges make an effort to find work for the poor fellow instead of putting him in jail for a crime committed in desperation. They have precedent of the highest type, too, for did not Christ say to the thief that on that day he would be with him in Paradise? Then surely all thieves are not villains.

No, it can not be said that all the people who commit crimes are villains, and all of those who escape and keep within the law are not villains.

Of course, there are those super criminals who manipulate the law to their own ends, who steal the people's money and rights, who corrupt the courts and governments, and do it so cleverly that they can not be convicted. And yet, if we knew even these men intimately, could it be said that they were one hundred per cent villain?

Suppose we say that selfish, mean acts are villainous acts, that that man is a villain, who, when given a choice between his own welfare and that of another, always chooses his own good. That, however, is only a sort of passive villainy, a flimsy, wishy-washy affair which only shows up during crises. He may be a man of not a little power in the community, who will say, when the matter of the new paved road through the county comes up: "I want that road by my farm. It will be a longer road, and not quite so convenient, perhaps, for some of my neighbors. It will cost a good deal more, but the people pay the taxes. It will make me richer, improve my farm, and neighbor Brown will have to take a back seat for a time!" And so our villain proceeds to twist the county road out of its course for his personal benefit.

David presents us with an active sort of villainy when he had his rival placed in the front line of the army in order that he might steal the poor man's wife. A premeditated act of plain meanness, that? But David's glorious repentance shows that even villainous acts can be lived down.

And there was Jonah under the gourd vine, a modern villain, indeed. You remember how Jonah finally did get to Nineveh and did preach to the people, telling them that if they did not repent they would be destroyed. They did the unexpected and repented, even the king himself putting on sackcloth and sitting in ashes. When God did not destroy the city, as Jonah had predicted he would not, he went out and sat down in the hot sun and pouted. His "I told you so," hadn't worked out and it made him mad. If all of those people had been killed, he could have walked about in smug content saying: "Didn't I tell you?" Instead of rejoicing with the people that they had found salvation, Jonah sulked. Jonah thought a great deal more about his own glory than he did of the Ninevites. But, of course, God showed him the error of his ways and he, too, had a chance to repent.

Men like Jonah are rather numerous today.

There is Bro. Jones who has held an important position in the church for some years. Either he resigns, or Bro. Smith is elected in his place. Does Bro. Jones watch in and help Bro. Smith whole-heartedly? Not at all! He and his family begin a systematic campaign of criticism against Bro. Smith. They call attention to all of his faults and mistakes. They chuckle at his failures. They pout at his successes—like Jonah. What is the result? The growth of hate. What does hate lead to? Villainy.

Now if it just happened that Bro. Jones thought more of the church and its welfare than he did of his own personal glory, he would be willing to admit that, perhaps, Bro. Smith's projects were worth trying. He might even be willing to help out in the matter. Then, instead of starting a church feud, the whole congregation would be boosted to a higher spiritual life.

So, now and then, when you think of villains as being met only in stories or the slums of cities, look into your own heart to see that the little sprouts of meanness are thoroughly weeded out.

Pittsburgh, Pa.

The Right Pals

(Continued From Page 583)

who have not been carefully reared say and do things their opposites would not dare to do. For this reason, they appear heroic. Is it not a mistake to lay down many prohibitions? Do you not so confess your fear that the child will go wrong? Is it not better to assume (whatever the misgivings of your weaker moments) that the child must do right? How can anybody pray to God for the well-being of a child and doubt that he will answer the plea? As a Christian you ought to let your child know that you expect him to do right, instead of eternally pointing out things he must not do and telling him he is on the road to ruin.

There is another side to this business of entertaining the children we would rather not have about that must not be overlooked, and that is the effect on the little guest. We had a strange experience in our own family. A boy, who was well behaved and obedient, but of very bad blood, clung persistently to our son. He was at our house in season and out. As at no time did he commit the least offense, we could not well forbid his visits; yet because of his family we trembled to have him around. We pitied the boy because he had none of the joys of a real home. While we were in a quandary as to what to do about it, the teacher of both the boys spoke to me.

"I want you to allow John to come into your home," she said. "You can not imagine the influence you have over him. Every day for his English lesson he tells me something that you have let him do in your home."

Poor little neglected waif, seeking crumbs of comfort from another boy's mother! His own often locked him out of her house. So we let him come, but always kept the two children within sight and hearing, but I must confess it was a relief when he moved away.

You who are parents should look upon each child guest as an opportunity. Something you may accidentally do or say may give the inspiration that will have its fruition in glorious manhood or womanhood. You may be the indirect cause of some great service to humanity. Besides, you know that some day these youngsters will be men and women. When you are tottering down old age they will control the nation. Well for you if your kindness in their youth made of them friends to protect and comfort you then.

It is not only our concern that we keep our children from undesirable intimacies, but as much so that we help them find proper companionship. It is very important if we desire the best sort of associates for our boys and girls, that we train them to be worth-while friends themselves. Unselfishness, courtesy, and little thoughtfulnesses may be bred in them in youth as well as the other good traits that go to make folks charming.

That is the first consideration, but another quite important one is whether the rooms which house our children are so arranged as to be comfortable and attractive enough that the kiddies will be proud to receive their friends in them. If the house is untidy or too clean, or if there is no taste displayed in the arrangement or quality of the furnishings the children may be ashamed to ask children from nice homes. Parents may not realize that it makes a difference to their children as to whether they present an attractive appearance, but it does. Your child wants to burst with pride as he says, "This is my mother," or "my dad."

Many parents give no thought to the manner in which they receive the child guests of the house. "Only children," they think; but if a grown-up came to see them, they would show him every courtesy and expect the children to do likewise. It pays in every way to pay some attention to little guests. How they love friendly adults and remember them for years to come. And when other children stay to dinner, how much your children will appreciate the pretty dishes or a special dainty on the table. These little attentions attract the sort of children you wish to win, hold your own and make your own face sweet. Little ones under your roof are under your protection. That means you must treat them as your own, correcting them for any breach of good conduct. Children appreciate being made one of the family. They love to do little tasks in a strange house as much as they hate it at home.

Many parents who have raised fine families have kept open house for the friends of their children, from the days of early childhood to maturity. They say it pays. Through entertaining their guests, children learn to be thoughtful, considerate and courteous.

Sometimes the parents may help the child to be discriminating in the choice of intimates, by praising the virtues of good characters in their favorite stories, and pointing them out in their friends, indirectly, of course. If a child has a fault, the mother may remark that it is a pity the friend has this failing because he would be so fine without it, or how unfortunate it is for him to have it because it must make him unhappy. If the parents should say that it is terrible to be so naughty, the children of the family may, in their hearts, rise to the defense of the one attacked.

It is well for little boys to be shown what is fine and lovely in girls and young women; and for girls to see what is good in boys, so that they may use some discretion in choosing sweethearts later.

By constant kindness, careful indirect instruction, wise reading, by developing the best traits in our own children, and by unceasing vigilance and prayer we may do much to help the children choose the best sort of friends.

Long Beach, Calif.

CORRESPONDENCE

NEWS FROM THE INDUSTRIAL SCHOOL

This is the harvest season, but through our mountain section this year there is very little harvest because of the long drought which has not yet been broken. Many of our people are going to suffer from hunger unless relief is offered from some source. One of our good patrons said he knew of many families now in need of food and no provisions for winter. He said one family had no garden vegetables or corn crop and were reduced to five chickens and not a dollar in their possession. We do not know how we as a school can help in this need for food, for our own supply is cut very short. We have not had rain enough to make late potatoes, turnips and other late crops come up. Other vegetables, such as beans, tomatoes, corn and cabbage are dying instead of bearing fruit. We are helping folks through the clothing bureau, and as winter approaches the need increases. We can use new or used clothing in our school and community and will appreciate whatever you can send.

Many applications for the entrance of children in our school are received these days. We have to turn most of them away as we do not have room for many more. Our school session begins Sept. 11. We expect a good year in our school work.

Mrs O. R Hersch.

Geer, Va.

A CRISIS

The present situation with respect to the liquor question calls for action, and so I have felt constrained to write this article for the purpose of arousing the interest of our dear fraternity. Our people desire a sober nation both for our own safety and for the welfare of our children and our neighbors' children.

Just last week the pastor of the Methodist church of our town returned from a vacation spent in the East. He says he was astonished that in talking with many men in the states of New York and Pennsylvania, he talked with no one who was not in favor of the repeal of the Eighteenth Amendment! He stated that "we here do not know the conditions that confront the people of the populous east where forces are constantly at work undermining the efforts of the enforcement officers and creating propaganda favorable to the repeal."

We know what the returns of the Literary Digest poll showed and we did not want to believe it could be true, but reports coming from direct contact with the communities substantiate the Digest poll. In the event of a national

(Continued on Page 590)

CENTENNIAL CELEBRATION OF THE MOHICAN CHURCH OF NORTHEASTERN OHIO, AUG. 10, 1930

(Continued From Page 581)

ministry, and a growing church. Today in many instances it is a commercialized gospel, a commercialized ministry, and a church struggling for existence. The spirit of self-sacrifice constitutes the difference between the two types of church work.

The preaching during the first years was all in the German language. After a period of time, English began to be required. This shows that a larger constituency in the community was being served. The singing in the services was according to the long meter, short meter, and common meter tunes. They were so proficient in their singing that they did not need the written music nor the instrument to guide them; nor did they have hymn books so that all could follow the lines that were being sung. The minister would line two lines and the congregation sing them, thus alternating the reading and singing till the entire hymn was made into a hallowed melody. They sang with the spirit and the understanding.

It will be a matter of interest to note the list of elders and ministers who served the church the first three quarters of a century: John Shoemaker, John Martin, Jacob Garver, Elias Dickey, Joseph Rittenhouse, P. J. Brown, Henry Worst, D. N. Workman, I. D. Parker, Samuel Garver, Tobias Hoover, Samuel Sprankle, George Fleck, George Worst, Henry Jacobs, Christian Holterman, William Kieffer, George Kessler, James Murray, Joseph Kessler, David Worst, and others of more recent date. Any of these could begin with the book of Genesis and preach the gospel straight through to the end of Revelation. The ministry of today can not do that well. They do not know the Book well enough. In those good old days the congregations would listen intently for an hour to an hour and a half, and sometimes longer without tiring.

In those good old days the uprightness and integrity of the membership was a matter of special concern. When anyone asked to be admitted to membership, the entire congregation was counselled if there was just cause why the applicant should not be admitted into church fellowship. Furthermore, if any member walked disorderly he was invited to the councils of the church to furnish proofs of his conduct. Besides this, the deacon brethren were expected to visit each member at least once a year to ascertain if each was strong in the faith of the gospel, and in fellowship with the members of the church as they were when they became members. The following infractions were summarily dealt with: Stealing, cheating, lying, profanity, vulgarity, murder, drunkenness, gambling, worldly amusements (including card playing and dancing, Sunday desecrations such as fishing, operating the sugar camp, the gathering of crops, and ball playing and such like), adultery, divorce excepting for one cause, joining a secret society, and attending shows, fairs, and fox chases. May we ask how much the church of today has improved along these lines?

In 1843, just thirteen years after the Mohican church organization was effected, this congregation entertained the great Brotherhood Conference. This was a big undertaking for such a young host. People gathered from far and near, coming afoot, on horseback, in ox carts, and the open wagon. It is said to have been a very large meeting. The feeding and lodging of both men and beasts was free of charge. This church and community did this to the joy and happiness of all attendants. Furthermore, the business of this meeting became one of the links in the chain of conferences which has stood the test of the years in perpetuating the faith and practices of our great Brotherhood. The meeting was held on the farm of Eld. John Shoemaker.

In 1855 this congregation received a severe shock in the sudden death of Eld. Shoemaker. While hauling some lumber to erect the first meetinghouse, his team became frightened, so entangling him in the wreckage that his life went out within a few days. The high esteem in which this pioneer of faith was held is seen in an exceptionally large funeral. It is said that 180 wagons, some other vehicles, some on horseback and footmen made up the funeral cortège that bore him to his last earthly resting place. Thus was the Mohican church cemetery consecrated by his being the first one buried in it.

Eld. Jacob Kurtz of pioneer times also lost his life by accident. The chronicler was unable to give the details of this event. These proved to be severe shocks to the infant congregation. In her extremity she found renewed strength in the Lord to go forward.

Another home that reflected the spirit and courage of those early days of the church deserves special mention. Bro. Jacob Garver was born at Hagerstown, Md., in 1800, and Sister Mary Lucas Garver was born in Fayette County, Pennsylvania, in 1802. Their marriage took place Aug. 4, 1822. After five years they loaded their goods and chattels into a four-horse wagon and started for the western country not knowing where the end of their adventure would be. They finally landed on a farm, a corner of which was afterward donated to the church for a place of worship and a cemetery. It is said that Sister Garver and son Samuel cleared the ground of its timber to make ready for the church and burial place, for it is said that the mother could cut down a large tree as quickly as most men. In this clearing process then, we may conclude that Mary did the chopping and Samuel piled up the wood and gathered the brush. Besides raising a family of sixteen children, Sister Garver was an ever present helper throughout the community where help was needed. She was well versed in the Bible, and from this home went young men and women who played a large part in the future conquests of the church. Both Brother and Sister Garver passed on in their eightieth year.

The first churchhouse was built in 1855. It was a large quadrangular building, with two front doors for entrance, one for women and the other for the men. A long pulpit table was opposite the doors. Here the ministers and deacons sat during the services. In that old plain structure were enjoyed not a few of the good old days. The present church edifice was erected in 1884.

In 1869 Sunday-school work was begun to live on through the years. It has played no small part in the later progress of the church. The Christian Workers', and the Aid Society have made contributions also.

The year 1882 may be considered the dark spot in the history of this church. A division of thought and sentiment culminated into a division in membership. All parties concerned were conscientious and sincere in their convictions. All finally went their own way. May it be said, that the hope still lingers that all may become one again as they once were.

While there are many names that should receive mention in this review, there is one we would like to mention now. We refer to the faithful services of Eld. D. N. Workman. But for his self-sacrificing devotion to the welfare of this church in a time of her direst need, and for the most part at his own expense and through a period of years, we perhaps would not be permitted to celebrate this anniversary. His leadership and the hearty coöperation given him by the church saved the day. Those were good old days, too.

In conclusion, let us have the roll call of the membership of the past one hundred years. Their voices sound like a multitude. Some are here keeping the altar fires burning, sowing and reaping in this century-old harvest field of the Lord. Others have gone out into other fields to do the work of the Master. But the bulk of the membership has gone on to their reward to engage in the things of heaven forever. In this climax the good old days and the good new days become one panorama of beauty and glory.

But what of the future, the next hundred years? To this may it be said that history repeats itself when the same self-sacrificing devotion to gospel truth and gospel righteousness is demonstrated in the future as has been done in the past. May this truth become the prophetic vision of future years.

T. S. Moherman.

Ashland, Ohio

A FAREWELL LETTER

The obituary of the writer of the following letter will be found on page 591 of this issue. It is thus a farewell letter indeed, being written by one who knew that his time was at hand. The reader may profitably imagine himself so situated and consider what he would want to be his farewell message. The letter of Bro. Geo. C. Main was sent us by Eld Jesse M. Burall, New Market, Md.

Dear Brethren and Sisters:

The hour of my departure is near at hand. While patiently awaiting the Lord's call to go home, I am naturally thinking of you and the spread of the kingdom of heaven. I am taking this opportunity to present my last message to those with whom I have lived and whom I have loved. In this age of subtle temptation there is a marked tendency toward moral and spiritual disaster, especially on the part of our young people. I sincerely admonish all to keep close to God. Make Jesus Christ your constant Companion in days of physical pain and suffering as well as all through life. He has been so precious to me. Prayer has helped in maintaining this close contact with Jesus. Christian service freely given, you will also find an important essential in giving life its highest charm.

My faith in you causes me to hope for you the best of life achievements. When you, too, shall come face to face with death, remember I shall be waiting to greet you in the home not made with hands, eternal in the skies.

George C. Main.

"JESUS AND MODERN CHRISTIANITY"

An article in the Gospel Messenger for Aug. 9 headed, "Jesus and Modern Christianity," contributed by E. H. Eby, is trite and true. His conclusions regarding coming events as foreshadowing certain dangers are not overdrawn.

He is right when he says that the church should solve the labor problem, which involves the equitable distribution of the production of the world's industries.

I believe the church (not confining it to any sect or ecclesiastical division) should solve the problem above referred to. Like all problems it will be easily solved if rightly begun and carried through with determination. The cost will be nothing compared to the reward. The cost will be the cross (surrender); the reward will be the crown (solution or victory).

The surrender will require letting go of that proud fetish: What is mine is mine, regardless of how I got it, or how much it hurts myself or society. The rich young ruler refused to let go and lost; Zacchæus let go and got the blessing. Can we not learn something from these two characters? Jesus says that those who let go shall get manifoldly more than they give up (Luke 18:30).

Community of goods is not applicable to modern conditions. However, we should practice common ownership of productive and distributive properties that are used in common. This spells collectivism. Under such a system the practices described in Mic. 2:1 and 2 would be impossible. The oppressions connected therewith would also be impossible.

This collectivism can be attained by a movement to create Christian industrio-commercial cities made such because the provisions in the charters adopted by the citizenry contain provisions giving the city Christian industro-commercial characteristics.

If the church, or the Christian people, desire to avert impending doom, the opportunity to found such cities must be taken advantage of.

Oregon offers the best field (because of constitutional provisions and municipal law). This is not written because the writer lives in the state mentioned, but just because it is a fact. Many such cities could be created, and once started nothing but mob violence could stop the movement. In this way all that Bro. E. H. Eby desires would be consummated.

In such Christian industrial cities the Lordship of Jesus Christ would be instilled in the lives and affairs of men. Could anything be more desirable than this?

This is written out of a heart of love for Jesus, the church and humanity. Have we the grace and faith to work for such an order of society?

D. M. Brower

Ashland, Ore.

DISTRICT CONFERENCE AND BIBLE INSTITUTE OF SOUTHERN MISSOURI AND ARKANSAS

The 1930 Bible Institute and District Conference of Southern Missouri and Arkansas convened in the New Hope congregation near Hickory Ridge, Ark., Aug. 16-21. It was the first meeting of its kind to be held in the eastern part of the District since the merging of the two Districts a number of years ago, and about the second to be held in the state of Arkansas. The attendance was good considering financial conditions and the meetings being held so far to one end of the District away from most of the congregations. Some traveled as much as 350 miles by auto to attend.

The New Hope people made ample provision to care for the meetings. Many homes of the General Forest people were opened to our people. Meals were served free in the church building and the meetings were held in a brush arbor built to accommodate the crowds and which proved to be very pleasant and comfortable, the weather being ideal.

Eld. A. W. Adkins conducted the Bible study periods from Saturday to Monday and Eld. Lester E. Fike from Monday to Thursday. The study was largely devoted to "The Prayers of Jesus" and "Jesus' Teaching on Prayer" which proved to be helpful and inspiring.

Tuesday forenoon there were sectional meetings of the father and son, and mother and daughter associations. Some said these programs were the best of the kind they had ever attended. In the afternoon the Aid Societies met in the arbor and the elders had their meeting in the church. Following these meetings the young people held their business session and gave a very splendid program. Later in the evening an open air vesper service was conducted under their direction. Eld. J. B. Hylton gave an inspirational address, then at sunset young and old joined hands in prayer and pledged their loyalty to their Savior, to the church, and to each other. It was the first meeting of its kind for most of those present both young and old, but it was looked to by many as a high point in the meeting. The young people of the District are becoming more active in the work and the future of the District looks brighter because of their growing interest. After the evening Bible hour A. W. Adkins brought the closing message of the day in an inspiring sermon.

Wednesday morning was the ministerial program. There was a live discussion of vital topics relating to the character and work of ministers, touching almost every phase of a minister's life and work. The afternoon was devoted to the Sunday-scool. Topics were discussed relating to ideals and methods in Sunday-school work.

The young people presented the play, "The Challenge of the Cross," in the evening preceding the missionary sermon. This with a strong missionary appeal by Eld. J. B. Hylton stirred the hearts of the congregation in relation to the needs of the District. An offering of over $52 was lifted for District mission work.

Thursday morning the business session convened. Eld. A. W. Adkins was chosen moderator, Earl Harvey, reader, and Orin Harvey, writer. There was only a little new business but it was of a constructive nature. Reports from different organizations and boards showed progress for the past year and definite plans being made for the future. At the suggestion of the ministerial board an appropriation was approved for securing pastoral help in some of the weak churches where a study is being made of the community and where definite work may be started. In the past year two ministers were installed and three licensed. In next year's program more time is to be given to Sunday-school and educational work. The meeting will be held in the Cabool church. Eld. A. W. Adkins will represent our

District on the Standing Committee with Eld. J. B. Hylton as alternate.

At the closing service many expressed their appreciation of the meetings and mentioned special parts of the program which they especially enjoyed. One who had attended thirty District Meetings in the District expressed himself as having enjoyed this one the most. There was a fine spirit of fellowship and a keen sense of Christian brotherhood manifested throughout the meetings. The widely scattered churches were brought closer together and we resolved to give ourselves more and more to the challenge of the cross through which all men may become brothers.

Carthage, Mo. Lester E. Fike.

THE RIGHT DAY

In response to our sister's request on the Sabbath question, I submit the following, in which I will endeavor to show (by the Scriptures) that the Church of the Brethren in the United States is keeping the right day as the Sabbath. And in submitting this evidence I shall keep in mind the six pertinent facts outlined by the editor. In regard to fact number two, the early Christians observed the Sabbath as the Jewish law of necessity—for fear of the Jews. Some of the Christian preachers were present at religious assemblies of the Jews on the seventh day in order that they might preach the Christ to those Jews. Naturally they would appear at the time when the Jews assembled, which was the seventh day. If any lay Christians were present at these assemblies, doubtless it was in order that they might hear Christian preaching, and to add to the influence of that preaching, the support of their presence. But when the Christians met in their own assemblies, where they—and not the Jews who held to the law—were in control, they did not assemble on the seventh day, but on the first.

Regarding fact number six, I will submit my evidence and let my readers judge. I admit and emphasize the futility of trying to prove that our Saturday is the same day of the week as the old Jewish seventh day, or that our Sunday is the same day on which Christ rose from the dead. Nevertheless I shall prove (by the Scriptures) that our Sunday is the right day for us to observe. No one can know positively that our Saturday is the same day of the week as the seventh day of Bible times. The reason will be apparent when the following is considered. There is an imaginary line on the earth—established by man—on the east side of which it is Saturday, at the same instant that it is Sunday on the west side, though there be no more than ten feet between the two places. This line we call the International Date Line. It tells us where Saturday stops and where Sunday begins. But if we do not know where that line is located, we are unable to determine whether it is Saturday with us or Sunday. The Scriptures do not tell us where to find that line. And if we will not accept the day which man is said to have established as the Sabbath, neither can we accept man's date line which tells us where to find the seventh day. Doubtless you have always thought that when the sun is directly over any certain point, it is 12 o'clock, noon, at that point. For instance, when the sun is over New York, say on Sunday, it is noon, Sunday, at New York. Likewise, by the same line of reasoning it would be noon, Sunday, at St. Louis about an hour later; and still another hour later it would be noon, Sunday, at Denver, and so on around the earth. But you can easily carry that idea too far. And if you follow it up for one complete revolution of the earth, you will encounter serious trouble.

In order that you may understand this clearly, suppose you cut out a disk from cardboard—about four inches in diameter—to represent the earth. Arrange the names of some of the important cities of the earth on this disk according to their relative positions on the earth. Next make a diagram of the sun, with an arrow and the words Sunday Noon under the sun and pointing downward from the sun. Now place the large disk right under the arrow point, so that the arrow points directly at New York. Now you say it is Sunday noon at New York. Then you turn the disk till San Francisco comes under the arrow and you say it is now Sunday noon at San Francisco. Then you continue turning the disk until New York comes under the arrow again and see what happens. You will then realize how great is our need for a date line to tell Sunday where to get off and give place to Monday. Now if you wish to know how it can possibly be Saturday noon at a point five feet east of the date line, and Sunday noon at a point five feet west of that line at practically the same instant, take your large disk and write under the name of each city the time of day each city would have when it would be noon, Sunday at New York. San Francisco would be 9 A. M., Sunday; Honolulu, 6:30 A. M., Sunday; Sydney, 3 A. M., Sunday; Hongkong, 1 A. M., Sunday; Calcutta, 10:30 P. M., Saturday; Cairo, 7 P. M., Saturday; London, 5 P. M., Saturday; Boston, 12:01 P. M., Saturday. Of course the time given for the different cities may not be exact, but will serve to illustrate the point desired. Now while our seventh day friends are ignoring the day which man is said to have set up as the Sabbath, they are accepting the dictum of the man-made date line. For it is the date line that tells them where to find their seventh day.

Now for the scriptural proof that the Church of the Brethren in America is keeping the right day as the Sabbath. Our government recognizes our Sunday as the Sabbath, and the date line which fixes the bounds of our Sunday as well as all other days, and expects us to do the same. The Scriptures teach us to honor, respect and obey our government. If we do this in respect of the Sabbath day, we have the right day according to the Scriptures. Especially is this true if we are unable to know which day of our week is the day known as the seventh day of Bible times. Doubtless the seventh day friends will admit that God does not expect us to keep a certain day if we do not know when that day comes. C. E. Weimer.

Gordon, Ohio.

Notes From Our Correspondents

CALIFORNIA

Fresno.—Our Sunday-school attendance during the summer months has been good. Since the last report four have been received into the church by baptism Our pastor, Bro Leo H. Miller, will begin his third year Sept 1 Bro. Austin will be with us to hold meetings About fifty from here attended the summer assembly at Mt. Hermon, July 8 Bro Fred Hollenberg, a returned missionary from India, gave an illustrated lecture on his work in India Aug 25 the Apollo quartet from La Verne College gave an evening's entertainment of music which was appreciated by a large audience. Preparations are in progress for promotion and rally day. Aug. 31 the young people of this section will have a circuit meeting at Mooney's Grove.—Iva Hoff King, Fresno, Calif., Aug. 26.

ILLINOIS

Milledgeville.—Our pastor's wife, Sister Mathis, was supervisor of our Vacation Bible School. There were sixty-eight enrolled; average attendance, fifty-six. On Sunday evening following the close of the school a demonstration of the work done was given to a full house. After Friday's last session Bro Mathis accompanied the junior boys on a camping trip to the Pines A week later Sister Mathis with some of the teachers, the intermediate and junior girls, enjoyed an outing at Smith's Park. Four of our number with Brother and Sister Mathis attended the young people's conference at Lewiston. The following Sunday evening they gave an interesting report of their trip and the conference. Our Sunday-school enjoyed an outing at Lowell Park in June The Mustard Seed class, our first organized class, celebrated their twentieth anniversary recently. Our Sunday-school enrollment has increased from 113 to 141 Since our last report we have had with us Brother and Sister Studebaker and family, Bro. Merlin Miller and family, Bro. D D. Funderburg, and Prof. C. E. Davis. Aug. 24 was our rally and homecoming It was quite fitting to have with us on this occasion Bro J. E. Miller and wife He brought us many good things, his subject being, Guide Posts Along Life's Highway There was a basket dinner at the noon hour and at 2 o'clock we reassembled for a program of music and readings, followed by a talk on homecoming by Bro. Baldwin of Sterling. Our communion will be Oct. 19.—Mrs. Clara V. Fike, Milledgeville, Ill., Aug. 29.

INDIANA

Maple Grove.—At our council meeting Aug 28 the Sunday-school was reorganized with Frank Snider, superintendent Our revival service began Aug 31 with a harvest meeting Sister Mary Cook of North Manchester is the evangelist. We plan to close with a love feast on Monday evening, Sept. 15, at 7:30. -Iverson E Mishler, New Paris, Ind., Sept. 2.

Syracuse.—All who are interested in the work of the Master will be glad to know that after a period of three years, the Syracuse church doors have been opened again. There were only a few members left but the Mission Board of Northern Indiana saw fit to send to us Brother and Sister J. Edwin Jarboe of Lincoln, Nebr., to hold a three weeks' meeting Fifty-three souls united with the church by baptism and nine were reclaimed, making a membership of seventy-two At the close of the revival we held a love feast with 140 surrounding the Lord's tables. Aug. 7 the Mission Board met with us in our first business meeting. Sunday-school was reorganized with Leonard Barnhart, superintendent. Church officers were elected as follows: Trustees, Guy Symensma, Bert Cripe, Floyd Middleton; Messenger agent, Olive Bushong; correspondent, the writer A ministerial board also was chosen. With the cooperation of the Mission Board we were able to persuade Bro. Jarboe and his wife to remain with us pastors for at least six months. With every one willing and anxious to do his part, we have made some wonderful progress The church has been redecorated, the entire basement is cemented and furnished, a piano purchased—all free of debt An Aid Society was organized and we meet every two weeks. Mrs. Ada Klink is president. Aug. 17 we held a homecoming, which might also have been called a rededication. Bro T. E. George had charge of the morning service, Bro. D. R McFadden of the afternoon and Bro. Otho Wirstler of the evening Over 300 attended these services The offering for the day was $60. We have large attendance at every service and a good offering The largest attendance at Sunday-school was 193, and the largest offering was $14.45; average attendance, ninety; average collection, $8.90. We feel that too much can not be said of Brother and Sister Jarboe for the wonderful work they have already done in this church.—Ada Mock Klink, Syracuse, Ind., Sept. 3.

West Manchester church met in business session Sept. 2 Sunday-school officers were elected for the coming year. An election for elder was held by Elders Edw. Kintner and A. R. Eikenberry. Bro. A. M. Stine was chosen for the remainder of this year and for the coming year. Brother and Sister Stine are delegates to District Meeting to be held Oct. 7-9 at Huntington We decided to have an all-day homecoming with a basket dinner Sept. 28 Our communion will be held Oct 25 with breakfast Sunday morning. Bro Robert Sink will begin a two weeks' series of meetings Nov. 16. We appreciate what Eld J. H Wright has done for the church, but because of his eighty years he felt the responsibilities should rest on younger shoulders.—Dolly Wolfe, North Manchester, Ind., Sept. 2.

IOWA

Muscatine.—We conducted our Daily Vacation Bible School for two weeks, beginning July 28, supervised by Sister Ferne Duffey of Cando, N. Dak. It was above the average in attendance and interest. With an enrollment of seventy, there were twenty there every day and fourteen who missed one day only. At a recent members' meeting we reorganized our Sunday-school Bro. Homer Miller was reelected superintendent.—Mrs. Anna B. Landis, Muscatine, Iowa, Aug. 30.

KANSAS

Fredonia church assembled in members' meeting Aug. 10. As our pastor and elder, Bro Loshbaugh, and family plan to be away during the coming school year, the ministerial board was instructed to try to have a minister with us at least once a month during their absence. A committee was appointed to arrange for entertaining the District Meeting of Southeastern Kansas, to convene in this church late in October. Aug. 24 after the services a basket dinner was given in the city park in honor of the Loshbaugh family. Notwithstanding the extreme heat and drouth, the Sunday-school, young people's meeting and Sisters' Aid are progressing -E. B Studebaker, Fredonia, Kans., Sept. 2.

MARYLAND

Long Green Valley church met in council Aug. 16. Two were added to the church by baptism as an immediate result of the two weeks' series of meetings held by Eld I N H Beahm of Virginia He preached the full gospel with great spiritual power. A successful Daily Vacation Bible School was held at the same time with Sister Anna Schwenk of Logantown, Pa., as director, assisted by Ada Douty and Laura Strawatter. The enrollment was thirty-six. The school closed with a program showing the splendid work done. The prayer meeting committee purposes to keep the fires burning on the altar of prayer. The missionary committee reports distributing help to those in need The temperance committee reports having a lecture by Bro. Finnell. The B. Y. P. D. under the direction of Bro S J Prigel, with Bro Chester Currens as president, reported going steadily on for larger service. Eld. J. M. Prigel reported as serving the church as delegate at the late Annual Meeting The trustees reported needed repairs to the church made and the church repainted Eld Roy preached a Spirit-filled sermon to a well filled house the following day Aug 23 our Sunday school enjoyed a day in the park with lunch and games for all.—Rena Breidenbaugh, Gittings, Md., Sept 1

Westernport.—Our Sunday-school held their annual picnic at Franklin, Md., on Aug 21; a fine program was rendered Bro Bernard King, summer pastor of the Georges Creek congregation, was with us Tuesday evening and led us in our regular mid-week prayer services.—R S. Ritchie, Westernport, Md., Aug. 29

NORTH DAKOTA

James River.—Aug 3 we had the privilege of having with us Brethren Ward Williams and Roger Myers with their sisters in an educational program which we enjoyed very much Since our last report two more of our Sunday-school girls have been baptized; the motto was reinstated into roll-whip with the church Sept 14 we will have our harvest meeting, an all-day service with basket dinner at the church.—Mrs J W Schlosman, Carrington, N. Dak., Sept 2

OHIO

Beaver Creek. A homecoming will be held Sept 21 with services at 10:40 A M and 1:30 P M., with special music and speakers, in honor of the ten years' pastorate of Eld J. H Ikenmiller All former members and friends are cordially invited to be present Basket dinner in the basement of the church Appropriate programs, exercises and installation service for teachers and officers of the Sunday-school will be held Sept 28 at 10:40, with visiting speaker, and special musical numbers The Ashton quartet of La Verne College gave an exceptionally fine program of songs to a large appreciative audience. During July a group from our Sunday-school conducted religious services at the County Infirmary each Sunday afternoon. They also had Sunday afternoon services at the county children's home during August E. Friend Couser was in charge Mr Couser also assisted at the boys' camp and summer assembly at Sugar Grove The following persons have filled our pulpit during the pastor's absence at different times: Mrs. Kilian of Dayton, Mrs. E. F. Couser gave a most impressive reading, The Neighbor, at a Sunday evening service and a helpful and inspiring talk on the duties and responsibilities of parents, church and community to the youth at a Sunday morning service; Our Fourth of July picnic at Snyder Park, Springfield, was enjoyable and well attended The pastor presided at the quarterly business meeting Aug 16 H C Haverstick was reelected Sunday-school superintendent It was voted to purchase a new furnace and have wall paper in the church cleaned, and to defer action on remodeling the church until spring because of the shortage of work and of farm crops Fifteen members of the Sunday-school are still in the living experience of having been perfect in attendance, on time, with Bible verse each Sunday The women's Sunday-school class is sponsoring a surprise basket party for a member who has been ill for several years. Prof Kenna of Manchester College preached a very helpful sermon Aug 17 Our annual evangelistic services will be held Nov. 9 to 23 by Bro Nicodemus, the love feast at 7 P. M Nov 22 Mrs. Henry M Stewart, Akron, Ohio, Aug 18

Green Springs.—The annual summer assembly of the Northwestern District of Ohio convened Aug 27 and 28 in this church Green Springs is in the northeastern part of the District and is noted for its numerous and interesting settings The general theme of the meeting was Strengthening the Home Base There were many good addresses and discussions on different phases of the theme At different times we have all heard the question asked, Has the church lost the power the apostolic church used to have? That interesting question was answered according to the Scriptures The apostolic church has power because it ceased not to preach Jesus Christ, and it prayed When persecution came the members of the early church went everywhere preaching the Word, and they got results The conviction that has been taught according to the apostolic way gets results We the day evening the young people went to Seven Springs for a picnic supper and vesper service One of the interesting topics for them was Youth's Quest for the Best The assembly was attended by a fine group of young people, many of whom are leaving this week for college.—Mrs. Prudence Vore, Lima, Ohio, Sept. 2.

Mohican. Aug 10 the church celebrated their one hundredth anniversary with an all-day meeting and picnic at noon There were 145 present for Sunday-school The morning speakers were Brethren S S Shoemaker, Chas Helm and Simeon Slowalter In the afternoon I S Moherman gave the history of our church which was very interesting Brethren A I Beestand, Wm Desenberg and D R Wirst also spoke of the earlier days Musical numbers included a duet, a vocal solo and a trio. The oldest and youngest members present were given a handpainted picture of the first Brethren church in Germany by Edwin Gable. Our pastor, D. E. Sower, and wife began a two weeks' series of meetings that evening We had exceptionally good interest and attendance throughout the meetings As a result of their untiring efforts there were seventeen conversions and the applicants have all been baptized; two letters were presented Our love feast will be held Sunday evening, Sept 28, instead of Oct 28 as before stated.—Christie E. Morris, West Salem, Ohio, Aug 30.

New Carlisle church met in council Aug 22 We elected our Sunday-school superintendents for the year Roy Studebaker was chosen superintendent of the main school with John Musselman as assistant Officers for the Christian Worker divisions were also chosen. Russell Barnhart, supervisor of the adult department, Mrs. James Barnhart, supervisor of the Y P D; and Mrs Roy Studebaker of the Junior League We had homecoming day at the church Aug 31 with good services both morning and afternoon Bro S P Early of Roaring Spring, Pa., gave the afternoon address We had special music at Tyshurg, Ohio, gave the afternoon address We had special music at both services. The basket dinner at noon was enjoyed by all We will hold our communion service Thanksgiving evening. Our revival will begin Nov 30 with Bro Coffman of Dayton, Ohio, assisting.—Glenn a Funderburg, New Carlisle, Ohio, Aug 30.

PENNSYLVANIA

Codorus church met in council July 14. An election for a minister was held and Bro. Obed Frey was chosen and licensed for a year. Our love feast will be at Shrewsbury house Oct 26 Our church decided to pay for all Gish books that our ministers may need July 27 at the Codorus house Bro. Albert D. Helser, missionary from Africa, gave a very interesting talk on the work in Africa Our Children's Day services were at Codorus house, Bro Jesse Whitacre giving the address, Pleasant Hill with Eld M A Jacobs giving the address; Shrewsbury house with Eld. R. W. Schlosser giving the address Songs and recitations were included on each program July 28 we started revival meetings at Pleasant Hill house with Bro N S Sellers of Lindsborg, Kans., evangelist. He gave us good gospel sermons, as a direct result ten were baptized, Sept. 14 Bro H ward Merkey, evangelist, begins a revival at New Freedom house Our spring love feast was held at Codorus house May 25. The examination sermon was given in the morning by Eld. L. Elmer Leas, who also officiated at the love feast A sermon was given in the afternoon by J I Baugher of Elizabethtown Beginning May 26 and continuing for two weeks at our Codorus house, Sister Mary Morris of Indiana gave her lectures on the book of Revelation. These meetings were interesting and very largely attended. Since our last report one has been received into the church by baptism. Bro. S C. Godfrey and D Edw. Keeny represented our church at District Meeting During the series of meetings at Pleasant Hill we had with us the Black Rock chorus and Bro John I Byler and family who brought us gospel messages in song Aug 24 we held an all-day meeting at the New Freedom house, with preaching, following Sunday-school, by Eld Samuel Hertzler on the subject, Thy Kingdom Come In the afternoon, harvest services with addresses by Bro J J Bowser and Bro Hertzler. The Black Rock chorus also sang for us. Their women's quartet and chorus gave us inspiring messages in song.—E. H Lehman, Dillstown, Pa., Aug 28.

(Continued on Page 592)

A CRISIS

(Continued From Page 587)

referendum on the question there is grave doubt of being able to maintain the present law.

With the present conditions of unrest, unemployment, and the activity of propagandists, there is provided fertile soil for the seeds of discontent, with the result that thousands are believing the false accusations against the dry law.

Now what can we do? Let us have our forces aroused and united; let us put on temperance programs, for the younger generation do not know of the heartaches the saloon produced. And how could they?

Let us have such declamations as "The Drunkard's Daughter." Let us have facts and figures brought before our children and young people to help them see the awfulness of the open saloon.

With such a large membership of our church in the east we certainly could make ourselves felt in that section as well as others, if we became active in the cause of enforcement.

We are thankful that we have a President who is doing what he can for enforcement of the Eighteenth Amendment, but he needs our support. Let us stand by him and tell him so.

Let us work and pray; we all can help, for no effort is too small. We know how the story of Uncle Tom's Cabin became a great factor before the Civil War in creating anti-slavery sentiment. History records that book as one of the causes for winning the freedom of the slaves. May we create antisaloon sentiment.

The liquor forces are not idle, neither have they been during the years past. We can't afford to be inactive. There is too much at stake! Mrs. Sadie Whisler.

Cazenovia, Ill.

DISTRICT CONFERENCE OF SOUTHERN IOWA

Even though the rains came and the unpaved roads were muddy, a large crowd was in attendance at the conference held for the first time in the Council Bluffs church, Aug. 20-22.

All but two of the churches in the District were represented. Ninety visitors registered. The church basement being too small, a large hall was rented for the dining room. Dinner and supper were served. No charge was made for the meals, but the freewill offerings placed in the box at the church amounted to within sixteen dollars of enough to pay all the expense of the meeting, for which the Council Bluffs church is very grateful.

The Sisters' Aid Society meeting was held Wednesday afternoon and was very well attended. Mrs. Homer Caskey, the retiring District secretary, was chairman. Mrs. Sylvia Senger discussed, Recruiting the Aid Society. The chairman led the discussion on, The Relation of the Pastor's Wife to the Aid Society. Miss Doris Gossard, Mt. Etna, Iowa, was elected District secretary for the coming year.

There were twelve elders present in their meeting which was held Wednesday afternoon at the parsonage. Eld. Jas. Q. Goughnour of Ottumwa was moderator, and Eld. W. H. Brower of South English, Iowa, was clerk. Much business was transacted in a very Christianlike manner.

Eld. Harry K. Rogers of Mt. Etna very ably conducted the devotional part of each session of the conference, bringing a Bible message suitable for each meeting.

Wednesday evening was the time for the educational program. Bro. Jasper Smith was the chairman. Miss Mildred Bergman of Council Bluffs gave her peace oration which won for her a medal in a peace contest held last year. President C. Ernest Davis of Mount Morris gave a lecture on the college. His motion pictures brought the school before our people in a very splendid way.

The Sunday-school Meeting was held Thursday forenoon, with Eld. Glenn Carr, chairman. There was much discussion on the topic, Promoting the Work of the Sunday-school. Miss Estella West led a very interesting discussion on, The Value of the Workers' Conference. The Feasibility of the Training Courses was led by President C. E. Davis. Mrs. Cora Wenger talked on, Inspiration of the Rally Day. Miss Ruth Shriver of Elgin, Ill., talked on the Children's Work. Her splendid presentation of this work caused a new office to be created in our District at the business session on Friday. Mrs. Homer Caskey was chosen as District Children's Work Director.

A very fitting selection, O May My Walk Be Close to God, was sung by Ivan Caskey. This concluded the forenoon program.

The Ministerial meeting was held Thursday afternoon, with Eld. W. N. Glotfelty as moderator. Fourteen ministers of the District responded to the roll call. They, with six visiting ministers, came forward and sang: "I Love Thy Kingdom, Lord." Eld. J. D. Brower led a very interesting discussion on: The Present Situation of Our Church. He presented some startling facts. He suggested the merging of some of our smaller churches into one group that they may have efficient pastoral care. Good leadership was discussed by A. L. Sears, O. Ogden, and the writer of this paper.

The City Church and the Country Church, proved a very interesting topic. Eld. J. Q. Goughnour spoke on the advantages of the city church. Eld. J. E. Miller in speaking of the country church said, "I have never been able to discover the difference between the country church and the city church; we are all just folks in the Kingdom of God."

While the Ministerial meeting was in session the District B. Y. P. D. held its conference in the basement of the Broadway Methodist church, the rain having spoiled their plans to meet in Fairmont Park. Miss Estella West was in charge of the conference. President C. E. Davis and Miss Ruth Shriver were the principal speakers.

There was also another conference Thursday afternoon when Mrs. Homer Caskey called all those who work with children to the basement of our own church to hear Sister Shriver.

Thursday evening the missionary program was given. The church was packed. After a fitting worship period led by Bro. Harry K. Rogers the Council Bluffs senior choir rendered a very impressive story cantata, "Paul a Prisoner of the Lord." Mrs. D. P. Hutchison was the reader. Eld. J. E. Miller seemed to be at his best in giving the sermon which climaxed a very profitable day's work.

Friday morning was given to the business part of the conference. Eld. Harry K. Rogers was chosen moderator with A. L. Sears as reader. Reports from the churches, Boards and Committees were heard. Eld. W. H. Brower, after giving his report as District Field Man, tendered his resignation. It was very reluctantly accepted and Bro. J. D. Brower was chosen to serve his term. Eld. Harry K. Rogers was chosen as Annual Meeting Delegate with J. D. Brower Alternate.

After considering the call for the next District Meeting from the Ottumwa, Salem, and the English River churches, the latter was accepted. Thus closed another conference which indeed was a spiritual uplift to the church that entertained, and we trust a glory to God. Homer Caskey,

Council Bluffs, Iowa. Writing Clerk.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to one or two months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Blickenstaff-Hunter.—By the undersigned at his home, Aug. 27, 1930, Eld. D. J. Blickenstaff of Oakley, Ill., and Sister Susan C. Hunter of Pleasant Mound, Ill.—N. H. Miller, Decatur, Ill.

Boyer-Chambers.—By the undersigned at his home, Aug. 14, 1930, Bro. Ernest Boyer of North Manchester, Ind., and Sister Vera Chambers of Grand Rapids, Mich.—Russell H. Weller, Battle Creek, Mich.

Garman-Horn.—By the undersigned at the bride's home in Hillsboro, Ohio, Bro. H. P. Garman of near Sinking Spring, Ohio, and Sister Bessie Horn of Hillsboro, Ohio.—W. R. Swinger, Peebles, Ohio.

Messer-Whitworth.—By the undersigned at the home of the bride's parents, July 6, 1930, Bro. Cecil Messer and Miss Mabel Whitworth, both of Rockford, Ill.—Frank D. Howell, Chicago, Ill.

Sturtz-Gorman.—By the undersigned at Ringgold, Md., Aug 16, 1930, Bro. Leroy E. Sturtz and Miss Grethel E. Gorman, both of Waynesboro, Pa.—James M. Moore, Waynesboro, Pa.

Todd-Mahler. By the undersigned at the home of the bride's mother, Sister Hazel Mahler, Pioneer, Ohio, Aug. 23, 1930, Mr. Geo. O. Todd of Montpelier, Ohio, and Sister Ruth Mahler.—H. H. Hendricks, Ney, Ohio.

Weaver-Cole.—At the home of the undersigned, July 26, 1930, Brother Virgil L. Weaver of Garden City, Kans., and Sister Pearl Mae Cole of Deerfield, Kans.—Leonard Birkin, Wiley, Colo.

FALLEN ASLEEP

Barkes, Christopher C., a resident of Elkhart, Ind., died at his home Aug. 28, 1930, aged 63 years and 21 days. He married Laura Anglemeyer Sept. 28, 1894. To this union were born two sons and one daughter, all of whom survive, also three brothers and three sisters. Services by the writer in the home.—J. H. Fike, Middlebury, Ind.

Beck, Bro. Henry, of Greenville, Ohio, born in Covington, Ohio, Aug. 10, 1844, died Aug. 17, 1930. He served three years in the Civil War. He married Anna Brumbaugh Oct. 2, 1866; two daughters were born to them. He was a member and an official in the church for sixty-one years. He leaves one daughter, four grandchildren and five great-grandsons, one sister and a half sister. Funeral by X. L. Coppock and David Hollinger.—X. L. Coppock, Greenville, Ohio.

Bender, Fayue Franklin, son of Mr. and Mrs. Franklin Bender, was born in Dixon, Ill., May 17, 1902, and died at the Dixon Hospital July 21, 1930, aged 28 years, 2 months, 4 days. Jan. 14, 1922, he was married to Miss Ora Bryan. He leaves his parents, wife and daughter. Services by his pastor, B. C. Whitmore, with burial in the Oakwood cemetery in Dixon.—Mrs. B. C. Whitmore, Dixon, Ill.

Bowman, Bro. Noah, born Feb. 5, 1845, in Pennsylvania, died Aug. 25, 1930. April 1, 1869, he married Almeda Wilmoth; eleven children were born to them, seven of whom survive. He had been a faithful member of the Church of the Brethren for sixty years. He had been in failing health for several months but the end came sooner than expected after a stroke of paralysis; the writer performed the anointing service the night before he passed away. Funeral at the church by the writer. Interment in the Molsbee Chapel cemetery.—Fred E. Maxey, Nocona, Texas.

Brown, Bro. Robert, Sr., died at the home of his son Robert, in the Glade Run congregation, Aug. 21, 1930, aged 85 years, 2 months and 23 days. Death was due to age and infirmities. He is survived by one son and one daughter, nine grandchildren and three great grandchildren. Services by the writer, his pastor, assisted by Rev. Boarts, M. E., in the Glade Run church. Interment in the adjoining cemetery.—J. Lloyd Nedrow, West Kittanning, Pa.

Brown, Margaret A Hartman, daughter of John W. and Caroline Hartman, born Sept. 16, 1860 Early in life she accepted Christ as her Savior. Jan. 31, 1889, she married John W. Brown who survives with two children, one sister and one grandson. She lived a life of consecrated service to her Master. For years she worked in the Pleasant Dale Church of the Brethren. She died Aug. 5, 1930.—Alice M. Studebaker, Bluffton, Ind.

Brown, Sister Elizabeth, died June 8, 1930, at her home in York, Pa., aged 59 years, 7 months and 4 days. Death came very suddenly, caused by heart trouble. She was a member of the Church of the Brethren for thirty years She is survived by four sons and four daughters, one half sister and a half brother. Services at her home by Elders M. A. Jacobs and L. Elmer Leas. Burial in Bermudian cemetery, near Mulberry.—Florence L. Keeney, York, Pa.

Byers, Catharine M., died June 4, 1930, aged 72 years. She was the daughter of Dr. F. A. and Margaret Byers Oellig. She is survived by her husband, Geo. Byers, one sister and two brothers, one being the writer. Sister Byers suffered from a stroke which partly disabled her for about six years. In disposition and spirit she was kind and good, patient and forgiving, and was beloved by many. She passed away at the home of her niece Mrs. J. E. Egan of Greencastle, Pa., Fatey services in the Upton church by Brethren M. B. Mentzer and A. B. Niswander. Interment in the cemetery adjoining the church.—C. P. Oellig, Waynesboro, Pa.

Cripe, Ira G., born near Warsaw, Ind., died Aug. 4, 1930, aged 71 years, 10 months and 24 days. He lived at Cerro Gordo, Ill., for twenty-eight years and came to Los Angeles in 1910. He was married to Anna Frantz in 1883; she passed on many year ago. He married Anna Blickenstaff April 19, 1890, who survives. He united with the Church of the Brethren at the age of ten; he had been a faithful member of the First Church, Los Angeles, for twenty years. There are four sisters and one brother living. Funeral in the church by Eld. J. Z. Gilbert, assisted by the writer.—S. G. Lehmer, Los Angeles, Calif.

Dale, Bro. Geo. W., died at the home of his daughter in Pittsburgh, Pa., Aug. 22, 1930, aged 64 years, 5 months and 3 days. Death was due to heart failure. He was a consistent member of the Progress of Brethren Church for a number of years. He is survived by his wife, one daughter and a number of grandchildren. Services by the writer in the home in Armstrong County, Pa. Interment in Glade Run cemetery.—J. Lloyd Nedrow, West Kittanning, Pa.

Dierdorff, Daniel M., oldest son of Henry and Susan Dierdorff, born in Lee County, Ill., Aug. 18, 1852. He grew to manhood on the farm near Franklin Grove, Ill. In the spring of 1874 he moved to Waterloo, Iowa. On Dec. 24 he married Tillie Cam. In 1875 they moved on a farm in Waterloo Township and in 1909 to Waterloo. He united with the Church of the Brethren in 1885. He was elected to the deacon's office in 1895 and served faithfully as long as health permitted. He was deeply interested in the work of the church and community and always stood for the things that are highest and best. For a number of years he served as Sunday-school superintendent. He was a descendant of Anthony Dierdorff, a native of Schwarzenau, Germany, who came to America in 1729; who being of Brethren faith shared in bitter religious persecution of that time and came to America seeking freedom to worship God. Funeral at the South Waterloo church by Oscar Hamer and the undersigned.—W. H. Yoder, Waterloo, Iowa.

Evans, David A., born July 1, 1853, in Rockingham County, Va., died at his home Aug. 12, 1930. He married Lucy J. Hawkins in March, 1876. The home was established near Union, Ohio, on a farm. He leaves his wife, six children, fourteen grandchildren, one great-grandchild and one sister.—X. L. Coppock, Greenville, Ohio.

Garver, Flora, nee Parkhill, born Oct. 2, 1874, in Coshocton County, Ohio, died in the hospital in Cleveland, Ohio, on July 29 1930. She leaves her husband and three children. In her teens she united with the Methodist Church and remained in that faith until death. Although not a member of the Church of the Brethren she was a faithful attendant at the services and an inspiration to the work of the Base River church. She has handed on a fine heritage to the church in the lives of her children, for all are actively engaged in the work of the church and Sunday-school in both local and District activities. Services by the undersigned at the home. Burial in the Base River church cemetery.—Stanley B. Noffsinger, Spencer, Ohio.

Goodman, Ida Jane, born June 1, 1869, near Jamestown, Pa., a daughter of Peter C. and Elizabeth Lehman. She united with the parents in Versailles, Mo. She united with the Church of the Brethren at the age of seventeen. She married Nacy S. Goodman in 1887 To them were born five children. She moved to Empire, Calif., where she had been an active worker in church and Aid Society. She suffered intensely from a complication of diseases during the last months of her life; her cheerful smile and patience under affliction showed her fellowship with the heavenly Father. Services by A. M. White and the writer. Interment in the Modesto cemetery.—Grace Tooker, Empire, Calif.

Hallman, Bro. George F., died July 27, 1930, at the home of his son-in-law, Mr. and Mrs. Jacob Steck, near Hockersville, Dauphin County, Pa., aged 90 years, 3 months and 22 days. During the last two years he was confined to bed, being unable to walk, his lower limbs being paralyzed. He waited patiently for his release, and rejoiced to go home and meet his Savior. He united with the church in the early years of his life, being a member of the Conewago church at the time of his death. His wife preceded him in death five years ago. Surviving him are three sons and three daughters, a number of grandchildren and great-grandchildren. Services by Eld. John C. Fike, assisted by F. Ray Harris, at Fishburn's U. B. church; interment in cemetery adjoining.—A. Margaret McMullen, Elizabethtown, Pa.

Hines, Mary Ann Teeter, was born in Bedford County, Pa., Dec. 22, 1849, and died from the infirmities of age at her home in Dewitt, Ill., June 24, 1930, aged 80 years, 6 months, 2 days. In 1852 she came with her parents, Jacob and Elizabeth Teeter, to Illinois and lived near Oregon. June 1, 1876, she married Luther Hines, who died in 1916. She leaves seven children, eleven grandchildren and one great grandchild. She united with the Church of the Brethren at Pine Creek in 1891, and exercised a noble Christian spirit in her home and community. Funeral services by her pastor, B. C. Whitmore, with burial in the Stratford church cemetery.—Mrs. B. C. Whitmore, Dixon, Ill.

Hedrick, C. A., youngest son of Wm. and Alice Hedrick, born July 17, 1899, near Peebles, Ohio, died Aug. 21, 1930. Dec. 26, 1923, he married Goldie L. McClure. About Feb. 1 he fell and injured his right arm which finally had to be amputated. But the poison from the infection had already scattered through his system. Aug. 10 he married with the Church of the Brethren and was also anointed with oil. He was very patient to the last. He leaves his wife and son father, mother, two brothers and one sister. Services by Eld. Van B. Wright assisted by the undersigned, at the Marble Furnace church Interment in the cemetery by the church.—W. R. Swinger, Peebles, Ohio.

Hoerner, H., born Oct. 7, 1877, near Auburn, Ill., died June 15 1930, near Pawnee, Ill., aged 52 years, 8 months and 9 days. He was born in the Brethren church at McPherson, Kans., while in school. He leaves his wife, one brother and three sisters, father and mother.—Mrs. Mary H. Hoerner, McPherson, Kans.

Hoover, Bro. Jas. H., a consistent and faithful member of Fern church, Altoona, died July 1, 1930, of a complication of diseases. He was born Sept. 9, 1871, in Huntingdon County. Pa He is survived by his wife, Florence Garver Hoover, and one daughter Funeral at the church by his pastor, Bro. W. S. Long. Interment in Germany Valley cemetery near Shirleysburg, Pa.—Homer A. Fether, Altoona, Pa.

Huddle, Sister Elizabeth, daughter of Enoch Brower, born July 7, 1851, died July 26, 1930, age 79 years, 19 days. She was the wife of Bro. John Huddle who preceded her to the grave eleven years. Surviving her are three half brothers and one half sister. Funeral services at the Madrid Mennonite church by Bro. N. W. Coffman assisted by Bro. B. B. Garber and Rev. Joseph Weaver. Mennonite.—Hezekiah Coffman, Staunton, Va.

Johnson, Sister Sarah Elizabeth, nee Fry, was born Jan 29, 1854 in Ohio, and died Aug. 10, 1930, at Portland, Oregon, aged 76 years, 6 months and 12 days. She united with the Church of the Brethren in her girlhood and remained loyal throughout life She married C. H. Johnson April 2, 1874. Four daughters and three sons were born to this union. In 1911 she came to Oregon. Her husband died in 1918. She is survived by one brother, four daughters, one son, twenty-three grandchildren, and twenty-one great-grandchildren Services by the writer at the Portland Church of the Brethren; interment in Rose City cemetery.—Lorell Weiss, Portland, Oregon.

Julius, Salina Fry, born at Norristown, Md., Nov. 16, 1846, and died at the home of her daughter, Mrs. Florence Davis, at Anaheim, Calif., Aug 4, 1930. She united with the Church of the Brethren at the age of eighteen years. She moved with her parents to Naperville where she married Aaron Julius in March, 1865. To them were born nine children, two of whom died in infancy. Her husband preceded her in March, 1912, at Empire, Calif., where they had lived as pioneers. She was a faithful Christian mother and an inspiration to those about her. Funeral services by Bro. A. M. White at the Empire church with interment in the Modesto cemetery.—Pearl Kappler, Empire, Calif.

Kauffman, Sister Emma, died Aug. 4, 1930, aged 78 years, 10 months and 5 days. She died in the York hospital from a complication of diseases She was a member of the Church of the Brethren for many years. The last few years of her life were spent at the Old Folks' Home near Huntsdale. She is survived by one son, one daughter and several grandchildren. Services at the Memorial Chapel and at the Highville church, Lancaster County, by Eld. Daniel Bowser. Burial in the adjoining cemetery.—Florence L. Keeney, York, Pa.

Kipp, Sister Rhoda Sausman, died at the Harrisburg hospital, Aug. 12, 1930, aged 24 years, 7 months and 5 days. She married Bro. Roscoe Kipp in June, 1929. Her husband survives with her father, one sister and three brothers. She became a Christian at the age of fourteen and lived a beautiful Christian life, always trying to be obedient to her Christ and to the church she loved. Services by Bro. J. R. Hershman and at her home church by her pastor, Bro. C. E. Grapes.—Mrs. Ada Brandt, Millerstown, Pa.

Kuykendall, Sister Bessie May, wife of Bro. Seymour Kuykendall, died in a hospital in Harrisburg, Pa., July 2, 1930, aged 26 years, 1 month and 1 day. She was the daughter of Brother and Sister Newbrough of Moorefield, W. Va. She was a faithful member of the Church of the Brethren. Two children preceded her. She leaves her husband, parents, one sister and one brother. Funeral by Eld. W. G. Group assisted by Rev. Amos Myer, Mennonite. Interment in the Mummasburg cemetery.—Minnie E. Kline, Gettysburg, Pa.

Maddocks, Sister Clara Bashore, wife of Eld. D. B. Maddocks, died July 19, 1930, following an illness of several months. She was born at McAlisterville, Pa., Dec. 4, 1872, and resided near Martinsburg, Pa., for a number of years. In 1889 she became a member of the Church of the Brethren, being a faithful and tireless worker in the church In September, 1928, she married Eld. D. B. Maddocks. Surviving are her husband and a number of distant relatives Services in the First church, Altoona, by Bro. W. S. Long assisted by Bro. B. F. Weltz and Bro. C. O. Beery. Interment in Spring Hope cemetery, Martinsburg.—Homer A. Fether, Altoona, Pa.

Main, Geo. C., a staunch member of the Church of the Brethren, Monrovia, Md., died at his home Aug. 19, 1930, of cancer, aged 52 years, 2 months and 18 days. He was a dependable member, always willing to lend a helping hand. He was true and faithful to his church and his God until the end. He is survived by his wife, one daughter, his mother, Mrs. Calvin Main, seven sisters and five brothers. Funeral from his late home and at the church. Interment in the adjoining cemetery.—L. Hubert Derr, Monrovia, Md.

Mummert, Sister Minnie Ada, daughter of Bro Daniel H. and Sister Mary L Hines, was born near Ladoga, Ind , died Aug. 14, 1930, aged 54 years, 9 months and 25 days. She was married to John H Mummert of Flora, Ind., May 21, 1895. One daughter preceded her Feb. 18, 1924 She leaves her husband, son, four brothers and four sisters She and her husband united with the Church of the Brethren in 1901. The family has lived near Walton for the past eighteen years, having their membership in the Walton church since its organization. Funeral services by Bro. Chas. Oberlin in the Walton Christian church. Interment in Walton cemetery.—Boyd Bechtelheimer, Walton, Ind.

Robinson, Mary A. Mahler, daughter of John and Catherine Mahler, was born in Williams County, Ohio, July 27, 1866, and departed this life at the home of her son in Montpelier, Ohio, Aug 22, 1930, aged 64 years and 26 days. She united with the Church of the Brethren early in life and was a true follower of Christ until death On Oct 24, 1886, she was united in marriage to Alexander Perry Cox and to them were born six sons and one daughter. Her husband and two sons preceded her in death. On Dec. 23, 1922, she was united in marriage to Elliott Robinson. They enjoyed each other's companionship until the first of July when on account of sickness they were unable to care for each other. He was taken to his daughter's home and she was taken to her son's home. Funeral services were held in the Walnut Grove church north of Alvordton, Ohio, by her pastor, the writer. Burial in Walnut Grove cemetery.—H. H. Hendricks, Ney, Ohio.

Ronk, Henry W., son of Wm. and Elizabeth Ronk, born near Salem, Va., died near Whittier, Calif., Aug. 8, 1930, aged 73 years, 5 months and 23 days. He became a member of the Church of the Brethren at the age of twenty-one and lived a consistent Christian life. He bore his fifteen months of suffering from paralysis with patience. Feb. 16, 1877, he married Frances S. Brubaker. Two children preceded him; he leaves his wife, nine children, fifty grandchildren and twelve great-grandchildren The family moved to Olathe, Kans., in 1883, to Arkansas in 1897 and to California in 1920. Funeral by Edgar Rothrock. Interment in the Rose Hill Memorial Park, Whittier.—E. H. Brubaker, Long Beach, Calif.

Shoemaker, Bro. Geo. W., aged 77 years, died at the home of his daughter, Mrs. Allison Moxley, Aug. 16, 1930. He had been in poor health for several years as the result of a stroke of paralysis. He is survived by three children and one brother; his wife preceded him nine years ago. He had been a member of the Church of the Brethren for a number of years Services in Locust Grove church by W. E. Baker assisted by Bro. David Klein. Interment in adjoining cemetery. —Bessie R Purdum, Mt. Airy, Md.

Stanke, Chas., of near Deepwater, Mo., died Aug. 18, 1930, aged 53 years. He died at his home from a lingering disease. He married Sister Lulu Fahnestock May 1, 1928. He leaves a number of brothers and sisters. Funeral at the Baptist church by Bro. Walkup. Burial in Clinton cemetery, Mo.—Lizzie Fahnestock, Deepwater, Mo.

Stouder, Louanna Adaline Burnett, born July 23, 1863, died Aug. 23, 1930, at the Alynmore Sanitarium in Huntington Park, Calif. She was married Oct. 27, 1893, to James A. Stouder at the home of her parents in Council Grove, Kans. To this union were born five children, two of whom died in infancy. She is survived by her husband, three daughters, two stepdaughters, four sisters and two brothers. She united with the Church of the Brethren at an early age, serving the church faithfully and devotedly until death. Funeral in the First church, Los Angeles, by Eld. Noah Brubaker and the writer.—S. G. Lehmer, Los Angeles, Calif.

Swank, Susan Roof, born near Sangersville, Rockingham County, Va., died Aug. 25, 1930, aged 78 years, 11 months and 9 days. Her mother and four daughters were driven from their home in October, 1864, when Gen. Sheridan made his raid up the Shenandoah valley. They came to relatives in Logan County, Ohio, and found employment She and her foster sister united with the Stony Creek Church of the Brethren when about fifteen years old. She was always a faithful and dutiful member, ready to help in any work of the church and Sunday-school. She married Jacob H. Swank Dec. 29, 1872. She is survived by her husband, one daughter and three grandchildren, also her twin sister, the only survivor of a family of ten children. Brother and Sister Swank have lived in the same location for more than fifty-three years. Scarcely a home in the community but she had been in to help in time of sickness and death. Funeral in the Bellefontaine church by Bro. R. Z. Smith and the writer. Interment in the Huber cemetery near DeGraff.—John Wieand, Bellefontaine, Ohio.

Underwood, William Amos, son of Reuben L. and Emaline Griest Underwood, was born April 11, 1870, in Center County, Pa., and died from the effects of several strokes of paralysis and a severe heart attack at his home in Dixon, Ill., Aug. 15, 1930, aged 60 years, 4 months and 4 days. In 1894 he came to Illinois and made his home near Franklin Grove. Nov. 2, 1898, he married Ada Buck, and to them were born seven children all of whom survive save one, Richard, who died in infancy Until 1910, when he united with the Church of the Brethren, Bro Underwood was a member of the Society of Friends or Quakers, having been born of parents of the Friends church thus being a member by birthright. Funeral services were conducted in the Franklin Grove church by his pastor, B. C. Whitmore assisted by Bro. Frank Wingert, burial in the Franklin Grove cemetery.—Mrs. B C Whitmore, Dixon, Ill.

Whitman, Edgar Ernest, born in Elkhart County, Ind., died at his home near Lone Star, Aug. 1, 1930, aged 72 years and 15 days. When five years old he moved with his parents to Douglas County, Kans., and to the present home in 1871. At the age of thirty he married Delia A. Boles, three daughters and three sons were born to them He is survived by his wife and children and fourteen grandchildren. He united with the Church of the Brethren at Colyer on May 20, 1888, later with the church at Lone Star; he lived a faithful Christian life to the end. Funeral services in charge of the undersigned.—J. R. Smith, Lone Star, Kans.

SOMETHING YOU NEED NOW

CHURCH NIGHT SERVICE

By Everett S. Smith

If your **Mid-week Service is lagging,** if it was discontinued because of **lack of interest,** if you wish to put **new life and power** into it, if you are about to **revive it,** then you will find in this little book of 128 pages **much help.** 75c.

GEISTER GAMES

By Edna Geister

Those who have been using the **five other Game Books** by the same author know what to expect in this, her latest work. The games are grouped under these heads: **Mixers, Musical Games, In-between Games, Indoor Races, Games for Small Groups, Refreshment Stunts, and Picnics.** 175 pages. $1.50.

SOME LIVING ISSUES

By Robert E. Speer

In this his latest book **Dr. Speer** presents 16 chapters, of which one half deal with the **life and work and teaching of Jesus Christ;** the rest of the book deals with other **vital problems** as they are related to the **church** and its **work.** Because the author has for so long a time been a leader in the church his sincere and convincing statements carry not a little weight. **Young People, ministers, religious workers** will not be disappointed in **"SOME LIVING ISSUES."** 280 pages. $2.50.

Brethren Publishing House, Elgin, Ill.

THE SPIRIT OF DEVOTION

must be cultivated in these strenuous days. The experience of others may be appropriated by you. These books will help just now.

Alone With God, ...$1.25
J. H. Garrison.

Bible Selections for Daily Devotions, ...$1.50

Daily Altar, The, ...$1.00
H. L. Willett and C. C. Morrison.

Family Worship, ...75c
W. B. Stover.

Grace Before Meals,
.....**plain edges, 50c; gilt edges, 60c**
A. William Nyce and Hubert Bunyea.

God's Minute,
cloth, 60c; keratol, $1.00; art leather, $1.50

Pocket Manual of Prayer, ... 25c
Wm. A. Phillips.

Practice of Prayer, The, ... 75c
G. Campbell Morgan.

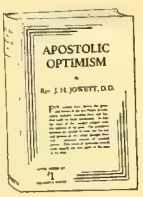
Quiet Talks on Prayer, ...$1.25
S. D. Gordon.

Real Prayer, ... 60c
Cortland Myers.

Think on These Things, ...$1.50
Amos R. Wells.

If these do not supply your needs write and state your problem and we will help you solve it.

Brethren Publishing House, Elgin, Ill.



Every Pastoral Need Provided For!



ANVIL DOLLAR LIBRARY CLASSIFIED

As the DOLLAR comes back into its own you can again Buy Books at a Reasonable Price

Consider the Authors, consider the Titles, consider the Workmanship, consider the Price—only ONE DOLLAR for any book—and you will realize that here are real BARGAINS.

THE PREACHER AND PREACHING

What to Preach—Henry Sloane Coffin
The Preacher: His Life and Work—J. H. Jowett
A Guide to Preachers—Principal A. E. Garvie

ILLUSTRATIONS AND OUTLINES

1001 Illustrations for Pulpit and Platform—Aquilla Webb
1000 Evangelistic Illustrations—Aquilla Webb
100 Great Texts and Their Treatment—F. M. Barton
Cyclopedia of Sermon Outlines for Special Days and Occasions—G. B. F. Hallock
Cyclopedia of Sermon Outlines (Selected Sermons on all books of the Bible)—Aquilla Webb

SERMONS

New Tabernacle Sermons—T. DeWitt Talmage
Fast Hold on Faith—Henry Howard
Apostolic Optimism—J. H. Jowett
The Ten Commandments—Henry Sloane Coffin
The Wicket Gate (Sermons on the Lord's Prayer)—G. Studdert Kennedy
Many Mansions (Sermons on Immortality)—John MacNeill
Contrary Winds—William M. Taylor
With Mercy and with Judgment—Alexander Whyte
The Mind of the Master—Ian Maclaren (John Watson)
100 Revival Sermons and Outlines—F. M. Barton

EVANGELISM

The Evangelistic Cyclopedia—G. F. B. Hallock
300 Evangelistic Sermon Outlines—Aquilla Webb
A Quest for Souls—George W. Truett
The Pastor His Own Evangelist
100 Revival Sermons and Outlines—F. M. Barton

PRAYER

Lord, Teach Us to Pray—Alexander Whyte
The Wicket Gate (Sermons on the Lord's Prayer)—G. A. Studdert Kennedy

FOR SPECIAL DAYS

100 Best Sermons for Special Days and Occasions—G. B. F. Hallock
Cyclopedia of Sermon Outlines for Special Days and Occasions

PARABLES AND MIRACLES

The Parables of Our Saviour—William M. Taylor
The Miracles of Our Saviour—William M Taylor

FUNERAL HELPS

Funeral Sermons and Outlines—William E. Ketcham
1000 Thoughts for Funeral Occasions—F. M. Barton

FOR THE MID-WEEK SERVICE

100 Prayer Meeting Talks and Plans—F. M. Barton
The Churches of the New Testament—George W. McDaniel

FOR THE CHURCH WORSHIP

The Public Worship of God—J. R. P. Sclater
Holy Communion Cyclopedia -G B. F. Hallock

BIBLE CHARACTERS

Sermons on Biblical Characters—Clovis G. Chappell
More Sermons on Biblical Characters—Clovis G. Chappell
The Training of the Twelve—A. B. Bruce
Representative Men of the Bible—George Matheson (3 Volumes)
Men Whom Jesus Made—W. Mackintosh Mackay
Bible Types of Modern Men—W. Mackintosh Mackay
Bible Types of Modern Women—W. Mackintosh Mackay
Paul of Tarsus—T. R. Glover
David King of Israel—William M. Taylor
Paul the Missionary—W. M. Taylor

JESUS CHRIST

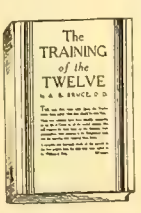
The Trial and Death of Jesus Christ—James Stalker
The Cross in Christian Experience—W. M. Clow
Greatest Thoughts About Jesus Christ—J. Gilchrist Lawson
The Humiliation of Christ—A. B. Bruce

MISCELLANEOUS

The Road to Faith—Winifred Kirkland
Leaves from the Notebook of a Tamed Cynic—Reinhold Niebuhr
The Impatience of a Parson—H R. L. Sheppard
The Parallel New Testament—James Moffatt
World's Best Conundrums and Riddles—J. Gilchrist Lawson
The Case for Prohibition—Clarence True Wilson
100 Choice Sermons for Children—G. B. F Hallock
The Ten Commandments—Henry Sloane Coffin



These books are printed on good paper and substantially bound. Many ministers will order a number of them at this remarkable price—$1.00 each. Every book is worth the price and much more.



BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

GOSPEL MESSENGER and 1930 YEARBOOK---ONLY $2.00

Notes From Our Correspondents

(Continued From Page 589)

Conestoga.—June 22 Eld. J. F. Graybill of Sweden was with us at the Bareville house, and described the work in the mission field of Sweden, which was much appreciated by those who heard him. Aug. 10 Eld. John S Baker of the Conewago church preached a harvest home sermon at the Bareville house. An offering of $183.35 was lifted for the Neffsville Orphanage.—Amos B. Hufford, Bareville, Pa., Aug 21.

Huntsdale church met in council Aug 12. Delegates to the ministerial and Sunday school meeting at Black Rock church are Eld. A. A. Evans and Bro John Leer; alternates, Brethren H. G Sheaffer and E. L. Mellinger Our love feast will be held on Sunday, Oct. 19. The harvest home meeting will be held Sunday, Sept 14, the children of the Sunday-school giving the program in the morning. The afternoon services will be conducted by Bro Rittenhouse of Mechanicsburg — Mrs. J G Hutchison, Huntsdale, Pa., Aug. 29.

Little Swatara.—June 21 Eld J. F. Graybill gave a talk concerning the work in Sweden and Denmark. Our Daily Vacation Bible School began July 28 and continued to Aug. 8 under the direction of Sister Miriam C. Madeira. The enrollment was 223 Of the 133 homes represented, forty-seven were Brethren. The offering amounted to $47.35 and will be sent to India Our council meeting was held Aug. 16 Eld. Ira D Gibbel was reelected elder in charge for three years Sunday-school officers were also elected for the coming year, Bro. J. P. Merkey being reelected superintendent.—Elizabeth Meyer, Myerstown, Pa., Aug. 29

Locust Grove.—At our council meeting in April our pastor, Arthur L Rummel, tendered his resignation to take effect July 1, this was accepted by the church. But no other pastor being available we decided to retain the former pastor for three months, beginning Aug 1 We were represented at District Meeting by Brethren W G. Wilson and D C Ribblett who gave a very good report. Easter and Mother's Day were observed by the Sunday-school with special music and talks by the pastor. We enjoyed a week's meeting preceding our love feast May 1 May 25 Bro W. J Hamilton gave a very interesting message June 1 Bro J. L Weaver of Scalp Level gave the message of the morning A piano was presented to the church by the young people's class which is much appreciated. June 16-29 our revival services were conducted by Bro H. Q Rhodes of Berlin, Pa His messages were inspiring and uplifting. As a result of the meetings a father and mother and one Sunday school girl were baptized. During July the pulpit was filled by Bro. J L. Weaver and Bro. Rogers of New Enterprise, Pa. Our Sunday-school was represented by two young ladies at the Sunday-school convention in Walnut Grove; they gave an excellent report. The last week of August we had meetings each evening prior to our homecoming Aug 31 The speakers were S. E Doer L B Hershberger, J. W. Fyock of Cumberland, W. F Berkebile of Rockwood, and J L. Nedrow, former pastor Aug 31 Bro. Nedrow gave a very helpful message in the morning; in the afternoon Bro. Jerome Blough gave the history of the church. Bro D H Miller followed with an excellent talk Special music was given by local talent For the afternoon services 160 persons were present The evening service was conducted by the pastor —Mrs A L Rummel, Johnstown, Pa., Sept 2

Schuylkill.—Delegates to the July 4 meeting at Annville were Bro Chas. Morgan and the writer. The former gave a report of the forenoon session and the writer of the afternoon session Children's Day was held Aug 10 Bro Amos Kuhn's talk was much appreciated by the children and older folks At our council Aug. 16 it was decided to have all councils, revival and special meetings at the Big Dam house. New song books were purchased for the Big Dam church Oct 12 a missionary program will be given at the Big Dam church; forenoon session at 9:30, afternoon at 1:30 Bro Ruius Bucher is the speaker. Our love feast will be held Oct 25 and 26 at the Big Dam house at 10 A. M —Carrie Dohner, Pine Grove, Pa., Sept 2

Smithfield. -The work here is progressing very successfully under the direction of our pastor, Bro. Geo. Batzel, who has been serving us for two years. Interest and attendance in the Sunday-school have kept up in a most desirable way during the summer The increased attendance at the morning service, as well as in the evening, is especially noticeable. Aug. 21 a group of our folks took their dinner and shared it with the old folks at the Home for the Aged at Martinsburg. Our people appreciated this opportunity of visiting the Home and worshiping with the guests Our pastor is steward of the Home at present. Two young people were baptized by our pastor on Aug. 2. One letter of membership was granted recently Our evangelistic meetings were held Aug 11 to 25 with Bro. T F. Henry as evangelist, assisted by Bro Geo Berkley of Roxbury, Pa., as chorister. We greatly appreciated the spiritual messages brought us in song by Bro Berkley, and also the way in which he directed the song service. Another most helpful feature of the meeting was the interest shown by individuals from adjoining churches and denominations. Bro Henry and Bro. Berkley labored earnestly throughout the meeting and visited in many homes through the day Bro Henry's sermons were brought each evening with great enthusiasm and power and were very inspiring and spiritual, and a great challenge to Christians as well as sinners to stand for Christ. As a result of the meeting the entire church was much strengthened, and three confessions were made Dorothy Wineland, Martinsburg, Pa., Aug 27.

Upper Codorus congregation (Pa.) has just closed a very inspiring series of meetings held at Black Rock house. The meetings opened on Aug 17 and closed on Sunday evening, Aug 31, with nineteen applicants for baptism. All were baptized on Monday evening, Sept. 1. The meetings were very well attended with eager listeners to the instructive sermons given by Eld Roy Forney of East Petersburg, Pa —E S Miller, Lineboro, Md., Sept 2

Upper Conewago congregation met in council Aug. 30. Five certificates were granted We decided to start Sunday-school at the Hampton house and to have a visitation card for those members who are not at home when the annual visit is made The brethren gave the report of the visit Our delegates to District Meeting are Brethren J. E. Baum, Paul Miller, S M Lehigh; alternates, D. B Harlacher, S. S. Miller and E. M. Wolf. Delegates to Annual Meeting are Elders S. S. Miller and C. L. Baker; alternates, Paul Miller and S. M. Lehigh. Sunday-school superintendents, for East Berlin, Bro Walter Keeney; Hampton, Paul Miller; Latimore, J E Baum. Aug. 3 Eld. R H Miller of North Manchester, Ind., began a series of meetings in the East Berlin house. Although there were no accessions to the church we feel we have been strengthened and encouraged to continue in the service of the Master. Our love feast will be held Oct. 18 and 19 at 1:30 P. M. at the Latimore house—Paul L. Wagner, York Springs, Pa., Sept. 2.

VIRGINIA

Cedar Bluff church closed a very successful revival Aug 24 conducted by Eld J. S. Showalter of Peters Creek congregation near Roanoke, Va. He preached eighteen gospel sermons, four of which treated church doctrines in a most intelligent way The attendance and interest were unusually good There were twenty conversions, three being baptized into the Baptist Church Nearly all were young men and women, which shows that Bro. Showalter was held in high esteem by our young people.—Mrs. I. D Hoy, Boone Mill, Va., Sept. 3.

Cloverdale.—Our pastor, Eld. F. A. Myers, is at present holding a revival meeting at Selma, Va. Bro Russell G West gave a varied program on Aug 5 to a well filled house Special efforts are being made to plan an interesting Sunday-school rally day program. The school has maintained a fairly good attendance despite the whooping cough epidemic that raged through our congregation this summer. A special missionary program will be given the first Sunday of September.—Mary C. Garber, Roanoke, Va., Aug. 26.

Daleville.—Since our last report two have been received by baptism. This was a direct result of a union revival in one of our outposts. Our Daily Vacation Bible School was again a joint effort of four Sunday-schols—Trinity, Amsterdam (Methodist), Jones Chapel and Daleville. Among other commendable projects the children prepared a good will chest to be sent to the Philippines. At the same time they received from their little brothers in Mexico a good will cabinet which bespoke much hard work and skill and a spirit of Christian comradeship Several of our young people attended Camp Bethel and brought back inspiration for all through their reports. To those who have never tried it we commend vespers once in a while as a wholesome diversion for Sunday night mid-summer services. Lately over 100 young people from three different communities and communions gathered to worship. The young people of our church and community have done a notable piece of work this summer. The pastor believes that the way to hold young people is to direct them, and sometimes let them direct themselves. Last spring, therefore, he encouraged them to get together every week and include the youth from both ends of the rather scattered congregation. The result in the B. Y P D and in the social amalgamation of different neighborhoods and social groupings has been most gratifying. The Daleville spirit can not die it seems, and the academy will have opened its doors ere this is in print Our pastor, Bro E. F Sherfy, is planning four revivals this fall. One beginning the fourth Sunday in September in Lynchburg and three in our home congregation. The one at the Daleville house will probably be in November. Lately we have organized a junior church. We commend this to others where children leave after Sunday-school. —Mrs. D. V. Shaver, Dalleville, Va., Aug. 30.

Johnsville church met in council July 12 Reports of the visiting brethren were brought together. Sept. 13 the communion will be held followed by a homecoming on Sunday. Aug. 9 a picnic was given for the Sunday-school followed by a special program by the young people of the community Sunday night. Bro J. M. Henry gave us a splendid address on Saturday night, Aug. 2.—Mrs. Carra Shepherd, Catawba, Va., Aug 30

Laurel Branch church met in council Aug 16. The visiting brethren gave a favorable report Sunday-school officers were elected for the coming year with Bro Preston Cox, superintendent Bro. Ezra Bowman of Franklin County conducted our revival meeting beginning July 20 He preached sixteen sermons. One young person was received into the church by baptism. We feel very much strengthened because of his work. Our love feast will be held Sept. 20, beginning at 4 o'clock L D. Bowman, Floyd, Va., Aug 29.

Nokesville church enjoyed a feast of good things with Bro. Guy West of Chicago in an evangelistic meeting He came to us Aug. 18 and continued to work till the 31st. Bro. West created much interest among the people, especially the young people of all ages. From night to night the people of the community filled the house to capacity, the crowds being the largest in the history of the church. On Sunday afternoon, Aug 31, baptism was administered to thirteen of the fifteen who stood for Christ during the meeting In the evening we had a very inspirational love feast with about 155 communing Bro West officiated with Eld J. M Kline of Manassas helping. Bro. West was busy each Sunday during the Sunday-school hour, first with the junior department and then with the intermediates, seniors and young people together, to whom he gave a timely message on the Laws of Spiritual Growth. Bro J I Byler and family rendered an inspirational program in song on July 22. J M. Henry gave a very interesting and informational address on The Supreme Task of Our Church, on July 23. Three of our number attended Camp Bethel young people's conference in July. Brethren J. A Hooker and J F Miller represented us at District Meeting Aug. 10 we lifted an offering for District mission work. Aug. 2 at the council meeting, J. F Miller was reelected Sunday-school superintendent.—Marjorie Graybill, Nokesville, Va., Sept. 2.

Oronoco.—Bro W. E. Cunningham closed a successful one week's revival at Oronoco. Nine were added to the church by baptism and three were reclaimed. We were all revived by the meeting.—Frank Figgers, Oronoco, Va., Aug 29.

Red Oak Grove.—We met in council at Stone Wall Aug 2. The missiongrams for August were read, several copies of the June Visitor were distributed among the members We hope to increase our interest in missions. Bro. H J. Woodie of Winston-Salem, N C., held a series of meetings at Stone Wall church June 13 to 22 The Spirit-filled sermons were very encouraging and uplifting July 22 Bro. Frank White began a series of meetings at Red Oak Grove. The meetings closed Aug 5 As a result two junior girls stood for Christ and were baptized At the close of the preaching service Aug 10 a young man took his stand for Christ. In the afternoon an aged brother called for the anointing service. We expect to have a series of meetings at Silver Leaf church, a mission point, beginning the latter part of August, conducted by Bro. Michael Reed, Floyd, Va. Brethren W. F. Vest and Henry Williams were elected delegates to District Meeting with Brethren C. E Williams and Cloy Bower as alternates. A committee was appointed to make arrangements to cover the churchhouse at Red Oak Grove. The annual church visit was begun Aug. 2; the deacons were given the visits which are to be reported at the September meeting.—Mrs. O. R. Whitlock, Floyd, Va., Aug. 25.

Rowland Creek.—Fall brings with it a renewed activity in the church We had the pleasure of having Eld. W. H. Handy with us Aug 24 and 25 One young man was baptized. We feel much good was accomplished and we hope to have Bro. Handy with us again at our love feast on Sept 20 Bro. Geo A. Branscom stopped over on his way to District Meeting and preached six Spirit-filled sermons for us. Our Sunday-school and mid-week prayer services are moving along nicely and growing in attendance.—Mrs. Carl Parsons, Marion, Va., Sept. 2.

WEST VIRGINIA

Emboden church enjoyed a very successful revival conducted by our elder, J L. Shanholtz, of Levels, W. Va., which began Aug. 20 and closed Aug. 27. Our elder preached nine soul-inspiring sermons. The meetings were well attended We feel the church has been strengthened and built up as the result of his untiring efforts. We hope to have our elder with us in our next revival.—Myrtle Yost, Gt. Cacapon, W. Va., Sept. 3.

Salem.—During our evangelistic meeting Bro. B M. Rollins of Keyser brought us fourteen wonderful Spirit-filled messages. The attendance and interest were exceptionally good. As a result twenty-six people were received into the church by baptism. The song service was good. Bro. Rollins' brother played on the guitar and sang, which was enjoyed by all. At the close of the meeting we had our love feast with about 300 surrounding the tables.—Wm. C. Wolfe, Chilton Mills, W. Va., Sept 3.

ANNOUNCEMENTS

LOVE FEASTS

Illinois

Oct. 11, 10 am, Woodland.
Oct. 19, Milledgeville.

Indiana

Sept 15, 7:30 pm, Maple Grove.
Sept 20, 7:30 pm, Upper Fall Creek.
Sept. 27, Santa Fe.
Oct. 4, Laporte
Oct. 11, Buchanan.

Iowa

Sept. 21, 7 pm, Ankeny.
Sept. 22, 7 pm, English River.

Maryland

Sept. 20, 2:30 pm, Piney Creek.
Oct. 11, 2 pm, Longmeadow.

Montana

Oct. 4, Grandview.

Ohio

Sept. 21, 7:30 pm, Pleasant View.
Sept. 27, 7 pm, Sugar Creek.
Sept. 28, Mohican.
Oct. 4, 7 pm, Ross.
Oct. 25, 7 pm, Lower Miami.

Pennsylvania

Sept. 21, Montgomery.
Sept. 21, Ligonier.
Sept. 28, Friends Grove house, Marsh Creek.
Oct. 5, Lower Cumberland at Mohler church.
Oct. 11, 2 pm, Hershey.
Oct. 11, 12, 1:30 pm, East Fairview
Oct 12, 2 pm, Spring Grove, Kemper house.
Oct. 18, 19, 1:30 pm, Upper Conewago at Latimore house.
Oct 19, Huntsdale.

Virginia

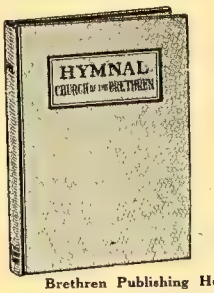
Sept. 13, Johnsville.
Sept. 20, 4 pm, Laurel Branch.
Sept. 20, Rowland Creek.
Sept. 20, 3 pm, Salem.
Sept. 27, 4 pm, Valley Bethel.
Sept. 27, 4 pm, Copper Hill.
Oct. 11, 3 pm, Lebanon.
Oct. 19, 2:30 pm, Berkeley, Leetown house.

West Virginia

Sept. 13, 3 pm, Lower Lost River.
Sept. 20, Mountain Dale.
Sept. 27, 28, Smith's Chapel.
Oct. 4, Tearcoat.

BRETHREN REVISED HYMNAL

In this New Hymnal we have the **best selection of church music, the finest collection of the old hymns** interspersed with just enough of the **best new music and hymns** we have ever offered to the public This is not a Sunday school song book but a **church hymnal.** Its **499 choice hymns** cover every phase of Christian worship. Its **78 Responsive Bible Readings** are each a choice selection, fitted to lead in deep devotion.



Mechanically the book is well done May be had in round or in shaped notes. Specify which is desire. **Single copy, postpaid, $1.25. Twelve or more copies,** carriage **extra, each, $1.00**

Brethren Publishing House, Elgin, Ill.

THREE NEW BOOKS

To select the best from the many books coming from the press is a difficult task. But here are three books that are worth while, if you are seeking guidance in your line.

Wrestlers With God $2.00
By Clarence E. Macartney

A study of the great prayers of the Old Testament and of those who uttered them. Will appeal to all who feel that we have dealt too much with theories about prayer and not enough with prayer itself.

Remember Jesus Christ $1.50
By John Snape

A collection of living sermons by a minister who does not resort to the sensational and still fills his church house. In all ten sermons or addresses covering a wide range of subjects, but all interesting.

Objectives in Religious Education $2.50
By Paul H. Vieth

A book for Sunday-school teachers, pastors and parents who should understand the aims of religious education and how to realize them. The author is director of research and service for the International Council.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

Read the Best—It Costs No More

Beautiful Girlhood $1.00
By Mabel Hale
Contains the very things a girl who would grow into noble womanhood wants to know.

Happy School Days $1.25
By Margaret Sangster
A book that sees the bright and good, and holds them before the reader.

Two Books by Louisa M. Alcott, each ..... $ .60

Little Women
Who has not been helped by this book that refuses to grow old?

Little Men
If you do not like this book you should look within yourself.

Guiding Boys Over Fool Hill $1.50
Every boy travels that route, but happy the boy and happy the leader who knows how best to do it.

God's Book and God's Boy $1.25
By A. F. Schauffler
The author knows how to draw the two together so that the boy is the better for it.

Five Books by Margaret Slattery

Important to Me $1.00
Every page abounds in wholesome advice and in striking illustration.

Two Words ..... $ .65
Short words they are, but learn to say them at the proper time, and life has a new meaning.

Just Over the Hill $1.35
A great book for all young people. And older folks will be well repaid for reading it.

The Girl and Her Religion $1.35
Illustrated. Has helped many a girl to settle some of the problems that just will arise in a girl's mind.

The Girl in Her Teens $1.10
The girl who reads this book will never forget its message.

WE ARE GLAD TO SERVE YOUR BOOK WANTS

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

FULL REPORT HERSHEY 1930 CONFERENCE
Tells you what the Church is doing. Order today, 50c

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 9: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 — Elgin, Ill., September 20, 1930 — No. 38

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918

In This Number

Editorial—
Three Lines of Emphasis, ... 593
When Regulation Doesn't Regulate, ... 593
Meeting of the General Mission Board (C. D. B.), ... 593
Among the Churches, ... 600
Around the World, ... 601
The Quiet Hour (R. H. M.), ... 601

General Forum—
At My Right Hand (Poem). By Helen M Wilson 594
Let Us Orient Ourselves By C C Hawbaker, ... 594
The Truth Motive in Religion By Paul F Bechtold, ... 594
"The Unclean Thing" By Elijah F. Atwood, ... 595
What Is That In Thine Hand? By Maude C. Jones, ... 595
What It Means to Be Born Again. By Rhetta C. O'Rourke, ... 595
Ministerial Relief By C H Shamberger, ... 596
The Thermometer Is $43,228 Low. By H Spenser Minnich, ... 596
The Pioneer Challenge By A. R. Coffman, ... 597
Ministerial Relief Fund By Clyde M. Culp, ... 597
Jewels By Rebecca Foutz, ... 602

Pastor and People—
The Summer School for Rural Ministers. By W. E. Garnett, ... 598
Deeds of Kindness. By D. E. Cripe, ... 598
The Gist of the Sermon. By D W. Kurtz, ... 598

Home and Family—
Pals (Poem). By Harry Troupe Brewer, ... 599
The Prodigal. Chapter 5. By Florence S. Studebaker, ... 599

...EDITORIAL...

Three Lines of Emphasis

The eighth of a series of editorials based on the Bible Hour talks given at the last Hershey Conference under the general theme of "Making Distinctive Doctrines Matter More."

SIMPLICITY, economy, hygiene, beauty—these are all good words to think of when you are up against the question of wherewithal you shall be clothed, along with that other one, modesty, which as we saw last week lies hidden at the very heart of the whole subject.

Simplicity is singleness in contrast with complexity. That is the root idea. It is opposed to extravagance here because waste is sin, especially so in the face of the great world need. In determining what true economy is, due consideration must of course be given to first cost, durability and the kind of service given. That clothing should be hygienically correct, conducive to health and comfort, ought to go without saying but sometimes it doesn't go, even with saying. Ugliness is no virtue but beauty is and beautiful clothes are an inspiration to beauty in thought and life. There is great need to remember, however, that any tendency to excessive ornamentation violates the first law of beauty, simplicity, and that the finest ornament of all is that of a meek and quiet spirit.

In such principles as these five which we have named, the main one and the other four, grounded in common sense and reflected in the spirit of the whole Biblical teaching, we must find the true basis of this doctrine. That basis is much broader than the few scattered texts which directly or indirectly refer to dress. In this as in every other question of faith and practice, it is the spirit that giveth life. The great love principle which comprehends all others and which undergirds the Bible teaching as a whole, demands expression in all phases of human conduct, even in the clothes we wear, and this requires that clothes be modest, simple, economical, healthful, beautiful.

To make this doctrine "matter more," since that's our theme, we suggest three lines of emphasis: give it the range of the whole life, stress the superiority of spirit values, and accept our special church responsibility.

Give it the range of the whole life. Most of the considerations involved in the clothes problem apply with equal force to many other phases of living equipment. Jesus' warning against undue concern about worldly things couples the question of what to eat along with that of what to wear. Food and furnishings of various sorts, cars to ride in and devices for recreation and entertainment—these and many more things which have a just relation to human needs also provide splendid opportunities for extravagance, vain display and waste. Unless there is reasonable consistency in other things we shall not make much progress, either in impressing thoughtful minds with the virtue of simplicity in dress, or in developing in our own hearts the inner graces which belong to genuine simple living.

Stress the superiority of spirit values. This is the crux of the whole problem. And it can not be done by any arbitrary or mechanical devices. It is a process of heart education. It comes through experience in "practicing the presence of God" and in serving the need of our fellow-men. The first means worship, looking for God in nature, in the events of everyday life, in everything, and the going out of the soul toward him in loving trust and aspiration. The second means sharing the fortunes and misfortunes of our fellows in loving concern for them, in rejoicing and suffering with them, in practical ministry to them. In such ways as these we learn to appreciate the worth of spiritual treasures and to place a just valuation on carnal needs and carnal pleasures. These seem so cheap in comparison with the finer things that the lure of them fades into nothingness.

Accept our special church responsibility for the promotion of this fine Christian virtue. The world needs it greatly. Religion is weak and lame without it. We are fitted by inheritance and natural endowment to make a contribution here of great value. That better, more Christlike Christianity that's going to be when the Christian forces are enlisted, not against each other but against the common enemy, will be better and more Christlike if we see and seize the opportunity that is ours. This means hard work. It means undiscourageable persistence in preaching and practicing the doctrine of living simply, not neglecting its application to the manner in which our bodies are adorned.

Faithfulness along these lines will not go unrewarded. It will really make this doctrine matter more.

When Regulation Doesn't Regulate

THE man who would like to see the Eighteenth Amendment repealed or modified and the Canadian system of "government control" of the liquor traffic substituted for it, ought to know the facts given by the Associate Editor of the *Toronto Globe* in an article published in the *Christian Herald* for August 2. And you ought to know them.

"Ontario's law is, from the standpoint of social and temperance progress, the best of the eight Canadian systems. There has been a sincere attempt made to make the law something better than a mere merchandising measure. Yet every 'advanced temperance' promise has been confounded by events. The government, is not, as it promised, selling less liquor than the bootleggers sold, but at least twice as much. The bootlegger has not been banished—many small fry having replaced the few big fish."

And he gives the figures to back up his statements. And explains in some detail just how the system works. The Editor of the *Herald* observes truthfully that "it is the wet game to conceal the fact that Canadian 'regulation' as a temperance measure is a tragic failure."

We must have more education on this subject, certainly. But while we are doing this, the only sound attitude for the law to take toward liquor drinking is to outlaw it. Any method which tries to "regulate" the traffic will have bootlegging, speakeasies, etc., to contend with. The only way to get rid of these evils is to go back to the unrestricted sale of liquor. But not even the wettest of the wets will admit that he wants that. Notwithstanding its difficulties, prohibition is still the simplest method of handling the problem unless you are willing to throw everything wide open. That would be simpler!

But the certain consequences of such a regime can not be tolerated in our thought for two seconds. There just isn't any easy way out of the mess we are in. The only wise thing to do is to go right ahead, working for better observance of the law and educating the people, giving them the truth about alcohol and the truth about all other attempts to deal with the problem. A generation is coming on which knows little about either, and is therefore an easy mark for wet propaganda.

In the final round up it's going to be prohibition or no regulation at all. But the latter is unthinkable. It's going to be prohibition.

Meeting of the General Mission Board

THE September meeting of the General Mission Board convened in their office at Elgin on Tuesday, Sept. 2, at one o'clock. All seven members of the Board were present. Also Brethren A. D. Helser and Niels Esbensen, with the latter leading in the opening devotions. This is the annual meeting of the Board when organization takes place; the election resulted in continuing the officers of the past year: Otho Winger, president; J. J. Yoder, vice-president; Charles D. Bonsack, secretary; Clyde M. Culp, treasurer; H. Spenser Minnich, assistant secretary, and M. R. Zigler, home secretary.

Perhaps the two items of most interest to our readers were decisions discussed and reached in conference with other groups. The members of the General Mission Board are also directors of the Brethren Publishing House who meet in separate meetings, with different organizations. In the joint meeting with the directors it was decided that *The Missionary Visitor* would be combined with THE GOSPEL MESSENGER beginning with the January, 1931, issue. We trust it is the beginning of other mergers which may be considered for economical and efficient church administration. It is the purpose to give missions its place in the church paper along with the other interests of the church. The price for the MESSENGER will remain the same. This may not reduce the cost much to begin with, but it is hoped that increased subscriptions to one paper will do so. Further announcements will give details.

Among the things leading to this action of the Board are economy and efficiency with a better church paper. The whole work of the church is brought into one paper. This simplifies the work of pastors and agents. It enables the editors to use all the best material available for its weekly issues. Also, the inspiration for mission endeavor does not rest in these busy days so much on essays and exposition, as the presentation of news, facts, and methods of work. These can be presented more effectively through a weekly than a monthly paper.

The Board reluctantly gives up *The Missionary Visitor*. It has helped to make us a missionary church and served the cause in a wonderful way for more than thirty years. But if the church can be served more efficiently, the merger is fully justified. The cause of mis-

(Continued on Page 597)

GENERAL FORUM

At My Right Hand

BY HELEN M. WILSON

Lord, with what satisfying faith,
Too deep to understand,
May I in confidence believe
Thou art at my right hand.
And oh, how warm this heart of mine
As I lean close to the divine!

Out of the hopelessness of sin,
Out of the miry clay,
Lord, thou didst take my stumbling feet
And put them in thy way.
The weakness that assails, my fear,
They harm me not when thou art near.

I can not tell how cometh strength,
But this I know,
I feel thy mighty arm, dear God;
I need thee so!
And like a troubled child I move
Closer unto my Father's love.

How loving dost thou walk with me
The lonely way.
My desert blossoms as the rose,
And landscapes gray
To pastures green are turned at thy kind word.
Ah, who could weep and walk beside their Lord!

Out from the darkness when my paths would slip,
I seek thy hand.
My sun and moon stand still, my compass holds,
At thy command.
And hourly is my glad assurance proved
With thee at my right hand.

Macomb, Ill.

Let Us Orient Ourselves

BY C. C. HAWBAKER

In ancient times temples were built so that people who worshiped at the altars should face the east or toward the rising sun. The phrase "to orient" came from the practice of locating the temples so as to face the light. The Germans and French for many years have made use of the phrase "to orient," or "to orient oneself." These phrases have not been used to any great extent in our country; but recently it seems that they are becoming more and more common.

People who were reared in prairie countries have a keen instinct of directions or the place in the mind of east, west, north and south. When such a person arrives in a strange city, or place, especially after traveling at night, he wishes to find out which way is east, and then all the cardinal points, east, west, north and south take their true places in his mind, and he is in no danger of becoming lost. He has oriented himself.

During the past summer I visited the battlefields of Lookout Mountain and Missionary Ridge near Chattanooga, Tenn. I stood on those mountains and tried to think of how the commanders studied the localities and learned how best to intrench the fronts or cover the flanks, as the armies approached each other. The commanders as they studied the surroundings and got their bearings were orienting themselves.

About a year ago a man with whom I worked began to lose the right use of his mind. He could not concentrate on his work. He was unable to evaluate things at their true worth. He considered some things as wrong that were right, and some wrong things he considered proper. I talked with this man's doctor about the condition of my fellow worker. The doctor tried to explain the condition of the man's mind and said that if my friend could get away from his surroundings and get his mind "oriented" he might again be in proper mental condition.

In formalized education the word "orientation" is being used to express the idea of certain processes which are believed necessary for a person to become adjusted to his environment.

It seems to me that there is a place for the use of "to orient" and "orientation" in relation to our Christian work. We are in danger of losing the sense of direction. We do not always know how to face the light. We do not understand life about us and the proper relationship of ourselves with other people. We are seeking frivolous pleasure and spending our energies on worthless joys. We are looking to pride and selfishness as our goal, rather than to the true Light that lighteth every man who comes into the world. We need to orient ourselves.

One time years ago my brother and I were driving across the prairie in North Dakota where there were no roads, but only trails. Just about dark the trail on which we were driving was left in order to drive the team to a slough where there was water for the horses to drink. In driving back from the watering place a wrong trail was taken by mistake and before long we realized that we were lost on the prairie where houses were miles apart. My brother and I could not agree as to which was east. We needed something to help us orient ourselves and we had no compass. After driving what seemed hours we saw a light. We drove toward the light and discovered that it was from a lamp in a house. We drove to the house and there the cardinal points—east, west, north and south—took their true places in our minds. We had oriented ourselves. Had we not seen the light in the window we might have driven aimlessly until the morning light could have been seen.

Does this not give an idea of what we are doing regarding our duty to God? We are caught in a maze of trails, leading we know not where. We have left the narrow way of righteousness and are traveling aimlessly, not trying to face the light and orient ourselves. All around us the world lies open and free. We can go where we will. All around our spirits the universe lies open and free, and in the realm of our minds and souls we can go where we will. There are many roads besides the narrow way. None but the way of life leads to safety. Let us orient ourselves and find the right road. Let us study the sublime laws on which nature is based, and also the sublimer laws on which the soul of man is formed. Let us make use of the power and wisdom with which God has endowed us.

The army of Satan is studying how to attack the children of light. In planning battles, too often Satan's forces are oriented while we are wandering around not knowing which way is the right way, and too often not caring whether we are going the right direction or not. We need to orient ourselves.

Our minds are so occupied with frivolous pleasures and selfish desires that we can not properly evaluate worth-while things. Like my mentally defective fellow worker, we need to become detached from our present thoughts, and face the light and become oriented.

Most great achievements come from the minds of persons who have acquired the habit of cultivating a mental attitude which created hope and optimism. Is it not desirable that in things pertaining to the religion of Jesus Christ, we acquire the habit of cultivating a spiritual attitude which creates hope, peace, and happiness? Too many of us are wandering about on the prairie of criticism, cynicism, complaining, and pessimism, when we should face the light of faith and hope and become oriented.

It has been said that a college gives no man an education, but it gives to all men who associate themselves with it, the opportunity to become educated. The main emphasis of a college is to teach men how to seek knowledge rather than to state what knowledge is.

The lack of orientation in religion is partly due to the fact that too many of us have thought that the church gives life, instead of an opportunity of receiving the abundant life. For too long the church has been looked upon as giving us religion, rather than furnishing us a means of obtaining religion. We need to face the truth and light, orient ourselves, and seek the kingdom of God. When we once have become oriented, when we once value the riches of God above the riches of Gold, we will have the abundant life that Jesus promised. Then we will know how to adjust ourselves to the present day environment, which environment has greater possibilities for good,, or for evil, than had any environment in any other age.

Let us orient ourselves.

South Bend, Ind.

The Profit Motive in Religion

BY PAUL F. BECHTOLD

The profit motive in industry has been discussed a great deal. Because of our emphasis on individual enterprise, in America especially, the necessity of profits has been generally accepted as orthodox economic doctrine. Since the current modes of thought tend to be reflected in all human activities (as well as arising from them), it is quite natural that we should, to use Dean Inge's expression, have fallen into the error of "booming religion as a good business proposition." As an example of what he meant, witness the Rotarian gusto and ballyhooing to "put over" church functions. On my desk lies an announcement of a Christian Endeavor meeting; printed across the top in bold letters is the slogan: "Let's Make It a Whale of a Convention!" That one is tame compared to one recently posted on a university bulletin board. Would Christ have used slang and high-pressure salesmanship to draw crowds and "put across" his philosophy of life? Is this kind of blasé sensationalism calculated to give the same "kick" as the hip flask? Is it a legitimate substitute? I pride myself on being a liberal thinker, but somehow all this seems superficial. Is it necessary to compete with commercial attractions in this manner, or may this sort of thing suggest one reason for dissatisfaction with the church? I wonder.

One of the hardest things to explain today is the fact that just when there is an increasing interest in the good life there is a decrease in confidence in the church to help one to live it. In "Middletown" (Muncie, Ind.) and other community surveys it has been revealed that the reason a great many people join a church is to secure social status. The church functions in this way much as a club or lodge in advancing people in a business and professional way, or in assisting them to be "social climbers." Isn't that the profit motive?

I have been utterly astonished to observe this same motive in attempts to secure personal salvation. Laying up treasures in heaven is often undertaken for much the same reason as laying up treasures on earth: to get a heavenly reward for ourselves. Take away this selfish motive and then plot a statistical curve representing baptisms, church attendance and church budgets; it would take a decided "nose dive." A great many of us are sighing for an eternal life beyond who aren't doing very much with the one we have. Of course, we may be working hard, saving money, attending church and entertainments, and following the conventional routine of living; but how about helping to alleviate the social ills of ignorance, superstition, disease, poverty, jealousy, fear, unemployment, war, class conflicts, exploitations, oppressions, etc., etc.? Would our selfish point of view fit in over in the land "from whose bourne no traveler e'er returns"? (Of course it is difficult for some to get interested in the traditional methods and ideals of church and uplift work, but that is another story, though a very important one.)

On the other hand, do not church leaders sometimes foster the development of the profit motive in religion? Be baptized, attend every service, give liberally in order that the performance of these and other conventional duties may swell our local, District and denominational statistics and give us a glorified status both in this world and the next; this instead of bothering about the aforementioned social problems. The social workers may not be altogether wrong in sometimes regarding the church as a neutral, rather than a positive, power for good. A psychiatrist recently told a convention of ministers that were it not for them the psychiatrists would go out of business; he accused them of developing morbid fears and all kinds of personality disorders while working for the conventional baptisms and dollars; he may be partially right.

In recruiting young men for the ministry it is often asserted that there is greater opportunity for leadership in the church, or in a particular church, than elsewhere. Judging by some of those who are already "successful" in this regard, it means that the young man is to enter about the same kind of race for popu-

larity or social status, for positions of authority, for size of salary, as is found in the industrial and business world; thus the profit motive appears again! Dean Shailer Matthews one time said that theology was transcendentalized politics; that is, the same thought forms appeared in both. In like manner we might almost, in some cases, define the church enterprise as a deified business proposition. Obviously it would be unfair to make that criticism in a wholesale way; but the extent to which commercialism has entered into some church groups justifies some such characterization.

The charge is often made by scientists that the church usually follows tardily and condemns a new theory until it is proven to be true; then takes it under its wing, blesses it, and profits by it; but only after it has been successful in winning public approval. Many martyrs of science have undoubtedly owed persecution or death to ignorant and unchristian churchmen.

The reader by this time will likely have a whole flock of question marks buzzing around in his mind. Isn't the picture overdrawn? Is it the writer's prejudice? Isn't he mistaken? In all fairness it must be stated that while these things are mild as compared with criticisms being offered on every hand today, yet any careful observer will recognize that a gradual shift from the profit motive to the service motive is becoming evident, both in the commercial world and in the church. It is to expedite this process that the above lines are written. "I love my church well enough to have her criticized," is a statement recently printed in the MESSENGER. I find myself in agreement.

Lawrence, Kans.

"The Unclean Thing"

BY ELIJAH F. ATWOOD

I UNDERSTOOD him to say he was a Presbyterian minister, but he mentioned attending "the synod," so perhaps he was something else. He had retired to his study to prepare a sermon. He turned to the sixth chapter of Second Corinthians, as I recall it, and read thoughtfully the directions to ministers.

I forgot to say he first got out his big briar pipe, filled it with his favorite brand and lighted it. He could always think better when he smoked. He had not learned that tobacco drives the nerve force to the brain to produce this result, and that this continued action constantly lessens ability to think, so while the temporary result actually may be clearer thinking, the cumulative effect is a somewhat deadened brain.

Besides, this pipe had been given to him by his bishop, a former chum in college, and it had the merit of standing alone. Not that it was that strong, but it was flat on the bottom of the bowl, and well balanced.

So he smoked, and read, and thought. He had in mind a sermon on "be ye a separate people," a people easily recognized as God's people. As he came to the phrase, "and touch not the unclean thing," something in him seemed to say, "That's your pipe."

You know how it seems sometimes: two voices within seem to argue the case. "Nonsense, this refers to meat offered to idols, or something connected with idol worship," one voice said.

"But for you, it means your pipe," echoed the other.

"I haven't time to argue now; I must prepare my sermon." And he went on reading, much disturbed by the interruption.

"Coward," said the voice, "you are afraid to face the issue. You know you are wrong." Somehow he could no longer follow his train of thought, try as he might. At length he turned to it again, looked it straight in the face and it still read: "Touch not the unclean thing!" "That's your pipe," insisted the voice.

Almost angrily he slammed the pipe on the table and spoke: "All *right*, I'll quit!"

"What did you say, dear?" asked his wife, coming to the door.

"I was not aware I spoke aloud."

"But you did. Did something disturb you?"

Then, half ashamed, he told her all about it, and he was not sure he was more vexed or relieved when she agreed with the accusing voice. But he quit.

In telling of it, he said he did not presume to judge for anyone else, but for himself, henceforth, tobacco was an unclean thing. If anyone else chose to argue the matter, he had no more to say.

But the unclean thing Paul meant, while he may have had something in mind well understood, by the Corinthians, was anything in any life that sets a bad example, or hinders in any degree, growth in Christian character and right thinking.

It might be a big sin or a little sin, or it might be something doubtful, therefore unsafe. Each must decide for himself, after listening to the inner voice, as to just what he must not touch and remain "clean."

Our preacher said that while he feared he was almost angry at the time, now as he looked back on the incident, he had to laugh. And he did chuckle a little. But he could well afford to, his "unclean thing" had lost out.

I wish I knew whether he preached a good sermon that time, but I suspect I do know. While he was fair-minded, I can almost see how he led others to be fair-minded with their problems they had not hitherto looked straight in the face and demanded an accounting.

Sisseton, S. Dak.

What Is That in Thine Hand?

BY MAUDE C. JONES

"WHAT is that in thine hand, Moses?"

"A rod, a shepherd's crook, a practical tool to be used in practical everyday life. I find no end of uses for it, Lord."

Mayhap early in his career as a shepherd Moses had one day whittled out that selfsame rod as he rested on the hillside caring for Jethro's flock, little dreaming the part it was to play in his life and the life of the Hebrew race. Some of the most insignificant things of our lives have led to untold joy or sorrow. Only a stick, a shepherd's crook, and yet used at God's direction and according to his bidding it became the means of promoting Moses from an humble shepherd to a peerless leader of a chosen race of men. Moses' rod in Moses' hand, linked with God's promises proved to be the power that reached out into the land of Egypt, and in spite of the wrath and defiance and protests of a powerful, arrogant king, led a downtrodden nation composed of upwards of a million souls from abject slavery into a land flowing with milk and honey.

"What is that in thine hand, Shamgar?"

"An ox-goad, Lord."

"Use it, Shamgar, use it in opposing the hosts of the Philistines."

And without questioning the wisdom of God's command Shamgar went out with his homely ox-goad and killed six hundred Philistines and saved the day for Israel.

"What is in thine hand, David?"

"A sling, Lord, just a little, homemade, stone sling with which I while away long hours while herding my father's sheep. And sometimes it proves quite useful in keeping away marauding animals that prey on the flocks."

And when there came a day that young David's opportunity came to prove his skill with that selfsame sling, how his brothers laughed and derided him! How King Saul loathed to send such a poorly equipped lad against the terrible monster, Goliath! Fain would he have had him buckle on his own ponderous armor, hoping thereby to protect him from the enemy's onslaught. But child though he was, David realized the handicap of wearing another's armor. He must fight with his own tools in his own way if he dared hope for success, and so implored the king to allow him to use that with which he was familiar. And David with his sling shot and a few well chosen stones and a brief prayer for God's help scores another victory for Jehovah.

Hundreds of people have laid aside their own individualism and aptitude and natural tendencies to ape some one else and thereby made laughingstocks and stumblingblocks of themselves. There has been but one Moody, one Judson, one Talmage, one David Starr Jordan, one Billy Sunday and one Campbell

(Continued on Page 602)

What It Means to Be Born Again

BY RHETTA C. O'ROURKE

IT means, first of all, that we are begotten of God. "Of his own will begat he us with the word of truth" (James 1:18). "Whosoever believeth that Jesus is the Christ is born of God" (1 John 5:1), because it is only when we come to God with faith that we can and do believe and accept this truth. We are begotten by the word of truth because God has made a sure promise to us that if we believe in and accept Jesus as a personal Savior, we by that act become children of God and joint heirs with Jesus in the coming kingdom.

When we are born into this world we come into immediate relationship with the earthly family into which we are born. Previous to birth we had no relatives or friends; but in a very few minutes' time we acquire a father, mother, possibly brothers and sisters, and many other relatives. Before we accept the word of truth we can not call God our Father, because he is not our Father then, but our Creator only. As soon as we are born into his family by accepting his truth, he becomes our Father and we also come into relationship with thousands of brothers and sisters who have previously been born into the spiritual family. We are then children of God, Jesus is our Elder Brother and the whole family of the saved is related.

When the natural birth takes place we immediately take up life functions: breathing, eating, growing and eventually working. When we come into the spiritual family we do the same. Jesus said: "I am the bread of life," so he becomes our food. "Whosoever will may come and drink of the water of life freely." Jesus becomes our spiritual meat and drink when we feast on his word and commune with him in prayer, meditation and the fellowship of the saints. Have you ever seen an undernourished child? If you have you know it is an object of pity. How much more an object of pity is an undernourished Christian! For example, the one who tries to eat only on Sunday and starves the remainder of the week; who instead of drinking of the water of life freely takes only occasional sips. Can such an one grow and become useful in the family of God? Should such be taken as an example of God's feeding? Oh, that we might remember this and realize that we grow only as we eat and drink and rest in him! We know also what an important part exercise plays in the growth of the natural man, and it plays no less a part in spiritual growth. If we eat and drink and still do not work we become lazy and incompetent. The same is true spiritually. We must use our God-given gifts in his service. We must labor as well as pray and we find that the more work we do the faster we grow in grace.

Also, to be born again means to partake of the divine nature. In our natural and worldly state we are carnal and possess carnal natures, but when we are born of God we take upon ourselves his nature and all things become new to us. We love God and keep his commandments and we love one another (1 John 5:2, 3). We no longer conform to this world, but are transformed by the renewing of our minds. That is, our minds are made new, we become spiritually-minded and measure values by a new standard. Those things become most important that are eternal. We put away anger, strife, malice, backbiting and malicious gossip and our minds and conversation turn naturally to things of God.

Lastly, we become overcomers. "Whatsoever is born of God overcometh the world" (1 John 5:4), and we are enabled through this overcoming to live in the world and yet be not of the world. Earthly things fade away from our vision and we concentrate on the heavenly and eternal. We become "new creatures in Christ Jesus."

So then to summarize, being born again means to be begotten of God, to come into relationship with his family; to take up spiritual life functions; to become partakers of the divine nature; to inherit the new earth jointly with the remainder of God's family, and above all to live in the world but not of the world—to be sanctified, that is cleansed and set apart for the service of God.

Mattawan, Mich.

Ministerial Relief

BY C. H. SHAMBERGER

It is unfortunate that the pastoral association felt it necessary to pass a resolution asking for ministerial relief and pension. They must have hesitated a long time before taking such action. It is as though these servants of the church came with hat in hand asking that the church would not forget them. It would have been far more creditable for some other group to have seen the need and urged the action. Possibly the association was following the axiom that the Lord helps those who help themselves.

However, when the background of the situation is taken into account the resolution is not surprising. For a number of years pastors have been realizing that the day will come when they will no longer be acceptable as pastors. Most of them receive salaries that make the accumulation of a cash reserve difficult. In fact, many pastors are habitually hard-pressed financially. They do well to live on what they get and can not be expected to build an estate that will sustain themselves and their families after they are "retired."

When ministers did not receive salaries they did not move from one place to another every year or two. They bought farms or made other investments much the same as the members of the congregation did. But that is not possible with the present pastor who receives a salary. If the congregation pays what is considered a reasonable salary they expect full time service. If the pastor is supposed to "work" part time the salary is always low enough to make any surplus upon his part impossible.

To the total situation must be added the fact that most denominations have long since made some arrangement for ministerial relief and pension.

It was inevitable that the church would be called upon to make some provision for disabled and aged ministers. A query to Conference asked for such an arrangement and a committee was asked to report to the Conference of 1929. After a year the committee reported in effect that the task was of such magnitude that they were not yet ready to submit a plan. The same thing obtained up to the time of the Conference of 1930. No report was ready for publication and consideration prior to Conference. However, at Conference a report was arrived at by the committee, introduced to the Conference and adopted.

A consideration of the report would lead one to conclude that it should not have taken two years to develop such a plan. A study of the entire situation would lead one to believe that the report was submitted not so much because the committee had found the solution to the problem but because something had to be done.

Either of these observations may be erroneous but if either approaches the truth the legislation is unfortunate. The proper care for the disabled or retired minister is of such significance to the work of the church that any plan which is not the best will prove costly in various ways. Two years was too long to wait for a report but it would be better to wait three or more years and adopt a good plan than to adopt a plan hastily arrived at and not available for pre-Conference consideration.

It is doubtful if the church would have been willing to adopt a plan calling for the raising of a large endowment. Endowment funds pay not more than five per cent and it takes a large amount of money to produce any considerable fund at that interest rate. Unless the church expects to raise an endowment that will provide for relief and pension, it is trifling with the ministers. And it does not seem likely that the church is in a mood to subscribe large sums of money for endowments at the present time.

The problem of the investment of endowment funds is not nearly as simple as it may seem. It is easy to say, "Invest a half million dollars at five per cent and have $25,000 available for the ministerial relief fund," but to invest that amount of money so as to keep the principal intact and bearing interest regularly would require an understanding of financial matters and a personnel that the church does not have and could not afford to acquire.

Provision through an endowment is not the best principle for a retirement fund. A pension which does not call for any contribution from the one who receives it is unwise. The minister ought to help build his own retirement fund. By doing so he will retain respect for himself which he can not have if he receives something for nothing.

Churches have sometimes been guilty of paying ministers less than they should, at the same time holding before them the prospect of a pension that is unreasonably inadequate.

It may be argued by some ministers that their salaries are such that they could not be expected to contribute to their retirement fund. Where this is actually true the church ought to develop a conscience in the matter and pay a more adequate salary. But we should not too readily accept the statement of the minister that he can not contribute to his own retirement fund. This is not questioning the integrity of the servants of the church. There are other realms where the opinion of the minister passes for par far better than in matters of finance. It is an open secret that ministers rank high among those who are gullible in get-rich-quick schemes. Not a few ministers have invested more in stocks, in chicken ranches in Timbuctoo, or elsewhere, than would have been required to help in providing for retirement. Ministers will continue to try to get rich quick—and have nothing—if the church endows them without effort upon their part.

The church in adopting a plan would have done well to consider provisions which are available through organizations which specialize in such matters. A pastor recently expressed the opinion that his denomination would have been far ahead if it had adopted the retirement plan of another denomination. He felt that in being loyal to his own denomination he was being disloyal to himself. The history of benevolent societies is replete with examples where the attempt to be unique has been hazardous for those they pretended to benefit. A large national organization is about to admit that its own retirement plan is proving expensive to the organization and disappointing to those whom they are seeking to help.

The committee responsible for the report to Conference at the suggestion of the Boards reduced the budget this year from $311,000 to $296,000. This was done trusting the budget would be raised in full. Then a decision by Conference was made to include Bethany in the budget and $23,330 was added, making a budget of $319,330. The average receipts exclusive of Bethany for three full years ending Feb. 28, 1929, were $278,036. The exceptional year ending Feb. 28, 1930, is not included in this calculation. Bethany's average receipts for the last three years were $28,080.00. Only eight months of the Bethany year are in this year's Conference budget. Eight months or two-thirds of the year would bring an expectancy of $18,720.00 for Bethany. The average receipts for the Conference Budget $278,036.00 plus $18,720.00 equals $296,756.00. Even though the Hershey Conference reduced the budget to $319,330 it is still $22,574.00, above average receipts of previous years.

These statements show that the Boards and the Conference have endeavored to present a budget in keeping with the willingness and ability of the church. The fact that the budget this year is slightly larger than actual receipts for previous years constitutes a challenge to do greater things. We will commence to die when we are satisfied with present achievements and do not press on toward higher attainments. Of course the goal should not be an impossible one. The slogan, "hitch your wagon to a star" is of doubtful propriety. The goal in church finances should be reachable. If our 134,620 members (1930 Yearbook p. 45) were each to give 1c per day for Missions and Church Promotion as authorized in the Conference Budget we would have $491,363.00, or nearly a half million. Allowing for a regrettable number of members not spiritually interested enough to give we still should easily reach $319,330.00 this year.

Let the facts of the situation and the task to be done be a challenge to us, not for discouragement but for crusading. Keeping in mind the divine commission to preach the gospel, the spirit of our Lord in pouring out his life for others, and the example of the apostolic church in building the kingdom, let us press forward with Christian earnestness.

H. SPENSER MINNICH.

The Thermometer Is $43,228.00 Low

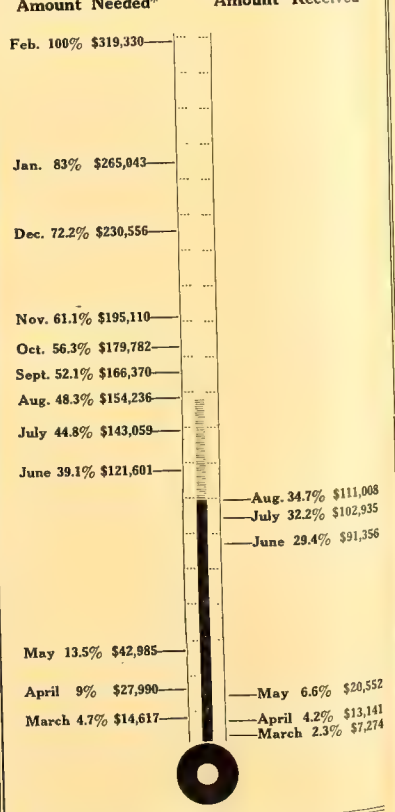
The thermometer shows that Mission and Church Promotion receipts should have totalled $154,236.00 on Aug. 31, whereas they stood at $111,008.00. Experience of three previous years indicates we received an average of 48.3% of the year's money in the first half of the fiscal year, ending Aug. 31. We are by this calculation $43,228.00 short of meeting the budget for the first six months.

Comparing receipts this year with the corresponding six months of the previous year we are $30,006 short. The record of receipts for the first six months is as follows:

Six Months Receipts March 1 to August 31	
1927	$133,428.00
1928	133,538.00
1929	141,301.00
1930	111,295.00

CONFERENCE BUDGET THERMOMETER

Light mercury shows the amount that should be raised. The bold shows the amount received.



* Inasmuch as Conference Budget receipts are more some months than others, the left side of this thermometer is arranged to show what per cent and what amount (based on three years' experience ending Feb. 28, 1929) should be received the respective months of the year, assuming that the budget is raised 100%.

** The right side shows actual receipts by per cent and dollars for the months indicated.

ence may have availed themselves of the most expert advice. The report does not indicate that they did. But however that may be, it would seem fair to raise the question whether progress comes through the adoption of a report submitted without opportunity for more thorough and deliberate consideration than was possible under the circumstances.

Elgin, Ill.

Report of the General Mission Board

(Continued From First Page)

sions must not be hindered. When the church among the nations where the gospel has been preached is being born anew, when those who have cut loose from age-old superstitions to follow Christ are being sorely tried, when the world is becoming one neighborhood; when the human heart everywhere longs for peace and brotherhood, this is no time to take any step less missionary—but more! This is the hope of the Board in their decision.

In connection with the Ministerial Board considerable time was given to the matter of ministerial and missionary relief. It can now be said that endowment funds for this cause have been started and those who have been waiting to make a contribution for the care of those who have given their lives in this great cause, have an opportunity. A committee was appointed to give further study to a plan whereby ministers and churches can share in building up a fund by regular contributions, and report to the December meeting.

Over $40,000.00 was granted to more than forty different churches in the home field, as a budget for Home Missions next year. These churches are usually in the cities or more isolated sections, and cover the country from the Atlantic to the Pacific, and from Canada to Texas.

Much prayerful consideration was given to the present situation in China. The government in China has recently decided to prohibit religious teaching in the schools. This complicates matters and increases the difficulties of the work in that field. We trust that all of our folks will join in prayer for our workers in China. Missionary work means much sacrifice at best, and faithful missionaries are usually ready for martyrdom in their cause if need be. Yet they desire to work in harmony with the governments under which they labor as far as possible. There will be much need for wisdom and courage in the days ahead and we trust we shall not forget our missionaries on the field.

For a long time our mission in Africa has been prohibited from working in much of the territory near by their present location. They are all rejoicing that the governor has recently removed these restrictions and invited them to locate a new station somewhere near the city of Biu. To those who have been praying for this privilege, it is an occasion of rejoicing, and it remains for the church to now meet the opportunity. Perhaps there is no larger challenge anywhere than the millions of people in this section of Nigeria where no missionary of any kind has ever come.

The work in India has not been unduly disturbed because of the political uprisings, even though our mission lies almost in the heart of the land where excitement has been greatest. The hospital at Bulsar is now handicapped in the sickness of Sister Jennie Mohler, a registered nurse, who may have to return to the home land. For this reason, Mae Wolf will join the party consisting of Dr. Barbara Nickey, Elsie Shickel, and Emma K. Ziegler, as they go to India, leaving New York Oct. 8. Bro. Amsey F. Bollinger and family will sail about the first of December.

The Board approved the call from Africa for two lady workers, two nurses, one ordained man and wife, and one doctor and wife. Also calls from India which include one ordained man and wife, two nurses, and one woman for educational work. As the work on the foreign fields becomes larger and more extensive, responsibilities increase. While much of this work is being turned over to native Christians, as it should be, there will still be need for those who can helpfully cooperate with them in building the Christian church in all of these fields.

The Board gave appreciative recognition of the cooperation of the American Leper Association of New York City which has made a grant to our work in Africa, as well as the British Leper Association of London.

There were other calls for funds and workers which of course it is impossible to grant because of insufficient funds and also because money is limited in its value to help in certain cases. Both individuals and groups often realize much more by assuming responsibility for themselves than having it done for them. All of us can increasingly try this with profit.

It is the purpose of the Board to use both men and funds to the greatest possible advantage and it has always been inspiring to see the care and unselfish effort of the Board as they labor to this end. C. D. B.

The Pioneer Challenge

BY A. R. COFFMAN

In the Messenger of Aug. 30, 1930, Eld. J. H. Moore has an article on "The Pioneer Spirit" that I have appreciated greatly. He writes frankly and plainly concerning a problem that confronts us. He makes a plea that we need some young people of the pioneer type of our fathers who went out and preached while making their living at the same time.

Bro. Moore has omitted to state that the economic status is different now from what it was then. Even for those who can farm, there is not the opening for taking up land and getting ahead in that way as was true in the pioneer days of which Bro. Moore speaks. With our eight colleges, a large number of leading young people have changed from agriculture to teaching. To teach school and carry on a pastoral program such as is expected in our day is a heavy task. A dear friend of mine broke and died under the strain. However, some young people are accepting that challenge and deserve just as much credit as our fathers receive.

If a young man is engaged in some kind of commercial pursuit, his employer usually does not want him to divide his time. Then, the best positions are only open after a number of years of service, while in our pastoral system there seems to be frequent change. At least, a young fellow has no assurance as to how long the church will desire his services. About the time he gets established in his working position, it may become a matter of choosing between the work by which he earns his daily bread or the ministry. Knowing these facts ahead of time has a bearing upon his launching out into a two-fold program of partially or wholly supporting himself and preaching also. There are few trades or professions that fit so well into a preaching program as farming and we are not as fully a farmer people as we used to be.

Would it not be possible to cultivate a *group* pioneer spirit in our day wherein ten or a dozen young people who have seen the vision of stewardship would get back of one of their number talented in a public way and tell him to go out and bury himself where his efforts would count for the most with the assurance that they were back of him? He would have to be behind the curtain and unknown for a while, but the stewards are behind the curtain also and our Father would see to the reward of them all (Matt. 6:4, 6 and 18). These stewardship missionaries could support their comrade and still have resources left for other places in which they might be interested, for stewardship means more than tithing. In this way we could carry forward the pioneer spirit of our fathers even though economic conditions have changed. By coöperation we can conquer. The spirit of definite interest would be created for these young people would know just where their money was being spent and what were the results being obtained.

It would be fine if the young preacher did not have to go out and hunt his own support. We used to elect to the ministry. Happy and fortunate and honored would the young man be who was elected by consecrated young men and women saying they would be back of him in his pioneer ministry. All this could be done in coöperation with the Home Department of the General Mission Board.

Ft. Worth, Tex.

Ministerial Relief Fund

The Minutes of Hershey Conference show the report on Ministerial and Missionary Relief as accepted with recommendation for further study and progress.

One of the favorable features is to proceed to secure the necessary funds to operate the plan, including the raising of $500,000.00 endowment. Necessarily such a large endowment fund will take time to realize, especially in these days of pressing needs from all sources. Nevertheless, there are those amply able to begin now to augment an endowment fund for the benefit of our superannuated and worthy ministers and missionaries of the present and future. Such cash endowment when received will be kept invested as long as time lasts in the highest grade of investment securities such as invested in by the best insurance and trust companies so that the income realized may be used in assistance in this worthy cause.

The General Mission and Ministerial Boards which have the management of ministerial and missionary relief in hand, in recent joint session have asked that the treasurer give a statement of the endowment fund for this purpose and also announce that we are in position to receive contributions to increase this fund.

This endowment fund has already in recent years received a splendid start in the total sum of $27,010.00. Contributions to increase this fund are solicited in small or large sums. Such amounts, however, are not credited to local churches on their effort in raising the Annual Conference Budget for current expenses. Send checks or money orders payable to General Mission Board, 22 South State Street, Elgin, Illinois.

As the years come and go this fund can well be increased through bequests and the following suggested clause in your will, filling in a proper amount that your estate can well provide for, will be an assurance of help along this line:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with headquarters at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of.....dollars ($.....) to be used as an endowment, the net income therefrom to be used for assistance to superannuated ministers and missionaries of the Church of the Brethren."

Clyde M. Culp, Treasurer.

CORRESPONDENCE

AFTER SEVEN YEARS

The eighth day of July of this year will always be an outstanding day in the history of the Africa Mission. It was on that day that the closed door to West Bura was opened to us. After seven years of praying and waiting for the "closed territory" across the Hawal River to be opened for mission work, we found our hopes being realized at a time when such a realization seemed to be several years in the future, and in a measure which we scarcely dared hope to expect.

Thus far missionary efforts have been limited to this side of the Hawal River excepting as the people from the other side have come across for teaching and medical care, and our Bura Christians have conducted Christian services in the near-by towns across the river. Some of the most promising boys in school are from that territory, and many hospital patients also come from there.

The territory which has been designated as "closed" covers a large area. The large majority of the people belonging to the Bura tribe live in the Biu Emirate, a part of the territory referred to. A mission station in the Emirate in a center of Bura population has been our goal.

Soon after the Governor's visit to Garkida last March, permission was given for the mission doctor to make medical tours in the Biu Emirate This was a most gratifying step forward. Our doctor made a number of tours and was well received by the people.

In the meantime the Field Committee was discussing the next step to be taken. The government had offered us the

(Continued on Page 604)

PASTOR AND PEOPLE

The Summer School for Rural Ministers

BY W. E. GARNETT

Rural Sociologist in Virginia Polytechnic Institute

Summer School for Rural Ministers

The old idea that the country church is a training ground for the young ministers to wear off the rough edges, or for old men to spend their declining years, is a relic of the past. The shepherd of the hills may dwell in the untrodden ways and minister to small flocks, but he faces today an almost unparalleled missionary opportunity. He is to lift up his eyes to behold the fields white unto harvest. He must somehow save the individual, though not forgetting that the passion of Christ was to redeem the whole of man and the whole of the world. He is to surcharge the entirety of life with spiritual dynamic. Such has been the intent of the summer school for rural ministers at V. P. I., held July 22 to Aug. 1.

It is a mere commonplace to say that religion is life. If that oft repeated statement is true, then religion concerns itself with all that enters into the molding and making of men. The school for rural ministers is preëminently concerned with the forces or agencies so frequently neglected or ill-considered by the church. It is simply endeavoring to help the rural ministers with the practical problems of the parish, breathing forth the spirit of service. The country pastor is to kindle the whole of life with spiritual values, challenging the interest of the underprivileged, lifting all of life to the levels of Christian standards. In all of this, the school that specializes in the study of rural situations can be a strong ally to the country minister.

The rustic background of the location of the school, the rolling mountains that lift their heads in the distances, the irresistible charm of the campus conspire with the cordial contacts of the students of the various churches and the information of instructors to render the occasion most fruitful in thought and inspiration. On every hand one heard a hearty and universal approval of the school.

Farm Groups Also Meet

The annual meeting of the 4-H club augmented the interest of the occasion during the first week of the summer school. Hundreds of the very select youth from Virginia were assembled upon the campus, and introduced into a well planned program, designed to promote community consciousness and civic interest. There were daily classes initiating them into the mysteries of farming, home-making, community welfare work, and religious services conducted by the young people, radiating a spiritual atmosphere, which seemed very heartening and hopeful for the younger generation. The contact of the ministers with these boys and girls was very wholesome.

Many farmers and their wives crowded the campus during the second week of the conference for the Institute of Rural Affairs, and the Virginia Farmers' Institute. The assembling of a somewhat diversified group was helpful in emphasizing and sponsoring the common interests of all. It seems evident that the farmer must do many things for himself, and that he must ultimately solve his most vexing problems. For one thing, the Virginia Polytechnic Institute, as was pointed out during the school, is helping the farmer to use mechanical devices in watering his parching soil, and showing the necessity of maintaining the proper balance between production and consumption. It is now feasible for organized groups to solve almost any problem with which they may be confronted, and to carry out any program which they may have the vision, the courage, the initiative, the energy, and the will to undertake." The necessity for coöperation in all phases of human endeavor is now upon us.

Home-Making Problems Discussed

The art of home-making was presented in a practical and effective manner by men and women of recognized ability, and ample time offered for free discussion. The consideration of the ways of controlling children in the home provoked a volley of questions, and a somewhat prolonged discussion. The old method of corporeal punishment has lost in popularity, while the new method of directing the children from within by the quiet influence of patient, sympathetic understanding and love has won many advocates, and is entirely in keeping with the findings of child psychology. The home, where men and women are in the making, is of the first importance, and there seems yet to be no departure from the old adage that "the home is the cradle of civilization."

With the coming of the larger parish idea the church is vitally touching all phases of life. Dr. S. Parkes Cadman is quoted as saying: "The day is passed when any realm of our economic, industrial, social, political, or international life will be regarded as outside the sphere of the responsibility of the churches." Dr. Edward T. Devine speaks in a similar vein when he says: "The special function of the church is personal regeneration and spiritual development, but the field of the church is as broad as the world." The gospel must dynamically affect the eightfold factors of life mentioned by Dr. Carl C. Taylor: food, clothing, shelter, health, recreation, education, friendship, religion. Certainly Christ was not indifferent towards any one of these, and he ever desired to help one to a fuller life. Today there are specialists in every form of human activity, and the minister can magnify his influence by lending his sympathetic and intelligent support to the various agencies designed for the welfare of mankind. Many practical ways of accomplishing that end were well set forth by the men of varied and wide experience in the summer school for rural ministers.

Rural Emigration

One very noticeable trend of the time is the migration of people from the country to the city. To arrest that tendency the rural life must be made attractive, and must be made to minister to the highest needs of men. The country should be relieved of its dead monotony and fatigue by creating a sufficient amount of leisure and cultivating an appreciation of the finer things of life. God speaks to one in the open spaces if he has learned to listen to his voice. Here one has a better chance for the enriching of his personality. It was emphasized in the school that the minister can render a very grateful service to his people by making available to them and inspiring them to read some of the informing and choice literature of the age. Some of the pastors are making extensive use of circulating libraries and reading rooms. The printed page has power to lift the ideals of people and stimulate them to aspire to the best life.

Influence of V. P. I.

One impression that lingers in the mind is the wide reach of influence of the Virginia Polytechnic Institute. Experiment stations are scattered over various parts of the state, and every effort is made to make country life more beautiful and happy. One of the instructors informed the ministers of the discovery of a type of oats that has meant millions of dollars to the farmers of Virginia within the short space of a few years. This is but one of the many instances of how the institution comes to the aid of farmers. A certain professor referring to the impatience of some students, said in effect that if one discovery is made in a life time that pushed back the horizon of human knowledge, one has wrought well and has made himself a benefactor to mankind. The school is in quest of truth, animated by the high spirit of service to the greatest number of people.

The Virginia Polytechnic Institute moves along three lines: resident teaching, research, and extension; these three, and probably the greatest of these is extension. All of these endeavors are correlated through with the United States Department of Agriculture, so that the labors of the whole system may be made available to the entire country. One can gain but a meagre and imperfect idea of this institution unless he has been on the campus and felt the very pulse of the machine. It is worth-while for ministers to know what others are doing for human welfare in the community life.

"The rural life problem," according to L. H. Bailey, "is that of development and maintaining on our farms a civilization in full harmony with the best American ideals." According to a findings committee, "It is necessary to build up or strengthen the institutions which minister to that life," and "to utilize the spiritual resources in the development of personal character and life." To that end it is essential to know the truth—the facts and conditions of country life, and to do something definitely about them. Such is the purpose of the rural school for ministers.

The Virginia Rural Church Survey

One thing essential for the awakening of a people is the dissemination of knowledge of the prevailing circumstances. The Virginia Polytechnic Institute has rendered premier service in its patient, plodding study and careful surveys of conditions in the country. It has with the aid of some of the churches disclosed some of the meagre conditions and the crying needs of the countryside. These are among the many facts revealed by the Virginia rural church survey: That in Virginia there are on the average thirteen rural churches within a radius of five miles, with the self-evident fact that the smaller the church and the less time it receives from the pastor, the less chance there is of effectively administering to the needs of the people and of exerting a worth-while influence in the community; that lawless community groups are very largely unreached by the church, and that this sort of community disease is spreading in Virginia; that the churches have created an attitude of reverence and deepened spirituality without the concurrent growth of social-mindedness, and have manifested, on the whole, too little interest in other agencies for ushering in the kingdom of God in the community; that a small percentage of ministers have the peculiar type of training, amply fitting them for understanding and effectively grappling with rural life problems. The above are some of the facts borne out by an impartial study. On the other hand, it has been revealed that the country church in Virginia is by no means a decadent institution and that there are many and far-reaching possibilities instinct within the country church. "The church," it is said, "has the key to the solution of some of the most vexed rural problems. . . . That the local church is the key to the coming of the kingdom of God on earth." Country pastors face the challenge of bravely and energetically addressing themselves to the exploitation of the possibilities of the rural church.

As a footnote it might be well to suggest that there is free literature at the disposal of those who will communicate with rural extension department of Virginia Polytechnic Institute, Blacksburg, Va., and that a very helpful list of books dealing with rural life will be given upon request. There is one monumental work, "The Role of the Church in Rural Community Life in Virginia" (Bul. 267) that should be in the hands of everyone who is vitally interested in the rural problems in Virginia.

Deeds of Kindness

BY D. E. CRIPE

21. A Widow's Debt

A YOUNG man acquired a piece of good land in a new country. He changed his mind and did not make his home on it. Later on that land was sold through a friend who lived near by to a widow who had several small children. She wanted the place for a home. She made a small payment and promised to make specified payment every year.

Years came when it did not rain much and the crops were poor, and she could not make a payment. Sometimes year after year went by when she paid nothing. The creditor always took what she could spare but never asked her for more. Thus years went by and most of the debt was still unpaid. By this time her children were old enough to help with the farming and her circumstances improved.

Then they had a rainy year and good crops. The friend wrote that the widow was now able to pay off the debt and asked how much she owed. He explained that the law of that state provided that if a note was not paid when due it would from that time on draw compound interest, and the widow would be obliged to pay compound interest for all those years if the creditor wished it. Without any further explanation he left this entirely to the creditor. This compound interest would increase the debt nearly one hundred dollars.

By this time the young man had married and had a family of children. He talked the matter over with his wife. Neither had ever seen the widow, or ever expected to see her. But they knew she had brought up her children alone, that she had a hard time to pay for her home, and they agreed they would not ask her to pay the compound interest.

Many times that amount of money would have come very good to them, but they have never regretted that they did not take what would have been theirs by law, but morally would not have been just. Her gratitude and her blessing have been reward enough.

Chico, Calif.

The Gist of the Sermon

BY D. W. KURTZ

Philadelphia and Laodicea

THE message to the church of Philadelphia, like the one to Smyrna, has only praise. This too, was a weak church from the point of view of material wealth and power, but it was a missionary church, and therefore it was alive. A missionary church is always a church that has love, enthusiasm, unity, joy, and growth. Long before Philadelphia had a Christian church it was a city devoted to the education of its community in the Greek language, customs and culture. It succeeded so well that very soon the old Lydian language was no longer used, but the Greek language and culture. The church in this place was also a missionary center, and therefore had the "open door," which symbolizes the opportunity of service. In 17 A. D. there was a great earthquake in Philadelphia which nearly destroyed the city, and this was followed by many minor ones for years. The emperor Tiberius gave the city much help, and released them of taxes for five years. They were so grateful for this kindness that they gave the city a new name, Neo-kaisaria. But the prophet promises that the church shall have another new name, the new name of Christ will be written upon them. The earthquake compelled them to live outside the city, but if they are faithful, they will become a pillar in the temple of God, which symbolizes permanence and stability. This missionary church had a con-

tinuous history till about 1400 when the Turks finally conquered it. All alone, for a thousand years, it stood out against the Turk, after all the other cities had surrendered. Even then, it might have continued had it not lost its missionary spirit and developed factions in the church. Divisions in the church are the contradiction of a missionary church and therefore contribute to its failure.

Laodicea is located at the crossroad of the two greatest highways in Asia. It became a center of the trading and banking interests of the whole country. It

(Continued on Page 602)

HOME AND FAMILY

Pals

BY HARRY TROUPE BREWER

The mother was old
And smiling and gray;
Quite slowly along
She wended her way.
A daughter—though grown,
Was walking along,
Care free with blithe step—
A heart full of song.

"Perhaps you better,"
Said her mother true,
"Go hasten along
I'm detaining you."
Said the daughter, true,
"From you hie away
When ere long I'll be
As you are today?

"Oh, no mother dear,
I'll stay by your side,
You ever were glad
When I you could guide.
You never hinted,
You'd stop by the way;
So I'll go with you
Till endeth your day."

That true mother's smile
'Twas so good to see,
It told of a heart
Of serenity.
That mother a pal
With daughter hath been;
That daughter a pal,
Till closeth the scene.

Hagerstown, Md.

The Prodigal

BY FLORENCE S. STUDEBAKER

In Ten Chapters—Chapter Five

At one o'clock Davy Fen rode slowly into camp, put up his horse and slipped quietly into bed. Nielson was not with him. No amount of pleading or coaxing could induce the wanderer to return. "It's no use!" he declared, half earnestly, half jokingly.

Davy lay staring into the darkness. A strange anger possessed his soul. "The curs!" he breathed. "What if they had picked on me? But she says that God never gives up a prodigal. We'll see if he gives up old Nielson."

And in the Salem cabin Martha Salem prayed earnestly: "Oh, God give us strength to face the wrong, courage to fight to the finish!"

The next morning James Salem, driven by Nielson's fall to face the men he feared, gave the order which he knew would lose him several days' run while he sought men to replace Blackie and Blake. "It's no use to argue, men, you've disobeyed the rules and caused me to lose a good man, besides time and money replacing you."

"It's all right, Boss," exclaimed Blake, "we were ready to go anyhow. We want men's jobs in a man's business—no sissy dope for us—and what's more we want a man for a boss!" Blake scowled darkly as he began gathering his few belongings together.

So James Salem faced the new week with a shortage of three men. If he could not secure the force to carry out his schedule, the rival mill would snatch his men and customers as well. There was no time to lose. At the first grey streaks of dawn, he mounted and rode away.

When the men at the cookhouse finished breakfast Blackie went out by way of the kitchen. "What's your grouch now Uncle? I hear you're leaving," exclaimed Mrs. Courtney.

"Yeh, I got my orders last night," answered Blackie grimly.

"Well, all I can say is that you're mighty foolish. You've been more of a man in the past few months than I've ever known you to be. You're sacrificing your best good for a whim."

Blackie turned and faced her in surprise. "What! Ella Courtney, would you preach to me?" he demanded sternly. "I happen to know you're sacrificing a lot of happiness too for a whim, as you say. I've told you time and ag'in that Jim Courtney was innocent. You are too proud to believe it."

Mrs. Courtney dropped her eyes before the stern accusation. She could summon no defensive answer. For a long moment she debated with her thoughts, then slowly lifting her eyes she answered: "I know it, Uncle, but it's too late."

"Ella, do you mean it?" he questioned, studying her face intently. "After all you've said? I always thought changing your mind was like trying to move the rock of Gibraltar. What's happened?"

"I—I don't know, Uncle, I can't explain it," she confessed humbly. "I thought I was doing the children a favor in keeping them away from their father. I see now I've been doing them a great wrong." She paused a moment as if weighing her words. "Say, Uncle," she continued, a note of determination in her voice, "there's no use dodging around it. You know it as well as I. Neither you nor I can get away from the power of the God Martha Salem worships. She says God never gives up the prodigal. I am forced to believe it and I'll confess I don't want him to give me up. How about you?"

"Ella, you're preachin' ag'in." It was evident that he was taken by surprise at the startling turn of affairs. "I've allus said I didn't believe in it but—" He hesitated as if not sure of himself. What was the matter with him? Somehow he was being forced to words he had never expected to utter. "If livin' in a camp with Martha Salem can move a determined woman like you, I almost believe there is something to religion after all. Say, Ella, would you be willin' to say them same words you said to me to Jim Courtney? If you will, I declare, I believe I'd swallow my pride and go back to firin' for Salem & Son this very morning!"

"You, Sherwood Black, noted toper—give up your bottle and obey the rules?" It was amazing. She rose to her feet and stared at him, her face a picture of astonishment. Surely he was mocking her! He could not mean what he said—say them words to Jim! The words rang in her ears. Could she stand the test? She would have some pride to swallow, too, but it would be worth the price if—

"Ella, I know I've got a black heart, but there's a bit of good there yet. Look!" He pointed to the other room where two curly heads snuggled deep in the rumpled pillows. "I love little children. I had some once." His voice sounded strained and drawn and he continued with an effort: "I had a happy home. You know the awful tale. I thrust them from me for the sake of rum. At times I hate it but it's too strong for me. I am a slave, but, woman, for the sake of them I loved long ago, and cruelly robbed, for the sake of your children, for yours and Jim's happiness, I'll try—to obey—the rules!"

Ella Courtney was weeping openly. Well did she know the struggle of the soul before her. "Uncle, I can scarcely believe it, but God helping me I will say the words to Jim."

Sherwood Black straightened himself and strode from the room. At the door he turned, "Mind, I didn't say I'd quit. I said I'd try and I mean it." For Sherwood Black to make a resolution meant a determination to carry it out. He knew how the men would taunt him. But what cared he? He was amazed at his own change of heart. If he could only stay away from the power which held him captive he would master himself. In his heart he knew that Salem & Son's was the best place for him.

He hurried to the bunk house, snatched his greasy working garments from the battered bag where he had placed them the night before. In another five minutes he was striding toward the mill. On the beaten path he suddenly confronted Mrs. Salem. What would she say to him? Nothing of course since last night. She would not even speak.

To his surprise she paused, smiled and bade him a cheery good morning. "I'm sorry you are leaving, Mr. Black," she declared earnestly. "You are a good, steady workman. We hate to lose you."

Blackie paused awkwardly. His mind was one confused jumble. Instead of rebuke, here were words of praise, instead of haughtily ignoring him, she had actually spoken from her heart. What manner of person was this? He said nothing of his change of plans and hurried on down the path. A new spirit moved within him.

He entered the boiler room and scanned the steam gauge. Some one had been firing with the hope that Mr. Salem would soon return with men and the regular routine be carried out. He snatched some dry slabs he had saved for just such an emergency and threw them into the furnace. He replenished the pile of dry wood from the outside and chuckled exultantly to himself as the familiar sizzing sound increased and the hand on the gauge gradually moved forward.

At that moment the door of the engine room opened and Robert Salem uttered a startled exclamation: "You, Blackie, after father's orders!"

"Never mind, boy. I've changed my mind." He spoke hurriedly, firmly as if eager to face the ordeal and have it over. "Salem & Son's rules are mine from now on. Are you boss while your dad's away? Get the men lined up. She'll be ready to run in another half hour."

Robert concealed his surprise with an effort. "But, we're two men short," he protested, "Nielson and Blake."

"No, Blake ain't gone yet. Tell him to see me here at once," commanded Blackie sharply.

If Robert Salem had thrown a bomb shell into their midst the men could not have been more surprised. It was incredible, but as if to verify his statement before he had completed the rounds, the engineer gave the whistle wire a vigorous pull and every man hurried to his post.

Tom Blake stalked angrily into the boiler room and blurted out: "What's up? You're foolish. Why can't you stay by your word? Coward! I'm going."

For one long moment the men eyed one another, neither withdrawing his gaze for the fraction of a second. At last Blackie's voice rose distinctly above the roar of the machinery. "Sorry, Blake; I'm staying. That's all. So long!"

It was shortly before one o'clock when James Salem riding slowly toward the camp was aroused from his troubled thoughts by the sudden and unexpected blast of the mill whistle. He spurred his horse to a gallop and drew up before the blacksmith shop. Robert came running from the door with a piece of iron Blackie had sent over to have welded, "Hey, father, there's nearly six thousand out now and a good long afternoon before us," he shouted enjoying to the fullest extent, the look of amazement registered on his father's face.

"Robert, how did you do it?" gasped Mr. Salem at last finding his voice.

"It's Blackie," answered Robert, breathlessly. "He's staying. He says our rules are his. Isn't it great?"

"Blackie!" stammered Mr. Salem. He glanced toward the mill as if to discover whether Robert was right.

Martha Salem was coming down the path from the direction of the cook house. She smiled at the puzzled look on her husband's face. "You wonder at the miracle?" she queried, the light of conquest gleaming in her eyes. "Mrs. Courtney told me. Blackie is trying hard. We must help him, James. It is nothing less than the hand of God."

Nappanee, Ind.

AMONG THE CHURCHES

Calendar for Sunday, September 21

Sunday-school Lesson, Jonah (The Narrow Nationalist Rebuked).—Jonah 3:1-5, 10; 4:1-11.

Christian Workers' Meeting, Keeping God's Temples Clean.—1 Cor. 3:16 17; 6:19, 20.

❖ ❖ ❖ ❖

Gains for the Kingdom

One baptized in the Constance church, Ky.

One baptized in the Pittsburgh church, Pa.

Three baptized in the Lincoln church, Nebr.

Six baptized in the Smith River church, Va.

One baptized in the Bear Creek church, Ohio.

Three baptized in the Grandview church, Mont.

One accession in the Mountain Grove church, W. Va.

One more baptism in the Meadow Branch church, Md.

One baptized and one reclaimed in the Independence church, Kans.

Twenty baptized in the Cherry Lane church, Pa. Bro. H. S. Replogle of Oaks, Pa., evangelist.

Eleven accessions to the Mexico church, Ind., Bro. J. A. Robinson of Johnstown, Pa., evangelist.

Seventeen additions to the Fraternity church, N. C., Bro. E. C. Woodie of Denton, Md., evangelist.

Eighteen baptized in the Concord church, Va., Brethren Arthur Durr and L. G. Humphrey, evangelists.

Seven baptized in the Brookstown mission, Belmont congregation, Va., Bro. L. A. Bowman of Richmond, Va., evangelist.

Five accepted Christ in the Fairview church, Ind., Bro. O. D. Werking of Hagerstown, Ind., evangelist; two baptized previously.

Thirteen added to the St. Luke church, Valley Pike congregation, Va., Bro. C. O. Showalter of Rileyville, Va., evangelist.

Four baptized and six reclaimed in the Mountain Valley church, Tenn., Bro. R. B. Pritchett of White Pine, Tenn., evangelist.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Chas. Flory, pastor, began Sept. 14 in the Troy church, Ohio.

Brother and Sister I. S. Long to begin Sept. 21 at Linville Creek church, Va.

Bro. H. Q. Rhodes of Berlin, Pa., to begin Sept. 29 in the Maple Spring church, Pa.

Bro. J. S. Alldredge of Anderson, Ind., to begin Sept. 28 in the Blissville church, Ind.

Bro. Irvin Weaver of Woodland, Mich., to begin Oct. 12 in the Center church, Ohio.

Bro. T. R. Coffman of Somerset, Pa., to begin Oct. 6 in the Connellsville church, Pa.

Bro. Walter Berkebile of Rockwood, Pa., began Sept. 15 at the Bear Run church, Pa.

Bro. Geo. Rogers of Alum Bank, Pa., to begin Oct. 5 in the Leamersville church, Pa.

Bro. L. Helsley of Woodstock, Va., to begin Oct. 12 in the Locust Grove church, Md.

Bro. Ora DeLauter of Ashland, Ohio, to begin Oct. 20 in the Georgetown church, Ohio.

Bro. H. V. Townsend of Woodland, Mich., to begin Oct. 19 in the Elmdale church, Mich.

Bro. C. H. Hoover and Bro. Riley Kendal to begin Sept. 28 in the Beech Grove church, Ind.

Bro. J. A. Buffenmyer of Windber, Pa., to begin Oct. 6 in the Woodberry church, Baltimore, Md.

Bro. R. H. Nicodemus of Covington, Ohio, to hold meetings Sept. 21-28 in the Constance church, Ky.

Bro. Nathan Martin of Lebanon, Pa., to begin Sept. 28 in the Hatfield congregation, Hatfield house, Pa.

Bro. Chas. L. Fox of Claysburg, Pa., pastor, to begin Sept. 29 in his home church; Nov. 2 at Maitland, Pa.

Bro. J. O. Kessler of Teegarden, Ind., to hold meetings Sept. 21-28 in the Oak Grove congregation, Ind.

Brother and Sister O. H. Austin of McPherson, Kans., to begin Sept. 24 in the First church, Omaha, Nebr.

Bro. S. S. Blough of Ft. Wayne, Ind., to begin Oct. 12 in the Hickory Grove congregation near Pennville, Ind.

Bro. S. Paul Daugherty of Augusta, W. Va., began Sept. 14 in the Pleasant View congregation, Wakemans Grove church, Va.

Brother and Sister B. T. Stutsman of Des Moines, Iowa, to hold meetings the last two weeks in October in the Salem church, Iowa.

Bro. M. G. Wilson of Frederick, Md., to begin Oct. 12 in the Thurmont church, Md.; to begin Nov. 9 in the Broadfording church, Md.

Personal Mention

Bro. John T. Glick's address is changed from Timberville to Bridgewater, Va., R. 2.

Bro. L. W. Smith, formerly of Pontiac, Mich., is now laboring at 1017 W. Moses St., Cushing, Okla.

Middle Iowa has chosen as Standing Committee delegate to the next Conference Eld. I. D. Leatherman, with Eld. O. F. Shaw as alternate.

Eastern Virginia has chosen Eld. E. E. Blough as Standing Committee delegate to the next Conference, with Eld. J. M. Kline as alternate.

Southern Illinois has selected Eld. D. J. Blickenstaff as Standing Committee delegate to the 1931 Conference with Eld. W. T. Heckman as alternate.

We are informed that Eld. Chas. O. Forror is the alternate delegate from Michigan to the 1931 Standing Committee. We regret that our earlier information was incorrect.

Bro. D. C. Gnagy, pastor of the Ivester church of Northern Iowa, is available for several evangelistic meetings during the coming pastoral year. Address him at Grundy Center, Iowa.

Bro. J. U. G. Stiverson, Tonasket, Wash., is unable to answer personally all of the many expressions of sympathy which have come to him in connection with his bereavement and wishes us to express for him his heartfelt thanks to all who have written him.

Bro. W. R. Argabright has closed his pastorate of six and a half years with the Big Creek church of Oklahoma and is taking up the pastorate of the Paint Creek church of Southeastern Kansas. His address is changed accordingly from Ripley, Okla., to Redfield, Kans.

Pastor H. D. Harmeyer of the General Baptists, serving a community church at Garden Prairie, Ill., and Rev. J. R. Edwards of the same fraternity, were recent visitors at the Messenger rooms. We shared their wish for better acquaintance between their people and ours.

An unexpected but none the less welcome visitor to the Messenger rooms last week was Sister Hurley U. Miller of Oakland, Md. It would perhaps not have happened except for the fact that she is a sister in the flesh to General Manager R. E. Arnold of the Brethren Publishing House.

Bro. J. M. Foster of the Second District of Virginia, elder of the Sangerville congregation, well deserves our sympathy in the fatal termination of Sister Foster's illness. Her condition had been critical most of the summer but hopes for her recovery were entertained until quite recently.

❖ ❖ ❖ ❖

Miscellaneous Items

The Homecoming of the Okaw church at La Place will be held Oct. 12. All homecomers have a special invitation. If it is impossible to be here in person, write a few lines.—Estella Emmert, La Place, Ill.

Secretaries of District Meetings will do well to send in their minutes for publication soon after the meeting is held. Occasionally a secretary fails to do this until several months have passed. The home churches appreciate receiving the minutes soon after the session was held.

Book announcements on the last two pages of the Messenger have been meeting with favor with our readers. They are discovering that the House can furnish them almost any book they desire. It costs no more to deal with your own House than to deal elsewhere.

Bro. Elgin S. Moyer of Bethany Bible School has received a number of favorable replies concerning his forthcoming book, A History of Missions in the Church of the Brethren. Those who have not written him, and who would like to see the book published, should write him at once.

Sunday, Sept. 28, will be the sixty-third anniversary and homecoming day at Ivester, Iowa. An all-day program has been arranged with basket dinner at noon. Bro. C. Ernest Davis, President of Mount Morris College, will be the principal speaker at the morning and evening services.

Homecoming and Community Day for the Pleasant View church of Northwestern Ohio will be held Oct. 5. Bro. R. H. Miller of North Manchester, Ind., will speak at the morning and evening sessions. Neighboring churches will furnish the afternoon program. Former members and friends are cordially invited to be present.—I. C. Paul, Beaverdam, Ohio.

❖ ❖ ❖ ❖

Special Notices

An important statement concerning the budget will be found on page 596.

All queries to District Meeting of Southeastern Kansas should be mailed to the undersigned, secretary of program committee.—D. W. Shideler, McCune, Kans.

The District Meeting of Northeastern Kansas will be held in the Overbrook church, Overbrook, Kans., Oct. 3-6. The following talent from outside the District will contribute to our program: Brethren H. Spenser Minnich, A. D. Helser, J. J. Yoder and V. F. Schwalm.—W. A. Kinzie, Writing Clerk, Navarre, Kans.

❖ ❖ ❖ ❖

Merging the Visitor and the Messenger

The report of the September meeting of the General Mission Board which appears in this issue (see first page), refers to the decision to merge the Visitor and the Messenger. The main factors entering into this decision are stated, but there are a number of details which our readers may care to know. This week we plan to tell briefly how the merger came about.

Perhaps we should begin by saying that the present Messenger is the result of a number of mergers. The first in the Messenger line was the Gospel Visitor dating from 1851. In 1873 the Christian Family Companion and the Gospel Visitor were consolidated. The double name was changed and shortened in 1876 to Primitive Christian. The same year The Pilgrim was merged with the consolidated paper to become the Primitive Christian and Pilgrim. Meanwhile the Brethren at Work was getting under way at Lanark, Ill. In 1883 the Primitive Christian and the Brethren at Work were united, the consolidated paper being named The Gospel Messenger, which name our church paper has now carried for about forty-seven years.

These facts will indicate that there is nothing new in the merger idea. Indeed, there would seem to be a suggestion of the oldtime vigor as the Visitor and the Messenger are merged at the beginning of the eightieth volume of the latter. And especially is this true as one thinks of the possible service which the merged paper should be able to render the church.

Now as to the merger of the Visitor and the Messenger, it is impossible to say just when the idea began to germinate. We are inclined to think that the campaign to clear up the deficit last spring had something to do with it. In this campaign the value of the weekly contact with our constituency was very apparent. And coöperation on this particular project suggested other possibilities.

Thus it happened that the first week in April the writer was shown the list of business for a meeting of the Educational Committee, a subcommittee of the General Mission Board. One item listed here by the editor of the Visitor was the possibility of merging the Visitor with the Messenger. Some preliminary figures were gathered and submitted to the Educational Committee. The committee recommended consideration of the merger project to the April meeting of the General Mission Board. At this Board meeting, or rather at the meeting in which the members of the Board meet as directors of the Publishing House, it was decided to appoint a committee of five to study the question and report at a later meeting. The committee consisted of the Assistant Editor of the Messenger, the Editor of the Visitor, the Literary Editor for the Publishing House, the Editor of our Sunday school publications, and the Chairman of the General Mission Board. This committee was encouraged to give the idea careful study and get the reactions of a number of representative church leaders.

One of the first things the committee did was to send out a questionnaire to all the members of church Boards and a representative list of missionaries, pastors, leaders and business men. It was planned to have the results of this referendum and some special studies in hand for a report to the General Mission Board at Annual Conference.

The returns on the questionnaire proved to be something of a surprise. They ultimately came to be almost one hundred per cent complete, and as for the sentiment registered, that was fully five to one in favor of the merger!

At the recent Hershey Conference these results were presented to the Board. However, it was thought best to make further tests of sentiment for or against the idea of merging the Visitor and the Messenger. Standing Committee was consulted and discovered to be very generally in favor of the merger. A group of student volunteers was almost unanimously in favor of the idea. Thus wherever the merger idea was presented sentiment ran strongly in favor of the move.

Accordingly the committee originally appointed to study the merger idea was enlarged by the addition of one member, the Editor of the Messenger, and instructed to work out detailed plans. At the recent meeting of the Board, in the session when the members met as directors of the Publishing House, the whole matter was given careful and final consideration. And the decision was as stated in the report referred to—that The Missionary Visitor and The Gospel Messenger be merged, the consolidation to take effect January, 1931.

New Visitor Subscription Regulations

On Sept. 3 the General Mission Board, after months of serious consideration, decided to merge the Missionary Visitor with the Gospel Messenger, effective beginning January, 1931. This merger necessitates an adjustment of terms for new subscriptions being received from the date of the Board's decision to the end of 1930.

All subscriptions received after October 1, 1930, on the basis of a contribution of $4.00, or more, for missions will be entered to continue only to the end of 1930.

All subscriptions received at the paid rate of $1.00 per year will be entered and continued into 1931 for a period to be determined on the basis of the respective subscription prices for the Visitor, $1.00, and the Messenger, $2.00.

The Visitor values highly its 12,000 readers. We promise you that the new merged paper will continue on with the best and most inspiring missionary material we are able to supply.

THE VISITOR EDITORS.

AROUND THE WORLD

Italy's New Aristocracy

The Crition Fascista, a Fascist periodical, recently urged recognition of the Fascist party as the aristocracy of Italy. In so doing this paper is but publicly advocating what has been essentially true since Mussolini came into power.

The Mystery of the Past

The mystery of the past was not lessened when a group of Mexican Boy Scouts, exploring in one of the wildest portions of the state of Guerrero, stumbled upon ruins of a buried city. Mounds and one sphinxlike figure are said to be suggestive of some of the remains of ancient Egypt.

Cosmic Rays

To investigate cosmic rays, measure the electricity in the air, and determine the ionic charge of the upper atmosphere, are three of the things two scientists want to do when they ascend to a height of about ten miles. Their plan is to ascend by balloon, meanwhile providing themselves with air, heat, etc., by remaining in a hollow aluminum gondola or ball. The risks involved are tremendous but Professor Augusta Piccard and his assistant plan to take the chance in the hope of finding out something about the upper atmosphere.

Weather Forecasting

Long distance weather forecasting seems to be a possibility that is all but realized. And that such is the case is due to studies of the sun such as Dr. C. G. Abbot, director of the Smithsonian Institution, has carried on for about thirty years. Dr. Abbot and his associates have found that when the sun's radiation varies about one per cent there is a corresponding variation of about five degrees in temperature on the earth. Now since disturbances on the sun seem to run more or less in cycles, and the relation between the sun's radiation and earth temperatures is so close, a practical aspect is that of long distance weather forecasting.

A United States of Europe

The idea of a United States of Europe is one which suggests almost insuperable difficulties. And yet, in spite of all this, it is an idea which is bound to live because of what it may be made to mean for Europe. Thus in a recent newspaper report we read, "Representatives of twenty-seven European states voted to put M. Briand's scheme for a European federation on the agenda of the league assembly, which opens Wednesday. This means that it bears their adhesion in principle and that it will be referred to at least one standing committee, and then turned over to a subcommittee, which will report next year." Thus the idea of M. Briand goes marching on.

Beryllium to Be Cheaper

Beryllium is one of the rare metals. The fact that at present it is priced at $300 per pound should give the reader some idea of the rarity of this metal and the expense of extracting it from the combinations in which it occurs. But as the lightest known metal not corroded in air, a metal with the lightness of aluminum and the strength of steel, it becomes apparent that it has possibilities which challenge the ingenuity of chemists. And so it has come about that two university students have devised an electrical method by which beryllium can be brought within a moderate range of price. The new process will make it possible to use the once rare metal in aviation.

Worse Than Muddled Thinking

As a case of worse than muddled thinking, take that of a high school boy of nineteen and a girl of seventeen, who set out to rob and kill if necessary to get money to get married on! Seemingly these young people did not know what a home can not be founded upon such a basis. Just what accounts for this strange case of criminal thinking we do not know. It would seem that young people with brains enough to get most of their way through a high school course would know the inevitable end of such a course of conduct. We would not be surprised if there was a good deal lacking in home training. And as for the church, we are sure that the two young persons in question must never have darkened the door of such an institution.

Old Automobiles

One of the great motor manufacturers of Detroit is experimenting with derelict automobiles. How can they be salvaged at profit? Everyone who has seen an unsightly auto junk yard must certainly have asked this question, and wondered why old cars must rust out in plain view. And so it seems that at last something is to be done to effectively and decently dispose of old automobiles. The plan for salvaging old cars is as yet confined to the Detroit area but the system is all that could be desired. For everything on the derelict auto is saved even the grease. Hubcaps are reclaimed for aluminum, oil cups for brass and wires for copper. Finally the stripped skeleton is crushed in a great press and dumped into a furnace for melting. Thus the old car is started on the way to become a new one.

Tractors Abroad

United States manufacturers of tractors are selling more tractors abroad than ever before. The first six months of this year 35,700 tractors valued at $40,537,650 were exported. Compare this with 34,666 worth $32,996,220 for the first six months of 1929. Exports to Russia amounted to $21,715,867 in value and accounted for the new high mark.

New Styles in Investments

A year ago stocks were the rage and Americans generally were playing the market for advances. Then came the reaction—and the suggestion that it is better to be sure than sorry. The practical aspect of all this is that surveys show Americans have turned from stocks to bonds, that they are buying for a steady income rather than gambling for uncertain profits.

South American Affairs

South American affairs have presented changes as sudden and striking as one would expect to find in melodrama. Most readers were not surprised when a change came in Bolivian affairs and a director was overthrown. But there was surprise when Peru and Argentina followed suit. The governments in these two countries seemed to be in especially strong hands. In both cases a man of the dictator type was president. And yet, the dictator type of government has its limitations. If such a ruler weakens he is immediately supplanted by others who are younger and more aggressive. Indeed, the dictator kind of rule seems conducive to the production of conditions and men certain to result in its ultimate overthrow.

Small Crops and Big Returns

Under existing conditions it is the small crops which bring the big returns. Chairman Legge of the Federal Farm Board is authority for the statement that "from 1924 to 1925 the corn crop increased 600 million bushels and the farmers received 300 million dollars less for the big one; that 9,633 million pounds of hogs were worth in 1926 sixty-eight million dollars more than 11,353 million pounds slaughtered in 1929; that the smallest production of beef cattle in six years brought the largest return to the farmer." Cotton presents another striking example. A ten million bale crop in 1923 brought the growers more than half a billion dollars more than an eighteen billion bale crop in 1926. So it looks as though American farmers must raise less if they would bank more money.

Why Certain Rich Men Are Wet

It is quite clear from a recent senate investigation just why certain very rich men are wet. It is not that they are so concerned about human rights, as it is that they are seeking a way to get out of paying income tax. Here is the way Dr. Ernest H. Cherrington put it: "The novel and interesting idea which these barons have fostered is to have the income tax of great corporations taken from their broad shoulders and placed upon the backs of the industrial workers of the nation. The fact that those industrial workers would need to spend for beer alone probably $5,000,000,000 annually in order that the government might collect such a tax is a mere incident for those wizards of finance, as is also the whole question of the terrific indirect economic cost to the nation of such a policy and the general social and political consequences thereof."

The Technique of Understanding

Just how such organizations as the League of Nations tend to develop a technique of understanding is apparent from time to time. Thus of a recent conference at Geneva we read: "The cause of harmony received aid during the morning's meeting of the council, when the mandates commission adopted a softened report on the delicate question of British responsibility for the Palestine disorders. Mr. Henderson made a conciliatory reply refraining from attacking the commission for its previous criticism, giving assurance that his government would do everything possible to prevent a renewal of trouble. The situation was settled 'with peace and honor for all,' according to the council's statement." What we mean to indicate is that controversies which once led on to war may now be handled immediately by the conference method to the satisfaction and benefit of all.

More and More Gasoline

Members of the American Chemical Society recently listened to an explanation of how 100½ gallons of gasoline can be extracted from 100 gallons of petroleum. Such methods sound a good deal like the magic attempted by men in the middle ages, and yet a method whereby more than 100 per cent of oil can be converted into more than 100 per cent of gasoline, was actually outlined for hard thinking American chemists. As to the process and its possibilities we read: "Crude oil is squeezed in a highly heated atmosphere of hydrogen at about 3,000 pounds a square inch. Some of the hydrogen combines with carbon in the oil to produce more hydrocarbons—and so makes gasoline. When more than 100 per cent gasoline is obtained the addition of the hydrogen accounts for the extra. It is not proposed to use the 100 per cent process at present, and the report said the time may never come when it is economical to convert oil wholly into gasoline. But the thing has been done and stands in the background ready to use if necessary to make the world petroleum supply last longer."

The New That Is Really Old

It was said some days ago that too many ministers show more concern over external matters of church organization than they do over the problems which touch the center of the religious life. Now in so far as this may be true it does not represent a new attitude. The Hebrew prophets wrote of conditions which suggest that thousands of years ago some religious leaders thought more of form than of the real issues of life. Of course we do not mean to minimize the seriousness of any such situation, but history teaches that such may be expected in a materialistic age. And what is needed is not more who deplore such conditions, but courageous men who will face the issues of the day in the spirit of the prophets.

"The Spade and the Gospel"

At the suggestion of one of our readers we are glad to reprint the following statement clipped from The Presbyterian: "P. Whitwell Wilson, that versatile writer for the New York Times, recently had a fine article on the value of Archæology as it sheds light upon the Bible. One after another of the sites of ancient civilizations have been uncovered. City after city has come up from the grave as Samuel did. What was once supposed even in the learned world to have been a desert of half-civilized human life in which it was not likely that the events of the Old Testament history could have happened, have been made to blossom as the rose, and now scholars behold in these ancient days and places civilizations which are amazing in their complicated structure, endless in their ramifications, and altogether in line with the narrative which the Bible has been patiently giving throughout the centuries. Not long since, The New York Times carried an editorial on the Tomb of Timothy, thought to have been located in Ephesus. The other day, another story was printed, telling of a find in Egypt. Here a bejewelled mummy has been found which has somehow escaped the hands of robbers for four thousand years. At a step we can go back to the days of Abraham, the 'friend of God,' and behold a civilization and a culture advanced beyond all belief. Since the Great War, with facilities provided for a freer hand in these ancient lands, and with money and interest more plentiful, the spade of the excavator has been busy, and all that has been done has been for the benefit of the Old Book and its everlasting story of Divine Grace. Let no man feel the slightest concern for the Bible. Whenever it seems to some to be in peril, then some new find comes along, in the providence of God, we believe, and strengthens our hold on those things which are of eternal moment."

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Moses

Deut. 33: 26-29

For Week Beginning Sept. 28

Human Sympathy

He chooses to be the brother of slaves rather than the son of a princess. He kills an Egyptian slave driver who is beating one of his brethren. When two of his brethren quarrel he makes a vigorous protest against the wrong-doer. He defends the women who are crowded from a well in Midian by some impudent shepherds. After forty years of ease with family and flocks in Midian, he yields his life to the impulse of sympathy and spends the rest of his life in delivering his people from the bondage of Egypt (1 Kings 8: 50, 51; Matt. 9: 36, 14: 14; 1 Peter 3. 9; 1 John 3 17)

A Great Achievement

The Hebrews were enslaved longer than the Negro in America. They lay under the power of a cruel and mighty tyrant. Many miles of desert separated them from their land. Enemies beset them on every side. Under Moses' leadership they broke away from Egypt, evaded and conquered their enemies, and made such beginnings in political and religious life as to become the world's teacher all in less than forty years (Mark 9. 23; 14: 36, 11: 23, 2 Chron 20: 20; Matt. 17: 20; 21: 21, 22; John 4: 48-50).

A Great Secret

With shuttlelike movement, he now faces some difficult task or problem. Now he stands in the presence of God for counsel. Work and worship these are the two poles between which he continually moves. In the words of his biographer in Deuteronomy, "There hath not arisen a prophet since in Israel like unto Moses whom the Lord knew face to face" (Matt. 17. 21; Acts 6 4; Phil 4 6).

Discussion

Is not the lack of prayer one of the most fatal shortcomings of church people today? How may this be changed?

R. H. M.

What Is That in Thine Hand?

(Continued From Page 595)

Morgan, but there have been hundreds of imitators. God never stamps his trademark on an imitation. Goods must be 100 per cent efficient before he endorses them. Why not use our own talents in our way with God's help? David's sling and flute were his daily companions and God used both in a marvelous way to further his cause.

"What is in thine hand, little boy?"

"A little lunch my mother packed for me, two cakes and five little fishes. It isn't much, Lord."

"May I use it, lad?"

"Gladly, Master."

And by making use of material at hand, augmented and hallowed by the Spirit of the living Christ, upwards of 10,000 people were fed that day and enough was left that each of the disciples might take home a basketful to wives and children. Little did the lad's mother dream of what her humble service might accomplish as she lovingly packed a lunch for a little boy who was eager to be off to Galilee for a day's fishing. Little do we as parents today realize the good or the bad that may result—from the trivial deeds we do or fail to do for the boys and girls growing up about us. It takes so little to please a child, and yet sometimes we feel that their requests are too numerous and our shoulders are already overburdened with necessary things that must be done, and so we fail to take time to do some things that would add so much to the child's pleasure, and perhaps indirectly bring a blessing to some one else. We lose so many golden opportunities to teach a valuable truth or to sow a seed that would ripen into bounteous fruit. All too soon the days and the years have slipped away and our little ones are gone from the parental roof. Then we long to hear their childish prattle once more and bemoan the fact that we spent too little time catering to their childish fancies when the opportunity was ours. What a tragedy it would have been had one busy mother failed to take time to pack a noonday lunch for her little boy who chanced to meet the Christ on that memorable fishing day 2,000 years ago!

"What is that in thine hand, poor widow?"

"Only two mites. So little, oh so little to give! Would that I had more, but it is my all!"

And yet her gift called forth the admiration and commendation of the Master himself. How wonderful might be our experience if we would drain ourselves for the Lord. Untold blessings would follow. The widow gave her all because of her bounteous love for the cause of Christ. We give little because we love little. Too often we bestow lavishly on our earthly friends and have nothing left to give the Lord, except the husks, and then we wonder why we get so little joy from our Christian experience.

> "Not what we give but what we share,
> For the gift without the giver is bare.
> Who giveth himself with his alms, feeds three—
> Himself, his hungering neighbor and me."

"What is in thine hand, Mary?"

"A box of ointment very, very precious, but not too precious to use in bathing the tired feet of my loving Master. I do so long to render some service to him who has redeemed me from a life of sin and degradation and turned my thoughts toward life eternal. My best is but a poor return for his gift to me."

Sacrificial service means far more to God than sacramental service. Everyone has some choice ointment, some talent, some gift that if used rightly will bring cheer to some soul, alleviate some one's suffering, or help lift somebody to a higher plane of living. It is a sad fact that in this rushing world today most people are commercializing their talents, and forgetting that by so doing they are robbing both God and man. The sweet voice is snatched up by the radio corporations and in that capacity it shrieks jazzy, empty, silly, nonsensical stuff for which big pay is received. And God is cheated of one more ally that might have sung his praises and the story of Christ's redemption unto thousands of lives and souls. The beautiful face and figure are bought by money-making corporations and shamelessly flaunted in unbecoming dress and posture before the public on great bill boards, advertising beer and cigarettes and immoral movies until our hearts grow sick within us at the rotten sights that greet us everywhere we go. God made woman beautiful for a far different purpose from this. Why will she not use her beauty and grace and charm in carrying out the design of her creation rather than be a paid puppet in the hands of gross, unscrupulous men or corporations who have not the slightest regard for God or his people?

"What is in thine hand, Dorcas?"

"Just a needle, that's all."

Yet, with that needle Dorcas put Christ into the lives of those with whom she came in contact in such a wonderful way that after being called from earth to glory she was allowed to come back and continue her earthly ministrations for a period because there was none other to fill her place.

What are we doing with our needles today? Are we spending every spare hour embroidering and beautifying our own or our children's garments, when all about us are poor, neglected mothers and children who would be so thankful for the plainest of warm, practical garments which we might be fashioning were we not such selfish creatures?

We may not be proficient with the needle. It may be the pen, the paint brush, the plow, the locomotive. It may be our ability is to preach, to teach, to sing, to cook, to pray or even to play. Every one of these may be used to the glory of God, else why did he endow us with more than ordinary ability along certain lines? We need to find our particular niche and then fit ourselves into it, not for our own pleasure alone, but for the edification of him to whom we belong.

"What is in thine hand, Paul?"

"My body, my soul, my education, my aspirations, my accomplishments, my talents, my all."

"What will you do when you grow old, Paul, if you give your all now?"

"I am ready to be offered. Therein is my crown of rejoicing. I shun not to declare the whole gospel of Christ, even though it brings persecution, suffering, beatings, shipwrecks, perils, misunderstandings, storms, imprisonments and chains."

We send our youth to college and universities in order that they may make an easy living. Paul had a university training but he did not have an easy life. He turned his training and his convictions into such channels of usefulness with such vigor that martyrdom came to him. Too many preachers are afraid to denounce sin. We hear far too many apologies for existing conditions, too many *ifs* and *perhapses* from the pulpit. Men will never turn from their sins until they are troubled spiritually. And no doubting, vacillating, wishy-washy type of preacher will ever do that. People today demand the same sort of gospel in the same sort of way as was preached by John the Baptist, Paul and Jesus Christ. We have clubs and organizations and amusements and eats and what not to get folks into the church, but the folks who get in by these channels are not rock-ribbed, honest to goodness Christians. They slip in easy and slide out the same way. They can find all these inducements among their worldly friends. Their mental, physical and social natures are already supplied; and if the church can not or will not or does not feed them spiritually what do they gain by sticking? Why not give them what they lack and what they sincerely crave? Folks will still drive miles to hear a real gospel message. They want God, not superficiality.

Man's passion for higher things is just as inherent as is the tendency of the grass and plant to spring from the earth and grope towards the sun, and the church is the only earthly organization that has the power to feed this passion for a higher, loftier, more spiritual nature. Let us not disdain the big things but let us strive to put more emphasis and the proper significance on the little things, the things we have in our hands.

Syracuse, Ind.

The Gist of the Sermon

(Continued From Page 599)

was also a manufacturing center, especially of glossy, black woollen goods. It was also a center of medicine, and manufactured and exported a medicine for weak eyes. This rich church was self-satisfied, and had lost all enterprise. It was neither hot nor cold, but lukewarm. There was no hope for it at all. A virtue that ceases to be enthusiastic, ceases to be a virtue. The lukewarm condition means death, and this church had no future. Those who made up this church were rich in material wealth, but wretchedly poor in spiritual power; they had fine woollen goods, but were spiritually naked and in shame; they had the center of medical learning and exported eye salve, but they were spiritually blind so they could not see their own need. There is no deception like self-deception. The people of Laodicea were self-satisfied because they were self-deceived, and did not know their real condition. This church is wholly condemned, and so is every church that is lukewarm, that has lost the crusading, missionary spirit. More persecution would have helped this church.

The truth of the prophet to these churches is as good for us as it was for them. "He that hath ears, let him hear what the Spirit saith to the churches."

Long Beach, Calif.

Jewelry

BY REBECCA FOUTZ

After the fall, man soon learned to turn to sinful purposes the things which God had put here for his use and benefit. Some materials man fashioned into idols to worship, others into implements to destroy his fellow-man. He desecrated the functions of his body and made intoxicants out of fruit and grain. He became so wicked that God almost destroyed him from off the face of the earth.

But through the ages since, he has continued this prostitution of himself and his material blessings, causing them to work for his destruction instead of his benefit, as God had intended they should.

One of the things that he early thus misused, was his ability to fashion metals or other substances into ornaments with which to decorate his person. Any part of his body to which he could attach something was used for this display. This is as true today as in earlier times.

We may smile at the grotesque, burdening, body decorations the heathen use. But as long as professing Christians also use ornaments, they can not pretend to be more enlightened. The only difference is in the idea of beauty, or society's taste in decoration. The principle is the same, also the motive back of it. As a rule women are more prone to this evil than are men.

The Bible refers frequently to the wearing of jewelry. It was heathen in origin and is constantly associated with sin and idolatry. Missionaries know how much a part of the latter it is, and that it is one of the ensnaring things which those who accept Christ should give up. Its lure never leads Godward.

But how can we talk about the heathen, who have not known better, when professing Christian women are so given to this sin of bedecking their bodies with gold, silver, precious stones, pearls, glass and other substances? Even those who profit thereby recognize it for what it is. In a recent issue of a trade journal, in reporting on this line of business, there is this comment: "Perhaps we are getting more vain. Perhaps womankind is reverting to the primitive and barbaric. But whatever the reason, increasing quantities of jewelry are being bought."

Through many ages jewelry was used as an investment for wealth. The people possessed flocks and herds and valuable metals. Some of the latter was made into bars or coins which they exchanged for other things they wanted. But much of it was made into ornaments with which they loaded their bodies.

If they were waylaid or overcome in battle, one of the first things the victor did was to strip the dead of their jewelry. The Old Testament refers a number of times to such occurrences. Neither are such actions

unknown in our own day and land, when some disaster has overtaken a people and bodies are left exposed.

But no matter what the reason for possessing jewelry, its history shows a marked proclivity for its turning into a fully formed idol. When Gideon overcame the Midianites in battle, he requested his men to bring to him some of the jewelry they had taken as spoil. Then the account says: "And Gideon made an ephod thereof and put it in his city; . . . and all Israel went thither a whoring after it; which thing became a snare unto Gideon and his house" (Judges 8:27).

As a slave people, the children of Israel had not been permitted to accumulate wealth. When they were delivered, the Egyptians were made to give them jewels so they need not go out empty after their centuries of labor.

But how soon do we see some of it emerging into the golden calf (Ex. 32:2-4)! God's anger was ready to consume them because of this great sin. Moses plead for them. But before God would deal with them again, they had to strip themselves of their ornaments. These did not go with penitence and worship of the true God.

While such display is inconsistent at any time on the bodies of God's professed children, its showing around the communion table is particularly abhorrent. Can God deal with those approaching him in such holy intercourse, when the heart and body are laden with that much of the world and idolatry?

When the Scriptures tell of an evil woman, she is described as being attired in gay and suggestive apparel, laden with jewelry, face made up with cosmetics and the hair dressed in a fancy way. They are the symbols of her life. O, professing Christian woman, if your heart is different from hers, would you imitate her appearance?

In the days of Israel's speeding fast toward destruction because of her going after other gods, God sent prophets to plead and to warn. They likened her to a sinful woman, arrayed to meet her lovers. "For whom thou didst wash thyself, paintedst thy eyes and deckedst thyself with ornaments" (Ezek. 23:40). "She decked herself with her earrings and her jewels . . . and forgat me, saith the Lord" (Hos. 1:13). Does not this apply as well today to those who go a whoring after these things of the world?

We find the same picture in the New Testament. "And the woman was arrayed in purple and scarlet and decked with gold and precious stones and pearls, having in her hand a golden cup full of abominations, even the unclean things of her fornication" (Rev. 17:4). This fornication largely means unfaithfulness to Christ, the church's espoused husband. Those who go after other gods usually array themselves in the habiliments of those gods.

For the true Christian woman, her life is her adornment. She needs no other to make her attractive. She is symbolized in the picture of the Lamb's bride. "And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints" (Rev. 19:8).

There is no ornaments or putting on of apparel—symbols of the world—here. The apostles tell us the same thing—that a godly life is a Christian woman's adornment and that her attire should be in keeping with it (1 Tim. 2:9, 10; 1 Pet. 3:3, 4). They tell us that the holy women of old so deported and adorned themselves.

The engagement and wedding rings which many follow after the world in wearing, are of heathen origin. They have no scriptural basis and do not symbolize the Christian idea of marriage. Centuries after Christ, the Roman Catholic Church, which fostered many departures from both the spirit and form of Christianity, gave them her sanction. But this has not made it right for Christians to adopt them.

The time was when the sisters of the Church of the Brethren were witnesses to the world of modest Christian attire, especially in the matter of abstaining from the wearing of jewelry. But how our light has dimmed in this respect! This change has greatly weakened our testimony, for its use is destructive to the simple life. The desire for it is not prompted by the Holy Spirit.

Its prevalence among us denotes a going in the wrong direction—a drifting with the world's current. The world sorely needs witnessing against this soul-destroying influence. Are we going to fail to be part of that witness?

Philadelphia, Pa.

CORRESPONDENCE

DISTRICT CONFERENCE OF NORTHERN IOWA, MINNESOTA AND SOUTH DAKOTA

The District conference of Northern Iowa, Minnesota and South Dakota was an especially interesting one this year. It convened Aug. 29-31, in the Guthrie church (Minn.), a pioneer church in a frontier country. The land there is from one-fourth to one-half cleared, the remaining land supporting a luxuriant growth of evergreen and birch trees, with a good deal also of what is called "brush." The people who make up the church there are a fine group, having the pioneering disposition, and being intensely interested in the work of the kingdom. The church building was erected about two years ago; the Mission Board of the District, and the members at Guthrie coöperating in its erection. It is the only active church in the immediate community, and under the supervision of the Board, and the leadership of the pastor, J. R. Suter, is performing a real service. The possibilities are great, and the church is undertaking them as rapidly as it is able.

Eld. R. H. Miller of North Manchester, Ind., was the principal speaker on the inspirational programs of the conference, giving us four addresses in all. Eld. W. H. Yoder spoke helpfully at the ministerial conference, and Mrs. W. S. Jamieson, a Minnesota state Sunday-school worker, ably led the conference of Sunday-school workers.

Several ministers have located in our District during the last year. D. C. Gnagy has taken up the work at the Ivester church, W. H. Yoder has come to South Waterloo recently, while Lewis Hyde is taking over the work at Nemadji, Minn., Sept. 1. Stacy Shenton has been with the Sheldon church during the summer, while Glen Rummel, who has served the Fredricksburg church during the summer, will remain throughout the year. We appreciate the presence and help of these brethren in our District.

Eld. W. H. Yoder was chosen moderator of the 1931 Conference, to be held in the Lewiston, Minn., church, Aug. 29-31, 1931. J. A. Eddy was reëlected a member of the Mission and Ministerial Board. Ray E. Zook was chosen to serve on standing committee, with L. H. Root as alternate.

Preston, Minn. Ray E. Zook, Writing Clerk.

DISTRICT CONFERENCE NORTHERN INDIANA

A year ago the church at Nappanee invited the District of Northern Indiana to hold the 1930 conference in Nappanee. At that time the one who was giving the invitation said that they had in the city a community park which was equipped to accommodate our group. More than one thousand attended the meeting that just closed; they were pleased with the splendid place for the gathering and with the generous way that the church folk took care of all of our needs.

The young people in the peace contest, and Bro. R. D. Bowman, our General Secretary, gave some real inspiration and information to start the work of the conference. This first session was held on Monday, Aug. 25, at 7:30 P. M. The first part of the meeting was planned by the District Board of Religious Education. Bro. Bowman as well as some District folk directed the thinking on Tuesday forenoon.

The subject of the theme for Tuesday afternoon, in charge of the District Ministerial Board, was Evangelism. District talent handled this part of the program in a way which told us that they had given much time and thought in the preparation of the various phases of the subject of spreading the good news. The District B. Y. P. D. sponsored the Tuesday evening service. A splendid message by a young minister followed by a missionary play by the young people made a program that was a real inspiration to all.

The District Mission Board, in addition to a discussion of the needs and opportunities of the District, invited Bro. Moomaw to a part on the program Wednesday morning. Bro. Moomaw in his fine unselfish way gave us a real look at the life of the people with whom he labors in India.

More than six hundred sisters interested in the work of the women were in the park building on Wednesday afternoon to begin a consideration of what they may do toward the advancement of the kingdom. The opening was a real feast in music conducted by Sister Stahly. Sister Moomaw spoke to the women in a very helpful way. While the women were in session the elders of the District were in the school building looking after their work. At the same time there was a men's meeting in the local church. A program on men's work was the content of the Wednesday evening meeting.

Most all of the local churches were represented by delegates when the business session opened on Thursday forenoon. Others, not delegates, were in attendance also. Judging from the reports of the various boards of the District there is a manifest growing interest in the Lord's work in Northern Indiana. One query passed the delegate body on its way to the next Annual Conference The District is also sending a request for the 1932 Annual Conference to locate in the central zone.

The committee on resolutions asked all to rededicate their all to the interest of God not only in Northern Indiana but throughout the world. H. A. Claybaugh,

Middlebury, Ind. Secretary.

SOUTHERN CALIFORNIA AND ARIZONA CONFERENCES

The Summer Conference and District Meeting of the District of Southern California and Arizona convened in the Santa Ana church Aug. 26-29, 1930. The first day of the meeting was devoted to a conference of the Sisters' Aid Societies, in the forenoon, two addresses in the afternoon on the Holy Spirit by Brethren G. K. Walker and H. B. Heisey and an evening program known as family night, featuring the home. Wednesday morning the program was under the direction of the Board of Christian Education in which various activities of that Board were stressed and this splendid session was concluded by an address by Dr W C. Pearce, general secretary of the Southern California Council of Religious Education.

The afternoon program was under the direction of Mrs C. P. Shaffer and Bro Levi Dickey who are the directors of the boys' work and girls' work of the District. The program consisted of actual demonstrations of some of the work done at Camp La Verne this summer. The evening was devoted to an oratorical contest on the subject of Peace in which there were six contestants from six different churches.

Thursday forenoon was profitably spent under the direction of Field Secretary H. A. Frantz of La Verne College in placing the work of the College more clearly before the people of the District, the following speakers having a part in the discussion: Eld. G. K. Walker, Dr. D. Welty Lefever, President Ellis M. Studebaker and Eld. Leland Brubaker

In the afternoon the mission work of the District was considered with various members of the Board speaking followed by a brief report from each of the fields. Eld. M. R. Zigler closed the afternoon with an address on Our Home Mission Work and also brought the message of the evening following a splendid musical prelude.

The District Meeting was organized with Eld J P. Dickey as moderator, Eld. Geo. Carl, reading clerk, Eld. H. B. Heisey, writing clerk, and the writer assistant writing clerk. Two new offices were created, that of an additional member for the Board of Christian Education to have charge of Peace, and Church Historian for the District to gather data to preserve for future use. A request for the Annual Conference of 1932 to be held in Southern California was passed. Eld. H. B. Heisey was chosen as member of Standing Committee with Eld. J. E. Steinour as alternate. A splendid spirit of fellowship prevailed throughout the meeting and the Santa Ana church cared for us in a splendid way. There seemed to be progress made in every department of the work of the District and the inspiration gained at this conference ought to send us out to do more and better work during the coming year.

Fred A. Flora,

San Diego, Calif. Assistant Writing Clerk.

DIARY LEAVES

Seattle, Wash., Sunday 5th July

Last evening we had a council meeting. The older I get the more I think that a very great deal depends on the chairman, both in a council meeting as well as in any other sort of a meeting, especially if there is a variance of opinion. This morning Dr. S. J. Miller preached to our little congregation; at the close of which, on recommendation of a committee, the church voted to ask Bro. Jay Eller to come as pastor, after Sept. 1. Several were absent, not knowing, but a good majority vote was given, and Bro. Eller will have reason to feel at home when he comes.

Seattle, Sunday 20th July

This morning's service was enjoyable with seventy-two persons present. How we feel it and respond to a good attendance. How bad it looks when some one stays away who counts himself a leader in the work of the church. I spoke on the "School of Christ," a subject which is capable of large expansion. In the evening our local services closed in favor of a W C. T. U program which was being held in a near-by church, to which all had been invited. Bro. Jay Myers took me to Warm Beach, where we had forty-one present, and every one enjoyed the meeting. I like this rural congregation; it is honest, free and frank and open-hearted. And they enjoy my coming once a month, too.

Seattle, Wednesday 30th July

Wife and I went to see the Freiburg Passion Play in the civic auditorium. All I can say is: "Well, well, I hardly know what to say." It is tremendously challenging. One feels to suggest some things different, but fails to speak out when asked what he would insert instead. The whole play is characterized by the deepest solemnity from beginning to end, and we came away feeling that our Jesus Christ is

(Continued on Page 606)

AFTER SEVEN YEARS

(Continued From Page 597)

privilege of establishing medical work in the Shani District. This district adjoins the Biu Emirate and in some respects would be a good location for a mission station; but it is not central and would therefore limit our opportunities again. That fact caused the mission to hesitate to apply. Hence the choice lay between taking second best now or waiting if necessary a number of years until we could get what we wanted.

Then on the morning of the eighth of July, a letter came stating that the Governor was ready to consider an application for a mission site for medical work in general and mission work among pagans, in Biu Emirate, and we should send a committee to Biu to confer with the Resident of that territory concerning a suitable location for a mission station.

This came as a surprise to our faith, and assured us again that God is bringing his will to pass in behalf of these thousands to whom the gospel has thus far been denied. The door has been opened. Now the responsibility is ours. I should like to spell "ours"—Church of the Brethren.

Application has been made for a site twelve miles from Biu. The details concerning our privileges in the Emirate have not yet been defined, but we are hoping that the next few months shall be as decisive as the last ones have been.

Garkida, Nigeria. Sara C. Shisler.

EASTERN VIRGINIA DISTRICT MEETING

The District Meeting of Eastern Virginia held at Cannon Branch, Manassas congregation, Aug. 28 was one of the best in our history. The weather was good, the attendance large, and the spirit of the meeting fine. The delegates and visitors were well cared for by the generous-hearted people of the Cannon Branch church. The elders met Aug. 27 to discuss the problems pertaining to their work and to make nominations to fill vacancies. The same members were retained on all the boards.

Hereafter all our District gatherings will be at the same time and place and will meet the second Wednesday in August. The meeting next year will go to the Fairfax congregation

In making up the budget for the District, the Mission Board asked for more money that they might be able to meet the growing demands of the District. We earnestly hope that the churches will respond and if need be make sacrifices to meet their quotas that the kingdom may be enlarged.

The peace oratorical contest was given to a well filled house. Each speaker deserves credit for the splendid work done. Roy Swank won first place, Irene Washer, second, Bessie Driver, third. I believe every one can go home feeling that the 1930 conference was a success and that the District made a step forward. May each preacher and teacher with every worker line up with the proposed program of the General Board of Religious Education and unitedly work for religious education and evangelization which will keep us all busy for several years to come.

Bro. E. E. Blough was chosen delegate to 1931 Standing Committee; Bro. Jno. M. Kline, alternate. D. M. Glick.

Fredericksburg, Va

DISTRICT CONFERENCE OF NORTHERN ILLINOIS AND WISCONSIN

District Conference of Northern Illinois and Wisconsin met at Lanark, Ill., Aug. 29 to Sept. 1.

The elders and ministers met at 2:00 o'clock, Friday afternoon. A number of sisters were present on invitation. After a discussion of the topic, "Relations of Elder and Pastor," the elders met in private session.

The question of "Training Youth" was ably discussed by Brethren S. C. Miller, C. Ernest Davis and Burton Metzler, on Friday evening.

On Saturday morning J. W. Lear spoke on "The Importance of Making Evangelism Permanent in Our Churches," Welfare work was considered from three angles, viz.: "Temperance," "Cigarettes," and "Simple Life."

"An Adequate Program of Religious Education for the Local Church," was presented in a very practical way by Bro. Rufus Bowman, after which an hour was spent in group discussions.

Two banquets were held on Saturday evening, the young people sponsoring one and the women another. Both of these were well attended and the programs of a helpful nature.

A large group met for Sunday-school at 9:30 Sunday morning. Most of the churches of the District were represented. Bro. J. E. Miller had charge of the adult group and Bro. A. C. Wieand spoke to the young people. The other departments were adequately cared for.

At 11:00 o'clock a very impressive ordination service was conducted by Eld. J. W. Lear. Eld. Edward Frantz spoke on "What It Means to Be Ordained," after which Bro. Lear gave the charge to Bro. Niels Esbensen and Bro. Burton Metzler.

There was a splendid meeting Sunday afternoon on "Evangelism and Missions." Bro. Esbensen spoke on the former topic and Bro. F. E. Mallott on the latter.

A musical fest of one hour and a peace contest were largely attended and enjoyed by all, on Sunday evening.

The business session met on Monday morning at 8:00 o'clock with Eld. J. W. Lear as moderator, J. S. Flory as secretary, and Rufus Bowman as reading clerk.

Elders C. Ernest Davis and D. D. Funderburg were chosen to represent this District at our next Annual Conference, with Elders C. D. Bonsack and Niels Esbensen as alternates.

Eld. C. D. Bonsack was chosen as moderator for next year and the meeting is to be held at Lena, Ill., Sept. 4-7, 1931. J. S. Flory,

Naperville, Ill. Secretary.

CONCERNING OUR TIMES

This is not a time to hold much that you do not need, nor to hoard money, nor to be stingy. It is a time to be the Good Samaritan, to help the one who can not help himself, to say that what is mine is yours when you need it. It is a time to seek the Lord till he come and rain righteousness upon us (Hos. 10:12). Who knows but that here may be the reason the Lord has withheld the "early and latter rain"? We need national righteousness. The aggregate will be in proportion as individuals seek the Lord. Also this will help the farmer, mechanic, laborer. Slash the salaries of all public officers from the President down to the sheriff and commissioner and see the taxes fall. That will help all. Banks have too many clerks and holidays and short days, being paid for out of depositors' money. We need a revised system of eating; cut out destructive luxuries and wasted time; quit grumbling, be thankful for all things; have constructive thoughts, not destructive, and be happy.

Olathe, Kans. J. E. Young.

MY VACATION

A vacation is profitable if taken with the proper object in view. At this writing I am in the midst of a vacation that to me is the best I have ever had. Aug. 26 Chas. A. Miller and family (who by the way is pastor of the Pleasant View church near the Brethren Home at Darlow, Kans.) and myself left home for Nebraska where a number of our relatives live near the old South Beatrice church. We arrived the same day at the home of Bro. Perry S. Overlees, our brother-in-law, where we were for two days in happy fellowship. He is one of the oldest deacons there and is totally blind; but his vision of his future home is very clear.

While there we had a reunion of all our surviving relatives in the beautiful Beatrice Park. We regarded it as a rare privilege in our lives and it was made more so by the presence of Eld. James Gish, one of the pioneer preachers of this church. What a change in forty years since we lived here! Nearly all who were here then have crossed the river to their eternal reward. Here is where the writer first met our dear Bro. Christian Hope. He was here in a great revival in which about sixty came to Christ. It was a great meeting.

The church building is a modern plant in every way. But I know no meeting held in the new plant can excel those in the little plain church of fifty years ago conducted by those faithful old pioneers. By and by another reunion of all the faithful will be held in the heavenly park through which runs the beautiful river of life.

On our way back we separated from our son and family, they going back to his charge, while I went on to Independence, where we spent the time very profitably over Sunday, preaching morning and evening and also assisting Bro. A. C. Daggett in the funeral of Sister Clara Cline's father. It was a joy to meet these loved ones again. We labored at Independence for twenty-five years and it is home to us. Here is a faithful band of self-sacrificing workers who meet three and four times a week in prayer meeting. God bless them. W. H. Miller.

Darlow, Kans.

MIDDLE IOWA DISTRICT MEETING

The annual business meeting of the Middle District of Iowa was held Monday, Sept. 1, at the Prairie City church. This was preceded by a series of inspirational meetings representing various phases of the church work, starting Saturday forenoon, Aug. 30, and continuing through Sunday evening. Brethren Rufus D. Bowman, Chas. D. Bonsack, and O. W. Neher added much to the interest of the meetings by their presence and helpful addresses.

Possibly the most far-reaching item of business was the adoption of a report providing for a District Board of Administration, a merger of most of the District boards and committees. Members of the board were elected, and they will form a temporary organization. They will study their field until next District meeting, when the new plan becomes operative.

The District Aid Society was reorganized as the Council of Women's Work, and a director elected for each of the three departments, viz., Mothers and Daughters', Bible Study, and Children's Work.

C. B. Rowe was elected as moderator for 1931. I. D. Leatherman was elected delegate to Standing Committee for 1931; O. F. Shaw, alternate. District conference next year will be held at the Des Moines Valley church, four miles northwest of Ankeny, Sept. 5-7. Walter Wallick.

Des Moines, Iowa.

CHOOSING THE HIGHEST

After reading an address on the above subject by Rev. J. Stuart Holden, I feel like passing on a few thoughts to others. Of God in his dealing with Israel we read that he gave them their request, but sent leanness into their soul. We make choices between the supreme and secondary, between self-pleasing and God-pleasing. We have to choose whether we will take his way or our way. God's plan for Israel was that he should be their Lord and King. But they had their own way and chose a king—the second best.

God's second best is often the kindest way he can take to show us the folly of the choice we have made. Rev. Holden says that Solomon chose the second best—wisdom. It made him rich and a great ruler, but he thinks if his choice had been holiness of heart, the end of his reign would have been very different. Jesus said that he came to do his Father's will. If we are living lives yielded to him, then our aim will be to choose the best always.

The temptation with us is to choose the better instead of the best. We hear these questions: "Can I really be a Christian and go to the theater? Can a Christian go to dances? Is it right to play bridge?" I once heard a minister say: "When there is a doubt, leave it alone." We never hear any one say: "Is it wrong to go to prayer meeting?" To have God's best often costs tears, sacrifice of pleasures, etc. Jesus said: "I came not to do mine own will [second best], but the will of him that sent me [that is, the best]." To follow Christ is to choose the highest.

"God has his best things for the few
Who dare to stand the test
God has his second choice for those
Who will not have the best

"It is not always open sin
That risks the promised rest,
The better sometimes is the foe
That keeps us from the best

"There's scarcely one but vaguely wants
In some way to be blessed;
It is not blessing, Lord, I seek;
I want thy very best

"I want in this short life of mine,
As much as may be pressed
Of service true for God and man,
Help me to give thy best.

"I want amid the victor throng
To have my name confessed,
And hear my Savior say at last,
'Well done! you took the best.'

"Give me, my Lord, thy highest choice,
Though others take the rest;
Their good things have no charm for me
Since I have found thy best."

Glendale, Calif. Martha Click Senger.

DISTRICT CONFERENCE OF SOUTHERN ILLINOIS

The District Meeting and associate gatherings were held in the Astoria church Aug. 29 to Sept. 1. A number expressed themselves as believing this conference the best we have held for several years.

The meeting began on Friday with the elders' meeting and the business session of Women's Work. Creditable work was done in both these meetings.

Peace Secretary Geo. Fulk had charge of the peace meeting in the evening. He is full of the subject and is devoting the best of his life to the cause of peace. All who heard him are better able to uphold the principles of the Prince of Peace.

On Saturday morning the ministerial meeting opened at 9 o'clock. Bro. G. O. Stutsman, a member of the District Board, discussed the question of the authority of the Ministerial Board. This was followed by I. J. Oberholtzer on the topic: How shall the ministry create or build a sense of stewardship in our members? Both speakers were very frank and practical in their reasoning. This was followed by a recitation on tithing, at the close of which a goodly number stood pledging themselves to tithe.

At 2 P. M. Bro. V. C. Finnell spoke very forcibly on Ten Years of Prohibition, reminding us of our duties toward the temperance cause. The Women's Work session, followed by the different phases of their work were ably handled. The trustees of the Home gave an encouraging report of their work and plans for the future which seem very applicable to our present and future needs.

At 4:30 the B. Y. P. D., numbering 130 besides the advisors and pastors and their wives, gathered in a banquet and spent a very pleasant hour together under the leadership of E. F. Caslow. After this all went out under the trees for a very impressive vesper service. District President Bertha Miller had charge and Bro. C. Ernest Davis brought a fine message. The evening service closed with pictures by Bro. Finnell on Home Builders for Tomorrow, and with Bro. Davis speaking on Mt. Morris.

Sunday was a full day. District Secretary P. T. Arnold had charge of the Bible hour. Bro. John Masterson gave a report of his summer's work with the peace caravan. President Davis then gave the educational address in his characteristic and practical way.

The afternoon was given to the B. Y. P. D. program. A pageant, Quests for the Church, was given by a large group of our young people directed by Bro. A. L. Sellers.

Bro. A. D. Helser gave the missionary address in the evening to the largest crowd of the meeting. He emphasized the duty of the church as God's only authorized agency to

carry the gospel to the world. This was the high point of our meeting.

On Monday the business was very well taken care of with E F. Caslow, W. T. Heckman and N. H. Miller as officers, and a very earnest and Spirit-filled delegate body and a large crowd of our constituency. Reports were read, vacancies on committees were filled, and much constructive work was done. D. J. Blickenstaff was elected on Standing Committee for 1931 with W. T. Heckman, alternate. I. D Heckman was chosen moderator for 1931. The next meeting will be held in the Allison Prairie church.

The conference was well cared for by the Astoria church. The old-time Brethren hospitality was very noticeable and appreciated. All went home with a renewed inspiration and determination to serve in the Master's kingdom.

Decatur, Ill. N. H. Miller.

Notes From Our Correspondents

CALIFORNIA

Oakland.—Aug. 13 Brother and Sister Fred Hollenberg were here The latter spoke at the mothers and daughters' meeting in the forenoon, giving an interesting account of housekeeping in India. In the evening Bro Hollenberg showed his slides on India and gave his lecture to an appreciative audience. Aug. 18 we had the pleasure of hearing the Apollo Four of La Verne with us. After their hour of inspirational singing we entertained them at dinner in the church. We met in council Aug. 29. We decided to hold our love feast Nov. 23 at 6:30 P M. We gave a call to Brother and Sister O H Austin to conduct a revival meeting here sometime during May. The report of the Daily Vacation Bible School was read, giving a total enrollment of 70 and an average attendance of 82. Officers for the coming year were elected as follows: Elder, J. M. Boaz; clerk, Lelah Greek; Sunday-school superintendent, H. O. Coleman. Delegates to District Meeting are Sisters Carrie Brown and Edna Boaz. Sunday-school delegates are Lela Wilkinson and Lelah Greek. Our attendance during the summer has not been so good, but we hope for a renewed interest with the beginning of the new year.—May Heisel Woody, Oakland, Calif., Sept. 3.

IDAHO

Payette Valley church met in regular council Aug 14, with our elder, Bro. Kenepp, presiding. The important feature of the meeting was the electing of officers for the year beginning Sept. 1 Bro S. J. Kenepp was reelected elder for another year. It was decided to have a love feast this fall and to hold a series of meetings between now and next May The financial board also presented the budget for the year which was accepted. On the evening of Aug. 17, we greatly enjoyed a music program given by the Y. P. D from Weiser. Six instruments and the piano led the music while the audience joined in singing the some hymns that never grow old. A church night service has also been constituted, meeting each Wednesday evening for devotions and song practice. The Sisters' Aid meets every week, doing what they can.—Marvel Bowers, Payette, Idaho, Sept. 4.

ILLINOIS

Otaw congregation met in council Aug. 26 We had a joint Vacation School at La Place in June with the Methodists which was a success. Our Sunday-school officers were elected for the coming year: La Place, superintendent, Etta Arnold, president of Christian Workers, Emma Crape; at Centennial, superintendent, Mary Friesner; president of Christian Workers, Orville Quinlan. We are expecting Bro Wood of Springfield, Ill., to be with us sometime the last of November for a revival Our love feast will be Oct. 11 and the homecoming Oct. 12.—Estella Emmert, La Place, Ill., Sept. 8.

INDIANA

Bethany church met in council Sept. 4. Eld. A. E. Clem was reelected for another year. Our love feast will be Oct. 18 at 7 o'clock. We decided to change our series of meetings from October to the first of December because of other meetings in near by churches.—Mrs. Bertha B. Weybright, Syracuse, Ind., Sept. 6.

Peru (Ind.).—At our September council meeting Sunday-school officers were elected for the coming year with Jesse Klepinger, superintendent of the main school. The pastor, Chas. R. Oberlin, was elected to serve as elder. The pastor's report showed that twenty were baptized during the year; sixteen received by letter, one reclaimed and one restored on former baptism. The attendance in Sunday school has increased. Sept. 28 will be promotion day for the Sunday-school, and Oct 5 rally day. Our love feast will be held Oct. 8.—F Snyder, Huntington, W. Va., Sept. 10.

Upper Deer Creek church met in council Aug. 23 Bro. O. L. Hauschuck was elected Sunday-school superintendent. Bro. Paul resigned as clerk of the church and Bro. Thos. Shively was elected elder in his place. It was decided to postpone our series of meetings until a more suitable time. Aug. 21 thirty-eight members and children gathered at the church to celebrate the close of the threshing dinner service maintained by the Aid Society this season. The sisters spent the day sewing, the young folks mowed the lawn, and the men did some work about the church.—Mrs. Geo. R. Murphy, Walton, Ind., Sept. 9.

IOWA

Brooklyn church convened in council Sept 6. The date of the homecoming was set for Sept. 21. Sunday-school officers were elected, the superintendent being Glenn Connell; Christian Workers' superintendent, Glenn Connell and Earl Connell. Bro. J Schechter and wife were elected delegates to District Meeting.—Mrs. Minnie Schechter, Brooklyn, Iowa, Sept. 6.

Monroe County church met in council Sept. 2. It was decided to begin our church year Oct. 1 instead of Jan. 1. We are planning on a revival meeting sometime this fall. Our Sunday-school and church officers were elected for the coming year: Melissa McMuhn, Sunday-school superintendent; church clerk, Leota Rodabaugh; elder, Wm. Kelly One has been added to the church since our last report; one letter has been granted.—Christiana Henderson, Fredric, Iowa, Sept. 4

KANSAS

Lovewell church is just now enjoying having our new pastors, Brother and Sister Will Myers, with us. The attendance of the summer has been good. During August we joined in union tabernacle services with the two Methodist churches for Sunday evening, also in a two weeks' revival held by Rev. Cookson of Topeka. Our hearts have been saddened recently by the death of one of our older members, Bro. Calvin Hutchinson. We had a nice Children's Day program the first of June. The American Tobacco League representative gave us a lecture in July which was listened to with much interest. The different churches are appointing committees to see what can be done to organize a community service in the near future.—Mrs. Ben Switzer, Lovewell, Kans., Sept. 3.

KENTUCKY

Constance.—March 16 one more soul was added to the church by baptism. June 8 the B. Y. P. D. gave a missionary play, An Afternoon in a Chinese Hospital. Afterward Rev. A. R. Smith of the Cincinnati Y. M. C. A. gave a splendid address telling some of his experiences while carrying on mission work in China. June 25 Rev. A. M. Stout, Presbyterian minister of Crescent Springs, Ky., gave an address on "Tragedy of "It Might Have Been" June 29 Rev A. R Smith gave a sermon on what liberty really is. June 21 to Aug. 7 a Vacation Bible School was conducted by Kathryn Royer who has charge of the work here. July 20 the Trotwood quartet and Bro. Frank Eby gave a special morning and afternoon program. July 27 Bro. C. Erbaugh, pastor of Middletown church, preached a sermon on the text, For ye are bought with a price; therefore, glorify God in your body and in your spirit which are God's. Aug. 24 a joint Sunday-school convention was held with 150 present. Bro. Coffman of Dayton preached in the morning, afternoon and evening. Sept 21-28 R. H. Nicodemus of Covington, Ohio, will hold a revival.—Lawrence Rodamer, Constance, Ky., Sept. 6.

MARYLAND

Broadfording (Md.) church met in council Sept. 3. Officers elected for the next three years are: Elder, D. R. Petre; clerk, E. R. Rowland. Bro. J. R. Reid was elected Sunday-school superintendent for a year. We expect to hold our love feast Oct. 18. We are looking forward to the coming of Bro Millard Wilson of Frederick to conduct a two weeks' series of evangelistic meetings beginning Nov. 9 Our annual Sunday-school meeting will be held on Sunday afternoon, Oct. 5.—Grace K. Winger, Mason and Dixon, Pa., Sept. 6.

Thurmont.—Oct. 12 M. G. Wilson of Frederick, Md., will begin evangelistic services here continuing two weeks. The love feast will be Saturday evening, Oct. 25, at 6 o'clock. Our Sunday-school and church services have been well attended during the summer months, for a little congregation. Brethren Marshall Wolfe, E. P. Schildt and Jno. S. Weybright each favored us with a sermon recently. We have continued our ministerial services at this place for the past thirteen years and will gladly welcome our successor.—T. S. Fike, Thurmont, Md., Sept. 6.

Westernport.—Our church met in council Sept. 3 for election of officers. Bro. Arthur Scrogum was reelected elder. Bro. C. H. DeWitt was chosen deacon. Sept. 1 Bro. A. J. Beeghly completed his first year as pastor of our church. Following is the pastor's report: Sermons preached, including six funerals, 144; baptized, forty-five; anointings, three; deaths, three; weddings, three; visits in the home, approximately 480. The present membership of our church is 155 The Paul Dorcas class of our Sunday-school gave a pageant Sunday night, Aug. 31, entitled The Open Door, which was splendidly presented. A silver offering was taken for the benefit of missions.—R. S Ritchie, Westernport, Md., Sept. 6.

MICHIGAN

Crystal.—Our love feast will be held Oct. 11, an all-day meeting beginning at 11 A. M. Our Sunday-school picnic was held Aug. 28 with sixty present. Sunday evening services are discussions of the Christian Worker topics. Our District Meeting offering was nearly $25 with subscriptions for $50 more to be paid through the year. Our minister, E. E. Eshelman, has moved to Perrington, Mich., which will hereafter be his address. He will continue to be our pastor.—Mildred Bowen, Crystal, Mich., Sept. 9.

Elmdale church met in council Sept 6. Sunday-school officers were chosen for the new year with Sister Mae Tyler, superintendent. The writer was chosen Messenger agent and correspondent. We decided to have three new committees: missionary, welfare and financial, and three members were chosen on each committee Bro J. M. Smith handed in his resignation as elder, as he thought it unnecessary to come here when we had able men in our midst. Bro. C. L. Wilkins was chosen elder. We are looking forward to our revival meetings to begin Oct. 19 with Bro. H. V. Townsend of Woodland, evangelist. Our attendance at church and Sunday-school has held up well all summer. —Lizzie G. Leece, Alto, Mich., Sept. 8.

Shepherd church met in council Sept. 1. The Sunday-school officers were elected for the coming year with Sister Kathryn Utz, superintendent. Aug. 31 we had an all-day meeting with a basket dinner. In the afternoon the District delegates gave their reports which were very interesting. Bro Joseph Van Dyke of Beaverton also gave a very helpful talk. Our love feast in the evening completed the day of spiritual feasting. We regret very much to have our pastors, Brother and Sister Boomershine, leave us. Bro. Harvey Stauffer and Chas. Spencer will preach for us.—Mrs. R. V. Hoyle, Mt. Pleasant, Mich

South Woodland church met in business meeting Sept. 3. Bro. I. J Smith will be general superintendent of our Sunday-school for the coming year Seventeen of our number attended the District Meeting held in the Sugar Ridge church. We can not help but notice the good results which have come through their inspiration and help from the splendid messages given at this meeting. Our Daily Vacation Bible School in July was well attended and much appreciated by the children. Bro. R. H. Miller of North Manchester, Ind., will be with us in Bible institute and evangelistic effort in November. The members of the Village church will be invited to join with us in our fall love feast.—Mrs. Harley V. Townsend, Woodland, Mich., Sept. 6.

MINNESOTA

Worthington.—Aug. 24 our former pastor, Bro. J. A. Eddy of Lewiston, Minn., preached for us. In the evening Miss Calbrea, a Mexican missionary, spoke in our church, relating the problems in her work among her own people. Aug. 31 in the absence of our pastor who is attending District Conference at Guthrie, Bro. Bruce Eshelman assisted by Bro. Whittiger, both of Ruthven, Iowa, conducted the services. Each of these messages has been interesting and much enjoyed by the church.—Alma L. Schutz, Worthington, Minn., Sept. 1.

MISSOURI

Bethel church met in council Aug 16 Sunday-school officers were chosen for the coming year with Sam Andes, superintendent. District Meeting delegates for church are Casper Driver, Flora Marti; for Sunday-school, Arthur Miller, Ivan Keller. A committee was appointed to get the furnace fixed. Sunday-school attendance has been very good this summer. Beginning Aug. 1 the young people are taking their turn each Sunday in superintending the Sunday-school. Aug. 24 we had dedication service for our new songbooks. Six of our young people and their teacher, Mrs. J. A. Eby, spent a week at Camp Marvin Hillyard. A play, When the Torch of Truth Takes Flame, was presented Aug 24 by members of the young people's class. Aug. 30 they gave the play in one of the churches at Craig.—Mrs. John M. Andes, Mound City, Mo., Sept. 6.

NEBRASKA

Lincoln.—Bro. S B. Wenger has been retained as our pastor for another year At our business meeting Sept. 5 we elected officers for the coming year. Bro. Paul Brandt was chosen elder; Opal Newton, church correspondent; Sister Beulah Mease, Messenger agent. We have adopted the budget system for another year. We will have our harvest meeting and rally day Oct. 5. Three have been baptized since our last report A few from the Lincoln church heard the La Verne quartet when they were at Holmesville; we appreciated their service of song very much.—Minnie Horsh, Lincoln, Nebr., Sept. 8.

NORTH DAKOTA

Minot church met in council Sept. 1. Officers for the coming year were elected as follows: Bro. Harris, elder and treasurer; Bro. Chas. Zook, clerk; Bro. Wm. Myers, Sunday-school superintendent. We have made a few changes in our building during the past year, raising the church and putting a basement underneath We were very much in need of the basement for class rooms.—Aura N. Zook, Minot, N. Dak., Sept. 6.

OHIO

Bear Creek.—During the summer we had some very good meetings June 8 the Æolian quartet from La Verne sang several songs for us in the morning service, and in the evening gave their musical program. July 20 Bro. E. E. Bagwell preached in the morning, and Bro. A. D. Helser gave us a message in the evening. His missionary message was an inspiration to all. July 27 Bro. Herbert Richards came to assist in a revival. Although the weather was very warm, good attendance prevailed throughout the meetings. Bro. Richards preached eighteen sermons in all, holding up Christ as our example and Savior. One was received into the church by baptism and the church was built up spiritually. Our members' meeting was held Sept. 2. The annual election for the Sunday-school was held, Chas. Erbaugh being chosen superintendent. We are expecting Bro. R. W. Schlosser to assist us in our pre-Easter services in 1931. Aug. 31 Bro. D. O. Cottrell gave a stereopticon lecture on his visit to Palestine, Egypt and India. Those present spent a profitable evening, for the pictures were good and the lecture was educational.—Maudie Filbrun, Dayton, Ohio, Sept. 8.

Center church enjoyed a homecoming Aug. 24 with a good attendance. In the forenoon we fed on two spiritual feasts brought to us by Bro. I. W. Moomaw of India and Prof C. Ray Keim of Manchester College. Both speakers were former Center residents, the former also being called to the ministry by his home church Both men delivered challenging talks on timely topics. The devotions were conducted by one of the youngest and the oldest ministers living, who were called to this office at Center, Brethren E. E Frick and J F. Kahler. At noon the many friends and former residents who had gathered enjoyed a bountiful fellowship dinner with us In the afternoon Sister Mabel Moomaw gave us a splendid address on India and presented four girls in costume who represented four types of women in India A number of old residents and friends also contributed to the meeting through speeches and poems. Several quartets added interest to the program. All adjourned feeling that Center's first homecoming was a success. Our series of meetings conducted by Bro Irvin Weaver of Woodland, Mich., will begin Oct. 12.—Esther Horner Riemenschneider, East Canton, Ohio, Sept. 9.

Donnels Creek church met in regular business meeting Sept. 1. An encouraging report of the annual visit was given Bro. L D Young gave a report of his work for the time he served us as part time pastor. Bro. Harold Brunk was elected Sunday-school superintendent and Bro. Harold Barnhart, assistant. Brethren G. W. Barnhart and Lewis Metzger were called to the office of deacon We have appreciated messages from Brethren N. B. Wine, Rolland Flory, and Jacob Gingrich during the summer months Our love feast will be Nov. 1, at 7:00 P. M.—Ruth Dresher, Springfield, Ohio, Sept 4

Georgetown church met in business council Sept 6 Brethren Harry Delk and Carl Arnett were chosen Sunday-school superintendents for the year. A good report was given by our brethren who paid the yearly visit. Our love feast will be Oct. 4 at 7 P M, followed with special services in the morning. A report was given as to the amount of money raised for the new furnaces now being installed The harvest sermon Sept. 21 will be given by our elder Revival meetings will begin Oct. 20 with Bro. Ora DeLauter of Ashland, Ohio, assisting us.—Nora Ditmer, Laura, Ohio, Sept. 8.

Oakland.—The church met Aug 5 for their quarterly meeting At this time the new officers for the year were elected with H B Martin, elder; Bro. Ray Petersime, Sunday-school superintendent. The attendance at Sunday-school and church has been fine On Sunday evening, July 27, the young people put on a musical program Aug. 29 the church held a party for the young people who are leaving for college; we have a record group of students this year Taking well filled baskets we gathered in the basement of the church for a good time. After dinner there was a program of musical selections and speeches.—Mrs. A. E. Arkey, Bradford, Ohio, Aug 28.

Prices Creek.—Bro. Oberlin and family of Peru, Ind., came to us Aug. 18 to assist in our two weeks' revival. He labored very earnestly for the salvation of souls. While only one came forward, the church was built up spiritually. Good crowds were present at each service to listen to the Spirit-filled messages Special music was rendered each evening.—Verna Lee, Eldorado, Ohio, Sept. 4.

PENNSYLVANIA

Brandts church has just closed a successful series of meetings conducted by Bro. Heisey of Lebanon County He preached Spirit-filled gospel sermons. The church has been inspired and encouraged by his untiring efforts. As a result of these meetings five souls heeded the call of the Master. Aug 26 we met in council. We decided to forward Bro. Norman Dentler to the full ministry. Our delegates to District Meeting are Brethren M. B. Mentzer, Norman Dentler, G. A. Heckman. Our love feast will be Oct 18 at the Brandt house beginning at 1:30 P M.—Elizabeth Heckman, Williamson, Pa., Sept. 6

Cherry Lane.—Aug. 11 Bro. H. S. Replogle of Oaks, Pa., began a series of evangelistic services which closed Sunday evening, Aug 24. Through Bro Replogle's uplifting and convicting sermons twenty were baptized, including four mothers, three fathers and thirteen young people. The music was in charge of our pastor, A Jay Replogle, who secured several fine quartets for us Harvest home services will be conducted by our pastor Sept 28 Rally day and promotion day will be observed Oct. 5. The young people's rally was held in Glendale church Aug. 21 at which our Sunday-school was well represented.—Mrs. G. S. Steckman, Everett, Pa., Sept 10

Lititz church met in council Sept. 3 Our love feast will be held Oct. 26, an all-day meeting Evangelistic services to be conducted by Eld. B W. S. Ebersole of Hershey will begin Sept 7 and continue each evening for at least two weeks.—Florence B. Gibbel, Lititz, Pa., Sept. 4.

Maple Spring.—Aug. 12 Bro. A. C Wieand of Chicago gave us a message on the Holy Spirit Aug 24 Bro. J. S. Zimmerman of Long Beach, Calif., conducted the morning services at which time our new pastors, Bro. M. J. Weaver and wife, were duly installed to take charge of the church. Aug 27 the Maple Spring Sunday-school held their annual picnic in the Thomas grove which was very well attended. Our Sunday-school was reorganized with Sister Jennie Thomas as superintendent Our revival starts Sept. 29 with Bro H Q Rhodes of Berlin, evangelist, closing with a love feast on Oct. 12 at 6 P. M.—Mrs. J. W. Rummel, Hollsopple, Pa., Sept. 9.

Pittsburgh.—During the vacation season spiritual progress was evident One young man was received into the church by baptism and our morning audiences continued very encouraging During the two Sundays' absence of our pastor good messages were given by Bro Virgil C. Holsinger, Bro. Calvin Bowman and Merle Brallier presiding in Bible School until the return of Bro Dana Eckert, superintendent, who is now on the job with renewed energy The Y P. D held the first meeting Aug. 7, Sept. 7, and had a 100 per cent program; no vacancies and much interest. Last Sunday morning our beloved pastor and wife tendered their resignation For some time the various boards of the church were looking for a man to solve the problem of a prosperous church in a neighboring city and asked our church to yield our pastor, Eld. Galen B. Royer, to go there Sept 9 a special meeting was called, presided over by Elders M J Brougher and J A Robinson. After an hour of deliberation in which our church tried to plead for their pastor to remain, it was voted to release him to the General Ministerial Board in the near future Mrs. M. Elizabeth Barnett, Pittsburgh, Pa., Sept. 10.

Spring Run congregation has enjoyed many good things this summer, among them we mention Easter, Mother's Day and Children's Day programs, special programs by the B. Y. P. D., a program by Juniata College Volunteer Band and the program of sacred music by the Byler family of North Manchester, Ind The Sunday-school convention of our District was held here Aug 5 and 6. The attendance at Sunday-school and church services is fine Aug 24 one year ago it was 216; this year, 264; Aug. 31 one year ago, 205; this year, 252. We are now preparing for a rally day service We will miss the services of Bro. David Hanawalt as one of our faithful ministers He has gone to Hopewell, Pa., for a few months and we wish him success in his work there.—Ollie Swartz Gearhart, McVeytown, Pa., Sept. 2.

TENNESSEE

Mountain Valley.—Bro. R B. Pritchett held a two weeks' revival at this place, closing Sept. 2, having preached eighteen inspiring sermons. The attendance was unusually good at each service. Sixteen confessions were made and four were taken into the church by baptism, six reclaimed and others await the rite of baptism. Sunday-school has been well attended and much interest is being taken in our B. Y. P. D. programs which are being rendered every Sunday night. —Maxie L. Patterson, Baileyton, Tenn., Sept 8

VIRGINIA

Concord.—Our series of meetings began Sunday morning, Aug. 17, with Bro. Arthur Durr of Masontown, Pa., and Eld L. G Humphrey of Buena Vista, Va., in charge. They labored earnestly with us for nineteen days The house was crowded with those anxious to hear the gospel Real gospel sermons were preached We believe it was the best meeting ever held at old Concord church. Much good was done by this meeting. Eighteen were baptized into the kingdom, six renewed their vows and eight went to other churches. Our regular council meeting was held Sept. 6 with Eld. B B Garber in charge Bro. D. L. McClung was elected to the deacon's office. Our love feast will be held Oct. 4 at 2 P. M.—Mrs. Nannie A. Campbell, Midvale, Va., Sept. 9.

(Continued on Page 608)

DIARY LEAVES

(Continued From Page 603)

Lord and Master of us all, and that we must serve him with all our hearts, for he is Christ indeed, the Redeemer of the world.

Ajlune, Wash., Tuesday 12th August

The Summer Assembly was held in Lewis & Clark State Park; an enjoyable and profitable time together this was. It is wise to come and go with the children; it is good for adults and adolescents to mingle together, and to play together. They come very close together and as a result can worship together better; all learn to "play the game." But the gap between the Summer Assembly and the Conference is too large and apparent; when one is over the other begins. The Conference did a good thing yesterday to appoint a committee to make adjustments in the programs, so that they overlap. There was hardly any business at the Conference; Bro. Ezra Whisler was chosen on Standing Committee. Bro. Ezra has been very active in this church here at Ajlune. And they tell me that Bro. Geo. Thompson, who lives here, had a conversion experience very similar to that of Bro. J. O. Streeter.

Albany, Oregon, Wednesday, 20th August

With others I came to the Oregon Summer Assembly at Waterloo, out by the riverside, in the midst of tall Douglas fir trees, in a sequestered spot of God's earth. This is the first attempt at it, and I think our Oregon Brethren will do it again, as the influences exerted were all for good, so far as any one could discern. I heard no fault found by anyone. Perhaps fault finders did not come. I did not ask, but knowing how some things work, one can not help but think a little, sometimes. From the Assembly we came in to Albany, where in their new church, the District Conference is being held. Bro. Barr and his good wife have reason to be happy in their work; I think the Lord is with them. One visitor at the Conference told me that in her church, in Albany, a few years ago, the Pentecostals came in, and making the folks think they had not received the Holy Spirit unless they got the tongues, they took away some twenty families; that is, from the United Presbyterian Church. I have arrived at the deep conviction that many people get tongues without ever getting the Spirit; and many get the baptism of the Spirit in wonderful fullness who never get tongues at all. It took me a good while to arrive, but there is where I stand now. The Oregon Conference is not as large as the Washington Conference, but the same spirit of brotherhood prevails. We all need a new baptism for service, an enlarged vision of the needs of the fields before us, and a willingness to cooperate in entering into the open doors.

Seattle, Sunday 31st August

These are fine summer days, and tomorrow being Labor Day, several took the opportunity to go somewhere else. It is the fifth Sunday, and the last day of the month also. I gave a farewell sermon this morning, from 2 Cor. 13:11. Present forty-seven persons. This evening a group of W. C. T. U. ladies came in together, knowing that this was our last Sunday with the little church in Seattle. We have spent three years here; we have worked and prayed together; we have rejoiced and sorrowed together; during this time fifty were added to our congregation, and twenty subtracted; of these two by death, Sisters Wimer and Bomgardner. The Brethren in Olympia have asked me to come and be their pastor, and we have consented to do so, for a period of nine months, until their present pastor, Bro. Ed Cunningham, will be able to return from La Verne, where he goes to complete his school work. I think, in so doing, we are abiding the will of the Master; at least, we have no other thought in mind. So, in two or three days from now, we will change our address to Olympia, Wash.

Seattle, Wednesday 3rd September

Packing up and getting ready to flit is no joke. Miriam is with us evenings; her school in Kirkland, Wash., began yesterday. Answering phone calls, tripping down to the store, paying bills due, separating what we want from what we may as well dispose of, this is a job. Here is a newspaper with the record of the death of Gov. Brumbaugh, here are letters from Bro. D. L. Miller, a letter from Gandhi telling what he thinks of Christ, a letter from Senator Jones saying he is dry and will continue so, another from Senator Dill, letters from Bro. Jas. Z. Gilbert, Jesse Emmert, J. M. Blough, J. M. Pittenger, Pastor Govindji; a big box full and then some, to be passed upon, to keep or not to keep, that is the question. Messengers, Visitors, newspapers, booklets, magazines, essays never published, sermon outlines, clippings, pictures—the accumulation of three busy years. Many have expressed themselves about the Little Brother Magazine, saying, "Please continue it; there is a definite need for it." I think we will do so, but then. Here, I have just come across an old letter from a fault-finding editor, a professional fault finder. Fault finding is his business. His living is in it. He hath made a nest for himself, and now findeth no eggs. His letter maketh interesting reading. It is real funny, but I suspect he was serious. James has just returned from his third trip on an Alaska steamship as radio operator. He likes it. And Daniel, with the Apollo Male Quartette, will be entering La Verne College when it opens. Hail to the sophomores. The quartette did well while in Washington; I did not keep account of the phone calls inquiring for them after they had gone.

Stories of the Brethren

Eld. J. W. Krabill, Denton, Md., says: "During the last war a man became very ill, and thought he would die, as also his whole family. He sent for me early one morning, saying 'Do something for me, I can't die this way.' I replied that if he believed in Jesus Christ, I thought his relief lay in being baptized. However, I said, 'If you want, I will send for a Methodist minister, and he will sprinkle a few drops of water on your head.' He asked if that was according to the Scriptures. I replied, 'Not as I understand it.' Then I baptized him. One of the boys said, 'That's the end of father.' The doctor said he must go away at once to another patient. After the baptism, he sat on the edge of his bed saying, 'Praise God, my sins are forgiven.' He was very happy. He revived, and lived happily for some six months, when he was taken ill again and passed peacefully away."

When Bro. H. H. Keim, of Nampa, Idaho, was a boy of ten years, one Sunday his father, Silas Keim, had left him at home with the hired girl, while he went with the other members of the family to church. Another boy about Howard's age, came and coaxed him to go a-fishing with him. When evening came, and father and son were home together, Howard wished for a whipping, but his father did not whip him; he prayed for him, that his little son would never do such a thing again. This, H. H. now says, was very much more effective than a whipping would have been.

Bro. J. N. Holben, of Norcatur, Kans., says they lost their little boy in 1893, and it was a hard blow to give him up. However, they set to reading carefully the Word, and by it were led to seek out the Church of the Brethren. He says: "One evening at the close of services, when an invitation was given, wife and I took each other by the hand and went forward together, confessing our faith in Christ, and our readiness to follow him. And I have never been sorry for it."

Bro. J. H. Graybill, now living at Nampa, Idaho, relates this pleasant memory of his father's preaching in Virginia: "Jonas Graybill was my father's name. My childhood home was in Botetourt County, Virginia. We had perhaps four what we called 'union churches,' built by the Methodists, Baptists, Lutherans and Brethren all combining together, and on alternating Sundays each denomination took care of the preaching. I remember very well, when it came father's turn to preach, the house was always full, for they all came. This was not the experience of the others. We always thought the plan worked well, for it served the whole community."

Dayton Dam Incident. Speaking of the time when Thurman tried to establish certain fantastic notions in Virginia, Bro. Rufus Bowman says: "My grandfather, Daniel Bowman, was opposed to this movement of Thurman's, in which he had set the time of the coming of the Lord; and the day when they had set for his coming, grandfather told my father Benjamin, and his brother Joseph, my uncle, to stay by the work of the farm. Grandfather went over to the place where the folks had gathered, in order to persuade them to go back home. There was so much noise that my father and Uncle Joe went over out of curiosity, and grandfather was so busy in the crowd that he did not see them. Thurman was saying: 'Christ is in Jerusalem now, and by six o'clock he will be here. As the earth revolves around the sun, it will bring him to the spot.' Some one said to another, 'You get hold of my coat tail; we go, we go.' This was near the Dayton dam, where Thurman tried to walk on the water. It was perhaps at the same place, or may have been somewhere else, one of these believers thinking to get ahead of the others, climbed up onto a straw stack, to wait. Some one set the straw stack on fire, when he was heard to shout quite loudly, 'In hell; just as I expected.'"

W. B. Stover.

Olympia, Wash.

ELD. SAMUEL B. FAHNESTOCK

Samuel B. Fahnestock was born near Ephrata, Lancaster County, Pa., July 29, 1853, and died in Manheim, Pa., June 30, 1930. He was descended from a long line of Brethren parentage. In 1889 he married Salinda B. Gockley. To this union were born five sons and three daughters; his wife and one daughter preceded him. Of his sons, three are in the ministry.

He and his companion were received into the church by baptism Sept. 1, 1884, and he remained a firm defender of the faith as practiced by the Brethren. He was elected to the deacon's office in the Chiques congregation at the Green Tree house, March 27, 1899, and elected to the ministry Dec. 25 of the same year. When the old Chiques congregation was divided into four parts, he resided in what was afterward named East Fairview. He was advanced to the second degree of the ministry Nov. 5, 1905, and ordained to the eldership in 1913. He was elected elder in charge in 1918 and served for six years when he was compelled to resign because of heart trouble.

He was not able to attend services during his illness but always remained interested in the affairs of the church, keeping in touch with it by reading the Messenger and by inquiring about the work of the church from those who visited him. In the early years of his ministry he generally exercised in the German language, but later adapted himself to the English, and his messages were always very acceptable to the congregation.

The writer and Bro. Fahnestock came together in church work in 1902 and continued until 1924, eighteen years of this time as ministers. Our relations were always very pleasant, but it was when serving under him as elder in charge that his true Christian graces were appreciated most. As elder in charge he worked with the congregation, never apart from it. As moderator of council he never tried to sway the congregation in an undue manner to his way of looking at matters.

He was laid to rest in the cemetery adjoining the church in which he labored so long. The sermon at his funeral was based on Psalm 130.

John B. Brubaker.

Florin, Pa.

DISTRICT AID REPORT

Our District—Oklahoma, Panhandle of Texas and New Mexico—covers a large territory and our churches are somewhat scattered, but once more we enjoyed a District Aid Conference. A good crowd was present and a helpful Aid meeting was held Aug. 19 at the Oklahoma City church, with the president, Mrs. D. L. Kinzie, presiding

Mrs. Edwin Glover led the devotions, followed by prayer and music. A talk on The Ideal Aid was given by Mrs. Frankie Pitzer. The business meeting followed. Mrs. Geo. Eller was elected vice-president. We renewed our pledge to our District Mission Board of $100. Reports were read from ten Aids. We are glad to have more societies reorganized and doing good work. Although I do not have a correct statement as to our finances, we are glad to send something of what we are doing in the District. Meetings held, 200; total received, $1,130.07; total spent for foreign missions, $80; District Mission Board, $106; total spent, $864.44. Our Aids never forget to help in charity work by giving food and clothing to the needy; they cheer the sick with many calls and flowers. Our next District Meeting will be held at Thomas.

Mrs. Floyd Lowber.

Cordell, Okla.

RESOLUTIONS OF RESPECT

Whereas our heavenly Father in his infinite wisdom has called from his earthly labors our beloved brother and elder, John Bonewitz, and whereas his labors and sacrifices of more than forty years have been a very great inspiration and help to us all, therefore be it resolved

That we, the members of the District of Oregon bow in humble submission to the will of God, knowing that he doeth all things well

That we express our sympathy to the bereaved family. And that we recognize the loss which has been sustained by the District as well as the Weston church and community. And be it further resolved:

That a copy of these resolutions be sent to his companion and children, a copy be sent to the Gospel Messenger, and placed on the minutes of our District.

S. S. Reed,
C. H. Barklow

Myrtle Point, Ore.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Black-Hardy.—By the undersigned at the parsonage Aug. 30, 1930, Mr. Wilmer Black and Miss Thelma Hardy, both of Hutchinson, Kans.—Earl M. Frantz, Sabetha, Kans.

Carey-Rife.—By the undersigned at the home of the bride, Converse, Ind., July 26, 1930, Harvey Carey and Elsie Rife.—E. S. Brubaker, Wabash, Ind.

Coffman-Huffman.—By the undersigned at the bride's home, Sunday morning, Aug. 31, Ellsworth David Coffman of South England Iowa, and Mary Lucille Huffman of Ladoga, Ind.—G. L. Wine, Bridgewater, Va.

Dellenback-Landis.—By the undersigned, Sept. 2, 1930, the first marriage in the new church building of the Church of the Brethren in La Verne, Glenn A. Dellenback and Ruby L. Landis, both of La Verne, Calif.—W. I. T. Hoover, La Verne, Calif.

Heikes-Myers.—By the undersigned at the parsonage, July 29, 1930, Mr. Arthur Heikes of Falls City, Nebr., and Miss Velma Myers of Sabetha, Kans.—Earl M. Frantz, Sabetha, Kans.

Hoke-Young.—By the undersigned, Aug. 20, 1930, in the parsonage of the Congregational church, Pomona, Wilbur O. Hoke and Blanche May Young, both of Santa Ana, Calif.—W. I. T. Hoover, La Verne, Calif.

McCray-Zimmerman.—At the home of the undersigned Aug 2, 1930, Mr. Frank McCray and Miss Grace E. Zimmerman.—Van B. Wright, Dayton, Ohio.

Warnick-Clark.—By the undersigned in the Church of the Brethren, Westernport, Md., Aug. 31, 1930, Bro. Rufford Elias Warnick of Westernport, Md., and Sister Mary Elizabeth Clark of Winchester, Va.—A. J. Beeghly, Westernport, Md.

West-Kreider.—By the undersigned, Aug. 30, 1930, at the home of the bride's parents, near South Whitley, Ind., Mr. Mark V. West of Chicago and Sister Tressie Kreider.—R. C. Wenger, North Manchester, Ind.

FALLEN ASLEEP

Arnett, Sister Ida B., died Aug. 17, 1930, at her home in Fort Wayne, Ind., at the age of 62 years, 11 months, and 6 days, after an illness of eight months. She was a charter member of the Ft. Wayne Church of the Brethren, having united with the church at the age of seventeen. She leaves her husband, Harvey Arnett, from a former marriage one daughter and two sons, also one granddaughter and four sisters. Her first husband, Walter Langstaff, preceded her in death eight years ago. Sister Arnett was an active member of the church and will be missed. She was active in the Aid Society and very regular at various meetings and church activities. Funeral service at the Fort Wayne church by the undersigned. Interment in Lindenwood cemetery.—S. S. Blough, Ft. Wayne, Ind.

Bragg, Sister Sallie, born March 20, 1864, died June 20, 1930. She is survived by her husband, Bro. W. S. Bragg, four daughters and two sons. She was a faithful member of the Church of the Brethren from youth. Funeral by Eld. C. B. Smith assisted by her pastor, Bro. Guy

Stump. Funeral and burial at Mt. Vernon church.—Rebecca A. Pannell, Stuarts Draft, Va.

Brooks, Chas. E., born near Hagerstown, Md., June 27, 1854, died June 20, 1930, at the home of his daughter, Mrs. David Lind, near Astoria, Ill. He was a member of the Old German Baptist Church.—Mrs. Reuben Wickert, Ipava, Ill.

Brubaker, Jacob, son of Isaac and Eliza Bucher Brubaker, died Aug. 4, 1930, at the age of 84 years, 8 months and 8 days. Had he lived until December he and his companion, Lydia Zug Brubaker, would have completed fifty-eight years of married life. Besides his widow, he is survived by one sister, one brother, four children and eleven grandchildren. Services at Midway church by A. S. Heisey and the writer.—Nathan Martin, Lebanon, Pa.

Burger, Samuel Lewis, born in Libertyville, Iowa, July 16, 1848, and grew to manhood near that place. In 1877 he married Sarah Thomas and two years later both became members of the Church of the Brethren. In 1899 he was elected a deacon and served faithfully in this office until his death on Aug. 18, 1930. Having no children they took four orphans to raise, two boys and two girls, both of the latter having preceded him. In 1911 the family moved to Empire, Calif., and this has been their home until the present. Funeral at Empire church by Grant Tooker and A. M. White. Interment in the Modesto cemetery.—Grant Tooker, Empire, Calif.

Deaver, Sister Elizabeth Wittle, died Aug. 20, 1930, in the hospital, Lancaster, Pa., aged 57 years, 1 month and 6 days. She is survived by her husband, Bro. C. T. Deaver, and one sister. She was active as a teacher in Sunday-school and a member of the local missionary committee. She was a member of the Brethren Church from youth. Funeral in the Elizabethtown church by H. K. Ober and A. C. Baugher. Interment in Mt. Tunnel cemetery.—M. B. Miller, Elizabethtown, Pa.

Geiman, Sister Elizabeth R., widow of Bro. Wm. H Geiman, died at her home, Westminster, Md., Aug. 25, 1930, after a long illness, aged 71 years She is survived by two sisters, six daughters and two sons. She united with the church early in life and remained faithful and loyal. Brother and Sister Geiman were very active for many years in the deacon's office in the Meadow Branch congregation. Services in the Meadow Branch house by the undersigned assisted by Eld. J. W. Thomas Interment in adjoining cemetery.—Wm. E. Roop, Westminster, Md.

Henry, Catharine Forney, daughter of Michael and Rachael Horner Forney, was born in Somerset County, Pa., June 4, 1849, and died at her home in La Verne, Calif., Aug. 21, 1930, aged 81 years, 2 months and 18 days. With her parents she came to Richland County, Ill., in 1857. Later she was married to Scott Trimmer of Hudson, Ill., and then removed to La Verne. They had no children of their own but the foster children were cared for in the home. Mr. Trimmer died in 1916. In 1921 she married Geo. Woods who passed away in 1926. In 1928 she married Eld. Samuel Henry who passed away about one year later. Later she had her home with Geo. Henry and wife. She was ill only a few hours, suffering a hear attack from which she did not recover. She was a life long member of the Church of the Brethren and a regular attendant at all its services. Dr. W. I. T. Hoover officiated at the funeral, assisted by Eld. J. B. Emmert. Burial in Evergreen cemetery.—D. L. Forney, La Verne, Calif.

Horn, Mrs. Emma Cramer, born in Elkhart County, Ind., died at her home in Canad Chief, Okla., Aug. 28, 1930, aged 78 years and 4 days. She married Jonas Horn in 1879. To this union were born three sons and one daughter She leaves her invalid husband, one son, one daughter and one brother. The family moved to Kansas in 1883 and to Oklahoma in 1894. Having lived in Oklahoma for thirty-six years they came through the pioneer days of building a home, school and church and country development in general. She gave her heart to the Lord when but a girl and lived a consistent Christian life in the church of the Brethren. She was an invalid for twenty-five years and bore her affliction with patience and cheerfulness.—Geo. R. Eller, Cordell, Okla

Hutchinson, Calvin Rutter, born near Madison, Ind., died Aug. 7, 1930, at his home in Lovewell, Kans., aged 90 years, 3 months and 11 days While he was still a child his parents moved to Nebraska, settling near Peru. He heard the call to serve his country and saw service during the major part of the Civil War in the Union Army. He married Miss Ann Mariah Standley March 28, 1867. They resided in Nebraska till 1880 when they moved to Kansas. To this union twelve children were born. He leaves his wife, nine children, forty-six grandchildren and thirty-two great-grandchildren. At an early age he joined the Methodist Church and later the Church of the Brethren, which was his wife's preference. Funeral services in the church at Lovewell by Earl R. Myers Burial in the Balch cemetery near Formoso.—Mrs. Ben Switzer, Lovewell, Kans.

Kurtz, Sister Minerva Mills, widow of Bro. Isaiah Kurtz, died at her home in Springfield township, Aug. 14, 1930, aged 68 years, 3 months and 22 days. She united with the Church of the Brethren early in her married life and lived faithful to the end. She leaves four sons, two daughters, three stepchildren, twenty-one grandchildren, four stepgrandchildren, four brothers and three sisters. Her husband, one son and one daughter preceded her Services at the Springfield church conducted by Bro. C. H. Petry. Burial in near-by cemetery.—Alice C. Holsaw, Mogadore, Ohio.

Peters, Oren Daniel, born at Wirtz, Va., May 27, 1857. He was married to Nancy Susan Eller who preceded him April 6, 1904 To them were born five daughters and four sons. There are also twenty-two grandchildren, four great-grandchildren, a sister and one brother He united with the Brethren Church thirty-seven years ago and had always lived a faithful Christian life. The last ten years he spent among his children and friends. His health seemed to be good until the last six months; he had been under the doctor's care since May and four weeks ago was removed to the hospital where he passed away on Aug. 24, 1930. Funeral by Eld. H. C. Funderburg assisted by the undersigned.—Joel P. Wray, New Carlisle, Ohio.

Snyder, Mary Elizabeth, daughter of Elisha Stevenson and wife, born near West Newton, Ohio, died Aug. 30, 1930, aged 84 years and 2 days She married Allen M. Snyder Aug. 3, 1871, to this union were born eight children, three of whom survive, one being John R. Snyder of Tyrone, Pa. There are also twenty-four grandchildren, seven great-grandchildren and one brother. She resided in Logan county most of her life with the exception of a residence of about five years in Darke County. She and her husband moved to Bellefontaine about twenty-five years ago She was a Christian throughout her entire life. She was a member of the Church of the Brethren, formerly of Stony Creek and more recently of the Bellefontaine church Funeral at the home of the daughter (who cared for her during her long illness) by Bro. J. E. Bookwalter and the writer. Burial in Bellefontaine cemetery —John Wieand, Bellefontaine, Ohio.

Vautard, Sister Josephine, was born June 21, 1904, and died Aug 20, 1930, aged 26 years. She came to the home of Alfred Helser eleven years ago and soon thereafter became a member of the Church of the Brethren. She was very devoted to her church and to her new home. Services by the writer in the Danville church; interment in adjoining cemetery —G. W. Phillips, Danville, Ohio.

Walker, Bro. Jonathan J., born in Somerset County, Pa., died June 7, 1930, aged 82 years, 1 month and 21 days. He married Elizabeth Metz Oct 4, 1868, who preceded him more than twenty years ago. He is survived by one son, one daughter, one brother, a sister, twelve grandchildren and fourteen great-grandchildren. He united with the church of the Brethren in early life and had been a member of the Middle Creek congregation for more than fifty years. He manifested great love for the church and was a faithful and a consistent member. Funeral services in the Samuel's church by the writer, assisted by Luther Gross. Burial in the Samuel's cemetery —J. W. Wegley, Somerset, Pa.

Yoder, Lewi E., born in Newton County, Ind., died in Thomas, Okla., May 6, 1930, aged 39 years, 9 months and 17 days. He united with the Mennonite Church at the age of seventeen and later with the church of the Brethren He married Jennie Showalter in 1915. To this union were born six children. He was a conscientious member of the church of his choice; he was a teacher of the junior boys at the time of his death. Funeral at the community house in Thomas by the undersigned, assisted by Rev. Swatsentruber, Mennonite, and Eld. J. Eckman —Albert L. Williams, Thomas, Okla.

Even MESSENGER Readers

need to relax. After reading the best in solid material one occasionally feels like turning to the lighter strain. Here it is—and it's good—

Out of the Storm
By Grace Livingston Hill

Gail Desmond and Clinton Benedict, both strangers, save each the other in a shipwreck, in turn nurse each other back to life and health, become lost to each other, then later travel life together because they have found each the complement in the other. **A great story. 75c.**

High Fences
By Grace Richmond

David MacRoss was reared in the country—loved the country. Ross Collins was reared in the city—loved the city. Their worlds were different, but they had so much in common that they founded a common country home. **You will like this story. $1.00.**

Penrod Jashber
By Booth Tarkington

Penrod Jashber is a boy among boys. With Sam, Herman and Verman (and Marjorie, his best girl friend), you have a group that humans of all ages delight to meet. **A book for every age. 75c.**

Tom Sawyer
By Mark Twain

It would be folly to try to say a word for Tom Sawyer. But your boy will understand you better after you have read Tom Sawyer, because Tom will help you to understand your boy. **Try it and grow up with the lad. 75c.**

We have other excellent books for 75c and $1. Some are reprints; others are absolutely new, written by our best authors. THE DAY OF CHEAPER BOOKS HAS RETURNED. It may not stay long. Profit by it while it is here. We will help you select if you will tell us the kind of books you want.

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

The Best Lessons for Your School Are the

BRETHREN SUNDAY-SCHOOL LESSONS

Written by **experienced writers,** whipped into form by **expert editors** who know your school and its needs, **BRETHREN LESSON HELPS** are the **last word in lesson materials.**

For schools that use the **Graded Lessons** we offer you the regular **Graded Lessons** with our own adaptations so as to make them especially acceptable to you. You make no mistake in using **BRETHREN GRADED LESSON HELPS.**

Should your school use the **Improved Uniform Lessons,** again you will find **BRETHREN IMPROVED UNIFORM LESSON HELPS** written with you and your needs kept in view in every lesson.

Prices for our **LESSON HELPS** are reasonable—as consistent as they can be when you consider the quality of the material furnished. It pays to have sufficient helps on hand to supply the needs of all.

Every teacher and officer needs the **Brethren Teachers' Monthly.** The **Teachers' Monthly** is a wonderful Magazine. Never was it better than now.

Yours for the best schools,

Brethren Publishing House
Elgin, Illinois

The Best Bible That Can Be Made



Regular List Price $11.85
Now Offered
At $7.85 Post Paid
No. 1875XCS

HOLMAN INDIA PAPER
EXTRA LARGE PRINT
Reference Bible
With Concordance

Contains Authorized Version Old and New Testaments, Complete Marginal References and Concordance; also Section of White Linen Paper Leaves Suitable for Writing Notes, Outlines of Sermons or Important Memos for Ready Reference.

Durable, Flexible (Goat) Morocco Binding, Overlapping Covers with Indestructible Linings, carmine under pure gold edges. Titles stamped in pure gold.

Size 5¾ x 8 inches x only 1 inch in thickness.

Flat Opening, Will Not Break in the Back

Part Page Specimen, Easy-to-read Type

Nebuchadnezzar relateth his dream.

NĔB-U-CHĂD-NĔZ´ZAR the king, [a] unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. 2 [2] I thought it good to shew the signs and wonders [b] that the high God hath wrought toward me.

B. C. 570.

a ch. 3. 4; 6. 25.

2 Chald. *It was seemly before me.*
b ch. 3. 26.

- Broad open-faced type. Self-pronouncing. Ample space between both letters and lines which makes easy reading. No strain on the eyes.
- Chapter headings on outer corner of each page make this Bible practically self-indexed.
- Very complete marginal references and interpretations.
- PRINTED ON THE FINEST INDIA PAPER MADE. The leaves separate easily and do not cling together in the manner peculiar to thin papers. While it is doubly strong and firm in texture it is so thin that it bulks only ⅝ of an inch to a thousand pages, and is so opaque that the heavy black print does not show through.
- A FINE BIBLE WILL LAST A LIFETIME and is a pleasure to own, but it must be bound in Morocco, as this is the only leather that will not crack or break, rub or fade, get dry or brittle, but becomes more pliable with age.

THIS BIBLE is doubly bound in **MOROCCO,** and those who appreciate lasting quality and know that "the best is the cheapest in the end," will understand it is well worth the advance in cost over cheaper grades.

NEVER BEFORE IN THE HISTORY OF BIBLE MAKING has such value been given at the price in any edition of the Bible. **WRITE TODAY** and take advantage of this extraordinary introductory price. This **HOLMAN BIBLE** must not be compared with that of any other make as it excels in every detail of Bible making. Take our word and **ORDER TODAY.** You run no risk. Money cheerfully refunded if this Bible does not come up to your expectations.

BRETHREN PUBLISHING HOUSE, Elgin, Illinois

Notes From Our Correspondents

(Continued From Page 605)

Harrisonburg.—Our Vacation Bible School in charge of Sister Etta Bowman of Harrisonburg was considered quite successful. The school continued for two weeks, closing on Sunday night, June 22, with a program of exercises and an exhibition of the work accomplished. Bro Jno M. Roller filled the pulpit during our pastor's absence at the Hershey Conference. Bro. E. S Coffman of the West Dayton, Ohio, church and a former pastor paid us a visit after the Hershey meeting, preaching an impressive sermon on Sunday morning, June 22. His text was, What, Could Ye Not Watch with Me One Hour? Brother and Sister Coffman spent a week visiting his mother in their former country home and while there about forty members of the church gave them a pleasant surprise on the evening of June 25. Sunday morning, June 29, Bro. M. R. Zigler, our home mission secretary, was with us A bless ng indeed are his visits to the churches, and his message to us of practical Christian living will long be remembered. On the morning of the first Sunday in July we had with us one of the several Quaker friends who are touring this summer in the interest of peace A few of our young people enjoyed camp at Camp Bethel this year. Our church cooperated with the other Protestant churches of the city in having union services during July and August. The second of the series was held at our church with Dr. Paul H. Bowman of Bridgewater College preaching the sermon; he also preached the last of the series at the Baptist church. At our last council Bro. J D Wampler was elected trustee to fill the vacancy made on the board by the death of Bro. P. S. Thomas. Officers were also elected to serve on the board of the council of evangelism of the city churches. This council is made up of two laymen and the pastor from each church and meets every two months for the purpose of exchanging ideas, plans, visitation reports, and reports on folks moving to or from town, or changing localities. Aug 27 the congregation gave the pastor a surprise with a big representation from all the Sunday-school classes, groups and friends of the church going into his home with boxes and baskets of groceries and other things of value.—Mrs. A. F. Cline, Harrisonburg, Va., Sept. 6.

Mt. Olivet congregation met in council Aug. 18. The Sunday-school superintendent, Bro Olen Lantz, in a brief talk, told of his feeling of gratitude toward the Sunday-school and especially the officers for their excellent cooperation during the past year. An election for officers of the school returned Bro Lantz to the superintendency by a large majority. It was also decided at this time that a revival, followed by a love feast, would be held later in the fall. This council was the last meeting Bro. Glick was to have with the Mt. Olivet congregation and it was with no little sorrow that the members returned to their homes, realizing that they must soon be separated from the one who had served them so faithfully and whom they had learned to love. Yet all are eagerly looking forward to the coming of the new pastor, Bro. Lindsey, of Pennsylvania.—John B. May, Timberville, Va., Sept. 3.

Mt. Zion.—Aug 10 Evangelist A. C Miller of Windber, Pa., began a series of meetings which closed Aug 24. He preached eighteen inspiring sermons The attendance and interest were good throughout. As a result twenty were baptized and one reclaimed. The music was in charge of Sisters Hilda Cave and Mamie Hockman. July 28 J. M Henry of Bridgewater College gave a lecture concerning the evils which confront modern youth. Our Sunday-school sent two delegates to the young people's conference at Camp Bethel July 21-26.—Hollis Aleshire, Luray, Va., Sept. 10

Olean.—Our revival closed today with splendid interest. Bro. Eugene H Kahle of Princeton, W. Va., was only able to give us eight sermons. Twenty-seven came out on the Lord's side; eleven were baptized by Bro Kahle; five renewals in the Brethren church, eleven renewals and to be baptized into the Christian Baptist church.—O. G. Reed, Kerns, Va., Aug. 31.

WASHINGTON

Omak.—Our B Y. P. D. has reëlected Bro Ralph Breshears as president. On the evening of Aug. 17 we enjoyed a report of District Meeting and summer assembly given by our delegates, Brethren B E. Breshears and Lester Murray. Bro Jay Eller gave us a good missionary sermon Aug. 31, and on Sept. 7 Bro. Paul Mohler preached an inspiring sermon on The Personality of Jesus. We met in council Sept. 6. Sunday-school officers were elected with Sister Florence L. Breshears, superintendent. Bro. B. E. Breshears was reëlected elder. We decided to have a harvest service Oct. 5—an all-day meeting.—Florence L. Breshears, Omak, Wash., Sept. 9.

Yakima church met in business meeting Sept. 3. An election for Sunday-school officers was held which resulted in the reëlection of Bro. E. A. Cable as general superintendent. By a unanimous vote Bro. Enoch Faw was reëlected elder. We have had two church weddings recently: our pastor, Bro. Walter Coffman, and Sister Edna Clark; and Mr. Richard Graham and Sister Vera Becker. Brother and Sister Coffman left for a vacation, driving through to Maryland to visit his parents. While they are away Bro. Wm. Damron is taking on his work. Aug. 17 Bro. Jay Eller gave us a sermon on missions and an offering of $17 65 was taken for District missions. A program for promotion day, Sept. 28, is being prepared.—Katie Baldwin, Yakima, Wash., Sept. 8.

WEST VIRGINIA

Maple Spring church met Sept 6 for the quarterly council. Bro. E. T. Fike was reëlected as elder for the coming year Seven brethren were chosen deacons, two from Maple Spring, three from Glade View, one from Brookside and one from Mt. Grove These brethren will be installed at a later date. Sister Wilma Bittinger who feels the call to preach was licensed for one year. Although very young she is capable of carrying on the work she has been called to do. With the very able leaders elected by the church, we expect to carry on a great work and accomplish much for the kingdom during the coming year.—Martha Judy, Egion, W. Va., Sept 8.

ANNOUNCEMENTS

DISTRICT MEETINGS

California, N , Empire, Oct. 10-13
Indiana, Middle, Huntington, Oct. 9.
Kansas, N. E., Overbrook, Oct. 3-7.
Kansas, N W., North Solomon, Oct. 17-20
Kansas, S. E., Fredonia, Oct. 24-27.
Kansas, S. W., Hutchinson, Oct 17.
Missouri, N., South St Joseph, Oct. 25-27.
Ohio, N. E., Olivet, Oct. 7-9.
Pennsylvania, S , Back Creek, Oct. 28, 29.
West Virginia, First, Allegheny, Oct. 11.

LOVE FEASTS

Colorado

Oct. 10, 7: 30 pm, Haxtun.

Illinois

Oct. 5, Shannon.
Oct. 11, La Place house.
Oct. 11, 10 am, Woodland.
Oct. 19, Milledgeville.

Indiana

Sept. 20, 7: 30 pm, Upper Fall Creek.
Sept. 27, Santa Fe.
Sept. 27, 7: 30 pm, Oak Grove.
Sept. 27, 6 pm, Mexico.
Oct. 4, Laporte.
Oct. 8, Peru.
Oct. 11, Buchanan.
Oct. 18, 7 pm, Bethany.
Oct. 25, West Manchester.

Iowa

Sept. 21, 7 pm, Ankeny.
Sept. 22, 7 pm, English River.
Oct. 5, 7 pm, Des Moines Valley.

Kansas

Sept. 27, 1: 30 pm, Washington.

Maryland

Sept. 20, 2: 30 pm, Piney Creek.
Sept. 20, 3 pm, Sams Creek.
Oct. 11, 2 pm, Longmeadow.
Oct. 18, Broadfording.
Oct. 25, 6 pm, Thurmont.

Michigan

Oct. 11, 11 am, Crystal.

Montana

Oct. 4, Grandview.

Ohio

Sept. 21, 7: 30 pm, Pleasant View.
Sept. 27, 7 pm, Sugar Creek.
Sept. 28, Mohican.
Oct. 4, 7 pm, Ross.
Oct. 4, 7 pm, Georgetown.
Oct. 25, 7 pm, Lower Miami.
Oct. 25, 10: 30 am, Black Swamp.

Pennsylvania

Sept. 21, Montgomery.
Sept. 21, Ligonier.
Sept. 28, Friends Grove house, Marsh Creek.
Sept. 28, 6: 30 pm, Bear Run.
Oct. 5, Lower Cumberland at Mohler church.
Oct. 11, 2 pm, Hershey.
Oct 11, 12, 1: 30 pm, East Fairview.
Oct. 12, 2 pm, Spring Grove, Kemper house.
Oct. 12, 6 pm, Maple Spring.
Oct. 12, 7 pm, Claysburg
Oct. 18, 1: 30 pm, Brandt house
Oct. 18, 2 pm, Hatfield, Hatfield house.
Oct 18, 19, 10. 30 am, Falling Spring.
Oct. 18, 19, 1: 30 pm, Upper Conewago at Latimore house.
Oct. 19, Huntsdale.
Oct 19, Marsh Creek, Marsh Creek house.
Oct. 19, 6: 30 pm, Connellsville
Oct. 25, 26, Fredericksburg, Meyer house.
Oct. 25, 26, 10 am, Schuylkill, Big Dam house.
Oct. 25, 26, 1: 30 pm, Heidelberg.
Oct. 26, Lititz, all-day.
Oct 26, Codorus, Shrewsbury.
Oct. 26, Leamersville

Virginia

Sept. 20, 4 pm, Laurel Branch.
Sept. 20, Rowland Creek.
Sept. 20, 3 pm, Salem.
Sept. 27, 4 pm, Valley Bethel.
Sept. 27, 4 pm, Copper Hill.
Oct. 4, 2 pm, Concord
Oct. 4, 3: 30 pm, Linville Creek.
Oct. 4, Smith River.
Oct. 11, 3 pm, Lebanon
Oct. 19, 2: 30 pm, Berkeley, Leetown house.
Oct. 25, 3 pm, Woodstock.

West Virginia

Sept. 20, Mountain Dale.
Sept. 27, 28, Smith's Chapel.
Oct. 4, Tearcoat.

EXECUTE YOUR OWN WILL

You do this when you get one of our annuity bonds. It will mean a big saving to the Lord's treasury in court costs, and lawyers' and administrators' fees.

* * * * * *

But, If You Make A Will---

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of..... dollars ($.....) to be used for the purpose of the said Board as specified in its charter."

Write for our booklet which tells about annuity bonds and wills. A postal card will bring it

General Mission Board
OF THE CHURCH OF THE BRETHREN
Elgin, Illinois

SPEND THE WINTER IN FLORIDA

Retired Ministers, Missionaries, Older Brethren, all desiring rest and comfort under favorable Home and Church Conditions can secure furnished Apts —each for 2 people— completely equipped for housekeeping. Only $50 and $60 for season (6 mos) while PINEHURST APARTMENTS, SEBRING, has vacancies Write M. G. Myers, Owner, Bartow, Fla., or Rev. H. A. Spanogle, Mgr., Sebring, Fla.

AID SOCIETIES MAKE MONEY

with my large and beautiful SILK CUTTINGS. Suitable for lamp shades, slumber robes, sofa pillows, quilts, etc All shapes, NEW. Full pound, postpaid, 60c. I also have RAYONS at 50c and COTTON at 35c a pound.

Satisfaction guaranteed. Free samples. State whether you want solid colors, printed designs, or half and half.

Mrs. Bessie L. Roberts, 944 S. Bonnie Beach Pl
Los Angeles, Calif.

Prohibition *By D. Stewart Patterson*

A six-weeks study of the Big Problem which is worrying the enemies of Temperance. YOU SHOULD STUDY THIS QUESTION NOW while the wet press is misrepresenting facts daily.

Here is a 24-page pamphlet that will lead you into a serious study of America's Great Social Experiment—PROHIBITION, and enable you to intelligently combat the many subtle misrepresentations that are circulated.

We suggest that every church and Sunday-school secure a number of copies and get busy.

Single copy, 15c; 2 or more copies, 12½ cents each. Brethren Publishing House, Elgin, Ill.

WELL KNOWN BOOKS
WELL KNOWN AUTHORS
ONLY 75c EACH

By Irving Bacheller
The Light in the Clearing
In the Days of Poor Richard
Father Abraham

By Ralph Connor
The Doctor
Corporal Cameron
The Man From Glengarry

By Emma C. Dowd
Polly of Lady Gay Cottage
Polly and the Princess
When Polly Was Eighteen

By Grace L. H. Lutz
The Finding of Jasper Holt
The City of Fire
The Man of the Desert

By L. M. Montgomery
The Blue Castle
The Golden Road
The Story Girl

By Eleanor H. Porter
The Road to Understanding
Miss Billy's Decision
Sister Sue

By Gene Stratton Porter
Her Father's Daughter
Song of the Cardinal
Laddie

By Grace S. Richmond
Round the Corner in Gay Street
The Twenty-fourth of June
The Brown Study

By Jean Webster
Daddy Long-Legs
When Patty Went to College
Just Patty

By Harold Bell Wright
The Eyes of the World
Their Yesterdays
When a Man's a Man

By Jane D. Abbott
Aprilly
Happy House
Larkspur

By Ethel Hueston
Prudence of the Parsonage
Prudence's Sisters
Prudence's Daughter

By Peter B. Kyne
Cappy Ricks, or the Subjugation of Matt Peasley
Kindred of the Dust
Never the Twain Shall Meet

By Kate Douglas Wiggin
Rebecca of Sunnybrook Farm
New Chronicles of Rebecca
Mother Carey's Chickens

Order from the above list; if other books by these authors are desired, write to us

BRETHREN PUBLISHING HOUSE
Elgin, Ill.

THE GOSPEL MESSENGER

This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 9: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ" Eph. 4: 13

Vol. 79 | Elgin, Ill., September 27, 1930 | No. 39

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Religious Education Number

Editorial—
Keeping the Peace and Making It, ... 609
Individual Conviction and Majority Rule, ... 609
About Jones and Luther and Us, ... 609
Among the Churches, ... 616
Around the World, ... 617
The Quiet Hour (R. H. M.), ... 617

General Forum—
Autumn (Poem). By Jessie Helene Winder, ... 610
The Kingdom and Childhood. By Rufus D. Bowman, ... 610
Our Young People. By Dan West, ... 611
Facing the Future in Adult Religious Education. By Harry C. Munro, ... 611
Just a Few Books. By J. E. Miller, ... 612
The Goals of Religious Education. By Ruth Shriver, ... 613
Teaching Religious Education in Our Colleges. By C. Ernest Davis, ... 618
The Religious Education Department of the Manchester Church. By H. L. Hartsough, ... 618
The Brotherliness of D. L. Miller. By Galen B. Royer, ... 620

Pastor and People—
The Teaching Pastor.—Part 1. By J. Perry Prather, ... 614
Leadership Training, a Part of the Church Program. By Lewis S. Knepper, ... 614

Home and Family—
The Prodigal.—Chapter 6. By Florence S. Studebaker, ... 615
The Simple Life. By H. S. Will, ... 615

...EDITORIAL...

Keeping the Peace and Making It

The fourth of a series of editorials based on the Bible Hour talks given at the last Hershey Conference under the general theme of "Making Distinctive Doctrines Matter More."

THERE are two halves to the doctrine of peace. Our church has always been strong on the first, not always so strong on the second. The strengthening of that second half in our thinking and planning is one of the most characteristic signs of our present church life.

It is a mighty good thing too. The peace cause needs it and we need it. We need it to stiffen up that weak place in our thinking and to give our religion a healthier tone all around. You see for a long time there was lurking in our bones the feeling that war had to be, now and then, to enable God to get certain necessary things done which could be brought to pass in no other way. It belonged to the kingdom of the world, was utterly contrary to the principles of Christ and a Christian therefore could have no part in it. None, except to give it his moral support and pray for its success! This he felt bound to do on occasion because as he viewed it, it was really necessary for the protection of the country. But because it was wrong, he could not lay his own hands to the task. Only his head and his heart!

This was a very strange mixup indeed, involving some curious contradictions. There was the conflict between the deed of the hand and the desire of the heart just noted. There was the conflict between the will of God that all men should come to the knowledge of the truth and be saved and the necessity that some of them should not, so they would be available to carry on the unavoidable wars. There was the terrible tendency of such impossible contradictions in thought to foster insincerity and a mechanical, externalistic conception of religion.

It is well that we are now so zealous in correcting this weakness in our interpretation of the doctrine of peace, by supplementing the first half with the second. Nonresistance in keeping the peace for ourselves must be followed by aggressiveness in making it for all.

When Jesus pronounced his blessing on the peacemakers he may not have been thinking of war at all. He may have had in mind only the lesser conflicts and irritations of life which require for their cure the peacemaking spirit, but the extension of the principle throughout the whole range of human strife is inevitable. The peace-making spirit is the spirit of love and love demands the abolition of war. The presence of that spirit in any disciple of Jesus demands that he work for the destruction of this plague of mankind.

"A horse is a vain thing for safety," a wise observer wrote long ago, and he was thinking of a war horse when he said it. The same keenness of observation and insight in the statesman of today would lead to the same conclusion with reference to all the implements of war. The safety of nations does not lie along that path. The cultivation of goodwill offers far greater security. To believe this and to make our masters of statecraft believe it is our opportunity and our responsibility in the promotion of world peace. This is a task of education and it is timely to say it in an issue of this paper especially devoted to religious education.

Every phase of life is attended with risks and there are risks involved in trusting to peaceful measures for our national defense, but these risks are as nothing in comparison with the risks of war and of preparation for war. It is not possible for any one nation, not even so rich and powerful a nation as ours, to arm itself successfully against the rest of the world. But it is possible to make the rest of the nations feel toward us so that no one of them or any combination of them will wish to harm us. Some of our statesmen believe this now, but not all of them. Not enough of our legislators believe it to insure that wise policies will prevail. To make them believe it is our job, and this is where religious education comes in again.

The point of supreme importance in this business is the national mind-set. It is a psychological problem. It is a matter of "training the thoughts of men in the ways of peace," as Secretary Kellogg put it. When we quit thinking of war as the last court of appeal we shall abandon our habit of appealing to that court. We'll set up other courts of appeal, courts of reason and conference. The most vital points at issue have to be settled by conference anyway when the war is over, and then there is less likelihood of a just settlement and of lasting peace than if it were done before the war breaks out. There is a way to do it right, a peaceful way. The problem is to make enough people think so. It can be done. It is our business to see that it is done. It is a work of religious education.

The American people must be taught to take the Paris Peace Pact seriously. The honor of the nation demands it. Our word is pledged not to seek the settlement of our differences with other nations by any other than peaceful means. We can not go back on this without national dishonor and shame. To demand that this pledge be held sacred in our thought and that we cease to think of war as a possible means of adjustment is now true patriotism. Our people must be made to see this. They can be made to see this. It is our job to make them see it. This is why, one big reason why, our department of religious education deserves our heartiest support.

War is not inevitable. We are not obliged to yield to the fighting instinct within us. Law has been substituted for dueling. It can be substituted for international dueling. It will be when you and enough of the other folks think so. They can be taught to think so. It is a fine piece of work in religious education to help them to think so.

A Teacher's Ideals

To reverence the personality of the child, and to believe in the validity of the child's experience; to interpret truth as ministrative to unfolding life; to show the way of life by crystallizing into life; to be not the less a guide but the more a friend; to master by the winsomeness of sympathy; to learn the art of looking upon the world through another's eyes, and thinking another's thoughts after him; to prize all enrichment of life, but only as a means of enriching another's life; to believe in the supremacy of life and to obey the law of the cross; these are a teacher's ideals.

—*Milton Littlefield.*

Individual Conviction and Majority Rule

THERE is one commodity for which the demand is always greater than the supply. It is men and women who know what they stand for without first asking which way the majority is voting.

The point was forced upon our attention by the announcement of a certain candidate for high position. She won her nomination as a dry. She said she was dry. She still claims to be dry but says she will vote wet if the state referendum goes wet. She justifies this course under the specious plea of accepting the will of the majority.

The plea is not sound. The voters did not know her position when they nominated her. She takes an unfair advantage of them now when her leading opponent is an avowed wet.

Besides this, a healthy democracy demands that its representatives be more than rubber stamps. They should have convictions of their own and conscience enough to let the people know what they are and to stand by them in all kinds of political weather. It is their right and duty to assume that the people expect them to do exactly that.

We can imagine conditions in which an office holder of high moral principles finding his (her) convictions at variance with the popular will, would feel it his duty to resign. The like has happened. We can also allow that in minor matters of public policy a perfectly honorable man might choose to disregard his own opinions. But when great moral issues are involved our civic life needs stauncher stuff than the weak and wobbly sort that yields to every passing breeze.

Paul and Martin Luther and Frances E. Willard were cut from a different bolt of cloth.

About Jones and Luther and Us

"HE went far enough to see that the way to God is not in the sky, but in man's soul."

That's Rufus Jones speaking of Martin Luther. Rufus Jones, you may know, is our great modern apostle of "mystical religion," as he calls it. In the hands of some men and women this kind of religion becomes a very vague and misty affair, but Jones makes it the practical and sensible thing that the religion of Christ really is. That is the kind that looks for God in the only place where human contact with him is possible, one's own soul.

That is a fine testimony to the religious experience of Luther. Many so-called Christians of our day have not gone that far. They have looked all around in the far places, forgetting the nearest and most sacred of all, the secret purposes of their own heart. There and there only can they come upon the regenerating touch of the Spirit of God. And there they can not fail to find him, if their purposes are right.

GENERAL FORUM

Autumn

BY JESSIE HELENE WINDER

Ripened out of the beautiful passage of days,
The soil, sun, starlight and rain—
Autumn has come
With a lovelıness in which we may steep
Our hungry souls.

A festal season is autumn—
Trees glimmering like mysterious jewels,
Topaz, amethyst and rose;
Leaves gliding into placid waters;
Beauty and abundance in garden, orchard and field;
Birds winging joyously southward;
Smoke from burning leaves;
Indian summer and a heavy golden haze;
Music in the trees –
Masterpieces for lovers of nature.
The long afterglow of summer is autumn—
A time for calmness and rejoicing,
Reflection and gratefulness,
While nature pauses to look and smile wistfully
Upon her handiwork.

Chicago, Ill.

The Kingdom and Childhood

BY RUFUS D. BOWMAN

General Secretary, Board of Religious Education

"Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Luke 18: 16).

WHAT did Jesus think of children? All classes of people were attracted to him. The common people saw in him the Champion of their rights. In his presence the sick felt the rising tide of health. Anxious hearts sought him to enquire the way to the city of God. But let us not forget that parents brought their children to Jesus that he might touch them. The disciples were indignant because they did not think that children were important enough to claim the Master's attention. The answer of Jesus was: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." This was a touching incident revealing the sanctity of childhood. Jesus taught us the worth of a child.

Behold the Master as he walks among men! There is a radiant countenance which attracts the children. A loving smile draws them to his side. The touch of a friendly hand assures their welcome. The words which he speaks to them out of his heart plant new ideals in their lives. There he stands with children all around him. Others wonder why he spends his time with children. Jesus realized that time spent with children would bring forth fruitage a hundredfold.

The church has rediscovered the value of a child. The attitude of the church through the years has been too much like that of the disciples rather than like Jesus in his thought of childhood. Today the Christian churches are planning strong children's programs in their effort to Christianize the world through the moral and spiritual training of children. Realizing the need of this, the Board of Religious Education of our own denomination three years ago called to its staff a Director of Children's Work. Through an intensive study of the whole field for the promotion of children's work in our church, a program has been worked out which is now being actively promoted. This program is based upon sound principles and can not help but bring rich fruitage in the moral and spiritual training of childhood.

The kingdom and childhood means promoting the kingdom of God through the Christian training of children. "Thy kingdom come" is a prayer, but more than a prayer: it is a task, a challenge to teach, a call to service. The kingdom means the rule of God in the soul, the control of life by the principles of Jesus. How strategic is our opportunity with childhood! Children are impressionable. The direction of life can be determined young. Childhood is the time to motivate life with Christian ideals.

In our Christian education of children, we must realize that the native tendencies of children form the starting point of all education and control. The child does not inherit the paganism of the past. He inherits neither the sins nor the culture of his parents. The child at birth is a bundle of potentialities capable of being led either according to the Jesus way of life or according to the ways of sin. However, the child does inherit instincts and capacities which determine his responses to the situations in which he is placed. Instincts are inborn tendencies to act in certain ways without previous education.

Not all of these instincts and capacities are present at birth. Each one develops in its own time. The young child will cry from hunger, clasp anything that touches his fingers and carry to his mouth whatever he can grab. Later he will walk, run, play, manifest anger and affection, imitate, collect, pull things apart, put things together, find a chum and some day fall in love. These are his natural human ways.

A fundamental problem for education is that of the control and redirection of these instincts and capacities. Not all of these instinctive tendencies of original human nature are good and some we shall need to get rid of. Others we shall seek to develop through repeated use. Most of them need to be directed and controlled. For instance, if rivalry is allowed to blindly develop it will lead to selfishness and jealousy, but if rightly directed it becomes a main spring of human progress. The instinct of love, if rightly developed, will lead to beautiful home life; but if distorted it may lead to gross immorality. Thus, it is easy to see the relation of Christian education to these native tendencies.

How then can these native tendencies be directed and controlled? The answer is, by habits and ideals. Instincts and capacities furnish the raw materials out of which habits are formed. They give heart and zest to habits when they are once formed. No greater service can be rendered to children than to lead them in the formation of wholesome habits.

Another important method of controlling conduct is by ideals. There should not only be developed within the child a body of right habits, but a sound practical judgment which will enable him to think for himself and to exercise deliberate choice. This is the great opportunity for Christian teaching. Let us so teach pure and worthy ideals that they will become great conduct controls in life. To teach the ideals of Jesus is our goal.

The Christian education of children recognizes that there is no phase of life but that has its direct bearing upon the development of Christian character. The formation of right habits, the teaching of worthy ideals, the child and his friends, the child at work, at play, at study, are all important considerations in training for Christ. Religion is not simply one among the many interests which press upon our children for attention, it is the interpretation of all of life in relation to God and his purposes. Children must be brought into fellowship with God through the Christian life in everyday relationships. This will bring a new concern for the present experiences of children and an emphasis upon the church school as a school in Christian living. Naturally this point of view will call for adjustments in our program. In our teaching the concern will not be how much material our pupils can repeat, but how they are advancing in their ability to live the Christian life.

The church in order to fulfill her educational responsibility toward childhood must come to a new recognition of the value of the religious education of children in the home and the church. The church has a definite responsibility toward the Christian education of the home. This is our most important phase of Christian education. The home is the first and basic educator. All other institutions build upon what the home has done.

The child not only gets his physical heredity from the parents, but the moral and spiritual heredity is formed in the matrix of the home. Every child is born with a capacity for religion. In the early years the home atmosphere plays a most vital part. The child's temperament, disposition, attitude toward life and ideas of God are formed in the early years of his life. The kingdom through childhood demands more attention to the Christian education of the home.

Here are some simple suggestions as to what the church can do toward the Christian education of the home:

1. Have the teachers visit frequently in the homes of the pupils. This will give the teacher an understanding of home problems and afford an opportunity for the offering of helpful suggestions. It will also aid in securing effective coöperation between the home and the church school.

2. Put parents in touch with the right kind of reading matter both for them and for their children. Magazines like *Child Life, Junior Home,* and *John Martin's Book* (*The Child's Magazine*) are especially good for children under twelve. *The Parents' Magazine, Child Welfare, Babyhood* and *First Steps* are splendid for parents. Books such as *Training the Children in the Christian Family* by Weigle, *If Parents Only Knew* by Elizabeth Cleveland, *Problems of a Little Child* by a Mother, *Everyday Problems of the Everyday Child* by Dr. Thom, and *Child Guidance* by Blanton and Blanton are good for parents.

3. Have parent classes in the church school study textbooks which not only give the teachings of the Bible in regard to the home but which give important information in regard to vital problems.

4. Give encouragement to the forming of mothers' groups. Such an organization has outstanding possibilities. When the mothers of a church meet once a week under capable leadership to discuss and study together vital home problems, the church is really meeting the home needs.

5. Exalt the home from the pulpit.

6. Recognize the opportunity of the Cradle Roll Department in influencing the home. Few of us realize the possibilities of this department. The Cradle Roll Department must dignify parenthood and glorify childhood. It must give to parents much needed information. The home should be tied to the church through the child. Besides this, monthly mothers' or parents' meetings should be held which are planned to meet the needs of the homes. The Christian education of the home is important because parents stand as moral and spiritual examples to childhood and youth. Where men go boys will follow. When you raise the ethical ideals of parents you raise the ethical ideals of children. Adults not only teach by what they say but by what they are.

The church must also come to a new recognition of the value of the Christian education of children in the church school. Adults need to be educated to the religious needs of childhood. Often churches put the children's department in the basement where lighting, heating and ventilating are poor while adults have the more desirable sections of the church. The best teachers we have should be given to the children and the

Tribute to Childhood

When God made the child he began early in the morning. He watched the golden hues of rising day chasing away the darkness, and chose the azure of the opening heavens for the color of childhood's eyes, the crimson of the cloud to paint its cheeks, and the gold of the morning for its flowing tresses. He listened to the song of the birds as they sang and warbled and whispered, and strung childhood's harp with notes now soft and low, now sweet and strong. He saw little lambs among the flocks romp and play and skip, and he put play into childhood's heart. He saw the silvery brook and listened to its music and he made the laughter of the child like the ripple of the brook. He saw angels of light as upon wings of love they hastened in holy duty, and he formed the child's heart in purity and love. And having made the child, he sent it out to bring joy in the home, laughter on the green, and gladness everywhere. He sent it to the home, and said to the parents, "Nourish and bring up this child for me." He sent it to the church and said, "Teach it my love and laws." He sent it to the state, saying, "Deal tenderly with it and it will bless and not curse you." He sent it to the nation and said, "Be good to the child. It is thy great asset and thy hope."

—*George W. Rideout.*

equipment should be such as to aid reverence and attention.

The aim of our church school teaching is the production of Christlike character. It is leading boys and girls continuously in the Jesus way of life. This explodes the doctrine that a boy should sow his wild oats. The one who does not sow his wild oats is just so many years ahead. The Christian education of children means the conservation of life with all of its possibilities. Through Christian teaching they are brought up with Christian motives and ideals and their coming into the church is just another and an important step in their Christian development. Church membership will mean not only a renunciation of everything that is wrong but the dedication of life to definite Christian service. If our teaching is right boys and girls will become church members. Our goal as teachers is to produce sincere and consecrated followers of Jesus Christ.

Not only should the church school strengthen its forces for the Christian education of children but the church service itself should have something in it for children. The church school is the church as a teacher. The church service is the church at public worship. They are not two enterprises but one. Each must exalt the other. The church service should be planned with the different age groups in mind. Whole families should sit together. Children will get more out of the public worship service of the church than we realize. They should be taught to stay for the church service. There should be something in the service like a children's story or children's hymn which will be especially adapted to children. This will make them realize that the service is for them as well as for adults.

The kingdom and childhood—how soon might the kingdom come if we would do our part toward the training of children! The spiritual reign of Jesus Christ will come when we teach the essential qualities of our religion to childhood. The hope of the race lies in our boys and girls. The training of childhood undergirds the whole program of the church. The challenge of the Christ is for us to put the child in the midst. With God helping us, we shall accept the challenge.

Elgin, Ill.

Our Young People

BY DAN WEST

Director of Young People's Work

THERE are nearly 26,000 of them in the Church of the Brethren in America in the age-group, 12 to 24 years, according to our last reports. They live in thirty-five states, and part of Canada; they are grouped into forty-nine church Districts; but they are not spread out evenly. Over three-fourths of them live in the six states—Illinois, Indiana, Maryland, Ohio, Pennsylvania, and Virginia. More than half of them live in the three states, Ohio, Pennsylvania and Virginia. Almost one-third of them live in Pennsylvania.

What Kind of People Are They?

They are not all alike.

Some are proud of their Dunkard background; some are ashamed of it.

Some are lazy and low-lived, with almost no purpose at all. Some are tired of life. Some evidently have degenerated from good ancestral stock.

Many are of the average type—good-hearted and well-intentioned—with some purpose in life, but willing to go with the crowd. "They want many things a little, but they don't want anything much." Many are dazzled by this new, wonderful world, but uncertain as to the way to go. They are asking whether mother and father and the preacher are right, or whether the popular magazine authors are right. Many are ambitious, eager, hungry for knowledge, anxious to rise out of the hard, narrow life (as they term it) in which they have grown up. A number of these have been succeeding well in their chosen field. Some want to get theirs while the getting is good.

Some belong to the finest human stuff I have ever seen—honest in both usual and rare ways, keen of mind, critical and sympathetic, clean and unspoiled emotionally. They have a growing insight into the message of Jesus, and with a growing courage to live Christian lives in America now, whether it cost them little or much.

It is not possible to give figures here and I do not know most of our young people personally; but I know some of every kind I have mentioned.

What Will Become of Them?

That is quite uncertain.

It depends on them somewhat. In this world there is a moral and spiritual struggle for existence. Some don't struggle much, but many do. This summer a healthy young fellow was telling me about his work in the advertising department of a city newspaper: "Every time I answer the telephone I tell a lie—I'm supposed to; and my dad wouldn't do that. Some day the fellows I work with will ask me why I don't cuss, and I'll tell 'em. Next they'll ask me why I don't smoke, and I'll tell 'em that. Then they'll ask me why I tell lies over the telephone. What'll I tell 'em then?"

It depends on the circumstances where they live. In some places the winds blow so hard that they, without wanting to be reeds, are badly shaken nevertheless. "Forces are loose too powerful for ordinary clay to oppose." Stuart Chase goes farther than that: "For uncounted millions of Americans the price of integrity is more than they can afford." Some of our young people are in those millions.

It depends also on the help we give them. *We* in this case includes those of us who are older and are supposed to care. If our Sunday-school superintendents (1,100 more or less), the 1,237 teachers of Young People's organized classes (and those of unorganized classes, too), the 499 pastors, the more than 2,100 other ministers, and some of the rest of us—if we are actually concerned in meeting their needs, we can help to develop a kind of strength that can endure in this rough world, and help to build the kingdom of God in America in the twentieth century.

Some Suggestions

If we want to be of genuine help to them, there are certain places where our efforts will center:

Honest Living. Our actions from Monday to Saturday will have to fit with the words we speak, the songs we sing, the prayers and other professions we make on Sunday. Unfortunately that is not so nearly customary as it ought to be.

We sometimes wash our brother's feet, and then bruise his spirit with gossip. We sometimes repeat the Twenty-third Psalm, including, "My cup runneth over," and then growl at many things, from the weather to the irreverence of young people. We claim to believe in the Ten Commandments, and then sometimes

(Continued on Page 618)

Facing the Future in Adult Religious Education

BY HARRY C. MUNRO

(Director of Field and Adult Work, International Council of Religious Education)

IT has become somewhat common for professional religious educators to make light of any genuinely educational program proposed for adults as though not much could be expected from it. The feeling is rather general that little can be done to change adults anyway, so about the best we can do is to put up with them, make allowances for their prejudices, and look to the oncoming generation as the only hope of the world. This attitude has led to the development in the last two decades of elaborate age-group programs for childhood and youth, and to the training and employment of a host of professional workers in these fields, while the adult program has been allowed to continue about as it was twenty years ago, if indeed it is as effective.

However, this attitude toward adult religious education is being challenged by an increasing group of professional workers who see in an adequate program of adult work the only hope of undergirding and environing the religious education of younger Christians, and of developing a church membership sufficiently effective to make the church a vital factor in our complex modern life.

More than one hundred professional and semi-professional workers in the adult field spent the forenoons of the Toronto Convention, June 23-29, in conference sessions dealing with educational method in adult church work. Dr. Norman E. Richardson, assisted by fifteen other professional workers in this field, furnished effective leadership for the seven conference groups which studied as many aspects of adult work. The body of findings developed by these groups comprise one of the most complete and significant sections of the Convention Report. There was a distinct note of optimism and confident progress in these conferences.

A month later one hundred and two workers, nearly all professional, engaged in the North American Conference on the Religious Education of Adults at Presbyterian Theological Seminary, Chicago. This conference was directed by Dr. Richardson, Dean of the Summer Session of the Seminary, and was under the joint auspices of the Seminary and the International Council of Religious Education. The conference continued for the week, July 28-Aug. 2 and provided training courses, sermons, discussion groups, and general lectures on adult work.

It was the purpose of this conference to carry forward the work launched at Toronto, and to work



"Beside Still Waters"

The lake was quiet in the dawn and the rising sun laid a path of gold across it, as we sat on the slope singing and thinking thoughts that belong to morning worship. A neighbor had just turned out his sheep. The frisky lambs leaped in the wider freedom of the pasture, but the older sheep walked.

As the first lambs approached our meeting place, Al led us in the old psalm beginning, "The Lord is my shepherd."

definitely on a curriculum or program and study guide for adult work. The conviction developed throughout the week that a new day is breaking in adult work and that it carried very fundamental implications for the whole Christian enterprise.

It was felt imperative that the work already accomplished be carried to the point where it would actually issue in a local church adult work program and study guide, and that the project should be carried forward coöperatively under the auspices of the International Council of Religious Education which, beginning this month, has on its staff a Director of Adult Work. Consequently, the council is calling a Curriculum Conference on Adult Work to meet in Chicago, Oct. 20-25 under the leadership of the Committee on Religious Education of Adults of the Educational Commission of the Council.

To this curriculum conference are invited in addition to members of the Committee on Religious Education of Adults, a number of other workers including selected pastors, field workers, and college men. The results of this conference will come before the committee and the Educational Commission for revision and approval and it is hoped, will result in the early publication of a helpful and practical "Program and Study Guide for Adult Work." A number of denominations coöperating through their directors of adult work are expecting this publication to help very materially in carrying forward a real program of adult religious education in many local churches.

It is evident from this resume of current activities in developing a more effective local church adult program that we are in the midst of a remarkable revival of interest in adult religious education, and that its outcome is to be a serious and thoroughgoing program for the reconstruction of adult religious life, rather than a mere organizational and promotional movement. What convictions on the part of church leaders interested professionally in adult work underlie these aggressive activities? What do they see involved in an adequate use of the educational method in local church adult work? The following summary in answer to these questions is made by one who only recently has come into close contact professionally with adult program leaders, whose own professional background lies largely in other phases of religious education, and who, therefore, may be supposed to present little more than the observations of an interested bystander.

The first conviction underlying these plans for an aggressive forward movement in adult religious education is that the hour has struck for the launching of a vigorous offensive in this phase of church work. Around the world during the last decade has been sweeping a remarkable movement in adult education. This has been due in part to the discovery that the traditional notion that adults can learn or change only with great difficulty or not at all, is quite without foundation in fact. People of middle life have been making brilliant academic records alongside of those who were young, and with equal or greater ease. Experiments have proven that learning capacity does not decrease with the coming of maturity but that, on the contrary, it may continue to develop into middle life and that experience frequently improves the methods used in learning. Psychologically, we now have not only a basis, but virtually a mandate for adult education. Millions of adults, catching the spirit of the adult education slogans, "Why stop learning?" and "Keep on learning," have enrolled with one of the many agencies available and are continuing their personality development.

Vocational motives, in part, underlie the adult education movement. The rapid changes in our industrial and economic order have rendered scores of vocations obsolete and forced thousands to secure, late in life, new vocational skills and adjustments. The success with which this has been accomplished inspires confidence in the educability of adults. Facilities recently made available for travel, communication, and securing new knowledge and experience have opened up to millions the possibilities of personal growth and have whetted their appetites for it.

Much as we regret it, we must admit that so far the church has had little part in this movement. In fact the church's traditional adult program seems to be losing ground in many respects. The revival meeting carried on chiefly by professional evangelists has been one of the most powerful means used by the church to effect changes in adult life. Professional revivalism today stands discredited in vast numbers of churches, in part because of unworthy practices of professional evangelists, in part because the deceptive and short-lived character of its "results" has come to be generally recognized, and in part because the increasing intelligence of the general populace has rendered its bizarre methods and its crass theology quite obnoxious. While there is still a genuine interest in constructive evangelism, even where professional revivalism is discredited, no adequate technique for carrying it forward is in very general use.

While there are reassuring exceptions, the attendance at regular church services is unquestionably on the wane. Preaching does not hold today the place of prestige and influence which it held a generation ago. Ministers were never before so well trained, church edifices so attractive, and music so fine generally. Yet the traditional church program is having a tussle to hold its own against the sharp competition of many other appeals to the senses of its constituency.

In the presence of a world-wide interest and participation in adult education and of a waning interest in its own traditional program the church dare not side step or ignore such a strategic opportunity as is constituted by an aggressive program of adult religious education. To fail to launch such a program in the immediate future would be to forfeit the church's leadership and influence so far as multitudes of its potentially finest constituency are concerned. They are certain to seek elsewhere for the satisfaction of their thirst for personal growth and spiritual idealism. The hour has indeed struck for a great adult work offensive.

A second conviction is that the need is for a soundly educational and deeply spiritual program or source of program building and guidance which may be used by existing organizations rather than for a new set of organizations or promotional machinery. Adult leaders realize the spiritual and intellectual dearth of the Uniform Lesson System, the ordinary prayer meeting topics, and much of the other program material provided for adults. With such burning issues as Christian citizenship, prohibition and lawlessness, world peace, and the Christianization of the modern home available as enterprises about which groups of adult Christians should be intelligently active, there is a conviction that program materials and guidance could be provided which would bring vitality and fruitfulness into many a sterile adult group.

The approach to adult religious education in the future, therefore, will be one of richer program, more adequate guidance, better leadership, but complete flexibility as to organization.

A third conviction of these adult workers is that the general program of religious education in the fields of children's work and young people's work has made about as great progress as is possible until an adequate program of adult religious education changes the attitude of parents and the general church membership toward the educational method of accomplishing the purposes of the church. It is a well recognized fact that work in the younger age groups is educationally considerably in advance of that in the adult group. Vastly more resources of personnel, research, published curricular materials, and specifically adapted equipment have been invested in programs for these age groups in the name of religious education than in the adult program.

The most baffling problems now confronted in realizing the aims of children's work consist of adult inertia, noncoöperation, indifference, and inefficiency. The greatest difficulties confronted by aggressive young people and their leaders are in the persons of adult church leadership and the adult membership at large. If the high ideals of these younger age group programs are to be realized, an equally aggressive adult educational program must change the mind of the adult church toward its childhood and youth and their religious needs. Adult leaders, therefore, are conscious that they hold the key to progress all along the line and they consequently feel gravely responsible for a vigorous forward movement.

A fourth conviction is that the total life and program of the church are involved in any adequate adult program. The objective will not be exhausted with Bible classes or other auxiliaries, but rather will concern the very church itself; in terms of program, the "regular" church services. No side issue of Bible classes, brotherhoods, or discussion groups can suffice. Only a reconstruction of the total church program around the requirements of spiritually needy and growing persons can make available the resources of the educational approach in adult work.

This means that adult religious education sets itself the task of redefining the functions and qualifications of the Christian ministry in terms of the needs of modern adult life, which differ in many ways from those of former generations. It means virtually a new type of ministry, disposed and able to convert the whole church into a school in Christian living. All that is involved here can scarcely be hinted in this brief article, but adult leaders are preparing for a long siege, knowing that no mere surface changes in church work will suffice. We must discover a program and method meeting modern needs so vitally and helpfully that people will again flock to the churches because here alone they find guidance, help, and power for the complicated task of living in this modern day.

A fifth conviction is even more far-reaching and drastic in its implications. It is to the effect that an adequate program of adult religious education not only involves a pretty general reconstruction of the total church program. It involves also a drastic reconstruction of our total social order in which the religious life must carry out its ideals and activities. We have scarcely begun even to raise the question of what is involved in following Jesus Christ in modern business, in citizenship, in family relationships in our apartment house and commuting age, in neighborly relationships, in international and interracial contacts. We have abstract and theoretical generalizations on most of these matters which no Christian attempts seriously to apply in concrete situations. Vast experimentation, wide research, and some heroic and costly adventures are before us in seeking a genuinely Christlike solution to these problems. Adult religious education takes this as its task and calls for heroic endeavor in undertaking it. We are preparing for a strategic, aggressive and immediate attack in adult religious education, but at the same time preparing for a long and arduous siege, knowing full well that much of the total kingdom enterprise must be involved if our objectives are worthy.

A man who is educated in mind but not in morals is a menace to society. —*Theodore Roosevelt.*

Just a Few Books

BY J. E. MILLER

I HAVE been asked to suggest a few books for this special issue of the MESSENGER. The field to be covered is so large, the books available are so many, the tastes and needs of leaders in religious education are so varied that one hardly knows where to begin or where to end, what to include or what to exclude.

The books here mentioned are merely a drop in the bucket of what might be mentioned. In general they have proved their worth in the help they have rendered others, which leads me to believe that they will help you also. The catalogue of the Brethren Publishing House will tell you of many more. Should you need any book or have any book problem write to the House and an effort will be made to render the aid desired.

The books are listed here in alphabetical order by title.

Adult Program in the Church School. By Charles W. Brubaker. $1.25.

A volume of timely suggestions for adults in the Sunday-school. Not a book of theories but of facts.

Church Night Services. By Everett S. Smith. 128 pages. 75c.

Tells how to make the mid-week service count. Shows how all can be used, each in his own field. Discovers latent talent and offers programs that have been successfully used.

Church Work With Young People. By Harry T. Stock. 236 pages. $2.00.

Deals with objectives of young people's work, building the curriculum program for young people's society, worship, service, budget, recreation, inter-church activities, pastor and young people, young people and adults.

Concerning the Collection. By Monroe E. Dodd. 162 pages. $1.50.

A book for pastors who seek to make the offering real worship. In this way the stewardship of possessions may be taught effectively.

Course for Beginners in Religious Education. By Mary E. Rankin. $1.50.

Beautifully illustrated, contains chapters on "Story Telling," "How to Teach a Hymn," "Teaching Beginners to Pray," etc.

Great Pictures as Moral Teachers. By Henry E. Jackson. 297 pages. $1.50.

Discusses the meaning of the picture from the artist's point of view. Those who will master what the author presents concerning twenty pieces of art will lay the foundation for using to good purpose other pictures in leading others to the mastery of religious truth.

How Shall We Teach Religion? By Blanche Camer. 216 pages. $1.50.

In ten chapters the author discusses problems that are vital to all who would discover methods that are being used successfully. A book for teachers, pastors and parents.

Important to Me. By Margaret Slattery. 94 pages. $1.00.

In this book Miss Slattery has again demonstrated the skill with which she can use the common things of life in a very uncommon way. You'll treat yourself with greater respect after reading what the author has to say, and will understand your religious life better.

Intermediate Methods in the Church School. By Frank M. McKibben. $1.35.

A discussion of the intermediate pupil, material and methods for teaching, class and department methods and organization.

Junior Church. By Homer J. Councilor. 195 pages. $1.50.

Discusses the Junior Church in the first fifty pages. The rest of the book deals with suggestive programs with devotional reading, Bible lesson, themes, story material, etc.

Junior Worship Guide. By Charlotte Chambers Jones. 280 pages. $2.00.

Offers a year's program of junior worship with Bible readings and stories. Also provides 12 nature services.

More Four-Minute Talks for Superintendents. By K. L. Webb. 111 pages. $1.00.

Fifty-two short talks based on the commonplace, each teaching its own lesson. Suggestive to all wide-awake superintendents as to what they can do with what they see and know.

Motives and Expression in Religious Education. By C. S. Ikenberry. $2.00.

Contains complete program of expression. Includes worship, singing, hand work, play and social service. Fully illustrated.

Objectives in Religious Education. By Paul H. Vieth. 325 pages. $2.50.

A statement of past and present aims with emphasis on the newer aims, their meaning and how to make them real.

Piloting the Sunday-school. By E. Morris Ferguson. $1.25.

A book for the common man who as superintendent longs for wise direction. Not technical. Tells in simple style how to interest and hold folks.

Primary Method in the Church School. By Alberta Munkres. $1.35.

Complete instructions for teacher and superintendent who would make the primary department go and grow.

Senior Method in the Church School. By Mary Anne Moore. 300 pages. $1.50.

Too long has the senior been overlooked. Here is a training book that will be welcomed by those working in the senior department of religious education.

Seventy-five Stories for the Worship Hour. By Margaret White Eggleston. 155 pages. $1.50.

A collection of stories suitable for many occasions. Will enable many to understand the art of using the story so that others will be led in the desired direction.

Tell Me a Noah's Ark Story. By Mary Stewart. 224 pages. $2.00.

This is the author's latest story book. Eighteen Bible stories so told that they may become mighty factors in the teaching of religious truths to children.

What's Life All About? By Bertha Condé. 291 pages. $2.00.

Here is a book that considers sympathetically the many problems that arise daily. Old and young alike will find much to steady them as they read from page to page. The author knows folks and their problems, the Bible and its teaching, and gives a positive message for men who seek a reason for their actions.

World's Great Religious Poetry. Edited by Caroline Miles Hill. 836 pages. $2.00.

Those who are accustomed to using poetry in their teaching and public addresses will find here an excellent collection of poems to meet the needs of every occasion.

Elgin, Ill.

The Goals of Religious Education

BY RUTH SHRIVER
Director of Children's Work

"We see wisely only when we see beyond."

Somewhere down the centuries is the world our world is going to be; and just *what* it is going to be depends largely on how clear our goals are now. If we fumble then, the results are uncertain. If we think straight and clear—who knows how fully the kingdom of God may yet be realized!

It can truly be said, in the words of a world leader of our day, that *only those objectives (goals) which are consciously defined and definitely sought through curriculum and instruction are ever successfully attained.*

The negro woman who stood beside the grave of her husband and lamented, "I hope he's gone where Ah spects he ain't," was in no worse dilemma than all people and organizations that hope for certain vague results without having clearly visualized and projected them into the future.

Few would deny that the great strength of the Catholic church lies in part in *its original insight as to what it wanted to do.* Around that insight has been built a Catholic school system from cradle through college. However right or wrong the original purpose was in our way of thinking, we must recognize its effective stamping upon the lives of Catholic people.

❖ ❖ ❖ ❖

It means something, then, to know that forty-three Protestant denominations have unitedly set to work to find out just what it is they want to do—and then to build in accordance. Out of the thinking of the religious educators of forty-three denominations have come seven great goals—and who can tell what promise they hold for the future?

❖ ❖ ❖ ❖

What are the seven objectives? Let us view them one by one.*

I. *Religious education seeks to foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to him.*

"Oh, that I knew where I might find him!" finds its answer in "In him we live and move, and have our being."

One of the seven tasks to which religious education commits itself is the creating and fostering of a consciousness of God as a loving, personal force in our universe to give to a human being the assurance that he is never fighting alone, that the great God of right and love is over all, that truth goes marching on—this, if religious education did nothing more, were worth all the effort of all the leaders over our land and other lands.

For childhood and early youth there are many lights that beckon, and nothing seems too dear; but there comes a time when we want to know that there *is* a Pattern in life, that there *is* a Supreme End, and that all we do *does* count in that Supreme purpose; that life is not a crazy quilt, and that loyalty to the highest and best counts above all—

"O, yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt, and taints of blood

"That nothing walks with aimless feet
That not one life shall be destroy'd
Or cast as rubbish to the void,
When God hath made the pile complete;

"That not a worm is cloven in vain,
That not a moth with vain desire
Is shrivell'd in a fruitless fire
Or but subserves another's gain

"Behold, we know not anything;
I can but trust that good shall fall
At last—far off—at last, to all,
And every winter change to spring

Is this one of your goals?

II. *Religious education seeks to develop in growing persons such an understanding and appreciation of the personality, life and teaching of Jesus as will lead to experience of him as Savior and Lord, loyalty to him and his cause, and manifest itself in daily life and conduct.*

Some one said: "We do not want so much to know, as to be like some one." The greatest loyalties of our lives are wrapped about those things and persons we most admire. In a world of movie stars, football heroes, airplane pioneers, business vikings, and political wizards, even gangsters—in the midst of this gallery of heroes surely there must be a place for one who was Conquerer of all of life.

Religious education longs to burn into the consciousness of human life the conviction of an H. G. Wells, who after all his masterful survey of life as portrayed in the records of men, could say that Jesus was easily the dominant Figure of all history, and thus to kindle a desire to know and to love him.

Truly, one of the great objectives of religious education is to present Christ Jesus in all of his strength and beauty.

Would you include this goal?

III. *Religious education seeks to foster in growing persons a progressive and continuous development of Christlike character.*

All that we attempt to do, all our systems of government, our industries, our schools, our homes—all exist that the flower of human personality may grow and bloom.

Life, that seems simple to a little child, has ever widening horizons for adults—horizons that bring both problems and opportunity.

Much of joy that has come to be in this world of ours has come to be through human personality; much that there is of loss and sorrow has come through the same source.

"Who can conquer his own heartache and amid his grief can sing: who can vanquish his own anger silently—that one is king."

Religious education sees as one of its goals, the building of Christian personality—personality that shall realize itself to its greatest capacity.

IV. *Religious education seeks to develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social or-*

(Continued on Page 630)

*The main statement in each paragraph is quoted directly from "The Development of a Curriculum of Religious Education," Bulletin 101, International Council of Religious Education

PASTOR AND PEOPLE

The Teaching Pastor

BY J. PERRY PRATHER

In Two Parts—Part One

THE weakest spot in protestantism is the fact that 27,000,000 youths under twenty-five years of age are growing up spiritual idiots. Can the church that does not teach youth expect to live?

The training of youth has gone out of the home as have the home industries. That fact increases the responsibilities of the pastor until he is forced to be an educator or surrender his high calling. Something more is needed than preaching, however persuasive, philanthropic, or effective it may be. What the home used to do, and now almost totally fails to do, must be done by the pastor, if he comprehends at all what Jesus said and meant when he asked Peter, "Lovest thou me?" then urged, "Feed my sheep." The pastor for the new day is an educational pastor with an educational program or he isn't a pastor at all.

Education seems to be a human enterprise in all stages of man's endeavor—even among the most primitive a definite system of education functions. Primitive people had systems of education for the survival of the group. The struggle was severe. Natural difficulties and obstacles of getting food, vigorous social competition and supernatural difficulties and hardships, forced primitive man to have a definite program of education to survive. Crude as were their systems, they worked.

The greatest contribution of the Hebrews to posterity is, of course, their great religious conceptions. Second in significance was their teaching program. That alone saved the Hebrew religion for the world. Trace the educational program of the Hebrews, epitomized in Deut. 6:4-9 (pastors read about that program), from primitive nomadic tribes wandering from place to place to that of the great prophets and a settled people, and we are forced to marvel at its effectiveness. The priest and the rabbi were the key men in the whole process. They saw to it that Judaism was taught. That ought to teach us something.

There is just one answer why Grecian culture so influenced the world. It was the direct result of their educational program. We may smile at the crudity of their program, but history records the results. They dealt with the body. Sports, games, industries, all tended to harden and give gracefulness and swiftness to the body. And we might go on.

If we could only *hear*, the voices of the centuries might help us to solve the gigantic task facing the church today. The pastor is the key to the situation. In the early church, the educational enterprises of the empire undermined the program for character as inherited from the apostles. The answer from the church was an educational plan of her own. The catechumenate schools—the most interesting educational institution of the church—from 200 to 500 A. D. was the plan. The educational attitude of the clergy crystallized in the personages of Gregory of Cappadocia, St. Chrysostom, Jerome and others who held that if you want a flute player or dancer careful training is necessary. Jerome said that the trainer must be trained in order to avoid the pitfalls of the learning of the day. "Teach the uninstructed," was Augustine's answer. Search his confessions and you will find a well defined method of instruction. Pastors who conduct classes for the young, and new members, might profit by reading his idea of "Instruction of Catechumenates." Three famous schools reveal how seriously the task of teaching was undertaken—Alexandria, Cæsarea and Antioch.

Jesus said "Go. . . . Teach." We have long considered Jesus as a Master Preacher. And he was. But he was also a Master Teacher. A Master Preacher because he *was* a Master Teacher. The Master has prophetic vision. We are his ambassadors. A prominent educator recently said: "The average pastor has an utterly inadequate idea of both educational objectives and of educational procedure." We are just the average so that fits us. The end of all our work should be Christian character. We must be teachers if this be true.

Fellow pastors, we must be more than preachers; more than ministers at funerals; more than "marryin' parsons"; more than pastoral callers; more than speakers on multitudes of occasions. We must be teachers—teachers all the time—everywhere we go. We have a rich and almost untouched field as ours to survey—the ministry of teaching. Read how Jesus changed the channel of centuries in thought and life. Read how the early church met an avalanche of paganism, and if you have not had the necessary educational training, God may somehow reveal to you your task and how to perform it. It is useless to say that a pastor should be trained for this educational ministry. Suffice us to say that his educational training should parallel that for the time attested work of the ministry. Possibly a little less time ought to be spent in studying theology (what men think about the eternal verities), and a bit more time in the study of "church sons"—a little more time in education. Three years in theology and homiletical problems, and three years in the study of Christian education and educational objectives, that is only six years in seminary. The Jews spend nine.

Ashland, Ohio.

Leadership Training, a Part of the Church Program

BY LEWIS S. KNEPPER

EVERY individual who poses as a Christian leader, if he would be successful and a glory to God, needs to live in the spirit of the Master and continually think of those whom he is leading, in the light of the teachings of our blessed Savior, when he said: "I am come that they might have life, and that they might have it more abundantly."

The supreme aim of every Christian leader should be to help others to lead the more abundant life—the larger, fuller life. But before he can lead others to live this more abundant life, he must live a Christ-centered life himself. He must find in Jesus not only his own Lord and Master, but the answer to the world's deepest needs, the revelation of the character and will of God, the all-sufficient and only Savior of mankind. The qualities that found their greatest exemplification in the character of Jesus, must be exemplified in his life. He must be a man of prayer, humility and vision, and must have a passion for righteousness.

Not every individual who is capable of becoming a Christian leader may be so inclined, unless the church provides some means to aid him in his daily thinking and in making the proper choice of an occupation. Every church should provide sufficient guidance and training to help all young people to find the place God has for them. They should be so trained that they will listen to the silent voice which whispers "This is the way, walk ye in it." To teach young people how to hear and know and obey the voice of God in the time of great life decisions is one of the educational tasks of the individual church. Christian education ought to be held up before young people as one of the most promising fields of life service.

No church program is complete until it provides for the training of its present officers and teachers, and at the same time makes provision for the training of those who will be the leaders of the future. The local church is the primary unit in the program of leadership training. If it is to exercise its function of training its leaders in an effective manner, it is necessary that the pastor and the superintendent feel definite responsibility for the program.

It is true, that much is being accomplished through denominational and interdenominational standard training schools, summer camp training schools and religious departments in colleges and seminaries, but this does not relieve the local church of its responsibility to promote leadership training classes. There are many who will never have the opportunity to get to any of these centers of training, but who would make excellent leaders in the local church, if given the chance to take a course of study such as is provided in the general plan of the Standard Training Curriculum.

Special preparation for particular fields is highly desirable. In the near future it will be imperative. Training should be such as to qualify the leader and the teacher for intellectual and social, as well as spiritual leadership. The preparation of lay teachers in Sunday-schools should be at least equivalent to the Standard Leadership Training Curriculum. The general plan of this curriculum includes all those activities, experiences, materials and processes by which a person becomes an effective Christian leader, and it is practicable for all churches.

The six required general units consisting of "A Study of the Pupil," "Principles of Teaching," "The Old Testament," "The New Testament," "The Message and Program of the Christian Religion," and "The Teaching Work of the Church," are everywhere of first importance. The additional opportunity to specialize in the particular field in which the individual expects to labor, and to elect other courses that will be of special interest to him, makes it possible for him to have a full-rounded course of preparation which will fit him for real service.

We are indeed grateful that individuals are urged to have some practice before they are given definite tasks. Secular education took a long forward step when David P. Page and Horace Mann organized the first normal school having classes for practice teaching. They discovered that certain people with excellent academic standing made a failure in an attempt to teach, and they came to the conclusion that there were certain phases of the teaching process that could not be taught from books, but that they must be learned through experience. Just so wise church leaders will make provision, whereby prospective teachers can get experience in teaching and managing a Sunday-school class before being given full responsibility for that difficult position. The unselfish desire to serve which was born of a love for God and a love for children, has often been crushed out in heartache when some untrained teacher wrestled Sunday after Sunday with some unruly pupils, who were not especially bad, but only trying out their teacher to see whether he was competent for his task which he had undertaken. Few pupils will stick to a class where the order is poor. The result, therefore, has been wasted time, the loss of pupils from the school and a teacher discouraged and ready to quit simply because the church has not exercised common sense and forethought in the preparation of leaders for its educational work.

No Sunday-school is too small to have a class in Leadership Training. In fact, I think if there is one school that needs it more than another it is the small school. If there is no one in the school who has had sufficient training to undertake the task as an accredited teacher, it would be well for all the officers and teachers to set aside an hour each week at which time all could assemble in the church or some home—the latter place has proved very satisfactory in many communities—and study some unit together, then conclude their study at the end of ten or twelve weeks by securing an examination from the General Board of Religious Education at Elgin. After a start has been made, it might be well for one of this group to organize a class of young people to take this course of study during the regular Sunday-school hour.

A plan used by some leaders, where they did not desire to meet every week throughout the year, was to use several week-ends, meeting for two hours on Friday and again on Saturday evening. By this means they were able to complete one unit of study, in three weeks. After several months they took up another unit of study, and in this way completed three or four units in a year

Our civilization can not survive materially unless it be redeemed spiritually. It can be saved only by being permeated with the spirit of Christ and being made free and happy by the practises which spring out of that spirit.

—Woodrow Wilson.

and did not need to have a class in progress continually.

In case some Sunday-school that feels it is too small to promote Leadership Training, its members might cooperate with some other Sunday-school in the community, if there be such, in promoting the community idea. Much has been accomplished in this way in various centers. I know of one school that did not feel competent to carry on alone, until several community schools had been conducted, thus giving it the opportunity to coöperate. Then the members of this school organized a Leadership Training class in their own school and are having great success now in training their young people.

There are other methods of procedure for the promotion of Leadership Training Classes that might be given, but I feel that I have mentioned sufficient to help any school to organize a class for their present leaders and teachers and another class to prepare their young people for future leadership.

Let us bear in mind that education in the church is one of the objectives to which religious education must give more attention, so that a new generation may grow up to love and serve the church. What the future may hold for religious teaching in the public school can not be predicted. But let every church face its present task of training for leadership and do it to its best ability. Let every one feel that the church program is incomplete until it has built a curriculum of religious education which will lift all education for its pupils to the level of the religious, and until it has become a mobilizing agency which will draw unto itself all the contributions which the community has to make toward the development of Christian personality in the people of the community.

Huntingdon, Pa.

HOME AND FAMILY

The Prodigal

BY FLORENCE S. STUDEBAKER

In Ten Chapters—Chapter Six

"ROBERT," shouted Marjorie, riding in from the village with the bulging mail sack bouncing at the end of the long leather strings of the new saddle. A slim white hand waved a small envelope aloft. "A party! The first one since we've been here," she cried. "Here, see for yourself."

Robert smiled at the pink flushed cheeks and sparkling eyes. "Well sister, are you as excited over a party as all that?" he teased, scanning the invitation. "Whew! At the Double D ranch; I didn't know they went to our church!"

"I don't think they do, but some of their relatives attend. I suppose they are inviting us to show their friendliness. Oh, I do hope we can go. Think of a party at that delightful, roomy old ranch. The buildings are real old. Some one has said the ranch house is built over a big creek. In fact there is a wide bridge to cross before you reach the house. It sounds like the stories of ancient times with castles and a draw bridge."

Marjorie's enthusiasm cooled somewhat when Mrs. Salem carefully studied the invitation. "It is on Friday, the twenty-third of August. Why, that is the day Father and I are planning to be away," answered Mrs. Salem. "It would not be advisable for you and Gordon to go alone, Marjorie; and Robert can not leave when father is gone." Her heart sank as she saw the joy light fade from the fair face and a familiar pout appear on the full red lips.

Busy days hurried by. James Salem had more orders than he could fill, but he continued to tabulate them hoping to increase the daily output enough to reach the goal. The problem of rules and regulations had been lost in the great desire to outdo the rival sawmill. Blackie had not visited the village saloon since the night of the plot against Nielson. His courageous stand had created a new atmosphere at the camp and Blake looking on from the rival camp continued angry and sullen at the unexpected change in his old-time friend. Nielson had not returned.

Shortly after noon on the day of the twenty-third, Zelda and Marjorie had finished the dishes and were ready to take up their sewing. Father and Mother Salem had left early in the morning for a drive to the upper end of the valley to see about buying grain.

Marjorie stood for a moment by the screen door and glanced wistfully toward the east road. She was about to turn away when a young team hitched to a light buggy trotted briskly into view. On the seat holding the reins was Ruth Maynard, a girl of her own age and one for whom she cherished a deep friendship. As Gordon remarked one day, "It was love at first sight with Marjorie and Ruth," and no one attempted to deny the statement.

Marjorie sprang from the door and was at the wheel the instant the ponies had stopped. "Oh, Ruth, come in. I'm so glad to see some one. It's so lonely here. Father and mother won't be home until late tonight. Come right in," she urged, happily.

Ruth laughed merrily. "Oh, I can't possibly do it, dear; I'm on my way to Clover Leaf ranch to get some harness repaired. I stopped to see if you might ride along. I'll be back by four if they do the work right away." She turned inquiringly toward Zelda who had come to the door. The latter consented readily and the two rode gaily away chattering like the brown squirrels who scampered away at their approach.

True to her word, Ruth returned at four and deposited Marjorie safely on the Salem doorstep. The approaching party had been the supreme topic of conversation. For the first time in her life Marjorie was tempted to question the wisdom of her mother's decision. Why should she and Gordon miss the party because Robert could not go? At supper time she surprised the little group at the supper table with the startling question: "Ruth Maynard and her brother are going to the party at the Double D ranch tonight. Why can't Gordon and I ride to their place and go with them?"

Zelda's face paled and her voice sounded strangely hollow. "Why, Marjorie, how can you think of going without father and mother's consent?" Gordon said nothing, knowing from past experience that it was best to leave the case in Marjorie's capable hands; for, as he often declared, "Girls are born 'argufiers.'"

Marjorie turned from Zelda's disapproving countenance toward Robert. He was nearer her own age and would naturally appreciate her viewpoint much more readily than Zelda with her spinsterhood wisdom.

"If Elder Maynard's young folks are going, I see no reason why Marjorie and Gordon should not join them. I doubt if the folks would object to that," said Robert. Marjorie could have hugged him for that speech. It was plain to be seen that Zelda was wavering. The younger sister waited breathlessly.

"Perhaps not," murmured Zelda, smiling at the remembrance of days long past when parties had meant a great deal to her, too.

At an early hour after supper the pair mounted and rode gaily away. "Tell father and mother not to worry one bit about us," Marjorie shouted back.

It was nearly eight o'clock when James Salem and his wife, en route home, paused at the only store in the village at Hepton. Mrs. Salem waited in the wagon while her husband made a few purchases. Martha had not been to the village often and now as she saw the tiny lights which marked the location of the homes of the fifty inhabitants, she shuddered involuntarily. "God pity the homes that are unprotected by a Father's care," she breathed. Loud talking and laughing issued from the doors of the saloons.

Some one was coming up the dirt walk toward the store. A familiar voice caught her ear. It was that of Davy Fen. He must have come to the village since supper on an errand. "Honest young Davy! How nobly he is fighting the battle," she thought to herself. Then she heard him say:

"The lady at the Double D will never get our young folks from the camp to her party. I'm certain sure of that," declared Davy, stoutly.

"They won't eh?" his companion laughed scornfully. "You don't know what you're talkin' about. I saw 'em not more than an hour ago with some other young folks on their way, leastways they took that trail. If they ever get there they'll dance and drink along with the crowd. It's good for them easterners movin' in here and tryin' to change all our ways."

Davy was hard to convince and the two moved on down the street before Martha Salem, an unseen listener to the conversation, could collect her scattered senses. "Drink and dance with the rest of them!" The words cut deep into her sensitive heart, and her thoughts ran on: Could it be possible the hostess had invited her young people to drag the name of a noble Christian family down to dishonor and ruin? Yes, she was a sister to Kelly the saloonkeeper. He had openly declared that the rules at Salem & Son's camp had cut his trade and if ever he had the chance he would smash 'em hard. His scheme to get one of her boys to drink had failed; he had already taken Nielson. Now they would lure the innocent ones to a make believe Sunday-school party!

How thankful she was that the trip to buy grain had interfered with the children accepting the invitation. And yet, the stranger had just said he saw them. Could it be possible? Each passing moment seemed an endless age until at last Mr. Salem returned from the store. "James, do hurry," she urged frantically. "I'm anxious about the children."

He glanced at her curiously and wondered at her sudden nervousness. "What's wrong, Martha?" he asked.

"Oh, James! A stranger came by and I overheard an argument between him and Davy Fen. He says our children went to the party at the Double D."

"Nonsense, mother. Zelda and Robert would not think of it with us away and of course would not permit Marjorie and Gordon to go alone. Why worry?" He spoke so reassuringly that for the moment her fears were partially relieved.

On reaching home the team had scarcely drawn to a standstill until she sprang from the wagon and hurried up the walk. As she did so, Robert stepped outside the door with the lantern. "Robert," she exclaimed, "tell me quick! Where are the children?"

"Why, mother, you look so frightened!" he cried catching one of her trembling hands. "Gordon and Marjorie drove over to Elder Maynard's and went with their young folks to the party," explained Robert. "We thought surely there would be no objection to that."

Immediately Mrs. Salem retraced her steps toward the wagon. "Father! father!" she called, seeming almost panic stricken, "the children are gone. We must go after them, at once!"

Nappanee, Ind.

The greatness of any nation, its freedom from poverty and crime, its aspirations and ideals are the direct quotient of the care of its children. —*Herbert Hoover.*

The Simple Life

BY H. S. WILL

THE simple life is such an important part of the Christian life that Jesus gave one-seventh of his greatest discourse, the Sermon on the Mount, to tell what it is. Matthew 6:19-34 is Jesus' explanation of what I would term the simple life. We find there that it consists of two things. First, putting the permanent and eternal above the immediate and transient; second, making trust in the heavenly Father the cornerstone of one's living. The kernel of the simple life is there. Get Christ's perspective of life values. Then put first things first and trust God to provide those things needful.

Immediately, the question arises as to what the first things are. What is the *summum bonum?* Jesus answers the question. It is the kingdom of God, and the first things are those things which pertain to the kingdom of God. Jesus does not stop there. He designates some of life's secondary aspects—food, drink, raiment, money. The Christian art of living is in keeping each factor of life in its proper place. We

(Continued on Page 617)

AMONG THE CHURCHES

Calendar for Sunday, September 28

Sunday-school Lesson, Review: The Greatness of the God-fearing.

Christian Workers' Meeting, "Rally Night."

❖ ❖ ❖ ❖

Gains for the Kingdom

Four baptized in the Mountville church, Pa.

Two baptized in the Belleville church, Kans.

Five baptized in the Indianapolis church, Ind.

Six baptized in the White Hill church, Va., Bro. B. W. Huff, pastor-evangelist.

Nine baptized in the Jasper church, Mo., Bro. O. H. Feiler of Norborne, Mo., evangelist.

Eight baptized in the Pulaski church, Va., Bro. M. L. Wagner, summer pastor in charge.

Thirty added to the Mill Creek congregation, Va., Brother and Sister I. S. Long, evangelists.

Six baptized in the Topeco church, Va., Bro. Frank Layman of Franklin County, evangelist.

Twenty-three baptized at Champion, Pa., Brethren B. M. Rollins and Russell De Vore, evangelists.

Eight baptized in the Christiansburg church, Va., Bro. R. K. Showalter of Roanoke, Va., evangelist.

Five baptized in the Wabash Country church, Ind., Sister P. J. Jennings of Buchanan, Va., evangelist.

Five baptized in the Lower Miami church, Ohio, Bro. I. J. Kreider of West Milton, Ohio, evangelist.

Two baptized in the Maple Grove church, Md., Bro. I. B. Kensinger of Fredericksburg, Pa., evangelist.

Fifteen baptized in the Scalp Level church, Pa., Bro. R. W. Schlosser of Elizabethtown, Pa., evangelist.

Four baptized in the Pine Creek church near Polo, Ill., Bro. Ralph G. Rarick of North Manchester, Ind., evangelist.

Twenty-six baptized and two reclaimed in the Limestone church, Tenn., Bro. W. A. Reed of Melvin Hill, N. C., evangelist.

Ten baptized in the Oakton church, Fairfax congregation, Va., Bro. Joe Whitacre of Harrisburg, Pa., evangelist; one baptized in the Bull Run house.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. A. J. Beeghly, pastor, to begin Sept 28 in the church at Frostburg, Md.

Bro. Guy Wampler, the pastor, began Sept. 22 in the Maple Glen church, Pa.

Bro. J. W. Fidler of Brookville, Ohio, to begin Nov. 3 in the Palmyra church, Pa.

Bro. A. W. Adkins of Cabool, Mo., to begin Oct. 1 in the Shoal Creek church, Mo.

Bro. Chas. Forror of Brethren, Mich., began Sept. 21 in the Sunfield church, Mich.

Bro. Wm. Kinsey of Elkhart, Ind., to begin Oct. 12 in the English Prairie church, Ind.

Bro. G. W. Hilton of Hermosa Beach, Calif., to begin Oct. 16 in the Chico church, Calif.

Bro. D. G. Berkebile of Bradford, Ohio, to begin Sept. 28 in the Fairview church, Ohio.

Bro. W. H. Yoder, the pastor, to begin Oct. 5 in the South Waterloo church, Iowa.

Bro. Stanley Noffsinger, the pastor, to begin Oct 12 in the Black River church, Ohio.

Brethren B. M. Rollins and **Russell De Vore** began Sept 15 in the church at Knobley, W. Va.

Bro. Walter Warstler of Bellefontaine, Ohio, to begin Oct. 26 in the Plymouth church, Ind.

Bro. Chas. Deardorff of Hartville, Ohio, to begin Oct. 12 in the Yellow Creek church, Ind.

Bro. Paul Studebaker of Nappanee, Ind., to begin Oct 19 in the Spring Creek church, Ind.

Bro. C. B. Smith of Bridgewater, Va., to begin Nov. 9 in the West Charleston church, Ohio.

Bro. J. Oscar Winger of North Manchester, Ind., to begin Nov. 21 in the Painter Creek church, Ohio.

❖ ❖ ❖ ❖

Personal Mention

Brother and Sister Otto Laursen of Hillsboro, Ohio, are available for an evangelistic meeting between now and March 1, next.

Bro. George S. M. Beery of Markle, Ind., spent the summer in Europe, seeing among other interesting things the Passion Play at Oberammergau. Since his return he has been giving talks and lectures on his observations and impressions. Other churches may be glad to know that he is available for this service.

Eld. Wm. Kinsey of Elkhart City, Ind., having recently moved into the new parsonage, changes his street address from 618 Wolfe Ave., to 1716 Benham Ave. Friends and correspondents will please note the change.

Bro. R. K. Showalter who resigned his pastorate at the Ninth Street church of Roanoke, Va., the first of September, is now at Bethany Bible School in Chicago taking his seminary work. His new address is 3435 W. Van Buren Street, Chicago, Ill.

Brother and Sister J. S. Flory of Naperville, Ill., were recent visitors at the Messenger rooms. Bro. Flory, Secretary for the District Conference, was having considerable trouble getting the minutes rounded up satisfactorily. He is that kind of a secretary. The poor ones do not have much trouble. They do not care enough how the job is done.

The Temperance Commission of the Board of Religious Education—C. Ernest Davis, J. E. Miller, Ralph Petry, Rufus D. Bowman—held a conference at the Publishing House, Sept. 15. The Commission is set to build a temperance program for the Church of the Brethren and it is working at the job. There are likely to be occasional echoes of the hammering in this paper.

Home Secretary Zigler attended two District Conferences on his western trip, Southern California and Eastern Colorado. His principal objective was the Young People's Conference in the first named District. He found it fine in both attendance and interest. The temper of it was reflected in the testimony of one girl who said she was going to live her convictions after this. That makes a happy result, especially when as in this case the convictions are worth living.

Bro. J. F. Graybill, writing from Malmö, Sweden, under date of Sept. 6, says: "I am home again and at the daily routine of work. It is quite nice to get home after having been away four months. . . . I have been back to work five weeks but four weeks of this time was in Denmark." He will return to Denmark next month for a two weeks' series of meetings and doctrinal talks. On his homeward trip he went by way of France and Germany, spending several days in Paris and over the battlefields and in Berlin.

That Bro. S. G. Lehmer of Los Angeles, widely known as a leading elder of that section, met his death in an automobile crash Thursday, Sept. 11, is the sad word that has come to us. Sharing the same fate with him at the same time was his brother-in-law whom our present information enables us to designate only as Mr. Thayer of Ohio. The wives of the two are sisters and the Thayers were spending a year in California. The car in which the two men were riding was struck by another in the rear with such force as to be overturned and the men were crushed beneath it. We shall of course have more complete information later. Bro. Lehmer had been reelected a trustee of La Verne College at the late District Meeting. To all the bereaved ones our hearts go out in deep sympathy.

❖ ❖ ❖ ❖

Miscellaneous Items

B. Y. P. D. article for use in connection with the topic for Oct. 5 will be found on page 620—"The Brotherliness of D. L. Miller," by Galen B. Royer.

Salem church, Southern Ohio, will have a homecoming on Oct. 12. A cordial welcome to all former resident members and friends.—Sarah R. Neher, Union, Ohio.

Rally Day and Homecoming in the Flora church, Oct. 5. All former pastors, members and friends are invited to return for a great day of worship and fellowship.—R. O. Shank, Pastor, Flora, Ind.

Peru church, because of a conflict with District Meeting to be held Oct. 7-9, has changed the date of the love feast from Wednesday evening, Oct. 8, to Friday evening, Oct. 10. Those interested will please note the change in date.—Chas. R. Oberlin, Pastor, Peru, Ind.

Articles for this issue accumulated in such volume that the flood of correspondence which developed at the same time had to be held back for the next issue. We hope that our correspondents will have patience in view of the fact that Messenger forms can hold just so much.

New Visitor Subscription Regulations

On Sept. 3 the General Mission Board, after months of serious consideration, decided to merge the Missionary Visitor with the Gospel Messenger, effective beginning January, 1931. This merger necessitates an adjustment of terms for new subscriptions being received from the date of the Board's decision to the end of 1930.

All subscriptions received after October 1, 1930, on the basis of a contribution of $4.00, or more, for missions will be entered to continue only to the end of 1930.

All subscriptions received at the paid rate of $1.00 per year will be entered and continued into 1931 for a period to be determined on the basis of the respective subscription prices for the Visitor, $1.00, and the Messenger, $2.00.

The Visitor values highly its 12,000 readers. We promise you that the new merged paper will continue on with the best and most inspiring missionary material we are able to supply.

THE VISITOR EDITORS.

Middle Maryland ministers held a meeting at Hagerstown recently to consider the rural church question, Bro. H. C. Early writes us. The eleven churches of the District were all represented, all rural but one. Great interest is said to have been awakened in the problems which the country church is facing.

Homecoming and Community Day at the Rossville church Oct. 19, followed by a series of meetings conducted by the pastor, I. R. Beery. Friends and former pastors are asked to get in touch with the program committee if they can attend the Homecoming. Jesse Beydler, chairman of the committee.—Lillian A. Hufford, Rossville, Ind.

The Black River congregation, Northeastern Ohio, will commemorate the seventy-fifth anniversary of the founding of the church on Sunday, Oct. 12. All day homecoming services will feature the occasion. An appropriate program is being worked out to give zest to the day. A two weeks' revival will open with the evening service to be conducted by the pastor.—Stanley B. Noffsinger, Spencer, Ohio.

Homecoming and Rally Day, Beaver Creek congregation, Middle Maryland. 9:30, Sunday-school; 10:45, sermon by the pastor on The Influence of the Home; 12 to 1 30 basket dinner and social hour; 1:30, song, recitations, addresses, etc. A general invitation is extended to all, especially to those who once lived in the congregation. Come along and let us renew old acquaintances and spend the day in fellowship together. The meeting is to be at the old Beaver Creek church, six miles east of Hagerstown.—H. C. Early.

❖ ❖ ❖ ❖

Special Notices

Note regarding Bible versions in the Sunday-school quarterlies.—Some Sunday-school workers will doubtless expect the Annual Conference decision to go into effect with the quarter beginning Oct. 1. However, the lessons for this quarter had already taken form by Conference time. The Sunday-school editors must work approximately six months in advance. The change is thus not being made until Jan 1, after which date the quarterlies will carry both the Revised Version and the King James Version.—E. G. Hoff, Editor.

Junior League programs will appear in new form beginning Oct. 1. They will not be in Our Boys and Girls, but in the monthly issues of The Children's Leader. This monthly magazine is prepared for all workers with children. It will contain the programs Sunday by Sunday, and usually the story to be used, thus saving in the cost of books. The price of The Children's Leader is $1 per year. It may be ordered through the Brethren Publishing House, Elgin, Ill. Further information and a sample of the magazine may be had from the Board of Religious Education, 22 S. State St., Elgin, Ill.

The District Meeting of Northeastern Kansas will be held in the Overbrook church, Oct. 3-6. Oct. 3, 8 P. M., Sermon, The Coming of Pentecost.—H. Spenser Minnich. Oct. 4, 7 A. M., Morning Worship.—J. E. Young. 8 A. Elders Meeting. 9:15, Bible School Session. Sunday-school and Christian Workers' Administration.—R. D. Dierdorff. Promoting World Peace Through the Sunday-school.—Paul Longenecker. The Toronto Convention.—Ada Correll 1:30 P. M., Father and Son, and Mother and Daughter Program. 3:00 P. M., Young People's Program. 7 P. M., Educational Program. The Spiritual Meaning of a College Education—J. J. Yoder. Lecture, Europe.—V. F. Schwalm. Oct 5 9:45 A. M., Junior and Adult Services. 10:45, Missionary Address.—A. D. Helser. 2 P. M., Ministerial Program. The Sunday Evening Service.—Paul Longenecker. The Master's Message.—R. D. Dierdorff. Characteristics of a Successful Pastor.—J. J. Yoder. Our Brotherhood—H. Spenser Minnich. Our District Program.—Roy Kistner. 7 P. M., Candle Service. 8 P. M., The Growing Kingdom of God.—H. Spenser Minnich. Oct. 6, 8 A. M., Elders Meeting. 9:30, Welfare Program. 11:00, Sister Aid Society Program. 1:30 P. M., Business Session.—W. B. Deviblss, Ottawa, Kans.

❖ ❖ ❖ ❖

With Our Schools

Mount Morris College uses this opportunity to announce that it has set aside Oct. 18 as this year's Annual Home Coming. Plans for this big school event are already under way. Kindly keep the date in mind and decide to be with us.

Making a study of Mount Morris student body as to their church affiliation we find that 65% are members of the Church of the Brethren, which represents a slight increase over the figures of last year. The Methodists, Lutherans and Presbyterians come next, each giving us approximately 8% while 8% belong to no church. We have one foreign student from Siam. Illinois again furnishes the most of our students, or about 61% of the total enrollment while Iowa contributes approximately 30%.

Mount Morris College opens its 92nd school year showing a slight increase in enrollment over last year's figures. Furthermore, registration indicates that we have a higher percentage of upper classmen in proportion to our student population than for some time past. Talent in the various classes seems to point towards a decided improvement in many coming student activities. We are also happy to say that most of our professors spent their vacation in further preparation for the work of the coming year.

AROUND THE WORLD

What You Can Leave

If you can not leave a million dollars to some charity, or even a thousand dollars to some good cause, you can leave the challenging example of a clean, aspiring life. And the world has greater need of such gifts than it has of more million-dollar foundations.

Leaves and Fruit

It is said that it takes fifty good leaves to produce one good apple. The count for other types of fruit trees has not yet been made, but the principle remains: a fruitful tree is also one with an ample and vigorous foliage. Perhaps this recent discovery adds new point to the Master's judgment of the leafy fig tree which offered no fruit.

A New Day for the Junkers

There was a time when Germans who belonged to the aristocracy would not stoop to business. They were landowners, officers or officials, but never business men. But a new day has come for the Junkers. "The up-to-date Prussian nobleman goes in for banking, industry, business and politics. If he still owns an estate he fights for his class interests, as a workman for labor or a merchant for his business."

A Billion Dollar Day

Sept. 15 was a billion dollar day at the United States treasury. The schedule of transactions for the day included, receipts of $500,000,000 in income taxes, issuance of $334,000,000 in certificates, payment of $351,000,000 in treasury certificates, redemption of $50,900,000 in treasury bills, payment of $35,000,000 interest on the public debt. It will thus be seen that the day's business totaled considerably over one billion dollars.

The Public Must Be Amused

It seems the public must be amused. At least there is a theory that the current hard times have not affected more than ten per cent of Americans to the point where they forego their customary spending, even for amusements. We read further: "So great is the appeal of modern amusement, fostered and financed by experts as astute as those in any other line, that it takes fifteen per cent at least, and possibly twenty per cent, of the national income."

Why Edison Opposes Drinking

Why does Thomas A. Edison favor prohibition and oppose drinking on the part of the thousands of men who work in his shops? Is it because drinking men just can not be as efficient, and would therefore cut down the profits of his firm.? Such would be the case if even moderate drinking were allowed, but the question of profits is not the main one with Mr. Edison. Drinking "takes money from their families," this is why Edison opposes drinking and favors prohibition. And any sane person knows that Edison is right. When a workman is so selfish as to insist on drinking the principal burden falls upon his wife and the children.

Woman's Place in Our National Life

The 1930 census will certainly but accentuate the changed status of woman in our national life when the returns on this point are available. And this changed status is well known by figures released in connection with a study of women in gainful occupations for the fifty-year period from 1870 to 1920. During this period the number of women employed as servants, dressmakers, laundresses, milliners, tailors and boarding and lodging housekeepers, has decreased. But meanwhile women school-teachers increased from 87,047 to 652,500. We learn also that in 1920 approximately one-fourth of all women were engaged in gainful occupations, and that about one-half of our unmarried women were earning money. The changes that have come since 1920 we can confidently say will show the same trend but to a more pronounced degree.

A Great Moral Issue

Prohibition is a great moral issue. But in Illinois the moral issue aspect of prohibition has acquired new point as a result of a recent turn in affairs. At one time it seemed that there was one wet candidate for United States senator and one dry. But now the one that voters were led to believe was dry has declared herself as wet or dry depending upon the outcome of a referendum. With voters maneuvered into a position where it was impossible to vote for a real dry, another and eleventh hour candidate has appeared in the field. So the man in Illinois who looks upon prohibition as a great moral issue finds it necessary to think twice before he is clear as to how to vote effectively. Indeed, the whole situation is one which makes it clear that the dry forces of the land must push an educational campaign. Great moral issues do not seem to stay solved, for large portions of each generation must be enlightened to the point that they can make proper decisions. Nothing short of a continuous educational campaign will keep public opinion where it ought to be on such a great moral issue as the prohibition question.

Bigger and Better Filling Stations

The bigger and better filling station is well on the way. It was not so long ago that super-service stations began to be constructed. Now one reads that tires are to be sold at the filling stations of one oil company, while telegraph service is to be extended to the filling stations of another large oil company.

The Higher Statesmanship

Dr. Julius Curtious, the German foreign minister, is said to have stated in a recent interview that Germany would never resort to arms in seeking a revision of treaties, but would depend upon ententes and collaborations to gain her objectives. Some intimate that the statement may need to be taken with a grain of salt, yet it is something for a high official to make such a clear cut statement of the principles which underlie the higher statesmanship

The Trend in Family Spending

A comparative study of family budgets shows that a good many American families now have an increased amount to spend for sundries. According to a survey made by the department of labor, a study of the incomes of one hundred families averaging $1,711.87 derived from factory earnings, showed average incomes spent as follows: food, 32.3%; housing, 22.6%; clothing, 12.2%; fuel and light, 6%, sundries, 26.9%. Before the World War similar families were spending 43.1% for food and 20.4% for sundries. The increase in the portion classed as spent for sundries explains why many lines of luxury goods remain in good demand.

Refining Distribution

The refining of distribution has progressed to a point where food stores are trying out atmospheric control. One large store is reported to have spent $100,000 for an air cooling installation. The air in this store is washed, cooled and kept at the proper per cent of humidity. Such refinements in distribution are justified by such arguments as the following: (1) Perishable foods displayed under even temperature conditions keep in prime condition longer and do not deteriorate as rapidly when subjected to heat after purchase; (2) such a store is a more attractive place to shop and this helps to draw trade; (3) the store help working under ideal temperature conditions are more efficient. It is to be hoped that gains of this type will offset the extra cost.

The Last Word in Bible Land Maps

What seems to us to be the latest in Bible land maps is illustrated by one to be constructed for a Chicago church. It will be a large relief map laid out on a concrete base and constructed of plant rock. "The map will embrace the territory from thirty miles below the Dead Sea on through to Mount Hermon on the north. The entire Jordan Valley will be depicted in accurate topographical detail to include the Dead Sea, the hills and mountains of the region. Locations of all the cities and villages of Biblical interest will be accurately shown. These will include Jerusalem, Bethlehem, Nazareth, Bethany, and other places identified with the life of Christ. Principal highways over which Christ traveled will be traced and running water will, provided with a specially installed water system, illustrate the rivers, lakes, and smaller streams. Actual stones picked up at places of historic interest and brought back from Palestine will be incorporated in the garden."

The Descent of Literature

The other day we read an advertisement of the October issue of a well known magazine. Indeed, one could hardly escape reading about the twenty-four features all for twenty-five cents because the announcement was six columns wide and a page high. And what was it that was offered the popular reader? Nothing but a series of mental thrills involving no serious thought and aiming at no improvement of character. There was a time when literature appealed to the intellect as well as to the emotions. But the advertisement indicated that the whole emphasis in this particular magazine had been placed on the latter—that its makers gloried in what might be termed the descent of literature

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Joshua

Joshua 1: 1-9

For Week Beginning October 5

The Fellowship of Moses

Joshua was fortunate in having such a long and close association with Moses. Youth should not lose nor be denied the very closest fellowship with those who have grown old, who are rich in the broad wisdom and sympathy which comes with experience (Zech. 8:4; 1 Kings 12:6-8).

Be Strong and Very Courageous

Sounder counsel was never given. A famous modern writer has said that the question above all others which life presents is this, "Wilt thou be a hero or a coward?" Just think of some specific sins. Is not the one big element in them all sheer cowardice? "Be strong and very courageous" (Deut. 31:6; 1 Chron. 28:20; 2 Chron. 19:11; Neh. 6:11; Psa. 27:14; Psa. 31:24).

Joshua Is to Complete the Work of Moses

So do we all. We carry on what our fathers began. Neglect and failure on our part defeats their labor and sacrifice! "Without us they can not be made perfect." We crown their labors and honor them by doing well the work they loved (Heb. 11:40; 1 Cor. 10:11).

As I Was With Moses So Will I Be With Thee

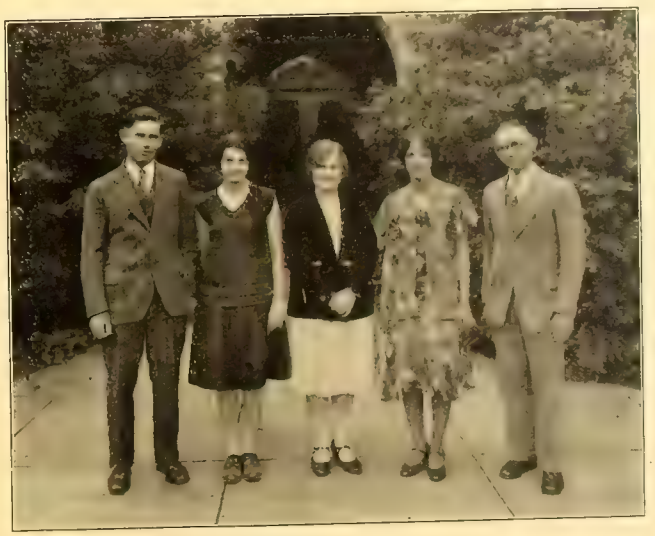
This is a great challenge and encouragement. We have all the advantages they had. We have their achievements to build on. God will be with us as with them. If our lives are fruitless we know who is responsible (Matt. 28:29; Isa. 41:17).

Discussion

In our present organization are old and young too much divided?

Point out the cowardice in sin. The heroism of righteousness.

R. H. M.



Our 1930 Peace Caravaners

Left to right: Ralph Petry, Naomi E. Miller, Melissa McMullin, Ivy Miller and John Masterson. The two Misses Miller are from Bridgewater College. The other three caravaners are from Mt. Morris College. The team of girls worked in Southwest Virginia and Tennessee. The boys' team worked mostly in Iowa. These consecrated young people made a definite contribution to the peace cause.

Our Young People

(Continued From Page 611)

tell things that don't fit at all with what we really think. We sometimes recommend the Golden Rule, and then buy as low and sell as high, and work as little as we can get by with. We sometimes quote, "Lay not up for yourselves treasures on earth," and then use the rainy day of the future as an alibi for laying by all that we can. We sometimes read over the Love Chapter with satisfaction, and then curse our fellows in almost every way except using certain forbidden words. We pray, "Forgive us our debts as we forgive," and then sometimes refuse young people a second chance, and harbor petty grudges against brethren in the same church.

This is not a general accusation of all leaders of young people, but the statements are based on facts. If we continue to do any of these dishonest things, we can't help our young people much. Most of them don't care for that kind of make-believe.

Effective Speaking. This does not refer to set addresses so much as to the statements used in Sunday-school classes or Y. P. meetings, and to the off-hand speaking in private conversation.

I have no right to speak to any one about vital matters—particularly to a young person—unless I have been granted that right or have earned it. Here is a fair test: Can I carry on an interesting conversation with that person for ten or fifteen minutes! If not, I might well be cautious about what I say in class—or outside it.

With a crude sense of doing our duty we may try to rush in on sacred ground. After we have failed, we can always make the comforting excuse that our message was not properly appreciated. Sometimes that may be true, but often it is a case of trying to speak before we have the right to do it.

If they are not ready, we had better not speak. We may have to wait a year or more to make a certain statement. Once the Master told his disciples: "I have many things to say to you, but you can not bear them now."

Here is another difficulty: the meanings of words change. The words we use are not always of the same value to young people as they are to us. Certainly the language used in England one hundred years ago is not the most effective with young people now. We need to translate the best we know into the words that carry meaning to them. This is not at all a matter of learning certain slang phrases or spicy adjectives. These may be a hindrance: but some who would speak to young people have not learned that yet. "Words are like push-buttons; they ring bells." It is not a matter of pronouncing any certain words at this end: but it is a question of ringing bells in the mind at the other end of the line. Are we willing to learn to do that?

Spiritual Adventure. There is a peculiar loyalty among our people. At its best it is an appreciation of the worth of the group and of the heritage we have. At its worst it is a narrow clannishness. If it is to be directed toward ancestor-worship, or toward developing a chosen people, or holding the fort, or fighting over battles that belong to past generations, it won't appeal to young people.

They are built for adventure, and they must have it in some form. The makings of adventure lie around us in abundance:

the question of a sober nation,
the problems of unemployment,
of crime,
of saving human life from accident and disease,
of keeping up with the Joneses,
of the modern industrial slavery,
of the eclipse of rural life,
what to do about the unfair distribution of wealth,
what to do with leisure time,
what to do with irresponsible law-makers and citizens,
how to build Christian homes in a mechanical and pleasure-loving age,
how to preserve and improve our biological heritage,
how to deal with Christians who happened to grow up in other denominations (as persons and as organizations),
how to meet the new knowledge and the new interpretations of faith and life that it demands,
how to deal with negroes and other so-called races,
how to help bring peace on earth,

—and many other matters. And young people will have to deal with them.

If we are afraid to tackle problems like these, our young people will have to do it without our help: and —wisely or unwisely—they are not afraid. If we try, we can guide them to better solutions than we have.

If we put plans for adventure into the business sessions (not merely into the speech-making) of our Annual Conferences, we shall stimulate the imagination of young people to risk something to help solve some of these questions.

If we call on them for no great adventure, a few will find good adventures of their own. But most of them will seek substitutes in watching football and other games, and movies, in stepping on the gas, in sex-adventure, in anything that promises a thrill—and their lives will go through boredom to defeat and despair.

We often ask and expect too little of young people: then we wonder why they don't respond. It is said that special inducements were made to secure young men to train for the ministry in a certain university—low costs, elegant dormitories, and other favorable features. A small number came.

When Garibaldi was seeking for soldiers, he spoke somewhat thus: "I offer you disease, starvation, nakedness, and death. But I call you to the conquest of Italy." He got all the men he wanted, it seems.

Are we going to ask our young people to risk their lives in spiritual adventure, and to "endure hardness as a good soldier of Jesus Christ"? That is uncertain as yet.

Definite Planning. Another test of how much we care is whether we are willing to give time and toil to help them. We need to *know* (1) the actual needs of young people, and (2) the forces that play on their lives, *to set down in writing* with their help, (3) the good things we want to help them build into their lives, to *discover* (4) the resources that are available to that end, and then to try in various ways to *build* with them (5) a program that gives adventure and growth and joy of worth-while achievement. It may take one evening a week (besides Sunday) for one to three months to make a healthy start. Do we care so much as that?

If I knew that we are giving to young people abundant examples of honest living, that we are patiently earning the right to speak, and then speaking in living words—their words, that we are starting them on spiritual adventures that call for the best they have, and that we will help them build a working program—if I knew all that, then I could predict with confidence what will become of them.

If the spiritual energy of only one per cent of our young people is released, they will change the world.

Elgin, Ill.

Teaching Religious Education in Our Colleges

BY C. ERNEST DAVIS

One naturally turns first to the regular work of the Departments of Bible and Religious Education as he thinks about the work in leadership training done by our colleges. At Mount Morris we require a year's work in the Old and New Testaments for graduation with a Bachelor of Arts degree. All of our Brethren colleges have similar requirements. This required course gives the student a foundation for further Bible study and is an invaluable preparation for teaching in the church school. From this minimum requirement one may range in further Biblical courses all the way to a major in Bible. Some students who are preparing for the ministry or religious education work take ad-

The Religious Education Department of the Manchester Church

BY H. L. HARTSOUGH

Purpose

It is the purpose of this department to provide for the religious educational needs of our constituency.

Scope

In order to provide for these needs the department maintains:

(1) A Sunday-school, where an intensive study of the Bible and the Christian way of living is provided for each member of the family.

(2) Sunday evening group meetings, where the expressional and inspirational interests are emphasized.

(3) A plan for putting the Bible into the public schools, working in connection with the other churches of our city.

(4) A Vacation Bible School, in connection with the other churches of the city.

(5) Special committees for definite service and special development such as: social activities, music development, missions, welfare.

(6) Means of training leadership.

Organization

The central authority is vested in a general superintendent and a board of religious education, consisting of the superintendents of the three departments and the chairmen of the three standing committees, with the pastor and elder ex-officio members.



The North Manchester Church

This board has regular meetings monthly and at the call of the superintendent. They give general supervision to the entire work of the department. All matters of Christian education are brought before this board. In the regular meetings much time is given to better means and methods of promoting the work.

The Sunday-school is divided into four departments:

(1) *The Adult Department.* The Adult Department has a superintendent and an assistant superintendent and chorister. The adults meet in the Auditorium for the worship. There are six classes in this department.

(2) *The Young People's Department.* The Young People's Department has a superintendent and an assistant with an adult advisor. They work in connection with the Y. P. D. cabinet correlating the morning and evening service as much as possible.

(3) *The Intermediate Department.* The officers and teachers of this department are responsible for both morning and evening programs.

(4) *The Children's Department.* Here we have the juniors, primaries, beginners, and cradle roll, each with their own worship and own officers but a general superintendent over the entire department.

Standing Committees. There are three standing committees: The Missionary Committee, that supervises the mission study and promotion in the entire school, the Welfare Board, which does the same for their work; the Music Committee which encourages music leadership and appreciation.

Sunday Evening Work. Four groups meet in the evening for inspirational programs and study groups: Adults, Young People, Intermediates, and Juniors.

Workers' Conference. A workers' conference is held once a quarter. This includes all officers and teachers of the school.

North Manchester, Ind.

vantage of this opportunity. Many other students could well afford to take an extra course or two in Bible. Religious Education courses offered in our colleges, such as Religious Education, The Curriculum, The History of Religious Education, and the Church School, offer direct training of professional standard for the church school worker. Our colleges in some instances need to increase the number of courses offered in religious education, and they will no doubt do so as rapidly as possible. The constituency of our colleges can help by urging students to elect these courses.

It should be understood that the above courses along with such courses as Child Psychology and the Psychology of Adolescence, taken in the department of education, and sociology courses on the Family are accepted by the International Council of Religious Education for credit towards their Standard Diploma.

Here at Mount Morris we are contemplating for 1931-32 an experiment whereby we hope to offer in one three-hour course running throughout the year the equivalent of the complete Standard Teacher Training Course, except for the two units in Bible study which will be covered by the regular required course in Old and New Testaments. The Standard Course consists of 120 lessons. Counting off the two Bible units, 100 lessons are left. Three hours per week for 36 weeks gives 108 hours. This would be sufficient to cover the material with time for reviews and examinations. Our idea is that a goodly number of students would elect such a course in religious education if they knew that in connection with their required Bible course it would give them their Standard Leadership Training Diploma. One interesting possibility in setting up this course is the opportunity of using as teachers different members of the college faculty who are especially qualified to teach certain of the ten lesson units. One of the chief difficulties will be providing for the specialization units. This may be solved by having all of the class specialize in the same field or by dividing the class into groups for the specialization work. The latter plan will call for more teachers during the time the specialization units are taught.

Besides the direct training in college classes, the college has an opportunity to provide some excellent leadership training in connection with the program of the church in the college town. Last year the Mount Morris Church of the Brethren Sunday-school, in addition to the young people's class using the regular International Uniform Lessons, had two elective classes running throughout the year. In these classes college professors taught during the Sunday-school hour such courses as Studies in Doctrine and Devotion, The Educational Task of the Local Church, and The Christian Family. This gave students an opportunity to acquire training, and credit towards a teacher training diploma, if desired, in certain leadership training courses in connection with their regular Sunday-school attendance. By proper coöperation between the college church and the college it should be possible for students who have taken some training in religious education to get practice teaching in the church school under supervision. This will be an advanced step in church school teacher training. Also students can be used with good advantage by college churches in their club programs for boys and girls. This is a good arrangement for the boys and girls of the local church and also for the college student as he gets training that will be a valuable asset to the program of his church at home. I know that the La Verne and Mount Morris churches have used this kind of leadership in their boys' and girls' club work and I doubt not that others of our college churches have done the same.

Besides the direct and related courses in Bible and Religious Education it should be understood that the college offers its students a broad, basic preparation for teaching in the church school. One needs not only a specific, professional training; but also a general training, broad in extent and rich in content. This general background is the thing that enriches the teacher's work and gives him a margin over another less broadly trained. Surely courses in English Literature, Education, Natural Sciences, History, Sociology, Economics, Philosophy, Music, Dramatics, etc., will not only give this rich background but in some cases will also provide useful technique for doing the work required of the teacher of religion.

In addition to the work designed for its students our colleges offer considerable assistance to their larger constituencies. For example, Mount Morris has often offered popular Wednesday evening courses in various phases of Bible and leadership training. Last year, Jesus, the Master Teacher, was the course offered. Such courses are available for the community at large and for students who care to take them. This gives the church school workers of the community where the college is located an opportunity to share in the leadership in the field of religious education afforded by the college. In the annual Bible institutes put on by our colleges much excellent work is given, many times by experts imported for the occasion. This work is available to all who come. Churches in the various college territories have an excellent opportunity to reward some of their self-sacrificing church school workers by sending them to these institutes. Besides all this, our college faculties hold themselves ready to serve communities or churches with lectures, classes, and institutes along Biblical and religious education lines.

All of this is simply a part of the service our colleges try to give their various constituencies. It is a very direct service for in these ways the college directly enriches the life and possible program of the supporting churches. The colleges are glad to do this for they realize that they must give back to the churches something in return for that which they are constantly receiving from the churches. The question for each church is: Are we on the receiving line in this matter? Do we have students in our college? If so, have we encouraged them to take courses in religious education? Have we invited members of the college faculty to lecture, hold institutes, or teach courses for us? Are we getting what is provided for us? If not, how can we arrange to benefit from these offered advantages?

Mount Morris, Ill.

The Simple Life

(Continued From Page 615)

expect spiritual tragedy to follow, as it most surely does, when life's respective values are juggled out of the proper position and secondary elements are promoted to first place and primary interests are given second place.

Now the simple life is a hard doctrine. What makes it so is the fact that it must be lived in a world, the spirit of which is skeptical of and inimical to its leading tenets. A proponent of the simple life would say: "Put first things first—sacrifice, love, service—the markings of the kingdom of God." The world would laugh back, "Eat, drink, and be merry, for tomorrow you may die," and, "One world at a time, please." Again, the simple life advocate would say: "Trust God, he will take care of you." To the man of the world that would be altogether to naive and he would reply: "Better take no chances, buy bank notes and put safety first." There we have two distinctively opposite sets of ideas. In other words, the philosophy of the simple life is diametrically opposed to the generally accepted philosophy of the world.

It is evident even to the uncritical observer that the tendency of the day is to bring these two opposing philosophies together. That the compromises have been made largely by the religious interests is to be feared. Modern religion has comfortably made itself at home in the world. It is almost completely out of sympathy with the other-worldly character of medieval religion. It prides itself in being of the earth earthy. To such an extent is this true that a statement as found in James 4:4 has an utterly unfamiliar ring to a man of 1930: "Whosoever therefore would be a friend of the world maketh himself an enemy of God," A truce between the world and religion has gradually been wrought out and widely accepted. Reinhold Niebuhr as astute a student of modern society and present day religion as we have, makes this statement: "If our ears were not so habituated to Jesus' words that they fail to catch their real significance, a modern congregation would be shocked by the admonition: 'Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on. Is not life more than meat and the body more than raiment?' 'Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal, for where your treasure is, there will your heart be also.'" That religious people today have rather generally accepted the expediencies of the world is plain and undeniable. Their apology is that the structure of modern society demands it. The vital question is: Does the teaching of Jesus rightly interpreted justify it?

Our present age is one of unprecedented luxury. A luxury is anything—it may be a radio or a set of silverware—that ministers to comfort or pleasure, but is not necessary to life and subsistence. We are getting more luxuries every day. Salesmen daily annoy you with their new-device vacuum cleaners and sewing machines. The application of scientific discoveries to everyday needs and life has given us this deluge of luxuries. One professor has estimated that the average person today has in mechanical appliances the equivalent of seventy-five slaves working for him. General prosperity and the installment plan have maintained a constant demand for this ever-increasing supply of luxuries. At the present we hear on every hand the cry of hard times, yet many luxury-supplying firms are showing an increase in sales.

Our present age is not only one of unprecedented luxury, but also one of unprecedented extravagance. Some one has estimated that the American people use only 15% of the wearing quality of their clothes. Examination of some discarded wardrobes would reveal only too plainly this fact. It is highly probable that there would be no starving people in China were they to have the food surplus and what goes into the garbage cans of these United States. Among some circles it has even been made the fashion to leave some portion unconsumed of each dish eaten. Incidents of extravagance could be multiplied. It is not necessary. The fact of extravagance, as well as luxury, is self-evident.

Now every Christian should ask himself (or herself) this question: How can I live in an age of luxury and extravagance and still be true to the Spirit of the Christ? That is the real problem involved in the doctrine of the simple life. The two are utterly antithetical. Jesus called men to self-sacrifice and cross-bearing. Luxury invites men to comfort and pleasure. Jesus called men to live the humble, unostentatious life. Extravagance invites men to make a display and get ahead of their neighbors. The churches of the United States boast a membership of 50,000,000. It would be interesting to have a church census taken in regard to the Christians' attitudes to luxury and extravagance as determined by their mode of living. I suspect the discovery would be made that self-sacrifice and humility have become slightly unpopular. Can a Christian be true to the Spirit of Christ and surround himself with more luxuries than necessary to maintain his highest personal efficiency? Can a Christian be true to the Spirit of Christ and enter an automobile or big dinner race with his neighbors? Did Jesus know what he was talking about when he said: "Where thy treasure is, there will thy heart be also"? These questions deserve a few moments' meditation at least from all those who are sincerely trying to follow Christ.

Some may ask, Is the simple life imperative? Or, is it merely a Puritanical innovation? It is imperative for three reasons. First, Jesus calls us in unmistakable terms to live the simple life. For any devoted follower of his that should be enough. Second, it is imperative because of the vitiating effect of luxury on the spiritual life. Indulgence of luxuries is one of the truly deadly sins. It saps the soul of spiritual energy and

(Continued on Page 622)

The need of the hour is not more factories or materials, not more railroads or steamships, not more armies or navies, but rather more education based on the plain teachings of Jesus.

—*Roger Babson.*

The Goals of Religious Education

(Continued From Page 613)

der throughout the world, embodying the ideal of the Fatherhood of God and the brotherhood of man.

Here and there are a few people who would agree with the Scotch minister that "We are not here to make the world better; we have only to pass through it on the way to glory"; but most of us are for doing something here and now to help our world.

Religious education believes that the kingdom of God as Jesus dreamed it *will* come on earth, and that Christian people can never rest while there is a starving China, an unemployment problem, a corrupt political machine, a war-loving nation, an unfair wage-scale—or *anything* that minimizes the value of human life, or that uses human life only as a means to a selfish end. Reinhold Niebuhr's call, "I have lost my Protestant confidence in religious virtue disassociated from social circumstances," may not be lost sight of in the goals of religious education.

Do you give your vote to this goal?

V. *Religious education seeks to develop in growing persons the ability and disposition to participate in the organized society of Christians—the church.*

"O, loyal to the royal within thyself" is the kind of loyalty the church needs in order to carry on. It is an unselfish instrument of humanity and if it is to carry on through the years to come, it must develop a loyalty to its best purposes.

While church loyalty is never to be sought as an end in itself, yet as a means to an important end it is to be valued.

Every great corporation, industry, organization and government needs to develop through symbol and act. a loyalty to worth—otherwise it may die. If the Church of the Brethren is to go on, there should be built into its people a loyalty for the purposes it holds dear.

The call to loyalty is one religious education may never forget.

Is this one of your goals?

VI. *Religious education seeks to lead growing persons into a Christian interpretation of life and the universe; the ability to see in it God's purpose and plan; a life philosophy built on this interpretation.*

A senior girl, about to graduate from a great university, said: "But we have been taught to seek our own personal success first."

The headlines of a certain city newspaper this spring read: "Academy boys choose motto 'Make good' rather than 'Be good!'"

A girl in camp said, "Sometimes I wonder what it is all about."

There are great masses of humanity committed to the ideal of selfish pleasure. There are occasional groups and individuals who seek to read into life's meaning the goal of service.

Christian religious education finds its values of life in—"Whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it."

Is this one of your goals?

VII. *Religious education seeks to effect in growing persons the assimilation of the best religious experience of the race, as effective guidance to present experience —the Bible—*

Religious education to be religious must always retrace its steps to the great source book of human religious experience; and the Bible and human experience go hand in hand in the Christian religion and its program of education. Its story of the long upward struggle from fear to love and trust in a Father-God and its culmination in the life accord of the Master of Life himself must ever be precious to human thinking and living. Christian religious education accepts the Bible as the Word of God, revealing man's experience of God and of God's progressive revelation of himself.

Thirty-five million copies of it are distributed in a year. Parts of it are in more than eight hundred languages. Its poetry, fiction, biography, and great moral teachings rank with the world's best literature.

Of it Benjamin Franklin said: "A Bible and a newspaper in every home, and a good school in every district, all studied and appreciated as they merit, are the principal supports of virtue, morality, and civil liberty."

General Grant paid his tribute in these words: "To the influence of this Bible we are indebted for all the progress we have ever made, and to it we must look as our sure guide in the future."

And Theodore Roosevelt said: "If a man is not familiar with the Bible, he has suffered a loss which he had better make all possible haste to correct."

In addition, wherever there are other documents of religious experience to be found, religious education seeks help. One of the great goals of religious education is to touch and change human life through all that the Bible and other religious literature of the race can give.

Do you choose this goal of Christian religious education?

❖ ❖ ❖ ❖

Is there a special emphasis upon the word *"growth"?* And there should be; for the way of *religious* education is the way of all other education—as long as life itself. Religious education that fits for life can never be done till life is done.

Are these goals your goals—for your church, your community, your children?

Perhaps you will add or subtract, but whatever you do, you will remember that *only those objectives which are consciously defined and definitely sought—are ever successfully attained!*

"There remaineth much land to possess."

Elgin, Ill.

The Brotherliness of D. L. Miller

BY GALEN B. ROYER

B. Y. P. D. Article for Sunday, Oct. 5

RECENTLY I was clearing a shelf of some papers and I chanced upon a pile of letters marked: "Correspondence between Bro. —— and myself." I opened one package and discovered a side to Father Miller's life which I had little realized, even though he had said more than once to me: "You know me better than most anyone else." I knew every step in the matter between this certain brother, whose name is suppressed because both parties to the correspondence are in the beyond; but I never knew the heartache and frankness with which Father Miller wrote about the trouble. I quote from his letter:



Eld. D. L. Miller

"Your letter of the 21st ult. came to me yesterday. It made me sad at heart as I have been since I received your previous letter in which it seemed to me you took unusual grounds relative to our committee work. . . . Do you know this whole affair has to me the saddest aspect of anything that has come into my experience. . . . I can truthfully say that no man had more of my love, esteem and confidence than you enjoyed. I gave it to you without stint and without measure. I only refer to this now so that you may realize what your recent course has brought to my heart in the way of sorrow."

Father Miller was faithful in many things, and one of the outstanding was his eagerness that all difficulties should be settled according to Bible teaching. The brother in question had brought charges against another brother, but thus Father Miller wrote him: "One of the strong principles of our church is that no man can be condemned unheard or without opportunity to face his accuser. The Bible teaches that in the mouth of two or three witnesses every word shall be established. Unless you are willing to give the charges the Bible test I am helpless in the matter. I think you will at once see why this is so, and that your sense of justice and right will say this is right."

In another letter is this fine discernment relating, as it happens, to the same situation: "I feel you have wronged us in the statement that your case is in the hands of 'farmers with but little or no education.' The statement does not breathe the Christian charity that should characterize our intercourse with each other. Our committee may be ignorant and unlearned but I call your attention to the fact nevertheless that the doctors of divinity and of philosophy do not have a patent on knowledge and education, and that even the farmer, filled with the Holy Spirit, may eat of the crumbs that fall from the Master's table. . . . I will not write more at this time. I am sad at heart. I had hoped and planned differently from all this but how often our hopes are blasted. . . . I do not like to think of it, neither is it a pleasure for me to write you about it. . . . I shall always remember the pleasant associations we have had together, as well as what we have suffered together."

Going back over these extracts, can you find censure or unkindness? You note the appeal to the brother's sense of justice and right. He did not set up his judgment against his brother, but appealed to his brother's judgment. What a fine ground on which to make adjustment! But the brother did not have the brotherly courage to meet the third party on such grounds and that grieved Father Miller greatly. But there he had to drop it.

As he grew older it became more and more difficult to discover the least unkind word on his part about anyone. Would you like to know the secret of this unusual attainment? He told me once and it was this: "Each morning when I waken I repeat the thirteenth chapter of 1 Corinthians. If I can't sleep I repeat it." And the love which thinketh no evil enveloped him, made his life radiant and a joy to the thousands who knew him personally unto the end.

Pittsburgh, Pa.

CORRESPONDENCE

BETHANY HOSPITAL, CHICAGO

In the Providence of God Bethany Hospital is now housed in its new modern, fireproof building. The above statement is deliberately made because to those who are interested in the progress of the work, there have been many unmistakable evidences of Divine approval of the work. From a small and unpretentious beginning in a remodeled flat building a decade ago, the progress of the work has been most remarkable; and the present new building presents opportunities for service that were previously impossible.

For a long time, even before the opening of the work in the old building, there has been a growing interest among our people, as evidenced by contributions coming from all parts of the United States and even Canada. These donations have ranged from ten cents to more than $5,000.

The dominating motive back of this widespread interest is twofold. First, that there may be established under church supervision, a Class A school of nursing to help care for the increasing number of young women entering this profession; and second, assisted by this fine group of Christian girls to render service to the sick such as our Master would have given. Thus the hospital through its school of nursing becomes another link in the chain of professional schools preparing workers for the church.

The new building is up-to-date and equipped to care for fifty adult patients. It has sixteen bassinets for the new born. There are fully equipped operating rooms, maternity department, X-ray, laboratory, physical therapy, as well as necessary kitchen, dining room, offices, etc. Most of the furnishings for the rooms have been made possible by individuals, Aid Societies and Sunday-school classes.

Miss Hazel Ober of Johns Hopkins Hospital is superintendent of nurses. Mrs. Ethel Strohm is instructor, assisted by the superintendent of nurses, various supervisors and members of the medical staff. Miss Eva Trostle has been employed to teach the Bible Courses in the school and to direct the spiritual work of the hospital. She conducts chapel services and prayer meetings as well as holds personal interviews with nurses, employees and patients as the opportunities present themselves. Already many remarkable as well as interesting experiences have come in her work. The school of nursing formally begins Oct. 1 with a full first year class and several second year students.

The medical staff is composed of about forty of the best doctors on the west side of the city; included also are many specialists. One of this group is a member of the church and a very successful young physician and surgeon.

In the lobby hangs a very beautiful painting of Hofmann's Christ healing the sick, having been painted by a celebrated artist, the cost of painting and framing being paid by several

friends of the work. We trust this picture will bear a silent testimony of the spirit and work of the institution.

Already several hundred patients have passed through the doors of the new building, among them quite a few from Florida and another from Nebraska.

"And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness" (Matt. 9:35). "And as ye go preach saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons; freely ye received, freely give" (Matt. 10:7-8). "Inasmuch as ye did it unto one of these my brethren, even the least, ye did it unto me" (Matt. 25:40).

Omer B. Maphis,
Chicago, Ill. Secretary-Treasurer.

NORTHEASTERN OHIO CONFERENCES

The District Meeting and associated Conferences of Northeastern Ohio will be held in the Olivet church 3 miles northeast of Thornville Oct. 7-9.

General Theme: A Working Church in All Departments.

"Not to be ministered unto but to minister."

Tuesday, 10:00 A. M., Elders' Meeting.

10.00 A. M., Meeting of Ministers' Wives. Praise and Worship—Mrs. G. W. Phillips. Business Session. Round Table: Our Work as It Relates to the District Work of the Church—in charge of Mrs. W. D. Keller. (a) To the Local Church—Mrs. J. C. Inman. (b) To the Sunday-school.—Mrs. Weimer. (c) To the Aid Society.—Mrs. Menno Young. (d) To the Community.—Mrs. Clyde Mulligan. (e) To Our Young People.—Mrs. T. S. Moherman. General Discussion. A Summary of These Problems.—Mrs. W. D. Keller. Prayer.—Mrs. D. M. Brubaker.

1:30 P. M., Elders' Meeting.

1:30 P. M., Sisters' Aid Society Program: Devotion.—Mrs. Oscar Bechtel. Business Session. Report of Conference Aid Meeting.—Mrs. G. W. Phillips. Women and Children: (a) Of Africa.—Mrs. A. D. Helser. (b) Of India.—Mrs. Ira Moomaw. General discussion of the Aid work of the District

4:00 P. M., Conferences: District Boards with respective local church committees.

7:00 P. M., Welfare Program—Temperance Address.

Wednesday, Bible Hour and Ministerial Program. 9:00 A. M., Worship.—Ira Moomaw. 9:15 A. M., Business Session. 9:25 A. M., The Place of Bible Study in the Church Program.—Dr. J. Allen Miller, Dean of the Bible Department of Ashland College. 10:05 A. M., Music. 10:10 A. M., The Unemployed in the Church.—M. R. Zigler. 10:50 A. M., Music. 11:00 A. M., "Ye Shall Be My Witnesses."—A. D. Helser. 11:40 A. M., Consecration.

1:30 P. M., Sunday-school and Y. P. D. Program.

7:00 P. M., Home Mission Program. A Working Church Fostering Missions: (a) In India.—Ira Moomaw. (b) In Africa. -A. D. Helser. (c) In America.—M. R. Zigler. (e) In Northeastern Ohio.—G. A. Cassel.

Thursday, 8:30 A. M., District Conference Business Session. W. D. Keller, Secretary of Program Committee.

Middlebranch, Ohio.

Notes From Our Correspondents

FLORIDA

Tampa church was very pleasantly entertained on Sunday evening, Aug. 25, by the president of the B. Y. P. D. of Brooksville and others who were making a tour of the churches in the interests of the young people. Their program was very much enjoyed by all. Aug. 31 we had with us Brother and Sister D. E. Miller, on their way home to Sebring after a vacation of some weeks. Bro. Miller brought us a very edifying message which we enjoyed and appreciated.—Mrs. A. O. Haney, Tampa, Fla., Sept. 6.

ILLINOIS

Canton church held their quarterly council Sept. 10. Our former pastor, G. F. McGuire, wife and daughter left here Aug. 27 for Chicago where Bro. McGuire entered Bethany Bible School. Our local ministerial board will try to keep the pulpit filled each Sunday during the next year until Sept. 1 when we will try to secure a pastor. The homecoming at Coal Creek Aug. 24 was well attended. Bro. C. Ernest Davis made a good talk on The Church. The Ladies' Aid has had a good attendance this summer at the Wednesday meetings; much work is being accomplished. The Ladies' Missionary Society will conduct the devotions on Sunday morning, Sept. 21, with a missionary program and the opening of the mite boxes. The society will study for the coming year about our own mission fields, using the program each month from the Missionary Visitor. It was decided to hold our love feast on Thanksgiving night, Nov. 27.—Mrs. Harvey Lehman, Canton, Ill., Sept. 12.

Franklin Grove.—A number of friends from neighboring churches met with this congregation on Sept. 7 to enjoy a harvest day program. Some came in time for the Sunday-school and preaching hour, and about 200 enjoyed the dinner. Prof. O. G. Davis of Chicago delivered both the morning and afternoon addresses, which were most enjoyable. At the regular business meeting Sept. 12 officers were elected with Maurice Cluts, Sunday-school superintendent. One member was elected on the C. W. committee and three on the Sunday-school committee. Elmer Cline was reelected to the board of managers of the Emmert Cemetery and Geo. Blocher as a trustee. Our love feast will be held the first Saturday evening in November. Mrs. Emma Baker, Franklin Grove, Ill., Sept. 16.

Sterling church is enjoying a noticeable increase in Sunday-school attendance. At the August business meeting of the church, Bro. T. E. Hults was elected superintendent of the Sunday-school. Bro. J. F. Baldwin, our pastor, represented the church at Annual Conference. He is at present holding a series of meetings at Broadway, Va. We expect to be entering upon the second year of Bro. Baldwin's pastorate in October. Within the year eighteen have been added to the congregation by baptism and by letter. We feel that this increase is due largely to our pastor's earnest preaching and his sincere interest in souls. Recently he preached a series of sermons on Distinctive Doctrines which was a great help to all, setting forth clearly the difference between the universal doctrines and the denominational ordinances.—Helen Hoak Eikenberry, Sterling, Ill., Sept. 16.

INDIANA

Goshen City.—We feel very grateful for the interest and attendance during the summer months. Both morning and evening services were well attended. The young people have been very active, under Faye Arnold's leadership. The Aid Society and the Women's Missionary Society have both been doing good work. Last month M. C. Swigart, of Germantown, Pa., passed through Goshen on his vacation, and gave us a fine message on Sunday morning. T. E. George, our pastor, was chosen elder, and Elmer Kauffman, superintendent of Sunday-school for the coming year, at our late council meeting. In November J. H. Cassady, of Washington, D. C., will hold a revival meeting for us.—Edith M. Troyer, Goshen, Ind., Sept. 16.

Middletown church met in council yesterday afternoon. Officers were elected for another year. Bro. Zirkle was chosen secretary; the writer, corresponding secretary and Messenger agent; Bro. Arza Dillon, Sunday-school superintendent; Bro. Zirkle and Bro. McCullough trustees. Our love feast will be held the evening of Oct. 25 at 7:30. Bro. Moses Smeltzer was with us the first Sunday in August and preached for us. He also preached at the church east of town in the evening. Several of us had the pleasure of attending the homecoming at the Old People's Home near Middletown, and also attended the missionary services and heard Bro. A. D. Helser. Bro. Zirkle preached an excellent sermon today. Bro. McCullough is still improving in his work as a minister. Our elder will give us a talk tonight on the subject, Going Forward.—Florida Green, Middletown, Ind., Sept. 7.

Oak Grove congregation at the last quarterly council decided to hold a short series of meetings commencing Sunday, Sept. 21, and ending Sunday evening, Sept. 28. The love feast to be held on Saturday evening of the 27th at 7:30. Bro. J. O. Kessler, of Pine Creek congregation, has been secured as the evangelist for these meetings. Our elder, Bro. Claude D. Ullery, represented us at the District Meeting held at Nappanee, Ind. Our Sunday-school enjoyed an outing during August. Quite recently the members of the church gave the elder and family a very pleasant surprise after the morning service, coming to their home with well filled baskets; we also presented them with a purse of money. The work at this place continues to move along nicely. We are thankful to God for the faithful few at this place.—Mrs. Claude D. Ullery, North Liberty, Ind., Sept. 7.

Pleasant Valley church met in council Sept. 2. Church and Sunday-school officers were elected. Bro. Galen Bowman was chosen elder for another year. We decided to have our harvest meeting Oct. 5.—Mrs. J. Edw. Nihart, Middlebury, Ind., Sept. 8.

Yellow Creek church met in council Sept. 5. Bro. Earl Nusbaum and wife were granted their letters as they are to have charge of the Osceola church; we are sorry to have them leave. Sunday-school officers were elected with Bro. Henry Hoover, superintendent. Church clerk is Bro. Henry Hoover; elder, Bro. I. S. Burns; Christian Workers' president, Sister Ollie Sechrist. Sept. 7 Bro. J. O. Kessler of Pine Creek preached our harvest meeting sermons which we all enjoyed very much. An offering of $66.25 was taken. Our communion is to be held Oct. 4. We expect Bro. Chas. Deardorff of Hartville, Ohio, to conduct our revival meetings beginning Oct. 12.—Bessie Burns, Wakarusa, Ind., Sept. 14.

IOWA

Bagley church enjoyed the communion services held at Sister Helen Krueger's home Sept. 7. Ninety-nine per cent of the members were present; some that had not had this pleasure for some time surrounded the Lord's table with us. Bro. M. W. Eikenberry of Dallas Center officiated. Sunday morning he gave a very impressive message on Faith.—Mrs. Chas. Knight, Bagley, Iowa, Sept. 8.

Panther Creek.—Our church enjoyed a very pleasant day on July 27. After Sunday-school we were dismissed and enjoyed the day at the Dallas Center church. Bro. A. D. Helser gave several very interesting and inspiring messages. Sunday evening, Aug. 10, Bro. John Masterson of Mt. Morris College, member of the Peace Caravan, gave us a very interesting address. Aug. 15 we also enjoyed the splendid program rendered by the La Verne College quartet. The church met for the regular business meeting Sept. 4. The communion service will be on Sept. 28 at 7 o'clock.—Mrs. D. L. Royer, Adel, Iowa, Sept. 15.

KANSAS

Maple Grove church met in council Sept. 6. We elected church and Sunday-school officers for another year. Bro. Wertenberger was reelected elder. Sister Kate Bishop is Sunday-school superintendent. We will hold our feast Sept. 27, commencing at 6 o'clock.—Anna Cheesman, Norton, Kans., Sept. 16.

MARYLAND

Locust Grove.—Our congregation was favored on the 7th with a sermon by Bro. Jesse Burrall of New Market; we were glad to have him with us again. Our council meeting will be held Sept. 20 at 10 o'clock. Our revival meeting will begin Oct. 12 with Bro. Lawrence Helsley, Woodstock, Va., in charge. Our young people's meetings, held every two weeks, are well attended and splendid programs are given.—Bessie R. Purdum, Mt. Airy, Md., Sept. 8.

Longmeadow.—We held our evangelistic services from Aug. 17 to 31, in charge of Bro. T. F. Dick of Pottstown, Pa. Christians found it beneficial to attend the meetings. Some wonderful and inspiring sermons were preached. Delegations from other congregations visited us and furnished music. Our annual harvest and homecoming service was held Aug. 31, the harvest sermon being preached by our evangelist, Bro. Dick. The afternoon was spent in an informal way; those who came home were given the privilege of speaking. Special music was rendered. Our communion will be held Oct. 11. Carrie B. Petre, Maugansville, Md., Sept. 9.

Maple Grove (Garrett County).—We closed a nine-day meeting held by Bro. I. B. Kensinger of Fredericksburg, Pa. As the result of these meetings two were born into the kingdom by baptism. Much interest was manifest in the meetings. Our communion service was held Aug. 24.—Mrs. Irvin Baker, Grantsville, Md., Sept. 15.

Pine Creek church met in semiannual council Sept. 13. Two visiting brethren were with us: F. F. Holsopple and D. O. Metz. The deacons gave a report of their visits. The ministerial committee reported that H. W. Peters would begin meetings at the Union Bridge house the latter part of October. Bro. John D. Roop and wife were ordained to the eldership. Eld. J. J. John was reelected elder for the coming year with Eld. M. R. Wolfe, assistant. Hilda Speicher, Union town, Md., Sept. 16.

MICHIGAN

Sunfield church met in council Sept. 10. Bro. W. R. Cheal was reelected general superintendent. We have arranged for an all-day harvest meeting Sept. 21 as a beginning of the ten day revival to be conducted by Bro. Chas. Forror of Brethren, Mich. These meetings will close with the communion. Bro. Weaver has closed one year as pastor and we are glad that he is to continue another year as pastor of the Sunfield and also the Woodland Village churches. The Aid Society is preparing a box of clothing for the Greene County Home in Virginia.—Verna Cheal, Sunfield, Mich., Sept. 13.

MISSOURI

Jasper church and community have just experienced an uplifting revival meeting of nearly two weeks, with Bro. O. H. Feiler of Norborne, Mo., as the evangelist. On the closing date of the meetings, Sept. 7, a basket dinner was enjoyed by all, and in the afternoon nine came into the church by baptism. Bro. Feiler visited in many homes and did much to establish goodwill in the community by his kindness and sociability. We feel that our church has been spiritually strengthened and a larger field and opportunity opened for the future.—Earl Harvey, Jasper, Mo., Sept. 10.

Shoal Creek.—The church met in council Sept. 13. We decided to have another old time love feast as the members enjoyed the one last fall so much. It will be held Oct. 18. We are expecting Bro. A. W. Adkins of Cabool, Mo., to begin a series of meetings about Oct. 1. Bro. W. R. Argabright, formerly of Cushing, Okla., preached for us on Sept. 14 on The Master Builder.—Mrs. Wilbert Irisman, Fairview, Mo., Sept. 16.

MONTANA

Whitefish.—Sunday, Sept. 7, marked the beginning of a new church year for the Brethren people at Whitefish with Brother and Sister Riddleberger in charge for the coming year. Immediately following the morning services a basket dinner was enjoyed by all, after which a council meeting was held to outline the work for the coming year. There was a large representation from both the Kalispell and Proctor churches. There are a great many possibilities in this community, and much enthusiasm has been aroused. We feel very fortunate in having Brother and Sister Riddleberger with us.—Thelma Street, Whitefish, Mont., Sept. 9.

NEBRASKA

Omaha church met in council Sept. 2. We had election of officers for the year; Bro. J. W. Rasp was reelected superintendent of the Sunday-school. We held our annual Sunday-school picnic Aug. 27. The school is increasing in numbers and interest. Brother and Sister Austin are to begin a two weeks' meeting Sept. 24. Our love feast will be held at the close of the meetings.—Mrs. Bessie Norris, Omaha, Nebr., Sept. 8.

NEW JERSEY

Amwell.—Our Sunday-school is progressing nicely. We have a goodly number very faithful in attendance. July 27 we were favored with a splendid sermon by Bro. Irvin S. Hoffer of Wyncote, Pa. We are glad to have brethren visit our church. H. T. Horne, Sergeantsville, N. J., Sept. 5.

NORTH CAROLINA

Fraternity church closed a very successful series of meetings conducted Aug. 10 to 22 by Bro. F. C. Woodie of Denton, Md. We were very glad to have him and his family with us again. His messages were given in a simple but forceful way. There were seventeen additions to the church. The revival closed with a love feast and with good attendance. It has been a long time since such interest was manifested in a series of meetings here. We were very glad to have Bro. Henry of Bridgewater College with us Aug. 19. We also enjoyed his lecture on Peace. Our Sunday-school has been doing fine work under the leaders of our church. Our Aid Society has had very good attendance this summer.—Mrs. Bruce Nelson, Winston-Salem, N. C., Sept. 6.

OHIO

Black River.—Many of our members attended the young people's conference held at the Ashland Dickey church over Labor Day. We are planning to hold promotion day services Sept. 28 and installation services the following Sunday for the newly elected teachers. Our two weeks' series of meetings to be conducted by our pastor, Bro. Stanley Noffsinger, will begin Oct. 12. The communion service will be held on Saturday evening, Oct. 25.—Ethel Garver, Spencer, Ohio, Sept. 12.

Black Swamp church met in business session Sept. 5. Sunday-school officers were reelected for the coming year with Bro. Walter Kurtz as superintendent. We expect to have our love feast Oct. 25, an all-day meeting. One of our number decided to attend Mt. Morris College and being the first one from this church, we gave a farewell reception for her on Sunday afternoon, Aug. 31. A short program was given and lunch was served on the lawn.—Mrs. Asenath Baker, Bloomdale, Ohio, Sept. 10.

Dupont church met in council Sept. 6. The visiting brethren gave a favorable report. Sunday-school officers were elected for the year with Bro. Irving Weller, superintendent. Bro. Walter Landis gave us a very helpful sermon Sept. 7. It was decided to reestablish the Credit Roll with Sister Gusta Pressant, superintendent. We will have communion and a series of meetings this fall, the date to be set later.—Anna Measel, Oakwood, Ohio, Sept. 15.

Reading.—Sept. 7 we held our annual homecoming with about 300 in attendance during the day. Morning preaching was in charge of Bro. Jos. Heffner of Cleveland who had formerly been a pastor here. He was assisted by J. F. Kaylor of Canton. The afternoon services were in charge of Bro. Ora De Lauter of Ashland Dickey. Bro. G. S. Straughaugh and Brethren Inman and Royer were also present. We were favored by the Garman and Antram quartet of Alliance, also the Bowmans of Center, Stoffer sisters, and several solos, also a selection by a class of young ladies. Sept. 14 we elected Sunday-school officers, the superintendent being Sister Mabel Sauer. Rena Hueston, Hedgeworth, Ohio, Sept. 15.

Silver Creek congregation met in council at the Hickory Grove house Sept. 6. The annual visit was reported at this time. Eld. Geo. Thorne was reelected elder for another year. Four were received by letter and one letter was granted. Other church officers were elected at this meeting. Aug. 31 Bro. Ira Long of Akron, Ohio, gave us a sermon on, Stir up the Gift that Is Within You. We decided to have a love feast this fall.—Mrs. Noah Long, Pioneer, Ohio, Sept. 8.

Stony Creek.—Over one hundred years ago (1827) there was organized and established in what is now Logan County, Ohio, a church known as the Logan Church of the Brethren. Services were conducted in homes, in barns, schoolhouses and wherever it was found practical and convenient to hold them. In 1852 a churchhouse was built. We can not imagine how glad these brethren were to have a house dedicated to the Lord's service. It was not unusual for a family to walk ten or twelve miles to attend services. This church served as a place of worship until 1892 when there appeared to be a need for more adequate facilities, and there was erected on the same parcel of ground near the old church a new one still familiarly known as the Stony Creek church. With a few changes and modifications this same edifice served as our house of worship until May, 1930. It was through the efforts of the Laymen's Organization (organized by the pastor Bro. C. Walter Warstler, during the winter of 1929-30) that a decision was made to reconstruct the church building. Under the able leadership of Bro. Warstler and the building committee, the work was directed in such a manner that on Aug. 31 we were able to hold our dedication service, a day never to be forgotten by the members and friends of the Stony Creek church. Although it rained almost the entire day, the church was filled nearly to capacity. Some drove many miles to be present at the services. Bro. Otho Winger preached for us in the morning and also in the afternoon. Special music was rendered at all services. A basket dinner was enjoyed at the noon hour. In the evening evangelistic services were begun by the pastor to continue for two weeks.—Mrs. Esther F. Huber, DeGraff, Ohio, Sept. 8.

Troy church met in council Sept. 3. Sunday-school officers were elected, Mary Gnodle being chosen superintendent. Officers for the church were also elected. Sept. 7 Bro. Chas. Flory of Piqua gave his first sermon. The Troy and Piqua churches have entered into a cooperative program for the coming year and Bro. Flory will serve as pastor for both. Oct. 5 Bro. Flory will begin a series of meetings in the Troy church. Sept. 14 the Imperial male quartet will give a program at the church.—Mary E. Gnodle, Troy, Ohio, Sept. 8.

West Charleston.—Sept. 28 we are planning an all-day missionary service, when Bro. C. D. Bonsack of Elgin, Ill., will be with us, forenoon and afternoon. Beginning Nov. 9 Bro. C. B. Smith of Bridgewater, Va., will assist us in a revival effort. We are glad to have our pastor and family, Bro. Walter Hawke, back with us since Sept. 1. He had been working in the southern counties of Ohio through July and August. In a recent business meeting Everett Hay was chosen Sunday-school superintendent for the next year, and Eld. Harley Coppock, elder. Our people very much enjoyed the program given at our church by the Æolian quartet of La Verne, Calif., during their summer tour.—Mrs. J. C. Flora, Osborn, Ohio, Sept. 13.

PENNSYLVANIA

East Fairview.—Aug. 3 we had an open air evening service. Bro. H. L. Hess from Manheim preached an inspiring sermon for us. We had our harvest home services Aug. 9 which were well attended by adjoining ministering brethren who gave us some wonderful messages. That same evening we had another open air meeting when Bro. Michael Kurtz preached. The following Sunday morning Bro. S. S. Echelman preached. The following Sunday morning Bro. S. S. Echelman preached. The following Sunday morning Bro. S. S. Echelman

The Simple Life

(Continued From Page 619)

creates self-centeredness and a morbid indifference to the needs of suffering men. Third, it is imperative if the kingdom of God is to enjoy normal growth. Extravagance means that we will have less to invest in the kingdom of God. I suspect that there are even luxurious Church of the Brethren homes which contribute virtually nothing to the building of the kingdom of God because it takes the entire month's pay check to pay the bills on the installment purchases. The doctrine of the simple life is no Puritanical innovation. It is imperative and it dates back to Jesus.

I have said almost nothing about the second half of the doctrine of the simple life, trust in God, even though it is if anything the larger half. E. Stanley Jones is perfectly right when he said: "The Sermon on the Mount is beautiful—with Pentecost; without it, it is paralyzing." The doctrine of the simple life we have seen is a part of the Sermon on the Mount. Needless to say, it is an impossible doctrine without a trust in God so deep and complete that Pentecost becomes a personal reality.

The simple life has long been a cherished doctrine of the Church of the Brethren. The opportunity is at hand in this age of luxury and extravagance for the Church of the Brethren to make a powerful contribution to the religious life of America through a proper emphasis of this doctrine. I know of nothing that is more needed. The way is not through legislation which may so easily run off into the tangled paths of legalism, but through inculcation by living, teaching, preaching, and writing until the superiority and true beauty of the simple life are manifest. I cherish the hope that my church may be equal to the task of giving proclamation to this much needed doctrine—the simple life.

Twin Falls, Idaho.

CORRESPONDENCE

SISTER SARAH ANN STIVERSON

Sarah Ann (Cripe) Stiverson, daughter of David C. and Hannah Miller Cripe, was born Sept. 17, 1867, at North Manchester, Ind., and passed on to her heavenly home at Dunsmuir, Calif., Aug. 2, 1930, at the age of 62 years, 10 months and 15 days.



Her girlhood was spent at North Manchester and she was married there in Jan., 1884, to David Grossnickle. They had one daughter, Alice. In January, 1886, she was left a widow, living then in Nebraska.

On Jan. 10, 1889, at Wilbur, Nebr., she was united in marriage to J. U. G. Stiverson. To this union were born one son and four daughters, two of whom died in infancy. She often spoke of these two dear ones who awaited her in glory.

In the spring of 1889 Brother and Sister Stiverson came west, arriving at Waitesburg in what was then Washington Territory. They were pioneers in a new land. They soon made their home in Moscow, Idaho, and in 1895 they were called to the work of the ministry and ordained to the eldership in 1899.

In 1897 the Mission Board of the District of Oregon, Washington and Idaho called them to do mission work in southwestern Washington. During the twenty-nine years following in which their whole time was given to the work of the Lord Sister Stiverson was a constant help and inspiration to her companion. Spending her life in sacrifice and service to those about her was a joy. She never spared herself when she was called, but always gave her all to the Lord and Master she loved. She spent much time in prayer and reading the Word -always spending the early hours of the day in close communion with her Savior and then going forth to tell his love to those about her. Hundreds of precious souls were lifted up by her loving ministry.

She was called home on her spiritual birthday, having been baptized Aug. 2, 1883, or forty-seven years ago. Last January it was discovered that Sister Stiverson was afflicted with cancer of the breast. On April 30 they started for Los Angeles that she might take a serum treatment. Surgery was deemed necessary and the results seemed highly satisfactory. Through June the serum was administered and Sister Stiverson made steady improvement. But heart trouble began to be serious and was the immediate cause of death. Sister Stiverson was very anxious to return to her Washington home and seemed sufficiently strong to attempt the trip. On July 29 the party left southern California and traveled as far as Dunsmuir. While stopping the fourth night in a tourist cabin she was restless and slept little. At 4:30 o'clock she arose and went to the kitchen where she quietly and suddenly passed away.

Funeral services were held at the Ellisford Church of the Brethren on Aug. 6. Eld. C. E. Holmes was in charge with R. F. Hiner and D. B. Eby of Wenatchee assisting. A large audience and beautiful floral offerings testified to the love and esteem in which she was held. Interment was in the near-by cemetery.

She is survived by her husband and four children: Fred, living at Tonasket, Wash., Mrs. Alice Rothrock of Tonasket, Wash., Mrs. Freda Ries of San Bernardino, Calif., and Mrs. Leah Breshears of Omak, Wash., and by 14 grandchildren; also by one sister, three brothers and by hundreds of friends.

C. E. Holmes.

Tonasket, Wash.

NORTHEASTERN OHIO Y. P. D. CONFERENCE

The Eighth Annual Young People's Conference of Northeastern Ohio was held at the Ashland Dickey church Aug. 30 to Sept. 1, 1930.

The conference theme, "Youth's Challenge to the Church," and the devotional theme, "Youth's Answer to Spiritual Challenge," were prominent throughout the conference. The conference was a profitable and deeply spiritual one—due to the wonderful messages and the interest of our speakers—Dr. VanOrmer of Huntingdon, Pa., Joe Wagner of North Manchester, Ind., and Brethren Glenn Weimer and Perry Prather of Ashland, Ohio.

The musical recital given on Sunday evening by the Young People of the District and arranged by Mrs. C. I. Weber of White Cottage, was indeed inspiring. Dr. VanOrmer's address, "Yes, a Youth Can Be Christian Today," touched the soul of every one and it was indeed wonderful to see hundreds of people rededicate their lives to Christ and his kingdom.

The conference was closed with the business session which followed immediately after the banquet. The officers for the coming year are: President, John L. Deardorff; First Vice President, John Strausbaugh; Second Vice President, Elizabeth Wade; Third Vice President, Mae Summy; Secretary, Ethel Irvin; Treasurer, Ruth Chaffin; Chorister, Clarice Pontius.

Our conference was well attended, this being the largest conference of our history.

Ethel Irvin, Secretary.

Creston, Ohio.

I WONDER

I wonder why we, the Church of the Brethren, have so many retired ministers?

Why some of our churches have from six to eight preachers, and still have to hire a pastor?

Why the small churches are forgotten by the preachers and other church workers in passing from the East to the West, or West to East?

I wonder if it is the fault of the small churches that none of our speakers remember the little churches out in the valleys of the Rockies?

If it is a false pride that keeps us from asking for aid or making our needs known?

Or is it that only the larger congregations are worthy of outside inspiration?

These questions make me wonder.

Mrs. C. P. Metzger.

Miami, N. Mex.

ARTHUR A. MYERS

Arthur A. Myers was born Nov. 24, 1881, at Astoria, Ill. His parents were Isaac L. and Esther Burgard Myers. Here were spent his early years, except ten years on the Kansas prairies. At twenty-one he came to Centralia, Wash., and two years later was united in marriage to Hattie Griffith of Inglewood, Calif. In Centralia a happy home was established, and after two years they came to Olympia, where both found the richest thing in life. At this time the Olympia church was young. On his twenty-fifth birthday Arthur pledged his life to God, and his services to the Olympia Church of the Brethren. He was the first baptized into the new organization. Immediately the family altar was established, which was continued through life even to the end with much joy. In 1918 the family removed to Outlook. Arthur was always active in Sunday-school and church work and soon after coming to Outlook was elected to the deacon's office.



Bro. Myers often mentioned the concerns of his life while for six weeks he lay on the bed of affliction; they were the community, his church, and his family. The Apollo Male Quartette being in the locality, came and sang for him, which was highly appreciated by him as well as the nurses and other patients. In counseling his boys he always said: "Live so as to truthfully say every night: 'Nine o'clock, and all's well;'" and so it was at nine o'clock on the evening of Aug. 8, all was well and he fell asleep.

He is survived by his wife; his two sons, Jay G. of Seattle and Arno E. who came from California to be with him; one grandchild; his aged mother, Mrs. Isaac Myers of Centralia; two sisters, Mrs C. A. Ives of Centralia and Mrs. C. A. Wagner of Outlook; and his brother, Joseph B. of Outlook.

A last tribute was paid him in the Outlook Church of the Brethren Aug 11, Bro. B. J. Fike of Sunnyside officiating, and Bro. Elmon Sutphin of Outlook assisting. The large number of folks who were present gave added evidence of the high esteem both of the community and of the Church.

Wilbur B Stover

Olympia, Wash.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Brady-Emmert.—At the home of and by the undersigned at Lexington, Ky., was performed the marriage of his daughter, Lulu Mare Emmert, to Roy M. Brady, Aug. 27, 1930.—M. W. Emmert, Lexington, Ky.

Byerly-Funderburg.—By the writer at the home of the bride's parents, Aug. 12, 1930, Bro. Eldred Byerly of Elkhart, Ind., and Sister Laurena Funderburg of New Carlisle, Ohio.—J. B. Gump, New Carlisle, Ohio.

Hepfer-Miller.—By the undersigned at the church, in the presence of District Meeting, Aug. 31, 1930, Bro. Geo. F. Hepfer of Illinois and Sister Florence Miller of Hines, Minn.—J. R. Suter, Guthrie, Minn.

Huber-Diehl.—By the undersigned, Mr. Joseph C. Huber of De Kalb, Ill., and Miss Marion E. Diehl of Lanark, Ill., at his home on Aug 2, 1930.—P. F. Eckerle, Lanark, Ill.

Kibler-Barkdoll.—By the undersigned at the home of the bride, Warrenville, Ill., July 12, 1930, Robert W. Kibler and Grace N. Barkdoll—Earl S. Fry, Naperville, Ill.

Lower-Eckerle.—By the undersigned, at the home of the bride, Mr. Joe F. Lower and Miss Ruth C. Eckerle on Aug 2[illegible] P. F. Eckerle, Lanark, Ill.

Oxender-Sherck.—By the undersigned at the bride's home July 12, 1930, Bro. Harry B. Oxender of Shipshewana, Ind., and Sister Myrtle R. Sherck of Constantine, Mich.—Geo. S Sherck, Constantine, Mich

Saulmon-Shaffer.—By the undersigned at the home of Brother and Sister Ray Hoover, Rocky Ford, Colo., Bro. LeRoy Saulmon of Rocky Ford, Colo., and Sister Thelma Shaffer of Rocky Ford.—Harvey R. Hostetler, Rocky Ford, Colo.

Sherman-Studebaker.—By the writer at the home of the bride's parents, Aug. 2, 1930, Bro. Orville Sherman and Sister Josephine Studebaker, both of Dayton, Ohio.—J. B. Gump, New Carlisle, Ohio.

Stump-Herr. By the undersigned at the home of the groom's grandparents, Aug. 24, 1930, Bro. Floyd Stump of Walkerton, Ind., and Sister Marietta Herr of Lakeville, Ind.—Burton Metzler, Oak[illegible], Ill

Stutzman-Hoffman.—By the undersigned at the home of the bride Aug. 19, 1930, Dwight F. Stutzman of Thomas, Okla., and Ruth Gladys Hoffman of Dillon, Kans.—J. J. Yoder, McPherson, Kan.

Werner-Fike.—By the undersigned, at the home of the bride in Milledgeville, Ill., Mr. Fred W. Werner and Miss Alice Blaine Fike, on Aug 24, 1930.—P. F. Eckerle, Lanark, Ill.

FALLEN ASLEEP

Baker, sister Alice Frances (Steele), born Jan 27, [illegible] died in Spokane, Wash., Aug. 11, 1930. She was the third of a family of nine children born to Elder and Sister W. M. Steele of Ea[illegible], Pa. At the age of fourteen she accepted Christ as her Savior, and united for death. Jan. 15, 1912, she married Harrison Baker. To this union ten children were born. She is survived by her husband, [illegible] sons and four daughters, her parents, six sisters and one brother. Funeral services in Spokane by Bro. E. E. Frantz. Interment in Fairmont cemetery.—Mrs. R. Force, Spokane, Wash.

Betts, Archie Landon, born in Montgomery County, Ky., April 30 1896. He came to Idaho with his parents in the spring of 1910. Sept 20, 1916, he married Minnie Grace Jones (she was born in Carroll County, Mo., Aug. 7, 1894). Their death was caused by accidental drowning in the Payette Lakes at McCall, Idaho, on Aug. 1, 1930. At an early age Bro. Betts was received into the Church of the Brethren, his wife was received sometime after their marriage. Eight daughters were born to them, of whom four remain. Bro. Betts is survived also by his parents, Bro. David and Sister Viola Betts, one brother and three sisters. Sister Betts leaves four sisters; her parents and two brother preceded her. The funeral was held at the Payne Valley church by Eld. J. H. Graybill, assisted by Brethren H. O. Shank, A. P. Becker and the writer. Bro. Betts and wife lost their lives in an accident which took away another couple, Mr. and Mrs. C. P. Horner.—E. Earl Barnhart, Meridian, Idaho.

Bonds, Sister Drusilla Spell, born in Louisiana, died at her home in the bounds of Pleasant Grove church, Aug. 26, 1930, aged [illegible] years, 10 months and 3 days. Dec. 7, 1881, she married B. O. Bonds. She was an invalid for five years and was cared for by her daughter. She loved her church, being a consistent member of the Church of the Brethren since 1912. She is survived by her husband, [illegible] son and a daughter, and five grandchildren. Funeral service in the home by Eld. J. A. Miller. Burial in the Willow Creek cemetery.—Mrs. Jessie Mahaffey, Hulsmith, Texas.

Booth, Lydie Jane (Brazeton), died Aug. 15, 1930, aged 91 years, 10 months and 20 days. She married John Booth at the age of twenty-one. To them eleven children were born, nine of whom are living. Her husband preceded her twenty-nine years ago. She united with the Church of the Brethren at the age of sixteen years and remained a devoted Christian ever since. She was almost an invalid for a number of years. She made her home with her two sons for the past twenty years. Services at the church by the pastor, Bro. W. R. Angelright. Burial in the Big Creek cemetery.—Mrs. May Fillmore Kenzie, Ripley, Okla.

Englar, Bro. Samuel Ellsworth, died July 19, 1930, after a long illness at his home in Westminster, Md., aged 57 years and 10 days. He married Sister Mollie Bixler who survives with two daughters and seven grandchildren, one brother and one sister. He bore his affliction with great Christian fortitude. In early life he united with the church, was elected to the ministry and later ordained to the eldership. Services in the Pipe Creek church by the undersigned, assisted by Elders J. J. John and J. W. Thomas. Interment in adjoining cemetery.—Wm. E. Roop, Westminster, Md.

Fahrney, Rev. Callo, was born in Washington County, Md., on Oct. 4, 1855, and died at Twin Falls, Idaho, Aug. 21, 1930. After leaving Maryland, he settled in northern Illinois where he lived for some years. In 1908 he moved with his family to Twin Falls, Idaho. Early in life he became a member of the Church of the Brethren. At the age of thirty he was elected to the ministry. His active ministry covered a period of forty years. Eld. Fahrney's labors and sacrifice, perhaps more than that of any other, has gone into the building of the Twin Falls church and congregation. He is survived by his wife Flora Fahrney, Twin Falls, Idaho, and four children: Harry Fahrney, Detroit, Mich., Maude Flora, San Diego, Calif., Hazel Fasnacht, Twin Falls, Idaho, and Ralph Fahrney, Cedar Falls, Iowa. The funeral service was conducted by the writer, assisted by Rev. B. D. Kerlin. Interment was in the Twin Falls cemetery.—H. S. Will, Twin Falls, Idaho.

Garver, John Finley, died at his home near Bristol, Ind., Sept. 7, 1930, aged 83 years, 2 months and 27 days. He is survived by his wife, two daughters, six grandchildren and seven great-grandchildren. Services by the writer.—J. H. Fike, Middlebury, Ind.

Minter, Sister Emma Koser, died at the Keystone Hospital, Harrisburg, Pa., of cancer, Sept. 2, 1930, aged 71 years, 8 months. She was the daughter of Bro. Henry and Mary Brough Koser. She was a consistent member of the Church of the Brethren for many years. Her

husband, Thos. Minter, died last January. She leaves one foster daughter, Mrs. Myrtle Enck, Biglerville, Pa., in whose home the funeral services were held by Eld. C. L. Baker assisted by Eld. Frank Lightner and Rev. Sternat.—Myrna M. Kreider, East Berlin, Pa.

Moore, Lucy Edith, born at Norcatur, Kans., died Aug. 24, 1930, aged 42 years, 4 months and 24 days. Aug 30, 1908, she married Felton B. Moore at Cambridge, Nebr. To this union were born four daughters and three sons. She united with the Church of the Brethren at the age of fifteen years and remained faithful to the end. She was not living where she could attend the church of her choice, but did not neglect assembling with the people of God in worship She leaves her husband, two sons, four daughters, her father and mother, five sisters and one brother. Services in the church by the pastor of the Baptist church at Cleveland, Okla., where the family resided at the time of her death. The body was then brought to the Brethren church near Ripley where a short service was held by Bro. W. R. Argabright. Burial in the Big Creek cemetery.—Mrs. May Fillmore Kinzie, Ripley, Okla.

Riggins, Sister Zora, born at Poplar Bluffs, Mo., Oct. 4, 1896, died at the Mennonite Hospital in La Junta, Colo., Sept. 6, 1930, aged 33 years, 11 months, 2 days. She was married in 1911 to James Riggins To this union seven children were born, the oldest of whom preceded her death in infancy She was a member of the Church of the Brethren. For the past several years she suffered from failing health. She is survived by her husband and six children, also her mother, and two sisters and one brother. Funeral services were held at the church by the writer.—Harvey R. Hostetler, Rocky Ford, Colo.

Ronk, Fern Beecher, was born Dec. 29, 1888, in the home of Mr. and Mrs G. L. Beecher, near Logansport, Ind., and died at Twin Falls, Idaho, Aug 28, 1930. April 28, 1910, she became the wife of Rev. Charles W. Ronk. Their first year of married life was spent in Manchester College, North Manchester, Ind., then for three years Mrs. Ronk was matron at Bridgewater College, Va., during which time Bro. Ronk was a member of the faculty of the institution. Four years were spent in Glendale, Ariz., where they had charge of the Glendale Church of the Brethren. Since Jan. 16, 1920, when they came to Twin Falls to serve the Twin Falls Church of the Brethren, this city has been their home. When only thirteen years of age Mrs Ronk united with the Church of the Brethren Since then she was an active worker in the church and to her husband always a constant help in his pastoral services. At the time of her death she was treasurer of the Twin Falls Church of the Brethren and superintendent of the Cradle Roll department. Her church was first, but her activities were not confined to her church but extended beyond to other organizations of community advancement. Mrs. Ronk was highly respected by all who knew her Her devotion to her family and to her friends was the very highest. Her death which was sudden and unexpected came as a decided shock to her many friends. She is survived by her husband, one daughter, and three sons, her mother, Mrs. George L. Beecher of Fulton, Ind., and three brothers The funeral service was held in the Twin Falls Methodist church. The writer conducted the service, assisted by Rev. B. D. Kerlin and Rev. C. F. Ristow, the latter of the local Methodist church. Interment was in the Twin Falls cemetery.—H. S. W., Twin Falls, Idaho.

Rowland, Geo H., was born on the Rowland homestead about one mile north of Lanark, Ill., Feb 6, 1848 He was the oldest child born to John and Susan Rowland and the last one called from this stage of action He was married to Hannah Zuck Dec. 29, 1870. He united with the Church of the Brethren about six years ago. Their four children all live near Lanark and were all present for the memorial services held from the Cherry Grove church Aug. 31 by Eld. P. F. Eckerle, assisted by Eld. W. A. Deardorff. Last December they celebrated their fifty-ninth wedding anniversary. He attained the ripe age of 82 years, 6 months and 22 days.—P. F. Eckerle, Lanark, Ill.

Senseman, Sister Mary E. Fergus, was born at West Charleston, Ohio, Sept. 3, 1845, and departed this life July 22, 1930, aged 84 years, 10 months and 19 days. Oct. 18, 1866, she was married to William Senseman The living children are Mrs. H. S. Arnold, Lanark, Ill., F. J. Senseman, Tippecanoe City, Ohio, and Mrs. R. C. Butterbaugh Lanark. She united with the Church of the Brethren over forty years ago. She lived at Lanark for 36 years and made her home with her daughters here for the last several years. Services were conducted at the home of R. C. Butterbaugh, where she passed away, by Eld. Otis E. Delp assisted by the writer. Following the services at Lanark the body was taken to Tippecanoe City, Ohio, for burial.—P. F. Eckerle, Lanark, Ill.

Sheely, Sister Susan Reiff, widow of Calvin Sheely, was born July 6, 1843, died Aug. 22, 1930. She was suddenly stricken while visiting in the home of her nephew, Harvey Rice. She united with the Church of the Brethren when twenty-seven years old and had been a member ever since. Two sons survive with one daughter, Mrs. A. M. Nissander, with whom she made her home Funeral at the Shank church by Eld. M. B. Mentzer, assisted by John Rowland.—Mrs. Paul Musselman, Greencastle, Pa.

Stutz, Harry C., son of Henry and Elizabeth Stutz, born near Union City, Ind., died at the Methodist hospital, Indianapolis, of appendicitis, June 25, 1930, aged 53 years, 9 months and 13 days. He united with the Church of the Brethren at the age of fifteen. He was the inventor and designer of the Stutz automobile. He leaves his widow, one daughter, grandson parents and two sisters. Burial in Crown Hill cemetery, Indianapolis.—J. B. Gump, New Carlisle, Ohio.

Walker. Mrs. Carrie Lichty, died Aug. 28, 1930, aged 71 years, 2 months and 28 days. She became identified with the Church of the Brethren early in life and was a faithful consistent member for sixty years. She was married fifty years ago to Dennis F. Walker and to them were born two sons. Three brothers and one sister are still living. Services in the Somerset church by T. R. Coffman assisted by the former pastor, C. G. Hesse.—Mrs. T. R. Coffman, Somerset, Pa.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38), feet washing (John 13: 1-20; 1 Tim. 5: 10), love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom 16: 16; Acts 20: 37); proper appearance in worship (1 Cor 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17, 19; 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship in the home (Eph. 6: 18-20; Phil. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom 13: 8-10); intemperance in all things (Titus 2: 2; Gal 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt 19 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

FACE THE SITUATION WITH CONFIDENCE

These Books will enable you to do it

The Christ of Every Road
By E. Stanley Jones



E. Stanley Jones never became interested in Missions until as a student he was asked to deliver a missionary address. The preparation and delivery of that address made him a **missionary for life.** If you can read **"THE CHRIST OF EVERY ROAD"** and not become deeply interested in Missions you are different from others. **"THE CHRIST OF EVERY ROAD" is Jones' best book.** 271 pages. $1.50.

Junior Worship Guide
By Charlotte Chambers Jones



A full year's program of worship for Juniors. Many Bible and other stories. Abounds in **suggestions** that may be used by all **leaders of Junior Boys and Girls.** If you believe your Juniors are worth considering do not fail to assist their leaders in the Worship Period. Place **"JUNIOR WORSHIP GUIDE"** into their hands. **280 pages. $2.00.**

The Intimate Problems of Youth
By Earl S. Rudisill



A helpful presentation of the problems which modern youth must face. **Recognizes the transitions** through which we are ever passing and points **the way to meet changing conditions.** Stresses Christian attitudes and character. This is a book for those who will seriously **consider youth in a sympathetic manner. $2.00.**

The Christ We Forget
By P. Whitwell Wilson

A book in which a university man, a journalist, a man once a member of the British Parliament tells the story of Jesus in a **wonderfully arresting fashion.** Avoiding all theological terminations, the author gives a **most convincing picture of Jesus the Son of God. $2.00.**

Other books by the same author—
The Church We Forget, The Vision We Forget. Each, $2.00.



BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

OUR DOLLAR LIBRARY

IS THE TALK OF THE DAY

Many of the Best Books May Now Be Had for ONE DOLLAR

Consider the Authors, consider the Titles, consider the Workmanship, consider the Price—only ONE DOLLAR for any book—and you will realize that here are real BARGAINS.





THE PREACHER AND PREACHING
What to Preach—Henry Sloane Coffin
The Preacher: His Life and Work—J. H. Jowett
A Guide to Preachers—Principal A. E. Garvie

ILLUSTRATIONS AND OUTLINES
1001 Illustrations for Pulpit and Platform—Aquilla Webb
1000 Evangelistic Illustrations—Aquilla Webb
100 Great Texts and Their Treatment—F. M. Barton
Cyclopedia of Sermon Outlines for Special Days and Occasions—G. B. F. Hallock
Cyclopedia of Sermon Outlines (Selected Sermons on all books of the Bible)—Aquilla Webb

SERMONS
New Tabernacle Sermons—T. DeWitt Talmage
Fast Hold on Faith—Henry Howard
Apostolic Optimism—J. H. Jowett
The Ten Commandments—Henry Sloane Coffin
The Wicket Gate (Sermons on the Lord's Prayer)—G. Studdert Kennedy
Many Mansions (Sermons on Immortality)—John MacNeill
Contrary Winds—William M. Taylor
With Mercy and with Judgment—Alexander Whyte
The Mind of the Master—Ian Maclaren (John Watson)
100 Revival Sermons and Outlines—F. M. Barton

EVANGELISM
The Evangelistic Cyclopedia—G. F. B. Hallock
300 Evangelistic Sermon Outlines—Aquilla Webb
A Quest for Souls—George W. Truett
The Pastor His Own Evangelist
100 Revival Sermons and Outlines—F. M. Barton

PRAYER
Lord, Teach Us to Pray—Alexander Whyte
The Wicket Gate (Sermons on the Lord's Prayer)—G. A. Studdert Kennedy

FOR SPECIAL DAYS
100 Best Sermons for Special Days and Occasions—G. B. F. Hallock
Cyclopedia of Sermon Outlines for Special Days and Occasions

PARABLES AND MIRACLES
The Parables of Our Saviour—William M. Taylor
The Miracles of Our Saviour—William M. Taylor

FUNERAL HELPS
Funeral Sermons and Outlines—William E. Ketcham
1000 Thoughts for Funeral Occasions—F. M. Barton

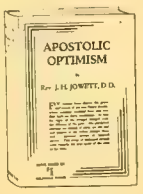
FOR THE MID-WEEK SERVICE
100 Prayer Meeting Talks and Plans—F. M. Barton
The Churches of the New Testament—George W. McDaniel

FOR THE CHURCH WORSHIP
The Public Worship of God—J. R. P. Sclater
Holy Communion Cyclopedia—G. B. F. Hallock

BIBLE CHARACTERS
Sermons on Biblical Characters—Clovis G. Chappell
More Sermons on Biblical Characters—Clovis G. Chappell
The Training of the Twelve—A. B. Bruce
Representative Men of the Bible—George Matheson (3 Volumes)
Men Whom Jesus Made—W. Mackintosh Mackay
Bible Types of Modern Men—W. Mackintosh Mackay
Bible Types of Modern Women—W. Mackintosh Mackay
Paul of Tarsus—T. R. Glover
David King of Israel William M. Taylor
Paul the Missionary—W. M. Taylor

JESUS CHRIST
The Trial and Death of Jesus Christ—James Stalker
The Cross in Christian Experience—W. M. Clow
Greatest Thoughts About Jesus Christ—J. Gilchrist Lawson
The Humiliation of Christ—A. B. Bruce

MISCELLANEOUS
The Road to Faith—Winifred Kirkland
Leaves from the Notebook of a Tamed Cynic—Reinhold Niebuhr
The Impatience of a Parson—H. R. L. Sheppard
The Parallel New Testament—James Moffatt
World's Best Conundrums and Riddles—J. Gilchrist Lawson
The Case for Prohibition—Clarence True Wilson
100 Choice Sermons for Children—G. B. F. Hallock
The Ten Commandments—Henry Sloane Coffin



These books are printed on good paper and substantially bound. Many are ordering a number of them at this remarkable price—$1.00 each. Every book is worth the price and much more.



BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

Notes From Our Correspondents

(Continued From Page 621)

was decided to hold our love fest Oct. 18 and 19, beginning at 10:30 A. M. Delegates to District Meeting are Brethren Walter Shank, Welty Smith and Guy Stanley; alternates, Bro Jacob Foust, Samuel Gearhart and Harry Spangler.—Mary K. Fries, Shady Grove, Pa., Sept. 9.

Fredericksburg.—July 3 a Sunday-school and missionary meeting was held at the Fredericksburg house The topics were well discussed Bro. Nathan Martin of Lebanon addressed them in the afternoon and Bro. Elias Meyer in the evening. A Vacation Bible School was held from July 28 to Aug 8 with a good attendance. Friday evening a fine program was rendered by the children. Sister Naomi Ziegler of Richland was in charge Aug. 10 Children's Day was held at the Moonshine house. There was a program by the children and an interesting address to the children by Bro. John Zug of Palmyra. The same day the Conewago Sunday-school paid us a visit at the Moonshine house and rendered a few selections in song which was appreciated by all present An offering of $12 was lifted for the Cuma sufferers. Aug 17 an interesting peace meeting was held by Bro. J. I Baugher of Hershey A revival began at Moonshine house the same evening. Bro. Walter Hartman of Annville brought us some inspiring sermons and we are sure that his efforts were not in vain Council meeting was held at the Meyer house Sept 7 Bro. Chas. Ziegler brought a message and Bro. Lantz of Virginia also preached to us in the forenoon; Children's Day was held in the afternoon at the Union house The children had a fine program and Bro. Chas Ziegler gave an address.—Mrs. Annie L. Weaver, Lebanon, Pa., Sept. 10.

Harrisburg.—Aug 16 our pastor, J. E. Whitacre, gave us a thrilling sermon on the theme, Different Religions In the evening Eld. H. K Ober spoke on Strait Gates and Narrow Ways. Aug. 24 Bro J. R Hershman gave us a beautiful picture of the Little Gospel—John 3:16 In the evening Bro Homer Blough stated in his message: "If you don't believe there is a God, visit the Holy Land. God's universe is wonderful." Aug 31 Bro. G. N. Falkenstein in the morning message said that in giving, we should give ourselves first. In the evening Bro Homer Blough gave us the message. Sept. 8 a members' meeting was held for the election of officers for the year beginning Oct 1. Bro. Ober was reelected elder for another year; superintendent of Sunday-school, Bro Harry K Balsbaugh; Christian Workers' president, C E Shuler; Messenger agent, Mrs Harry K Balsbaugh A program of the Cradle Roll and home department will be rendered Sept. 28 We have the promise of having with us the first superintendent, Sister Ella Brindle, from Mechanicsburg; also the first home department superintendent, Sister Lizzie Eshelman of Harrisburg. The Cradle Roll was organized Jan 25, 1909; home department, May 19, 1909. Sister Nora Balsbaugh is our Cradle Roll superintendent at present, and the writer is home department superintendent Our pastor will give the address.—Sallie E Schaffner, Harrisburg, Pa, Sept. 15

Hooversville.—Bro. J. S Zimmerman of Long Beach, Calif, will begin a series of Bible studies in the Hooversville church Sept. 21 and close Sept. 28 Bro. Zimmerman and wife have spent the greater portion of the summer with friends and relatives in this locality The love feast will be held in the church Sept. 28 at the usual time.—Mrs. F. D. Berkebile, Hollsopple, Pa., Sept. 12.

Leamersville church has experienced an increase in numbers and interest in the Sunday morning preaching service and Sunday-school. Our young people under the supervision of our elder's wife, Sister Showalter, gave a missionary program recently and an offering was lifted for home work. Our quarterly business meeting was held Aug. 31 Sunday-school officers were elected for the coming year, Bro Quinter Showalter being chosen superintendent. Bro. Samuel Weyant has consented to remain with us for a time as pastor. We expect to hold our communion service Oct. 26 We look forward to a revival meeting to begin Oct. 5 with Bro Geo. Rogers, our former pastor, as evangelist. He also expects to preach for us Sunday evening, Sept. 28. Several times some of our shut-ins have enjoyed the blessing that comes from hearing a message from the Word of God and fellowship and prayers with God's children in their homes -Mrs. Chas. Diehl, Duncansville, Pa., Sept. 6

Quakertown.—The Vacation Bible School convened in the Quaker house July 21 under the supervision of Mrs. Raymond Fretz with eighty-seven present. The enrollment was 150 and the average attendance over 100 The last day of the school an exhibition was given of the things which had been made which were sent to the children of India. Bro. Elmer Blough of Blooming Glen has been preaching for us two Sundays of each month while our pastor, B. B. Ludwick, goes to Springfield house to preach. The Ladies' Aid is very busy and meets two days a week to sew The church expects to meet in council at the Springfield house Sept. 20. Sept 21 we are having a program for the Cradle Roll pupils and we are also planning a rally day program for Oct. 5.—Mrs. Raymond W. Bleam, Quakertown, Pa, Sept. 15.

Robinson.—Beginning Sept. 1 Bro. Clawson, our former pastor, held a revival meeting for us The total number of persons attending the sixteen services were 1,814 with an average of 113 every evening. While there were no direct accessions to the church yet the spiritual life of the church was revived and augmented and some prospects were found who need further teaching Bro. Clawson is now pastor of the Calvary Church of the Brethren at Philadelphia Our work is going along nicely, but we are in dire need of a pastor If there should happen to be a pastor interested, write to the church and they will appreciate it.—Rebecca McGraw, Robinson, Pa, Sept. 16.

Scalp Level.—Aug. 17, Eld. R. W Schlosser of Elizabethtown opened a two weeks' revival in our church Bro. Schlosser preached fine doctrinal and evangelistic sermons, preaching nineteen sermons in all As a direct result fifteen accepted Christ and were baptized, the membership was strengthened in their faith in our specific doctrines. During the meetings we had with us delegations from four of the adjoining congregations which added to the interest of the meetings Our pastor and Bro. Schlosser visited in 117 homes during the meetings. Sept 28 we will have the installation of our Sunday-school and church officers by the pastor Oct. 5 we will have our rally day program in the Sunday-school Our love feast will be held Oct. 26, beginning at 6:30 P. M Oct 6 our pastor, Bro J. A. Buffenmyer, will open a two weeks' revival in the Woodberry Church of the Brethren, Baltimore, Md.—Mrs. J. A Buffenmyer, Windber, Pa., Sept 16.

TENNESSEE

Limestone.—Misses McMulin and Miller, representatives of the Peace Caravaner team, rendered a program at our church Aug. 6 which was much enjoyed by all present The church met in council Aug 23. The annual visit was reported. Bro J. M. Armentrout was elected trustee Our communion service will be held Sept. 27 at 6 P M. Bro. J. R. Jackson by request preached a doctrinal sermon on baptism Sunday morning. Sunday evening Bro. W. A. Reed, wife and son arrived for services which was the beginning of our revival which closed Sept. 10 Bro. Reed preached with power and the church feels much strengthened by his labor and visit with us. As a result twenty-six were baptized, two reclaimed and six await baptism. Sept. 7 we organized a B Y. P. D. with Hazel Armentrout, president.—Honoria Pence, Limestone, Tenn., Sept. 13.

VIRGINIA

Belmont.—A Vacation Bible School was held in the Belmont church beginning July 27 and continuing to Aug 8 The attendance was better than we had anticipated and the school was quite satisfactory The teachers were all local talent. Aug. 1 Bro L A. Bowman of the Richmond church began a series of services at the Brookstown mission The interest was good and as a result seven were baptized. Aug 9 the church met in council at the Brookstown mission. Previous to this the yearly church visit had been extended and in the main all reports were favorable. Elders I. N Zigler and L. A. Bowman and Bro. G. T. Yagel gave helpful talks. Sept. 7 the ministerial board met with us at the Belmont house. Bro Nolly preached on The Call to Service, after which an election for a minister was held. The vote was cast almost unanimously in favor of Bro. Arthur Wheeler We had hoped to have a series of meetings at the Belmont house this fall but on account of the drouth have been unable to secure a speaker. Our committee is still trying to find some one who can come.—Mattie E. Zigler, Holladay, Va., Sept. 9.

Fairfax (Oakton).—We closed our two weeks' revival service Sept. 1. Bro Joe Whitacre from Harrisburg, Pa., was our evangelist and preached seventeen inspiring sermons. Ten were added to the church by baptism. During the revival, we conducted a Daily Vacation Church School. We had an unusually good school with an average attendance of sixty-one and an enrollment of seventy-one. At our quarterly council Sept. 2 the Sunday-school was reorganized with Brethren Erman Myers and Russell Miller as superintendents. Our B. Y. P. D. has also been reorganized. We feel that we have had a very successful summer in spite of the hot dry weather. A ten-day meeting was conducted in the Bull Run house the first of September by the pastor, Bro. C. M. Driver. One was added by baptism.—Cleo Driver, Oakton, Va., Sept. 15.

Mt. Vernon church held its regular council meeting Aug. 31. Sunday-school officers were elected with Bro. John K. Forrer, superintendent Bro. Chas. Grove was appointed a church trustee to fill the vacancy caused by the death of Dr. Geschenour. During the month of August a very interesting Vacation Bible School was conducted with about fifty-five children in attendance. Sisters Dortha Miller, Elsie Holland and Virginia Stump were the teachers. It was decided to hold our communion Nov. 1 at 6 P. M.—Rebecca A. Pannell, Stuarts Draft, Va., Sept. 6.

Smith River church met in council Aug. 30 and made arrangements for the love feast which will be held Oct. 4. Bro. W. E. Lackey and Bro. A O Salmons were elected joint elders. Bro. S L. Ross was reelected clerk; Bro. Geo. Elgin, secretary; Sister Lula Agee, Messenger agent; the writer, correspondent. Bro. Joel Naff of Franklin County has been with us during June, July and August as summer pastor and has done a wonderful work. Through him our Ladies' Aid Society and B. Y. P D. were organized. He held a very successful revival which resulted in five uniting with the church. He brought us a wonderful message Sunday night, Aug. 31, as his closing sermon. We hope to have him with us again next summer. Sunday morning, Aug. 31, Bro. B. L. Naff of Franklin County preached a very interesting sermon. The Ladies' Aid held a bake sale Aug. 31 from which a nice sum was realized. Sept. 7 Bro. A. P. Salmons preached an inspiring sermon to a large congregation after which six were baptized Next Sunday the B. Y. P. D. will give a program on education. Our Sunday-school is coming on nicely under the direction of Bro. S. L. Ross. Bro. Buren Elgin and Bro. S. L. Ross have recently been called to the ministry. Both are wide awake young Christian men and we feel that they will be a great help to Smith River church.—Mrs. Thomas W. Hatcher, Woolwine, Va., Sept 8.

WEST VIRGINIA

Mountain Grove.—Aug. 17 Bro Alva Harsh began a revival meeting at this place which lasted until the 31st. Bro Harsh delivered very able discourses. There was one accession to the church by baptism Members attending at this place are few; but those of other denominations attend. We were much encouraged by the meetings and hope the Lord's work will prosper here and that the people will feel more the need of living for Christ and the church.—Ora Slaubaugh, Horse Shoe Run, W. Va., Sept. 10.

ANNOUNCEMENTS

DISTRICT MEETINGS

California, N., Empire, Oct. 10-13.
Indiana, Middle, Huntington, Oct. 9.
Kansas, N. E., Overbrook, Oct. 3-7.
Kansas, N. W., North Solomon, Oct. 17-20.
Kansas, S. E., Fredonia, Oct. 24-27.
Kansas, S. W., Hutchinson, Oct. 17.
Missouri, N., South St. Joseph, Oct. 25-27.
Ohio, N. E., Olivet, Oct. 7-9.
Pennsylvania, S., Back Creek, Oct. 28, 29.
West Virginia, First, Allegheny, Oct. 11.

LOVE FEASTS

California

Oct. 4, Lindsay.
Nov. 23, 6:30 pm, Oakland.

Colorado

Oct. 10, 7:30 pm, Haxtun.

Florida

Oct. 26, Sebring.

Illinois

Oct. 5, Shannon.
Oct. 11, La Place house.
Oct. 11, 10 am, Woodland.
Oct. 19, Milledgeville.
Nov. 1, 7 pm, Franklin Grove.
Nov. 27, Canton.

Indiana

Sept. 27, Santa Fe.
Sept. 27, 7:30 pm, Oak Grove.
Sept. 27, 6 pm, Mexico.
Oct. 1, 7:30 pm, Plymouth.
Oct. 4, Laporte.
Oct. 4, Yellow Creek.
Oct. 4, 10 am, Lower Deer Creek.
Oct. 10, Peru.
Oct. 10, Upper Deer Creek.
Oct. 11, Blissville.
Oct. 11, 7:30 pm, Beech Grove.
Oct. 11, 6:30 pm, Wabash Country.
Oct. 11, Buchanan.
Oct. 18, 7 pm, Bethany.
Oct. 19, Kokomo.
Oct. 25, 7:30 pm, Middletown.
Oct. 25, West Manchester.

Iowa

Sept. 28, 7 pm, Panther Creek.
Oct. 5, 7 pm, Des Moines Valley.
Oct. 5, 7 pm, South Keokuk.
Oct. 13, 7:30 pm, Greene.

Kansas

Sept. 27, 1:30 pm, Washington.
Sept. 27, 6 pm, Maple Grove.
Oct. 25, 6:30 pm, Bellevile.

Maryland

Oct. 11, 2 pm, Longmeadow.
Oct. 18, Broadfording.
Oct. 18, 4 pm, Manor.
Oct. 19, 6:30 pm, Pipe Creek.
Oct. 25, 2:30 pm, Meadow Branch.
Oct. 25, 6 pm, Thurmont.

Michigan

Oct. 11, 11 am, Crystal.

Missouri

Oct 18, Shoal Creek.

Montana

Oct. 4, Grandview.

Ohio

Sept. 27, 7 pm, Sugar Creek.
Sept. 28, Mohican.
Oct. 4, 7 pm, Ross.
Oct, 4, 7 pm, Georgetown.
Oct. 11, 7 pm, Fairview.
Oct. 12, 7 pm, Greenspring.
Oct. 25, 7 pm, Lower Miami.
Oct. 25, 10:30 am, Black Swamp.
Oct. 25, Black River.
Oct. 25, Cincinnati.
Oct. 25, 7 pm, Painter Creek.
Nov. 1, 7 pm, Donnels Creek.

Oregon

Oct. 19, Myrtle Point.

Pennsylvania

Sept. 28, Friends Grove house, Marsh Creek.
Sept. 28, 6:30 pm, Bear Run.
Sept. 28, Hoversville.
Sept. 28, Maple Glen.
Oct. 5, 6 pm, New Enterprise.
Oct. 5, Lower Cumberland at Mohler church.
Oct. 11, 2 pm, Hershey.
Oct. 11, Back Creek.
Oct. 11, 12, 1:30 pm, East Fairview.
Oct. 12, 2 pm, Spring Grove, Kemper house.
Oct. 12, 6 pm, Maple Spring.
Oct. 12, 7 pm, Claysburg.
Oct. 18, 2 pm, Hatfield, Hatfield house.
Oct. 18, 19, 10:30 am, Falling Spring.
Oct. 18, 19, 1:30 pm, Upper Conewago at Latimore house.
Oct. 19, 6:30 pm, Green Tree.
Oct. 19, Huntsdale.
Oct. 19, Marsh Creek, Marsh Creek house.
Oct. 19, 6:30 pm, Connellsville.
Oct. 25, 26, Fredericksburg, Meyer house.
Oct. 25, 26, 10 am, Schuylkill, Big Dam house.
Oct. 25, 26, 1:30 pm, Heidelberg.
Oct. 26, Lititz, all-day.
Oct. 26, Codorus, Shrewsbury.
Oct. 26, Leamersville.
Oct. 26, 6:30 pm, Scalp Level.
Nov. 1, 2, 1:30 pm, Richland.
Nov. 1, 2, 2 pm, Conewago, Bachmansville.
Nov. 2, Palmyra.
Nov. 15, 1:30 pm, Mountville

Tennessee

Sept. 27, 6 pm, Limestone.
Oct. 4, 3 pm, Mountain Valley.

Virginia

Sept. 27, 4 pm, Valley Bethel.
Sept. 27, 4 pm, Copper Hill.
Sept. 27, 3:30 pm, Wakeman's Grove, Pleasant View.
Oct. 4, 4 pm, Topeco.
Oct. 4, 2 pm, Concord.
Oct. 4, 3:30 pm, Linville Creek.
Oct. 4, Smith River.
Oct. 11, 3 pm, Lebanon.
Oct. 18, 4 pm, Beaver Creek.
Oct. 19, 2:30 pm, Berkeley, Leetown house.
Oct. 25, 3 pm, Woodstock.
Nov. 1, 3 pm, Mountain Grove.
Nov. 1, 6 pm, Mt. Vernon.

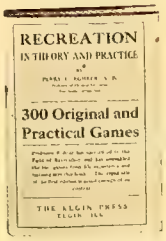
West Virginia

Sept. 27, 28, Smith's Chapel.
Oct. 4, Tearcoat.

COMFORT FOR YOUR OLD DAYS

Twenty Apts. each completely furnished for two, offered to Brethren for winter at **less than heat in North**—To make **PINEHURST a winter home for church.** Try quiet, restful winter in Florida. Home life. **Ideal church advantages.** Write, **M. G. Myers, owner, Bartow, Fla.,** or **Eld. H. A. Spanogle, Manager, Sebring, Fla.**

Recreation in Theory and Practice



By Perry L. Rohrer

If you don't like games, do not buy this book, for the author has the faculty of so putting his material that the reader unconsciously follows him. Here is a mass of material for social events indoors and out of doors that has proved the life of many a party. **A splendid** book for **recreational periods.** Price $1.

Brethren Publishing House, Elgin, Ill.

MUST WE HAVE WAR?

By Fred B. Smith

With strong, swift strokes, the author reviews the revolution now going on throughout the world, which he thinks will result in **world harmony.** He does not fail to state the part Christianity may play in securing a better understanding among the nations. **A timely book on a timely subject. 318 pages. $2.50.**

NEW MIDWEEK SERVICE

By Edmund E. Prescott



Here is a book with eleven chapters discussing all phases of the Midweek Service, Prayer meeting, community singing church night, community night, Bible study, various programs etc., etc. If you plan to put new life into the mid-week service you will find many valuable suggestions in **"THE NEW MIDWEEK SERVICE." $1.25.**

Brethren Publishing House Elgin, Ill.

YOU SHOULD READ the "OUGHT TO KNOW" BOOKS

That men and women of different ages may know themselves better these books have been prepared with great care.

New Edition



One Dollar Each **One Dollar Each**

Revised Up-to-date

For Men and Boys. By Sylvanus Stall, D. D.
What a Young Boy Ought to Know.
What a Young Man Ought to Know.
What a Young Husband Ought to Know.
What a Man of Forty-five Ought to Know.

For Girls and Women. By Mrs. Mary Wood-Allen and Emma F. A. Drake.
What a Young Girl Ought to Know.
What a Young Woman Ought to Know.
What a Young Wife Ought to Know.
What a Woman of Forty-five Ought to Know.

Make Your Own Selection

BRETHREN PUBLISHING HOUSE Elgin, Ill.

Renew Your Subscription to the GOSPEL MESSENGER

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME."—Matt. 9: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 — Elgin, Ill., October 4, 1930 — No. 40

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

In This Number

Editorial—

Our God Does All the Healing, ... 625
Far Enough to Be Glad, ... 625
Meetings and Men, ... 625
A Retreat and What Came of It, ... 626
Among the Churches, ... 632
Around the World, ... 633
The Quiet Hour (R. H. M.), ... 633

General Forum—

The Symbol (Poem), ... 626
Samuel N. McCann. By Jno. S. Flory, ... 626
A University in the French Alps. By Florence Wieand Noffsinger, ... 626
A Study of the Doctrine of Christ's Second Coming.—No. 1. By H. E. Brechbeary, ... 627
The Lost Bible. By Minor C. Miller, ... 627
Meeting of the Temperance Commission. By Rufus D. Bowman, 628
Keeping Faith With the Great Commission (H. S. M.), ... 629

Pastor and People—

The Teaching Pastor.—Part 2. By J. Perry Prather, ... 630
If I Were— By J. E. Miller, ... 630
"One Thing Thou Lackest"—Worship. By F. C. Rohrer, ... 630

Home and Family—

The Prodigal.—Chapter 7. By Florence S. Studebaker, ... 631
Leaving God Out. By Leonora Yates Becker, ... 631

...EDITORIAL...

Our God Does All the Healing

The tenth of a series of editorials based on the Bible Hour talks given at the last Hershey Conference under the general theme of "Making Distinctive Doctrines Matter More."

"And the leaves of the tree were for the healing of the nations" (Rev. 22: 2)

If you ever run across a more artistic finish to a beautiful picture than that kindly let us know. There's the clear-as-crystal river, first of all, for the background. The main feature is the tree of life, "on this side of the river and on that," with its monthly yield of fruit. You may have your own theory of that tree arrangement—call it two trees, two trees in one or one in two, just as you like—but fasten your present thought, please, on those healing leaves. Even the leaves are to be not ornamental merely, but useful. And *how* useful! They give not only shade but health.

Possibly you know how to appreciate the blessing of good health. Most certainly you do not, if you've never been deprived of it. Unless you have learned it vicariously, through the suffering of a loved one. That's just as effective, if you love enough.

Recall how much of Jesus' time and thought was given to his healing work. Then turn your thought a moment to the vast multitudes of the sick today in homes and hospitals. No gospel can meet the call of human need except it be a healing gospel. To this fact the many healing cults throughout the world are ample witness.

The rite of anointing the sick with oil (Jas. 5: 14, 15), sometimes regarded as an act of extreme unction in final preparation for death, is now commonly understood to have physical healing as its main objective. The balance of the testimony would seem to fall strongly on that side. The important thing to note is that it is the prayer of faith that saves and that the function of the act is plainly to assist the faith. The fact that oil was so widely used as a remedial agent no doubt explains the choice of it in this connection. To keep in mind that faith is the essential factor in the transaction is needful also in giving proper evaluation to the many other types of "divine healing."

That the sick have often been healed by the anointing as well as in other instances where no medical or material means was used, is too well established to be successfully disputed. Such healing is a glorious fact which nothing but ignorance or willful prejudice would deny. To restrict the application of "divine" to this type of healing is, however, unfortunate and wrong. There are many cases of healing in which the skill of physicians and surgeons and nurses is an important factor, and these also are divine. There is no power to heal but God's. All that human beings can do about it is to make conditions as favorable as possible for the most effective operation of that power. And that is all that they do whether mother's mustard plaster and hot foot bath are used, or doctor's medicine, or the surgeon's knife, or the anointing oil, or only the prayer of faith. Of course we are not intimating that all of these in all cases are equally effective. We are saying that all of them are effective in some cases and that they are so by reason of the power of God which is present there to heal. Every good and perfect gift is from him.

Notwithstanding the abuses and delusions which have crept into the practice of "faith healing" resulting in bitter disappointments and broken lives, we are fully persuaded that we have scarcely scratched the surface of its possibilities. We have not yet learned what great things can be wrought when the spirit of man is brought into complete harmony with the Spirit of God. It is the great field for future exploration by a faith that is truly scientific and truly Christian.

But the inquiry must go forward on sound lines. There can be no place for the superstitious ignorance that would discard all medical research and practice in the name of simple faith in God. Such an attitude is unworthy of the name of faith. A real faith in God respects all the marvelous resources which are hidden in his universe, seeks to understand them and make use of them. There is hardly a darker blot on the page of Christian history than the mistaken hostility of Christian leaders to sanitary measures in dealing with disease.

But did not Christ bear our sicknesses as well as our sins? Most assuredly. He bore them all upon his heart, just as his Father does now and would have us be rid of them. To this end he smiles upon us constantly with his loving grace. It is he that "healeth all thy diseases" and "satisfieth thy mouth with good things." There is no other to whom we can look for either blessing. And he confers both of them the more effectually as we learn how better to work together with him.

It's a wonderful world we live in and a wonderful God with whom we have to do. His ways are so wondrous that we ought to want to know them better.

Far Enough to Be Glad

A fellow editor finds that "great numbers of people go far enough with their religion to be earnest, but few go far enough to be glad." We just wondered if you might have discovered the same thing.

If you have, did you get it clear that the trouble with these people is that they do not go far enough? They are afraid to go very far, fearing that they will lose the gladness of life. The truth is that they stop short of it. They never get to it. They may be earnest, but not intelligently earnest. They do not know that gladness is found in taking their religion into every remote corner of their experience, into all their activities and anxieties, into the farthest limits of thought and desire.

The early Christians were glad. They "took their food with gladness and singleness of heart" and they did that *after* they had sold their possessions and divided them according to the need of all. They were "filled with joy and with the Holy Spirit." And that was *after* persecution had arisen because of their devotion to their religion. The third factor in Paul's definition of the kingdom of God is joy, and the second in his list of Spirit fruit is joy.

"And singleness of heart"—did you note the significance of that phrase? Was it an accident, a mere coincidence, that this accompanied the gladness? Was it not because they were so single-minded that they were so glad? What is more disturbing than division of interest, a conflict in the objects of pursuit and affection?

If we have hesitated about going too far in the practice of self-denying love, and have found the results not very satisfying, suppose we try the expedient of going farther. If we have been making the righteousness of the kingdom second in our life plans and ambitions, why not try making it first? If we have been keeping something back in the consecration of our resources to Christ, our time, our strength, our skill, why not try giving him all?

Being glad is a reward rich enough to justify trying anything. Having failed to win it by the methods of limitation and reservation, let us try unstinted devotion a while and see what happens. Anyway, let's go farther.

Meetings and Men

Meetings, meetings—District business, ministers', women's, Sunday-school teachers', young people's, meetings everywhere of many kinds. And most of them are good and some are very good. They ought to do the cause a lot of good.

But what is that—the cause? The making of the necessary arrangements for more meetings again next year? The filling of committee vacancies and the creation of a few more official positions? The perpetuation and perfecting of the machine?

How can we keep the issue more constantly and more clearly in the foreground of our thought? The cause is the making of individual men more Christlike, more like him in their consciousness of sonship with God and in their eagerness to be brothers to all of God's other possible sons.

A Retreat and What Came of It

Retreats are in fashion now. The leaders like to go apart from the crowd and rest a while and talk together about future plans. A very good idea, it seems to us. It makes us think of another retreat of long ago.

Jesus had proposed a day of rest. He and his disciples would go to the other side of the lake where there was a nice grassy place and spend the day in quietness and seclusion. They went. They needed the rest, especially Jesus, but his plans were spoiled and he spent the day instead at hard work, teaching and healing and feeding the people.

And the following night he spent in prayer, or a part of it, that the dangers which threatened as the result of the people's misapprehensions might be averted. They wanted a kind of king which he was not willing to be. And the next day he spent in more teaching and more difficult teaching.

It was greatly needed. It is yet. We need its warnings against the perils of prosperity and its urgent appeal to eat bread that is truly nourishing, and its very strong plea not to confuse the symbol with the truth it stands for. We need all of this very, very much.

A retreat that would bring us to a realization of this need, a realization sharp enough to stir us to new activity, would be a good thing, an exceedingly good thing.

GENERAL FORUM

The Symbol

He made the loveliness of earth to be
The symbol of himself to me.

The glowing stars are like his eyes;
His perfect heart, the pure, blue skies.

His purity we better know
Because we see the spotless snow.

His tears of mercy fall like rain
Soft and gentle o'er the plain.

His loftiest thoughts the mountains speak.
The little streams like him are meek.

All lovely things in earth and sky
Remind me of the Lord on high.

—Norman C. Schlichter, in The Religious Telescope.

Samuel N. McCann

BY JNO. S. FLORY

B. Y. P. D. Article for Sunday, Oct. 12

Samuel N. McCann opened his eyes on this world in Upshur County, West Virginia, on the 15th of December, 1858. He grew up in a mountain environment which helped him to acquire a sturdy constitution, a clear mind, and a strong body. Here he attended the public school and church and was taught to be as regular in the latter as the former. He became a member of the church in 1872, in his fourteenth year.



S. N. McCann

From childhood he possessed an eager inquisitive mind and showed excellent interest in his studies. He made rapid progress in school and soon mastered about all that was taught in the little one-room school that he attended. But this did not satisfy his thirst for knowledge; he borrowed books and read them; later he attended the French Creek Academy one term; then he secured a certificate and taught one winter; but work on the farm occupied most of his time until he was twenty-one years of age.

He now decided that he must have further schooling; so he packed his satchel and put the $140.00 which he had saved from teaching into his pocket, and, following the example of the great Thomas Carlyle, placed his belongings on his back and set out for Huntingdon, Pa., where the Brethren's Normal School, now Juniata College, had recently opened its doors. It is said he walked every step of the way from his home to Grafton, a distance of fifty miles, where he took a train for the college town.

This determination to satisfy his desire for knowledge is highly characteristic of Bro. McCann. All through his life he was a student and an independent thinker, one who reached his own conclusions. He was never a slave to books or to authorities; it was his habit to think things through and reach conclusions of his own. He spent three years at Huntingdon, graduating in the Normal English course in 1883.

It was a great regret to him in later life that he did not go on to college then and satisfy his craving for intellectual culture. But a normal course was all that was given at that time in any institution of the church, and so it seemed that that was all in an educational way the church had to offer.

In 1885 he went to Bridgewater and became a teacher in the Virginia Normal, as Bridgewater College was then known. After two years of teaching in the Normal he spent the next three years as an evangelist, traveling extensively through the Brotherhood and spending a good deal of time in the frontier territory of Arkansas and southern Missouri. In this work he was associated with Eld. James R. Gish.

It was during this time that Bro. McCann thought deeply into some of the fundamental principles of Christian faith. In fact he developed into a series of sermons the doctrines that later found expression in his first printed volume, The Lord Our Righteousness. These sermons attracted a good deal of attention and for some years he was called upon to preach one or more of them at each of the Annual Conferences. The series elaborates the thesis that salvation by faith in Christ is the free gift of God. His three years as an evangelist brought him conspicuously to the attention of the church as a man of ability and power.

In 1890 he was called back to Bridgewater College as a member of the faculty, where he held the chair of English during the next five years. He developed into an able teacher. It was his habit of life to do everything he did to the very best of his ability. It was during this period that he was ordained to the eldership, in 1894, and he now rapidly developed into a place of leadership in the church.

Bro. McCann's eagerness for knowledge now took a definite turn towards Bible study, and to carry out his desires in this line he gave up his position at Bridgewater and matriculated at the Southern Baptist Theological Seminary at Louisville, Ky., in the fall of 1895. Here he studied two years with great profit and satisfaction to himself.

In 1897 a condition developed that changed his plans. He had no thought of anything but completing his seminary course, which would have taken him one more year, and then he expected to return to Bridgewater as head of the Bible department. But a feeling became current that he was needed on the India mission field. It was thought he possessed qualifications that the mission needed. At the Annual Conference at Frederick, Md., in June of this year, the pressure became so tense that he was practically drafted for that service. Always anxious to serve the church in the best manner possible, he changed his plans, gave up his seminary course and his position at Bridgewater, and went to the mission field. Probably no one ever knew just what this cost him in the sacrifice of purpose, plan, and prospect; but that he was happy in his work and dedicated his splendid abilities to it in the most whole-hearted fashion, there is of course no question.

He served in India ten years, passing through two great seasons of famine and plague, and because of the urgency of the need he refused to accept his furlough when it was due, sending his family home to America while he loyally remained by his work. A more whole-hearted devotion to a cause than he showed in his mission work it would be difficult to find.

It was during his first year in India that he was married to Elizabeth Gibbel, who went out with him in the fall of 1897. They were married at Balsar on June 29, 1898, W. B. Stover performing the ceremony.

Professor McCann overdid his strength in the close application to his work in India. He contracted an intestinal disease from which he never recovered. Although he worked bravely and valiantly to the end there were many times when a man with a less iron constitution than he possessed would have given up in despair. He returned to America in 1907, much broken in health.

For two years he traveled as secretary for the General Mission Board, his travels taking him practically over the entire Brotherhood. He did a very valuable service in cultivating missionary sentiment, securing contributions to the missionary endowment fund, and making many contacts with young people who were interested in the foreign mission work of the church.

In the fall of 1909 he resumed his connection with Bridgewater College, entering the faculty again as teacher of Bible. This position he held during the rest of his life. Always mentally alert and eager for knowledge he now took up, in addition to his teaching, the work of the college course, which he had longed for since he was a young man. He threw himself into this work with more eagerness and enthusiasm than many of his associates with less than one-third his years. Carrying only a part time study program, he nevertheless completed the college course and received the B. A. degree in the class of 1915, at the age of 57.

Professor McCann did a good deal of writing during his time, being a frequent and much appreciated contributor to the Gospel Messenger through a good many years. His first published volume, The Lord Our Righteousness, appeared in 1896. This book had an extensive sale. It was printed by the Brethren Publishing House and some four editions were called for. In 1913 he printed The Beatitudes, a beautiful interpretation and amplification of the Master's blessings which stand at the head of his great sermon.

Professor McCann also printed several small volumes of outlines of some of the Biblical books, Romans, Galatians, and probably others. These were much used in Bible institutes and were a source of inspiration and instruction to many. After his return from India Bro. McCann was much in demand for Bible institute work for some years. He was really one of the great Bible teachers among the Brethren in his generation.

Bro. McCann lived a rich, active, useful life. His prolonged and intense suffering during his last ten or twelve years never dampened his ardor or chilled his enthusiasm or diminished the vigor with which he threw himself into his work. He was always cheerful, optimistic, forward looking, hopeful. It was an inspiration to work with him and be about him. His courageous spirit was contagious. He never had time for frivolity or idle conversation; but he enjoyed a good joke and could enter into the humor of a situation with whole-hearted glee. He was a loyal friend, a noble Christian man, an inspiring teacher, an able expounder of the Word, a far-seeing elder, a wise counselor, a good husband and father, a friend to everybody.

During the summer of 1917 he paid a visit to his two brothers in North Dakota and had arranged to hold several meetings during his stay in the Northwest. He was a sick man when he left home but pain and suffering, such as would have put most men on a sick bed, did not take him from his work. He was in the midst of a series of meetings at Sykeston, N. Dak., when the end came. He passed away in the home of his brother, Aug. 23, 1917.

The body was brought to Bridgewater for burial. H. C. Early, H. G. Miller and John S. Flory spoke the last words over his earthly remains. He lies buried in the Brethren cemetery at Bridgewater.

Bridgewater, Va.

A University in the French Alps

BY FLORENCE WIEAND NOFFSINGER

On a high elevation, tucked away in the French Alps of southeastern France, is the city of Grenoble, a provincial town of about 78,000 inhabitants. Being a manufacturing center of some consequence for paper pulp, cement, gloves, hats and shoes, etc., there is sufficient work for everyone. In contrast to American towns of similar size, Grenoble has little automobile and street car traffic, and one also expects to see more horses. However, bicycle traffic is really dangerous. On the first day of our arrival in Grenoble, one of our party was knocked down by a bicycle, the result of which was that a perfectly good suit was ruined. On looking out of the windows of our hotel (the hotel in which Napoleon stayed when he returned from exile), we discovered that a bicycle had run into another, knocking a woman on the pavement. In less than a minute, the street was blocked by bicycles.

In this old Bonapartist town is located the University of Grenoble, famous the world over for its foreign students. To its doors every year, during days of peace, come students from almost every nation of the world, for the purpose of studying French language, history, literature, philosophy and customs. Even in the days of Napoleon, the university interests at Grenoble were considered to be of such great strength, that because of sheer fear of the power of so many wise heads assembled together in a small area, Napoleon scattered the university to different parts of the city. Since that time, all efforts to reunite have been in vain.

At present the enrollment of the School of French for Foreign Students of the University of Grenoble numbers 1,071, from forty nations. Germany holds first place with 206 representatives. England ranks second with 167, Poland third with 117, and the United States fourth with 114. And so we might go on listing

the other thirty-six in order. With French as the common language for this international group and with the French provincial surroundings of Grenoble, one must study, eat, recite, visit, buy, joke and even almost dream in French. However, most Americans seem to miss the mark by clanning together, instead of intermingling with other nationalities. They usually speak their native tongue, but pour the wine in a non-typical American fashion. One sometimes becomes weary of apologizing for compatriots abroad.

Out of the 1,071 students enrolled in the summer school for foreign students, seventy-two from many nationalities will carry away the "Certificat des Etudes francais." Six of these who were recognized as having done work of merit and superior grade are Americans, five being teachers from as many different states of the Union, and one a seventeen-year-old girl from one of our own Brethren colleges.

Among the student body one hears interesting impressions of America and its people: "The Philippines should be freed." "One can tell Americans because they are always carefree, laughing and smiling." "The reason Europeans must work so hard is because America is so prosperous." "Americans are rich." "American girls go to college to get married." "We are not surprised at anything the Americans do." "Do all Americans diet? The papers say they do." "Are the Negroes of America savage?" "The Americans treat the Negroes so shamefully." "The Negroes are the real Americans." "The Americans are warm, while—— are cold." "They are good companions." "American men are unhappy since women have their freedom because they must wash the dishes and raise the children." "American men are dissatisfied with American women and so marry Europeans." "There are few Americans who are good students."

What the intermingling of the various nationalities and the resultant exchange of ideas in study, discussion and play at this university may mean to the world in time, no one can evaluate. However, it is evident that such relationships form many links in the chain of safety which binds the world together in bonds of unity, prosperity and peace.

Grenoble, France.

A Study of the Doctrine of Christ's Second Coming

BY B. E. BRESHEARS

1. Is There Any Certainty About It?

To the Christian and Bible student the second coming of Christ has been of most absorbing interest. And it should be so since there is said to be an average of one verse in thirty of the New Testament which speaks directly or indirectly of this great theme. Ever since Jesus said, "I go to prepare a place for you. And if I go I will come again," ever since he made these promises, his devoted followers have looked forward to the time of his return. Ever since the early disciples stood on the slopes of the Mount of Olives "gazing up into heaven" trying to catch a last glimpse of the ascending Savior, men and women have laid hold of the promise there made that, "This same Jesus, which is taken up from you into heaven, shall so come in like manner." This same promise repeated as it is in numerous scriptures has been the hope of the church down through the ages of her history.

Unfortunately for the church and the world this subject has been brought into ill repute by some who have been so interested in the time that they have attempted to predict it with more or less certainty. In many cases these attempts have been based upon the fulfillment of some of the prophecies which relate to the second coming, or events immediately preceding.

There is one unfailing test as to the truthfulness of any prediction, and as the dates have come one after another was proven to be a mistake. These failures have not only proven the falsity of the predictions, but have served to excite the jeers and mockings of unbelievers. This along with other liberalistic conceptions and opinions widely prevalent is tending toward the utter discredit of the doctrine of the literal return of our Lord and Savior. Other explanations of the plain statements of scripture are being sought by many who have not yet gone so far as to reject entirely what they set forth on this and other basic subjects of the Bible. There is an unwarranted tendency to make the Scriptures "figurative" or "symbolical" many statements.

It is no more of a mistake to try to figure out the time of the Master's return than to inaugurate a system of reasoning which sets the fulfillment of the numerous prophecies relating to the second coming away off in the future one or several thousand years. From such belief there is but a short step to the ranks of those who are doubtful if Jesus will come again. Another short step and such a one can say with the scoffer: "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Pet. 3:4). Such belief nullifies the command of the Savior to "Watch for ye know not what hour your Lord doth come." How could one watch for the Lord's return who held such a view?

Whatever may be the cause or the process by which it is brought about, unbelief in our Lord's return seems to be growing apace. And we can but believe that this will continue until the close of the age. Nevertheless when the Son of man cometh shall he find faith on the earth? Faith in his word as the power of God unto salvation, faith in his oft repeated promises to return will have almost perished from the earth. Few will be looking for him for "He will come as a thief in the night."

In one of the longest recorded discourses of our Lord, he most carefully and tenderly gave us warnings that the day of his coming should not find us unprepared. He says: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of Man" (Luke 21:34-36). Paul gave the same admonition, making it even stronger: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night, for when they shall say Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child: and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief" (1 Thess. 5:1-4). If we heed well the admonition we will not be found in darkness. May we rivet our faith upon the unerring word of God and steer clear of unfounded theories and dangerous speculations.

The prophets told of Jesus' first coming and they and the New Testament writers have told of his second coming. In these "We have a more sure word of prophecy whereunto we do well that we take heed as unto a light that shineth in a dark place."

The prophecies of the Bible are history either relating to the past or the future. Those which have been fulfilled are accounts as they have transpired. Those which relate to the future are accounts of what is to happen as history unfolds to the world. We have no more accurate accounts of what happened to certain peoples, the Babylonians for instance, and the Israelites as a nation, and the Jews as a race, than the prophecies which were given hundreds or thousands of years before their unfolding as history. There were prophecies of Christ's coming as the Messiah, and the Redeemer and of his death in making atonement for the race. Truly, "He died for our sins according to the scriptures." And these scriptures were fulfilled completely. They were accurate in detail and are now history. Shall we not trust with confidence the numerous prophecies relating to his second coming? "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear *the second time* without sin unto salvation" (Heb. 9:28).

Assuredly Jesus is coming again. He is coming "the second time." But he is not coming as a little child born in a manger. He is not coming to be rejected of men, to endure a mock trial, to be spit upon, crowned with thorns and crucified. All these things he endured for us. "He tasted death for every man." He sent his apostles and his ministers to carry his offers of pardon and salvation to all mankind. He has said his gospel must be preached to all the world for a witness unto all nations and this before the end shall come.

Many have accepted the plan of salvation. To all such he has given the power to become the sons of God, even to them that believe on his name. They have tasted of the good word of God and the powers of the world to come. For them a book of remembrance shall be written. "And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." "This is the first resurrection." "Blessed are they for on such the second death hath no power." When Jesus comes his first concern shall be to gather his elect, his bride to himself that where he is there they may be also. "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. 24:31).

Omak, Wash.

The Lost Bible

BY MINOR C. MILLER

General Secretary of the Virginia Council of Religious Education

THE Bible has brought untold blessings to the world for it has brought man face to face with his Maker. There is no other book like it. On every page God speaks to his children and whenever his children have been able to hear the message, they have responded in character more nearly in harmony with the eternal principles set forth in the Bible.

The writer believes it can be historically shown that the influence of the Bible in individual and national life *has been determined primarily by education.* There have been many long periods when the central message of the Bible has been lost, *and lost always because of the failure of education.* At other times, by means of thorough and systematic education, the Bible has produced changes which have profoundly affected the thought and life of whole nations and continents. *Its message must be true* for nothing but the truth would produce such results. It is the purpose of this discussion to trace briefly the influence of the Bible in the world during the Christian era and, in the light of history, to face frankly the situation which may result *if the church should permit the Bible to be lost in the twentieth century.*

The Bible Conquers Paganism

When Jesus, the Christ, was in the world, he had much to say about the progress and ultimate triumph of his kingdom. On one occasion, he compared the *growth of the kingdom* to the *growth of a grain of mustard seed,* and at another time he stated plainly that the power and influence of the kingdom in the world would be comparable to the influence and working of leaven in a small quantity of meal. His every reference to the kingdom, as recorded in the New Testament, seems to convey the idea that he expected progress—*a growing, conquering, triumphant progress* of kingdom principles in the lives of his followers and in the lives and affairs of all people throughout the world.

The message of Jesus had been simply this: *God is your loving Father and all men are brothers.* It was a new idea. Certain Hebrew prophets had referred to the *Fatherhood of God* and Confucius, Plato, Aristotle, and others had spoken of brotherhood, but the idea of *universal brotherhood,* rooted and grounded in the *Fatherhood of God,* had never before been taught. Truly, and with no ground at all for dispute, it was soon discovered by those first teachers of Christianity that the new kingdom must be established upon the basis of a civilization almost wholly hostile and antagonistic to its basic principles. (Continued on Page 634)

Meeting of the Temperance Commission

BY RUFUS D. BOWMAN

THE Board of Religious Education has created a Temperance Commission to study and build the temperance program for the Church of the Brethren. This is especially important because we are facing a crisis in the prohibition situation. This needs to be brought vividly to the consciousness of Christian people everywhere.

The Commission met Sept. 15 and gave intensive consideration to the prohibition problem. It is our thought that the greatest need along this line is consistent temperance education. The trouble today is that after the Eighteenth Amendment was enacted we said that the victory is won. In reality the task of teaching has just begun. We are coming back to a program of teaching. We must carry on this temperance education through:

Courageous utterances of the pulpit
Teaching temperance in all age-groups of the church school
Purposeful teaching of temperance in the public school
Colleges which mould the character of youth
Organizations which are dry in practice and conviction
The Christian press which champions the prohibition cause
Dry newspapers which present the issue fairly
Arousing each citizen to teach the truth about prohibition

In accordance with this purpose, the Temperance Commission is asking our pastors and superintendents to put on a strong program of teaching in the local church—such teaching to be given from the pulpit and also through all of the age groups of the church school. We are asking our colleges to have their faculties and students become centers of influence for the dissemination of prohibition sentiment in their sections. We are recommending to the Young People's organizations of the Brotherhood that they study either in their Sunday evening meetings or during the Sunday-school hour, especially between now and election time "Prohibition—A Program Unit for Seniors and Young People." Three hundred copies of this booklet have been sent to our young people for use. The appeal is being made to District Boards to put on a strong temperance educational program. The national organization of Women's Work and the national organization of Men's Work are being asked to help us reach adults in this educational program. We are requesting District Meetings to give prohibition an adequate emphasis in their programs. A poster display of our leaflets for these meetings is under consideration. A pamphlet is being printed now which deals with the present temperance situation. This will be sent to pastors, superintendents, religious education and welfare boards, and our colleges. Other valuable materials are on hand. *The American Issue* will be sent to our colleges again this year. A serious effort will be made to consistently represent temperance teaching in *Our Young People* and THE GOSPEL MESSENGER.

Our churches are being urged to present this matter to their people and to bring them to a recognition of their responsibility. I firmly believe that there are enough dry people in our country to insure the permanence of prohibition if we all do our part. The disheartening thing is to see so many Christian people who are not interested. Local churches should carry on a campaign of temperance education, advise their people to register and to represent their dry convictions at the polls.

We face a serious and difficult situation in Illinois. On Nov. 4 a referendum will be submitted to the people of Illinois. It is as follows:

1. Shall the Eighteenth Amendment to the Constitution of the United States, which among other things prohibits the manufacture, sale or transportation of intoxicating liquor for beverage purposes within the United States, be repealed?

2. Shall the congress of the United States modify the national prohibition act to enforce the Eighteenth Amendment to the Constitution of the United States (commonly known as the Volstead Act) so that the same shall not prohibit the manufacture, sale or transportation of beverages which are not in fact intoxicating, as determined in accordance with the laws of the respective states?

3. Shall the Illinois prohibition act be repealed?

Of the candidates for the United States senate, one is dripping wet, another who was nominated as a dry has bowed to the will of the people as they will express it in the referendum, the third is an independent and a dry. Our Commission considered this situation and is recommending to our people in Illinois that they go to the polls and vote "No" on all three referendum propositions. Some leaders in the dry cause are advising their people not to vote at all on the referendum, but we consider that it will be more profitable to go and vote your dry convictions.

The Temperance Commission decided to make no recommendations in regard to candidates in Illinois. However, my personal conviction is that we can not afford either to vote for a candidate who is dripping wet nor for one who ran as a dry in the Primary and thereby captured the dry votes and yet bowed her will to the results of a referendum, the outcome of which we know will be wet. A large protest vote here will have its value.

This righteous cause demands the coöperation of all who believe in it. As a church, let us do our part.

Elgin, Ill.

CORRESPONDENCE

A MESSAGE TO MINISTERS

Your short editorial in Gospel Messenger No. 37 on "Scrapping the Generalities," is a timely and needed rebuke to us all as ministers. We have all heard sermons, and perhaps preached some of them, that contained little or no message.

Personally I often felt like saying something, but being practically on the retired list, I feared that what I might say would be misunderstood, or misapplied and I would be classified as a knocker. Like the prophet of old, I finally became "weary of holding in."

A sermon that consists of generalities and incidentals, that does not touch upon human life and experience, is likely to create disgust to a soul that is buffeted with life's stubborn problems and is longing for the comfort and help that comes from the vital doctrines of the living Christ.

Dear brethren of the ministry, let us not forget that we are set for the defense and confirmation of the gospel of Christ. We are set to proclaim the majesty, and defend the honor of the great God, the Creator of all things, and to promote his glory in rescuing the lost of our fallen race. Preach the Word. It covers the whole field of the soul's needs. A careful study of its teachings and characters will supply abundant material for figures and illustrations to cover the whole range of human needs and experiences.

Let us scrap a lot of our generalities and come down from our stilted ways and talk to our people about the issues of life, death, and eternity. There is an unsatisfied longing in every soul that nothing can satisfy except what the Lord through his Word and Spirit has provided.

Again we say, scrap the generalities. The gospel is the power of God unto salvation. Hear what one of God's servants of old said of his word: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure making wise the simple. The statutes of the Lord are right, rejoicing the heart. The commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean enduring forever. The judgments of the Lord are true and righteous altogether. Moreover by them is thy servant warned and in keeping of them there is great reward."

Jas. A. Sell.

Hollidaysburg, Pa.

"THREE DAYS AND THREE NIGHTS"

This is a reply to an article in the Gospel Messenger of Aug. 23, entitled: Three Days and Three Nights. I will quote part of the last clause. "Repeating: first, tell yourself when Jesus rose; then count back from the time you believe correct for full seventy-two hours, or three full days and nights; then see if you can reconcile the time arrived at with the scripture statement as to the time of his death. If this leaves you more puzzled, then look farther to see where else similar phrases are used and what they seem to mean. I have done this and agree with the usual conclusion of students who concluded that Jesus died on Friday and rose Sunday—really some forty hours later."

Now to the law and testimony: We know that Jesus died the evening of the fourteenth of the month at the time the passover was killed and Joseph of Arimathæa came to Pilate and begged the body. Nicodemus also came with a hundred weight of spices with which to embalm the body (John 19:38-42). This likely meant boiling the spices and saturating the linen cloths in the liquid and wrapping the body with the cloths similar to the ancient way of embalming. By the time this was done it was likely an hour after dark. Now at sunset began the passover sabbath, on the first day of unleavened bread, the 15th (not the weekly Sabbath). Here is where so many get sidetracked. (See Lev. 23:6, 7; Ex. 12:16; Num. 28:18.)

Now according to our way of counting, this was Wednesday evening, likely 7 or 8 o'clock; counting seventy-two hours, or three days and nights brings us to Saturday evening, 7 or 8 o'clock when Jesus left the tomb. Then, without breaking the king's seal (John 20:19, 26) he went the same night and preached to the spirits in prison (1 Peter 3:19, 20). No one saw him arise. The angel broke the seal and rolled back the stone but Jesus was not there. Mary Magdalene came to the tomb while it was yet dark and the tomb was open (John 20:1-9; Matt. 28:1-10; Mark 16:1-8; Luke 24). Now I think I have proven by the scripture that Jesus was in the tomb seventy-two hours and have found no contradiction. Jonah was seventy-two hours in the whale's belly, for Jesus said he was, regardless of what man says. Let God be true though every man a liar.

Jesus instituted the Lord's supper and partook of it after he had washed the disciples' feet, twenty-four hours before the Jewish passover of which he was the Type and was slain the same hour the lambs were. Jesus fulfilled the old Jewish law to the letter and if we will keep the Lord's supper as he instituted it we will do well.

St. Joseph, Mo. L. Beanblossom.

Notes From Our Correspondents

CALIFORNIA

Chico church met in council Sept. 6. We chose the following officers: Bro. D. E. Cripe, elder; Clement E. Boyd, church clerk; S[illegible] Eldora Wright, Sunday-school superintendent; Ennis Rife, Christian Workers' president. Bro D. E. Cripe was chosen delegate to District Meeting. The Chico church also is sending in a call for the District Meeting in 1931. Bro. G. W. Hilton is to conduct a series of meetings to begin Oct. 16.—Mrs. Elvira Boyd, Los Molinos, Calif., Sept. 13.

Laton church met in council Sept. 10. The finance committee offered a budget of expenses for the coming year which was accepted. We decided to have our love feast Oct. 25, an all-day meeting. We elected Sunday-school officers for the year, the superintendent being R H Jenkinson. District Meeting delegates are D. R. Holsinger and J H Price. We are looking forward to a successful year's work under the leadership of Bro John H. Price and wife, formerly of Modesto, Calif. Our pastor, Bro. J. I. Coffman, has taken up the work at La Verne, Calif. Aug. 30 we enjoyed a fine program by the Apollo quartet from La Verne.—Mrs. Verna DeHart, Laton, Calif., Sept. 17.

Lindsay.—We are very happy to welcome our new pastor, J I Coffman, and his family into our midst. They are already quite busy in their new work. We met in council Sept. 3. It was also time for the annual election of officers. J. I. Coffman was elected elder for the year. Most of the other more important officers were reelected. We decided to have our love feast Oct. 4. The Apollo quartet from La Verne gave us a much appreciated musical program recently. Sept 9 Bro. A. D. Helser gave a most splendid address; it was really missionary but very helpful to the church. He is the first representative from the Africa field to come to us. Among other outside speakers to visit our church this summer were Bro. Fred Hollenberg and Bro. J A Smeltzer. This is a busy season in our valley. The fruit harvest is on and will continue until the holidays, one kind following on overlapping the other. God has blessed us with good crops this year.—Effie Metzger, Strathmore, Calif., Sept. 10.

Live Oak church met in council Sept. 10. Bro. W. R. Brubaker was reëlected elder for the year. P. S. Hartman was chosen Sunday-school superintendent and John Ott, assistant. District and Sunday-school delegates to the District Meeting which is to be held at Empire in October were also chosen. We decided to hold our love feast the evening of Thanksgiving Day. During the summer we have had several interesting meetings. The Apollo Four of La Verne College gave us a musical program on July 27. A very interesting and helpful temperance program was given one Sunday evening by our B. Y. P. D. Bro Joe Davis of La Verne, son of our senior elder, C. W. Davis, preached for us one Sunday. Bro. Fred Hollenberg gave his stereopticon lecture on India in August. Sept. 6 Bro. A. D. Helser gave us a very inspiring message on the Africa work. The offerings taken during these missionary addresses amounted to about $25. Our Aid Society has missed very few meetings during the summer months and will meet for reorganization in the near future.—Mrs. Bessie Fillmore, Biggs, Calif., Sept. 17.

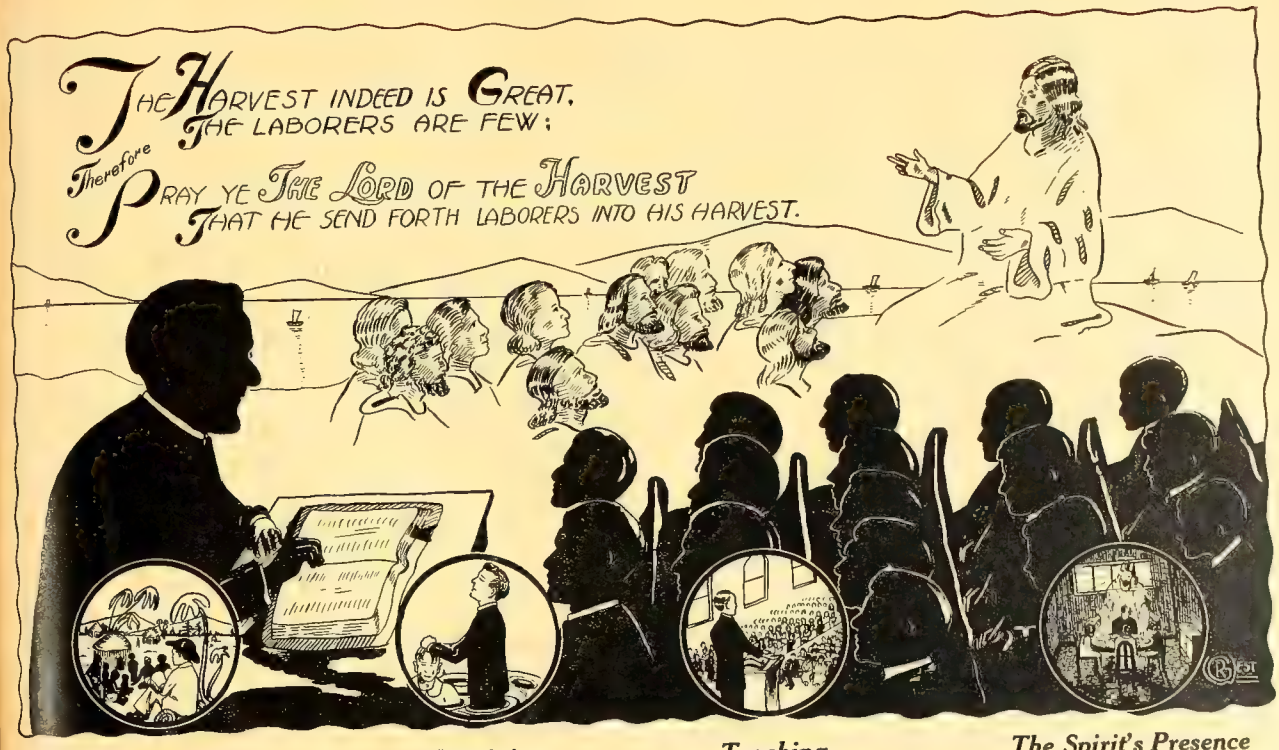
COLORADO

Fruita church met in council Sept. 5. All Sunday-school officers were elected with Bro. Roy Shelly, superintendent. The Sunday school attendance has been good during the summer and good interest is shown. We have had a very busy summer. Our church has been redecorated and remodeled. Our pastor and elder, R. N. Leatherman, has been doing some splendid work as pastor of First Grand Valley and Fruita churches. Two conferences were held during the summer, one being the adult young people's conference on Grand Mesa. Bro. Leatherman had charge of the gathering. A junior conference was held on Douglas Pass, another beautiful mountain. One of our young men, Bro. Chas. Austin, did pastoral work at Glade Park during the summer, and built up a strong organization there. He conducted a revival with wonderful success. We are looking forward to our revival to be held in December by Bro. Oliver Austin and wife. At present our pastor is conducting a series of meetings at Wichita, Kans. Our love feast will be held the last Sunday evening in October.—Mrs Anna Stouder, Fruita, Colo., Sept. 18.

FLORIDA

Sebring.—The opening of our public schools in September always brings a number of our folks back at this time, and so our church activities take on renewed interest also. We are planning a special program for our rally and promotion day the first Sunday of October. This will also be the time for the installation of the Sunday school officers for the next year. Our Vacation Bible School was held in May. Miss Elsie Lininger was the superintendent and did very splendid work. We had children from the other churches of the town as our church was the only one that had a school this year. The Methodist church furnished some helpers and actively cooperated with our school. Our love feast date is Oct. 26, coming on Sunday. Tourist members who may be within traveling distance of Sebring, as well as other members in Florida who can come will find a hearty welcome. Bro Isaiah E. Johnson, one of our local ministers, passed away on Sept 8 and was laid to rest in the cemetery near Sebring. He was almost 84 years of age. A more detailed notice will appear in the Messenger later. We

(Continued on Page 636)



Preaching *Baptizing* *Teaching* *The Spirit's Presence*

Keeping Faith With the Great Commission

INTO a topsy-turvy world, Christ sent his trusted cohorts nineteen hundred years ago.

Today—the same spirit of courage and self-sacrifice carries on as the church provides trained workers to man the far-flung firing lines of the Christian enterprise.

The Times Are Ripe

If men were ever in a mood to accept the unchangeable treasures of life, they are today. They want values which cannot be affected by stock crashes or financial depressions.

It is the recent testimony of John R. Mott that the nations have never been more ready to receive the Christian message than they are at the present time.

Universal Demand for Trained Workers

In nearly every profession today, the amount of training necessary for admittance is being constantly increased. Besides, American business men spend about $200,000,000 a year in 1,000 laboratories for research to discover newer and better methods. One New York company alone employs 2,000 scientists and engineers for this purpose.

If such leaders will spend $2,000,000 in ten years of research just to perfect a filament for a telephone tube, can the church neglect a corresponding amount of devotion to its more important program?

The Record of Bethany Bible School

Bethany's technique for training leadership has been tested by twenty-five fruit-bearing years. Workers trained at Bethany furnish pastors for 216 (or more than one-fifth) of our churches, 109 out of our 194 foreign missionaries, 89 Home Mission Board members and workers, 98 members of other District Boards and Cabinets, and 24 members of our General Boards. Bethany graduates having received degrees now furnish 56 of our pastors, 31 teachers in other schools, and 27 foreign missionaries.

Tributes From the Firing Line

Eld. H. F. Richards, pastor at McPherson, Kans.: "Here the prophets spoke in intelligible terms—the life of Christ took on a hitherto unseen grandeur—here was an atmosphere charged with a spiritual energy unlike any that I had ever met."

Miss Sara Shisler, missionary to Africa: "Bethany means fellowship, experience, inspiration, and challenge to me."

Eld. James M. Moore, pastor First Church of the Brethren, Chicago, Ill.: "To me as a young minister Bethany Bible School was a veritable God-send. My course of study gave me an insight into the Bible that was inspiring indeed, and also helped me into methods of Bible study that have been exceedingly useful throughout the subsequent years of activity in the church."

Bethany Financial Facts

1. The value of the property and equipment $228,649.76.
2. Since 1926 by rigid economy the Annual Budget has been reduced $11,000.00.
3. Bethany's budget for eight months, July 1, 1930, to Feb. 28, 1931, $23,330.00.
4. Income from endowment available for current expenses $1,583.46.
5. Support in the past has come from churches, individuals, Sunday-schools, Aid Societies, Y. P. D's. These supports are needed now as before.

Bro. Russell G. West, pastor, Batavia, Ill.: "The two years I have spent in Bethany have been rich in spiritual blessings. What a passion one catches here to launch out into the service of the Master!"

Bro. B. T. Stutsman, pastor, Des Moines, Iowa: "I am glad that I chose to attend Bethany. The instruction I received has been of inestimable value to me in my pastoral work."

Every One Can Help

The members of the Church of the Brethren own Bethany. They control its destiny. Through General Conference, they have decided to supply the necessary funds for its operating expenses out of the general budget. If funds are not forthcoming in this way, no other provision has been made to keep this great and indispensable institution from incurring a deficit.

October 12 Is Bethany Sunday Throughout the Brotherhood

It is to be hoped that the churches will respond 100 per cent in sending in their quotas. We dare not neglect this opportunity, for *the destiny of the entire Brotherhood lies in the hands of those who are today being trained for leadership.*

Last year, it cost the church only $262 per Bethany student for this valuable training program. For every dollar which the church spent in this way, each student spent three or four dollars in his personal expenditures and in the sacrifice of his time.

This church expenditure means $87.33 for one Bethany school quarter, $7.30 for one week, or $1.82 for one day. Here are some definite goals that might be useful for service projects on the part of local congregations, classes, special groups, or individuals.

WILL YOU DO YOUR SHARE OCTOBER 12?

Bethany Bible School Is a Participant in the Conference Budget

Send Contributions to Bethany Bible School, 3435 Van Buren Street, Chicago, Ill.

PASTOR AND PEOPLE

The Teaching Pastor

BY J. PERRY PRATHER

In Two Parts—Part Two

For convenience sake, a teaching pastor ought to have a simple, yet comprehensive program. We might divide his teaching work into three parts, suggesting ways in which the church can give Christian education to the children, youth, and adults.

I. A Program for the Family

One of our leading thinkers, G. W. Fiske, says that "Religion must have a home base." Religion needs to come back home. There is where it was first cradled. Pastor and church school teachers can not do the work of the home. America and the world need a Christianity that centers in the *home*. Unless we keep the home fires of vital faith burning, there is calamity ahead for the church. Training of children in the Christian family is the first work of the church and the pastor. The facts in Dr. Weigle's book *Training of Children in the Christian Family* ought to be the common knowledge of every household. The modern home is fraught with perplexing problems. It is difficult to have a real home atmosphere, give the proper instructions regarding health, help in forming right habits, and find time to play, work and study with the child. Children need training in the devotional life and an appreciation for Christ and the church. Parents need to know how to teach religion to their children. A teaching pastor then will never lose sight of the fact that he is dealing with families, whatever his ministrations may be. This must be in his sermons, in his pastoral relations with the family, and in his relations to the Sunday-school.

There are special occasions in the life of the family which offer special opportunities: the time of marriage, the time of the birth of a child, the consecration of the child unto the Lord, and the time of the child's decision for Christ. Every pastor is duty bound to make the most out of such times. The modern trend is toward pagan homes wherever Christian ideals are forgotten. A pastor then is a teacher in the homes. The foregoing is merely a hint.

II. A Program for the Church

From the home we go to the family pew, an educational institution second only to the family. Here is an educational opportunity we need to get somewhere with. We Protestants have made most conspicuous our pulpit ministrations and the administrations of the holy ordinances. The idea of making this work educational is new to us, but not to the New Testament.

Is not the modern absention of so many of the youth from the church's worship and work, and adults as well, a rebuke to our present program? It is a tragic trend. It will be hard to change. Jesus dared the centuries. Dare we try to change the present tendency? True, some Christian educators think it well they are not in church. With them *I do not* agree. Nothing should separate the child from his association with parents and other mature Christians in the church itself. The church school can be no substitute here. The church school is the teaching institution of the church; it is supplemental—and not a substitute. Youth needs to grow into the corporate life of the church, share in its worship, receive the benefit of preaching, and have a place in the Christian enterprises undertaken. We pastors might well afford to sweat a few drops of blood over this situation.

Is it too much to say that the whole service should be planned with the participation of the children in mind? That our church marches forward on the feet of our children; is a fact we must not forget. It does not mean an impossible attempt to grade the service for each age, nor is it a reference to any particular elements of the service—such as children's sermons, children's hymns, children's choirs, or their participation in the service in any outward way. Special occasions furnish chances for children to participate. But it does mean that the worship service, as well as the sermon should be planned by keeping in mind that children will be present. Otherwise they will be shut out. Possibly that is why they *are* out. Scripture, prayer, hymns, music, preaching, and the like, may be very high in educational value. A teaching pastor will emphasize the teaching element, rather than the hortatory or polemic in the program for the church.

Let us not forget that children are the first materials in building a brotherhood. That is the primary work of the church. People need to know how to live together. "Love is the law of the church." When we straighten out the tangled relations of our church members, we have removed the greatest and most subtle obstacles to the successful operation of a program of Christian education. Dwarfed affection in the church is the gravest sin of this age. "Get right with your brother," says the Lord of life, and no pastor's educational program is complete if this is forgotten. Adults are living examples to our childhood and youth. We can not build a new world out of the childhood of the race unless we have a program that will regenerate our adult life. We need a program for the church, not as an institution, but as an organization of people who need to know how to live together. Teach them. They can be taught and habits of life changed.

III. A Program for the Church School

It is almost presumption to submit a program for the church school. The literature on this subject is so large, varied, and accessible that only a few suggestions will be made. Adequate equipment is no longer a debatable question. The education of youth is the responsibility of the church. Past research has developed for us instruction materials suitable to the range of the child's experience and understanding. Plans of organization, materials, and methods to be used, have all been developed and can be supplied, making it unnecessary to mention them here. All this program should be under the supervision of the pastor, who is able to see that high educational standards are maintained. For the highest are none too good.

The program should reach out to the good times of the school. They should be church-centered. Tactfully cultivate the loyalty of the youth and adults to the church through all the avenues of the social life of the school.

Make much out of the annual installation of all officers in the school, setting forth the ideals of the church. Know if the work of the school is properly conducted. Inspire and teach your helpers in the great task of the kingdom. Know the children of the school. Jesus said: "The good shepherd knoweth his sheep by name." Feed the "lambs" as well as the "sheep." Remember you are pastor of the school as well as of the church. Train your Juniors for church membership. Teach the boys and girls what it means to be a Christian. They ought to know the history and development of our beloved church. Her great doctrines and ordinances ought to be the common knowledge of all. Evangelism should be the all enveloping atmosphere of the whole program. All the work leads to Christ or it leads to naught. This is fundamental to all work.

The young people's societies should provide a training in Christian living and service through actual experience. The boys' and girls' clubs, the Ladies' Aid Society, the vacation schools, the summer camps, teacher training, etc., all provide an opportunity the teaching pastor will not overlook. The experience gained in all of these must not be lost to the church. All should be dominated with a Christian purpose. The tragedy and loss due to purposeless work in the church will come down like a mighty engulfing fact when once our eyes have been opened to the countless opportunities we have of teaching.

In conclusion, the heavy responsibility of developing and maintaining an adequate educational policy for the church falls upon the pastor. The teaching pastor will seize the opportunity this responsibility thrusts upon him. He will have a program that reaches out to the family, into the school, into the church and into the community, moulding every phase of the work with the Spirit of Christ, which is the spirit of love, the spirit of brotherhood, the goal of our endeavor. "Go—Teach."

Ashland, Ohio.

If I Were—

BY J. E. MILLER

President of a Men's Bible Class

If I were president of a men's Bible class here is one thing I would do: I'd show the men that it would cost them but a trifle to furnish the pastor with the Gish Books, and that the pastor would render better service as a result. Unless the pastor reads, reads much and digests well his reading, his sermons will lack freshness. It would not cost the class over $4.00 a year to do this. That amount would mean nothing to the class—about one cent a day, but it would also mean something to the pastor who is seldom overpaid, and who has not a few other bills to meet regularly. But the saving of this amount to the pastor is the least part of the gain to all. To know that the class is thinking of him and is trying to assist him in his duties—that means much. Many times this manifestation of interest has saved the day for a pastor who was almost ready to give up. There are classes that have done this for their pastor and they invariably have felt good over it. If you are president of a men's class, try it and enjoy the thrill that follows.

Elgin, Ill.

"One Thing Thou Lackest"—Worship

BY F. C. ROHRER

Jesus said that we must, if we would truly worship him, worship in spirit. We know that the burnt offering, oblation, vain repetition or memorized prayer does not satisfy. Worship is one of the cornerstones upon which stands the whole structure of Christianity. To neglect it is to become as sounding brass or a clanging cymbal. With our lips we may pretend to exalt him, but in our hearts we can be far from him.

Perhaps a very small per cent of the attendants in our rural churches really worship God. When we consider the results of a survey made in an Atlantic seaboard state which reported only thirty-four per cent of the rural white population as enrolled in Sunday-school, we begin to realize a little of the real amount of worship actually done.

And again, what part of the thirty-four per cent actually arrive at a state of worship—or experience the thrill that comes when a soul meets God? Why is this? I admit that as a minister I have given too little thought to the period which precedes the sermon when the congregation takes an active part in the approach to God.

The minister through hours of study and meditation may have attained a high plane of spiritual thinking and appreciation of God's gifts, but those who come for spiritual blessings have spent the week in physical labor and certainly one could not expect them to come prepared to tune in on a high frequency type of service. There must be a mental adjustment brought on through the worship period—a leading of all thought into one channel—the worship of God. The ability to help people make this mental transition is an art which should be reverently coveted by all Christians.

As leader or as layman we have all experienced Sunday morning services less effective because of awkward breaks or meaningless pauses which reflected that a leader was at a loss as to what to do next. Contrast such with a service where the Sunday-school period is carried over smoothly and worshipfully to the preaching service, each part a stepping-stone to the climax at the close of the period.

Meetings, such as the one just mentioned, do not *just happen*. Several things must be considered in the attainment of our ideal. The interior of the church can lend or mar a service. The songs must be carefully chosen so as to be appropriate at the time and place where they are to be used in the service. Responsive reading of the Scriptures may help focus the thought on God and eliminate outside interference. A period of silence, if used carefully, is very impressive in the worship period. An attitude of reverence in the house

of God should be more earnestly sought. Then the choir and the instrument may be used to bring the desired results.

From your experience and study add to this list other suggestions, then let us unite in an effort to lead our people into the presence of God in every service.

Jefferson, N. C.

HOME AND FAMILY

The Prodigal

BY FLORENCE S. STUDEBAKER

In Ten Chapters—Chapter Seven

JAMES SALEM felt his hands grow weak and limp at his wife's unexpected announcement. Robert was at his side begging explanations, arguing, pleading.

"Father, if any one goes let it be me. I let them go, I—"

"Robert, there is no time for arguing. Your mother is frantic. There is no horse for you to ride," answered Mr. Salem. "Bring round the other driving team and we'll slip this harness over to them."

Zelda, wide-eyed and frightened hurried out with coffee and rolls. "Oh, mother, I'm so sorry. We didn't understand. There, there, good-bye!"

"How long will it take us to drive it?" inquired Mrs. Salem, conscious of a returning spirit of confidence now that they were at last on the way.

"Well, it is eight miles across the valley, but I know a shorter way that will cut off several miles. We ought to get there by nine-thirty," he answered reassuringly.

As they rode along, the chill night air seemed to close down upon them. A dense fog stole silently upon the sleeping prairie and enveloped the travelers in a darkness so complete that they seemed shut away from the outside world. The team was skittish and shied nervously at every sound. The road was rough and scarcely broken, having been open to traffic only a short time.

To Martha Salem, wearied by the long tedious journey of the day, the line fence they were following seemed endless. Only sheer force of will restrained her from screaming aloud at the slow progress they were making. The fog changed to a drizzling rain and added further to the discomfort of the travelers.

From time to time Mr. Salem peered forth in an effort to distinguish a familiar landmark, but to no avail. He realized with sudden misgivings that they were lost. He resolved, however, to keep his fears to himself until he had opportunity to decide upon the wisest course of procedure. At last a faint glimmer of light flickered through the darkness ahead. He urged the horses into a smart trot. Martha shivered and drew her light wrap closer about her.

"I'll tie the team here while I go make inquiries about the best road. Do you want to stay here?" asked Mr. Salem.

"I'd rather go with you," she answered, stepping down from the wagon. The little house was almost hidden in a clump of big pines.

"We must be nearing the foothills from the signs of the trees," offered Mr. Salem pointing. A dog barked angrily from a near-by shed; a chair scraped over the floor; the door opened in response to Mr. Salem's knock. The light fell full in the faces of the travelers.

"Hello, Boss and Mrs.," a familiar voice exclaimed in surprise. "How did you know about it?" The tears sprang to his eyes and a strong man wept unashamed.

"Nason!" gasped both voices in one breath. "What's wrong? Tell us, do."

The big frame shook with uncontrollable sobs. He could only point toward the door. At the same moment a kindly faced woman entered from an adjoining room, and seeing the questioning look on the faces of the strangers, answered: "It's Mary, his wife, she's gone and the baby too," she whispered, wiping her eyes with a coarse gingham apron. "I am Mrs. Fen, a neighbor."

"Davy Fen's mother?" cried Martha Salem. "God bless you, Davy is one of our boys."

She turned back to the bereaved man: "We are so sorry Mr. Nason. Only God can bring you peace and comfort in this hour. You believe in him, don't you friend?"

Nason nodded and having overcome the first paroxysm of grief appeared calmer. "Yes, ma'am. If it hadn't been for the stories and the sing at the camp, I wouldn't have known about him. Oh, Mrs. Salem, you can't know what you have meant to us. She loved the little Book you gave me and read it every day. She told the children stories."

"I'm so thankful for that," answered Mrs. Salem, sympathetically. "She was trying to be true and God never disappoints those who try."

"But Mrs. Salem, I was tryin' the best I knowed. Why does he now take her away?" His honest face worked convulsively. A soul was struggling against doubt and groping for light and faith. It was hard to bear.

"Yes, friend, that is difficult to understand, I know. If life here was so certain, so sweet and full of perfections, we would have no desire to exchange it for the life in the future. That is what makes heaven more dear because life is so full of struggle, sorrow and pain. Our Master has left us the Guide Book to show us the way to eternal life. To know him is eternal life."

The tiny clock on the mantle struck ten reminding Mrs. Salem of the errand which had brought them. "James, the children—I'd forgotten them for a moment," she said as she sprang up in alarm.

❖ ❖ ❖ ❖

The Maynard ponies trotted briskly toward the Double D ranch. "I'm sorry Robert could not come," exclaimed young Scott Maynard who sat with Gordon on the front seat of the light spring wagon. Ruth and Marjorie on the rear seat were chattering merrily in anticipation of the good time ahead.

"Think of it!" cried Marjorie. "It is a whole year since I attended a party. When we get the big house done, mother says we may have the whole class out the first thing. Father thinks it will be ready in about six weeks. I can scarcely wait."

"That's just what mother promised me," echoed Ruth, exultantly.

"Oh, what is that?" cried the girls in one breath, pointing across the valley.

Scott Maynard laughed heartily. "Why, that's the Double D. They're all lit up for the occasion." They watched the distant glow of light with fascinated eyes. As they neared the big gates flaming with torches other merry makers passed them, laughing, talking and singing. A group of cowboys dashed past shouting and singing snatches of popular songs. The girls were half frightened when one or two riders, bolder than the rest, wheeled and returned to ride along side of the Maynard wagon. To their amazement the girls met their friendly advances with cold aloofness.

A strange loneliness suddenly possessed them. There were no familiar voices in the gathering crowd. There was much loud talking. Marjorie could not cast off the depressed feeling which seemed to engulf her spirits. She dare not turn back now, the others would laugh at her cowardice. At that moment a dark handsome face bent close to hers. "Come on, little lady, I'll help you."

Marjorie drew back in alarm. Ruth was climbing out on the other side. The others had not noticed the stranger. Instinctively, she wanted to call aloud but that would attract attention. She had no desire to publish the fact that she had attended but few parties in her young life. She would try to be natural. Politely ignoring the boldness of the stranger, she sprang out after her friend and began talking rapidly while Scott tied the horses.

They were about to turn toward the house when a horseman rode slowly out from the shadows and a familiar voice spoke softly: "Gordon Salem, wait! Don't take your sister in there!"

"Davy Fen," breathed Marjorie, wondering at the note of command in his voice. Then half angered that he should presume to interfere with their good times she drew back haughtily. "What do you mean, sir! We are invited here."

"Marjorie," gasped Davy dismayed at the unusual tone of voice, "I'm sorry you and your friends are here. I must warn you, even though you hate me for it. By chance, I discovered that these folks have laid a trap for you. They hate the Easterners with their religion because it interferes with their own wickedness. They have invited you young people here to get the boys drunk and you girls to dancing."

A startled exclamation followed the announcement. "Oh, Davy," cried Marjorie, "I'm sorry I was cross. Please forgive me and help us get away from this terrible place." She made no effort to hide the streaming tears. "Hurry boys, untie the team!" she pleaded, glancing nervously toward the house where by this time the party was steadily growing more hilarious.

"Sure enough, we want out as quickly as possible," declared Scott, catching up the reins. "We're mighty lucky to have a friend like you. I shall never forget it," he added gratefully.

"That's all right," whispered Davy, humbly. "Follow me, sir," he directed. "They'll not suspect you're leaving if we drive toward the stables. Once on the other side of the ranch, I can lead you home by another road. It'll take longer but it will be the safest."

Scott Maynard nodded assent and Davy Fen rode on past the bright lights and the merry making and out into the silence of the prairie beyond.

Nappanee, Ind.

It is not so much the character of our fortifications as the fortification of character; not so much the boys we put in rank, as the rank we put in boys, that counts.

—Rev. A. V. Ballard.

Leaving God Out

BY LEONORA YATES BECKER

THE other evening when I opened the local paper, printed in the little town where I used to live, in big headlines was announced a harvest festival. The entire front page was taken up with the program. Beginning with a parade, there were to be ball games, old-time dancing, modern dancing; some girls from a near-by city were to entertain with toe dancing; also various other games and amusements were included. After reading the announcement over I felt disappointed; God's name was not mentioned; he had been left entirely out of the program. The people were celebrating in honor of the bountiful crops they had raised, but without a song of praise and with no word of thanks to him who had sent the rain and sunshine which had made possible their abundant crops. The town boasts of two flourishing (?) churches. How often do we hear it said that the world is in a terrible condition: on one hand overproduction and waste, on the other hand, unemployment, hunger and want. Can it be that God is too often being left out of our plans and programs? Are we getting too much like the woman who lost her husband? When the minister spoke words of comfort and told her to put her trust in God, she said: "Oh, my husband left me five thousand dollars insurance and I shall get along very nicely."

Are we taking things too much in our own hands and leaving God out? Are we too often accepting the good things he sends that we may consume them upon our lusts? The world today is in a nervous tension, running hither and thither ever seeking the things that do not satisfy. There is no time to meditate on his word or to acknowledge that every good gift and every perfect gift is from above, and cometh down from the Father of light with whom is no variableness, neither shadow of turning. Surely E. Stanley Jones, in his latest book, The Christ of Every Road, sounded the right note when he said: "We can not go farther until we go deeper." May God burn in each one of our hearts, of whatever creed or color, an intense desire to take him into all our plans and to acknowledge him in all our ways. Then can we hope to see a change in world conditions.

Dorchester, Nebr.

AMONG THE CHURCHES

Calendar for Sunday, October 5

Sunday-school Lesson, Zacharias and Elisabeth.—Luke 1: 5-80.

Christian Workers' Meeting, Biographical Sketch.—D. L. Miller (See Messenger for Sept. 27, page 620).

❖ ❖ ❖ ❖

Gains for the Kingdom

Four baptized in the Sterling church, Colo.

Seven baptized in the Wawaka church, Ind.

Two baptized in the Waynesboro church, Pa.

One baptized in the Pleasant Hill church, Va.

One baptized in the Iowa River church, Iowa.

Three baptized in the Poage's Mill church, Va.

One baptized in the Painter Creek church, Ohio.

One baptized in the Cedar Rapids church, Iowa.

Four baptized in the Cedar Grove church, Tenn.

One baptized in the Hermosa Beach church, Calif.

One baptized at Black Rock, Pa., Upper Codorus congregation.

Eighteen baptized in the Mt. Etna church, Iowa, Chas. A. Bame of Ashland, Ohio, evangelist.

Twenty-six baptized in the Sabetha church, Kans., Brother and Sister O. H. Austin, evangelists.

Two baptized in the Indian Creek congregation, Pa., Bro. W. G. Group of East Berlin, Pa., evangelist.

Eight baptized in the Pleasant Hill congregation, Pa., Bro. H. W. Eshelman of Mt. Joy, Pa., evangelist.

Twelve baptized in the Cedar Grove church, Va., Bro. Homer Miller of Port Republic, Va., evangelist.

Thirteen baptized in the Pleasant Ridge church, Licking Creek, Md., Bro. D. I. Pepple of Woodbury, Pa., evangelist.

Five baptized and four reconsecrated in the Selma church, Va., Bro. F. A. Myers of Cloverdale, Va., evangelist.

Two baptized and one reclaimed in the Chimney Run church, Va., Bro. J. L. Driver of Bridgewater, Va., evangelist.

Twenty-eight baptized at Bethel house, Yellow Creek congregation, Pa., Bro. D. I. Pepple of Woodbury, Pa., evangelist.

Fifteen baptized and one reclaimed in the Smith Creek church, W. Va., Bro. S. I. Bowman of Harrisonburg, Va., evangelist.

Twenty-two baptized and three reclaimed in the Montgomery church, Pa., Bro. J. H. Cassady of Washington, D. C., evangelist.

Twenty baptized in the Brick church, Va., Bro. W. A. Reed of Schoolfield, Va., evangelist; four received at Nineveh, a mission point, with the same evangelist in charge.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. H. F. King of Myerstown, Pa., to begin Nov. 9 at Midway, Pa.

Bro. U. S. Campbell of Stuarts Draft began Sept. 20 in the Mt. Joy church, Va.

Bro. Galen R. Blough, pastor, to begin Oct. 5 in the Rummel church, Pa.

Bro. Kreider of Huntington to begin Oct. 13 in the Pleasant Dale church, Ind.

Bro. M. J. Brougher of Greensburg, Pa., began Sept. 29 in the Ephrata church, Pa.

Bro. S. I. Brumbaugh of Saxon, Pa., to begin Oct. 5 in the Carson Valley church, Pa.

Bro. O. H. Feiler of Norborne, Mo., to begin Oct. 8 in the Honey Creek church, Mo.

Bro. R. O. Shank of Flora, Ind., to begin Oct. 13 in the Pleasant View church, Ind.

Bro. X. L. Coppock of Greenville, Ohio, to begin Nov. 2 in the Parsons church, Kans.

Bro. J. E. Whitacre of Harrisburg, Pa., to begin Oct. 5 in the Pine Creek congregation, Ind.

Bro. G. O. Stutsman of Cerro Gordo, Ill., to begin Oct. 12 in the La Motte Prairie church, Ill.

Bro. Van B. Wright of Dayton, Ohio, to begin Oct. 20 in the Strait Creek Valley church, Ohio.

Bro. J. Edwin Jarboe and wife of Lincoln, Nebr., began Sept. 28 in the Libertyville church, Iowa.

Bro. S. G. Meyers of Fredericksburg, Pa., to begin Oct. 5 at Hanoverdale, Big Swatara congregation, Pa.

Bro. Ora DeLauter of Ashland, Ohio, to begin Nov. 2 instead of Oct. 20 in the Georgetown church, Ohio.

Bro. J. S. Zigler of Goshen, Ind., to begin Nov. 16 in the Buck Creek church, Ind., and Oct. 19 in the Blue River church, Ind.

Bro. C. Walter Warstler of Bellefontaine, Ohio, to begin Nov. 23 in Florence mission, Three Rivers, Mich.

Bro. Irvin Heisey of Annville, Pa., to begin Nov. 2 at the Longenecker house, White Oak congregation, Pa.

Sister Mary L. Cook of North Manchester, Ind., to begin Oct. 26 in the Lick Creek church, Ohio; Nov. 30 in the Flint church, Mich.

❖ ❖ ❖ ❖

Personal Mention

Western Maryland has selected Eld. A. J. Beeghly as Standing Committee delegate to the next Conference with Eld. W. H. Cosner as alternate.

Middle Missouri has elected Eld. Jas. M. Mohler as Standing Committee delegate to the Conference of 1931, with Eld. I. V. Enos as alternate.

Sister Amanda A. Reese informs us that she is available as music director for evangelistic meetings. Her address is 2011 North Sixteenth St., Omaha, Nebr.

Bro. Roy K. Miller announces his change of address from Enders, Nebr., to 195 S. Main St., Keyser, W. Va., where he is now serving the Keyser church as pastor.

Bro. Russell K. Showalter, pastor of the Ninth Street church of Roanoke, Va., now a student in Bethany Bible School, was a recent visitor at the Messenger rooms.

Four India missionaries, Dr. Barbara M. Nickey and Sisters Mae Wolf, Elsie Shickel and Emma Ziegler are scheduled to sail from New York Oct. 11 on the S. S. Leviathan.

Prof. Perry S. Rohrer of the Bethany faculty came out to the House last Saturday morning to consult with Board Secretaries in regard to suitable subjects for graduating theses. We understand that he received several quite fruitful suggestions.

Bro. I. C. Johnson passed on suddenly at his home at Sebring, Fla., Sept. 8, as the result of a paralytic stroke. He was nearly eighty-three and had served the church in the ministry for more than fifty years. An account of his life and labors is to be given later.

Bro. Joseph Van Dyke of Beaverton, Mich., was a last week's caller at the Messenger rooms. Do you remember his pre-Easter "Traitor of God"? There's more of that stamp coming. Not all in verse either but of that same stamp none the less because his prose is really poetry.

Bro. Galen B. Royer closed his pastoral labors with Pittsburgh church last Sunday, Sept. 28, and is taking up the work at Morrellville, Johnstown, Pa. Bro. V. C. Holsinger, R. 2, Glenshaw, Pa., principal of the Millvale schools, will occupy the pulpit at Pittsburgh for the time being.

Bro. Raymond R. Peters, pastor of the Selma church, First Virginia, changes his address to Daleville, Va., where he is teaching in the academy. He still ministers to his people at Selma twice a month. Bro. John Roller who is teaching at Selma fills the appointment there on the remaining Sundays. Bro. Peters says "the Daleville outlook is fine."

Secretary Bonsack's recent meeting with the Committee of Reference and Counsel brought close contact with many interesting questions. Not the least delicate of these is the problem the missionaries have in maintaining the most wholesome attitudes toward the national uprisings in the midst of which many of them must now live and work. Do you realize how difficult it is to think and feel and act exactly right in these conditions?

Why Merge the Visitor and the Messenger?

This is a fair question, especially on the part of those who could not share in the discussion leading up to the decision to consolidate. We understand that there are many beyond our denomination watching our experiment with interest.

Four Reasons for Merging

Precedence

The Gospel Messenger is the heir of a number of mergers. Present conditions suggest the wisdom of following precedence.

Convenience

The new paper with twice as many smaller pages will be easier to handle. In one paper the reader will have all that he needs to know about the work and progress of the church.

Fresher News

Mission news, like other church news, will come once a week in place of once per month. It is not volume, but freshness which makes news.

Wider Appeal

With all church interests represented in one paper, the new paper should have a wider appeal. And especially is this so in view of the plan to use more pictures, insist on shorter contributions, and expand the more popular departments.

Bro. Ezra Flory, pastor of the Huntington church of Middle Indiana, wishes us to say that other churches are specially invited to join them in Christian fellowship on Oct. 19, when Bro. Chas. D. Bonsack is to be with them.

Dr. Fred J. Wampler, formerly of our China mission field, has a one year's leave of absence from the Medical College of Virginia at Richmond, to go to India to make a study of the medical and public health activities of a group of mission hospitals. He is one of the seven or eight members of a commission working under the auspices of the Institute of Social and Religious Research in New York. The party sails from New York on the Cunard liner Berengaria Oct 8. He should be addressed while abroad in care of the National Christian Council, Nelson Square, Nagpur, C. P., India.

Sister Emma Horning, writing from China says: "My summer work this year seems to be heavier than during the winter. We have had lantern meetings every evening in the villages this summer. One of the high school boys has charge of it. I go with him most of the time, but others go occasionally. We are now having the women leaders' summer school each forenoon for two weeks. It is exceedingly interesting. The subjects are about the home—home hygiene, family prayers, child training and kindred subjects. Wish I were ten persons instead of one, for there is so much to do."

❖ ❖ ❖ ❖

Miscellaneous Items

The Des Moines City church will hold their annual Homecoming Oct. 12. They extend an invitation to all present and past members and friends of the church.

The young people of Middle Indiana are holding their eighth annual conference over this week-end in the Eel River church. Secretary Dan West and Editor Edward Frantz are assisting in the program.

Dedication Week it was last week at La Verne. The beautifully printed program of the event which came to us with the "compliments of Edgar Rothrock, publisher" looks as if they must have had a happy time of it. Of course we'll hear more about it soon.

Homecoming and rededication of the Indian Creek church, four miles south of Maxwell, Iowa, will be held Oct. 12. An all-day program has been arranged with basket dinner at noon. Former members and friends are cordially invited.—Mrs. Ray Gooden, Maxwell, Iowa.

Sunday, Oct. 12, is the day for the homecoming at the Mount Zion church near New Philadelphia, Ohio. There will be Sunday-school at 10:30, a picnic dinner at noon and a short program in the afternoon. A special invitation is extended to all who ever worshiped at Mount Zion.

❖ ❖ ❖ ❖

Special Notices

The elders of Northeastern Ohio will meet in the Olivet church for regular session Oct. 7 at 10:30 A. M. All elders will please take notice.—Ora DeLauter, Retiring Moderator, Ashland, Ohio.

To the Women of Southwestern Kansas: The District Meeting convenes at Hutchinson Oct. 17-20. A very interesting women's program is being planned for Saturday afternoon, Oct. 18. The theme is: United Service. The presence of women from each congregation is desired. We wonder which congregation will be the best represented.—Mrs. J. Hugh Heckman, District Aid Society President.

The District Conference of First District of West Virginia and Associate meetings will be held Oct. 10-12 at the Locust Grove church, Allegheny congregation. Friday, 10 A. M., District Mission Board Meeting. 2 P. M., Elders' Meeting. 7:30 P. M., Ministerial Institute. Filling Our Vows as: Elders and Ministers.—B. W. Smith. Cooperation of the Membership.—M. L. Riggleman. Saturday, 9 A. M., District Conference. 7:30 P. M., Evangelizing Our Unworked Territory. Duty of the Ministry.—John S. Fike. How Shall the Membership Assist?—Jeremiah Thomas. Sunday, 10 A. M., Feeding and Nurturing the Church by: Being Examples to the Flock.—A. J. Whitacre. Indoctrinating the Membership.—C. A. Thomas. Nurturing the Young Members.—W. L. Teets.—Emra T. Fike, Oakland, Md

Those coming to District Conference of Northeastern Ohio will be interested in how to get to Olivet where the Conference will be held. The Olivet church is located just about two miles off route No. 13 between Somerset and Thornville, Ohio. Those coming from the north by way of Newark will follow route 13 beyond Newark through Jacksontown, Thornport and Thornville. After you have come beyond Thornville on 13 about four miles you will see two churches to the left of the highway. Leave 13 here to the left and come past the two churches one and one-half miles and you will arrive at Olivet. The distance from Newark is about sixteen miles. Those coming by way of Zanesville will leave Zanesville on the National Highway No. 40 and come west to Jacksontown where you will turn off No. 40 on route 13 to the left. From Jacksontown follow the same directions as given for those coming from Newark after leaving Jacksontown. The distance from Zanesville is about thirty-five miles. Watch for the arrows with the sign of the Olivet church.—Clyde Mulligan, Thornville, Ohio.

AROUND THE WORLD

This Year's Potato Crop

The potato crop for 1930, according to the most recent estimates at hand, has been placed at nine per cent below 1929 production and fourteen per cent below average production for the past five years. More specifically this means that the per capita share is 2.76 bushels.

Ten Thousand Carloads of Celery

The celery crop for Michigan will be approximately 10,000 carloads this year. In some ways the season was unfavorable—notably a late frost necessitating replanting and the long drouth. But in spite of all this the crop for this year will be 2,000 carloads more than last year.

A Long, Long Road

A recent news item from Panama City says: "A party of engineers set out today to begin the actual field reconnaissance for the proposed highway to connect North and South America." When one thinks of all the distance involved in finally building a road which should reach from Alaska to Chile, it will be seen what a long, long road is under consideration.

London Conference on Indian Affairs

The round table conference on Indian affairs will meet in London Nov. 10. The conference will be a momentous one for all parties concerned. The Indian delegates are reported as making strenuous efforts to compose their differences in order to present a united front when the conference opens. Just how far they will succeed in this is problematical for they have real differences to adjust.

One Way to Save Money

Refunding loans at a lower interest rate is one way a careful secretary of the treasury can save the government sizable sums of money. The treasury department recently experienced no difficulty in selling certificates drawing interest at 2⅜ per cent. In view of this easy money situation the department is reported to be preparing to refund $1,000,000,000 in outstanding notes drawing 3½ per cent. If this move is successful, the government stands to save at least one per cent on $1,000,000,000, or the sum of $10,000,000 per year in interest.

Civil War in China

On Sept. 22 civil war ended in China—at least temporarily. Generals Yen and Feng were reported as retreating to the Shansi Mountains, while Chang Hsuch-liang of Manchuria entered Peiping coöperating with the Nationalists. The solution of the Chinese riddle at hand is that the Manchurian has made peace with the Nationalist government for typical Chinese reasons and that a period of peace is now in prospect. Of course, the civil war business will not cease in China until Chinese leaders generally think more of China and less of personal interests.

An Oxygen Room

There are perhaps less than half a dozen oxygen rooms in the United States, but their importance is indicated when their service in severe cases of pneumonia is understood. That is, in such a case of pneumonia the patient can not get sufficient air into his lungs to get the needed oxygen. Now the theory of the oxygen room is that a relatively smaller amount of air correspondingly richer in oxygen will meet the patient's needs. Thus, though the patient can not breathe deeply, he can still get sufficient oxygen when placed in an oxygen room. The time should come when most hospitals will have one or more such rooms.

Home Duties Versus Office Work

Not so long ago Doris Blake discussed a letter from a Kansas girl who argued that there was much to be said in favor of home duties versus office work. The girl in question had worked in offices some years before she married and was thus in a position to compare the office and the home. In comment upon the Kansas woman's letter Doris Blake writes: "She grants that if one of the business world had unusual and interesting contacts in her work she is enabled to her opinion that housework would be dull for her. But the average wage earner meets no great celebrities in the course of a year's work. The contacts with persons engaged in her own grade of work aren't what the Kansan thinks stimulating enough to substitute for home advantages. In a big city, she thinks, due to monotony with physical discomfort of sub and el travel thrown in, the woman of ordinary salary should know the full meaning of the words 'dull, uninspiring work.' The Kansan brings up a good point. Comparisons in monotony of labor are not with us in this connection. Where the average worker has the set of duties: typing, filing, keeping books, taking dictation, and so on, the housekeeper's day offers more variety, for her duties necessarily are more varied. Excluding the child working mother of a large brood, the housekeeper's hours are not half so rigid. What she does not feel like doing in the morning she can shift until the afternoon, and vice versa."

Toward a Stabilized Population

Figures compiled by the census bureau show a declining birth rate, the difference as between 1928 and 1929 being approximately three and one-half per cent. The decline is nation wide, since but four states for which figures were available showed an increase in rate. The declining rate synchronizes with the spread of civilization, and serves to indicate that overpopulation and a high state of civilization will hardly go together.

The Dilemma in Wheat

The Dilemma in Wheat has become a world drama with the Russian government as the indicated villain. At this writing it is impossible to say just what the soviet government's relation to the wheat market situation is—that is, whether there has been a deliberate attempt at depression. Be that as it may, the agricultural recovery of Russia is bound to produce just such a situation as we now have in wheat. The reason for this is that Russia—including Siberia—has unlimited room for expanding the wheat industry. Thus, just because wheat is a quick and easy crop for Russians to raise, the soviet government will naturally try to sell its wheat surplus abroad. And it will succeed for the reason that it has the cheapest sort of labor at its disposal. Thus we enter another act in a world drama which one may call: The Dilemma in Wheat.

Why One Community Diversified

Five years ago a leading citizen in a Pacific Coast community came to the conclusion that the ranchers in his neighborhood should diversify their crops. As things then stood every one had gone in for grapes, and so deeply that seventy per cent of the loans made at the community bank were grape loans. Here is what a survey showed: "That in the whole district contributary to the town only thirty cows were kept and only a few rather small farm flocks of fowls, and $3,000 per month was spent for butter and milk. That much money was spent per month for what might well have been produced locally. This also was in a community where natural conditions favored diversification greatly." Today this same community has 1,000 cows in small herds, some sheep, hogs and chickens. Grain is grown on land not adapted to irrigation. The current situation of this particular community is much better than that where there has been no diversification. All of which would seem to indicate that it is high time farmers individually and collectively see what can be done to diversify.

Musicians in a Machine Age

The professional musicians of the United States to the number of 140,000 have banded together to oppose the mechanical rendition of music. Consult, for example, such statements as will be found in a page advertisement in The Literary Digest for Aug. 16. The point is here made that canned music is at best but a substitute for living music. "One can not produce art without feeling," that subtle factor the presence of the living singer supplies. There is much in the situation which leads one to feel sympathetic to the plea of the artists being displaced by the machine. And yet, the truth of the matter was well stated by Walter Damrosch recently when he was quoted as saying: "It is as futile [the protest of musicians against sound reproduction] as the efforts the hand weavers once made to stop the development of the machine age. I am deeply concerned over the plight of those who are being deprived of a livelihood by the introduction of sound reproducing machines into theaters and motion picture houses. But nothing can stop the progress of these inventions, and I am convinced they will help in the musical development of the American people." The truth of the matter is that here is just one more example of how machines change the old order.

Where Rivers Must Work

Most readers who remember what they studied in geography will recall that the Sacramento and San Joaquin Valleys of California are really the northern and southern halves of one great central valley some four hundred miles in length. The northern half is drained by the Sacramento River and the southern half by the San Joaquin River. However, as rainfall increases as one goes north in this great valley, it is significant to remark that the north end of the valley has more water than it needs, while the south end is little more than a desert except where irrigation is practiced. The general situation is one which has intrigued engineers, for they have seen that if there was some way to get the surplus water of the Sacramento Valley to the parched southern part of the San Joaquin Valley, a tremendous thing would be accomplished for the Golden State. All that is included in a scheme involving hundreds of millions of dollars can not be explained here, but the following outline will give some idea of the ambitious program: "The basic units of the proposed plan consist of four reservoirs in the Sacramento Valley; two in the San Joaquin Valley; salt water barrier in the delta region of the Sacramento and San Joaquin rivers, and a battery of 14 pumping plants on the San Joaquin River. There are many angles to the proposed plan but, briefly stated, it is explained that when these units are perfected none of the waters of the Sacramento River or the San Joaquin River will flow uncontrolled into the bay, but will be kept within the boundaries of the two valleys for beneficial purposes."

An Artificial Radium Ray

At the California Institute of Technology, Pasadena, Calif., the assistant professor of physics, Dr. C. C. Lauritsen, has perfected a mechanism for producing artificial radium rays. The beam is not a substitute for radium, though the discoverer thinks it may be a step in that direction. Dr. Lauritsen is using the powerful ray he has discovered to tear down atoms. He is hoping to be able to break into a nucleus and thus find out something more about the nature of matter.

Publicity and Crime

The uses of publicity are varied. Consider the case of crime. Suppose that some terrible deed has been committed. Immediately the newspapers vie with each other for every bit of news that can be gleaned from the situation. Now while the unguarded publication of such news may serve to inform the public so officers and people generally can watch for the criminal, it also serves to warn the culprit of what progress is being made to apprehend him. And in addition the usual explicit details generally given, sometimes serve to incite similar crimes on the part of weak-minded persons. The whole situation was recently illustrated by police procedure in Chicago. Some twenty-five or more persons have been listed as public enemies. Apparently every one in the city knows who these men are, and something of their usual hideouts. But about every time the police get ready to do anything the fact that they are after the gangsters is broadcast in the papers and the public enemies promptly scurry to cover. Indeed, the whole situation is such that it begins to look as though the police in some of our great cities are not astute enough, or so seriously involved that they can not proceed whole-heartedly in the war against crime. McCutcheon aptly depicted the usual situation in a three-panel cartoon (Chicago Daily Tribune for Sept. 22). In the first a police official is shown broadcasting the statement that the department is just ready to go out and arrest the big shots of gangland. Two prosperous citizens smile approval and applaud the official's declaration. The second panel shows the news boys hawking their extras, with gangsters reading and beginning to take to safe spots. The third panel shows the baffled police seeking gangsters and naturally finding none! If the whole situation were not so serious, current police methods in some of our cities could be enjoyed as a joke. It is to be hoped that the public will finally get wise to the situation and insist that the police departments guilty of fooling the people quit publicity stunting and get down to business.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Ruth

Ruth 1: 1-18

For Week Beginning October 12

A Lesson in Loyalty

The words with which Ruth answered Naomi's insistence that she remain in Moab have become a proverb of friendship and devotion. Read them again (Ruth 1:16-18; Psa. 31:23; Dan. 6:4; Matt. 25:21).

A Change in Religion

Ruth was a Moabitess and doubtless worshiped the Moabitish god, Chemosh. Through her husband and parents-in-law she learned of the true God. "Thy God shall be my God," said she to Naomi. (Compare Gen. 28:18-22.)

Friends in Sorrow

Famine, exile and death had coöperated to bring deep sorrow upon the home of Ehmelech. But how much better both Ruth and Naomi fared because they clung loyally to each other (Job 41. 22; Isa. 14. 3, Luke 22. 45).

God's Help in the Path of Duty

This is where it always comes. Those who have quit trying need expect no help from God. Ruth went to the field to glean. It was here that God provided a means of great blessing to herself and many others (Eccles. 12:12, Judges 6:11).

Kindness

Boaz is a monument of kindness to his reapers (Ruth 2. 4); to Ruth (Ruth 2:8-10); to Naomi (Ruth 3:16, 17); to the near-kinsman (Ruth 4:4). God can work wonders through people who are willing to obey the impulses of kindness (Ruth 2. 20; 2 Sam. 9:3, Prov. 31. 26).

Royalty

The last word in the book of Ruth is David. Simple and sincere kindness always attains to kingly power (Prov. 22: 29; 16:31; 2 Tim. 4:8).

Discussion

What is there in the story of Ruth which has made it live and has won for it a place in the Old Testament?

R. H. M.

The Lost Bible

(Continued From Page 627)

The principles and ideals of Jesus, which were later incorporated in the Christian Bible, were carried by faithful teachers to every part of the Roman world. It was a bold venture, but these first teachers had been so inspired by their great Master Teacher, that they went out as crusaders and conquerors, in the confident expectation that the truth in the hearts of men would make them free. They were not to be disappointed for many of those first Christian teachers lived long enough to see paganism tremble and yield to the purifying and lofty ideals of the gospel of Christ.

Christian teachers of the twentieth century may well turn their minds backward to the first century—to the very day when Jesus said, "Go ye therefore and teach," and try to picture vividly the conditions of the world into which the first disciples were commanded to go as teachers of the new religion. What was the nature and magnitude of the task to be undertaken by these very first Christian teachers and how did the pagan world respond to the inspiring ideals of the Christ?

1. *Corrupt Polytheism*

The religion of the Roman empire was purely polytheistic. Every town and city had its particular gods and goddesses. These divinities were exceedingly corrupt and when the people worshiped their gods they paid homage and reverence to every vice and immoral practice which was known among them. Indeed, it may be said that the gods and goddesses were regarded as the source of the vices which the people practiced. Cardinal Gibbons, in "Our Christian Heritage" describes the situation as follows:

"The heathen gods and goddesses were monsters of iniquity. . . . Every vice was canonized in the person of some divinity. Lust and drunkenness, violence and theft, had each its respective patron deity. The pagans had a religious worship; but unlike the Christian worship, it was not intended to exercise, nor did it exercise, any influence on the morals of the people."

The Romans had their temples, and their priests and their complete system of worship, but it was not the purpose of the Roman religion to elevate and purify conduct. The state was supreme and the religion was supposed to promote loyalty to the state, through a system of rites and ceremonies designed to profane and debauch the individual. "It is a matter of general notoriety," writes Tertullian, "that the temples are the very places where adulteries are arranged, and procuresses pursue their victims between the altars." Women were advised by moralists to keep away from the temples so that they might not there be reminded of the immorality of the gods.

The complexity of the system was greatly increased by the practice of emperor worship. When Cæsar died he was given divine honors and temples were everywhere erected and he was worshiped as a god. This practice was continued during the empire and most of the emperors were guilty of about every crime in the catalog of iniquity. It can thus be seen that the system of polytheism coupled with emperor worship encouraged in private and public life every abuse of the emperors and immoral gods.

2. *Low Estimate Upon Childhood*

Jesus had placed the child in the midst and he always proclaimed the glory and beauty of childhood, but the first Christian teachers in the Roman world found a society in which the child counted for little or nothing. Abortion and infanticide were practiced everywhere among all classes, and prior to Christianity no law was ever enacted which was powerful enough to materially check these evils.

The Roman father had absolute right over the life and death of his child. When children were not wanted and parents were restrained by the maternal instinct from killing them at birth, they would take them to a convenient place provided for the purpose and leave them to die or to be gathered up by a group of speculators and fed until they were of marketable value, when they were sold into slavery or prostitution.

The actual situation will be made clearer by reference to several writers of the time. Tertullian, referring to infanticide, says: "How many are there among you, and they too in the magistracy, who put an end to your children! You drown them, or you suffer them to die of cold and hunger, or to be eaten by dogs." Minucius Felix, in an address to the Romans, says: "I see you expose your children to beasts and birds of prey, or even wretchedly choke to death your own offspring." It is a most horrible picture, but it helps us appreciate the task which confronted those first teachers of Christianity, as they went out to proclaim their new religion to the people of the pagan world.

3. *The Condition of Women*

The condition of women in most nations of the world before the advent of Christianity is accurately described by Cardinal Gibbons in "Our Christian Heritage":

"The history of woman in Pagan countries has been, with rare exceptions, an unbroken record of bondage, oppression and degradation. She had no rights that her husband felt bound to respect. . . . She was a mere chattel, marketable at will; nor had she any power to dissolve the marriage without her husband's consent."

The legal conditions of women were modified during the empire to such an extent that the wife acquired almost complete independence, but the whole institution of marriage fell into such popular disrespect that the state was compelled to pass laws to induce men to marry. Lecky describes the situation as follows:

"We find Cicero repudiating his wife Terentia, because he desired a new dowry; Augustus compelling the husband of Livia to repudiate her when she was already pregnant, that he might marry her himself; Cato ceding his wife, with the consent of her father, to his friend Hortensius, and resuming her after his death."

Men and women married and remarried a number of times. St. Jerome refers to one woman who had married her twenty-third husband. "There is not a woman left," says Seneca, "who is ashamed of being divorced, now that the most distinguished ladies count their years not by the consuls, but by their husbands."

4. *Social Evils*

The gladiatorial shows for hundreds of years provided the chief source of amusement in the Roman world and perhaps did more to corrupt morals and rob the people of every sense of virtue than any other single influence. Every important city had its arena and regular shows were staged at which slaves, criminals, and professional gladiators fought in deadly combat for the sheer amusement of the populace. Trojan staged one show which lasted one hundred and twenty-three days, during which period ten thousand men participated. To give novelty and provide new thrills, animals were introduced and made to fight with each other and with men. When the Colosseum was dedicated, five thousand animals were killed in a single day.

Chateaubriand, describing the gladiatorial shows in, *The Genius of Christianity*, says: "During the reign of Claudius was exhibited the spectacle of nineteen thousand men slaughtering one another on the lake Fucinus for the amusement of the Roman populace. The combatants, before engaging in the bloody work, saluted the emperor with these words, 'Hail Cæsar! Those about to die salute thee!'"

Such spectacles are mentioned only for the reason that they show something of the task confronted by the first Christian teachers and for the reason also that they show the depths to which society can fall when that society has no adequate conception of God.

5. *The Horrors of Slavery*

When Christianity was born slavery existed everywhere throughout the world. In many cities the slaves far outnumbered the free men. The slaves were frequently intellectually superior to their masters, but this only helped to make slavery more degrading. The master had absolute power over his slaves and he might kill them at will. Marriage was not recognized at all and the moral conditions were too horrible to describe.

6. *Christianity Conquers Paganism*

The record of the progress of Christianity during the first two or three centuries is a most thrilling story. The brief description here presented of conditions in the Roman world would suggest an impossible task, but it was not so regarded by those first Christian teachers. They had faith in their message and they knew that the truth which they proclaimed *was even sharper than a two-edged sword*. Having observed the method of Jesus, they believed that they could transform Roman civilization through the educational method. They went out to conquer and they did.

The first teachers taught that all human life is sacred. They taught that a child, a woman, or a slave is a child of God. They did not go about their task in a spirit of disloyalty or rebellion against existing conditions. They humbly taught the truth and ideals of Jesus. Silently and gradually paganism began to yield. Tertullian, writing in 160 A. D. says: "We are but of yesterday, and yet we have filled every place belonging to you, cities, islands, castles, towns, assemblies, your very camp, your tribes, companies, senate, forum. We leave you only your temples."

It is a most interesting study to trace the history of legislation as Christianity begins to make itself felt. Gradually, laws were passed mitigating the horrors of slavery and prohibiting or regulating many other abuses which were so far below the standards of Christianity. By 313 A. D. Christianity had become so powerful that Constantine proclaimed it a legal religion in the empire. Much favorable legislation followed and by 376 A. D. no other religion was recognized. It has been estimated that by this date there were approximately thirty million Christians.

Christian teachers today ought to be thrilled at the opportunity to *go and teach the principles of the Bible*. The triumphant success of Christianity over paganism ought to give a new confidence in the Christian message and in its ability to meet every situation and solve every problem in individual or national life. Jesus said, "Go—Teach," and his disciples and their followers took him seriously. They accomplished such marvelous results that all Christian teachers and church leaders might well afford to pin their faith to the educational method and enter upon such an educational program as will again win the world to Christ.

Bridgewater, Va.

CORRESPONDENCE

HOMECOMING AND CELEBRATION OF THE TWENTY-FIFTH ANNIVERSARY OF THE FOUNDING OF THE TIMBERVILLE, VA., ORPHANS' HOME

More than twenty-six years ago, when Eastern Virginia, Northern Virginia and the Second District of Virginia were under one organization, the District Conference appointed a committee of five to study child rescue work as it related to that territory and report to next District Conference. As a result of the report an Orphanage Board was appointed and instruction was given to found an Orphans' Home in connection with the Old Folks' Home, or otherwise as good judgment would dictate.

The same year child rescue work was begun in connection with the Old Folks' Home. The trustees of that institution fully coöperated, but it was soon found that the extreme in ages of the two groups was a hindrance in directing the work in the same building. Therefore, ten acres of land were bought from the trustees and a suitable receiving home was built and placed in charge of a matron. As destitute children were found they were put under her care to fit them for adoption into private Christian homes. The plan then adopted is held in high favor at this time and the work is constantly broadening under it.

From the first organization and during all the intervening years until his demise, Eld. P. S. Thomas, Harrisonburg, Va., served the Orphanage Board as secretary. He desired to be present at the celebration of the twenty-fifth birthday of the Orphanage, but the Lord knew of his long and faithful service and called him away. In the midst of the forenoon session the entire assembly stood for a few minutes with bowed heads in silent meditation and prayer in memory of his great work. Now only one of those first appointed on the Orphanage Board remains. Some have fallen by the way and others have been overcrowded with other duties.

Sept. 2 was a beautiful day and the people came from far and near to the celebration. More were present than was anticipated by those most interested. The speakers on program did well and the music was beautiful. Among those who spoke in the forenoon were Eld. A. S. Thomas who gave some sidelights of history; Eld. I. S. Long, home on furlough from India, who gave some pleasing illustrations of child rescue in that far away country; and Rev. J. M. Stauffer of the Mennonite church who told in an instructive way how each one can do his part in the good work

Almost before we knew it the noon hour was upon us and it was a busy time too. There was plenty for every one to eat and the social side was well observed. The people kept coming for the afternoon program and they were well repaid. In recognition of the efficient and self-sacrificing coöperation given by the Sisters' Aid Societies in the orphanage work a period was placed at their disposal and they showed how to use that as well. In addition to their chosen speakers they used some of the orphans in a telling way. We were treated to a real gem in their allotted time.

Promise had been previously made that an opportunity would be given for all to see the orphans. No one seemed to forget this promise and at the given time the little tots now in the home—waiting for hands to lead them and hearts to love them—were brought forward under the fostering wings of Brother and Sister Smith. Cameras clicked to prevent the scene from passing from memory. After these, the boys and the girls who had once been inmates of the home who returned for the day were congregated together, but the crowded condition prevented the distinguishing marks most desired. It may be that some pretty "old orphans" had their pictures taken in the group.

Following this, one of the speakers, Eld. C. E. Long, added emphasis to his remarks by having "Rosa" stand by his side while he told how she had brought joy into their home. Rosa was the first orphan taken from the orphanage. She is now a married woman and the queen of a Christian home. Her son of some eight summers was with her. Likewise, Elder L. S. Miller presented a lovely young sister and told in a most graphic way how she appeared when received from the orphanage. Afterward she was adopted as their child and her life is entwined with theirs. Eld. Miller strongly recommends the adoption of orphans.

Rev. Scott C. Hutten of the Baptist Church spoke from the point of observation as he frequently passes the orphanage. He is a close observer and a forceful speaker. His endorsement on this occasion was of the most unusual order. Many reports were made of those who had grown to maturity and are now filling important positions in life. Most surely the fruitage of the orphanage work is manifesting itself more and more as the years of its activity multiply.

Every normal person likes to contribute to the welfare of the homeless child. The financial backing of the orphanage is good, but the members of the Board use every effort to keep the financial burden as light as possible. Their services have always been free and gifts are received from any one. On the celebration day $565 was contributed to the work by those present. A number of applications were made for children. Blessings come in manifold ways for which the Lord should be praised. In all things the celebration was a great success and closed with a most beautiful spirit prevailing. D. H. Zigler.

Broadway, Va.

DISTRICT CONFERENCE OF TEXAS AND LOUISIANA

The District Conference of Texas and Louisiana was held at Ft. Worth, Texas, Aug. 14 to 17. Through the kindness of the members of the Turner Memorial Baptist church, the Baptist church building was at the disposal of the conference, the Brethren church being too small to accommodate the meetings.

The first meeting was on the evening of Aug. 14, at which Bro. J. W. Lear of Chicago, Ill., delivered the main address. Friday was given over to the Religious Education and Home Mission programs, and Bro. Lear again gave the address of the evening. Saturday morning the District Conference business session met with M. H. Peters as retiring moderator. Fifteen delegates were enrolled, each of the six churches being represented by their full quota of delegates. J. F. Hoke was elected as moderator, F. E. Maxey as reader, and Glenn Harris as writing clerk. J. B. Firestone was elected to represent the District on Standing Committee and M. H. Peters, alternate. The business of the meeting was finished by noon and the afternoon was taken up by official committee meetings. The young people spent the time in Forest Park. Supper was served at the park after which there was a vesper service which was dismissed in time for all to be back at the church for the laymen's program and Bro. Lear's evening address. The ministerial conference program took up the Sunday morning hour, and the young people's program was given in the afternoon. High school graduates who had had no college training were allowed to compete in the District Young People's Peace Oratorical Contest Sunday evening. Edgar Rike of Roanoke, La., won first place; Miriam Hoover of Ft. Worth, Texas, second place, and Dwight Horner of Ft. Worth, third place. The awards for these places were scholarships to McPherson College given by McPherson College, the Board of Religious Education of Elgin, Ill., and the District Board. After the announcement of the winners of the Peace Contest, Bro. Lear gave a short talk. Then an opportunity was given for an expression of the impressions of the conference by various persons present. It is a memorable occasion when people of six churches, scattered over a large District, covering two states, each church isolated from the other by distance, get together and exchange experiences, disappointments, hopes and aspirations. The representatives, after such a conference, go back to the several churches strengthened by the more vivid realization that the other groups of people of like faith are also struggling in a pioneer effort to further the work of the Church of the Brethren in the great Southland. Glenn Harris.

Jennings, La.

YOUNG PEOPLE'S RALLY

The first young people's rally in the history of the District of Western Maryland was held at Frostburg on Sept. 6 with about fifty young people attending. Mrs. E. S. Hollinger of Baltimore, the state B. Y. P. D. adult advisor, met with the group and instituted the following District organization: President, Grace Speicher of Accident; vice-president, Edwin Robeson of Avilton; secretary, Bernard King of Oakland; treasurer, Wayne Irbin of Frostburg; adult advisor, Mrs. Arthur Scrogum of Accident.

The day's program began at 2:30 P. M. in the Junior Hall, which is periodically used by the Frostburg Brethren. Mrs. Hollinger spoke of the opportunities and privileges that the young people of Maryland have in B. Y. P. D. work. Her challenging message was followed by the pioneers organizing into a District body.

In the evening a fellowship lunch and wiener roast was enjoyed in Shady Lane Park on the outskirts of the city. Vesper services followed. In the stillness of the evening, with our eyes beholding Mt. Savage's great blanket of green, the golden clear sunset fading from an horizon with an elevation of nearly 3,000 feet, God's eternal voice spoke and seemed to say, "Not evening, but dawn."

The concluding service was held in Junior Hall, where Pastor A. J. Beeghly presented a practical message on Enlarging Our Borders. A candle lighting service followed and effectively helped us to rededicate our lives for Christ. Thus closed our first rally, but it marked the opening up of a new era for Western Maryland young people.

Oakland, Md. Bernard King.

MISSION NEWS FROM INDIA

Christians of India during the past ten years have increased more than the adherents of any other sect. In 1911 Christians numbered 3,876,000; in 1921 the total was 4,754,000, an increase of 878,000 or 22.7 per cent. If this rate of increase can be maintained until the close of the present century, their influence on the future of India can not be estimated.

Drs. Raymond and Laura Cottrell, during their two terms of service in India, have built up no insignificant medical work at Bulsar. When they sailed on furlough to America, the mission realized that it was no light task that Dr. Fox was asked to undertake, when he assumed charge of the dispensary and hospital at Bulsar. Then, too, he had only seven months free for language study. Ordinarily new missionaries are given a year or more to devote exclusively to language study. However, Dr. Fox is entering heart and soul into this place of a service among India's suffering ones. Nurse Mohler has been ill for nearly a month and a few days ago the Indian nurse passed away. The latter was the wife of Dr. Raguel, both of whom have been valuable helpers in the Bulsar medical work for a number of years. Her place may not be easily filled and these untoward circumstances make the work heavier for the doctor in charge.

Life in India is tense at this present moment and although Christian missionaries are pledged to be neutral, refraining from party politics, we can not look on the trend of events passing daily before our eyes without being profoundly moved. The situation is certainly grave enough to give all people a deep concern for the future welfare of the people of this land, millions of whom go out daily to their tasks apparently unaware of all the unrest about them. Indeed, one marvels how things can go on in such a normal way, in face of all the propaganda carried on against government.

The heavy downpour of monsoon rains makes it rather impractical to carry on civil disobedience on a very large scale. Liquor shops and establishments selling foreign cloth are rather closely picketed. Often a couple of Indian ladies of rather high standing place themselves at the entrance of the shops and by persuasion turn away many of the buyers. Seldom has force been resorted to. Many shopkeepers have voluntarily given up the sale of foreign cloth, putting on the market khaddar and other native woven cloth which at present is in much demand.

The picketeers have been rather successful in regard to the sale of liquors as the marked decrease in liquor excise returns indicates. The ultimate success of this sort of temperance work will be further tested a few months later as the season for tapping the toddy trees comes on. The sweet juicy flowers of the mowra, a common forest tree, are also collected by the poor and distilled into an intoxicating country liquor. Unless conditions change there will doubtless be much illicit distilling of liquor by the multitudes who think they can not live without it.

Hartals of all shops are of frequent occurrence. A hartal is a closing down of all shops, and generally is a way of indicating displeasure at the action of government in imprisoning some important leaders. Usually a hartal lasts for only a day or two so the consequences are really not very serious, but sometimes quite inconvenient.

The Satyagrahis are preparing to push their propaganda of civil disobedience against the forest laws as soon as the heavy rains are over so that trees in the forest can be cut. This if carried out as threatened will be far more serious than the disobedience of the salt laws.

Moneyed men have hitherto carried on a large trade in lumber and charcoal, buying from government the right to chop the larger trees from large tracts of timber land. The smaller trees were protected and after several years furnish other timber. These business men have usually enhanced their own wealth and furnished work to thousands of laborers and cart men. It is reported that few of these "shets" are taking the risk for the coming year, so to many thousands of the poor the future looks dark for this work has enabled them to earn bread for their families during the months when field work is not in demand.

There are prophets galore who pronounce in no uncertain terms the sure outcome of all these tangled affairs. Strange to say, the judgments of wise men differ. Meanwhile the servants of Jesus need to give themselves to prayer and endeavor, as much as in them lies, to promote the spirit of goodwill among men and to bear testimony of the power of the gospel of Christ to save and to reconcile.

Vada, Thana Dist., India. Alice K. Ebey.

HOMECOMING OF THE NEW ENTERPRISE CHURCH

Though this church has been organized for 130 years, it was not until Sept. 14, 1930, that the first homecoming was held. Fittingly enough, the church building stands on the first ground known to have been owned by any members in this section. The deed is dated 1785 and is signed by Benjamin Franklin and made out to two persons, one of whom was Samuel Ullery, a minister, about whom but little is known except that he died in 1822 and was buried in the cemetery here.

There were sessions forenoon, afternoon and evening. In the forenoon, following the Sunday-school hour, Prof. O. R. Myers of Huntingdon, who was raised in this community, brought a message on "Inferences." He spoke of the suggestive attitude of Miriam, sister of Moses, to the Princess when she discovered the basket afloat on the Nile. Now, as then, suggestions naturally made may be helpfully received. He closed with a powerful plea that we live up to the inferences people rightly make of us when they know we are the descendants of pioneers known to have been deeply religious. Following the sermon, there was a basket dinner served in the basement, which in its newly enlarged form seats over 225 at once. Then and during the hour succeeding was a busy time renewing old and forming new acquaintances.

The afternoon meeting was more informal. The Men's Chorus rendered "Praise, O Praise Jehovah." Then the ministers present each brought his personal message to the convocation. The first to speak was Eld. James Sell. He is the oldest minister in the church in this state, and has served longest in the ministry. In his younger years he was known as the boy preacher, and he yet clings to that title. No one so well as he was qualified to tell of the early days in the church, and the message she had for that generation. The next speaker, Eld. D. T. Detwiler, recalled the time when he first came to this church, forty-one years ago, and the effort it was for him to deliver his messages to the people then and since. For the past 18 years he has been elder in charge. Following him was the youngest in time of service of any called to the ministry here, Bro. G. L. Baker, who described his parish as lying "on both sides of the Mason and Dixon Line." Bro. Orville Holsinger was impressed with the short time that could be allowed each speaker, and so voluntarily condensed "the speech he had prepared" into a few minutes' talk. Eld. Herman Guyer once lived for many years in this church territory, but moved away about a year after he came into church fellowship here by being baptized in the stream near at hand. It was found by count that there were 106 others present who had also been baptized in the same stream. Bro. Jay Replogle, born and raised here and now an active pastor, had never before spoken from the pulpit of this church. Eld. D. A. Stayer would rather not have spoken, but yielded to the request to be heard. Following him Elders Adam Snyder and Levi Hoover also brought messages of encouragement. Bro. Earl Bowser opined that it was not only the ministers called years ago who found it took a struggle to preach. To him the opportunity of the church today confronts it big as a mountain. When Eld. L. T. Stuckey came to the platform, he would have liked to lead the congregation in singing "Jesus, Lover of My Soul," but instead yielded to the urge to summarize his work in the ministry. Regrettably, some who have been called to the ministry here or served here could not be present, among them one of the present elders living in the congregation, Levi F. Holsinger.

It had also been hoped to have a number of the laymen who have lived here recount the trials and triumphs of an earlier day, and the sisters should have been more to the fore. But time was too fleeting, and Prof. Myers forecast the impossibility of making this meeting all inclusive when he stated that in an effort to list those who had been active here his total reached the hundreds and then looked so imperfect he concluded to scrap it all and not try to recall by name those worthy of it. We know of some who had messages well worth while and were ready to give them,

(Continued on Page 638)

Notes From Our Correspondents

(Continued From Page 628)

have the promise of Eld. Rufus Bucher of Quarryville, Pa., to assist us in a revival meeting this winter, likely sometime in February. The indications are for a large number of tourist members in Sebring this fall and winter.—D. E. Miller, Pastor, Sebring, Fla., Sept. 11.

IDAHO

Payette Valley church held their regular business meeting Sept 11. Officers for the Sunday-school were elected with Bro. Galen Bollinger, superintendent. The time set for our love feast is the first Friday evening in November.—Marvel Bowers, Payette, Idaho, Sept. 17.

Emmett church met in council Sept. 10. Eld. S F. Niswander was chosen elder for one year and Warren Sisle, clerk; superintendent of Sunday-school, S. F. Niswander. A much needed and a welcome departure from the old style of voting for church and Sunday-school officers was used; that is, a nominating committee arranged ballots for all officers. Sept. 7 our pastor gave a report of the past year's work. As a church correspondent I have failed to report the many activities of our pastor and the young and old people in visiting the state penitentiary, children's home, meeting with the sick, Sunday services in the woods, sunrise Easter service, ice cream socials and the many active doings of the Sisters' Aid. Our pastor is bringing us strong lessons from the book of Romans that appeal to our membership.—D. J. Wampler, New Plymouth, Idaho, Sept 18.

ILLINOIS

La Motte Prairie Sunday-school was reorganized Sept. 7 with Florence Seymour, superintendent. Sept. 5 Bro. Virgil Finnell gave his illustrated lecture on Why Girls Smoke. The Christian church cooperated with us in our Daily Vacation Bible School with Mary Gault of Chicago as leader. We had a good attendance. The children voted to send their offering money to an orphans' home. Our revival will begin Oct. 12 with Bro. G O Stutsman, evangelist. We will have a basket dinner and program in the afternoon. Our love feast will be at the close of the meeting.—Mrs. Laura Plunkett, Palestine, Ill., Sept. 19.

INDIANA

Beech Grove church met in council Sept. 2. Officers reëlected are as follows: Secretary, Sister Hattie Shull; trustee, Bro. Evan Fuqua; Messenger agent and correspondent, the writer. The church held its third annual homecoming service on July 27 with a good attendance. A committee with the cooperation of the church membership is making plans for beginning prayer meeting in the homes of those who are unable to get out; this is prior to the two weeks' revival which will begin Sept 28 with Bro C H Hoover, evangelist, and Bro Riley Kendal, song leader. The meeting will close with our love feast on Saturday, Oct. 11, beginning at 7 30 P M. Attendance at Sunday-school declined through August, but is gaining now since the reunions are over. The junior Bible class is planning to put on a missionary program and playlet. Bro. Evan Fuqua, our delegate to District Meeting, came back with some good reports.—Mrs. Nora Whelchel, Pendleton, Ind., Sept. 12.

Blissville church met in business meeting Sept. 11 at which time Sunday-school officers were elected with Bro Chester Burch, superintendent. Bro. John Norris is Christian Workers' president. Sept. 14 we held an all-day harvest meeting. Bro James Kessler of Tecgarden brought us two Spirit-filled messages, one in the forenoon and one in the afternoon. Sept. 28 our revival meetings will commence, continuing for two weeks and closing with a love feast Oct 11 Bro Alldredge of Anderson, Ind., will be the evangelist.—Mrs. Arthur G. Miller, Tyner, Ind., Sept. 18.

Indianapolis.—The fall brings with it renewed activity in the Sunday-school and church services. Members and friends who were away during the vacation season have returned and are adding new interest in the Master's service. Our pastor, Bro G. L Studebaker, on account of Sister Studebaker's ill health did not take a vacation this year but remained with us and kept the "home fires burning." He is to continue as pastor for an indefinite period. We are pleased to say that Sister Studebaker is improving in health and able to meet with us again in the services. Sunday, Sept. 14, was a day of rejoicing when five precious souls came forward for church membership and were baptized. We feel that there are others near the kingdom. Our communion will be held some time during the month of October.—Ella S. Bowers, Indianapolis, Ind., Sept. 16.

Kokomo church met in council Sept. 8 Bro J. G. Stinebaugh was reëlected elder for one year He and his family have moved to Flora, Ind.; they will be missed here very much as they were all active members. The messages Bro. Stinebaugh gave to the church were interesting, inspiring and uplifting; his visits and prayers in the homes were helpful and encouraging. The attendance at Sunday-school has decreased some but the interest is fine Bro H. C. Murphy was one of our District delegates and he gave us a very interesting message last Sunday concerning what he saw and heard Brethren L. E. Ockerman and Alvie Hewitt will preach alternate Sundays for us. We will have our love feast Oct 19. A missionary program will be given Sept. 21.—Mrs. Anna Davis, Kokomo, Ind., Sept. 11.

Ladoga.—Aug. 24 our elder, J. W. Root, and wife were with us in a much appreciated service We need their presence often. Aug 31 the delegates to District Meeting gave very interesting reports. An offering of $3.18 was taken for Manchester College loan fund.—Mrs. Lula Goshorn, Ladoga, Ind., Sept. 6.

La Porte.—Sept. 10 the Mission Board of Northern Indiana—Christian Metzler, J. Harvey Schrock and Homer Weldy—met with this church to assist in the reorganization of the activities of the work of the year beginning Oct. 1. Much credit is due to Eld. J. Harvey Schrock, moderator of the meeting, for the efficient manner in which the work was accomplished. Practically all branches of church work were looked after and officers elected for the various activities. Some of the officers elected were: Church clerk, Herbert Bayer; Messenger agent, Sister Edith Chadderdon; correspondent for La Porte, Sister Mabel Murphy, and for Michigan City, Sister Ellen Roose; Bro. Herbert Bayer, Sunday-school superintendent; Carl Rensberger, Christian Workers' president. The church holds weekly prayer meetings. We also have an Aid Society at La Porte and Michigan City, and a cooperative laymen's organization for both places. Bro. Price Umphlet was selected as assistant pastor at La Porte, to Bro. Eli Roose who resides at Michigan City. The church is getting ready for the annual love feast at La Porte, Oct. 4, at 7 P. M.—Mrs. Ellen Roose, Michigan City, Ind., Sept. 12.

Mexico.—Our church convened in council Sept. 4. The time set for our communion is Sept. 27 at 6 P. M. We just closed a revival conducted by Bro. J. A. Robinson of Johnstown, Pa., which resulted in eleven accessions. Bro. Ernest Fisher of this place led the song service. It was a revival for the church in general as well as for the entire community as both Bro. Robinson and Bro. Fisher gave us their best efforts which we greatly appreciated.—Geha A. Pugh, Mexico, Ind., Sept. 6.

Pleasant Hill church met in council Aug. 9. Sunday-school officers were elected for the year with Bro. Roy Gump, superintendent, and Bro. Wyland Zumbrun, assistant. We held our annual all-day harvest meeting Aug. 17. Bro. Samuel J Burger of Howe, Ind., delivered two very good sermons at that time.—Ruth Gump, Churubusco, Ind., Sept. 15.

Plymouth church met in council Sept. 10. We reorganized our Sunday-school for the coming year with Bro. Harry Rohrer, superintendent. Our Sunday-school is growing in numbers and interest along with the rest of our church work. We sent delegates to the state conference at Indianapolis, to both the boys' and girls' camps at Camp Mack and also to Lake Geneva. All gave good reports. Sister Rosa Shively and Sister Emma Foust represented us at District Conference. Since our last report Bro. F. C. Rohrer from Jefferson, N. C., Bro. Bowman from Elgin, and Bro. Chas. Bonsack of Elgin have given us most excellent sermons which were much appreciated. Our love feast will be held Oct. 1 at 7:30 P. M. Our revival meeting will begin Oct. 26 with Bro. Walter Warstler of Bellefontaine, Ohio, evangelist.—Mrs. Harvey Markley, Plymouth, Ind., Sept. 13.

Spring Creek.—At our quarterly council Sept 8 Sunday-school officers were elected. Bro. Walter Warner was again chosen adult superintendent. Delegates were chosen for District Meeting in October, being Sister Mildred Arnold and the writer. Bro. Paul Studebaker will begin a series of revival efforts Oct. 19. Our homecoming and harvest meeting will be held Sept. 21. A missionary playlet will be given in the afternoon. Our Sunday school is progressing nicely under the direction of Bro. Warner and quite a number of our pupils will be promoted Oct. 1.—Mrs. Ada Mishler, South Whitley, Ind., Sept 17.

Wabash Country.—Aug. 18 Sister P. J. Jennings of Buchanan, Va., began a revival meeting at this place, closing Aug. 31 with an all-day meeting and picnic dinner at the church. There was a full house for the last service in the evening. Five have been baptized and much good has been done. Sept. 1 at a business meeting, Sunday-school officers were elected for the coming year with Bro. O O. Brubaker, superintendent. Our communion will be Oct. 11 beginning at 6:30 P M. Delegates to District Meeting are Brethren O O. Brubaker and Clarence Pulley. Sister Josephine Brubaker was chosen Messenger agent. Sept. 14 Bro Bagwell of North Manchester gave a splendid sermon on Running the Christian Race.—Mrs. Clarence Pulley, Wabash, Ind., Sept. 16.

West Goshen.—Aug. 10 Bro. D R. McFadden of Smithville, Ohio, began a two weeks' series of evangelistic services which closed on Sunday evening, Aug. 24. During the first part of the meeting Bro. McFadden's sermons were on personal and united consecration of the church which were both inspirational and searching; these were followed by sermons of an evangelistic purpose. As a result we feel the church has been renewed in spirit and zeal; five decided for Christ and two were reclaimed During the entire meeting there was a good attendance, many coming from other congregations, some with special messages in song which were greatly appreciated. Aug. 31 our harvest meeting was held with Bro S. J. Burger of Howe, Ind., delivering a splendid message both forenoon and afternoon to a large crowd. Sept. 2 we met in council at which time officers for the Sunday-school and Christian Workers were selected with Sister Osie Brumbaugh, superintendent; Sister Ethel Cripe, president of Christian Workers, and Sister Lottie Berkey, president of Junior Christian Workers.—Mrs. Clayton Ganger, Goshen, Ind., Sept. 16.

IOWA

Cedar Rapids.—Notwithstanding the vacation season and the excessive heat the attendance during the summer has been unusually good. At a recent business meeting the church and church school forces were reorganized, and the new year is beginning with good interest. Bro Olin F. Shaw was elected elder, and Bro. J. K Miller superintendent of the Church School, and also treasurer of both funds; Sister Hattie Meyers, secretary, and Sister Pearl Glessner, church clerk. Brother and Sister Austin are to begin a series of meetings the middle of October. A Bible study period, simultaneous with the junior league and B. Y. P. D., under the direction of Bro Ronk, of the Brethren, is proving an interesting feature of our evening services One was received by baptism since our last report.—Mrs Lottie Shaw, Cedar Rapids, Iowa, Sept 16.

Greene church met in council Sept 5 The ministerial committee reported that Bro. C. E. Schrock because of illness would be unable to take up the pastorate of the church Sept. 1. Therefore the ministerial committee is continuing its efforts to secure a pastor. Anyone desiring to communicate with the committee may write to Bro. Ray Swab, Greene, Iowa. It was decided to have our love feast Oct. 13 at 7:30 P. M. Sunday-school officers were chosen with Bro. Frank Kingery and John McRobert, superintendents. Bro. J. E. Small and family are still with us and we have been favored with splendid sermons on Sunday mornings. Aug. 31 Brother and Sister Small enjoyed visiting our isolated members near the Little Brown Church; the former delivered the afternoon message there to a large and appreciative audience. At this famous church near Nashua, 182 weddings were solemnized in June this year. Sister Eva Peterson, one of our faithful home department members, and assistant to the writer, has a room in her home for brides who come from far and near to be wedded in the church.—Elsie A. Pyle, Greene, Iowa, Sept. 11.

Indian Creek church met in business meeting Aug. 23. Our elder, Bro. Earl Deardorff, was reëlected for another year and church officers were chosen. We are busy now remodeling our church. The men are all helping as much as possible; also the Ladies' Aid Society. Sunday-school officers were elected for another year, Bro. Sanford Gooden being superintendent. We are trying to locate a part time pastor.—Mrs. Alice Gooden, Maxwell, Iowa, Sept. 17.

Salem.—Since the last report a very interesting program has been given by the children's department. An offering of $7.72 was taken which was used for the children's missionary work. In spite of the extreme heat during the summer, the children's attendance has been good. Two delegates were sent to the District Meeting at Council Bluffs: Sister Cecil Dotson from the Sunday-school, and Bro Lester Dotson from the church. Those at home were very glad for the fine report they gave on their return. The regular council was held Aug. 30. Church officers were elected. Bro. Colyn was unanimously reelected elder and Sister Clarence West, Sunday-school superintendent. We decided to hold our love feast at the close of the revival meetings which will be held the last two weeks in October by Brother and Sister B. T. Stutsman of Des Moines.—Mrs. Fred Klinzman, Lenox, Iowa.

South Keokuk church met in council Sept. 13. Sunday-school officers for the year were elected, the superintendent being Stanley Williams. D. F. Shelly was reëlected elder for another year. It was decided to hold our love feast Sunday, Oct. 7, at 7 P. M. A committee was elected to make out special programs for the following year. An offering was taken recently for the General Education Board.—Enid Wonderlich, Keokuk, Iowa, Sept. 19.

South Waterloo.—Bro W. H. Yoder began his labors among us the first Sunday in August. A reception for the Yoder family was held the 19th at the church. At our regular quarterly business meeting Bro. Yoder was elected elder for the coming year. Sept. 7 Bro. Dillon Gnagy from the Ivester church was with us and inducted Bro. Yoder into office Before Bro. Paul Longenecker and family left to take up the work at Morrill, Kans., a company of more than 300 neighbors and friends met on the church lawn for a farewell service. Representatives of the community, school and church expressed words of appreciation for the labors of Bro. Longenecker while here. A purse, also a booklet compiled by Sister Ida B Snavely, containing words of appreciation and helpful criticism, were presented Bro. Longenecker. On Mother's Day both morning and evening services were devoted to the honor of mother in story, song and stereopticon. The Memorial Day service at the cemetery was held at 10 o'clock. Bro. Longenecker delivered the address with Bro. S. M. Whetstone of the First Brethren assisting in the program. June 1 a peace contest was held with eleven contestants participating. Edgar Forney won first place and represented us at the District Conference peace contest. June 15, Children's Day, the children rendered the program. A Daily Vacation Bible School was conducted for ten days in June, closing with appropriate exercises on the evening of the last day. June 29 the stereopticon was used to set forth the handiwork of God; July 20 we illustrated the evils of the cigarette July 4 there was a good attendance for the forenoon exercises and dinner at the church In the afternoon the community council had charge of the ball game at the school grounds and the evening entertainment in the grove near by. July 6 vesper services were held on the church lawn. Other special features were the entertainment by the Æolian quartet from La Verne College, the lecture by Bro. John Masterson of the Peace Caravan, the entertainment by Bro. Yoder and family in their home of seventy young people, the sermon on Law Enforcement Sept 14 by Judge Hammond of Des Moines, and the exchange program by the B Y. P. D of the Cedar Rapids church. Bro. I. M. Forney represented this church at District Conference Arrangements have been made for a series of evangelistic meetings to be conducted by our pastor, beginning Oct. 5.—Mrs. W. O. Tannreuther, Waterloo, Iowa, Sept. 15.

KANSAS

Belleville church met in council Sept. 6. Sunday-school officers were reëlected with Bro. Earl Brillhart, superintendent. Christian Workers' officers were also chosen. Our love feast will be held Oct. 25, commencing at 6:30 P M, with a basket dinner on Sunday and a program in the afternoon. Delegates to District Meeting were also elected. The church community sale will be held Oct. 2 Bro Gish will be our pastor for another year. Since our last report two have been added to the church by baptism.—Anna M. Kuhn, Belleville, Kans., Sept. 16.

MARYLAND

Baltimore (Woodberry).—The outstanding features of our summer work include our first Daily Vacation Bible School. We not only reached our own Sunday-school scholars but our service extended to at least six other churches in the community. The cooperation of the church and Sunday-school together with the willingness of the helpers and teachers to give of their best made the effort a splendid success. On July 26 our local Ladies' Aid Society and the church were hosts to the District Aid in their Annual Convention. Sister Florence Murphy, the National Chairman of Women's Work, presented the new Women's Work Program which purposes to enlist all the agencies of women's work under one central program. Our Aid Society together with the Mothers and Daughters' Association and the Women's Bible classes are planning to unite their efforts to advance the mission project sponsored by the women of our Brotherhood. On Sunday morning, Aug. 3, Sister Bertha Butterbaugh brought us a very fine missionary message. Sister Butterbaugh was en route to the New Windsor Young People's Conference. Five of our young people were enrolled at the conference; Sister Hollinger and Brother and Sister Keiper went as leaders Our B. Y P. D. received the free scholarship awarded for their commendable work of the past year. The Sunday-school classes and various organizations of the church are active with plans for the fall work We are looking forward to the coming of Dr. C. C. Ellis on Sunday, Oct. 5 Dr. Ellis became acquainted with the Brethren Church while a youth in Baltimore and was a member of this congregation. Oct 6 Rev. J. A. Buffenmeyer of Windber, Pa., will begin a two weeks' series of evangelistic services.—Mrs. S. F. Rairigh, Baltimore, Md., Sept 13

Frostburg. Our church met in council Sept. 1. Officers were elected as follows: Elder, Arthur Scrogum; pastor, A. Beechly, clerk Annie Irwin; Messenger agent, Beulah Coleman; correspondent, Mrs Elizabeth Anderson Sept 6 the young people of the District had a Sunday-school rally which was well attended and enjoyed by all. We will begin a revival Sept. 28 with Bro. Beechly, pastor, in charge. Mary Anderson Frostburg, Md., Sept. 13.

Meadow Branch church met in council Sept. 13 with the undersigned presiding. Thirteen letters were granted A very fine report was made of the deacons' annual visit. All of the many [illegible] coming up to aid in the spiritual growth of the members of the church were duly considered and dispatched. Eld. E. C. Bixler, a member of the ministerial board, took the vote resulting in the reëlection [illegible] under signed as elder in charge of the congregation at this place He also assisted in the election of Brother and Sister John Garner to the office of deacon; being absent they will be installed later. Bro. Harry Yingling resigned as custodian of the envelope system, which was turned over to Bro Jno. Royer, treasurer. Brethren J. W. Thomas Paul Hoover and Jos. Gilbert were appointed a committee to [illegible] our young people in greater spiritual power by deeper consecration to our Lord and all New Testament teachings. Meadow Branch love feast will be Oct. 25 at 2:30 P. M.—Wm. E. Roop, Westminster, Md., Sept. 16

MISSOURI

Cabool church enjoyed a most spiritual meeting at the [illegible] house Aug 31. We devoted the day to missions, beginning Sunday-school at 10 A. M., with preaching following by our pastor, Eld A. W Adkins At 2 P. M. the Sunday-schools gave several playlets, readings and recitations. An offering of $20 was taken for District [illegible]ions. Our pastor is holding a two weeks' revival meeting at the New Hope church in Arkansas.—Ida M. Gallup, Cabool, Mo., Sept. 12.

Honey Creek church met in regular business meeting Sept 10, with Eld. C. L. Sell presiding in the absence of our regular, O. H Feiler. The following officers were elected for the year beginning Oct 1: O. H Feiler, elder; Mrs. Ora Dukes, Sunday-school superintendent, and the writer, Messenger agent and correspondent. It was decided to have a revival meeting the last of the month, beginning with a rally day service and closing with the communion service Dates will appear soon with the evangelists. The delegates to the District Meeting are Mr. and Mrs. C. L Sell for the church and Miss Ruth Wilson and Mrs. C. P. Dowis for the Sunday-school.—Mrs. Ona Sell, Skidmore, Mo., Sept. 12.

NORTH DAKOTA

Cando congregation enjoyed the love feast held on Sunday evening, July 13. Brethren John Deal and J. D. Kesler officiated. Eighty members surrounded the table. Visiting ministers were John Deal, Andrew Hollinger and Bruce Williams. July 20 Ward Williams of Egeland gave a helpful message on Freedom from Self. Aug. 10 we [illegible]ated an illustrated lecture given by Rev. Rungenberg of Brinsmade, he with his wife is home on furlough from the India mission field. Aug 17 Herman Kesler of Chicago, Ill., preached to a large and appreciative audience on the subject, Power from God. Four young people of our District—Royer and June Meyers of Cando and Ward and Harriet Williams of Egeland—have been doing deputation work for the District Board of Religious Education. They visited nearly every church in the District. They gave a closing program at the Zion house on Aug 29. Bro. Paul Lantis, a young student minister of Manchester College, gave an inspirational message on Service on Sunday evening, Sept 7. Bro. E. N. Huffman from St. Joseph, Mo., preached at the Zion house on Sept. 14, both morning and evening. Bro Warner is laboring earnestly to help us get closer to God and to be faithful and true. We are planning a harvest meeting to be held in the near future.—Mrs. George Newcomer, Cando, N. Dak., Sept 17

OHIO

Cincinnati church met in business meeting Sept. 4. It was decided to hold our love feast Saturday evening, Oct. 25 All-church officers were elected for the year. Bro. H. L. Berke was chosen Sunday school superintendent with Bro. Ernst Sipple, assistant. Sept. 21 there will be installation services for all church and Sunday-school officers Rally day will be observed Sept. 28 with a program; Bro N B Wine of Dayton, Ohio, will deliver the address. Our mothers and daughters' Aid Society reorganized for the coming year with Sister Hunter, president. We recently installed a new furnace in the parsonage All departments are moving along very encouragingly.—Mary S. Carr, Cincinnati, Ohio, Sept. 16.

Fairview (Ohio).—Our church met in business session Sept 6 with Eld. J. A. Hornish in charge. At this meeting we elected our Sunday school officers for the next fiscal year which begins the first of October. Sept. 28 Bro. D. G. Berkebile of Bradford, Ohio, will begin a series of meetings for us, continuing for two weeks and closing with a love feast Oct. 11 at 7 P. M. Sunday evening, Aug 10, Bro Ralph Hatton and the ladies' quartet from the Toledo church gave us a very inspiring program. At our last council meeting it was decided to have services every two weeks in the forenoon, to which all are welcome. Sunday evening, June 8, the children and young people rendered a very helpful and inspiring program in celebration of Children's Day. Eld. Aid donated part of the money for the remodeling of the basement and also for the electric lights which we expect to have in the near future. Our Sunday-school attendance has been quite large for the summer months, but we hope it will increase.—Fred W. Garner, Blissfield, Mich., Sept. 12.

Green Spring church met in council Sept 5 with Eld. S U. Snavely in charge. Business consisted of various committee reports Election of officers resulted in Logan Miller being chosen Sunday school superintendent and Frank Bock, assistant. The love feast will be held Sunday evening, Oct. 12.—Mrs. Elias Eberly, Old Fort, Ohio, Sept. 17.

Lick Creek church met in business meeting Sept. 12. We elected our regular church officers for the coming year. Bro. Edward Kintner was reëlected as elder. Bro. H H Hendricks was chosen again as pastor and Bro. John Kintner as Sunday-school superintendent. Our series of meetings will be conducted by Sister Mary L. Cook, beginning Oct. 26. At the close of the meetings we will have our love feast on Nov 9. We are holding an all-day meeting on Saturday beginning at 10:00 On Oct. 26 we are planning a homecoming to celebrate the sixtieth anniversary of our church. The young people's conference is to be held at Lick Creek this year. Sunday evening, Sept 7, the B. Y. P. D. entertained the adults' society. A fine program was given. Our theme was Christians and Sunday. Topics were discussed on the theme and special music rendered. The adult Christian Workers' society reorganized and elected Bro. Rollan Kyser, president. Aug 15 the young people of Lick Creek entertained the young people of Deafiance, Silver Creek and North Popular Ridge. This meeting was held

al A. J. McDonalds. There was an attendance of 110. This was a fine social gathering. The Sisters' Aid Society reorganized Sept 18, with Sister Ruby Killian, president.—Sadie Hire, Bryan, Ohio, Sept. 18.

Lower Miami.—Aug. 16 Bro. D. E. Cottrell gave a lecture at our church, describing his trip through Palestine, India, and other places of interest. This lecture was illustrated with stereopticon views and was very interesting and instructive. The following day Bro. I. J. Kreider began a revival meeting for us. He preached seventeen uplifting and inspiring sermons. He also did much personal work. Sister Kreider, who is an artist, rendered valuable assistance in some of the services by illustrating hymns. A delegation from the Troy church brought special music one evening. At another time the Couser quartet gave us wonderful messages in song. Altogether all who attended these services pronounced this one of the best revivals ever held in our church. Five were received by baptism and the entire church will surely be benefited by such messages.—Blanche Furrey, Dayton, Ohio, Sept. 13

May Hill.—Our pastor, Bro. W. R. Swinger, has been holding several services for us this summer. We had no services since last July a year ago until June 22 this year. Our pastor has two other churches, Marble Furnace and Strait Creek. On July 27 we had our all-day harvest meeting with about 600 in attendance. Bro. Wm. Swinger of Tennessee gave the morning message, which was an inspiring harvest message. Bro. H. M. Coppock gave the afternoon missionary message. Bro. Leo Bertrand Von DeOgden also gave a very good message. The Couser quartet of Dayton sang several inspiring songs for us during the day. Our pastor will continue to do some work here in connection with his work at the other two places.—Pearl Hardin, Peebles, Ohio, Sept. 22

Painter Creek church met in council Sept. 11. Encouraging reports were given by the deacons who recently visited in each home. Bro. Jesse Baker was chosen Sunday-school superintendent with Bro. Levi Minnich, assistant. Our love feast will be held Oct. 25 at 7 P. M. We conducted a two weeks' Vacation Bible School beginning July 28 with Miss Mabel Funderburg of Tippecanoe City, supervisor. The enrollment was 188. A program of demonstration was given on the last evening at the school and a splendid exhibition of handwork was shown. One was recently added to the church by baptism. We are planning for a series of meetings to begin Nov. 21 to be conducted by J. Oscar Winger of North Manchester.—Mrs. Roy Honeyman, Greenville, Ohio, Sept. 16.

Pitsburg church met in council Sept. 6. Sunday-school officers were elected for the year with Homer Royer, superintendent. A favorable report was given by the visiting brethren. Our love feast will be held Oct. 18 at 7 o'clock. Sunday evening, Sept. 14, Bro. N. B. Wine of Dayton gave us a very helpful message on Elements of Power.—Dora Swonger, Pitsburg, Ohio, Sept. 17.

Springfield (city) church met in business meeting Sept. 16. It was decided to hold a love feast this fall, the time to be decided by the official board. The following officers were elected for the year: Harvey Grisso, superintendent; George Getz, clerk; Orpha Barnhart, correspondent, Mrs. Wm. Smith, Messenger agent. The church felt the need of more help in their deacon body and the following were called to that office: Harvey Grisso, Chas. Pollock, David Flora. Bro. Gump assisted at the installation services. Since our last report the Æolian quartet from La Verne College rendered a very enjoyable program. Bro. Gingrich of New Carlisle filled our pulpit during the absence of our pastor on his vacation. Mrs. Harvey Grisso, Springfield, Ohio, Sept. 20

Strait Creek Valley.—May 25 Bro. D. G. Berkebile of Harris Creek gave us a wonderful sermon. On the preceding evening Bro. C. Ersleigh gave a very inspiring sermon. July 7 to 18 a Vacation Bible School was conducted by our pastor and wife. July 13 Bro. Alva Richards preached for us in the morning. Our all-day harvest meeting was held Aug. 3. Bro. J. W. Fidler preached in the morning and afternoon, and our pastor in the evening. Sept. 5 Bro. H. M. Coppock and wife united three young people from Eaton gave an inspiring program. Our church and Sunday-school are moving along very well. Our pastor, Bro. W. R. Swinger, will be with us another year. Our revival will begin Oct. 20 to Nov. 2 and Bro. Van B. Wright of East Dayton will preach for us. The love feast will be Saturday, Nov. 1, at 7 o'clock.—Neoma Setty, Peebles, Ohio, Sept. 22.

Upper Twin Creek.—At a special business meeting held in the Eaton house Sept. 9 officers were chosen both for church and Sunday-school to serve during the year beginning Oct. 1. A satisfactory adjustment of our financial problems was reached and the church will start out under the new organization with high hopes. Bro. Ira G. Blocher is in the second year of his three year term as pastor and elder, and the work has made a very commendable gain under his efficient leadership. During his month's vacation the pulpit was filled by home talent, also by Bro. N. B. Wine, a former pastor, and Bro. Moyer of Brookville, Ohio. Bro. B. Y. P. D. taking one evening. A mid-week prayer meeting has been started and is in successful operation. The Ladies' Aid has been very active during the year and by their persistent efforts at serving lunches, sale dinners and along needlework have greatly reduced the church debt. The generous gift of Sister Anna Eikr, deceased, has been applied. Almost complete settlement has been made at the Wheatville church property and the former worshipers there have found church homes. The Gratis group are putting on a full program and the work is also flourishing there. The writer was chosen correspondent for the Eaton group.—A. G. Crosswhite, Eaton, Ohio, Sept. 22.

OKLAHOMA

Bethel.—Our revival began July 27 with Bro. Earl Jarboe of Burr Oak, Kans., as evangelist, assisted by Sister Jarboe as chorister. We had some wonderful messages from Bro. Jarboe and much good was done. Two were added to the church.—Myrle Kincannon, Griggs, Okla., Sept. 13.

Oklahoma City.—We conducted our Daily Vacation Bible School June 9 to 13, supervised by the pastor, Eld. E. J. Glover, and other home folks as teachers and helpers. There was an enrollment of 146 and excellent interest was manifested throughout by both pupils and teachers. On the closing evening of the school there was a splendid program and a fine exhibition of various sorts of work accomplished; also an ice cream social which helped defray the expense of the school. Our church entertained the District Meeting this year in August, the first meeting of the sort held here. A young people's conference was held the first three days, sponsored by Bro. Roy B. Teach of McPherson, Kans. Many soul-stirring messages were given and excellent interest was manifested. Bro. J. W. Lear of Chicago gave two Spirit-filled addresses on Missions and Stewardship. There was a good representation from each church in spite of the extremely hot weather. A temperance declamation contest was held on the closing night when Kenneth Weaver from Clovis, N. Mex., was awarded the gold medal. The District Meeting will be held at Thomas, Okla., next year. Our local B. Y. P. D. has brought inspiration to the church and Sunday-school through their faithfulness and interest in Bible study at their meetings held each week during the summer. The Ladies' Aid is faithful in its field of activity; it has been helping greatly with the various expenses of the local church. Officers were chosen for the coming year to Sept. 2, Sister Clyde Cecil being reelected president. Our Aid is pledged to do more for both home and foreign missions than in the past. Sunday-school officers were chosen at our last quarterly council on Sept. 12. Prof. W. Stanley Myers was reelected superintendent with Bro. C. C. Clark, associate. A rally day program is being prepared by our Sunday-school staff, making October the rally month.—Mrs. J. E. Franks, Oklahoma City, Okla., Sept. 17.

OREGON

Mabel congregation met in council Sept. 13 to elect Sunday-school officers. L. S. Kester was chosen superintendent. We will use graded lessons after Oct. 1. We also decided to have a love feast Oct. 18. The church is cooperating with the school district to have a week-day Bible school in connection with the public school.—H. H. Ritter, Mabel, Ore., Sept. 18.

Myrtle Point church met in council Sept. 6 at which time officers for the year were elected as follows: Elder, C. E. Wolff; Sunday-school superintendent, Bro. Isaac Barklow; the writer, Messenger agent and correspondent. At the council three brethren were chosen to the deacon office: Merl Poland, Harley Barklow and Emmett Hammack. They were duly installed Sept. 10, Eld. Wolff and the writer having charge of the services. Several of our young people are going away to college and we shall miss them very much. Our love feast was appointed for Oct. 19.—C. H. Barklow, Myrtle Point, Ore., Sept. 11.

PENNSYLVANIA

Big Swatara.—Our Harvest Meeting was held Aug. 16 when Eld. D. S. Meyers of Bareville, Pa., preached for us. Children's meetings were held at two of our schools and the children rendered well prepared programs. Eld. F. S. Carper of Palmyra, Pa., addressed the Hanoverdale school and Eld. J. A. Whitacre of Harrisburg, Pa., the Lower Paxton school. Sunday school officers have been elected for the three schools: Bro. Paul Basehore, superintendent for East Hanover, Bro. Christ Groff, Hanoverdale, and Bro. Geo. Frysinger, Lower Paxton. Oct. 5 a revival will begin at Hanoverdale with Eld. S. G. Meyers of Fredericksburg, Pa., evangelist. Our love feast will be Oct. 25 and 26.—Mrs. J. N. Wright, Hummelstown, Pa., Sept. 17.

Carson Valley church met in council Sept. 4. Sunday-school officers were elected with Bro. Chester Hoover, superintendent. It was decided to use the envelope system for the coming year to raise money for church expenses. Our revival meeting will begin Oct. 5, conducted by Bro. S. I. Brumbaugh of Saxon, Pa. Mary Hoover, Duncansville, Pa., Sept. 17.

Conemaugh.—Sept. 14 we held the thirteenth annual Cradle Roll day at the church. The superintendents had been visiting and working hard for 150 for Sunday-school and we went over the top; we had 163 present, the largest attendance the school has ever had. The children gave a short program and Bro. Tobias Henry from the Roxbury church gave us a splendid message, spiritual and uplifting. For the year ending September, 1929, forty babies were enrolled; during the year twenty-three names were added and three removed; thirteen were promoted to the beginners' department, leaving a total of forty-seven on the roll. Every month we have a mothers' meeting at which time we take an offering. During the year we took in $36.31. The Cradle Roll gave $5 for white gift offering and $7.50 for missions, at Easter time we gave cards to the babies on the roll. The balance of $18.81 was turned over to the Sunday-school. During the year the superintendents made 113 calls to the homes of the children. Sister Dollie Richter was elected superintendent to serve in 1931.—Mrs. Bertha Miller, Conemaugh, Pa., Sept. 16.

Conewago church met in council Sept. 4. Brethren H. K. Ober and S. H. Hertzler assisted with the installation of Bro. John Hostetter and wife into the eldership. Various committees gave their reports. Sunday-school officers were elected for both schools with very little change. It was decided to have a local Sunday school meeting of both Sunday schools. Bachmansville held their children's meeting on Aug. 24 which was a success, the school only being reorganized this spring. Hoffers will have their children's meeting Oct. 12 in the afternoon. Our love feast will be Nov. 1 and 2 at Bachmansville beginning at 2 P. M.—Margaret McMullen, Elizabethtown, Pa., Sept. 11.

Elizabethtown.—Sept. 11 our biennial church council was held. The Sunday-school board made a report of last year's work which included holding the Daily Vacation Bible School. The board asked the church for a similar school in 1931 conducted on the same financial plan found so satisfactory last year. The nominating board having made the nominations for Sunday-school officers presented the same for ratification. The superintendent, J. T. Madeira, with most of the other officers, was reelected for the Sunday-school year beginning Oct. 1. The pastoral committee reported, requesting the church to retain the present pastor for 1931 and on the same terms as he served in 1930. Pastor H. K. Ober was reelected. The finance committee proposed a modified budget plan for our church finances which was adopted. Upon request the Y. P. D. was given permission to hold Sunday evening meeting separate from the Christian Workers. A committee was appointed to formulate a plan looking toward the use of ballots in church elections. The leadership training school may come to our church, holding community sessions.—M. B. Miller, Elizabethtown, Pa., Sept. 17.

Ephrata.—Our church council was held Aug. 5. Officers were elected for the Sunday-school: President, J. M. Neff; assistants, Bro. Caleb Kilhefner and Wm. Martin. Our love feast will be held Oct. 26, beginning at 3 P. M. Bro. Eugene Neff was reelected president of the B. Y. P. D., and Sister Amanda Meiky, president of Junior League. Harvest services were held Aug. 10. Eld. A. P. Wenger delivered an appropriate sermon. Bro. F. B. Statler of Huntingdon, Pa., conducted the evening service and gave a splendid address based on Psa. 34:5. Sept. 7 Bro. J. I. Baugher of Hershey, Pa., delivered a forceful sermon on the theme, Some Steps Toward World Peace. The Ephrata church is looking forward to the evangelistic meetings beginning Sept. 29 with Bro. M. J. Brougher of Greensburg, Pa., in charge; the services will continue indefinitely.—Gertrude R. Shirk, Ephrata, Pa., Sept. 20.

Green Tree.—The average attendance of our Daily Vacation Bible School was 100. The total enrollment was 120. The closing program was on Sunday evening, July 6. The Sunday-school camp was held during four weeks of August. This year the camp was located along the beautiful Perkiomen at Rahns. The Sunday-school picnic was held at Hallman's grove, Skippack, on July 19. The school playground has been a busy place this spring and summer. Tennis, volley ball and quoits have been some of the amusements. Members of our C. E. Society attended the state convention at Hershey and from week to week are bringing messages from the good things they heard there. During August the societies had union meetings each week. One meeting conducted by Vernon Replogle was a Junata meeting and deserves special mention. Sept. 7 was homecoming day. The services both morning and afternoon were very well attended. Evening services were also held. The love feast will be held on Oct. 19 at 6:30 P. M.—Susan J. Famous, Royersford, Pa., Sept. 11.

Little Swatara.—Our harvest meeting was held Aug. 31. Bro. B. W. S. Ebersole of Hershey brought the message. An offering of $61.63 was lifted for the Neffsville Orphanage. A favorable report was given Sept. 7 by Sisters Fannie Klahr and Sallie Manbeck who represented our school as delegates to the Sunday school meeting at Midway on Labor Day. Our love feast will be held at Ziegler's meetinghouse Oct. 18 and 19 beginning at 1:30 o'clock. Elizabeth Meyer, Myerstown, Pa., Sept. 19.

Maple Glen.—Our pastor, Bro. Guy Wampler, preached his first sermon for us Sunday evening, Sept. 14. He will hold a series of meetings beginning Sept. 22, closing with a love feast Sept. 28. Sept. 16 he called a prayer service at the church for the success of these meetings which was well attended.—Mrs. H. G. Peck, Fort Hill, Pa., Sept. 17.

Midway.—Our children's meeting was held June 29. After the children's program, Bro. H. F. King gave them an interesting and helpful talk. July 5 the J. I. Byler family gave us a program in song and worship. Our delegates to the Fourth of July meeting at Annville were Sister Nora L. Zug and Howard Risser. The latter gave us a good report of the meeting on July 6. Bro. S. N. Wolf of Akron conducted our harvest meeting services at the Cornwall house. An offering was lifted for the Neffsville Orphanage. Our regular council was held Aug. 11. Four certificates of membership were received and two granted. Officers were appointed for Lebanon and Midway Sunday-schools. The Gibble clan asked permission to hold their reunion at the Midway house next year. The all-day Sunday-school meeting of Eastern Pennsylvania interesting, held at this place on Sept. 3. The morning session included discussions of Plans for Developing an Adequate Teaching Force, by Hershey Zug; Opportunity in the Sunday-school for Developing Church Leadership and Spiritual Growth, by Nathan Martin and W. N. Zobler; Present Needs in Religious Education, by Martha Martin. The afternoon topics were, Results Obtainable through Cooperative Sunday-school Work, by Paul Wenger; Christ Preëminent in Sunday-school Teaching, by Jno. Hershey; address on Building Leaders, by C. C. Ellis. Vespers at 6 o'clock were conducted by H. K. Ober. Evening addresses were, Now Abideth, by A. C. Baugher and Ambassadors of Good Will, by C. C. Ellis. The large church was filled with an overflow meeting of several hundred on the outside. A series of meetings is listed for Midway beginning Nov. 9 with Bro. H. F. King, evangelist. Love feast Oct. 4 and 5, beginning at 1:30 P. M.—Elizabeth B. Nolt, Lebanon, Pa., Sept. 22.

Mountville.—The summer months and their accompanying activities have contributed much as an inspiration to our spiritual lives. We are pleased to report a number of our young people in attendance at Camp Harmony; also six of our young folks attending the Young People's Conference at Elizabethtown College Aug. 11-16. Very interesting and helpful reports were given by these young people. Our summer revival meetings conducted by Bro. Harry B. Yoder of Lancaster at Manor and by Bro. Rufus P. Bucher at the Mountville House were well attended and furnished food for hungry souls. As a result of these meetings four of our Sunday school boys made the good choice and were received into the church, being baptized Sunday, Sept. 7. Our quarterly council convened Aug. 27. Our love feast will be held Nov. 15, beginning at 1:30 P. M.—Florence K. Herr, Millersville, Pa., Sept. 18.

Palmyra church began their Daily Vacation Bible School July 28 and continued to Aug. 8 under the direction of Eld. F. S. Carper. The total enrollment including teachers and helpers was 216; average attendance, 190; perfect attendance, 102; offering, $85.13. The handwork completed by the children will be sent to Africa, India and Arsene County Industrial School. A fine program marked the close. Aug. 31 we held our harvest home services with a good attendance. Our home brethren divided the time, the message was soul-touching. Sept. 3 our regular business meeting was held. Six members were received into the church by letter. Our love feast will be held Nov. 2 and a series of meetings will open Nov. 3, with Bro. J. W. Fidler of Brookville, Ohio, evangelist.—Sarah G. Shelly, Palmyra, Pa., Sept. 15.

Richland. July 30 we began a series of evangelistic meetings conducted by Eld. S. G. Meyer, in a tent, in the borough of Robesonia. Bro. Meyer's twenty sermons were given forcibly and were heart touching. As this is some of our outlying territory the attendance and interest were good, and the direct results were eleven souls, three of them being heads of families. Aug. 11 our D. V. B. S. opened with Sister Naomi R. Ziegler as directress. This year we had enrolled 290 pupils, the largest enrollment registered during our five consecutive schools. We were made to rejoice that fourteen of these pupils hailed from the Curlew County Mission, ninety miles distant. This proved to be a spiritual treat to these children, as they have just begun their Christian lives. Our people felt gratified to accommodate them in our homes, as it was a real joy to blend spirits with those of like precious faith. Our Sunday-school officers and teachers have practically all been reelected to serve the ensuing year. Our harvest home services will be held Sept. 13. Eld. Noah Kaylor will deliver the main address. Our love feast will be held Nov. 1 and 2, beginning at 1:30 P. M. on the first.—Iram J. Lentz, Richland, Pa., Sept. 13.

Ridge. Plans have been made for an all-day service Oct. 12 with a basket and communion in the evening. Bro. Jas. A. Sell of Hooversville will be with us and conduct a homecoming service in the forenoon. Bro. Sell preached his first sermon here in May, 1864 and is well known, not only in this part of the Brotherhood but to all Messenger readers. We hope that many members from our neighboring churches may be with us to enjoy the rich spiritual feast which is in store for us.—Mrs. John Bouz, Shippensburg, Pa., Sept. 22.

Shamokin. The summer has been warm, and some of our members were on a vacation, which decreased our church attendance during July and August. The Sunday-school attendance was reasonably good. We are now gaining in interest and attendance, since the vacation season is over. Our city put on a union Daily Vacation Bible School of about 1,200 enrollment, June 9 to 27. This school was carried on by a president, secretary, treasurer, superintendent, seven principals, forty-three teachers, and a number of helpers. Sister Ada Scrogum of Bethany Bible School was asked to take charge of one of the kindergartens. This school is an annual affair and seems to be meeting the needs of the churches. On July 14 we began our Daily Vacation Bible School which ran for two weeks. The enrollment was fifty four, and Ada Scrogum directed the work. Our teachers were willing and faithful in their task. The teachers, the children, the visitors, and the community were well pleased with the school. We could have enrolled more children, but we are limited in the teaching force at this place. We were glad to have Eld. H. H. Moyer of Reading with us on Aug. 10, 17 and 24 during the pastor's vacation. He has been here a number of times in the past, and we always appreciate his presence and his preaching. Our pastor, J. J. Scrogum, represented the church at the Hershey Conference. Mabel Horner and Rebecca Scrogum were the delegates to our Sunday school convention, on Labor Day, at the Midway church. Sister Horner gave a very complete report of the convention on Sunday, Sept. 7. It has been decided to hold our love feast on Oct. 19. Anyone desiring a change of location could be really useful in the Master's service at this place. And the living is about as easily earned here as elsewhere.—Lillian B. Horner, Shamokin, Pa., Sept. 22.

Upton. Our council of Aug. 23 was well attended. Bro. Norman Dentler was voted into the ministry. The District Meeting is to be at the Upton house Oct. 28 and 29. Delegates to District Meeting are Brethren Norman Dentler, G. A. Heckman and Eld. M. B. Mentzer. Our love feast will be at the Brant house Oct. 11 and 12 at 1:30.—Nelson L. Wilson, Greencastle, Pa., Sept. 16.

White Oak.—A harvest meeting was held Aug. 23 at Kreiders. Several visiting ministers were present and gave splendid messages. The evening sermon was preached by Bro. B. W. S. Ebersole of Hershey. An offering was lifted for the Neffsville Orphanage. The church met in council Aug. 28. The Sunday school superintendents were elected for the coming year. Our love feast will be held Oct. 15 and 16 at the Longenecker house beginning at 1:30 P. M. A children's meeting will be held at Longeneckers on Sunday afternoon, Oct. 26. Our series of meetings will begin Nov. 2 at the Longenecker house with Bro. Irvin Heisey as the evangelist.—Mrs. Graybill Hershey, Manheim, Pa., Sept. 22.

TENNESSEE

Cedar Grove church enjoyed having Bro. Frank Isenberg with us for three months. We closed a splendid two weeks' Bible School assisted by Bro. Ray Harris. Four were baptized. We had our love feast on Sept. 13. Bro. R. B. Pritchett preached a splendid sermon on Sunday following. The White Horse young people gave a fine program Sunday afternoon which was enjoyed very much.—Mrs. C. D. Simmons, Rogersville, Tenn., Sept. 20.

Knob Creek church met in council Aug. 2. This was our regular visit meeting and the brethren gave their report. Eld. John Garst gave us a very interesting talk. Bro. Edw. K. Ziegler of Johnson City held a Vacation Bible School for us the latter part of July; the attendance was very good. Our love feast will be held Oct. 4.—Pearl Slagle Thomas, Johnson City, Tenn., Sept. 22.

Mountain Valley. Eld. Reuel B. Pritchett of White Pine, Tenn., conducted a successful revival here beginning Aug. 18 and closing Sept. 2. He preached the Word with power. Practically every night the house was filled and groups of quiet, interested listeners crowded around the windows and doors. Bro. Henry Gaby led the singing and the Gaby quartet gave several special numbers. Nine were added to the church by baptism and seven were restored to fellowship. The District Young People's Conference entertained by our church Aug. 7-9 was a great meeting from the standpoint of helpful instruction, inspirational services and wholesome recreation. More than 100 young people registered. The District peace contest for high school graduates added to the interest of this conference. The Peace Caravaners also gave helpful contributions. Paul H. Bowman, president of Bridgewater College, J. S. Long, a missionary of twenty seven years' experience in India, Edw. K. Ziegler, pastor at Johnson City, Cecil C. Ikenberry of Daleville, Va., and Glenn C. Brown of Mountain Valley were leaders of this conference. May 3 the District Aid Meeting was held at this place. The subject of Evangelism, in its various phases, was discussed. Sunday morning, July 27, Frank W. Isenberg, on his way home from Camp Bethel, gave us a good message on Finishing Our Task. Ray and Lee Wine were our delegates to District Meeting. Eld. W. H. Wine was away over Saturday and Sunday at his regular appointment at Cedar Grove church. Glenn C. Brown in his sermon on Sept. 14 in an interesting practical way led us to see some of the qualities necessary in the life of a genuine Christian. Our love feast will be Oct. 4 at 3 P. M.—Ethel A. Gwin, Baileyton, Tenn., Sept. 15.

VIRGINIA

Beaver Creek.—The young people's conference of the Second District of Virginia was held here Sept. 7. The day was ideal and the attendance of both old and young was good. An interesting program was rendered interspersed with music by the Bridgewater quartet and oth-

(Continued on Page 640)

HOMECOMING OF THE NEW ENTERPRISE CHURCH

(Continued From Page 635)

and felt a pang of disappointment at not being able to hear them at this meeting.

In the evening Eld. E. M. Detwiler spoke of the paralytic "borne of four." The speaker's chief concern was lest we fail to carry our corner of the burden—let it sag, or carry it by spurts. Born and raised here, it appears strange that so active a man should only a few times have spoken from this pulpit. He was followed by Elder J. J. Shaeffer, who first preached here forty-one years ago and frequently since. In his sermon he reviewed some of the striking achievements of this machine driven age, and outstanding catastrophes of the past two decades. He concluded that God is trying by loud calls to get us to enter his service, but that many are too much otherwise occupied to hear or to heed.

At this session, as in the forenoon meeting, there were two numbers of special music rendered by the Mixed Chorus under the direction of Berger Baker. Thus closed the devotions of a full day. Surprise was expressed several times during the meetings that this congregation had not before this held such a meeting, as it is the mother church to fourteen other congregations. The meeting was brought to a close with the benediction and the chanting by the congregation of the Lord's Prayer. Rosetta Cottrell.

New Enterprise, Pa.

THURSDAY OR FRIDAY

It is rather interesting to know the different positions we take among ourselves, and more interesting to know the reasons for the positions assumed. There are two reasons why I never think of any other day than Friday, when I think of the crucifixion of the Lord. First, the expression, in the common language, establishes the fact. Sunday is commonly conceded to be the Day of the Resurrection, then read Matt. 20:19: "And shall deliver him to the Gentiles to mock, and to scourge, and to crucify; and on the third day he shall rise again." Also Mark 9:31: "And after that he is killed, he shall rise the third day." Mark 10:34 also says: "And the third day he shall rise again." Then Luke 18:33: "And they shall scourge him, and put him to death: and the third day he shall rise again." Also Luke 24:5-8: "Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words." Yet Luke 24:21 uses the words: "And beside all this, today is the third day since these things were done."

These texts all clearly have but one idea, from Friday to Sunday, three days; Sunday is the third day from Friday. It is not three times 24 hours, for no one ever counted that way. The evening of Friday unto the morning of Sunday would be three days. And this is the usage at the present time in the Orient. When a man says he will be back in three days, we expect him to return day after tomorrow. If one says the expression "three days and three nights" makes Thursday the essential day, he gets himself into a greater difficulty, for whatever else may or may not be, the texts of the Gospels are unavoidable in their conclusion.

Second, tradition sets the day of crucifixion on Friday. Whatever else may be said about any tradition, it must be admitted that it had a beginning. The value of tradition is not to be lightly disregarded. It is a strong point indeed, whichever way it may be. Tradition says Apostle Thomas was martyred in India. It is easier for me to accept the tradition as likely the fact of the matter, than to set it aside. Less complications arise by accepting than by rejecting the tradition, and so I accept the tradition as being true. Those who reject it must give their reasons for rejection, and they must be stronger than the reasons for the tradition itself. It is usually admitted that tradition with respect to any belief is hard to set aside; it has become accepted, is ingrained in the thought of the people, and has remained so for many years. Tradition is a serious matter.

Therefore, without questioning, and meanwhile smiling at all other arguments to the contrary, I accept and teach Friday as the Day of the Crucifixion of our Lord.

Olympia, Wash. Wilbur B. Stover.

GOLDEN WEDDING OF ELD. WM. MOHLER AND WIFE

On the evening of Sept. 5, 1930, the church of Tonasket and a company of friends from the community and neighboring towns met on the spacious lawn and porch of the home of Eld. Horace M. Rothrock of Tonasket, Wash., to celebrate the golden wedding of Elder and Sister Wm. Mohler of Tonasket. The bride and groom were married at Warrensburg, Mo., Sept. 5, 1880, by Dr. A. W. Reese. Six children came to bless this home. Of these Samuel A. Mohler of Salida, Colo., Mrs. Stanley Kray of Cleveland, Ohio, and the writer still live. Mrs. Trimmer and son Edward were the only descendants present.

After a period of time pleasantly passed by the young people in outdoor games and the older people in conversation, a program was rendered which included music and readings and several talks. Bro. Rash of Omak, who celebrated his own golden wedding six years ago, presented the bride and groom with gifts and gold pieces from their friends with appropriate remarks. Refreshments were served and after a general visit and many good wishes and congratulations for the two guests of honor the company dispersed.

The following poem was written in honor of Brother and Sister Mohler:

To Rev. and Mrs. Wm. Mohler

By Ella Smith Nevin, Long Beach, Calif.

Fifty years ago today, dear,
You became my happy bride,
And we then took up life's journey
Hand in hand and side by side

You have been a cheerful helpmate,
Precious treasure, gift divine;
Not a day have I regretted
That you let me call you mine.

Children came to bless our pathway;
Like the birdies they have flown,
Leaving us as when we started
In our cottage all alone.

But we praise God for each other,
And the love that's kept so true.
All the shadows show a rambow,
Dear, as long as I have you.

Golden wedding, do they call it?
Heart of gold you gave that day,
Richer than earth's hidden treasure
It has been to me alway.

Long Beach, Calif. Maud Mohler Trimmer.

A BRIEF SKETCH OF THE LIFE OF BRO. ABRAM V. SAGER

Bro. Abram V. Sager was born in Rockingham County, Va., Dec. 31, 1848, and grew up on the farm at Dayton, same county, the home of the late Eld. J. M. Kagey, now owned and occupied by his daughter and her husband, Brother and Sister William Long. He died July 10, 1930.

He had lost his hearing completely, and on his way home from the post office, walking, he was struck by a railroad car and two days later the end came and now he sleeps with his fathers.

Bro. Sager formed the acquaintance of Sister Hannah Haines at Bourbon, Ind., where both were in school, and May 18, 1875, they were married. Four children, two sons and two daughters, were born to them. Two of the children still live, both devoted members of the church. The son is a dairyman and the daughter a professional nurse in Washington, D. C.

After their marriage Brother and Sister Sager lived for a short time at Mt. Jackson, Va. Then they moved to Nebraska and later to Iowa, spending about thirty-three years in these states, and then locating near Fairfax, Va., in 1910, where Bro. Sager spent the remainder of his long life.

From his earliest years Bro. Sager had the deepest religious convictions. He revered the name of God from childhood and honored his worship. At the age of sixteen he became a member of the church, a member of the old Cooks Creek congregation in whose nurture he grew up. It was unusual in that day for a boy sixteen to apply for church membership. His confession of Christ at this tender age reflected the whole spirit and temper of his life.

After attending the common schools Bro. Sager was a student in the Bourbon, Indiana, Brethren school, the first school attempted by the church in the revival of her educational interest which began to assert itself about the middle of the last century. Later he took a course in the state normal school of Lebanon, Ohio. He then began his career as teacher and became one of the most successful of this honored class of men and women. He taught in Virginia, Indiana and Iowa, and hundreds of his pupils cherished his memory.

Bro. Sager was distinctly of a literary turn of mind. He loved books and read them. His age abated not his interest in good literature. One of his closest friends said to me at the funeral: "Brother Sager's mind never stopped growing; he just kept going on." His wife said: "He wrote much, sometimes for pastime and practice, and sometimes for the Gospel Messenger." His contributions to the Messenger covering years were always refreshing and enlightening and always presented an appealing point of view. He loved the fellowship of trained minds and the very atmosphere of learning. He was a most democratic, independent thinker. He served faithfully as deacon for fifty years.

His body was laid to rest in the Oakton cemetery, Fairfax County, Va., in the midst of a sympathizing throng. Funeral by the writer from Rev. 14:13. H. C. Early.

Boonesboro, Md.

RESOLUTIONS IN MEMORY OF SISTER MOLLIE LEE FOSTER

Inasmuch as it has been the will of our heavenly Father, who doeth all things for the best, to visit our class and take from us a true and faithful member, Sister Mollie Lee Foster, therefore, be it resolved:

First, that God has called her and her place is vacant, and that we will be submissive and say, "Not our will, but thine be done." For we know the righteous shall dwell in the beautiful mansion that God has prepared for them;

Second, that we extend our deepest sympathy to the bereaved family into whose lives has come a sorrow beyond the reach of earthly comfort, and especially to her husband who has lost a true and faithful companion. We commend the family to a gracious, loving Father;

Third, that we cherish the memory of her kind and gentle spirit, her true and exemplary life, and that feeling keenly the loss of her presence and helpfulness, we hereby rededicate ourselves to help carry on the work she has left;

Fourth, that a copy of these resolutions be read in class, a copy be given to the family, and that one be sent to the Gospel Messenger for publication. Bible Class of the Branch Sunday-school.

Mrs. W. S. Miller,
Mrs. C. A. Myers.

Dayton, Va.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bickel-Keim.—By the undesigned Sept. 14, 1930, William Bickel and Ada Keim, both of Goshen, Ind.—J. H. Fike, Middlebury, Ind.

Coffman-Clark.—By the undersigned at the Church of the Brethren, Yakima, Wash., Aug. 17, 1930, Bro. Walter S. Coffman, pastor of the above church, and Miss Edna Clark of Yakima.—McKinley Coffman, Fruitland, Idaho.

Harris-Beehler.—By the undersigned at the home of the bride's parents Fruitland, Idaho, Sept. 4, 1930, Mr. Clyde Harris and Miss Ruth Beehler, both of Fruitland.—McKinley Coffman, Fruitland, Idaho.

Messick-Francis.—By the undersigned at the home of the bride, on Sept. 6, 1930, Mr. Geo. G. Messick of Federalsburg, Md., and Sister Monica R. Francis of Lebanon, Pa.—J. G. Francis, Lebanon, Pa.

Runk-Bucher.—By the undersigned at Lineboro, Md., Sept. 6, 1930, Bro. John Runk and Sister Lettie Bucher, both of Brodbecks, Pa.—N. S. Sellers, Lineboro, Md.

Shaver-Vest.—By the undersigned at the home of the bride, Sept. 11, 1930, Bro. Irvin B. Shaver, of Copper Hill, Va., and Sister Anne A. Vest, of Copper Hill, Va.—H. J. Woodie, Winston Salem, N. C.

Smith-Smith.—By the undersigned at his home in Indianapolis, Ind., Aug. 30, 1930, Bro. William Loyd Smith and Sister Edna Esther Smith, both of Indianapolis.—Geo. L. Studebaker, Indianapolis, Ind.

Wells-Ball.—By the undersigned, Aug. 13, 1930, at the home of the bride's parents, Eld. J. E. Wells of Trout Lake, Mich., and Mildred Ball of Ozark, Mich.—Ira G. Blocher, Greenville, Ohio

FALLEN ASLEEP

Barkdoll, Sister Annie, of Waynesboro, Pa., died at the home of her daughter on Sept. 12, 1930, aged 76 years less 12 days. She was the daughter of George and Harriet Cramer Snodderly and was born near Leitersburg, Md. In 1875 she married John F. Barkdoll, who survives with six children. About thirty years ago she united with the Church of the Brethren and was a faithful witness for her Savior. Services by her pastor, Eld. L. K. Zigler, assisted by Eld. C. R. [illegible]. Interment in Mountain View cemetery at Ringgold, Md.—Susie M. Wingert, Waynesboro, Pa.

Bell, Sister Martha Jane, wife of Wm. Bell, near Westminster, Md., died Sept. 9, 1930, at her home, aged 60 years, 5 months, and 17 days. She was a daughter of the late Bro. Emanuel and Sister Mary Forney. She is survived by her husband, two children, one sister, and one brother. Early in life she accepted Christ as her Savior and united with the Church of the Brethren; she remained faithful, loyal and conservative throughout life. She was anointed before her passing. Funeral in the Meadow Branch church by Elders J. W. [illegible]mas and Wm. E. Roop. Interment in Krider's church cemetery.—W. E. Roop, Westminster, Md.

Bowman, Amanda Catherine Summers, born in Rockingham County, Va., died near Hardin, Mo., Sept. 1, 1930, at the age of [illegible] years, 11 months and 10 days. She grew to womanhood in Virginia, and came to Missouri in 1884. She married Joe Bowman Dec. 31, [illegible]. One son preceded her; she leaves her husband, two children, two [illegible]children, five great-grandchildren, one sister and two brothers. She had been a faithful member of the Brethren Church since 1888. Funeral at the Wakenda church by Eld. Frank Vanpelt and the under[illegible]. Burial in the cemetery near by.—Oscar Early, Stet, Mo.

Blosser, Nicholas, died Aug. 10, 1930, aged 90 years, 4 [illegible]ths and 10 days. When a young man he accepted his Savior, united with the Mennonite church. He died at the home of his son, [illegible], south of Battle Creek. Funeral at the home by Eld. Samuel [illegible]. Burial in Branch County, Mich.—Mrs. Banks Light, Howe, Ind.

Copp, Bro. Nixon, born in Howard County, Ind., Feb. [illegible] 1857, died Aug. 17, 1930, in Kokomo, Ind., of nasal hemorrhages, other complications. He married Nancy M. Ryan Dec. 31, 1880, died July 27, 1921. Seven children also preceded him; two sons, four grandchildren survive. March 23, 1923, he married Mrs. Sa[illegible] (Garbert) Turley who also remains. He was baptized into the [illegible]urch of the Brethren in 1880 and had served many years as a deac[illegible]. During his sickness he called for the elders and was anointed, [illegible]eral in the Kokomo church by the writer. Interment in the Crow Point cemetery in Kokomo.—J. G. Stinebaugh, Flora, Ind.

Dunkle, Daniel, son of Simon and Sarah Evans Dun[illegible], died Aug. 13, 1930, at the home of his sister, Mrs. Geo. Shonafelt, in Everett, Pa., aged 82 years, 5 months and 29 days. Most of his life was spent in this community. He is survived by one brother and four sisters. Funeral in the Snake Spring church by Bro. D. I. Pa[illegible], assisted by Bro. A. A. Snyder. Interment in the Hershberger cemetery.—Mrs. Samuel Wyles, Everett, Pa.

Flory, Sister Gertrude, an inmate of Scalp Level Old [illegible]ks' Home, died July 5, 1930. She was laid to rest inthe Berkey cemetery. Funeral service in the chapel of the Home by Bro. J. A. B[illegible]. She was one of the first inmates of the Home and used to [illegible] the music in the chapel services. In the past she contributed [illegible]cles to the Messenger and also wrote poems, some of which were [illegible] to music and used in our hymn books.—Mrs. J. A. Buffenmyer, Windber, Pa.

Freece, Floyd E., died Aug. 4, 1930, at his home in Mo[illegible]Clure, aged 32 years. He is survived by his wife, Ida (Bard), and four children. He was a member of Green Tree church and Sunday-school. Funeral services at the church by the pastor, H. S. Replogle. Interment in the adjoining cemetery.—Susan J. Famous, Royersford, Pa.

Harter, Maurice, was born to Joseph and Emma Harter on Nov. 17, 1910. He departed this life Sept. 14, 1930, at the age of 19 years, 9 months and 26 days. He graduated from Chester High School in 1929. He leaves father, mother and two older brothers. One sister preceded him. Funeral services were held at the Church of the Brethren by the writer assisted by Rev. J. R. Schutz. Burial was in the cemetery by the West Manchester church.—R. H. Miller, North Manchester, Ind.

Hopson, Ethel May (Miller), wife of E. J. Brower Hopson, of Oakwood, died July 28, 1930, at the Phoenixville Hospital, aged 23 years. She is survived by her husband and one child. She was a member of the Green Tree church and Sunday-school. Funeral services by her pastor, H. S. Replogle. Interment in Green Tree cemetery.—Susan J. Famous, Royersford, Pa.

Huffer, Sister Julia Ann, nee Wichael, died near Mt. Solon at the home of her sister, Mrs. Dan Huffer, July 5, 1930, of a complication of diseases, aged 79 years. She leaves one daughter and seven grandchildren. Funeral at Emanuel church by Bro. A. S. Thomas assisted by Bro. M. G. Sanger. Interment in adjoining cemetery.—Mrs. N. S. Spitzer, Mt. Solon, Va.

Hyde, Julia Ann Miller, born Dec. 14, 1849, near Albia, Iowa, died at her home at Devils Lake, N. Dak., Aug. 31, 1930. She was married to Wm. Thos. Hyde Oct. 5, 1873. To this union were born seven children who survive. She united with the church at the age of eighteen and was ever faithful and active. Funeral services in the Kenmare church by G. I. Michael. Interment in the Rose Hill cemetery, Kenmare.—G. I. Michael, Kenmare, N. Dak.

Marshall, Lydia Louise, only daughter of John and Esta Marshall, died from mastoid trouble Sept. 2, 1930, aged 5 years, 8 months and 11 days. She leaves father, mother and four brothers. Her favorite child hood songs were read at the services conducted by the undersigned at the residence in Dayton. Interment in Willow View cemetery.—Van B. Wright, Dayton, Ohio.

Miller, Green B., died Aug. 11, 1930, aged 68 years and 7 days. He married Virginia Groves who survives with one son and two daughters. He was a member of the church for more than forty years. He had been failing in health for several years but was sick for only a few days. Funeral in the Baptist church at Lost City by the writer and W. D. Walker. Burial in the cemetery near by.—W. E. Kobert, Mathias, W. Va.

Mishler, Wm., died Sept. 3, 1930, aged 76 years, 1 month and 13 days. He was married to Elizabeth Weaver Sept. 8, 1878. He and his wife united with the Church of the Brethren July 12, 1881, living faithful until called by death. Three sons preceded him. His wife, one son and one daughter survive. Funeral services at the New Paris church by Eld. Frank Kreider, assisted by the writer.—Calvin Cripe, New Paris, Ind.

Prather, Delila Susan, died Aug. 30, 1930, aged 52 years, 6 months and 22 days. She married T. A. Prather Feb. 4, 1897. Three children preceded her; one son survives with her husband. She united with the Church of the Brethren in August, 1897, and lived faithful to her church covenant until death. She endured her suffering with much patience. Funeral service in the Pleasant View church by the writer assisted by Bro. J. M. Crouse. Interment in the cemetery near by.—E. L. Clower, Fayetteville, W. Va.

Reiff, Jacob K., born in Pennsylvania, Jan. 23, 1848, the son of Christian and Elizabeth Reiff, died Aug. 3, 1930, at his home, Goshen, Ind.

May 9, 1874, he married Christina Raruigh in Delaware County, Ind. To them were born five children; his wife and three children preceded him. He was a lifelong member of the Church of the Brethren. Funeral at Goshen City church by Bro. M. D. Stutsman.—Mrs. Clayton Ganger, Goshen, Ind.

Schubert, Alice Rosa Stahl, born in Seneca County, Ohio, Sept. 18, 1881, died Aug. 31, 1930, after a three year illness. Aug. 9, 1883, she married L. C. Schubert. In April, 1904, the family moved to Idaho where they have resided since. A few years after her marriage she united with the Church of the Brethren, remaining faithful until the end. She was almost entirely helpless during her last year. She is survived by her companion, one daughter, three sons, one brother and three sisters. Funeral services in the church in Payette by the undersigned, assisted by Bro. McKinley Coffman. Interment in the Riverside cemetery.—S. Ira Arnold, Payette, Idaho.

Snowberger, Isaac Newton, son of Elias and Lucinda Snowberger, born March 10, 1852, in Paulding County, Ohio, died at the home of his daughter, in Angola, aged 80 years. When a young man he accepted his Savior. Early in life he was called to the ministry in the Pigeon River church near Flint, Ind. Two sons, one daughter and seven grandchildren are left. Funeral services at Angola by Eld Samuel Burger. Burial in the Springfield cemetery.—Mrs. Banks Light, Howe, Ind.

Stoneburner, Ralph Jay, was born in Kirkland Township, on July 6, 1911. He was the son of Amos and Leona Stoutenberry Stoneburner. When he was thirteen years old he joined the Pleasant Dale Church of the Brethren, and was indeed a promising young brother. He was a student of the Kirkland Township High School and would have graduated in the spring of 1931. Several days before his death he was taken to the home of his sister in Bluffton to receive medical treatment. Infantile paralysis took its hold upon Ralph, and death came on Sept. 1, 1930. The parents, three sisters, two grandparents, survive. Funeral services were held at the home. Bro. R. C. Wenger who officiated was assisted by Bro. D. M. Byerly, Ralph's pastor. The body was laid to rest in the Pleasant Dale cemetery.—Alice M. Studebaker, Bluffton, Ind.

Stouder, Chancey, son of Mr. and Mrs. Christian Stouder, born in Elkhart Township, died Aug. 23, 1930, aged 77 years, 3 months and 17 days. June 20, 1878, he married Emma Teeters and to them were born seven children, three preceding him. He was a member of the Church of the Brethren for thirty-seven years. Services at the West Side church by Elders Frank Kreider and Wm. Hess. Burial in West Side cemetery.—Mrs. Clayton Ganger, Goshen, Ind.

Venema, Mrs. Thelma Marie, nee Sargent, died at the parental home, Ceres, Cal., Sept. 8, 1930, aged 26 years, 2 months and 6 days. She is survived by her husband, one son and three daughters, her mother and stepfather. She was a member of the Congregational Church. Her death followed an operation for appendicitis some months ago. Services at the home of her parents by the writer. Interment in Pine Hill cemetery.—F. D. Anthony, Grand Rapids, Mich.

Yocum, Laura B. (Detwiler), wife of S. Howard Yocum, died Aug. 3, 1930, at her home in Oaks, aged 66 years. She is survived by her husband and two children. She was a member of Green Tree church and for many years teacher of the beginners' class in Sunday school. Funeral services in Green Tree church by the pastor, H. S. Replogle. Interment in Green Tree cemetery.—Susan J. Famous, Royersford, Pa.

OFFICIAL DIRECTORY

GENERAL MISSION BOARD.—Otho Winger, Chairman, North Manchester, Ind.; J. J. Yoder, Vice-Chairman, McPherson, Kans.; H. H. Nye, Elizabethtown, Pa.; Levi Garst, Salem, Va.; J. B. Emmert, 2627 4th St., La Verne, Calif.; J. K. Miller, 2240 Grand Ave., Cedar Rapids, Iowa; L. C. Moomaw, R. 2, Box 209, Roanoke, Va.

General Secretary, Chas. D. Bonsack, Elgin, Ill.; Assistant Secretary, H. Spenser Minnich, Elgin, Ill.; Home Secretary, M. R. Zigler, Elgin, Ill.; Treasurer, Clyde M. Culp, Elgin, Ill.

BOARD OF RELIGIOUS EDUCATION.—H. K. Ober, Chairman, Elizabethtown, Pa.; C. S. Ikenberry, Vice-Chairman, Daleville, Va.; L. W. Shultz, North Manchester, Bridgewater; J. M. Henry, Bridgewater, Va.; Eva Trostle, 3657 5th Ave., Chicago, Ill.; C. Ernest Davis, Mt. Morris, Ill.; R. E. Mohler, McPherson, Kans.; ex officio: Mrs. R. D. Murphy, Chairman of Women's Work; P. G. Stahly, Chairman of Aid's Work.

General Secretary, Rufus D. Bowman, Elgin, Ill.; Director of Young People's Work, Dan West, Elgin, Ill.; Director of Children's Work, Ruth Shriver, Elgin, Ill.; Editor, E. G. Hoff, Elgin, Ill.; Assistant Editor, Maud Newcomer, Elgin, Ill.

GENERAL EDUCATION BOARD.—P. H. Bowman, President, Bridgewater, Va.; Vice-President, V. F. Schwalm, McPherson, Kans.; Secretary-Treasurer, J. S. Noffsinger, 3635 Ordway St., N. W., Washington, D. C.; Homer F. Sanger, Secretary of Nursing and Medical Education, 821 S. Ridgeland Ave., Oak Park, Ill.; D. W. Kurtz, 1605 E. Third St., Long Beach, Calif.; A. C. Wieand, Bethany Bible School; E. C. Bixler, Blue Ridge College; Paul H. Bowman, Bridgewater-Daleville System; R. W. Schlosser, Elizabethtown College; C. C. Ellis, Juniata College; E. M. Studebaker, La Verne College; J. E. Wingert, Manchester College; V. F. Schwalm, McPherson College; C. Ernest Davis, Mt. Morris College.

GENERAL MINISTERIAL BOARD.—S. J. Miller, Chairman, 2017 D St., La Verne, Calif.; Paul H. Bowman, Vice-Chairman, Bridgewater, Va.; J. A. Robinson, Secretary, Bedford St. and Miller Ave., Johnstown, Pa.; M. J. Brougher, Assistant Secretary, 554 Stanton St., Greensburg, Pa.; W. H. Snyder, Treasurer, R. 1, Waterloo, Iowa.

CONFERENCE PROGRAM COMMITTEE.—R. W. Schlosser, Elizabethtown, Pa.; Grover L. Wine, Bridgewater, Va.; James M. Moore, Waynesboro, Pa.; Otho Winger, Moderator of Annual Conference, North Manchester, Ind.; J. E. Miller, Secretary of Annual Conference, Elgin, Ill.

BRETHREN PUBLISHING HOUSE.—Board of Directors: Otho Winger, Chairman, North Manchester, Ind.; J. J. Yoder, Vice-Chairman, McPherson, Kans.; H. H. Nye, Elizabethtown, Pa.; Levi Garst, Salem, Va.; J. B. Emmert, 2627 4th St., La Verne, Calif.; J. K. Miller, 2240 Grand Ave., Cedar Rapids, Iowa; L. C. Moomaw, R. 2, Box 209, Roanoke, Va.

Manager and Treasurer, R. E. Arnold, Elgin, Ill.; Secretary, L. T. Myer, Elgin, Ill.

COUNCIL OF BOARDS.—Chairman, J. J. Yoder, McPherson, Kans.; Vice Chairman, Paul H. Bowman, Bridgewater, Va.; Recording Secretary, J. S. Noffsinger, 3635 Ordway St., N. W., Washington, D. C.; Executive Secretary, J. W. Lear, Elgin, Ill.; Treasurer, Clyde M. Culp, Elgin, Ill.

COUNCIL OF WOMEN'S WORK.—Chairman and Secretary of Aid Society Work, Mrs. R. D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.; Vice-Chairman and Secretary of Bible Study, Mrs. Laura Gwin Bradley, R. 4, Johnson City, Tenn.; Secretary and Secretary of Missionary Activities, Nora M. Rhodes, Dallas Center, Iowa; Secretary of Mothers and Daughters' Work, Mrs. J. Z. Gilbert, 3300 Griffin Ave., Los Angeles, Calif.; Secretary of Children's Division, Ruth Shriver, Elgin, Ill.

Sisters' Aid Society.—Mrs. Ross D. Murphy, President, 2260 N. Park Ave., Philadelphia, Pa.; Mrs. P. A. Shearer, Secretary-Treasurer, 935 W. Main St., Decatur, Ill.; Mrs. H. L. Hartsough, North Manchester, Ind.

Mothers and Daughters' Association.—Mrs. J. Z. Gilbert, Secretary, 3300 Griffin Ave., Los Angeles, Calif.; Mrs. R. N. Leatherman, Treasurer, R. 2, Grand Junction, Colo.; Mrs. Lucille Neher, Secretary, Dayton, Ohio; Mrs. Leland C. Moomaw, R. 2, Roanoke, Va.

NATIONAL COUNCIL OF MEN'S WORK.—P. G. Stahly, President, South Bend, Ind.; R. W. Miller, First Vice-President and Treasurer, North Forest, Ill.; Dr. O. G. Brubaker, Second Vice-President, North Manchester, Ind.; Levi Minnich, Third Vice-President, Greenville, Ohio; C. M. Culp, Recording Secretary, Elgin, Ill.; G. A. Cassel, Ashland, Ohio; H. J. Harnly, McPherson, Kans.; L. C. Moomaw, Roanoke, Va.; J. H. Miller, Baltimore, Md.; D. E. Sheller, Long Beach, Calif.; L. M. Davenport, Los Angeles, Calif.; C. C. Hawbaker, South Bend, Ind.; M. R. Zigler, Philadelphia, Pa.; J. K. Miller, Cedar Rapids, Iowa; Chas. West, Elgin, Ill.

AUDITING COMMITTEE.—E. M. Butterbaugh, 526 East Indiana Ave., South Bend, Ind.; J. J. Oller, Waynesboro, Pa.

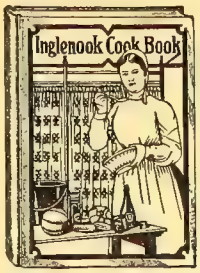
ANNUAL MEETING TREASURER.—E. J. Stauffer, Mulberry Grove, Ill.

MEMBER OF ADVISORY BOARD OF AMERICAN BIBLE SOCIETY.—Ross D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.

GENERAL RAILWAY TRANSPORTATION AGENT.—J. F. Appleman, Plymouth, Ind.

NOTHING LIKE

Inglenook Cook Book



Simple recipes.
Absolutely correct.
Covers wide field.
Stood the test of time.
Recommended by the knowing.
Made for kitchen use.
No home complete without it.

Aid Societies make good money selling the Inglenook Cook Book. Write for terms. Price, $1.00.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

Our New Song Book

"WORSHIP AND PRAISE"



Contains 291 of the best songs and hymns. This new book deserves a place in your church and school. Those now using it are delighted with its music.

Here is the book for which you have been looking

Cloth Binding	Bristol Paper Binding
Single copy, postpaid...$ .55	Single copy, postpaid...$ .40
Per dozen, not prepaid.. 5.40	Per dozen, not prepaid.. 3.60
Per hundred, not prepaid 45.00	Per hundred, not prepaid 30.00

State binding desired and whether Round or Shaped Notes

Brethren Publishing House, Elgin, Ill.

200 Eskimos

thought they were the only people in the world until Admiral Robert E. Peary came into their midst and told them of the big outside world. Many of us are not aware of what other people and other nations have produced. A nation's greatest product is its men and women

HANDS AROUND THE WORLD

By Archer Wallace

tells the stories of 15 men who have gone down in history as heroes. Each man represents a great nation. As you read these stories you are made to realize that other nations as well as your own have produced magnificent characters. This is a book with a strong human interest appeal which is characteristic of all **Wallace Books.** Your boys and girls will read Wallace with pleasure and profit.

Other Wallace Books—
MORE STORIES OF GRIT
BOYS WHO MADE GOOD
HEROES OF PEACE
BLAZING NEW TRAILS
STORIES OF GRIT
OVERCOMING HANDICAPS

Each of these books deals with 15 characters. Sold at the uniform price of **$1 per volume.**

Speaking of Slavery Abraham Lincoln Said

"If ever I get a chance to hit that thing I will hit it hard," and he did. If you are made of the same stuff as Lincoln you will hit TOBACCO hard whenever you can.

TOBACCO TABOO

is the book you need to hit the Tobacco Business hard. When the manufacturers of tobacco products are spending their millions to befool the youth of the land you should do your part in resisting their vile influence. **"TOBACCO TABOO"** is the book that will furnish you the ammunition. **Price, $1.50.**

WISE CRACKS

is a book of Wit, Wisdom and Fun, suitable for all occasions. There are times when you would pay a good price if you could only find that one thing that would put pep into your conversation or point into your speech. **"WISE CRACKS"** is a complete treasure of just such seasons. 360 pages of short, snappy sayings that have helped many over the hard places. **Price, $1.95.**

The Pastor's Annual Pocket Record

96 pages ruled and properly labeled. Provides for every record a live pastor desires. Does away with guessing. Provides for quarterly and annual summaries. Pastors who use this record need not guess when they are called upon for reports; they have them in black and white and to date. Thousands are using **"The Pastor's Ideal Annual Pocket Record."** Try it once and you will use it always. **Price, 25c.**

Stall's Pastor's Pocket Record

209 pages, ruled and labeled. Makes provision for all the events a pastor wishes to record. Much like the above but better bound and more than twice the number of pages. **"Stall's Pastor's Pocket Record"** is a favorite among many pastors. **Price, 75c.**

Brethren Publishing House, Elgin, Illinois

MESSENGER READERS FIND

OUR BOOKS WELL SUITED TO THEIR NEEDS. That's one reason they prefer to buy through the BRETHREN PUBLISHING HOUSE

Out of the Storm

By Grace Livingston Hill

Gail Desmond and Clinton Benedict, both strangers, save each the other in a shipwreck, in turn nurse each other back to life and health, become lost to each other, then later travel life together because they have found each the complement in the other. **A great story. 75c.**

High Fences

By Grace Richmond

David MacRoss was reared in the country—loved the country. Ross Collins was reared in the city—loved the city. Their worlds were different, but they had so much in common that they founded a common country home. **You will like this story. $1.00.**

Penrod Jashber

By Booth Tarkington

Penrod Jashber is a boy among boys. With Sam, Herman and Verman (and Marjorie, his best girl friend), you have a group that humans of all ages delight to meet. **A book for every age. 75c.**

Tom Sawyer

By Mark Twain

It would be folly to try to say a word for Tom Sawyer. But your boy will understand you better after you have read Tom Sawyer, because Tom will help you to understand your boy. **Try it and grow up with the lad. 75c.**

We have other excellent books for 75c and $1. Some are reprints; others are absolutely new, written by our best authors. THE DAY OF CHEAPER BOOKS HAS RETURNED. It may not stay long. Profit by it while it is here. We will help you select if you will tell us the kind of books you want.

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

RE-SUBSCRIBE NOW FOR THE GOSPEL MESSENGER—52 WEEKS, $2

Notes from Our Correspondents

(Continued From Page 637)

ers. The theme was, Follow the Gleam A cafeteria lunch was served on the lawn to about 500 people. The food remaining was sent out in small quantities to all shut-in members and friends in the community, and the remainder given to our good matron of the Orphans' Home at Timberville. Our 'ove feast will be held at Beaver Creek Oct. 18 beginning at 4 o'clock.—Mrs. S. E. Garber, Bridgewater, Va., Sept. 17.

Brick.—All departments of our church program seem to be moving along in a satisfactory way. At our July council Bro. H. B. Flora was appointed to fill the unexpired term of our Sunday-school superintendent, Bro G. W. Naff, who had to give up the work on account of ill health Bro. Flora has been reappointed to superintend our school for the coming year. Brethren W. T. Barnhart, H. B. Flora and H. J. Peters served as delegates to District Meeting. From July 20 to Aug. 3 we enjoyed the blessings of another revival. The meetings were in charge of Bro W. A. Reed of Schoolfield, Va He preached seventeen sermons, and to an overflowing house each night. As a direct result of the meetings twenty were baptized July 6 Bro Reed closed a two weeks' meeting at Nineveh, a mission point, with seven confessions; four were received into our church and three united with the Baptist. At our last business meeting Eld. J. B. Peters was elected elder for another year, Sister Lizzie Peters, Junior League leader, and Sister Zaida Barnhart, leader of the B. Y. P. D Sept 7 our groups gave an interesting program, the theme of the B. Y P D being educational; this was very beneficial and impressive as a number of our young people were about to leave for school at different places Sept. 14 Bro F. B Layman preached an interesting sermon for us Aug. 9 Bro. Layman began a meeting at Piedmont, another mission point, and continued one week Although there were no confessions we feel that the surrounding community has been greatly strengthened through his earnest efforts We enjoyed very much having Bro Russell West visit our church Aug 24, bringing us one of his inspiring messages. Bro Allan Hoover conducted the services in the morning. Our love feast will be held Oct. 11 We have lost five of our loyal members by death since the first of the year and we feel our loss keenly.—Mrs. I. L. Bottnott, Wirtz, Va., Sept. 22.

Cedar Grove church met in council Aug 9. The brethren gave their report on the visit which was very encouraging Members of the ministerial board gave us some good talks. Bro Galen Wine was relicensed to preach tor another year. Aug 3 Bro. Homer Miller began a series of meetings Twelve were baptized and the members much strengthened. Our Vacation Bible School opened Aug 17 with a good attendance Our Sunday-school had its outing at Endless Caverns on Sept. 7. We meet once a month for song service and practice.—Edna Wampler, New Market, Va., Sept. 17.

Chimney Run.—Aug 24 Bro. J. L Driver began a two weeks' revival meeting and preached nineteen inspiring sermons. Two were added to the church by baptism and one was reclaimed; others await the rite. We held our communion service Sept. 6 with twenty-one members surrounding the Lord's table. At our council meeting Eld. A. A. Miller resigned on account of his age. We regret to give up Bro. Miller as he has been faithful to his task. Bro. P. F. Ginger was chosen elder in charge for the coming year, with Bro. J L. Driver to assist him Our church was filled every night which showed that the people were eager to hear the Word of God.—Mrs. J E. Kniceley, Warm Springs, Va., Sept. 13.

Christiansburg church closed a very successful revival Aug 17 conducted by Bro. R. K. Showalter. He preached eighteen soul-inspiring sermons which were enjoyed by all who heard them The attendance was very good and eight were received by baptism —Mrs. W. R Nolley, Christiansburg, Va., Sept. 16.

Mill Creek congregation met in council Aug 23. We were glad to have with us Bro. I. S Long of Bridgewater. The visiting brethren brought in good reports. It was decided to start a Sunday-schcol at Bethel Chapel in the near future The report of the Sunday-school extension committee included Dr C P. Harshberger, general superintendent. Brethren C. E Long and Samuel Pence were reelected elders for the year. Brethren Kemper Jarrels, Claud Mundy and Willie Brown with their wives were duly installed into the office of deacon It was decided to hold our love feast Sept 20 The B. Y. P. D. has brought inspiration to the church through instructive programs. Mill Creek church has just closed a successful series of meetings conducted by Brother and Sister I S Long This being their home congregation made it a joyful occasion. The messages were filled with inspiration and earnestness and were most ably delivered. Sister Long gave a talk for the children each evening and the older ones enjoyed it also. Our pastor, Bro. Homer Miller, led us in song. Brother and Sister Long sang several selections for us Other music was rendered throughout the meeting The interest and attendance were fine. We feel that much good has been derived from these meetings. Sept. 5 Bro. C E Long administered the rite of baptism when thirty were added to the church Mrs. I J. Long, Port Republic, Va., Sept. 17.

Mt. Joy.—Our annual homecoming, held Aug 3, was enjoyed by everyone. A large crowd gathered to enjoy the day. Eld. C. D. Hylton of Roanoke, Va., brought a wonderful message in the morning. The afternoon program consisted of talks and prayers. The church met in council Sept. 6. The reports of the visiting brethren were discussed. Our revival started Sept 20 with Bro. U. S Campbell of Stuarts Draft as evangelist. Our love feast will be held at the close of the meeting, on Oct. 4, at 4 o'clock The Sunday-school enjoyed a picnic on Sept 13 —Mrs. Gladys Camper, Buchanan, Va., Sept 19.

Pleasant Hill church met in council Sept. 13. Two letters have been granted since our last report; one has been received by baptism and one by letter. Our love feast will be held Oct. 12 beginning at 4 o'clock. The spirit of the church and the community has been greatly strengthened by the aid of Rev. Price E Robertson of California. Four Sunday-school scholars gave their lives to Christ The young people are working steadfastly in their newly organized B. Y. P. D. with the aid of Sister Ava Cannaday and Bro. A. Harman; good work is being accomplished.—Lois Cannaday, Willis, Va., Sept. 19.

Poage's Mill church met in council Aug. 2. The visiting brethren made a report of the membership visit, finding the members in good standing. Three have been received by baptism since this meeting. It was decided to hold the love feast on Oct. 18 beginning at 3:30. Bro. Levi Garst has been preaching strong gospel sermons for us this year which are much enjoyed by the community —Mrs. R. A Henry, Roanoke, Va., Sept. 20

Pulaski.—Bro Murray L. Wagner of Pennsylvania came to us in June as summer pastor. The work has been progressing and we feel that much good has been accomplished through his earnest efforts. The B Y. P. D rendered some splendid programs, held several vesper services and had services several times in homes of the sick. Two young sisters attended the young people's conference at Camp Bethel in July. The first week in August Bro Wagner conducted an all-day Vacation Church School, with three of the young sisters as teachers, also a Bible study in the evening; both were well attended The Sunday-school had an all-day meeting which was very spiritual and uplifting to all. Bro. Wagner began a revival meeting Aug. 17. The attendance and interest were good throughout the entire meeting He left the 28th and Bro H L Reed of Floyd, Va., took up the work and continued until Aug 31 Soul-stirring messages were brought to us each evening. As a result eight united with the church by baptism. Aug. 30 we held our love feast with forty communing In the absence of our elder, Bro H L Reed had charge of the services.—Mrs. C. A. Powell, Pulaski, Va., Sept. 10.

Selma.—Aug 11 brought with it the opening of another two weeks' Vacation Bible School, under the direction of the past r, Bro Raymond R Peters, assisted by his wife and five other teachers The enrollment was eighty-seven with an average attendance of sixty-six. Besides being a self-supporting school they sent a friendship chest to the Philippines and raised a mission offering of $2 82. The school specializing in missions has rendered much valuable information and material with which to maintain the missionary church of tomorrow One week of this school broke into the revival meeting that began Aug. 17 with Eld C A. Myers, pastor at Cloverdale, Va., evangelist The music was under the direction of Sister Kathryn Peters with Sister Edith Craft at the piano Bro. Myers preached seventeen Spirit-filled gospel sermons. The church has been inspired and encouraged by his untiring efforts. As a direct result there were seven conversions and four reconsecrations; five have been baptized and united with the church, one awaits baptism and one goes to the Methodist church. On the closing day of these meetings, Aug. 31, Eld. J. B. Peters of Brick church, Wirtz, Va., our pastor's father, with his wife and four others were with us. From now until June 1 our pastor's home will be in Daleville, Va. Sept. 12 the Sunday-school held their annual outing. Jno. Roller of Harrisonburg, Va., now principal of the Selma public schools, preached for us both morning and evening, Sept 14. The church welcomes the presence and service of Brother and Sister Roller in our activites.—Chas. E. Arnold, Clifton Forge, Va., Sept. 19.

Topeco.—Bro. Frank Layman of Antioch congregation, Franklin County, began a series of meetings Aug. 23 and preached eighteen inspiring sermons while here. The weather was favorable and the crowds were good at each service. Bro. Layman visited many homes and made many friends while in our community. We feel that the good he did is immeasurable. Six were received by baptism. Our council meeting was held Sept. 6. Reports from the deacons of the annual visit were very favorable. Our love feast will be held Oct. 4 beginning at 4 o'clock. Bro S. B. Alderman was elected Sunday-school superintendent for another year with Bro. C. C Reed, assistant No change was made in our Junior League organization.—Almeda Alderman, Floyd, Va., Sept. 17.

WEST VIRGINIA

Harman church met in council Sept. 13. Delegates to District Meeting are Brethren Frank Vandevander and Kenny Cooper. Bro. E. S. Harman was voted to the office of elder; Sister Myrtle Cooper was chosen Messenger correspondent. We are glad that Bro E. S. Harman is teaching in the high school here, as he will be a great help to us in the various church activities. Prayer meeting was organized to be held every Saturday evening at our church. The Sunday-school seems to be going on nicely both in interest and attendance.—Cora Harman, Harman, W. Va., Sept. 22.

ANNOUNCEMENTS

DISTRICT MEETINGS

California, N., Empire, Oct. 10-13.
Indiana, Middle, Huntington, Oct. 9.
Kansas, N. E., Overbrook, Oct. 3-7.
Kansas, N. W., North Solomon, Oct. 17-20.
Kansas, S. E., Fredonia, Oct. 24-27.
Kansas, S. W., Hutchinson, Oct. 17.
Missouri, N., South St. Joseph, Oct. 25-27.
Ohio, N. E., Olivet, Oct. 7-9.
Pennsylvania, S., Back Creek, Oct. 28, 29.
West Virginia, First, Allegheny, Oct. 11.

LOVE FEASTS

California

Oct. 4, Lindsay.
Oct. 25, 10 am, Laton.
Nov. 23, 6 30 pm, Oakland.

Colorado

Oct. 10, 7 30 pm, Haxtun.

Florida

Oct. 26, Sebring.

Illinois

Oct. 5, Shannon.
Oct 11, La Place house.
Oct. 11 10 am, Woodland.
Oct. 19, 7 pm, Naperville
Oct 19, Milledgeville.
Nov. 1, 7 pm, Franklin Grove.
Nov. 27, Canton.

Indiana

Oct 4, Laporte.
Oct. 4, Yellow Creek.
Oct. 4, 10 am, Lower Deer Creek.
Oct. 10, Peru.
Oct 11, Upper Deer Creek.
Oct. 11, 5 30 pm, Maple Grove.
Oct 11, Blissville.
Oct 11, 7:30 pm, Beech Grove
Oct. 11, 6:30 pm, Wabash Country.
Oct. 11, Buchanan.
Oct. 11, Monticello, Pike Creek house.
Oct. 11, 10: 30 am, Buck Creek.
Oct. 11, West Eel River.
Oct 18, Shipshewana.
Oct. 18, 7 30 pm, Arcadia.
Oct. 18, Pine Creek.
Oct 18, 7 pm, Bethany.
Oct. 19, Kokomo.
Oct. 25, 7:30 pm, Middletown.
Oct. 25, West Manchester.
Oct. 27, Pleasant Dale.

Iowa

Oct 5, 7 pm, Des Moines Valley.
Oct. 5, 7 pm, South Keokuk.
Oct. 13, 7: 30 pm, Greene.
Oct. 13, 7 pm, Libertyville.
Oct. 18, Iowa River.

Kansas

Oct. 11, 7 pm, Olathe.
Oct. 25, 6: 30 pm, Belleville.

Maryland

Oct. 11, 2 pm, Longmeadow.
Oct 18, Broadlording.
Oct. 18, 4 pm, Manor.
Oct 19, 6: 30 pm, Pipe Creek.
Oct. 25, 2: 30 pm, Meadow Branch.
Oct 25, 6 pm, Thurmont.

Michigan

Oct. 11, 11 am, Crystal.

Missouri

Oct. 18, Shoal Creek.

Montana

Oct. 4, Grandview.

Ohio

Oct, 4, 7 pm, Sand Ridge.
Oct. 4, 7 pm, Ross.
Oct. 4, 7 pm, Georgetown.
Oct. 11, 10 am, Castine.
Oct. 11, 7 pm, Fairview.
Oct. 12, 7 pm, Greenspring.
Oct. 18, 7 pm, Beech Grove.
Oct. 18, 7 pm, Pitsburg.
Oct. 25, 7 pm, Lower Miami.
Oct. 25, 10: 30 am, Black Swamp.
Oct. 25, Black River.
Oct. 25, Cincinnati.
Oct. 25, 7 pm, Painter Creek.
Nov. 1, 7 pm, Donnels Creek.
Nov 1, 7 pm, Strait Creek Valley.
Nov. 2, Pleasant Valley.
Nov. 8, 10 am, Lick Creek.

Oklahoma

Nov. 8, Big Creek.

Oregon

Oct. 18, Mabel.
Oct. 19, Myrtle Point.

Pennsylvania

Oct. 4, 5, 1: 30 pm, Midway.
Oct. 5, 6 pm, New Enterprise.
Oct. 5, Lower Cumberlaud at Mohler church.
Oct. 5, 6 pm, Middle Creek.
Oct. 5, Berkey house, Shade Creek.
Oct. 11, 2 pm, Hershey.
Oct. 11, Back Creek.
Oct. 11, 12, 1: 30 pm, East Fairview.
Oct. 11, 12, 4 pm, Pleasant Hill, Pleasant Hill house.
Oct. 12, 2 pm, Spring Grove, Kemper house.
Oct. 12, 6 pm, Maple Spring.
Oct. 12, 7 pm, Claysburg.
Oct. 12, all-day, Ridge, Fogelsanger house.
Oct. 12, 7 pm, Rockwood.
Oct. 15, 16, 1. 30 pm, White Oak, Longenecker house
Oct. 18, 1: 30 pm, Conestoga, at Bareville.
Oct 18, 19, 1: 30 pm, Little Swatara, Zieglers.
Oct. 18, 2 pm, Hatfield, Hatfield house.
Oct. 18, 19, 10: 30 am, Falling Spring.
Oct. 18, 19, 1: 30 pm, Upper Conewago at Latimore house.
Oct. 19, 6: 30 pm, Green Tree.
Oct. 19, Huntsdale.
Oct. 19, Marsh Creek, Marsh Creek house.
Oct. 19, 6: 30 pm, Connellsville.
Oct. 19, Rummel.
Oct 19, Shamokin.
Oct. 19, 6: 30 pm, Roaring Spring.
Oct. 22, 23, 10 am, West Conestoga, Middle Creek house.
Oct. 25, Indian Creek.
Oct. 25, 26, Fredericksburg, Meyer house.
Oct. 25, 26, 10 am, Schuylkill, Big Dam house.
Oct. 25, 26, 1: 30 pm, Heidelberg.
Oct 25, 26, 10 am, Big Swatara, Hanoverdale house.
Oct. 25, 26, 10 am, Upper Codorus, at Black Rock.
Oct. 26, 3 pm, Ephrata.
Oct. 26, 4 pm, Buffalo.
Oct. 26, Yellow Creek, at Yellow Creek house.
Oct. 26, Lititz, all-day.
Oct. 26, Codorus, Shrewsbury.
Oct. 26, Leamersville.
Oct. 26, 6: 30 pm, Scalp Level.
Nov. 1, 2, 1: 30 pm, Richland.
Nov. 1, 2, 2 pm, Conewago, Bachmansville.
Nov. 2, Palmyra.
Nov. 8, 9, 1: 30 pm, Annville.
Nov. 15, 1: 30 pm, Mountville.
Nov. 19, 6: 30 pm, Waynesboro.

Tennessee

Oct. 4, Knob Creek.
Oct. 4, 3 pm, Mountain Valley.

Virginia

Oct. 4, 4 pm, Topeco.
Oct. 4, 2 pm, Concord.
Oct. 4, 3: 30 pm, Linville Creek.
Oct. 4, Smith River.
Oct. 4, 4 pm, Mt. Joy.
Oct. 11, Brick.
Oct. 11, 3 pm, Lebanon.
Oct. 12, 4 pm, Pleasant Hill.
Oct. 18, 3: 30 pm, Poage's Mill.
Oct. 18, 4 pm, Beaver Creek.
Oct. 19, 2: 30 pm, Berkeley, Leetown house.
Oct. 25, 3 pm, Woodstock.
Nov. 1, 3 pm, Mountain Grove.
Nov. 1, 6 pm, Mt. Vernon.

West Virginia

Oct. 4, Tearcoat
Oct. 4, 3 pm, Bethany.
Oct. 25, 5 pm, Smith Creek.

A WINTER IN FLORIDA

There are yet a **few fully furnished Apts.** for rent in **PINEHURST**, Sebring, Fla. Make reservation now **Last notice.** First applications get Apts. You **can not** find elsewhere **equal comfort** and **convenience** for anything like the **price.** Address, M. G. Myers, Owner, Bartow, Fla or Eld H. A. Spanogle, Manager, Sebring, Fla.

All Ladies' Aid Societies and Friends Read This

For Sale: All kinds of materials in **cuttings** for making **quilts, sofa pillows, slumber robes, lampshades,** parlor dolls, etc. All **silk cuttings** come in **small, medium** and large pieces, for **35c, 50c** and **60c per lb. Eight yards** of silk in a **pound** of pieces. **Rayon silk, 25c, 35c** and **50c per lb** Cotton **print, 25c** and **35c per lb.** Large, nice cuts, beautifully figured and solid colors, also many other kinds of material Send for **free samples. Satisfaction or your money back.** All goods sent postpaid. Clip and save this ad; you will need it later on.

FLORODORA SHOP,
944 S. Bonnie Beach, Los Angeles, Calif.
Mrs. Bessie L. Roberts.

C. W. BOOKLET

Your best help for your C. W. Meetings.

1 to 25 copies, each	$ .04
50 copies,	1.25
100 copies,	2.00

Each C. W. family should have at least one copy.

Brethren Publishing House, Elgin, Ill.

YOUR LADIES' AID

Its Program Problems

We are frequently asked for a good and simple play for Aid Programs. Here is one for fourteen mothers and grandmothers, and you can add as many more as you wish The title is—

"Mrs. Haynes Joins the Club"

It's a Community Service Program, and shows how every woman may have a part, just the part that fits into her taste, ability, personality. **Price, 25c.**

Your Publishing House stands ready to serve all of your interests and courts your orders.

Brethren Publishing House, Elgin, Ill.

Don't Like Stories?

"Well, I Do and I Read Them"

says the man who writes these lines. That is, he likes good, clean stories. Here are some of the kind he enjoys—

Crimson Roses

By Grace Livingstone Hill

Marion Warren did not grow bitter when she was cheated out of the home her father had left in his will [illegible] Jeff Lyman on poor but honest and absolutely honorable [illegible] although was rich, but he too was honest and honorable [illegible] neither wealth nor poverty to become a barrier between [illegible] self and Marion and proved that even a rich young man may be a noble young man.

Freckles Comes Home

Jeannette Stratton Porter

Those who love nature and admire the noble will delight in reading this new book from the talented daughter of Gene Stratton Porter. Her delineation of the character of the Swamp Angel and Freckles strikes a responsive chord in every honest heart.

The Oregon Trail

By Francis Parkman

A true story of the experiences and observations of the author in the Wild West during the 40's, when trappers, traders, scouts, guides, buffaloes and Indians held full sway Often called **"The immortal epic of the opening of the West."**

Pollyanna, the Glad Book

By Eleanor H. Porter

It is simply impossible to be disgruntled, sour or a pessimist when and after reading **"The Glad Book."** A book that drives away the blues and makes each day a happy day.

Polly of the Hospital Staff

By Emma C. Dowd

A book of sunshine. Polly is a poor little orphan who is hurt and taken to the hospital, Recovered, her cheerful disposition secures for her a place on the hospital staff where she finds her mission cheering the little children from day to day.

These books are a sample of the many story books we have for you. Stories that carry a lesson you will not forget. And the price is only 75c per volume.

To serve you is our business

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"— Matt. 9: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 — Elgin, Ill., October 11, 1930 — No. 41

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

In This Number

Editorial—
Healing in a World of Law, ... 641
By the Direct Road, ... 641
Help Us Make the Message Plain, ... 641
More Difficult Than Drought, ... 641
Among the Churches, ... 648
Around the World, ... 649
The Quiet Hour (R. H. M.), ... 649

General Forum—
The Old Order Changeth (Poem) 642
Prohibition and the Public Mind.—First Half. By Ira Frantz, ... 642
The Honest Wets. By W. G. Calderwood, ... 642
A Study of the Doctrine of Christ's Second Coming—No 2. By B. E. Breshears, ... 643
Why I Believe in Prohibition. By Henry Ford, ... 643
Emanuel B. Hoff, the Student. By Warren Slabaugh, ... 644
Mothers and Daughters' Division. By Mrs. J. Z Gilbert, ... 644

Pastor and People—
The Church as a Community Center. By Chas. Forror, ... 646
An Appreciation of Two Books Written by the Late Dr. O. Perry Hoover. By I. Harvey Brumbaugh, ... 646

Home and Family—
The Final Thing to See (Poem), ... 647
The Prodigal.—Chapter 8. By Florence S. Studebaker, ... 647
Around the Table, ... 647

...EDITORIAL...

Healing in a World of Law

The eleventh of a series of editorials based on the Bible Hour talks given at the last Hershey Conference under the general theme of "Making Distinctive Doctrines Matter More."

God's world is a world of law and order, earthquakes and typhoid fever notwithstanding. Even these are under the law's domain and the problem of getting on with them is the problem of conforming to the law. Perhaps when we learn the law of the former we shall know how to keep away from them, or at least how to reduce their disastrous consequences to the minimum. We do know the law of the latter pretty well now. At least we know that the way of safety lies in keeping the deadly germ of it out of our drinking water.

We know, too, that God is in his world, not viewing its ongoing from some far off outside point, but in it, and that we have our being in him. And that he is trying to help us find the way of harmony and health, the way of life and peace. That way is the way of compliance with his law. His law is the way he does things.

Isn't it strange how far and fast a foolish notion will spread? Some shallow-brained person fell upon the idea that there isn't room enough in this world for law and God both. It went like wild fire. It caught among a certain breed of scientists. Seeing that the world is full of law they ruled God out. Since law is running things they found God a useless encumbrance and dismissed him. The idea caught also among a certain breed of churchmen. They chose the other horn of the dilemma. Unwilling to give up God they held fast to him and ruled out law, or tried to. Then seeing how law was crowding in and threatening to take the whole field, in desperation they set themselves to saving a few odd corners here and there for God.

How pitiful it all is. There is plenty of room for both God and law. The whole world is full of both. Since this is not a matter of "matter," God and law can occupy the same "space" at the same time. Law is nothing but the consistency with which God works. It is the name, not of an energy, but of a system, a method. There is the same need for the causative energy, whether that energy works with uniform consistency, according to law, that is to say, or whether it works capriciously with no settled principles undergirding it. Isn't it strange that sensible people can not see anything as simple as this?

There is a State Hospital in Elgin housing about 3,500 insane persons. There are about 35,000 sane people, commonly recognized as such, in the town. The crazy people are full of life and energy, but no more so than the others. The difference is that in the latter class the energy expresses itself with some measure of consistency, dependability. In the former, you never can tell what it will do.

There is a river running through this town. It follows a well defined channel or river bed. But it is the river, not the river bed, that turns our mill wheels, waters our gardens and slakes the thirst of the farmers' cattle above and below the town. And it does all these things far more efficiently and certainly, because it does keep to a certain well known course, than it would if it ran around over the town you never could tell where next.

That God's world is a law governed world is a blessing to humanity beyond our power to calculate or imagine. Healing, like every other activity of God, is under the domain of law. The problem of realizing greater blessing from it is the problem of coming into greater harmony with the laws of healing. We understand these laws only in part, a very small part no doubt. Some marvelous discoveries in this field have been made for which all true believers in God are devoutly thankful. We look ahead with confidence that greater things are yet to come. One realm in which we may expect great revelations in the future is that of the spirit, and its place in both the prevention and the cure of disease. Perhaps the law of healing which we understand least is that of faith. The proper attunement of the mind in harmony with the great world Mind is our largest problem. In that realm we are confident lie the greatest possibilities of achievement.

There ought to be more interest in the gospel of good health, both in the form of personal responsibility in seeking it and in the sense of obligation to help others find it. There should be more emphasis on the faith factor, both with and without the use of other remedies. There should be more sympathy for the afflicted ones, one feature of which should be the withholding of harsh judgment even in thought concerning their failure to obtain relief. There is no room here for Pharisaic self-righteousness. Finally, there should be more appreciation of the wonder of God's ways, more eagerness to understand and utilize the benevolent forces latent in nature and in man, and more intense desire for harmony with God.

By the Direct Road

Some knowledge comes to you by the slow and roundabout process of logical deduction. And some just cuts right across lots and comes at you direct. You reason out the first. You see the second.

The second is by far the most important, not only because the most important knowledge comes by the direct route, but also because the kind that comes the other way depends finally on direct perception. It arrives only when it gets the right start, and that is a matter of seeing right. Axioms can not be proved. You must see them.

This matter of seeing straight in the moral and spiritual realm is exceedingly delicate business. It is a question of life and death. Its reliability depends on much practice, careful cultivation. And yet it is very simple. The pure in heart, for instance, shall see God. And "everyone that loveth is begotten of God, and knoweth God." And so on.

Surrender the life completely to the Christ ideal and the vision of eternal issues becomes sharp and clear. That is the way to learn to see. It is not hard to understand, after all.

Help Us Make the Message Plain

Will you not do all you can, please, gentle reader, to help the folks understand? They don't get it yet. Evidence accumulates everywhere, at conferences and meetings of all kinds, in contributions for publication and in private correspondence, in the social contacts of our daily comings and goings, just everywhere and all the time the proof gathers increasing volume to this effect: They do not see what they are trying to get at. The objective is shrouded in a cloud of mist. They are on their way but they don't know where they are going.

Forgiveness, comfort, guidance, companionship, in a world where failure, fear, mystery, loneliness, baffle and thwart them—these are the things which all hearts hunger for, and to find them is precisely "what life's all about." This is what their religion is about, the church with all its equipment and ponderous machinery, the programs and the services, the bishops and boards, the commandments and ordinances. But the people get mixed up so easily and terribly. They get lost in a maze of crossroads and bypaths and lose sight of the end. Their energy is wasted in worrying about the means and the methods until the day is far spent, the summer is gone and they are not saved.

The objective has been lost and its place has been filled by the instruments and agencies. To preserve these intact and unharmed is their chief concern but they get them nothing of vital worth. They yield them no deeper sense of companionship with God or of brotherhood with men, and they do not realize that they have their labor for their pains and that the whole vast system is worth to them exactly nothing at all.

Because they have forgotten what it's all for, to put more of the Christ spirit into their own spirits, more of the trust in God and the love for men that were his. It is not to add new burdens to life. It is to lighten and sweeten the burden of life itself.

Will you not make this plain to them, please? It might make their religion mean something.

More Difficult Than Drought

Drought and economic depression bring serious problems to family life in many instances, and to church life as well. It is harder to carry on in the domestic circle, in business affairs, and in church activities. But we are facing a more difficult problem than this. It is that of making life safe for prosperity.

The problem is very old but it becomes more critical all the time. Scientific progress, inventive genius and the multiplication of wealth are all the while raising the standard of living, which simply means that we want life to be more and more comfortable, more luxurious. The problem is to do this without weakening the quality of it, without losing something in capacity to appreciate spiritual richness. Can it be done? Can you do it? Are you doing it?

We have been unearthing tremendous secrets of life and power without the moral equipment to use them. Of what use is it to increase the speed of travel if we have nothing more important to do when we get there, if we do not know how to utilize the time saved in enriching our lives?

Prosperity is pleasant in many ways but we have not yet learned how to make it safe. We ought to learn that before we ask for more.

GENERAL FORUM

The Old Order Changeth

Kind sympathy and love and understanding,
Not pride nor arrogance nor bold disdain;
America—the friend of all the nations—
A good Samaritan.

Tread not again the old, worn, bloody pathway
Chaos, disaster—inevitably the end,
But a new trail—cooperation, Christlike,
A new Jerusalem.

No longer let us flaunt our strength as giants,
Nor calmly boast our rights on land and sea;
But take Christ's path, that all the rest may follow,
In deep humility.

—Inez M. Tyler in the Presbyterian Advance.

Prohibition and the Public Mind

BY IRA FRANTZ

First Half

"WHAT are we going to do about this crime wave, then?" The question was in answer to my refusal to sign a petition calling for a referendum on prohibition. Sign the petition, pay only a dime to defray expenses of putting it through, and you have become a member of the association. The petition itself stated as the reason for such a referendum the crime and general lawlessness resulting from prohibition. And the talk downstairs in the pressroom, where the petition got a good many signers, was not of beer and saloons, but of prohibition and the crime it has engendered.

So far as the safety of our prohibitory laws is concerned it does not matter what the relation is between prohibition and crime. The thing that will count in the elections is what the people think about this relation. With a preponderantly wet press continually blaming prohibition for a greatly exaggerated wave of lawlessness, we are stupid if we take for granted a public discernment sufficient to see the fallacy of the wet argument or to see the sinister shadow of wet propaganda and wet funds behind all this attempt to load the present crime wave on to the Eighteenth Amendment. The average man does not see it. The man who lets the newspaper do his thinking for him is becoming opposed to prohibition. And it is the vote of this average man that will decide the fate of the dry laws.

There is evidence that fundamental changes have taken place in people's thinking in the past two years. These changes are most frequently and most aptly referred to as "the passing of the jazz age." It is a tendency toward conservatism, toward a return to prewar standards. It is looked upon as a reaction from the period of loose thinking and freedom of conduct that followed the war, and is in this respect a repetition of what the country went through following the Revolution and the Civil War. The financial distress of the past months has undoubtedly had its influence also in bringing about this sobering effect. But that times are changing there can be no doubt. How will this change affect prohibition? How should it affect our efforts for prohibition?

In order to estimate the possible relation between these changes and the attitude of the public on prohibition, let us note some of the evidences and characteristics of the changes that have taken place.

First, there is the change in women's clothing styles. Ruth Stuyvesant, writing in the *New York Evening Post* in April of this year said: "You will simply have to be gracefully feminine and quite antimannish this year if you have the faintest pretension to chic. Stop imitating the mighty male. Not in dress and not in manner is it smart to be like your brother. Be softly feminine . . . let your chiffon personality have the upper hand." Nor is this changing style merely seasonal. It is taken by business men to be of great and lasting significance to them. G. Lynn Sumner, writing in *Advertising and Selling*, devotes several pages to telling manufacturers that they must prepare for greatly changed demands. The extremely short skirt is passing. There will be an increasing demand for petticoats, corsets, laces and notions. Even manufacturers of hairpins are advised that the "boyish bob" does not harmonize with long skirts and there will be a demand for hairpins again.

Mr. Sumner says further: "For the most part the past twelve years have been a period of high prosperity, of liberal thought and liberal spending. There has been a liberalizing of moral conduct that has shocked the old school to its foundations. The younger generation has enjoyed a new freedom in social relations, in dress, in drama and literature and diversions. It has been a period of short skirts, bobbed hair, jazz music, sport roadsters, hip flasks, 'Hot Lips' on the phonograph records and 'Black Bottom' on the night club floor. In every phase and character it has been a modern post-war period. It has been with us for twelve years, but I speak of it in the past tense.

"The Jazz Age started to wane as early as 1928. In 1929 there was marked evidence of changing times. Early 1930 saw on every horizon signs of a new era. Not merely a change in a season's fashions and foibles—but the more definite setting in of a long swing toward different thinking, different living, altered interests—all with a definite influence upon the material wants, the merchandise that the public will want to eat and wear and live and play with for years to come."

The same writer, viewing the matter still from a purely business standpoint, observes a return of needlework, crochet and even quilting at home, a change in taste for music, away from jazz and a return to romantic love songs, a return to the older dances, a changed interest in plays. The most popular plays today on the New York stage, he says, are, first by a wide margin *The Green Pastures*, a reverent, magical miracle play of the Negro's idea of heaven, *Berkeley Square*, a beautiful, romantic fantasy, *Journey's End*, the most moving of all the war plays and *Last Mile*, the terrific story of a man's last hours on earth. Why do people throng the theatres to see plays like these? Is it mere coincidence that they are thought-provoking, touched with a dignity that has not characterized life about us since the war?

Another trade journal carries an advertisement headed, "A Quaint Custom Returns." The "quaint custom" referred to is that of building homes "to live in and enjoy," a custom that existed "back in the days before stock dividends . . . when a corner lot was a good buy and a seven-room house and a one-car garage were the ambition of the average family." "Then came the stock market, and seven lean years for the building industry: seven years that need no recounting other than to say they are now over—definitely—conclusively—finally, having passed away to the resounding requiem of a colossal stock market crash." "This quaint custom of building and owning a home is coming back vigorously—aggressively. In fact, it's here—now."

A stationers' journal notes an "apparent trend away from the fluff and the sex emphasis to more solid reading. A certain company reports that there is a strong sale just at present for the older books on their list—the volumes which have stood up against the years. So too with their new publications. The first rate biography, the works of popular science, the historical novels are the books proving most popular. The trend is evidently away from the sex stuff, the profanity, the sensationalism in reading. The higher types of literature and books of information are what are selling strongly right now, it is reported."

All of the changes here noted are in the direction of conservatism and in their moral aspect it will be generally agreed that they are desirable. Do they indicate a strengthening or weakening of prohibition sentiment? Surely, you say, on such a wave of moral awakening prohibition will be carried to its ultimate triumph; on such a foundation of sober thinking prohibition will be invulnerable to attack. Let us analyze the situation and see whether this be true, whether the passing of the jazz age forbodes good or ill to the temperance cause, whether it can be used either for or against prohibition.

In the first place, to use a well worn figure, the pendulum is swinging; or, if I may make it plural to allow for what to your way of thinking and mine may be a difference in direction, the pendulums are swinging. The women's dress pendulum from masculinity to femininity. The music pendulum from jazz to the older romantic love songs. The economic pendulum from stock speculation to the building of homes to live in. The book pendulum from sex trash to biography, history and religion. The temperance pendulum from prohibition to—what? To pre-war conditions?

In the second place, and here we may find that the word pendulum need not be pluralized after all, the changes outlined above are all in the direction of conservatism. But prohibition is not a conservative movement. Prohibition is progressive. There is evidence that it is far too progressive for this serious minded age. People are not so much inclined to experiment as they formerly were, even though they are told the experiment is a "noble" one. They have dabbled in stocks and have lost their savings. They are turning to home building. They have experimented with prohibition and (do not all the papers say so?) they have precipitated an unprecedented crime wave. What are they going to do about it?

Oak Park, Ill.

The Honest Wets

BY W. G. CALDERWOOD

PERHAPS it is harsh judgment to class every wet who speaks of prohibition as promoting lawlessness as a hypocrite. But those who lived in pre-prohibition days know that the license laws were more generally, more openly, more persistently, and more successfully violated than the prohibition laws are or ever have been.

The flower of the regulated liquor traffic, the most perfect system which the regulationists could invent, was the licensed saloon. It never obeyed the law, anywhere or at any time. It was the Beelzebub, the prince of all lawless devils. It ran open on Sunday—contrary to law. It sold to drunkards—contrary to law. It harbored harlots—contrary to law. It filled "growlers" for little boys and girls—contrary to law. It ran all hours of night—contrary to law. It sold to youths and teen-age girls—contrary to law. It covered its walls with nasty "art"—contrary to law. It sold without license—contrary to law. This anarchy was habitual, it was a regular, everyday routine

Every wet who was adult a dozen years ago knows it. When there were more than seven thousand saloons in Chicago the semi-official statement was that there were 25,000 places of illicit sale. When there were over four hundred licensed saloons in Minneapolis, the Liquor Dealers' Association admitted that there were 4,000 places in the city where liquor was sold without a license. Similar conditions prevailed in nearly every city and hamlet.

No informed person believes that there are as many places of illicit sale in these cities now as there were then. There is a more honest, more general, and more sincere effort made to enforce the prohibition law than there ever was to enforce the regulations of the license law, and that effort is more effectively successful and every wet whose memory goes back to the license days knows it.

Moreover, official corruption under license was incomparably worse than it has ever been under prohibition. Under regulation which did not regulate, when a policeman was asked to make an arrest where the law was being then and there openly and boisterously violated before his eyes he would refuse to do his sworn duty; when, under different administrations in different cities groups of citizens waited upon the mayors and chiefs of police and told each of the indescribable ruin that was being wrought by the flagrant and habitual violation of the law, with the full knowledge and consent of the police officers, there was not one of these mayors or chiefs but had been so corrupted by the regulated (?) traffic that he would not, or could not act; when in like manner, the governors were formally apprised, with evidence submitted by committees of eminent citizens, of the nonfeasance or malfeasance of the mayors and other officers, every governor, while admit-

ting the facts, was so obligated to or so terrified by the regulated (?) traffic that he was deaf to the pleas for the womanhood and manhood, the youth and the homes of his state, and turned craven traitor to his oath of office, and stifled the voice of duty and compassion that struggled in his soul.

Of course, there are honest wets—especially among the young who never knew the greater evils under regulation. But that may not be said of those who knowing the dismal debacle of license, charge prohibition with the abuses which prohibition has reduced.—In the *Northwestern Christian Advocate.*

A Study of the Doctrine of Christ's Second Coming

BY B. E. BRESHEARS

2. Attendant World Conditions

It must be the conclusion of the careful Bible student that our Lord is coming "the second time" to set up a kingdom. He has gone "into a far country to receive for himself a kingdom and to return." This will be a universal kingdom during which time he will rule the world in righteousness. It will be a glorious period of universal peace, and unexampled prosperity and happiness. There are many scriptures which describe this time when sin and the tempter are to be banished, and "The kingdoms of this world are to become the kingdoms of our Lord and of his Christ" (Rev. 11: 15).

By what means this is to be brought about, and the attendant world conditions, is a subject we dare not evade since Jesus, the prophets, and the apostles have had so much to say about it. There is much theorizing and false optimism which has all but obliterated the plain teachings of the Bible in the minds of a great many people. It suits the natural mind of men to believe that the race is so "progressing" that after a time Jesus will come again and the world will be saved en masse. Some think that it may take even thousands of years for man to so prepare the race and make the earth fit for Jesus to receive it. From the progress made we might think that they are indeed right on this point.

It would seem that we had better consider the story of the race of mankind both from the standpoint of the Bible and profane history. It is a study of "the descent of man" in each several period of his history and in the different tribes and nations of the world. The antediluvian period ended in the disaster of the flood. The period following ended in the confusion of tongues and the scattering of the race. Abraham believed God and it was accounted to him for righteousness, and he became the father of the faithful. His natural-born descendants proved unfaithful and ended up as a race of slaves. It took the plagues of Egypt and other miraculous interventions of God to deliver them. The children of Israel were made a free people. To them "pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." They abused their high position and fell into idolatry. This necessitated successive captivities among idolatrous people which weaned them from this sin. The full measure of their iniquity resulted in the rejection and crucifixion of the Son of God. Finally their temple, their city, and their nation were destroyed and they were scattered to the corners of the earth and became a hiss and a byword among all nations. Their discipline is not yet ended. By means of further fiery trials they are yet to be purified, after which a repentant remnant is to be made the head of the nations. Theirs is a long, sad story and there is no further space to consider it.

In the church period it was the purpose of God to call out of all nations a people for his name. The Christian church was launched in the world with the leading of specially qualified men. Her history has been a stormy one down through the centuries. There are many dark pages and the end is not yet. With God's blessing she has had a measure of success. Through many fiery persecutions she emerged at the end of the first century with adherents variously estimated at from four to six millions. New Testament writers and the messages to the seven churches indicate at this early date many corruptions had crept in. Some were commended, some were lukewarm, and some were spiritually dead.

The dark ages constitute a period of church history which is dark indeed. The light of the glorious gospel was almost obscured. But there were a few faithful and from these arose men whom God used to deliver the people from the woeful corruptions of the age. The church again came forth purified by long periods of persecution when millions suffered martyrdom for their faith. The pure gospel was proclaimed with renewed power and has been carried to nearly every corner of the globe.

What is to be the future history of the church, and the final results of her work? This question confronts us in this connection. Far down the ages, and much of her journey done, every true soldier of the cross desires that she may be a beacon light to all who walk according to the course of this world, who are without God and without hope in the world.

There is a widespread belief that God through the instrumentality of his church and people will bring about such a period of peace and righteousness, even the conversion of nearly if not all the people, and by this means will be ushered in the millennial reign. Some even seem to believe that the millennium can not come until this is brought about. The past history of the church and of the race as well as the Bible are against such a conclusion. There is not a city, a hamlet, or a community which can claim that all the people are even nominally Christian. The church can never hope for such a result. No such accomplishment was ever expected of her. But if she remains true to her Master and her mission many souls will she bring to the light of the gospel. Those who will be otherwise will not be of her, and attempting to broaden out to take in all the people the church will be swallowed up of the world. Instead of the church with this aim winning the whole world, the world will win the church.

We are warned that along with other perilous conditions there will arise many false teachers in the latter times and many shall depart from the faith, giving heed to seducing spirits. They will have a form of godliness but deny the power thereof. They shall even deny the Lord who bought them. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. It is for these things and their attendant evils that the wrath of God is come upon the world.

But it might be asked if God would not stay these conditions and his punishments, even as he did in the case of Nineveh? If his church and his ministers would as faithfully sound his warnings as did Jonah and the people would heed them as did the people of Nineveh, we must think that the threatened calamities would be averted. If the people had heeded the preaching of Noah probably the flood would have been averted. But who has the right to say that God is not going to bring his pronounced judgments upon the world? How many preachers of the type of Noah, and Jonah, and Isaiah, Jeremiah, and all such, are now sounding forth the threatened wrath of God revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness? If there are many such how are they regarded? And how much attention are they gaining in this day when men are so optimistic and think they know more than is revealed in the Word of God?

But we hear ministers say: "If it be this way, or will be this way, we had as well cease our religious work." Or, "If I believed so, I would not preach another sermon." Such talk is silly. Noah was apprised of the flood but he prosecuted his building and continued his preaching; and this was the reason: he believed God and his faith availed for him and his family when "God spared not the old world, but saved Noah the eighth person, a preacher of righteous, bringing in the flood upon the world of the ungodly" (2 Pet. 2: 5). "By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Will we be warned as was Noah?

How then is the King to set up his government and rule the world in righteousness? How will he deal with those "citizens who hated him" and say unmistakably "We will not have this man to reign over us"? (Luke 19: 14 and 27.) How are the kingdoms of the world to become the kingdoms of our Lord and of his Christ? The process is graphically described in many passages in the Bible. It was revealed to Daniel in the day of Nebuchadnezzar who himself was the head of the great image representing the kingdoms of the world down through history to the end of the age. "And in the days of these kings [or last kingdoms symbolized by the toes of the image] shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. 2: 44). Verse 35 says that the Stone that was cut out of the mountain smote the image of iron, of clay, of brass, of silver, and of gold and these became like the chaff of the summer threshing floors; and the wind carried them away and no place was found for them. The Stone became a great mountain and filled the whole earth.

Christ is not going to build his kingdom on the ruins of earthly governments nor upon any reforms instigated by man. It will be necessary to clear away the debris of accumulated ruins wrought by sin and the failures of the race. The quotations show the thorough process by which this will be accomplished. "Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doing. Woe unto the wicked; it shall be ill with him: for the reward of his hands shall be given him." "And you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints" (2 Thess. 1: 7-10).

Omak, Wash.

Why I Believe in Prohibition

BY HENRY FORD, AS TOLD TO STANLEY HIGH

Reprinted From the Christian Herald

Dearborn, Michigan. . . . Miles of broad pavement. . . . Acres of tracks. . . . Switch engines and a long tangle of cars. . . . Tri-motored monoplanes, outbound to Chicago, Cleveland, Buffalo. . . . Great clean factories, a square mile of them or more. . . . And men. . . . Americans, Britons, Poles, Italians, Negroes, Russians, Hungarians. . . . Tens of thousands of them. . . . And tens of thousands of automobiles, parked by the acre. . . . Every known make—and Fords. Ready for the day shift when it pours out of the gray smoke and turns toward home. . . . Toward little white houses and a lawn to water.

Over in the Administration Building, Henry Ford is talking about prohibition. There is nothing dramatic in the way he talks. He leans back in his chair, hands clasped behind his head, his eyes half-closed. Beyond the window of his office a little park leads up to the fenced-off right-of-way of the railroad. Henry Ford, looking upon the new industrial world that he has made, can afford to be undramatic. The background is drama enough. That background takes the things he says from the quiet of an unpretentious office and lifts them into the headlines.

For Henry Ford talks about prohibition not as a fanatic or a philosopher, but as a scientist who has built the world's largest producing laboratory, and who knows, with scientific intimacy, the materials with which he has to work and the peril to society involved in their mishandling.

"You want to know why I believe in prohibition," he asks. "The answer is out there"—pointing toward

(Continued on Page 650)

Emanuel B. Hoff, the Student

BY WARREN SLABAUGH

Bro. Emanuel B. Hoff was born near Wooster, Ohio, in 1860. An old friend of the family recounts in delightful fashion a page out of the countryside history of seventy years ago. She remembers that the Hoff family were peculiar. It was in the days of simple culture when living was more primitive; but the John Hoff family differed from their neighbors in at least one aspect and this caused considerable comment, and not all of it favorable. "The Hoff family had books!" It seems that they thought less about the more material things of life but they had books and were wont to take time to read those books, even at the neglect of other things. It was further related that the subject of this sketch while quite young manifested a lively interest in these same books. When friends would remonstrate that this was no proper way to start a boy in life, his father would say, "Now just leave Manuel alone."



Perhaps the story gained some accretions in the process of retelling during the many years that have elapsed, but the character of the mature man seems very much in keeping with this bit of legend. For he had a deep interest in education and became an educated man himself. Through the country schools and the private seminary at Waterloo, Iowa, through several years of teaching in the public schools, then at Mt. Morris and later at the Divinity School of Chicago University—this was the formal side of his education. But Bro. Hoff did not cease to study when he left school; he was a student to the day of his death. Each year teaching the great courses which he loved, the Life of Christ, the Message of the Prophets and Bible Doctrines, never did he rely on what he had done in the past; but to each course and each recitation he brought a freshness of presentation due to the fact that each class period had been preceded by a period of preparation.

The writer of this sketch stood by his desk on the day after his death. There lay his well-worn open Bible; near by were the great reference encyclopedias; and scattered on the desk were his notes, being worked over and thought over again for the class which would convene the week following the New Year. Around the walls of his spacious library, designed and built by himself, were shelves full of books. On the large table in the middle of the room were piled other heaps, and these books had not been bought by the foot or yard to fill up space; for each one had been chosen for its intrinsic value and was treasured with loving care.

Nowhere perhaps was Bro. Hoff quite so at his best as in his library. Hundreds have pleasant memories of his splendid social qualities, of the many enjoyable school outings on the lawn or in the living room. But here in the library he was both the warm personal friend, deeply interested and helpful, inspiring confidence by his kindly tact; but he was the scholar as well, and no one went away from the quiet hour in that upper room without having stirred within a new ambition to study and excel, to attain to that true culture which comes from companionship with good books.

Bro. Hoff was equally at home in the classroom, and here rather than in the pulpit and on the convention floor he made his best contribution to the church and kingdom. His mannerisms were soon forgotten; his keen wit and quick repartee were always appreciated; but it was his profound knowledge of his subject, his deep love for the truth and its practical application which challenged his students and sent them out sobered and thoughtful. Some were tempted to go out and quote his homely illustrations and pithy witticisms, but his real influence was deeper; unconsciously he inspired his hearers to become seekers for the truth. He made few quotations except from one book, the Bible, but the contents of these other books which he found so helpful he had assimilated and worked over until they were his very own.

He was interested in a wide range of subjects. Once on an outing to the Dunes, I remember in what delightful fashion he explained to the students the unique phenomena of that interesting place. He was equally at home in the lecture room giving an interesting travelogue concerning the far-away Bible lands. For him the kingdom of God was inclusive of all the departments of the life and his interest was broad enough to include them all.

Perhaps the deepest regret of his many friends is that his ambition to write books was not realized in any large measure. Some of this work was well under way only to be cut short when he laid down his pen on the note-strewn desk to take it up no more. His ambition might have been nearer realized had he had a greater gift in the matter of formal composition; he found it difficult to transfer his splendid thought to written form. Perhaps it is just as well. Of the making of books there is no end but few are seriously read. But of lives which by their depth and sweetness inspire others to better things, there are too few. Here was Bro. Hoff's best gift. "He being dead, yet speaketh."

Chicago, Ill.

WOMEN'S WORK

Mothers and Daughters' Division

BY MRS. J. Z. GILBERT

Those who have kept in touch with the Messenger and the *Visitor* articles concerning the Women's Work are familiar with what is being done regarding its various departments.

Outlines of goals and objectives have been given some attention, and these are being worked out as rapidly as seems consistent with a normal growth of the work during a transition period such as the expansion of our work is now undergoing. While this movement is a definite expansion in process, yet it is as definitely a uniting of the women's activities.

The service fields open to the women of our own Brotherhood can not be meditated upon and visualized without making one enthusiastic and happy. These avenues for service specified by five separate departments, each one of which is full of opportunities to help in the Lord's work, afford a place for every woman to do her part as the call may come to her. Surely our sisters will feel an interest in this, and we believe will continue to cheerfully help in the service of the One who gives grace and wisdom to perform the task he sets for us.

We are much concerned about an increasing interest in each department of this five-fold activity unit, just as every Christian is concerned in every movement for the advancement of God's kingdom. The particular division to which this article is confined, however, is that which deals with the home.

Whether or not it be in harmony with our wishes, the home of a generation ago is rapidly passing away, and we must cope with the conditions and problems of this age by studied methods and well laid plans or lose the home vantage ground entirely.

The Mothers and Daughters' organization exists for the one and only purpose of benefiting the home, and in our effort toward the accomplishment of this task several phases of activity must be taken into account. Further developments will receive mention as time goes on. Right here we are happy to say that we are to have space on the *Home and Family* page of the Messenger for a question and answer department. A question and its answer will appear each week. (See page 647 in this issue for the first question.)

Readers are invited to send questions, all of which will be given careful and confidential consideration. Those which can not be answered on the *Home and Family* page will receive a personal reply. Address your questions to *Around the Table*, 3300 N. Griffin Ave., Los Angeles, Calif.

We have in our Brotherhood many persons whose knowledge and experience along given lines render their judgment on certain topics very valuable, and we hope by means of this *Around the Table* department to enlist such people to answer some of the questions.

Los Angeles, Calif.

CORRESPONDENCE

A SELF-SACRIFICING SPIRIT

A most self-sacrificing spirit was manifested by the membership of the Pittsburgh congregation, Pittsburgh, Pa., in their called council meeting, Tuesday evening, Sept. 9.

It was on this wise: Morrellville congregation, Johnstown, Pa., finding herself in need of special help and guidance, appealed to the Standing Committee of our recent General Conference to grant to them a committee to help them construct an aggressive forward looking program to build up their membership and adequately meet their financial needs.

The Standing Committee asked the General Mission Board and the General Ministerial Board with the District Mission and Ministerial Boards to constitute the committee with chosen representatives.

Upon visiting the Morrellville church the committee found that the first and greatest need was a well qualified pastor. The committee with the church prayed over this matter carefully, and the unanimous vote of the group resulted in a call to Dr. Galen B. Royer of Pittsburgh.

Brother and Sister Royer felt led to accept the call if the Pittsburgh congregation would be led by the Holy Spirit to grant them an honorable release. Brother and Sister Royer have served the Pittsburgh congregation well for the past five years.

Eld. J. A. Robinson and the writer presided at the Council at Pittsburgh when the church was asked to give up their pastor to answer the call of another church and representing Boards.

This was a hard thing to ask of the Pittsburgh church. Prayerful silence held the audience. At length a brother made a statement in which he said that he recognized the call to be one of greater importance than an ordinary call from a local church, since it was a call by representatives from the Brotherhood, and believed they ought to yield their desires to support this larger call. He concluded with a motion to grant release to their pastor. A tearful silence reigned in the meeting, and at length a second was offered. The vote which followed represented a wonderful spirit of self-sacrifice on the part of the congregation to give up a loved pastor and his wife to serve in another field.

The Pittsburgh church is to be commended for such a spirit. They come to the front in the Brotherhood as an example of sincere coöperation with the general plan in our Brotherhood in locating pastors. If pastor and people could everywhere be so coöperative our ministerial problem would soon be solved.

The Lord will abundantly bless this congregation for their noble spirit. May the Heavenly Father bless them in locating another pastor, and may his blessings accompany Brother and Sister Royer as they go to their new field.

Greensburg, Pa. M. J. Brougher.

DALEVILLE OPENING 41ST SESSION

The alumni and friends of Daleville Academy have responded splendidly to the call to reopen the academy. The enrollment to date shows a 35% increase over last year with still other students to enter. Because of the increased enrollment for this session, together with the outlook for another year, the management is making plans to enroll 125 students for the session 1931-32.

The chief objective for the new management is "character education." One of the foundation stones in this objective is scholarship. To help realize this ideal we have chosen teachers who are specialists in their fields. In addition to this they are sympathetic students of human nature. Small classes give the teacher an opportunity to make each student an individual study. In order to meet one of the deepest needs of the academy students we are conducting a supervised program of study. Through this method we hope not only to develop the attitude of industriousness, but that this industry may be intelligent and efficient.

However, scholarship does not meet the full demand of our objective, "character education." A high degree of intelligence must be buttressed with a high degree of moral and spiritual integrity. In order to meet the full demand of this objective, Daleville has in its curriculum courses in Bible, Ethics, and Religious Education. Through the study of these courses the student is led to turn his attention inward upon the personality and its development in accordance with a well defined moral and spiritual order. These courses of study, together with the religious and cultural atmosphere of the school, go hand in hand with a high degree of academic scholarship to meet the demand of the Daleville objective, "character education."

Daleville, Va. F. E. Williar, Principal.

Notes From Our Correspondents

CALIFORNIA

Hermosa Beach church met in council on Sept. 6 and elected Sunday-school officers for the year with Bro. Robert Faw, superintendent. Under the direction of the ministerial board, our pastor, Bro. Shock, and wife were reelected for the coming year. Two deacons were chosen by the church and on Sept 7 Bro. Joe Brock and Bro. Clinton Bowman and wife were installed under the direction of Bro. A. D. Sollenberger. The latter also brought the sermon on Sunday morning and evening which was very helpful. In the morning one was received back into fellowship through the efforts of Brother and Sister C. E. Gillett who have been with us during the summer A Sunday-school girl was baptized on Sept. 14 by the pastor. Sept. 11 a group of our intermediates and older members motored to Long Beach to hear the wonderful message by Bro Helser from Africa. It was very helpful and instructive, especially since the group is interested in Bro. Heckman's work and support on the same field. A reception was given our pastor and wife on Sept 12 at the church A number of our members attended District Meeting recently. We are glad to have Brother and Sister Levi Stump back with us, after their tour of the Holy Land this summer He has been our Sunday-school superintendent for several years. We hope to have some talks by them concerning the trip. We start another year of church work with renewed efforts and hopes that we may accomplish more in the coming year.—Mrs. Vinna Bowman, Hermosa Beach, Calif., Sept. 17.

Modesto church met in council Sept. 5 and 12 for the purpose of electing church and Sunday-school officers. We chose Bro. Marvin Goodman as Sunday-school superintendent, and Bro. M. S. Frantz, elder for the coming year. With these and the church cooperating with our new pastor, Bro. Fred W. Hollenberg, returned missionary from India, we are expecting great things for the future.—Florence M. Kauffman, Modesto, Calif., Sept. 18.

Pasadena.—July 17 we closed three weeks of Vacation Church School. The attendance of all schools over the city was small this summer owing to the epidemic of infantile paralysis. For this reason also, and with some of our members visiting in the east, our Sunday-school and church attendance was cut down. A special effort is being put forth to revive our work and go forth with renewed effort. Sept. 26 there will be a booster banquet of all Sunday-school officers and workers. Sept 28 will be promotion day and Oct. 26 rally day. The church met in council Aug. 15 when Sunday-school officers were elected with Bro. J A Heckman, general superintendent. Delegates to District Meeting were our pastor, Bro. C. C. Kindy, Bro. S. I. Newcomer and Bro. J. Z. Gilbert. Nine from our church attended the young people's conference at Camp La Verne in September. Eight of our young people are in La Verne College this year; and two are taking work at the university. Brother and Sister Muir with their daughter, Gladys, who has been taking a year of school work in Europe, have returned Sept. 14 we were greatly strengthened by a powerful message from Bro. A. D. Helser. Bro. Forest Eisenbise of Lanark, Ill, will take up the pastorate here about July 1. At the call of the church Bro. Kindy will continue until that time.—Mrs. Iva Brubaker, Pasadena, Calif., Sept. 23.

Waterford.—June 12 the Apollo quartet from La Verne gave us a message in song which was much appreciated. June 29 Bro. John I. Coffman gave us a sermon on Grace of Giving. During the Christian Workers' hour we had an educational program after which an offering of $35 was taken for La Verne College. Aug 3 Bro. Geo Mishler from North Manchester, Ind., brought us an inspiring message Aug. 5 Bro. Fred Hollenberg, a returned missionary, gave an illustrated lecture on his work in India. He also preached two sermons for us on Aug. 10. Aug 28 in council, church and Sunday-school officers were chosen for the year: Elder, F. E. Miller; Sunday-school superintendent, Bro. Mark Colbert; Messenger agent and correspondent, the writer; Christian Workers' president, Sister Ina Martin; District Meeting delegates, Bro. D. O. Kunns and Ira Martin.—Alice Baker, Waterford, Calif., Sept 23.

COLORADO

Colorado Springs.—At our last business meeting the church decided to try the work without the help and supervision of the District Mission Board. Since our pastor, Bro. J. A. Clek, closed his work here Sept. 1, after five years, our first task is to secure a new pastor. As our church is small and of limited means, we feel that we can only afford a part time pastor. We would be glad to hear from any brother who might desire to locate in this part of Colorado and help to build up the cause of the Master here.—Mrs. C. L. Peterson, Fountain, Colo., Sept 27.

Denver.—Since our last report six have been received into the church by confession and baptism. We are glad for these recruits as they help fill the vacancies left by those who have gone to other fields of labor. The church met in council Sept. 17 Sunday-school officers were chosen, with Bro H C. Long, superintendent. Since our workers are back from their vacation the work is taking on new life. Some of our classes are making a special effort to increase their attendance and are having good results Installation services and promotion day will be Oct. 5. Junior church begins the first Sunday in October with Sister Blanche Long in charge. Sunday evening, Sept. 28, Bro A. D. Helser of Africa delivered a heart-searching message to an appreciative audience. Bro. Helser is in Denver a few days, speaking at the Denver University, Iliff Seminary, Colorado Women's College and some of the city churches.—Mrs. I. J. Sollenberger, Aurora, Colo., Sept 29.

Sterling church has recently enjoyed some very splendid messages. Aug. 27 Prof. J. Hugh Heckman of McPherson College gave us an inspiring message. Aug. 28 Dr. Barbara Nickey gave a stereopticon lecture on her work of the last fifteen years on the India mission field. This summer we have had with us a number of visitors. Just before they left we gave them a farewell social which was enjoyed by all. Our church was represented by a goodly number at Haxtun in our District Meeting. Since the last report four have been received by baptism and one letter has been granted.—Mrs. Agnes Nickey, Sterling, Colo., Sept. 19.

FLORIDA

Clay County church met in council Sept. 13 Plans were made for the District Meeting which is to be held at this place We hope to make all who come comfortable; lodging will be free with a minimum charge for meals. Any brethren passing through at that time are cordially invited to stop for the meetings Trains will be met at Doctors Inlet by notifying the writer or A D Crist of Middleburg, Fla.—Mrs M. B. Jenkins, Doctors Inlet, Fla., Sept 29

East Tampa church conducted a ten day Vacation Bible School with an average attendance of about thirty-four; fifty-nine were enrolled Some difficulty was experienced in getting teachers and only three classes were organized as a result The life of Christ, missionary journeys of Paul, and Bible geography were the subjects taught The final program was given on Sept. 5. The work was very much enjoyed by all and has helped in the Sunday-school attendance The church at Tampa has Sunday morning services regularly now that our minister, Bro Harvey Landis, is with us again Our elder, Bro. J H Garst, also has been away for some time —Mrs. A O. Haney, Tampa, Fla., Sept. 27

IDAHO

Bowmont.—Sept. 13 at our annual election, Sunday-school and church officers were chosen Sept 1 Bro H. G Shank completed his first year as full time pastor. He has been unanimously retained for another year. Our Sunday-school and church services have been well attended during the summer months. Aug. 3 we were fortunate in having with us Bro Robert Mohler of McPherson, Kans. His message was an inspiration to all. Bro Amsey Bollinger of Fruitland, Idaho, also gave a very instructive talk of the work at the Industrial School at Geer, Va.—Chloe V Gross, Bowmont, Idaho, Sept. 27

ILLINOIS

Astoria church has just closed a revival meeting which began at the close of the District Conference. The meetings were conducted by Bro. J. F. Burton of Trotwood, Ohio, and Thelma Harshberger of Virden, Ill., song leader. Much interest was created during the meetings as the attendance increased until the close. Bro Burton labored very earnestly for the salvation of souls. Two were received into church fellowship by baptism and we feel the church has been built up spiritually. The song services led by Sister Harshberger, and also her special numbers, were a great help in the meetings The meetings closed with a love feast Sept. 21 with a large number of members present.—Mrs. Rosella Sullivan, Astoria, Ill., Sept. 29.

Freeport church met in business meeting Sept. 8. The Sunday school officers were elected for the year. The writer was reelected superintendent, with Bro. L. Haugher, assistant. It was decided to cooperate with the Mission Board in raising our pastor's salary. Aug. 14 our Y. P. D. gave a missionary play, The Little Gray Lamb. They are also presenting it in several adjoining congregations. Aug. 17 Bro. J. E. Miller and wife were with us. He gave us the morning address. Sept. 14 Bro. Rufus D. Bowman and wife were with us in an all day service. Bro. Bowman, General Secretary of Education, gave us two fine addresses along with some inspiration in the Sunday-school work We were indeed glad to have these brethren with us, and anyone passing through Freeport is cordially invited to stop and worship Also anyone knowing of members moving to Freeport or living near, please notify Bro. Neils Esbensen, 775 W. Pleasant St., Freeport, or the writer, and they will be called upon. We are preparing for a father and son banquet to be held Sept. 26. Oct. 5 we will have our rally day service. At the recent District Meeting, our pastor, Bro Esbensen, was ordained to the eldership.—Mrs. Walter LeBaron, Freeport, Ill., Sept. 20.

Hurricane Creek.—Bro Jas Claytor of Lintner, Ill., closed a two weeks' revival at this place Sept. 21. His sermons were very uplifting and spiritual and we feel that our church though few in number has been greatly strengthened through his efforts. On the last night of the meeting two came forward for Christ, one for baptism and one being reclaimed.—Flora T. Caylor, Mulberry Grove, Ill., Sept 29.

Panther Creek church met in council on Sept. 20 with Eld. J W. Switzer in charge. Sunday-school and church officers were elected for the year. Bro. M A Whisler and wife of the Oak Grove church were present at this meeting, the former giving us a brief report of District Conference. Bro Whisler was chosen as our elder for the year. As yet we have not been successful in securing an evangelist to hold revival meetings this fall, but our committee will continue to make further efforts. We will have an all-day meeting on Oct 4 with a love feast in the evening, unless an evangelist is secured, then the date will be changed to have it at the close of the meetings. We will have another joint Sunday-school convention with Oak Grove, to be held in this church, at an early date. Sept. 13 our Sunday-school met at Miller Park in Bloomington for a picnic dinner —No Signature, El Paso, Ill., Sept. 22.

INDIANA

Bethel church met in council Sept. 14. We elected Sunday-school officers for another year with Bro Clive Shuder superintendent for the adult department. We will hold our love feast on Saturday evening, Oct. 25, at 6 o'clock —Grace Noss, Milford, Ind., Sept. 27.

Blue River church held its regular members' meeting Sept. 18. An election of Sunday-school officers was held; fourteen in all were chosen, with ten teachers and assistants. Sister Elva Stuckmann is superintendent. Six of our classes are using the graded work with splendid results. This has been a banner year in Sunday-school in five years in attendance and interest. The church has decided to put forth a special effort in the development of our musical talent, both vocal and instrumental, with Sister Elva Stuckmann as director. Sept. 3 the church held a special meeting, with members and friends of the church present. Bro. McCoy gave a splendid sermon on the subject, Church Life in the Community. At the close, refreshments were served by the young people's class. Sept 14 we held our harvest meeting. Bro. E. C. Swihart of Elkhart, Ind., ministered to our spiritual needs. Bro. J. S. Zigler of Rock Run church will open our revival services Oct. 19 Our pastor and the church are preparing for our revival services and we look forward to it as a time when much spiritual good will be done.—W. J. Frank, Columbia City, Ind., Sept. 24.

Buck Creek church met in business session Sept. 13. Sunday-school officers were elected for the coming year with A. J. Replogle, superintendent. We were glad to have Bro. L. L. Paul and family move back in our church. Our communion will be held Oct. 11 beginning at 10:30 A. M., with a basket dinner at noon. Our revival will begin Nov. 16 with Bro. J. S. Zigler assisting. Rev. Lowe and Mr. Huddleson gave a lecture last Sunday evening on the evil of tobacco and the effect on our young people.—Mrs. Phebe Teeter, Mooreland, Ind., Sept. 19.

Elkhart City.—The Elkhart City Sunday-school enjoyed its outing this year at McNaughton Park. It was a splendid success. The church and various auxiliary organizations were well represented at the District Meeting this year. On Sunday, Aug. 31, the church dedicated her new parsonage which is located on 1716 Benham Ave. J Clyde Forney of South Bend was the principal speaker for the day. His addresses were appropriate, informing and inspiring. It is rather remarkable that the congregation at one council meeting should approve the plans and recommendations of the trustees and finance committee, and at the next quarterly council accept the report of said boards as having completed the work and parsonage occupied by the pastor The boards and the workmen are to be commended for their hustling and business snap. The parsonage cost about $5,700. The church is also to be commended for its support in the past, and for the good offering on dedication day. At the recent council meeting Bro. Allen Weldy was reelected as the church school superintendent, and Bro. Ernest Boyer, assistant. On Sunday evening, Sept. 14, the congregation enjoyed the stereopticon message on "The Growing Church in India." The last Sunday of this month, Sept. 28, will be promotion day and installation day in our school There will also be a special program in the morning mainly by those who have had a perfect Sunday-school attendance for the year. Sunday, Oct. 5, will be observed as rally day and homecoming day in Elkhart.—Mrs. Earl Kercher, Elkhart, Ind., Sept. 19.

Fairview.—Sept. 28 Eld. M. Smeltzer preached for us. He is soliciting our congregation in behalf of the Old Folks' Home of the District A tri-township Sunday-school convention will be held at our church Oct. 5 Since our last report one more has been added to our number by confession and baptism. Oct. 11 at 6:30 P. M. we will hold our love feast —Anna E. Wagoner, Lafayette, Ind., Sept. 30.

Logansport church convened in council Sept. 11. We decided to reestablish our Cradle Roll. The financial report was most gratifying We expect to use the Sunday-school offerings of the first Sunday of each month for missionary purposes. Recently our Aid Society has held two ice cream socials, netting $22 at each one; two chicken suppers cleared $141 These with other church offerings during the past quarter have totaled over $400. We now have our year's District dues paid in full and other old debts cleared up. Pastor Stinebaugh and wife organized a Junior League this summer and sometimes we have more young people on Sunday evenings than adults. They are very much interested and are anxious to assist with the programs. We also have Christian Worker Meetings. We elected Sunday-school and church officers to begin duty Oct 1 Earl Hankins is superintendent of adults; Ruth Hankins, church clerk; Beulah Irvington, Messenger correspondent. Bro. Stinebaugh is delegate to the District Meeting, with Marion Flory and the writer, alternates. Sept. 14 Clay Syler and Carl Johnson gave us very interesting information concerning the laymen's movement, showing in a striking manner what and how the laymen assist in the work of the church The Peru homecoming was attended by about twenty of our number. Sept. 28 the pastor held installation services for the new church and Sunday-school officers and teachers Mrs Larson of Walton gave a most interesting reading on Doreas, occupying the preaching hour on Sunday evening sometime ago. A number attended the Mexico communion on Sept. 27.—Mrs Florence E B Arnold, Logansport, Ind., Sept. 29.

Loon Creek church met in council Sept 16 Six letters of membership were received. Sunday-school officers were elected, the superintendent being Elmer Shultz; delegates to District Meeting, Roy Teach, Ella Bowman; alternates, D. W. Paul and Elmer Shultz Harvest meeting will be Sept. 28; rally day, Oct. 5; installation service, Oct 12. The date for the love feast, Thanksgiving evening. Our pastor, Eld. Roy B. Teach, and family began their work Sept 7 and we are glad to welcome them back in our midst again. Sunday-school and church attendance seems to be increasing. The Ladies' Aid is very busy with their work and the attendance has been good all summer —Mrs Chas. Heaston, Huntington, Ind., Sept. 23.

Markle. The work of the Markle church is moving along nicely The interest in the Y. P. D. continues to grow. The four churches in the town held union services each Sunday evening during August. These meetings were well attended and were a great inspiration to all. Sept 14 we held our annual harvest and homecoming meeting. Our pastor, Bro John Eberly, preached the forenoon sermon and Bro. Roy Teach of the Loon Creek church preached in the afternoon. Sept 19 we held our regular quarterly business meeting Sunday-school officers were elected Bro Daniel E Heastand will were elected delegates to District Meeting Our church will cooperate with the other churches of the town in a union revival effort of at least four weeks, beginning Oct 19. The four pastors will do the preaching. D. B. Garber, Markle, Ind., Sept. 26

Michigan City branch of the La Porte church had a most refreshing service Sept. 28 when she observed the third anniversary of the organization of the Sunday school, the occasion being fully de Sister Mary Morris of Mishawaka, Ind., gave an address that was both inspiring and encouraging Her subject was, Despise Not the Day of Small Beginnings, and was truly appropriate for the occasion Her talk was followed by songs, Bible stories and recitings by the various teachers and classes The attendance was unres Three years ago the Sunday-school started with an enrollment of about thirty and now there are about 100, the majority being children There are six classes in the school. At the beginning there were eight members of the church to carry on the work now there are fifty, some being additions by letter and restoration, but mostly by baptism The Aid Society started work with four sisters and a few friends and is now doing gaming and doing considerable work During the summer over 100 infants' garments and gowns for mothers were made and mostly donated to needy families, the Aid also contributed to the women's work of the church as calls came The work at present is on articles for a Christmas sale Mrs Ellen Roose, Michigan City, Ind., Sept 29

Mt. Pleasant (Northern).—Our church met in council Sept 4 Sunday-school officers were elected Bro. Harley Ebey being reelected superintendent Several matters were decided which will lead to efficiency and added interest in the work at this place Sept 7 the juniors gave a missionary program The offering will be used by the juniors in their missionary offering.—Mrs. F. J. Wiedeman, Bourbon, Ind., Sept. 18.

Nettle Creek. Sept 14 Mr Huddleston and Rev Lough, both of Indianapolis and members of the No Tobacco League, came to our church and rendered a very interesting program during the morning worship hour They are doing a great work in trying to save our boys and girls from the terrible curse of tobacco Our Fall revival will be held Oct 18, services beginning at 10:30 A M.—Mrs O D Working, Hagerstown, Ind., Sept. 30.

New Salem. We were represented at District Conference by Brethren Manly Deeter and Emeral Jones. Sisters Ida Deeter and Eva Ferverda represented us at District Aid Meeting We were treated with the lecture, Wing Girls Smoke, by Bro Funnell a few times ago. At present we have no pastor but the home ministers and the people. Bro Theron Weaver gave us some inspiring sermons at our evening services during the summer months, and Bro Russel Stout did most of the preaching for the morning services Preaching the Sunday evening service, we are studying the words If Christ is eternally right for or against war This discussion is led by Sister Maude Jones Sunday-school officers for the year beginning Oct 1 were elected, the superintendent being Bro Bert Christman We expect Bro David Metzler of Nappanee, Ind., to be with us in a series of meetings during November Dora A Stout, Milford, Ind., Sept 29

North Winona. Several weeks ago a brother and family from Pennsylvania gave us three messages The opening song was which he delivered were made complete with the music and he rendered it His wife and son Joe Saturday the Ladies' Aid held an exchange in which all got $20 was added to the treasury The last class Warsaw by which at meeting of the Volunteers was held at the home of Wm Orr The next meeting is to be held at Wm Overholser's with Pat the class.—Jennette Reynolds Bissle, Warsaw, Ind., Sept 29

Pipe Creek church expects to begin revival services Oct 20 with Bro J. O Winger of North Manchester in charge Our communion will be held Nov. 1 beginning at 2 o'clock. The joint Sunday-school meeting of this church and four adjoining congregations will be held Oct 12 Rev Troyer and wife, returned missionaries of the Mennonite church, gave interesting talks Aug 24 The lantern from Mexico gave a program Aug 31, and Brethren Rudisill and Dotterer, Sept 14 Our council meeting was held Sept 11 and Sunday-school officers were chosen. Bro Milo Huffman was reelected superintendent and Bro R N Clingenpeel, assistant Brethren Perry Metzger and Jos Wissinger are delegates to District Meeting.—Martha O Hessong, Peru, Ind., Sept. 29.

Pine Creek congregation convened in council Sept 13 Yesterday morning Bro Finnell of North Manchester gave a lecture on prohibition, followed in the evening by a stereopticon lecture on tobacco Sept 28 the Byler family will be with us again in sacred song messages. Oct. 5 we expect to begin a two weeks' evangelistic meeting followed by a love feast on the evening of Oct. 18 Bro J. B. Whitacre of Harrisburg will be in charge. Elects of church officers resulted as follows Elder, J. O Kessler; clerk, Wilford Stump; trustee, Samuel Grenert; Messenger agent and correspondent the writer; Sunday-school superintendent, Frank Vizer Wm H Summers, Plymouth, Ind., Sept. 22.

Pleasant Dale—Since the last report, there have been two deaths in the church at Pleasant Dale—one of an aged sister, and the other of a young brother However, the people here have also enjoyed many blessings. On the evening of June 29, the male quartette gave a number of very inspiring messages in song Following their singing, Bro D M Byerly, pastor here, gave some statistics relative to the amount of money spent every year on luxuries that set more than one person to thinking On August 29, the church met in council It was decided at this meeting to send Bro O V Dilling and Bro Fred Adler as delegates to the District Meeting Sunday Oct 12, is to be the date of the homecoming services Pleasant Dale extends a hearty welcome to all those who have ever attended services at this place Bro. Kreider of Huntington is to be here on Monday evening Oct 13, to begin a series of revival services to continue until Oct 27. On that evening this congregation will hold its communion services Sunday-school officers were elected at the council meeting Bro Hazel Chase will again serve as superintendent Pleasant Dale is looking forward to the coming of two brothers who will give a program on Men's Work They will be here Sunday evening, Sept 21 The local committee on Men's Work will make arrangements for the evening Bro Byerly has been delivering some messages that have been of great interest to the members at Pleasant Dale Last Sunday he spoke on the ark as a type of the Christ—Alice M Studebaker, Bluffton, Ind., Sept 29

Pleasant View church met in council Sept 11 Bro A R Eikenberry was chosen elder for the year The report of our Aid Society showed some very good work done in the past year Brother and Sister Shirley Lydes were chosen delegates to District Meeting We elected Sunday-school officers with Shirley Lesley as adult superintendent. Our revival meetings will begin Oct 13 with Bro Ray Shank of Flora, Ind., evangelist Bro Ray Culmer will have charge of our song service We expect to hold our communion at the close of these meetings —Mrs Blanche Metzger, North Manchester, Ind., Sept. 29

Roann. Sister D M Byler of Pleasant Dale gave a helpful message Aug. 17 after the Sunday-school hour. We were glad to have Brother and Sister Stine of West Manchester with us Aug 31. In the morning Bro Stine gave an inspiring message on The Church and Its Obligations Sister Stine gave a display of pictures on the birth and boyhood of Jesus with an explanation of each one which she could do so well because of having visited the Bible Land some time ago Rev Sullivan of the Christian church preached for us Sept 7 on the subject, Every Day Christianity Rev Nickolson delivered a message on Friendship at the evening service, Sept 14 Sept 16 in council Bro Kintner was chosen elder for the year All church and

(Continued on Page 662)

PASTOR AND PEOPLE

The Church as a Community Center

BY CHAS. FORROR

This is a day of specialization. Everything is being organized for greater efficiency. The business world is so organized. It is time that the church should think in the same terms. For years we have thought that the church was a place to preach the gospel only, so it became a very holy place. This it should be, but we have forgotten that holiness consists of more things than mere piousness. There is holy laughter and joy. Heaven is a place of supreme joy; and while Christ as far as we know did not indulge in much merriment, yet he took a keen delight in the social activities of his community.

We must admit that there are at least three important sides to life—the spiritual, mental and social. We as a church have done a very good work in the past in providing for the spiritual needs of our people. But even here there may be some criticism. We are now realizing that our children must be better educated in order that they may be fitted for life in a more thorough manner; but we have been turning our children over to the community in which they live or to some other community for their social activities. Then we turn to God with a wail that our children are getting away from us and we are not gaining as we should. We are very careful that our teachers and ministers should be of the right sort and teach correct theology; that our school-teachers have the proper degrees; but when it comes to the social activities of our boys and girls the very poorest material in the neighborhood is allowed to take them in charge. When we wake up to the fact that the social side of life is of the utmost importance, then we will demand that our social leaders shall also be of the very best material that the community can muster. Why turn our boys and girls over to godless men and women, or compel them to turn to godless places of amusements?

Would it not be better that they have prepared for their benefit a place where wholesome and helpful entertainment can be provided? The church is the logical institution to do this. There are several forces for good in most communities. These should be looked over, and if they are good they should be supported by the church. That is, the church should get behind them and help make them go. The school is one such force. Usually the school provides a social program for the year. It is not meant that the church and school should vie with each other in this work, but there should be a certain amount of coöperation between the two. It is a very fine arrangement when the school superintendent and the minister can work together. It is always understood that a church with an active group of young people is a church with a future. There is also a growing conviction that the recreational activities of young people should be centered around the church. We have never believed very thoroughly in this, but to save the future generation something of this sort must be done.

This does not mean that every church must have a church plant large enough for all activities to take place within the walls of the plant. There are certain activities that can be provided for far better by other agencies than the church. But we must provide practical and spiritual leadership for our young people in this important field. The vast increase in leisure time has brought a critical problem to the doors of the church, and the only way it can be solved is by educating the young people along the right lines of recreation. Rightfully directed, recreational interests can become a powerful aid to character building. Recreation and religion—leisure and character—play and ideals—social life and conduct—all the elements of a modern life, are so closely knit together that it is impossible to neglect the one without injury to the other.

We all admit the value of play. Richard C. Cabot says: "Play is just a part of our proper life as is love or work or worship." Even we older folks like to play. We all demand some form of recreation. Our young people must have it, and if it is not provided for them they will choose from the array of community activities. And this is not always wholesome. Young people will respond to "Let's go," while they usually rebel at "Don't." Would it not be better to get together on a program of this sort and do something to hold our young people? We have been preaching to them, we have been teaching them, now let us play with them! Try it with your own children and see how it will quicken their interest in you and their home. I would much rather see a group of my young people enjoying themselves in the church building than to see them enter a place of questionable amusement. We must understand that the church was organized as a social center for men and women with the prime motive of finding God. Yet God can be found in the game if it is played with an understanding of what is right. Real play will help a boy or girl to be a good loser or a good winner. I have seen grown folks who were neither one. Play produces honesty and integrity and helps to mould character. The boy who plays well the game, stands a good chance to play well the great game of life. Therefore, the church, if not in actual leadership, should take a prominent part in the community activities of her young people. And if she does this I am sure that a rich harvest awaits her.

Every church should have an entertainment committee. The members of this group should surround themselves with all available material. The church would do well to place this matter in the budget so that proper materials may be purchased. It will be money well spent. All groups of the church should be cared for along this line. I have heard ministers say that it lessens their influence to get out with the young people and play. That it is very embarrassing to have a joke played on one. But when the young people learn that their minister can take a joke and will play with them he has increased his prestige. Let the minister know that he is called to the high office of clean play as well as to that of preaching the gospel. Many a gospel sermon can be preached in a game or at a social gathering.

The community will welcome the effort of any minister or church in the entertainment of its young people. Many communities have nothing along this line but the roadhouse, or public play ground, or theater. I do not mean that the church will put on what we find in public places and try to clean them up. Tests have shown that a large majority of our young people do not want this sort of thing, but only take to it because there is nothing else. Instances can be shown where a good, clean church program cleaned up a bad community dance hall. In one case parents were deploring the fact that their children were attending this sort of a place, and when the boys and girls were asked about it, they very plainly said there was no other place to go. This was a time for the older folks to wake up, and they did.

Some good folks are shocked when they see their children playing in the basement of the church, and are not nearly so shocked when they know they are spending their evening in a theater in a distant city. It is time that we learn to know true values, see conditions, and adjust ourselves to the present century. Satan is bending every effort to win our young people and we should bend every effort to hold them and keep them for Jesus Christ. The church is a holy place and a holy institution: yet it is not so holy but that it should shelter and provide for our little children. Jesus said: "Unless you become as a little child you can not enter the kingdom of heaven." Since the little children mean so much to God and should mean as much to us, why should we turn them loose for the devil to entertain? It is the solemn duty of every church to look well to the social development of the young, for of such material does the kingdom of heaven consist. They are heaven sent and should be kept for his kingdom. Jesus on his last day said this: "Teach them to observe all things." If the social instinct is God given, certainly it is man's duty to preserve and develop this heavenly virtue. It is a great task and should be prayerfully undertaken.

Brethren, Mich.

An Appreciation of Two Books Written by the Late Dr. O. Perry Hoover

BY I. HARVEY BRUMBAUGH

When in September, 1928, "Uncle Perry" (as he was affectionately called by his many friends) was removed by death from home and the Juniata College circle, there was not only genuine sorrow, but a feeling that his work was not done. Hale in body, alert and keen in mind, it was little suspected that he would so suddenly drop out of the life of classroom and campus. A gentleman always, not only in appearance and bearing, but in heart, and with a real zest in life, he communicated life to others by his zeal for scholarship, by his little pleasantries, by his goodwill manifest in so many ways. He had reached that delightful age when one has a right to speak because of experiences met and undergone; when one becomes less critical of his fellows because recognizing the breadth of truth; when for a good man life becomes serene, while those who have drunk less deeply of philosophy and religion continue their fitful restlessness. Dr. Hoover was in the early autumn of life, when the leaves on the trees were still green, but the blossoms of Spring had grown into worthy fruitage. Only a few friends knew that he had been devoting his ripe scholarship in the Greek language to the solution of some problems in New Testament interpretation. And not strange that he should do so, for was he not a Christian scholar? Fortunately for us, he left the results of his studies in manuscript form, ready for the printer. This year, Mrs. Hoover, to whom both volumes are dedicated, has had them published—a labor of love.

Jesus of St. Mark

The title indicates that the book is not a complete biography of Jesus, nor is it a commentary. The opening sentence of the preface suggests one of the attractions of the work, the personal element: "The effeminate figures of Jesus in the stained-glass windows of Christian churches did not appeal to my virile youth." The book is the findings of a long, studious search for the real and historical Jesus. After careful weighing of evidence, he decided that Mark was the oldest written Gospel and that it embodied substantially the preaching of Peter in Rome. Accepting these premises, he goes on to tell what he found in this Gospel. But most of all is he interested in removing the dust and colors added in the passing centuries to the early and true portrait of Jesus. That it is a strong and beautiful Jesus that emerges is to be expected. Did not the author always want us to see the beauty of holiness and the "brave, robust, incomparable Jesus"? The introductory chapter is a critical weighing of the literary and historical evidences that "personal observation on Peter's part produced the trustworthiness of Mark's record which was satisfactory to Matthew and Luke," and which they copied in their Gospels. In the author's treatment of the Parables of Jesus and in his analysis of the kingdom of God, he is exegetical. In "A Portrait of Jesus in Mark," he is vivid, personal, appreciative. We are not surprised to find a paragraph on "Jesus' Humor," and we remember that Dr. Hoover often smiled and consciously provoked smiles when he preached and spoke of good things. His Jesus used dignified humor, was winsome, and spoke gracious words. As he concludes in this book—"The true portrait of Jesus is beautiful beyond the refinements of words to express."

"Jesus' Personal Campaign Among the Gentiles"

The "Little Volume" (60 pages) is devoted to a "neglected and obscure chapter in Jesus' work—his personal messages to the Gentiles, and particularly through the Decapolis. The latter were a confederated Hellenic League of ten cities, where the best in Greek drama, history, and philosophy had penetrated. The theme of the book is the significance of the outreach of Jesus to the Gentile Greeks. Jesus is represented as familiar with the "koine"—the common Greek spoken on the streets of Athens, in the carpenter shop of Nazareth, and in busy Rome. This volume is more argumentative, or at least speculative, than the larger one. Great stress is put on the statement that the year of opposition (to Jesus) was spent by him mostly in Gentile territory. It is contended that in this year of so-called retirement, Jesus was "furiously active"—in his mission to the scattered Greeks. Two chapters in the Gospel of Mark are devoted to the work that Jesus did at this time among these Gentiles. It is suggested that Luke, who was a Gentile and the only one of the evangelists who was a Greek, was a convert of this campaign. Only a scholar thoroughly familiar with Greek language and thought could make so clear a case for the influence of Jesus' contact with Gentiles upon the course of the early evangelists. "That influence was a brooklet that flowed on silently and mingled its current with the living waters of life that flow from the throne of God, and it became engulfed in the immensity of that eternal stream."

The reader who was privileged to know the author, who saw his daily life of dignity and sweet content, must feel that Dr. Hoover loved sincerely and served in humility Jesus of Nazareth, the virile Man and the divine Son of God, whose personality is pictured so vividly in the books that he has left to us.

Huntingdon, Pa.

HOME AND FAMILY

The Final Thing to See

When death comes creeping, creeping—as it will
When hands which love their work at last grow still
What shall I choose the final thing to see
Of all the treasures life has given me?

I'll choose a lovely tree, an evergreen
Against a sky the bluest ever seen
To hear its branches sighing to and fro
And breathe its pungent fragrance as I go.

And when I wake—who knows? I may espy
An evergreen against an azure sky.

—Selected.

The Prodigal

BY FLORENCE S. STUDEBAKER

In Ten Chapters—Chapter Eight

STRUGGLING along through the darkness and rain, James Salem's team slowly approached the camp from the east. "Father, faith is the only thing that could induce me to return home instead of going on to the ranch. It's true I did forget my trouble for a bit. I felt so sorry for poor Mr. Nason. I could not see him suffering so without offering some word of comfort and, then, it was too late to go on after the children."

"Listen!" cautioned Mr. Salem. "It sounds like a team coming in on the mountain road. Who can it be?"

"Oh, James, if it could be the children," she breathed anxiously, "I'd feel so relieved."

James Salem urged the tired horses into a trot and drew up at the cabin at the same moment as the approaching team. "Hello," he called sharply, "what is wanted?"

"Father, mother," screamed Marjorie, springing from the seat and running toward the refuge long experience told her awaited a penitent heart. "We're so glad to get here—so glad," she repeated tearfully.

Mrs. Salem held her close then stumbled toward the Maynard wagon. "Oh, it is Scott and Ruth," she exclaimed, a note of relief in her voice. She turned to Marjorie. "What's wrong, daughter. Didn't you go to the party?"

"Yes," sobbed Marjorie, "but it was awful—loud talking and everything. If it hadn't been for Davy Fen—"

"Davy Fen!" interrupted Mrs. Salem in surprise. "Our Davy?"

"Our Davy," repeated Gordon, looking around to find him, but Davy Fen had disappeared.

In a few brief sentences Scott Maynard related the happenings of the evening and Martha Salem listening thanked God for that night in the early spring when she had encouraged a lonely, disheartened boy to stay by the game.

"Now that you're all safe, we had better not stand here visiting. Scott, if it wasn't for your parents worrying about you, I'd insist on you and Ruth remaining with us tonight. I know you must go home for their sakes," offered Mrs. Salem kindly.

Robert sprang from the kitchen door and ran down the steps. "I fell asleep in my chair and didn't hear you come," he apologized, sleepily.

"Say, father, our horses are at Maynards'," cried Gordon, suddenly remembering how they had departed earlier in the evening.

"Robert, how about it? Do you want to hop in with Scott and bring Lee and Nellie back?" questioned Mr. Salem. "It is time some of you youngsters are getting to bed. It is growing later every minute," he finished.

"Sure, I'll go, and father," he called jokingly as the ponies moved away. "It usually does grow later every minute."

If an early visitor at the Salem cabin the next morning had not aroused the family, it is altogether probable that they would have "slept over" as Nielson used to say. James Salem slipped into a heavy bathrobe and slippers and hurried downstairs.

"Good morning, Boss," called Davy Fen cheerfully. "Did I get you out?"

"You're right Davy," confessed Mr. Salem, reddening.

"I wondered if you had any one to take Nason's place today. You know about his wife?" questioned Davy.

Mr. Salem nodded, then his forehead puckered into a puzzled frown. "There isn't a man to take Nason's place. This is Saturday. I suppose we could shut down until Monday. He will be back then."

"Well, there is a new man boarding over here at Remmer's who has been a sawyer for years. He has poor health and acts rather strange but I thought maybe he'd help out for today. I think Blackie has known him, the way he spoke."

James Salem pondered the matter thoughtfully. "Well," he decided, "if Blackie can recommend the fellow, have him bring him over ready for Nason's place this morning."

Davy promised and was hurrying away when Martha Salem appeared in the kitchen door and called him back. "Davy, I want to thank you for safeguarding the young folks last night. It was most kind of you and I shall never forget it."

Davy's face flushed at the words of praise. "It was nothing more than my duty, madam. All the old settlers about here know the Double D. I am sorry that your first acquaintance with the ranchers should happen thus. Not all are like the Double D. There are many fine people living in the hills and all around the edge of the valley."

"I know it, Davy," answered Mrs. Salem warmly. "Father and I found some of them yesterday when we were looking for feed. We have always found good people wherever we have lived," she finished earnestly.

At seven o'clock the blast of the whistle found every man at his post. The strange looking creature who was substituting for Nason reminded one of a sober old owl as he peered from behind enormous goggles. Before the day was half gone the nickname "Owly" had been declared in no uncertain terms. His peculiar aloofness from the men aroused a feeling of distrust, but Blackie relieved the situation by declaring: "He's a good scout all right. It's only his way!"

At the Salem cabin, the regular Saturday routine was followed except that Mrs. Salem doubled all the recipes in cookies, pies and cake, until by noon Marjorie declared the place assumed the appearance of a miniature bakery. But Martha Salem's heart had reached out to the lonely little cabin hidden in the clump of pines across the valley.

Shortly after dinner she and Gordon, with two well filled baskets, under the seat, drove briskly out across the prairie to minister to the lonely hearts waiting there. When they were ready to return, Davy Fen's mother followed Mrs. Salem to the waiting team and wagon. "Mrs. Salem," she began, timidly, "I want to ask you something. My home isn't fine an' all that, but it's clean and we're tryin' to do right, Davy 'n his pap 'n me. Do you think it would be all right for me to offer little Jessica and Dale a home until their pap finds a place? It isn't much I can do."

"You dear unselfish woman. How kind you are to offer," cried Mrs. Salem, grasping the big rough hands in hers. "Why do you ask me, dear friend. It is up to you and your family. If they are willing and you can make the sacrifice, I am sure it will mean much to Mr. Nason now, and everything to the children. Oh, Mrs. Fen, to love and care for a little child is wonderful work. You know that in bringing up Davy. God will bless you, I know, for your unselfishness."

Mrs. Fen brushed away the gathering tears. "Yes, but I could have been a better mother to Davy if I had known you or some one like you to help and encourage. You know Davy says if we get the children we must take 'em across the hills yonder to the church. It'll be hard for pap and me to go 'mong strangers, but for their sakes and Davy's, we'll try mighty hard, that we will." She finished nodding her head gravely as if to emphasize the statement.

"When you learn to know the people of God you will enjoy mingling with them. They are taught to love one another, to be humble in spirit and to try just as earnestly to make folks feel at home in the church as they would if strangers were in their homes," declared Mrs. Salem earnestly. "May God bless you, dear woman, in your plans. I know he has a great work for you to do. You are so eager to follow. It is wonderful what God can do with a life that is willing to follow him."

That evening the Salem family finished supper at the usual hour and dispersed to their various duties. James Salem mentally reviewed the work of the past week and congratulated himself as the head of such a thriving enterprise. A business trip to the southern part of the state was set for Monday. Gordon and Robert moved the tables back against the wall in the cookhouse and cleared the space for benches. The community sing was growing. Over in the cabin the Salem sisters sang over their dishes and back from the cookhouse kitchen came the answering refrain: "Sweet peace, the gift of God's love."

Martha Salem prepared for the meeting with unusual eagerness. "Oh, that God may live in my life so fully, so powerfully that men may feel his divine presence and yield themselves to him," was the daily prayer of her heart. What soul could be denied who lives and moves with such an ideal?

Over in the bunkhouse Blackie was conversing in low earnest tones with Owly who had been induced to mingle with the men for an hour or so. "Jim, you've seen and heard enough from Ella Courtney. You surely know she is in earnest now, don't you?"

"Yes, yes." The pale features lighted up eagerly. "But I can scarcely believe it. I want to hear her sing like you said. Perhaps I'll have faith in her then. She must not see me until—well—until the right time."

"All right, Jim," agreed Blackie cheerfully. "You come over when you choose. I'm goin' now."

(Continued on Page 650)

AROUND THE TABLE

This department is sponsored by the Mothers and Daughters' Association, Sister J. Z. Gilbert, Superintendent. Questions are invited. Personal attention will be given to each. Questions will be answered in this column or privately. All questions should be mailed to Around the Table, 3300 N. Griffin Ave., Los Angeles, Calif.

1. Our little daughter, now in the third grade, has always been timid. She never leads out in play with her younger sister at home nor with the children at school. She shrinks from meeting strangers. If asked in a group of children to tell a story or relate an incident she always urges one of the other children to do it for her. For a time we thought it was timidity only, and that she would soon overcome it, but it seems to increase rather than disappear as she grows older, and I am puzzled to know what to do. I shall appreciate any helpful suggestions you may offer.—Anxious Mother.

ANSWER. As a starting point look well to her health. Ill health or physical defect may sometimes be at the very root of the trouble you mention.

Granting that she is a normal child physically, let us diagnose the case as that of an inferiority-complex, and look toward a remedy.

I trust you never permit yourself to discourage, ridicule, scold, or nag her. Nothing could be more detrimental.

Do not mention the matter of her timidity in her presence; but on the other hand, avoid anything that will increase her self-consciousness. Study constructive methods. Show a personal interest in her lessons and the happenings at school by asking her to tell you about them. You may need to do this by asking several questions quite in detail at first, but never mind about that. It will enable her to follow the incident through until she learns to tell it as a whole. Let patience possess you at all times in this work. In turn you might tell her an interesting experience of the day or a simple, lively story.

Tactfully make it convenient occasionally to have her answer the door bell and act as hostess for a minute or two until you can meet the arrivals.

Have a party for her playmates, and have her help you plan the entertainment and lead in carrying it out. Discuss the condition freely with her teacher. Do not be overanxious, but persist in your efforts.

AMONG THE CHURCHES

Calendar for Sunday, October 12

Sunday-school Lesson, Mary, the Mother of Jesus.—Luke 2:15-19; John 2:1-5; 19:25-27.

Christian Workers' Meeting, Biographical Sketch—S. N. McCann (see Messenger for Oct. 4, page 626).

✣ ✣ ✣ ✣

Gains for the Kingdom

Eleven baptized in the Stony Creek church, Ohio, Bro. C. Walter Warstler, pastor-evangelist.

Eleven baptized in the Griffin Chapel, Va., Bro. M. J. Craun of McDowell, Va., evangelist.

Sixteen baptized in the Lone Star church, Kans., Bro. W. A. Kinzie of Navarre, Kans., evangelist.

Eleven baptized in the Piney Creek church, Md., Bro. Nathan Martin of Lebanon, Pa., evangelist.

Nine baptized and one reclaimed in the Unity church, Va., Bro. Frank Baldwin of Sterling, Ill., evangelist.

Fourteen confessions in the English River church, Iowa, Bro. I. D. Leatherman of Ankeny, Iowa, evangelist.

Fourteen baptized in the New Fairview congregation, Pa., Bro. Amos Kuhns of Union Deposit, Pa., evangelist.

Seventeen stood for Christ in the Haxtun church, Colo., Bro. W. T. Luckett of Hutchinson, Kans., evangelist.

Thirteen conversions in the Moorefield congregation, W. Va., Bro. P. I. Garber of Harrisonburg, Va., evangelist.

Seven baptized in the First church, Wichita, Kans., Bro. R. N. Leatherman of Grand Junction, Colo., evangelist.

Sixteen added to the Monte Vista church, Va., Bro. H. C. Eller of Boone Mill, Va., evangelist; one baptized since.

Nineteen baptized and one reclaimed in the Oak Grove church, Va., Bro. Allen Hoover of Roanoke, Va., evangelist.

Three baptized and one reclaimed in the Montebello church, Va., Bro. C. B. Smith of Bridgewater, Va., evangelist.

✣ ✣ ✣ ✣

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. I. R. Beery, pastor, to begin Oct. 19 in the Rossville church, Ind.

Bro. Geo. Detwiler, pastor, began Oct. 5 in the Meyersdale church, Pa.

Bro. B. W. S. Ebersole of Hershey, Pa., to begin Nov. 15 in the Chiques house, Pa.

Bro. D. I. Pepple of Woodbury, Pa., began Sept. 28 in the Upper Claar church, Pa.

Bro. Norman Musser of Mountville, Pa., to begin Nov. 16 in the Mingo church, Pa.

Bro. G. G. Canfield of Marion, Ohio, to begin Oct. 12 in the Fostoria church, Ohio.

Bro. Ray Shank of Flora, Ind., to begin Oct. 13 in the Pleasant View church, Ind.

Bro. David Hollinger of Greenville, Ohio, began Sept. 29 at Beech Grove church, Ohio.

Bro. Chas. Cox of Claysburg, Pa., to begin Nov. 2 in the Dry Valley congregation, Pa.

Bro. D. G. Berkebile of Bradford, Ohio, to begin Nov. 5 in the Turkey Creek church, Ind.

Bro. C. H. Petry of Mogadore, Ohio, to begin Oct. 13 in the Pleasant Valley church, Ohio.

Bro. J. O. Winger of North Manchester, Ind., to begin Oct. 20 in the Pipe Creek church, Ind.

Brother and Sister Oliver H. Austin of McPherson, Kans., to begin Nov. 5 at Cedar Rapids, Iowa.

Bro. Ralph G. Rarick of North Manchester, Ind., to begin Nov. 26 in the Navarre church, Kans.

Brother and Sister B. T. Stutsman of Des Moines, Iowa, to begin Oct. 19 in the Salem church, Iowa.

Bro. J. R. Jackson, pastor, to begin the first Sunday of November in the Pleasant Valley church, Tenn.

Bro. Oscar Winger of North Manchester, Ind., to begin Oct. 10 in the Roann church, Ind.; Nov. 3 at Huntington church, Ind.

Bro. Harry K. Rogers of Corning, Iowa, to begin Oct. 12 at Kearney, Nebr.; he began Sept. 21 in the Monroe County church, Iowa.

✣ ✣ ✣ ✣

Personal Mention

Bro. F. H. Barr wishes to announce that his new address is 1608 Santiam Rd., Albany, Ore. The old address was 1537 Salem Rd.

Bro. O. Perry Williams, fresh from the threshing fields of North Dakota, was one of our last week's visitors. That was his way of taking a vacation following his pastorate at Covington, Ohio, while the wife and children were taking theirs with the home folks at Plattsburg, Mo.

The Standing Committee delegate to the 1931 Conference from North Carolina and South Carolina is Eld. C. B. Miller, with Eld. J. K. West as alternate.

Bro. Paul B. Studebaker, pastor of the Nappanee church of Northern Indiana, Sister Studebaker and their little daughter, were visitors at the Messenger rooms early last week.

✣ ✣ ✣ ✣

Miscellaneous Items

Lima Missionary Day, at Lima, Ohio, will be observed Oct. 12. Bro. A. D. Helser will be the speaker of the day. Services morning, afternoon and evening. Basket dinner at noon. We invite and urge all who can to come.—A. P. Musselman, 625 East Elm St., Lima, Ohio.

The Old Folks' Home, Fostoria, Ohio, will have their fall outing, a basket dinner and program, Wednesday, Oct. 22, to which members of all churches of Northwestern Ohio are invited. Come with well filled baskets and enjoy the day.—Wm. F. Roberts, Secretary, Swanton, Ohio.

Washita church, Washita County, Okla., will have their annual homecoming day on Oct. 19, the program beginning at 10 A. M. All-day and evening meeting. A hearty invitation is extended to all members who have lived here, and are now away, and to all who would like to spend the day at old Washita.—Geo. R. Eller, Pastor.

Do you know members of the Church of the Brethren in St. Louis, Mo.? Anyone knowing members living in St. Louis will please send their names and addresses immediately to M. R. Zigler, Home Mission Secretary, General Mission Board, Elgin, Illinois. A few members there are interested in establishing a church in that city if sufficient members can be found to justify an organization.

A suggestive program of the "South Bend-Mishawaka Church Loyalty Campaign" has reached our desk. It is an outline of proposed activities up to Thanksgiving. The actual working out will not measure up in all particulars to this fine layout, but it is impossible to see what the churches of these cities are undertaking and believe that religion is passing out of the life of our time. It isn't. It is having some real difficulties to meet but it is going to grip human hearts more firmly than ever in the days to come.

Homecoming and community day at the Lick Creek church one and one-half miles southwest of Bryan, Ohio, Oct. 26, in commemoration of the sixtieth anniversary of the dedication of the church. 9:30 A. M., Bible School; 10:30 A. M., worship and message; 12 to 2 P. M., basket dinner and social hour; 2 P. M., interesting program arranged by the missionary and church program committees; short talks, "Memories of the Past." A general invitation is extended to all, especially to those who at some time in the past worshiped here. A two weeks' revival will open with the evening service to be conducted by Mary L. Cook of North Manchester, Ind. Love feast Nov. 8, beginning at 10:30 A. M.—H. H. Hendricks, Ney, Ohio.

✣ ✣ ✣ ✣

Special Notices

The wrong ship was named in our item last week concerning the sailing of four India missionaries. The information was published as it came to us, but we are now able to say that Dr. Barbara Nickey and Sisters Mae Wolf, Elsie Shickel and Emma Ziegler were scheduled to sail from New York the date of this issue on the S. S. Samaria, and not on the S. S. Leviathan. The mission rooms have written to have mail forwarded to the right boat.

Around the Table is the name of a new department sponsored by the Mothers and Daughters' Association. See page 647 for the department and page 644 for an explanatory article.

World's Temperance Sunday. Oct. 26 will be observed throughout the Church Schools of the United States and Canada as World's Temperance Sunday. This is an opportunity for some real temperance education. Prohibition is facing a crisis and we must arise to meet it. Help make this a day of intensive temperance teaching.—Board of Religious Education.

Northern California District Conference to be held at Empire, Oct. 10-13. Oct. 10, 10 A. M., Elders' Meeting. 2 P. M., Missions—India.—Mrs. Fred Hollenberg. Christian Citizenship Program, 7 P. M. Oct. 11, 9 A. M., Ministerial Conference. 1:15 P. M., Coworkers' Conference. 7 P. M., Educational Conference. Oct. 12, Christian Education Day. 9:45 A. M., Church School. 11 A. M., Sermon.—M. S. Frantz. 2 P. M., B. Y. P. D. Program. Address.—J. I. Coffman. Missionary Conference, 7 P. M. Sermon.—J. A. Smeltzer. Oct. 13, 8 A. M., District Conference Business Session.

The District Meeting of Southwestern Kansas will be held at the Hutchinson church, Oct. 17-20. Oct. 17, 2 P. M., Elders' Meeting; 3:30, Pastors' Conference. 7 P. M., Welfare Program. Oct. 18, 9 A. M., Bible Hour.—J. Hugh Heckman. 10 A. M., Ministerial Conference. 2 P. M., Ladies' Meeting (Mothers and Daughters and Ladies' Aid). 2 P. M., Fathers and Sons' Meeting. 7:30 P. M., Educational Program. Oct. 19, 9 A. M., Bible Hour. 10 A. M., Sunday-school. 11 A. M., Missionary Address.—H. Spenser Minnich. 2 P. M., Young People's Conference. 3:30 P. M., Religious Educational Program. 7:30 P. M., Address by V. F. Schwalm. Oct. 20, 9 A. M., District Conference.—Chas. Dumond, Newton, Kans.

✣ ✣ ✣ ✣

With Our Schools

Manchester College

The college faculty is taking seriously the nation wide movement to get college teachers do better teaching. The entire faculty meets weekly to consider the problems of teaching and how each teacher may contribute more to the welfare of the students.

While Dr. and Mrs. A. W. Cordier are spending the year in Geneva, Switzerland, Prof. C. Ray Petry is teaching history and Sara Mertz is teaching art. Dr. C. S. Morris has returned from a year of post graduate study in Ohio State University where he received the Ph. D. degree.

School opened this fall with a full enrollment of six hundred students. Financial depression and drought evidently kept some away but these things have no doubt caused some to think more seriously about educational advantages. The student body seems more serious minded than usual and is doing excellent work.

Mount Morris College

Mount Morris College will celebrate this year's annual homecoming with suitable events starting Oct. 17 and continuing until Oct. 20. The opening program starts Friday evening. Saturday afternoon we play Wheaton. The football game will be followed by the Alumni Banquet and a play sponsored by the Dramatics Department. Harold Royer, approved missionary to Africa, will give the Convocation Sermon Sunday morning. We shall be glad to entertain all former students and friends of the institution who may be able to spend these days with us.

The Y. M. C. A. held its Annual Retreat at the "Pines" Sept. 28. Appropriate religious services were conducted at various times throughout the day. Many believed the most impressive part of the program to be that of an hour's retreat to secluded spots where individuals or small groups grappled with challenging problems presented by various speakers and discussion periods. Other college organizations have held similar out-door services already this fall. We take great pleasure in encouraging such meetings in nature's beauty spots for which Northwestern Illinois is famous.

The College has arranged an unusually attractive lyceum course for the coming season. It will consist of six numbers as follows: A lecture by Raymond Mercola, youngest member of the Byrd Expedition to the Antarctic; an illustrated lecture, "Gibraltar, the Key to the Mediterranean," by Rev. Walker W. Marshall who spent some years on the rock as a chaplain; a novel entertainment by John Bockewitz, a dramatic cartoonist, who features animated cartoons and electrical effects; an entertainment by Sidney Landon who gives remarkable impersonations of such great writers as Longfellow, Mark Twain, Poe, Victor Hugo, and Riley, with reading from their works; a concert by the famous Kable Bros. Band; and a prize winning religious drama, "The Alabaster Box." Support the College in its effort to bring some worth-while entertainment to the students each year.

Remember Bethany Bible School

A trained ministry capable to cope with the tasks of an increasingly complex world! That is the purpose of our church Seminary and Training School. Annual Conference approved placing Bethany in the Conference Budget. Oct. 12 is suggested as a date for all congregations to give an offering for this work. A more complete announcement was made in last week's Messenger. Contributions may be sent to either Bethany Bible School, 3435 Van Buren St., Chicago, Ill., or to General Mission Board, 22 S. State St., Elgin, Ill. The Mission Board treasurer is also treasurer for Conference Budget funds. Be sure to designate your offering for Bethany.

REMITTANCE BLANK

Date .....193..

Bethany Bible School, 3435 Van Buren St., Chicago, Ill.
Dear Brethren:

Enclosed find .....Dollars as an offering for the support of BETHANY BIBLE SCHOOL.

Please credit .....Congregation
Located in .....State District
Name of sender.....
Street address or R. F. D.....
Postoffice..... State.....

(If this is the offering of an individual, or of a group or organization within the congregation, give the name here .....)

AROUND THE WORLD

In Germany

In Germany times continue stringent with the government hard put to it to make ends meet. Some present plans include higher taxes, a cut in salary for civil service employes, and probably the conscription of labor to replace a system of unemployment doles.

Sixteenth Death from Radium

The sixteenth known death from radium poisoning occurred in West Orange, N. J., recently. This slow poisoning resulted from radium absorbed into the system while painting watch dials with a luminous radium paint. Many who carry such watches look daily at work which has cost the lives of sixteen unsuspecting young women.

Cheaper Railroad Fares

There are some signs appearing which tend to indicate cheaper railroad fares. Summer rates were generally very reasonable, and we understand that some of these may be continued for a time. In any case bus competition must be met if the railroads are to check the decline in passenger traffic. And in such a situation there is the making of cheaper fares for those who would ride.

The Shorter Week

The shorter week has come for many as a result of three and four-day weekly schedules. But the shorter week has come in a way not relished by most workers, for there has been a corresponding reduction in income. However, the shorter week is a great improvement over the old method of firing all but those needed full time. It is a more humane solution of the current labor problem and not so disorganizing to business itself.

Stopping a Panic

Not so long ago two Havana banks failed and a general panic developed. It looked as though there would be a run on all of Havana's banking concerns. But in the meantime the governor of the federal reserve bank of Atlanta got millions in cash to Havana for the Cuban banks if they should need it. Indeed, with their own resources, and what was placed at their disposal, the Havana banks had $45,000,000 in cash. And so the second day the expected panic failed to develop. Doubtless the speedy marshaling of cash had much to do with the happy outcome.

Newspapers Commended

So much of a critical nature is written about the modern newspaper, that it is no more than fair and proper to record the fact that the Dominican Republic government recently issued through its Washington charge d'affaires, a public statement commending the press for its aid in stimulating relief work. Among other things the statement said: "Due in great part to the activity of the news agencies and the newspapers in disseminating and publishing complete news of the catastrophe, the whole world immediately learned the gravity of the situation and realized the possibility of still greater loss of life in the city if relief were not sent quickly and generously."

To Rent or to Buy?

To rent or to buy? This is the question which Postmaster General Walter F. Brown has been considering lately. More specifically, his question is: Should the government rent postoffice buildings or should it buy or build? He recommends the latter course as the more economical. As worked out by Postmaster General Brown, the more extensive quarters required should be government owned. In general this would include all properties costing in rentals more than $6,000 per year. In the years from 1913 to 1930 the nation's postoffice rent bill has increased from four to twenty million. During the same period, and thanks partly to parcel post, business has increased from $266,619,525 to $659,819,801.

Going to Market in 1930

Fruits and vegetables going to market in 1930 were very generally able to ride in state. Indeed, the transportation of such commodities is now given the utmost in scientific care in order that they may arrive at the American consumer's table in prime condition. Here is what a newspaper man saw when he boarded a trainload of refrigerator cars nearing Chicago: "At the end of fifty-two cars of oranges, lemons and grapes, some to be in Chicago stores the next morning, others to go eastward from Grand Rapids, Mich., to Philadelphia, New York, Buffalo and Boston, were five federal department of agriculture officials and a representative of the interstate commerce commission. They were checking the temperatures, humidity, ventilation methods, wind velocity, speed en route, and condition of the fruit to aid in possible means of improvement. For fruit must be so handled as to retain every possible keeping quality in its devious trail to the dining table." If anything like such attention is given to mere man as he happens to travel we are not aware of it.

Some Figures on the Passion Play

At Oberammergau the 1930 Passion Play was given eighty times, or ten times oftener than in 1922. Visitors came from all the important countries of the world, and of those who came 50,000 were Americans. However, Germany sent nearly half of the 383,000 who saw the play. Total receipts were $1,200,000. Half of this will cover expenses and the balance will be distributed among the villagers according to the importance of the part taken by each.

Soft X-Rays Make Vitamin D

A new source of foods rich in vitamin D is now available. Between the ultra-violet and the X-rays is a zone of radiation known as soft X-rays. These rays seem to act on certain foods like sun or ultra-violet rays. For example: "Rats having rickets, which is a vitamin D or sunshine deficiency disease common to children, were fed foods that had been treated with soft X-rays. In about three weeks the rickets were cured, according to the laboratory records. This is similar to the time of cures from vitamin D made by the older methods."

What Is Hedging?

The controversy concerning the relation of the Russian government to the American wheat market will likely have some educational value even for the man in the street. Thus he may have read that the All-Russian Textile Syndicate was merely "hedging." And "hedging," he may discover, is a common business practice of offset buying and selling to eliminate risk. As practiced by a milling concern, for example, it is a form of price insurance practiced so that wheat or other grain can be milled at a known cost. That is, if a miller buys 100,000 bushels of wheat at $1, wishing to mill it on that basis, he would likely contract to sell the same amount at some future date. And in case of violent market fluctuations the gain or loss on one transaction would tend to offset the loss or gain on the other.

When and How to Think

The people who write the interminable yarns that fill our magazines, and seem always to have something more to say—well, when and how do they think? One well known author who boasts he can do a short story a day when he is feeling fit, explains his method as follows: "When do I get time for thinking? From four till six every morning. I've always seven or eight plots simmering. When everything is quiet I put 'em through their paces till I have worked out a story that I think is worth telling." The next time you have something to write, try a little early morning meditation; get your main points in mind and in order; sketch in the details when all is quiet; and then note when the time comes, how easy it is to write. You will probably not be struggling for words, but find your thoughts coming in good order and faster than you can set them down.

For Peace in Palestine

A number of Jewish leaders are advocating seeking an accord with the Arabs of Palestine. We read: "Education and medical coöperation between the two races should be brought about by mixed schools, common libraries, sports clubs, and professional and social organizations. Mixed political parties should be formed, according to the new recommendations of the society, and common newspapers in both languages should be published. The political section of the Brith Shalom's program concludes with a suggestion for liaison officers between Jews and Arabs, both in Palestine and surrounding Arab countries. Finally, an intensive campaign of propaganda for coöperation in the schools and among adults by various methods is advocated." Such a movement involves a virtual giving up of the idea of a Hebrew commonwealth in Palestine. But in its place is proposed something less antagonistic and much better in the long run—and that is a Jewish cultural center contributing not only to the progress but to the peace of the land.

When Princes Travel

Put at one extreme the grinding poverty of India, which is so real that a good share of the population is always hungry, to say nothing of inadequate clothing and shelter. Put at the other extreme the luxury and style in which princes travel. We are thinking of those who will attend the London Round Table conference shortly. There is particularly the case of Maharajah Ihifaj, the bahadur of Darbhanga. "This is the first occasion that a prince of Darbhanga has made plans to leave his motherland. If his father were alive he would never be able to overcome the orthodox Hindu ban on crossing the black waters. But Sir Rameshwar Singh Bahadur died last year, and his son, who was educated under special tutors, is well advanced in his views and is very broad minded. Even so, Hinduism, as it is strictly followed in the Darbhanga family, entails upon him a bath in water from the Ganges every day. His father, when he was on tour in India, had fresh Ganges water sent to him wherever he traveled. The same arrangements are being made today for his son. Every week a boat will arrive from India with sealed vessels of copper carrying the holy waters from Allahabad. The water will be mixed with his ordinary bath water, purifying him, according to the Hindu beliefs, from all evil pollution. A special room of worship is set apart where the young Maharajah will perform his rites before the god Shiva. A fresh image of Shiva is newly molded from wet clay and adored under the trivial, report the constructive and worth-while, and omit essential item of the Shiva worship, 'will be brought by parcel post from India and will be utilized for worship.' Thanks to such modern inventions as airplanes the princes from backward lands may travel far from home, and yet move in state.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Gideon

Judges 6: 11-27

For Week Beginning October 19

Threshing Wheat in a Wine Press

This he did to hide it from their enemies, the Midianites. He did the best he could with what he had. He did not give up in despair, though conditions were extremely hard (Judges 6:11; Heb 11:33, 2 Cor 12:7).

He Offered the Heavenly Visitor the Fruit of His Labor

He brings a kid and cakes and meal. He is loath to see the heavenly visitor vanish. If we would secure to our lives the blessings of the Holy Spirit's presence we too must offer him the fruit of our lives (Judges 6 18, Acts 26:19).

Gideon Destroys the Altar of Baal

It was a daring thing to do. The townspeople demanded his life the next morning. He was determined at all costs to get rid of all that kept God out of his people's life (Judges 6:25-27; Matt. 5:28-30).

Jerubaal

The sentiment in this name by which Gideon was called was "Let Baal fight to protect his own altar." In other words, Gideon, by the new name he bore, was a walking monument of Jehovah's power and the weakness of Baal (Judges 6:28-32; Phil. 1:21).

Gideon Conquers the Midianites

As always, when one has conquered within his own life and home he becomes a conqueror in the larger arena before the world. The latter victory can not be won without the former (Judges 7:19-23).

Discussion

What is the one chief lesson in the life of Gideon? Does it apply today? R. H. M.

Cool Weather and Church News

As church activities pick up with the coming of cooler weather the question of how to handle an increased volume of matter for the Mesenger becomes a real problem. For not only do more articles come in and special issues press for consideration, but some of our church correspondents suddenly remember they have not reported since spring. Cooler weather seems to give them so much vim that in one note they try to cover all that has happened during a six months' period. The present flood of matter is of such proportions that we feel to say—

1. That freshness is one of the prime qualities of news. We urge our correspondents to try to report oftener and briefly. For the average church a short report once in three months should be ample. Thus news items will be fresher and the editor's problem simplified by an evener distribution of news throughout the year.

2. In selecting items to report choose those of special interest as judged by intrinsic importance, number of people concerned, and the human interest factor. Avoid the trivial, report the constructive and worth-while, and omit flowery tributes. Be as concise and interesting as good taste will allow.

3. Notes from our correspondents are so generally appreciated that many readers turn first to the back part of the Messenger. But we also have frequent complaint that some items are too long. In the future our space limits will force us to cut long items more severely than we have in the past.

4. Of course, the larger the congregation the more it may be assumed there is to report. We try to allow for this and ask that our critics apply the same criterion.

5. If you are a correspondent try reading the reports of others for suggestions. Note how a good report is done on the basis of what interests you. Try to put to practical use what you learn in this way.

6. We are fearful that we may seem overcritical of the fine work done by our correspondents. But these suggestions are not given in such a spirit. And we realize also that those who should read our comments will most likely never see them.

Why I Believe in Prohibition

(Continued From Page 643)

the window. "I believe in prohibition because I believe in the new industrial order that America is creating. Booze is as much out of place in that new order as a horse and buggy in downtown Detroit—and a lot more dangerous.

"The horse-and-buggy order is gone and liquor had to go with it. Society could take chances back of a dashboard that it can't afford to take behind a steering wheel!

"Perhaps," he said, "you don't recall the old hitching-post days. Well, a lot of folks seem to have forgotten them. They shouldn't. The streets on Saturday nights were lined with wagons and buggies, and the saloons were filled with customers. We had plenty of them in Dearborn. The buildings are here yet, but are doing decent service now. At closing time a crowd of irresponsible men backed their rigs into the streets, the horses were headed toward home, the reins dropped over the dash and forgotten. The horses were sober.

"Well, if we want our streets lined, again, with shops that do that kind of business, we shall have to put up our automobiles and go back to hitching-posts. Automobiles won't go straight unless they are driven straight, and they don't know the way home. An industrial order that has discarded reins, dashboards and a team-that-knows-the-way home can't afford to line its highways with 'regulated liquor shops'—not with a forty-horse-power motor under the toe of the drinking citizen.

"Oh, yes. You don't need to remind me that there are still some drunks. For that matter there are still some horses and buggies. Both are vestiges. The appearance of either on the crowded streets reminds us of an era that is passing away. But drunks, like horse rigs, used to be very common sights. They are very rare now. So rare we comment upon them. And the wets tell us that we can eliminate the few remaining drinkers we have by increasing the accessibility of the thing they drink! The liquor business never did have any sense.

"The public demand for sobriety—and that is all that prohibition is—has always gone hand in hand with the responsibility of power. Even in the old liquor days when we put a man in charge of a locomotive, we demanded that he be sober. If we put him in charge of a factory boiler, we demanded that he be sober. If we trusted him with firearms, he had to be sober. Prohibition of liquor was always essential to the proper use of power. Today we are using more power than ever before, and so we need more sobriety. The wets insist that the way to get a *sober* nation is to put the nation again in the business of selling *intoxicating* liquor. But, as I say, the liquor business never did have any sense. The way to get a sober nation is to bring sobriety within easy reach of all our citizens. I think we have done that. The vast majority of the American people are sober and are not thinking or talking of liquor at all. It is a safe rule that where you hear most talk about liquor you will find some drinking. The American press is wet in that sense.

"None of this wet press clamor impresses me. I know where it comes from. The demand of 'cocktail society' that its 'personal liberty' be not infringed doesn't impress me either. There is no high social sense in back-door consultations with bootleggers. That portion of 'high society' that buys bootleg liquor is just a part of our underworld. Real high quality society long ago decided that its drawing-rooms were not to become successors to the abolished saloon.

"When I want to know American opinion I ascend in imagination over the city. There in one small spot are your clubs and your newspapers: yonder all around for miles are your tree-shaded residence districts where wives of workingmen are rearing the future America. I can't hear what the clubs and newspapers say, so eloquent are those myriad homes. Don't let the babble upset you. Listen to the silence of America's homes. The rank and file of American women—wives, mothers, sisters—know what they know. Hardly a family that did not offer its sacrifice of poverty, shame, moral death on the altar of liquor. Hardly a woman in America who does not intuitively know that liquor is her enemy. The women know! They started this work of prohibition. They finished it. They will see it through. It has seemed to me at times that New Yorkers not only have forgotten America, but especially the women of America. And, of course, the wets never knew America."

Mr. Ford took out his watch.

"In a few minutes," he said, "the men at work in the plant over there will be through for the day and starting home. *And they will go home.* If the wets had their way, those men would run a gamut of retail liquor shops. A lot of those men would stop. And they would stay long enough to make their home-coming a mighty different matter from what it now is. It is more important that these men should get home sober and with their week's pay than that an irresponsible minority of society drinkers should be guaranteed the 'right' to stock their cellars without embarrassment.

"The Ford Motor Company went dry long before the nation. That was the only basis on which we could operate safely and efficiently. The man who makes an automobile must be as sober as the man who drives one. Some wets have tried to be facetious about the Ford Motor Company's plants in nonprohibition Ireland and Canada. They ask how it is that, if we can operate in those countries where drink exists, we can not so operate here? The answer is, The Ford Motor Company is sober and non-alcoholic wherever you may find it located. The wets assume that because we are in Ireland, our Irish employees must necessarily be drinking men. We can not use drinking men anywhere in the world. As fast as European countries begin to get big industries and automobiles, the ban against liquor goes on. Prohibition in a degree now exists in most of the countries of Europe. Harsher control than the United States ever exercised on the sale of liquor is to be found in every progressive country in Europe. With the increase of machine power in life, this control will increase.

"But, regardless of those facts, The Ford Motor Company—wherever it operates—is on a prohibition basis. Liquor is banned from our plants outside the United States as definitely as it is here. We would not run any other way.

"In fact, we *could* not run any other way. Alcohol is a deterrent of both managers and men. We can not permit it in business or in anyone responsible for business. In the first place, it impairs the efficiency of the plant. In the second place, it reduces the ability of the people to buy the things that the plant produces. In the third place, with the regulated liquor traffic doing business along our highways, the continued universal use of automobiles would be impossible. If I knew of one good thing to say of liquor, I would say it. But a lifetime of observation of its destruction amongst friends and acquaintances and workingmen leaves me not a single word to say in its behalf."

In this fashion, Henry Ford appraised prohibition. There was nothing academic about his convictions. He never got far away from the facts of his own personal experience. It wasn't necessary. There, in his own vast laboratory, Mr. Ford spoke with authority. He knew that laboratory like the back of his hand. He knew, too, about the 110,000 men who work there. That knowledge is back of Mr. Ford's prohibition convictions. In laboratories like his a new industrial civilization is being created—and the task requires clear heads and steady hands. The forces released by that new civilization must be used for the good of society—and that task requires sobriety, unselfishness, a high order of living. And neither in the creation of that new order nor in its use is there any legitimate place for booze.

"Wherever it appears and however it is regulated," said Mr. Ford, "liquor is a liability. The wets admit that it is a terrible liability by their very willingness to have it heavily regulated if it should come back; but a thing that would be so heavily regulated even by its friends is far too dangerous to bring back at all. The American people had seventy-five years of experience with regulation. They found out that the liability was too terrible to be regulated: they had to get rid of it. And this is what they are doing."

And then Mr. Ford permitted himself his only generalizations. They proved to be, perhaps, the most significant things he said.

"Right now," and he leaned forward across his desk, "right now there is a World War on: a World War between those who are out for themselves and those who believe in service. It's a straight-out fight to determine whether we have a country or not, whether we have a Constitution or not, whether the decent people of America rule or not. Prohibition is one battle—and a major engagement it is—in that war. I have no doubt of the outcome all along the line.

"Who is for prohibition repeal? I don't seem to recognize, among our noted repealers, any names that are representative of the service ideal in business or in politics or in any other walk of life. I don't see any great associations of mothers or wives calling for the return of the saloon. The accents of the wet language are not American. No one who knows the trend of our people could be for repeal. That is one reason why the wet patter has never interested me—there is nothing noble or durable behind it. The 'Me First' crowd don't disturb me in the least. Prohibition in the Constitution is notice that we are going to remove another disease from our country. And I expect to live to see the work fully accomplished."

The Prodigal

(Continued From Page 647)

The evening passed much as other evenings had with the same familiar songs, the simple gospel story by Mrs. Salem. Tonight it was the prodigal story. The Spirit of God seemed to move men. Mrs. Courtney will sing, "Come Home, Prodigal Child," announced Mrs. Salem.

The room was deathly still. Every eye was turned upon Ella Courtney who stood with the tears streaming down her cheeks. "Men," she stammered brokenly, "I was that prodigal child and I've come home, at last. God has forgiven. He has placed a robe of righteousness on me and a ring of love and joy and peace on my hand. It is wonderful." Then her voice rose clear and strong

"Come home, come home, you are weary at heart
And the shadows are piled, ah, so lonely and wild.
Oh prodigal child, come home, oh come home."

She had barely finished the song when a tall form entered the door. The stranger glanced eagerly at Ella Courtney and sprang toward her.

"Jim!" she cried breathlessly, then forgetting the astonished spectators she hurried on, "Oh Jim, will you forgive?"

The men filed silently from the room. In the stillness of the night simple broken prayers went up to the God whom Martha Salem had said never gives up the prodigal.

Nappanee, Ind.

CORRESPONDENCE

TO FRIENDS IN AMERICA

I am back again at my beloved village work among my friends here. After I returned from Yen Ching I spent one month in three evangelistic conferences, after which I came direct to Chin Chou where my class had already convened. In the forenoon we have prayers and three classes: a class in the national primer for farmers, a Bible class using my own lessons for growth in Christian personality, and a third class in the new booklets two of us are putting out for village mothers on child training. Each morning worship is one of a connected series of steps in becoming a full personality. The class is interesting and easy to teach. In the afternoon we have our wool weaving experiment. The international famine relief committee gave me $200 and asked me to put on a demonstration of weaving woolen cloth. Each one in the class is to wear the wool she weaves. This experiment is to be done throughout Shansi. If it can be carried through to completion it will be worth much to the people here. Tomorrow we start weaving. We are weaving about fifteen yards first to see what can be done

the hand loom. It is all being done as a home industry to give the women some work to help in time of famine. Know the work can be done, but my problem is to get unned minds to know it can be done. I work with the all afternoon doing a full share of the labor.

We close the class with a retreat in two weeks, and will eet again after harvest. I will spend the harvest month Liao. I expect to be out in the field busy until I return America in 1932. Nettie M. Senger.

Chin Chou, Shansi, China.

DISTRICT CONFERENCE OF WESTERN MARYLAND

The Sunday-school conference was held in the Accident urch on Sunday, Aug. 24, with a large crowd present and l but two of the Sunday-schools of the District repreted. The main topics were discussed by Mrs. Arthur brogum, Mrs. Pearl M. Boor, a licensed minister of the esternport congregation, and Bro. Bernard King, who s served as summer pastor in the Cherry Grove and orges Creek churches. There were some interesting ssions on other topics.

The ministerial and business sessions were held in the k Grove church, near McHenry, on Aug. 29 and 30. ring the forenoon and afternoon sessions on Friday a mber of topics relating to the church and her ministry re discussed. In the evening session Bro. J. M. Henry e a stirring address on Moral Welfare. The ministerial ce of our District has been greatly increased during the t year with Bro. A. J. Beeghly giving full time to the esternport and Frostburg churches and Bro. Bernard ing assisting with the work in the Cherry Grove and orges Creek churches in addition to his school work.

The business session on Saturday was organized with n Beeghly as moderator, the writer as reading clerk d Bro. S. K. Fike as writing clerk. Each church in the District was represented by delegates and the business was sposed of in a creditable manner. Bro. Berkley O. Bowman was present as a representative of Blue Ridge College, d gave a report of the school's progress. Bro. Beeghly s selected as delegate to the 1931 Annual Conference h Eld. W. H. Cosner as alternate.

The young people's rally was held in the Frostburg urch on Sept. 6. Mrs. Hollinger, the adult advisor for e Maryland B. Y. P. D., gave an address in the afternoon er which a District organization was formed with Grace ischer, president. After a fellowship supper in the park s. Hollinger led in a vesper service and Bro. Beeghly ve the evening address. Arthur Scrogum.

Accident, Md.

MICHIGAN SUNDAY-SCHOOL WORKERS' CONFERENCE

Due to the fact that our Sunday-schools were very poorly represented at the District Meeting recently held in the Cedar Ridge church, those who were most vitally interested in the work of the Sunday-school deemed that it would be very profitable to call a special meeting of all workers, officials of the Sunday-school and teachers. This conference met at the Shepherd church on Saturday, Sept. 6, with a splendid representation from the various churches of the state. The meeting had for its purpose the discussion of matters pertinent to the advancement of the work for the coming year.

The demonstration worship service, which is essential to every school, was in charge of Miss Elma Rau. Although Miss Rau herself could not be present, she had planned the service very admirably, so that Scripture, songs, and recitations all tended to bring out the theme for the day Loyalty to Christ. A superintendent can well afford to give the time in preparation of his work to create, in this manner, such an attitude of reverence. Sister Rau also had charge of a demonstration installation service. If Sunday-school officials throughout our state of Michigan would whole-heartedly take these installation vows, what an advancement in the progress of religious education we would have in our church!

Bro. M. M. Chambers, by request, again gave the address delivered at District Meeting, "A Greater Sunday-school for Every Church." The Sunday-school should be a harmonious organization with each member willing to do his part. The following points characterize a good school:

1. A superintendent who does his work not from a sense of duty, but because he is devoted to it. He should be one who is willing to hunt for means whereby he can make his school forge to the front. There are so many books and magazines at our command today that there should be no words of material.
2. A pastor who will work hand in hand with the superintendent, offering timely and helpful suggestions.
3. Teachers inspired by their task to use every means at their command to win to Christ the ones with whom they work.
4. Pupils who feel their responsibility to the school. Every pupil should have as his slogan, "Go to Sunday-school every time."
5. Probably no school has perfect equipment, but efforts should be made to get the best possible. Each class should have a separate room provided with blackboard, maps, and Bible pictures. Chairs that fit the children should be provided in every room.

Other speakers of the day further emphasized the importance of the relationship that should exist between the pastor and the superintendent. Both have the same vision, that of the evangelization of the world. "The superintendent is the man at the helm of the future church, as the pastor stands at the helm of the present church."

The Michigan District was fortunate indeed to have Bro. Ezra Flory at this meeting. He gave two splendid addresses. His address of the morning was "The Folks We Teach."

The following five objectives were set as an aim for the coming year:

1. One-third increase in attendance.
2. A Teachers' Training Class for each Sunday-school.
3. A regular workers' conference weekly, monthly, or quarterly, depending on local conditions.
4. Each pupil to have a more practical knowledge of God: (a) by systematic reading; (b) at least 50% of pupils bringing Bibles.
5. A definite step to make our church home more efficient and more attractive.

Shepherd, Mich. Kathryn Utz.

DISTRICT MEETING OF SECOND WEST VIRGINIA

The District Meeting of Second West Virginia convened Sept. 4-7 in the Valley River church, Junior, W. Va. As has been our custom for several years, we held the ministerial and District meetings, board and elders' meetings, and Sunday-school convention beginning on Thursday before, and ending on the first Sunday in September.

At the ministerial meeting several of our ministers were present, while some who were on the program were absent. Bro. J. M. Henry took part in the program giving much encouragement to the ministry. In the evening he gave his famous lecture to a large audience which was well received. Bro. Henry remained over till Friday noon.

Bro. Galen Wampler also was with us. These brethren gave much inspiration to the meetings. Bro. Wampler is field man for the Northern District of Virginia and they loaned him to us for a while. He remained after the District Meeting until Sept. 15 and while here visited several of our churches.

On Friday came the District Conference. Bro. W. J. Row was moderator, T. F. Valentine, reader, and H. C. Sanders, writing clerk. We did not have a full representation of the churches but all who came worked with an interest. There were no papers except reports and requests and the general routine of business.

Glady church, Glady, W. Va., a point worked by the Second District of Virginia, and being within the bounds of the First District of West Virginia was turned over to us and accepted and annexed to this District. Bowden, a mission within the Second West Virginia, kept up by Bro. V. L. Bennett of Elkins, was united with this and named the Cheat River congregation. All business was finished so that on Saturday morning we had our Board and Elders' meetings and in the evening we had an enjoyable love feast. A goodly number of brethren and sisters surrounded the tables of the Lord. The writer officiated, assisted by Brethren H. C. Sanders, A. J. Wilson and T. F. Valentine. Ten ministers were present.

On Sunday we had a fine program in the Sunday-school convention. Bro. Wampler and the president of the Barbour County Sunday-school Association were with us, giving much help and encouragement.

The District Meeting of 1931 goes to Shiloh. The Valley River church having decided to license Bro. Harold Row to preach, this was done at the close of the meeting. With the encouragement given by those who came into our midst, and the zeal taken on by our own workers, we believe a greater work for the kingdom increase will be accomplished the coming year than in the year past.

Thornton, W. Va. A. C. Auvil.

REPORT OF SISTERS' AID SOCIETY CONVENTION

The members of the Sisters' Aid Society met in their yearly convention at Santa Ana Aug. 26. In the absence of our president, Sister J. S. Zimmerman, also our vice-president, Sister Cora Hoff, Sister Della Lehmer was asked to preside, which she did very acceptably. At roll call all but three of our eighteen Aids responded with a Scripture text, there being thirty-five delegates present.

Sister James Neher of Pomona was elected secretary-treasurer of the District to serve three years. Sister Gilbert gave a report of General Conference and the organization and adoption of the Council of Women's Work. After much deliberation we decided we would attempt to organize in our District and meet the apportionment of $732.20 given us by the council. Those elected on our council are: Sister Zimmerman of Sisters' Aid, Sister Frantz, Mothers and Daughters, Sister Lehmer, Bible Class work, Sister Shaffer, missionary work, and Sister Iva Brubaker, children's work.

We now have $1,400 to be raised by Sisters' Aid of the District, and $1,832.20 in all Sisters' activities. The Aids of the District support Sister Bessie Fox, $550; give $500 to running expenses of La Verne College; $300 to Women's Council, and $50 for District expenses.

Sister Iva Brubaker brought a very helpful message, her subject being, Serving God with What We Have. At 5:30 P. M. we had a fellowship supper which was enjoyed by about 100 sisters. At the close, Sister H. M. Brubaker gave a wonderful message on the subject, Opportunities of Mothers and Daughters in Our Generation.

The District officers visited every Aid of the District during the year and found everybody busy quilting, making fancy work and helping the needy. We have 1,134 sisters in our District; average attendance, 207. We raised $8,148.61; of this $1,398.83 was given to home congregations; $543.07 to foreign work; $2,022.50 to the District; $296 to home missions and the remainder for other activities.

Covina, Calif. Eulalia Overholtzer

THE SURE FOUNDATION

In the Messenger of Sept. 6 on the "Pastor and People" page, under the heading, "Peter, the Shepherd," Bro. Warren Slabaugh quotes Christ as saying (in Matt. 16:18), "Thou art Rock, and upon this rock I will build my church." In verse 17 Christ speaks of "My Father which is in heaven." And then proceeds in verse 18, to Peter: "And I also say unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." Christ did not say, "Thou art rock." And I do not understand that "thou" and "this" refer to the same thing, or person, I understand Christ to mean, after referring to "My Father": "And I also say unto thee, that thou art Peter, and upon this rock [my Father] I will build my church." In verse 22 Peter began to rebuke Christ, which drew from Christ the severe condemnation: "Peter, get thee behind me, Satan: thou art an offense unto me for thou savorest not the things that be of God [the Rock] but those that be of men [Peter]." He is thus proving Peter to be "Satan" and not the Rock [God] against which "the gates of hell shall not prevail." And later it was said to Peter: "When thou art converted, strengthen thy brethren."

We were baptized into the name of the "Father, Son, and Holy Ghost," the three in one, not into the name of Peter, the apostles and church (of whatever name)

It is significant that the people building on Peter are apt to be exalted, as Peter himself was, when he began to rebuke Christ, as we find they love to call and be called "Rabbi" and "Father," in direct violation of the plain teaching and commands of Christ as recorded in Matt. 23: 8-11. "But be not ye called rabbi, for one is your Master, even Christ, and all ye are brethren And call no man your father upon the earth; for one is your father in heaven Neither be ye called master, for one is your Master, even Christ. But he that is greatest among you, shall be your servant." We read in 1 Cor. 3:11: "For other foundation can no man lay than that is laid, which is Jesus Christ"

Carthage, Mo. B. F. Wampler

PIONEER LIFE AS IT IS TODAY

In the Messenger of Aug. 30 Bro. J. H. Moore has an article on The Pioneer Spirit. And then in the Messenger of Sept. 20 Bro. A. R. Coffman has an article on The Pioneer Challenge. Each of these articles I have read and reread. Only those who have had experience in pioneer work for the church can realize what these two articles mean. I wish to give the Messenger readers some of the facts as they exist here in the great Northwest.

Williston, N. Dak., is one hundred miles west of Berthold, N. Dak., where we have the first group of Brethren holding services, and they have no minister. We have a few members living at Ray, N. Dak., about forty miles east of Williston and they are isolated just because they have no leader. The nearest Brethren church west is the Grandview church, near Froid, Mont., a distance of about fifty miles from Williston. Wife and I drive to this point every two weeks to feed them from the Word of God. Here is another church that has no resident minister. The next church west is Poplar Valley, a distance of over one hundred miles from Williston. Here they have two ministers with six or seven different places where there are small groups of brethren to care for. Then there is the Milk River church, about three hundred miles west of Williston with one elder. His calls are more than he can fill

Now what I wish to get before the readers of the Messenger, and especially our ministers, is the great need of pioneer preachers in the great Northwest. I have often wondered what the reward will be when a pastor is secured and then the rest of the ministers listen to that pastor preach, while here in Western North Dakota and Eastern Montana souls are starving for some one to feed them. Think of this, brethren, when you are comfortably seated in your pews on Sunday morning. I have had more calls than I can fill this summer. Wife and I have driven our Ford over 2,000 miles in church work alone this summer. We could be going and preaching all the time, but we have to work for our living and most of these calls come from small groups of brethren. At Stanley, N. Dak., we recently learned of members who have not heard Brethren preach for over twenty years, and yet desire to be fed from God's Word. Brother Minister, ours is a great calling, but who will answer these calls? And if not answered, what will our Master say?

The Williston church had five ministers at one time, and only two are here facing the frontier life. Western North

(Continued on Page 654)

Notes From Our Correspondents

(Continued From Page 645)

Sunday school officers were elected Sister Bertha Milam and C. C. Miller were chosen delegates to District Meeting. It was decided that Brother and Sister Kintner be retained another year. Oscar Winger of North Manchester will conduct a ten day meeting beginning Oct 10 Estella Musselman, Roann, Ind, Sept. 26.

Rossville.—The harvest meeting on Aug 31 was well attended and an offering of $37 was taken for the home poor fund. Sept. 15 a workers' conference was called and a program of church work was planned for the fall months Singing classes each week are showing much interest with home talent leaders A large group is planning to attend neighboring revival meetings and aid with special songs. Our own revival meetings will begin Oct 19 with I. K. Bieri, pastor, in charge. The love feast and communion will close the series of meetings The homecoming and community day is being planned for Oct. 19. The regular council was held Sept 25 Four letters were read and committees elected —Lillian A. Hufford, Rossville, Ind, Sept 26.

Shipshewana church held their annual business meeting Sept. 9. Several families from the Florence church were present. Bro. Carl Yoder will serve as pastor for the coming year; this will be his second year for the church Our Ladies' Aid though small in number is endeavoring to make a success of the work. We sent a delegate to District Meeting at Nappanee, two other sisters accompanied her and a very enjoyable day was spent Our love feast will be held Oct. 18.—Mrs. Geo. E. Bates, Shipshewana, Ind., Sept. 25.

Turkey Creek church held an all-day harvest meeting Aug. 3 Bro. Emeral Jones and wife were with us. At our September council it was decided to begin our Sunday-school year Oct 1 instead of Jan. 1 However, the new officers will not be chosen this year until December Our evangelistic meeting will begin Nov. 5. Bro. D. G. Berkebile of Bradford, Ohio, will preach for us and Sister Zelda Kennedy of Goshen, Ind., will lead the song service. We decided to hold our love feast on Saturday evening, Nov. 8, followed by breakfast on Sunday morning —Mrs Leroy Fisher, Milford, Ind, Sept. 29

Wakarusa church met in council Sept. 17. Reorganization of the church took place at this time Bro. Chr. Metzler, elder; Oscar Metzler, Sunday school superintendent; Roy Summer, Christian Workers' leader, Gertrude Metzler, Messenger agent. Sept. 21 an all-day harvest meeting was held Bro. J. O. Winger of North Manchester brought the messages of the day An offering of $71 40 was taken for missions Sept 27 Bro V C Finnell talked on Prohibition. We are starting a new year of work and although at times we feel our attendance should be much better, yet we thank God for the faithful ones who keep the work moving Grace Summer, Wakarusa, Ind, Sept. 28.

Wawaka church met in business meeting Sept. 16. Bro. Harry Frick was reelected superintendent of our Sunday-school. The fourth Saturday in October is the date set for our love feast. Since our last report eight have been added to our number, seven by baptism and one by letter Once each month the young people of the church give an interesting B Y P D program God's Care was the theme of the last meeting and some fifty young people were present. A large number of members and visitors were present at our harvest meeting Sept. 14. Bro. T. G. Weaver gave two very impressive sermons.—Hazel M Weaver, Bramfield, Ind, Sept 25.

West Eel River church met in council Sept. 12. Bro. Russel Heckman was elected church clerk, also superintendent of the Sunday-school for the year. Mrs Edith Heckman is church correspondent. Aug. 31 we closed a two weeks' revival with Bro C. V. Coppock of Sidney, Ohio, as evangelist At the same time our pastor, Bro. L. M. Goodmiller, and family who have been with us for nearly four years, left for their work at Andrews We regretted very much to lose them. Bro Hugh Miller will be our pastor for the coming year. Aug. 17 an all-day Harvest meeting was held with Bro Goodmiller as speaker in the morning and Bro. Coppock in the afternoon. Our communion will be held Saturday evening, Oct 11.—Mrs. Florence Grubb, Silver Lake, Ind, Sept 24

IOWA

Beaver.—Bro. C. B. Rowe has been retained as our pastor for another year. At our business meeting Sept 18 we elected officers for the coming year. Bro C B Rowe, elder; Bro. Elva Toms, superintendent We will have our rally day and homecoming Oct. 5, with a basket dinner at noon. We extend a special invitation to all who have worshiped here in former years, and especially to those that have preached for us S. K. Powers, Beaver, Iowa, Sept. 22.

Brooklyn.—Home coming day, Sept 21, was greatly enjoyed by this church Many former members and friends who have moved to other fields were present Letters of greeting were read from those who could not be present Bro. S. B. Miller and Bro. I. J. Brubaker were the main speakers. Dinner was served to all at noon Our love feast will be held at the Brooklyn church Oct 25.—Mrs. Minnie Schechter, Brooklyn, Iowa, Sept. 29

Dallas Center.—The recent weeks have brought many changes in our church activities. Aug 24 Bro W. F. Buntain preached his farewell sermon, and Sept 7 our new pastor, Bro. X. L. Coppock of Greenville, Ohio, preached his first sermon Sept. 4 a reception was held in the church parlors for Brother and Sister Coppock. Sept. 11 at a regular business session our Sunday-school was reorganized for the year. Our efficient superintendent, Sister Nora Rhodes, was reelected. Bro Walter M Royer was reelected president of the Christian Workers. A father and son program, Thanksgiving service, Christmas, temperance and missionary programs, and a series of evangelistic sermons by our pastor are being planned for the next six months. By a transfer of some church property we now have a parsonage adjoining the church This is a splendid addition to our plant and will aid very materially in the future work of the church The homecoming July 27 was full of good things Bro Helser gave three very inspiring messages. Sept. 28 our Sunday-school will observe promotion day. Later in October we plan to have a farewell reception for Bro. Harold Royer and wife who will sail for the Africa mission field Nov. 1.—Mrs. W. H. Royer, Dallas Center, Iowa, Sept 25.

English River church met in council Aug 30, reorganizing the Sunday school for the coming year Bro Virgil Coffman was chosen superintendent of the adult department; J. D. Brower was chosen elder. Our revival meeting conducted by Bro I. D Leatherman of Ankeny and Sister Ruth Shenton of Bethany Bible School, chorister, closed Sunday evening, Sept 21, with fourteen souls confessing Christ as their Savior. Great interest was shown by large crowds every night. Sept 14 was community day and dinner was served at the church with a short program in the afternoon. There were 300 in attendance and 175 communing There were ten ministers present Bro. I. D Leatherman presided and Bro. Kline of Virginia gave a short examination service which was very impressive Bro J Q Goughnour of Ottumwa and Bro. Sharp of Fredericksburg with their wives were with us. Bro Leatherman showed much interest in the children and young people which was a great help in our meeting The neighboring church took great interest in our services which we appreciated very much. The Aid Society closed a very successful year's work, the proceeds amounting to $718.27 Sept 22 was the seventy-fifth anniversary of the English River church.—Mrs. Sylvia Senger, South English, Iowa, Sept 24

Iowa River church met in council Sept 14 We elected officers for the coming year with Bro G W Keedy as elder, and Harl L. Russell, superintendent of the adult school Our love feast will be held Saturday evening, Oct 18 Bro Wm. F. Thompson and wife of Polo, Ill., held a very successful revival in August He gave us spiritual sermons which were helpful to all One young man was baptized Our delegates to District Conference were Miss Cecile Russell and Eld. G W Keedy Sept 28 we will have promotion and rally day services. —Beulah Keedy Russell, Marshalltown, Iowa, Sept. 22.

Libertyville. Bro J Edwin Jarboe of Lincoln, Nebr., is to begin a series of meetings for us Sept 28 Our love feast is appointed for Oct 11 at 7 P M Bro John Masterson of the peace caravan gave us a fine address on Aug 24 Our B Y P D. was reorganized with Sister Vesta Manning as president Our quarterly council was held Sept. 13 at which a report of the annual visit was made.—Mrs. Susan Glotfelty, Batavia, Iowa, Sept. 23.

Mt. Etna church met in council Sept. 18 at which time Sunday-school officers were elected for six months. Sister Lula Angus was reelected adult superintendent. The young people's conference was held here the last of June. The churches of the District were well represented. The speakers were Brethren I. D. Leatherman of Elkhart, Iowa, Elgin Moyer of Chicago, Homer Caskey of Council Bluffs and L. A. Walker of Omaha, Nebr. Each brought very helpful messages. One Sunday in August, during the intense heat, our morning services were held in outdoors. Following the services all partook of a bountiful dinner. The afternoon was spent in visiting and playing games. Our church was well represented at the District Conference. Aug. 31 we began a two weeks' evangelistic campaign with Dr. Chas. A. Bame of Ashland, Ohio, evangelist. Capacity houses from the beginning of the meeting were evidence of Dr. Bame's popularity. His thorough knowledge of the Bible was manifest in each of his powerful sermons. As a result of the meeting eighteen were received into the church by baptism, two on former baptism and one awaits the rite. Bro. Gerald Rogers had charge of the song service during the meeting. On Monday night after the close of the revival Bro. Bame officiated at one of the largest communions ever held in our church Our pastor, Bro. Harry Rogers, is in evangelistic work for the coming six weeks. During his absence Bro. Jacob Thomas will have charge of the work. Our young people are rehearsing the play, Ruth, which will be given in the near future.—Mrs. Jacob Thomas, Mt. Etna, Iowa, Sept. 23.

Prairie City church met in business meeting Sept. 23. We decided to have our love feast Oct. 18 beginning at 7 P. M. Sunday-school officers were reelected with Bro. Carl Elrod superintendent of the main school. We recently entertained the District Conference and enjoyed the fellowship of the brethren and sisters of the District. Eld. I. W. Brubaker of Des Moines was here two weeks ago and gave us a good message. We are few in number but the work is moving along nicely. —Mrs. J. B. Bowie, Monroe, Iowa, Sept. 28.

KANSAS

Larned Rural church met in council Sept 17. Sunday-school officers were elected for the year, the superintendent being Frank Fox Attendance and interest have been very good thus summer. Many fine messages have been brought to us by our pastor, Bro. H. D. Michael. —Ruth Horning Brown, Larned, Kans., Sept. 19.

Lone Star church is about to close the most successful year in all departments that we have ever experienced. Our pastor, Bro. J. R. Smith, and wife came to us last November and through their untiring efforts and perseverance have visited every home within the territory Our Sunday-school has been well attended and our junior and primary departments are doing fine work. Among the most interesting is our group of twins, six in all, the same age, from one community and in one church. We are very proud of them and expect to have them sing at our next District Meeting in Overbrook. The Christian Workers' Meetings have been revived and some very interesting programs have been put on by different members and groups, each doing their best to have something different but instructive as well Bro. Smith also insisted on having prayer service which has proved very helpful. While the attendance is not large, those who come feel it is well worth while. Just before Bro. W. A. Kinzie of Navarre came to us in a two weeks' revival effort, the work was thoroughly organized and ready for him He preached to a well filled house every night. This is Bro Kinzie's old home, but he is "not without honor in his own country," for the neighbors and friends came out to hear him again and again. As a result sixteen made the good choice and were baptized. There were two entire families among the number. At our council meeting Sept. 6 Bro. C. A. Ward was reelected elder; Bro. J. W Gorbutt, Sunday-school superintendent; Sister J. R. Smith, correspondent; Sister Jennie Smith, Messenger agent. Brother and Sister J W Gorbutt were delegates to District Meeting. Brother and Sister Smith have been retained as pastors for another year.—Mrs. J. W. Gorbutt, Lone Star, Kans., Sept. 25.

Morrill.—Aug. 1 Eld. Earl M. Frantz conducted a very impressive installation service for our new pastor, Bro. Paul S. Longenecker, and wife. A reception followed given by the church. At our council Sept. 8 a reorganization of the Sunday-school was effected. Bro. I. L. Peck was chosen superintendent. Bro. Paul S. Longenecker and Clarence Bailey were elected delegates to represent the church and Sunday-school at District Meeting. We are in the midst of a revival conducted by our pastor. Spirit-filled messages are being presented each evening to appreciative audiences. These services will close Oct. 2 with a love feast. Representatives from the various departments of church and Sunday-school together with the pastor comprise an advisory board to work out a more effective church program.—Mrs. Clarence Bailey, Morrill, Kans., Sept. 27.

Ottawa church was most fortunate in securing Bro. Mark Schrock and wife as summer pastors. They endeared themselves to everyone, both old and young. A most successful Daily Vacation Bible School was conducted under the able leadership of the pastor and wife, assisted by home instructors. The young people assisted in all the different lines of church work during their vacation, by rendering special music and programs. Bro. Ellis Watkins and wife of New Mexico, formerly of this congregation, were with us also during the summer. Sister Watkins brought the message in song and Bro. Watkins gave several addresses on his work and that of a community church where they live. Aug. 24 Sister Eunice Longsdorff gave a word picture of her trip through Europe, also a vivid picture of the Passion Play. Aug. 31 the young people rendered a program of readings and special music which was much appreciated. Afterward the pastor gave his farewell address before leaving for their home in Indiana. At the September business meeting Bro. W. B. Devilbiss was reelected elder for another year, with the writer as clerk and Messenger correspondent. Bro. Willis Devilbiss was chosen Sunday-school superintendent and Bro. W. C. Watkins, president of Christian Workers. Bro. J. A. Vancil has charge of the mid-week services for the year, beginning Oct. 1. The official body tendered a farewell social for Brother and Sister Schrock and all the students and teachers. The evening was a most pleasant one, with the outdoor games on the lawn of Brother and Sister A. J. Puterbaugh's home. Afterward all engaged in singing under the leadership of Bro. Earl Kinzie. Brother and Sister Schrock will resume their school duties at Bethany Bible School. We are glad to have our elder's wife with us again in services after a long period of illness. Sister Gibson was seriously ill at the same time but is greatly improved. Bro. W. B. Devilbiss was chosen to represent us at District Meeting; Sister Viola Keims represents the Sunday-school.—Mrs. J. E. Ott, Ottawa, Kans., Sept. 23.

Parsons.—We are expecting Bro. X. L. Coppock of Ohio to assist us in a series of meetings beginning Nov. 2 On Sunday we have planned a homecoming day. Sunday night the play, The Challenge of the Cross, will be given by the sisters. Our elder, Bro. Clark, appointed a booster committee of three to try to arouse the members to a sense of their duty. The second week in October will be considered booster week and each member will be responsible for some effort to boost the coming revival The week prior to the meetings cottage prayer services will be held each evening. We were favored recently by two splendid sermons by Sister Rush of Nebraska. Bro. J. A. Campbell delivered a very enthusiastic sermon Sunday night from the text, Use the thing that thou hast in thy hand.—Mrs. W. F. Jones, Parsons, Kans., Sept. 23.

Richland Center.—Sept. 25 the church met in business meeting. All church and Sunday-school officers were chosen and plans made for the year. Bro. Fred Van Nortwick was reelected superintendent of the adult department of the Sunday-school. The men have recently plastered the basement and the work will soon be completed which was started about a year ago. Bro. Melvin Keck and Eva Fralin will represent the church and Sunday-school at District Meeting. The communion service will be held on Monday, Nov. 10.—Constance Snell, Richland Center, Kans., Sept. 27.

Sabetha church on Sept. 21 closed one of the most successful revivals in her history. The meeting was conducted by Brother and Sister Oliver H. Austin of McPherson, Kans. Bro. Austin preached the messages of the Lord into the hearts and lives of the congregation. In his sermons was spiritual food for both the saint and sinner; not only were souls won to Christ but souls were built up in Christ. Sister Austin in a very pleasing way led the singing, organized a junior chorus which was one of the most interesting features of the meeting. She also used many stories to present God's truth to the children and to the older ones as well Our pastor, Bro. Earl Frantz, worked untiringly that this meeting might be a success. He with the Austins made 180 calls in the homes of the community. The immediate harvest is thirty souls; there will have so far been baptized and the others await the rite Our communion was held at the close of the meeting with Bro. Austin officiating. It was a very spiritual meeting and well attended.—Vera Keller, Sabetha, Kans., Sept. 22.

Wichita (First).—Our revival meeting conducted by R. N. Leatherman of Grand Junction, Colo., closed Sept. 22 with love feast which 170 communicants participated. Bro Leatherman is a forceful speaker and the church has been strengthened by his earnest efforts. As a direct result seven were received into the church by baptism. Our quarterly business meeting convened Sept. 24. All Sunday school officers were elected for the year; N. A. Duncan and H. F. Crist were chosen delegates to District Meeting The church decided to send for the District Meeting of 1931 Sunday-schools are closed for the present on account of infantile paralysis. At our children's meeting on the first Sunday in the month a nice offering was given for the children's work as recommended by the Educational Board A group of children from the colored home sang a group of songs which added interest to the occasion and were greatly enjoyed by all Attendance vacation our Ladies' Aid is again giving dinners to the Standard Oil and court house employees and others. Mrs. H. F. Crist, Wichita, Kans., Sept. 26.

MARYLAND

Licking Creek (Md.).—Bro. D. I. Pepple of Woodbury, Pa., began evangelistic services at the Pleasant Ridge church Aug. 17 and continued for two weeks During that time he delivered eighteen Spirit-filled sermons to large and attentive audiences, the house being filled at nearly every service. Aug. 31 we had the pleasure of having with us a delegation of about forty-five from the Koontz church of which Bro. Pepple is pastor. As a result of Bro. Pepple's [illegible] eighteen gave their hearts to Christ, thirteen have been baptized and five await the rite. We feel that the church was spiritually strengthened.—Mary M. Waltz, Needmore, Pa., Sept 23.

Locust Grove church met in council Sept 20. Our love feast will be held Oct. 25 at 2:30 o'clock Our Sunday-school was reorganized with Bro. Norman Klein, superintendent. Our Ladies' Aid met on Sept. 17 at the home of Sister Gertrude Burrier.—Bessie R. Pittman, Mt. Airy, Md., Sept 26.

Piney Creek.—Eld. Nathan Martin came to this church Sept 7 He preached at night and visited from house to house during the day His sermons, seventeen in number, were most excellent—instructive, inspiring and uplifting. As a result eleven were baptized, all members of the Sunday-school except one who is a member of his family Sept. 18 the chorus of thirty voices from Black Rock rendered a program that was greatly enjoyed Sept 20 our love feast was held all members being present except three Bro. Martin officiated Bro. Trimmer of York was also present, giving good help in the preaching for the Word; he remained over Sunday and preached a splendid sermon at night. Bro. Martin finished his labors with us Sunday noon by anointing two of our afflicted members.—Theresa S. Forney, Taneytown, Md., Sept. 24.

MICHIGAN

Flint church met Sept 21 in council. Bro. I. H. Prowant was reelected elder; A. E. Taylor and N. M. Stong, trustees; Verna Prowant, Messenger agent and correspondent; A. E. Taylor reelected superintendent of the Sunday-school Our [illegible] of meeting to be conducted by Sister Mary Cook of North Manchester, Ind., will begin Nov. 30. Our communion will be on [illegible] conditions in the city are rather below normal and have some effect on the work of the church The local B. Y. P. D. is still carrying on, having regular meetings and is [illegible] with the mailing and printing of the church bulletin. Also ordering other fields of endeavor. Information concerning [illegible] moving into or leaving the city is greatly appreciated by officials of the church. Also visits by members of other congregations [illegible] in the city.—Verna Prowant, Durand, Mich., Sept. 23

Florence Mission.—At our business meeting Sept 18, the Sunday school was reorganized with Russell Searer as [illegible] Other officers were elected, Messenger agent and correspondent the writer Our Ladies' Aid has recently been reorganized with Mrs. George Sherk as president Aug. 31 we held our harvest meeting Brother and Sister I. W. Moomaw were with us and both delivered inspirational and challenging messages. In the evening, Bro. Moomaw gave a stereopticon lecture on India On Friday evening, preceding our harvest meeting our pastor, Rev. Geo. Sherck, and family entertained a fifty some people at a Hindoo party. Brother and Sister Moomaw assisted. It was one of the best parties held during the year. Our attendance has been good throughout the summer. Our Sunday evening meetings are well attended We have three departments, Bible Study, for the adults, B. Y. P. D and Junior League. The devotional exercises each evening are conducted by the young people under the direction of Miss Fern Sherck. The electric line is being extended in the community and during the course of a few weeks, we expect to have light installed in the church through the liberality of the Ladies' Aid Oct. 23 Bro. Walter Warstler of Bellefontaine, Ohio, will begin a revival meeting. Beginning this week, we are holding special prayer services in preparation for the coming meeting.—Mrs. Russell Searer, Three Rivers, Mich., Sept 25.

Grand Rapids church met in business meeting Sept 18 Church and Sunday-school officers were elected for the year Evening [illegible] Bro. Forror was retained as elder for another year Brethren W. [illegible] Chambers and A. A. Weaver were elected Sunday school superintendent and assistant, respectively. Sister Edith Register is church clerk and correspondent; Bro. Wm. Register, Messenger agent Also members on various local committees were elected The church decided to hold a communion service this fall, the date to be announced later The District Sunday-school executive convention held at the Stephan church, Mich., Sept. 20 was attended by six members of our school Bro. Ezra Flory, pastor of the church at Hunting[illegible], had charge of the chief speaker. On his return, Sept. 21, we had an all day meeting with the local church and Bro. Flory preached for us morning and evening and gave a talk in the afternoon on the subject, Mixing in Moderation. His sermon subjects were, Does Religion Cost Too Much? and Feeding Of Spiritual Power. Bro. H. S. Chambers, secretary of the Kent County Sunday-school association, also gave a talk at the afternoon service on The Joy of Teaching The children, young people and adult sermon ones greatly enjoyed these splendid, practical talks and sermons Members of the church or friends who have moved into our midst will be gladly welcomed to our church and Sunday school, corner Bronson Street and Darwin Avenue, S. W. —F. D. Anthony, Grand Rapids, Mich., Sept. 27.

MISSOURI

Wakenda.—Aug 16 our church met in members' meeting Brethren Frank Van Pelt and Luther Van Pelt were elected to represent us at District Conference; Bro Joe Fifer and Sister Mary C. Bowman as Sunday-school delegates Bro. Luther Van Pelt was reelected Sunday-school superintendent. Church clerk, Messenger agent and correspondent were all retained. Beginning Oct. 28 our elder and pastor will hold a series of meetings which will continue one week, at the close of which we will have our communion service; the date will be announced later Sept. 28 we held our homecoming The pastor gave us a splendid sermon in the forenoon; in the afternoon Bro Oscar Diehl gave a very fine address to Christians on How Much Do You Weigh? and Bro. Cy Clemens also gave a short retrospective view of the start of the Wakenda church which was very interesting Ida P Hollar, Hardin, Mo., Sept. 29.

OHIO

Castine church met in council Sept 20 The following officers were elected Jesse Baker and Granville Minnich Eld. [illegible] A Blessure reelected for a period of two years Christian Crawford, assistant chosen Sunday-school superintendent and Donald Crawford, secretary Other regular business included the report of the visiting brethren, report of the finance committee, etc.—Lydia A Bright, Castine, Ohio, Sept. 24.

Lincoln Heights Mission (Mansfield).—Another mark of growth as ...s a source of further growth, was experienced in the first com... here This service was held on Sunday evening, Sept. 21, with ... seven members, including visiting brethren, in attendance. Bro. ... McLadden officiated in a very worth while service Bro Wm. ..., Ashland, who was the mission's first pastor, brought the morning message in preparation for the evening service. We ... ceive very much the support of our neighboring brethren in these ...vices. With such interest plus the spirit of our own members, ...ith is assured —W. G McFadden, Dalton, Ohio, Sept. 26.

Pleasant Valley (Ohio).—The church met Sept. 12 for their regular ...ckers' meeting. The new officers for the year were elected with ... Stocksdale as superintendent and Ezra Stocksdale, assistant. The ... was almost unanimous to keep our pastor, Bro. Chas Stocksdale, ... another year. Bro Norman B. Wine of Dayton, Ohio, was with ... Aug 31 We are looking forward to two weeks of revival services ...egin Oct. 13, to be conducted by Bro. C. H. Petry of Mogadore. The love feast will be on Sunday evening, Nov. 2.—Ruth Wise, ... City, Ind., Sept. 23.

Pleasant Hill.—Sept. 3 our regular council was held. Various com...ees gave reports and officers for the year were elected. The Sun...chool and church attendance is again increasing since the summer ...st. The Ladies' Aid is now meeting every week with a good at...dance. We are planning on an Aid rally soon. Beginning Sept. 8 ... continuing for eight weeks, a group study on The Art of Christ...Living will be conducted. The mothers and daughters held their ...ing Sept 6. The subject for discussion was Appreciation of the ... Things of Life—Music, Literature and Art. The young people ...egan started their chorus practice.—Mrs. Chester Shafer, Pleasant ..., Ohio, Sept. 20.

Poplar Grove (Ohio).—Since our last report we have had some very in...esting church activities and special programs, among them the ... an quartet of La Verne College, which was far above the average ... was much enjoyed by all. Also the Anti-Cigarette program, with ... showing the evil effects of indulgence in narcotics. Sept. 28 a ...ge and ence enjoyed the splendid rally day program Quite an en...usiastic rivalry was shown among the classes, the Wayside Gleaners ... married folk) having the largest attendance, also the largest ...ntion They will be awarded a pennant. Our pastor is continuing ... work a ... and pastor for another year beginning Sept. 1. Oct. ... communion will be held at 6 P. M. The Ohio Anti-Saloon ...gue will send us a speaker for Oct. 12. Two other churches will ... with us.—Mrs Wm. U. Wagner, Union City, Ind., Sept. 29

Salem church has come to the end of another Sunday-school year ...ich has been very successful. There has been an increase in average ...ndance. Allen Landis was elected superintendent for the year. ... Bro A. D. Helser, a missionary from Africa, gave a very in...esting talk, which many from adjoining churches also enjoyed. Sept. ... Foster, representing the Anti-Saloon League, gave a good talk ...ut the evils of the return of alcoholic beverages. The Y. P. D. has ...ad a very successful year. The committee worked hard to prepare ...rograms of interest and helpfulness to the young people. We have ...ptized three Sunday evenings each month. The attendance during the ... year has been very good, an average of thirty. Aug. 31 we elected ... officers, with Hazel Brumbaugh, president. Our Junior League is ...n charge of Sarah Neher. They are at present collecting the pictures ... all missionaries' children. They thoroughly enjoy this work, since ... know that their missionary money is going to these children. ... 12 is the date set for our homecoming We expect to have Nor... B Wise of Dayton as speaker for the day.—Mary Williamson, ... Ohio, Sept. 23.

Stony Creek.—Sunday evening, Sept. 14, brought to a close a very ...ng year were elected. Bro. Geo S. Throne is again to be our ... Bro Warren Bowman very efficiently helps to fill the pulpit at ...o churchhouses each week. At present he is directing the mid...prayer service in the study of the book of Matthew. Early this ...e expect to have a series of meetings conducted by Bro. H. L. ...ok during which time we plan for an evening love feast. Sept ... Ladies' Aid enjoyed a mite-box opening program when more ...an $40 was collected The playlet, The Plea of the Mite Boxes, was ...iven. Following this officers for the new year were elected and ... were made for the mothers and daughters' organization Rally ...nd promotion services will be observed at the Walnut Grove ...day school Oct. 5.—Lela A. Moyer, Alvordton, Ohio, Sept. 26.

Stony Creek.—Sunday evening, Sept. 14, brought to a close a very ...ssful series of evangelistic services conducted by our pastor, ... C Walter Warstler. He gave us powerful messages from the ...d of God Special music was furnished at most of the services. ... meetings were well attended, although it was a very busy time ... direct result eleven were received by baptism, five being heads ...milies, one a mother and the remainder Sunday-school girls. ...held our love feast and communion Monday evening following the ...d the meetings. About 120 communed. Sept. 18 at our quar...council the Sunday-school superintendents were chosen for the ...beginning Oct. 1. The result was the reelection of both super...ndent and assistant—Bro. Harold Huber and Bro. Andrew Stay...r. The pastoral committee reported that Bro. Warstler and fami...ll remain with us for at least another year.—Mrs. Esther E. ..., DeGraff, Ohio, Sept. 24.

OKLAHOMA

Bartlesville.—Sept. 7 our church held her regular quarterly meeting. ... Bert Williams was selected as Sunday-school superintendent. Our ... were asked to act as financial board. They have been making an ...y member canvass and report the work doing nicely. The outlook ...ool for a splendid year. This is known as a great oil center, but ...s also one of the finest places for a poor man to get a home in ... the ...utwest and at the same time help build up the church. The ...ld team from McPherson College favored us with an interesting ...ms in May which was much appreciated. Two Brethren families ...ly moved into our midst and we feel encouraged.—John R. ..., Bartlesville, Okla., Sept. 29.

Big Creek church met in council Sept. 18. Bro. W. R. Argabright ...family were granted letters as they have moved from our midst ... spending six years in pastoral work here. He and his family ...greatly missed. Bro. L. W. Smith of Pontiac, Mich., took up ...torate Sept. 1 and is doing splendid work. Our Sunday-school ...ance has been very good considering the extremely warm, dry ... The young people hold their meeting each Sunday evening ...good attendance and interest. The juniors also have a meeting ...Sunday evening which is very interesting During this period ...r folks are enjoying a class in Bible study. Nov. 8 is the ...set for our love feast—Mrs. May Fillmore Kunzie, Ripley, Okla., ... 12.

Washita church met in council Sept. 15. The love feast will be ... at 7 P. M. Our homecoming day will be Oct. 19. Sept 22 ...ourth Sunday-school convention was held at our church. The ... speakers were Mr. and Mrs J. S. Peter of Oklahoma City. ... special numbers were a talk by our pastor, Bro. Eller, selec...s the men's glee club of Corn, and the male quartet of Cloud ... Brother and Sister D. L Brubaker of California are here for ...ir visit with their daughter. They have been in Europe with ...ence this summer. Sunday night Bro. Brubaker gave a short ...k of the trip. The Aid Society has been meeting each week to ... their quilts; they are planning for a bazaar in November.—... L. Howell, Cordell, Okla., Sept. 24.

PENNSYLVANIA

Dunnings Creek.—June 8 the children rendered a Children's Day program, ...ong which we had promotion of beginner and primary children ...resentation of awards for faithful attendance. During the two ... our pastor was absent this summer, Bro. T. L. Fretz of ...aqua and Bro. I. S. Hoffer of Glenside filled the pulpit. Our ... class is working very hard to reduce the church mortgage. ... three months they meet and hand in the proceeds of their ...ages Their teacher always sees to it that a check for $100 is ...n over to the church treasurer. At their last meeting Sister ... Kratz, their teacher, surprised them all by making out a check ...for $50 to be paid toward the mortgage from the class. Aug. 23 our ... class held their annual picnic at the home of Bro. Harold Weir. Including the men and their families, about seventy-five were present. Our Ladies' Aid paid $10 to a young girl in Tennessee who is studying to be a missionary. They also gave $150 toward the church mortgage. Sept. 17 we held our teacher-training commencement exercises—one first standard graduate and seven advanced graduates. Rev. R. S. Gottschall, president of Montgomery County Sunday-school Association, gave the address. Our Juniors are meeting again every Friday evening Since our last report two babies have been consecrated. Church attendance has been good and our pastor is giving us splendid practical sermons —Mrs. Edw. J. Schwass, North Wales, Pa., Sept. 29.

Annville church met in council Sept. 6. Our love feast will be held Nov 8 and 9 beginning at 1:30 P. M. Sept. 7 our harvest meeting was held at the South Annville house and an offering of $96 was lifted for the Neffsville Orphanage. The children's meeting will be held at the South Annville house Oct. 5 at 2 P. M. Bro. Alvin Wenger from Ephrata will be the speaker.—Sarah Winters, Lebanon, Pa., Sept. 23.

Calvary.—Our Daily Vacation Bible School was held in the month of July for two weeks. The average attendance was approximately forty. On the Sunday following the last session of the Bible School the children gave a program containing a resume of the work done in the school We had one baptism this quarter. On Sept. 1 our pastor's first year at Calvary ended. During the year we have had twenty new members, eighteen by baptism and two on former baptism. Our church services have averaged in attendance about seventy, and our prayer meetings thirty-five. Last year we reduced our debt $1,500 and aim to do the same this year. We hope to have another splendid year under the supervision of our pastor, Bro. Clawson.—Sister Kiedaisch, Philadelphia, Pa., Sept. 27.

Dry Valley.—Our love feast has been changed from Oct 4 to Nov. 15 at 6 o'clock. It will be at the close of our revival meeting to begin Nov. 2. The meeting will be in charge of Bro Chas. Cox of Claysburg. —Mrs. Earl Goss, Maitland, Pa., Sept. 25.

Hershey.—Our council meeting was held Sept. 13. Thirteen church letters were received. Sunday-school officers were elected for the year: Spring Creek superintendent, Milton Bashore; Hummelstown, Chester Ebersole. The revival meeting at Hummelstown closed on Sunday evening. As a result of the meeting eight accepted Christ and will be received into church fellowship in the near future. The date of our revival at Spring Creek has been changed from Oct 12 to Nov. 16. On the evening of Oct. 12 we expect the young people of the Palmyra church to render a program for us.—Mary Bashore, Hershey, Pa., Sept. 25.

Jennersville has enjoyed many good things this summer. The Conestoga congregation gave a delightful program. Bro. Amos Heisey of Denver, Pa., brought his Sunday-school class and worshiped with us. Revival services were conducted by Bro. Perry H. Sanger of Lebanon, Pa., from Aug. 17 to Sept. 1. His messages were inspiring and uplifting As a result three young people united with the church. We were aided by the Lebanon quartet and chorus, the ladies' chorus of Mountville and the men's chorus of East Petersburg. We met in council Sept. 13. Arrangements were made for a special council to be held on Oct. 10 for the calling of a deacon Our love feast will be observed on Nov. 8 at 6:30 P. M. The harvest home services were held Sept. 21 Bro Adam Hollinger of Lancaster gave a fine sermon in the morning. In the afternoon Bro. H. B. Yoder of Lancaster gave a wonderful sermon. The harvest home messages were inspiring and helpful to those who had the joy of hearing them. An offering of $40 was lifted for the Neffsville Orphanage.—Ethel L. Franklin, Cochranville, Pa., Sept. 39.

Juniata Park church has been having a good attendance at both Sunday-school and church throughout the summer. Our pastor, Bro Bowser, has been unanimously elected for the year. During the past summer we have remodeled our church and expect to hold a rededication and homecoming Oct 26. C. C. Ellis, president of Juniata College, will be the main speaker. During the year the pastor made 528 calls, performed two marriages, preached 140 sermons and three funeral sermons; this in addition to his college work three days a week at Juniata. Fourteen have been added to the kingdom, ten through the direct efforts of the pastor. We are looking forward to a great year in the work of the kingdom. Our added facilities in the church have helped to increase the interest.—Mrs. E. C. Bowser, Juniata,Pa., Sept. 27.

Koontz.—Aug. 4 Eld. E. M. Detwiler of Everett began a two weeks' revival meeting; he preached fine doctrinal and evangelistic sermons, fifteen in all. We believe the church was much strengthened by his Spirit-filled discourses. As a result one accepted Christ and two others from an adjoining congregation were baptized. Sept 7 our pastor, D. I. Pepple, preached a harvest sermon. An offering of $24.25 was lifted for home missions. Sept. 21 a young people's rally day service for circuit No. 3 was held in our church with a good attendance and much interest. We met in council at the Koontz church to elect Sunday-school officers for the year, the superintendent being Howard Reach Our love feast will be held at the Koontz church Sunday, Oct. 19; preparatory service Sunday morning at 10:30, love feast proper at 6:30 P. M. H. S. Koontz, New Enterprise, Pa., Sept.

Ligonier.—Since our last report we have enjoyed having Bro. Wieand of Bethany, Bro. Arthur Rummel of Johnstown, Brethren Wm. and Paul Rummel of Somerset preach for us. We held our love feast and communion on Sept. 21. Bro. J. S. Zimmerman of California officiated, assisted by Bro. Paul Rummel. We enjoyed having Bro. Zimmerman with us; his father preached here quite often a good many years ago. One of our Sunday-school girls was received into the church before the evening service.—Mrs. Wilson Leonard, Ligonier, Pa., Sept. 29.

Lititz.—The harvest meeting was held Sept. 7. Eld. D. S. Meyer of Bareville preached a very helpful sermon. An offering of $80.50 was lifted for the Neffsville Orphanage Sept. 7-22 evangelistic services were conducted by Eld. B. W. S. Ebersole of Hershey. He preached Spirit-filled sermons. Three accepted Christ and one sister was reclaimed. Sept. 28 a young people's program was rendered on the subject, The Church. History of the Brethren Church in Europe was discussed by Bro. Ralph Gouder; Early History of the Brethren Church in America, by Bro. Henry Gibbel. There was special music and a reading by Sister Edith Peiffer. Eld. H. K. Ober of Elizabethtown delivered a splendid address on the The Future Church.—Florence B. Gibbel, Lititz, Pa., Sept. 29.

Locust Grove.—Sept. 14 we elected Sunday-school officers for the year beginning Oct. 1. Bro. Ira Berkebile was chosen superintendent Our Sunday-school joined with Conemaugh and Maple Grove in a Sunday-school convention at Maple Grove on Sept. 21. Each school was very well represented. All local talent was used with the exception of a reading by Mrs. West of Johnstown and an address in the afternoon by Bro. J. A. Robinson, pastor of the Walnut Grove church. He gave a very able address on Our Common Task. Our love feast will be held Sunday, Oct 12, at 7 P. M.—Mrs. Arthur L. Rummel, Johnstown, Pa., Sept. 30.

Maiden Creek church enjoyed a series of evangelistic meetings Aug. 9 to 24. Bro. Daniel Bowser of York labored earnestly and the church has been refreshed and encouraged Delegates to the Fourth of July meeting held at Annville were Bro Benj. Fox and Sister Katie Fox, and to the Labor Day meeting at Midway, Brother and Sister Claude Weidman. Maiden Creek church met in council Sept. 6. Bro. David H. Markey was elected Sunday-school superintendent for the year. The church voted a sinking fund to pay for remodeling the church building at Mohrsville or new seats in present structure. Upwards of $4,000 has already been pledged. Our love feast is scheduled for Oct. 24 and 25. Brethren I. W. Taylor and J. H. Longenecker will be with us for an all-day meeting at the Pricetown house Oct. 5.—Edith Fretz Reber, Mohrsville, Pa., Sept. 26.

Mingo church met in council Sept. 6. The visiting brethren gave a favorable report. We expect to begin our revival meetings Nov. 16 with Bro. Norman Musser of Mountville as evangelist. Our love feast will be at the Skippack house Oct. 11 at 2 P. M. The Sunday-school officers were elected for the coming year: superintendent for Mingo, Bro. Ralph Jones; for Skippack, Bro. Levi Ziegler. Sept. 13 Eld. S. G. Meyer of Fredericksburg preached a very helpful harvest home sermon at the Mingo house. Oct. 12 we will have a children's meeting at the Mingo house.—Carrie Hoffman, Collegeville, Pa., Sept 26

Montgomery.—Aug. 24 Bro. J. H Cassady of Washington, D. C., began a series of evangelistic services which closed Sept 7 Bro Cassady spoke with power and through his convincing sermons twenty two were baptized and three reclaimed Interest was in fathers and mothers, the others being young people. Our love feast was held Sept 21 with a good attendance.—Oran Fyock, Glen Campbell, Pa., Sept 23

Mt. Olivet. In the absence of our pastor, Bro L S Kipp, who was attending Columbia University during July and part of August, our pulpit was filled by Bro J R Hershman July 3 Bro Robt Dimmer of Mechanicsburg gave us a Spirit-filled sermon Aug 30 Br Jesse Whitacre began a series of meetings, to be preached the ... at the spring sermons We feel much good has been done We organized a mother recently We reorganized our Sunday school for the year with Bro. Walter Brandt, superintendent Mrs Walter Brandt, Millerstown, Pa., Sept. 30

Myerstown. Aug 17 Eld Thos Patrick preached at our harvest service The offering was for the Neffsville Orphanage Delegates to Labor Day services at Midway were Brethren Frank Layser and John H Gibble The latter gave a report of the meeting on Sunday morning, Sept. 7. In the evening Eld Machael Kurtz gave the missage. Sept 6 at our regular council the Sunday-school officers and teachers who had been appointed for the coming year were approved Brethren Frank Layser and H H Hacker continue as superintendent and assistant, respectively Our love feast will be Nov 8 and 9 beginning at 1:30 P. M. The Sunday morning service usually held every four weeks at the Tulpehocken house, will be discontinued during January, February and March Beginning December, 1930, the discontinuance of these services is to be for the months December, January, February and March A joint Sunday school and missionary meeting of the Heidelberg, Richland and Myerstown congregations was held on Sept 14 in the Myerstown house In the morning Eld. Chas. D Bonsack preached a sermon on The Progress of Missions as Observed on the Field In the afternoon he spoke on The Necessity of International Thinking and in the evening on How the Home Can Help the Sunday-school Other topics on the day's program were: What Are the Greatest Needs of Our Local Church? Methods to Counteract the Present Weekend Tendencies. One Instance that Helped Me in My Christian Life, The Sunday-school of the Past, Present and Future; Some Neglected Phases of Sunday-school Work and Their Remedy Here were represented members of one of the three congregations Sept 21 Bro D S Mong gave the morning sermon. In the afternoon a program of the Children's Day service, following a program by members of the Sunday-school—Alice B Royer, Myerstown, Pa., Sept. 24.

New Fairview congregation held their regular council July 7. It was decided to purchase 100 old Beetle windmills. Bro. H. S. Kent was installed at this time in the ministry. Brethren K. D. Hertz and Edw. W. Keener were with us during the session and were much appreciated and instructive sermons. Our series of meetings started Sept. 7 with Bro. Amos Kuhns in charge. His first sermon subject was, Go Forward, which seemed to ring through the entire two weeks. Bro. Kuhns gave us seventeen soul-stirring sermons, full of spirit and power. As a result fourteen were received into the kingdom by baptism. The meetings were very well attended, many visiting ministers from local congregations Long with us, as well as others.—J. L. Miller, York, Pa., Sept. 26

Newville church met in council Aug 19 Delegates to the ministerial meeting are Eld S M Stouffer and wife, and to the Sunday-school meeting, to be held at Black Rock church, Bro John Colaw and wife Sunday-school officers were elected with Bro. R Shultz superintendent. Bro I. N H Beahm of Nokesville, Va., came Aug 31 and preached fifteen soul-inspiring sermons He remained with us and attended Four souls stood for Christ and were baptized on Sept 14 At this time we held our love feast with Bro Jacob Hoover of Carlisle officiating —Mrs. Chas. Burkholder, Newville, Pa. Sept 27

Pleasant Hill. Our two weeks' revival which began Aug 10 was very well attended Bro Ibram W Holsclaw of Mt Joy, Pa., evangelist, brought God's Word to us in a storelike way We held the church has been strengthened by the efforts put forth Eight stood for Christ and were baptized We met in council Sept 6 Delegates to District Meeting are Paul K Newcomer, S K Jacobs and N H Hoover We decided to enlarge our cemetery In view of our crowded condition we decided to place one more table in the aisle for the love feast Sunday school at this place was reorganized, reelecting Paul K Newcomer as superintendent An election was held for a board of relations election, for one year, to consist of five members We decided to have the student volunteers of Elizabethtown College give us a program, the time to be arranged later. Our all-day meeting will be held at Beaver Creek house Nov. 16 The annual love feast will be held at Pleasant Hill house Oct 11 and 12 to begin at 4 P M Paul K Newcomer, Spring Grove, Pa., Sept. 23.

Roaring Spring.—Our church met in council Sept. 8 when Sunday-school officers were elected for the year beginning Oct 1, general superintendent being Geo B Replogle It was decided to purchase and use the individual communion service Bro J H Clapper filled the pulpit for us during the absence of our pastor, Bro. S. P Early, who with his wife spent his vacation in New Carlisle, Ohio The baccalaureate sermon to the graduate nurses from the Nason Hospital was preached in our church Sept 21 by Rev Kraft of the Altoona Church of God His subject was, The Odor of the Ointment. We are planning for rally day Sept 28 This is also building fund Sunday We have secured the services of Bro M J Weaver for a revival effort in February. Our pastor started the mid-week Bible study class Sept. 3; the lessons are very interesting and helpful We will hold our love feast Sunday, Oct 19, at 6:30 P. M Mrs Lena M. Hoover, Roaring Spring, Pa., Sept. 24.

Upper Claar. Our church and Sunday school were very good during the summer with an increase in attendance over that of the winter We had a fine children's service July 6 The program was repeated July 20 at Union chapel Sept 7 a regular council was elected Sunday-school officers and teachers Our evangelistic meeting will begin Sept 28 with Bro D I Pepple of Woodbury, evangelist We will hold our love feast Oct 12 at 7:00 o'clock Mrs Stella Walter, Klahr, Pa., Sept. 26.

Waynesboro.—Sept 7 Bro Levi K Ziegler was installed as pastor of our congregation The charge to the pastor and church was given by Bro W E Group, chairman of our District Ministerial Board It was a very impressive service A reception in her Brother and Sister Ziegler was given on Sept 9 Sept 18 we held our third quarterly business meeting. Bro. Ziegler presided as foreman of the congregation, having been appointed by Eld I M Moore who's term as elder does not expire until January The following were elected as delegates to District Meeting: C. R. Oellig, Levi K. Ziegler, Mrs. Levi K. Ziegler and J J Oller It was decided to have our love feast on Nov 19 at 6:30 P M Since our last report two have been added to our number by baptism and two by letter Sadie M. Wingert, Waynesboro, Pa., Sept 23.

Yellow Creek.—Aug 10 Bro D Pepple of Woodbury closed a successful two weeks' meeting at Bethel house Twenty-eight were added to the church by baptism Sept 14 Bro F. M Dowdy of Everett preached our harvest sermon at Bethel house; Sept 21 Bro J H Clapper preached a harvest sermon at Yellow Creek house. Sept. 14 Bro David Hanawalt of McVeytown preached at the Yellow Creek house We are glad Bro Hanawalt, who is teaching in the high school at Hopewell, will worship with us this winter Our delegates to District Sunday-school convention at McVeytown gave a splendid report of the convention On Aug 17 a Sunday-school convention was held at Bethel house Our love feast is Oct 26 at Yellow Creek house. —Mrs. Bertha Snyder, Hopewell, Pa., Sept 23.

TENNESSEE

Midway church met Sept 20 in council The visiting brethren made their report, which was very favorable Our love feast followed which was very enjoyable Several visiting brethren and sisters from other congregations were with us and there was a good attendance of those outside of our church. We decided that if everything is favorable we would conduct a series of meetings beginning the third Sunday in October —Jesse D. Clarke, Jonesboro, Tenn., Sept. 24.

(Continued on Page 656)

PIONEER LIFE AS IT IS TODAY

(Continued From Page 651)

Dakota and Eastern Montana have a territory of about 400 miles east and west and over 100 miles north and south, and in this territory we have five ministers. Three are in Eastern Montana and two in Western North Dakota, and these five ministers are all working for a living, and at the same time trying to feed the flock. Brethren, I am praying that this article may not be thrown into the wastebasket, but may be laid on the table of your heart, so that it may be seen and felt at all times. And not only by our ministers, but also the laity so they too may help to fill these calls by contributing to the work. Who is willing to make the pioneer life practical? W. W. Keltner.

Williston, N. Dak.

TO WHOM IT MAY CONCERN

This is just a word to Christians and the world to let all know how Jesus heals our diseases if we but trust him and go to him in prayer.

I have been sick for a long time, was anointed and got better, but did not know how to trust him, as we are never taught along that line. So I thought I would have an opportunity to testify in the church when I got entirely well. I kept waiting for that time, which did not come

I have been hearing and reading how God works and does for those who really trust him in affliction, so I thought I would write of my experience.

I did again as James 5:14-16 tells us to do. I was too weak to talk much so they talked a little to me and told me to do some things I never knew before. I was anointed and we prayed together, and I grew stronger at once. Now I am trusting him, my heavenly Father, for health and guidance through life.

So I say to others, trust our Lord and Savior Jesus Christ who healeth all our diseases, if we but trust him. Praise the Lord for what he has done for me. Mrs. Wm. Plum.

Polo, Ill.

ELD. NOAH LONGANECKER

"Know ye not that there is a prince and great man fallen this day in Israel?"

On Aug. 9 another light that had shone so brightly for Jesus Christ for more than seventy years went out in the passing of Eld. Noah Longanecker of Hartville, Ohio.



Bro. Noah Longanecker was born in Columbiana County, Ohio, Oct. 1, 1839. He died at his home Aug. 9, 1930, aged 90 years, 10 months and 8 days. He was married to Susanna Stenger, Sept. 20, 1866. To this union seven children were born: one son, who died in infancy, and six daughters, all of whom are living. His companion died 17 years ago.

He early turned his attention to education and taught in the public schools for many years. He was a real student. His major, apart from the Bible, was English. Perhaps no ministering brother of his day made greater use of the dictionary than he did.

Bro. Longanecker united with the church June 6, 1858, when he was nineteen years old. This was somewhat unusual as very few in those days united with the church so young. Under the supervision of Elders Henry Kurtz and James Quinter, in the Mahoning church, he was elected to the ministry Aug. 30, 1861. This too was unusual, as men so young and especially while yet single, were not called to this responsible office. He took up the work at once and was called "The Boy Preacher." He was ordained an elder May, 1881, in the Tuscarawas church, Stark county, Ohio. He served in the ministry in four different congregations of Northeastern Ohio, the last being the East Nimishillen church. He moved here thirty-nine years ago and made a large contribution to the development of the work at this place. It was during his ministry, in coöperation with other local ministers, that the Hartville church was built and that congregation organized out of the territory of the East Nimishillen congregation. He also made a large contribution to the community life about him. He performed many marriage ceremonies and preached many funerals.

The services of Bro. Longanecker were sought much in matters of council. His name became proverbial as a wise counselor and spiritual leader. He served on many committees in the District. He was ten times chosen moderator of District Meeting and represented his District eight times on Standing Committee. In his earlier ministry he did a great deal of evangelistic work and assisted in many love feast services. He was a strong advocate of the fundamentals of faith and believed and taught that God gave the symbols and ordinances as a means of grace for every Christian life.

Not only was Bro. Longanecker an effective speaker and wise counselor, but he was also a very pleasing and inspiring writer. Many of the older readers of the Gospel Messenger will recall the great number of interesting articles that came from his pen. These articles were thought-inspiring and helpful.

Death came as the result of a very slow decline due to the infirmities of old age. He was confined to his bed for more than a year and a half, but fortunately he did not suffer much pain. When a minister would call he would say: "You know the rule of this house!" When asked what it was, he would answer: "To have scripture reading and prayer." And he would insist that it be attended to at once. What a fine rule!

The love and esteem in which Bro. Longanecker was held by his brethren, sisters and friends was manifest by the large crowd at the funeral service. The large East Nimishillen church was crowded. Fifteen of his fellow ministers led the funeral procession; six of them acting as pallbearers. The services were in charge of the pastor, W. D. Keller, and the former pastor, G. S. Strasbaugh, now of the Zion Hill church. Bro. A. I. Heastand of the Wooster church read the Scripture lesson and Bro. J. F. Kahler of the Canton City church, the one on whom the mantle of senior elder falls, led in prayer. Bro. Keller spoke of his life's work and Bro. Strasbaugh brought a message from the Word. Thus ended the career of a life consecrated and devoted to the service of Christ and the church.

Middlebranch, Ohio. W. D. Keller.

THE PROBLEM OF THE UNEMPLOYED, AND HOW IT CAN BE SOLVED

This problem transcends all other problems at the present time. In order to solve any problem we should know its magnitude. We know but very little about the magnitude of the unemployment problem, because, as yet, there has not been any adequate plan developed for finding out the number of the unemployed. The different chambers of commerce and the daily papers keep us in the dark; they tell us the situation is improving. Even the department of labor is ignorant of the number of the unemployed. All it knows is the conditions in the big industrial establishments, it knows nothing about the common laborers.

Now here is a plan for obtaining the number of the unemployed. Enact a law to the effect, that every unemployed person, shall make a monthly, or quarterly statement, in triplicate, and send them to some person in the county appointed for the purpose, and let him, send one copy to the state capital, and one copy to the secretary of labor in Washington. The one making the report should be required to state to what extent he has been employed for the last month, or quarter; how much he received in wages; and how many were dependent on his wages for support. By this method the county, state, and nation, would know the exact condition and could act accordingly.

Now for the remedy. Some advocate collective ownership, but there is no use to advocate it, for it will take care of itself if no other solution is found. The situation could be solved for a short time by bringing on another great war, but none of us wants war. We could hand out doles, as they do in England, but I do not think many favor this, for it looks like it is below the dignity of a great nation to be compelled to hand out doles. I believe there is a better way, than any of the above plans. But before applying any remedy, we should know the cause of so many being idle. Many wise men are beginning to realize that the cause of so many being idle is improved machinery of production, and I think they are right, but if this be the cause, we need not look for anything better, unless something is done. We all realize that any machine that saves labor is a good thing if the whole people can get the benefit of it; but if the machine only benefits the ones who are able to own them, then they are a bad thing. Having now found the cause, let me suggest a remedy. Let there be legislation to the effect that no employer of labor shall work his employees more than thirty-two hours per week, so that every one can have the opportunity to work. The law could be made flexible like the tariff law, so that if the work could not be done in a thirty-two-hour week, a few more hours could be permitted. Even, if the employer would be compelled to pay for a full time week, he would be as well off as now, for his employees would have money to buy part of what they produced, and thus keep the factories in operation, thus increasing demand for labor. Is it not strange that a great commonwealth like the United States with such great wealth, and such an overproduction of almost every commodity, can not find a way to distribute these commodities where needed? Something ought to be done, for if I do not miss my guess, if things go on this way for fifteen years, one-half of the population will be in jail. "Well," says one, "what can we do about it?" I answer that we can do much about it. We can create public opinion, we can call the legislators' attention to the situation, we can pass resolutions, in our church councils, and send them to our representatives, and to the President. In some of our large cities there is what is known as the bread line; there the unfortunate are given enough food to keep them from starving, and the so-called Christian people pray for them, preach to them, and sing to them. I think it is an insult to those people to sing, pray, and preach to them, if we have not done at least something to remove the cause for their being in such condition. The sooner we come to realize we are our brother's keeper, the better it will be.

Los Angeles, Calif. W. F. Gillett.

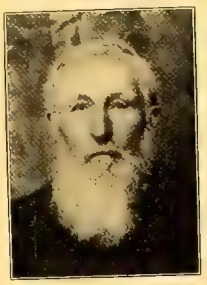
FOR THE BENEFIT OF TOURISTS

Inquiries have come to us regarding Lakeland rates and accommodations. I have made some inquiry regarding rates, rooms, board, etc., and find these very reasonable. Any of our people coming South are invited to stop and visit Lakeland. I am sorry I do not have the names of some of our Brethren teachers who have no schools. This last week I could have placed at least two. Of course you should be here to step right in. Four things we need here to do more efficient missionary work are: first, northern teachers; second, a doctor who will carry his own line of medicine, will have all he can do; third, a dentist; and, fourth, more ministers. Any ministers coming South can have plenty of work in Lakeland. But do not expect pay in Florida. There are plenty of ministers in the North who are not on the retired list, but have their local pastor; the former could have plenty to do here. Come and spend the winter with us. Inquiries should be addressed stamped envelope for reply, as our correspondence is heavy.

Lakeland, Fla. J. S. Leckrone.

THE DEATH OF NOAH BOWMAN

The evening of Aug. 25, Noah Bowman passed into the great beyond. This dear old man was born Feb. 5, 1845, in Pennsylvania, where he grew to manhood. Later he spent eight years in Indiana and then came to Texas something over fifty years ago. Here he settled in Cook County near Muenster, Tex. But before coming to Texas Noah Bowman was married to Miss Almeda Wilborn. To this couple were born five sons and six daughters. The Bowmans bought a home in Cook County, where the subject of this sketch spent most of his years, and where his children were reared to noble manhood and womanhood. Grandpa Bowman is survived by his wife and seven children. He also has more than thirty grandchildren and more than twenty great grandchildren.



Grandpa became a member of the Church of the Brethren sixty years ago, and had been faithful and an active member ever since that day. Surely the spirit of Christ has been reflected in his life, for he was a mother to his children in sympathy, care, love, and inspiration. He was the ideal of all his loved ones, and of many friends and neighbors as a husband, father, grandfather, great-grandfather, neighbor and Christian gentleman.

Noah Bowman died at Nocona, Texas., where he had made his home for several years. Many of the loved ones were present at his death and burial. The minister of the Nocona church conducted the services on Tuesday, Aug. 26, 1930. The friends were more than generous in service and sympathy during this sad hour. Such is the hearts of all who have ever known Bro. Bowman will sorrow to know of his death, but his noble Christian influence will continue to live and our hearts will be happy to have known and associated with such a character.

Amarillo, Tex. L. R Carver.

BRO. SILAS BILLMAN

Silas Billman was born Oct. 20, 1832, and departed this life Aug. 16, 1930, at the home of his daughter, Mrs. D. E. Beeghly, of Jacksonville, Fla., lacking two months and three days of being 98 years old. He was united in marriage to Susan Stauffer, June 25, 1851, who preceded him three years ago. Two sons and three daughters were born to the union. All grew to womanhood and manhood under the fine Christian influence of the home. One son and one daughter preceded him to a span world, one son, D. D. Billman of St. Petersburg, Fla., two daughters, Mrs. Alice Ely of Wabash, and Mrs. D. B. Beeghly of Jacksonville, Fla., are left to mourn the loss of a great Christian father.



Bro. Billman united with the Church of the Brethren over sixty years ago. He was a singer of note and led the song service at the Lost Miami church near Lewistown, Ohio, for more than forty-seven years. He served many years as deacon of the church. Bro. John Beeghly officiated at the funeral assisted by Bro. J. Garst and Bro. Jesse Noffsinger.

Bro. Billman spent the past twenty-five winters in Florida. He lost his eyesight about four years ago, but even with this affliction, he was cheerful and loved company and would tell of his boyhood days and happenings of ninety years ago. His mind was clear up to the last. The Lord took him home seemingly without a pain or a struggle.

Grandpa Billman, as he was better known, left not only the three living children to mourn his loss, but 30 grandchildren, 21 great-grandchildren, 8 great-great-grandchildren, and a host of friends. He was noted for his sweet and noble Christian character and faithfulness to his church and community.

St. Petersburg, Fla. D. E. Billman.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Martens-Suter.—By the undersigned at his home Sept 15, 1930, Eld. G. Martens of Elliott, N. Dak., and Viola M. Suter of Detroit Lakes, Minn.—J. R. Suter, Guthrie, Minn.

Sheets-Creech.—By the undersigned at the Lone Star church, Kans., Aug. 31, 1930, Oscar H. Sheets and Mary S. Creech, both of Navarre, Kans.—W. A. Kinzie, Navarre, Kans.

Stocksdale-Arnold.—By the undersigned, Aug. 30, 1930, at their home near Union City, Ind., Bro. Richard Stocksdale of Union City, Ind., and Sister Blanche Arnold of Greenville, Ohio.—F. E. Mallott, Chicago, Ill.

Taylor-Ober.—By the undersigned, Sept. 6, 1930, at the Cedar Lake parsonage, Mr. Russell Taylor and Miss Malissa Ober.—Russell Sherman, Auburn, Ind.

FALLEN ASLEEP

Diehl, Mary Ann, nee Snyder, born at Defiance, Ohio, died at her home at Morrill, Kans., Sept. 20, 1930, aged 75 years and 4 months. Sept 12, 1876, she married Russell A. Diehl. The first twenty-two years of home life were spent in Ohio. For more than three decades the family home has been in Kansas. She united with the Church of the Brethren in 1919 and remained true to her Christ and her church until death. Surviving are her husband, two daughters, three sons, eighteen grandchildren, five great-grandchildren, one sister and two brothers. Funeral services by the undersigned at the Church of the Brethren (Brick church). Interment in the Morrill cemetery.—Paul S. Longenecker, Morrill, Kans.

Groff, Sister Dora Myer, wife of Bro. Wayne R. Groff, of near Bareville, Pa., died in the Lancaster General Hospital, following an operation for appendicitis, aged 49 years and 3 days. She is survived by her husband, one daughter and four sons, her parents and six brothers. Funeral in the Bareville church by Eld. D. S. Myer and Bro. Paul Wenger. Interment in the Bareville cemetery.—Amos B. Hufford, Bareville, Pa.

Hardman, Bro. Daniel R., son of Joel P. and Martha Hardman, was born in Lancaster Township, Huntington County, Ind., and departed this life Sept. 7, 1930, aged 55 years, 7 months and 20 days. After following the teaching profession for a number of years and a few years in the lumber business at Montpelier, Ind., Bro. Hardman settled on the farm in Wells County where he lived during the last seventeen years. On March 3, 1898, he married Josephine Huffman. Surviving are the widow, one daughter, and one brother. Bro. Hardman was a member of the Church of the Brethren from boyhood. He was called to the ministry early in life and was ordained to the eldership a few years later. He was elder of the Prairie Creek church for a number of years and had the pastoral care of the Sugar Grove division of this congregation for many years. Funeral at the Sugar Grove house by Eld. Otho Winger of North Manchester.—D. B. Garber, Markle, Ind.

Isenberg, Sister Mary Margaret, daughter of Eld. Samuel and Sarah Mohler, died at her home, Sept. 4, 1930, aged 67 years and 11 months. Death was very unexpected, caused by heart trouble. She is survived by her husband, W. D. Isenberg, one daughter and three grandchildren. She was a member of the Church of the Brethren. Funeral by Bro. A. E. Nead. Burial in the Cedar Grove cemetery.—Mrs. C. D. Smimons, Rogersville, Tenn.

Kile, Levi, born in Starke County, Ohio, died Sept. 16, 1930, aged 76 years 10 months and 21 days. He married Miss Delilah Neterer Sept. 19, 1876. One daughter survives with four grandchildren, twelve great-grandchildren, one brother and one sister. Services at West Goshen church by Elders M. D. Stutsman and Wm. Hess. Burial at Violet cemetery.—Mrs. Clayton Ganger, Goshen, Ind.

Kolp, Miriam Mae, daughter of Brother and Sister Howard Kolp, died at their home near Lattasburg, Sept. 2, 1930, after a short illness, aged 11 months. Her twin brother preceded her March 1, 1930. She leaves father, mother, two sisters and one brother. Services by the undersigned at the Mohican church. Interment in the adjoining cemetery.—D. E. Sower, Homerville, Ohio.

Miller, Bro. M. H., born in Bedford County, Pa., Dec. 23, 1864, died Sept. 16, 1930, at his home in the bounds of the Oak Grove Church of the Brethren. In 1911 he married Effie Edwards who survives. In December, 1929, he gave his life to Christ. Services by Bro. Abel Killingsworth, assisted by the undersigned. Burial in the Nora cemetery.—Sam Beeghly, Osceola, Mo.

Riggle, Samuel M., born in Allen County, Ohio, the son of Geo. W. and Phoebe (Miller) Riggle, died Sept. 5, 1930, aged 72 years. He came to Indiana with his parents in early childhood and settled in St. Joseph County. At the age of eight he was left an orphan and he and his sister went to live with their uncles, John and Jacob Riggle, north of Goshen, in which vicinity he grew to manhood. He married Salome Meyers Feb. 18, 1892. An only daughter died in infancy. He is survived by his wife and one sister. He was a member of the Church of the Brethren for many years. Services at Pine Creek church by Bro. Wm. Hess. Burial in cemetery near by.—Mrs. Clayton Ganger, Goshen, Ind.

Roberts, Bro. William, died Aug. 28, 1930, aged 92 years, 4 months and 1 days. Funeral services by the writer at the home of his daughter, Mrs. John W. Taylor. Interment in the Markle cemetery.—D. B. Garber, Markle, Ind.

Sala, Mary Anna, daughter of Mr. and Mrs. John Mobash, born in Elkhart County, died at Goshen, Ind., aged 78 years, 3 months and 3 days. She had been a lifelong member of the Church of the Brethren. She leaves her husband, four sons and one daughter, thirteen grandchildren and eight great-grandchildren. Funeral services by Bro. Wm. Hess.—Mrs. Clayton Ganger, Goshen, Ind.

Slagle, Geo. Washington, born in Washington County, Tenn., died May 8, 1930, aged 62 years, 10 months and 21 days. He was sick only a few days. He married Lucy A. Reed Nov. 21, 1895, who survives with nine children. He united with the Baptist Church early in life. He was a strong advocate of the simple life taught by the Brethren. Funeral by Elders A. M. Laughrun and J. R. Jackson at the Fairview M. E. church. Interment in the cemetery near by.—Pearl Slagle Thomas, Johnson City, Tenn.

Stambaugh, Frank T. was born in Farragut, Iowa, Feb. 27,-1877, and died at his home in Carrington, N. Dak., July 13, 1930, age 53 years, 4 months and 16 days. He came to Carrington, N. Dak., with his parents in March, 1897, at which place he had resided ever since. He was united in marriage to Mrs. Emma Tuttle Feb. 17, 1904, at Carrington, N. D. To this union one daughter was born. He leaves his wife, one daughter, two brothers, and three sisters. Funeral services were held in the Church of the Brethren by the writer. The body was laid to rest in the Carrington cemetery just north of the city.—O. A. Myer, Carrington, N. Dak.

Strawser, Sister Huldah, died of heart dropsy at the home of her son, Simon Metheny, Aug. 27, 1930, aged 83 years. She was a faithful member of the Chruch of the Brethren for many years. Besides her son she is survived by one brother. Her husband, Noah Strawser, preceded her last April. Funeral in the church at Hazelton by Eld. Geo. VanSickle. Interment in the Thomas cemetery near Salem.—Rosa B. Guthrie, Hazelton, W. Va.

Thompson, Lillie Inez, daughter of Bro. J. H. and Sister Eva Thompson, died at the home of her parents, near Marion, Va., Sept. 13, 1930, aged 20 years, 5 months and 3 days. She united with the Church of the Brethren Aug. 4, 1930. She is survived by father, mother, two brothers and four sisters. Funeral at the Rowland Creek church by Eld. W. H. Handy and F. C. Rohrer. Burial in the West cemetery.—Mrs. Carl Parsons, Marion, Va.

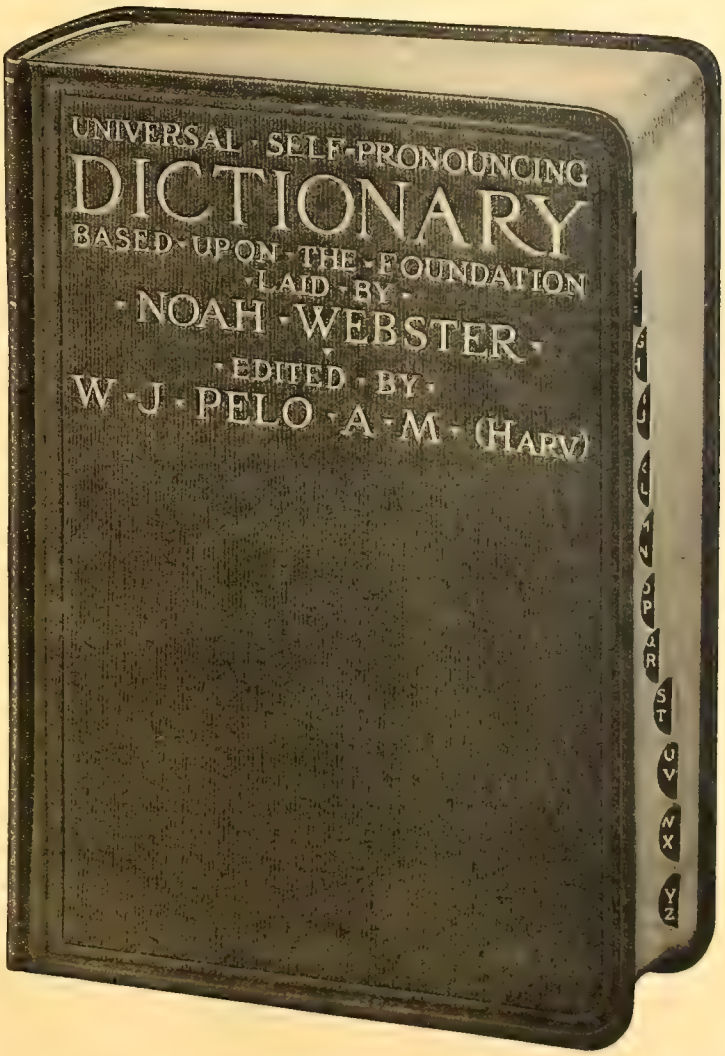
White, James A., born at Harrison, Ohio, in December, 1857, died Aug. 15, 1930, at the home of his niece, Mrs. Edith Petcher, at Citronelle, Ala. He united with the church early in life and was a faithful worker till death came. He was married in 1892 to Sister Emma Flora. Her health began to fail and they moved to Fruitdale, Ala., hoping the change of climate would help. But she died, leaving to the father's care five young children. All are grown and married and are members of the church. Services in the Fruitdale church. Interment in Fruitdale cemetery.—Mrs. Imo Carpenter, Fruitdale, Ala.

Wysong, Josiah, son of Robert and Anna Wysong, born near Nappanee, Ind., died Aug. 27, 1930, aged 82 years, 6 months and 21 days. Sept 7, 1871, he married Julia Ann Miller who passed away four years ago. To this union were born three children. He spent most of his active life near Nappanee, but moved to Noble County in 1902. He was a member of the Church of the Brethren. Besides the children he leaves eleven grandchildren, five great-grandchildren and one brother. Funeral by the writer at the Spartic church near Kimmell, Ind. Burial in the Spartic cemetery near by.—L. U. Kreider, Churubusco, Ind.

W-I-N-S-T-O-N
UNIVERSAL GRAPHIC
DICTIONARY

A Self-Pronouncing Dictionary, 1088 Pages, 5½ x 7½ Inches

This Dictionary contains all the Words in the English Language in Ordinary Use, including Thousands of new Words in Aviation, Radio and other Fields of Present-Day Activities. In it are also found Rules for Pronunciation; Dictionary of Prefixes and Suffixes; of Terms used in Business and Law; of Names of Men and Women; of Mythological and Classical Names; of Forms of Address; of Popular Titles of Cities and States; of Important Persons, Places, Monuments; of Foreign Words and Phrases, Colloquialisms, Quotations, and Significant Words and Phrases frequently met with in Literature; Latest Census Statistics; Abbreviations used in Writing and Printing; Roman Numerals; Astronomical Tables; Tables of Weights and Measures; Values of Foreign Coins; Table of Electrical Units; Table of Principal Radio Broadcasting Stations of the World; and additional Facts worth knowing, such as State Flowers, Birth Stones, Wedding Anniversaries, etc.



In short, here is a Comprehensive, General-Purpose Dictionary that will serve Home and School for all Ordinary Occasions. It is substantially Bound and will cost you ONLY ONE DOLLAR. You never before were offered such a Dictionary at so low a price. Satisfaction Guaranteed.

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

Notes From Our Correspondents

(Continued From Page 653)

Pleasant Valley church met in council Sept. 20 Bro. J. R. Jackson of Limestone was reelected pastor and elder for one year. Our love feast will be held Oct. 18 at 3 P. M. We are expecting Bro. A. M. Laughrun soon to give us his series of sermons on The Second Coming of Christ Bro J B Hilbert, our Sunday-school superintendent, preaches for us each first Sunday morning. Our revival will begin the first Sunday of November with Bro. Jackson as evangelist.—Mrs. A. I Ferguson, Jonesboro, Tenn., Sept 27.

VIRGINIA

Bethlehem.—At a recent Sunday evening service Bro Joel Naff was installed into the ministry. He had been licensed to preach sometime ago and had proved his ability in his chosen field of service. Bro. G. L. Bowman will serve our church as Sunday-school superintendent this year He reports a better attendance during the past year than that of previous years A very successful two weeks' Vacation Church School was held during the month of August. Bro. Eller directed the school and was assisted very efficiently by several home workers Forty nine were enrolled with an average attendance of fifty-two At the close of the school a joint picnic was held of the Bethlehem and Monte Vista schools together with the Fairmont Baptist school Several of our teachers and prospective ones received credits in the standard training school which was put on at Antioch during the latter part of July. Bro H C Eller, who has served our church as part time pastor during the year, will continue his work through the coming year Early in the summer he held a successful series of meetings in the Monte Vista church. Sixteen were added to the church by baptism, one has been baptized since.—Blanche Bowman Wood, Boone Mill, Va., Sept. 22

Burks Fork.—Bro Earl Mitchell closed a very successful summer's work with us the latter part of August While our number was not so much increased, we feel that much good was done As a direct result of his labors nine were received into the church. Two Vacation Bible schools and two series of meetings were held, one here and one at Stuart. Aug 24 an all day meeting was held at Stuart at which Bro Joel Naff from Smith's River preached an excellent sermon. Bro. Mitchell's quiet, consecrated life and pleasant personality have won many friends during his two summers in our midst. We were glad to have with us Aug 24 Bro. J M Henry who gave a splendid lecture to an appreciative audience. Our regular counsel was held Sept. 20. The report of the visiting brethren was very good. Our love feast will be held Oct 18 beginning at 3:30 P. M. There will also be a love feast at Stuart Oct 25 at 4 P. M We are making an effort to secure a full time pastor for the two churches.—Audna Hylton, Willis, Va., Sept. 23

Peters Creek church met in council Sept. 3. For the first time in the history of the church the yearly visit was conducted at the church. At this time our Sunday-school and B. Y. P. D. were reorganized, with Bro. Miller Garst, superintendent, and Mrs. Claude Vinyard, president, respectively A successful revival closed Sept. 21 conducted by Eld. F A. Myers, pastor of Cloverdale congregation. The attendance was good throughout the meeting. On family night a prize was given to the oldest person present, who was ninety-one, and to the youngest—two months old. We were favored with special music from the Ninth Street church, Roanoke, which was much appreciated. The church has been greatly built up by Bro. Myers' earnest endeavors. Six were baptized.—Mrs. John Showalter, Roanoke, Va., Sept. 27.

Rowland Creek church held their love feast and communion Sept. 20 with Eld W H Handy officiating Forty-two surrounded the Lord's table and all felt built up spiritually by this service. Sept 21 Bro. Handy preached a wonderful sermon which was greatly appreciated by the large number present.—Mrs. Carl Parsons, Marion, Va., Sept. 26.

Unity.—Sept. 7 Bro. Frank Baldwin of Sterling, Ill., began a series of meetings which closed Sept 21 Bro Baldwin labored earnestly while in our midst and brought us eighteen Spirit-filled messages. The singing was good under the leadership of Sister Mollie Myers. Occasionally there was special music As a result of the meeting fifteen stood for Christ; nine were baptized, one reclaimed, one received from the Progressive Brethren and two await baptism. Bro. Baldwin with some of the brethren visited in many of the homes of the community. We feel his stay among us has resulted in much good.—Anna R. Roller, Timberville, Va., Sept 27

Vinton. We had our Sunday-school picnic Sept. 20 with a large crowd present; every one had a fine time. Mrs. Jennings is expected here this coming week-end to preach for us. Our church work is going along nicely with a large enrollment in Sunday-school. We are hoping to have Sunday-school this winter as regularly as the weather will permit Our pastor, Mrs. Jennings, expected to hold a series of meetings here but was detained at home by illness.—Ada Wright, Vinton, Va., Sept. 29

White Hill church closed a successful revival held during the month of August, conducted by our pastor, Bro. B. W. Huff. Six were added to the church by baptism. He was assisted by other ministers for five nights. The services each evening were inspiring. The church was filled to capacity with eager listeners. Just before the meetings we had a two weeks' Vacation Bible School taught by home talent—Sisters Tisdale and Chandler. The enrollment was thirty-two. Aug. 31 we held our council for the election of Sunday-school officers. Bro. Donald Harris is again our superintendent. Two deacons and their wives were installed into office—Brethren Floyd Tisdale and Donald Harris. Bro Weldon Flory was licensed to preach. His father, Bro. S. I. Flory, built the church at White Hill twenty-eight years ago. Bro. S. W. Wine was elected elder for a year. Our Aid Society though small in number is doing a good work. We hope to keep our pastor for another year. He comes a distance of nineteen miles to preach for us. Mary E. Hall, Stuarts Draft, Va., Sept. 17.

WASHINGTON

Olympia.—Aug. 24 a group of our young people gave the pageant, The Color Line, to a large and appreciative audience. Following this our pastor conducted a week's series of meetings. One of our Sunday-school boys accepted Christ. Aug. 31 closed Bro. Cunningham's labors with us Through his untiring efforts and earnestness in the Master's work, our church has been greatly strengthened. Sept. 1 Brother and Sister W B. Stover came into our midst to take up the work. Bro. Stover's first sermon was on the Growing Church, giving us a glimpse of our possibility as a church. In the evening he addressed those of all ages who are about to take up their duties for the new school year. —Mrs. Maude E. Gregory, Olympia, Wash., Sept. 17.

Outlook church met in regular council meeting Sept. 5. Bro. Tellie Sutphin was elected Sunday-school superintendent for the coming year. The first Friday of October was the permanent time for our annual communion. On Labor Day the Yakima, Sunnyside and Outlook churches met at Zillah Park for a social gathering. Talks were given in the morning, a basket lunch served to all, and sports conducted in the afternoon. We felt that the time was very profitably spent.—Ida Shockley, Granger, Wash., Sept. 15.

WEST VIRGINIA

Capon Chapel closed a two weeks' revival that began Aug. 17 conducted by Eld. B W Smith of Burlington, W Va. He preached eighteen soul-stirring sermons. The meeting closed with a love feast with thirty-one surrounding the Lord's table. Eld. B. W. Smith officiated, assisted by Eld. J. L. Shanholtz. The meetings were well attended and wonderful interest was manifested. While there were no additions, we feel that Bro. Smith through his diligent service for the Master has been uplifting and helpful to the whole community He called in almost every home in the community—Myrtle V. Yost, Gt. Cacapon, W. Va., Sept. 22.

Emboden.—Eld J. L. Shanholtz of Levels, W. Va., conducted a series of meetings Aug 20-27. He preached nine soul-inspiring sermons The meetings were well attended and a wonderful interest was manifested Eight stood for Christ and three await baptism. Bro. Shanholtz visited many homes. The meeting was helpful and inspiring to the community.—Myrtle Yost, Gt. Cacapon, W. Va., Sept. 23.

Keyser.—At the council meeting held Sept. 11 Bro. Roy K. Miller and Sister Poling were elected delegates to District Conference, with Bro J. W. Ebert, alternate. Due to the decorating of the church we must look for a place to hold our services; after a time the Odd Fellows hall was reserved. It was decided to hold an all-day meeting Oct. 5, the love feast Oct. 19 and installation of Sunday-school officers Oct. 12.—T. F Vernon, Keyser, W. Va., Sept. 26.

Smith Creek.—We have just closed a very successful revival, conducted by Bro. S. I Bowman. There were seventeen conversions; one awaits baptism, one was reclaimed and fifteen baptized. During the first two weeks of August Bro. Galen Wampler conducted a training class for Sunday-school workers in which a great deal of interest was shown. Our communion will be Oct 25 at 5 P. M.—Mrs Robert H. Lambert, Franklin, W. Va., Sept. 17.

WISCONSIN

Stanley church met in council Sept 9 Five letters have been granted since our last council. Sunday-school officers were elected for the year beginning Oct 1 Sister Cloe Hoffstatter was reelected superintendent with the writer, assistant.—Mrs. Jacob Winkler, Stanley, Wis., Sept. 29.

ANNOUNCEMENTS

DISTRICT MEETINGS

California, N., Empire, Oct. 10-13.
Kansas, N. W., North Solomon, Oct. 17-20.
Kansas, S. E., Fredonia, Oct. 24-27.
Kansas, S. W., Hutchinson, Oct. 17.
Missouri, N., South St. Joseph, Oct. 25-27.
Pennsylvania, S., Back Creek, Oct. 28, 29.
West Virginia, First, Allegheny, Oct. 11.

LOVE FEASTS

Alabama

Oct. 18, Fruitdale.

California

Oct. 22, Long Beach.
Oct. 25, 10 am, Laton.
Nov. 23, 6:30 pm, Oakland.

Colorado

Oct. 10, 7:30 pm, Haxtun.

Florida

Oct. 26, Sebring.

Illinois

Oct. 11, La Place house.
Oct. 11, 10 am, Woodland.
Oct. 12, 6:30 pm, Lanark.
Oct. 19, 7 pm, Lena.
Oct. 19, 7 pm, Naperville.
Oct. 19, Milledgeville.
Oct. 24, 7:30 pm, Oak Grove.
Nov. 1, 7 pm, Franklin Grove.
Nov. 27, Canton.

Indiana

Oct. 11, Upper Deer Creek.
Oct. 11, 5:30 pm, Maple Grove.
Oct. 11, Blissville.
Oct. 11, 7:30 pm, Beech Grove.
Oct. 11, 6:30 pm, Wabash Country.
Oct. 11, Buchanan.
Oct. 11, Monticello, Pike Creek house.
Oct. 11, 10:30 am, Buck Creek.
Oct. 11, West Eel River.
Oct. 11, 6:30 pm, Fairview.
Oct. 18, 7 pm, Markle
Oct. 18, 10:30 am, Nettle Creek.
Oct. 18, Shipshewana.
Oct. 18, 7:30 pm, Arcadia.
Oct. 18, Pine Creek.
Oct. 18, 7 pm, Bethany.
Oct. 19, Kokomo.
Oct. 25, 7:30 pm, Middletown.
Oct. 25, West Manchester.
Oct. 25, 7 pm, Union Center.
Oct. 25, 6 pm, Bethel.
Oct. 27, Pleasant Dale.
Nov. 2, 2 pm, Pipe Creek.
Nov. 8, Turkey Creek.

Iowa

Oct. 13, 7:30 pm, Greene.
Oct. 13, 7 pm, Libertyville.
Oct. 18, Iowa River.
Oct. 18, 7 pm, Prairie City.
Oct. 25, Brooklyn.
Nov. 24, Sheldon.

Kansas

Oct. 11, 7 pm, Appanoose.
Oct. 11, 7 pm, Olathe.
Oct. 25, 6:30 pm, Belleville.
Oct. 25, Navarre.
Oct. 26, 7 pm, Ottawa.
Nov. 10, Richland Center.

Maryland

Oct. 11, 2 pm, Longmeadow.
Oct. 18, Broadfording.
Oct. 18, 4 pm, Manor.
Oct. 19, 6:30 pm, Pipe Creek.
Oct. 25, 2:30 pm, Meadow Branch.
Oct. 25, 6 pm, Thurmont.
Oct. 25, 2:30 pm, Locust Grove.
Oct. 25, 3 pm, Middletown Valley at Myersville

Michigan

Oct. 11, 11 am, Crystal.

Missouri

Oct. 18, Shoal Creek.
Oct. 19, 7 pm, Smithfork.
Nov. 3, Wakenda.

Nebraska

Oct. 13, Omaha.

Ohio

Oct. 11, 6 pm, Poplar Grove.
Oct. 11, 10 am, Castine.
Oct. 11, 7 pm, Fairview.
Oct. 12, 7 pm, Greenspring.
Oct. 18, 7 pm, Beech Grove.
Oct. 18, 7 pm, Pitsburg.
Oct. 18, 10 am, Wooster.
Oct. 25, 7 pm, Lower Miami.
Oct. 25, 10:30 am, Black Swamp.
Oct. 25, Black River.
Oct. 25, Cincinnati.
Oct. 25, 7 pm, Painter Creek.
Oct 26, 6:30 pm, New Philadelphia.
Nov. 1, 7 pm, Donnels Creek.
Nov 1, 7 pm, Strait Creek Valley
Nov. 2, Pleasant Valley.
Nov. 8, 10 am, Lick Creek.

Oklahoma

Oct. 13, 7 pm, Washita.
Nov. 8, Big Creek.

Oregon

Oct. 18, Mabel.
Oct. 19, Myrtle Point.

Pennsylvania

Oct. 11, 2 pm, Mingo at Skippack.
Oct. 11, 2 pm, Hershey.
Oct. 11, Back Creek.
Oct. 11, 12, 1:30 pm, East Fairview.
Oct. 11, 12, 4 pm, Pleasant Hill, Pleasant Hill house.
Oct. 11, 7:30 pm, Upper Claar.
Oct. 12, Meyersdale.
Oct. 12, 7 pm, Locust Grove.
Oct. 12, 6 pm, Burnham.
Oct. 12, 2 pm, Spring Grove, Kemper house.
Oct. 12, 6 pm, Maple Spring.
Oct. 12, 7 pm, Claysburg.
Oct. 12, all-day, Ridge, Fogelsanger house
Oct. 12, 7 pm, Rockwood.
Oct. 15, 16, 1:30 pm, White Oak, Longenecker house.
Oct. 18, 1:30 pm, Conestoga, at Bareville.
Oct. 18, 19, 1:30 pm, Little Swatara, Zieglers.
Oct. 18, 2 pm, Hatfield, Hatfield house.
Oct. 18, 19, 10:30 am, Falling Spring.
Oct. 18, 19, 1:30 pm, Upper Conewago at Latimore house.
Oct. 19, 6:30 pm, Green Tree.
Oct. 19, Huntsdale.
Oct. 19, Marsh Creek, Marsh Creek house.
Oct. 19, 6:30 pm, Connellsville.
Oct. 19, Rummel.
Oct. 19, Shamokin.
Oct. 19, 6:30 pm, Roaring Spring.
Oct. 19, Hanover.
Oct. 19, Koontz.
Oct. 19, 7 pm, Ambler.
Oct. 22, 23, 10 am, West Conestoga, Middle Creek house.
Oct. 24, 25, Maiden Creek.
Oct. 25, Indian Creek.
Oct. 25, 26, Fredericksburg, Meyer house.
Oct. 25, 26, 10 am, Schuylkill, Big Dam house.
Oct. 25, 26, 1:30 pm, Heidelberg.
Oct. 25, 26, 10 am, Big Swatara, Hanoverdale house.
Oct. 25, 26, 10 am, Upper Codorus, at Black Rock.
Oct. 26, 3 pm, Ephrata.
Oct. 26, 4 pm, Buffalo.
Oct. 26, Yellow Creek, at Yellow Creek house.
Oct. 26, Lititz, all-day.
Oct. 26, Codorus, Shrewsbury.
Oct. 26, Leamersville.
Oct. 26, 6:30 pm, Scalp Level.
Oct. 28, 29, 10 am, Chiques, Mt Hope House.
Nov. 1, 2, 1:30 pm, Richland.
Nov. 1, 2, 2 pm, Conewago, Bachmansville.
Nov. 2, Palmyra.
Nov. 2, 6:30 pm, Philadelphia, First.
Nov. 2, Reading.
Nov. 8, 6:30 pm, Jennersville.
Nov. 8, 1:30 pm, Welsh Run.
Nov. 8, 9, 1:30 pm, Myerstown.
Nov. 9, 2 pm, Elizabethtown.
Nov. 8, 9, 1:30 pm, Annville.
Nov. 15, 1:30 pm, Mountville.
Nov. 15, 6 pm, Dry Valley.
Nov. 16, Pottstown.
Nov. 19, 6:30 pm, Waynesboro.

Tennessee

Oct. 18, 3 pm, Pleasant Valley.

Virginia

Oct. 11, Brick.
Oct. 11, 3 pm, Lebanon.
Oct. 11, 4 pm, Oak Grove.
Oct. 12, Staunton.
Oct. 12, 4 pm, Pleasant Hill.
Oct. 18, 3:30 pm, Poage's Mill.
Oct. 18, 4 pm, Beaver Creek.
Oct. 18, 3:30 pm, Burks Fork.
Oct. 19, 4 pm, Garbers.
Oct. 19, 2:30 pm, Berkeley, Leetown house.
Oct. 25, 3 pm, Woodstock.
Oct. 25, Montebello.
Nov. 1, 3 pm, Mountain Grove.
Nov. 1, 6 pm, Mt. Vernon.

West Virginia

Oct. 19, Keyser.
Oct. 25, 5 pm, Smith Creek.

BUY BOOKS WISELY

A good book becomes a life friend ever at hand to stimulate, suggest, guide. A good book puts us in touch with the great and good of all ages.

These books have a message for you:—

The Lord's Prayer - - - - - - 75c
By R. H. Miller

Others reading speak well of this book. Listen!

"A logical, lucid and spiritual interpretation of the prayer."—Christian Standard.

"It seems to me to be an unusually good piece of work. There is honest thought on every page, and it is expressed in vigorous downright English."—Lynn Harold Hough.

The Heart of the Crimson Cross - $2.00
By J. M. Henry

The author's thorough understanding of the problem of war and peace, his travels abroad and his descriptive powers combine to make the message of this story grip the reader. A story that grips.

In Sunny Nigeria - - - - - $1.50
By Albert D. Helser

Unique and valuable Stories that portray the kind of people the missionary meets daily. If you would understand a primitive people, read its folklore.

Chapters in Church History - - $1.50
By John W. Wayland

A text for those who desire a brief course in the history of the Christian church. Each chapter is followed by test questions and suggestions for further study.

Some Brethren Pathfinders - - $1.50
By J. H. Moore

A most interesting account of some of the men who helped make the Church of the Brethren what it is today. The author was personally acquainted with most of these men, so had firsthand information, which he uses most interestingly.

Our book department is ready to furnish on any book you desire. Ask for our large catalogue. To serve you well is our pleasure

Brethren Publishing House, Elgin, Ill.

A BOOK OF GAMES

Recreation in Theory and Practice



By Perry L. Rohrer

If you don't like games, do not buy this book, for the author has the faculty of so putting his material that the reader unconsciously pulls as him. Here is a mass of material for social events indoors and out of doors that has proved the life of many a party. A splendid book for recreational periods. Price $1.

Brethren Publishing House, Elgin, Ill.

PRICE REDUCED

ON

Our New Song Book

"WORSHIP AND PRAISE"



We are happy to announce a New and Lower price on this wonderful book.

Here is the book for which you have been looking

Cloth Binding		Bristol Paper Binding	
Single copy, postpaid	$ .50	Single copy, postpaid	$ .40
Per dozen, not prepaid	4.80	Per dozen, not prepaid	3.60
Per hundred, not prepaid	40.00	Per hundred, not prepaid	30.00

State binding desired and whether Round or Shaped Notes

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"— Matt. 9: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ"—Eph. 4: 13.

Vol. 79 | Elgin, Ill., October 18, 1930 | No. 42

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

In This Number

Editorial—
In Summary and Appeal, ... 657
A Story from Real Life, ... 657
As Some of Our Brothers Have It, ... 657
Saved but Not Very Much, ... 657
Among the Churches, ... 664
Around the World, ... 665
The Quiet Hour (R. H. M.), ... 665

General Forum—
Gift of Peace (Poem). By Ada Sell, ... 658
Prohibition and the Public Mind—Second Half. By Ira H. Frantz, ... 658
If I Were— By J. E. Miller, ... 658
How Do I Know Whether I Have the Holy Spirit? By Burton Metzler, ... 659
Thomas A. Edison Talks About Prohibition By Frank S. Mead, 659
Life of J. H. B. Williams. By S. C. Miller, ... 660
A Study of the Doctrine of Christ's Second Coming—No 3. By B. E. Breshears, ... 666

Pastor and People—
The Lost Bible in the Middle Ages. By Minor C. Miller, ... 662

Home and Family—
A Generation That Knows Not. By Rebecca Foutz, ... 663
The Prodigal—Chapter 9. By Florence S. Studebaker, ... 663

...EDITORIAL...

In Summary and Appeal

The concluding editorial of the series based on the Bible Hour talks given at the last Hershey Conference under the general theme of "Making Distinctive Doctrines Matter More."

BAPTISM, love feast, dress, peace, healing—these five have been the basis of our meditations. There are others, but the list is fairly comprehensive and it is thoroughly typical. It has brought to our attention some features of our faith and practice which always come to mind when we speak of distinctive doctrines.

Born and bred in the atmosphere of these doctrines they have seemed like a part of our very life. We early learned to love them and the simple beauty of them charms and grips us still. At any thought of seeing them slip from us or any suggestion to regard them lightly, we are distinctly conscious of a great ache in the heart. But there is something else that gives us an even sharper pain. Or maybe it isn't something else. Maybe it is only another form of the fear of losing them.

At a certain District Conference of the season one of our most widely known church leaders spoke of the impressions he had received at a recent similar meeting of the Friends. He could not recall ever having attended so spiritual a meeting among our own people. His remark brought us up with something of a jerk. What's that he's saying? Does he mean that these people with almost no ritual at all, no ordinances as we know them, have actually surpassed us in spiritual life and power? To get the full force of his comparison we must see that he could not have referred to their excessive emotional fervor. The Friends are not noted for that. Their religious feeling is rather of the quiet sort. He meant that they showed more interest in spiritual enterprises, those activities which are expressive of the great love principle that lies at the heart of our religion.

In corroboration of his testimony we had to recall that it was this body of Christians, not our own, that had impressed itself upon the public mind as the champions of certain principles which we also hold dear. It is they that the world knows as leaders in the peace movement. It was they, when the great war was on, who distinguished themselves in deeds of mercy in the war-torn lands. Some of the rest of us did indeed follow afar off, for which grain of comfort we are glad. But as we thought the whole field over, we were in no mood to take issue with the brother's statement, as you can readily understand.

We were not willing then, and we certainly are not now, to concede that the reason for this difference is that they have discarded forms which we cherish. It is noteworthy that they show a tendency to take on more form and ceremony. But there is a stubborn fact here which can not be explained away. We have said in the most emphatic manner possible, in our baptism and in our love feast, that we have entered into and are living the life of love. We have been conspicuous, distinctive, in our devotion to the symbols of this fundamental virtue, but it seems that we have not been distinctive in our practice of the virtue itself. In some very important phases of it at least, we have allowed others to outstrip us. Here is something we ought to think about long and hard.

By every consideration of consistency and common honesty we should be in the very forefront of the effort to put more love into human relationships. Our doctrinal claims demand it and we are false to them if we do not. This does not mean that we should fall in line with every movement, every scheme for human betterment that misguided zealots may devise. As to methods of procedure there is plenty of room for caution and honest difference of opinion. It does mean that in interest and concern, in the endeavor to find some plan of promoting more brotherliness we should be in the front ranks of attack. Why have we not been? There is but one answer. We have not learned the lesson of our doctrinal practices. We have not taken to heart the meaning of them.

The unemployment situation has been referred to several times already in this series, because it is a timely and live illustration of our thesis. It is not an easy problem to be sure. Nobody is to be severely blamed because he does not know how to solve it in a minute. But the real mischief of the matter is that we have not been *caring* very much about it. We have not learned to think of *that* as having anything special to do with sound doctrine. We must learn that just such things as this have everything to do with sound doctrine. It is the love principle that is at stake. We who *say* that we love more than others must love more than others or stand convicted as false witnesses before God.

The temperance crisis is another live example of the sort of thing that must claim our greater interest. And the missionary crisis is another. And the adjustment of our living standards to the demands of love is still another. And of course there are plenty more.

It will be healthy for us if we just admit that our interest in preserving doctrinal forms and symbols has so preoccupied our minds that we have not seen, as we should, the larger implications of them. It is a very old and a very common temptation and we have not been able to resist its fascination. We have complacently supposed that in practicing the symbol itself in good faith we have kept the commandment. But we have missed so much of it that it becomes us to be very modest in our claims about obeying the whole gospel. Especially when looking a Quaker in the face.

What we are trying so hard to get said is that the only way to give distinctive doctrines a distinction that is worth anything is to practice in a distinctive way the virtues which they express. The greatest of these virtues is love. These doctrines for the most part are symbols of love. We can only make them matter more by making them make us love more. That is the final test of their value.

A Story from Real Life

BROTHER WISHWELL wrote a friend a note of encouragement about a difficult task which the latter had been asked to undertake. The friend liked it. He said he thought he would keep it to rekindle his courage with when the fire burned low and he was tempted to wish he had not begun the work.

But what was the use of that? He knew very well what Brother W thought of the work and of him too. He knew that Brother W's good wishes were with him constantly. Why bother to preserve the note and read the encouraging words again?

Does any human person need to ask why? Because seeing the words helped to make more vivid, more real, the thought which they expressed. He got no new information. He did get new inspiration, which was exactly what he needed.

He might have lost that inspiration or have missed the message of encouragement completely if he had fallen to examining the quality of the script, or studying whether Brother W had written as accurately and artistically as he might. But he did no such foolish thing. He used the tangible symbol as the bridge it was meant to be, to help him cross over to the spiritual reality which lay beyond.

Which thing is a parable of a sort. We are just human enough to need symbols. They are very useful, if we use them, and do not abuse them, if we make them the means of our spiritual enrichment and do not make them the end of our religious striving. Neither *disuse* nor *misuse* but *right* use is the proper answer to the question of religious symbols.

As Some of Our Brothers Have It

A MAN who lives in New Orleans came north hunting work. His wife takes in washing and with her small earnings buys food for herself and their four children while he is gone. He has not succeeded in finding anything to do. He got hungry. He visited the meat markets of a certain town hoping to get a few scraps of meat. They all told him to get out. He did, but he was still hungry.

He went to a large building, a business plant, looking for work. The superintendent had nothing for him. Somebody had told him there was a certain office man in the building who was a Christian and might do something for him. He found the office man who listened to his story and was much perplexed. He gave the man the price of a good dinner. The man went away.

And got drunk? No, not this time, for the office man found him on the street about two hours later, looking for work, or for a chance to go to the next important town and try that.

It may be that there is a moral to this story, possibly several of them. There may be one for the state, one for the town, one for the office man, and one for you and me. Anyway that is what life is like for some of our brothers.

Saved but Not Very Much

IT is not sufficient to ask whether you are saved. A categorical answer, even an affirmative answer, may not give much light. The further question is, how much? Enough to make a difference in the impression you are making on your community? Enough to disturb your complacency in the midst of injustice and unbrotherliness? Enough to stir you into action in an honest and earnest effort to do something about it?

Or only enough to enjoy your own sense of security without bothering with the troubles of other folks?

GENERAL FORUM

Gift of Peace

BY ADA SELL

"My peace on earth, goodwill to men,"
Were words of Jesus' heralds when
He lay in a Judean stall
Fulfilling a prophetic call.

"My peace I leave with you, my sons,"
Not peace that comes by wielding guns;
But love and sacrifice and truth.
What better armor for our youth?

He does not offer you today
A visionary dreamer's way;
He bore a cross on stony road
To lighten every sinner's load.

Is Christ your Savior real to you,
And will you really teach and do
The Jesus way, and put aside
The armament of war and pride?

Why should we boast of ships and arms
As though they were a nation's charms,
Then pray, "Thy kingdom usher in!"
The while we cheer the battle's din?

Let Christ sit at the head to guide
The councils held for peace; let pride
Be sat upon; and let none fear
For peace this Pentecostal year.

Altoona, Pa.

Prohibition and the Public Mind

BY IRA H. FRANTZ

Second Half

PEOPLE are getting serious about this crime business. They are determined to see it stopped. Thanks to our newspapers, most of the crime is in some way connected with attempts to enforce an unpopular law. The wisdom of keeping and trying to enforce such a law is beginning to be doubted by many honest and well-meaning people who at heart are in sympathy with the temperance cause.

But apart from this general change in the public mind, there is developing a very pronounced attitude on the question of prohibition itself. The very words "prohibition," "enforcement," and "Volsteadism" are becoming odious to the public mind. In the days of our temperance teaching we made the word "saloon" odious, so much so indeed that the wets seldom use it even yet. No one admits wanting to see it return. We did this by stressing facts which could hardly be overstated, about the moral degradation, the physical ruin and the economic distress brought about by this institution. Today, by caricature, by skillful manipulation of news items and headlines, even by distortion of facts and deliberate misrepresentation, the wets are doing the same thing for prohibition. The word is fast coming into opprobrium.

People have been made to believe that prohibition is an oppression of some of their fellow-men. It is noteworthy that many leading advocates of repeal are not wanting liquor for themselves; they have simply been convinced that some other folks want it and ought to be allowed to have it. The public mind is opposed to oppression, therefore prohibition is becoming unpopular.

The unfortunate thing about it is that the dry forces, the church, and the Anti-saloon League, have helped to bring about this condition. In an era of growing resentment against what the public was told was unjust oppression, we have continued to talk force. In the face of a very evident antagonism toward the idea of one class forcing its views on another class, our appeal has still been to force. "This is the law," we have said, "it must be obeyed." But there has been no lack of suggestion to cause even the most simple minded among us to reflect that so far as the mere matter of complying with a law is concerned, it is much easier to repeal a law than to enforce it. I insist that we have made a mistake. We should have made law observance seem desirable. We were so elated to get constitutional prohibition that since we have it we have stood and cheered and urged on those whose duty it was to enforce it. We should have gone quietly about our business of temperance education. The result is that prohibition has been put on the defensive. We have allowed the battle to be pushed back on our own ground. The appeal of the wets is to the public desire for a better society. Most of the wet organizations are "temperance" societies. Prohibition is shown as a monster evil, making criminals out of persons who otherwise would be harmless. It is declared to be opposed to the spirit and example of Christ. If a mistake is made or an accident occurs in prohibition enforcement it is heralded through the length and breadth of the land as another evidence of the gigantic evil of the dry laws. We have allowed the public to forget the evil of the open saloon. It has been the aim of the wets to divert attention from the curse of alcohol to the difficulties of prohibition enforcement. Unfortunately our attitude has helped them to do this. To this extent it must be said that we have played into the enemy's hands.

"You can't make people good by law," the public is told. And the poor public, good-intentioned but helplessly dependent in its thinking, does not consider that prohibition was never intended to force people to be good, but simply to give them a chance to be good by taking away an unfair temptation. "Prohibition can never be enforced," the public is told. And the mind of the public, accustomed only to ready-made ideas, does not consider the fact that no laws are fully enforced. But this same public, easily deluded, blind follower of a wet press, will decide the ultimate fate of prohibition.

We who are concerned about this temperance cause have made the mistake of thinking we were dealing with bootleggers and prohibition officials, whereas we are dealing instead with the public mind. We made the mistake of attaching too much importance to the Eighteenth Amendment. We rather thought when we gained that we had gained our end. As a matter of fact it was just one means—a very necessary and helpful one, it is true—but after all only a means to the end. There may be some truth in the charge that we thought we could make people good by law. We made the mistake on achieving national prohibition of throwing away the lawful and powerful weapons by which we won this great advance, the weapons of education and the moulding of public sentiment. We were overjoyed to have placed in our hands the shiny new weapon of force. We are now learning to our sorrow that this was only a broken sword. We should have known that force is not the means and law is not the goal of Christian achievement. If Jewish law was only a "schoolmaster," can prohibitory law be anything more? And has not the church failed miserably in every attempt to use force?

If this matter of our dependence upon force and law may seem to some to have been overstated in this paragraph, it has at least not been as strongly stated as the majority of people have been made to believe it. The case will not be decided on its merits, but upon what the public believes to be its merits. And it can not be denied that the church has had more to say in the past ten years about the duty of obeying and enforcing prohibition than she has about the virtues of temperance and the debasing influence of alcohol.

We should have gone ahead with our job of creating and strengthening public sentiment against the alcoholic evil and have had little to say about the strictly governmental function of law enforcement. Laws will be enforced in somewhere near the degree that people want them enforced. The best officials find it hard to enforce an unpopular law while the most unscrupulous officials find it to their advantage to enforce laws that are popular. We made prohibition popular and it was our job to keep it popular. The campaign of education which accomplished the first would have accomplished the other also.

Our preaching of law observance in the last ten years is now bearing its fruit. The public will not much longer tolerate these violations of the prohibition laws. People are demanding that laws be obeyed. But convinced that a law can not be enforced, or that it is oppressive, this public demand for law observance which we have created will repeal the law itself. We shall find that we have leaned too heavily on the law. It will not stand up under the weight of the enforcement demand we have put upon it. We should have been busy these past ten years strengthening the understructure of public sentiment upon which the law rests. Had we done that we should now be able to witness an overwhelming victory for the law and its honest enforcement as a result of the passing of the jazz age.

Much falsehood is now being propagated. It must be met with truth. We know the truth about alcohol, but since we wrote prohibition into the constitution we have all but ceased to publish it. We know, for instance, that the occasional killing of an innocent person in the enforcement of law is very rare in comparison with the innocent lives that were sacrificed to drink in the days of the saloon. We must begin again to tell about these other innocent lives destroyed. We know that the cases of death, paralysis and insanity traceable to bad liquor are few in comparison to those caused by the habitual consumption of liquor in "pre-Volstead" days. The public needs to be reminded of the other side of the case. We know that the cost of prohibition enforcement is negligible in comparison with the economic loss we suffered when men had free and easy access to liquor. Why have we let the liquor interests do all the teaching these last few years?

We must quickly assume the offensive in this struggle. Let the church again, and quickly, take up her weapons of truth. From every pulpit let the oppression and degradation of mankind by the liquor traffic be exposed. The situation with respect to the coming elections is critical. But the strategic point in the struggle even now is not the matter of whether or not the law can be enforced. It is the awakened and awakening public sentiment for civic righteousness, the increasing public demand that there shall be no oppression of one class by another, the desire to see crime curbed, the hope for a better society. Without hesitation or delay we must capture these for prohibition. In other words we must convince the people that liquor is the enemy of every one of these ideals they are beginning again to cherish; that to let the saloon come back now would be a deadly undermining of these ideals.

Temperance needs prohibition. Its achievement was a distinct advance. Its repeal now would set the temperance movement back at least a generation. But I have a conviction that if we will not otherwise quickly return to our appointed task of temperance teaching, the early repeal of the Eighteenth Amendment will drive us to it. And if we have to go back again to the saloon days and raise up a new generation of children who know the evil of the liquor traffic from bitter experience as the past generation knew it, we will, when we achieve prohibition again, not forget that the success of such a reform depends on public sentiment. Prohibition of alcohol as a beverage is morally and economically right. It is destined to be universal in human society. The question is, How soon? Must it fall and rise again, and maybe yet again, before its ultimate triumph?

The public mind is turning to the older and, for the most part, higher standards of thought and conduct. There is a desire for stabilization and soundness. The urgent task confronting the church now is to link up temperance with this healthy reaction in such a way as to insure the retention of the prohibition amendment.

Oak Park, Ill.

If I Were—

BY J. E. MILLER

A Father or Mother

PARENTHOOD brings both responsibility and opportunity. It may lead to the greatest joy and to the deepest sorrow. If I were a father or mother I'd enjoy my children and make their welfare my first consideration. I'd strive to hold their confidence. I'd be concerned about their training, their associates, their reading. I'd

store my mind with the stories children love to hear. I'd read to them from books suited to their needs. I'd supply them with good reading material as they advanced in years. Certain books should be theirs, with their own names in them. Ownership means much even to a child. I'd save a little here and there on gas, on sweetmeats, and unnecessary things—and invest that little in good books and pictures for the children. In doing this I would be making the best investment for the entire family. I'd seek advice on the kind of books to purchase—seek it from my pastor, superintendent, teachers and my denominational publishing house. I'd not pay so much attention to the number of books in the home, but I would give heed to the kind of books and their contents, and how well they were being mastered. All this would I do that my children might have the association and the benefit coming from good books.

Elgin, Ill.

How Do I Know Whether I Have the Holy Spirit?

BY BURTON METZLER

Our God works. He creates a universe. He brings forth the mountains and forms the dry land. He sets a bound beyond which the sea can not pass. He hangs the sun in the firmament to give light by day and appoints the moon and stars to light the night. He causes the earth to bring forth vegetation, each plant bearing seed according to its kind. He creates animals and men and puts within them the breath of life.

God, not natural law, maintains his universe. He causes the seasons to come round, and the heavenly bodies to run their appointed courses on schedule time. He cares for the sprouting of the seeds as well as for the assimilation of our food. In the million places where natural law is operating God is at work. Natural law is simply God's habitual way of doing things.

Jesus was a Worker. He was reared in a workman's home. He himself was a Carpenter with calloused hands and hard muscles. His life was a ministry in which he went about doing good. He did not have office hours nor observe an eight-hour day. From early morning to late at night, whenever there was opportunity to meet a human need, were his hours. It was simply inevitable that he should be such a worker since his love was so strong and human need so great. The harvest was ripe and night was coming in which no man could work.

God in Christ is even now working twenty-four hours each day seeking to reclaim men from sinning and to win them to righteousness. He is engaged in building better men, better homes, better churches, and better nations. He is out working to set Christlike love on the throne of every life.

When the Spirit of God or the Spirit of Christ (the two names are one) comes into a man he brings with him this disposition to work. The Spirit of God came into Joseph and he managed the feeding of a nation during a famine of seven years. The Spirit controlled Moses and he emancipated a nation from cruel bondage. The Spirit in Bezalel led him to construct the tabernacle and its furniture for the worship of the people. The Spirit of God in Micah made him strong to declare to Israel his sin and to set him right. The Spirit of God came into Paul and he became a dynamo of energy and an incessant worker for the salvation of men. Our missionaries and all great Christian leaders have been workers at unselfish, worth-while, tasks, because God had taken up his abode in their lives and had brought his disposition to work along. The Spirit of God makes a man a worker at love's tasks.

How do I know whether I have the Spirit of God? I take an inventory of my life and work in the light of my opportunities. The extent to which I find myself working unselfishly with God in his great constructive program for the welfare of men is the extent to which I have the Spirit. If I find areas in my life which are barren, overgrown with idleness and selfishness, bearing no fruit to meet a human need, to that extent I do not have the Spirit.

To have the Spirit does not mean that one becomes a "moist eyed mystic," a monk secluded in a monastery. It means that one becomes a worker, one of a great company of noble men and women who have sacrificed and struggled and achieved, and made the world better. It means that one comes into partnership with a mighty God who is working in a vast enterprise to help folks, and who works mightily within us both to will and to do.

Chicago, Ill.

Thomas A. Edison Talks About Prohibition

BY FRANK S. MEAD

Reprinted From the Christian Herald

At fifteen, he nearly burned up a baggage car on the Grand Trunk Railroad, doing some "fool experiments" with chemicals; the conductor boxed his ears, made him deaf for life. At thirty he sat in a shack at Menlo Park, playing with a handful of light; decided to make it run through a piece of copper wire, and burst out in a glass bulb at the end of it; that idea gave us the incandescent light. (The government last year put his name on a postage stamp to celebrate that!)

He once worked five days and nights at a stretch, trying to transfer the human voice to a little cylinder of wax; he did it, then took a nap. He narrowly missed inventing the telephone; was the first man to send two messages at once over the same wire; made the first movie machine, and found that people weren't interested. And today, at eighty-three, he sits in his laboratory, plotting to steal rubber from goldenrod.

A boy in the seventh grade would know him by this time. Thomas Alva Edison is the marvel, the genius, the mainspring of this machine age. He has invented more machines, put more improvements on them, given them vastly more power than any other living man.

If you doubt that, go to West Orange and simply stop, look and listen. Everywhere in that little forest of red brick buildings behind the wire fence on Lakeside Avenue is the roar of machinery. Everywhere are hissing, spinning dynamos, flying wheels and singing belts and pulleys that you give a wide berth as you pass by. Countless switchboards of signal-lights; a labyrinth of wires, test-tubes, chemicals, hurrying men; rubber, acid, smoke, steam, sparks, carbon, noise, action, life. And through the maze move sure-footed, clear-eyed men, who seem to know just what they are doing, and how to do it. There are no befuddled brains in Edisonville.

Buried deep within the heart of this labyrinth is the wisest, clearest mind of all: the cool, directing genius on whom it all depends. Hidden away in a quiet, unpretentious study (hard to get at) sits the wizard who has made it all, who watches the spinning of every wheel and knows the meaning of every experiment. He misses nothing. He never has. He goes roaming off, they tell us, all over the plant, looking into everything, asking questions of everybody, giving advice and getting it; seeing, thinking, discovering still.

It's a habit with him. All his life this man has gone running after things he couldn't understand, and never leaving the problem until he has solved it. He needed a piece of bamboo, once, for his experiments with the electric light bulb: a peculiar, hard-to-find sliver of bamboo. He didn't know just where to find it, so—he ransacked the earth. Agents went scurrying to China, Japan, the Malay Peninsula, Mexico, Ceylon, India, South America. They sent him six thousand varieties, and he tested every one of them. He knew what he wanted, and he got it. It cost him one hundred thousand dollars. What of it? He gave us the Edison Mazda bulb.

And that is just the question he will ask about the cost or effort involved in any great discovery or experiment, be it social, scientific, or what not. "What of it?" What difference does it make how much a good thing costs? No sacrifice of energy, patience or money is too great in his eyes to secure an invention or improvement that will elevate the status and the standards of man. His idiosyncrasies, without number, are all centered around his interest in his work, and in his wish to contribute to the well-being of his fellow-man. People call him "Genius." He laughs at that. "Genius," he replies, "is one-tenth inspiration, nine-tenths perspiration." Work hard enough, and any hard fight may be won. He applies that to everything, everybody.

To attain his goal, Edison will stop at nothing. He proceeds intelligently, tirelessly, with the determination of a bull-dog, until he reaches the end. Two things he insists upon: that those working with him shall do the same, and that they use all the intelligence they have. Petty human weaknesses he excuses, forgets; but stupid mistakes or deliberate misrepresentation bring forth his rage. He feels that way about prohibition, too.

That's what we went to West Orange to talk with him about. He is well worth talking to, being at once one of the leading industrialists of the nation, and one of the strongest supporters of the cause of national sobriety. Over half a million people find employment in his work-shops; the total Edison Industries are capitalized at well over seven billions of dollars. Master as he is of this huge slice of wealth, and director as he is of these many destinies, he gives unsparingly of his mind and heart to those things which will make for better workers and better work.

He sent a telegram to the Judiciary Committee at Washington, a few months ago, which said: "I still believe that prohibition is the greatest experiment yet made to benefit man." That's it: to benefit man! He has spent his life doing that. And he seems impatient with people who will not do the same.

Our first query was as to the direct effect of prohibition on industry. "Mr. Edison, do you believe that prohibition has contributed in a wholesome manner to American prosperity?" It didn't take him long to answer that. A quick resounding "Yes."

The sobering of the nation, he feels, is the greatest boon possible for industry. He has no patience with the wet alarmists who are forever crying that "there is more drinking now than there ever was." Edison feels that we have a nation so sober, even under present conditions, that we are running away from Europe in industrial and commercial competition. He has stated time and again that we already have about a sixty per cent enforcement, and that with an eighty per cent enforcement (which is quite possible), no nation anywhere could compete with us in anything. He thinks Europe is worried about that: and he points to the fact that already they are taking steps over there to control the manufacture and sale of liquor, to prove it.

Don't be fooled: this man knows what he is talking about. He reads not one newspaper a day, but eight, and dips as well into a perfectly staggering pile of magazines. (How many men care enough about getting an unbiased viewpoint to do that?) He even reads sport and theater pages. (Incidentally, he likes Mary Pickford and Clara Bow and Wild West movies, and hates the "talkies.")

This is no stoop-shouldered experimenter, out of touch with the world in which he lives by reason of long hours in a hidden laboratory. Read the story of his rise to fame: of his early years as a tramp telegraph-operator; of his close and intimate knowledge of all kinds and manner of men; of his ultra-modern inventions in radio, cement, storage-batteries, etc.; talk with him of ships and men and sealing-wax, and you will know that he is possessed not only of one of the kindliest hearts, but of one of the best informed minds in America as well.

He will not fool with a drinking men in his shops. Alcohol comes into his plant on a truck, in huge carboys; never on the breath of an assistant. We wanted to know about this: "Do you object to the men in your employ drinking moderately?" Again the short, terse "Yes." We expected to hear him defend that on the ground that a drunken or even partially intoxicated worker brought down the profits of the firm. Not at all. "It takes money from their families," he said. That was why!

And while we are on the subject of his men drinking, Edison let us know that the old-fashioned licensed saloon did more harm to his men than the modern speak-

(Continued on Page 666)

Life of J. H. B. Williams

BY S. C. MILLER

B. Y. P. D. Article for Sunday, Oct. 26

AMONG the pronounced leaders of our church belongs the name of J H. B. Williams. In a single decade of active work he stamped his character upon the life of the church in a very lasting way.



J. H. B. Williams

He was employed by the General Mission Board as Assistant Secretary in 1908. In 1912 he was appointed Secretary - Treasurer, and from that date until the time of his death in Mombasa, Africa, in 1921, he made his remarkable contribution as a leader in the church.

He won the confidence of the men who at that time were serving as members on the various boards of the church and with a prophetic vision guided those boards toward a constructive program for the future.

Besides his official connection with the General Mission Board, he served on the General Educational Board, the Gish Fund Committee, the Mission Board of Northern Illinois and Wisconsin, the Relief and Reconstruction Committee, and the Forward Movement.

He stimulated in the church an enthusiasm for missions and harnessed that enthusiasm to a clearly defined objective. The church responded liberally with money and with consecrated young lives ready for service upon the field. It was a time of vigorous forward movement. At the General Conference, through the *Missionary Visitor* and on the mission field, he inspired confidence in both young and old.

He recognized the need of an enlightened and well informed constituency if any worth while forward program is to be maintained by the church. To bring this about he gave sympathetic encouragement to the colleges of our church, dreaming that some day our church might establish and maintain a great university. Toward this end he directed his efforts with the General Educational Board.

On the Gish Fund Committee he turned his attention to a wide range of reading, making accessible for our ministers books that are both stimulating and informing. The selection of books available through the Gish fund will be a credit to any minister's library.

His policy in local mission work was that every mission point should develop into a self-supporting church. With that in mind he rendered valuable service to the District Mission Board of Northern Illinois and Wisconsin. He made a serious attempt at placing all mission points in the District upon a self-supporting basis.

He lived during the stress of the World War, and its pressure was not without influence upon him. Many times he remarked, "You know, we should be doing something to help in this war." Naturally enough, his thinking at a time like that would turn toward relief and reconstruction. Because of his outstanding convictions, he was instrumental in creating a Relief and Reconstruction Committee and served in a very capable way on that committee. Through his leadership the church rendered valuable service in relief and reconstruction.

Every institution experiences the danger of being satisfied with present attainments. Sometimes that danger becomes a serious handicap. J. H. B. Williams was conscious of that condition existing within our own church. His slogan became "forward." This resulted in his becoming an important member of the Forward Movement Board. He had a vision for the future with an unfailing optimism that great things are in store for the church which can be realized through a vigorous forward campaign.

In the midst of a vigorous program into which he had thrown himself with purposeful devotion, his life was snuffed out in distant Mombasa, Africa.

For a detailed account of his life, I suggest that you read the splendid biography, "With Williams our Secretary," written by J. E. Miller.

Elgin, Ill.

CORRESPONDENCE

AHWA—THEN AND NOW

In 1914, my first year in India, it was my privilege to spend the monsoon (rainy season) at Ahwa as a language student. After returning from my recent furlough it was again my privilege to come to Ahwa; this time, for work.

It has been most heartening to me to note the growth of the work since that time. The church was organized in January of that year with a membership of about forty. Now there are about one hundred and ninety members. Then there were fifteen or twenty children in the station school. Now there are forty-five children in the kindergarten and beginners' classes alone.

In 1914 I was much interested in a little boy named Rävji. His mother was dead and his father blind. Rävji was of school age but his chief occupation seemed to be to lead his father around. Rävji at one end of a bamboo and his blind father at the other end, was the order. Now Rävji is a Christian schoolteacher. One of his little playmates was Säkäräm Pandu. He is also a child of this Dangs country. He learned the carpenter trade and is now assistant teacher in the Ahwa technical school.

Another interesting picture is the young women who come to the women's meetings. A few of them were here as little girls sixteen years ago. Now they have little girls (or boys) of their own. Although their children are not nearly so well kept as we would like, these young women can read the Bible for themselves, which their mothers could not, and they are an improvement over the previous generation.

On June second, six young Dangi men and their wives left for two years of study in our Bible School at Vada. There was much weeping and sadness especially on the part of the parents in whose judgment Vada is in a far country.

When the Pittengers first came here the railroad was forty-eight miles away. It has come thirty miles nearer now. At that time the roads were not nearly so good as now. They disappeared during the rains. Even the government officials (the resident officials are all Indian) left the place for that season until a missionary came and stayed through all seasons.

The Dangi people live chiefly on a grain called nägäli which is the cheapest grain available. Indian people from the outside, who are accustomed to a better kind of grain, find it difficult to get along on nägali. Then it was more difficult to bring grain in and keep it than it is now. One can imagine the difficulty in finding good teachers who were willing to come here. One time two promising young teachers did come. Near the end of the rains their grain had molded and they had nothing to eat. In spite of the high rivers and jungle grass, they managed somehow to get out and they never returned for work.

Considering the difficulties in getting schools started and keeping them going, it was thrilling, to say the least, to see that group ready for Bible school in less than twenty-five years after the work was started here. Who can say that they who have labored in this section of the Lord's vineyard, have done so in vain?

The last Sunday in July is Cradle Roll Sunday. This year there were seventeen new names to be added. Sister Garner had charge of the meeting. A few from her young women's class acted the story of the Baby Moses. There was a hut (the home of Moses' parents) in one corner of the room. There were the bulrushes (jungle grass stuck in balls of mud) and a typical basket for the baby. Something tangible means so much more to these people, many of whom can not read, than preaching only.

Ahwa means opportunity for the Church of the Brethren.

Ahwa, Dangs, Surat District, India. B. Mary Royer.

"HERE IN THE QUIET HILLS"

The song entitled "Here in the Quiet Hills" might well apply to Woodstock, which is seemingly quite far removed from the scenes of political unrest in India. Indeed, if we did not read about it in the newspapers and hear reports of it from friends on the plains we would not know that this great conflict was going on. Doubtless, there are political meetings held in Mussoorie but as for any civil disobedience, boycotting, picketing, etc., there has as yet been no outward display of such, for which we are thankful.

Since our last report we have had our annual Sale. It had an unprecedented mark of success, clearing around $3,000, which is being used mainly for chemistry and manual training equipment. Many thanks are due to the untiring efforts of the Sale Chairman, Mrs. Hume, and to the hearty coöperation of loyal friends, both here and in America. Plans are already being made for next year's Sale, the proceeds of which are to go toward the interior equipment of the new Auditorium building. The Mennonite mission and our mission will again handle the Home Products Stall and will welcome any donations of dried fruit, etc.

On June 13 one of our pupils, Kenneth Saum, fell about forty feet down a rocky cliff, and was severely injured, having concussion of the brain, a broken jaw and other cuts and bruises. He was unconscious in the hospital for almost three weeks and in such a critical condition that his recovery seemed hopeless. But thanks be to the prayer-hearing and prayer-answering God, the Landour hillside was again made to rejoice in this miraculous expression of his goodness to those who seek his grace. What rejoicing there was on July 2 when Kenneth regained consciousness, and, though not then able to speak, was able to write several words on paper in answer to his nurse's questions. After that his recovery was indeed quite rapid. The family was able to sail on furlough Aug. 2 as had been their original sailing date.

"Prospect Point," our mission bungalow, seems to be occupied throughout the year. Mrs. Ebey and the Wagoners and later Miss Brumbaugh were there in part of the rainy season. The Alleys and Blickenstaffs are there now, and Miss Eliza Miller will be up in September. Our border children are naturally very glad when their parents come up and they can attend school as day-scholars.

Rev. Gray, the summer pastor of Kellogg Union church, has returned to his mission station on the plains. The pulpit is now filled by various missionaries who are in the hillside temporarily. Five new members were added to the church in August. There are around 250 in attendance in Sunday-school.

Our school was happy this summer to receive two new members for the Staff. Mr. Parsons, representing the Methodist Board, is teaching Chemistry and Biology, and Mr. Millen of the United Presbyterian Board teaches Manual Training. The pupils are keenly interested in the new projects and types of work that are being introduced in these courses.

Among the new pupils enrolled during the summer were some interesting Sikh and Hindu children. Under special permission from the Viceroy of India the Crown Prince of Nabha State with his little sister attends daily. Their mother had formerly attended Woodstock College. Their father is in jail at present for disloyalty to government. A little Hindu boy with long curly hair, and his older sister have been enrolled. His hair is left long as his folk want him to become a sadhu or "holy man" when he grows up. How will Woodstock influence these young lives? They are a real challenge to us. Two Hindu boys (brothers) last year received the Scripture prizes for their respective classes—and that in a school mainly of missionary children! The one, Kundan Lal Bery, in my class was quite deserving of it as he had every lesson done well and on time and was the first by far to complete the required memory work.

Our school is working hard now toward the All-Day Music Festival, Sept. 1, which has been organized by Miss Iles and her efficient music staff. She is hoping to make this become a tradition in the school. It is scheduled to last from 9:30 A. M. to 6:30 P. M., with several intermissions.

While the schools in America are just beginning a new year we are in our last term and in some ways looking toward the end of a very full but interesting year.

Landour, Mussoorie, U. P., India. Susan L. Stoner.

NOTES FROM INDIA

This is one of the years that India has prospects for good crops for we have had good rain; everything is in the glory of its growth. In Rajpipla state farmers are about ready to reap their rice crop. But lo! with the non-cooperation movement on for so long, prices have gone down. I recall several years ago when cotton was at the top price of nearly four hundred rupees for a bar (960 lbs.). That is a bit over $100 for that amount of cotton, whereas now it is down to sixty rupees or about $30. They say it will be less than that by the real cotton season. This is, of course, very distressing to the farmer, to say the least, for some of them have yet to pay back taxes of two years ago when they were frozen out by a frost.

The rainy season has brought sort of a check to the swaraj movement and we trust it may stay checked. With the main leaders in prison, as well as having gotten pretty well tired of the fight, there is a lull at present. The trial peace conference is in the past, but we are told it was not a success. Today's paper reports that Motilal Nehru is released from jail. Several weeks ago it was reported he had died and the towns at different places had called a hartal (a closing of all business places) so that in most places shops were closed. By noon of the day word was received it was a false report, so shops opened for the rest of the day.

In one way and another business has had a paralytic stroke and hundreds of mills have closed down for want of patronage. In some places schools have a hard time to keep going because of the noncoöperators who wish to stop all government procedure.

At the Round Table Conference in London it looks now as if the Indian Congress is going to be sort of left out, compared to the other delegates who we hear are to be present in that conference. Our daily prayer is that the right may prevail and all the misunderstandings may fade away. The minorities are getting awake and a good beginning is being made counteracting this nonviolent propaganda, which in reality is violent. America and some other countries get a very biased idea of things as they really are in India. Let the people who know give expression and not those who are ignorant of facts.

A few nights ago I was on the train and who should get into the compartment, just next to me, but Mrs. Gandhi. A huge crowd was there to see her off as well as crowds at stations along the way with their war-cry, to see this wife of a noted man; noted to them at least. When the second crowd came she grew impatient and told them she was tired, that she did not appreciate their wakening her out of her sleep and rest. She seemed weary indeed. I wondered if this is perhaps not about the condition of most of those who have been waging this war.

The other day a mother came here to see her little girl, the first one ever to have been in the boarding school from that village. The first thing she thought of was to take the girl home so she might eat corn, this being the corn season. We explained to her that she must stay in school and not go out for such causes. Then she went out to visit with one of the Christian women who again explained school to her. School is not like farming that you can leave it and do something else for awhile, but girls must stay in school regular so they make the proper headway. She manifested a fine spirit and went away very happy.

In some schools where parents do not understand, children have to be allowed to go home a certain number of days to eat corn, else the parents would not be happy about it. Some day they will have a care whether their children get an education or not. Many in India have wakened to it. Parents making all the arrangements for the marriages of their sons and daughter, find that there is more demand for a girl if she is educated. Even now there is a demand for girls who know English, quite an unheard of thing, in the ordinary place, a few years ago.

A mother said to me, "I was in Bombay and flying through the city on the electric trains. How nice it had been if I could have read the English names of the different stations! but no, I had to get that information from my traveling companions who knew English. My girls shall learn English." I was rather pleased to find a mother who had some interest for her daughter aside from marriage. I find few mothers among the non-Christians, more sensible than that very woman.

Anklesvar, India. Sadie J. Miller.

A BETTER WAY

I was deeply impressed with a part of the article by J. E. Young, also the one by W. B. Stover in Diary Leaves in the Messenger for Sept. 20, where he spoke about that editor who had a habit of fault-finding.

I heartily agree with both writers. Why is it so many folks are always looking on the "dark and troubled side of life"? Why do they spend so much time complaining and grumbling? Why don't they rejoice over their blessings? I do not believe God ever meant for us to look upon our life he has given us as such a dark, gloomy, hard life. Why not appreciate our Creator and Maker, rather than sit around complaining over his work? It seems to me that hard problems, work, and having life a little hard and dark occasionally ought only to make us stronger and more determined to get ahead of that tempter, "Give up."

If folks had more of Christ in their lives there would not be room for destructive thoughts and complaints. Such an attitude only makes one miserable and unhappy as well as those around him. I often have to think of just one line of an old song: "Sometime, God will make all come right." If we would only wait on him, realizing our lot in life and depending more on him, how different life would be; but we want our will too much instead of his, and then grumble because our lot in life is not what we think it should be. Wait on the Lord and all will come right some time.

Alvo, Nebr. Mrs. Geo. E. Hardnock.

Notes From Our Correspondents

ALABAMA

Fruitdale church met in council Sept. 20. The date of our communion was set for Oct. 18. A vote was taken to have Bro. Morris come again next year if posible. A young people's meeting has been organized. We are enjoying the new electric lights in the church. The meetings held by Bro Morris from Aug. 19 to 31 were enjoyed by all. We had dinner at the church both Sundays so as to be able to enjoy an afternoon service. Two came out for Christ during the meetings which were well attended. We also had the privilege of having with us Bro Amos Bashor and family of Tennessee. His sermon on The Deity of Christ was greatly enjoyed by all.—Mrs. Imo Carpenter, Fruitdale, Ala., Sept. 24.

ARIZONA

Phoenix.—Sept. 14 we had an installation service for our new pastor and wife, Brother and Sister Frank D. Howell. Bro. H. A. Frantz of the District Mission Board conducted the service. Our Sunday-school officers and teachers have also been installed. Work on the parsonage is now going on and the building is expected to be completed in three weeks. A fellowship supper was given Sept. 11 by the Ladies' Aid Society for their husbands.—Sarah Greenawalt, Phoenix, Ariz., Oct. 4.

CALIFORNIA

Covina.—Sept. 7 Bro. M. R. Zigler of Elgin was the pulpit guest and we enjoyed his message. Sept. 12 Bro. A. D. Helser, on furlough from Africa, gave one of his inspiring talks. A special council was held Sept. 11 for the election of Sunday-school officers. General superintendent is Mrs. Margaret Fesler. Eld. H M. Brubaker was chosen president of the senior Christian Workers; Pastor Leland Brubaker, advisor for the Y P. C. W. Sept. 17 the mothers and daughters' society reorganized for another year's work. Mrs. Elsie Perry was elected president. The Aid Society and mothers and daughters decided to do their share in supporting the Women's Work as passed upon at Annual Conference. Sept. 21 Bro. A. M. White of Empire, Calif., gave a lecture on his visit to Jerusalem. Sept. 27 we had promotion day and the installation of officers and teachers. At the morning service our pastor's subject was Service. At the close nine came forward and were baptized in the afternoon.—Mrs. Tempie S. Funk, Charter Oak, Calif., Sept. 30.

Fresno church held its quarterly business meeting Sept. 3. Six were added to the church membership by letter. Sunday-school and church officers were elected. Bro. Miller is our elder for another year and Sister Grace Wiemert was reelected superintendent for the adult division. Our delegates to District Meeting are Bro. Miller and Bro. Ed. Bowser. The new Sunday-school rooms which have been built in the basement are a big improvement and appreciated by those in charge. Sept. 6 Bro. Albert Helser, returned missionary from Africa, gave a very inspirational talk to a large audience. The rally and promotion day programs are to be combined and held the first Sunday of October. Our Sunday-school attendance is increasing and we are looking forward to another good year's work.—Iva Hoff King, Fresno, Calif., Sept. 26.

Glendale (First).—Preparations are being made for a rally day program to be rendered Oct. 12. Sunday morning, Sept. 28, an impressive installation service for Sunday-school teachers and church officers was conducted by the pastor, Bro. Geo. C. Carl. On this same date one accepted Christ. The sermon given by Bro. M. R. Zigler, Home Mission Secretary, Aug. 31, was much appreciated. A number of the Pasadena congregation were present to hear the message. Sept. 9 our young people who were at the La Verne Camp gave an interesting account of their vacation there. Sister Carl is convalescing, after a minor operation in the hospital.—Lulu Terford, Los Angeles, Calif., Oct. 2.

La Verne.—The congregation has put in a busy summer working on projects to help put up our beautiful new church edifice. All the adult classes have taken the responsibility of paying for the carpet in their rooms. The men's Bible class furnished the pastor's study. Misses Mina and Olive Thorne furnished the materials for fifty choir robes and the mothers' class made them. The choir carpeted the choir loft. The Sisters' Aid has helped in many ways. They are paying for the drapes not to exceed $500. They put $36 in the dedication offering as well as keeping up their regular line of work. They plan to put on a Christmas bazaar the first week of December. The missionary committee has planned a school of missions to begin Oct. 4 to be held during Christian Workers' hour. Four were baptized in the new church last Monday evening. Missionary programs are being given monthly in the Sisters' Aid. A Sunday-school orchestra under the direction of Ralph Schrock has been organized; they have played at social functions of the church in La Verne Park. Mr. Schrock also leads this group as a choir. Installation services for the church, Christian Workers and Sunday-school officers have been held with Pastor Galen Walker officiating. The 231 college students swell our ranks materially and share in the work of the Sunday-school, church and Christian Workers' Society. The prayer meeting committee has arranged to have familiar hymns played on the pipe organ at the opening of the mid-week service to stimulate meditation and worship. A large group of student volunteers is getting the year's work in hand. The men's Bible class went on record Sunday, passing a resolution to the effect that they will not visit with any one in the new church but pass outside and be sociable.—Grace Hileman Miller, La Verne, Calif., Sept. 29.

Long Beach.—New life and activity has entered our church with the return of our vacationists. The faithful few who kept the church going appreciate the relief and those who have returned have brought with them renewed energy and interest. Tuesday, the 16th, the church gave a "birthday" banquet in honor of Dr. and Mrs. Kurtz, Mrs. Ella Bohn, Mr. and Mrs. Lee Baughman and Mr. and Mrs. Sam'l Bowman who spent the summer abroad. Last night the church met in regular council. Reports from the officers of the various organizations of the church were heard. We elected church officers and various boards at this meeting. Some time was given to discussing the feasibility of enlarging the church. The date of our love feast was set at Oct. 22. Two young girls who were baptized at summer camp were added to our church. Our next missionary meeting will be held Oct. 4.—Maud M. Trimmer, Long Beach, Calif., Sept. 24.

McFarland.—Our Sunday-school attendance during the summer months has been good. Our new pastor, Bro. Alva Long, of La Verne, Calif., came to us Sept. 1 and has been giving us some good sermons. Sept. 10 Bro. A. D. Helser, returned missionary from Africa, gave a splendid lecture. At our recent council Sunday-school officers were elected, the adult superintendent being Bro. D. L. Whisler; adult Christian Workers' president, Bro. Arthur Grober.—Mrs. J. C. Moomaw, McFarland, Calif., Sept. 22.

Reedley.—At our recent council Bro. D. F. Sink was chosen elder in charge for 1931. Our delegates to District Meeting are L. M. Clark and D. F. Sink. Our all-day meeting and love feast will be Oct. 25. Bro. M. N. Wine conducted the installation service for the Sunday-school and Christian Worker officers and teachers last Sunday.—Mrs. Mamie Sink, Reedley, Calif., Oct. 4.

San Bernardino church is rejoicing in the coming of Bro. William Platt, who assumed his pastoral duties Sept. 1. Installation services were held Sunday, the 28th, Eld. S. J. Miller of La Verne being in charge. Oct. 5 we shall observe rally day with a special program. At our recent council the following officers were chosen: H. A. Frantz of La Verne as elder; Ed. Neff, Sunday-school superintendent; C. C. Browning, trustee; Neva Snell, president of Christian Workers. A fitting consecration address for all new officers was delivered by our pastor. On the evening of Sept. 19 a reception for Bro. Platt and family was well attended; refreshments were served by the Moentita Girls' Club. Regular Tuesday night prayer meeting has been resumed. The coming of several new school teachers in our community is occasioning some much appreciated assistance in our work. Attendance is increasing and interest reviving.—Hazel Rothrock, San Bernardino, Calif., Sept. 24

COLORADO

Haxtun.—Aug. 22-26 the District Meeting was held in this church. All the speakers were very interesting and gave addresses of wonderful and inspiring helpfulness. Saturday evening was devoted to a splendid illustrated lecture by Bro. Alvin Brightbill on Beauties of Pictures, which included many old Bible paintings. Sunday evening Dr. Barbara Nickey showed slides on the India mission field and told many interesting facts concerning her work. The District Meeting is to be held in the Rocky Ford church this coming year. Bro. A. D. Helser gave an interesting lecture Sept. 4 on the Africa mission field. Bro. Wm. T. Luckett of Hutchinson, Kans., closed a series of revival meetings Sept. 21. In the two weeks he was with us Bro. Luckett delivered sixteen inspiring sermons. Seventeen stood for Christ and one renewed the covenant of Christian faith.—Ruth M. Switzer, Haxtun, Colo., Sept. 27.

IDAHO

Boise Valley church met in council Sept. 6. Church and Sunday-school officers were elected for the year: Elder, David Betts; clerk, C. E. Flory; Sunday-school superintendent, Lena Benner. We decided to hold a revival this fall. Our love feast will be Oct. 24. A community day is being planned in the near future. Our present pastor, Bro. Earl Barnhart, will remain another year.—Mrs. Russell Brockus, Meridian, Idaho, Oct. 4.

ILLINOIS

Allison Prairie.—Bro. I. D. Heckman held a two weeks' revival meeting in our church the fore part of August; we enjoyed the services very much. Six were added to the church by these efforts. The first Sunday evening in September the Aid Society rendered a fine program. Bro. V. C. Finnell was with us one evening in his two weeks' work in Southern Illinois. In the quarterly church meeting of Sept. 27 election of Sunday-school officers was held. Bro. Adam Jellison was elected Sunday-school superintendent. Our love feast will be Nov. 1 at 6:30 P. M. The Allison Prairie church will have the pleasure of entertaining the 1931 District Meeting.—Wm. P. Dillon, Lawrenceville, Ill., Sept. 30.

Dixon.—Sept. 15 the Dixon church met in business session for the election of church and Sunday-school officers for the church year beginning Oct. 1. For church clerk, Bro. W. W. Lehman was reelected, superintendent, T. E. McWethy; correspondent and Messenger agent, the writer. The date for our communion service was set for 7 P. M., Nov. 2. Sept. 28 we had a C. W. rally in which all the departments of the C. W. joined in a service in the main church, the service being in charge of the Y. P. D. Oct. 12, Bro. W. E. Thompson of Polo, will begin a two weeks' series of services with us. In looking forward to this evangelistic effort our church has taken on a real enthusiastic and hopeful spirit, the prayer meetings being very well attended by all from the children to the aged.—Mrs. B. C. Whitmore, Dixon, Ill., Oct. 3.

Martins Creek.—Sept. 21 we started revival meetings conducted by our pastor, Urias Blough. We had good attendance and interest. Our yearly love feast was held Sept. 27 with thirty-one communing. Visiting members were here from Oakley, La Place, Pleasant Grove and Romine. We had a basket dinner on Sunday. Bro. G. W. Miller brought the message in the morning and the meetings closed that evening. We feel the members were strengthened and encouraged to press onward.—Delia M. Blough, Geff, Ill., Oct. 7.

Mount Morris church has completed a busy summer, and is now going into the fall activities with spirit. Besides the boys' camp at Silver Creek this past summer, all the intermediate department girls and the older junior girls spent a happy session in camp with Mrs. F. E. McCune and Mrs. Virgil Deerdorff as leaders. Our fall council meeting was held on Sept. 2. Bro. W. E. West was again appointed elder, and Bro. J. S. Rodeffer again elected church treasurer. In the Sunday-school election Bro. A. E. Hecker was reelected as superintendent. Bro. F. E. McCune's period of service as our pastor was extended for two years. The reception for the college students was held on Sept. 11, and it proved to be a fine get-together meeting. In order that contact between the college students and the church people might be established and strengthened a plan was devised by which groups of students were invited into the various homes for Sunday dinner on Sept. 21, some of the groups numbering as many as seven students to a home. It was a happy thought, and proved to be a most delightful occasion both for the students and the church people. The students are worshiping with us, and have two special classes, besides the local young people's class, which takes in the students who wish to study the international lessons. Our Aid work goes steadily forward, and the Fellowship Society has been very active in various ways. Last Sunday was promotion Sunday, and the morning service was given over to the children, with a short talk for them by Prof. Oscar Nelzer. It was a very fine program, enjoyed by the children and congregation.—Mrs. A. E. Hecker, Mount Morris, Ill., Oct. 2.

Oak Grove church held their semiannual council Sept. 21. Sunday-school was reorganized with Bro. Roland Braun, superintendent. Bro. Jesse Hardman was chosen president of our B. Y. P. D. The date of our communion service was set for Oct. 24, 7:30 P. M. We decided to put a new roof on the churchhouse this fall. The women of our church have organized a missionary society and hold their meetings in connection with the Aid, having all day meetings once a month in the homes. Sept. 4 Bro. V. C. Finnell gave his lecture in our church, also in four schools in the neighborhood. Our pastor is giving a series of Sunday evening discourses on The Origin and Practices of the Church of the Brethren.—Mrs. Sadie Whisler, Cazenovia, Ill., Sept. 30.

Oakley.—Sept. 8 our revival began with Bro. Chas. Cripe of Bremen, Ind., in charge. The musical leadership was furnished by home talent. Three were baptized as an immediate result. An exceptionally large group of young people were a constant encouragement to the workers. Sept. 22 following the close of the meetings our love feast was held with Bro. Cripe officiating. Sept. 14 the annual homecoming was held. Bro. Chas. Cripe was the morning speaker. The afternoon was spent in reading letters and hearing reminiscences of the older members. A members' meting was held Sept. 26. Sunday school officers were elected for the year, the superintendent being Bro. Everet Snoke.—Mrs. Levi Blickenstaff, Cerro Gordo, Ill., Oct. 6

INDIANA

Bremen. At our quarterly council Sept. 10 we had election of officers. Bro. Harry Rowe, reelected superintendent and Bro. C. C. Cripe, reelected elder. We held an all-day harvest meeting in August, with Bro. Chas. Yoder preaching. Our series of meetings will begin Oct. 26 with Bro. Geo. Straushaugh of Ohio, evangelist, and Bro. Theo. Miller, song leader. Our communion will be held Nov. 2. The annual Sunday-school convention was held Oct. 5 at our church, with an all day meeting and a splendid program.—Mrs. Geo. Carbiener, Bremen, Ind., Oct. 7

Burnettsville church met in council Sept. 25. Sunday school and church officers for the year were elected. We are retaining our elder and pastor for another year. We are planning a church sale the week before Thanksgiving. Sept. 21 Mrs. D. M. Byerly of the Pleasant View church, Ind., gave the women and girls a short talk on some of the things the Ladies' Aid has done and was expecting to do, especially in the maintenance of schools for foreign girls. E. H. wing this she gave a general address which was enjoyed by all. Sept. 24 Bro. Byler and family from North Manchester gave us a program of songs and readings which was much appreciated.—Lena Shull, Burnettsville, Ind., Sept. 30.

Manchester church, in the fall quarterly council, reelected Eld. Edward Kintner as elder for another year. The Church School officers were elected on Sept. 21, general superintendent, A. R. Eikenberry. On Sept. 21 President Otho Winger brought the morning message. On Sept. 28 the morning service consisted of the promotion day exercises of the Church School; in the afternoon, an impressive consecration service was held for the new Church School officers and teachers. The first of October being the beginning of the new church year, necessitates the reorganization of church activities. On Oct. 1 the women of the church met in a large mass meeting to outline their work, which consists of the work of the Aid Society, the Mothers and Daughters, and the newly organized Women's Missionary Society. All of these start off with a healthful enthusiasm. The men of the church reorganized their Layman's movement and outlined a forward looking program for the year. With the other churches of the town we are emphasizing October as a go-to-church month, with appropriate window cards and personal efforts. We were fortunate to have Bro. Edward Frantz speak to us on the evening of Oct. 6.—Olive B. Bagwell, North Manchester, Ind., Oct. 6.

Mississinewa.—Aug. 31 our church had a harvest and homecoming day. Bro. Ralph Ranck spoke in the forenoon and Bro. J. O. Winger of North Manchester in the afternoon. Special musical numbers helped to lend inspiration. Bro. Winger remained with us for a week and each evening gave us a message full of inspiration and helpfulness. Eleven stood for Christ and were baptized on a following Sunday. We have remodeled our church and hope to have it finished by Nov. 1.—Mrs. I. E. Weaver, Gaston, Ind., Oct. 6

Muncie church met in regular quarterly council Sept. 25. It was decided to hold our love feast on Oct. 19 at 7:30 P. M. One young man, Bro. Willard W. Shively, was installed into the ministry. We have been without a pastor for some months. Our former pastor, Bro. P. E. Wingerd, has gone to other fields of labor. The work is carried on for the present by resident ministers and local talent.—Emma Whisler Shively, Muncie, Ind., Oct. 4.

(Continued on Page 668)

PASTOR AND PEOPLE

The Lost Bible in the Middle Ages

BY MINOR C. MILLER

General Secretary of the Council of Religious Education of Virginia

THE amazing success of Christianity during the first five centuries of the Christian era may be explained very largely by the fact that Christian teachers were always careful to see that all converts to the new faith were *rooted and grounded in the truth.* Paganism had lost its charm for the masses and everywhere throughout the empire there was a ready response to the simple and inspiring story of Jesus. Thousands of people made application to become members of the Christian community but such requests were granted only after thorough, systematic, and prolonged instruction in the basic principles and practices of the new religion.

1. Early Christian Schools

Jesus had no disposition to leave his followers in the dark concerning the method of forwarding his kingdom. Early in his ministry, he adopted the teaching method and used it consistently to the end. When his work was finished and he took one last opportunity to personally instruct his disciples in the particular method of propagating the principles for which he had given his life, Jesus said, "Go ye therefore and teach."

The disciples, whom Jesus had inspired and taught, took him literally at his word. They all became teachers and through their teaching ministry, the principles of the kingdom began to take root and grow. Frequent New Testament references indicate that the teaching method was recognized in the apostolic church. The Gospel of Luke was written to Theophilus that, *he might fully know the truth of what he had been taught.* Paul, on his third missionary journey, found an Alexandrian Jew, named Apollos, who was *a man of learning and well versed in the scriptures.* The record shows that this man *had been instructed in the way of the Lord, and being full of burning zeal, he used to speak and teach accurately the facts about Jesus.*

The church, in the midst of pagan society, soon found it necessary to establish a definite system of instruction for those contemplating membership in the Christian community. Accordingly, a program of *catechumenal* or elementary instruction was started and *catechumen schools* flourished in Italy and other parts of the continent until the time of the Barbarian invasion.

The chief function of these early schools, according to Cubberly, was the "moral regeneration of society through the moral regeneration of converts." These schools were held at the church and as described by Graves, "consisted in moral and religious teachings, the reading, writing, and memorizing of scripture, together with some training in early psalmody." Classes were held daily or at regular periods during the week. At first only adults were enrolled but as time went on children of believers were admitted and received instruction in religion in preparation for church membership. Jews and pagans were enrolled on an equal basis. Many of the church Fathers received their first religious instruction in these schools, and like Apollos, became filled with burning zeal for the cause of Christ and went out everywhere as teachers in obedience to the command of their Master.

The following description of catechumenal instruction from the Apostolic Constitutions, as quoted by Cubberly, gives a fairly good idea of the aim and purpose of these first Christian schools:

"Let him, therefore, who is to be taught the truth in regard to piety be instructed before his baptism in the knowledge of the unbegotten God, in the understanding of his only begotten Son, in the assured acknowledgment of the Holy Ghost. Let him learn the order of the several parts of the creation, the series of providence, the different dispensations of the laws. Let him be instructed how the world was made, and why man was appointed to be a citizen therein; let him also know his own nature, of what sort it is; let him be taught how God punished the wicked with water and fire, and did glorify the saints in every generation—I mean Seth, and Enos, and Enoch, and Noah, and Abraham and his posterity, and Melchizdek, and Job, and Moses, and Joshua and Caleb, and Phineas the priest, and those that were holy in every generation. . . . Let him that offers himself to baptism learn these and many like things during the time that he is a catechumen . . . in hopes of a glorious communication, he may be mortified to sin, and may live to God, as to his mind and work, and deed, and may be numbered together in the book of the living."

2. Christian Teaching Produces Good Results

The religious and moral instruction in the catechumen schools and in the homes of the Christians produced marvelous results. The Christians, in their daily living, presented a marked contrast to their neighbors, who continued to worship the pagan gods. Justin Martyr, describing the conduct of the early Christians, writes as follows:

"We who formerly delighted in fornication now strive for purity. We who used magical arts have dedicated ourselves to the good and eternal God. We who loved the acquisition of wealth more than all else, now bring what we have into a common stock, and give to every one in need. We who hated and destroyed one another, and on account of their different manners would not receive into our houses men of a different tribe, now, since the coming of Christ, live familiarly with them. We pray for our enemies, we endeavor to persuade those who hate us unjustly to live conformably to the beautiful precepts of Christ, to the end that they may become partakers with us of the same joyful hope of a reward from God, the Ruler of All."

Lecky, commenting on the splendid lives of the Christians remarks: "There can, indeed, be little doubt that for two hundred years after its establishment in Europe, the Christian community exhibited a moral purity which, if it has been equaled, has never been surpassed."

3. Christianity Faces Difficulties

A study of the growth and prosperity of the church during the first two hundred years of its history would not suggest the perils which Christianity had to face in the third, fourth, and fifth centuries. A brief survey of this long and troublesome period will help us see how the Bible became a lost book, and how the church, having lost its source of light and inspiration, entered upon a long period of stagnation and decay, which lasted more than a thousand years.

(*a*) *The Roman Persecutions.* Roman persecution began in the first century but it may fairly be said that there was no general effort on the part of the government to actually exterminate Christianity until almost the middle of the third century. Christianity then became illegal and anyone professing to be a Christian or suspected of having anything to do with Christians was guilty of violation of law and subjected to the severest penalties.

The chief attacks were directed against the Bible. It became illegal for a person to possess any portion of the Scriptures or any other Christian literature. It is remarkable how Christians remained true to their convictions and clung to the Bible during all the long period of persecution. In most instances they exemplified the finest Christian loyalty, and there is abundant testimony concerning the sincerity of their faith. It is certainly true, however, that such troublesome times were not conducive to the development of education through the splendid Christian schools which had flourished in earlier years. It seems fair to conclude that the opposition of the Roman government to the early church was especially effective because it interfered with the orderly program of education and made it difficult for members to be properly instructed in the things they professed to believe.

(*b*) *The Peril of Paganism.* It has been significantly suggested that the first three centuries of the Christian era give us a history of the *church in the world,* while the next twelve centuries give a history of the *world in the church.* The Edict of Milan in 313 A. D., made Christianity a legal religion and at the accession of Theodosius in 376 A. D., Christianity was recognized as the only legal religion in the empire. It soon became very popular for people to join the church and thousands of pagans eagerly sought admission. In 380 A. D. Christianity was made compulsory and this act was only calculated to bring more pagans into the church and further corrupt the purity of the faith.

The whole procedure and method of admitting converts was now radically changed. The early Christian schools had been gradually abandoned for it was beyond the resources of the church to instruct converts as had been the practice in former years after such wholesale methods were employed for admitting people into the church. The new members brought with them most of the vices of paganism. They knew nothing of the exalted principles of Christian living as had been taught and practiced by Jesus and recorded in the New Testament. The church became corrupted and paganized because of the overwhelming number of people who *knew nothing and cared nothing* about God or religion, as a way of life. They had no basis upon which to build a Christian character. They were pagans and thoroughly ignorant of everything Christian. They had joined the church on a wave of popular enthusiasm because Christianity now enjoyed the prestige and favor of imperial Rome.

(*c*) *The Barbarian Invasion.* While the Roman government was inflicting such terrible persecution upon the church near the close of the third century, numerous barbarian hordes were hammering away on the borders of the empire. In 378 A. D. the Visigoths were victorious over the Romans in the battle of Adrianople. This marked a turning point in the struggle and almost always in subsequent engagements, victory was in favor of the invaders.

In 410 A. D., Alaric sacked Rome and in 476 A. D., the Roman government in the west came to an end. The powerful barbarian tribes from the north of Europe continued to take possession of the country and they swept everything before them. St. Jerome, writing in 411 A. D., refers to the invasion as follows:

"For twenty years all the land from Constantinople to the Julian Alps is drenched in Roman blood. The Provinces are a prey to Huns, Vandals, and Marcomanni. Matrons and virgins devoted to God, the noble and the priest, are made a sport of these monsters. The churches are demolished; the bones of the martyrs are dug up; the horses are stabled at the altars of Christ. The Roman world is sinking in ruin."

4. The Dark Age Begins. The Barbarian invasion is doubly significant in this discussion because it brought to an end the culture of the once proud Roman empire and made impossible the continuance of Christian schools which had flourished in the early church. The ignorance and confusion and superstition which prevailed from 500 A. D. to 1500 A. D. is beyond description. Gregory, writing in 594 A. D., said: "Woe to our time, for the study of books has perished from among us."

It has frequently been pointed out that from 500 A. D. to 800 A. D., hardly a person could read or write. Charlemagne (800 A. D.), himself a friend and patron of education, was unable to write. He urged the establishment of schools because he was shocked at the abuses which were heaped upon the people by an illiterate clergy. The following is typical of eighth century conditions in the church in France:

"The majority of its priests were runaway slaves or criminals. . . . Its bishoprics were regarded as private estates, and were openly sold to the highest bidder . . . The archbishop of Rouen could not read; his brother of Treves had never been ordained. . . . Drunkenness and adultery were among the lesser vices of a clergy which had become rotten to the core."

This is just such a picture as might be expected to follow such terrible illiteracy. The light did not quite go out for in the monasteries the candle burned dimly, but for the masses, *the light went out.* The Bible, which had been the power and inspiration of the church in the first centuries became a *lost Book.* The manuscripts were not all destroyed, but due to the failure of education, *the influence of the Bible was dead.* The people knew nothing about the Bible. They knew no God except the God which was revealed through an illiterate and corrupt priesthood and they regarded no authority except the authority of an autocratic church.

Truly, *the Bible is a light to guide the pathway of individuals and nations.* It has always been so and history records that whenever the light has been allowed to go out or to become obscure, individuals and nations have historically *wandered in the wilderness.* The story of Christianity from 500 A. D. to 1500 A. D., is

the story of *a church without a Bible*. It is not the story of an active, growing, conquering kingdom, but a sad story of stagnation and despair, *caused by the failure of education and the accompanying failure of the Bible to influence priest or people.*

Bridgewater, Va.

HOME AND FAMILY

A Generation That Knows Not

BY REBECCA FOUTZ

DON ARLEIGH stretched himself leisurely, while he expressed the wisdom of his nineteen years. "Great, isn't it," he said, "when a so-called free country says what people may have to quench their thirst. No wonder they are fighting such dictation. Next thing they'll be saying what we may eat."

"That is being done now," Aunt Hallie remarked quietly. And as Don sat erect, ready to question her statement, Aunt Hallie proceeded to explain, "You would likely be surprised to know how many laws there are concerning the kind of food we may eat."

"Oh, yes, the *kind* of food," Don interrupted, "of course we want pure food."

"So then it is all right for the government to protect you from food that might make you ill or even cause death, but it is all wrong for it to deny a drink that will do that and more. Is that consistent?" Aunt Hallie queried.

This was a new thought which Don wasn't prepared to dispute, so Aunt Hallie went on, "It is only concerning the liquor question that people claim it is wrong to use law to save people from their unscrupulous fellowmen and their own weakness. If it were not forbidden by law, narcotics would be sold over the counter along with impure food. For too many people do not care what they sell as long as they profit. It was a long hard fight to get laws against both of these evils. It wasn't accomplished in ten years. Even now it takes ceaseless effort on the part of the government to see that they are enforced. You do not remember these struggles and accept it as a matter of course that the government will protect you."

"But it's different with liquor," Don defended, "you could take it or leave it. That's up to the individual. The law could permit choice."

"Choice as to whether you may ruin yourself with drink but not with drugs. Great reasoning," Aunt Hallie said with spirit. "You would also say now that anyone could see the right of the government to protect food supplies but such was not the case at one time. There were powerful interests that fought against the government interfering with what they did.

"You remember the story of Joseph?" she asked with a sudden switch of thought.

"Sure, but what has that to do with this question. I get weary of all this wet and dry arguing. Give 'em wine and beer and that will settle it. Then there'll be peace."

Aunt Hallie ignored this speech for the time being while she went on with her last question, "Did you ever follow his story as far as Exodus 1:8 where it tells of the king 'who knew him not'? This king was enjoying a safe, prosperous country, and since he had not lived through the days of the terrible famine, he failed to appreciate how Joseph had saved his people. And he acted accordingly."

As Don made no comment, Aunt Hallie proceeded, "Like that king, you are of a generation that knows not the curse of the saloon. Having no remembrance of it, you think this struggle against the sale of liquor is foolish."

Don opened his mouth to speak, but Aunt Hallie forestalled him with, "I know what you're going to say, that no one wants the saloon back. But no matter where or how the stuff would be sold, it would have the same effect on the person drinking it as when it was bought in a saloon.

"You say give 'em wine and beer and that will settle it. Here again you know not whereof you speak. If it did, it would be the first time that the liquor people obeyed the law. When licensed, they obeyed no law that they could break. They controlled government instead of the government controlling them. How could they be kept to wine and beer? They couldn't be. One can almost see Satan standing back grinning at anyone simple enough to believe that." Aunt Hallie's usually mild countenance showed disgust.

"As to the idea of selling it and letting people choose whether to take it or leave it, I think I'll meet that point by telling you some things you don't know," and Aunt Hallie looked serious, even sorrowful.

"I'd much prefer to let the dead rest in peace but there are times when it seems best to speak out. I've tried to bring you up with only a memory of love and respect for your parents, but you are reaching the stature of manhood where your voice and vote will count, so it seems well that you should know some things."

Don wondered what Aunt Hallie could have to tell. She had taken the place of the mother whom he could scarcely remember. She had tried to bring him up as a clean and God fearing youth. But like many a youth feels towards his elders, he considered most of her ideas out-of-date. He thought it showed original thinking to see things differently.

"I used to feel glad that you were too young to realize the tragedy in your parents' lives," Aunt Hallie resumed, "but sometimes now I think it might have been well if you could have."

Aunt Hallie paused as if it was difficult for her to tell what she had to say. It brought up many heart breaking memories.

"Being my brother, I dearly loved your father. But he couldn't leave it or take it as you think people should have the right to choose. He was a likely boy and married a dear, worthy girl. After that she saw few happy days.

"The saloon got a good portion of his wages. The family could barely live on what was left. There were Christmas times when there was no money to buy a toy or provide the makings of a cake. Only the recording angel could describe your mother's heartache.

"Because of his indulgence, your little sister did not survive long after birth. On one occasion when your mother was taken suddenly ill, he was sent in haste to get the doctor, but he got no farther than the saloon."

Aunt Hallie choked at this memory but soon went on, "Oh, yes, there was law and it was invoked. The saloon was not supposed to sell to a reported case. But they only laughed at law. Speakeasies thrived and escaped the tax.

"No, my dear boy, there can be no compromise with a thing that always has been and always will be an outlaw, that destroys soul as well as body, and all the good things that there should be in life. It must be a fight to the death and I hope and pray that you will be a valiant champion of the effort to keep the freedom from this curse that others fought to give us."

Philadelphia, Pa.

The Prodigal

BY FLORENCE S. STUDEBAKER

In Ten Chapters—Chapter Nine

THE morning sun peeped over the rim of the old Sheep Mountain and looked down upon a busy little valley. He touched the newly built shacks with a glint of gold on the bright new lumber. The sound of the carpenter's hammer and saw rang out on the sweet morning air and echoed and reëchoed from the surrounding hills and ravines. The valley seemed strangely alive. Fences were being built, wells were being drilled. The blue haze from the smoke of the burning sage brush floated away at nightfall only to reappear again at morning's dawn when the settlers hurried out to renew the task of clearing.

When James Salem and Robert left the timber line and mounted the rough mountain road that skirted the valley for a mile, the father gazed at the scene before him with a strange fascination. Each tiny shack glistening in the sunshine marked a contribution due to his enterprise. His mill was filling orders for the big houses that soon would stand majestically by the side of the humble little shacks; and in such homes happy children would play, and men and women love, dream and work.

His eye traveled to the little village of Somerset where a tiny white spot near the edge of the town marked the site where the new church would stand. The basement was ready; the lumber bill had been presented; men were donating work. The church expected him to donate much of the rough lumber for the building, for he was an influential member. Surely he would be liberal. But deep in his heart James Salem resented the thought. He had to make a living as well as the others, why should he donate so much?

Alas! the heart was so engrossed with the material growth of his bank account that like King Midas, he was dissatisfied unless everything he touched turned to gold. The more he received the more he coveted, and as his gold increased, his soul shriveled. Now, his heart thrilled with a strange exultance.

"Son," he pointed toward the valley, "do you realize we have had a great part in all that—the homes, the clearing, the growing village, the church?"

"Yes, father. It is wonderful," agreed Robert smiling up into his father's face. "I've often wondered what it would be like to help settle a new community; to be at the beginning of things; to help shape their ideals. You know we're quite a bit like the early settlers. Some came to propagate their religion, others to satisfy the greed for gold—I'm—"

"Eh lad, and which class do you think we fall in?" he forced himself to ask the question, and yet he dreaded the answer.

"Why, father, what makes you ask that?" Robert questioned in surprise. "You know it was for building up a church community that we came. Surely after the struggle we have had in camp this summer to keep out the evil influences we are trying to place kingdom interests first. Mother says that unless we do that we can never prosper. We can win souls to help build that kingdom. Certainly our enterprise is not built upon the greed for gold. Father, best of all, I am glad Salem & Son are sharing liberally in the building of the church. Building homes and souls and churches is surely building the kingdom."

"Yes, yes, son, certainly," agreed Mr. Salem nervously. He was glad Robert did not know how much he actually pledged on the new church. Yes, the boy was right. God was blessing their business; surely his approval was upon them.

It was with no small sense of loneliness that Robert left his father at the tiny box car station at Grass Lake and turned the ponies' heads toward home. At the fork in the road leading to Goosenest ranch, he was startled when a big voice boomed out from the roadside: "Hello, are you going to Tule Valley?"

"Yes," answered Robert wondering where he had heard the voice.

A thick clump of trees hid the stranger from view. Robert paused and awaited his appearance. "Nielson! Where did you come from?"

"Aha! the bonny blue-eyed boy," laughed Nielson. Climbing nimbly into the seat, he gave the driver a resounding slap on the back which was meant to convey genuine enjoyment at meeting him again.

(Continued on Page 667)

AROUND THE TABLE

This department is sponsored by the Mothers and Daughters' Association, Sister J. Z. Gilbert, Superintendent. Questions are invited. Personal attention will be given to each. Questions will be answered in this column or privately. All questions should be mailed to Around the Table, 3300 N. Griffin Ave., Los Angeles, Calif.

2. I want our children to think their home the very best place in all the world, to enjoy home life and as they grow older to believe that home-making is really a worth-while job. Would be glad for suggestions toward this end.—G. Y.

ANSWER. Believe this yourself and enjoy this belief with your children, talk it and make it a living reality. There is no better tonic, for "A merry heart doeth good like a medicine" (Prov. 17:22). Nothing is more contagious in child life than mother's attitude.

AMONG THE CHURCHES

Calendar for Sunday, October 19

Sunday School Lesson, Simeon and Anna.—Luke 2:25-39.
Christian Workers' Meeting, Biographical Sketch—E. B. Hoff (see Messenger for Oct. 11, page 644).

✣ ✣ ✣ ✣

Gains for the Kingdom

Six baptized in the Denver church, Colo.

Four baptized in the Newville church, Pa.

One baptized in the Fairview church, Ind.

Three baptized in the Markle church, Ind.

Nine baptized in the Covina church, Calif.

Four baptized in the La Verne church, Calif.

Two baptized in the Nettle Creek church, Ind.

One baptized in the Pleasant Valley church, Va.

One baptized in the Hanover congregation, Pa.

Three united with the Root River church, Minn.

Two baptized in the Pleasant View church, Kans.

Three baptized in the Springfield church, N. E. Ohio.

One baptized and one reclaimed in the Maple Glen church, Pa.

Eight accepted Christ in the Hershey church, Pa., at Hummelstown.

Five baptized and three received on former baptism in the Staunton church, Va.

Two baptized in the Astoria church, Ill., Bro. J. F. Burton of Trotwood, Ohio, evangelist.

Six baptized at Garbers church, Va., Bro. S. A. Harley of Brownsville, Md., evangelist.

Nine baptized at Lynn Rock, Va., Bro. E. A. Lambert of Dry Run, W. Va., evangelist.

Three baptized in the Oakley church, Ill., Bro. Chas. Cripe of Bremen, Ind., evangelist.

Nine received into the Burks Fork church, Va., Bro. Earl Mitchell, summer pastor, in charge.

Six baptized in the Peters Creek church, Va., Bro. F. A. Myers of Cloverdale, Va., evangelist.

Eight stood for Christ in the Beaver Run church, W. Va., Bro. Guy West of Chicago, evangelist.

Four baptized in the Newville church, Pa., Bro. I. N. H. Beahm of Nokesville, Va., evangelist.

Three united with the Jennersville church, Pa., Bro. P. H. Sanger of Lebanon, Pa., evangelist.

Nineteen baptized in the Branch church, Va., Bro. R. K. Showalter of Roanoke, Va., evangelist.

Six added to the Allison Prairie church, Ill., Bro. I. D. Heckman of Cerro Gordo, Ill., evangelist.

Eleven baptized in the Wiles Hill church, W. Va., Bro. W. K. Kulp of Mt. Pleasant, Pa., evangelist.

Five baptized in the Poplar Valley church, Mont., Bro. David Miller of Minot, N. Dak., evangelist.

Nine baptized in the Pleasant View church, Ohio, Bro. David Metzler of Nappanee, Ind., evangelist.

Three baptized in the Mountain Grove house, Cabool congregation, Mo., Bro. Lester E. Fike, evangelist.

Eleven baptized in the Mississinewa church, Ind., Bro. J. O. Winger of North Manchester, Ind., evangelist.

Three baptized in the Sugar Creek church near Lima, Ohio, Bro. J. W. Fidler of Brookville, Ohio, evangelist.

One baptized and one reclaimed in the Hurricane Creek church, Ill., Bro. Jas. Claytor of Lintner, Ill., evangelist.

Twenty baptized at the Purchase Line house, Manor congregation, Pa., Bro. B. F. Waltz of Altoona, Pa., evangelist.

✣ ✣ ✣ ✣

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Nickey, Nov. 2 in the Victor church, Kans.

Bro. F. S. Carper of Palmyra, Pa., Nov. 30, Carlisle, Pa.

Bro. Levi Garst of Salem, Va., Nov. 20, Hollidaysburg, Pa.

Bro. J. E. Rowland of Woodbury, Pa., Nov. 9, Mechanicsburg, Pa.

Bro. B. F. Waltz of Altoona, Pa., Nov. 9, New Enterprise, Pa.

Bro. W. C. Sell of Mt. Morris, Ill., about Nov. 30, La Place, Ill.

Bro. D. B. Garber of Waynesboro, Va., Oct. 20, Pleasant Run, Va.

Bro. Nathan Martin of Lebanon, Pa., Oct. 27, Mohler house, Springville church, Pa.

Bro. E. F. Sherfy of Daleville, Va., writing Oct. 9, was in a revival at Lynchburg, Va., with ten confessions; to begin Oct. 19 at Pleasant Dale, Va.

Bro. Wm. E. Thompson of Polo, Ill., Oct. 12, Dixon church, Ill.

Bro. C. M. Driver of Oakton, Va., Oct. 22, Barren Ridge church, Va.

Bro. J. S. Showalter of Roanoke, Va., Oct. 19, Reading church, Pa.

Bro. C. B. Smith of Bridgewater, Va., Oct. 13, Hiner church, Va.

Bro. Geo. Hilton of McFarland, Calif., Nov. 2, Ashland church, Ore.

Bro. Lester E. Fike, of Carthage, Mo., Oct. 6, Nevada church, Mo.

Bro. Wm. Overholser of Warsaw, Ind., Nov. 2, Osceola church, Ind.

Bro. M. G. Wilson of Frederick, Md., Oct. 12, Thurmont church, Md.

Bro. Geo. Strausbaugh of Columbiana, Ohio, Oct. 26, Bremen, Ind.

Bro. Homer Caskey of Council Bluffs, Iowa, Nov. 16, Lincoln, Nebr.

Bro. D. I. Pepple of Woodbury, Pa., Oct. 20, Raven Run congregation, Pa.

Bro. D. O. Cottrell of New Enterprise, Pa., Oct. 19, Artemus church, Pa.

Bro. Wilmer Petry of Pitsburg, Ohio, Nov. 3, Springfield church, Ohio.

Bro. B. M. Rollins and Russell DeVore, Nov. 2, Westernport church, Md.

Bro. John Wieand of Bellefontaine, Ohio, Oct. 15, White Cottage church, Ohio.

Bro. David Metzler of Nappanee, Ind., Oct. 12, New Philadelphia church, Ohio.

Bro. Jos. Clapper of Yellow Creek, Pa., Oct. 27, Curryville house, Woodbury, Pa.

Bro. Ralph G. Rarick of North Manchester, Ind., Oct. 19, Pleasant View church, Kans.

✣ ✣ ✣ ✣

Personal Mention

Bro. B. M. Rollins has changed his address to 79 First St., Keyser, W. Va.

Bro. Perry S. Parker of Maysville, W. Va., is available for several more evangelistic meetings this fall and winter.

Eastern Colorado has chosen Eld. Leonard Birkin Standing Committee delegate to the next Conference with Eld. S. G. Nickey as alternate.

Bro. A. D. Helser and wife, Bro. Harold Royer and wife and Sister Ruth Utz plan to sail for Africa Nov. 8. They can be addressed at New York City, care S. S. Leviathan, United States Line, sailing Nov. 8.

Bro. H. Stover Kulp and wife are expected to reach the homeland from England where they stopped on their return from Africa, on the date of this issue, Oct. 18. They may be addressed at Pottstown, Pa.

Bro. N. C. Reed changes his address from Schoolfield, W. Va., to R. 2, Mount Airy, N. C. He is closing a three years' pastorate at the former place and taking up similar work with the Shelton church near Mount Airy.

Bro. E. Bennett Owen of Oxford, Ohio, whose stimulating "What Price Prosperity" some of you will remember with a thirst for more, was a recent visitor. He also is a member of the Peace Commission mentioned in another item.

Bro. Jesse W. Whitacre, former pastor at Mechanicsburg, Pa., now an Elizabethtown student, will be ready to resume pastoral work June 1, next. Congregations may get in touch with him by addressing him at Fairview Apartments, Elizabethtown College, Elizabethtown, Pa.

Dr. A. Raymond Cottrell and his wife, Dr. Laura M. Cottrell, returned to America Oct. 4 from their second term of service in India. They can be addressed at 633 Central Ave., Greenville, Ohio. They see many changes since they left America the last time eight and a half years ago.

Twenty-two inches of rain in twenty-four hours, with more than seven inches in the next like period for good measure—this is the way they get rain in India. Our authority is a long clipping from The Times of India sent by Bro. D. J. Lichty, and handed us by Bro. J. E. Miller, Literary Editor for the House.

Assistant Secretary Minnich of the General Mission Board is also assistant on the programs of three Kansas District Meetings this season. This week it is Northwestern and Southwestern. In the Northeastern District last week he found problems but no spirit of pessimism, low wheat prices notwithstanding.

Dr. J. M. Henry was a caller at the editorial rooms last Saturday morning. He was here attending the meeting of the Peace Commission of the Board of Religious Education. He was pleased, almost jubilant, over the way the college was opening up at Bridgewater, in view of the apprehensions which had been felt on account of the severity of the drought in that section.

Bro. W. C. Sell, who is now located at 305 W. Center St., Mount Morris, Ill., will be open for more evangelistic meetings in the spring and summer months.

Bro. Clarence Albright of Decatur, Ill., has taken up part time pastoral service in the Champaign church in connection with his studies in the state university. His address is 606 South State St., Champaign, Ill.

✣ ✣ ✣ ✣

Miscellaneous Items

The Ninth Annual Harvest and Homecoming Day of the Wiley church, Colo., will be held Sunday, Oct. 26. Sunday-school at 10 A. M. Sermon by Paul Ellenberger. In the afternoon there will be an address by Judge Stone. At 7:30 P. M., a program of music.—Leonard Birkin, Pastor.

Oakland church near Bradford, Ohio, is opening a revival Oct. 19, to be conducted by Bro. O. E. Norris of Illinois with an all-day homecoming service. Anyone who previously attended services here is cordially invited to be present and help make it a great day. Basket dinner will be served.—Mrs. A. E. Aikey, Bradford, Ohio.

Conemaugh church will hold their second annual homecoming Oct. 19, with rally day in the morning and a homecoming program in the afternoon and evening. Bro. Ralph Schlosser, president of Elizabethtown College, will be with us, also on Friday and Saturday evenings. We invite all who have ever attended this church to come, and every one else who cares to join us.—Mrs. Cora Vogel, Park Hill, Pa.

The Battle Creek church of Michigan is planning a special commemorative program for Nov. 1 and 2 in celebration of the tenth anniversary of the organization of the church. There is to be a memorial meeting Sunday afternoon, a love feast in the evening and "a full day of rich spiritual feasting on Sunday." We note with special satisfaction in the first annual report of the pastor, Bro. D. H. Keller, the importance which he attaches to having the church paper in the homes of the members.

✣ ✣ ✣ ✣

Special Notices

The Committee of Arrangements, consisting of fourteen members representing the Districts in the Western Zone, has unanimously decided in favor of Colorado Springs, Colo., for the location of the 1931 Annual Conference. The date to be June 10—17. There will no doubt be some disappointment with the date, but after considering the matter very carefully it was found to be impossible to plan for the Conference at the later date, which had been considered. We believe the location and equipment are splendid and will meet with the hearty approval of the whole Brotherhood. A fuller description of the grounds and equipment will be given at some future time.—Carl M. Frantz, Secretary Committee of Arrangements.

Program of District Meeting, Northern Missouri, to be held at the South St. Joseph church, Oct. 25-27. Elders' Meeting, Saturday, 9 A. M. Women's Work Program, 10:20 A. M. 1:30 P. M., Ministerial Meeting. The Christian's Attitude toward Prayer and Praise.—J. A. Eby. Being a Christian in the Present Business World.—E. H. Eby. A Better System to Finance Our Church Program.—M. R. Zigler. Evangelism.—O. H. Feiler. Characteristics of a Successful Pastor.—J. J. Yoder. 7 P. M., Young People's Meeting. 8 P. M., Educational Meeting. The Spiritual Meaning of a College Education.—J. J. Yoder. Sunday, 9:15 A. M., Bible Hour, followed by Sunday-school, and sermon by C. D. Bonsack, at 11 A. M. 1:30 P. M., Church School Program. Making Jesus a Personal Friend of Our Youth.—C. D. Bonsack. Effective Teaching of Sobriety.—J. J. Yoder. Teaching Our Youth Today for Christian Homes Tomorrow.—O. H. Feiler. Peace.—Ruth Phillips. 6 P. M., Parents' Meeting and Vespers for Young People. 7:30 P. M., Missionary Meeting. Address.—C. D. Bonsack. Business Session, Monday, 9 A. M.—Mrs. Geo. W. Hoover, Plattsburg, Mo.

✣ ✣ ✣ ✣

With Our Schools

Juniata College

Dr. Rufus D. Bowman, General Secretary of the Board of Religious Education, recently addressed a large group of Student Volunteers and other interested people in an evening chapel meeting.

Juniata's policy of having the heads of student activities meet with the President and faculty leaders in conference at Camp Myler near Huntingdon the week-end preceding the opening of school, was carried out again this year. Many things and thoughts to better the life of the college were wrought.

Dr. Charles C. Ellis will be formally inaugurated as President of Juniata College with impressive academic ceremonies on Oct. 23. Dr. Frank Pierpont Graves, New York State Commissioner of Education and President of the University of the State of New York, will deliver the main address before the large group of widely known educators who will be present at the inception.

AROUND THE WORLD

Miles and Miles of Concrete

A new world's record in the amount of concrete pavement completed in one week is claimed for Illinois. A total of 71.65 miles of paving was laid during the week ending Oct. 2. This breaks the record made in 1928 by about a mile.

What Price Beauty?

Prof. Paul H. Nystrom of Columbia University is authority for the statement that close to $750,000,000 a year is expended by American women for the services of beauty shops and the purchase of materials for beautification.

On the Making of Lakes

A number of cities in Northern Illinois have remedied the oversight of nature and provided themselves with sizable artificial lakes. Decatur is credited with the largest project of this sort—a lake and park system fourteen miles long. Galesburg, Bloomington and Danville have also provided themselves with artificial lakes said to rival in beauty the lakes of Wisconsin.

Then as Now

One of the richest men in America has published a book in which he predicts that by 1950 the American working man will be getting a minimum wage of $27. This looks big, but we predict that then as now real happiness will not depend upon the number of dollars one obtains for a day's work. Then as now dollars will be worth only what they will buy, and even that will be incidental to happiness.

A Modern University

It is hard to keep track of our American universities and determine just which one is the largest, for measuring sticks may differ. But what constitutes a modern university may be gathered from this: "Exactly 900 classes at the University of Chicago met yesterday for their initial sessions of the new school year. At the same time it was revealed that the addition of 40 new names to the faculty roster has brought the number of the teaching staff to more than 800."

A Poet on Farming

Perhaps it requires the insight of a poet to discover the true importance of farming and of rural life in general. At least George Russell, the Irish poet, is convinced that city folk must see the importance of maintaining a high and attractive level of civilization on the farm. According to this poet's estimate, at least one-fourth of a nation's population must be rural in order to insure economic and racial well-being. And Mr. Russell's credentials are not only that he is a poet. For twenty-five years he has been an important figure in the agricultural rehabilitation of Ireland.

Preaching to Tired People

We believe that Dr. Charles E. Jefferson was quite right when he said: "People are tired on Sunday. They have seen enough shows through the week. They have had all the entertaining they care for. What they want on the Lord's day is a quiet conversation with an earnest-minded man who is interested in the high things of the spirit and who knows how to interpret the words of Jesus and the signs of the times. Declamation is a bore, oratory is an offense, fireworks of every sort are an impertinence, but a quiet talk on the deep things of God is always strengthening and healing." People do not go to church to be criticised, pepped up, or entertained. Deep down in their hearts they go for help. And to minister in this field is the preacher's real opportunity.

Vergil and the Simple Life

Two thousand years ago Vergil the great Roman poet was born. The life of Vergil was singularly quiet and uneventful. In common with other unfortunates, he suffered much from ill health—dyspepsia and headache being his chief maladies. But in many respects the poet was fortunate and certainly made good use of his time. Seven years of his life were spent in the composition of the Georgics," a poem on agriculture This poem which deals with the simple things of everyday life has been rated as the most finished poem in the Latin language, and Addison would term it the most finished of all poems. This year learned societies the world over are celebrating the bimillennial of Vergil. And the Italians are making the celebration serve practical ends, for we read: "A bucolic celebration of the poet's anniversary is also intended as a stimulation to agricultural propaganda in Italy. That note was struck today by Marescalchi, undersecretary of state for agriculture. As part of the ceremonies he distributed prizes to the raisers of the best cattle and agricultural products." We are inclined to think that the world could make use of a Vergil or two today, one or more who could interpret the simple life for the distracted men of our times.

Young People and the Kingdom

A certain friendly investigator who makes an appraisal of an interesting religious group remarks as follows concerning the outlook: "One of the most encouraging symptoms is the fact that in several places there seems to be a reaching out after a real remedy for some of the spiritual ills and a few of the young people, keenly aware of the situation, are resolving to thoroughly train themselves hoping later to give their energies if the way opens to constructive service among their own people." We wish to add that it is a great day for any group when its young people decide to train in patience and abide the day when they can give their services whole-heartedly to their own people.

World War Pension Claims

The United States has pursued a particularly liberal policy towards the veterans of wars. The total paid to pensioners from 1790 to 1927 was $7,720,464,743 81. Of this tremendous sum, a little over seven billion was due to the Civil War. At the present time World War pensions are getting under way at a pace that will cost increasingly handsome sums as the years go by The applications under the veterans' law passed last July have greatly exceeded estimates. "Although the veterans' bureau officials anticipate a decrease in the volume of applications now that the first deluge is out of the way, even a moderate continuation of the flow will push up the ultimate cost to the government far beyond the estimate at the time the legislation was passed, reaching possibly as high as 150 or 200 million dollars a year at the end of five years".

The Christian as a Scientist

In one way and another it is becoming increasingly evident the Christian spirit is essential to the noblest utilization of the results of science. But that the true scientific spirit is really born of Christianity in the heart may be new to some What we mean to say is that great scientists become infinitely greater as their efforts are inspired and given tone by the Christian viewpoint of life. For example, the man who is considered the father of modern antiseptic surgery is Lord Lister. Here is what Lord Moynihan recently said of him in a commemorative address: "The prevailing opinion is that Lister was able to do what he did because of his supreme intellectual gifts. You will not accuse me of underestimating those gifts; I have tried to place them in a truer light than before. What is, nevertheless, so often overlooked is his possession of those qualities to which I have now been calling your attention; his great heart, his matchless humanity, his unquenchable faith, his flawless, intellectual integrity in pursuit of knowledge. Without his moral sublimity Lister could never have changed the face of surgery. His idealism, his enthusiasm, his ardor, his earnestness, and his courage were as essential as his experimental genius."

The point is that in any case Lord Lister would probably have been a great surgeon. But because he was a Quaker and possessed of a moral courage which enabled him to defy seemingly insuperable odds, he became perhaps the greatest surgeon of all time Directly and indirectly he is credited with saving more lives than all wars have thrown away But such service was rendered and such greatness came because he was more than a scientist—because he was a Christian as well as a scientist

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Samuel

I Samuel 12

For Week Beginning October 26

A Praying Mother

Under a trial which would have made an ordinary soul resentful, Hannah clings the closer to the Lord (Acts 12 5, 1 Peter 3 12)

Given to a Great Cause

A parent makes many choices which determine the course of the life of a child. No one can doubt that Hannah's choices had much to do in shaping the life of her great son (Ex 32.29; Luke 2:22).

Faithful in Little Things

Samuel was an obedient, respectful errand boy for the aged priest who presided in the house of God He promptly answers the call which he supposes to be Eli's How reluctantly yet truly he tells Eli of the word of God to him (Matt 25 21; 1 Tim 4:12)

Faithful When the People Turn From Him

When the people have turned from him to Saul, hear him say "God forbid that I should sin in ceasing to pray for you (1 Peter 2 23, Isa 53 7, Heb. 12 3).

Blameless

Did you ever hear an old man speak more glorious words than those of 1 Samuel 12 2 and 3 (1 Cor 1 8, Philpp. 2:15; 2 Peter 3:14)?

Man of Counsel

They wanted a king to be like other nations But so long as Samuel lived they came back to him for counsel Counsel which arises out of long experience and careful thought is one of the unique opportunities of old age (Dan 2 14; Jer 18.18, 1 Kings 12:8)

Discussion

Discuss the old age of Samuel as an ideal toward which to strive.

R. H. M.

Beginning January 1931--

THE GOSPEL MESSENGER and THE MISSIONARY VISITOR will be merged and published as a weekly church paper

The decision to merge the Visitor and the Messenger was made at the September meeting of the General Mission Board. The step was based on months of careful study and prompted by an earnest desire to serve the church.

This information is not new to our readers, but the step is such an important one that a formal announcement is quite in place. As the Messenger begins volume 80 it is happy indeed to unite with the Visitor in an effort to produce a better church paper.

The new paper will retain the present name, but add the subtitle: Including The Missionary Visitor. It will be convenient in size and seek to keep the best features of our two papers. The constant aim will be to make the new paper the best possible servant of all the interests and hopes of the Church of the Brethren.

THE EDITORS.

Thomas A. Edison Talks About Prohibition

(Continued From Page 659)

easy. Also that, in spite of all the hue and cry about blind tigers and pigs, his plant had shown a decided improvement in morale, under the new order of things.

We sought now to test him out on some of the proposed schemes suggested for the improvement of the law and its enforcement. He seemed impatient with all this. "Yes, enforcement could be improved," he said. "We have only about two thousand active men engaged in enforcement. New York City has fifteen thousand police to enforce ordinary laws. The government surely should have that many to enforce a single law in the whole United States."

Remember, this is the man who turned the whole world inside out to find a single wisp of bamboo; this is the man who will work days and nights on end, without food, without sleep, to put his hand at last on the prize. He hates the stupid blunders being committed in the prohibition laboratory; he has no use for misleading propaganda, the "fools' gold" of this social experiment. And he is impatient (we thought, even, disgusted) with the half-hearted support and the haphazard efforts being made to accomplish the greatest moral reform in the history of the race.

"Do you feel that modification, coupled with an enlarged educational program, would be good?" Perhaps we should have known better than to have asked that question. A man accustomed to crashing through everything to his objective is seldom tolerant of a cheap substitute. "No," is his answer: "Enforcement is the only remedy. If that fails, then try education."

In other words, why retreat from a sure thing in favor of an uncertain one? He feels that enforcement has not yet had a fair trial; that it has proven, even under almost impossible conditions, that it is the line to follow to success. He is not so naive as to look for a 100 per cent enforcement of this or any other law. That has never been accomplished; it will not come now. But with an honest effort enforcement could be raised to an 80 per cent basis. Mr. Edison expressed amazement at one phase of this question. We asked him why it was, if prohibition were good for business, that so few of the leading industrialists did not help the fight. "This is an enigma," was all he said.

We tried another line. "What about state control?" Again the sweeping away of obstacles that check the march: "Too much complexity—too much politics to be satisfactory." We could not help wondering, as we made a note of this, about the cry of those opposed to national prohibition, that there "is too much politics in this prohibition business," and considering what the cry would be if this were multiplied forty-eight times, in forty-eight different states. The little wizard of West Orange knows more about experiments than most of us; he seems quite sure that experiments carried on in forty-eight isolated laboratories are liable to prove less successful than those conducted intelligently in one central laboratory. He seems to prefer the latter method in his work. He has never been known to revert, childlike, to a procedure already proved futile and disastrous.

"Well, then, what is your opinion of government control?" He'd evidently heard that one before, for he answered it as quickly as the rest. "This has been tried many times, in different parts of the world, but it has never worked."

One last question we shot in: "Suppose, Mr. Edison, that beer were allowed to come back, would it slow down or speed up industry?" We kept thinking about his jerky answer to that, for a long time. "Slow down, most decidedly." Slow down! We couldn't imagine this human dynamo, already past his four score of years, ever slowing down. Neither could we imagine that little world of industry which bears his name, ever slowing down.

Passing out through the great swinging gate and on the street again, we turned to take a last look at the lair of the wizard. It seemed uncanny, senseless. Whistles blew, bells clanged, motors scurried in and out, lights flashed in a hundred places at once, engines and crankshafts were singing a symphony of flying steel. It was a city of signal boards, a universe of wheels.

And standing there in the middle of the road, a devastating thought struck us squarely between the eyes: "Suppose the men who run that place were to go tipsy on the job? S'pose a drunken crew got loose in there, with all that deadly power running wild? What would be the end?" The answer to that one should be enough to frighten John Barleycorn himself.

We climbed into our car, shuddering, almost glad to get away from the place, and went roaring away down the street. Other cars whizzed past, going at twenty, thirty, forty miles an hour. Again the terrible thought: "Suppose these cars were to run wild, helter-skelter, all over the place? What if all of us driving today were just a little drunk, just a wee bit unsteady?" We were doing thirty now: running in and out of traffic, dodging little children in the street, women with babies in their arms. Two trucks went by, loaded with dynamite, braking against the steep hill.

"That's it," we thought. "Modern science has seated us all very comfortably in a car almost too big and powerful for us to handle. We've all got hold of a power that knows no end, released by a touch of the foot, a pressure of the hand. None of us can afford to use that power carelessly. It takes intelligence: cool, sober, Edisonian intelligence. For if it ever gets loose—"

A Study of the Doctrine of Christ's Second Coming

BY B. E. BRESHEARS

3. When Shall These Things Be? Troublous Times to Come

THE discourse of our Lord recorded in the twenty-fourth and twenty-fifth chapters of Matthew was evidently given in answer to the question: "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" It should be of the most absorbing interest to us to look into the Scriptures to discover the great happenings which have been most solemnly predicted to come upon the world before the end of the age.

There are a great many passages which speak of the "Day of the Lord" which we believe to be no other than the time of Christ's coming and the events to follow. Preceding this time is a period which we find mentioned as "the last days." The expression is found repeatedly. In some places it means a period of considerable duration, even taking in the whole of the Christian era. We need not be surprised at this since God does not count the years as man. "One day is with the Lord as a thousand years, and a thousand years as one day." But in most of the passages it is doubtless confined to a comparatively short time preceding the second coming. To Daniel this period was defined as "the time of the end."

Jesus made it clear that no man nor the angels could know the exact time. Just now we recall only two passages which seem to intimate the time of the Master's coming. First: "This gospel of the kingdom must be preached in all the world, for a witness to all nations, and then shall the end come." This is very indefinite. No one can know when this will be consummated. We turn to the other, where our Lord has intimated that we may know, not exactly, not the day or the hour, but when the time is very near. He says: "Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors."

The leafing of the fig tree is preceded by the warm sunshine and showers of the spring time. So the period of time, the last days, will gradually, and unperceived by the masses, be ushered in by the appearing of those signs one after another which the watchful Christian need not mistake.

However, we may not base a conclusion upon the fulfillment of one or a few of the prophecies as to the very nearness of the time. All of them relate to events which are to appear in the last days in the period immediately preceding "the day of the Lord" or the day of his coming. We must not conclude that because some of these have in a measure appeared in the past therefore we can not rely upon the prophecies as a whole. Our Lord said we may know when the time is near, even at the doors, but this is conditioned upon the appearance of all these things.

Many of the things mentioned have been partially fulfilled at different periods. They have served to stir up the waiting child of God to greater watchfulness and greater consecration. Doubtless their ordering was for this purpose. But as the time draws on the prophecies partially fulfilled in the past will be intensified, and those which have not appeared in any degree will come along. The teaching seems to be that all of them must appear in the last days to an intense degree.

We can not, however, get away from the thought expressed in so many places that these things will come as a surprise and amazement to all people. Some of them are of such a nature as to attract world-wide attention and bring world-wide fear and distress. Some of them will affect not only the earth, but the planets and the heavens. These last and most pronounced occurrences will doubtless be so sudden and come with such rapidity as to be almost simultaneous. They will culminate in the appearance of the Son of God in the clouds of heaven with power and great glory. There will be no time for us to set our houses in order. There will be no time for the sleeping to secure oil when their lamps shall have gone out, "For as a snare shall it come on all them that dwell on the face of the whole earth." Hence, we see the great need for prayerful watching and for a loyal and truly devoted life. The wise as well as the foolish virgins were startled and awakened from slumber by the cry: "Behold the bridegroom cometh; go ye out to meet him." "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding."

There is a thought expressed in Luke 21:28 which we wish to here notice. Jesus says: "When these things *begin to come to pass*, then look up and lift up your heads; for your redemption draweth nigh." We should see the things mentioned as they begin to come. Many of them may not be so greatly noticeable at first, but others will appear, and still others, and finally there will break upon our world such a time of disaster, such a time of sore anguish and trouble, as the world has never experienced.

Jesus in his answers to the questions quoted takes in the whole scope of happenings which should most concern his people down through the ages. His prophecies tell of the destruction of Jerusalem, of the persecutions of his people, of the rise of false prophets and false Christs, of the attendant backslidings, and of the sore tribulations of the last days, all this leading up to and ending in "The great and dreadful day of the Lord" (Mal. 4:5).

We will give but a few of the many quotations which might be brought. These being mostly from Christ's own words in answer to questions. He says: "There shall be wars and rumors of wars . . . for nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginnings of sorrows. . . . And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold" (Matt. 24:6, 7, 11, 12). In verses 21 and 22 he speaks of world-wide distress. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." Continuing he says: "Then if any man shall say unto you, Lo, here is Christ, or there: believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders: insomuch that, if it were possible, they shall deceive the very elect. Behold I have told you before." Verses 29 and 30: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the

powers of heaven shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Luke 21:25, 26 varies just a little: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of the heavens shall be shaken."

Daniel 12:1 is very interesting because it not only agrees with the quotations given, but it is concerned with Daniel's own people. They are never lost sight of in the Bible prophecies. They are to be delivered in these troublous times. "At that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." In Jer. 30:5-7 we have strong teaching of the same kind. "For thus saith the Lord; we have heard a voice of trembling, of fear, and not of peace. . . . And all faces are turned into paleness. Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it."

We might go on citing scripture which plainly shows that there is a time of overwhelming tribulation to be visited upon the unbelieving world. Most of the book of Revelation is concerned with these great events. The opening of the seven seals, the sounding of the seven trumpets, and the pouring out of the seven vials are varying views of the time when these great occurrences are to be consummated in the coming of Christ.

Space forbids the bringing in of scriptures to show that God's people will be delivered from this unprecedented time of "temptation, which shall come upon all the world, to try them that dwell upon the earth." "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: The earth also shall disclose her blood, and shall no more cover her slain" (Isa. 26:20, 21).

Omak, Wash.

The Prodigal

(Continued From Page 663)

"Where I been, you say? Oh, all over, that is, not all over very far. Just here at Goosenest ranch, and you wouldn't guess it, boy—I was the chef!"

"The chef!" repeated Robert incredibly." You—mean the cook?"

"Yeh, that very thing, the cook. They called me 'Swelly," he explained grinning broadly at the remembrance. "It sounds like a cook's name don't it?" He threw back his head and laughed heartily. He was in good spirits and had evidently forgotten his shameful flight from the camp a few months before. Robert wondered if he would mention the incident. He was not long in doubt, for being naturally talkative, Nielson felt it his duty to relate all that had transpired since that day.

"Say, boy, you know Davy came after me that night I left. I hated to turn him down—but—" and Nielson's honest face grew serious, "I couldn't bear to see your mother's face. I call her the angel. When I came to myself, sez I, 'Old Nielson, you're not going back until you can act decent—till you can throw the bottle in the face of any boob that offers it, be it friend or foe.' And, Old Nielson sez to me, 'All right, sir, here's a go. We'll clean up and stay straight 'cause God never gives up a prodigal—' and here I am." He laughed joyously, straightened his big shoulders and a proud light shone in his honest blue eyes.

"Here I am," he repeated exultantly, "and I ain't quit over since me and Nielson made that agreement."

"That's fine, Nielson, fine," agreed Robert earnestly. "Now that you are going strong again I hope you can stick to it. You know this business of being square is the task of a manly man. It is a hard fight to always be master."

"You're right, boy," agreed Nielson heartily. "That's what your mother said, too, that a feller couldn't be good by himself. He had to have something bigger and better than himself."

"Do you have that, Friend?" asked Robert, surprised.

"Sure enough. I can remember some religion I got at the church and out'n the sings and stories at the camp. I left the little book. I was crazy for doin' it, but it was gone and I was ashamed to come back and get it. I allus remember what she said: 'God never gives up a prodigal.'"

Throughout the long afternoon Nielson kept up the conversation and Robert congratulated himself on the good fortune that gave him such an interesting companion for the wearisome journey. Twilight had fallen when they reached the rim of the valley and with the darkness the travelers fell silent. At last Nielson burst forth.

"We're nearly home now, boy. I want to ask you somethin' I've been thinkin' of for a long time. You know I've got a little homestead in the hills about a mile east of Somerset. It's a nice location for a home. A woman would sure like it there." He paused a moment and seemed lost in revery. Robert waited, wondering, expectant. "Do you think Zelda would marry me?"

"Zelda, my sister!" Robert's tone was almost a rebuke. His heart rebelled at the thought. Zelda and Nielson, it was unthinkable! He tried to frame a suitable reply but his mind was so confused that he could not think clearly. He sat strangely silent.

"What's the matter, lad? You're not mad, are you?" Nielson queried, curiously. "I just thought I'd ask, what you thought, that is all."

"No, Nielson, I am not angry," answered Robert, slowly, "but if I were you I would not think of Zelda. If I'm not mistaken she is promised to the young timber cutter from Oregon, Michael. You remember him?" Robert sighed gratefully when it was over. It was only a guess about Zelda and Michael, but it might be true. At least it seemed to satisfy Nielson, for the discussion was abruptly dropped and he seemed none the worse off for the experience.

That night the sound of hoof beats and the rattle of chains sounded like music to a waiting mother's ears.

"It's Robert," she sighed, happily. "Here, Gordon, is the lantern. Tell him to come right in for supper. I know he is hungry."

Gordon hurried outside. Robert seemed to be having an argument with some one. He flashed the lantern light into the faces of the two men. "Nielson! Why hello, old scout! Go on in, Robert, I'll put up the team, you're tired. Sure Nielson, go on in for supper. Mother has plenty. She'll be glad to see you," urged Gordon, kindly.

At last Nielson allowed himself to be coaxed into acceptance and reluctantly followed Robert into the house.

"Mother," called Robert, "I've brought a guest with me."

"Nielson!" Martha Salem stared at the honest smiling face. Something she read in his bearing and in the straightforward look in his eye, thrilled her heart with joy. "Welcome back to camp," she cried earnestly, "we have been waiting long."

Nielson hung his head for a moment, then straightening he answered: "Thank you, ma'am. Your words are kind. I've tried hard to be worthy of them. And—and I don't sleep over anymore."

Nappanee, Ind.

CORRESPONDENCE

DISTRICT MISSION WORK

The District Mission Board of Western Canada through special effort and correspondence with a number of evangelists was able to secure Bro. Ralph G. Rarick of North Manchester, Ind., to serve us in an evangelistic campaign from June 8 to Aug. 18. Bro. Rarick had a very busy season and visited all of our organized churches, as well as our District Meeting and summer camp. His work resulted in a goodly number of converts and we believe was very beneficial and helpful to the membership in general. It was splendidly received by the communities in which he worked.

His report to the District Mission Board on completing his work, was very encouraging and helpful. It strengthened them in the belief that we need a good District evangelist to devote all his time to the work of the District. We have the field in which several good workers could do a great deal of good for the people, as well as to strengthen greatly the Church of the Brethren here.

The present outlook is much more encouraging than it has been in the last ten or twelve years. We believe that the people of the District will strongly support a larger service. We believe that in due time we will be able to report definite and progressive service in this field.

A. J. Kauffman, Secretary,
District Mission Board.

Arrowood, Alta., Canada.

DEDICATION OF THE NEW CHURCH AT LA VERNE, CALIFORNIA

Fond dreams which had their birth in 1912 became a reality Sunday, Sept. 21, when the beautiful new edifice of the La Verne church was dedicated.

Not since the Annual Conference held here in 1928 has there been such a gathering of Brethren in La Verne From the San Joaquin Valley, from Long Beach, Glendale, Los Angeles, and from adjoining towns they came to attend the dedication of the new church. Automobiles crowded the streets for several blocks surrounding the new edifice The crowd filled all the pews and many chairs were brought in, but when the service began many were standing and some were turned away, although the capacity of the building is said to be 1,300.

The dedicatory address was given by Dr. D. W. Kurtz of Long Beach, who stated that the new building was dedicated to God, to the community, to the younger generation, the unborn generation, and to the young people who will come to La Verne College for all time. He emphasized the point that spiritual values are the basis of all security. He also said that the beauty and harmony of the new church are conducive to worship and meditation.

At the close of his address he conducted the solicitation of the thank offering, which was $17,342.80 in cash and pledges. This was started with a donation of $2,000. A couple of others gave $1,000 apiece; the Men's Bible class pledged $1,500; the Mothers' Sunday-school class, $600; the Dorcas class, $150; and the Junior department, $100. A number of individuals gave sums ranging from $500 down to $5.

Miss Mina Throne and Lloyd Emmert rendered vocal solos and the choir, under the direction of Harvey Brubaker, sang an anthem, "Send Out Thy Light."

Everyone was thrilled with the beautiful organ music produced by Prof. Ralph Travis. The dedication ceremony was led by Pastor Galen K. Walker. Dr. J. B. Emmert led in the consecration prayer. Others taking part in the services were Dr. E. M. Studebaker, Rev. Edgar Rothrock, Dr. W. I. T. Hoover and Dr. J. P. Dickey.

Sunday morning the new building was almost filled to its capacity, including the gallery and prayer room. Rev. Galen K. Walker had for his theme, "Building the Church." He was assisted in this service by Prof. Crawford Brubaker and Brethren O. L. Minnich and D. W. Crist. Prof. Travis presided at the organ and Mrs. A. J. Beckner led the singing. The Apollo Four sang, "Thanks Be to God."

The personnel of the quartette is: Albert Gnagey, Marvin Bollinger, Vernon Heckman and Daniel Stover.

Dr. E. M. Studebaker, president of the college, delivered the message in the evening, entitled: "The Relation of the College and the Church." The Æolian quartette, George Berg, Orville Thomason, Doyle Montz and Russell Frantz sang a number and the following ministers assisted in the service: S. J. Miller, H. A. Frantz, Ray R. Cullen, and D. L. Forney. Prof. B. S. Haugh was chorister and Miss Vera Hoover organist.

Sunday evening the baptistry was appropriately dedicated and christened with a bottle of water brought from the Jordan River for that purpose by Dr. F. M. Shirk. Pastor Galen Walker officiated at this ceremony. Monday evening before the pipe organ recital four were buried with Christ in baptism in this baptistry by Bro. Walker. Nellie Mae Jamieson and Wayne Schrock, two Sunday school children who had been awaiting this occasion for sometime were in the group. It was a most impressive ceremony. The baptistry is behind a plate glass window and in the background is a picture of the Wissahickon Creek in Pennsylvania, near Germantown, where the first converts to the Church of the Brethren faith in America were baptized The water splashing against the heavy window and the picture beyond made a very impressive ceremony.

About a thousand people attended the first pipe organ recital given Monday evening by Dr. Roland Diggle of Los

(Continued on Page 670)

Notes From Our Correspondents

(Continued From Page 661)

IOWA

Fairview.—A. T. Hoffert of Chicago came to our church June 1 as summer pastor, remaining until Sept. 1 This was very much appreciated by Bro O. Ogden who has been in the pulpit here for thirty-five years Sunday-school officers were recently elected for the year with J. W Tarrence, superintendent. Several from here attended the District Meeting at Council Bluffs and Bro. Ogden was our delegate. Izora Statler represented the Sunday-school. Several of our young people are away at college this year and are very much missed in the home churel The Ladies' Aid has had a good attendance this summer at the Thursday meetings, much good being accomplished. The last week in August we held a series of meetings conducted by the different evangelists of the community, each one preaching one night. Bro. Hoffert showed slides of our foreign countries and also illustrated songs every night. This was very much enjoyed by all As a result of the meeting one was reclaimed. Bro M. A. Whisler also filled our pulpit one Sunday in August. Our young people's meetings on Sunday evenings are very interesting We very much enjoyed the B. Y. P. D. conference held here in June —Ola Tarrence, Udell, Iowa, Oct. 1.

Sheldon church met in council Sept 16. Bro. J. E. Rolston was re-elected elder; the writer, Messenger agent; P. H. Glessner, clerk; Earl Brewster, Sunday-school superintendent. We will hold our love feast Nov. 24 Bro. C E. Kimmel and Sister Grace B. Kimmel were delegates to District Meeting. We had with us during the summer vacation Brother and Sister Tracy Shenton from Bethany Bible School. Their work was very satisfactory and we hope to have them with us again.—Grace B. Kimmel, Sheldon, Iowa, Oct. 1.

KANSAS

Appanoose.—At our regular quarterly meeting Sept. 30, we decided to hold our communion Oct. 11 commencing at 7 P. M. Delegate chosen to District Meeting. Bro. C. W. Shoemaker, with Jas. Firestone, alternate. We decided to choose our Sunday-school officers for the year at an early open meeting of the school.—Mrs. John Beckner, Michigan Valley, Kans., Oct. 1.

Chapman Creek church met in business meeting Sept. 27. Officers were elected for another year: Bro. W. A. Kinzie, elder; Sister Ada Correll, pastor; Mrs J. F. Correll, superintendent; Mrs. E. Derrick, Messenger agent and correspondent. Bro U. S. Brillhart will be our delegate to District Meeting Chapman Creek and Abilene churches will hold a joint love feast Oct 15. We expect Bro. J. Edwin Jarboe to conduct our revival meetings in November.—Hazel Butler, Abilene, Kans., Oct. 4.

Monitor church met in business meeting the last of August. Delegates chosen for District Meeting are W. H Klepinger and Mrs. E. E. Yoder, with Mrs Chester Murray and Mrs. Estel Pound, alternates. Harvest meeting day was appropriately observed Sept. 21. After the morning sermon by the pastor, an offering was taken for District mission work In the afternoon a neighboring church gave an interesting program. Promotion and rally day was observed Sept. 28. Our former pastor, Galen T. Lehman, has moved to Mt. Morris, Ill., where he is field man for the college Our church work is moving along nicely under the efficient leadership of our new pastor, John H. Lehman. Our fall communion will be Oct. 12. Bro. Ralph G. Rarick will be with us the first part of November in an evangelistic effort.—Mrs. J. M Sturzman, Conway, Kans., Oct. 2.

Navarre congregation met in business meeting Sept. 23. Eld. C. A. Shank was reelected elder for another year. Sunday-school superintendent is Bro D. S Strole; Christian Workers' president, Sister Katherine Larsen; correspondent, the writer; Messenger agent, Sister K Larsen. Bro. W. A Kinzie was chosen delegate to District Meeting with Sister Elva Haas, Sunday-school delegate. Bro Ralph G. Rarick will begin a revival meeting here Nov. 26. Our love feast will be held the evening of Oct 25. We held services in our newly decorated church Sept. 28. We have been having services in the basement for three months as the auditorium, class rooms and floors have all been done over The Ladies' Aid purchased a new carpet for the pulpit and new aisle runners. A promotion day program was given Sunday evening, Sept 28, by the elementary department. The senior class gave a playlet which was enjoyed by all.—Mrs. Hettie Nincehelser, Hope, Kans., Sept. 30.

Paint Creek church met Sept. 28 for an all-day meeting. There were Sunday-school and preaching in the morning and council meeting in the afternoon. It was thought best to wait until our elder, Bro. Neher, could be with us to elect an elder. The writer was chosen Messenger agent and correspondent We will hold our series of meetings in November. We are very glad to have Bro. Argabright and family with us, as we have been without regular services for several months. Our Sunday-school superintendent is Sister Erma Argabright. A committee will choose teachers for the various classes. Our Aid is progressing nicely; we are quite busy making children's garments in preparation for our mission box this fall.—Minerva Strohm, Redfield, Kans, Sept. 30.

Pleasant View church met in annual business session Sept. 12 at which time all church and Sunday-school officers were elected for the year. Bro Glen Finfrock was retained as superintendent of the main school Myron Hornbaker was elected president of the Christian Worker Band, Sister Barbara Showalter of the Junior Band. Delegates chosen to represent the church at District Meeting: Sisters Gertie Showalter and Hazel Hollinger. The church decided to adopt the envelope system in the interests of the finances of the church. Sept. 28 we enjoyed a day of good things: an uplifting Sunday-school rally, an all-day meeting, promotion exercises, annual birthday anniversary offering, and programs both morning and afternoon. Bro. J. Hugh Heckman gave us two much appreciated addresses. Our revival meeting will begin Oct. 19 with Bro. Ralph G. Rarick of North Manchester, Ind., in charge. Our lecture course will begin in November, with a number each month during the winter. Since the busy season our Aid Society is again doing active work. Sister Mary Finfrock was retained as president for another year. Two women of the community recently were received into Christian fellowship by baptism.—Anna Miller, Darlow, Kans., Oct. 1.

Scott Valley church met in business meeting Sept. 27. Church and Sunday-school officers were chosen for the year Bro. D. P. Neher, elder; E. D Leavell, trustee; H. L Phillippi, Sunday-school superintendent. Bro. D J. McCann was chosen delegate to District Meeting with H. L. Phillippi, alternate; Sister McCann will represent the Sunday-school with Sister Fred Simmons, alternate. It was decided to hold a revival meeting and a love feast sometime this fall.—Mrs. W. R. Benedict, Westphalia, Kans, Oct. 1.

Verdigris congregation met in business session Sept. 27. Bro. D. P. Neher was retained as elder and Bro. Ernest Matile as Sunday-school superintendent. Our Sunday-school kept up a good attendance during the long, hot and dry spell. The young people have a Bible study or program each Sunday evening, followed by a short service by the pastor. These services are well attended.—J. A. Strohm, Madison, Kans., Oct. 1.

Victor church met in council Sept. 13. Sunday-school officers were elected, the superintendent being Bro G. N. Balm. Delegates to District Meeting. Bro. G C. Bradshaw and Sisters Lila Winder and Anna McDaneld, from the church; Bro. G. N. Balm and Sister Iva Bradshaw from the Sunday-school; Bro. Russel Elliot and Sister Zelma Winder, from the Christian Workers; Sister Nellie Ewing from the Ladies' Aid. We are expecting Bro. Nickey to begin a series of meetings Nov. 2. Bro. F. A. Wagner preaches for us each Sunday evening and has been giving us some especially good sermons.—Mrs. Anna McDaneld, Waldo, Kans., Oct. 6.

Washington church met in council Sept. 27. The visiting brethren gave favorable reports. Sunday-school officers were elected, Bro. Calvin Gauby being superintendent. Bro. S. M. Gauby was chosen delegate to District Meeting. Our love feast was Saturday evening with Bro. E. D. Steward officiating. About forty-five communicants were present. We were glad to have with us a number of visiting members from the Belleville church Sunday morning we had a program of talks and special music followed by a sermon by Bro. Steward. The meeting closed that evening with another sermon by Bro. Steward. —Mrs. Minnie Bell, Washington, Kans., Oct. 2.

MARYLAND

Baltimore (First).—At the September council the resignation of our pastor, A. L. B. Martin, was presented to the congregation but was not accepted. Bro. Martin then asked the congregation to release him from further pastoral service as he had accepted a call from the Chambersburg church. This request was granted to take effect Oct. 1. Sept. 26 over a hundred friends in the congregation and community gathered at the church. A short program was rendered which included a talk reviewing Bro. Martin's work in the First church. He began his pastorate in July, 1917, in the Fulton Avenue congregation as it was then known. At this time we had a small congregation of eighty-nine members. In thirteen years Bro Martin increased the membership to 279. Dr. W. W. Carroll of the M. E church also spoke of Bro. Martin in the community. At the close of the meeting the Martin family was presented with appropriate gifts, manifesting the love and esteem in which the pastor and family are held by the workers in the congregation. Sept. 28 Bro. Martin preached his last sermon to large audiences, 212 being present at the morning service, and 157 in the evening.—Mrs. E. D. Hunter, Baltimore, Md., Oct. 7.

Beaver Dam church met in council Sept. 6. We decided to hold our communion services Sunday, Nov. 2; examination services at 10:30 A. M., love feast at 6 P. M. We reorganized our Sunday-school by electing Bro. J. R. Klein, superintendent.—Jesse R. Klein, LeGore, Md., Oct. 5.

Brownsville.—Our church met in council Oct. 4. Our love feast will be held Oct. 25 at 4 P. M. All three of our Sunday-schools have reorganized for the year beginning Oct. 1. Bro. Gail Mullendore was elected superintendent here, Bro. Frank Badger at South Brownsville, and Bro. Maltby Younkins at West Brownsville. A father and son banquet will be held in the near future supervised by the Sisters' Aid Society. Bro Walter Coffman of Yakima, Wash., preached for us on Sunday evening, Sept. 28. Our pastor conducted installation services Oct. 5 for the Sunday-school officials at all three churches. -Mrs. Ira L. Kaetzel, Brownsville, Md., Oct. 6.

Middletown Valley.—Bro. Harper Snavely of University Park, Md., has taken up work as pastor of our congregation and preached a very appropriate harvest day sermon Sept. 28. We decided to hold our love feast Oct. 25 in the Myersville house. Our Sunday-schools are progressing nicely. Grossnickle's school contemplates holding rally day Nov. 2 with preaching service at 10:30 A. M., and song service in the afternoon.—C. N. Frushour, Myersville, Md., Sept. 30.

Thurmont.—We held our semiannual council Oct. 3. The deacons reported favorably. M. O. Lawyer was unanimously elected superintendent of our Sunday-school; the writer, correspondent; Strafford Lawyer, Messenger agent. The ministerial board is to see that the pulpit is filled. The Ladies' Aid will look after delinquent members. Bro. M. G. Wilson of Frederick is to commence a two weeks' meeting Oct. 12, followed by the love feast Oct. 26, 6 o'clock.—Allen D. Hoover, Thurmont, Md., Oct. 4.

MICHIGAN

Sunfield church held an all-day harvest meeting Sept. 21. Several came from Lansing, Battle Creek, Woodland and other places Special music was rendered by the Battle Creek and Woodland congregations. This was also the beginning of our revival, conducted by Bro Chas. Forror. He was assisted by our pastor, Bro. Ervin Weaver, and they visited every member's home and also in the surrounding community. The church has been strengthened spiritually and feels well repaid for the revival effort. We appreciated very much the attendance of members of other denominations. The meetings closed Oct. 3 with a communion, fifty surrounding the table. Sept. 28 Sister Forror gave an illustrated talk to the children. Oct. 5 our pastor gave a fine installation sermon for the Sunday-school officers and teachers Our new school year began Oct. 5 with an attendance of seventy-seven. Verna Pheal, Sunfield, Mich., Oct. 7.

MINNESOTA

Root River.—During June an interesting and helpful Vacation Bible School of two weeks was conducted by home talent. Sept. 14 we held an all-day harvest meeting. All enjoyed the fellowship together, also the splendid sermon by our pastor, Bro. R. E. Zook, in the forenoon. In the afternoon Bro. Glen Rummel of Fredericksburg gave us a fine missionary message. Sept. 21 Prof. Davis of Mt Morris College gave us two excellent messages Bro. W. F. East and wife represented the church at District Meeting Oct. 5 was decision day and we were glad to see three of our intermediate boys unite with the church The Sunday-school opened the new year with Bro. East as general superintendent. Our love feast is to be held Oct. 24.—Mrs. John W. Ogg, Preston, Minn., Oct. 6.

MONTANA

Poplar Valley church met in council June 21. Officers for the year were elected as follows: Bro. Geo. Swihart, elder; Bro. Harry Swank, clerk; Bro. Amos Jacobs, trustee. It was agreed to give our members at Glasgow the privilege of having the love feast in their midst this year Bro. Geo. Swihart was chosen to represent us at District Meeting. July 17 Brother and Sister David Miller and son of Minot, N. Dak., arrived in our midst for a few days of District work. Inasmuch as other visiting members were expected to be with us over the week-end a communion service was arranged for July 20. Nineteen were at the table, Bro. Miller officiating. Previous to the service, Brother and Sister Harry Swank were ordained to the eldership. Bro. Miller was sent here by the District Mission Board to aid the churches of this section and to reach the more isolated members. Sept. 7 Brother and Sister Miller began a two weeks' meeting for the Poplar Valley church. Five were baptized; two others came out on the Lord's side and all the members were greatly benefited by Bro. Miller's coming. As we have no churchhouse in Scobey, the meeting was held in the Pentecostal church.—Mrs. J. W. Snyder, Scobey, Mont., Oct. 4.

NEBRASKA

Bethel church met in council Sept 12. All officers for church and Sunday-school were elected for the year beginning Oct. 1: Elder, Bro. Robert T. Sink; Bro. J. O. Sailor, church clerk; Sunday-school superintendent, J. W. Maust. Our promotion service was Sept. 28. June 8 we observed as Children's day, the children rendering the program. Our communion will be held Oct. 12, 7:30 Bro. Sink and wife represented us at District Meeting. Our attendance during the hot summer months was good both at church and Sunday-school —Laura Bridge, Shickley, Nebr., Oct. 6.

South Beatrice church held their quarterly council Sept 17. Officers were elected for the year: J. S Dell, elder; Harry Teeter, Sunday-school superintendent. We held our harvest meeting Sept. 28 which was also promotion day for the Sunday-school. We all enjoyed the program. Bro. Robert Sink gave us two stirring addresses. The choir and male quartets furnished some splendid music. Aug. 17 the La Verne quartet was with us and we greatly enjoyed their program. Our Aid Society spends an afternoon each month visiting the shut-ins We gave our Sunday egg money the past year for the building fund; it amounted to $390.—Mrs. Hattie Dell Frantz, Holmesville, Nebr., Oct. 6.

NEW JERSEY

Amwell church enjoyed having with us Sept. 28 Brother and Sister Royman and Bro. H. K. Garman of the Ambler church. Bro. Garman preached for us at the Bethel house in the afternoon; in the evening at the Amwell house. Sister Lillian Emey was licensed to preach. Bro. Garman gave the charge and all present were very grateful for his message.—H. T. Horne, Sergeantsville, N. J., Oct. 6.

OHIO

Center.—Sept. 28 our pastor conducted installation services for the officers and teachers in the Sunday-school. At our quarterly council Oct. 1, we decided to try the budget system, and adopted our first budget. A revival will begin Oct. 12 and our love feast will be Oct. 25, at 6:30 P. M.—Esther Riemenschneider, East Canton, Ohio, Oct. 2.

Fostoria church met in an all-day harvest meeting Sept. 7. Our pastor preached the sermon in the forenoon. In the afternoon we enjoyed a praise service and another good sermon by Bro. Eikenberry. At our regular business meeting Sept. 11 Sunday-school officers were elected, the superintendent being F. E. Clevenger. Our pastor tendered his resignation, which was accepted by the church, to take effect Oct. 1. Bro. Canfield of Marion, Ohio, will be with us Oct. 12 to begin a two weeks' meeting.—Mrs. F. E. Clevenger, Fostoria, Ohio, Sept. 30.

Harris Creek.—Sept. 19 brought the closing address of Bro G E. Yoder in our two weeks' revival. Many said that this was one of our best revivals, though there were no accessions. Bro. Y left and Bro Berkebile did much visiting in the homes of the community during this time. We appreciated the interest shown by neighboring congregations not only by their presence but by bringing us special music. Our pastor, D. G. Berkebile, is now holding a revival in the Fairview congregation. We are planning on having our love feast on Thanksgiving evening, Nov 27.—Fhern Cassel, Bradford, Ohio, Oct 4

New Philadelphia.—The spirit of cooperation has helped the Sunday-school and church to make a record this summer in attendance and growth, not only in numbers, but in real devotion and in Christian living. There is a genuine spirit of cooperation and enthusiasm being shown as we enter the autumn season with its particular duties The young people and juniors are having programs each Sunday evening. The Ladies' Aid Society is meeting each week. All the organizations of the church have accepted the challenge of Jesus, "We must work the works of him that sent me, while it is day: the night cometh, when no man can work." The newly elected officers of the church and Sunday-school begin their duties Oct. 1. A meeting which was especially enjoyed this summer was the union service held on our church on Sunday evening, Aug 24. A powerful sermon by the Rev. James O Dodd, of the Church of Christ, was delivered to a crowded house. Sept. 28 was promotion day in our Sunday-school, with an attendance of 101. After the lesson period the classes assemble in the church auditorium for the promotion exercises, with the superintendent, Sister Anna Nolt, in charge. Address by pastor, on an important phase of Christian education; installation of officers and teachers by the pastor administered the charge of office. Oct. 12 is the date for our evangelistic meetings to begin, with Bro, David Metzler, Nappanee, Ind., as the evangelist. Mrs. W. M. Young, New Philadelphia, Ohio, Oct 1

Springfield.—Since our last report the following names have been with us: Samuel Bollinger of Michigan, H. R Stover of Kansas, C Ray Keim of Manchester College, G. A Hunegardner of Elliot, Ohio. Their helpful messages were much appreciated. Bro Hunegardner lived here fifty years ago and those who remember him as a boy were grateful for the opportunity to hear him preach. At our mid-week services two young mothers and a boy applied for membership which was duly organized Oct. 5 This makes thirteen people to unite with the church in the last two years. None of them knew of the Church of the Brethren before locating here Sept 21 the Nameless Colored Gospel Alliance, Ohio gave a program of church songs to a large and appreciative audience Sept. 28 a promotion service in the children's department was followed by an installation service for teachers and officers chosen for the year. We are looking forward to our revival services to begin Nov 3 in charge of Bro. Wilmer Petry of Pitsburg, Ohio. Our Aid departments of church work are moving forward under the efficient direction of our pastor and his helpers. -Alice C. Mumaw, Springfield, Ohio, Oct. 6.

Stonelick.—Our elder, Jesse Noffsinger, met with us to council Oct 4. A favorable report was given of the yearly visit by the elders. Our love feast is appointed for Nov 8 at 7 P. M. Bro Lee Vandergrift was chosen Sunday-school superintendent, and began Oct 5 Sunday-school was followed by Bro. Noffsinger giving us a good talk We are hoping to have a revival yet this season.—Anna Hoch Goshen, Ohio, Oct 6.

Toledo (First).—June 8 was observed as Dad's Night with 300 present and a sermon by our pastor, R. R. Hatton, on Boys Due to Two Boys. June 23 to 28 the pastor and five of the Sunday-school boys were at Camp Mack. Aug. 10 the District Board of Christian Education rendered a program on Christian Education. Our quarterly council was held Sept. 2 The Sunday-school was reorganized by reelecting H. E. McKimmy, superintendent Services were resumed Sept 7 celebrating the sixteenth anniversary of the organization of First church and the fourth anniversary of the pastorate of Bro Hatton. The Toledo church was organized Sept. 5, 1914, with twenty-one charter members. Bro. Hatton came here Sept. 5, 1926 and a new beginning his fifth year. The sermon was on, The Door Is Open, Can Not Be Closed. Following this service the Sunday-school met at a park for the annual picnic. In the District musical contest at Green Springs church Aug. 28 our ladies' quartet and ladies' chorus took second place in competing with seventeen churches. The latter class purchased shades for all windows in the church auditorium which added much to the worshipful atmosphere A rally day program was rendered Sept 28. Twenty-five promotion certificates were given Installation services for the Sunday-school officers and teachers were held by Bro. Hatton. Following this service a reception was given our pastor and wife as evidence of the church's faith in the faithfulness of their pastor and in appreciation of what he has meant to the church. Sunday evening services opened again Sept. 21 with H. E. McKimmy, Toledo, Ohio, Oct. 6

OKLAHOMA

Guthrie.—Since Bro. Lawrence Lehman, our summer pastor has gone to attend school at McPherson, we are without anyone to preach to us. Sept. 28 Bro. E J. Glover, our presiding elder, gave us a sermon in the afternoon, and made an appointment to meet with us the following week in a prayer service, and to make some arrangement for our meetings. He consented to give us two Sunday afternoons each month for the present. We decided to use our Daniel Sowers also had a revival meeting sometime after Jan 1. Our Aid Society also had a joint all-day meeting with Oklahoma City on that day The District President, Sister Mollie Kinzie, was present to talk on the Women's Work and our part in the year's program. Bro. Glover and Bro Josiah Lehman and Bro. Kinzie also gave us encouragement Ellen Garst Lehman, Guthrie, Okla., Oct. 6.

OREGON

Ashland church is looking forward to a series of revival meetings to be conducted by Bro Geo. Hilton of McFarland, Calif., to begin Sunday, Nov. 2. Sister Blanche Lininger was unanimously reelected Sunday-school superintendent. Rev. E. F. Atchley, field representative of the Anti-Cigarette League, gave a lecture in our church last Sunday. Oregon is taking the lead in the fight against this evil now that Nov 4 the voters of the state will have a privilege no other state has ever had of voting on the cigarette question, whether we do not have cigarettes in Oregon. Our young people expressed a desire to organize a B. Y. P. D., which will be effected in the near future —Mrs M C Lininger, Ashland, Ore., Oct. 4.

Newberg.—Our church met in council Sept. 27. The church and Sunday-school officers were elected. Bro. Leander Smith was retained as elder for another year. Mrs. Leander Smith was chosen Sunday-school superintendent and Messenger correspondent and agent. Five letters of membership were received—one being a decision which will add considerably to our working force. We decided to hold our semiannual love feast, Saturday, Oct. 25, at 7:00 P. M. Sunday, Sept. 28, was a good day for the Newberg church The Dunsmuir people worshiped with us in the morning. A lunch was served at noon at the church. At 2:30 P. M., the Willamette Valley Sunday-school convention of the Church of the Brethren convened with us The following schools were represented: Albany, Damascus, Portland and Newberg. The afternoon was spent in discussion of Sunday-school methods. The evening services were spent in discussion of the work of the B. Y. P. D. Brethren Snelling and Weiss from Portland and Bro Barr, Sisters Holl and Barr of Albany were the principal speakers of the program. The meetings were enjoyed much by all who were present.—Mrs. Leander Smith, Newberg, Ore., Sept 29

PENNSYLVANIA

Ardenheim.—Bro. W. J. Swigart, who has been pastor of this church for fifty-three years, conducted a week of evangelistic services and closed with a communion service on Oct. 5. The ministers of the Huntingdon church helped with the preaching. As a result of the effort twelve were baptized. Brother and Sister Swigart will soon go to Florida for the winter and while they are gone Bro Embres and Bro Cisney, two faithful young ministers, will carry on the work Brother Swigart tutors these young men one evening a week when he is home. —Mrs. O. R. Myers, Huntingdon, Pa., Oct. 7.

Artemas.—A harvest and missionary service was held July 28 Bro. J. B. Miller of Curryville, Pa., delivered the messages. Special music was furnished by a male quartet from the New Enterprise church

Bro D O. Cottrell will begin evangelistic services Oct. 19 and will close with the annual love feast and communion service Though few in number, the membership is zealous in the advancement of the cause. Bro John Bennett, who is well advanced in years, is still laboring earnestly for the cause of Christ. A personal visit or even a letter of greeting would be very much appreciated by Brother and Sister Bennett.—G. L. Baker, Waterside, Pa., Sept 30.

Burnham church met in council last evening and elected Sunday-school officers for the year. Sept. 28 we had our annual rally day service with a special program both morning and evening The offering of the morning -$116.16—we gave to the church treasury. Sept. 21 Brother and Sister Tinkle from Huntingdon were with us the entire day. Their services were much enjoyed -Mrs. Irvin Arnold, Lewistown, Pa., Sept 30

Carlisle church met in regular quarterly council Oct. 6. After devotional exercises by Bro. C. B. Sollenberger, the following business was transacted: One letter was granted We decided to invite the Elizabethtown Volunteer Band to render a program some time after the holidays We elected as delegates to District Meeting Bro. Edw. Firth and Sister Mary H. Spangler We will hold a revival meeting, beginning Nov. 30 Bro. F. S. Carper of Palmyra, Pa., will be with us in this effort Our love feast will be Oct 26 at 5 P. M.—J. E. Faulkner, Carlisle, Pa., Oct. 6.

Chiques.—Aug. 30 we held our harvest meeting at the Mt. Hope house with ten ministers present from adjoining congregations. Bro of B Gingler was reëlected superintendent for Chiques Sunday-school and Bro Hershey Zug for Mt Hope Oct. 18 we expect the East Petersburg congregation to render a Christian Workers' program for us at the Chiques house. Children's Day program is to be rendered at the Mt. Hope house Oct. 26 with the promise of Bro Irvin Heisey from Fredericksburg, as speaker. A Children's Day program will be given at the Chiques house with Bro Walter Hartman of Annville as speaker Our love feast will be held Oct 28 and 29 at the Mt. Hope house. 10 A M. Nov. 15 we expect to start revival services at the Chiques house, Bro. B. W. S. Ebersole, Hershey, Pa., evangelist —Jenny Zug Shearer, Manheim, Pa. Sept. 29.

County Line church met in council June 21. Bro. John M Geary, elected to the ministry a year ago, was ordained The Mt. Hope mission was conducted by our school during the summer months, closed with a two weeks' meeting with Bro. Isaiah Ferguson of Somerset, evangelist Our Daily Vacation Bible School in July was under the direction of Mr and Mrs J. S Rittenhouse, with other home talent as teachers and helpers There was an enrollment of fifty-five and excellent interest was manifested Sunday evening following the close of the school an attractive program was given by the children to exemplify the work done. A fine program in song was given us by the Æolian quartet in July We had our homecoming service Sept 7. A program of music and speaking was rendered in the afternoon. Bro. M. J. Gingher's address on the Bible was one of the finest ever heard at County Line Bro. B. M. Rollins of Keyser, W. Va., conducted a successful revival here Sept. 1 to 14. He preached the Word with power Bro Russell DeVore led the singing and gave us a special number each evening. As a direct result twenty-three were baptized, ranging in age from eight to eighty. Bro Rollins officiated at the love feast with 126 surrounding the table. The church met in council Sept 20 at which time church officers were elected for the year. Bro H. Q. Knables was reelected elder. Our Ladies' Aid is very active and is doing splendid work.—Florence Lohr, Indian Head, Pa., Oct 7.

Dunnings Creek congregation met in council at the Holsinger house Sept 28 Plans were made for our communion services to be held in the same house Nov 2 Aug. 27 a delegation from our congregation attended service in the Scalp Level house during Bro Schlosser's revival, five of our young men were received into church fellowship by baptism at that place. Bill T. B Mickle was called into a home recently to baptize an invalid mother and two daughters. Our entire congregation assembled at the New Paris house Oct 5 in a rally service. Bro Zook from Martinsburg gave the chief address, his theme being The Relation of Parents to Their Children. Brethren Wm. Fraser and Sewell Rogers were installed as deacons at this service. Bro Geo W Rogers has been conducing a weekly Bible study at the Bungner house; the meetings are quite helpful and instructive –Mrs. Sewell Rogers, Alum Bank, Pa., Oct 6

Hanover -Aug. 17 Bro. Michael Kurtz of Richland, Pa., began a two weeks' series of meetings, preaching seventeen sermons The services were well attended and as a result of the meetings one was baptized At our regular council Oct. 1, Bro H D Hoover was elected Sunday-school superintendent. Delegates to District Meeting were elected as follows: Brethren H. D. Hoover and J M Stouffer; alternates Brethren J. E Myers and Geo Shriver. Our love feast will be held Sunday, Oct. 19. -Effie M. Crawford, Hanover, Pa., Oct. 6.

Huntingdon. During our pastor's vacation in August the pulpit was filled by home ministers. Bro. Statler planned and managed a week-end camp for the young people of our church Aug. 30 to Sept. 1 The discussions centered around the young people's program for the coming year and their relation to the church Twenty-one young people and five adults were in the group. Sept. 12 the women of the church had a meeting and the plan for the Women's Work project was presented by Sister I M Pittenger, president of the District Aid Society. Sept. 14 we had a reception for the student members of the church. We are glad to welcome H H Nye and family from Elizabethtown and Kathren Rowman and family from Virginia into our local church; these have been came as teachers in Juniata College Sept. 21 Bro. Craik gave an address on the Passion Play, which he and his family attended while in Europe At our Sunday-school rally day, Sept 28, 417 were present. At 5 we had a recognition service for ninety who had a perfect attendance during the year. Bro Statler is now leading the teachers and officers of the Sunday-school in a series of studies of the Intermediate Standard B. Twenty-eight attended last week We find it very interesting and profitable. Our communion will be held Nov. 9.—H. O R Myers, Huntingdon, Pa., Oct. 7.

Indian Creek congregation met in regular quarterly council on Sept 13 One of the main items of business was the election of Sunday-school officers for the year beginning Oct. 1 Brethren L. G. Metz and Jonas Cassel were reëlected superintendents. Bro. A. A Metz was elected prayer meeting leader for a term of one year and writer church correspondent and Messenger agent, also for one year We decided to extend a call to the Elizabethtown College quartet group to render a program here during the month of November or December. A committee of arrangements was also appointed to make the various preparations necessary for the Ministerial Meeting of Eastern Pennsylvania which is to be held in our church on Nov. 5 and 6. Bro. W. G Group of East Berlin, Pa., conducted a two weeks' series of evangelistic services in our church Sept 18 to 31, during which time he preached seventeen interesting and Spirit-filled sermons which were greatly appreciated by all. The illustrative talks given by Bro. Group every evening previous to the regular sermon were very much enjoyed by both young and old We are glad to report that during these meetings two of our Sunday-school boys stood for Christ and were received into the church through baptism on Sunday morning, Sept. 14 Our love feast will be held Saturday afternoon and evening, Oct. 25. On Sunday, Aug. 17, we enjoyed having present at our regular morning services Bro Ross Murray, pastor of the First church of Philadelphia, who gave us an extremely practical message on the "Go Ye" of Matt 28. 19. Our prayer meeting was held on Saturday afternoon, Aug. 30. The attendance was very good with a number of ministers present from adjoining congregations as well as our evangelist, W. G Group, all whom took part in these services, by presenting very helpful and appropriate thoughts for the occasion. An offering was lifted this meeting for the benefit of Neffsville Orphanage and Grand View Hospital which amounted to $97.80 —Mathias P. Landis, Vernfield, Pa., Sept. 20.

Manor church met in council at the Purchase Line house. It was decided to hold our love feast Oct. 26 at 5:30 in the Purchase Line house. Bro. B. F. Waltz held a two weeks' meeting at the Purchase Line house when twenty were baptized, two received on former baptism and four await baptism —Eva Mumaw, Clymer, Pa., Oct. 6

Maple Glen.—Our pastor, Bro. Guy Wampler, preached seven sermons prior to our love feast Sept. 28 Bro Wampler presided, assisted by Bro. L. A Peck and Bro. W. P. Hamilton of Rockwood. One was received into the church by baptism and one reclaimed. On Sunday morning, Sept. 28, Bro. Hamilton, District Secretary, gave a splendid talk to the Sunday-school. The young people of our school will give a missionary program Oct. 12.—Mrs. H. G Peck, Fort Hill, Pa., Oct. 1

Mechanic Grove church met in council Sept. 6. The church advanced Bro. Caleb Bucher to the full ministry. Sept. 14 Bro R. W. Schlosser of Elizabethtown preached a very inspiring temperance sermon. Our love feast will be held Nov. 1 in the Grove house, at 2 P M.—Beulah M. Grove, Quarryville, Pa., Oct. 1.

Mt. Hope Schoolhouse (Indian Creek congregation).—During the week beginning Sept. 18, Eld. I. B Ferguson of the Quemahoning congregation near Jerome, Pa., gave a series of nine sermons These meetings were held in conjunction with a Sunday-school started at this mission point last spring. The community was eager for the gospel truth and attended the meetings regularly, attentive and with good interest. The schoolhouse is located on what is known as the Ferguson Farm. It was with mingled sorrow and joy that the writer visited the scene of his youth and mingled with friends of his childhood. There is a great opportunity for good in this community and it is the hope that work of the kingdom will continue to glow and grow that souls may be saved and his name glorified.—I. B. Ferguson, Hollsopple, Pa., Oct. 2.

New Enterprise.—Our members' meeting was held Sept 24, preparatory to the fall communion One letter was received and one granted A call was put in for the District Sunday-school convention for next August, which we understand has been favorably acted upon by the District Sunday School Board Bro. Samuel E Baker was reelected Sunday-school superintendent The Sunday-school has been doing good work, though we would like to increase the attendance Last evening was our communion, which was a very spiritual service. Last spring individual communion cups were used for the first time, and this considerably shortens the length of the service which is appreciated by some of the aged members who like to attend. The Missionary and Aid Societies are planning to attend the Morrison Cove Home Thursday, providing a meal and a program for the guests there. The Aid Society at Salemville has just placed a new piano in the church at that place. Our revival is scheduled to begin Nov 9, with Bro B F. Waltz doing the preaching.—Rosetta Cottrell, New Enterprise, Pa., Oct. 6.

Philadelphia (First) -Vacation days are over and each organization has again resumed all its activities and put on new life Brethren A M. Zuck, J. A. Bricker and S. G. Greyer filled the pulpit in successive order from Aug. 17. These services were much appreciated. The Sunday-school attendance has kept up well during the summer, and September has been better than many years. The harvest meeting Sept. 21 was a beautiful service. The platform was laden with fruit, vegetables, flowers and foliage After the service the produce was distributed to the Old Folks' Home, Sunshine Day Nursery, sick and shut-ins. The love feast and communion will be held Sunday, Nov. 2, 6 P. M.—Mrs Wm. H B Schnell, Philadelphia, Pa., Sept. 30

Quakertown. Sept 28 a program was given in honor of the Cradle Roll which was very well attended. This program consisted of recitations and songs, two selections by the male quartet and a talk by one of our brethren on, Why We Have a Cradle Roll. Our rally day program Sunday morning, Oct. 5, was very well taken up with song and recitations and dialogues There were 115 present. The love feast will be held at the Quakertown house Oct. 19 at 6 o'clock.—Mrs. Raymond Bleam, Coopersburg, Pa., Oct. 6.

Rummel.—Due to lack of a pastor during the summer months our pulpit was filled by Bro. Chas. Blough. He preached very stirring and interesting sermons His sermons were enjoyed by all, which was shown by the increased attendance, especially at the evening services. Our new pastor, Bro. Galen Blough, began his work with us on Sept. 1. A reception and installation service was held Sept. 3 Bro. Buffenmeyer, our elder, had charge of the installation service, which was very impressive Bro. Blough will conduct a two weeks' evangelistic campaign beginning Oct. 5, and closing with the love feast and communion service on Sunday evening, Oct 19 An installation service was held for the new Sunday-school officers on Sept. 28. Bro. H. D. Hostetler has been elected Sunday-school superintendent We will observe rally day on Oct. 5.—Nora Penrod, Windber, Pa , Sept. 30.

Schuylkill.—Oct. 5 Bro. J. W. Meyers preached the morning sermon at the Swopes Valley house on the theme, The Prodigal Son In the afternoon Bro Ira Gibbel preached our harvest home sermon. An offering was lifted for the Neffsville Orphanage A missionary program will be given Oct 12; Bro. R P. Bucher will give the addresses Nov 9 we expect to have the Elizabethtown Volunteer group with us Nov. 23 at 2 P. M. a young people's program will be given at the Big Dam church, with Bro H. K. Ober giving the address —Carrie Dohner, Pine Grove, Pa., Oct. 7.

Springville church held their council Oct 4. Our harvest meeting was held Aug. 17 at Mohlers; Bro. David Snader of Akron brought the message. An offering was lifted for the Neffsville Orphanage. Our love feast will be held Oct 21 and 22 at 10 A. M. at the Mohler house and our Children's Day Oct 26 at the Mohler house, at 1:30 P. M. Our series of meetings will begin Oct 27 at the Mohler house with Bro. Nathan Martin, evangelist.—Mrs. Lida M. Zug, Lincoln, Pa., Oct. 6.

Wooddale church met in council Sept. 26 Bro Irwin Pletcher was elected pastor and elder for another year. Attendance at church and Sunday-school is fine. Sept. 28 new officers and teachers were elected in the Sunday-school for the year beginning Oct. 5. Amelia Jones, Connellsville, Pa., Sept. 30.

TENNESSEE

Johnson City.—Our Vacation Bible School the last of June was well attended and there was splendid interest on the part of both pupils and teachers. On the Fourth of July a picnic, sponsored by the Men's Work, was held A successful Standard Training School was conducted in July with about thirty enrolled. Two-thirds of the pupils took credit. The younger girls enjoyed a three days' camping trip with the pastor and wife in charge. Later the boys with their teacher and the pastor had their outing. Our young people were represented at Camp Bethel also at the younger boys' camp there. A number of our young people attended the District young people's conference at the Mountain Valley church Among the many inspiring messages received from the pulpit during the summer, one of the most appreciated was given by Bro. I. S. Long in July; he gave us a fine glimpse of our Master and his illustrations from the mission field brought us into closer touch with our foreign work. The visit of the Peace Caravan was appreciated; the girls gave us some inspiring messages. At our members' meeting Sept. 14 the pastor, Bro. E. K. Ziegler, with his wife was ordained into the eldership by Elders S. H. Garst and J. B. White Bro. N. E. Clark was installed into the ministry. The church was reorganized for the coming year: W. H. Swadley was chosen elder; Mrs. Angie Watson, clerk;. Mattie Smith, Messenger agent. Members were chosen on various boards, also Sunday-school officers were elected. A vote of appreciation was given our retiring elder, S. H. Garst, for his interest in the work and the fine service he has rendered.—Laura Gwin Swadley, Johnson City, Tenn., Sept. 30.

TEXAS

Pampa. The Sunday-school held rally day Sept. 21 with an all-day meeting. After the lunch hour the different classes had their programs and song service with several special selections. In the evening the B Y. P. D. gave a splendid program. Sept. 28 the church met in council and elected officers for another year. Bro. E. J. Smith was retained as elder; the writer was reëlected pastor for another year Bro A. L. Patrick is to preach two Sundays of each month. One trustee was reëlected for three years. A committee of five was appointed to see about purchasing another tract of ground in view of building a larger church in the future. It was decided to have a love feast on Oct 18.—Geo. E Hallett, Pampa, Tex , Oct. 4.

VIRGINIA

Branch.—On Aug. 17 Bro. R. K. Showalter of Roanoke, Va., began an evangelistic meeting, and continued for two weeks. Interest and attendance were good every evening, and Bro. Showalter preached fine gospel sermons. During his stay he made 118 visits in the community. As a result of his labors and a cooperative effort on the part of the local ministry, nineteen were baptized and three reinstated. One elderly man has been baptized since. Our prayers and encouragement shall go with Bro. Showalter as he enters his new labors at Bethany. Our Vacation Bible school was held prior to the above meeting with an enrollment of seventy children. This was one of the largest schools we have had for several years. Bro Earl Wine superintended it with Sisters Lillian Miller, Kathryn Miller and Olive Miller as assistants. Our Sunday-school has been making a steady growth this year, and its present enrollment is over 200 Brethren Glen Wine and J W Cook have been reëlected superintendents for another year Bro Boyd Capp of Lebanon congregation was with us during the worship hour Sunday, Sept 14. He delivered a splendid sermon We are always glad for visiting brethren from neighboring congregations.—Mrs D D Fleshman, Dayton, Va., Sept. 30.

Cooks Creek. Aug 31 Bro Samuel A Hurley from Brownsville, Md., closed a very successful series of services at Garber church As a direct result of these meetings six young people were baptized by Eld. S. I. Bowman. Throughout the entire two weeks much interest was manifested. Our love feast will be held at Garbers church Sunday evening, Oct 19 Oct 20 a series of meetings will begin at Pleasant Run, conducted by D B Garber from Waynesboro, Va —Ruth Bowman, Harrisonburg, Va , Sept 30

Forestville Sept 27 we held our love feast Bro N D Lindsay, the new pastor at Timberville, gave an inspiring examination sermon About sixty-five surrounded the Lord's table with Bro Lindsay officiating. Our evergreen Sunday-school was reorganized with W Medford Shaver, superintendent. Our B. Y P D recently held a vesper service on the bank of Holman Creek Mrs J D. Wine, Jonesville, Va , Sept. 30.

Griffin Chapel.—Bro M J Craun recently closed a very interesting series of meetings here He labored earnestly amongst us and we are glad for his efforts Our zeal in the work has been quickened and many have been awakened into new life There was good attendance at practically all the services As a result eleven were baptized A spiritual love feast was held Sept. 28 with Bro. M. J. Craun officiating. —Beulah E Bright, Deerfield, Va , Sept 29

Hiner.—Our Vacation Bible School, conducted by M J Craun pastor, assisted by Sister Orpha Evers was a splendid and successful The school continued two weeks, closing on Sunday night July 27, with a program of exercises and an exhibit of the work done Aug 4 Bro. E. A. Lambert conducted a revival meeting at Union Rock, preaching seventeen inspiring sermons The attendance and interest were good throughout the meeting. As a result nine were baptized Sept 6 the church met in council Two deacons were elected Brethren C F Malcum and Joe Botkins. Bro Malcum was also chosen superintendent of the Sunday-school Bro C B Smith will conduct a revival meeting at Hiner church beginning Oct. 13 Mrs. M J Craun, McDowell, Va., Oct. 4.

Montebello.—The series of evangelistic services which began Aug. 24 came to a close Aug 31. Bro C. B Smith of Bridgewater was the evangelist He delivered thirteen very hopeful and inspiring messages Our pastor, Bro W E. Cunningham, had charge of the singing These meetings were well attended and good interest was manifested by the entire community. We feel much built up by these efforts Three were added to the church by baptism and one was reclaimed We decided to have our love feast the fourth Saturday in October Elkstine Whitesell, Montebello, Va., Sept. 29.

Oak Grove. Our Vacation Bible School opened July 28 and continued for two weeks; it was a great success and well attended The closing program gave some idea of the splendid work the teachers and pupils had been doing. The last week of the school we had a series of instructive lectures by brethren of the surrounding communities Bro W M Kahle of Daleville, Va., had the entire week in charge Our evangelistic service started within two weeks conducted by Bro Allen Hoover of Roanoke, Va He preached seventeen instructive and inspiring sermons As a result of the meeting nineteen were baptized, one reclaimed and one awaits baptism At the council meeting Sept 12 the annual visiting committee made good reports. Bro C F Eller was reelected elder, and Bro C D Spangler, Sunday-school superintendent Our love feast will be held Saturday evening Oct 11 at 4 o'clock Mrs Horace C Spangler, Roanoke, Va Sept 27

Pleasant Valley church met in council Sept 20 The deacons brought in a good report of the annual visit Bro. Newton Akers, one of our young home ministers, prior to going away to teach, conducted preaching services for us Sept 15 to 21 This was a real spiritual feast One accepted Christ and was baptized Our love feast will be held Oct 18, beginning at 4 o'clock Mrs Delia B Lester, Sayers Va., Oct 4

Sangerville church met in council Sept. 12. All Sunday-school officers for the year have been appointed with, Brethren J S Wine and Caleb Kiracofe as superintendents Our love feast will be held Oct 2, at 3:30 P M -Meda G. Argenbright, Bridgewater, Va., Oct 7

Staunton church met in council Aug. 29 Sunday-school officers were elected Bro J H Hall was reelected superintendent and E C Houff, assistant. Our love feast will be the second Sunday in October Five have been baptized, three received on former baptism and four received by letter since the last report The church is greatly bereaved over the loss of a faithful member, Bro. J S Hall, who died Sept 21 Mrs Lurty L. Grove, Staunton, Va., Sept. 29.

Trevilian. Sept 15 Bro Wilmer Petry and wife came to this place to visit friends. While here Bro Petry preached five sermons which were much appreciated We are hoping that he will be with us next summer in a series of meetings Sept 20 at our regular council new officers were elected for the year Clerk, A W Shumake, correspondent, Anna Glick; Sunday-school superintendents, Earl Glick and C M Shumake. We will have our communion Sunday evening, Oct. 19.—Anna Glick, Trevilian, Va , Oct. 6

Valley Bethel church met in council Aug 30 The visiting brethren gave a good report. Bro. N W Bussard and Bro F W Bussard were elected superintendents of the Sunday-school Our revival began Sept 14 with Bro. E. A Lambert of Dry Run, W Va., as evangelist He preached fifteen inspiring sermons. Special music was rendered and was enjoyed by all. Bro Lambert visited in many homes and did much to establish good will in the community by his kindness and sociability We feel that our church has been spiritually strengthened and a larger field and opportunity opened for the future As a result of his preaching one member was added to the church by baptism Our love feast was held Sept. 27, with forty-seven surrounding the Lord's table —Edna Bussard, Bolar, Va., Sept 30

WASHINGTON

Mt. Hope church met in council Sept 21 Officers for the year were elected with W. H Tigner, elder, Lew McFarlen, clerk; Thelma Danielson, Sunday-school superintendent; the writer, Messenger agent and correspondent We expect to hold our convention with the other Sunday-schools of eastern Washington at West Spokane Oct 5 Our Sunday-school and church are doing nicely The Ladies' Aid is planning a bazaar for this fall.—Mrs Leona Barnhart, Chewelah, Wash., Oct 3

Sunnyside congregation met in council with Bro. Strycker presiding Sunday-school officers were elected with Bro C Myer as general superintendent. Oct 3 Sunnyside and Outlook congregations enjoyed the fall love feast together at the last named church, Bro B J. Fike officiating.—Mrs. John T. Reeves, Sunnyside, Wash., Oct. 6.

WEST VIRGINIA

Beaver Run.—We had a Vacation Bible School the first two weeks of August with Sister Kathryn Comer of Chicago, supervisor, and Sister Blanche Evans of Keyser, teacher The attendance was twenty-six. The school closed with a very interesting program. At the same time Bro. Curtis Miller taught a singing class and directed the preparation of some special music for our revival meeting Sept 2 Bro Guy West of Chicago began a series of meetings closing Sept 14 with the love feast on Saturday before This meeting was well attended and Bro. West preached some soul-stirring sermons As a result eight stood for Christ. At our September council, delegates to District Meeting were elected: Bro. B. W. Smith and Bro. Dwight Miller; alternates, Brethren Amos Holsinger and Frank Ferrebee —Bessie A Holsinger, Burlington, W. Va , Sept. 30.

Moorefield.—A business meeting was held at Walnut Grove July 18. Plans were made for the love feast on July 26, and the regular council was planned for July 25 Bro Lee Hatterman and Bro Ben Shobe were elected deacons, the former being installed at this time. Bro P I

(Continued on Page 672)

DEDICATION OF THE NEW CHURCH AT LA VERNE

(Continued From Page 667)

Angeles, vice president of the national association of organists. This organ was most generously donated to the church by Brother and Sister Dennis F. Schrock and family.

During the week the sister churches of the city came in and put on programs. Tuesday evening the First Brethren Church pastor, Rev. A. L. Lynn, brought a message; his choir had charge of the music and members of his congregation were guests of honor. On Wednesday evening the pastor of the Advent Christian Church, Rev. J. E. Brandlin, brought the message. Thursday evening the Methodist pastor, Rev. S. J. Rogers, officiated. His musicians were in charge of the music and his people in the pews. This created a wonderful feeling of goodwill and friendliness among the other denominations.

Friday evening the young people put on a program. There were representatives of the sister churches on this program also.

The main auditorium of the church seats about 700, the choir loft 150, and the prayer room on the east 150. With the balcony the total seating capacity is about 1,300. The prayer room is separated from the main auditorium by double velour curtains. A spacious choir room is beneath the platform. The building also contains a pastor's study, cloakrooms, etc., and eight Sunday-school classrooms with a capacity of 450.

A conservative estimate of the cost of the building is $110,000. Dedication Day there was a debt of $52,000. The offering amounted to $17,342. That sum is a little more than matched by outstanding pledges made previously, which with the dedication day pledges will all be due within three years. A bond issue for forty thousand has been floated and will extend over a period of 13 years. The regular budget is planned to take care of the payment of these bonds and the interest.

All are praising God for the beautiful new building made to promote a worshipful atmosphere and we invite our brethren and friends to come and worship with us.

La Verne, Calif. Grace Hileman Miller.

OUR HOMECOMING

The Aughwick congregation is located at the extreme end of the Middle District. Consequently we sometimes miss programs which others enjoy. It was in this congregation that such men as C. Long of Iowa, Enoch Eby, Grabill Myers and others of the long ago were called to the ministry. Many who are not ministers, scattered throughout the West, look back to this old stone church as their early church home. But while we miss some good things, there is one service each year—our homecoming—when we have large congregations.

This year it was held Sept. 7. Bro. W. S. Long of Altoona was asked to preach the morning sermon, having been called to the work in this old building. Eld. Jas. A. Sell also came and helped all day. Bro. Long delivered a wonderful sermon. He had come back home to meet those with whom he labored years ago and all were glad to see and hear him. The afternoon service is always varied and is always largely attended. Bro. Sell and family helped much and even Sister Sell gave us a good talk. Bro. John Shafer, Progressive, also comes almost yearly and helps with his good advice. He, too, was a worker here in the past. Another of our strong helps is Rev. Chas. Welch, a Presbyterian minister and a descendant of the Spanogles. Others spoke of past workers, old time hymns were sung, some memorial work done, and the program had to be curtailed for want of time. It was a great joy to the congregation to have the surrounding churches come and help. The great and beautiful thought of the homecoming over there, where there will be no sorrow, nor parting, was particularly stressed. We were urged to carry home something that would enrich our lives as the days come and go. This is the effect of the meeting, a reunion of Christian workers met to honor those of the past who helped to make it possible for us to enjoy what we do from year to year. The old time hymns as we sing them today remind us of the sweet singers of the past, and cause us to think of the great music there will be when all the redeemed singers get home.

"There'll be no sorrow there,
In heaven above where all is love,
There'll be no sorrow there."

Shirleysburg, Pa. Mrs. Wealthy Burkholder.

DID THIS BROTHER TAKE THE RIGHT STAND?

An energetic brother, wishing to make a better living for himself and family, made his way over the great plains and hot dry sands of the desert, to find himself in a pretty town by the sea. This city rests quietly and peacefully, as it were, under the great snow-capped mountains of the Pacific Northwest.

We shall call this brother "John." He set out immediately to seek employment. As he learned something of the place, he found it to be 100 per cent union, and was asked on all sides to join the union and pay a fee of twenty dollars. It did not take John very long to explain to them that he could not take the oath. In reply they informed him that he could not get a job as the city was 100 per cent union.

John is a talented workman, has a pleasant way, and kind word for everyone, so before night a lawyer had given him a house to remodel. The next day one of the main business men, and manager of the union markets, gave him a contract to build two houses. Before he had finished the second, the union leader offered to give him a free union card all charges paid if he would enroll. John quietly refused. The union continued to molest him in many ways. A union man employed him by the day, when the job was finished he refused to pay. The account is still pending. This was to get John into court with 100 per cent against him. John could not be conquered.

Soon some of the union men came and are still coming to John for jobs. At times he could give a few some employment, far below the union scale. Now three large companies have taken their stand against the union whose men are walking the streets hunting for jobs while John has several jobs ahead. John likes this western city and has in mind making his home on Puget Sound. The climate is mild, and it would be fine if there was a little colony of Brethren here. Mrs. Bertha Cook.

Port Angeles, Wash.

ELD. GEORGE OLIVER BRIDGE

The subject of this sketch was the oldest son of Albert and Elizabeth Bridge. He was born Nov. 14, 1863, in Lebanon, Ind., and died Aug. 21, 1930, at his home near Monticello, Ind., aged sixty-six years, nine months and seven days. His early home was in Lewistown, Ill. George came to Indiana in 1884 and worked in the Pike Creek neighborhood.



Bro. Bridge united with the Church of the Brethren in 1890, coming into our fellowship from the Baptist Church. He was called to the office of deacon in January, 1899, and on June 4 of the same year he was licensed to preach the gospel. His faithfulness and earnest Christian character led the church to ordain him into the full ministry in March, 1903. So faithful and loyal was Bro. Bridge to the principles and teachings of his church that he soon proved himself to be a capable and worthy leader. The church advanced him to the eldership in December, 1911. Bro. Bridge's earnest and sincere presentation of the gospel, plus the practice each day of that which he preached, won for him highest respect from all who knew him. He found much joy in serving the Lord whenever and wherever he could as long as his health permitted it.

On May 20, 1891, he was united in marriage to Susannah Brechbiel. Four children were born to this union, three of whom survive. His companion was called to rest on Oct. 12, 1901. On Oct. 19, 1902, he was united in marriage to Lydia M. Byroad. To this union five children were born, four of whom survive.

In the fall of 1923 Bro. Bridge became afflicted with a nerve disease. For six years he could not lie down to rest. His only rest came from sitting in his chair and walking, both day and night. As his health declined he had to be helped out of his chair and helped into it. It was very rare for him to sit still for an hour at one time either day or night.

Loving hands did everything that could be done to make his suffering less intense. His spirit of kindness and helpfulness lives on in the lives of his family, as attested to by their tender care for him during his years of affliction, and especially during the few weeks just preceding his death, during which time he was almost totally helpless, yet relief came only when he could walk around.

The life of our brother will live on as a benediction to many souls. It was the writer's privilege to know him a little less than a year. His patience though afflicted, confidence, trust, and faith in God left a deep abiding inspiration to all who knew him. His mind was keen and he enjoyed a conversation until the last few weeks of his life. His ready wit and genial disposition made him a friend of both young and old.

He leaves his wife and the following children: Roy A., Frank O., Everett D., and Ethel M., all of Monticello, Ind. Mrs. Everett Ridenour of Kokomo, Ind.; Mrs. Fred Bunger of Hammond, Ind.; and Mrs. Harold Nehr of Manchester, Ind.; also fifteen living grandchildren; four brothers and two sisters.

Funeral services were conducted at the Pike Creek Church of the Brethren by the writer assisted by Eld. G. B. Heeter of Burnettsville, Ind. He was laid to rest in the near-by cemetery.

While we miss our brother, we know that he is enjoying that rest he so often expressed a desire to have, and for which he was prepared. A. R. Showalter.

Monticello, Ind.

RESOLUTIONS—ELD. GEORGE F. CHEMBERLEN

Resolutions passed by the ministerial association of the Church of the Brethren, Southern District of California and Arizona:

Whereas it has pleased God to remove from our midst our loved brother and fellow minister, Eld. George F. Chemberlen, therefore be it resolved:

That we extend to his bereaved companion and family our deep sorrow and profound sympathy;

That we thank our heavenly Father for the inspiration and uplift of his conscientious and efficient service to the Church of the Brethren;

That in the light and impelling inspiration of his service, and under the direction of God's Holy Spirit, we reconsecrate and dedicate our energies and our lives that the Christ he loved and the church he served, may continue to render the largest service to our fellows.

J. P Dickey,
H. A Frantz,
H. B. Heisey.

RESOLUTIONS—ELD. S. G. LEHMER

Whereas, Our dear brother and elder, S. G. Lehmer, has been taken from us, we wish to express ourselves and convey to the family our appreciation of the life and labors of the one whose departure has caused such a great loss to the church and community and to each one personally.

We are sure we voice the sentiment of each member of the First church, and also of the District of California, when we say that our loss in all three of these respects, seems irreparable; and to show the sincerity of our feelings, we have resolved and are determined to continue with a greater zeal, energy, and devotion, the work which our elder, through all the years, so faithfully performed.

And therefore, we hereby express our heartfelt sympathies to our dear Sister Lehmer and her family, and pray that God's choicest blessings rest upon and abide with them.

That a copy of these resolutions be given the family; that they be placed on record in the church minute book, and also sent to the Gospel Messenger for publication.

L. C. Hostetdt,
Rush Quesenberry,
Earl L. Schrock.

Los Angeles, Calif.

JOSEPH H. COFFMAN

Joseph Hiram Coffman, son of Absalom and Mary Coffman, was born in Rockingham County, Va., died at Eaton, Ohio, June 19, 1930, aged eighty-one years, three months and twenty-seven days. He was united in marriage to Mary F. Garber on Dec. 25, 1873. Two sons survive with a total of eight grandchildren and one great-grandchild. One brother and one sister preceded him. His wife died Jan. 10, 1929.



Bro Coffman spent a long and useful life. His mother died and he was left at a very tender age to care for him. The early years of his life were spent in Virginia; he moved to Ohio in 1886, locating near Eaton, where he spent thirty four years living in the Beech Grove congregation. Because of ill health in 1918 he moved to Eaton. He later served on the building committee of the Eaton church. Early in life he united with the Disciple Church and later with the Church of the Brethren to which he gave fifty years of service.

Funeral services at Eaton church by I. G. Blocher, pastor of the deceased, assisted by E. S. Coffman, a kinsman of the deceased, and pastor of the West Dayton church, and N. B. Wine of Dayton, a former pastor. Burial in the Eaton cemetery.

Eaton, Ohio. I. G. Blocher.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Doty-Sheets.—Miss Ruth Sheets of Liberty, Ind., was united in marriage to Malcom Doty of West Lafayette, Ind., on Sept. 7, at the home of the bride's parents.—E. R. Fisher, Kitchel, Ind.

Ellis-Sheets.—By the undersigned at the home of the bride's mother, Seattle, Wash., Mr. Thaddeus W. Ellis and Miss Lois Belle Sheets.—Jay Eller, Seattle, Wash.

Holmes-Kennedy.—By the undersigned at his home at Lansing, Mich., Sept. 27, 1930, Bro. Glen R. Holmes, and Sister Esther L. Kennedy, both of Garrett, Ind.—Samuel Bollinger, Lansing, Mich.

King-Croninger.—At the home of and by the undersigned, Mr. Ervin King to Sister Georgeanna Croninger of Alvordton, Ohio, on Aug 27, 1930.—H. H. Hendricks, Ney, Ohio.

Makin-Mills.—By the undersigned, in his home, Aug. 31, 1930, Harry A. Makin and Thelma M. Mills, both of Johnstown, Pa.—L. B. Harshberger, Johnstown, Pa.

Piley-Quakenbush.—By the undersigned at the home of the bride's parents, Aug. 16, 1930, Bro. Joe Piley, and Martha Alice Quakenbush, both of Verdigris congregation, near Madison, Kans.—J. A. Strohm, Madison, Kans.

Ridgely-Spidle.—By the undersigned at the First church, Aug 30, 1930, Geo. H. Ridgely and Mary E. Spidle, both of Chicago, Ill.—Chas. Albin, Chicago, Ill.

FALLEN ASLEEP

Angle, Helen Bernice, daughter of Brother and Sister Clarence Angle, drowned July 27, 1930, aged 2 years, 1 month and 25 days. She leaves her parents, six sisters and five brothers. Services in the Welsh Run church by Eld. D. M. Zuck. Burial in cemetery adjoining.—Otho D. Martin, Mercersburg, Pa.

Beverage, Sister Maggie, died July 29, 1930, aged 61 years, 7 months and 12 days. She was a daughter of the late Wm. Vanner, a minister of the Church of the Brethren. She married Bro. Wm. Beverage some years ago. She was a consistent member of the Church of the Brethren for many years. Services at the home near Monterey by the undersigned, assisted by J. L. Driver and Rev. Whitehurst, M. E. Burial in the family cemetery.—M. J. Craun, McDowell, Va.

Davis, Louella Loretta, born near Washburn, Ill., died Sept. 14, 1930, aged 21 years, 1 month and 29 days. Aug. 30, 1877, she married Robert Davis who preceded her nine years ago. Three children survive with seven grandchildren and seven great-grandchildren. Mrs. Davis was at one time a member of the Church of the Brethren but had transferred her membership to the Christian church. Funeral at the home in Washburn by the undersigned.—M. A. Whisler, Cazenovia, Ill.

Denny, Sister Mary Elizabeth, daughter of John C. and Mary Sellers Denny, was born near Harrisburg, Pa., died Sept. 6, 1930, aged 72 years, 2 months and 3 days. She united with the Church of the Brethren early in life and her great interest was in church activities. For many years she was a Sunday-school teacher. In the early nineties she was matron and instructor in sewing at McPherson College, Kans. Her parents and one sister preceded her; five sisters and two brothers survive. Funeral at the South Fulton church by D. E. Eshelman assisted by Rev. Braun of the Christian church. Burial in the South Fulton cemetery.—Mrs. Rosella Sullivan, Astoria, Ill.

Filbrun, Sarah Ella, widow of David S. Filbrun, a prominent elder of Southern Ohio, was born near Tippecanoe City, Ohio, died Sept. 27, 1930, after a week's illness. Dec. 12, 1872, she married the companion of her youth. After being called to the ministry, she and her husband served in the following pastorates: Brigham City, Utah, under the General Mission Board, Chicago, West Dayton, Ohio, Circleville, Ohio. Four children and two brothers and a half brother survive. She united with the Church of the Brethren during their early married life and remained faithful. She became a worthy helper to her husband when added responsibilities in the ministry came, in spite of her somewhat delicate health, by accepting a large part of the home and family responsibilities, thus making it possible for the husband to carry on his many church duties. With the exception of the time spent in pastoral duties, about twelve years, most of her life time was spent in and around New Carlisle. Services at the home of a daughter, Sister Leona Coy, with whom she made her home, by Eld. H. M. Coppock and at the New Carlisle church by the undersigned assisted by Eld. J. W. Fidler. Interment in the New Carlisle cemetery.—Van B. Wright, Dayton, Ohio.

Flory, Bro. Jos. F., son of Daniel and Susan Flory, died Aug. 26, 1930, aged 61 years, 11 months and 2 days. Death was due to a heart attack Nov. 21, 1895, he married Miss Maggie Neff. She survives with one son and one daughter; one daughter preceded him Oct. 1, 1920. There are also two sisters, two brothers and three grandchildren. Thirty-three years ago he united with the Church of the Brethren and with the passing of the years developed into a whole-hearted worker and leader in the church. Aug. 20, 1897, he was elected deacon. Services in the Brethren church by J. T. Glick assisted by J. Carson Miller. Burial in the Timberville cemetery.—Rebecca L. Neff, Timberville, Va.

Gibble, Bro. Amos G., died Sept. 24, 1930, after a brief illness, in the home of his daughter at Elizabethtown, Pa., aged 77 years and 21 days. He married Catherine Diffenderfer who preceded him nearly five years ago. He is survived by three sons and three daughters, twenty grandchildren and three great-grandchildren. Funeral services by Bro. Henry K. Ober in Elizabethtown and at the Chiques house, assisted by the home ministers. Interment in the adjoining cemetery. —Fanny Zug Shearer, Manheim, Pa.

Gibbons, Alice Edith, daughter of Mrs. Margaret Gibbons, who had been ill for several years, died at her home in Meyersdale at the age of 38 years. Besides her mother, she is survived by one brother and two sisters. She united with the church early in life and remained faithful and loyal. Funeral at the church by Geo. Detwiler.—Mrs. Lloyd R. Voight, Meyersdale, Pa.

Gutshall, Sister Ellen, wife of David Gutshall, died at her home in Newville, Sept. 30, 1930, aged 77 years. Her husband died several years ago. She is survived by one daughter and two sons. Services by Bro. Samuel Stouffer assisted by Bro. Flohr and Bro. I. N. H. Beahm. Interment in the Newville cemetery. She was a lifelong member of the Brethren Church.—Mrs. Chas. Burkholder, Newville, Pa.

Lewis, Lila Josephine, born near Lowpoint, Ill., died Sept. 22, 1930, aged 1 years, 3 months and 11 days. She had always lived in the surrounding vicinity. She had never been strong but was a patient sufferer. Services in the Oak Grove church by her pastor, the undersigned.—M. A. Whisler, Cazenovia, Ill.

Miller, Ephraim H., born July 20, 1848, on Cabin Run, died Sept. 26, 1930, at the home of John Sears near Keyser, W. Va., with whom he had been making his home since the death of his wife a few years ago. He was a member of the Church of the Brethren for about thirty-five years. He married Margaret Leatherman and had spent the greater part of his life in this vicinity. Funeral services at the Headsville M. E. church by B. W. Smith assisted by G. S. Arnold. Interment in the family cemetery.—Bessie A. Holsinger, Burlington, W. Va.

Parker, Sanford, son of Hal and Sarah Clanin Parker, born in Grant County, Ind., died of cancer, in the hospital in Peoria, Aug. 8, 1930, aged 71 years, 7 months and 14 days. He came to Illinois about thirty years ago and lived alone on a farm near Lowpoint. He is survived by three brothers and one sister. Services at the old Salem cemetery by the undersigned.—M. A. Whisler, Cazenovia, Ill.

Peglow, Sister Elizabeth Anna, born at Giard, Iowa, March 8, 1870, died at her home very suddenly Sept. 27, 1930. She, as Elizabeth Anna Clobes, was married to Herman F. Peglow in August, 1891. To them were born nine children, all living except two. She was preceded in death by her husband nine years and one month to the day. She united with the Church of the Brethren in 1924. Her home had been near Waverly, Kans., for twenty-three years. She leaves a mother and six brothers, all in Nebraska, also, eight grandchildren. Interment was made in the family cemetery at Ithaca, Nebr. Funeral services at her home by the writer.—D. J. McCann, pastor, Waverly, Kans.

Showalter, Raymond H., son of Peter W. and Hettie Rodeffer Showalter, born March 9, 1895, near Penn Laird, Va., died Sept. 4, 1930. He was instantly killed by a charge of electricity from a high power line, while testing out the power company's private telephone wire. He married Miss Alberta Craun Oct. 8, 1921. He united with the church at the age of twenty and lived a devoted Christian life. He is survived by his wife, two children, father and mother, one brother and six sisters. Funeral at the Mill Creek church by Eld. C. E. Long assisted by Rev. M. J. Klutz. Interment in the Melanchthon chapel cemetery near Weyers Cave, Va.—Mrs. I. J. Long, Port Republic, Va.

Wenger, Isaac, died Sept. 10, 1930, of pneumonia, at his home near Bristolville, aged 89 years, 4 months and 8 days. His wife preceded him four months ago. Surviving are five children, seven grandchildren and seven great-grandchildren. Funeral at the Heidelberg church by Rev. A. P. Bachman and Eld. Henry King. Interment in adjoining cemetery.—Kathryn Brubaker, Schaefferstown, Pa.

Wenger, Sister Mary M., nee Miller, died Sept. 9, 1930, aged 86 years, 5 months and 15 days. She lived almost her entire life near Mt. Sidney, Va. She is survived by one son, P. J. Wenger, a minister, and one brother, Eld. S. D. Miller. Her husband, Eld. Levi A. Wenger, and one son preceded her many years ago. She lived a consecrated Christian life. Services at Pleasant Valley church by Eld. A. S. Thomas assisted by B. W. Huff. Interment in the adjoining cemetery. —Mrs. M. C. Williams, Mt. Sidney, Va.

Don't Like Stories?

"Well, I Do and I Read Them"

says the man who writes these lines. That is, he likes good, clean stories. Here are some of the kind he enjoys—

Crimson Roses

By Grace Livingstone Hill

Marion Warren did not grow bitter when she was cheated out of the home her father had left in his will. She toiled on poor but honest and absolutely honorable. Jeff Lyman was rich, but he too was honest and honorable. He allowed neither wealth nor poverty to become a barrier between himself and Marion and proved that even a rich young man may be a noble young man.

Freckles Comes Home

Jeannette Stratton Porter

Those who love nature and admire the noble will delight in reading this new book from the talented daughter of Gene Stratton Porter. Her delineation of the character of the Swamp Angel and Freckles strikes a responsive chord in every honest heart.

The Oregon Trail

By Francis Parkman

A true story of the experiences and observations of the author in the Wild West during the 40's, when trappers, traders, scouts, guides, buffaloes and Indians held full sway. Often called **"The immortal epic of the opening of the West."**

Pollyanna, the Glad Book

By Eleanor H. Porter

It is simply impossible to be disgruntled, sour or a pessimist when and after reading **"The Glad Book."** A book that drives away the blues and makes each day a happy day.

Polly of the Hospital Staff

By Emma C. Dowd

A book of sunshine. Polly is a poor little orphan who is hurt and taken to the hospital. Recovered, her cheerful disposition secures for her a place on the hospital staff where she finds her mission cheering the little children from day to day.

These books are a sample of the many story books we have for you. Stories that carry a lesson you will not forget. And the price is only 75c per volume.

To serve you is our business

Brethren Publishing House, Elgin, Ill.

THINGS I KNOW IN RELIGION

By Joseph Fort Newton

A collection of twelve of Dr. Newton's best sermons. His plea is not for faith in more things, but more faith in a few fundamentals. He deplores our "trying to live a maximum of life on a minimum of faith." A book for those who will study, weigh, think. 188 pages. $2.00.

Brethren Publishing House
Elgin, Ill.

PRICE REDUCED

ON

Our New Song Book

"WORSHIP AND PRAISE"



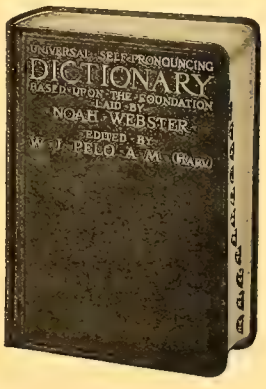
We are happy to announce a New and Lower price on this wonderful book.

Here is the book for which you have been looking

Cloth Binding		Bristol Paper Binding	
Single copy, postpaid	$ .50	Single copy, postpaid	$ .40
Per dozen, not prepaid	4.80	Per dozen, not prepaid	3.60
Per hundred, not prepaid	40.00	Per hundred, not prepaid	30.00

State binding desired and whether Round or Shaped Notes

BRETHREN PUBLISHING HOUSE
Elgin, Illinois



WINSTON
UNIVERSAL GRAPHIC
DICTIONARY

Self-pronouncing, Thumb Index, 1,088 Pages, 5½x7½x1¾ Inches

Convenient size, large and clear print—a dictionary for general service. Contains all the words in ordinary use, including the new words brought in by new inventions. In it you have that large stock of general information you so often seek, but fail to find. THE BOOK FOR YOUR BOYS AND GIRLS TO USE IN THEIR SCHOOL WORK.

Note the type, marking, pronunciation and definition. Easy to read, easy to understand.

ful-wa (ful'wâ), *n.* the butter-tree of India; the butter obtained from it.

fu-ma-role (fū'mȧ-rōl), *n.* a small hole from which volcanic smoke issues.

fum-ble ('bl), *v.i.* to grope or feed about; handle or attempt something in an awkward manner: *v.t.* to manage awkwardly.

fume (fūm), *n.* vapor or exhalation, especially of a narcotic or suffocating nature; mental irritation or agitation: *v.i.* to emit smoke; body; anus; foundation.

fun-da-men-tal ('tl), *adj.* pertaining to a foundation or basis; essential; primary: *n.* a primary or essential principle; basis; the note on which a chord is formed [Music].

fun-da-men-tal-ist (fŭn-dȧ-mĕn'tȧl-ist), *n.* in Protestant churches, one who believes in the literal inspiration of the Bible, in the Apostles' Creed, and in all doctrines that are generally regarded as orthodox.

A Dictionary for every purpose, handsomely and substantially bound in red, red fly-leaves and red edges. AND THE PRICE IS ONLY ONE DOLLAR!
Your dollar back if you are not satisfied

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

WHY NOT RENEW YOUR "MESSENGER" SUBSCRIPTION AT ONCE?

Notes From Our Correspondents

(Continued From Page 669)

Garber held a revival at Walnut Grove the first two weeks of July We had a fine meeting; there were thirteen conversions and the whole community was benefited by the meeting. Walnut Grove met in council before the love feast July 25. The reports of the visiting brethren were given Bro Ben Shobe was installed to the office of deacon.—Ester Wratchford, Moorefield, W. Va., Sept. 30.

Powder Spring Hollow.—For several years this place has been greatly neglected. But several families moved into the Hollow which is about four miles from Moorefield, and having some small children, felt the need of a school They asked for a school and it was granted Afterward they felt a greater need of having their children in Sunday-school They asked for some one from the nearest Sunday-school to come and help them get started Soon they had a fine little school with an enrollment of about twenty-five. They also asked for preaching service Bro P. I Garber came to their aid and is preaching for them once a month. Next they asked for a Vacation Bible School which was granted This seemed to open the eyes of the people and all at once it started interest among old and young, and the Sunday-school began to grow more than ever. The attendance increased to eighty-five It was almost marvelous to see the growth, one could hardly realize where the folks came from in those mountains Bro. P I. Garber held a week's meeting in July in which they took excellent interest. Now they are having a Wednesday night meeting; everyone takes part, even the children.—Esther Wratchford, Moorefield, W. Va., Sept 30

Smith Chapel.—Our church held communion services Sept 27 with Bro. C D Hylton officiating. Forty-six members were present At a council meeting Sept 28 C. D. Hylton was called as elder; three new trusteees were appointed; J. M. Harman and E L Hylton were called as deacons. Bro. Hylton gave us two inspiring sermons while here. - Mrs E. L. Hylton, Princeton, W. Va., Oct 7.

Wiles Hill. -The church met in council Sept. 27. Officers were elected for the year Bro. Hamstead, reelected elder; Robert Sterner, clerk; Sunday-school superintendent, M Falkner. Bro. W K. Kulp of Mt Pleasant, Pa., held a two weeks' meeting and gave us Spirit-filled messages Fourteen stood for Christ; eleven have been baptized Among these were a father and three children and a man sixty-five years old A love feast was also held, after which Bro Kulp preached his farewell message. The church is much strengthened and encouraged through the labors of Brethren Hamstead and Kulp.—Mrs. Samuel Hayes, Morgantown, W. Va., Oct. 6.

ANNOUNCEMENTS

DISTRICT MEETINGS

Kansas, N. W., North Solomon, Oct. 17-20.

Kansas, S. E., Fredonia, Oct. 24-27.

Missouri, N., South St. Joseph, Oct. 25-27.

Pennsylvania, S., Back Creek, Oct. 28, 29.

LOVE FEASTS

Alabama

Oct. 18, Fruitdale.

California

Oct. 22, Long Beach.
Oct. 25, 10 am, Laton.
Oct 25, Reedley.
Nov. 22, Waterford.
Nov. 23, 6:30 pm, Oakland.

Florida

Oct. 26, Sebring.

Idaho

Oct 24, Boise Valley.

Illinois

Oct. 19, 7 pm, Lena.
Oct. 19, 7 pm, Naperville.
Oct. 19, Milledgeville.
Oct. 19, 7 pm, Sterling
Oct. 24, 7:30 pm, Oak Grove.
Nov. 1, 7 pm, Frankl'n Grove.
Nov. 1, 6:30 pm, Allison Prairie.
Nov. 2, 7 pm, Dixon.
Nov. 27, Canton.

Indiana

Oct. 18, 7 pm, Markle
Oct. 18, 10:30 am, Nettle Creek.
Oct. 18, Shipshewana.
Oct. 18, 7:30 pm, Arcadia.
Oct. 18, Pine Creek.
Oct. 18, 7 pm, Bethany.
Oct. 19, 7:30 pm, Muncie.
Oct. 19, Kokomo.
Oct. 25, 7:30 pm, Middletown.
Oct. 25, West Manchester.
Oct. 25, 7 pm, Union Center.
Oct. 25, 6 pm, Bethel
Oct. 25, 2 pm, English Prairie.
Oct. 25, 2 pm, Pleasant Hill.
Oct. 26, 6:30 pm, Four Mile.
Oct. 27, Pleasant Dale.
Nov. 1, 2 pm, Pipe Creek.
Nov. 1, 10 am, Pyrmont.
Nov. 8, Turkey Creek.
Nov. 12, Bremen

Iowa

Oct. 18, Iowa River.
Oct. 18, 7 pm, Prairie City.
Oct. 25, Brooklyn.
Nov. 24, Sheldon.

Kansas

Oct. 25, 6:30 pm, Belleville.
Oct 25, Navarre.
Oct. 26, 7 pm, Ottawa.
Nov. 10, Richland Center.

Maryland

Oct 18, Broadlording.
Oct. 18, 4 pm, Manor.
Oct. 19, 6:30 pm, Pipe Creek.
Oct. 25, 2:30 pm, Meadow Branch.
Oct. 25, 6 pm, Thurmont.
Oct. 25, 2:30 pm, Locust Grove.
Oct. 25, 3 pm, Middletown Valley at Myersville
Oct 25, 4 pm, Brownsville
Nov. 1, 2, 2 pm, Licking Creek, Pleasant Ridge house.
Nov. 2, 6 pm, Beaver Dam.
Nov 8, 9, 1:30 pm, Antietam, Welty church.

Michigan

Oct. 18, 7 pm, Onekama.

Minnesota

Oct. 24, Root River.

Missouri

Oct. 18, Shoal Creek.
Oct. 19, 7 pm, Smithfork.
Nov. 3, Wakenda

Nebraska

Nov 24, Octavia

New Mexico

Oct. 26, Clovis

Ohio

Oct. 18, 7 pm, Beech Grove.
Oct. 18, 7 pm, Pitsburg.
Oct. 18, 10 am, Wooster.
Oct. 25, 7 pm, Lower Miami.
Oct. 25, 10:30 am, Black Swamp.
Oct 25, Black River.
Oct. 25, Cincinnati.
Oct. 25, 7 pm, Painter Creek.
Oct 25, 6:30 pm, Center.
Oct. 26, 6:30 pm, New Philadelphia.
Nov. 1, 7 pm, Donnels Creek.
Nov. 1, 7 pm, Strait Creek Valley.
Nov. 2, Pleasant Valley.
Nov. 8, 10 am, Lick Creek.
Nov 8, 7 pm, Stonelick.
Nov. 27, Harris Creek.

Oklahoma

Nov. 8, Big Creek.

Oregon

Oct. 18, Mabel.
Oct. 19, Myrtle Point.
Oct. 25, 7 pm, Newberg.

Pennsylvania

Oct. 18, 7 pm, Coventry.
Oct. 18, 1:30 pm, Conestoga, at Beaville.
Oct. 18, 19, 1:30 pm, Little Swatara, Zieglers.
Oct. 18, 2 pm, Hatfield, Hatfield house.
Oct. 18, 19, 10:30 am, Falling Spring.
Oct. 18, 19, 1:30 pm, Upper Conewago at Latimore house.
Oct 19, 6 pm, Quakertown, Quakertown house.
Oct. 19, Hollidaysburg.
Oct. 19, 6 pm, Penn Run.
Oct. 19, 6:30 pm, Green Tree.
Oct. 19, Huntsdale.
Oct. 19, Marsh Creek, Marsh Creek house.
Oct 19, 6:30 pm, Connellsville.
Oct. 19, Rummel.
Oct. 19, Shamokin.
Oct. 19, 6:30 pm, Roaring Spring.
Oct. 19, Hanover.
Oct. 19, Koontz.
Oct. 19, 7 pm, Ambler.
Oct 19, 6 pm, Lewistown
Oct. 21, 22, 10 am, Springville, Mohler house.
Oct. 22, 23, 10 am, West Conestoga, Middle Creek house.
Oct. 24, 25, Maiden Creek.
Oct. 25, 2 pm, Akron.
Oct. 25, Indian Creek.
Oct. 25, 26, Fredericksburg, Meyer house.
Oct. 25, 26, 10 am, Schuylkill, Big Dam house.
Oct. 25, 26, 1:30 pm, Heidelberg
Oct. 25, 26, 10 am, Big Swatara, Hanoverdale house.
Oct. 25, 26, 10 am, Upper Codorus, at Black Rock.
Oct. 26, 3 pm, Ephrata.
Oct. 26, 4 pm, Buffalo.
Oct. 26, Yellow Creek, at Yellow Creek house.
Oct. 26, Lititz, all-day.
Oct. 26, Codorus, Shrewsbury.
Oct. 26, Leamersville.
Oct. 26, 6:30 pm, Scalp Level.
Oct 26, 4:30 pm, Carlisle.
Oct. 26, 5:30 pm, Manor, Purchase Line.
Oct 26, Geiger.
Oct. 26, 6 pm, Woodbury.
Oct. 28, 29, 10 am, Chiques, Mt. Hope House
Nov 1, 2 pm, Mechanic Grove, Grove house.
Nov. 1, 7 pm, Aughwick, Sugar Run house.
Nov. 1, 2, 1:30 pm, Richland.
Nov. 1, 2, 2 pm, Conewago, Bachmansville.
Nov. 2, Palmyra.
Nov. 2, 6:30 pm, Philadelphia, First.
Nov. 2, Reading
Nov 2, Raven Run.
Nov. 2, Dunnings Creek.
Nov. 8, 6:30 pm, Jennersville.
Nov. 8, 1:30 pm, Welsh Run.
Nov. 8, Lower Claar.
Nov. 8, 9, 1:30 pm, Myerstown.
Nov. 9, 2 pm, Elizabethtown.
Nov. 8, 9, 1:30 pm, Annville.
Nov. 9, Huntingdon.
Nov. 9, York, First.
Nov. 15, 1:30 pm, Mountville.
Nov. 15, 6 pm, Dry Valley.
Nov. 16, Pottstown
Nov. 19, 6:30 pm, Waynesboro.
Nov. 22, 1:30 pm, East Petersburg, Salunga house.

Tennessee

Oct. 18, 3 pm, Pleasant Valley.

Texas

Oct. 18, Pampa.

Virginia

Oct. 18, 3:30 pm, Poage's Mill.
Oct. 18, 4 pm, Beaver Creek.
Oct. 18, 3:30 pm, Burks Fork.
Oct. 18, 4 pm, Pleasant Valley.
Oct. 19, Trevilian.
Oct. 19, 4 pm, Garbers.
Oct. 19, 2:30 pm, Berkeley, Leetown house.
Oct. 25, 3:30 pm, Sangerville.
Oct. 25, 3 pm, Woodstock.
Oct. 25, Montebello.
Oct. 26, 5 pm, Timberville.
Nov. 1, 2:30 pm, Barren Ridge.
Nov. 1, 3 pm, Mountain Grove.
Nov. 1, 6 pm, Mt. Vernon.

West Virginia

Oct. 19, Keyser.
Oct. 25, 5 pm, Smith Creek.

As Dessert to Dinner

SO IS A STORY TO HEAVY READING

You can not work on dessert, nor do you want only heavy food. A proper proportion of each adds taste to the food. You should not read only stories, but the story has its place in your reading program. A proper amount of the heavy and light in your reading makes the reading more profitable and gives it balance.

We mention here a few good stories:—

The Lucky Lawrences
By Kathleen Norris

A New England family of the better class finds its way to California during the gold rush. The parents do but the children, left alone, face hardships bravely and all ends well. **The story will teach you much. $1.00.**

❖ ❖ ❖ ❖

Crimson Roses
By Grace Livingston Hill

Jeff Lyman, a rich young man, and Marion Worden a poor girl, had similar tastes. Lyman played the game so tactfully and manfully that his riches proved no barrier between them **Red roses did the work. 75c.**

❖ ❖ ❖ ❖

Penrod Jashber
By Booth Tarkington

Penrod Jashber is a boy among boys. With Sam Herman and Verman (and Marjorie, his best girl friend), you have a group that humans of all ages delight to meet. **A book for every age. 75c.**

❖ ❖ ❖ ❖

High Fences
By Grace Richmond

David MacRoss was reared in the country—loved the country. Ross Collins was reared in the city—loved the city. Their worlds were different, but they had so much in common that they founded a common country home. **You will like this story. $1.00.**

❖ ❖ ❖ ❖

Out of the Storm
By Grace Livingston Hill

Gail Desmond and Clinton Benedict, both strangers, save each the other in a shipwreck, in turn rescue each other back to life and health, become fast to each other, then later travel life together because they have found each the complement in the other. **A great story. 75c.**

❖ ❖ ❖ ❖

Adventures of Tom Sawyer
By Mark Twain

It would be folly to try to say a word for Tom Sawyer. But your boy will understand you better after you have read Tom Sawyer, because Tom will help you to understand your boy. **Try it and grow up with the lad. 75c.**

Improve your spare moments by reading wisely. Order your books today. If we fail to mention your favorites, write and we will secure them for you.

Yours for Service

Brethren Publishing House, Elgin, Ill.

EXECUTE YOUR OWN WILL

You do this when you get one of our annuity bonds. It will mean a big saving to the Lord's treasury in court costs, and lawyers' and administrators' fees.

* * * * * *

But, If You Make A Will---

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of..... dollars ($.....) to be used for the purpose of the said Board as specified in its charter."

Write for our booklet which tells about annuity bonds and wills. A postal card will bring it

General Mission Board
OF THE CHURCH OF THE BRETHREN
Elgin, Illinois

BOOKS by our own WRITERS

Occasionally it is well to pause and look at ourselves. Here are a few books written by our own people. They have a message for all, and a double message to you.

In Sunny Nigeria $1.50
By A. D. Helser

The Heart of the Crimson Cross ..... (special price) $2.00
By J. M. Henry

The Symphony of Life ..... .50
By D. W. Kurtz

Builders of the Church of the Brethren $1.00
By Jno. S. Flory

Heroic Lives $1.35
By Minor C. Miller

The Lord's Prayer ..... .75
By R. H. Miller

The Boy and the Man $1.25
By J. H. Moore

The Christian Way of Life ..... .65
By C. C. Ellis

Character Stories $1.00
By Ezra Flory

Conquests for God $1.35
By Minor C. Miller

History and Messages of Hymns $1.50
By Garrett and Beery

History and Doctrine of the Church of the Brethren . $2.00
By Otho Winger

New Testament Doctrines ..... .75
By J. H. Moore

Studies in Doctrine ..... .60
By D. W. Kurtz

Check the books you desire and enclose with check today

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

THE GOSPEL MESSENGER

This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14. "THY KINGDOM COME"—Matt. 9: 10; Luke 11: 2 "Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 Elgin, Ill., October 25, 1930 No. 43

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

In This Number

Editorial—
In Times Like These, ... 673
Changing the Church Program, ... 673
It Isn't Mixed Well Enough, ... 673
All May Be Builders, ... 673
Among the Churches, ... 680
Around the World, ... 681
The Quiet Hour (R. H. M.), ... 681

General Forum—
Resurgam (Poem). By Joseph Van Dyke, ... 674
Answering the "Wets." By Virgil C. Finnell, ... 674
Ongoing Poor. By Maud Mohler Trimmer, ... 674
Why We Need Parent Training. By Elsie S. Malenke, ... 675
New Wine in Old Skins. By C. H. Shamberger, ... 675
The Last Over Before You Vote. By O. G. Brubaker, M. D., ... 676
Livingstone's Idea of Missionary Sacrifice. By Anna M. Hutchison, ... 682
If I Were— By J. E. Miller, ... 682
A Study of the Doctrine of Christ's Second Coming—No. 4. By B. F. Breshears, ... 682

Pastor and People—
The Worship Program in Our Services. By O. R. Hersch, ... 678
The Text of the Sermon. By D. W. Kurtz, ... 678
Five New Gish Books. By J. E. Miller, ... 678

Home and Family—
The Prodigal—Chapter 10. By Florence S. Studebaker, ... 679
Around the Table, ... 679
If We Believe in Him. By Julia Graydon, ... 679

...EDITORIAL...

In Times Like These

ANYBODY in a position of Christian leadership ought to be glad to be alive in such a day as this. The task shows no signs of growing dull. It's going to be interesting for some time to come.

1. This very morning a good neighbor picked me up as I was half way down to the office. I wanted to keep on walking, but I also wanted to be appreciative of his kindness, so I rode with him. He was going after some things he needed in the repairs he was making on his house. He said something needed fixing all the time. He was glad though to have things to fix. He has several apartment buildings and other interests which require a good deal of attention.

I remarked that the unemployment situation was evidently not troubling him as it was the man who had called on me a few days before. This man was out of a job with a family to take care of. I told my friend something of the man's story and how his plight had aroused my interest and sympathy. He was not at all disturbed by it. He said the man was to blame first of all for not having learned how to do more than one job. The fact that this man could do many kinds of work and was willing and eager to do anything he could find did not register at all. This friend is a fine man as that adjective is commonly used. He is comfortably fixed and assumes that other people would be too if they had attended to business properly. And so he went on to get his door knobs or whatever it was, with no sense of responsibility for his less fortunate fellows.

There are others like him. Some of them are in your church, class, or other group, brother pastor, teacher, or other leader. Do you see what a live issue you have to deal with? There is no excuse for going to sleep or getting bored now.

2. Take this matter of "living simply in an extravagant age." Few of us know how to do it right. But we ought to know, must know, if our times are to have the testimony from us which they need and which they have a right to expect. And which we ourselves need to give if our religion is to have the Christ flavor in it. You are going to teach us how, are you not?

Will you recommend that we withdraw from the world life and live like the monks of the middle ages? Or that we try to keep our place in society but eschew all modern machinery and methods and go back to the spinning wheel and the ox cart? Not that far back? How far? Or will you fix a standard of conduct for us that will settle every question of detail? So that we can tell exactly what, and what not, to eat, wear and use?

If you have difficulty in deciding on any of these three solutions, perhaps you will wish to consider another method of approach, that which attempts only to put the right spirit in us. If you incline to look upon this plan with favor, consider, please, these two possible objectives in your teaching: an appreciation of spirit values, and proper regard for others. The first would make the riches of the spirit so attractive that material things would seem very cheap in comparison and would step down from highest to lowest place in our lives. The second would prevent extravagance and waste. We could not waste or use for vain display what others need.

Enough of this for the present purpose. But do you not know, brother pastor, teacher, or other leader, that the question is very much alive and needs your serious attention?

3. There is another matter in the background of our thought which has been making vigorous effort to get into the foreground. It has succeeded. Right here it is: Do you know, brother pastor, teacher, or other leader, that some of your young people are actually troubled about the question of moral standards? The influences to which they have been subjected have brought this to pass. They have been seeing and hearing what some rather eminent people have had to say. Some of them have had a little Latin, or they have heard somebody talk who has had a smattering of it, and they wonder whether after all these old standards of chastity and moral purity are anything but the *mores*, the customs, of the past. And whether different customs, once we get used to them, would not be just as good. They are naturally adventurous, you know, and the idea of doing a little experimenting on their own account makes a pretty strong appeal.

How are you meeting the situation? Simply ignoring it? Or does it seem to you sufficient to say in an authoritative tone that all right-minded people will accept the teaching of the Bible and the church and raise no questions? Suppose this does not satisfy the inquiring mind. You still want to be helpful, do you not?

You will of course recognize in most cases the good intentions of the questioner, the earnest desire to know and do the right. And you will freely grant the right of fresh inquiry into any field of truth when carried on in a truth loving spirit. But do you help the troubled ones to see, really to see, the pernicious fallacy in the not infrequent suggestion that suppression of desire is unwholesome? Can you set the grain of truth involved in this suggestion in its proper light? And when comparison is made between the desire for food and that for sex, do you show them the likeness and the difference? Do you point out clearly the need for proper individual and social control, in order that all our desires may contribute to the highest happiness of all concerned?

We can not pursue the subject further now. But surely it is plain that there is something here worthy of your study, something hard to go to sleep on.

And it seems to us, brother pastor, teacher, or other leader, that life in times like these is tremendously interesting, and very much worth while for such as you.

Changing the Church Program

IT is very difficult to let patience have her perfect work, especially in the developing and perfecting of a church program. And it is very easy to make this fact an excuse for carelessness and neglect. Those are not the qualities that go well with the necessary patience. We must labor while we wait, and as wisely and diligently as possible.

Still we must wait. Great transitions in the thought life of a people can not be hurried very much. They have to grow, and time, and plenty of it, is an indispensable factor in growth. It is characteristic of leaders to forget this. Even specially appointed committees and commissions may forget it. The mass mind may sleep and rise night and day without being aware that anything in particular is taking place. But some day the blade of the new order appears, and after a while the ear, and by and by the full grain in the ear.

All this to the best advantage if there is proper cultivation, persistent and patient cultivation. We have in mind a type of cultivation that is very persistent and very patient, and then yet a little more persistent and very much more patient.

It Isn't Mixed Well Enough

WE must tie our religion up more closely with our daily work. It is still too much a Sunday affair, a church institution. We do not mean that we make too much of church matters, too much of religion on Sunday. Bless your heart, no. There is no danger of that in sight at present. But we make too little of what Sunday and church should do for us in our week day business. What religion we have is too separate from the rest of our possessions and activities and anxieties. We need to mix it in more with everything else.

Other folks must be able to see when they meet us in the common contacts of the shop and market and street and country highway that we have been with Jesus. Can they? Do they? Does it occur to them that we belong to a higher order of beings than the common crowd? A finer brand of Christians than the ordinary run of the Christianity of our day? That is exactly what we are bound to show them if we are going to make good on our claims.

We must stir the kettle some more. The religion in it is not mixed thoroughly enough with the other things in it.

All May Be Builders

"THERE is no kind of temperament or gift that can not be used in this service. The length and the breadth and the height of the city are equal. One day it will cover the world. Nothing less than that is God's aim, and therefore ours. So the girl who is keen on missions, and the man who is keen on scouting for boys, the woman who is making a home happy and the man who is serving his fellows to his best in commerce and industry, are builders all."

There now, what excuse have you for holding off any longer? You can be a builder too. You have something, you can do something, that will help. You are needed. The cause needs all that all of us can contribute to it. Something that ought to be done for the common welfare will not be done unless you do it. And the cause will suffer by your refusal or neglect.

"Serving his fellows," mind you, the quotation says, not serving himself. Those who serve only themselves are not builders of the Kingdom of God.

GENERAL FORUM

Resurgam

BY JOSEPH VAN DYKE

God, you have made
The Light shine in
Across the blackness
Of my sin.

Stark and terrible
There it stood
The arch deceiver
Of my good.

I said unto
The bitter sky:
My hand shall strike
And I shall die.

I pushed my fist
Into the mold
And felt my flesh
Grow still and cold.

Something stood over
Twisted, frail.
Some one shone near
Like a glowing Grail.

The shrunken thing
Was all of me.
The Person, he of
The Trinity.

He looked at me—
I looked away
From what those clean
Eyes had to say,

As through the years
My face had turned
From the white peace
I ever yearned.

But he spoke my name
And touched my head . . .
And I stood upright
In my burial bed.

I cried to the sky:
Give back my breath,
Sin is the only
Means of death.

I raised my fist
From the damp hollow
And said: I am thine
To follow, follow, follow.

I searched my heart
Where sin had grown
And there a slender
Beauty shone,

Caught on the tinder
Of my soul,
A bit of Light from
The final goal;

And knew that he
The great Unknown
Had chosen me
To be his own,
To serve in love and fear and truth
Himself alone.

Beaverton, Mich

Answering the "Wets"

BY VIRGIL C. FINNELL

"Prohibition Was Forced on Us by a Few Paid Reformers"

ANSWER: For a century and a half we have been studying this question, and for near fifty years we have been teaching the harmful effects of alcohol to our school boys and girls. As a result we began closing saloons in smaller political units, until by April, 1917, twenty-five states had adopted state-wide prohibition, and millions of folks in other states were living in saloonless towns, cities and counties.

Congress voted to submit the Eighteenth Amendment to the state legislatures on Dec. 17, 1918, same to become a law if three-fourths of the state legislatures should favor it by a two-thirds' majority, and so vote within seven years. Within one year and twenty-eight days thirty-six states had ratified the amendment. When the law became effective on Jan. 16, 1920, it had been ratified by an 80% majority in 45 state legislatures. New Jersey ratified it two years later, so only Rhode Island and New York have not ratified the law. No other amendment has ever been passed by any such an overwhelming majority. In harmony with the "concurrent clause" of the Eighteenth Amendment, 45 states have passed an enforcement code.

"Prohibition Is a Failure"

Answer: Yes, and so are the laws against murder and stealing. But who would advocate repealing these laws because we had 12,000 murders or 32,000 robberies, or 38,000 burglaries last year? We should not forget that even the prohibition laws are broken by a small percentage of our people, for 90% of the American people believe that a great Christian nation can not afford to license the sale of liquor. Morris Sheppard says: "During the past ten years we have made more progress in savings, life insurance and home building than in 131 years of the republic before prohibition. Millions have given up their liberty to drink, for the privilege of owning a home, a savings account, good clothes, and an automobile."

"Prohibition Has Increased Drunkenness and Crime"

Answer: W. G. McAdoo well says: "The forms of brutal violence, murder and banditry, which constitute the most serious aspect of the crime wave, were increasing in this country with *alarming rapidity long before prohibition.*" The saloon did not prevent drunkenness and crime, but by attractive advertising in the newspapers, on billboards, and open saloons placed at the best business locations, it was constantly seeking to induce men to drink. But is crime increasing since prohibition? In 1913 there were 8,902 homicides in the United States, while in 1925 with greatly increased population there were only 7,778. Are our penitentiaries being filled by those who violate prohibition? Here are some facts: On Jan. 1, 1930, there were in our state prisons 117,670 prisoners; only 4,037 or about three and one-half per cent were prohibition violators. Capt. W. L. Nimmo, former head of the Cincinnati department of detectives in the days when that city had hundreds of saloons, reminds us that every week saw hundreds of drunken men placed in their jails, but they were not charged with that crime; they were simply placed in jail for "safe keeping" and released when sober. We could not place a man under arrest for drunkenness when we licensed saloons to sell him the drink. Now that selling liquor is a crime, we arrest men for public drunkenness, so of course more such cases are found on the police blotter of any city.

"Prohibition Is the Cause of Political Corruption"

Answer: Who can forget that the brewers and distillers controlled elections, bought votes and corrupted the officials of city, county and state for many years while we had saloons? There were times when no honest man could be elected to an office where his influence would harm the power of the liquor interests. They defied every regulation passed by city council or state legislature, and by bribes and graft they escaped any punishment.

"Bootleg Liquor Kills More Than Good Liquor of Saloon Days"

Answer: A recent headline in the wet press announced, "34,908 Killed by Alcoholism in Ten Years." Perhaps poison liquor is causing an average of 3,400 deaths each year of prohibition, but while shedding crocodile tears over that fact why do they not mention the 60,000 to 100,000 who died *annually* during the years of the legalized saloon?

"Three Out of Every Four Americans Today Are in Revolt Against Prohibition"

Answer: Then why is it that 60% of the money spent by the Association Against the Prohibition Amendment is given by seven millionaires and most of the other 40% by some thirty former brewers and distillers? If three-fourths of the American people are opposed to prohibition some millions of them should be willing to support this movement.

Do you know why certain millionaires show such deep interest in the anti-prohibition movement? Why did Mr. du Pont in a recent year give $30,000 to defeat the prohibition law? The answer is found in a form letter sent out to millionaires by the Association Against Prohibition Amendment, which read as follows: "Do you realize that Congress has the power at once to legalize a glass of mild, wholesome beer and that workingmen and others would willingly pay a tax of three cents per glass and that that amount (based on past consumption) would enable the Federal Government to get rid of the burdensome corporation taxes and income taxes and to take the snoopers and spies out of offices and homes?" Furthermore, in the hearings of the so-called Lobby Committee of the U. S. Senate Mr. Stayton of the A. A. P. A. confessed that "du Pont thought if you could get the Eighteenth Amendment repealed he could lift $10,000,000 taxes off his corporation."

Thus it seems that the wets have succeeded in making the men who pay millions in income and corporation taxes believe that they could be relieved of this burden by transferring it to the shoulders of the poor workingman in the form of a tax on beer.

North Manchester, Ind.

On Being Poor

BY MAUD MOHLER TRIMMER

IN the cities there are many families where the father earns but thirty dollars a week, or even less, though there are little mouths to feed, shoes to buy and rent to pay, as well as light, gas, and water and contributions to charity; yet such may be rich in this world's goods as well as in spiritual gifts, while there are families that have their thousands to spend and are yet poor in every way. A large part of poverty is in the mental attitude.

Yet we have the real poor with us, and always will have—poor unfortunates who actually hunger for wholesome food and who are cold in winter from lack of good shelter, fuel and clothes. Once in awhile we hear of some such wretch snatching crusts from a garbage pail. And how thankfully such folks receive our poor, patched, cast off clothing! These are the people whom it is our duty and pleasure to serve, for through them we minister to our Lord. Very often these folks are needy through no fault of their own—such as continued sickness; repeated calamities like fire, hail, flood; the wiles of unscrupulous friends or neighbors in whom they trusted; bad investments or imperfect training for a vocation because they had no chance in youth. These folks we pity with all our hearts. It is our duty to so manage the business of the country that much of such poverty may be abolished. Our President is working to that end.

But other types of poverty are not so justifiable. There are people who will not and they say, can not be frugal. When they have money they have a feast while it lasts, then a famine, as my mother used to say. Those of us who try to be economical they call stingy, yet when reverses come they rush to us for help. They starve awhile, but when the first pay check comes they buy jewelry, pineapples, mushrooms, cosmetics, tobacco, hire the barber, buy expensive ready-to-wear garments, put out the laundry and make the money fly. I have seen quite poor families buy toys for their children that we think we can not afford, such as forty-dollar toy automobiles, electric trains, etc. I would be ashamed to be of this shiftless class, although I suppose they can not help their mental defect.

Then there are those who can not maintain their families because in the days of youth they frittered away their time and neglected to fit themselves for any vocation, so they must live from hand to mouth at employment that yields the lowest pay. Even though adult schools are accessible they have not enough backbone to remedy their lack. I would hate to be of this class.

There is a class of people who would be well-to-do if they did not spend their earnings for some form of dissipation. They spend all loose change for narcotics, drink, the brothel or gambling dens. This is the type that would kill a man for ten cents to buy dope. I could not look my fellow-men in the eye if I were of this sort.

There is a vast number of people who think they are poor who should thank God each day for his blessings.

These are they who can not regulate their desires to their income. With plenty of food, good, warm tasteful clothes, and comfortable houses they sigh because some neighbor or friend has some possession which suits their fancy more. Unless everything they own is according to the latest craze they fret in discontent. Their lives are a constant struggle to keep up with some one who has a little better income. Because they can never be satisfied with what they have, and have not the means to gratify every whim, they think they are poor. The millionaire who is trying to live like the man with five millions may suffer discontent and feel that he is poor. This whining, comfortable set of people always remind me of the nine ungrateful lepers. Sometimes I wonder that God permits this thankless tribe to keep what they do not appreciate.

The peculiar mental make-up that causes poverty may not be the fault of the one who is afflicted with it. It is up to us who know that we are richly blessed to do something for these unfortunates, to give them the material help they need, or the boost to their morale or the assistance they require to help them to efficiency.

Who are the rich? Wealth does not depend so much on possessions as on one's attitude toward life. Any man who has sound health, a good, active brain, a devoted family, friends, plenty of nourishing food, and stout, warm clothes, a shelter from the weather, a grateful heart, enough money to pay actual expenses and lay by a little, is indeed rich. The family that can sit down thanking God for a meal of corn meal porridge and milk is far wealthier than the man who occupies a palace and grumbles because he hasn't more.

Long Beach, Calif.

Why We Need Parent Training

BY ELSIE S. MALENKE

Today we hear much destructive criticism about the youth of our land. The writer has read articles by Terhune and Harold Bell Wright; the first contending that our young people are "Hell Bent," the other, that they are "Heaven Bound."

I prefer to agree with the latter. The first article is a terrible reflection on us older folk.

We should not avenge on our children our failure to train them properly; nor can we judge the whole by the actions and behavior of the few.

We all need praise, especially children and young people. The bit over and above what we are obliged to perform counts most of all. Duty alone will not inspire that last extra grind. Only devotion backed by self-respect can win it.

Such devotion comes only to those whose judgments are just, yet whose praise is willing, quick and generous. The worst of us know more good than the best of us practice.

We are responsible for the failures of our young people. Are we what our children think we are? Do we through ignorance and lack of sympathy, misunderstand and misjudge them?

What a wee little part of a person's life are his acts, and words! His real self or his real life is hid in his head and is known to none but himself.

"For in the heart of each of us lies
A hope buried far from mortal eyes:
But in the Hereafter angels may
Roll from the grave its stone away."

Is it our privilege to judge the youth of today? How did Jesus treat the sinner when she was brought before him? Are we seeking the Jesus way in leading our young people?

Jesus was misunderstood by so many, by even his nearest relatives, and how keenly he must have suffered on account of it. How we chafe under unkind judgments and misunderstandings. Should we criticize our young people so harshly? "It is easier to criticize the greatest things superbly than to do small things well."

We older folks hardly understand the fancies young people have, nor do we try. Youth seeks and needs the parental mind which is not ageing as is the body which houses it. Youth expects parents to make clear fundamental subjects and defend them logically.

Dr. Durant says: "Example is so powerful that if it is good, nothing else is necessary. Children learn by what they see us do, not by what we tell them. If they misbehave, we owe them an apology; it is very likely they are imitating our past performances."

Youth seeks to learn from the life and deeds of older folks. Youth must be served.

The training of youth is a serious and vital problem. Angelo Patri says: "The first five years of the child's life are the most important educationally." It is the parent who sets the child's character. Is this not a challenge to parents? "The child is born with the capacity for forming habits but he is not born with habits. Any unserviceable habit found in a child has been trained into him either by accident or by intention, or by the very force of his environment."

Parents need training. They need to study their children in order to deal with them patiently, for "nature works in the silence." We need parent-teachers' associations and parent training in our high schools and colleges. We need parent training classes and programs in our churches and church schools.

Books and good magazines are two great sources from which this education can flow. "A wise man is one who learns from experience—a brilliant man is one who learns from the experience of others."

Instead of charging the youth with failure, we should demand of the parent: "Why did you fail with your child?" "Every sword has two edges, and the man or woman who wounds with the one, wounds himself with the other."

The statue that represents Pestalozzi in all his greatness is one where he is represented with a single lad standing beside him. The great teacher is looking down toward his pupil. But when we notice the eyes of the lad, it is discovered that they are fixed not upon the teacher but beyond; into the heavens, upon his God. Surely this should be the desire of every leader, teacher and parent.

Parker Ford, Pa.

New Wine in Old Skins

BY C. H. SHAMBERGER

It is always hazardous to name a baby. She probably will not like the name when she grows up and many a baby appropriately named "Goldie" has acquired a head of black hair by the time she starts to school. It is also hazardous to give an article a title, but babies have to have names and articles have to have titles. In this particular instance the article may grow to proportions which make the title seem inappropriate. Such are the risks in selection.

The Church of the Brethren ought to have a commission appointed to determine its message and program. There is no common agreement regarding the program of the church and the attack which ought to be made. And at the moment there are no processes in motion which will lead to a comprehensive study of the problem.

There are two possible ways that such an understanding might be arrived at. But one of them can not possibly function and the other is not at all likely to. The first of these is Annual Conference. The other is the Council of Boards.

Business for Annual Conference comes, for the most part, from Districts. Each District sends up whatever query or queries it thinks advisable. But queries are more or less traditional. They are often suggested by people who are familiar with Conference queries, and are apt to raise the traditional issues. Even when they get outside of such questions they call for a consideration of unrelated issues. A group of isolated issues does not make for a comprehensive program. Conference queries are seldom prophetic and a living church must have prophetic daring.

The Council of Boards has yet to prove that it can function as an organic unit. It is a somewhat loose federation of existing agencies. The church is the better for having it but the Council has not yet demonstrated that it can and will face the difficult problems of the church such as the untangible question of the program and message of the church.

There is considerable unrelated opinion on what the church ought to do in a changing world; but there is vastly more disagreement on the question. In the absence of agreement there is uncertainty resulting in pessimism and the lack of an enthusiastic approach to the work of the church. It is shallow optimism to believe that the greatest progress can come out of such an attitude. Energy is dissipated in discontent and uncertainty saps the vitality of those who attempt to be leaders. The sentiment of the colored brother at the funeral is apropos of the attitude of not a few in the church. When there was occasion for remarks he said: "We all hope Ephraim is goin' where we expect he isn't."

The disintegration of denominationalism is in process. What next? Denominations will not suddenly pass out but their bases for existence will change. The Reformation brought hundreds of denominations into existence. Each felt that its interpretation of scripture and its form of government and organization was right. Salvation came through doing what it said and in the manner prescribed by it.

With salvation at stake the individual would debate, contend, entreat and if needs be fight for his particular denomination. While such a condition obtained anyone who became a member of a church knew just why his church was right. Indoctrination was inevitable. But in recent years there has been a declining interest in the things which separate one church from others. One can scarcely imagine any community being aroused by an announcement that a debate on baptism would be held between two ministers who believed in different methods of administering the rite. Denominations will continue to exist but not for the things in which they are different from others. It will be more for the purpose of continuing existing organizations and perpetuating common traditions.

But this change in emphasis brings forward two rather definite reactions. The first comes from those who are distressed by the trend away from the things which have been distinctive. They quite logically plead for doctrinal preaching and instruction. It is an attempt to solve a present problem by a past method. If people were as interested in such things as they were a generation ago there would be plenty of doctrinal sermons and instruction forthcoming.

The other reaction comes from those who see the futility of emphasizing denominational differences. They do not have a concise suggestion to make. The majority of them are obviously confused. There have been various attempts to read new meaning into the message of the church but when all of them are put together they scarcely seem adequate as a basis for the maintenance of a denomination. The splendid qualities of honesty, home life, peace, temperance, piety, etc., have been, and are now, found in most Protestant churches. There has been a solidarity within the church that has been remarkable but that has been due in considerable measure because we were so much like each other and in so many respects so unlike other people. The present trend is to get away from uniformity and with its passing not a little of social solidarity will also go.

This latter group are faced with the question of what basis they have for asking people to join a church which has few distinctive features. It is not an easy question to answer. And perhaps few of them have a definite conviction regarding whether the church should or can set out to be a large denomination.

So many things make it seem unlikely that the Church of the Brethren ever could become a major denomination in the sense of numbers. The church has been almost antagonistic toward growth. It has always wanted to be right rather than be big. The attitude toward organization, worldliness, the Bible, the ministry, education, and a number of other things, tended to develop a tradition which would make a church of large numbers very difficult. Those who hope to make a big church of the Church of the Brethren are trying to put new wine into old skins and there is risk in such a procedure.

If not a big denomination, then what? A church grows best when its objectives are clear. There are small churches which will always be small but they will

(Continued on Page 682)

Think It Over Before You Vote

BY O. G. BRUBAKER, M. D.

THE liquor forces never have obeyed the laws. They do not today and in all probability never will.

The present conditions, however bad, are a lot better than they were before the passage of the Eighteenth Amendment.

There is really no excuse for the use of beer, wines and whiskey in medicine.

When we had the wide open saloon, practically every town, city and community had certain laws regulating the selling of intoxicants to minors, closing hours and general decency. Those of us who lived then know these laws were almost universally disobeyed.

When we had local option—did the liquor forces obey the law? They did not.

How about it now? According to the wets and their propaganda liquor can easily be obtained any and everywhere. We admit that it can be gotten too easily in most places, but any man who is honest and knows anything about it at all will admit that it is not nearly as easy to get a drink in North Manchester today as it was when there were seven saloons "gracing" her streets. North Manchester is not unlike most towns.

The writer was raised close to Kokomo, Ind., and well remembers the day when there were thirty-two saloons in the town. In those days it was not safe for a boy to walk the streets alone. And I do not remember of ever going to town without seeing a half dozen or more "drunks" on the streets. It was in violation of the laws of the city to permit a drunk to be on the streets. No, the liquor forces did not obey the laws then and everybody knows they do not obey the laws today. Is it reasonable to expect them to obey the laws if the Eighteenth Amendment is ever repealed?

The wets say we do not want the saloon back. What do they want? Do they want the United States government to go into the liquor business? Some say they want it like they have it in Canada. I wonder if they do! Do you?

They say to have the return of light wines and beer will do away with the bootlegger. Are the people of America so foolish as to believe so? We didn't have bootleggers and speakeasies twenty years ago, did we? At any rate we had whiskey peddlers, and "blind pigs." Have you forgotten them?

Is Canada free of bootleggers? If you think they have none, go over and do a little investigating for your own enlightenment.

The bootlegger will be here in spite of the Eighteenth Amendment—unless he is starved out. Why the bootlegger anyway? The only reason for his existence is that there is a demand for his goods.

I am willing to admit and do it cheerfully that it is anyone's privilege to work as hard as he will to remove any law or statute that he honestly thinks is wrong. If any one thinks the Eighteenth Amendment is wrong and should be repealed I say let him work for its repeal as long as he does it as a good American citizen should. I have very little sympathy for the views of anyone who does not extend that courtesy to any American citizen. But, as long as the Eighteenth Amendment and the Volstead Act are a part of our law it is everybody's duty to obey that law the same as any other. The man who employs a bootlegger is a worse criminal than the bootlegger himself.

I shall leave my second statement, that conditions are better now than they used to be just as it stands. If anyone wants to disbelieve that let him open his eyes that he may see, and his ears that he may hear, and his nose that he may smell!

Aside from pure grain alcohol I really see no use for liquor in medicine. Dr. Evans the health editor of the wet *Chicago Daily Tribune* says the same thing. I doubt if any physician, however wet he may be, will say anything else than that liquor in medicine is a controversial question. The retiring president of the Indiana State Medical Association in his inaugural address argued for the repeal of the Indiana bone dry law, but readily admitted that the use of liquor in medicine is a controversial question. Our former president of the Indiana Medical Association when asked his opinion about prohibition said in effect that if he had his way about it he would make Indiana dryer than she is now.

It is a controversial question. I shall say this, that anyone who has been licensed to practice medicine ought to be allowed to prescribe liquor for his patient if he honestly thinks the patient needs it. If I were the patient I would be inclined to use my privilege as an American citizen, and employ another physician. The trouble with too many doctors on this question is that they like the stuff too well themselves.

How much better it is to go to a medical meeting now than in the good old saloon days when half or more of the doctors were spending a lot of time in the saloons. And when a lot of the doctors' offices were very little better than grog shops. Some physicians try to make themselves think liquor is essential in treating crises, as in pneumonia. They also seem to think the aged and infirm, need liquor to prolong their lives and make their stay on earth more comfortable! It is to laugh!

Will you permit this personal reference:

I have treated a good many cases of pneumonia, some of them plenty sick enough to die. None of them ever had a drop of liquor and none of them died! My father lived to be almost ninety-two years old and never used liquor in any form. My mother is almost ninety-one and is enjoying life. She never has and does not now, and of course, never will use liquor.

Thousands of physicians have had similiar experience and will gladly testify that their patients are better off without liquor! I doubt if a man, woman or child ever died because he did not have some liquor to take; but we do know that millions have died too soon because they had too much liquor!

May I say in conclusion that we have had the wide open saloon, we have tried local option and state regulation, and all have failed. Prohibition as we have it today is not ideal by any means, but it is the best thing we have ever had! Under prohibition we do have a lot of criminals, but at the same time we have a lot of everything else. Don't let the John J. Rascobs and the Dwight W. Morrows, *The Outlook*, or the *Chicago Daily Tribune* and their like win you over to thinking that if we repeal the Eighteenth Amendment and the Volstead Act everything will be all right with our country. They know better and they have no arguments worth the printer's ink to print them.

The manhood of the rising generation demands that we march on!

North Manchester, Ind.

CORRESPONDENCE

COLORADO DISTRICT CONFERENCE

The first session of the conference held on Saturday night, Aug. 23, was a thirty minute song service, led by M. Mays Heiny of Haxtun. The Haxtun chorus also gave a fine number. At 7:30 Bro. A. F. Brightbill of Bethany Bible School gave an illustrated lecture entitled, Art in Religion, which vividly portrayed both by words and pictures many of the old hymns which are loved the world over. Bro. J. Hugh Heckman, head of the Bible Department at McPherson College, then gave a short address entitled: Are We Still Protestant? The main thought was that we should protest against the wrong as strongly as we stand for the right.

On Sunday morning Sister Ruth Shriver, Director of Children's Work, had charge of the entire children's department. Later several conferences of children's workers were under her direction. At 11 o'clock Prof. Heckman gave a splendid address on Holy Spirit Witnessing, which was the theme for the entire conference. In the afternoon there were addresses by Prof. Brightbill and Sister Shriver. In the evening Dr. Barbara Nickey, who has been a missionary to India for fifteen years, gave an illustrated lecture. Bro. M. R. Zigler, Home Mission Secretary, then gave the missionary address. He used as a basis statistics from the book, The United States Looks at Its Churches.

Monday morning the following topics of interest were discussed: The Challenge to the Ministry, Harvey Hostetler; Christ's Claims on the Minister of God, S. J. Nickey; The Minister's Personal Touch, Leonard Birkin; The Minister and Missions, M. R. Zigler. An open discussion then followed.

At 1:30 the Ladies' Aid and the laymen held their meetings, followed by a joint Mothers and Daughters' and Fathers and Sons' meeting. The main speakers being Dr. Barbara Nickey, Prof. Heckman and Prof. Brightbill.

Monday evening a peace oratorical contest was held. The contestants are given in the order of places won: first, Elden DuBois of Rocky Ford; Wendell Heiny, Haxtun, second; Opal Ellenburger of Wiley, third; Earl Griffin of Sterling, fourth. The first prize was $15 cash and a half year's tuition at McPherson College if used in the next two years.

Tuesday morning was devoted to the business session of the conference. The conference for 1931 will be held at Rocky Ford. Leonard Birkin of Wiley was chosen Standing Committeeman for next year, with S. G. Nickey, Sterling, alternate.

Mrs. R. H. Crumpacker.

Wiley, Colo.

REPORT OF DISTRICT MEN'S WORK CONFERENCE HELD IN THE HUNTINGTON CHURCH, HUNTINGTON, IND., OCT. 7

The business session of this conference was held at 2:00 P. M., Bro. T. A. Hoffer, District chairman, presiding. The attendance was about sixty and representation a large number of the churches having delegates.

During the month of September a tour of a number of the churches in the District was made. Teams consisted of two laymen went to the churches and explained the meaning and purpose of men's work. Reports of these meetings were given. The reports showed that more and more men are becoming interested in men's work, which means that the kingdom is coming into the souls of more men. The reports also show very positively that the active growing churches have men's work organizations.

The election resulted as follows: T. A. Hopper, Onward, reëlected chairman; O. O. Lower, North Manchester, vice chairman; O. L. Housenfluck, Galveston, secretary; Wm. Eikenberry, Mexico, reëlected treasurer; B. F. Wampler, North Manchester, reëlected chorister.

At 7:30 P. M. we met in open session with a house full of interested folks. Inspiring congregational singing was led by our chorister, B. F. Wampler. Special selections were rendered by the Manchester College Male Quartet.

The main speaker of the evening was C. C. Hawbaker of South Bend, Ind., who gave a forceful and challenging address on the subject of Stewardship. I think everyone felt a keen desire to study to know more about stewardship.

Bro. Hawbaker was followed by Eld. Frank Fisher of Mexico, Ind., who appealed to the elders, pastors, and leaders to become interested in men's work and push it. We laymen feel very grateful to men like Bro. Fisher who understand us and see the value of getting the men of the church to become workers.

It was a great conference!

O. G. Brubaker.

Wabash, Ind.

DISTRICT CONFERENCE OF MIDDLE INDIANA

The District Conference of Middle Indiana was held in the Huntington church October 7-9, 1930. Tuesday and Wednesday, Oct. 7 and 8, were filled with activities by the various branches of church work. The elders met on Tuesday morning and afternoon. The department of Men's Work had a business session in the afternoon, and an educational program in the evening. The program of the Council of Women's Work ran through the afternoon and was followed by the Church School Conference.

On Wednesday morning the ministerial program was put on, and in the afternoon the mission program which was followed by the peace program. The time given to the Old Folks and Orphans' Home and the Board of Religious Education completed the day's work.

So many splendid messages were brought to those present that it would seem good to pass them on, but space forbids extensive elaboration here. The peace program, however, deserves mention since it is of vital importance at this time. Prof. J. Raymond Schutz of Manchester College spoke on "What the Peace-Loving Churches Can Do in the Interest of Peace," suggesting ways by which we could do some very constructive work besides preparing ourselves for consistent action in the event of another conflict. We are trying to arrange for a résumé of this talk to be available to Messenger readers in the near future.

The regular Conference business was taken up on Thursday morning. Eld. Edw. Kintner was elected Moderator, Eld. Chas. R. Oberlin Reading Clerk, with the undersigned as Writing Clerk. Unfinished business consisted largely of matters concerning methods of election and appointments, and questions of church administration. The District is to be studied by a committee of elders looking toward more efficient and economic work among the weaker churches. Reports of Boards and Committees showed problems as well as progress.

The docket of new business was composed largely of matters pertaining to the work among some of the weaker churches where conditions seemed to point toward disorganization or need of consolidation. The work of the Mission and Ministerial Boards was united under one

Board, operating under the name of the Mission Board. This was done with the fact in mind that the work of the two Boards in Middle Indiana has overlapped, since the work in hand seems to be more that of church administration than of missions as such.

Elders Chas. R. Oberlin and H. L. Hartsough were elected to serve on the next Standing Committee with Elders Otho Winger and T. A. Shively, alternates.

The next District Conference will be held in the Eel River church. A fine Christian spirit prevailed throughout. Those upon whom duties have fallen are asking that the prayers of all may go up for the guidance of the Holy Spirit in the work of the District.

H. H. Helman, Writing Clerk.

North Manchester, Ind.

PROGRAM OF DEDICATORY SERVICES FOR THE NEW BETHANY HOSPITAL

Sunday, Nov. 2

1:30 to 4 P. M., ...Open House
7:30 P. M., Services at the First Church of the Brethren, Congress Street and Central Park Avenue—
Devotions, ...F. E. Strohm
Some Spiritual and Material Beginnings, ...
.....Eld. A. C. Wieand
Quartett, ...Hospital Workers
Sermon, What the Church Can Expect From Bethany Hospital, ...Eld. James M. Moore
Benediction.

Monday, Nov. 3

1:15 P. M., Luncheon for Doctors, ...
.....O. B. Maphis, Chairman
1:30 to 4:30 P. M., ...Open House
3 to 4 P. M., ...Services, fourth floor of Hospital
Devotions, ...Frank N. Sargent
Report of Work, ...Omer B. Maphis
Quartett, ...Hospital Workers
The Contribution of a Christian Institution to Society, ...C. Ernest Davis, President of Mount Morris College
Benediction.

Omer B. Maphis, Superintendent.

Chicago, Ill.

PROGRAM OF THE FOURTH ANNUAL CONFERENCE OF THE SOUTHEASTERN REGION

The Fourth Annual Conference of the Southeastern Region will be held at Daleville, Nov. 6-8. The general theme is: Unity in the Spirit.

Thursday, 2: 00-4: 00 P. M., College Chapel

Joint Conference of District Boards, Ministers and Local Church Delegates—E. F. Sherfy, Presiding

2:00- 2:15 Devotions.
Report of Regional Survey—C. S. Ikenberry.
2:15- 2:45 Conference Address—Rufus D. Bowman.
2:45- 3:30 General Discussion.
3:30- 4:00 Report of Special Committee on Regional Organization with Discussion.
4:00- 5:00 Conference Hour. Meetings of District Boards.

Thursday Evening, 7: 30-10: 00, Church Auditorium

J. B. Peters, Presiding

7:30- 8:00 Special Music Program—By Music Committee.
8:00- 8:30 Missions—What Do We Aim to Accomplish for Missions in This Region?—Levi Garst.
8:30- 9:00 Discussion.
9:00- 9:30 How Best Organize and Correlate Our Work to Accomplish This End?—G. G. Hesse.
9:30-10:00 Discussion.

Friday Morning, 9: 30-12: 00, College Chapel

J. J. John, Presiding

The Ministry of Our Church

9:30-10:00 What Do We Hope to Accomplish Through the Ministry in This Region?—A. B. Miller.
10:00-10:30 Discussion.
10:30-11:00 How Best Organize and Correlate the Work of the Ministry to This End?—Paul H. Bowman.
11:00-11:30 Discussion.
11:30-12:00 Devotional Message—G. L. Wine.
12:00- 1:30 Lunch.

Friday Afternoon, 1: 30-3: 30, College Chapel

Earl M. Bowman, Presiding

Religious Education

1:30- 2:00 What Do We Aim to Accomplish in Religious Education in This Region?—Rufus D. Bowman.
2:00- 2:30 Discussion.
2:30- 3:00 How Best Organize and Correlate the Work of Religious Education in This Region?—Minor C. Miller.
3:00- 3:30 Discussion.

Sectional Conference of the Following Boards: Mission Boards—Levi Garst, presiding; Ministerial Boards—Paul H Bowman, presiding; Board of Religious Education—Minor C. Miller, presiding; Welfare Boards—W. M. Shickel, presiding; Men's Work—C. C. Hawbaker, presiding; Women's Work—Mrs. L. C. Moomaw, presiding.

Friday Evening, 7: 30-10: 00, Daleville Church Auditorium

J. M. Henry, Presiding

7:30- 8:00 Special Music Program—Music Committee in charge.
8:00- 9:00 Regional Peace Contest.
9:00-10:00 Addresses: How the Staff of the General Board of Religious Education Can Help in Regional and District Work:
Young People and Children's Divisions—Ruth Shriver.
Moral Welfare and Adult Education—Rufus D. Bowman.

Saturday Morning, 9: 00-10: 00, Daleville Church Auditorium

Pastors' and Ministers' Association
John T. Glick, Presiding

9:00- 9:30 Address—F. F. Holsopple.
9:30-10:00 Business Session and Discussion.

Saturday Morning, 10: 00-12: 00—Men's and Women's Work

Women's Work—College Chapel

Mrs. Oscar Miller, Presiding

10:00-10:15 Devotional by Mrs. H. W. Peters.
10:15-10:30 What We Hope to Accomplish in Women's Work—Miss Ruth Shriver.
10:30-10:45 How Can We Organize and Best Accomplish Our Work in This Region?—Mrs. Earl Bowman.
10:45-11:00 Discussions of Best Plans and Methods to Accomplish Our Work Under Our New Organization.
11:00-11:15 Aid Societies—Mrs. J. C. Myers.
11:15-11:30 Missions—Mrs. O. R. Hersch.
11:30-11:45 Home Enrichment—Mrs. G. L. Wine.
11:45-12:00 Bible Study—Mrs. W. H. Swadley.

Men's Work—Daleville Church Auditorium

L. C. Moomaw, Presiding

10:10-10:30 Devotions by Dr. Roy Hoover.
10:30-10:45 Address: What We Hope to Accomplish in This Region in Men's Work—Rufus D. Bowman.
11:00-11:30 How Best Organize and Correlate Our Men's Work to Accomplish These Ends?—C. C. Hawbaker.
11:30-11:45 Discussion and Business Session.

Saturday Afternoon, 1: 00-3: 30, College Chapel

Regional Chairman, Presiding

1:00- 2:00 Business Session of the Conference.
Report of Findings Committee.
Discussion.
Organization.
2:00- 2:30 Devotional Address—G. L. Wine.

Conference Committees

Program Committee

E. F. Sherfy, Chairman.
John S. Flory, Secretary.
Walter A. Myers, Mission Boards.
Minor C. Miller, Boards of Religious Education.
Paul H. Bowman, Ministerial Boards.
John Glick, Pastors' Association.
L. C. Moomaw, Men's Work.
Mrs. L. C. Moomaw, Women's Work.
W. M. Shickel, Welfare Boards.
Frances Humbert, Young People's Department.
C. S. Ikenberry, Regional Director, Ex Officio.

Program Executive Committee

E. F. Sherfy C. S. Ikenberry
Mrs. Nina K. Moomaw

Conference Officers

E. F. Sherfy, Chairman Dr. J. S. Flory, Secretary

Important Notes

1. According to a decision of last Regional Conference each church is asked to appoint at least one delegate to attend this conference.

2. The first session at two o'clock Friday afternoon is primarily for members of District Boards and local church delegates, but every one is welcome.

3. Luncheon each day and supper will be served by the school and local communities at a reasonable cost. Lodging and breakfast are free in the homes of the surrounding communities.

C. S. Ikenberry.

Daleville, Va.

Notes From Our Correspondents

ALABAMA

Oneonta.—Bro. A. M Laughrun held a two weeks' revival at this place, closing Oct 3. He preached fifteen wonderful sermons. Four were taken into the church by baptism and one awaits the rite. Our Sunday-school is good, with an average attendance of sixty-five. While Bro. Laughrun was here we elected three new deacons. Our communion is to be held the third Saturday night in November.—Mrs John Wine, Cleveland, Ala., Oct. 10.

ARIZONA

Glendale.—The yearly election of church, Sunday-school and B. Y. P. D. officers was held Sept. 19 and 26. Bro. Walter Swihart, our pastor, was again elected elder; Harold Kurtz, Sunday-school superintendent; Elmer Long, B. Y. P. D. president. In August Bro. Laughrun of Tennessee gave three inspiring sermons of an evangelistic nature. Three young women, daughters-in-law of Bro Laughrun, made the good start and later were received into the church by baptism Bro. Harrison Frantz and the Æolian quartet of La Verne College were with us Aug. 31. Bro Frantz gave us a splendid talk Since there are only two churches of the Brethren in Arizona, both located in Salt River Valley, it might stimulate more interest on the part of tourists if they knew something of our condition. Outside of the agricultural districts of Arizona it is almost devoid of any church or any creed. One reason is the scattered population of the arid sections; another, the ever present atmosphere of the mining districts At any rate, there is great need for Christian living and teaching. We of Glendale feel very keenly our isolation from the main activities of the church It is especially hard for our new members and young people to share the needs and desires of the Brotherhood For this reason we urge any one touring the West to place Glendale on his itinerary, giving us the benefit of his experiences, and creating closer bonds with the church as a whole.—Addie Gillett Kurtz, Glendale, Ariz., Oct 7.

CALIFORNIA

Empire.—In June the Apollo quartet from La Verne College gave a musical program at the church Bro A. D Helser, returned missionary from Africa, gave a stirring address Sunday evening, Sept 14; the church was packed and a large offering was received Bro H Isenberg, returned missionary from India, talked and showed pictures of his work on the mission field. Bro. A M White returned this summer from his trip abroad and has given us several addresses Bro Grant Tooker closed his two years as pastor Sept 1. The church has secured Bro. M S Frantz of Lindsay as pastor The church and community welcomed him at a social and miscellaneous shower Sept 19; about 250 were present It was decided that the Sunday evening collections be taken to raise money to support our pastor The regular council for election of Sunday-school officers was held Sept 5 Bro Frank Showalter was chosen Sunday school superintendent; Bro Harvey Livingston, Christian Workers' president; Bro Frank Miller was retained as elder Sunday evening, Sept. 28, the Ladies' Aid Society gave a missionary program for the opening of their mite boxes, which held $128 We have a lively Aid Society During the year they have finished a large number of quilts and comforts They raised over $400 to start a parsonage fund and plans are now being made to purchase lots near the church and start building soon It was decided to have an all-day meeting on Thanksgiving and a love feast in the evening.—N. C Henry, Empire, Calif., Oct 10

Oakland.—Sept 7 Bro A. D. Helser gave us a very inspiring message and told us of the African situation. Afterward dinner was served in the dining hall of the church in honor of Bro Helser. We held our annual rally day social Sept 26 with about 125 in attendance Each class of the Sunday-school contributed a part of the program, after which refreshments were served Sept 28 was rally and promotion day with 160 in attendance at the Sunday-school hour A program was given by the children after which our pastor, Bro. J M. Boaz, conducted an installation service for the newly elected Sunday-school officers Brother and Sister O H Austin will be here from Dec 28 to Jan 11 to conduct our revival meetings Our Ladies' Aid Society has met for candy making one day each week the past year with few exceptions The adult C. W. Society finished paying their shares to the India and Africa missions and have taken two similar shares for their goal this year Our Y. P. D is growing and much interest is being manifested. They have started a fund to purchase new song books for the church Every department of the church has been fully reorganized and we are starting the new year with great expectations.—Mary Heisel Woody, Oakland, Calif., Oct. 8

San Diego.—First church met in council Sept 22 Because of the death of our elder, S. G Lehmer, who served this church for almost ten years, we elected Bro Edgar Rothrock as our elder for the year We also decided to retain Bro Flora as our pastor for another year The following church and Sunday-school officers were elected Church clerk, Ruth Allen; Sister L. E Allen, Messenger agent, the writer, correspondent; C. W. Allen, reelected trustee; Sunday school superintendent, D. R Bomberger Bro Bomberger was also chosen director of the senior young people's C. E., and Sister Bonar, for the junior We decided to hold our love feast Nov 29 at 7:30 P. M. For our mid-week service we are studying the gospel of John.—Susie Michael, San Diego, Calif., Oct. 10.

Waterford church met in special council Sept 30 Bro Victor Whitmer was ordained as elder. Oct 5 our elder in charge, F. E Miller, conducted the consecration service for our Sunday school officers and teachers We decided to have our love feast on Nov 22 D. E. McMillen, Modesto, Calif., Oct. 7.

FLORIDA

Lakeland.—Sept. 29 we had the pleasure of having Eld S W Bail and family of Arcadia with us in services Bro Bail delivered the morning message which was much appreciated In the afternoon we held our quarterly council. Officers for the year were elected, Bro Bail being chosen elder. Bro. J S Leckrone continues as Sunday-school superintendent We decided to hold a love feast this fall, the time not being designated. In the absence of a minister, the Sunday-school and church activities have been kept up very well We are hoping a number of members and ministers who contemplate spending the winter in the Southland may find it convenient to locate in Lakeland and assist in the church work.—Mrs. J S. Leckrone, Lakeland, Fla., Oct 4.

Sunnyland church met in council Sept 25. Sunday-school and church officers were elected for another year with Sister Lula Gray Sunday-school superintendent; Sister Margaret Reish, church clerk, Sister Ruby McClelland, prayer meeting leader Delegates were elected to District Meeting to be held in November Bro J D Reish has taken up Bible study with us each Sunday night, on Why I Am a Member of the Church of the Brethren We greatly enjoyed the program the B. Y. P. D. from Brooksville and Seneca gave us Aug 24 It was interesting as well as uplifting Our Aid Society is progressing fine, accomplishing good work considering our small number.—Mary A Stokes, Lake Istokpoga, Fla., Oct. 7.

Winter Park church is located between Winter Park and Orlando, being just in the city limits of Winter Park and only a few blocks from the city limits of Orlando These two cities have a combined population of nearly 40,000 and are among the leading cities in Florida If you are looking for a pleasant place to spend the winter where you can have church privileges and also enjoy plenty of entertainment of a high class, come to Orlando or Winter Park Anyone interested is asked to confer with the writer or our pastor, Bro C E. Bower. We have had a very splendid attendance at our Sunday-school and other services throughout the summer, and it is on the increase now. Sept 28 we had a rally day and promotion service followed by a community picnic in Bro. Walter Miller's grove on Alta Monte Springs. The afternoon was spent in social fellowship and in group singing. We had a successful Daily Vacation Bible School the first two weeks of September; the average attendance was forty-nine The church met in council Oct. 2 at which time the Sunday-school was reorganized for the year. Bro. J. A. Richards was chosen superintendent. Bro. C. E. Bower and Sister Bertha Frantz were elected delegates to District Conference. We decided to have our communion Sunday, Nov 2.—Bertha M Frantz, 916 Shultz Ave., Winter Park, Fla., Oct. 10.

IDAHO

Nampa church met in council Sept 5 for the election of church and Sunday-school officers. Elder, J H Graybill; clerk, H. H Keim, correspondent, Hilda Himler; superintendent of Christian Workers, Harvey Snowberger; Sunday-school superintendent, J. C. Himler. A committee was elected to have supervision of the music for both Sunday-school and church services. Oct. 3 the teachers of the Sunday-school met in a workers' conference. Several teachers spoke on various phases of Sunday-school work and Dr. Nolte, an active worker, gave an address on The Perfect Sunday-school Teacher On the following Sunday morning an impressive installation service was held for our teachers and officers, it being the first Sunday of the new year The Nampa church will hold her annual homecoming and harvest meeting Nov 23 The love feast will be held Nov 7 Our pastor, Bro A P Becker, and wife are giving their time one Sunday each month to the people of Jordan Valley, Ore. These people are isolated and are hungry for the

(Continued on Page 684)

PASTOR AND PEOPLE

The Worship Program in Our Services

BY O. R. HERSCH

Every entire program should be permeated with worship; in that sense the entire service is a worship program. We say that we go to church to *worship*. Nevertheless Sunday-school and church services have been divided more or less into a worship program as separate from the Sunday-school and the worship program as separate from the church service.

Since this article has to do with the ministerial program, the worship program referred to is that service immediately preceding and leading up to the sermon.

In many of our churches the worship program is not emphasized. However, there are certain factors which are necessary in worship that can be developed or at least emphasized by a good worship program.

Parts of Isaiah will serve to exemplify reality in worship. The first factor of a worship program is *vision*. "In the year that King Uzziah died, I *saw* the Lord." There must be a realization of God's presence in the worship service—a feeling that "The Lord is in his holy temple"—an experience of spiritual contact. The song, "Brighten the Corner Where You Are," will hardly develop a worship attitude; but the song, "Holy, Holy, Holy! Lord God Almighty," will call forth this *vision*.

Another factor in a worship program is *humility*. "Then said I, Woe is me, for I am undone." Having beheld—having caught a vision of Jehovah, the prophet here shows an unconscious reflection as from a mirror of our own unworthiness contrasted with the perfection of the vision of Jehovah. This objective will be realized in part by those elements which produce vision.

Having seen (caught a vision) and felt (been made humble), we next yearn. We yearn to be like the Ideal, God—yearn for *cleansing*. Having seen a perfect picture, one is not only humbled but made to see his true self. He is made to say: "I am a man of unclean lips." When we realize our imperfections, God is able to cleanse. "Then flew one of the seraphims unto me, having a live coal in his hand, . . . and he laid it on my mouth and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged." Realizing that cleansing is possible, yea, that it has happened, leads one into the reality of the next experience—*vitality*, regeneration, the new birth. When the leper was healed there was vitality. When the lame were healed there was vigor. When our lips are purged, there is new vitality—power. Our weakness has become strength, our heart has become purified, the desert has become an oasis, the ideal has become a reality. Then we realize that "In him we live, and move, and have our being."

With this realization of new life comes *gratitude*—an attitude resulting from worship in a worship program. Realization of God's blessings causes praise. When Peter and John went up into the temple at the hour of prayer and healed a certain lame man—the lame man entered into the temple, walking, and leaping, and praising God. He had been touched and helped; he rejoiced. He showed gratitude.

Gratitude which results from being cleansed, naturally brings a person to the place where he will listen to what the one who healed him has to say. "And I *heard* the word of the Lord." Hearing precedes the dedication of self to a life task, or action in doing it. A very definite objective in the worship program is being realized in getting the attention of the individual, in bringing the person to the place where he hears God's voice. When Isaiah realized that he was in the "midst of a people of unclean lips," he naturally prayed for the work of the kingdom not only in his own life, but in the hearts of God's people.

Thus when Jehovah says to Isaiah (or us), "Whom shall I send and who will go for us?" the response will always be: "Here am I, send me." *Dedication*, then, is the climax of a worship program. Dedication is response to the call. Dedication is the part of the volunteer. Dedication places the individual in the place where God can use him. "And he said, *Go*." Having seen, having been humbled, having been cleansed, having received new life, being filled with gratitude and praise, seeing the great unharvested field of souls, and having dedicated his life to the Master's service, there is but one result—a missionary. And the missionary is God's instrument for leading men unto the City of God.

These concepts will produce reality in worship. But these concepts may not be realized without due regard to excessive noises or other distractions. These concepts in the worship program can not carry over into experience without due regard to preparation of the worship program—appropriate songs, quiet and dignified composure in the service, previous selection of music and music leaders, ushers, time for announcements, etc. Again, these concepts may not be realized without due regard to a singleness and unity of impression through the entire worship service and sermon. One thing at a time and that done well. One central objective should be the aim of this service. This one objective is worship.

There are available a wide range of worship programs which may be studied. Here there is place for the mention of one more factor which should be taken into account in any worship program. That is, participation by the entire congregation in as many ways as possible. For example, the worshipers may *all* stand when the doxology or opening hymn is sung; they may *all* repeat the Lord's Prayer, they may *all* join in the responsive reading, they may *all* participate in the offering; they may *all* worship through the song service, and they may *all* worship through it all.

Geer, Va.

The Gist of the Sermon

BY D. W. KURTZ

The Cross and the Crown

The spirit of the Book of Revelation is, throughout: "Bear the cross of persecution, and you shall wear the crown of victory, of redemption, of eternal life." This is the message of the church from the beginning to the present. The cross may mean many different things in different ages and circumstances. In principle it is much the same in all ages. We shall always have to fight selfishness, worldliness, the lower instincts, and the influence of the environment which can not keep up with the shield of progress. There is always the inertia of our dead selves, and the influence of the failures about us. The average is always low, and the pull of the "mass" is a fight for every one who would succeed.

But the cross, as it is usually preached, is not the whole story. There were three crosses on Golgotha. The question is not whether you are going to bear a cross or not, but which cross are you going to carry?

Sin has its cross. "The way of the transgressor is hard." This is the verdict of history. "The wages of sin is death." This is the truth of revelation and human experience. Sin has a cross to bear, and it is always a hard cross, a big cross, an ugly cross. The sinner who was crucified on Golgotha had as much, and more suffering of the body as the Lord. He could not give up his spirit, so his bones were broken so he could be buried. It was usual for the crucified to be allowed to hang for several days till they died on the cross.

There was another cross, and it is because of the cross that the second thief was brought in touch with Jesus, a relation which brought about his repentance. The cross was a blessing to him, it was his way of discipline, it brought him to Christ. Every cross should be discipline. Every pain in the world is meant to teach, rather than to punish. The heavenly Father does not punish, but disciplines, so as to redeem. All life is a fight. It was with Jesus. Heb. 5:8 says: "Though he was a Son, yet learned obedience by the things which he suffered." The cross is the way to the crown. Self-denial and discipline are essential to every worthy achievement. God does not cast his pearls before swine. The crown is given to those who are worthy. The Christian life is an achievement. To be a son of God requires the courage, the faith, the venture, the discipline, the service, and the unselfish devotion which are godlike. Only godlike thoughts and deeds can make us godlike. We must pay the price for the things of real value.

Long Beach, Calif.

Five New Gish Books

BY J. E. MILLER

Secretary Gish Fund Committee

At a recent meeting of the Gish Committee five new books were added to the list. It will be well for our ministers to clip this announcement and preserve it for future use. Since we adopt books quarterly it is not considered to print the new list every three months and we must depend upon the Messenger announcement to bring these to our ministers. Kindly understand that these books may be had at reduced price only by ministers of the Church of the Brethren. All others can secure them at the regular price. I might say that these books which we choose for ministers are frequently just as good for others. This is especially true of the books of this quarter. Mention is made of this because of the fact that frequently laymen think that books on the Gish List can not be of interest to them.

All workers in religious education will find "The Church and Adult Education" very well suited to their needs. Those dealing with finance in the church should by all means read "Church Finance." All who are interested in evangelism in any form can do no better than study "Disciple Winner." No one who is interested in the problem of world peace should pass up "Educating for Peace." All ministers who are on the permanent list will secure these five books along with a bill without ordering. Others will order by number and accompany their order with the cash.

No. 161. The Church and Adult Education. By Edmund S. Winchester.

Knowing that adults can be educated it is well to consider what shall be the trend of their education. Dr. Winchester is admirably fitted to show both the process and the end of adult education. Our ministers need to meet this problem and realize that religious education is not to be confined to children. 181 pages. Regular price, $1.50. To ministers of the Church of the Brethren, 45c.



No. 162. Church Finance. By William H. Leach. A discussion of church finance by means of a study of the methods followed by many congregations. The different forms now in use, shows their advantages and disadvantages in different systems. Wise leadership will place this book into the hands of treasurers and finance boards. The raising, handling and spending of money by the local congregation may well call for some study. We hope the entire Brotherhood will improve in its financial methods as a result of this book being placed on the Gish List. 224 pages. Regular price, $2.25. To ministers of the Church of the Brethren, 70c.

No. 163. Disciple Winners. By Christian F. Reisner. In his extensive ministry the author has received into church membership more than 8,000 persons, "nearly all of whom," he says, "have been won by personal solicitation" of other Christians. The book abounds in living examples of how these were won and sets forth the principles upon which personal evangelization can be carried on successfully. One might well call this treatise A Record of Experiences Telling How Men Have Been Won to Christ. 244 pages. Regular price, $1.50. To ministers of the Church of the Brethren, 35c.

No. 164. Educating for Peace. By Elizabeth Miller Lobingier and John Leslie Lobingier. We realize that this is a second peace book within one year, but because folks are thinking peace and because the authors stress education for peace we deem it proper to provide our ministers with the best available. Constructive teaching for peace will ever be more effective than bitter denunciation of war. The authors show how the home, the church and the school may each contribute its part in the program for world peace. 216 pages. Regular price, $2.00. To ministers of the Church of the Brethren, 45c.

No. 165. Doran's Ministers Manual. Compiled by G. B. F. Hallock. This is the sixth annual volume, better and larger than ever—more than 600 pages. Last year this was the most popular book on the Gish list, so we are continuing it for 1931. Regular price, $2.50. To ministers of the Church of the Brethren, 55c.

This gives to our ministers for $2.30 books that retail at the publisher's price for $10.25. Those who are on the "preferred list" will receive these books and bill without ordering them. Prompt payment will be appreciated

Here is the latest addition to our "Ministers' Book Club." Ministers of the Church of the Brethren are fortunate in being able to secure the books at such a small price. Get them and then use them.

Elgin, Ill.

HOME AND FAMILY

The Prodigal

BY FLORENCE S. STUDEBAKER

In Ten Chapters—Chapter Ten

It was nearly eleven o'clock before the family settled, the night of Nielson's return. "It seems so strange without father. It makes me feel queer—like something is going to happen," whispered Marjorie when she and Zelda were getting ready for bed.

"Nonsense," sniffed Zelda, disdainfully. "You're not superstitious, I hope."

"Of course not," murmured Marjorie, properly humiliated by the rebuke, "but with father gone everything seems wrong."

"Never mind, sister," cried Zelda, ashamed of her scornful attitude of a moment before. "It will only be a few days until he is back; then life will glide along just as smoothly as ever. Your words remind me of something I read the other day: 'When mother is away the sunshine is gone, when father is away, the earth and sky and everything is gone.' Isn't that right?"

"It certainly expresses my feelings tonight," agreed Marjorie.

At two o'clock in the morning the cry of "Fire!" rang out on the still night air. And in another moment from every cabin echoed the startled cry. Half dressed men poured from the bunkhouse doors, adjusting straps and buckles as they ran. The entire north end of the mill was ablaze. The angry flames leaped hungrily from one point to another, the greasy, oil-soaked machinery adding fuel to the blaze. It was useless to attempt to check the progress of the flames. The only hope of saving anything lay in tearing down the long tramway which led to the lumber yards at the south end.

In the absence of James Salem, Blackie yelled quick, sharp commands. "Get every man, every horse! We'll pull the tramway. Men, throw water on the lumber nearest this spot: quick now! We can save something if we hurry."

"Back! Watch out!"

The timbers crashed which held the guy wires, leaving the huge smoke stack swaying uncertainly and then it fell with a bomb which echoed and reëchoed throughout the surrounding forest and to the hills beyond.

Only for a moment did the crew pause, turning again to their task with renewed effort, wasting neither time nor energy with idle words.

Martha Salem stood calmly looking on. For once her capable hands hung limp and helpless at her side. There was nothing she could do, much as her heart yearned for action. She could but stand by and see her husband's dreams vanish like mists before the morning sunshine.

Suddenly the wild shouts of the men caused her to turn her burning eyes in that direction. The light of the flames danced upon the teams now straining forward at the excited commands of their drivers. Beneath the tramway, a dozen men applied every ounce of their strength to accomplish its destruction. For one long moment there was no sound except the roaring flames and falling timbers. Then a weird creaking sound warned the men beneath, and in the next instant the structure crashed upon the ground. Instantly the men were back again with teams to pull the timbers out of the path of the approaching flames. If only James Salem could have seen how nobly the crew worked! By their untiring efforts the entire southern extremity of the lumber yards stood intact with hundreds of stacks of neatly piled lumber.

At dawn the worst fury of the flames had died away for lack of fuel and men alert for the least sign of a fresh outbreak of the smouldering fire stationed themselves here and there to prevent further disaster.

"Come, Marjorie and Zelda, we must serve breakfast while they work," whispered Mrs. Courtney. Martha Salem heard and in that moment her benumbed senses seemed to quicken and return to their natural state.

"Breakfast, Ella?" she cried in amazement. "Poor creatures, I imagine they are nearly starved! Why did I not think of it before?"

Deft hands prepared delicious egg sandwiches and packed them in baskets. Pails of steaming coffee with tin cups dangling merrily around the edges were carried to the hungry men. Martha Salem dry-eyed and calm served the fragrant coffee. "I'm sorry, ma'am," the men offered sympathetically.

"Yes," she tried to smile cheerfully, "it is too bad, but it might have been worse. Lives lost can never be restored; structures can be rebuilded. It is God's will."

All day long the visitors streamed to the scene from every direction. Some were curious, some sympathetic, others mere idle gossipers. There was one question on every lip and no satisfactory answer from any source. The night watchman had made his hourly round not more than a half hour before the alarm was raised. He was at loss to explain the disaster. "I saw no one; everything was still. There was no sign of fire in the boiler or engine rooms," he declared earnestly.

While no one openly spoke his opinion, it was the general supposition of the Salem family that some lurking enemy had concealed himself in the building, and as soon as the night watchman had passed he had applied the match that carried swift and sure destruction in its wake. The identity of the enemy was never discovered.

❖ ❖ ❖ ❖

When James Salem stepped from the train at Weed on Wednesday morning, the twenty-eighth of August, he was surprised to meet Mr. Terwilliger, the foreman of Goosenest ranch.

"Sorry to hear of your misfortune, Mr. Salem," he offered courteously.

"Misfortune? What do you mean, sir, I—"

Mr. Terwilliger stared at the Easterner in blank amazement. A man had lost twelve thousand dollars by fire and did not know it! He saw by the puzzled expression on Mr. Salem's face that he was ignorant of what had taken place in his absence.

"Speak, man! What do you mean?" demanded Mr. Salem annoyed by the delay.

Briefly Mr. Terwilliger related the story which brought the spirit of a strong man low in the dust. Mr. Salem tried to speak but the words refused to come. Eager questions died on his lips. He stood transfixed. His mind could not conceive the fact that his cherished dreams had vanished. For a long time he stood there alone, bewildered.

At last a warning voice rang out, "Hi, there boss, are you goin' out to Grass Lake? The freight is leavin' now!"

At Grass Lake he caught a ride with Jo, the half-breed who carried the mail three times a week, across the mountain to Tule Valley. At the end of the mountain road, a half mile west of the camp, he paid the driver liberally and walked slowly toward home. As he approached the clearing his sensitive nostrils caught the scent of smouldering pine wood. He did not even glance toward the scene of destruction.

He reached the cabin unnoticed. The house was strangely silent. Where were Martha and the girls? Where were Robert and Gordon? How strange that they were not here to welcome him! But it was just as well; he wanted to think; to collect his scattered senses. He must not let them know how hard the blow had struck.

He sank wearily into a chair and turned toward the table. An open book lay invitingly near. "Martha's Bible! It is her hope and life, but what can I find there that will help me bear my loss?" he whispered. Almost mechanically he lifted the Book and his eye fell upon a text deeply underlined. "So therefore whosoever he be of you that renounceth not all that he hath, is not worthy to be my disciple."

Suddenly the words seemed to glow and enlarge upon the page. "Whosover renounceth not all that he hath!" Something deep within his heart stirred him strangely. Thoughts of condemnation rose to shame him. "You have loved your possessions more than your own soul and the souls of others. You have not renounced all and followed him. Your soul has shriveled and starved while you sought riches."

James Salem started and turned away from the mirror where he had seen a vision of his own soul. "Is it as bad as that?" He fell to his knees and buried his face in his hands. For a long time he remained thus trying to frame the prayer which struggled for utterance. At last his trembling lips moved slowly and with difficulty: "Father, forgive—forgive! I am no more worthy to be called thy son. Help me in this hour to take up my cross of self-denial and follow thee. Amen."

He arose from his knees, strengthened. The old weariness was gone. A heavy burden of selfish purposes was lifted and he was free indeed. In its place rested peace and joy which only a surrendered life can know.

A light footstep sounded on the walk outside; the door opened and Martha Salem stood staring at her husband in bewildered surprise. "Oh, James, I'm sorry—so sorry for you," she cried. "It is a terrible blow. I can not think how you must feel about it all—your hopes, your—"

"Stay, Martha," he interrupted in a tone that was strangely calm. "I, too, was a prodigal wandering in the far country of my own selfish desires. I was feeding on the husks of material gain to the loss of my own soul. Now, God has used yonder blackened ruins to bring me home empty. He has swept away the old life to make room for the new."

"Oh, James!" she cried reverently, her voice vibrating with the intensity of her feeling. "God is good to us and I'm so thankful that no matter where a soul may stray, his love never gives up, never forsakes."

"Martha!" he exclaimed, drawing her close, "your faith is wonderful—but for it I should yet be lost."

"Not I, but Christ liveth in me," she whispered, humbly.

Nappanee, Ind.

(The End)

If We Believe in Him

BY JULIA GRAYDON

"In works we do, in prayers we pray,
Life of our life he lives today"

If we believe in him, if we love him, we must show forth to others what he has done for us. Has he answered that prayer of yours? Has he soothed in time of sorrow? Has he untangled that knotty problem you tried so hard to work out alone? Then don't be afraid to proclaim him to others who are watching you to see whether he *does* live in you

I know a man who lost his beloved wife recently and his friends expected him to be crushed by his sorrow which was very sudden. They were mistaken, however, and one of them said: "He is marvelous, I can not understand it." But she did not realize that others had carried him in their hearts in prayer to God, and that, with his own prayer for peace had won for him the victory.

Harrisburg, Pa.

AROUND THE TABLE

This department is sponsored by the Mothers and Daughters' Association, Sister J. Z. Gilbert, Superintendent. Questions are invited. Personal attention will be given to each. Questions will be answered in this column or privately. All questions should be mailed to Around the Table, 3300 N. Griffin Ave., Los Angeles, Calif.

3. Will you please recommend a few books for me, as a mother of small children, to read?

Answer. You will find the following both interesting and profitable: *The Fine Art of Motherhood** by Ella Broadus Robertson; price $1.50; *The Homemaker and Her Job** by Lillian M. Gilbreth; price $1.75. There's a long list of others, but these will make a good beginning.

*The books mentioned here may be ordered from the Brethren Publishing House, Elgin, Ill.

AMONG THE CHURCHES

Calendar for Sunday, October 26

Sunday-school Lesson, World's Temperance Sunday.—Gal. 5:13-26.

Christian Workers' Meeting, Biographical Sketch—J. H. B. Williams (see Messenger for Oct. 18, page 660).

❖ ❖ ❖ ❖

Gains for the Kingdom

Two baptized in Sterling church, Colo.

Two baptized in the Sidney church, Ohio.

Two baptized in the Palmyra church, Pa.

One baptized in the Monocacy church, Md.

Two baptized in the Ridge congregation, Pa.

Two baptized in the Hartville church, Ohio.

One baptized in the Harmonyville church, Pa.

One baptized in the Valley Bethel church, Va.

Five baptized in the Hickory Grove church, Ill.

Two baptized in the Battle Creek church, Mich.

Two baptized in the Milk River Valley church, Mont.

Five baptized in the Des Moines Valley church, Iowa.

Two baptized and one reclaimed in the Springfield church, Ill.

Six reclaimed and seven baptized in the Sunnyside church, W. Va.

Two baptized in the Cooperative Brethren church, Columbus, Ohio.

Twelve baptized at Ardenheim, Pa., Bro. W. J. Swigart, pastor-evangelist.

Ten baptized in the Bristolville church, Ohio, Bro. A. H. Miller, pastor-evangelist.

Five baptized at Polo, Ill., Bro. Ralph G. Rarick of North Manchester, Ind., evangelist.

Thirty-eight baptized in the Tinker Creek church, Va., Bro. C. M. Key, pastor-evangelist.

Thirteen added to the Cerro Gordo church, Ill., Bro. Russell West of Batavia, Ill., evangelist.

Two baptized in the East Chippewa church, Ohio, Bro. Moyne Landis of Indiana, evangelist.

Thirteen baptized in the Elk Run church, Va., Bro. J. T. Glick of Bridegwater, Va., evangelist.

Four baptized in the Oneonta church, Ala., Bro. A. M. Laughrun of Jonesboro, Tenn., evangelist.

Twelve baptized in the Lone Star church, Tenn., Bro. J. R. Jackson of Limestone, Tenn., evangelist.

Nineteen baptized in the Mt. Bethel church, Va., Bro. O. F. Bowman of Harrisonburg, Va., evangelist.

Nine baptized in the Beaver Creek church, Va., Bro. Ezra Bowman of Franklin County, evangelist.

Sixteen baptized in the Linville Creek church, Va., Bro. I. S. Long, evangelist; two others were baptized.

Twenty-three baptized in the County Line church, Pa., Bro. B. M. Rollins of Keyser, W. Va., evangelist.

Fourteen additions to the New Paris church, Ind., Bro. C. Walter Warstler of Bellefontaine, Ohio, evangelist.

Three baptized in the Lake Ridge church, N. Y., Brother and Sister C. B. Smith of Bridegwater, Va., evangelists.

Six baptized and one reclaimed in the North Liberty church, Ind., Bro. Chas. Oberlin of Peru, Ind., evangelist.

Eight baptized and one reclaimed in the Mountain Dale church, W. Va., Bro. J. E. Walls of Grantsville, Md., evangelist.

Six baptized and two reclaimed in the Monroe County church, Iowa, Bro. Harry Rogers of Mt. Etna, Iowa, evangelist.

Twenty-four added to the Knobley church, W. Va., Bro. B. M. Rollins and Russell DeVore of Keyser, W. Va., evangelists.

Ten added to the church and one reclaimed in the Fairview church, Pa., Bro. S. G. Greyer of Philadelphia, Pa., evangelist.

Twenty-one baptized and two reclaimed in the Pleasant Grove church, N. C., Brethren H. H. Masters and A. M. Laughrun, evangelists.

Twelve baptized at the Holsinger house, Woodbury congregation, Pa., Sister Mary Leatherman of Mt. Airy, Md., evangelist; seven baptized at Woodbury, Bro. T. F. Henry of Johnstown, Pa., evangelist.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Brother and Sister O. H. Austin, Dec. 28 at Oakland, Calif.

Bro. J. A. Robinson of Johnstown, Pa., Oct. 19, Uniontown, Pa.

Bro. H. S. Replogle of Oaks, Pa., Nov. 1, Middle River church, Va.

Bro. Walter Landis of Lima, Ohio, Oct. 19, County Line church, Ohio.

Bro. Perry S. Parker of Maysville, W. Va., Oct. 12, Mathias, W. Va.

Sister P. J. Jennings, of Buchanan, Va., Oct. 26, Little River church, Va.

Bro. B. M. Rollins of Keyser, Va., Oct. 10 in the George's Creek church, Md.

Bro. D. O. Cottrell of New Enterprise, Pa., Oct. 19, Artemas congregation, Pa.

Bro. L. B. Harshberger of Johnstown, Pa., Oct. 19, Pleasant Hill church, Pa.

Bro. Ralph G. Rarick of North Manchester, Ind., Nov. 5 in the Monitor church, near Conway, Kans.

❖ ❖ ❖ ❖

Personal Mention

Northeastern Kansas has selected Eld. W. A. Kinzie as Standing Committee delegate to the 1931 Conference with Eld. Roy Kistner as alternate.

Middle Indiana has chosen Elders Chas. R. Oberlin and H. L. Hartsough as Standing Committee delegates to the Colorado Springs Conference, with Elders Otho Winger and T. A. Shively as alternates.

Bro. Rufus D. Bowman, General Secretary for the Board of Religious Education, gave a series of five temperance addresses in northern Indiana over last week end. Meetings were held in the Plymouth, Milford, Goshen City, Wakarusa and Elkhart churches.

Bro. James A. Sell of Hollidaysburg, Pa., this week (Oct. 24) celebrates the sixty-fifth anniversary of his entrance upon the Christian ministry. According to the Altoona Mirror of Oct. 13, during this period, out of at least 3,580 probable Sunday appointments, Bro. Sell kept 3,578. Do you know of another record like that—missing only two engagements in so many in sixty-five years?

Home Secretary Zigler's itinerary takes in the District Meeting of Southeastern Kansas at Fredonia over this week-end.

Dr. Harold C. Miller of Eglon, W. Va., and his wife, Dr. Blanche Bonsack Miller, with their little daughter, were last week Elgin visitors on a hurried vacation trip.

Bro. H. Stover Kulp sends a word of greeting from Pottstown, Pa., Oct. 16, telling of their safe arrival there a few days before. They enjoyed the copies of the Messenger containing the report of the Hershey Conference which they received in London.

Brother Bonsack met the wintry wave last week in North Dakota two days before it reached Illinois. He met other things there too, more pleasant things, especially the good people. And he found the same kind of people last Sunday at Huntington, Ind.

❖ ❖ ❖ ❖

Plan for Thanksgiving

The General Mission Board will again this year make the call for a Home Mission offering at Thanksgiving time. The Pilgrim fathers gave thanks for this land and the privilege of being here. We also are greatly favored and will want to express our thanks in a meaningful way. Giving of our means to make our land more Christian is in keeping with the spirit of the occasion.

This announcement is made at this early date so ministers and other church leaders will know of it and can lay their plans for an expression of thankfulness. Congregations that work on a budget basis and raise their missionary money by weekly offerings should encourage their treasurers to make a remittance in November. Other congregations will surely want to give a thank offering. Forty thousand dollars is the amount appropriated for Home Missions this year. It should all be raised at this season.

If you are tempted to ignore the appeal, think of the hundreds of congregations not so prosperous as yours. And even they are rich compared to countless multitudes in other lands.

General Mission Board,
Elgin, Ill.

Miscellaneous Items

Sunday, Oct. 26, is missionary day at Greenville, Ohio. An all day program has been arranged, with Doctors Raymond and Laura Cottrell, lately returned from India, as the speakers.

The Southeastern Herald for October announces the Fourth Regional Conference for the Southeastern Region to be held at Daleville, Nov. 6-8. The tentative program presents a strong array of talent both domestic and imported. See page 677 for details.

A good brother in Southern Illinois attended church on the day the special offering was lifted for Bethany Bible School. He did not go prepared to give an offering, but he felt so much he wanted to do his part that he went home and sent in $5 direct, asking that the credit for it be given to his congregation.

A Messenger reader who "can not understand how our members can or will do without our paper" has found a neighbor member who would like to have it "but it is so high." This good neighbor sister takes the True Story magazine and other papers too and would like so much to have the Messenger if she could afford it. Doesn't it seem too bad that she must deny herself this intense craving of her heart? Will you help us pity her?

Sister Grover L. Wine, who is leading a group of intermediates in their mission project, reports progress in spite of difficulties. The boys and girls planted sweet corn, broom corn, cabbage and turnip seed. The sweet corn was a failure, the broom corn very small, turnips did not come up and there was just a little cabbage. Lack of rainfall, of course, is the reason for these troubles. They still hope there will be enough broom corn to make some money for the vocational school work in India, which is the intermediate project for 1930.

❖ ❖ ❖ ❖

Special Notices

Bethany Hospital will be dedicated with appropriate exercises the afternoon and evening of Sunday, Nov. 2, and the afternoon of Monday, Nov. 3. Details of the program for the dedication of the new hospital will be found on page 677.

The Anderson church of Southern Indiana will hold a service Oct. 26, at 2:30 P. M., at which time the cornerstone for the new church building will be laid. Neighboring churches and friends of the Anderson church are invited to attend this service.—Building Committee, R. L. Showalter, Chairman.

Women's Missionary Societies and other women's groups studying missions will use the text "A Cloud of Witnesses." The price of the book is 50c. To assist in the study of this book, detailed outlines including the worship service, have been prepared for each chapter and are available upon request. One will be sent free and a small charge of five cents will be made for each additional copy. Order your textbook and outline helps now from the General Mission Board, Elgin, Ill.—Nora M. Rhodes, Secretary of Missionary Activities.

❖ ❖ ❖ ❖

With Our Schools

Bridgewater College

The fifty-first session of Bridgewater has opened with an increased enrollment and with every space in the dormitories for both men and women assigned. There are more faculty changes than usual. Professor F. D. Dove is on leave of absence for university study. Professor E. S. Kiracofe's leave was extended. The vacancies caused by the resignation of Professor E. B. VanPelt and Coach J. W. Miller were filled by the appointment of Professor W. S. Flory, Jr., and Professor Joseph Kagey. Professor Flory was granted a leave to complete his doctorate and Miss Lula Miller appointed acting professor of Biology in his stead. Miss Celestia Wine, dean elect of women, was also granted a leave for university study and Mrs. Elizabeth Reichenberger Blough appointed acting dean of women. Professor J. E. Ikenberry was appointed assistant in mathematics and dean of men; Professor J. W. Boitnott, acting professor of Education, and Miss Helen Lowe, as assistant in French and instructor in Home Economics.

❖ ❖ ❖ ❖

Saving Lives by Prohibition

There are some facts regarding prohibition which the wets with all their noise cannot refute. One such fact is that prohibition has saved many lives. Christopher P. Connolly, in the October issue, 1930, of *Religious Education,* gives us data based upon the figures of the Federal Census Bureau which are taken from the reports of thirty-four states.

According to these figures on deaths from alcoholism, the average saving of life per year per hundred thousand of our population is equivalent to 2.4, or 2,400, making the saving of life under this head during the eleven years of prohibition 26,400.

Further, when we take some of the diseases attributable to alcohol we discover other evidences of the saving of lives under prohibition. Cirrhosis of the liver is a disease due to alcohol, and according to the World Almanac "the deaths therefrom are regarded by the census officials as an index to the extent of liquor fatalities."

In this case the saving of life per year per hundred thousand of our population is 4.7. In nine years of prohibition which period includes all government statistics to date, we have saved 42,300 lives.

Mr. Connolly states that it is conceded by medical authorities that 50 per cent of the deaths from acute Bright's disease are attributable to alcohol. And this means a saving of 62,100 lives.

Under the three heads of alcoholism, cirrhosis of the liver and acute Bright's disease, we have saved 150,800 lives under national prohibition.

This makes me feel that a whole lot of this noise of the wets is motivated by thirsty throats rather than the welfare of humanity.—R. D. B.

AROUND THE WORLD

More Men but Fewer Farms

According to the latest census returns, farms in the United States decreased 2.3 per cent for the last census period. The total number of farms in the United States in 1920 was 6,448,343. In 1930 the number had decreased to 6,297,877. Most farmers will not need to be told why there are 150,000 fewer farms than ten years ago.

Educators and the Radio

The representatives of some thirty college broadcasting stations and other groups wishing to use the radio for educational purposes met recently and resolved that "a minimum of fifteen per cent of all broadcasting channels which may become available to the United States be assigned to educational institutions and government educational broadcasting stations." But to gain this improved position on the air it is likely that special legislation will be required.

The Latest in Factory Buildings

The latest in factory buildings, as provided in a contract let for a unit which will cover five acres, is described as follows: "The unique building will have solid, sound resisting walls. Its roof will have neither windows nor skylights. Illumination will come from hundreds of 1,000 watt electric lights arranged to provide uniform light intensity, which is rarely possible in daylight factories dependent upon cleanliness of windows or upon the weather. One of the many innovations will be the painting of machines in orange color to increase their visibility and help reduce accidents. Walls and ceiling will be blue, green, and white."

Peace by Migration

Italy's conquest of Tripoli has been tedious. The territory involved is large and mainly desert. Consequently the hardy tribes inhabiting the interior have been able to dodge about, meanwhile making things interesting for the Italians. But the latest move is believed to be a masterstroke. It is a plan to attain peace by migration. More specifically some 80,000 tribesmen, together with 600,000 animals, have been forced to migrate to a fertile section on the coast where they can be watched and controlled with a minimum of effort. Still other tribes who lived by preying upon those moved will now be forced to make their last stand, as Italy is said to be in a mood to clean up the territory.

Drinking Up the Grain Crop

That old, discredited argument which alleges a benefit to farmers if grain could be legally turned into drink, bobbed up again the other day. We suggest that those who wonder about the value of the argument, should sit down and try to figure out whether it is easier to drink up a grain crop than to eat it as bread! Most cooks add water to soup to stretch it; and that in effect is what brewers did when they added oceans of water to the 58,000,000 bushels of grain which Mr. Pabst estimates was used annually by American brewers before the coming of prohibition. Our conviction is that if we are really interested in men consuming the American grain crop, that the least efficient method is to sour the grain and drink the thinned out juice.

Pioneer Railroads

The pioneer American railroad built for general public use was the Baltimore and Ohio. The company was chartered in 1827, work begun in 1828, and had thirteen miles of line built by 1830. In the hundred years since that time the Baltimore and Ohio has become a system operating 5,637 miles of line. But there were other pioneer railroads with a different history. There is the line running from Racket Brook to Honesdale Junction in Pennsylvania. It antedates the first mentioned road a bit, but since the first cars on it were operated by gravity and stationary engines it is commonly denied the honor of being the pioneer-American railroad. And now all that it is or ever was is to pass into memory, for it is proposed to discontinue the Racket Brook to Honesdale Junction branch of the Delaware and Hudson.

Good Bodies and Poor Minds

One of America's best known surgeons recently stated that the life span of man will be greatly increased in the next fifty years. And this will not come simply through the saving of child life, but by additions to the lives of the middle aged. And yet, there is a problem here, for the medical profession. And that is how "to build up the brain so that it advances in development with the body. Should we advance human age, if the brain becomes useless at the end of the normal life span? Is there any use of making it possible for a man to live to be 90 if his brain dies at the age of 70?" This problem is not entirely new, but the prospect of longer life does accentuate the question of what to do for those who merely vegetate. The prospect of better bodies gives new point to the argument for better minds.

How to Watch Cells Grow

So far as we know the long ears of the rabbit have constituted a dead loss to man from time immemorial. Rabbit feet, while not edible, have been useful to the credulous. But now rabbit ears give promise of being worth more to man than any number of feet. It all came about through the discovery that it was possible to pierce the expansive ear of a rabbit, introduce two delicate sheets of transparent material, and watch cell growth develop between them. "Since the new tissue is permanent and the chambers can remain in place for months without causing any discomfort to the animal, it is possible to make repeated observations and careful studies not only of the exact way in which the new growth occurs, but also of the way the tissue elements behave in conditions of health and disease." It has thus become possible to study the fundamental changes in cellular structure in the case of such infectious diseases as cancer, tuberculosis and tumor. And the importance of all this needs no comment.

"Fidelity in Church Work"

Fidelity is a prime consideration for the success of any coöperative undertaking. But if faithfulness is important in the business world what should be said of fidelity in church work? In a recent editorial the editor of The Brethren Evangelist set down three points that came to him when he thought of what a difference it would make if all church members should suddenly acquire a spirit of fidelity. Said he: "In the first place, it would insure the success of our work. If every member were faithful, there would be no slackers, no loafers, no hangers-on, no one unwilling to fit into his niche and do his part. All the regular activities of the church would go forward like clockwork and every special undertaking and general program would be accomplished with ease and thoroughness because no one would shirk. . . . Second, the spirit of fidelity would result in easier work through cooperation one with another. The work of the church goes hard because so many cannot be depended on, they will not do their part, they are unfaithful. . . . Third, the spirit of fidelity makes possible a larger work, makes possible indeed, the doing of more and better work. That is ever the way with faithful, conscientious endeavor—it leads to larger and better things."

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

David

2 Samuel 23: 1-7

For Week Beginning November 2

David Was of the Common People

"David son of Jesse" was to the Hebrew, very much as we think of Lincoln, for he was one of the common people. We love him and he helps us because he is one of us (Micah 5:2; Isa. 11:1; Luke 2:4).

His Faults

Had he been faultless we should admire but get little help. Had he been an ordinary Oriental tyrant we should have passed him by as we do all that bloody tribe. We look at his faults and feel him our near kinsman. We see him rise above them—and by the inspiration of what he did we rise to nobler living (Heb. 2:18; 4:15).

Forgiving in an Age of Vengeance

David lived in a day of vindictive justice. His enemy Saul lay sleeping at his feet. In harmony with the spirit of that day men would have said God has delivered him into your hand that you may kill him. David would not touch the "Lord's anointed" (Matt. 6:14, 15; Luke 18:21).

A Lover of God

The most fundamental trait of David's life was his love for Jehovah. "As the hart panteth after the water brooks, so panteth my soul after thee, O God" (Matt. 22:37; Mark 12:30-33; Luke 10:27).

A Lover of Men

Few men have had more loyal supporters than David. Three men risked their lives to bring him water from the well of his childhood. Men of his own day and of all days have loved him and this because he understood and loved men (1 Peter 1:22; 1 John 2:15).

Discussion

How is it that the lives of good men help us so?

R. H. M.

Two Papers for the Price of One

Yes, I remember those days. Prices were low, work hard, hours long, and interest rates high. A dollar went far for dollars were scarce and hard to get. But one thing father did—he took the church papers—all of them and there were four: Brethren at Work, Primitive Christian, Progressive Christian, and Gospel Preacher. Father took them all.

Mail came once a week—if we went after it—seven and one-half miles. There was no rural delivery, no daily, no telephone, no victrola, no radio, no auto, no modern convenience. But the church papers were in our home and they were read.

It cost father good money to pay for four church papers, but he knew that it would pay. He preferred fewer papers, but as there were four he took them all. His interest was in the church and her work and he wanted his children to become interested also.

It is different today. Now we have all modern conveniences, one weekly church paper, The Gospel Messenger, and one monthly magazine, The Missionary Visitor. So far has the emphasis shifted. And again the emphasis is shifting. The Gospel Messenger and The Missionary Visitor will be merged beginning 1931. This is in the interest of efficiency and economy.

The new paper is to retain and strengthen the strong points of both papers, eliminate duplication, print mission field news while still news, have more illustrations, and contain many short and spicy articles.

And you are to have all this without a cent of additional cost to you. The old price of the Messenger, two dollars, is all you are to pay. Thus you will pay not three dollars for your church and mission paper, but two dollars. Both editors and publishers are determined to give you the best. Your coöperation and support will make their task easier.—J. E. M.

New Wine in Old Skins

(Continued From Page 675)

pass out of history, contending earnestly for things which they believe to be worth while. Perhaps the Church of the Brethren ought to do that, but no great group knows what those few things ought to be.

A commission ought to be able to analyze trends within the church, to assemble representative opinion and to present a program to the church which would mean for progress. Such a committee ought to be thoroughly representative of the church. It ought to include the most diverse opinion within the church. Its membership ought to be independent of the existing agencies of the church. Such a commission ought to have sufficient money at its disposal to make an effective study and should have both a specific commission of what it was expected to do and the time within which it would be expected to complete the assignment.

The church ought to know where it is going in this changing day. Furthermore, it ought to be quite possible to give direction to its program and its message. The cost of such an effort would be far less than the present indefiniteness and uncertainty.

Elgin, Ill.

Livingstone's Idea of Missionary Sacrifice

BY ANNA M. HUTCHISON

"Give strength, give thoughts, give deeds, give pelf,
Give love, give tears, and give thyself."

Such was the ideal of sacrifice exemplified in the life of David Livingstone, the missionary who, to make practical this idea, not only endured untold hardships, but as a living sacrifice laid self on the altar, and poured out his very life's blood by "Africa's sunny fountains."

Yet, like we, who often realize the Christian's duty but fail to make a personal application of it, it was only step by step that he was led to "surrender all."

At first he had no thought of being himself a missionary. Feeling that the salvation of men ought to be the chief desire and aim of every Christian, he had made a resolution that he would give to the cause of missions all that he might earn beyond what was required for his subsistence. But this was not enough for him, whose heart throbbed with a love that permeated his very being and soon constrained him to say: "It is my desire to show my attachment to the cause of him who died for me, by devoting my life to his service. And so wonderfully did the divine blessing and love flow into his heart, that all earthly wishes and desires were soon subdued, and acts of self-denial, that are very hard to do under the iron law of conscience became a willing service under the glow of divine love.

He felt it a grand privilege and pleasure to labor for him, for whom his love had swallowed up every other ambition. And that love which stirred his heart in his father's home, continued to move him all through his African journeys, and was in full play on that lonely night when he knelt by his bedside in his little hut in Ilala, and his spirit returned to his God and his Savior.

Would you know what was Livingstone's idea of missionary sacrifice? No volume could picture it more clearly or forcibly than the record of his life. Let us follow him as the call comes in behalf of the claims of so many millions of his fellow creatures, and moved him to make speedy preparations for a life-long mission to them. His purpose once formed, he never swerved from it, and not until he drew his last breath did he hesitate to "press forward" in obedience to his life's motto.

Would you more fully appreciate the sacrifice he made? Then go with him that last evening before breaking away from home and home ties. Linger by the fireside where he requests that they might sit up all night, so precious were those last hours with father and mother. What mingled feelings must have been theirs! How hallowed the spot! How the very smile of heaven must have hovered over them as father and son discussed Christian missions, a subject that was dear to the heart of each. They agreed that the time would come when rich men, and great men would think it an honor to support whole stations of missionaries instead of spending half their money on hounds and horses.

Let us picture a morning when breakfast was eaten at five. David read Psalms 121 and 135, and then led in prayer. The gray-haired father walked with him to take the steamer, where, at parting, father and son looked for the last time on earth on each other's faces. Was that sacrifice? Jesus has said: "Verily I say unto you, There is no man that has left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, . . . and in the world to come eternal life."

David's face was then set in earnest toward the Dark Continent. As he took up his work in the absence of all to whom he could unburden his spirit, we find him thus pouring out his feelings in his journal: "O Jesus, fill me with thy love now, and I beseech thee, accept me, and use me a little for something. O do, do, I beseech thee, accept me and my service, and take thou all the glory. If God has accepted my service then my life is charmed till my work is done. I will place no value on anything I have or possess except in relation to the kingdom of Christ. If anything will advance the interests of that kingdom, it shall be given away or kept only as by giving or keeping of it I shall most promote the glory of him to whom I owe all my hopes in time and eternity. May grace and strength sufficient to enable me to adhere faithfully to this resolution be imparted to me, so that in truth, not in name only, all my interests and those of my children, may be identified with his cause."

And how faithfully this resolution was carried out is shown in what he endured to carry it out. It was well for him that he was buoyed up by a great purpose, or else he could never have successfully encountered the untold sufferings and difficulties with which he came in contact. It was trudge, trudge, trudge, although hunger, if not starvation, blocked the path, and fever and disease flitted around it like imps of darkness; although tribes, demoralized by the slave trade, might at any moment put an end to him and his enterprise, not to speak of the ordinary risks of travel, the difficulty of finding guides, the liability of bodily hurt, the scarcity of food, the perils from wild beasts by day and by night, risks which no ordinary traveler could think of lightly, but which in Livingstone's journeys drop out of sight, because they are so overtopped and dwarfed by risks that ordinary travelers never know. Again and again his strength utterly failed. Being threatened with starvation he was compelled to eat the roots of trees, and the hard maize found in that region. So poorly nourished was he that his teeth fell out, and he became so emaciated that he himself was frightened when he saw his form reflected. Perhaps no human being was ever in circumstances parallel to those in which Livingstone now stood. Years had passed since he had heard from home. Meanwhile his daughter and faithful wife were taken from him.

Behold him as he sits by the bedside of his dying wife—the man who had faced so many deaths, and braved so many dangers, was now utterly broken down and weeping like a child. In his journal he wrote: "It is the heaviest stroke I have yet suffered, and quite takes away my strength." Bereft thus, of all earthly ties, surrounded by dangers and possible death at any moment, why did he not return home? In a letter to Mr. Waller he writes: "In my case duty would not lead me home, and home, therefore, I would not go." But he was soon to be called to that home where parting is not known.

Reverently behold him in his last moments! It is the midnight hour. He kneels by his bedside, his head buried in his hands upon the pillow; his form is bent forward, and in this attitude his soul went out to its Maker, while his body remained in the attitude of prayer. Thus ended the mortal life of this lone missionary who pressed on and on until he had drawn the rude figure of a cross on the southern continent of Africa—and among whose last words were: "May heaven's richest blessing come down on every one, American, English, Turk, who will help to heal this open sore of the world."

By his thirty years' sacrifice, Stanley, an eye-witness, was led to take up the work after him. The record of his life has inspired hundreds of others to become interested in the cause of missions. So successfully had he won his way into the hearts of the natives that at the time of his death, when his body was being borne to Westminster Abbey, they requested that they might have his heart, which they buried under a tree on the African shore.

"He climbed the steep ascent of heave
Through peril, toil and pain;
Oh God, to us may grace be given,
To follow in his train."

Liao Chow, Shansi, China.

If I Were—

BY J. E. MILLER

Church Correspondent

If I were church correspondent, among things I'd read what other correspondents were reporting. But above all I would try to put my church on the map. I would report news when it was still *new* and not several months later. I would report local news to the local paper and general news to the Gospel Messenger. I would make my notes brief, clear and to the point. I would write on but one side of the paper and allow plenty of space for the editor to make his own notations. I would study news items to see what others were interested in and try to furnish that kind of information. I would study adjoining congregations to discover their activities and at times report my discoveries to the readers of the church paper. I would not forget any class or age, but would tell of other doings as well as what took place at council meetings. Whenever the church and the community got together on a worthy cause I would let others know about it. I would tell about the good sermons and services of the pastor as well as of the evangelist. In short, I'd make my notes so spicy that many would look forward to reading the news of my congregation.

Elgin, Ill.

A Study of the Doctrine of Christ's Second Coming

BY B. E. BRESHEARS

(4) Some Scripture Prophecies Now Being Fulfilled

In this the last of these studies the aim shall be to look at a few of the prophecies relating to the second coming in the light of certain conditions and happenings of the present time. We are not going to affirm that these point unmistakably to the very soon coming of the Savior. We frankly avow, as any one must, that we do not know. But it is well to look for guideposts along the wayside. It is well to determine if possible how far we have traveled on the sea of time and if we are nearing port. All that is attempted is to point out a few of the scripture predictions now being fullfilled to a very marked degree and invite the reader to consider them and form his own conclusion.

As already noticed, we can not tell to what degree any one or more of the prophecies must or will be fulfilled. Neither are we told that one or more of them would not appear in periods long previous to the Lord's return. This has occurred as we know. We are concerned just now with the question as to whether the fulfillment of some of the prophecies as we are seeing them today should lead us to believe that others and soon all of them must come upon the world. Can we discern any warmth of springtime, or can we note any swelling of the leaf buds indicating that summer is nigh? Watchman, what of the night? If the watchman says, "The morning cometh," is it even so? Can we dimly catch glimpses of the distant shore?

We notice first what the angel said to Daniel when he was so anxious to learn when God would bring to pass his promises to his people: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be

creased" (Dan. 12:4). See also Dan. 8:17, 19. Verse 1 speaks of the coming of the great Prince.

Shall we apply this scripture to our day and say we are now in the time of the end? With fast moving steamships crossing the oceans, with fast moving trains crossing continents, and with fast moving motor cars sufficient to carry the population of nations, and with fast travel in all directions, it can truly be said, "Many run to and fro." But if we now are almost literally on wheels" what must it be like when air travel is developed so the people can move upon wings? It is seen from that we can not tell to what degree this prophecy must be fulfilled. The book is yet sealed in part at least and must so remain until the more pronounced prophecies begin to come to pass.

Again as to the knowledge of man and his ability to use it in perfecting inventions and making discoveries, all must concede that we are living in a wonderful age. No one doubts that this will continue. The ingenuity and skill of man is used not only to enhance bodily comfort, improve living conditions and lessen labor, but to gratify the love of pleasure, to carry on the works of darkness, and even to destroy life wholesale. In these last ways it may well be said man has more knowledge than wisdom.

One of the frequent warnings given in the New Testament is of the abounding apostasies of the last days. We have quoted what Jesus said about the rise of false prophets in answering the questions about his coming. Paul says: "Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first and the man of sin be revealed" (2 Thess. 2:1-3).

Again: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils" (1 Tim. 4:1). "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, . . . having a form of godliness but denying the power thereof. . . . But evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3:1-13). "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction. And many shall follow their pernicious ways" (2 Pet. 2:1-3).

There have been enemies to truth and false teachers in all ages, but it is doubtful if there has been a time as now when the basic teachings of the Bible were openly denied and assailed by those who loudly acclaim their loyalty to the truth. In speaking of conditions during the middle centuries one author says: "They were blinded with superstition and priestcraft, but they never denied the inspiration of the Bible, the deity of Christ, the virgin birth, his substitutionary death, his bodily resurrection, or his second advent; yet every one of these truths is being denied in our leading colleges and universities. This infidelity is being preached from thousands of so-called Christian pulpits. Truth has always had its enemies, but they have remained outside. Now the Tom Paines and Ingersolls have put on the garments of the church. They are preaching their doctrines from her sacred desks."

We quote from the *Literary Digest*, Oct. 13, 1929: "Some active church members are wondering whether Christianity is the best and final religion, or simply one among many, and like others imperfect. Historical study—the 'higher criticism'—is shaking the protestant belief in the infallibility of the Bible, and science in its multifarious forms is raising questions about such fundamental beliefs as the existence and nature of God and the validity of the religious experience." What will all this lead to in another generation? Great hordes of educated unbelievers are being turned loose into the pulpits of the land. They "have a form of godliness but deny the power thereof," even "denying the Lord that bought them."

Harmful as such doubts and such false teaching are, it would not be so bad if there was not such apathy, such utter unconcern upon the part of ministers and the church in general. "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof" (Jer. 5:30, 31)?

We now ask, are there scoffers such as mentioned in 2 Pet. 3:3, 4? "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." The taunts and sneers of those who scoff at the doctrine of the second coming are indeed very pronounced of late years. One such said not so long ago: "Jesus himself evidently believed that he would soon return, but he was certainly though honestly mistaken." In "Leaven of the Pharisees" by Ernest Gordon, page 80, we find words quoted which show the truth of this: "The *Christian Register* declared it [the second coming] a doctrine more heinous and rotting to the soul than polygamy and witch-burning and slavery combined." It calls on the capable men of the tainted churches to assail this thing with the supreme wrath of Jesus, to utterly destroy it by the flaming truth and passion of pure religion. Those who believe in it are a religious Ku-Klux, night riders, diabolical persons. Its awfulness, its bloody sweep, surpasses the most gruesome pictures of the book of Revelation. Another minister called this teaching of our Lord a mediæval gospel of blood and the devil, a hydra-headed monster crawled out of the dark ages.

A great deal is being said about "the unprecedented crime wave." Such expressions are frequently used. Law violators are found among the high and the low, among the rich and the poor. Commissions have been appointed to study such and find a remedy. Jails and prisons can hardly keep pace with needed room. One sheriff of our state said he had warrants for a number of law-breakers, but as his prisoners had to take shifts in sleeping he could not make the arrests. Some state prisons are reported to have trebled their quarters in ten years. The *Pathfinder* is authority for the statement that it is now estimated that there are 50,000 racketeers in the city of New York. Many of these ply their villainous business back and forth to Chicago. Business men have *learned to quietly pay over* to these vicious criminals who have not the slightest regard for law, property, or life. The officers of the law are trying to cope with them. If they can not succeed it must eventually mean anarchy and chaos. The "iniquity" or lawlessness which Jesus mentioned is fast becoming characteristic of our time. See the list of sins mentioned by Paul as coming in the perilous times of the last days (2 Tim. 3).

There is now a great striving for wealth. Ours is an age of commercialism. Men have amassed to themselves such immense fortunes that it is impossible to accurately estimate their wealth. Fifty years ago a millionaire was unique, for there were but few such. There are now more than thirty thousand in the United States alone. Nine thousand reached the distinction during the first three years of the war. We have men living who are worth at least four hundred million dollars more than Adam would be worth had he lived until now and saved all of an income of $100,000 per year.

In James 5:1-8 the riches of men are spoken of in connection with the last days and the second coming of Christ. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered: and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. . . . Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in the day of slaughter."

It will be noticed that each and every one of the prophecies to which we have called attention has now come to pass to a very marked degree. If the Master's coming depended upon their fulfillment we could assert that the time is ripe. But we see that all of these are increasing more and more and will most likely continue to do so. The others must surely come, but we know not when. For them we must watch. "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly he find you sleeping. *And what I say unto you, I say unto all, Watch*" (Mark 13:34-37).

Omak, Wash.

CORRESPONDENCE

DISTRICT OF MICHIGAN

A meeting of the Ministerial and Mission Boards of Michigan was held in Lansing, Mich., Oct. 4. The meeting was called to order by Bro. M. R. Zigler, Home Mission Secretary of the General Mission Board. Bro. J. A. Robinson, of Johnstown, Pa., secretary of the General Ministerial Board, offered the opening prayer.

Bro. Zigler outlined his plan briefly as to the information he wished to secure as a request from the General Mission Board. The classifying of the local churches and their leadership occupied most of the time. Michigan is fortunate in having several groups of churches where young people's, Sunday-school and other conferences can be held.

In order that the several Boards may assist the weaker churches, they must know the relative value of the church to the community and to the other churches. The progress of the local church depends almost wholly on the program which it is able to make a vital force in the community. Church location, consolidated membership, equipment, official leadership, consecrated, well-informed pastors contribute much to the local church.

Brethren Zigler and Robinson complimented the churches of Michigan on being fortunate in securing the excellent leadership of pastors, Sunday-school workers and others who are leading the churches to success. We appreciate the interest of the General Mission and Ministerial Boards.

Lansing, Mich. M. B. Williams, Secretary.

FAITHFULNESS DURING PERSECUTION

On Aug. 19 we received a letter from Sukerbhai Kolgha, a member of the Khergam church living at Nevera. In it he stated that he and his family were being persecuted. He asked us to go to help them. On this occasion Sister I. C. Shumaker was in the Dahanu mission hospital, and the writer, also, sick. So we sent some of our Christians to help and encourage them.

On going to the home they found that the villagers of Nevera had boycotted the family of Sukerbhai. Members of the latter were not allowed to fetch water from the well of the village and no one spoke with them. In short, the villagers had decided not to have any connection with Sukerbhai's family and to boycott any one who spoke or ate with them.

They said that if Sukerbhai wanted to have any place among them he and his family should present themselves before the village "pauch" (committee of village leaders) and drink a mixture of wine, toddy, dried fish and cow dung. Also he should marry again in the heathen way and get rid of old ovens and cooking utensils. But Sukerbhai remained firm in his faith in Christ and refused to do as told. The cause of all this trouble was as follows:

Sukerbhai had been to our Boarding School at Wankal and had given himself up to Christ. Owing to this youth, his father and family were becoming more civilized and Christianized. When he married he did not marry a non-Christian and uncivilized girl as is the custom among the heathen. He married a Christian girl, who was learning at our Boarding School which is at Jalalpor, and began to work on his farm at Nevera. These two young people were persecuted because they had not married the heathen way. This went on for about four months and it was almost to its end when Sukerbhai's mother died. Then they were ordered to bury and perform religious ceremonies after death the Hindu way. They were asked for wine and toddy. But Sukerbhai firmly refused, and held on to what was better. The result of which was a revival of persecution.

The villagers said: "Sukerbhai has become proud and we should humiliate him by boycotting him and his family."

But Sukerbhai said: "Kill me if you like, or drive me out of this village, but I am not going to do as you wish nor leave my new religion and true Master."

The villagers tried their utmost, but when they did not succeed they decided to make Sukerbhai do as they wished by force. So they rushed into the house and flung out the cooking utensils, after vainly trying to make Sukerbhai and his family drink the mixture of wine, toddy and dried fish and cow dung to purify them. But Sukerbhai and his wife came out to Khergam. They stayed for five days. At this time Sister Ida Shumaker returned to Khergam,

(Continued on Page 686)

Notes From Our Correspondents

(Continued From Page 677)

gospel. The men's movement has recently been organized in our church and hopes to do great things. Bro. R. V. Keim was elected president.—Hilda M. Himler, Nampa, Idaho, Oct. 6.

ILLINOIS

Cerro Gordo.—Our two weeks' evangelistic meeting conducted by Bro. Russell West of Batavia, Ill., closed Oct. 5. These meetings were well attended throughout and as a result thirteen were added to the church. Our love feast Oct 6 was conducted by Bro. Noah Miller. The pastor, G. O Stutsman is conducting a two weeks' revival at the La Motte Prairie church —Doris Gossett, Cerro Gordo, Ill., Oct. 13.

Elgin.—Sept. 28 our Sunday-school rally and promotion services were held; attendance, 205 Recognition was given to a number of pupils both old and young for regular attendance, among them being two brothers who received credit for twenty and twenty-one years. The Women's Work of the church is prospering. Missionary meetings are well attended. The book, Between the Americas, has been reviewed, and A Cloud of Witnesses will be used next. Next Sunday evening the society will sponsor the vesper service, at which time Bro. Rufus Bowman will talk on Prohibition. A rummage sale was held recently, the proceeds amounting to $222. The Y. P. D is having some interesting topics. Oct. 5 installation services were conducted by Bro. J. W. Lear of Chicago for our pastor, Bro Waas. We are glad for the coming of Bro. Waas and family among us In order to get acquainted we held a reception for them at the church. After introductions and greetings were over, all proceeded to the dining room where we enjoyed a fellowship meal. The slogan of the evening was, We're all going somewhere, and some excellent thoughts were given as to how we should conduct ourselves on this tour. While the pastor and family were at the church, a number of parcels were delivered at the parsonage, as an expression of goodwill from the membership.—Jennie M. Shriver, Elgin, Ill., Oct. 8.

Hickory Grove.—The church met in council July 19 Sunday-school officers were elected with Paul Becker, superintendent. Since our last report five have been added to the church by baptism. During the summer Brethren Lear, Funderburg, C Ernest Davis and Shenefelt each brought us a message. The church felt a great loss when Brother and Sister Diehl left us to take up the pastorate of the Bethany church at Stet, Mo Aug 23 Bro Diehl delivered his farewell sermon. Brother and Sister Showalter accepted the pastorate of our church on Oct. 1. —Mrs James H. Doty, Savanna, Ill., Oct. 10

Springfield.—At our council meeting Sept 27 the following church and Sunday-school officers were elected: Ralph Filbrun, clerk; Messenger correspondent and agent, Edna Rucker; Sunday-school superintendent, Mrs. Filbrun. Two trustees were elected, one member on the finance board and one on the ministerial board. The evangelist, Grady Cantrell, is conducing a seven weeks' revival in the community in which seven of our churches are cooperating. The Brethren have been spiritually blessed and we have prospects for a number of new members. Since our last report one letter has been received, one sister and child baptized and one sister reclaimed At present we are without a pastor but we are looking forward to the arrival of our new minister. We are doing much personal work during these meetings and we feel that our labor is not in vain. Our Ladies' Aid is to serve dinner again to the factory workers beginning Oct. 16. Our young people's class attendance is increasing. Their teacher, John Glenwright, Jr., is working hard to build up the class. Last Sunday was promotion day. Our Sunday-school attendance is increasing. We have discontinued our preaching services until after the revival meetings are over.—Mrs. Edna Rucker, Springfield, Ill., Oct. 9.

West Branch church met in business session Sept. 22 Sunday-school officers were elected for the year beginning Oct. 1. Our semiannual love feast will be held Oct. 24. We expect to have our harvest meeting Nov 2. A splendid program is being prepared by the young people for that day. A basket dinner will be served at noon.—Mrs F. H. Butterbaugh, Polo, Ill., Oct. 15.

INDIANA

Auburn.—Sept. 14 we held our harvest meeting. In the morning Bro Cripe preached the harvest sermon and in the afternoon we had a program. On the following Sunday evening Bro E. H. Gilbert preached for us. Last Sunday at our quarterly council Martha Hanson was elected church clerk; correspondent, Ethel Snivley; Sunday-school superintendent, W. F. Graham. Sunday morning the consecration service was held and these officers together with the new teachers were installed.—Ethel Snivley, Auburn, Ind., Oct. 7.

Flora church met in special council Sept. 3 for the election of church and Sunday-school officers. Bro Chas Stouse was elected superintendent of the main school. The teachers for adults were chosen by the classes, and for the primary and beginners they were appointed by the Sunday-school board Installation service was held Sept. 28 by Bro. Ray O. Shank. His theme was, Why Do We Teach? Seven letters have been received including those of Eld. J G. Stinebaugh and family Our regular council was Oct. 1. The church decided to install Bro. Wayne Eikenberry in the ministry instead of granting a license as before. Elders Ray O Shank and J. G. Stinebaugh served as delegates to District Meeting, the latter giving a report the following Sunday which was very much enjoyed The new Sunday-school year began Oct. 5 with an all-day meeting, rally day in the morning and homecoming in the afternoon Special invitations were sent to all former pastors. Bro. A. G Crosswhite and Bro. I. R. Beery were present Brethren H. C. Early, I. C. Snavely and A. P. Musselman sent letters of greeting Bro Crosswhite was the speaker of the day. Our love feast will be the evening of Nov. 12.—Mrs. Lewis Yeater, Flora, Ind., Oct. 14.

Four Mile—The District Meeting of Southern Indiana was held here Aug. 26-28. Promotion service was carried out in the Sunday-school Sept. 28. This was followed by an installation service for the teachers conducted by our pastor, Bro E. R Fisher. Rally day was observed Oct. 5. An interesting and helpful pageant, The Church Wins, was presented. We met in council Oct. 3. Bro E. R. Fisher was chosen elder. Bro. David Rinehart was reelected Sunday-school superintendent, with Bro. Frank Hill, assistant. We decided to hold our love feast Oct. 26 at 6:30 P M —Alice M. Brower, Kitchel, Ind., Oct. 7.

New Paris church has just closed a very successful series of evangelistic services which began Sept. 28 and continued two weeks with the love feast on Oct. 13. The meetings were conducted by Bro. C. Walter Warstler of Bellefontaine, Ohio, evangelist, and Bro. Homer Weldy of Nappanee, Ind., song leader. Bro. Warstler also officiated at the love feast. He is a forceful speaker and the church has been strengthened by his efforts. There were fourteen additions as a direct result. During the services the members read the synoptic gospels under the direction of Bro. Warstler which was very helpful. The interest was splendid every evening. Just after the meetings closed Bro. Warstler officiated at the funeral of Bro. Billman who accepted Christ and was baptized during the first days of the revival.—Mrs. Velma Miller, New Paris, Ind., Oct. 15.

North Liberty church has just closed a very inspiring revival meeting in charge of Bro. Chas. Oberlin of Peru. Six were baptized, all Sunday-school scholars, and one older sister was reclaimed. Two others have been received by letter recently. At our business meeting we elected Bro. Harmon Summers, Sunday school superintendent; most of the other officers were reelected. Our love feast will be held Oct. 25. —Mary Markley, North Liberty, Ind., Oct. 14.

Pyrmont.—July 6 members from the Lower Deer Creek church gave us an instructive program. We held our harvest meeting Sept. 7. Bro. John Smeltzer of North Manchester preached two inspiring messages. Bro. Geo. Beery preached an interesting and uplifting message Sept. 14. Bro. S. H. Flora from Virginia began a two weeks' revival Sept. 21. The attendance was fine and we hope that much good was accomplished. Nov. 1 we will have service at 10 A. M. Dinner will be served at the church and service again in the afternoon. The love feast will begin at 6:30.—Dortha E. Barnhart, Rossville, Ind., Oct. 8.

IOWA

Coon River.—Notwithstanding the excessive heat and other disadvantages during the summer, the attendance at all services has been unusually good. We have been tearing down our old churchhouse which was built in 1873, and the annex in 1895. For a while this summer we held services in one room of the old building, but that having to be torn down also, Brother and Sister Will Benner who live near the church opened their home for Sunday-school and services. Our new churchhouse is being completed as fast as possible. We invite all who can to be with us at our dedication services which will be announced later. Brother and Sister E. F. Caslow from Virden, Ill., were with us a few weeks ago. Bro. Caslow gave an inspiring message. Our Sunday-school officers and teachers, also the Y. P. D. officers, have all been elected for the year, and installation services were held last Sunday. Bro Claire Persons was chosen superintendent, and Bro. Earl Reynolds, president of the Y. P. D.—Mrs. E. O. Reed, Yale, Iowa, Oct. 8.

Des Moines Valley church enjoyed a splendid attendance during the summer months Last month our church and Sunday-school reorganized. Bro. I. D. Leatherman was chosen elder for the coming year. Bro. Geo. West was reelected superintendent for the adult department. Aug. 17 Bro. Masterson of Mt. Morris gave an interesting talk on Peace. In the evening Ruth Deardorff and Laurence Howard gave the report on Boone Camp. The conference was well represented this year with Bro. Leatherman as teacher. Sept 28 we had the pleasure of being entertained by a group of Negro boys from the Industrial Institute at Prentiss, Miss Ladies' Aid has been reorganized with Mrs. Cleo Hildreth as president. Oct. 9 we held our harvest home supper and cleared a nice sum of money. We now have three departments in our evening meetings: B. Y. P. D., junior department, with interesting Bible stories, and Christian Workers' meeting for the older ones. Oct. 5 we held our communion with Bro. B. F. Buckingham officiating. Bro. I. W. Brubaker gave a short, impressive examination sermon. Oct. 12 we observed rally day with a good attendance and a program by the children. Five children gave their hearts to Christ and were baptized in the evening —Mrs. S. S. Miller, Elkhart, Iowa, Oct. 15.

Monroe County.—Bro Harry Rogers of Mt. Etna closed a very successful two weeks' revival meeting Oct. 5. Sister Melissa McMulin of the home church was song leader. We were favored with several numbers of special music. Great interest was manifested during the meetings and the attendance increased until the close As a result six were received into the church by baptism, two reclaimed and our regular church attendance doubled. Oct. 5 was observed as community day among the different churches of this vicinity. We were very glad to have a large number with us from the Ottumwa church The afternoon service conducted by Bro. Rogers was especially for the children and young people. Our love feast was postponed until Oct. 11. Four ministers were present. Bro. J. Q Goughnour of Ottumwa officiated. Bro. W. N. Glotfelty, Bro. Orlando Ogden and wife and five other visiting members were with us. Eld. W. N. Glotfelty remained with us and gave the Sunday morning message. Bro Raymond McMulin was licensed to preach. Our B. Y. P. D. was reorganized with Sister Maudie Cook as president.—Leota Rodabaugh, Fredric, Iowa, Oct. 13.

KANSAS

Burr Oak church met in council Sept. 16. Sunday-school officers were elected, Bro. L. H. Burkholder being reelected superintendent. Our love feast will be held Nov. 8. Delegates to District Meeting were elected: Bro. Chas. Alexander and Bro Burt Burkholder; alternates, Brethren Jarboe and N. A. Renner -Lilhan Mohler, Burr Oak, Kans., Oct. 10.

Garden City.—In June we were glad to welcome as our pastor, Geo W. Burgin; we feel the work is going to prosper under his leadership. We held our quarterly council Sept. 26. Bro Burgin was elected elder; Bro. Chas. Weaver, Sunday-school superintendent; Mrs. Alice Wills, Messenger agent; the writer, correspondent We expect to hold a love feast this fall, the time to be decided by the official board. Sept. 28 our Sunday-school and church had open air services in the park which all enjoyed; a basket dinner followed The Aid Society meets each week and does its part to assist the church.—Mrs. Letha Kuns, Garden City, Kans., Oct. 8.

Holland church met in business meeting Sept. 19. Officers for the year were elected: Bro. C. A Shank, elder; W. A. Mourer, Sunday-school superintendent; Mrs Ralph Spicer, C. E. president; Mrs. Harry Lehman, Messenger agent and correspondent. The present finance committee will be retained another year. Bro Lawrence Lehman of Guthrie, Okla., to present a student in McPherson College, took up the pastoral work here Sept. 1 He with other students returning from the District Meeting at Overbrook, gave us a very inspiring service Sunday evening, Oct. 5.—Mrs. Harry R. Lehman, Abilene, Kans., Oct. 15.

Independence church met in council Oct. 2. The following officers were elected: Lloyd Watkins, clerk; Chas. Cline, Sunday-school superintendent; Clara Cline, Junior League president; the writer, Messenger agent and correspondent. Delegates to District Meeting were also elected: J. L. Amos and Ben Miller for the church; Clara Cline and the writer, for the Sunday-school. The Ladies' Aid, which is a very busy organization, elected new officers recently; Emma Corn is president. Bro. W. H. Miller of Darlow, Kans., preached for us Sunday morning, Sept. 14.—Mrs. J. L. Amos, Independence, Kans., Oct. 8.

Kansas City (First).—We held our regular council Sept. 18 at which time the officers were elected for the year: Bro. Harrison Freeman, superintendent of the Sunday-school; Bro. A. M. Eastwood, Messenger agent; the writer, correspondent. Some departments of the church school have been reorganized and more teachers have been added Sept. 21 we had an all-day rally service and basket dinner at the church. The speakers of the day were Bro. M R. Murray and Rev. Irwin E. Deer, secretary of the council of churches, both of Kansas City, Mo. Oct. 12 we plan to have promotion day. We recently organized a Y. P. D. which now meets separately from the adult Christian Endeavor Society. New enthusiasm was brought to the entire church by three delegates who attended the young people's camp at Camp Hillyard this summer. The entire church worked together in an interesting project in planting an acre of sweet potatoes this summer. These are now being harvested and the proceeds go to our new church building fund. A number from our group attended District Meeting at Overbrook, Kans., recently. The Sunday-school was represented by F. S. Hoover; the church by the pastor and wife, Brother and Sister R. D. Dierdorff. Commendable progress is being made in the Women's Work. The Ladies' Aid recently pledged $200 to the church. We shall appreciate the names and addresses of any friends who are living in Kansas City.—Mrs Esther Harvey, 1007 Gilmore Ave., Kansas City, Kans., Oct. 10.

MARYLAND

Denton.—Sunday, Oct. 5, was a very busy day, being rally day. In the morning we had Sunday-school, followed by the installing of our new teachers and officers for the coming year, and a very interesting program given by the children. In the afternoon we had our regular council meeting, and at 7:30, B. Y. P. D. and C. W. followed by sermon. We recently licensed two young brothers in the ministry. We have had some special programs this summer. Bro. Graybill of Sweden and Bro. Helser of Africa were with us and spoke to large crowds. We also enjoyed a delightful program from the Æolian quartet of La Verne College. Our Missionary Circle is planning a program for the third Sunday at which time we will bring in our mite boxes that were given out some time last year. Oct. 26 the churches of Eastern shore are planning an all-day meeting, to be held at the Fairview church.—Mrs. E. C. Woodie, Denton, Md., Oct. 9.

Monocacy.—We held our fall council Sept. 27. The visiting brethren gave their report. Our Sunday-schools were reorganized with Brethren Wilbur Stover and John Fogle as superintendents at Rocky Ridge, and Brethren Samuel Weybright and Roger Fogle, superintendents at Detour. Eld. L. J. Flohr was reelected to the trustee board for seven years. Brethren Elmer M. Schildt and Clarence Putman were chosen as visiting delegates to the joint District Meeting at San Mar. Our love feast will be held at Rocky Ridge Nov 8, at 2 P. M. One has been baptized since our last report—Elsie A. Eigenbrode, Rocky Ridge, Md., Oct. 10.

MICHIGAN

Battle Creek.—About twenty from here attended the District Meeting at Sugar Ridge. Bro. L. J. Plank is our Sunday-school superintendent for the coming year. Bro. Russel Wellers were tendered a farewell upon their leaving for Bethany school work Sister Weisel will act as our Messenger agent, and our pastor urges that the paper be placed in each home. Each Wednesday evening we meet for prayer, Bible study and chorus practice. The Junior League and chorus gave a much appreciated program last Sunday evening under the direction of Sisters Arnett and Plank. The Junior League will be directed the coming year by Sister Goldie Early. Officers and teachers for the new year were installed at our promotion day program Sept 28 at which time thirty-three pupils were promoted Our school continues to grow and constantly reminds us of our need for a finished building. A group of our young people attended the B. Y. P. D. conference at Woodland in August and a recent communion at Sunfield. This year marks the tenth anniversary of an organized church. Plans are being made to celebrate the occasion on Nov. 1 and the communion will be observed Nov. 1 at 7 P. M —Mrs David P Schechter, Battle Creek, Mich., Oct. 14.

Vestaburg church met in council Sept. 7. Sunday school and church officers were elected for the year: Bro. J. G. Rarick, elder; Bro. [illegible] Switzer, Sunday-school superintendent. Sept. 21 we had an all day service with our love feast in the evening. The evening service was well attended, several being present from neighboring churches We were especially glad for the presence of Brethren Spicher and Stauffer from the Shepherd church, Bro. J. F. Sherrick from New Haven and Bro. Tombaugh from Rodney.—Sarah E Rose, Vestaburg, Mich., Oct 7

MINNESOTA

Winona congregation continues its evening Sunday-school and preaching services with fair attendance. We appreciate the work of Brother and Sister Eddy Several suppers have been served by the Ladies' Aid and thus we have been able to pay all our church debts The Winona and Lewiston congregations will hold a joint love feast at Winona on Nov. 14.—Kate Schmidt, Winona, Minn., Oct 14

MISSOURI

Kansas City (First) —Oct. 12 twenty-six young people of the Happy Hill congregation accompanied by their pastor and wife Brother and Sister Merle Hawbecker, came to Kansas City and [illegible] the play, The Pill Bottle. We are grateful to these good folks [illegible] their contribution to our local program. During the summer [illegible] several Sundays our church sent out a group of from [illegible] persons to help in special programs in neighboring churches The churches visited in this way are Central Avenue, Kansas City, Kans., Rockingham, Lenton, Happy Hill, Adrian and Plattsburg. Many new acquaintances have been formed and old ones renewed [illegible] membership is 107; Sunday-school attendance last Sunday was ninety-three A revival is planned to begin early in December with Bro. O. H Fetterleading.—Irvin V. Enos, Kansas City, Mo., Oct. 13.

Mountain Grove.—The Brethren church at Mountain Grove and community has just enjoyed a two weeks' meeting held [illegible] Bro Lester E. Fike, of Carthage, Mo. All of his sermons were full [illegible] inspiration and he devoted a part of each evening to the children The church feels greatly strengthened by his labor and visit with [illegible] Three were added to the church by baptism At the close of the meetings we held our love feast, which was well attended, sixty-three [illegible] surrounding the tables. We pray God's blessings on Bro. Fike and [illegible] in their work for the kingdom. We held our quarterly [illegible] Oct 2. Bro. A. W. Adkins was reelected elder for another year. Mrs J H Harris, Mountain Grove, Mo., Oct. 6.

Peace Valley church met in council Oct. 4. We decided to begin our meeting Nov. 23 and to close Dec 8 with a love feast Eld P C Fike was reelected as overseer for another year. We ran a party program for Oct. 19 and a temperance program for November.—Zella M. Fike, Peace Valley, Mo., Oct. 7.

Shelby County.—At our business meeting Sept. 27 sunday-school officers were reelected with J. M. Carney, superintendent. Sister Etta Folger was elected president of both B. Y. P. D. and Aid Society. Church officers are as follows: Elder, J. S. Carney; clerk, Sister Nettie Keller; Messenger agent and correspondent, the writer.—Mrs. J. M. Carney, Novelty, Mo., Oct. 14.

South St. Joseph church met in council Oct. 1. Officers were elected for another year. Bro. John Wolf and the writer were elected delegates to District Meeting to be held here Oct. 25-27. We are improving the new basement as fast as time and funds permit Oct 3 the pastor was given a handkerchief shower in honor of his birthday, when about fifty guests were present at the home of Wm. R. and [illegible] Thompson Our Sunday-school and church services are [illegible] nicely and the outlook for another year is good —E. N. Huffman, St. Joseph, Mo., Oct. 10

MONTANA

Milk River Valley.—Eld. D. A. Miller and wife began a revival Sept. 21. Bro Miller preached the Word with power Oct [illegible] requested baptism after the evening service, as they were going away to work early in the morning. Some had gone home before the request, the remaining nine cars drove ten miles to Milk River [illegible] young man of another faith who waded the river and found the water for baptism. Bro. Miller baptized them in a quiet [illegible] at half past eleven. We held our love feast Oct 4 with [illegible] members communing. The meetings closed Oct. 5 with good interest We appreciated having Bro Miller with us.—Mrs Susan Peters Kremlin, Mont., Oct. 14.

NEBRASKA

Lincoln. With the beginning of the new fiscal year the interest of our members has been increased. Oct. 5 we held our Sunday-school rally and harvest meeting Bro. J. R. Smith, our former pastor who now has a pastorate in Kansas, delivered the afternoon address Bro. Homer Caskey of Council Bluffs, Iowa, is to begin a two weeks' meeting here Nov. 16 At the close, we plan to hold our love feast and communion service.—Opal I. Newton, Lincoln, Nebr., Oct 7

NEW MEXICO

Clovis church met in council Sept. 27. Sept. 28 we had our promotion day exercises, the children being the main participants in the program. Our love feast will be held Oct. 26. The church extends an invitation to any members of adjoining churches and [illegible] isolated members of our own congregation to be with us —Mrs. Ina Sargent, Clovis, N. Mex., Oct. 7.

NEW YORK

Lake Ridge.—Since our last report the Ladies' Aid has served two chicken pie suppers and one ice cream social to help defray [illegible] pledges toward the finances of the church. A good program was rendered at Easter to a well filled house by the young people Mother's Day was observed as usual in an all-day meeting. The Methodist church cooperated by giving special music and talks At our March council it was decided to elect two deacons; this result [illegible] the installation of Brethren F. M. Keim and H. D. Bowman and their wives Sept. 14 Brother and Sister C B. Smith of Bridgewater, Va., began a two weeks' revival meeting which closed on Monday evening with a love feast Bro. Smith brought us a heart-searching message each evening and because of these strong, spiritual sermons the church has been greatly strengthened. Three were baptized and three others made a profession who have not yet united with the church. Brother and Sister Smith enjoyed our wonderful climate and beautiful scenery very much We are having ideal fall weather. We wish many of our members might locate with us and farm this productive land which can be bought so cheap. Will be glad to answer anyone who [illegible] information about the country —Mrs. H D. Bowman, Aurora, N. Y., Oct. 14.

NORTH CAROLINA

Pleasant Grove.—Aug. 31 our elder, H. H. Masters, began a series of meetings He was joined on the following Monday by Bro A. M. Laughrun of Jonesboro, Tenn The meetings continued until Sept. 7 with good attendance at each service. Such interest has not been aroused in this church for years. Three aged sisters—two seventy-seven years old and one eighty-six—attended the meetings [illegible] ously, walking from one to one and a half miles to both day and night services. As a result of the meetings twenty-one were baptized and two reclaimed, making twenty-three to be baptized since our August council. Our church is greatly strengthened by Bro Laughrun's labors among us. Our Sunday-school is doing nicely this year with a good attendance. We have a young people's meeting every Sunday night with good attendance. Our love feast will be Oct 18 —Hattie Masters, Peppers, N. C., Oct. 10.

OHIO

Bellefontaine church met in council Sept. 23. A committee was appointed by the moderator to solicit for song books. A paper was circulated which will be sent to the District Meeting next year. We are planning to have evangelistic meetings sometime next year. We elected officers as follows: Church clerk, Charley Crim; trustee, Allie Davis; Sunday-school superintendent, Geneva George; correspondent and messenger agent, Lillian Crim. We also chose a board of religious education. We have started again having Wednesday prayer services.—Lillian Crim, Huntsville, Ohio, Oct. 14.

Bristolville.—Our meetings were held by the pastor, A. H. Ferris, from Aug. 3 to 29, closing with the semiannual love feast. The meetings were comparatively well attended each evening. There were no accessions by baptism. The sermons were very inspiring and helpful to everyone who attended. Our business meeting was held Sept. 20 with Eld. M. M. Taylor of the District Mission Board presiding. The following officers were elected: Trustees, Roy Snyder, three years, Ruth Johnson, two years; Messenger agent, Lu Cauffield, three years; church school superintendent, Chas Cauffield.—Mabel Zwhalen, Warren, Ohio, Oct. 13.

Canton.—During the summer the Aid Society discontinued its meeting for a little while, but we think they deserved a rest, for they put in some time put on a strenuous program. They have reorganized and further work with Mrs. J. F. Kahler as president. The Sunday-school reelected A. R. Walters as general superintendent. Oct. 10 was Sunday-school night. After an informal program of games, lunch was served by the young married people's class. The folks then heard a drama, The Conversion of Barabbas, rendered by the young people of the B. B. church Oct. 12 was rally day. Of unusual interest were pictures shown on the Life of Samuel in the primary department. Bro. Hollingsworth of Akron, Ohio, taught the adults in one class. Afterward Chas. D. Bonsack of Elgin, Ill., preached to an appreciative audience on Missions. He said that the last century has made the world a neighborhood, this century must make the world a brotherhood. He preached in the evening. Our pastor, J. C. Inman, continues to present powerful messages from God's Word. J. F. Kahler continues to be an inspiration, active in the church here but being called away to other District work. Mrs. Grace Miller, Canton, Ohio, Oct. 13.

Circleville.—Bro. Leonard D. Young, our new pastor, has taken charge of the work. Our Sunday-school as well as church attendance is increasing rapidly. Sept. 7 three cars full of Circleville people went to Columbus church where a very attentive audience of seventy awaited our arrival. Sept. 14 was known as Friendship Sunday, when combus, Charleston and Circleville met together. All enjoyed a bounteous dinner. 135 were present. Our Sunday school rendered a very fine program. Sept. 25 we met in council. Reports of various officers showed progress in most lines of work. Bro. Chas. Essick was elected treasurer to date. Sept. 28 was observed as rally day with 111 in attendance. Officers elected for the year were introduced to the congregation. We are planning to reorganize the Ladies' Aid.—Eunice Smith, Circleville, Ohio, Oct. 15.

Deshler congregation held their quarterly business meeting Sept. 26. The Sunday-school superintendent is Mertie Wilcox. Communion service will be held Oct. 26 at 7 P. M., with an all-day meeting with basket dinner at noon. We are glad to have the help of Bro. J. L. Guthrie as our pastor.—Mrs. Esther Dishong, Deshler, Ohio, Oct. 9.

East Chippewa.—July 14 Bro. Moyne Landis of Indiana began a revival. The interest was splendid throughout the meetings. Bro. Landis is a fine young man and came very inspiring and Spirit-filled messages. As a result of the meetings two were received by baptism. Aug. 4 we had an all-day meeting at the church to which we invited the Aids of Wooster and Chippewa. Brother and Sister A. D. Helser, missionaries on furlough from Africa, were with us. Two Aids gave a short program and there were helpful talks by the brethren. In the afternoon Brother and Sister Helser gave short talks on Africa. In the evening Bro. Helser gave a splendid lecture and we took an offering for missions. Oct. 4 we met in council and elected officers. Bro. D. R. Mc-Cann, pastor and elder, was unanimously reelected for another year. We decided to have our love feast Nov. 1 at 10 30, an all-day meeting. Sarah Blough has been chosen church correspondent. Quite a number of East Chippewa attended the District Conference and had the pleasure of hearing several missionaries, also the secretary of the General Mission Board.—Mrs. S. S. King, Orrville, Ohio, Oct. 12.

Greenville.—At our late election Bro. D. G. Berkebile was chosen elder and Bro. Kenneth Blocher was reelected Sunday school superintendent. Aug. 29 nearly 300 members and friends gathered at the park for the annual Sunday-school picnic which was also a farewell to our pastor, Bro. X. L. Coppock, and family. They left the following day for Dallas Center, Iowa, to take up the work there. Bro. Ira E. Wiegerd of Muncie, Ind., will be our pastor for the coming year. We had promotion day exercises Sept. 28. Missionary day is Oct. 26, an all-day meeting. Drs. Raymond and Laura Cottrell, returned missionaries from India, will be the speakers. Our communion service will be on Thanksgiving evening, at 7 o'clock with a consecration service preceding it on Nov. 2.—Ada Deeter, Greenville, Ohio, Oct. 15.

Hartville church was favored with two inspiring talks by Sister Ida Swartz, returned missionary from India, Aug. 10. A goodly number of our members attended the young people's conference held at Ashland. Dickey church over Labor Day. Our Sunday-school enjoyed an outing Sept. 6. The Sisters' Aid Society was reorganized for the coming year, also the B. Y. P. D. Our pastor, C. H. Deardorff, was reelected elder for the year and Raymond Minser, Sunday-school superintendent. Sept. 28 we had the installation of our Sunday-school and church officers by the pastor. Two were received by baptism since our last report. Our regular business meeting was held Oct. 4. It was decided to build two Sunday-school rooms in the church basement. The yearly report shows a commendable growth in our school for the previous year, both in attendance and offerings. The Cradle Roll department which was organized a year ago has been a success and a real asset to the school. C. H. Deardorff and I. R. Young were elected delegates to District Meeting. Rally day will be observed Oct. 12 with a program. Communion services will be held on Thanksgiving evening.—Emma Brumbaugh, Hartville, Ohio, Oct. 7.

Lower Miami church met in council Sept. 3. Sunday-school officers were elected with E. B. Ruble, superintendent of the main school. N. B. Wine recently visited our school and gave some excellent talks to officers and teachers; he also delivered a most inspiring and encouraging message. Oct. 5 two Reformed churches of our vicinity united with us for evening services. They furnished some special music and the minister filled the pulpit. Next Sunday evening we expect to be at their church, our minister delivering the message. We believe this cooperation will prove helpful to us all.—Blanche Furrey, Dayton, Ohio, Oct. 14.

Maple Grove church met in council Sept. 7. Bro. Ora DeLauter was elected as elder. Three new deacons were chosen: Brethren J. H. Hoover, I. Reuben Peffer and Ray Shumabarker. The Sunday-school was reorganized to begin work again Oct. 1. Our pastor, Bro. Glen Weimer, closed a two weeks' revival meeting which closed Sept. 28 with a love feast and communion. In the afternoon of the same day the three new deacons were installed.—Mrs. W. C. Kettering, Ashland, Ohio, Oct. 10.

Sidney.—Since Easter two have been received into the church by baptism. During the summer months we endeavored to observe Children's, Father's and Children's Days with appropriate programs. Our council meeting Sept. 11 we had election of Sunday-school officers. Sept 14 Bro. N. B. Wine of Dayton gave an inspiring message. Sept. 28 our pastor, C. V. Coppock, conducted a very impressive communion service for the Sunday-school officers. His messages from the Spirit are very helpful.—Essie Stoner, Sidney, Ohio, Oct. 13.

Tuscarawas.—Bro. A. H. Miller of Kent, Ohio, will begin a series of meetings at the Eden house Oct. 13, closing at the Zion house with a love feast on Nov. 1. Sunday, Nov. 2, rally day and homecoming, an all-day meeting with basket dinner at the Zion house. Good music and preaching and talks by the visiting brethren.—Homer Brumbaugh, New Industry, Ohio, Oct. 8.

OKLAHOMA

Oklahoma.—We are very glad for the increased attendance and interest in our Sunday-school and Y. P. D. the past summer, even though the weather was unusually hot and dry. At our regular business meeting Sept. 26 we reorganized our Sunday-school, R. E. Gripe being elected superintendent. The date for our love feast has not been decided yet. A number of our young members are away in school work and are greatly missed in our services. We decided to install gas for heating the church.—Mrs. H. L. Hutchison, Thomas, Okla., Oct. 6.

OREGON

Portland was well represented at the Oregon Summer Assembly and District Meeting in August. The Assembly took the form of an outdoor camp this year for the first time, and the reactions of the Portland delegates were very favorable. On Sept. 7 the congregation observed homecoming day with appropriate services and a basket dinner. Our autumn council took place the following Friday. New Sunday-school officers were chosen, superintendent being E. M. Hubbard. They were duly installed during rally day and promotion exercises Oct. 5. Our school has suffered considerably through the loss of members who have moved away, one of the keenest losses being that of Bro. Dwight Cheney and family who have gone to California. The council elected Thomas Calvert to fill Sister Cheney's unexpired term as church clerk, and we also decided to get new hymn books, Worship and Praise being our choice. On Sept. 28 we participated in a regional Sunday-school convention at Newberg. We are now looking forward to a mission study class on India to begin in November.—Lorell Weiss, Portland, Ore., Oct. 11.

PENNSYLVANIA

Artemas.—A harvest and missionary service was held July 28. Bro. J. B. Miller of Curryville, Pa., delivered splendid messages. A male quartet from New Enterprise furnished special music. Offerings were lifted for both District and General Mission Boards. Bro. D. O. Cottrell of New Enterprise, Pa., will begin a series of services Oct. 19 and will continue until Oct. 26 closing with a love feast.—G. L. Baker, Waterside, Pa., Oct. 15.

Coventry.—The church is busy with its various activities. There is splendid interest in the Sunday evening service. Rally day was observed Oct. 5. In the evening the chorus from Lancaster County rendered a sacred concert to an appreciative audience. At the quarterly business council Oct. 1 the pastor, Bro. Trostle Dick, was again unanimously elected pastor and elder. The love feast will be Oct. 18, and the dedication of the new organ Oct. 12.—Elizabeth Kulp, Pottstown, Pa., Oct. 10.

Fairview church has just closed a two weeks' series of meetings. The sermons proved to be of interest to all people in the community as well as to our own members. Bro. S. G. Greyer of Philadelphia, Pa., was the evangelist; he labored earnestly to bring all unsaved souls to Jesus and the church. Ten new members were added to the church and one was reclaimed. The meetings closed with communion services on Saturday evening. Bro. Hamilton, field secretary of Western Pennsylvania, gave a sermon to the Fairview congregation on Sunday evening, Oct. 5. He also preached at Uniontown, Pa., on Sunday morning and at Fairchance in the afternoon.—Ruth Fretts, Masontown, Pa., Oct. 14.

Hollidaysburg church met in council Sept. 19. Officers were elected for both church and Sunday-school. Bro. B. F. Waltz was chosen elder for the year. Bro. A. F. Nelson was again elected Sunday-school superintendent. Our church is still without a pastor. Bro. Ira C. Holsopple has been filling the pulpit for the last few months. The young people of our circuit held their conference here Sept. 7 with afternoon and evening sessions which were well attended. Our church is looking forward to a series of meetings to begin Nov. 20 to be conducted by Bro. Levi Garst of Salem, Va., who was with us two years ago. Our love feast will be held Oct. 19.—Mrs. J. J. Shaffer, Hollidaysburg, Pa., Oct. 7.

Lower Cumberland congregation met in council Sept. 11 in Boiling Springs church. Delegates to District Meeting were Brethren Otho Hassinger and Henry Miller. Bro. John Hershman of Elizabethtown, Pa., held a revival meeting at the Mohler church beginning Sept. 21 and closing with a love feast. Sept. 28 at the Boiling Springs Sunday-school we elected officers for the year. Afterward Eld. J. E. Trimmer gave us a very helpful message.—Maude Ditmer, Boiling Springs, Pa., Oct. 14.

Mt. Joy.—A few weeks ago we elected church and Sunday-school officers for the year. Bro. M. J. Brougher was reelected elder; recording secretary, J. E. Eicher; superintendent of the Sunday-school, C. M. Metz. Sept. 28 was observed as promotion day. Oct. 5 we had rally day with 221 present. The children gave a program in the morning which was very much appreciated. Oct. 12 we held a harvest home service. We decided to hold our communion service Oct. 26, preceded by one week of revival meetings in charge of the pastor, W. K. Kulp.—Mrs. W. K. Kulp, Mt. Pleasant, Pa., Oct. 13.

Mt. Pleasant.—Our Daily Vacation Bible School opened July 6 with Sister James Newill in charge and continued for two weeks, closing with appropriate exercises the following Sunday evening. Enrollment, 110; average attendance, 86. July 27 Bro. A. C. Wieand, President of Bethany Bible School, gave us a very inspiring message. Our Sunday-school was represented at our District Sunday-school convention by Sister Emily Anderson and Bro. Harry Meredith. Our annual Sunday-school outing was held Aug. 21, the Mount Joy and Mt. Pleasant churches uniting on this occasion thus helping to make the day most pleasant for both schools. Sept. 7 we elected Sunday-school officers for the year. Bro. James Newill was elected superintendent and Bro. Eugene Wagner, assistant. Our elder, Bro. Galen B. Royer, was with us in business session Sept. 23. Brethren Ezra Summy and James Newill were reelected trustees; Bro. Eugene Wagner, clerk, and Edna Hoover was elected correspondent. Sept. 28 at the morning services a rally day program was given and in the evening installation services were held for the church and Sunday-school officers. Sister Elma Strohm's class in expression gave a recital in our church Oct. 3 to a large audience. Our pastor conducted services three evenings prior to our love feast which was held Oct. 12.—Edna Hoover, Mt. Pleasant, Pa., Oct. 14.

Palmyra.—Our young people's day will be Oct. 25 and 26. Bro. J. E. Whitacre of Harrisburg will be with us the evening of the 25th and the afternoon of the 26th. In the morning Bro. Jesse Whitacre of Elizabethtown will be the main speaker; in the evening the East Petersburg male chorus will give a program. During these sessions the Palmyra mixed chorus will furnish special music. Sept. 21 the welfare meeting was held. Bro. A. C. Baugher gave us a powerful message. Sept. 28 we enjoyed rally day. Bro. Ralph Schlosser brought us inspiring sermons.—Sarah G. Shelly, Palmyra, Pa., Oct. 14.

Pittsburgh.—Our quarterly council was held Oct. 8. The reports of the year ending Sept. 3 show commendable work in a financial way. Even though many of our members were only working at times, more than $3,000 was raised to maintain our work besides over $800 for mission funds. The Aid Society earned over $200, half of which goes to missions and charity. The parsonage is paid for and we are praying now for a pastor to come and help us. According to the interest, attendance and real fellowship manifest in the farewell reception for Brother and Sister Royer, we have great hopes for the year to come. Officers for the year are, Sunday-school superintendent, Dana Eckert; church clerk S. E. Workman; president of Aid Society, Ollie Wareham; president of B. Y. P. D., Orville Hoover. The love feast will be held Nov. 9 at 6:30 P. M.—M. Elizabeth Barnett, Pittsburgh, Pa., Oct. 10.

Pleasant Hill. Our Daily Vacation Bible School was held the last of May, closing with a Children's Day program. June 6 a volunteer group from Manchester College rendered a good program. July 30 the Westmont and Pleasant Hill Sunday schools held their annual joint picnic. July 11 the Æolian singers gave us a splendid message in song. A. C. Wieand of Bethany Bible School lectured on Being Captured by the Arabs; this was very much appreciated. At our regular council Oct. 2 we selected church officers and committees for the year. It was decided to retain our pastor, Bro. G. E. Weaver, as elder. Sept. 21 we elected Sunday-school officers, retaining our superintendent, Bro. Galen Metzger. Sunday-school attendance is growing. Bro. L. S. Knepper from Juniata College gave us an interesting message on Christian education and Juniata College. Our two weeks' revival begins Oct. 19 closing with the love feast Nov. 2 at 7 P. M. Bro. L. B. Harshberger of Johnstown is our evangelist. A few months ago our Y. P. D. purchased a piano for use in the church basement.—Mrs. D. I. Rhodes, Johnstown, Pa., Oct. 15.

Pottstown.—According to our annual custom we met the last Thursday evening of the church year and after a very enjoyable fellowship supper we reorganized our work in all branches of its activities for the new church year. After all of the needed officers for our Sunday school and church were elected, our business manager organized the trustee and executive boards to take care of all of the finances and business end of the church. We have worked out a financial system that has established absolute confidence and each year we close without a deficit, and our members enter upon the new year with fresh zeal. Every activity of our church has produced tangible results. These are seen in the new improvements made on the parsonage; substantially reducing the mortgage debt; placing a new equipment in the church-kitchen and new class tables for the primary department. Our industrial societies have taken up new lines of work, which are especially adapted to the needs of our community, and thus the Sunday school has received a recent gift of a new piano from the Junior Aid society. Our pastor introduced as a new feature of his program for this year, a "children's congregation." Only boys and girls of school age up to fourteen years are admitted. These meet in the church each Friday afternoon as they return from day school. The program of worship and Bible study is adapted to the children and their interest and attendance has been beyond all expectations. We are developing a male quartet and ladies' chorus under the efficient leadership of R. Paul Miller who is a student at Ursinus College. A unanimous vote was extended to our pastor, J. Kurtz Miller, to serve us as elder of the First church in this city for 1931. His Sunday night sermons on the shortest books of the Bible. These unique expository messages have awakened a healthy interest in our people to know their Bibles better.—Mrs. Lloyd Sleighter, Pottstown, Pa., Oct. 10.

Ridge church met in council Sept. 28. Bro. S. D. Hartranft was elected elder for the year, inasmuch as Bro. Egan may soon move outside our District. Wm. Butts and Vernon Burkhart were elected delegates to District Meeting, with Joy Burkhart as alternate. An all day service was held Oct. 12 at which time we were pleased to have Bro. Jas. A. Sell of Hollidaysburg, Pa., with us to conduct a homecoming service. Bro. Sell preached his first sermon here sixty five years ago. This was soon after the building of our church, then known as the Fogelsanger house. The sermon was preached at a love feast service so it was indeed a great pleasure to have Bro. Sell and wife among the seventy communicants who surrounded the Lord's tables this year. The offering from our homecoming service of $68 will be given to the District Mission Board.—Mrs. John Bretz, Shippensburg, Pa., Oct. 15.

Roxbury.—At our recent council we adopted our budget for the coming year. We also made a call for the ministerial and associated meetings to be held in our church next year. Two nominating committees were elected. We decided to postpone our love feast until we get into our new church. Splendid progress is being made on the church. Over half of the plastering is done. We are still worshiping in the Evangelical church. During the summer months our attendance had become what declined, but is now gaining nicely. We hope to be in the new church by the holidays or soon after. Our Sunday-school has been reorganized by the reelection of J. P. Coleman, superintendent. We had nine young people at Camp Harmony this summer and two at Spruce Creek. The pastor, I. F. Henry, was one of the teachers in the younger boys' camp. He and the writer also attended the pastors' conference at Camp Harmony. Our Sunday school outing at Lemon Park was an enjoyable affair. The Ladies' Missionary Society, the Ladies' Aid and the B. Y. P. D. are in a flourishing condition. During the pastor's vacation in August, Elders J. A. Huffenager, A. C. Miller and G. E. Weaver, each preached us a fine sermon. One Sunday the preaching hour was used by our campers, who brought us helpful messages. Eld. A. C. Wieand of Chicago gave us his lecture Captured by the Arabs, one Sunday. All our meetings being held in the afternoons, gives our pastor opportunity to help some of the neighboring churches in the morning and night. At present he is preaching for the Moxham church. We had a full delegation at the Sunday-school convention at Walnut Grove in August. Considering the handicap under which we labor without a church building our work is moving along encouragingly. The two neighboring church-es are kind to us. The Y. P. D. and the councils meet in the Methodist church. The financial condition remains unimproved and the weather is still dry.—Jerome E. Blough, Johnstown, Pa., Oct. 9.

Smithfield.—Our church met in council recently when Sunday school officers were elected for the year beginning Oct. 1, general superintendent being C. L. Smith. It was decided that we have our communion service Nov. 2. Sept. 21 quite a number of our young people attended the rally service held in the Knoutz church. In order to raise money toward the support of Sister Mow in India, the young people gave a missionary program Sept. 28. Through their earnest efforts we were able to go beyond our apportionment. We observed Bethany Sunday Oct. 12. Dorothy Wineland, Martinsburg, Pa., Oct. 13.

Tyrone church has been active during the summer just closing and has had part in many church movements. Two of our girls and two of our boys were in camp and received new inspiration and enlarged visions of service. Our B. Y. P. D. had a large representation at the District convention at Hollidaysburg in September. During the absence of our pastor the pulpit was filled by Brethren Paul Yoder and Joseph McCarroll of Huntingdon, B. Frank Long of Mill Hall and D. B. Maddocks of Altoona. Bro. Wilbur Snyder of the local church took care of the evening services. Our regular quarterly business meeting was held the evening of Oct. 2. Our elder, Bro. W. S. Long, encouraged us with words of cheer and advice. He was closed for another year with our pastor, as associate elder. Other officers were re-elected. Sunday, Oct. 5, we observed as harvest home day with appropriate program in the evening. Gifts of canned goods, fruits and vegetables, groceries, etc., were brought for the Home for the Aged at Martinsburg. In the Sunday-school at was promotion day and installation of officers. The pastor had charge at this last service following which he delivered an appropriate sermon on "The Rewards of Faithfulness," saying that "we are not bound to be successful, but we are bound to be faithful." Our rally day will be observed Oct. 19. Our fall communion will be held Sunday, Nov. 9, at 7 P. M. We have secured Sister P. J. Jennings of Virginia as our evangelist. We expect to have our meeting in February.—Carrie B. Snyder, Tyrone, Pa., Oct. 9.

Uniontown. Sept. 8 we elected church and Sunday-school officers for the year beginning Oct. 1. At a consecration service at the close of our morning worship, Sept. 28, these officers were installed. We also observed rally day in our Sunday-school Sept. 28; attendance 284. Since vacation days are over, we are glad to report an increased attendance and interest in all departments. Our Wednesday night prayer meetings are well attended and the interest is commendable. We have a devotional period at which time an individual or a class is in charge. This is followed by Bible study at present in the book of Hebrews conducted by our pastor. The Ladies' Aid Society is faithful in all its activities. Recently we have used a part of our devotional period in the reading of a chapter each week from The Christ of Every Road. We are preparing for a two weeks' meeting to begin Oct. 19, with Bro. J. A. Robinson of Johnstown, Pa., evangelist. Our love feast will be held Nov. 2.—Rita McKnight, Uniontown, Pa., Oct. 10.

Woodbury.—A revival was held at the Holsinger house Aug. 2 to 17, conducted by Sister Mary Leatherman. Her messages were rich, inspiring and soul-stirring. Twelve accepted Christ as their Saviour and were baptized. Five of these were heads of families. Aug. 25 Bro. Tobias Henry of Johnstown began a similar meeting at Woodbury and closed Sept. 7. At this meeting eight stood for Christ, seven were baptized. Our pastor and wife with these evangelists did much visiting in the congregation and as a result of their earnest efforts the entire church was strengthened. Rally day was observed by each of our Sunday-schools with appropriate exercises by the children. Bro. Oscar Myers delivered the message at the Curry house, Bro. Nelson Guyer at Woodbury and Bro. J. E. Rowland at Holsinger. Our love feast will be held at Woodbury Oct. 26, followed by evangelistic services at the Curry house conducted by Bro. Jos. Clapper of Yellow Creek.—Barbara S. Frederick, Woodbury, Pa., Oct. 10.

Walnut Grove.—The regular council was held Sept. 5 at which time Sunday-school officers were elected, Bro. Russell R. Custer being reelected general superintendent for the seventh consecutive year. Installation of officers and teachers was held Sept. 28. We have an en-

(Continued on Page 688)

FAITHFULNESS DURING PERSECUTION

(Continued From Page 683)

and with her consent it was decided that Sukerbhai should go back to his village and live with his father who was in trouble. They went to Nevera again. After two days I went there and gathered together the villagers and preached to them about impurification and purification. Many villagers changed their minds and came to know that they were wrong in believing that Sukerbhai could be made impure by following the Christian religion. But others said: "Well, if Sukerbhai is not purified by wine, toddy, etc., he should drink milk before our 'pauch.'"

Sukerbhai said: "I will never do anything for purification, for I am really purified by shunning wine, toddy and your heathen gods. If I drink even milk in your god's name that is impurification for me."

At last the leaders of the village were tired and gave up, saying: "You are like a big frog, which when eaten by a serpent can not be digested by him nor vomited out. We will call the leaders of five other villages and let them decide about you."

Sukerbhai replied: "Do as you wish, but I am not going to do anything in the name of purification because we know that we are on the right path and none can make us pure but Christ."

Then the villagers dispersed and we came back to Sukerbhai's house where I gave the family encouragement to be firm in Christ. Then I departed after praying with them. May God bring up such families as that of Sukerbhai among the heathen in order that they may throw their light into the darkness and release men from the bondage of ignorance and sin. N. V. Solanky.

Khergam P. O., Surat Dist., India.

DISTRICT AID REPORT

The District Aid Society of Eastern Maryland met in convention July 31 in the Woodberry church, Baltimore, with the president, Sister Annie R. Stoner, presiding. The devotions for the day were led by Mrs. Howard Keiper, Mrs. A. B. Miller and Mrs. F. F. Holsopple.

Mrs. Ross D. Murphy gave us two inspiring addresses on the themes: Our National Outlook and The Aid Society—Its Particular Function and Service.

Our women were much interested in the Women's Work program, and at the business session it was decided that we establish a council of Women's Work, the president of which will be the president of the District Aid, the council to consist of four departments, including Aid. These with their heads (appointed later by the Aid executive) are: missionary, Mrs. F. F. Holsopple; Bible class, Mrs. Jos. P. Allender; mothers and daughters, Mrs. M. G. Wilson.

Sixteen of the nineteen societies were represented by delegates. Sister J. Walter Thomas was elected president, Sister Stoner's time having expired.

Sister Holsopple presented and explained our national foreign project, which we gladly take up as our work for this year. It was also decided that we have for our new District project the furnishing of a room in the Bethany Hospital.

We have nineteen societies in our District with an enrollment of 292 active, and 140 associate members; 506 meetings were held during 1929 with an average attendance of 201. Money received, $2,904.07; amount given in United States, $1,462.72; to foreign work, $321.69. The District Aid contributed toward the cannery at Greene County School, Virginia, also sent bandages to Africa.

Westminster, Md. Anna M. Royer, Secretary.

CRIME AND ITS CURE

In a recent issue of our daily newspaper there was a short sketch and comment upon the execution of the three young criminals who were in the Auburn prison riot. The sketch quoted their last words. The attention of the audience in our services was called to the last words of the youths as they sat in the electric chair awaiting the current which would take them into eternity. Comments upon these expressions pointed out the effect of criminal life upon the human heart, and how hard and calloused it may become.

Our newspaper gave this sketch and proper acknowledgment is here made to it, for the thoughts aroused in the mind of the writer of these few lines.

Can we say that we know such men? And not knowing them can we say that we have done our full part somewhere along the pathway of life? If we do not know them, can we do for crime and for criminal tendencies what should be done?

Many suggestions have been given for the diminishing of crime. Among such, is the study of the criminal. And one of the pertinent questions that confronts us at once is: What makes a criminal?

There is nothing which exists but has a reason for that existence. What, then, makes the criminal? There may be many reasons leading to criminal life and no doubt are, but we believe there is a taproot giving nourishment to the prevalent growth in crime.

The taproot of all criminal life runs down to the current lack of discipline in the home. This is a little hard on parents and we should not become discouraged and deviate from this responsibility should some child go astray; for these are general principles and some other parents may have had something to do with your child, since all life is very complex. Exercise of parental authority in a loving and interested way will go a long way in nurturing the child.

In the American home there is great slackness in discipline. We have been in many homes where seemingly no authority was exercised even toward a three-year-old. Thus it goes out into life feeling that it is master of all it surveys. Such a child goes on to crime, there being no restraining power as an inner ruling principle. May we have more discipline and authority with our children from infancy up, coupled with the chumminess and palship that is an essential element in all parent life.

Ottumwa, Iowa.

"DAYTON DAM INCIDENT" REVIEWED

For some years I have been thinking on the Thurman movement in Virginia and have gathered considerable data on that remarkable man, Wm. C. Thurman, from his birthplace almost in the shadow of the University of Virginia to his nameless grave in Oakwood cemetery, Richmond, Va.

The Thurman followers of the Shenandoah Valley were as a rule very well-to-do folks, and perhaps all out of or from the Brethren, including a full share of our own ministers. Thurman himself was of a deeply spiritual turn of mind, well educated, and versed in the Bible. He specialized on sacred chronology. He was a handsome man, a fine speaker, and a persuasive reasoner. He shook the Valley of Virginia from Harper's Ferry to Roanoke City in a most unusual and religious manner. The effect on the land was impressively solemn.

As a psychology student under Eld. S. N. McCann, and then only three miles from Dayton and under the employment of Bro. McCann, I spent a day in psychoanalytic study of Thurman.

The "coat tail" story, the "walking on the water" story, and the "straw stack" story are absolutely unfounded. They are but jokes gotten up by jolly folks after those serious followers had been sorely disappointed. Also Thurman specialized in mathematics with much native ability according to a recent elder, Bro. Evans. There is no evidence that he believed the earth's rotation would bring Jesus from Jerusalem to Dayton in such manner. Further, it is not likely that Father Daniel would leave for Dayton and leave Benjamin and Joseph "to stay by the work on the farm" as the day set was on Sunday Sept. 28, 1868, just sixty-two years from this very day on which I'm now writing. The Sunday date of meeting our Lord is verified by Bro. S. J. Miller and Eld. A. S. Thomas, near neighbors at the time. The statements about the stories are verified by Eld. S. I. Bowman, who was at the Dayton Dam that eventful day. Let me hope some day to write up Wm. C. Thurman and the movement with wholesome deductions and practical lessons, for it is a theme brimming with interest and religious warning. I. N. H. Beahm.

Nokesville, Va.

ISAAC ARNOLD MILLER

Issac Arnold Miller was born in Rockingham County, Va., June 10, 1856, a son of David L. and Hannah Huff Miller. He was a faithful member of the Church of the Brethren from his early youth.



He was called to the ministry at the age of twenty-five. Bro. Miller was a great lover of music and in his early life conducted music classes in Maryland, Pennsylvania and Virginia.

On Aug. 26, 1886, he married Mary Magdalene Wenger. She preceded him about thirteen years ago. Of the six surviving children, Hattie Miller Alley, the oldest, is serving her second term in India. The son is a deacon in the church. Four other daughters are loyal and faithful members of the church. A brother, Eld. B. F. Miller, also survives.

In 1899 Bro. Miller with his family moved to Prince William County, Va., within the bounds of the Nokesville congregation. Here he did active and self-sacrificing work. He was ordained to the eldership at the age of fifty-two. He was elder in charge of the Nokesville congregation for many years and saw it grow into three congregations. Hollywood, which is about forty miles from Nokesville, is the fruit of Bro. Miller's labors. He spent many long hours driving to and from this place. He lived there several years in order to give his time more fully to the work. The large number of people at the funeral from Hollywood gave evidence of the high esteem they had for him and his work. Bro Miller served his District twice on Standing Committee.

He died Aug. 22, 1930. His remains were laid to rest in the Valley cemetery. The funeral services were conducted by the writer, assisted by Bro. Guy W[illegible]

Manassas, Va. E. [illegible] Buell

EVANGELISTIC PRAYER MEETINGS

These soul-saving meetings which were started in [illegible] dependence several months ago are still in progress, [illegible] bringing forth abundant fruit. A faithful few keep [illegible] going, holding usually four meetings each week. Many times they have more calls than they can fill and [illegible] are thus delayed until a time comes that they can be filled.

These workers have a list of the sick and afflicted [illegible] they pray for at each meeting, as well as the needs of soul. One sister who was restored and anointed, [illegible] healed. Eld. A. C. Daggett and Bro W. [illegible] anointed her. A meeting was held in her home that night and her husband, seeing God's power, was converted [illegible] later baptized into the church.

Bro. S. L. Harlow who has been an invalid for over a year and not able to be taken out in his wheel chair has gained strength and was recently taken in his chair to prayer meeting. Many nonmembers call for meetings and an interest in our prayers. They are being healed and express their desire to become Christians.

Eld. W. H. Miller was here a short time as [illegible] to the old home church. He attended several of the meetings with us. His being here was much appreciated by all.

My aged mother has been an invalid since May, 1929. Every time these noble workers come and have service with us the hour is one of rejoicing. Their prayers have helped us wonderfully. I know God has made me stronger in body, as well as given me spiritual strength; I am glad I can care for my mother and make our living besides. May the good work continue and much more be done to his honor and glory. This is our prayer. Pell. Larso

Independence, Kans.

MY VACATION

My observations during this vacation have [illegible] provoking. I visited my sister and husband, Brother and Sister J. C. Tucker, of Erie, Kans., where we spent two weeks of pleasant fellowship together. They are in the bounds of the Osage congregation presided over by Bro. D. P. Neher whose health is very much impaired, but the work still goes on. We did not get to visit the church but were told it is in a prosperous condition. We always like to hear news of this kind.

Nevada, Mo., was once a flourishing congregation. Here such men as Elders Glick and Miller and Winey pioneered the old rugged cross, once held forth the Word with power. We have worshiped with them often and baptized some of them in the beautiful lake on the south side of the city. But this is all history now. We were told the church building has been sold and the work abandoned. In southeastern Kansas there are five points which are without pastors. What will the end be?

We spent last week in Independence church with a series of prayer services which were entirely evangelistic in nature. Two wandering ones were called back. These meetings were started a month before Bro. J. Edwin Jarboe and wife came to conduct their wonderful revival and they never ceased. Several conversions have taken place and some serious cases of sickness have been healed by the anointing.

There is a bright future for the church at this place. I am now at my daughter's in Coffeyville, Kans. There are but a few members of the Church of the Brethren here. Our aged Sister Eikenberry, widow of Bro. Joel Eikenberry, lives here. She is a pioneer of Southeastern Kansas. She came here in an early day and was one of the first members of the Altamont church which is another one of the defunct churches. In a few weeks I shall be again in the Home at Darlow, but with what food for meditation and prayer! I am past threescore and ten and my days may be numbered but I crave strength and energy to fill my days for my Redeemer. W. H. Miller

Darlow, Kans.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to 2 three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Barnhart-Thomas.—At the home of the bride near Mt. Morris, Ill., by the undersigned, Oct 1, 1930, Mary E. Thomas and Oscar A. Barnhart, both members of the Church of the Brethren.—W. E. Wood, Mount Morris, Ill.

Beaver-Dippery.—By the undersigned in the Lewistown church, Sept. 28, 1930, Ellis C. Beaver of Burnham, Pa., and Pauline B. Dippery of Lewistown, Pa.—M. Clyde Horst, Lewistown, Pa.

Keim-O'Conner.—On Sept. 26, 1930, Bro. Howard Keim, Jr., of Nampa, Idaho, was united in marriage to Sister Winifred O'Conner of Greenburg, Kans., in the Church of the Brethren at McPherson, Kans.—V. F. Schwalm, McPherson, Kans.

Sisler-Eberly.—By the undersigned at the Octavia church, Aug. 30, 1930, Warren Sisler of Emmett, Idaho, and Lila May Eberly of Octavia, Nebr. M. G. Blickenstaff, Summerfield, Kans.

FALLEN ASLEEP

Beanblossom, John Henry, son of Lucinda and Daniel Beanblossom, born near Raymond, Ill., March 18, 1873, died at the Morningside Hospital in Tulsa, Okla., Aug. 10, 1930. He was the youngest of a family of eleven children. He spent the greater part of his life in the vicinity of Girard. His illness was of only a few days' duration. He was a member of the Church of the Brethren for some years. He is survived by two brothers and one sister. Funeral services at the church in Girard by E. F. Caslow. Interment in the Pleasant Hill cemetery. —Mrs. H. V. Stutsman, Girard, Ill.

Buell, Frances Elizabeth, daughter of John and Rachel Somers, born in Saginaw County, Mich., died Sept. 28, 1930, aged 62 years, 3 months and 20 days. She married Eld. John E. Albaugh July 18, 1885. To them were born four daughters and one son. The father died Feb. 17, 1916. July 13, 1922, she married Jas. W. Buell who died Dec. 22, 1927. She was a faithful, active member of the Elsie Church of the Brethren for nearly forty years. Funeral from the church by L. H. Prowant. Burial in Ford cemetery.—Mattie Randall, Elsie, Mich.

Carr, Elmer Ellsworth, died Oct 1, 1930, aged 64 years, 3 months and 7 days. He was married to Hattie E. Lytle Jan. 21, 1895, and to them twelve children were born, five of whom preceded him. Besides his wife and children, there are two sisters and one brother. Funeral services by the writer at Sunnyside, Wash.—B. J. Fike, Sunnyside, Wash.

Grimm, Sister Mary Hershberger, died Sept. 28, 1930, at the home of her parents, aged 24 years, 9 months and 19 days. Death was caused by a complication of diseases. She was a member of the Church of the Brethren several years, also a regular attendant at Sunday-school. She is survived by her husband, parents, one brother and three sisters. Services at her home by Eld. Elmer Leas and in Mt. Olivet chapel, Frederick, Md., by Elders Daniel Bowser and M. A. Jacobs. Burial in the adjoining cemetery.—Florence L. Keeney, York, Pa.

Grubb, Anna E. Peebler, born May 15, 1848, in Iowa, died suddenly at the home of her daughter in Ashland, Ore., Aug. 20, 1930. She married Wayne Grubb Jan. 26, 1871. They moved to White Rock, Kans., in 1874 and came to Ashland in 1900. She joined the Church of the Brethren about 1874. Three children survive, also eleven grandchildren and one great-grandchild. Funeral in Ashland by Bro. A. J. Ellenberger. Burial at Ashland.—Mrs. M. C. Limnger, Ashland, Ore.

Hershberger, Louisa, nee Schanafelt, born near Salem, Ill., Oct. 12, 1851, died suddenly of heart failure, at the home of her grandson, near Woodland, Mich., Sept. 23, 1930. She married Jacob Hershberger Jan. 25, 1872. Two children were born to them. She united with the Church of the Brethren in 1885, living faithful till death. After a short service in the home the body was taken to Salem, Ill. Services by Eld. Geo. W. Miller assisted by Bro. Lily. Interment in the cemetery near by.—Harley V. Townsend, Woodland, Mich.

Holl, Sister Anna, nee Kurtz, wife of Alonzo Holl, born near Uniontown, Ohio, died after a brief illness, Sept. 18, 1930, aged 62 years, 11 months and 8 days. She united with the church of the Brethren in 1891 and had been a faithful and consistent member. She leaves her husband, two sons, one daughter, seven grandchildren, four brothers and four sisters. Services at the West Nimishillen church by C. H. Ikey. Burial in the Mogadore cemetery, Ohio.—Miriam Hines, North Canton, Ohio.

Kessler, Mrs. Lillie, died Sept. 4, 1930, at the York Hospital, aged 72 years. She is survived by her husband, Bro. Chas Kessler. Services in the Strack Memorial chapel by Eld. Daniel Bowser. Burial in Prospect Hill cemetery.—Florence L. Keeney, York, Pa.

Kimmell, Bertha M., born April 9, 1880, near Pawnee City, Nebr., died at her home in Hiawatha, Kans., Sept. 20, 1930. She was the daughter of H. D. and Martha McConnaughey. She married Chas. Kist in 1899; he died about three years ago, and Sept. 1, 1929, she married Clarence Kimmell. She is survived by her companion, seven children, one sister, three brothers, one half brother and her stepmother. She united with the Church of the Brethren at the age of sixteen. A short service was held at the home and then the body was taken to Beatrice, Nebr., the old home, where funeral services were held by the writer. Burial in Evergreen cemetery.—Earl M. Frantz, Sabetha, Kans.

Logan, Bro. Colin, son of Bro. Arthur and Sister Laura Logan, born March 15, 1908, at Milton, and died in Huntingdon, Aug. 2, 1930. He was found dead in his bed. When a little boy he came with his parents to Huntingdon, where the parents and four children united with the Brethren church. He was a faithful member of the Sunday-school; Oct. 1, he would have completed his eighth year of perfect attendance. He graduated from Huntingdon high school in 1927. Funeral in the church by Bro. I. Harvey Brumbaugh assisted by Bro. O. R. Myers. —Mrs. O. R. Myers, Huntingdon, Pa.

Rearick, Jacob, son of Samuel and Susannah Rearick, born at Delong, Ind., died at his home in Minot, N. Dak., Oct. 1, 1930, aged 71 years 11 months and 8 days. He married Sarah Overmeyer April 22, 1882; she preceded him Sept. 1, 1924. Two sons and six daughters survive. He united with the Church of the Brethren at an early age and remained faithful until death. Services in the Brethren church at Surrey by the writer assisted by Eld. Ray Harris.—M. W. Petry, Minot, N. Dak.

Welch, Kermit Odell, son of Brother and Sister B. F. Welch of Knobley, W. Va., born June 14, 1929, died Sept. 28, 1930, of cholera infantum. Funeral at the church by the undersigned. Interment in the church cemetery.—B. M. Rollins, Keyser, W. Va.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20, 1 Tim. 5: 10), love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Phil. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 2: 4; Micah 4: 3); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

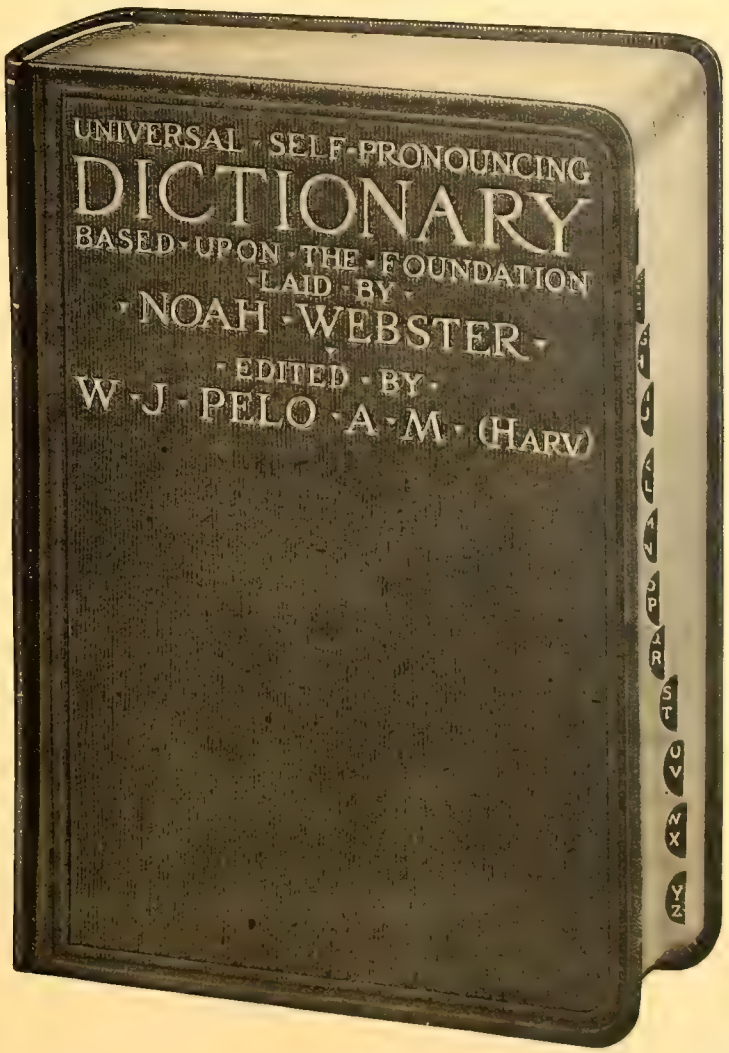
7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

W-I-N-S-T-O-N
UNIVERSAL GRAPHIC
DICTIONARY

A Self-Pronouncing Dictionary, 1088 Pages, 5½ x 7½ Inches

THUMB INDEX. AT A PRICE NEVER HEARD OF BEFORE

This Dictionary contains all the Words in the English Language in Ordinary Use, including Thousands of new Words in Aviation, Radio and other Fields of Present-Day Activities. In it are also found Rules for Pronunciation; Dictionary of Prefixes and Suffixes; of Terms used in Business and Law; of Names of Men and Women; of Mythological and Classical Names; of Forms of Address; of Popular Titles of Cities and States; of Important Persons, Places, Monuments; of Foreign Words and Phrases, Colloquialisms, Quotations, and Significant Words and Phrases frequently met with in Literature; Latest Census Statistics; Abbreviations used in Writing and Printing; Roman Numerals; Astronomical Tables; Tables of Weights and Measures; Values of Foreign Coins; Table of Electrical Units; Table of Principal Radio Broadcasting Stations of the World; and additional Facts worth knowing, such as State Flowers, Birth Stones, Wedding Anniversaries, etc.



In short, here is a Comprehensive, General-Purpose Dictionary that will serve Home and School for all Ordinary Occasions. It is substantially Bound and will cost you ONLY ONE DOLLAR. You never before were offered such a Dictionary at so low a price.

SATISFACTION GUARANTEED; Money refunded upon request.

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

Notes From Our Correspondents

(Continued From Page 685)

rollment of fifty-two officers and teachers, and a total enrollment of 767 in the Sunday school. The school adopted the envelope system of raising money beginning Oct 5. The following budget was set as our goal: For general expenses, $4,000; for missions, $1,000 October has been set aside as rally month; we aim to have 550 present Oct. 26 Our past r, Bro J A Robinson, spent his vacation in a revival effort at Mexico, Ind., while the family spent two weeks with relatives and friends in Ohio. Following the church council Sept. 5 the membership extended to the pastor and family a surprise reception. There was a short program, refreshments were served, after which an electric waffle iron and a sum of money were presented as a small token of our appreciation of the efficient services of Bro. Robinson and family. The pastor reported having made 2,373 visits from Jan. 1 to Oct. 1. During the absence of the pastor the pulpit was filled by Bro. Boyd Lehman of Blough, Pa. The Y. P. D gave an interesting program Aug 31. Our communion will be Nov. 9.—Mrs. Waldo Strayer, Johnstown, Pa., Oct. 16.

TENNESSEE

Lone Star.—For the first time in history the Tennessee District Conference convened in Middle Tennessee and was entertained by the Lone Star church Aug 14 and 15 The next District Meeting will be held in the New Hope church The Peace Caravaners were here and Miss Miller gave a splendid talk on their work The District Aid reelected Mrs Amy N T White as secretary-treasurer for three years As a direct result of the influence of the District Meeting, the young members organized a B Y P D, and they are giving some splendid programs They also supervised a community picnic Sept. 7 Our revival began Sept. 21 and closed Oct 5 with Bro J R. Jackson as evangelist He gave us fifteen wonderful messages; as a result twelve were baptized Oct 1 the church met in business session. Bro. Foster Leighton was elected to the ministry by unanimous vote and was installed by Bro Jackson on Oct 5 This young brother is only eighteen years old and still in high school but he realizes the importance of the work. Our communion services were held Oct. 4 with Bro. Jackson officiating, forty-nine members surrounded the tables Our Sunday-school is in a good healthy condition Sept 28 the Lone Star church received a mahogany pulpit or minister's desk which had been brought from Cuba by Bro Lewis some years ago when that mission closed. He put it in the care of Bro M. Wine of Fruitdale, Ala., with instructions that it be given to a church needing it Our church which is new and unfinished, needed a desk and we appreciate the gift.—Tenna E. Leighton, Lawrenceburg, Tenn., Oct 8

TEXAS

Falfurrias church is holding its meetings in our elder's home. He is again able to give us the message each Sunday morning. Our superintendent who has been gone four months is again in his accustomed place Each Sunday eve we have our B Y. P. D under the able leadership of Sister Olive Whitcher. Recently a brother and family moved into our midst which we greatly appreciate. Anyone desiring to spend the winter in southern Texas will be gladly welcomed.—Emma T. Whisler, Falfurrias, Texas, Oct. 10.

VIRGINIA

Beaver Creek.—Aug 17 Bro. Ezra Bowman of Franklin County began a series of meetings preaching seventeen sermons He also gave a good talk on church work at our council meeting on the 23rd. By his earnest efforts nine accepted Christ and were baptized the fifth Sunday by Bro. Bowman.—Vashti Reed, Floyd, Va., Oct. 15.

Cloverdale congregation met in council Oct. 1. The reports of various committees were interesting and encouraging. The missionary and welfare committees have been especially active and were commended. Finances were found to be in good condition. A committee was appointed to install a new furnace in the church. A new committee has been created to have charge of the church music. At present there are twenty three Messengers coming into our congregation but the membership was urged to increase the subscriptions. The privilege of getting out a yearbook and directory was granted to our pastor, Bro. F A Myers A very touching letter from Eld J. A. Dove was read. He is in the Presbyterian Hospital in Philadelphia seeking restoration to health Mrs Dove is with him and we miss them both. Our Sunday-school is fortunate again this year to have Bro. L. N. Layman as superintendent, with Bro J B Naff as assistant. Oct. 5 our Sunday-school rally day, we more than met our goal of 200. A most enjoyable program was rendered. Notwithstanding the absence of Eld. Dove, the congregation unanimously elected him elder in charge for the year, with Eld L C Crumpacker acting elder.—Mary C. Garber, Roanoke, Va., Oct. 9.

Elk Run church met in visit council Sept. 13. The brethren gave good reports W. H Zigler was elected elder for another year; Sunday-school superintendent, E. L. Huffman. The road from the near-by state highway to the front of the church was graveled in August. Under the supervision of Mrs Victor Phillips of the Barren Ridge congregation, a two weeks' Vacation Bible School was held the latter part of August, closing with a splendid program on the 31st Three trucks were used to convey the pupils to and from school Total enrollment, 141; average attendance, 116. Sept. 7 to 14 Bro J. T. Glick was with us in a series of meetings His sermons were forceful and practical. As a result thirteen were added to the church by baptism. Sept 28 we held our love feast with Bro. Glick officiating. More members were present than usual and also many visitors. Beginning the last Sunday of October Sister P. J. Jennings will conduct a revival at our mission point, the Little River church. Orlando S. Miller, Mt. Solon, Va., Oct. 8.

Linville Creek.—Sept 21 Bro. I. S Long came to our church and began a two weeks' series of meetings. Sister Long was with us during the last week and talked to the children each evening. Bro. Long out of his rich experiences on the India mission field brought us wonderful messages Their visits among the members and others were much appreciated. Oct 4 Bro Long baptized sixteen applicants; one was baptized a few weeks before the meeting, and one since. These with one who returned to us make nineteen additions to our church. Saturday evening about 200 surrounded the tables for the communion services On Sunday morning following Bro. Long conducted the installation services for Sunday-school officers and teachers. At this time the regular teachers were given a three months' leave to enter a training class. This class will be taught during the Sunday-school hour by Bro. J. C Myers, an accredited teacher Substitute teachers will have charge of the classes in the meantime. We feel that through the efforts of Brother and Sister Long our church has been revived and strengthened in every way.—Mrs J C Myers, Broadway, Va., Oct. 14.

Middle River church met in council Aug 23. The brethren gave their report of the visit which was encouraging Bro. N. W. Coffman was with us and gave a talk Our Sunday-school and the Methodist Sunday-school held the Vacation School together this year, our school having four teachers, with an enrollment of 104 The Sunday-school superintendents and teachers were chosen by the Sunday-school board. Our love feast will be held Oct 25, at 2:30. We are expecting Bro. H S Replogle of Pennsylvania to begin a revival the first of November.—Mrs F. Y. Garber, Waynesboro, Va., Oct. 10.

Mt. Bethel.—Our series of meetings was held from Aug. 10 to 26 with Bro O F Bowman of near Harrisonburg, Va., evangelist. This was one of the greatest meetings ever held at this place. Bro. Bowman by his quiet, reverent manner was able to win large crowds. From the first night the church was filled Bro Bowman also talked to the children a few minutes each evening As a result of these efforts twenty-two stood for Christ; nineteen were baptized, two received from the Progressive church and one awaits baptism. Miss Mae Albright of Eldora, Iowa, helped with the song service and personal work. Special music was rendered by home talent nearly every night. We also enjoyed music by the male quartets from Pleasant Run and Bridgewater College and an octette from Garber's church Three of our young folks were delegates to Camp Bethel this summer. Sunday-school officers and teachers were installed Oct 5 in an impressive service conducted by our pastor, J. W. Hess Our Y. P. D. has been putting on some excellent programs. Bro. Roscoe Knicely is president. The Ladies' Aid at their last meeting turned in their investment money which amounted to over $25.—Mrs. Ida M. Matheny, Hinton, Va., Oct. 13

Tinker Creek.—The church met in council Sept. 19. Officers for the church and Sunday-school were elected for the year. Sept. 21 our pastor, Bro. C M. Key, began a two weeks' series of evangelistic meetings which were well attended. Each message was ably delivered, with earnestness and inspiration. Thirty-eight persons were added to the church by baptism; eight were received by letter and three united with other churches. Bro. Jas. Evans and wife took charge of the song service and their efficient help was greatly appreciated. Prior to the love feast on Oct. 11 all members were visited. Our membership has been encouraged and strengthened. Oct. 12 an impressive installation service was held for teachers and officers of the Sunday-school. —Mrs. I. T. Hooker, Roanoke, Va., Oct. 15.

WEST VIRGINIA

Greenland congregation met in council Sept. 24 at the Brick church. Perry S. Parker and Ross Johnson were chosen delegates to District Meeting. We decided to hold our love feast Oct 18. Our pastor, Earle Wm. Fike, is also pastor of an adjoining congregation and teaches during the winter months. The church called him to be elder in charge of the congregation for the coming year. Two meetings were held in the congregation this year with about eighteen accessions. We would like to have a full time pastor, so that we might have service more frequently and more needed visitation, but at present we are glad to be able to hold a pastor for part time.—Ollie F. Idleman, Scherr, W Va., Oct. 10

Mountain Dale.—Bro. J. E. Walls of Grantsville, Md., began a series of meetings here Sept. 7 and closed Sept. 21. He preached fourteen sermons which were appreciated by all who heard He also preached part of the examination sermon and Bro. Jeremiah Thomas finished it. Sunday morning Bro Lloyd Liston filled Bro. Walls' place. Eight were baptized About 140 communed. There was good interest and attendance throughout the meeting Attendance at Sunday-school was good through the summer months. Bro. Chester Thomas preached for us Sept 28 which was much appreciated.—Grace Sisler, Hazelton, W. Va., Oct. 9.

ANNOUNCEMENTS

DISTRICT MEETINGS

Kansas, S. E., Fredonia, Oct. 24-27.

Missouri, N., South St. Joseph, Oct. 25-27.

Pennsylvania, S., Back Creek, Oct. 28, 29.

LOVE FEASTS

Alabama

Nov. 15, Oneonta.

California

Oct. 25, 10 am, Laton.
Oct. 25, Reedley.
Oct. 25, 7:30 pm, Hermosa Beach.
Nov. 22, Waterford.
Nov. 23, 6:30 pm, Oakland.
Nov. 29, 7:30 pm, San Diego.

Florida

Oct. 26, Sebring.
Nov. 2, Winter Park.

Idaho

Nov. 7, Nampa.

Illinois

Oct 24, 7:30 pm, Oak Grove.
Nov. 1, 7 pm, Franklin Grove.
Nov. 1, 6:30 pm, Allison Prairie.
Nov. 2, Mt. Morris.
Nov. 2, 7 pm, Dixon.
Nov. 27, Canton.

Indiana

Oct. 25, 7:30 pm, Middletown.
Oct. 25, West Manchester.
Oct. 25, 7 pm, Union Center.
Oct. 25, 6 pm, Bethel.
Oct. 25, 2 pm, English Prairie.
Oct. 25, North Liberty.
Oct. 25, 2 pm, Pleasant Hill.
Oct. 26, 6:30 pm, Four Mile.
Oct. 26, 7:30 pm, Indianapolis.
Oct. 27, Pleasant Dale.
Nov. 1, 2 pm, Pipe Creek.
Nov. 1, 10 am, Pyrmont.
Nov. 2, 7 pm, Ft. Wayne.
Nov. 8, Turkey Creek.
Nov. 12, Bremen.
Nov. 12, Flora.

Iowa

Oct. 25, Brooklyn.
Nov. 24, Sheldon.

Kansas

Oct. 25, 7:30 pm, Topeka.
Oct. 25, 6:30 pm, Belleville.
Oct. 25, Navarre.
Oct. 26, 7 pm: Ottawa.
Nov. 8, Burr Oak.
Nov. 10, Richland Center.

Maryland

Oct. 25, 2:30 pm, Meadow Branch.
Oct. 25, 6 pm, Thurmont.
Oct. 25, 2:30 pm, Locust Grove.
Oct. 25, 3 pm, Middletown Valley at Myersville
Oct. 25, 4 pm, Brownsville.
Nov. 1, 2, 2 pm, Licking Creek, Pleasant Ridge house.
Nov. 2, 6 pm, Beaver Dam.
Nov. 8, 9, 1:30 pm, Antietam, Welty church.
Nov. 8, 2 pm, Monocacy, Rocky Ridge.
Nov. 9, 3 pm, Pleasant View.

Michigan

Nov. 1, 7 pm, Battle Creek.

Minnesota

Nov. 14, 7:30 pm, Winona and Lewiston, at Winona.

Missouri

Nov. 3, Wakenda.

Nebraska

Nov. 24, Octavia.

New Mexico

Oct. 26, Clovis.

Ohio

Oct. 25, 7 pm, Lower Miami.
Oct. 25, 10:30 am, Black Swamp.
Oct. 25, Black River.
Oct. 25, Cincinnati.
Oct. 25, 7 pm, Painter Creek.
Oct. 25, 6:30 pm, Center.
Oct. 25, 10 am, Prices Creek.
Oct. 26, 7 pm, Deshler.
Oct. 26, 6:30 pm, New Philadelphia.
Nov 1, 10:30 am, East Chippewa.
Nov. 1, County Line.
Nov. 2, Ft. McKinley.
Nov. 1, 7 pm, Donnels Creek.
Nov. 1, 7 pm, Strait Creek Valley.
Nov. 2, Pleasant Valley.
Nov. 8, 10 am, Lick Creek.
Nov. 8, 7 pm, Stonelick.
Nov. 27, Harris Creek.

Oklahoma

Nov. 8, Big Creek.

Oregon

Oct. 25, 7 pm, Newberg.

Pennsylvania

Oct. 25, 2 pm, Akron.
Oct. 25, Indian Creek.
Oct. 25, 26, Fredericksburg, Meyer house.
Oct. 25, 26, 10 am, Schuylkill, Big Dam house.
Oct. 25, 26, 1:30 pm, Heidelberg.
Oct. 25, 26, 10 am, Big Swatara, Hanoverdale house.
Oct. 25, 26, 10 am, Upper Codorus, at Black Rock.
Oct. 25, 26, Maiden Creek.
Oct. 26, 3 pm, Ephrata.
Oct. 26, 4 pm, Buffalo.
Oct. 26, Yellow Creek, at Yellow Creek house.
Oct. 26, Lititz, all-day.
Oct. 26, Codorus, Shrewsbury.
Oct. 26, Leatersville.
Oct. 26, 6:30 pm, Scalp Level.
Oct. 26, 4:30 pm, Carlisle.
Oct. 26, 5:30 pm, Manor, Purchase Line.
Oct. 26, Geiger.
Oct. 26, 6 pm, Woodbury.
Oct. 26, Windber.
Oct. 26, Mt. Joy.
Oct. 28, 29, 10 am, Chiques, Mt. Hope House.
Nov. 1, 2 pm, Mechanic Grove, Grove house.
Nov. 1, 7 pm, Aughwick, Sugar Run house.
Nov. 1, 2, 1:30 pm, Richland.
Nov. 1, 2, 2 pm, Conewago, Bachmansville.
Nov. 2, Palmyra.
Nov. 2, 6:30 pm, Philadelphia, First.
Nov. 2, Reading.
Nov. 2, Raven Run.
Nov. 2, Dunnings Creek.
Nov. 2, 7 pm, Pleasant Hill.
Nov. 2, Uniontown.
Nov. 2, 6 pm, Brothersvalley, at Pike church.
Nov. 2, Smithfield.
Nov. 2, 3 pm, Lancaster.
Nov. 6, 7:15 pm, Royersford.
Nov. 8, 6:30 pm, Jennersville.
Nov. 8, 1:30 pm, Welsh Run.
Nov. 8, Lower Claar.
Nov. 8, 9, 1:30 pm, Myerstown.
Nov. 9, 6:30 pm, Pittsburgh
Nov. 9, 7 pm, Tyrone.
Nov. 9, Walnut Grove.
Nov. 9, 2 pm, Elizabethtown.
Nov. 8, 9, 1:30 pm, Annville.
Nov. 9, Huntingdon.
Nov. 9, York, First.
Nov. 15, 7:30 pm, Mountville.
Nov. 15, 6 pm, Dry Valley.
Nov. 16, Pottstown.
Nov. 19, 6:30 pm, Waynesboro.
Nov. 22, 1:30 pm, East Petersburg, Salunga house.

Virginia

Oct. 25, 3:30 pm, Sangerville.
Oct. 25, 3 pm, Woodstock.
Oct. 25, Montebello.
Oct. 25, 4 pm, Bethlehem.
Oct. 26, 4 pm, Hollywood.
Oct. 26, 5 pm, Timberville.
Nov. 1, Oak Hill.
Nov. 1, 4 pm, Antioch.
Nov. 1, 2:30 pm, Barren Ridge.
Nov. 1, 3 pm, Mountain Grove.
Nov. 1, 6 pm, Mt. Vernon.

West Virginia

Oct. 25, 5 pm, Smith Creek.

BIBLE STUDY
at home
under the direction of
BETHANY BIBLE SCHOOL
If you can't come to Bethany
we will bring Bethany to you
Correspondence-Study Dept.—M-1
BETHANY BIBLE SCHOOL
3435 Van Buren St., Chicago, Ill.

THANKSGIVING PROGRAM?
Certainly, We Have It

For your THANKSGIVING PROGRAM we suggest what we know will satisfy you fully. Each and all of these will spell success for your exercises. They have a message and put it across.

Sharing Our Benefits. Here is a Thanksgiving-Missionary Pageant prepared especially for your program. A mimeograph copy will cost you only **TEN CENTS.**

The Sacrifice, A Missionary Pageant. Reading this Pageant makes a lasting impression as one follows the story to the end and sees conditions in India. But when you see it as a Pageant rendered by your own folks, then your emotions stirred, and you simply can not help being in earnest about missions. **Price, 35c.**

Paramount All-the-Year-'Round Book. Contains 144 pages. Material for all special days, with a bountiful supply for **Thanksgiving.** You should always have this booklet at your elbow when you plan special exercises. **Price, 40c.**

Order your Thanksgiving Material NOW, so as **to be ready when Thanksgiving arrives.**

Brethren Publishing House, Elgin, Ill.

Scripture Text
CALENDARS



Money for Your Class and Missions

THIS HANDSOME CALENDAR practically **sells itself** once you display it! Combining **inspiration, usefulness,** and **beauty,** it fills a definite need, it has a definite place in every home. **Thirteen masterpieces** of **famous painters** have been reproduced in **rich, full color.** Fourteen pages—9¼ by 15¾ inches in size.

Thirteen full-color religious paintings suitable for framing.
Brief stories of the pictures.
Preceding and following month pads.
Phases of the moon.
Flower and birthstone of the month.
A scripture verse for every day.
Golden Texts for Sunday-school lessons

You sell our Scripture Text Calendars at 30c each We furnish them to you at these prices: 4—$1.00; 12—$3.00, 25—$5.75; 50—$9.00; 100—$17.00; 200—$32.00; 300—$45.00.

Some have already ordered hundreds of these Calendars And they are selling them. GET BUSY. Order your supply TODAY. Advertised in all the leading religious papers, so you can find customers in every home.

Prices for Canada are slightly higher

Brethren Publishing House, Elgin, Ill.

Be sure to read this column next week and note our announcement of Christmas programs. Order early!

THE GOSPEL MESSENGER

This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14. "THY KINGDOM COME"—Matt. 9: 10; Luke 11: 2 "Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 Elgin, Ill., November 1, 1930 No. 44

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

In This Number

Editorial—

For Distinctive Service in November, ...689
The Case of Terah and Our Case, ...689
Dead Leaves, ...689
Ask Your Wife, ...689
Among the Churches, ...696
Around the World, ...697
The Quiet Hour (R. H. M.), ...697

General Forum—

He Who Is Called Wonderful (Poem). By Helen M. Wilson, ...690
Thoughts on the Progress Toward Permanent Peace.—First Half. By V. F. Schwalm, ...690
The Teacher's Part in Peace—First Half. By John Edgar Stoner, ...690
The Peace Program and Our National Emblems. By Olive A. Smith, ...691
A Crow and a Calf.—First Half. By A. E. Carsey, ...691
The Landmarks. By J. H. Moore, ...692
If I Were— By J. E. Miller, ...692
What Shall We Do With Prohibition? By Leah L. Breshears, ...693
What Am I? By Ruth H. Brown, ...693
A Plea for World Peace. By Orpha Bollinger, ...698

Pastor and People—

The Gist of the Sermon. By D. W. Kurtz, ...694
Better Ministering. By John P. Blough, ...694
The Noble Experiment. By H. J. Harnly, ...694

Home and Family—

Here and There (Poem). By Frank C. Bechtold, ...694
The Good Samaritan.—No. 1. By H. A. Brandt, ...694
The Christian Home—America's Fundamental Need. By Mildred M. Mason, ...695
Around the Table, ...695

...EDITORIAL...

For Distinctive Service in November

EVEN if some versifier did once call it "the melancholy days," the month is full of invitations to high and holy thinking and the same kind of action. There's armistice day coming soon, the special emphasis on home missions, and Thanksgiving. That last makes us think of the apples and corn which the drouth permitted to escape. But before all this there comes the day on which vacant seats in congress and governors' offices are to be refilled.

Not much use for us Brethren to talk about distinctive doctrines if we are not going to do anything distinctive on that day. If we are content to fall in with the schemes of cheap and designing politicians, cheap, we mean, in the principles which they profess but not in the millions of money at their command, we shall at the same time fall far below the place where we belong. That place is on the plane of higher ideals than party regularity and the itch to be in the band wagon the morning after. Some voters count it a clever thing to be able to say: "I told you so; I knew that—would not cut much figure," thus vindicating the soundness of their judgment in guessing the most likely winner. And some make their choices on a different basis.

We grant the wisdom of "choosing the lesser of two evils" in certain exigencies, but the principle is difficult and dangerous and should be handled with extreme care. It is justified only when it is certain that nothing better can be had and when it is also clear that the so-called lesser evil is really lesser. It is on the last point that we often trip and fall. Personal advantage or prejudice of some sort makes unbiased judgment almost impossible. We have observed how easy it is for one to use this principle as a shield for his own strong partisan feeling or other prejudice, when to other minds equally able and honest, the "lesser" evil was worse than the other or at least as bad. A voter who is much harassed by the fear of "throwing away his vote" should remember that it is indeed a rare situation in which he can save it, in the long run, by casting it for an unsound policy or an unworthy candidate.

"In the long run"—that's what we are always overlooking in our zeal for quick results. We forget that it *is* a long run that we are in for. The fight for righteousness in government as in every other phase of human life is not a single battle; it is a warfare. It is a part of the everlasting struggle to put Christian principles into all human relationships. And in that struggle one must "lose his vote" a good many times in order to find it at last. There are many spheres of human effort in which one may save his life only to lose it really. That was a principle of broad scope and far-reaching consequence which the Master enunciated. It is a pity we can not have more confidence in it.

It is amusing, in spite of the seriousness of it, to see how certain devotees of party regularity act when the straits in which it puts them become sufficiently desperate. In one state there is a contest for governor in which the candidate of the dominant party is a man of high character and ability and a very staunch dry. Certain leaders of the party and strongly partisan at that are nevertheless bolting him either because of their wetness or because for personal reasons they do not like him. If they can do this on such grounds Christian voters anywhere should be independent enough to stand for the highest ideals whether that choice aligns them with the party choice or not. It is in just such courageous action that the hope of progress lies.

It would be interesting and profitable too, no doubt, if we could have the reaction of our church leaders of a half century ago toward some of the matters at issue in the coming election. We mean toward the question of what our membership should do. They were quite wary, you know or ought to know, of taking any part in politics. And it gives one a good deal of respect for their misgivings to see how adjustable the political consciences of some of our people are. In this matter of adjustability to the popular current they seem not to be far behind the consciences of some of the candidates themselves.

Our fathers had a right to expect that their children would be made of sterner stuff. The world of our own day has a right to expect it. We Brethren make some pretty high claims. We ought to justify them. We ought to contribute something better, finer to our civic life than the low grade of practical politics so much in fashion. It was only on this ground that our Conference gave any encouragement to participation in political affairs. Nothing else can justify it. There are plenty of others to do the ordinary thing, to run with the crowd, to join in the shouting over a great partisan victory. Voters of Brethren stock should do something of higher rank, something different, something distinctive.

We hold distinctive doctrines. They challenge us to render a distinctive service. We ought to do it. We ought to make good. Many of our readers will have an opportunity to do so next Tuesday. And some of them will use it. May their tribe increase.

The Case of Terah and Our Case

HE got as far as Haran, and there he stopped. The party had set out from Ur with high hopes. The goal was Canaan. The first half of the journey was easy enough. It was not hard traveling up the fertile Euphrates Valley. But the second half—there was plenty of rough going in that. There was desert, rivers, mountains. The vision faded out. It called for too much. So Terah lay down and died—at Haran.

The younger men went on. They had started out to go into the land of Canaan, *and into the land of Canaan they came.*

It is easy to get fired up with a great purpose. It is not hard to make a brilliant beginning and not very hard to go half way. But to finish the job *is* hard. That is why most of us stop at Haran. But the milk and honey of the established kingdom of God are in Canaan where the mountains and the Amalekites are. Shall our case be the case of the travel-wearied Terah, or the case of the younger adventurers who went the whole journey?

Where is the Church of the Brethren now? Has it left Haran yet?

Dead Leaves

THE leaves have fallen to the ground. Only a few are still hanging on with desperation but they will have to let go soon. What bony things the trees are without them.

On the way home last evening I saw two children playing in a pile of them. The fun they were having stirred memories of boyhood days in the woods in autumn time, of playhouses made of fence rails and leaves, and of regrets at hearing the school bell ring, calling us from our frolic. One more good rolling over in the luxurious depth of them and then we had to run.

Yes, we like leaves, even dead leaves, for they, as well as green ones, have both beauty and utility. As for the first, can any verdure of springtime surpass in loveliness the riot of color seen in dying leaves? And when they are gone, they add new richness to the soil. If we do not burn them all. And then there's fragrance too. You would not want to die, would you, without ever knowing the bewitching smell of burning leaves?

Remember the dead leaves that died too soon? The Master's curse had fallen on them but that was because they were nothing but— In their unprecedented impudence they had presumed to adorn a fruitless fruit tree, and at that a tree which normally puts forth fruit first. For perpetrating such a fraud both tree and leaves were justly punished.

We like leaves, even dead leaves when they have died an honorable death. They tell of promises fulfilled, of ripened fruits and nuts all gathered in. They speak the language of maturity. They testify that it is worth while to plant and cultivate and trust and wait. They say that honest labor will bring its well-earned rest, and with it the reward of something useful grown to full fruition.

We like leaves, even dead leaves, because they are the symbol of something finished. They make it easier to know that though the leaves of our religion, the symbols and the ritual, the music and the art, with all their beauty and charm may live out their time and pass away, they can yet leave for us the enduring fruit of ripened character, the fruit which is love and peace and joy.

Ask Your Wife

IN all likelihood there is some weakness about you that you have been living with all your life, and it is not helping your work at all. Maybe you are a deep thinker, or an eloquent speaker or a forceful writer, a leader and actually doing much good, but there's that fault working against you all the time. It may be hurting you more than you know. And worst of all, it may be growing on you. Ask your wife. She may know what it is. And she and the Lord may help you to get rid of it.

GENERAL FORUM

He Who Is Called Wonderful

BY HELEN M. WILSON

Oh Lord, thou wonder-working Lord,
Seer-Priest of Galilee,
I pray thy miracle divine,
That I may holy be.
My soul hath anguished lack within—
Poor flickering faith and foolish sin.
Oh, make me more like thee!

As blind Bartimæus groping reached
His pleading hand to thee,
I ask thy vision-giving touch
That I thy face may see.
No human skill or earthly sight
Need I to get my state aright,
But this alone—thy mastery.

For me the broad sweep of thy will,
Its mighty power, its mystery:
I seek no other proof, dear Lord,
Of thy supreme divinity.
Since on these weak, dim eyes of mine
There rests the touch of hands divine,
Yield I allegiance to thee.

Macomb, Ill.

Thoughts on the Progress Toward Permanent Peace

BY V. F. SCHWALM

First Half

When I heard Winston Churchhill say in the House of Commons on June 21 last, that the whole effect of the naval disarmament conferences had been to create jealousies and animosities by focusing the attention of the world on the size of the British navy, I thought it a piece of political buncomb—given for purposes of home consumption, to discredit the labor government and to minimize its achievements before the people of Great Britain.

I was surprised, however, when on July 29 in Geneva, I heard Prof. Salvadore de Madariago, a brilliant Spaniard who had formerly been Director of the Disarmament section of the League Secretariat, say, that he thought he never saw as much bitterness expressed against England in the American press and vice versa as during the recent London Naval Conference, and that every disarmament conference had resulted, and will result, in an armament conference. He pointed out that England, France, Italy, Russia, and the United States had increased their military appropriations from 3 to 84% during the last three years and that according to figures announced by President Hoover, there were actually 10,000,000 more armed men in the world now than before the World War.

These statements were strengthened by the fact that France went back from tthe Washington Naval Conference in 1921 determined to build a navy. She had no large navy when she entered the conference. She was slighted and humiliated in the conference, so she went home convinced, I think, that if a nation wants to go into a conference for the limitation of arms, she must be prepared for it. Italy went home from the London Conference and voted to increase her navy by 40,000 tons, which was last year's French increase. France followed by voting a 54,000 ton increase.

These statements were surprising to me because I had been thinking of the successes of disarmament and the progress of the development of the machinery for peace and international relations. There is, first of all, the League of Nations, an institution brought into existence at the close of the World War, of which some fifty-four nations are members, all of whom have renounced war and all of whom agreed to coöperate in the prevention of war and to bring to terms an aggressive or war-making nation. Besides this, we have had Locarno—an agreement between Germany, France, and Belgium in which each renounced war in relation to the other—agreeing at the same time to arbitrate all disputes that might arise between them. Then there was the Kellogg Peace Pact, signed by practically every civilized nation, in and out of the League, agreeing to renounce war as an instrument of international policy and pledging that they would never seek to settle disputes between nations except by peaceful means. Besides this, certain European countries have signed, or are prepared to sign, what is known as the "general clause" of the League Covenant pledging themselves to settle all their disputes by arbitration.

To use a figure of speech given by Prof. Madariago, nations have been depositing oaths on the altar of peace with one hand and guns on the altar of Mars with the other, while the contracts with armament forces have been as many as the international treaties and agreements for peace.

How can one explain this dual and inconsistent policy? Are nations all signing the peace agreements with their tongues in their cheeks, deliberately hypocritical? I think not. I believe that leaders in the peace movements are sincere in their renunciation of war and in their desire to create machinery for peace. It seems to me rather that the world is in an era of transition. Governments have not unified their programs. This dual policy may result in some nations from the fact that international peace programs are usually promoted by the secretary for foreign affairs, while the army and navy departments are largely under the control of other men, perhaps military men who have little faith in international machinery for peace and believe they can only do their duty in their department by "keeping their powder dry," and by developing the machinery of war to the highest possible efficiency. The nation itself is divided in most cases and by promoting both causes, nations placate both groups, as was the case when the United States signed the Kellogg Pact and forthwith contracted for fifteen new cruisers.

Another possible explanation of this dual policy is that nations are still afraid to trust each other completely and so while signing agreements with each other, still keep themselves adequately armed for cases of necessity. They say that the machinery of peace is not adequate, or express fear for some foe whom they may or may not name. Now where there is a desire for peace not much machinery is needed to bring about the settlement of differences. This fear regarding the machinery of peace undoubtedly rests not upon distrust of machinery, I fear, but on distrust of a possible foe. Each nation thinks of itself as loving peace and of being willing to sacrifice for peace, but does not think that other nations love and sacrifice for peace as they should.

In France, one of their leading speakers told a group of Americans that in every country its people think that they have done most for peace and usually say: "Well, see what we have done. Let other nations do something, then we will move forward."

Now, this dual policy of peace and war might not be so serious if they did not react the one upon the other. Whether or not the peace movement weakens the movement for war, certainly the presence of a large army and navy does affect seriously every effort that is being made to promote peaceful means for the settlement of international problems. In fact, the increasing preparedness of the great nations of the world is undermining faith in every institution and every agreement for the peaceful settlement of differences. With every increase of the size of the armies and navies of France, Italy, Russia, Great Britain, the United States, etc., men lose faith in the intention of these nations to use the League machinery or the Kellogg Pact to prevent war. They know they expect to use the argument of force—if necessary, where their "interests" or "honor" is at stake.

I do not believe that the cause of peace will ever be appreciably aided by limitation of armament conferences where effort is made to make a *nice* balance between the relative size of the navies or armies of the nations. My opposition to this method rests on two propositions: (1) It tends to lead to international jealousy by focusing the attention of men on the size of the armies and navies of their rivals and bitterness results thereupon. (2) Conferences for the limitation of armaments rest on the principle of force, rather than justice or reason. If not, why the tremendous concern that one nation have exactly the right ratio in the relation of the size of her navy to that of another? It may be better for the present to proceed with conferences for the limitation of arms, rather than to continue with unlimited and uncontrolled rivalry in navy building.

But it is my conviction that we are in great need of what Kirby Page has called disarmament by example. I mean we are in need of having some great nation manifest its faith in its fellow nations, and in the machinery of peace, by daring to disarm to such an extent as to convince other nations of its faith in the new policy. I have faith to believe that other nations would follow in its train, and that it is safe and wise to do so.

McPherson, Kans.

The Teacher's Part in Peace

BY JOHN EDGAR STONER

First Half

Peace will come about through two agencies, namely: the desire for peace and the machinery through which this popular will can operate. These two factors are closely bound up together. You can not have any great amount of machinery for solving international problems until you have a considerable amount of goodwill among the masses of people, and on the other hand, the goodwill among people can only increase as the safety and security of people are secured through the operations of the machinery of peace. These two factors of international understanding grow out of each other and feed on each other.

The part that the teacher has in the whole matter is in helping to create the desire for peace. The teacher is in a particularly vital spot for doing this very thing, simply because never since the "foremost files of time" has there been such a great group ready and willing to receive teaching as the group that the teacher has to deal with. In the second place, the teacher in the American schools, especially the teacher in the middle western schools, is in the most geographically strategic position in the whole world to make his influence count for most in promoting international understanding. The people as a whole in the middle west feel very little need for any dealing with other people of the world, they are satisfied that the rest of the world is wicked, they believe most firmly in American *kultur*. As it took the middle west the longest to get ready to go into the World War, so the middle west is most slowly becoming interested in world peace. Indeed some would have us believe that we are not becoming interested at all, but rather that we are becoming materialistic. Professor Potter says in his recent book that we may have to have another war to make us think seriously about peace.

The question is: What is involved in creating a desire for international understanding? We may find out something about the matter by finding what it is not. In the first place, you can not create any such desirable state of mind in a person by merely filling his mind with a lot of information about other peoples. It has been argued that if you could teach the boys and girls of today enough about other countries there would grow up a sympathy which would be an automatic solvent of all international problems. Poincare knew more about Germany in every respect and the Kaiser knew more about France in every particular in 1914 than any teacher can ever hope to teach any class of students in a year's time. It has been argued that we all should learn as many languages as possible, or at least every one should learn a foreign language because it would create a bond of sympathy with the country of that language. But William Hale Thompson speaks the same language as George V; nor can one recall ever having observed any specially tender attachment for the Romans in those who have read in the original about tripartite Gaul.

It is not what we know about Europe or Japan that is going to keep us from going to war with Europe or Japan, but rather how we feel about what we know that is going to keep peace. In the teaching of facts about

other peoples there must be an appreciation of their achievements and a respect for them. A teacher who feels contempt for the proud Japanese, will have great difficulty in creating a desire for the understanding of the Japanese in the hearts of his students. Knowledge does not bring changes by itself, but it has to be accompanied by feeling if the frost of custom is to be broken. So let us say that the first step in creating the desire for peace is the teaching of facts warmed at the hearth of friendliness and illuminated by the light of respect. Well might the reader say, "Physician, heal thyself." One man who has been reared in a good Christian home, who teaches friendliness and world brotherhood, who hates war righteously, found himself studying at a table by the side of two German ladies; his reaction was instantaneous—the enemy! A stranger is and has always been an enemy. It takes much good teaching to make a stranger, a foreigner, anything else. It is a most difficult situation, one thus far unsuccessfully met, but what are Christian teachers for but to do the impossible?

The second step in creating the desire for peace, is in relating the facts we teach to what the student already knows. A Billy Sunday type of evangelist once justified himself for using brimstone tactics by saying: "Now if you think I'm a little rough, just remember I'm not rubbing the feathers the wrong way; the trouble is you've got the wrong end to." Now, it makes a lot of difference when you're telling a boy about Commodore Perry's famous voyage to the Orient which end he has to. If he has the wrong end to he will probably swell up with pride to think what a self-sacrificing act it was on the part of the United States to send a warship clear around on the other side of the world to force the benighted Japanese to open a port to us. If he has the right end to he is apt to wonder how it happened that the United States had the right to take advantage of a weak nation. He might just as well have the right end to as the other way around, since it is just as inherent in a boy's nature to have sympathy for the under dog as it is for him to feel a missionary zeal for the spread of our civilization. It might be of interest to find how the boy got the wrong end to.

There are a couple of reasons which jump into one's mind immediately. The first is, the boy has got his idea of foreign countries from some foreigner whom he has known as "Dago Dick," or the "Chink"; the other explanation is that he has heard pleas for money to send missionaries to poor heathen children. Neither of these reasons is chiefly responsible for the boy having the wrong end to because we have something of the same feeling toward all foreign countries that we do towards the one of "Dago Dick" and the heathen. The difference in the feeling is one of degree, not of quality. Both of those conditions are unfortunate it is to be admitted, but it does not take a great amount of teaching to show boys and girls that "Dago Dick" is not representative of his country, nor that the so-called heathen often have a culture, if not equal, at least much older than ours. The reason for this unfortunate situation, that of our having the wrong end to (and this it seems is the crux of the whole matter of war and peace not only in this country but all over the world) is that we fail in our teaching to relate the new knowledge to the old. When the child enters school—at least when he enters the secondary school—he has a pretty definite idea of the way that he must treat his fellows and the way that they must treat him. He knows that he can't steal, that he can't bully younger children. He knows that he has rights and that the other fellow has rights too. He has a pretty good idea of the rudimentary forms of justice at least. When we teach about society, the relations of groups to other groups, we explain to him in terms of social relations about which he knows. He sees the rules in terms of ideas of justice that he understands. When some giant corporation crushes a smaller competitor under its ruthless heel he has something of the same feeling that he has when he sees an overgrown fourteen-year-old bully take a sack of peanuts from a ten-year-old. But some way or other when we teach him about foreign peoples we fail to get him to see that the same rules of justice should apply to them. It appears that his brain is divided up into two thought-tight compartments. In the one is the knowledge that he has concerning the people within the borders of his country. The rules of justice that he has learned from his fellows apply to them. In the other thought-tight compartment is the knowledge that he learns about other people.

When he sees England with the arrogance of the fourteen-year-old bully extort concessions from China, his feeling toward England is not of the same quality that it is toward the bully. He merely feels that it is too bad for China that she didn't have more big guns, and since China didn't have them England had a right to help herself. The moral to him is: his country must have plenty of big guns. It is with difficulty that in the case of England and China you can get him to have a feeling of outraged justice at all. When it comes to the United States, it is a still different matter. If an American corporation decides that it would like to have one of its office boys made vice president of Nicaragua and United States warships and marines are sent to support this office boy, or if a President of the United States tries to buy a strip of land for a canal and fails but then stirs up a revolution and takes the strip of land, why, there is never a thought about bullies, nor outraged justice. To suggest to him that the United States has overstepped the limits of justice in either case would be like suggesting to a Daughter of the American Revolution that George Washington had once dipped a piece of toast in his coffee.

The problem of the teacher not only in America, but the world over is to get the student to have the right end to, to get him to have the same standards of justice for nations that he has learned from his own associations to have for individuals and groups. The problem of the teacher is to relate what he teaches the student to what he already knows. That is the second step in creating the desire for world peace.

Chicago, Ill.

The Peace Program and Our National Emblems

BY OLIVE A. SMITH

In our efforts to substitute the psychology of peace for that of war we encounter some amusing inconsistencies. Our national hymns have been criticised. Many selections in our schoolbooks have come under the disapproving attention of the advocates of peace education. What about our national emblems?

The emblem of the British empire is the lion. Now the lion is the most crafty, cruel, treacherous and cowardly killer among animals. The lion used as an emblem suggests nothing but war. In his book on Africa, Theodore Roosevelt stated that hunters were so appalled by the cruelty and the murderous depredations of the lion that they never experienced the common regret of killing a wild beast when they killed a lion. Yet a nation supposed to be committed to causes of national nobility and benevolence adopted as its national emblem this "king of beasts."

Our forefathers, being unable to adopt the emblem of the mother country, chose the eagle, so-called "king of the air." It is no better than the lion. In the air, the eagle is all that the lion is on the ground—and worse, a cruel, merciless slayer of animals and other birds. The lion kills his own prey but disdains to feed upon that of other beasts. The eagle is a thief as well as a murderer, robbing other birds of the fish, birds and beasts that they have slain. Both emblems suggest the exact opposite of peace and goodwill.

England and America might have adopted other living things as national emblems. The animal and bird kingdoms are filled with subjects that suggest nobility, justice and amity; but these two, the lion and the eagle, were chosen. Why? Probably because, in those days, war was the greatest business on earth and the greatest nation was the greatest killing nation. These emblems represented force, domination, the power to slay and destroy, the idea that might makes right. People knew no better in those days, but we of today are supposed to be a little wiser. We claim to be students and practitioners of an everyday psychology which will make for moral and spiritual progress. So, if we are to make real progress toward a national and international peace we shall do well to change many things which suggest the opposite of that which we are trying to teach.

From among thousands of peace slogans recently submitted in a prize contest a Christian periodical selected the following: "Let us bury war; War has buried millions." Some of us look in vain for any positive, constructive peace sentiment in that winning statement. Rather there is the suggestion of recrimination, of revenge. Exterminate the exterminator. Kill war because war has killed us.

As a child, pondering over the sayings of Jesus, I was sorely puzzled over the admonition: "Let your conversation be, Yea, yea, Nay, nay, for whatsoever is more than that cometh of evil." I still laugh over the consternation caused by the feeling that such sayings should be treated with an attempt at literalness. But the longer I live, the more I see of the disastrous effect of words and phrases, of mere talk, whether it be verbal or disseminated through the press. And thus the more fully can I appreciate the thought which prompted the Master's admonition. Words, phrases, ideas—they are little things in all respects save the deep, far-reaching effects which they exert upon human thought. And thought is never stationary. It is reaching toward the higher levels or gravitating toward the lower. We can not climb toward the plains of peace by feeding our souls on emblems of war.

Kansas City, Mo.

A Crow and a Calf

BY A. E. CARSEY

First Half

He was a wise crow who coursed his ebon and purposeful way from Jim McDonnell's woods to our place; wherefore I named him "Bushanda"—which as you may know was the name of his great-great-great-great-grandsire, who held such sapient discourse with the crown bearer to Vishnu.

I could tell Bushanda. What boy on the farm in the old days did not know every one of the little dumb kindred of the air and of the field in his whole county? I did. I knew when "Ramses" had in mind to butt; when "Old Poley" was tempted of the orchard; when "Dominick" had once more saved his harem from the lusts and spoils of foreign invader. And so I knew Bushanda—from the cradle to the grave. He was one of a "weeke of sons"—and alone of them all he survived. He could not have chosen a finer mother. She was of the Otterville woods crows—a noted line—and she was sleek, shiny, coquettish, and pretty. Bushanda was her first-born; and—I am sure of this—her favorite. Yet she did not spoil him. To the contrary! She put marrow in his bones, if ever a mother did, and made a man of him. Three good, hard, thumping falls, and Bushanda knew there was no royal road to flying; a night or two without any supper, and he knew there was no royal road to eating. And he loved to fly, and to eat. He early had experience of cats, and boys, and gained thereby much knowledge of the world.

So that, though legion and lethal were his enemies, he yet reached maturity. And he waxed huge and strong and cunning and swift. Even the bee martins—kingbirds—had difficulty in overhauling him. Three snows, and there was in all the corn belt no finer crow than Bushanda. I could tell him a quarter of a mile away. He had a peculiar stance, if I may call it that, in flying. You know the overhand stroke in swimming? Well, like that. Newton Diehl said he was "hip-shot." But he was the swiftest crow in Buchanan County, Iowa. I know that. A man with a peculiar style is usually formidable, and it is the same with a bird or beast.

I had my hands full to keep him from being killed. Every boy then had a gun—I had—and I was the best shot in the county. I had been a killer at first, but had learned better, so that I shot at nothing but targets, any more. I could not eat any game that I killed. My last death dealing was with old man Kawler's blackbirds—

(Continued on Page 698)

The Landmarks

BY J. H. MOORE

When the Promised Land was divided up for the different tribes of Israel, and then allotments made to the families composing the separate tribes landmarks were established everywhere, and with the utmost of care. In time these markings became known as the "ancient landmarks" and were looked upon as sacred, and to trifle with one of them was a pretty serious matter. It was to these landmarks that Solomon referred when he said: "Remove not the ancient landmark, which thy fathers have set" (Prov. 22:28). Of course this pertained to earthly possessions, as pointed out by the law of Moses. Yet there was a curse pronounced upon the man who would attempt to make any change in the ancient boundaries, or any of the corner stones. What God had said through Moses was too sacred to be meddled with.

In the Word of God there are other marks besides those relating to fields, pastures and forests, and it is with some of these that we now propose to deal. In order to protect these marks it is decreed that we are not permitted to take from or to add to what has come down to us as the inspired Word. The limits are thoroughly established, and within these limits we are expected to operate in each and every department of life. These limits are for churches as well as for individuals, and knowing this we should understand our rights, privileges and duties.

To the New Testament the Christian church, as well as those composing the church, are directed for information regarding the spiritual landmarks of life. Here we find the original field notes, the notes by which every boundary has been established. Here are the ancient landmarks set by the fathers—by the apostles and other inspired writers. Here we find what Jesus and the Holy Spirit have said. This is our rule of faith and practice. What it says we should do it is our duty to perform. What it forbids should remain under the ban continually. The record is complete within itself. We can not add thereto, and we can not take therefrom. There is a penalty set against both movements, either to add to or take from. Here hangs a two-edged sword, the Word of God, and it cuts both ways.

Years ago, establishing corners for Florida lands, I spent weeks with a surveying party. Some of the corners were in question. Different surveyors had run the lines and driven different corner stakes. Our surveyor decided to send to headquarters for a copy of the original field notes, notes made on the spot when each government corner was established. By the aid of these notes wit-trees, or other marks could be found, and in this way the government corners were correctly established. No attention was paid to the stakes set by other surveyors. They could be pulled up and thrown away. The original corners, or ancient landmarks, so to speak, were reset, and that was the end of all controversy.

Religiously speaking, that is just what Alexander Mack did in the spring of 1708. Aided by a careful study of the New Testament, he and those associated with him, rediscovered and reset the original or ancient landmarks of the church of Christ. In quest of a church having these ancient New Testament landmarks they searched all Europe, and found none. In view of this situation there was but the one thing to do, and that was to inaugurate a movement that would clear up and bring to light these landmarks and cause them to stand out clear cut before the thinking public. And so successfully was this done that had it not been for persecutions brought on by the popular churches the movement would, inside of a few years, have spread to every part of Christendom. But cruel persecution drove the movement to America where it prospered and has come down to us as a sacred heritage, with the ever ringing injunction: "Remove not the ancient landmarks, which thy fathers have set."

In reëstablishing the New Testament landmarks, about the first thing to engage the attention of the early fathers was the lack of spirituality in the state churches. There was much formality and little real Christian life. Much cold formalism and the marked absence of spiritual warmth. Between the church and the world there was no distinction whatever. Generally speaking the church was full of the world. There was no such thing as coming out from the world and being a separate people. Most of the church ordinances and institutions had been set aside or greatly marred. There was little to remind one of the Sermon on the Mount or of the spirit of going about doing good. There was some little going into different parts of the world, but no teaching of the people to observe the all things that Jesus had commanded.

One by one Mack and his associates began reëstablishing the ancient apostolic landmarks. They studied the Scriptures and made careful comparisons to be sure that they were right in all things. The written Word was made their rule of faith and practice, discarding, without apology, all creeds and formal confessions. This left them free to line up with the gospel, the original field notes of the apostles and New Testament fathers. And thus one after another the ancient landmarks were reset. The idea was a church with all the divinely appointed ordinances and institutions restored to their proper place, and this with the understanding that it should be a Spirit-filled church.

The popular custom of infant baptism was ruled out, and faith, repentance and baptism, properly related to each other, and for the remission of sins, were restored to their place. Faith, repentance and baptism were deemed essential to membership. With them there was no other way of getting into the church. This meant to be born again of water and of the Spirit. This baptism must be trine immersion, the ancient apostolic form, the form taught in the baptismal formula, "into the name of the Father, and of the Son, and of the Holy Spirit," the only form known to the early Christian centuries. And this too by the forward action. They were well enough read to know that sprinkling and pouring as baptism, as well as single immersion, were all of human origin. As for the backward action in immersion, it was then not three hundred years old. The New Testament form of baptism was made a strong point with them, and from it there was to be no deviation. It was the resetting of an important ancient landmark.

For a time they got a bit confused over the relation that the religious rite of feet-washing, the Lord's supper and the communion service sustained to each other, but their original apostolic field notes helped them out, and soon they had each symbol in its proper place. They never for a moment questioned the right of these landmarks to be duly and sacredly recognized. They deemed no church properly and spiritually equipped without them. Of these upper room institutions they made much, and from them derived an amazing amount of spiritual benefit. They entered into them with the spirit as well as with the understanding and as time went by made of them real outstanding landmarks of the original Dunkard church. In this respect there was no other church in the world just like it. It was a case of having the ancient gospel landmarks stand out distinctly and clearly.

There were other marks of which they thought, and on which they acted. In their field notes the principles of nonresistance were clearly defined. With the humble follower of Christ there must be no war, no taking part in war of any type. They would die for their faith but would not take the life of a fellow-man. Alongside of the peace principles was the great world-wide temperance question, living the temperate life in all things. Nonconformity to the world was another well and clearly defined principle. With them it meant to come out from the world and all the evils relating to the world. It meant sensible simplicity and modesty in the Christian attire, and the abstaining from all things and conduct that had even the appearance of evil. When it came to these and like things they took no risk. They anointed their sick with the consecrated oil, stood aloof from all secret, oath bound orders, put into practice the instructions of Paul regarding the prayer covering, and failed not to adopt the kiss of love as the Christian greeting. All along the New Testament line of teaching it was trust and obey, believe and obey, and as they interpreted the Word of God there was no other way.

With the ancient apostolic landmarks well reëstablished they began to function, but all within the settled boundary lines. From the start they became a missionary people, with the broad home fields spread out before them, and so successful were they in their zeal and methods that for generations they easily doubled their number about every twenty years. In the minds of those who knew them they stood out as a distinct body of people, in a measure separate from all others, and in many particulars unlike any other Christian body. Some may have looked upon them as a bit legalistic, but no one ever thought of classing them as latitudinarians. Among themselves they were known as Brethren, but the newspapers and historians called them Dunkards.

When the day of expansion came their printing presses began turning out papers, tracts, books and Sunday-school supplies. Schools and colleges sprang into existence, and missionaries, almost more than they could support, mainly fine young people, crossed the seas to help rescue the millions in hearthen darkness. Various activities, almost a dozen of them, came to the front. All this and much more, as church equipment, happened within the limits described by the landmarks set by the fathers.

But how about these well defined landmarks! Are they to remain or are they to be changed? Are we to continue heeding the divine injunction: "Remove not the ancient landmarks, which thy fathers have set"? Is the Bible to remain for us the Word of God, or is it to be reduced to folk-lore? While writing the above paragraph there came to our desk a long communication classing the religious rite of feet-washing, the prayer covering and the holy kiss with folk-lore. Must the other markings serve the same fate? We need hardly remind the observing reader of the fact that the once distinctive mark of simplicity in attire has been well-nigh obliterated. Are we to leave each mark to its own fate? Or should we come to the defense of the gospel in all its parts? There is no better and quicker way of getting rid of the ancient New Testament landmarks than by remaining perfectly quiet about them in press and pulpit.

During one of his great battles Gen. Grant, accompanied by some of his staff officers, rode upon a knoll in order to get a broader view of the extended conflict that was raging. Presently the enemy began dropping some shells uncomfortably close to the official group, whereupon one of the officers suggested to the General that possibly they would better seek a safer point. "Not at all," replied the general, "we will order up some artillery and defend this knoll." And that is just what he did. He was too good a fighter to surrender a vantage point without a hard struggle.

We are wondering if it is not about time that we

If I Were—

BY J. E. MILLER

Planning to Be a Missionary

Of course, I would finish my school work in the best possible way, and I would come out without a school debt. I would force myself to work with all classes under even trying circumstances. I would study missions, both of the present and of New Testament times. I would not go to the foreign field until I had demonstrated that my health, my personality, and my make-up were of the kind needed on the field. And here is another thing I would do: I would do all in my power to become acquainted with the leaders of my denomination, to understand her teachings and the grounds upon which she bases her teachings. To know this would give me a solid footing for my work on the foreign field. It would give me a close attachment to those on the home base. It would make an interest in my work on the part of those at home possible and probable. I would read what our own people say and write. I would hear them preach, study their books and follow their articles in all of our publications. All of this would I do as a part of my preparation for my life work, that I might most acceptably help those with whom I labor to know our Christ more fully.

Elgin, Ill.

were coming to the defense of the ancient gospel landmarks reset by our fathers. Since the golden age of the church of Jesus Christ no better selection of New Testament principles was ever placed before the thinking people of Christendom than the principles presented by Alexander Mack and his comrades in the faith. The conditions of pardon and membership, faith, repentance, confession and baptism, were as sound as any dollar. Trine immersion is the only form of baptism old enough to reach back to the early apostolic churches. The three upper room institutions, feet-washing, Lord's supper and communion, belong to the highest type of New Testament symbols. Other principles, as already stated, are well deserving of our highest and most reverent consideration. Every member of the Brethren fraternity ought to be proud of a church standing for such renovating and exalted claims. Such landmarks are worth maintaining at any cost. Here is a chance for the defenders of the faith.

Sebring, Fla.

What Shall We Do with Prohibition?

BY LEAH L. BRESHEARS

AMERICA stands today undecided, questioning, uncertain. Shall we go forward or shall we turn back? Shall we keep our prohibition laws or shall we try another method? In the elections at hand the great voice of the American voter will speak. I say the American voter, for it is a discouraging fact that we can not say the American people will speak in this election. Somehow a great group of good folks have laid aside their responsibility and do not avail themselves of the great opportunity that the ballot box presents. We have heard many times: "Bad men are elected to office by good people who stay at home on election day." Yet these words take on a startling significance when we see evidence of their truth right in our own community. B. N. Hicks, state president of the Washington Anti-Saloon League, says: "We find the greatest apathy in regard to the prohibition situation in our state among the ministers of the state of Washington." Surely this is a serious situation.

Let us look for a bit at the situation that confronts us. We have the Eighteenth Amendment. From its very beginning the Church of the Brethren has stood out clearly in its stand for temperance—in its definite program of teaching temperance. Down through the years our forefathers bravely took their stand when it took courage to do so. After the long fight the victory was won. Prohibition became a national law. Now we have had it long enough and heard it discussed so much that it has come to be a commonplace, abstract proposition to us—a melting pot for all our national ailments. We have even outgrown our thankfulness for prohibition.

We have somehow seemingly transferred temperance teaching to a minor place in our preaching and teaching. Somehow, instead of being the great work of the church as our forefathers saw it, it has become a political question and one that we need not bother about. Or has it? Seeming so does not make it so. Today more than ever the call comes to us to take our stand. If we wish to serve God in this conflict we must come off neutral ground. Not only are we responsible for our own vote, but we are responsible for the votes of all those about us whom we might influence.

But, you say, we are not voting on prohibition; we have that safely fixed in our national constitution, and it would be a difficult proposition to recall an amendment to our constitution. That is so and *we never lose national prohibition until we lose state prohibition.* But don't let any overzealous dry lead you to believe that we are not in danger of losing our state dry laws for *we are.* Wherever the searchlight of the wets has been turned there is danger, great danger, this fall. Those states who have so far escaped the concentrated efforts of the wets, will be subjected to it between now and the 1932 election. And by "searchlight" and "concentrated effort" I mean just that, backed up by a seemingly endless amount of *cash.* Money talks—to a lot of people.

In my own state of Washington we have the city of Seattle, "dripping wet"—and yet, I sincerely believe that if *all* the drys of Seattle were organized to *stand together* as the wets are, even Seattle would cast a dry vote. Last May I sat in the delegate body of the State Convention of the Republican Party in Washington held in Bellingham. You may have heard what happened there. A wet plank condemning President Hoover, and others of like nature were adopted as our state platform by a majority of *eight votes,* with almost a thousand votes cast. Why? Because the drys were not organized. The night before, in committee where each county had one vote, we won by a vote of 26 to 10. Washington is a dry state. Yet there in open convention we let the wets gain control and through the unit rule "put things over on us," when taking the count one by one, there was a substantial majority of drys present. Never have I seen such clever, effective organization as we saw there among the wets of our state. I mention this because I believe the same situation exists in other states.

Just last week I had a long talk with our veteran senator from Washington, Senator Wesley L. Jones—the friend of prohibition. I asked him plainly what we must do now to hold prohibition. He spoke of the program of the wets and said that we must in a measure meet them with like weapons—organization and propaganda. We must unite. Again we hear: "United we stand, divided we fall."

We must *talk for* prohibition. Not hesitatingly and doubtfully, but with convincing, clear-cut logic. We are suffering from an irresponsible and sometimes a malicious, press. The great cry is that the present disregard for law is caused by prohibition, that our young people are drinking because of prohibition, that the bootlegger is here because of prohibition.

I have just listened to a masterly address by a remarkable young woman, Mrs. Rex Eaton, of British Columbia, Canada. In a vivid picture of today in British Columbia, we had a glimpse of these same conditions in Canada where they do not have prohibition, where anyone can get liquor, where it is even made a respectable procedure by the government handling the sale of it. And yet even there, there is a flagrant disregard for law, the young people are drinking too much, and the bootleggers are far more numerous than they are in the States. Her plea to us was *"Hold on to prohibition. You are serving the world. If there's any step you can take to strengthen prohibition, for God's sake, for our sake, take it!"*

And, finally, we must vote together for men who are friends of prohibition—who want it to succeed. Men who not only are friends of prohibition now, but who have *in the past* worked against the liquor traffic—for many a man can effect a sudden reformation when he decides to run for office! Vote as though your vote were to be the deciding factor in the election. For in these days of desperate underhanded effort by the wets, we never know when just that situation may exist. And not only cast *your* vote, but give your time to helping others to vote right. "Pray without ceasing" that we may "hold fast to that which is good." Prevention is so much easier than cure.

When we look at the situation in Canada we realize how hopeless is their condition as compared with ours, how every effort we put forth now is a hundred times more effective than such an effort put forth in the future, when it is too late. Send the friends of prohibition into our state legislatures, to congress, and to the benches of our courts from the humblest justice of the peace to the highest state supreme courts throughout our nation.

Omak, Wash.

What Am I?

BY RUTH H. BROWN

I AM a liar. I am a thief. I am a two-faced coward. I can make weaklings morally and physically of those who were once men. I am more. I am a murderer. I slay not only the born but the unborn. I am a poisonous viper. My poison kills and consumes. It causes an appetite, which once created, is only resisted and overcome by the power of the Lord of Righteousness.

Why am I not overcome? Who is my master? Satan and his angels are my hope and strength. He is strong. Much power and money are given for his use, freely, willingly and gladly. Many magazines accept dollars without number to betray the youth of our fair land to keep up the places of those who have passed out with my obnoxious poison.

Those who are earnest and sincere in the way of truth earnestly pray that I may be smitten and destroyed. Ah! but I am secure. My talons are fastened in the vitals of some who are in the inner circles. Yes, many who pray and fast draw upon my obnoxious poison. They are mine. Scarce will they be removed except by prayer and the power of the Lord of Righteousness. The spirit is willing but the flesh is weak. In the flesh is my power for I am *Tobacco.*

Larned, Kans.

CORRESPONDENCE

FROM THE INDUSTRIAL SCHOOL

The revival meeting at the Industrial School this fall was conducted by Eld. E. C. Woodie of Denton, Md. Bro. Woodie is a forceful and clear thinker; thus we had a splendid meeting. The Spirit seemed present from the first meeting. Also the house was packed to capacity every night and two nights a large number stood outside. The crowds were the largest in the past five years. Twenty-six were baptized, two reclaimed, and two more are to be baptized. There were exactly 100 at the love feast. We had splendid order during the meeting.

Bro. A. F. Bollinger and Bro. Alvin Kline were installed into the eldership at the close of our meeting by the Ministerial Board of the District. We are glad these two men have been given this trust, for they work and think in terms of spiritual realities.

Have you read our last copy of the Mountain Builders, the school paper?

We have gathered in about twenty bushels of green tomatoes, thirty-five bushels of sweet potatoes and all the pumpkins—just before the frost. We have canned nearly 5,000 quarts of food for the winter. God has been good to us in a large way.

Sister Emma Glick of Harrisonburg has been hired by the school to take over the girls' work in the school. She is the mother of several children and a lovable friend to all the girls. Bro. Kenneth Kinzie of Virginia has been hired to take over the work on the farm when Bro. Bollinger leaves in November. "My God shall supply your every need." Let us quietly and earnestly give him a chance.

O. R. Hersch.

Geer, Va.

THE RETREAT

The retreat convened in Chin Chou at the close of the summer class with thirty men and women in attendance representing eight different villages. The central theme of the retreat was building character after the pattern of Christ. In the forenoon we had morning watch and three periods of study. In the afternoon was singing for a half hour, and explanation of the five year movement with its hopes and aims. In the evening there was a devotional session.

At the morning watch hour the first day we dealt on what a retreat is—a retiring from one's active life, having another view of it with the idea of getting a perspective. The second and third mornings the theme was a complete four square person and how to become such. Such points were presented as they needed and could assimilate. Thus they were taught to be dependable persons, to be a servant of society, to be strong in body and soul, to follow Jesus with the whole heart, to have a heart like Jesus, to have a group spirit, and to be an intelligent person.

The first morning period the subject was the home. The first day the subject was daily worship in the home and a suggestive program was given for short worship periods and such material used as would interest the whole family. The second day the subject was recreation and games in the home. The third day the theme was home nurture and child training as the greatest contribution of the family to society.

The second period was our session of prayer and intercession. The third hour theme presented three steps parallel rather than successive aims in character building: habits and their value, the spirit of sacrifice, a view of the heart as fundamentally religious. One needs not to be taught to worship. He needs only to be taught to worship

(Continued on Page 700)

PASTOR AND PEOPLE

The Gist of the Sermon

BY D. W. KURTZ

What Are You Worth?

The barren fig tree was not worth enough to continue to encumber the ground. Its special business was to bear fruit, and it had none. It was too small for shade, and was no good for lumber, and was, therefore, practically worthless. It had its leaves, making a fine show, thus illustrating the nature of hypocrisy. Such conditions are against the law of survival, and must perish.

Some institutions are like the barren fig tree. They make a show, but no fruit is produced. Their very presence is harmful. People depend upon them for results, and find them not. They will perish, and others suffer with them. What definite contribution is the church making to society? Unless it enriches life, in the values of the kingdom of God, it has no excuse to be, and has no right to ask for the support of the public. Most churches are making a contribution, and the best way to evaluate their service, is to go where there are no churches and see the conditions of men. Scientific experiments observe the behavior of things, with or without certain factors present. Take the church out of society altogether, and see what will happen in a hundred years. Or better, go into a society which does not have it, and reckon the difference the church of Jesus Christ has meant to men.

What are you worth? Not, what do you have, in terms of money or property? What are you worth to society, to the country, to the government, to the kingdom of God? Would there be any loss to humanity if you were to pass off the scene of action? Are you worth something specific, definite, to make life richer, happier, holier, for your fellow-men? If you are not worth much to the world, why not develop those God-given powers, enter the divine heritage intended for you, become a son of God, be a coworker with the Infinite, and make a contribution to human welfare? The greatest tragedy of the world is the difference between what we are, and what we might be—the low level of our achievements and the possibilities which we might achieve. Low aim is sin. Our vision should be ahead of our grasp. The reason we do not attain, is because we are satisfied with so little. The service we render is so insignificant, and we spend more energy in persuading that it is honorable, than the energy used in the service itself. This is true of many. Our value to the world is the contribution we make to the enrichment of personality, moral welfare, the kingdom of God. What are you worth to the church, and to the community?

Our possibilities are unmeasurable. A great passion for a good cause will release energies that will multiply one's services manyfold. The commonest men have done heroic deeds under the inspiration of a great passion. Let us realize that the Jesus Way is the way to life, to character, to happiness, to all that counts in the balances of eternity; and with a devotion like that of the great apostle Paul, we, too, will have real worth.

Long Beach, Calif.

Better Ministering

BY JOHN P. BLOUGH

No good minister wants the kingdom of God to stand still in his own community. He wants it to move forward. He wants righteousness to grow among all church members as well as other folks. One of our ministers was considered disloyal when he refused to consider the pastorate of a diminishing church with little outlook for future growth. Ministers and churches need to look forward and upward. Regardless of how much education, or wide reading, or experience, or success a minister has to his credit, every man worthy of the name wants to do his work better than he is now doing it.

One service that would probably be welcomed by both minister and laity is that of a capable church advisor. Perhaps an illustration may suggest something of the nature of such help. A life insurance company takes its most successful agents and gives them an office whereby it becomes their duty to go out on the field with the salesmen—good and poor alike—and help the poor salesmen to become good at their work if possible, and the good salesmen to become better. The expert and the local man on the field spend a number of days together. They consider how to secure likely prospects, how to meet the specific difficulties, and then they demonstrate how best to do the job.

Such a type of service would be of much value in much of the minister's work—such as in personal evangelism, personal calls, blessing the sick, helping the needy with personal problems, comforting in time of sorrow and conducting funerals, other special services such as weddings, baptisms, dedication of infants, coordinating and unifying the work of the various organizations, how best to present issues to the church or to the community in order to secure action, etc. What pastor would not welcome help in these and other tasks from one who is qualified to give it? Might not seminaries, books, and manuals, be supplemented by personal help?

In order to profit most by such service it would be well for the pastor and church to make a careful study of their own local conditions. Does the pastor know how many families in the community are not affiliated with any church, and how many children are not in any Sunday-school? Does he know of the unused abilities of his members? Does he know their individual ambitions and interests, their problems and their failings? Careful records would be very useful.

One form of similar service is rendered in the Methodist Episcopal Church through the district superintendents. These are men who have been successful pastors, who can help the local ministers with their problems and programs. In one of the Congregational seminaries a man is employed who was once a prominent pastor whose business it is in part to help men in the field to study their churches, make programs, and finally to help the local ministers in their tasks.

It is not the purpose of this article to recommend how—or even that such service should be instituted in the Church of the Brethren. It seems reasonable though to think that since similar service has been found effective in business and in some other Protestant denominations, it would bring constructive results in the Church of the Brethren to have a highly successful minister spend a week with the local pastor, advise with him, demonstrate, and help him even as Jesus taught and helped his disciples.

Farragut, Iowa.

The Noble Experiment

BY H. J. HARNLY

Perhaps the most authentic publication on prohibition enforcement and alcohol information is the series of books by Irving Fisher, and published by The Alcohol Information Committee—"Prohibition at Its Worst," "Prohibition Still at Its Worst," and the "Noble Experiment." It is difficult to be informed without these books.

The "Noble Experiment" presents a condensed and yet very complete statement of the present status of the prohibition and alcohol problem. It gives fairly the arguments for wet and dry, weighs them and comes to certain definite conclusions. It is not my purpose to review the book, but rather to call attention to its value and to give a few more or less abbreviated quotations.

The wets generally, realizing that repeal of the Eighteenth Amendment is impossible, would nullify it. As interpreted by such wets as Fabian Franklin, Clarence Darrow and Victor S. Yarrows, nullification is the instrument of a holy crusade in the cause of indulgence in narcotic beverages, to be employed with the same zeal as inspired the early Christian martyrs, thus classing the badness of the laws prohibiting intoxicants with the badness of the Roman laws against Christianity. Nullification is urged as a duty similar to the duty of the defiance of the anti-Christian laws by the martyrs.

After presenting the most representative views on both sides of this bitterly controversial subject, together with the evidence pro and con from authoritative sources, certain conclusions stand fairly revealed. First, private or employers' prohibition is maintained on a large scale by manufacturing and transportation companies. Second, the overwhelming weight of scientific, administrative, and popular opinion is on the side of public as well as private prohibition of the liquor traffic. Not even the most ardent wets oppose the abolition of the saloon. Third, results of the dispensary system in Canada show, as in the case of the South Carolina experiment, that political ownership and operation of the liquor traffic serves to increase the consumption of alcohol and fails to check bootleggery. Fourth, while liquor consumption in Canada has increased under the dispensary system, it has diminished in the United States under prohibition. Fifth, there is no economist in the United States who opposes the view that the nation has gained enormously in an economic sense by national prohibition. Sixth, in recent years efficient substitutes for the saloon have been provided in the motor car, the radio, the motion picture, etc. Seventh, despite the fact that prohibition has recorded the great gains in the respects enumerated above, present conditions of law enforcement under national prohibition are intolerable and must be corrected.

Summing up, it may be said that prohibition has already accomplished incalculable good, hygienically, economically and socially. Real personal liberty, the liberty to give and enjoy the full use of our faculties, is increased by prohibition. All that the wets can possibly accomplish is laxity of enforcement or nullification; in other words, enormously increase the very disrespect for law which they profess to deplore. Hence the only satisfactory solution lies in a fuller enforcement of the existing law. The "Noble Experiment" by Irving Fisher, assisted by H. Bruce Brougham, price $2, may be obtained from the Brethren Publishing House, Elgin, Ill.

McPherson, Kans.

HOME AND FAMILY

Here and There

BY FRANK C. BECHTOLD

In this, our world of care and toil
And doubt and shame, the way is lost
'Mid merchandising and its moil,
Not worth a tithe of what it cost.

In this, our world of work and play,
We meet our friends and nod and pass;
And little is there we can say,
Save what is murmured by the mass.

But in the world where we shall meet—
'Mid God-Almighty's gentlemen
And gentlewomen, cares will fleet,
And life can ne'er be dull again.

East Dubuque, Ill.

The Good Samaritan

BY H. A. BRANDT

So far as the writer has been able to find, no attempt has ever been made at reconstructing the life of the Good Samaritan. The present eight-chapter story is offered as one solution of the mystery.

1. The Parting at Sychar

"You must not go, Gabriel!"

"But I can not stay, little sister," said young Gabriel, the one whom later generations were to know as the Good Samaritan.

"Think of the beauty of Samaria! Why can we not live contentedly in the city our fathers helped to build?" asked Tirzah, his sister.

Gabriel knew that the natural arbor beneath which they stood was indeed a thing of beauty. Had he wished, he might even then have seated himself on the stone bench under his own vine and fig tree. But in young Gabriel's heart there was an urge that he could not stifle. With a strange mingling of feelings he looked again at the little cottage where he and his sister were born. Was Tirzah right? Should he stay in the city of his fathers?

"I have considered all this, Tirzah—and because I have, I think we should go up to our good Uncle Ezra at Jerusalem."

"But have you really considered, Gabriel?"

"Yes, Tirzah. Do you not remember what the good uncle said of the beautiful vessels he fashions in his shop? He will teach me to work in silver and gold. I will not have to be content with wood or stone. O Tirzah, my fingers tingle when I think what happiness it will be to trace a dream in metals that will last forever!"

"Strong brother, what are silver and gold beside the living vine and the fruitful tree! The vinedresser feeds more than he who shapes a vessel of silver. He who plants an olive tree blesses his children to the tenth generation. Surely no worker in gold can do as much."

"It is not just the gold and the silver, Tirzah—"

"Then what is it, Gabriel?"

"It is the bit of life that one may put into the metal—the message for all time."

"But can not one put even more life in that which is alive? Is not he who shapes a vine or tree as great as he who shapes a stone or a bit of metal? A bower on a pleasant slope in Samaria is better than a wreath on a vessel of gold. O Gabriel, how can you think of leaving beautiful Samaria!"

"We can come back—sometime—when I am rich and honored," suggested Gabriel, not unmoved by his sister's plea.

"Come back—some day?"

"Yes, when I have succeeded like Uncle Ezra."

"But why go up to Jerusalem if Samaria is the garden spot you hope to return to? Why not just stay and be happy in Samaria?"

"There is work to do," persisted Gabriel.

"But there is work in Samaria."

"As I said," continued Gabriel, "it is not just the gold and silver—but what one can do with such materials. Into a golden vase the artist puts the beauty of his noblest thoughts. Some one must do more than the Greeks—some one must tell in gold the dreams that are holy—that ennoble and purify."

"Is it such impossible dreams that call you to Jerusalem? O Gabriel, you do not know the Jews!"

Tirzah covered her face with her hands and wept bitterly. Gabriel, torn by the conflict within, paced back and forth for some moments. Then he took his sister's hands in his own, and looking full in Tirzah's eyes, he began to speak slowly and earnestly:

"Tirzah, the beauty of Samaria, of our own Sychar, shall grace the vessels I hope to make. The luxuriant leaves upon the vine that covers this wall are my patterns. The lilies that bloom in the valley shall live in silver and gold. Some day I may shape a vessel beautiful enough for use in the temple. What if some day the priests should carry a golden censer that my hands had made!"

Tirzah was stunned by the audacity of her brother. For a moment she could not answer. Then she said:

"Is it that the sacred places of Samaria are nothing that you would go up to Jerusalem? Did not our fathers worship on the splendid mountains of Samaria? Surely you are not so foolish as to think the haughty Jews will ever use a vessel of your making in their temple service. You are a Samaritan, and the Samaritans have no dealings with the Jews—nor they with us."

"And yet, Uncle Ezra is in Jerusalem," answered Gabriel. "And if you go back far enough, the tribes all worshiped in Jerusalem—Jews and Samaritans are really of one blood."

"But our own fathers have not worshiped in Jerusalem since the division of the kingdom," insisted Tirzah. "Of our fathers, only Uncle Ezra has fallen away. If the mountains of Samaria were good enough for our fathers, they are good enough for us, Gabriel. It is now scarcely a month since our own father was laid in a Samaritan grave by the side of our mother who died so many years ago. Here all our dead are buried—and yet, you would leave Samaria! O foolish Gabriel, it is Uncle Ezra who has put these strange ideas into your head!"

Tirzah began to weep again. And Gabriel, deeply perplexed, stood as one transfixed.

"Tirzah," he said at last, "I will not ask you to go to Jerusalem. But I have promised Uncle Ezra, and I think I should go. In a year, perhaps, I will know if I am to succeed. But in any case I will come again to see how you fare and how the rest of the relatives are getting along. Do not weep, little sister. You will be with relatives and friends. And at the end of the year, when I come I shall have a present for you—something made with my own hands."

"But you are rejecting Samaria—beautiful Samaria, for the barren hills of Judæa."

"No, little sister. I am taking the beauty of Samaria with me. I shall write it in silver and gold for the Jews. Some day they may use my dream in the worship of Jehovah!"

"O foolish Gabriel!"

"Farewell, little sister. If God wills I shall some day return to Sychar."

So Gabriel set out for Jerusalem and Tirzah remained with her people in Samaria.

Elgin, Ill.

The Christian Home—America's Fundamental Need

BY MILDRED M. MASON

Given at the 1929 District Conference of Nebraska

WHEN we think of home, we naturally think of it as the dwelling place of a family, with no thought of the material growth that comes from its teachings. It is the family that creates the home; but the home, in turn, does much to determine the life character of the family and its members.

So different are homes of today from those of earlier times. Looking back into the homes of a century ago, we recall vividly that a home in those early days was an industrial center. The entire process stood revealed, from the production of the raw material on the farm until the finished article was actually put to use in the home. Sharing in the responsibility and occupations of such homes brought the children into close relationship with their parents and afforded the parents an excellent opportunity to train their children in education and morals.

All this is now changed. We live in an age of great machinery, great factories and minute specializations of industry. This has taken the fathers and mothers and even the children away from the home. So today the children fail to get that personal contact and association with their parents. Also the educational, moral and social functions are to some extent made more difficult.

This great change of home life has become so evident that some one has said: "Home in our day is merely a name for the place where we put the things we buy."

What a calamity! What must be done for the youth? For at present we are laying upon our schools the duty of supplying the practical training and discipline which was formerly furnished in the home, but we have not as yet wholly succeeded. There is but one solution—a Christian home. Let us again turn our efforts toward making home the divine institution as of yore, and the religious idealism they held of old will again be transmitted to the family.

But what makes or constitutes a Christian home? I should say such a home is one where love, kindliness and mutual goodwill are the constant motive of the everyday living of the family. In this home would be found an opportunity for physical, mental, moral and spiritual growth, and the chance for the development of ideals and personalities. Professor Weigle says in his book, "The Training of Children in the Christian Home": "It is the privilege and responsibility of the parent to interpret God to his children in terms of his own character."

Recent surveys which were scientific and exhaustive, reveal the startling fact that 27,275,110 of the American youth under twenty-five years of age are not enrolled in any religious school. Where then shall we turn for moral and religious education so necessary for our individual and national lives, if not to the American home?

Traditions tell us that under the ice and snow of Spitzbergen there once existed a tropical forest. But the climate changed and the temperature grew cold. The giant trees, great ferns and beautiful flowers were gradually covered with huge banks of ice and snow. This is a typical example of the home which lacks religious training as a vital element.

If we might have more homes founded upon religious training and principles our juvenile offenders and criminal pursuits would be minor rather than major problems as they are today.

We hear much today of the term *psychosis*, and psychiatric clinics. These clinics are enlightening parents on child rearing and pointing out to them some of their mistakes.

In one certain instance a mother and father of good financial standing had separated and a boy of six was left without a home. His mother, trying to down her feelings, found employment in an office and left her son in the care of a house matron. Within a year this boy was brought up before a psychiatric clinic for cheating, bullying, lack of interest in school and disrespect for others. After a close examination of the youth and his home environment, the verdict was stated in favor of the child. It was shown he needed love, real love shown him by his mother. As a mother she should show she was really interested in her son and remain at home and care for him as a mother. It is a fascinating and frightful thing to see the walls of home taken down, and to have revealed the crimes parents commit against childhood.

A Canadian psychiatrist, Dr. Blatz of Toronto, divides the homes from which young offenders come into four great classes: dishonest homes; unsocial homes; homes which spoil the child by an excess of unwise love; and homes that are indifferent. Some one of these represents a goodly per cent of American homes none of which are founded on Christian living.

Professor H. A. Miller has given us the term "Oppression pyschosis." Many times we see evidences of this characteristic. In many homes fear is the ruling power. It serves as the only motive for obedience. The only moral teaching given there is in the negative. The life of the child in such a home becomes thoroughly saturated with a spirit of depression. His personality is crushed because of its endless conflict with unre-

(Continued on Page 699)

AROUND THE TABLE

This department is sponsored by the Mothers and Daughters' Association, Sister J. Z. Gilbert, Superintendent. Questions are invited. Personal attention will be given to each. Questions will be answered in this column or privately. All questions should be mailed to Around the Table, 3300 N. Griffin Ave., Los Angeles, Calif.

4. What can I do to overcome a child's fussiness about his food?—M. S.

ANSWER. Every child in normal health should learn to eat wholesome food, even though he may not like some tastes so well as others. Here the father's attitude may often play an important part, for if daddy finds fault with his meals, junior will be likely to assume a disagreeable manner also. This rule works both ways.

Some years ago while visiting for a short time in a home with the parents of four children, the mother who was an excellent cook made some mulberry pies, not knowing that mulberries were distasteful to the husband and children. The first large pie was eaten without comment by any one, but when at another time a second pie was placed on the table, some one expressed himself as not liking mulberries and so said they all. What was to be done? There was the delicious looking pie, but the filling was distasteful. Then the mother said good-naturedly: "Well, I guess you will have to eat this one yet before you get another kind." Instantly and with a big smile on his face the father said: "Come on, boys, let's eat this one as soon as possible." So saying he set the example which was followed by all the others and the pie soon disappeared.

There are times when it seems necessary to make extra effort to tempt a very small child's appetite. When this is the case, playing a little game with him or talking to him about how animals eat their food and the different kinds they eat may help. Or again, talk to him about the little boys and girls who may be eating the same kind of food as he. A cheerful little chat does wonders in this line. If old enough (7 or 8 years) he will enjoy having you read to him from the book *Yourself and Your House Wonderful*.* The author's name is Guerber and the price $2.50.

* The books mentioned here may be ordered from the Brethren Publishing House, Elgin, Ill.

AMONG THE CHURCHES

Calendar for Sunday, November 2

Sunday-school Lesson, Simon Peter.—Mark 8:27-29; Luke 22:31-34; John 18:25-27; 21:15-17.

Christian Workers' Meeting, Our Divine Keeper.—1 Peter 1:3-5.

B. Y. P. D. Programs:

Young People—What Does It Mean to Be a Christian?

Intermediate Girls—What Shall We Do About Drinking?

Intermediate Boys—Jesus and a Boy's Problems.

❖ ❖ ❖ ❖

Gains for the Kingdom

Thirteen baptized in the church at Everett, Pa.

Eight baptized in the Otter River congregation, Va.

Two baptized in the Valley church, Va., Bro. H. H. Moyer of Reading, Pa., evangelist.

Seven baptized in the Blissville church, Ind., Bro. J. S. Alldredge of Anderson, Ind., evangelist.

Four baptized in the Bear Run church, Pa., Bro. Walter Berkebile of Rockwood, Pa., evangelist.

Three baptized in the Hollywood church, Va., Bro. H. S. Knight of Greene County, Va., evangelist.

Twelve baptisms in the Cherry Grove church, Ill., Bro. John R. Snyder of Tyrone, Pa., evangelist.

Four baptized in the Connellsville church, Pa., Bro. T. Rodney Coffman of Somerset, Pa., evangelist.

Forty-six baptized in the Waynesboro church, Va., Bro. J. W. Pugh of Arborvale, W. Va., evangelist.

Twenty stood for Christ in the Sunnyside Chapel, W. Va. Bro. D. W. Bucklew of Lebanon, Pa., evangelist.

Three baptized and two reclaimed in the Beech Grove church, Ind., Bro. C. H. Hoover, pastor-evangelist.

Ten baptized in the Peak Creek church, N. C., Bro. J. R. Jackson of Limestone, Tenn., evangelist; six received into the church at Harmon.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. John Rowland, Nov. 9, Mechanicsburg church, Pa.

Bro. I. R. Beery of Rossville, Ind., Oct. 19, in his home church.

Bro. E. L. Whisler of Ajlune, Wash., Nov. 9, in the home church.

Bro. T. P. Dick of Pottstown, Pa., Oct. 27, Norristown church, Pa.

Bro. D. I. Pepple of Woodbury, Pa., Nov. 16, Stonerstown church, Pa.

Bro. H. M. Coppock of Tippecanoe City, Ohio, Nov. 2, Silver Creek, Ohio.

Bro. C. H. Barklow of Myrtle Point, Ore., Nov. 16 in the Weston church, Ore.

Bro. D. R. McFadden of Smithville, Ohio, Nov. 8 in the Quinter church, Kans.

Bro. Cecil O. Showalter of Rileyville, Va., Nov. 9, Harrisonburg church, Va.

Bro. J. F. Burton of Trotwood, Ohio, Nov. 2 in the Elkhart Valley church, Ind.

Bro. Oliver H. Austin and wife of McPherson, Kans., Nov. 5 at Osage church, Kans.

Bro. S. G. Bucher of Annville, Pa., Nov. 9 at the Bareville house, Conestoga church, Pa.

Bro. Thos. Patrick of Hanoverdale, Pa., Nov. 2 at Bachmansville house, Conewago district, Pa.

Bro. Hiram Eshelman of Mt. Joy, Pa., Nov. 9 at the Merkey house, Little Swatara congregation, Pa.

❖ ❖ ❖ ❖

Personal Mention

Bro. Ezra Flory and wife of Huntington, Ind., were among last week's visitors at the Messenger editorial rooms. They are delighted with the improved facilities afforded by their recently remodeled church.

Bro. J. L. Van Meter, minister at Woodland, Mich., is reported as recovering at Mercy Hospital, Bay City, Mich., from his serious illness and operation, but it will be many weeks before he gets back to normal strength. The prayers of the membership are requested in his behalf.

Bro. Ralph G. Rarick, scheduled for an evangelistic meeting in the Germantown church, Philadelphia, beginning Jan. 11, 1931, is available for several subsequent meetings in the east. Churches interested should write him soon at his home address, 1106 N. Wayne St., North Manchester, Ind.

Sister Nettie M. Senger sends "greetings from a country field in China" and says further, writing Sept. 13: "I had a glorious summer and one far too busy to be repeated every summer. The responsibilities were too great and took so much of both time and brain energy. The famine committee asked me to do this industrial experiment and sent the money so I had to respond. I find it very hard to experiment when one has to deal with untrained minds that are not used to thinking outside of their rut."

Bro. W. W. Keltner's account of "Pioneer Life as It Is Today" in the Messenger for Oct. 11, page 651, is "all too true," writes Bro. H. M. Coppock of Tippecanoe City, Ohio. Perhaps you would better refresh your memory by looking it up and reading it again. When things are "too true" they are not exactly as they should be.

Chairman Otho Winger of the General Mission Board is to speak Sunday morning, Nov. 2, at the tenth anniversary of the organization of the Battle Creek church, Mich., mentioned two weeks ago. The historical commemoration will be observed Saturday afternoon, with a love feast that evening "notable in its commemorative meaning." A community dinner will be served Sunday, followed by a mass meeting at 2:30 with a varied program by able speakers. Pastor D. H. Keller extends a welcome to "all who have lived and worked here."

Bro. Levi Minnich of Greenville, Ohio, sends us this word of special concern to all Brethren citizens of Ohio: "We Ohio people are facing a purely wet and dry issue in the election of a United States Senator on Nov. 4. One candidate, Robert J. Bulkley, is wet. His opponent, Roscoe C. McCulloch, is dry. We have a membership of over 15,000 in Ohio. More than half of these are eligible to vote. Around half of these voters are women. Many of these have not availed themselves of this privilege. I believe you will think it proper to insert another note of appeal to all of our members in Ohio and elsewhere not to fail to exercise their right of suffrage when a moral issue is so emphatically at stake as it is now."

❖ ❖ ❖ ❖

Miscellaneous Items

"What Shall We Do With Prohibition?" For a thoughtful answer, turn to page 693 and read an article titled with this question.

The Old People and Orphans' Home of Northern Illinois and Wisconsin has secured Bro. J. H. Brindle and wife of Polo, Ill., as the new superintendent and matron, the appointment being made because Bro. Leslie Johnson and wife, who have had charge for nine years, expect to make a change not later than April 1, 1931.

"We have four or five families who are without work and that greatly concerns us. I fear there will be much suffering in our city. We expect to provide as may be necessary for our own members and help elsewhere as our limited means will permit." That is how they are going to do it in Detroit, Pastor Merlin C. Shull writes us.

Elgin was the meeting place for the Pastors' Conference of Northern Illinois and Wisconsin last Monday, or the day this issue of the Messenger was finished. The program for the day included forenoon and afternoon meetings at the church stressing religious education as the big work of the church. After lunch an hour was provided for a visit to the Publishing House. We might add that we are always glad for our people to make us a call. The Brethren Publishing House is owned by the church and eager to serve our constituency to the best of its ability.

❖ ❖ ❖ ❖

Special Notices

Program of the Ministerial, Sunday-school and District Meeting of Florida and Georgia to be held in the Clay County congregation, Nov. 27-29. The church is two and one-half miles west of Doctors Inlet. Nov. 27, 4 P. M., Elders' Meeting, and Sisters' Aid Society Meeting 7 P. M., song service followed by a sermon by S. W. Bail. Nov. 28, 9 A. M., Ministerial Meeting. Choosing a Pastor.—J. H. Moore, H. M. Landis. The Devotional Life of the Pastor.—A. D. Bowman, L. L. Lininger. The Pulpit Work of the Pastor.—J. D. Reish, J. H. Garst. The Pastor in the Homes of His People.—J. W. Chambers, H. A. Spanogle. The Pastor's Family and His Work.—C. E. Bower, D. E. Miller. 1:30 P. M., Reports and Discussion of Business of District. Missionary Meeting, 7 P. M. Address on Missions.—J. W. Rogers. Nov. 29, Group Business Meetings, Sectional Meetings, etc. 1:15 P. M., Sunday-school Meeting. Grading the Adult Department.—Mrs. J. B. May, Walter Fisher. Promotions.—A. D. Crist, Belva Ihrig. Relation of Teacher to Pupil.—Mrs. S. W. Bail, J. H. Hollenberg. Place of the Sunday-school in the Community.—Ira W. Miller, Ruth May.

❖ ❖ ❖ ❖

With Our Schools

McPherson College

McPherson College has gotten well under way in the new year with an enrollment approximately that of last year and with an excellent group of earnest students.

The endowment campaign at McPherson College has begun. Faculty members and others are responding in a very excellent way. Some substantial gifts have been made and others are consummating plans to give liberally to the college.

Recent visits to our college by Bro. A. D. Helser and Bro. H. Spenser Minnich were very much appreciated. These brethren made a deep impression on our student body and interested the students in Christian work. Besides addresses to various groups, they had individual conferences with many students.

The World Service Group, our organization to promote Foreign Volunteer and other Christian service, is very active this fall. Already one deputation team has gone out for a ten-day tour to a group of churches in Southeastern Kansas. The members have offered their services to various churches in town and have undertaken a number of forms of Christian work.

❖ ❖ ❖ ❖

From Our Bookshelf

The following book review was prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed on these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Christ and the New Woman, by Clovis G. Chappell. Cokesbury Press. 117 pages. $1.25.

The new woman is treated under these six topics: Her Opportunities, As a Worker Outside the Home, In the Home, Her Dangers, Education for the New Day, and Christ and Woman. Though published in 1928, this book is recording mounting sales during 1930. Women's organizations of various kinds have been using the book in their study and are finding it admirably suited to their needs. It is a book that is concise and enjoyable.

It pictures woman as she was and as she is, but finds that she is not so much different from what she was long ago. The teachings of Jesus have done much for woman. Before Christianity it was generally required that a woman be virtuous, but not until Christianity took hold of people was it required that a husband be virtuous also. This double standard of morals is losing grip. Either men must rise to the standard they have set for women or women will sink to the standard practiced by men.

According to the census of 1920 there were 572 different classes of work in the United States. Women engaged in 537 of these. More and more are women taking positions once occupied by men only. But how could it be otherwise? Once, and not so long ago, women in the home did much of the work that is now done in the shop since the machine has become universal. Probably not less than 10,000,000 women are engaged in work outside the home in our land.

Some dangers besetting the new woman are that she may push her new freedom too far, she may lose her moral sensitiveness, she may set up a false ideal and crave masculine rather than feminine qualities, she may shirk her supreme responsibility and miss her supreme opportunity, for after all she has a place as a wife and mother.

Jesus recognized that men and women were alike in their moral and spiritual nature. Read the Gospels and you will discover that Jesus did not hold aloof from women, but taught and blessed them as well as men. Jesus was as unstinting in his praise of women as he was of men. In turn the new woman owes much to him for her larger freedom.

Aid Societies, missionary groups and women's classes will find "Christ and the New Woman" a book worthy of their serious study.

A Day's Worth of Thankfulness

One of the school readers of yesterday carried the story of a very destitute family that had suffered quite a loss, I believe their only horse had drowned—or was it the house that burned? A crowd of would-be sympathizers were gathered around pouring out great quantities of verbal pity. Finally, a man stepped forward and gave the family a $5 bill, and said: "Here is the amount of my sympathy."

A "Day's Wage for Home Missions at Thanksgiving" is the call this year. It suggests a practical way for putting meaning to our prayers for a Christian America. By doing this the entire $40,000 appropriated for Home Missions can be raised. Let us suppose the ministers will all respond to this call, that they will endeavor to reach also the non-resident members, then it would be more than possible to raise the required amount.

It is fair to ask a day's wage. Those with small wages will give according to their ability. Many who by the providence of God are able to earn good wages will want to give more than a day's wage.

One of the writer's happiest days this month was spent soliciting missionary money. (Does this seem like a fable?) The prospects that day were men of vision, and generous toward world needs. I shall not forget one man, well ripened by years of experience, an immigrant from Germany years ago, now a successful man in business. His philosophy of life was so full of worth we listened to him almost an hour. I remember especially his statement, "I have all I can eat and wear and a good home and more besides. I feel I should share with others."

We should all be thankful for America, and for the spirit of God that makes America a glorious land. There is so much yet to be done. So many people know not the "Christlike God." Are you sometimes tempted to yield to despair? Do it not. Let's up and at it and build—build—build the kingdom of righteousness.

Sure, I'll give a day's wage for home missions.

GENERAL MISSION BOARD
Elgin, Ill.

AROUND THE WORLD

Young Women and the New Day

In the opinion of Dean Shailer Matthews, the influence of women on the problems of marriage, divorce and family life is greater than that of men. And this is particularly true for young women who are at the point of decision as to what shall stand in all of these matters.

Modern Ballots

Modern ballots incline to oversize and represent an undue strain on the intelligence of the average voter. A Chicago daily recently published the picture of a lady holding up a ballot which approached a table cloth in size. To be exact, the ballot was a sheet of paper 30x40 inches. Who could vote such a ballot and vote intelligently on all the candidates and issues involved? But this is not all; in the particular case cited the voters will also get three small ballots, described as about the size of napkins.

British Policy in Palestine

The progress of empire is not without its difficulties. As an illustration consider what Great Britain now has on her hands. The latest problem has arisen out of the situation in Palestine. Something like a year ago the trouble between Arabs and Jews made headlines for a while. Apparently Britain has tried to make some readjustments, but has new censure for her pains. Zionist leaders have resigned in protest to the government's statement of policy and Jews generally have been stirred to anything but friendly feelings toward Great Britain.

Financial Panics

In the belief that some financial panics can be averted, it is reported that the French government is determined to make a serious effort to fix responsibility for certain recent market-depressing happenings. "The police will try to determine, for example, how the day after the German elections a report was telephoned by the Geneva correspondent of a central European news agency that the Italian minister to Belgrade had been assassinated, and a similar story was spread around France about Foreign Minister Briand being shot at Geneva." It is at least to be hoped that such efforts will serve as warnings to irresponsibles.

That There Be Less Defectives

On Jan. 1 of this year there were in England and Wales 142,387 known defectives. That is, between three and four persons per thousand were listed as defective. Now England and Wales are not exceptional in the matter of defectives. Every land has them. But the degree of responsibility assumed in civilized lands, suggests that if society must care for its defectives it also has a right to say whether or not defectives should multiply. Apparently this conviction was behind the British Board of Control, when in its latest annual report on lunacy and mental deficiency the board demanded "legislation prohibiting the marriage of defectives." The board points out that such legislation would be a measure of great social utility.

Challenge to a Rural Church

According to the 1926 Religious Census, the membership of the Church of the Brethren was about one-third urban and two-thirds rural. Thus the larger challenge which comes to our fraternity is what can be done for and through the rural churches of America. As to doctrine, our emphasis upon such wholesome principles as industry, honesty, self-control, simplicity, and brotherhood, is a great asset. But we do need to give thought to some special problems. In so far as we are a rural people, our ministerial problems have that cast. That is, the most enthusiastic advocate of the trained ministry must see that our ministerial forces should not be trained away from, but principally to meet the needs of rural churches. And this is a real challenge which appears as the possibilities of the rural field are better understood.

Science and the Home

The elaborate program of the school doubtless leads some parents to feel that they are largely released from all responsibility. And yet, the fact remains that the child's life outside of school is quite as important as that which is lived under the teacher's eye. All that touches the growing boy or girl makes its impression. Says one writer: "When we realize this, we become more alert to the advantages and disadvantages of their home life and their outside companionship, and what it all does for them and to them. When we realize that, we begin to understand what education is—that it is the whole developing process of life—not merely what goes on in the schoolroom from nine to two or three. Thinking about education in this way makes us less apt to let go when schooldays come—laying the whole burden of education on the teachers and the system." The fact is that science as applied in the schoolroom, rather than releasing parents, but adds responsibility in the sense that it makes it possible for them to do a better job of child rearing.

A Banker on the Simple Life

In contrast to the prevailing view, Eugene R. Black, governor of the federal reserve bank of Atlanta, is credited with the statement that saving and debt liquidation is the true key to prosperity, rather than spending to keep the ball rolling. Said he: "I believe that we must be just and that we have to pay our debts. To do that I know that we have to economize. We have been living in an automobile, a Frigidaire, a radio era. We can not pay our debts and continue in that atmosphere. Let us not fool ourselves. We can not have any permanent prosperity when there is a load of debt around our necks." All of which sounds to us like a banker's argument for the simple life.

Three Kinds of Doukhobors

The next time you hear of the strange antics of the Doukhobors just set it down that what is said is likely true for about one out of forty for the whole body. A writer for the Friends Intelligencer who traveled about 6,000 miles in order to visit all the main Doukhobor groups in Canada, who visited in scores of homes and was with them in their group meetings, says that there are really three kinds of Doukhobors. Says he: "The Doukhobors are divided into three groups. Many beliefs they hold in common yet there are some very distinct lines of cleavage. The Independents numbering about 8,000 live in separate homes and most of them own their farms or village property. The Community Doukhobors, in all about 7,000, possess their lands in common. The Sons of Freedom, some 400 in number, are regarded by the other groups as extremely radical, and the publicity relative to this fanatical element is certainly mortifying to the other two groups. The nude parades of these fanatics are put on to demonstrate their disapproval of present forms of governments and of public school systems." Of course the point of this paragraph is not just that there are at least three kinds of Doukhobors. It is rather that in most walks of life it is a few curious specimens who get the headlines and otherwise embarass the people who tend to their own business.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Peace

1 Corinthians 14: 33

For Week Beginning November 9

God Is Not a God of Confusion but of Peace

Our hope for peace could have no firmer foundation than this, that God is a God of peace. Notice, the peace of which he is the Author is the opposite of confusion. There is purpose, justice and progress in the peace God gives (Rom. 15:33; 16:20; 1 Thess. 5:23; Heb. 13:20).

Peace With Justice

Peace with injustice only protects the oppressor and perpetuates the oppression. Christ came, not to send peace so long as the relationships of men are not in accord with the will of God (Micah 4:3; Isa. 2:4; 11:3-5).

Peace Within

This is the peace that matters most. One can not have it unless he lives in harmony with the truth which God has made known to him. Only the sincerely good man can have this peace (Psa. 4:8; 55:18; Isa. 26:3).

Why Is Peace Desirable?

Is it because strife is so costly, or so uncomfortable, or so hard on the nerves? Or is it because peace is so pleasant? None of these is the real reason. We should desire peace because in it we can work more nearly to the limit of our powers. War thwarts the highest purposes of life. Peace is often costly and laborious. It calls for sacrifice. We want it that our lives may bear the largest possible amount of fruit (Matt. 5:9; Psa. 133:1).

Discussion

Name some very definite things which we can do to promote peace in the world, in the home, church, community, nation and between nations.

R. H. M.

One Pastor's Estimate of the Church Paper*

"I have come increasingly to the conviction that I should make persistent efforts to induce my people to take and read the church paper. I regard the church paper as the pastor's assistant, a necessary member of my staff, and that for three reasons:

"1. The church paper is an **educating** medium. Many of our troubles in the church are due to lack of information. No up-to-date farmer is without a farm journal. No progressive doctor fails to subscribe for a medical journal. In order to have a well-informed people, the pastor needs the help of the religious press.

"2. The church paper is a **stimulating** medium. Both pastor and people run short of ideas and tend to get into ruts, unless they are stirred up by the fresh points of view and outlook which come to them from being brought into contact with what other groups are doing and thinking.

"3. The church paper is a **broadening** medium. Parochialism and provincialism are subtle dangers. To avoid them, we need to be in touch with the currents of life that are flowing into the whole Christian movement throughout the world."

* The above is the substance of what a pastor with twenty-seven years of experience said about his church paper. We pass it on because the estimate is true for our own church paper.

Brethren Publishing House, Elgin, Ill.

Enclosed find $2 to pay for a year's subscription to the Gospel Messenger.

Name .....

Street or Route .....

Town ..... State .....

A Crow and a Calf

(Continued From Page 691)

they ate a few of his raspberries. He was to furnish the ammunition. His yard was full of maple trees, and the trees were full of blackbirds. I never missed a shot. The ground became fairly black—with here and there a convulsion, and a note of deadly pain. For the end was not always mercifully quick. Thump after thump the little corpses smote the grass green sod. I was on exhibition; quite a few of the neighbors were gathered to see me shoot. Two of the spectators had small stomach for the business, however—Mrs. Barlow and my mother. Never could either of them quite reconcile even the approved and respectable packing house killing with their understanding of Holy Writ.

But I fired again—and did not miss. He was a big fellow, and he hated to die. But my bullet struck him squarely through the breast, and spun him backward clear around the limb. But desperately he hung on, with one clutching foot, the other leg, paralyzed, sticking out straight and useless. Then there began to patter down on the grass, softly, like rain, the rapid drops of his blood. He pecked at the red hole, and crimsoned his beak with his own life stream. Presently he gave one last wild, wondering, despairing look around, and then let go; and there was another thump, right at my feet. I picked him up, to note my marksmanship. It was good. Right through the heart—the very center of it, I knew. They always died like that, from a heart shot; sometimes it took a long time; and nearly always death came with spasmodic cramping. I was using the common .22 short ammunition, with hollow point bullet. Its effect was all its makers claimed for it. The entrance hole was only of the diameter of the bullet. But the exit hole—it readily admitted the end of my thumb. Try one of those dum-dums on a bar of laundry soap, and see. The effects in soap and in flesh have been found to be very similar.

That was certainly fine ammunition. I would write at once endorsing it, and would never use any other make. And then I rubbed my thumb and forefinger together. They were bloody, sticky. I can feel it yet. Then I spread wide apart the wondrous flying equipment of the dead bird. What a beautiful thing he had been! How had God made him for flying, and for liberty! And I had marred him! Suddenly I saw that there was something wrong here—I had always felt it, but was used hitherto to overcome the feeling with thin argument. But now those arguments availed nothing. I had interfered with something divine—a divine scheme of some sort had been brought to a hideous end by my hand. Brutish, ignorant, cruel, I could make no blood—but I could shed it. And I had tortured—caused fearful agony, of fear and death.

Of course, juvenile crises like this affect a boy, usually out of all proportion to the realities of the case. And yet—I do not know. Is it really that—or is it that we are not so blunted then, and see things clearly? I know this—I have never altogether gotten over it. It was my last kill. To kill anything since, has been simply impossible. I suppose it is a ridiculous confession to make, but the last string of fish I ever caught I threw back one by one into the river, after one of them had jerked, in the August sun, and died, as he hung on my stick through his gills.

Perhaps there is among the blackbirds today a lore, wherein it is related or sung of a hero amongst them who gave up his life to appease an enemy and make of him a friend for all other birds to come. I hope there is, for it is true. I have done them much good, since; or at least no harm. It is a strange thing—I still love a fine gun. Why? If I were a rich man, I should have me a gun room, filled with master pieces. I think, upon analysis, that this is because they require in their making all the finest skill of the jeweler, the blacksmith, the rail splitter, and the cabinet maker—and of the artificers in iron and in brass and in leather; yes, even in silver and in gold. But I have no use for such a piece of workmanship, except on the range, as an instrument of precision. And of late years, only a few can afford them, anyway. Also, why do sportsmen shoot the creatures they love—or love those they shoot? For they do; it is not hypocrisy.

But to get back to Bushanda—"Shandy." When he was become something of a crow, he possessed fully that omniscience common to his tribe—but something more besides. He somehow knew that he was perfectly safe with me, or in my neighborhood. Wherefore he was some time with us, and partook largely of our substance—fruit, corn, vegetables; the delicious slop we made of screenings and hot milk and carrots and apples and cabbage, for the blooded Poland Chinas. But we got "a blessing with the lave, and never missed it."

Collinsville, Ill.

A Plea for World Peace

BY ORPHA BOLLINGER

At the present time world peace is one of the subjects engaging the thought and attention of the people of every nation. It is hard for the people of the safest nation of the world to realize how unstable the world is. But let us pause for a moment and ask ourselves some questions.

"Will the council of the League of Nations, as final arbiter under the Locarno treaties, be able to adjust amicably between Germany and Poland, the possessions of upper Silesia and the Polish Corridor?"

"It is no secret," you will have to reply, "that there is not a German in Germany who regards the present arrangement as final and for very substantial reasons; yet Poland says that it is unalterable."

"Will the conflict in economic systems between Russia and the rest of the world ever lead to armed conflict?"

There is no answer.

Another imporant question is: "How long will a recovered Germany remain disarmed in the center of an armed Europe? If it is true that in the present state of the world, armaments are essential to national security, will Germany not demand by and by the right to be secure? What effect would this development then have on her neighbors and ultimately upon the peace of the entire world?"

You reflect, too, on the fact that the Great War ended only twelve years ago. All other wars in historic times were dwarfed in comparison with this stupendous human conflict. The loss of human life and treasure were great beyond comparison. The devastation wrought by the war was incalculable. Cities and villages were ruined or utterly destroyed over thousands of square miles. Widows and fatherless children numbered millions. For a half century to come hundreds of thousands of maimed and crippled men will be seen plodding the streets of the cities of Europe. Such was the human wreckage cast up by the great storm.

Yet boys are growing up who do not know what war is, and they are glorifying it again just as their fathers did. This is true here and is equally true in Europe.

Many of the boys also inherit hatreds, nationalistic hatreds, such as seem to be endemic in the Balkans, and not there only. These hatreds have been strengthened by the sufferings and the propaganda of the war. Nationalism pervades large groups and inspires organizations to a degree nothing less than psychopathic.

"China for the Chinese," "Mexico for the Mexicans," "America for the Americans," are slogans that are utterly at variance with the increased economic interdependence of the post-war world; yet, they are having enormous influence on national policies. Our own people stoutly advocate "the open door" in other countries while we keep our own door tightly closed.

What about our other relations? Bluntly speaking, we are feared and misunderstood throughout Latin America and Europe. Every politician who wants to gain applause has simply to inveigh against our imperialism if he lives in South or Central America, or against our greed if he be an European.

The philosophers of the late seventeenth and eighteenth centuries, inspired by the idea of the unity of mankind, also persistently decried war. Comenius said: "Europe is indeed divided from Asia, Asia from Africa, Africa from America; kingdoms and provinces are indeed separated, by mountains and by valleys, by rivers and by seas, so that we are not able to come together. Nevertheless, the earth bears and nourishes us all; the air surrounds and gives life to all of us; the same sky covers us; the same sun and the stars about us give us light in turn. We are all citizens of the earth together. What is to prevent from coming together in the same common life under the same law?"

The American peace movement of 1928 is young, insufficiently informed and insufficiently organized, and therefore as yet inadequate for the achievement of its great purpose. Such successes as we have won have been due to the mistakes of our opponents more than to our own wisdom and power. The hope of the movement lies in its vigor and moral purpose, its growing unity of action; and most of all, in the fact that the hour has struck in the world's history for the abolition of war. *We must end war or perish.*

To educate this great nation on so complex an issue will require intensive organization, the development and standardization of the best methods, and many other factors which we have not time to discuss here.

It is recognized throughout the world that America is the "Key of World Peace." It is the task of the American peace movement to see to it that our country is adequately prepared for its great mission.

We are a peace-loving people. So are the masses in every civilized country. Few men today want another world war. But we are not going to receive peace on a silver platter. Sentiments will not end war. We must achieve peace by laborious and sustained efforts on well thought out lines. And the time to stop the next war is *now.*

A great World Court and League of Nations, firmly supported by world opinion and by the teaching of goodwill and international understanding in the schools of the world, with armies and navies reduced by successive disarmament conferences to police forces—this is the shining vision at the end of the road. But many steps must be taken before we reach our goal.

Let us quote what one of our poets has said:

"For I dipt into the future, far as human eye could see,
Saw the vision of the world, and all the wonders that would be;

"Saw the heavens fill with commerce, argosies of magic sails;
Pilots of the purple twilight, dropping down with costly bales;

"Heard the heavens fill with shouting, and there rain'd a ghastly dew
From a nation's airy navies grappling in the central blue;

"Far along the world-wide whisper of the south-wind rushing warm,
With the standards of the people plunging thro' the thunder storm,

"Till the war drum throbb'd no longer, and the battle flags were furl'd
In the parliament of man, the federation of the world."

South Whitley, Ind.

The Christian Home—America's Fundamental Need

(Continued From Page 695)

lenting authority. The story is told of little Bobby and his mother who were out strolling in the woods one day. They came upon a very gnarled and twisted oak tree. The mother turned to little Bobby and asked: "What do you suppose caused that oak to grow so twisted?" Little Bobby in his innocence replied: "I don't know mother. I 'spect somebody stepped on it when it was little." Ah, yes! Bobby's childish mind spoke wiser than he knew. How many wrecks along the sands of time were stepped on when they were little.

A good example exerts a tremendous influence over a child's life. If precepts and example conflict a child feels himself in a world of chaos. He can not reason his way out. A child is given at birth a great many instincts, the most common ones being: imitation, impressionability, and habits. Thus it is that we should strive to keep the perfect example before the children.

Dr. Lyttleton says the reason most Christian or professing Christian homes fail is because of their double-mindedness, by which he means that in them precept and example conflict. The parents say one thing and do another. The result is that the atmosphere of the home is uncertain. We profess to trust God yet we worry and hurry, fume and fret, as though we had no Father. We are too busy to give our children more than perfunctory attention. We hold that it is more blessed to give than to receive, yet we live as if getting were the whole thing in life; and we grumble every time we are asked to give no matter how worthy the cause; and we show that public opinion is our real authority, by our anxiety to know what other folks are giving. We command our children not to lie, and then we compel them to lie when the question is whether or not we should pay fare for them on the street car or train—selling our integrity and their character for a dollar or two, or perhaps even a few cents.

Emerson said: "Don't harp the bad, but chant the good." The devotional life of a home is one of its noblest assets. The unconscious influence of the religious spirit found in homes where the parents and children worship together is a mighty power in moral and spiritual education. As mothers you know it is useless to attempt to correct a child when he or she is having a tantrum. The parent should avoid being noisy and harsh. Many times it is the quiet talks and prayers at bedtime that have the power to transform a little life.

A Christian home will sponsor good music, beautiful pictures and worth while books. Every child is unconsciously influenced by them and we can not express in words the tremendous value they are to young minds. But the same rule works both ways. Who can trace to the end of the road the pernicious influence of music, pictures and books when expressed in their degrading forms. Many an innocent youth has been led astray by the evil effects of degrading pictures, stories and books. Eternal vigilance is the price Christian parents must pay for the noble characters of their sons and daughters. A neglected garden soon turns to weeds. We must plant virtue when we are attempting to pull up some undesirable habit.

On July 4, 1926, Ex-President Coolidge gave an address at the Sesquicentennial Exhibition in Philadelphia. In it he made the following statement: "The things of the spirit come first. Unless we cling to that all our material prosperity, overwhelming though it may be or appear will turn to a barren scepter in our grasp. If we are to maintain the great heritage which has been bequeathed to us, we must be as the fathers who created it. We must cultivate the reverent spiritual leadership which they showed." This might be called the "Declaration of 1926."

I wish to quote Judge Florence E. Allen of the Supreme Court of Ohio in a recent article of hers, "Christianity and Government." She says: "The root of all good things is in the home. Out of the home come the sanity and strength that have made this country what it is. And when I talk of home I do not mean simply the physical center which develops around the house where a family lives. The home is not simply a place to gather up blankets for an automobile trip or to make sandwiches for an excursion. The home is not just the base from which to leap off to some place else. The home should be the spiritual center of the family, the citadel of quiet in which the individual can develop himself to his fullest capacity. In order to build that kind of a home, the mother's responsibility is not limited to making fine pickles and excellent pies, and the father's responsibility is not limited to paying the grocery bill. There is an ethical and spiritual responsibility which rests upon every one who makes the home, and in that task the coöperation of both mother and father along spiritual lines is essential."

So in conclusion I urge that we build the Christian home in America, that our nation may have moral and spiritual education in abundance. In simpler days the church was the natural social center in America because there was almost nowhere else to go, no other group up than church folk to associate with. Now we tend to go almost anywhere else than to the church for social life, recreation and play. The time has come when the church has to compete with commercialized amusements, public dance halls and the like for the souls of its young people.

Ideals must be located in religion to produce the highest type of character. Only as you give a child an ideal can you permanently affect his conduct. The greatest of all heroes is Jesus of Nazareth. He increased in wisdom and stature and favor with God and man. He shall not have lived in vain if through our efforts, our sons and daughters of America catch a vision of his perfect life.

"Dear Lord, I do not ask
That thou shouldst give to me
Some high and noble work of thine,
Some noble calling or some wondrous task.
Give me a little hand to hold in mine,
Give me a little child to point the way
Over the strange sweet path that leads to thee;
Give me a little voice to teach to pray;
Give me two shining eyes thy face to see.
The only crown I ask, dear Lord to wear
Is this: That I may lead a little child.
I do not ask that I should ever stand
Among the wise, the worthy or the great;
I only ask that, softly, hand in hand,
A little child and I may enter at thy gate."

Beatrice, Nebr.

CORRESPONDENCE

WHAT NEXT IN THE CHINA POLITICAL SITUATION?

Nearly three years ago the revolution that was started in the southern part of China was successfully carried to a close. The Chang element that was in power in Peking was driven out. To do this of course took a combination of forces, but the leader was Chiang Kai-shek.

Naturally when the new government was being organized, he became the president and leader of the new regime. He started with great enthusiasm and seemed to get a rather healthy government started.

However, he was too anxious to please friends and relatives and so he got these into important paying offices. This did not sit well, and soon several of those who had helped him win the revolution were criticizing the new ruler. They withdrew from the government for they felt that their ideas were ignored.

Governor Yen Hsi Shan and General Feng Yu Hsiang have very good ideas of economy and they felt that the government was too extravagant. They declared against this, but their ideas were not heeded by the president who was growing stronger and more dictatorial all the time.

These two men could not stand to see the government become a one man government, and that a very extravagant government, so they rebelled. They had a lot of friends. Governor Yen showed that he was not in the affair for selfish purposes, for he said to the president that if he would withdraw, he himself would also withdraw, and a new government could be formed without the influence of either of them. Of course Chiang Kai-shek would not do that and so the war followed. Chiang said he would drive back the revolutionists in a month. He did not judge rightly, for after six months of terrible misery on both sides, for many lives were sacrificed on both sides, the struggle had not ended.

Much material was destroyed and finally the revolutionary people could hold out no longer and they withdrew and lost heavily in doing it in the sector where they retreated. Both sides were nearly exhausted and were watching for a chance to quit.

Chang Hsueh Liang of Manchuria came out as a mediator. Yen heard him gladly and began to withdraw his men and give up the places to Chang and his force from the far North. Chang is now settling in Tientsin and Peking. He is mediating but at the same time feathering his nest where his father was driven out a few years ago. The government at Nanking seems to take his coming gladly, but to date we hardly know what all is in Chang's mediation. He seems to be mediating with several hundred thousand soldiers marching into the territory that was controlled by Yen. What the outcome will be we cannot tell. He declares that there must be but one government and that must be a democratic one.

Yen and Feng seem to have lost the battle so far as military things are concerned, but all think if Chiang stays in the place of leadership he will have to give up the one man rule idea and pass out the good offices a little more widely, and best of all will have to become more economic in his government. If these things are brought about, even though Yen and Feng have not won in battle, they will have succeeded in getting their ideas to prevail. If this really comes to pass, and it looks like Chang would insist on that being done, then the efforts of these men will not have been spent in vain. If peace can come again the common people will be happy. All are tired of war and the sooner peaceful methods can be employed the happier will the common people be.

No one seems to know which side Chang Hsueh Liang favors, if either one, for he is friendly to both. What will become of his efforts is yet to be seen. Both sides seem so exhausted that they will likely listen if he presents a reasonable plan to end the conflict.

Our Province continues to be quiet and we just pray that this peace will continue. Even though our governor has been the leader in the revolution the scenes of battle have been so far away that our own district has been quiet all these months except for rumors. Financially the province is getting in badly, but crops have been fair and with but few exceptions our Shansi will be able to get over the year all right. What will come next? We will just wait and see.

F. H. Crumpacker

OUR STUDENTS

Each young man or woman student, coming from our various Brethren churches to our city, we claim as a student of ours. Every fall many come to enter the colleges and other educational institutions of the city. We welcome these to the First Church at Dauphin and Carlisle Streets. Dauphin is 2300 above Market Street, and Carlisle Street is the first street west of Broad Street.

Last Sunday at the close of the service, when looking back, my heart was made to rejoice in seeing two rows of young men. I spoke to them and found out that they were brethren from outside of the city churches, attending colleges, etc. I thanked God for their presence and was glad that they delighted in coming to the house of the Lord while the city invites them to many other places.

A father of one of these young men was trying to locate his son in this large city. Having failed, he decided to try the church, and to his joy he found him in Sunday-school. Blessed is the father who finds his son in God's house. Blessed are the young men and women who will first seek the kingdom of heaven; for then the material things they are searching for will be added to them.

This is an appeal to all parents who have children in our city, or any one who has friends in the city, to write to the pastor, Bro. Ross D. Murphy, 2260 N. Park Ave., or the writer, 1906 N. Park Ave., and we will gladly look these young people up and welcome them to the church services: 10:30 A. M., Sunday-school; 11:30 A. M. and 7:45 P. M., church services; midweek prayer service each Wednesday, 8 P. M. We have a very active Young People's meeting each Sunday evening at 7 o'clock. Visiting members add much to the interest and inspiration of these meetings. May others come and enjoy these blessings. We feel that each brother and sister who comes to the city is one of us.

Mrs. Wm. H. B. Schnell

Philadelphia, Pa.

CHRIST MAGNIFIED IN CHIN CHOU

When I arrived in Chin Chou July 30 after the summer evangelistic conferences my class gathered from many villages had already started work. We had planned a month of classes, the forenoon to be spent in study and the afternoon in an industrial class in hand wool weaving. The class was not large, for we had to pick our people. We wanted the ones who could spin and weave, and who could think in terms of a new way of doing things.

The Famine Relief Commission had learned that I was interested in a project of using local wool for clothing, and they felt this was a splendid home industry in case of crop failure. They gave me two hundred dollars toward the experiment. As this industry is developed the people can dress much warmer, using a local product to make their clothing.

We purchased the wool early in the spring at sheep shearing time, and at the opening of the class had over two hundred fifty pounds of raw wool on hand. First we washed it in the river; when dry we picked it to pieces with our hands, to get it ready for carding. After the carding came the spinning which was done on the hand spinning wheels something like the old spinning wheel used at home, only slower and more crude. Last came the weaving, which was the final test.

We also taught knitting, as each must as nearly as possible knit his own suit. Thread for this had to be spun and the people taught to knit. They do well at the knitting, but it was awfully tiresome on one to teach so many and always have some one with a lost stitch, tight needles, or some other trouble.

But it was not just one thing that made the work heavy, but the oversight of it all. However, all went comparatively easy but the weaving. Here they lost heart at every hard turn in the road. But just there is the problem in the experiment, to guide the minds which are not accustomed to thinking outside of their rut, through this project to success with their crude machinery. While I had the best people for the experiment, yet it was uphill pulling all the way. We are not through, but are far enough to see our way through to success.

(Continued on Page 702)

THE RETREAT

(Continued From Page 693)

rightly. The natural growth of such a soul is toward a transformed character in Christ. In all activities God is the center and the outside rim. This third lesson really presented a viewpoint more than a step: all of life is in one's religion. All one's development is development in God if not perverted, and brings forth a Christlike character. It is the abnormal life that lives apart from and outside of religion. The greatest, truest, symmetrical, complete man must be a Christlike man in all his thinking, study, work, and play if his growth is natural as God planned it to be.

The great hope of the retreat was to get people to see their lives as they are and as they ought to be in Christ, and to decide to make the adjustments necessary to become such characters in Jesus Christ.

Chin Chou, Shansi, China.

Nettie M. Senger.

BLACK RIVER CHURCH'S SEVENTY-FIFTH ANNIVERSARY

Choice farming lands and good places to build homes and churches seem to have been the attraction for those who first settled in the bounds of the Black River congregation. Those of the faith of the Brethren came also from other congregations. The first pioneers were Ephraim and Joseph Swinehart and their families, and John White and Joseph Rittenhouse with their young brides—eight members. These transplantings of the faith of the Brethren took place between 1846 and 1850.

The first nine years the services were held in the homes of the members and at special times in barns. They were all-day meetings with a noon luncheon for all in attendance. The first missionaries to this newly constituted colony were for the most part, Brethren Jacob Garver and John Shoemaker of the Mohican church. They went without purse, script and other forbidden things. The saddle horse, wagon, or old-time carriage were the means of conveyance. The distance traveled was about twenty miles. Their pastoral work was successful. They usually stayed all night with the members. It gave the best of opportunity to get into the life of the family. The sheep and shepherd learned to know each other. The gospel was free, without money or price. Home mission deficits were never dreamed of. Their services came from the heart and not from the pocketbook.

It is a matter of interest to note how the wise men from other counties and states came to see this infant mission. Among those who came were John Martin, George Flack, Emanuel Brechly, Elias Dickey, Isaac Smucker, Moses Weaver, Christian Wise, John Shoemaker, Sr., Jacob Kurtz, Henry Davey, John Wise, Peter Nead, and James Quinter. Their coming with free gifts of the gospel kindled faith, hope, and love into still larger demonstrations of the Spirit.

When nine years old this brood of the mother colony was weaned and made to provide for its own future. This took place Sept. 30, 1855, at the home of Joseph Rittenhouse. Jacob Garver of the parent church was chosen elder; Joseph Rittenhouse was called to the ministry, and Ephraim Brovant and John White elected deacons. The call and installation of these newly elected officers was an occasion in which the Holy Spirit was earnestly sought for guidance that the choice might be that of the Lord rather than that of man. The vote was taken privately before the officiating elders who tabulated carefully the results to ascertain the Lord's choice. After their names were announced to the members, and their call to the ministry clearly defined, they took their places before them to be formally received by the right hand of fellowship, accompanied with the salutation of the holy kiss. Following this service seven souls were baptized. They were Samuel Garver and wife, John Wertz and wife, Frederick Dague and wife and Nathaniel Rittenhouse. In the evening of the same day twenty-four charter members sat at the Lord's table. Their names were Joseph Rittenhouse, John White, George Heestand, John Robinson, Jacob Brovant, Ephraim Brovant, Ephraim Swinehart, Gideon Bollinger, Samuel Garver, Frederick Dague, John Wertz, their wives, and Mary Pittenger, and Nathaniel Rittenhouse. All married people excepting the last two mentioned.

The first one baptized after the organization was Mary Rittenhouse, who was nine years old. To receive one so young into the church was unusual in those days, but her testimony for the Lord could not be questioned. Mary afterward became the wife of Tobias Hoover.

This church being a child of home missions, proceeded at once to bear testimony for Christ in near-by townships: Troy and Sullivan in Ashland County, and Huntington, Harrisville, Chatham, Spencer, Litchfield, and Westfield townships in Medina County. Homes and schoolhouses were the usual places for assembling. No collections were taken at the services; the gospel was a free message.

It was not till in 1867, twelve years after the organization, that the first churchhouse was built. It was located in Homer township. In the 1882 division this house fell to the Progressives as they were then known. The following year, 1868, the second house was built on a corner of the farm owned by Joseph Rittenhouse, he donating the ground for both church and cemetery. This house was remodeled in 1900.

The records show that the leadership of the church the first fifty years was as follows, among the ministers: Joseph Rittenhouse, Samuel Garver, Gideon Bollinger, Tobias Hoover, John Pittenger, Chas. Woods, A. B. Horst, John Yoder, Clyde Horst and S. M. Friend. The deacon body was made up of the following: Ephraim Brovant, John White, Jacob Shook, D. J. Myers, Wm. Shoemaker, Tobias Browand, Isaac Myers, John Hart, Henry Kilmer, Levi Dague, and Henry Heestand. The Sunday-school superintendents were: Joseph Rittenhouse, W. F. England, Henry Homan, John Dague, J. B. Wine, Tobias Hoover, John Pittenger, Chas. Woods, Simon Garver, S. M. Friend and Henry Kilmer. This church has certainly been blessed with a leadership second to none in Northeastern Ohio.

The Sunday-school dates from 1868 and was one of the first in Northeastern Ohio. Its record is an earnest teaching of the Word through the years, with souls born into the kingdom. In 1880 this church entertained the third Sunday-school convention held in the District.

In 1902 a missionary reading circle was started by Sister Tobias Hoover. It later grew into the Christian Workers' organization. During the Civil War Eld. Jos. Rittenhouse with a number of others, raised money to save a number of brethren who had been drafted, from going to war. This shows that the church was a profound believer in the doctrine of peace.

Just prior to 1882 the membership was the largest, numbering 132. At that date fourteen members withdrew to the Old Orders, and twenty-five went with the Progressives, thus leaving ninety-three. Decimation continued till in 1896 when the membership numbered about fifty. At this time forty-three members were received, nineteen by letter and twenty-four by baptism. The lamp of the church could not be extinguished however; with zeal and Christian determination the fires of faith were rekindled and a new day dawned; fourteen were added by letter and twenty-five by baptism. Bright hopes were soon put to another test, this time in the loss of their three pillar elders by death in the same year (1907)—Tobias Hoover, Samuel Garver and John Pittenger. In this same year, nine of the lay members also passed away.

A short time after, other changes came: A. B. Horst was called to the Bellefontaine, Ohio, mission; Clyde Horst to the South Bend pastorate, Ind., and John Yoder to Canada. Bro. S. M. Friend was left alone as minister.

From this point the history of the church for the most part is a matter of your own observation. However, a wonderful heritage has come to you, that faith does remove mountains, and drives the darkest clouds beneath the most beautiful horizon of hope. You are to be congratulated for claiming such a rich heritage, and for the contribution you have made to your community, to the Brotherhood at home and in foreign lands, and for the spiritual elements you possess that are capable of carrying you on to your centennial anniversary—twenty-five years hence.

T. S. Moherman.

Ashland, Ohio.

Notes From Our Correspondents

COLORADO

Antioch.—Sunday morning, Oct 12, Bro. J. O. Click preached his farewell sermon, after having served this church faithfully as pastor for over two years. Eld. David Hamm of Denver filled the pulpit in the evening. At present we are without a pastor, but are keeping up Sunday-school and Christian Endeavor, hoping that a pastor may soon be secured to help us. I. J. Sollenberger of Denver has been elected elder in charge of this church. Our new parsonage is nearing completion.—Mrs. D. W. Correll, Yoder, Colo., Oct. 21.

Rocky Ford.—Since our last report one of our number has passed on, and twelve have been added to our congregation by church letter. The juniors and intermediates joined hands in a Vacation Fund Project. They earned money during their vacation for missionary purposes. The amount has almost reached $50 and a few are still to report. The young people, for the past three years, have engaged in a magazine subscription contest. Last year the class netted $75 from this source. They are about ready to do it again this year. A new church building is in prospect which has been a helpful stimulant to both these projects. Two of our members, Brother and Sister W. R. Bish, made an extended trip to Europe and the Holy Land last summer. They attended the Passion Play. Bro. Bish spoke to a crowded house one Sunday evening as he reviewed his impressions of the play. The church met in council Sept. 17 and reorganized our Sunday-school forces for another year. A few changes were made. An installation and promotion service was used Oct. 5. The church met again in a called council to consider some building plans. An architect has been employed, and plans are being made to begin our building in early spring. A School of World Friendship is scheduled for Nov. 9 to Dec. 14. The congregation, in different divisions, will study India as outlined by our central office. God has blessed the people of this valley with another good crop. We are grateful and are trying to be good stewards. Church attendance and interest at both morning and evening services are fine. —Harvey R. Hostetler, Rocky Ford, Colo., Oct. 22.

FLORIDA

Sebring.—Since our last report one was baptized at the Lotella Mission. At the recent council meeting two papers were passed on to District Meeting. Plans were made for the enlargement of the kindergarten room. The election of Sunday-school officers resulted in retaining the former superintendent, Bro. J. H. Hollenberg. We had our rally day and promotion service on Oct. 5. Sister Anna Miller, formerly of Bethany Bible School, reopened the kindergarten on Oct. 13. Eld. J. W. Rogers has just returned from holding a revival meeting at Lexington, N. C.—Mrs. S. Puterbaugh, Sebring, Fla., Oct. 20.

IDAHO

Nezperce church met in members' meeting Sept. 21. Church and Sunday-school officers were elected for the church year. Bro. Reed was unanimously elected elder; Sister Ada Bellup, clerk; Bro. Ralph Thomas, Sunday-school superintendent; Sister Mattie Thomas, Messenger agent and correspondent. Sept. 28 we enjoyed our annual homecoming. Oct. 10 the district W. C. T. U. convention was held in this church with about forty delegates present. Bro. Amos Reed and Rev. Clapp, Methodist, gave interesting talks.—Mattie E. Thomas, Nezperce, Idaho, Oct. 20.

ILLINOIS

Astoria church met in business meeting Oct. 7. A number of officers were elected: E. O. Norris was retained as pastor and also elected elder; Sister Anna Blickenstaff, president of the Christian Workers' Meeting; Sister Rose Wickert, reelected Messenger agent; and the writer, church correspondent.—Mrs. Rosella Sullivan, Astoria, Ill., Oct. 22.

Cherry Grove.—Sept. 7 Bro. John R. Snyder of Tyrone, Pa., came to this church to begin a series of meetings. On that day we had a homecoming with dinner at the church. In the afternoon we had speeches by P. F. Eckerle, Frank Sword, Frank Mellinger and Ned Esbensen, with old time singing and special music. Sept. 21 the meetings closed with twelve accessions by baptism. We received one family of six and another of three. At the close of the meetings our pastor, W. A. Deardorff, and family accompanied by Eld. I. R. Yoder left by auto for Wenatchee, Wash. During his absence of two months Bro. Deardorff has arranged for the appointments to be filled by speakers from Bethany, Elgin and Mt. Morris. A new cement road built a year ago joined by gravel to the church does helps to bring many to our services. Our Sunday-school is flourishing. The new superintendent, Bro. Robert Rowland, is already showing his efficiency. Our Aid has plenty of work. The junior Aid, meeting at the same time is doing some fine work in making and selling quilt for baby beds. —Lillie M. Fimifrock, Lanark, Ill., Oct. 16.

Lanark.—Aug. 10 this church had the pleasure of listening to one of the most beautiful programs of sacred music ever given here, being rendered by the Æolian quartet of La Verne College. The last week in August we entertained the District Meeting of Northern Illinois and Wisconsin. At our last business meeting our pastor, I. S. Eschliman, presented his resignation to take effect June 1, 1931. With much regret the church accepted it and Bro. Eisenbise and family will move to Pasadena, Calif., to minister to the church there. Bro. Arthur Knepper is the new superintendent of the Sunday-school, with Bro. Rebert Livengood as assistant. The average attendance for the past year was 190. The love feast and communion service was held Oct. 12. Etta Horner, Lanark, Ill., Oct. 21.

INDIANA

Beech Grove church began a series of revival meetings Sept. 28 and continued two weeks, ending Oct. 12. The meetings were preceded by two weeks of cottage prayer meetings. Our pastor, Bro. C. H. Hoover, brought us sixteen Spirit-filled messages. Bro. Riley Kendall of Topeka, Ind., had charge of the song service. Special numbers were given each evening by the leader and visitors from neighboring churches. The meetings were well attended and the interest kept up to the close. Two were reclaimed and three were baptized on Sunday afternoon, Oct. 11, before our communion services. Bro. Kendall remained with us the third week for the purpose of training some young converts and for the practice of real gospel singing. Brethren C. H. Hoover, Moses Smeltzer, Frank E. Hay and Marion Norris were the ministering brethren at our love feast on Saturday evening. About 30 members were present. Attendance at Sunday-school last Sunday was 180. Our Aid Society is meeting in the different homes of sisters, and much work is being accomplished. The junior Bible class is making preparation for putting on a missionary playlet for the purpose of raising mission money. Bro. E. O. Norris and wife of Astoria, Ill., visited us this week. Oct. 23 the church is giving a farewell dinner in their honor. They will take charge of the Mexico home in Mexico, Indiana about Nov. 1.—Mrs. Nora W. Whelchel, Pendleton, Ind., Oct. 20.

Elkhart Valley church held their quarterly council Sept. 26. A new board members were elected. Oct. 5 Bro. V. C. Furry conducted our installation service, also giving us a sermon afterward. Our revival meeting begins Nov. 2 conducted by Bro. J. F. Burton Dora Hendricks Kreider, Goshen, Ind., Oct. 20.

Kokomo church held her love feast Sunday evening, Oct. 19. Elder Forest Hostettler of the Santa Fe church officiated. We were present and enjoyed the fellowship and inspiration afforded. At the morning service Bro. John Root preached a wonderful sermon. Our elder, J. G. Stiffler, and wife from Flora were present, also several other visiting ministers. Nov. 9 has been set for an all-day meeting in remembrance of the dedication of the Kokomo church.—Mrs. Anna Dawson, Kokomo, Ind., Oct. 23.

Liberty Mills church held their quarterly council Sept. 23. Sunday-school and church officers for the year were elected. Bro. A. R. Eikenberry, our present elder, was reelected; also the superintendent, Willard Roberts. Bro. J. O. Winger will serve as pastor for another year. Oct. 12 Bro. Winger gave a report of the District Meeting of Middle Indiana. In the evening the B. Y. P. D. gave an interesting program. Oct. 19 Brother and Sister Ira Moomaw gave some interesting talks on their mission work in India. Bro. W. H. Miller filled the pulpit in the evening.—Mrs. Lizzie Landis, Claypool, Ind., Oct.

Monticello.—Our pastor, A. R. Showalter, began a two weeks' meeting Aug. 31 at the Guernsey house. He preached eighteen Spirit-filled sermons. Bro. Earl Dulling led the song service. Bro. Showalter was our delegate to District Meeting held at the Huntington church. Our council was held Oct. 9 at the Guernsey house. The love feast was held Oct. 11 at the Pike Creek house. Two have been baptized recently. Bethany Day is to be observed Oct. 26. A teacher-training class has been organized at the Pike Creek house with A. R. Showalter as teacher. The Christian Family is to be studied. The Thanksgiving services are to be held at the Pike Creek house.—Mrs. J. F. Kelburger, Monticello, Ind., Oct. 20.

Oak Grove met in council Sept. 22. Plans were made for our love feast which was held on the 27th. One sister was reclaimed. Our Sunday-school was reorganized. We are looking forward to our revival meetings in the near future. Bro. J. O. Kessler has been secured as our evangelist. The date for these meetings has not been set. We are very sorry to report the death of the sister who was reclaimed. Previous to the love feast she had been accepted into the church, and enjoyed the love feast with us, seemed to be in reasonably good health and on the following Sunday while she was taking care of her household duties and preparing to go to the morning services she was very suddenly stricken with a complication resulting from gallstones and died in a few moments. Her going was a shock to us but it impressed us with the fact that death often comes without warning. We are few in numbers at this place but are glad to report that the work is progressing.—Mrs. Claude D. Ullery, North Liberty, Ind., Oct.

Rossville.—A real homecoming was enjoyed by the members and friends of the church Oct. 19. This was formerly known as the Mud Fork congregation and included three places of worship. Many of the members that had attended one of these church homes, came together in the one house of worship at Rossville. This was the time a special effort has been made for a homecoming and it proved successful. After an overflowing Sunday-school and church service dinner was served and the afternoon was spent in religious fellowship. Veterans of the cross told of old time devotion to the cause. A reunion of this kind goes beyond any reunion of clan or blood relationship as these are laid aside for real fellowship with those that have been united into the brotherhood of Christ. Some who could not come sent letters of greeting and as they were read, many eyes were filled with tears. It reminded us of Paul's letters to the churches. This homecoming marks the beginning of a revival meeting, and the invitation was given at the close of the day for any who had wandered from the faith of their fathers to return home spiritually.—Lillian A. Hall, Rossville, Ind., Oct. 21.

West Eel River.—Our church met in love feast services, Oct. 11. A good spiritual meeting was enjoyed by all present. Bro. Long of West Manchester church officiated, with Bro. Wright and Bro. Miller, our pastor, assisting him.—Edith M. Heckman, Silver Lake, Oct. 23.

West Marion church met in council Sept. 11. It was decided to hold our love feast on the evening of Nov. 13. We had election of officers for the year beginning Oct. 1. Bro. Arthur Priser was reelected Sunday-school superintendent, with Bro. Marshal Pence, assistant. J. W. Norris, Marion, Ind., Oct. 16.

IOWA

Council Bluffs.—Our church met in council Oct. 6. It was the regular time for the reorganization. Mrs. D. P. Hutchison was chosen as clerk; Mrs. Juneta Larsen, Publishing House agent and correspondent. The pastor submitted a plan for approval, that he exchange pulpits with the pastor of the Lincoln Church of the Brethren, a series of meetings this fall and winter. The meeting will be held sometime soon after Christmas. Three splendid young people accepted the invitation and came forward to publicly accept Christ in the meeting last Sunday evening. Several of our group attended the love feast in the Omaha church Oct. 13, which was a real spiritual feast. Our Sunday-school was reorganized in September. A very impressive installation service was held the first Sunday in October. A promotion service was the last Sunday in September. Mrs. D. P. Hutchison was again chosen as general Sunday-school superintendent. The writer is in charge of the children's work.—Mrs. Homer Caskey, Council Bluffs, Iowa, Oct. 20.

Libertyville.—Our revival meetings conducted by J. Edwin Jarboe to Oct. 12. Much interest was manifested throughout the meetings. As a result ten were baptized, one was reclaimed and two went to other churches. Our love feast was held Oct. 13, following the baptismal services. One hundred and ten were at the tables, including several from neighboring churches. Bro. Shelly officiated. Sunday-school was reorganized with I. A. Ogden, superintendent. The new officers took their places Oct. 5.—Mrs. Susan Glotfelty, Batavia, Iowa, Oct. 20.

KANSAS

Chanter.—Our love feast will be held Nov. 8 beginning at 11 A. M. Following this Bro. D. R. McFadden of Smithville, Ohio, will begin a two weeks' series of meetings. We are expecting Bro. M. Mays Emery of Haxtun, Colo., to conduct the song service. Aug. 24 we were privileged to have with us the La Verne quartet; they gave us a real spiritual message. Quite a number from here are planning to attend the District Conference at Portis.—Linda Flora, Quinter, Kans., Oct. 20.

Prairie View church met in council Sept. 25. Bro. Geo. Burgin was elected elder for the year, and Sister Emma Armentrout, Sunday-school superintendent. The church voted to have a love feast Nov. 1, at 7 P. M.—Minnie Dague, Scott City, Kans., Oct. 23.

KENTUCKY

Constance.—Sept. 21 to 28 Bro. R. H. Nicodemus of Covington, Ohio, gave a series of meetings, giving a very interesting interpretation of the book of St. John's gospel. Although none publicly accepted Christ, a greater interest is being shown by the community. Oct. 12 the ladies' class of the Trotwood Sunday-school, accompanied by their teacher, attended Sunday-school here. Bro. Wm. Swinger of Englewood, Ohio, preached in the evening.—Lawrence Rodamer, Constance, Ky., Oct. 20.

MICHIGAN

Buchanan church met in council Oct. 5 and elected church officers for the coming year. Bro. J. W. Grater will be our pastor. Oct. 11 we had our love feast with Bro Geo. Sherek of Middlebury, Ind., officiating. A goodly number stayed for the service Sunday in which Bro. Sherek and Bro. James Kesler gave us very inspiring messages.—Mrs. Ina Cowgill, Buchanan, Mich., Oct. 15.

Lakeview church met in council Oct. 11. The following officers were elected: Bro Leon Griffiths, superintendent; Bro Dorsey Leckrone, treas. Bro. Arthur Hillsamen, trustee; Bro. Chas. Forror will continue as leader. Our pastor was away during September, holding revival meetings at Midland and Sunfield, Mich. All the local appointments were filled during this time by our home ministers. The interest in the Sunday-school and church is gaining and we have good attendance both morning and evening. The young folks take great interest in the Christian Workers' Meeting. The juniors have a missionary band and plan to fill it by Christmas.—Mrs. Cuma Leckrone, Brethren, Mich., Oct. 16.

Midland.—The church met in business meeting Sept. 27. It was decided to have a finance committee consider the budget system and report to the next council Election of Sunday-school officers resulted as Bro Jesse M. Fradenburgh being chosen superintendent. It was decided that the Sunday-school and church treasurers and clerk act as finance committee on budget system. It was also decided to grant the desire to have the Sunday-school conference here the first Sunday in May. The meetings which Bro. Chas. Forror held were well attended. We enjoyed his spiritual sermons.—Vercie Burgess, Midland, Mich., Oct. 20.

Oskaloma church has enjoyed some rare privileges during the summer months. A number of ministers have been in our midst including Dr. Lerch, the late ex-President Taft's personal physician, L. S. Probst, field worker for the Anti-Saloon League, Virgil Finnell, G. A. Carter, Howard Helman, John G. Rarick, Wm Eiler and Warren Slabaugh. The last named filled the pulpit several times This is the second summer that Bro. Slabaugh and family have summered at Oskaloma. At the homecoming, E. C Miller gave the forenoon address using as his theme, The Value of the Church in a Community. Bro. Slabaugh gave the principal address in the afternoon The services were filled with a number of talks by those who at one time were a part of our church family. Oct. 3 we reorganized for the year. Bro Ira was elected elder, and Grace Deal, Bible School superintendent Communion will be held Oct. 18 Dorothy Chang, a Chinese graduate student of Manchester College, gave us an address one Sunday evening concerning some of the Chinese problems and their home life in China Ulery, Onekama, Mich., Oct. 9.

Sugar Ridge church met in council Oct. 11. Bro. J. J. Hamm was elected elder. It was decided to have an all-day meeting at the church on Love Day with communion services in the evening. Installation services were held Oct. 5 for the officers and teachers of the Sunday-school Bro. V. R. Wotring of Woodland, Mich., gave an interesting chalk talk in August. Many from Sugar Ridge attended the all Sunday-school convention at Onekama Sept. 28.—Elizabeth Fox, Scottville, Mich., Oct. 20.

MISSOURI

Happy Hill.—The young people of the congregation worked diligently on a missionary play, The Pill Bottle, to be presented at our District meeting in August. Our instructors were Brother and Sister Merle Wheeler. After a successful presentation in our home church, we were invited to give the play at Leeton. Sept 28 a group drove up from a distance of perhaps sixty-five miles. After the play the young people served a lunch for us. Oct. 12 we went to Kansas City, where we met with a cordial reception. Lunch was served and much enjoyed after our long ride. Everyone seemed to enjoy the play. We concluded that the time was well spent in preparing and giving the play.—Fern Erfkamp, Rich Hill, Mo., Oct. 19.

NORTH CAROLINA

Fisher River church held their love feast and communion Oct. 11 Eld. W. H. Handy officiating. Twenty-eight surrounded the table and felt uplift spiritually by the service. Sunday following Bro. Handy preached an interesting sermon which was highly appreciated by a large number present.—I. W. Pool, Sparta, N. C., Oct. 20.

Oak Creek.—Oct. 11 we held our annual communion service with a twenty-five communing. The service was in charge of Brethren Sheets and Fred Dancey, our pastor. We have been having a good Sunday-school with an average of about forty in attendance. Our pastor also has been having a Sunday-school at Harmon schoolhouse during the summer months to accommodate members and others living at a distance from the church. In the spring Eld. J. R Jackson conducted some splendid sermons, ten being baptized. Bro. Geo. Tucker preached at Harmon, six coming into the church there. The books we have been using are nearly worn out We would like to locate some second hand books. Three or four dozen Brethren Hymnals, Kingdom Songs No 1 or Hymns of Praise would be very much appreciated. Please let us know knowing where we may obtain them, please write F. C. Sheets, Jefferson, N. C., or the undersigned.—Alvin Sheets, R. 2, Crumpler Springs, N. C., Oct. 20.

OHIO

Brookville.—At our August members' meeting election of Sunday-school officers was held, Bro. Vern Dull being chosen superintendent. Prior to our love feast Oct. 5 the church paid the annual visit to all the members. The love feast was one of the best we ever had. Bro. J. W. Fidler officiated. Since our last report one was added to the church by fellowship. Oct. 26 Bro. S. A. Blessing will give us a temperance talk. The church is looking forward to a revival meeting to begin Nov. 23, with Bro Rufus Bucher, evangelist.—Mrs. Arthur Hay, Brookville, Ohio, Oct. 20.

Covington.—Sunday, Oct. 19, our new pastor, Rev. J. O. Click, from Colorado Springs, Colo., was with us. The Covington congregation had been anticipating with pleasure Rev. Click's coming and a large audience was in attendance to welcome him. Rev. Norman B. Wine of Dayton was present and took charge of the installation part of the service, after which Bro. Click gave a very appropriate message on "This Do in Remembrance of Me," preparatory to the communion service which was held Sunday evening. Prior to Bro. Click's coming we had the privilege of hearing several different ministers, among whom were Bro. D. O. Cottrell of New Enterprise, Pa., Bro. C. V. Coppock of Sidney, Bro. Norman B. Wine of Dayton, and on Sunday, Oct 12, Bro. George Beery gave a lecture on the Passion Play as given at Oberammergau. Bro. Beery had the privilege of seeing this play and gave a very interesting discourse on the subject. This lecture was especially appropriate at this time as it was the Sunday before our communion.—Edith Deeter, Covington, Ohio, Oct. 21.

Danville.—Bro. J. O. Winger held a week's meeting during August, giving us uplifting messages. Bro. Walter Workman was elected deacon at the last business meeting. Our pastor, G. W. Phillips, was unanimously elected to remain with us another year. Communion services will be held Oct. 25. Sister Thelma Lauderbaugh was elected Sunday-school superintendent for the year. All Sunday-school officers were installed by the pastor Sept. 28. Rally day was observed Oct. 5, when an interesting program was given and a male chorus of twelve voices furnished several numbers. The Aid Society reorganized Oct. 1. The young people have had charge of the Sunday evening programs preceding the pastor's sermons.—Pearl Ross, Danville, Ohio, Oct 20.

East Dayton love feast will be held on Saturday evening, Dec. 6. We plan a homecoming and all-day meeting with a basket dinner at the church on Thanksgiving Day. You can meet, worship and visit all together on this day, thus observing all its imports Our revival, to be conducted by the home ministry, will begin on Thanksgiving evening. In the afternoon we plan to focus the interests of our homebuilding program, since we are to become self-supporting after Jan. 1. We hope to welcome a number of our friends and former members to be with us, especially is ministerial help appreciated - Van B. Wright, Dayton, Ohio, Oct. 22.

East Nimishillen church met in members' meeting Oct. 17. We are planning for a love feast to be held Saturday evening, Nov. 8. Thursday and Friday nights we will have our preparatory service. Our average Sunday-school attendance during the past quarter was 133. Our pastor and wife acted as delegates to District Meeting The church held rally day services Oct. 12. In the afternoon Bro. C. D. Bonsack brought us a wonderful message by which we profited much The new Sunday-school and church officers took their places Oct. 6 Promotion day services were held the Sunday previous when the officers were also installed. Beginning Oct 15 Bro. Keller will be absent a few weeks in a revival effort.—Mrs. Russell Uplinger, Middlebranch, Ohio, Oct. 20.

Lima.—Oct. 12, missionary day, was one which will long be remembered by this church and vicinity. The day had also been set aside as Bethany day, so our Sunday-school offering was given for that purpose Bro. Helser, wife and daughter were with us and we were given three of the most inspirational messages anyone could hope to hear. Special music was furnished by the Lima and Pleasant View churches. Brother and Sister Raymond Cottrell, who had just arrived from India a few days prior, were also with us. Bro. Cottrell gave us two short inspiring messages. Sept. 4 the church met in council, Sunday-school officers for the year were elected with Bro. Floyd Overholser, superintendent.—Pearl Vore, Lima, Ohio, Oct. 21.

Owl Creek church met in council Sept. 27. Sunday-school officers for the year were chosen with Sister Mary Dowds, superintendent. Plans are being made to secure pastoral service for the coming year Bro. A. D. Helser and wife will be with us Oct. 30 and 31, holding a love feast on the 31st. Nov. 1, a joint Sunday-school institute will be held here.—Mrs. O. H. Beehtel, Bellville, Ohio, Oct. 20.

Union City (Ohio) church met in council Sept. 19 The Sunday-school was reorganized, the superintendent being Chas Mikesell. Our aged minister, Eld. W. K Simmons, who has been seriously ill, is now able to be back in the services part of the time. Sept. 22 Bro. Van B. Wright of East Dayton, Ohio, commenced a series of meetings in our church. He preached very strong and helpful sermons Bro. Wright together with our pastor, Bro. Ivan Erbaugh, visited in a number of homes. We feel that we have been greatly helped and strengthened. As a direct result of the meetings three girls from our junior and intermediate departments gave their hearts to Christ. We appreciate very much the work of Bro. Wright, and also of Bro Erbaugh and Sister Ruth Huff, our chorister, who had charge of the singing and special music. The meetings closed Oct. 6 with a very spiritual love feast, led by Bro. Wright, assisted by Bro. B. F. Sharp. We appreciated very much the attendance of the neighboring churches at our meetings and also at our love feast. Oct. 19-24 an interdenominational training school for church workers will be held in our city, in which several from our church plan to take courses Bro. L. A. Blessing will be with us in the near future for a temperance talk.—Mrs. Wm. Netzley, Union City, Ind., Oct. 20.

OREGON

Myrtle Point congregation held communion services Oct. 18 with fifty-three members surrounding the table. Eld. J. W. Barnett officiated. The local welfare board is putting on a program Oct. 26 especially in the interest of the anti-cigarette campaign, as a measure is to be voted on at the Nov. 4 election to prohibit the manufacture, sale or use of cigarettes in Oregon The writer expects to begin a revival in the Weston church Nov. 16. This church is planning on an all-day Thanksgiving meeting.—C. H. Barklow, Myrtle Point, Ore., Oct. 21.

PENNSYLVANIA

Bear Run.—On Sept. 15 Bro. Walter Berkebile, pastor of the Rockwood church, opened a two weeks' evangelistic effort which proved to be a spiritual blessing to all; four young people received Christian baptism as a result of the revival. The meeting closed with the Lord's supper and communion Sunday evening, Sept. 28, when the house was crowded with communicants and spectators. Eld. R. E. Shober officiated, assisted by Bro. Walter Berkebile. The young people of the church have shouldered the responsibility of having the water piped into the church before winter.—Mrs. R. E. Shober, Connellsville, Pa., Oct. 21.

Cherry Lane.—The church met in council Oct 1. Sunday-school officers were elected for the coming year. Bro. Fay F. Dibert was elected superintendent. Oct. 5 was observed as rally and promotion day. We are glad for an increase of thirty over our number enrolled. Several presented themselves as desirous of becoming new members. Promotions were made with appropriate services in charge of Bro Paul Yoder of Huntingdon; he also had charge of the installation of Sunday-school officers Special music by our pastor, A. J. Replogle, and Mrs. Yoder was appreciated by all. Oct. 12 family day services were conducted by our pastor, with special services in the interest of the Cradle Roll department. Names of eight-en babies were placed on the roll. One sister presented herself for baptism in the afternoon. The love feast will be held Nov. 9 preceded by several evening services conducted by visiting pastors.—Mrs. G. S. Steckman, Everett, Pa., Oct. 20.

Connellsville church has much to be thankful for as they look back over the past four months. The pentecostal season was fittingly observed by the pastor preaching several sermons along that line, and our church uniting in a union pentecostal service with twelve other churches in the city. Our Vacation Bible School was in session for two weeks with an enrollment of seventy-eight and an average attendance of sixty-two, closing with an appropriate program Sunday evening, July 27. On July 17 the Kohan quartet from La Verne, Calif., gave a delightful musical program July 24-25 the first county Sunday-school convention of Fayette County met in our church with Dr Albert C. Wieand as the principal speaker. On Sept 7 and Sept. 21 respectively the church voiced its unanimous approval for the licensing of Bro. Ordo Pletcher and Bro. Remo Pletcher to the ministry; the former is a student at Juniata College and the latter at Bethany Bible School. Sept. 28 was observed as promotion and installation day when fifty children and young people were promoted in the Sunday-school the pastor, Bro. R. E. Shober, preaching a fitting sermon after the officers and teachers as they go into office for another church year Rally day attendance Oct. 5 was 161, one more than the goal set The following Monday evening Bro. T. R. Ubsy Coffman, pastor of the Second church, came into our midst to conduct a two weeks' evangelistic campaign which was indeed a spiritual feast to every one; as a visible result four were baptized into the church He evangelist also visited seventy-eight homes. Sunday evening, Oct. 19 many were surrounded the Lord's table in spiritual fellowship. The Y. P. D. L. had an average attendance of thirty-eight for the first three Sunday evenings in October, and every one, young and old, has shouldered his share of responsibility for the coming year.—Mrs. R. E. Shober, Connellsville, Pa., Oct. 20.

Everett. Sept 28 we had the yearly election of officers for our Sunday-school. Our year's work begins the first Sunday in October This Sunday was observed as rally day There was an ingathering drive put on in Bedford County among all churches to make this an "everybody at Sunday-school" day. We made a new record of 258 present Only one school in the county was ahead and that by two. During the year our average attendance was 200; in the coming year we hope to increase that to 250. At the week's meeting preceding our spring love feast, thirteen were add ! to the church by baptism, twelve of whom were Sunday-school scholars Our church is in a healthy condition and growing under the splendid leadership of Brother Chester England, Sunday-school superintendent, and Lester M Dorwiler, pastor.—Mrs. Francis Baker, Everett, Pa., Oct. 20.

Glade Run. Oct 5 rally day was observed with an attendance of 71 A fine program was given, with special songs by the choir and exercises by the children Saturday evening the usual council meeting was held. Officers were elected for the coming year with Bro Alfred Shearer, superintendent of the Sunday school A week's revival meeting began Oct. 12 with our pastor, Bro J Lloyd Sechrist, as leader. Saturday evening Bro Brendinger from the Bethel church assisted in the message Some of their members were with us and rendered special music. Oct. 19 our love feast was held with Bro Arnold officiating; 119 members were present Mrs Carman Bowser, Stoystown, Pa., Oct. 20.

Harrisburg.—The program for the home department and Cradle Roll day Sept. 28 was well rendered A few of the mothers gave very helpful readings and others gave us a selection in song Bro Wagner's message was, A Mother's Reward Oct 2 at the social meeting we decided to try the budget system Oct 12 in the absence of our pastor, his brother, Jesse Whitacre, from Elizabethtown, had the pulpit. In the morning his theme was, Square Living, in the p.m. Moses' Choice. Oct 17 the young married people's class rendered a program for the benefit of our building project Eld Ross D Murphy from the First church, Philadelphia, gave a splendid and interesting address from the text, "No man having put his hand to the plough and looking back is fit for the kingdom" Oct 19 both of the Y P Bible teers from Elizabethtown had charge of the morning service, their topic being missions. They also gave a program at the evening hour in the afternoon. In the evening Bro Beachley, one of our home ministers, gave us a sermon on the subject, Where Do You Live.—Susie F. Schaffner, Harrisburg, Pa., Oct. 20

Little Swatara.—A splendid message was given by Bro A C Baugher of Elizabethtown the forenoon of Sept 28 at the Mexico house He also addressed the children's meeting in the afternoon at the same place Our love feast was held Oct 18 and 19 Most of the brethren present were Chas Cassel, L. M Weigle, J W Meyer, I W Heisey, Levi Ziegler and Eld Reuben Myers who came at 1 Oct 19 at Frystown Sister Martha Martin of Elizabethtown gave us a biographical sketch of Bro F B Hoff Following this a helpful meeting was given by Bro. Irwin Hersey of Fredericksburg We were given a promise of Bro Hiram Eshelman of Mt Joy to be with us in a revival meeting at the Merkey house beginning Nov 9 -Elizabeth Meyer, Myerstown, Pa., Oct. 20

Mechanicsburg church met in council Sept 1 Our pastor, Bro J S Rittenhouse, was with us at this time Later a reception was held for the pastor and family Nov 9 our fall meetings will begin, closing with the love feast on Nov 22 Bro John Rowland will be the evangelist. In the near future Sister Eva Arbegast will give a lecture on the Passion Play which she saw this summer in Germany Our young people have organized a chorus, practicing songs for the meetings. Bro. Rittenhouse and Bro G. H Arbegast will represent us at District Meeting.—G. H. Arbegast, Mechanicsburg, Pa., Oct 14

New Fairview congregation met in council Oct 13 Our delegates to District Meeting are Brethren David A Fitz, Howard R Myers and Harry Markey. Sunday-school officers were elected, the same as last year being Bro. H. H. Fitz. Our love feast will be held Nov 2 J I Miller, York, Pa., Oct. 14

Norristown.—Aug. 18 the young people and juniors under the direction of Esther and Sister Wadsworth and their helpers enjoyed a week of camping at Camp Star Dust along the Perkiomen In August we had the parsonage remodeled; the pastor and family moved in on Sept. 1. Oct. 5 was homecoming day In the morning the Sunday-school and church combined in a rally day service, with Hazel's pageant, The Clarion Call, was very effectively rendered The male chorus directed by H B Baughey rendered a service song at the afternoon which was greatly enjoyed. In the evening Pa J A Brecker conducted the installation of our pastor. Oct 27 we begin our evangelistic services with Bro T P. Dick in charge the meeting will last two weeks, closing with the love feast Nov. 9.—Beatrice M Walton, Norristown, Pa., Oct. 21.

Stonerstown. The time set for the Love feasts is Nov 2 Evangelistic services to begin on Nov 16, with D. L. Pipple, Woodbury, Pa., evangelist. We held a very successful rally day service on Oct 5, which was the largest ever held in Stonerstown church The attendance was 194. Regular class work was taken up, followed by a short program The sermon followed by Bro L. R. Holsinger our pastor which was the best we have ever been privileged to hear Subject of sermon, Living a New Breath Arrangements have been made to retain Bro Holsinger as our pastor for another year, beginning Jan 1. Two were installed into the ministry, Bro Fred H Engleman and Bro Daniel Brumbaugh. Both expect to take up college work to prepare for service. Bro. Brumbaugh has enrolled at Juniata for the winter term Our church and Sunday school as a whole are above the average for past years, due we believe to the influence of our pastor. Bro Holsinger We hope to attain greater things for his kingdom during the coming year.—J. A. Sheterom, Saxton, Pa., Oct. 20

TENNESSEE

Liberty.—Sept. 27 we had our love feast with good attendance; several visiting members were present. The following week Bro. Jesse D. Clark preached for us on the Doctrines of the Church which was very helpful to all present. We also reclected him as elder and pastor for another year.—Mrs. J. B. Isenberg, Jonesboro, Tenn., Oct 16.

VIRGINIA

Antioch church met in council Oct 4 The brethren gave favorable reports of visits made. The first Sunday morning we had a very inspirational installation service for the teachers and officers who undertook their tasks that day. Afterward Bro S M Rothberry preached to a large and attentive audience. Our love feast will be held Nov. 1 at 4 o'clock.—W. W. Naff, Boone Mill, Va., Oct 16

Fremont church held their love feast and communion Sept 20 with Eld. A. N. Hylton officiating, assisted by Eld. Roby Edwards and Eld. J. B. Sowers. Forty-seven surrounded the table and all felt built up spiritually by this service. Several visiting brethren and sisters from

(Continued on Page 704)

CHRIST MAGNIFIED IN CHIN CHOU

(Continued From Page 699)

The forenoon classes were interesting but not so hard to teach. Our first period was morning prayers, and each day we had the same subject: "Steps in Becoming a Complete Character in Jesus Christ." The goal of living is to become a four square person. In our second period we taught the first book for the mass movement in literacy, beginning each period with the national mass educational song which gives pep to the singer. The text deals with such general knowledge as is required to become an intelligent citizen. The slogan is: "Away with the blindness of heart to become a new citizen".

The third period we studied a list of subjects prepared for village Christians to use in their services. They, however, needed to be taught the lessons before they could use them. The theme of the course of lessons was building character in Christ. If they can absorb the truth in each step and be able to teach it in their villages it will do much to stimulate growth in the spiritual life.

The fourth period was on child training for village mothers. The village mother needs very much help in training her child. The first book deals with the principles involved in training so the child need not cry. The second booklet deals with the principles involved in using the child's energy to avoid its being naughty and getting into mischief. The mothers were very much interested and are eager to learn more about that which concerns their children's welfare.

The whole idea of the class was to nurture Christian character. The lessons were meant to supply worship needs, a general knowledge of one's livelihood, foundation principles in Christian living, and the scientific way to train the child. Accompanying these lessons was the industrial class, in which was taught something new, the dignity of labor.

Nettie M. Senger.

Chin Chou, Shansi, China.

DEPARTURE OF BRO. I. C. JOHNSON

Another of our faithful pilgrims of the cross was called home on Sept. 8, 1930, at the ripe age of eighty-two years, nine months and twenty-eight days, having served the church as a minister for over fifty years. At the time of his death he was living in Sebring, Fla., having come here four years ago from Mechanicsburg, Pa. His parents were Nicholas B. and Elizabeth Johnson whose home was in Fayette County, Pa. Bro. Johnson's death occurred very suddenly as the result of a stroke. He was sick only about one day and was at his usual place at church the preceding day.

May 7, 1872, he married Kate Schrock of Somerset, Pa., who survives, also one daughter, Mrs. L. L. Lininger, and one granddaughter. There are two brothers; one brother Samuel died just three days before.

His call to the ministry came while he was living in the Middle Creek congregation, Pa., and he faithfully endeavored to serve in this capacity up to the time of his death. Eleven years were spent in Waterloo, Iowa.

Funeral services at the church in Sebring by the undersigned, assisted by Elders J. W. Rogers and J. H. Moore. Interment in the Pinecrest cemetery near Sebring.

Sebring, Fla. D. E. Miller.

IVESTER'S SIXTY-THIRD ANNIVERSARY COMMEMORATED BY HOME-COMING EVENT

Sixty-three years ago this past September a number of pioneer members of the Church of the Brethren met in a shed covered with prairie hay, at the home of Daniel Sheller for the purpose of organizing a church. There were twenty charter members at the time of organization.

Sept. 28 was chosen as the day to commemorate that event. About two hundred fifty invitations were sent to former residents and friends of the church. The response to these invitations was very gratifying. There were about four hundred present for the Sunday-school hour, and by church time the crowd had increased to at least five hundred.

President C. Ernest Davis, Mount Morris College, brought the message at the morning and evening services. His messages will not soon be forgotten. The afternoon program was of special interest to those who have lived here for some time or who were formerly residents here. Dr. S. B. Miller of Cedar Rapids gave a short talk in regard to some experiences while serving the church about twenty-five years ago. Bro. I. W. Brubaker, Des Moines, who served here as the first pastor, recalled some happenings of the early pastoral work and the results of a splendid evangelistic meeting conducted by Galen B. Royer. Others who spoke were: Sam Fike, Waterloo; F. M. Wheeler, Marshalltown; Ira Swab, Hampton; Steve Mosier, Eldora. One of the most interesting parts of the service came when letters of greeting from those who could not be present were read. These letters recalled many sacred memories to the older ones present.

At the noon hour the guests and resident members were invited to the basement where there were many good things to eat. The noon hour proved to be a splendid time of fellowship. At least five hundred had their appetites satisfied during the period.

It was a day that will long be remembered as a fitting memorial to those forefathers who left us such a rich heritage. The present commodious church stands here as a monument to their zeal and as a real blessing to the community. It is gratifying to know that the people of the community are responding in a splendid way and are eagerly endeavoring to be true to the rich heritage which is theirs.

D. C. Gnagy

Grundy Center, Iowa.

ELD. HENRY S. BAKER

Eld. Henry S. Baker was born in York County, Pa., died Sept. 8, 1930, aged sixty-six years, seven months and eighteen days. He was the son of Solomon and Mary Stambaugh Baker. He married Sara E. Rinehart Dec. 9, 1886; three children were born to them.

Bro. Baker united with the Brethren Church in 1891 and was elected to the deacon's office May 2, 1902. In 1903 he was elected Sunday-school superintendent in the Hanover church, serving in that office faithfully and loyally until April 1, 1914, when he was called to the ministry. To this sacred charge he was true, always at his appointed place. His thought was always for his Lord and others. So faithful was he that he was ordained to the elder's office on Dec. 18, 1929. Being a good and safe counselor he will long be remembered in the Hanover church and community in which he lived. His faith in the Lord's promises prompted him to call for the anointing service.

He is survived by his wife, one son, one daughter, three grandchildren, two brothers and one sister. Funeral from his late residence in Hanover by Bro. Monroe Danner, assisted by J. E. Myers and J. M. Stauffer. Interment in Mummerts cemetery, Upper Conewago.

Hanover, Pa. Mrs. Robert Heltebridle.

RESOLUTIONS

The following resolutions were adopted by the Sisters' Aid Society of the Monocacy congregation, Rocky Ridge, Md., in memory of our departed Sister Sarah Flohr:

Resolved that we bow in humble submission to the will of Almighty God, and while we mourn her departure we know that our loss is her gain; she was active until her affliction caused her to remain in her room, yet she was always interested in the Aid work, and enjoyed having us meet with her.

Resolved that we cherish the memory of our sister who lived a peaceful Christian life, and that we extend our heartfelt sympathy to the bereaved husband. And that a copy of these resolutions be sent to Bro. Flohr and the same be published in the Gospel Messenger and spread on the minutes of our society.

Thurmont, Md. Ida V. Schildt, Sec.

RESOLUTIONS OF RESPECT

Inasmuch as it has pleased our heavenly Father to call our beloved sister and coworker, Mary Hershberger Grimm, to the home above, we bow in humble submission to his divine will and commend the sorrowing family to his care. In her departure the Gleaners' Class of the Church of the Brethren, of York, Pa., has lost a loyal, regular attendant and mother, which reminds us of the brevity of life and importance of living daily in perfect harmony with the law of God.

Therefore, we, the committee, in behalf of the aforesaid class make the following resolutions:

First, that we cherish the memory of our sister whose regular attendance portrayed so plainly the spirit of loyalty which abided within her;

Second, that we truly sorrow with the bereaved family and extend our heartfelt sympathy to them;

Third, that these resolutions be read at the funeral, that a copy be sent to the family, that they be placed on the minutes of the class and, also, that they be published in The Gospel Messenger.

Ethel M. Gipe,
Mary E. Bixler,
Ethel I. Stroman.

York, Pa.

FALLEN ASLEEP

Billman, Chas. Allen, born in De Kalb County, Ind., died at his home in New Paris, Ind., Oct. 12, 1930, aged 76 years, 10 months and 17 days. His first wife, Miss Josephine Piatt, died Jan. 15, 1919. Feb. 15, 1925, he married Ellen Warstler who survives with two sons and one daughter, one grandchild, two brothers and one sister. Oct. 2, 1930, he was baptized into the Church of the Brethren by Bro. C. Walter Warstler who also officiated at the funeral at the church in New Paris.—Mrs. Velma Miller, New Paris, Ind.

Blickenstaff, Leonard Alva, son of D. D. and Emma Mohler Blickenstaff, born near Cerro Gordo, Ill., died in a hospital in Decatur, Oct. 2, 1930, aged 16 years and 2 days. At the age of eleven he united with the Church of the Brethren and was active in the work of the church. He was a member of the junior class in high school. He is survived by his parents, four sisters and three brothers. Funeral from the church in Cerro Gordo by G. O. Stutsman. Burial in the Cerro Gordo cemetery.—Doris Gossett, Cerro Gordo, Ill.

Brown, Sister Alice Trimmer, died at her home in East Berlin, Pa., Oct 9, 1930, of a complication of diseases, aged 56 years, 2 months and 29 days. She was a sincere and very conscientious Christian for many years. She did much good in visiting the sick. She leaves her husband, five sisters and two brothers. Funeral at the Mummert meetinghouse by Elders S. S. Miller, C. L. Baker and S. M. Lehigh. Burial in the adjoining cemetery.—Myrna M. Kreider, East Berlin, Pa.

College, Mary Jane, born in Pennsylvania, died Sept. 10, 1930, at the home of her daughter, Mrs. J. A. Ramsburg, at Vancleveville, W. Va., aged 89 years, 6 months and 13 days. She was sick about two weeks. She was a faithful member of the Church of the Brethren for fifty years and a strong advocate of the simple life. She and her husband, deceased, lived in Vancleveville forty years. She is survived by three daughters, one sister, thirteen grandchildren and twenty-six great-grandchildren. Funeral at the Vancleveville church by Millard Wilson assisted by F. E. McCoy and R. V. Clagget. Interment in Rose Dale cemetery.—Lucy D. Miller, Martinsburg, W. Va.

Ebersole, John H., born in Clark County, Ohio, died at his home in North Hampton, Ohio, Oct. 10, 1930, aged 70 years, 10 months and 18 days. He was the eldest son of Bro. Joel and Sister Catherine Ebersole. Aug. 30, 1886, he married Ida Grisso who died in March, 1920. Three sons, two daughters, seven grandchildren and two brothers survive. May 19, 1925, he married Mrs. Mary Shidler who also remains. Funeral at the Donnels Creek church by Eld. Cyrus Funderburg, assisted by Bro. D. S. Dredge. Burial in Vale cemetery.—Ruth Dresher, Springfield, Ohio.

Eisenbise, Mrs. Mary Louisa, daughter of Wm. and Eliza Swab, born at Fryburg, Pa., Oct. 2, 1861, died at St. Francis Hospital, Freeport, Ill., July 16, 1930, aged 68 years, 9 months and 14 days. The family came to Lanark, Ill., when she was about three years old. They settled in Cherry Grove township where she lived until a few months ago when she and her husband went to make their home with a daughter in Lanark. Dec. 7, 1879, she married Geo. W. Eisenbise. She became the mother of three children, eight grandchildren and one great-grandchild. She was a member of a family of thirteen children. She united with the Church of the Brethren when, quite young and was a consistent member until death. Funeral in the Cherry Grove churchhouse by the writer, assisted by Forest Eisenbise and I. R. Young. Burial in the cemetery near by.—Chas. E. Delp, Lanark, Ill.

Fike, Mary Miller, daughter of Abraham A. and Sarah Forney Miller, was born Aug. 8, 1845, and died from old age with its attendant complications, Sept. 12, 1930. She was a native of Somerset County, Pa., and came with her parents to Orange Township in 1869. Oct. 10, 1872, she married John Fike. From the time of their marriage until 1900 they lived on the farm now occupied by their grandson, Homer Fike, after which they moved to Waterloo. In early life she accepted her Savior and united with the Church of the Brethren. Her interest was the church and its work. She and her companion were consistently faithful to all its services. Following her husband's death in March, 1924, she maintained her own home until the last three years when she was cared for in the home of her son, Noah. Surviving are two sons, three grandchildren, two great-grandchildren and two brothers. Funeral services by Rev. Whetstone of the First Brethren church assisted by the writer.—W. O. Tannreuther, Waterloo, Iowa.

Flohr, Sarah Wolf, born in Washington County, Md., Aug. 11, 1854, died Aug. 27, 1930, in Thurmont, Md. She united with the Church of the Brethren in 1880 and lived a consistent Christian life to the end. Jan. 27, 1882, she married Leonard J. Flohr. She was a foster mother, raising three children and partly raising two others. When Bro. Flohr was called to the ministry she took an interest in helping him in the work. She often led singing in the different churches on the Monocacy congregation. She was afflicted almost twelve years and at the last became helpless, but bore her affliction with patience. Funeral by Elds. Chas. Stover. Interment in U. B. cemetery.—Ida V. Schildt, Thurmont, Md.

Frantz, Glen Emerson, son of Ezra E. and Ida M. Frantz, born near Perth, N. Dak., died in St. Luke's Hospital, Spokane, Wash., Aug. 18, 1930, aged 30 years, 4 months and 4 days. April 3, 1923, he married Syrilda Taylor. He is survived by his wife, parents, four brothers and two sisters. Funeral at Elk, Wash., by Rev. Albert Taylor, Nazarene. Burial in the Elk cemetery.—Mrs. R. Force, Spokane, Wash.

Gipe, Donald Paul, infant son of Bro. Paul and Sister Ethel Lehman Gipe, died Aug. 27, 1930. Services at the home of Eld. M. A. Jacobs. Burial in Greenmount cemetery.—Florence L. Keeney, York, Pa.

Hall, Bro. J. S., born in Richmond, Va., March 16, 1851, died Sept. 2, 1930. He joined the Methodist Church sometime in early manhood but became a member of the Staunton Brethren church shortly after its organization, and from that time until his death had been a faithful member. Sept. 6, 1888, he married Miss Minnie Baber. He was clerk of the church in 1904, and had been clerk or treasurer ever since. In 1905 he was put in as deacon. He was superintendent or assistant for at least twenty-five years. For the last several years he had been superintendent and teacher of two Sunday-schools. He leaves his wife, four sons, two daughters, two brothers and five sisters. Funeral at the Lewis St. church by his pastor, Bro. J. C. Garber, assisted by the pastors of the Methodist, Presbyterian and Baptist churches.—Mc Lurty L. Grove, Staunton, Va.

Hayward, Sister Amelia Warner, died at the home of her daughter, Mrs. Elsie Curtis, in Ottawa, Kans., Sept. 29, 1930, aged 75 years. She is survived by three daughters. Funeral in the church by the local ministers—W. C. Watkins, J. A. Vancil and the undersigned. Interment in the Richmond cemetery by the side of her first husband. Bro. Jacob Warner.—W. D. Devilbiss, Ottawa, Kans.

Hoover, Bro. James F., was born and raised in Virginia. A few years ago he came to Lebanon County, near Fredericksburg, where he was farming; later he retired and lived with his son Russel. He died of complications after a long illness, aged 74 years. Services at the home by Eld. Edw. Wenger. The body was taken to Roadway, where further services were held. Burial at Oakwood cemetery. He leaves his wife and two sons.—Mrs. Annie L. Weaver, Lebanon, Pa.

Horner, Eli, son of Jacob and Fanny Horner, born April 14, 1844, near Linden, Ind., died Sept. 16, 1930, at Surrey, N. Dak. He united with the Church of the Brethren at the age of thirty-two, in which faith he lived a consistent life. Oct. 11, 1863, he married Dilah Jane Teeter, who died April 20, 1865. Jan. 18, 1869, he married Elizabeth Bretsch, who died June 10, 1910. A daughter from the first marriage and a son from the second marriage survive. Funeral services at the church at Surrey by W. C. Wray and J. A. Wagoner, Older Brethren. Burial at York, N. Dak.—D. R. Dierdorff, Surrey, N. Dak.

Johnson, Bro. Edward C., was born in Fayette County, W. Va., Oct. 23, 1861, and died Oct. 9, 1930. In 1863 he was united in marriage with Miss Cornelia Brunk of La Verne, formerly Lordsburg, California. For many years he had been a faithful member of the Church of the Brethren. Since the death of Sister Johnson about eight years ago he had made his home with their only daughter, Mrs. A. C. Kreger, who with her five children and one sister is left. Funeral services by the writer and interment in Mt. Hope cemetery, conducted by Eld. Flory. San Diego, Calif.

Johnson, Bro. Samuel Cover, a resident of the Scalp Level Old Folks Home, died Sept. 5, 1930, aged 87 years and six months. He was a son of Nicholas B. and Elizabeth Cover Johnson. He is survived by two brothers; another brother died Sept. 8, 1930. At the age of seventeen he accepted Christ as his Savior and united with the Church of the Brethren. He remained faithful and conservative throughout life. Services at Fairview near Masontown, Pa., by Eld. C. C. Sollenberger assisted by Eld. H. H. Glover. Burial in the cemetery near by.—E. McKnight, Uniontown, Pa.

Kassinger, Jacob, born in Germany, died at his home in Haxtun, Colo., Oct. 3, 1930, aged 86 years, 3 months and 23 days. He united with the Church of the Brethren June 6, 1921. He leaves his wife, eight children, eighteen grandchildren and eleven great grandchildren. Services by the pastor at the church.—I. C. Snavely, Haxtun, Colo.

Keener, Geo. Washington, died at the home of his daughter, Mrs. H. E. Kurtz, Mogadore, Ohio, Oct. 4, 1930, aged 88 years, 10 months and 2 days. Dec. 22, 1868, he married Frances Eby who passed away in 1914. Early in life he united with the Church of the Brethren and remained faithful to the end. He is survived by three sons, five daughters, twenty-nine grandchildren and eighteen great-grandchildren. Services at the Springfield church by Bro. C. H. Petry assisted by Bro. M. S. Young. Burial in the cemetery across the way.—Alice C. Mumaw, Mogadore, Ohio.

Reed, Mrs. Elizabeth (Rice), aged 46, died at her home, Johnstown, Pa. She was born and spent her entire life in the house in which she died. Her husband's death occurred June 29, 1930, and a brother, Joe Rice, died Nov. 25, 1929. She is survived by two sons, a daughter and four grandchildren. She was a member of the Walnut Grove Church of the Brethren for a number of years. Funeral services at the home by J. A. Robinson, with interment in Sandy Vale cemetery.—Mrs. Waldo Strayer, Johnstown, Pa.

Royer, Susan N. Layman, daughter of Samuel and Barbara Layman, was born near Polo, Ogle County, Ill., May 2, 1855, where she grew to womanhood. On Dec. 24, 1874, she was united in marriage to John Royer at Lanark, Ill., by Eld. Henry Martin. In the year 1879 to which united with the Church of the Brethren at Shannon, Ill., to which faith she had ever been loyal. She with her husband moved to Dallas Center, Iowa, in 1877. She was interested in all the religious activities of the church. Her place in the sanctuary was seldom vacant. She called for the anointing a few days before her departure. Her illness was of short duration. She departed this life Oct. 9, 1930, at her home in Dallas Center, Iowa, at the age of 75 years, 5 months, 7 days. She leaves her husband and three children, nine grandchildren and one great grandchild. Services were held in the Church of the Brethren in Dallas Center, Iowa, by the writer assisted by Elders X. L. Hoppock and C. B. Rowe.—M. W. Eikenberry, Dallas Center, Iowa.

Saylor, Lavina Susie, nee Friend, born in Somerset County, Pa., Oct. 13, 1930, at her home in Morrill, Kans., aged 70 years, 3 months and 27 days. With her parents, George and Priscilla Harring

Friend, she came to Illinois in 1864; in 1888 they went to Nebraska. Early in life she united with the church. Nov. 18, 1897, she married D. M. Saylor. They made their home near and in Morrill with the exception of one year in Falls City. Surviving are the husband, a son, two sisters and a brother. Services at the church by her pastor, assisted by E. M. Frantz. Interment at the Morrill cemetery.—Paul S. Longenecker, Morrill, Kans.

Starr, Bro. Jesse H., born June 26, 1857, died Sept. 25, 1930. In 1882 he married Josephine Bowman and to this union were born eight children; two sons preceded him. He leaves seven brothers and sisters. He had been a member of the Church of the Brethren for many years and filled the office of deacon faithfully. He had been in declining health for about a year and called for the anointing Service by Eld. A. N. Hylton and Bro. A Haiman at the home. Burial in Pleasant Hill cemetery.—Lois Cannady, Willis, Va.

Stryker, Florence Wilma, born at Lead, S Dak., died at her home at Fredonia, Ariz., Oct. 2, 1930, aged 21 years, 2 months and 1 day. She became a member of the Church of the Brethren June 15, 1924. Death was caused by the explosion of the tank on a gasoline stove. She was married to Merle E. Stryker Dec. 1, 1929. She leaves her husband, father and mother, Brother and Sister Hastings, one sister and three brothers. Services at the Haxtun church by the undersigned. Burial at Haxtun.—I. C. Snavely, Haxtun, Colo.

Stull, Geo. W., born at Nappanee, Ind., died Oct. 2, 1930, aged 61 years, 10 months and 2 days. He was the son of Mr. and Mrs. Jos. Stull. His wife, Susie Crane, preceded him three years ago. He had been suffering from cancer for several years He was a resident of Nappanee for many years, but was living with his daughter, Mrs. Samuel Eckhart, in Michigan at the time of his death. Surviving are two daughters, three sons, three sisters and one brother. Funeral at the Nappanee church by David Metzler and the writer.—John D Frederick, Nappanee, Ind.

Wagoner, Isaac N., born at Lima, Ohio, died Sept. 26, 1930, aged 79 years, 8 months and 8 days. He married Martha M. Check March 9, 1873. Later they moved to Nevada, Mo., where he was chosen to the ministry about thirty-three years ago; soon after he was ordained as elder. In 1903 the family moved to Foley, Minn., where they have resided since. He was noted for his cheerful Christian life of service. Owing to partial failure of eyesight and hearing he had not done much work in the ministry the past few years. He leaves two sons, one daughter and ten grandchildren. Funeral in the community where he had spent most of his life of service as minister and elder.—A. J. Nickey, Monticello, Minn.

Widder, John M., born Nov. 11, 1871, died Oct 5, 1930, at his home near Shepherdstown, of complications. He is survived by his wife, Mary Catherine Lahmer, three sons and one daughter. He had been a member of the Church of the Brethren for many years, and the church has lost a very faithful member. Funeral at the Mohler church by Bro. Henry Miller. Burial in the adjoining cemetery.—Maude Ditmer, Boiling Springs, Pa.

Yoder, Sister Bertha, only daughter of F. B. and Phoebe Harshbarger, of Mattawana, Pa., died after a short illness, Aug. 21, 1930, in the Lewistown hospital, aged 26 years. She married Jesse M. Yoder May 7, 1927, who survives with her parents and two brothers She was a member of the Spring Run Church of the Brethren.—Ollie Gearhart McVeytown, Pa.

OFFICIAL DIRECTORY

GENERAL MISSION BOARD.—Otho Winger, Chairman, North Manchester, Ind.; J. J. Yoder, Vice-Chairman, McPherson, Kans.; H. H. Nye Elizabethtown, Pa.; Levi Garst, Salem, Va.; J. B. Emmert, 2627 4th St., La Verne, Calif., J. K. Miller, 2240 Grand Ave., Cedar Rapids, Iowa; L. C. Moomaw, R. 2, Box 209, Roanoke, Va.

General Secretary, Chas. D. Bonsack, Elgin, Ill.; Assistant Secretary, H. Spencer Munnich, Elgin, Ill.; Home Mission and Ministerial Secretary, M. R. Zigler, Elgin, Ill.; Treasurer, Clyde M. Culp, Elgin, Ill.

BOARD OF RELIGIOUS EDUCATION.—H. K. Ober, Chairman, Elizabethtown, Pa.; C. S. Ikenberry, Vice-Chairman, Daleville, Va.; L. W. Shultz, North Manchester, Ind.; J. M. Henry, Bridgewater, Va.; Eva Trostle, 3657 5th Ave., Chicago, Ill.; C. Ernest Davis, Mt. Morris, Ill.; R. E. Mohler, McPherson, Kans.; ex officio: Mrs. R. D. Murphy, Chairman of Women's Work; P. G. Stahly, Chairman of Men's Work.

General Secretary, Rufus D. Bowman, Elgin, Ill.; Director of Young People's Work, Dan West, Elgin, Ill.; Director of Children's Work, Ruth Shriver, Elgin, Ill.; Editor, E. G. Hoff, Elgin, Ill.; Assistant Editor, Maud Newcomer, Elgin, Ill.

GENERAL EDUCATION BOARD.—P. H. Bowman, President, Bridgewater, Va.; V. F. Schwalm, Vice-President, McPherson, Kans.; J. S. Noffsinger, Secretary-Treasurer, 3635 Ordway St., N. W., Washington D. C.; Homer F. Sanger, Secretary of Nursing and Medical Education, 821 S. Ridgeland Ave., Oak Park, Ill.; D. W. Kurtz, 1605 E. Third St., Long Beach, Calif.; A. C. Wieand, Bethany Bible School; E. C. Bixler, Blue Ridge College; Paul H. Bowman, Bridgewater-Daleville System; R. W. Schlosser, Elizabethtown College; C. C. Ellis, Juniata College; E. M. Studebaker, La Verne College; Otho Winger, Manchester College; V. F. Schwalm, McPherson College; C. Ernest Davis, Mt. Morris College.

GENERAL MINISTERIAL BOARD.—S. J. Miller, Chairman, 2017 5th St., La Verne, Calif.; Paul H. Bowman, Vice-Chairman, Bridgewater, Va.; J. A. Robinson, Secretary, Bedford St. and Miller Ave., Johnstown, Pa.; M. J. Brougher, Assistant Secretary, 554 Stanton St., Greensburg, Pa.; W. H. Yoder, Treasurer, R. 1, Waterloo, Iowa.

Home Mission and Ministerial Secretary, M. R. Zigler, Elgin, Ill.

CONFERENCE PROGRAM COMMITTEE.—R. W. Schlosser, Elizabethtown, Pa.; Grover L. Wine, Bridgewater, Va.; James M. Moore, Waynesboro, Pa.; Otho Winger, Moderator of Annual Conference, North Manchester, Ind.; J. E. Miller, Secretary of Annual Conference, Elgin, Ill.

BRETHREN PUBLISHING HOUSE.—Board of Directors: Otho Winger, Chairman, North Manchester, Ind.; J. J. Yoder, Vice-Chairman, McPherson, Kans.; H. H. Nye, Elizabethtown, Pa.; Levi Garst, Salem, Va.; J. B. Emmert, 2627 4th St., La Verne, Calif.; J. K. Miller, 2240 Grand Ave., Cedar Rapids, Iowa; L. C. Moomaw, R. 2, Box 209, Roanoke, Va.

Manager and Treasurer, R. E. Arnold, Elgin, Ill.; Secretary, L. T. Miller, Elgin, Ill.

COUNCIL OF BOARDS.—Chairman, J. J. Yoder, McPherson, Kans.; Vice-Chairman, Paul H. Bowman, Bridgewater, Va.; Recording Secretary, J. S. Noffsinger, 3635 Ordway St., N. W., Washington, D. C.; Executive Secretary, J. W. Lear, Elgin, Ill.; Treasurer, Clyde M. Culp, Elgin, Ill.

COUNCIL OF WOMEN'S WORK.—Chairman and Secretary of Aid Society Work, Mrs. R. D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.; Vice-Chairman and Secretary of Bible Study, Mrs. Laura Gwin Swadley, R 4, Johnson City, Tenn.; Secretary and Secretary of Missionary Activities, Nora M. Rhodes, Dallas Center, Iowa; Secretary of Mothers and Daughters' Work, Mrs. J. Z. Gilbert, 3300 Griffin Ave., Los Angeles, Calif.; Secretary of Children's Division, Ruth Shriver, Elgin, Ill.

Sisters' Aid Society.—Mrs. Ross D. Murphy, President, 2260 N. Park Ave., Philadelphia, Pa.; Mrs. P. A. Shearer, Secretary-Treasurer, 935 W. Main St., Decatur, Ill.; Mrs. H. L. Hartsough, North Manchester, Ind.

Mothers and Daughters' Association.—Mrs. J. Z. Gilbert, Secretary, 3300 Griffin Ave., Los Angeles, Calif.; Mrs. R. N. Leatherman, Treasurer, R. 2, Grand Junction, Colo.; Mrs. Lucille Neher, Secretary, Dayton, Ohio; Mrs. Leland C. Moomaw, R. 2, Roanoke, Va.

NATIONAL COUNCIL OF MEN'S WORK.—P. G. Stahly, President, South Bend, Ind.; R. W. Miller, First Vice-President and Treasurer, River Forest, Ill.; Dr. O. G. Brubaker, Second Vice-President, North Manchester, Ind.; Levi Minnich, Third Vice-President, Greenville, Ohio; C. M. Culp, Recording Secretary, Elgin, Ill.; G. A. Cassel, Ashland, Ohio; H. J. Harnly, McPherson, Kans.; L. C. Moomaw, Roanoke, Va.; J. H. Miller, Baltimore, Md.; D. E. Sheller, Long Beach, Calif.; L. M. Davenport, Los Angeles, Calif.; C. C. Hawbaker, South Bend, Ind.; J. M. Fogelsanger, Philadelphia, Pa.; J. K. Miller, Cedar Rapids, Iowa; Dan West, Elgin, Ill.

AUDITING COMMITTEE.—E M. Butterbaugh, 526 East Indiana Ave., South Bend, Ind.; J. J. Oller, Waynesboro, Pa.

ANNUAL MEETING TREASURER.—E. J. Stauffer, Mulberry Grove, Ill.

MEMBER OF ADVISORY BOARD OF AMERICAN BIBLE SOCIETY.—Ross D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.

GENERAL RAILWAY TRANSPORTATION AGENT.—J. F. Appleman, Plymouth, Ind.

Effective Preaching

A Series of Fourteen Lectures Delivered Before the Boston University School of Theology

These lectures were delivered with a view of enriching the life and work of ministers as they study the personality, the homiletic method and the objective of different strong preachers of many faiths. Because pastors so seldom hear others preach it proves doubly helpful for them to study the sermons and methods of other pastors. **"EFFECTIVE PREACHING"** affords them such an opportunity. **260 pages. $1.50.**

Order this and all your books as you may need them from

Brethren Publishing House, Elgin, Ill.

Fine Art of Motherhood

a Book for Wives and Mothers

Written by a mother, read by throngs of mothers, recommended by the Superintendent of our Mothers and Daughters' Association



The author, **Ella Broadus Robertson,** reveals her own mother heart as she speaks to the heart of every other mother when she says: . . . "a woman who has brought up even one child can match thrills with any of them."

Here's a book that takes away drudgery and puts joy into mother's daily routine, that helps children to appreciate mother and that even quickens the step of father.

If you can read only one book along this line, let that one book be **"THE FINE ART OF MOTHERHOOD."**

Every Mothers and Daughters' organization should have several copies of **"THE FINE ART OF MOTHERHOOD"** to pass around among its membership. **126 pages. $1.50.**

Brethren Publishing House
Elgin, Illinois

Scripture Text CALENDARS



Money for Your Class and Missions

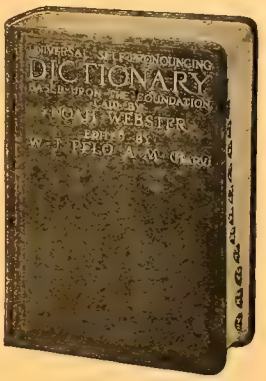
THIS HANDSOME CALENDAR practically **sells itself** once you display it! Combining **inspiration, usefulness,** and **beauty,** it fills a definite need, it has a definite place in every home. **Thirteen masterpieces** of **famous painters** have been reproduced in **rich, full color.** Fourteen pages—9¼ by 15¾ inches in size.

You sell our Scripture Text Calendars at 9c each. We furnish them to you at these prices: 4—$1.00; 12—$3.00; 25—$5.75; 50—$9.00; 100—$17.00; 200—$32.00; 300—$45.00.

Some have already ordered hundreds of these Calendars. And they are selling them. GET BUSY. Order your supply TODAY. Advertised in all the leading religious papers, so you can find customers in every home.

Prices for Canada are slightly higher

Brethren Publishing House, Elgin, Ill.



WINSTON
UNIVERSAL GRAPHIC
DICTIONARY

Self-pronouncing, Thumb Index, 1,088 Pages, 5½x7½x1¾ Inches

Convenient size, large and clear print—a dictionary for general service. Contains all the words in ordinary use, including the new words brought in by new inventions. In it you have that large stock of general information you so often seek, but fail to find. THE BOOK FOR YOUR BOYS AND GIRLS TO USE IN THEIR SCHOOL WORK.

Your Home Needs This Dictionary

ful-wa (ful'wä), *n.* the butter-tree of India; the butter obtained from it.
fu-ma-role (fū'mä-rōl), *n.* a small hole from which volcanic smoke issues.
fum-ble ('bl), *v.i.* to grope or feel about; handle or attempt something in an awkward manner: *v.t.* to manage awkwardly.
fume (fūm), *n.* vapor or exhalation, especially of a narcotic or suffocating nature; mental irritation or agitation: *v.i.* to emit smoke; body; anus; foundation.
fun-da-men-tal ('āl), *adj.* pertaining to a foundation or basis; essential; primary: *n.* a primary or essential principle; basis: the note on which a chord is formed [Music].
fun-da-men-tal-ist (fūn-dă-mĕn'tăl-ist), *n.* in Protestant churches, one who believes in the literal inspiration of the Bible, in the Apostles' Creed, and in all doctrines that are generally regarded as orthodox.

Note the type, marking, pronunciation and definition. Easy to read, easy to understand.

Thousands Are Buying This Very Dictionary

A Dictionary for every purpose, handsomely and substantially bound in red, red fly-leaves and red edges. AND THE PRICE IS ONLY ONE DOLLAR! Your dollar back if you are not satisfied

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

Notes From Our Correspondents

(Continued From Page 701)

other congregations were with us. Sept. 21 Bro. A. N. Hylton preached a splendid sermon which was greatly enjoyed by all. Since our last report three more members have been added to our number, one by baptism and two by letter. Our church work is going on nicely with a large enrollment in Sunday-school. Bro. Ottie Utt is our superintendent.—Frances Gardner, Hillsville, Va., Oct. 21.

Hollywood church met in council Oct. 12. Sunday-school officers for the new year were elected with Bro. Harrison Sullivan, superintendent; Sister Bertha Quann, B. Y. P. D. president. Our love feast will be held Oct. 26. Sept. 21 Bro. H. S. Knight of Greene County, Va., began a series of meetings, remaining twelve days. He preached fourteen Spirit-filled sermons. The membership was strengthened and encouraged, and three girls were received by baptism. Bro. Knight visited in fifty-seven homes while here. We had one all-day meeting with three sermons. Our Sunday-school is going very nicely; we have six classes now.—Irvin D. Quann, Fredericksburg, Va., Oct. 20.

Otter River congregation.—Oct. 11 Bro. C. D. Hylton, member of the District Ministerial Board, held a council in our church. As we were without elder or pastor we decided to place the work of the church under direct jurisdiction of the ministerial board instead of appointing an elder. The writer was elected pastor for the coming year (also as correspondent). The church agreed to lift an offering at each service which is to go to the pastor for his services. Sister Florence Hensley was reëlected as clerk. Oct. 12 Bro. Hylton delivered a fine sermon to an attentive audience. Again at 2:30 P. M. a large congregation was met at the home of Bro. R. T. Jackson and Bro. Hylton preached a fine sermon. Just after this service, the writer baptized eight children ranging in age from eight to thirteen.—E. P. Harmar, Lynch Station, Va., Oct. 20.

Richmond.—August 27 Bro. F. C. Coffey, his wife, wife and I motored to Manassas to attend the District Conference of Eastern Virginia, the distance being about ninety miles. The elders met at 10 A. M. On the morning of the 28th the house was filled for the regular business of the District Meeting. The delegates organized the meeting with the retiring officers in charge, by electing Eld. E. E. Neff, reader, Eld. D. M. Glick, writer, and the writer, moderator. The spirit of the meeting was fine. A marked degree of unanimity prevailed, the discussions were characterized by the Christian spirit and thoughtful consideration given to various items of business, especially those looking forward to a larger, more aggressive Church of the Brethren. We shall not soon forget the Conference of 1930 at Manassas. It was a real treat to be entertained in some of the splendid homes of the members of the Manassas congregation. At our recent council meeting Sister Gladys Jennings was appointed correspondent and she will give the matters of interest from this congregation. Our former correspondent is away for a few months.—L. A. Bowman, Richmond, Va., Oct. 18.

Timberville church held a special council at which time Bro. Glick was chosen as our elder. Oct. 3 quarterly council was held. One has been received by baptism since our last report. Sunday morning, Aug. 31, Bro. Glick preached a farewell sermon on Heaven. During his eight years of service, many acquaintances were formed and much good accomplished. Sept. 7 Bro. Samuel D. Lindsay, former pastor of the Chambersburg church, Pa., was installed as pastor. The impressive installation service was in charge of Eld. Chas. E Long, president of the District Ministerial Board; he also preached the sermon prior to the service. The church decided to ask that Bro. L. M. Clower be advanced to the office of elder; also that the wife of our pastor be installed as minister's wife. Sept. 18 the Aid Societies from six congregations met at the Orphans' Home to sew, thirty-nine being present. Bro. I. S. Long gave a fine talk; our secretary, Bro. J. D. Wampler, of Harrisonburg, also was with us. The offering of $7.76 was given for the Home. Bro. Lindsay, assisted by Bro. Hutton of the Broadway Baptist church, held a very enjoyable meeting at the Old Folks' Home Oct. 9. The Ladies' Aid has been very active during the summer; most of their time is given to quilting and they are turning out some fine work. Oct. 2 the Aid served a banquet to the Kiwanis club. Our Sunday-school is moving along nicely with Bro. L. M. Clower as superintendent. All the former officers and teachers were reelected for another year, except Bro. Rufus Cline was chosen as assistant superintendent. Oct. 5 an impressive installation service was held with our pastor and superintendent in charge.—Rebecca L. Neff, Timberville, Va., Oct. 15.

Valley congregation met in council Aug. 9. The visiting brethren brought in a favorable report. The Mission Board reported the baptism of Sister Simmons, an elderly woman who has been confined to her bed for ten or twelve years. Brethren D. B. Showalter and Davis Nolley were appointed delegates to the District Meeting, with Sister Showalter and F. H. May, alternates. Brethren D. B. Showalter and N. E. Garber who have so faithfully served as Sunday-school superintendents for several years, were reelected for the year beginning Oct. 1. We have just concluded a two weeks' series of meetings conducted by Bro. Moyer of Reading, Pa. The meetings were well attended by the local congregation and also by the adjoining congregation. As a result two were baptized and many were built up and strengthened. Bro. Moyer's earnestness impressed all who heard. The meetings closed with the love feast in which about seventy-five participated.—F. H. May, Bristow, Va., Oct. 16.

Waynesboro.—From June 23 to July 5 we had a Vacation Bible School. Our instructors were Sister Olive Wampler, field worker for this District, Sister Gurnie Wampler, and the pastor. It was the best school we have had for some time. June 27 at our quarterly council four deacons were elected: C. R. Sheets, John Wampler, Hiram Wyant and Luther Kirby. Sept. 6 Bro. J. W. Pugh of West Virginia began a series of meetings which closed on the 23rd. He preached the Word with power and humble boldness. We feel that the church has been greatly benefited by his service. As an immediate result forty-six were baptized; eight were reconsecrations and a few united with other churches. Sept. 26 we elected Sunday-school officers for another year with C. R. Sheets, superintendent.—Mrs. D. B. Garber, Waynesboro, Va., Oct. 21.

WASHINGTON

Forest Center church met in council Sept. 17. Church and Sunday-school officers were elected for the year; Bro. W. H. Tigner was chosen elder. Sept. 25 Forest Center and Mt. Hope churches held a joint love feast and communion here. Bro. Clapper of Mt. Hope church officiated. Oct. 5 a large number from our church attended the joint convention of Mt. Hope, Forest Center, West Grove and North Spokane churches held at West Grove church in Spokane.—Myrtle Erickson, Valley, Wash., Oct. 20.

WEST VIRGINIA

Sunnyside Chapel.—Sept. 14 Bro. D. W. Bucklew from Lebanon, Pa., began a series of meetings which continued for two weeks. He labored earnestly while in our midst. His sermons, eighteen in number, were instructive, inspiring and uplifting. He did much personal work, having visited in about sixty-four homes. As a direct result of these meetings twenty stood for Christ. The meeting closed with a love feast on Sept. 28 with about sixty-five members present. This was followed by an all-day service on Sunday which was well attended and much enjoyed by all. We expect Bro. Bucklew to hold another meeting for us in 1931, beginning Sept. 1. Our council meeting Sept. 23 was well attended.—E. Woodrow Baker, Laurel Dale, W. Va., Oct. 20.

ANNOUNCEMENTS

LOVE FEASTS

Alabama
Nov. 15, Onconta.

California
Nov. 9, 6:30 pm, Belvedere (Los Angeles).
Nov. 22, Waterford.
Nov. 23, 6:30 pm, Oakland.
Nov. 29, 7:30 pm, San Diego.

Colorado
Nov. 9, 6:30 pm, Denver.

Florida
Nov. 2, Winter Park.

Idaho
Nov. 7, Nampa.

Illinois
Nov. 1, 7 pm, Franklin Grove.
Nov. 1, 6:30 pm, Allison Prairie.
Nov. 2, Mt. Morris.
Nov. 2, 7 pm, Dixon.
Nov. 27, Canton.

Indiana
Nov. 1, 2 pm, Pipe Creek.
Nov. 1, 10 am, Pyrmont.
Nov. 2, 7 pm, Ft. Wayne.
Nov. 3, 7 pm, Blue River.
Nov. 5, 6:30 pm, Rossville.
Nov. 8, Turkey Creek.
Nov. 9, Bremen.
Nov. 12, Flora.
Nov. 13, West Marion.

Iowa
Nov. 24, Sheldon.

Kansas
Nov. 1, 7 pm, Prairie View.
Nov. 8, 11 am, Quinter.
Nov. 8, Burr Oak.
Nov. 10, Richland Center.

Maryland
Nov. 1, 2, 2 pm, Licking Creek, Pleasant Ridge house.
Nov. 2, 6 pm, Beaver Dam.
Nov. 8, 9, 1:30 pm, Antietam, Welty church.
Nov. 8, 2 pm, Monocacy, Rocky Ridge.
Nov. 9, 3 pm, Pleasant View.

Michigan
Nov. 1, 7 pm, Battle Creek.
Nov. 27, Thornapple, all-day.

Minnesota
Nov. 14, 7:30 pm, Winona and Lewiston, at Winona.

Missouri
Nov. 3, Wakenda.

Nebraska
Nov. 24, Octavia.

Ohio
Nov. 1, 6:30 pm, Lower Stillwater.
Nov. 1, 10:30 am, East Chippewa.
Nov. 1, County Line.
Nov. 2, Ft. McKinley.
Nov. 1, 7 pm, Donnels Creek.
Nov. 1, 7 pm, Strait Creek Valley.
Nov. 2, Pleasant Valley.
Nov. 8, 10 am, Lick Creek.
Nov. 8, 7 pm, Stonelick.
Nov. 8, East Nimishillen.
Nov. 15, 7 pm, Silver Creek.
Nov. 27, Harris Creek.
Dec. 6, 7:30 pm, East Dayton.

Oklahoma
Nov. 8, Big Creek.

Pennsylvania
Nov. 1, 2 pm, Mechanic Grove, Grove house.
Nov. 1, 7 pm, Aughwick, Sugar Run house.
Nov. 1, 2, 1:30 pm, Richland.
Nov. 1, 2, 2 pm, Conewago, Bachmansville.
Nov. 2, Stonerstown.
Nov. 2, Palmyra.
Nov. 2, 6:30 pm, Philadelphia, First.
Nov. 2, Reading.
Nov. 2, Raven Run.
Nov. 2, Dunnings Creek.
Nov. 2, 7 pm, Pleasant Hill.
Nov. 2, Uniontown.
Nov. 2, 6 pm, Brothersvalley, at Pike church.
Nov. 2, Smithfield.
Nov. 2, 3 pm, Lancaster.
Nov. 6, 7:15 pm, Royersford.
Nov. 8, 6:30 pm, Jennersville.
Nov. 8, 1:30 pm, Welsh Run.
Nov. 8, Lower Claar.
Nov. 8, 9, 1:30 pm, Myerstown.
Nov. 9, Cherry Lane.
Nov. 9, Norristown.
Nov. 9, 6:30 pm, Pittsburgh.
Nov. 9, 7 pm, Tyrone.
Nov. 9, Walnut Grove.
Nov. 9, 2 pm, Elizabethtown.
Nov. 8, 9, 1:30 pm, Annville.
Nov. 9, Huntingdon.
Nov. 9, York, First.
Nov. 15, 1:30 pm, Mountville.
Nov. 15, 6 pm, Dry Valley.
Nov. 16, Pottstown.
Nov. 19, 6:30 pm, Waynesboro.
Nov. 22, 1:30 pm, East Petersburg, Salunga house.
Nov. 22, Mechanicsburg.

Virginia
Nov. 1, Oak Hill.
Nov. 1, 4 pm, Antioch.
Nov. 1, 2:30 pm, Barren Ridge.
Nov. 1, 3 pm, Mountain Grove.
Nov. 1, 6 pm, Mt. Vernon.
Nov. 2, Bridgewater.
Nov. 2, 7 pm, Unity, Fairview house.

BIBLE STUDY AT HOME

under the direction of

BETHANY BIBLE SCHOOL

If you can't come to Bethany we will bring Bethany to you

Correspondence-Study Dept.—M-1
BETHANY BIBLE SCHOOL
3435 Van Buren St., Chicago, Ill.

For Your Christmas Program

For a Happy and Worshipful Christmas you will find we have selected well. It is none too soon to begin now to secure your material. Select from the following and order at once as many copies as you need for an effective Christmas Service.

The Christmas Song
A Christmas Service

Songs, recitations, exercises and a short pageant all combine to make this a **splendid exercise.** Single copy, 20c; 2 to 9 copies, 12c each; 10 to 49 copies, 10c each; 50 or more copies, 9c each.

The Starlit Way
A Christmas Service

Perfectly adapted to the present day Sunday-school **Embraces all departments of the school.** Single copy, 15c; 2 to 24 copies, 10c each; 25 to 49 copies, 9c each; 50 or more copies, 8c each.

The Heart of Christmas
A Christmas Story Cantata

The music is not difficult, but exceedingly melodious and pleasing. The dialogue portions use a number of Sunday-school pupils. **Very effective.** Single copy, 30c; per dozen, $3.00.

The Royal Branch
A Sacred Christmas Pageant

A deeply religious pageant, portraying the yearning of the people for the long-awaited Messiah. The chorus and narrator take chief parts, thus minimizing the necessity of memorizing large portions. For **those who desire something of a high order.** Single copy, 35c; per dozen, $3.60.

The Heavenly Host
A Pageant of the Nativity

A 44-page Christmas pageant that has won great **favor.** Large portions of the reading are taken directly from the Bible, thus making it doubly **impressive** Music and dialogue are so combined as to produce **lasting results.** Single copy, 50c; 12 or more copies 45c each.

Paramount Plays and Pageants for Christmas

Three plays and three pageants chosen especially for a **meaningful and delightful Christmas program.** For those who desire something brief and simple 36 pages. Price, 25c.

Paramount Christmas Book No. 5

Paramount Christmas Books Nos. 1 to 4 have pleased thousands of churches and schools. Now comes No 5 with Exercises, Recitations, Plays, Pantomimes and songs. **Fifty-eight pages of excellent** material that will give your Christmas Service a new meaning. Single copy, 25c.

All the Year 'Round Book of Program Material

Recitations, dialogues, tableaux, playlets, pantomimes, songs and drills. 144 pages, of which 20 deal with Christmas. **Every school needs this book** Single copy, 40c.

If we have failed to name the service you want write and explain your needs.

Yours for a Worshipful Christmas in your church and school.

Brethren Publishing House, Elgin, Ill.

AFRICAN STORIES

Missionary Helser's New Book

More than 1,100 copies ordered before the type was set

True Stories of African life revealing the people as they are. The author's aim is to help you see the folks with whom our missionaries associate.

Both the Stories and Illustrations present such a picture that after reading you will be more kindly disposed to our black brothers of the Dark Continent.

A NEW BOOK BY A. D. HELSER

Here is the book for Missionary Committees, Aid Societies, Men's Groups, Superintendents and Pastors who would **implant the missionary** spirit with their people.

In the interest of missions we are offering **African Stories** in clubs. The regular price of African Stories is $1.75. But we will furnish it in clubs of 10 or more at $1.15 per copy; or in clubs of 5 to 9 at $1.25. We do this **to stimulate missionary interest.**

Our special offer to you: Order your copies today. Place them among your people and you will help the local congregation and the mission cause the world over.

Remember the price—$1.75. In clubs of 5 to 9—$1.25; in clubs of 10 or more—$1.15.

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14. "THY KINGDOM COME"—Matt. 9: 10; Luke 11: 2 "Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 Elgin, Ill., November 8, 1930 No. 45

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

In This Number

Editorial—
Survey of American Churches (H. A. B.), ...705
The Things That Are Left, ...705
Keeping the Flesh in Place, ...705
To Prolong the Peace, ...705
Among the Churches 712
Around the World, ...713
The Quiet Hour (R. H. M.), ...713

General Forum—
Thought (Poem). By Mildred Allen Jeffery, ...706
Thoughts on the Progress Toward Permanent Peace.—Second Half. By V. F. Schwalm, ...706
If I Were — By J. E. Miller, ...706
The Teacher's Part in Peace.—Second Half. By John Edgar Stoner, ...706
Christianity and Work. By D. C. Reber, ...707
A Crow and a Calf.—Second Half. By A. E. Carsey, ...707
The Peace Commission. By Ora Huston, ...708
What Is Spirituality? By Paul B. Studebaker, ...708
The Second Coming of Christ.—By Nathan Martin, ...714
Stepping Stones. By Florence S. Studebaker, ...715
The Sunday-school. By Frazier Grapes, ...716
Brotherhood—When? By Paul F. Bechtold, ...716

Pastor and People—
Has the Minister Supplanted God? By J. Clyde Forney, ...710
The Letter and the Spirit. By Rebecca Foutz, ...710
Living on Dead Faith. By Ida M. Helm, ...710

Home and Family—
By a Seaside (Poem). By Kathryn Wright, ...711
The Good Samaritan.—No. 2. By H. A. Brandt, ...711
Around the Table, ...711
Are You a Guilty Parent? By Grace Hileman Miller, ...711

...EDITORIAL...

Survey of American Churches

Census of Religious Bodies

It was not until 1906 that the United States government began to take a complete and separate census of religious bodies. Since that date a religious census has been taken at ten-year intervals, or in 1916 and 1926. Some figures are available for earlier dates but they are not so complete nor strictly comparable.

During the present year the summary and detailed tables for the 1926 census of religious bodies was published in two large volumes. These two volumes, together with certain studies sponsored by the Institute of Social and Religious Research, make it possible to present a brief survey of American churches.

Church Membership and Congregations

Eliminating children, the adult population of the United States in 1926 was approximately 80,000,000. As nearly as can be figured 44,380,000 persons over thirteen years of age are on the church rolls. That is, 55 out of every 100 persons are church members.

By sex there are five women for every man enrolled as church members. As between Negroes and whites, it is interesting to note that the percentage of white men counted as church members is higher than for Negro men. Conversely, the percentage of Negro women in church is higher than for white women.

Geographic divisions show notable differences. The proportion of the adult population in churches is highest in the southern and eastern states, somewhat lower in the middle west, and lowest of all in the far west. Utah with its large Mormon population provides the exception needed to prove the rule.

As between rural and urban districts, it seems that the cities have the edge on the country in the matter of adult church members. In the country the ratio is 52 church members for every 100 adults, while in the cities the average is 58 out of 100. Of course, as between cities there are great differences in church membership.

The census of 1926 lists 212 denominations. In view of this great number, it follows that many groups are small. More than half of the denominations in the United States have less than 7,000 members. Two dozen of the larger denominations include more than ninety per cent of the members of churches in the United States.

Are Churches Growing?

From the standpoint of the number of denominations there seems to be something of a tendency toward stabilization. This is due in large part to the tendency to merge. Perhaps more and more this will offset increases due to division or the starting of some new group.

As to the number of congregations, there is a pronounced general tendency for these to increase less rapidly than church membership. In other words, membership in the average church is becoming larger.

The most significant factor regarding church growth is not the number of denominations or the number of congregations. The real test is at the point of gain or loss in membership. On this point government reports also give a definite answer. "Church membership during the last decade has been increasing about as rapidly as the population." In terms of figures adult church membership has increased as follows: from 31,868,000 in 1906 to 37,785,000 in 1916 and 44,380,000 in 1926.

Some Other Items

During the twenty-year period from 1906 to 1926 the number of scholars in reported Sunday-schools increased from 14,686,000 to 21,000,000, or about 45%. For the same period enrollment in the nation's public schools increased from 16,640,000 to 24,740,000. Thus the rate of increase for the twenty-year period was almost exactly the same for Sunday-schools as for public schools. However, in the case of the Sunday-school there was a slowing up during the last decade. This situation suggests that Sunday-schools should be made a matter of special study.

The most striking tendencies were discovered in church finance. "The average church edifice is worth nearly three times as much today as twenty years ago." The census figures for the total value of church property are: $1,258,000,000 in 1906 and $3,840,000,000 for 1926. Debts on church property increased from $108,000,000 in 1906 to $433,000,000 in 1926. Perhaps even more significant is the increase in church expenditures for which comparative figures are available for two census dates. Expenditures in 1916 of $328,809,999 more than doubled in ten years. By 1926 they had increased about 149% or to $817,000,000. On an average eighty cents out of every dollar goes for local support.

Summary

In conclusion it may be noted that of the adult population of the United States 55 out of 100 are on the church roll. There are many denominations but most of the members are in two dozen of the larger ones. Church membership is increasing about as population. Sunday-schools seem to be in need of study. Church finance presents a special problem; the amazing gains for the ten-year period from 1916 to 1926 in the very nature of things could not be continued indefinitely. The result has been rather difficult adjustment to a more stable scale of giving. H. A. B.

The Things That Are Left

When the storm takes the heart out of your finest maple it is a little hard at first to be as glad as you ought that it did not destroy your home. But the things that are left—aren't they always much greater than the things that are taken? Why don't we think of them more?

And why don't we also, when we think we have given so generously to the church? Why don't we count just as carefully what we have kept for ourselves?

Keeping the Flesh in Place

Do you remember that old text about "the lust of the flesh and the lust of the eyes and the pride of life"? Have you looked lately to see whether it is still in the Book? It is, and what is more, the truth which it embodies is as real and vital as ever. The lure of the flesh, the terrible pull of it, is a twentieth century fact.

It is not all bad. The flesh answers a need of our being. It would certainly be hard to get on without it in the world in which our present lot is cast. The whole trouble comes from allowing it to get the upper hand. That is the hand which we should insist on retaining for ourselves, our real selves.

Paul kept his body under, under himself. He stayed on top. But he himself is witness to the severity of the fight he had in doing it. He could not do it by "beating the air." He had to make his blows tell. He did it by practicing the old-fashioned virtue of self-control, a virtue quite out of fashion in certain fashionable circles of our time.

That self-control is control of the lower self by the higher, truer self. It is control of the flesh by the spirit. That puts the flesh in its rightful place. It is all right as a servant with the spirit as master. And the spirit, the human spirit, can be master only when the Spirit of God has touched it.

That touch is easy to secure. Anyone can have it who wants it.

To Prolong the Peace

Words are too weak to tell how thankful we are for twelve years of peace and for the hopes which they have kindled. But they are much too short to give the confident assurance which our hearts are hungry for, that these hopes shall never be confounded. They have given us much, however. They have not given us the great conflagration of "the armor of the armed man" which Isaiah saw, but they have given us a limit within which the nations have agreed to keep their armor. And they have given us the promise of the nations not to use it!

Our job is to make the nations make that promise good. It is not a little one. It is a task worthy of the adjective herculean, if that were not so tied up with mythological entanglements. This is not a myth. It is a fact to be. It has to be done, and will be, sometime. Eventually, why not now?

Not that we can finish it this week, or next. There are discouragements a plenty. Look at them, long enough to see what they are but not long enough to go blind to the encouragements. The mountain is full of horses and chariots. Can't you see them too? They that be with us are more than they that be with them.

Our part is to foster the things that make for peace. That means along with other things teaching our law makers and treaty makers not to adopt national policies that make other nations hate us. It means building up good will instead of ill will. That is to be the national security of the future. Old-fashioned methods of defense are out of date. They are of too little value. We need something stronger.

An increasing number of statesmen understand this. Our great opportunity lies in speeding up the rate of increase.

GENERAL FORUM

Thought

BY MILDRED ALLEN JEFFERY

Dear Lord, upon my straying thoughts take hold,
Nor let them range the labyrinth of sin;
But shepherd them like sheep within a fold,
And let no wolf of wickedness come in.
My thoughts race through the halls of Babylon—
No orgy is so lewd I can not see;
The crimes of all the ages fester on . . .
And swirl their putrid odors back to me.
The heritage of life is unleashed thought:
It drags through hell, or rides a distant star;
In one small brain the whole of time is caught,
In one short life we write our calendar;
According to our thought, so shall it be:
A murky smudge—a flame of purity.

Hawthorne, Calif.

Thoughts on the Progress Toward Permanent Peace

BY V. F. SCHWALM

Second Half

One other question that was on my mind as I listened to leaders of thought in Europe was: What is the effect of the United States being out of the League of Nations? The answers to this question put to many of these men, clearly revealed their conviction that if the United States were in the League, it would greatly strengthen the hands of those who work for peace and concord. The initial refusal of the United States to go into the League was a terrific blow to the possible power and prestige of the League. Many nations, when they learned that the United States whose President had proposed the League, had refused to enter, began to wonder whether or not they should enter and those who had entered wondered whether they had not made a mistake by entering it. Sir Robert Cecil, one of England's grand old statesmen, said to us that the greatest hindrance to the effective operation of the League of Nations is the fact that the United States is not a member of the League and that Great Britain has had to do the work of two. Lloyd George said virtually the same thing.

But Europe, if not reconciled to our being out of the League, is, at least, accustomed to it and is not saying much about it, nor expecting us to go into it soon.

I wish to say that Europe has a lot of problems, most of which we in America can not help much. There is Mussolini, the young Napoleon of Italy—a perpetual conundrum and threat who keeps Italy on the jump and France in a constant sweat. Then there is communist Russia with its 160,000,000 out to convert the world to its socialistic notions—and to rid the world of the tyranny of capitalism and their own people of the prejudice of religion. Russia out of the League is an uncertain quantity and may in the more or less remote future be a menace to Europe and the world.

But what ought to concern us more, is that the United States out of the League, and uncommitted as to her policy in certain contingencies, is effectively blocking further disarmament and is, I fear, a hindrance to world peace. During the past summer a government official of one of the nations that was represented at the London Naval Conference reported that the following happened at the London Naval Conference: France wanted some assurance from England as to what she should do in case some aggressor nation should make an attack on another nation. According to the League Covenant, England and other nations in the League would be expected to bring economic pressure, and finally military pressure against such a power. England, however, realized that if she should make economic or military war against a nation while the United States was trying to sell munitions or other supplies to said nation, it would lead her into unpleasant complications and possibly into war with the United States. So England answered France that she could not pledge her coöperation against an aggressor nation unless she knew what the United States would do. So the United States representatives at London were approached and asked to make some statement as to what they would do in such a case. The United States delegates, with memories still vivid with the experiences of Woodrow Wilson in dealing with the senate, said they feared the effect on the United States senate if such a statement were made, and refused to give it. France insisted on some kind of assurance from England. But England would not give her answer until she knew what the United States would do, while the United States delegates afraid of the United States senate and American public opinion could give no assurance. So the London Conference went into partial defeat on this issue.

This opinion is not the opinion of one, but of many men close to the problems of European peace. Wickham Steed, one of England's most brilliant and most learned publicists, told us, that it would be a tremendous help if "the United States would say that anyone who violates the Kellogg Pact can not count on us as a friendly neutral." A Frenchman, whom I am not free to name, but who was in a position to know, said: "If American public opinion would be ready to say that when the Kellogg Pact is violated, munitions of war and other supplies would not be sent to a war-making aggressor nation, the whole problem of European peace would be settled."

Those responsible for the government of the United States are, no doubt, taking the position that the United States should remain uncommitted in order to be free to face any given situation when it arises and to act in the light of conditions as we find them at the time. There may be some advantage in that kind of attitude, though I doubt whether the advantages are as great as the disadvantages. But when our attitude on this question vitally affects the progress of the peace movement of the world it becomes a matter that should be carefully weighed.

If the United States is seriously interested in preventing another war, what could be the objection to saying in advance that the United States government would not give protection to its citizens who sell supplies to an aggressor nation? Certainly we do not wish to abet another war, nor encourage our citizens to attempt to get rich by selling supplies to foreign nations at war. Personally, I can see no reason why the United States should not now say to the world that it will not sell supplies to a war-making nation.

A friendly European, high in the councils of government, in private conversation, when asked what the United States could do at once to help the cause of peace, timidly suggested the following: (1) Express its willingness to enter a Conference with the other nations of the world in case war broke out. (2) Agree not to interfere in any way with the efforts of League members to enforce peace on an aggressor nation. (3) Express her willingness to decrease military expenditures before the meeting of the League Committee on reduction of military expenditures this fall.

If we are in earnest on this question of world peace, I can see no reason why the United States should not coöperate on the above basis, especially on points 2 and 3.

The day for organizing for peace has been here since the World War. That opportunity will cease as the war recedes into the background of world events. When the history of that great achievement is written, I should like to see it written that the United States was in the vanguard of the movement—and not one of the nations who because of fear stood by and saw other nations lead for world peace.

McPherson, Kans.

If I Were—

BY J. E. MILLER

On Standing Committee

If I were elected a member of Standing Committee *I'd get ready to do the job.* That means I would, soon after my appointment, inquire of others who have served in the same capacity, what I could do to fit myself to do efficient work. I'd study the Minutes and Full Report of the last Conference to learn what business was deferred and why. I'd study those deferred questions until I had a fair understanding of them. I'd make a note of all those who were being elected to Standing Committee so that they would not be strangers to me when we met in session. I'd clip all the business that is to come before the Conference and long before the Conference Booklet was ready I'd have my own Booklet with scripture references, points in favor and against the several propositions, etc. I'd make a study of the several Board and Committee appointments to be made by Conference and inform myself as to who should be placed in these positions. I'd resolve not to be known for my much speaking while Standing Committee and Conference were in session, and on the other hand I would not go through the session with nothing to say on any question, and to be recognized only when heads were counted. And when I returned home I would try to give an interesting account of the meeting both to my home congregation and my District when it assembled in District Conference. There may be other things I should do, if I were a member of Standing Committee, but this much I would do.

Elgin, Ill.

The Teacher's Part in Peace

BY JOHN EDGAR STONER

Second Half

Every one will agree that the teacher should teach friendliness to other nations as a necessary step in creating the desire for peace; most persons will agree that the same standards of justice should apply to nations as to individuals, and the way to bring this about is to relate the facts of international relations to what the individual already knows about human relations. All of which is trite.

But the next question which arises is: How are you going to go about getting the student to see the connection between international morality and individual morality? Can you say to him, "States must be governed by law; they must have the same precepts as individuals; the same legal conclusions must obtain in the systems of international conduct as obtain in the systems of private law"? That is obviously not the way to go about it, for that would be like trying to educate for character by telling a boy to be good. It seems that it is going to have to be done in a roundabout way, the same way that you have to teach a boy to be good without telling him to be good. You are going to have to find what it is in the student's mind which makes him feel that nations are not subject to the ordinary laws of conduct. If you don't modify those concepts which make him feel that way, your teaching will fall on thorny ground.

The first concept which needs examination is that of nationalism. Within that term are contained the forces which make for law and order, for culture, for civilization, for prosperity and happiness, and also within that term are the ugly forces which are threatening to pull the pillars from under the temple of civilization. Here we need to do some careful, discriminating thinking; for in the name of nationalism the greatest blessings have come to mankind and the greatest crimes have been perpetrated. When we come to teach the student what that term means we give him the set of mind which determines whether he shall think of nations as law-abiding or lawless. If from his concept of nationalism he understands the nation as law-abiding, then he easily extends the standards of justice that he knows to it, but if he understands the nation to be lawless, then you have a hopeless task. So in building up the concept of nationalism we must start with the premise that the state is law-abiding—that it has obligations to fulfill, that since it is led and composed of human beings it will make mistakes, that its honor, like the honor of an individual, is more often defiled from that which cometh from within than that which cometh from without; that the honor of a nation like the honor of a gentleman can not be vindicated by dishonorable acts. In that concept of nationality one should see that as each individual should develop to the fullest his own individuality in so far as that individuality makes him

a better man and a better member of the community, so with each nation, it should develop its own characteristics which will make it more valuable to its neighbors, not as a rival of exactly the same kind, but as a contrast so that humanity at large may be benefited by the preservation of so many enriching types. For civilization progresses by differentiation as well as by assimilation. Can we not remember that from the Greek we got culture, from the Roman we got law, from the English we got freedom, and from the Jew we got our religion?

An illustration is in place to show why every nation owes it to humanity to develop its fullest individuality within the bounds of international life. Four men were shipwrecked on an island. One of them was sick and was able to do but little work. By dint of the very hardest labor they were able to provide the most meager necessities of life; gradually the sick man regained his health. When he was able to work, the three men were able to get the necessities of life and by the help of the fourth they were able to get a few of the luxuries of life.

So it is with nations. Professor Moon says that there are at least seventeen of the necessities of life which the United States can not possibly produce. So long as there are backward peoples, so long as some nation is not developed to its fullest, every other nation is going to be deprived of its fullest development as the men on the island were poorer because of the weakness of one of their number. As no man liveth to himself, so no nation can live to itself either materially or spiritually.

When nationality is seen in this light—the nation fully developed within the limits of international life—then how empty and pernicious is Blackstone's definition of the powers of a state. He says: "There must be in all [states] a supreme, irresistible, absolute, uncontrolled authority." The concept of nationality as it has been taught is too often based upon Blackstone's supreme, irresistible, absolute, uncontrolled state. The first step, then, in relating what you teach the student about nations to what he already knows about justice is to build up a concept of nationality in his mind based upon a law-abiding state.

Parenthetically, one might add something for the benefit of the practical minded person, who will doubt that the United States is poorer because China is a backward country. He will feel that nations become wealthy by domination and the exploitation of backward countries. All that can be said in so short a space is that Virginia did not become as wealthy by exploiting her slaves as she would have become and is becoming by educating her negroes. He may say that it is a nice theory, this developing nations within the law—but how are you going to handle backward peoples? How are you going to make the tremendous economic readjustments which will have to be made under such a beautiful theory? Again, all that can be said is that the principle is sound, that you are going to run up against grave difficulties in working it out, as with any principle, but that we as teachers do not have to work the details out. Our business is to provide students with the attitude of mind so that they as citizens are not going to put themselves in the way of working out the soundest possible solution.

And so we must go into the student's mind and find what the concepts of the state are that make him think of it as lawless; as with the concept of nationality we must examine his concept of the function of the army and navy. Is the military force of the country to be used in enforcing the will of a supreme, irresistible, absolute, uncontrolled sovereign, or is it to be used in the enforcement of international law which is based upon the elemental precepts of justice that he knows? Is there some such difference between the big navy people as represented by the *Chicago Tribune* and those who work for the success of the London Naval Conference?

What is the student's concept of national defense? Does he mean by defense sufficient warships and armies for a state to be able to break every precept of God and man and still beat off the combined, avenging justice of an outraged world? Or, does he mean the power to check the occasional, isolated, international criminal? Sometimes, one wonders what is in the back of the mind of the spokesman of the American Legion who demands universal military training for the young men of this country.

(Continued on Page 714)

Christianity and Work

BY D. C. REBER

THE Christian's God is a skilled creative workman. The Savior of mankind was once the Carpenter of Nazareth. This is in marked contrast to the representations of the heathen gods which sit, eat, sleep, and are passive. And so the follower of Christ and the worshiper of the true God must be a diligent, energetic, constructive, industrious personality. A lazy Christian is unthinkable. This fundamental characteristic makes Christianity the religion of Europeans and Americans who are of an active temperament, whereas the heathen religions spread faster in hot climates among a passive, dreamy, contemplative population.

Jesus said: "My Father worketh hitherto and I work." Jesus even justified certain kinds of work on the sabbath day. It does not follow however that all workers are Christians, but it is true that the best recruits for Christianity are busy working people. Jesus called busy fishermen and not the lazy rich to be his apostles. And today Christianity appeals to the common working classes of people rather than to the wealthy, luxurious, selfish and irresponsible humans.

Why does God work? Why should man work? Should the wealthy work? Is there any class of people who are normal, healthy individuals who should be exempt from work? Can heaven be conceived as a place or condition free from purposeful activity? Is temporal or eternal happiness positive or negative? active or inactive? living or lifeless?

God's creation both animate and inanimate is a universe in motion. The heavenly bodies have their incessant movements. The earth has been in motion since creation. The planets, the sun, and even the stars are not without motion. Water rises as vapor and falls as rain and thus is in constant cyclic motion. Plants and trees possess a kind of motion in their growth and flow of sap although this is hardly visible. The animal world is in constant activity each fulfilling its Creator's design.

Did work originate with the divine fiat in the garden of Eden? "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." Or did the command, "Six days shalt thou labor and do all thy work; on the seventh day thou shalt not do any work," bring work into existence? By the way, this statement does not exclude the rich, the rulers or the masters from being required to work.

God took six days to create the universe and then rested on the seventh day and by so doing he hallowed it. But Jesus says that the heavenly Father worketh until now. This makes God work ceaselessly even on Sunday. If I say that I have worked all my life, that does not mean necessarily that I worked on the Lord's day or that I never rested from work. It does mean that I have the habit of work and work at regular times.

God does not work because he is poor and must support himself. Is he still creating new worlds? Does his present work consist of sustaining the present created universe of things? Or in inflicting punishment on the wicked? Does he ever grow weary from his labors? The Word says: "He that keepeth thee will not slumber. He that keepeth Israel will neither slumber nor sleep." The attributes of man such as weariness, exhaustion, etc., are not applicable to an infinite God.

There are a number of reasons why man should work. Parents and teachers say it keeps children out of mischief. If all healthy, normal people worked there would be very little crime. Criminal acts are not considered as work but as contrary to work.

Human needs are numerous, continuous and capable of being supplied by work. Hence work is a social necessity to existence as God has constituted things in this present world. No substitute for work will ever be invented.

Health is one of the valuable results of work besides gain or wealth. Some people are unable to supply their needs; hence others must work to provide sustenance and comfort for them.

Happiness is another important consequence of moderate, useful work. Self-respect is maintained by being engaged in gainful occupation. The apostle Paul says: "Work out your own salvation with fear and trembling." This statement makes work a factor in the salvation of the soul. Jesus gave a parable of laborers in his vineyard. Again, Paul says that Christians are fellow-workers with God in accomplishing his will concerning the redemption of the human race. Divine approval at the close of life is obtainable by faithfulness in the employment of one's God-given talents in humanitarian work.

Work is not a curse, but rather, a priceless blessing to the human family. Stagnant water soon becomes impure and laden with disease germs making it a source of sickness and a menace to man. But the running stream of water is kept pure and useful for human needs. So man's effort actively directed into useful channels is one of his greatest blessings and sources of true joy.

Christianity is the only means of creating a social order in which dwelleth righteousness between capital and labor. It must adequately solve the problem of unemployment of the many millions of able-bodied persons. If this be true, Russia that now is endeavoring to exterminate the Christian church from its borders by persecution is swiftly headed for the rocks.

Before the kingdom of God shall fully come on the earth, every able-bodied individual should be gainfully and pleasantly employed all the time so as to be an asset to society. Three million married women in the United States work outside of the home.

The church has a contribution to make to solve industrial problems and correct social injustice. Jesus' conception of the value of human life, and the spirit of brotherhood need to be embodied in industrial relations. Poverty is a social disease which Christianity alone can heal. Sanitation and right relations between the sexes are results of Christian teaching.

The Christian religion contains the roots of democracy. Ideal society is an industrial democracy in which employes have a voice in the number of hours, wages and conditions of environment. The Golden Rule in industry remains yet to be universally adopted and scrupulously obeyed.

North Manchester, Ind.

We cannot send a boy's mind to school, his body to the gymnasium, and his soul to church.

Dr. Theo. Soares.

A Crow and a Calf

BY A. E. CARSEY

Second Half

NOR can I accuse Shandy of pilfering. He partook, yes, indeed; but it was *not* pilfering. As he saw it—and he was right—what he took was his, by virtue of the effort he put forth to get it. His labor, of wing and claw and beak, put the divine sanction upon his title to it. But he did not grow it, you say? Well, did I? What did I more than he? Birds can drop seeds as well for their purpose as men can—and God does the rest. And Shandy has as much right to the soil, the air and the sunlight, as I had. The simple truth is, we were both laborers in the Vineyard—both guests at a rich feast constantly spread or not, just as we labored and were not robbed. And I am positive that Shandy knew this, and was not a thief, but a creature that dared to take what was his of right, without any apology or by your leave. And he took no more. He lived from day to day—from hand to mouth—as God intended him to do—and us. Only, Shandy obeyed God, and we do not. Jesus spoke profoundly, when he bade us mark the fowls of the air.

Nor did Shandy labor more than five hours a day—

even as the "busy bees," of which we talk so much, and know so little. Or the ants, that seem to have a work day of about four or five hours, too. Or the lilies of the field, that toil not at all. But when Shandy did work, he worked—also even as the bees and the ants. He knew the economy of that old Dunker farm as well almost as its mistress did—far better than its master did. If things were a little awry, he marked it by a raucous caw. As he went after his sustenance, he always made me think of the words of Agur the son of Jakeh: "The spider taketh hold with her hands, and is in king's palaces." And Shandy was of those "things which go well—yea that are comely in going," even as a greyhound, a he-goat, and a king.

He loved a joke. He loved to fly into "old Dominicker's" pen, the very stronghold of that belligerent, grey veteran with scarred but unbowed head—and then, for all the world, to mimic him! Nothing could have been funnier. And then, with "many a flirt and flutter," to soar away, to come again, another day. And one day I played a joke on him. I got me a sizable toy balloon, but one which I knew would soon "bust," and hitched a slip noose to it. I buried the trap under the top of the straw stack, and baited it all around with delicious bran mash. Not he! He was wise enough to know that such viands were out of place there! So I finally tried plain corn. After the third day he yielded—and of course found his leg wound up in the noose. Up he leaped, and away he flew, desperately frightened—with the toy balloon hitched to him, dragging him until he was forced to slow down, then hoisting him up and unbalancing him! He flew high and far and wildly. Of course, the balloon finally burst—but I would give much to know what he thought about the whole matter. He was back again, next day, however, and appeared offended not at all!

And another day he stepped into old Dominick's milk pan, to warm his feet in the warm milk, for it was a bitter January afternoon. In a few moments he was frozen solidly in a milky snare. His frantic cawing brought mother to the scene. She picked him up, pan and all, carried him into the kitchen, and thawed him out in the oven. He hopped about, frightened somewhat, but with great curiosity, with "mien of lord or lady," and with much horse play, withal. We opened the door and gave him his choice. He chose both to go and to come, when and as he wanted to.

There followed a very interesting situation. We had now a blue jay, a grosbeak, a dog, a cat, a Seabright bantam rooster and hen, old Dominick, a goose, and Shandy—all pets. Often they were all together, in the yard, even in the kitchen. And of them all the only untrustworthy one was the cat; so to save trouble, we kept her out of it. She was a voluptuary anyway, and extremely selfish. For the rest, they got along in utmost harmony. What struck me at once was this—they stood up for their rights, but that was the end of it. They demanded that much, but no more. In them all was an inherent love of justice. Give them that, and there was peace; deny it, and there was no peace—and they stood easily ready, each and all, to die for those rights. It was a profitable lesson. Which was the wisest of them I can not say. Each in his own way, perhaps. We were no match for them at all at their games. We saw many things we did not understand.

And then there came to pass an evil thing. There was in the neighborhood a man who was seldom in the neighborhood—J. Benetemps Doolittle. He owned by inheritance half the county. His poorer neighbors rarely saw him at all. All there was left for the poor fellow to do was the pursuit of hobbies. His favorite was guns—hunting. He was only fair on the range; but he was deadly in the field—"efficient and practical." He was forever writing to the "outdoor" magazines about ballistics and recoil and balance and soft noses and patterns. Master he was of that counterfeit logic which seeks to preserve game—for the hunter, and wants that hunter to be only man. And at his hobby Doolittle was busy and skilful. He had the cruelty and the stupidity of the college graduate. Now of course there were closed seasons for game, and then J. Benetemps stayed at home—at the great farmhouse, a "modest place with a little land"—that was one of the show places of the state. And of course there was nothing to shoot around there—except vermin. Doolittle had made up a professional list of these destructive pests—and at the head of the list was the crow!

Also, with the passing of the rifle from among Americans as a class, the ammunition makers and the powder makers began to lose trade. Now J. Benetemps was one of the orphans who had capital invested in the cartridge factories and powder mills. Hence there began to appear advertising about "ridding the world of vermin"—by shooting, of course. All over the world did these ads appear. Wherefore life, already hard, grew suddenly harder for the dumb little folk, that had now the hand of the false god against them—by him they were now called vermin! And they were fine targets for the bullets that otherwise would sell but slowly.

And so it came to pass that Shandy's days were numbered. We were all helpless. We might "call louder"—but alas, the false god was a-hunting! So long as Shandy stayed with us, he was safe. But it was his *right* to fly abroad!

Well, one Saturday I was all over the township. I had not seen Shandy for two days. On my return I passed one of Doolittle's wood pastures, marked, as they all were, "No trespass!" Suddenly I heard a familiar caw. Looking up in amazement, I saw Shandy, his caution thrown to the winds, flying in defiant vindication of his rights, directly over what he surely must have known was the most dangerous place in all the world. There was in the Doolittle front yard a great oak tree; and upon the very topmost perch in this tree alighted Shandy, in his insane resolution! I knew that J. Benetemps' gun room looked directly out upon this oak.

I shut my eyes—held my breath—for J. B. was at home. And then Shandy began lustily to caw! "Great heavens, Shandy, get thee—"

There was a sharp whip-like crash—the voice of the equipment I knew so well—the last word in gun and ammunition. With the crash—rather just a little ahead of it—you see, sound travels about 1,200 feet a second, while the speed of that bullet was 2,000 feet per second—before the sound reached me, the hollow point bullet had struck Shandy, with a force of something near a ton. There was a black blur of feathers as Shandy literally exploded—and he had died as it becomes the brave everywhere and at all times to die—in defense of his right to life, liberty, and the pursuit of happiness!

Collinsville, Ill.

The Peace Commission

BY ORA HUSTON

THE Peace Commission created by the Board of Religious Education met in Elgin, Oct. 10 and 11. The purpose of the meeting was to determine how we as a church can make the most effective contribution to the peace cause.

It was the common opinion that the Church of the Brethren is not doing what she can and should do for world peace. When viewed in the light of what other churches are doing, and some do not have the peace background that we have, the Commission thought we could, should and would do more for the peace cause if it were properly presented to our people. The average member of the church is willing to help if he knows of the need and the way to meet the need. Especially is this true of the younger generation.

The work of the peace cause seems to be so far away from the individual that we are inclined to neglect or never realize what we can do. In fact many do not know of the present critical international situation, or if they know, do nothing about it. While we are idle the militarists are developing a war philosophy of life and preparing for another war. We as a church should antidote these war patterns and build a spiritual poise that can not be shaken by any sort of war propaganda.

The main cause of our inactivity is a lack of knowledge on the part of our church membership. To meet this situation the MESSENGER will carry an article from the Peace Commission from time to time. Look for the Peace Block! Not only through the MESSENGER do we wish peace to be presented, but also in the Sunday-school publications.

One of the effective places for the creation of an aggressive peace work is in our colleges. The Commission recommends that peace organizations be formed in our colleges. Manchester College had such an organization last year. It studied different phases of the peace problem, sent out deputation teams and brought speakers to the school. Our other schools could adapt this program to their own situation or build a better one. Why not make our colleges the centers of peace education so that as the students go out to teach, preach, farm, practice medicine or enter business, they may become the nucleus of the community working for peace? Members of the Church of the Brethren who are public school-teachers should place the new patriotism of peace in our public schools.

The pastor also has a large place in the peace program in church and community. How often he may help create a war spirit by using illustrations of war devotion to clinch his point. Be careful of illustrations. Heroes of peace are more effective than heroes of war. Armistice Day is near. Use the opportunity to teach peace. The Commission authorized the sending out of an Armistice Day service for use in the local church. The minister might well have several peace sermons each year with something definite for his people to do.

A program is being worked out for our Young People's camps and districts.

The local young people can quiz candidates on their peace views. They might well study the Frazer Amendment to the constitution which aims to make war illegal. The Griffin Bill is another of special interest to our people. Will those who have conscientious convictions against taking up arms be permitted to become citizens of the U. S.? Should our young people not redefine patriotism in terms of the Kellogg Peace Pact? How interested is the youth of our church? Will they give as much for peace as a soldier gives for war?

The Commission urges that the key peace men in our colleges, Districts, and young people's groups be sent to the Haverford Institute of International Relations. This is a Quaker Institute of peace held for two weeks each spring to train leaders and teachers to present the peace cause to the people. It is well for us to keep in touch with other groups and agencies working for peace. We need their help and inspiration and they need ours. The task is large enough for all.

If you wish to do something for peace now is the time to do it. If we fail now how can our church face the work in the future, how can we give an account to our Father? We must do something and do it now.

Chicago, Ill.

What Is Spirituality?

BY PAUL B. STUDEBAKER

THERE is a danger of becoming formal in our religion and not spiritual. The question arises as to when are we spiritual as individuals or as a church? What are our standards of spirituality?

All animal life is made up of two parts, body and mind; but these are not enough for man; they leave him incomplete. The body is the house, the material part by which he adapts himself to the physical world around him. The mind of man gives him power of adaptation. But there is more for man if he will. Body and mind make him purely a selfish creature, as so many are. This attitude causes much of the sorrow in the world today. It is the Spirit in man, which helps him to choose the best and makes him spiritual.

How, then, are we to know when the church or the individual is spiritual? What should be our standards of judgments? Architecture is not a test, crowds are not, church finances are no barometer; nor are music or eloquent sermons, except as they are expressions of love for the good and beautiful.

A weak body is not a sign of spirituality; if it were it would lead us to the starving and mortification of the body. We can not think of Christ as having a

(Continued on Page 716)

You, Too, Can Be a Missionary—



"SURE I'LL GIVE . . . at *least* a day's pay"

Like the man in the picture, you know that the easiest way to build better communities . . . better homes . . . and better lives is to invest a gift in home missions.

The church in the homeland serves all kinds of needy people in all kinds of communities. As the Master, it seeks for the poor, the discouraged and the lost.

Right here in America you can be a builder as you share with those who have less. You, too, can be a missionary! A day's pay will be a start that way.

HOME MISSIONS

NOVEMBER 23

General Mission Board, Elgin, Illinois

Some Facts About Religion in America

Churches in General

1. The latest religious census shows that 55 out of every 100 adults in the United States are enrolled as church members.

2. On an average, urban districts are slightly more religious than country districts. In cities 58 out of every 100 adults are church members; in the country the ratio is 52 out of every 100 adults.

3. The proportion of the adult population in churches is highest in the southern and eastern states, somewhat lower in the middle west, and lowest of all in the far west.

4. "Church membership during the past decade has been increasing about as rapidly as the population."

5. The public interest in religion, as evidenced by books and articles upon the subject, was never more searching and eager than it is today.

6. The 45 out of every 100 adults who are not church members, and the millions of children not in Sunday-school, constitute the tremendous evangelistic responsibility of the churches on the home mission field.

Church of the Brethren

1. According to the government census figures for 1926 the membership of the Church of the Brethren was about one-third urban and two-thirds rural.

2. As to membership by sex, we follow the average for all churches—four men on the church rolls for every five women.

3. Two-thirds of the membership of the Church of the Brethren is concentrated in five states—Pennsylvania, Virginia, Indiana, Ohio, and Maryland. We have one or more churches in thirty-seven states and the District of Columbia.

4. The present rate of growth in the Church of the Brethren is considerably above the average rate for American churches.

5. Our emphasis upon such wholesome principles as industry, honesty, self-control, simplicity, and brotherhood answers back to current needs.

6. The year's home mission needs have been figured at $40,000. Will you help to raise this amount at Thanksgiving time?

Send Your Gift for Home Missions to

GENERAL MISSION BOARD, ELGIN, ILL.

PASTOR AND PEOPLE

Has the Minister Supplanted God?

BY J. CLYDE FORNEY

This world is a curious sort of place. And the most interesting study in it is man himself. A man usually thinks he knows himself and others; but it is frequently obvious that he does not know either as well as he might. Very often the man who knows least about himself and other people is the one who is the most sure he knows all. It is very common to find that the man who is most able to speak is unwilling to do so. To understand and to be understood is not easy.

The one phase of human life that gives us much concern here is the whole matter of Christian living. To be Christian is no little undertaking; it is an art. It seems almost impossible for one to live as a Christian should in this world. For when one is most sure he is living as truly Christian as it is possible, he will discover that he is failing in one or more of the most fundamental principles of Christlikeness. One may take a single situation in church life and find that he is failing most miserably when he feels that he has been standing for a principle.

Consider for example the attitude that a member of the church may take toward his pastor. He desires to be fair to himself and the church, not to speak of the minister who is the servant of the church. He seeks to be honest, sincere and well informed in all matters that pertain to the work of the church and the Christian ministry. But unconsciously he permits the pastor to come in between him and the Son of God. The minister has actually supplanted God in his life and he is not aware of it.

In the first place, it is very common to find people who have permitted the minister to become their ideal man, thinking there can not be another like him in all the world. "The sun rises and sets" in the life of the minister that shepherds their congregation. No other speaks the truth with such clearness and authority and no one can satisfy the demands of life quite like he can. All other greater lights are shut out by him and even the great Light, the heavenly Father, is eclipsed by him.

Here is a pastor who is so well liked that his people do not find it easy to come out to hear a missionary who is on furlough from the China field. They feel that he is inferior to the one who ministers to them spiritually Sunday after Sunday. They feel insulted to be invited to hear another than their pastor. This may be exaggerated and uncommon, but it expresses a point which is all too common.

In the state of Ohio a few years ago a young pastor discovered that his people were beginning to think more of him than they did of their God. He talked the matter over with his family and then took the matter up with the officials of the church. The following Sunday morning he read his resignation to the congregation which was a very great surprise to all. He stated clearly why he wished to resign. He said: "You have been placing too much confidence in me and not enough in God. If I stay I shall be a hindrance and not a help. You are allowing my life and personality to supplant God in your thinking." That was a real Christian act.

This attitude is fatal not only to the people but to the minister as well. There are those who, out of their well meaning hearts, find it difficult to say too many nice things about their pastor. However, the results are just the opposite from what they expect. Such an attitude is perilous to the work and the future of the pastor in that place. Most of all, it shuts their vision off from the true objective of the church and the kingdom of God. "Seek ye first the kingdom of God and his righteousness." The minister should never become the greater light in the minds of his people. God must ever be the center of all true devotion and reverence.

In the second place, there are a great many who put too great a dependence in the pastor. When ever they find themselves face to face with a trying situation, whether great or small, they never fail to take it to the pastor. It never enters their mind to take the matter to the Lord in prayer. They may sing, "Take it to the Lord in prayer," but when the need arises they depend upon the minister to do that for them. The minister does most if not all of their praying and the greater part of their thinking. Their beliefs are made up of what they have heard the minister say on different occasions. Likewise, they depend upon the minister for their understanding of the Scriptures and the interpretation of the facts of life.

The displeasing result of this attitude is that such individuals often find themselves in a most disturbed state of mind. They are like the wind tossed sea. There is no rest. Whom shall they believe? What is the true way to live? It may and often does lead to a giving up and a loss of interest, if not a perversion of the mind which is almost the equivalent of infidelity.

The minister has their absolute support until they discover that he has the habit of thinking creatively and often changes his mind. They then feel that a man who rethinks his ideas of God and rewrites his convictions as he receives new light is not safe. These people make it hard for the pastor and for all concerned. Set your mind upon God and not upon the minister and learn to stand on your own feet in relation to the Divine Father.

In the third place, there are some who have permitted their dislike for the minister to supplant God in their lives, to eclipse the Son of God. Indeed, the minister has become a thorn in their flesh. They make up their mind to have nothing to do with the whole proposition, because they can not feel the minister is the right man for the place. Therefore, they withdraw all support and unconsciously let their thoughts be known to all who associate with them. Also, they consciously exhibit their feelings in such a way that many others become sympathetic and lend themselves to the same program of action. The whole matter becomes complex and turns out to be more serious than they had dreamed it would be.

Now let us consider the problem together. First of all, grant that the minister is a square plug in a round hole. Frankly, he is in the wrong place and does not meet the demands of the people. He does not meet the demands of the church or the community as a whole. The fact remains that those people who approach the whole matter by refusing to work, or to support the program, causing others to do the same, are taking the minister too seriously and are allowing the minister to supplant the real objectives of the kingdom. Just because of the minister they deprived themselves of the spiritual blessing that should be theirs through working and sharing by giving of their time and substance. A minister can go into another field and change his ways. But a Christian can not afford to form wrong habits of thinking and develop wrong attitudes.

Second, it is very evident that those who dislike the minister and his methods of doing things, who cause others to become disloyal, are doing the kingdom of God more harm than the minister who is using poor methods. It is very clear that while they feel they are giving the minister a rap, the blow is misdirected and falls upon the kingdom of God. This is true no matter how wrong the minister may be. It is all the more true if the minister has been living an honest life and those displeased have misunderstood. Again, this group of people have permitted the minister to come between them and God. In this case God has been supplanted.

This is not a plea in behalf of the ministry. It is not in defense of the pastor. It is neither of these, for the ministry needs make no defense when rightly accepted and fulfilled. Let the minister stand on his own feet and determine his own destiny. He alone must answer for his failures. Likewise, it is not a plea for the laymen to support the ministry, but it is a plea for the membership of the church to defend the rights of the kingdom with all diligence and faithfulness. At no time should anyone ever permit the pastor or any other such creature to come in between him and God. The minister in turn must seek daily to so liberate his thought and action that no person or persons shall ever eclipse the Father from his sight. We all do well to avoid this peril of the Christian church.

South Bend, Ind.

The Letter and the Spirit

BY REBECCA FOUTZ

Some feel that our church fathers were too legalistic in their effort to follow literally New Testament teachings, meaning especially the doing of those things which the large church bodies ignored in form, but claimed to practice in spirit. Is this assumption true?

The first significant fact we notice is that they stood just as staunchly for things which were the spirit of the gospel but not a direct command. There was no material gain for them in being anti-slavery, anti-war and anti-liquor. The championing of these issues as being Christian teaching caused them to suffer loss and persecution.

Other church bodies of their day were not only indifferent to these evils but thought that they found enough favorable Scripture to support them.

Was it merely a coincidence then that those who washed the feet of and greeted their brother in the faith with the kiss of charity, should also grasp the larger teachings of love as concerned their fellow-men? We think not. There was a direct connection between them, especially so because for these other things they had no specific, "Thus saith the Lord." The spirit gave life to the letter.

We of a generation who know not slavery, how it was entrenched in the social and political order of its day, can hardly appreciate what it meant to stand against it. Also, we who live in a time when almost all Christian forces have joined in the struggle to abolish liquor and war, can scarcely realize how difficult it was to go against them when the opposite was the case.

In our supposed advancement since the time of our church founders, we will do well if, instead of feeling that there is little virtue in doing literally these things as commanded, we find in them the spirit and grace and strength for the practice of Christian principles towards our fellow-men as relates to the questions of our day as they did in theirs.

Philadelphia, Pa.

Living or Dead Faith

BY IDA M. HELM

"For as the body without the spirit is dead, so faith without works is dead also" (Jas. 2:26).

We may say we have faith but that does not prove it. If we are content to rest with mere profession of faith, can our saying so save us, a faith that proves nothing? To St. James faith without works can not in any true sense exist. Faith and works therefore, and not faith alone or works alone, is the absolute requirement of Christian living. "Be ye doers of the word and not hearers only, deluding your own selves" (Jas. 1:22).

Faith has its source and objective in God, it works in the heart and soul of man; works are the fruits of faith actualized in the life of the Christian. For if any be a hearer of the word, and not a doer, he is like unto a man that looks at his face in a mirror, he sees himself and goes away and forgets what manner of man he is. But a doer of the word looks into God's mirror, the Bible, and sees himself revealed as he actually is; he continues to look with heart and soul open to the truth till he gets a vision of the true Christian man in Christ Jesus, and he goes his way and strives to so live in the strength of the Spirit that the image of the Christ may be reflected in his own life. Thus he receives the blessing of faith and works. By faith the Holy Spirit in us so works that it kills the old man of sin in us and begets us anew in God. Hence the Christian in the likeness of Christ, without compulsion rejoices in doing good to every one whether friend or foe. Therefore it is impossible to sever works from a faith alive in Christ. The works of the doer of the Word are evidence that he has faith also. The hearer alone gives no evidence of faith.

Ashland, Ohio.

HOME AND FAMILY

By a Seaside

BY KATHRYN WRIGHT

At noon the sea was silver-struck
And fishers fished with fishers' luck.

Peter and Andrew, casting nets,
For their fish-haul made regrets.
(When suns were hot on Galilee
Fish went swimming warily.)

Afternoon was dropping down
To violet and dusky brown.

Peter and Andrew, close to shore,
Took their nets to cast once more,
But Jesus came and needed them
As a flower needs a stem.
They, accustomed to the sea,
Spurned it for a "Follow me."

Peter and Andrew went with Christ,
Asking not that work be priced.
I am not so sure that I
Could follow without asking why.

North Manchester, Ind.

The Good Samaritan

BY H. A. BRANDT

2. The Traveler's Return

"It is ten years since you were in Sychar, Gabriel."

"Yes, ten years since we sat on this stone bench, and by this vineclad cottage. It does not seem possible, Tirzah."

"And to think you said you would return in a year!"

"But I did not then know the half that Uncle Ezra had planned. I did not know that he wanted me to go on to Egypt and learn the secrets of the Alexandrians. Such projects take time, Tirzah."

"So you were really in far-off Egypt?" exclaimed Tirzah, now a mature Samaritan woman.

"Egypt is a great land. I am sure you would like it—perhaps almost as well as our beloved Samaria."

"You do not know how I love Samaria. A woman's love is different from that of a man," answered Tirzah.

"But Egypt is really not a strange land. In it are thousands of our people. And in Alexandria the Jews are everywhere. It seems that half of the city is Jewish. And the Jews of Alexandria are not as those of Jerusalem—poor and fanatical. The Alexandrian Jews are generally rich, cultured, liberal. They control the commerce of that great city. But Alexandria is not only a wealthy city; it is the delight of poets, artists and philosophers. It was in Alexandria that I found the friends and the work it was so hard to leave."

"And so you forgot Samaria!" said Tirzah reproachfully.

"No, Tirzah. I did not forget Samaria. But I did find in Egypt, in full flower, all that which makes the Samaritans so different from the Jerusalem Jews. I found in Alexandria less of the hatreds that plague our narrow land. In Alexandria are to be found men of every nation—and they are welcome! There a man stands on his own feet; there he is judged by what he can do. It is in such a land that the creative powers are set free."

"Now I see that the neighbors were right," answered Tirzah sadly.

"The neighbors? What have they said?"

"Well, they said you had forgotten Samaria—that you would not return."

"But I have returned," corrected Gabriel.

"Yes," continued Tirzah, "but not to stay. You are here just to look about and pass on."

"Come, let us not reproach each other on this happy occasion," challenged Gabriel. "Do you remember that I promised a gift when I should come back?"

"Yes," cried Tirzah, suddenly as eager as a child, "something made by your own hands! I do remember, Gabriel."

Gabriel reached into his bosom and drew forth a leather wallet, opened it, and unwrapped two golden bracelets. Tirzah had never seen such beautiful treasures in all her life. The lines that ten years had begun to cut in her pretty face vanished as if by magic. Gabriel saw again the happy, girlish sister that he had left ten years before.

"O how beautiful!" exclaimed Tirzah. She slipped the bracelets on and held up her shapely arms for Gabriel to see how perfectly they fitted. Finally, Tirzah took off one bracelet to look at it closely.

"Where did you get this beautiful design?" asked Tirzah eagerly.

"Look again, and then guess," laughed Gabriel.

Tirzah looked. For a full minute she studied the delicate pattern on the bracelet.

"I see lilies!" she announced triumphantly.

Gabriel smiled ever so slightly. He was busy with certain thoughts that he wanted Tirzah to hear and understand. Finally he asked:

"What kind of lilies, Tirzah?"

"O our own dear lilies of the field!"

"Samaritan lilies," continued Gabriel. "Samaritan lilies, traced by the art one can best learn in Egypt. You see I have not forgotten Samaria, nor the symbols of purity that grow in her fields!"

The shadow of a cloud passed over Tirzah's face. She wondered if Gabriel knew that her life was not as pure as the symbols he had chosen to trace on the bracelets. Were the bracelets a reproof, or were they given in the thought that she was as chaste as when Gabriel had departed for Jerusalem? The storm and stress of ten years passed before her mind. Suddenly she felt hot tears upon her cheeks. And she found herself saying:

"O Gabriel, I can not take these gifts; they are too wonderful—too holy for me!"

"But they are yours, Tirzah. They were made for you. I could no more take them back than I could recall a day—or a year that is past. Keep them and be happy, little sister!"

So he was thinking of her as in the old time—as the little sister! Tirzah's heart leaped at the thought of her brother's faith in her. How splendid he seemed and how unworthy she considered herself. For some moments the two were busy with their thoughts. Gabriel was the first to speak.

"Something tells me that you are not completely happy, though you have stayed in our beautiful Samaria. So I wonder if I should really have been happier here—or as I have been—a seeker, a traveler?"

Tirzah had not thought of her brother as unhappy. Could it be that the seeker who had seen so much and brought such beautiful presents was himself unhappy? She ventured a question.

"You have spoken much of Alexandria, Gabriel; but what of Jerusalem—of the vessels you hoped to make?

Gabriel glanced at his sister sadly.

"Little sister, you have guessed my secret!"

Tirzah looked at her brother with wide, wondering eyes. He saw that she did not understand; that he had spoken hastily.

"Your secret!" she echoed.

"Yes, I have a secret that I may as well tell you. The seeker does not always find what he expects. Jerusalem was a disappointment—"

"But Alexandria was a surprise," laughed Tirzah, holding up a slender arm adorned with a shining bracelet. "Tell me about Jerusalem," continued the Samaritan woman.

"The streets are full of righteous men, of the sort who pray in public, to be seen of men. And the temple entrances are crowded with those who traffic in oxen and sheep and doves. I saw the simple beaten by the money changers, and priests unmindful of the poor and the sick. Everywhere there is evident the burden of the law, also a famine of mercy and sincerity. If a prophet were to return I can see him denouncing the sins of those who dwell in Jerusalem, the Holy City! Perhaps he would even drive out the money changers and overturn their tables! When I saw all this, Jerusalem oppressed me, and I was glad to go to Alexandria for Uncle Ezra."

"And the golden censer?" asked Tirzah.

"It shall never be made!" answered Gabriel swiftly—indignantly. "I shall never be a party to the Jerusalem kind of worship!"

Tirzah answered nothing. She had never seen her brother in such a storm of indignation. But in a moment his voice softened and eagerly he went on: "Tirzah, what do you know of this sturdy prophet who is preaching and baptizing in the region of the Jordan? As I was going north to Damascus by the Jericho road I saw him and heard him speak. I tell you there is a true prophet! I saw him clad in a rough robe of camel's hair. And his message was a challenge to any red-blooded man. I heard him call those foxy Jerusalemites the offspring of vipers! I heard him challenge them to repent, demanding that every man bring forth the fruits of repentance. I longed to hear him at length, but I had to continue on my mission to Damascus."

"And so you have been to Damascus?"

"Yes, and now I am on my way back to Jerusalem by way of Samaria."

"Surely you are a much traveled man!" exclaimed Tirzah. "What took you to Damascus?"

"What takes me there again."

"Again!"

"It is like this, Tirzah: certain wealthy Jews of Damascus, old friends of Uncle Ezra, want him to decorate their homes somewhat after the Grecian style. He recommended me, because of what I had learned in Alexandria. So I made a first trip to go over their proposition and see what was needed. I am returning now for Uncle Ezra's decision. If the project is undertaken, and I think it will be, I shall be making frequent trips between Jerusalem and Damascus. And most generally I think I can at least return by way of Samaria. So you see while I am a traveler I am also a worker."

"How wonderful to see so much of the world—Jerusalem, Alexandria and Damascus!" Tirzah suddenly realized how small Samaria was.

"That prophet of the Jordan Valley is a true prophet, Tirzah. Be sure to remember whatever you hear of him to tell me when I come again."

So Gabriel left Sychar a second time to go to Jerusalem.

Elgin, Ill.

Around the Table

5. Do you think that much love, lavished upon the child by his parents, spoils the child?

No, never. Lack of sound judgment may result in a spoiled product, but any amount of parental affection well mixed with good judgment will produce a balanced ration upon which children thrive. Good as orphanages are, not one of them can be a perfect substitute for an average home. A home with a father and mother possessing the parental instinct is God's gift to the child and a sane love bestowed upon him is his right.

Are You a Guilty Parent?

BY GRACE HILEMAN MILLER

In this day of extreme looseness in the matter of parental control and children's respect for their parents, a sermon I heard some time ago based on the Fifth Commandment stands out as a timely masterpiece.

After referring to the conditions along this line today the speaker stated that parents are to blame because they fail to teach children obedience and parental respect in the formative years of their lives, and in some children this period seemingly closes as early as the age of five. In few does it last past the seventh or eighth year. He emphasized the fact that the conscientious parent in this matter must be firm, and if necessary resort to corporal punishment. The parent who allows the child to tell him that he won't do a thing more than once is criminally negligent to that child. When the home fails to teach obedience, then it is the church's job. If the church fails, then the school must grapple with the problem, and then the state.

The speaker advocated the family pew as a solution for irreverent conduct in the church.

La Verne, Calif.

AMONG THE CHURCHES

Calendar for Sunday, November 9

Sunday-school Lesson, Thomas.—John 11:14-16; 14:5-8; 20:24-29; 21:1, 2.

Christian Workers' Meeting, Armistice Day Program.

B. Y. P. D. Programs:

Young People—What Does It Mean to Be a Christian in Companionship?

Intermediate Girls—The Blessings of Peace and the Curse of War (Isa. 2:4).

Intermediate Boys—Jesus and a Boy's Problems.

✣ ✣ ✣ ✣

Gains for the Kingdom

Six baptized in Jeter's Chapel, Va.

Three baptized in the Ross church, Ohio.

One baptized at the Lotella Mission, Fla.

One baptized in the Fremont church, Va.

Nine baptized in the Snow Creek church, Va.

One baptized in the McPherson church, Kans.

Two baptized in the Buck Creek church, Ind.

Two baptized in the Harmonyville church, Pa.

One baptized in the Winchester church, Idaho.

Five baptized in the Council Bluffs church, Iowa.

Two baptized in the Meadow Branch church, Md.

Two baptized in the church at Jackson Park, Tenn.

Two baptisms in Upper Conewago congregation, Pa.

Three baptized in the Summit church, Va., Bro. Earl Mitchell, pastor-evangelist.

Nine baptized in the South Waterloo church, Iowa, Bro. W. H. Yoder, pastor-evangelist.

Nine united with the Buffalo church, Pa., Bro. John R. Snyder of Tyrone, Pa., evangelist.

Two reclaimed and six baptized in the Troy church, Ohio, Bro. Chas. Flory, pastor-evangelist.

Seven baptized in the Old Furnace church, W. Va., Bro. C. M. Driver of Virginia, evangelist.

Seventeen baptized in the Maple Spring church, Pa., Bro. H. Q. Rhodes of Berlin, Pa., evangelist.

Twelve baptized in the Thurmont church, Md., Bro. W. G. Milson of Frederick, Md., evangelist.

Three baptized in the Hatfield congregation, Pa., Bro. Nathan Martin of Lebanon, Pa., evangelist.

Thirty-nine united with the Pine Creek church, Ind., Bro. J. E. Whitacre of Harrisburg, Pa., evangelist.

Six baptized in the Spruce Run church, W. Va., Bro. Eugene Kahle of Princeton, W. Va., evangelist.

Two baptized and one reclaimed in the Libertyville church, Iowa, Bro. J. Edwin Jarboe, evangelist.

Six additions to the Peterson Chapel, Poplar, N. C., Bro. A. M. Laughrun, evangelist; D. C. Morrell, singer.

Three baptized in the Hanoverdale church, Big Swatara congregation, Pa., Bro. S. G. Meyers of Fredericksburg, Pa., evangelist.

✣ ✣ ✣ ✣

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. U. H. Hoefle, pastor, Nov. 2, in the Dry Creek church, Iowa.

Bro. Rufus Bucher of Quarryville, Pa., Nov. 23 in the Brookville church, Ohio.

Bro. S. K. Wenger of Lebanon, Pa., Nov. 23, Big Dam house, Schuylkill congregation, Pa.

Bro. H. F. King of Myerstown, Pa., Nov. 30 in West Conestoga congregation, Middle Creek house, Pa.

Bro. E. R. Herndon of Weatherford, Okla., Nov. 2, at Pleasant Valley schoolhouse near Thomas, Okla.

✣ ✣ ✣ ✣

Personal Mention

Northeastern Ohio is to be represented on the Standing Comittee of the Colorado Springs Conference by Elders D. R. McFadden and Clyde Mulligan.

Bro. Riley Kendall of Topeka, Ind., is available for evangelistic meetings in November, December and January. Bro. Kendall has had training and experience in evangelistic song leading.

"Sailing date is not fixed yet," writes Bro. Baxter M. Mow from India, Oct. 3, "and uncertain because of the great depression in traffic to India. . . . I plan too to stop a while in Egypt."

Bro. M. J. Weaver, for several years pastor of the Moxham church, Johnstown, Pa., has taken up the pastorate of the Quemahoning congregation including the Maple Spring and Tire Hill churches. So we learn from "Camp Harmony's Mirror," The District Herald.

Bro. John H. Oxley has closed his pastoral work with the Ames church of Oklahoma and has taken up full time pastoral service with the McClave church of Eastern Colorado. His address is McClave, Colo.

The District Meeting of Northern Missouri must have had a strong program judging from reports which have come our way. Bro. Bonsack spoke of some of the addresses he heard with special appreciation.

Bro. E. P. Harman, pastor at Union Chapel, First District of Virginia, is in the Lynchburg Hospital and requests his friends to remember him in their prayers. As he tripped and fell, while out hunting, both loads of his double barrelled shotgun were discharged into his foot, making amputation necessary.

Sister Ruth Shriver, Director of Children's Work, is meeting with much encouragement in her efforts to organize the work. She has visited many of the Districts this fall and with scarcely an exception her presentation of the opportunities in this field has resulted in the appointment of a District Director.

Secretary Rufus D. Bowman attended the recent meeting of the National Council for the Prevention of War. As the delegate of our Board of Religious Education to which the direction of our peace work has been committed, he is a member of the Council and represents thereon Brethren interests in the peace movement.

Secretary M. R. Zigler is to be the speaker both morning and afternoon, Sunday, Nov. 9, at the rededication of the remodeled Mississinewa church of Southern Indiana. A basket dinner and special musical numbers are a part of the program. Pastor I. E. Weaver invites the neighboring churches to spend the day with them.

Just this Monday morning word reached us of the death of Eld. D. H. Zigler of Broadway, Va., Oct. 28, in a hospital at Houston, Tex. Heart failure is given as the immediate cause. He and his wife were visiting relatives in that section on their way to Florida to spend the winter. Bro. Zigler's faithful years of service in his home District and to the whole Brotherhood, on the General Ministerial Board and in other ways, are well known. An account of his life and work will appear later.

When Bro. A. D. Helser made an address to the Volunteer group at Hartford Seminary, on Oct. 20, he had in his audience nine members of the Church of the Brethren. This was quite unexpected and unusual for a point so remote from the influence of the church as is Connecticut. All of these were students in institutions in the New England states. Brother and Sister Ora W. Garber and Goldie E. Swartz (a returned missionary) are students in the Hartford Seminary. Eva C. Vore and Glenna Teeter of Lima, Ohio, are students in the department of religious education also at Hartford. Iva Stebbins is in training at Yale School of Nursing. Emory Metzger and Sam Mohler are in Yale Divinity School, and Paul J. Graybill, a graduate student in philosophy, is also at Yale. And needless to say the fellowship with one's own is always appreciated, as these would express it, after a get-together at the Garber apartments following the lecture.

The sudden passing from heart failure, at Olympia, Wash., Oct. 31, of our pioneer missionary to India, Bro. W. B. Stover, comes as a shock to the whole church both in this and in foreign lands. He was only about sixty-four and a half years of age and supposed by all of us to be in good health, until the sad word reached the mission rooms last Saturday morning. Following an exchange of telegrams concerning the place of interment, Bro. Bonsack left that night for Olympia to conduct funeral services and burial there. Such was the family choice in accord with Bro. Stover's own wish. Since his long years of service in India he had filled various pastorates in the home land, having removed from Seattle to Olympia about two months ago. This is not the time and place to pay proper tribute to the unique service of this widely loved man who gave his life to the "Great First Work of the Church." Meanwhile we all mourn together with the bereaved wife and children.

Observe Armistice Day

Nov. 9, 1930

Let us make Armistice Sunday meaningful this year. Explain the meaning of Armistice Day, which is literally the stacking of arms. Show the place of World Peace in the Kingdom of God. Interpret the Peace Pact to your people. Make them realize what war really is. We agree with Chas. E. Jefferson that "war is the illegal method of settling quarrels between nations by the wholesale and organized killing of the strongest boys." When our people see what war really is they will hate it. When they hate war enough, they will do everything in their power to get rid of it.

Suggestive Armistice Day programs were sent to pastors to be used in the church and Sunday-school. Let us utilize this opportunity for the promotion of the peace cause.

BOARD OF RELIGIOUS EDUCATION
By R. D. B.

Miscellaneous Items

"Our record in attendance at Sunday-school was broken yesterday when there were 122 present. Our rooms are full." So reports Pastor Homer Caskey of Council Bluffs, Iowa. As in many communities, they have an influential business man whose family is in the church and they want to get him "all the way in."

A number of young people of Manchester College are making a study of the temperance and prohibition question under the leadership of various faculty members. The results of the study will be taken into the churches where this may be desired. A number of churches have already been visited. The program consists of musical numbers, readings and a talk. The teams are offering to go out into the churches at no cost to the church, except traveling expenses. If you are interested write Henry Eshelman, Deputation Chairman of the College Y. P. D., Manchester College, North Manchester, Ind.

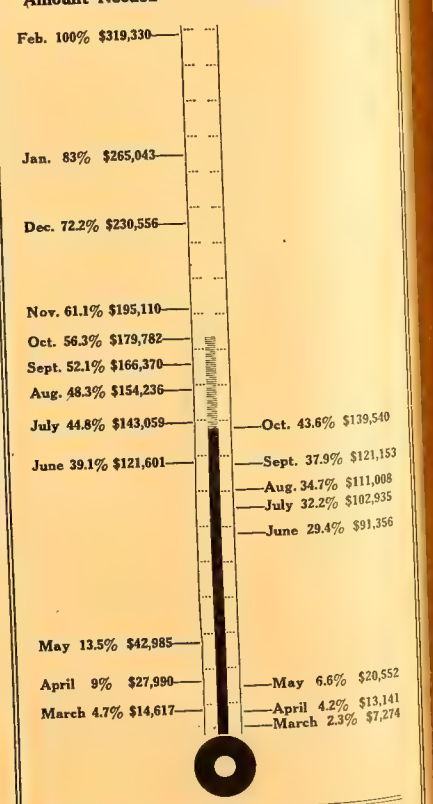
✣ ✣ ✣ ✣

The Mercury Rises

Funds received during October for the Conference Budget totaled $18,387. This is a gain over October last year. It is also more than the budget called for during this October. The increase is accounted for by the October contributions ($4,369) from the women for their 1930 missionary project. Also by the October receipts of approximately $3,000 to Bethany Bible School, which were not included in the Conference Budget last year. But even apart from these two special sources of funds the October report is encouraging. The thermometer shows that receipts for the eight months March 1 to October 31 should total $179,782, whereas they total only $139,540. This leaves quite a shortage to be made up before Feb. 28, 1931. The task is not too large. Let everybody keep up courage and do his part.

CONFERENCE BUDGET THERMOMETER

Light mercury shows the amount that should be raised. The bold shows the amount received.



*Inasmuch as Conference Budget receipts are more some months than others, the left side of this thermometer is arranged to show what per cent and what amount (based on three years' experience ending Feb. 28, 1929) should be received the respective months of the year, assuming that the budget is raised 100%.

**The right side shows actual receipts by per cent and dollars for the months indicated.

AROUND THE WORLD

Money for the Needy

An official of the National Association of Community Chests and Councils is authority for the statement that 220 cities having community chests will raise about $55,000,000. We understand that this includes a seven per cent increase to care for a larger than usual number of needy.

What Is Patriotism?

Patriotism is said to be a holy emotion. It is devotion to one's country, but not in such an unreasoning way that one whoops it up with those who shout: "My country, right or wrong!" True patriotism is the sort of love for one's land which leads a citizen to serve his country and mankind in the light of the highest ideals.

The First Four Years

The first four years of married life are the hardest, according to Judge A. J. Pearson of Cleveland, Ohio. "Judge Pearson bases his views on marriage and divorce on a study of lengthy questionnaires filled out by principals in every case which comes before him. The questionnaires disclose that a majority of all divorce suits begin within four years after marriage. The average age of persons applying for divorce is twenty-five."

An Economist on Dollar Competition

Regarding the two to three billions of dollars which the drinkers of this country once paid in saloons for liquor, Dr. Thomas Nixon Carver of Harvard University is quoted as saying: "Any reduction in that stream of consumers' dollars which went for liquor was a benefit to these other [useful] industries. If they are wise to their own interests they will oppose any movement which aims to increase or restore the competitive power of the liquor business."

Where Human Life is Cheap

There is a type of evidence which indicates that life is about as cheap in America as in some of the so-called backward lands. Consider deaths and accidents caused by the mania for speed on the part of auto drivers. There are few engagements so urgent that one needs to run down a pedestrian, or collide with other cars, in the mad effort to arrive. And yet the situation has actually become such that accidents in the class mentioned are an important cause of death, outranking some of the preventable diseases.

Prohibition and Education

In order that the people may know the harm that comes from drinking, the American Business Men's Prohibition Foundation is planning a nation-wide campaign of education. On the advisory board of the foundation are such men as James C. Penney, chain store executive; S. S. McClure, magazine publisher; Louis J. Taber, master of the National Grange; Dr. William Lowe Bryan, president of Indiana University; Dr. Charles C. Selecman, president of Southern Methodist University; Dr. John Timothy Stone, president of McCormick Seminary; and Amos Alonzo Stagg, director of athletics, University of Chicago.

Better Than Silver and Gold

When stopped by a robber with a gun, it is sometimes possible to give more than silver and gold—at least if one can keep his presence of mind and the man with the gun is not too hard-boiled. Or so it happened recently in an eastern city when two men met on a dark street, and the one asked the other for the contents of his wallet. The victim noted a certain amateurishness in the manner of the man with the gun, and soon drew from him a sad story of need. So the contents of the wallet were divided. Later the victim checked up on the robber's story. He found it correct. And in place of prosecuting, he turned Good Samaritan to the amateur robber. Even today there are times when one can give something better than gold and silver.

Profits From Luxuries

It is predicted that more and more the large profits in industry are to come from the promotion of those articles which may be classed as luxuries. Of course, we hasten to say that such a situation is dependent upon a prosperous order of society—one in which there is a real surplus above the cost of necessities. Thus we read: "It may be that 1930 is a dull year, but the department of commerce estimates that retail radio sales in the first half year were 231 million dollars, seven million more than in the first half of 1929. It figures that those little golf courses represent 125 millions in investment and that they offer a potential market of fifty millions or more for awning makers, should it be desired to make them rainproof. . . . Seven amusement concerns with a capital of 332 million dollars reported profits of nearly twenty-eight millions for six months this year. The big money in future will come from the discovery and sale to the masses of things that are over and above necessities for living. That's why a hundred millions a year is being spent by industry to discover, to invent, and to satisfy new wants."

Gen. Chiang Kai-shek Becomes a Christian

Gen. Chiang Kai-shek, president of China, was recently baptized, confessing the need of a God such as the Christians serve. Doubtless there is considerable to be desired with respect to the General's ideas of Christianity, but even the critical must admit that their own lives would stand improvement. All things considered the General's stand required a high order of moral courage and should be of immense value to the cause of Christ in China—and even to the world.

What One Robot Revealed

In New York there is a robot that has been fixed up to radiate heat exactly as warmth is radiated by the human body. By means of elaborate thermometers and meters adjusted to measure the electric current necessary to keep the robot at body heat it is possible to check up on the warmth or coolness of different types of clothing. For example, Alaskan sealskin was twice as warm when the fur was worn outside rather than next to the skin. Strange as it may seem, in calm air duck and gauze were found to be cooler than when no clothes were worn. Tests with the robot also showed why it is that one gets so chilled when a cold wind is blowing. Thus, when wind is blowing at fourteen miles per hour it is more than five times as cold to the bare skin as still air at the same temperature.

"Plain Tales From the Hills"

Kipling has not told all the "Plain Tales From the Hills." For the persistent archæologist is reading wonderful tales from the hills, and especially is this true where the hills in question are the mounds which mark the sites of ancient cities. Digging down through the remains of an ancient Hittite city, a group of archæologists recently "found in succession the Osmanli strata, the Seljuk, the Byzantine, the Roman, and the remains of the period comprising at once the Gallic invasions of Asia Minor, the Cappadocian kingdom, and the Phrygian. Downward, farther away and longer ago, come the strata of the new Hittite empire, and downward again, leaving the iron and coming to the bronze age, appear the remains of the great first Hittite empire, which rose to power in the second half of the third millennium B. C., and fell somewhere around 1800 B. C. Piercing below this great treasure house for Hittite study, the American expedition passed the strata of men of the copper age, and so at last reached Neolithicum."

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Our Homes

Matt. 26: 6-13

For Week Beginning November 16

A Hospitable Home

Our homes are gifts of God to be used not only for our own enjoyment but to bring love and joyousness into the lives of others. Through a good home one can bless other lives in a way which is impossible by any other means (Rom. 12: 13;*1 Peter 4: 9).

Entertaining Strangers

As luxuries in the home increase the welcome to strangers diminishes. Our people have been noted for their simple living and hospitality. The two virtues go together. Hospitality will pass away with the coming in of luxury (Heb. 13: 2).

A Center of Social Life

At public resorts, at lake, oceanside or mountain, pleasures become corrupt. The pleasures which center in the home are much more likely to be pure and wholesome. They unite the parents and children and this is good. Let us welcome the friends of our children (Matt. 21: 17, Mark 14: 3-9; John 12: 1-8).

A Place of Worship

The home without family worship is missing one of its richest opportunities to bless the lives of all who enter it. We shall never see a revival of power in the church until there be a renewal of the home altars (Deut. 6 4-9).

Children

They are the purpose and supreme concern of the home Home is not complete without them Their welfare and growth should be the first consideration in every decision made (Mal. 4: 6; Luke 1: 17).

Discussion

Do you agree with those who say the family altar is impossible in modern life? How can it be revived?

What advantages has the home as a teacher of religion?

R. H. M.

Who Owns the Messenger?*

I am your **Gospel Messenger.**

Through almost fourscore volumes I have been just what you have made me.

I have been as weak as the weakest thoughts you have written; I have been as strong as the noblest visions you have committed to language.

Spoken words are soon forgotten; but I am your indelible record. Through the generations to come both your children and the world will judge you by what I have been.

I am your voice in the wilderness of this generation; I am your studied message to the world in anguish.

Help me to be fair and true. Help me to stand for the right, supported by faith, hope and love. Help me to be your best.

* This statement is reprinted from the Gospel Messenger for Sept. 13, 1924. It is as true today as it was then. The Messenger belongs to the Church of the Brethren. Its readers are our people. Its pages are filled with what our people write. In every sense the Messenger is your paper. It is just as great, just as useful, as you make it.

Brethren Publishing House, Elgin, Ill.

Enclosed find $2 to pay for a year's subscription to the Gospel Messenger.

Name .....

Street or Route .....

Town ..... State .....

The Teacher's Part in Peace

(Continued From Page 707)

What is the student's concept of the Monroe Doctrine? Does the Monroe Doctrine mean to him a private game preserve for supreme, irresistible, absolute, uncontrolled exploitation by the United States, or is it the plighted word of the United States to guarantee the territorial and political integrity of the states of the western hemisphere as against external aggression, a pledge to observe and enforce law? When an American Secretary of State said: "The fiat of the United States is law in the western hemisphere," what did he mean by the word "fiat"?

If we were teaching in Europe it would be a good thing to examine the concept of security. So with all the concepts that have to do with nations, it is our business as teachers to help the student get sufficient mental poise to be able to evaluate the acts of statesmen, American as well as European. It is our business to help the student get a proper basis of judgment so that he can discriminate between candidates for office on the ground of whether they think the state lawful or lawless.

Some one wants to know what the teacher can do about the jingoistic newspapers and the movies which would destroy respect for other peoples, what should the teacher do about the student getting the wrong impression of other peoples from the "Dagos" and the "Chinks" and the "Wops" and the Whatnots, etc., that the student meets? What should the teacher do about that? Nothing. After all even though we are teachers we are finite, we need do nothing directly about those things, but we should furnish the student with a proper standard of judgment so that he can evaluate properly. It would be foolish for the National Education Association of America to start a campaign to prevent President Hoover from reading the *Chicago Tribune* for fear of his becoming a blood thirsty savage on the war path after the scalp of John Bull, for he has mental poise. He thinks of the United States as a law-abiding entity.

When once the student begins to extend the ideas of justice that he knows to the relations of the states, then the fork of the road has been passed. We as states are ready then to make progress. When the student sees two persons get into a dispute and they fail to agree he knows what should be done. They should take their dispute to a third party and let that disinterested party decide the case. When nations get into disputes they, like individuals, should recognize that most fundamental principle of all, justice, that the more difficult the dispute the more necessary the disinterested judgment of a third party. We as teachers do not have to worry so much about the attitude our students will take toward the contemporary world organization, if we have done our duty in relating the facts we have taught them to the principles of justice they already know. True enough we will have to teach the facts concerning world organization because world organization like the poor is going to be with us; but we do not need to worry about the views of a student when he sees the state as a law-abiding entity; we may safely leave him to make the choice between chaos and order, between anarchy and war on the one hand and world organization and peace on the other.

In summary, the problem of peace is the problem of creating the desire for peace and providing machinery through which it may operate. The function of the teacher in that program is helping to create the desire for peace. There are two things for the teacher to do: (1) teach facts in a friendly, respectful manner; (2) relate the facts that have to do with nations to the knowledge the student already has about individuals and groups. Before it is possible for the student to see the connection between international responsibility and individual responsibility the teacher will have to help him get the proper concepts of nationalism, the national use of military force, the meaning of national defense—in fact, the whole concept of the state will have to be built on the basis of a state as a law-abiding entity. When once the student sees that the same legal conclusions must obtain in international law as obtain in private law, the same principles of justice are applicable to nations that are applicable to groups of individuals, then he will be ready to give his support to international organization and the solution of problems which, hitherto, have festered and decayed and belched forth war.

In this day when men are saying peace, peace with an insistence which smacks of despair, the teacher has a high and exalted duty and privilege to perform. For without his kindly and intelligent labor of love the oft repeated call on the name of peace will be in vain—for not all that say, "Lord, Lord, shall enter into the kingdom."

Chicago, Ill.

The Second Coming of Christ

BY NATHAN MARTIN

THE subject. This subject, so precious to every earnest Christian, is mentioned three hundred and eighteen times in the New Testament. The Holy Spirit himself must have considered it of considerable importance when he devoted one verse in every twenty-five of the New Testament to it. There is no other single subject in scripture which covers so much space as this one. Says a recent writer: "The early church had its back towards the world and its face toward the coming of the Lord."

The grandest fact of the history of the world in the past is the coming of our Lord to save sinners, his first coming. The most important fact of the present is that this same Jesus is at the Father's throne making intercession for the children of men. The one great, grand, glorious fact of the future is that he is coming again to receive his own unto himself. "His [Paul's] teaching ranges," says J. Stuart Holden, "about two great points of time: 'Today,' which is the day of salvation, and 'that day,' which is the day of the consummation of all hope and faith."

Old Testament saints knew of it and believed in it. "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints" (Jude 14). Abraham contemplated it, for "he looked for a city whose builder and maker is God" (Heb. 11:10). Job was quite certain about it, for he exclaims, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth" (Job 19:25). It is plainly referred to in the book of Daniel.

In the New Testament, twenty-three of the twenty-seven books make direct mention of it. Each of the apostles dwells upon this great subject: Paul (1 Cor. 11:26; Phil. 1:6; Col. 3:4; 1 Thess. 1:9, 10), James (James 5:7), Peter (1 Pet. 1:7; 2 Peter 3:12), and John (1 John 2:28).

Names. This great event is variously referred to in scripture. Possibly the one most common is "The Coming." "And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming and of the end of the world" (Matt. 24:3, 27, 37, 39)? "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:23).

Again, it is referred to as the revelation of Jesus. "And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels" (2 Thess. 1:7; cf. 1 Pet. 1:13; 4:13). As an appearing, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ" (1 Pet. 1:7; cf. 2 Tim. 6:14; Titus 2:13). Also, as the Day of Christ (2 Thess. 2:2; Phil. 1:10). The Last Day (John 6:39, 44, 54), the Day of Wrath (Rom. 2:5), the Day of our Lord Jesus Christ (1 Cor. 1:8), the Day of Jesus Christ (Phil. 1:6), the Day of the Lord (1 Thess. 5:2; 2 Pet. 3:10).

The fact. All Christians are agreed upon the fact of his coming again. Daniel prophesied it: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him." Jesus promised it. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3. Also, Matt. 24:30, 31, 44; 25:31; 26:64). The two men in white apparel gave assurance to the disciples (Acts 1:9-11).

The time of his coming. The exact time is unknown. For the wicked it will be sudden and unexpected (1 Thess. 5:3). Not so for believers (1 Thess. 5:4).

"Be ye therefore ready also: for the Son of man cometh at an hour when ye think not" (Luke 12:40). "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night" (1 Thess. 5:1, 2). "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt. 24:36). "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32). "But ye, brethren, are not in darkness, that that day should overtake you as a thief" (1 Thess. 5:4).

Signs preceding the end—in the physical world. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring" (Luke 21:25). "For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows" (Mark 13:8). "The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come" (Acts 2:20).

In the intellectual world. "Many shall run to and fro, and knowledge shall be increased" (Dan. 12:4). "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Pet. 3:3, 4).

In the commercial world. "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed" (Luke 17:28-30. See Luke 21:34, 35; Rev. 18:11-13).

In the social world. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God" (2 Tim. 3:1-4).

In the political world. "Nation shall rise against nation, and kingdom against kingdom" (Mark 13:8).

In the spiritual world. "Nevertheless when the Son of man cometh, shall he find faith on the earth" (Luke 18:8)? "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand" (2 Thess. 2:1, 2). "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition" (v. 3). "And because iniquity shall abound, the love of many shall wax cold" (Matt. 24:12). "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (1 Tim. 4:1-3).

In the evangelistic world. "And this gospel of the

ingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

The manner of his coming. It will be personal. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" (I Thess. 4:16). "I will come again" (John 14:3). "This same Jesus, . . . shall so come again" (Acts 1:10, 11).

It will be sudden. "In a moment, in the twinkling of an eye" (1 Cor. 15:52). "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24:27). "For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day" (Luke 17:24).

It will be visible. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen" (Rev. 1:7). "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

It will be glorious. "For the Son of man shall come in the glory of his Father with his angels" (Matt. 16:27). "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thess. 2:8). "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4). "When he shall come to be glorified in his saints, and to be admired in all them that believe" (2 Thess. 1:10). "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory" (Matt. 25:31).

What when he comes? The saints, both living and dead, will be taken. "The dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds" (1 Thess. 4:16, 17). The good shall be rewarded (Matt. 25:34); the wicked punished (Matt. 25:41). In that day the Lord, the righteous Judge, shall give to the faithful the crown of righteousness (2 Tim. 4:8). Jesus himself shall reign. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15). All things shall have been put under his feet, even the last enemy, death, having been destroyed (1 Cor. 15:24-26).

Attitudes toward Jesus' coming. There are only two possible. Every individual will either be ready or not ready, no middle ground.

The attitude of the saint will be one of readiness. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:1-3). The saint will prepare for it. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry" (Col. 3:4, 5). The saint will be busy putting to death those things which would rob him of his hope.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (2 Pet. 3:11-14). The saint will live a life of holiness.

The saint's attitude will be one of watching. "Blessed are those servants, whom their lord when he cometh shall find watching" (Luke 12:37). And waiting. "Waiting for the coming of our Lord Jesus Christ" (1 Cor. 1:7).

He will look forward to it, not with dread, but gladly. "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:6-8).

"The ungodly are not so; but are like the chaff which the wind driveth away" (Psa. 1:4). "And the smoke of their torment ascended day and night for ever and ever" (Rev. 14:11).

Lebanon, Pa.

Stepping Stones

BY FLORENCE S. STUDEBAKER

A few weeks ago the question was asked in an evenig Bible class as to whether temptations are good for one, and so I wondered whether hardships are good for one. Without a doubt you would answer in the affirmative, but would also add that when the storms are fierce upon us we do not realize the good they are doing.

"Then sorrow touched by thee, grows bright
With more than rapture's ray,
As darkness shows us worlds of light
We could not see by day."

Jesus knew the fellowship of suffering, and while his life was full of joy, yet underneath was a deep undercurrent of sadness. How much he endured of sorrow and hardship in order that we might reap the reward of knowing no death or sorrow or pain in the beautiful life beyond! Somehow heaven grows more precious to us as we anticipate the glorious future when God shall wipe away our tears and hope and peace and joy shall reign supreme.

Lord Morpeth has given us this beautiful poem:

"Be not thy tears too harshly chid,
Repine not at the rising sigh;
Who if they might would always bid
The breast be still, the cheek be dry?

"How little of ourselves we know
Before a grief the heart has felt!
The lessons that we learn of woe
May brace the mind as well as melt.

"The energies too stern for mirth
The reach of thought, the strength of will,
'Mid cloud and tempest have their birth—
Through blight and blast their course fulfill.

"'Tis only when it mourns and fears
The loaded spirit feels forgiven,
And through the mist of falling tears
We catch the clearest glimpse of heaven."

Carrie Jacobs Bond, author of "The End of a Perfect Day," a few years ago in writing her autobiography says: "The hard roads of melody have enriched me beyond measure; they have challenged me to greater, nobler ideals than any of which I had ever dreamed. I have experienced probably all the things that were necessary for me to experience—great sorrow, great poverty, great joy, great friendships. I have found my work and love it." One night when walking on the hillside, looking into the glorious sunset on the Pacific, a great peace overswept her soul. She writes: "I was thinking how glad I was that I believed in God, when these words came to me:

"Dear God, how kind you are to me
To give me all earth's beauty free—
The birds to sing through all my life,
A mountainside where I may roam,
A little path that leads me home,
And then, dear God, to give me you!"

A true story in a recent magazine relates how Mother Jones, bereft of her husband, crowded her sorrow into the background, and began to plan ways and means of providing for a brood of nine children, the youngest a mere babe. And now, thirteen years later, she has established a taxi service which boasts eleven busses run by the Jones family. She has built a modern comfortable home. One daughter is preaching twice on Sunday in a little church, built on a lot donated by Mother Jones. Every member of the family takes an active part in the service of worship here each Sunday morning. The obstacles of this mother's life were changed into stepping stones toward a bigger life. How is it that some great souls have managed to smile and go ahead when all others have weakened and fallen by the way? Is it not that they have caught the spirit of him who said on the very eve of his death: "Be of good cheer, I have overcome the world"? One master mind gives the secret of the undiscouraged Christ: purity of life, the consciousness of God's presence, and the great love he bore the world. Let us be happy through our trials even though the waves mount high. The needful bumps in the trail of life may challenge the best that is within you.

Nappanee, Ind.

CORRESPONDENCE

BRINGING LIFE TO INDIA

In the area of the Bombay Presidency in Western India the task of Christian evangelization is being carried forward by some nineteen foreign missionary societies, a National Indian Missionary Society and a few kindred organizations such as the Y. M. C. A., Y. W. C. A., and the American Bible Society. In addition to these there are eleven organized church bodies sending delegates to the annual meeting of the Bombay Representative Christian Council.

The nineteenth annual meeting of the council convened in Bombay, Sept. 9 and 10. Our own mission was represented by Sister Eliza B. Miller and the writer. Bro. J. M. Blough, by virtue of his work as Literature Missionary in the Gujarati language, was also a participating member of the council. The First and Second Districts of our Indian church were represented by Brethren N. V. Solanky and Jevan A. Bhosle. Other members of our mission were present as visitors.

The agenda of business which the council considered during the two busy days of its deliberations gives one a bird's-eye view of the comprehensive and difficult nature of the Christian enterprise. First of all, the task of Christian education was considered. So long as approximately ninety per cent of India's people are illiterate Christian churches and missions face a tremendous challenge. And just so long as this condition remains, India will need the encouragement, inspiration and assistance of the sending churches in Europe, the United States, Canada and Australia. The giving of an elementary education to both the children and adults of our illiterate villages is by all odds the most important educational task before us. The educational committee of the council is rendering valuable assistance, especially in the improvement of the manner and content of village school-teaching. The committee has fostered the publication of excellent monthly teachers' magazines; aided in the publication of improved vernacular textbooks for the teaching of reading by the story method, has made available for the cooperating missions the considered and pooled advice of experts in the educational field, and has aided in the development and coordination of the teacher training schools in the area.

But its activities are not confined exclusively to the elementary schools. A summer institute was held last year for middle and high school teachers. This proved so beneficial that it is to be continued. Advanced training schools will be launched as the need develops.

Along with the work of Christian education there must go the publication of Christian literature. Mr. Brayne, a British Christian government officer who because of his great and untiring services for the Indian villages has been referred to as one of India's finest of missionaries, has well said that to give Christian education and fail to provide good Christian literature would be like Old Mother Hubbard bringing her children to a bare cupboard. We must sadly confess that the cupboard of literature for those who have secured a little education has been all too bare. But we can report progress. Good monthly children's magazines are now published in both Marathi and Gujarati. A story book for children was published in each vernacular during the year and others will be out soon. That the child is coming into his own in the Indian church is also shown by the fact that during the year three good books for Sunday-school Teacher Training Courses were published in Marathi.

(Continued on Page 718)

What Is Spirituality?

(Continued From Page 708)

weak body. He must have had the finest of physiques. He had to have this in order to do the work he did. Neither is it found in Pharisaical egotism, or asceticism. All of these were far away from the spirit and teaching of Jesus, who was no ascetic, no Pharisee, no egotist.

Neither is spirituality identified with holy, whining tones. Neither is it always connected with solemnity. Some seem to think that the sadder they are, the colder their expression, the more religious they are. They seem to think that a smile will drive the Spirit away. I have seen times when I am sure a smile has brought it back. Here are a few tests:

Does your church ever do anything different, or do you stay in the same rut?

Does the inspiration for these new things all come from the ministry, or do they come from the group occasionally?

Are you interested in anything outside your own group—missions?

Are you subject to race prejudice? What do you do to overcome it?

Is there a growing spirit of brotherhood? A growing attitude toward world peace and internationalism?

These are a bit different, perhaps, from the way we have been judging our spirituality, but I believe they are vital.

Then along with this list of test questions, let us listen to what Paul tells us concerning the fruits of spirituality. They are: love, joy, peace, forbearance, kindness, goodness, faithfulness or loyalty, meekness or a modest estimate of yourself. Perhaps you can not test yourself; but those who love you can.

There is nothing which gives the pastor greater joy than seeing his flock grow spiritually along these lines. I believe a growth toward these things is a real sign of spirituality.

Nappanee, Ind.

The Sunday School

BY FRAZIER GRAPES

THE Sunday-school receives its criticism as well as the church, but we are reminded by one of its stout defenders that it is a significant fact that the converts from our Sunday-schools furnish eighty-seven per cent of the members of the evangelical churches.

The chief criticism of the Sunday-school is directed against the small amount of time given to the task of teaching the Bible and to the inefficiency of the teachers, whose ability and training are said not to be of a piece with their good intentions. It has been said: "What does a Protestant child get for religious instruction and influence? The Sunday-school, yes, the Sunday-school. It meets once a week for those who can be forced or bribed to go." The ineffectiveness of the Protestant Sunday-school is disheartening. The lesson period is seldom longer than twenty minutes. The young women or men who teach strive to inspire the pupils with religious zeal when they themselves are untrained although they are very well intentioned. The time in many cases is taken up by side discussions of matters not in any way pertaining to the lesson.

The Roman Catholic church has its own public schools in which there is religious training as well as other work. Some schools have provided a system by which the priest or pastor comes in for one period a day and teaches the group from their own particular church.

After giving due credit to all the young people's organizations, it has been asserted that the fact still remains that the Sunday-schools not only have made possible all these movements by furnishing them workers and members, but have saved millions who otherwise would never have been brought under Christian influence.

It has been said that of all agencies for reaching the young people, the Sunday-school is most permanent in its work because it is composed, or should be, of a force of Christian workers. Little can be done, however, in the small amount of time pupils are in the Sunday-school. But let us remember that in the case of many children this is our only opportunity.

Teachers must be intellectually prepared to meet the many doubts which assail the questioning mind. Teachers must also have spiritual training and preparation. A teacher's character makes many more impressions upon a child than the best of teaching. Teachers who are not fitted for the work are a source of weakness to any Sunday-school.

Bunkertown, Pa.

Brotherhood—When?

BY PAUL F. BECHTOLD

I. In the Past

LEAFING through the pages of history, the lover of peace sees illustrious records of brotherliness, such as:

1. Abraham's real estate dealings with Lot.
2. The friendship of David and Jonathan.
3. The community life of the early Christians.
4. William Penn and the American Indians.
5. The Argentina-Chile peace, symbolized by "The Christ of the Andes."
6. The unfortified frontier between Canada and the United States.
7. The "Father Forgive Them" of the Master.

However, the pages are also blotted with dark episodes of unbrotherliness:

1. Cain killing Abel.
2. Joseph sold into captivity by his brothers.
3. Jesus crucified.
4. Socrates drinking the hemlock.
5. The Spanish Inquisition.
6. Occasional heresy hunts.
7. The oppression of monarchs.
8. Wars.
9. Racial hatreds.
10. Economic exploitation under the factory system.

II. In the Present

Probably never before have so many individuals and agencies of different kinds concerned themselves so much with the attempt to introduce harmony into human relations:

1. Gandhi's activities.
2. The Hoover-MacDonald conversation on a log over a creek.
3. Mergers of churches, banks, stores, farms, etc.
4. The Paris Pact.
5. The London Conference (with qualifications).
6. The World Court and the League of Nations.
7. The League for Industrial Democracy.
8. Opposition to compulsory military training in colleges and universities.
9. The volume of peace literature: books, articles, pamphlets.
10. Development of the social point of view in religion, science and philosophy.
11. The extension of social work.
12. The peace propaganda of churches, foundations and other groups.
13. Scientific research in the field of human relations.
14. The victory of labor, racial and liberal interests in the Judge Parker case.

On the other hand there are many examples of unbrotherly trends:

1. Commercialism.
2. Imperialistic nationalism.
3. Sects: a divisive influence.
4. High tariff walls.
5. Reactionary conservatism in politics, churches and business.
6. Unemployment.
7. The Mussolini philosophy of life.
8. Increased production of millionaires and paupers—a significant parallel development.
9. Lack of faith in democracy.
10. Poverty.
11. Rural-urban conflicts.
12. Racial conflicts.
13. Class conflicts.

III. In the Future

The foregoing contrasts suggest the conclusion that brotherhood is something to be achieved. There are those who hark back to some golden age, there are those with vested interests who glorify the status quo; but only by future experimentation, by trial and error, can we develop a type of living together based on something more than a vague, sentimental, brotherly feeling that "All's right with the world." The feeling is important, but it isn't enough. We create general principles to be used as tools in the constant reconstruction of a dynamic, expanding brotherhood of man. These must be applied to life as it is.

Lawrence, Kans.

Notes From Our Correspondents

ALABAMA

Cedar Creek church met in council Oct. 4. We received the report of the committee on keeping in touch with the isolated members; a general discussion of methods followed. We feel that by making each member responsible for any new ones they may hear of we will get in touch with many more. Arrangements were made to have our elder W. H. Shidler of Bay St. Louis, Miss., conduct a series of meetings for us during the Christmas holidays. Any preacher who would like to come to the Southland to spend the winter is welcome here.—Mrs. Dan Cale, Citronelle, Ala., Oct. 30.

CALIFORNIA

Lindsay.—Our new pastor, J. I. Coffman, began his work here Sept. 1 and has been very busy. He has been bringing us some splendid sermons which are much appreciated. Sept. 28 was promotion day. Mrs. Wolf of Porterville gave an illustrated talk to the children. The Sunday the church and Sunday-school officers were installed in a very impressive service. We held our fall communion Oct. 4. [illegible] was rally day. A great many personal visits were made to [illegible] people and as a result 245 were at the morning services. We had a social time together afterward. In the afternoon there was a short program as a welcome for the pastor and family. Prayer meetings are being well attended. Our pastor has been leading us in a study on [illegible]. The Aid Society was reorganized after the summer vacation. [illegible] a good number from here attended District Meeting at Empire recently.—Effie Metzger, Strathmore, Calif., Oct. 24.

Los Angeles (First).—Our regular council was held Sept. 11. The church and Sunday-school officers were elected for the year. Bro. S. G. Lehmer was elected elder (it was the following day that our beloved elder was taken from our midst in a tragic automobile accident). president of the Christian Workers, Bro. Hiram Bailey; Sunday-school superintendent, Bro. Earl Schrock. The Sisters' Aid has been well attended throughout the summer and a great deal of work has been accomplished. For two months during the summer, our Sunday-school attendance was low, on account of children staying out as a precaution against infantile paralysis. During the year death has claimed four of our faithful members and we greatly miss them. Bro. Ira Crip, Sister Stouder, Bro. Webster and Eld. S. G. Lehmer.—Ethel G. Schrock, Los Angeles, Calif., Oct. 25.

Macdoel church met in business session Oct. 5. All officers for Sunday-school and church were elected for the year beginning Oct. 1. Bro. Lininger was reelected elder; Esther Mohler, church clerk and treasurer, Messenger agent and correspondent. Royal Fox was chosen superintendent of the Sunday-school. We decided to hold a series of meetings in the spring preceding Easter services and have our love feast then. Lester Huffman was chosen delegate to District Meeting and he with several others from our group enjoyed the spiritual uplift of the meetings at Empire. We would be very glad [illegible] to see some members locate with us, for we are few in numbers and the field is large.—Ethel Shoemaker, Macdoel, Calif., Oct. 27.

IDAHO

Winchester.—Oct. 19 the church had a basket dinner. At 2 o'clock we met in council. The following officers were reelected for one year: Elder, Bro. Amos Reed; clerk, Bro. Jesse Walker; the writer, Messenger agent and correspondent. We have received one by letter and one by baptism the past week.—Amanda E. Flory, Winchester, Idaho, Oct. 25.

ILLINOIS

Yellow Creek church met in council recently. All the plans were laid for the coming year's work. Bro. August Kuhleman was elected elder; Orpha Blocker, church clerk; Perry Keltner, Sunday-school superintendent. This church has had two inspirational meetings recently. A few weeks ago we had community day, and Bro. Davis of Mt. Morris College gave us two fine messages. Last Sunday Bro. Floyd Mallot was with us in the rally day services. His coming was especially appreciated because of the fond memories we have of a [illegible] he and his wife held for us several years ago. Our attendance at Sunday-school was eighty, and our enrollment being sixty-five we felt we was doing well. In the afternoon Bro. Mallott gave a wonderful lecture on Africa. Our young people's Sunday-school class will hold a bake sale in November. The proceeds will be used towards new books for the church. Our pastor, Bro. Cave, and wife will labor with us another year.—Minnie Kuhleman, Pearl City, Ill., Oct. 20.

INDIANA

Anderson.—Since tearing down the old church we have been having Sunday-school in the homes of members. Sunday morning worship and Wednesday evening services are held in Bro. C. E. Johnson's [illegible] basement on South Columbus Avenue. Our Wednesday evening services are really better attended now. We have no services Sunday evening. Oct. 26 we had our cornerstone laying which was largely attended; afterward we went to East Lynn Christian church where a program was carried out. Bro. J. S. Alldredge presided, he being a member of the church when first organized in 1896. He gave an interesting history of the church. Bro. Otho Winger spoke very forcefully on The Foundation Stone. Work on the new church building is going on fine and we hope to be worshiping in it the first of the year.—Wm. G. Marshall, Anderson, Ind., Oct. 31.

Arcadia.—We met in council Oct. 3. Church officers for the year were elected. Bro. Clarence Mosbaugh was chosen trustee for five years; Sister Mary Martin, Messenger agent, and the writer, correspondent. Eld. I. B. Wike's time as pastor expired Oct. 14. The church decided to do without a pastor for the present. Bro. Wike's time as elder did not expire until Jan. 1 and the church chose Eld. Russell Showalter as elder for next year. Bro. Wike made a report of his seven years' pastorate, a part of which follows: Preached 800 sermons, 100 funerals here and elsewhere, baptized 142, and held 7 revivals. The attendance at Sunday-school and church services is as good now as at any time during the seven years of pastoral work. We held our communion Oct. 18. Ministers present were Clarence Hoover, who officiated, and Russell Showalter. Our homecoming or harvest meeting was held Oct. 19. Bro. Russell Showalter preached in the forenoon; in the afternoon the children gave a program.—Sarah Kinder, Arcadia, Ind., Oct. 29.

Blissville church closed a two weeks' meeting Oct. 12 with Bro. Alldredge of Anderson, Ind., evangelist. Seven souls made the good choice. Sister Rohrer from Plymouth led the song service which was very much appreciated. Our love feast on the 11th was well attended

...eral ministers were present and Bro. Alldredge officiated.—Mrs. ...ur G. Miller, Tyner, Ind., Oct. 28.

Back Creek.—Homecoming and community day at this church will ...e observed Nov. 16, followed by a series of meetings conducted by Bro. ... Eby. An all-day meeting with basket dinner and social hour. Communion services were held Oct. 11 with Bro. Martin Hoover officiating. ...ptism Saturday forenoon Bro. D. E. Bowman gave us a practical sermon. ... Martin Hoover gave the afternoon message. Two were baptized ... Sunday. Bro. Paul and some of the Sunday-school pupils gave an ...teresting program on The Radio and the Church. The young people ...e preparing a program for Sunday evening.—Phebe E. Teeter, Mooreland, Ind., Oct. 24.

English Prairie.—Our two weeks' meeting held by Bro. Wm. Kinsey Elkhart, Ind., came to a close Oct. 26. Bro. Kinsey labored earnestly ...ong us, and we very much appreciated his work. He gave some ...od messages in song and sacred pictures; his chalk talks left last... impressions on the minds of all, especially the young. We also ...ved his sermons. Two accepted Christ. The three Sundays Bro. ...insey was with us were full days. The first was a class meeting at ... home of a friend; the other two were spent at the church with ...ree services. Our love feast Oct. 25 was a wonderful feast for the ... Bro. Kinsey officiated; ninety-two partook of the communion. ...ct. 29 Bro. Levi Miller who is eighty-seven years old delivered two ...od messages full of inspiration for all.—Mrs. Banks Light, Howe, ...d., Oct. 30.

Huntington church was pleased to entertain the District Meeting ...ct. 7-9. The occasion furnished an opportunity to try out the re...odeled building. Over 1,200 meals were served with efficiency and ...isfaction. Those who are contemplating a change in buildings might ... well to see what has been done here. The basement is well ...ghted with nature's sun by day and with electric lights by night. ...It is so arranged that seven class rooms may be entered from the ...neral assembly place without passing through any other room. Movable partitions can quickly be adjusted to make a large place for supper or communion occasions. Best of all we are out of debt on the ...w, sound and efficient building. Our Sunday-school is fully reorganized with Bro. E. E. Hoon, superintendent. We have a local board of ...ristian education whose duty it is to direct all teaching work of the ...urch and to complete the details of organization for that work. ...ct. 19 Bro. C. D. Bonsack gave us two appreciated addresses. Our ...nual begins Nov. 2 with Bro. J. Oscar Winger of North Manchester ...leading.—Mrs. E. E. Hoon, Huntington, Ind., Oct. 30.

Pine Creek.—Oct. 6 Eld. J. E. Whitacre of Harrisburg, Pa., came to ... to assist in an evangelistic service. He preached the Word with ...wer and visited in many homes. Our large house was fairly well ...led most of the time. As a result of his labor thirty-nine united with ... church, two on former baptism, parents with their children, young ...ople and children, most of them Sunday-school scholars. We very ...uch appreciated the attendance of those of adjoining congregations ...d also of other denominations. Bro. Theo. Miller of Nappanee, now ...aching in Plymouth, conducted the song service and gave powerful ...ssons to the boys and girls prior to the preaching hour. His work ...ong them and the young folks was of inestimable value, as was also ...s work as chorister. Our love feast on the 18th led by Bro. Whitacre was a very spiritual occasion. We greatly appreciated the presence and helpfulness of adjoining churches, and especially of the min...try.—Wm. H. Summers, Plymouth, Ind., Oct. 24.

Salem congregation met in regular quarterly business meeting Sept. ...th with Eld. Edward Stump presiding. Eld. J. M. Markley was also ...esent. Brethren J. M. Briles and Cornelius Hagle were called to the ...inister's office and duly installed. All church and Sunday-school officers were chosen for the coming year except presiding elder. Sister Pearl Bickle, Sunday-school superintendent; Cornelius Hagle, Gospel Messenger agent, and the writer correspondent. One of the greatest ...asures of inspiration and blessings has come through the meetings of the adult Bible class once a month in the various homes. A basket ...inner is taken by the several members. After dinner a varied program of prayer, songs and heart to heart talks are given. Bro. Ben. ...ish and family of La Porte have been with us in these services as ...ell as our regular church services a number of times of late and his ...elp is always appreciated. We were all made to rejoice and especially ... pastor, Bro. Clyde Joseph, when their little adopted daughter was ...ptized during the recent revival at the Blissville church conducted ...y Bro. J. S. Allderdice. One of our young sisters that came into the ...hurch a year ago was recently called to her eternal reward.—Wm. H. ...ott, Plymouth, Ind., Oct. 26.

Wabash City church met in council Sept. 9. Sunday-school and ...urch officers were elected for the year. Bro. Harry York was re...lected superintendent for the main school with Bro. Roy Crull, assistant Mrs. Dessie York is Messenger correspondent. Our revival ...eeting was held from Sept. 25 to Oct. 5 with Bro J. O. Winger ...s evangelist. Four were baptized and one was reclaimed. The last ...unday of our meetings we held an all-day service with an attendance ...f 230 at Sunday-school. Our love feast was held Oct. 12 with about ...0 communing. Bro. Ellis Brubaker officiated. Our young people ...ent to give a missionary play Nov. 2.—Mrs. John Smeltzer, North ...anchester, Ind., Nov. 1.

West Goshen.—During the past month a number of special meetings ...ave been enjoyed by this church. Sunday evening, Sept. 21, the Ryler ...ys of North Manchester gave a splendid program. Oct. 5 Bro. ...ley Schrock of Middlebury, Ind., gave a missionary address on ...e Unfinished Task. Oct. 12 Bro. Virgil C. Finnell gave two of his ...ctures; in the evening he gave the illustrated lecture, Why Girls ...ake. Sunday evening, Oct. 19, Bro. Ezra Flory delivered a message.—Mrs. Clayton Ganger, Goshen, Ind., Oct. 25.

West Manchester church held their homecoming and harvest meeting ...ct. 28—a very inspirational service. About 200 enjoyed dinner with ... Bro. Otho Winger gave the morning address. We were pleased ...o have Bro. Gorman Heeter with us for a short time and all enjoyed ... talk. He was the oldest homecomer present. The church held a ...ve feast service Oct. 25 with good attendance. We were pleased to ...ve visitors from adjoining churches. Bro. G. A. Snider officiated ... Bro. E. H. Gilbert and Bro. H. L. Hartsough assisting. The ...unday School morning was well attended. Following Sunday-school ...ere were given by Bro. Van Dyke, Bro. Kreider and Sister Stine.—...dy Wolfe, North Manchester, Ind., Oct. 31.

IOWA

Brooklyn church held their love feast Oct. 25. Bro. Frank Myers of ...ar Rapids, Iowa, officiated. He also gave a splendid temperance ...ddress on Sunday morning. Saturday afternoon before the feast two ...ere baptized. Bro A. C. Wieand of Chicago was here on Bethany day ...nd gave two strong messages. An offering was taken which amounted ... little more than our quota.—Mrs. Minnie Schechter, Brooklyn, ...owa, Oct. 29.

Greene church enjoyed a spiritual love feast Oct. 13 with Bro. Glenn ...emel of the Spring Creek congregation officiating. We were glad ...o have with us Bro. Roy Stern and wife of Fredericksburg and ...lso members from the Union Ridge congregation. The church ...eed very much Bro. Stern's four impressive gospel messages on ...piritual Christian living. Oct. 19 he delivered a message on Christian Education and his experience at Bethany Bible School. This being Bethany Sunday a special number, Morning Prayer, composed by ... Albert Wieand, was sung. An offering was lifted for Bethany. ...lso a very interesting letter was read from Sister Minerva Metz-...ger in China. Oct. 26 Bro. Arthur Warner, recently of Cando, N. ...ak., delivered two splendid messages. Oct. 27 the church decided ... Brother and Sister Warner should take up the pastorate beginning Nov. 2.—Elsie A. Pyle, Greene, Iowa, Oct. 29.

South Waterloo church concluded a two weeks' evangelistic effort ...ast night with Bro. W. H. Yoder, evangelist, and Bro. Eugene ...ong leader. As a direct result nine were added to the church ...y baptism. Although the season was a very busy one on account of ...husking activities, the last night there were forty-two who received attendance at every service. Included in this number was ... John J. Berkley who has passed his eighty-eighth milestone ...er and Sister Yoder recently completed a religious survey of our ...ommunity which comprised practically all of our township. Through ...e talks and splendid sermons Bro. Yoder has made many favorable ...pressions as well as many friends.—Mrs. W. O. Tannreuther, Waterloo, Iowa, Oct. 25.

Waterloo City.—Oct. 14 a group of our young people under the direction of Mrs. Floyd Kough gave a play, The Sign of the Cross, for the Black Hawk County Sunday-school convention. During the dairy and horse show we had a small concession for the specific purpose of serving meals, sponsored by the missionary society. We are pleased with the results, in six days clearing over $200. Sept. 28 was rally and promotion day with a splendid attendance, when the departments received promotion certificates, and the third primaries going into the junior received Bibles, a custom with us for many years. Afterward our pastor, Bro. A. P. Blough, conducted installation services for officers and teachers of the school. At the regular business meeting Oct. 13, Bro. Beck was appointed to fill the office of Messenger Agent. It was also decided to cooperate with the city churches in putting across religious emphasis month for November. The Utopian class held a meeting last week; they are active in plans for fall work. The city-wide Sunday-school girls' basket ball league was organized recently, also the boys' league.—Clara Miller Lichty, Waterloo, Iowa, Oct. 23.

KANSAS

Appanoose.—We held our communion on Oct. 11 with about seventy members surrounding the tables. Visitors from other congregations were an inspiration and encouragement to us. Ministers and their wives present were, Brethren D. J. McCann, who officiated, J. H. Griffith, F. R. Smith and J. L. Hoover. Early Sunday morning word came that Franklin County was under quarantine on account of infantile paralysis so we had no church services until Oct. 26. Our home ministers proceeded with electing Sunday-school officers for the year, and Bro. Jas. Firestone was chosen superintendent.—Mrs. John Beckner, Michigan Valley, Kans., Oct. 27.

McPherson (First Church).—At a recent business meeting the following officers were elected: Elder, J. J. Yoder; clerk, J. R. Rothrock; treasurer, Jay Crumpacker; trustees, A. K. Curtis and S. P. Crumpacker. The various committees presented reports indicating a whole some activity in their work. Of particular interest was the report from the Women's Council showing that the women's organizations had given more than $1,200 to missions during the year. A budget totaling more than $6,000 was adopted. Bro. Ward Williams was licensed to preach. Since the last report three have been received by letter and one by baptism. The Board of Religious Education is arranging to provide more Sunday-school rooms through the use of curtains and panels in the balcony and in the basement. The mothers and daughters recently entertained the women of the college at a delightful musical tea. Bro. R. H. Nicodemus is to preach a gospel message to a good audience each evening.—Edith McGaffey, McPherson, Kans., Oct. 24.

Ottawa.—The church has again resumed all regular services, which had been discontinued for some time because of the infantile paralysis quarantine. Each department is making a special effort to do more than before. This is especially true of the young people's class and older ones too, who are sacrificing to go and bring to Sunday-school members who have no conveyance. Sunday evening was the time of our communion. Visitors from adjoining congregations were greatly appreciated. Our elder, Bro. W. B. Devilbiss, officiated. We had almost 100 per cent membership attendance. A highly spiritual atmosphere prevailed throughout the entire service and all feel greatly built up.—Mrs. J. E. Ott, Ottawa, Kans., Oct. 28.

MARYLAND

Georges Creek church met in annual council Sept. 2. Officers for the year were chosen, Bro. Scrogum being reelected elder. Our pastor, Bro. Bernard King, who came to us last June is now teaching in the high school at Oakland, Md., a distance of over sixty miles, besides taking charge of the work here as well as at Cherry Grove. A number of young people from here attended the Sunday-school conference held in the Accident church. Brother and Sister S. W. Whiteman were delegates to District Conference. A few of our young people were present at the young people's rally held in Frostburg Sept. 6. The series of meetings Oct. 10 to 19 conducted by Bro. B. M. Rollins and Bro. Lester Evans of Keyser, W. Va., were interesting and inspiring. The love feast was held Oct. 18 with thirty-nine communicants present. Bro. Rollins was in charge of the examination service and Brethren Scrogum and King officiated at the communion service. Oct. 19 we enjoyed an all-day meeting.—Anna M. Weir, Lonaconing, Md., Oct. 24.

Longmeadow.—Our Sunday-school organized for another year with Bro. Chester A. Strite as superintendent. Eld. H. R. Rowland conducted installation services for the Sunday-school officers. Oct. 11 we held our semiannual communion service. Twelve ministers from adjoining congregations assisted us. The service which was an inspiring one was in charge of Bro. Baker from Frederick County.—Carrie B. Petre, Maugansville, Md., Oct. 24.

Meadow Branch church held its semiannual love feast on Oct. 25—one of the best and largest in attendance for some years past. More than 300 communed. Eld. R. W. Schlosser officiated: Nine ministering brethren were present. Besides the home ministry, those who ably assisted in the services were Elders J. M. Prigel, Oren Garner, John D. Roop and E. C. Bixler. Thirty-eight of our number communed for the first time. All were present who were received into fellowship during the series of meetings recently held by Bro. Schlosser and since. One was restored to fellowship and two baptized since our last report. Besides preaching several timely sermons, Bro. Schlosser opened our Sunday-school in joint session with the adult and primary departments and then taught the adults. Meadow Branch Sunday-school reorganized with Brethren Herbert Petry and Arthur Naill as superintendents. Westminster Sunday-school reorganized at the same time with Brethren Jos. Gilbert and David Witter as superintendents. The Y. P. D. at both places moves on encouragingly.—Wm. E. Roop, Westminster, Md., Oct. 28.

Thurmont.—We held our love feast Saturday evening; about 107 communed. Bro. W. G. Wilson from Frederick closed his two weeks' series of meetings Sunday evening. Twelve were baptized including several heads of families. Bro. Wilson labored faithfully and won many friends while in our midst.—Allen D. Hoover, Thurmont, Md., Oct. 27.

MINNESOTA

Minneapolis.—We are glad to report that Sisters Root, Velin and Viola Mann who were confined in the hospital last summer, are well again. During the months of August and September we were privileged to enjoy a series of illustrated sermons on the life of Christ. On Oct. 21 Brother and Sister Frank Mann were installed into the deacon's office. During the month of October we are dispensing with our Sunday evening meeting in order to give our members the opportunity of hearing Dr. Biederwolf in the union evangelistic meetings.—Mrs. A. B. Miller, Minneapolis, Minn., Oct. 24.

MISSOURI

Deepwater church was favored Oct. 19 with two much appreciated sermons by Eld. C. A. Lentz of Leeton, Mo. About 3 P. M. the members assembled in business meeting with Eld. Lentz presiding. A committee of three was chosen as a ministerial board to try to secure some one to preach once a month for us.—Etta M. Skaggs, Montrose, Mo., Oct. 23.

NEBRASKA

Afton church met in regular business meeting Oct. 8, with Bro. D. G. Wine presiding. Officers for the coming year were elected as follows: D. G. Wine, elder; Mrs. Nellie Garman, church clerk; Earl Marshall, Sunday-school and church treasurer; Mrs. Lena B. Weybright, Messenger agent and correspondent; H. F. Weybright, Sunday school superintendent. Mr. Newton Gaines of the extension service of the University of Nebraska and the rural improvement of the College of Agriculture gave a very interesting talk at the church on Oct. 17, on community organizations. A community club was organized with Dorance Miller, president. The young people's class is raising money to paint the church which is to be done yet this fall.—Mrs. Lena B. Weybright, Cambridge, Nebr., Oct. 25.

Kearney.—Oct. 12 Harry K. Rogers of Mt. Etna, Iowa, began a revival meeting which was to continue for two weeks. But on Friday of the second week Bro. Rogers was called home on account of sickness in his family. However our pastor continued the meetings and conducted the love feast on Sunday evening. Bro. Rogers preached Spirit-filled sermons which we all enjoyed very much. Our Sunday-school rally Sunday afternoon was also a blessing. Bro. Albrecht, a young minister who teaches school in Omaha, came out, brought his eight year old son to and baptized him during the love feast. About fifty communicants enjoyed the precious feast of washing. Our Aid Society is now ready to resume its regular meeting each Thursday afternoon. The Thursday evening prayer meeting are well attended.—Mrs. S. E. Thompson, Kearney, Nebr., Oct. —

NORTH CAROLINA

Petersons Chapel. This church made a call for Bro. A. M. Laughrun, Jonesboro, Tenn., to come and hold a meeting. Bro. Laughrun and D. C. Morrell responded. Bro. Laughrun preached three services and Bro. Morrell assisted in the singing. We had a spiritual revival. There were six additions to the church. We were pleased to have Bro. Laughrun preached sixteen sermons, closing the meeting with a love feast.—Billie Peterson, Poplar, N. C., Oct. 27.

NORTH DAKOTA

Carrington church met in council Oct. 28. Elders G. F. Mumaw and D. T. Dierdorff were present. We elected Sunday-school officers for the year. Bro. Jos. A. Kreps being reelected superintendent. We decided to use the envelope system for collections at church services. We have planned a series of meetings in June.—Mrs. Daisy B. Kreps, Carrington, N. Dak., Oct. 28.

OHIO

Black Swamp.—Sept. 7 our pastor conducted installation services for the officers and teachers in the Sunday-school. Bro. Otho B. Garner preached a series of sermons beginning the evening of Sept. 7 to decision day on Oct. 26. Our love feast was held Saturday forenoon Bro. Max Hartsough of the Pettisville church gave a splendid sermon. In the afternoon there were three R. R. Hatter, pastor of the Toledo church. At our last meeting the evening supper six surrounded the table. Bro. Otho Garner officiated, assisted by Bro. Uriah Garner. Sunday morning Bro. Garner gave us a stirring address. An offering of $11.1 was taken for the Sunday School.—Mrs. Asenath Baker, Lemoyne, Ohio, Oct. 27.

Lower Miami church enjoyed a very pleasant Love feast Oct. 25 with almost every member of the church in attendance. Eld. A. G. Crosswhite of Eaton officiated. Other visiting ministers were Eld. J. H. McKee, D. Hodgden and N. B. Wine. Bro. Crosswhite delivered a very impressive message the following day. This was a great blessing coming to Bro. Crosswhite as he has been a minister of the gospel for 50 years in our church in past years. He was assisted in the evening service by Brethren Clarence Priser and John Knoop, two young ministers from near-by churches.—Blanche Furr, Dayton, Ohio, Oct. —

Mohican church met in council Oct. 25. Church officers were elected. Bro. D. E. Sower being chosen elder. Eight letters of membership were received. Bro. Harry Imhoff and Bro. [illegible] were installed in the deacon's office. The writer was elected correspondent and Messenger agent.—Mrs. J. P. Imhoff, West Lafayette, Ohio, Oct. —

Oak Grove church met in council Oct. 28. Bro. J. J. Appleman was elected elder for the year and Bro. Melvin Hoover was reelected Sunday-school superintendent. Bro. C. C. Schubert is church clerk. Our love feast will be held Sunday evening, Nov. 8. Bro. Gale Freed will preach a trial sermon.—Ida C. Schubert, Arvada, Ohio, Oct. 27.

Richland church closed a very successful revival Oct. 26, conducted by the pastor, R. H. Cox. He preached the Word with power. Interest and attendance were good from the start. As a result eight of the meetings four accepted Christ. Bro. Cox took up the work on June 1 and interest has been growing since. Our pastor is now taking up the work in a very commendable way. Bro. Cox was our delegate to District Meeting.—Mrs. B. F. Price, Mansfield, Ohio, Oct. —

Ross church met in council Sept. 29 and had pastor's report. We held our communion Oct. 4 with [illegible] meetings and communion. The visiting brethren gave us a very [illegible]

BRINGING LIFE TO INDIA

(Continued From Page 715)

Our own church and mission are making a special contribution to the literature work of the Gujarati area through the services of Bro. Blough as half-time Literature Missionary. It is difficult to think of a larger field for Christian service.

A special phase of Christian literature and education is engaging the attention of the medical committee: namely, the development of ideals of purity in personal, home and social relationships. A missionary doctor representing the National Christian Council of all India called attention to the fearless and frank way in which the apostle Paul faced and discussed in his letters the moral problems of his churches. This doctor reminded us of our similar duty. Aids to parents, teachers, and pastors in giving instruction in temperance, personal hygiene, chivalry and home life are being provided. Ministers, parents, and those in charge of Boarding Schools were urged to encourage the physical examination by competent doctors of those contemplating marriage. It is hoped in this way to help in the reduction of the two great scourges, venereal diseases and tuberculosis.

The scope of the council's activities is broad indeed. It includes both the city and rural areas and touches all phases of life. To help eliminate the dire poverty, the dense ignorance, the scourge of disease, and the blighting curse of sin in India—this is the task of the Christian enterprise. There are some who seem inclined to judge the success of missionary work by the annual statistical tables showing the number of baptisms. These tables are, of course, not without their value; but it can not be too strongly emphasized that of themselves they are an entirely inadequate measuring stick for gauging the success of missionary effort.

C. G. Shull.

Vada, India.

AMONG THE ISOLATED IN GEORGIA

Just as it was getting dark, Bro. Bowman and the writer arrived at the home of Brother and Sister Dayhoof, twenty-four miles north of Columbus, Ga. After a night's rest we were ready for the day. The neighbors were notified and soon they gathered into the home for services. A goodly crowd came and listened attentively to the sermon and assisted in song. After the sermon, the son, Paul Dayhoof, was received into the church through baptism. As a good soldier he did his part in the initiation services.

Monday morning by the rising of the sun we were in Columbus on our way to Hawkinsville to visit Sister Moorehouse. After a pleasant visit and a good dinner, Mr. Moorehouse joined us and we visited several homes to invite people out to an evening service at the Baptist church. At the appointed hour a goodly crowd greeted us. Bro. Bowman opened with a rousing song service and then conducted the devotions, after which the other one preached a sermon to a very attentive audience. Before daylight we were again headed south. We arrived at Lake City about noon. Taking Bro. Bowman to Macclenny made the return trip sixty miles longer. In three days we traveled a bit over 900 miles; we had good meetings and pleasant visits.

J. H. Morris.

Brookesville, Fla.

DISTRICT CONFERENCE, NORTHEASTERN KANSAS

The various conferences of Northeastern Kansas were held in the Overbrook church, Oct. 3 to 6 inclusive. The weather and roads were typical of Kansas. Sunshine, wind and good roads; then shadows, rain and mud, made up the various kinds for this autumn in Kansas. However, the greater number of folk rejoiced because of the refreshing showers which were so badly needed.

The Conference program was quite full and well rendered. Besides our home talent, who responded most excellently, we had the pleasure of listening to some of the best talent in the Brotherhood.

The program started on Friday evening with a heart-searching sermon by Bro. H. Spenser Minnich on the subject: The Coming of Pentecost. This was followed on Sunday night by the same speaker on the subject: The Growing Kingdom.

Dr. V. F. Schwalm spoke very interestingly of his European trip, and Mrs. Schwalm gave a word picture of their experience at Oberammergau. She also addressed the Ladies' Aid Society meeting on Monday forenoon. Dr. J. J. Yoder gave two strong addresses bearing on the Qualifications of a Successful Pastor and the Spiritual Meaning of a College Education. Bro. A. D. Helser spoke to the young people's group and also delivered a stirring missionary sermon on Sunday morning.

Monday forenoon was devoted to the welfare program and Aid Society work. Bro. R. I. Troup, superintendent of the Brethren Home at Darlow, Kans., gave an interesting talk relative to the work and needs of the Home. Sister Ruth Shriver of Elgin arrived in time to contribute very materially to the interest of the meeting. The pleasing manner in which she spoke was appreciated by all.

The business session of the Conference was held Monday afternoon with C. A. Shank as Moderator, Paul S. Longenecker, Reading Clerk, and W. A. Kinzie, Writing Clerk. The usual amount of business was transacted, consisting of reports, appointments, papers. These were thoughtfully considered with the cause of missions claiming first attention.

The Conference for 1931 will be held in the Richland Center church. The writer was chosen as delegate to Annual Conference, with Eld. Roy Kistner alternate.

W. A. Kinzie, Writing Clerk.

Navarre, Kans.

HISTORY OF MT. ZION CHURCH, TUSCARAWAS COUNTY, OHIO

As Given at the Homecoming, Oct. 12

This church was hewn from the Tuscarawas church. For some time, the members worshiped in the home of Grandmother Kollar. This, no doubt, was not convenient for all, and they began planning for the erection of a permanent church home. The principals in this enterprise were Bro. Geo. Kollar, also Uncle Elias Renneckar. With these brethren, to think was to act; so in 1868 Bro. Renneckar purchased the lot on which this church now stands, then being occupied by a blacksmith shop and small residence.

During the winter of 1868-69, stone was quarried and timber hewn, and by the spring of 1869 the material was on the ground and a building was started. August Winger and Isaiah Collins got out the stone and built the foundation for the house. By the close of 1869 the church was ready for dedication, and Bro. James Quinter preached the dedicatory sermon.

Prior to the building of this church, these people became interested in Sunday-school work, and joined with those of other denominations and organized a union Sunday-school in 1866, having the honor of being the first of the Brethren in Northeastern District of Ohio to engage in Sunday-school work.

Who was the first Sunday-school superintendent is not known; but it is known that in 1872 Bro. Peter Kollar was superintendent. Those especially active in Sunday-school and church work were Brethren Geo. V. Kollar, Peter Kollar, Elias Renneckar, Robt. Boone, Edw. Loomis, and Sisters Margaret Sechrist and Amelia Boone.

One statement found in the History of the Church of the Brethren of Northeastern Ohio is that "The Mt. Zion church was purchased from the Methodist church about 1868. It is situated in West New Philadelphia." This statement is incorrect. There was a church in New Philadelphia which the Mt. Zion people purchased, but this was long after the Mt. Zion house was built. This house was built of new materials about six miles northeast of New Philadelphia.

S. M. Friend.

Lodi, Ohio.

DISTRICT CONFERENCE OF NORTHEASTERN OHIO

The sixty-seventh annual conference of the Northeastern District of Ohio was held in the Olivet church near Thornville, Oct. 7-9. The whole atmosphere of the meeting was permeated by the spirit of the Master—"Not to be ministered unto, but to minister." As is customary in this District, the elders met in conference Tuesday morning and after a season of devotion and consecration, considered and passed upon problems facing the churches and the District.

During the morning of the same day a meeting of "Ministers' Wives" was in session discussing such problems as face them in their ministry to the church. This proved to be a very helpful and interesting session. While the elders were again in session in the afternoon, the Ladies' Aid Society of the District held their annual business meeting and program. Mrs. A. D. Helser was present and spoke on, "Women and Children of Africa." The evening session of Tuesday was in charge of the District Welfare Board and devoted the evening to the temperance cause. The lecture given was helpful and convincing.

The Wednesday morning session was under the direction of the District Ministerial Association. This was a service of unusual interest. Dr. J. Allen Miller of Ashland College, Ashland, Ohio, spoke forcefully on, "The Place of the Bible in the Church Program." Our Home Misson secretary, M. R. Zigler, in his inimitable and forceful manner discussed "The Unemployed in the Church." The hour was closed by a very impressive presentation of, "Ye Shall Be My Witnesses," by A. D. Helser. The consecration, devotion and ability of these men made this a memorable hour. The afternoon was devoted to the interests and problems of the Sunday-school and the Young People's Department and proved to be quite helpful. The evening session in charge of the District Home Mission Board afforded us the privilege of hearing two returned missionaries: Bro. Ira Moomaw of India and Bro. A. D. Helser of Africa. From the home field, Brethren M. R. Zigler and G. A. Cassel brought the messages. These men all brought us face to face with the real problems of mission work.

The entire day on Thursday was devoted to District business. The following officers were elected for the day: Moderator, G. S. Strausbaugh; Assistant Moderator, C. H. Deardorff; Reading Clerk, J. P. Prather; Writing Clerk, H. D. Emmert. Fifty-one delegates registered from thirty-one churches. One paper from the Olivet church was passed on to Annual Conference. The delegates from the District to Standing Committee were D. R. McFadden and Clyde Mulligan. The meeting next year will be held in the Springfield congregation.

H. D. Emmert, Writing Clerk.

Cleveland, Ohio.

FROM THE OLD FOLKS' HOME—FOSTORIA, OHIO

The following resolution was passed by the board of trustees of the Old Folks' Home of Northwestern Ohio:

Whereas, Bro. J. H. Eikenberry and family have decided to move from our midst to their home at Marion, Ind., we express our deep sorrow and regret in losing him from our board. We thank our heavenly Father for the inspiration and uplift of Bro. Eikenberry's efficient service to the Home, and under the direction of God's Holy Spirit we reconsecrate our energies and lives in order that the Home may continue to render the largest service to our aged friends.

W. F. Robert, Secretary.

Swanton, Ohio.

SILVER WEDDING

Friends of Bro. J. J. Anglemeyer and wife will be glad to hear of their celebrating of their twenty-fifth wedding anniversary at Lick Creek, held Sept. 14, and of their twenty-five years of service in this place.

Three neighboring churches—Methodist, Presbyterian and Mennonite—joined in the celebration. Two hundred and fifty-five were present in the Sunday-school. The offering went toward the building of the new hospital in the Africa mission field.

Rev. Gale Freed gave the address of the morning on "Home Making." friends came for the afternoon program which consisted of special musical numbers by the different churches and readings by their pastors, also talks by visiting ministers, former residents of this place.

A beautiful silver service was given them as a token of the esteem in which they are held here. That they may be granted twenty-five more years in the Lord's service is their wish and the wish of their many friends.

Mrs. H. F. Hoffman.

Williamstown, Ohio.

BRO. JNO. D. SHIFLETT PASSES

Bro. Shiflett died July 10, 1930. He was born in Augusta County, Va., Jan. 13, 1857. He was married in October, 1883 to his wife who was a faithful member of the church at marriage and he was united with the church. They moved to Richmond about 1893. Here they worked and saved and in course of time the Shifletts had a good home.

After the Mission Board had adjourned the Richmond work after an eighteen months' trial on account of insufficient funds and outlook, it was our beloved John D. Shiflett who was the first to inquire earnestly in November, 1921, what was to become of the few isolated members in that city. He and others offered "axle grease" for our wheels over a to-and-fro distance of 140 miles or 280 miles—$10 to the trip. The Shiflett home was opened as headquarters for the Brethren in aristocratic Richmond. Through Bro. Shiflett and other faithful men and women the work was sustained during hard struggling years. Today a neat and substantial church stands as a monument to sacrificing perseverance. Bro. L. A. Bowman is pastor.

Bro. Shiflett is survived by three daugters, all faithful mothers in comfortable homes. His only son died about eight years ago; his wife died Nov. 8, 1924. Perhaps no man was ever so keenly sensible of his loss in the death of a life companion.

The pastor, Bro. Bowman, preached the funeral sermon for the first funeral ever held in the new church. Bro. Shiflett was laid to rest in Oak Wood cemetery beside the grave of the woman who meant so much to him. Time and space forbid the enumeration of manifold incidents and experiences in Bro. Shiflett's life.

I. N. H. Beahm.

Nokesville, Va.

PASSING OF BRO. MOSES S. MILLER

Sept. 20 a love feast was held at Salem church near Stephens City, Va. A goodly number of members were present, also a number of visitors. Among those from a distance were three ministers who had held meetings at the Salem church during the last few years. These were Brother and Sister S. M. Stouffer, Newville, Pa., Brother and Sister B. F. Lightner of Gettysburg, Pa., and Bro. I. N. H. Beahm of Nokesville, Va. Each one gave us a message.

As had been the custom for more than twenty years, Bro. Moses S. Miller bought and prepared the meat and Sister Miller prepared the wine. After enjoying the meeting all departed expecting to meet again for worship on Sunday morning. But how little we know of the future in store for us!

In less than an hour the sad message came that Bro. Moses S. Miller's car had been wrecked near Stephens City. Brother and Sister Miller were removed to Winchester Memorial Hospital where the former soon passed away. Sister Miller remained in a serious condition for sometime but finally recovered and was able to leave the hospital after several weeks. The other occupants of the car were their daughter and the chauffeur who escaped with minor cuts and bruises.

Bro. Miller will be greatly missed in his home, community and church. He served as deacon for a number of years. His home was given to hospitality and kindness. It was one in which the brethren were often entertained.

Funeral services were held at the Salem church. His body was laid to rest in the cemetery adjoining the church. Just eight weeks before his death Bro. Miller had selected a lot and placed a monument there. Bro. S. M. Stouffer conducted the service assisted by Bro. Lightner and Eld. L. R. Dettra.

Bro. Miller was born in Pennsylvania sixty-eight years ago. Surviving him are his wife, three daughters and two sons.

Esther Leilig Thompson.

Middletown, Va.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Balfour-Brower.—By the undersigned at the Wenatchee Valley Church of the Brethren parsonage, Wenatchee, Wash., Sept. 28, 1930, Richard Balfour and Mrs. Bertha R. Brower, both of Wenatchee. W. Earl Breon, Wenatchee, Wash.

Disler-Border.—By the undersigned, Oct. 12, 1930, in the Mt. Zion church near New Philadelphia, Ohio, Bro. Donald A. Disler and Sister Edna L. Border, both of Akron, Ohio.—S. M. Friend, Lodi, Ohio.

Lingenfelter-Lynn.—By the undersigned at the parsonage Oct. 8, 1930, Bro. J. P. Lingenfelter of Canton, Ill., and Mrs. Clara Lynn of Dotona, Fla.—J. F. Burton, Trotwood, Ohio.

Snow-Gripe.—In the home of the bride's parents, Oct. 1, 1930, Miss Alma Lucille Snow of Battle Creek, Mich., and Bro. Charles Edward Gripe of Warsaw, Ind.—D. H. Keller, Battle Creek, Mich.

Walker-Culler.—At the home of and by the undersigned, Sept. 1930, Mr. Wilbur Walker of Louisville, Ohio, and Sister Vada Culler Paris, Ohio.—G. W. Phillips, Danville, Ohio.

Walton-Wilson.—By the writer at the parsonage, Lewis G. Walton and Beatrice M. Wilson, Sept. 18, 1930.—Wm. J. Wadsworth, Jr., Ristown, Pa.

Wohlwend-Lewis.—By the undersigned at the bride's home, Ebensburg, Pa., July 26 1930, Mr. John S. Wohlwend of Salina, Pa., and Sister Nellie P. Lewis.—H. C. Hess, Nanty Glo, Pa.

FALLEN ASLEEP

Coffman, Daniel, son of Frederick and Mary Hire Coffman, was born near Salem, Ohio, July 22, 1853, and died at his home in Trotwood, Ohio, Oct. 16, 1930, aged 77 years, 2 months and 25 days. He was united in marriage to Amanda Heckman, Dec. 5, 1880. In the month of October, 1881, he united with the Church of the Brethren in the Bear Creek congregation. He transferred his membership to the Trotwood church about twenty years ago. He remained faithful to his religious convictions and loyal to the Word of God as he understood it until death. He is survived by his wife, and foster daughter, Mrs. Stella Beeghly of Englewood, Ohio, three grandchildren, one brother, and two sisters. Funeral services were conducted in the Trotwood church by the undersigned assisted by Eld. J. W. Fidler. Interment in the Bethel cemetery near Salem church.—J. F. Burton, Trotwood, Ohio.

Dague, Ardillus Grant, born in Franklin County, Ohio, the son of George and Harriet Dague, died at his home, Sept. 28, 1930, aged 64 years, 7 months and 24 days. He is survived by his wife, Rosa, two children, one adopted child, one grandchild, one great-grandchild, four brothers and two sisters. He was a resident of Ashland County for forty years. Forty years ago he united with the Maple Grove Church of the Brethren and lived a faithful Christian life. He also served the Sunday-school in various capacities. During the past year his health had been failing; several weeks ago he called for the anointing service. He patiently endured pain and suffering, but through it all his faith in God's righteous purpose was not diminished.—Glen Weimer, Ashland, Ohio.

Easton, Wm. L., born Jan. 23, 1900, and died Sept. 21, 1930. He was employed in well drilling and was terribly burned which caused his death several hours later. Surviving are his widow, mother and one sister. Services at his home in Myerstown by Eld. Ira Gibbel. Interment in the Mt. Ætna Lutheran cemetery.—Elizabeth Meyer, Myerstown, Pa.

Fryman, Rachel Keener, younger daughter of David and Verna Keener, was born April 2, 1900, near Greenville, Ohio. At the age of ten years she became a member of the Church of the Brethren. June 16 1922, she was married to Raymond L. Fryman who preceded her in death about a year ago. She died Sept. 28, 1930, near Wittmann, Ariz., where she had a teaching position. Surviving are her little son Richard, her parents, a sister and a grandfather. Services at the Greenville Church of the Brethren by the writer, assisted by Eld. David Hollinger. Interment in Abbottsville cemetery.—Paul E. Wingerd, Greenville, Ohio.

Hooter, Bro. Joseph, one of the faithful deacons of the Roann church, was called to his reward Sept. 26, 1930, at the age of 62 years, 11 months and 3 days. He was born and grew up near North Manchester, Ind., but a good share of his life was spent on the farm where he died. He was married March 12, 1893, to Mary Ann Tombaugh who survives him. Three of their children preceded the father, the two remaining being Sister Tressie Hoffman of Macy, Ind., and Bro. George Heeter of South Bend, Ind. He was received into the church Jan 19, 1897, and three years later was chosen to the deacon's office where he with his wife served faithfully as long as he was physically able. For nearly twenty-five years he was a victim of palsy agitans, but in spite of his suffering from this disease, his place in church was rarely vacant. Funeral services were conducted by the writer at the Church of the Brethren in Roann.—Edward Kintner, North Manchester, Ind.

Long, Sister Arminda May, wife of Leander Long, died at her home near North Liberty, Ind., Sept. 28, 1930, age 50 years, 9 months and 27 days. On the evening preceding her death she was received into the church as a reclaimed member and enjoyed the love feast the same evening. The following Sunday morning, while performing her household duties she was suddenly stricken with an acute attack of gallstones with complications and in a few moments passed away. Surviving her are the husband, her mother, and seven brothers and sisters. Funeral services were held at the Oak Grove church by Bro. Edward Stump Burial in the Porter cemetery.—Mrs. Claude D. Ullery, North Liberty, Ind

Nusbaum, Sister Mabel, died Sept. 29, 1930, aged 22 years, 11 months and 6 days. She united with the Church of the Brethren at Yellow Creek and was baptized Sept. 26, 1920. She had since lived a sincere Christian life. She leaves her parents, Amos and Minnie Nusbaum, one brother and one sister. Services by I. S. Burns assisted by Chas. Herr. Interment in Yellow Creek cemetery.—I. S. Burns, Wakarusa, Ind.

Peterman, Bro. Elton, son of Edward and Mary Peterman, born near New Freedom, Pa., died at his home, Harrisburg, Pa., Oct. 7, 1930, age 53 years, 3 months and 1 day. Dec. 25, 1904, he married Annie R. Miller who survives with two daughters and three sons; one son preceded him twelve years ago. He united with the Church of the Brethren at the age of sixteen. He was a pioneer Sunday-school worker at York, Pa., having helped to organize the second Church of the Brethren. He was also active in the Harrisburg and Paxton churches. He was a teacher in the schools of York County and city for eight years, later serving as a meteorologist in the U. S. Weather Bureau for twenty-one years. He had retired from active service two years ago on account of failing health due to heart trouble and dropsy. Funeral services in the Harrisburg church by Eld. A. M. Kuhns assisted by L. E. Leas. Interment in the East Harrisburg cemetery.—Mrs. J. N. Wright, Hummelstown, Pa.

Pierce, James Lewis, son of Mr. and Mrs. R. S. Pierce, 25 years old, was killed instantly in his father's coal mine in South Connellsville, Pa., Sept. 26, when his neck was broken by a fall of slate. He is survived by his parents, four brothers and five sisters. Services at his parents' home, South Connellsville, by the writer assisted by Rev. E. H. Stevens, Baptist. Interment in the Hill Grove cemetery.—R. E. Shober, Connellsville, Pa.

Reppert, Mandis L., son of Levi and Lavina Reppert, born in Lehigh County, Pa., died at the home of his daughter, Mrs. Rose Behler, at Lafayette, Ind., Oct. 15, 1930, aged 76 years. He married Isabel Rittour who died in 1899. He was a member of the St. John Lutheran church. He made his home in the last few years with his daughter and son. He leaves seven children, twelve grandchildren and eight great-grandchildren. Funeral at the Church of the Brethren in Pyrmont by I R. Beery. Buriel in Pyrmont cemetery.—Lillian A. Hufford, Rossville, Ind.

Ross, Sister Rachel, died at Somerset, Pa., August 6, aged 67 years. Funeral services were conducted at the home of her daughter in Johnstown, by Bro. T. F. Henry, assisted by the writer and interment was made in Grandview cemetery. Her membership was in the Roxbury church.—Jerome E. Blough, Johnstown, Pa.

Stark, Mrs. Cora E., 44 years old, wife of Bro. John Stark of Van Meter, Pa., died at the Connellsville State Hospital, Sept. 27, of typhoid fever. She leaves her husband, ten children and one grandchild. She was a member of the Church of God. Service by the writer at the Whig Corner Baptist Church near Ohiopyle. Interment in the Baptist cemetery.—R. E. Shober, Connellsville, Pa.

Stoner, Sister Leah, widow of Isaac Stoner, born near Mill Run, March 27, 1831, died in Connellsville, Oct. 11, 1930. She was first married to Andrew Eicher who was killed in the Civil War. Sister Stoner had not been well since April when she fell and broke a lower limb. She was a long time and faithful member of the Church of the Brethren. One stepson survives. Service in her home by her pastor, the writer, assisted by T. R. Coffman. Interment in the Dickerson cemetery.—R. E. Shober, Connellsville, Pa.

Tutt, Sarah, daughter of Benj. E. and Sarah McVey, died at Sedalia, Mo., Oct. 4, 1930, aged 72 years. She was the mother of eight children who survive. Early in life she was converted and united with the Church of the Brethren, in which fellowship she remained until death. Funeral services from the Baptist church in Chilhowie, Mo. Interment in the Carpenter cemetery.—Jas M. Mohler, Leeton, Mo.

AFRICAN STORIES

Missionary Helser's New Book

More than 1,100 copies ordered before the type was set

True Stories of African life revealing the people as they are. The author's aim is to help you see the folks with whom our missionaries associate.

Both the Stories and Illustrations present such a picture that after reading you will be more kindly disposed to our black brothers of the Dark Continent.



Here is the book for Missionary Committees, Aid Societies, Men's Groups, Superintendents and Pastors who would **implant the missionary** spirit with their people.

In the interest of missions we are offering **African Stories** in clubs. The regular price of African Stories is $1.75. But we will furnish it in clubs of 10 or more at $1.15 per copy; or in clubs of 5 to 9 at $1.25. We do this **to stimulate missionary interest.**

Our special offer to you: Order your copies today. Place them among your people and you will help the local congregation and the mission cause the world over.

Remember the price—$1.75. In clubs of 5 to 9—$1.25; in clubs of 10 or more—$1.15.

Brethren Publishing House, Elgin, Ill.

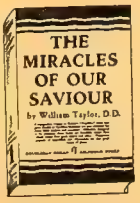
Books and Wheat Are Very Cheap

Our $1 Religious Library

Enables You to Buy Books in Times of Depression with Real Profit









1000 EVANGELISTIC ILLUSTRATIONS	Aquilla Webb
THE PUBLIC WORSHIP OF GOD	J. R. P. Sclater
PAUL OF TARSUS	T. R. Glover
WHAT TO PREACH	Henry Sloan Coffin
SERMONS ON BIBLICAL CHARACTERS	Clovis G. Chappell
GREATEST THOUGHTS ABOUT JESUS CHRIST	J. Gilchrist Lawson
APOSTOLIC OPTIMISM	J. H. Jowett
MORE SERMONS ON BIBLICAL CHARACTERS	Clovis G. Chappell
FAST HOLD ON FAITH	Henry Howard
PAUL, THE MISSIONARY	W. M. Taylor
THREE HUNDRED EVANGELIST SERMON OUTLINES	Aquilla Webb
CYCLOPEDIA OF SERMON OUTLINES	Aquilla Webb
THE MIRACULOUS ELEMENT IN THE GOSPELS	Alexander Bruce
THE EVANGELISTIC ENCYCLOPEDIA	G. B. F. Hallock
THE HUMILIATION OF CHRIST	Alexander B. Bruce
1001 ILLUSTRATIONS FOR PULPIT AND PLATFORM	Aquilla Webb
THE IMPATIENCE OF A PARSON	H. R. L. Sheppard
THE TRIAL AND DEATH OF JESUS CHRIST	James Stalker
THE TEN COMMANDMENTS	Henry Sloane Coffin
NEW TABERNACLE SERMONS	T. DeWitt Talmage
BIBLE TYPES OF MODERN MEN, First Series	W. Mackintosh Mackay
BIBLE TYPES OF MODERN WOMEN, First Series	W. Mackintosh Mackay
ONE HUNDRED BEST SERMONS FOR SPECIAL DAYS AND OCCASIONS	G. B. F. Hallock
ONE HUNDRED GREAT TEXTS AND THEIR TREATMENT	Frederick Barton
ONE THOUSAND THOUGHTS FOR FUNERAL OCCASIONS	Frederick Barton
THE PASTOR HIS OWN EVANGELIST	J. W. Chapman and C. L. Goodell
ONE HUNDRED PRAYER MEETING TALKS AND PLANS	Frederick Barton
ONE HUNDRED CHOICE SERMONS FOR CHILDREN	G. B. F. Hallock
ONE HUNDRED REVIVAL SERMONS AND OUTLINES	Frederick Barton
THE PREACHER—HIS LIFE AND WORK	J. H. Jowett
THE CROSS IN CHRISTIAN EXPERIENCE	W. M. Clow
LORD, TEACH US TO PRAY	Alexander Whyte
THE MIRACLES OF OUR SAVIOUR	William Taylor
THE PARABLES OF OUR SAVIOUR	William Taylor
THE TRAINING OF THE TWELVE	A. B. Bruce
THE WICKET GATE	G. A. Studdert-Kennedy
A QUEST FOR SOULS	G. W. Truett
A GUIDE TO PREACHERS	A. E. Garvie
CYCLOPEDIA OF SERMON OUTLINES FOR SPECIAL DAYS AND OCCASIONS	G. B. F. Hallock

Our folks appreciate these DOLLAR BOOKS and continue to order them. We have many others equally good. Select and order today.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

Notes From Our Correspondents

(Continued From Page 717)

Lewistown church has experienced an increase in numbers in Sunday-school and in the Sunday evening service. Bro. M. Clyde Horst, our pastor, was one of the instructors at Camp Harmony in August. Four of our young people attended camp. Oct. 5 the newly elected Sunday-school officers and teachers were installed. Bro. Horst and our Sunday-school superintendent, Owen Brumbaugh, attended the state Sunday-school convention at Scranton, Pa., Oct. 7. Our rally day service was Oct. 14. The young people gave a special program in the morning. A call was made for funds to pay for the new furnace and provide for other special items in the general budget. The grand total of the day was $1,000. In the evening Bro. Horst gave echoes from the state convention. The men's chorus from the Spring Run congregation pleased the audience with their inspiring music. Oct. 13 the woman's quarterly missionary program was arranged by Mrs. Ira Benner's Sunday-school class. After the program and a short business session, a social hour was enjoyed. At the business meeting Oct. 15 Bro. M. Clyde Horst was elected elder; most of the church officers were reëlected. There was a large attendance at our communion service Oct. 19.—A. Catherine Spanogle, Lewistown, Pa., Oct. 23.

Maple Spring.—Sept. 27 the Friendship Bible Class had charge of the services, giving us in song and reading, Christie's Old Organ. The offering taken will be given to missions. Sept. 28 our pastor conducted installation services for the officers of the Sunday-school. On rally day 263 were present. Sept. 29 our series of evangelistic services began with Bro. H. Q. Rhodes of Berlin as evangelist. He delivered fifteen very helpful and inspiring messages. Sister Hattie Stutzman had charge of the singing. These meetings were well attended and good interest was manifest by the community. Several delegations from neighboring churches were present and gave us special music all of which was appreciated. As an immediate result of the meetings, seventeen were added to the church by baptism. Our love feast at the close was one of the largest ever held here. Visiting ministers were Elders Rhodes and Zimmerman.—Mrs. J. W. Rummel, Hollsopple, Pa., Oct. 29.

Philadelphia.—Two little babies were consecrated, one on Sept. 14, and one on Oct. 12. One letter of membership was received and three granted. We were pleased to have Brother and Sister Pittenger from Huntingdon, Pa., with us Sept. 21. In the evening he preached to an appreciative audience. Their daughter, Angeline, entered a hospital for training here in Philadelphia this fall. The young people have organized this fall and hold their meetings each Sunday evening at 7 o'clock. The junior Endeavor also meets at the same time. The societies are both active and have worth-while programs, interesting and instructive. The Aid Society is very busy this fall, meeting each Wednesday all day. We have one sister who passed her eightieth birthday. She seldom misses a meeting and is very active. Oct. 12 the pastor's text was Our Baptismal Vow.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., Oct. 23.

Pottstown.—We held our Sunday-school rally on Oct. 5. The writer assisted in preparing a very unique promotion exercise which welcomed those promoted from the primary department into the main school. Our pastor, J. Kurtz Miller, presented the certificates of promotion and gave the rally address to a filled house. We opened our church year with a general church rally having the Hatfield male quartette to furnish the music for the occasion. This was so much enjoyed that we have engaged them to serve us again one year hence. Our delegates who represented us at the District Sunday-school convention gave the encouraging news that all of our Sunday-schools have reported growth, with an average attendance of 2,700. Our Ladies' Aid had their monthly missionary meeting Oct. 9, in the home of Brother and Sister Davis. The meeting as well attended and the interest was excellent. The society presented a handsome "bed-throw" to our retiring president, Mrs. W. J. Wadsworth, Jr. Our young women have raised the funds and nicely remodeled the parsonage. Now the young men are planning their activities to raise funds to add some needed improvements in our church basement.—Mrs. Lloyd Sleighter, Pottstown, Pa., Oct. 25.

Rockwood.—Aug. 3 Bro. A. C. Wieand from Bethany Bible School gave a lecture on the Twenty-third Psalm which was very much enjoyed by all who heard him. At our regular council on Oct. 4, Bro. Emmert Bittner was installed as deacon. Our communion services were held Oct. 5 with 126 surrounding the tables. Bro. Berkebile had charge of the services. We loaned our pastor to the Bear Run church for a two weeks' meeting from Sept. 15 to 28. We reorganized our Sunday-school in September and the new officers took their places Oct. 5.—Mrs. W. J. Knepper, Rockwood, Pa., Oct. 22.

Rockwood.—At our communion service on Oct. 12, 108 communicants were present. Our church is increasing and progressing very nicely under the leadership of our pastor and wife, Brother and Sister W. F. Berkebile. We received five into our church by letter. The pastor held a two weeks' revival in September at the Bear Run church, and as a result five were added to the church. We elected officers for the new Sunday-school year, Miss Anna Meyers being chosen superintendent. Recently the young men's, the young women's and Friendship Circle classes had a wiener roast and had an enjoyable evening.—Beatrice Hamilton, Rockwood, Pa., Oct. 27.

Shamokin.—At our council meeting Oct. 18 officers were elected for the year, and the Sunday-school was reorganized. The communion service was held Oct. 19. Bro. H. H. Ziegler preached in the morning and conducted the preparatory services in the afternoon. He also officiated at the love feast assisted by Elders David Kilheifner and J. F. King. Oct. 26 a delegation of sixty including a chorus of twenty-five from Myerstown gave us a splendid program. Eld. J. F. King gave a temperance sermon. These people brought their lunch along and we had an hour of fellowship after the services. Our pastor, J. J. Scrogum, has made 920 visits and calls since March 1. Those planning a change of location should look this way; here is a real chance to do mission work.—Mabel Homer, Girardville, Pa., Oct. 27.

VIRGINIA

Jeter's Chapel.—Congratulations are extended by everyone at this place to our beloved pastor, Mrs. Jennings, who was married recently to Mr. Sidney Broughman of near her home. Most every member presented Mrs. Broughman with a nice gift on her arrival this time. Our pastor came here on Oct. 2. Though ill and under the doctor's care, her throat being in a bad condition, yet she began preaching on Saturday following and delivered seven sermons. There were ten conversions and six were baptized in Roanoke in the Brethren faith Sunday, Oct. 12. We hope that Mrs. Broughman does not contemplate giving up her pastoral work here. She has done so much in restoring the old church and in bringing in new members. We hope to secure a new stove immediately which will make our Sunday-school more comfortable. Fifty scripture text calendars have been ordered to sell and help out on the expense of getting curtains for the class rooms.—Ada Wright, Vinton, Va., Oct. 27.

Mt. Joy.—Our revival meeting closed Oct. 3, conducted by Bro. U. S. Campbell of Lyndhurst, Va. He delivered fourteen interesting and inspiring sermons, and we trust some good seed was sown. The meeting closed with the love feast on Oct. 14, with Bro. Campbell officiating, assisted by our elder, L. S. Newcomb. Sunday-school officers were reëlected for the coming year with Bro. W. W. Sloan, superintendent.—Mrs. Gladys Camper, Buchanan, Va., Oct. 29.

Richmond.—At our council meeting Oct. 4 the Sunday-school was reorganized, Bro. C. C. Leary being reëlected superintendent, with Bro. W. M. Jennings, assistant. We have kept up a wonderful attendance during the hot months; with the coming of cooler weather we are planning on much greater things. Sunday evening following the council, our love feast was held. Bro. Myers, our elder, conducted the service. We were glad for the members present from other churches. Our Aid Society is giving an oyster supper Oct. 17, the proceeds going to help pay for the new gas heaters. Our B. Y. P. D. met Sunday evening for election of officers. Bro. John D. Shiffett passed from our midst not long ago and he is greatly missed by everyone. We also keenly feel the absence of Dr. Fred J. Wampler, wife and son, who will be away for about a year, Dr. Wampler being sent to India to investigate health conditions. Our new churchhouse is a source of pleasure to us all. With the inspiring sermons delivered every Sunday by our pastor, Bro. L. A. Bowman, and the never tiring efforts of his capable wife, we are pressing forward to greater things for Christ and the church.—Mrs. Gladys E. Jennings, Richmond, Va., Oct. 17.

Snow Creek.—Since our last report nine have been added to the church by baptism. Aug. 17 Bro. H. C. Eller brought us a message on The Country Church. Bro. Ezra Bowman preached for us Sept. 21, our pastor being away in a meeting. Sept. 28 at the close of Sunday-school the officers and teachers were installed. The women gave a missionary program Oct. 5. At our council Oct. 11 church officers were elected for the year. Bro. J. A. Naff was retained as elder. Our communion service on Oct. 18 was well attended. Brethren Ezra Bowman, C. A. Flora and J. A. Naff were visiting ministers present. Bro. C. A. Flora delivered the message on Sunday morning.—Mrs. S. H. Flora, Sago, Va., Oct. 24.

Summit.—Bro. D. L. Evers who served the congregation in many capacities was called away by death on Aug. 13. Death also took Nellie Higgins, a member of the younger group, a few days past. In July the B. Y. P. D. gave a program in Highland County where Bro. M. J. Craun is in charge of pastoral work. At our council meeting Sept. 7 Bro. S. D. Miller ordained Ernest B. Craun as elder in the church. Bro. Earl Mitchell, who is now serving the church as part time pastor, closed a series of meetings the latter part of August. Three were baptized into the church. Bro. J. T. Glick who has served the Timberville congregation for eight years has moved back into the congregation; we appreciate very much having the family with us. Sept. 28 was observed as homecoming and rally day. Promotion exercises were conducted with three receiving diplomas. J. M. Henry of Bridgewater delivered the graduating address in the afternoon. Nov. 3 the painting of the church is to be begun by the members. Our love feast will be Nov. 8 at 4 o'clock.—Mrs. Ernest B. Craun, Weyers Cave, Va., Oct. 25.

WASHINGTON

North Spokane church met in council Sept. 21 with Eld. R. F. Hiner presiding. He was reëlected for one year. Sister Vera Plock is clerk. Sister Joy Schlictig has charge of home missionary work. We also elected Sunday-school officers with Bro C. S. Colony, superintendent. Sept. 28 the Sunday-school gave an interesting rally day program. Oct. 5 the joint Sunday-school and Christian Workers' convention of the four schools of Eastern Washington was held at the West Grove Sunday-school, Spokane. There was a very good attendance and a fine program. Our church is now planning a program to be given the night before Thanksgiving, with offerings of food and clothing for the children's home.—Mrs. T. E. Willey, Spokane, Wash., Oct. 25.

Olympia church met in council Sept. 9. Bro. W. B. Stover was reëlected elder for the coming year with Bro. Louis Holderread as assistant. Bro. Milo Barnhart was chosen Sunday-school superintendent. Oct. 5 in the absence of our pastor, Bro. Louis Holderread brought the morning message. Oct. 12 two of our Sunday-school scholars were baptized. Oct. 19 our Sunday-school officers and teachers were made to feel more the importance of their task through a short installation service conducted by the pastor. Nov. 8 has been chosen as the date for our communion service. Nov. 13 we plan to hold a banquet in honor of the fathers and sons. Nov. 25-27 we expect Bro. Geo. Hilton and wife to be with us to show their pictures of China. At this morning's service our congregation was presented with beautiful olive wood offering plates, a gift from the pastor and wife, Brother and Sister Stover, made possible through Dr. Raymond Cottrell who purchased the plates in Jerusalem.—Mrs. Maude E. Gregory, Olympia, Wash., Oct. 26.

Yakima church met in business meeting Oct. 1. It was decided to have a homecoming on Thanksgiving. A committee of three was appointed to arrange a program. We will have an all-day meeting with basket dinner. In the evening beginning at 7:30 we will have our love feast. All who have attended this church are invited to be with us, and all others who can come. Brother and Sister Coffman have returned from their wedding trip in the East. Bro. Coffman filled the pulpit both Sunday morning and evening.—Katie Baldwin, Yakima, Wash., Oct. 25.

WEST VIRGINIA

Old Furnace church met in council Sept. 13. The visiting brethren made their report which was very good. Bro. Ira Abe and Bro. McKinley Grapes were delegates to the District Meeting. We closed a successful revival meeting conducted by Bro. C. M. Driver of Virginia. He worked earnestly while with us and brought us fourteen inspiring sermons. As a result seven were received into the church by baptism. Our love feast followed. Bro. Driver officiated with Eld. James Whitacre and Bro. Fyock from Cumberland, Md., assisting. A singing class has been organized with Mr. Livingood leading. Electric lights have been installed in the church.—Delena Moreland, Old Furnace, W. Va., Oct. 25.

Spruce Run.—Oct. 18 Bro. Eugene Kable began our revival, closing the 26th. He delivered eleven gospel sermons and as a result thirteen stood for Christ; so far six have been baptized into the Brethren church; five were Sunday-school scholars from ten to thirteen years of age and a widowed mother with five children. The members are much encouraged to press on in the cause. Saturday evening we enjoyed a very spiritual love feast.—Robert Bradley, Lindside, W. Va., Oct. 28.

ANNOUNCEMENTS

LOVE FEASTS

Alabama

Nov. 15, Oneonta.

California

Nov. 9, 6:30 pm, Belvedere (Los Angeles).
Nov. 16, 4 pm, Los Angeles, First.
Nov. 22, Waterford.
Nov. 23, 6:30 pm, Oakland.
Nov. 29, 7:30 pm, San Diego.

Colorado

Nov. 9, 6:30 pm, Denver.

Illinois

Nov. 27, Canton.

Indiana

Nov. 8, Turkey Creek.
Nov. 9, Bremen.
Nov. 12, Flora.
Nov. 13, West Marion.
Nov. 16, 7 pm, Mississinewa.
Nov. 19, South Bend, First.

Iowa

Nov. 24, Sheldon.

Kansas

Nov. 8, 11 am, Quinter.
Nov. 8, Burr Oak.
Nov. 10, Richland Center.
Nov. 26, Lone Star.

Maryland

Nov. 8, 9, 1:30 pm, Antietam, Welty church.
Nov. 8, 2 pm, Monocacy, Rocky Ridge.
Nov. 9, 3 pm, Pleasant View.

Michigan

Nov. 15, 10:30 am, South Woodland.
Nov. 27, Thornapple, all-day.

Minnesota

Nov. 14, 7:30 pm, Winona and Lewiston, at Winona.

Nebraska

Nov. 24, Octavia.

Ohio

Nov. 8, 10 am, Lick Creek.
Nov. 8, 7 pm, Stonelick.
Nov. 8, East Nimishillen.
Nov. 8, 6:30 pm, Salem.
Nov. 8, Oak Grove.
Nov. 15, 7 pm, Silver Creek.
Nov. 27, Harris Creek.
Dec. 6, 7:30 pm, East Dayton.

Oklahoma

Nov. 8, Big Creek.
Nov. 14, Thomas.

Pennsylvania

Nov. 8, 6:30 pm, Jennersville.
Nov. 8, 1:30 pm, Welsh Run.
Nov. 8, Lower Claar.
Nov. 8, 9, 1:30 pm, Myerstown.
Nov. 9, Cherry Lane.
Nov. 9, Norristown.
Nov. 9, 6:30 pm, Pittsburgh.
Nov. 9, 7 pm, Tyrone.
Nov. 9, Walnut Grove.
Nov. 9, 2 pm, Elizabethtown.
Nov. 8, 9, 1:30 pm, Annville.
Nov. 9, Huntingdon.
Nov. 9, York, First.
Nov. 15, 1:30 pm, Mountville.
Nov. 15, 6 pm, Dry Valley.
Nov. 16, Pottstown.
Nov. 19, 6:30 pm, Waynesboro.
Nov. 22, 1:30 pm, East Petersburg, Salunga house.
Nov. 22, Mechanicsburg.

Tennessee

Nov. 8, Jackson Park.

Virginia

Nov. 8, 4 pm, Summit.

Washington

Nov. 8, Olympia.

BIBLE STUDY AT HOME

under the direction of

BETHANY BIBLE SCHOOL

If you can't come to Bethany we will bring Bethany to you

Correspondence-Study Dept.—M-1
BETHANY BIBLE SCHOOL
3435 Van Buren St. Chicago, Ill.

Scripture Text
CALENDAR



THIS HANDSOME CALENDAR practically **sells itself** once you display it! Combining **inspiration, usefulness,** and **beauty,** it fills a definite need, it has a definite place in every home. **Thirteen masterpieces** of **famous painters** have been reproduced in **rich, full color.** Fourteen pages—9¼ by 15¾ inches in size.

You sell our Scripture Text Calendars at 30c each. We furnish them to you at these prices: 4—$1.00; 12—$3.00; 25—$5.75; 50—$9.00; 100—$17.00; 200—$32.00; 300—$45.00.

Some have already ordered hundreds of these Calendars. And they are selling them. GET BUSY. Order your supply TODAY. Advertised in all the leading religious papers, so you can find customers in every home.

Prices for Canada are slightly higher

Brethren Publishing House, Elgin, Ill.

For Your Christmas Program

For a Happy and Worshipful Christmas you will find we have selected well. It is none too soon to begin now to secure your material. Select from the following and order at once as many copies as you need for an effective Christmas Service.

The Christmas Song
A Christmas Service

Songs, recitations, exercises and a short pageant all combine to make this **a splendid exercise.** Single copy, 20c; 2 to 9 copies, 12c each; 10 to 49 copies, 10c each; 50 or more copies, 9c each.

The Starlit Way
A Christmas Service

Perfectly adapted to the present day Sunday-school. **Embraces all departments of the school.** Single copy, 15c; 2 to 24 copies, 10c each; 25 to 49 copies, 9c each; 50 or more copies, 8c each.

The Heart of Christmas
A Christmas Story Cantata

The music is not difficult, but exceedingly melodious and pleasing. The dialogue portions use a number of Sunday-school pupils. **Very effective.** Single copy, 30c; per dozen, $3.00.

The Royal Branch
A Sacred Christmas Pageant

A deeply religious pageant, portraying the yearning of the people for the long-awaited Messiah. The chorus and narrator take chief parts, thus minimizing the necessity of memorizing large portions. For **those who desire something of a high order.** Single copy, 35c; per dozen, $3.60.

The Heavenly Host
A Pageant of the Nativity

A 44-page Christmas pageant that has won great favor. Large portions of the reading are taken directly from the Bible, thus making it doubly impressive. Music and dialogue are so combined as to produce **lasting results.** Single copy, 50c; 12 or more copies, 45c each.

Paramount Plays and Pageants for Christmas

Three plays and three pageants chosen especially for a **meaningful and delightful Christmas program.** For those who desire something brief and simple. 36 pages. Price, 25c.

Paramount Christmas Book No. 5

Paramount Christmas Books Nos. 1 to 4 have pleased thousands of churches and schools. Now comes No. 5 with Exercises, Recitations, Plays, Pantomimes and songs. **Fifty-eight pages of excellent** material that will give your Christmas Service a new meaning. Single copy, 25c.

All the Year 'Round Book of Program Material

Recitations, dialogues, tableaux, playlets, pantomimes, songs and drills. 144 pages, of which 20 deal with Christmas. **Every school needs this book.** Single copy, 40c.

If we have failed to name the service you want write and explain your needs.

Yours for a Worshipful Christmas in your church and school.

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14. "THY KINGDOM COME."—Matt. 9: 10; Luke 11: 2 "Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 Elgin, Ill., November 15, 1930 No. 46

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

In This Number

Editorial—

Survey of the Church of the Brethren (H. A. B.), ...721
Two Ways of Having Enough, ...721
Appreciation and Practice, ...721
One Use for Changing Seasons, ...721
Among the Churches, ...728
Around the World, ...729
The Quiet Hour (R. H. M.), ...729

General Forum—

God's Family (Poem). By Joseph Oliver Barnhart, ...722
The Root and Fruit of Doubt. By Albert C. Wieand, ...722
Drawn Shades. By Oliver H. Austin, ...722
The United States and the League of Nations.—First Half. By Edwin E. Will, ...722
Christian Socialization. By Nettie Mabelle Senger, ...723
The Meaning of the Kellogg Peace Pact. By John E. Stoner, ...724
Our Social and Recreational Call. By Mary Crumpacker Garber, ...724
Peace and Moral Welfare (R. D. B.), ...724
The Money Motive. By Paul F. Bechtold, ...730
The New Loan Library, ...731
Featherlike Words. By Ina Ruth Barlow, ...732

Pastor and People—

Romans 8: 26 and 28. By R. H. Miller, ...726
Thoughts of a Young Minister Just Before Delivering His First Trial Sermon. By Perry L. Rohrer, ...726
The Conquest of Peace. By J. E. Miller, ...726

Home and Family—

Opportunity (Poem). By Harry Troupe Brewer, ...727
Wasted? By Leo Lillian Wise, ...727
Around the Table, ...727
The Good Samaritan.—No. 3. By H. A. Brandt, ...727
Four Levels of Control. By Grace Hileman Miller, ...731
Aunt Charity. By Ruth Horning Brown, ...731

...EDITORIAL...

Survey of the Church of the Brethren

THE brief survey of American churches given last week suggests a corresponding study of the Church of the Brethren. How far do the general tendencies hold with respect to our fraternity? What other facts concerning our church can be gleaned from the census reports?

Congregations and Church Membership

The number of churches (congregations) increased from 815 in 1906 to 997 in 1916 and stood at 1,030 in 1926. Still more recent figures from the *Yearbook* for 1930 but emphasize the tendency toward not more but larger congregations. That is, the increase through the organization of new congregations is now offset by losses and consolidations. The latest figures available give 1,026 congregations with a membership of 134,640. Congregations now average 131 members as against 94 in 1906, 105 in 1916 and 125 in 1926. This shift is in line with general church tendencies, but with us is proceeding at more than the average rate for churches in the United States.

Is Our Church Growing?

For the most recent census period (1916-1926) membership in the Church of the Brethren increased from 105,102 to 128,392. The gain for the ten-year period is a bit over 22%. For the previous census period (1906-1916) the gain was 37%. These gains compare very favorably with the average gains for all churches. The gains for all churches being 18.6% for 1906-1916 and 17.3% for 1916-1926, or very close to population increases. It will thus be seen that although our fraternity is not a large one, it is nevertheless now one with a higher than average rate of growth.

Urban or Rural?

According to the government's definition of urban and rural communities, in 1926 but 237 of our congregations were in urban territory while 793 were classed as rural. Our own statistics as given in the 1930 *Yearbook* indicate the location of our 1,298 churchhouses as follows: city, 211; small town, 280; rural, 807. On the basis of membership in 1926, members in urban territory numbered 39,584; in rural territory, 88,808. The average per congregation was 167 for the urban churches and 112 for the rural congregations.

As to membership by sex, we follow the average for all churches—four men to five women. The proportion of men in country congregations is somewhat higher than for city churches.

Some Other Important Items

Sunday-school statistics are hard to get, and therefore hard to reconcile and evaluate. But as near as the writer can tell, figures for our Sunday-schools show in general the characteristics of figures for all American Sunday-schools. That is, there seems to be a tendency for Sunday-school enrollment to slow up. Perhaps it is only a problem in adjustment to needs, but in any case the situation is worthy of careful study.

In the matter of church finances census figures show that the Church of the Brethren has followed general tendencies very closely. For the 1916-1926 period our church property increased from $3,990,898 to $8,630,499. There is here a little more than a doubling of values in ten years, or the same rate of increase as for churches in general.

As to church debts, there was a more than fivefold increase in ten years, or a rate about twice that for churches in general. There was also a fivefold increase in our investment in parsonages for the period. That is, we invested in parsonages at the rate of $75,000 per year for this ten-year period. Such a rate of increase is not inconsistent with the change in our pastoral system; but incidentally it shows where some of our funds have been going.

Total expenditures for the Church of the Brethren as listed in the census report show an increase from $705,725 in 1916 to $1,744,755 in 1926. Here is an increase of 133% in ten years, a rate comparable to the 149% for churches in general. For us, in the decade from 1916 to 1926, we doubled expenditures on account of benevolences and missions, and tripled current expenses and improvements! It is clear now that such astounding increases could not be maintained indefinitely. For us, as for churches in general, there came the next period—a period in which it is quite impossible to double and triple expenditures.

All in all our financial problem is rather typical—that is, adjustment to more stabilized and normal giving after a period of increasing income and growing expenditures. Certain tendencies, as toward the paid pastor, indicate that church finance will require careful thinking for some time to come.

Summary

The Church of the Brethren is nearer the average than some of us may have assumed. In size we are neither large nor small, being about number 33 from the top in a list of 212 denominations. General church tendencies are echoed in church finance, proportion of men to women in church, interest in Sunday-school, and increase in the size of congregations. But we are more rural than the average and increasing faster than the average. Of course, census figures do not touch some of the more important considerations, but they do give an obvious and comparative view of a church.

H. A. B.

Two Ways of Having Enough

ACCORDING to one way, you have enough because the thing in question ceases to give you pleasure. Revulsion has set in. You want no more because it gives you pain, or makes you sick. You want no more and you never will want any more unless conditions change completely and the hunger is renewed.

According to the other way you have enough because the thing in question meets your need completely and there is nothing else that can. You want that, only that, always that, because that and that alone is absolutely satisfactory. And you want just that continuously because the pleasure of it never dies.

The first is the way of satiety. The second is the way of satisfaction. The words are much alike. And yet they are very different. Stolen waters are sweet and bread eaten in secret is pleasant, for a while. The pleasures of the flesh belong to the first class. They easily lead to satiety and surfeiting.

That well of water springing up unto everlasting life, of which Jesus spoke to the woman at Jacob's well, provides the second and better way of having enough. You never go thirsty because you always have the supply at hand and are always drinking of it. This is the way of satisfaction. It lasts.

Appreciation and Practice

Is appreciation of the personality of Jesus the primary thing in high grade Christian living, or the practice of his principles? That is a question which some thinkers and near-thinkers are discussing and writing about. It strikes us as a strange way to pass the time. Why don't they see that one can not exist without the other?

Certainly there can be a realization that Jesus was a very wonderful person, even a divine person, without putting his principles to practice. But would you call that appreciation? That is mere knowledge of a fact without appreciating the value of it. That is much like the faith which James said devils could have. No, it will not do to twist the meaning out of such a fine word as appreciation by prostituting it to such ignoble use. Appreciation of Jesus is impossible without an earnest and honest purpose to live his way.

The discussion may be useful for stirring up desire to see the real Jesus more clearly as well as to practice his principles more successfully, but not for sharp discrimination between these two things. Just include both in your program and set to work at once without bothering with the logical or chronological relation between them.

One Use for Changing Seasons

HERE'S something I found in a letter the other day that I want to share with you: "Every bit of the year is so good I can't be sorry that it's always changing; the new is as beautiful as the old."

There isn't much use in arguing with a mind like that which season of the year is best. The approach of winter doesn't frighten this man at all. It is all so good. Can you imagine how he gets that way?

There must be something in the viewpoint. There must be more in that than in the thing he looks at. He sees beauty all the time.

And very likely, not alone in the changing seasons but in the changing events and influences that bear down upon him from whatever source. In every experience of life he finds good.

The habit is not impossible at all. And excellent drill in fixing it may be had by practice in enjoying all the seasons.

GENERAL FORUM

God's Family

BY JOSEPH OLIVER BARNHART

We are all one family of God,
We who lone paths still tread,
And those who slumber 'neath the sod,
They whom we call the dead.

They're living still although no more
Our hearts their voices cheer;
Nor can they pass our threshold o'er;
We may not feel them near.

But they are in our Father's care,
His tender, loving arms
Shield them from sorrow and despair
And from all earth's alarms.

Although 'tis dread mortality
The "silver cord" must sever,
And through the veil we can not see,
Yet they are ours forever.

We can not clasp each other's hands
But this thought sweet comfort brings,
O'er their bright world and ours expands
The shelter of his wings.

We are parted only for a while
And some glad, joyous day
They'll greet our coming with a smile
That ne'er shall fade away.

Cerro Gordo, Ill.

The Root and Fruit of Doubt

BY ALBERT C. WIEAND

"If any man willeth to do his will, he shall know" (John 7:17).

"He that doubteth is damned" (Rom. 14:23).

THE fruit of doubt is don't; but the root of doubt is won't.

Doubt and *fear* and *pain* are closely akin and have very much the same office or function. The distinction between them is, that doubt is intellectual, fear is volitional, and pain is physiological. In other words, doubt is *intellectual pain;* fear is the pain of the will.

Now, *pain* of whatever kind, is always disturbing, annoying, and never satisfying. In fact, its function is to make us dissatisfied with present conditions, and to arouse us to alter them so that normal satisfaction will again be possible.

So he that nurses his doubts, and broods over his fears is as much a candidate for the psychopathic hospital, as he who takes a morbid satisfaction in his physical misery.

The Fruit of Doubt Is Don't

Doubt is the mother of fear on the intellectual side, just as pain is on the physiological side. And so doubt paralyzes the will and prevents action, and partially cripples it. In fact, the *function of doubt is to inhibit action* until we have further knowledge.

We are taught that a man may believe a lie and be damned. In this case, it is perfectly legitimate to raise a doubt concerning a belief that is damning or deceptive, or essentially false. This is the true province of doubt, but its province is always deceptive.

But when doubt destroys true faith, that is a truth that men live by, in ever so small a measure, then doubt itself becomes damning, destructive. Therefore, doubt is the great traitor to human welfare, the paralysis of good and noble action.

In the day of Robert Ingersoll, the atheist and infidel lecturer, Henry Ward Beecher was the most prominent preacher in America. One time they met in conversation. After Mr. Ingersoll's attack, Beecher quietly told this story: "The other day I was walking down the street. It was a rainy day. The street was muddy. A crippled woman was trying to get across the street on crutches, making her way as best she could. Then all at once, a big burly man, coming across the street and meeting her, knocked her crutches out from under her, and the lady fell into a mud puddle, while he went on rubbing his hands in glee." Mr. Ingersoll impulsively, right out of his heart, cried, "The brute." Then Mr. Beecher calmly said: "The crippled lady making her way with crutches across the street is humanity leaning on the crutches of its faith, and you, Mr. Ingersoll, are the burly ruffian, who knocks her crutches out from under her." And so he who destroys any man's faith, is a traitor to his best interests; while he who cultivates a man's faith is his greatest benefactor.

In a course with a class on the Pedagogy of Jesus, we carefully studied every incident in the life of Christ, with reference to *his teaching aims and methods.* It is astonishing to note that Jesus was much more concerned about cultivating a man's faith than his knowledge. To the woman who came up and touched the hem of his garment, he said: "Oh, daughter, great is thy faith. Thy faith hath saved thee." To the blind man who approached him, he said: "Believe ye that I can do this? According to your faith be it done unto you." To the hesitating man with his son, he said: "All things are possible to him that believeth." He reassured the hesitating leper. He spoke even to the deaf-mute in such a way that he could understand, so that his faith in God was aroused. The man with the withered hand, he urged to exercise faith. Thus in every instance he put his finger on the weak spot in the man's faith, and pressed it into functioning power.

Fear and Faith

Fear inhibits faith and prevents it from functioning in action. Doubts and fears are much alike. The distinction between them is that doubt is intellectual, while fear is an affliction of the will. Doubt is theoretical; fear is practical. Or rather one should say that doubt hinders theory, while fear hinders practice. The normal function of fear is to prevent false faith or faith which is mistaken. "Early and provident fear," it is said, "is the mother of safety." When a real danger comes, we are warned against it by fear. But most of our fears are foolish fears, and we suffer far too much from "things which never happen." Somewhere there is a picture of a little shriveled up, stooped over, wrinkled old man, leaning on a cane, tottering along the way. Underneath is this legend:

"I am a very, very, very, very old man.
I have seen many, many, many, many troubles—
Most of which never happened."

It is these *"troubles which never happen" which distress us most.* They shrivel up our lives so that we become prematurely old. It is these foolish, unfounded fears that paralyze most of our efforts. Where we fail once by being over-confident, we fail ten times through timidity, diffidence, and fear.

Worry is a foolish kind of chronic fear, while extreme bashfulness is another which is instinctive. We are taught by the greatest of the apostles in Philippians 4:5-7 never to worry about anything, but when we feel like worrying to pray. This is the great cure for worry and fear and doubt.

Oak Park, Ill.

Drawn Shades

BY OLIVER H. AUSTIN

"THERE is something depressing about the sight of a house with the shades all drawn." Any number of circumstances might be the cause—vacated—vacation time—resting—away for the day or death in the family.

There are some people who are much like a house with drawn shades and they lend much the same feeling. It is all right to draw the shades of life to keep out sin, but not to close in personality. Some people are so closed up that it is hard to know anything about them. Their faces carry a frown, their words are cold, and their whole attitude toward life is like unto the house with the drawn shades—no sunlight entering in, no radiance pouring out.

On the other hand, there is something strangely cheerful about the sight of a house with the shades all up. At least there is evidence of life and beauty, possibly flowers may be seen through the windows and the glow of a beautiful lamp or the voices of playing children and strains of music may be heard. What a different effect this has on one; immediately we respond and are really glad to be alive. There are people who might be likened unto a house with the shades up. What a change is cast every every one as soon as a radiant personality enters the room. No matter what the day or the mood, the golden ray of cheer, like sunshine, finds its way through the gloom into our hearts and we respond. One feels like emptying his soul at once and refilling it with the freshness that has been produced by the coming of such a radiant personality.

How could the fishermen along the shores of Galilee refuse to respond when the sunshine of such a radiant Life glowed before them? Even the face of the adulterous woman must have brightened in the presence of him who is the Light of the world, who was radiating the life and love of the Heavenly Father. Is it any wonder that the disciples, Lazarus, Mary and Martha, responded to the radiant personality of Jesus?

It is said that "a merry heart maketh a cheerful countenance." It is our privilege as Christians to be dispensers of joy as we go through life. There is a real art in smiling. Some smiles are smirks, others sarcastic, and still others are gloom-chasers. There is something so sympathetic and understanding about this latter kind that when we see such a smile, our hearts glow within us and we take new courage to press on. Smiles and gladness are like flowers in that the more we gather and give away, the more we have. If God has graciously given us a radiant personality, we must not draw the shades but radiate cheer and gladness as we mingle with our fellow-men. We can best do this by being in fellowship with him whose life is the Light of men.

McPherson, Kans.

The United States and the League of Nations

BY EDWIN E. WILL

First Half

THE establishment of a world federation of nations has long been the dream of philosophers. In part, at least, this dream came true when the peace treaties of 1919 were concluded, for into each of them was incorporated those famous articles which form the covenant or constitution of the League of Nations. The League of Nations did not come into formal existence until Jan. 10, 1920. It is an association of fifty-four states formed for the promotion of the common welfare, the maintenance of international law and justice, and the prevention of wars.

At the time of its organization the League was composed of only twenty-four states, but the number has grown rapidly until it now comprises the whole organized world except the following states: the United States of America, Soviet Russia, Turkey, Mexico, Egypt, Brazil, Ecuador, Tibet, Arabia, Costa Rica, Iceland, and Afghanistan. It is a mistake to believe that the League is a purely European concern, since twenty-seven members belong to the Western hemisphere, the Near East, and the Orient.

The League has handled nine controversies in which war was threatened or actually begun. The best example of this was the settlement of the Græco-Bulgarian dispute. It has through its Public Health Organization, maintained a heroic warfare against epidemic diseases in Eastern Europe. It has, in the International Organization, a central agency for studying and improving conditions of labor and relations between employers and wage earners. It sponsors a World Economic Conference. It is grappling seriously and sanely with the problem of the reduction of armaments and mutual guarantees of protection. It has, in the Secretariat and in the Labor office, two permanent staffs of experts devoted to the organized administration of international affairs. It has established the rule of publicity for international agreements by registering more than 1,765 treaties and conventions. The United States now sends its treaties for publication in the series.

It has created at The Hague, the Permanent Court of International Justice, which up until January, 1930, had given sixteen advisory opinions and sixteen judicial decisions. The World Court consists of eleven regular judges and four deputy judges, elected for a period of nine years by the Council and Assembly of the League. Although the United States was not a

member of the World Court, Mr. Charles Evans Hughes was elected one of its judges in September, 1928.

The chief obligation of the Covenant is to place disputes with other nations before the Council or some arbitration court. It is also expected that member nations send representatives to League conferences and contribute to the upkeep of the League. It is supported by annual contributions by its members, assessed on a unit system of ability to pay. Since 1921 the annual budget of the League has ranged between $4,000,000 and $5,000,000—a sum which is about equivalent to the cost of a single modern submarine. The League's budget of $5,000,000 supports not only the League proper, but also the International Labor Office and the World Court.

Despite our general use of League facilities, we have made no move to pay our proper share of the League's constantly increasing expenses. The total amounts involved are comparatively small, but there is some feeling among our impoverished European cousins that the richest country in the world should assume its proper share of the cost of an institution from which it is deriving as much benefit as any League member.

To understand the present power and prestige of the Geneva organization, it is necessary to realize the great change it has undergone since 1919. It was conceived as a means of preventing war. It has developed into a vast complex of international machinery for the promotion of peace. The League's dominant and all-absorbing task is to remove the causes of war and to further all coöperative action that promotes peace. The League has proceeded on the assumption that whatever makes for the well-being of humanity, promotes health, reduces poverty, eases communications, facilitates contacts, furthers understandings, and eliminates friction, contributes directly to the peace of the world.

The largest body of the League is the Assembly which meets annually at the headquarters in Geneva. The regular meeting of the Assembly begins on the first Monday in September. Each member of the League is entitled to send three representatives to this meeting. The duties and the powers of the Assembly are manifold.

The second and perhaps most important body of the League is the League Council, which holds three regular meetings a year. The Council now has fourteen members of which only five, the British Empire, France, Japan, Italy, and Germany, are permanent members. The other nine members, usually smaller powers, are elected by the Assembly for a single term of three years. The Council is immediately responsible for the execution of all League work. Its most spectacular work has been in connection with the settlement of disputes. The League is not a superstate. It is simply a body of nations working together to promote common interests through coöperative means.

A third organ of the League of Nations is the Secretariat. This is a sort of international civil service located at Geneva. Altogether there are about 600 officials in the Secretariat, representing 36 nationalities.

The United States remained out of the League because it feared an alliance with war-making Europe. Americans did not propose to sign a Covenant which seemed to perpetuate wartime obligations. America's decisive vote against the League in 1922 expressed our determination to avoid any obligation to enforce peace in other parts of the world. As the League has grown in prestige and authority, hostility to it has diminished. Germany's admission to the Council and Assembly in 1926 eliminated the argument that it was a League of victor nations formed to conserve and guarantee the spoils of war.

League leaders are politely sarcastic rather than warmly eloquent when they refer to the United States. They think we will join the League understandings whenever it is to our interests to do so. Occasionally, when we are not sure about getting an invitation to join a particular League conference in which we have, or claim to have, an interest we throw out a discreet hint.

Among the League enthusiasts who have followed with eager interest the developments at Geneva during the first decade of the League's existence, there is little doubt that the United States will ultimately become a member. Each year the League has grown stronger, more firmly rooted, more popular, more useful. Each year also the United States has coöperated in League work more willingly, and more effectively.

Russia and the United States are the only important non-member powers, and they have both been glad to join in every League activity which affected their interests. Russia has found the Geneva meetings a most convenient means of proclaiming to the world the peaceful intentions of a communist government. The United States has sent powerful delegations to advance American views and to prevent the opposing views of other governments from dominating international meetings.

By 1925 we became bold enough to participate officially in two League conferences, one dealing with the traffic in arms, the other on opium traffic. In the first we participated because our own interests were seriously involved. We joined the second under pressure from socially minded Americans. By 1927 our hostility and apprehensions abated sufficiently for us to participate with fully accredited official representatives in four important international conferences. The State Department was wise enough to recognize that when issues vital to the business and political life of the United States are being discussed by the leading nations of the world, our interests require that we be represented by competent delegates concerning whose prestige and authority there can be no question.

In the campaign of 1920 the Republicans urged that the country elect Mr. Harding on the ground that he would bring the United States into the existing League of Nations.

What of the future? Are we going to drift into League membership? Are we going to keep on using League facilities without assuming League obligations? Both these courses are repugnant to the American character. We are a positive, purposeful people who prefer a definite policy of action to lazy opportunism. It is apparent that our opposition to the League is a matter of politics, and not of principle.

Bridgewater, Va.

Christian Socialization

BY NETTIE MABELLE SENGER

"To know that people feel as we feel and think as we think is the foundation of civilization." Civilization is the process of joining individual thought and action, making it group thought and action. Christian civilization is making the group thought and action Christlike in content. One must learn the habit systems of a given group and get them to change habits where change is desirable in order to get the group to move forward to a higher civilization and socialization. The changes must all the time bring the group nearer the Christ ideal and standard to be of value. To be able to get the group to break habits is as important in the activity of the leader as to get them to make habits. Herein lies the hope of progress.

Society is not historical repetition. Society is a series of relations which are the results of specific responses to specific situations. There is no exact repetition of one age in another. The responses made are the means used to satisfy individual needs and interests. These relations, responses and situations must be understood by the leader if he would be a positive, helpful factor in leading civilization to a higher plane of socialization. The Christian leader must give the people the Christ-view and content of life he meant for them and stimulate them to respond, not individually but collectively. Yet we must never forget that society is a group of distinct individuals.

The individual is the center of society. Society exists for him; hence to know society one must know the individual—his needs, problems, pleasures, hopes, and aims. These interests of the individual collectively become the interests of the group. There must be an adjustment of individual desires when they become group interests in order that the group move together. That which the group does not sanction of individual behavior must drop to the background or be pushed to the front by a personality who has power to press his interests and make them group interests. Such a one is the natural leader. It is through such personalities that society advances or retrogrades. Christian leaders as far as possible must be such personalities, and lead by their influence and personality rather than by the weak method of teaching.

We must become acquainted with the laws of society for the laws are but the sanctions of habits. When and where habits change it is then and there that laws change. We must find the fundamental laws that govern actions and habits before we can do effective work in change. To find those laws and see a similarity in people's behavior enables us to understand group behavior and to feel with the group. In no other way can we get their interests. Since Christ has the life and teaching that will bring the group to its highest possible standards and most abundant life, Christian leaders should be scientific in their approach, and present the life and message of Christ so it will become the interests of the people, and they will gladly make the effort necessary to live the new life in Christ.

A time of social upheaval and change tests leadership, for established habits are no longer laws. It is a time when stable mores, general traditions and customs are all broken up and no new ones as yet established. Unusually powerful personality backed by strong conviction is needed in leadership to get the people to change and again move collectively. A new public opinion must be established. New habits must be learned. New aims must be set forth and grasped, new interests enlisted before the group will again jointly move together. The scattered interests are hard to group in a chaotic period of transition. If outstanding leaders can not be secured to get the people to thinking and moving together the group falls apart and is lost. The task of Christian leadership in China, today, is just this, to get the scattered group to thinking together in terms of a new Christ life for the nation.

The interests of either the individual or the group are unsatisfied capacities that press for satisfaction. The interests of China, today, in both church and state that press for satisfaction are too scattered to bring forth a new church and state and these will never come to pass without powerful leadership built on strong conviction which will be able to mould public sentiment, pushing some desires to the background and bringing others to the front. Life is but a developing, adjusting and satisfying of men's desires and the Christian leader must guide the desires so they fall into line and bring forth Christian character. He lends a harmony and richness by his life such as will lend itself toward establishing new standards and start new traditions for the group. Not until he can enlist their interests in Jesus can he get any belief in Jesus, for beliefs rest on interests. Interests are aroused feeling which the Christian leader rouses and guides into a new life. The Christian leader to get the heart of man interested in Christ must deal with the very soul, the very innermost part of him. He deals with all the inner possibilities, capacities, hopes, and helps to set up new standards. "Only persons of the best Christian character are to be enlisted as Christian teachers for character calls forth character." Many may pose as leaders but only those of such character and personality as to resemble Christ can truly lead the group to him. Less than this in leadership will not get a following on the road to Christ. Right action alone elevates personality and develops character. The people must see and feel right action in the leader to be inspired to right action toward God and man in themselves.

The leader must get the people's interests and lead them on in a life of action which harmonizes both with God and man. One can not be a follower of Christ outside of society. Thus to interest the people and bring them to a living belief in Christ as an adequate Savior for all of life in any need, means the developing of a great personality in the one led. Christ seeks such personality in his followers. He seeks to surround the person with such an atmosphere and environment that

(Continued on Page 730)

The Meaning of the Kellogg Peace Pact

BY JOHN E. STONER

For centuries war has been condemned as an evil and peace has been the hope of the best men. Men who defend war have been regarded as novelties. They have been listened to not because people believed what they had to say, but because their arguments were fantastic. If one paid any real attention to such arguments it was because in them one could get the secret joy of indulging in the forbidden. Thus the attitude of the great majority of people the world over has been that war is unspeakably bad, though perhaps inevitable.

On the other hand war has been to nations what a pen is to a writer, or a needle to a seamstress—it has been the chief tool of nations in dealing with each other. It has been as important an instrument in the policy of nations as notes are in the policy of a bank or mortgages in the policy of money lenders. While statesmen as private men may have lamented the use of war in securing the ends of the state, as statesmen they were forced to employ it for the simple reason that there was no other alternative, just as the holder of a mortgage many a time may have felt bad about foreclosing it as a private individual, yet as a trustee of the loaned funds he was forced to foreclose the mortgage.

Should it ever occur that the use of mortgages by money lenders always resulted in more harm than good, the law makers would find some way to get rid of mortgages as instruments in the hands of money lenders. It has been the common opinion of mankind that wars have outlived any legitimate use they have ever had, for from the experience gained in recent wars, it has been found that no nation, not even the victor, can benefit; but disaster for every one concerned lurks in the shadow of war. Since for the nations of the world there are no law makers but the nations themselves, the only way for war to be outlawed as an instrument of national policy is for the nations to ban it themselves. This they did in a short treaty—the Kellogg Peace Pact.

There are just two important articles in this epoch making treaty, the international statute which outlaws war and forbids the settlement of any dispute by other than pacific means.

Article I. "The High Contracting Parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies and renounce it as an instrument of national policy in their relations with one another.

Article II. "The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means."

This is the most revolutionary agreement in the history of nations. In the first article the nations have renounced and condemned the chief tool of international life. In private life it would perhaps be no more revolutionary for a group of men to renounce their rights to private property, for wars have been more, or at least as important, in the life of the nations as have been these other things in the life of individual men. The second article is still more important, because not only is war given up, but the right even to try to get any but a pacific settlement of disputes is also given up.

For instance, if there were to arise a dispute, it would make no difference what kind of a dispute, between the United States and Mexico, and Mexico refused absolutely to come to any agreement whatsoever, the United States under its word of honor is bound not to use war on Mexico to force a settlement. Neither could the jingoes and the yellow journalists clamor for war in the name of patriotism, for the Kellogg Peace Pact as any other treaty, according to the Constitution of the United States, is the law of the land. In this respect therefore it is likewise revolutionary for it has removed the last vestige of patriotism from all sorts of war makers, the militarists, and their clan because the thing they clamor for is against the law of the land they profess to serve. The Kellogg Peace Pact so far as the domestic law of the United States is concerned has pulled the wool from off the backs of the war makers, and revealed them as grey wolves hunting in the same pack with common ordinary murderers.

As a statement of principle the Kellogg Peace Pact can not be improved. Not even the most rabid hater of war could wish for a stronger statement against, nor a more clear cut denunciation of war. It is the product of the mature thought of the leading statesmen of the world, and therefore can not be dismissed lightly by the practical minded person as the passing fancy of visionary idealists. But it is a statement of principle and must be regarded as such. It is not a fool proof guarantee against any and all wars of the future. A survey of its development and adoption by the nations of the earth shows that it is a simple crystallization of the common prayer of mankind that war shall be no more. Like any principle people must continue to believe it and act it for it to be effective. The Kellogg Peace Pact, since it contains no substitute for war, no machinery of peace, so far as the United States is concerned, has only prepared the way for our country to find some method of helping to create the substitutes for war, and to strengthen the machinery of peace. It must then be regarded as a confession of faith, a possibility which may be achieved by active, intelligent pushing on the part of peace lovers. It is not a job completed but a call to action.

Ft. Wayne, Ind.

Our Social and Recreational Call

BY MARY CRUMPACKER GARBER

Why is it that many individuals and organizations are taking a vital interest in this phase of life today? Our forefathers considered play and diversion permissible within limits, but who would have dreamed a generation ago of a National Playground Association, or of a group of sober adults taking counsel to the end that they may spread abroad the gospel of play? In the past recreation was considered to be suitable only for the very young, and when a man or woman grew to maturity and shouldered the cares and responsibilities of life, it was banished forever from the vocabulary. But now, far-seeing business men are planning for recreation in their organizations, while doctors recommend it as a cure for various ailments.

I shall attempt to show you the value and importance of recreation in its broad meaning of refreshment of mind or body after weariness or toil; or any exercise or occupation that diverts; and in its relation to health. Health is more than not being sick. It is more than just being up and around. It means having enough vigor and enthusiasm and endurance to make life worth living. Give yourself a square chance by keeping fit. A weak person with flabby muscles and starved or diseased body is not square to himself. Most of us are born healthy. We build health by following good health habits. Some say our day should be divided into eight-hour periods of work, sleep and play. I believe that is going a little strong for some of us, but I wonder if we should not arrange our daily programs so we would have a little more time off for the things we like to do that divert.

Second, recreation is valuable in relation to the mind. You know we do not often see a brilliant mind in a sluggish body. You know from experience you can not do your best work when your mind is tired. A little healthful, wholesome diversion will oftentimes work wonders with these minds of ours.

Then another value of recreation or social contact is that it teaches us sportsmanship or social coöperation. Coöperation is a give and take proposition; you are not really coöperating unless you do both. "Give to the world the best you have and the best will come back to you." In many forms of recreation we have contact with folks. If you limit your friendships to one class or clique you narrow your opportunities of learning to know folk. Broad sympathies and a broad understanding of life are not obtained that way. If we are big enough we gain something from every one with whom we have contact.

> "He drew a circle that shut me out
> Heretic, rebel, a thing to flout;
> But love and I had the wit to win
> We drew a circle that took him in."

In the second place, I would like to discuss the need of our recreational program and I mention first the need of trained leaders. Training is knowledge plus the ability to use it. Knowledge is power only when it is set to work. More and more our schools are putting in the type of work that gives training as well as information. The call today from every source is, give us trained men. I think we will all agree that a recreational leader should have training plus the natural ability. I think he should like that kind of work. So I think it would be wise for each local young people's organization to select some one with a natural inclination, one who is interested in the work, and give him every opportunity for training that is possible. Because we can not do a new thing well we sometimes hesitate to tackle it. In this we are like the boy who said that it wasn't any use for him to go to school, because he

(Continued on Page 732)

Peace and Moral Welfare

Does Our Religion Endorse War?

The War Department says it does. I quote from the pamphlet issued by the intelligence service of the War Department, page 28, "War is divine in itself, since it is the law of the land." Further, the document sets forth the proposition that God in the Old Testament and Christ in the New commanded the use of force to defend justice and defeat the purposes of evil. It claims that war in defense of right is consistent with the teachings of Jesus.

Why this publication by the War Department? The reason is easily seen. If they are going to perpetuate the philosophy of war and military preparedness in an age of strong peace sentiment, war must be made respectable in the thinking of religious people. A war of aggression is not considered. The emphasis is laid upon war in defense of right. This philosophy will have an appeal to some unless we antidote it.

Can we risk the War Department's interpretation of the Bible? Since their purpose was to make war seem respectable to us, how have they used the Bible to do it? In dealing with Old Testament passages which speak of war, they seem to accept the Bible as the inspired Word of God. But Jesus gave us a clearer revelation of the nature of God. What do they have to say concerning Jesus? I quote: "The teaching of Christ is what should concern us and not his precepts." What's this? They are not willing to go all the way with Jesus. They quote Paul, "Wherefore, take on the whole armor of God, that ye may be able to resist in the evil day, and having done all to stand." But to be true to Paul we must turn to the last chapter of Ephesians and read what follows this verse and see what the whole armor of God really is. Well, it is one thing to live intimately with Jesus and the Father and in their spirit to interpret the messages of the Holy Book and quite another thing to take biblical passages out of their spiritual setting in order to prove a point in mind.

Let us go now to the root of the matter. How about a war in defense of right? I pray that the Christian church will never again be so blinded as to allow war to be baptized with moral aims. Can evil be destroyed through methods which are evil? Will the cause of righteousness be promoted through methods which are wrong? Many spoke in glowing terms that the last conflict was a war to end wars but in its trail came suspicion and hatred. The kingdom of righteousness will only come through the motives and methods of love. And this means going all the way with Jesus. When we do this, we will know that our religion does not and can not endorse war. War cannot be reconciled with the Jesus way of life. War breeds hate and discord. Jesus says, "Love your enemies, do good to them that persecute you, pray for them that despitefully use you." War destroys human life. Jesus teaches the worth of human life. War depends upon competition. The kingdom of God comes through coöperation and goodwill.

In the face of such teaching by the War Department, what can we do about it? Interpret the true teachings and spirit of Jesus to our people. Show them that righteousness will only be advanced through right methods. Lead them to realize that war is sin and to do their part toward antidoting the war pattern. Exalt the Prince of Peace.

PEACE COMMISSION OF THE BOARD OF RELIGIOUS EDUCATION
By R. D. B.

HANDS

By Joseph Van Dyke

No longer shall these hands be dumb
Waiting the victory of the meek,
Before a world of pretty palms
These have long earned the right to speak.

Look at my crooked, broken nails,
My calloused palms, blackened by toil;
They have grown rough from threescore years
Of drawing substance from the soil.

Look at them well, feel their strong clasp,
They stand for what a life can be:
A slow sure triumph, fairly won,
By working long and patiently.

These hands have lifted heavy loads,
Have cleared the fields and split the sod.
They smoothed the handles of rude tools
Building the kingdom of our God.

These hands have given—no mean part,
A tenth of all the season's gain,
But as the need grew so the gift. . . .
These hands were backed by heart and brain.



Wholly given to God and right;
Today a church-house marks the deed.
Daily it proves that selfless love
Coupled with works can meet all need.

Look hard at these: my calloused hands;
Gladly they've toiled and gladly given.
Have your hands earned the right to speak
Before a righteous Judge in heaven?

A DOLLAR PER DAY FOR 20 YEARS
FOR THE WORK OF THE CHURCH

* * * * * *

The Story of Two Helping Hands

One of the mission secretaries was in a middle western state attending District Meeting. It was held at a home mission church. The young pastor had done splendid work. A number had been baptized and others were ready to claim Christ as their Savior and Lord.

But there was grave concern in the church. Home Mission funds were scarce. It looked like the appropriations would have to be cut. The local church had taken steps to give more and already had given to what seemed the limit. If the home mission money had to be cut off this consecrated pastor and his wife with glowing prospects would have to give up their work.

The heart of one consecrated brother, a pillar in the church, was troubled. He had seen the struggle of this little church for years. Now at last they were just ready to make a fine advance. What if they would lose their leader? He took the visiting mission secretary aside and said, " See these hands! For twenty years they have given an average of a dollar per day for the Lord's work. If the Lord permit they will go on giving this much and more."

There they were, calloused, hard, horny, cracked discolored hands, most unsightly to fastidious society folk but certainly beautiful in the sight of God. He recited the good that had been done since their new leader had come to them and plead that the Home Mission support be continued if at all possible.

The secretary's heart was touched. Not only his heart but his mind was convinced that this young pastor should be continued in a place where the people had a mind to work. He carried this story back to the Mission headquarters where the decision was reached to continue support to this home mission point.

Before he left the church he asked the pastor to take the possessor of the hands to the photographer to secure a picture. They make a beautiful picture. There is a secret back of every great picture. The pastor disclosed this when he wrote, " The man's wife deserves a great deal of credit because she certainly has worked hard. With their money they could have had many extra conveniences but she sacrificed nearly all of them for the cause of Christ."

The Annual Home Mission Call

Every year a call for Home Mission funds is sounded in November. This year $40,000 is the amount needed. Every congregation is asked to take part in this great brotherhood movement. The slogan, " A Day's Pay for Home Missions " will resound from coast to coast. If all will take this call seriously the $40,000 goal can be reached.

Let the hands of all who love the Lord make their response through your congregation's Thanksgiving offering or send your check direct to

General Mission Board
Elgin, Illinois

PASTOR AND PEOPLE

Romans 8: 26 and 28

BY R. H. MILLER

"And in like manner the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought. . . . And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

In the verses quoted we are told of the work of God's Spirit within our lives and of his providence over the world about us. There is a very beautiful and precious meaning in the union of these two ideas as Paul combines them here.

Ignorant and Evil Desire

"For we know not what we should pray for as we ought." Our desires are often foolish and ignorant. We do not know what to want. Our hearts are forever set upon that which is not meat and our labor is given for that which does not satisfy. Instances of this are legion.

At the time Loeb and Leopold were on trial in Chicago for the murder of Robert Franks I overheard a conversation between two young men upon the crime of these millionaire youths. "Why," said one, "should boys who have everything life could wish do a thing like that?" Did they indeed have everything life could wish? Far from it! They had none of that which satisfies the deepest hungers of life. The conversation upon which we were eavesdropping showed a mistaken desire. Like the rich fool, the speaker supposed that peace of soul came from material abundance.

Two boys were very close friends. In early manhood their ways parted. One became a minister and lecturer, the other a successful farmer in the middle west. After fifty years of separation the minister visited the home of his old friend. It bore every mark of prosperity and comfort. As they came in sight of it the minister voiced his hearty admiration. A look of sadness and regret was the farmer's first response. Then he told how he had come west to make a fortune. He had done it, but at a fearful price. His wife had gone to a premature grave. He had been such a task master as to earn the hatred of his children. All of them had left him. The material comforts in which he lived only served to mock the unceasing pain at his heart. A mistaken desire in early life had darkened his old age with sadness and regret.

How was the liquor traffic able to rob women and children of the simple necessities of life? How came the earth to suffer under such vast and awful tyranny? It was the depraved appetites of men that made this possible.

Nothing spreads more woe on earth than ignorant and evil desire. "We know not what we should pray for as we ought." The most casual observation of life approves the truth of this statement.

The Spirit Within

How wonderfully fitted to our needs is the aid God gives! "The Spirit also helpeth our infirmity" in this matter of our desires where we so fatally fall short. The work of God's Spirit within is to help us to want that which is good and right. God is the Author of every upward striving of the human spirit.

God's Providence Over the World

If this then is what I see of God's work within, what should I expect when I look upon the world without? If God within has kindled a desire for goodness, will he not order the world without so as to help realize that desire? Exactly this is the promise of verse twenty-eight: "All things work together for good to them that love God, to them who are the called according to his purpose."

The most pertinent illustration of this I know is the family of Eld. S. D. Stoner of Ladoga, Ind. He is the father of eight children. Upon the close of next May they all will have graduated from Manchester College. His early desire for an education was not fully realized. He passed this desire on to his children. From childhood they were taught the value of a Christian education. It was he who led them to want an education. What did he do then when the day came to enter college? His resources were there to pay the bill. He implanted the desire. Therefore he gave of his resources that the desire might be realized. Will God do less? He will do exactly the same, only on an infinitely grander scale! As sure as God is the Author of our desire for holiness, will he overrule all things to the end that that desire be satisfied!

North Manchester, Ind.

Thoughts of a Young Minister Just Before Delivering His First Trial Sermon

AS REPORTED BY PERRY L. ROHRER

Well, here I am. It won't be long now until I will be facing them. If I only had thought to shine my shoes. I am sure they can see them. Really I should not have ventured to preach this morning. I feel all upset and terribly nervous. Let's see, how was I going to start? Suppose I should forget when I got up! That fellow over there near the window looks like he was a professor or some well trained man. Wonder what he thinks of me. I am certain he is looking critically at me now. Well, if I ever get through with this I will never be so foolish as to try it again.

I am really sick and here I am trying to make a good impression on these people. I can imagine how those ladies will laugh at my attempt to preach when they get home after church. My mouth feels so dry and I must have fever the way I am sweating. Wish I had told the elder that my remarks would be very brief today. Well, there the song is over and I come next. Why does my heart beat so fast and hard? I can feel it thump up in my head. Let's see, what was that I was going to say when I arose? This is terrible, I can't think what it was, and here it is time for me to begin. Well, I am just going to explain that I am not feeling well and will make my remarks brief. But that will never do for I am here on trial. I must brace up and not let them see that I am nervous and all upset.

This is terribly unfair to me to be judged by what I say when I feel this way. I hope no one gets between me and the door when I am through. I don't want to see anyone after the meeting is over. I want to get away from everyone. I'll never try to preach again. I will go back to manual labor; at least there I don't have to go through such experiences as this. If my mouth would only moisten up a bit. I don't see how I am going to talk at all. I will be a nervous wreck when this is over.

Oh, what a fool I was to think that I could come to this church and preach. It will get out how poorly I preached here and then they will all know it at home, too. I believe I will leave out that story I was going to tell with the humor in it. I don't feel in the mood for creating any humor now. I must look devout. Here I go. Oh, how my poor knees shake. I believe my voice is going to be shaky, too. It's so hard to swallow.

These and hundreds of additional thoughts flashed through his mind in those terrible moments of inactivity just before the zero hour when he went over the top.

Chicago, Ill.

The Conquest of Peace

BY J. E. MILLER

During the World War there came from the press books that dealt with the glories of war, the sacrifices made for war, and that pictured the World War as a war to end war. We are now far enough away from the war to know that war breeds war and never can end war. As elsewhere, so in war, like begets like. We can now see the truth of Charles E. Jefferson's statement: "War is the legalized method of settling quarrels between nations by the wholesale and organized killing of the strongest boys." We can now appreciate as we could not during the war (and can speak as no one dared speak during the war) the evils of war. Times of peace are times to prepare for peace. It is not sufficient to prepare against war. Positive work for peace is essential.

The paths to peace are beset with many difficulties; so are also the paths to war. "But do not men, especially young men, strong men, delight in meeting and overcoming difficulties?" They do. But may not the moral, the educational struggle for peace be a splendid substitute for war, if a substitute is needed? However, another has said much better what I am trying to say, so listen to his words:

"A new strategy is required—a strategy which includes more than war against war. It is not enough to denounce the red plague, or even to outlaw and renounce it as an instrument of national policy. Current measures are good as far as they go, but there must be more than a defensive campaign against war if peace is ever to bless the earth.

"The first essential of the new strategy is a revelation of the intrinsic worth of peace. And when in the popular mind the pursuits of Mars are overshadowed by the splendid possibilities of peace, then will men tend to forget the evil spell of war. That is, the campaign to rid the world of the red plague will not be won by defensive moves alone. Beyond these very essential tactics there must be an enveloping strategy which reveals war as the curse it really is, and peace as the vital goal of the human race. The building of such new convictions in the popular mind is the first element in a new strategy."

"Present day conditions are tending to increase social friction. Many aspects of the situation suggest urgency. That is, there are a number of reasons why we must make haste with the conquest of peace."

"The alternative to the conquest of peace is the trial and error method which in the past has so often issued in war, with all that it entails."

"More briefly put, the thesis to be developed in the following chapters is concerned with light on two points: first, a new and virile conception of peace as the supreme and intrinsically worth while goal for man; second, a popular method of procedure in the campaign for peace. With respect to the first, the aim is to show that the pursuit of peace is more than the moral equivalent of war. With respect to the second, the building of a cultural capital of the world is proposed. These two considerations are the essentials of a new strategy, which if generally grasped, should serve to turn the majority of men from the madness of war to interest in the conquest of world peace."

"It was not by chance that the conquering nations of the past melted away until the sites of their capitals are ruins today. The conqueror who sucks the life blood of the vanquished is destroyed with his prey. . . . Lions can not live without game; the parasite can not live without the host. Throughout nature the conqueror is conquered with his prey. That man should have followed war so persistently through the ages was perhaps due to the fact that he could not see beyond the immediate and paltry gains that vanquished others and ruined himself. Marvel not that the murderer slays his fellow for a coat or a crust, and perishes for the deed—marvel not, because the nations are just beginning to see the foolishness of a similar policy!"

"And what, then, may one say of the splendor of peace? Where peace reigns men the nation over and the world around have the fullest possible opportunity to turn their leisure into useful channels and so promote progress and all that makes for human well-being. In short, peace means possibilities in the largest measure for the rank and file of men. It is that type of human relationship which is most conducive to fullness of life. It is in peace time that men have a chance to invent, to write, to discover, to accumulate, to build and so achieve the golden age. Thus as a prerequisite of progress the achievement of peace becomes a real challenge to all who have the best interests of the race at heart. There is more than the moral equivalent of war in sacrificing for the triumph of peace. Here is the basic and well-nigh all inclusive condition for human progress. Who will enlist for the conquest of peace?"

Throughout, the blessings of peace in contrast with the evils of war are set forth, and the possibilities of peace through education are sanely discussed. The book is sane, not fancifully ideal. Some may object to a world capital, but that same objection has always been urged when smaller states considered merging into one larger state. A world at peace demands a world united in great projects, forgetting the many petty differences that have always led to strife.

"The Conquest of Peace" is a new book from the pen of Harry A. Brandt, Assistant Editor of The Gospel Messenger. It is a well-written book of 156 pages with seven cartoons by the author himself, who discusses a live subject in a lively style. You may not agree with all his conclusions, but you will understand the futility of war and how the world may secure peace as you follow his argument from page to page. With the price set at only $1.25, "The Conquest of Peace" should find its way into not only every Brethren home, but also into thousands of other homes. It may be secured through the Brethren Publishing House, Elgin, Ill.

"We are learning with every other nation the simple economic law that we can not sell unless the other nations can buy. This means that they must prosper too or we cannot prosper."

HOME AND FAMILY

Opportunity

BY HARRY TROUPE BREWER

Each day's an opportunity—
To shield whate'er is right;
Exposing to the sunshine
What savors of the night.

Each day's an opportunity—
To help to clear the way;
Beyond the clouds of selfishness
Where shines the light of day.

Each day's an opportunity—
Life's mirror to display;
Reflecting a perspective
Of the good things 'long the way.

Each day's an opportunity
That man should seek to climb;
To rungs a little higher
On God's golden lift of time.

Hagerstown, Md.

Wasted?

BY LEO LILLIAN WISE

MARTHA laid the magazine aside when her neighbor came up and sat down thoughtfully.

"Well, Carol," began Martha whimsically, "you look as if you thought you were carrying the universe upon your frail shoulders!"

"As bad as all that?" smiled Carol in response to the bantering remark.

For a moment she sat as if in reverie, then she looked up to ask: "Martha, is anything ever wasted?"

Martha did not reply immediately. She marked a place in the magazine first. "Perhaps if you will explain yourself I shall be better qualified to attempt giving an answer."

Carol threw out one hand half impatiently. "It came about like this. Beth Lupton was riding to the city with me the other day and she was telling me of the college girl who died recently. I'll try to tell you her story in her words as near as I can.

"Beth said: 'You know Lucy Ayers was a clever girl. Why, she could think of the cutest things to say. And this originality was evident particularly in her themes. She was a girl well liked. But Lucy had been under health handicaps all her life. Her father died when she was just real small. And the mother didn't have an easy time raising the family. So Lucy used to do all kinds of jobs when she was a youngster. She was frail and tiny but gay and gritty. She delivered papers along a certain route. Everybody liked her because she was so sunshiny. Even then she was noted for clever sayings. Among her patrons there was a very wealthy family who became interested in the girl. Oftentimes they would invite her to come inside the house. And then they began giving Lucy gifts, perhaps of money one time. Again a needed article of clothing. Or again it might be choice fruit. Then as they learned the family history they began to do more and more for Lucy until finally they took her into their home. Realizing the keen edge of the girl's mind, they arranged for her to attend college. And there against the odds of health she made a good record in scholarship. And now during this, her senior year, she had a break-down in health and for weeks was in the hospital. Later she was taken to the home of her mother where every possible care was given Lucy. Meanwhile the Groves family paid all bills. Now Lucy is dead and all that money gone!'"

Carol paused for a moment as if she could still hear Beth's voice. Then she continued: "But do you know, Martha, I can't quite get away from the sorrow in Beth's tone as she said: 'Now it's all gone!' Can we really say that all the money spent upon Lucy was wasted? I should like to hear what you have to say."

Martha was thoughtful now. Back into memory she was searching. "Years and years ago when I was a little girl a man from Africa came to my home church to preach one Sunday morning. You can imagine that every one turned out to hear Joseph Calker. He was the son of a chief. His grandfather had even aided in killing early missionaries to their country. But the good work of the gospel had prevailed and Joseph, a Christian even as his chieftain father, had come to America for an education. He was going back to teach his own people the way of Christ. I expect I've told you all this before?" she halted hesitatingly.

"Go on," breathed an interested Carol.

"Then, just a few months before he was ready to leave for Africa he was burned to death in a tragic manner. Ah, the wave of sorrow that was flung out by the news of his death! But do you know that in less than a week a dozen young folks had volunteered to take his place in Africa! Was Joseph's life wasted? No, not when it became such a challenge as that. I often think of our own Ruth Royer Kulp spending many years in staunch preparation for the work in Africa. Only a few months was Ruth permitted to walk and work and pray in the land for which she had prepared herself. But only time itself will tell the result of the magnificent challenge of her lovely life! But, to come back to Lucy, who can estimate just now what will be the result of the challenge of her gay, purposeful life? Who can say what will be the outcome of the enrichment brought into the lives of many because she was witty and smiling? Even in the lives of the wealthy family who spent their money upon her, will there not be the fragrance of memories? Perhaps they needed the softening touch that comes from doing for some child! Ah, no, Carol, I can not believe that efforts are wasted! You and I spend our time in making a tasty dish for the family meal. Do we call that effort wasted because it was not known in a larger circle? No, we never think of it that way. We think of the pleasure it gave the family. No, in God's sight efforts are not wasted."

"Thank you, Martha," and Carol rose to go, "you've helped me to see how I may present the answer to Beth."

Bloomville, Ohio.

Around the Table

This department is sponsored by the Mothers and Daughters' Association, Sister J. Z. Gilbert, Superintendent. Questions are invited. Personal attention will be given to each. Questions will be answered in this column or privately. All questions should be mailed to Around the Table, 3300 N. Griffin Ave., Los Angeles, Calif.

6. When I listen to some women talking about a career, or about the money they make working outside the home while I'm just staying in my home caring for the children, I confess to a feeling of restlessness and almost discontent with my work. How can I overcome this feeling?

WHEN you properly evaluate your position as a professional homemaker, and study the situation in the light of ultimate aims and ends, your discontent will vanish like mist before the sun. As a wife and mother you will be disturbed no longer about a career. I know popular opinion has it that such a word as career is to be dropped from a woman's vocabulary when she accepts a position such as you now occupy.

But let us see—*career* carries in its meaning a professional life or employment that offers advancement or honor—a line of achievement. Does not this definition come close to including homemaking in the catalog of professions?

You feel that your life is somewhat humdrum. It need *not* be. True, many of your duties seem to be commonplace because they make little showing when they are done, but how well every homemaker knows the showing they would make if left undone! Suppose you consider this the drudgery side of your task and then recall that *every* line of work has to contend with some phase of what we call drudgery.

Your profession is many sided—wifehood, motherhood, and homemaking. You are the mistress of the most precious spot on earth to your husband and family. You have much to do with the molding of sentiment, and it will require real ability to meet the demands made upon you. Just to illustrate: as a wife one should be capable of intelligent, pleasing companionship with her husband; as mother she should be an economical purchaser of wholesome food and proper clothing. In addition, a mother is at once the chief member of the family board of health. She administers first aid and acts as head nurse in times of illness. She is the first member of the family court of small claims in making satisfactory adjustments of misunderstandings among the children. As homemaker she is called upon to be a genial hostess to friends. With her husband she should keep a faithful lookout for the moral and spiritual atmosphere of the home.

In the light of these opportunities view your position, for no other calling offers to woman such a challenging profession. The art of homemaking is her largest sphere; it is the one that calls forth the best in womankind.

The Good Samaritan

BY H. A. BRANDT

3. Tirzah Finds a Prophet

MORE than a year passed before Gabriel came again to Sychar. After the first happy greetings, Tirzah led the way to the stone seat by the cottage wall—a seat sheltered by a great fig tree overrun by a luxuriant grape vine. Tirzah was in high spirits and could hardly wait to tell her story.

"Do you remember what you said about a prophet?" began Tirzah.

"Yes, indeed! And what have you seen or heard?" asked Gabriel eagerly.

"What have I seen or heard? Well, I saw the prophet with my own eyes—and talked with him too!"

"The rugged prophet of the Jordan Valley?"

"He was not dressed in a camel's hair robe as you said, but I am sure he was a prophet."

"You were down to the Jordan Valley?"

"No."

"Then where did you see the prophet?"

"At Jacob's well."

"That is strange," said Gabriel thoughtfully. "Are you sure he was the Jordan Valley prophet?"

"I do not know—but I do know he was a prophet—and more than a prophet," answered Tirzah. "O Gabriel, the prophet I saw was the Christ—the Messiah!"

"Tirzah!"

"Yes, the Messiah!"

"Tirzah, you are beside yourself!"

"But you have not heard how it all happened, and what the prophet said to me. If you could have seen and talked with him, you would believe as I do."

"This does not sound like the prophet of the Jordan Valley—at least the little that I have heard of him. It must be another. There is a report in Galilee of a strange happening at a wedding feast. I heard some Galileans talking about it at an inn. It was at a marriage feast. Water was turned into wine by One called Jesus. I thought little of the story at the time, but it seems there is at least one other Prophet or Wonder Worker in the land. And yet, this Galilean Prophet is a Jew. I do not think he would preach in Samaria."

"When I met this Prophet it was about midday. As I went to Jacob's well for water I saw him sitting by the well. He was alone. He sat as one weary from a journey and I perceived that he was a Jew, who for some reason was passing through Samaria. As I came near I saw that he was a young man, yet with a thoughtful face—as it were the face of a prophet. I wondered about this, and watched him as I drew water from the well. Then I saw that he was looking at me with kindly, friendly eyes. Yet I was sure he was a Jew. When the jar of water was drawn from the well, cool and dripping, he said to me: 'Woman, will you give me a drink?' I could not have refused him, yet I wondered that he asked me for a drink. So I answered: 'How is it, that you, being a Jew should ask a drink of me? As you see, I am a Samaritan woman.' Then he looked at me earnestly and said: 'If you understood the gift of God, and who it is that asks you for a drink, you would have asked him, and he would have given you living water.'"

"A strange answer," commented Gabriel. "How

(Continued on Page 731)

AMONG THE CHURCHES

Calendar for Sunday, November 16

Sunday-school Lesson, The Believing Centurion.—Matt. 8: 5-13.

Christian Workers' Meeting, Father and Son Program.—Prov. 10: 1.

B. Y. P. D. Programs:

Young People—What Does It Mean to Be a Christian—at Home?

Intermediate Girls—How Shall I Spend My Time?

Intermediate Boys—Jesus and a Boy's Problems.

❖ ❖ ❖ ❖

Gains for the Kingdom

Nine baptized in the Bethel church, Nebr.

One baptized in the Riverdale church, Md.

Two baptized in the Olympia church, Wash.

One baptized in the Garrison church, Iowa.

One baptized in the Brownsville church, Md.

One baptized in the Little River mission, Va.

Two baptized in the Brooklyn church, Iowa.

Three baptized in the West Green Tree church, Pa.

Three baptized in the Frostburg church, Md., Bro. Beechly, pastor-evangelist.

Four baptized in the Claysburg church, Pa., Bro. C. L. Cox, pastor-evangelist.

Seventeen baptisms at Cedar Rapids, Iowa, Brother and Sister O. H. Austin, evangelists.

Two baptized in the Shoal Creek church, Mo., Bro. A. W. Adkins of Cabool, Mo., evangelist.

Ten baptized in the Ephrata church, Pa., Bro. M. J. Brougher of Greensburg, Pa., evangelist.

Thirteen baptized in the Union Bridge church, Md., Bro. H. W. Peters of Spray, N. C., evangelist.

Nine baptized in the Locust Grove church, Md., Bro. Lawrence Helsley of Virginia, evangelist.

Three baptized in the Elmdale church, Mich., Bro. H. V. Townsend of Woodland, Mich., evangelist.

Ten baptized in the Beaver Creek congregation, Md., Bro. A. C. Miller of Windber, Pa., evangelist.

Thirty-two baptized at Kikakui in the Vyara District, India, reported by Missionary J. E. Wagoner.

Nine baptized and three reclaimed in the Nevada church, Mo., Bro. Lester Fike of Carthage, Mo., evangelist.

Four baptized and one reclaimed in the Wabash City church, Ind., Bro. J. O. Winger of North Manchester, Ind., evangelist.

Two baptized at the Free Spring house, two at Richfield and three at Oriental, Lost Creek congregation, Pa., with the pastor as evangelist.

Nine baptized and one reclaimed in the Cooks Creek congregation, Va., at Pleasant Run, Bro. D. B. Garber of Waynesboro, Va., evangelist.

One baptized and one received on former baptism in the Pleasant View church, Kans., Bro. Ralph G. Rarick of North Manchester, Ind., evangelist.

Nine baptized and three reclaimed in the Brake church; five baptized and one reclaimed at Bethel; six baptized and one reclaimed at South Mill Creek, all in North Mill Creek congregation, W. Va., Bro. P. T. Garber, evangelist.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Marshall Wolfe of New Windsor, Md., Nov. 23 at Easton, Md.

Bro. H. M. Brubaker, the pastor, Nov. 30 in the Glendora church, Calif.

Bro. U. H. Hoefle of Lena, Ill., Nov. 23 in the Garrison church, Iowa.

Bro. Chas. Cassel of Manheim, Pa., Dec. 7 at West Green Tree church, Pa.

Bro. A. G. Crosswhite of Eaton, Ohio, Nov. 9 in the Stonelick church, Ohio.

Bro. David Metzler of Nappanee, Ind., Nov. 16-30 in the Dupont church, Ohio.

Bro. B. M. Rollins of Keyser, W. Va., Nov. 23 in the Scottsville church, Va.

Bro. J. Oscar Winger of North Manchester, Nov. 2, in the Huntingdon church, Ind.

Bro. R. H. Nicodemus of Covington, Ohio, Nov. 9 in the Beaver Creek church, Ohio.

Brother and Sister Oliver H. Austin of McPherson, Kans., Dec. 3 at Fruita church, Colo.

Bro. W. D. Keller of Middlebranch, Ohio, Nov. 16 in the Mt. Pleasant church, Northern Indiana.

Personal Mention

Bro. J. Irvin Thomas of Smithsburg, Md., is available for two or three evangelistic meetings between now and April next.

Southeastern Kansas has chosen Eld. D. P. Neher as Standing Committee delegate to the next Conference, with Eld. D. J. McCann as alternate.

Sunday, Nov. 16, is homecoming day for the Cerro Gordo church of Southern Illinois. Doctors A. Raymond and Laura Cottrell of India are to be there.

Bro. H. M. Brubaker changes his address from Baldwin Park to 150 S. Vermont, Glendora, Calif. Nov. 1 he was called to the pastorate of the Glendora church.

Bro. L. A. Bookwalter and wife of Trotwood, Ohio, celebrate their golden wedding Sunday afternoon, Nov. 16. Perhaps this will explain why he looks so young. The Messenger extends congratulations.

"We have been having a very profitable year in Geneva and in our travels over Europe. Perhaps the most interesting single moment that we have spent thus far was our audience with Mussolini in his home in Rome." So wrote Dr. Andrew W. Cordier Oct. 23. You are to have a chance at some of his interesting observations a little later.

Director Dan West is already thinking about the camp programs for the young people next summer. A few days ago he was heading a small group engaged in studying the unemployment situation with special reference to its effect on our own people. One of the group is out of a job now—a good requisite for appreciating one phase of the problem.

Bro. J. E. Miller, Literary Editor, addressed the South Saint Joseph church of Northern Missouri and guests of the community, Thursday evening, Nov. 6. The occasion which included a good supper was in special recognition of the help given the church by business men of the city in the construction of their new house of worship. Last Sunday Bro. Miller was with the Rice Lake church, Wisconsin.

Brother Bonsack returned Sunday morning from Olympia, Wash., where the last sad rites for our departed Brother Stover had been performed on Wednesday afternoon. He himself had given the principal address. Others joined in paying tribute. Chairman S. J. Miller of the General Ministerial Board was present and presided. It is fitting that next week Bro. Bonsack, Secretary of the General Mission Board, should tell the story of the life of our pioneer missionary to non-Christian lands.

❖ ❖ ❖ ❖

Miscellaneous Items

The Ladies' Aid of the Figarden church of Northern California has on hand thirty Brethren Hymnals in good condition which it is willing to dispose of. Full particulars may be obtained by writing Mrs. Lena Bowser, R. 10, Box 307, Fresno, Calif.

The December number of the Little Brother Magazine will be a memorial number in honor of Wilbur Stover. This will likely be the final issue. Orders for single copies at ten cents each or for quantities at reduced rates should be sent at once to Little Brother Magazine, R. 4, Olympia, Wash. This message received from Bro. Lorell Weiss.

Home mission coöperation: The District Mission Board of Middle Iowa has addressed a letter to each of the churches, calling attention to the fact that November is Home Mission month for our Brotherhood. This Board stressed the urgency of a response to the appeal by the General Mission Board for a Home Mission offering at Thanksgiving time.

The newest peace book is The Conquest of Peace by the Assistant Editor of the Gospel Messenger. The advertising columns of this issue tell you something about it and the review of it by the Literary Editor on page 726 tells you more. There are books to make you hate war. This is a book to make you love peace. That is its aim. And to show you what you can do about it. You will like it because it is attractive in both make-up and substance. It avoids the fault of some books we know—the covers are not too far apart.—E. F.

The Mission of the Church Paper

On thinking of the mission of his church paper, one writer set down the following: "Specifically, the paper has occupied in our judgment a threefold character: First, it has been an organ of our fellowship; second, it has represented a distinctive and important work of religious education, interpreting the progressive thought and life of our fellowship to the constituency at large, helping great numbers of our people to make healthy and constructive readjustments of faith in a difficult age of iconoclasm and transition; third, it constitutes a medium of news and information the value of which can be estimated only if one should think of a great fellowship of free churches as lacking in such lines of intercommunication and devoid of some constant symbol and expression of a common life."

Mission Notes

Brother and Sister Wm. M. Beahm of our mission group in Africa announce the arrival of a daughter. Harriet Ann's birthday is Sept. 7.

Recently seven were baptized in the city of Tai Yuanfu, China. Three of these were students from one of the government higher schools in the city. Naturally the mission is much interested in such a decision on the part of this group.

A church in Northeastern Ohio sends in a generous missionary offering. The treasurer says $20 of it came from a brother and wife and daughter who work by the day. Their gift indicates a fine trust in the Lord and earnestness for the kingdom of God. It is no wonder the rest of the congregation gave generously when this glowing example was in their midst.

Of a school of missions at Royersford, Pa., Sister Q. A. Holsopple writes telling of the plan for a correlated program with the young people's society and the church service on Sunday evening. It is somewhat of a school of missions. We happen to know they made a study of India and needed maps showing the location of our territory. If you are interested in a mission study project, write the General Mission Board, Elgin, Ill., for information or suggestions

The congregations that receive aid from Home Mission Funds are responding early and splendidly to the Home Mission Offering call. It might seem that since they are not self-supporting they would not be able to give to home missions. But they are appreciative of the aid they receive and are lifting special offerings. The offering, or word concerning it, has already been received from Glendale, Calif., Cleveland, Ohio, Alliance, Ohio, Seattle, Wash., Mt. Pleasant, Pa., Emmett, Idaho, Hastings Street Mission, Chicago, and Ft. Worth, Tex. These offerings range from fifteen to thirty-five dollars.

❖ ❖ ❖ ❖

Our Book Shelf

The following book review was prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

African Stories, by Albert D. Helser. 223 pages. $1.75

Our own missionary, Albert D. Helser, has brought forth his second book dealing with the people of Africa among whom he is laboring. This new book is entitled "African Stories" and is just what its title proclaims, a collection of simple stories commonly told and believed by the Bura people. And by these stories are their lives shaped.

The Foreword is by Dr. Franz Boas of Columbia University, who has this to say: "Many of the African tales have a peculiar interest for us because their equivalents are found among our American Negroes, for instance in the well-known Uncle Remus tales. . . . The collection is a valuable contribution to native lore and will be found of great interest to the reader who wishes to understand alien culture."

The book is well illustrated with drawings by Oliver Whitwell Wilson whose apt sketches add not a little to a proper interpretation to the native character.

How the stories might most accurately represent the native characteristics the author took pains to discover. He says: "At first I translated the stories as I heard them and wrote them down in English. After I had completed a number in this way I found that I was losing the native flavor of the stories, so I burned them. I started again, but this time I recorded the stories in Bura. Part of the stories in this book were recorded in Bura by me and part of them were recorded by schoolboys who had learned to write in our school. I have tried to preserve the indigenous spirit of the stories. My translation is as literal as it was expedient to make it."

Folklore is always fascinating and is doubly so when you find a people to whom it represents truth and fact. As you read these simple stories and note how thoroughly real and meaningful they are to the Bura people you understand something of the problems which confront the missionary as he tries to unfold to the people the story of the Gospels. Superstitious and credulous beyond anything you have imagined, the natives readily accept the message but the problem of the missionary is to help them grasp its true meaning.

As you read the interpretation of some of these stories you discover that the Bura people are true philosophers. True, they may not have a sound philosophy, but their attempts to explain why certain things come to pass as they do, why certain results follow certain causes, reveal their deep longing to know God, solve the problem of good and evil, and explain rewards and punishments. All of which leads you to read on and learn what the next story is and what it teaches.

"African Stories" will arouse an interest in missions, will increase mission gifts, will tie the home church to foreign missions and will be another link binding us more closely to the dark people of Africa. Many copies of "African Stories" were sold during the summer months when Bro. Helser was touring among the churches. The book promises to have a large sale.

AROUND THE WORLD

Railroads for Morocco

France is strengthening her position in Morocco by the building of railroads. The size of the whole project may be gathered from the fact that it will take five years to build the Fez-Oujda line at an estimated cost of 350,000,000 francs. The building of these lines of communication will tend to obviate such trouble as Abd el Krim stirred up back in 1924.

The Prince Asks a Question

Others have asked substantially the same question, yet it is of special interest when the Prince of Wales, speaking of how the British Dominions have managed to get along peaceably with each other, asks: "Is it too much to hope that the other three-quarters of the world, despite differences in language, ancient enmities and mistrusts, may tread the same path?"

Banana Oil for Miners

The United States Bureau of Mines is recommending banana oil for miners! Of course not as a steady diet, but rather as a means to warn endangered workers of their peril. Tests have shown that men recoil from offensive odors more quickly than from other warnings. Hence the plan to shoot banana oil through the ventilation lines of a mine when warnings are necessary.

In Defense of the Weather Man

The average weather man will admit his shortcomings, but not to the extent they are usually played up. There is food for thought, especially for those who joke at the forecaster's mistakes, in figures recently submitted on one station's average for the past year. It seems that in that time the Chicago meteorologist has guessed right in eight out of ten cases. Considering what the weather man has to deal with this is a pretty good average.

Better Homes for Those Who Need Them

In both Cleveland and New York John D. Rockefeller, Jr., is experimenting with model homes for workingmen to be constructed at costs within the rent paying ability of the average laborer. An important labor leader is quoted as saying that he thinks plans are shaping within this great philanthropist's mind for the eradication of slums, substituting therefor modern lodgings at rentals ordinary people can pay. If this is really true better homes are in prospect for many who need them.

Greece and Turkey on Better Terms

Greece and Turkey are on better terms today than they have ever been. Proof of this is seen in the fact that Premier Venizelos of the former country recently visited the Greek patriarch, Photius, with the approval of the Turkish government. "Only five years ago the question of the patriarchate's position in Turkey flared up. At that time Turkey expelled on twenty-four hours' notice the patriarch, Constantine, on the ground that he belonged in the category of exchangeable population." Apparently there has been a complete change of attitude within a period of five years.

Lloyd George and Unemployment

Lloyd George and his Liberal colleagues are credited with a new scheme to remove the refractory million from Britain's unemployed. The refractory million is the surplus above those who would normally be unemployed because of transfers from one industry to another. The little Welshman's scheme is not essentially new; rather, it is a putting together of a number of things. First, the Liberals are urging a reduction in production costs which will enable British goods to compete to better advantage in foreign markets. Second, government stimulation and the rationalization of industry is urged. Finally, agriculture and certain national developments are looked to as important sources of new employment.

Women Are Indispensable

In the home women are indispensable in the treatment of diseases. It is mother, and not father, who is looked to in times of sickness. But women have been slow in gaining anything like equal recognition in a public way. For example, the coming of a new day for women was recently indicated by a complete change in the status of women students at King's College Hospital, London. Here the old rule against women students was abrogated on the ground that women are indispensable in the treatment of certain diseases. Said the principal of King's College: "No difficulties have ever arisen from teaching the two sexes side by side, and we have found that the women medical students are a valuable element in the life of the college. Although at present there is a real need for more women doctors, there has been a strong body of opinion that their training should be confined to schools devoted solely to women. I do not agree with this attitude."

New Freedom in Japan

New freedom is on the way for Japan. Of the latest prospects we read: "Two important bills, one aimed at lowering the age qualification of voters from twenty-five to twenty, the other demanding that women be permitted to join political parties, will be introduced by the government in the next session of the diet, which opens Dec. 24. Kenzo Adachi, minister of home affairs, states he is certain both bills will pass although in a modified form."

Purpose of a College Education

The words of Melvin A. Traylor, president of the First National Bank of Chicago and retiring chairman of the board of trustees of Northwestern University, are worth repeating. Concerning the purpose of a college education he is quoted as saying: "The object of a university is to teach its students not how to calculate and how to scheme but how to enjoy great and noble lives. It should be a laboratory for molding men and women so that they may lead richer and better lives because they have learned that the mere gathering of wealth is not an end in itself."

China Mission News Told in Sentences

A week's Bible class at Kao Lao resulted in the baptism of twenty—sixteen men and four women. On her death bed, a witch doctor urged her children to become Christians and so live a happier life. Sept. 29 the Crumpackers celebrated their twenty-fifth wedding anniversary. A few Chinese evangelists are going to experiment with family evangelism; that is, an evangelist will locate with his family in a heathen village and try by sheer Christian living to influence the village for Christ. Mission schools are filling up despite uncertainty as to the registration situation. The women's Bible school opened with thirteen students.

Kinds of Work That Women Like

A study of the occupations and income of 14,073 women indicates that the more education a woman gets the more she tends to devote her life to social service instead of making money. "They tend to concentrate in lower paid fields, such as teaching and clerical work. They do not tend to select occupations where chances of high financial rewards are best. Seventy per cent of these college women are in the employ of educational, social or welfare organizations. Why? Is it because college women can afford to overlook questions of earnings? Are the inherent satisfactions of the work itself more important to her than financial returns? May it be that teaching and welfare work seem to college women more socially approved ways of earning a livelihood." We shall not venture a guess as to why this is true, but we wonder if as much can be said for men!

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Thanksgiving

Psalm 103

For Week Beginning November 23

Forget Not All His Benefits

We are not likely to forget those things which we anxiously desire. But the innumerable blessings we have, how soon do we take them for granted and give no thought to the love that has brought them (Deut 4:9, 6:10-15; 8:10, 11; Psa. 9:17; Isa. 17:10, 11).

Let Us Be Thankful for God Himself Above All Else

It is well to count our blessings both temporal and spiritual. But our counting is vain unless the thought of the gift awaken the thought of the Giver. His gifts which we so often misuse in forgetfulness of the Giver are given with the one purpose of keeping us mindful of him (Psa 100:4; Col 2:7; Col. 3:15).

Thankfulness and the Right Use of God's Gifts

The unthankful are those who misuse the gifts of God. The spirit of thanksgiving insures the right use of all the talents entrusted to our keeping (1 Thess. 5:18).

Thankfulness the Mother of Virtues

Ingratitude is one of the most hateful of sins. The thankful heart is proof against many temptations. Unselfishness, kindness, love, joyousness, these and many other graces are directly fostered by the spirit of thanksgiving (Psa. 68:19; 119:62; Dan. 2:23; Luke 17:17; Acts 28:15; 1 Cor. 15:57; 2 Cor. 9:15; 1 Tim. 1:12).

Discussion

How should one express his thankfulness at this time of widespread distress?

Are there any who have nothing for which to thank God? Explain.

R. H. M.

The Cost of Crime

It was recently estimated that every criminal in the United States costs as much as the welfare bill for 160 boys. We will not bore our readers with the process by which this comparison was arrived at, for that is quite immaterial. For in general the statement agrees with experience, that is, that a little spent on prevention may obviate a tremendous amount of damage.

YOUR PAPER---The Gospel Messenger

There is a challenge in the little word YOUR. What's YOURS is different. YOUR book, YOUR auto, YOUR party, YOUR home, YOUR child—they're different, they're YOURS.

How about YOUR church paper, The Gospel Messenger, is it YOURS? Being church owned and church controlled makes it partly YOURS. It may be made more completely YOURS through its weekly visits to YOUR home. It will become fully YOURS when YOU and YOUR family read it every week.

Being a regular subscriber to YOUR church paper, you will know of the activities of YOUR church—its missions, its philanthropies, its teachings, its needs, its great work. You become vitally linked with the great church movements. YOUR paper, The Gospel Messenger, including The Missionary Visitor, after 1930 will be YOUR one church paper. Subscribe for it, welcome it into YOUR home, read it, talk of it to YOUR friends and neighbors, and YOURS will be the joy and blessing.

Do it today.

—J. E. M.

Brethren Publishing House, Elgin, Ill.

Enclosed find $2 to pay for a year's subscription to the Gospel Messenger.

Name .....

Street or Route .....

Town ..... State .....

Christian Socialization

(Continued From Page 723)

he can live above the toil and turmoil of everyday lack of harmony and bring it to be strong and beautiful in him. Christ lived in the world, yet he lived above its unharmonious strata, always moving with a poise and power that proved him to be more than the ordinary Man. He wants the same of his followers. He needs leaders who can help the group to move up and up until they occupy this level.

The successful Christian leader must function so as to get the greatest and highest response in terms of the group's total personalities. To get the total personalities of the group to move together in the consciousness of being led by God with Jesus as Counselor and Friend is the highest work any man can do for any group. To do this on a large scale is Christian socialization of humanity in the richest and highest sense of the term. The Christian leader has this beautiful labor of love to fulfill as he lives and influences society. For a leader to bring the group to function in a Christ life and live to its highest and best capacity is indeed a long hard toil in behalf of civilization, but it is wonderfully worth while, and is most satisfying in the end. It is bringing men into their greatest possibilities and most abundant transformed life, saving that which Christ deemed the most priceless part of God's creation—the soul of man." "Get the pattern of your life from God, then go about your work and be yourself," in society.

Yen Ching University.

The Money Motive

BY PAUL F. BECHTOLD

It is a bit amusing, sometimes, to observe that those who talk the loudest about young people sacrificing in order to enter the ministry or other humanitarian work, are often the first to condemn the same people for not paying their debts or for living in poverty. Thus sacrifice becomes a virtue we delight to see in the other fellow, but we prefer not to notice its consequences.

Hardly less amusing is the fact that by far the greater part of talking sacrifice is done by those who are in more or less comfortable circumstances themselves; who have experienced few of the joys (or sorrows, according to the point of view) of sacrifice. One is almost tempted to wonder why, if sacrifice is such a good thing, so many are so willing for the other fellow to monopolize it.

A high school classmate of mine once said: "If there were no such thing as money in the world, I would be almost perfectly happy." So would I. But the prosaic fact of the matter is that we're living where money is, and even though its importance will decrease in the future, yet we will have to deal with it for a long time to come. As long as it is necessary, we must have it. Our job is not to allow it to control us, but to control it.

On the other hand, commercialism is rampant. Commercialism appears when we let money rule us. The American capitalist is the present autocratic world power, able to oppress humanity more than was ever a Kaiser, or Czar, or Dictator. It isn't by mere accident that American money interests are so favorable to the Mussolini regime; they have much in common (I am speaking of capitalism, not capital; of a group, not of every individual; for there are exceptions). Nowhere will we find the negative evolutionary "struggle for existence and survival for the fittest" so fierce as in the commercial world. Nowhere will we find more real war than here. Industry, government, church, school, family, recreation: all are more or less dominated by it. Often under such innocent-looking slogans as "success," "efficiency," "progress" it wins its way: not with the stealth of the petty burglar, however; it walks jauntily in at the front door like the master criminal that it is.

How shall we fight this thief of all the finer things of life? Certainly not by entering the money race too! Why not by non-violent non-coöperation; by the method of Gandhi in opposing British imperialism? No race in armaments was ever so keen as the present race for dollars. During the world war some of our peace-loving brethren scrupled not to profiteer, thus proving that the war of dollars is greater than the war of gases and submarines; often producing the latter.

When Chinese are eating tree roots, when several million men are jobless, when millions more are in poverty, is it becoming for church people to engage in the most unchristian warfare on earth? True, we must make a living; but commercialism begins when we desire money for its own sake or for prestige; when we take more than we can use with the stewardship motive of service; this is an ideal big enough to include work, play, love, worship—every legitimate activity making for abundant living. But it should be for all, not a few.

The method of Gandhi is the method of Christ. Will the church furnish spiritual leadership in this movement, or must it come from other sources?

Lawrence, Kans.

The New Loan Library

A new loan library service is now available to all Sunday-school and other religious education workers. What is hoped for from it is too large to express.

Books are a key to a most abundant storehouse of experience—what we lack to make us wise. They show the way. They stir new thought and create a better future.

If every worker read one book in a year—thoughtfully and well—well, that might be more than we are getting read at present. What do you think?

The list by Departments, together with the rules is given below. See that your school gets its full share of benefit from this service.

CHILDREN'S DIVISION

"Administering the Vacation Church School"—Armentrout
"The Amateur Poster Maker"—Perkins
"The Children's Bible"—Sherman and Kent
"A Curriculum of Worship for the Junior Church School"—Crandall
"Famous Hymns: with Stories and Pictures"—Bonsall
"The Gospel in Art"—Bailey
"The Junior"—Chave
"Kindergarten Method in the Church School"—Baker
"The Mayflower Program Book"—Perkins and Danielson
"Object Lessons for the Cradle Roll"—Danielson
"Primary Method in the Church School"—Munkres
"Primary Story Worship Programs"—Berg
"Problems of a Little Child"—A Mother
"Story Worship Services for the Junior Church"—Berg
"Things to Make"—Jones
"The Way Life Begins"—Bertha Cady and Vernon Cady
"Why the Chimes Rang and Other Stories"—Alden
"The Worship of the Little Child"—Baker
"A Year of Primary Programs"—Chapin

New Books Added October 1, 1930

"World Over Stories for Juniors"—Lambertson
"Heroes of Peace"—Wallace
"Christmas Legends and Stories"—Curtis
"Teaching Without Textbooks"—Danielson and Perkins
"How Shall I Learn to Teach Religion?"—Carrier
"The Child-Centered School"—Rugg and Shumaker
"Programs for Teachers' Meetings"—Shaver
"Junior Church School Hymnal"
"Living Hymns"
"The Nursery Class of the Church School"—McCallum
"Worship and Conduct Songs for Beginners and Primaries"—Shields
"Training Juniors in Worship"—Jones
Exhibit Package of Good Magazines
"New Vacation School Syllabus" (ready March 1, 1931)
"Adventures in Peace and Goodwill"—Brooks
"Worship Training for Primary Children"—Blashfield
"First Bible Stories"—Moore
"A Summer Program for a Church School"—Krumbine
"The Weekday Church School"
"A Manual for Junior Leaders on Temperance Education"—Eadie
Exhibit Package of Standards for the Church School
Exhibit Package of Pamphlets on Child Training in the Home
Reading Course for All Teachers
"The Golden Sparrow"—Harper
"Bhaskar and His Friends"—Labaree
"Kindergarten Course for the Daily Vacation Church School"—Moody
"Beginners in God's World"—Shields
"Learning God's Way"—Dudley
"God's Children Living Together"—Dudley
"Knights of Anytown"—Perkins
"Adventures in Friendliness"—Brown
"Golden Rule City"—Bonser
"Learning to Live"—Hawthorne
"Singing Pathways"—Dickie
"Problems in Living"—Cowles

YOUNG PEOPLE'S DIVISION

"The Adventure of the Church"—Cavert
"The Adventure of Prayer"—Thurston
"Between War and Peace"—Boeckel
"Blind Spots"—Ceiper
"The Christ of the Indian Road"—Jones
"Church Work with Young People"—Stock
"The Church's Program for Young People"—Mayer
"Evangelism of Youth"—Gage
"Getting Into Your Life Work—Doxsee
"Handbook for Workers with Young People"—Thompson
"A Handbook of the Outdoors"—Brooks
"Handy"—Rohrbaugh
"Intermediate Method in the Church School"—McKibben
"Jesus and His Cause"—Curry
"The Meaning of Prayer"—Fosdick
"Men, Women, and God"—Gray
"The Way of Jesus"—Hodgkin
"Youth and the Church"—Maus

New Books Added October 1, 1930

"About Ourselves"—Overstreet
"Adventures in Friendship"—Grayson
"Aggrey of Africa"—Smith
"Alaska Days with John Muir"—Young
"The Book of Arthur Gleason"—Gleason
"Christ at the Round Table"—Jones
"The College Student Thinking It Through"—Charters
"Dream Power of Youth"—Hayward
"Finding God in the Beautiful" (a study course)
"Finding My Place in Life" (for girls)—Moxcey
"Finding the Trail of Life"—Jones
"The Hidden Years"—Oxenham
"How to Improve Y. P. Programs"—Stock
"Jesus and a Boy's Philosophy of Life"—Y. M. C. A.
"The Life of Christ"—Jones
"Love the Law of Life"—Kagawa
"Mahatma Gandhi's Ideas"—Andrews
"Men and Machines"—Chase
"Methods of Private Religious Living"—Wieman
"Natural Law in the Spiritual World"—Drummond
"Quotable Poems"—Clark-Gillespie
"Rational Living"—King
"Services for the Open"—Mattoon and Brangdon
"Singing Pathways"—Dickie
"Some of Life's Ideals"—James
"So Youth May Know"—Dickerson
"Talks to Parents and Young People"—Eliot
"Twelve Tests of Character"—Fosdick
"What Christ Means to Me"—Grenfell
"Worship for Youth"—Stacy
"Your Money's Worth"—Chase

GENERAL DIVISION

"The Adult Program of the Church School"—Brewster
"Beacon Lights of Prophecy"—Knudson
"Bringing Up John"—Pell
"Children's Story Sermons"—Kerr
"The Church at Play"—Richardson
"Church School Administration"—Fergusson
"Dramatization in the Church School"—Miller
"Fifty-two Story Talks"—Chidley
"Missionary Education in the Church"—Gates
"Principles of Christian Service"—Cope
"Organizing the Church School"—Cope
"A Study of Adult Life"—Soares
"Teaching for Christian Living"—Vieth
"Training of Children in the Christian Family"—Weigle
"Training the Devotional Life"—Weigle and Tweedy

New Books Added October 1, 1930

"Objectives of Religious Education"—Vieth
"Improving Your Sunday School"—Vieth

TEACHER TRAINING

New Books Added October 1, 1930

"You Can Learn to Teach"—Slattery
"The Story of Our Bible"—Hunting
"Jesus, the Master Teacher"—Horne
"Creative Teaching"—Suter
"How to Increase Your Sunday School"—Munro

PEACE AND MORAL WELFARE

New Books Added October 1, 1930

"Tobacco Taboo"—Fillmore
"Give Prohibition Its Chance"—Boole
"Prohibition in Outline"—Johnson and Warner
"The Turn Toward Peace"—Boeckel
"Peace Crusaders"—Griscon
"Educating for Peace"—Lobingier
"Peaceway Series" (10 stories by Quakers)
"Quakers in Action"—Jones
"The Red Harvest" (400 poems on war and peace)
"Spreading the Germs of Hate"—Viereck
"The War Myth"—Hamlin
"The Student Who Smokes"—Earp
"Prohibition and Prosperity"—Crowther

MUSIC

"Church Music"—Lorenz
"The History and Use of Hymns and Hymn-Tunes"—Breed
"How to Improve Church Music"—Sellers
"Music in Work and Worship"—Lorenz
"Musical Ministries in the Church"—Pratt

RULES

1. Books may be kept for a period of two weeks, with no renewal allowed.
2. A charge of 2c per day will be made for keeping books overtime.
3. Not more than two books may be asked for at one mailing.
4. Postage both ways shall be paid by the user. Ten cents should accompany a request for a book, to pay outgoing postage.
5. Books damaged or lost must be replaced or paid for.
6. Give a first, second and third choice, if possible, when ordering a book.

BOARD OF RELIGIOUS EDUCATION
Elgin, Ill.

The Good Samaritan

(Continued From Page 727)

would he have given you a drink, seeing he was himself athirst!"

"Just so," continued Tirzah, "so I answered: 'Sir, you have nothing to draw with, and the well is deep: from whence do you get this living water? Are you greater than our father Jacob, who gave us the well? He drank of the water himself—likewise his sons and his cattle.'"

"And then what did he say?" asked Gabriel.

"Words that seemed stranger still, for he said that those who drink of the water of the well thirst again, but that he could give one water really able to quench one's thirst, a well of water springing up unto eternal life. So I asked him for a drink of this water. And then a strange thing happened: he asked me a question which proved to me that he could read the very thoughts of my heart!"

"And this made you think he was a prophet?" commented Gabriel.

"Yes, it did," answered Tirzah. "I decided to ask the friendly Stranger what he thought about that old argument between Jews and Samaritans—that question about the proper place to worship. I was sure that if he was a prophet he would be able to tell me whether it was best to worship in Jerusalem or on the mountain where our fathers have worshiped."

"Well, that is a question, Tirzah. What did he say?"

"He said that the time is coming, that it is at hand, when the place of worship does not matter. Worship is of the heart, and the Father seeks for those who worship in spirit and truth. Thus he told me many things—that God is a Spirit; for this reason they who worship him must worship in spirit and in truth. All this seems marvelous to me, for he spake as one who knew, and not as one who was repeating the words of another.

"As we conversed further, I said that I was sure when Messiah came he would declare just such things to the people."

"The Messiah?" questioned Gabriel. "Did he say anything of the Messiah?"

"Yes."

"What?"

"He said: 'I am the Messiah!'"

"What, you mean this Stranger at the well really said that he was the Messiah?" exclaimed Gabriel.

"Yes, and I verily believe it," returned Tirzah. "Let me tell you the rest."

"Indeed! Say on!"

"About that time some of his friends who had gone to the city to buy food returned. Being Jews, they were surprised as much as I was at their Master's doings. So I came to Sychar and told my friends at the well to come and see One who could tell me all the things that I ever did, that it seemed to me he must be the Christ. Some laughed and some wondered. But few came back to the well to see the Prophet. And as the news spread in Sychar others came. Finally, it seemed that the most part of those who dwell in our city had come out to see the Stranger at Jacob's well. He spake to the people graciously and answered many questions. And though they knew he was a Jew, yet the elders besought him to visit our city. This he did, remaining two days. And marvelous days they were, for he taught the people many things. And always he spoke as one who knew, and not as one repeating the words of another. When he departed for Galilee, many said to me: 'Now we believe, Tirzah; not so much because of what you have said, but because we have heard for ourselves and know that this Teacher is indeed the Savior of the world.'

"When I told you to watch for a prophet I did not realize that you might converse with One who may prove to be the Messiah. But thus it is that they who stay in Samaria have the gospel preached to them! I have not heard such gracious words from the wise men of our great cities.

"Perhaps you, too, can hear the Teacher, for when he departed from Sychar he was on his way to Galilee. And he may still be in Galilee when you return to Damascus," encouraged Tirzah.

"Perhaps," said Gabriel, "but I am not expecting any such good fortune. Nevertheless I shall treasure all that you have said, little sister. For surely you have seen and heard a great Teacher. The need is for those who can speak what they know. On our land there is a veritable plague of those who know nothing but the old, binding traditions. And these they maintain though they crush the people. Everywhere I travel the common people are broken, treated as beasts. And Judæa is little better in this respect than the rest of the world. For even there neighbor oppresses neighbor, and the rich grind the poor though they are all brothers, being of the seed of Abraham! Surely there is a need for those who will share their gifts, like the kindly Prophet you found at the well."

"You are a dreamer still!" said Tirzah, as she looked into her brother's face and saw there something of the light she had seen in the countenance of the Prophet at Jacob's well.

"A dreamer indeed!" said Gabriel sadly. "Henceforth I shall be a doer also!"

Elgin, Ill.

Four Levels of Control

BY GRACE HILEMAN MILLER

A VERY competent speaker had been engaged for the annual W. C. T. U. childfare meeting. A special effort had been made to get the mothers of younger children to this meeting, and a goodly number had responded.

In her introduction the speaker stated that she always found open forums helpful and most likely to reach the needs of the group. She therefore invited the mothers to ask questions and suggest what she should talk about.

"Obedience," was the prompt reply.

"I knew you would say that, for every group does," she laughed. "First, I want you to tell me instances of when your child disobeys and we will note on the board why the child has disobeyed."

The results were as follows—

(1) Mother tired and nagging.
(2) Directions to child were not clear.
(3) Child tired.
(4) Child sleepy.
(5) Child indisposed.
(6) Child hungry.
(7) Company present.
(8) Child imitated older people by saying, "In a minute."

The speaker followed this rather illuminating examination with an analysis of the psychology of control and showed that folks live on about four levels of control.

(1) Instincts or self-preservation. The animals live here.

(2) Fear—very unsatisfactory because not always present.

(3) Approval or disapproval—unsatisfactory because it leads to dishonesty rather than character building.

(4) Ideals, very satisfactory because always present and constructive in every way. There is no impression without expression and children need to know that what they sow they will reap. The business of parents is to make conditions right for the growth and development of the child, was the conclusion of this speaker.

This was a new angle to an old subject, but so very self-evident that the audience had to believe it. After all, the business of the home and church is to set up proper ideals in the hearts of the children, to lead them to control themselves properly throughout life. Psychologists claim that these ideals are largely set up before the child enters the first grade in school and that by the time the child reaches the adolescent stage it is impossible to change the foundation laid.

La Verne, Calif.

Aunt Charity

BY RUTH HORNING BROWN

"OH my—no—let's not invite the De Lanes. They are impossible," said Bonnie.

Sally looked up rather surprised. "Well, perhaps they would not feel just at ease."

Aunt Charity sat and rocked. It was not often that she said much. The girls had really expected her to say something by their questioning look in her direction.

"Girls, have you been over to see the De Lanes?"

"Why no, not yet," Sally stammered.

"I think that it would be nice for you to go some time."

The girls were making plans to entertain their Sunday-school class. The De Lanes were not popular young folks and it would have been very easy to leave them out.

Several days later Sally and Bonnie came smiling up the walk to Aunt Charity's humble little cottage.

"We went on a call, Aunt Charity, and really we had the nicest time. We were over at the De Lanes'."

"I believe folks are different sometimes because they have not had a chance. I was quite surprised. Mrs. De Lane really tries to do the best that she can. Their house is just an old wreck, but she has used newspapers to paper the walls in the kitchen. I don't know whether I would have had courage enough to do that if such had been my lot or not."

"Well, Sally, sometimes we can do things that we think impossible if it is necessary. I can't help but think of that good verse, 'I can do all things through Christ which strengtheneth me,'" said Aunt Charity.

"Are you surprised at me, Aunt Charity? I invited them to Sunday-school and church and to see us," said Bonnie the next day. And she looked quite happy and hurried on. "Really I did not know those folks were as good as they are. I had always heard that they were ignorant, lazy and thriftless. But you know Mrs. De Lane said that was the first time she had ever been invited to a Sunday-school or church for thirty years. She used to go sometimes when she was a girl. I am surprised that they are all as good as they are for they have never had the opportunity to associate with church folks.

"It does not pay to judge, does it, Aunt Charity? I don't know whether I would be as good as Stella De Lane is or not if I had grown up in her environment."

Larned, Kans.

CORRESPONDENCE

REPORTING CHURCH NEWS

A very interesting article from the pen of Bro. J. E. Miller on the subject, "If I Were Church Correspondent," appearing in a recent issue of the Gospel Messenger was surely thought provoking. I suppose that most of our congregations have "duly elected" church correspondents, but it is interesting, to say nothing about the tragedy of it, to note how many of our churches rarely, if ever, have any news appear in the columns of our church paper In some churches, the only way they ever get any mention is for some one other than the "duly elected" correspondent to take it upon himself to write.

The Cumberland church has not had all smooth sailing. Few churches ever do, but during the month of October this church has had some real experiences. No special services or revival efforts, but for three Sunday evenings in succession the waters of the baptismal pool have been "troubled" following the evening services. The pastor has been trying to make the Sunday evenings evangelistic in nature, and during the month eight persons have been

(Continued on Page 734)

Our Social and Recreational Call

(Continued From Page 724)

couldn't read or write or "figger." If it is not possible to get that training in a school or college, there are more and more facilities opening for training all through life.

The second need for our recreational program is that of the young people's coöperation with the schools, the Red Cross, 4 H clubs, Y. M. C. A., Y. W. C. A., or any orgainzation that offers wholesome recreation to our young people. You can't get far these days working alone. Men are learning new ways to pull together, and as they learn new ways of pulling together, they are getting more of the good things of life for themselves. Certainly their programs are not what you aim to accomplish in your program, but by working together more good will be accomplished than if you were trying to do it all.

In the third place, don't pay too much for your fun. It takes intelligence to have real fun in life, the kind that doesn't cost too much. Every day the papers give accounts of some young persons who pay too high a price for a good time. Restless, purposeless excitement advertises a lack of resources and ability to direct your energies. Folks who buy all their good times instead of making some of them soon become "fed up." Some folks who have never been out of their home state enjoy life and have a better understanding of it than others who have trotted around the globe. Dr. Hillman, president of Emory and Henry College, said in a recent address to the Roanoke County teachers that last summer he and his family took a trip to Niagara Falls and points of interest in the north, and when they entered their home valley at sunset, they stopped the car and got out and gazed fascinated on the scene. Finally one of the children turned and said: "Daddy, we have driven twenty-five hundred miles, been gone two weeks, and have come home to see the most beautiful sight of all, haven't we?" So home is best, and the little picnics and excursions we have in our recreational program can be had right at home. Likely some famed distant place would prove a disappointment.

Young people are a new combination of possibilities. The recreational and social is only one phase to develop to make a full, well rounded life; but it adds to the richness of life. A person who doesn't know how to relax and laugh and play and enter into happy companionship with others misses out on some of the heart things of living.

Roanoke, Va.

Featherlike Words

BY INA RUTH BARLOW

WHILE glancing through a magazine a short time ago, I found a little story, the lesson of which I should like to pass on. It runs like this: "A peasant with a troubled conscience had come to a monk for advice. The peasant had circulated slander about a friend, only to find later that it wasn't true. The monk was old and wise. "If you wish to make peace with your conscience," he said, "you must fill a bag with chicken down, go to every dooryard in the village and drop in each of them one downy feather."

The peasant did as he was told. Then he came back to the monk and announced that he had done penance for his folly. "Not yet," said the monk sternly. "Take up your bag, go the rounds again, and gather up every feather you have dropped."

"But the wind must have blown them all away!"

"Yes, my son," replied the monk. "And so it is with gossip. Words are easily dropped, but no matter how hard you try, you can never get them back again."

Each and every word we utter may be called a "feather word," so easily dropped, and yet so hard, so impossible, to recatch. Just as the feathers were blown away by the winds, our words are carried away on the bosom of the atmosphere never to be again recovered! Does it not behoove us to speak the truth? Never adding, subtracting, or multiplying, but speaking the plain truth? Remember that it is not safe to repeat everything one is told. Perhaps the above mentioned peasant thought he was speaking the truth when he repeated what had been said of his friend, but to his dismay he found it to be untrue; thus his troubled conscience. Let us beware the source of a thing we repeat. The results of idle gossip are often fatal!

A short time ago considerable excitement and worry was caused in our school by circulation of a report that a near-by school building was on fire. Before noon "news" was so increased, that the building had burned trapping several students. Upon investigation it was found that the fire was in an unused house. Each person relating the report had perhaps added his fears to what had been said, and the listening party had taken this as additional facts. The reports were untrue, and yet much worry was caused on the part of teachers and students, robbing them of the full benefits of that day's work. This, of course, is only a minor incident as compared to the many things that have been told; but it does show how gossip will increase with several repeatings. The result of this was only worry and loss of time, while in more serious cases it is heartache, pain, loss of reputation, and sometimes loss of life.

Idle gossip has discouraged many persons as they have started on their road for the right. Let us, then, take heed that our words be not a stumblingblock to babes in Christ, as well as any others. Gossip can, and does, overthrow churches, tear down the work and influence of saintly people, and hinder the cause of Christ, as a whole. And it is a sin!

We are commanded to "bridle our tongue," and we can make this easier to do by remembering that we can not "unsay" what we have said; that our words are featherlike, easily blown away, impossible to recover. Taking a lesson from the uneasy conscience of the peasant, let us not repeat unproved statements; let us speak "the truth, the whole truth, and nothing but the truth."

Let each of us truly bridle the tongue.

Bull's Gap, Tenn.

CORRESPONDENCE

IN RECOGNITION OF NOBLE SERVICE

The Ardenheim church was first a mission point of the Aughwick church, then of the Huntingdon church, Pa. It is in this small congregation that Eld. Swigart of Huntingdon spent a long and interesting career in his fatherly manner of leadership. He began his services in the autumn of 1877, fifty-three years ago.

In a recent evangelistic effort sixteen young folks accepted Christ. A very interesting reception was held by the congregation in honor of the evangelists and the young converts. A splendid unity of feeling was manifest in the entire gathering of the church. In this ingathering one of the fifth generation was found who had come during this fifty-year period. Of one family and their descendants twenty-eight or thirty have come into the church; of another, about thirty-six. Ten or twelve families have come into the church 100 per cent numbering from eleven down.

The congregation has never failed to pay its full quota to General and District Missions, Old Folks' Home, etc. It has never called in an evangelist for special meetings, but has had invaluable help from the ministers of the college. These have given their services gratuitously and in the finest spirit. Probably 100 ministers of the Juniata College faculty and student body have preached in the Ardenheim congregation, many of whom were ministers and leaders in home and foreign fields. The Brotherhood will be glad to hear of this unselfish record of Bro. Swigart.

Huntingdon, Pa. H. H. Nye.

JUNIATA COLLEGE MINISTERIUM

The Ministerium of Juniata College was organized, under the direction of Dr. T. T. Meyers, during the academic year 1926-1927. The purpose of the organization is to create a spirit of helpfulness and of Christian fellowship among those who are contemplating the Christian ministry as their life's work.

It is the purpose of the group to have, this year, regular bimonthly meetings; to have men of wide spiritual experience to deliver inspirational addresses and to give counsel; to have services conducted in the County Jail; to be of assistance to the Huntingdon Ministerium; to hold a memorial service in memory of Dr. M. G. Brumbaugh, Dr. T. T. Meyers, and Dr. O. P. Hoover; and to send letters of greeting to all foreign missionaries who have graduated from Juniata. The Ministerium shall also endeavor during the year to enhance the spiritual atmosphere of the college and to render such services as will contribute to the continued growth of Juniata as a truly Christian college.

The Ministerium this year consists of twenty-five members and the following officers: Samuel Steinberger, President; Lewis Walley, Vice-president; Ivan Fetterman, Secretary.

The group consists of ten Methodists, nine Church of the Brethren, two Lutherans, two Presbyterians, one Baptist, one Progressive Brethren.

Addresses thus far have been given by F. B Statler, pastor of the Stone church on the campus, and Miss Miriam Fackler, of the department of English.

Huntingdon, Pa. Ivan Fetterman, Secretary.

Notes From Our Correspondents

CALIFORNIA

Chico.—Oct. 31 marked the close of our series of meetings conducted by Bro. Geo. Hilton and wife. The first three evenings Bro Hilton, who is a pioneer missionary, showed pictures he had taken in China. Each evening before the sermon Sister Hilton told stories of China to the children, which both young and old enjoyed. Bro. Hilton gave us good inspiring sermons, and the church as a whole feels greatly benefited. We were also favored by special musical numbers from visiting brethren of Live Oak. Three new converts were added to our membership. Bro. Grant Tooker and family have moved into our district and the church feels very fortunate in having Bro. Tooker with us as his ministerial help is much appreciated. For the benefit of traveling members, we will say that our church is located on the corner of 16th and Hemlock Streets.—Mrs. Elvira Boyd, Los Molinos, Calif., Nov. 3.

IDAHO

Moscow church met in council when church and Sunday school officers were chosen for the year: Elder, A. R. Fike; clerk, [illegible] Hill, the writer, correspondent; Mrs. Cecil Hart, superintendent. Though we have only a small church it is gratifying to see how willing all are to help in the great work of the church.—Mary Adel Fike, Moscow, Idaho, Nov. 3.

COLORADO

Grand Valley.—At our business meeting Aug. 16 church and Sunday school officers were elected for the year. Bro. R. N. Leatherman, our pastor, was retained as elder; Brethren Lewis Lapp and J. A. Weaver were elected Sunday-school superintendent and assistant. Messenger agent, Mrs. A. A. Weaver. Our Aid Society under the leadership of Mrs. A. A. Weaver is very busy. The Society and the young people serve lunch each Saturday at the auction sale. Oct. [illegible] Mrs. Ruth Shriver, on her return from California, stopped in our [illegible] one day, meeting the Sunday-school teachers and giving a lecture to the Fruita church in the evening. Many from our church attended the communion services at Fruita Oct. 26. Our Y. P. D. had as their guests Oct. [illegible] the young people of Fruita and Mesa. District Meeting will be held in our church at Thanksgiving time.—Mrs. C. L. Heiny, Grand Junction, Colo., Nov. 6.

ILLINOIS

Cherry Grove church met in business session Sept [illegible] Bro Charles Delp was chosen elder for the year. The Sunday-school was reorganized resulting in the election of Robert Rowland and [illegible] Royer as adult superintendents. Sept. 7 Bro. John R. Snyder of Pennsylvania came to assist in a revival effort. On that day we [illegible] yet returned to enjoy the day with us. In the morning Bro Snyder preached the initial sermon of the series. Immediately after the [illegible] the pastor solemnized the marriage of his daughter, Sister Della Burdorff, and Bro. Walter Davis of Eau Claire, Wis. This was the first service of the kind ever held in the church. After dinner an appropriate program was given. Bro. Snyder remained with us two weeks and [illegible] to us the Word with power. During the last week he was greatly handicapped because of a very serious infection in his right hand. Twelve were received into church fellowship, six of these coming from one family. The church feels greatly encouraged to continue in the work of the kingdom. The pastor and family in company with Bro. I. R. Young are spending some time in Washington. During his absence the elder, Bro. Delp, is being assisted by brethren from Bethany Bible School, Mt. Morris and Elgin.—Mrs. Maude Deardorff, Lanark, Ill., Nov. 3.

INDIANA

Middletown.—We enjoyed a good talk today by Bro. McCullough. Two weeks ago he was called to Bethany to preach [illegible] them and last Sunday he went to Seymour to talk for the members of the New Hope church. Since Bro. M. Smeltzer has resigned they have no resident minister, but he goes back and preaches for them every week or so. Our love feast was quite well attended on Saturday evening. Ministers present were Bro. M. Smeltzer, Bro. Isaac Wike, Bro. Wm. Dillon, who officiated, and Bro. Bowman from Hagerst[illegible] After our Bro. Smeltzer and Bro. McCullough and their wives, Sister Blicker staff and the writer went to hold anointing services for a sister who has been sick for some time. Bro. Smeltzer preached one of his old-fashioned sermons for us on Sunday.—Florida Green, Middletown, Ind., Nov. 2.

Monticello church met in special council Oct. 28 for the purpose of installing Bro. A. R. Showalter as elder. Our elder, Bro Charles Oberlin, presided. Elders B. F. Petry, Ray Shank and Walter Stineburgh were present for this service. Bro. Showalter was also chosen as our elder for the year.—Mrs. J. F. Kellenburger, Monticello, Ind., Nov. 3.

IOWA

Cedar Rapids church with the coöperation of the Brethren (worshiping together), just concluded an evangelistic campaign under the leadership of Brother and Sister Oliver H. Austin, with seventeen confessions and baptisms, eight of whom were received into the Brethren church. The meetings began with our annual homecoming, which scored one of the high points in our records for attendance. Brother Austin's sermons were of a very high class, and deeply spiritual, while Sister Austin, in her charming way, led the music and told stories that were a splendid feature of the meetings. She also organized a junior chorus which delighted the audiences with special numbers throughout the meetings. The campaign closed with a very spiritual love feast and the church feels greatly inspired and built up. The B. Y. P. D. from the South Waterloo church will be the guests of our young people Sunday evening, Nov. 9.—Mrs. Olin F. Shaw, Cedar Rapids, Iowa, Nov. 4.

Des Moines.—Our annual homecoming and rally day services were held Oct. 12. A number of friends were with us for the day. During the church school hour the children presented the pageant, Loyal Five, followed with a sermon by the pastor and a fellowship dinner at the church. In the afternoon a very interesting program was given. Elder O. F. Shaw of Cedar Rapids bringing the main address. Recently our intermediate girls gave the missionary play, Hanging a Sign—on effectively presented message. Oct. 18 Rev. Arthur Bennett of the Lord's Day Alliance gave us a very fine sermon on the subject, The Significance of the American Christian Sabbath. The following Sunday M. W. Eikenberry of Dallas Center preached for us both morning and evening. Nov. 2 Eld. O. E. Messamer of Adel was with us. The fellowship and inspirational messages of both were much appreciated. Oct. 17 Brother and Sister Statsman went to the Salem church to assist in a series of evangelistic meetings. They are beginning the second year of their pastorate; if we may judge the future by the past year, we can confidently expect a year of fine Christian leadership. During November the East Side Des Moines churches are cooperating in a union evangelistic campaign. Our church is am[illegible]

group sponsoring the meetings which are conducted by Mr. A. K. ..rner, a lay evangelist business man of Fairfield, Iowa.—Mrs. Mildred ..nstead, Des Moines, Iowa, Nov. 2.

Garrison.—Our church met in council Sept. 13. New officers were ..sen for the year: Bro. Olin F. Shaw, elder; Glen Christy, Sunday-..l superintendent; Ruth Fike, clerk; the writer, Messenger agent ..d correspondent. The matter of repairing and redecorating the ..urch was discussed and it was decided to raise money among the ..mbers to pay for the materials, after one of our leading members ..reed to furnish the paint for the outside. All who could do so ..lped in the work and now the church is painted outside, and the ..ating, varnishing (including the benches) and papering are com-..leted. We are grateful for the cooperation and good spirit of the ..e in accomplishing this. It was also decided to have a two weeks' ..eeting and U. H. Hoefle has been secured. Our meeting will begin ..n 23 closing with a love feast Dec. 8. Since we came here April 5 ..e has been baptized and one elderly member passed away. Our Aid ..ciety is very active. We meet all day every two weeks. The Aid ..ecently purchased a new cookstove for the parsonage and plans to ..y new carpet for the church.—Mrs. Calvin H. Boggs, Garrison, Iowa, ..v. 3.

KANSAS

Galesburg.—The writer very greatly appreciated the good District ..eeting of Southeastern Kansas, the fine talks given, the interest ..own by members and friends. President Schwalm of McPherson ..ge gave us some wonderful thoughts; his address on his trip to ..urope was fine. Bro. Zigler's talks were also fine. The deputation ..m from McPherson College has been an attraction to us and has ..ouraged us to think more seriously of what it means to educate ..r young people in church schools. They gave a program in our ..urch and in the Galesburg high school the following morning. There ..s good comment on their work in this community. They also gave ..s program at District Meeting at Fredonia.—Mrs. Thos. Reed, Gales-..rg, Kans., Oct. 31.

Hutchinson.—On Sept. 21, promotion day, a very interesting program ..as given by the children. Sept. 28 a harvest meeting was held. Dean ..ller of McPherson was the main speaker of the day; a program was ..en in the afternoon. At the September council we held election of ..fficers for the year. The regular council meeting was held Oct. 1. ..eekly reports were given by the officers and different committees, ..d a fine spirit of cooperation was shown. J. J. Yoder was chosen ..r for another year. The Ladies' Aid served meals at the state fair ..d their efforts were very successful. Oct. 17 we had the pleasure ..f having the District Meeting here which we all enjoyed.—Sina Keckler, ..utchinson, Kans., Nov. 3.

Newton City.—We are glad to report a profitable summer in this ..urch. While a number have been away during the summer, the ..ork of the church has continued to prosper. The first Sunday in ..ugust the young people had their sectional conference here. Bro. ..B. Hickman from McPherson College spoke in the morning worship ..rvice. The topic discussed by the young people was Building for ..ife. The day was fittingly closed by an able presentation of the play, ..Sessions, by the young people of the Newton church. The evening ..rvices of the church are showing a marked increase in attendance ..d interest. The pastor has been preaching for some time from the ..rticles of Christ. For the mid-week services we are studying the ..fe. The pastor is giving in connection with the regular Bible study, ..e Stereopticon lecture every fourth Thursday night. This is proving ..ry interesting. The Newton church is near the intersection of two ..ain roads, one a much traveled route to California, the other run-..ing north and south. We extend a hearty invitation to any of our ..ople passing through to stop over and spend the week-end with us. ..e love feast will be Nov. 23 at 7:30 P. M.—Mrs. Geo. E. Jackson, ..ewton, Kans., Nov. 4.

Pleasant View church has just closed a very interesting two weeks' ..eries of meetings. Bro. Ralph G. Rarick of North Manchester, Ind., ..ought many rich messages. The last Sunday we enjoyed an all-day ..rvice at the church, the evangelist speaking three times. On Mon-..ay evening we held our semiannual love feast—an exceptionally spirit-..al meeting. The meetings including the love feast were well attended. ..here were two accessions, one by baptism and one by reinstatement. ..na Miller, Darlow, Kans., Nov. 4.

MARYLAND

Beaver Creek congregation closed a two weeks' revival Oct. 26 con-..ucted by Bro. A. C. Miller of Windber, Pa. The meetings were well ..tended and the interest unusually good from the beginning. As an ..mediate result there were sixteen conversions, ten of whom have ..en baptized. Although a variety of subjects were treated, the ser-..ons were for the most part of evangelistic type. Never in the his-..y of the congregation, we think, was there quite so much interest ..own. Bro. Miller is an evangelist of splendid ability. During the ..eeting delegations were present from many surrounding churches, ..ho furnished special music. The music was a distinct feature, at-..active and winsome. Bro. Miller himself is a singer of rare ability ..d an extraordinary song leader. The effect of the meeting was ..lt both in the church and outside which is not measured by the ..ersons. Altogether the meeting was a great blessing, blessing the ..es of old and young, starting all on the way with renewed zeal and ..nsecration. By the help of our pastor, Bro. H. E. Early, the con-..regation will continue the zeal and renewed interest. Bro. Early and ..s spent the month of August at their home in Dayton, Va. It was ..matter of much satisfaction to have them return the first of Sep-..mber and take up the pastoral work again. His sermons are always ..ll much appreciated by the congregation and all other who attend. ..Our love feast will be held Nov. 9.—Katie M. Fahrney, Mapleville, Md., ..ov. 1.

Brownsville.—Oct. 25 our church enjoyed a very spiritual love feast ..n 249 communicants surrounded the tables. Eld. Oscar Bowman of ..Harrisonburg, Va., presented the examination sermon and officiated. ..He was also with us on Sunday morning and gave a splendid sermon. ..He has been received into the church by baptism since our last cor-..respondence. Our Sisters' Aid Society is planning their annual sale to ..be held at Brunswick Nov. 15. They will also superintend the father ..and son banquet to be held at Rohrersville band hall Dec. 5.—Mrs. Ira ..Baetzel, Brownsville, Md., Nov. 4.

Easton.—Oct. 26 the four congregations of Eastern Maryland and one ..Delaware met for an all-day religious conference at the Fairview ..House. The general theme discussed was, The Holy Spirit in the ..Church. So helpful were the messages brought to us that we decided ..to hold a meeting each year and call it the Mardella conference. The ..first one of this kind was held last year at the Denton church. Next ..year we plan to meet with the workers at Farmington, Del. It was ..decided to send the offerings to the General Mission Board. Nov. 9 we ..expect to have with us the East Petersburg quartet. They will sing ..with the Fairview and Easton churches. Nov. 23 revival services ..begin in Easton conducted by Marshall Wolfe of New Windsor, Md. ..Each month a class of young people meet with Bro. B. T. Fox ..for instruction in Bible study. They are also preparing to study Bro. ..O. Helser's African Stories.—Mrs. C. W. Walbridge, Easton, Md., ..Oct. 31.

Frostburg.—At our recent council we elected three deacons: Breth-..er Wilson, Irwin and Miller. We held a revival Sept. 29 to Oct. 19. ..Bro. Beechly, pastor, delivered many inspiring sermons. As a result ..of the meetings, three were added to the fold by baptism, three on ..profession of baptism and one was reinstated. Forty were present at the love ..feast on Oct. 23. Bro. Beechly officiated, assisted by Bro. Digman and ..Bro. Scrogum. We feel wonderfully encouraged with the future out-..look.—Marilla Anderson, Frostburg, Md., Oct. 29.

Locust Grove church has just closed a successful series of meetings ..with Bro. Logan Oct. 12 and lasted two weeks, conducted by Bro. Law-..rence Helsley of Virginia. Bro. Helsley preached the Word with power ..and assisted in many homes. Ten stood for Christ; nine have been bap-..tized. At the close of the meeting our love feast was held on Oct. 25. ..It was the largest held here for several years, with about 160 members ..present. Bro. Helsley officiated, assisted by Brethren Wm. Gosnell, ..Jesse Williar, Wagner and Bowers and the home ministers. The Sis-..ters' Aid was reorganized Oct. 10 with Sister Margaret Klein as presi-..dent.—Bessie R. Purdum, Mt. Airy, Md., Oct. 30.

Waterlily.—Oct. 26 was a red letter day for the five churches on the ..Eastern Virginia peninsula when they all gathered as guests of the ..Peach Blossom congregation in an inspirational conference to discuss ..The Holy Spirit in the Church. In the morning Eld. Walter Mahan ..spoke on The Promise of the Spirit, and Eld. H. H. Ziegler discussed ..The Work of the Spirit. In the afternoon Eld. E. C. Woodie forcefully ..presented some of the hindrances to receiving the Spirit, and Eld. ..Albert Fike made us feel the importance of receiving the Spirit. In the ..evening Sister Norman Seese, formerly missionary to China, helped us ..to feel the relation between The Spirit and Go Ye. Bro. W. W. Wine ..was the last speaker and portrayed The Consummation of the Work ..of the Spirit. The program was enriched by special numbers of song ..and well rendered to have with us Eld. H. J. Woodie of Winston-Salem, ..N. C., who was visiting his son, Eld. E. C. Woodie. This is the second ..such conference and plans are under way to hold one next year with ..the Bethany congregation of Farmington, Del., as host. The offering ..is being sent to the General Mission Board.—Harry H. Ziegler, Ridgely, ..Md., Oct. 30.

Riverdale church met in council Sept. 21. Officers for the Sunday-..school and church were elected, with Bro. Henry Lamb, superintendent, ..and Bro. P. M. Radcliffe, assistant. At the morning service installa-..tion services were conducted for the new pastor, Bro. J. H. Cassady, ..by President E. C. Baxter of Blue Ridge College. Communion services ..were held Sunday evening, Oct. 26, with thirty-four communing. Re-..cently the B. Y. P. D. was reorganized and now holds meetings each ..Sunday evening. At present our pastor is conducting an evangelistic ..meeting in Roanoke, Va. There will be a missionary program at the ..church on Nov. 9. Sunday morning, Oct. 26, a sister was received into ..the church by baptism. A contest has been put on in the Sunday-..school to increase the enrollment.—Bertha O. Pence, Riverdale, Md., ..Nov. 2.

Union Bridge church began a revival Oct. 12 which continued two ..weeks. Bro. H. W. Peters of Spray, N. C., preached the Word with ..power and simplicity. Much interest was manifested throughout these ..meetings. As a result thirteen were baptized and the church as a ..whole made stronger. Our Sunday-school is growing in numbers and ..the work progressing nicely. We have made some improvements re-..cently, consisting of additional concrete walks and a concrete block ..wall the length of the lawn.—Mrs. Harry Wolfe, Union Bridge, Md., ..Nov. 2.

MICHIGAN

Detroit (First).—Now that the vacation season is over our church ..and Sunday-school attendance has made a nice increase. We held our ..anniversary supper Sept. 17 with about 175 present. Rev. Kehrl was the ..speaker. We have lost several families recently because of the indus-..trial situation in our city. Through Mrs. Mote, our community work-..er, we have been able to help many needy families. Our church mem-..bership shows an increase: one year ago we had a membership of 336; ..we now have 394. We lost four by death and nine by letter. Our ..pastor has been busy the past year: he preached seventy-two sermons ..in his own pulpit and eleven elsewhere; conducted six funerals and ..four weddings; made about 300 calls; served as delegate to Annual ..Conference. During the past year a men's organization has been ..started with Dwight Butler as chairman. Another young people's or-..ganization, the Tru-C's, has also been started. At the last council ..meeting Bro. J. P. Guthrie was reelected Sunday-school superintendent; ..he has served faithfully for twelve years. Our monthly suppers are ..proving a success with the added attraction of a short program. Sept. ..21 we had the pleasure of having with us Prof. Lear of Chicago at ..both morning and evening services. The mothers' organization held ..a birthday party on Oct. 15. A lunch was served and there was a ..birthday offering of 1,325 pennies. The Y. P. Crusaders had charge of ..the evening service on Oct. 19. The Sunday-school teachers and offi-..cers had a fellowship dinner Oct. 17 with sixty-five present. Rev. ..Poole, religious education director for the Methodist churches of ..Michigan, was the speaker. The Ladies' Aid had a bake sale Oct. 25, ..making a profit of $45 besides donating articles of food to needy fam-..ilies in the community.—Mrs. Walter K. Gordon, Detroit, Mich., Oct. 29.

Elmdale.—Bro. H. V. Townsend of Woodland, Mich., has been with ..us the past two weeks in a revival effort. The meetings came to a ..close Nov. 2 with baptismal services following the evening message. ..As a result of the meetings two mothers and one young man stood ..for Christ. Bro. Townsend with our pastor, Bro. Wilkins, called in the ..homes of most of the members and in nearly all homes of the com-..munity. Bro. Townsend brought us eighteen Spirit-filled gospel mea-..sages. Attendance and attention were fine throughout the meetings, ..although it has been a very busy season. Nov. 9 there will be no ..services here as we will go to Woodland Village to the joint Bible ..institute. Our Sunday-school attendance has been about double what ..it was a year ago.—Lizzie G. Leece, Alto, Mich., Nov. 3.

MISSOURI

Nevada.—Oct 7 Bro. Lester Fike of Carthage began a revival at this ..place and continued two weeks. At the beginning of the meetings ..there were only nine names on the membership list. At the close, nine ..had been received by baptism, three reclaimed and one received by ..letter. One awaits the rite of baptism. Several families have lately ..moved into the community that expect to place their letters here. ..Oct. 22 the members met for communion service with a large attend-..ance. Preceding the evening service a business session was held. Bro. ..Fike was chosen elder and steps were taken to organize the church ..and secure a pastor. Oct. 26 a Sunday-school was organized. Bro. ..M. K. Beshore was chosen superintendent; Mrs. M. K. Beshore, Mes-..senger correspondent and agent. Bro. Fike and Bro. K. Renfro of Lamar ..will preach for us each second and fourth Sunday afternoons until a ..pastor is secured. A prayer meeting was organized to be held each ..Wednesday evening. There is a great harvest waiting here.—Mrs. ..M. K. Beshore, Nevada, Mo., Oct. 31.

Peace Valley.—We have changed the date of our meetings from ..Nov. 23 to Nov. 9, and the love feast from Dec. 1 to Nov. 24.—Zella ..M. Fike, Peace Valley, Mo., Nov. 4.

Shoal Creek.—We have just had a wonderful series of meetings with ..Bro. A. W. Adkins of Cabool, Mo., as evangelist. While only two were ..baptized, much good seed has been sown. We had prayer services and ..Bible study every afternoon for the full three weeks. Every evening ..before the sermon Bro. Adkins used a few minutes to explain our ..church principles. He preached wonderful gospel sermons and the ..church has much cause for rejoicing because of the uplifting at this ..time. We held our love feast Oct. 18 with Bro. Adkins officiating. ..About forty-five members surrounded the tables. We had all-day ..services on both Saturday and Sunday with dinner at the church.—Mrs. Wilbert Erisman, Fairview, Mo., Nov. 1.

NEBRASKA

Bethel church held a communion Sunday evening, Oct. 12, with over ..100 members present. Bro. Robert Sink officiated. Oct. 19 at our reg-..ular services we rejoiced when nine were baptized—a father and mother ..and seven Sunday-school children. Bro. Sink, our pastor, left for ..Flora, Ind., Oct. 22, to be gone till Dec. 1, holding revival meetings, ..one in his home church and the other near North Manchester. Bro. ..James Flora took charge of the service Sunday. He is nearly seventy-..nine; he has done much to make Bethel what it is. His sermon was ..highly appreciated.—Laura Bridge, Shickley, Nebr., Oct. 31.

OHIO

North Canton.—Aug. 10 Bro. H. R. Stover of Kansas brought us an ..inspiring message. Some of Bro. Stover's boyhood days were spent in ..this congregation and it was a pleasure to him and us that he could ..be here. Oct. 5 we observed rally day with an all-day meeting. Breth-..ren W. D. Keller and J. P. Prather brought us Spirit-filled messages. ..Oct. 11 a colored quartet of Alliance, Ohio, gave a program of spiritual ..songs to a large and appreciative audience. Oct. 24 at our business ..meeting we decided to adopt the budget system. A love feast will be ..held on Saturday evening, Nov. 22. The choristers and assistants were ..appointed to see about selecting a new song book.—Miriam Hines, ..North Canton, Ohio, Nov. 5.

Prices Creek.—At a recent members' meeting Bro. E. C. Burnett ..was chosen Sunday-school superintendent. Rally day was observed Oct. ..5 with a sermon by the pastor. Cottage prayer meetings are held each ..Wednesday evening. Oct. 19 Eld. S. A. Blessing was with us in the ..interest of the coming election. An all-day meeting was held Oct. 25, ..preceding our love feast. Brethren Wilmer Petry, Glen Rust and Elmer ..Petry gave the messages. About 200 communed in the evening with ..I. G. Blocher officiating. Sunday morning breakfast was served to ..more than 400, after which Brother and Sister Kreider, superintendent ..and matron of the Brethren's Home, Greenville, Ohio, with the chil-..dren, gave a very impressive program. This was followed by a strong ..discourse by Bro Theo Eley. These all-day services preceding our ..love feasts, with breakfast the following morning, have been the ..custom here and prove to be great days not only for the church but ..the community as well.—Verna Lee, Eldorado, Ohio, Oct. 29.

Sand Ridge church had their love feast Oct. 4. About twenty-five ..surrounded the tables with Bro. Max Hartsough officiating. We began ..a series of meetings Oct. 5 and continued till Oct. 19, closing with a ..homecoming. There was good interest in the meetings. One sister ..was reclaimed. Bro. Max Hartsough was evangelist; he gave us some ..good sermons.—Lee Patton, Hamler, Ohio, Nov. 4.

West Dayton.—During the summer months we joined with the three ..other west side churches in Sunday evening services. The service was ..held in each church in rotation and we believe much good resulted ..from this union effort. During August our pastor's short vacation was ..spent with his mother in Virginia. He was in the pulpit on the first ..Sunday of September. The following week our church council was ..held, and the church officers for the year were chosen. The church ..also adopted a budget for the year. The different boards of the church ..are very active and functioning in a way that spells progress. The ..school of missions is going on now and attendance has doubled in the ..two meetings we have had. There are four groups studying Star of ..India, each under a trained teacher. The interest is running high. ..Especially are the young people active and enthusiastic. We will have ..four more meetings with a special closing feature on Sunday evening, ..Nov. 23, when an offering will be taken for missions. The Aid Society ..is busy and meets each Wednesday. Many of our women are inter-..ested in this work and are doing much good. Our love feast will be ..held Nov. 16 at 7 o'clock.—Ida Klepinger Hoover, Dayton, Ohio, Nov. 4.

OREGON

Albany church met in council Sept. 21. Bro. Leander Smith of New-..berg was reelected elder; Sister Mabel Broadwater, Sunday-school ..superintendent; the writer, Messenger agent and correspondent. Oct. 5 ..was rally day. A program was given by the children after which our ..pastor, Bro. Barr, conducted an installation service for the newly ..elected officers. Sunday evening, Oct. 5, Rev. E. F. Atcheley, field ..representative of the Anti-Cigarette League of Oregon, spoke on the ..Evils of the Cigarette. We held our love feast Nov. 1 with Bro H. H ..Ritter of Mabel officiating. More than fifty communicants were pres-..ent. We were glad to have a number of visiting members from the ..Newberg and Mabel churches. Nov. 2 we had an all-day meeting. A ..praise service was conducted in the afternoon. We are preparing a ..missionary program for Nov. 23.—Nina Heisel Wirth, Brownsville, Ore., ..Nov. 3.

PENNSYLVANIA

Claysburg.—We began our fall activities with a Sunday school rally ..and homecoming service on Sept. 28. We had set our attendance goal ..for that day at 160 but we went over the top considerably when 190 re-..sponded. After an inspiring morning worship period we had a fellow-..ship dinner in the basement where approximately 170 gathered around ..the tables. In the afternoon session a number of visiting pastors gave ..words of encouragement and inspiration which was followed by a ..splendid address by Eld I. C. Hollsopple The evening program was ..in charge of our splendid group of young people who give special ..music, scripture readings, recitations and stories on "The Steward-..ship of Life." The program closed with a splendid chalk talk by H ..Paul Cox of Bellwood. On the following evening, Sept. 29, our pastor, ..Chas. L. Cox, began a two weeks' evangelistic service closing with ..communion service on Sunday evening, Oct. 12, at which the pastor ..officiated assisted by Bro. Taylor Dively, while 120 communicants ..gathered around the tables. As a direct result of the services four ..were baptized, one awaits the rite, which makes a total of thirty-..eight baptized during the year. We feel that the church has been ..strengthened spiritually. We held our business meeting and election ..of officers for the year on Oct. 15. Bro. D. L. Miller was elected trus-..tee for three years. We chose two deacons: David M. Stine and ..Harry D. Miller. They will be installed Oct 26 by the pastor. We ..have adopted the envelope system for pastor's salary and missionary ..offerings, and the members are responding very nicely.—Harry D ..Miller, Claysburg, Pa., Oct. 30.

Elbethel.—Nov. 1 Eld. M. J. Brougher and W. J. Hamilton held a ..special council at our church at which time W. E Barnes and wife ..were ordained to the eldership. In the evening Eld Hamilton gave ..an inspiring sermon which was much enjoyed.—Sadie Barnes, White, ..Pa., Nov. 4.

Ephrata.—Bro. M. J. Brougher of Greensburg, Pa., conducted a series ..of evangelistic meetings from Sept. 29 to Oct. 16 which were well at-..tended. The Spirit-filled messages delivered by Bro. Brougher will ..never be forgotten. As a result twelve accepted Christ, one since the ..meetings closed. Many of the adjoining churches cooperated by giving ..special messages in song. Ten of the converts were baptized Oct. 19 ..and two on Oct. 26. Oct. 26 Bro. Samuel Meyer of Fredericksburg, Pa., ..delivered a splendid message on, Followers of Christ. Fifteen were re-..ceived into the church by letter at this service. Our love feast was ..held in the evening. Bro. Meyer had charge of the examination serv-..ice and also officiated. Bro. Jesse W Whitacre of Elizabethtown gave ..an inspiring sermon which was much enjoyed.—Sadie Barnes, White, ..Pa., Nov. 4.

Ephrata.—Bro. M. J. Brougher of Greensburg, Pa., conducted a series ..of evangelistic meetings from Sept. 29 to Oct. 16 which were well at-..tended. The Spirit-filled messages delivered by Bro. Brougher will ..never be forgotten. As a result twelve accepted Christ, one since the ..meetings closed. Many of the adjoining churches cooperated by giving ..special messages in song. Ten of the converts were baptized Oct. 19 ..and two on Oct. 26. Oct. 26 Bro. Samuel Meyer of Fredericksburg, Pa., ..delivered a splendid message on, Followers of Christ. Fifteen were re-..ceived into the church by letter at this service. Our love feast was ..held in the evening. Bro. Meyer had charge of the examination serv-..ice and also officiated. Bro. Jesse W Whitacre of Elizabethtown gave ..an inspiring sermon which was much enjoyed.—Sadie Barnes, White, ..Pa., Nov. 4.

Lost Creek.—Aug. 11 the Byler family of North Manchester, Ind., ..gave us their gospel song program. We held our quarterly council at ..the Bunkertown house Sept. 27. Our evangelistic meetings at the ..Free Spring house began Aug. 17 and closed with the love feast on the ..31st. Two were baptized. The meetings at the Richfield house were ..from Sept. 21 to Oct. 5 Two were baptized The meetings at the ..Oriental house closed with the love feast on the 26th. Three were bap-..tized. Our pastor was evangelist for all three meetings. The Free ..Spring Sunday-school rendered a rally day program Oct. 12. Rev. ..Bingaman of the Lutheran church of Thompsontown will give us a ..lecture on temperance and social purity at the Bunkertown house on ..Nov. 8. We expect to have a Bible institute at the Bunkertown house ..sometime after Christmas.—Elsie M. Krissinger, McAlisterville, Pa., ..Nov. 4.

Poplar Run.—This church, known sometimes as Union Chapel, is ..a part of the Upper Claar congregation. The work has been sup-..ported by the Home Mission Board of Middle Pennsylvania for the ..past few years. During the past year the work has been taken care ..of by the writer with the assistance of local and adjoining ministers. ..The Sunday-school has an enrollment of sixty with an average attend-..ance of forty-two. More than sixty members of the Church of the ..Brethren are living in the community within a radius of this church. ..Natural barriers have practically separated them from the home ..church, making Poplar Run the only house of worship available to these ..people. It is the belief of the writer that there is a great future for ..these people. A state road will likely be built past this church in the ..next few years. With the advantages of better education and means ..of transportation, young leaders can be trained who will later be able ..to raise the standards in Christian education. One of the most pic-..turesque waterfalls in this section of the state is located a short dis-..tance from the church.—Taylor L. Dively, Klahr, Pa., Nov. 3.

West Green Tree church held their council Aug. 5. Our harvest ..meeting was held Aug. 23 at the Green Tree house with several min-..isters from adjoining congregations present. Since our last report we ..received three into the church by baptism, all of one family. Sept. 28 ..we had an all German meeting. The Word was preached by Bro. Hiram ..Eshelman. Our love feast will be held Nov. 27 and 28 at the Florin ..house. On the first day we expect to have a Thanksgiving service in ..the morning. Rheems Sunday-school expects to have a Children's Day ..service Nov. 9. Florin Sunday-school plans to have a Children's Day ..program Dec. 21. Our series of meetings will begin at the Green Tree ..house Dec. 7 with Bro. Chas. Cassel of Manheim, evangelist.—Mrs. ..Amelia G. Shank, Elizabethtown, Pa., Oct. 30.

VIRGINIA

Cook's Creek.—On Oct. 19, 107 members were present at our love ..feast held at Garbers church. Eld. S. D. Zigler from Broadway, Va., ..preached the examination sermon in the morning and officiated at the

(Continued on Page 736)

REPORTING CHURCH NEWS

(Continued From Page 731)

made willing to accept Christ and unite in fellowship through baptism. All thus uniting are adults, except one, a young man of sixteen years of age. Would that this church, and every other church would soon come to that place where they would be enjoying a continuous evangelistic experience.

During the summer months we have enjoyed some special programs, among others those given by the Æolian Quartette from La Verne, Calif., and by Russell G. West in one of his interesting chalk talks. We are looking forward to the coming of Bro. C. D Bonsack in November. A substantial gain in our average attendance has been in evidence for the last two months. J. W. Fyock

Cumberland, Md.

A SAD ACCIDENT

On Oct. 18, Bro. E. Price Harman of Lynch Station, Va., while out hunting in a forest near his home, fell and his gun discharged two loads into his left foot, tearing the foot into a mangled condition. He was rushed to a hospital in Lynchburg, Va., where his foot was amputated just above his ankle.

Bro. Harman has been sorely afflicted for a number of years with a nervous condition, which disabled him to preach, but during this summer and fall he had begun to do some effective work in the ministry. As a result eight souls had been added to the Otter River church by baptism.

He was recently selected by the above church as pastor and was to have preached his first sermon in that relationship the day after his accident.

Bro. Harman is a young man, and lives in a very needy field. He has a wife and six small children and this circumstance places him in a very embarrassing financial condition.

He is optimistic and says he is glad it was no worse. We are hopeful that he may be able to early serve his people though he must go through life maimed.

Roanoke, Va. C. D. Hylton.

MISSION WORK IN MONTANA

After an urgent call from members in Montana to "Come on over and help us," and under the direction of the District Mission Board of North Dakota and Eastern Montana, wife, son and I left our home in Minot, N. Dak., on July 16 for a tour of investigation, and to hold some meetings in Montana. We arrived at the home of Eld. Geo. Swihart the following day and arranged to hold a love feast July 20. After a short council at the Poplar Valley church, Bro. Harry Swank was ordained to the eldership. After this we enjoyed a love feast with nineteen members surrounding the Lord's table, some of them for the first time in years.

The Poplar Valley church has a large field—some 200 miles north and south, and 100 or more east and west. It is made up of small groups of members living at six or seven different places. Thus the membership is very much scattered. There are but two ministers at present.

Since it was in the midst of harvest, it was thought best to postpone further meetings to a later date. So on Sept. 6 wife and I again started out. We arrived at Scobey in the north end of the Poplar Valley church and began a meeting on Sept. 7 in the Pentecostal church, continuing till Sept. 26. Five were baptized and one awaits the rite.

From here we went to Kremlin, Mont. At Milk River Valley church, which is thirty-five miles northwest of Havre, Eld. Jonas Peters has charge. Here is a large field and about twenty-two members, pretty well scattered. Naturally they are in need of help. Sept. 17 we began a meeting in the splendid churchhouse and continued until Oct. 5, when an all-day meeting was held, with dinner at the church. Here we had eighteen services and a love feast with twenty-two members surrounding the Lord's table. At this place on Oct. 5, and after church, nine carloads drove ten miles to the river, where by auto lights two young men were baptized at 11:30 P. M.

From here we went to Glasgow where a few members still live in the bounds of the Poplar Valley church; here we held five meetings. We then went to Vida, forty miles south of Wolf Point, where another group of members live, also in the bounds of the Poplar Valley church. But as the roads were in very bad condition owing to a heavy rain, it was thought best not to have meetings at that time. After visiting all the members and some others we returned home Oct. 13, after an absence of thirty-seven days. During this time we enjoyed forty-one meetings, two love feasts, visited forty-one homes and traveled 2,480 miles.

We never saw people so eager to hear the gospel preached as they were in these places. Montana is a large field, the greater part being unworked by our people on account of a lack of ministerial help. There are but two of our ministers in Montana east of the Rocky Mountains. Any minister who has a desire to do work for the Lord, and at the same time secure a good farm home, can find an opening in this great field if he has a pioneering spirit, for land is cheap and of very good quality. Chances for securing good homes are plentiful.

Anyone interested in the Lord's work should write either Eld. J. J. Peters, Kremlin, Mont., or Amos Jacobs, Vida, Mont., or the writer. These brethren will be glad to give information or to assist in securing a location.

Will not some minister who is living where there are more ministers than needed, come over into a needy field and help feed the souls that are starving for spiritual food? Inasmuch as ye did it not to one of these ye did it not to me. David A. Miller.

Minot, N. Dak.

SOUTHEASTERN KANSAS DISTRICT MEETING

The Southeastern District of Kansas held its conference at the Fredonia church, Oct. 24-27. There was a splendid representation of the churches of the District.

We were very fortunate in having with us Sister Ruth Shriver and Bro. M. R. Zigler of Elgin, Ill., and Dr. V. F. Schwalm of McPherson, Kans. The deputation team of McPherson College was also present. It is composed of the Misses Helen Sherfy, Helen Eberly, and Pauline Dell, and Brethren Chas. Austin and Vernon Rhoades.

Eld. D. P. Neher of McCune, Kans., was chosen as our delegate on Standing Committee for 1931; Eld. D. J. McCann, alternate. Q. D. Reed.

Galesburg, Kans.

A CENTENARIAN

Sister Salome Myers of Silver Lake, Ind., is a member of the very small class of persons who have passed the one hundred year mark. She was born in Preble County, Ohio, Oct. 29, 1829, and has just passed her one hundred and first birthday. Her parents were John and Hannah Landis Dillman. When she was three years old her parents moved to the wilds of Indiana, out among the wild animals and wild Indians. Her father settled on the farm which has been her home for more than 95 years. In 1854 she married Peter Myers. Together they built a log cabin in which she has lived 76 years. Five children were born to them. Her husband was called in the Civil War and was killed at Atlanta, Ga., in 1864. She has remained a widow.



Not many of our members know that Sister Myers is a member of the Church of the Brethren. In September, 1912, Bro. D. M. Byerly held an eight-day meeting in a tent on the corner of the Myers farm. Mrs. Myers, though 83 years old, united with the church and was baptized. Bro. Byerly says that she was so active that he could not think of her as that old. She had lived a quiet life among the hills of northwestern Wabash County. Two of her daughters, aged 72 and 75, both widows, live with her.

Recently the writer with Sister Winger and Eld. J. H. Wright visited Sister Myers and had devotional services with her. Her memory was good, but her eyes are dim and her hearing dull. She could talk intelligently and answered many of our questions. In answer to the question how she explained her long life she replied: Hard work and no worry. Eld. Wright, himself an octogenarian, said he felt young in the presence of one twenty years his senior. This sketch of Sister Myers is given because there are so few people today as old as she and because not many of our Indiana members know that Sister Myers is a member of the Church of the Brethren. Otho Winger.

North Manchester, Ind.

NOAH WAGONER GOLDEN WEDDING CELEBRATION

The friends and relatives of Noah B. Wagoner and his wife, to the number of one hundred, gathered at their home recently to celebrate the fiftieth wedding anniversary of this pioneer couple.

The exercises were held out of doors on the beautiful grounds surrounding the home of the aged groom and bride.

The program opened with some well rendered selections by an orchestra composed of Mrs. I. B. Wagoner, at the piano; I. B. Wagoner, tuba; Daniel Wagoner, trombone; Kathryn Wagoner, cornet; Charles Wagoner, violin; JohnWagoner, oboe, and Frank Lippincott, saxophone.

A program of speeches followed in which Eld. Noah Wagoner took part, surprising the listeners with the aptness and graciousness of his remarks. The bride and groom of fifty years received many appropriate presents.

The celebration recalls the pioneer experiences of the Wagoner family. In the spring of 1870, Benjamin Wagoner, the father of Noah, together with Noah and several of his sons crossed the Missouri River at Omaha, in search of lands in the far west. He eventually reached Webster County and selected lands near the head of Ash Creek, not far from the Kansas line. Noah was then nineteen years of age. He was the fourth son, and his younger brother David and a sister Kate are the survivors of the original Benjamin Wagoner family. The young man experienced to the full the trials and privations of the early struggles for a livelihood on the frontier.

In 1880 Noah Wagoner visited Illinois. It was on this trip that he met and married the young woman who has been his companion through fifty years. Three sons—Jesse, Ira, and Labon—were born to this union.—Adapted from the Commercial Advertiser.

OUR BIBLEWOMAN MANEKBAI

On Sept. 16 Manekbai, our Biblewoman, passed away by heart failure after only a few days of severe malarial fever. Her sudden death was a great shock to the Christian community.



Three years ago she had moved with us to Navsari. There the community knew little or nothing of Christianity. The first month she met many difficulties in her home visiting. Many homes were entirely closed to her. But now after three years of service all homes were open. Since her death I have not been out on the street or in a home without being told of her loving service and good teaching. One high caste woman said that they indeed have friends in their own caste only, but Manekbai was a friend to all castes. One old crippled woman whose back is bent forward at right angles stopped me on the street to tell me how Manekbai had sewed for her and done many other kind deeds. Others talked about the Bible teaching she had given regularly in their homes. On the day when the people heard of her death they fasted and mourned.

We had planned that Manekbai should continue to live in this part of Navsari while we were on furlough, and thus continue her work; but in some way which we cannot understand, our Lord permitted it to be otherwise. She leaves three children of her own, also one stepson who is a son of her second husband who is in Africa. She was a devoted and good mother, truly concerned about her children's welfare and education. Well do they mourn her loss.

As I heard the people talk of her I had to think much of Jesus and the ones who told Peter of the services she had rendered them. May the seed she sowed in this Hindu and Moslem community bear real fruit to his glory! Anna Mow.

Navsari, India.

SISTER SARAH LYON IDLEMAN

Sarah Lyon Idleman was born May 21, 1845, and died Aug. 16, 1930. She was a daughter of Thomas and Lydia Stingley Lyon. The youngest of a family of ten children, all of whom preceded her to the spirit world.



Nov. 5, 1868, she was married to Simon P. Idleman, who preceded her in death two years ago. To this union were born eight children, two of whom died in infancy. Those who survive her are: Annah, wife of J. H. Cassady of Washington, D. C.; Willye, wife of H. Poling of Philippi, W. Va.; Neville, wife of C. G. Hesse of Roanoke, Va.; Russell T. Idleman of Marianna, Pa.; Ollie and Lorett Idleman at home, and a number of grandchildren and other relatives.

In early girlhood she gave her heart to God and joined the Church of the Brethren, to whose teaching she was a faithful and devout adherent to the end of her days. She was very faithful in attendance at church service and Sunday-school and rejoiced greatly to see this habit in others. She was much concerned for those who lived about her, and would speak to them of things that she felt were wrong in their lives whenever opportunity offered. Her happy disposition and cheery smile were well known by her friends and acquaintances, and her life will continue to be a benediction to those who must travel on without the inspiration of her presence. She was stricken early in the morning and died the same day without regaining consciousness.

Funeral services were held in the old Brick church, by her pastor, Earle Wm. Fike. He used as a text: "I have fought a good fight, I have finished my course, I have kept the faith." The children feel that from both father and mother they have received a priceless heritage—that of a deep religious faith, devotion to duty and right living, and a desire to make the most of life. May this heritage be held a priceless treasure by those who come after them. Olhe F Idleman

Scherr, W. Va.

PASSING OF BRO. C. A. BAKER

Clarence A, only son of Samuel and Mary Baker, was born Sept 6, 1858, near Brookville, Ohio. During his childhood the family moved to the community near Lewisburg, in the schools of which village he qualified for teaching.

On June 3, 1883, he was united with Lydia A. Miller in the bonds of holy matrimony. To this union were born three daughters.



Bro. Baker began teaching at the age of twenty, and after serving for eight years as an efficient teacher in the schools of Preble County, he turned his attention to farming, in which occupation he had attained success.

In 1902 during an evangelistic campaign conducted by Eld. S. Z. Smith at Prices Creek church, he was converted and at once became a very active member of the Church of the Brethren.

He had served creditably as Sunday-school teacher, Sunday school superintendent, member of the Mission Board of the District for sixteen years, fifteen years of which time he served as its efficient secretary-treasurer. In 1911 the church called him to the office of deacon, a position that he with the aid of his good wife had served with dignity and honor. He greatly enjoyed his church activities and during his connection with the Mission Board, aided in strengthening the spiritual life at many of the mission points of the District.

As a citizen he had always taken a keen interest in the promotion of any cause he thought for the betterment of the community, serving for several years as a member of the school board, and as a member of the board of directors of the West Manchester bank since its organization in 1917.

Bro. Baker leaves his devoted wife, three daughters, six grandchildren, and a host of other relatives and friends.

Funeral services were conducted from the Prices Creek Church of the Brethren Thursday at 2 o'clock P. M., by Rev. I. G. Blocher, assisted by the pastor, H. Jesse Baker. Interment in the Wares Chapel cemetery. H. Jesse Baker

West Manchester, Ohio.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Breneman-McMullen.—At the home of the bride near Elizabethtown, Pa., Oct. 12, 1930, John E. Breneman of Manheim, Pa., and A. Margaret McMullen of Elizabethtown, Pa.—H. B. Yoder, Lancaster, Pa.

Ibach-Kulp.—By the undersigned at his residence, Lancaster, Pa., Sept 20, 1930, Fred B. Ibach of Mt. Joy, Pa., to Esther G. Kulp.—H. B. Yoder, Lancaster, Pa.

Woodbridge-Shuler.—By the undersigned at the church in Modesto, Calif., Sept. 3, 1930, Mr. Wm. Woodbridge of Salida, Calif., and Sister Alice Shuler of Modesto.—John H. Price, Laton, Calif.

FALLEN ASLEEP

Angle, Sister Effie Bell, daughter of Geo. W. and Bettie Bowles, and wife of Bro. Peter M. Angle, died at her home near Wirtz, Va., June 28, 1930, aged 37 years and 5 months. She had been a loyal member of the Church since young girlhood. She leaves her husband and four sons, father, stepmother, one brother and three sisters. Funeral services from the Sandy Ridge church by her pastor, Eld. J. B Peters, assisted by Eld. David Montgomery. Interment in the Angle cemetery near by.—Mrs. Levi T. Angle, Wirtz, Va.

Beitzel, Wm. H., son of Geo. and Susan Beitzel, died at the home of his sister Ida, in York, Pa., Oct. 23, 1930, aged 53 years. He is survived by four sisters, two brothers and one half brother. Funeral in the Meadow Branch church by the undersigned assisted by Bro. J. W. Thomas. Interment in the adjoining cemetery.—Wm. E. Roop, Westminster, Md.

Bellem, Sister Annie, oldest member of the First Church, died Aug. 14, 1930, aged 88 years and 8 days. She died at the home of her daughter Mrs. Harry Cook, Philadelphia, Pa. For thirteen years she was totally blind. In all these years she never complained, but always witnessed to the goodness and mercy of God. She was baptized by Bro. D. W. Kurtz. Before she lost her sight she was active in the church attending its various services. She loved the church of her choice and was always concerned and interested in its work. The last six months she was too feeble to leave her room but was not bedfast. She leaves one daughter, five grandchildren and five great-grandchildren. Funeral services at the home by the pastor, Ross D. Murphy. Interment in Fernwood cemetery.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa.

Bousman, Mrs. Caroline, wife of Lorenzo Bousman, died at her home near Wirtz, Va., Sept. 4, 1930, aged 85 years and 7 months. She leaves her husband and eight children, twenty-seven grandchildren and twenty-one great-grandchildren. She was a member of the Primitive Baptist church for a number of years. Funeral at the Oak Hill church by Elders David Montgomery, Wm. H. and Joe Peters. Interment in the church cemetery.—Mrs. Levi T. Angle, Wirtz, Va.

Dukes, Perry F., son of Aaron and Mary Sheets Dukes, born in White County, Iowa, died Oct. 16, 1930, aged 75 years, 3 months and 24 days. When he was seven days old his mother died; his father was killed in the Civil War, leaving him in the care of a grandmother. Jan. 30, 1887, he married Susan E. Elliott who survives with one son and two daughters. He became a member of the Church of the Brethren in 1879 and for more than forty years served the church faithfully as deacon; several times he served the District of Northwestern Ohio as treasurer. Funeral in the Greenspring church by S. U. Savely and the writer.—H. V. Thomas, Tiffin, Ohio.

Merchant, Margaret, daughter of Jacob and Mary Barrick, was born in Perry County, Pa., March 4, 1838, and departed this life at the home of her daughter, Mrs. Chas Messer, Oct 15, 1930, aged 92 years, 7 months and 11 days. The end came peacefully as she slept, just as she had often hoped it might. When thirteen years of age, she came to Illinois with her parents. They came by boat, down the Ohio River and up the Mississippi to Savanna, Ill., and from there by team to near Byron where they were among the pioneer settlers of Ogle County. Oct. 13, 1857, she was married to Oliver W. Merchant who died Aug. 13, 1897. To this union eleven children were born. Five of the children died within a week of the dread disease, diphtheria. In 1874 she united with the Church of the Brethren at Silver Creek, having been baptized by Eld. Emanuel Newcomer. Her church was a source of great joy to her and she was a faithful attendant as long as she was able. She is survived by two children, fourteen grandchildren, seventeen great-grandchildren, one sister, who is 80 years of age, one sister, 95 years old. One brother past 80 preceded her in death since the beginning of this year. Funeral services were conducted from the Church of the Brethren at Lanark, by the writer, and interment was made in the Georgetown cemetery.—P. F. Eckerle, Lanark, Ill.

Sheaffer, Bro. Martin R., aged 87 years, died of infirmities incident to age, after an illness of six weeks. He was a lifelong resident of Bareville, Pa. His wife survives, also two sons and three daughters. Funeral at the home by Eld. H. K. Ober. Burial in the Groffsdale cemetery.—Amos B. Hufford, Bareville, Pa.

Sweitzer, John K., son of Adam Sweitzer, was born at Glenville, Pa., and died Aug. 14, 1930, aged 63 years, 9 months and 25 days. He spent the greater part of his youth in the vicinity of Dallastown, Pa. He was married Feb. 6, 1898, to Lizzie R. Miller. He was a faithful member of the Pleasant Hill Church of the Brethren for thirty years. He faithfully served the church in the office of deacon, having been elected April 13, 1906. Before going to the hospital he called for the anointing. He died before an operation could be performed. He leaves his widow, two daughters and four grandchildren. Funeral services at Pleasant Hill church by Elders S. K. Jacobs, G. Howard Danner and H. W. Eshelman. Interment in cemetery adjoining the church.—Paul K. Newcomer, Spring Grove, Pa.

Teeter, Mrs. Ida May, died Oct. 22, 1930, at her home in Nanty-Glo, Pa., aged 51 years. She was twice married. She is survived by her husband; also two daughters and a son by her first marriage, and several brothers and sisters. Early in life she united with the United Brethren Church. Services by the undersigned in the Belsano M. E. church, Pa.—H. C. Hess, Nanty-Glo, Pa.

Warner, Lydia, daughter of Henry Warner and Katherine Seese, was born in Montgomery County, Ohio, Aug. 14, 1843. She died Oct. 19, 1930, at the Lane Memorial Home in Charlotte, Mich., as the result of a broken hip. In 1859 she was married to Daniel Hoover. To this union five children were born. All of these preceded her in death. Her husband died in 1897 and two years later she was married to Eld. Isaac F. Rairigh of Ionia County, Mich. He died nearly five years ago. Her nearest living relatives are: one brother, two grandsons, and two great-granddaughters. She became a member of the Church of the Brethren when she was a young woman and was faithful throughout her long life. Funeral services were held from the Woodland Village church with Eld. John Smith in charge.—Buryl E. Hoover, Wawaka, Ind.

Zentz, Bro. Franklin B., born Sept. 18, 1855, died Oct. 15, 1930, at the home of his daughter, Mrs. Ernest Helwig, Westminster, Md., aged 75 years and 27 days. He had been making his home there since the death of his wife about eight years ago. He was a member of the Church of the Brethren for many years and was elected deacon. He spent the greater part of his life in the vicinity of Reisterstown. He is survived by two daughters and four sons. Funeral services in the Reisterstown church by Eld. Wm. E. Roop assisted by Rev. W. E. Saltzgiver. Interment in the M. E. cemetery in Reisterstown, Md.—Wm. E. Roop, Westminster, Md.

"The Conquest of Peace"

By Harry A. Brandt

Assistant Editor Gospel Messenger

Many have written against war by picturing its horrors, misery, destruction of property and ideals, the loss of life and crime, and with that they stopped. **The militarists will never be dethroned by this process alone.** More is needed.

"THE CONQUEST OF PEACE" approaches the problem from **three angles.** 1. Nothing is lacking in describing the **curse of war.** 2. The **blessings of peace** are delightfully pictured. 3. And best of all, how to pass **from a mind-set on war to a mind-set on peace** is forcefully presented. After all the set of the public mind in a large measure determines whether a nation shall enter upon war or continue in the paths of peace. All this you will find in **"THE CONQUEST OF PEACE."**

Experience has proved that, as a rule, not until the **mind** has been **stirred** with **passion** and **hatred** can a nation be led into **war.** The same effort put forth to foster **goodwill** would generally lead to a **peaceful settlement** of the points in dispute. **"THE CONQUEST OF PEACE"** shows how this **goodwill can be developed and maintained.**

Order now. Price, $1.25.

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

The Gospel Messenger for 1931

Including the Missionary Visitor

For better service and greater economy the **Gospel Messenger** and **Missionary Visitor** are to be **merged.** This does **not** mean **less mission news** and **material** but a **weekly presentation** of the **mission cause.** Those in charge of the **mission interest** will continue to provide **mission information.**

The **merger** provides for a very **liberal use** of **illustrative material** in the **Messenger.** This will enable the reader through pictures to **grasp** the **truth** more **readily.**

The merger further contemplates **more short articles** and **fewer long articles.** It is well known that the long article does not receive the same reading as the short article. All writers know that it is **easier to write a long** than a **short article.** This means that you will get **better articles**—more **meaty** and more **carefully prepared.**

The **merged paper** will appeal to the **entire family.** It will be a **family necessity** in every home. It will be the **best paper** we have ever **published.** It will cover the **entire church field,** emphasizing those **matters** that the **church** through her **Conference** and **Boards stresses.**

And you are to have the **merged paper, THE GOSPEL MESSENGER, INCLUDING THE MISSIONARY VISITOR,** one whole year for **only $2.00.** This saves money **for you. Besides, you get the 1931 YEARBOOK FREE.**

Send in your subscription today

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

Enclosed is $2.00 for Gospel Messenger (Including Missionary Visitor). I am to receive free the 1931 Yearbook when published.

Name .....

Address .....

If this is a renewal give old address as well as new .....

Notes From Our Correspondents

(Continued From Page 733)

communion service in the evening. Nov. 2 Bro. D. B. Garber from Waynesboro, Va., closed a revival meeting at Pleasant Run. He preached sixteen inspiring sermons. Nine young people were received into the church by baptism and one was reclaimed. Nov. 1 our regular council was held at Garbers church. Steps were taken for the organization of young people's work in the congregation.—Ruth Bowman, Harrisonburg, Va., Nov. 4.

Little River, a mission of Elk Run congregation, met in council Oct. 17 with Eld. W. H. Zigler and Bro. A. L. Miller presiding. The visiting brethren gave a favorable report. On the following evening one was received by baptism. The communion followed, with about twenty-one surrounding the tables. We enjoyed a great spiritual feast together. Oct. 19 Bro. A. L. Miller preached a powerful sermon on how God blessed Jacob.—Birdie Carper, Fordwick, Va., Nov. 3.

WASHINGTON

Omak.—We observed rally day and held an all-day harvest service Oct. 5. An interesting program was rendered, and Bro. C. E. Holmes of Tonasket preached the sermon. Oct. 26—World Temperance Sunday—the young people's class had charge of the Sunday-school worship period and gave a helpful program which was much appreciated. Nov. 2 our elder, Bro. B. E. Breshears, gave us a good sermon on Faith and Works.—Florence L. Breshears, Omak, Wash., Nov. 3.

WEST VIRGINIA

Bethel church met in council with Bro. A. S. Arnold as moderator. Sister Jessie Merritt was appointed secretary and treasurer; Bro. Calvin Sions was elected solicitor for this congregation for funds—$1.00 a year each member. The love feast was appointed for the first Sunday in November. Bro. A. S. Arnold is holding a series of meetings with good attendance. There have been eight conversions.—Minnie Sions, Oldfields, W. Va., Nov. 5.

North Mill Creek.—Bro. P. I. Garber began a series of meetings at Brake church Aug. 26 and continued until Sept. 9. As a result nine were added to the church by baptism and three reclaimed. Oct. 6-19 Bro. Garber conducted a series of meetings at Bethel. Five were added to the church by baptism and one was reclaimed. Bro. Garber brought us some wonderful messages and we feel that they have been very helpful to all. Bro. Garber and family moved into our congregation in March and they have been very busy in church work ever since. We had a Vacation Bible School at both Bethel and Brake the past summer with good attendance. The yearly report of Bethel Sunday-school showed an average attendance of fifty-nine. Of this number, at least one-third are in the young people's class. We are greatly in need of more room at Bethel. Bro. Garber conducted a series of meetings at South Mill Creek church Sept. 16-28. Six were added to the church by baptism and one was reclaimed.—Gracie A. Shreve, Petersburg, W. Va., Nov. 1.

Smith Chapel.—Sister F. J. Jennings gave us two wonderful sermons Oct. 12. She has been coming here for five years and has done much for us. During this time she has built our church up until it is very prosperous. We are looking forward to the time when her health will permit her to come back.—Mrs. E. L. Hylton, Princeton, W. Va., Oct. 30.

ANNOUNCEMENTS

LOVE FEASTS

Alabama

Nov. 15, Oneonta.

California

Nov. 16, 4 pm, Los Angeles, First.
Nov. 22, Waterford.
Nov. 23, 6:30 pm, Oakland.
Nov. 29, 7:30 pm, San Diego.

Illinois

Nov. 27, Canton.

Indiana

Nov. 16, 7 pm, Mississinewa.
Nov. 19, South Bend, First.

Iowa

Nov. 24, Sheldon.

Kansas

Nov. 16, 7 pm, Overbrook.
Nov. 23, 7:30 pm, Newton City.
Nov. 26, Lone Star.

Michigan

Nov. 15, 10:30 am, South Woodland.
Nov. 22, 7 pm, Grand Rapids.
Nov. 27, Thornapple, all-day.

Nebraska

Nov. 24, Octavia.

Ohio

Nov. 15, 7 pm, Silver Creek.
Nov. 22, 6:30 pm, Beaver Creek.
Nov. 27, Harris Creek.
Nov. 29, 7 pm, Dupont.
Dec. 6, 7:30 pm, East Dayton.

Pennsylvania

Nov. 15, 1:30 pm, Mountville.
Nov. 15, 6 pm, Dry Valley.
Nov. 16, Pottstown.
Nov. 19, 6:30 pm, Waynesboro.
Nov. 22, 1:30 pm, East Petersburg, Salunga house.
Nov. 23, Mechanicsburg.
Nov. 30, 6 pm, Holsinger house (Woodbury).

Virginia

Nov. 15, 2:30 pm, Middle River.

Introductory Bible Course

A Home-Study Course covering the Bible as a whole

Inspirational—Practical—Systematic

Write for information

Correspondence—Study Dept.—M-2

BETHANY BIBLE SCHOOL

3435 Van Buren St. Chicago, Ill.

A. D. Helser's New Book

AFRICAN STORIES

gives close-up views of the Bura people among whom our Africa missionaries labor so successfully. These simple stories show what fears and hopes rule in the hearts of these black people.

Missionary Committees, Aid Societies, Young People's Groups, Men's Groups, Sunday-school Classes and Officers, Pastors and Elders who would teach the Need of Missions will find **"AFRICAN STORIES"** wonderfully adapted for that purpose. The regular price of **"AFRICAN STORIES"** is $1.75. But we will furnish it in clubs of 10 or more at $1.15 per copy; or in clubs of 5 to 9 at $1.25. We do this **to stimulate missionary interest.**

Brethren Publishing House, Elgin, Ill.

For Your Christmas Program

The Christmas Song
A Christmas Service

Songs, recitations, exercises and a short pageant all combine to make this **a splendid exercise.** Single copy, 20c; 2 to 9 copies, 12c each; 10 to 49 copies, 10c each; 50 or more copies, 9c each.

The Starlit Way
A Christmas Service

Perfectly adapted to the present day Sunday-school **Embraces all departments of the school.** Single copy, 15c; 2 to 24 copies, 10c each; 29 to 49 copies, 9c each; 50 or more copies, 8c each.

The Heart of Christmas
A Christmas Story Cantata

The music is not difficult, but exceedingly melodious and pleasing. The dialogue portions use a number of Sunday-school pupils. **Very effective.** Single copy, 30c; per dozen, $3.00.

The Royal Branch
A Sacred Christmas Pageant

A deeply religious pageant, portraying the yearning of the people for the long-awaited Messiah. The chorus and narrator take chief parts, thus minimizing the necessity of memorizing large portions. For **those who desire something of a high order.** Single copy, 35c; per dozen, $3.60.

The Heavenly Host
A Pageant of the Nativity

A 44-page Christmas pageant that has won **great favor.** Large portions of the reading are taken directly from the Bible, thus making it doubly **impressive.** Music and dialogue are so combined as to produce **lasting results.** Single copy, 50c; 12 or more copies, 45c each.

Paramount Plays and Pageants for Christmas

Three plays and three pageants chosen especially for a **meaningful and delightful Christmas program.** For those who desire something brief and simple. 36 pages. Price, 25c.

Paramount Christmas Book No. 5

Paramount Christmas Books Nos. 1 to 4 have pleased thousands of churches and schools. Now comes No. 5 with Exercises, Recitations, Plays, Pantomimes and songs. **Fifty-eight pages of excellent** material that will give your Christmas Service a new meaning. Single copy, 25c.

All the Year 'Round Book of Program Material

Recitations, dialogues, tableaux, playlets, pantomimes, songs and drills. 144 pages, of which 20 deal with Christmas. **Every school needs this book.** Single copy, 40c.

Yours for a Worshipful Christmas in your church and school.

Brethren Publishing House, Elgin, Ill.

CUT HERE

United Thanksgiving Offering

Blank for Sending Mission Money

Brethren's General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed find .....Dollars as an offering for Home Missions, which please place to the credit of

..... **Individual**
..... **Sunday-School Class**
.....**C. W. S. or B. Y. P. D.**
.....**Aid Society**
..... **Sunday-School**
..... **Congregation**
.....**State District**

Name of sender .....

Street Address or R. F. D. .....

Postoffice ..... **State** .....

Please do not write in this space

Date	Amount Enclosed
.....192....	$.....

CUT HERE

CUT HERE

A Few Points to Remember

Please make all orders payable to Brethren's General Mission Board.

Money should be sent in Bank Draft, personal check, Postoffice or Express Money Order.

Please state what congregation and District should have credit for this.

Full name and address should be given to insure a prompt return of receipt.

Execute Your Own Will

You do this when you get one of our annuity bonds. It will mean a big saving to the Lord's treasury in court costs, and lawyers' and administrators' fees.

* * * * * *

But, if you make a will---

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of..... dollars ($.....) to be used for the purpose of the said Board as specified in its charter."

Write for our booklet which tells about annuity bonds and wills. A postal card will bring it

General Mission Board
OF THE CHURCH OF THE BRETHREN
Elgin, Illinois

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14. "THY KINGDOM COME"—Matt. 9: 10; Luke 11: 2 "Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 **Elgin, Ill., November 22, 1930** **No. 47**

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

In This Number

Editorial—

When Thanksgiving Levels Rise, ...737
Love First—Then Faith, ...737
Two Good Friends, ...737
Among the Churches, ...744
Around the World, ...745
The Quiet Hour (R. H. M.), ...745

General Forum—

A Woman's Gratitude (Poem). By H. A. Brandt, ...738
The Search for a Thankful Man. By Joseph Van Dyke, ...738
Thanksgiving Proclamation, ...738
The United States and the League of Nations—Second Half. By Edwin F. Will, ...739
Wilbur B Stover. By C. D. Bonsack, ...740
An Appreciation. By Harvey Lawrence Long, ...740
As I Knew Him in College. By J. E. Miller, ...740
As a Missionary in India. By I. S. Long, ...741
Our Abounding Brother Stover. By Ralph G. Rarick, ...741
Are You a Patriot? 741
Memorialized. By I. N. H. Beahm, ...741
The Shining Light. By Wilbur B. Stover, ...746
Glimpsing the Goal. By Charles Calvert Ellis, ...746

Pastor and People—

The Gist of the Sermon. By D. W. Kurtz, ...742
Thankful. By Julia Graydon, ...742
Apple Sauce. By Frank N. Sargent, ...742
Adoration. By Lulu Terford, ...742

Home and Family—

When the Pilgrims Kept Thanksgiving (Poem). By Adaline Hohf Beery, ...742
The Lovewells' Thanksgiving Dinner. By Leo Lillian Wise, ...742
Around the Table, ...743
The Good Samaritan—No. 4. By H. A. Brandt, ...743
How to Be a Good Church Member, ...747

...EDITORIAL...

When Thanksgiving Levels Rise

DON'T you wish you could have a record of your Thanksgiving meditations from year to year? So you could see whether you are growing any? It would be mighty interesting. If you have *not* been growing in the grace of gratitude, it would not be very interesting, probably. It would be rather monotonous and dull. But there would be value in it still. It might wake you up. It might even help you to discover yourself.

The point of particular importance is whether the level of your thankfulness is rising. Not exactly whether you are more thankful now than twenty years ago, but whether you are most thankful for the same things. Is it the same thing now as it was then that stirs you to deepest gratitude? It is doubtful whether you could meet a more exacting test of progress in the Christian life.

Desiring to experiment a little I asked a friend for whose high character and insight I have great respect, what he was most thankful for this year. And would he please set it down in a few words and hand it to me? Here, in part, is what he wrote:

> Spontaneously my thanks have been expressed as I face the morning sun which has arisen before me, as I look into the evening sky all aglow at the end of the street as I did last evening, as I enter the shelter of home after the day away at work, as I have opportunity to go with young life finding the way, as I find some new truth and beauty in what I read and write.
>
> See what this grateful heart thinks of instinctively: the beauty and orderliness of nature, the peaceful protection of the home following the day's work, the chance to help youth find the way of life, the discovery of new truth and beauty in the thought of others and in his own. Do you perceive what sort of values these are? Would your first thought have been of things like these? Let us follow a little further the thought trend of this thankful thinker:
>
> I really think this year has brought a deeper thankfulness, a fuller measure of true happiness than I have yet known. There has been a gradual unfolding in meaning of life's true values. This appreciation has come by many ways—understanding friends, men and women of God whose voices can be heard by way of the printed page and radio, near and dear ones who suffer and triumph, boys and girls who are dependent upon us for certain lessons of life.
>
> Of course the thankfulness is deeper. That is plain to see. But notice, please, the recognition of the close connection between thankfulness and happiness, and the growing insight into "life's true values." And then, the thoughtful remembrance of the channels through which this high level of gratitude has come: intimate friendships, the sayings of godly men and women, the victories of loved ones who suffer, and again the contacts with trusting and heart hungry youth.
>
> Doesn't it impress you that this is thankfulness of quality? The best part of it is that it was set down "hurriedly without much thought." Now most of us can study up good reasons for being thankful, things for which we know we ought to be thankful, which is what we are likely to do when we undertake to count our blessings. But the picture I am showing you is a snapshot of the top layer of this friend's thought. Which makes it all the better for our purpose. Would you like one more glimpse of it?
>
> If the experiences of daily living bring one to a fuller knowledge of and closer companionship with God, a keener realization of the privilege and power of prayer, a greater enlightenment in God's truth revealed in the Bible, in creation, in men, and most of all in Jesus Christ, and a more earnest desire and a more courageous effort to conform our lives to that of Jesus Christ, why ask why?

Why ask why? Indeed, what *is* the use of asking why one is thankful when experience has done *that* for him. The proper inquiry for all of us this Thanksgiving season is whether anything like that has happened or is in process of happening. Has *your* gratitude risen to this high level? If so, it is proof against drought, economic depression and every other form of material disaster. And what is even more important, it is proof against the Pharisaic pride which too much prosperity is so apt to engender.

Because the ground of it is not the mere enjoyment of material blessings but a growing intimacy with the Source of them. It is clearer realization that life's finest values lie beyond and above the material realm. It is seeing the hand of God in things. It is looking for beauty everywhere, and finding it. It is appreciation of the goodness and wisdom manifest in the march of seasons, in the law-abiding world's orderly ongoing, and in the triumph of human spirits over hard conditions.



"Thou crownest the year with thy goodness . . .
The valleys also are covered over with corn."

When gratitude has risen to the level which this friend has found, the basis of Thanksgiving is secure. It is far above the shifting moods of uncertain weather and changing fortunes. It is anchored in the love of God. The substance of it is appreciation of the true, the beautiful, the good.

Love First—Then Faith

WE have been trying to think more deeply into something we found the other day that greatly impressed us. It was to the effect that the first word in a vital creed is not "I believe" but rather "I give myself." "Confidence that beauty, cleanness, integrity, purpose, love" are at the heart of the world can only come from experience in giving yourself to the life ideal which is consistent with that conviction. In other words, if you live the life of love yourself, faith in Love as the center of the universe becomes irresistible.

It is both interesting and reassuring to observe that this agrees perfectly with the method of Jesus and the method of science. The latter is the method of "experimentation and observation." Adopt a working hypothesis and try it out. See whether it really works. The method of Jesus is "Come and see" "If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself." And he knows it is of God because the practice of love makes spiritual discernment so keen that he sees spiritual realities as the ultimate reality. He sees God.

Giving and loving first, then believing and seeing. That is the law. That is the divine order.

Two Good Friends

WE have just read a heart moving human document—you may have read it, too—that stirs us to the depths of our being. It is the story of the unhappiest man in the world, so he calls himself, made so by his loss of faith. He has no God any more. He would like to have, but he can not find him. He looks longingly, has often looked, but always in vain. His reason tells him that God isn't there.

The article is a powerful witness to the fact that vital faith in God is the most fundamental, the one indispensable, condition of peace of mind. There can be no true happiness without it. This man says so with such evident honesty, such deep conviction that there's no room left to question that.

With that point settled we have here spiritual tragedy of the highest order. Here's bitter hunger for which there is no food. Here's hope which ends in nothing but despair. Here's a universe of such incalculable energy, such impenetrable mystery and such diabolical heartlessness as to have produced this magnificent man, only to spit in his face and laugh at him like a fiend! Terrible, but true, because his reason tells him so!

And that's where he's dead wrong. It is *not* his reason that tells him this, but the dark cold place from which the light and warmth of real reason have gone out. If this man's reason had not failed to function he would see that his conclusion is so inconceivably improbable as to be most unreasonable. On what ground, pray, does he suspect reason of being his enemy? Why, in an open and fair field, does he choose the least likely alternative? Reason does no such foolish thing as that.

Somewhere he missed the trail. Some other voice than that of reason has lured him into a blind alley. If he could only be persuaded to let reason be his friend, he would soon see that reason and faith are good friends also.

GENERAL FORUM

A Woman's Gratitude

BY H. A. BRANDT

I think that Mary took the Gift
  Of God with gratitude;
That in her heart there answered back
  An ultra-holy mood.

I think that Mary faced the leers
  And jestings at her plight
With poise that stopped the neighbor's gaze—
  That made her bosom light.

I think the soaring life she failed
  To fully understand
She pondered in the gladdest heart
  In all her little land.

I think the words at Cana's feast,
  Which seem so cold and sharp,
May well have thrilled her soul, and left
  It tuneful as a harp.

I know that Mary wept to see
  Her Son upon the cross;
And yet, with all her weeping saw
  His death was not a loss.

I think that hers was gratitude
  Too deep for words to say—
A kind of holy attitude
  Through every night and day.

Elgin, Ill.

The Search for a Thankful Man

BY JOSEPH VAN DYKE

THE flaring lantern that Diogenes carried on his fruitless search for an honest man would be of little use to me. The brilliant light of a modern incandescent bulb could be little more. I might carry a giant searchlight about with me, but even then I am doubtful if that which I am looking for would be brought to view. I am not certain just where to look. My quest may end on a city street or in a farmhouse or an ocean liner. It is so difficult that I may go on in my amateur fashion for a lifetime without ever knowing success. For, it seems to me, Diogenes had an easy time of it finding an honest man in those far-off honest days, compared with my task of finding, in these thankless ungrateful days, a truly thankful man.

One would suppose it to be a simple matter to find such a person in a country that evolved as one of its first permanent institutions the day known as Thanksgiving Day; a land famous for its material wealth and advantages and blessed as few other countries are. This should be a nation teeming with crowds of genuinely grateful men and women, continually grateful for blessings unmerited and unpaid for. Yet the fact that we choose one day out of a galaxy of three hundred and sixty-five as a time for the formal giving of thanks, broadly suggests that when the one day is past we assume our obligation to express thankfulness is ended for another twelve months. It is not, in many cases, a true thanksgiving but a facile pantomime of the real article.

We Americans believe it is polite to give thanks. It is the only correct thing to do. We think it boorish to accept something without expressing a fitting gratitude for the gift. So we build up formulas, notes of thanks, graceful acknowledgments, and, to the Giver of the most excellent gifts, patterns of words called prayers. After these formulas are once made we repeat them over and over in hollow redundancy, at each repetition feeling a mild glow of righteous satisfaction at doing things up right.

In such a mundane spirit we will come, I suppose, to our churches on Nov. 27 of this year, willing to do the right thing by God. We will feel a genteel pride in our behavior since we have come to services in the middle of the week when we might have stayed at home. We'll sing heartily some thankful songs and amen the long prayer; long because it must list carefully all the things we have received from God Almighty during this year of hardships, and for which we now duly send up our profound thank-yous. Then we shall all skip home to our dinners of roast turkey and cranberry sauce and mince pie, and there experience, it may be, the only twinge of real thankfulness we shall have felt that day.

This is not overdrawn. It is not true of all of us but it is true of too many of us. Thanksgiving has become a polite veneer covering our feeling of I-am-only-getting-what's-coming-to-me. Humility is not there, nor realization that we are getting every day what we have no power to deserve.

I should say that my thankful man, if I ever find him, will not be given to praying by a form. I am inclined to think that he will not pray very fluently on Thanksgiving Day. The things he gives thanks for will be so unconventional and primal that they will not fit glibly into a public prayer. It isn't for me to put words into this unfound person's mouth; but I can imagine his prayer, offered without audience, to be something like this:

I'm glad that Dick is coming through. I thought I'd lost him completely more than once this year. He seemed to forget everything and run wild but I kept on believing in him and telling him so. It means a lot to me whether my son grows up to be fine or whether he becomes rotten. God, it means everything.

I don't know how to thank you that Alice didn't die last February. Seems like I couldn't have gotten along without her, Dick being like he was then and the girls getting where I don't understand them. I think I can be a better husband because of nearly losing Alice. We're closer now than we ever were before, even when we were first married or when the babies came. You know I'm grateful, God, to the bottom of my being.

There's a lot of things I could tell you I'm thankful for but there are better ways to show thankfulness than talking about it. If I were a poet I might be able to put it all in words but I'm not. It runs all through me, like my blood, a feeling of gladness this year.

You can easily see that my thankful man doesn't put much stock in polite audible prayers and doesn't fit his feelings into perfect molds when he does convert them into speech. The main thing one gathers is that he is sincere, that being grateful isn't an added nicety but an integral part of his receiving. I like that. It seems to me that all true thanksgiving must come like that.

Because I am looking for a thankful man, it must not be supposed that I have never seen evidences of that rare quality in the people I have known. Quite the contrary.

I have seen men who got loads of fun out of their work. They evidently considered themselves especially lucky to be holding down such fine jobs as theirs. You, in your executive's chair, might have looked tolerantly at what they did: bricklaying, ditch digging, poem writing. But they weren't grumbling. There are women like that, too, who attack their mountains of housework as if it was a privilege to have it to do. You know, without a word out of them, that they are grateful to the bottom of their hearts, for their work.

I have seen young married couples who were still in the first rapture of their love. There was no mistaking the way that love permeated both their lives, investing bare existence with glamour and zest. You would be foolish to ask them if they were grateful for the love they had for each other. They would smile at the paleness of the word "grateful."

I have seen a man who had come close to death whose every action spoke his feeling towards a Power that had spared him to life. There was no empty formalism in his thanksgiving. It flowed and eddied through all that he said and did; a deep sober realization of the providence that had given him a new tenure on existence.

I have seen children whose wishes had centered around one object, a toy or a trip, wordless at the granting of their dreams. Gratitude, like a golden light, shone in their eyes as plain as could be. They were humble before the miracle that had come and nothing short of precious silence could suggest their inexpressible ecstasies.

I have seen the mother of a brood of eight or ten growing children beautifully happy over the mere assurance of food and clothing for her many times hungry or near-naked flock. Her words stumble over each other trying to get out. She may speak irrelevantly of how well the oldest girl is doing in high school, and how Paul is helping his father with the farm work. Gratefulness sings behind every word she says in praise of her young lives.

All of these are thankful persons. I would be the last one to deny it. I do not gage their thankfulness from their words but from the way they act. But my search is not ended yet. For the particular happy man I am looking for is meeting no exceptional circumstances. He has not come close to death, nor ever faced starvation. He is healthy and happily married and his children are not an unsolvable problem. He has a good position and likes it fairly well, and he has an income sufficient for his needs and a few of his desires as well. His is a quite ordinary life as most of ours are. He is everyman. And what I want to do is to discover a man of this type, there are literally millions of us, who under prosaic circumstances manages to be truly and wholly thankful.

When you take a candid look at our common man you will find, as a rule, these things to be true.

He looks at his job as a means of getting money. It means a pay check and little more. He thinks of his home as the place where he gets his meals and reads the Sunday papers. His children are noisy brats always needing new shoes and his wife is a stranger who is always either gossiping about the neighbors or hinting darkly for a new coat. He is glad he is alive, in a way, but he feels no ecstasy about it. He has enough to eat and wear because he earns it, and as for being healthy it's a matter of taking care of one's body entirely. He really has nothing to be thankful for.

Now that fellow can give the most long-winded prayer ever prayed, if he likes, and I won't believe a word of it. I'd turn him down flat for my selection of a thankful man. I would tell him: You do not know what gratitude is. All your thanks is a fake. You think you are self-sufficient. Only a big calamity will wake you up to the knowledge of how dependent all of us are.

Anyone can feel gratitude that his child has recovered from a dangerous accident or that a tree in his yard was struck by lightning instead of his house. But it seems to be difficult to feel grateful for comfort and clothes and fun and good health and love and a job and good friends and all the other priceless possessions we own. We feel that the world owes us all of these just because we happen to be alive.

Thanksgiving Proclamation

"By the President of the United States of America.

"A proclamation.

"Notwithstanding that our forefathers endured the hardships and privations of a primitive life surrounded by dangers and solaced only with meager comforts, they nevertheless bequeathed to us a custom of devotion one day of every year to universal Thanksgiving to Almighty God for the blessing of life itself and the means to sustain it, for the sanctity of home and the joys that pervade it, and for the mercies of his protection from accident, sickness or death.

"Our country has many causes for Thanksgiving. We have been blessed with distinctive evidence of divine favor. As a nation, we have suffered far less than other peoples from the present world difficulties. We have been free from civil and industrial discord. The outlook for peace between nations has been strengthened. In a large view we have made progress upon the enduring structure of our institutions, the arts and sciences that enrich our lives and enlarge our control of nature have made notable advances; education has been further extended. We have made gains in the prevention of disease and in the protection of children.

"Now, therefore, I, Herbert Hoover, President of the United States of America, do hereby designate November 27, 1930, as a national day of Thanksgiving and do enjoin the people of the United States so to observe it, calling upon them to remember that many of our people are in need and suffering from causes beyond their control, and suggesting that a proper celebration of the day should include that we make sure that every person in the community, young and old, shall have cause to give thanks for our institutions and for the neighborly sentiment of our people.

"In witness whereof, I have hereunto set my hand and caused to be affixed the seal of the United States.

"Herbert Hoover."

I think real thanksgiving is a matter of being thankful every day of the year. I don't object to a concentration of thanks on the last Thursday of November. I am sentimentally attached to that day. But we are fooling ourselves when we read a genuine feeling into all of our protestations.

I think real thanksgiving is not a matter of words. It goes farther than that. I don't object to the translation of an emotion into words. There would be no poems unless we did that. But it's a weak incomplete transcript of something real—and it's that real something that is important. I wouldn't rule out prayers at all. But it is sad when we mistake the shadows for the reality. It is nearly tragic.

My thankful man will like his job, or if he can not he will find one he does like. He will be a good craftsman; an artist if that is possible. He will love his home. He will kiss his wife not at all from a sense of duty but because it tells her he's still glad he married her. He'll be wasteful of his free evenings in giving them to his children. They'll feel through all their sensitive bodies that their daddy thinks a lot of them. He will be glad for sun and stars and the great world to live in. He'll appreciate his friends. He'll glory in his physical well-being very humbly, knowing that many a man has lost his health suddenly; knowing that life and time are both loans from a kind Father.

I hope I shall end my search some day with success. Perhaps I shall find a whole city of truly thankful people. It is one of my secret ambitions to be one myself. It may be that I shall find that, for me, there is only one logical place to find the man I am looking for. Like the children who searched the whole world for the Bluebird of Happiness and found it at last in their own birdcage at home, I may return to find the thankful man I want to discover on my own doorstep.

Beaverton, Mich.

The United States and the League of Nations

BY EDWIN E. WILL

Second Half

THE activities of the League of Nations are manifold. Generally speaking, the League has two main objects. The first is to settle disputes by peaceful means after they arise. The second is to remove the causes of dispute by bringing about agreement upon certain rules of conduct and upon certain limitations of action by each state in the interest of the international good. In furtherance of the first of these objects the Covenant provides that any war, or threat of war, is to be regarded as a matter of concern to the whole League, which may take any action that may be deemed wise and effectual to safeguard peace. The best means of avoiding war is in the application of preventive measures of a conciliatory and consultative character. Potentially the most important work of the League lies in removing the causes of dispute.

No nation has had more to do with the creation of the League than the United States, and few have had more to do with its development. The memorial stone, fronting the Lake of Geneva which uses large letters to describe Woodrow Wilson as the founder of the League of Nations, and small ones to recall that he was also President of the United States, probably anticipates the verdict of history on his outstanding achievements. Woodrow Wilson became the head of the world's most powerful political unit. The League was created by a great American. The time has come when a great America should be proud to play its proper part in the further development of the greatest political institution of our time.

The Paris Pact is the result of changed public opinion throughout the world created by the League of Nations. This Kellogg Pact is of profound significance to the world, because it brings our own United States for the first time within the scope of the present day peace movement. For the first time the United States assumes an international obligation not to go to war.

The Geneva Protocol has been thought to be the most complete and promising program for disarmament and peace that has yet been devised. Failure to accept it was due to the absence of the United States and Soviet Russia from the League. The League of Nations is now as firmly established as is the government of the United States or that of Great Britain. Without it we should not have today the World Court, the indispensable League Secretariat, the International Health Organization, the treaties of Locarno or the Paris Pact.

It was Washington who first set the American course of foreign policy and outlined the direction it should take. At the very outset, under Washington's wise leadership, America made arbitration a cardinal element of her foreign policy. Under Washington's strong guidance America set for herself a course which spelled leadership in international affairs. Washington's Farewell Address is generally quoted for its warning against entangling alliances. In an even more important, though less familiar part of the message, he laid down the fundamentals for American foreign policy: "Observe good faith and justice towards all nations. Cultivate peace and harmony with all." After Washington's day, in spite of lapses now and then, the effort to supplant war by judicial settlement still remained a cardinal principle of American foreign policy. The United States during the nineteenth century was a formal party to no less than sixty arbitrations.

At the first Hague Conference in 1899, convened primarily to secure limitation of armaments and to regulate the conduct of war, it was the United States delegation that went armed with a full and carefully adjusted plan for the creation of an international court. For the cause of arbitration the creation of the Hague Court was a step of incalculable value. In this movement the United States was at the forefront leading and stimulating world opinion in the direction of the course first set by Washington. In 1900 once more the United States was playing a leading rôle in shaping the moral opinion of the world. The voice of America rang out insisting that the integrity of the Chinese empire should be respected and that the open door policy should be observed.

Thus, for more than a century international justice has been one of the guiding stars of American foreign policy, seeking to supplant by law the war method of settling international disputes. In spite of some unpleasant memories, there has run throughout American history from its very beginning a moving force in the direction of peace through justice and international fair dealing. It is this which has never failed to touch the hearts and kindle the imaginations of the American people. The foreign policy of President Wilson was nothing more than the concrete expression of the traditional American policy which began with Washington.

The basic idea of the League is simply a gathering of responsible representatives of the peoples of the world at periodic meetings in order to bring to the attention of all nations the problems which potentially menace the peace of the world, and by group discussion to formulate common policies and take united action to meet such problems. Similarly, the League exists to facilitate the taking of united action in those fields of endeavor where progress is impossible without it. Also, the League exists to turn the searchlight of publicity upon those dark places of the earth where microbes of trouble may be breeding. A fourth function of the League is international arbitration.

Seldom in her history has America seemed to enjoy such serene security as now. Prosperous beyond her dreams, conscious of a power to shape world destinies such as perhaps no nation has enjoyed before, she seems to sail the very crest of the waves. Yet seldom in her history have the undercurrents of danger been running as strongly as at present. Since the war, Europe, to prevent the wreck of western civilization, has been forced by the sheer necessities of the situation, in spite of fears and counterfears, to follow the direction pointed out by traditional American foreign policy. The rejection of the Versailles Treaty by the United States is hastening America to a crisis of serious import.

America is approaching, partly as a result of her changed policy, and partly as a result of the general world situation, problems as grave as any she has yet faced. In the first place, there is the problem of war debts. The position of America as a result of the war has changed from that of a debtor nation into that of the general creditor nation of the world. Creditors insisting upon payment find themselves in an embarrassing position if they wish to retain the goodwill and friendship of their debtors. America's unyielding insistence upon full payment, and her continued refusal to modify her position, may cause the relations between herself and the debtor states to become seriously strained.

A second factor of the problem is the aligning of world forces in much the same direction. If America continues to absent herself from the gatherings of fifty nations, where the world's common problems are discussed and world policies are formulated, it seems inevitable that the policies thus adopted will come largely to be European in their conception. And sooner or later, America will awake to find that her own interests have gone unprotected. That means danger of the gravest kind—the United States on one side, a unified Europe on the other, following diverging and conflicting policies.

A third factor in the problem is the relationship of the United States to Latin America. Shall America continue to follow the big stick policy which gains its way at the expense of international confidence and friendship, or shall she seek the solution of Latin American problems through coöperative joint action with her sister American republics?

The solution of these problems of American foreign policy may be sought through either one of two sharply divergent courses, and upon the course which America finally chooses during the next decade or two will depend very largely her future destiny. One course is the method of seeking common understandings and of taking united action for the solution of international difficulties before they become acute. It is the method which Washington adopted when he was laying the foundations of American foreign policy—that of the pacific settlement of every international dispute. It is the way of the League of Nations, the World Court, of Locarno.

The alternative course is armed isolation. It is now incumbent upon the United States to keep free of every European complication and to build up her national defenses. For the past nine years this has been the course consistently followed. America is bound economically, commercially, and financially with Europe. The nation which chooses to place its main reliance in its own powerful armament is courting disaster. Huge armaments breed fear, and fear breeds hate, and hate breeds war. Today, no matter what its armament, no single nation can conquer the world. Armed isolation, if long continued, is the most dangerous course which a wealthy nation can pursue.

It is difficult to see how anyone can examine the record of our relation to the League of Nations without a sense of humiliation. It has been characterized by indirection, deliberate obstructiveness, and bad manners. It represents a discreditable page in America's diplomatic record. The facts speak for themselves. Instead of participating with other nations in an honest endeavor to find a road out of the overwhelming peril of future wars, the United States has been holding back. With the world struggling along a new pathway toward peace, we have allowed partisan politics to place us in an obstructive rôle.

The League needs the coöperation of the United States to accomplish its "great design," but not more than the United States needs the coöperation of the League to give effectiveness to the Paris Pact and preserve us from another great war. Continued refusal of the standing invitation to membership in the League is to permanently place our peace loving public in the false position of deliberately opposing the present day peace movement. As a result of the efforts of the League the foundations have been laid for a world community from which war will disappear. The community has not yet been established, but the corner-

(Continued on Page 746)

Wilbur B. Stover

BY C. D. BONSACK

General Secretary of the General Mission Board

Could we know the mind of the Eternal God in relation to the men and women used in the progress of his kingdom, what an interesting study it would be! It is stimulating to *think* about, even though we know so little! But even though our limitations may prevent full justice to the servants of God, yet we must bear tribute to their great work.



The life of Bro. W. B. Stover was a peculiarly unique and useful one in the Church of the Brethren. It seems to have been given of God to broaden our vision of service. Our church had been endowed with a rich heritage and message, but its propagation had gotten confined to a kind of family method. It tended to limit our preaching of the gospel more to those born and bred in our family, and church life, than in the midst of the world's great need. This is always a natural tendency. To change this tendency without disturbing treasured traditions and heritage is never easy, but Bro. Stover did it. He loved the church and its ideals. He never lost his spirit of faith and good cheer. He never gave up. It was the very heart of the gospel and the basic principle of kingdom building to him and he preached what he believed, and practiced what he preached. He was also uniquely qualified by temperament and attitude to sell missions to the rank and file of the church, which he did with great success.

Wilbur Brenner Stover was born near Greencastle, Pa., May 5, 1866. Being the eldest of the family, his father having died early, left the family responsibilities with the mother and Wilbur. He attended the home school and went to Mount Morris College in 1884, entering the Commercial Department. Turning to the Literary Department the following year, he continued for six years, working his way through. He then did evangelistic work among the churches for a couple of years, attending Temple College in Philadelphia in 1892-1893, while serving as pastor of the Germantown church in Philadelphia. He secured his A. B. degree from Mount Morris in 1902 when on his first furlough home from India. He also secured his Master's degree from Northwestern University and Garrett Biblical Institute in 1922, which he attended with his son, J. Emmert Stover.

Bro. Stover was baptized at eighteen, elected to the ministry at twenty-four, advanced three years later and ordained to the eldership at Bulsar, India, in 1901. He was a devoted member of the church. He loved its history, its fellowship, its doctrine, its work, and above all, its Master. He *belonged* to it. He studied its needs, discussed its problems, shared active fellowship with its leaders and was never happier than when found in its service. It is said that when a lad in school tried to discover Wilbur's political affiliations by asking, "Are you a republican or a democrat?" he got the unexpected reply: "I'm a Dunker." This spirit of enthusiastic church fellowship marked all his life. But this spirit of loyalty also—as it always does—made him appreciative of all sincere Christian effort and ready to coöperate with those who differed from him in denominational relationships.

But Bro. Stover's greatest contribution was through his missionary enthusiasm and work. From the time of his baptism at eighteen he became interested in mission work. His teachers and nearest friends were bombarded with his ever increasing arguments and plans for doing it. Many sharp rebukes he is said to have gotten for his overzealous pushing of missions. In this he was one with nearly every great missionary leader. He believed in missions, he talked missions, prayed and lived in this great cause. His early contacts with D. L. Miller and Galen B. Royer created a trio of missionary leaders to which this cause in the Church of the Brethren owes much indeed.

After several years of activity, creating missionary sentiment among the home churches, he and his wife and Bertha Ryan were approved at the Conference of 1894 to go to India. On Oct. 16 of that year they sailed as the first missionaries of the Church of the Brethren to India and the first to any pagan people. Bro. Stover and his wife gave twenty-six years to the India field. He was particularly well adapted again by nature for that pioneer work. He loved the common and backward people. He was marvelously simple in his approach to any one. He could easily adjust himself to almost any condition. He was versatile, almost to a weakness. He was never happier than when changing and adjusting himself to new conditions. Yet this temperament served him well in those early days.

During his four terms of service in India he saw the mission grow from the struggle of its beginning to a membership of nearly 1,500 baptized Christians. His early lead in this work was quickly followed by faithful comrades, many of whom continue successfully the work he began. He helped in making the census of India in 1911 and received medals on two occasions for services rendered for the public good.

Next to being with folks, Bro. Stover enjoyed writing. He gave us at least five books, four of which had to do with his favorite work of missions. He wrote *Charlie Newcomer* in 1893. In this field he was marvelously effective and many a young person in the church owes his first missionary inspiration to that little book. He had a spirit and heart for children, as well as for the fine things of family life. These combined made *Charlie Newcomer* an inspiring message. In 1902 he wrote *India—A Problem*. This was followed by *The Church and Missions*, in 1912. *The Great First Work of the Church* was written in 1922 after being detained at home on account of the health of his wife. Then followed *Family Worship* soon thereafter. All of these books bore the warm, sympathetic and unique character and spirit of the writer. His many articles in the church papers were widely read. He was always interesting and human, and whether agreeing or not with his viewpoint, folks were attracted by the frankness and simplicity of expression.

Bro. Stover married Mary Emmert of Mount Carroll, Ill., in 1893. Through all of his activities in church and on the mission field she was a devoted wife and mother. They have five children, J. Emmert, at Virden, Ill., a minister, and now engaged in teaching. Miriam, of Seattle, Wash., who is also teaching at the present time. James, of Wenatchee, Wash., who is at present engaged in the apple harvest. Helen, who is taking a course in nurses' training in the Swedish Hospital, at Seattle, and Daniel, a sophomore in college at La Verne, Calif. Bro. Stover's great soul was happiest in the midst of his splendid family. Their domestic fellowship and devotion was marked and a great testimony to the beauty of family life. The family shared in a most sympathetic and sacrificial way the great missionary zeal of their father.

The contribution of Bro. Stover to the church and world was one that was unique, likely greater than it seemed, because he was not the type of a brilliant statesman or organizer, but enthusiastic and very widely read. He was a friend and brother. He had a big heart, generous emotions and great adaptability. The whole church loved him, because he loved Christ and the church. His sudden home-going will be widely felt, but the world is richer because of his life and work. We shall honor him most by sharing our Christian fellowship and hope with the depressed classes of all the earth—not alone because he gave his life so freely to it—but because in this he was right.

Elgin, Ill.

An Appreciation

BY HARVEY LAWRENCE LONG

Missionary Wilbur B. Stover—Revealing Christ to those who knew him not; eagerly interpreting the church of his choice to those who misunderstood it; so kindly exhorting his brethren to the simple, quiet, distinctive life of Jesus—his religion was no high-flown theology of form, or creed, or dogma. His life reminds one of the itinerant Master Teacher whose love knew not the bounds of race or creed or station; who was respected in the courts and welcomed in the streets.

His love for his church made him its fearless, though tactful, advocate. To him it was the one Christian institution that made Christianity more than a matter of believing, i. e., a way of living. He never apologized for his church. It need never apologize for him.

The passing of this Christian gentleman—this humanistic scholar—is an inestimable loss to the church—to the cause of practical Christianity.

Mt. Morris, Ill.

As I Knew Him in College

BY J. E. MILLER

Knowing that Brother Stover and I were together in class and were roommates at college, the editor has asked me for a few paragraphs concerning the school days of Wilbur B. Stover who unexpectedly fell asleep on the Pacific Coast and now slumbers beneath the rose-covered soil of Olympia, Wash. I grant the favor readily because Wilbur and I knew each other so well and so long—knew each other and continued fast friends.

He was one of the many "finds" made by that great discoverer of men, President J. G. Royer. Wilbur was small of stature and young in years when Bro. Royer urged him to come to Mount Morris College, learn bookkeeping and so prepare for a task more nearly in keeping with his physical powers than was handling heavy bags of wheat and flour. He came to school, finished the bookkeeping course, the academic course and the two years of college work then offered. School days changed his life outlook.

At school he was converted, and when Wilbur was converted he was made over. Religion became vital in his life. We all knew it. He read the life of Judson. He had a vision of missions for the Church of the Brethren. He saw missions in his dreams, talked missions in prayer meeting, in Sunday-school, in literary society, on the campus, everywhere and always. So much so that Brethren J. G. Royer and D. L. Miller told him at times that what he said was true but that the church was not yet ready for missions in India. But that neither quieted nor discouraged him. He said it was his business to get the church ready. And he set to his task with renewed energy. He might be downed by a Greek construction, but he would not be downed simply because the church was not yet ready. He believed that even the church would help evangelize India when once she saw the field, understood her responsibility and knew the meaning of "Go ye."

I once heard President I. Harvey Brumbaugh say at a college reunion words to this effect: If Mt. Morris College had done nothing else than prepare Wilbur Stover for India her contribution would be sufficient to warrant her existence.

As a student others may have made better grades, but none were more determined to make their school days contribute to their future life work. And as for him he had determined to make that work missions in India for the Church of the Brethren. All else was made to contribute to that project.

Not a small part of his preparation for India came through lack of funds. Lack of funds kept him out of school one whole year. He tramped the streets from house to house selling "views." He came back to school with more than a thousand dollars to the good, and with a fund of information and an experience that told ever after. He learned how to meet and win folks. And he learned how to make and use well his funds. With him debts—even school debts—were obligations to be paid, and he paid them.

Socially he was helpful, religiously he was cheerful, towards others he was altruistic, towards sinners he

was evangelistic, and as for missions he was everlastingly at it. He studied missions, he talked missions. Missions was his other name. He was sincere and sympathetic. He loved the Lord. He exalted the church. He had a passion for souls. He adored India and to India he would go.

The world is larger and richer and better because Wilbur B. Stover went to college, was converted and became a missionary instead of a miller.

Elgin, Ill.

As a Missionary in India

BY I. S. LONG

News has just reached us of the passing of Bro. Stover. It seems incredible. He was not old. Moreover, he was one of the strongest men, physically, I ever knew. He could stand much hard work and toil, and could endure much pain as well. Like every other pastor and elder of the church this suffering was his lot also.

In a way Bro. Stover was a brother to me; in another way, he was like a father. We looked to him as leader, while in India. He had a natural right to lead, being more experienced than we. We did not always agree with him, but all of us missionaries loved him nevertheless. We differed at times in opinion as to methods of work, yet resolved to love always. I think he took with good grace, defeat when in the minority. He did not crow, when in the majority. He did his best to encourage us younger men. He urged us to do what others even failed to do, what even he had not done, or been able to do.

He was a brother to us all. We talked together and prayed together and planned for God and the winning of India together, having common hopes and aspirations, and thus were even closer to each other than are brothers in the flesh. Our work was one: namely, preaching the unsearchable riches of grace to India's lost, and so in very truth we were drawn into the closest bonds of sympathy and brotherhood. We wept together and rejoiced together, when occasion offered.

How often in our common meetings would he entertain us with the story of some hopeful or successful work being done in his district! How often he told us of his difficulties with opposition, and even of his defeats as well as of his victories for his Master and Lord. This sort of thing was a help to younger men.

I doubt whether we ever had a better village evangelist than he in India. I hardly think any of our number had wider influence than he. None in passing away can be missed more than he. None ever were more tireless in service than he. I am sure he worked till he dropped in what we call "death." One can but admire that sort of fight for righteousness, truth and sobriety. He put into life and service all he had, and his contribution to the church and her missions is great. He is now among them that "rest from their labors, and their works do follow them." He is not dead. Never! He lives in the hearts of hosts on both sides of the oceans. Moreover, he lives in his own consciousness in "the glory." For he was a Christian. He stayed his hopes on him who brought life and immortality to light. He was a child of God, because of full surrender of life and all to our common Savior. How wonderful his devotion to Jesus! How he loved the church of his choice! And we who lived with him or near, for eighteen years, know of his love and devotion to his fine family.

"Let me die the death of the righteous, and let my last end be like his."

Bridgewater, Va.

Our Abounding Brother Stover

BY RALPH G. RARICK

It will be hard for others as well as myself, no doubt, to realize that the report is true, that our esteemed Bro. Wilbur B. Stover is "absent from the body." But once that report is adopted, it is easy then to go on and be persuaded that he is "at home with the Lord."

I have not had the privilege to know Bro. Stover as have those who are older and those who have labored by his side in the missionary activities of the church abroad. But as one of his younger and later fellow-workers, I feel led to contribute this meager appreciation.

His first touch on my life was by way of that far-reaching little book—"Charlie Newcomer." That helped me as a lad to want to be a Christian. I have had a profitable perusal of his other books and writings. I have learned many things about him and his work from others. Since my entrance into the ministry of the church it has been my good fortune to know him personally and rather intimately. Others, many others, have likewise found a prince of a friend in Stover.

Trust and travel! These two words, better than any I know to use, tersely express to my mind what seemed to be the Stover objective throughout his life and ministry. "Trust in Jehovah and do good" would be another way to state his aim.

There was an even tenor in his way. I do not know of a single instance where anyone ever succeeded in getting him out of the province of good humor. He could carry a returned manuscript or a returned conference paper with a smile. He was decidedly optimistic and plainly knew "the Christian's secret of a happy life." His living was on "higher ground." He was our abounding Bro. Stover.

A few years ago at one of our Annual Conferences a rather large group of brethren were assigned lodging in one of the buildings on the ground. Our awakening the next morning was not by the melodious pealing of chimes. It was by the sound of two alternating loud-speakers in the persons of two rather hard-of-hearing and elderly brethren. They were amplifying their troubles and comparing with lamentation their findings that neither in the world in general nor the church in particular are things "as they used to be."

The "invisible audience," for the most part yet abed, would gladly have switched off the reception or turned the dial to something more agreeable and cheering, but we simply did not know how. The matter was simplified for us, however, by a stir over in another booth, and when almost simultaneous with it there came forth a welcome and impressive hymn of praise—

"Holy, holy, holy! Lord God Almighty!
Early in the morning our song shall rise to thee."

It was like the sweet ringing of bells amidst the crash of a storm. The former program "faded" as most of us joined in on the singing from our favorite station—W. B. S.

It is a sample of what was Bro. Wilbur's way of beginning a day—not to think of himself and his troubles but to fix his attention upon God and his goodness. Then to petition for heavenly guidance to live abundantly through the day. As well as to pray before retiring, he would worship also in the morning, in line with his declared belief that "it takes more grace to live during the day than it does to sleep during the night."

Once, in one of our parsonage homes, we had as our guests some leaders in the church, including Eld. Stover. Our heart-warming fellowship and our talk of things pertaining to our Father's house came to a beautiful climax when, at Bro. Stover's suggestion, we stood in a circle for prayer, and he led us in a brief but blessed period of communion with the Father.

Truly, Bro. Stover not only trusted but he traveled. The "love of Christ constrained" him. What a traveler he was, "going about doing good"! What mileage and what a ministry for the Master!

Not only was our brother the possessor of a strong and reverent faith, but also a well-proportioned faith. That is, he placed the main emphasis upon the central and fundamental features of the gospel, and he was not carried away by any theological caprice or phantasy. To him "the great first work of the church is missions."

Let the admonition of the Apostle Paul be unto us who remain and "carry on": "Wherefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord."

North Manchester, Ind.

Are You a Patriot?

Maybe you once were, but all unknowingly became an unloyal citizen. Or maybe you were once a traitor, and have now become a supreme patriot. According to Webster a patriot is "one who loves his country and *zealously* supports its authority and interests." When our government sanctioned war anyone who supported war was a patriot and anyone who opposed it was a foe to his country. With the signing and ratification of the Peace Pact the situation has been reversed. The pacifist is now the patriot and the militarist the traitor. Before the signing of the Peace Pact the pacifist was working outside and against the law of the land. Now he is working within and for the law of the nation. In the past a man had to decide between the law of God and the laws of the nation. Now the two are in harmony. Now the pacifist is the supreme patriot.

Once men were imprisoned and even put to death for saying the very thing the United States government has said in the Peace Pact, that it would not go to war for any cause whatever. Our government has now told the world that it has renounced war "as an instrument of national policy" and agreed "that the settlement or solution of all disputes or conflicts of whatever nature or origin they may be, shall never be sought except by pacific means."

But some do not know what has happened. Some can not make the adjustment to this new patriotism. Some are in favor but do not work *zealously* for our new nation. The old view of patriotism was set deep in the minds and hearts of the American people. It is still found in the press and on the platform of our nation. It hides under the mask of self-defense, parity, tonnage, and the like. These obsessions must be brushed from the hearts and minds of the people. The task will not be easy; in fact, it will be very difficult. But we can win if we act and act now. Congress voluntarily surrendered the right to declare war. Will we voluntarily assume the task of making peace sure?

This task belongs to the peace lover, the Christian, the pacifist, the patriot. A lover is not idle. A pacifist does not hide his belief. A Christian is on fire from above. The patriot works zealously for his country. If we are true to the new patriotism we will build a new generation that will respond to the call of peace as the old responded to the call of war. If we fail we are a traitor to our country and an enemy to mankind. The members of our church have always responded when they saw the need, and they will not fail in this crisis. They will live up to and help build the new patriotism.

PEACE COMMISSION
OF BOARD OF RELIGIOUS EDUCATION.
By O. I. H.

Memorialized

BY I. N. H. BEAHM

It was not a funeral. It was but a feeble recognition of two great men. Sunday, Nov. 9, had been suggested as a fitting time to memorialize the stacking of arms—Armistice—the virtual closing of world hostilities in 1918—said to have been in the eleventh month, on the eleventh day, and at the eleventh hour.

The minister had decided to talk on "The Four Horses of Revelation." Then the urge to use Armistice Day came But on the day before, arrived the Gospel Messenger, and in the same issue and on the same page and in the same column came the solemn announcement that Bro. David H. Zigler of Broadway, Va., and Bro. Wilbur B. Stover of Olympia, Wash., had suddenly passed on to the spirit land, the one on Oct. 28 and the other on Oct. 31.

I had been personally acquainted with both for over forty years. My love and admiration for the two brethren had never abated in these twoscore years, but on the other hand, had waxed even greater.

Personalities always appeal A complete biography of a Washington, a Jefferson, a Jackson, a Lincoln, a McKinley, a Roosevelt, a Wilson demands a thorough knowledge of our great American history.

I paused to emphasize our Sunday-school lessons of the third and fourth quarters of 1930—Abraham, Jacob, Moses, Deborah, Naomi and Ruth, Hannah, Saul, Jonathan and David, Amos, Josiah, Jeremiah, Zacharias and Elisabeth, Mary, Mother of Jesus, Simeon and Anna, Simon Peter, Thomas, the Centurion, Rich Young Ruler, Zaccheus, Stephen, Saul of Tarsus, and Timothy—a wonderful series of personalities. What a wonderful personnel for Bible study in the latter half of 1930!

So the impress made by the Messenger news of Saturday, Nov. 8, was practically irresistible. A full psychoanalysis of these outstanding men of God and what these loftly characters have contributed to the church and to their day and generation was not and is not attempted. All such presentations are left to other writers to the Messenger, and to the program committee for 1931 General Conference.

I met Bro. Zigler first at Bridgewater as a boy in school. I was greatly impressed by his big-heartedness and reach of mind. I lived in close touch with him as the years came and went. The man grew on me and made me better He was a towering man in the Christian ministry His History of the Brethren in Virginia marks him as historian and author. Bro. Zigler gave me a copy of this superb volume. I lent it to a Richmond attorney high up in politics and he promised to do further research work among the archives of the Confederacy about the Brethren in Richmond during the war between the states. He died suddenly I failed to get the lawyer's blessing as well as the return of the book.

I first met Bro. Stover in 1888 at Edgemont, Md. He was working for his uncle, Bro. J. Mitchell Stover, in his prosperous peach business We two boys talked over his future. He was all aglow. At the 1894 Annual Meeting of Meyersdale, when his going to India was pending, he came to me still more enthusiastic, and exclaimed, "I think I'll be sent to India. It looks that way now."

Sure enough, it happened That Conference consecrated him to India. His Messenger writings, his mission work, his books, his meek and affable personality—all made his name a household word in our whole church for these nearly twoscore years.

I was in Mt. Morris at a special farewell service just before his sailing the first time. His cup was bubbling over with his going to the heathen "I do not regard it as a sacrifice. It is a real joy," he said. All felt the genuineness of his joy and optimism. Such exuberance has radiated to the end of his great and useful career.

Oct. 28 Bro. Stover wrote me a long, clever, most interesting letter, with a lovely pressed flower enclosed, on the Thurman movement in Virginia, an urge to hasten on such articles to the Messenger readers. My answer is on the way to Bro. Stover now. I shall conserve this precious letter as a rare relic, written in the twilight of his lonely life.

The closeness of time, the similar bodily weakness, the suddenness of these goings from us and their outstanding service in the ministry, of world travel, of authorship, of high and wholesome character will live among us as long as we have a church history

I was glad to exalt such men somewhat toward their real

(Continued on Page 748)

PASTOR AND PEOPLE

The Gist of the Sermon

BY D. W. KURTZ

Thanksgiving

To be thankful is one of the best tests of Christian character. The unthankful are selfish, or careless, and lack the virtue of loving others as themselves. Thankfulness is a Christian grace which marks the genuine from the sham. It is a sure test of the reality of a life that knows godliness from the life that only knows the professions of godliness.

Thanksgiving is first of all, the recognition of a favor. Many people take all the good things that come to them as a matter of course, or with the bigoted feeling that they have earned it all, or deserve all and more than they get. They have no sense of the fact that God's goodness and mercy is back of all our comforts and blessings. We should recognize the Source of our blessings.

Thanksgiving is an appreciation of the kindness, or favor of God who liberally gives our blessings. Lack of appreciation is evidence of hard selfishness, or crudeness that similates the swine, and not men made in the image of God. Appreciation of the grace of God, and of the good things in other persons, is always a sign of culture; and the lack of appreciation of moral values in others is a proof of ignorance or prejudice. We should cultivate appreciation of the true, and the good, and the beautiful wherever they are found.

Thanksgiving involves the giving, or the expression of thanks. The gratitude and appreciation which one feels in his soul must be expressed, or conveyed to the one who has rendered the favor. Failure to express our thanks is a sign of crudeness. The expression of gratitude is one of the joys of life, and the expression deepens the appreciation. It is a law of life that the action of an idea clarifies and deepens the idea. To give expression to our thanks is to enrich the feeling of thankfulness.

Thanksgiving is also reciprocation. The Bible is full of this idea. The first fruits of the crop were dedicated to the Lord. No one was to come before the Lord "empty handed." When the plague ceased, David wanted to bring an offering to the Lord. Araunah offered him the ground for the altar, and the oxen for the offering. But David said: "I will not offer burnt offerings to the Lord that cost me nothing." To be thankful is to reciprocate, to bring an offering, to be like-minded, and give a present to him who so bounteously gave to us. We can not become godlike unless we do as God does, give cheerfully, graciously, and bounteously.

Let our offering be in the true spirit of thanksgiving. We should recognize the gift of God in all our blessings; we should have an increasing appreciation of our heavenly Father; we should develop a habit of more frequent expression of our thanks to him; and we should be like him in the giving of an offering for those who are in need. Our Thanksgiving dinners are usually far more abundant than is good for us. Before we eat of them, let us remember the mission fields, the hungry in body and soul. Let us share with them, and the part that remains will taste sweeter because we have acted the part of brother to the needy.

Long Beach, Calif.

Thankful

BY JULIA GRAYDON

We are approaching the season of Thanksgiving, and going back through the year we find many things to be thankful for.

We do not all have the same things to be grateful for. Some are happy because God spared the lives of loved ones, some because their friends or relatives were brought into the kingdom since last Thanksgiving, and some because they have realized the power of God as never before in their own lives. Sorrow and sadness are everywhere, but there is *no one* who does not have *something* to be grateful for.

One thing I have been thinking about lately as something to be thankful for is the wonderful messages given in Christ's name which are coming to us over the radio each day, especially the morning devotional period and the evening one. These messages ring true and where there are shut-ins and people who can not go out to hear the gospel, they are of great value, and to have a little religious service every day during the week will aid us all. The old familiar hymns are sung, and topics like "What shall I do to be saved?" are coming to us quite often.

Let us forget the unpleasant things of the past and press toward the future and "In everything give thanks."

Harrisburg, Pa.

Apple Sauce

BY FRANK N. SARGENT

In my field work some time ago it so happened that dinner time came when I was at a certain farmhouse where lived some fine folks. They were considered far from poor; in fact, they were supposed to have been in moderate circumstances several years previous to my visit. But now they were face to face with some serious problems which affected their pride, for they were in the habit of doing their best in whatever they undertook. In view of the fact that they were compelled to make adjustments, they met the issue with courage, and when it came time to partake of the noonday meal, no apology was even hinted at that the meal was less than it should have been in order to invite a friend to dine with them. With the utmost freedom did we talk about the affairs of the kingdom while we partook of apple sauce with bread and butter—which constituted the whole meal. I greatly enjoyed and will not soon forget the fellowship in that home.

Let me contrast this pleasant experience with another experience I had several years ago. A certain family spoke to me at church on Sunday and inquired when I planned to come to see them, and insisted that I come on Wednesday and take dinner with them. This I assured them I would be glad to do for who of us do not enjoy a good meal, well prepared! On Monday a telephone call came making definite inquiry so as to be certain of the day and hour. And when the time arrived and the meal was prepared, it was evident that much time and thought and hard work, if not real worry, had been invested in this meal. When we were all well fed there was still left much of the twenty-seven varieties of food that the hostess was insisting on having eaten. When the needs of the work of the kingdom were presented, the contrast was especially noticeable. The enthusiasm seemed to be about all spent, for the chief concern seemed to be for the material rather than the spiritual. The results: a worn-out woman, much time spent, much food prepared, some going to waste no doubt. No immediate results for the kingdom. How much better would it have been to have had apple sauce and invested the remainder of the costly dinner in kingdom's work! I have no desire to criticise our good sisters who are so faithful in supplying good, tasty and wholesome meals; in fact, I do greatly appreciate the fine hospitality of our folks. I am certain Jesus did enjoy a good meal with Mary, Martha and Lazarus; but he was also pained to see undue anxiety manifested by Martha in the matter of serving.

Especially in times like this, would we not be expressing real thanksgiving to our Master more in keeping with his teaching if we all lived a little more simply and dedicated the difference as a thank offering to help the great cause of the church? How many of us are willing to really deny ourselves of one meal a day or just eat apple sauce in order to increase our thank offering? I hope many will, for no doubt some folks will be happy if they can have enough apple sauce. So it behooves the rest of us to do that much more if the work of the kingdom is to be carried on.

Chicago, Ill.

Adoration

BY LULU TERFORD

We thank thee, Heavenly Father, that thou didst look down through the ages and see the world before it came into existence.

We thank thee, Heavenly Father, for the prophecies of thy Word which enable us to better understand the age in which we live.

We thank thee, Heavenly Father, that thou didst look into eternity and see thy blood-washed children.

We thank thee, Heavenly Father, that thou wast merciful to us and forgavest us and that thou remember est our sins no more.

We thank thee, Heavenly Father, that thou art compassionate, yet firm. Thou art a God who art a Rock.

For all thou art, for all thou hast been and will be, we thank thee. And this we know, that it is the blessed Holy Spirit that leads thy children to adore and worship thee and thank thee for thy only begotten Son, our Savior.

The material side of life, our earthly comforts, come second and we also thank thee for them on this Thanksgiving Day. Amen.

Los Angeles, Calif.

HOME AND FAMILY

When the Pilgrims Kept Thanksgiving

BY ADALINE HOHF BEERY

Gone is the sheen of summer's green,
The rustling fields are yellow;
The last full wain has driven in,
The blushing fruits are mellow;
Full cribs of corn and cellar-bins,
And fragrant mows of clover,
And nipping, spicy mornings tell
That harvest-time is over.

The hardy Pilgrims, browned and bent
With toiling all the season,
For special praise and thankfulness
Now have abundant reason;
They fill the rude, gray meetinghouse,
Their simple hearts all glowing,
And lift to God their gratitude,
From whom their gifts are flowing.

Around their snowy, bounteous board
Each family assembles,
And in the father's lifted voice
The note of gladness trembles;
The meal is blessed and sweetly served
By generous, unseen fingers;
The radiance of the heavenly Guest
Upon the circle lingers.

The face all seamed with work and care,
The hands all rough with hewing,
The mother in her snowy cap,
Patient her long tasks doing,
The daughter, sweet in simple garb,
Busy with many a duty,
All sitting at the kindly feast—
Picture of homely beauty!

God of our fathers! Thee we praise,
Who never hast forsaken
Thy faithful ones, but through dark ways
Our feet hast safely taken;
For all these gifts of field and flock,
Our heartful thanks we're bringing;
Help us to know and keep thy Word,
While glad "amens" we're singing!

Oct. 19, 1910.

The Lovewells' Thanksgiving Dinner

BY LEO LILLIAN WISE

The Lovewell family sighed in joyful manner as they watched the Thanksgiving dinner being prepared. After all they had reason to rejoice, for this meal had been planned for weeks ahead.

To begin with, there are eight members in the Lovewell family, namely: Grandfather and Grandmother Lovewell, Father and Mother Lovewell, robust fifteen-year-old Chester, thirteen-year-old Clara Belle with bright red hair, bouncing ten-year-old Donald, and lastly slim seven-year-old Mina Marie.

But Father Lovewell has had nerve-trying weeks when employment was not regular. Then there were thoughts of winter coming on. True it is that grandfather has some means, but touching this was not to be thought of except as a last resort. So one day in the early autumn, some one mentioned Thanksgiving, and Donald was moved to ask:

"Will we really have Thanksgiving this year?"

"Surely, we will, Donnie," grandfather hastened to say. Then grandfather looked over his glasses a bit curious and asked: "What made you ask that, Donnie?"

"Oh, I just happened to hear Mrs. Shuster and Granny Allen talking yesterday and they said that with times being so hard and no work they wondered what anybody would have to be thankful about anyway."

"Wouldn't it be dreadful not to have Thanksgiving Day as we always do?" slim, wide-eyed Mina Marie was talking.

The older folks exchanged sober looks. Then mother had a happy inspiration. Now when mother suggests something it is generally accepted by the family. This is what she said:

"When I was a little girl our house was overrun with boys and girls. My mother didn't like to waste time so she would write out work on slips of paper and let us draw for ourselves. Mother looked across at Grandmother Lovewell a moment and then asked: 'Do you think it would work?'"

And Grandmother Lovewell is never slow-witted, so she smiled back: "I surely think it would."

"Oh mother!" exclaimed Clara Belle, "do you mean to fix slips for the Thanksgiving Dinner and let us draw?"

"Exactly," nodded mother, "with the understanding that I'll not have a slip and each one of you can consult me and I'll assemble the dinner. How's that?"

With everyone heartily in favor, mother began laughingly to prepare the slips. And if mother rather directed one or two slips to the proper destination why that was all right too!

Then at last came Thanksgiving Day. The dinner was placed upon the table and grandfather asked God's blessing. This was the time for telling each one's part in the dinner, so mother prompted:

"Grandfather, you're first." And his eyes twinkled as he began, saying:

"When my slip read potatoes, I knew that was easy. So I dug potatoes for folks here and there and took my pay in potatoes. Besides having them for dinner today, we have about ten bushels in the cellar. Pretty good for an old man, I think!"

"So say we all," mother beamed upon him. "Now, grandmother, let us hear from you."

"My slip said 'fruit salad,'" began grandmother, "and that calls for as much fruit as you can get. One day I helped young Mrs. Smith can peaches, then I brought home a quart.

"Another time I helped a neighbor make some apple butter, and she gave me a can of pineapple. One time I kept the Johnson twins a whole day while their mother was away, and with that money I bought the rest of the ingredients for our dinner salad."

"Grandmother, you didn't tell that there are cans of fruit in the cellar that you earned," prompted mother, "but now, father, let's hear from you."

"I felt funny," confessed father, "when my slip called for bread. Why, it wouldn't take much bread for today, even with what was needed for dressing. Then I happened to think that there will be a few more days to use bread, so I looked around for odd jobs. After regular hours I've been doing a little here, and more somewhere else, and that is the way I earned the bread for sometime to come!"

"Now, Chester," and mother smiled lovingly upon her older son.

"When mine said meat," began Chester, "I thought I had the hardest job! And then before I knew it Mr. Clark asked me to help him in odd times with the work of getting his hen houses ready for winter. I made a bargain right then and there for two plump hens for today."

"It didn't take all his earnings to provide for our meat today," added mother, "for Chester has been able to purchase many of his personal needs. Now Clara Belle?"

"Mine was cake," Clara Belle looked shyly at the beautiful cake sitting near mother. "So I did errands for folks, and even learned to bake cakes. I guess that is why mine turned out good today."

"Clara Belle has been faithful," mother agreed, "now, Donnie, we'll hear your story."

"That was easy," grinned Donald. "I helped old Mrs. Crain to get all her vegetables in out of the truck patch. Then I helped her rake leaves and she paid me in pumpkins, eggs and milk. There are some more pumpkins in the cellar."

"Doesn't that sound good?" asked mother. "And last but not least is Mina Marie."

"Mine was cabbage for coleslaw and so I helped Grandpa Snyder bring in cabbages and turnips, that's the way I got mine!" Mina Marie said it all in almost one breath.

Mother smiled again as she looked all around the table. And then grandfather spoke up suddenly:

"But we mustn't forget that while the rest of us hurried round to provide as our slips called for, it was really mother who put things together for this truly bounteous Thanksgiving Dinner."

Mother's eyes were misty as she looked up again, and then she asked: "Shall we do this again, sometime?"

The vote was unanimous in the affirmative.

Bloomville, Ohio.

Around the Table

This department is sponsored by the Mothers and Daughters' Association, Sister J. Z. Gilbert, Superintendent. Questions are invited. Personal attention will be given to each. Questions will be answered in this column or privately. All questions should be mailed to Around the Table, 3300 N. Griffin Ave., Los Angeles, Calif.

7. Have you any helpful advice for an unmarried woman of forty who is thinking seriously of becoming the mistress in the home of a widower, the father of two daughters aged 12 and 14 years respectively? The name step-mother is very distasteful to me, and I dislike the thought of being called one. Do you think it a matter of prejudice? If so, how may one overcome it?

You have truly a big problem, though *not* a white elephant on your hands if one is able to judge from the details of this interesting story.

Thoughts of a Christian woman becoming the mistress in one of the best homes in a community that is largely Christian, and the wife of a man whose record is above reproach, afford a proposition for pleasant meditation to say the least. Advice is something often easy to give but hard to administer. However, here are a few suggestions without cost to you.

You doubtless appreciate the fact that in entering upon a life of this kind you need to have love not only for the man in question, but for the children as well. A devoted love for him as your husband and a motherly love for his motherless children are so different in type that the former affection though possessed in large quantity can not be inflated to include the latter without great risk of a "blow-out" when under pressure of everyday duties.

Granting that your supply in both cases will equal the demand, suppose we think together of a few items from the children's standpoint.

Here are two young lives without a mother's love and care. The woman they loved the best in all the world and the one who in all the world loved them the best has given them her last kiss, her last prayer and benediction. Gladly would she have remained to help their father guide them to Christian womanhood, but this was not to be her privilege.

The heart wound all this caused within each child's breast in this home remains. It was mother's familiar face that day after day met theirs in answer to their call. They are accustomed to her way of doing things. Arrangement of the household furniture was largely hers and theirs. Then there may be special pieces of table linen, of silver and chinaware, that she highly prized. A few may have occupied a place in her hope chest. Naturally enough all these things would be precious to her two daughters. Suppose you have a talk with these girls and let them know you understand in a measure at least their feeling in this matter. Urge them to take anything that belonged to their mother to keep for themselves. It will help them to know you better.

I once had a friend who talked so much to me about her mother that I was greatly surprised to learn that her own real mother had passed away when the daughter was in her teens. When the second mother came into the home, said this friend of mine, "She put her arms around me and said, 'I have not come to take your mother's place. I can not do that, but only to try to carry on the work that she has laid down. I hope we shall be friends and real companions.' Her words meant everything to me. This mother is living still and though now a mother myself she and I are yet mother and daughter."

Do not think your task will always be easy, but if done as you would wish it done for you, then you have won a warmer name than stepmother and this distasteful word will not belong to you. Some there are who are unworthy of a better title; but on the other hand, many a brave woman has proven herself to be an angel of mercy in the home to which she went as second mother.

The Good Samaritan

BY H. A. BRANDT

4. Who Is My Neighbor?

Down the rugged winding track from Jerusalem to Jericho there rode a solitary figure. Such a sight was not unusual in those days; and yet, there was something unique in this picture, for the rider was a Samaritan who sat on his patient beast as one deeply engrossed in thought.

Under such conditions the pace was slow, for a donkey always takes his time—and this is especially true of the beast on a steep and difficult path. And it is even more true when the rider is busy with his own thoughts and the donkey left to set his pace. Indeed, there is nothing much slower than a burdened donkey left to his own devices.

The sweeping panorama of slopes that greet the rider's eyes as he goes down to Jericho is a most entrancing one at any time. For the descent is four thousand feet in less than twenty miles. And no traveler can descend almost a mile in traveling less than twenty miles and not glimpse vistas of green hills, rocky slopes, and low, hot plains beyond that are too majestic for a painter's canvas.

But strange as it may seem, the Samaritan traveler was not especially interested in the scenery. He had been over the Jerusalem to Jericho road before. It was not a new way to him. He knew its dangers—but what of them? All travel was dangerous in those days and certain accidents were to be expected. But Gabriel the Samaritan was a great strong fellow and able to take care of himself in any ordinary eventuality. Besides, he always traveled light; he did not believe in tempting robbers.

Thus the dangers of the Jerusalem to Jericho road did not oppress him. On the bright spring morning that he set out for Jericho he was soon busy with his own thoughts, quite content to let his donkey pick his pace and path.

Gabriel was always glad to get back to visit and work with his Uncle Ezra in Jerusalem. That is, he was until he became conscious of the Jerusalem atmosphere. And when he sensed this there was nothing that could keep him from seeking work elsewhere. Uncle Ezra knew this, and always sent him out on some outside project when he saw a strange light beginning to kindle in Gabriel's eyes. This was why Uncle Ezra had been glad for the work in Damascus; this was mainly why he encouraged Gabriel to undertake it though it would keep him busy and away from Jerusalem many months—perhaps even for a couple of years.

And Gabriel was happy to get away from Jerusalem. In this case as happy as when he returned some weeks before. Now while in Jerusalem he had heard a strange story from the workmen in Uncle Ezra's shop—and

(Continued on Page 747)

AMONG THE CHURCHES

Calendar for Sunday, November 23

Sunday-school Lesson, The Rich Young Ruler.—Mark 10: 17-27.

Christian Workers' Meeting, Thanksgiving.—Psa. 107: 1-9.

B. Y. P. D. Programs:

Young People—Things for Which We Should Be Thankful.

Intermediate Girls—In Everything Give Thanks.

Intermediate Boys—Jesus and a Boy's Problems.

✣ ✣ ✣ ✣

Gains for the Kingdom

Five added to the Belmont church, Va.

Four baptized in the Fresno church, Calif.

Nine baptized in the Windber church, Pa.

Two baptized in the Big Creek church, Okla.

Eleven baptized in the Juniata Park church, Pa.

Eight baptized in the Middle District church, Ohio.

Nine baptized in the Meyersdale congregation, Pa.

Three added to the Chico church, Calif., Bro. Geo. Hilton and wife, evangelists.

Four baptized in the Sugar Run church, Pa., Bro. Wm. Hanawalt, pastor-evangelist.

Thirteen baptized in the Rossville church, Ind., Bro. I. R. Beery of Markle, Ind., evangelist.

Eleven baptized in the Leamersville church, Pa., Bro. Geo. Rogers of Alum Bank, Pa., evangelist.

Four baptized in the Eversole church, Ohio, Bro. G. E. Yoder of New Carlisle, Ohio, evangelist.

Eight baptized in the Nettle Creek church, Ind., Bro. Wm. P. Dillon of Lawrenceville, Ill., evangelist.

Two baptized and one restored in the Oronoco church, Va., Bro. R. M. Figgers of Oronoco, Va., evangelist.

Eight baptized in the Salem church, Iowa, Brother and Sister B. T. Stutsman of Des Moines, Iowa, evangelists.

Twenty-six baptized and two reclaimed in the York church, Pa., Bro. D. R. McFadden of Smithville, Ohio, evangelist.

✣ ✣ ✣ ✣

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. S. S. Blough of Fort Wayne, Ind., Nov. 16 at West Milton, Ohio.

Bro. Ray Shank, of Flora, Ind., Nov. 17 in the Logansport church, Ind.

Bro. R. W. Schlosser of Elizabethtown, Pa., Nov. 23 in the Middle District church, Ohio.

Bro. J. D. Brower of South English, Iowa, Nov. 16 in the Franklin church, Decatur County, Iowa.

Bro. Ralph G. Rarick of North Manchester, Ind., now in the Monitor church, near McPherson, Kans., Nov. 26 at Navarre, Kans.

✣ ✣ ✣ ✣

Personal Mention

Northern Missouri has selected Eld. E. W. Mason as Standing Committee delegate to the next Conference with Eld. E. H. Eby as alternate.

Northern California has chosen Eld. J. I. Coffman as Standing Committee delegate to the Colorado Springs Conference, with Eld. Leo H. Miller as alternate.

The editor had pleasant fellowship last Sunday with the Cherry Grove church of Northern Illinois and is contemplating a like experience this week-end with the Walnut church of Northern Indiana.

Bro. I. N. H. Beahm of Nokesville, Va., moves "the adoption of 'The Landmarks' article on page 692, Gospel Messenger of Nov. 1, as a tract to be broadcast throughout all our churches and throughout the world."

Brother and Sister Otto Laursen of Hillsboro, Ohio, will remove to Adams County, Ohio, shortly to take up the pastoral care of the three mission churches in that section. Their address after Dec. 1 will be R. 2, West Union, Ohio.

Bro. J. W. Lear is scheduled for three addresses at the all-day homecoming in the Washita church, Okla., Sunday, Nov. 23. Pastor Geo. R. Eller extends a general invitation to all and a special one to those who once lived there and are now away.

Home Secretary Zigler, now serving both Mission and Ministerial Boards, continues his work of surveying the Districts, gathering facts about our ministerial situation. To find the facts seems like the logical first thing. What to do with them will come next, we suppose.

Prof. O. R. Myers, Treasurer of Juniata College, dropped in to shake hands Friday morning, the fourteenth. He had been west on a business trip and stopped off for a day with Elgin friends. Incidentally he contributed to the enjoyment of the local church get together of Fathers and Sons.

Too late for mention last week word reached us of the passing of Bro. Philip A. Shearer of Decatur, Ill., Nov. 8. His name is best known to Messenger readers through the fact that Sister Shearer is Secretary-Treasurer of the general organization of our Sisters' Aid Society. To her and the other bereaved ones our hearts go out in sympathy.

The Southeastern Regional Conference recently held at Daleville, Va., is reported to have been fine in spirit and attendance. The Elgin office of the Board of Religious Education was represented by General Secretary Rufus Bowman and Director Ruth Shriver of the Children's Department. With Bro. Dan West of the Young People's Department, Bro. Bowman also attended the Goodwill Congress of the World Alliance for Friendship Through the Churches, which congress was addressed by President Hoover and other notables.

At the annual meeting of the United Stewardship Council, of the Churches of Christ in the United States and Canada, which will be held in Washington, D. C., Nov. 28-29, Bro. J. W. Lear will represent our church. The purpose of the council is to correlate and disseminate information and inspiration on the stewardship task facing the Protestant denominations; to act as an advisory body for those holding membership therein; and to combat the present drift toward externalism, secularism and materialism by teaching the stewardship of life, abilities, time and money.

Our lamented Brother Stover commands a larger amount of space in this issue than we usually give to our departed friends. His unique relation to the development of missionary interest and activity in the church fully justifies this, and it will be appreciated by all our readers. We could have wished to add some further editorial tribute to his memory, but we forbear, preferring to allow those to speak who were more closely associated with him. We are especially glad to be able to publish this week also on page 746 his final contribution to the Messenger, "The Shining Light." It is thoroughly characteristic of the man and though written some four months ago with no such thought in mind, makes a fitting farewell message to the church he loved. And is it not fitting also that all this tribute to a life so radiant should be a part of our Thanksgiving number? Will it not help to lift the level of our thankfulness?

✣ ✣ ✣ ✣

Miscellaneous Items

"May God bless our little Thanksgiving offering," writes one brother and sister. The writers then add: "The amount is just twice our daily wage, but as we tithe it is possible to give this amount."

Many members and members' children have come to Fort Wayne, and will continue to come. Bro. S. S. Blough, the pastor, is anxious to receive the names and addresses of all such. His address is 2202 Smith St., Fort Wayne, Ind.

"The worship of God in this church should begin with the prelude of the organist. All conversation should cease, and all visiting should be dropped with the beginning of the music prelude." So recommends the weekly bulletin of the La Verne church, Calif., Bro. Galen K. Walker, pastor.

At least one of the church boards has already begun scratching its head about its part in the program of the Colorado Springs Conference. That was the explanation when Bro. Shultz dropped in the other day and we began to wonder why he was here. He was one of the committee on that subject.

We are sorry indeed to learn of the misfortune of the Mount Pleasant church of Northern Indiana. On Sunday morning, Nov. 9, as the people were assembling for services their house of worship was burned to the ground. Our informant states that the cause was not known. Most of the seats and books and some dishes were saved.

Some years ago a certain young Christian heard a sermon preached by the elder dealing with the relation between stewardship and giving thanks. The more this young person thought of the relation the more certain she became that "certainly there was enough to be thankful for to give ten per cent of the year's earnings to the Thanksgiving offering." How are you impressed as you total the blessings for the past year?

A student volunteer discovers that instead of being a missionary she is teaching school this winter. She is not only thankful that she has this position but wants to express her missionary interest. With the approach of the Thanksgiving Home Mission Offering season, she sends $10. She says: "My heart is in the mission cause and I wish to show my thanks in helping some one in need. I am sure the Board knows best how to use this little gift."

Program of the Eighth Annual Conference of the young people of Northwestern Ohio, to be held at the Lick Creek church Nov. 28-30. Theme: In Quest of the Best. Nov. 28, 7:15 P. M., Illustrated Lecture, Palestine.—Paul Sharp. Nov. 29, 9:15 A. M., A Student's Quest for the Best.—Mildred Throne. A Community's Quest for the Best.—Walter Noffsinger. My Church's Quest for the Best.—Geneva George. Recreational Quest for the Best.—Vera Swank. Address.—W. D. Kahle. 1:15 P. M., Business Meeting. 5:30, Banquet. 8 P. M., Address.—W. D. Kahle. Nov. 30, 9:30 A. M., Sunday-school. Address.—W. D. Kahle.—J. W. Byerly, Houston, Ohio.

With Our Schools

Manchester College

November 4 will long be remembered by the students and others assembled in the large gymnasium auditorium at Manchester College to hear A. D. Helser in his last message to his many friends before he and Mrs. Helser left for another term of service in Africa. Sister Helser was not present at the meeting, for only an hour before she and Bro. Helser had said good-bye to their little daughter, Esther Mae, who is to remain here while her parents are absent in service. This manifest sacrifice, together with Bro. Helser's stirring message, left a great impression upon students and older ones as well. As an expression of loyalty and interest in the mission work an offering of more than $1,600 in cash and pledges was received. A young man, an alumnus of Manchester College just completing his medical course, was present to offer the services of himself and wife to Africa just as soon as his work is completed and arrangements can be made.

McPherson College

J. Emery Metzger, a graduate of 1930, has been awarded a scholarship at the Divinity School of Yale University. Mr. Metzger plans to prepare himself for work with the Y. M. C. A.

Six of the college faculty, President Schwalm, Dean R. E. Mohler, Professor J. A. Blair, Dr. J. W. Hershey, Professor G. N. Boone, and Professor M. A. Hess, were speakers at the sectional meetings of the Kansas State Teachers' Association.

A group of student pastors are working each Sunday Herbert Ruthrauff, West Wichita; John Lehman, Monitor; Ward Williams, Castleton; Lawrence Lehman, Holland, near Abilene; and Philip Lauver, Fairview, in McPherson County.

Professor H. H. Nininger, who was forced to resign his teaching position because of ill health, is now busy with research for the Colorado Museum located in Denver. McPherson College regrets very much the leaving of Professor Nininger and his family.

Mount Morris College

We are happy to report the realization of various long desired campus improvements all of which have been badly needed for some time. The Ladies' Dorm was partially refurnished with furniture, repapered and painted by the Ladies' Aids of this District. Three classrooms were done over. Our college cooks are also proud of their new cook stove. The heating plant firemen are elated over the electric stoker which has been recently installed. It is claimed that this machinery will pay for itself within two winters in the saving of money spent for coal alone.

Mount Morris College officially became the owner of the home of Mrs. Maria Hitt Newcomer on Oct. 13. This property shall hereafter be known as the Hitt Memorial Residence for the President of Mount Morris College. The building is a large, modern house valued at $10,000; located within one block of the campus and in a very nice part of the city. The gift is a fitting memorial to the Hitt Family. The founding of Rock River Seminary in 1839 was partially due to the efforts of Rev. Thomas Hitt, who was one of its first trustees. His son, the Honorable Robert Hitt, received much of his education in "The Mount." He was a man of large political interests and experience, having been engaged in diplomatic service in Paris from 1874—1881 and a representative of this district in the United States Congress from 1882 to 1906.

✣ ✣ ✣ ✣

In the "Messenger" Twenty Years Ago

Bro. S. C. Miller and wife from McPherson College, Kans., are spending a few days in Elgin. Last Sunday evening he filled the pulpit to the interest and edification of a good congregation.

The brethren at Cedar Rapids, Iowa, are to dedicate their remodeled church Oct. 23. Bro. M. M. Sherrick of Mount Morris, Ill., who was the first pastor of the church, is to conduct the dedicatory service.

A cablegram from India tells of the death of Bro. Chas. H. Brubaker, who died of typhoid fever Oct. 20, being at the time thirty-seven years old. Among our missionaries, he is the first one to have died while on the field.

We have just heard of an earnest brother who, before passing into eternity, directed that $200 be paid over to the Publishing House, to be used in sending the Messenger to the poor. It might be a fine thing if a few hundred others would remember the poor in like manner.

A pastor writes us about the Messenger not being widely circulated in his congregation, and that to his disappointment. We suggest to him, as well as to others, that a few public announcements be made in the interest of the paper, and that our agent for the congregation be urged to call on all the members and solicit their subscriptions. If this is done, many of the members will become readers of the Messenger and more life will be manifested by the church.

AROUND THE WORLD

In Quest of Reptiles

On Nov. 9 the good ship Basilisk left Baltimore with a crew bent on collecting rare and unknown species of reptiles. The ship was designed to reach small islands where landing is difficult. The scientists in charge plan to travel 8,000 miles before they anchor in the home port.

Writing a Business Letter

The tired business man may give small thought to the effort required on the part of his typist to write a business letter. But the inquisitive scientist has been on the job and is now in a position to say that the work done in writing an average business letter is the equivalent of lifting 1,400 pounds the distance of a key stroke, or about five-eighths of an inch.

What Working Students Earn

According to federal figures some 200,000 students working in 611 American colleges earned a total of $33,000,000 in 1928. While the aggregate sum is large the per capita earnings for working students average but $165. From some little personal experience the writer is moved to say that money the working student gets comes about as near being earned as any in the land—farmers not excepted.

Factory Methods of Aiding the Unemployed

The Illinois Manufacturers' Association recently considered ways to aid the unemployed. The gist of twenty-one suggestions may be summarized as follows: "Stimulation of sales activities, reduction of overtime, temporary curtailment of number of working days per week where feasible, adoption of alternating shifts, transfer of workers from slack to busier departments, and construction of plant facilities previously planned by using regular workmen insofar as possible."

Who Gets the Best Eggs?

The secretary of the United States Egg Society is authority for the statement that the large consumption centers get the best eggs. Says Mr. Paul Mandeville: "The finest eggs are always sold for New York, Boston, Chicago and other large markets. In smaller cities, farmers may supply a few customers direct, but the general sales of eggs are of lower grades. This is just as logical as that large consuming centers should get the best supplies of fruits, lettuce, or other foodstuffs."

Missionaries as Pioneers

Incomplete reports indicate that a small group of missionaries to Brazil, located in the wild interior of the state of Matto Grosso, was all but wiped out by savages. To people sitting in overstuffed chairs such happenings may seem almost incredible. And yet, one does not have to go far back in American history to read of somewhat similar happenings. Recall the long struggle between the Indians and the whites. The story of devotion and romance that ended in tragedy in the wilds of Brazil should serve to remind us that missionaries have been, and still are, true pioneers.

Learning from Chain Stores

A recent comparative study of prices as between chain and independent grocery stores seems to indicate that there is less of a price differential than is often supposed. Thus two investigators found on seventy-five articles sold under standard brands, that while chains were underselling some independents, there were some of the latter not undersold at all. The situation that has developed is that independent grocers, as well as independents in other lines, have learned much—so much that more and more they are meeting the chain stores on their own ground. One financial writer says: "Because he has learned to adapt the best chain methods, the independent grocer is further from extinction than he ever was."

Those South American Revolutions

With the Brazilian revolution safely over, one may inquire as to the meaning of the epidemic of revolutions which has struck South America. Those acquainted with South American institutions and temper of mind assure us that Latin revolutions are not as serious as they sound. In fact, they are represented as rather tame, bloodless affairs playing much the same part in national life as an election does with us. Says one writer who seems to be an authority: "Ordinarily it [a revolution] is the only means by which the people can turn the rascals out and install a new set of patriots in their stead. Usually this is done in a peaceable fashion. The reports of bloodshed in connection with South American revolutions are always grossly exaggerated. In Ecuador a missionary investigated the report that a thousand men had been shot and found that the burials for the week had been perfectly normal! Chile holds the record for painless revolutions. Between 1924 and 1927 the government changed heads six times with only one election—but not a single person was shot! The art of nonviolent coercion has been highly developed in these southern lands."

Alcohol and Nicotine and Eyes

Though not in the headlines, we read with interest the following statement: "Alcohol and nicotine are the two most important factors of the chronic form in retrobulbar neuritis, an inflammation of the optic nerve, at the rear of the eyeball which results in partial blindness and is a wide-spread affliction." Who said this? Dr. Emile de Grosz of Budapest, professor of ophthalmology at the Royal University of Hungary, and a guest of honor at a recent convention of the American Academy of Ophthalmology.

New Course in Religious Orientation

At Cornell College, Mount Vernon, Iowa, President H. J. Burghstahler has tried a new method of arriving at what should be the content of a new course in religious orientation. In place of thinking out the materials himself, he circulated a questionnaire among students for the purpose of discovering what should be considered. The student replies were studied, grouped and boiled down to seventeen questions. The report is that students have shown an intense interest in religion, so much so that it was necessary to limit the number taking the course. Apparently college students are attracted by the frank and sincere approach to the study of religion as offered by the leaders of the course. And it is just such an approach which will grip the average man.

The Uses of Trouble

Trouble crushes the weak but may strengthen the strong. What we have in mind concerning the latter may be illustrated from what we read recently of the experiences of a woman who belonged to the highest government and court circles in Germany before the War. The woman of whom we write was the wife of a German diplomat. She had been used to the best, and her intellectual capacity is indicated by the fact that she can speak half a dozen languages with ease and accuracy. But the defeat of Germany ended wealth and position for her. Yet in the day of humility she sees some gains for Germany. She is quoted as saying: "But I wish you could have seen prewar Germany and the attitude which existed toward the lower classes from the aristocratic people. I do not know what would have happened if a war had not intervened, which has changed the situation in regard to class distinctions. Truly enough, they do still exist, but the treatment of the lower classes is so much better now than it was. . . . However, as much as I am impressed by the change which has taken place in class distinctions since the war, there is another change which means even more to me. . . . I mean a change which has taken place in the religious outlook of a great many German people. I and a large group of people have found a new expression of our lives toward God in the Christliche Gemeinschaft (Christian Community). It has released the former highly intellectual type of worship, and has brought to us a more mystical, ritualistic type of service. It has helped me so much"

Street Cars and Buses

The New York Railways Corporation is reported to have filed an application with the board of transportation for the purpose of replacing its trolley cars with buses. Streets paved at public expense make expensive private roadbeds no longer a necessity. And the development of the bus makes it a more flexible instrument of transportation than the trolley car. Thus it may well be that such steps as that initiated by the New York Railways Corporation spell the approaching end for street cars.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Bible Reading

2 Timothy 2: 14-26

For Week Beginning November 30

A Right Motive

"Strive not about words to no profit." "Foolish and unlearned questions avoid, knowing that they gender strifes." "Study to show thyself approved unto God." No better counsel was ever given the student of the Bible (1 Tim. 1:4, 6:4; Titus 3:9).

Patient Industry

One may confine himself to familiar passages, reading into them his own preconceived notions and his Bible reading will cost him very little mental effort. His reward will be proportionately small (Job 29:16; Isa. 50:4, 1 Cor 15 58; 2 Tim. 4:5).

Study the Unfamiliar and Difficult Parts of the Bible

In the Bible are treasures both new and old Let us neglect neither. When God has spoken the honest heart will seek to understand (Deut. 17:19; Isa. 34:16; John 5:39; Acts 17:11; Rom. 15:4).

Having Learned God's Truth, Live It

This is the supremely important matter in our learning of God's truth. God will not give his truth to the one who wilfully neglects to obey it (Deut. 30.11-14, Psa. 119 11).

Discussion

Let some one speak of the value of the modern translations of the Bible. Why has the family altar fallen into neglect? What methods in home Bible reading have you found helpful?

R. H. M.

Shop Early---Subscribe Now

"Shop early—avoid the rush" is in the air as the Christmas season draws near. The same rule holds for your Messenger subscription. You gain nothing by delay. The early subscriber makes sure that he will miss no issue, saves trouble for himself and labor for the publisher.

Many Messenger subscriptions expire with the end of the year. Our subscription department is overtaxed at that time. By sending in your subscription now your ticket is fixed up at once and you are "sitting pretty" for another year. Thus you avoid the annoyance and correspondence to which those are subjected who allow their Messenger subscription to lapse, and then ask for back numbers only to learn that the back number supply has been exhausted.

Now that you are thinking of it, send in your subscription at once. You have nothing to lose and everything to gain by so doing. We are counting on you to do that very thing.

Brethren Publishing House, Elgin, Ill.

Enclosed find $2 to pay for a year's subscription to the Gospel Messenger.

Name .....

Street or Route .....

Town ..... State .....

The United States and the League of Nations

(Continued From Page 739)

stone has been laid. The building of the superstructure is the task of the future.

The future destiny of the United States is hanging in the balance. The time is fast coming when America must take her choice. Will America, with all her youth and buoyancy, choose armed isolation, the old method which brought inevitably the world conflict of 1914? Or will she choose international coöperation and the effort to substitute law for war? If America is true to her traditions, to the course set by Washington and followed for over a hundred years, there can be no question what her choice will be. And all the world is waiting upon America's answer.

Bridgewater, Va.

The Shining Light

BY WILBUR B. STOVER

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4: 6).

Jesus the Light of the World

We have become so accustomed to speaking of Jesus as the Light of the world, that we often fail to comprehend the implications of the expression. Think of the two words *light* and *world*.

Light penetrates into the darkness. Wherever light goes, the darkness can not remain. It penetrates, pierces through, enters right into. Darkness is not anything at all, but just the condition which prevails when no light is present. Light chases the darkness; around and around the world the race continues. And when the light recedes the darkness comes again quietly, stealthily over the surface of the earth. Light is permanent, continuous; it is not temporary, it is not intermittent.

Spiritually the same facts prevail. The light of truth will drive away the darkness of ignorance, and superstition, and sin. The divine plan is to fill the world with the light of truth, but not by compulsion, not by force. Ignorance may prolong the time, indifference may delay the coming of the kingdom of God upon the earth, but the divine plan is that the knowledge of Christ, and his salvation, shall fill the earth. Error and wrong opinions may prevail, the second best may win; yet it is but temporary, for the truth of God must win, as we believe in God. It is a blessed thing to be on the side of right, no matter which side wins, for error is bound to be destroyed. With the destruction of error, those who have upheld it will suffer. It is far better to suffer now with the truth, if need be, than to suffer later on with the wrong. We have often heard the line, "Sometimes up and sometimes down, glory hallelujah!" This is not the way of one in whom the truth dwells, for he is up perpetually; not necessarily on the mountain top, but never down in the valley of despair.

Suggestions of the Text

God commanded the light to shine out of darkness. This doubtless refers to the beginning. When all was darkness then, God commanded the light to shine out of one darkness into another until the whole realm became light. God is Light. The light of God hath shined into our darkened hearts, and it has become light there. Where the light shines there can be no darkness, no abiding darkness, no continuing sin. Where the light shines there can be no jealousy, no wrath, no hatred, for there is "The light of the knowledge of the glory of God."

For many years artists sought to show the glory of God in the face of Christ by placing a ring of light about his head. I wonder if that shining Face may be compared to the face of Moses when he came down from the Mount of communion with God, when his face shone with the glory. I wonder if that Face, always shining, shone with special brilliance when he had spent all night in communion with the Heavenly Father. I rather think so. You know, every man's face tells its own story. You can hide a lot of your dirt, but your face will tell the fact that you are hiding something. You may not think of yourself as a saint, but your face will make known for you, that you have a delightful fellowship with God, that his will is sweet to you. Every man's face speaks; words are not needed to tell the story. In the face of Christ, we who love him can see the light of the knowledge of the glory of God.

Ye Are the Light of the World

Jesus has become the Light of the world; even so, his people following in his footsteps, are now more than ever becoming, as he said, the light of the world. As he was, so we are, as we follow him. When the Light shines in, it will also shine out from you. Ye are the light of the world. Going to India is not the essential thing; shining is essential both in going to India and in staying at home, as we follow him. He was a burning and a shining Light.

Even a physical weakness may but cause the light to shine brighter. Fanny Crosby, blind, wrote 3,000 hymns which we all love to sing. Helen Keller, blind, deaf, and dumb, said she rejoiced for these limitations, because they cut her off from the evil in the world. Kagawa in Japan, of whom it is said that "there is not a sound organ in his body," works day and night for the advancement of the kingdom of Christ in Japan. He is doubtless the outstanding Christian leader there at the present time. Many a joyous mother in a quiet unknown home is letting her light shine brightly.

Sometimes Satan appears transformed as an angel of light. The story is told how Martin of Tours, many years ago, while in meditation alone, was confronted with a bright and shining messenger who stood before him adorned in rich garments embroidered with gold. Martin looked in silence. The visage spoke: "Martin, do you not recognize your Master?" Hesitating, yet with conviction, he replied: "My Master is welcome in my room, he knows, but when he comes, he will appear in the garments of a servant rather than in gold-embroidered garments." The vision passed, and Martin had speedy reason to believe it was not a heavenly visitor, but Satan himself clothed and transformed as an angel of light.

Round about in many forms, we have such visitors today. They appear as angels of light, but they are false messengers. We must discern the spirits, even as did Martin in his cell that day. We may know them by two tests; first, are they in harmony with the Word of God? Second, by their fruits ye shall know them. When an angel of light comes telling the time of the Lord's coming, that it is within so many years, or that it is just at hand, we are called to discern such an one as being misled by the deceiver, and although very earnest and sincere, yet not of God. For Satan doth appear as an angel of light, seeking to deceive you. Does the new doctrine strengthen God's people or divide them? Do those who accept the leading, give evidence that it is of God, or do they fight and seek to devour each other. Then surely it is not of God. You can discern the spirits, if you will; test them by the Word, judge them by their fruits. Be not misled by what they say; be not side-tracked by high sounding claims and criticisms of the church.

The Matter Becomes Personal

It becomes really a personal question, my brother, how much you shine out. Are you satisfied that your light is fully trimmed and burning? This is the question of the hour. Do you recognize the propaganda of the powers of darkness with respect to the liquor question? Are you alert with respect to the law-despising citizen on one hand, and the law-abiding citizen on the other? Is your heart right in the sight of God? How do children act when they see you passing on the street? Do they love you; do they come running to you? You know, in olden time, they came running to the Master, but they hid away to one side when a scribe or Pharisee passed. Does it amuse you when you see a drunken man? Do you smile when you see a girl with rings on her fingers and bobs dangling from her ears as she sits smoking a cigarette? Such manifestations are rather cause for tears than for smiles. You may think me old-fashioned, but I seek to uphold the highest ideals; you are with me, this I know.

Russia is blundering along, and it seems is turning against God. Shall we say therefore that this is a sign of the times, and the days are evil? India is seeking for something higher, and literally thousands have become secret followers of the Master whom we call Christ. Shall we say therefore that the days are good? Rather, let us see the good and know it as good; let us see the evil and discern it as evil, as we continue to let our light shine, as we continue to fight the evil and establish the good. The world is growing worse, in spots; the world is growing better, in spots; it is the hour of a loud call to everyone to fight the good fight of faith, to let his light continue to shine brighter and brighter, to manifest the light of the knowledge of the glory of God in his face! We are not called to hang our harps on willow trees, while we sit down to wait for something to happen! If churchmen fail to do their duty, on whom can the Lord our God depend?

Glimpsing the Goal

BY CHARLES CALVERT ELLIS

Spoken at his inauguration as President of Juniata College, Oct. 27, 1930

Some years ago I had the experience of being lost in reference to a certain little town in the mountains which I was anxious to find. After asking a great many people and getting a very confused set of directions I finally met an old colored man chopping wood by the side of the road. I said to him, "Uncle, do you know the road to Burnt Cabins?" He said, "I speck I does, boss." I said, "Could you tell me the way?" He said, "I speck I could, boss." I said, "Would you mind doing it?" He said, "No, boss. Do you see the knob of the mountain?" and he pointed to a peak that lifted itself in the near distance. I said, "Certainly." He said, "Well, Burnt Cabins is just at the foot of that knob." I thanked him and went on thinking how much more sensible the advice was than the advice of so many white people whom I had asked. In a short while I had reached my destination.

There is always danger of following the road without glimpsing the goal. Too often the marching song of education has been, "I don't know where I am going, but I am on my way." The great educator, Francis W. Parker, truly said, "The ideal determines all that enters into it." We have gone through periods of educational technique, educational administration, and latterly, of educational measurement, and with our eyes on the road we have almost lost the educational vision.

Despising none of the mechanisms of educational procedure, or the processes of educational achievement, the Christian college nevertheless justifies its existence only when it burns bright the beacon of warning off the rocks of barren procedures and illumines the distant goal of Christian character. Dr. Robert L. Kelly has recently said: "Mankind has not yet discovered or invented a more worthy instrument of progress than a thoroughly Christian college." On the statue of Edith Cavell in London are the words: "Patriotism is not enough." Over the archway of the Christian college must burn the legend: "Scholarship is not enough." And within the altar fires must flame, with the sacrificial devotion of those who, "Endure as seeing him who is invisible."

Louis Agassiz we must believe was right when he said that a laboratory is a sacred place where nothing profane should enter, and for a college to be Christian means assuredly more than that the cross should flame above its church spire or even that the sanctuary should be set in the midst of its campus. Laboratory and library, dormitory and dining hall, must not be strangers to the wholesome happiness of life that is unashamed to acknowledge God.

But it takes an Agassiz to see God in the laboratory and a Thomas Arnold to see God in history—the teacher is the all-vital factor in character making.

It is fortunate that the philanthropy of Christian men and women has not left the Christian college entirely desolate in its desire to perfect its scholastic achievements. But wherever character is still regarded as of supreme importance, Garfield's tribute to Mark Hopkins will continue to find appreciative interpretation—for even a log with Mark Hopkins seated upon it is superior to superb equipment without him. Neverthe-

less Christian philanthropy does do well to see that superior teachers, the insistent need of the Christian college, are not hampered by the absence of scholastic tools in the attempt to produce an efficient as well as a charactered personality.

Juniata College is an institution with an honorable history. Its foundations were laid by men of piety anxious to give to the children of their people the sort of education just suggested. From the humble beginning with one teacher and three students doing a preparatory grade of work, the institution has developed to a recognized college of 500 students and fifty instructors.

It has enlisted in its service the lives of devoted men and women who have measured their toil and sacrifice not by the size of the salary which the college could afford to pay them, and it has also won for itself a few friends who have made possible such material development as it has to show today. The unusual sacrifice and lifelong devotion to its welfare of one individual like its late lamented President, Ex-Governor M. G. Brumbaugh, is sufficient testimony to the fact that here abides something worthy of the best that any of us can give. To that something, by no means vague in the minds of those of us who have imbibed the spirit of Juniata, I gladly pledge on this day the best that in me lies. I accept therefore these symbols and that which they symbolize not as an honor (though I am not insensible that the trustees of the college have bestowed upon me an honor of which I do not feel worthy), but I accept this position as a God-given responsibility for which I shall expect to answer to him in the coming day, and with the hope that in his providence I may find at the end of the way also a bit of reward for a duty faithfully undertaken. In recognition of this I have placed on the desk in the President's office where I may daily see it the picture of Arnold of Rugby inscribed with the words which I adopted on my earliest assumption of this responsibility: "God grant that I labor with entire confidence in him and with none in myself without him." If to the altar of this college in another day there shall come back some boy as Tom Brown came back to Rugby, I shall rest happy indeed when the day's work is done.

Huntingdon, Pa.

The Good Samaritan

(Continued From Page 743)

Uncle Ezra himself had vouched for its truth. A young Teacher from Galilee, one he was convinced was the same Tirzah had talked with at Jacob's well, had been in Jerusalem shortly before Gabriel's arrival and had actually done the thing he had longed to see done. This Teacher had made a scourge of cords and driven the traffickers out of the temple!

Gabriel was thinking of this as he rode along, and laughed out loud—until he was suddenly startled by the echo of his own voice.

Thus recalled to the world, the Samaritan rider looked up and about. He saw he was not entirely alone on the Jericho road. Far down the winding road he saw a figure moving along. Perhaps it was one of the priests he had seen that morning as he was waiting at the city gate. How small and feeble the man looked as he passed around a point of a hill and disappeared from view! He looked like a tiny beetle creeping around a rock!

When would the traveler on ahead come into view again? Gabriel wondered and watched, fascinated by the new game that he had discovered. But shortly he saw not the first, but a second figure, creep around the point of the hill ahead. So he knew he had at least two fellow travelers on the road to Jericho.

Finally, the Samaritan himself passed the spur of the hill, and gaining a new point of view, was intrigued to see a broad sweeping curve of the road come into view. Naturally he wondered where his two fellow travelers were by this time, and scanning the scene carefully, he saw two figures some distance apart creeping along the winding path that swung around the rocky, broken brow of a hill. As Gabriel watched, he saw the first figure stop, seemingly to look rather than to rest, for it soon moved on again. Idly he wondered if the second traveler would stop at that particular point. So he rode ahead, with his eyes fixed on the second figure. And sure enough, when the second traveler came to the rocky point he stopped to look, but not to rest, and moved on. What could it be that caused the two travelers to stop thus and look? Gabriel determined to keep his eyes open. The strange actions of the travelers had caused him to forget about the Galilean Prophet who had upset the tables of the money changers.

Only those who have lived in a land of hills and clear skies know how long it takes to get to a point that may seem to be near at hand. So Gabriel began to take an interest in the gait of his donkey and urged the beast along. But even then it was all of half an hour before Gabriel came to the rocky point and began to look for what had stopped his two fellow travelers.

He had begun to wonder if there was to be any explanation, when the donkey stopped of itself, and Gabriel looking ahead, saw a pool of blood and certain ominous marks in the earth.

And the next moment, sprawled out behind some rocks and low shrubs he saw the bruised and bloody body of a man. This was what the two travelers had seen, each in his turn, and passed on.

It was not hard for Gabriel to reconstruct what had occurred. The victim had been beaten and robbed and left for dead. Gabriel realized that he had little to fear from the robbers now. They were doubtless far away with their booty. But if they had not been, he would almost have welcomed the ordeal of battle. But putting aside such feelings he dismounted and began to investigate. He thought at first that the man was dead. However, as he bent over him he found that the victim was still breathing. He lifted the bruised head gently to note the extent of the poor fellow's injuries. A groan proved that there was not only life but feeling in the man.

Gabriel tried to think what should be done. He could have used the help of those two travelers ahead—but they had passed on. He looked back along the trail toward Jerusalem and saw no one that he could ask to help him. However, the more he considered the situation, the more he felt rather glad that he was alone. There would be no parleying about what was to be done or how to do it.

Gabriel took off an extra coat that he had worn that morning and tore it into long strips. These he bound around the victim's wounds, pouring on oil and a bit of wine. He cleaned the poor man's face, wiping off blood and dust, and was rewarded with more than a groan. The victim opened his eyes and babbled a few thick words.

Thus encouraged, Gabriel worked the harder seeking to draw the poor man back to consciousness. Presently he tried to rise and Gabriel did manage to get him propped up.

Then Gabriel went to his donkey and began to figure on the next move. How could he get the man on the donkey and thus to the inn that he knew was not so far away? The donkey was a patient and trusty animal, but even so, Gabriel knew he would have his hands full. He would have to guide the beast and hold the victim on the donkey's back!

Gabriel saw that he would have to wait until the wounded man was a little stronger. He decided to rest in the shadow of a rock until the victim could sit up on the beast.

When Gabriel came back to the poor man he found tears of gratitude in his eyes. Though the victim could not speak, Gabriel saw that his kindness was appreciated. At last the wounded man seemed a bit stronger. Gabriel managed to get him on the donkey and start for the inn. Thus as he traveled he was no longer alone; with him was the nameless neighbor he had found as good as dead by the side of the road.

Elgin, Ill.

How to Be a Good Church Member

Take one full measure of regeneration, and mix with this a heaping bowlful of personal consecration. Season well with love and loyalty, and mix into the mind and heart of a healthy, sensible personality. Add a daily measure of Bible reading and prayer, regular weekly attendance upon Sunday-school and church services, and a resolution to do good every day in the name of Jesus. Pass these through the sieve of divine testing and then stir all together in the melting pot of active service. Put these on the fire of divine love and keep them there until they become a perfect piece of divine character in Christ Jesus.—M. E. Dodd, D. D.

CORRESPONDENCE

DR. C. C. ELLIS INAUGURATED PRESIDENT OF JUNIATA COLLEGE

With impressive academic ceremony Dr. Charles C. Ellis was inaugurated President of Juniata College Thursday, October 23, before representatives of practically all the colleges of Pennsylvania, officials from the State Department of Public Instruction, delegates from all of the colleges of the Church of the Brethren, and from the General Education Board, other prominent educators, and a large body of Juniata alumni and friends.



Dr. Frank Pierrepont Graves, New York State Commissioner of Education and President of the University of the State of New York, delivered the main address and received the honorary degree of Doctor of Laws.

President Henry W. A. Hanson of Gettysburg College, President of the College Presidents' Association of Pennsylvania, presented the greetings of the Pennsylvania colleges in a brief address, and Deputy Superintendent James N. Rule bespoke the felicitations of the State Department of Public Instruction.

An interesting pre-inaugural program Wednesday night preceding the induction for students, faculty, and alumni of the college, was featured by addresses by President Paul F. Voelker of Battle Creek College, Dr. John C. Baker, Assistant Dean of the Harvard Graduate School of Business Administration, representing the Alumni of Juniata College, Dr. A. B. Van Ormer of the college faculty and Miss Lillian Harbaugh of the student body.

Dr. Charles C. Ellis is the ninth President of Juniata College. He succeeds in office former Governor Martin G. Brumbaugh. Juniata has grown from an enrollment of three students at the time of her founding in 1876 to a total of 1929-30 registration of five hundred twenty-two

As Commissioner Graves pointed out in his address, "Doctor Ellis has long been ripe for a Presidency." But he is particularly qualified to be President of Juniata College, for he combines a wide educational knowledge, and modern progressiveness with a deep devotion to his Alma Mater and "is in complete harmony with the spirit and purpose of the Founders."

Juniata's new President is well known as both a clergyman and educator. He was born in Washington, D. C., in 1874. He was awarded the A. B. degree from Juniata College in 1898 and Ph. D. from the University of Pennsylvania in 1907. He also studied at Harvard and Princeton; received the Bachelor of Divinity degree from Temple University in 1920, and the Doctor of Divinity degree from Juniata in 1925. He served as pastor of the First Church of the Brethren of Philadelphia from 1919 to 1921. He has been head of the Department of Education of Juniata College since 1907 and Vice-President since 1917. Dr. Ellis is a member of State and National Education Associations, National Society for the Study of Education and is Secretary of the Society of the College Teachers of Education in Pennsylvania. He is the author of "Lancastrian Schools in Philadelphia," "Studies in Doctrine and Devotion," "The Religion of Religious Psychology," and "The Christian Way of Life." He has lectured with great popularity in many states from the lyceum platform and at teachers' institutes.

The new President was inducted into office by Professor Jacob H. Brumbaugh, Vice-President of the Board of Trustees, himself a former Juniata leader who has been associated with the college for more than fifty years.

(Continued on Page 750)

Memorialized

(Continued From Page 741)

status among us, on Armistice Day, when all the world is about to memorialize the stacking of arms in 1918 and world peace. We have a hopeful lamentation and we are to congratulate the church on having such men. They still live. We pray for everlasting world peace! I look for a biographical book on each of these men, feebly memorialized today.

Nokesville, Va.

CORRESPONDENCE

A UNIQUE HOME MISSION

The Home Mission Board of Eastern Maryland, of which Bro. J. P. Weybright is chairman, has for the past few months been operating a unique new mission in a schoolhouse in the region of Derwood, Montgomery County, Md. A request for Bible instruction and preaching from a Brother and Sister Davis residing in this community found its way regularly into the hands of Eld. Wm. E. Roop, duly appointed Missionary Secretary for this District, who made a survey of the religious needs of the community, through an adjoining pastor. It was found that there were many children not in any Sunday-school, and many parents not identified with any church. A Sunday-school was organized and preaching services held every two weeks. The interest has grown in a unique way.

Pressure was made upon the above Mission Board to start a revival last October. Accordingly Eld. H. M. Snavely, the pastor who aided in the survey of the field, was secured as an evangelist. He began preaching there two weeks ago, with interest increasing until through prayer and faith and the preaching of the Word, the whole community was swept with a spiritual awakening such as it had never seen before. Nov. 9 the missionary secretary was called, first as elder to take counsel with the church, and second to take the confession of faith of thirty-five men, women and children before God and about 500 witnesses. Some of the best people of this and adjoining counties were present at the waterside of a living stream near by and not a few drove the best part of 100 miles to be present for the baptismal services. By actual count sixty-one large cars were parked on Bro. Fitzwater's lawn (a brother of our Bro. P. B. Fitzwater of Moody Bible Institute), while quite a number were parked in other places. The entire thirty-five were baptized in a short time by Eld. Wanover and Eld. H. M. Snavely.

The interest in the revival became so great that many had to be turned away for lack of room. For some evenings past and on Saturday it was said that about as many turned away as could find entrance to the building. Since then five more have taken their stand for Christ. The services are expected to continue at least a little while longer at Derwood Mission.

Wm. E. Roop,
Westminster, Md. Missionary Secretary.

A BUSY FURLOUGH

The Helsers have gone. They and their party sailed Nov. 8 on the Steamship Leviathan for another three years of service in Africa, after having been home for a period of rest. "Rest," did I say? Well, you can hardly call it that. Bro. Helser made, I believe, something like 200 speeches during the year at home, which is a full program for a man supposed to be resting, and perhaps it took more of his energy than the same time spent on the mission field. But I believe he did it gladly. A man so interested and zealous in the work of the Lord as he, does not count the cost, but is willing to be used. And how well the Holy Spirit did use him in presenting the message to us can be attested to by any one who has heard him. Eternity alone will reveal the fruit of his labors among us in awakening and stirring up anew within us the spirit of missions, the reality of stewardship of money and possessions, the beauty of a wholly consecrated life, all the while presenting the need in Africa so forcibly and clearly.

Should it not be a matter of concern (and possibly shame) to us that it takes a missionary fresh from the field to awaken us to the great need for missions, and to our duty in the matter? In other words, to enough enthusiasm, zealousness, and even anxiety that we will do something really definite for the cause? Let us try to always keep the spirit of missions alive, and at a high pitch. As it is, some missionaries devote years of their life to the cause on the foreign field, and when they do come home they must preach and preach to keep the home folks "alive" and to keep the funds coming so that they may continue the work.

Here is a point: Should we ask more of our missionaries than we are willing to do ourselves for the cause of Christ? I hear you say, "But they are sent." Certainly, but we do not need to be sent—the field is all around us. The Great Commission embraces the whole world, not only several far-away countries. Remember that to our forefathers America was once a "foreign field"—else how would we have Christianity? Judge for yourselves whether America is Christian today. If not, she still remains a "field."

While on their way to New York the Helsers made a stop-off and came to Vernfield, Pa., where Bro. Helser had an engagement to give a missionary address to the ministers (and others interested) assembled in the Indian Creek church for the 36th Annual Ministerial Meeting of the Eastern District of Pennsylvania. This was his last address before sailing, and was given in his characteristic wholehearted way. Those of you who have heard him will know what I mean. The Christian spirit ran high, and nobody was surprised when a large offering was lifted.

Men of Bro. Helser's ability are rare, not only in the church, but in the world at large, and I think we should rejoice that the cause of Christ and Africa has such a champion, and that he is willing to give himself on the altar of sacrifice (a rare trait today), not counting the cost. "For in due season we shall reap, if we faint not" (Gal. 6:9).

J. Wilford Price.

Harleysville, Pa.

CHINA ANNUAL MISSIONARY CONFERENCE

Although the annual conference for missionaries is past, it is by no means forgotten. The meeting was held at the Ping Ting Station, beginning Sept. 17 and closing Sept. 21. There were twenty-six members of the mission present, and we regret to say there were six who were absent on account of health reasons. Those who attended enjoyed many helpful and inspiring sessions together.

The Conference Theme was: "Called me through his grace, to reveal his Son in me" (Gal. 1:15, 16). Each morning service began at 8:30, with devotional reading, talk and a season of prayer and consecration. At 9 o'clock was a Bible hour or an address, followed by a short recess, and then a round table talk on some vital topic, such as: "The advantage of discussion groups for Chinese Workers," "The Nurture of the Chinese Church," or "The Indigenous Church."

The afternoon sessions were taken up with addresses, committee meetings, and mission business. In the evening a sermon was given. The sermons and addresses were along the line of promulgating and fostering the indigenous church, training more fully leaders and workers, and becoming more and more earnest and Spirit-filled ourselves. "Whither Bound in Missions," was a heart-searching theme spoken upon by the Conference Chairman. Another subject used was: "Wanted—A Church of Prophets," with the text from Num. 11:29 where Moses says, "Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!" The church and the age needs men who are prophets, who will be leaders and teachers, who will fearlessly stand for the truth against the soft and compromising tendencies of a fickle and extravagant generation." A third subject was that of "Choosing," based on the words of Joshua when he says: "Choose you this day whom ye will serve." We all need to be choosing and must choose the right and stand by it. Jesus chose; Paul and Peter chose and stood the consequences of their choices. So we need to choose and stay by our choice."

On Sunday the theme, "Implore men to come to Christ," was very ably given for the Chinese service. All of these talks were related to our conference theme and should inspire us to a greater effort to have Christ revealed in us before the people.

The business sessions were taken up with the work of committees, letters of greetings, and the new business which dealt with the organization of the mission and the church and some other subjects of minor importance. The business sessions and the meeting were closed on Sunday afternoon with English services in the church. All went away feeling that it had been very worth while.

The social side was also not neglected and between sessions there was time for getting better acquainted, and for helpful talks with friends. The children had a part too, and gave a little entertainment on Saturday afternoon to which all were invited. Seventeen of the children sang a hymn on Sunday at the Chinese service. They all enjoyed the Sunday-school hour together at 9 o'clock on Sunday. Young and old enjoyed the social hour on Saturday evening. During the various sessions of the meeting, members of the different stations rendered a number of sacred songs that were greatly appreciated by all. Truly it is inspiring to mingle together and help one another in this blessed service of our Lord Jesus Christ.

Liao Chow, Shansi, China. Elizabeth W. Oberholtzer.

Notes From Our Correspondents

CALIFORNIA

Calvary church (Los Angeles) wishes to announce its love feast and communion service on Nov. 23 at 4:30 P. M. In September a membership rally dinner was held, and the various departments of the church presented their plans for the coming year, and boosted for greater loyalty and devotion to the cause. Our Sunday-school rally day was on Oct. 5 at which time the attendance was more than a hundred greater than on rally day last year. Each Sunday since Sept. 1 has seen an increase over that of the corresponding Sundays last year. Likewise the attendance at church services has increased. Bro. Milton J. Brock has been reelected Sunday-school superintendent.—Mrs. Paul L. Duke, Los Angeles, Calif., Nov. 8.

Fresno.—Oct. 5 we held our rally day services with 289 in attendance. The average Sunday-school attendance for the past two months was 215. We had a very good attendance at our communion services Oct. 22. Bro. M. S. Frantz of Empire officiated. Preceding the meeting one was baptized. Since then three more have been added to the church by baptism. Oct. 26 J. R. Wine delivered a temperance message. The mothers and daughters held their meeting Oct. 28 with a good attendance. The father and son organization will have their banquet Nov. 7. The young people's group has organized a C. L. and installation services were held Sunday evening, Nov. 2. The choir has been rendering some good music under the leadership of Mrs. S. W. Fike.—Iva King, Fresno, Calif., Nov. 7.

Glendora church met in special council Sept. 19 when a complete reorganization was effected. Bro. Amos Lapp was chosen Sunday school superintendent; Bro. Roy Wolfe, president of adult Christian Workers; Sister Evelyn Miller, president of B. Y. P. D., and Sister Selma Jackson, director of the junior C. W. Sept. 15 Bro. A. D. Helser delivered a stirring address on our Africa work. Oct. 26 installation services were held for all of the newly elected officers and teachers of the church and Sunday school. Bro. H. M. Brubaker delivering the message. Nov. 4 the church met in council at which time Brother and Sister H. M. Brubaker of Baldwin Park, Calif., were chosen as our pastors for the year. They expect to move here by Nov. 15. Bro. Brubaker will conduct our series of meetings beginning Nov. 30 and closing with a love feast.—Lulu N. Miller, Glendora, Calif., Nov. 5.

Long Beach.—We held our semiannual love feast Oct. 22. D. D. W. Kurtz, our pastor, was assisted in conducting the service by Bro. Edgar Rothrock and Bro. Stemour of the Belvedere church, Los Angeles. A hundred and fifty communed. Dr. Kurtz spoke to a packed house Oct. 26, on the Passion Play at Oberammergau. A reception was given for the junior high school age boys and girls Oct. 1. The officers and committee men of the Laymen's Brotherhood held together the evening of Nov. 3 at the Y. W. C. A. and afterwards visited the Southern California Edison steam plants (electric power company). Nov. 7 the Women's Missionary Society will meet at the home of Mrs. E. K. Beckley with Mrs. M. T. Killingsworth as assistant hostess. M. T. Killingsworth, recreation director of the young people has organized a basket ball team. Nov. 11 at the Laymen's Brotherhood banquet, Dr. Kurtz will give a lecture on his trip to the Orient, illustrated by motion pictures taken by himself.—Maud M. Trimmer, Long Beach, Calif., Nov. 8.

Reedley.—Our love feast, to have occurred Oct. 25, was postponed until Dec. 6. Bro. Glen R. Montz of Bakersfield preached to us on Oct. 19. Last Sunday evening Bro. J. R. Wine, director of welfare work in our District, gave us timely instruction on the liquor situation and the effects of cigarette smoking. Sister Bertha Fike, newly appointed director of children's work, was also with us and spoke to the leaders of the children's group.—Mrs. M. W. Sink, Reedley, Calif., Nov. 5.

FLORIDA

Tampa church had an all-day meeting at their church in North Tampa on Nov. 2 which was very much enjoyed by all who attended. We had our regular services in the morning—Sunday-school and preaching. Dinner was served on the church grounds, after which we enjoyed a very pleasant social time. At 3 o'clock our regular council was held. We elected delegates to District Meeting and received two sisters by letter. Our communion will be Dec. 7 beginning at 6 P. M.—Mrs. A. O. Haney, Tampa, Fla., Nov. 4.

IDAHO

Payette Valley.—Our church services have been discontinued for several Sundays to all under the age of twenty-one, on account of infantile paralysis. The public schools also were closed, but we are glad to say that all are opening again next week. Our pastor and wife, Brother and Sister S. Ira Arnold, have not been idle. They are kept busy visiting the members and the sick which is much appreciated. The members recently gave them a surprise by bringing in vegetables, canned fruit, groceries, etc. Our love feast, to have been held Nov. 7, also was put off on account of the quarantine. One of the outstanding things in this community is that the pastors not only visit in their own congregations, but also when hearing of illness, call in other homes as well.—Marvel Bowers, Payette, Idaho, Nov. 9.

ILLINOIS

Big Creek church met in council Nov. 1. In the evening we held our love feast with about thirty-one communing. We elected a new church officers and the Christian Workers' Society was reorganized. I. D. Heckman was reelected elder; Sister Ruth Clodfelter, church clerk; Sister Maude Matthes, corresponding secretary and Messenger agent; Bro. Will Matthes, church trustee; Bro. Dow Ridgely, Christian Workers' president. Our Sunday-school was reorganized in September in order that the new officers might begin Oct. 1. Sister Rose Ridgely is superintendent. Bro. I. D. Heckman thought that he could arrange to come to Big Creek over Thanksgiving and stay for the love feast Sunday; perhaps also he will come a few times through the winter.—Maude Matthes, West Salem, Ill., Nov. 8.

Hurricane Creek church met in council Oct. 18. The same officers were retained except where there were vacancies caused by removal from our congregation. Saturday evening we held our love feast. A number of visitors from neighboring churches were with us. We are planning a Thanksgiving service and dinner at the church on that day.—Flora T. Caylor, Mulberry Grove, Ill., Nov. 10.

La Motte Prairie church met in council Oct. 25. Bro. Henderson Benson was elected as deacon. He and his wife were installed into office by Eld. G. O. Stutzman and the home ministers. Most of the church officers were retained for another year. We had our all-day meeting and basket dinner Oct. 12. Our revival began that day conducted by Bro. G. O. Stutzman of Cerro Gordo, Ill. He preached fifteen inspiring sermons and we feel that the community has been built up spiritually. We had our love feast Monday evening following the meetings, with Bro. Stutzman officiating. We will lift no offering for Mt. Morris College Nov. 9 and for home missions on Thanksgiving.—Mrs. Laura Plunkett, Palestine, Ill., Nov. 8.

Freeport.—Nov. 7 the Byler family of North Manchester, Ind., gave their program of gospel songs to a full house. We are joining with the other Protestant churches of the city in a religious census, under the direction of Dr. L. E. Ripley. After the census is completed leaders from each church will be sent out in soul-winning work. Oct. 5 we observed rally day. Our Sunday-school and church services are gradually growing in numbers and interest. We expect to hold our love feast Nov. 30 at 7:15 P. M.—Mrs. Walter LeBaron, Freeport, Ill., Nov. 10.

INDIANA

Delphi.—Some of the members of the Church of the Brethren at Delphi, which was disorganized, have decided to reorganize and are holding services in the homes of the members until further plans can be made.—Effie Heiland, Delphi, Ind., Nov. 11.

Fort Wayne.—Two months of the pastoral year have passed. We enjoyed our first year with the Fort Wayne church greatly. The response was excellent and we believe will be better this year. A number of letters of membership have been received recently, among them being those for J. E. Stoner, a minister, and Mrs. Stoner. We welcome all workers into our number. Most of the church and Sunday-school officers, as well as teachers, were continued another year. They are pushing forward in the work. The summer attendance continued good and is now increasing each Sunday. All seem anxious to succeed in the Lord's work. The economic situation has taken several of our families from us. Brethren J. B. Gump and G. A. Snyder filled the pulpit for three Sundays while the pastor was in a meeting at Hickory Grove, Ind. Our recent love feast was well attended. Bro. J. A. Gump officiated, assisted by Charles Gump and the home ministers. The C. W., Y. P. D., and Juniors meet separately on Sunday evening before the preaching hour. Rally day was observed by an all-day meeting. A special program was given in the afternoon. In the evening the young people held a vesper service in one of the parks. A father and son meeting and fellowship supper will be observed on the 14th. R. C. Wenger is the out of town speaker. Mrs. W. H. Schwartz continues as the correspondent and will make future reports.—S. S. Blough, 2202 Smith St., Ft. Wayne, Ind., Nov. 8.

Indianapolis.—Our Sunday-school was reorganized and the installation services were conducted on the last Sunday in September. With a good corps of officers and teachers we are expecting the school to grow in attendance and interest. Our church met in council Oct. 14. The following officers were elected for the coming year: Elder in charge, Geo. L. Studebaker; clerk, Virgil Stinebaugh; treasurer, W. S Barnhart; trustee, D. D. Hylton; Messenger agent, Georgia Peacher; Messenger correspondent, Georgia Reiber. The church decided to retain Bro. Studebaker as pastor until April. Our communion was held Oct. 26, which was a very enjoyable occasion. Our pastor officiated, assisted by the home ministers. On the first Sunday of November we had the pleasure of having Bro. George S. M. Beery of Markle, Ind., deliver his interesting and instructive lecture on the Passion Play of Oberammergau which was greatly appreciated. In the evening he delivered a very practical message from the subject, "A Universal Plea."—Ella S. Bowers, Indianapolis, Ind., Nov. 10.

Logansport.—Our protracted meeting will commence on Nov. 17 with Bro Ray Shank of the Flora church, as our evangelist, and Bro George Englemeyer will have charge of the music At the close of the meeting, on Dec. 1, we will hold our communion. A group of five young folks from Manchester College gave a splendid temperance program to a well filled house on Nov. 2. The men of our church have organized and are planning extensive work in the upbuilding of the church. We are looking forward to Dec. 3 when Bro. Finnell will give us a lecture on the evils of tobacco. Our attendance as well as interest has increased so rapidly that we all feel the spirit of cooperation and a decided willingness to do our bit for the uplift of his cause. We keenly feel the interest and cooperation that our pastor, Bro. Walter Stinebaugh, is giving us.—Beulah Irvington, Logansport, Ind., Nov. 8.

Maple Grove church met in council Sept. 20. The Sunday-school officers were elected with Bro. Benj. Deardorff as superintendent. Arrangements were made for our love feast to be held Oct. 11 with an all-day rally day service Oct 12 Bro. Showalter and family from Anderson, Ind., were with us during these meetings. There was a good attendance and Bro. Showalter gave us two inspiring sermons. We were very fortunate in having with us several from our neighboring church at Clay City, also a returned missionary from China who gave an interesting talk. Nov. 9 Sister Goldie Kilhan from East Dayton, Ohio gave a splendid message on The Lost Christ. In the evening Bro Hiatt gave us a message on peace. The sisters are to hold a market day sale at Brazil near Thanksgiving time. We feel that we have much to be thankful for as our services are progressing nicely. —Mrs. Alfred H. Campbell, Center Point, Ind., Nov. 10.

Rossville.—The revival services began Oct. 19 with the homecoming and continued until Nov. 5 They were conducted by I R. Beery, pastor and evangelist. He and his wife labored faithfully in the services and in the community. The attendance was large and many homes were reached with the Word of God. Special songs were furnished by a girls' glee club and choruses of the church. Thirteen accepted Christ and were baptized into the church. The communion service was held Nov. 5 with a large attendance. Bro. Ray Shank, pastor of the Flora church, officiated. Every Sunday morning and evening during the winter months we will have preaching service with Bible study and young people's meetings alternating each Sunday evening. A B Y P. D. conference of the northwest churches of Southern Indiana will be held here Nov. 30. A union Thanksgiving program is being planned for the 27th.—Lillian A. Hufford, Rossville, Ind., Nov. 10.

IOWA

Dallas Center.—A memorable event for our Sunday-school was the farewell reception Oct. 23 for two of our number, Brother and Sister Harold Royer, on their departure for the Africa mission field. Oct. 28 sixty-eight men and boys enjoyed their first father and son banquet in our church. The excellent meal, the good fellowship and splendid program tended to bind more closely the fathers and sons in their loyalty to each other and to the church. Brother and Sister Coppock, in the short time they have been here, are winning their way into the hearts of the membership by their interest in all the various activities of the church. At present Bro. Coppock is in the midst of evangelistic services at Parsons, Kans. Nov. 2 Rev. Wright, a state temperance worker, gave a very constructive address. Nov. 9 Bro. M W. Eikenberry brought the message and Nov. 16 there will be a home mission program. Union Thanksgiving services will be held in our church with Bro Coppock delivering the sermon. -Mrs W. H. Royer, Dallas Center, Iowa, Nov. 10.

KANSAS

Mont Ida church held an all-day meeting with basket dinner Oct. 19. A deputation team from McPherson College gave us messages in songs, readings and talks. Bro. D. J. McCann of Scott Valley has been preaching for us in the afternoon on the first and third Sundays of each month during the past year, as the adjoining Methodist church is without preaching services at this time. We greatly appreciate Bro McCann's sermons of inspiration and comfort. Three of our young people attended the B. Y. P. D. conference at Scott Valley in August and brought back enthusiastic reports. At our business meeting held in October Bro. Q D. Reed was reëlected elder. Seven from here attended the District Conference held at Fredonia. Good reports were brought back and much inspiration gained.—Mrs. Mary G. Shafer, Garnett, Kans., Nov. 8.

MARYLAND

Cherry Grove church met in council Sept. 5 Officers for the year were chosen, Bro. Scrogum being reëlected elder. Our pastor, Bro. Bernard King, who came to us in June, is now teaching in the high school at Oakland, Md., a distance of over sixty miles. He has charge of the work here and at Georges Creek. A few of our young people attended the District rally at Frostburg Sept. 6. A large number of members attended the Sunday-school convention at Accident, Md. Our members attended the B. Y. P. D. conference at Scott Valley in August and brought back enthusiastic reports. At our business meeting held in October Bro. Q D. Reed was reëlected elder. Seven from here attended the District Conference held at Fredonia. Good reports were brought back and much inspiration gained.—Mrs. Mary G. Shafer, Garnett, Kans., Nov. 8.

MARYLAND

Cherry Grove church met in council Sept. 5 Officers for the year were chosen, Bro. Scrogum being reëlected elder. Our pastor, Bro. Bernard King, who came to us in June, is now teaching in the high school at Oakland, Md., a distance of over sixty miles. He has charge of the work here and at Georges Creek. A few of our young people attended the District rally at Frostburg Sept. 6. A large number of our

DR. C. C. ELLIS INAUGURATED PRESIDENT OF JUNIATA COLLEGE

(Continued From Page 747)

Following his induction Dr. Ellis delivered his inaugural address on the theme "Glimpsing the Goal." The oration was an expression of the ideals of education and Christian living which have constantly guided the life of the speaker. (The address is printed entire on page 746. Ed.)

The address of Dr. Graves on the theme, "The Small College and the Large Life," followed closely the thought which President Ellis had already pronounced. He pointed out from his personal knowledge numerous evidences of Dr. Ellis' fitness for the position to which he has been elevated and the distinction which Juniata gives herself in thus honoring him. The New York Commissioner of Education expressed his deep belief in the "religious atmosphere and moral training which are fostered here." He declared that, owing to its origin and traditions, Juniata has always been pervaded with a genuine devotional spirit and been able to furnish a definite and tangible guaranty of Christian influence.

"But," said Dr. Graves, "if Juniata College is to advance or even to maintain her scholastic standing, salaries must be substantially raised and a larger staff constantly engaged.

"Your new president can not be expected to raise the necessary endowment solely through his own efforts. Surely he should be able to count upon the constant support and aid of the loyal body of alumni in lifting and sustaining these stupendous financial burdens.

"And by their example others must be influenced to give. There must be many men and women of wealth and generosity who can be induced to become participants in such a fruitful project as this college has proved to be.

"Into your hands, then, President Ellis, this trust has been confided. Your character, preparation, and past history have proved you worthy and justified the commission, and the undertaking is worthy of your strength, devotion and ambition. As an apostolic descendant of Alexander Mack and an educational successor to Martin G. Brumbaugh, you are being greeted and felicitated by the academic world on this auspicious day, and your faithful, effective, and successful administration of Juniata College is awaited with sympathy and confidence. Most heartily do we congratulate both you and the institution."

Huntingdon, Pa. Claude R. Flory.

THE KANSAS BRETHREN HOME

We are glad to report a forward movement in our work here and it is with thankful hearts that we receive the various donations from the Brotherhood of our state.

Owing to the hand of death our number is held to about the usual number of guests. The most recent one to be taken from us was our much loved and respected Bro. John Kline who died after a very short illness. Bro. Kline had proved a real benefactor to our institution by giving of his funds toward the upkeep of the Home; and many of the conveniences about the Home can be traced to his generosity. His funeral service was held in the Home, with Bro. D. A. Crist, president of the Board of Trustees, in charge. He was assisted by Bro. W. A. Kinzie, secretary of the Board, also Bro. Chas. Miller, the local pastor. The entire Board of Trustees were present at the funeral as a tribute to our departed brother. Bro. Kline was laid to rest in the near-by cemetery. At the funeral service Bro. Ralph Rarick sang a most appropriate solo.

We were highly favored recently by having with us at our morning worship period Bro. Rarick who on invitation came to the Home and conducted our worship for us. Then while our number were partaking of the meal, Bro. Rarick gave us a splendid talk pertaining to the home over there. Quite a few of our folks can not get out, so it is a treat to have such good talent come to the Home.

The weekly prayer service in the Home is being continued again after a cessation due to a series of meetings in progress in the near-by church. We invite any one who is passing this way to stop and visit us as our Home is open to all and your visits will be greatly appreciated.

Darlow, Kans. R. I. Troup, Supt.

THANKSGIVING REMINISCENCE

While there has been some depression in business circles, still we have much to be grateful for. In spite of the drought this summer God has abundantly blessed us and enough has been produced to supply the wants of the people. May not all of us, on that day, whether in the church service or in our homes, render thanks unto Almighty God for the many blessings already received and the blessings in store for us.

Let us not forget the poor and needy on this Thanksgiving Day, and may we do our part to help them have an enjoyable Thanksgiving. How can we pray with thankful hearts if we have not done what we could to help our needy fellow beings?

Ours is a land of wealth and plenty. The blessings we enjoy every day seem so commonplace that we do not realize what it would mean if our kind heavenly Father should cease showering them upon us. I think the drought this summer helped to awaken many who accepted God's goodness without taking time to thank him.

We should indeed be exceedingly grateful for the years of peace we have been enjoying, and may our constant prayer be for everlasting peace with all nations and malice toward none. We should be ever thankful for the peace loving churches and individuals who are doing so much in this land of ours for world-wide peace.

May we ever be thankful to God for everything, and like the Psalmist David, say: "I will praise the name of God with a song, and will magnify him with thanksgiving."

Sidney, Ind. Mrs. Elsie Rife Carey.

DISTRICT CONFERENCE OF NORTHERN MISSOURI

Another District conference of Northern Missouri is in the past. Oct. 25-27 the South St. Joseph church entertained delegates and leaders from eight churches over the District.

The South church has been remodeled and a basement put under it the past year. This was done in order to be able to entertain this meeting and be better prepared for work in the community. Brother and Sister E. N. Huffman need to be commended for their work of sacrifice in that community.

Brethren J. J. Yoder, C. D. Bonsack, and M. R. Zigler and Sister Ruth Shriver contributed much to the meeting, as did the various pastors of the District. Brethren Oscar Diehl and Cecil Sell have joined in the work since last year.

The business session was held Monday forenoon with the following officers: Moderator, E. W. Mason; Reading Clerk, Mrs. George Hoover; and the Writing-Clerk, Mrs. D. D. Harner.

Bro. E. W. Mason was chosen to represent the District on Standing Committee with Bro. E. H. Eby as alternate.

Plattsburg, Mo. Mrs. D. D. Harner, Writing Clerk.

ARE WE ADVANCING?

It is a question in the minds of some of our people, whether we are advancing or receding. We feel quite sure that a long step in advancement was taken on Oct. 1 when the new Bethany Hospital in Chicago opened its doors for the first class in nurses' training. We had taken two young sisters from Waterloo to enter that class, so we had the pleasure of being present at the first chapel service. It was very impressive to us. We came home feeling we had left the girls in the best place in the world for them. We feel more sure of it since attending the dedicatory service Nov. 2 and 3.

The members of the hospital staff have their prayer meeting in the little chapel on the fourth floor each Monday evening. We all need a tonic for our souls at times, so we would advise those who are passing through the city on Monday and can take the time, to stop for a soul refreshing. You will be spiritually strengthened. Each morning at 6:50 Miss Eva Trostle, who is the hospital's spiritual adviser, meets with the nurses in this same chapel for ten minutes' worship before breakfast. They go up in the elevator but as they slowly walk down these four flights of steps they sing some sweet message to the hospital patients. This lovely music coming from a distance, then drawing nearer and finally disappearing, is manna to many a hungry soul. "The Lord has done great things for us, whereof we are glad." Mrs. Ella M. Harbaugh.

Waterloo, Iowa.

B. Y. P. D. PROGRAM

About fifty young people from the South Waterloo Church of the Brethren presented a play and musical program Sunday evening at the local Church of the Brethren. They arrived at 6:00 P. M. and spent a social hour with the Cedar Rapids young people in the church parlors where a lunch was served. The following program was given:

Instrumental Prelude—Selected—Lois Glessner
Song—"How Do You Do"
Hymn—Congregation—Led by Marian Bechtelheimer
Scripture—Selected—Burlin Hamer
Prayer—W. H. Yoder
Chorus—"Teach Us, O Lord"—directed by Miss Smith
Readings—Selected—Lois Hamer
Short Talk—"The Value of Missions on the Civilizations of the World"—Vernon Schrock
Boys' Octette—"O Hold Me Fast"
String Quartette—Selected
Girls' Quartette—"Lights of Home"
Play—"Ordered South"

The play was the story of a young man who felt the call to the Africa mission field and was rebuked by his father, a successful mining engineer, who had planned to have the brilliant young son succeed him in business. The boy's fiancee, a very bright but non-Christian girl could not understand his desire to do foreign missionary work.

In spite of all the objections, the young man heeded God's call and entered the Africa field. During his two years' absence he wrote regularly to his father and fiancee who finally were moved and converted by his sincerity and loyalty to his God. The father arranged to spend his vacation in Africa with his son and the girl decided that her happiness depended upon giving her life to the same work that her future husband had chosen.

Victor Meyers, President B. Y. P. D.
By P. Glessner.

GOLDEN WEDDINGS

Sunday morning, Nov. 9, the West Manchester church held a special service in honor of Brother and Sister Martin V. Brookins and Brother and Sister John Ulrey who celebrated their golden wedding during the week. Bro. Stine read the poem, Our Golden Wedding Day, composed by Eld. J. H. Wright. A quartet sang the following song, The Golden Wedding, written by Sister Bertha M. Stine for this occasion.

Ring the bells for golden weddings,
Unions lasting fifty years!
Since these lives were joined in wedlock,
Since they've shared life's joys and tears,
These have reached the golden milestone
Few of us will live to see;
They have lived through fifty seasons
In each other's company.

In November at their weddings
Youth took maiden for his wife;
Vows were made and words were spoken
That united them for life.
But today as they look backward,
Fifty years it scarcely seems
Since that day of golden visions
Since that year of happy dreams.

But the years have come and ended,
And they've reached life's afternoon.
And today the Golden Wedding
Tells that evening's coming soon.
But the years have been so busy,
And they've tried to do their best.
They can look without misgiving
To a quiet evening's rest.

Hand in hand they've climbed life's pathway;
Hand in hand the summit passed;
Hand in hand, descending, happy,
They shall reach their home at last.
And today these golden weddings,
With their pleasant memories o'er
Point our minds to happier unions
On the future golden shore.

Brother and Sister Ulrey lived their fifty years of wedded [illegible] in the West Manchester church. Brother and Sister Brookins lived all but seven years of their life here. These few years were spent in the North Manchester church.

Their loyal years of service to the church have been appreciated and their many friends wish them more years of happy wedded life together. Mrs. Dolly Wolfe.

North Manchester, Ind.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Anderson-Butterbaugh.—At the home of the bride's parents, Oregon, Ill., Mr. Kenneth Dale Anderson and Miss Velma E. Butterbaugh were united in marriage by the undersigned, Nov. 5, 1930.—F. E. McCune, Mt. Morris, Ill.

Hoover-Drake—By the undersigned at his residence, Aug. 24, 1930, Bro. Amos Hoover of Foraker, Ind., and Sister Edith Drake of Bremen, Ind.—Chas. C. Cripe, Bremen, Ind.

FALLEN ASLEEP

Arnold, Harriet Lucy, nee Kline, born in West Virginia Jan 15, 1853, died after a few days' illness Oct. 8, 1930, in Ridgely, Md., aged 77 years, 8 months, 23 days. She was united in marriage to [illegible] William Arnold Oct. 17, 1871. They were both baptized in the month of November following their marriage. Bro. Arnold with his wife was installed in the office of deacon in 1876, in which capacity they served faithfully until his death, Feb. 1, 1924. In 1889 they moved to the state of Ohio, and in 1909 they came to the Eastern Shore of Maryland, locating in the bounds of the Ridgely congregation, holding their membership there until death. Thus union was not blessed with children; but Charles M. High and Nettie Arnold became a part of the family and faithfully performed the part of children to the end. Services in the home by the writer, assisted by Eld. H. H. Ziegler. Burial beside her companion in Denton cemetery.—L. R. Brumbaugh, Greensboro, Md.

Claar, Michael, died at his home near Klahr, aged 78 years. He was the son of John and Mary Claar. His first wife, Jane Walter, died Sept. 5, 1880. To this union three children were born who survive. He married Martha Corle in April, 1887. To them two sons were born, one of whom preceded him. There are also one brother, nine grandchildren and six great-grandchildren. He was a member of the Lower Claar Church of the Brethren Funeral services by D. I. Pepple. Interment in the Upper Claar cemetery.—Mrs. Fred L. Walter, Queen Pa.

Elliott, Sister Lois, born in England Oct. 31, 1886, died Oct. 18, 1930 She leaves her husband, four children and three step-children. Services by the writer and interment in Greenwood Memorial Park.—Fred A. Flora, San Diego, Calif.

Fisher, Mrs. Florence Mary, wife of Andrew S. Fisher, died at her home in Lewistown, Pa., Oct. 23, 1930, aged 52 years, 5 months and 19 days. Death was due to heart disease. She is survived by her husband, five sons, one daughter, and one sister. Services by the writer in the Lewistown church. Interment in Mt. Rock cemetery.—Clyde Horst, Lewistown, Pa.

Fouch, David Burnside, born March 31, 1862, died Oct. 27, 1930, at his home in Brownsville, Md. He was a faithful member of the Church of the Brethren for over forty-five years. He also served in the office of deacon a number of years. He suffered a partial stroke of paralysis four years ago but was able to get about; the fatal stroke came while at church nine days before his death. He is survived by his wife, who was Laura E. Jennings, a son and two daughters, two sisters and one brother. Funeral services at the Brownsville church by Bro. S. A. Harley assisted by Eld. John S. Bowlus and Bro M. G. Wilson. Interment in cemetery adjoining the church.—Mrs Ira L. Kaetzel, Brownsville, Md.

Geiman, Sister Sevilla, died Oct. 25, 1930, at the home of her daughter, Mrs. Curvin H. Beck, Hanover, Pa., aged 73 years, 1 month and 16 days. She was a member of the Church of the Brethren for fifty years, attending services regularly until ill health prevented. She is survived by three daughters, two sons, twenty-five grandchildren and seventeen great-grandchildren. Funeral at Black Rock church by S. K. Utz and J. M. Stouffer. Burial in adjoining cemetery.—Effie M. Crawford, Hanover, Pa.

Gordon, Eld. Jacob H., was born in Wayne County, Ind., Nov. 4, 1861, and died of apoplexy at New Paris, Ind., Oct. 30, 1930. Bro. Gordon married Sister Sudan A. Hoover Dec. 4, 1880, to which union three sons and three daughters were born. He was baptized in May, 1877, by Eld. Jacob Bowman at the Nettle Creek church, Ind. He was elected a deacon Aug. 17, 1895, in the Salem church, Kans., and called to the ministry in the Pleasant Plain church, Okla., Oct. 27, 1899. On April 7, 1901, he was advanced to the second degree of the ministry and ordained elder Nov. 1, 1903, in the Monitor church, Okla. Funeral services were held at the New Paris church, of which he was a member, conducted by Eld. Frank Kreider and the writer. Burial in the New Paris cemetery.—T. E. George, Goshen, Ind.

Heffley, Bro. Jacob B., died Sept. 26, 1930, at his home in Stevens, aged 74 years. He had always lived in the surrounding vicinity. He united with the Church of the Brethren during his early married life. He was married to Alice Johns. There were four sons and four daughters, one daughter preceding him. Funeral at Steinmetz's house by Bro. I. W. Taylor assisted by the home ministers. Interment in the adjoining cemetery.—Mrs. Lida M. Zug, Lincoln, Pa.

Hess, Bro. Henry L., died Oct. 26, 1930, at the home of his daughter, Mary B. Reber, in Elizabethtown, Pa. His age was 73 years, 8 months and 2 days. His wife was Annie K. Brinser who preceded him about five years ago. He is survived by three daughters, four grandchildren and one great-granddaughter. Bro. Hess was a member of the Church of the Brethren for forty-six years, interested in church affairs, and zealous in his religious life. He was a trustee of the church until his death. He lingered for several years with diabetes. Services in the Elizabethtown church by Elders R. W. Schlosser, S. H. Hertzler and the writer. Interment in Mt. Tunnel cemetery.—M. B. Miller, Elizabethtown, Pa.

Honberger, Bro. Henry, son of Chas. and Katherine Arts Honberger, born in Berks County, Pa., died at Milledgeville, Ill., June 9, 1930, aged 75 years, 2 months and 17 days. Jan. 27, 1881, he married Emma Elizabeth Meyers. To them were born one son and four daughters. Sept. 30, 1912, the home was broken by the death of the mother, and an invalid daughter died Dec. 11, 1918. May 25, 1915, he married Mrs. Emma J. Meyers. Surviving are his wife, one son and three daughters. He was a loyal member of the Milledgeville church. Services at the home by the writer assisted by P. F. Eckerle. Burial at Lanark.—J. H. Mathis, Milledgeville, Ill.

Kiefer, Elizabeth Cripe, was born in Elkhart County, Ind., April 20, 1847, and died Oct. 10, 1930, at the age of 81 years, 5 months and 20 days. She was married to Adam Kiefer Nov. 21, 1869. To this union were born four children. She is survived by two sons, one daughter, one stepson, thirteen grandchildren, and two great grandchildren. Her husband died in 1909, and a daughter in 1903. In 1915 she was married to Rev. William Neal who died one year later. She was a member of the Church of the Brethren for over sixty years. Funeral service at the Rock Run church by Bro. I. S. Burns assisted by the writer. Interment in Rock Run cemetery.—J. S. Zigler, Goshen, Ind.

Looper, Jas. B., born in Kentucky, died at his home near Colorado Springs, Colo., Nov. 3, 1930, aged 71 years, 10 months and 5 days. In 1880 he married Eva E. Crites who survives with six children, twenty-three grandchildren and three great-grandchildren. He united with the Church of the Brethren about 1900 at Rocky Ford, Colo., and remained a faithful member. Funeral by the writer. Interment in the Evergreen cemetery.—S. J. Heckman, Colorado Springs, Colo.

Marshall, Sister Josie Belle, born to Wm. J. and Mary B. Shawcross in Madison County, Oct. 10, 1888, died Sept. 29, 1930. She had always resided in Indiana. Nov. 6, 1909, she married Wm. G. Marshall. Three children were born to them. May 2, 1915, she and her companion were baptized into the Church of the Brethren and about one year later were called to the deacon's office. She was patient in her sickness. Services at the M. E. church by Elders Moses Smeltzer and D. W. Bowman.—Wm. G. Marshall, Anderson, Ind.

Raish, Eld. John B., born in Germany, died Oct. 25, 1930, at his home near Harrisonburg, Va., aged 86 years and 1 day. He was a consecrated member of the Brethren Church, and a widely known minister in his younger days. He was a great Bible student and a firm believer in the promises of God. He is survived by two daughters and one brother. Funeral at Garbers church by Eld. S. I. Bowman assisted by Eld. I. D. Bowman. Interment in Garbers cemetery.—Ruth Bowman, Harrisonburg, Va.

Showalter, Edna Louise, daughter of J. F. and Carrie Showalter, born near Darlow, Kans., died in Grace Hospital, Hutchinson, Kans., Oct. 23, 1930, aged 19 years, 9 months and 29 days. A lingering illness of over three months caused by typhoid fever and a weak heart resulted in her death. She was very active in local and district church work. She spent the summer in McPherson College and was preparing to teach this winter, having secured the Red Rock school. She became a Christian at the age of seven and was baptized into the Church of the Brethren. She leaves her father and mother, three brothers and two sisters. Funeral in the Pleasant View church by Bro. Ralph G. Rarick. Interment in the Pleasant View cemetery.—Chas. A. Miller, Darlow, Kans.

Shroyer, Mrs. Ursula, nee Funderburg, eldest daughter of Isaac and Esther Funderburg, was born Sept. 11, 1866, and died in the Piqua hospital, Oct. 2, 1930, aged 64 years and 21 days. She was united in marriage to James K. Shroyer Dec. 25, 1884. To this union five children were born, all of whom survive except their youngest son, Harley K Shroyer. She is survived by her husband and four children. She became a member of the Church of the Brethren, at Donnels Creek, in November, 1885, by baptism. She was a faithful and consistent member of the church of her choice until death. Services were conducted by the writer, assisted by Bro. D. S. Dredge, in the New Carlisle church. Interment was made in the New Carlisle cemetery.—G. E. Yoder, New Carlisle, Ohio.

Snowberger, Andrew H., son of Daniel and Christena Snowberger, born near Woodbury, Pa., died Oct. 9, 1930, aged 92 years, 7 months and 3 days. At the age of sixteen he united with the Church of the Brethren; he served in the deacon's office for over fifty years. June 24, 1858, he married Mary Shultz who died June 22, 1882. Six children were born to them. Nov. 2, 1884, he married Catherine Stewart who passed away Jan. 20, 1916. In his declining years he was totally blind, but his mind was keen. He loved the church and gave it many years of service in the deacon's office and in Sunday-school work. He is survived by one daughter, one son, ten grandchildren, thirty-five great-grandchildren, and five great-great-grandchildren. Services at Leon Creek church by the writer. Interment in Lancaster cemetery.—Roy B. Teach, Huntington, Ind.

Somers, Bro. Amos P., born in Ohio, died at his home in Nashua, Iowa, Oct. 7, 1930, aged 85 years and 13 days. In 1868 he married Rachel B. Coffman. To this union were born eight children. His wife died in 1904 and he then lived with a son in North Dakota until his marriage to Mrs. Coulter in 1921. He was a member of the church for about forty-seven years and was highly respected for his consistent living. Funeral at the M. E. church in Nashua by Bro. Roy E. Stern, assisted by Harvey Gillman.—Mrs. Ethel Stern, Fredericksburg, Iowa.

Stover, Sister Katherine M., born near Chadwick, Ill., died Sept. 2, 1930, aged 50 years, 8 months and 17 days. She united with the Evangelical Church in early youth but on moving into the vicinity of the Church of the Brethren she with her oldest son united with the congregation at Milledgeville. The rest of the family soon followed her example. She loved her church and was continually watching to promote its welfare. She married L. R. Stover Oct. 1, 1899. To this union were born five sons. She is survived by her husband, four sons and one grandchild. Funeral at Milledgeville church by the writer, assisted by O. F. Shaw. Interment in Chadwick cemetery.—J. H. Mathis, Milledgeville, Ill.

Stuntz, Sister Mary Elizabeth (Kuntz), born near Bremen, Ind., died Oct. 13, 1930, aged 39 years, 1 month and 29 days. She united with the Church of the Brethren in 1917 and had been a consistent, active, earnest Christian. She manifested great faith in the anointing service, having received it four times during her illness of several years. Her suffering at times was severe. About ten years ago she married Bro. Sharon Stuntz who survives with four daughters, ten brothers and sisters. Funeral services by the writer.—Chas. C. Cripe, Bremen, Ind.

Thomas, John Cleatis, died Sept. 3, 1930, at his home near Dayton, aged 67 years, 4 months and 7 days. He was a deacon of the church for a number of years and served faithfully in the Cook's Creek congregation. He is survived by his wife, one daughter, one sister, two adopted children and four grandchildren. Funeral at Bridgewater by Elders L. S. Miller and B. S. Landes. Burial in Bridgewater cemetery.—Ruth Bowman, Harrisonburg, Va.

Walter, Mrs. Elizabeth (Lingenfelter), wife of Burton Walter of Klahr, died at her home from complications. She was the daughter of Wm. and Susan Lingenfelter. She was born Jan. 27, 1905, and died Oct. 20, 1930. She is survived by her husband, mother and one sister. Harold Gene, an only child, died Aug. 23, 1930, aged 2 years, 13 months and 10 days. Both funeral services were conducted by D. I. Pepple. Interment in the Upper Claar cemetery. She was a member of the Church of the Brethren.—Mrs. Fred L. Walter, Queen, Pa.

CHRIST AND THE NEW WOMAN

By Clovis G. Chappell

A wholesome discussion of a subject in everybody's mind. Full of common sense. A book for mother and father, son and daughter, preacher and teacher. Many Women's Organizations are buying in quantity and using for study. **Price, $1.25.**

THE LIFE OF PHILLIPS BROOKS

By William Lawrence

A most delightful book presenting the life of this great American preacher. If you read biography do not miss the LIFE OF BROOKS. The author was an intimate friend and so knew the inside story of Dr. Brooks. **Price, $2.00.**

Brethren Publishing House, Elgin, Ill.

"The Conquest of Peace"

By Harry A. Brandt

Assistant Editor Gospel Messenger

Many have written against war by picturing its horrors, misery, destruction of property and ideals, the loss of life and crime, and with that they stopped. **The militarists will never be dethroned by this process alone.** More is needed.

"THE CONQUEST OF PEACE" approaches the problem from **three angles.** 1. Nothing is lacking in describing the **curse of war.** 2. The **blessings of peace** are delightfully pictured. 3. And best of all, how to pass **from a mind-set on war to a mind-set on peace** is forcefully presented. After all the set of the public mind in a large measure determines whether a nation shall enter upon war or continue in the paths of peace. All this you will find in **"THE CONQUEST OF PEACE."**

Experience has proved that, as a rule, not until the **mind** has been **stirred** with **passion** and **hatred** can a nation be led into **war.** The same effort put forth to foster **goodwill** would generally lead to a **peaceful settlement** of the points in dispute. **"THE CONQUEST OF PEACE"** shows how this **goodwill can be developed and maintained.**

Order now. Price, $1.25.

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

The Gospel Messenger for 1931

Including the Missionary Visitor

For better service and greater economy the **Gospel Messenger** and **Missionary Visitor** are to be **merged.** This does **not** mean **less mission news** and **material** but a **weekly presentation** of the **mission cause.** Those in charge of the **mission interest** will continue to provide **mission information.**

The **merger** provides for a very **liberal use** of **illustrative material** in the **Messenger.** This will enable the reader through pictures to **grasp** the **truth** more **readily.**

The merger further contemplates **more short articles** and **fewer long articles.** It is well known that the long article does not receive the same reading as the short article. All writers know that it is **easier to write** a **long** than a **short article.** This means that you will get **better articles**—more **meaty** and more **carefully prepared.**

The **merged paper** will appeal to the **entire family.** It will be a **family necessity** in every home. It will be the **best paper** we have ever **published.** It will cover the **entire church field,** emphasizing those **matters** that the **church** through her **Conference** and **Boards stresses.**

And you are to have the **merged paper, THE GOSPEL MESSENGER, INCLUDING THE MISSIONARY VISITOR,** one whole year for **only $2.00.** This saves money **for you. Besides, you get the 1931 YEARBOOK FREE.**

Send in your subscription today

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

Enclosed is $2.00 for Gospel Messenger (Including Missionary Visitor). I am to receive free the 1931 Yearbook when published.

Name .....

Address .....

If this is a renewal give old address as well as new .....

Notes From Our Correspondents

(Continued From Page 749)

welfare of the unsaved and the strengthening of the congregation. As a result of his efforts twenty-six were baptized and two reclaimed. A large audience gathered each evening and a fine spirit was manifested all during the meetings. The delegations from neighboring congregations and the special songs rendered by the Weaver quartet of East Petersburg, Pa., added interest to the revival. Oct. 5 our mission school held a rally day with an unusual attendance. Bro Jesse Whitacre of Elizabethtown spoke to the school and preached the morning sermon. The interest at this place is steadily growing. The mid-week prayer meeting deserves special mention for attendance and zeal. Nov. 9 our love feast was held. Bro. Roy Forney preached the preparatory sermon in the morning and a doctrinal sermon in the afternoon. He and his father, Eld. M. G. Forney, officiated at the communion service at which 620 were present. Nov. 7 the missionary society held a meeting. After a short program the reports of the committees were given, from which we learn there is much good to be done among the sick and needy.—Florence L Keeney, York, Pa., Nov. 10.

SOUTH DAKOTA

Willow Creek.—During the past year our Aid Society took up a new work. Mite boxes were placed in homes where they would be accepted. Nov. 7 mite box opening was observed with an interesting missionary program given by Aid members and a few others. Only about two-thirds of the boxes were brought, but they contained more than $40. After the service lunch was served and a social time enjoyed by all.—Ellen Harldson, Barnard, S. Dak., Nov. 11.

VIRGINIA

Belmont church began a ten day meeting Oct. 11 with Bro. S. L. Garber of Harrisonburg, Va., evangelist. He preached the Word with power and earnestness. Five from the junior class were added to the church. Nov. 9 Bro. S D. Zigler preached at the Brookstown mission. He received a hearty welcome there, having several years ago labored with them in a revival meeting. Our communion service will be held Nov. 22.—Mattie E. Zigler, Holladay, Va., Nov. 10.

Flat Rock church met in council Nov. 8. The various boards made their reports and a number of vacancies were filled. We regret the passing of Eld. John H Garber whom we greatly miss He was our clerk and treasurer, and also chairman of the local ministerial board. This vacancy was filled by electing Bro. J. D. Wine, clerk, and Bro. Wilbur S. Miller, treasurer. Bro. L. C. Huffman and the writer were chosen church correspondents. The official body had previously appointed a committee to nominate two for each vacancy and have ballots printed. This was approved by the church and was a success. We decided to have services at the following places: Cedar Grove, Flat Rock and Stony Creek on Thanksgiving Day. Our B Y. P. D. moves on encouragingly and is planning a Thanksgiving pageant for Nov. 30. Bro. I. S. Long and wife were present Oct. 25 and 26 and gave excellent lectures on India which were appreciated by all.—Mrs. J. D. Wine, Forestville, Va., Nov. 10.

Oronoco congregation held communion services Oct. 26 with thirty surrounding the table. R. M. Figgers officiated. Bro. Figgers began a meeting at Blue Ridge schoolhouse and preached six sermons. Six came forward; two have been baptized, one restored and three await baptism.—Lucy Figgers, Oronoco, Va., Nov. 10

Roanoke (Central) -At our regular fall council in September we elected church and Sunday-school officers and committees for the year beginning Oct. 1. Elder, E. C. Crumpacker; clerk, P. E. Faw; Sunday-school superintendent, J. P. Bowman; assistant, J. G. Eller. Sept. 28 was promotion day. The last of September we had homecoming week, with special nights for young folks, men, women and the Sunday-school. Oct. 5 was rally day; an impressive installation service for teachers and officers was conducted by our pastor. Sunday-school attendance has been increasing this fall and now we have around 200 and sometimes more. The men's work club has reorganized with D. P. Hylton as president. The women's work has reorganized with Mrs. D. P. Hylton as president. We have four circles this year including one for young business women and one for young girls. We are all glad for the results of the campaign conducted in our city by Dr. Kernahan on visitation evangelism. Some of our women helped with the religious survey of the city, and the second week some of our members called on those who preferred our church. As a result on Nov. 2 we had twenty-five additions, some by letter and some through baptism. Others are to be received in two weeks. Our communion will be held the evening of Nov. 23.—Mrs. J. P. Bowman, Roanoke, Va., Nov. 8.

WEST VIRGINIA

Cheat River.—This is a new congregation comprising Glady and vicinity to Bowden and vicinity. At Glady the Second District of Virginia had started a work and kept it up for some years, but being inconvenient for them, they turned it over to the First District of West Virginia, as it belonged to them. Being inconvenient for them also it was turned back. In the meantime the members of Glady made application to be annexed to the Second District of West Virginia; thus the above named points were united and named the Cheat River congregation. Bro. V. Lester Bennett of Elkins has been keeping up appointments at these places for at least three summers, driving twenty-five miles to Glady every two weeks, and ten miles to Bowden each Sunday evening. The road becomes impassable during the winter and one can not go on the train as there is no Sunday accommodation. In August Bro. H. C. Sanders held a week's meeting at each place. At Glady five were baptized and seven reclaimed; at Bowden eight were baptized. Prior to this time Bro. Bennett had baptized six at Bowden and reclaimed one at Glady. In September the writer went to Glady to hold a love feast; he preached for them one week and two were reclaimed. We also helped them to organize. One deacon and two ministers were elected. Only one minister accepted—Bro. Boyd Phares—and was licensed. Bro. Bennett was chosen pastor; H. C. Sanders, elder in charge; Sister Sula Phares, writing clerk; Sister Martha Hedrick, treasurer; Sister Hassie Gatewood, Messenger correspondent. In October we were with the members of Bowden two weeks, preaching for them each evening. Nov. 1 we had a very enjoyable love feast. Two await the rite of baptism. Up to this writing twenty-nine have been received into church fellowship; there is no organization yet. We have no house of our own in Bowden, but our people helped to build the church and all orthodox denominations were to use it; only the Brethren are using the house now. They have requested the writer to come to each place once a month preaching Saturday evening and twice on Sunday. The outlook is good at each place.—A. C. Auvil, Thornton, W. Va., Nov. 6.

ANNOUNCEMENTS

LOVE FEASTS

California

Nov. 22, Waterford.
Nov. 23, 6:30 pm, Oakland.
Nov. 29, 7:30 pm, San Diego.

Illinois

Nov. 27, Canton.

Iowa

Nov. 24, Sheldon.

Kansas

Nov. 23, 7:30 pm, Newton City.
Nov. 26, Lone Star.

Michigan

Nov. 22, 7 pm, Grand Rapids.
Nov. 27, Thornapple, all-day.

Nebraska

Nov. 24, Octavia.

Ohio

Nov. 22, 6:30 pm, Beaver Creek.
Nov. 27, Harris Creek.
Nov. 27, 6 pm, New Carlisle.
Nov. 29, 7 pm, Dupont.
Dec. 6, 7:30 pm, East Dayton.

Pennsylvania

Nov. 22, 1:30 pm, East Petersburg, Salunga house.
Nov. 23, Mechanicsburg.
Nov. 27, 7:30 pm, Bethany (Philadelphia).
Nov. 30, 6 pm, Holsinger house (Woodbury).

Study the
ACTS OF THE APOSTLES
A Scriptural interpretation, sound in doctrine, practical in application
Try our method of instruction
Write for information
Correspondence-Study Dept.—M-3
BETHANY BIBLE SCHOOL
3435 Van Buren St. Chicago, Ill.

READY FOR CHRISTMAS?

TWO CHRISTMAS PAGEANTS

The Royal Branch
A deeply religious pageant, portraying the yearning of the people for the long-awaited Messiah. The chorus and narrator take chief parts, thus minimizing the necessity of memorizing large portions. For **those who desire something of a high order.** Single copy, 35c; per dozen, $3.60.

The Heavenly Host
A 44-page Christmas pageant that has won great **favor.** Large portions of the reading are taken directly from the Bible, thus making it doubly **impressive.** Music and dialogue are so combined as to produce **lasting results.** Single copy, 50c; 12 or more copies, 45c each.

TWO CHRISTMAS SERVICES

The Starlit Way
Perfectly adapted to the present day Sunday-school **Embraces all departments of the school.** Single copy, 15c; 2 to 24 copies, 10c each; 29 to 49 copies, 9c each; 50 or more copies, 8c each.

The Christmas Song
Songs, recitations, exercises and a short pageant all combined to make this a **splendid exercise.** Single copy, 20c; 2 to 9 copies, 12c each; 10 to 49 copies, 10c each; 50 or more copies, 9c each.

The Heart of Christmas—A Cantata
The music is not difficult, but exceedingly melodious and pleasing. The dialogue portions use a number of Sunday-school pupils. **Very effective.** Single copy, 30c; per dozen, $3.00.

Paramount Plays and Pageants
Three plays and three pageants chosen especially for a **meaningful and delightful Christmas program.** For those who desire something brief and simple. 36 pages. Price, 25c.

Brethren Publishing House, Elgin, Ill.

CUT HERE

United Thanksgiving Offering

Blank for Sending Mission Money

Brethren's General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed find .....Dollars as an offering for Home Missions, which please place to the credit of

..... Individual
..... Sunday-School Class
.....C. W. S. or B. Y. P. D.
.....Aid Society
..... Sunday-School
..... Congregation
.....State District

Name of sender .....

Street Address or R. F. D. .....

Postoffice ..... **State** .....

CUT HERE

CUT HERE

Please do not write in this space	Date	Amount Enclosed
	.....192....	$.....

A Few Points to Remember

Please make all orders payable to Brethren's General Mission Board.

Money should be sent in Bank Draft, personal check, Postoffice or Express Money Order.

Please state what congregation and District should have credit for this.

Full name and address should be given to insure a prompt return of receipt.

$1.25 THREE STOVER BOOKS—SPECIAL PRICE $1.25

The unexpected passing of **Bro. Stover** has turned many to his books which have all had a wide circulation. To help you get these books at this time we are making this special offer:

CHARLIE NEWCOMER, 35c. This well-written story always holds its readers. Young and old alike love it.

THE FAMILY WORSHIP, 75c. Has helped many to a better understanding of the family and its daily devotions.

THE GREAT FIRST-WORK OF THE CHURCH—MISSIONS, 60c. In which **Bro. Stover** reveals his love for missions and the church's opportunity among the unsaved.

The regular price of these three books is $1.70. But you may have the three at present for $1.25. This offer may not last long.

Brethren Publishing House, Elgin, Illinois

AFRICAN STORIES

Missionary Helser's New Book

More than 1,100 copies ordered before the type was set

True Stories of African life revealing the people as they are. The author's aim is to help you see the folks with whom our missionaries associate.

Both the Stories and Illustrations present such a picture that after reading you will be more kindly disposed to our black brothers of the Dark Continent.



Here is the book for Missionary Committees, Aid Societies, Men's Groups, Superintendents and Pastors who would **implant the missionary** spirit with their people.

In the interest of missions we are offering **African Stories** in clubs. The regular price of African Stories is $1.75. But we will furnish it in clubs of 10 or more at $1.15 per copy; or in clubs of 5 to 9 at $1.25. We do this **to stimulate missionary interest.**

Our special offer to you: Order your copies today. Place them among your people and you will help the local congregation and the mission cause the world over.

Remember the price—$1.75. In clubs of 5 to 9—$1.25; in clubs of 10 or more—$1.15.

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

Vol. 79 | Elgin, Ill., November 29, 1930 | No. 48

Our Season's Greetings to You:

THIS has been an unusual year. Prices have not been as good as in recent years, employment has been slack, and complaining has been all too general. Some have had just reason to complain, but many of us have been unusually blessed. We have simply fallen into the habit of thinking that times are hard. Let's forget all this and think of how fortunate we are.

The Holiday Season is approaching. We are here to enjoy it. Let's enjoy it to the full. We will do that best when we think less of what we do not have and more of what we do have. We must think less of ourselves and more of others. The true Christmas spirit has always been a concern for others. Our own Christmas and New Year must be merry and happy if we would make others merry and happy.

Let's make this a Giving Holiday Season. Because we have been so fortunate let us pass our own good on to others. A little money wisely spent will bring cheer to those who have been unemployed, despondent or sick. And how happy we ourselves will feel as we see their joy.

This special edition of the Gospel Messenger offers you nine pages from which to make your selections. Read these pages, check the articles you desire and the friends for whom you select them, then mail us your order and check. If you wish us to mail the articles direct to your friends, and wish to enclose your own card send it along, and we will send it with the package, providing it contains only your name and compliments and the name of the party to whom it is to go.

Yours for a Merry Christmas and a Happy New Year,

Brethren Publishing House, Elgin, Illinois.



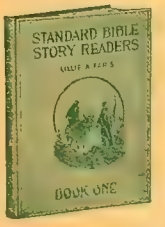
INGLENOOK COOK BOOK
Our best, most popular and cheapest Cook Book. Many use the Inglenook Cook Book as Christmas presents. Price, **only $1.00.** Agents make good money. Ask for terms.

AFRICAN STORIES $1.75
Here A. D. Helser, missionary to Africa, relates the simple stories on which the native dotes and from which he shapes his life. Helps you to see Africa in a new light. Special offer for clubs: In clubs of 5 to 9, $1.25 each; in clubs of 10 or more, $1.15 each

THE CONQUEST OF PEACE $1.25
A book by Harry A. Brandt, assistant editor Gospel Messenger. A sane discussion of the problem of peace and war with emphasis on possible ways of establishing peace and abolishing war. Proper education must create a mind set upon peace.

THE HEART OF THE CRIMSON CROSS, ...$2.00
A story by J. M. Henry in which he combines romance with sound teaching on good morals, high ideals and peace rather than war as the goal for individuals and nations

Standard Bible Story Readers



Books 1 to 6 corresponding to grades 1 to 6 in the public schools. Full page beautiful Bible story pictures. No better series for the home to be found.

Book 1	80c
Book 2	90c
Book 3	90c
Book 4	95c
Book 5	$1.00
Book 6	$1.00

For Uniform Sunday-school Lessons

ARNOLD'S PRACTICAL COMMENTARY	$1.00
BRETHREN TEACHERS' MONTHLY	.75
PELOUBET'S SELECT NOTES	2.00
SNOWDEN'S SUNDAY-SCHOOL LESSONS	1.50
TARBELL'S TEACHERS' GUIDE	2.00
THE LESSON ROUND TABLE	1.25
TORREY'S GIST OF THE LESSON	.35
WELLS' DAILY DIGEST OF THE SUNDAY-SCHOOL LESSON	.35

Sell Scripture Text Calendars

Thirteen Colored Paintings + Story of Each Picture



Each Picture a Gem + Calendars Easily Sold

Your class can sell one or more of these Calendars in every home in your community. Just show the Calendar and folks will order it. The paintings are suitable for framing and will beautify the home. You sell our Scripture Text Calendars at 30c each. We furnish them to you at these prices: 4—$1.00; 12—$3.00; 25—$5.75; 50—$9.00; 100—$17.00; 200—$32.00; 300—$45.00.
Prices for Canada are slightly higher

THREE STOVER BOOKS—SPECIAL PRICE $1.25

The unexpected passing of **Bro. Stover** has turned many to his books which have all had a wide circulation. To help you get these books at this time we are making this special offer:

CHARLIE NEWCOMER, 35c. This well-written story always holds its readers. Young and old alike love it.

THE FAMILY WORSHIP, 75c. Has helped many to a better understanding of the family and its daily devotions.

THE GREAT FIRST-WORK OF THE CHURCH—MISSIONS, 60c. In which **Bro. Stover** reveals his love for missions and the church's opportunity among the unsaved. **Regular price, $1.70. Special for December, $1.25.**

WHEN CHRISTMAS CAME TO THE WORLD 25c
J. W. Wayland
A charming little booklet with a beautiful Christmas story, [illegible] for the Christmas season for the whole year

WHY THE CHIMES RANG 75c
Raymond McDonald Alden
A story that never grows old. Well illustrated this little book is one you enjoy reading each Christmas. Or it would [illegible] large collection we have

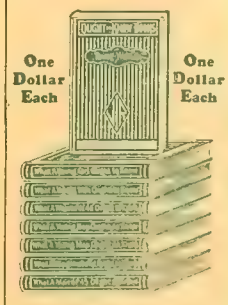
WHY THE CHIMES RANG AND OTHER STORIES $2.50
This is also illustrated and contains many additional material. [illegible]

STORY OF THE BIBLE $2.00
Charles Foster

STORY OF THE BIBLE $2.00
Jesse Lyman Hurlbut
[illegible] plastic [illegible] shaping character

New Edition

One Dollar Each



One Dollar Each

Revised Up-to-date

What a Young Girl Ought to Know
What a Young Woman Ought to Know
What a Young Wife Ought to Know
What a Woman of 45 Ought to Know
What a Young Boy Ought to Know
What a Young Man Ought to Know
What a Young Husband Ought to Know
What a Man of 45 Ought to Know

Brethren Publishing House

ELGIN, ILLINOIS

No Better Christmas Gift....

Authorized (King James') Version on This Page

Bibles

Scholars' Pictorial Bible

NONPAREIL TYPE

Size 5¼x7¼ inches. Self-pronouncing
The distinctive feature of the Scholars' Pictorial Bible is the 32 Photo-Views of Scenes in Bible Lands. In addition this Bible contains a series of helps to the Study of the Bible including 4,000 Questions and Answers, and Colored Maps.

No. 209. Morocco grained Keratol, divinity circuit, round corners, red under gold edges, ... $2.50

No. 215. French Seal Leather, divinity circuit, round corners, red under gold edges, with silk head bands, marker, gold titles, etc., ... $2.70

Red Letter Edition

No. 209RL. Binding same as No. 209, with words of Christ in red, ... $2.65

No. 3215RL. Binding same as No 215 with words of Christ in red and 16 of the 32 pictures in color, ... $3.10

Reference Bibles

MINION TYPE

The Reference Bibles listed here are classed as Pocket Size. All have 12 colored maps, but vary as to the Self-pronouncing feature.

No. 1412. Egyptian Morocco, divinity circuit, head bands and marker, round corners, red under gold edges, ... $3.45

India Paper Edition
¾ inch thick

No. 1412X. Egyptian Morocco, divinity circuit, head bands and marker, round corners, red under gold edges, ... $4.25

No. 1412XF. Same as No. 1412X but with button flap as illustrated in No. 1115F, ... $4.50

No. 1430XF. French Morocco, divinity circuit, head bands and marker, round corners, red under gold edges, with extra leather linings and button flap, ... $5.25

Large Type Bibles

PICA TYPE

Size 6½x9 inches. Non-pronouncing

No. 2014. French Seal, limp gold back and side titles, round corners, red under gold edges, silk head bands and silk marker, ... $4.85

No. 2022. French Seal, divinity circuit, linen lining and fly leaves, silk head bands and marker, red under gold edges, ... $5.75

No. 2002. Cloth Bound stiff boards, round corners, gold titles, burnished edges, ... $2.85
India Paper. Size 6½x9. Weight 24 oz

No. 2035X. Persian Morocco, divinity circuit grained leather lining, silk sewed, silk head bands and marker, round corners, red under gold edges, ... $11.65

Concordance Bibles

An **India Paper Bible** with Concordance, Marginal References and Maps. Self-pronouncing

MINION TYPE

Size 4⅝x6½ inches

No. 1430XC. Egyptian Morocco, divinity circuit, leather lining, red under gold edges, silk head bands and silk marker, ... $5.90

No. 1436XCF. Same as No. 1430XC but has button flap, ... $6.15

BOURGEOIS TYPE

Size 5½x7⅞ inches

No. 1835XC. Genuine Morocco, divinity circuit, leather lining to edge, silk sewed, round corners, red under gold edges, ... $10.65

Teachers' and Students' Bibles

MINION BLACK FACE TYPE

Holman Teachers' Helps
The Teachers' and Students' Bibles in this group contain a splendid new series of helps including Oriental Light on Bible Manners and Customs. A Treasury of Biblical Information, a New Series of Colored Maps, a Practical Comparative Concordance, and 4,000 Questions and Answers.

Non-pronouncing. Size 5⅛x7⅞

No. 4408. Seal grain Keratol, divinity circuit, gold titles, red edges, ... $3.10

No. 4412. Egyptian Morocco, divinity circuit, head bands and marker, round corners, red under gold edges, ... $4.25

No. 4430. Same as 4412 with extra leather-lined covers, ... $5.00

Teachers' Bibles

BOURGEOIS TYPE

Self-pronouncing. Size 5½x7⅞ inches

No. 4712. Egyptian Morocco, divinity circuit, red under gold edges, head bands and marker, ... $5.00

No. 4730. Same as 4712, with extra leather-lined covers, ... $5.85

India Paper Edition
Only 1⅛ inches thick



No. 733X. Algerian Morocco, divinity circuit, leather lining, silk sewed, round corners, red under gold edges. Extra quality binding, ... $10.65

Red Letter Edition

No. 812RL. French Seal, divinity circuit, grained lining and fly leaves, head bands and marker, round corners, red under gold edges, ... $6.00

No. 830RL. Same as 812RL, with extra leather-lined covers, ... $6.85

India Paper Edition

No. 833XRL. Algerian Morocco, divinity circuit, leather lining, silk sewed, round corners, red under gold edges, extra quality binding, ... $10.85

The Pilgrim Testament

A New Testament specially marked and wonderfully used of God in the conversion of many.



King James (Authorized) Version printed in clear brevier type that is easy to read, on special domestic India paper.

References to parallel or explanatory passages follow the verses, making it convenient to study further on any subject.

The marking used is the underscoring of selected passages with blue lines or red lines. The blue lines lead to Heaven, i. e., passages pointing to Christ as the sinner's hope or passages of encouragement for the Christian are marked with blue. The color reminds us of the sky after the storm clouds have passed. Warnings of danger of the wrath to come are marked in red, almost inevitably reminding the reader of the lake of fire reserved for those who obey not the Gospel.

The Testament is bound in real leather, Morocco grain overlapping cover, red under gold edges, silk headbands and marker, gold side and back stamp. Price, postpaid, each **$1.75.** Per dozen, **$17.50.**

Vest Pocket Testament

RUBY TYPE

Self-pronouncing. Size 2⅝x4¼ inches

No. 2100. Bound in limp cloth cut flush with edge. Blue edges, ... 30c

No. 2104 Purple or Red Cloth, boards, gold title. Edges to match cloth, ... 50c

No. 2133K. Bound in durable grained Keratol, flexible limp, gilt titles, ... 60c

No. 2113. Bound in French Morocco, genuine leather, flexible limp, gold titles, round corners, gold edges, ... 75c

No. 2115. French Morocco, divinity circuit, overlapping covers, round corners, red under gold edges, ... $1.00

No. 2118. Same as No. 2115, with button flap in binding, ... $1.25

Vest Pocket Testament with Psalms

RUBY TYPE

Self-pronouncing.

No. 2103KP. Morocco grained binding, limp, gold title and gold edges, ... 70c

No. 2114P. French Morocco, limp, gold back and side titles, round corners, red under gold edges, ... 90c

No. 2115P. French Morocco, divinity circuit, overlapping covers, round corners, red under gold edges, ... $1.10

Gem Testament

GEM TYPE

Self-pronouncing. Size 3⅛x4½ inches



No. 4102. Black Silk Finished Cloth, limp gold back and side titles, red edges, ... 80c

No. 4113. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges, ... $1.35

No. 4115P. French Morocco Leather, divinity circuit, gold titles, round corners, red under gold edges, ... $1.90

Gem Testament
Size 3⅛x4½ inches. Self-pronouncing
Portraying in Natural Colors Biblical Scenes and Events

No. 4213. French Seal Leather, flexible limp, round corners, red under gold edges, gold titles, ... $1.50

India Paper

No. 4141X. French Seal Leather, flexible limp, leather lined, gold titles, round corners, red under gold edges, $2.00

No. 4136XP. Fine Grain Morocco, divinity circuit, leather linings to edge, red under gold edges, with Psalms, ... $3.00

PICA TYPE

Self-pronouncing. Size 5½x7¾

No. 2902. Grained Cloth, gold back and side titles, round corners, red burnished edges, ... $1.35

No. 2902P. Psalms included. Same binding as No 2902, ... $1.50

No. 2913P. French Morocco, limp, gold back and side titles, round corners, red under gold edges, with Psalms, ... $2.95

Easy Reading Testament

ENGLISH TYPE

Non-pronouncing. Size 5¼x8⅛ inches

No. 672. Morocco grain, cloth board, blind frame on covers, round corners, red edges, ... $1.35

No. 672P. Testament with Psalms. Same binding as 672, ... $1.50

No. 673. Genuine Leather, Levant grain, flexible covers, round corners, ... $2.80

No. 673P. Testament with Psalms. Same binding as 673, ... $3.00

Red Letter Testaments

RUBY TYPE

With all the words of our Lord in red.
Size 2¾x4¼ inches. Self-pronouncing

No. 13RL. Bound in French Morocco, flexible limp, gold side title on red panel, rounded corners, gold edges, ... 90c

No. 15RLP. Bound in French Morocco, overlapping covers, flexible, gold side title on red panel, rounded corners, red under gold edges, with Book of Psalms included, ... $1.35

BLACK FACE GEM TYPE

Size 3⅛x4½ inches. Self-pronouncing

No. 4113RL. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edge, ... $1.50

Testament With Colored Pictures

No. 4215RL. French Morocco Leather, divinity circuit, gold titles, round corners, red under gold edges, ... $2.15

India Paper

No. 4141XRL. French Seal Leather, flexible limp, leather lined, round corners, red under gold edges, gold titles, . $2.35

PICA TYPE

Size 5½x7¾

No. 3913PRL. French Morocco, flexible covers, gold side title on red panel, rounded corners, red under gold edges and with Book of Psalms included, ... $3.10

India Paper Family Bible

This Bible preserves all the time-honored features of the old-style Family Bible but at the same time in such a neat and convenient volume that you will want to keep it in its proper place on the reading table. Just note the difference in the two volumes to the right. Size of India Paper Bible, 9½x12x1 3-16 inches. Weight, 2½ pounds. Self-pronouncing.



No. 100X. Extra Black Rouu Calf, flexible limp, gold side and black titles, silk head bands and purple silk markers, gold edges, ... $16.50

Pulpit Bibles With References

Special low priced editions with Marginal References Printed on good white paper from Self-pronouncing Type Size 10½x12½.

No. 204G. Seal Grain Moroccotol, plain design, gold edges, ... $7.00

No. 209½. Seal grain Moroccotol, antique, plain design, gold edges. Contains the Apocrypha and a Concordance, ... $8.50

No. 68. French Morocco, raised panel, antique, gilt edges, containing Apocrypha and Concordance. Printed on extra quality rag paper, ... $14.00

Bibles

Text Bibles
RUBY TYPE

Our Ruby Type Text Bibles are ideal for Sunday school use because they combine readable type with small size in the book. Size 3½x5⅝ inches. Non-pronouncing.



No. 40. Bound in Cloth, red edges, no maps, ... 90c

No. 47. Genuine Leather, Morocco grain, flexible covers, round corners, red under gold edges, ... $2.00

No. 49L. Genuine Leather, Morocco grain, red under gold edges, with 31 full-page illustrations in sepia, ... $2.25

India Paper Edition
½ inch thick

No. 51X. Binding same as No. 49L above but without illustrations, ... $3.35

Large Type Bibles
PICA TYPE



Our line of **American Standard Version Bibles** is easy to read and convenient in size. They are not only adapted to home use but are ideal for ministers. Size, 5⅞x8⅞x1¼ inches. Non-pronouncing.

No. 180. Bound in Cloth, square corners, red edges, ... $3.00

No. 181. Genuine Leather, Morocco grain, flexible covers, round corners, red under gold edges, $5.00

No. 182. Genuine Leather, Levant grain, divinity circuit, round corners, red under gold edges, ..$6.00

No. 184. Genuine Morocco, divinity circuit, goat grain leather lined to edges, silk sewed, round corners, red under gold edges, ... $8.00

MINION BLACK FACED TYPE

No. 140. Cloth Boards, square corners, red edges (no colored maps), ... $1.50
Ten or more, carriage extra, each, ... $1.35
No. 152. Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, ... $3.25
No. 153. Genuine Leather, Morocco grain, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges, ... $4.25

India Paper Edition
Only 13-16 of an inch thick

No. 152X. Genuine Leather, Morocco grain, divinity circuit, silk sewed, round corners, red under gold edges, ..$4.50
No. 153X. Genuine Leather, Morocco grain, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges, ... $5.25

No. 154X. Genuine Morocco, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges, ... $7.50

BOURGEOIS TYPE

An excellent Bible for ministers, superintendents and others. Easy to read and convenient in size.

Size 5¼x8x1¼ inches. Non-pronouncing.



No. 160. Bound in Cloth, stiff covers, square corners, red edges, ... $2.00

No. 167. Genuine Leather, Levant grain, flexible covers, round corners, red under gold edges, ... $3.50

No. 172. Genuine Leather, Levant grain, divinity circuit, round corners, red under gold edges, ... $3.75

No. 174. Genuine Morocco, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges $6.50

India Paper Edition
Only 11 16 inch thick

No. 172X. Genuine Leather, Levant grain, divinity circuit, silk sewed, round corners, red under gold edges, $7.00

No. 173X. Genuine Leather, Levant gram, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges, ... $8.50

No. 174X. Genuine Morocco, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges, ... $10.00

No. 177X. Genuine Sealskin, divinity circuit, calf lined to edge, silk sewed, round corners, red under gold edges, $16.00

Concordance Bibles

These Bibles contain the Combined Concordance prepared specially for the wording of the American Standard Version, making it easy to find any verse in the Bible. 12 colored Maps, with an index to every place mentioned on the Maps; also 25 New Instructive Outline Maps through the text. Size 4¾x7 inches. Self-pronouncing.

MINION BLACK FACE

No. 2052. Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, ... $3.75

No. 2053. Genuine Leather, Morocco grain, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges, ... $4.35

India Paper Edition
¾ of an inch thick

No. 2053X. Genuine Leather, Morocco grain, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges, ... $7.00

BOURGEOIS TYPE

These Bibles have the same helps as the Minion Type Bible described above, but the type is larger Non-pronouncing.

No. 2072. Genuine Leather, Levant grain, divinity circuit, round corners, red under gold edges, ... $4.50

India Paper Edition
Only 1 inch thick

No. 2074X. Genuine Morocco, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges, ... $11.00

Give a Bible or Testament

American Standard Version on This Page

A Cheap Good Bible

Durable art cloth binding, round corners, red edges, large type. Ideal for personal use, responsive readings, for Church and School. 1,082 pages. 5x7¼x1¼ inches



No. 1611 King James, self pronouncing $1.00

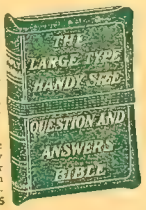
No. 1901 American Standard, not self pronouncing, ... $1.00

9 And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll, and he saith unto him, Follow me And he arose, and followed him.

Type, American Standard.

SUNDAY-SCHOOL SCHOLARS' BIBLE
MINION BLACK FACE TYPE

The special features of the Sunday-school Scholars' Bible are: 4,000 questions and answers; 32 full-page illustrations in color, 25 Outline Maps in the text, 12 colored maps, Harmony of the Gospels, Characters of the Bible, Miracles and Parables, Explanation of Jewish Money and Calendar, etc., etc. The Bible is 4¾x7 inches Self-pronouncing.



No. 4152. Bound in Genuine Leather, Morocco gram, divinity circuit, round corners, red under gold edges, title stamped in gold on back, silk head bands, silk markers, ... $3.25

MINION BLACK FACE TYPE
Self-pronouncing. Size 4¾x7 inches

No. 2152. Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, ... $3.75

No. 2153. Genuine Leather, Morocco grain, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges, ... $4.35

No. 2154. Genuine Persian Levant, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges, ... $6.50

India Paper Edition
Only ⅞ of an inch thick

No. 2152X. Genuine Leather, Morocco grain, divinity circuit, silk sewed, round corners, red under gold edges, ..$6.00

No. 2153X. Genuine Leather, Morocco grain, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges, ... $7.00

No. 2154X. Genuine Morocco, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges, ... $8.50

BOURGEOIS TYPE

Non-pronouncing. Size 5¼x8 inches

No. 2172. Genuine Leather, Levant grain, divinity circuit, round corners, red under gold edges, ... $4.50

No. 2173. Genuine Leather, Levant grain, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges, ... $6.00

No. 2174. Genuine Morocco, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges, ... $8.00

India Paper Edition
Only 1⅛ inches thick

No. 2172X. Genuine Leather, Levant grain, divinity circuit, silk sewed, round corners, red under gold edges,.. $8.50

No. 2173X. Genuine Leather Levant grain, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges, ... $9.50

No. 2174X. Genuine Morocco, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges, ... $11.00

Red Letter Edition

No. 2182. Teachers' Bible with Standard helps, but words of Christ in red Large Bourgeois Type, Genuine Leather, Levant grain, divinity circuit, round corners, red under gold edges, ... $5.00

SMALL VEST POCKET SIZE
RUBY TYPE

Fits the vest pocket and the hollow of the hand Proper names divided into syllables and accented Size 2¾x3¾x¾ inch.



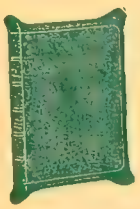
No. 220. Leatherette, cut flush, round corners, red edges, blind frame and title on front cover, ... 25c

No. 222. Leatheroid, Morocco grain, round corners, red edges, blind frame and title on gold on front cover, ... 50c

No. 223. Genuine Leather, Morocco grain, flexible cover, square corners, gilt edges, title stamped in gold border on side 70c

No. 224. Genuine Leather, Morocco grain, limp binding, title stamped in gold on side, ... 75c

LARGE TYPE TESTAMENTS
PICA TYPE



The type is large and bold and runs clear across the page, so that it can be read with ease and the book is pocket size and so light that it can be easily held with one hand Also a fine Testament for folks with impaired vision

Pocket size 4¼x6¾ inches

Non-pronouncing

No. 650. Testament, Bound in Cloth, round corners, red edges, $1.00

No. 650P. Testament with Psalms, same binding as No 650, ... $1.20

No. 653. Testament, Genuine Leather, Levant grain, flexible covers, round corners, red under gold edges, ... $2.25

No. 653P. Testament, with Psalms, same binding as No 653, ... $2.50

No. 654. Testament, Genuine Leather, Morocco grain divinity circuit, round corners, red under gold edges, $2.75

No. 654P. Testament, with Psalms, same binding as No 654, ... $3.00

POCKET SIZE TESTAMENTS
MINION TYPE

Size 3¼x4¾ inches Non-pronouncing
With and without Psalms



No. 352. Leatherette limp, round corners, red edges, cut flush, ... 30c
Twelve or more, carriage extra, each 25c

No. 351. Cloth, square corners red edges, ... 45c

No. 351P. With Psalms, same binding as No 351, ... 55c

No. 353. Genuine Leather, Morocco grain, flexible cover, round corners, red under gold edges, ... $1.20

No. 353P. With Psalms, same binding as No 353, $1.30

No. 354. Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, ... $1.60

No. 354P. With Psalms, same binding as No 354, $1.70

Moffat's New Testament

No. 0. Heavy paper, round corners, tinted edges, ... 60c

No. 1. Leather stamp cloth, round corners, gilt edges, ... $1.75

No. 2. Limp leather, paper lining, round corners, gilt edges, ... $3.00

No. 3. Morocco leather lined, round corners, gilt edges, ... $4.00

No. 4. Pocket edition, thin paper, Cloth, ... $1.50
New India paper pocket edition (3¼x5 inches by 5-16 inches thick).

Moffat's Bible

No. 44. Cloth, ink stamped, ... $3.50

No. 45. Limp leather, round corners, ... $5.00



Religious Education Books

GET THEM :-: READ THEM :-: USE THEM



ACTIVITIES FOR ACTIVE BIBLE CLASSES, ...$1.00
Will H. Brown.
A book of general and specific suggestions, covering a wide field, including all kinds of class activities. A book for those who want something different.

ADMINISTERING THE VACATION CHURCH SCHOOL, ...$1.00
J. S. Armentrout.
A Standard Leadership Training Text. Indispensable for those responsible for Vacation Church Schools.

ADOLESCENT WORSHIP, ...$1.50
Gerrit Verkuyl.
Portrays adolescent attitudes fully. Considers prayer basic in worship for all ages. Discusses Bible readings, hymns and attitudes fully.

AMATEUR POSTER-MAKER, THE, ...$1.00
J. E. Perkins.
In these days when so much handwork is being done in religious education and when posters are so much in use, it is well to learn how to make and use posters. This book leads the way.

CHALK TALKS, ...$1.25
L. O. Brown.
Will assist teachers in their work with children. Fifty verses of scripture visualized and explained, usually by four simple drawings that are easily reproduced. Because we gain most of our knowledge through the eye gate, chalk has a big place in teaching.

CHAPTERS IN CHURCH HISTORY, ...$1.50
John W. Wayland.
Twelve chapters dealing with the church from New Testament times to the present. Relates church history to secular history. Bibliography and questions direct the reader for further study.

CHILDREN'S STORY GARDEN, THE, ...$1.50
Friends' Committee.
An excellent collection of stories for mothers and teachers. Stories cover a wide field. Ten full-page illustrations. Will implant the old and tried virtues which have always made sterling character.

DEVELOPING PERSONALITY IN BOYS, ...$1.75
W. Ryland Boorman.
A great book for leaders of boys. Shows how the social setting helps fix the boy's personality. Records a number of case studies which give the boys' history in their own words.

DRAMATIZED STORIES FROM THE OLD TESTAMENT, ...$1.50
Harry W. Githens.
A selection of 24 Old Testament stories arranged in dramatic form for young people's meetings. The wording is largely that of the Bible and the costuming simple.

FRIENDS OF JESUS—DRAMATIZATIONS FROM THE NEW TESTAMENT, ...Paper, 75c
Events in the life of Jesus woven into six short plays for devotional use by young people in small churches. Full directions for presentation.

GO TILL YOU GUESS, ...$1.00
Amos R. Wells.
A book for those who would add spice to an evening's social gathering. The one in charge follows one statement with another until the rest name correctly the Bible character, place or incident he has in mind. Educational as well as entertaining.

GREAT PICTURES AS MORAL TEACHERS, ...$1.50
Henry E. Jackson.
Reproduces 20 subjects in art. Interprets them so that one sees back of them and discovers the mind of the artist. A great help to those who would appreciate pictures and statuary.

HOW SHALL I LEARN TO TEACH RELIGION? $1.50
Blanche Carrier.
The author knows her subject from actual teaching, and also knows how to present it in a most helpful way. Not a book of theory but of tested and approved plans.

INTIMATE PROBLEMS OF YOUTH, THE, ...$2.00
Earl S. Rudisill.
A psychologist and preacher discusses many of youth's problems sympathetically. Recognizes the stress and strain through which youth passes, and emphasizes Christian attitudes and character.

IMPROVING YOUR SUNDAY-SCHOOL, ...75c
Paul H. Vieth.
A book for those who, though not blind to the shortcomings of the Sunday-school, appreciate the good in it and strive for something better. Abounds in usable suggestions for your school however small and backward it may be.

JUNIOR WORSHIP GUIDE, ...$2.00
Charlotte Chambers Jones.
A year's program of worship, sample worship services, 12 nature worship services for the summer, more than 50 Bible and other stories. A wonderful guide for leaders of juniors.

NEW TESTAMENT STORIES DRAMATIZED, ...$1.50
Harry W. Githens.
Companion to "Dramatized Stories From the Old Testament." Thirteen stories based on the life of Jesus and the twelve, and 7 stories on the life of Paul. Follows the Bible narrative very closely.

OBJECTIVES IN RELIGIOUS EDUCATION, ...$2.50
Paul H. Vieth.
Splendid for advanced students and leaders in religious education who desire to know what the great leaders in this field have said, and whither we are tending at present.

PURPOSE IN RELIGIOUS EDUCATION, ...$1.75
George Walter Fiske.
A comprehensive review of religious education through the years with a statement of the strength and weakness of the several movements. A discussion of what should be attempted and how it should be done.

PEACE CRUSADERS, ...$1.50
Compiled by Anna Basset Griscom.
A compilation of stories, essays and poems dealing especially with peace problems and for peace programs. Used by Brethren and Friends in Peace Contests.

RELIGION IN THE KINDERGARTEN, ...$1.75
Bertha Marilda Rhodes.
Contains 52 complete lessons, all of which are well chosen. Splendid story material. The author urges teachers to adapt rather than reproduce the lessons. Fine for kindergarten teachers.

RELIGION THE DYNAMIC OF EDUCATION, ...$1.50
Edited by Walter M. Howlett.
A book for leaders of religious education. A series of addresses by ten recognized educators.

RELIGIOUS DIFFICULTIES OF YOUTH, THE, ...$1.50
A. D. Belden.
Though real the doubts of youth need not be disastrous. The author frankly discusses the difficult problems which youth faces and suggests solutions which he believes will establish the honest doubter on the foundation of a sure and positive faith.

SENIOR METHOD IN THE CHURCH SCHOOL, ...$1.50
Mary Anne Moore.
A Community Training book treating fully the senior curriculum, method, teacher and pupil. Concrete material and sane view of the senior.

75 STORIES FOR THE WORSHIP HOUR, ...$1.50
Margaret White Eggleston.
One of the best collections of stories to be had. All readily accessible by a double classification of the contents. Stories that win, hold and rivet.

STORIES TO TELL AND HOW TO TELL THEM, ...$1.25
Elizabeth Clark.
A collection of 13 folklore stories from different lands. The stories are well told and with each story go suggestions as to how to tell and what to stress.

SUCCESSFUL YOUNG PEOPLE'S SOCIETY, THE, ...$1.75
Catherine Atkinson Miller.
A manual of high order, serious and helpful, stressing the better things. Provides for complete organization. A logical treatment from A to Z.

SUNDAY SCHOOL TRANSFORMED, THE, ...$1.50
Louis Entzminger.
The author explains the methods by which a number of schools were so organized and managed that phenomenal growth resulted. Provides for a complete system of cards and records.

TEACHING WITHOUT TEXTBOOKS, ...$2.00
Edited by Frances W. Danielson and Jeanette E. Perkins.
A book of exceptional value to those Sunday-school teachers who would know how others develop a lesson. Deals with lessons for beginners, primaries and juniors. The children themselves help to work out the lesson.

TELL ME A NOAH'S ARK STORY, ...$2.00
Mary Stewart.
Eighteen complete stories told in the author's delightful style so that the children are won and held attentive to the very end.

WORSHIP IN THE CHURCH SCHOOL THROUGH MUSIC, PAGEANTRY AND PICTURES, ...50c
H. Augustine Smith.
Only those who have heard and seen Mr. Smith in action before an audience can appreciate the tact with which he treats his subjects and handles his people. This book of 148 pages gives an insight into his methods and will strengthen all who follow its suggestions.





The Gospel Messenger — — for 1931

Including the Missionary Visitor

For better service and greater economy the **Gospel Messenger** and **Missionary Visitor** are to be **merged.** This does **not** mean **less mission news** and **material** but a **weekly presentation** of the **mission cause.** Those in charge of the **mission interest** will continue to provide **mission information.**

The **merger** provides for a very **liberal use** of **illustrative material** in the **Messenger.** This will enable the reader through pictures to **grasp** the **truth** more **readily.**

The merger further contemplates **more short articles** and **fewer long articles.** It is well known that the long article does not receive the same reading as the short article. All writers know that it is **easier to write a long** than a **short article.** This means that you will get **better articles**—more **meaty** and more **carefully prepared.**

The **merged paper** will appeal to the **entire family.** It will be a **family necessity** in every home. It will be the **best paper** we have ever **published.** It will cover the **entire church field,** emphasizing those **matters** that the **church** through her **Conference** and **Boards stresses.**

And you are to have the **merged paper, THE GOSPEL MESSENGER, INCLUDING THE MISSIONARY VISITOR,** one whole year for **only $2.00.** This saves money **for you. Besides, you get the 1931 YEARBOOK FREE.**

Send in your subscription Today!

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

Enclosed is $2.00 for Gospel Messenger (Including Missionary Visitor). I am to receive free the 1931 Yearbook when published.

Name .....

Address .....

If this is a renewal give old address as well as new .....

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"— Matt. 9: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 — Elgin, Ill., November 29, 1930 — No. 48

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

In This Number

Editorial—

How Your Gospel Messenger Is Made (H. A. B.), ...757
The Electron Keeps Going, ...757
Country Homes and Preachers, ...757
Among the Churches, ...764
Around the World, ...765
The Quiet Hour (R. H. M.), ...765

General Forum— .....

They Also Serve (Poem). By Nellie V. Merkey, ...758
The Gospel Messenger as I Know It. By J. E. Miller 758
Preach the Gospel. By Oliver H. Austin, ...758
The Open Door in China. By V. Grace Clapper, ...758
The Teaching of Peace Patriotism. By Olive A. Smith, ...759
The Romance of Famine Relief. By Ernest M. Wampler, ...759
Two Miracles—One Ancient, One Modern. By Ira H. Frantz, ...760
Peace and Moral Welfare (R. D. B.), ...760
Why Boost Home Missions? By I. S. Long, ...760
Church Finance. By A. T. Hoffert, ...761
Where Do We Stand? By Ruth H. Brown, ...761
The Church in American History. By S. B. Miller, ...761
Adventuring. By Maud Mohler Timmer, ...766
The Minister and His Flock. By Nathan Martin, ...766

Pastor and People—

"The Minister and His Message." By Chas. E. Zunkel, ...762
Missionary Education in the Rural Church. By Foster M. Bittinger, ...762
The Congregation. By Julia Graydon, ...762
There Is Nothing. By H. H. Kem, ...762

Home and Family—

A Prayer (Poem), ...763
His Old Diary. By Elizabeth R. Blough, ...763
Five Basic Principles to Test Amusements. By Grace Hileman Miller, ...763
The Good Samaritan.—No. 5. By H. A. Brandt, ...763
A Waiting God. By George W. Tuttle, ...767

...EDITORIAL...

How Your Gospel Messenger Is Made

A Christian Workers' Article for Dec. 7

Of the making of The Gospel Messenger there seems to be no end. At least the present rate is one per week, or fifty-two issues per year. Occasionally a year has fifty-three Saturdays, and in that case the subscriber gets an extra paper.

It will thus be seen that the making of the Messenger is a continuous process. When one is finished other and succeeding issues are already well on the way. That is, when any given issue is completed, most of the next paper is already in type and matter for succeeding issues edited or in preparation.

Now to begin at the beginning with any particular issue, it is necessary to remember that it is made up of two general types of matter—news items where time is an important consideration, and essay matter which can wait its turn. It will thus be seen that when the volume of news matter is relatively large the space available for the other kind of matter is less; also that when news is slack the proportion of space available for essays is proportionately larger. As a matter of fact the tides for both types of material do not alternate, but generally rise and fall together. This situation is one which explains why editors turn gray.

Let us assume that it is Tuesday morning and that the issue dated for the following Saturday is safely on the press and a matter of history so far as the editors are concerned. What about the next paper? Well, on the "hooks" in the editors' rooms there hang the proofs of a considerable volume of left over material. This reserve matter is carried along to be used when and if it is needed. But on Tuesday the editors also get proofs of the essay matter set for the first side of the new Messenger. This consists of from ten to fifteen thousand words of assorted matter for the different essay departments. Under normal conditions it is the grist of new matter which will be needed for such departments as the *General Forum, Pastor and People,* and *Home and Family.* It may also include some *Correspondence.* Tuesday is also the time to send the editorial matter to the linotype room for setting. Essay matter just received that must go into the earliest possible issue is likewise handed out at this time, and even up to Friday in extremely urgent cases.

But while all of this is going on a great volume of news matter is in process of preparation. Obituaries, matrimonial notices and further accumulations of correspondence have been corrected, typed and set. Also, matter for the church page in the new Messenger is being assembled, the world page matter prepared, new Messenger copy edited, and *Notes From Our Correspondents* corrected, typed and set as they accumulate. What we are trying to say is that for each department there is a constant stream of matter either coming in, or that must be prepared. Of this matter twelve pages, or three-fourths of a paper, is made up of the essays and news sent in. The editorial page, and most of the church page and the world page are prepared by the editors. The advertisements are handled by the literary editor for the House.

Of course, it should be said that while all of this is going on the editors must be planning ahead. And particularly is this true in the case of special issues, where matter is solicited and editorials written weeks and even months in advance. Busy editors soon learn to be patient about the appearance of their own matter, knowing full well that in an hour when they think not, a plentiful stock may dwindle sadly.

If what has been said thus far seems confused and confusing to the reader, it is enough to remember that the publication of a paper is a continuous process, that at any given time several papers are in different stages, with the editor's schedule certainly a month in advance of the reader's.

Now let us sketch the steps in the making of an issue from the point at which matter is set, proofs at hand, and the make-up man about ready for dummies. Each copy of the present Messenger is printed from one sheet of paper 34 x 48 inches. It is printed first on one side, later turned and printed on the other. On the first side are pages 2 and 3, 6 and 7, 10 and 11, 14 and 15. On the second side are pages 1, 4 and 5, 8 and 9, 12 and 13, and 16.

To make up the first side of a new Messenger, a press proof of the first side of the previous issue is taken. Page numbers are changed by the adding of sixteen, and date lines are corrected for the new issue. Then, out of the stock of matter set, page dummies are pasted up and given to the make-up man. Soon proofs of these begin to come in, and by Thursday afternoon all corrections must be in and the eight pages of the first side sent down to the pressroom. Every shift of matter requires that proofs or impressions be taken and examined to see that all is okey. The first side of the new Messenger is then printed.

The second side is handled in the same way except that the nature of the matter is a little different and more complications may arise. That is, on the first side is put the type of matter in which time is not the prime consideration. With the second half the effort is to keep as close as possible to the news. This is hard enough for a weekly paper with a national circulation, since so much time is required in the mails.

In mailing the Messenger, the first papers are addressed to the more distant subscribers, and so on to the finish with Illinois. As nearly as it can be accomplished, the mailing is timed so that all readers get their papers by Saturday, the date of the issue. It may be of interest to the reader to know that the special articles for this issue were decided upon last March, and that the date of the actual writing of this article was Oct. 15. Perhaps this will serve to show that while the Messenger is a weekly paper, there is no case in which it takes much less than a month to make an issue.

H. A. B.

The Electron Keeps Going

Dr. W. Lee Lewis is Director of Research for the Institute of American Meat Packers. That sounds like a good job for one who knows how to handle it, and our opinion is that Dr. Lewis measures up fairly well. We think he has the research mind.

Aside from the probability that the meat packers would not have him if he were not well qualified, our only basis of judgment is a remark which he is reported to have made in a recent address at Northwestern University. After asking who started the electron to going and why it doesn't stop, he concludes that matter so-called is only an expression or product of energy. The ultimate fact in the world, this means, is self-initiated, or, which comes to the same thing, spirit-initiated, energy.

Now that is only the modern scholar's way of saying what a certain ancient school of philosophers were accustomed to say with a very much simpler method of approach. One of them testified that no matter where he went, whether east or west even to the uttermost parts of the earth, or up into heaven or down into hell, he could not get away from God. He found him the one inescapable reality everywhere. Another philosopher of the same school said, in substance, that nobody but a fool could fail to see that God, Infinite Spirit, is the necessary explanation of all things.

Dr. Lewis agrees. So do many others of equal, less or greater eminence. Some do not agree. But the more you hear them talk the more sympathy you have with the observation of another clear-visioned thinker of today, who says: "I have always found that it takes an enormous amount of learning to get away from the most obvious and simple truth."

Country Homes and Preachers

Just heard of a man who is out to make his exercise profitable unto godliness. Wasn't it something like this that Paul urged on Timothy? Or has the thread of that reference become entangled in our mind with something else? Anyway this man, in order to build up his health, is learning to walk ten miles a day without fatigue. He is up to seven now.

He seems to be getting on splendidly, but he wants to inject some new interest in his program. He is going out into the far places. He is going to call at farmhouses situated more than three miles from a church, and find out how long it has been since a preacher was in those homes.

What do you suppose he is up to? It looks a little as if he has it in for the preachers and is gathering facts which he can use against them. Or does he want to know how completely paganized the country is by this time? Or whether the world would be as well off without preachers?

If you think this story should have a moral you may supply it. What do you guess such an inquiry would reveal? Anything of such nature that something should be done about it? Anything that you and I should do about it?

GENERAL FORUM

They Also Serve

BY NELLIE V. MERKEY

Thy blessing on the friends who think to pray!
Except for them thy servant could not stand,
This tongue would stammer and these hands be weak,
This heart would shrink and falter in despair—
Thy blessing, Lord, on those who think to pray!

Thy blessing on the friends who think to pray!
Whose prayers mount up like smoke of incense burned
And reach unto thy throne in the behalf
Of those who have left all to follow thee—
Thy blessing, Lord, on those who think to pray!

Thy blessing on the countless souls who pray!
Who bear upon their hearts the Master's cause,
And while at homely tasks or rugged toil
Uphold the hands of those who lead the way—
Thy blessing, Lord, upon the friends who pray.

Octavia, Nebr.

The Gospel Messenger as I Know It

BY J. E. MILLER

A Christian Workers' Article for Dec. 7



Eld. J. H. Moore's connection with our church paper began in 1876, and with the exception of a few years, continued until the fall of 1915 when he retired. Since then his home has been at Sebring, Fla.

Some things I recall distinctly, some faintly, and some not at all. I can never forget the morning when "Yohny" Saylor came to our house and said to mother: "Vu is der Dan?" ("Where is Dan?" We spoke Pennsylvania Dutch in our home.) Now I knew the name of our dog and cat, of all the horses and colts, and cows, and of the hired man; of all my brothers and sisters; but I knew no "Dan" at our house. So when mother said that he was in the stable, I followed to see what this new thing called "Dan" was. I found out. "Yohny" was looking for my father, but I had known him only as "Pap" and mother as "Mam." But as for our church papers I can not say when I first began to know them—they were always a part of my life. Father took them and took them all.

When, in 1876, the *Brethren at Work* was started at Lanark, Ill., and J. H. Moore and M. M. Eshelman began coming into our home, which was less than eight miles away, I began to develop a personal interest in the church paper. I knew its editors. I often entered the office and saw the paper in the process of being made. Bro. Moore frequently left his desk and helped at turning the hand press. And since that time I have never been far from the printing plant. I lived for twenty-two years at Mt. Morris under the shadow of the publishing "shack" and this is my sixteenth year at Elgin with an office in the plant of the Brethren Publishing House. Thus I have come to know and believe in and love our church paper, The Gospel Messenger.

As I call the roll of editors and assistant editors I hear the names of Henry Kurtz, James Quinter, H. B. Brumbaugh, J. B. Brumbaugh, J. T. Myers, M. M. Eshelman, D. L. Miller, J. H. Moore, Grant Mahan, L. A. Plate, Edward Frantz and Harry A. Brandt. All of these except Henry Kurtz I saw, most of them I knew personally, and many of them intimately. When two of them were laid away it fell to my lot to conduct the funeral services. All this has helped to foster in me a high regard for the church and its official organ, and for the men who have helped make it during these years.

In speaking of the men who have made the church paper I must not pass by those on whose shoulders has rested the burden of directing and managing the financial policy. There was Joseph Amick who, hearing that there was a defunct and struggling publication at Mt. Morris, left his farm in Indiana to investigate. And after he had looked over the field, studied the paper's financial embarrassment, and weighed the ins and outs, decided that the outs could be turned into ins; and, joining with D. L. Miller, resolved to make a go of the *Brethren at Work*. His long years of faithful and efficient service had as much to do with the success of the paper as did its able editors. When, at the close of his work as manager with the end of 1902 he retired from a task well done, T. F. Imler became business manager and continued in this position for one year. On Jan. 1, 1904, R. E. Arnold became business manager in which position he still continues. With what success he has handled the business of our publishing house you will know, if you look over the annual report as it appears in the Minutes of Annual Conference each year. Suffice it to say that it is a long step from the little room in Lanark, and the little wooden shack in Mt. Morris, to the present large and substantial building in Elgin. The development of the building is a testimony to the growth of the business. And the House profits go to missions!

From a small and privately owned and controlled concern to a large and church owned and controlled business our church paper has been the means of uniting our forces and directing their energy in a way that was not possible when we had many papers and many policies. Those who were instrumental in combining the several papers, in securing church ownership and control, were real statesmen. They had a vision and courageously followed their guiding star. All of us and the church are reaping the benefit.

This year will close volume 79 of our church paper. Each week The Gospel Messenger sends out a vast amount of church correspondence, brings into our homes able essays discussing vital problems, editorials that challenge us to the best, news from the home and foreign field, reports of growth in the kingdom, and announcements vital to every member of the church. The home and every department of church work find in The Gospel Messenger the things that are needed for carrying on successfully. We have a church paper that will stand up under comparison with the best. No Brethren home can afford to be without the official church organ. Compared with other church papers, or with other publications not religious, the Messenger shows well as to price. Years ago when everything was low, $1.50 was a higher price than $2 is now. It would be well to give the Messenger a boost in your Christian Workers' service. Assist the pastor and Messenger agent in placing the paper into every Brethren home. Thus you will help your homes and your church, *for where the Messenger goes the church grows.*

Elgin, Ill.

Preach the Gospel

BY OLIVER H. AUSTIN

The lowly Nazarene only preached that which he knew. He did not theorize about God, instead he said: "He that hath seen me hath seen the Father also." In a very few words he gave us his mission in the world: "I came that you might have life." Jesus has called us to be fishers of men and the method by which the job may be done has been prescribed for us in that we are to lift up the Christ and let our light shine before men. After all, this is the greatest way to preach Christ and present him unto the world.

What people need and want is God, whose promises of deliverance from sin and the gift of salvation are sure to be fulfilled and in whose service men find freedom from fear and courage to carry on. "To thine ownself be true and it shall follow as night follows day, thou can not then be false to any man." If we get the gospel of Jesus Christ in our own hearts, then we can preach it to others. One can not give to others that which he himself does not have.

It may be possible that the church has been depending too much upon imported soloists, famous oratorios, brilliant preaching and intriguing sermon themes, instead of giving Christ the preëminent place that he rightly deserves. "And I, if I be lifted up from the earth, will draw all men unto myself."

It is said that when the Romans landed on the coast of Britain, the savage natives of the land crowded around the cliffs above and in the wildest fury prepared to swoop down upon them. Under such circumstances we would think that the Romans would have taken to their ships; but what did they do? The brave little band in full view of the savages, who far outnumbered them, sacrificed to their gods, gave one last look toward Rome and then every man took a torch and deliberately set fire to the Roman ships. Thus having cut off every means of escape, they were ready to conquer or die. If we were all just as eager and determined to present the Christ and his gospel to the world, then would be fulfilled the statement: "I will draw all men."

Patrick Henry, a great statesman of Virginia, made a will bequeathing all his property to his relatives and at the close of the will he wrote these words: "There is one thing more I wish I could leave you—the religion of Jesus Christ. With this, though you had nothing else—you could be happy, without this, though you had all things else you could not be happy." Since it is happiness that men crave, and since the religion of Jesus Christ brings happiness, let us as messengers present it to them by effectively preaching the gospel.

McPherson, Kans.

The Open Door in China

BY V. GRACE CLAPPER

Talk of an open door sounds optimistic, doesn't it? Probably you do not believe it though, since you've been hearing so much about closed doors in China. But according to St. Paul, open doors and adversaries go hand-in-hand; in other words, open doors presuppose the presence of adversaries, and vice versa (1 Cor. 9: 16). According to our way of looking at it, *closed* doors and adversaries are synonymous terms. When there are open doors, the outlook seems encouraging, while bright prospects seem to fade away in the presence of many adversaries.

Paul's idea does sound a bit paradoxical, but he had learned by experience that the enemy also watches for the open doors of opportunity. Therefore, when he saw open doors he knew the adversaries were not far away, and when he found many enemies of the cross of Christ lingering about the streets of a city, he concluded that a "great door and effectual" was open in that place. Such a spirit of optimism is worth while cultivating.

This truth is certainly being verified in China today, for we can see the adversary crouching beside every open door, vigilant and daring. The children in China in general have learned to appreciate mission schools, and prefer them to the government schools. The parents too, in rural communities, where they are still unprejudiced by anti-foreign and anti-Christian propaganda, want their children to be educated in mission schools, not necessarily because of the religious atmosphere, but because of the high standard of morals. This is a most natural sequence when we know that the moral teaching, in government schools, to say nothing of any kind of religious instruction, is almost nil, and moral standards so low that they are out of sight. At this open door the enemy crouches, watching his opportunity to creep in and discomfit the organization by curtailing rights and privileges, and cutting off opportunities for instructing China's young in the Way of Life. The forced registration, or closing of the mission schools is only one of the many illustrations of the efforts of the enemy to hinder the progress of Christianity in China. On every hand we see the evidence of his work. Within recent years there has grown up an apparent indifference to any form of instruction, religious or otherwise, and to it the people are turning deaf ears, branding it as mere propaganda. This is due in part to the disturbed political conditions, and in part to the loss of faith in their heathen deities, while the anti-foreign feeling makes them unwilling to accept Christianity in lieu of their abolished religious faith. Thus China is becoming a Godless, as well as a godless, nation, and is it not time for the church of Christ, because of the unmistaken presence of the adversary, to press into this open door? We *must* do it, even if it be at the cost of persecution and the sacrifice of life!

When the government of the land places obstacles in our pathway, and tries to impede our progress on every

hand, shall we be "subject to the powers that be," and refrain from speaking "in this Name"? Shall we sit quietly in our trenches, admitting defeat, while the enemy takes possession of the field? No, a thousand times no! "What then shall we say to these things?" This is the answer, "We must obey God rather than man," for if God is for us, who can stand against us? Whenever in the varying circumstances of life there is a manifest clash of loyalties, there is only one safe method of procedure, and that is, to be true to the highest loyalty. This is the test China missionaries of all denominations are facing today. Certainly we who are here on business for our King, dare not cater to the whims of a non-Christian government. Shall we who have been divinely commissioned, compromise here and there, until all the doors are closed? "Woe be to us if we preach not this gospel!"

We are being "pressed on every hand, yet not straitened, perplexed, yet not unto despair." We have been halting on the banks of the Red Sea, but over and above this din and strife, above the clash of arms that have been clashing in vain that peace might come, we hear a voice ringing out clearly in the darkness, "Speak to the children of Israel that they go forward," so we march on, and in his name set up our banners.

China is fighting for peace, what a paradox! And all the while she is trampling under foot the Prince of Peace, ignoring the very Personality, and principles that make for eternal peace! Pray that she may speedily hear his voice above the din of war and commotion, and that his followers may be true and faithful as they press into this open door!

"Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear thy voice, O Son of Man."

Showyang, Shansi, China.

The Teaching of Peace Patriotism

BY OLIVE A. SMITH

THE advocates of peace often feel discouraged. It seems that we are making little real progress toward the abolition of war as a means of settling national differences. But let us compare briefly the trend of modern teaching in the public schools with that of the teaching of forty or fifty years ago. Even the past twenty-five years have brought about a change in our appraisals of the events of history, and our estimates of the makers of history.

Many of us can remember when we were called upon to name the "important events" of any given historical period. We can recall the historical studies of our childhood, consisting principally of the record and details of war. We memorized the dates of the Battle of Yorktown, the Battle of Lake Erie, of Gettysburg, the surrenders of Lee, of Cornwallis, etc. These were the really important dates in our history study.

Our heroes, too, were all of one type, the soldiers and conquerors of war. Napoleon was always in the foreground and the majority of our presidents were counted great because they commanded conquering troops.

How is it today? A 500-word history of the United States written by Ex-President Coolidge is to be carved on Mount Rushmore Memorial in South Dakota. In our public schools the pupils are being taught to memorize the following eight events, which are considered the most important events of history.

1. *The Declaration of Independence, 1776.*
2. *The framing of the Constitution, 1787.*
3. *The Louisiana Purchase, 1803.*
4. *The admission of Texas as a state in 1845.*
5. *The Oregon boundary settlement, 1846.*
6. *The admission of California to the Union, 1850.*
7. *The closing of the Civil War, 1865.*
8. *The completion of the Panama Canal, 1914.*

Only once is war mentioned in this brief history, and that probably because of its meaning in the preservation of the Union and abolition of slavery.

If, during the next few months or years the school children should be engaged in a study of the great men of the nation, it is probable that the subjects would be the leaders of scientific and industrial achievement rather than the warriors of history. The child of fifty years ago would not have been given the names of men like Edison and Lindbergh as the great names of history.

All this is proof that we no longer think of mere brute force as the only means of accomplishing anything in governmental affairs. We might say that there is more of intrigue, of insincerity, of the play for personal gain, power and prestige than in the days when great men were soldiers, but of that we can not be sure. And even so there may still be the type of progress which is worth while.

The fact is that a change has taken place in the people's thinking and the change is certain to create a different influence in the affairs of our country. Evidently we are making some progress in the direction of a true patriotism of peace, even though the progress seems, at times, to be discouragingly slow.

Kansas City, Mo.

The Romance of Famine Relief

BY ERNEST M. WAMPLER

As one thinks of the suffering connected with a famine he can hardly see where one can get much romance out of working with such people. Even though they are suffering, not having enough food to satisfy, enough clothing and fuel to keep the body warm during the winter months, let us remember that most of these sufferers are good, respectable people. They are often educated and industrious in habits. They are not the beggar class who would sooner have a handout than work for their food. Famine sufferers are men and women who are willing to work and maintain their self-respect by returning part of what they receive in giving honest service.

It is romantic to visit a large university or city; it is romantic to cross the ocean on the largest steamer; it is romantic to do things on a large scale; there is romance in the crowd. In famine relief you deal with large quantities, both in materials and people. To direct the weighing, loading and marking of sacks of grain for fifty or more mule and oxcarts and twenty-five or thirty camels daily gives one somewhat of a thrill. Then to go out to the substations where the famine sufferers are receiving their equipment and supplies and see the godown men issuing thousands of shovels, baskets and carrying poles to men as they pass on to their work on the ditch, gang leaders receiving their issue of grain every few days (three catties or about four pounds) for each working man per day, to know that these hungry men will get three square meals a day, and that shelter and coal will be furnished them at their lodging, gives one a sense of satisfaction. A medical staff is on hand to look after their health and help them get rid of some of their body pests. As we pass on we see the work proper, four or five thousand men working on the big ditch, shoveling the dirt into their baskets and carrying it on to the brim and dumping it. Some work fast and some leisurely; some have complaints to make as you pass by: their piece of work is more difficult than that of others, or their gang leader has mistreated them, their food is not well cooked or they have received no money to send back to their families. After all of this we go back to the main office and work with a number of Chinese accountants where the quick snap of the typewriter and abacus (Chinese adding board) are heard all day long. For here men are balancing cash accounts and checking grain shipments with the receipts from the outstations, checking the issue slips of materials given to the gang leaders with the weekly report as made out by the godown clerk. And all of this makes interesting and romantic work.

Again in famine relief work you have direct dealings with all kinds of people. The great majority are honest and law-abiding men and women. But you have also quite a few who are wanting to get something for nothing. They seem to be desirous of getting that which belongs to others. If they are not trying to take advantage of you they are trying to outwit some of their fellow workers. The resulting disputes have to be adjusted and the dishonest man watched. You will think at times you have left no stones unturned for the protection of the honest man. But afterwards you will find that the crook has found loopholes, or rather has made some, whereby he can escape.

The three famine districts which were worked in north China this year were also ravaged by bandits. We hear so much about bandits and their work we sometimes are eager to see and talk with them. This summer I had that opportunity. Our C. I. F. R. C. chief of police was a bandit a few years ago. But having won favor with the county official, he was assigned to us for the protection of our work. The latter part of July we had a number of reports of bandits being in the county, but only in small groups. July 30, about 8 P. M., the police of the city phoned out to our place and told us that bandits had taken possession of three of the four city gates and had captured the guards' guns and were looting the city. The railroad station was about a mile from the city wall and our court lay between the two places near the station. They asked for some of our police to come and help them. We could not, of course, let them go for we had only five. Who knew but what after looting the city they would come our way? We always carried a large amount of money and I carried the keys to the iron safe where it was stored. We locked our doors and waited behind the mud walls for any trouble should it come our way. The police guard stayed on duty all night, and every other night so far as that is concerned, but not on quite such tense guard as on this night. The night train brought relief, for it had one hundred soldiers and they recaptured the city gates and by the next morning all was quiet. The next week one of the men who helped in disarming the city guard was captured, and as he passed from the railroad station to the city he was allowed to rest at our compound. As he sat there handcuffed and with chains on his feet he pleaded with our chief of police to speak a good word for him and help him escape his execution. But his prospects were very poor. He had two brothers who were executed a few years ago for banditry, and he, the third and last brother, was about to go the same way. We had other bandit scares, but in it all we were delivered from any direct difficulty with them. We thought at times we saw different groups of them as they passed, but they did us no harm and we were glad to let them go on unmolested.

On my way home Mr. J. E. Baker, director of famine relief, told this incident of his contact with bandits. He was doing some inspection work and got into territory controlled by bandits. While stopping in a little inn for some boiled water and a little food the auto driver came rushing into the room and told him that bandits were taking possession of the car and unloading everything. Mr. Baker stepped out and found that the report was true. He asked them what they wanted and found that they were hunting for gas. They had captured a car from the Chinese a few days before and did not have any more gas. So they were proceding to take his supply. He had twenty gallons in cases in the back of the car, but suggested that he would not have enough for himself if they took it. He told them that he had come out to do some inspection work, and that if he had any left after this work was completed they could have some. He asked the bandit chief to go with him in the car on this inspection tour and the chief accepted the invitation gladly. As they rode along they talked of the possibilities of the best road bed, for they were planning on building a motor road through that section. The chief offered suggestions which were accepted as good ones in improvement over the old trail. Getting back and filling up with gas they had five gallons left. The chief now suggested buying the gas rather than confiscating it as he had previously intended to do. Mr. Baker told him he could not sell it for the report would get back to Sianfu that he was selling gas to bandits and the government would forbid his going into that territory any more. Then the Commission would not be able to do any road building there to help the poor people. The chief saw the argument and did not want to take the gas from him, but he was wanting some very

(Continued on Page 766)

Two Miracles—One Ancient, One Modern

BY IRA H. FRANTZ

THERE are folks who find it hard to believe in miracles. I can fully sympathize with them. I am glad my own Christian faith has firmer foundations than simply the miraculous events recorded in the Bible.

But there has occurred in our day, in these years 1929 and 1930, a thing so marvelous, so contrary to all reason, so entirely unbelievable, and yet so indisputable, that I am compelled to think back and see a scene somewhere on the eastern shore of Galilee some nineteen hundred years ago when a Teacher undertook to feed a crowd of more than five thousand hungry people with five barley loaves and two fishes, see the people eat until they are satisfied and see twelve baskets of fragments gathered—see it and believe it. I am compelled to do more. This modern miracle which I have seen brings to my mind some words of that Galilean Provider: "Seek ye first his kingdom and his righteousness and all these things shall be added unto you." And having seen this modern miracle I am constrained to believe that the advice in these words is sound, the pledge trustworthy.

This Galilean miracle Worker taught many strange things, things that are commonly considered impractical by a hard-headed business world. "Do unto others as ye would that they should do unto you," he said. But the practical man of affairs today knows that the way to live in this world is to look out for number one. The kingdom of heaven and righteousness may do for visionaries, but the man who wants to succeed will not have much time for these. If he wants "all these things" he must go after them first and go after them hard. If there is time left for righteousness, well enough, but if not—well, get "all these things" first anyway.

That is the way we have gone about our business. Nobody, or almost no one it seems, has taken the Teacher from Galilee seriously. We have reversed his order. We have been practical-minded. We have been skeptical about this Golden Rule method in business. We have followed the course that we were sure of, the course that we knew would bring success and plenty. We have put material first and righteousness second—or maybe third, or last.

This is how the modern miracle has been wrought. This modern American miracle calls to mind the one by the Galilean shore because it is the exact antithesis of that. In the Galilean miracle there was abundance in the midst of utter insufficiency: in America today there is general distress and dire want in the midst of the greatest abundance any country has ever known.

For several years the United States has had a larger share of the world's gold than any other country has ever had, so large a share that other nations have not the means with which to buy our products. We have attained an efficiency in this machine age that has thrown workers out of employment until they can not buy. The very abundance of the harvests brought distress and bankruptcy on the farmers. Verily, in the midst of plenty we are in want!

Producers of wheat, of meat, of dairy and poultry products have had a surplus, the disposition of which has taxed the ingenuity of the best business brains in the country. At the same time, in walking the two blocks from my office to the elevated station, I am frequently accosted by able-bodied men, sometimes two or three in one evening, and asked for a dime with which to buy a bowl of soup. "I don't like to ask for help," one man said, "and I don't want to hold anybody up. I'd rather work. But when a man is hungry he's hungry." There have been literally hundreds of hungry men and women and (the pity of it!) children in this country during all this time that we have been so distressed with a farm surplus. Want—dire, stark, ugly want—in the midst of such great abundance! What a baffling mystery is this! What a contrast to the Galilean scene! What a commentary on twentieth century efficiency!

I talk to big business men, and without exception they complain of poor business or no business at all. They are operating at a loss, they say. I ask them how they account for such a situation. There is no lack of capital, no lack of labor, no lack of merchandise, of raw materials, of farm products, no lack even of people to use merchandise. Why is business so poor? They admit they do not know. They can no more understand why there should be such a business depression, so many failures, so much want in the midst of our abundant resources than I can explain how there could be such plenty on the hillside that day when resources were so meagre. But it is noticeable that neither the big business man nor the hungry man on the street is the least bit skeptical about the truth or reality of the present situation just because he can not explain it. Red figures and empty stomachs both seem to be convincing arguments.

Are you properly awed at this miracle which the hard-headed, practical modern business has wrought? Nobody claims that there is any lack of resources. Oil and coal and minerals are accessible today in greater abundance than ever before. Grain bins, until just recently, have been full to overflowing. Of meats and fruits, of milk and honey, there has been enough and to spare. Even of gold, magic, all-powerful gold, the balance has been on the American side. Yet there is no prosperity. All this abundance seems not to be doing anybody any good. The poor are hungry, the middle classes face bankruptcy and the rich are taking losses. Is this less marvelous than the Galilee miracle?

Do you see why, since I am compelled to believe the present miracle, I find it not hard to believe the other also? And why, witnessing the complete failure of the materialistic method, the look-out-for-number-one policy, I have more faith in the righteousness method, the do-unto-others policy?

"Others" have not had much consideration at the hands of big business. If the installation of new machinery throws a few thousand men out of employment, that is their lookout. Efficiency is the watchword. So we install the machinery, turn the workers loose, achieve efficient production and, behold, there is no market because the workers can not buy! If the building of tariff walls destroys the American market for foreign made goods and thereby brings distress to foreign workers, let them see to it. Expansion of home industries is our watchword. So we build our tariff walls, keep the balance of trade continually in favor of America until, behold, we have killed our market because foreign countries no longer have the money with which to buy from us.

How long yet will it be until we learn that no man liveth to himself, that no prosperity founded on another's adversity can be long continued, that, paradoxial though it seem, a man helps himself most when he helps his neighbor; in short, that the altruism of Jesus is the most practical—is indeed the only practical method of doing business even in this efficient machine age? Selfish greed has wrought its miracle of distress and economic failure. How long yet will it be until we give the Golden Rule a chance to work its miracle of happiness and plenty for all mankind?

Food and raiment are important. Happiness and hunger do not go together. But with modern efficiency applied to production and the Golden Rule applied to employment and distribution, there is no excuse for want in this year of our Lord 1930.

Oak Park, Ill.

Peace and Moral Welfare

Present Status of World Court

Prompt ratification by the United States of the World Court Protocols is essential to the further development of world peace. In January, 1926, our senate gave its consent to adhere to the World Court with certain reservations. In September, 1929, the statute of the court was amended to meet the senate's reservations. On Dec. 9, 1929, at the direction of the President, the signature of the United States was affixed to the protocol of adherence. The only thing that remains is for it to be ratified by the senate. The President said that he would submit it to the senate sometime when it was convenient to deal with it.

The World Court is becoming the permanent supreme court of the world. Our entrance will be a definite step toward peace. Besides this, the present world situation demands that the United States make some sincere gestures toward peace. Practically every large organization in the country is for the court. The Chamber of Commerce of the United States and the American Federation of Labor are for it. There is a strong public opinion for it. The Ku-Klux Klan and the Hearst organization seem to be about the only organizations of any size opposing the court.

From press reports, we understand that the President is now working on his message to congress. The peace bodies of our country feel that it is important for the President to submit the World Court Protocols to the senate early in the approaching session of congress for action either at this session or in a special session called for this purpose. We do not know whether the President has decided to submit the World Court to this session of congress. We know that he is considering it seriously. The peace bodies can bring a great force of public opinion to bear in favor of the World Court's passage when once it is submitted. But there can be no popular campaign until the President acts. There is some question whether it will be possible to deal with the World Court in this short session of congress. It may be necessary for an extra session to be called. But it is highly important for it to be considered either in the coming session or in a special session called for this purpose. If it is carried over until another year the coming political campaign will probably prevent action upon it until the next Presidential administration.

Our task is to urge the President to submit the World Court Protocols to the senate for ratification. Then, we must bring the force of our peace thinking upon our senators in order to secure its passage. This matter is worthy of our determined and systematic efforts. The time to act is now.

PEACE COMMISSION, BOARD OF RELIGIOUS EDUCATION
BY R. D. B.

Why Boost Home Missions?

BY I. S. LONG

WAS the call for a great Thanksgiving offering for use on the home base the proper thing? I hope no one has doubts.

Why boost home missions? First, I should say, because of the dire *need* of Jesus Christ right here in this great land called wrongly "God's Country." You optimists, lift up your eyes to see the lawlessness, recklessness, and indifference to human life and duty to one's God, indifference to things high and holy and sober, characteristic of this land! Is it a sort of religion or the lack of it that soothes our conscience into allowing and doing things which neither we nor our fathers twenty years ago would have done? One hears that we pray less, pay less and go to church less than even ten years ago. But ought we?

Sure! Boost home missions! Jesus Christ and his principles are greatly on the ascendance out in the dark East. Shall we whose souls have been lighted now try to get on without him who is the Mainspring of all our present joys and hopes for the future? His kingdom may come and his will be done on earth as in heaven. When? When we accept it as our task by his grace and Spirit to bring in. He told us to disciple the nations, and we have not done this as yet. Only thirty-eight per cent of the whites of America profess religion at all. And there are multiplied millions of boys and girls growing up without religious education right here in "God's Country"!

Why boost home missions? Can I for one help it, seeing the real sacrifice made by many pastors on the home base? I know a few pastors who are worth less money now than they were fifteen years ago. Nor is this loss due to dabbling in stocks, or to deflation. They are spending more than they are receiving. Some have large families to support. Some have large territory to cover in visiting the flock. How they pull on is a mystery to me. Like the workers abroad they are going right on, saying nothing about sacrifice. Why? For the love of souls, of the blessed Christ, of the old church they dearly love. I challenge any of you to investigate their work and labor of love and say they do not need better support than they are getting to date.

Why boost home missions? This will mean strengthening the home base. It will mean that we are out to follow up our brethren who are scattering about, going into the great manufacturing cities or other places for a living. And dare we do otherwise? And are there not large territories without adequate pastoral care, large populations wandering about as shepherdless sheep, even in Christian America? Who does not

know that a weak home base means a weak effort abroad?

By all means, if we have not yet done it, let us make a real offering, a real sacrifice, for home missions, doing it as we praise God for the mercies of the year. What sacrifice and devotion and uprightness and integrity of character marked our fathers in the faith! What a heritage has come down to us younger folks! Shall we maintain this high standard and improve on it, doing better even than they? What with our better education and facilities today, it were a shame to fail our fathers and our fathers' God.

Yes, do it for Christ and the church, for there is no finer organization in existence for doing his will than that of which you and I are members!

Bridgewater, Va.

Church Finance

BY A. T. HOFFERT

Some of the most costly things come to us without money and without price; some of the most precious things come to us without cost. Political freedom came to our fathers at a great price; it came to us without cost. Mother love is very precious and often its full expression calls for the most exacting sacrifices; to the child it is as free as the air he breathes. You and I may drink from the wells of salvation and rejoice for the privilege of doing so without a money cost. Nevertheless, at great cost, those wells were brought within our reach. The measure of the cost in bringing the gospel to us is the measure of our obligation in passing it on to others. The nature of our religion is such that the more we give, the more we have; the less we give, the less we retain for ourselves. Thus as one means of fulfilling our spiritual obligation to others, finances claim an important place in our church life.

The Church Budget

The budget is a carefully estimated amount necessary to care for major items of expense during the church year. It also indicates the sources from where the money is to come. The budget plan is conducive to thoughtfulness and economy in church expense. A general analysis of the expense items will give several groupings.

First, we have the administration or running expenses of the church. This includes minister's salary, cost of janitor and pulpit supply, where instead of the pastor, a number of ministers are given some allowance for the preaching they do. Some churches also employ an organist, musical director and choir, director of religious education and a treasurer or financial secretary.

Second, there are a number of items which come under maintenance or upkeep. This includes fuel, light, gas and water supply; repairs; interest, taxes and special assessments; insurance; telephone; furniture; library—books and supplies; possible payments on a church debt; recreation and athletic equipment; automobile expense and a sinking fund. The latter is to cover general depreciation in the church plant and to make provision for improvements and building construction. This will serve to distribute cost of building over the years. This item when provided for in the budget generally runs under two per cent of church property valuation.

Third, the promotion expenses are intended to promote church growth. This includes advertising and publicity; printing and postage of church letters, bulletins, papers, directory, etc.; socials and picnics; traveling expenses of delegates to various conferences; daily vacation Bible school; church school expenses; young people's societies; club work among boys and girls; missionary education; expenses of every member convass, etc. Community education along lines of moral and social welfare, temperance, anti-tobacco work, and peace should have a place in the church program and hence in the church budget as well.

Fourth, benevolences of various kinds make calls upon the local church for support. These include colleges, seminary, District work, home and foreign missionary work under general church boards. Aside from denominational expenses there are calls from organizations whose work claims the active support of the local church; for example: local charities, Red Cross, Near East Relief, the Anti-Saloon League, and interdenominational work of the Sunday-school and various church federations. Through wide and liberal participation in benevolent undertakings the church creates centers of influence for Christ and a higher social order in various parts of the world.

Church receipts must be sufficient to meet all expenditures. Some churches use the assessment plan. The majority secure subscriptions through the every member canvass. Church and Sunday-school offerings, also special offerings add to the church income. Church suppers, banquets, and entertainments in some churches become a source of income. The budget should have an estimated income which will equal the estimated expenses. Some provision should be made for miscellaneous items and unforeseen expenses. Special collections may care for an occasional call not covered in the budget. The average budget of some two hundred churches as revealed in a survey made by Thos. R. Faville of Madison, Wis., calls for an expenditure of about $32 a year per member. What is the average total giving of your church?

Trained Givers

Just as the teaching force of a church grows in effectiveness through training, likewise education and training in giving from childhood will develop more liberal and more constant givers. The every member canvass has an educational value; considerable educational work, however, must precede the canvass. Its effectiveness over the apportionment system is based upon its dependence upon educational work to increase giving. No greater responsibility rests upon the finance committee with the help of the teaching agencies of the church than stewardship education on life and means. How may this be done?

The training of givers must be a fundamental part of the teaching and preaching program of the church. It involves the cultivation of the giving habit; it develops the unselfish spirit; it reveals giving as one method of serving; it aims to make Jesus Lord of the whole of life. Great wealth has come into the hands of the American people. Unless they are trained to give they will spend this money upon themselves. Through this giving a man can exert an influence for God in many places at the same time. It puts him on a level with a gifted writer whose writings go to the ends of the earth; he is akin to the great speaker whose messages over the radio influence minds and stir hearts in all parts of the continent. Again, it makes him a brother of the man of prayer whose influence with God makes him a factor in the regeneration of life in many needy sections of the earth. The training of intelligent and liberal givers means the saving of this country from selfishness and greed and the releasing of great energy for the social and spiritual regeneration of many in the underprivileged countries of the world.

The church budget is as broad as the church program. That program will get consideration in one or more sermons. The minister will have frequent occasion to mention it in his prayers and in talks with individuals, with groups as well as in the sermons. He will relate givers to the church as promoters of the church program. The finance committee will prepare the church members for the solicitors by two or three promotion letters setting forth the scope of the work of the church on the one hand, and the relation of giving to the promotion of that work on the other. These letters will be educational in purpose; they will make possible more intelligent support of the church in all its undertakings. It will reach those who seldom attend the church services. Two letters a week apart will be more effective than one. The first will seek to interest and enlighten; the second will seek to translate that interest into action. The members will be ready to give their pledge to the church visitors with little or no delay. They will not need to be warmed up to give; most of them will count it a privilege to contribute as liberally as possible. It is very important that the treasurer and finance committee represent the best business talent of the church.

The man who has a fortune to give in kingdom promotion is in a class with the man who has a life to give for the same purpose. The former will probably be an elderly man; the latter a young man. If the fortune is not given the young man will be hindered or limited in his work; if the young man refuses to go the money can not be so wisely used. Until there is an adequate response to the call to give, the injunction to go can not be heeded. There has been a slowing up in the kingdom program. Reader, are you slowing up the work of the kingdom by withholding what belongs to the Lord? How much better it is, and how much more blessed your life will be, to release resources and multiply your influence by making possible larger kingdom developments in your own community and among the weaker peoples of our own and of other lands!

Chicago, Ill.

Where Do We Stand?

BY RUTH H. BROWN

What is our church body doing about the great tobacco plague? Are our boys and girls to be consumed in this wild fire of Satan? Your boys and mine as well as your girls and mine are wanted for its fuel. Are we willing to stand idly by and find ourselves surrounded?

No, the faith in the church shall stand. It was strong against liquor. It will be strong in the fight against tobacco. It will be a hard fight but right will win.

What do we think of the profuse advertising of tobacco of every form put before the eyes of our children on billboards and full-page advertisements done up in colors of the rainbow until perforce we stop, look and almost listen? Suppose every family in the Brotherhood should write a protest to the magazines so advertising this sinful curse? Would the fear of the loss of that many subscribers make any difference? Then what if all the other Christian denominations did likewise—surely it would make a difference. Let us use our influence against this encroaching evil.

Larned, Kans.

The Church in American History

BY S. B. MILLER

The United States is a great nation, not because of its constitution, but on account of its institutions, chief amongst which are its churches and schools.

Over 400 years ago there lived three men destined to change the map of the world. Martin Luther gave the open Bible—the greatest of blessings to humanity. Through its influence has come the right to an educated conscience.

Gutenberg gave the world movable type for printing, thus making possible through the Bible, a religious education for all. As a result of this the individual can be his own priest.

Columbus turned the eyes of the world toward America, which became a haven of religious liberty to the oppressed of all nations. Thus there came an opportunity for religious freedom, such as the world had not known.

Over 300 years ago—

"The heavy night hung dark
The hills and waters o'er,
As a band of exiles moored their bark
On the wild New England shore.

✣ ✣ ✣ ✣

"Amidst the storm they sang,
And the stars heard and the sea;
And the sounding aisles of the dim woods rang,
To the anthem of the free.

"What sought they thus afar?
Bright jewels of the mine?
The wealth of seas, the spoils of war?—
They sought a faith's pure shrine.

"Aye, call it holy ground,
The soil where they first trod.
They left unstained what there they found—
Freedom to worship God."

(Continued on Page 768)

PASTOR AND PEOPLE

"The Minister and His Message"

BY CHAS. E. ZUNKEL

DURING last April it was again my privilege to attend for twelve days the Rural Church School at Vanderbilt University, Nashville, Tenn. Being requested to bring some message from the experience of those twelve days, and having the rare privilege of attending the class of Dean Tillett, a class in "The Christian Message," I decided that probably nothing could be more valuable than to share the impressions and my personal reactions from that class. The following is such a combination of impressions and personal reactions.

Some ministers of the modern day consider the pulpit message by far the most important function of their lives. Some believe this so strongly that all else sinks into comparative insignificance. Others, however, do not go to such an extreme in their view, but they do feel that preaching is of such importance that it should play a prominent rôle in their thought, their lives, and the church program. I agree that preaching is important in modern life and that it should be held in high esteem both by the preacher and by the layman. Preaching should be prophetic, should carry vision, and should move human hearts and wills into paths with God and Christ. We live in a day of changing life, changing moral, economic, and spiritual conditions and they bring urgent problems, which call for careful analysis, under God's spiritual guidance, and for solutions that will be satisfactory, that are Christian.

What, then, should be said of the minister's message? No more striking statement ever came to me, concerning the minister's message than this one by Dr. Tillett: "The force of the minister's message is his message plus or minus his personal character." This statement needs a bit of explanation. A minister's influence will be the result of his messages plus or minus his personal character. If his messages are strong and inspiring and his personal life is clean, strong, and challenging, then his influence will be positive and an ideal which others may well follow. His message will become a sweet benediction upon his parishioners and acquaintances. If, on the other hand, his messages are challenging and soul-inspiring, but his personal life is tainted with dishonesty, deceit, or immorality, his real message is negative. In other words, the minister who lives in personal, daily experience a noble, clean, challenging life, can do more good, though he preach a simple, less eloquent sermon, than can the minister with an eloquent message, but a miserable personal life.

The minister is one, above all others, who should wield a noble personal influence upon children and adults. Children look to some one older than themselves for an ideal; and how blessed for them if they can look up to and hunger to be like the minister of their church and their community! It is really sad, when a mother needs to say to her child: "Make Rev. —— your ideal, *except* don't smoke as he does." Or, instead of warning against smoking, she may find it necessary to mention some other moral or spiritual deficiency in the pastor. How much more challenging to the child to be able to say: "Be like Rev. ——; he is a fine ideal for you." Adults, as well, look to the minister for help in their moral and spiritual ideals. Sad, indeed, it is when the minister is dishonest in business, untruthful, or untrustworthy. Preaching from the pulpit speaks very feebly when preaching from daily life shouts so loudly. When such a minister stands behind the sacred desk, his personal life shouts so loudly that his oratory, eloquence, and prophecy can not be heard.

Let us not be misunderstood, however. We are not in the least suggesting that an untrained ministry or a poor message is the most desirable. We live in a day when ministers need the finest training they can possibly be given. As we said, it is a day of great change, morally, economically, socially, spiritually. To meet these changing conditions and changing problems, it will take men of fine judgment, careful training, spiritual insight and vision. If we do not have them, the church will lose its rightful grip on modern life. It may do so, in spite of them, but we think not. We need men who can visualize the church of the future and so build the church of today to be an adequate foundation for the future church. The message of today must be adapted to strike the modern conditions at vital points and minister today to the deepest needs of men. We need new prophetic voices; we must have them. The age of the prophet is surely not past; if it is, it ought not to be. And prophets are men of fine training, good judgment, and keen spiritual vision and sensitiveness.

In conclusion, let us summarize the relation of the minister to his message. The message of the minister is his messages plus or minus his personal character. Many a minister has combined strong character and splendid messages and given a rich ministry to his people. Some ministers with promising futures have had splendid messages, but have neglected to build strong personal characters and, as a result, a splendid ministry has been ruined and a reproach brought upon the Christian cause. This relationship of the minister's personal life to his messages does not minimize the message, nor does it minimize the personal life of the minister. It calls for a noble, challenging, personal character, and equally noble, challenging, soul-inspiring messages. Let the ministry of the next generation learn from us this need.

Pleasant Hill, Ohio.

Missionary Education in the Rural Church

BY FOSTER M. BITTINGER

Objectives of the Church

THE church's field of work is as broad as life. One object is to promote worship. One of the greatest losses today is the loss of the sense of the presence of God. The church should make people feel God's nearness. The church should administer the Word of God and the ordinances of the church. She should maintain Christian fellowship and discipline, that fellowship of participating, sharing, and working together. She should edify believers through instruction, training, and the building of character. But the prime church objective is the conversion of the world. She should bring men to Jesus Christ. This is the last task Jesus left to men. The salvation of the world and the life of the church depend on it.

Why Missionary Education?

Just as a democracy must educate its citizenship in order to exist, so must the church educate her membership if she will continue to live and fill her place in the world. Her objectives are missionary and so must her education be. Education is necessary in order to edify believers, build better and bigger Christians and help racial relationships, because people respond when they understand. Education is also needed in order to make religion vital. It gives one a sense of the worthwhileness of his religion. It will make, "There is no other name under heaven whereby men may be saved," take on a new meaning.

Methods of Missionary Education

One of the best methods of missionary education is through service. The law of service was central in Jesus' life. There was no place for the useless. The barren fig tree was cursed. The talents were either used or lost. The laborers in the vineyard were rewarded as their opportunity for service approximated actual service rendered. If one wants a bank account in heaven he must lay it up now.

There are many fields for service. A home with several children offers splendid opportunity for useful service. All can render service to the church by helping to keep it in order, attractive, clean, free of scattered paper and mud. Better home work, health work, helping the needy offers community service for all. The church should encourage this and teach that one can truly serve God in any vocation that is honest and right. Stewardship is the right use of money and life.

The method most used is mission study. It is fruitful. One should study the church and missionary periodicals. Study may be classified as follows: History of missions including special types such as medical missions, educational missions, industrial missions; fields such as China, Africa, India; biography, and subjects related to missions, such as history, social life and customs of different peoples. Through such a study one becomes world minded.

Another fruitful field is through worship. Worship is the intimate personal expression of being in close fellowship with God. Public worship includes the right use of hymns, scripture, prayers, and offering. The first two are instructional, the last two expressional.

Reading from the sayings of missionaries and people of other races may be used profitably. This one of Booker T. Washington is good: "I will not permit any one to drag me down so low as to make me hate him." Stories help make things real. They should not be the exceptional, but of those things we all have in common, those that make us of common kin. Pictures, stereopticon views, posters, and dramatics are of special interest to all and may be used in the worship program. Dramatics include impersonation, story playing, pageants, and formal plays prepared or original. All this should lead up to the offering, the consecration and giving of that which represents our efforts, time and life. It is the expression of the impression received.

One should put on the missionary program with faith and courage. You can have a missionary church if you will. The missionary church is the living Christlike church.

Browntown, Va.

The Congregation

BY JULIA GRAYDON

I HEARD a minister say in a sermon on "Unity and Uniformity" that the congregation helps to preach the sermon. Have you ever thought of that? That you and I help to preach the sermon we hear?

We can listen to it, and then go out and forget all about it, and that is not helping the minister to preach. Or we can try all the week following to live that sermon before our fellow-men wherever we meet them. Or we can tell some one who did not hear it, all about it, or at least tell them part of it.

And being present in our usual place on the Lord's Day helps to preach a sermon and makes glad the heart of the minister who feels that we stand with him and will help to "hold up his hands" as he proclaims the truth of the gospel. So can the *pew* help the *pulpit*.

Harrisburg, Pa.

There Is Nothing

BY H. H. KEIM

"THERE is nothing."

"There is the sound of abundance of rain."

One man was "just working there." The other man had a vision. He believed God. His faith had mounted so high that doubt could not reach him. The man without a vision had to go again, seven times. At last by looking sharp and peering into the far blue, he saw a little wisp of cloud.

Here are representatives of two classes of folks. There are many of the former—folks who must see before they can believe. This is a large and motley crowd. They are the "show me" folks. Men are like mountains. Only a few have their heads up close to the sky where sunshine is eternal. Faith gives victory.

The apostle James points out two for our examples, Job for patience, one who could wait without grumbling. Elijah for faith, one who believed God. These are not the only ones, but are notable examples. With all his hard day's work, and his enormous success, Elijah did not forget that he was a subject of the king whom he had commanded, and now he tightens up his belt and runs before the king's horses and chariot to the gates of Jezreel, fifteen miles. Read the story in 2 Kings 18. This man's faith took him to heaven in a fiery chariot. But look at the faithless one; he had to take the leprosy of Naaman whose wealth he coveted.

Nampa, Idaho.

HOME AND FAMILY

A Prayer

Dear Lord, would you care to listen,
If just today a mother talked to you,
As mothers will, of all the things
That grieve and worry,
Perhaps unduly,
But seem to us so real?
Dear Lord, you know a mother's heart,
And know just how she longs to give
The very best to all her loved ones.
Unwisely too, oft times;
But oh, Dear Lord, in spite of this,
Help them to rightly live.
Keep them, Dear Lord, from selfish ways,
And give to them the kindly heart
That sees beyond the petty things
Of every day,
And far above them rising,
Will play the greater part.
And, Dear Lord, when the evening comes,
Wilt thou remember—hear my plea—
For they are still but children,
And tho' they oft have been rebellious,
Wandering far,
Dear Lord, please take their hands,
And lead them safely home to me.

—Jane Herdman Miller.

His Old Diary

BY ELIZABETH R. BLOUGH

STEPHEN THOMSON was resting in his old hickory chair on the back porch. He sat there on summer evenings; perhaps he liked to see his cornfields. He could hear the sound of Spruce Creek water as it flowed over a shallow dam; it put him to sleep. But on this evening he was unhappy and troubled, brooding over a number of things. He had signed over a farm and a house in Clifton to his son Andrew and his wife Lottie. Now they wanted this home place, the last bit of property he owned.

He was reflecting bitterly: "It didn't used to be so. I mind how glad we were when father gave us the first forty acres; we said we'd always take care of him because of that. There's the Millers! Them children wouldn't care if William had to go to the Old Folks' Home or even to the poorhouse, if they could get all his property right now."

"Supper is ready," called Ambrosia as she stood in the kitchen doorway. She was a large, energetic woman who seemed to radiate efficiency in a kitchen. Old? Yes, but not too old to do everything about a house. Stephen arose slowly and went in to the table where Arthur, his grandson, was waiting for him, with: "Look at the lay-out, grandpa. Come, sit down with us, Amber; the roast and the gravy will be cold if you wait much longer." But Amber was deaf to his entreaties; her hot buttermilk cakes were brought directly from the griddle. She had come into this home as a young girl; she looked on the inmates as her family. As Stephen thought of her, he felt old and discouraged; if only Lottie and Andrew would let them alone. Lottie declared that Amber was too old to look after the house-keeping. Wrathfully, Stephen wondered whether Lottie's house was as well kept as Amber's. Well, he knew that Lottie's cooking could not compare with Amber's; that was Lottie's grievance.

"They're too extravagant at the old place!" she would insist. "When Amber and Arthur have used up all father's money, then we'll have to keep him. You know we couldn't let him go to the poorhouse." At this point, invariably Andrew interrupted long enough to protest: "Now, Lottie, you know I couldn't stand it to see my own father in the poorhouse." Then she would answer, that of course nobody ever thought about her; if she slaved her life away for Father Thomson, nobody would think it was more than her duty.

Arthur was thinking of some of this when he announced: "They're coming this evening."

Amber spoke suddenly, "If I can only stay here an' work for you-all until I leave this world, that's all I ask. I haven't another place anywheres."

"Don't worry. I am going to get married some day, then you are going to cook for us."

"That's what your father used to say; seems as if nothing lasts. What with folks as wants to drive us out of house and home—"

"But we are still here," comforted Arthur, with a brave show of courage.

As Amber piled up the dishes, she remarked with fine scorn, "Them a sayin' that grandpa is too old and childish to take care of the place—when he's got more sense than all of 'em put together!"

Stephen wondered hopelessly as he left the kitchen whether anyone else shared in this high opinion of him. He found the county paper on the table in the sitting room, but he did not want to read. The lines in his forehead and about his mouth deepened as he wondered what he could do to avert the threatened calamity. There was a knock at the door and William Miller came in; one look at the stricken face of his neighbor, and Stephen thought only of helping him.

William came to the point at once: "I don't know what to do about my farm. My Dave is satisfied, any way I fix it is right for him. But Bert wants everything his way an' of course he wants more than his rightful share."

Stephen answered thoughtfully, "I recollect you always said they should share and share alike."

William leaned forward, intently serious: "Steve, do you recollect one thrashing, when we were sitting on the back porch? And we were talking about this very thing?"

"An' we let the men start the thrashing machine, while we talked of how to make a will that would give each one his just share?"

There was an earnest appeal in William's voice as he said: "Could you testify to that if you was called on?"

Stephen nodded his head emphatically. "I recollect it as well as if it was yesterday." Then he stood up. "Wait," said he, "I do believe that it might be written down in my diary. After Abby died, I was that lonesome, I took to writing in my diary."

He went into the next room and pulled open a bureau drawer. No, it was not there. He turned to his old secretary, and found the diaries in the second drawer. He soon found the one he sought. Triumphantly, he brought it to William. "This is the one in which it should be. We used to thrash the last of July." He turned the pages painstakingly, then jubilantly, and read: "'William said that his two boys should share and share alike; he wants his two farms divided correctly between them.' And I may have wrote more than that for we talked often in them days."

"None of us was childish then, when we worked and saved and paid for these farms. I mistrust it's Bert's wife as much as him. Our folks never quarreled about property; but they've got lawsuits in her family."

The next morning, Arthur took his grandfather to court; he had two of his diaries in his pocket. When Stephen was called on to testify, he began: "I recollect just as if it was yesterday, when William said he wanted his sons to share and share alike."

Bert's lawyer objected to this testimony. "This witness is old, childish and irresponsible."

For a moment, Stephen bowed his head; then he raised it and held out the diary. "William said he kept a correct account of what he spent for both boys, because he wanted one to have just as much as the other." William's lawyer read the items from the old diary. Then he said, "Neither of these men could have been accused of being childish, when this diary was written, they were in their prime." The judge dismissed the case; William offered to do as much for Stephen if he could. "Only I never kept a diary, I am no hand for writing."

Then Stephen's old time spirit flashed forth. "Mr. Haniker," he said, "if you will make a deed for my farm right now, I'd appreciate it. You know that you have deeded to Andrew, everything I ever owned; now deed my farm to Arthur, he is his mother's heir. Then take this deed to Andrew and Lottie and do your best to persuade them to sign it."

Stephen signed before he left the court. What means the lawyer took to persuade Lottie and Andrew is not known. He brought their signatures duly attested, and the deed was given to Arthur. Probably it was this that made Stephen grow young again; he seemed to throw off the years. The rejuvenation of Ambrosia was remarkable; she praised the Lord for an abiding place so long as she should live.

New Windsor, Md.

Five Basic Principles to Test Amusements

BY GRACE HILEMAN MILLER

WHEN Dr. Wm. Evans, a popular Bible teacher and lecturer, announced that he would talk on the subject of "The Christian and Amusements," a large crowd of interested people immediately planned to hear this lecture. He gave five basic principles to test the various amusements. However, he said that he could not say what was proper and what was wrong in way of amusements, but each individual should apply the five principles and decide for himself.

The first principle was: "Does this amusement take the place of something more valuable?" Dr. Evans is a great golf player, but one day when he came in from the golf links, his little boys met him at the door and asked: "Dad, don't you love us any more?"

"Sure, I love you; why do you ask that?"

"'Cause you always go to the golf links and never play with us any more," was their reply.

That ended his golf playing, because he realized that it was taking the place of something more valuable.

His second principle was: "Is it really recreational or—w-r-e-c-k-i-n-g?"

"Can you do it with a free conscience?" was the third.

"Might it have a bad influence on some one else?" was the fourth. The last one was: "Is it really to the glory of God?"

Just what to do and what not to do in the line of recreational activities is a pertinent question with Christians of all ages, therefore, I pass on this set of basic principles for the readers of THE GOSPEL MESSENGER to think through.

La Verne, Calif.

The Good Samaritan

BY H. A. BRANDT

5. Strange Doings at an Inn

"WHAT kind of merchandise is this?" exclaimed the innkeeper as he opened the door to the courtyard. His words were addressed to Gabriel who supported a bedraggled and bandaged figure on the donkey that walked at his side.

"It is no time for a jest, Marius," answered Gabriel. "I have a man here who was beaten, robbed and left for dead."

"In which case you should have left him for the jackals. What good is a broken man?" and Marius held up the stump of an arm that had been hewn off at the elbow.

"He is at least able to keep an inn, and that is better than the able-bodied fellows who live by robbery," countered Gabriel. "The world would be better off if thousands of men were in your shape, Marius."

"You are a strange fellow!" answered the old, one-armed soldier. "Sometimes I wish I had died from my wounds—but at other times I am sure that a part of a body is better than none."

"Come, Marius; let the philosophy wait. Is there a room for this man?"

"Well, there's just one room left—since a couple of religious men came in some hours ago. They seemed kind of scared about something."

"Help me get this man down, Marius!"

"My good sir, you forget I have but one hand!"

"Then hold the donkey!" answered Gabriel.

Marius stepped to the donkey's head and Gabriel eased the victim to the ground.

"Where shall I take this man?"

(Continued on Page 767)

AMONG THE CHURCHES

Calendar for Sunday, November 30

Sunday-School Lesson, Zacchæus the Publican.—Luke 19:1-10.

Christian Workers' Meeting, "Giving Attendance to Reading."—1 Tim. 4:13.

B. Y. P. D. Programs:

Young People—What Does It Mean to Be a Christian—at Play?

Intermediate Girls—What Has Christ Given Us to Share with Others?

Intermediate Boys—Jesus and a Boy's Problems.

✣ ✣ ✣ ✣

Gains for the Kingdom

Three baptized in the Minot church, N. Dak.

Three baptized in the La Verne church, Calif.

Two baptized in the Eagle Creek church, Ohio.

Five baptized in the English Prairie church, Ind.

Six baptized in the Wakeman's Grove church, Va., Bro. J. Edwin Jarboe, evangelist.

Four added to the Omaha church, Nebr., Brother and Sister O. H. Austin, evangelists.

Six baptized in the Unity church, Va., Bro. Foster Bittinger of Browntown, evangelist.

Thirty-nine baptized at Redland, Md., Bro. H. M. Snavely of Hyattsville, Md., evangelist.

Eight baptized in the Summitville church, Ind., Bro. B. D. Hirt of Winamac, Ind., evangelist.

Three additions to Mohlers church, Pa., Bro. John Hershman of Elizabethtown, Pa., evangelist.

Ten baptized and one reclaimed in the Batavia church, Iowa, Bro. J. Edwin Jarboe, evangelist.

Eleven baptized in the Carson Valley church, Pa., Bro. S. I. Brumbaugh of Saxon, Pa., evangelist.

Six baptized in the Yellow Creek church, Ind., Bro. Chas. Deardorff of Hartville, Ohio, evangelist.

Three baptized in the Akron City church, Ohio, Bro. Jos. Clapper of Hopewell, Pa., evangelist.

Eight added to the Plymouth church, Ind., Bro. Walter Warstler of Bellefontaine, Ohio, evangelist.

Twenty-three baptized in the Bachelor Run church, Ind., Bro. R. L. Sink of Carleton, Nebr., evangelist.

Eight baptized in the Johnstown church, W. Va., Brethren C. M. Hicks and Wm. L. Loury, evangelists.

Six baptized in the Wakeman's Grove church, Va., Bro. S. Paul Daugherty of Augusta, W. Va., evangelist.

Thirteen baptized in the Pipe Creek Church, Ind., Bro. J. O. Winger of North Manchester, Ind., evangelist.

Fourteen baptized in the Huntington church, Ind., Bro. J. O. Winger of North Manchester, Ind., evangelist.

Eight accessions in the White Branch house, Nettle Creek congregation, Ind., Bro. Wm. Dillon of Lawrenceville, Ill., evangelist.

Seven baptized in the Uniontown church, Pa.; twelve baptized and one reclaimed, Bro. J. A. Robinson of Johnstown, Pa., evangelist.

✣ ✣ ✣ ✣

Personal Mention

Bro. A. C. Miller of Windber, Pa., writes us that he is available at once for another meeting.

Bro. R. H. Nicodemus, Covington, Ohio, informs us that he has open dates for more meetings and institutes from May, 1931, on through the year.

Bro. F. E. Miller, director of Properties and Finance for Northern California, has changed his address from Oakdale to Waterford, Calif., R. 1, Box 31A.

The Mission Secretaries—Bonsack, Minnich, Zigler—were presenting the "Great First Work of the Church" last Sunday to the people east and west, the first at Johnstown, Pa., the second at Dayton, Ohio, the third at Rocky Ford, Colo.

Sister Marie Schroyer of Hazelton, W. Va., wishes to express her deepest gratitude to all the dear friends who had any part in supplying the wheel chair which adds so much to her comfort and convenience. She finds words quite inadequate to measure her appreciation.

Bro. E. H. Eby of St. Joseph, Mo., informs us that from early spring he will be open for service of the churches in evangelistic, Bible or stewardship work as may be desired. That is, institute work if desired or more distinctly evangelistic service if preferred. His address is 2923 St. Joe Ave.

Bro. W. Arthur Cable, Associate Professor of Speech in the University of Arizona, was recently appointed Assistant Editor of the Journal of Expression published in Boston. The Western Association of Teachers of Speech, of which Bro. Cable is President, is holding its second annual convention in San Francisco this week.

Bro. Oliver Royer, pastor of the Alliance church of Northeastern Ohio, is available for two revivals in 1931. Those interested will communicate with him at 75 Rice street, Alliance, Ohio.

Brother and Sister J. Edwin Jarboe have canceled all their revival work dates for the fall and will continue their pastoral service at Syracuse, Ind. Their correspondents will please address them accordingly.

Again the mission cause is in mourning. And again it is India, this time directly too, that receives the blow. The cable Saturday morning last brought the word of the death of Bro. J. E. Wagoner, another faithful worker hard to spare. Appendicitis was given as the cause. We shall have to await the slower service of the mail for further particulars. Bro. Wagoner and wife first went to the field in 1919.

Two Christian Workers' articles are printed in this issue as supplementary material to be used in connection with the Christian Workers' topical outline for Dec. 7. In the long editorial on the first page something is said of how the Messenger is made. In the first article in the General Forum Bro. J. E. Miller, Literary Editor for the Brethren Publishing House, writes of The Gospel Messenger as I Know It. Read the article and see how much you know of what Bro. Miller knows about our church paper.

✣ ✣ ✣ ✣

Miscellaneous Items

The Portage church of Northwestern Ohio will hold a love feast Dec. 6 at 7 P. M.—Max Hartsough.

Hagerstown church, Md., will hold communion services the evening of Nov. 30, with preparatory services in the morning.—Gamma L. Kreider.

"We are well pleased with the advertising you have been doing for us; have received a goodly number of responses," are the words of an appreciative brother who has been using the Messenger columns as an advertising medium.

In memory of her father, a good woman in Kansas sent in $5 for the Thanksgiving offering, and at the same time $25 for her Christmas gift. This she sent in memory of her departed father. What a splendid way to memorialize a departed loved one!

A brother and his wife in our church who are known for their tithe offerings, mailed the Mission Board a check in January of 1930 with which they sent this statement: "We are sending at this time an amount equal to that of our Christmas buying."

Stephen J. Corey says: "What mockery to dedicate splendid church buildings and accept a ten-year struggle with debt and then go up to great conventions to 'celebrate' a Pentecost anniversary, with missionary gifts declining, mission board debts increasing that the work may be saved from destruction, and broken-hearted missionaries toiling with shackled hands at the front!"

The Around the Table department which has appeared on the Home and Family page will be resumed next week. Matter for the department failed to reach us in time for the present issue. We would be glad to hear from those who have found this department of interest. May we remind readers of the standing offer that questions are invited and will be given personal attention. All questions should be mailed to Around the Table, 3300 N. Griffin Ave., Los Angeles, Calif.

First aid for writers is more than ever in place as one considers present day competition for reader attention. More and more the suggestion has come to us that Messenger readers do not care for the long essays where the writer finds it difficult to stop, though he really has nothing more that is vital to say. May we urge that those who write for us consider the reading habits and possibilities of busy people. Well titled, pointed articles, where the effort is to get the most said in the fewest possible well chosen words, are about the only kind of essays that people will read. In every case where the reader is of the casual sort, whose attention must be attracted and held, it is all important that writers adjust their articles to the convenience of readers.

There are certain types of writing which will have to be adjusted to less space in the Messenger as it is to be published after the first of January, 1931. For example, our obituary department presents a special problem. The friends of those passing over often desire space and pictures out of all proportion to the general interest in the subject of the sketch. It is for this reason that certain rather arbitrary rules have been set up at times as to who may have a picture and a special writeup. Of course, rules always work some hardship sooner or later, and tend to be ignored. And as soon as this is done the system goes to smash. But as we look toward the new paper it is imperative that another effort be made at reducing the space required for obituary matter. The mind of the editors now is that they will publish no more resolutions of respect. Regular obituaries will be edited a bit more closely and special obituaries will have to pass more stringent tests. Of course there will have to be exceptions, but normally a special writeup with a picture will be used only in the case of a minister, a minister's wife, or one who has served the church in some important way.

A good woman in Southwestern Kansas, knowing of the need of funds for the Conference Budget sends $5, and in her warm-hearted letter she gives this sentence: "Am thanking the Lord for the spirit to give, as the power to give comes from him."

✣ ✣ ✣ ✣

Our Book Shelf

The following book review was prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

The Fine Art of Motherhood, by Ella Broadus Robertson. Fleming H. Revell. 126 Pages. $1.50.

At the suggestion of a mother who is very much interested in her children and the problems that face all mothers, I have read "The Fine Art of Motherhood," which offers such advice as all mothers who desire the welfare of their children will want. As Mrs. Robertson considers the duties and responsibilities of wife and mother, she weaves in such lofty and wholesome guidance that one can not fail to admire her skill and understanding. A few selections taken at random will give to every woman an idea of what the book contains.

Speaking of the various tasks and occupations I read: "There are many delightful tasks in this world. Gardening is one, or building a house, teaching, or playing a musical instrument, or a hundred other things which rouse the faculties and achieve results. But a woman who has brought up even one child can match thrills with anybody."

Notice how wisely one mother answered her daughter concerning the choosing of a husband: "'How can you be sure when the right man comes?' asked a girl of her mother, adding, 'Of course, I see how you can tell whether you like him better than anybody you ever have seen; but how can you be sure you will like him better than anybody you ever will see?'"

"'Dear me!' said the mother comfortably, 'once you're married, you'll no more think of wanting to change your husband than you would of wanting to change your father and mother.'"

Speaking of a very busy mother whose many social, church and club duties might have caused her to become ruffled, but who always was master of herself and who knew when and how to say "No" and "Yes," the author stresses the need of rest and meditation, saying: "It may be worth adding, that a distinguished physician once said to a group of gentlemen, that the best aid to health is peace in God; and that as a doctor the best prescription he could give to a modern man or woman is a half hour every morning for rest and meditation."

How to keep hold of a daughter has puzzled many a mother and yet there are mothers who have done this perfectly, as the following incident proves: "A delightful discovery once came to two sisters. One was visiting the other, and each had a daughter. The visiting sister, arriving two days after her daughter, was told privately, 'Since our two girls have been here together, I have learned something wonderful. The steady murmur of their voices has come through the wall till far into the night, but I heard little except now and then a name. The prevailing name was Jack's, of course—one of the girls had just become engaged—but next to that the most constant word was "mother." "I asked mother . . . You should have seen mother's face. . . . But mother and I. . . . Mother thought so, too." I knew my child loved me, but I never dreamed before how large a part I played in her life. It was your girl as much as mine, and mine no less than yours. There could not have been a sweeter experience.'"

When a young mother asked the mother of Phillips Brooks how she succeeded in bringing up several sons to honor and distinction, Mrs. Brooks replied: "'There comes an age when it is not well to follow or question your son too closely. Up to that time you may carefully instruct and direct him. You are his best friend, and he is never happy unless the story of the day has been told. You must know all his friends, his teachers; all that interests him must be your interest. Suddenly these confidences cease; the affectionate son becomes reserved and silent; he seeks the friendship of other lads. He goes out, he is averse to telling where he is going, or how long he will be gone; he comes in, and goes silently to his room. All this is a startling change to the mother; but it is also her opportunity to practice wisdom by loving and praying for and absolutely trusting her son. The faithful ministration and careful training during his early years her son can never forget. It is imperishable. Therefore, trust not only your heavenly Father, but your son. The period of which I speak appears to me to be one in which the boy dies and the man is born. His individuality rises up before him, and he is dazed and almost overwhelmed by his first consciousness of himself. I have always believed that it was then that the Creator was speaking with my sons, and that it was good for their souls to be left alone with him, while I, their mother, stood trembling and praying and waiting, knowing that when the man was developed from the boy I should have my sons again, and there would be a deeper sympathy than ever between us.'"

Here is a book for mothers and mothers' clubs, not only to read but to reread time and again and to discuss when the club meets.

AROUND THE WORLD

The Business Aspects of Christmas

It is estimated that the sum of $612,000,000 is in Christmas club savings this year. Some 11,000,000 persons are members and will be withdrawing this money shortly to use as they see fit. About $240,000,000 or 38 per cent of the total will go for Christmas presents if members of the Christmas savings clubs spend their money as they usually do.

The Why of Chicago's Gangs

In a new book, Jane Addams is credited with an explanation of why Chicago is so plagued with gangs. To her way of thinking it is just a matter of the spoils involved. "The city [Chicago] holds the key to the rich trade of the west and northwest in whisky, wine, gin, and beer, exactly as it does in wheat, hogs, furniture, and more staple commodities."

The Saar Territory

The Saar Territory has an area of 751 square miles and a population of 657,870. It is under French jurisdiction but governed by a committee of five chosen by the League of Nations. But what to do with the Saar Territory is a problem which bothers European statesmen. The most recent suggestion, one apparently sanctioned by the French government, is that the territory be made a kind of European District of Columbia and thus the seat of the League of Nations.

Unemployment in China

China has the sort of unemployment which is said to be the most difficult to handle. Thus we read: "Gen. Chiang's unemployment problem makes those in other countries appear infinitesimal, largely due to the fact that most of China's out of work class are military men, professional soldiers who have fought up and down the coast of Asia for the last decade and know no other activity. Gen. Chiang's chief problem is how to separate this vast army of possibly a million men from their rifles and get them into productive industries."

World Stewardship Conference

A world conference on stewardship and church finance is to be held in Edinburgh, Scotland, June 22-26, 1931. The delegation which will go from the United States and Canada is limited on the basis of five from each of the twenty-five denominations constituting the United Stewardship Council plus one for each one hundred thousand members. The quota of American delegates will be limited to not more than 100. Entertainment during the conference is extended only to a few delegates duly accredited by the Committee of Arrangements in the United States, but the conference sessions will be open to all visitors. For program and fuller particulars apply to Harry S. Myers, 152 Madison Ave., New York, N. Y.

Keeping Wages Up

These are times which keep the wisest guessing. What is to be done so that better times return? The answers are many. For example, Mr. Alfred P. Sloan, Jr., sees a vital relation between good times and good wages. "The broader the margin that exists between the daily wage and the necessities of life, the more the individual has available to purchase additional products and enjoy and profit by his leisure hours. This development of purchasing power creates wealth which in turn reacts and reacts throughout our whole industrial situation." Of course, it will take more than good wages to bring prosperity, but it is encouraging to see this aspect of the situation emphasized. The present depression will be worth all it costs if we learn that man was not made for the machine, but the machine for the service of men.

One Way of Making a Living

One way of making a living, that has been standard since the memory of man, was to raise something for the other fellow to eat. Jacob got his start cornering the market in pottage. But today the situation seems somewhat more complicated. Just producing the time-honored crops is not enough. At this writing wheat is bumping along at new low price levels and the general outlook is anything but clear. It must be evident, however, that we have come to a new stage in agricultural practice. There must be a nicer adjustment to needs and new eating habits or the farmer will find himself with a surplus no one wants. And not a little of the present situation is due to what might be called overefficiency on the part of farmers. The use of improved methods and the substitution of machines for men all mean that few farmers are needed to support a given population. Yet what shall the surplus farmers do when the same situation faces workers in industry? It looks like we were in for an adjustment all along the lane with relatively fewer persons needed to do old style heavy work. More and more man is being released for the higher things of life, but his new difficulty is how to organize his economic and social life in view of suddenly changed conditions.

The Rotolactor

The principle of the rotolactor is that of a slowly revolving circular platform capable of supporting a group of cows and the up-to-date machinery required to milk them. Recently at Plainsboro, N. J., dairymen and scientists viewed a rotolactor in operation which was able to accommodate fifty cows at once and was used in the milking of 1,680 cows three times daily. Milk from these carefully tended cows is extracted under ideal conditions and is untouched by human hands in the process. The rotolactor is the result of fifteen years of work on the part of H. W. Jeffers, president of the Walker-Gordon Laboratories.

Modern Educational System

The modern educational system is far from ideal if one can accept some of the criticisms being offered by leaders in the teaching profession. "There will be no genuine system of education in America until there is a gospel," says Dr. Alexander Meiklejohn. Of course, Dr. Meiklejohn is recognised as something of a radical in his ideas on education. And yet his theories are perhaps no more novel than those of Dr. Robert M. Hutchins, president of the University of Chicago. Recently the latter described an ideal university in which students could enter when ready, irrespective of years or grades in high school. And in this university the student would remain until his general education was complete, irrespective of the time involved or the courses taken. Though critics of the modern educational system are not united as to just what is the matter, their discontent with things as they are is a first step toward something better.

The Church and the Newspapers

The relation between the church and the newspapers is not always as congenial as it might be. Nor are the newspapers always at fault. Dr. William B. Norton makes this quite plain when out of years of experience he summarizes as follows: "In seeking publicity in the press, much of which is a favor on the part of the newspaper, one ought to cultivate the old adage, 'Put yourself in the other fellow's place.' In other words, save the newspaper all the trouble you can by complying with the rules of the game." And what are the rules of the game? First, matter submitted is judged on the basis of its news value. Propaganda and self-seeking are readily detected and discounted accordingly. Second, what is submitted must not only contain elements of general interest, but it must be accurate The mistakes made by newspapers are frequently joked about, but they are a mere tithe of what they would be, if newspaper men did not make every reasonable effort to get the facts. Dr. Norton says that on one occasion he spent three hours telephoning for certain facts which could have been furnished without difficulty when the story was submitted if only the parties interested had kept the needs of a newspaper in mind.

Poetry and Life

"My husband has been writing poetry for fifty-eight years. He can do nothing else. For many years editors in London and America threw open their papers and magazines to him. But there was very little profit in all that he did." This was said by the wife of a man knighted for his verse, one who came near being poet laureate after Tennyson And it serves to show that even poets may so lose their contact with life that they live and write in a world apart—and without adequate financial reward

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

The Christian's Care of His Body

Romans 12: 1, 2; 1 Cor. 9: 19-27

For Week Beginning December 7

A Duty Which God Has Imposed

Our highest faculties depend so much upon the physical fitness of the body that we are under obligation to keep our bodies as fit as we can (Lev. 19: 26-28; 21: 5).

Moral and Spiritual Culture in the Control of the Body

Not only do we make our bodies more fit instruments of the spirit when we have them in control, but the very act of controlling them is a means of spiritual growth (1 Cor 9: 27; Rom. 6: 12; 1 Cor. 6: 12; Jas 3: 2; 2 Peter 1: 5).

Too Great Thought for the Body

One can lavish too great thought and care upon the body. Our hearts and minds are made for higher things When once the body has been made the most perfect instrument of the spirit let us forget it and set our minds on higher things (Matt. 6: 25; 13: 22; Luke 10. 41; 12: 29; 21: 34)

The Waste of Sickness

There is much sickness which can not be avoided. For all suffering we should have a tender sympathy. But he who is sick for violating laws of health which he knew and could have observed is to be blamed. What a vast amount of energy and time is wasted in this way (Deut. 28. 1-6).

Discussion

From the standpoint of health we are approaching the most dangerous season of the year. What can we do to care for God's gift of good health? R. H M.

Why We Need a Church Paper

"Isolated from the church, I find the Messenger a most welcome letter from friends." So writes a sister who reads her Messenger and then tries to hand it to others who do not know it.

The church paper brings the news—church news, mission news, Sunday-school news, news about folks we know, world news. Thus we are kept informed concerning matters great and small. And it's wholesome, helpful news the church paper brings.

The church paper appeals to the soul and ministers to its needs. A live Christian can not live without his daily devotions. Neither can he live his best without his church paper which expounds the Gospel and shows how to make it operative in daily living. Editorials, essays, discussions, all these furnish food.

The church paper tells us of world needs and opportunities, announces and explains the church programs, draws together and unites the membership so as to present a solid front in routing evil and establishing righteouness.

Send in your subscription today

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

Enclosed is $2.00 for Gospel Messenger (Including Missionary Visitor). I am to receive free the 1931 Yearbook when published.

Name .....

Address .....

If this is a renewal give old address as well as new .....

The Romance of Famine Relief

(Continued From Page 759)

badly. A foreign resident of that section traveling with Mr. Baker, happened to have at his home a case of gasoline. He offered it to the chief who gladly paid him the rightful price of it and thanked him profusely. Before they left the village the chief told Mr. Baker that he would like to help in this famine work and asked to be allowed to give fifty dollars toward the road building. Mr. Baker took the money, gave him a personal receipt, and turned the money over to the provincial committee when he got back to Sianfu. Baker says that this bandit chief is a very fine fellow.

It is interesting to see how hope revives in a community when famine relief work starts. People starve in China, not because there is not enough food to eat, but because they have none and there is no work for them to earn money wherewith to buy food. Along with this scarcity of food comes the hoarder and speculator who force up the prices above normal because they have a corner on the market. Money also gets tight and very little money circulates. But when the famine relief enters that county activities start up afresh. Men are able to get jobs, the grain speculators see grain being shipped in so they release their grain at a lower rate than previously, cartmen are able to get work for themselves and animals and they get busy hauling materials to the different camps of distribution. In fact, the entire community takes on new life. Indolence and a general discouraged atmosphere give way to industry and hope. To help in the reviving of a community which is discouraged and kindle in its people a ray of hope where they have lost hope is indeed romantic work.

Liao Chow, Shansi, China.

Adventuring

BY MAUD MOHLER TRIMMER

Most people love daring adventure. They delight in reading or hearing of explorers, knights, pirates, David battling with Goliath, and even of those who win in the strife of business. Yes, even in their secret hours they dream of doing the heroic. Contrasted with their own ambitions and the deeds of prominent men, their own lives seem dull and colorless. Yet every day adventure lies around the corner for all.

In their search for distinction and achievement men make gold their god and care not how they get it nor from whom; or they crave social position and snub friends and relatives, hoping to maintain a place to which they are not born; or they desire power and ignore the rights of others to gain it. And they do so because, though they are unconscious of it, they believe that by gaining gold, fame, power or position they will gain happiness just as they fancy that they who explored new lands, who found hidden treasure, who acquired wealth and renown, also found happiness. Happiness is the real goal of every soul. Though often missed, it may be found in palace or hovel, city, village or farm, and in every condition of society. It is a state of mind, independent of material circumstances, and like the kingdom of heaven, lies within.

The great adventure of life is to discover and keep happiness. Jesus pointed out the way—through service. They who find the place God meant them to fill and serve in, will find fame, gold, power, and friendship in proportion to the degree of their service. These will not come because they are sought, but as a natural consequence.

Each day as men travel the road to happiness they may expect to meet some adventure. There will be something to master, an obstacle within or without. Going out to win bread for the family is adventurous, as well as making a little money do its utmost, or changing an enemy into a friend, or bringing cheer to the other fellow.

Instead of collecting cold, lifeless gems why should one not go out and gather a strand of friends? Each stranger one meets is a potential friend. He who looks for what is noble in another will not be disappointed. He will add another to his friends.

The wise man will begin each day by asking God for courage and wisdom to meet the adventure of the day. If he expects it and counts on being victorious over trials, if he knows that he will find some hidden joy and goes forth to noble service and the making of friends, he will find rare adventure.

If it were possible to read the hidden thoughts of others it is probable that we would find that every one has thought how he would like to be a knight going forth with a high head and fine carriage to right wrongs. If that be true, let all such take comfort. Each soul born upon earth is intended to be a child of God. Therefore, so long as one wrongs no man, honors God, and goes forth as another Galahad, he may walk with the poise of a king and the brave eyes of an honest man.

Long Beach, Calif.

The Minister and His Flock

BY NATHAN MARTIN

In John's Gospel we find the Master announcing, from time to time, a number of significant statements: "I am the bread of life." "I am the light of the world." "I am the door." "I am the good shepherd." "I am the way, the truth and the life." "I am the resurrection and the life." "I am the vine, ye are the branches." Of the entire list, only one describes him in terms of an occupation. He never directly declares himself "the carpenter," but he does apply to himself the humble, honorable name of shepherd. The writer of the Epistle to the Hebrews speaks of "that great shepherd of the sheep" (Heb. 13:20). Peter, writing to the "strangers scattered abroad," says: "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls" (1 Pet. 2:25). And again, "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Pet. 5:4).

The shepherd's work was humble and honorable. Much of it was performed in obscurity, with none present except the sheep and the stars. There was no crowd to admire and applaud. It was a work which, if carefully and faithfully performed, was rather laborious. It meant continual vigilance. The work of the faithful minister of Jesus Christ is, as some one has said, "not a swing in a hammock." Dr. James I. Vance relates a story of the Jewish tailor who one day remarked to Mrs. Vance that he had just received a line of sample of goods which he wished especially to show to her husband. She replied that she would tell him about it, and that she was quite sure, if he were not too busy, he would be glad to come to see them. The tailor replied, "Busy! I thought he was only engaged about two hours of every week." He held the mistaken idea held by some ministers themselves, that *ministry* and *preaching* are synonymous.

You lay aside for the time being the other dozen or so of words sometimes applied to the minister, such as rector, parson, etc., and give a strong preference to the word minister as including both preaching and pastoral work. In all the ages and dispensations of the past God has never given a larger field of usefulness and opportunity for doing good, nor a greater responsibility, to anyone than that which falls to the lot of the faithful, self-sacrificing minister of Jesus Christ.

A Watchman. The shepherd on Judea's hills needed, first and last, a keen eye and constant, determined vigilance. Standing in tripod fashion, upon both his feet and resting himself upon his staff placed before him, he keeps his eye on the far horizon. He is looking for enemies. His ear is just as keen. Although sometimes snatching a moment's sleep in this position, he is awakened at once by the least sound that is unusual. For the foe is ever near. Lions, bears, hyenas, jackals and wolves are lurking in the thickets, ready to pounce upon the poor, helpless flock at any time. Unless they be very careful to remain by the "still waters," the floods caused in that country by every little freshet, may sweep them away and they are lost. Above them swoop the birds of prey. To the list must needs be added evil men, robbers, bandits and plunderers, who spared neither flock nor shepherd in their lust for blood.

A Protector. The sheep is almost absolutely defenseless. It can not protect itself to any degree by biting, scratching or kicking. It can not run fast. The only protection the sheep can avail itself of apart from the shepherd's care is of the negative kind. It is said that when the wolf comes the sheep run together into such a tight, compact mass that the harm done by the wolf is reduced to a minimum. Scattering and separating under danger gives opportunity for a pack of wolves to make inroads. The wolf's method of attack is to cling to the neck of a sheep, bleeding it to death from weakness and loss of blood.

It sometimes happens that a sheep deliberately insists on straying. Again and again it is lost in the thickets and must be brought back. It is determined to expose itself to the dangers of the untried field. The shepherd continues his efforts for a time, until he feels that he must actually neglect his flock if he would give so much attention to this wayward one. With a look of pity in his eye and a pang of pain in his own heart, he resorts to the expedient of breaking the leg of the disobedient sheep with a stroke of his rod. Does he hate the sheep? Does he desire to kill it? Has he joy to spare? Has his patience been exhausted? The answer to all of these is, No. It is the expression of real love. The stubborn will which would lead it to destruction must be subdued. During the hours of pain and recovery the sheep has time to come to itself and it survives the ordeal, but the spirit is changed by the process. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

A Guide. The shepherd goes before; his sheep follow. It must be by looking ahead for the green pastures and the still waters that the welfare of the sheep is provided for. The sheep has no sense of direction, it is entirely dependent.

A Rescuer. In spite of the most careful watching, guarding and guiding, there are those that will go astray. The sheep has a strong propensity for getting lost. Furthermore, when lost, it is absolutely at the mercy of circumstances.

A Physician. An important phase of the shepherd's work is the work of healing wounds. Wounds are not usually sustained in following closely and remaining with the flock, but are the result of waywardness and straying. The diseases are incurred by loitering in the dampness and chill of the canyon, by drinking tainted water and by feeding on poison. Not that the shepherd wills it so. But again, he is ready to use time and patience applying ointment to cuts and bruises. Forgetting the waywardness of the offender, he nurses it until it can follow the flock again, even though it be only to stray again at the first opportunity. For the sake of the one with the broken leg he may detain the entire flock in the same location longer than he had intended, robbing them for the time being of better pasture.

A Provider. This function of the shepherd, as well as of the minister, is often understressed. Good food contributes largely to good health, whether in sheep or in Christians. In Palestine streams were not overly abundant; much water was taken from the wells. The shepherd is largely responsible for the water and the food of which his sheep partake. Furthermore, he can not compel the sheep to eat, nor should it be necessary to do so when conditions otherwise are at all normal. Too many ministers have been dispensing sermons instead of food.

Down in the Southern mountains a speaker was addressing an audience. An eager listener shouted out, "Give 'em idees! Give 'em idees!" The standard of the *Farm Journal*, as announced a few years ago, is that a certain number of words must contain a certain number of definite and distinct ideas.

In order that the minister shall have ideas to give he must be a constant student—of the Word, of human nature, of the principles underlying all instruction. His main source must be the Word of God. "Preach the word." He must know his Bible not only generally, but intimately. This is not accomplished without a large measure of earnest, consecrated effort. But it pays. To instill higher ideals instead of the low, raw

ideals which are so common, to direct a young life upward toward the light instead of backward, downward, into the darkness, would be sufficient reward in itself.

In order to make his work fully effective, it is necessary that the minister keep fully in touch with the Sunday-school, the prayer meeting and the Christian Workers' Society. He will gain much that will be helpful to himself and receive many impressions upon which he may profitably enlarge in his work with the flock. If he does this, and makes full proof of his ministry, he will find himself exceedingly busy. He will find it necessary to conserve both energy and time for vital things: he will find it necessary to organize his work and his time. "Take heed therefore unto thyself, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28).

If we were required to sum up in one qualification all the qualifications of the faithful shepherd of Jesus Christ, it would be this—a loving heart. Without this paramount qualification, he can not be a watchman, a guide, a physician and a provider. For it is this that keeps him watching over souls night and day. A prominent minister, lecturer and author made the following confession in his later days: "Often I have loved my books more than the poor. I have loved position and office and honor, and sometimes I have thought of my own interests when every faculty of my being and every ounce of my strength, and every thought of my mind belonged to the sick, the friendless, the poor, and to the boys and girls with their eager and hungry minds. Often I have had honors offered to me, when I should have chosen solitude and dwelt apart, and listened to the voice of God and tried to repent. For years I have had a growing conviction that a minister has no right to make money, and does his best work without it. At best, the longest life is short—all too short for the noblest of tasks—that of a Christian minister. Nothing can be higher than the call to shepherd Christ's poor and weak, and happy the minister who has never secularized his sacred calling, and who, at the end of his life, is able to say: 'Behold, these are the sheep that thou gavest me, and not one of them is lost.'"

Lebanon, Pa.

The Good Samaritan

(Continued From Page 763)

"To the room there close by the gate," answered Marius with a strange accent.

"Man, that's your room!" exclaimed Gabriel.

Marius grinned, but it was evident that the old Roman soldier, who could do nothing but keep an inn, was kinder at heart than he looked.

"Is there no other room, Marius?"

"Not since those two religious men came. As I said, they are scared about something."

"I'll tell you what turned them white," answered Gabriel.

"What?"

"They saw this man I have here, and they feared for their lives. They are afraid the robbers will get them too!"

"Ha, ha!" laughed Marius, heartily. "Ha, ha, ha!" he laughed again.

"What's so funny about that?" asked Gabriel.

"Why, their stopping here where a one-armed soldier can watch over their precious bodies!"

"I suppose that is funny—at least to an old soldier. But you must remember that you are more than a broken man; in spite of all you have lost, you are a symbol of Rome. But this man here—do you mean I am to lodge him in your room?"

"Oh, yes; I shall not sleep much. Doubtless you have much to tell me."

"Yes, I suppose I do have, but this man must be given care."

So the wounded man was made comfortable in the innkeeper's room and soon slipped off into the profound sleep that comes from utter exhaustion.

"Who is your friend?" asked Marius as Gabriel and the innkeeper sat down to eat together. It was plain that Marius had taken a liking to the tall Samaritan who had stopped at his lodge some time before. And to tell the truth, they had much in common, for both had seen considerable of the world—the one as a soldier in the Roman legions and the other as a traveling artisan.

"Who is my friend?" repeated Gabriel.

"Yes."

"I wish I knew. He seems pretty well done for."

"You had better left him for the jackals," remarked Marius for the second time.

"No—I could not!" answered Gabriel slowly.

"But there are plenty of men. See how the empire uses them!"

"Yes, as pawns. But they are still men. And who knows—this man lying here may have a wife and children."

"Oh, yes, if he dies a whole family may die."

"Which may not concern the empire."

"That's the point."

"But it does concern me, Marius."

"And how is that?"

"There is something wrong with this world, Marius."

"You think so?"

"I know it. A man is not just a man—he is a creature of the same blood with me. What if I had been the one to fall amongst thieves?"

"You would probably be out by the roadside now—if the jackals hadn't gotten to you."

"Marius, I can't understand this jackal business; you seem to be thinking of them all the time."

"Jackals! Ha, ha! I do see them in my sleep!"

"And how is that?"

"The night after I lost this," continued the old soldier slowly as he held up the stump of his left arm, "I was lucky to have one good arm and strength enough to fight off the jackals. I saw helpless men eaten that night—quivering flesh ripped from their bones. So you see I can't forget about the jackals."

"There is much wrong with the world, Marius!" persisted Gabriel. "Taken as a whole it is about as bad off as this poor man here. There is war—such as you have experienced; and there is private wrong—such as came to the poor fellow who shares this room."

"Have you heard this prophet of the Jordan Valley—this John the Baptist?" asked Marius.

"Once I heard him preach."

"I thought so. I can see now where you are getting some of your ideas. But will they work? These prophets of the Jews would turn the world upside down."

"It needs turning."

"And there's another prophet—a Galilean that sure did a merry thing in Jerusalem some months ago. Took a whip and drove the money changers out of the temple!"

"Yes, I laugh every time I think of it," said Gabriel. "It's so positively funny to think how those fat fellows must have scrambled after their coins!"

The two men laughed heartily—so heartily that the third man in the room, the wounded man on the floor, stirred in his sleep—groaned—and tried vainly to swallow.

"What are you going to do with this fellow here?" asked Marius. "He's going to be bothersome baggage for awhile."

"Guess I'll have to leave him here for company for you, Marius."

The victim began to cough—then choke.

"Quick, man!" cried Gabriel as he sprang to the sick man's side, raised his head and tried to relieve him. "A cup of water, quick, Marius!"

In an incredibly short time Marius had the water. Gabriel tried to give the poor man a drink. There was more choking and coughing.

"He's dying," said Marius. And Marius had seen the light go out of many a bloody body.

Gabriel dashed the rest of the water in the victim's face to revive him—rolled him over and struck him on the back—rolled him back and wiped his face. Suddenly he opened his eyes and tried to sit up, but dropped back in a faint.

"I think he will be all right soon," said Gabriel. "He is resting again."

"Morning will tell the tale," added Marius, not quite so sure now that the man was going to die.

"Yes, by morning we should know." Gabriel eased the man on his bed and arranged a pillow. The victim seemed to relax a bit and breathed easier. "He is going to sleep now," continued the Good Samaritan.

So Gabriel sat by the victim for the rest of the night—and old Marius kept him company. But the wounded man slept most of the time, so Gabriel and Marius had much time for conversation. At last dawn began to break and it grew lighter in the room.

"What about this fellow, anyway?" asked Gabriel. "Could I leave him here for a couple of days, or till he recovers? Here is a bit of money; if you spend more on him I will repay you when I come back."

"For your sake I will," said Marius. And then he asked slyly: "But you know he is a Jew?"

"Yes, I suppose he is."

"One of those who go by way of Jericho and the Jordan Valley to escape the Samaritans!" And Marius chuckled to himself. It seemed that he had a great joke.

"But he is a man, if he is a Jew," said Gabriel. "I could not let a neighbor die without turning a hand!"

So Gabriel went on to Damascus, and the victim was left with Marius. And the old soldier saw to it that the poor fellow recovered and returned to his home in Syria. But he never tired of telling the best joke he had ever heard—how a Jew went by Jericho to escape the hated Samaritans, and but for the kindness of a Good Samaritan would have perished for his pains.

Elgin, Ill.

A Waiting God

BY GEORGE W. TUTTLE

God is waiting, patiently waiting for opportunity to develop the best in us. Long has he marveled at our slowness; when he is so swift to give why should we not hasten to receive? We are not devoid of feeling, we are not brazen backsliders. We would not be numbered with those who know not, who care not, who hope not. Rather we are avowed followers of the Lord Jesus Christ, and not entirely forgetful as to "whose we are, and whom we serve."

What we lack is the fullness, the overflow, the never-failing consciousness that the Spirit is in heart and life to empower, to make alive, to illumine that men may say: "Whence comes the empowering for such practical Christian living—the proof that we are in him, and he in us?"

Possibly our fires of hot temper still glow redly, at times. He who stilled the tempest on Galilee can still a tempestuous heart. He can keep us sweet and unperturbed when faith fails not. Lack of calm and poise is a witness to our lack of faith. If our Father were easily discouraged our hopes would fail and be cut off.

But now God waits; is it not as if he beckoned and said: "Come up on higher ground, where there is purer air, and greater peace, and fuller victory, and more fruitful service"? As the apostle says: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Think you the angels often say to each other as they keep tab on our lives: "The best will yet prevail"? It surely must prevail if the beginning of our confidence is held steadfast unto the end. There is no shortage of power, all of our Father's resources are available for us. Shortages are only found at our end of the line.

A godly man was dear old Uncle Ithimar. How often he said, as he retired at night: "One day nearer home." Would our Father not have us add to that: "Another day of new victories, new life-enlargement, and new sense of God's keeping power"?

Pasadena, Calif.

The Church in American History

(Continued From Page 761)

Those Pilgrims and their descendants were a power for good and God. They built churches, schools and colleges; printed papers and books, thereby founding the greatest nation of the world.

I have read, that the main points of the Declaration of Independence were given in a sermon, in a Congregational church, at Ipswich, Mass., ten years before they were drafted as the policy of the new country, so that to the church belongs the honor of directing the policies of our nation.

One hundred and fifty years of preaching and teaching, of educating the Christian conscience, was registered in the government adopted for our welfare.

Georgia was the one province, founded as a "dry" settlement. But the lumber "trust" discovered an outlet in trade in the Caribbean Islands, and cargoes of lumber were exchanged for rum and slaves, so two of the great colonial problems arose in connection with the development of foreign commerce. Then, as now, for the sake of business, laws were disregarded until sentiment was strong enough to enact laws, legalizing both slavery and liquor.

Following the French and Indian War, when the Northwest Territory was ceded to the Colonies, in the Continental Congress of 1787, Nathan Dane, a Puritan, introduced a measure that became law. This law provided that this territory (from the Alleghany to the Mississippi,) be dedicated to religion, morality, education, and that no slavery should ever be allowed in this section of the nation. Eighty years more of preaching and teaching, and the conscience of the nation was manifest in the abolition of slavery (though it was fifty years before it was properly enforced).

Dueling was tolerated in all the states at the beginning of our nation. Aaron Burr killed Alexander Hamilton, and returned to preside as Speaker of the House. But preachers and printers awakened the conscience of the people, and dueling is gone.

Lotteries were held in every state. Many churches and schools were built by lotteries. But by preaching and teaching, the nation's conscience was aroused, and lotteries were declared by law to be illegal. However, the law is not fully obeyed, even yet.

There were sixty crimes punishable by death, in the various states, but now there are very few, and in some states none.

Imprisonment for debt was very common in the colonies. Robert Morris, the millionaire of his day, gave all his wealth for the revolutionary cause, then went to prison, because he could not pay his debts.

Gen. Henry E. Lee, who eulogized Washington as "first in peace, first in war, and first in the hearts of his countrymen," was in prison for debt when his son, Robert E. Lee, was born. Yet preaching and teaching developed a conscience that said these things should not be.

Peace principles have been held by many churches and individuals through the years, but it took a long time to reach the Kellogg Peace Pact of 1929.

The Revolution was based upon taxation without representation, but while it gave the ballot to the men, the resulting government continued to collect taxes from women, without any representation in the voice of government, until the conscience of the nation was registered in the Nineteenth Amendment in 1920.

The liquor traffic was a matter of consideration in every session of Congress from the first until today. Many years of teaching and preaching were needed ere the adoption of the Eighteenth Amendment in 1919. The result came because of efforts to educate and develop the conscience of the nation as to right and wrong.

Our government gives us protection of life at home or abroad; security of property and aid to recover it if stolen; a liberal education with free tuition, and in some places free textbooks; freedom of speech and press—privileges not fully appreciated, and often abused.

We owe our government obedience to its laws, respecting the rights of others; our financial support as represented in our taxes; but above all, an intelligent ballot at every chance to register support of the government, and our opposition to those who defy the laws, who seek to create a reign of anarchy in our midst.

"Faith of our fathers, holy faith,
We will be true to thee till death."

Cedar Rapids, Iowa.

CORRESPONDENCE

BETHANY HOSPITAL DEDICATES NEW BUILDING

The program as published in the Messenger of Oct. 25 was presented to a large number of friends and patrons of the hospital.

On Sunday, Nov. 2, the guests began to arrive shortly after one o'clock. They were met in the lobby by Miss Ober, Superintendent of Nurses, and Mrs. Strohm, instructor in the School of Nursing. Student nurses and some of the officers of the hospital acted as guides, taking the groups through the building pointing out the most interesting parts of the building and equipment.

We shall mention just one, that of the picture of Christ healing the multitudes, which hangs in the lobby as a silent testimony to the ideals of the institution. It is a reproduction of Hofmann's work by that name. It was painted for us by the celebrated artist L. C. Suto of Johnstown, Pa The cost of both painting and framing was borne by interested friends.

The visitors continued to come until almost five o'clock. From out of town they came from Ohio, Indiana and many parts of Illinois. More than two hundred people were guests that afternoon.

The Sunday night services at the First church were well attended. Bro. F. E. Strohm as chairman conducted the devotions. Bro. A. C. Wieand spoke of the early beginning of hospital sentiment more than thirty years ago. Then how he and the late Bro. Hoff had in mind the training of Christian missionary nurses as well as developing a Bible School. He told of the early efforts and beginning of Bethany Hospital. A ladies' quartet composed of kitchen and office workers sang the appropriate song, "More Like Jesus."

Bro. J. M. Moore then spoke on, What the Church Can Expect From Bethany Hospital. He said that because of its name being derived from that little town of Bethany which welcomed Jesus, was a place where Jesus loved to be, and was a place that received great blessings from his presence, that we may expect the hospital to typify the town of Bethany. He said its name would also call for loyalty to the Word of God. Also that the laws of health would be promoted in the hospital as they are the laws of God and are so recognized in his Word. The speaker said further that God recognized the value of human aid in the practices of healing, so the hospital fits in with that policy. The church can also expect a spiritual atmosphere, thereby making the hospital an evangelizing agency.

The visiting hours on Monday afternoon proved almost as popular as they did on Sunday, as over one hundred and fifty guests were greeted. At the doctors' luncheon a goodly number of staff members were present to hear why Bethany Hospital should receive their support. A fine response was given by a number of doctors who have known the work over a period of years.

The formal dedicatory services were held on the unfinished fourth floor of the hospital building. Chairs and some decorations lent atmosphere to the place as an auditorium.

Bro. Sargent presiding led the opening prayer, following which Bro. O. B. Maphis, Superintendent, gave a résumé of the work, taking up the line of thought where Bro. Wieand left off on Sunday night. The evidences of the favor of God were presented. At almost every turn of the way the hand of the Almighty was seen in the work. Many dark clouds appeared from time to time but the light of heaven dispelled them and gave courage to proceed.

Again the quartet of Sunday night sang, "Be a Blessing."

Bro. C. E. Davis, president of Mt. Morris College, then addressed the audience on The Contribution of a Christian Institution to Society. He spoke of the many institutions such as hospitals, homes, orphanages, colleges, etc., as being products of Christianity. That these places become lights to dispel darkness and encourage men and women to better living. Through these institutions the messages of hope are brought to the world. They become refuges for the sick both of body and mind. In fact they are the great forces of righteousness in the world.

Following the address of Bro. Davis the chairman read Matt. 9:35, Luke 10:24-37, and Luke 9:1, 2, 6. Then the audience stood and read the following formal statement of dedication:

For the preservation of health and the prevention of disease, we dedicate this building.

For the care and treatment of the sick, we dedicate this building.

For a laboratory in the education of Christian nurses for world service, we dedicate this building.

For the increasing of the knowledge of healing, we dedicate this building.

For the continuing of the ministry of healing begun by the great Physician, we dedicate this building

In his name and for the welfare of mankind, we dedicate this building.

Bro. Wieand offered the dedicatory prayer and benediction. Thus was brought to a close one of the greatest events in the history of Bethany Hospital and we pray that it shall portend great values for the kingdom of heaven.

O. B. Maphis, Superintendent

Chicago, Ill.

FINDINGS OF THE ANNUAL MEETING OF THE NATIONAL COUNCIL FOR PREVENTION OF WAR HELD IN WASHINGTON, D. C., OCT. 23-25, 1930, AND EMBODYING POLICIES WHICH THIS DELEGATED BODY RECOMMENDS TO AFFILIATED ORGANIZATIONS

Preamble

We regard the necessity of increasing the effectiveness of the means for peaceful settlement of international disputes and the urgency of limiting and reducing armaments as greater than at any time since 1918, if the dangers apparent in the present world situation are to be averted. The United States has a peculiar responsibility to remove the obstacles to international coöperation and a unique opportunity to aid in the reduction of armaments.

The World Court

We regard prompt ratification by the United States of the World Court Protocols as essential to further development of peaceful methods of settling disputes. We urge that the Protocols be submitted to the senate early in the approaching session of congress for action either at this session or in a special session called for this purpose. We recommend determined and systematic effort on the part of affiliated organizations in support of submittal and ratification.

Naval Building Program

Immediate and substantial progress toward disarmament is imperative if a drift towards war is to be averted. We regard the authorization of any extensive or long term naval building program at this time as likely to make more difficult the work of the approaching General Disarmament Conference and likely also to stimulate increased naval programs in other countries. Our government is at the present time building nine 10,000-ton cruisers as well as other war vessels. We recommend to affiliated organizations that they oppose any further authorization of naval building until the General Disarmament Conference shall have clarified the situation.

Budgetary Limitation of Armaments

We advocate the adoption of the method of budgetary limitation of armaments as the most practicable method of limitation in sight and the next step toward disarmament and we recommend that affiliated organizations urge that the American Delegation support this method at the meeting of the Preparatory Disarmament Commission

Traffic in Arms Convention

We favor early ratification by the senate of the Convention for the Supervision of the International Trade in Arms and Ammunition and in Implements of War, popularly known as the Traffic in Arms Convention.

Prohibition of Poison Gas in Warfare

We recommend the early ratification of the protocol prohibiting the use of poison gas in warfare.

Economic Barriers to Peace

We urge work by all organizations interested in the establishment of world peace to the end that economic problems such as tariffs, trade barriers, business depression, unemployment and unequal living standards shall become widely recognized as being today world problems capable of final solution only through international conference and international action. We call attention to the work of the International Labor Organization as an important effort to improve living standards throughout the world.

Coöperative Educational Policies

We heartily approve the action of the education department in encouraging coöperative educational policies among peace organizations, one result of which has been a fruitful study of the moving picture industry. We suggest that further joint studies of a similar nature should deal with the radio and national advertising. We further urge that the facts of present day world interdependence should receive all possible emphasis in educational material, speeches and programs, to the end that a realization of this interdependence may become the background of public thinking and public policy.

Colcord Proposal

We endorse the study of the Colcord Proposal regarding delegalization of war, with a view to determining whether the principle embodied in the Kellogg Pact may be made a basic principle of international law.

Reaffirmations of 1929 Positions

We reaffirm these findings of last year:

1. That effective measures should be taken against all proposals for conscription.

2 That military training should be eliminated from high schools and compulsory military training from non-military colleges and universities.

3. That the Kellogg Pact should be supplemented by a treaty providing for conference and consultation in case a violation of the Pact is threatened.

4. That the general principle of an embargo on shipments of arms to nations at war should be embodied in legislation.

5. That the Pan American Treaty of Arbitration should be ratified without reservation.

6. That admission to citizenship should be divorced from any requirement to take part in war.

7 That normal diplomatic relations should be speedily reestablished with the Russian government since both the United States and Russia are committed by the Kellogg Pact to the principle of seeking settlement of all disputes by pacific means and since without facilities for adjusting differences two systems of government and economy so widely different might become irreparably hostile.

Notes From Our Correspondents

CALIFORNIA

Bakersfield members met Oct. 3 to organize as a church body. Brethren A. E. Blickenstaff and J. I. Coffman, members of the District Mission Board, met with us. Glen Montz is elder; Mrs. Homer Fike, clerk, Arthur Huffman, W. A. Van Horn, Galen Stahl, trustees; Erma Van Horn, correspondent. Arthur Fike and Erma Van Horn are delegates to District Meeting. The church was organized with thirty-five charter members. We have been holding services out under a tree since late summer, and in the homes since Nov. 2. But we are looking forward to having a church of our own soon. The District Mission Board has given us permission to solicit the District for funds for our church building. We are very much encouraged over our work from the growth of our Sunday-school. The average attendance this year was fifteen above that of last year.—Erma Van Horn, Bakersfield, Calif., Nov. 7.

La Verne.—Three high school young people were received into the church by baptism Wednesday evening after prayer meeting last week. Pastor Galen K. Walker officiated. The prayer meeting service was preceded by the candle lighting service of the Girl Reserves and Girl Reserve Buds. About fifty girls participated. Miss Florence Blickenstaff president of the Girl Reserves, presided at the service. The splendid work of these groups as well as of the Friendly Indians and the Boy Scouts is much appreciated by the church Since the dedication of our new house of worship large crowds attend the Sunday morning services, almost filling the auditorium. Visitors come from neighboring cities and communities and many members of the college alumni come home to worship Sunday mornings. Several of these assist in the work of the large choir directed by Prof. B. S Haugh. The pipe organ music and the good sermons of Pastor Walker both help to make the services very uplifting and enjoyable to all. The six weeks' school of missions put on during the Christian Workers' hour closed last Sunday. During the past six weeks, Misses Harriet Hoke and Evelyn Holmes have told missionary stories to the primary and beginners groups and the writer to the junior and junior high groups. Misses Dorothy Page and Frances Nix have directed the junior high girls in the working out of some projects correlating with their study of India boys and girls, and Ed Cunningham and Royal Ghick have directed the boys in like projects. Mrs Earl Brubaker and Miss Martha Baer have assisted the high school group in their study of India and Dr. J. B. Emmert led the work of the college group. Rev. Charles Rupel had charge of the study of the India people and their evangelization in the adult group. The Aid society put on a cafeteria supper in the newly renovated dining room a short time ago to help defray the expense of renovating the kitchen and equipping it properly The former church auditorium has been transformed into a church dining room. The mid-week service has been transformed into a veritable spiritual oasis. Miss Vera Hoover plays old familiar hymns softly on the pipe organ for the first twenty minutes or half hour of the service while the audience sits reverent and meditative. The committee, Rev. Charles Rupel and Mrs. J. W. Mishler, is working out programs which make the service following the organ vesper service a real prayer meeting —Grace Hileman Miller, La Verne, Calif., Nov 14.

COLORADO

Fruita.—Our communion was held Oct. 26 with 120 members present. Much encouragement and inspiration were received from the presence of members from First Grand Valley. Bro. R. N. Leatherman, joint pastor, officiated in a most spiritual way. Oct. 26 we enjoyed a rally day service. Our Sunday-school attendance was increased very much. Oct. 31 we held our regular council. Delegates to District Conference were elected—Mrs Edna Brumbaugh, Mrs. Anna Stouder and Roy Shelly Our conference convenes at First Grand Valley Nov. 27-30. Our revival begins Dec 3 with O. H. Austin and wife in charge.—Anna Stouder, Fruita, Colo., Nov. 15.

INDIANA

Bachelor Run.—We just closed a two weeks' revival Nov. 9 conducted by Bro. Robert L. Sink of Carleton, Nebr. The attendance and attention were fine throughout the meetings, although it has been a very busy season. As an immediate result there were twenty-five conversions, twenty-three by baptism, one by former baptism and one restored her covenant. Bro. Sink is an evangelist of splendid ability; the Spirit-filled sermons which he gave us were a great inspiration to us to greater service. He did very successful personal work each day, having visited in the homes of most of the members and many homes of the community. The effect of the meeting was great both in the church and outside, blessing the lives of both old and young.—Lizzie A Angle, Bringhurst, Ind., Nov. 17.

English Prairie church greatly enjoyed having Bro. G. A. Snider from North Manchester with us Sunday, Nov. 9. He gave us two good messages, one in the morning and one in the evening. In the afternoon we went to beautiful Cedar Lake where five were baptized, the result of our late revival held by Bro. Wm. Kinsey of Elkhart. We are having Bible study Sunday evenings with good interest.—Mrs. Banks Light, Howe, Ind., Nov. 17.

Mexico.—At our last quarterly council we reëlected Walter Balsbaugh as our presiding elder. Tony Fisher is Sunday-school superintendent, and John Richardson, assistant Bro. Marion Norris and wife of Pendleton, Ind., have come to us, having taken charge of the Old Folks and Orphans' home.—Gelia A. Pugh, Mexico, Ind., Nov. 17.

Pipe Creek church held a two weeks' revival service beginning Oct. 21 conducted by Bro. J. O. Winger. The sermons were very helpful and thirteen were received into the church by baptism. Our love feast was held Nov 1. Bro. Winger officiated, assisted by Bro. Chas. Oberlin. The attendance and interest at our regular services are fine. A short program is being prepared for our Thanksgiving services. The Aid Society will furnish Thanksgiving dinner for the Old Folks and Orphans' Home at Mexico.—Martha O. Hessong, Peru, Ind., Nov. 17.

Pleasant Dale.—The church at Pleasant Dale held a series of revival meetings Nov. 12 to Nov. 26. Bro. I. J. Kreider, of Huntington, was here to preach at these services. The Adams County male quartette and the Pleasant Dale octette furnished the music. As a result of these efforts one young girl accepted Christ. Many experienced a new breadth and depth of spiritual life. Bro. Kreider also officiated at the communion with about ninety present. On Sunday, Nov. 2, this congregation took part in the Sunday-school convention held at the Pleasant Grove church. Bro. Snell spoke in a very forceful manner. Others that were on the program carried out their parts in such a fine way that all present felt a renewed realization of fellowship with each other. Virgil C. Finnell of the American No-Tobacco League gave his stereopticon lecture here Nov. 4. He also spoke in two of the near-by schools. The mothers and daughters of this church met to discuss their share in the Women's Work Project on the evening of Nov. 9. Meanwhile Bro. L. W. Shultz of North Manchester spoke to the men and boys. Later the same evening a group of young people presented a brief summary of the work being done at Camp Mack.—Alice M. Studebaker, Bluffton, Ind., Nov. 17.

Plymouth church has just closed a very spiritual revival meeting conducted by Bro Walter Warstler of Bellefontaine, Ohio, as evangelist, and Sister Ruth Stoffer of Mexico, Ind., as song leader. Eight were added to our number and the church membership was much strengthened. We observed rally and promotion day Sept. 28 with a good program and attendance. The Sunday-school recently organized a primary department with Sister Vore as superintendent. The Aid Society enjoyed an all-day meeting Oct 15. With the opening of the mite boxes and the offering taken, the amount received was $57 06 Sept. 26 the Byler family from North Manchester gave us a much appreciated program of music and readings Our Y. P. D. has again taken up their work after the summer vacation and is growing in numbers and interest.—Mrs. Harvey Markley, Plymouth, Ind, Nov. 18.

Summitville church has been moving on slowly but surely during the past summer and fall Nov. 9 we closed a very successful series of meetings with B. D Hirt of Winamac, Ind, evangelist. As a result eight have been baptized and others await the rite; several rededicated their lives. We are planning to have Bro. Hirt with us again next August. The Sunday-school attendance recently reached the highest mark in its history —110 —W. R. Replogle, Summitville, Ind., Nov. 18

Yellow Creek church met in special council Sept. 29. Two deacons were chosen, Bro Joe Hygema and wife and Bro Merril Stickel and wife. Brethren David Miller and John Frederick had charge of the installation services. Sisters Edith Huber and Edith Hoover were also installed, having recently married deacons. Oct. 4 we held our love feast with Bro. Edw. Stump officiating. Oct. 12 Bro. Chas. Deardorff of Hartville, Ohio, came to be with us in a revival effort. Six were baptized as the result of this effort and we feel that the church has also been greatly benefited —Bessie Burns, Wakarusa, Ind., Nov. 18

IOWA

Franklin church (Decatur County) expects Bro. J. D. Brower of South English, Iowa, to begin a two weeks' revival meeting on Nov. 16. At our homecoming in October one sister from another denomination was taken into fellowship, and a young man was baptized a few weeks before. Brother and Sister B. T. Stutsman of Des Moines, who had been holding a meeting at Salem, stopped on their way home; he gave us a good sermon Brother and Sister Messamer of Osceola worgave us a good sermon Brother and Sister Messamer of Osceola worshiped with us last Sunday Our young people's meeting is well attended and is interesting; also our mid-week prayer meeting —Mrs. Ella Petticord, Leon, Iowa, Nov. 13.

KANSAS

Conway Springs church enjoyed seven very instructive lectures Oct 29 to Nov. 2 by Bro. Dan Crist of Quinter, Kans. He took as his subject: Thy Word Is Truth. As we traveled with him from Egypt to Palestine and thence to Italy he recalled many scriptures confirmed by what he saw and experienced in these lands; we were left with a stronger faith in God's Word and thankful that we live in Christian America —Mrs. J. O. Brubaker, Conway Springs, Kans., Nov. 15.

Eden Valley.—Our homecoming was held Sept. 21. V. F. Schwalm gave us two messages. The early history of Eden Valley church was given by T. J Miller, and Memories of the Church by G. W. Weddle. Oct 5 we held our business meeting. Bro E S. Fox was again chosen elder. We have secured Bro. Harold Crist for part time pastor; he will preach the first and third Sundays each month. Our church with South Larned held communion services Oct. 19 Nov. 2 V F. Schwalm and Bro Sargent were with us. The former gave a splendid sermon in the morning and a fine address in the evening on peace conditions in Europe. Our Aid Society has been reorganized with a large attendance We are working hard trying to help finance the church as well as other good causes.—Mrs. Minnie Miller, St. John, Kans., Nov. 15.

Kansas City.—We are having a nice little Sunday-school in Amourdale, now located on Fifth Street and Osage, a few that still remain of the Calvary church. We want to announce a free dinner for the Sunday-school on Thursday, Nov. 27, Thanksgiving. The work of the Aid is very successful. We will meet at Sister Park's next Thursday all day. We enjoy the dinners very much, also the gospel team meetings. Prayer meeting is on Tuesday evening. A special effort has been made to get the mothers of the young people to this meeting and a goodly number have responded.—Mrs M. J. Parks, Kansas City, Kans., Nov. 16.

McPherson (First Church).—Dr. J. D. Bright, with a vital message on Nov. 9, "The Progress of Peace," opened a series of services that have been announced in the McPherson church for the winter months, November to February. In addition to a musical program, a Communion service, a Christmas program, an old time service, and a missionary pageant, we shall be privileged to hear many addresses on important topics The speakers and their themes are as follows: J. J Yoder, "What Our Missionaries Meet in China"; H. F. Richards, "Our Most Insidious Enemy," and "Present Trends in Religion"; J. A. Blair, "The Movie Problem"; R. E. Mohler, "Purity and Personality"; G. N. Boone, "Helping Young People to Find Their Life Work"; E. R. Bohling, "Shall the Eighteenth Amendment Be Repealed?" V. F. Schwalm, "The Religious Situation in Russia"; J. Hugh Heckman, "Philosophy and Its Relation to Religion"; and Della Lehman, "Religious Aspect of My European Experience."—Edith McGaffey, McPherson, Kans , Nov. 14.

Ottawa church has had another spiritual uplift. The men's Bible class sponsored a fellowship and good will meeting, securing Bro. E. H. Eby of St. Joseph, Mo., as the main speaker of the evening. Sister Eby accompanied him and she too gave a very interesting talk. Speby accompanied him and she too gave a very interesting talk. Special music, songs, readings and a banquet, where special favors or honors were shown our home ministers and their wives in appreciation of their services to the church, completed the evening. Bro. Eby filled the pulpit each evening the remainder of the week, showing stereopticon views of their work in India, as well as scenes of other Bible lands. Sunday morning he occupied the pulpit during the preaching hour. A number from adjoining congregations also were present. In the evening Sister Eby occupied the Christian Workers' hour. Afterward Bro. Eby gave a soul-stirring sermon with a challenge for better living. Their stay among us was brief but they made many warm friends and their work was helpful and greatly appreciated.—Mrs. J. O Ott, Ottawa, Kans , Nov. 17.

MARYLAND

Pleasant View congregation recently observed rally day with a good attendance. An address was given to the school by Bro. A. M. Horst of Hagerstown. Our love feast was held Nov. 9, a very spiritual service. The large number of ministers present added much to the occasion. Those present were Brethren L. J. Flohr, Elmer Schildt, Chas Stover, H. R. Rowland, M. G. Wilson and Samuel Harley. Bro. Flohr preached the examination sermon and Bro. Stover officiated. A man and wife united with the church previous to the feast.—Mrs. J. S. Bowlus, Burkittsville, Md., Nov. 17.

MICHIGAN

Hart church has been without a pastor since last April, when Bro. E. R. Fisher left for other fields of labor. Eld. J. J. Hamm filled the pulpit several times during the summer and encouraged the little flock. The Sunday-school has kept up very well in attendance and interest. Now a few members have moved here for the winter and we are to have the assistance of Sister Elma Rau in the work, for which we are glad. Nov 2 Brother and Sister J. E. Ulery were with us He gave us a good sermon from the text, Fear not little flock Nov 9 Bro C. L. Wilkins filled the pulpit morning and evening. These visits are very much appreciated by the members. If there should be other ministers passing this way, they would receive a hearty welcome at Hart. Our little band is hoping to locate a pastor by spring —Mrs. M M Nevinger, Hart, Mich , Nov 12

Zion.—Our church met in council Sept 27 for the election of Sunday-school officers. Our superintendent, Bro. M. L. Moats, was reëlected. A few repairs were decided upon for the church. We enjoy having Bro. Perry Hoover, our elder, with us for the councils, but are sorry he is unable to remain over Sunday.—Mrs. Ethel C. Pollington, Prescott, Mich , Nov. 17.

MISSOURI

Bethel church met in business session Nov 14. Bro. J A. Eby was chosen elder for the year; Bro. S H. Andes, clerk, the writer, correspondent; Sister J. A Eby, Messenger agent A committee was chosen to secure an evangelist for 1931 The financial board is planning a membership drive in the near future.—Mrs J L. Martz, Mound City, Mo., Nov. 15.

NEBRASKA

Omaha.—Our revival meeting conducted by Bro Oliver Austin and wife of McPherson, Kans., closed Oct. 6 with a love feast in which sixty-five participated. Bro. Austin is a forceful speaker and the church has been strengthened by their earnest efforts Sister Austin led the singing and helped much in presenting God's truth to the children in stories. Good interest prevailed during the whole time Four were baptized. Attendance at Sunday-school is fine. Last Sunday Br Zigler of Elgin delivered a splendid message on Giving —Mrs Bessie Norris, Omaha, Nebr , Nov. 17.

NORTH DAKOTA

Minot.—Our Sunday-school and church attendance is increasing Three new members were added to our number by baptism on Nov 3 The ministerial meeting of the four churches—Surrey, Kenmare, Bertin old and Minot—will be held here Dec 7, an all-day meeting with dinner at the church.—Mrs. Chas. A. Zook, Minot, N. Dak , Nov 17.

OHIO

Akron City church met in quarterly council Oct 4 Officers were elected for the coming year. Mrs. G. K Beech was elected music director; L. B Oaks, clerk, and G K Beach, treasurer Oct. 5 Bro C. D Bonsack of Elgin spoke to us presenting some of the problems aspirations, and results of mission work Bro Joseph Clapper of Hopewell, Pa., began a two weeks' meeting on Oct 12 Three were received by baptism. The strengthened faith of the people of God, their quickened zeal, and their renewed consecration to the Lord's services will count for much in the work of the coming year Oct 25 the communion service was held. On Oct 30 the District Mission Board met with the local board regarding the Eastwood Mission and it was decided to build an addition to the present building. the District Board to give $350 towards its cost Nov 2 Bro A D Helser and family were with us He brought a missionary appeal of tremendous power and how his message did grip one and fill with a desire to do and give more to the Lord's work The pastor, Bro Ira Long, is holding a meeting at the Zion Hill church, Columbiana, Ohio —Edna B Hane, Akron, Ohio, Nov. 17.

Alliance church is moving steadily forward Our quarterly business meeting was held Oct. 1 and all church officers and committees were elected at this time. The Sunday school had elected their officers previously. Bro Edwin Unkefer was elected superintendent with Bro E. C. Garman, assistant The Y P D was reorganized and is having very interesting meetings each Sunday evening Members are planning to give the drama, "The Challenge of the Cross' and the play, "The Awakening of Mr. Tightwad" in the near future Eld M R Zigler of Elgin, Ill., was with us Oct 5 at the morning service and gave us an inspiring message on the subject, 'Thinking Straight' Other ministers that have served us recently have been our elder, D. F. Stuckey, and Eld J. I Kaylor of Canton, Ohio One was baptized received by baptism recently There is a marked increase in attendance at all services We expect to have Bro J P Prather of Ashland, Ohio, to conduct our revival some time during the winter Oliver Royer, Alliance, Ohio, Nov 17

Beaver Creek.—Our annual communion service will be held Nov. 22 at 6 30 P. M., with breakfast Sunday morning, following our two weeks' series of meetings conducted by R H. Nicodemus of Covington, Ohio, beginning Nov. 9 Friend Couser will be song leader Our homecoming Sept. 21 was a success in every way with splendid programs and large attendance Eld. L. A. Bookwalter gave an interesting and helpful talk at the morning service, which included a short history of the Beaver Creek church from its beginning until the present The first church building was erected in 1845, and the present structure in 1903 Concerning the achievements of the past decade under the pastorate of J. H. Eidemiller, in whose honor the service was planned the average attendance at Sunday-school increased from twenty to eighty or 100 The church has also increased in membership and attendance in proportion. All outstanding obligations have been paid and our building fund totals $4,905 42. A new up-to-date furnace has recently been installed, Friend Couser had charge of the program and there were special musical numbers. Bro. Bagwell, a former pastor, gave interesting reminiscences At the afternoon service Bro. E. S Coffman delivered an interesting and thought-provoking address on the subject, A Bundle of Sticks Mr Roy Mackey of Dayton gave a talk, followed by Rev. Leaming of the Mt Zion and Beaver Reformed churches who presented Bro Eidemiller with a ten dollar gold piece from his churches as a token of their appreciation and affection. The three congregations have been associated in supporting the week day school of religion in our public schools and in the township unit and young people's meetings. We had promotion day and installation of teachers and officers Sept 28. Eld H. M. Coppock delivered a most inspiring address. Oct. 5 the birthday mission bank was opened and contained $20 78. The silver loving cups were presented to the thirteen winners in the perfect attendance, on time, with Bible verse, at Sunday-school contest. Our pulpit has been filled by F Couser on two occasions and by Rev. Foster of the Anti-Saloon League —Mrs Henry M Stewart, Xenia, Ohio, Nov. 5.

Cincinnati church held their love feast and communion Oct 25 with Eld. H. C. Haines of Hamilton officiating, assisted by Bro J. R. Hunter. Forty members surrounded the tables and it was indeed a spiritual meeting. With the beginning of another year many new officers are taking an active part in the work and the outlook is very encouraging. Nov. 1 the mothers and daughters' Aid Society served a baked ham supper for the purpose of helping lift our church debt; as a result we cleared $82, making it possible to pay $100 on this indebtedness.—Mary S Carr, Cincinnati, Ohio, Nov 12.

Eagle Creek church met for an all-day love feast Nov 2 Sunday-school was followed by a message on Citizenship by Bro G A. Snider He also led the services in the afternoon. At this time Brother and Sister Cloyce Pore were installed into the deacon's office with appropriate services. In the evening over 100 members surrounded the Lord's table. We were glad to have with us Bro. C A Barne of Ashland, Ohio, who assisted in this service. Sept. 14 marked the twenty-fifth wedding anniversary of our pastor and wife. It is also twenty-five years since they took up their duties with this church. In the morning a union Sunday-school was held, the three neighboring churches taking part in this service. Bro. Gale Freed preached an inspiring sermon on the Home In the afternoon services consisted of musical numbers and short talks by the ministers of the different churches. Recently two Sunday-school scholars have been baptized. —Ruth Rodabaugh, Williamstown, Ohio, Nov. 17.

Kent.—Meetings were held from Aug. 31 to Sept. 15 in charge of the pastor, A H Miller, and other ministers invited to participate: Eld. S S Shoemaker, Eld H. Deardorf, Eld. W. D Keller, Mrs. W. D Keller, Eld. C. H. Petry, Eld. Ira E. Long Two received baptism The love feast was held Sept. 14. Sept. 15 was homecoming day with an all-day meeting. Two deacons were elected: Brethren Claude Bittinger and Elmer Brumbaugh. They were installed at a business meeting held on Sept. 19. Officers were elected for both church and

(Continued on Page 772)

CORRESPONDENCE

DISTRICT CONFERENCE OF NORTHERN CALIFORNIA

The District Conference of Northern California convened in the Empire church Oct. 10-13. It was the twenty-fourth conference for the District. As usual the elders had a fine conference on Friday morning. The elders' wives sat in conference at the same time. In the afternoon session Mrs. Fred Hollenberg spoke to the women on missions in India.

Friday evening was the beginning of the inspirational sessions which continued till Sunday evening. From the very first, the large Empire church was packed to capacity and more. The conference theme was: Pentecostal Power. The Friday evening program centered around Christian Citizenship. The writer spoke of The Challenge of Great Moral Issues, and President E. M. Studebaker's address was on Peace. The ministerial conference was addressed by one member of the General Ministerial Board, Eld. S. J. Miller, and two District pastors:—M. A. Long and Glenn Montz. The coworkers' conference heard J. M. Boaz speak on The Untapped Energy, and this was followed by a program on Christian Friendship, under the auspices of the women's organization.

Saturday evening found the District interested in La Verne College as our education institution. H. A. Frantz, field man, and E. M. Studebaker, president of the college, were the speakers.

Sunday was a big day—big in attendance and full of the Spirit's power. After the Sunday-school session Eld. M. S. Frantz brought the message on the theme, The Pentecostal Church. The afternoon services will be remembered for the fine special numbers of music and the able address to the young people by Eld. J. I. Coffman. Eld. J. A. Smeltzer gave the missionary message in the evening.

Twice during the conference we were happy to hear the voice of our director of children's work, Sister Ruth Shriver. Her coming was a profitable surprise. At the morning watch services Bro. Fred Hollenberg was the leader.

Monday the business of the conference was attended to. The newly organized church at Bakersfield was officially recognized and delegates seated. The conference selected Empire as a permanent place to hold its yearly conferences. Officers of the meeting were: moderator, J. A. Smeltzer; reading clerk, J. I. Coffman; writing clerk, Leo H. Miller. The moderator for 1931 is Andrew Blickenstaff. Delegate to Annual Conference is J. I. Coffman, with Leo H. Miller, alternate.

There is a fine spirit existing among the churches in the District. The future looks promising. A number of pastoral changes are noted here: M. S. Frantz from Lindsay to Empire; J. I. Coffman from Laton to Lindsay; John Price from Modesto to Laton; and two new pastors in the District—Fred Hollenberg at Modesto and M. A. Long at McFarland.

The conference was grateful for the kind hospitality given by the Empire, Waterford and Modesto churches.

Fresno, Calif. Leo H. Miller.

DAYS GONE BY

When we get into a reminiscent mood many things come to us from the almost forgotten past. Upon these we love to dwell, especially when they relate to our dead heroes of the cross and their sacrifices for the cause they loved so well.

I recall with what glad hearts we children looked forward to their coming to us in our isolation. Back in Miami County, Ohio, at a little schoolhouse where we first started our limited education, we used to look longingly for Bro. James Quinter of sacred memory, also the two Davis brothers. All these were men powerful in the Scriptures. Our young hearts were stirred within us as we listened spellbound to their strong appeals. Later when we came to Christian County, Ill., and in that new country were again isolated, we had the same experience, only with different brethren. As I recall we were the first family of members in what was afterwards the Bear Creek church, the members of which have now all moved away. Bro. Daniel Vaniman, Javan Gibson, Cullen Gibson, John Metzger, Joseph Hendricks, John Wise and others ministered to us. Under their wise counsel the church grew mightily. I remember one great meeting held at Bro. A. D. Stutzman's in a large tent erected for our love feast and continued meetings, when Bro. Metzger and Joe Hendricks did the preaching; thirty-two came to Christ. It was a scene I never will forget. What rejoicing and weeping for pure joy. And those men of God made a picture in my young mind I will never forget. The brethren wanted to pay Bro. Metzger's traveling expenses from Cerro Gordo down to the meeting but he would not take anything. Would any brother refuse pay now?

When I was about ten years old Bro. Daniel Vaniman came to our place on a Saturday, riding horseback from Virden, Ill., about twenty-five miles. He was to preach in a schoolhouse about two miles distant. During the meeting a violent thunder storm broke upon us and the people became excited. Bro. Vaniman appeared to be the least disturbed of any. Raising his voice above the tumult, he said, "Be quiet, folks. The louder it thunders the louder I'll preach." It was a great service. At another time when he was in our community, he was challenged to a debate by a Methodist preacher; he accepted. They met in a private house and a number of neighbors were present. It is sufficient to say our cause did not suffer.

It may not be the best thing to do, but we older people take a delight in living at least a part of the time in the past, where we are surrounded by such hallowed scenes and associations. "'Tis the old time religion that is good enough for me."

W. H. Miller.

Darlow, Kans.

DEATH OF SISTER BROWN

Sister Alice (Trimmer) Brown, daughter of John Trimmer and wife, was born July 10, 1874, and died Oct. 9, 1930 She spent her youth in the vicinity of East Berlin. Dec. 31, 1918, she married Ezra Brown.



That her time here was of but short duration was known for some weeks and the end was awaited with sorrow.

In youth she sought and accepted the faith of the Church of the Brethren and from then on walked in the light of its teaching. As the end approached she saw a brilliancy reserved for those who have kept the faith and for whom there await a welcome and a reward. She was a person so universally liked and respected in the community that her passing is a source of general regret.

Sister Brown was president of the Sisters' Aid Society of the East Berlin church for a number of years She was also a faithful member of the church and Sunday-school.

She is survived by her husband and a number of sisters and brothers. Brief services were held at her late home in East Berlin with further services in Mummerts meetinghouse by Elders S. S Miller, C. L. Baker and S. M. Lehigh. Interment in the cemetery adjoining the church.

Paul L. Wagner.

York Springs, Pa.

THE PASSING OF HEZEKIAH M. HOFF

Hezekiah Mahlon Hoff was born Feb. 28, 1862, near Madisonburg, Wayne County, Ohio. With the exception of about five years, he lived on the farm which his parents, Levi and Maria Sonnedecker Hoff, owned before him. He attended the public schools of Wayne Township and later the Smithville Academy. For three years he taught school. He then took up painting and decorating. In this he took great delight but was later forced to give it up because of lead poisoning in his system. Some time afterward he became a dealer in and erector of lightning rods which work he continued until ill health interfered.

On Jan. 3, 1889, he was married to Flora Irvin of Golden Corners, Ohio To this union were born three children. Besides the immediate family there remain four grandchildren and an only sister. He died Oct. 25, 1930.

March 24, 1895, he was baptized as a member of the Church of the Brethren. The same day he was elected assistant superintendent of the Beech Grove Sunday-school, and for nineteen years with the exception of one term, he served either as superintendent or assistant. June 13, 1895, he was elected to the deacon's office, serving faithfully until his last illness interfered. For twenty-five years he held the office of church clerk, his clear handwriting and accuracy making the records a work of art. He was indeed the artist in the Chippewa congregation, and scores of illustrations of the Sunday-school lesson were put on a portable blackboard while he served in the office of superintendent. Not only in our own church, but for other churches he frequently gave illustrations of the Sunday-school lesson.

He was teacher of the older men's class until sickness caused him to resign. Soon after becoming church clerk he installed a church record system that was so satisfactory that other congregations in the District called on him for a copy of his work. He was treasurer of Northeastern Ohio for a number of years.

For nearly two years father had been gradually losing in strength. But he bowed to the will of God and called for the anointing service. In his affliction he accepted with patience the remainder of life allotted to him.

Eld. R. H. Moomaw officiated at the funeral service. He was assisted by Elders T. S Moherman, S. A. Showalter and C. H. Murray. Eight ministers from the community and surrounding churches were also present. He was laid to rest in the cemetery near the church which he loved and labored for.

Mrs. A. C. M. Fetter.

Wedersville, Ohio.

FALLEN ASLEEP

Altizer, Bro F. C, born in Floyd County, Va., died at Christiansburg, Va., Oct. 30, 1930, aged 54 years, 4 months and 14 days. He leaves his wife, seven children and one grandchild. He was a member of the Brethren Church for fourteen years. Services by Brethren H. S. Spradlin and L. C. Duncan. Interment in Sunset cemetery.—Mrs. W. R. Nolley, Christiansburg, Va.

Brecunier, Quimby A., son of Peter L. and Susan M. Brecunier, born in Franklin Grove, died at his home here on Oct. 27, 1930, aged 63 years. He was married in 1894 to Stella Haughtelin who died in 1897, leaving one son. In 1898 he married Anna E. Hawbecker of Upton, Pa. She survives with the son, a daughter and one brother. He united with the church in 1914. Funeral services in the Brethren church by O. D. Buck, with burial at the Emmert cemetery.—Mrs. Emma Baker, Franklin Grove, Ill.

Gordon, Eld. Jacob H., died Oct. 30, 1930, at the home of a daughter, Mrs. Edw. Boyts, near New Paris, aged 68 years, 11 months and 26 days. Death followed a stroke of apoplexy which occurred on Oct. 28. Five years previous he suffered the first stroke. He was born Nov. 4, 1861, in Wayne County, the son of Mr. and Mrs. Levi Gordon. In December, 1880, he married Susan Hoover who died on Feb. 8, 1922, at Yakima, Wash., where they lived for two years. Since that time he had made his home with his daughter. At the age of fifteen he united with the Church of the Brethren at Nettle Creek, Ind. Aug. 17, 1895, he was elected to the office of deacon in the Salem church, Nickerson, Kans., and Oct. 27, 1899, he was elected to the ministry in the Pleasant Plain church at Aline, Okla. April 7, 1901, he was advanced to the second degree of the ministry, and Nov. 1, 1903, advanced to the eldership in the Monitor church, Nash, Okla. He was active in church work until five years ago. Surviving are two daughters, two sons, thirteen grandchildren and five great-grandchildren, two sisters and three brothers Funeral at the New Paris church by T. E. George assisted by Frank Kreider.—Mrs. Velma Miller, New Paris, Ind.

Haigh, Mrs. Hannah Yeater, was born in Juniata County, Pa., Nov. 20, 1872, departed this life at her home in Davenport, Iowa, on Oct. 25, 1930, aged 57 years, 11 months, 5 days. She is survived by her husband, four sons, three daughters, two sisters, six brothers, six grandchildren and many other relatives and friends. The funeral services were conducted in the home by the writer. Interment in cemetery at Davenport.—D. F. Landis, Muscatine, Iowa.

Huff, Bro. Charlie, aged 60 years, died Oct. 26, 1930, at a hospital in Christiansburg, Va., from injuries sustained in Merrimac mines. He leaves his wife and two sons. Services by Brethren L. C Duncan and J. F. Kieth. Interment in Sunset cemetery.—Mrs. W. R Nolley, Christiansburg, Va.

Kagarise, Nelson S., son of George B. and Susan Shaeffer Kagarise, died Nov. 10, 1930, aged 77 years and 3 months. When he was about two years old, his parents moved near Salemville, Pa., where he spent the rest of his life. In 1891 he became a member of the Church of the Brethren, and served thirty-three years in the office of deacon. Nov. 1, 1877, he was united in marriage with Charlotte Reed, and less than a fortnight ago they celebrated their fifty-third wedding anniversary. To this union were born four children, all of whom survive him, also eleven grandchildren and two great-grandchildren. Last March he became afflicted with an illness which from the first was known to be incurable without an operation which his advanced age made impossible. He soon called for the anointing, and his surprising vitality enabled him to live for eight months. During this time he suffered much, and patience had her perfect work. Funeral services in the church at Salemville by Eld. D. T. Detwiler, assisted by Elders B F. Waltz and D. O. Cottrell.—Rosetta Cottrell, New Enterprise, Pa

Kohr, Bro. Allen J., died Oct. 29, 1930, at his home in York, Pa., aged 53 years, 11 months and 16 days. He was a member of the Church of the Brethren. He is survived by his wife, one son, one daughter, his mother, one brother, one sister and three grandchildren. Services at the home by Eld. M. A. Jacobs Interment in Prospect Hill cemetery. —Florence L. Keeney, York, Pa.

Messick, Mrs. Keziah, wife of David Messick, died at her home near Winchester, Va., Oct. 14, 1930, after an illness of almost a year. She was the daughter of John and Lena Lakey and was born Feb. 1, 1856, in Timberville, Va. She was married to Bro. Messick, a minister fifty two years ago. She was a faithful member of the church many years. Surviving are her husband, two daughters, six sons, thirty eight grandchildren and one great-grandchild. Services at the church at Timberville by Eld. J. Carson Miller, assisted by L. R. Dettra, W. L. Riggleman, Cephas Fahnestock, J. A. Hinegardner. Burial in the family lot in the cemetery near the church.—Esther L. Thompson, Middletown, Va.

Miller, Bro. Peter S., was stricken with heart trouble Oct. 23, 1930. He was born near Spring Creek, Va., Jan. 22, 1858, a son of David and Nancy Miller. He leaves eleven children and his widow, who was Miss Maria Root, also thirty-three grandchildren. He became connected with the Church of the Brethren in early life and lived a consistent Christian life. Funeral by Eld. A. S. Thomas assisted by Elder Wise Driver at Beaver Creek church.—Mrs. S E Garber, Bridgewater, Va.

Miller, Leota, daughter of Mrs. Ruth Delauder, was instantly killed on the Lee Jackson highway near Stephens City, Va., when she stepped in front of a passing automobile. She resided with her grandparents, Mr. and Mrs. Aquila Miller. Her age was 10 years, 9 months and 20 days. Surviving are her mother, one sister and one brother. Funeral at New Dale church by Rev. Wheeler Walker assisted by Elder W. L. Riggleman. Burial in a cemetery adjoining the church Peter L. Thompson, Middletown, Va.

Orr, Etta Beatrice, eldest daughter of Chas. O. and Addie Hall, of Plattsburg, Mo., born March 18, 1898, died after about five years of illness with infantile paralysis. She had been a successful teacher at Osborn, Mo., also in Clinton County rural schools. Sept. 6, 1922, she married James Quinter Orr, and since that time they have lived on the Orr home place. A son was born to them in 1923. She was a faithful teacher in the primary department of the Sunday-school. Services at the cemetery by Bro. D. D. Harner, assisted by Rev. J. C. Jones, Baptist.—Mrs. D. D. Harner, Plattsburg, Mo.

Paup, Bro. Peter B., died Oct. 6, 1930, at his home at Bryson, aged 66 years, 8 months and 4 days. Death was caused by a complication of diseases. He was a faithful member of the Church of the Brethren for many years. He is survived by his wife, one son, one daughter, eight grandchildren, three great-grandchildren and three brothers. Services at the home by Eld. Daniel Bowser and Rev. J. M. Baugher. Interment in Greenmount cemetery.—Florence L. Keeney, York, Pa.

Riddlesbarger, Jos. S., born near Franklin Grove, Ill., died at his home in the same place Oct. 28, 1930, aged over 82 years. He married Ellen E. Cruey of Marshall County, Iowa, in 1873, living in that locality for two years, then returning to Franklin Grove where they had since resided. He united with the Church of the Brethren in 1864 and remained faithful. Surviving are the widow, two sisters and one brother. Funeral in the Brethren church at Franklin Grove by O. D. Buck and C. W. Lahman. Burial in the Emmert cemetery.—Mrs. Emma Baker, Franklin Grove, Ill.

Shearer, Philip A., born Dec. 19, 1852, in Lanctster County, Pa., died Nov. 7, 1930. When twenty-four years old he came to Sangamon County, Ill., locating near Auburn; in 1918 he moved to Decatur. In Dec. 28, 1882, he married Sarah B. Gibble. His wife and two children preceded him. Nov. 2, 1910, he married Anna E. Bowman. About thirty-five years ago he united with the Church of the Brethren. Besides his activities in the local church and serving in the Sunday-school office, he served as trustee of Mt. Morris College for a number of years, also as a trustee of the Home at Girard. He leaves his wife, one daughter, one son, two sisters, one brother, and three grandchildren. Funeral in Decatur by the writer assisted by Elders W. E. Wert and E. F. Caslow.—N. H. Miller, Decatur, Ill.

Yarnell, Sister Anna Gertrude, died Oct. 27, 1930, aged 37 years. She is survived by her mother, two sisters and two brothers. She was a member of the church for seventeen years. Services at the home by Chas. Blough. Interment in the Fishertown cemetery.—Mrs. Mary Allison, Windber, Pa.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his stonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Phil. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

200 Eskimos

thought they were the only people in the world until Admiral Robert E. Peary came into their midst and told them of the big outside world. Many of us are not aware of what other people and other nations have produced. A nation's greatest product is its men and women.

HANDS AROUND THE WORLD

By Archer Wallace

tells the story of 15 men who have gone down in history as heroes. Each man represents a great nation. As you read these stories you are made to realize that other nations as well as your own have produced magnificent characters. This is a book with a strong human interest appeal—which is characteristic of all **Wallace Books.** Your boys and girls will read Wallace with pleasure and profit.

Other Wallace Books—

MORE STORIES OF GRIT
BOYS WHO MADE GOOD
HEROES OF PEACE
BLAZING NEW TRAILS
STORIES OF GRIT
OVERCOMING HANDICAPS

Each of these books deals with 15 characters. Sold at the uniform price of **$1 per volume.**

Speaking of Slavery Abraham Lincoln Said

"If ever I get a chance to hit that thing I will hit it hard," and he did. If you are made of the same stuff as Lincoln you will hit TOBACCO hard whenever you can.

TOBACCO TABOO

is the book you need to hit the Tobacco Business hard. When the manufacturers of tobacco products are spending their millions to befoul the youth of the land you should do your part in resisting their vile influence. **"TOBACCO TABOO"** is the book that will furnish you the ammunition. **Price, $1.50.**

The Pastor's Annual Pocket Record

96 pages ruled and properly labeled. Provides for every record a live pastor desires. Does away with guessing. Provides for quarterly and annual summaries. Pastors who use this record need not guess when they are called upon for reports—they have them in black and white and to date. Thousands are using **"The Pastor's Ideal Annual Pocket Record."** Try it once and you will use it always. **Price, 25c.**

Stall's Pastor's Pocket Record

209 pages, ruled and labeled. Makes provision for all the events a pastor wishes to record. Much like the above but better bound and more than twice the number of pages. **"Stall's Pastor's Pocket Record"** is a favorite among many pastors. **Price, 75c.**

BOOKS by our own WRITERS

Occasionally it is well to pause and look at ourselves. Here are a few books written by our own people. They have a message for all, and a double message to you.

The Conquest of Peace **$1.25**
By H. A. Brandt

African Stories **$1.75**
By A. D. Helser

Charlie Newcomer ..... **.35**
By W. B. Stover

With Williams Our Secretary **$1.00**
By J. E. Miller

Some Brethren Pathfinders **$1.50**
By J. H. Moore

Jesus of Saint Mark **$2.00**
Oliver Perry Hoover

In Sunny Nigeria **$1.50**
By A. D. Helser

The Heart of the Crimson Cross ..... (special price) **$2.00**
By J. M. Henry

The Symphony of Life ..... **.50**
By D. W. Kurtz

Builders of the Church of the Brethren **$1.00**
By Jno. S. Flory

Heroic Lives **$1.35**
By Minor C. Miller

The Lord's Prayer ..... **.75**
By R. H. Miller

The Boy and the Man **$1.25**
By J. H Moore

The Christian Way of Life ..... **.65**
By C. C. Ellis

Character Stories **$1.00**
By Ezra Flory

Conquests for God **$1.35**
By Minor C. Miller

History and Messages of Hymns **$1.50**
By Garrett and Beery

History and Doctrine of the Church of the Brethren **$2.00**
By Otho Winger

New Testament Doctrines ..... **.75**
By J. H. Moore

Studies in Doctrine ..... **.60**
By D. W. Kurtz

Don't Like Stories?

"Well, I Do and I Read Them"

says the man who writes these lines. That is, he likes good, clean stories. Here are some of the kind he enjoys—

Crimson Roses

By Grace Livingston Hill

Marion Warren did not grow bitter when she was cheated out of the home her father had left in his will. She toiled on poor but honest and absolutely honorable. Jeff Lyman was rich, but he too was honest and honorable. He allowed neither wealth nor poverty to become a barrier between himself and Marion and proved that even a rich young man may be a noble young man.

Freckles Comes Home

Jeannette Stratton Porter

Those who love nature and admire the noble will delight in reading this new book from the talented daughter of Gene Stratton Porter. Her delineation of the character of the Swamp Angel and Freckles strikes a responsive chord in every honest heart.

The Oregon Trail

By Francis Parkman

A true story of the experiences and observations of the author in the Wild West during the 40's, when trappers, traders, scouts, guides, buffaloes and Indians held full sway. Often called **"The immortal epic of the opening of the West."**

Pollyanna, the Glad Book

By Eleanor H. Porter

It is simply impossible to be disgruntled, sour or a pessimist when and after reading **"The Glad Book."** A book that drives away the blues and makes each day a happy day.

Polly of the Hospital Staff

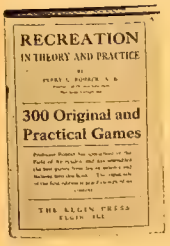
By Emma C. Dowd

A book of sunshine. Polly is a poor little orphan who is hurt and taken to the hospital. Recovered, her cheerful disposition secures for her a place on the hospital staff where she finds her mission cheering the little children from day to day.

The price is only 75c per volume.

A Book of Games

Recreation in Theory and Practice



By Perry L. Rohrer

If you don't like games, do not buy this book, for the author has the faculty of so putting his material that the reader unconsciously follows him. Here is a mass of material for social events indoors and out of doors that has proved the life of many a party. **A splendid book for recreational periods. Price $1.**

PRICE REDUCED

ON

Our New Song Book

"WORSHIP AND PRAISE"



We are happy to announce a New and Lower price on this wonderful book.

Here is the book for which you have been looking

Cloth Binding	Bristol Paper Binding
Single copy, postpaid..$ .50	Single copy, postpaid...$ .40
Per dozen, not prepaid.. 4.80	Per dozen, not prepaid.. 3.60
Per hundred, not prepaid 40.00	Per hundred, not prepaid 30.00

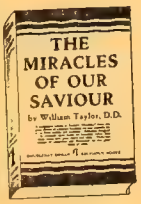
State binding desired and whether Round or Shaped Notes

Give Your Minister Books for Christmas

and Equip Him for Better Service









EXCELLENT BOOKS—ONE DOLLAR EACH

1000 EVANGELISTIC ILLUSTRATIONS - - - - - - Aquilla Webb
THE PUBLIC WORSHIP OF GOD - - - - - - - - J. R. P. Sclater
PAUL OF TARSUS - - - - - - - - - - - - T. R. Glover
WHAT TO PREACH - - - - - - - - - - - Henry Sloan Coffin
SERMONS ON BIBLICAL CHARACTERS - - - - - Clovis G. Chappell
GREATEST THOUGHTS ABOUT JESUS CHRIST - - - J. Gilchrist Lawson
APOSTOLIC OPTIMISM - - - - - - - - - - J. H. Jowett
MORE SERMONS ON BIBLICAL CHARACTERS - - - Clovis G. Chappell
FAST HOLD ON FAITH - - - - - - - - - - Henry Howard
PAUL, THE MISSIONARY - - - - - - - - - W. M. Taylor
THREE HUNDRED EVANGELIST SERMON OUTLINES - - Aquilla Webb
CYCLOPEDIA OF SERMON OUTLINES - - - - - Aquilla Webb
THE MIRACULOUS ELEMENT IN THE GOSPELS - - Alexander Bruce
THE EVANGELISTIC ENCYCLOPEDIA - - - - - G. B. F. Hallock
THE HUMILIATION OF CHRIST - - - - - - - Alexander B. Bruce
1001 ILLUSTRATIONS FOR PULPIT AND PLATFORM - Aquilla Webb
THE IMPATIENCE OF A PARSON - - - - - - - H. R. L. Sheppard
THE TRIAL AND DEATH OF JESUS CHRIST - - - James Stalker
THE TEN COMMANDMENTS - - - - - - - Henry Sloane Coffin
NEW TABERNACLE SERMONS - - - - - - - T. DeWitt Talmage
BIBLE TYPES OF MODERN MEN, First Series - W. Mackintosh Mackay
BIBLE TYPES OF MODERN WOMEN, First Series - W. Mackintosh Mackay
ONE HUNDRED BEST SERMONS FOR SPECIAL DAYS AND OCCASIONS - - - - - - - - - - - - - - - G. B. F. Hallock
ONE HUNDRED GREAT TEXTS AND THEIR TREATMENT - - - - - - - - - - - - - - - - - Frederick Barton
ONE THOUSAND THOUGHTS FOR FUNERAL OCCASIONS - - - - - - - - - - - - - - - - - Frederick Barton
THE PASTOR HIS OWN EVANGELIST - J. W. Chapman and C. L. Goodell
ONE HUNDRED PRAYER MEETING TALKS AND PLANS - Frederick Barton
ONE HUNDRED CHOICE SERMONS FOR CHILDREN - G. B. F. Hallock
ONE HUNDRED REVIVAL SERMONS AND OUTLINES - Frederick Barton
THE PREACHER—HIS LIFE AND WORK - - - - J. H. Jowett
THE CROSS IN CHRISTIAN EXPERIENCE - - - - W. M. Clow
LORD, TEACH US TO PRAY - - - - - - - - Alexander Whyte
THE MIRACLES OF OUR SAVIOUR - - - - - - William Taylor
THE PARABLES OF OUR SAVIOUR - - - - - - William Taylor
THE TRAINING OF THE TWELVE - - - - - - - A. B. Bruce
THE WICKET GATE - - - - - - - - - - G. A. Studdert-Kennedy
A QUEST FOR SOULS - - - - - - - - - - G. W. Truett
A GUIDE TO PREACHERS - - - - - - - - - A. E. Garvie
CYCLOPEDIA OF SERMON OUTLINES FOR SPECIAL DAYS AND OCCASIONS - - - - - - - - - - - - - - - G. B. F. Hallock

Learn which of these books your minister would select for himself. Then you or your family or your Sunday-school class order and present them to him for Christmas.

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

Notes From Our Correspondents

(Continued From Page 769)

church school: Elmer Brumbaugh, Sunday-school superintendent; Bertha Ruble, Messenger agent; Averie Brumbaugh, correspondent. Recently three additional Sunday school rooms were provided. The pastor and Bertha Ruble were delegates to the District Conference at Olivet.—Averie Brumbaugh, Ravenna, Ohio, Nov. 17

Hartville.—Since our last report Bro. John Kahler of Canton gave us a helpful message, as also did Bro. Buckley of New Philadelphia. The B. Y. P. D. is an inspiration to the church services with its helpful program each Sunday evening. The Aid Society goes steadily forward, willingly taking part in advancing the mission project sponsored by the women of our Brotherhood. Bro. A. D. Helser gave a Spirit-filled message to an unusually large and appreciative audience on Sunday evening, Nov. 2. Seventeen churches of the Brethren were represented, besides other denominations and people of the community. His address included some of his experiences in Africa. A vivid portrayal was made of the contrast between the African's bare existence and the American's life of convenience and ease. A strong appeal for prayer and money to continue Christ's work in Africa resulted in an offering of $584.24 in cash and pledges toward Brother and Sister Helser's return trip to Africa. A fellowship meal was enjoyed the evening of Nov. 5 at the church. The program consisted of special music, recitations, readings and two splendid talks on "What is the responsibility of the laymen toward the building up of the church?" As an expression of good-will from the membership some parcels were brought for the pastor, C. H. Deardorff, and wife, for which they expressed their sincere appreciation.—Emma Brumbaugh, Hartville, Ohio, Nov. 13.

Middletown.—The church here is on the forward move. The spiritual condition is excellent. We preach and practice cooperation in unity, and work is our motto in every phase of church activity. The church and Sunday-school have been growing and prospering under the leadership of Brother and Sister C. G. Erbaugh. They have been and are faithful workers. At the end of their year they were unanimously reëlected to remain another year. Our mid-week prayer meetings are improving wonderfully. The discussions on various texts are very interesting. The attendance at these meetings is growing. An addition has been made to our church recently and all organizations are working faithfully towards raising funds for the same. The sewing circle is doing a splendid work. They meet every other Wednesday afternoon with Sister Erbaugh as president. They have assisted much toward the building fund by their faithful work and cooperation. The young people have a wonderful class which is steadily growing. We have our young people's meeting each Sunday evening; these are proving very interesting and helpful to all. We are also starting a choir. —Mabel Lamb, Middletown, Ohio, Nov. 18.

Olivet.—The Æolian male quartet from La Verne, Calif., rendered a very commendable program to a crowded house on the evening of July 21. A Daily Vacation Bible School was conducted at the church from Aug 4 to Aug 15. This was the largest school ever held at Olivet. One hundred and eight pupils were enrolled in the four departments of beginners, primaries, juniors and intermediates. The school was organized and sponsored by the local church. The pastor directed the school. Our quarterly members' meeting was held on Sept. 11. At the council our officers were elected for the coming year. Promotion exercises were held in the Sunday-school on Sept 28. As an award for the best grade in the children's departments received for class work and attendance the Sunday-school gave Frances DeRolph a Bible, at this service. Our church entertained the Northeastern District of Ohio in District Conference from Oct. 7 to 9. On Sunday evening, Oct. 26, we enjoyed the most sacred and important service of all the year, in a communion with our Lord Jesus. Bro. Albert Helser, our missionary, officiated at this service. In the absence of the pastor Bro. Helser also addressed the morning congregation in their preparatory service. On Oct. 5 Rev. William Foster of Columbus, Ohio, a representative of the Ohio Anti-Saloon League, gave a very helpful address on behalf of the prohibition cause. Again on Nov. 2 Mae Ruth Jenkins, a representative of the prohibition cause from the Governor's office at Columbus, gave another stirring address. During the summer while Bro Helser has been home with us our home community, in which Bro. Helser was reared and in which his parents' family has always lived, have been interested in a project helpful to both the community and to the Africa Mission. The project was that of purchasing for Bro Helser a Ford motor truck to be used in hospital and other work. We divided the home community into four smaller sections centering around the towns of Somerset, Thornville, Glenford and the Ziontown or Olivet church community. A missionary meeting of all denominations of each community was held in which Bro Helser spoke to crowded houses. Two meetings were held at Olivet since that was the mother church of the missionary and the center of the other groups. At each meeting an offering was received to be applied to the project. After the five meetings a brief soheit finished the campaign and brought in a total for the project of $763. When the entire project was complete a mass meeting of all the communities including all denominations met at the Thornville school auditorium to present Brother and Sister Helser with the money and to give them a farewell reception. This was a delightful meeting. In the program of the evening representatives from all our churches and the different communities were represented in the program of farewell. They were Lutheran, Reformed Church of America, Methodist, Progressive Brethren, Roman Catholic, and Church of the Brethren We feel that this project has been the greatest move toward Christian unity that our communities have ever united in so thoroughly.—Mrs. Clyde Mulligan, Thornville, Ohio, Nov. 14.

PENNSYLVANIA

Altoona (First)—The church held communion services on Nov. 2 At this time the invitation was given as usual to accept Christ, and seven persons responded to the call. In accordance with a decision of the church, and the desire for greater fellowship and mutual helpfulness in church work, the church considered Nov. 30 as an appropriate occasion for a homecoming day. Services at the church will be held during the entire day. Members, pastors and Christian workers of the past and present are invited to be present.—H A. Fether, Altoona, Pa., Nov 13.

Carson Valley.—Our revival meeting began Oct 5 with Bro. S. I. Brumbaugh of Saxon, Pa., evangelist. He preached for two weeks and visited in many homes. The meetings were well attended, inspiring and spiritual. As a result eleven were added to the church by baptism. Oct. 19 we held our love feast. A larger number than usual surrounded the Lord's table.—Mary Hoover, Duncansville, Pa., Nov. 15

Greensburg church enjoyed a week of refreshing, Oct. 19-26, in the meetings closing with the love feast. The theme for the week was, Jesus Christ the Wonderful. The pastor, M. J. Brougher, did the preaching. Lawrence Horner directed the singing, assisted by Thomas A. Filer, a blind singer from Altoona. Bro. Filer brought very spiritual messages in song. About 300 were present at the love feast, including the eleven who came into the church by baptism and letter during the week.—Mrs. M. J. Brougher, Greensburg, Pa., Nov. 18.

Harrisburg.—The dedicatory services for our remodeled church building will be held Dec 13 and 14 with a service Saturday evening and three on Sunday. The main speakers will be: C. C. Ellis, Saturday evening and Sunday afternoon which will be the main service; H. K. Ober, Sunday morning, and Eld Rufus Bucher, Sunday evening. We also have the promise of the Hatfield quartet for Sunday, Dec. 14. Nov. 16 the Christian Workers and the young people had a joint meeting observing father and son day. A very fine program was rendered. Bro Whitacre delivered an interesting sermon on the subject, The Relation of Jesus the Son to God the Father. We are going to take up the study of the parables in our Wednesday evening prayer meeting, with Bro. Whitacre in charge of the teaching period. The prayer meetings are well attended.—Sillie E. Schaffner, Harrisburg, Pa., Nov. 16.

Jennersville church met in council Oct. 10 with Bro. I. W. Taylor presiding. The purpose was to elect a deacon, resulting in two being chosen—Bro. John Willis and Bro. Paul Semple. A sad event took place in our church when the funeral services were held for Donald Wayne Wimmer, seventeen months old son of Brother and Sister Norman Wimmer. The love feast was held Nov. 8 with every member present. Bro Perry Sanger who conducted the revival services this fall was with us. Bro. David Kilhefner of West Chester brought us the message on Sunday, Nov. 16.—Ethel L. Franklin, Cochranville, Pa., Nov. 17.

Licking Creek congregation held their love feast at the Pleasant Ridge house Nov. 1 and 2 with a very good attendance; it was a spiritual meeting. Bro. D. A. Stayer officiated. We had with us during these meetings Bro. Stayer and Bro. Adam Snyder of Yellow Creek and Bro. N. R. Flohr of Lees Cross Roads. Bro. Flohr delivered the afternoon sermon after which Bro. Stayer preached the examination sermon preparatory to the communion service. Bro. Snyder delivered the sermon on Sunday morning; this was followed by the installation of Brother and Sister Walter Hill to the office of deacon.—Maggie M. Waltz, Needmore, Pa., Nov. 17.

Palmyra.—Our homecoming will be held Nov. 29 and 30. The theme of the program is, The Christian Home. Nov. 29, 7:15 P. M., sermon, Essentials of a Christian Home by Nathan Martin. Sunday, 9 A. M., Sunday-school. 10 A. M., sermon, Modern Foes of the Christian Home by Hiram Kaylor. 1:45 P. M., German song service. Sermon, Influence of the Christian Home by Nathan Martin. German sermon by Hiram Kaylor. 6:45 P. M., praise and testimony meeting, followed by a sermon, Blessings of the Christian Home, by J. I. Baugher.—Sarah G. Shelly, Palmyra, Pa., Nov. 17.

Spring Run congregation met in special council the last of September to reorganize the Sunday-school Oct. 5 the officers and teachers were installed, Bro H. H. Nye of Huntingdon being in charge of the service. This was rally day in the Sunday-school and a program was given by the school, followed by an address by Bro. Nyc. These services were enjoyed by a large audience, 355 being present at Sunday-school and more for the program. Our love feast was held Oct. 18 with the home ministers officiating. We are now looking forward to a Thanksgiving-missionary program to be given in the church Thanksgiving evening. All departments of the church expect to be represented on this program; the offering will be for home missions.—Ollie Swartz Gearhart, McVeytown, Pa., Nov. 17.

Uniontown.—We were glad to participate in the observance of Bethany Bible School day Oct. 12. Our pastor preached an appropriate sermon on Trained Leadership. Our offering amounted to $85. In the afternoon seven adults were received into the church by baptism. Following this service volunteer groups did some visiting in connection with our coming revival. Oct. 20 Bro. J. A. Robinson of Johnstown came to assist in the meeting. He preached fifteen searching and inspiring sermons and visited in many homes. As a result twelve were received into the church by baptism and one was reclaimed. The meeting closed Nov. 2 with a love feast. Approximately 175 surrounded the table Bro. Robinson officiated, assisted by Bro. C. C. Sollenberger. The mothers and daughters' association met semiannually Oct. 26. We greatly appreciated the presence of many visitors from other churches. After the business session Bro. Robinson brought an excellent message on Perfect Womanhood. The District Mission Board has taken over the supervison of the work at Fairchance and for the present has placed Brother and Sister Geo. W. Wright of our home ministry in charge. We plan a Thanksgiving service on the evening of Nov. 27 at which time our pastor will bring the message; an offering for home missions will be taken.—Ella McKnight, Uniontown, Pa., Nov. 15.

TEXAS

Nocona.—We are looking forward to a real spiritual feast on Thanksgiving Day. While we have been pretty hard hit by short crops due to the long dry spell, yet we realize that we have much to be thankful for; among the many things to be thankful for is that we as a nation are at peace with the world, and again, we are thankful that the sale of intoxicating drink is still outlawed in spite of the intensive campaign against prohibition by the wets. On November 2 our pastor delivered a sermon on "Prohibition, State Rights and Pefsonal Liberty." On last Sunday he preached on the subject of Peace. On Armistice Day he delivered the address at a program sponsored by the American Legion. We are always glad to let the public know our stand on these two great evils. We are having good attendance at all of our services and feel that God is wonderfully blessing us.—Mrs. Abe Molsbee, Nocona, Tex., Nov. 12.

VIRGINIA

Beaver Creek church held their regular quarterly council Nov. 1. Eld. A. S. Thomas was in charge of the meeting. He was secured as pastor of the church for another year.—Mrs. S. Æ. Garber, Bridgewater, Va., Nov. 15.

Nokesville church was quite fortunate to be the entertainers of the District rally of the B. Y. P. D. Oct. 19. J. M. Henry gave a stirring address to the young people in the morning. After a basket lunch and social hour we listened to an interesting talk by Bro. M. R. Zigler who was in our midst for the day. Numbers of music and a short talk of his experiences during his travels of the summer by Bro. Henry were followed by a very effective consecration service rendered by the B. Y. P. D. from the Oakton church. A number of the ministers of the District were present—a fact that lent much encouragement to the young folks. We observed Christian Citizenship Day Nov. 2 with an appropriate and instructive address by Bro. J. H. Hollinger of Washington, D. C. In the evening the local W. C. T. U. rendered their memorial program in our church. Nov. 9 the Y. P. D. gave a special Armistice and Peace program. One feature was the rendering of the oration, The Dawn of a New Day, by Ray Swank of the Valley congregation; he won in the southeastern Regional Peace Oratorical contest on Nov. 7. Bro. A. K Graybill, elder in charge, attended the Southeastern Regional Conference at Daleville and gave us a report Nov. 16.—Marjorie Graybill, Nokesville, Va., Nov. 17.

Smith River church held their love feast Oct. 4 with a goodly number attending. The following morning Bro. Lackey preached an inspiring sermon to a large congregation. Bro. A. D. Salmons delivered a good sermon Oct. 25. Bro. S. L. Ross preached his second sermon for us Nov. 2. We feel sure Bro. Ross is going to do fine in the work of the ministry. Our Sisters' Aid meetings are well attended; we feel that the Aid is doing much good and is an important factor in the church. Our Sunday-school is progressing nicely and we are trying to keep it up the year round. The attendance is better than ever before. The B. Y. P. D. will give a program on Thanksgiving Day.—Mrs. Thos. W. Hatcher, Woolwine, Va., Nov. 17.

Unity.—Bro. Foster Bittinger of Brownstown began a revival at Union Chapel Oct. 12 and continued until Oct. 26. As a result six were added to the church by baptism. Bro. Bittinger brought us some Spirit-filled messages. Oct. 26 we held our communion at Fairview with Bro. Bittinger officiating. The quarterly council was held at Fairview Nov. 15. We decided to observe Thanksgiving Day at Fairview. We are making an effort to have a liberal offering to be used for missions and the home work. Bro. D. F. Roller was appointed by the church to confer with the Sunday-schools of the congregation and also those of other denominations near by, to assist in making out a program for a temperance rally to be held in the near future. Appointments of the different officers of the church were made. The Sisters' Aid will again act as Messenger agent. Sister Eva Huffman was chosen church correspondent; Bro. D. F. Roller, reappointed missionary secretary; Eld. J. D. Huffman, clerk; J. S. Roller, elder in charge. We very much enjoyed having Brother and Sister I. S. Long at Fairview on Nov. 16 in the morning and at Bethel in the evening. They gave us some interesting messages about India and their work there.—Anna R. Roller, Timberville, Va., Nov. 18.

Wakeman's Grove.—Our series of meetings at Wakeman's Grove church in the Pleasant View congregation, held by Bro. S. Paul Daugherty of Augusta, W. Va., closed Sept. 28. We had a fine meeting and six accepted Christ and were baptized Music was under the direction of Miss Sarah Myers of Broadway, Va., which was of much interest and help to our meeting Our regular quarterly council will be held Nov. 21.—Rettie Cook, Edinburg, Va., Nov. 14.

WEST VIRGINIA

Johnstown (W. Va.).—Bro. C M. Hicks and Wm. L. Loury began a series of meetings in this church Nov. 1 and continued until Nov. 16. As a result eight were added to the church by baptism. These brethren brought us some wonderful messages and we feel that they have been very helpful to all. We are glad to say that others will be added to the church in the near future.—Mina Loury, Hagerstown, Md., Nov. 18.

THE EPISTLES OF PAUL

Study these masterpieces of Biblical literature, systematically, prayerfully, intensively.

You will be richly rewarded.

For information concerning our method of home-instruction address

Correspondence-Study Dept.—M-4

BETHANY BIBLE SCHOOL

3435 Van Buren St. Chicago, Ill.

THE CONQUEST OF PEACE

By Harry A. Brandt

While studying the problem of **Peace and War** it will be well for you to turn to this new book by the **Assistant Editor of the Gospel Messenger** and learn his solution of this absorbing question. A sensible presentation revealing a deep insight into basic principles.

Not until we learn to think and plan right can we act right as individuals and nations. **"THE CONQUEST OF PEACE" will lead to proper thinking. Price $1.25.**

The Elgin Press, Elgin, Ill.

AFRICAN STORIES

By A. D. Helser

A new book bringing to your home the stories told by the native people, stories around which their life and ideals revolve. **"AFRICAN STORIES"** will give you a true picture of the folks and conditions facing our missionaries Well illustrated and with a sympathetic attitude towards the natives.

Regular price, $1.75. In clubs of 5 to 9, each $1.25. In clubs of 10 or more, $1.15 each.

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

Last Call for

Christmas Program Material

FOUR CHRISTMAS SERVICES

These are 32-page services. Each service also contains a short pageant. Here you get much for little:

The Kingly One

Twenty-one selections of music, and recitations Single copy, 15c; 2 to 9 copies, 12c each; 10 to 49 copies, 10c each; 50 or more copies, 9c each.

Star of Promise

Nineteen pieces of music, and two pages of recitations. Single copy, 15c; 2 to 9 copies, 12c each; 10 to 49 copies, 10c each; 50 or more copies, 9c each.

The Royal Branch

A deeply religious pageant, portraying the yearning of the people for the long-awaited Messiah. The chorus and narrator take chief parts, thus minimizing the necessity of memorizing large portions. **For those who desire something of a high order.** Single copy, 35c; per dozen, $3.60.

The Heavenly Host

A 44-page Christmas pageant that has won **great favor.** Large portions of the reading are taken directly from the Bible, thus making it doubly **impressive.** Music and dialogue are so combined as to produce **lasting results.** Single copy, 50c; 12 or more copies, 45c each.

TWO CHRISTMAS PAGEANTS

The Starlit Way

Perfectly adapted to the present day Sunday-school **Embraces all departments of the school.** Single copy, 15c; 2 to 24 copies, 10c each; 25 to 49 copies, 9c each; 50 or more copies, 8c each.

The Christmas Song

Songs, recitations, exercises and a short pageant all combine to make this **a splendid exercise.** Single copy, 20c; 2 to 9 copies, 18c each; 10 to 49 copies, 10c each; 50 or more copies, 9c each.

The Heart of Christmas—A Cantata

The music is not difficult, but exceedingly melodious and pleasing. The dialogue portions use a number of Sunday-school pupils. **Very effective.** Single copy, 30c; per dozen, $3.00.

Ourselves and Others, A Playlet

Unique, simple, effective. Part one represents the birth of Jesus. Part two portrays the Christmas spirit. Either part may be given alone, but both together lead to a climax. The music suggested is found in most good hymnals and song books. Price, 25c.

Paramount Christmas Book No. 5

Paramount Christmas Books Nos. 1 to 4 have pleased thousands of churches and schools. Now comes No. 5 with Exercises, Recitations, Plays, Pantomimes and songs. **Fifty-eight pages of excellent** material that will give your Christmas Service a new meaning. Single copy, 25c.

Paramount Plays and Pageants

Three plays and three pageants chosen especially for a **meaningful and delightful Christmas program.** For those who desire something brief and simple. 36 pages. Price, 25c.

BRETHREN PUBLISHING HOUSE
Elgin, Ill.

SCRIPTURE TEXT

Christmas and New Year GREETING CARDS

"The Sunshine Line—Quality cards priced right"





OUR BEST CHRISTMAS CARDS FOR 1930

The above illustrations give only a faint idea as to the quality of these beautiful cards. The 1930 designs are larger than ever before. Special attention has been given to the texts and greetings. These texts are engraved.

Each card has a richly lined individual envelop. Christian people everywhere are accepting these Scripture-text cards as a real, true reminder of the Savior. Have you tried using them? Satisfaction is guaranteed.

Cards on this page are 15c each

Kindly order by design number given on the card.

Scripture-Text Cards That Honor Christ

The folk who really desire to celebrate the birth of Christ at Christmas time are year after year using these inexpensive remembrances. You find your friends appreciate their beauty. The friendly holiday greetings and choice Bible texts carry comfort and cheer. The texts are engraved.

Remember—a fancy lined envelop goes with each card. Notice the truly beautiful designs shown above. Be careful to state the design number when you order.

Cards on this page are 10c each

Choose any assortment you desire. Prices are postpaid.

FICTION

75c worth reading!

SINGLE COPY

By Irving Bacheller
The Light in the Clearing
In the Days of Poor Richard
Father Abraham

By Ralph Connor
The Doctor
Corporal Cameron
The Man From Glengarry

By Emma C. Dowd
Polly of Lady Gay Cottage
Polly and the Princess
When Polly Was Eighteen

By Grace L. H. Lutz
The Finding of Jasper Holt
The City of Fire
The Man of the Desert

By L. M. Montgomery
The Blue Castle
The Golden Road
The Story Girl

By Eleanor H. Porter
The Road to Understanding
Miss Billy's Decision
Sister Sue

By Gene Stratton Porter
Her Father's Daughter
Song of the Cardinal
Laddie

By Grace S. Richmond
Round the Corner in Gay Street
The Twenty-fourth of June
The Brown Study

By Jean Webster
Daddy Long-Legs
When Patty Went to College
Just Patty

By Harold Bell Wright
The Eyes of the World
Their Yesterdays
When a Man's a Man

By Jane D. Abbott
Aprilly
Happy House
Larkspur

By Ethel Hueston
Prudence of the Parsonage
Prudence's Sisters
Prudence's Daughter

By Peter B. Kyne
Cappy Ricks, or the Subjugation of Matt Peasley
Kindred of the Dust
Never the Twain Shall Meet

By Kate Douglas Wiggin
Rebecca of Sunnybrook Farm
New Chronicles of Rebecca
Mother Carey's Chickens

if

your favorite story is not included here, add it to your order and we will secure it for you. These are only a few of the many story books we handle. Let us help solve your book problems. That's a part of our daily business

«»

The Lucky Lawrences
By Kathleen Norris

A New England family of the better class finds its way to California during the gold rush. The parents die, but the children, left alone, face hardships bravely and all ends well. **The story will teach you much. $1.00.**

Hold That Line
Harold M. Sherman

The story of Vic Wonderman as he makes his way to athletic glory in spite of the fact that others at boy's chums were against him at first. A book for those who enjoy college sports. **75c.**

Penrod Jashber
By Booth Tarkington

Penrod Jashber is a boy among boys. With Sam, Herman and Verman (and Marjorie, his best girl friend), you have a group that humans of all ages delight to meet. **A book for every age. 75c.**

Out of the Storm
By Grace Livingston Hill

Gail Desmond and Clinton Benedict, both strangers, save each the other in a shipwreck, in turn nurse each other back to life and health. Become lost to each other, then later travel life together because they have found each the complement in the other. **A great story. 75c.**

Adventures of Tom Sawyer
By Mark Twain

It would be folly to try to say a word for Tom Sawyer. But your boy will understand you better after you have read Tom Sawyer, because Tom will help you to understand your boy. **Try it and grow up with the lad. 75c.**

Brethren Publishing House

ELGIN, ILLINOIS



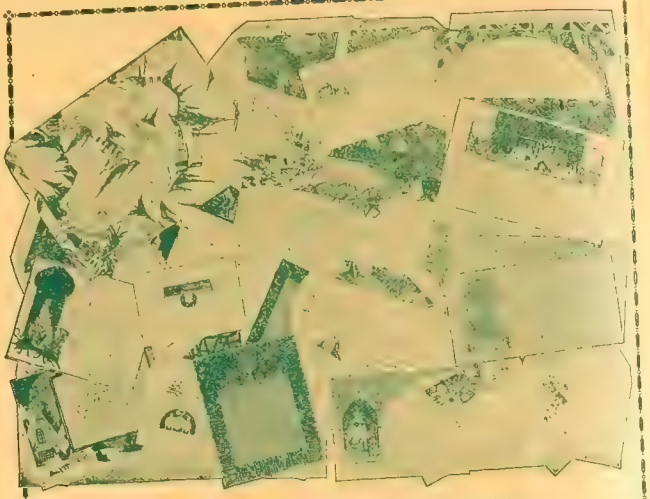
"TASTY" CARDS AT REALLY LOW PRICES

One can quite easily be deceived by cut price merchandise. We do not offer such cards. These are far above the ordinary 5c card in value and we guarantee you will be pleased with their beauty and quality.

Scripture-text verses in honor of the One whose birthday we will celebrate are neatly engraved. Fancy lined envelops to match are included in the price.

Cards on this page are 5c each

Please your friends with Scripture-text cards this year.



BOX ASSORTMENT NO. 60

Christmas Scripture-text Greeting Cards

$1.00 A BOX (16 Beautiful Designs) **$1.00 A BOX**

No custom has been more universally accepted than the exchange of greetings between friends at Christmas through the medium of the greeting-card. Most folk use from fifteen to twenty-five cards and some send several hundred.

We are offering a new type of card to supplant the ordinary Christmas card which has no religious sentiment and numberless thousands of people are now using our Scripture-text cards as a fitting and true reminder of the Savior's birth.

A GOOD ASSORTMENT

The sixteen cards have fancy lined envelops to match. Each card has a Scripture-text. No two are alike. They are equal and similar to the cards shown in the 5c, 10c, and 15c lines on former pages.

The quality we offer is seldom equaled. These are genuine engraved text cards. Nine harmonizing colors are used in the most artistic designs. The friendly greetings and Bible texts are very choice.

BOX ECONOMY

You get $1.20 worth of cards and a beautiful 10c gift box for only $1.00. The economy 30c by buying Box 60. No printing appears on the box. You can use it for presentation of a gift.

QUANTITY PRICES

$1.00 a Box — 2 Boxes for $1.90 — 5 Boxes for $4.50

All prices postpaid

Attractive propositions offered to agents, church societies, Y.M.C.A.'s, etc. Write us.

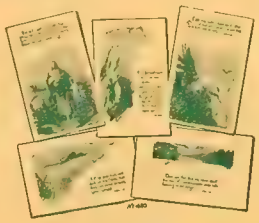
Christmas Scripture Text Postcards

No. 487. We offer here a most attractive series of Christmas postcards. These cards show five familiar Bible scenes printed in four beautiful colors. Each card has an appropriate verse of scripture. Teachers will find these cards a great help in teaching the Christmas lesson. Pupils will prize the cards highly. Five designs. Per dozen, 20c; per hundred, $1.25.



No. 487

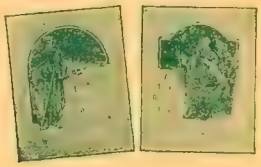
No. 485. A beautiful new series of five designs. Printed in colors. Scripture texts and illustrations harmonize. This series has been carefully planned. Per dozen, 20c; per hundred, $1.25.



No. 485

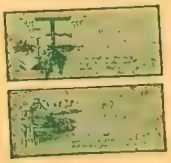
Christmas Cards

No. 2411. These two cards show the shepherds, and the wise men, arrayed in the gorgeous colors of the East. Each card has a verse from the Bible. With envelopes. Size 4x5 inches. 50c, set of ten.



No. 2411

No. 2412. Two four-page folders, the one showing the wise men, the other the shepherds. Printed in most attractive colors. Scripture verse on inside pages. With envelopes. Size 3¼x4⅜ inches. 50c, set of ten.



No. 1246. Two cards in full colors. Window scenes with Christmas decorations on brown mottled background, gold edges. Scripture verses.

No. 1259. Two fireplace designs with Christmas green. In colors on mottled background. Greeting and fitting Bible verse with each scene. Size, 2¼x3½ inches, with envelopes. 20c, set of ten.

No. 1246. 20c for ten

Assorted Christmas Folders No. S25

An assortment of 25 folders printed by the offset process, in box, envelopes for each folder. Here your quarters do double duty. **One box, 25c; 6 boxes, $1.00.**

Assortment No. S50

Steel die engraved cards and folders. Largely Christmas. One dozen in a box. A charming collection of 12 in each box. Specially priced for this sale, **50c per box; 3 boxes, $1.00.**

Christmas Booklets

No. 1000. SPECIAL CHRISTMAS PACKET. A packet of twenty booklets, all different, with envelopes. Two sizes 2½x4¼ inches and 3x4 inches. An inexpensive gift for a teacher to give her Sunday-school scholars. Six of these are illustrated in the cut below. Attractively lithographed in colors. Per pack of 20, ... 30c



No. 1000

No. 201. Quality Cards. These are the famous Davis quality cards which regularly sell at 5c each. A Christmas wish on each card printed in two colors. Illumined initial. Holly border. Beveled gold edges. Our special price per pack of four cards, 10c; three packs for..... 25c

No. 205. Wishes for Christmas. Four high grade cards in pack. Appropriate wishes printed in two colors with decorated initials. Holly border in colors. Some of these have a small landscape in silver gray. Beveled gold edges. Per pack, 10c; three packs, ... 25c

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

Quality Scripture-Text Cards



Christmas Scripture-Text Box No. 30

Christian people everywhere are accepting the Scripture-Text card as the real, true reminder of the Savior and therefore the most appropriate means of celebrating the birth of Christ.

19 Beautiful Cards with Lined Envelops in a Bright, Cheery Gift Box for $1.00

$1.45 VALUE FOR ONLY $1.00

It is real economy to buy Box Assortment No. 30. You get more for your money and a satisfying assortment of designs. REMEMBER—a choice Scripture text on each card and a richly lined individual envelop. Nineteen cards and envelops in a 10c gift box—all for $1.00.
5 boxes—$4.75; 12 boxes—$10.00.

The above illustration can give but a faint idea as to the quality of these artistic cards. The harmonizing colors and richly lined envelops will surprize you with their beauty. The choice Bible texts portray the genuine meaning of Christmas, while the friendly holiday greetings will cheer your friends.

IDEAL FOR CHURCHES, SUNDAY SCHOOLS, Ladies' Aid, Missionary and Young People's Societies as well as individuals. Box No. 30 offers a real opportunity to you. Begin now to sell before your friends buy the ordinary cards with no reminder of the Savior's birth.

These boxes sell on sight. Order today if interested in this dignified way of raising funds.

Special Prices to Churches, Organizations, and Agents

Fifty Boxes—$35.00

One Hundred Boxes—$60.00

Order Sheet

Date_____

Brethren Publishing House
Elgin, Illinois

Enclosed find $_____ for which please send the following:

Series or No. in Catalog if any	Quantity Desired	DESCRIPTION OF ARTICLE	Price of Article	Total $ cts
			Total Amount of Order $	

Name_____

Post Office _____

Express Office_____

State_____

WRITE VERY PLAINLY GIVING FULL NAME AND ADDRESS

IT'S YOUR MOVE

WE have tried to show you something of our Christmas supplies, and our general merchandise. Naturally we could bring to your attention only a small part of our goods. We trust you have enjoyed these pages. Save this Messenger for future use.

But just now is the time to jot down the things you desire. The Order Blank on this page makes it easy for you to do so. Consider each member of the family and then put all items together. Give sufficient description to enable us to locate what you wish. In some instances you may prefer to use these pages as your order sheet. If so, just cut out the parts you wish and we will see that your order is properly filled.

Send your money by draft, money order or check. Do not put money into your envelope—it is too easily lost, and during the Holiday Season loose money in an envelope does not always reach its destination. We stand back of our goods and guarantee each article to be as advertised.

With a desire to serve, and wishing you a Merry Christmas and a Happy New Year we send you this enlarged Messenger.

Mission Study Books

Our Mission Board recommends these books for the coming year.

For Primaries

BHASKAR AND HIS FRIENDS.....Cloth, $1.00; paper, 75c
T. H. P. Sailer
Stories and material that help children and teacher to see India.

For Juniors

THE GOLDEN SPARROW.....Cloth, $1.00; paper, 75c
Irene Mason Harper
Stories about Indian boys of the more progressive type which are made the basis of understanding India

For Intermediates, Young People, Adults

THE STAR OF INDIA ..... Cloth, $1.00; paper, 60c
Isabel Brown Rose
Readable stories of old and new India. Interesting and informing.

For Supplementary Reading

WILL INDIA BECOME CHRISTIAN? $1.50
J. W. R. Netram
A native of India gives an emphatic Yes.

FREEDOM, ... .85c
Welthy H. Fisher
A highly interesting story of a Hindu brother and sister who meet changes taking place in India.

THE CHRIST OF THE ROUND TABLE, ... $1.50
THE CHRIST OF THE INDIAN ROAD, ... $1.00
Both by E. Stanley Jones

Do you Know These?

CHRIST OF EVERY ROAD, THE, .. $1.50
E. Stanley Jones.
Written especially with Pentecost in view, the book has a message for every occasion. Abounds in striking illustrations and pointed statements

CHURCH FINANCE. $2.25
William H. Leach.
Presents different methods of church finance, principles in use; also forms that can well be used in securing money. Though dealing with the difficult places strong help is given of money.

CHURCH NIGHT SERVICE, THE, 75c
Everett S. Smith.
A splendid little book that shows how Wednesday night has been made a strong factor in church life. Discusses and uses latent talent.

CONCERNING THE COLLECTION, ... $1.50
Monroe E. Dodd.
Enables the pastor to introduce new features in the offering. Offers scripture texts with appropriate stories and a prayer. A book every pastor will appreciate

EXPLORING THE BIBLE, ... $1.50
Frank E. Gaebelein.
A study of the entire Bible, its origin, translations, teachings, authenticity and purpose. The author's aim is to present a comprehensive view of the whole Bible rather than a detailed study of any part. Its statements are positive, catering neither to doubt nor unbelief

NEW MIDWEEK SERVICE, THE, $1.25
Edmund E. Prescott.
Eleven chapters dealing with all kinds of midweek meetings, prayer meetings, community meetings, church socials, community night, Bible study, various programs, etc. A book for religious workers who would extend the influence of the church.

PENTECOST—A RENEWAL OF POWER. $1.50
B. H. Bruner.
A study of the coming of the Holy Spirit at Pentecost and stressing his work in the church throughout the centuries since.

NEW AFRICA, THE, ... Paper, 60c. Cloth, $1.00
Donald Fraser.
Shows the meaning of the many changes introduced from the West as they are related to the Christian movements of today and tomorrow

Brethren Publishing House

ELGIN, ILLINOIS

..Children's Story Books..

Children's Books

CHILDHOOD BIBLE STORIES.

Each volume is distinctly prepared and suitable for a child of a certain age. Each one is complete in itself, and can be used separately as A GIFT OR REWARD BOOK. Something that will be appreciated and treasured by every child.



Series 1—For Children Four Years Old.
Book 1—The Heavenly Father's Care.
Book 2—The Loving Care of Jesus.
Book 3—Loving Obedience.
Book 4—Love Shown by Kindness.

Each book 4½x6 inches; 32 pages, 12 stories, 12 colored illustrations, decorated paper cover. Each, 12c. In quantities of 12 or more, each 10c.

Series 2—For Children Five Years Old.
Book 1—Our Heavenly Father's Protection.
Book 2—Jesus the Helper and Savior.
Book 3—God's Gifts.
Book 4—Friendly Helpers.

Each book 4½x6 inches; 32 pages, 12 stories, 12 colored illustrations, decorated paper cover. Each, 12c. In quantities of 12 or more, each 10c.

Series 3—For Children Six Years Old.
Book 1—Creator and Savior.
Book 2—Protector and Guide.
Book 3—God's House and Worship.
Book 4—Prophet and King.

Each book, 5½x6¼ inches; 32 pages, 12 colored illustrations, decorated cover, paper, small quarto. Price, 15c; in quantities of 12 or more, each, 12c postpaid.

Series 4—For Children Seven Years Old.
Book 1—Prayer and Praise.
Book 2—Helper and Friend.
Book 3—Doing His Work.
Book 4—Learning His Will.

Size of each book, 6x7½ inches; 32 pages; 12 beautiful pictures in color; decorated cover. Paper, quarto. Each, 18c. In quantities of 12 or more, each 15c; postpaid.

Series 5—For Children from Eight to Ten Years of Age.
Book 1—The Good News.
Book 2—Good Will to Men.
Book 3—Christian Heroes.
Book 4—Daring to Do Right.

Each book, size 6½x7¾ inches; 32 pages, 13 stories, 14 colored illustrations, decorated cover, paper. Price, each, 22c; in quantities of 12 or more, each, 18c; postpaid.

SLEEPY-TIME TALES, ... Each 35c
Arthur Scott Bailey.



These little books for little folks relate the adventures of four footed creatures that inhabit forests and fields. Children take to these animal stories and are always asking for "another."

Each volume is bound in cloth, is covered with a striking jacket in colors and contains 128 pages.

Titles of Books

The Tale of Cuffy Bear.
The Tale of Frisky Squirrel.
The Tale of Tommy Fox.
The Tale of Fatty Coon.
The Tale of Billy Woodchuck.
The Tale of Jimmy Rabbit.
The Tale of Peter Mink.
The Tale of Sandy Chipmunk.
The Tale of Brownie Beaver.
The Tale of Paddy Muskrat.
The Tale of Ferdinand Frog.
The Tale of Dickie Deer Mouse.
The Tale of Benny Badger
The Tale of Timothy Turtle.
The Tale of Major Monkey.
The Tale of Master Meadow Mouse.
The Tale of Nimble Deer.

BED TIME STORIES, ... 60c
Isabel C. Byrum.

One of the best Bible story books for children. The writer has kept close to the Bible narrative, in language of everyday use, and has endeavored to express no thought not expressed in the Bible itself.

Conklin Pens and Pencils





CONKLIN ENDURA PENS

The one fountain pen that presents no service problem or expense to the owner at any time whatever is the Conklin Endura, the first fountain pen to be sold under an unconditional guarantee of free service forever. This super-pen is made in a wide variety of models and colors. The Sapphire Blue Conklin Endura is conceded to be the most beautiful pen the industry has ever designed. For those who prefer other colors the Conklin Endura is also available in Black, "Pearl and Black," and "Gold and Black." Materials and workmanship in every Conklin Endura are of the very finest. The pen is made in long and short models, fitted with gold clip, or ring cap as desired. Each Conklin Endura is rigidly and repeatedly inspected before it leaves the factory. Repairs and replacements are made by the Conklin factory free of charge, at any time, regardless of the conditions under which they become necessary, whenever all the broken or worn parts of the pen are returned to the Company.

CONKLIN ENDURA PENCILS

Conklin Endura Pencils are made in colors and models to match all Conklin Endura pens. This pencil is also sold under the same unconditional guarantee that applies to the pen lines. Conklin Endura pencils work positively and smoothly at all times. They are simply and durably constructed and carry a generous supply of leads in the magazine in the barrel. They are equipped with gold clip or gold ring for ribbon as desired. Both Conklin Endura pens and pencils are handsomely gold mounted. Annular lines in contrasting color on cap and barrel are added distinguishing marks.

67BC Long Sapphire Blue Endura Pen with Clip.....$7.00
9B Long Sapphire Blue Endura Pencil with Clip..... 4.00
47SBC Medium Sapphire Blue Endura Pen with Clip 5.00
9SBC Med. Sapphire Blue Endura Pencil with Clip.. 3.50
37SB Short Sapphire Blue Endura Pen with Chatelaine Tip 5.00
9SB Short Sapphire Blue Endura Pencil with Ring.. 3.50
67C Long Black Endura Pen with Clip..... 7.00
9 Long Black Endura Pencil with Clip..... 4.00
47SC Medium Black Endura Pen with Clip..... 5.00
9SC Medium Black Endura Pencil with Clip..... 3.50
37S Short Black Endura Pen with Chatelaine Tip..... 5.00
9S Short Black Endura Pencil with Ring..... 3.50
67BGC Long Black and Gold Endura Pen with Clip.. 7.00
9BG Long Black and Gold Endura Pencil with Clip.. 4.00
47SBGC Medium Black and Gold Endura Pen with Clip 5.00
9SBGC Medium Black and Gold Endura Pencil with Clip 3.50
37SBGC Short Black and Gold Endura Pen with Ring 5.00
9SBG Short Black and Gold Endura Pencil with Ring 3.50
67PBC Long Pearl and Black Endura Pen with Clip.. 8.00
9PBC Long Pearl and Black Endura Pencil with Clip 4.50
47PBC Medium Pearl and Black Endura Pen with Clip 6.00
9SPBC Medium Pearl and Black Endura Pencil with Clip 4.00
37PB Short Pearl and Black Endura Pen with Ring.. 6.00
9SPB Short Pearl and Black Endura Pencil with Ring 4.00

MEDIUM PRICED ALL-PURPOSE PENS AND PENCILS THAT WILL WITHSTAND HARD USAGE. GUARANTEED AGAINST DEFECTS

26C Long Black Ribbon Chasing Pen with Clip.....$2.75
26S Short Black Ribbon Chasing Pen with Ring..... 2.75
161C Long Black "Three Fifty Pen," Plain Black and Clip 3.50
161GC Green Pen with Gold Band and Clip..... 3.50
1614S Short Black "Three Fifty Pen," Plain Black with Ring 3.50
7 Black Dollar Pencil..... 1.00
7R Red Dollar Pencil..... 1.00
7B Blue Dollar Pencil..... 1.00
7G Green Dollar Pencil..... 1.00
161CBC Long Cream and Black Pen with Clip..... 3.50
1614SCB Short Cream and Black Pen with Ring..... 3.50
161BOC Long Black and Orange Pen with Clip..... 3.50
1614SBO Short Black and Orange Pen with Ring..... 3.50
3 Black Pencil with Clip..... 2.50
3R Red Pencil with Clip..... 2.50
3S Short Black Pencil with Ring..... 2.50
3CB Cream and Black Pencil with Clip..... 2.50
3SCB Short Cream and Black Pencil with Ring..... 2.50
3BO Black and Orange Pencil with Clip..... 2.50
3SBO Short Black and Orange Pencil with Ring..... 2.50

CHILDREN OF THE BIBLE SERIES. Each, ...30c



Each story is complete by itself, and follows the Bible narrative. The language is within the comprehension of youthful readers and the books contain a profusion of illustrations.

1. The Boy Who Obeyed: Isaac.
2. The Farmer Boy: Jacob.
3. The Favorite Son: Joseph.
4. The Adopted Son: Moses.
5. The Boy General: Joshua.
6. The Boy at School: Samuel.
7. The Shepherd Boy: David.
8. The Boy Who Would Be King: Absalom.
9. The Captive Boy: Daniel.
10. The Boy Jesus.

CHIMNEY CORNER SERIES. Each, ...35c

A series of books for the young children just learning to read. The print is large and the paper such that it will require the least strain on the eyes. Four full page color plates. Lithographed board covers.

Three Bears and Other Stories.
Red Riding Hood.
Robinson Crusoe Newly Told.
The Three Kittens and Other Stories.
Mother Goose.
Nursery Songs.

BEAUTIFUL STORY SERIES. Each, ... 30c

Bible stories told in a manner readily understood and followed by young readers. Profusely illustrated. Half vellum, decorated in gold and colors. A handsome picture on the cover of each book.

1. The First Christmas.
2. The First Easter.
3. Once in Seven Years The Story of the Jubilee.
4. With Hammer and Nail. The Story of Jael and Sisera.
5. Five Kings in a Cave. The Story of a Great Battle.
6. The Wisest Man. The Story of Solomon.
7. A Farmer's Wife. The Story of Ruth.
8. The Man Who Did Not Die. The Story of Elijah.
9. When Iron Did Swim. The Story of Elisha.
10. What Is Sweeter Than Honey? Story of Samson.

BED TIME BIBLE STORIES FOR WEE FOLKS, Each, 40c



Profusely Illustrated in Color. It is not easy to tell Bible Stories in words of one syllable so as to be interesting and instructive to little children, but it has been done in "Wee Folks Stories from the Old Testament" and "Wee Folks Stories from the New Testament." A great help to mothers in giving religious instruction to little children.

1. Wee Folks Stories From the Old Testament. In words of One Syllable.
2. Wee Folks Stories From the New Testament. In words of one Syllable.
3. Wee Folks Life of Christ.
4. Wee Folks Bible A B C Book.
5. Little Prayers for Little Lips.

MOTHER STORIES, ...$1.50
Maud Lindsay

Written with a knowledge of the likes and ways of children in a frequent repetition of verse and phrase. Illustrated with seventeen full-page pictures and daintily bound in blue and gold. Not only kindergartners but mothers and first year primary teachers will find this volume stimulating and helpful.

WORTH WHILE STORIES FOR EVERY DAY, ...$1.75
Lawton B. Evans



One of the largest volumes of this kind (424 pages), 185 complete stories of miscellaneous character, choice selections from mythology, nursery rhymes retold in prose (Mother Goose tales, natural history stories, stories of birds and animals, biographical sketches of the great in history and stories of realism, each chosen for its ethical value).

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME."—Matt. 9: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 — Elgin, Ill., December 6, 1930 — No. 49

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

In This Number

Editorial—

Personal Evangelism (C. D. B.), ... 777
Lonely People, ... 777
Between Radical and Conservative, ... 777
For Relentlessness, ... 777
Among the Churches, ... 784
Around the World, ... 785
The Quiet Hour (R. H. M.), ... 785

General Forum—

When You Know (Poem), ... 778
Humanism False and True. By O. P. Wilhams, ... 778
The Second Time. By Julia Graydon, ... 778
The Self-indulgent Prodigal and the Self-righteous Elder Brother. By Oliver H. Austin, ... 778
Modern Trends in Higher Education. By A. J. Brumbaugh, ... 779
What the Church Has Done for Me. By Cora Price Bowen, ... 779
Selfishness, Self-denial, and Self-sacrifice. By S. Z. Sharp, ... 779
"Play the Man, Master Ridley!" By A. E. Carsey, ... 780
Patterns. By E. Bennett Owen, ... 780
History of Prohibition. By S. B. Miller, ... 781
Jesus Our Redeemer and King. By J. Frank Bowers, ... 781
The "Props" of Faith. By Paul F. Bechtold, ... 781
Learning to Listen. By Ursula Miller, ... 786
Who Can Discern His Errors? By Ezra Flory, ... 786
Writing Outlines. By Margie John Garst, ... 787
Christianity and Life. By Joseph D. Reish, ... 788
Home. By Lena Foster, ... 788

Pastor and People—

"I Am the Way, the Truth and the Life"—Part 1. By B. D. Angle, ... 782
The Great "I Am's" of Jesus. By A. P. Geib, ... 782
The Gist of the Sermon. By D. W. Kurtz, ... 782

Home and Family—

A Living Song (Poem). By Helen M. Wilson, ... 783
"—Before I Wake." By Chester E. Shuler, ... 783
Around the Table, ... 783
The Good Samaritan.—No. 6. By H. A. Brandt, ... 783
Jumping at Conclusions By George W. Tuttle, ... 787

...EDITORIAL...

Personal Evangelism

TODAY on the train I have been reading the splendid book, "Disciple Winners." This is a stirring and sane volume on an increasingly important subject. We are indebted to Dr. C. F. Reisner for writing it and to our committee for discovering it and getting it on the Gish Fund for our ministers. Of course there are other good books on this subject, but changing trends in religion demand that we carefully evaluate the primary business of the church. This Dr. Reisner does, not alone out of his experience in a successful city pastorate, but from a careful study of other successful leaders. It is "a case book" filled with illustrations and methods of approach in evangelism and interesting to the end.

We are not interested primarily in the circulation of this book. But tremendously so in evangelism and especially the *personal* kind. It requires more faith and love to win one than it does to preach at a crowd. Any failure in revival meetings is due to the fact that we have failed to reënforce our endeavor by a sincere approach personally. We shall never know the satisfying power of Christ for ourselves until we have had some experience in helping to meet the needs of others. We shall have more sympathy with mankind if we engage heartily and helpfully in introducing men to Christ and his love.

Evangelism, of the earnest, personal kind, will prove a remedy for many of our present religious problems. It is not only the method of our Lord and the Scriptures, but it is the scientific approach which this age seems to demand. Some of our dogmatic theories will become more sanely Christian if tested in the laboratory of actually winning men for Christ. We will be embarrassed often and compelled to resort to further prayer and Bible study which will make us more intelligent Christians. We shall thus learn more about the mighty workings of the Divine Spirit as well as human need. Such evangelism issues into sane Christian training all through life with increasing profit in faith and character; both to the evangelist and the one evangelized.

The burden on the heart of our Lord after his resurrection seemed to be to get us to feel that his power was sufficient for the needs of heaven and earth. That we should go forth joyously in the power of the Spirit and teach every creature in all nations concerning the forgiveness of sins. In this service he has assured us of his abiding presence and help. It is our opinion and faith that in a dedication to the cause of earnest personal evangelism we shall come into a new sense of his presence and power with increasing victory for the church.

Personal evangelism means making our personal contacts with men vital with experiences of Christian faith and living. It means introducing men to the finer things of life and God. It means helping men under temptation to find the way of victory. It means offering the church with its fellowship, help and service to all who may desire to learn of the Lord. It means sharing life in Christ's name that we may "gain some." It is not always easy, for such a profitable business requires effort, training and experience, but it is the chief business of the church and we should attempt it more seriously.

With a dedication to personal evangelism throughout our churches there will come a new day. Let us hasten its dawning! Our church organization will have new life; our machinery more power; our budgets shall abound in greater blessing and our religion glow with a new radiance. Then we shall be able to return from our work like the seventy of old "with joy" to be assured again by the Master that "our names are written in heaven."

C. D. B.

Lonely People

THERE is loneliness and loneliness. Some of it is voluntary. Some is unavoidable. Some of it is a reproach. Some is the highest possible tribute. Some folks are lonely just because they are that way. They do not seek the companionship of others and do not know how to enjoy it. Some are lonely because the world they work in is not worthy of them and is not able to have fellowship with them.

We have been reading about some lonely people who, if the description is correct, belong to the second class. Our heart goes out to them. We had to think of one case which we know belongs to that class. Or belonged, rather, for it happened a long while ago. The victim of that loneliness observed that the foxes had their holes, the birds of the air their nests, while he had no place to lay his head. In which observation he was thinking probably, not so much of physical privations as of his lack of spiritual companionship. A little later he made the pathetic discovery that the group which had been closest to him and had been with him a long time did not really know him.

His sympathies were too broad and deep. He loved publicans and sinners. He loved a rich young ruler. He loved little children. He loved the crowds who wandered about, uncertain and heart hungry like sheep without a shepherd. He loved his own, his chosen ones, even unto the end—of love. He loved his enemies and sought to lead them to repentance and forgiveness.

And because he saw something good in all kinds of people, he could not be a narrow partisan. He could not identify himself with one group only and cast off everybody else. But that was too deep an insight into the realities of human life for even the closest of his followers. They could not go with him there. The air he breathed was too rare and pure for their coarser natures. And so, in large degree, he lived apart, alone.

Those who would be like him, much like him, are like him also in that. They are lonely. They can find a good measure of relief, however, for their loneliness by searching out the under-privileged ones, the neglected and downhearted ones, and seeking contacts with them. They may understand.

Between Radical and Conservative

IT may be true, as Stanley Jones says, that if we were all radicals we would blow up and if we were all conservatives we would dry up! Each type needs the other, its mollifying or stimulating influence. But to make this interaction most effective, both groups need contact with the type which is better balanced than either radicals or conservatives, the type which is both radical and conservative at once.

Quite often they are not willing to admit it. Enamoured of the virtues of the out-and-out person who is so far away from the middle that no one could be in doubt about his position, they refuse to see any virtues in the man who sees truth on both sides and is unwilling to throw any truth away. But they need his help most of all.

He is the true middle man. Not the slippery individual whom you can never locate because he is always in the act of crossing over to the other side, but the man who out of deep conviction holds steadily to the middle course because he sees it is the only way to conserve the largest values. The cause of righteousness has constant and increasing need of him.

But let him not imagine he can get on without backbone. He will have more need of courage, often, than either his more radical or his more conservative brother. And he will always find a large field for the sharpest insight he can marshal that he may distinguish accurately between the wheat and the chaff on both sides of him.

For Relentlessness

"THE relentless pressure of an alert and aroused public opinion" is a force to reckon with. It is foolish to treat it lightly. And it is criminal neglect to fail to utilize it for advancing the cause of righteousness.

To create a sound public opinion is one big part of the task of Christian leadership. To arouse it, when it needs it and it generally does, is another. To keep it that way, alert, that is to say, so that it does not need to be aroused, is another. The pressure of such a public opinion is relentless and that fact is the hope of better things.

There is nothing which unprincipled politicians fear so much. That is why they work so hard and spend so many millions to mislead it and bend it to their purposes. And that is why Christian leaders should work just as hard to give them cause to fear it.

"Relentless pressure" is a happy phrase and a glorious fact. It is the relentlessness of it, the steady, unceasing persistency of it that finally wears down the opposition and gets the truth across. Let's stay by the job. Let us be relentless too in keeping public opinion informed, aroused, alert and the relentless pressure of it will tell for truth and right.

GENERAL FORUM

When You Know

"You can not hate the man you know."
You'll find this adage true,
A certain sympathy is born
When men draw close to you.

You only hate the thing that's strange,
The man who dwells apart;
But no one understands and hates
Another human heart.

For when you know his travail;
His secret hopes and fears,
He's just another comrade
A marching down the years.

—Georgia Douglas Johnson.

Humanism False and True

BY O. P. WILLIAMS

Preachers and teachers today are advocating humanism. Perhaps it would be a good idea to explain what humanism means. This will give us an understanding of why the movement has become so popular and has gained ground. Humanism says that religion is more of a hindrance to society than a help; that it diverts attention away from the pertinent concerns of society and pays too much attention to irrelevant matters such as the keeping of forms and ceremonies; that it holds church conferences and meetings that contribute little to the real welfare of the people; that its chief interest seems to be the preservation of tradition that for the modern age is a misfit; and that while all these failures are in process the men, women and children of the world live on in their suffering and need. Instead of supplying these needs it offers to adjudicate matters in the hereafter. But mansions in the hereafter do not make a very lusty appeal to the present-minded humanist. He believes that somebody ought to be finding a way to rid the world of a little of its pain and suffering—and more important still, ought to be experimenting to find what would build the best society on earth.

Failing to find any sure-fire resources for this purpose in traditional religion or the modern exhibition of it, he says he will simply do away with it entirely and seek a way of his own.

Thus he turns away from religion to those other resources which are available. These are the findings of science, of literature, of social philosophy, of economics and industry and education. Such resources as these, he believes, were for man and ought to be appropriated by him. The only reason such progress has not been made already is that those in office prevented it, or those whose interests were selfishly served by the present order blocked the changes which might have rendered social conditions better. He is not a socialist in any admitted sense and actually should not be so branded. He is like a man who, failing to catch fish in the lake, stops on his way home at the market, sensing that there is no legitimate reason why he should not have fish for supper. If religion has failed because it has been a sort of an opiate keeping people from getting what they divinely deserve, then we should stop at the market and satisfy the life that religion failed to succor.

I also am a humanist. But I am not one of the "godless" variety. It is nothing short of a caricature of religion to say that the social eagerness of Jesus was anything less than tremendous. If there is a just complaint, and I believe there is, to be filed against Christianity, it can not rightly be made against its Founder.

It is the fault of the interpreters of Christianity. To be sure, if one will visit a majority of services in churches today, he will find many substitutes for the love and social concern of Jesus, which drove him out of Galilee and nailed him on a cross. In place of the noble genius which spent itself for humanity we see a clutter of pageants, suppers and pie-faces. We see a sort of side-stepping that is rare at least in one respect that it fairly well avoids the dedication of our resources in time, means and personality to the issues for which Jesus left his brothers and mother, and for which he gave up a career such as any ambitious youth might have entered upon with honors and self-respect. The abandon of Jesus Christ to the very values and purposes for which the humanist strives has not a parallel on this planet in the past six thousand years.

If therefore the neglect of the church be keenly felt by those who hunger for social reconstruction, and if they feel that they can not wait upon a dilatory body such as the modern orthodox church, the difficulty is not the fault of God or Christ against whom humanism rails, but is the fault of those who belittle religion.

It is a tragedy that we so dilute the conscience of Christ that no telling satisfactions carry over into life. Jesus needs imitators among his would-be followers. Not many more Christians do we need whose eagerness to fulfill every verse in literal obedience misses the spirit that produced the verses. People forget that the Scriptures are the story of a great passion—of a great person doing the will of God; and they forget therefore that it is a mistake to try to imbibe the spirit of Christ by bending over the traditions of him. The only way we can be like him is to assume his attitudes toward life and society. The Scriptures reveal him if they are read with a view of finding the conscience, the throb, the concern, if you please, that stopped at no sacrifice that had a telling effect upon the reconciliation of man to God, man to life, and man to man.

It is a mystery greater than any how modern followers of Christ have no eyes to see a connection between religion and education, or, between religion and industry, or, between religion and vocational guidance, or, between religion and economics, or, between religion and science, or, between religion and farms, or, between religion and any other means that might be made to serve human ends. Religion, if it were on the job, would dedicate all these as agents to the high needs of life. To do so would make religion the friend of man. It would give every church a great audience. It would make reasonable the claim that religion is the "queen of the sciences." It would undo the prejudice of the humanist who charges that the church has no heart left for interest in the rounds of this life. Unmistakably there is no better way "to clothe the naked and visit the sick" than with industry; there is no better way to wash one's fellow's feet in fact as well as in symbol, than by giving his mind and soul freedom through education; and if it is right that we should commune with Christ at the table of the Lord, we may rest in the fact that no man ever did commune with him who did not commune with his purposes in behalf of the world. No gains will come from antagonizing science because science has come to a fortified citadel. To cavil at her will only cause her representatives to return the compliment. It would be good sense, and a world of it, to shake hands with science and say to her, "God bless thee and give thee peace—and may mankind be served in its great needs by thy ministry." There is more solid religion in the open mind than in the cock-sureness of dogmatism and the world will come to see it. Again it would be the part of holy good sense to see that while it is true that no discount can be placed upon the great value of the church's spiritual services on the sabbath, it remains also true that there is much fraternal and Christlike significance in a joint meeting of employers and employes for the adjudication of matters in dispute.

The humanism of the Christian religion is enormous. It is a rank disgrace that it should become the conviction of the world that the church sees no connection between the life and death of Christ and the ends of human life. Jesus was arguing for all these things with his teachings and his unswerving purposes. Humanism owes a debt to Jesus Christ that it can never pay, and it would be as great an error for humanism to discard historic religion as for the church to disregard the humanism of Christ.

Plattsburg, Mo.

The Second Time

BY JULIA GRAYDON

Paul in speaking at Corinth says to his listeners: "And in this confidence I was minded to come unto you before, that ye might have a second benefit."

How often we throw aside the first opportunity or benefit, and perhaps the second never comes, but Paul with his kindness and generosity is willing to give his flock a *second* benefit or favor.

King Agrippa had his chance to become a Christian when he said to Paul: "Almost thou persuadest me to become a Christian." But we do not read of a second benefit here, nor do we know that he ever accepted Christ.

The prisoner has a second trial, the scholar at school is given a second chance to correct some error, but we can not rely all our lives on second chances or benefits, no matter how kind the donors may be.

The call to become a Christian *may* come only once and he who hears and heeds it will never regret that he answered, "I will, Lord."

Harrisburg, Pa.

The Self-indulgent Prodigal and the Self-righteous Elder Brother

BY OLIVER H. AUSTIN

In the greatest parable of the New Testament, Jesus has given to us in the characters of the prodigal son and the elder brother, a most remarkable picture of self-realization, self-indulgence, self-satisfaction and self-righteousness.

The younger son left home with the urge of self-realization crowding him. Possibly he had no idea of becoming degraded through self-indulgence and satisfaction of the carnal nature. "He was right in his quest but wrong in his methods." He was doubtless an adventurous lad, full of life, strong and vigorous and was feeling the call of the big world beyond his home. This lad was in quest of life in a larger sphere, but the impulse was wrongly directed. Christianity would not object to the impulse, for Jesus said: "I have come that they may have life and have it to the full" (Moffatt). We have all, some time or other, felt this desire to realize ourselves, to live our own life, to dominate, to escape the control of others—it matters not how good we are. For to be ourselves, to see the world, to drink deeply from the cup of freedom and experience is a common law of life.

Upon this mighty impulse implanted by God within the soul of man, there have been great things accomplished by some, but others like the prodigal son, have builded a false philosophy which leads to the making of the wrong choices. They thereby develop the wrong self—the physical rather than the spiritual, lust rather than love. This leads to destruction; thus we find the prodigal son participating in self-indulgence and self-satisfaction which brings him to utter despair and wretchedness.

The elder brother did not leave home; in him the quest for self-realization was quite dormant because the self in possession of him was perfectly satisfied. In him we have the egotist, living merely for self. The elder brother very likely was a perfectly respectable man. He performed his duty to his father and to his home with mechanical regularity. In all probability he was satisfied with himself in every respect, unless it be that he should like to have had a few more sheep and goats.

The return of the younger brother in rags and filth and the father's beautiful gesture of love and forgiveness brings to sudden expression his true self. Self-satisfaction and self-righteousness had done their subtle work in his heart—they had developed him into a selfish prig whining, "Father, I have always stayed at home and I never caused you any trouble, I have been obedient to your commands, I never worried you with my waywardness nor spent your hard earned money foolishly like this miserable wretch who has just returned home, and now you are making a great feast for him! You never gave me a lamb that I could make merry with my friends, but for this wasteful prodigal we have much feasting, music and dancing. It is unjust and cruel, I rebel!"

It is no mean thing to discharge one's debt so adequately to those who have cared for one through the helpless periods of one's life. But the stay-at-home boy or girl may be a blessing or a curse just the same as the boy or girl who has flown from the nest. It all depends upon the choices made and which self comes to realization.

If all had stayed at home and not felt and responded to this inner urge in the proper spirit, there might have been no Christianity as we know it today. Had there been no Columbus, there might have been no United States of America. Had there been no Washington, there might have been no freedom; no Lincoln, no Union. Had there been no Livingstone, Africa might have been forever the Dark Continent. But for Paul we might not know of the Christ and the church and the educational program of today. But for Jesus Christ, there might have been no living faith with its salvation from sin.

McPherson, Kans.

Modern Trends in Higher Education

BY A. J. BRUMBAUGH

THE destiny of the small college, particularly the denominational college, is a topic of serious discussion among leaders in higher education. Two distinct views are emerging from this discussion. Some hold that there are inherent educational values in the small college which must be conserved. Representative of this view is the late Dr. Ernest Dewitt Burton who, while he was president of the University of Chicago, took the position that the university should be reorganized so as to afford to its students the advantages which he conceived to be inherent in the small college. On the other hand, it is held by some authorities that the small college has served its day—has served most commendably—but that there are no longer values inherent in the small college which are not also found in the larger universities and state institutions. They say, in other words, that we are entering a new era in higher education in which the small four-year liberal arts college will have to justify its continuation on other grounds than those traditionally assigned.

Most of us who have participated in the life of the small college either as students, teachers, or administrators, are no doubt inclined to agree with the first of the two views presented. But with all of our enthusiastic championing of the cause of the small college, we must not overlook the direction in which higher education is turning and the attendant implications with reference to present institutions. Within the last fifty years the cause of the private academy was championed with like ardor, yet the academies with a few notable exceptions, have had to give way to a new movement in the field of secondary education. The small college is today, in many respects, in a position similar to that of the academy of half a century ago. It seems imperative, therefore, that special consideration shall be given to present trends in higher education as they affect the small liberal arts colleges.

In consideration of certain of those trends, it is noted first, that the public and private junior colleges are slowly gaining ground. Generally, these institutions are offering two years of college work above the high school level. Their distinctive function is said to be to provide a curriculum which will enable the student to round out and complete his general education thereby preparing him to enter upon more specialized study at the senior college level; that is, during his last two years of college. A noteworthy experiment marking a departure from the traditional type of junior college is now in process. At a college in Missouri, the senior high school (sophomore, junior and senior years) and the junior college are combined into a five-year junior college program.

The implication of the junior college movement is that too much time is now being spent in general education at the college level, By shortening the time and enriching the curriculum through the medium of the junior college, students may terminate their general education at the end of what is now the sophomore year. While the professional and technical schools of high standing are still, in many cases, requiring graduation from a four-year college for admission, there is appearing a tendency toward reducing these admission requirements so that graduates from high grade junior colleges may enter immediately upon professional study.

The development of the junior college movement is resulting in a very clear-cut division between the work of the first two years and the upper years in many colleges and universities. Moreover, at the senior college level, there is a movement on foot to add one year of what is now graduate work resulting in a three-year senior college. The emphasis in this new type senior college is to be placed more upon independent study and research by individual students in their respective fields of specialization.

Concomitantly with this tendency to differentiate the programs of the junior and senior colleges and to redefine the program and function of each new type of institution, an increasing emphasis is being placed upon accreditation. Regardless of personal attitudes toward standardizing or accrediting agencies, it must be recognized that these agencies have gained a position of prestige such that the fate of small colleges, in many instances, rests very largely in their hands. Students who transfer to universities to do advanced work, are experiencing more and more difficulty in receiving due recognition for their previous college work if it has been done in an unaccredited institution. State certificating boards are also moving in the direction of requiring credits for teachers' certificates to be submitted from accredited institutions. Furthermore, high school graduates are becoming increasingly discriminating in selecting the colleges which they shall attend and they are attaching much weight to the fact that the college of their choice shall be accredited. Inevitably, the unaccredited denominational college will have more difficulty in holding its position in the field of higher education in the future than it has had in the past.

While the treatment of trends up to this point has not been exhaustive, it is sufficient to indicate some of the problems which confront our own denominational colleges. Only a prophet could indicate with certainty what the outcome of these trends will be, but any discerning individual can see certain alternatives which seem to present themselves. First, it appears that some four-year colleges which are well intrenched financially and which are carrying on distinctive programs in the field of higher education, will, no doubt, continue independently as liberal arts colleges just as a few high grade academies are still operating. Second, certain high grade four-year colleges, amply financed, will likely add a year of graduate work and will probably discontinue their courses at the junior college level. Third, certain colleges, limited in resources and lacking accreditation as four-year colleges, which occupy a field of service not served by public junior colleges, will become standard junior colleges. Fourth, some institutions having no distinct field as junior colleges and lacking the possibility of becoming high grade accredited four-year colleges, will inevitably succumb to the new movement as did many academies a generation ago.

A number of the larger denominations are making a careful scientific study of their institutions of higher education with a view to combining colleges, pooling resources, and reorganizing their educational programs so as to conserve the values of the denominational college to their own constituency and at the same time join in the movement of reorganization of higher education. This appears to be both a logical and a commendable approach to the new problems confronting the small denominational colleges.

Chicago, Ill.

What the Church Has Done for Me

BY CORA PRICE BOWEN

IT has given me the highest ideal of life possible in Jesus Christ, the Head of the church.

It has given me constant inspiration toward attaining the ideal it offers.

It has given me constant instruction about the way of life and how to attain unto the likeness of the ideal.

It has given me fellowship with others having the same faith and purpose, so that evil fellowship has been dissatisfying and distasteful, keeping me safe from many influences that would have brought misery and unhappiness.

It has given me affiliation with the greatest cause in the world, that of right against wrong, of evil against good; a cause that is sure to triumph, so that no effort put forth in its behalf can be lost.

It has given me ties of spiritual kinship with my fellow-men that have been sweet and precious, ties stronger and more enduring than ties of blood.

It has given me a hope as an anchor to my soul both sure and steadfast and which entereth into that within the veil, a hope of unspeakably glorious fulfillment.

I owe the church loyalty, allegiance and wholehearted service.

Sebring, Fla.

Selfishness, Self-denial, and Self-sacrifice

BY S. Z. SHARP

"If any man would come after me, let him deny himself, take up his cross daily and follow me" (Luke 9:23).

THIS is one of the most important statements Christ ever made in regard to human salvation. He placed it at the threshold of his kingdom to be seen of every one who would enter it. It is for the soul's greatest benefit, and against his greatest enemy, which is selfishness. One can resist the devil and he will flee, but selfishness the soul carries with him wherever he goes. He is never free from it. It is the instigator of every crime.

What Selfishness Has Done

It caused our first parents to commit the first sin. They expected to be as God, knowing good from evil. It filled Cain with such hatred and jealousy against his brother Abel, that he slew him and committed the first murder. It is the cause of every aspiration to power, dominion and glory. It induced Alexander the Great, Cæsar, Charlemagne and Napoleon to wage world wars, and is the cause of every aggressive warfare which is murder on a large scale. During the Dark Ages Christians were denied the privilege of worshiping God according to the dictates of conscience and were burned at the stake, torn to death by wild beasts, or tormented to death by the terrible instruments of the inquisition. Selfishness made England levy an unjust tax upon the American colonies and start the Revolutionary War. It caused the southern states to secede in an effort to perpetuate slavery and precipitate the Civil War, a war which cost millions of lives and billions of money. Selfishness induced Germany to prepare the most powerful army ever organized, a factor which helped to start the World War—the most terrible in all human history. In short, selfishness has been the cause of every crime committed by man.

For thousands of years systems bred of selfishness have drenched nations in blood, made millions of widows and orphans, destroyed cities, forced human beings into slavery, tortured the innocent to death, fostered murder, robbery and arson, and caused men to indulge in every form of crime a human being can commit.

What Selfishness Is Doing

We can hardly pick up a daily paper today that does not report some murder, robbery, suicide or divorce. Never in the history of America has crime been so rampant as now. So terrible is the condition of our country, that President Hoover appointed a commission of the ablest men he could find to ascertain the cause of this woeful condition which threatens the life of our nation. The monster that is behind all these criminal acts is selfishness. It burdens every nation with high taxes to support armies and navies. About eighty per cent of all the revenue the United States gets is spent directly or indirectly for war.

One of the most frequent sources of crime is the violation of the prohibitory law. There is scarcely a city of any size in the United States where liquor can not be bought. Some large cities are extremely wet.

(Continued on Page 786)

"Play the Man, Master Ridley!"

BY A. E. CARSEY

To the man who elects not only to eschew evil, but to fight it, there come black moments that he has learned to fear. For he knows their power! He has learned that if he be not prepared against them, they are like to melt the steel out of him. He feels that he is a failure, a joke, without which everybody, everything, would be better off; that he is but material wasted; that there is something wrong with him—he is an imbecile, steering an uncharted course upon a crazy sea. Bitterest of all, comes the feeling that God is making a fool of him!

And it is at these very moments, strangely, that God does seem careless about him—and the Devil very solicitous.

In the grip of one of these dismal and gloomy periods was the Preacher, upon a certain Sunday afternoon. That morning—and for many a Sunday morning in the past—he had faced a problem, age old, but to him new. It was this problem: The more he studied, the more his years, the more was he convinced that there was a great fundamental wrong festering in the very heart of society. Every ministerial nerve in him cried out that he preach against this evil thing with all his might—yea, that he rest not until it was destroyed, limb, trunk, and seed.

But facing him there, every Sunday morning, were two men, grown rich and powerful in the very shade of that tree of wrong! And they were the pillars of his church—they "fed him," as he admitted, bitterly. And good men they were, too—no question about that. He loved them. But how he hated the sin by which they waxed mighty in the land! But he knew that they could, and would, speedily end his ministry, did he speak out.

And not only that. One of those men was Esther's father!

He saw both sides of the situation with the clearness of a Mohave sun. What did God expect of a man, anyway? The young Preacher's constant prayer was, that either his Quaker conscience be taken from him, or that strength and courage be added unto him!

He noted curiously that in these struggles, the Scriptures had little solace for him! To the contrary! They tortured him. Time and again he had torn open the Holy Writ, to see this blazing up at him: "Thou shalt not bear false witness," or "To this end was I born, and for this purpose came I into the world . . . that I might bear witness unto the truth," or the parable of the talent!

But there was one who had solace for him—Esther. She had the shrewd practical sense of a woman, and though she could not quite convince him that it was not expected of him that he get himself crucified, yet her efforts to so convince him flattered, restored his confidence, and broke up the terrible complex which threatened him.

This particular Sunday afternoon was an unusually bitter and relentless time for him. After the morning service, he had fled—from his sermon, which he despised, and from his Bible, which he actually believed he was coming to either fear or hate. Just then he could have described heaven as a place where to be wrong was hard, to be right, easy!

Fiercely he drove himself as he walked out to the Elder's beautiful old country home, to let Esther comfort him—if she could. She was enchanting as ever, comfortable, wise and it seemed to him, just a little amused—and not wholly in sympathy with him. Over the old, old ground, they went again; he tormenting himself and she with the ancient and for him unanswered queries. She subtly applied herself to allay his tribulation. Presently he caught her looking at him in curiosity, and he knew she thought him different. He thought she seemed uneasy toward him. Suppose he *should* flay everybody, some Sunday, with one of those terrible sermons of his—the ones he read only to her? What would she do? Her favorite argument was: "You can be a great power in the church, if you only will!" Today, his answer was, "Yes, I know—but I don't want to be a power in the church, but a power for good among men! It's not the business of mankind to help the church—but it *is* the business of the church to help mankind!"

Again that look of uneasy curiosity. He knew she was a little afraid of him. He mentally compared her loveliness, power, poise, welfare, and environment, with the background, the run-down, rented shack, the cheap dresses, and the odor of perspiration, that smote him, whenever he called at the home of Mrs. Goss, who did his laundry. He shivered slightly.

Had he not better resign his ministry, and get into something else?

They were standing in front of the garage. This garage made him miserable. Inside it stood a Cadillac and a Lincoln; while as for him, he was poor as the mouse he occasionally heard nibbling away beneath his pulpit. And he was extremely sensitive about being seen in one of the Elder's machines with Esther. The fact that he was an excellent driver made it worse.

Suddenly, from just above them, there burst forth a harsh, piercing, most disturbing and unpleasant screech. It fitted the Preacher's mood exactly. It was the very perfection, if we may call it that, of discord. The Preacher looked up quickly, for he at once recognized the sound. Esther was looking, too, and laughing a little. "My goodness!" she exclaimed. "What in the world—"

He pointed upward to a corner of the garage, where two insulated wires entered the building, just below the copper spouting. Upon one of these wires sat a bird—he stood, rather, and very, very, gingerly. Esther did not altogether believe "all those stories about birds and animals"; but the Preacher, having been a country lad, did.

"Look," he said, "this will be convincing."

"What's he railing at us for?" she asked.

"It isn't us! Look!" He stooped and gathered up a handful of gravel, and tossed it at the troubling watcher. Any other bird would have been on the wing and twenty yards away even as the Preacher threw. But not this one! To Esther's surprise, he merely moved forward grudgingly, and only a little, along the wire, though some of the gravel smote him; and then he let out another exceedingly unpleasant remonstrance!

The Preacher noted that this challenge was hurled at something opposite them, in the tall grass that bordered the lawn. Looking closely, he pointed again. "The plot thickens!" he said, with a smile. "Don't miss this!" There, crouching, and eyeing upward at his challenger, was a great black Tom cat.

"Pizarro!" This big cat alone kept the whole neighborhood, to an extent that would have surprised his tender-hearted mistress, practically depopulated of the little folk of grass and tree. Esther, solicitous for his health, often wondered why he wasn't hungry, even for milk, when he came home after a long absence. The Preacher had tried to tell her why, but she just could not believe such horrors of "dear old Tammas." One afternoon the Preacher had found in the Elder's garden, a rabbit, still alive, and with one whole hind leg eaten away. The entrails were visible, and the pink flesh was lacerated with fine grooves, and turning septic. The little beast's eyes showed its inexpressible agony. With a shudder, the Preacher hid himself to watch. Presently, blithely along came Tammas, with much unwonted noise, and with several pauses, so that the wretched rabbit could see and be well aware of what was upon him—again. Desperate with fear and pain, the doomed bunny struggled up and on, clawing mightily with his one hind leg. Tammas let him go—for about six feet—then fell upon him with one sinuous leap, and touched his raw flesh with piercing, torturing claw, enough to bowl him over, and end his thought of escape. Bunny screamed at the touch of death—so peculiarly terrifying, as the cat knows how to make it.

The Preacher could not restrain a gasp of horror. And with a kick he sent the master of cruelty sprawling and spitting, and then with a stick he ended the miserable little sacrifice. And that evening he dubbed the big cat "Pizarro."

And now, Pizarro sat glaring at this bird upon the wire. But the bird was not behaving at all according to custom—utterly unlike was his behavior to that of most other birds in the presence.

"Well—that's the first bird I ever saw that wasn't afraid of old Tom!" exclaimed Tom's graceful mistress.

"There's no fear in that little fellow's make-up anywhere—for woman, cat, or preacher!"

"What in the world is he, then?"

"Well, the encyclopedias call him 'Lanius borealis'; school-teachers call him the 'great Northern shrike.' But we country boys used to have a more unsavory name for him—'butcher bird.' They say he is called 'shrike' because of his war cry."

"I can believe that—it might well be 'shriek.'"

The little drama grew more tense. Pizarro fixed his stare upon Lanius borealis, a baleful stare that could mean occasionally even hypnosis, and that meant nearly always precipitate terror and flight. But there was no hypnosis, nor terror, nor flight, here! The shrike flinched not; he gave back stare for stare. He moved nearer along the wire, so that he was directly above the marauder. And then he emitted a most blasphemous, imperious, hair-raising challenge! Its purport was very plain: "Get ye gone, ye worker of iniquity!"

Pizarro blinked, and trotted away! Why bother with such a bird! There were plenty more to be got with far less trouble. Though he did long to torture and eat alive this blue-grey impudence that had no fear of him, and even dared to swear at him, and order him off the reservation! And the shrike marked well his trotting—the distance, and the direction thereof; and then, to show his general state of mind about the matter, he sailed down upon the lawn, not a rod away from the cat, picked up a great luckless grasshopper, and flew away with it to a thorn tree, and a snug and homey nest, wherein sat a demure little wife, upon seven beautiful cinnamon and lavender eggs. There was a low, musical warble of greeting between them, whereupon the master impaled the hapless locust upon a thorn just above the nest, so that Mrs. Lanius could conveniently rend and devour it. Then, with another low sweet note, he left the circle of love and home for the stern field of battle. He was determined that no hunting cat should abide within his vicinage!

Patterns

BY E. BENNETT OWEN

BOOM . . . . . boom . . . . . boom . . boom . . boom! Bobby is in the height of his glory, for his big bass drum is measuring the march of the school band as it parades down the street. Brisk staccato of trumpets—high, clear call of reeds and flutes—forty caps and capes of the school colors—and high above all, rippling gracefully on its slender staff, the national emblem—a combination intoxicating to the pulses of marchers and bystanders alike. Bobby's back may ache, but his chest will remain swelled with pride as long as he can continue to punctuate the rat-a-tat-tat of the snares with the boom . . . . . boom . . . . . boom . . boom . . boom of his big bass drum.

Bobby is a Boy Scout, largely, I sometimes suspect, because that entitles him to wear a uniform of the same color as the one Daddy wore through 1917 and 1918. Of the finer values and deeper significance of scouting he has little or no idea (he tells me Daddy wonders sometimes what it was all about over in France), for he cares little for the activities which will bring him advanced ranks and merit badges. He likes to march, to wear a uniform, preferably a tan one, to beat his drums, to whittle out wooden swords, and to shoot sparrows—patterns that help make good soldiers of older boys.

Bobby didn't get this way overnight; such patterns aren't set that way. Perhaps his military training began the day Daddy returned with his gun, bayonet, scarred helmet, pretty buttons, and drab uniform. Perhaps it was the next Christmas when Uncle John and Aunt Bess gave him a set of toy soldiers and a toy machine gun. Daddy showed him how to set his soldiers up in a widespread row, as if they had just climbed from the trenches and were charging across No Man's Land, and then how to "get" all of them with one belt load of the tiny wooden bullets. Sometimes one soldier would escape, and then he would use his bayonet.

It is all very real and fascinating to Bobby. He has decided to become an aviator, for he reasons (quite well) that if he learns how to fly he can be a flying soldier "next time." Sometimes he asks me when I think the next war will be; he hopes they will wait until he is old enough.

Oxford, Ohio.

"Wait!" said the Preacher. "It's not over, yet!"

It was not, evidently, for in a few minutes Borealis returned, made a strategic, observant circling or two, then very meticulously alighted upon the extreme, hewn tip of a telephone pole. He was very neat, was Lanius, in his blue-grey coat—neat, yet in nothing foppish. His feathers were hard as mail, yet glossy silken from excellent condition. He suggested for all the world the centurion—"a man under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." Indeed, he was very like a Roman—dignified, wise, cynical, self-reliant, cruel, calculating, and of dauntless courage, loving nothing better than mortal combat; strong, swift, resolute.

"I have another name for him," whispered the Preacher—"Scipio Africanus!"

(Continued on Page 788)

History of Prohibition

BY S. B. MILLER

"SOME day, perhaps, we shall forget the rum-hole's doors, that swung as loosely as the loungers' tongues: forget the look that children wear, when robbed by thieves, whose licensed lair waxed fat on workman's wage, and cheated youth and feeble age—some day perhaps, we may forget but oh, please God, not yet."

Lest we value too lightly the heritage that has come to us with two hundred years of legislative struggle, we may well refresh our minds of what that struggle has cost.

The Georgia settlement, in August, 1733, was the first and only colony settled as a temperance center, but was changed in July, 1742, for the benefit of traders who took lumber to the Caribbean Islands, and exchanged it for rum and slaves.

The Church of the Brethren was organized in 1708, came to America in 1729, and declared at Conference in 1783 against liquor, the first church to so act.

In 1784 the New England Yearly Meeting of Friends went on record against the use of "ardent spirits."

In 1792 Congress taxed liquors, as a war measure to pay the debts incurred by the Revolution. The liquor dealers refused to be law-abiding and brought about the "Whiskey Rebellion" in Pennsylvania. The measure was repealed in 1802—ten years later.

In 1813, Congress again passed a liquor tax, as a war measure, to raise money to pay for the Mexican war. This was repealed in 1818.

From 1850 to 1860, a prohibition wave swept over the country, with "dry" legislation in all the New England states, New York, Delaware, Indiana, Illinois, Iowa, Michigan, and Minnesota, then the Civil War stopped the progress of this movement.

March 3, 1862, a measure was introduced in the House of Congress to again tax liquors, as a war measure. Representative Morrill of Maine, opposing said: "Better let war rage on—suffer less from war than legalized liquor traffic."

It passed the House, and on May 27, 1862, passed the Senate after two days of debate. Senator Wilson, of Massachusettts, later Vice-President with Grant, said in substance that the liquor trade is grossly immoral and greatest cause of crime in the country; that the government ought not receive its revenue, thereby giving it a certificate of character." President Lincoln repeatedly spoke of a veto, but under pressure as a war measure, he signed it, and it became effective July 1, 1862, a legalized product of the nation's crisis.

The United States Brewers' Association was formed to "aid the government in the collection of revenues, and to destroy illicit distillers." Aided and abetted by Congress, it became the first great trust and monopoly, that dictated to the United States as long as the liquor interests dominated our government.

From the United States Brewers' Annual Report of 1909, I gathered the following facts, as shown by my notes of that time:

In 1865 the U. S. B. A. sent a committee to Europe to study the liquor trade, and their report was adopted by Congress as basis for revenue collections.

At their Annual Meeting in St. Louis in 1866, they launched an educational campaign through the press, which is still in force.

In 1868, they boasted a congressional lobby, "which saved millions of dollars to the brewers' pockets, which would have gone to the United States treasury."

In 1869, at Newark, N. J., at their annual meeting: "We reaffirm our standing creed, to support no man or party against us—business first, party later."

In 1876, the Centennial Exhibition, "an unequalled opportunity to extend our trade, through millions of free samples of liquor and literature."

At the National Brewers' Association meeting at Cleveland, Ohio, June 4, 1878, the president in his address, said: "The last election [Hayes] showed what unity can do—in the future our votes will be felt."

Passing over the trail of the liquor traffic as related to the government, we come to the Brewers' Congress in Chicago, 1911. Bulletin No. 90, Commerce and Labor, shows the United States consuls as drummers for the liquor interests in introducing the "New Jesus Drink" in foreign ports, prostituting our consular service for their interests, as shown by the favorable reports of twenty-eight consuls.

There is no end to the trail of liquor interests in governmental affairs, but their perfidy became such a stench in the nostrils of decent Americans that the Eighteenth Amendment was passed by the largest majority of any amendment to the Constitution. But the liquor traffic never was law-abiding, and now is seeking by all means, fair and foul, to bring into disrepute the efforts of enforcement, thereby seeking to mold public opinion against the law.

"Some day, perhaps, we may forget, but oh, please God, not yet, not yet."

"Prohibition at its worst, is better any day,
Than the liquor traffic at its best,
So Prohibition is here, and 'tis here to stay."

Cedar Rapids, Iowa.

Jesus Our Redeemer and Our King

BY J. FRANK BOWERS

To follow Jesus as one of his disciples is the privilege of all, or practically all. He was sent from God. He was sent to reveal God among men. To teach man the right way. No one questions the fact that he did come—it is a fact in history. And the fact that he was a great Teacher is not questioned. But many doubt his divine power. The deity of Christ is the contention of the Scriptures and historic Christianity. This is why he was crucified.

Let us look at some of the things he said of himself, and some of the things he did.

1. He claimed preëxistence. He was equal with God. "He and the Father are one. He will judge the world. He was the Christ, the Son of God. All power was given to him.

2. What did he do? Many mighty works. The blind received their sight, the lame walked, the lepers were cleansed, the deaf were made to hear, the dead raised up, and the poor had the Gospel preached to them.

3. He had power over nature. The wind and the waves obeyed him.

4. Power to raise the dead.

5. Power to forgive sin.

6. Power over diseases.

Jesus asked the people to believe that he was in the Father and the Father in him; or else to believe him for his very work's sake.

How can we believe other than that he was the Christ, the Son of God? The plan he gave to the world has gone to the four corners of the earth; and if we will stop and consider for one moment how this power, when properly applied, will change the most degraded wretched being into a God-fearing, peaceable, law-abiding person—a change almost incredible—we will know something of what it means to be a follower of Jesus. And then, Jesus will be our King some day. To be a subject of such a King should be the desire of all.

Fresno, Calif.

The "Props" of Faith

BY PAUL F. BECHTOLD

WHEN college, seminary or university people go out to take up their life work, they should not expect those who have not had the same scholastic advantages to begin where they have left off; to be capable of making changes of opinion in weeks or months which have taken years in schools under specialists to bring about. Therefore, the "educated" people should not be so abrupt in presenting new ideas as to "knock the props out from under their faith and not put anything back in place of them."

This is a truism which we have oft repeated; but rarely do we think any further into the problem. What are those beliefs we wish to keep "propped up"? Should a really robust, healthy faith need to be "carried around on a pillow"? Why aren't some folks willing to even take the first step toward better religious knowledge? When we walk around a block, mentally, to avoid a new idea does not it indicate that something is wrong with our spiritual equipment? Isn't this the other extreme, the other side of the question?

My answer is affirmative. The trouble does not lie so much, however, in any character deficiency (such as stubbornness, which does sometimes play a part) as in a faulty method of teaching the Bible and things spiritual. Parents, teachers and preachers are prone to assume infallibility; we even deceive ourselves into thinking that we have all the necessary facts which are "right"; that all that is needed is to get the boys and girls "put," then make them "stay put." "This is right, this is the truth from God; you must never believe anything different," we are inclined to say. Then we proceed to teach what we think are fixed, static truths in an authoritative way, often frightening the children into thinking that if these beliefs are ever changed some big monster will come along and gobble them up. Thus rigid "mind sets" are developed: the good people are the ones who have beliefs like our own, the bad people those who have different ones.

Then what happens when the young people get to high school, college, and university? Some may succeed in sealing up religion in one compartment of the mind, placing science in another. Some hold fast to the traditions of the elders, even as did the orthodox Pharisees. A few succeed in reconstructing the old and in building up a new faith. But many, seeing the inconsistency of their iron-clad beliefs with the new knowledge gained in school, throw religion to the winds, become just as dogmatic in their scientific point of view and methods of thinking as they formerly were in religion. At first they believed too much; now too little. Even university professors sometimes never go beyond this stage, become cynical, and cause their students to become cynical.

Here, it seems to me, is the true explanation (or one of them) of why institutions of higher learning have an atmosphere which is destructive of faith; not the commonly-accepted theory that somehow knowledge and faith won't mix. The prescription?

For adults: read something every day which may cause a change of opinion; if not, a critical analysis of an old belief, to test its truth.

For children: outside of every package of knowledge handed to the boys and girls let this motto be inscribed: "Subject to change without notice."

For lack of this kind of teaching, I am thoroughly convinced, the program of peace, the simple life, faith, hope and love—in short, the most vital spiritual necessities of life—are lacking in depth of meaning, hence in power to promote the kingdom of God.

Then what shall we teach our children about the Bible and things religious? The *what* is not so important as the *how;* teach the best we know, of course; but above all cultivate self-activity on the part of the child; admit ignorance; inspire a love of discovering and evaluating the new instead of an aversion to it. Thus change will be normally expected, wholesome adjustments made, and many tragedies avoided.

Lawrence, Kans.

PASTOR AND PEOPLE

"I Am the Way, the Truth and the Life"

BY B. D. ANGLE

1. The Way

THE words of our title were Jesus' answer to Thomas' question: "How can we know the way?" Thomas had a scientific type of mind; he wanted positive proof before he ventured to accept any statement or report. He was a doubter. Jesus gave him a positive answer; also after the resurrection he wanted absolute evidence before he would believe his Lord had risen; and again Jesus appeared with the proof. Here his thinking was changed for all time. Doubt was displaced by belief.

Young people are asking, like Thomas: How can we find God? Recently a young man was heard to say he would continue to search for God regardless of where the search would lead. I take it, that he meant biologically, scientifically or psychologically, as he did not mention Christ.

Other religions have their sacred books and their millions of followers. Their basic doctrines deal with how to find their gods, even some of them the true God. Grecian philosophers have written and Roman enthusiasts have searched and fought for something that would satisfy the longings of the soul. In these modern times, we have philosophers, scientists and psychologists, each one advocating his way of finding God.

But let Jesus answer Thomas' question: "How can we know the way?" "I am the way," said he, "follow me." His is the answer to the searcher and inquirer of all ages, as "no man can come to the Father but by me," said Jesus. Has the Christian church lost the way? How may she find it, that is, "the lost Christ"? When Jesus was twelve years of age he was lost in a great city. It is no part of this sermon to criticise the church, but only to state the writer's honest conviction.

The social gospel seems to be sweeping the gospel of the Crucified One, whom Paul championed, out of its rightful place. That is, the gospel of religious education or intellectual salvation is overemphasized. The above teachings are filling the major part of our local and national conference programs. Our school curriculums, publications, and literature are more and more preaching the social gospel. What I am wanting to say is that the evangelical gospel, such as Jesus and Paul preached, has lost its popularity in both home and foreign missions. Hospitals, education and industrial work require the bulk of the budget and thought. Now the above are natural consequences, following the preaching of evangelical gospel and are heartily endorsed by the writer. But of themselves they will not save lost men. *"Jesus Christ, and him crucified,"* saves, and to the uttermost. The church is asking people to save themselves by doing and giving. Jesus must not be lost amidst man's own theories and cults, or submerged amidst the "stuff" of materialism. There is too much humanism in our literature. The Christ must not be lost again. The cross of Christ and an experimental or new birth religion must be given a new emphasis. Jesus must have the preëminence.

I am not a pessimist—I believe thoroughly and enthusiastically in "Thou art the Christ," who said: "Upon this rock I will build my church and the gates of hades shall not prevail against it." Many people doubt the personality of Jesus. Jesus is a Person—a Reality, not a potentiality, an allegory or a figure of speech. The evidence is that he loves, thinks, has authority—a perfectly safe way to the Father. Of course, I do not believe the church will fail, but should get a new vision of the leadership of Christ.

1. The Way may be considered as a path. The Psalmist wrote: "The path of the righteous is as the dawning light which shines brighter and brighter unto the perfect day." The more closely we follow the greater our faith grows. The sweetness and beauty of his personality so captivate us that the path increases in brightness and so we believe "It is better farther on."

2. The Way of sacrifice may be thought of as an attitude and direction. The Way is paved with many and necessary sacrifices. God himself made the great Sacrifice. "God was in Christ, reconciling the world unto himself." Our own personal desires, our wills, must be nailed to the cross if his will is to be done in us as it is done in heaven.

3. Jesus as the Way of Salvation leads by way of Bethlehem, Gethsemane, Calvary, the cross and the tomb, but it, too, has its Easter morning, upper room and Pentecost. The Way leads to self-denial and service. It may lead to Burma with Judson, to the South Sea Islands with J. G. Patton, to India with Carey and Stover and Stanley Jones, to Africa with Livingstone and Helser and others, to China with a fine group of heroic souls. Not long ago the Way led by way of the stake. It is estimated that during the Christian dispensation more than fifty millions of souls have made the supreme sacrifice. Not all go to heaven "on flowery beds of ease."

4. The Way is also the highway of holiness. Now holiness is not achieved, but is the gift of God. First we are justified by accepting Christ's atonement, and then sanctified or consecrated and set apart. Holiness and righteousness are imputed; both are qualities of all the saints in heaven; both are elements of God himself.

Conclusion: When the writer was a small boy a new schoolhouse was erected two miles from our home. To shorten the distance and escape the muddy road my father cleared a school path through the virgin forest. The first day of school father led the way. To us father was really the path. He knew the way was safe; he knew the path led to the schoolhouse. Jesus is like that. He leads, he assures safety, he gives confidence.

What has here been said must be spiritually discerned. Jesus came to save men's souls. He does not assure, nor does he require material success. He did not come into the world for political, social or financial reasons—but that we may have eternal life. If some unsaved friend should read this message, we urgently invite you to join the millions of the redeemed, who follow Jesus. To miss the Way is to miss heaven.

Baltimore, Md.

The Great "I Am's" of Jesus

BY A. P. GEIB

GOD revealed himself to Moses as, "I AM THAT I AM," and when Jesus came he proclaimed himself as the visible expression of the Father and said, "Before Abraham was born, I am."

Introduction

Great revivals naturally follow the leading of the Holy Spirit in a renewed search after and the finding of the reality of a sufficient Christ.

One of the outstanding tenets of the Reformation was "the priesthood of believers." As Protestants amid many distracting voices we need to enter the holy of holies once more and renew and deepen the experience of the mystical union with our Lord and hear the sustaining words, "I am."

The fundamental requisites for bodily health are air, water, food and exercise; spiritual vigor finds its counterpart in the requirements of the atmosphere of prayer, the feeding upon the Word, as well as the spiritual exercise of service. In Christ we have a sufficient Savior to meet all these needs. When we listen to him saying, "I am," and what follows, it is interesting to discover that he touches upon all these fundamental spiritual values.

1. "I Am the True Vine"

While passing the temple gate one day, Jesus noticed the artificial carving upon it of a vine with its abundant fruit. "This," thought he, "is only the representation of the real thing. I am the *true* Vine." But he did not stop here; he added, "Ye are the branches," referring to his disciples.

The fruitful believer being a branch in that vine is naturally an integral part of it. He is, therefore, not his own, but dwells in mystical union with the Christ who is all in all.

What is the significance of this allegory to the believer? First, life and fruit bearing are conditioned by the believer's indwelling in Christ. In this connection Jesus says, "Without me ye can do nothing," so without abiding in him there is no life; but on the contrary, atrophy, and decay with final destruction. Furthermore, Jesus needs fruit bearers in this world. Our Heavenly Father cleanseth the believer so that he may bear more fruit; and if the abiding follower remains steadfast he will make progress and bear much fruit.

Just as the interflow of life between trunk and branch is essential to life in the vine, so the abiding in Christ is necessary to perfect communion. Then, Jesus says, "Ask whatsoever ye will and it shall be done unto you." He who abides in Christ, of course, wills only to do God's will and would ask nothing contrary to it. The motive on the part of the believer is solely that God may be glorified in what he does, and the golden fruit of his conduct is that of love—love that abides in him to do his will as Christ did his father's will. This love (the *agapao*, not *phileo*) springs from the depths of union with Christ in God and expresses itself in the highest type of friendship, for it gives itself without any thought of getting any reward in return.

"Thou art the great completion of my soul,
The blest fulfilment of my deepest need;
When self-surrendered to thy mild control,
It enters into liberty indeed;
Thy love a genial law,
Its very aim doth draw
Within its holy range, and sweetly lure
Its longings toward the beautiful and pure."

Manheim, Pa.

The Gist of the Sermon

BY D. W. KURTZ

The Program of the Church

THE church is not an end in itself, but a means to an end. The church has a goal, an aim, the kingdom of God. The end is a life, the life of harmony with God, through fellowship with Jesus Christ. The church is the one special means to this end, organized for this purpose, and she has no other purpose. The church, therefore has a program, an agendum, or definite tasks to be performed.

The church deals with folks, human beings. It stands between needy human beings and the ideal humanity which is her goal. Her object is folks, and her objective is better folks. The church can not be indifferent to human problems, for all the human problems are vitally linked up with the folks the church is to help, and save. Therefore the social, economic, industrial, political, and international problems are the concern of the church.

The Bible itself is the best illustration of the largeness of the interests of religion. The Law of the Old Testament pretended to cover every human problem that existed in that day. The problems of labor, the foreigner, the poor, the questions of health and sanitation, the problems of marriage and the family, the taxes, the redemption of land, and all economic and political problems were determined by the Jewish church. How natural was the connection of all the practical problems of life with religion is shown in the frequency in which these questions were brought to Jesus. Instead of giving new laws, he gave new principles which would solve these human problems for all time. But he never dismissed them as of no concern to religion. Whatever is human is the concern of religion. If religion is anything, it is the effort to relate man to the True, the Good, and the Beautiful, to the Living God.

The program of the church is evangelism, Christian education, and missions. But it is these, with no superficial view of the task. The leader of the church who teaches or preaches mere words, and does not reveal the revolutionary life which Christ revealed, has not done his duty. The Christian life is a revolution, a complete change from the natural, pagan life. The natural life follows the passions and appetites; the Christian life is self-control and purity. The natural life is selfish, the victory for the strong, the license to greed,

the *laissez faire* in economics, which is the license to greed to have freedom to subdue and crush for self; the Christian gospel is the life of love, of mercy and kindness to the weak, of brotherhood with the unlovely and inefficient, of self-denial for the common good. The church is not true to her Lord unless she preaches, and teaches, and lives the revolutionary gospel of Christ. The natural man is clannish, he says, "My country right or wrong," and he magnifies his own virtues, and minimizes those of other peoples; the Christian has a true regard for all men, and in the spirit of love and brotherhood tries to bind all humanity into the family of God. The church deals with folks, and folks have problems. The program of the church is to give folks the right view of life, and the power to solve their problems in harmony with truth and love.

Long Beach, Calif.

HOME AND FAMILY

A Living Song

BY HELEN M. WILSON

Full of courage to make men strong,
I said to my soul, I will write a song,
Brimming with joy that a child may smile;
I will send it forth a thing worth while.

But the Lord said, "No," and he pointed down
To the loneliest, dreariest spot in town,
Where a troubled soul in her weakness lay,
In fear of the night and dreading the day.

And he said: "Go tell her, Jehovah lives;
The Keeper of courage is he who gives.
Now haste, for her hours they are few and swift:
Through loving alone is there power to lift."

I went. My doing seemed weak and dull,
Yet always for us was the Godward pull.
We plodded slow through the Valley dim,
Till at last we came to the sight of him.

And we saw in a Garden dark and bare
Our Lord and Redeemer bowed in prayer;
His pallid face to the sky upflung,
And we knew how his mighty heart was wrung.

We clung together and wept to see
The Savior of love in Gethsemane.
We heard him say: "Thy will be done."
It was there her rebellious heart was won.

The Way provided at last sufficed,
And she found her all in the love of Christ.
She gently said: "Thy way, not mine,"
And her tired eyes shone with the light divine.

Not all of the plaudits of earth's most high
Could bear the worth of her smiled good-bye;
And she left me knowing beyond recall,
The song that's lived is the best of all.

Macomb, Ill.

"—Before I Wake"

BY CHESTER E. SHULER

RUTH had "said her prayers" every night since she was a very small girl. Indeed, she could not remember when she had begun to pray, "Now I lay me—" which many of you dear children pray evenings before you retire. She thought it a very nice little prayer, but sometimes when it was cold or when she was very, very sleepy, she would "rattle" through it rapidly and then hop between her warm blankets, thinking little about the words she was praying.

But one morning when Ruth went downstairs to breakfast she found her mother looking very sad and it seemed as if she had been crying. Ruth asked what the trouble was, and mother explained, very gently, that during the night Ruth's little friend, Fay, who lived next door, had gone away to be with Jesus.

A few days later, Ruth was very thoughtful.

"Mama," she said, "I never thought much about 'Now I lay me—' until Fay died and went to live with Jesus. I asked her nurse if she 'died before she waked' and nurse said she did; she went to bed feeling well and took sick in the night; she died before she waked, before she knew anything at all."

"Yes, dear," mother replied tenderly; "that is true. Little Fay did not awaken before she passed over to the beautiful world where Jesus lives."

Ruth thought a few minutes, then said: "Mother, I want you to tell me all about 'Now I lay me—.' I have never thought much about what it means. I want to know all about it now."

Of course her mother was only too glad to tell her.

"What does it mean, dearie, when you pray 'Now I lay me—'?"

"I know what that means—it means that I am lying down now to sleep."

"Yes, that is correct. Then when you lie down on your bed to sleep, what next do you ask God to do for you while you sleep?"

"'I pray thee, Lord, my soul to keep,'" Ruth repeated slowly: "that means I want the Lord to take care of my soul while I am asleep—and—and to take care of me—all over, I suppose."

"Correct. And what next do you ask God to do for you?"

"'If I should die before I wake'—but mother, if I should die before I waked, would the Lord be taking care of me then? I've been thinking that God didn't take care of Fay that night, and so she died."

"Oh, no, dear. God *did* take care of little Fay. God did just what little Fay must have prayed when she retired that evening—'if I should die before I wake, I pray thee, Lord, my soul to take,' so you see God took little Fay's soul to himself, and when she awoke she was with Jesus."

"I think I understand, mother," Ruth said. "But tell me something more. This is so interesting. I had never thought about my prayer before. I want to know more."

"Now, Ruth, when you pray your prayer after this, I wish you to think of it something like this: When you pray, 'Now I lay me—' just think that now you are going to lie down on your bed to sleep and you want the dear Lord Jesus to take care of you. When we are good children, then we can lie down at night knowing that the Lord will take care of us, and if we should die before we awaken again, that he will take our souls to be with him. Then the prayer will mean so much more to you."

"Thank you, mama," cried Ruth. "I'll try to remember. If I am not a good girl then I can't pray this prayer?"

"If you are not a good child, you must first ask the Lord to forgive your naughtiness, then you can pray the prayer again."

"I'll remember, mother. Please hear me when I pray my prayer tonight," said Ruth, as she kissed her mother and ran off to her play.

Harrisburg, Pa.

Around the Table

This department is sponsored by the Mothers and Daughters' Association, Sister J. Z. Gilbert, Superintendent. Questions are invited. Personal attention will be given to each. Questions will be answered in this column or privately. All questions should be mailed to Around the Table, 3300 N. Griffin Ave., Los Angeles, Calif.

8. I am teaching school in a community made up largely of Christian professors. Nearly all of the teachers in the school are members of some church and many of them attend Sunday services regularly. We have some things of common interest and I enjoy a cooperative association with them, generally speaking. But I have one question which to me is a big one, and one that gives me no little concern. I would be glad for your judgment as to what I should do.

These people have regular bridge parties, play cards and sometimes have dances. I too profess Christianity and have been taught that card playing and dancing are wrong. I do not care to go to these places, but my refusal to attend leaves me alone with very little association. The teachers and other young folks of my own age are friendly and courteous to me, but I am left out of their social functions almost entirely because of declining to take part in the things which I have considered wrong for a Christian to do. What should I do in the matter?

FIRST, sit down and think the problem through alone with God. Look at these questionable things from every viewpoint, and decide whether it is right or wrong for you as a Christian to do them. Try to omit the personal element, either of yourself or your friends. Make your decision on the ground of those things in themselves, in the light of the life and teachings of Jesus. In making your decision be sure you are true to your own better self, and to God. Never compromise with your conscience. Constantly endeavor to educate and train your conscience according to truth and right, then be true to its promptings. Always live up to your own standards of what is the highest and best good, even though it may mean some sacrifice. Read Heb. 13:12, 13. Be very cautious in your conclusions about others. Do not criticize, they may not have had the same teaching or opportunities you have had. Go on loving them and being interested in them. Your stand and influence may be just the help they are needing.

The Good Samaritan

BY H. A. BRANDT

6. Import of a Good Deed

GABRIEL the Samaritan went to Damascus, thinking little of the import of a certain good deed, but wondering daily what had been the fate of the man he helped.

Meanwhile, the wounded man recovered. And he was not a little puzzled by the kindness of the unknown man who had saved his life. And old Marius added to his confusion by insisting that the benefactor was a Samaritan! Thus a certain Jew returned to his distant home perplexed but grateful.

Marius told the story of Gabriel's deed over and over. Whenever a Jew stopped at the inn the old Roman made it a point to tell the story with great gusto. Some who heard it secretly cursed the talkative old soldier; others marveled and repeated the story of the matchless deed.

Thus there came a day when the Galilean Teacher heard the story, and another day when he had occasion to explain the import of the good deed of a certain Samaritan.

Perhaps it was in connection with the return of the seventy that the latter occurred. At least, it seems reasonable to suppose that the words of the Master on this occasion may have stirred up a lawyer until he was moved to ask a question.

Supposing that Christ was surrounded by the seventy, and beyond these a typical Judean crowd, there is the proper setting for a rabbinical test. The rejoicing of the Galilean Teacher over the fact that the Father had revealed so much unto the common folk emboldened a lawyer to stand up and say:

"Master, what shall I do to inherit eternal life?" The question came as a virtual interruption as the Master sat conversing more or less privately with his disciples.

The Master turned toward the questioner and observed that he was a lawyer. He deftly turned the question back, for he asked: "What is written in the law? How do you read?"

Now the lawyer knew his law, and he was obliged to answer: "A man should love the Lord God with all his heart, and with all his soul, and with all his strength, and with all his mind; and his neighbor as himself."

At once the Master replied: "You have answered rightly; this do, and you shall live."

Thus the lawyer who had chosen to match wits with the Galilean Teacher speedily found himself in an embarrassing position. He had stood up to tempt the Master, but had been obliged to answer his own question. All eyes were now upon the lawyer and he tried to think what next to say. Desiring to justify himself, he took refuge in a technicality; he asked: "And who is my neighbor?"

It should be remembered that the lawyer had summed up the teachings of the law in two commands which the Master elsewhere accepts as the epitome of his own teaching. The first and great commandment is love of God; and a second, like unto it, is that one should love his neighbor as himself. Thus the problem for Christ is not only how to answer the lawyer's question in a concrete and convincing way, but how sum up his own teaching with respect to man's relation to man. And it was then that the Master Teacher turned to life

(Continued on Page 787)

AMONG THE CHURCHES

Calendar for Sunday, December 7

Sunday-school Lessor, Stephen.—Acts 6:7-10; 7:54-60.

Christian Workers' Meeting, "Our Church Organ."

B. Y. P. D. Programs:

Young People—What Does It Mean to Be a Christian—at School?

Intermediate Girls—What Is the Christmas Spirit?

Intermediate Boys—Jesus and a Boy's Problems.

✣ ✣ ✣ ✣

Gains for the Kingdom

Two baptized in the Kent church, Ohio.

Two baptized in the Sterling church, Colo.

One baptized in the Wakenda church, Mo.

One baptized in the Alliance church, Ohio.

Two baptized in Wenatchee church, Wash.

Two baptized in the Grand Rapids church, Mich.

Three baptized and one reclaimed in the Octavia church, Nebr.

One baptized in the Franklin church, Decatur County, Iowa.

Three baptized in the Dry Creek church, Iowa, Bro. W. H. Hoefle, pastor-evangelist.

Seven baptized in the Center church, Ohio, Bro. Ervin Weaver of Woodland, Mich., evangelist.

Six decisions in the Elkhart Valley church, Ind., Bro. J. F. Burton of Trotwood, Ohio, evangelist.

Thirty-eight baptized in the New Enterprise church, Pa., Bro. B. F. Waltz, the elder, evangelist.

Eight baptized in the Conewago congregation, Pa., Bro. Thos. Patrick of Hanoverdale, evangelist.

Nine baptized in the Broadfording church, Md., Bro. M. G. Wilson of Frederick, Md., evangelist.

Six added to the Victor church, Kans., Brother and Sister S. G. Nickey of Sterling, Colo., evangelists.

Two added to the Melvin Hill church, N. C., Bro. A. M. Laughrun of Jonesboro, Tenn., evangelist.

Thirty-five baptized in the south St. Joseph church, Mo., Bro. J. E. Baldwin of Sterling, Ill., evangelist.

Seven baptized in the Bremen church, Ind., Bro. Geo. Strausbaugh of Columbiana, Ohio, evangelist.

Thirty-five baptized and one reclaimed in the Hagerstown church, Md., Bro. A. B. Miller, pastor-evangelist.

Forty-nine baptized and three reinstated in the Cloverdale church, Va., Bro. F. A. Myers, pastor-evangelist.

Thirty-five confessions at the Martinsburg church, W. Va., Bro. A. C. Miller of Windber, Pa., evangelist.

Twenty-four added to the church at Westernport, Md., Bro. B. M. Rollins and Russell De Vore, evangelists.

Five baptized and one reclaimed in the Carthage church, Mo., Bro. A. W. Adkins of Cabool, Mo., evangelist.

Five baptized and one restored in the Parsons church, Kans., Bro. X. L. Coppock of Dallas Center, Iowa, evangelist; two baptized following the meeting.

✣ ✣ ✣ ✣

Our Evangelists

Bro. O. H. Feiler of Norborne, Mo., Nov. 30 in Kansas City, Mo.

Bro. Norman K. Musser of Columbia, Pa., Dec. 7 in the Richland church, Pa.

✣ ✣ ✣ ✣

Personal Mention

Bro. Earl E. Jarboe of Burr Oak, Kans., still has a few open dates for evangelistic meetings this winter and next spring.

To Sister Nelie Wampler of the Industrial School at Geer, Va., has come the sorrow of the loss of her father, Bro. Wampler passed away last Saturday. These are the meager facts at hand as this issue goes to press.

Between the sailings of furloughed missionaries and other things demanding his attention in the east, Secretary Bonsack was uncertain whether he would be able to attend the Washington Missionary Conference this week as he had planned.

Doctors A. Raymond and Laura Cottrell, India missionaries now on furlough, were very welcome visitors at the Messenger rooms early last week. They were indeed pained to get their first information of the passing of their fellow missionary, Bro. J. E. Wagoner.

"I made a survey of the community during the summer and knew where the folks were," says Pastor F. A. Myers of Cloverdale, Va. Undoubtedly that helps to account for the great success of the revival, as noted under "Gains." We are promised further details concerning this demonstration of the Spirit's power in an age of reputed spiritual indifference.

Miscellaneous Items

"I am certainly appreciating the recent Gish book, 'Educating for Peace.'" So writes Dillon C. Gnagey, pastor of the Ivester (Iowa) congregation.

The Eaton church of Southern Ohio announces a homecoming for Sunday, Dec. 7. An invitation to spend the day in worship and fellowship with this church is extended to all former ministers, members and friends of the Upper Twin congregation.

Tuesday, Dec. 9, 1 P. M., is the time set for the convening of the General Mission Board in its next regular session. The Board of Religious Education and the Ministerial Board are also to meet next week, and we understand that a meeting of the Council of Boards is accordingly on the schedule.

In the past five months there have been nine series of meetings held in the Mount Carmel congregation, where Bro. H. S. Knight is pastor. Seventy-seven members were added to the church. The membership now numbers seven hundred. There are nine houses in the congregation. They have laid their plans for a generous response to the mission and church promotion work.

News Bulletin Free to Active Ministers

The Board of Religious Education is offering the News Bulletin of the National Council for the Prevention of War free for 1931 to active ministers. This is one of the best if not the best paper which is published in giving accurate information concerning the peace movement. We feel that our ministers should have the benefit of this information. This is a day when workers in the peace cause must know the facts of the situation.

This News Bulletin will be sent to you if you send us your request for it by Jan. 1, 1931

BOARD OF RELIGIOUS EDUCATION, ELGIN, ILL.

The Altruistic Bible Class of the Hagerstown, Md., Sunday-school, has for years been supporting shares in India, China, and Africa. Members of this class have just completed ten years of a $50 share in China and five years each of $25 shares in India and Africa. They have written to the General Mission Board renewing all of their shares for another five year period. The share plan is a method by which classes and groups may agree to pay a certain amount annually for five years in some definite phase of our mission work, receiving during the five years letters of information, telling of the work being done where their money is used.

✣ ✣ ✣ ✣

With Our Schools

Bridgewater College

During the Thanksgiving recess two deputation teams from the Student Volunteer organization visited a number of churches in the college region. One team went into North Carolina and the other into West Virginia. They rendered altogether thirteen programs.

The ninth annual training school conducted by the Community Board of Religious Education is in progress at the college. It began on Nov. 24 and will continue until Dec. 11. This school offers a standard training course the completion of which entitles the individual to a certificate from the International Council of Religious Education.

The college community was saddened by the death of Mrs. Sallie K. Holsinger on Nov. 22. Mrs. Holsinger, as many Messenger readers will recall, was the wife of Professor George B. Holsinger who preceded her about twenty years ago. Mrs. Holsinger taught in the preparatory department of the college for seventeen years, beginning in its early history. She had always been a loyal supporter of the institution and of education. She is survived by an only son, Professor C. K. Holsinger, of Emporia, Va.

The General Mission Board Is Thankful

We are thankful for the splendid coöperation of so many good people at the time of the Thanksgiving offering. We know that out of hearts full of loyalty and concern for the kingdom many of the generous contributions were made. Some of the expressions that came with remittances are as follows:

"I am sending $2 for home missions."—*An eighty-six-year-old sister in Southern Pennsylvania.*

"I enclose my mite for the Thanksgiving offering. I wish it could be more."—*A giver in Northern Iowa.*

"Enclosed find our offering. May the Lord add his blessing to the same."—*A friend of missions from West Virginia.*

"I do hope you will get a very generous donation this year. A very happy Thanksgiving to the entire force at the Publishing House."—*A sister in Southwestern Kansas.*

"We are sorry our offering could not be made larger. May the dear Father bless it to his glory and you and all his workers in the efforts is our prayer."—*A church in Oklahoma.*

Juniata College

The Juniata College Volunteer Band has sent out thus far this season eight deputation groups, which have presented programs in twenty-nine churches. The Volunteers have planned a busy spiritual season.

Dr. Howard A. Kelley, internationally famed surgeon of Johns Hopkins University, visited Juniata College recently. He delivered two lectures and held a series of conferences with Juniata students who are planning to work in the field of medicine. Dr. Kelley, who is a renowned Bible scholar as well as an eminent physician, is the first of a number of professional and business leaders whom President Charles C. Ellis has planned to secure for counsel with Juniata students.

McPherson College

The endowment campaign at McPherson College has brought two significant gifts from members of the faculty. Dr. and Mrs. H. J. Harnly, who have previously made liberal gifts, have deeded to the College property valued at $10,000 which will be available in a few years for productive endowment. Since Dr. Harnly has served the College as teacher and administrative officer for thirty-eight years, this gift is recognized as an indication of his interest in her growth and his faith in her future.

The second gift, a property pledge valued at $15,000, comes from Miss Jessie M. Brown, who has been head of the music department of the College for fifteen years. The income from this property will be used in time to support the Jessie M. Brown Professorship in Piano. It seems particularly fitting that Miss Brown, who has held and still holds such a warm place in the hearts of her student body because of her great ability as a teacher, should be remembered in this way by succeeding generations of students.

✣ ✣ ✣ ✣

When Writing for the Messenger

When writing for the Messenger, please remember that it is your paper, that it is worthy of your best.

If you are writing a bit of news, consider what is important, unusual, and constructive. Try to relate it as briefly and vividly as you would tell it to a friend.

In case you are writing an essay, first think your subject through carefully. Then set down the point or points you wish to make.

Consider the material that should go under each of these and choose the order in which your points can be presented most effectively.

Do not try to reform society in one article. Do not attempt a subject which cannot be adequately treated in from 1,000 to 1,500 words. If you need more than 1,500 words you have not culled your matter carefully enough, or you need to subdivide and retitle your article.

In writing for busy readers one significant point is ordinarily enough. State it, explain it pro and con, illustrate, and interpret. You will be surprised how easy it is to build a readable article around one vital point.

Title your article with care. Try to make it terse, attractive, and meaningful. But you do not need to be sensational.

If you must write a long introduction to get into the swing of your article, better write it and get it out of your system, but throw it into your waste basket. Send the Messenger the part where you come to grips with your subject.

Do not send carbon copies. If your article is usable you will have a good printed copy in due time. Even worse than some carbon copies are those originals struck off on a typewriter with a worn out ribbon or keys that fail to register. Remember that it takes more than a typewriter to make a piece; clean copy in longhand is much preferred to smudged or poorly typed matter.

Leave good margins and always double space if matter is typewritten. An extra sheet of paper does not cost much and it may save your reputation as a writer.

Read the Messenger carefully enough to note in general the style as to spelling, capitalization, and punctuation. Do not try to emphasize your thought by the excessive use of italics, bold type, capitals, or curiously constructed outlines. Say what you have to say in good, straightforward English.

Be sure of the spelling of names and places. Verify dates and statements of fact if there is any question. A minute's worth of care on your part may save the copy reader an immense amount of time.

Do not be easily satisfied with a manuscript. If you do not take pains with it, some other person will have to do what you should have done.

Try to put yourself in the reader's place, thinking how you can make your message interesting and worthy of his time.

Stories are welcome provided they deal with a vital life situation in a constructive way. As to length, they do not involve quite such rigid limits as the essay.

Despise not the short article. It frequently takes longer to write than a long rambling one, but the short piece is also much more apt to be read.

Finally, in writing for the Messenger remember that it is your church paper, and that any special interest or pains will help just that much in getting out a better periodical.

AROUND THE WORLD

Sixteen More Heroes

At the end of an account of recent famine relief work in China this brief paragraph was tacked on, apparently as an afterthought: "Sixteen American, British and Scandinavian missionaries, who helped in the relief work contracted typhus and fourteen of them died." We submit that these sixteen men and women, unnamed though they are, are as truly heroes and heroines as those listed in a certain well known chapter in Hebrews.

Armadas of the Sky

England is reported to be adding 200 of the swiftest military airplanes in the world to her armada of the sky. The new trust in such fleets indicates also the passing of the significance of rivers, mountains, and seas as defensive barriers. In the days of Napoleon the English Channel saved England from the wrath of the Little Corporal. But today this body of water could be crossed by the fastest planes in a few minutes.

Saving Life in China

The man with a pencil and pad tells us that it cost just $1.85 to save a life in the famine territory occupied by the provinces of Shansi, Shensi, and Kansu. That is, for the sum of $520,000 some 280,000 persons were tided over a famine period. Since there were about 2,750,000 who died, it may be interesting for those with pencils and pads to see how many good American dollars would have saved this great company. There are also many other problems that might be worked on. Thus one might compute how many lives could have been saved at $1.85 each when a car costs $1,000 or a Thanksgiving dinner $10, or a new hat $5. For it is hard to realize how cheap even human life may become when there is need of saving it under famine conditions.

Value of the Outsider's Viewpoint

Even lovely St. Thomas of the Virgin Islands is not without its unemployment problem. For changes in the lines and methods of world commerce have left St. Thomas of slight commercial importance. Then what shall those marooned on the island do for a living? An Italian horticulturist visiting the Virgin Islands for the first time is reported to have suggested flower raising as the way out. Said he: "Transform your islands into a great flower garden. Soil and climate are similar to that of the famous 'blue coast,' from which the perfume manufacturers of France obtain their flowers. Erect a perfume plant and then, having free trade with the United States, you may successfully compete with French perfume, against which a high tariff is placed." Whether or not St. Thomas folk profit by the Italian's advice, the incident will serve to point our moral. That is, that there are occasions when the outsider's experience may have a very special value.

A Challenge for a Rural Church

The challenge which faces the rural church, and the denomination composed chiefly of rural congregations, is well stated by Rev. Edward D. Kohlstedt, secretary of the board of home missions and church extension of the Methodist Episcopal Church. Said he in his latest annual report: "No purely city civilization has yet survived in history. America is facing the identical problem that has taxed the ablest minds of all races in every civilization since the beginning of time. It is necessary to develop in America a national policy in which the trend toward urbanism will be balanced by a wholesome, secure, rural life, in which a sufficient number of our best people may be encouraged to carry on the important and primary tasks of building homes, rearing families, producing the food and raw materials, but above all, giving to our cities that quality of mankind without which no nation has yet survived." Such statements ought to hearten those who see in the rural church a great opportunity, and challenge those who have yet to see the importance of preserving a vital type of rural life.

Where Do We Stand?

Where do we stand in the business cycle? The stages are: prosperity, decline, depression, and recovery—according to one respected student of national affairs. Certainly the reader is entitled to his own opinion, but we suspect that there would be pretty general agreement that we are along at the third stage—depression. If so, there is much to look forward to, for the next stage is recovery. Into this interpretation fits the announced decision of a large power corporation to inaugurate a policy of substantial buying for future operation. This move is based on the conviction that current commodity prices are touching bottom, and perhaps the low points for some time to come. In the same vein was the prosperity note sounded at a recent convention of the National Chain Store Association. Some 1,100 delegates heard one speaker say: "I hope that the return to prosperity, already markedly noticeable, will swell without a break to a stable and sane value which will give every phase of American business life a sound working basis. I am confident that the inflated prices of a year ago will not return."

American Capital in Foreign Lands

Why do Americans have about seven and one-half billions of dollars invested in foreign lands? Here is one answer which seems most reasonable: "American capital has gone abroad to develop resources that either are not available in the United States or not available in sufficient quantities to satisfy the demands of American corporations. Among these are the wood pulp and paper mills in Canada, the banana and sugar plantations in Central America and the West Indies, rubber production in British Malaya and the Netherlands East Indies, and various metals essential in the production of alloy steels."

An American Architecture

In many ways Americans are gaining a new assurance. In architecture, for example, the spell of the European model is fading as America's own sons find appropriate methods of expression. An exponent of this new spirit recently said: "We now can give the real estate man his maximum renting area and still make it look well. We can help the engineer symbolize the strength and clear thinking of his power house and not disguise it. We can accept the university classroom building as such and not clothe it in a Sir Christopher Wren manor house garb. We can call the sparing use of ornament or its elimination 'simplicity' and not 'bareness' and save money doing it." Of course, what is true for architecture is true also for other lines of artistic endeavor. And where art leads everyday life will ultimately follow.

The Government and Social Evils

Social evils as a class do not present the option of varying treatment. Says Ernest H. Cherrington: "Toward all such, the only logical and sound governmental policy is that of prohibition. There is no such thing as a necessary evil. If it is necessary, it is not evil. If it is evil, it is not necessary. Any attempt, therefore, by government to regulate a social evil on the theory that that evil is necessary, tends to complicate rather than to mitigate that evil. No such policy has ever proved successful. The best that can be said for all such attempts is that they tend to bring more clearly to the public notice the character of the evil involved and thereby hasten the day of its final inhibition by the government. No method of legislation or administration has ever been discovered by which a vice can be changed into a virtue or by which a fundamental wrong can be transformed into a social benefit. The beverage alcohol traffic is no exception to the general rule. All the governmental experiments in dealing with this particular social evil have produced one profound conviction, namely, that the evils which are inherent in the traffic itself are never eliminated but always aggravated by the permissive features of any governmental system which has been put into operation, and that the mitigation of such evils, in whatever degree and in every instance, has always been due to the prohibitory features of any such system or policy. That sentiment conviction, on the part of a thoughtful public, was more than all else responsible for the Eighteenth Amendment to the federal constitution."

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Celebrating the Birth of Jesus

Luke 2: 22-39

For Week Beginning December 14

Jesus Himself Should Be Given First Place

Many celebrate Christmas with never a thought of what the day means. The extravagance and indulgence with which they observe Christmas is wholly against the mind of him for whom the day is set apart (Matt 16:16; Col 2 9; Rev. 19:16; John 3:31, Rom. 14 9; Col 1 18; Rev. 1:11).

Let His Spirit Direct the Celebration of His Birthday

Gifts which express love and are not extravagant, family gatherings and dinners where joyful fellowship flows freely, sharing your Christmas with some one who is aged and lonely or poor, the singing of Christmas carols, happy surprises for the children—these things are in keeping with the spirit of Jesus (Isa 61 1, Rom. 8 14, Gal 5:18)

Do We Have the Right Day?

If we speak in the sense of the calendar, probably not But the fact that all Christian people the world around remember Jesus' birth on this one day makes it the "right day." On this one day at least Christian hearts everywhere beat in unison. Therefore let us treasure it and observe its true meaning (Rom. 12 5, 1 Cor. 10 17, Gal. 3:38; Eph. 4:13).

A Perfect Celebration

When Jesus was born into our world he gave his life for us You can not really and truly celebrate this day until you do in your way what he did then, give your life for the salvation of others (Prov 23 26, Rom 12 1, Philpp. 3, 7, 8, 1 Thess. 5:23).

Discussion

What can we do to comfort the sad and lonely? To gladden the hearts of the children? To bless the children of foreign lands? To make Christ known to those near us who are away from him?

R. H M

What Is a Life Subscriber?

Now and then the question is asked, "What is a Life Subscriber?" A "Life Subscriber" is one who receives The Gospel Messenger to the end of his life. He arranges for this by paying to the Brethren Publishing House $25 in one amount at one time. Should the Life Subscriber be married the Messenger will be sent until both husband and wife pass away. The theory is that the $25 put on interest will pay for the annual subscription.

Further, when the Life Subscription ceases because of the death of the recipient, the Messenger will go to some one else as the $25 becomes a part of a permanent fund to furnish the Messenger for all time and thus one continues to do good with his money. Fine arrangement, is it not?

It may not be generally known that through the gifts of consecrated men and women a fund has been created to furnish the Messenger from time to time to certain ones who cannot pay for it themselves. In this way many are comforted by its weekly visits and others have been led into the kingdom.

You can do no better than become a Life Subscriber, thus securing the Messenger for yourself and making it possible for another to secure it after you are gone.

Send in your subscription today

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

Enclosed is $2.00 for Gospel Messenger (Including Missionary Visitor). I am to receive free the 1931 Yearbook when published.

Name .....

Address .....

If this is a renewal give old address as well as new.....

Selfishness, Self-denial, and Self-sacrifice

(Continued From Page 779)

Washington, the capital of our nation, is reputed as being one of the wettest. All foreign diplomats can import intoxicants by the truck load and are protected by law. Congressmen who vote dry to keep in office act wet in their private offices. New York city has repealed the state law to enforce prohibition and there are not enough federal officers to enforce the law, hence in that city saloons are operated openly. Philadelphia is one of the wettest cities in the country. Our national government lent one of the generals of the regular army to correct that city, but he found so many of the courts and officials of the city so much in sympathy with the rum interests that after trying two years he gave up the job.

Recently federal officers captured a million-dollar syndicate's headquarters which was fortified with machine guns. This organization operated fast sailing ships to import intoxicants from England, Scotland, Canada and the Bermuda Islands. They also arrested thirty-two members of this organization in a two-hundred-mile stretch along the Atlantic coast. They took possession of this company's private office in New York and found in their account book that they paid thirty thousand dollars a week to the police for their protection, showing the unfaithfulness of public officers, which is largely the cause of so much violation of law.

Selfishness manifests itself in every human organization and activity. Capital seeks to get the most it can out of labor. Labor creates strikes to obtain higher wages and better working conditions. Merchants and manufacturers put up the price of their goods as high as the public will bear. Selfishness invades even the church. Each denomination seeks to get an advantage. It is exemplified by individuals who seek to serve themselves rather than the kingdom of God. They absent themselves from Sunday-school and church to go joy riding or listen to the radio. They will spend fifty dollars on a car for every dollar they put into the Lord's treasury.

Self-denial and Self-sacrifice

The opposite of selfishness is self-denial and self-sacrifice. The stupendous selfishness of humanity demanded the greatest self-denial of Divinity; even the self-sacrifice of the only begotten Son of God. "Christ Jesus, who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but humbled himself, taking the form of man, being made in the likeness of man, he humbled himself, becoming obedient unto death even the death of the cross" (Phil. 2:6-8). Christ humbled and denied himself in three successive steps. First, he left the inestimable glory he had with the Father before the world was (John 17:5) and took the form of man. Secondly, he became a servant of man serving man in all his needs of both soul and body, healing every form of sickness and disease to which man is heir. He cleansed the lepers, cast out demons and raised the dead. He fed the hungry by the thousand. Although he was sent only to the "lost sheep of the house of Israel," he never refused a single one who asked for help, even if he were not of Israel. He healed the Roman centurion's servant and the Syrophœnician woman's daughter. To show that he was the servant of man, he washed his disciples' feet.

His third step of self-denial was to take upon himself the sins of all mankind and pay the penalty by suffering and dying upon the cross. He fulfilled the law in every jot and tittle and purchased man's complete salvation by his self-sacrifice of which the sacrifice under the law of Moses was only a gesture and symbol. Christ never demanded nor does now demand anything he was not willing to perform himself.

What Is the Reward?

If we deny ourselves of every fleshly lust, come out of the world and be a separate people, endure the scorn and scoffs of the wicked, serve God with purpose of heart, live the life of the righteous, what reward shall we receive? Christ answered this question for Peter thus: "There is no man that has left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." What did Jesus receive for his great self-denial and sacrifice? In the first place all power was given him both in heaven and upon earth. "God highly exalted him, and gave him the name that is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and every tongue should confess that Jesus Christ is Lord" (Phil. 2:9-11).

Fruita, Colo.

Learning to Listen

BY URSULA MILLER

Two people come to my remembrance. The one bewails the fact that he never learned to listen—never learned to sit quietly, hands folded, feet in calm repose, mind alertly functioning by being open to words spoken or read by another. Never as a child, did he sit adoringly while a story was being told or read. Nor later in the schoolroom did he learn to listen with absorbed interest as a story was being read to the entire school. Of course, he heard things. When the next lesson was assigned he heard well enough. When a task was given he heard what mother said. He could hear all right. His ears are perfectly good. But the reposeful, refreshing, art and act of listening with the ears and the mind somehow have escaped him. And he regrets this immensely. It may be due to a fault in his childhood training. It may be owing to a physical defect present in childhood but later outgrown. Whatever the cause the result is still present with this person though he is in middle life.

Listening to a conversation is to him an effort. He is quite bored by tiresome, aimless talk. He is a quiet person, and does not contribute a great deal to general talk, but he reads and he thinks, and fills his place well in life. But to listen with ease—well he can not, that is all! His mind has a habit of wandering away from present talk, and he listens to his own thoughts rather than other people's talk. This person has told me he can sit quietly (he seems interested and absorbed, and he really is absorbed) throughout a sermon and not hear a word unless he takes himself in hand and *makes* himself listen. It is hard for him to tie his thoughts to the listening post, or to park them very long on a talk that does not interest him more than his own thoughts do. He regrets that as a child he did not learn to listen.

The other person can listen well. She has had some one since infancy to tell her delightful things, and she can listen by the hour to some member of the family read to her for their mutual pleasure, although she is perfectly able to read delightful articles herself. She listens accurately when a teacher says something useful and benefits accordingly. She is not bored during a speech nor absent-minded during sprightly conversation. Both of these people are fine Christian characters. Only the one learned to listen while the other did not. The second person derives equal benefit from hearing or reading, while the first person derives far more benefit indeed from reading.

These are simply a few facts about listening as I know them in these two people. There are various other methods of listening or not listening, which we oftentimes learn by listening. Some one has told me of two people (there are many, many times two) who are wondrously fine speakers. They talk fluently and furiously and at length, in season and out of season, but the instant some one else timidly ventures a thought out loud their interest drops below zero. They see no fun in listening when their own mouth is not in use.

Then as a contrast we have another group. Those who compose this group listen to sermons, talks, conversations, and speeches, but never a thought of theirs is allowed to venture forth in a public place. No doubt they have words for private talk. But not all of us know them privately. They listen and listen and it is to be hoped they benefit thereby. But what, one wonders, do they do with it all?

Mark tells us "to take heed what ye hear." Some things are good to listen to and some are not. And the listening habit is much like any habit; if we listen to things which are not good, before we know it those are the things we like to listen to. "We first endure, then pity, then embrace." Did you know that the heart influences our listening? "But if thine heart turn away so that thou wilt not hear," is really our secret about listening. Is your heart turned the right direction so the right kind of listening is done in the right way and place? Can the person who never reads his Bible be listening to the voice of the Spirit? I heard of an old man who knows his Bible well. But some one who knows him said he doesn't seem to care so much about God or the Bible, but rather his private method of interpretation. If that is true, that old man has not learned to listen quietly when God speaks. There is another man who when he speaks uses the capital I. He likes so well to speak of himself that it seems a burden to bring a little religion into his talk. He has not learned to listen to the quiet, inner, accusing voice that bids us be humble and unassuming. Two girls come to my mind (I know there are many more) who are beautifully respectful and humbly reverent. I think of them as holy women. They are a delight to consider and wonder about. I have often wished for the courage to ask them if they have any faults. In their humility they would be vastly astonished should I ask them that. These girls have learned to listen to the great God and they do him honor by their quiet, beautiful lives.

As time turns over a new page may we listen more intently than ever before to the Eternal voice. Whether our thoughts wander or stay put, may our hearts listen; listen in reverence, and obey in everyday life. The young person who reads his Bible in a hurry, or the one who reads because he makes himself, but unwillingly, can not listen as well, surely, as he who pauses eagerly by the river of life, far from the madding crowd, to rest, to learn, to listen! I do not say so much about listening to conscience; for I have found out by experience that there are consciences and consciences. They may be trained by desire. But the Inner Voice of the Spirit is absolutely worthy of trust. A young person, in speaking of a certain preacher said: "Is he wicked or just dumb?" This was said because he does so many things that are not right. So while he may listen to his conscience, he does not listen to the voice of the Spirit.

It is not well to listen to our own thoughts when they are not good, nor true, nor lovely. Our thoughts may be treacherous things and once in a while must be held up to the Light. Evil speaking, or gossip, or unclean words are not good to listen to. Good sermons, edifying conversations where Christ is named and exalted are well worth while.

As we greet the New Year, and thereafter as we greet each new day God sees fit to give us, may we pause, and pausing listen to the only wise God; and listening, may we search the deep fountain of his Word to see that we are keeping all his commands. He will most assuredly bless us if we listen when he speaks, and we will thereby glorify him.

Hesston, Kans.

Who Can Discern His Errors?

BY EZRA FLORY

God has put in every being a device to measure his relation to sin. God has also given every animal a device for its protection. Hounds are not able to smell the tracks of a fawn or young rabbit. The stork stands among the reeds so that it is impossible to distinguish its slender neck from the reeds. The partridge resembles the grass and weeds. The chameleon takes the color of the object upon which it sits.

We consider our senses indispensable. Yet, valuable as they are for all practical purposes, they are very limited in their sensitiveness when compared with some of the finer instruments used by modern science. The ear hears little of what is going on around us. A microphone hears the tread of a fly making it sound like the tramp of cavalry. Our heat sense is vague.

We need the variation of one-fifth of a degree on the thermometer to realize any difference. A bolometer will note differences as small as the millionth of a degree. This instrument is two hundred thousand times as sensitive as the skin. A galvanometer will flex its finger to a current generated simply by deforming a drop of mercury. The amount of work done by a wink of the eye would equal a hundred billion of the units marked on the scale of a very delicate instrument which is at least ten thousand times as sensitive as the eye or ear. Even this astonishing performance is far surpassed by the sensitive coherers by which certain waves of electrical currents are caught in their pulsings through space. An ordinary chemist's balance is about twenty million times as sensitive as the hand in discerning weights lifted. Without these sensitive instruments we should know much less about the world in which we live. They bring our physical senses into humility. Yet no physical instrument can compare with conscience which God gave to the soul. Are you dulling this little instrument or heeding its indications?

Huntington, Ind.

Writing Outlines

BY MARGIE JOHN GARST

How well do some of us recall the days of writing outlines for our rhetoric lesson in the schoolroom. "Outline your subject and then write," our teacher would always tell us. If we were willing to accept his instruction, the task was not a difficult one; but once in a while some pupil, or student perhaps we were called at that age—would be wiser than the teacher and write up a lesson and then make the outline; a jumbled affair was usually the result.

Observing the little things was most emphatically taught, the use of the comma, the period, the punctuation points in general; simplicity of speech, which yet is counted as a mark of a good writer or speaker, was stressed most forcibly. Then diagraming was also of particular interest when we were required to go to the board and show our knowledge of the parts of speech, by the kind of lines we placed our words upon. Sometimes our work was approved with a "well done" and sometimes "poorly prepared" was the verdict.

Perhaps our greatest disappointment came when a carefully written paper, as we thought, would come back to us pitifully blurred with the critic's colored pencil, yet somewhere a word of encouragement. "Write over again," seemed so easy to say, but so hard to do, we thought. How hard for us to know then our lives were being outlined, and these rules of the class room were only helping us to form a better outline to go by in the future. How hard to understand they were helping us to see the value of the many little things that mean so much after all. Wouldn't it be fine if we could review our lives a bit oftener? Or when criticism is offered, take it as a helpful suggestion from our teacher?

If our outline of life has to be done over again, perhaps the tears of disappointment will help to soften the hardened conscience until we become plastic material in the hands of a heavenly Teacher, to be developed in a fourfold way and classed as students of real worth.

From a physical point of view we must keep our lives clean and pure and upright. We must feel the need of self-respect and this we can not have unless worthy. We must guard well the laws of health, for no one can do his best when disease holds him in bondage. Cleanliness functions in a large way to our physical growth.

Then mental development must go on in the fourfold life: observation, study, concentrating, reading, all help to bring about the improvement of the mind, for which we are so responsible. We should consider our minds a sacred God-given heritage and consider their improvement an honored privilege and a serious responsibility.

Cultivate the art of seeing the beautiful. A traveler was commenting on the beautiful scenes he had enjoyed in his travels. A friend listening for a long time to naught else but beauty, asked the question, "Was everything beautiful?" He smiled and answered, "I suppose not but I had eyes only for the beautiful." Not only make resolutions to improve yourself, but carry them out, not tomorrow but today.

"Lose this day loitering—'twill be the same story
Tomorrow—and the next more dilatory;
Then indecision brings its own delays
And days are lost lamenting o'er lost days.
Are you in earnest? Seize this very minute—
What you can do, or dream you can, begin it.
Courage has genius, power and magic in it.
Only engage, and then the mind grows heated.
Begin it, and the work is near completed."

The social world has a large part in our character development, and outline building. We are naturally "creatures of a social instinct." We like association with each other; we need the tie of friendship and the tender regard of acquaintances. We must recognize the social needs of our lives and seek acquaintances with the good and upright, with those with whom association means an uplift to our moral natures, those who are strong for the right, the pure and the noble. Our association with such will help to develop within our own hearts a love for the spiritual, the last of the fourfold outline.

Surely if the needs of today are felt, more spirituality is needed in our Christian (?) land. Christian America we call ourselves, and yet crime is steadily growing. Christian America, and yet it looks now as if we would be spending our money for new warships. Christian America, and then having the reputation of spending $780,000,000 for cigarettes in the year 1929! Are these enough figures to make us see ourselves?

Christian America offers many discouraging features, yet at the same time "Hope springs eternal in the human breast." We have the gold as well as the dross. If we get discouraged with the vice and the sin, and the wickedness, with the unbelievable extravagance, let us take heart in the words of Elizabeth Barrett Browning:

"I think we are too ready with complaint
In this fair world of God's . . .
Pusillanimous heart, be comforted—
And like a cheerful traveler, take the road
Singing, beside the hedge. What if the bread
Be bitter in thine inn, and thou unshod
To meet the flints? At least it may be said,
Because the way is short, I thank thee, God."

Writing outlines of the past in your imagination! Can you lose yourself in the realm of fancy, and again be young in years, under a teacher's guidance? Writing over and over the same lesson story, finding the climax, to find you did not get it right, hearing the age old command, "try again." Discouraged? Not to the extent of quitting. Only becoming strengthened for the disappointments of later years. For where is the life that has not at some time had some disappointment? To the teacher of younger years we owe a debt of gratitude for the lessons taught in writing outlines.

To our Teacher Infinite we owe a debt of love and faith and service.

"If I have strength, I owe the service of the strong;
If melody I have, I owe the world a song;
If I can stand alone, when all around my post are falling;
If I can run with speed, when needy hearts are calling;
And, if my torch can light the dark of any night,
Then I must pay the debt I owe, with living light.

"If heaven's gift has dowered me with some rare gift;
If I can lift some load, no other's strength can lift;
If I can heal some wound, no other hands can heal;
If some great truth, the speaking skies to me reveal;
Then, I must go a broken and a wounded thing,
If to a wounded world my gifts no healing bring.

"For any gift God gives to me, I can not pay;
Gifts are most mine, when most I give away;
God's gifts are like his flowers, which show their right to stay,
By giving all their bloom and fragrance away;
Riches are not gold, nor land, estates or marts—
The only wealth that is, is found in human hearts."

Salem, Va.

The Good Samaritan

(Continued From Page 783)

as his hearers knew it and lifted a current story to the dignity of a parable. Said the Galilean Prophet:

"A certain man was going down from Jerusalem to Jericho; and he fell among robbers who both stripped him and beat him, and departed, leaving him half dead."

So the Teacher was going to tell a story! The lawyer was relieved to see all eyes turn toward the One who chose to answer by telling something out of the crowd's experience. Many in the company spoken to had been over the Jericho to Jerusalem road. The lawyer was one of these. Doubtless there were some in the crowd who had had experience with robbers.

The Teacher continued: "And by chance a certain priest was going down that way: and when he saw the unfortunate man, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side."

Some in the crowd began to nudge their neighbors. How true to life was the story! The lawyer began to wonder if his class was to be involved.

"But a certain Samaritan," continued the Teacher, "as he journeyed came to where this poor man was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And next morning he took out two pieces of money, and gave them to the host, and said: Take care of him. If you spend more than this, I will pay the rest when I come again." Then, turning to the lawyer the Teacher from Galilee said: "Which of these three, do you think, proved neighbor to the man who fell among robbers?"

"He that showed mercy," returned the lawyer, for there was but one answer to the question.

"Go, and do likewise," answered the Master.

The lawyer could say nothing more, so he slipped away as soon as he could without attracting too much attention. For a murmur arose throughout the crowd as many commented to their companions on the merits of the story of the Good Samaritan. The Master himself resumed conversation with his disciples. However, the story of a certain good deed had been lifted to a new eminence. From a story out of life it had been dignified as a parable—yes, and more than a parable. The story of the Good Samaritan epitomizes the gospel of the Galilean as it touches the many-sided problem of man's relation to man.

But on the day that the story was thus canonized, Gabriel pondered for perhaps the thousandth time what had become of a wounded man he left at an inn near Jericho; a certain Jew wondered, not without overwhelming gratitude, what kind Samaritan had saved his life; and old Marius, growing talkative, retold his favorite story for the benefit of Jewish travelers. But none of these three guessed the import of the good deed as the Great Teacher chose to interpret it.

Elgin, Ill.

Jumping at Conclusions

BY GEORGE W. TUTTLE

VERY luminous are these words: "Judge not according to the appearance, but judge righteous judgment." Think of the volume of misery, hard feeling, lost reputations, broken homes, etc., caused by judging by appearances, by attributing the worst motives instead of the best, and by blinding our eyes to the good in others.

How often we hear words somewhat like these: "He is suspected of being dishonest." Well, are we not dishonest when we peddle mere suspicions and very likely suspicions that have not a leg to stand upon? True, there are some people whose dishonest acts should be blazoned abroad lest the list of their victims multiply, but to hawk abroad mere suspicions, or charges emanating from those who love scandal better than they love the truth or love their neighbors, is abominable.

A lady member of a church came to her pastor with the charge that one of his elders had organized a prayer circle to pray him out of the church. Nothing could have been farther from the truth, or any one more surprised than was the elder in question at this astounding statement. Evidently there had been a careless tongue, itching ears, and then a jump at conclusions.

(Continued on Page 790)

"Play the Man, Master Ridley!"

(Continued From Page 781)

"I think it should be David and Goliath!" answered Esther, perhaps with a truer poetical sense.

Evidently Scipio was a Roman among Romans, a shrike among shrikes, for he was at least ten inches long, from the tip of his belligerent tail to the tip of his remarkable, sturdy, notched, and hooked beak, hard and sharp as an obsidian knife. He had the power of a hawk, though he was much smaller. Given fifty feet of descent, and he could drive that beak through the center of a shingle. In attack, he folded up and shot downward, with amazing speed, his bill forming the spear point, and his heavy, hard, muscular, and mail-clad body, the spear shaft. He would give way—reluctantly and stubbornly—before but very few creatures—hawks and men and the great owls; but it was not from fear. Perhaps, rather than a spear head, his beak was the steel prow; rather than the spear shaft, his body was the armored hull, of a battle ship; for that is what he was—a battleship of the air.

So he perched upon the vantage point, and waited—and watched. And it came to pass, in a moment, that there was to be seen a wavering of the weeds wherein Tammas had disappeared. And then he was visible, crouched, and creeping stealthily forward, toward some easier prey nestling all unaware in hole or nest. He was plainly nettled and angry, and his yellow eyes were full of hatred. Woe unto whatever he might pounce upon! And immediately there came over Scipio a complete change. He cast off his nonchalance; his tail stiffened into a rudder, he leaned outward and downward from his perch at a tremendous angle, holding on only by his talons, and his formidable beak formed a hard straight line with his sturdy neck and body. His eye was plainly visible, bright and cold as a point of glass. A very image he was of wrath and courage.

The Preacher leaped to his feet.

"Sit down!" cautioned Esther.

"No danger," he answered, "they don't even know we're here!" And then he went on, grandiloquently: "Ho, ho, felis domestica, thou'rt disputed, at last! Yea, though thou hast upon each of thine eighteen toes a barbed claw—though thou art of the dread family of the killers—the jaguar, the lion, the tiger—"

And then Scipio foregathered the full power of his great wings, concentered all his marksmanship and navigator's skill, and bolted downward, with a terrific shriek, straight at the terrible foe—straight at his face—his eyes!

From Tom to the base of the telephone pole—the Preacher measured the distance, afterward, was about 30 feet; the pole was 40 feet high; so that the hypothenuse of the right angled triangle thus formed—or the distance from the cat to the bird—was thus about 50 feet!

Fifty feet—quicker than the eye could follow—quicker than a killer cat could strike—fifty feet, like a shaft of blue steel, sped Scipio Africanus, true and straight as a ray of light, right for the murderous eyes! Had the cat been expecting any such thing, the battle could have had but one ending. But he was *not* expecting it—and well did Scipio know just that. At such a screaming fury, coming in his very face like a flash of lightning, Tammas was nonplussed—and no wonder. But a cat is among the quickest of all the quadrupeds; had Tom not been, he probably would have paid with his life. But at just the right split second he veered and struck and snapped. His teeth closed upon air, and his thrown-out, poison claws smote emptiness; but he saved his sight, and perhaps his life.

The lethal beak caught him in the flank, pierced him, and knocked him over, yowling and spitting. But even then, had Scipio not been a master of brawl, he would have fallen before that recoiling spring, sharp, graceful, with its gleaming knives, flung out even as the cat fell upon his side. But Scipio *was* a master of combat, and he swerved, just in time; and the scythe-like jaws caught but a mouthful of his tail feathers, as he sped upward. A cat is very weak and vulnerable in the flank.

As the jagged beak went in, Tammas emitted a very unmanly yowl, plainly mingled of pain, hatred, and astonishment; and as the beak was torn out—taking with it hair and blood and no small portion of skin—he yelled again, like a craven. And then, as the little champion sailed jauntily away, all nonchalance again, Tom, as though to save his face, kept up a tumbling and a spitting. He was severely, though not fatally injured; and pawing a feather out of his mouth, he slunk away, in morose discomfiture, glancing now toward Esther and the Preacher; for the felidæ like nothing so little as a worsting, especially when it is beholden of witnesses. As for Scipio Africanus, he flew back to his telephone pole, wiped his beak thereon, to free it of the fur; and then, tasting the fresh, warm blood, and finding it much to his liking, he seemed for a space to be lost in meditation—perhaps upon the glory of being one of the very first of all the birds that he knew of to taste the live blood of a killer cat. Very pleasurably he watched Tammas slink away into the far weeds; then he flicked his warlike tail, like a banneret, let out another shriek, and soared away to his thorn tree—mayhap to boast a little.

For many moons thereafter, Tammas went no more abroad. As with most evil forces, one good whipping has sufficed to disperse and rout him. And the little folk of grass and tree and air lost something of their dread, and waxed many upon the countryside, to make it still more lovely.

The Preacher hurried inside the house. He was himself again—elated, strangely satisfied. He had been much profited. Perhaps Jehovah *did* know *his* business, after all!

The Preacher picked up his Bible. He and the faithful old Book were angry at each other no longer. With a happy smile he opened it at Job 40:7, and read God's vigorous and stirring advice to the man of Uz:

"Gird up thy loins now like a man!"

Collinsville, Ill.

Christianity and Life

BY JOSEPH D. REISH

THERE has long been a close association between Christianity and death in the thinking of the average person. The great purpose of the church and the major portion of her activities have largely been conceived to be to get people ready to die. To think of the church, one's thoughts almost instinctively turned to mental pictures of graveyards with their tombstones. The subject matter of sermons is often largely concerned with the thought of preparation for death so one may be ready for the next world. New converts are frequently asked to give up the world and get ready to die. In the meantime they are exhorted to keep their minds on the other world.

This attitude has not been fortunate, because it has retarded the progress of Christianity, which should be regarded as a vital religion. It has misplaced the emphasis—putting it upon death rather than upon life. Thus it has attracted the ignorant and the abnormal in large numbers, who are more or less easily frightened, and tended to drive from the church those who are well-balanced and normal. They have reasoned that such a view is contrary to our essential natures and as a result have stood aloof.

A fact of great import in the study of Jesus and the great principles he taught the world is that most of his teachings had to do with life. He did not emphasize getting ready to die, he taught men how to live and make the most out of life. He showed by example how to find life in daily activities and duties. His mission is opposed to the thief, who is a messenger of death, for he said: "I came that they may have life, and may have it abundantly" (John 10:10). He is not a Messenger of death, but of life.

He it was who announced to the world the idea of perpetual, eternal life. He came to show men how to find such life here and now. His purpose was to abolish death. This he did on the first Easter morn. In so doing he opened the door of life to all who will enter. He had taught his disciples that as the germ of life within the seemingly dead seed is alive and will spring up and bear fruit upon proper treatment, so the germ of eternal life is within each human being and only awaits proper attention to develop.

Every human being desires life, seeks for it all the time, and the supreme desire of each one is to find it. Jesus recognized this normal universal interest and said: "I am the way, the truth, and the life" (John 14:6). In this way he appealed to men by telling them his mission was to show them how to find that which all are seeking continuously.

The church of Jesus Christ, to be true to her Head, should remind men of life and not of death. Christianity's great appeal to the world should cease to be to get ready to die; it should be to get ready to truly live here and now. Death is of little importance anyway. In fact there is no death to those who have learned to live. Death is only an incident in the history of life, or so one writer has said. It simply marks a change in life conditions, opening the portal to the larger and grander life.

Lake Istokpoga, Fla.

Home

BY LENA FOSTER

"Home's not merely four square walls,
Though with pictures hung and gilded.
Home is where affection calls,
Filled with shrines the heart hath build.
Home's not merely roof and room,
It needs something to endear it;
Home is where the heart can bloom,
Where there's some kind lip to cheer it!
What is home with none to meet,
None to welcome, none to greet us?
Home is sweet—and only sweet—
When there's one we love to meet us!"

HOME is more than a residence, a place of abode, however attractive in its surroundings, however richly adorned. It is where the heart is, where the loves are, all united in fellowship, sympathy and worship.

It may be humble, unpretentious, showing no signs of material wealth. But there is the wealth of mutual affection, which nothing can destroy, and this is home, the home of the heart, the home of childhood, and the refuge of later years.

That we may the better appreciate the Christian homes that God has given us, let us think for a moment of the vast multitudes of our race who really have no homes. How many children are born to the heritage of poverty, vice and crime, and left to drift upon the tide of circumstances!

Now look to the other extreme, to the habitations of the millionaires, adorned with all the luxuries of wealth, where children are taught to live for this world, that there is no society worth cultivating except that of the rich, the would-be fashionable, and that the chief end of man is to eat, drink and be merry. Such households do not furnish the best schools in which to educate children to wrestle with misfortune, and do the great work of life.

There can be no well-regulated home, without the fear and love of God. And such homes are usually found in the middle class, not among the extremely poor, nor the proud and wealthy, but among the mutually loving, the reverently worshipful.

It is to such homes the world owes its highest interests. It has only been in the light of the Christian revelation, that the highest type of the household has been produced and preserved. And it is upon the application of Christian principles alone, that the structure of the Christian home and Christian family can stand.

The family in its origin is divine, and God has instituted laws for its regulation and perpetuity. These laws must be observed and obeyed, or it ceases to be an ornament and a blessing—the safeguard of society.

It has been said that the sweetest words in our language are "mother, home and heaven." One might almost say the word home includes them all, for who can think of home without remembering mother, and is not home the dearest name for heaven?

We think of that better land as a home where night

will never come, "for there is no night there." And so let us look toward heaven as the great home where all our hopes and dreams will be realized and where the broken ties of earth will be reunited.

Lincoln, Nebr.

CORRESPONDENCE

THE SOUTHEASTERN REGIONAL CONFERENCE

The Regional Conference of the southeastern region held its fourth annual meeting at Daleville, Va., Nov. 6-8. The conference was well attended and was hospitably entertained by the Daleville congregation, the meetings being held for the most part in the Academy classrooms and the chapel.

Much of the interest centered in discussion groups represented by the various boards and agencies of the several Districts. It is sometimes surprising how the experience of one board can help solve the problems of another working at the same task in another District. It was felt that real grips with difficult problems were come at in these discussions.

Last year a plan was adopted by which the congregations might send official delegates to the conference. This gave the meeting a more representative character than it had hitherto had, and naturally deepened its interest and significance to many who attended.

This year a plan of regional organization was adopted which will further consolidate and coördinate the work of the conference.

The findings committee reported results of conferences and made constructive suggestions which should help the work of the several boards and workers.

One of the interesting sessions was held on Friday evening in the auditorium of the Daleville church. The house was filled to capacity. The program consisted of three parts special music, consisting of solos, quartets, octets, etc.; a peace contest participated in by four young people competing for a scholarship to Bridgewater College. The scholarship worth $125 was won by Ray Swank of the Eastern District of Virginia. The session was closed by a masterly peace address by Rufus D. Bowman of Elgin, Ill.

The women's work received due consideration as was evidenced by repeated enthusiastic sessions. The women plan to put through a plan of further organization looking to still larger service.

The presence of out-of-the-region workers—R. D. Bowman, M. R. Zigler, Ruth Shriver, and C. C. Hawbecker—was greatly appreciated.

The conference of 1931 was granted to the Hagerstown congregation, Maryland.

Bridgewater, Va. Jno. S. Flory, Secretary.

Notes From Our Correspondents

COLORADO

Sterling church has accomplished a number of things in the last few months. The men of the church have organized in the laymen's movement. The women have formed a missionary society. The church building has recently been cleaned and papered and everyone is glad to see such a nice place in which to worship. This has been largely the work of the men's organization. The sisters have been willing to lend a hand wherever possible. Our pastor and wife are now holding evangelistic meetings in the Victor church, Kans., and in their absence the committee has planned some very effective services Nov. 16 the missionary society had charge of the morning service and a very fine program was given. The churches of Sterling will hold a Thanksgiving service in our church. The B Y. P. D. will give a Thanksgiving program Nov. 23. Plans are being made for our Christmas program. Since the last report two have been received by baptism.—Mrs. Agnes Nickey, Sterling, Colo., Nov. 24.

DISTRICT OF COLUMBIA

Washington City.—Sept. 7 the church conducted cornerstone laying service of our new church school building Bro Minor Miller, of Bridgewater, Va., delivered a very inspiring message. Sept. 28 our B. P. D. Rally was held. Dr. D. R. Potter, Director of Young People's Work of the Federation of Churches, brought a very helpful message. For the past two months our Sunday evening services have been devoted to the Bible study of 1st Corinthians and 1st Peter led by our pastor, Bro. F. F. Holsopple. On Sept. 30 the Women's Society met in its regular monthly business meeting The women of the church are divided into groups of ten with a captain over each group The purpose and goal of each group is to raise $160 for the new equipment for the church. Nov. 3 the church assembled in semiannual council meeting, Bro. J. H. Hollinger presiding. Officers for the ensuing year were elected, Bro. J. H. Hollinger being reelected elder.—Pauline Garber, Washington, D. C., Nov. 14.

FLORIDA

Sebring.—At the council meeting Nov. 4 the following church officers were elected: Elder, Bro. D. E. Miller; clerk, Bro. H. N. Martin; secretary, Sister Elsie Lininger; Messenger agent, Sister Lucinda Miller; prayer meeting director, Sister D. E. Miller; trustee, Bro. Ed Swank; Messenger correspondent, the writer. Delegates to District Meeting are Sister D. E. Miller and Bro. H A. Spanogle. We had our love feast Oct. 26. About ninety-five communicants were present, including some from our neighboring congregations. Eld. Jesse Bower of Winter Park officiated. We are planning to hold a two-day institute the latter part of December and expect Eld. R. D. Hoffman to assist us. Eld. Rufus Bucher is to conduct our revival meeting sometime in February. The attendance at the various church services is gradually increasing, since our northern brethren and sisters are arriving. We are glad still to have Bro. J. H. Moore with us as his hearing and eyesight are not as keen as they once were, his life is alert and active; his words of helpfulness are much appreciated. Our pastor, Bro D. E. Miller, and wife are much interested and busy in the work. Bro. Miller continues to give splendid messages in God's Word.—Mrs. H. A. Spanogle, Sebring, Fla., Nov. 21.

INDIA

Ahwa.—Sept. 26 at our love feast about 120 communed. For the past month or more, a leopard had been frequenting the village at night in search of food. Some of our neighbors' goats and chickens were taken. Recently a government official on tour shot the leopard but it escaped to a near-by rice field. The next morning it attacked one of the Ahwa shop keepers. The leopard was killed but the wounded man is still in a serious condition. On the day for one of the women's meetings, which was held at the river, the women took their household washing along. The morning was spent washing clothes and bathing. At noon we ate our lunch together after which one of the Indian sisters led the meeting. Then there was more bathing, refreshments and the walk home All report having had a fine day of Christian fellowship.—B. Mary Royer, Ahwa, India, Oct. 19.

Anklesvar.—The annual institute for village workers in Rajpipla State and Anklesvar areas is now in session at Anklesvar. About thirty-three are in attendance. Bro. Wagoner came from Vyara to assist in this work Brethren Miller and Lichty, representative missionaries of the above-mentioned stations, as well as several of our leading Indian brethren also have part in this institute Some of the subjects treated and discussed are as follows: Bible Doctrines, The Epistles of John, The Meaning of Service, and Rural Reconstruction, or Village Uplift. A short sermon is given each evening adapted to the village worker. These sermons are followed by lectures illustrated by magic lantern pictures, on Village Uplift, Temperance and Pilgrim's Progress, to which people of the community are invited. A good interest is manifested by the workers in all their class work. Most of these brethren come from lonely outstations, where to be a leader of a small band of Christians surrounded by Hindu influences, calls for great faith and devotion A few days ago Anklesvar was visited by swarms of locusts. They would hardly have compared with the visitation of locusts as pictured by the prophet Joel. Nevertheless it was as a great cloud passing over us in the afternoon glare of a tropical sun. Upon their arrival, school was immediately dismissed. Teachers, boys, little children and all were out beating upon tin cans and waving branches over the fields to prevent the locusts from settling upon the crops. Had they been allowed to settle the luxuriant, verdant cotton fields would have been stripped of their glory. Comparatively little damage was done in this section.—Anna E. Lichty, Anklesvar, India

Jalalpor.—The yearly Institute here was held during the last week in September with a good attendance and interest. The institute gives an opportunity for workers in outstations to get much needed help Our Bhat Christians who have had more than their share of persecution are getting on as well as can be expected. Now and then some new and unexpected testimonies come from that side showing that the Spirit of the Lord is at work, in spite of opposition. Our Institute was closed with baptism and a love feast. Twenty were baptized, all of them, but one, being girls in the school here. This one little woman comes from among the backward classes, but is not without some training which she received in Gaikwad State schools where she went through the grades. Since she is able to read well and do thinking for herself, she makes a splendid addition to this Christian community The Jalalpor church has done more than many others in that she tithes It is gratifying to see how ready the members are to give Any worthy cause does not pass them unheard. They give more than their tenth which is most commendable At this writing our village schools are having examinations This is always an exciting time for the teachers in the various schools The government inspectors do not spare them at all. Before their own pupils they get what is coming to them upon failure of their slightest duty. This is humiliating but keeps them up to par. Recently our girls were invited out to give programs at several public places. They made good impressions and we trust much good in general was done The nice things that were said by several speechmakers show that they have a very splendid opinion of the work done in our girls' schools.—Sadie J. Miller, Jalalpor, India, Oct. 20.

Vada.—The young men of the Bible School have just had a few days of vacation which they spent in the fields cutting grass. It is the season for storing hay, so they asked for the work in order to make a little money to meet expenses incurred attending the District Meeting to be held at Dahanu in a few weeks These young men do not count labor with their hands beneath the dignity of those who have consecrated their lives to the service of Christ. May their tribe increase in India! The magic lantern continues to be in much demand in the villages round about. Some of the workers and the young men of the Bible School have been showing pictures on the life of Christ and a set of temperance slides In spite of the political movement against licensed traffic in liquor there is much need for teaching abstinence Picketing the liquor shops may "paralyze the government" but people need to be convinced of the evils of drink and pledge themselves to refrain from the evil. The Vada church is small, not even able to boast of fifty members There is not much sign of any immediate harvest to be reaped among the nonchristian peoples, but what our own fold there are thirty-seven children under fifteen years of age We have several fine classes of children who have the advantage of Christian parentage These young hopefuls challenge us to lay hold of every possible opportunity to train them to be good soldiers of Jesus Christ.—Alice Ebey, Vada, India, Oct. 20.

Vyara.—The Chief Justice of Baroda State paid us a delightful visit last week. Prior to the long period of service rendered in his present office, he was a professor in the law department of Bombay University for six years. He promised to give the boys a temperance talk on his next visit, at which time he will bring his wife along The early mornings are noisy with strings of passing carts People are moving personal valuables, milk buffaloes, as well as grain harvested and threshed at night, into our town from Bardoli (British territory), the center of the present no-tax paying campaign. In visiting some homes we found huge chests which were being kept in safety for friends. Work on the new church building has been resumed. The sound of stone cutters "is heard in the land" and the work looks busy. The boys were given eight days' leave from school to go to cut fourteen acres of grass in a village where they are camping out. During this time seven evening meetings have been held in near by villages under the leadership of one or more of our teachers Bro. Brooks spent last Sunday with them. Rice harvesting and finishing the winter garden supply another feature of a busy program. Both the Boys' and Girls' schools and the Christian community have been noticeably free from fever so far this season.—Ruth F Brooks, Vyara, India, Oct. 20.

INDIANA

Bremen.—Our evangelistic meetings conducted by Bro Geo Strausbaugh of Ohio began Oct 26 with Bro. Theo Miller as the song director. Bro Strausbaugh brought us seventeen wonderful Spirit-filled messages. Bro. Miller gave a story to the children every evening. Five were received into the church by baptism and two more were baptized last Sunday evening Following our meetings Nov 9 we held our love feast with Bro. Strausbaugh officiating The Y. P. D. of Marshall County held a union convention Nov 15 and 16 Following the banquet a Bible dramatization was given by the different churches, seven in all We feel very proud of our young people as they took first prize; Plymouth church, second; and the township Y. P. D. from the various churches, third prize.—Mrs. Geo Carbiener, Bremen, Ind., Nov. 25.

Elkhart Valley church closed a splendid two weeks' evangelistic service on Nov. 16 with Bro. J. F. Burton of Trotwood, Ohio, evangelist. All enjoyed his stay with us and appreciated his gospel sermons. The house was well filled at all times. Six decided for Christ. Nov. 23 Yellow Creek and Elkhart Valley Sunday schools enjoyed a pleasant and helpful meeting together, discussing problems pertaining to the Sunday-school work. Bro. Wm Kinsey gave a wonderful chalk talk in the afternoon.—Dora Henricks Kreider, Goshen, Ind., Nov 28.

Upper Deer Creek.—Nov. 9 the Sunday-school and church held rally day services in the morning and homecoming in the afternoon Eighty-six attended Sunday-school and more enjoyed the sermon by Bro Leslie Ockerman of Kokomo. About 150 enjoyed the basket dinner The house was almost filled at the afternoon services Except for some special music, the afternoon program was impromptu, but was full of touching and uplifting messages Bro. Harley Fisher of Mexico gave a fine talk on progress. Many from neighboring churches also gave short talks. Bro. Jacob Cripe, in a touching speech, characterized the church as a place of continual home going. Nov. 11 at a special council Bro. Harley Fisher was elected elder in charge.—Mrs. Geo. R. Murphy, Walton, Ind., Nov. 22.

IOWA

English River church met in council Nov 22 Sister Ruth Coffman was elected president of the adult Christian Workers, and Sister S. E. Brower, for the juniors Bro C O Gibson was elected church clerk and Sister Sarah Grove, Messenger correspondent, both for a term of three years Brother and Sister Snavely of Fredericksburg, Iowa, who have been with us the past three months, and filled the pulpit a number of times and helped in our church services, have gone to their home, they will be greatly missed Brother and Sister Ilyler and family, the gospel singers, visited our church Nov. 12 and gave a very impressive program Nov. 23 the members of the state cabinet of the B Y P D gave an inspiring program on Peace There has been a large attendance at our Sunday school and church services Everyone is very interested and there is good co-operation, making our services spiritual and inspirational Nov 23 there were 177 at Sunday-school and a number more came for the other service Our elder, J D Brower, is holding a two weeks' revival at the Franklin church, Decatur County.—Mrs Sylvia Seng, South English, Iowa, Nov. 24.

KANSAS

Parsons.—Evangelistic services were conducted by Bro X L Coppock of Dallas Center, Iowa, from Nov 2 to 16 Our homecoming on the 16th was well attended A program was rendered in the afternoon and many who at one time held membership here gave short talks In the evening before services the sisters gave a play, The Challenge of the Cross Bro. Coppock's sermons were very inspiring and spiritual, a great challenge to Christians as well as sinners Five were received by baptism and one was restored On Sunday night two more were baptized. Our love feast was held Monday evening with a good attendance of home members Bro Coppock officiated, assisted by Bro Quincy Reed of Greensburg Tuesday evening a company of thirty-five from this congregation visited the Osage church where Brother and Sister Oliver Austin are conducting a revival.—Mrs W F. Jones, Parsons, Kans., Nov 20

Victor.—The two weeks' evangelistic meeting closed Nov 16 The meeting was in charge of Brother and Sister S G Nickey of Sterling, Colo Six new members were added to the church as an immediate result of their work About sixty resident members participated in the communion service on Nov 17 Bro Nickey is a very able speaker and impresses his audience with his earnestness and sincerity We appreciate the work of Brother and Sister Nickey very much and enjoyed their stay among us.—Mrs Anna McDaniel, Wallis Kans., Nov. 18.

MARYLAND

Broadfording congregation closed a two weeks' revival which began Nov 9 conducted by Bro M G Wilson, of Ithaca, Mich Delegations were present from surrounding churches and furnished special music The meetings were well attended Bro Wilson is an evangelist of splendid ability and a born believer in the presence of God. He visited in many homes As a result of his efforts nine were received into the church by baptism One love feast in Oct 18 was well attended Oct 5 we held our annual Sunday-school meeting Brethren H C Early, Elmer Rowland and S Nethken gave some very interesting talks A male quartet from Shank congregation rendered several beautiful selections for the occasion.—Ora S Carbaugh, Hagerstown, Md., Nov 2[illegible]

Westernport.—Nov 16 our church closed a two weeks' revival service held by B M Rollins, evangelist The church could not accommodate the large crowd each night many being turned away for lack of room Bro Rollins who is a very earnest and able speaker preached twenty sermons We received thirty-two into the Nov 30 our pastor, A J Beeghly, baptized twenty-five persons twenty-two of whom will belong to our congregation and three will go to the Keyser church, W Va We also received one letter of membership and two were reclaimed We feel that we have been greatly blessed and strengthened We will hold our love feast and communion Nov 30.—R. S. Ritchie, Westernport, Md., Nov. 24.

MICHIGAN

Grand Rapids. Rev W B Stoddard of Washington D C, who is widely known in the Brethren church as a lecturer against secret societies, lectured in our church on Sunday morning Oct 26 to a large and interested congregation Nov 11 in keeping with the time and Armistice days, the writer preached at the morning service on the subject, Christian Citizenship The same day our Sunday-school had a rally day A well prepared program was rendered consisting of special music by a group of officers and teachers, recitations and exercises by the children, and two fine musical numbers by a mixed quartet from a neighboring church Katherine I Hartman assistant secretary of the Kent County Sunday-school Association, gave an able address on the subject, A Challenge for a Better Sunday-school and Church Under the efficient leadership of our new superintendent, Bro M M Chambers, our Sunday school is making noticeable headway in interest, attendance and material equipment New scholars have been added to the school since Oct 1 and several goals have been set to be attained during the year Nov 22 the church observed communion services with a preparatory service the morning of Nov 16 Ministers present at the communion service were J Nehrr, Claude Trombly, the writer Brethren Samuel Bowser and J Neher, Claude Trombly, the writer officiated Sixty one persons communed Nov 22 two of our Sunday-school girls were received into the church by baptism, and at the morning service the following two were received by letter We have an active missionary society which renders liberal financial aid to the church The society meets weekly on Thursday with an average attendance of about fourteen They brought Thanksgiving cheer in a personal way which was reported at the prayer services. Bro. Adkins preached the Word with earnestness and power, visited in many homes and did much personal work As a result of the meetings five were baptized and one reclaimed, including a father and two mothers. The future outlook for the work at Carthage is more promising than it has been for a long time Others are near the kingdom and the membership greatly encouraged. On Nov 12 Eld. Henry Sunderland assisted in anointing Sister Mary Oren and Nov. 16 Bro. Adkins assisted the pastor in an anointing service for Sister Julia Reneke On Nov 11 the church lost an aged soldier of the cross in the person of J L Switzer Bro Switzer was in his ninety-third year and was well known to Messenger readers by articles which he wrote to the paper An account of his life will soon appear in the Messenger.—Mrs Lester Pike, Carthage, Mo., Nov 26.

South St. Joseph church has had many pleasant experiences since Oct 1 Both the Sunday-school and the church services have been well attended—a considerable increase over last quarter The District Meeting, held here Oct. 25-27, was a great experience to our members in help and encouragement Brethren J J Yoder, C. D Bonsack and M. R. Zigler and Sister Ruth Shriver were visitors from outside the District Nov 6 we served a chicken dinner to the business men of the city who had contributed to the building of our basement. Bro. J. F. Miller of Elgin, speaker for the evening, gave a splendid address on the subject, Because of Others. Nov 9 we began a two weeks' series of meetings conducted by Bro. J E Baldwin of Sterling,

(Continued on Page 792)

Jumping at Conclusions

(Continued From Page 787)

In jumping at conclusions we are quite likely to jump from the frying pan into the fire. How careful we should be to convey no wrong impressions by our statements, and even to speak of those who are not our friends with absolute fairness. All honor to the man or woman who can be absolutely fair in speaking of one who has shown enmity toward them; in other words can wish them good, and not evil. If a man speak evil of us unjustly shall we get even by coming down to his level? Would the law uphold us in passing a counterfeit coin on a counterfeiter?

We company with those who are charitable in judgment with great content. Why not? we do not have to be on our guard and the best in us comes to the surface as the color comes to fruit or flower as it opens fully to the sun. May their tribe increase, the tribe of those who judge even as they would be judged.

Those who judge kindly are road-smoothers for others; do they not make it easy to do right? When some one has a good opinion of us there is that within which says: "Get busy, now, and deserve that bit of appreciation." Appreciation and kindly judgment have been first aid to many a man in winning out in the battle of life, but unjust judgment has crowded many a man to the brink of despair.

Pasadena, Calif.

CORRESPONDENCE

PLANNING DISTRICT WORK

Through the efforts of Bro. I. V. Enos, our 1930 District Meeting moderator, a meeting of the various boards and committees of the Middle District of Missouri was held Nov. 15 at the northeast Y. M. C. A. cottage, Kansas City, Mo. (with a complimentary luncheon served at noon by the sisters of the Kansas City church), for the purpose of planning the District program for 1931. The meeting proved advantageous in several ways:

1. Up to the present time the different boards have been functioning only for the purpose of arranging their part on the District Meeting program. Through this meeting they were encouraged to sponsor activities in the churches of the District throughout the entire year.

2. Heretofore the boards and committees of the District have worked more or less independent of each other in arranging a District Meeting program; but this meeting made it possible for the boards and committees to confer with each other and thereby we feel a more successful District Meeting program will be arranged.

3. A better spirit among the individual members was created and a keener interest in the work of the District was aroused.

Everyone who attended this meeting felt it was so practical that they wanted to make it an annual event to be called by the moderator. We like this plan so well that we are hoping when it is presented to the next District Meeting it will be voted upon favorably.

Rich Hill, Mo. M. R. Hawbecker.

RESOLUTIONS OF RESPECT

Whereas it has pleased Almighty God in his wise providence to take out of this world Mrs. Anna Holl, a faithful, consecrated and devoted member of the Ladies' Aid Society, resolved,

That we, the members of the Ladies' Aid Society of the West Nimishillen Church of the Brethren express our loss of a loyal member, one who was untiring in aiding in the work of the society; that we cherish the memory of her kindness;

That we extend our heartfelt sympathy to the members of her family and commit them to the tender care of our kind heavenly Father;

That a copy of these resolutions be sent to the family and that the same be published in the Gospel Messenger and spread upon the minutes of the society.

Mrs. Clara Young, President,
Mrs. Nettie Mohler, Secretary-Treasurer.

North Canton, Ohio.

DEATHS IN THE MANCHESTER CHURCH

At the call of the death angel, the Manchester church recently suffered the loss of five of its faithful members.

Bro. B. F. Burr, a resident of our city for forty years, was one of these. He leaves a faithful wife and five children: Tressa Myer of Sunnyside, Wash., Thurl of Marion, Ind., Elva Bowman of McPherson, Kans., Lozier and Kenneth of North Manchester.

Julia A. Shively, seventy-one years old, was a lifelong resident of this community. She and her husband had been faithful supporters of the church and Manchester College all their lives. She leaves her husband, John W. Shively, and four children: Mrs. O. L. Replogle and Austin Shively of California, C. R. Shively of Huntington, and Mrs. L. J. Yoder of this city.

Sister George O. Warner, eighty years old, daughter of Almira and Isaac Weaver, was another lifelong resident of our community. Her husband preceded her seven years ago. The two sons remaining, Claude and Lert, are both residents of our city.

Susanna Butterbaugh Heeter, wife of Mahlon Heeter, fifty-six years old, for many years a resident of our church and our community. She leaves her husband and two children: Ruth Burkhart of Wabash and Berniece Kline of Huntington.

Mary Elizabeth Grossnickle, wife of P. E. Grossnickle, eighty years old, a member of the church from her girlhood, was a resident of this community for seventy-three years. Her husband preceded her in death one year ago. There remain two daughters, Mrs. Ramsey of North Manchester and Mrs. W. H. Bittel of Peru, Ind. All of these have been faithful members of our body for many years. The church will miss them deeply.

H. L. Hartsough.

North Manchester, Ind.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to 2 three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Greenlee-Hylton.—By the undersigned, Nov. 12, 1930, at the church, Warren A. Greenlee of Ephrata, Wash., and Gertrude E. Hylton of Wenatchee, Wash.—W. Earl Breon, Wenatchee, Wash.

Long-Erb.—By the undersigned in the home of the bride's parents, Oct. 26, 1930, Bro. Leon L. Long and Sister Blanche S. Erb, both of Des Moines, Iowa.—B. T. Stutsman, Des Moines, Iowa.

Kauffman-Smith.—In the home of the bride's parents in Muscatine, Iowa, Nov. 15, 1930, Sister Grace E. Smith and Mr. Forrest Kauffman of Eastport, Mich., by the undersigned.—D. F. Landis, Muscatine, Iowa.

Kinsey-Nunley.—By the undersigned at the home of J. W. Kinsey, Nov. 15, 1930, Mr. Cleveland Kinsey to Sister Berta Nunley, both of Boone Mill, Va.—I. D. Hoy, Boone Mill, Va.

Overfelt-Draper.—By the undersigned at his residence, Boone Mill, Va., Nov. 5, 1930, Bro. Raymond Overfelt and Sister Ruth Draper, both of Boone Mill, Va. I. D. Hoy, Boone Mill, Va.

Stroup-Platz.—At the home of the bride's parents in Buchanan, Mich., Sept. 14, 1930, Bro. Lewis Stroup of South Bend, Ind., and Violet Platz, —J. Edw. Jarboe, Syracuse, Ind.

Tobey-Cook.—At the home of the bride's parents in Hartford City, Nov. 16, 1930, by the undersigned, Harry Tobey and Ruth Cook, both of Hartford City.—J. Andrew Miller, Muncie, Ind.

Warner-Lapp.—By the undersigned at the home of the bride's father, Oct. 28, 1930, Mr. Orville P. Warner of Yorba Linda, Calif., and Margaret L. Lapp of Glendora, Calif.—A. D. Sollenberger, Glendora, Calif.

FALLEN ASLEEP

Armantrout, Charles, born in Courter, Ind., Sept. 29, 1911, died Oct. 18, 1930. He was instantly killed by a fast train. When but a child he gave his heart to Jesus, living faithfully until death. He leaves his parents, Brother and Sister Reuben Armantrout, and three sisters. Services by Eld. Walter Balsbaugh; assisted by Rev. Golden, Baptist. Burial in the near by cemetery. With him was T. J. Davis who also was killed, and whose body was sent to his home near Atlanta, Texas. He is survived by parents, one sister and one brother.—Gelia A. Pugh, Mexico, Ind.

Auker, Sister Mary, died Nov. 4, 1930, of a general decline, due to weak lungs, aged 72 years, 1 month and 1 day. She was born in Juniata County, Pa., and came to Lancaster County twelve years ago. She spent eight years at the Neffsville Brethren Home where she died. She was never married. She is survived by one brother and several nephews and nieces. She came into the Brethren Church when quite young and remained a consistent and loyal member. Funeral at the Home by H. K. Ober and Eld. Aaron Hoffer. Burial in the Home cemetery.—M. B. Miller, Elizabethtown, Pa.

Bair, Lizzie, born Aug. 30, 1852, died Oct. 23, 1930. Early in life she accepted her Savior, becoming a member of the Church of the Brethren. Funeral services at the home of M. E. Rowe in Brighton by the writer. Burial near by.—S. J. Burger, Howe, Ind.

Boltz, Rosa Anna, daughter of Wm. P. and Mollie Barthlow, died Nov. 10, 1930, at the home of her son, Harry Boltz. She was born in Frederick County, Md., Sept. 1, 1875. She married Wm. Henry Boltz in 1895. The family moved to Bartlesville, Okla., in 1910 where they have since resided. She united with the Church of the Brethren at the age of thirteen and had lived a beautiful Christian life. She was afflicted with creeping paralysis for two years but was patient through all her suffering. She leaves her husband, five children, five grandchildren and one sister. Funeral services at the church in Bartlesville by the undersigned.—John R. Pitzer, Bartlesville, Okla.

Bowman, Elizabeth, born in Rockingham County, Va., died Oct. 29, 1930, at the home of her daughter near Stet, Mo., aged 87 years, 11 months and 18 days. She was the daughter of Joel and Magdaline Spitzer. She came to Missouri with her parents in 1859. Her husband, Jacob B. Bowman, preceded her forty-seven years ago; two children also died. Three children, four grandchildren and three great-grandchildren survive. She united with the Church of the Brethren in 1884 and remained faithful to the church of her choice. She knew pioneer life, also the hardsips of the Civil War. Funeral at the Wakenda church by the undersigned, assisted by Eld. Oscar Deihl. Burial in the adjoining cemetery.—Oscar Early, Stet, Mo.

Danner, Conrad M., son of Mr. and Mrs. Solomon Danner, born in York County, Pa., died at his home in Astoria, Ill., Nov. 9, 1930, aged 91 years, 8 months and 1 day. Death was due to infirmities of age. His first marriage was to Amanda Stambaugh who with six children preceded him. His second marriage was to Mrs. Lavina Bubb who passed away in 1917. The third marriage was to Mrs. Angeline Kessler who survives with his three children. About sixty years ago he united with the Chruch of the Brethren and continued to live in that faith until death. Funeral at the church in Astoria by E. O. Norris. Burial in the Woodland cemetery.—Mrs. Rosella Sullivan, Astoria, Ill.

Disler, Rosan, nee Witner, died Oct. 31, 1930, aged 74 years, 10 months and 14 days. She united with the Brethren church Dec. 27, 1886, and remained a faithful member. She married Frank Disler Aug. 15, 1878. To them were born five sons and two daughters. Two sons preceded her. She leaves her husband, three sons, two daughters, one sister, seventeen grandchildren and four great-grandchildren. Services at the West Nimishillen church by Bro. W. D. Keller assisted by Bro. S. J. Holl. Burial in the cemetery near by.—Miriam Hines, North Canton, Ohio.

Faust, Bro. Louis E., died Nov. 17, 1930, aged 49 years, 8 months and 28 days. In 1903 he married Elizabeth Murphy who survives with two daughters, two sons, his mother, three sisters and three brothers. He was a member of the church for twenty-one years. He was a resident of Windber until five years ago when he moved to Worthington. Services at Windber in the church by J. Lloyd Nedrow assisted by S. S. Shawlis and John A. Richter. Interment in the Berkey cemetery. —Mrs Mary E. Allison, Windber, Pa.

Fleshman, Sister Berta, born near Lindside, W. Va., died near Roanoke, Va., Oct. 30, 1930, aged 34 years, 2 months and 20 days. She married Bro. Ernest Fleshman who survives with three children. The family moved to Roanoke County about seven years ago, into the Oak Grove congregation and were among our most faithful members. She was afflicted nearly four years, spending about eighteen months in Catawba Sanatorium near Salem, Va. She was a close reader of the Messenger and her Bible; when she became too weak to read, she would ask some one to read for her. Funeral at the church near Lindside by the writer assisted by Bro. C. D. Spangler. Burial in the family burying ground near by.—C. E. Eller, Salem, Va.

Flora, Sister Alice, born near Boone Mill, Va., died Oct. 16, 1930, after a brief illness of paralysis, aged 71 years, 4 months and 28 days. She united with the Church of the Brethren at an early age and had been a faithful and consistent member. Her companion preceded her about a year ago; she is survived by one daughter and four sons. Funeral by Eld. J. A. Naff and Bro. John Rutrough. Interment in church cemetery.—Mrs. W. W. Naff, Boone Mill, Va.

Frye, Bro. Calvin W., died within the bounds of the Scalp Level congregation, Sept. 21, aged 47 years, 6 months, and 19 days. Bro Frye was a sufferer from diabetes for some years past, but was confined to bed less than a week. Bro. Frye gave his heart to the Lord in 1907 and united with the church of his choice. He is survived by his widow, four children, two brothers, and one sister. The services were conducted in the Scalp Level church by his pastor, Bro J. A. Buffenmeyer. The remains were laid to rest in the Richland cemetery.—Mrs. J. A. Buffenmeyer, Windber, Pa.

Hanawalt, Bro. John M., son of John S. and Nancy Snowberger Hanawalt, born April 30, 1877, died suddenly of neuralgia of the heart, Nov. 3, 1930, aged 53 years, 6 months and 3 days. He married Essie Strauser March 14, 1907. He is survived by his wife, three sons, one daughter, four brothers and four sisters. He was a member of the Spring Run Church of the Brethren for the past ten years.—Ollie Gearhart, McVeytown, Pa.

Heisey, Sister Lizzie, nee Hostetter, died Nov. 6, 1930, of apoplexy, at her home in Elizabethtown, aged 72 years, 9 months and 29 days She was first married to Eli H. Wolgemuth who died twenty-six years ago; two daughters from this union survive, with five grandchildren She married Jos. G. Heisey in 1908; he preceded her over five years ago. With her first husband she was a member of the Brethren, in Christ church but later became an active, consistent and faithful member of the Church of the Brethren. Services in the Elizabethtown church by H. K. Ober and R. W. Schlosser, assisted by Eld S. H Hertzler and Eld. Jacob Martin. Interment in Cross Roads church cemetery.—M. B. Miller, Elizabethtown, Pa.

Hertzler, Bro. Isaac H., died Nov. 5, 1930, of apoplexy, aged 8 years, 8 months and 26 days. He is survived by the widow, one son and five daughters, a number of grandchildren and great-grandchildr He was the first to pass out of the four generations. Also two brothers, one of whom is S. H. Hertzler, and one sister survive. Four years ago he and his wife celebrated their golden wedding. He was in the church forty years, faithful and active for the most part. He helped to organize the first Brethren Sunday-school in Elizabethtown forty-six years ago, and was also a Sunday-school teacher. Services in the church by H K Ober assisted by Rev. Frank Croman, Lutheran, and the writer M B. Miller, Elizabethtown, Pa.

Hochstetler, Henry A., eldest son of Josiah and Mary H Hochstetler, deceased, was born near Berlin, Ohio, May 2, 1862, died Nov 5, 1930, at the home of his son Atlee in Rittman, Ohio, aged 68 years, 6 months, 7 days. He was united in marriage to Amanda Ellen Hoover Feb 4, 1885, to which union were born four children, two sons and two daughters. In early life he united with the Church of the Brethren in the Bunker Hill church and remained a faithful member until death called him home. He is survived by his wife, four children and eleven grandchildren. Also one brother and one sister. Funeral services at the Bunker Hill church by Eld G. S Strausbaugh, assisted by Eld. A Showalter. Interment in the Millersburg cemetery.—Mabel Straus baugh, Columbiana, Ohio.

Hull, Bro. George W., was born Sept. 26, 1861, in Westminster, Md, and came to the end of his earthly pilgrimage at his home in New Windsor, Md., Nov 2, 1930, aged 70 years, 1 month and 7 days. He was the son of George W. Hull and Margaret Baust Hull In 1893 he

(Continued on Next Page)

OFFICIAL DIRECTORY

GENERAL MISSION BOARD.—Otho Winger, Chairman, North Manchester, Ind.; J. J. Yoder, Vice-Chairman, McPherson, Kans.; H. H. Nye, Elizabethtown, Pa.; Levi Garst, Salem, Va.; J. B. Emmert, 2627 4th St., La Verne, Calif.; J. K. Miller, 2240 Grand Ave., Cedar Rapids, Iowa; L. C. Moomaw, R. 2, Box 209, Roanoke, Va.

General Secretary, Chas. D. Bonsack, Elgin, Ill.; Assistant Secretary, H. Spenser Minnich, Elgin, Ill.; Home Mission and Ministerial Secretary, M. R. Zigler, Elgin, Ill; Treasurer, Clyde M. Culp, Elgin, Ill

BOARD OF RELIGIOUS EDUCATION.—H. K. Ober, Chairman, Elizabethtown, Pa.; C. S. Ikenberry, Vice-Chairman, Dale City, Va.; L. W. Shultz, North Manchester, Ind.; J. M. Henry, Los Angeles, Calif.; Eva Trostle, 3657 5th Ave., Chicago, Ill.; C. Ernest Davis, Mt. Morris, Ill.; R. E. Mohler, McPherson, Kans.; ex officio: Miss R. D. Murphy, Chairman of Women's Work; P. G. Stahly, Chairman of Men's Work.

General Secretary, Rufus D. Bowman, Elgin, Ill.; Director of Young People's Work, Dan West, Elgin, Ill.; Director of Children's Work, Ruth Shriver, Elgin, Ill.; Editor, E. G. Hoff, Elgin, Ill.; Assistant Editor, Maud Newcomer, Elgin, Ill.

GENERAL EDUCATION BOARD.—P. H. Bowman, President Bridgewater, Va.; V. F. Schwalm, Vice-President, McPherson, Kans.; J. S. Noffsinger, Secretary-Treasurer, 3635 Ordway St., N. W., Washington, D. C.; Homer F. Sanger, Secretary of Nursing and Medical Education, 821 S. Ridgeland Ave., Oak Park, Ill.; D. W. Kurtz, 1605 E. Third St., Long Beach, Calif.; A. C. Wieand, Bethany Bible School; E. C. Binder, Blue Ridge College; Paul H. Bowman, Bridgewater Daleville System; R. W. Schlosser, Elizabethtown College; C. E. Ellis, Juniata College; E. M. Studebaker, La Verne College; Otho Winger, Manchester College; V. F. Schwalm, McPherson College; C. Ernest Davis, Mt. Morris College.

GENERAL MINISTERIAL BOARD.—S. J. Miller, Chairman, 2017 5th St., La Verne, Calif.; Paul H. Bowman, Vice-Chairman, Bridgewater, Va.; J. A. Robinson, Secretary, Bedford St. and Miller Ave., Johnstown, Pa.; M. J. Brougher, Assistant Secretary, 554 Stanton St., Greensburg, Pa.; W. H. Yoder, Treasurer, R. 1, Waterloo, Iowa. Home Mission and Ministerial Secretary, M. R. Zigler, Elgin, Ill

CONFERENCE PROGRAM COMMITTEE.—R. W. Schlosser, Elizabethtown, Pa.; Grover L. Wine, Bridgewater, Va.; James M. Moore, Chicago, Ill.; Otho Winger, Moderator of Annual Conference, North Manchester, Ind.; J. E. Miller, Secretary of Annual Conference, Elgin, Ill.

BRETHREN PUBLISHING HOUSE.—Board of Directors: Otho Winger, Chairman, North Manchester, Ind.; J. J. Yoder, Vice-Chairman, McPherson, Kans.; H. H. Nye, Elizabethtown, Pa.; Levi Garst, Salem, Va.; J. B. Emmert, 2627 4th St., La Verne, Calif.; J. E. Miller, 2240 Grand Ave., Cedar Rapids, Iowa; L. C. Moomaw, R. 2, Box 209, Roanoke, Va.

Manager and Treasurer, R. E. Arnold, Elgin, Ill.; Secretary, L. T. Miller, Elgin, Ill.

COUNCIL OF BOARDS.—Chairman, J. J. Yoder, McPherson, Kans.; Vice-Chairman, Paul H. Bowman, Bridgewater, Va.; Recording Secretary, J. S. Noffsinger, 3635 Ordway St., N. W., Washington, D. C.; Executive Secretary, J. W. Lear, Elgin, Ill.; Treasurer, Clyde M. Culp, Elgin, Ill.

COUNCIL OF WOMEN'S WORK.—Chairman and Secretary of Aid Society Work, Mrs. R. D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.; Vice-Chairman and Secretary of Bible Study, Mrs. Laura Gwin Swadley, R 4, Johnson City, Tenn.; Secretary and Secretary of Missionary Activities, Nora M. Rhodes, Dallas Center, Iowa; Secretary of Mothers and Daughters' Work, Mrs. J. Z. Gilbert, 3300 Griffin Ave., Los Angeles, Calif.; Secretary of Children's Division, Ruth Shriver, Elgin, Ill.

Sisters' Aid Society.—Mrs. Ross D. Murphy, President, 2260 N. Park Ave., Philadelphia, Pa.; Mrs. P. A. Shearer, Secretary-Treasurer, 935 W. Main St., Decatur, Ill.; Mrs. H. L. Hartsough, North Manchester, Ind.

Mothers and Daughters' Association.—Mrs. J. Z. Gilbert, Secretary, 3300 Griffin Ave., Los Angeles, Calif.; Mrs. R. N. Leatherman, Treasurer, R. 2, Grand Junction, Colo.; Mrs. Lucille Neher, Secretary, Dayton, Ohio; Mrs. Leland C. Moomaw, R. 2, Roanoke, Va.

NATIONAL COUNCIL OF MEN'S WORK.—P. G. Stahly, President, South Bend, Ind.; R. W. Miller, First Vice-President and Treasurer, River Forest, Ill.; Dr. O. G. Brubaker, Second Vice-President, North Manchester, Ind.; Levi Minnich, Third Vice-President, Greenville, Ohio; C. M. Culp, Recording Secretary, Elgin, Ill.; G. A. Cassel, Ashland, Ohio; H. J Harnly, McPherson, Kans.; L. C. Moomaw, Roanoke, Va.; J. H. Miller, Baltimore, Md.; D. E. Sheller, Long Beach, Calif.; L. M. Davenport, Los Angeles, Calif.; C. C. Hawbaker, South Bend, Ind.; J. M. Hogelsanger, Philadelphia, Pa.; J. K. Miller, Cedar Rapids, Iowa; Dan West, Elgin, Ill.

AUDITING COMMITTEE.—E. M. Butterbaugh, 526 East Indiana Ave., South Bend, Ind.; J. J. Oller, Waynesboro, Pa.

ANNUAL MEETING TREASURER.—E. J. Stauffer, Mulberry Grove, Ill.

MEMBER OF ADVISORY BOARD OF AMERICAN BIBLE SOCIETY.—Ross D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.

GENERAL RAILWAY TRANSPORTATION AGENT.—J. F. Appleman, Plymouth, Ind.

Fallen Asleep

(Continued From Opposite Page)

married Mattie Royer of Westminster, Md. During his illness of about four months he was confined to his bed and was practically helpless. He had always been well and active and to be confined with sickness and suffer pain was a hard lot but he bore it with Christian courage and patience. Soon after he became ill he called for the anointing service which was a means of enabling him to be more fully resigned to the will of the Father, Bro. Hull united with the Reformed Church sometime in early manhood but in 1895 became a member of the Church of the Brethren, Woodberry church, Baltimore. He was elected deacon soon after he united with the church and served in that capacity until his death. He was regular in attendance at Sunday-school and church services. For the past several years he had been superintendent of grounds and buildings at Blue Ridge College. Many students knew him as a friend and helper as he performed his duties around the college. He was always interested in the welfare of the college and in his passing Blue Ridge has lost a loyal friend. He is survived by his wife, one sister, and one brother. Services in the college chapel, New Windsor, by Eld. J. J. John assisted by Dr. E. C. Bixler and Prof. M. R. Wolfe Interment in the Meadow Branch cemetery.—Mrs. Berkley O. Bowman, New Windsor, Md.

Kime, Sister Rebecca, died of cancer after an illness of fourteen weeks. She died Nov. 2, 1930, at the home of a daughter in Rochester, Ind., aged 72 years, 9 months and 17 days. She was born near Mexico, Ind., the daughter of Eld. Isaac and Sarah Merley Fisher. She married Wm. A. Kime Feb. 26, 1879. He preceded her nearly three years ago. At the age of seventeen she accepted Jesus as her Savior. Two daughters survive with four grandchildren, one great-grandchild and three sisters. Funeral by Elders Thos. Shively and Frank Fisher in the church. Interment near by.—Gelia A. Pugh, Mexico, Ind.

Lego, Andrew J., died Nov. 12, 1930, at the Mercy hospital, Johnstown, where he had been a patient for several weeks. He was a member of the Walnut Grove church for several years. Funeral services by the pastor, J. A. Robinson. He is survived by his wife, several sisters and a brother. Burial in the Sandyvale cemetery.—Mrs. Waldo Strayer, Johnstown, Pa.

McVicker, Sarah Catharine, a daughter of Adam and Mary Cunningham, born near Hartford City, Ind., died at the home of a daughter, Nov. 15, 1930, aged 86 years, 3 months and 2 days. Feb. 26, 1863, she married Jas. A. McVicker; they lived on the McVicker homestead their entire lives. Ten children were born to them, five of whom with the husband preceded her. She united with the Church of the Brethren fifty-nine years ago and with her husband was a charter member of the Bethel Center congregation, remaining faithful until death. Services by the writer at the church on the corner of their farm.—J. Andrew Miller, Muncie, Ind.

Miles, Sister Emma May, born Nov. 5, 1871, near Novelty, Mo., died at her home near Epworth, Mo., Sept. 6, 1930, aged 58 years, 10 months and 1 day. She had been in declining health for more than twenty years, having suffered a paralytic stroke about that time; for the past eleven years she had been a helpless invalid. She married Enoch B. Miles Aug. 24, 1890, and to them were born eight children, two dying in infancy. Dec 25, 1926, the husband died. For thirty-five years she was a member of the Brethren church. Funeral by the writer at the Shelby County church. Interment in the cemetery near by.—Jas. S. Carney, Cherry Box, Mo.

Miller, Sister Lydia B., died Nov. 5, at the home of her daughter, Sister James Price, Roxbury, Johnstown, Pa. She was aged 70 years, 9 months, and 22 days. She was a member of the Church of the Brethren for many years. Sister Miller is survived by one daughter, two grandchildren, one brother and two sisters The funeral service was conducted from her late home and in the Church Grove Mennonite church by her former pastor, Bro. J. A. Buffenmeyer, assisted by Bro J. F. Ream. The remains were laid to rest in the cemetery adjoining. —Mrs. J. A. Buffenmeyer, Windber, Pa.

Moyer, Sallie, daughter of Wm. and Marian Snider, born Sept. 9, 1861, in Hardy County, W. Va., died Aug. 21, 1930, after an illness of about six months, at the home of her daughter, Carrie L. Stultz, Nokesville, Va. At the age of eighteen she married J. K. Moyer who survives with three daughters, fifteen grandchildren and ten great-grandchildren. In 1911 the family moved to a farm in Prince William County, Va. Early in life she united with the Church of the Brethren of which she was a loyal member. She was anointed a few weeks before she passed away. Services at Valley View church by Eld. Davis Nolly assisted by Eld M. G. Early. Interment in Valley View cemetery.—F. H. May, Bristow, Va.

Nofsinger, Christian K., born in Wayne County, Ohio, July 20, 1851, died Oct. 27, 1930, aged 79 years and 3 months. Funeral service at the Pretty Prairie church by the writer.—S. J. Burger, Hesston, Kan.

Shatto, Mrs. Luther, daughter of Daniel and Martha Hollinger, born at Huntsdale, Pa., died Aug. 30, 1930, at Oroville, Wash., aged 55 years. She grew to womanhood at Navarre, Kans., and there she married Luther Shatto. She was a devoted mother, nine daughters were at her funeral Services by Warren Slabaugh at Oroville. Interment in Oroville cemetery.—Katie E. Bush, Bainville, Mont.

Turnipseed, Sister Lydia, daughter of Abraham and Anna (Morningstar) Graft, born Nov. 22, 1851, near Mexico, Ind., died Oct. 28, 1930. March 6, 1871, she married Wm. M. Turnipseed To them were born five sons and one daughter The daughter and one son with the husband preceded her several years ago Four sons survive with seven grandchildren and five great-grandchildren, one brother and one sister. She united with the Church of the Brethren in 1878 in which faith she continued steadfast until death. Funeral in the church by Eld. J. F. Appleman. Interment in the Green Lawn cemetery.—Gelia A. Pugh, Mexico, Ind.

Wickert, Dwight, son of Martin and Mary Wickert, born near Summum, Ill., died at his home in Astoria, Ill., Nov. 2, 1930, aged 19 years, 5 months and 16 days His illness was due to complications arising from infected tonsils and kidneys He united with the Church of the Brethren at the age of fourteen and remained faithful to his religious convictions and loyal to the church. He was the youngest of twelve children; he is survived by his mother, six sisters and five brothers The father died July 29, 1924 Funeral at the church in Astoria by E O Norris.—Mrs. Rosella Sullivan, Astoria, Ill.

Wratchford, Bro Philip, son of the late Hughey Wratchford, died Oct. 28, 1930, aged 62 years, 6 months and 14 days. He was a carpenter by trade and while working on a dwelling house, a falling piece struck him on the head, fracturing the skull He was taken to the hospital and lingered on for a week He leaves his widow, one daughter and three sons. He was a member of the Church of the Brethren for forty-six years and lived a faithful, consistent Christian life He served the church as deacon for many years and was a strong power and stay to the Moorefield congregation Funeral at the home by the writer assisted by Eld O. F. Bowman.—Peter I Garber, Petersburg, W Va.

Have You Ordered Your Sunday-School Supplies?

Here Is Your Order Sheet----Please Fill In Correctly:

Brethren International Graded Lessons

Age of Pupil	Quantity	IMPORTANT.—Be sure to order the part that follows that which you are using.	Part 1 Oct. Nov. Dec.	Part 2 Jan. Feb. Mar.	Part 3 Apr. May June	Part 4 July Aug. Sept.	Price per Part	Amount $	Amount cts.
		BEGINNERS' COURSE (Indicate the part you want by an X)							
4		The Little Child and the Heavenly Father First Year, Teachers' Text					.35		
		Beginners' Stories, first year for Pupils -					.10		
		Large Pictures for Teachers - - - -	.90	.75	.75	.60			
5		The Little Child and the Heavenly Father Second Year, Teachers' Quarterly - - - -					.25		
		Beginners' Lesson Stories, 2nd year, Pupils -					.10		
		Large Pictures for Teachers - - - - - -					1.00		
		PRIMARY COURSE (First Year)							
6		Stories About God's Gifts, Teachers - - -					.35		
		Stories About God's Gifts, Pupils - - - (Second Year)					.10		
7		Stories About God's Helpers, Teachers - -					.35		
		Stories About God's Helpers, Pupils - - - (Third Year)					.15		
8		Stories About God's Will, Teachers - - -					.35		
		Stories About God's Will, Pupils - - - -					.15		
		JUNIOR COURSE (First Year)							
9		Stories of the Long Ago, Teachers - - -					.35		
		Stories of the Long Ago, Pupils - - - - (Second Year)					.15		
10		Old Testament Stories, Teachers - - -					.35		
		Old Testament Stories, Pupils - - - - (Third Year)					.15		
11		New Testament Stories, Teachers - - -					.35		
		New Testament Stories, Pupils - - - -					.15		
		INTERMEDIATE COURSE (First Year)							
12		The Great Leader, Teachers - - - - -					.25		
		The Great Leader, Pupils - - - - - (Second Year)					.20		
13		Old Testament Leaders, Teachers - - -					.25		
		Old Testament Leaders, Pupils - - - - (Third Year)					.20		
14		New Testament Leaders, Teachers - - -					.25		
		New Testament Leaders, Pupils - - - -					.20		
		SENIOR DEPARTMENT (First Year)							
15		The Life of Christ, Teachers - - - - -					.25		
		The Life of Christ, Pupils - - - - - (Second Year)					.20		
16		The Life of the Christian, Teachers - -					.25		
		The Life of the Christian, Pupils - - - (Third Year)					.20		
17		The World a Field for Christian Service, Teach.					.25		
		The World a Field for Christian Service, Pupils					.20		
		Total, ... $							

All the above Graded Lessons have been edited and imprinted except Senior Course

International Improved Uniform Series of S. S. Lessons

No. of Copies	Subscriptions may begin at any time but must close with a quarter, —the first of January, April, July or October	Totals $	Totals cents
	BRETHREN TEACHERS' MONTHLY, 3 or more copies to one address, 3 mo., 18c each; single copy, 7c; single copy per qr., 20c; per yr., 75c; clubs of 3 or more to one address, per yr., 70c each, ...		
	Advanced Quarterly, single copy per qr., 6c; 5 or more copies to one address, 3 mo., 4c each, ...		
	Home Department Quarterly. Each per yr., 25c; five or more copies to one address per qr., 5c each, ...		
	Intermediate Quarterly, 13 to 16 years, single copy, per qr., 6c; 5 or more copies to one address, 3 mo., 4c each, ...		
	Junior Quarterly, 9 to 12 years, single copy, per qr., 6c; 5 or more copies to one address, 3 mo., 4c each, ...		
	Primary Quarterly, 5 to 8 years, single copy, per qr., 5c; 5 or more copies to one address, 3 mo., 4½c each, ...		
	Leaflets, 5 or more sets (1 Leaflet for each lesson) to one address, per quarter, 4c per set, ...		
	TOTAL FOR QUARTERLIES—Add and extend to second column..		

Our Sunday School Papers

	OUR YOUNG PEOPLE, per copy, one year, 75c; 5 or more copies to one address, per quarter, 15c each, ...		
	OUR BOYS AND GIRLS, per copy, one year, 60c; 5 or more copies to one address, per quarter, 10c per copy, ...		
	CHILDREN AT WORK, per copy, one year, 25c; 5 or more copies to one address, per quarter, 6c per copy, ...		

Other Sunday-school Supplies

	Bible Lesson Picture Roll, per qr., $1.00; per yr., $4.00, ... International Uniform Series. Not Graded		
	Picture Lesson Cards, per set, per qr., 4c; per yr., 16c, ... International Uniform Series. Not Graded.		

Secretary and Teacher's Helps

	Brethren Secretary's Minute Book, "Revised" 4x7 in., 40c each.		
	Paramount Secretary's Minute Book, No. 1, 15 classes, 50c each,		
	Paramount Secretary's Minute Book, No. 2, 25 classes, each, 80c,		
	Brethren Teacher's Class Book, each 6c; per dozen, 50c, ...		
	Collection and Attendance Envelopes, 25c per dozen, ...		
	Cloth Collection and Attendance Envelopes, each 8c, ...		
	Star International Class Book No. 1, for 14 names, each 7c, ...		
	Star International Class Book, No. 2, for 25 names, each 10c, ...		
	Star International Class Book, No. 3, for 50 names, each 15c, ...		
	Organized Class Sunday-school Record, No. 4, for 96 names and leaves for minutes, each 30c, ...		
	Paramount Dated Attendance Cards, per hundred 60c, ...		
	Paramount Two-pocket Card Envelopes, per dozen 70c, ...		
	No. 2 Card Punch, each $1.50, ...		
	TOTAL FOR OTHER SUPPLIES—Add and extend		
	GRAND TOTAL FOR ALL SUNDAY-SCHOOL SUPPLIES		

Brethren Publishing House, Elgin, Ill.:

Please ship the above goods to ....

Notes From Our Correspondents

(Continued From Page 789)

Ill. The interest was good from the beginning and crowds filled the building. Cars were used to bring in many who would not otherwise have come. Bro. Baldwin made a house-to-house canvass and did some of his best work in the homes. Nov. 23 we had an all-day meeting with regular services in the forenoon. At 2 P. M. there was a reception for the fathers and mothers with their little ones, representing thirty-one babies of the Cradle Roll. This was followed by baptism and the evening services. Monday afternoon there was another baptismal service followed by the communion in the evening As a result of this great meeting, fifty-five stood for Christ, of whom thirty-five were baptized and three reinstated; some are yet to be baptized. Bro. Baldwin made many new friends while here.—E. N. Huffman, St Joseph, Mo., Nov. 24.

Wakenda.—Oct. 19 Bro. Frank Van Pelt gave a splendid address on Teaching the Gospel, after which we took an offering for Bethany Bible School Oct 28 our elder and pastor began a series of meetings which continued one week. At the close one was baptized. Nov. 3 we held our communion service with fifty-four surrounding the Lord's table Bro. Feiler, our pastor, officiated. Nov. 16 the members who attended District Conference gave some echoes of the meeting. Nov. 23 our pastor gave a Thanksgiving address after which we took an offering for home missions. Several Thanksgiving numbers were also given by the children. Ida P. Hollar, Hardin, Mo., Nov. 24.

MONTANA

Grandview church held a love feast with about forty members present. Bro. D T. Dierdorff of Surrey officiated, assisted by Brethren Keltner and Swank. The following day, Oct. 5, we held our harvest meeting Bro. Dierdorff delivered a very fitting sermon A liberal offering was lifted at the close of the meeting. After dinner a children's hour was conducted by Sister Edna Conklin and Bro. Harry Swank These meetings were well attended and enjoyed by all present. Our Aid workers held a sale of fancy work and served a light lunch Nov 1. We were well pleased with the returns of the sale. At our next Aid meeting we plan to make over clothing which has been donated; this will be given to the poor in our community.—Harvine R. Barr, Froid, Mont , Nov 19.

NEBRASKA

Octavia.—Nov. 23 we rejoiced when at the close of our regular services one sister was reclaimed and on the following day three were added to the church by baptism Nov. 24 we held our love feast with the pastor officiating. Nov 23 the Byler family of North Manchester, Ind., gave a program of spiritual songs to an appreciative audience. A number are attending the training class under the leadership of Sister Merkey —Mary Ann Eberly, Octavia, Nebr., Nov. 25.

NEW JERSEY

Amwell.—The communion services were held at the Bethel church Oct. 12 with fifteen communing; Oct. 26 at the Amwell church where forty communed These services were in charge of the pastor, H. T. Horne Nov. 9 we had with us Sister Esther Swigart and Lenore Neighbor of Germantown, Pa., Jeness Shepherd, Lansdale, Emma Snyder of Lancaster and Mary Snyder of Ephrata. Sister Snyder gave a talk to the children; Emma and Mary Snyder sang solos and Sister Swigart gave us a fine talk We all enjoyed the services.—Mrs. H. T. Horne, Sergeantsville, N. J., Nov. 22.

NEW MEXICO

Miami.—This has been a very interesting summer and fall for the Miami people. First we have had the privilege of having several different preachers from other denominations preach for us at different times; this we enjoyed very much. We also had a Vacation Bible School which was a fine success under the capable leadership of Miss Nora Stump of Waka, Tex. We had a fine group of teachers and helpers, most of them being young girls from our own community. Our church council was held Oct. 5, at which was the election of the church officers. A new furnace has just been installed in the church. This was gotten by donations of the people of the church and community. Sunday, Nov. 9, we had an all-day meeting at the church; the Sunday-schools of Cimarron and Springer were invited (Baptist and Methodist) The Cimarron pastor gave the morning address; at noon we all enjoyed a basket dinner in the basement which was decorated with evergreen and autumn leaves. Mrs C. E. Metzger conducted the afternoon meeting which was a musical program, consisting of congregational singing, special numbers from each school, an illustrated chalk picture of "Let the lower lights be burning" and stories of songs. Every one seemed to enjoy the day very, very much. It seems to me meetings like these of different denominations help us to feel we are all brothers and sisters in Christ, and all striving to reach the same goal.—Mrs. C. C. Lapp, Miami, Mex., Nov. 19.

NORTH CAROLINA

Melvin Hill.—Nov. 1 Bro. A M Laughrun began a revival meeting which continued until Nov. 9. He preached fifteen sermons with fervor and power As a direct result of the meetings two were added to the church.—T F. Johnson, Melvin Hill, N. C., Nov. 25.

OHIO

Center church was greatly blessed during the month of October in having Bro. Ervin Weaver with us in a two weeks' revival. His earnest and sincere messages brought inspiration and renewed faith to all. With others from near-by churches we received strength anew as we surrounded the love feast tables Oct. 26. Nov. 2 as a result of the meetings seven were received by baptism. Two more Christian homes have been founded as a husband, wife and daughter began a new life Attendance at Sunday-school and church services has been increasing with manifest interest. Though some of us feel the results of the depression, most of us can be truly thankful at this Thanksgiving season for God's blessings and mercy —Mrs. G. W. Riemenschneider, East Canton, Ohio, Nov. 24.

Silver Creek church has just closed a series of meetings. Bro. H. M. Coppock of Tippecanoe City gave us sixteen soul-stirring sermons. Six Sunday-school boys and girls and one young man gave their hearts to the Lord. One young sister was restored to fellowship. The meetings were well attended by the home members who were much built up in hope and faith.—Mrs. Noah Long, Sr., Pioneer, Ohio, Nov. 24.

Stonelick.—Our love feast was held Nov 8 with forty members present, representing several congregations. Eld. A. G. Crosswhite officiated, assisted by Brethren Swinger, Noffsinger, Erbaugh and Davidson. Nov 9 breakfast was served at the church. The Sunday-school hour was used by Bro. John Gafft and Bro. Crosswhite who gave illustrated talks to the children. Our two weeks' revival was conducted by Bro Crosswhite. Eighteen gospel sermons were preached; many homes were visited and much good was done. A young people's society was organized. Eld. R. C. Davidson, Bro. Noffsinger and Bro Laursen and their wives were with us for the closing services. Sister Laursen gave a chalk talk. A fellowship dinner was enjoyed Nov. 23. Brother and Sister Crosswhite made many friends here and were a blessing to our little congregation.—Anna Lesh, Goshen, Ohio, Nov. 25.

OKLAHOMA

Ames.—Oct. 18 we enjoyed a love feast with about twenty-five members present. Oct. 26 we had a basket dinner at the church in honor of our pastor, Bro. Oxley, and family who were leaving the following week for McClave, Colo , to take up pastoral work We have chosen Bro. Albert Williams of Thomas, Okla., as our elder for the year. Bro. Emery Lawver of Enid is now preaching for us every first and third Sunday. We have Sunday-school each Sunday with Millard Provolt as superintendent.—Florence Moyers, Ames, Okla., Nov. 18.

PENNSYLVANIA

Altoona (Twenty-eighth Street)—Our semiannual communion services were held Nov. 9 with a large number present Bro. D B. Maddocks who has been our elder since the organization of the church here was in charge of the services. Five visiting ministers took part in the services: Brethren B. F. Ranck, Byron M. Sell, M. L. Henry, Homer Feather and Chester Baird. Our pastor, B. F. Waltz, who was also with us on Sunday evening, started an evangelistic meeting Nov. 10 at New Enterprise, Pa., to continue for two weeks. A delegation from here worshiped with them Nov. 13 and the young people's chorus sang a number of selections. In the absence of our pastor, Bro. D O Cottrell of New Enterprise preached for us Sunday morning, Nov. 16, and in the evening showed pictures of his tour in India. This was very interesting as well as instructive. Bro. D. B. Maddocks preached for us Nov. 23.—G. W. Rhodes, Altoona, Pa., Nov. 24.

Conewago congregation held their love feast Nov. 1 and 2 with good attendance. The following ministers were with us: Brethren Allen Becker, Henry Hess, Thos. Patrick, Frantz, P. Heisey; all of them brought Spirit-filled messages. Nov. 2 in the evening Bro. Thos. Patrick of Hanoverdale started revival services closing with eight converts who were received into the church by baptism Sunday, Nov 23. During the meetings a letter of membership was granted. Nov. 23 an all-day Sunday-school meeting was held at the Conewago house.—Mrs. Margaret Breneman, Elizabethtown, Pa., Nov. 26.

New Enterprise.—Last Sunday evening a revival was concluded here under the very acceptable leadership of Eld. B. F. Waltz. He conducted a revival here two years ago, but the interest and attendance this year showed a marked increase; at no time during the last week was the attendance by actual count under 300. Last evening as an immediate result there were thirty-eight baptisms; there were several confessions by persons who preferred other persuasions. There will be a special class in New Testament study each Sunday evening at the Christian Workers' hour for the benefit of the new members, which will be conducted by the pastor, D. O. Cottrell. A number of members who were baptized in the past have also requested that they be permitted to have the benefit of this special work.—Mrs. Rosetta Cottrell, New Enterprise, Pa., Nov. 25.

New Fairview congregation held a love feast Nov. 2. Bro. C. L. Baker gave us a very impressive and forceful sermon at the morning service. Bro. Jacob Trimmer of Carlisle preached the preparatory sermon followed by W. G. Grupe. Bro. C. L. Baker officiated at the feast at which approximately 235 communed. Other ministers present were Brethren S. B. Myers, S. C. Godfrey, K. D. Henry, D. E. Keeney, Our Christian Workers' meeting deserves mention and credit for its progress and attendance, as well as our Sunday-school and regular services. A charity collection was taken amounting to $33. The donation to the District's Old Folks and Children's Home was delivered Monday following the love feast. It consisted of a large variety of vegetables, groceries, meats and canned goods.—J. L. Miller, York, Pa., Nov. 26.

Philadelphia (First)—The love feast and communion were well attended. The pastor, Ross D. Murphy, officiated, assisted by the home ministers—J. A. Bricker, W. I. Book, L. M. Keim, Miles Murphy. We were all happy to have with us Nov. 9 our former pastor, Stover Kulp, recently returned from Africa. He first spoke to the combined junior and young people's societies. The church was crowded to receive his message. Sister Kulp sang for us at both meetings. The young people of the District held a convention in our church Nov. 14 and 15. They very much appreciated having Bro. Dan West, Young People's Director, as their speaker and advisor.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., Nov. 26.

Pittsburgh.—Since Oct. 1 our services have been in charge of Bro. V. C. Holsinger. That his messages are reaching hearts is evident from the fact that the attendance continues very encouraging. Nov. 9 we enjoyed a very spiritual communion service in charge of Bro. Holsinger, assisted by Bro. Studebaker of the Brethren church and other local ministers. Nov. 16 the Juniata College mission band rendered a program for the Student Volunteers. A good audience responded to their fine spiritual messages with a liberal offering. Nov. 23 our Bible School brought a fine collection of food and cash offering for the needy as a thank offering.—M. Elizabeth Barnett, Pittsburgh, Pa., Nov. 24

Springville church held their love feast Oct. 21 at the Mohler house. Several visiting ministers were present, Bro. John Zug of Palmyra officiated. On that day Bro. Norman Zuck and wife were chosen to the deacon's office and were installed the following day, Oct. 26 the Sunday-school held their Children's Day program. Bro. Simon Bucher began a series of evangelistic meetings. The messages were full of inspiration and encouragement. Three of the adjoining churches cooperated by giving special messages in song which was appreciated very much.—Mrs. Lida Zug, Lincoln, Pa., Nov. 22.

VIRGINIA

Pulaski church met in council Nov. 3 for the purpose of electing new officers for the year. Bro. Reed, who has been our elder for the past six or eight years, felt that some one nearer home should have his place since he lives quite a distance from the church. Bro. C. A. Powell of Pulaski and Bro. C. L. Spangler of Radford were elected elders. While we appreciated Bro. Reed and his work we are also glad to have our elders near by which gives us the advantage of a meeting once a month with a report of the work. Our B. Y. P. D. was organized under the direction of Bro. Henry Eller in the spring. Since then the young people have been doing a wonderful work. We are looking forward to a Thanksgiving program Nov. 23. The Sisters' Aid of the church, organized only a few months, is also doing good work.—Mrs. F. F. Ward, Pulaski, Va., Nov. 21.

WASHINGTON

Wenatchee church met in council Nov. 15. Bro. Ulrich was reëlected elder and Bro. Geo. Deardorff, Sunday-school superintendent. Two girls were baptized two weeks ago. Bro. Fred Cripe is leading a singing class each Sunday evening which will be helpful to all of us We are planning for a revival meeting this winter.—Dora R. Baughman, Wenatchee, Wash., Nov. 19.

$2 GOSPEL MESSENGER TILL JAN., 1932 $2

The **MISSIONARY VISITOR** is being merged with the **GOSPEL MESSENGER.** In the future you will get your mission news weekly through the **GOSPEL MESSENGER.** In many ways this will make a better **MESSENGER.**

And you are to benefit by this merger. The price will not be raised for the **MESSENGER.** It will remain at $2.00. Further you may have the **MESSENGER** until January 1, 1932, for only $2.00 You are also to have the **1931 Yearbook free.** Send in your subscription at once.

Brethren Publishing House, Elgin, Ill.

Enclosed is $2.00 for **Gospel Messenger (Including Missionary Visitor)** until Jan. 1, 1932. I am to receive free the **1931 Yearbook** when published.

Name .....

Street or Route .....

Town ..... State .....

MESSAGE OF

THE BOOK OF REVELATION

By E. B. Hoff

A serious study and sane interpretation of Revelation No guessing, no turning prophet. Will help you appreciate John's message. Only a few copies left. **$1.10.**

Mrs. Ida W. Hoff, 1217 S. 18th Ave., Maywood, Ill.

AWAY WITH WAR!!

That's the Cry of All

But how? That's another problem. There is no one panacea. The demon of war has had too long a time in which to fasten his fangs. The world has been trained to believe that war is a necessity. The world needs to be taught that war is a crime against society. We must educate for peace if we would get away from war.

THE CONQUEST OF PEACE, by **Harry A. Brandt,** is an attempt to train for peace by showing the blessings of peace, the causes of war, the evils of war, and the way to secure peace. If you are an advocate of peace this book will help you to win others. **$1.25.**

Brethren Publishing House, Elgin, Ill.

AFRICAN STORIES

By A. D. Helser



Hundreds of copies of Bro Helser's new book, **"AFRICAN STORIES,"** have gone out Folks are reading and enjoying these stories.

One salesman writes, **"The first evening I sold seven. I have read a dozen stories and think the book is very good."**

Get your copy and you too will enjoy these stories that so vividly picture the natives in their huts and daily life.

Single copy, $1.75; 5 to 9 copies, each $1.25; 10 or more copies, $1.15 each. Great for Christmas presents.

Brethren Publishing House, Elgin, Ill.

Christmas Program Material

FOUR CHRISTMAS SERVICES

These are 32-page services. Each service also contains a short pageant. Here you get much for little:

The Kingly One

Twenty-one selections of music, and recitations. Single copy, 15c; 2 to 9 copies, 12c each; 10 to 49 copies, 10c each; 50 or more copies, 9c each.

Star of Promise

Nineteen pieces of music, and two pages of recitations. Single copy, 15c; 2 to 9 copies, 12c each; 10 to 49 copies, 10c each; 50 or more copies, 9c each.

The Royal Branch

A deeply religious pageant, portraying the yearning of the people for the long-awaited Messiah. The chorus and narrator take chief parts, thus minimizing the necessity of memorizing large portions. **For those who desire something of a high order.** Single copy, 35c; per dozen, $3.60.

The Heavenly Host

A 44-page Christmas pageant that has won **great favor.** Large portions of the reading are taken directly from the Bible, thus making it doubly **impressive.** Music and dialogue are so combined as to produce **lasting results.** Single copy, 50c; 12 or more copies, 45c each.

TWO CHRISTMAS PAGEANTS

The Starlit Way

Perfectly adapted to the present day Sunday-school **Embraces all departments of the school.** Single copy, 15c; 2 to 24 copies, 10c each; 29 to 49 copies, 9c each; 50 or more copies, 8c each.

The Christmas Song

Songs, recitations, exercises and a short pageant all combine to make this a **splendid exercise.** Single copy, 20c; 2 to 9 copies, 12c each; 10 to 49 copies, 10c each; 50 or more copies, 9c each.

The Heart of Christmas—A Cantata

The music is not difficult, but exceedingly melodious and pleasing. The dialogue portions use a number of Sunday-school pupils. **Very effective.** Single copy, 30c; per dozen, $3.00.

Ourselves and Others, A Playlet

Unique, simple, effective. Part one represents the birth of Jesus. Part two portrays the Christmas spirit. Either part may be given alone, but both together lead to a climax. The music suggested is found in most good hymnals and song books. Price, 25c.

Paramount Christmas Book No. 5

Paramount Christmas Books Nos. 1 to 4 have pleased thousands of churches and schools. Now comes No. 5 with Exercises, Recitations, Plays, Pantomimes and songs. **Fifty-eight pages of excellent** material that will give your Christmas Service a new meaning. Single copy, 25c.

Paramount Plays and Pageants

Three plays and three pageants chosen especially for a **meaningful and delightful Christmas program.** For those who desire something brief and simple. 36 pages. Price, 25c.

BRETHREN PUBLISHING HOUSE
Elgin, Ill.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14. "THY KINGDOM COME"—Matt. 9: 10; Luke 11: 2 "Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 Elgin, Ill., December 13, 1930 No. 50

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

In This Number

Editorial—
Dealing with Respectable Wets, ... 793
Losing Caste, ... 793
Varieties in Trickiness, ... 793
"Has the Church Come to This?" 793
Among the Churches, ... 800
Around the World, ... 801
The Quiet Hour (R. H. M.), ... 801

General Forum—
I think Elisabeth Met Mary (Poem). By Kathryn Wright, ... 794
Service Through Beauty. By Cora Price Bowen, ... 794
Rewards. By Oliver H. Austin, ... 794
Where Is Thy God? By Ezra Flory, ... 794
Lazarus. By A. E. Carsey, ... 795
If I Were— By J. E. Miller, ... 795
Peace and Moral Welfare (J. M. H.), ... 796
The Ideal Community. By S. B. Miller, ... 796
Recipe for Happy Christmas, ... 797
"A Cloud of Witnesses." By Nora M. Rhodes, ... 797
Why Give at Christmas? By Marjorie Graybill, ... 797
Conference Budget Financial Statement, ... 797
Light and Darkness. By Ida M. Helm, ... 802
Elder David H. Zigler. By John C. Myers, ... 802

Pastor and People—
Making That Speech. By Maud Mohler Trimmer, ... 798
Suggestions to Church Ushers. By W. Earl Breon, ... 798
The Great "I Am's" of Jesus.—No. 2. By A. P. Geib, ... 798
"I Am the Way, the Truth and the Life."—No. 2. By B. D. Angle, ... 798

Home and Family—
The Need Supreme (Poem), ... 799
Grandpap. By Elizabeth R. Blough, ... 799
Around the Table, ... 799
The Good Samaritan.—No. 7. By H. A. Brandt, ... 799

...EDITORIAL...

Dealing with Respectable Wets

Much of the opposition to prohibition is purely selfish. There are those who want to drink and they would like to be able to do this without too much bother and expense. And there are those who want to make money out of the traffic and they would like a freer hand in their business. These groups are a powerful factor in the problem, but the more serious trouble comes from another quarter.

There are many persons today—the number has increased in the last few years—who in all sincerity question the wisdom of the prohibition policy. They are entitled to respectful consideration. And it will be good dry strategy to give it to them.

These respectable wets fall into two principal classes. One group considers eating and drinking too personal a matter to be a proper subject of legislation, especially of constitutional enactment. It is an unwarranted invasion of individual rights to tell a man what he may and may not eat or drink. Teach him what is wholesome and what is harmful but leave the decision with him. Do not try to restrict his privileges by law, at least not too much. The other group regards prohibition as impracticable. It is too idealistic. Society has the right to do it, and it would be all right if it would work, but experience has shown that it will not. Conditions are worse under prohibition than before.

In our judgment the campaign of education which will win these wets to an active support of prohibition must include such points as the following:

1. The thirst for alcohol is unnatural and abnormal. It has to be cultivated. This is easily done and when it is done it becomes a terrible tyrant, defying control. The desire for strong drink can not therefore with any fairness be likened to the desire for food. Everybody has a right to bread and water but nobody has any inherent right to that which he does not need and which can only do him harm.

2. Alcohol as a beverage is confessedly harmful. It is confessedly a poison. How little or much, if any at all, can be taken without injury, is in dispute. Its value as a medicine is also in dispute. If it has any medical value this is of the sort that other poisons may have in certain emergencies, and should be administered with the same safeguards. It is always dangerous.

3. The sale of alcoholic drinks is a social menace so great as fully to justify prohibition. The nub of the whole question is here. The effectiveness of education on the subject depends on getting the people to realize how great this menace is. To see this in its stark and terrible reality, as it was in open saloon days and greatly increased as it would be in our more highly mechanized modern civilization—to see this is to become, or remain, a prohibitionist. And to help others to see it is to make them confirmed prohibitionists. This point requires elaboration, with specifications. The present treatment is in outline only.

4. Prohibition at its worst, as Irving Fisher shows, is much better than conditions ever were in pre-prohibition days. The frequent statements to the contrary are based, partly on ignorance, partly on forgetfulness, partly on purposeful misrepresentation. The young people never knew the facts about this and the older ones have forgotten. But some of us have not forgotten. There may be spots in New York and Chicago where things are as bad as before prohibition, though we doubt this, but taking the country over conditions are nothing like as bad. The lying propaganda has deceived many. We must meet it with accurate knowledge of the facts.

5. Better enforcement depends on convincing the people that the foregoing statements are true. Quite true it is that no law can be enforced for long without the backing of public sentiment. Prohibition can be given again the backing of an overwhelming public sentiment and that is our job. Instead of regarding it as visionary and impracticable, the people will agree that it is the only practicable solution when they see the facts. We must show them.

6. The notion that some other method of controlling the liquor traffic would be easier to handle and more effective in securing real temperance is a delusion. They have all been tried, even so-called government control which is really government sale. Prohibition itself is the nearest approach to actual government control. And federal prohibition came only after long experience with every other plan, especially with the now much advocated plan of returning the whole problem to the states. Thus a recent wet contention: "Individual states could then enact and enforce the laws that meet the wishes of the people of the states." How could they with states and people all around them with different laws and different wishes? That was the trouble before. That would simplify the problem! We all agree that present conditions are not satisfactory, but it would be the climax of folly to go from bad to what has already been proved to be worse.

Repeal is remote and unlikely. Approximate nullification is a real possibility. But we think there is intelligence enough in the American people to make a fair and just appraisal of the situation and to come to a new and deeper confidence in the wisdom of prohibition. To make a large contribution to this happy result is our high privilege and solemn duty.

Losing Caste

One of the choicest of spirit values is self-respect. To preserve it untarnished is a worthy ambition. It suffers great damage when we do anything that would cause others to lose their respect for us if they knew. It grows in strength and satisfying power when we are in private what we seem to be in public.

And the sweetness of that satisfaction is beyond description. The quiet peace and joy of it are incomparably greater than any pleasure that may be secured by sacrificing it. We ought to guard this precious treasure with exceeding care. The loss of it is too serious, too painful, too permanently damaging.

The loss of standing in the sight of others is a grievous loss. A much heavier one is the loss of standing in one's own sight.

Varieties in Trickiness

It is tragically funny to watch somebody throwing dust in people's eyes so they can not see what he is doing. For instance, a candidate with other fish to fry waxing hot against the world court when people are not thinking of that at all, just so their attention will be diverted from real issues. It is a favorite trick of politicians as well as of magicians.

Those hearts of ours are not above such trickery also. They like to hold before us a picture of the soft warmth of a life of selfish ease, so we shall miss seeing the more exquisite beauty and more enduring comfort of a life of love. Nor do they show us the reverse side of that picture, the hard and bitter cold of a frozen heart, a heart in which all concern for the lot of others has withered away and died.

No, these tricky hearts of ours don't want us to see that the real issues of life are spiritual, that the true aim of it is power to see and will to seize the higher values of soul cleanness and the exhilarating intertouch of friendly spirits in a common quest of deeper companionship with God. And so they try to blind us with a dust storm of carnal pleasures. They need watching.

"Has the Church Come to This?"

No, it hasn't really, but a few thoughtless persons of us can make it seem that way sometimes. And the good name of the church may suffer loss.

The caption is not ours. We borrowed it from a large white sheet of paper which we found in our mail one day. Under it had been pasted a newspaper clipping which told how a certain citizen of the community had "won" a beautiful quilt. The ladies of the local congregation of the Church of the Brethren had sold it "at fifty cents per chance." Other quilts were sold and, knowing something of the skill of our industrious sisters in the needle's art, we can easily believe the statement that they were all "well made and very pretty."

We wish to make it clear that we have no objection at all to the quality of these quilts. We like well made things and we would as soon sleep under a pretty quilt any night as under an ugly one. But to our unsophisticated taste the so much per chance method is rather unpleasantly suggestive of lotteries and gambling.

These good women will no doubt permit us men to regret that they did not think of all the factors involved in this transaction, provided we do not allow the incident to minister to masculine self-righteousness. The temptation to get something at another's expense and to trade on this human weakness, knows no distinction of gender. It operates under many disguises. It explains stock market crashes and other crashes. It calls for renewed and constant vigilance against its wily efforts to ensnare us.

GENERAL FORUM

I Think Elisabeth Met Mary

BY KATHRYN WRIGHT

I think Elisabeth met Mary, our Lord's mother,
At her front door and took her hand,
Her aged eyes upon the virgin face.
I think she found a quiet place,
When Mary had rested for a little space,
To talk of things prospective mothers understand.
Each from the other
Took something of an awe
For what was foreordained to be,
And when young Mary saw
Her cousin's faith and hope and joy
In both her own and in the promised Boy—
I think that Mary threw out fearlessly
Her dread of whisperings and Joseph's shaken faith
In her virginity.

I quite believe when Mary left that door,
Elisabeth stood by her side
And mutely tried
In some few words to add a little more
To all that she had said before.
Perhaps, since words were vain
For them, they both looked deep
Into each other's eyes
To keep
Between them twain,
This little while, their secrets—mother-wise.

North Manchester, Ind.

Service Through Beauty

BY CORA PRICE BOWEN

In presenting the Singing Tower at Mountain Lake to the people of Florida and the nation as a memorial to his grandparents, Edward Bok told how his grandmother used to say, "Make the world a little more beautiful than you found it," and he considered that beautification was a service to the world.

God must love beauty for he has been so lavish with it in the works of his hands. There is beauty in form. The shapes of the leaves, the forms of the trees, the birds, the beasts, the rugged outlines of the mountains and hills, the winding banks of the streams, all have a beauty of their own.

There is beauty in color. The blue of the sky, the green of the fields, the glories of the sunset and the sunrise, the many hues of the flowers, manifest a riot of beauty in color.

There is beauty in sound. The songs of the birds, the patter of raindrops, the whistling of the wind through the trees, the babbling of the brook, bring delight to those whose ears are attuned to hear them.

Bok used all three in his Singing Tower, whose outline against the sky is impressive in its beauty of form, whose coloring harmonizes with the landscape of beautiful greensward, sparkling lake, flowers, palms and lovely homes; whose bells send out sweet tones and beautiful harmonies.

Few of us can produce beautiful statues, pictures, poems, music, buildings. Few of us can make a beauty spot of a place like Mountain Lake, or give the world a Singing Tower. How, then, can we serve the world by leaving it a little more beautiful than we found it?

First, by training ourselves to be sensitive to beauty. We can not create beauty until we are able to see it and appreciate it. Many go through the world deaf to the songs of the birds and other voices of nature, blind to the beauties of sky, of landscape, of budding and blossoming plants. Train yourself to see something beautiful, to hear something beautiful, every day. Teach the children to see and hear the beauties of nature and to appreciate them; to see the beauty of character. It is one of the secrets of a happy life.

Second, by making our surroundings as beautiful as we can. It does not take wealth to cultivate the beauty of order and cleanliness. It does not take wealth to have the house painted in colors that harmonize with each other and with its surroundings. It just takes a love of beauty.

Furniture with good lines can be bought now just as cheap as tawdry ornate stuff. Walls, draperies and furniture need not glare at each other; a small room need not have large-figured wall paper and carpet, or be filled with large pieces of furniture so that it smothers one. A plant in the window, a good picture on the wall, have a wonderful effect on those who use the living room though it may be unconscious. A service can be rendered every passer-by through well kept yards and gardens.

Third, by making a beautiful *home*. The home is the basis of the social structure. A home where the relations between its inmates are harmonious, where the ideals are high, where conversation is uplifting, has far-reaching influence. The one who has a part in maintaining such a home has served the world well, has indeed beautified the earth.

Fourth, by living a beautiful life. The life, bright with hope, cheery with faith, rich in love, fragrant with good deeds, expressing high thoughts and kind words, leaves the world richer, sweeter, happier, more beautiful, by far; for instinctively and unconsciously every one who comes in contact with such a life is made better.

A dirty, ragged little girl running around in a certain European city suddenly paused before a beautiful statue. She looked at it a while, and then went home. She came the next day, but this time her hands and face were clean. Again, she was seen looking at the statue and some of her clothing had been mended. She became a regular visitor to the statue, and each time she came, some improvement was noticed in her appearance. She was gradually becoming like the beautiful object she was admiring.

So we, "beholding . . . the beauty of the Lord, are changed into the same image from glory to glory." By constantly looking at and meditating upon the beautiful life of the Man of Galilee, we shall become like him. Thus shall we best serve the world through reflecting his beautiful life.

Sebring, Fla.

Rewards

BY OLIVER H. AUSTIN

We shall need to admit that no one of us is anxious to do a great deal for nothing. We demand a wage, and from the wage we pay our rent, grocery bill, buy automobiles and gas. We serve and labor, toil and plan for a reward.

This is true in every phase of human experience; reward is the great incentive in all human endeavor. The child is taught to do things for a reward, he runs an errand and receives a penny if he returns quickly. If he returns from school promptly he may have some cookies; his work well done, he may have time off for play. If he does not miss a word in spelling during the term he will receive a dollar bill. If the music lesson is practiced carefully, a trip to the neighbors is promised. If he attends Sunday-school throughout a quarter, six months or a year, he receives a silver star, then a gold star, thence a seal and finally a book, possibly a Bible.

The student studies late at night, even unto the wee hours of morning, to gain knowledge and the more immediate reward of scholarship, prizes or credits. The athlete plays for points, cups, medals, letters and the honor of winning both for himself and his group. The greatest prizes, such as coöperation and physical development, are thrown aside as lesser prizes. Cars are driven at breakneck speed for championship; airplanes are propelled for records; races are run for cups; matches are played for the crown. Life is full of prizes for which we are all striving.

The mother of James and John asked for a special reward for her sons. Did not the disciples upon one occasion, at least, wrangle and argue as to who was the greatest? Were they not looking for the reward? Reward was their incentive and their desire. Is it surprising that such a universal and natural fact should be a propelling force in the lives of the early disciples? They were early given the idea of a reward in the promise: "Ye shall become fishers of men." It was rather difficult for these good men to get away from the idea of material rewards.

Peter, the mouthpiece and the spokesman of the group, puts the matter to a final test and brings the subject to an issue. He says: "We have forsaken all and followed thee, we have given up our living, we have ceased to follow the fishing business as a means of livelihood, we have given all our time to work for thee. Lo, we have left our all and followed thee. How shall we live? If riches are a hindrance and if it is difficult for a rich man to enter the kingdom, what then shall we have?" Peter was undoubtedly thinking of material rewards in a material kingdom. Jesus replies: "I tell you in truth that there is no one who has left house or wife, or brothers, or parents or children for the sake of God's kingdom who shall not receive many times as much in this life, and in the age that is coming, eternal life" (Luke 18:29, Weymouth). This was not the answer they expected to hear, but he did promise them rewards; not wealth untold or riches beyond measure, but the reward that could not be taken away. And all who work for Jesus today shall have a similar reward.

The saving of the soul is the supreme reward which all of us may receive. This is the greatest prize that Christ offers the individual. This is the greatest gift any man may offer another or help another to attain. Its value is equal to that of the wealth of the world. "For what shall it profit a man if he gain the whole world and forfeit his life?"

Another noble reward which comes from Christian service is that of having worthy friends. All of us are meeting people as we journey along; but if we are to have worthy friends, we ourselves must be worthy.

"There is no friend like an old friend
Who has shared our morning days,
No greeting like his welcome,
No homage like his praise.
Fame is the scentless sunflower
With gaudy crown of gold,
But friendship is the breathing rose,
With sweets in every fold."

There is no man who has left his homeland and friends, or father and mother for the purpose of spreading the gospel but shall receive a hundredfold in friendship as a reward in this life. This has been verified in the lives of thousands of the Master's workers. Then in the end he becomes possessor of an higher goods, treasures in heaven, life eternal. "Come ye blessed of my Father, possess the kingdom which was prepared for you before the foundation of the world."

McPherson, Kans.

Where Is Thy God?

BY EZRA FLORY

More than once the devout Psalmist is tantalized with the question of atheism, "Where is thy God?" The soul thirst of the human being was sufficient reply for the Psalmist. The same old question has come again and again in different forms. Not many years ago the academy of scientists of France listed sixty-nine reasons for the absurdity of believing in God and in his Book. One of these was the declaration that Belteshazzar was never given to Daniel as a pagan name. It was asserted that a careful search of all history failed to support the assertion. But pickaxes have done some things. Some years ago a tablet was turned up containing three languages. One of these could readily be deciphered. After much study it was found that another of the three inscriptions was written in a different language. This afforded encouragement to believe that the third inscription might be the same message in a third language. Thus the peculiar hieroglyphics turned out to be the same. These three told that Daniel was the religious name for one Belteshazzar. Thus one of the sixty-nine objections was removed.

Other criticisms set Sir William Ramsey, "On the Trail of Paul," in his zeal to prove that the assertions of the holy Book are correct. Now all the sixty-nine so called "scientific objections" have been removed.

Not many years ago some "one-horse" scientists declared that we should disbelieve what can not be measured or weighed or sensed. Good people declared love can not be so estimated, and character will not submit

to such standards. But foolish people followed the would-be wise and weak-kneed faith trembled. Some men still sneered, "Where is thy God?"

Again things have taken a turn.. Science now asserts that ultimate forces are not material but immaterial. We take a degree of comfort in the statement. But let us ask where did Jesus get that truth two thousand years ago when he declared, "God is Spirit"? Where did Paul learn such profound truth when he wrote: "The things seen are temporal, but the things not seen are eternal"? Obviously these things were not learned in any university of this earth. They stated truth which abides.

Here is a writer who blatantly declares: "Only rational science dare say, 'We know.'" This is the same old phrase recoined—"Where is thy God?" But may not I say, "*I do know*"? Have not I tasted of the immaterial world, and have not I known that God is immaterial (Spirit)? May not all truth be included in what must logically be included in science? Is not science the classification of truth and the discovery of the laws of such truth? Then should not immaterial truth be included as well as material truth?

For this reason Paul boldly asserts: "I know in whom I have believed." John says: "These things are written that ye may know." What we need above all else is a firm conviction that there is a God, and that he rules in the lives of men today. Do you believe it? William James believed it and wrote a book, "Varieties of Religious Experience," based upon his conviction that we are surrounded by a realm of spirit. He declared that we are surrounded by more than one such realm.

Brooks, lecturing to young men at Harvard yearned, "Oh, young men, make sure of your God." Bushnell said, "I know God better than any man in Hartford." In a great gathering of the International Council of Religious Education, one speaker said: "What our generation needs above all else is a deep conviction that there is a God."

Jesus called him *Father*, and declared that he came to declare (exegete) him to us. How can we believe that Old Story without believing God?

Great scientists have believed in God. Newton, Millikan the greatest living physicist and many others were devout believers in God. Jesus was the Specialist in this realm. We will follow.

Huntington, Ind.

Lazarus

BY A. E. CARSEY

"If I could dwell
Where Israfel
Hath dwelt, and he where I,
He might not sing so wildly well
A mortal melody,
While a bolder note than this might swell
From my lyre within the sky."

THE Elder and his family were bird lovers, according to the most up-to-date and approved standards. That is, they loved *some* birds, whilst against others they took it upon themselves to enter decrees of ouster and death; and being humans, their edicts were potent for anguish and dread. The oriole, robin, thrush, martin, and lark, were "beneficial—song birds," etc.; but the blue jay, hawk, shrike, crow, and English sparrow, were classed as "vermin," and their names were writ large in the Doomsday Book.

But just why, the Elder or any of his tribe would have been hard put to it to tell. They could not have explained sensibly why they "protected" the former; and as to the latter, they would have said something vague, albeit vehement, about like this: "Why, they're destructive pests; drive out useful birds, song birds; ruin a building, or a whole crop!" The flaw in all this, of course, would doubtless have been apparent to them, had they stopped to think, for they were sensible folk. If this ouster were right, why the precipitate, orthodox attempt to excuse it? Strange, how man will fly to conscience, when reason whispers that his cause is not a good one!

The spectacle was actually afforded, then, of this grey-haired, kindly, Christian man, encouraging his sons, and his neighbor's sons, to "get rid of these pests—shoot to kill!" And it might have been curiously observed that the chosen method of riddance was always shooting.

So they loved some birds, and shot at others; nor could they have given a much better reason for the one course than for the other.

Esther's elder brother—who had won a fine scholarship in his senior high, and whose coat lapels were heavy with medals of divers beneficent causes—had purchased for the work a fine .22-caliber single shot target pistol. He bought his cartridges by the case, had finally learned how to shoot, and had now become a mighty champion in the cause of conservation. He and Tammas made quite a game of it. Tammas got so he would station himself quickly beneath the eaves, when he heard the pistol crack; and then, as the sparrows fell—God marking each—he would "eat 'em up." The elder said it was "good practice, and gave the boy a vigorous, out-door hobby."

But Esther could never quite see it through. About the third sparrow—when Tammas was filled to meticulousness, and demanded of the marksman wounded sparrows to torture and whet his appetite upon—she would fly into her music room, and sing "The Old Rugged Cross," in her beautiful alto; or play the Beethoven Minuet upon her fine old fiddle—which the Elder had generously accepted in payment of an $8 debt, and which had turned out to be an excellent specimen, worth $250 for every $1 of the debt.

Among the Elder's good works was a fine, complete, and practical little house. (We must repeat, he loved *some birds.*) It was of 24 rooms, built under his supervision, and erected upon two transplanted telephone poles between the big house and the garage. It was for the "beneficial, nondestructive" birds. And particularly it was for the most favored, the purple martins. All were agreed that here now was a blessed, worthy, forward-looking bird, working hand in hand with man, seeing things as he saw them, and "living wholly upon insects." Hence the twenty-four-room house, the protection, and the care.

The Preacher sat in the shade of a tree, looking upward through a pair of binoculars at this little palace. He could sit thus for hours. And he could do strange things with birds. One day he covered himself with a canopy of leaves, and then, climbing the pole that had the cleats nailed to it, he reached the martin house, fixed for himself a rope seat, and sat perfectly still. At first the little people fled, and would have none of him. But after much soaring and sailing and alarum, they began circling closer. Then, seeing no motion, they seemed somewhat ashamed of their fright, and circled closer and closer still. Finally one alighted, not four inches from the Preacher's knee, and paying him no attention whatever, fairly melted away beneath the curved arch of the little doorway, into the room beyond. Soon they would have alighted upon him, undoubtedly, save only for the aversion the martin has for being anywhere except in the nest or in the air.

It was the Fourth of July. The Mississippi Valley had given one of her typical, coquettish exhibitions of weather. July 2 had been cool and delightful; but on this particular day, a thermometer placed upon the sidewalk had registered 124! Of course, the official report was 98; but the official report was not taken from the sidewalk—where most of the rest of the world has to take it!

July Fourth was always a great day with the Elder and his family. And today, some forty people were gathered to celebrate and make merry. Miniature golf, shooting, and fireworks, were the order of the day. Esther was very pretty, athletic, in fine training, and tanned. She was the sprite—and usually the victor—in every contest. Her auburn hair, the Preacher thought, was like a sunset would be, seen through maple sugar.

"Come on, old Pokey!" she laughed. And they all urged him, for he was an excellent partner at any form of sport. Strange to say, he was the best shot in all the country round. But still he gazed at the martin box. The little house was teeming, completely filled. But it was not filled altogether with martins. Fourteen, there were, of these. Being valuable birds, their exact number was known.

The other occupants were—English sparrows! And being nonconformists, dissenters, Puritans, Pietists—abhorred—their exact number was not known.

The Preacher thought of Julia O'Gready and the Colonel's Lady. Feathers off, fair game and no favors, the martins might not have been so fortunate. But feathers on, with the might of Cæsar lifting up the purple—what a contrast!

Progne subis was indeed a pampered aristocrat—every inch of him, every movement, every line. He was not conscious of it, nor offensive in it; it was simply his, of divine right. He couldn't help being like that—noblesse oblige. Not only was he of goodly stature and princely mould, but he was of the very color of royalty—the purple. And it was a striking, lustrous, Tyrolean purple; indeed, a deep, shimmering crimson, when the sun did its proper office. "There was a certain rich man, which was clothed in purple and fine linen." And how delicately patrician he was in everything he did—the everlasting toilet, and preening, and bathing; his dainty alighting; his shadowy, yet ostentatious entrances and exits beneath the arches of his castle—his darting in the air—his peculiar, classic warble, not especially musical, but characteristic and distinguished. Everybody knew that note. And also, how regal he was in his expectations—in his notions of what was due him! He came not, unless you prepared a place for him—a house of many mansions; and built it just to suit—just high enough, away from the cats; just large enough, just light enough, just strong enough—just right! And he had the right royal gift of gratitude! Once you showed him hospitality, he was your guest, henceforth! Thenceforth you need never be deprived of the favor of the presence! Yet aside from that fine, lucky gift of royalty, he was in reality probably rather inconsequential—a sort of neutral bird, neither much good nor much evil—just superbly fortunate. People elected to serve him—and 'twere folly to refuse? More indication of his royalty? Lastly, he was majestic, delicate, sensitive, and easily offended; he was not grossly fecund, and his line was always aristocratically thin.

And yet, here in the very palace and presence of the kings and queens, in the very sheen of the purple, there dwelt—yea, mingled, with the Bourbon princes—the most plebeian, depraved, worldly, ungodly little outcast of the whole feathered tribe—the English sparrow!

How was this! Surely every canon of orthodoxy, of etiquette, was here being violated! Lese majesty! Call out the guard, and slay me this brazen mob! The Preacher smiled. If ever a house should have been di-

If I Were—

BY J. E. MILLER

President of the Ladies' Aid

YES, I know that the president of the Ladies' Aid has plenty to do. I also know that the Aid does a mighty fine piece of work—and all so unpretentiously too. As president of the Aid I would crave just one more job, namely, I'd ask the church to appoint the Ladies' Aid as the MESSENGER agent. I'd do this for two reasons: first, because of the good the Aid could do to the local church and the church at large; second, because of the reaction upon the Aid. I would then know that those who read the MESSENGER are in touch with the work of the church and are intelligent supporters of the same. I'd crave the opportunity to put the MESSENGER into every home so that all would become interested. I am not so unselfish that I would not want the Aid to receive the commission that is paid for MESSENGER subscriptions. I'd like to have that commission go into the Aid treasury, to help do the Aid's work at home and abroad. How would I do it? I'd divide the homes among the Aid workers so that each would have some part in securing MESSENGER subscribers. Thus all would unite and all would work at the same thing. And this would put new life into all the homes of the congregation. Try it.

Elgin, Ill.

vided against itself, surely it was this one! But strangely, there was peace. Perhaps the martins were really regal of soul, as kings and queens of old—most kingly when least so. Of course, there was an occasional row or two; but it was most often between martin and martin, or sparrow and sparrow. When at rarest intervals there was a passage at arms between prince and peasant—between Milord and his marsh-beater—it ended either in a mutual calling of the bluff, or else Milord had the better of it. He was much the larger and more powerful. The idea of the peasant "driving away" the belted Baron, seemed wholly ludicrous. Indeed, when any driving occurred at all, it was just the other way round. The canaille, the "workin' men," seemed to be just grimly hanging on, managing only by desperately hard work to survive. And they were humbly and pathetically grateful for this chance to house them in such a fine place as this. "The birds have nests, and the foxes have holes, but the Son of man hath not where to lay his head!" How their struggle contrasted with the ease and serenity of their lordly neighbors! And their abodes were in the lesser spaces, for the most part—at the corners, and beneath, the main house.

"The more they afflicted them, the more they multiplied and grew. . . . They were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them." Another evidence of the wisdom of the great Jehovah—where life is most threatened, there it is most prolific, and vice versa.

Of all birds to endure an obnoxious presence, the martin would be the last, for he is exceedingly techy; but the simple fact is, the sparrow's presence is not obnoxious to any other bird. Indeed, he has not a single enemy, aside from birds of prey, among the whole family of the air. The Preacher had never seen any other birds in the same house with martins; and plainly, it was not because the sparrows had forced the hospitality. It was just a case of the everlasting common sense and justice of God's wild folk, when left to themselves.

But all at once the activities of the Elder's guests began to center beneath the bird house. Cap pistols began to bang, and whole bunches of fire-crackers fusilladed jumpily.

"Esther, look!" exclaimed the Preacher, pointing upward. Esther at once became an interested spectator, while keenly the Preacher watched her.

Down upon all the banging and the fusillading, the purple martins gazed serenely, if indeed they even looked at all. Not one flew, or seemed in the least startled. There was no significance for them, in all this noise, unless 'twere just another strangeness made manifest in these kind creatures who at least knew well how to appreciate and entertain quality.

But the banging volleys *had* significance for the sparrows! At the very first report, there was a hush in the tremendous chattering and business, a "fl-tr-tr-tr" of drab little wings—and lo, royalty had its palace to itself! Only at intervals did some wild little outcast desperately take life in hand and face that dreaded sound, driven by imperious Love even against inexorable Death, to see about some helpless bairn, or some mate unaccounted for—mayhap wounded and left for the great black cat.

With exceeding joy the Preacher beheld a deep flush spread over Esther's cheek; and eagerly he awaited her response.

"Why I—why this is perfectly brutal and unfair!" she cried. "Brave, poor little fellows! How do they survive at all? And these martins—what boobs! No wonder Spatzy is prolific—he has to be, in face of us Christians! No wonder the martins aren't—they don't have to be! As for—"

But she was interrupted—by a report, of different, heavier tone. The brother had just made a fine shot—had brought down one of the pests—on the wing! A splendid feat. The Elder and some of the guests began to applaud.

"That infernal pistol!—oh—why he—brother! It's not fair! You must not, ever again!" This she said with the autocratic finality of an eldest sister.

"Just a word, everybody!" The Preacher's eyes were shining, and his voice commanded quick attention. "I don't want to be bromidic, and I'm not going to preach; but something needs to be said here, and I'm going to say it!" He picked up the little limp sparrow, tenderly; he seemed to muse for a moment, while there was a curious silence about him. And then, he *did* preach a little, after all:

"Suppose we call him 'Lazarus'?—'Remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things. And beside all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you can not; neither can they pass to us, that would come from thence!' I can't bear to have one of these sparrows look at me—he always seems to expect an insult, or a blow! When I try to smile at him, he seems to dodge. And now, Esther, please get me a pan of water and a bar of soap?"

"At last, Spatsy can have a good bath—without having to jump and fly!" He washed the little body, thoroughly. It was incredibly dirty, and a little bloody. But when, after the second pan of water—and Esther's eyes were shining, now, too—Spatsy was clean, at last, of the grime and blood of homelessness and ceaseless toil, everybody was surprised to see a really pretty bird, of modest yet rich colors—buffs and whites and reds and greys—and of a comely pattern, much like a fine Scotch plaid!

"We say he drives out other birds!" The Preacher pointed to the bird house, and a sneer not pleasant to behold lined his face. "Would we say that, I wonder, if there was a better market for .22's? Did you ever give him enough to eat—just that, without the palace—and see what a fine little gentleman he could be? Or did you ever hear him sing? I did—but it took me a long time!

"And we say he is 'destructive'! There are six objections. In the first place, if he is, is it our affair? Who made him so? We didn't! If he does eat wheat, let us plant another hill or two! And are we really sincere in the accusation? Do we really care, if he *is* destructive?

"Destructive! It is a reproach that comes not gracefully from man's mouth! Destruction! Hum! When we fire a 21-gun salute, we destroy enough potassium to grow 100 acres of fine wheat! Destruction! Let us do away with poverty and war before we talk about the destruction wrought—by a flock of sparrows!

"And lastly—*is* he destructive, literally, really, even as we mean it?—Elder, here is a sharp knife. Cut open this little digestive apparatus here, and let us see what we can see."

The Elder's alfalfa fields were the envy and the despair of his neighbors. But of late they had been sorely plagued by a new enemy, the alfalfa weevil. And now, as he did as the Preacher requested, the contents of that diminutive craw he knew well—weed seeds, a potato bug, a moth, wheat kernels, yes, but—a great mass of alfalfa weevils!

Now the Elder was a just man—when he saw how to be. "Hmm!" he said, and it seemed as though his broad cheeks showed red beneath his white beard; and then—

"It *is* unfair!" he said, with all the authority of his wealth and influence. "Perhaps we're all wrong—we have been so, aforetime, and can be, again! We'd better have a new investigation of this little fellow!—Let another house be built, boys—and do your shooting at targets! Let's see if we can make amends to this poor creature! What God hath joined together we may not put asunder. See if you can shoot without the sparrow jumping, either! And," he added, "I *have* an idy his status wouldn't be so low, if there was a better market for .22's!"

Somehow, when the Preacher went to leave, that night, he found Esther alone, in the perfume of a rose bush, in the moonlight. He held out his hand, impulsively.

"Thanks, Esther!"

"Thank *me?* Thank *you*, rather! Always on the side of the under bird, aren't you?"

"Thanks again. I believe the Nazarene was, too, wasn't he?"

"Precisely. And they crucified him for it, too!"

"Meaning?"

"Why, the analogy is perfectly clear, I think! If the crime against the sparrow is marked, how about the same crime against the sparrow's prototype among men

(Continued on Page 802)

Peace and Moral Welfare

The Present World Crisis

"Moral war has already been declared on Italy's Fascist regime. Military war soon will follow," thus goes the sabre rattling prophecy of Benito Mussolini. Meanwhile Germany has served notice on the European powers that she will not stay unarmed alone. "Unless the League of Nations makes quick progress toward land disarmament Germany is prepared to defy the peace treaties and begin to build a new military machine," is Germany's defiant challenge.

Some European statesmen are singing a chorus of red hate declaring a world war will burst forth between 1935 and 1940. Field Marshal Ludendorf of Germany went so far last week as to say that a war would begin in 1932 and even picked the belligerent nations, stating that France would win the war again. That statement was deliberately made to strike dread and fear in every German heart of the Fatherland.

The peace of the world is in the balances. Imperialism and nationalism are running rampant throughout the earth. Civil war is rending asunder 400,000,000 people in China; revolutions in the last six months have overthrown four out of ten republics of South America; one-third of Europe is at this present time under dictator governments; unrest is shaking Haiti, Panama, Morocco, Egypt, India, Indo-China, Japan, Turkestan, Arabia, and Russia.

Last year the nations of the world spent more than four billion dollars in preparation for war. Fear, mistrust, and even hate are being fostered in many spots on the globe. The peace of the world has reached a crisis. The world situation as regards peace is critical. No one can foresee the outcome. These are hours of testing for our faith, but peacemakers must not fail God in the crisis. We must work for peace as never before. Teach peace, talk peace and pray for peace.

PEACE COMMISSION, BOARD OF RELIGIOUS EDUCATION
BY J. M. H.

The Ideal Community

BY S. B. MILLER

Business represents humanity's effort to live. It has to do with the production, transportation, and distribution of goods in answer to man's desires and needs.

The farmer, with his seed, soil, and labor produces a harvest, which is the basis of our prosperity, and is a welcome citizen.

The carpenter, with the materials he uses, builds a shelter for the family, or a store, and is a benefit to any community.

The merchant, with his shoes, clothing, or groceries, supplies our physical needs and is an asset to any community.

The banker is a guardian of our savings, and encourages thrift and frugality.

The hotel cares for transients, thereby encouraging traffic and trade.

The thief (every community has one or more), is not a producer, but puts money into circulation. Why not license him, and let the city get some revenue thereby? Why not let him get what he can, just to keep money in circulation?

That is the system of saloon days—and some want to raise revenue again that way! That is, license the thief and share in his profits, only the city to get its share first, then let the thief get his if he can. Let him ruin the boys, debauch the girls, starve wives and children, just so the revenue comes into the city's coffers!

Give the merchant your money, and you get goods in return; give the thief your money, and you get nothing in return. Give your money for liquor, and you get worse than nothing in return. It is better to be robbed than drunk. The more "wet" goods, the less "dry" goods. The more drink, the less earning ability; the less desire for comforts for self or family; the less demand for all products of legitimate business.

Wearing an old hat hurts the hat trade; wearing an old suit hurts the clothing trade; wearing old shoes hurts the shoe trade; buying cheap meat hurts the

butcher's trade; the use of second-hand furniture hurts the furniture trade. All useful industries suffer when the drink traffic is allowed.

The liquor trade is not a business; it may look like it, but it is really a counterfeit. It is ashamed of its best customers, for drunks are kicked out. Its best customers are not on exhibition, because they are housed at public expense in the poorhouses, the state institutions for criminals, insane, blind and epileptics.

The liquor trade needs special police to protect it from its customers, for it is not a business but a scourge. We quarantine against smallpox, scarlet fever, diphtheria, etc. We are now quarantined against liquor. Of course some disregard the quarantine—as always; but the quarantine sign is up, and should be respected by every honorable citizen. Schlitz made Milwaukee "famous," but the story was current years ago, that he requested the city council to prohibit saloons on Grande Avenue (his residence street).

Ask parents with a drunken son, the wife with a sot of a husband, the children who fear a drunken father, the employer with employes unfit to labor, the merchant with bills unpaid—for where can one live, or what can one do that liquor in its terrible results does not affect him? Indifference will restore the liquor traffic. Not dry sympathizers, but dry voters are needed as never before.

Cedar Rapids, Iowa.

"A Cloud of Witnesses"

BY NORA M. RHODES

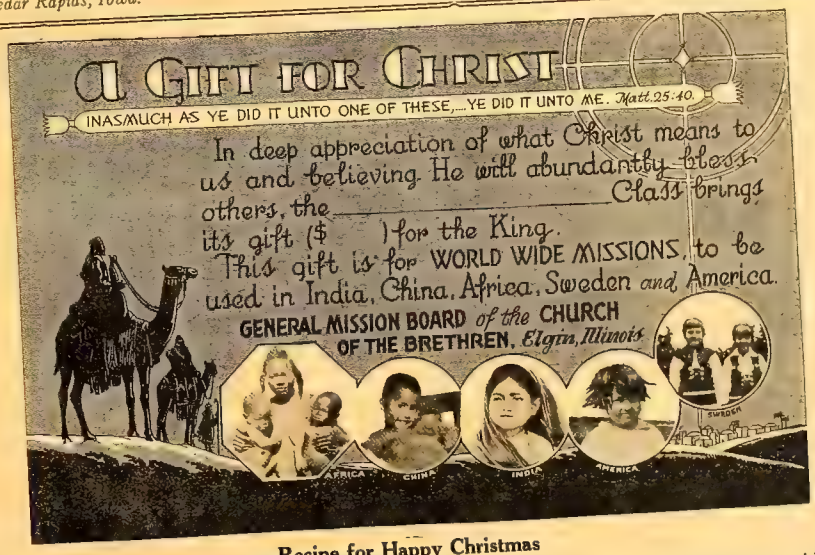
A Message for Women

Many Women's Missionary Societies and other women's groups interested in missions have already started this year's mission book for women, "A Cloud of Witnesses," by Elsie Singmaster. Others may be planning to take up the book in the near future, while still other groups who have not yet had their attention called to the abundance of missionary material in this year's text, have not given thought to the value of having an organized group meeting monthly for the purpose of getting missionary information.

The witnesses referred to in this book are native women of the various mission fields of the world, who have been called of God and are now witnessing for him in various forms of service. There is found in these women the same Spirit but a diversity of gifts. The author takes up consecutively the Bible women and evangelists, teachers, physicians and nurses, women in social and welfare work, pastors' wives and home makers and the last is the ever-widening stream. These lives constitute a fine testimony to the success of Christian missions, and as we learn to know of these outstanding Christian women of other lands, it should have a tendency to lead us to do more witnessing for Christ. No one should miss the inspiration and information this book contains.

As a help in the use of this book there has been prepared a program outline with suggestions for the devotional services, helps on each chapter, and supplementary material by several of our missionaries giving information about a number of native Christian women at our mission stations in India, China and Africa. One of these program outlines will be sent free upon request and a charge of five cents for each additional copy will be made. The price of the book, "A Cloud of Witnesses," is fifty cents. Order from the Brethren Publishing House, Elgin, Ill.

Dallas Center, Iowa.



Recipe for Happy Christmas

Only receiving, without any giving, would not be Christmas. The Man, Christ Jesus, whose birth we celebrate, lived a life predominantly devoted to the welfare of others. We best commemorate his birth when we do something for others. With limited means how can we best celebrate Christmas?

Of course we will want to do something for the children at home, for wives, husbands and near relatives. Many communities have those suffering from unemployment. Let our hearts and hands be kindly to them.

Over and beyond these remembrances, let us think of those who have not the spirit of Christ. Yes, even millions who have not even the knowledge of him. The General Mission Board is calling on all Sunday-schools to contribute an offering to World Wide Missions. A gift large or small to this fund will affect life for Christ in India, Africa, China, Scandinavia and America. Think of it! Through your Board of Missions it is possible for each member of your school to touch life around the world.

For years many schools have worked toward the goal of $1 per pupil. Parents have had joy in helping their children earn extra money so they would have a dollar to give. Adults who have no children of their own have helped some child who needs work to earn the dollar. Many vigorous juniors will be able and glad to discover ways and means of earning their dollar. The whole plan will need guidance by the teachers and officers of the school. The goal of $1 may seem high in communities more distressed economically than others. In these a goal less than a dollar would be proper. There are real advantages in setting stakes and trying to reach them.

A beautiful colored poster with the picture shown here is available for the wall of each Sunday-school class. An envelope the size of the picture here is offered for each class in delivering their contribution to the treasurer or into a White Gift Service. Individual offering envelopes for the use of each member of the school are available upon request. Program material to aid in turning the offerings into a White Gift Service appears in the December *Missionary Visitor*. Samples of this literature and order blanks have been sent to the missionary committees and superintendents. If they have not already placed an order use the blank below.

Date.....

General Mission Board, Elgin, Ill.

Please send us the following materials for our Christmas offering. I understand there is no charge.

.....Class envelopes.

.....Individual offering envelopes.

.....Beautiful wall posters 10 x 16 inches.

Name .....

Congregation .....

Address .....

District .....

Why Give at Christmas?

BY MARJORIE GRAYBILL

As the season of the greatest international holiday approaches, I am wondering how the Christian people of the world feel toward our great custom of gift-giving. Should we pause to think of the spirit back of our gifts—are we sacrificing for the Prince of Peace, whose birthday we celebrate, or are we giving because it is the custom to give a gift to some one at this time?

There is a rather interesting story back of our custom of giving as many practice it today. We find that the people of Europe before the days of Christianity had a season of gift-giving and merry-making accompanying the festival of the winter solstice at which time they decorated with evergreens and gift-laden trees to symbolize the return of the green-covered earth in the spring. Their celebration, known as the yuletide festival in northern Europe, came on January sixth. The Romans in southern Europe held a similar festi-

(Continued on Page 803)

Conference Budget Financial Statement

For years the Missionary Visitor carried the monthly statement showing progress in raising the mission and church promotion funds. With the merging of the Visitor into the Messenger this statement will be published in the third issue of the month in the new paper. This regularity will enable readers to know when they may expect this information.

Monthly Financial Statement

Conference Offering, 1930. As of November 30, 1930, the Conference (budget) offering for the year ending February 28, 1931, stands as follows:

Cash received since March 1, 1930	$151,616.27

Mission Board Treasury Statement. The following shows the condition of mission finances on November 29, 1930:

Income since March 1, 1930	$169,541.42
Income same period last year	212,784.57
Expense since March 1, 1930	197,651.13
Expense same period last year	197,203.84
Mission surplus November 29, 1930	6,632.95
Mission surplus October 31, 1930	9,287.03
Decrease in surplus, November, 1930	2,654.08

During November contributions were received in certain funds, and in other funds only the previous balances are shown, as follows:

	Receipts	Total rec'd. since 3-1-30
World Wide Missions	$1,497.41	$28,215.37
Student Fellowship Fund, 1929-1930	53.45	1,821.69
Aid Societies Mission Fund—1927		2,469.91
Women's Work Project—1930	1,547.63	5,917.43
Home Missions	1,736.44	2,147.16
Greene County, Virginia, Mission	6.00	145.52
Foreign Missions	237.67	3,180.83
Junior League—1929		102.75
Junior League—1930	184.48	958.86
B. Y. P. D.—1929		254.61
B. Y. P. D.—1930	33.00	793.12
Home Missions Share Plan	25.00	160.73
Challenge Fund		9,352.67
Intermediate Dept. Fund—1930	6.17	51.48
India Mission	79.27	2,005.26
India Native Worker	25.00	311.38
India Boarding School		406.38
India Share Plan	220.08	2,037.84
McCann Memorial Churchhouse		5.63
India Hospitals		8.00
India Missionary Supports	1,746.61	12,834.12
Vyara Church Building Fund		112.50
Ahwa Church Building Fund		90.05
Dahanu Family Line Hospital		57.62
China Mission	56.05	819.95
China Native Worker	75.00	281.72
China Girls' School		25.00
China Share Plan	50.00	606.00
China Hospitals	10.00	43.00
Liao Chou Hospital		10.00
China Missionary Supports	37.50	6,889.68
Sweden Mission	1.00	163.76
Sweden Missionary Supports		1,150.00
Africa Missionary Supports	737.72	8,434.76
Africa Mission	262.37	4,573.27
Africa Share Plan	550.00	2,378.96
Ministerial & Missionary Relief Don.	.90	5.90
Near East Relief		16.72
General Relief	23.36	1.00
China Famine Relief		6,009.76
Africa Leper Fund		197.00
Brooklyn, N. Y. Church Building Fund		2.50
Conference Budget	758.39	52,622.42
Conference Budget Designated	511.07	1,766.92

PASTOR AND PEOPLE

Making That Speech

BY MAUD MOHLER TRIMMER

Sometimes a man who has sat through some public meeting says: "When they were talking, I wanted to get up and say so and so, but I knew if I opened my mouth I would make a fool of myself." And so another valuable speech is lost. No one should hesitate to give out knowledge needed by the other man, but it is certainly easier if one knows how.

From listening to many successful speeches, by speakers, great and otherwise, I have come to the conclusion that there are only a few real essentials to a really good speech. These are: a worth-while message, belief in it, and sincerity and pep in delivery. All other things we are asked to learn about speaking are helps to add to the attractiveness of a speech, and it is well to know them too.

The speaker must be neatly and tastefully dressed in order that he may be at ease. There should be nothing in his garments to attract attention. They should serve to bring out his personality.

A good voice is a wonderful asset and should be cultivated, if possible. It should have enough life and force to make the speech convincing. The chief requirement of a voice is that it carries. Loudness is not necessary, but a tone that reaches to the farthest corner. When the listener must strain to catch the words of the speaker or has difficulty in distinguishing what is said, then he soon wearies.

Good English is invaluable as it is painful to fastidious people to listen to grammatical errors. But it is not essential. Wonderful messages that have stirred the hearts of men have been couched in poor English. The Holy Spirit is not dependent on education for his work, though it can not be denied that this is a great help. One who uses sub-standard English should never, never make a pretence at elegance and affectation in pronunciation. For the result is much like trying to cover a bad odor with perfume. We all like genuine people. One of the most effective speakers I ever heard used very poor English, but oh, he was sincere, a real diamond in the rough. However, none of this should be construed to depreciate a good education. He who wished to be a good speaker should use his own language well and be as well informed as possible.

Most folks like to use notes in speaking. But it is well to refer to them as little as possible. People like to think the speaker is talking directly to them and resent it if he takes away his eyes very often. It is possible to memorize an outline so that it is unnecessary to look at a paper. Nine people out of ten are bored to death when they must listen to the reading of a speech, so it is better not to have the body of the speech written but instead to use meager notes. These should be put on small cards that slip easily in the hand.

Of course the theme of the speech must be interesting and the speaker must make his audience feel what he feels. Recently a titled scientist of England addressed an American audience. His manner was stiff, his enunciation poor, and his voice had no carrying power. He chose a subject dear to his heart, then gave a catalogue of facts. Not once did he make us sense his emotions on the subject.

Manner or bodily poise adds much to a speech. That comes with the self-confidence which results from experience. Yet while gaining the needed experience it is all too easy to acquire queer mannerisms. Many folks sway from side to side, finger a watch fob, twist a ring around the fingers, run fingers through the hair, play with a handkerchief, and one man I saw speak even had the habit of drawing up his leg at intervals. All these tricks should be avoided. On entering the stage, after having apparently reached the point from which to speak, it is well to take a step forward. This looks as if the speaker were drawing close for a homey chat with his audience. The speaker who can dramatize part of his speech is lucky indeed, but no one should attempt it who is not able to do it well enough to give the illusion of reality.

The speaker should never try to make an impression. The audience is interested in the speech, not the one who makes it. Any attempt to show off or to brag will have unfortunate results. Everybody hates anything savoring of egotism. No man is so important that he can afford to boast.

At the end of the speech the speaker should summarize the points he has made if it be an argument or complete his description or story.

A few seconds' pause after the last word is spoken, before leaving the platform will give the speaker an appearance of ease.

Long Beach, Calif.

Suggestions to Church Ushers

BY W. EARL BREON

These suggestions were given to the church ushers as they began their service for the new church year. They may prove suggestive to others having this important task:

1. Make ushering a sacred, spiritual service.
2. Ushering is an art. Study the art and enjoy the work.
3. Good ushering is a prime essential in real worship.
4. The usher with poise lends much to the spirit of worship.
5. The ushers should at all times be on duty before the hour to begin the service.
6. Study to meet people as they appreciate being greeted, i. e., the reserved with a dignified reserve, young people in their friendly, frank way.
7. Sincerely endeavor to meet the needs of all who come to worship. Be sure that mothers know the location of the nursery when needed. Be on hand after the service to show people through the building when they so desire. Give "super" service.
8. Organize so that the work will be distributed. Worshipers appreciate an occasional change of ushers and ushers are happy to be free from their tasks that they may more fully engage in the service.
9. One usher should be on duty before and during the Sunday-school period, to welcome old members and to see that new ones are comfortably located in their respective departments.
10. Break up the cliques, if they interfere with the spirit of worship. Generally speaking, it is ideal for families to sit together. Ushers can aid in attaining this ideal.
11. Jesus drove the irreverent from church.
12. After the service has opened, seat people only at stated intervals as decided by the usher body and the pastor.
13. Decide and exercise the relation of the usher to order in the church.
14. Refined people appreciate you more if you keep a fair distance from them, yet, beware of too much formality.
15. Work in unison with the head usher. Do as he requests. If he is wrong take the matter up with him in private and give him the benefit of your thinking that he may use it another time.
16. Your services will need extend outside the church auditorium and occasionally, perhaps, outside the church. Know what is being done both in and outside the church.
17. Let your ushering be a help in developing you as well as your giving of self for the service.
18. Use authority as needed, *but* beware that you remain within the realm of your authority, *and* exercise it with a smile. By your very attitude, make a personal friend of each one ushered.
19. Your work is important. Pray about it.
20. Your reward will come with knowledge of a service well-given, and the joyful, kindly response of those assisted.

Wenatchee, Wash.

The Great "I Am's" of Jesus

BY A. P. GEIB

2. "I Am the Door"

A door is a convenience for entrance into exclusiveness, as well as a means for closing things out. On the one hand, therefore, a door signifies peace, comfort, happiness and communion; on the other it suggests protection against evil and enemies without.

When the twilight falls and darkness spreads its mantle on all the countryside with its streams and pasturelands, the shepherd leads his sheep and lambs through the entrance into the sheepfold where they will find protection against prowlers, thieves, wolves and dangerous wanderings. The door then being closed, these dangers are closed out. When the night is over and the daylight returns the enemies of the dependent sheep seek their dens. Then the door swings open and the shepherd leads forth his flock to green pastures and refreshing streams.

In days of darkness and uncertainty Jesus is the protecting presence in which to hide until we again attain our calm and composure. At such times he bids us come apart for poise and strength where he can sustain us. There are battles in life which can be waged most successfully only when in secret with Christ. It is there that he assures us perfect peace. It was to that small selected company that Jesus said: "Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful." If we are fearful in him instead of composed we admit that we believe the antagonist stronger than Christ.

Christ also is the door of salvation. "By me," he says, "if any man will enter in, he shall be saved." There are many ways that lead away from God, but only one that leads back to him and that is by the entrance of Christ, the open door.

On the other hand Christ is the entrance into the larger life of spiritual relationships and influence for good among our fellows. Because of him we have the opportunity to develop Christian character by means of service. Here we grow in grace and spiritual beauty. Faith, joy, love and goodwill are not cloistered virtues, but rather developed only in social contact. The Christian can by faith see through the confusion of the present, and perceive things in their relationships, proportion and balance; otherwise all is chaos. Lasting joy can not be had alone, but must be shared with others. Love and goodwill must have an object. It is in Christ that all these lend purpose to life.

"Thy presence is the never-failing spring
Of life and comfort in each darker hour;
And through thy grace, benignly ministering,
Grief wields a secret, purifying power.
'Tis sweet, O Lord! to know
Thy kindredness with woe:
Sweeter to walk with thee on ways apart
Than with the world, where heart is shut with heart."

Manheim, Pa.

"I Am the Way, the Truth and the Life"

BY B. D. ANGLE

2. The Truth

Pilate's question to Jesus was: "What is truth?" Jesus had already taught: "I am the truth." The dictionary definition of truth is: "Agreement with reality; eternal principle of right; fact."

In conversation with one who is an agnostic, we fell into a discussion of the world religions. He claimed that the sacred books of Confucius, Buddha and Mohammed have the same claim of respect and of recognition on the face as does our Christian Bible.

My claim, of course, was that the Bible is the record of the only true Revelation of God, and the only basis on which a further discussion could proceed. He gave his reasons; mine, of course, was that Jesus is the embodiment of "the Truth." These references: "Thy word is truth"; "And you shall know the truth, and the truth shall make you free."

All other religions are built around principles. Christianity is built around the Person of Jesus Christ. He

(Continued on Page 802)

HOME AND FAMILY

The Need Supreme

Thy Church hath need, O Christ, our living Head,
Great need to hear Thy voice, be safely led:
So many voices lure us from our task,
For love, more love, life hid with Thee, we ask.

We build vast churches, but our hearts are cold;
We give thy "least ones," not our love but gold.
Our highest honor that we bear thy name,
Do we forget, and seek applause and fame?

The Church of Christ, himself the "corner-stone,"
"An holy temple" for our Lord alone:
His Church "without a blemish," this His dream;
His Spirit in our hearts—the need supreme.

—Martha S. Clingan in the Presbyterian Advance.

Grandpap

BY ELIZABETH R. BLOUGH

"Wie gehts, Grandpap?"

"Good evening, Jake; how is little Mina?"

"She's getting bedder, she don'd cough much no more."

"Wait a minute, Jake." The old man addressed as Grandpap stepped into a store and brought out a five-pound box of candy. "Give it to them," he said.

The German's face expressed all the pleasure that such a generous gift could awaken, as he stammered his thanks. "Dey been a askin' fur some candy," he said as he climbed into his truck. He knew that Grandpap was always doing kindly things for people.

Grandpap walked slowly on, a dignified figure. At last he came to a rooming house. He opened the front door, then climbed the stairs to the third floor. Here he entered a small, comfortable room. He sat down in the old morris chair and faced a window from which he could see towers which sparkled and gleamed with lights. Later, he walked slowly through the halls and down the steps. Doors were opened and men and women greeted him courteously, saying: "Good-evening, Mr. Haynor." Only the children called him Grandpap. To each he raised his hat and bowed smilingly, said a word or two, and then passed on. Every evening, he was careful to brush every bit of lint from his coat, for he might find the girl. One of the roomers said: "He looks as if he had a valet to groom him." They loved and honored him, and wished that he might find his granddaughter.

He took a street car to one of the worst parts of the city—Waterford. He found his way to a large restaurant. The waiter came immediately for his order, then brought him a cup of coffee. He studied the faces of the girls there, he had such faith, such yearning to see Marian, face to face before he died. He had searched for her in fine hotels, on the avenues, in large stores at first. Detectives had also failed to locate her; in his despair he had walked into a gospel mission one night. The young minister, just a student, was eager to help. He suggested: "Mr. Haynor, I wonder whether she is in need of money by this time? I am praying for the Lord to direct us, and I believe she will be restored to you." So he began looking in the poorer parts of the city. He left the fine hotel and came to the rooming house. Here a boy from his lawyer's office brought him each week an envelope with far more money than he could spend.

Now, sipping his coffee, he noticed a girl across the room. She arose and came to his table; he placed a chair for her with old time gallantry. She said: "I have seen you here a number of times. I am wondering why you eat in a place like this?" Some one began to sing, and a number of voices joined in, humming, while the orchestra played a strident accompaniment. Mr. Haynor noted the tired droop of her lips, the pain in her eyes, the pitiful attempt at smartness about her clothes—and their cheapness. The waiter was there, taking an order for two dinners with some extra dessert.

"It is a cheap place, but the food is fairly good," he began. "I've been thinking of the time when I used to bring the cows home from the pasture, and lead the horses to water. There was a trout stream in the meadow—do you by any chance remember the buttercups, and windflowers that bloomed in the meadow?" His voice was low and tender.

"No, I lived in a little town; I hated it and so I came here, but I didn't know what I was coming to; but I am not complaining—"

She broke off suddenly as if afraid that she might say too much. He went on as if she had not spoken. "I am looking for a girl who was not understood by her home loved ones. She is about your size, her face is like a flower; her hair is yellow and fine as silk."

"But in these days they buy a golden wash and blondine the hair; are her eyes like yours?"

"Yes, she has blue eyes, tell her that her Grandfather Haynor is looking everywhere for her—"

"Don't." It was a sharp cry of anguish. "Seems to me if there was one person in this world that wanted me I'd find that person before another sundown!" She stood up and shrank away from him as if he had hurt her. The waiter looked at her threateningly, as he said, "Grandpap, you're always paying for some as ought to pay for their own meals." The girl bowed her thanks, as Mr. Haynor gave the waiter a bill; he had learned to expect a generous tip.

Unobtrusively, Mr. Haynor noted every woman who was in the restaurant. At the door, he hesitated. Where should he go next? When discouraged, he usually went to the mission church. So he walked there now. He had never offered a prayer or testified in their meetings, yet the minister felt uplifted by his presence. He had a word of courage for the man who was down; his own Christian manhood appealed to all as a possession worth striving for. On this evening, he gave the minister fifty dollars for his needy flock. At the door he found the girl of the restaurant waiting for him.

She said, "My name is Edith Leedy, 812 Pine Street. I must know where I can find you if I come across your granddaughter." He thanked her and gave her his card. He thought of the Father's pity for her; he was thinking also of the sparrows, and hoping that some one would rescue and save this girl. But Marian! His outgoing love must draw her homeward; she must respond to his longing for her. If he had only known that she was unhappy, but it was not until remorse drove Aunt Sabina to confessing her share in driving Marian away, that he understood. He knew then the constant nagging to which the high-spirited girl had been subjected. He knew also that she would feel that she had disgraced them all by leaving home. Some way there must be to reach her and let her know how they wanted her. If her own mother had lived, this could not have happened. "Do not lose faith, the Lord will restore her to you," was the encouragement given him by the minister. His wavering faith became stronger.

It was in the little mission church that he found Marian. At the last, when he was thinking of going to another city to look for her, the girl he had befriended in the restaurant came to him. She waited for him at the close of the service, then she said: "Here she is. I thought she looked familiar when I saw her in at the Greek's. But when I looked into your eyes, I was sure. There's blue eyes and blue eyes, but I've never seen any so like pansies as yours and hers."

But no one heard what she said, because Marian was in his arms crying, "I've been so homesick for you; I was ashamed to come home."

Mr. Haynor could not answer; he held Marian as if he would never let her go again. "Let us thank God," said the young minister devoutly. Together, they knelt down while the praise and thanksgiving were offered to the Lord. When they rose, Marian held the girl's hand as she said: "Grandfather, this is Edith Leedy; she has neither home nor friends."

"She shall never say that again so long as I live. She is going home with us, she shall have her chance."

The three of them took a taxi and drove to the Haynor home. His search was ended; it had enabled him to see the gayety, mercy, kindliness, and tenderness in human lives. Human needs were met by human response. But above all, God had given back to him—his Marian.

New Windsor, Md.

Around the Table

This department is sponsored by the Mothers and Daughters' Association, Sister J. Z. Gilbert, Superintendent. Questions are invited. Personal attention will be given to each. Questions will be answered in this column or privately. All questions should be mailed to Around the Table, 3300 N. Griffin Ave., Los Angeles, Calif.

9. Do you have any suggestion to give a young woman who wants an education, but is without money to get it?

I am about to finish high school, and I do so much want to go on to college, but there seems to be no way open for me to do so. My parents are willing and would be very glad to provide the way, but it is not possible for them to supply the money. I am sure they can not do it and I have not the heart to even mention the matter to them. It would be hard enough for them to do without my help at home to say nothing about providing the money for me to go away to college. I can scarcely think of giving up my ambition for an education, but it now looks like a hopeless consideration. Please tell me what you think about it.

You need not give up your ambition for an education. Many girls have worked their way through school. Write to your nearest college for advice concerning opportunities for work. You need not feel discouraged if the way does not open up immediately. If that is God's will for your life he will show you the way.

The Good Samaritan

BY H. A. BRANDT

7. Is There a Better Way?

A young man and an old man sat in the innkeeper's room—the room where on another occasion the same two men had watched over a certain Jew who fell among robbers on the Jerusalem to Jericho road.

"Don't look so sad," spoke up the one-armed innkeeper. It had been almost two years since the men had seen each other and there was much news to exchange. "I say, don't be so sad," began the innkeeper again; "for that Jew you picked up on the road got well and returned to his family. It seems he was from near Antioch, Syria, and by no means a poor man."

"In which case the robbers' judgment is vindicated," returned Gabriel, the younger of the two.

"And yours also!" retorted the old soldier, Marius.

"How is that?"

"Well, some months later the fellow you befriended passed this way just on purpose to pay a little debt."

"Pay a debt?"

"Yes, the bill for his care and to return the money you advanced. I'll tell you it touched even an old soldier to see his gratitude!"

"Then does love have its reward—love of one's neighbor?" questioned Gabriel slowly as though pondering some difficult question.

"You guessed it!" interrupted Marius.

"What?"

"The reward business—for kindness or love."

"I don't understand, Marius."

"Of course you don't, but just wait until I come back."

Marius was gone for some minutes. When he returned he had something wrapped in an old cloth.

"This rag is just the husk—so to speak," explained Marius as he began to unwrap a bundle.

Gabriel watched him indifferently. It was apparent that there was something on his mind.

"See here, Gabriel, you will feel better when you get a look at what I have." Marius unwrapped two coins. "This is the money you advanced for the care of our friend of the road."

Gabriel took them, observing that they were bright, new coins. He was interested now, and began to watch Marius. Soon the old soldier produced a strangely familiar silver drinking cup—and then another.

"Take your choice, with the compliments of the man you helped," ordered Marius.

(Continued on Page 803)

AMONG THE CHURCHES

Calendar for Sunday, December 14

Sunday-school Lesson, Saul of Tarsus.—Acts 22: 3-15.

Christian Workers' Meeting, The Blessing of the Hymns. —Psa. 149.

B. Y. P. D. Programs:

Young People—What Does It Mean to Be a Christian—at Work?

Intermediate Girls—Christmas in Sacred Art.

Intermediate Boys—Jesus and a Boy's Problems.

❖ ❖ ❖ ❖

Gains for the Kingdom

Three baptized in the Pottstown church, Pa.

Two baptized in the West Marion church, Ind.

Six baptized in the Conestoga congregation, Pa.

Four baptized in the Grants Pass church, Ore.

Three baptized in the Pleasant Hill church, Ind.

Forty-six baptized in the Roanoke (First) church, Va.

Ten baptized in the Tuscarawas church, Ohio, Bro. A. H. Miller of Kent, Ohio, evangelist.

Ten baptized in the Barren Ridge church, Va., Bro. C. M. Driver of Oakton, Va., evangelist.

Ten baptized in the White Oak church, Pa., Bro. Irvin Heisey of Annville, Pa., evangelist.

Nine baptized in the Rouzerville church, Pa., Bro. S. M. Lehigh of Hanover, Pa., evangelist.

Seven baptized in the Baugo church, Ind., Bro. J. L. Guthrie of Lafayette, Ohio, evangelist.

Twelve baptized in the Norristown church, Pa., Bro. T. P. Dick of Pottstown, Pa., evangelist.

Seven baptized in the Manchester church, Ind., Bro. M. J. Brougher of Greensburg, Pa., evangelist.

Three baptized in the Mechanicsburg church, Pa., Bro. John Rowland of Woodbury, Pa., evangelist.

Eleven baptized in the Springfield church, N. E. Ohio, Bro. Wilmer Petry of Pitsburg, Ohio, evangelist.

Eight baptized in the Salem church, Iowa, Brother and Sister B. T. Stutsman of Des Moines, Iowa, evangelists.

Seventeen baptized at Blue Ridge, Cloverdale congregation, Va., Bro. H. A. Hoover of Roanoke, Va., evangelist.

Thirty-eight baptized in the Osage church, Kans., Brother and Sister O. H. Austin of McPherson, Kans., evangelists.

Twenty-two baptized and three reclaimed in the St. Paul church, Va., Bro. N. C. Reed of Schoolfield, Va., evangelist.

Twenty baptized and three reclaimed at Adney Gap with Eugene King, evangelist; six added to the Copper Hill church, Bro. J. W. Woodie, evangelist; seven baptized and three reclaimed at Air Point, Bro. E. C. Eller, evangelist—all in the Copper Hill congregation, Va.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Guy West of Chicago, Ill., Dec. 7, Johnson City, Tenn.

Bro. Rufus Bucher of Quarryville, Pa., Dec. 21, in the Annville church, Pa.

Bro. H. S. Will of Twin Falls, Idaho, Dec. 2, in the Fruitland church, Idaho.

Bro. John Zug of Palmyra, Pa., Dec. 21, Manheim house, White Oak congregation, Pa.

❖ ❖ ❖ ❖

Personal Mention

The Standing Committee delegate to the Conference of 1931 from the First District of West Virginia is Eld. W. W. Bane, with Eld. Ezra Fike as alternate.

Florida and Georgia has selected Eld. J. D. Reish as Standing Committee delegate to the Colorado Springs Conference, with Eld. J. H. Garst as alternate.

Sunday School Editor E. G. Hoff spent the early part of last week at Columbus, Ohio, in session with certain subcommittees of the International Council of Religious Education, on which committees he represents the Church of the Brethren. One of the most important of these is the lesson committee which makes a tentative selection of materials for the next cycle of uniform lessons.

Bro. Frank M. Sargent has been assigned by the Directors of Bethany Bible School to work in the interests of the Conference Budget during December, January and February. This action was taken because Bethany is now included in the Conference Budget and the success in financing Bethany is so closely related to the raising of the Conference Budget in full. Bro. Sargent will spend his time in the field securing gifts from individuals who should help in a special way.

Bro. W. E. West of Mount Morris, Ill., will conduct the dedication services for the new church of the Coon River congregation, near Panora, Iowa, Sunday afternoon, Dec. 14. There will be a forenoon meeting also and a basket dinner.

Sister Ross D. Murphy, Chairman of the Council of Women's Work, made her first visit to the Publishing House this week. She represented the special interests of the women at the meetings of the Board of Religious Education and the Council of Boards.

Six of our well known church leaders—Otho Winger, Chas. D. Bonsack, M. R. Zigler, H. K. Ober, M. J. Brougher, M. Clyde Horst—attended the Washington Conference on Home Missions last week. Some of them at least will be a long time forgetting what Mordecai Johnson said. The speaker's black skin may have helped some but the pungency of his truth counted most.

Bro. I. S. Long, India missionary in the homeland on furlough, "had some grip or its like" a little while ago but from our point of view the outcome was good. At least this: "I join that great host who appreciate and read well the Messenger. You are doing a good job, and it is a most readable and interesting and inspiring paper. We wish you well in the merging of the Visitor with the Messenger. I believe this a good move and think missions will benefit, not suffer, as a result."

Bro. E. H. Eby's schedule and address for the next two weeks are as follows: Dec. 15 to 21, Bagley church, care of Chas. H. Knight, Bagley, Iowa; Dec. 22 to 28, Marshalltown church, care of G. W. Keedy, Marshalltown, Iowa. The past two weeks he has been with the Indian Creek and Panther Creek churches of Iowa. He spends a week at a place giving three sessions each evening and four on Sunday, one being an illustrated lecture on the Bible lands. He is to work later in Northeastern Kansas and Southern Indiana.

❖ ❖ ❖ ❖

Miscellaneous Items

Few members had arrived for the various Board meetings when this issue went to press, but there was already promise of a busy week in the House offices. Our readers will hear later some echoes of the doings.

The Ministerial Institute of Northeastern Ohio will be held in the Hartville church, beginning Monday evening, Dec. 29, and closing Wednesday afternoon, Dec. 31. The complete program will be printed in our next issue.

"Our Church" is the name of the neat and newsy local bulletin put out by the Johnson City church, Tenn., Bro. Edward K. Ziegler, pastor. Referring to the approaching evangelistic effort it asks pertinently: "How much of prayer, how much of personal effort have you already put into making this meeting a success?"

You will be glad to know that the Mount Pleasant church of Northern Indiana, which recently suffered the loss of its house of worship by fire, already has a new building under way. "If weather will permit," writes Bro. Gorman A. Zook, "it is expected that the new building will be completed this winter. The good people of the community and church have had a mind to work and plans were soon laid and work begun."

An India missionary writes: "We are getting a bunch of girls ready to go out to a village where they will give a program. . . . It is most gratifying to see what an impression is made on the crowds of Indian people who come to see and hear. . . . In our district it is almost an understood thing that when our girls go for the district examination they carry off the prizes each year. . . . We were much shocked to learn of Bro. Stover's sudden death. We will have a memorial service here in the new Anklesvar church and there will be others out in the villages. Many Indian people hoped that Bro. Stover would some day return to India. . . . Political conditions have not hindered our work a great deal. Many who opposed Christianity have been busy opposing the government."

❖ ❖ ❖ ❖

Our Book Shelf

The following book review was prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Doctors and Specialists, by Morris Fishbein, editor of the Journal of the American Medical Association and of Hygeia. Bobbs-Merrill Company. $1.00. 118 pages.

When I took up this book I was not sure that I would be able to understand what a great physician would say on the subject of doctors and specialists. But when I read the dedication, "To every doctor with a sense of humor—something a doctor must have to live at all," and looked at the illustrations, I at once realized that here was a book that even a layman could understand. After reading the book I appreciated more fully the humorous side of the life of a physician and "other quacks." And when the author described the expert surgeon, the old-time practitioner, the dietician, the chiropractor, the hospital superintendent, the Christian Science practitioner, and a dozen other kind of "ists" I remarked that here was a book which should be in the hands of every preacher who is inclined to have the blues on Monday morning, of every teacher who is always serious, of every man and woman who forgets the funny side of life, and of every boy and girl so that they might enjoy more fully the healer and his art, under whatever name he may appear. Because the author makes free use of satire and humor he can make his point in few words, and drive it home so that it will stick. Not a bad book to give to your friends at this season of the year. And if you should ever be doomed to go to the hospital, you will pass through the ordeal much more easily after having read the description of the modern surgeon with his attending staff.

❖ ❖ ❖ ❖

What the Thermometer Reveals

Mission and Church Promotion receipts applicable on the Conference Budget from March 1 to Nov. 30 total $151,616, whereas they should total $195,110. This means the church is short in its giving by $43,494.

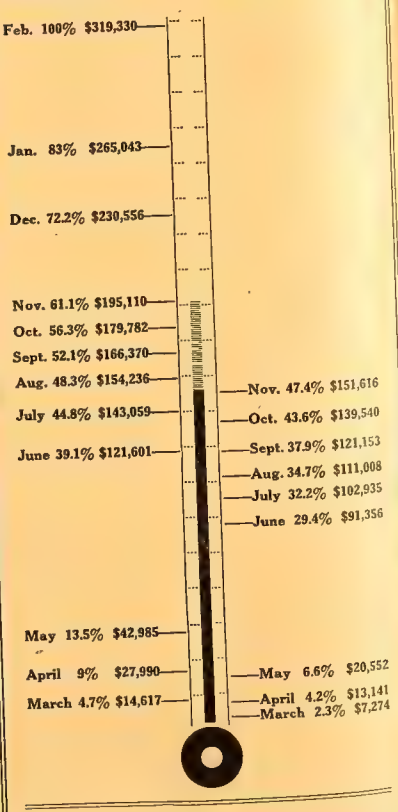
Receipts in November this year totaled $12,076. This is $2,178 better than November of 1929. The increase is accounted for largely by approximately $1,500, received during the month toward the Women's Missionary Project more than for the women's project last November. Also Bethany received approximately $1,500 during the month and last year Bethany receipts were not counted in the Conference Budget.

Both October and November registered gains over corresponding months of last year. Great credit is due faithful loyal members who do their part to keep the work of the church going forward.

The next great call is for a WORLD WIDE CHRISTMAS OFFERING. In past years many schools worked toward a goal of $1.00 per pupil. A goal is worth a great deal. Some schools may not be able to reach the dollar. In that case set a good challenging goal and strive diligently to reach it.

CONFERENCE BUDGET THERMOMETER

Light mercury shows the amount that should be raised. The bold shows the amount received.



* Inasmuch as Conference Budget receipts are more some months than others, the left side of this thermometer is arranged to show what per cent and what amount (based on three years' experience ending Feb. 28, 1929) should be received the respective months of the year, assuming that the budget is raised 100%.

** The right side shows actual receipts by per cent and dollars for the months indicated.

AROUND THE WORLD

Peace Prize for 1929 and 1930

The Nobel peace prize for 1929 was awarded Hon. Frank B. Kellogg for his activities in connection with the Kellogg-Briand Peace Pact. The award for 1930 goes to Dr. Nathan Soderholm, archbishop of Upsala, Sweden.

A Baltic League

The fringe of new countries that appeared on the east shore of the Baltic Sea after the World War includes Finland, Esthonia, Latvia, Lithuania, and Poland. Latvia and Lithuania have just signed a series of agreements which is thought by some to indicate a liquidation of the differences that have unsettled these lands for years, and perhaps to be a first step toward a Baltic League.

Unemployment in South America

An unusual amount of unemployment has developed in South America within the past year or two. Of all classes, it seems that rulers have been the hardest hit. Consider Leguia of Peru, Irigoyen of Argentina, and the president of Brazil. In the latter case both the president and the president-elect were obliged to hunt new jobs. The first sailed recently for London and the second will make another start in Portugal.

Investments Abroad

The direct investments of American citizens and corporations in foreign lands total $7,477,735,000 according to figures from the department of commerce. The schedule of investments is as follows: $1,960,320,000 in Canada; $1,352,753,000 in Europe; $1,053,751,000 in Cuba and the West Indies; $917,033,000 in Mexico and Central America; $1,547,985,000 in South America; $102,229,000 in Africa; $394,540,000 in Asia; $149,154,000 in Australia and New Zealand.

Dominion Status for Burma

Burma is the largest and easternmost province of British India. It is estimated to have an area of 233,700 square miles and a population of more than 13,000,000. Burma is essentially a tropical land, though wide variations in elevation give it corresponding variations in climate. It is a land of high mountains, broad valleys, immense forests, and abundant natural resources. In every respect it has the physical basis required for dominion status as proposed at the round table conference on India.

When Government Costs Too Much

There is a growing feeling that American government is costing too much—at least on the basis of present quality. For example, at a recent meeting of political scientists a number of sweeping revisions in the structure of state and county government were suggested. Perhaps the most radical was that in the case of states the senates and legislatures be combined as one house. This is evidently in line with a fundamental change in the function of government which is becoming increasingly evident. For government is becoming more and more essentially large scale business, and not a matter of old style politics.

A Norse Celebration

It is now twenty-five years since King Haakon VII became ruler of Norway. A reign of twenty-five years is always something of an achievement for a King, but in the case of the Norse celebration there is special reason for rejoicing. The story of why Norway separated from Sweden twenty-five years ago need not be told here, but the how is worth recalling. The separation was effected without a war, and apparently without a holdover of ill feeling. The result has been that the period of reign now celebrated has been one of peace and progress. It has been characterized by a spirit of goodwill between the two Norse nations which occupy the Scandinavian peninsula. After a quarter of a century Haakon VII can boast of amicable foreign relations which promise another twenty-five years of progressive rule if he should live that long.

Stabilized Wheat

The federal farm board now has 110,000,000 bushels of stabilized wheat on hand. That is, the board has bought this amount to assist in supporting wheat prices at a higher level. Now 110,000,000 bushels is almost one bushel apiece for every man, woman and child in the United States. In other words, it is considerable wheat. So what is to be done with it? Give it to the hungry, is one suggestion. But to do so would withdraw the hungry from the market and so defeat the original purpose of the purchase! Many other suggestions prove equally impossible when viewed in the light of the cold economic principles involved. Hence we understand that the federal farm board is living in hope. "They are counting on four factors: A possible small export outlet, if the world wheat crop falls short; acreage reduction because of the present disastrously low price of wheat; heavy feeding of wheat to live stock during the winter, and a short crop next year because of unfavorable winter wheat planting conditions this fall."

Jewish and Gentile Blood

Last month a Jew, sick unto death in a London hospital, was about to receive a transfusion of blood. On learning that the giver of the blood was a Gentile, the Jew refused to submit, saying he would not allow Gentile blood to flow in his veins. We do not know what became of the Jew, but the question remains as a poser for those not otherwise occupied. Would the reader, being a Jew, accept a transfusion of Gentile blood? Or being a Gentile, would Jewish blood be acceptable in a pinch? There are other possibilties which offer almost unlimited mental exercise for those in need of something to pass the time.

The Trend in Medicine

The new trend in medicine is toward more emphasis on prevention. Heretofore the medical profession has specialized on diseases in the advanced stage, doctors often being called too late to effect a cure. But the importance of treating disease in the early stage, even in the predisposing stage, is abundantly evident to all. Hence there is no question about the importance and soundness of the new trend; but there are many practical problems which must be ironed out. For example, the division of labor as between doctors in private practice and those in the public health service. Yet delicate and difficult as these are to handle, the interests at stake are so large that these problems must be solved and the public given the full benefit of preventive medicine.

The Simple Life Makes the First Page

On Dec. 2 the simple life made page one in Chicago newspapers. The occasion was the announcement of the results in the national contest of the 4-H club. It was a close contest, the reporter says, for boys and girls living the wholesome life that can perhaps best be lived on the farm, are noted for good health. The winners were a sixteen-year-old girl from Iowa and a twenty-year-old boy from Missouri. There is not space here for a detailed statement of health and beauty hints from the winners, but we note that work, wholesome food, outdoor life, and interest in things worth while seem to be the main points. The reporter begins his description of the young lady winner by saying that she does not smoke cigarettes and has never been to a night club or to a tea dance. All of which is not news to those who know anything about the simple life and its advantages. For simple living is not smoking, drinking, dancing and wasting time; it is striving for an education, sharing in useful effort, eating and sleeping according to the body's needs, and enjoyment of the satisfying rewards which follow simple, wholesome living.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

The Spirit of Christmas

Luke 2: 1-14

For Week Beginning December 21

Joyousness

Christmas is perhaps the happiest holiday of all the year. It is the children's day. Songs and gifts and friendship are the order of the day (Luke 15:5; John 15 11; 17:13; Heb. 12:2; Matt. 2:10).

Home

How very fitting it is that the birth of One who has brought such blessing to women and children should be remembered and celebrated in our family circles (2 Sam. 23 15; Psa 137 1-6, Gen. 24 67, 29:20).

The Suffering and Sorrowful

Those who are thoughtful will remember in their own Christmas joys the vast multitude whose sadness is made the harder to bear because of the joy they see all about them (Heb. 10:34, 1 Peter 4 12, 13).

Forgiveness

The warmth and greatness of our Christmas joy enables us to see how unworthy and low are the moods of pettiness into which we sometimes fall (Psa. 103.3, 130 4, Matt 6.14; Mark 11 25; Luke 17 4; Eph 4.32, Col 3 13).

Discussion

How can we express the real Spirit of Christmas to those who are in distress at this time?

R H M

On Robinson Crusoe Island

Robinson Crusoe Island presents a number of surprises. The tale of Defoe is commonly supposed to be based on the experiences of Alexander Selkirk, a Scotch buccaneer who spent four quiet years on Juan Fernandez. Now Juan Fernandez is really three islands—two big ones and a little one—with a total area of about seventy square miles. The islands are of volcanic origin and the highest point is 60,000 feet above sea level. The climate is said to be rather delightful, with rain and temperature suitable for many things other than cattle raising. Juan Fernandez is not as lonely a place as when Selkirk made his visit. According to the latest census 268 people live on the islands.

How to Make a Better Church Paper

Ever since it was proposed, our readers have shown a keen interest in the merging of the Visitor and the Messenger. The tide of opinion has run strongly in favor of the move, doubtless because it was commonly felt that uniting the two should give us a better church paper.

Now with this expectation as a challenge, the editors have been planning a paper not only more convenient in size, but one which will retain the vital elements in the papers combined. Their plan is to make the most of the resources of the Visitor and the Messenger.

However, it will take more than a merger and the best efforts of editors to make a better church paper. There will be increased need of united support on the part of the present constituencies of the Visitor and the Messenger. And to this end let every subscriber see that his or her subscription is sent in promptly.

Then for good measure, cut out the order form below and hand it to a friend with the suggestion that you think the new Messenger promises to be a paper he or she will want to take and read. And if 5,000 subscribers should do just that—well, there would be no question about putting out a better church paper.

See your agent or send in your subscription today

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

Enclosed is $2.00 for Gospel Messenger (Including Missionary Visitor). I am to receive free the 1931 Yearbook when published.

Name .....

Address .....

If this is a renewal give old address as well as new.....

Lazarus

(Continued From Page 796)

today—the poor? That is what you see, I know. 'The Son of man came eating and drinking!'"

"God bless you for that, Esther! Then people *do* understand?"

"Don't ever think they do not! And some among them will resent it, too—not only the powerful and the rich—'And wouldst thou slay me, even as thou slayedst the Egyptian?' Why does this exquisite little poem persist with me so?—

"'Tell me, is there sovereign sure
For heart-ache, heart-ache?
Cordial quick and potion sure
For heart-ache, heart-ache?

"'Fret thou not. If all else fail
For heart-ache, heart-ache,
One thing surely will avail—
That's heart-break, heart-break!'"

"Esther! Do you know—here is a conundrum: Why are you like God?"

"A fine compliment, Preacher! I give it up! I am not. But—tell me—why I am!"

"Because—well—simply because without you I can do nothing; but with you, everything!"

Slowly she plucked a great red rose; and then, her gorgeous arms like tanned ivory, in the moonlight, she pinned it to his coat.

* * * *

And it came to pass that the Preacher's church was crowded more and more, at all his services. Much people gathered to hear him, and he was moved of the Lord to preach mighty sermons; so that divers of the multitude said: "Verily, but one Man ever spake before as this man spake!"

Collinsville, Ill.

Light and Darkness

BY IDA M. HELM

"And the light shineth in darkness; and the darkness comprehended it not" (John 1:5).

"What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness" (2 Cor. 6:14)?

True religion is full fellowship with the Father through his Son Jesus Christ, hence whosoever is out of fellowship with God is in darkness, and lack of fellowship with God is sin. Every person living in such a condition is continually in danger and without hope. One of the chief evils of this course is that the darkness prevents him from seeing his true condition. He may consider himself good because he is blinded by the darkness. St. Luke tells us that Jesus told the young ruler: "There is none good, save one, that is God." St. Paul says: "They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no not one" (Rom. 13:12). All who are not in fellowship with God are disobedient, deceived, living in sin, slaves to divers lusts and passions, proud, envious, lovers of self. "If we say we have no sin, we deceive ourselves and the truth is not in us" (1 John 1:8). We can not deceive God, we only make ourselves to err still further from the truth. We deliberately shut our eyes to the light of God's Word, and are living under condemnation every day, our sin still clings to us. "If we confess our sins, he is faithful and righteous to forgive us our sins."

When we confess God's holiness and our sinfulness, it is the first spark of light shining into our hearts. When we confess our sins and accept the way God has appointed through Christ, our Lord who is the propitiation for our sins, and not for our sins only, but for the whole world, "He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." "He that saith, I know him, and keepeth not his commandments is a liar." A complete uprooting of sin from the heart is essential to everlasting life and it can come only with letting Jesus into our hearts and a willingness to walk with him even as he walked. When Jesus is in full possession of our hearts and lives we will reflect the light and life of Jesus, the light and life of men.

The rich young ruler considered himself good, he ran the scale of values in the wrong direction; he put the highest value on himself and his possessions, he was willing to do "good things" provided it did not cost him anything. When he had finished telling about his habit of doing good things we consider him a good boy. He came and paused for a brief moment to gaze on Jesus the Life and Light of men and then turned from the Light to walk in darkness.

Ashland, Ohio.

Elder David H. Zigler

BY JOHN C. MYERS

Brother D. H. Zigler was born near Broadway, Rockingham County, Va., Dec. 26, 1857. He died in Houston, Tex., Oct. 28, 1930. While he and Sister Zigler were on a visit with friends in Texas, he took sick and after a week of suffering passed to his reward. He was in usual health when he left home and drove his own car as he had been doing for years in traveling to Annual Conferences, to his winter home in Florida, and in visiting churches over the southeastern part of the country.

As a youth the subject of this sketch was eager for an education and made use of the opportunities afforded in the public and private schools of his native county. For some years he was a public school teacher. His education continued throughout his life for his active mind was ever seeking after knowledge. By much reading and extensive travels, he acquired a great fund of information on world affairs.

In his early married life Bro. Zigler lived a few years in Kansas and during the past eleven years had spent the winter months in Sebring, Fla. The remainder of his life was spent in the section where he was born. His church home was Linville Creek. His father, Samuel Zigler, and an elder brother, John P. Zigler, were for many years elders in this church. Here in early life he was baptized into the church of his choice. He loved his church and was always a loyal, active member, devoting time, money and energy for the advancement of the kingdom. Here he served as a deacon and later, in 1890, was elected to the ministry. In this church he was associated in the eldership with Elder Daniel Hays, after whose death in 1916 he became elder in charge.

Bro. Zigler grew up in the time when our ministers were elected by the church. The man usually chosen had already shown ability as a business man in addition to his promise as a speaker. It was important that the minister of that day be able to support a family and contribute heavily to church expenses as well as to give time to preaching. Bro. Zigler measured up to this requirement in full measure. He was successful in business and accumulated considerable wealth. He was a liberal giver to the work of the church, to education and to all public undertakings for the welfare of his community. During his active business career he was president of a national bank and also head of a large storage plant. He farmed extensively and owned large apple orchards. This does not mean, however, that he neglected the ministry; it simply means that he was a man of unusual ability and energy.

On being elected to the ministry at the age of thirty-two Bro. Zigler began at once the accumulation of a preacher's library. As in every other undertaking in his life, he prepared himself to do the work well. His sermons were always interesting and instructive. He commanded attention and respect as a preacher. His extensive reading and traveling, together with his close observation of nature and of life, gave him a rare variety of illustrations for his sermons.

At the time of his death Bro. Zigler was widely known over the entire Brotherhood. He served as a member of the General Sunday School Board for many years and later as a member of the General Ministerial Board. He carried to this work his usual enthusiasm, attending many Sunday-school conventions in this country and went abroad on one occasion to attend the World's Sunday School Convention in Switzerland. He served many times on Standing Committee and was frequently chosen as Moderator of District Meetings.

In 1906 he undertook a trip around the world, visiting the principal countries of Europe and Asia, giving much time to Egypt, Palestine and our Mission Fields in India. His visit to China was ahead of our mission work there. He met his family at the Annual Conference in California the next year. All these many undertakings show that he was a many-sided man. Added to these activities he spent much time in the study of church history. He published one book, "The Church of the Brethren in Virginia."

On February 19, 1885, Bro. Zigler married Sarah E. Shank. Sister Zigler deserves a full share in the success of her husband. They labored together, their home was a Christian institution, prayer and faith and trust in the Heavenly Father were a part of their lives. Their family life was ideal. They entertained friends and strangers. The quiet, friendly hospitality to guests made a visit there a time to be remembered. Young and old alike were made welcome. The extensive library, the many curios and souvenirs collected in travels at home and abroad, together with their sympathetic interest in all visitors, made the hours spent in the Zigler home joyous and full of interest. Sister Zigler survives—a wonderful Christian woman loved and honored by her family, by the members of her church and by all people who know her. Three children survive: Mollie E. Myers of Broadway, Va., whose husband, W. A. Myers, is a minister and elder in the Unity congregation; Anna C. Wright, whose husband, Dr. F. J. Wright, is a professor in Denison University, Granville, Ohio; and Howard S. Zigler, a successful young business man at Timberville, Va.

His childlike faith in God, his simple life free from ostentation, his great desire to see and know, his love and devotion to family, his untiring energy in business and in church work, his strict standards of honesty and integrity—this wonderful heritage he has left to his family, to his church and to all who came to know him well.

His body lies buried in the Linville Creek cemetery.

Broadway, Va.

"I Am the Way, the Truth and the Life"

(Continued From Page 798)

is the ultimate Reality. He is the Revelation of a personal God, from whom come the eternal principles, the elements of truth.

Jesus' way of preaching the truth is important. Jesus was not a Commentator on truths already revealed; he was the Revealer of new truth. His teaching was not an exposition; it was a text. He did not rely on reasoning, for proof of his doctrine was not dependent on logic. He did not offer evidences of Christianity, prove the existence of God, or the immortality of the soul. But he declared. He preached. Furthermore, Jesus not only preached the truth while here on earth; but promised the disciples that on going to the Father, he would send the Comforter, even the Spirit of Truth, who would guide them into all truth. That is to say, would interpret the words which he proclaimed while here one earth.

Truth must have authority. Christ had absolute authority for doing as he did. "All authority is given unto me," said Jesus. He has it now and until every child of God has been assigned in the kingdom of heaven Truth has absolute supremacy, that is, it is eternal. Christ transmits that truth for the acceptance of the race.

Jesus authenticates the truth. Forty-nine times in his discourses he used "Verily, I say unto you." "He is the Christ of authority. His every statement can be nothing short of the truth." Dr. Henry Van Dyke states: "Jesus is the One we see in the unveiling of the Father." God was in Christ reconciling the world unto himself. His words never become obsolete, but are ever ready to save souls and comfort the believers in the reality of the life eternal. Christ is the sole Lord and Life of the true church. Christ knew and preached the truth.

Christ is the Embodiment of all truth. Therefore, he is the Standard of values and we are able to gauge all worth and measure all achievement by reference to him. "The teaching and experience of Christ are ultimate and authoritative and will save us from imputing to Christianity, ideas that are foreign to it, and falsify its own genuine speech."

Jesus is the Incarnation of the truth of God or the thought of God. Our opinions or doubts about him do not change the facts or bring the creation of truth. It existed before us, and its acceptance only vitalizes us. Faith and love are of God and are the fundamentals of our relations to him who is the Truth.

One can not stop the truth, or overthrow it. The harder one tries, the more triumphantly truth rises up and presses forward. Men can do nothing against the truth, but they can break themselves upon it. For, "If God be with us, who can be against us?" "Truth crushed to earth, shall rise again."

Many people of this age say Jesus was an ideal Man, and accept him as a Model of true manhood. But he does not ask us to accept him as our Model, or Ideal of a man, but as a Savior—as the Truth of God. To accept him as an Ideal will not save a soul. There is widespread rejection of the doctrine of the Virgin Birth, and of the necessity of Christ's sacrifice for sin on Calvary's cross. There is doubt of his bodily resurrection on the third day, of his second coming to earth, and the denial of the supernatural as shown in Jesus'

many miracles, all of which is a virtual denial of God's revealed will and written Word. The present writer classes all such with St. John's antichrist. In 1 John 4: 3 we read: "And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of antichrist, whereof you have heard that it should come; and even now already is it in the world." These conditions do not alarm me, for Jesus is the revealed Truth of God and will eventually win the world.

The Truth alone can set free the soul of man. The psychoanalysists teach that the soul can only find health, happiness, and freedom by freeing the repressions of the subconscious mind; that repressed desires and passions create fears, produce illness and enslave the larger potentialities of life. That is to say, if we are good when our subconscious desire is to be bad, that we are really slaves. Therefore, liberty should be given for everyone to live his own life in his own way. This doctrine of psychology is widespread in the literature of the day, and my judgment is that the claim is a false and paganistic teaching.

This, I think, is the truth about the human soul. On confession of sin, and confession of Jesus as Lord, all subconscious repressions are actually eliminated from the mind and an entirely new attitude is taken. We take on the mind of Christ, and, "If any man be in Christ Jesus, he is a new creation, old things have passed away, behold, all things become new."

This illustration may be offered to show that the act of conversion is miraculous. Capt. Richmond P. Hobson, the world's best authority on the narcotic habit, says that heroin destroys the brain cells which are the physical basis of thought and character, and once destroyed they can not be restored. One is morally dead. Now Capt. Hobson has made this remarkable discovery, that when an addict whose brain structure has been destroyed gets religion or is genuinely converted he can stay off the habit permanently, and the brain cells actually begin to grow again! This writer knows one such who remains a miraculous cure after more than twenty years of abject slavery.

What our schools of natural science have done for the race is to be appreciated, but when they presume to dictate on matters religious and deny the supernatural prerogatives of God, they assume a great responsibility. Their field has to do with the material world. The soul's interest is God's exclusive territory.

What is Jesus' answer to the above schools of thought? He said, "I am the truth." Also, "And you shall know the truth and the truth shall make you free." "And if the Son, therefore, shall make you free, you shall be free indeed."

Free from what? First, from sin and the dominion of sin; second, from false teaching, from error, from false prophets and teachers.

It is a mighty fine thing to be able to give a reason for the hope within us. Dr. Geo. W. Truett furnishes us with a personal statement of belief to which I gladly and earnestly subscribe: "Here we unhesitatingly take our stand concerning the Person of Christ: we believe in his supernatural birth, in his absolute deity, in his vicarious substitutionary death for sinners, in his bodily resurrection and his personal return, in his own time, without sin unto salvation, and, with Paul, we would joyfully commit ourselves to him, asking nothing more in this world or the next, but to know his will and faithfully follow him, forever."

Baltimore, Md.

The Good Samaritan

(Continued From Page 799)

Gabriel picked up one cup, and then the other. He examined them carefully, then placed them side by side. It was apparent that they were exactly alike. But Gabriel sat as one dumfounded.

"What's the matter, my man? You look as sick as a woman!"

Gabriel picked up the cups, one at a time, and showed Marius a cryptic mark. Then he explained:

"That is my mark, Marius. I made these cups in my uncle's shop in Jerusalem some years ago. They were not to be sold unless taken together. You see they were designed as a symbol of friendship. Naturally a man is moved when such an unusual chain of circumstances brings them to hand again."

It was now Marius who looked surprised. For some minutes he said nothing as he examined the cups. Gabriel was busy thinking. The rôle of love in human relations was his problem. He wondered if it was really in the nature of things that an act of love brought its own appropriate reward—or was the relation between the wounded man and the silver cups just an accidental one?

"You ought to know that I have had a lot of sport out of this circumstance which brought us this handsome reward," began Marius.

"Some men will find sport in anything," returned Gabriel.

"Perhaps, but when a Samaritan befriends a Jew there are unusual possibilities. And you may be sure I have made the most of them."

"How?" asked Gabriel. Then he added: "I hope you did not desecrate a holy thing."

"No sir! I just told the story with proper emphasis every time a group of those fastidious Jews put up for the night. But not so long ago I got a bit of an embellishment for my story of the Good Samaritan which doubles its usefulness for me."

"You are a strange fellow, Marius. But go on."

"Well, I had been telling how a very particular Jew took the Jericho road to avoid Samaria and the hated Samaritans, was all but killed by robbers, and left to die by his religious men. Then along came a Samaritan and saved the man's life! I tell you, it was really funny to see how some of the best Jews looked when I told my story. But now I can add the last touch. It seems that one of their smart men, a lawyer, tried to trap one of their prophets. This young Galilean Teacher it was, who sometimes comes to Jerusalem." Marius paused to chuckle to himself, Jew baiting was a great sport with the old Roman soldier. Gabriel saw that he was recalling some particularly exciting encounter.

"But I don't see what this Teacher has to do with our little affair?" ventured Gabriel, now anxious for the old soldier to go on with his story.

"You see, this lawyer was trying to trap the young Teacher. Finally he put the question: 'But who is my neighbor?' And what do you think the Galilean did?"

"I don't know, Marius."

"He told him the story of how a certain Samaritan befriended a poor fellow on the Jerusalem to Jericho road. A priest and a Levite passed by, but a Samaritan took him to an inn and cared for him. The Teacher told this foxy Jew to go and be as good as the Samaritan—as good as you, Gabriel!"

Gabriel's surprise was complete. Meanwhile Marius laughed uproariously.

"And what is so funny about that?" asked Gabriel quietly when the soldier had subsided.

"Well," began Marius, "you ought to see the fastidious Jews squirm when I tell them the whole tale, and then add that one of their own prophets used the story to point a lesson. I tell them that some day it will be written that they must try to be as good as the despised Samaritans! You see it's just like driving a sword into an enemy's body, and then giving it a twist. I tell my little story of the Good Samaritan which makes many of the Jews angry enough—and then I say that one of their own prophets has made it a part of his teaching—that what you did will soon be a part of their law!"

Marius laughed again. To the old Roman it was all so funny.

"And now I can add something to your story," said Gabriel quietly. Marius noted that it seemed difficult for his friend to speak. He was all attention and Gabriel added: "What you thought was comedy has ended in tragedy. Do you know what happened to the Galilean yesterday?"

"No; it is not time for the Jerusalem pilgrims to return. I could not help but wonder what brought you from Jerusalem at this time."

"I shall never return to that city. When I finish my work at Damascus I shall probably visit my sister in Samaria, and then go down to Alexandria by way of Joppa and Gaza."

"What does all this mean?" questioned Marius.

"The thing that happened yesterday in Jerusalem was the last straw. You will soon hear from some of the returning pilgrims how the Galilean was crucified."

"Crucified!" exclaimed Marius.

"Yes, this Teacher who used your story so deftly was crucified!"

"But what for? I thought he was nothing but a prophet?"

"That is crime enough in Jerusalem," said Gabriel bitterly. "I was about ready to start for Damascus when I saw a great crowd. I could tell by the noise that the mob had a victim. So I fell in to see what it was all about. Soon I discovered that the Teacher I had wanted to see ever since my sister told me how she had conversed with him one day at Jacob's well, was indeed the unfortunate One. I saw him led away to be crucified—this Teacher who made love the law of life. But who was I against the mob? Once more I had enough of the Holy City. I left it, never to return. There are times when I think that love is the way—and those two silver cups given by a grateful man say as much. And yet, he who took our deed and made it a doctrine has died for his pains. Great is the mystery of love, Marius. Is it the way of life—or is it the way of death?"

But the old Roman did not answer. The riddle was left for the ages to solve. But could Gabriel and Marius have visioned the swift and certain triumph of the Galilean's kingdom, they would have had their answer.

Elgin, Ill.

CORRESPONDENCE

NOTES FROM BULSAR, INDIA

Last Sunday morning, Nov. 2, as we were engaged in the regular church service, the cable came telling of the sudden death of Bro. Stover. As the announcement was made an awed silence fell on the congregation. How many memories flooded our minds! Many in the audience had known him very well, for here is where he had lived and worked for many years. Bulsar is the station which was established by him thirty-six years ago. This was his first real home in India. He built the bungalow in which we are living now. He dedicated the church in which we are worshiping. Stover is the name that will be remembered here for many years. Before the service closed we knelt in a special prayer of thanksgiving for his fruitful life and petition for comfort and strength for Sister Stover and the children. Next Sunday the memorial service will be held.

During the preceding week special services were held daily in preparation for the love feast the last day of October. Two services were held daily—one in the early afternoon for the women who can not attend night meetings, and the other for everybody in the evening. Nineteen boys and girls from the community and boarding school were baptized. The feast was well attended. The church service last Sunday morning was set apart for the presentation of the tithe offering. The whole Sunday-school was present, and also a Sunday-school from a near-by village. It was very inspiring to see the little children as well as the older folks come forward and put their offerings on the table. Rs. 117 were contributed.

While the nationalist movement is still rather strong in Bombay Presidency, Bulsar is very quiet. Earlier we had demonstrations and speeches but nothing lately, and business goes on as usual but at a slow pace, for the business depression is felt everywhere. The high school which was closed several months because the nationalist flag was not allowed to be raised on the building is running again.

Early in October Nurse Mohler who spent her whole term in the Bulsar hospital went on furlough. Because of failing health she was allowed to go a few months before her furlough was regularly due. Some time before that an Indian nurse, the wife of Dr. Jerome, died, and so the hospital staff was rather depleted. Two new nurses were taken on, and for six weeks our neighboring American Wesleyan Mission very kindly sent Nurse Jones to help us out in our time of great need. We are most grateful to them for this act of Christian service so thoughtfully rendered. Miss Mow was also here to help for several weeks, and Mrs. Fox has been helping right along during these months. Next week we expect Nurse Wolf to arrive and take up the work which Nurse Mohler had to leave. The hospital is crowded with patients and both doctors put in

(Continued on Page 806)

Why Give at Christmas?

(Continued From Page 797)

val from December 17 to 24. At this time they gave presents and burned candles in the homes of their friends.

The Christian leaders of the Roman church wisely saw to what advantage they could use a popular custom of the season to teach thankfulness and gladness for the gift of the Son of Righteousness to the earth. Now the Christian people celebrated the Gift of God—the coming of the Son of Righteousness, instead of the return of spring to the earth. The leaders carefully taught the meaning of this greatest of Gifts—that of the Savior of the world, and every one was happy at the Christmas season.

For centuries the peoples of the civilized nations of the world have celebrated the Christmas season with ever increasing zest and giving of gifts. But in spite of the joy and merriment of the season, do we give to the Savior as the wise men did, that is the choicest of gifts to his cause in the world? Or do our best gifts go to our friends and what is left to his cause?

As we view the rush and worry on the part of many at this season, we wonder if after all we have lost the real purpose of giving. So little on our part counts for so much for Christ. If we can give ourselves with our gifts it means so much more.

Consider the words of Lowell,

"Not what we give but what we share—
For the gift without the giver is bare.
Who gives himself with his alms feeds three—
Himself, his hungering neighbor and me."

Here we have the key to the whole question of gift-giving.

There are so many places for our gifts to him this year. There is money needed for the needy at home and abroad, for the work of his church in the world, and for the furtherance of the spirit of goodwill and world brotherhood, in this new world that is seeking to be at peace as this great season of peace approaches.

We have so many things to be thankful for that we can not help showing our gratitude in gifts to him, and hence to his church and to the people of the world on this, his birthday anniversary.

Nokesville, Va.

CORRESPONDENCE

FLORIDA AND GEORGIA DISTRICT MEETING

The District Meeting of Florida and Georgia was held Nov. 27-29. When the elders' meeting was called together by the moderator it was found that our number was smaller by more than one-fourth. Some were sick and others were detained at home for various reasons. At the same hour that the elders were together, the sisters were in their Aid meeting in the church and a good program was rendered.

The sermons by Bro. Bail and Dr. Paul Bowman were interesting and helpful. After the meeting closed, Dr. Bowman remained over Sunday and preached three more of his inspiring sermons.

The ministerial meeting was exceptionally interesting this year. Most of the speakers were there, filled with their subjects, and gifted with a flow of language to make their thoughts understood. All of the listeners know more about the pastor and his work than when they went to Clay County.

The B. Y. P. D. meeting was well directed by our efficient president and the response by those present made the meeting helpful. The Sunday-school program was not so well attended on account of so many starting home at noon Saturday.

All visitors left the Clay County church with a satisfied feeling for the royal entertainment received. The brethren and sisters and all the neighbors tried to make us comfortable while we were with them. It was another good and helpful meeting in a spiritual as well as in a social and physical way. What we lacked in numbers was made up in enthusiasm and preparedness on the part of those present.

Eld. J. D. Reish will represent our District at the Annual Meeting in 1931 at Colorado Springs, Colo. Eld. J. H. Garst is the alternate.

The time of our District gatherings was changed to an earlier date. It is to be held Oct. 9-11 at the Brooksville church.

J. H. Morris, Clerk.

Brooksville, Fla.

NEWS FROM THE CHINA FIELD

Earnest Isolated Members

Brethren Wampler and Sollenberger recently made a country tour, visiting the more isolated members of the Yü She and Ch'in Chou territories. He says he finds much more joy talking to men and women about the spiritual life than handling only money day by day to help them in a temporal way, though there is always joy in helping administer to mankind's physical needs.

He was much impressed on this trip with the earnestness found in the lives of some of these isolated members. From their testimonies it is apparent that their zeal for the faith has grown out of their own experience with Christ in their lives.

Thirsting for the Truth

Bro. Sollenberger and a Chinese evangelist were preaching in a mountain village in Shansi a few weeks ago. A man in whose home they visited, noticed that they were carrying some books and asked to see one. Upon discovering that it was a Bible, he exclaimed, "Thank God, I have wanted a book like this for many years!" They sold the Bible to him and then he said: "Now I can teach the precious truths of this book to my friends." Not long after he sent word that another man of his village wanted also to buy a Bible.

The first man had lived in another province, where he heard the gospel preached, and it lodged in his heart as seed in good soil. Who knows but that he may be the means of leading many of his village friends to Christ!

Effects of the Shansi Retreat

Liao Chow city and the surrounding country teem with soldiers who have retreated from the defeat in Shantung. Being defeated, they felt sure that the Nanking army would pursue them into Shansi and wage war for the possession of the province. Thus they have planted themselves throughout the mountainous border so as to be able to guard the deep passes leading into Honan and the east. Liao city holds several keys to these, therefore many soldiers have concentrated here. Hundreds of men and animals have been compelled to serve the soldiers, to gather coal, feed, fodder and food for them. Temples, stores, shops, and homes are full of soldiers, who are a burden to the poor people, who have already a harder load than they can bear due to the many taxes.

Part of our church property is full of soldiers, so that we are unable to continue our reading room and street chapel. The wandering soldiers on the streets of the city make it inexpedient for the women and girls to go to the church for services and Sunday-school, so at present we are holding all religious services in the Girls' School.

Bro. Oberholtzer and a group of evangelists open the church each day for preaching and reception to the soldiers who wish to hear the truth. They tell Bible stories, speak on health topics, and have music on the phonograph. The curiosity is great but the interest is poor. Soldiers are a hard lot to deal with both in discipline and teaching.

Suffering From Soldiers

The brethren of the Matien district have suffered a great deal at the hands of the army. Many have been robbed and beaten for possessions they did not have. The women have all gone to the caves and temples in the mountains. With the people gone from home, the soldiers burn up the furniture and wooden implements for firewood.

In former centuries, the soldier of China occupied the lowest place in the scale of society, but now he is more or less a privileged character. Wherever he goes the people of other walks of life have to submit to his rule and serve him. Yen Hsi Shan's men are no exception to this.

Women's Bible School Filled

With this continued movement of troops and forebodings of threatened war, much unrest and no little disturbance are caused to the program of our mission work both in the city and country. Our city schools, however, are continuing much as usual, the disturbed conditions bringing in an added enrollment of students living in the school, but keeping out those who are day students. Thus while some opportunities are cut off, others are opened up. We need the earnest prayers of the entire home church to enable us, through prayer and example, to bring peace and quiet to disturbed hearts.

In case of warfare again, it has been decided to use the Women's and Girls' school buildings for refugees in the city, as they are adjoining and there is a good well near by. The Boys' School will be used as a place of refuge for those who live outside of the city. Many of the citizens have already fled to the country.

Girls' School Enrollment

The enrollment in the girls' school has been very good and the attendance fine up to the time the soldiers began passing through on their way to the south of the province. Since then there have been very few days the girls living out of school have been able to come. This is partly because the soldiers tease them as they pass along, and then it is not customary for girls or women to appear on the streets when they are crowded with strange men. Little children are afraid of the soldiers and their animals. This fear has reduced the kindergarten from a daily attendance of eighteen to only six. These six live with their mothers in the Women's School which is in the same compound.

The President Becomes a Christian

On Oct. 23 Chiang Kaisheh was baptized into the Christian faith and became a member of the Methodist Church. We are surely very glad to hear this and pray that this great leader is truly in earnest and will use his influence in bringing peace to his country. May other great leaders follow his example and live as Christ lived, is our prayer for all China.

One Little Patient's Story

Tan Hsi was born in the province of Shensi into a home of ordinary circumstances. She has an older brother, and a sister. Her parents died when she was yet too young to know the cause. The brother's wife, the selfish sister-in-law to these two little girls, insisted that they be sold into their future homes. So Tan Hsi was supposedly sold into her future home by her brother. But the brother was deceived, the purchaser was none other than a buyer and seller of children, so after a short time Tan Hsi was resold into a home of a tax collector as a slave girl. She is twelve years of age, has a tubercular hip and now lies on a hospital bed. Three days before her owners brought her to the hospital they had carelessly neglected her and for those three days she had neither food nor drink.

She is now occupied with handwork and with learning the Lord's Prayer and songs. What of her future who can guess?

Elizabeth W. Oberholtzer.

Liao Chow, Shansi, China.

Notes From Our Correspondents

CALIFORNIA

Belvedere.—At our business meeting in September, Su... school officers for the year were elected, Bro. Walter Frick be... chosen superintendent with Bro. L. M. Davenport and Bro. Da... assistants. Oct. 26 was rally and homecoming day. ... school rendered a program in the forenoon. In the af... Bro. D. W. Kurtz of Long Beach gave a very interesting ad... trip to Europe and Palestine. Brb. Noah Brubaker occu... put in the evening. Nov. 9 Bro. E. S. Studebaker deli... spiritual sermon on the significance of the death of C... munion services were held in the evening with Bro. Stu... ciating.—Maria E. Barnhart, Los Angeles, Calif., Nov. ...

Covina.—Oct. 26 Rev. Lingle, a Chinese missionary ... town, gave us a very helpful sermon. Nov. 1 the annu... son banquet was held with about seventy present. The ... ister of our city gave the address which with sing... made up the program. The morning of Nov. 16 Bro. J. ... gave an inspiring sermon on the subject, Our Best Sel... us for the love feast in the evening. Our pastor, Bro. ... baker, officiated. Nov. 23 at the Christian Workers' hour ... mert gave the first of a series of talks. Thanksgiving ... services at the church in the morning, followed by a dinn... day evening before Thanksgiving the churches of the ... ion services at our church; the Baptist pastor gave a ... address. Our Thanksgiving offering amounted to $600.— ... Funk, Charter Oak, Calif., Dec. 1.

Long Beach, Nov. 8 the Woman's Missionary Societ... home of Mrs. E. K. Beekley to begin work for the new ... teresting program was given. Mrs. A. W. Vasey repo... Community Chest (our public charities), was present to ... The next meeting of the society will be held at the hom... Samuel Horning and there will be an exhibit of goods ... by the Industrial Workers in the Chinese Missions. ... brotherhood also has resumed work. Bro. Harvey Br... be their song leader this year. At the close of their ... Nov. 11, Dr. Kurtz gave a travel lecture, illustrated by ... taken by himself when abroad. The house was filled to ... numbers being turned away. Because of this the lecture ... Nov. 18 to a full house. Three were added to the church ... Maud M. Trimmer, Long Beach, Calif., Nov. 24.

San Bernardino church recently closed a two weeks' revi... pastor, Bro. Wm. Platt, in charge. Although no accessions ... the inspiration and fellowship enjoyed by the goodly numb... tendants was invaluable. Cottage prayer services were ... afternoon. At our love feast Nov. 17, Bro. Besserman ... officiated. About thirty were at the tables. Sunday-school ... keeping up well.—Hazel Rothrock, San Bernardino, Calif., N...

COLORADO

Wiley church met in council Oct. 9 to elect church offi... year. Elder is Bro. Roy Miller; assistant, Bro. Birkin; Messenger agent, Mrs. Copeland; correspondent, Naomi Fasnacht. ... report for the year was given which was interesting and ... by all. Items of special interest were: visits and calls ... proximate mileage, 3,000; sermons preached, 85; special ... council meetings, 4; funerals, 4; weddings, 6; anointings, ... mittee was appointed to look into the matter of heating the ... with gas. Our Sunday-school attendance has been increasing ... which we are grateful. The women of the church are ... their part in the welfare project. Nov. 30 a Thanksgiving ... was given to a full house and an offering for District ... taken. Our pastor, Bro. Birkin, has planned a series of ... begin Dec. 7 on the subjects: Courtship, Marriage, and After the ... ding Bells.—Mae U. Brubaker, Lamar, Colo., Dec. 2.

FLORIDA

Winter Park church enjoyed a very interesting volunteer Thanksgiving program Nov. 23. Each one selected and prepared their ... part; songs, recitations, readings and talks were well given and ... helpful. An offering of over $6 was lifted for home missions. ... communion service Nov. 2 was enjoyed by all. Bro. A. D. Crist, Middleburg preached Saturday night and Sunday morning and ... at the communion. Some of our tourist friends have returned and ... welcome others who may be coming.—Bertha M. Frantz, Winter Park, Fla., Dec. 1.

IDAHO

Fruitland.—Thanksgiving Day was a great day in this church. ... has been the custom for many years to hold a joint meeting of ... inspiration and thanksgiving to which all the churches in the Dist... are invited. We feel that an untold amount of good was accomplished through the inspirational talks, music, expressions of thankfulness ... association with our neighbors in the brotherhood. The Nampa B. P. D. presented very effectively the play, The Challenge of the C... Dinner was served to 300 at noon. One hundred B. Y. P. D. mem... enjoyed a banquet supper and social hour in the evening. Just ... at the program revealed the names of capable speakers ... much good comes from these meetings can never be estimated. ... always find ourselves happy in them and eager for the next one. ... ready invitation from the Nampa congregation for 1931 was accepted. We are glad to announce the opening of a series of evangelistic meetings by Bro. Harper Will of Twin Falls for Dec. 2.—Reina ... Fruitland, Ida., Dec. 1.

Twin Falls church met in council Nov. 21 when officers were elected for the year, Bro. Ronk being reelected elder. Nov. 23 the Sunday-school gave a missionary play followed by appropriate remarks by the pastor, Bro. Will. A number of our young people met with the Fruitland church over Thanksgiving in a Sunday-school and B. Y. P. D. meeting. Our Thanksgiving offering amounted to $41.20.—Ella Fahrney, Twin Falls, Idaho, Dec. 2.

ILLINOIS

Kaskaskia.—Eld. W. T. Heckman preached two inspiring sermons on Thanksgiving Day. An election for a minister and deacon was held after the morning sermon. Dorsey Rogers was chosen minister and Chas. Knapp, deacon. Both were duly installed into office.—D. T. Wagner, Beecher City, Ill., Nov. 30.

INDIANA

Baugo church began a revival Nov. 9 and closed Nov. 25 with Bro. J. L. Guthrie of Lafayette, Ohio, as evangelist, and Mrs. Mertie Switzer Mishler of Wabash, Ind., as singer. As a result seven were baptized and one awaits the rite. The church was much strengthened spiritually and encouraged to go on with the good work.—Ruth Bowers, Elkhart, Ind., Nov. 28.

Elkhart City congregation closed its revival efforts on Sunday, Nov. 23. As a result of the earnest and faithful efforts of Eld. Samuel J. Yoder, three were baptized, and one awaits the sacred rite. Bro. Yoder gave us good messages, characterized with sincerity and dignity. Bro. Samuel Garber, our church chorister, handled the music well, and contributed nobly in this way to the success of the meetings. The illustrated song slides furnished by our pastor were effective, and helped to make for the success of the meetings. The church conducted its own services on Thanksgiving Day. On Sunday evening, Nov. 30, the Women's Missionary Society rendered the playlet, Voices in the Night, to a good audience during the church hour. This program was given in the interests of home missions. The pastor addressed the Bethany congregation on Thanksgiving evening, giving a cartooned address. Our regular quarterly council meeting will be on Dec. 9. The Christmas programs and interests, and the New Year are now engaging the attention of the church and Sunday school. The Ladies' Aid Society recently rendered, Why We Organize an Aid Society. This organization is much alive, and to be commended for their good work. The president is Mrs. Allen Weldy; her husband is superintendent of our Sunday-school. They deserve special commendation because of the distance they have to come, which is about ten miles. This loyalty is a great ally appreciated.—Mrs. Earl Kercher, Elkhart, Ind., Dec. 1.

Manchester.—Nov. 8 was old people's day at our church and the service for the most part was conducted by the older brethren and some tributes given by others in honor of the older people. On the following Monday evening, Bro. M. J. Brougher of Greensburg, Pa., began our revival meetings. For two weeks he presented inspiring and uplifting sermons which strengthened the membership. Seven were baptized on Sunday evening. Our communion was held Monday evening and Bro. Brougher remained to enjoy the spiritual feast with us. Our church greatly enjoyed the Christian fellowship of Bro. Brougher while in the pulpit and also in the homes. The attendance most of the time was excellent. Our Thanksgiving offering was $215.78 for home mission work.—Mrs. G. E. Wright, North Manchester, Ind., Nov. 29.

Nettle Creek church met in members' meeting Oct. 4 preparatory to the love feast which was held Oct. 18. Our services began at 11 A. M., and at 2 P. M. the afternoon services were held, preparing us for the spiritual feast in the evening. Several visitors both laymen and ministers were with us which we appreciated much. Bro E. R. Fisher officiated. Oct. 26 Bro. Wm. Dillon began a revival at the White Brothers house which continued two weeks, closing with eight accessions. Six were baptized on Sunday afternoon and two await the rite.—Mrs. O D Werking, Hagerstown, Ind., Nov. 15.

Pleasant Hill church enjoyed a very pleasant and spiritual love feast Oct. 25. Visiting ministers were Brethren Lehman, Bagwell and J. H. Wright who officiated. The next morning Bro. Lehman preached for us. At the close of the meeting he gave an invitation and three came. We baptized them in the afternoon. This makes a total of seven to be baptized in the past year. Both preaching service and Sunday-school have been well attended. Nov. 8 at our council we had two to elect officers for the year. Bro. J. A. Gump was reelected elder; Bro. Goy Gump, clerk.—Ruth Gump, Churubusco, Ind., Nov. 29.

Roann.—J. O. Winger of North Manchester came to us Oct. 10 and gave us ten Spirit-filled messages. We feel the church is built up spiritually; there was one accession from the Progressive Brethren church. Sister J. O. Winger very efficiently led the song service each evening. Rev. Fish of North Manchester delivered a splendid message Oct. 19. Nov. 1 our love feast was held with Bro. Ira Kreider officiating. Bro. Walter Balsbaugh, Bro E. B. Bagwell and families with other members from neighboring churches were with us and we appreciated their fellowship. Our homecoming was the following day. The temperance committee of North Manchester gave a splendid program following the Sunday-school hour. The afternoon services were conducted by Bro. Ira Kreider.—Mrs. W. Musselman, Roann, Ind., Nov. 29.

Second South Bend church is enjoying good interest. Our church is in charge of Bro. Geo. Senseman sent out seventeen baskets at Thanksgiving time. Dec. 7 is Gospel Messenger day. We are hoping to get the church paper into more of our members' homes. The young people's class and children are planning to give the Christmas program.—Mrs. Dewey Rowe, South Bend, Ind., Dec. 1.

West Marion church held their love feast Nov. 13 with about sixty-five communing. Visiting ministers were Brethren F. P. Hostetler who officiated, Obed Rife and Walter Stinebaugh. Nov 23 two were baptized. Nov. 26 the churches of West Marion enjoyed a union Thanksgiving service at our church.—Mrs J. W. Norris, Marion, Ind., Dec. 3.

IOWA

Dry Creek church enjoyed a very spiritual love feast last evening at the close of a revival meeting conducted by the pastor, W. H. Hoelle. He preached twenty soul-stirring gospel sermons. Six decided to live the Christian life and three were received into the church by baptism. Bro Hoelle will commence a revival meeting in the Garrison church Nov. 23 and continue over three Sundays. During the revival meeting Nov. 23 and continue over three Sundays. During the revival meeting Mrs. Robins, three were received into the church by letter.—D. W. Mohler, Cedar Rapids, Iowa, Nov. 24.

Salem.—In September Bro. A. T. Hoffert gave a very interesting and effective lecture on tobacco and its effects on the body. Salem church is also rejoicing over the results of a recent revival effort. Brother and Sister Stutsman of Des Moines began the meeting Oct. 12. Brother Stutsman very ably preached the Word and Sister Stutsman conducted the song service in an efficient manner. Several evenings special music was given by different groups from neighboring churches. The meetings were well attended and a great deal of inspiration gained from the good sermons and song services. The extra music, stories and Bible reading contests for the children made the meetings very interesting, uplifting and beneficial for all. Eight were added to the church by baptism, five children and three adults. Monday evening we had a very spiritual love feast with about seventy in attendance. Bro. Stutsman officiated. We have decided to have prayer meeting at the church every Thursday evening. Nov. 20 the Byler family of North Manchester, Ind., gave their program of gospel songs which was much appreciated. Nov. 23 our pastor, Bro. Chas. Colyn, preached a very effective sermon on The Faith of Father Abraham, after which the invitation was given and a young man came forward and was baptized following the services on Thanksgiving morning. We are quite proud of our Primary Department. The children are glad to assemble alone where all have an opportunity to sing, read and pray together. Bro. Colyn has a loyal group of young people -a fine class, each one willing to take his or her turn at teaching the class. Mrs. Fred Klinzman, Lenox, Iowa, Dec 2.

KANSAS

First Central.—We have just closed a very helpful and inspirational two weeks' series of meetings conducted by Bro. Earl Frantz of Smith Agetha, Kans. He brought us messages filled with the Christ Spirit and as a result one was baptized and four await the rite. Nov. 22 we held our love feast with about fifty members surrounding the tables. The children greatly appreciated the story hour which Bro Frantz had prepared for each service. The young people also enjoyed two special lectures by Bro. Frantz at their regular Christian Endeavor hour. A special prayer meeting was held at the home of one of our shut-in members during the meetings. Nov. 9 our adult Christian Endeavor group was glad to have as speaker Mrs. Frank Higby, superintendent of religious education of this city. Our Aid sponsored a supper and bazaar on Nov. 7 and a sale of home made mincemeat Nov 24 which together netted us about $50. Church and Sunday-school attendance has been increasing and we feel the church has been greatly strengthened.—Mrs. Esther Harvey, Kansas City, Kans., Nov. 28.

Granada.—At the September business meeting our Sunday-school was reorganized and all church officers elected for the year. A Ladies' Aid was organized this summer which has been very active. They held a supper and bazaar Nov. 21 with fine results. The Sunday-school observed rally day with a basket dinner Nov. 1. Various programs have been given and home talent has had charge of the services while the pastor, Bro. Stauffer, was ill. Our Y. P. D. was well represented at the young people's rally at Sabetha —Laura Chase, Wetmore, Kans., Nov. 30.

Lone Star church held their communion Nov. 26 with over eighty members present. Bro Cal Ward officiated and it was a very impressive service. On Thanksgiving we met for an all day service, with a basket dinner. In the absence of our pastor, Bro. Ward took charge of the morning service and gave a very good talk. In the afternoon the finance committee made up the budget for the coming year. Our Aid Society has been doing some excellent work the past year. They are now preparing a play to be given in the near future. The Christian Workers are also doing their best to put on spiritual and entertaining programs each Sunday evening. The young people are taking hold of this work in a very creditable way.—Mrs. J. R. Smith, Lawrence, Kans., Nov. 30.

Osage.—The church passed through the most successful revival in her history, Nov. 5 to 23, under the able direction of Brother and Sister Oliver H. Austin of McPherson, Kans. The Austins had endeared themselves to our community fourteen years ago when they conducted a meeting for us, so there were large crowds and intense interest from the first. Bro. Austin preached the gospel message into the hearts of the people. Sister Austin led the singing in a pleasing way and organized a chorus of about thirty juniors who delighted the audience with songs almost every evening. She also told stories which were enjoyed by all. As a result of the meeting there were forty-three accessions, of whom thirty-eight were baptized, one reclaimed, one received on former baptism and three received by letter. Of this group nineteen were heads of families and ten were young people in the teen age. Our love feast was held Nov 24 with Bro. Austin officiating.—Vada Nicholson, McCune, Kans., Nov. 29.

Richland Center.—A very generous offering was taken on missionary Sunday, Nov. 23. A bazaar and supper given by the Ladies' Aid was very successful. Nearly all the members attended the communion service on Nov. 10. The Byler family from North Manchester, Ind., gave a splendid program at the church recently. They also sang at the high school in Summerfield which was much appreciated.—Constance Snell, Summerfield, Kans., Dec. 3.

MARYLAND

Hagerstown.—March 9 to April 6 special services were conducted by our pastor, Bro. A. B. Miller. Morning themes (general): Power in the Holy Spirit; evening themes (general), Pardon through Jesus Christ. Bro. Miller also conducted our evangelistic services from April 13 to 20, using the general theme, Behold the Man. Thirty-five have been received by baptism, eleven by letter and one was reclaimed. Three letters have been granted. The Bridgewater College quartet rendered a program on Palm Sunday, and the girls' glee club of Juniata gave a program April 30. Our communion service was held May 4. About 540, mostly those of our own congregation, were at the tables. We have seventy-two Sunday-school officers and teachers, of whom sixty-eight communed. The Vacation Bible School opened June 23 and closed July 11. A training course for those over fifteen years of age was conducted by our pastor. July 6 Sister Mae Wolf from India gave us a splendid talk on missions. Bro. A. D. Helser of Africa was with us July 7. It was an inspiration to come into the presence of this consecrated man who gave us a strong message. The offering amounted to $46. July 20 Rev. Carpenter, pastor of the First Brethren church, preached in the morning—a splendid, timely message on the subject, What Ails Our Youth? Sept. 1 Mr. Raymond K. Hollinger assumed his duties as minister of music; he is busy training three choirs—junior, senior and adult. Sept. 5 the Sunday-school board held their annual election. The general superintendent is W. Newton Long. Miss Ruth Dottinger has been selected to work out, as far as practicable, a course of study for all the departments from the Cradle Roll through the intermediate. Rally day was held the first Sunday in October. Dr. J. S. Simms, pastor of St. John's Lutheran church, addressed the general assembly consisting of junior, intermediate, young people and adult departments. Our pastor and wife made over 1,800 calls for the year closing April 30. Bro. Miller has been quite busy, especially prior to and during the erection of our new Sunday-school church building. We also wish to commend our elder, Bro. S. F. Spitzer, who has sacrificed and labored so faithfully ever since he has been in Hagerstown. He was reelected elder at the October council. —Gamma L. Krider, Hagerstown, Md., Nov. 22.

Long Green Valley church met in council Nov. 22. Many encouraging reports were given by our regular committees. The home mission work done this year, in giving religious education to those within and without the church, was especially recognized. The church and Sunday-school attendance has increased in regularity. The B. Y. P. D. is giving some very interesting programs. The church reelected Eld. W. E. Roop to have charge for three years. Eld. J. M. Prigel is retained as associate elder and pastor of the church at this place. The newly elected church officers are, Bro. C. P. Breidenbaugh, church clerk and Sunday-school superintendent, with Bro. Chester Currens assistant; Sister Rena Breidenbaugh, Messenger agent and correspondent. Bro. S. J. Prigel is still adult advisor for the young people. A committee was appointed to arrange for another special session of religious education next year. We held a service on Thanksgiving morning when an offering of $26.24 was lifted for home missions.—Rena Breidenbaugh, Gittings, Md., Dec. 3.

Meadow Branch church held an interesting and successful week-end Bible institute Nov. 28 to 30 with Bro. H. H. Nye of Juniata College and Sister Martha Martin of Elizabethtown College as instructors. Sister Martin splendidly covered the entire book of Philippians in the several periods of study, while Prof. Nye ably presented graphic view points of our entire church history. The attendance was somewhat hindered on account of the extremely cold weather. On Thanksgiving Day Bro. E. C. Bixler preached the sermon in our Westminster house, while Bro. J. W. Thomas preached in our country house. An offering was lifted at both places for home missions.—Wm. E. Roop, Westminster, Md., Dec. 3.

Monocacy.—We held our semiannual love feast at Rocky Ridge Nov. 8 with a good crowd present. Visiting ministers were Brethren Grant Group who officiated, Chas. Flohr, Frank Lightner, Bernie Bowers, John Bowlus and Wm. Baker. On Sunday Bro. Baker gave us a soul-stirring sermon on the subject, The Two Ways.—Elsie A. Eigenbrode, Rocky Ridge, Md., Nov. 28

MINNESOTA

Nemadji.—The work in this congregation is progressing under the leadership of Brother and Sister Lewis Hyde. The interest of both parents and children results in a well filled house each sabbath. Services were held at the church in the afternoon on Thanksgiving Day. A short program was given by the children, also an informal praise service extended to all. This was followed by a sermon by Bro Hyde on the subject, How to Get Rich the Bible Way. A thank offering of $8.84 was taken for the mission cause.—Mary Henninger, Barnum, Minn., Dec. 2

NORTH CAROLINA

Flat Rock.—Bro. C. B. Miller is our pastor now. Regular preaching time is the fourth Sunday and Saturday night of each month. Bro. F. C. Rohrer of Jefferson, N. C., conducted our Thanksgiving service. An offering of about $9.00 was lifted for home missions.—Eunice Shoemake, Warrensville, N. C., Dec 3.

OHIO

Black Swamp.—At our Christian Workers' Meeting on Sunday evening, Nov. 23, we had a program in which the topics all related to Thanksgiving. Recitations and music were also given. On Thanksgiving Day services were held at the church. Our pastor, Bro. Geo. Garner, took for his subject, Remembering God's Blessings. An offering of $7.60 was taken for missions. Mrs. Asenath Baker, Lemyne, Ohio, Dec. 2

Mohican.—We observed Thanksgiving Day with an all-day service at the church. Bro. D. E. Sower delivered an address in the morning. A program was given in the afternoon consisting of songs, reading, duets and a playlet. An offering was lifted for home mission work.—Mrs. J. F. Imhoff, Wooster, Ohio, Dec. 1

Owl Creek.—Oct. 30 Bro. A. D. Helser gave his farewell message here and on Friday evening he officiated at the love feast. Nov. 1 the joint Sunday-school institute was held here. The attendance was good and the messages very instructive. Bro. H. D. Emmert of Cleveland, Ohio, and Bro. J. C. Inman of Canton were the speakers. Nov. 22 a called council was held. We are putting forth an effort to raise our apportionment for District mission work. Nov. 30 Bro. Clifford Workman of Flora, Ind., gave us a message full of admonition and instruction.—Mrs. O. H. Bechtel, Bellville, Ohio, Nov. 30.

Pitsburg church met in council Nov. 22. Church officers were elected for the year with Bro. N. W. Buckley elder. We are glad to report increased attendance and interest in all services. An interesting program was rendered recently by five young people of the Winter Band of Manchester College.—Dora Niswonger, Pitsburg, Ohio, Nov. 29.

Springfield (N. E.).—Our revival meetings conducted by Bro. Wilmer Petry began Nov. 1 and continued two weeks. Powerful, Spirit filled sermons brought an unusually large attendance. Delegations from surrounding churches and special music by our home folks each evening helped to make the meetings a success. Many homes in the community were visited. As a result eleven were baptized and two received on former baptism. Included in this number are fathers and mothers, young men and boys and girls of intermediate age. Since Bro. C. H. Petry took up the work here, forty-seven have been received into the church. Of this number twenty-six are on the allotment near the church. We realize that a great responsibility is placed on our church to care for these who have got hold in opportunity to know of the distinctive doctrines of the Church of the Brethren. Nov. 8 a group Sunday-school institute was held here with Bro. J. C. Inman of Canton and Bro. G. W. Phillips of Danville as instructors. With the two churches in town a union Thanksgiving service was held in our church, the pastor of the Church of Christ bringing the message. Alice C. Mumaw, Mogadore, Ohio, Nov. 29

Tuscarawas.—Oct. 13 Bro. A. H. Miller of Kent, Ohio, began a two weeks' series of meetings at the Eden house. Oct. 27 he continued the meeting at the Zion house, closing Nov. 1 with a love feast in the evening at which forty-five communed. Our hearts rejoiced to see the ten young people around the table who had been baptized a few days before. A deacon and wife came with their letters and one was restored. The meetings were well attended and a splendid interest was manifested by all. Nov. 20 we met in council. Our pastor, L. E. Frick, is laboring earnestly for the advancement of the kingdom. He brings us spiritual messages each sabbath morning; he often preaches three sermons in a day. Our newly elected Sunday-school officers began on Oct. 5 another year of work for the upbuilding of the church.—Mrs. A. W. Yutzey, Canton, Ohio, Dec. 1.

OREGON

Grants Pass.—Beginning with October, the new Sunday-school year, Bro. E. W. Pratt was chosen superintendent with Chas. Miller, assistant. Oct. 18 Miss Ruth Shriver came to us on committee work in the interests of religious education. Our church joined in with the union evangelistic meeting held in Grants Pass beginning Oct. 12, conducted by Dr. J. A. Sutherland of Chicago. Since our last writing tour young girls have been baptized into our church. Nov. 2 Williams and Ashland joined us in a Sunday-school conference. Bro. M. C. Lininger of Ashland stayed over for the evening services, preached for us and also assisted in the ordination of Bro. J. D. Miller, with his wife, to the eldership. The young people's class and some others were guests at Ashland on Nov. 16, which was the last day of Bro. Geo. Hilton's two weeks' meetings there. They contributed two selections of music. Beginning the following Tuesday the Hiltons were with us and gave three illustrated lectures on Chinese views which were much appreciated.—Lizzie Neher Flory, Grants Pass, Ore., Nov. 25

PENNSYLVANIA

Annville.—Our love feast was held at the Annville house Nov. 8. Quite a number of visiting brethren were with us including Bro. Phares Forney, Bro. Cassel, Ed. Wenger, Jacob Longenecker, Ben Zug, Frank Garber and I. W. Taylor who officiated. Nov. 9 a quartet from the Hatfield church rendered a program which was enjoyed by all present. Nov. 23 the two senior classes of the South Annville Sunday-school rendered a Thanksgiving program. Bro. S. G. Bucher, our of our ministers, held a revival at Bareville, Pa., and Bro. D. W. Bucklew is in Maryland at this writing. It was decided to begin our revival at the Annville house Dec. 21, with Bro. Rufus Bucher, evangelist.—Sarah Winters, Lebanon, Pa., Nov. 24

Conestoga.—Sept. 18 at the council meeting a number of vacancies in different committees were filled. Sunday school officers were elected without change. Bro. D. S. Myer was elected elder of the church for the coming year. Oct. 5 a children's meeting was held at Bareville. Bro. H. A. Merkey of Manheim spoke to the children. Oct. 18 our love feast was held at Bareville with five ministers present. Bro. Trimmer officiated. Brethren Trimmer, B. G. Stauffer and C. Gilbert stayed with us for the Sunday morning services. Nov. 2 Bro. A. S. Hershey of Lebanon preached a missionary sermon at Bareville, when an offering was lifted. Nov. 9 Bro. S. G. Bucher of Annville, Pa., opened a series of meetings at Bareville continuing until Nov. 23. The meeting was well attended and closed with a full house. A number of visiting ministers were with us during the meeting. Bro. Bucher has a very interesting way of presenting God's Word. Six young men stood for Christ and were baptized on Thanksgiving Day.—Amos B. Hufford, Bareville, Pa., Dec. 1.

Mechanicsburg church has enjoyed a glorious series of meetings. Bro. John Rowland of Woodbury was the evangelist and delivered fifteen Spirit-filled discourses. The membership has been much benefited by the meetings. Five decided for Christ, three have been baptized. Bro. Rowland and our pastor, Bro. Rittenhouse, did quite a bit of visiting in the homes. Special music was furnished by a men's chorus from Elizabethtown, the Spee family, two male quartets from Grantham College and a women's quartet from Shrewsbury Church of God. Our love feast Nov. 23 was very spiritual with the largest number of communicants we ever had. Bro. Rowland officiated. Brethren Wm. Murphy and Chas. Steerman also were with us.—G. H. Arbegast, Mechanicsburg, Pa., Nov. 28

Norristown. Oct. 26 we had the pleasure of having Bro. Stover Kulp, returned missionary from Africa, speak to us at the evening service. Oct. 27 Bro. T. P. Dick opened our evangelistic campaign preaching thirteen soul-stirring sermons to appreciative audiences. As a direct result of the meetings twelve were baptized at the close of the morning service Nov. 9. In the evening we observed the Lord's supper, it being the largest attended love feast for a number of years. Bro. H. K. Garman officiated, assisted by Bro. Dick and our pastor, Bro. Wadsworth. A service was held Thanksgiving morning at 9:30 in charge of the Y. P. D. They gave a play, Some Things for Which to Be Thankful. Nov. 30 the intermediates and Y. P. D. from the Coventry church had charge of the Christian Endeavor. They gave talks on the life of Bro. E. B. Hoff which was very interesting. We made pledges for world-wide missions on Oct. 26 which amounted to $73; these were turned in Thanksgiving morning and with the offering totaled $96.28.—Mrs. Lewis G. Walton, Norristown, Pa., Dec. 3

Pottstown.—Nov. 9 Brother and Sister Stover Kulp, missionaries on furlough from Africa, were with us. Bro. Kulp gave us interesting

(Continued on Page 808)

NOTES FROM BULSAR, INDIA

(Continued From Page 803)

very long hours. Dr. Fox is keen on surgery and his conscience will not allow him to turn patients away, so he is rushed to the limit in caring for the needy. God is giving good results and we praise him.

The Bible School has finished its first semester's work and is having a short vacation. On the whole the work was fairly well done A few of the students found the work difficult because they did not have Christian training from their youth. Those who are born and reared in a Christian community have a big advantage. Our pastor, Eld. G. K. Satvedi, who is also one of the teachers, is taking a month's vacation at Poona. He is not strong and has so many callers at home that he can not rest well here. We hope he may recover nicely there. J. M. Blough.

Bulsar, India.

EASTERN PENNSYLVANIA MINISTERIAL MEETING

The thirty-sixth annual ministerial meeting of the Eastern District of Pennsylvania was held in the Indian Creek church at Vernfield, Pa., Nov. 4-6. The meeting began on Tuesday evening with a sermon by Eld. G. N. Falkenstein of Philadelphia on the subject, Making Full Proof of the Ministry, based on 2 Tim. 4: 5.

On Wednesday and Thursday there was a large attendance from the surrounding churches, as well as a good representation of the ministerial body. The program was arranged by a committee composed of Brethren David H. Snader, Frank S. Carper and Abram A. Price.

Eld. I. W. Taylor very ably presided. He called attention to a few elders present who had attended the first ministerial meeting in the District, as well as one who had attended each succeeding one. He also recited a few examples of the devoted laborers of the past, and immediately inspired the meeting with the spirit of consecration.

The topics—What a Minister Should Know, Be, and Do, and The Minister and the Distinctive Doctrines of the Church—were very ably discussed by the speakers to whom they were assigned. The program provided for round table periods and general discussion which proved very helpful.

Special features of the meeting were a missionary address by Bro. A. D. Helser of Africa, and an address on The Church and the Christian College by R. W. Schlosser. Both were given in a very masterful way and proved challenging. At the close of the Wednesday evening service, Bro. A. D. Helser, who was ready to embark for Africa, was tendered a short but impressive farewell service.

At the business session a call was received from the Chiques church. It was decided to hold the next year's meeting at that place, for which the following officers were elected: Moderator, Jos. N. Cassel; assistant moderator, Elmer Moyer; secretary, Abram A. Price; treasurer, Samuel H. Hess; member of program committee, W. N. Zobler. Bro. R. W. Schlosser was reelected as a member of the condolence committee.

The report of the committee on resolutions included the following significant statement: Whereas, one of the outstanding contributions of the Church of the Brethren to our world has been the upbuilding of the Christian homes, be it resolved, that we encourage the family altar, that we deplore the tendency in America to weaken the sanctity of the marriage bond, and urge all our ministers to maintain a strong bulwark of Christian testimony against every effort to weaken or destroy this divinely ordained institution.

The meeting left a general impression of much spiritual instruction and encouragement. Norman K. Musser.

Columbia, Pa.

TO OUR DEAR SISTERS IN AMERICA

We, the women and girls of the Khergam church and Girls' Boarding School, send you our loving salaams. We have heard of your great kindness and that you will send money to keep our work going forward this year. So we thank you very much, and pray God every day to bless you and prosper you in this good service for him. We think you would like to know how we spend our time. So we will tell you some of the things we do each day. Most of us are little girls, for as soon as we girls get old enough we marry.

It is 4 A. M. The moon is shining so brightly that we do not need a light to see to do our grinding. It is now the beginning of our winter season and nice to be up in the early morning. Each big girl takes a little girl with her so we all take turns at the mill.

As soon as day dawns the larger girls prepare the morning breads or porridge, always with some of the smaller girls as helpers and learners. Groups of the smaller girls do the sweeping and tidying up of our rooms, schoolroom and yard. Everything must be neat and clean.

Next we get a nice sweet juicy twig from a special tree and chew one end of it till it becomes like a brush. We use plenty of clean, fresh water also, to cleanse our mouths. Next our hair is nicely combed, by using a fine-toothed comb and cocoanut oil. Then we go to our morning tea room and sit in an open square as we are served by the older girls. After each takes her turn at asking God's blessing on our food, we enjoy our first meal.

The bell for morning prayers rings at 7:30, when all must be in their places. At 8 A. M. the school bell rings. Larger girls spend some time in cleaning the rice and dahl (pulse) for the noon meal. They put it in a large vessel over a slow fire and then they are off to school. By this time the day school pupils are also in their places in school.

At 11 A. M. school is over and we little girls have a thorough bath with fresh water from the well. A few larger girls assist us as we get the sun bath also. We eat at noon.

Right after that there is a masterful "madras hunt." Again the fine-toothed comb comes handy as a ready weapon to stay the "enemies" which sometimes camp on our heads. This battle must be finished by 1:30 P. M., for then the school bell rings and off we go to school till 4 P. M.—that is, all but some of the larger girls who start the breadmaking for our evening meal, before they can come to school in the afternoon.

After school we divide up in groups for work. We have a big school garden and since the monsoon season is over, we must water the whole garden and keep it free from weeds. Our rice crop and grass crop have already been harvested. We have planted our winter crop, so the most important work now is to water our crops, as well as the fruit trees, banana plants and the vegetable garden. So we little girls are kept quite busy till almost time for the evening meal at 6 o'clock, when before that we play.

One group of little girls goes to the cook-house to help cut up the vegetables in small pieces to be prepared with spices and eaten with our evening breads. Last evening we had a special treat, for a loom of our bananas was ripe. Now one group must do the sweeping and cleaning, and another go to the sewing class for we are learning to make our own clothes. Still another group mends clothes. We all take turns at all kinds of work so we may learn to be good, tidy, Christian home-makers.

We all are very happy when our good mother—Benabai, the wife of our elder, N. V. Solanky—allows us to play with her baby. We like to watch her care for her children. In that way we can learn how to care for very young children.

After all our work for the day is over, and we have had our evening meal, then we sit in night school for an hour and a half. At the close we have our evening worship and then a half hour to play before we go to bed at 9 o'clock.

We sleep on mats on the floor. Since the cool season is here we have a sheet and a blanket. We are very thankful for this; in our villages most folks have to crawl in a haystack or spread straw on the ground and cover up with straw when they lie down to sleep.

We are very happy in our school and we wish to thank those who have made this possible for us. Your love and kindness will be very acceptable to our dear heavenly Father, whom we are learning to know, to love and to serve and worship. When we go back to our villages we are glad to sing hymns about Jesus and tell all the Bible stories and Bible verses we remember. It is not always easy for us when we go back to our villages. So we ask you to pray for us every day. We want to grow up to be good Christian women. You must help us. Again we thank you.

Lovingly your sisters in Khergam, India.

Bulsar, India. Per Ida C. Shumaker.

IN MEMORIAM—ELD. JOHN W. WILLIAMSON

In the death of Eld. John W. Williamson the Washington City church has suffered a serious loss. Bro. Williamson was born at Hedgesville, W. Va., Dec. 12, 1884. He secured his education in the public schools after which he entered Blue Ridge College. Here he remained for a time and made rapid progress in his work.



For several years he taught school in West Virginia and was during that time elected to the ministry and installed into that office. In 1907 he was married to Dollie Virginia Byers. To this union two sons and a daughter were born.

During the past eleven years Bro. Williamson had been engaged in the Accounting Department of the government at Washington, D. C. In the meantime he had taken a very active interest in the church. In 1928 he was ordained to the eldership, and at the time of his death he was chairman of the Board of Religious Education of the church and chairman of the Pastoral Committee.

In his home, in the department of the United States government which he served, in the community where he was appreciated as an earnest Christian man, and in the church which he so willingly and freely served, he will be greatly missed. His place will be a difficult one to fill.

His early death was caused by peritonitis which resulted from strangulated hernia. All that medical science could do was done in an effort to save his valuable life but to no avail. On Sept. 27, 1930, he fell asleep at the Homeopathic Hospital, attended by his family, his pastor and his physician.

Washington, D. C. F. F. Holsopple.

JOHN UMSTEAD FRANCIS

Bro. John Umstead Francis, whom local papers designate as the outstanding citizen of Oaks, Pa., was born in Shannonville, now Audubon, Montgomery County, Pa., on Aug. 28, 1845, and died Nov. 8, 1930, aged eighty-five years, two months and eleven days He was a son of John Umstead Francis, Sr., and his wife, Lydia Smith, the latter of Quaker extraction. The grandfather was Thomas Francis who means something to the Church of the Brethren. He married Margaret Umstead, aunt of Eld. John H. Umstead of Green Tree church. It is said by old church members that because of sturdiness of character, Eld. John Umstead had declared that he esteemed Lydia Francis above all women he knew.

Bro. Francis learned the painting trade, and was a painting contractor till about the age of forty years, when on account of the injurious effects on his health, he gave up the trade. For twenty-three years he was car inspector on the Perkiomen R. R., having been on his early years the first passenger from Oaks on this new railroad After this, being a Grand Army man, he was appointed by our ex-governor, Bro. M. G. Brumbaugh, as custodian of the old Camp Schoolhouse in Valley Forge Park, in which capacity he served thirteen years. During the last half of his incumbency, he published Woodman's History of Valley Forge, which book ran through ten editions. From this book of Quaker authority, the country received sound instruction on Valley Forge.

The great-grandfather of Bro. Francis, Capt. Arnold Fran[illegible] commanded in the Revolution the Company of Militia mustered from the section immediately across the Schuylkill River from Valley [illegible] The Francis reunion, of which Bro. Francis was first president [illegible] steps to erect an equestrian statue to the captain's memor[illegible] When we recall what Bro. Brumbaugh's History of the Brethren [illegible] Eld. Christopher Sower at Valley Forge, the work of Bro [illegible] in the old Camp Schoolhouse assumes importance to the Brethren

John U. Francis, Jr., married Mary Jane, the oldest daughter of Eld. Jacob Z. Gottwals of Green Tree on Aug. 8, 1867. The [illegible] children, four of whom survive: Mrs. Enos Deery of Fort Wa[illegible] Pa., Rev. J. G. Francis of Lebanon, Pa., John U. Francis, [illegible] chant of Oaks, Pa., and Arnold H. Francis, superintend[illegible] Collegeville, Pa., flag factory. There are eighteen grandchi[illegible] and eight great-grandchildren.

Bro. Francis was one of the original teachers of the Green [illegible] Sunday-school, founded in the midst of opposition in 1869.

The funeral services were in charge of Bro. Ross Murphy, [illegible] of the First Church of the Brethren, Philadelphia, in the abs[illegible] of the Green Tree pastor, Bro. Replogle. Bro. Murphy preached [illegible] ceptable sermon from Heb. 9:27, 28. Interment was m[illegible] in the Green Tree cemetery. J. G. Francis

Lebanon, Pa.

RESOLUTIONS OF RESPECT

Whereas, on the 6th day of November, 1930, death summo[illegible] our beloved coworker, Etta B. Hall Orr, be it resolved:

That we, the officers, teachers, and pupils of the Plattsbu[illegible] Brethren Church School, express our loss of a true and exemp[illegible] Christian teacher, our loss of a cheerful and loved friend and neighbor

That we extend to the bereaved family our heartfelt sympathy in the loss of one who was ever faithful and devoted in h[illegible] as wife, mother, and homemaker; one who was at the beginn[illegible] of each and noble life rather than at its close, it seems to us.

That copies of these resolutions be presented to the fa[illegible] of the deceased, recorded in the church and the Church School [illegible] and published in the local Plattsburg papers, and Gospel Messe[illegible]

Mrs. Geo [illegible]er,
Mrs. S. J. Wine,
Mrs. Ira M[illegible]ver

Plattsburg, Mo.

RESOLUTIONS OF RESPECT

The following resolutions were adopted in the Sisters' Aid Society of the Oak Grove Church of the Brethren, Salem, Va., in [illegible] of our departed Sister Bertie Layman Fleshman, a member of [illegible]

Whereas it has pleased our heavenly Father in his infin[illegible] wisdom to call from our midst our dear sister in the Lord, be it th[illegible] resolved:

That we, the members of the Sisters' Aid Society, expr[illegible] our loss of a true and faithful Christian who was a helpful worker [illegible] society. She was afflicted three and one-half years but neve[illegible] lost interest in the good work.

That we cherish the memory of a life devoted to the Master's cause, whose quiet and patient disposition portrayed so plainly th[illegible] of the Master who abided within her;

That we extend our sincere sympathy to her husband and little children whose lives have been touched by this great sorro[illegible] in earthly comfort;

That a copy of these resolutions be sent to Bro. Fleshman, and the same be published in the Gospel Messenger, and spread on the minutes of our society.

Mrs. C. E. Lil[illegible]
Mrs. C. D. Sp[illegible]ler,
Mrs. O. D. Lil[illegible]

Salem, Va.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Brooks-Peterson.—By the undersigned at his residence, Nov. 5, 1930, Mr. Clarence Brooks of Wiley, Colo., and Sister Kathryn Peterson of McClave, Colo.—Harvey R. Hostetler, Rocky Ford, Colo.

Cooper-Hallett.—By the undersigned at the parsonage of the Pampa Church of the Brethren, Samuel Monroe Cooper of Kingsmill, Tex., to Dorothy Eva Hallett, second daughter of Mr. and Mrs. Geo. E. Hallett of Pampa, Tex., on Nov. 11, 1930.—Geo. E. Hallett, Pampa, Texas.

Gibson-Holsinger.—At the home of David Landis, Maywood, Ill., Bro. Claude Gibson and Sister Fern Holsinger, by the undersigned, Nov. 22, 1930.—Burton Metzler, Oak Park, Ill.

Lowe-Kline.—At the home of the undersigned, Nov. 18, 1930, Bro. John Wm. Lowe and Sister Katharine May Kline of Gettysburg, Pa.—W. G. Group, East Berlin, Pa.

Simmons-Craun.—By the undersigned, assisted by Bro. G. L. Wine, at the home of the bride, Oct. 18, 1930, Virginia Sarah Craun, of Bridgewater and Edgar Boyd Simmons of Sugar Grove, W Va.—O S Miller, Bridgewater, Va.

FALLEN ASLEEP

Bell, Sister Anna, nee Baum, born June 25, 1856, died Nov 9, 1930, at the home of her son, Michael. Her husband preceded her eleven years ago. She is survived by five sons, two daughters and one sister. She lived in the bounds of the Big Swatara church where she was a faithful member. Funeral at Hanoverdale by Elders Thos. Patrick and A. M. Kuhns.—Mrs. J. N. Wright, Hummelstown, Pa.

Bonebrake, Bro. H. Edward, died suddenly of heart failure, Nov. 14, 1930, aged 64 years He was the son of Lewis and Elizabeth (Stoner) Bonebrake, and was born at what is now known as Cress Station. He was a member of the Antietam Church of the Brethren. He is survived by five sisters. Funeral at the home by H. M. Stover, assisted by H. C. Muck. Burial in Green Hill cemetery.—Pearl N. Chamberlin, Waynesboro, Pa.

Davis, Sister Sarah, born at Gilmore, Ohio, died Nov. 17, 1930, aged 72 years, 5 months and 16 days. Her husband, W. H. Davis, and an infant son preceded her. She leaves four children, one brother, one sister and twenty grandchildren. Funeral services at the Center church by J. F. Kahler, assisted by M. M. Taylor. Burial in Center cemetery.—Mrs. G. W. Riemenschneider, East Canton, Ohio.

Douglas, Mrs. Mary E., of Rich Hill, Mo , was born in Texas, Dec. 25, 1868, and died at Butler, Mo., Oct. 28, 1930. At the age of twenty she was married to Wm. G. Douglas. To them were born three children, one dying in infancy. About fifteen years ago she became a member of the Church of the Brethren, to which she was faithful. Funeral services by the writer.—Merle R. Hawbecker, Rich Hill, Mo.

Flook, Carrie, born in Washington County, Md , died at the home of her sister, Mrs. Geo. W. Petre, Maugansville, Md., Nov. 9, 1930, aged 49 years, 2 months and 5 days. She is survived by her sister and three brothers. Though ill for more than a year patience had her perfect work. She united with the Church of the Brethren at Longmeadow March 7, 1915, and remained faithful. Services in the church by D. R. Petre and H. R. Rowland. Interment in the cemetery at Boonsboro.—Mrs. Carrie B. Litton, Maugansville, Md.

Hoff, Mary Ann Nyda, was born May 27, 1848, in the state of Virginia and died at the home of her daughter, Mrs. Frank Campbell, east of Elkhart, Iowa, Sept. 23, 1930, at the age of 82 years, 3 months, and 26 days. In the year 1865 she was united in marriage to Charles B. Mitchell. To this union were born ten children, four of whom preceded her in death. She leaves twenty-one grandchildren, sixty-five great-grandchildren and three great-great-grandchildren. Her husband, Charles Mitchell, died Aug. 10, 1893. In July, 1894, she was married to Peter Hoff who died Sept. 17, 1915. She united with the Church of the Brethren of which she had been a faithful and consistent member for fifty-four years. The funeral services were held in the Cory Grove Chapel by I. D. Leatherman, assisted by Chas. Rowe of Beaver, Iowa.—I. D. Leatherman, Elkhart, Iowa.

Hoover, Sister Clamina Steiner, born in Myerstown, Pa., died at her home in Mogadore, Ohio, Oct. 24, 1930, aged 83 years, 8 months and 15 days. She married Bro. Samuel Hoover Feb. 9, 1873. Early in life she united with the Church of the Brethren and remained faithful through life. An only daughter preceded her. She is survived by her husband, son-in-law and three grandchildren. Funeral services at the Springfield church by Bro. M. S. Young. Burial in the Mogadore cemetery. —Alice C. Mumaw, Mogadore, Ohio.

Hull, Bro. Geo. W., died at his home in New Windsor, Md., Nov. 2, 1930, after a long and painful illness which he bore with great Christian fortitude, aged about 70 years. He was a deacon in the Church of the Brethren at Pipe Creek, Md., and before moving to New Windsor was very helpful in the growth of the Woodberry church, Baltimore. His place will not be easily filled in the general assistance he was giving for years past in the affairs of Blue Ridge College He leaves his widow, Sister Martha Royer Hull (a half sister of Eld. C. D. Bonsack), one sister and one brother. Funeral in Blue Ridge College chapel by Elders J. J. John, M. R. Wolfe and E. C. Bixler. Interment in the Meadow Branch cemetery.—Wm. E. Roop, Westminster, Md.

Kilheffner, Bro. Frederick, died in the Reading Hospital, aged 45 years. Death was the result of an accidental gun shot wound in the head. He is survived by his wife and eight children, parents and five sisters. Funeral by Eld. I. W. Taylor at the Mohler house. Burial in the adjoining cemetery.—Mrs. Lida M. Zug, Lincoln, Pa.

Kiracofe, Anna Catherine (Kerlin), born at St. Thomas, Pa., died Oct. 28, 1930, aged 81 years, 11 months and 4 days. She married John VanLear Kiracofe Dec. 16, 1869; he preceded her in 1919. In the spring of 1902 the family moved to Preble County, Ohio. During all these years she had lived in the vicinity of Eaton and Gratis. She united with the Church of the Brethren early in life and remained a consistent and faithful member. She leaves one sister, six sons, one foster daughter, thirty-four grandchildren and five great-grandchildren. Services at Gratis church by Elders C. H. Petry and Wm. Beachler. —A. G. Crosswhite, Eaton, Ohio.

Kurtz, Sadie, died Nov. 14, 1930, at her home in Reistville, of a lingering illness of complications, aged 56 years, 5 months and 2 days. She was a member of the Mennonite church. She is survived by her father, Abraham Kurtz, three sisters and four brothers. Services at the Heidelberg church by Brethren Noah Risser and David Westenberger. Interment in adjoining cemetery.—Kathryn Brubaker, Schaefferstown, Pa.

Rogers, James Nelson, born May 19, 1877, died at his home in Battle Creek, Mich., Nov. 13, 1930. For nearly eight years he was a faithful member of the church. He is survived by his companion, three sons and a daughter. Services by the pastor assisted by Eld. H. A. Weller. Burial in Banfield cemetery.—D. H. Keller, Battle Creek, Mich.

Schilling, Delia May Deaton, daughter of Fletcher and Mary Deaton, born in Virginia, died in Eaton, Ohio, June 8, 1930, aged 45 years, 1 month and 18 days. She married Albert W. Schilling May 12, 1909. She was an untiring worker in the home and church, being an efficient Sunday-school teacher and at one time secretary of the Aid. She is survived by her husband, three children, father, three brothers and five sisters. Funeral services by her pastor, Eld. Ira G. Blocher, assisted by the writer at the Church of the Brethren in Eaton of which she was a consistent member for many years. Interment at Gratis.—A. G. Crosswhite, Eaton, Ohio.

Schlosser, Norman K., infant son of Ira and Ada Schlosser, of Reistville, died Nov. 6, 1930, at the Good Samaritan Hospital, Lebanon. Besides the parents, he leaves two sisters. Funeral services at the Heidelberg church by Eld. Michael Kurtz and Peter Heisey. Burial in adjoining cemetery.—Kathryn Brubaker, Schaefferstown, Pa.

Shope, Sister Mary, died Oct. 17, 1930, aged 84 years, 7 months and 20 days.. She was the widow of Eld. Adam J. Shope who died nine years ago. She was cared for by her son Elmer and his wife. Surviving are six children. She lived in the Big Swatara church where she was an active member. Funeral in the Lower Paxton church by Elders A. M. Kuhns and Thos. Patrick.—Mrs. J. N. Wright, Hummelstown, Pa.

Synder, Bro. Paul H., died Nov. 22, 1930, aged 29 years, 6 months and 18 days. Death was the result of a fall from a coal car while shifting on a siding. Surviving are his wife, Laura Marie, one daughter, his mother and two brothers About the time of his marriage ten years ago he also joined the Church of the Brethren. Services by H. H. Nye and H. K. Ober in the Elizabethtown church. Interment in Mt. Tunnel cemetery.—M. B. Miller, Elizabethtown, Pa.

Weaver, Bro. John, died Nov. 16, 1930, at his home near Kleinfeltersville, of complications, aged 71 years and 17 days One daughter preceded him. Surviving are his wife, one daughter and one son, eight grandchildren and ten great-grandchildren. Funeral services at the Heidelberg church by Brethren Michael Kurtz and Henry King. Burial adjoining the church.—Kathryn Brubaker, Schaefferstown, Pa.

Yoder, Jesse E., son of Henry M. and Susan Yoder, second of a family of seven and the first to pass away, died Nov. 13, 1930, aged 58 years, 10 months and 2 days. He married Cora Lee Zumbrun July 29, 1893. To them were born seven children. He passed away at his home in Miriam, Ind. Funeral in the Blue River Church of the Brethren by the writer, assisted by Rev. Page of the Christian church. Interment in the Christian Chapel cemetery.—L. U. Kreider, Churubusco, Ind.

Ziegler, Sister Amelia M., nee Berger, born in Bernville, Berks County, died suddenly at her home near Rehrersburg, Sept. 29, 1930, aged 52 years and 8 days She married Wm. E. Ziegler Oct. 14, 1899. Three sons and three daughters survive with her husband, five sisters and one brother. She was a faithful member of the Church of the Brethren for about twenty-eight years Funeral at Ziegler meetinghouse by Eld. Ira Gibbel and Bro. Geo. Snyder. Interment in the adjoining cemetery.—Elizabeth Meyer, Myerstown, Pa.



Heart of the Crimson Cross

By J. M. Henry

A story that will help make a better world. Those who have heard Dr. Henry's Peace Addresses know what to expect in his new book. 394 pages. Price, $2.00.

Mission Books Price Reduced

Christian Heroism in Heathen Lands
By Galen B. Royer
Thrilling biography of ten great missionaries. 75c.

Our Missions Abroad
By Elgin S. Moyer
A concise story of our missions. 50c.

Primary Folks at Mission Study
By Viola Eisenbise
Winning stories for beginners in mission study. 50c.

Junior Folks at Mission Study—India
By Nora Berkebile
Her stay on the mission field furnished the author first-hand material for this popular book. 60c.

Junior Folks at Mission Study—China
By several of our China missionaries
Tells you what you would like to know about China. 50c

Three for $1.00; or five for $1.35

Do It ··· This Very Day

Order Your Sunday-school Supplies at Once and Order Enough for Your Entire School

CHILDREN AT WORK
BOYS AND GIRLS
OUR YOUNG PEOPLE
TEACHERS' MONTHLY

GRADED LESSONS
For your several departments

IMPROVED UNIFORM LESSONS
Primary, Junior, Intermediate - Senior, Young People, Adult, and Home Department.

A GOOD TABLE



This table is 45 x 54 inches—one side open—23½ x 24 inches, top 15 inches wide in front with sides, and 21 inches drawer 17 x 24 inches 26 inches high. Top is Three Ply Veneered Oak—golden finish Legs fold into the recess of the table. Price, F. O. B. factory, $22.00.

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H.

Buy Books···Good Books···Books You Need···

Books That Help



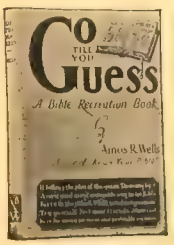
Price, $1.25

WHEN CHRISTMAS CAME TO THE WORLD, ...25c
J. W. Wayland.
A charming story, bound in art paper. Ideal for a Christmas present.

WHY THE CHIMES RANG, ...75c
Raymond McDonald Alden.
Fully illustrated. A Christmas story that never grows old.

INGLENOOK COOK BOOK, ...$1.00
The best book for the money on the market. Good for Christmas and all the year.

THE STORY OF THE BIBLE, ...$2.00
Jesse Lyman Hurlbut.
No home can afford to be without this Bible story book.



Price, $1.00

ACTIVITIES FOR ACTIVE BIBLE CLASSES, ...$1.00
Will H. Brown.
A book of general and specific suggestions, covering a wide field, including all kinds of class activities. A book for those who want something different.

ADOLESCENT WORSHIP, ...$1.50
Gerrit Verkuyl.
Portrays adolescent attitudes fully. Considers prayer basic in worship for all ages. Discusses Bible readings, hymns and attitudes fully.

NEW TESTAMENT STORIES DRAMATIZED, ...$1.50
Harry W. Githens.
Companion to "Dramatized Stories From the Old Testament." Thirteen stories based on the life of Jesus and the twelve, and 7 stories on the life of Paul. Follows the Bible narrative very closely.

SENIOR METHOD IN THE CHURCH SCHOOL, ...$1.50
Mary Anne Moore.
A Community Training book treating fully the senior curriculum, method, teacher and pupil. Concrete material and sane view of the senior.

OBJECTIVES IN RELIGIOUS EDUCATION, ...$2.50
Paul H. Vieth.
Splendid for advanced students and leaders in religious education who desire to know what the great leaders in this field have said, and whither we are tending at present.

PURPOSE IN RELIGIOUS EDUCATION, ...$1.75
George Walter Fiske.
A comprehensive review of religious education through the years with a statement of the strength and weakness of the several movements. A discussion of what should be attempted and how it should be done.

TEACHING WITHOUT TEXTBOOKS, ...$2.00
Edited by Frances W. Danielson and Jeanette E. Perkins.
A book of exceptional value to those Sunday-school teachers who would know how others develop a lesson. Deals with lessons for beginners, primaries and juniors. The children themselves help to work out the lesson.

STORIES TO TELL AND HOW TO TELL THEM, ...$1.25
Elizabeth Clark.
A collection of 13 folklore stories from different lands. The stories are well told and with each story go suggestions as to how to tell and what to stress.

RELIGION IN THE KINDERGARTEN, ...$1.75
Bertha Marlida Rhodes.
Contains 52 complete lessons, all of which are well chosen. Splendid story material. The author urges teachers to adapt rather than reproduce the lessons. Fine for kindergarten teachers.

RELIGIOUS DIFFICULTIES OF YOUTH, THE, ...$1.50
A. D. Belden.
Though real the doubts of youth need not be disastrous. The author frankly discusses the difficult problems which youth faces and suggests solutions which he believes will establish the honest doubter on the foundation of a sure and positive faith.

SUNDAY SCHOOL TRANSFORMED, THE, ...$1.50
Louis Entzminger.
The author explains the methods by which a number of schools were so organized and managed that phenomenal growth resulted. Provides for a complete system of cards and records.

A few of our many books that will transform your work

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

Notes From Our Correspondents

(Continued From Page 805)

talk about their work and Sister Kulp sang for us. The children's congregation which meets Fridays at 4 o'clock is progressing nicely; three members have been baptized so far. Nov. 16 Bro. A. P. Geib from Manheim brought the morning message. In the evening he with Bro. Dickinson of Harmonyville assisted our pastor, Bro. J. Kurtz Miller, at the love feast Nov. 23 Bro. Miller gave an inspiring Thanksgiving message both morning and evening. Dec. 7 we are to be favored with the presence of a mixed chorus from the Quakertown congregation.—Mrs. Lloyd Sleighter, Pottstown, Pa., Nov. 28.

Rouzerville.—Nov. 26 marked the close of a two and a half weeks' revival service conducted by Eld. S. M. Lehigh of near Hanover, Pa. The attendance each evening was the best for years. Good sound doctrine from the Bible was proclaimed The church members were strengthened in the Brethren faith and urged to stand firm. Nine were baptized on Thanksgiving afternoon as a result of the meeting. Oct. 5 we observed rally day. The attendance, beginning with Sunday-school in the morning, broke all former records. Bro. W. G. Group preached in the morning In the afternoon splendid talks were given by Brethren B. F. Lightner, M. A. Jacobs, L. J. Flohr and W. G. Group Special singing and an essay helped to make up the afternoon program. Bro. Lightner preached in the evening to a large audience.—Mrs M. L. McClain, Waynesboro, Pa., Dec. 1.

Springfield church met in council Sept. 20 The Sunday-school officers were elected on the 21st, with Calvin Sheaver, superintendent, and Robert Mohr, assistant We had a fine attendance Oct. 12 at our rally day program Nov. 23 we had a missionary program. We expect Bro. Zobler to be with us Dec. 6.—Martha Jacoby, Coopersburg, Pa., Nov. 30.

Welsh Run congregation held their love feast Nov. 8. Visiting ministers were A. S. Heisey who officiated, Oliver Butterbaugh, D. E. Stouffer and John Rowland. Nov. 16 we held our annual Sunday-school meeting with Bro. S. M Lehigh and D E. Stouffer as speakers. Brethren H. M. Stover and Heisey also gave short talks. Bro. David Petre addressed the children We held our annual Thanksgiving meeting when an offering of $39 79 was lifted.—Otho D Martin, Mercersburg, Pa., Nov. 30.

White Oak.—Nov. 2 Bro. Irvin Heisey began a revival meeting at the Longenecker house which lasted until the 20th. He delivered twenty-one spiritual and helpful discourses As a result of the meeting ten decided for Christ. Thanksgiving morning the services were conducted by the home brethren and an offering was lifted for home missions. In the afternoon the church met in council. Ten applicants were received for baptism. Dec. 21 is the date set for a revival meeting to begin at the Manheim house with Bro John Zug of Palmyra, evangelist.—Mrs. Graybill Hershey, Manheim, Pa., Dec. 1.

TENNESSEE

Liberty.—The Sunday-school gave a program Nov. 23 which was much enjoyed by all present. Afterward Bro. Clark preached a splendid sermon on Thanksgiving. An offering was taken for home missions.—Mrs. J. B. Isenberg, Jonesboro, Tenn., Nov. 29.

TEXAS

Nocona.—We had a wonderful spiritual feast at the church on Thanksgiving Day. Our services lasted from 10 o'clock in the morning until 3:30 in the afternoon, with one hour intermission for dinner which was spread on the church ground Our pastor invited Rev. A. R. Coffman, pastor of the Fort Worth church, to come and deliver the Thanksgiving sermon; Bro. Coffman brought a wonderful message. A number of the Fort Worth members were with us, among them Mrs. Harding who brought us a splendid reading which was enjoyed by all present. The afternoon was given to the juniors for their program. There were a number of ministers from other churches with us, and each of them gave a short talk which we all enjoyed Our community has been very hard hit by long dry spells for the past two years to the extent of almost complete crop failures, yet we feel that we have much to be thankful for. We are having fine attendance at every service and the Lord is pouring out great spiritual blessings upon the church.—Mrs. Abe Molsbee, Nocona, Tex., Nov. 29.

VIRGINIA

Barren Ridge.—Bro C. M. Driver of Oakton, Va., began a series of meetings in our church on Oct. 22. The meetings continued until Nov. 2, thirteen sermons being preached. As a result ten were added to the church by baptism. On Nov. 1 we held our love feast with Bro. Driver officiating. The church met in council Nov. 22.—Helen Coffman, Staunton, Va., Nov. 28.

Cloverdale church had one of the most successful revivals we ever had from Nov. 9 to 23. The evangelist was our pastor, Eld. F. A. Myers, who preached eighteen gospel sermons, filled with the message of the Bible. The attendance was very unusual (despite one week of inclement weather), culminating on the final Sunday night in a record attendance of 478. The splendid song service throughout the meeting led by Bro. R. G. Layman and his faithful choir was much appreciated by all. A special selection of music was rendered each evening by the musicians of the home choir and church. A junior choir was organized under the direction of Mrs. F. A. Myers and pleased the audience from time to time with their efforts. Delegations from six of the adjoining churches delighted us with their presence and special music. Personal work and prayer characterized this revival and as a result fifty-one were baptized, three reinstated, one went to another church and one awaits baptism. The love feast following the meeting on Nov. 24 was the largest in the history of the church; 195 communed in a most spiritual way. Bro. Myers officiated assisted by the elders of the church. A reception for the new members is being planned for Dec 4. In October a very successful revival was held at Blue Ridge, a part of this congregation. Bro. H. A. Hoover of Roanoke was the evangelist. Interest and attendance were splendid throughout the meeting. Seventeen were baptized, making a grand total of sixty-nine souls born into the kingdom in our congregation this fall, with three reinstated. The congregation is strengthened by these meetings. Appropriate services were held at Cloverdale on Thanksgiving Day. A very beautiful and effective pageant and program was given Nov. 30 by the home enrichment department of the Women's Work. Nineteen of our young people attended the District banquet held at Peter's Creek on Nov. 28 The young people's organization of our church is planning a special program on the Bible Dec. 14.—Mary C. Garber, Roanoke, Va., Dec. 1.

Copper Hill church met in council Nov. 22 when officers for the year were elected: Bro. E. B. Wimmer, church clerk; Sister Annie Shaver, Messenger agent; the writer, correspondent. The ministerial committee has arranged for an evangelist for the coming year. Our Sunday-school and B. Y. P. D. have had good attendance throughout the summer. The B Y. P. D. arranged for a Thanksgiving program and also is planning for a Christmas program. Since the last report we have had some very successful revivals. Eugene King, one of the home ministers, preached nine very inspiring sermons at Adney Gap, a preaching point in our congregation. Twenty were baptized and three reclaimed. Tom Stump preached several times at Cross Roads which was helpful to all who attended. I. H. Shaver, another home minister, preached at Bottom Creek where the meeting was well attended and helpful. J. W. Woodie of North Carolina came to Copper Hill Aug. 30, remaining two weeks, visiting and making friends wherever he went. He gave us eighteen soul-stirring sermons and six were added to the church. E. C. Eller, Salem, Va., spent two weeks at Air Point and as a result of his labors fourteen came forward; seven were baptized, three reclaimed and four await the rite.—Ruth Shaver, Bent Mountain, Va., Dec. 3.

Montebello.—We held our communion meeting on Saturday evening, Oct. 25, with twenty-seven members present. Our pastor, Bro W. E. Cunningham, officiated. Since our revival meeting two have been added to the church by baptism.—Ellastine Whitesell, Montebello, Va., Dec. 1.

Mt. Vernon church met in council Nov. 16. Church officers were elected for the year: Bro. Garber, elder in charge; Bro C. D. Cline, clerk; the writer, Messenger agent and correspondent Our delegates, Brethren Guy Stump and J. K. Torrer, brought us interesting reports of the Southeastern Regional Conference held at Daleville a few weeks ago. Bro. O. C. Flory, representing the District Mission Board, also gave an interesting account of the conference.—Mrs. Rebecca A. Pannell, Stuarts Draft, Va., Dec. 3.

Roanoke (First).—Sept. 28 the Sunday-school had promotion exercises, following which the pastor conducted a very impressive installation service for teachers and officers. Oct. 5 rally day was observed. Oct 6 we met in council. Church officers and committees were elected for the year. Oct. 12 was Cradle Roll day. The leaders in that department gave very helpful talks. In the afternoon our workers met for instruction to work in a city wide evangelistic campaign directed by Dr. Kernahnu After a thorough religious survey was made, we visited those who expressed a preference for the Church of the Brethren, and those members living in our territory who have never identified themselves with the church here, Oct. 27 Bro. J. H. Cassaday came to conduct a series of evangelistic services, remaining for two weeks. Interest in the meetings grew continually, the climax being in the closing service. Twenty-one made the decision. The chorister and his choir helped much in making the meetings a success. Our pastor worked constantly with the prospects and at this time as a result of the combined efforts, forty-six have been baptized, fifty-one are coming in by letter and there are a number to be baptized. We feel that the workers were greatly benefited by their experience Indeed it was an awakening to the possibilities of a church laboring continually to bring salvation to others. Nov. 9 we met for communion service. Our pastor, Bro. C. G. Hesse, will organize a class for special instruction to those who have recently come into the church. Our Y. P. D. seems to be working with renewed energy since the beginning of the year. Our women are working in four departments—the Aid, missionary, home enrichment and Bible study This morning we met for a sunrise Thanksgiving service. Our pastor gave us the optimistic side of conditions in our country in regard to temperance, peace, etc, for which we should be very thankful.—Mrs. Leland C. Moomaw, Roanoke, Va., Nov. 27.

St. Paul (Va.).—Oct. 11 Bro. C. R. Faw of Winston-Salem, N. C., preached a very interesting sermon on, The Different Forms of Worship, paving the way for the services on Oct. 12. This is a day long to be remembered by the members and friends of the congregation being the day of the dedication of our new church. Bro. H. J. Wood of Winston-Salem preached a wonderful dedicatory sermon. In the afternoon our elder, H. L. Reed of Alum Ridge, Va., brought another very interesting and inspiring sermon. Sunday evening N. C. Reed formerly of Schoolfield, Va., began a revival meeting which continued until the 26th. He delivered fifteen Spirit-filled sermons. Each service was well attended and great interest was manifested. As a result of the meeting twenty-two were received into the church by baptism and three reclaimed Our meeting closed with the communion when seventy-four surrounded the table. We feel that much lasting good has been accomplished. We have a splendid Sunday-school with a large enrollment and good attendance. Nov. 22 we met in council and elected officers for the new year. Bro. Reed was reelected elder. All officers and teachers were chosen for the new Sunday-school year Bro W. A. Wilhams is superintendent.—Nancy E. Payne, Mt Airy, N. C, Nov. 29.

Woodstock congregation met in council at the Valley Pike church Nov. 22. Bro H. R. Mowry was reelected elder for another year. It was decided to hold a series of meetings sometime in May, provided an evangelist can be secured. Officers for the Aid were appointed with Sister Mowry, president. Arrangements were made to help a sister in limited circumstances. Nov. 27 we met at the same place for Thanksgiving services. Bro Helsley gave us a sermon to be remembered. Afterward an offering of $14 was taken.—M. H. Copp, Maurertown, Va., Nov. 27.

WASHINGTON

Ajlune.—The love feast on Nov. 22 ended a wonderful two weeks' evangelistic meeting held by Eld. E. L. Whisler. He gave us fine evangelistic and revival messages. The attendance was good. Four souls were won for Christ. Nov. 27 evening Thanksgiving services were held which were well attended. We all were made sad by the news of the death of Bro. W. B. Stover. Those who knew him personally loved him and many had learned to know and love him through his writing. The Little Brother Magazine of which he was editor will also be missed.—Mrs. Tempie Perkins, Ajlune, Wash., Nov. 28

The Gospel Messenger, 1931

[Including the Missionary Visitor]

Beginning with the new year the **GOSPEL MESSENGER** will be printed as a **32-page weekly, smaller pages** and **double the number** of the present form. **THE MISSIONARY VISITOR** will be discontinued as a separate magazine and will be incorporated with the **MESSENGER. Mission news weekly will be the rule.**

We plan to make this **the best paper** we have ever put out. Your support will help to make it such. Live pastors, live agents, live churches will do their best to place the **MESSENGER** into every home.

The price of the **Messenger remains at $2.00** per year. Besides we give you the 1931 Yearbook free. (It will be mailed to all $2.00 subscribers about Feb. 1.)

Our premiums will appeal to you. Take your choice.

Premium No. 1. "SOME BRETHREN PATHFINDERS," by **J. H. Moore.** A most readable story of many pioneer Brethren preachers. **This book and the Messenger, $2.50.**

Premium No. 2. "THE LIFE OF D. L. MILLER, by **Bess Royer Bates.** A splendid account of a most wonderful life. **This book and the Messenger, $2.35.**

Premium No. 3. "SOME WHO LED," by **D. L. Miller** and **Galen B. Royer.** The story of more than fifty men who did much in shaping the policy of the church. **This book and the Messenger, $2.35.**

Select your premium, fill out this blank and enclose your check. This will give you the **Messenger until Jan. 1, 1932.** DO IT TODAY.

Brethren Publishing House, Elgin, Ill.

Enclosed find $ ..... for **GOSPEL MESSENGER** for one year and for Premium No. .....

Name .....

Street or Route ..... Postoffice .....

[ ] Renewal [ ] New State .....

Study the

Prison and Pastoral Epistles of Paul

You will find inspiration, comfort, and counsel in these—Paul's most spiritual writings;—and glimpses of this veteran apostle with his wealth of experience and devotion. Our outline and instruction will give you a new appreciation of these classics of Biblical literature.

Correspondence-Study Dept.—M-5

BETHANY BIBLE SCHOOL

3435 Van Buren St., Chicago, Ill.

"DOCTORS AND SPECIALISTS"

By **Dr. Morris Fishbein**

Editor Journal American Medical Association

Humorous drives at many of the healing professions. A delightful book to drive away the blues. The optimist wants it; the pessimist needs it. **$1.00.**



THE CONQUEST OF PEACE

By Harry A. Brandt

A new approach to the Peace Problem. Will make you think as never before.



Read This—

"I am so well pleased with it that I am going to have all the teachers in my department [Social Science] read it and use portions of it in their classes."—S. C. Miller, Elgin (Illinois) High School.

Price $1.25

Brethren Publishing House Elgin, Ill.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 9: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 79 — Elgin, Ill., December 20, 1930 — No. 51

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918

In This Number

Editorial—
Finding Christmas Luxury, ... 809
By Nurture and Contagion, ... 809
When the Stars Fight for Us, ... 809
Among the Churches, ... 816
Around the World, ... 817
The Quiet Hour (R. H. M.), ... 817

General Forum—
Sing Christmas Carols to Christ the King (Poem). By Harry Troupe Brewer, ... 810
The Coming of Jesus. By Leonard Birkin, ... 810
The Christmas Friend. By Ida M. Helm, ... 810
What Shall We Teach the Children About Santa Claus? By Mrs Chas. E. Zunkel, ... 811
Some Ancient Christmas Carols and Caroling. By Alvin F. Brightbill, ... 811
"The Finest of Joy." By Juha Graydon, ... 812
Peace and Moral Welfare (G R), ... 812
Women's Work. By Mrs Ross D. Murphy, ... 812
Getting Out of the Depression. By C. Ernest Davis, ... 813
Christian Stewardship Studies. By C. C. Hawbaker, ... 813

Pastor and People—
The Sacredness of Teaching and Preaching. By Ezra Flory, . 814
The Gist of the Sermon. By D. W. Kurtz, ... 814
The Great "I Am's" of Jesus—No. 3. By A. P. Geib, ... 814
"I Am the Way, the Truth and the Life"—No. 3. By B. D Angle, ... 814

Home and Family—
Christmas (Poem). By Ada Sell, ... 815
Oh! Blessed Christmas Eve. By Leo Lillian Wise, ... 815
The Good Samaritan.—No. 8. By H A. Brandt, ... 815
Around the Table, ... 815
Philip's Christmas Plans. By Elizabeth R Blough, ... 818
He Came—He Will Come Again. By Lulu Terford, ... 819

...EDITORIAL...

Finding Christmas Luxury

Did you see that story of the old couple out in the mountains keeping Christmas? Far from a railroad, public highway, or any other contact with civilization, they lived their peaceful and contented life in "splendid isolation." And every year when Christmas came, though neither children nor neighbors were within sight or sound, they celebrated it with all its wonted ceremony and belongings, even to the tree. When the woman was asked whether she actually hung up her stocking, she looked at "pap" with a sheepish sort of smile, and did not answer. To admit the whole truth would have seemed to other folks too foolish.

Maybe they were a little queer, these simple-hearted people of the backwoods. Or maybe they were just a little extra sensible and practical. They were reviving tender memories of far-gone days and they were doing the things that helped to make these memories vivid. They were giving themselves with whole-souled abandon to the joy of the Christmas spirit, and they were making liberal and effective use of the simple symbols which long and hallowed associations had made eloquent of that joy and that spirit.

All this to the end that they might deepen their sense of companionship with the Christlike God. To him they prayed. Of him they sang. With him they lived. And their faces glowed with the gladness of it. For keeping Christmas as they did gave them a livelier mental picture of the Bethlehem Babe. And that, in turn, of the Christ the Babe grew up to be. And that, in turn, of the World Heart that throbbed in that Christ before the eyes of men, the Infinite Father, his and theirs and ours. Keeping Christmas thus they kept alive and warm the God consciousness within them, rekindling it each year.

And what happiness it gave them, multiplied, as it was, by memories of kindnesses to needy ones, kindnesses such as they could now no longer render, the ripened fruit of which, however, had so sweetened and beautified their latter days. All the richer, for these memories were their Christmas renewings of attachment to the Babe, and the Christ, and the Christlike God.

Because these two great fundamental yearnings of the heart can not be kept apart, for long. The hunger for God and the desire to share what good things you have with some one who has them not, are complementary. Either sentiment demands the other for its fulfilment. Either sentiment attempting to live alone becomes starved and dwarfed, a poor thin caricature of the fatness and fullness it might know if it would make haste to join itself unto its other half. You can not love God whom you have not seen if you know not how to love your brother whom you have seen. And if you have once tasted the sweetness of true human friendliness, the thirst for spirit satisfactions which that experience awakens can never be completely quenched until you have felt the touch of God. Until, having felt his hand upon your shoulder, you have turned and looked, and put your hand in his.

That is what this fine old couple of the mountains did. They had done it years before in their contacts with their children and their neighbors and their neighbors' children, and now they were doing it in what ways they could, keeping fresh and green the joys that long gone Christmas times had brought them, enriching and deepening these joys by new advances into the love of God. That's why they loved the Babe so much. The love of any babe is close akin to the love of God and the love of this one—well, you could not tell it, as they could not, from that very love itself.

Don't try. Just let these loves mix themselves together, and if your love of the Bethlehem Babe, as you rekindle it this Christmas, glides over into a new and deeper love for all childhood, there's little matter. For without this there can be no Christmas spirit. And if from that it reaches out until it takes in all the grown-up children, generously called men and women, especially the ill-nurtured and ill-taught ones, there's less matter still. And if from that it goes on and out and in and up, until it catches a new hold upon the "Lord and Father of mankind," there's no matter at all. No matter? Nothing can matter then, with spiritual communion at its highest.



Copyright by Publishers Photo Service

AN EGYPTIAN MODERN MADONNA. It was such as she that heard the Master gladly, and it was babes like hers that the mountain couple loved along with the Babe of Bethlehem.

If you and I are wise, though, we'll make a special point of noting carefully the lower rounds in that love ladder. We spend our days mostly "where cross the crowded ways of life," ways crowded with race and clan of every type of weal and woe. And unless these contacts and the Christmas celebrations unite to make us more sensitive to our fellows' need both physical and spiritual, Christmas carols will be for us but hollow mockery, our hearts will be left hard and cold, and the Christmas joy of the mountain couple will not be ours.

That is the joy of getting lost in the love of God. There is a sure road to that luxury. It is the one paved with love for the Babe and for all other babes, for the Christ and for all his brothers.

By Nurture and Contagion

We saw it in print somewhere lately that a man was speaking in appreciation of "the slow, silent, gradual processes of religious nurture and growth, and the contagion of radiant personalities." We wondered whether he himself had sometime seen the little story about the "sound of gentle stillness" or "still small voice" as a manifestation of divine power greater than that which appears in the earthquake, wind or fire.

The number grows, more slowly than we could wish, but that too is involved in this very principle—the number of those who appreciate this great law of progress in building the kingdom of God grows steadily. The silent processes of nurture—that is what does it. The contagion of radiant personalities, like the contagion of leaven, is the almightiest fact in the growth of goodness in this world. For that is what makes possible in the soul of man the regenerating touch and the revivifying power of the Spirit of God.

To create favorable conditions for these processes and this contagion is our great work. The increase is God's and he will bring it to pass through the quiet and unceasing operation of his laws. The only element of doubt, the only condition, is that of our own right adjustment to them. That takes a lot of trusting, a lot of waiting, and a lot of working.

When the Stars Fight for Us

Deborah was right when she sang that the stars in their courses fought against Sisera, but in a wider and deeper sense than she meant it. The universe is against them that do evil. As one wise observer has noticed, whatever the hours may seem to say about this, the years and the centuries say it with unmistakable voice.

The message of Scripture is the verdict of history. The soul that sinneth, it shall die, whether it be the soul of an individual or the soul of a nation. We can not break the laws of the moral order and get away with it. We can not break them at all. We can only break ourselves against them. We can refuse to obey them and take the consequences.

And take them we must. There is no escape. Except as we reverse our own attitude toward these laws. Then forgiveness and healing are ours because by facing about we have set God's laws to working for us instead of against us. The consequences of obedience are as certain and beneficent as the consequences of disobedience are certain and disastrous.

GENERAL FORUM

Sing Christmas Carols to Christ the King

BY HARRY TROUPE BREWER

'Tis a beautiful custom
For Christians to sing,
Sweet Christmas carols
To Christ the new King.
To the Christ who was born
In the long time ago,
Who planted for man
The truths that should grow.

As moments continue
On speeding away,
We know he is with us
To guide us for aye.
It's fine to be merry
At yuletime, of year,
And know that the Christ
Is the Giver of cheer.

The world is far richer
Because he hath been—
That man can be free
From the bondage of sin.
Yea, it's fine then indeed
For Christians to sing,
At Christmas time, carols,
To glory the King.

Hagerstown, Md.

The Coming of Jesus

BY LEONARD BIRKIN

"Christ also, having once been offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him unto salvation" (Heb. 9:28).

This is the last month in an old year, but in this month, the Christian's Hope was born. And even though the snow may lie deep on the ground, in human hearts a fire is being kindled, and the ties of love are making their appeal.

The greatest joy of every true Christian is found in that humble birth we so soon shall celebrate, the birth of the heavenly Babe in the humblest of all circumstances. The Old Testament for ages pointed to that event and it became the one great hope of Israel. Christmas takes its name from that coming of Jesus, and all the world loves December because it is associated with his birth, and with the things that most touch the human heart.

He came in fulfilment of prophecy to a world in need. He pointed out a *way* and then passed on, back to God who sent him. But before he went, he said he would come again, not as he first came, but in a different way and to a different group.

He first came to point the sinner to salvation and make salvation possible for such. But Christ, "having once been offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him unto salvation." It is so long ago since that first visit that many have asked: "Is it true he shall come again?" The scriptures teach and prophesy two manifestations of Christ: one which we celebrate this month—his birth in the flesh, which is the seat of sin; but having been offered for the sins of many, he shall appear again. Yet note how he shall appear the second time: it is apart from sin. Paul said: "In my flesh dwelleth no good thing." Paul was a good man, but he knew that the flesh was responsible for all the sins that keep men away from God. So if Jesus comes apart from sin, he will come apart from flesh. Let us note the record of that first visit of Jesus, which bears out these last statements. We read of his temptations in the wilderness, on the pinnacle of the temple, and on the mountain top. There was an appeal to his flesh to be satisfied—an appeal to his heart to become popular—and a call from ambition for earthly possessions. He came first in the midst of sin, not apart from it, and was tempted even as we are tempted by sin. But he kept himself pure and holy only by the closest walk with God; for the spirit was willing but the flesh was weak as Paul puts it. The sins of men, both of commission and of omission, are due to the flesh—either by desire for comfort or for gratification.

He shall come again we are told, unhampered by sin; but for a different purpose and to a different group. He shall come only to those who wait for him unto salvation. So if we would see Jesus, we must have subjected the flesh, and have a righteousness that exceeds that of the scribes and Pharisees. We must look for him with the same earnestness that characterized the five wise virgins. Our lamps must be filled and our souls alight with the grace of God. For bitter will be the wail of remorse of those who let this world make them forget to fill their lamps, or who like the Pharisees, plan their own way for that coming of Jesus. A Christ apart from sin will be harder to face than a tiny babe in Bethlehem. His very presence will be condemnation of sin.

The world was waiting for him when he came, even though it did not receive him. There was a strange expectation in the air. It is said that just before his coming six thousand Pharisees refused allegiance to Herod, saying that God was about to raise them up a Messiah. God did raise up a Messiah, but not as they had planned, and only a few did him homage. Wise men from the East followed a Star to his cradle. Angels sang Christmas anthems to the shepherds on the hillsides around Bethlehem. And the shepherds left their flocks and came to worship him. But the Pharisees stayed within the inn and their fine homes. They did not receive him when he became a man because he would not yield to temptation and the desires of the flesh. They would have received him if he had made bread out of stones, satisfying his fleshly appetite; if he had cast himself down from the pinnacle of the temple and won approval by his wonder-working, and if he had fallen down before Satan and taken up a sword and led them against Rome. Jesus walked closer to God than they liked, so close they were afraid to follow him. There was no room in their world for a perfect Man, it contrasted too much with their lives. But he showed them there was also no room in the kingdom of God for their world; yet for its sake and its pleasures many of them committed the unpardonable sin.

To be a church member is not the only security one needs to be counted among the saved. The wheat and the tares will grow together in field and church until the time of harvest, when the great separation takes place. The coming of that Christmas Babe was the advent of a great Joy and Hope; but only to those who received him either then or now. It was also a time of testing, and still is, as to who will follow him. In that first earthly life he lived a life of self-denial. He pointed out the only way of life that would merit salvation and bring men's hopes to realization. That *way* was one of self-denial. Denial of the flesh and its sinful desires; denial of the heart and its craving for popularity; denial of false ambition that would place God behind a man instead of leading him. It is a *way* of denial of all those things which weaken men's allegiance to Christ.

Jesus came first of all to stand between man and God as a priest stands between God and the people.

Born in the midst of sin in life's humblest circumstances, he learned to understand the trials of humanity from man's own viewpoint, experience. And having been with God in the beginning, he was qualified to stand between man and his Creator, to mediate, to plead that sin might not have its way with them. He himself became their Bond, because they did not have in themselves the price of their salvation. All their earthly possessions, ambitions or passions could not purchase that greatest of all possessions, the kingdom of God.

That great sacrifice made and that noble life given, there remained but one other thing for him to be to all mankind—King of their lives and their all. Thus it is he stands today before the world, asking its allegiance—a King no power has yet assayed to conquer, except the Prince of Darkness. Between these two the world must choose. The only things that hinder men from following him, the only things that have brought on wars of bloodshed and hatred, are those things which Jesus himself took pains to meet and conquer. What he did through self-denial he has said that we must do by the same method if he is to be our Guide and King. One of the best and the greatest ways for us to carry out his communion "till he comes," is to break the desires of the flesh as he did, and substitute the desire for God. We must be willing to drink the cup of bitterness if need be, with the same submissive spirit of Jesus. When nations can do as he did, wars will cease and he will indeed be the Prince of Peace, and his birth in a lowly manger will not have been in vain. His first coming was the dawn of Hope; but his second coming is that Hope's realization. He was called the Prince of Peace and his self-denial has been the world's greatest incentive for peace.

The present world desire for peace is that strange expectation that foreshadows his coming as this world's Ruler and King. When peace is not only talked about, but is an actual fact, we shall know that Christ is ready to take up his kingly scepter and the government shall be upon his shoulder. In that day men shall no longer be in need of a Mediator, for they shall have accepted the *way* of Jesus, even though it is fenced with sacrifice and self-denial, and together the men of every nation shall join in that grand old hymn, "Crown Him Lord of All."

His first coming affected but a few. We are told, "He came unto his own and his own received him not." But a few followed a guiding Star to his manger, and these are called wise men, as will all be called who seek Jesus and find him.

His first coming was as a helpless Babe, humble and in deepest poverty, with only his mother's breast for his pillow and a manger for his bed. But it was for our sakes he became poor, seeking us far away from the richness of his heavenly home. But again he comes in the raiments of a King, with God and all his angels with him, and all heaven's resources at his command—no longer a Man of sorrows, acquainted with grief, and despised and rejected of men, but in all the glory that was his before the world began.

He was led forth as a Lamb to the slaughter, a Prisoner of the world he came to save. But he will come with freedom in his hands and his crown of thorns shall be exchanged for one of glory.

Some day every eye shall see him as he is. In that day some will rejoice, while others regret they never knew him while there was yet time. His coming is a beautiful thought for all his faithful; but for the unfaithful and indifferent it holds no hope, no realization, no promise, except judgment. God grant we shall be found among the faithful. May Christmas bind our hearts anew to him who made it what it is.

Wiley, Colo.

The Christmas Friend

BY IDA M. HELM

If everyone of us all together would try to make this Christmas time that is so near at hand a little happier for some one because we are here, how wonderful would be the result! Many lives are sadly depleted of joy, yet it does not require very much individual effort to bring gladness into the heart of somebody. Christmas is the birthday of our Savior. It is the day that brought to us the best Friend man ever knew, a Friend true in time of direst need, the Gift of incalculable value. On one hand he is a Gift infinitely merciful and precious, on the other hand the lawful portion of a lawful child, one with the only begotten of the Father, our firstborn Brother. "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:17).

We as God's children are to be like our Friend and Elder Brother, Jesus Christ. Suppose that each one of us look around for some one who needs that precious thing—a friend, and give himself or herself as a true friend. This is the most valuable gift we can give. There are many opportunities by which we can serve one another in the spirit of truth and right as our Master whose birthday we celebrate has commanded us. What if sometimes the good seed does seem to fall upon stony or hard ground, we ourselves shall be blessed

in the sowing and perhaps some day, like bread cast upon the water, it may return to us bringing precious sheaves that we may lay at the Master's feet.

If we feel that Christ will meet the needs of the unsaved, we must bring them to him that they may feel his life giving power. If they refuse to come to him, we must take him to them in the sweet old story of Jesus and his love. The world had no adequate conception of God till Jesus came. Job cried out of the anguish of his soul, "Oh, that I knew where I might find him!" His friend Zophar could only express the hopelessness of the situation when he asked, "Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is high as heaven; what canst thou do? Deeper than Sheol; what canst thou know?" Very meager indeed was man's knowledge of God till he revealed himself in his Son, Jesus Christ. It is impossible to know and understand God apart from his Son Jesus. Men always felt the need of God but for centuries they groped in darkness, till Jesus came, a little Babe, became flesh and dwelt among us so that we beheld his glory as from the only begotten of the Father, full of grace and truth.

If in the fulness of time there had been no incarnation, there would be no Christmas day. The Christ of the Christmas time, our best Friend, can do for us today just what he did for people nineteen hundred years ago: "Bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; and comfort all that mourn." The Christmas message is in our hands. What will we do with it?

Ashland, Ohio.

What Shall We Teach the Children about Santa Claus?

BY MRS. CHAS. E. ZUNKEL

MANY honest and sincere parents have felt that in order to give Christmas its real meaning there is no place for Santa Claus. I believe there are two reasons why they feel thus: In the first place they fear that Santa Claus may become the child's chief source of joy. One year while teaching school I had planned to have a little program on the afternoon before we dismissed for the holidays. One mother, whose daughter was in the first grade, came to me the day before the program, and asked me not to have a Santa Claus. She said, "The program will be in the daytime and I'm afraid my child can tell he isn't a real Santa. If she finds out he is just a man dressed up then Christmas will mean nothing to her."

In the second place many parents have felt there is no place for Santa Claus, for they say he is not a real person and to make a child believe that he is, is deception. Sooner or later the child will discover this deception and lose confidence in his parents. There is grave danger in this, too. A small boy, when he discovered that Santa Claus was only some one dressed up, said: "They lied to me about Santa Claus and now I'm going to find out about this Jesus Christ stuff too."

Should we then abolish Santa Claus? This would be a very hard thing to do. Whatever we may tell the children, Santa Claus will undoubtedly remain in picture, story, song and advertisement. We can not hope to dismiss him completely from the children's thought and interest.

Can we gain something of value for our children from Santa Claus? I certainly believe that we can. It is not by denying that there is a Santa Claus, but by looking a little deeper and trying to discover the ideas of truth, beauty, and significance which lie behind this jolly and kind old man.

Who was Santa Claus? Perhaps some do not know that he was a real person who lived years and years ago.

History tells us that a man by the name of Saint Nicholas lived in the fourth century in Asia Minor. As a child he was very pious and was therefore chosen as a bishop of the Christian church while he was but a boy. He is the youngest bishop in the history of the church. During his lifetime he went about doing acts of kindness and rendering service to others. He was persecuted and imprisoned with many other Christians during the reign of the Roman emperor, Diocletian; but he was released and honored when Constantine the Great established the Christian church as the official religion. Throughout Russia, Greece and Europe he was revered and honored.

Legend tells us that Nicholas had a great love for God and for his fellow-men because they were the children of God. Because of this and his good life he was called a saint. It was for the love of the little Christmas Baby that he liked to remember all children on Christmas Eve. In seeking to express his love for Jesus, he knew that there was no better way than by making children happy, for Jesus said: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

The Dutch brought the tradition of Saint Nicholas over to America. Somehow, in crossing the Atlantic, the name became Santa Claus. It was Clement C. Moore in his poem, "'Twas the Night Before Christmas," who used his imagination and made him into the fat, jolly man as he is now represented all over America.

I am sure that knowing these facts about Santa Claus we can help our children in their problem concerning him. I know a mother who has two little children. This is how she told them about Santa Claus:

"A long time ago there was a great and good man who went about giving gifts to little boys and girls because he loved them. He was such a good man that they called him a saint. Because he was so kind to everybody people have never forgotten him. Today people like to dress up on Christmas Eve and pretend or play like they are this man and then they give gifts to boys and girls. Sometimes you will play like you are a little bunny, other times you'll play like you are mother. Just the same way, fathers, mothers, and other people play like they are Santa Claus and give gifts."

Have these children been robbed of any of the Christmas joys? *No!* I was in a home one time where these children saw Santa come in with the gifts. They were just as delighted as the other children in the room who thought him really Santa Claus. Furthermore, there is no chance for these children to ever feel that their parents have told them the untruth regarding him.

It is the same spirit of love which caused St. Nicholas to give gifts and perform acts of kindness which is abroad in our own hearts and homes at Christmas time. We can gain from this ancient figure some of the most beautiful of Christian ideas, and if we can emphasize these they will add much to the love, goodwill and joy of the season.

Pleasant Hill, Ohio.

Some Ancient Christmas Carols and Caroling

BY ALVIN F. BRIGHTBILL

"What sweeter music can we bring
Than a carol, for to sing
The birth of this our Heavenly King?"

EACH year the Christmas season is ushered in by the singing of songs, carols, and hymns. It is a time when we hear again the familiar and ever beautiful songs of Christmas which have been handed down through the centuries, sung in every tongue, and by every nation. It harks back to the days of old, when carols were sung in the streets by waits and minstrels, when the yule log burned on the hearth, holly and mistletoe gleamed among the candles, the boar's head paraded in grand procession, and wassail songs made glad the festive and joyful Christmastide.

Surviving with all of these picturesque traditions of Christmas are the carols and songs themselves, with their quaint words and delightful melodies. Preserved to us are these original carols, composed in many tongues. They are charming in their quaintness and possess a reverent gaiety which only suggests the religious. The word *carol* is from the Latin *carolare*, to sing with joy, hence carols have always been a joyous setting forth of the glad Christmas tidings. The French *noel* from *natalis*, the nativity or birthday, has essentially the same meaning. A carol in its true meaning, is a song in which a religious theme is treated in a familiar way and festive fashion. A hymn is essentially devotional, so it is that many of our more familiar Christmas songs, such as, "O Little Town of Bethlehem," "Silent Night," etc., which are commonly designated as carols, are not in the true sense Christmas carols, but rather Christmas hymns.

Yuletide carols were sung and chanted a few hundred years before the birth of Christ. To those who are under the impression that yuletide means Christmas, this will seem like an impossibility. In truth, however, yule was a feast-day among the ancient Scandinavians centuries before the birth of the Christ Child in far-off Bethlehem. Later, when the Christians flourished in England where the Scandinavians left so many of their customs, they copied some of those yuletide customs and used them as a part of their Christmas celebration.

The first carols were sung in connection with Christmas about the year 580 A. D. Pope Gregory I. had sent Augustine as one of his missionaries to England, and he directed him to permit the pagan feasts and not to antagonize the people at first. He also told Augustine to permit the singing of pagan songs, but not to allow the dancing, and so it was that the earliest English Christians used to sing carols which were adapted from the ancient Scandinavians.

The custom of singing carols is at least 800 years old. Then the Saxons changed the form of some of the old yule songs into Latin and English. One of the very earliest of these carols began with the ancient Latin line as follows:

"Puer Nobis Natus est de Maria Virgine,
Be glad, lordynges, be the more or lesse
I bring you tydings of gladnesse,
As Gabriel me bereth witnesse."

This is one of the very oldest of Christmas carols of which we have authentic record today.

Probably the most popular of all ancient Christmas carols is that one beginning, "God rest you, merry gentlemen." It was written more than five hundred years ago, but the air to which it is sung is said to be practically the same as that used in the ancient yule celebrations long before the days of Christianity. This old carol reached the height of its popularity in the year 800, when Charlemagne was crowned on Christmas of that year. It will be heard over and over again on the radio this season.

"God rest you, merry gentlemen,
Let nothing you dismay,
For Jesus Christ our Savior
Was born upon this day
To save us all from Satan's power
When we were gone astray.
O tidings of comfort and joy,
For Jesus Christ our Savior
Was born on Christmas day.

"From God our heavenly Father
A blessed angel came,
And unto certain shepherds
Brought tidings of the same;
How that in Bethlehem was born
The Son of God by name.
O tidings of comfort and joy,
For Jesus Christ our Savior
Was born on Christmas day."

Two hundred and sixty-six years later, at the coronation of William the Conqueror, this same carol was sung on Christmas day amid scenes of great merriment. Christmas was, in the olden times in England, an especially favored day among the royalty. The king and queen and other titled personages used to pay good singers to sing Christmas carols. In this manner began the custom of "Christmas waits"—people who go about on Christmas, singing from house to house for money for charity purposes.

In the early day the emblems of the Romans, Goths, and Druids—the holly, ivy and bay—figured in the carols, one of the oldest running:

"Holly and ivy made a great party
Who should have the mastery
In lands where they go.
Then spake holly, I am frisky and jolly.
I will have the mastery
In lands where we go."

Holly was always the favorite decoration for Christmas. It was the symbol of peace and joy with the old Romans and of everlasting life and resurrection with the Christians. Some of the old carols tell of the rivalry among the three evergreens: the holly, ivy and mistletoe. An old and typical carol is "The Holly and the Ivy" which follows:

"The holly and the ivy,
Now both are full well grown;
Of all the trees that spring in the wood,
The holly bears the crown.
The holly bears a blossom
As white as a lily flower;
And Mary bore sweet Jesus Christ
To be our sweet Savior.

"The holly bears a bark
As bitter as any gall,
And Mary bore sweet Jesus Christ
For to redeem us all.
The holly and the ivy
Now are both well grown;
Of all the trees that are in the wood
The holly bears the crown."

Many carols were written about legends connected with St. Stephen, who was believed to have been a clerk in King Herod's hall. The legend dates back to the eleventh century, and was also applied to St. James and St. Peter. Quaint and simple as is the following carol, it is representative of many of those of the fifteenth century which you will most probably hear over the radio. The carol follows:

"Saint Stephen was a clerk
In King Herod's hall,
And served him of bread and cloth
As ever king befall.

"Stephen out of kitchen came
With boar's head on hand,
He saw a star was fair and bright
Over Bethlehem stand.

"He kist adown the boar's head
And went into the hall;
'I forsake thee, King Herod,
And thy workes all.

"'I forsake thee, King Herod,
And thy workes all;
There is a child in Bethlehem born
Is better than we all.'"

Whereupon, the carol goes on to relate that Herod offered Stephen meat and drink and gold and wealth; and Stephen refusing them all, was condemned to be stoned to death.

In France and Holland about the same time the old carol called, "I Saw Three Ships Come Sailing In," became immensely popular. It is a simple thing, and appealed singularly to the people. It refers to the three camels. In part it is as follows:

"I saw three ships come sailing in,
On Christmas day, on Christmas day;
I saw three ships come sailing in,
On Christmas day in the morning.

"And what was in those ships all three,
On Christmas day, on Christmas day?
And what was in those ships all three,
On Christmas day in the morning?

"Our Savior Christ and his Lady,
On Christmas day, on Christmas day;
Our Savior Christ and his Lady,
On Christmas day in the morning.

"Then let us all rejoice amain,
On Christmas day, on Christmas day;
Then let us all rejoice amain,
On Christmas day in the morning."

The appeal was not so much in the quaint old words of any of these ancient carols, as the beautiful way in which they were sung. We have today many other verses which are really far more wonderful, but it should be remembered we have advanced in education and civilization since those ancient days. Musical authorities and choruses are bringing these old carols to the fore this season and you will want to enjoy them while listening over the radio. In conclusion, we like to think that the first real carol ever sung was by the angel chorus on that first Christmas night, nearly 2,000 years ago, when "Glory to God in Highest" was caroled over the fields of Bethlehem.

But it is not until the thirteenth century that we find the beginning of the true Christmas carol, and Italy is its birthplace. Here the friars, gathered around St. Francis of Assisi, tried to humanize the story of the gospel and dramatized and composed songs about the birth of Christ, which they sang around a tableau depicting the surroundings of the holy manger.

A Franciscan named Jacopone Da Todi was one of the first writers of Christmas carols. From Italy the carol spread to Spain, France, England and Germany, where it retained its folk song qualities of legendary lore, and childlike simplicity, with a strange mingling of reverence and genial mirthfulness. The Reformation period changed the carols from their spontaneity and festive elements by replacing them with more sedate and devotional hymns. The beginning of the eighteenth century marks the transition from the true carol to the more dignified and solemn Christmas hymns. "While Shepherds Watched Their Flocks by Night" and "Hark the Herald Angels Sing" are examples. The nineteenth century brought the beloved "Stille Nacht" and "O Little Town of Bethlehem." Thus Christmas carols have lived through the centuries. And so, on Christmas eve, as the candles burn in our windows in remembrance of the Star in the East, and as we hear youthful voices caroling these old familiar songs, let us rejoice that we are preserving ideals and traditions which will be forever the heritage of every Christian nation.

"Could every time-worn heart but see thee once again,
A happy human Child, among the homes of men,
The age of doubt would pass—the vision of thy face
Would silently restore the childhood of the race."

Chicago, Ill.

"The Finest of Joy"

BY JULIA GRAYDON

I HAVE on my desk a very pretty Christmas card in colors of green, red, lavender, blue and yellow, with a geometric design in one corner. I did not buy it for the color, but for the verse which reads—

"May this happy Christmas
Simply overflow
With the finest of joys
That a body can know."

A bright and cheerful wish, is it not? But as I read it again I said to myself, "What is the finest joy we can know?"

I do not know what the writer of the verse had in mind, but to me there is only one First Joy, the joy we find in the Christ of Christmas—"Joy to the world, the Lord has come."

Peace and Moral Welfare

What About the Army?

Did you know that 72% of our federal budget is being spent on debts of past wars and preparation for future wars? Eight per cent is spent on the machinery of government.

Did you know that in the regular army there are 118,750 enlisted men and 12,000 officers? The army is looking for an increase to over 13,000 officers. In 1920 there were 1,939 officers and 47,019 enlisted men in the national guard. In 1927 there were 12,000 officers and 168,750 enlisted men. The present objective of the Militia Bureau is to increase the National Guard to 210,521. The goal of this branch of the Army, as authorized by the National Defense Act, is to have 435,000 men.

Did you know that the Junior Reserve Officers' Training Corps had an enrollment of 97,789 in the high schools and preparatory schools in 1921? This number has been increased to 129,958 in 1930.

Did you know that the War Department has published an official Manual on Citizenship Training (T. M. No. 2000-25) for the use of officers teaching young men in the Citizens' Military Training Camps and the Reserve Officers' Training Corps which says: "The attempt to undermine the nation from within is more serious than the threat of armed force from without. An impractical and destructive idealism called internationalism is being propagated by certain foreign agitators and is being echoed and re-echoed by many of the nation's intellectuals. Its efforts are to combat the spirit of patriotism and to destroy that spirit of nationalism without which no people can long endure."

Compare: "The Army and Propaganda Power," No. 92282-5929 by Ross Collins, House of Representatives.

PEACE COMMISSION
OF THE BOARD OF RELIGIOUS EDUCATION
BY G. R.

Many, many years ago these words were written, but through all the ages they have been our comfort, and have brought to us the real meaning of Christmas, the birthday of our Lord, which we today celebrate in so many different ways.

Some think only of gifts given and received, or of great festivity, a time of dancing and making merry. But the Christian does not put the emphasis even on gifts, although many hearts are made happy by the bestowal of these. He looks back to the Divine Gift given by the Father to a needy world.

Let us thank him for the greatest Gift of all.

Harrisburg, Pa.

Women's Work

BY MRS. ROSS D. MURPHY

Some definite information concerning our national women's work project—the girls' schools of India, China and Africa:

THUS far Dec. 8, thirty-six Districts have sent in gifts totalling over $6,000. Twelve Districts have not as yet forwarded any contribution. No doubt these Districts are at work. May we hear from every District before Jan. 1.

And to all of the Districts we wish to say that after December there are but two months left until Feb. 28, when the women's work financial year closes. So let us do our best toward raising the entire amount of $15,000. Even though the amount turned in is less than half of the entire project, we feel encouraged inasmuch as many local groups have not released the amount they intend to give. May we urge these groups to send all available funds at once.

If there is a women's or girls' Bible class or other group anywhere in the Brotherhood that has not made a contribution toward this splendid project of giving Christian education to the girls of our three foreign fields, you will wish to make such a contribution at once—during the Christmas season. Or if any individual woman has not been reached through an organization, she too, will wish to offer a Christmas gift for this cause.

This is a trying year, yet we shall not stress that fact. Sometimes it requires trying circumstances to bring us close to the Lord and to a realization of the things that are of true worth. We shall be able to reach our goal only as each woman assumes her responsibility. The apportionment is too heavy for the Aids alone with their many other local and District financial obligations. And it is not their job alone. Every woman is a part of our larger women's work program. May each one of us not only assume our personal responsibility, but may we also take sufficient initiative to place our gift in the hands of the District secretary or send to General Mission Board, 22 South State Street, Elgin, Ill., indicating the name of the church and District. A complete record of gifts is being kept at Elgin, so that any gift will be credited to the proper church, organization, and District if these facts are made clear when you send your gift. If at all possible, however, place the gift in the hands of the Aid president or women's work director of your local church and she will forward same to the District treasurer.

We wish to make just one more appeal, and that is to the local and District Aid organizations. May we count on you to make the supreme effort necessary to secure a response from every other group of women in your church and District. We know you will do your part as an organization, but because there has not yet been time to sufficiently organize the other women, we must this year to a large extent depend upon you to carry on the program. By next year your burden of responsibility for the national project will not be so heavy, as an entirely different arrangement may be practical.

* * * *

Now this very happy note in the way of reporting progress:

So far as we have any record, the women of Eastern Pennsylvania were the first to raise their District apportionment. They did this during September and October and to date have gone beyond their apportionment

to the extent of $75, making their total gift a bit over $700. We would not be at all surprised if these good women should give a thousand dollars before they are through. They do not know that I am saying this and neither they nor I have any intention of exploiting their gift. They with the rest of us have given freely because they love to share their blessings and especially their knowledge of Jesus Christ with those who are less fortunate. I understand that a very splendid response came from the Bible classes of this District.

Southeastern Pennsylvania has her apportionment in sight but has not as yet turned in the entire amount. Like reports come from several other Districts. A few Districts can hardly see their way out. We shall try to help them all we can and perhaps women elsewhere will be able to make up any amount they can not give.

I am spending ten days or more here at Elgin in connection with various committee and board meetings, and devoting my time to a rather intensive study of the entire women's work program. On the whole, I feel encouraged. Shall have more to say in the weeks that follow.

May we enjoy with renewed fullness, this Christmas season, the realization of the meaning of the birth of Christ to womankind everywhere.

Philadelphia, Pa.

Getting Out of the Depression

BY C. ERNEST DAVIS

Roger W. Babson in a recent statement goes at the heart of the cause of economic depression as follows:

"Business depressions are caused by dissipation, dishonesty, disobedience to God's will—a general collapse of moral character. Statistics show this plainly. With equal precision they show how business depressions are cured. They are cured by moral awakening, spiritual revival, and the rehabilitation of righteousness."

If the above means anything, it means that we need to increase our support of the Christian enterprise in its various strategic movements. Evangelism, missions, religious education, and Christian education must be carried forward with increased devotion and probably at the cost of increased sacrifice; but such sacrifice will be rewarded a hundredfold in this world, with a bonus of eternal life in the world to come. The old promise sounds rather literal, doesn't it, as you contrast the present period of unemployment and financial stringency with the return of days of prosperity such as you have known?

Do you want to get out of the present slump and do you want to stay out after you are out? Then promote the cause of Jesus Christ. It is the best possible insurance against depressions. Ask Roger Babson. He says that business men should increase their support of all truly religious work.

Will your Christmas giving be significant or trivial in its permanent results? Make some of it significant by liberal donations to various Christian causes and institutions.

Mount Morris, Ill.

Christian Stewardship Studies

BY C. C. HAWBAKER

Chairman of Stewardship Committee

Men's groups and Sunday-school classes which desire to study Christian stewardship will be interested in *Christian Stewardship Studies* which will soon be off the press. This is a course of twelve studies and review providing lessons for a quarter's Sunday-school work, or for thirteen sessions of other groups. This first part of *Christian Stewardship Studies* is one-half of a six months' course in stewardship which is being prepared by the Stewardship Committee of Men's Work. The subjects of the first thirteen chapters or studies are as follows:

1. *What Is Stewardship?*
2. *The Steward.*
3. *Ownership.*
4. *Possession.*
5. *How God Calls to Stewardship.*
6. *Our Physical Life a Trust.*
7. *Stewardship of Our Mental Life.*
8. *Stewardship of Ability.*
9. *Time, a Trust.*
10. *Stewardship of Social Service.*
11. *Stewardship of Spiritual Resources.*
12. *Four Roads to Stewardship.*
13. *Review.*

It is not for the lack of books on the subject of stewardship that this course was prepared, but because it was desired to have material written by laymen, in the language of laymen.

Bro. Rufus Bowman, General Secretary of the Board of Religious Education, has written an introduction to these studies, in which he encourages the use of the course by Sunday-school classes.

The book has been prepared in paper binding to sell for the low price of twenty-five cents so that all members of classes may have a copy for study. Orders should be sent to Brethren Publishing House, Elgin, Ill.

The year 1931 has been designated as Stewardship Year. It is hoped that *Christian Stewardship Studies* will be used by a large number of classes.

South Bend, Ind.

CORRESPONDENCE

MORRELLVILLE FOSTERS FELLOWSHIP IN THE CONEMAUGH VALLEY

The Morrellville church in the past has been a leader in a number of things To my knowledge our Morrellville congregation was the first congregation in Western Pennsylvania to have a full-time paid pastor. Bro. John Cassady had come to Johnstown and taken charge of the four churches, living in Roxbury. After several years of that service, the members at Morrellville felt they were able to support a full-time pastor which they proceeded to do. They secured Bro. Harvey S. Replogle as their first full-time pastor and others have come and gone since then.

Our Morrellville church was the first church to have the baptistry built in the building. We were also the first congregation in which musical instruments were installed for Sunday-school and devotional work, as well as the first place the church choir had a part in the services, so we feel that Morrellville has pioneered a number of things in spite of some discouraging situations in the past. The writer personally feels that the Morrellville church has never faced a brighter and more promising outlook than the future holds for us. Since the coming of Bro. Royer there is an entirely different atmosphere and feeling from what we have ever had before.

It was with the thought of getting a better understanding and unity between the various congregations in our metropolitan district here (there being eleven churches, four of the Progressive Brethren and seven of our churches which are in the city of Johnstown or the adjoining suburbs) that the idea of a father and son banquet was suggested.

Rev. Charles H. Ashman of the First Brethren church was master of ceremonies and he handled everything in a very successful manner. When the thought was advanced of entertaining the united congregations in our church basement, we did not have facilities capable of serving such a large crowd. We immediately got together when we saw how heartily the invitation had been accepted and the men who were out of employment worked during the day and every one that could was there in the evening and remodeled the church kitchen and made a very modern, roomy and efficient kitchen for the occasion, as well as for taking care of future gatherings.

We had more than 200 present at this father and son banquet. The program was somewhat impromptu as to speakers. There was no set topic and the speakers' expressions came purely as the atmosphere of the meeting prompted them to speak. Everyone was of the opinion that such a fine gathering should be organized into an annual affair to meet each year at one of the various churches. A booster committee was voted on to form the executive committee to arrange plans and details for an annual meeting. During the course of the program it was decided that a cup or banner should be given each year to the church having the largest percentage in attendance, based on the previous month's Sunday-school attendance.

The honor this year went to the Pleasant Hill congregation where Galen B. Metzger certainly was a real booster. This congregation also had the honor of having the father with the largest number of sons present, it being William Harrison with his six sons.

Words can hardly express the fine, mutual feeling of fellowship that prevailed in the hall during the evening. The meeting adjourned from the banquet table by singing "Blessed Be the Tie That Binds," and moved to the auditorium where we were entertained with an illustrated lecture given by H. Stover Kulp, missionary from Africa.

We dare not overlook the catering and serving which was done by the Ladies' Aid Society and the Eureka Bible Class. The thought behind this was not money-making, but to promote good fellowship and to get better acquainted with our neighbors. Walter F. M. Campbell.

Johnstown, Pa.

TOGETHER WE STAND

Beware, Christian people, of the wet propaganda that is abroad in our land. The wets say that prohibition has turned the country upside down. They say they are going to turn the right side up, and give every boy and girl liberty. Christian people, the advocates of liberty are anxious that we stay at home and read their good news. But who can tell what would happen on our highways if the youth of our land were at the wheel with unsteady nerves? Will we stand by and fold our arms? Will we say: "Oh! what is the use?"

Be sure our neglect will find us out. Let us stand with our backs to the wall and not our back to the enemy We must stand for the right even if we stand alone. Will we stand by our church and hold up her hands? Together we stand, divided we fall. Orien D. Eller.

Salem, Va.

JUNIATA COLLEGE ENROLLMENT

Juniata College with four hundred eighty-eight students ranks twenty-second in enrollment among the fifty-three accredited colleges of Pennsylvania according to a recent report of the Department of Public Instruction

The Juniata enrollment is almost equally divided between the sexes, there being two hundred twenty-nine women and two hundred fifty-nine men.

The classes rank in inverse order with the Senior being the smallest and the Freshman the largest. There are ninety-two Seniors, ninety-eight Juniors, one hundred seventeen Sophomores and one hundred sixty-eight Freshmen. There are also ten special and three post-graduate students.

The college includes one hundred seventy-eight day students who come from within a radius of forty miles

Juniata College has had a steady and rapid growth during the last decade. Three hundred seventy-five students, or a total increase of three hundred sixty-one per cent, have been added to the enrollment since 1920. The enrollments of the last ten years have been 1920—135, 1921—150, 1922—182, 1923—244, 1924—271, 1925—327, 1926—387, 1927—441, 1928—473, 1929—505, 1930—510, 1930-31—488 Information from the Office of the Registrar indicates that the additions which regularly come in at the second semester will probably bring the enrollment of the present year up to last year's standard.

Huntingdon, Pa. Claude R. Flory.

MINISTERIAL INSTITUTE OF NORTHEASTERN OHIO

Hartville Church, Dec. 29-31

Theme: The Holy Bible the One Book for All People

Monday Evening, Dec. 29

7:00 Music.
7:15 Worship (Acts 1:1-5)).—Ora DeLauter.
7:30 Introductory Remarks.
7:40 Preaching the Word (2 Tim 3:14—4:18)—Eld. Edward Frantz.

Tuesday Morning, Dec. 30

9:00 Music.
9:15 Worship (Acts 13:1-3).—Oliver Royer
9:30 Church Loyalty—What It Is and How to Make It Effective.—W. L. Dessenberg.
10:00 Creating an Effective Mission Spirit.—Cora E. Keller.
10:30 Discussion.
10:45 The Continuing Presence of Christ (Matt. 28:20b; John 16:7-14).—Edward Frantz.

Luncheon

1:30 Music.
1:45 Devotion.
2:00 The Prohibition Issue and How Raise It Above Politics.—Clyde Mulligan.
2:30 Meeting Effectively the Issues of the Lord's Day.—C. H. Deardorff.
3:00 Discussion.
3:15 The Lordship of Jesus Christ (Philpp. 2:1-11).—Edward Frantz.

Evening

7:00 Music.
7:15 Worship (Matt. 9:37, 38; Luke 6:12, 13).—C H. Petry.
7:30 The Gospel for a World of Unrest (Matt. 11:25-30; Rom. 1:14-16).—Edward Frantz.

Wednesday Morning, Dec. 31

9:00 Music.
9:15 Worship (John 17:18-23).—A. I. Heistand.
9:30 Effective Preparation of Applicants for Church Membership.—Clinton I. Weber.
10:00 Growing Members Into Christlikeness.—S. S. Shoemaker.

(Continued on Page 830)

PASTOR AND PEOPLE

The Sacredness of Teaching and Preaching

BY EZRA FLORY

THE words *teach* and *preach* are used together throughout the Scriptures. There are a number of different words translated by the use of our word for preaching. The office of preacher as we think of it today was not in the mind of Paul when he spoke of those who should be shepherds. The prophets, John Baptist, Paul, and others heralded, preached or proclaimed; but when elders were ordained in "every city" the idea of providing a minister for the people at each place was not that of the provision of a preacher alone.

We delight in saturating our minds with the messages of great teachers of the Old Testament as well as with those of the New Testament.

Israel set aside one entire tribe to be teachers. We speak of their earnestness in religion in giving a tenth of all their substance. They did that and more. They gave the first child if it chanced to be a male, the first male among animals. Provision was made to redeem some of these by giving another in its stead. Besides this they gave the Levites to be teachers.

Reading the first chapter of Numbers, we find an interesting list of the males who were able for war. The total army they could raise was over 600,000 (Num. 1: 46). A great army for so small a nation. But the most striking verse follows, "But the Levites . . . were not numbered among them." Why not? The answer lies in the fact that their teaching tribe was too valuable to be destroyed in war.

The Levites (teachers) were held in great esteem among the Jews. When special teaching was to be done these were selected. Jehoshaphat sent them to teach in the cities of Judah (2 Chron. 17:7, 8), and with them he sent the king's sons. Such dignified work had a most wholesome and lasting effect. It was enough to afford a hearing when the parents of John Baptist were both Levites.

When the World War came England sent teachers and preachers to the front. Later that nation said: "We have erred. We are sending our teachers to be killed. Wars always sag morals and when the battles are over we shall face another problem in stabilizing our morals." Later our country entered that war. With the experience of England and others, the United States sought to conserve its teachers. Thus it came that those who enlisted were classified. This enabled us to reserve the needed teachers.

It seems to me the Levites were treated, therefore, as a class of conscientious objectors whose reason for objecting to military service was that of greater work. Not many of our folk were killed during the World War. We had no higher right than that of being conscientious objectors in order that we might be contributors of greater things when powder and sword and guns and gases had done their worst. That service is ours to render *now*. Brother, are you a Levite now? Never was there a greater opportunity in the history of the world to be helpers to mankind. What are you doing?

Something is certain to happen down in Mexico. I know it because that nation has turned attention upon its teachers. Great respect is to be given to teachers down there. The Grecian teachers were held in esteem and children reverenced them by bowing when they passed. Jews honored teachers much the same way. They brought the great Teacher to the world. When the Church of the Brethren comes back to the dignity and dynamic of teaching, real *teaching*, there will be an awakening among us. Pastors and ministers will be supported when old and there will be no need for special drives for such funds. Those trained for this work will have a place to devote their best in that service. One of the things that is turning our excellent talent into other channels is the fact that the market for the supply is limited. Recently we overheard some young people talking about the ministry, when one said: "Be a minister and drive an old Ford!"

We have the everlasting good news to proclaim to the world. We have the talent to do this. What of our facilities? Are we talking about the dignity of this high calling? Are we supporting the ministry and the teacher of religion in a manner that tells of itself that we are in earnest? What shall we continue to do about this most constructive force in the world?

Huntington, Ind.

The Gist of the Sermon

BY D. W. KURTZ

The Christmas Story and Message

THE Christmas story is best told by the book of Luke, the second chapter. "Have no fear. This is good news I am bringing you, news of great joy that is meant for all the people. Today you have a Savior born in the town of David, the Lord Messiah."

Have no fear, is the first word of this story. The ancient world was under constant fear, because of ignorance, superstition, and oppression. Men feared nature, the unseen powers, the wrath of God, the cruel rulers of the land, the enemies that lurked in the darkness, and the fears of disease, and dangers. Fear not, is a part of the glorious news of Christmas.

"I bring you good news of great joy." This sounds the keynote of the Christmas spirit. Good news of great joy is an event that thrills the heart of any one. We all respond to good news that promises great joy. To people whose lives are sad, such an announcement would come as a heavenly benediction.

This good news is meant for all people, for all nations, for poor and rich, the humble shepherds who are usually forgotten when good news comes to man. It is for all, a universal blessing. Lincoln said the nation can not be part slave, and part free; it will finally be all slave or all free. This insight applies to all truth, it must be universal, or be completely suppressed. All ethics are universal, or they have no authority. The good news is for all, or none. Heaven can not be partial.

Today is born a Savior. Today salvation is possible, not in some far distant future, but now. It would not be especially good news to know that in several thousand years people will be happy because a Savior will come and set things right, but today, now for you, and for all, there is salvation. It is now, we need not wait till the time-table of the theologians will bring the Savior, he is here, now and for all men. Today he is born, and today you are given the news. The angels did not wait for hundreds and thousands of years to spread the news, but at once. The sick, tormented world of humanity is to be freed now. Salvation is here for all.

He is Christ, the Lord. The word Christ means the anointed one, the one who is chosen of God himself, who has the truth and the authority of the Father, the chosen, the prophesied, the looked for, the true one has come. He is Lord. Lord means master, ruler, the one who controls, and has charge of the affairs of men. The one in whose hands our destiny is placed, is the True One, who has been anointed of God, he is Lord.

He is Lord because he is Truth, he is Good, he is Right, he is the True Way of Life. He is the final Word of Reality for man, and his lordship rests in his character, his inner worth, his revelation of the Father. His appeal for loyalty to him is not in the might of armies, but in the power of the abundant life which is in him, the True, the Good, and the Beautiful. Our Savior is our Lord, the Lord of life.

Long Beach, Calif.

The Great "I Am's" of Jesus

BY A. P. GEIB

3. "I Am the Good Shepherd"

JESUS fulfilled the perfect ideal of the Shepherd as foreseen by the seers of old. Speaking of our Heavenly Father as the Good Shepherd in the person of Jesus, "the mighty one," to come, Isaiah said of him: "He will feed his flock like a shepherd, he will gather the lambs in his arm and carry them in his bosom, and will gently lead those that have their young." The Psalmist, himself a shepherd, appears to have been prophetic in his portrayal of the Good Shepherd when he sang: "The Lord is my shepherd I shall not want." Out of the seed of David, the author of this beautiful Psalm, came the Good Shepherd.

Shepherds there were many in the time of Christ, but not all of them could be called good. What claims has Jesus to be called the Good Shepherd?

First, Jesus was the Good Shepherd because, "The good shepherd layeth down his life for the sheep." This Jesus did. In this he stands in contrast with the hireling who labors only for wages and then flees when danger impends. If he as the Good Shepherd had not died for us, we should have died from the devouring wolves of sin. He triumphed over death which is the result of sin, and now through faith in him it is possible for us to be victorious over sin and its consequences while we abide in him.

Jesus was not only willing to die, but is still willing to stand as overseer of his own. Peter tells us that by virtue of Jesus' death we, having died unto sin, now live in righteousness and are returned unto the Shepherd of our souls. The writer of the Epistle to the Hebrews calls him the Great Shepherd who rose from the dead. Peter calls him the Chief Shepherd who is coming again. Thus Jesus is eternally the Good Shepherd.

As the Good Shepherd Jesus can claim our complete confidence, for he says in this connection: "I know mine own, and mine own know me." Of the true shepherd Jesus says: "The sheep hear his voice, and he calleth his own sheep by name and leadeth them out." Just so Jesus is interested in the smallest detail of our lives, even as our Heavenly Father takes note of the insignificant sparrow's fall.

"Savior, like a shepherd lead us,
Much we need thy tender care;
In thy pleasant pastures feed us,
For our use thy folds prepare:
Blessed Jesus, blessed Jesus,
Thou hast bought us, thine we are.

Manheim, Pa.

"I Am the Way, the Truth and the Life"

BY B. D. ANGLE

3. The Life

JESUS presents himself as the Life. "I am come that you may have life." "In him was life, and the life was the Light of men."

It is amazing to learn that many people disbelieve in immortality. This accounts for the widespread definition of life, as temporal life. What is life? What is its source? When and how does it begin? Does it cover the span of earthly existence only?

A few answers: "Life is a riddle"; "Life is a mystery"; "Life is what one makes of it."

"I slept, and dreamed that life was Beauty;
I awoke, and found that life was Duty."

Jesus' statement certainly did not refer to human existence, for human beings had lived on earth for some thousands of years before Jesus came; also the men addressed had lived for some years before, so I can safely make an affirmative statement in the following:

Jesus was the Author of eternal life as such; he was Life itself. God is Jesus' Father, and God is a Spirit; so Jesus' life was spiritual in that his was a perfect, sinless life and a revelation of the Father.

Life, its source: While Jesus was here on earth we think of him as the Incarnate Savior. On his ascension to the right hand of the Father, he at once becomes the transcendent Reality, and as such, returned to earth as the Paraclete or as the invisible Spirit appearing first on Pentecost. Upon acceptance of Jesus as Lord, the eternal in man makes immediate response to the supernatural Christ and so man from henceforth becomes a dual being, or an incarnation for the indwelling Christ. The supernatural in human life thus becomes the dominating force—so Jesus rightly says, "I am the life"—a perpetually self-giving food. The temporal body must have regular and balanced nourishment; so also

(Continued on Page 818)

HOME AND FAMILY

Christmas

BY ADA SELL

On Christmas night
A child was born
The angels sang
On Christmas morn.

To where he lay
That guiding star
Led three wise men
From lands afar.

Our hearts are led
Each Christmastide
To seek anew
The Savior's side.

With brightest lights
The trees show fair,
While Christmas songs
Are on the air.

New joy abounds
And people throng,
As life o'erflows
With light and song.

Behind it all
The Christ Child lies;
He brings every year
A glad surprise!

Altoona, Pa.

Oh! Blessed Christmas Eve

BY LEO LILLIAN WISE

As the four children from the Hartley Home for Orphans turned into the winding drive that led to the Watkins home they drew ecstatic breaths. From every window in the lower part of the house candles sent out their message of peace and joy for this was Christmas Eve.

Della Watkins lived here with Mollie and Caspar who were more to her than mere servants. For they gave whole-hearted service and loyalty in abundant measure in return for the wages she paid to them. Out of the number of children granted unto Della and her husband only one son was now living; the others were with the Father in a better land.

And this son, Robert, had been gone from home for some two years. He had married and taken his bride, the daughter whom Della had not seen, and gone to Europe on a business mission for his firm. Della had hoped to have Robert and Ann at home for this Christmas but no word had come. Shortly before this time she said wistfully:

"Mollie, how would it strike you if I should call up the matron of the Hartley Home and ask for the loan of two boys and two girls to spend the holidays with us?"

"That would be the loveliest thing to do," Mollie had replied with shining eyes.

"Seems like Christmas isn't Christmas without children," said Caspar who had entered the kitchen quietly with some groceries.

"That is what I think," returned Della as she went toward the telephone.

The matron of the Hartley Home had selected the four children ranging in ages from six to eight years. Donna, Elizabeth, Carl and Royal had packed their belongings with care. Each had a gift, gifts made laboriously by hand for their hostess. And perhaps you will not blame other small inmates of the Home for certain secret feelings because these four were to have such a joyous outing. And yet the matron was preparing for festivities to bring lasting memories to the heart of each small lad and lass.

Mollie baked and baked! She went over the menus with Della carefully, planning meals in keeping with juvenile needs. And Caspar had been busy, too. He placed the tree in the parlor across the hall from the old-fashioned dining room. Then he hung wreaths, and set the candles in safe positions. There must be no danger of fire.

The Watkins home is at the edge of a growing city, a city that threatens to envelope the old homestead. And yet there was the air of farm-life. When the four children came they were taken to the barn to look at drowsy animals; little calves that were wont to frisk and jump about; big horses used to drawing heavy loads, who now extended curving lines of head and neck to have velvety noses stroked. Sheep stirred lazily, while cattle lowed softly. The children listened eagerly as Della told to them the age-old belief of far-away countries that at midnight of Christmas Eve the animals kneel as if in adoration to the Babe of Bethlehem.

While Della was out the telephone rang; all unsuspecting Mollie had answered. Then as well known tones came over the wire to her she had exclaimed first in surprise, then with care as plans were submitted to her.

As Della with the children entered the house Mollie met them with a suggestion:

"I'm wondering if you would not like to go into the little sitting room and tell a Christmas story till supper is ready?"

"Surely," said Della, and led the way. With the children grouped close round about her she told the old, ever new story of the wondrous first Christmas Eve when Christ the Savior of men was born in the little town of Bethlehem. Vividly did she portray the singing of the angels and the wondering shepherds of Galilean hillsides. And as she finished the story little six-year-old Royal laid one chubby hand upon hers and said:

"It seems to me as if there should be a Baby right here now!"

Before Della could answer him Mollie had opened the door and was saying in gentle voice:

"Supper is ready, but first we are going to take a peek at the Christmas tree although we'll not open our gifts until morning."

What a vision that tree was as they trooped into the long living room. And then they stared for in a low winged-back chair close to the tree, almost underneath the star, there sat a fair haired madonna-mother with a babe in her arms. Behind her stood a proud young father. For a moment Della swayed, then she caught herself with joy as she whispered:

"Is it Ann and a *babe?*"

"Yes, mother," answered Robert as he came to her, "Ann and our child, your first grandson!"

"Oh, oh!" ejaculated little Royal, "we wanted a baby and here it is!"

"Amen," said Caspar softly. So the joy in this household was complete.

Bloomville, Ohio.

The Good Samaritan

BY H. A. BRANDT

8. The Fate of Love

Now Gabriel, the Good Samaritan, went farther than Damascus. And he bore always a cloud of certain memories. In his own life it seemed to him that love was the better way. He thought often of the experience on the road from Jerusalem to Jericho and what came of it. Two bright coins and a beautiful silver cup were constant reminders of the fact that in one case at least, goodwill was justified.

But the Prophet who had chosen to make such conduct a part of his doctrine had perished on a cross! Thus the Good Samaritan carried a particular ancient problem with him—mulling it over day after day and even year by year. Was love the better way of life—or, was it the way of death?

Gabriel's mind was busy with this theme on the evening of the day that he drew near to Sychar for a last visit. He came again to the little cottage that his fathers had built, and where Tirzah had lived after he went away to Jerusalem. But would he find his sister? He knew that many changes come with the passing of years.

The cottage, he noted, was weather beaten. Was it really age, or was he just looking more closely? The fig tree was larger, and the grape-vine by the wall more luxuriant if possible, than on his former visits. But the Samaritan was tired from the day's journey and

(Continued on Page 818)

Around the Table

This department is sponsored by the Mothers and Daughters' Association. Sister J. Z. Gilbert, Superintendent. Questions are invited. Personal attention will be given to each. Questions will be answered in this column or privately. All questions should be mailed to Around the Table, 330 N. Griffin Ave., Los Angeles, Calif.

10. My twelve-year-old sister (several years younger than myself) makes her home with me since we lost our parents a few years ago. She is a dear girl and we are anxious to do for her all we can. She dislikes her features, and regards herself as being the homeliest girl in her room at school. She wears a downcast look at times, although she tries to be cheerful. She covers her mouth with her hand when she laughs to hide her large teeth. Because she is taller than the girl friends her age she walks a bit stooped. If mother were with us I know she could help sister, but I feel too inexperienced, even though so much her senior, to be of much help to her. It distresses me to see her appear as an inferior girl just because she lacks a pretty face, as some folks regard beauty.

YOUR responsibility is not that of an elder sister only, but also in part the concern of a mother. Really a mother-sister as nearly as I get the situation, and as such permit me to extend to you the feeling of warm friendliness that fills my heart for you and for that young sister of yours who does not know how fortunate she is.

Yes, it's perfectly all right for you to remind her occasionally that "beauty is as beauty does," but it will become more effective if accompanied by some concrete examples which will help her to appreciate the adage. Some years ago while making my temporary home in a certain small town I had occasion to go to the drug store. The proprietor was a woman of perhaps forty years of age. I was so attracted by her gracious manner and cheery voice that I remarked to my landlady about the "fine bearing of the woman in the drug store." "Yes," said the landlady, "she is a fine woman. She has been our druggist for nine years. She told me once that when a young girl she realized that she was very homely and then and there decided to make up in manner for the lack in beauty of features. In real earnest she set herself to this task that has made her beautiful." In the years since that day I have recalled many times the picture of the lady-druggist who willed and won.

Human beings seem a bit inclined to want some things they do not possess, and may even go so far as to fret about the lack of them rather than try to make the most of what they have.

Your sister may have become sensitive about her features because some one has been thoughtless enough to call attention to them in an embarrassing way. Nor is she the only girl whose sensitive nature has suffered from inconsiderate remarks about her features. Their number is legion. I suggest that you very tactfully help her take note of some young women and of older ones too who are beautiful because of what they are.

In these days of "face-lifting" and of "keeping that schoolgirl complexion" one might almost think these things are of paramount importance, but the old phrase, "Be rather than seem," is as wholesome and refreshing as it has ever been.

This thing of being a "belle" is not always an asset; neither is a homely face always a liability. The truth is that the former is frequently *not* the case, and the latter need *never* be.

I suggest further that you help your sister look well to her health, cultivate habits of kindness and courtesy until they become second-nature to her, dress simply and appropriately and make careful selections of good books and magazines. Read with her and then discuss together these two books. *The Charm of Fine Manners*, by Mrs. Starratt and *Alice Freeman Palmer*, by Professor Palmer. You can borrow these books at the public library.

Help sister lose herself in her activities. The beauty that wears and never wears off is that beauty of soul which is the certain heritage of all who will imitate the life of Christ until *his* own likeness becomes theirs in happy reality.

AMONG THE CHURCHES

Calendar for Sunday, December 21

Sunday-school Lesson, Timothy.—2 Tim. 1:1-6; 3:14-16.
Christian Workers' Meeting, Christmas Meditations.—Luke 2:8-20.

B. Y. P. D. Programs:
Young People—Joy to the World.
Intermediate Girls—Joy to the World.
Intermediate Boys—Jesus and a Boy's Problems.

✣ ✣ ✣ ✣

Gains for the Kingdom

One baptized in the Reading church, Pa.
Three baptized in the Buffalo church, Pa.
Six baptized in the Olympia church, Wash.
Six baptized in the Waynesboro church, Pa.
Two baptized in the Montebello church, Va.
One baptized in the Brownsville church, Md.
One baptized in the Locust Grove church, Md.
Four more baptized in the Huntington church, Ind.
Four baptized in the Oklahoma City church, Okla.
Seven baptized in the Boone Mill congregation, Va.
Three baptized and one reinstated in the Octavia church, Nebr.
Six baptized at Whitefish, Mont., Bro. H. G. Shank of Bowmont, Idaho, evangelist.
Five baptized at Proctor, Mont., Bro. Wm. W. Riddlebarger and wife, evangelists.
Six added to the Blue River church, Ind., Bro. J. S. Zigler of Goshen, Ind., evangelist.
Sixteen baptized in the Hershey church, Pa., Bro. M. A. Jacobs of York, Pa., evangelist.
Five baptized in the Dixon church, Ill., Bro. W. E. Thompson of Polo, Ill., evangelist.
Seven accepted Christ in the Rockhill church, Pa., Bro. H. W. Hanawalt, pastor-evangelist.
Sixteen baptized in the Ivester church, Iowa, Bro. O. H. Feiler of Norborne, Mo., evangelist.
Eleven baptisms in the Palmyra church, Pa., Bro. J. W. Fidler of Brookville, Ohio, evangelist.
Five baptized in the Hamilton church, Ohio, Bro. David Hollinger of Greenville, Ohio, evangelist.
Nine baptized in the Harrisonburg church, Va., Bro. C. O. Showalter of Rileyville, Va., evangelist.
Seven baptized in the Georgetown church, Ohio, Bro. Ora DeLauter of Ashland, Ohio, evangelist.
Nine baptized in the Pleasant View church, Ohio, Bro. David Metzler of Nappanee, Ind., evangelist.
Eighteen baptized in the Chambersburg church, Pa., Bro. W. G. Group of East Berlin, Pa., evangelist.
Sixty-five baptized in the Quinter church, Kans., Bro. D. R. McFadden of Smithville, Ohio, evangelist.
Six baptized in the North Solomon church, Kans., Bro. Geo. Burgin of Garden City, Kans., evangelist.
Three baptized in the Spring Grove church, Pa., Bro. Norman Frederick of Souderton, Pa., evangelist.
Seven baptized in the Peach Blossom church, Md., Bro. Marshall Wolfe of Blue Ridge College, evangelist.
Seven baptized in the Sipesville church, Pa., Bro. B. F. Waltz of Altoona, Pa., evangelist; two baptisms recently.
Nine baptized in the Timberville church, Va., at Mt. Olivet, Bro. Chas. Carr of Coates Store, Va., evangelist.
Twenty baptized and three reclaimed in the Stonerstown church, Pa., Bro. D. I. Pepple of Woodbury, Pa., evangelist.
Thirteen conversions at New Bethel, Troutville congregation, Va., Bro. H. Allen Hoover of Roanoke, Va., evangelist.
Eleven baptized and three reclaimed in the Upper Claar church, Pa., Bro. D. I. Pepple of Woodbury, Pa., evangelist.
Three baptized in the Thomas church, Okla., at the Pleasant Valley schoolhouse, Bro. E. R. Herndon of Weatherford, Okla., evangelist.

✣ ✣ ✣ ✣

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. F. E. Mallott of Chicago, Ill., Dec. 19 in the Rice Lake church, Wis.

Brother and Sister O. H. Austin of McPherson, Kans., Dec. 28, in the Oakland church, Calif.

Sister S. Z. Smith, Troy, Ohio, wishes to extend, in the name of her lamented husband, her best wishes for a merry Christmas and a happy New Year, to their many friends over the Brotherhood where they labored in their evangelistic meetings.

Personal Mention

Assistant Secretary Minnich of the General Mission Board spent last Sunday and the early part of this week at Hagerstown, Md., and other points east in the interest of the great cause.

Secretary Earl M. Frantz of the Committee of Arrangements met with the Conference Program Committee to assist in laying plans for the Conference at Colorado Springs, June 10 to 17, 1931.

The Messenger Editorial Department appreciated the opportunity last week for contacts with many leaders from many sections of the Brotherhood, even though individual mention of them is scarcely feasible.

We are sorry, and you will be also, to learn of the illness of Bro. F. F. Holsopple, pastor of the Washington City church. Several weeks ago he was stricken with partial paralysis. You will be glad to know that he is now reported to be making substantial improvement.

A conference of student volunteers from our several school centers was held at Bethany Bible School over last week-end. Important contributions to it were made by Secretary Bonsack, Prof. R. C. Wenger of Manchester, Prof. Mallott of Bethany and no doubt others not mentioned in our hearing.

While waiting for further information concerning the lamented death of our India missionary, Bro. J. E. Wagoner, we are glad to have the personal word from his friend and fellow worker in the field which the reader will find on page 820. Bro. Eby's tribute will find an echo in the hearts of many others, and will help us to be a bit more patient until we can have an appropriate account of his life and service to the cause of Christ.

Bro. J. A. Dove, still confined in a Philadelphia hospital, was of course unable to take his place on the Conference Committee on proposed changes for holding Annual Conference, at the committee meeting last Saturday. At his request Bro. Bonsack served in his place. Bro. I. W. Taylor was also not present at this meeting which was little more than a conference of those conveniently near for determining a method of procedure. A fuller representation will be expected at a later meeting for serious consideration of the business in hand.

✣ ✣ ✣ ✣

Miscellaneous Items

The Council of Boards had a busy day of it but it did not neglect to formulate a plea in behalf of early action on the World Court question, and send it to the President and senators.

The worship period at the opening of the afternoon session of the Council of Boards was made into a simple and beautiful dedication service for the new quarters of the Board of Religious Education in which the meeting of the Council was held.

The three Boards, Mission, Ministerial and Religious Education, had their full membership present. The General Education Board did not meet at this time, though several of its members by reason of their connection with other Boards and Committees were on hand for the meeting of the Council.

Lower Stillwater church, Southern Ohio, will have a Bible institute conducted by Eld. R. H. Nicodemus of Covington, Ohio, Dec. 21 to Jan. 4, using the First Epistle of John. Since there will be no Teachers' Institute in Southern Ohio this holiday season, members from neighboring congregations are cordially invited. Evening services at 7:30 and each day at 10 A. M. except Saturday and Sunday.—Hugh Cloppert, Trotwood, Ohio.

B. Y. P. D. Life Conference and Ministerial Meeting, the fifth in the District of Florida and Georgia, will be held at Seneca, Fla., during the three days beginning Sunday, Dec. 28. Some of the live questions for discussion are Church Doctrine, The Church's Greatest Need, The Challenge of the Church to Young People, The Challenge of Young People to the Church, and others. Secretary Rufus D. Bowman is scheduled for a prominent place in the program. B. Y. P. D. Secretary Fannie Marshall urges all who expect to spend the winter in Florida to come in time to enjoy this feast of good things.

"I wish the Gospel Messenger was a weekly visitor in each home where I have members," a good pastor says. So do we. And we like his further statement: "If such were the case the work of the pastor would have a great asset. I made an announcement concerning the special offer you are giving."

The Waynesboro congregation, Pennsylvania, is happy to report that they equalled their Thanksgiving offering of last year and went above it by $11.42, making a total of $336.42. The **Covina,** California, church has broken the record so far as we know by a home mission offering of $600. Many other congregations realizing the great need have done very well.

Oak Grove Juniors were first to enroll for 1931 missionary project. On Dec. 4 Mrs. O. D. Eller, leader of forty children at Oak Grove in the First District of Virginia, sent in their enrollment as workers in the 1931 children's project. They will provide money to help boys and girls in India who would not have school privileges without the coöperation from the children in the home church. This project is named "Young India Goes to School," and a leaflet is available upon request to the General Mission Board, Elgin, Ill.

Missionary correspondence reveals many interesting sidelights on life. A letter from a fine young sister in an eastern state brings $10, two of which are for a Gospel Messenger subscription and the balance for missions and church promotion (Conference Budget fund). Because of the great need, she is discontinuing personal Christmas gifts this year, adding that amount to welfare and church work. She states that her employer dropped dead at his work a few months ago, and concerning this comments: "He is gone, but the fruits of the beautiful life he lived are shining very brightly."

✣ ✣ ✣ ✣

With Our Schools

Juniata College

In a chapel address Bro. H. Stover Kulp spoke on "The Secret of the African." He pointed out that spiritism and superstition are dominant; that in every dialect there is a word for the Supreme Being and in every tribe a consciousness of God; but that their greatest need is the message of salvation through Jesus Christ.

Brother and Sister H. Stover Kulp are, as is generally known, on a year's furlough from their mission in Nigeria, West Africa. Bro. Kulp graduated from Juniata in 1918 and has been in Nigeria since 1922. Both appeared several times in public addresses during two day sessions of the recent Religious Conference, and also spoke at special meetings of the Young Men's and Young Women's Christian Associations, the College Ministerium and the Volunteer Group.

Mount Morris College

Our Mounders share grid championship honors in our conference. The team won all of its contests. Its record of nine straight victories is some indication of the ability of the squad. This is the first time in the history of the school it has had a percentage rating of 1,000.

During October fitting memorial services were held in honor of Eld. Wilbur B. Stover, one of our best known and most distinguished alumni. The school in a special way joins with the Brotherhood at large in lamenting the passing of one of her most illustrious sons. Eld. C. D. Bonsack of Elgin gave the main address for this occasion.

The death of Bro. Philip A. Shearer of Decatur, Ill., was a great loss. He will long be remembered as a loyal trustee of our college. Three of his children attended the institution. In memory of his deceased daughter, Stella, he endowed our Bible Department, besides making other gifts at various times. In his passing not only the college but the Southern District of Illinois loses an able counselor and an outstanding benefactor.

✣ ✣ ✣ ✣

Our Book Shelf

Walk In His Ways, by Amos R. Wells. W. A. Wilde Company. $1.50. 255 pages.

"Walk In His Ways" is Amos R. Wells' eighty-seventh publication. But there is no evidence that the author is short of material, lacks vision or that the years have dulled his understanding. We have here a book of meditations, each meditation beginning with a choice scripture verse, followed by a page or more of discussion that is easily understood, and very commonly accompanied by some story or illustration that clarifies all. Each meditation closes with a short prayer. It is the kind of a book that you need with which to begin or close the day. Or it is the kind of book you need during the day, when you do not know what to do, or when you are looking for something helpful, something inspirational, something to put you over a hard place. This is a book that will strengthen, that will comfort and cheer and bring the reader closer to the Master.

Dollars That Go Around the World*

Do you know there are dollars that can go around the world? Would you like to start one or more on such a trip with stops scheduled for China, India, Africa, Sweden and the homeland?

Dollars given for the world-wide mission offering at Christmas will touch life on four continents. They will help in a work on which the sun never sets. They will help missionaries to preach the gospel around the world.

Teachers of children, will you tell your boys and girls the story of the bright coins which are able to take the light of the gospel to the children of five lands? And teachers of older pupils, remember to tell your classes of the dollars that can do good on their trip around the world.

* Look on page 824 for a ticket (remittance blank) to send with your dollars to Elgin, Ill., where the General Mission Board will start them on their trip around the world.

AROUND THE WORLD

Population Increases in Japan

The density of population in Japan stands at 182 per square mile. This would not be so significant but for the fact that during the past five years Japan has increased a bit more than four millions in population. This means an annual increase of 1.5 per cent.

The Golden Age for Women

Over in England feminists have been exulting in the recent triumphs of women in aviation, politics and science. Note that thirty women were recently on for addresses before the British Association for the Advancement of Science. And to the mind of the feminist all this means the dawn of the golden age for women.

The Chinese as Lawmakers

The Chinese national legislature has been busy making laws, and in the two years it has been in existence is believed to have established a lawmaking record. "New laws comprising a total of more than 6,000 articles had been passed and promulgated, including a complete criminal code, a civil code, laws relating to matters pertaining to family relations and inheritance, and others."

The Russian Show

The trial of the counter-revolutionists which dragged along in Moscow for two weeks, which finally came to an end Dec. 8 with commuted sentences, bears all the earmarks of having been little more than a good Russian show. It furnished excellent propaganda both at home and abroad. Now that it is over one doubts if there was ever anything seriously at stake, except the question of what would most likely get space in the newspapers the world over.

A Time to Rebuild Slums

Recently at a meeting of a building construction employers' association it was said that the present is a favorable time to build because labor is at a peak of efficiency and material prices low. And some think it would be a good time to do something about slums. For example, the American Construction Council has sent letters to all governors and to the mayors of all cities of over 100,000 urging all possible construction work for the modernizing of slums and obsolete tenement districts.

Beyond a Western Mind

Writing of the atrocities British policemen have practiced on unarmed Indian rebels, and of the men who deliver the blows, a newspaper correspondent says: "And yet the European sergeants who do most of the lathi whacking do not seem particularly brutal fellows when you talk to them. Many of them are Irish, big and fat like a New York or Chicago policeman and as genial. It baffles them how a man can take their blows sitting down and not either strike back or run. It is as unintelligible to them as the mysticism of Hindu religion." The time may never come when mere flesh can comprehend the higher things of the mind, but even so we submit that the Indian drama is but one scene in the slow triumph of truth over might.

Forenoon Efficiency

Most of the work of the business world is done in the forenoon. We once read that seventy per cent of the world's work is done by one o'clock. School schedules are built on the principle that more can be accomplished in the forenoon than in the afternoon. And science, intent on the nice points in the matter, has proven by tests that "in the morning there is a gradual increase in the work accomplished by the student, industrial worker or school child. This continues through the first hour or two, and then the degree of achievement is gradually lowered throughout the remainder of the working spell. The afternoon curve never rises as high as the morning curve, due to the fact that the worker is given but one hour to restore the energy expended during the morning, whereas in the morning he has had supposedly eight hours' rest to prepare for the morning's work."

Reducing Governmental Costs

The consolidation of small political units into larger ones offers one way of reducing governmental costs. Publicity has been given to the decision of James County, Tennessee, to unite with Hamilton County, same state, in which is the city of Chattanooga. The people of what was James County now have much lower taxes and a very substantial increase in benefits. There is no doubt about the high cost of overlapping governments, for example, where federal, state, county and city taxes are spread over a given group. It has been suggested that county government is costing far more than it is worth. Perhaps it is, and one way to reduce it is to enlarge counties, or eliminate county government entirely where city and county occupy substantially the same ground. Of course, there is the argument that governmental units may be made too large, but that is another question and outside the limits of this paragraph.

Farm Mortgages in the United States

The annual report of the secretary of agriculture indicates that the total of mortgages now carried by farmers in the United States amounts to near nine and one-half billions of dollars, or approximately the estimated gross income of farmers for the current year. The total debt on farms is now 22 per cent of their value as against 10 per cent in 1910. The tremendous interest load carried by farmers explains in part why their present situation is so hard to handle.

Small Loans and Medical Expenses

From a recent leaflet published by The Committee on the Costs of Medical Care we gather that the average wage earner, with a family, is obliged to borrow money at least once every two years to meet some unforeseen expense. Now 28 out of every 100 do so because of expenditures arising from illness and death. The interest rates paid are high because of the class of loan companies dealt with, varying from 12 to 42 per cent according to the study cited. It appears from such findings that it is high time a thorough study of the costs of medical care should be under way, even as it is at the present time.

A Balanced Education

It now looks as though educators were ready to do something definite toward popularizing a balanced education. A leader in such a movement has said that the purpose is to promote liberal arts studies. "We shall undertake a vast advertising campaign which shall urge American youth to undertake such college work as will make them well rounded citizens. Too frequently students are graduated with a lopsided education. They know one thing pretty well, but know little or nothing about anything else." The liberal arts college movement now has 200 member colleges throughout the country. The leaders propose a general membership in a nation-wide association of 2,000 educators and others interested in advancement of the colleges. The $200,000,000 fund will be raised in a great drive in which all member colleges will coöperate."

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

The Old and New Year

Philpp. 3: 1-16

For Week Beginning December 28

Rejoice in the Lord

During the past year have we rejoiced too greatly in material things and too little in God? In changing this will we not find more time for Bible study, the reading of good books, Christian fellowship and service (Deut. 12:7; Psa. 5:11; 32:11; Luke 10:20; Rom. 12:15)?

Count All Things Loss for Christ

When you go shopping the less you pay for a given article, the better your bargain. When it comes to Christ, the more you sacrifice for him the richer you are in possession of him (Matt. 19:21; Mark 8:35; 9:35; John 12:24; Matt. 19:29).

Something to Win

Let not 1931 be just one more year to be lived in much the same fashion as the one now closing. Let me lay hold on that which Christ has in mind for me! What are some definite gains in character and usefulness which I should make (2 Chron. 15.15; Psa 38 9, 73 25, Isa 26.9, 1 Peter 2:2)?

Hold Fast What Is Good

"Whereunto we have already attained, by that same rule let us walk." Let us hold on to those things which we and our fathers have found good (Eph. 5:2, 1 John 1.7; 2:6).

Discussion

What are some mistakes and successes of last year by which we may learn to live better this coming year?

R. H. M.

Giving The Gospel Messenger

We are in the year's principal season for the giving of gifts. By way of the radio, the press, the shopping center displays, and possibly also by personal hints from hopeful recipients, we have been receiving copious suggestions on how to spend our money and what gifts to buy. And now, in addition to all we may have already heard, let us check up on ourselves and see if we have evaluated the good which two dollars will do in giving some home, where it would be appreciated, a year's subscription to our church paper—The Gospel Messenger.

To give food to the hungry, and to place shoes on the feet and clothing on the bodies of the poor, is a decidedly commendable ministry. Most of us know, to some extent at least, the joy of doing that. To aid the ailing back to health and normalcy brings also a reflex of pleasure. But the most sublime service we can render others, and one which will bring back to us the most transcending satisfaction and happiness we may know on this earth, is to give unto others a benefit which is spiritual, which is not only for time but for eternity.

Making a gift of our increasingly excellent church paper is certainly one of the sundry ways we may do good spiritually. It will enrich the lives of the entire family in each home where it is received and read. Some gifts there are which make an impression but for a moment and are straightway forgotten. Our church paper, in contrast, will make a weekly appearance, with its blessing for abundant living, fifty-two times throughout the coming year of 1931, if the beginning is made at the advisable time—the first issue in January.—Ralph G. Rarick, North Manchester, Ind.

A suggestion: see your agent or send in your subscription today

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

Enclosed is $2.00 for Gospel Messenger (Including Missionary Visitor). I am to receive free the 1931 Yearbook when published.

Name .....

Address .....

If this is a renewal give old address as well as new .....

"I Am the Way, the Truth and the Life"

(Continued From Page 814)

strength from intercourse and fellowship with the Infinite or else he will die spiritually.

Beginning and growth: Jesus as a dynamic of life is unlimited in function, but when a person first becomes a Christian, he is a very weak one. Faith is at first small. Prayer is the medium of approach to God. Evelyn Underhill, one of our great religious philosophers, gives this definition of prayer: "The divine Reality is the Source, Teacher and Object of prayer; man does not naturally want to pray. If he prays with himself, he fails. God calls first and is always there when we arrive at the mercy seat. This approach to God is through Jesus and Jesus is Life." As God continually calls us to prayer, our faith increases, our soul capacity enlarges and we increasingly demonstrate the Christ in our own lives. "In him was life." By sharing in his Spirit, we become conscious of his indwelling self. This delighted sense of the spiritually awakened soul assures us that we have something which we never had before. He becomes life to us by imparting his own relation with reality to our personality—the eternal in us—and we thus become a part of Christ's own life.

How we live the Christ life: "Except you eat the flesh of the Son of man and drink his blood, you have no life in you." "I am the bread of life." Jesus here does not have reference to the communion or the emblems of the bread and cup.

How may we eat and drink of Jesus? Jesus is here dealing with great spiritual truths which must be discerned spiritually. It is supposed that the ego—self, has been crucified and that the life is controlled by the Christ, "whose we are, and whom we serve." The hungering and thirsty soul is now nourished and refreshed by fellowship with the Holy Spirit whose function is to supply life. Jesus came that we may have life—abundant life. He is continually revealing and unfolding himself as the Ultimate and Eternal. He who eats this Bread has eternal life—has it now.

Said Dr. Grenfell: "To me the Christ in us is a living Personality who gives us power, strength and endurance as seeing him who is invisible only to our fallible and finite eyes." And Paul saw it this way: "We lay hold on eternal life." Yes, we put both hands in the hands of the Father and hold on.

The theologian, Peter Sterry, gives us this on Christ as our present Mediator: "A bridge between the transitory leading to the Eternal. He is a quickening Spirit, all Spirit and Life, his human nature is now all Spirit and by having the Godhead—hath the Fountain of Spirit and Life in itself."

Paul seems at times to make synonymous, Spirit and Christ—"Christ in me" and "Christ who liveth in me."

The value of life is determined by the worth of the soul. What would man take in exchange for his soul? What did God do to save our souls? The value is determined by the sacrifice made, the Incarnation, Gethsemane, the Cross. The death of Christ on the cross is the highest price ever paid for any object—that object was life, life of the soul.

God himself made the sacrifice. Jesus was God's expression of love and so love was the controlling factor. God was in Christ, reconciling the world unto himself. Men's souls are a part of God himself. That is to say, the conscious life of every person is the expression of the Eternal in man. He is our Father, we are his children. The Father gave his life in Jesus to save us from our sins and eternal condemnation, and so Jesus was frank to say: "I came that you might have life." Then what is the soul? Of course, the soul is the immortal part of man. Dr. Gordon calls it "the spiritual aspect of personality." The psychological theory of saving one's soul is the "creation of a type of personality through loyalty to concrete values, as these are at issue in everyday life experiences—an inner richness and ripeness to the dignity of life." In this case man converts or saves himself. But the opposite is true: conversion or salvation comes by a miracle of grace, a supernatural transformation and is instantaneous.

Eternal life as the life in heaven. The significance of immortality is in the possession of a life hid with Christ in God, a life submerged, when Jesus is seen and not us. "I no longer live but Christ liveth in me," a life lived by faith in the Son of God and this is life eternal.

What is the end of life or the objective of existence? The Greek philosophers said that the ends of life were three: "The good, the true, and the beautiful." The Hindus say that the end is Brahma, but the ways three: "Knowledge, devotion, deeds."

The Christian religion teaches that the chief end in life is to know God and serve him. Jesus shows us how in himself as the Way, the Truth and the Life.

The Greeks' ends of life were just *beautiful* ideas. Jesus, as the Reality of God, brings us the *goodness* of God, the *truth* as it is in Christ Jesus, and the *beauty* of holiness. Why take Greek philosophy as our ideal? Why not take the Christ who is alive forevermore?

Finally: Jesus did not come as a theory of life; he came to be Life itself. He did not come to bring a set of truths to set beside other truths, or other religions. He came to be the Truth. Dean Inge rightly said: "Jesus did not come to bring a religion but to be Religion."

The writer believes the Christian church should have a deeper spiritual experience than is sometimes exemplified, and if this series of sermons contributes in any way to the deepening of spirituality to some soul who is hungering and thirsting after righteousness, he shall be greatly gratified.

Baltimore, Md.

The Good Samaritan

(Continued From Page 815)

his heart was heavy. He sat in quiet meditation on the old stone seat beneath the fig tree waiting for Tirzah to come, or for some one to tell him where he would find her—if she was still among the living.

"Gabriel!" he heard some one say in a familiar voice. And he looked up to see Tirzah standing before him with a waterpot on her head.

"Ah, Tirzah, it is good to see you again," exclaimed Gabriel springing to his feet.

The waterpot was placed on the ground and brother and sister stood appraising each other.

"You are tired, Gabriel," said his sister. "Sit here on the familiar seat while I bring a few raisins and a cake of figs." And Gabriel was glad to rest and refresh himself, when Tirzah returned to wait and watch.

"I had begun to fear you would never return to Sychar," said Tirzah at last.

"Yes, the years have passed swiftly; but they have been kinder to you than to me, Tirzah."

"Sychar, yes all Samaria, is a happier land than it once was."

"And how is that?" asked Gabriel.

"Do you not remember how the Prophet once visited our city? And as if that were not enough," continued Tirzah, "a time came when certain of his disciples came preaching of the Way. First there came one called Philip, who preached and healed many. There came also Peter and John, two of the Master's chief disciples. Thus the good news was spread throughout many of the villages of the Samaritans."

"I do not understand, Tirzah. When I was last in Jerusalem your Prophet was being led forth to be crucified. Do you not know that he died years ago?"

"He was crucified—but he arose from the dead, even as he said," corrected Tirzah.

"What is this you say?"

"Do you not know what happened the third day?"

"On the day he was being led forth to be crucified I left Jerusalem forever. I do not understand what you mean about the third day," continued Gabriel.

"Then I must tell you of the wonderful things which happened," exclaimed Tirzah. "I must tell you how he arose from the grave, how he was seen of many, how he was taken up into the clouds, how his Spirit came upon his disciples, and how the gospel is being preached throughout Judæa and Samaria."

"Tirzah, you are beside yourself," said Gabriel solemnly.

"No, indeed! It is just that you have not heard what has happened since you left Jerusalem."

Then Gabriel listened to Tirzah's story. She told him in detail what had taken place—how the teachings of the Prophet who is the Christ were being preached throughout Judæa and Samaria, and were even being carried to the Gentile world beyond.

"You mean that Jews have come to Samaria proclaiming a gospel of goodwill?" exclaimed Gabriel.

"Yes," insisted Tirzah, "and the happiness that has come to the people of our land you have seen in my own face."

"This is marvelous!" said Gabriel at last. "I left Jerusalem thinking that the Prophet was about to die—and his teaching a failure. But as I return to my own Sychar after many years have passed, and while I am yet a great way from Jerusalem, I find that what I thought was a tragedy has become a triumph! It is marvelous, Tirzah."

"Yes, it is marvelous, Gabriel," echoed Tirzah.

"I see that goodness—that love can not die," continued Gabriel.

"It was just on trial," ventured Tirzah. "The glory of love is that it can suffer—and die—and live again!"

"It has power to redeem," persisted Gabriel. "Such love will mean the coming of a new age. I can see a time when the ways of life will be changed—when those who suffer shall be comforted—when those who are bound shall be free. I can see a time when love will triumph as the law of life!"

"Through suffering—" added Tirzah.

"Yes, through suffering—even as the revelation has come to me."

And in the lucid hours that followed, there came to Gabriel and Tirzah new plans for the years that remained.

Elgin, Ill. (The End)

Philip's Christmas Plans

BY ELIZABETH R. BLOUGH

Before the open fire two young people were sitting. Silently each saw countless fantasies not to be disclosed. Philip Hall saw himself in the old home, the eager, earnest, wishful boy that he had been. Always, he had reached out for the many things he desired, but when Helan consented to sit by his hearth fire, he was satisfied. He held her hand in his as he said: "I should like to know what old people have hidden in the vaults deep down inside them that makes them so set and obstinate. They are not even conscious of the suffering they cause to poor souls like Aunt Martha and my mother."

Helan's brown eyes were eloquent with understanding as she answered: "I am afraid your father can not yield; he has been stubborn so long that this quarrel is a part of himself."

"But Uncle Hiram is also as hard as a rock," answered Philip. "He preaches the wrath to come constantly for some one else. Cold and unrelenting, he domineers over Aunt Martha until she dare not even ask him whether she may visit my mother. Perhaps after all we had better stay here, we may cause more trouble by going down to Blooming Glenn to visit the folks."

"Oh, but Phil, you have been planning to spend this Christmas with your parents, it would be wrong to disappoint them. You never told me what this family quarrel was all about."

"About three hundred dollars, as near as I can learn. Money from grandfather's farm. My father says that Uncle Hiram has that much more than he is entitled to. Uncle Hiram wanted to buy the tractor which my father bought at the sale. That was another cause for disagreement, and led to a silence that has lasted since the day of the sale."

Philip stirred the fire into a blaze as he said: "No one ever trimmed a Christmas tree for me when I was a boy. Father thought it was a worldly custom. One Christmas morning, mother gave me a red muffler. I have it yet. It is my one remembrance of Christmas. When I walked the streets of this city at first, I looked

into brightly lighted rooms. I resolved that if I ever had a home, it should have lights and fires and all things as fine as I could afford."

"You want to give your mother what she had always longed for. I know just how you feel about all this." Helan sympathized fully. Then she continued: "Why, I can hardly wait to see what can be done to make these old people happier. Your mother loves beauty, her flowers are a proof of that, also her refinement."

"And what toil-burdened days she has lived through! I can hear her sing now as she used to sing when I was a boy about how beautiful upon the mountains are the feet of him that cometh, that cometh to bring glad tidings. But there came a time when her songs ended; I have only the memory of a few. Hard work and privation silenced her."

Philip and Helan arrived at the home station the day before Christmas. And Philip's father was waiting for them; he had a Ford machine. "Get right in and we'll soon be at home," he said as he helped to place the packages in the car. Even Helan could not understand why Philip had so many boxes; he had brought home a number of gifts from day to day, seemingly without aim or purpose.

When they came to the house, mother was waiting for them. She came out to the gate and carried some of the boxes into the house. Philip strode straight to the sunny kitchen, the best room in the old farmhouse. His mother followed him. He took her in his arms. "Say that you wanted us to come, mother, that you are glad we are here," he urged.

"It's the one thing I wanted, I just thought I couldn't stand it if I had to go through this Christmas without you. Joe Morris and Eliza Swartz came last night. It's so long since you were here. I was counting up the time, it's two years and three months since you visited us That's too long." Her eyes were filled with tears, she could hardly speak.

"Father, have you been well?" asked Philip. "No word of any rheumatism has come to me." Father told them that he was quite as well as could be expected.

Philip and Helan took a walk that afternoon, but returned before five o'clock, knowing that mother's supper was probably waiting for them. Philip helped his mother with the table, and Helan stood ready for any little help she might give. Then Philip asked his father: "Who is coming tomorrow?"

"Guess we'll be here by ourselves," was the answer.

"How are Uncle Hirams?" asked Philip.

"They were all right, last I heard about 'em."

"Father, I'd like to have Aunt Martha and Uncle Hiram and Daniel's over here for Christmas dinner," said Philip. There followed a silence which was unbroken for several minutes, and then father spoke in a husky voice:

"I know you mean well, but I don't believe they'll come, even if you do ask 'em."

"Let's drive over there now and invite them," suggested Philip. And wonder of wonders, his father put on his overcoat at once. Helan got her wraps and they started. Philip had a moment of panic when they got to Uncle Hiram's place. His father suggested that they go in while he waited for them. But Philip told him it was too cold to wait in the car and insisted on his father's going to the door with them. There was another bad moment when Uncle Hiram drew back with fire in his eye. But Philip went to him with outstretched hands, saying, "Well, Uncle Hiram, it is good to see you and Aunt Martha. We have come up here to invite you folks to take Christmas dinner at our house. Helan and I came home to have a real Christmas. It's always been in my mind that you and Aunt Martha are part of our family; we want to have our Christmas dinner together."

Then father did the unexpected thing, he said: "Hiram, we've been pouting around for about three years. Ain't it time to stop and forget?"

Aunt Martha's quivering lips and tear-filled eyes were eloquent with feeling. Uncle Hiram found Philip's hand laid coaxingly on his arm as he said: "Come along, Uncle Hiram, there is nothing in the world to keep you from helping us to get away with that ten-pound turkey." Uncle Hiram nodded his assent.

"I want that you should eat something here," began Aunt Martha quaveringly. She hurried to the kitchen and soon came in with plates of cake and glasses of grape juice.

"I must know how you bake this perfect cake," said Helan. "It is like velvet, I have never tasted better."

"Tell your mother, that I'll bring plenty of this cake with me tomorrow," said Aunt Martha.

Philip kissed her as he left, and the unwonted caress left a warm glow in her heart and made her seem almost youthful. Desperate coldness and selfishness had taken all joy out of their lives. Philip's magnanimous friendliness lessened the bitterness. On their way home, Philip went into the woods and dragged out the tree he had cut that afternoon.

"But we have nothing to put on the tree," exclaimed his mother.

"You have pop corn, and I have a few things. Daniel's children are coming and they must have a tree. Mother, I'll buy whatever you need for dinner, in the morning," said Philip.

On Christmas day Uncle Hiram came stalking into the room and stood staring at the tree. He touched the strings of pop corn and then stared at Philip before he even took off his overcoat. Then he turned to father: "How can you stand to have such doings in your house?" But there was a glad look in his eyes, he seemed younger, as if a burden had fallen from him. And Philip understood that Uncle Hiram was as glad to get rid of his burden of hatred and spite as they were to have peace and a united family. By this time, Daniel's were there, and little Martha was sitting under the tree in trembling delight.

"It beats all how children enjoy a real Christmas tree," said her mother as she was showing them its treasures.

Uncle Hiram was regarding Philip with a new respect. He overheard the women exclaiming over the celery, the oysters, and the nuts and fruit which Philip had brought from town that morning. "I just happened to say that we had no celery on account of the dry weather this summer, and here he brought all these things," explained his mother.

Success had been very sweet to Philip and Helan, as the things that people work and wait for are apt to be. So it was that Philip could still relish the new and delicious sense of rewarded endeavor, of hard-won prosperity. He appreciated Uncle Hiram's tribute of honor and admiration.

Aunt Martha beamed on every one; an understanding infinitely beyond everything she had ever believed possible wrapped them round with warm sweet sympathy.

As for Uncle Hiram, he might have truthfully said:

"No more will I sit alone
On a Christmas even
Since I have forgiven one
Long time unforgiven."

"I am so thankful we did it," said Helan that evening.

And together Philip and Helan rejoiced that love once more ruled their family life.

Bridgewater, Va.

He Came—He Will Come Again

BY LULU TERFORD

At the Christmas season many minds are directed toward our Savior. It is true that some do not believe in his saving grace, the cross and resurrection—but the evidence is abroad that many do. Those who are Christians should devote much thought to the sacredness of the season and let feasting and the giving of presents come in but to a smaller degree. Others seeing us worship our Savior instead of indulging in so many festivities will be drawn nearer to our Christ. For he came and he will come again. We believe that the prophecies of the age tell us he is coming back again soon and the new tendency is to look for his coming. One thing is certain, we do not hear the same kind of sermons we used to hear. The Word of God has not changed, and never, no never will, but there seems to be a different way of presenting it. Perhaps more thought is put on certain phases than formerly. We used to be told about hell. It isn't preached any more, that is in so many words, yet in substance it is. For we hear now about the coming of Christ and surely nobody will want to be left. And what is hell but to be without Christ? Heaven is where he is and hell is where he is not. Isn't that sufficient to induce sinners to become Christians and Christians to become more like Christ? It surely is.

Los Angeles, Calif.

CORRESPONDENCE

LIFE OF JAMES L. SWITZER

James Lebbaeus Switzer was born Dec. 15, 1837, near Union Bridge, Md. He was the oldest of a family of ten children born to John and Elizabeth Wolfe Switzer His grandparents on both sides and his mother were all members of the Church of the Brethren.

When a young man he moved to Iowa City, Iowa. After his marriage he moved to western Kansas and became one of the first homesteaders in Jewell County. In the early nineties he moved to Labette County, Kansas, where he entered the newspaper field as editor of a paper at Altamont. In 1902 he moved to Joplin, Mo., where he engaged in the printing business until 1909 when he retired from business life and moved to Lakeside near Carterville, Mo.

On May 12, 1867, he was married to Eliza Lenora Kaye in Washington County, Iowa. She was baptized the following year. To this union were born nine children, two having died in infancy. Two have united with the church of their parents.

At the outbreak of the Civil War he joined the 22nd Iowa Volunteers and was with General Grant at the battle of Vicksburg and other important engagements. On leaving home his mother gave him a New Testament and secured his promise to read it. He kept this promise and while at home on a furlough in 1864 he went thirty miles to the South English church and was baptized by Jacob Brower.

Bro. Switzer was called to the ministry in 1867 in the Crooked Creek church, Johnson County, Iowa, and advanced to the second degree in 1871. In 1875 he was ordained to the eldership in the Burr Oak church, Kansas, by S. C. Stump and Allen Ives. He was associated with Eld. Allen Ives in frontier mission work in a number of Kansas churches.

For many years he was an interesting contributor to the various church publications, usually writing along historical and reminiscent lines. In this way he became widely known over the Brotherhood.

Because of his age his pen had been silent for the past few years and he had been confined to his home awaiting the call to his eternal home. The call came on Nov. 10, 1930, at his home in Lakeside. His age was 92 years, 10 months, and 28 days. He is survived by his wife, a brother, seven children, thirteen grandchildren, and two great-grandchildren. His children were all present at the funeral.

Funeral services were conducted Nov. 13, 1930, in a funeral home in Webb City, Mo., by the writer with Eld. A. W. Adkins of Cabool assisting. Text, 2 Cor. 5:1-10. Burial was made in the Mount Hope cemetery

Carthage, Mo. Lester E. Fike.

AUNT MATTIE WENGER'S DEATH

I would like to pay a fitting tribute to the memory of Aunt Mattie Wenger, as she was familiarly known in our family. She lived a long and useful life and now that she is gone, I can think of no more appropriate memorial than the famous words of Jesus: "She hath done what she could."

Aunt Mattie was the eldest daughter of my grandfather, Eld. John A. Miller, of the Pleasant Valley congregation, Virginia. She was born on her father's farm at Mount Sidney, Va., March 12, 1844. She died at her home, not more than two miles from the place of her birth, on Sept. 1.

She lived during the most interesting and wonderful period of American history. What changes have come in all phases of life since 1844! Aunt Mattie was a girl of seventeen when the Civil War broke out. Her father was a pacifist and stood true to his convictions during this terrible struggle. She saw her brother leave home in an effort to escape compulsory military service. At the close of the War, she saw her father's property carried off or destroyed during Sheridan's raid through the Valley of Virginia. Best of all, she lived long enough to see her native land recover from the effects of war and to see a wonderful growth of sentiment favorable to the ideals of peace.

In 1866 Aunt Mattie was married to Levi A. Wenger. Four years later he was elected to the ministry, and from

(Continued on Page 822)

MINISTERIAL INSTITUTE OF NORTHEASTERN OHIO

(Continued From Page 813)

10:30 Discussion.

10:45 Keeping the Ordinances (John 13:12-17, 34, 35; Rom. 6:1-11).—Edward Frantz.

Luncheon

1:30 Music.

1:45 Devotion.

2:00 The Gospel of Peace as Applied to Church Membership.—D. R. McFadden.

2:30 The First and Great Commandment.—Ira Long.

3:00 Discussion.

3:15 Simple Living in an Extravagant Age (Matt. 6:25-34; Luke 10:38-42).—Edward Frantz.

The Program Committee,
Middlebranch, Ohio. W. D. Keller, Secretary.

A TRIBUTE TO BRO. J. E. WAGONER

It was my task and privilege to help a group of new missionaries get a start in their language study, among whom was Bro. Wagoner, news of whose sudden death has shocked us all. The Wagoner family was located at Bulsar for language study and later for work. Thus we were closely associated for a number of years. I shall never forget nor cease to appreciate their kindness to me in making a home for me in the absence of my family in the hill school.

I remember Elmer as a most companionable coworker. He was liberal in his viewpoint as we faced together the many and difficult problems of the Bulsar station. He was self-possessed and even-tempered and jovial. His voice expressed his temperament. He spoke in a low tone whether in public or in private speech. He could not be worked into a panic. I think his laughter was the most audible of his utterances.

Much was added to his burden of responsibility when the work we had been looking after had to be shifted to the others at the station at the time of our leave on furlough. Long before I left I found myself leaning toward his judgment in the conduct of mission affairs. We found a broad ground for harmony and true fellowship. He was always ready for his share of any task. The burdens grew heavy at times. A splitting headache made work a burden. At such times he would go for a hunt and come back with some game and renewed energy. Tennis afforded him, as it did many others, a source of recreation and pleasure.

One could wish that he had been spared for a longer term of service. The writer confesses to a heart longing to fill the gap made by his departure. E. H. Eby.

Saint Joseph, Mo.

Notes From Our Correspondents

CALIFORNIA

Inglewood congregation is rejoicing because of the coming of Brother and Sister Ora E. Weddle on Nov. 1 to serve as pastors. Nov. 1 a very impressive installation service was conducted by Bro. A. D. Sollenberger and Bro. Neher. Nov. 14 a reception was given the pastor. An interesting program was in charge of our elder, W. H. Wertenbaker. The ministers of the city were also invited to participate. All departments of the church and Sunday-school are alive for good work. An interesting prayer meeting is held each Tuesday evening. Our pastor is leading us in a study of the book of Romans. We have been favored with special numbers of music at every Sunday morning service for some time which adds much to the worship period. Nov. 28 we held our love feast with Bro. Steinour officiating. Other visiting ministers were Bro Leland Brubaker and Bro. Carl. We met in business session Dec. 5. Bro. W. H. Wertenbaker was retained as elder for another year. It was decided to hold a fellowship supper sometime in January.—Mrs. H. M. Stutzman, Hawthorne, Calif., Dec. 8.

Pasadena.—Oct. 19 we held a very spiritual love feast. The pastor, Bro. C. C. Kindy, officiated, assisted by the home ministers. Oct. 26 was rally day. Bro. Galen K. Walker gave us a wonderful message. The adult department of the Sunday-school was recently reorganized, forming a women's Bible class and a men's Bible class. A mixed class was formed for those who prefer such. Nov. 12-14 the Aid Society held their annual bazaar. We met in council Nov. 21 when all the church officers were elected. Nov. 23 the pastor gave us a very helpful Thanksgiving message. A thank offering of $172.42 was taken for home missions. Nov. 30 during the Christian Workers' hour Bro. Rupel showed pictures sent by his son Paul, a missionary in Africa. The snap shots were prepared for use in the lantern by Bro. Walter Gilbert. Following the pictures the Apollo Four of La Verne College gave a program which was enjoyed very much. A special effort is being put forth to get the Messenger into every home in our church this year.—Mrs. Iva Brubaker, Pasadena, Calif., Dec. 5.

FLORIDA

Seneca.—Please keep the date Dec. 28-31 in mind as the time of meeting of the life conference and ministerial meeting here. A well planned program to meet the needs of all ages has been arranged. Meals will be served on the grounds at small cost. Nov. 30 we enjoyed a helpful sermon by Bro. J. D. Reish from Sunnyland. Eleven from here attended the District Meeting at Clay County church and report a good meeting. Eld. J. H. Morris comes every other Sunday from Brooksville to preach for us. In our mid-week Bible study we are using doctrines as taught by our church. Plans are under way for a Christmas program; the intermediate class of the Sunday-school had charge of a Thanksgiving program.—Mrs. Geo. W. Bayless, Eustis, Fla., Dec. 4.

ILLINOIS

Dixon.—Our evangelistic meetings, conducted by Bro. W. E. Thompson of Polo, closed Oct. 26 with five of our Sunday-school juniors uniting with the church. Much interest was shown in these services each evening from the beginning. Bro. Thompson's program consisted of chalk pictures, songs from the screen, stories for the children by Sister Thompson and the evangelist's unique messages. On several evenings we had large delegations from the near-by churches who gave us many special musical numbers. Some of the Dixon ministers were present and assisted in some of the services. There have been four revivals in our city during the early winter months, all of which have helped the spiritual status of many of the Dixon people. On Oct. 30 Bro. J. L. Byler and family of North Manchester gave us a helpful and interesting program, which was appreciated by a full house. One Sunday in October, Sister Allie Eisenbise of Chicago gave us a message at our morning service, and on Nov. 2, Sister W. C. Sell of Mt. Morris was with us, giving us the sermon in the morning. At 7 P. M. we had our communion service with Bro. W. C. Sell officiating. On Thanksgiving evening a deputation from Bethany Bible School rendered a program consisting of a short sermon and musical numbers. The union Thanksgiving service of our city was held in the Baptist church with our pastor as the speaker. Sunday, Dec. 7, Brother and Sister Rufus Bowman of Elgin were with us, Sister Bowman giving the beautiful story, "The Ringing of the Chimes," for the Sunday-school, and Bro. Bowman filling the pulpit with a great message at the worship hour. They were here for a regional conference of church workers which met that afternoon. On Dec. 11 Bro. Finnell plans to be with us for his lecture, "Why Girls Smoke." Dec. 14 the officers of the B. Y. P. D. cabinet of this District will be here for a program. Our young ladies' C. & S. Club, together with the Aid Society, have had a number of food and clothing sales from which they have made substantial contributions to the church treasury for repairs and improvements, etc. The Sunday-school has shown an encouraging growth thus far during the winter.—Mrs. B. C. Whitmore, Dixon, Ill., Dec. 8.

INDIANA

Bachelor Run.—Services were held at the church on Thanksgiving Day. An offering of $12 was taken for home missions. The regular council was held Dec 3. Bro. Wm. Angle was retained as elder; Bro. Fred Meyer was elected Sunday-school superintendent, with Bro. Mark Garrison, assistant. Bro. Willard Allbaugh was reelected Messenger agent, with Sister Goldie R. Hylton as correspondent.—Goldie R. Hylton, Flora, Ind., Dec. 10.

Blue River.—Bro. J. S. Zigler of Rock Run church conducted one of the most inspiring series of meetings here that it has been our fortune to have. Bro. Zigler used the Bible for all of his material, not departing from it in his application of religion to this present day. Such was the interest that the church was well filled during the entire two weeks. Six converts were added to our number. The revival closed Nov. 2. Communion services were held the Monday evening following, with the evangelist officiating. We were able to provide tables for about 150. During the meeting many brethren from surrounding churches visited us.—W. J. Frank, Columbia City, Ind., Dec. 7.

Clear Creek church met in council Dec 3. Committees and officers of the Sunday-school were elected with J. O. Weddle, superintendent. Our Sunday-school and church services are well attended.—Rosa M. Hoke, Huntington, Ind., Dec. 6.

Eel River church met in council Dec. 1. Bro. Geo. Deaton was reelected elder, and Mrs. Walter R. Metzger, church correspondent.—Mrs. Mervin A. Freed, Claypool, Ind., Dec. 4.

Hickory Grove.—Beginning Sept. 1 with our annual homecoming, the church has several interesting meetings to report. We were glad to have with us that day Bro. Snell (who gave us two sermons), also the Adams County male quartet. Oct. 12 Bro. S. S. Blough of Ft. Wayne, Ind., began our revival, which was a blessing to us all. We were glad to have the girls' trio and also male quartet from Petroleum sing for us. Saturday evening before our meetings closed we held our love feast. Bro. Blough officiated. Brethren D. A. Hummer and J. A. Snell were also present. The Sunday before Thanksgiving our young people gave an interesting program. Afterward the Junior League brought their offering of $59, the proceeds of quarters given out in the spring. Nov. 30 Mr. Wright, author of Bone Dry Law, gave us a very interesting and instructive address concerning present day conditions. He received $21 in cash and $24 in pledges for the Anti-Saloon League. Dec. 7 the church met in council. Officers were elected for another year. Bro. Snell being unanimously elected to serve for two years as elder; he also was asked to fill his appointment the first Sunday of the month as he has been doing. Our young people will give a program the Sunday following Christmas. An offering will be taken for missions and the juniors will be given a treat.—Eulia Hummer, Pennville, Ind., Dec. 8.

Huntington church was greatly blessed during the month of November in having Bro J. O. Winger of North Manchester with us in a two weeks' revival. His earnest and sincere messages brought inspiration and renewed faith to all. At the close of the meetings fourteen were received by baptism. Since then four more have been baptized, making eighteen in all. The music, under the direction of Mrs. A. C. Emley, was helpful to the meeting. Nov. 23 we held our love feast with Bro. I. B. Wike officiating. Dec. 5 at our business meeting officers for the year were chosen. Our pastor, Bro Flory, was reelected elder. We have twelve deacons, seven trustees, a finance committee of three members, a ministerial committee and a missionary committee, and other officers. The Sunday-school is organized Sept. 1 each year and a board of religious education of five members is also provided for.—Mrs. E. E. Hoon, Huntington, Ind., Dec 8.

Maple Grove church met in council Dec. 4 for the purpose of selecting church officers for the year. Bro John Frederick is our presiding elder; Bro. Calvin Bainter, church clerk; Martin Mishler, trustee; Messenger agent, Sister Cleo Vance; corresponding secretary, the writer. New members were also chosen on various committees. Reorganization of our Sunday-school and Christian Workers' Society took place in August. Bro. Frank Snyder is superintendent of the former, and Bro Grover Whitehead president of the latter. The Christian Workers decided to send a Christmas box to station WLS, Chicago, for the poor and needy.—Mrs. Chas. A. Neff, New Paris, Ind., Dec. 7.

Mexico church met in council Dec. 4. Grace Stoffer was chosen president of our adult Christian Workers with Elizabeth Eikenberry, assistant. Clara Fisher was selected for the junior Christian Workers, with Nettie Fisher, assistant. Roy Graft was chosen clerk. Ezra Musselman and John Richardson were chosen to supply the vacancy of two church trustees until the regular time for this election. Nellie Musselman with Leanna Friend, assistant, was reelected president of the Aid Society for another year.—Gelia A. Pugh, Mexico, Ind., Dec. 4.

Middletown.—We met in business meeting Dec. 7. The day has been changed from Saturday to Sunday as we can have better attendance. The mission from Richmond, Ind., met with us Nov. 23 and sang for us, led by Bro. Baker, their pastor. We enjoyed their music very much. A free will offering of $21.38 was taken for the benefit of the churchhouse which they are building. Bro. McCullough goes down to the New Hope church at Seymour to preach for them sometimes. Our Sunday-school is getting along nicely.—Florida J. E. Green, Middletown, Ind., Dec. 8.

West Manchester church met in council Dec 6. Yearly reports were read and accepted and officers were elected for the year. A report was given of the deacon's visits which were made in order to get in touch with the members that do not attend services. It was decided that we adopt the budget and envelope system for a year, to raise the money for our church expenses. We just closed a series of meetings held by Bro Robert Sink of Carleton, Nebr. One soul decided for Jesus. We appreciated the presence of Bro. Sink's people who came from Flora, Ind., and the part they took in the services. Those who attended were revived in spirit.—Dolly Wolfe, North Manchester, Ind., Dec. 10.

White church met in council Dec. 3 with Eld. V. B. Browning in charge. We are glad to have Bro. Browning and his family in our church. Officers elected for the year are: Church clerk, Bro. John Rettinger; Messenger agent, Geneva Dumbar; correspondent, the writer. Two trustees elected are: Austin Dumbar and Ray Fisher. Nov. 30 fourteen from our church attended the B. Y. P. D. meeting at Rossville, Ind.—Dorothy L. Rettinger, Darlington, Ind., Dec. 7.

Yellow Creek.—The nineteenth annual joint Sunday-school meeting of Elkhart Valley and Yellow Creek was held here Nov. 23. In the afternoon Bro. Wm. Kinsey of Elkhart gave us an interesting chalk talk. The church met in council Nov. 28. Church officers were elected with Sister D. D. Whiteman, Messenger agent, and Sister Amos Hoover, correspondent.—Bessie Burns, Wakarusa, Ind., Dec. 5.

IOWA

Ivester.—Mother's Day was fittingly observed in our church and during that week a mother and daughter banquet was held. May 17 Bro. O. H. Feiler began a series of evangelistic meetings. Sixteen were baptized at the close. The forepart of June twelve of our young people with our pastor spent a week at Boone Camp. June 23 we began a Daily Vacation Bible School. The enrollment was 105 with an average attendance of about ninety-seven. Miss Ethel Breshears of Avery, Mo., was the director. In July Bro. A. D. Helser gave us a much appreciated lecture. Aug. 13 the Æolian quartet of La Verne College gave one of the finest musical programs that has ever been rendered in the church. Sept. 28 we had our first homecoming, which was also the sixty-third anniversary of the organization of the church. Many took part in the various programs of the day. The morning and evening sermons were very forcefully rendered by President C. J. Davis of Mt. Morris. Nov. 9 a group of our young people gave a program, presenting the peace play, The Portrait. Nov. 19 the fathers and sons enjoyed a banquet. Bro. W. H. Yoder of Waterloo was the principal speaker. Our love feast was held Nov. 28.—Mrs. D. L. Turner, Elderon, Iowa, Dec. 3.

Prairie City.—Our love feast was held Oct. 18. The attendance was small but a spiritual feast was enjoyed. Eld. W. I. Buckingham officiated and Eld. Earl Deardorff of Elkhart preached an inspiring sermon the next morning. We are glad for the presence in our midst of Sister Ruth Ullery, returned missionary from China. She occupied the pulpit one Sunday morning recently and gave us a splendid message. Nov. 30 a group of young people from the Franklin County church, with splendid sermons on Thanksgiving Day; the service ended with a duet by Mr. and Mrs. Moffat, which created new enthusiasm for missions and was a very fitting prelude for our home mission offering.—Mrs. J. E. Bowie, Monroe, Iowa, Dec. 6.

Spring Creek.—June 1 Bro. Glen I. Rummel came to us as summer pastor. At the end of the three months, the church chose him as pastor for one year. Sept. 28 our two weeks' series of meetings began, closing with a love feast. Bro. H. Spenser Minnich gave us two splendid sermons on Thanksgiving Day; the service ended with a duet by Mr. and Mrs. Moffat, which created new enthusiasm for missions and was a very fitting prelude for our home mission offering.—Mrs. J. E. Bowie, Monroe, Iowa, Dec. 6

Union Ridge.—Nov. 30 was the day set apart for our Thanksgiving festival. In the morning the Sunday-school convened at the usual hour. At 11 o'clock our pastor brought a message from the text, "Behold, I came that they may have life and may have it more abundantly." At 2 P. M. we reassembled to hear the program in which each of the six departments of the Sunday-school participated. In the evening the pageant, Go Ye, was given, sponsored by the Y. P. D. Our offering for missions was $46.79. At our recent business meeting we voted to have Bro Vernon Messer of South Waterloo conduct a singing class for us during the holidays. The various church officers were elected for the year. The writer was chosen church correspondent.—Mrs. J. S. Sherfy, Hampton, Iowa, Dec. 9.

KANSAS

North Solomon.—Bro. Geo. Burgin of Garden City began revival Nov. 16 and continued until Nov 30. As a result six Sunday-school boys and girls were baptized. Bro. Burgin gave us some good messages. Nov. 29 we held our love feast with Bro Neher officiating. The letters of Bro. S. J. Neher and wife and the latter's mother have been received since our last report. Nov. 30 Bro. Lewis Nester and wife were ordained to the eldership.—Mrs. John Moyer, Hardtner, Kans., Dec. 10.

Ottawa.—The church at this place observed Thanksgiving Sunday in appropriate manner. Our elder, Bro. W. B. Devilbiss, gave us an address on missions after which an offering was lifted for home missions. The program continued with special songs, readings and talk. Dinner was served by a playlet entitled, Harley's Thanksgiving. At noon a basket dinner was served for members and friends and a profitable social hour enjoyed by all. Dec. 8 we enjoyed a most unusual treat in the way of spiritual things, by having Brother and Sister Byler and children from North Manchester in our midst. They held the audience spellbound during the entire program. Their presence and the program rendered helped to lift the members to a higher plane of living. We will have the privilege of entertaining the McPherson quartet on the evening of Dec. 21.—Mrs J. E. Ott, Ottawa, Kans., Dec 9.

Parsons congregation met in a business session Dec. 3. Officers for the church were chosen for another year: W. F. Jones, secretary. Bro. G. Barrett, trustee. Old officers for the Christian Workers were retained. Bro. Clark asked to be relieved of the eldership of the church which was granted and Bro. J. A. Campbell was unanimously chosen to serve for the year. The writer is Messenger agent and church correspondent.—Mrs. W. F. Jones, Parsons, Kans., Dec. 5.

Quinter church held their love feast Nov. 8 with Bro. D. R. McFadden of Ohio officiating. Nov. 9 Bro. McFadden began a two weeks' revival with M. Mays Heisey of Colorado as song leader. Sixty-five were baptized and one awaits the rite. Bro. McFadden preached with earnestness and power. Both brethren visited in many homes. Bro. Heiney is an able song leader and his chorus each evening was a great help in the singing. These meetings were attended with much interest. The church held its business meeting Dec. 6. All church and Sunday-school officers were elected for the coming year. Our Sunday-school is showing a nice increase in attendance and interest. Dec. 1 the young people of the Methodist church entertained the young people of the other churches of the town.—Linda Flora, Quinter, Kans., Dec. 10.

MARYLAND

Brownsville.—Thanksgiving evening Bro. Orville Hersch of Greene County Industrial School gave a very interesting talk concerning the work at the school. Our father and son banquet was held Dec. with over 100 present. C. C. Wright of Bridgewater College gave a very splendid address and a male quartet from the same place rendered a number of beautiful selections. Our Sisters' Aid had charge of serving the banquet. The occasion was a very enjoyable one. Our Y. P. D. is preparing a pageant for Christmas; the South and West Brownsville groups will each give a pageant at Christmas. One has been received into the church by baptism since our last report.—Mrs. Ira L. Kretzer, Brownsville, Md., Dec. 8.

Green Hill.—Our revival meeting began Nov. 16 with Bro. Daniel Bucklew of Amville, Pa., evangelist. He preached eighteen inspiring sermons and visited in many homes. The meetings were well attended several brethren from Bro. Bucklew's home congregation were with us.—Elsie Hartman, Westover, Md., Dec. 8.

Thurmont.—Eld. John P. Bowman and wife of Detroit, Mich., have recently located with us and Bro. Bowman has consented to be associate minister of the church. We much appreciate having Brother and Sister Bowman's fellowship and help. The larger per cent of our church membership is young people talented in song and active in church work. The Sisters' Aid is to be commended for their zealous efforts and accomplishment. Religious competition of seven churches in our little town of 1,000 population means much extra effort and expense. Yet since we are the only baptist church in the community we claim at least an equal right with the others to be represented in the great mission of Christ.—T. S. Fike, Thurmont, Md., Dec. 10.

Weltys.—Sept. 6 we had our annual election of Sunday-school officers. The church met in council Sept. 13. Bro. Willis K. Marker and Bro. Daniel B. Hoffman were elected new members of the trustee board. Oct. 12 the installation service of the Sunday-school officers was conducted by Bro. J. I Thomas. Oct. 19 we had a special business meeting for the purpose of electing two deacons and Brethren W. K. Marker and D. B. Hoffman were chosen. At this time Bro. Samuel Gearhart gave a fine talk on the work of the deacon. Our love feast was held Nov 8 and 9. Bro. S. M. Lehigh officiated at the communion service assisted by Brethren C. N. Frushour, D. R. Petre and the home brethren. The following morning the two deacons previously elected were installed into office, after which Bro. Lehigh delivered the sermon. Nov. 27 a Thanksgiving program was rendered in the Ringgold union church. Our Sunday-school plans to have a Christmas service for the evening of Dec. 21.—Naomi Marker, Smithsburg, Md., Dec. 9.

MICHIGAN

Elmdale church met in council Dec. 6. Bro. Chas. Stahl was reelected treasurer and Bro. G. R. Leece clerk for this year. We were unanimously in favor of our pastor, Bro. C. L. Wilkins, remaining with us until Sept. 1, 1933. We are planning a Christmas program for Dec. 21. During the autumn we repainted the church building outside and put in double doors at the front.—Lizzie G. Leece, Alto, Mich., Dec. 9.

MISSOURI

Oak Grove.—Nov. 23 Bro. Lester Fike of Carthage, Mo., came to this church and preached from the text, "For the love of Christ constraineth us." The three days following we took our dinner to the church, and had Bible study in the morning and afternoon with preaching each evening. We studied in the gospel of St. John. The ordinances also were presented by Bro. Fike in a way that helped us to see why they should be observed, and have a spiritual meaning for us. The meeting closed Nov. 26 with a love feast in the evening. One deacon and wife, a brother and Sister Yengst, drove forty-five miles to be with us Friday and attend the love feast. Twenty-two members were present.—Grace McClung, Collins, Mo., Dec. 8.

Rockingham church met in council Nov. 1. Bro. Feiler was elected elder for another year. Bro. Milton Early was chosen Sunday-school superintendent. We held our communion service Nov. 23. The Ray County Sunday-school convention was held in our church Nov 22. Bro. Bill Becker, state secretary, and a number of other outstanding workers representing the various Sunday-schools and denominations, were present. The members of our church surprised the pastor, Bro. Bear, and family the evening of Nov. 21 Useful gifts were presented and all enjoyed the evening. Nov. 30 the Byler gospel singers gave us an instructive and interesting program.—Mrs. S. L. Hogan, Norborne, Mo., Dec. 3.

Warrensburg.—Dec. 2 the Byler family of gospel singers of North Manchester, Ind., came to us with their wonderful program of spirit-ual songs. The house was crowded with an appreciative audience. The people responded generously with a free will offering at the close of the service.—Grace S. Greim, Warrensburg, Mo., Dec. 8.

NEBRASKA

Afton.—Sunday, Nov. 30, was guest day at the Afton church, the occasion being in appreciation of those who contributed to the fund for the painting of the church and parsonage. Dinner was served at one o'clock to 178 A program consisting of several short talks on co-operation; music by the orchestra and vocal music furnished entertainment for the afternoon. The orchestra and a number of the members of the church attended the mothers and daughters' banquet at Maple Grove, Kans., on Dec. 5, where the orchestra furnished music during the evening.—Lena B. Weybright, Cambridge, Nebr., Dec. 7.

Octavia.—At our September business meeting Brethren L. A. Walker of Omaha and S. B. Wenger of Lincoln were here and Bro S. R. and Sister Nellie V. Merkey were advanced to the eldership. Bro. Merkey is our resident pastor.—Mrs. Lillian R. Keller, Octavia, Nebr., Dec. 3.

OHIO

Ashland (First).—A vesper service, held the evening of the second Sunday in September, was an appropriate celebration of Pastor and Mother's decision to remain with us for another year. Exercises were conducted in a grove on a hill overlooking the city of Ashland on Sunday, Oct 5, was one of the best for years. Each person had been asked to bring a guest. Many complied with the request. Public announcement was made of the same Sessions closed with a reverent consecration attending the installation of officers. Oct. 27 a reception was tendered to the pastor and wife Rev. G B Wetherbee, pastor of the Ashland Brethren church and representative of the Ashland Ministerial Association, of which Bro. Prather is an officer, made the principal address of the evening. A social hour, conducted at the parish house, followed exercises at the church. The guests of honor were treated to a surprise donation party. The various auxiliaries of the church are actively at work. The missionary committee reports a commendable activity in their department Sunday evening services have been the best attended in six years. An officers and teachers' training class, taught by the pastor, meets once a week. A series of Sunday evening services Home have just closed. A series on The Advent of Christ are to follow as a Christmas program. In addition to home duties Bro. Prather is actively engaged in various departments of young people's work, being vice president of the Ohio Council of Religious Education, until recently, one of four instructors in a standard training class, put on in Mansfield, Ohio, with an enrollment of 145—Oma Baer, Ashland, Ohio, Dec 1.

Beech Grove.—The members met in council Nov. 29. Bro. Elmer Miller and Bro. Perry Eby were selected to serve as deacons. S. A. Blessing was reelected as elder.—Myrtle M. Hollinger, New Madison, Ohio, Dec. 3.

Cleveland.—Because of the change in the beginning of our church year from Jan. 1 to Oct. 1 our election for church officers was held in September. A very appropriate installation service was held on Oct 5 for the reelected Sunday-school superintendent. The third anniversary and dedication of our church was observed Nov. 16. Dr. J. Allen Miller of Ashland College, Ashland, Ohio, preached in the morning and Dr Charles A. Bame of Ashland, Ohio, preached in the afternoon. Every effort is being made to solicit the interest of the Progressive brethren in the city in our services and church program. They have been a number of members here but no church facilities We took advantage of this occasion to invite them to be our guests for the day. Bro. Miller and Dr. Bame are two of their leading ministers. Our church program provides for one special Sunday evening service each month. On the evening of Oct. 19 the Women's Missionary Society presented the pageant, Jesus Shall Reign, in a very impressive and pleasing manner. Preceding the pageant our pastor, H. D. Emmert, presented the illustrated lecture, Our Africa Mission, as provided by the General Mission Board. The choir, under the direction of C. W. Hetrick, is preparing a Christmas cantata which will be given the evening of Dec. 14. The men's class will have charge of the Sunday evening service Jan. 25. The Ladies' Aid Society is hard at work and is making themselves felt in the activities of the church. Their net earnings for the last year were $625.44. Recently they purchased an illuminated bulletin board for the church which adds much to the appearance of the church building and aids much in advertising its activities. The men's class is arranging to sponsor the Christmas social. The Christmas program will be rendered on Sunday morning, Dec. 21 The Pioneer Class cordially invites any young people or any young married people, visiting or moving to Cleveland to meet with them Sunday mornings. Their teacher is Mr. H. L. Ankeny and the Sunday-school topics are most interestingly discussed.—Violet Witt, Cleveland Heights, Ohio, Dec. 4.

Georgetown church met in business meeting Dec. 6. Members for the various boards and committees were elected. Bro. Bookwalter was unanimously chosen elder for two years. Oct 4 we enjoyed a love feast with Bro J. W. Fidler officiating. Sister Ida Kempton gave a much appreciated talk to the children. The morning message was by Bro. Beekley. Nov. 2 we began a revival meeting with Bro. Paul DeLauter of Ashland, Ohio, assisting. He preached seventeen splendid sermons and with Bro. Bookwalter visited in quite a number of homes. The singing was under the direction of Sisters Emma Heisey and Lola Henderson Our local quartet gave several special numbers. As a result seven were added to the church by baptism. A Christmas program will be given Dec. 28.—Nora Dutmer, Laura, Ohio, Dec. 9.

Harris Creek.—Since our last writing two of our faithful church members have been taken from us by death—Sister Cora Hartle and Bro. Frank Bevington. A missionary offering of $40 was taken on Thanksgiving night for the Brethren's Home. We are giving the play, Out of Darkness, for our Christmas program; in connection with this we hope to have a white gift offering for world-wide missions. Bro. Berkebile held a meeting near Milford, Ind., with three accessions. Dec. 6 he met in council and elected our pastor, D. G. Berkebile, as elder for another year. All new church officers were chosen at this time.—Stern Cassel, Bradford, Ohio, Dec 8.

Pleasant Hill.—Our Aid Society held a rally the evening of Oct. 10 and reorganized. We desire to help in the work the General Aid has undertaken for next year. Oct. 19 our chorus gave a songalogue and 9 three of our young people who had entered the peace contest gave their essays. Our church and Sunday-school attendance has increased through personal work. The class on the Art of Christian Living has experienced some of the deeper truths of life. A Thanksgiving sermon was given Nov. 23 with special music by the choirs. An offering was taken for home missions. Bro. Zunkel has been giving doctrinal sermons for several weeks which are quite helpful.—Mrs. Chester Shafer, Pleasant Hill, Ohio, Nov. 29.

Pleasant View.—Sept. 7 we began a two weeks' revival campaign with Eld. David Metzler in charge Nine were baptized and one was received by letter On Sunday evening at the close of the revival we had our love feast—a very spiritual and inspiring service It was better attended than any such service we have had for some time. Oct 12 we had community day, which was also missionary day. An offering was received for missions In the morning and evening Bro. R. H. Miller of Manchester College delivered two inspiring messages The afternoon was devoted to singing; the neighboring churches gave special musical numbers. The attendance was large and the day was enjoyed by all. Sister Hattie Joseph having spent part of the summer in travel has given us first hand information concerning the Holy Land. Our new Sunday-school officers began their duties the first Sunday in September. Bro J J Anglemyer is our elder for the next year. Bro I C Paul has been retained as pastor until September, 1931. We have regular Sunday evening services which are usually well attended. On the first and third Sunday evenings the pastor gives a sermon, the second and fourth Sundays we have group meetings, and the fifth, union discussion The adult group and Y. P. D. are studying the doctrines of the Church of the Brethren. The children also have group meetings.—Dorothy Driver, Beaverdam, Ohio, Dec. 9.

Portage.—Eight years ago we came to this little congregation as pastor, it being our first attempt at this work. At that time there was a small Sunday-school with an average attendance of about sixteen. In less than two years the number increased to nearly forty. Then the movement known as the Old Dunkard took eight of our scholars. Last spring we buried two of our leading workers Our membership now stands at twenty six, seventeen of this number being present nearly every Sunday For the last two years our school has averaged about twenty-seven Often with a congregation of thirty, twenty-two will be young folks. Our young people are now taking hold of the work here in a fine way. The outlook is better than at any time since we have been here. Dec. 6 we held our communion with twenty-eight surrounding the tables. Bro. Geo Garner, our elder, led us. We have preaching each Sunday at 11 A M., and every two weeks in the evening. This evening sixteen of the young people are enjoying themselves at the pastor's home, this being their regular monthly meeting.—Max Hartsough, Portage, Ohio, Dec 9.

OKLAHOMA

Thomas.—The twelve day series of meetings at the Pleasant Valley schoolhouse near Thomas, conducted by Bro E. R. Herndon, closed Nov 13. Three young people were baptized and we feel that much good was done. Our communion service took place Nov. 14 with Eld. Herndon officiating Thanksgiving services were observed at our church on Nov. 23. On the evening of Thanksgiving Day the churches of the town joined in a union service.—Mrs. H. L. Hutchison, Thomas, Okla., Dec. 10.

OREGON

Myrtle Point.—Nov 21 to 23 Brother and Sister Geo W. Hilton were with us and gave their stereopticon lectures on China. The meetings were well attended and enjoyed by all. An all-day meeting was held at the church Thanksgiving Day. Bro J. A. Barnett preached in the forenoon and in the afternoon Bro J. W. Barnett had charge of a harvest meeting. A basket dinner was served at noon.—Ruth Wolff Broadbent, Ore., Dec. 9.

Weston.—During the first part of November our Sunday-school secretary, Bro. Lorell Weiss of Portland, gave us four interesting lectures on the Life of Christ which we appreciated very much Nov 16 Brother and Sister C. H. Barklow of Myrtle Point commenced our revival meetings which lasted two weeks, with good interest Bro Barklow's messages were given with power and inspiration. Nov 29 we held our quarterly council. New officers elect d were: Bro. C H Barklow, elder; Bro E E. Tucker, superintendent; the writer. Messenger agent and correspondent. Nov 29 we held our commun on services with fifteen surrounding the table Bro. H. H. Ritter of Mabel, Ore., officiated. We appreciate the help of these brethren as we feel keenly the loss of our elder, John Bonewitz who had been with us ever since the church was organized Anyone coming to Weston will be welcomed; we will answer letters if members are interested.—Mrs. E. E. Tucker, Weston, Ore., Dec 8.

PENNSYLVANIA

Aughwick.—A two weeks' evangelistic service was held Nov 9-23 in the Rockhill church by the pastor, H. W. Hanawalt, McVeytown, Pa Nov. 13 we were delighted to have with us the Evangelical male chorus of Lewistown, Pa., accompanied by Bro. Dick and Bro. Dice. The former delivered the message of the evening As a result of these meetings six were received by baptism. A Thanksgiving service was held by the pastor. -Della Jenkins, Orbisonia, Pa., Dec 8.

Buffalo.—Nov. 10 three young ladies were received by baptism. Dec. 7 Eld. Jas. A. Sell and wife of Hollidaysburg, Pa., were with us Bro Sell preached a very forceful sermon. The duty of fathers and mothers to their children and others, was the leading thought of his wonderful message. Brother and Sister Sell sang several selections very impressively. Bro. Sell as a young minister was present at a love feast occasion at this place sixty-five years ago, the year after our church was built. Samuel Grove and wife were also present, and Bro Grove spoke briefly, emphasizing our duty as parents.—Mrs Greene Shively, Millmont, Pa., Dec 10.

Chiques congregation held their love feast at the Mt. Hope house Oct. 28 and 29 with a good attendance; about 260 communed. Bro Bitzer Johns officiated. Nov. 15 we began our revival at the Chiques house and continued until Dec 2 with Bro. B. W. S. Ebersole of Palmyra We feel the church was strengthened by his efforts. Bro Chas. Ziegler of Richland preached the preparatory sermon Sunday Hershey, Pa., evangelist. As a result nineteen are awaiting baptism morning, Oct. 19. Our love feast was held the following Saturday and Sunday. Eld. John Zug and Reuben Myers were with us as well as other ministers from adjoining congregations. Nov. 23 Bro. Amos Heisey and Eld. Michael Kurtz brought us good messages Eld Samuel Eshelman of Chiques congregation delivered the Thanksgiving sermon. The offering received at this time will be used for home missions. The church met in council Dec 1. Church reports were received and ratified, as well as church officers Our cemetery endowment fund, put in practice not long ago, seems very encouraging.—Kathryn Brubaker, Schaefferstown, Pa., Dec. 1

Hershey.—We just closed an interesting revival with Eld M. A. Jacobs of York as evangelist. He preached twenty-two Spirit-filled messages and made 127 visits. As an immediate result there were twenty-one applicants for baptism, and three to be reinstated Dec. 7 sixteen were baptized and the others await the rite. Nov 9 we had an old folks' meeting. Bro. H B. Yoder from Lancaster gave the message in the morning on the theme, The Glories of Advanced Age In the afternoon Eld J. H. Longenecker from Palmyra gave a German sermon, followed by H. B. Yoder in English. Eld A M Kuhns from Union Deposit gave us the message in the evening An offering for home missions was lifted at our Thanksgiving service. Our Sunday-school record for the year closing in October shows that nine had a perfect attendance for one year, six for two years, seven for three years, fourteen for four years, five for five years, and three for six years. Our council meeting was held Dec 6. We expect to have a Christmas program on Sunday evening, Dec. 21.—Mrs Mary Bashore, Hershey, Pa., Dec. 8.

Little Swatara.—Oct. 26 Bro. Harry Fahnestock of Manheim preached in the morning at the Merkey house. Bro Levi Ziegler of Richland brought the message in the evening at the Ziegler house. Nov 9 Bro. Hiram Eshelman of Mt. Joy began a series of meetings at the Merkey house and labored earnestly with us for two weeks. Eleven stood for Christ as a visible result of the meeting Nov. 16 the Elizabethtown male chorus and the Little Swatara mixed chorus rendered a musical program at the Ziegler house. Nov 27 Bro Caleb Bucher of Quarryville preached the Thanksgiving sermon for us at the Frystown house. In the evening the welfare board rendered a program. The main address was given by Bro. Bucher The committee is arranging for a Christmas program Dec 25 at Frystown.—Elizabeth Meyer, Myerstown, Pa., Dec. 4.

Spring Grove. Our revival meetings began Oct 19 and continued for two weeks with Bro Norman Frederick of Souderton, Pa., evangelist. The sermons were interesting and inspiring As a result three were added to the church by baptism We met in council Nov 29. We reelected our elder in charge Seven certificates were granted Bro. J. C Zug from Palmyra, Pa., preached our Thanksgiving sermon At a special meeting on Dec 7 Bro Simon Landis was elected deacon and the writer as minister North H Martin, Ephrata, Pa., Dec 10

Upper Claar church held its semiannual communion service Oct 11 with a large number present This was preceded by a two weeks' revival meting conducted by Bro. D I Peppe of Woodbury We had good attendance and interest during the meetings A number of choruses were given by delegations from neighboring churches Eleven were added to the church by baptism, three were reclaimed and the entire church greatly strengthened Nov 9 a group of the Student Volunteer Band of Juniata College gave a special program which was enjoyed by all and was an inspiration to the church.—Mrs Stella Walter, Klahr, Pa., Dec 8.

Waynesboro.—The attendance at our love feast on Nov 19 was the largest we have had since our rganization Our pastor, Eld Levi K Ziegler, officiated He was assisted by Bro. M C Wertz and Bro. David Snider. Brother and Sister Kulp of Altona were with us last evening in the services Early in the evening they talked to three of the Christian Workers' groups Later at the worship service Bro Kulp's theme was, The Church Life and Work in Nigeria Since our last report we have been added to the church by baptism—Sadie M Wingert, Waynesboro, Pa., Dec 8

West Green Tree. The church enjoyed a very spiritual Thanksgiving We had services in the forenoon, followed by our love feast which was held at the Florin house for the first time The roll was called, brethren gave us inspiring messages J H Longenecker, S H Hertzler, Michael Kurtz, I N Musser, H G. Rahnestock, John E Zug, H E. Hess and I W. Taylor who officiated The church met in council Dec. 2 The superintendents were elected West Green Tree, Bro. S G Ober, Bro Abram Eshelman, assistant, Rheems, Bro J Williams, Bro A S Ober, assistant; Florin, Bro Wm Longenecker, Bro Roy Feasey, assistant.—Mrs John Buffenmyer, Florin, Pa., Dec 4

TEXAS

Falfurrias. -On Sunday before Thanksgiving we had a number of talks by the members telling of the things for which they were thankful On Thanksgiving Day we had a short program followed by a basket dinner We had our love feast Nov 29 with eighteen surrounding the tables. Brother and Sister Rinehart from Ohio, who are spending the winter at McAllen, Texas, were with us. Anyone coming through is most cordially invited to stop with us, those wishing a mild climate in which to spend the winter will find this pleasant.—Emma T Whisler, Falfurrias, Tex., Dec 3

Waka.—In September Bro F B Jarboe held a very inspiring meeting for us Every sermon was enjoyed and we appreciate having him with us The last Sunday we had all day services with a basket dinner Quite a party came from Griggs and Texhoma Okla., among them being Eld P G. Burrows and mother On Monday night we had our love feast Bro Geo Hallet, Bro Patrick and Bro N C Gray were with us Sister Mary Gilles of Pampa came with the party from Griggs and remained for the rest of the meeting We certainly enjoyed the presence of these friends both Sunday and Monday night Bro Brown who had been quite ill was able to attend part of the services and the love feast. He has been filling every appointment since. Over fifty surrounded the Lord's table We were all helped and encouraged by the meeting even though we are in a mission church. Bro Patrick has been with us one Saturday night and Sunday since He gave us two very inspiring sermons We had an interesting Thanksgiving program The attendance at Sunday school and church is good.—Mrs Fern Stump, Waka, Texas, Dec 4

VIRGINIA

Boone Mill.—Seven have been added to our congregation by baptism since the last report, six at the Boone Mill church and one at Red Hill We held our love feast Oct 18 with Bro H C Miller officiating On Sunday he preached a very fitting sermon We met Nov 23 in business session. Officers were elected for the new year F F Bowman, elder; Roy Barnhart, clerk; Sisters' Aid Society, Messenger agent; the writer, correspondent. The church budget was presented and accepted for next year Our Christmas program including a pageant, The Nativity, will be given at the Boone Mill church on Christmas night.—Mrs I D Hoy, Boone Mill, Va., Dec 1

Hiner.—Bro C. B Smith of Bridgewater was with us in a revival beginning Oct 13 He preached sixteen sermons and visited in forty homes. The meetings were well attended, inspiring and spiritual Oct 25 our love feast was held with Bro Smith officiating On Sunday following we had an all-day meeting in which all four of our congregations united Bro Smith preached for us in the morning and Brother J M Henry gave us a very interesting address on temperance in the afternoon The Bridgewater College quartet also was with us throughout the day Bro Smith preached again at night Nov 3 Bro I S Long, a returned missionary from India, gave us an interesting lecture on the work there Nov 25 the Sisters' Aid held their annual oyster supper and white sale which was very successful.—Mrs M J Craun, McDowell, Va., Dec 4

Laurel Cap church met in council Nov. 22 We were fortunate to have with us Bro M G. Sanger and wife and Bro F A Lambert and wife At this meeting all church and Sunday-school officers were reelected Two deacons were chosen at this meeting and installed: Brethren Wm Kincaid and Hansford Kincaid Following this meeting we held our love feast Sept 7 the young people of Emmanuel's church gave us a very interesting program Oct 5 Bro C B Smith of Bridgewater began a week's meeting He preached ten very inspiring sermons and visited in about twenty homes. The church was much strengthened by having Bro Smith with us.—Mrs M J. Craun, McDowell, Va., Dec 4

Monte Vista (Bethlehem congregation) has organized the Sunday-school and church work for the coming year D C Bowman was chosen Sunday-school superintendent; Bessie Naff, B Y P D leader; Varona Webster, Junior League leader The first Sunday of October at the beginning of the Sunday-school hour a very impressive installation service for officers and teachers was conducted by the pastor The Sisters' Aid has been doing commendable work under the leadership of Ida Flora, president, and Mary Webster, superintendent. Through mission enthusiasm a name bedspread was started Through solicitation of names with donations met with splendid cooperation. Thanksgiving evening the young people and juniors gave a combined much appreciated. An offering for missions was received.—Bettie Bowman Webster, Callaway, Va., Dec 10

Oak Grove.—We were favored with a fine service on Sunday afternoon, Nov 16, by a mixed quartet from Bridgewater College; their music was enjoyed very much We held a Thanksgiving service Nov. 27 at 7 30 A program was given followed by a sermon by Bro H. C. Spangler Sunday following, the Sunday-school gave a Thanksgiving program including a pageant. We held our regular council Dec 4, the official meeting being held Tuesday evening preceding The matter of beautifying the church grounds was discussed and a committee appointed to study the situation Also the matter of lighting the church with electricity was discussed and we hope to have the new system installed in the near future. The Sunday school is doing nicely under the leadership of Bro C. D Spangler.—Mrs H. C. Spangler, Roanoke, Va., Dec 10.

(Continued on Page 824)

AUNT MATTIE WENGER'S DEATH

(Continued From Page 819)

this time until his death in 1902, he was among the most influential ministers in Virginia. Aunt Mattie was keenly alert to the interests of the church and she stood by her husband and gave him the support and encouragement which are so necessary in the life of a minister.

At the time when they were most active in church work, educational and mission work was not popular in the church. Aunt Mattie and Uncle Levi, however, always manifested a strong interest in these activities. God blessed the Wenger home with much of this world's goods and it was a great joy to both of them to give. Aunt Mattie often said: "I want my bank account to grow in heaven, as well as upon earth." She gave substantial gifts to the General and District Mission Boards and to Bethany Bible School and Bridgewater College, as well as to the Old Folks and Orphans' Home and to her own congregation. The total amount given to these various causes on the endowment basis was something over $13,000. Truly she is not dead, for her work will go on forever.

She leaves one son, Eld. P. J. Wenger, and one brother, Eld. S. D. Miller, both of Mount Sidney, Va. The funeral was conducted by Eld. A. S. Thomas, at the Pleasant Valley church, from the text: "The path of the just is as a shining light that shineth more and more unto the perfect day."

Minor C. Miller.

Bridgewater, Va.

ELD. SAMUEL MILLER

Samuel Miller, son of Daniel and Hannah Ernest Miller, was born Jan. 20, 1834, in Preble County, Ohio, near the Montgomery County line, and within a few steps of where he closed his long and useful life. He died Nov. 21, 1930, being at the time of his passing probably the oldest man in the county or for many miles around. He is supposed to have been the senior minister in the Church of the Brethren.



He married Margaret Marker Sept. 30, 1855; three children were born to them, all living. Bro. Miller and wife became connected with the Church of the Brethren early in their married life and remained to the end. Possessed of ample means, they used it freely in the maintenance of the church.

He was elected deacon in the Upper Twin church in 1874, and to the ministry in 1881. The writer and small family had their home there for a while after coming from the South, and always held them in the highest respect. A mistake in a long distance telephone message prevented attendance at the funeral at West Alexandria which was conducted by the pastor, Eld. John Good. Interment was made in the family lot at Sugar Hill cemetery. Thus passes another good man and a pioneer in the work of reorganization after the divide.

Eaton, Ohio. A. G. Crosswhite.

PHILIP A. SHEARER

In the Gospel Messenger of Nov. 29, 1930, appeared the obituary of Philip A. Shearer in the "Fallen Asleep" columns. There you will find the usual information in death notices. I wish to call attention to his life as that of the Christian farmer and business man. We have lost much because we have not always stressed the opportunity of the farmer, the business man, the professional man in Christian work. The calling of the minister, the missionary, the nurse is a high calling, a holy calling. But every honorable calling may be a high calling, a holy calling, if one takes the Christian attitude towards life and his work.



Bro. Shearer was long an active deacon in the church. He served many years as a trustee of the Old Folks' Home of Southern Illinois. Among his major interests may be named his work as trustee of Mt. Morris College. He was a most successful farmer. He loved the farm, understood the farm and made the farm pay. He used the same business judgment in his other interests as he did in farming. He was short on words, but long on acts. He felt responsible for using well the property that came into his possession. The realization of this responsibility and his interest in education led him to endow a chair in the Bible department of Mt. Morris College and to assist the college in other ways. When trustees met I noticed that his speeches were few and short, but to the point.

The Shearer home touched many parts of our Brotherhood, for Sister Shearer is the secretary-treasurer of the Ladies' Aid Society. In this work she had the full and sympathetic support of her husband who has now gone on ahead. My only purpose in writing these few lines is to stress the truth that the Christian layman can serve in many large ways, if he recognizes himself as a steward of his Lord and Master.

J. E. Miller.

Elgin, Ill.

A FAITHFUL ELDER CALLED HOME

On the morning of Sept. 8 the community was shocked to hear of the death of Eld. John H. Garber of New Market, Va. On the preceding day he was present at the regular church service at the Cedar Grove church, and after the service he talked freely with the writer in regard to a contemplated trip to a family reunion to be held a week later, and some miles distant. In the afternoon of the same day he attended an outing of the Sunday-school at Endless Caverns, and seemed to possess his usual health and cheerful disposition. Before next morning, however, his heart, which had been weakening for some time, ceased to act, and his faithful service in the Flat Rock congregation was ended.



Bro. Garber was the son of the late Abram Garber and Annie Miller Garber, and was born Aug. 6, 1856. On March 27, 1879, he was married to Martha Jane Andes. To them was born one daughter, Mrs. Ida Wampler. He became a member of the Church of the Brethren in early life, and was elected to the ministry Aug. 1, 1896. On Nov. 12, 1921, he was advanced to the eldership. He filled many positions of trust and responsibility in the church and community. Thirty-two years ago he succeeded his father as clerk of the Flat Rock congregation, which position he held until the time of his death. For a number of years he served as elder of the Trout Run Valley (West Va.) congregation, in which connection he did effective work, and his faithful labors were appreciated by the Trout Run people.

Bro. Garber was active in the work of the church. He was always willing to do his best, even though the case on which he was called to labor did not look very encouraging. He was well informed on matters of church government and in his quiet way was a valuable helper in congregational and District work. He was a man who preached, not only from the pulpit, but also in his daily life. People had confidence in his preaching because they saw that he lived out his religion in his everyday life. He had the highest respect of his neighbors and friends of all denominations. Hence he was called upon to fill various responsible positions in the business life of the county in which he lived.

The large crowd that assembled at his funeral demonstrated the esteem in which he was held in the community. Services were conducted at the Cedar Grove church on Sept. 10, 1930, by Elders J. T. Glick and C. E. Long. His remains were laid to rest in the Cedar Grove cemetery.

The following extract from resolutions passed by the directors of the New Market Bank after his death shows that Elder Garber had a good report from those without:

"His clear thinking and wise counseling were important factors in directing the operation of the institution so vitally interwoven with the commercial well-being of the people of this community. By his conservatism, his careful movements and unswerving attachment to the right, he added the strength that results in the security, satisfaction, and peace of mind sought by patrons of the bank. Such was John H. Garber—as we knew him—faithful in the discharge of his duty, genial in disposition, optimistic, courageously facing life and its problems; living in an unpretentious manner his high ideals of religion and morality, teaching and preaching by example as well as by precept, he wielded a powerful and lasting influence for good, and established a worthy record."

J. Carson Miller.

Moores Store, Va.

ELD. W. PHILIP ENGLAR PASSES ON

Eld. W. Philip Englar was born Sept. 1, 1862, and passed to his reward Oct. 23, 1930. His entire lifetime was spent within the bounds of the old historic Pipe Creek congregation, the third congregation of our church to have a meetinghouse. Bro. Englar was baptized May 7, 1887, and was married to Ida Myers, Nov. 8, 1888. He was called to the ministry Sept. 1, 1894, and ordained to the eldership Sept. 1, 1911. He was a great-grandson of Philip Englar, the first resident elder of the Pipe Creek congregation who bought a portion of the original Hoover homestead in America in 1764 and later gave the land on which the meetinghouse was built. Bro. Englar was for many years engaged in merchandising in his home town; but he did not allow business to interfere with the faithful discharge of his church obligations. His health slowly declined during a period of several years, necessitating his retirement from business and from the more active work of the church. He is greatly missed at his place of worship, in his home community and in his home.

He is survived by his wife, Ida Myers Englar, one son, D. Myers Englar, and one daughter, Mrs. Hilda Speicher, and also by two sisters, Mrs. Repp and Mrs. Carlisle.

The funeral services were held in the Pipe Creek meetinghouse with the largest attendance on any like occasion for the past thirty years or more, bearing testimony to the esteem in which the deceased was held by the large number of people who knew him.

John J. John.

New Windsor, Md.

RESOLUTIONS OF RESPECT

Inasmuch as it has been the will of our heavenly Father who doeth all things for the best, to visit our class and church and take from us a faithful Foundation Stone and untiring member, Elder W. P. Englar, therefore be it resolved:

First: That God has called him and his place is vacant, and that we will be submissive and say: "Not our will, but thine be done." For we know the righteous shall dwell in the beautiful mansions which God has prepared for them.

Second: That we extend our deepest sympathy to the bereaved family into whose lives have come sorrow beyond the reach of earthly comfort, and especially to his wife who has lost a true and faithful companion. We commend the family to a gracious loving Father.

Third: That we cherish the memory of his kind and gentle spirit, his true and exemplary life, and that feeling keenly the loss of his presence and helpfulness, we hereby rededicate ourselves to help carry on the work he has left.

Fourth: That a copy of these resolutions be read in class, and a copy be sent to the family and one to sent to The Gospel Messenger for publication.

The Bible class, "Fishers of Men," of the Pipe Creek Church of the Brethren.

Committee: D. Marshall Crumbacker,
G. Ernest Sensenev,
John W. Eyler.

IN MEMORIAM—SISTER SALLIE KAGEY HOLSINGER

Recently, in the person of Sister Sallie Kagey Holsinger, a devoted member of the Church of the Brethren passed to her reward. She had been in poor health for above a year, but the immediate cause of death was a paralytic stroke, a week prior to her passing.

Born Oct. 17, 1854, died Nov. 22, 1930, she was 76 years, 1 month, and 5 days old. Aug. 19, 1884, she was married to Prof. George B. Holsinger, who at the time was a member of the Bridgewater College Music Department. Prof. Holsinger for a generation was perhaps our best loved and most widely known music director and writer.

Sister Holsinger was a woman of fine Christian character. She was a woman of unusual intelligence, able and ever ready to talk on all subjects relating to school and church work, also to converse in a most interesting way on theological subjects. She was a born teacher, whether of children or adults, and she served as teacher most acceptably much of her life in some department of the college. She was a worthy helpmate of her distinguished husband, a loved mother, town sons, and widely known and loved by hosts of friends. She also long and well.

One son died in childhood. Clyde, a son, and two sisters survive. Funeral services were conducted at the home by the writer, assisted by her pastor, G. L. Wine, Bridgewater, Va.

I. S. Long.

Bridgewater, Va.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Albert-Moore.—At the parsonage on Dec. 6, 1930, by the undersigned, Bro. Earl Albert and Miss Ione Moore, both of Lewiston, Minn.—J. A. Eddy, Lewiston, Minn.

Carlson-Peck.—At the home of the bride near Morrill, by the undersigned, Oct. 25, 1930, Mr. Robert E. Carlson of Lincoln, Nebr., and Miss Martha Peck, daughter of Mr. and Mrs. John Peck of Longenecker, Morrill, Kans.

Faul-Hoover.—Mr. Raymond J. Faul and Sister Frances E. Hoover, both of Woodland, Michigan, at the home of the bride's parents, the undersigned, on Nov. 27, 1930.—Ervin Weaver, Woodland, Mich.

Forney-Slifer.—At the parsonage by the undersigned, Nov. 29, 1930, Bro. I. M. Forney of Waterloo, Iowa, and Sister Ruth Shifer of Ill.—W. H. Yoder, Waterloo, Iowa.

McNutt-Peterson.—By the undersigned at his home, Nov. 20, 1930, Virgil E. McNutt and Helen L. Peterson, both of Johnstown, Pa.—L. B. Harshberger, Johnstown, Pa.

Peterson-Fager.—By the undersigned at the home of the bride's parents near Waterford, Calif., Mr. Kenneth Archibald Peterson of San Jose, Calif., and Sister Pearl Edith Fager of Waterford.—J. W. Deardorff, Waterford, Calif.

Weimer-Smith.—By the undersigned at his home Nov. 27, 1930, Bro. Elzie Weimer of Wabash, Ind., and Sister Tena Lorenz Smith of Kokomo, Ind.—Peter Lorenz, Peru, Ind.

FALLEN ASLEEP

Bashor, Glenn Franklin, son of S. M. and Nora Bashor, born near Holmesville, Nebr., died Oct. 18, 1930, at his home near Waterford, Calif., aged 28 years, 2 months and 27 days. He united with the Church of the Brethren in his early teens and was a devoted Christian. In 1925 he married Roberta M. Kennedy who survives with one son, his parents and seven sisters. His sickness extended over a period of more than three years, through which he was very patient. Services he called for the anointing which comforted him very much. Services by S. S. Garst of the Dunkard Brethren assisted by the writer. Interment in the cemetery near by.—J. W. Deardorff, Waterford, Calif.

Berkey, Donald, was born May 30, 1914, at Perry, Dallas County, Iowa, and was killed in an automobile accident two miles west of Ankeny, Iowa, Sept. 3, 1930. During the past five years he had been living with his grandparents, Mr. and Mrs. Frank Berkey, near Ankeny and had been attending the Ankeny school; he was a member at the sophomore class. He was baptized into the Des Moines Valley Church of the Brethren May 23, 1926. Funeral was conducted by the pastor, I. D. Leatherman, in the Des Moines Valley church.—I. D. Leatherman, Elkhart, Iowa.

Conley, Bro. Howard Albert, son of David and Ellen Conley, died Aug. 28, 1930, aged 37 years, 5 months and 22 days. He united with the Church of the Brethren fourteen years ago and remained a faithful member until death. Surviving are his wife, Grace Conley, his mother, one brother and one sister. Funeral services in the Fairview church by Eld. Jesse Clark assisted by Rev. Howell, Methodist. Interment in the Fairview cemetery.—Mattie E. Hilbert, Jonesboro, Tenn.

Deaven, Geo. R., son of Bro. Jacob and Sister Maggie Deaven, died Nov. 13, 1930, of typhoid fever, aged 29 years, 3 months and 2 days. He is survived by his wife, Edna (Swartz), two children, his parents, six brothers and one sister. He was a member of the U. B. church, Jonestown, where services were held by the pastor, Bro. Ulrich. Interment in the Lutheran cemetery.—Mrs. Annie L. Weaver, Lebanon, Pa.

Driver, Samuel Alexander, died Nov. 9, 1930, aged 22 years, 3 months and 1 day. He had gone up in an airplane which crashed, killing three passengers. He was the third son of Bro. Ira J. and Sister Kittie Driver of Mt. Sidney. Besides his parents, he leaves four brothers and one sister. He was baptized at the age of fourteen and very seldom missed church. He was active in Sunday-school work. Funeral services at the Pleasant Valley church by Eld. S. D. Miller assisted by Bro. B. F. Huff. Interment in the adjoining cemetery.—Mrs. M. C. Williams, Mt. Sidney, Va.

Gardner, Esther, daughter of Sister Grace and Bro. Elmer Gardner, died Oct. 26, 1930, at the Lebanon Hospital, aged 2 years, 11 months and 2 days. Services at the home near Freeport Mills by Bro. E. M. Wenger, and at the South Annville church by Eld. Walter Hartman. She is survived by the parents and six brothers and sisters.—Mrs. Annie L. Weaver, Lebanon, Pa.

Garman, Bro. Benj., died Nov. 18, 1930, at the home of his only daughter, Sister Alice Shaeffer, in Manheim, Pa., aged 86 years, 10 months and 21 days. He was totally blind for the last few years; he also suffered a stroke several years ago. Funeral services at the Chiques house by Brethren S. S. Eshelman, H. L. Hess and B. G. Stauffer. Burial in the adjoining cemetery.—Fanny Zug Shearer, Manheim, Pa.

Garver, John F., died at his home in Lodi, Ohio, Nov. 7, 1930, aged 70 years, 5 months and 18 days. He was the son of Eld. Samuel and Sarah Rice Garver, and grandson of Eld. Jacob Garver. His ancestry in the church comprises a period of over 100 years of leadership. He married Dora May Dean Oct. 18, 1883. They united with the Black River Church of the Brethren May 9, 1908. He was loyal to the faith and practice of the church and gave liberally to the church interests. His wife, two brothers and two sisters survive. Services by the writer assisted by the local ministry. Interment in the Black River cemetery. —T. S. Moherman, Ashland, Ohio.

Gettel, Sister Lydia Ann, nee Meyer, born near Frystown, Pa., died Nov. 15, 1930, aged 82 years, 8 months and 20 days. Her husband preceded her twenty-eight years ago. Services in the Heidelberg church by Eld. Nathan Martin and the brethren. Interment adjoining the church.—Martha Z. Eckert, Lebanon, Pa.

Graft, David, born in Preble County, Ohio, died Nov. 17, 1930, at the home of his daughter in Peru, Ind., aged 89 years, 7 months and 10 days. He married Lavanda Swihart in 1864, and after her death he married Mary Ann Dickey in 1880. He was a member of the Pipe Creek church for many years, but held his membership with the Dunkard Brethren for the past few years. He is survived by three daughters, five sons and twenty-one grandchildren. Funeral services by Amos Kendall. Burial in Metzger cemetery.—Martha O. Hessong, Peru, Ind.

Haynes, Matilda, daughter of John and Sarah Endsley, born in Wabash County, died Nov. 8, 1930, aged 63 years, 6 months and 13 days. She married Ed Dudgeon July 24, 1887, who preceded her. She united with the Church of the Brethren in 1911 and lived a faithful Christian life. April 19, 1913, she married Alvin Haynes who survives with three foster children, ten grandchildren, four brothers and one sister.—Mrs. J. W. Norris, Marion, Ind.

Poley, Kate M., daughter of Jacob and Hannah Harley, born in Upper Providence, June 23, 1848, died at her home in Norristown, Nov. 12, 1930. She was ever helping those in need, though advancing in years. She was stricken about six months ago. Funeral services by her pastor, Bro. Wadsworth, and Bro. Jos. Cassel. Interment in the Skippack cemetery.—Mrs. Lewis G. Walton, Norristown, Pa.

Reed, Bro. Isaac Alexander, died near Mt. Sidney, Va., of asthma and complications, Nov. 4, 1930, aged 79 years, 3 months and 6 days. His first wife was Sister Sarah Brumbaugh. To them were born five children. His second wife, Sister Rebecca Peters, also preceded him. He is survived by his third wife, Sister Mary Ann Garber, one son and one daughter of this union, three daughters and one son by his first marriage, several grandchildren, two half sisters and three half brothers. He spent his entire life within several miles of his birthplace. Funeral at Pleasant Valley church by Eld. S. D. Miller, assisted by Eld. P. F. Cline. Interment in adjoining cemetery.—Mrs. M. C. Williams, Mt. Sidney, Va.

Royer, Wm., son of Abraham and Rebecca Royer, was born near Hartville, Ohio, and died at Canton, Ohio, Oct. 21, 1930, at the age of 80 years, 1 month and 28 days. Death was due to organic heart trouble. He spent his entire life in Stark County. At the age of twenty-five he married Lydia Keim; she died in 1881, leaving two children. He was married in 1883 to Emma Summers who died in 1891, leaving one son. In 1892 he married Albacena Summers; to this union were born eight children, five of whom survive with the mother. He united with the First Church of the Brethren when about thirty-five years old and remained in that faith until death.—Mrs. Grace Miller, Canton, Ohio.

Saylor, Barbara, was born Jan. 14, 1844, fell asleep Nov. 22, 1930, aged 86 years, 10 months, 8 days. She accepted Christ early in life. Her husband died about twenty-eight years ago; she was the last of a family of sixteen. She was a consistent Christian, a faithful member of the Somerset Church of the Brethren. She spent much time reading her Bible and the Gospel Messenger. She died at the home of her daughter, Mrs. Wm. Baughman, near Somerset, Pa.—Mrs. T. R. Coffman, Somerset, Pa.

Smallwood, Sister Charlotte Rexrode, wife of Bro. Auswold Smallwood, died near Mt. Sidney, Va., Nov. 13, 1930, of tuberculosis, aged 24 years, 6 months and 21 days. She is survived by her husband and her mother. Funeral at the Pleasant Valley church by Eld. S. D. Miller assisted by Eld. C. E. Long. Interment in adjoining cemetery. —Mrs. M. C. Williams, Mt. Sidney, Va.

Snider, James Otto, born at Macdoel, Calif., Dec. 25, 1911, died Nov. 19, 1930, at Chewelah, Wash., following an operation for appendicitis. He leaves his parents, O. and Hettie Snider, a brother and two sisters. He entered Whitworth College, Spokane, in September, 1930. He will be greatly missed by our little church at this place for he was active and helped wherever he could be used. Jan. 24, 1925, he was baptized. Funeral services by the writer, assisted by Bro. R. E. McIntosh, and at the grave by fellow students and a member of the faculty.—W. H. Tigner, Valley, Wash.

Speck, Sister Tillie, daughter of Hezekiah Cook and wife, was born Oct. 10, 1862, died Aug. 4, 1930. She spent her entire life in the vicinity of Dillsburg. In her youth she accepted the faith of the Church of the Brethren and from then on walked in the light of its teaching.—Mrs. S. S. Sheffer, Dillsburg, Pa.

Thornton, Sister Jemima, born in Sandusky County, Ohio, died Nov. 8, 1930, near Lemoyne, Ohio, aged 77 years, 10 months and 27 days. She was married to Benj. Thornton in 1872; he died several years ago. She leaves eleven children, fifty-one grandchildren, twenty great-grandchildren and two brothers. She united with the Church of the Brethren thirty years ago and remained faithful, being active and regular in church attendance as long as health permitted. One week previous to her death she received the communion and anointing. Funeral services in the Black Swamp church by Eld. Geo. Garner. Interment in Ft. Meigs cemetery.—Mrs. Asenath Baker, Lemoyne, Ohio.

Way, Mrs. Maria, daughter of Joseph and Nancy Shively Mellinger, born May 6, 1851, died June 11, 1930. She married Samuel Way Dec. 25, 1870. To them were born five sons and four daughters. The father, three sons and one daughter preceded her. She united with the Church of the Brethren in 1873 and walked faithfully with the Lord for fifty-seven years. Services by the writer and W. L. Dessenberg.—T. S. Moherman, Ashland, Ohio.

Wright, Sister Annie Rebecca, nee Early, wife of Bro. M. L. Wright, died within the bounds of the Pleasant Valley congregation, of a complication of diseases, Nov. 11, 1930, aged 51 years, 9 months and 12 days. She united with the church at the age of twelve and lived faithful. She was an efficient worker in the Aid, and ably assisted her husband in the deacon's office. She is also survived by four sons, one daughter, two grandchildren and one brother. Funeral services at the Pleasant Valley church by Eld. S. D. Miller, assisted by Elders C. E. Long and Peter Garber. Interment in adjoining cemetery.—Mrs. M. C. Williams, Mt. Sidney, Va.

LARGE TYPE TESTAMENTS
American Standard Version

PICA TYPE



The type is large and bold and runs clear across the page, so that it can be read with ease, and the book is pocket size and so light that it can be easily held with one hand. Also a fine Testament for folks with impaired vision.

Pocket size 4¼x7x¾ inches

Non-pronouncing

No. 650. Testament, Bound in Cloth, round corners, red edges, **$1.00**

No. 650P. Testament with Psalms, same binding as No. 650, ...**$1.20**

No. 653. Testament, Genuine Leather, Levant grain, flexible covers, round corners, red under gold edges, ...**$2.25**

No. 653P. Testament, with Psalms, same binding as No. 653, ...**$2.50**

No. 654. Testament, Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, ...**$2.75**

No. 654P. Testament, with Psalms, same binding as No. 654, ...**$3.00**

A Cheap Good Bible

Durable art cloth binding, round corners, red edges, large type. Ideal for personal use, responsive readings, for Church and School. 1,082 pages. 5x7¼x1¼ inches.



No. 1611 King James, self-pronouncing **$1.00**

No. 1901 American Standard, not self-pronouncing, ...**$1.00**

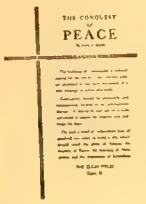
9 And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him.

Type, American Standard.

Brethren Publishing House, Elgin, Ill.

THE CONQUEST OF PEACE
By Harry A. Brandt

A new approach to the Peace Problem. Will make you think as never before.



Read This—

"I am so well pleased with it that I am going to have all the teachers in my department (Social Science) read it and use portions of it in their classes."—S. C. Miller, Elgin (Illinois) High School.

Price $1.25

AFRICAN STORIES
By A. D. Helser



Hundreds of copies of Bro. Helser's new book, "**AFRICAN STORIES,**" have gone out. Folks are reading and enjoying these stories.

One salesman writes, "**The first evening I sold seven. I have read a dozen stories and think the book is very good.**"

Get your copy and you too will enjoy these stories that so vividly picture the natives in their huts and daily life

Single copy, $1.75; 3 to 9 copies, each $1.25; 10 or more copies, $1.15 each Great for Christmas presents.

Brethren Publishing House, Elgin, Ill.

Children's Books

CHILDHOOD BIBLE STORIES.

Each volume is distinctly prepared and suitable for a child of a certain age. Each one is complete in itself, and can be used separately as A GIFT OR REWARD BOOK. Something that will be appreciated and treasured by every child.



Series 1—For Children Four Years Old.
Book 1.—The Heavenly Father's Care.
Book 2.—The Loving Care of Jesus.
Book 3.—Loving Obedience.
Book 4.—Love Shown by Kindness.

Each book 4½x6 inches; 32 pages, 12 stories, 12 colored illustrations, decorated paper cover. Each, 12c. In quantities of 12 or more, each 10c.

Series 2—For Children Five Years Old.
Book 1.—Our Heavenly Father's Protection.
Book 2.—Jesus the Helper and Savior.
Book 3.—God's Gifts.
Book 4.—Friendly Helpers.

Each book 4½x6 inches; 32 pages, 12 stories, 12 colored illustrations, decorated paper cover. Each, 12c. In quantities of 12 or more, each 10c.

Series 3—For Children Six Years Old.
Book 1.—Creator and Savior.
Book 2.—Protector and Guide.
Book 3.—God's House and Worship.
Book 4.—Prophet and King.

Each book, 5¼x6¼ inches; 32 pages, 12 colored illustrations, decorated cover, paper, small quarto. Price, 15c; in quantities of 12 or more, each, 12c postpaid.

Series 4—For Children Seven Years Old.
Book 1.—Prayer and Praise.
Book 2.—Helper and Friend.
Book 3.—Doing His Work.
Book 4.—Learning His Will.

Size of each book, 6x7½ inches; 32 pages; 12 beautiful pictures in color; decorated cover. Paper, quarto Each, 18c. In quantities of 12 or more, each 15c; postpaid.

Series 5—For Children from Eight to Ten Years of Age.
Book 1.—The Good News.
Book 2.—Good Will to Men.
Book 3.—Christian Heroes.
Book 4.—Daring to Do Right.

Each book, size 6½x7¼ inches; 32 pages, 13 stories, 14 colored illustrations, decorated cover, paper. Price, each, 22c; in quantities of 12 or more, each, 18c; postpaid.

SLEEPY-TIME TALES, ...**Each 35c**
Arthur Scott Bailey.







These little books for little folks relate the adventures of four-footed creatures that inhabit forests and fields. Children take to these animal stories and are always asking for "another."

Each volume is bound in cloth, is covered with a striking jacket in colors and contains 128 pages.

Titles of Books

The Tale of Cuffy Bear.
The Tale of Frisky Squirrel.
The Tale of Tommy Fox.
The Tale of Fatty Coon.
The Tale of Billy Woodchuck.
The Tale of Jimmy Rabbit.
The Tale of Peter Mink.
The Tale of Sandy Chipmunk.
The Tale of Brownie Beaver.
The Tale of Paddy Muskrat.
The Tale of Ferdinand Frog.
The Tale of Dickie Deer Mouse.
The Tale of Benny Badger
The Tale of Timothy Turtle.
The Tale of Major Monkey.
The Tale of Master Meadow Mouse.
The Tale of Nimble Deer.

BED TIME STORIES, ...**80c**
Isabel C. Byrum.

One of the best Bible story books for children. The writer has kept close to the Bible narrative, in language of everyday life, and has endeavored to express no thought not expressed in the Bible itself.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

Notes From Our Correspondents

(Continued From Page 821)

Troutville.—Bro. H. Allen Hoover of Roanoke held a series of meetings at the New Bethel church, this congregation, Nov. 3-16, preaching sixteen sermons He preached the Word with much power and his Spirit-filled sermons were uplifting to all. The attendance and interest were good throughout the entire meeting. There were thirteen conversions. Our love feast was held Nov. 15 with the pastor officiating. Bro. Hoover conducted the examination service. On Thanksgiving a service was conducted by the pastor, Bro. M. J. Cline. An offering of about $1,300 was lifted at this time. The Sunday-school has elected Bro. E. C. Firestone as superintendent. At the regular council Dec. 2 officers were elected: Bro. M. J. Cline, elder; Bro. E. C. Firestone, clerk; the writer, correspondent.—Frankie Showalter, Troutville, Va., Dec. 5.

White Rock.—We held our love feast Oct. 4. It was an inspiration to have several visitors with us from other congregations Ministers and their wives present were S. P. Reed, who officiated, H. L. Reed, Michael Reed, Waddie Akers. Our elder, H. L. Reed, conducted a revival meeting with very good attendance beginning Nov. 5. He preached eleven powerful sermons. Two junior girls accepted Christ. We believe the church has been greatly strengthened by his efforts. We were glad to have with us Nov. 9 Bro. Allen Hoover of Roanoke, also Bro. Perry Alley and wife from the same place. Bro. Hoover preached on the subject, The Only Foundation. Our church met in council Nov. 29 when officers were elected for the year. Bro. H. L. Reed was reëlected elder; other officers also were reëlected.—Mrs. J. W. Sumner, Carthage, Va., Dec 4.

WASHINGTON

Olympia church is feeling keenly their loss in the sudden death of our beloved pastor, Bro. W B. Stover. While with us only two months as pastor, yet for a period of several years he had been our elder His cheerful, friendly manner endeared him not only to members but to friends and neighbors as well Our resident ministers are loyally carrying on our regular appointments. Sister Stover plans to be with us on Wednesday evening and complete the study of the book, The Star of India, which Bro Stover had started. Nov. 11 we observed father and son week with a banquet and splendid program. Mr. Burwell from the Y. M. C. A. gave the main address. Nov. 8 we observed our communion service with Bro. Sherman Stookey officiating. —Mrs. Maude E Gregory, Olympia, Wash., Nov 24.

WEST VIRGINIA

Eglon congregation met in council Dec. 6. Brother and Sister Harvey Fike and Brother and Sister John T. Fike were installed to the deacon's office. The annual Bible term will be held at Maple Spring beginning the evening of Dec. 25 and closing Dec. 30. Bro. Paul Bowman of Bridgewater, Va., will be the instructor. Our Thanksgiving sermon was preached by Bro Ezra Fike, after which an offering of $154 62 was lifted. Nov. 28 six of the Bridgewater College students, representing the Volunteer Mission Band, rendered a very interesting program in the Maple Spring church. The young people's class will give a pageant, The Holy Child, on Dec. 24. Our young folks are very active and hope to start the new year with greater zeal and vigor.—Martha Judy, Eglon, W. Va., Dec. 8.

WISCONSIN

Rice Lake.—Sept. 3 the church met in a called business meeting at which time Marion Hineline was licensed to the ministry. Marion is now attending Mount Morris College. The regular business meeting was held the latter part of September when the Sunday-school officers were elected for the coming year. On the evening of Oct. 8 we had our semiannual communion service. On Nov. 7 we had our fathers and sons' social in the church basement with a good crowd present. Sunday, Nov. 9, Bro. J. E. Miller of Elgin, Ill., gave us three helpful addresses which were much appreciated. Bro. F. E. Mallott of Chicago will be with us to begin the evangelistic meetings on Friday evening, Dec. 19.—A. S. Brubaker, Rice Lake, Wis., Dec. 10.

The Gospel Messenger, 1931

[Including the Missionary Visitor]

Beginning with the new year the **GOSPEL MESSENGER** will be printed as a **32-page weekly, smaller pages** and **double the number** of the present form. **THE MISSIONARY VISITOR** will be discontinued as a separate magazine and will be incorporated with the **MESSENGER. Mission news weekly will be the rule.**

We plan to make this **the best paper we have ever put out.** Your support will help to make it such. Live pastors, live agents, live churches will do their best to place the **MESSENGER** into every home.

The price of the **Messenger remains at $2.00** per year. Besides we give you the 1931 **Yearbook** free. (It will be mailed to all $2.00 subscribers about Feb. 1.)

Our Premiums Will Appeal to You. Take Your Choice

Premium No. 1. "SOME BRETHREN PATHFINDERS," by **J. H. Moore.** A most readable story of many pioneer Brethren preachers. **This book and the Messenger, $2.50.**

Premium No. 2. "THE LIFE OF D. L. MILLER," by **Bess Royer Bates.** A splendid account of a most wonderful life. **This book and the Messenger, $2.35.**

Premium No. 3. "SOME WHO LED," by **D. L. Miller** and **Galen B. Royer.** The story of more than fifty men who did much in shaping the policy of the church. **This book and the Messenger, $2.35.**

Or, you may have the **Messenger for three years for only Five Dollars.** For Premium No. 1, **add 50c.** For Premiums Nos. 2 or 3, **add 35c.** For all three Premiums **add $1.20.**

Select your premium, fill out this blank and enclose your check. This will give you the **Messenger until Jan. 1, 1932.** DO IT TODAY.

SEE YOUR AGENT OR SEND IN YOUR SUBSCRIPTION

Brethren Publishing House, Elgin, Ill.

Enclosed find $..... for **GOSPEL MESSENGER** for 1 year (3 years) and for Premium No. .....

Name .....

Street or Route ..... Postoffice .....

[ ] Renewal [ ] New State .....

CUT HERE

Christmas Offering

Blank for Sending Mission Money

Brethren's General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed find .....Dollars as a loyalty offering for World-wide missions, which please place to the credit of

..... **Individual**

..... **Sunday-School Class**

.....**Christian Workers'**

.....**Aid Society**

..... **Sunday-School**

..... **Congregation**

.....**State District**

Name of sender .....

Street Address or R. F. D. .....

Postoffice ..... **State** .....

Please do not write in this space	Date	Amount Enclosed
	.....193...	$.....

A Few Points to Remember

Please make all orders payable to Brethren's General Mission Board.

Money should be sent in Bank Draft, personal check, Postoffice or Express Money Order.

Please state what congregation and District should have credit for this.

Full name and address should be given to insure a prompt return of receipt.

CUT HERE

CUT HERE

Execute Your Own Will

You do this when you get one of our annuity bonds. It will mean a big saving to the Lord's treasury in court costs, and lawyers' and administrators' fees.

But, if you make a will---

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of ..... dollars ($.....) to be used for the purpose of the said Board as specified in its charter."

Write for our booklet which tells about annuity bonds and wills. A postal card will bring it

General Mission Board

OF THE CHURCH OF THE BRETHREN

INCORPORATED

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14. "THY KINGDOM COME"—Matt. 9: 10; Luke 11: 2 "Till we all attain unto . . . the stature of the fulness of Christ"—Eph. 4: 13.

Vol. 79 **Elgin, Ill., December 27, 1930** **No. 52**

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, - - - - - - - - - - Editor
H. A. BRANDT, - - - - - - - - Assistant Editor

Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

In This Number

Editorial—

Closing Volume Seventy-nine, ... 825
Something Wonderful, ... 825
Comparing and Profiting, ... 825
The December Meeting of the General Mission Board (C. D. B.), ... 825
Among the Churches, ... 832
Around the World, ... 833
The Quiet Hour (R. H. M.), ... 833

General Forum—

The Visit (Poem). By Kathryn Wright, ... 826
Making the Messenger. By J. H. Moore, ... 826
An Open Confession. By Julia Graydon, ... 826
Making the Messenger Matter More. By Ralph G. Rarick, ... 827
The Glad New Year Triumphant. By Lulu Terford, ... 827
The Calf of Horeb. By A. E. Carsey, ... 827
Is the League of Nations a Success? By Benjamin Stoner, ... 828
Some Reasons Why Our Small Colleges Are Going Broke—The Money-maker Volunteer Band as a Remedy. By E. M. Emmert, ... 828
Peace and Moral Welfare (R. D. B.), ... 828
Meeting of the Board of Religious Education (R. D. B.), ... 829
Coworkers with God. By Ida M. Helm, ... 834
"We Come to the End of a Perfect Day." By Margie John Garst, ... 836

Pastor and People—

Tolerance. By Maud Mohler Trimmer, ... 830
The Gist of the Sermon. By D. W. Kurtz, ... 830
God Our Heavenly Father. By J. Frank Bowers, ... 830
The Great "I Am's" of Jesus—No. 4. By A. P. Geib, ... 830

Home and Family—

Satisfied (Poem), ... 831
The "Faithful Two." By Chester E. Shuler, ... 831
It Works. By Grace Hileman Miller, ... 831
Around the Table, ... 831

...EDITORIAL...

Closing Volume Seventy-nine

There Is Nothing New Under the Sun

NOTHING special is likely to happen at midnight next Wednesday. Nothing except the clatter of whistles, bells and horns. But for that, nobody would see the place where the two years join. Nobody will see it anyhow.

For ages past men have looked for the exact place at which the year begins, and they have not found it. And yet it is somewhere in the vicinity surely, for the succession of seasons goes on unabated. True to a very ancient forecast, seedtime and harvest, cold and heat, summer and winter, day and night, do not cease.

For purposes of practical convenience we have found it helpful to draw imaginary and arbitrary lines between successive days and successive years. But neither days nor years pay any attention to them. They seem to sense the arbitrariness and unreality of these markings, for they glide right past and over them without a jolt, no matter at what point we put them. And what point in the calendar has not been tried by some people in some age of the world's history? And all to no avail. Time stubbornly refuses to be manhandled. It just will not be cut up. It hangs together, one eternal, indissoluble fact.

All of which simply means that change is not the biggest fact of life, not even in this modern changing world, not even in our changing church. There is much more in this universe that was here a year ago than has come into it since then. In fact, there has been no change at all in the quantity of its substance. And the rearrangements have been slight. You can easily recognize it as the same world, same stars, same sun. The laws which operate in it are exactly the same. Gravitation, electricity, procession of the equinoxes—no change whatever. Like causes produce like effects. If you put your hand into the fire it will get burned as surely and severely now as ever. Water still quenches thirst and runs down hill. A straight line is still the shortest distance between two points. Love is still the greatest thing in the world.

We like to ring the changes on the fact of change and the practice is much in fashion now. It will be wholesome to pause a moment and reflect that the things which stay from one year to another are vastly more numerous and infinitely more important. A wise observer seeing this once remarked in the extravagance of his rhetoric that there is nothing new under the sun. Everything goes on as it has always been. Would he say that now in our wonderful world of rapid change? He would. Because he was thinking of the great essentials, the solid undergirding of human experience.

A review of the world life, of our own church life, in the year now closing, would find evidences of change, changing opinions and changing policies. It would find tendencies that are good and some that are not so good. But even these are of the same general sort as have been recurring from time immemorial. An archæological tablet several thousand years old laments that lawlessness is rampant and that children no longer obey their parents. The counterpart of present day worldliness in the church can be found in the apostolic age, as any careful reader of the New Testament can see.

These facts offer no encouragement to complacency in the face of evil. On the contrary they encourage us greatly to make a valiant fight for righteousness. They tell us that nations rise and fall, that churches grow strong or weak, in accord with certain eternal principles that hold in all ages. And they do assure us that truth and right are more powerful than error and wrong, because there is in the universe "a Power not ourselves that makes for righteousness." Who does not see this is blind and needs to have his sight restored in the only way it can be done, namely, by trust in the Father of Jesus Christ and whole-hearted devotion to his ideals.

The simple facts we are pointing out here are doing another thing for us, two things. They are serving us as an editorial finish to volume seventy-nine of THE GOSPEL MESSENGER, and they are making a kind of preface to the new volume we hope will follow. Some one has asked us what religion is going to be like in nineteen thirty-one. And we are somewhat minded to try to tell him, if the Lord will. Especially if, as we hope, he has in mind a religion that is worth something. We have our notion of what it will be like.

Something Wonderful

A MAN was seen with such marked signs of gladness on his face that the curiosity of an observer was aroused. Inquiry disclosed the secret. There was no secret. The man was merely thinking how wonderful it is to be a Christian.

There was in it, first of all, the gospel of the seeking God. That seemed to move him most. The very thought that at the center of all things there is a Father Heart yearning for the companionship of children, was almost too much for him. The wonder of it overwhelmed him, then illumined him. So that's what all this vast mechanism of worlds amounts to, he thought. Infinite Love seeking its kind, and groaning in the travail of it! How wonderful to be the object of such a search!

And it does mean just that to be a Christian. For to be a Christian is to be one of Christ's and that was the marvelous secret which he uncovered before the eyes of men. That God is like that, like him, seeking, actually seeking the companionship of men. Is it any wonder that the man's face was all lit up by such a wonder?

Especially since there was in it also the gospel of world-wide brotherliness. That there are possibilities of fraternal fellowship with all grades and colors of humankind—that too seemed wonderful. If God is seeking us, and we let him find us, then we can and should and must hunt up the other people whom he is seeking and be brothers to them. And all of us be brothers together in one great family of God.

Are you surprised now that the man was awestruck first, then glad? It surely is wonderful.

Comparing and Profiting

A GOOD brother whom you know and another one not quite so good were comparing two types of men, as illustrated by two very real individual persons. One was strong in organizing and administrative ability, a church statesman in fact, but rather weak in making personal contacts. The other was exactly the reverse. On the human touch side he was a tower of strength but given, as it seemed to many of his fellows, to visionary and unworkable schemes for promoting the kingdom. Which was the greater man, the more useful? That was the question.

It seemed clear that the brother with the human touch had the greater hold on the affections of the people, was more widely and deeply mourned at his passing, notwithstanding his limitations. Perhaps that does not settle the question but it certainly raises it. Does a man of his type do more good possibly than the one of sounder judgment on questions of policy and program, but less warm in his approach to people?

It was very interesting but it may be that the two brethren would have been in better business if, instead of trying to decide which type of churchman is the more useful, they had set themselves first, to appreciating properly the good in both, and then, to searching out their own deficiencies with a view of making the most of such capacities for service as God had given them.

But it is a good thing to realize how different two good men can be and still both be good. And very useful. The apostolic church had room for Paul and Apollos and Cephas, and used them all to its great advantage. The Lord could make better use of us, no doubt, if we spent less time in comparing ourselves among ourselves and more in profiting by the good in others which we lack.

The December Meeting of the General Mission Board

THE General Mission Board met at Elgin December nine. All members were present, the list consisting of Otho Winger, J. J. Yoder, J. B. Emmert, H. H. Nye, Levi Garst, J. K. Miller and Leland C. Moomaw. Others present from out of the city were Moy Gwong from China, and Elgin S. Moyer from Bethany Bible School. It was a joy to have Bro. Gwong conduct the devotional service. He is known to many of our people as a native Chinese, speaking English well, a graduate of Manchester College, and has for ten years been doing active work for the church in South China.

For the first time in two years we had to record the death of workers, W. B. Stover and J. Elmer Wagoner having died within four weeks of each other. The former, with his wife and Bertha Ryan, opened the work in India in 1894 and gave twenty-six years of devoted service to its progress. The latter died in India

(Continued on Page 829)

GENERAL FORUM

The Visit

BY KATHRYN WRIGHT

If Christ should come to your church
To visit for a space,
Would ushers scurry down the aisle
To find a better place?

Would you move down to give him room
Or would you merely stare
To think a bourgeois Carpenter
Presumed to sit down there?

And would the minister descend
And ask the Lord to pray?
And would he fear at all to speak
The things he ought to say?

And would the organist's trained hands
Be trembling on the keys?
Would singers, looking in his face,
Still sing as they might please?

If you should look up from your hymn
To find Christ close to you,
So near his arm were touching yours—
What would you feel—or do?

North Manchester, Ind.

Making the Messenger

BY J. H. MOORE

All things mundane have had a beginning. So has the Messenger. Then the Messenger has a history, enough of it, if impartially written, to make an interesting and instructive book. I did not figure in all the beginning but came the next thing to it.

Most writers say that our church periodical literature began in the launching of the *Monthly Gospel Visitor*, by Henry Kurtz, in 1851. In a way this is hardly correct, for he had already made two unsuccessful efforts to give the Brotherhood her first church paper, the first effort being in 1833. The other some years later, but the third time he succeeded, the initial issue containing not to exceed three hundred copies. At this time the Church of the Brethren could claim not far from 6,000 families in which there were members. These families were widely scattered, possibly 95% of them located in the rural sections.

While the members were fully as well educated as the common run of country people, still in their reading they had not so very extensively adopted the newspaper habit. What was true of them was equally true of their neighbors. And especially does this apply to church literature. This will be better understood by the present-day reader when it is borne in mind that at the opening of the nineteenth century there was not a weekly denominational church paper in America, the first one, *Herald of Gospel Liberty*, bearing date of 1808. The Methodists got their first weekly in 1821. Several denominations, with large memberships, did not get their weekly church papers until after 1830. Before this they rested content with monthlies. In view of the situation, for that day and generation, our people were not so far behind in their initial steps for church literature, as some have persuaded themselves to think. Considering our numerical strength, 17,000, there was probably not a strictly rural denomination on the western continent even one step in advance of them.

For church papers every denomination, whether large or small, had to create a patronage, in other words a market, for its periodical literature. That is just what Eld. Henry Kurtz did with his *Gospel Visitor*, and he did it so successfully that in a bit over two decades paper aspirations sprang up all over the Brotherhood, and we soon had more papers than we knew what to do with. We did with church papers what we have since done in establishing schools. We simply overdid the good thing, almost a habit with the Dunkard people. When they get started in a good thing they hardly know when and where to stop, or slow up. As regards church doctrines, church sentiment and church news our members easily became inveterate readers. At one time there were four weekly church papers and some of the members took all of them. Such a paper sentiment was hardly known in other churches. In a measure so many papers created a difference in sentiment and led up to a few unfortunate divisions.

This newly and widely developed paper sentiment and reading habit, along with the multiplicity of church papers, opened the way for some fine diplomatic work. Eld. James Quinter, a man of some scholarship, a good writer, and a careful business man as well, having become associated with the *Gospel Visitor*, in due time, also became the sole owner of the paper. In the meantime H. R. Holsinger, a man of unusual activity, and of splendid editorial ability, started a weekly church paper known as the *Christian Family Companion*. He found the field ripe for his work and soon secured a gratifying circulation for his paper, but being in a mood in the summer of 1873 to dispose of his publication, the entire office outfit then located at Meyersdale, Pa., was purchased by Eld. James Quinter, and the two papers, *Visitor* and *Companion*, consolidated, making one weekly church paper bearing the name of *The Primitive Christian*. A few years before this consolidation H. B. Brumbaugh, and his brother J. B. had started *The Pilgrim*, a weekly publication, at Huntingdon, Pa. So at the time of which we write there were two weekly papers, and both of them in the same state. In the fall of 1876 both of these papers were brought together, and Huntingdon made the place of publication, and the name *Primitive Christian*, continued. This was our second consolidation, and to many of our people seemed to have solved the paper problem.

But a few of us in Illinois got it into our heads that the west as well as the east should be represented by a paper, so in the fall of the same year *The Brethren at Work*, Lanark, Ill., came upon the scene. In character both papers were conservative, and yet thoroughly alive in the interest of such activities as were then being introduced and developed, and between them matters ran fairly smoothly. A little later two more papers made their appearance. *The Progressive Christian* and *The Gospel Preacher*, the former published at Berlin, Pa., and the latter at Ashland, Ohio, both representing the Progressive element of the Brotherhood. While all this was going on a few other things happened. A Brethren school got into operation at Huntingdon, Pa., and a little later two others came into existence, Ashland College, Ohio, and Mt. Morris College, Illinois. *The Brethren at Work* plant changed its location from Lanark, Ill., to the latter place. This gave the Brotherhood three well patronized schools and four widely read weekly papers. There were but few families in the entire fraternity where one or more of these papers were not found.

The opening up of activities at Mount Morris brought Bro. D. L. Miller to the front. He was a well-to-do business man residing at Polo, not far from Mount Morris. He was yet in the laity. In the shuffling of financial matters he and Eld. Joseph Amick, also a well-to-do business man, hailing from Indiana, became the proprietors and publishers of *The Brethren at Work*, and placed me in charge of the editorial department. Now began a series of negotiations between the publishers of *The Primitive Christian* and the publishers of *The Brethren at Work*, Bro. Miller serving as the real diplomat of the movement, to consolidate the two papers. All of those personally interested in the movement were good business men and found it an easy and pleasant matter to deal with each other. As a result of these negotiations they, immediately after the close of the Annual Conference at Bismarck Grove, Kans., 1883, got together in Kansas City and perfected plans for the consolidation of the two papers, and make Mount Morris the place of publication. The names of the two papers were dropped, and Gospel Messenger selected as the name of the consolidated paper. Bro. Quinter was made Editor in Chief and myself Managing Editor, Bro. Quinter to reside in the east and myself to take care of the editorial department at the office. There was an Eastern department, one page, conducted by the Brumbaughs, they two remaining at Huntingdon. Bro. Joseph Amick was made Business Manager. In brief this is how we happened to get The Gospel Messenger. As a matter of history the beginning of the publication goes back to the days of Henry Kurtz.

As for the consolidation itself, it was then looked upon as the most helpful and far-reaching thing that ever happened in the Brotherhood. It gave the church a good paper, all under a single management, with the spirit of unity and activity in every department. It laid the foundation and paved the way for all the activities with which the church is now favored, and no one is entitled to more credit for bringing about this consolidation than Bro. D. L. Miller. He was by nature a diplomat and knew how to bring order and harmony out of confusion and discord. All this he did while still in the laity, and some years before he was called to the ministry or given a place on the editorial staff of the Messenger.

Just how the brethren, at the consolidation meeting in Kansas City, happened onto the name Gospel Messenger, is not known. But associated with the circumstance there is an interesting incident. Those having access to the old files of *The Brethren at Work* for 1881, by referring to the editorial items, of one of the issue for October, will observe that mention is made of a monthly paper, *The Gospel Messenger*, edited and published by J. H. Swihart of Bourbon, Ind. This J. H. Swihart has a very interesting history, figuring first in Livingston County, Ill., then in Iowa, and finally, about 1879, we find him at Bourbon, Ind., identified as a minister with the Congregational Brethren. For a time he figured as a faith healer with some striking results. He continued the publishing of his Gospel Messenger until June, 1883, and the very next month the Brethren's consolidated paper came out bearing the same name. This struck Eld. Swihart so forcibly that he wrote me a very vigorous letter about it. He could not understand why our publishers should pick up and adopt the name of his paper almost the very instant he had dropped it. I do not recall what sort of an excuse I offered for the strange coincidence, but he certainly had a point that he might have pressed with some show of reason. The probability is that the brethren selecting the name for the Messenger knew little or nothing about the Swihart monthly.

I need say little of the history of the Messenger from the day of consolidation until the present time. Suffice it however, for me to add that in the course of events there came into the publishing family a wee bit of a paper, *The Missionary Visitor*, intended for broadcasting missionary news and sentiment, and to make known what was being done by the General Mission Board in the receipt and disbursement of money. The little publication grew, became real artistic, we might say, beautiful, and interesting and possibly rather big and vigorous for its allotted budget. Now, what shall we do? The question was passed down the line. Some-

An Open Confession

BY JULIA GRAYDON

You have heard of the woman who pressed close to Jesus in the crowd one day, who was afraid to reveal her identity at first. But when the Master said, "Somebody hath touched me; for I perceive that virtue hath gone out of me," she fell down before him trembling just as you or I might have done had we been in the same position, and said before all the people that she was the one and that she had been healed right away.

Here we have an open confession, not just of sin, but of her realization of Jesus' power, his virtue passing from himself to her, and all from a woman in the crowd whom he did not know.

He commended her for her faith which had helped to make her whole. But what if she had not told the crowd that she had touched him? He could not then have singled her out and said, "Go in peace."

We move in crowds today but we do not lose our identity, and the Master is ready to seek us out one by one, but we must let him know that we want him to help us.

Harrisburg, Pa.

body said consolidate with the MESSENGER, and by getting two good things together we may look for something even better. Well, our people happened to be sort of used to consolidating things, and so the idea went through, and now we are to have not exactly a consolidation, but rather a merging, in which THE GOSPEL MESSENGER takes over *The Missionary Visitor*, in which arrangement we are led to look for something better and bigger, along the printing line, than we have ever had before. And so we are looking for the new paper with unusual interest.

Sebring, Fla.

Making the Messenger Matter More

BY RALPH G. RARICK

THE GOSPEL MESSENGER, our church paper, is good, very good. That is not a debatable question. It is a fact. Is it though the best we might have to help us in the promotion of the kingdom? As a church, are we using as we should the power of the press to get the attention of people and to press our claims for Christ? We have much to offer this needy world. But the apparent urgency for us is to better get it out on display, so that frail humanity, including ourselves, can look it over and want it and get it and have it as an experience in abundant living to the glory of God.

Personally I have an increasing conviction that we have been too reserved with our advertising and propaganda. The presentation of our claim has been too tame. It may be that in our praying we should more include the petition for "boldness." A better church paper, more attractive, more complete and farther reaching will decidedly promote that which was a stated objective in the five-year forward movement—"A Greater Church of the Brethren for the World."

It is good news that the editors and management of our official organ will give us in the oncoming new year their effort to make this paper, which is good, better; and as much as is humanly possible—best. If their way is to be prosperous and they are to have good success in this noble undertaking, it is imperative that they have the whole-hearted coöperation and the best efforts of the entire constituency of our fraternity. Let us rally to give our best!

"Good, better, best,
Never let it rest,
Till your good is better,
And your better—best!"

Hereunder are named and amplified several things which it is felt would make the MESSENGER matter more:

1. *Attractive Mechanical Make-up.* "Man looketh upon the outward appearance." That is exactly what we do at the first whenever we come into the presence of a book or magazine. That appearance may give us an inclination to pass it up or to pick it up. Because, therefore, of the value of a good first impression, publishers are taking increasing pains to provide attractive covers, interestingly designed titles and good mechanical make-up throughout. Of course, we would not think to place a gaudy cover on our church paper as is placed on some magazines on display for the trade. Still, an artistic appearance, with special attention given to the designing of the name plate, with the addition perhaps of a good picture on the front, would give it a finish that would be winsome and would contribute to the probability that the paper before the public would be picked up and perused. While the MESSENGER will continue to be a precious output primarily for our people, more than ever now it is to make its way also into the reading circle of others. At least let us hope so, and it should be prepared with this in mind. We are very noticeably giving increasing recognition to the need of making our places of worship attractive. Why not now, at this very opportune time, give a more artistic touch to our GOSPEL MESSENGER?

2. *Liberal Use of Illustrative Material.* In one of the great many of our Brethren homes where the MESSENGER is conspicuous by its absence, I made bold to inquire why the other religious publication present there was preferred by them to the MESSENGER. Their unhesitating reply was that, while they appreciated the reading matter of the MESSENGER, they preferred the other because of its interesting and helpful pictures. Yes, indeed, pictures have a big place and exert a powerful influence in life today. They not only captivate our interest, but they teach as well, transposing ideas into terms understandable by all. In our program of religious education, in our illustrated lectures, in our Conference exhibits, and in sundry ways in fact, we have made an extensive use of pictures to portray truth. Good drawings, photographs and prints of paintings should at least now be given more of a place in our MESSENGER. So it is good news that one of the contemplated new features is this very thing—"a very liberal use of illustrative material." Pictures of people and places and equipment connected with the work of our church both at home and abroad will work two highly desirable benefits. On the side of other people it will make us better known and understood. And on the side of ourselves, we will be helped to a greater loyalty, appreciating more and working better in our Church of the Brethren.

3. *Featuring an Evangelistic Appeal.* Ours is a church periodical with a multifarious purpose. It is planned to retain the appellation it has had throughout its so-far career of seventy-nine volumes. It is a "gospel" messenger. The implication is, therefore, that it is not only to contain good news about our church program and proceedings, but also to feature an evangelistic appeal to the unsaved, presenting "the good news" of salvation and the wonderful way of life in Christ. Such articles would be in place also as would inspire and help, not only the ministry to engage in mass evangelism, but both the laity and the ministry, every one of us in the church, to give ourselves courageously to personal evangelism and an individual seeking of the lost. This, if we would do, would gratifyingly result in the addition and multiplication of new recruits, and it would bring to us individually the exhilarating joy which accrues from winning others. And, supplementary to such soul-winning material, we should have a publishing of our denominational understanding of what is included in "the faith once for all delivered unto the saints," as revealed in the New Testament.

4. *Merging for Enlargement of Interest.* The writer was one of the mourners when *The Inglenook* died. It served us in a way that nothing else has since. It was never merged. Because of its failure to pay financially it went into a complete demise. The near end of *The Missionary Visitor* as a separate magazine would be another occasion of deep regret were it not for the fact that it is to be merged with THE GOSPEL MESSENGER. As it is, it is good news and we are glad. Just as it has been found advisable to merge some of our church boards, so it will be to make a change for the better to merge these two periodicals and make of them one splendid publication that will serve a wider scope of interest, covering the entire church field, and that will appeal to a larger number of people. To have brought to us in one improved paper what was formerly divided up into two will be a simplification that will meet with appreciation. It might be that later we would see where we could do some further merging of our publications to advantage. Like the radio, this new merged paper from our press should be made to appeal to the entire family, including the young people and the children. This will call for considerable variety in the contents, ranging from pictures and simple stories to the richest and most meaningful messages obtainable from the most loving hearts and the best brains in the Brotherhood.

5. *Campaign to Increase the Circulation.* A mighty way of doing effective missionary work is this way of our GOSPEL MESSENGER, which we have not sufficiently tried. We ought to profit by what can be learned from some groups we feel have no message so near the truth or so needful for the world as ours, yet who are widely distributing the products of their press with vigor and getting ahead by it. It is felt that there never should be any planning to make money out of the MESSENGER. Because it can be such an instrument for the accomplishment of good, we will do better to put some into it if the quality of publication we ought to have to best serve our church should exceed the income from the present subscription price. To keep if we can the subscription price down to where it is at present is important. Whatever else we as a church might have to place in it would be money splendidly invested. In what could we hope for better returns? What we would invest in dollars would likely be more than returned because of the resultant increased interest and giving. The great spiritual good it would do is to be reckoned as an asset over and above that. There is truth in the line—"where the MESSENGER goes the church grows." Some of our pastors have a most difficult task doing a great work in their parish, largely for the reason that the parishioners are under-informed and under-concerned and are much without a brotherhood consciousness; and much of this is deplorably due to the fact that they, for the most part, are not subscribers or readers of our official church paper. We have a District where but a very few MESSENGERS go, where we even have most of our church leaders operating without it; and for that reason, more than any other I know, there is a misunderstanding there of our denomination and its endeavors, which makes a situation that is not wholesome in the District or as meaningful as it might be to our church in general. Another noteworthy recent statement about our church paper, and pertinent to incorporate here, is that it "draws together and unites the membership so as to present a solid front in routing evil and establishing righteousness." Let us, beloved, do an unprecedented thing, and do it now in this time so decidedly opportune. The Brotherhood over, as individuals, as classes, as churches, and possibly as larger units, let us devote ourselves in a way we have never known, in a sweeping campaign to mightily increase the circulation and effectiveness of what promises to be "the best paper we have ever published."

North Manchester, Ind.

The Glad New Year Triumphant

BY LULU TERFORD

SINCE God is raising people up everywhere to testify of the power of our Lord and Savior Jesus Christ, we should all be glad. The Christians who will enjoy most this new year will fast and pray and almost without exception tithe and give offerings. They will testify of their Savior regardless of what others say. It will necessarily be a glad new year for them because they will be glad to do these things. In order to make our new year triumphant, consecrations or reconsecrations, as the case may be, must be made by church members. We must all give our lives to Christ anew and live nearer to him. When Christians gladly do these things the result will be many souls won, and that means more gladness and real joy. For there is no gladness equal to souls made glad because they have heard and accepted the gospel, the good news.

Los Angeles, Calif.

The Calf of Horeb

BY A. E. CARSEY

THE monstrous truck, with its burden of five tons of divers merchandise, shivered and screeched and skidded in the grip of its brakes, and finally stopped—but just a little too late. Old Mrs. Gooch had been hit—hit squarely, and hurled fully twenty feet. Had she been heavier, her trajectory would have been greater. But she was old and poor and not heavy at all—"nothin' to her," as the policeman said. She had struck the base of a lamp post. With one high-pitched, weak little scream, the breath and the life had been whiffed out of her.

In these cases, the law is swift and sure. Just a few days, and the trial was on. And a clear case it was—of careless driving, manslaughter. The prosecution shrewdly offered no objection as the incompetent defense, appointed by the judge—for the truck driver had no money—filled the jury box with twelve "working men," a considerable number of them truck drivers.

(Continued on Page 834)

Is the League of Nations a Success?

BY BENJAMIN STONER

Extract from a letter written by the author, who is studying in Geneva, Switzerland, to his brother John E. Stoner of Fort Wayne, Ind.

In the face of all the adverse conditions of world affairs, the Assembly of the League met at Geneva as it has for the last ten years, and what have been the results? The first thing of outstanding notice was the manner of opening the League itself this year. Never before in the history of the League has there been such a large group of prime ministers and secretaries of foreign affairs in the delegations of the League. Had these men not believed that the work of the League was going to be of vital importance to their nation, they would not have been present. But more important than this was the opening debate. This was unusual because of the frankness and openness with which the meeting started. Each nation presented the problems and desires of its government at the very beginning. Sincerity and truthfulness were, in the opinion of Noel Baker of the British delegation, the outstanding features. The problem of minorities, or armaments, of tariffs, financial conditions, slavery, narcotics, disease, and national disputes were presented and the work of the meeting began. Various commissions with a representative on each from each of the fifty-four nations began their work on the problems presented to them. The reports of these commissions were placed before the Assembly as each question was cared for, and so the work proceeded.

As the meeting opened in an unusual manner, so the accomplishments of the year's work may be called unusual also. Not that great decisions were made or that important quarrels were settled. Legislation and reconciliation are not matters that can be settled with one stroke of the pen. In the United States we pride ourselves in doing things spectacularly. With one stroke of legislation, the Eighteenth Amendment, we attempted to cure a great evil, and then later discovered that speed is not the most important thing in legislation. The League works slowly and surely. Its decisions of importance are agreed to by every nation, so there is no need to reconsider. Therefore, there were no great world revolutions at the League this year, it merely continued the problems that it had worked on for several years and took up a few new ones.

First, there was a reorganization of the Secretariat. This is the organization that carries on the work through the year decided upon by the nations at the annual meeting. A member of the British delegation said that the advantage received in the reorganization of the Secretariat alone was enough to justify this year's meeting. Second, there was the very important job of electing a new body of judges for the World Court. This was completed without great difficulty and the judges are outstanding for their ability. Frank Kellogg of the United States was not only elected to fill the vacancy left by Charles Evans Hughes, but was later elected to hold a position as judge for the next nine years. Third, there was the proposed amendment to the Covenant of the League which would have taken the force clauses out of the Covenant so that there could no longer be a resort to war. This, of course, would destroy the objections that the United States once held for entering the League. Such an important step as this is not one to be taken overnight, and one year has been taken for each nation to think over the proposition. Another important consideration is under way with only one nation objecting; this is in the direction of revising the World Court and in making it more competent to handle world disputes of a legal nature. Greatest of all was the continuation on work already started.

In the development of international thought, the League has led the world's politicians to present their problems before a body of justice rather than appealing to the government to go to war. This was outstanding in the proposals of this year. Briand of France came forward with a plea for a United States of Europe, a desire to gain peace by coöperation of the highest order. In the past, the politicians very quietly made secret treaties for mutual aid in waging war and making defense and as a result came the balancing of the continent into two rival groups that led to a world war. International justice has taken a new turn. The nation that is wronged now takes its trouble to the council table of the League and there airs its case; there is no longer need to conscript an army and show the mailed fist or big stick to secure consideration. Twenty-four disputes of international consequence have been before the League for the administration of justice, any one of which might have led to another world war had the old method been the only means of settlement. For the continuation of the methods of justice comes the Treaty of Mutual Assistance passed at this year's meeting of the Assembly. By this each nation has promised to lend unlimited financial assistance to any nation that is attacked by another. The old resort to war has by this act nearly become impossible.

When this Treaty of Mutual Assistance was agreed upon the delegations of France and England said that they were now ready for the World Disarmament Conference that the League has been planning for years. If these two world powers feel that they can sponsor a policy of complete disarmament, what should the rest of the world think?

Above all, what may we hope of the future? Sir Edward Grey said that had the League been in existence in 1914 the World War would not have occurred. The League has come to stay. It is evident that the Covenant of the League will in time be brought into harmony with the Kellogg Pact. We are approaching the time when nations will not consider going to war any more than we think of getting a group of private citizens armed and going to attack some factory that has broken the pure food laws of the state. Time after time statesmen at the League this year said that our next world problem was to learn to think in terms of international affairs without thinking of war in any circumstances.

Geneva, Switzerland.

Some Reasons Why Our Small Colleges Are Going Broke—The Money-maker Volunteer Band as a Remedy

BY E. M. EMMERT

The other night I heard Dr. Arthur Braden, the president of Transylvania College, speak on the topic: The Relation of the Small College to the State Universities. Transylvania College is one of the oldest church schools in the middle west and is located in Lexington, Ky., which also is the home of the Kentucky State University. Dr. Braden showed that there is a place for both large and small schools. The state universities are built to train experts in the industrial and professional activities of the state. The state institutions would get in trouble if they started to teach religion for the simple reason that in America the state and church are separate institutions. If the state dare not teach religion, it is up to the church to provide means of teaching it. The church must put a soul into the products of the state universities by conducting schools which turn out trained and deeply religious men who can work with young people in the universities and with the trained experts after they get out into the business world.

Dr. Braden further emphasized the fact that it is just as great a folly for the church to try to delve deeply into scientific and professional instruction as for the state institution to try to teach religion. The church simply can not supply equipment for the technical training of experts. However, it can teach some of the fundamental sciences such as chemistry, physics, and botany and while doing this instill some of the spiritual truths into the souls of the students.

The first reason then that our small colleges are going broke is that some of them are trying to assume the duties of the state institutions. If a Brethren student wishes to become an industrial expert, give him some of the fundamental sciences for two years and then send him to a state institution where he can secure proper training. During the precious two years that he is in our school instill as much of Christ as possible into him. It is folly to try to furnish equipment to train a boy in our schools who wishes to become a scientific farmer after the first two years. Rather, send him to one of our efficient state agricultural schools. The only students that our schools should retain more than two years are those who wish to specialize in the religious field, girls who are looking toward Christian homes, and students who wish to make teaching a life's job with the idea of religious work with their pupils. The church does not have money enough to furnish as well as she should the equipment needed for training the minister and the teacher. If she tries to train industrial and professional experts as well, her money is simply wasted and the church school is bound to go broke. Better turn out a few ministers and teachers of excellent training and wonderful religious personality than a large number of graduates with only meagre ability in a large number of fields of activity.

But you say if we turn the bulk of our students over to the state universities we lose our hold on them and they soon lose all the religion they ever had. If the proper efforts were made during the first two years, and a follow-up program of contact and concern were established while the student is in the university, there is no reason why we can not retain the most of our young people for the Christian motive in life.

Speaking of proper efforts leads to my second reason why our colleges are going broke. All through my schooling at Mt. Morris College great emphasis was placed on preparing to consecrate my life in religious work. That is, to become a preacher, teacher, or missionary. Very rarely was the thought promoted that a man could be giving his life to Christ by being a money-maker for him. Money-making was looked on as materialistic and worldly. Of course stewardship was emphasized, but to go into pure money-making was a vulgar ambition. If a student did go out and amass a fortune he became a sort of outcast despite the fact that he gave liberally. The missionary to India or Africa was lauded to the skies because he sacrificed his life, but a man who spent all his years as a money-maker for Jesus rarely got a write-up in *The Missionary Visitor*, no matter if he gave full support to a number of missionaries on the field.

Out of every hundred students at least fifty are not adapted to preaching or teaching. God has made certain of our young people with the gift for making money. Fully eighty per cent of all our graduates teach or preach, but perhaps only forty per cent are really qualified to do so. They teach because that is all their college taught them to do, or because they have no equipment for anything else. If our schools had encouraged the naturally born money-makers whom God placed in their ranks to actually make money for Christ we would have plenty of money to run our schools. Of course these money-makers would have to go to the state college the last two years of their schooling.

But will a man who makes money give it when he does get it? Not if he has not had the idea of money-making for Christ woven into the very fiber of his make-up. It is up to the church to instill this idea into him during his high school and early college days, and

Peace and Moral Welfare

Support the World Court

The President has submitted the World Court protocols to the senate. He asks for consideration "as soon as possible after the emergency relief and appropriation legislation has been disposed of." The World Court should be our next step toward peace.

The opportunity is ours. Unless the peace sentiment of the country is effectively mobilized, action upon the Court will probably be put off until December, 1931. The present critical world situation demands that we take some sincere steps toward peace now.

This is a time when the friends of the Court must speak.

1. Pledge the President your support.
2. Urge your church to take action.
3. Write personal letters to your senators.
4. Adopt clear-cut resolutions and send them to the press.

We are counting on you to do your part.

R. D. B.

then to hail his money-making successes with as much vigor as they do the success of a missionary on a foreign field.

While at Mt. Morris I belonged to the volunteer band. Nearly all that was stressed was missionary endeavor. Sacrifice yourself on the missionary field was the cry. If there had been a section of the band which stressed money-making for Jesus as their life work, and had studied ways of really doing it, more than likely it would have been possible for the missionary section to work without a continual financial handicap. Only a few of the missionary volunteers ever actually went into the field, largely because those who were adapted to making money to support them were never encouraged to do it, and as a consequence, if they are making money now, they are making it largely for themselves and not for Jesus.

Two reasons, then, for our colleges going broke are (1) because they have been endeavoring to do too much of the work which is really the job of the state universities; and (2) because they have not stressed money-making for Jesus as being on a par with missionary sacrifices.

At least a part of the remedy is to cut out all courses in our college curriculums which are too expensive and which had better be taught by the state universities; and to establish a money-maker section in the volunteer

(Continued on Page 836)

The December Meeting of the General Mission Board

(Continued From First Page)

one year after returning from his first furlough. The India workers and church feel this great loss most keenly.

Mr. W. M. Danner, General Secretary of the American Mission to Lepers, was present and presented many interesting facts about leper work throughout the world. He spoke of the need and what was being done to meet their spiritual hunger and through modern medicine to meet their physical healing. The American Mission to Lepers attempts to stir up interest in behalf of these lonely sufferers upon the part of governments and others, and administer the funds secured through the various mission boards working among lepers. They have granted to our own Board the past year $4,000 and hope to repeat it this coming year for the leper work at Garkida, Africa. Their work is to be commended in behalf of this suffering and often avoided people.

Bro. A. C. Wieand, President of Bethany Bible School, presented the desire of the school to be more helpful in the training of workers for the work of the Board and church. This spirit of coöperation in the work was cheerfully considered. It resulted in a committee of Brethren Yoder, Emmert and the Secretary to further offer any help from their observations on the field or otherwise.

Since sickness and death are constantly reducing the number of workers on the field, much time was given to considering applicants and the greatest care in the health of the workers. About a dozen applications were considered and some tentatively approved, while others await further information. All appointments await what the close of the fiscal year, February 28, reveals, as to how far the Board may venture to meet some of the many urgent needs that are calling for help.

The political conditions in both India and China make mission work difficult. It is always a delicate task to keep mission work above the suspicions of prejudice amid human strife and controversy. But in both countries the schools are well attended and the number of baptisms most encouraging. Opportunities always are present in delicate situations. Moreover, like in America, out of turmoil and struggle we are more inclined to turn from ourselves to God. These are times of strategic importance for the gospel and the peace of the world.

India furnishes us with a good example of handling finances in the building of a churchhouse. The congregation at Vyara, India, felt the need of a church. The native Christians agreed to pay one-fourth of the estimated cost. The privilege to build was granted if Bro. J. M. Blough while on furlough in the home church could secure the balance. This was done. India cabled for the money, which was sent. Now India writes that more than a thousand dollars is being returned to the Board. They mean that all in excess of seventy-five per cent of the estimated cost shall be returned. They suggest that this excess be used for a church at Ahwa, subject to the approval of the donors. This is being sought.

The workers in Africa continue to rejoice in the opening of new territory. It is no wonder because they have long prayed for this open door! The challenge of that field is its great need. It is a great joy to enter such fields where the light of heaven, hope or healing has never come!

A session in connection with the Ministerial Board concerning the progress of the churches at home was interesting. Bro. M. R. Zigler made a report of his many investigations, which gives much food for thought. It is yet too soon to even guess at the results that may come from this study.

Many hours of the meeting must be given over to the "chores" of the duties that come before the Board regularly. Such as: reports from the various departments of the office; income and expenditures; sales, loans and applications; ministerial and missionary relief; placing responsibility for studies to be made. These and other similar duties demand attention and determine the success of the work. Then methods and policy become the particular duty of the Board meetings, after many facts and details are secured by the office. Board meetings are always open (except for purely personal matters) and those interested in the church or its work are welcomed. C. D. B.

Meeting of the Board of Religious Education

Intensive and interesting were the meetings of the Board of Religious Education at Elgin, Ill., Dec. 9 and 10. The docket of business was the heaviest that we have had for several years. The thought of close coöperation with the purpose of building a united program for the church pervaded the spirit of the group.

All of the Board members were present. They are as follows: H. K. Ober, C. S. Ikenberry, L. W. Shultz, C. Ernest Davis, J. M. Henry, Miss Eva Trostle, Mrs. Ross D. Murphy, P. G. Stahly and R. E. Mohler. The Staff of the Board was also fully represented. The new members of the Board entered actively into the discussions and made worth while contributions. The Board organized by electing C. Ernest Davis, Chairman; C. S. Ikenberry, Vice-Chairman; and Dan West, Treasurer.

Consideration was given to the problem of leadership training. Much of the success of religious education depends upon adequate leadership in the local church. While interest in leadership training shows a large increase in 1930, yet we realize that our training program is inadequate. The Board authorized the making of a thorough study of this situation with the purpose of developing a more adequate leadership training program for the Church of the Brethren. Approval was given for the sending of five leaders to the Lake Geneva Leadership Training School. Needed revisions in our leaflets and diplomas will be made.

For some years the Board has been interested in developing regional organizations because conscious of their value. After further consideration, it was decided that regional work should be planned and carried on in coöperation with the other Boards in order that the plans developed would be representative of the total program of the church.

The coöperative relationship between the Board of Religious Education and both Men's and Women's Work is proving exceedingly worth while. A workable relationship now exists between the Department of Bible Study and the Mothers and Daughters' Association of the Council of Women's Work and the Board of Religious Education whereby a united program is built and promoted for the church. The Joint Committee of the National Council of Men's Work and the Board of Religious Education employed a Director of Adult Education and Men's Work on half time to take up his duties in June, 1931. The Board is coöperating in the promotion of Christian *Stewardship Studies* which has been prepared by the Stewardship Committee of the Men's organization.

A Youth Conference is planned in connection with our Conference at Colorado Springs. Attention was given to the consideration of the summer camp program. Several young people who are spending some time in other countries studying international relationships will be used in the summer camps.

The International Church School Standards were adopted for schools which are able to and desire to use them. Our present denominational standard will be continued for all other groups. It was felt that we need a more simplified standard for the smaller churches than the International Council presents.

The wide scope of activity which our work includes made it advisable to create commissions to study important phases of the program. Consequently, a Curriculum Commission, a Peace Commission, a Temperance Commission, a Simple Life Commission and a Young People's Unemployment Commisison have been organized. These commissions are all functioning and their reports proved that a large amount of work is being done through them.

The Curriculum Commission is studying the whole problem of curriculum with the purpose to develop a sound curriculum policy for the Church of the Brethren which will result in the most effective development of Christlike character and the preservation of the essential values in our heritage. A doctrinal book for Juniors is in process of being written.

The work of the Peace Commission revealed a developing peace program. The Board decided to recommend that it be the policy of the Church of the Brethren to make peace a growing major issue in the life of the church. A member of the Council of Women's Work was elected on the Commission. The Board endorsed the sending out of Peace Caravan teams in coöperation with the colleges. It was decided to discontinue the promotion of the Peace Contests for High School Seniors and the Youth Peace Contest. The College Peace Oratorical Contest will be held again this year in connection with Annual Conference. Efforts will be made to work up a conference of Pacific churches.

The Temperance Commission is centering upon the development of a temperance educational program for the church. Our greatest need is the putting on of a strong program of temperance education.

The Simple Life Commission purposes to interpret the meaning of the Simple Life in our time through Messenger articles, pamphlets, and especially through discussions with young people in camps and conferences.

A Music Commission was organized consisting of a Board representative, a musician specializing in vocal music, and a musician specializing in instrumental music. The Board authorized the publication of suitable church music literature. Hymn memory contests will be sponsored. Church music institutes will be encouraged for church Districts.

The Young People's Unemployment Commission aims to find out just how much actual unemployment there is among our young people in the fields of religious education, mission work, nursing and social service, and also the probable unemployment in those fields within the next two years. Efforts are being made to analyze the forces that make for unemployment in those fields, to forecast the probability concerning unemployment in the future and if possible to give help to young people concerned with these types of work.

The program of the Board was considered in the light of the present economic condition. We are not planning a financial expansion of our program during the coming year. Yet we feel that the complexity of modern life and the increased leisure make the need of religious education all the more apparent and that our present program should be maintained.

To the carrying forward of the work of Christ and his church we dedicate our lives. R. D. B.

PASTOR AND PEOPLE

Tolerance

BY MAUD MOHLER TRIMMER

Two men, a publican and a Pharisee, went into the temple to pray. One said: "God be merciful to me, a sinner," but the other cried: "God, I thank thee that I am not as other men are." Every one admires the humility of the publican and hates the egoism and egotism of the Pharisee. Probably very few people have thought that the publican might have been a lovable rascal. So many sinners are. Their very charm gets them into trouble; but very often they have warm hearts. How many times in case of dire tragedy or want a sinner is quick to offer help.

A real Christian can not commit the gross acts of the sinner. It would be repugnant to the God-life within. He loathes the sin so much that he must be wary lest he have contempt and scorn for the sinner. That was not Jesus' way. However much he may have condemned the sin, he loved and understood the evil doer.

There are those who pride themselves that they have never been tempted to dishonesty or impurity. But if they have had no desire for sin, where is there any credit for their virtue? It cost them no sacrifice. Jesus is so loved because he was tempted but resisted. Because of this he understands and sympathizes with human weakness. His attitude is what men should emulate.

A drunkard had an only daughter whom he loved and petted. She was not brought up to our idea of total abstinence. She had neither religious training nor experience. Later her mother became a Christian and her father died. The preacher called to preach the funeral sermon made a horrible example of the deceased, showing no consideration for the feelings of the bereaved. The girl listened dry-eyed and hard. Later she remarked:

"He preached father into hell."

"He did not know father as we knew him," the mother replied gently.

But the first seed of dislike for organized Christianity was sown in that girl's heart. Born of a gay, bibulous family, reared in a wet community and associated with a crowd who drank as they pleased, the girl was accustomed to sipping liquor at the table. It happened that she traveled with friends on a steamboat before prohibition was realized. On the ship was a delegation of Sunday-school young people. She sat at a table with her friends, drinking, and so she was seen by young Christians. They drew back almost holding back their skirts to keep them from contamination. Later innocent romping games were devised in which all on the boat were invited to take part. The young people of the church drew apart and refused to play with the others. Instead they withdrew to a corner and sang hymns. So the second seed of hate was born in the girl's heart. She was naturally kind, loving, helpful and could have been saved for God had she been shown a little Christian love.

Christians do not commit rank sins, but they are in danger of becoming smug, self-satisfied and over critical of people who are so weak and poorly trained that they fall into sin. Is it worse to commit sin or to hold an unloving heart? Did Jesus not condemn the self-righteousness of the Pharisees more than the acts of sinners? And do we not remember that Jesus praised those who gained heaven, for their helpfulness to fellow-man in need and condemned the lost for their selfish hearts? Which was the greater sinner, the prodigal son or the elder brother? Christians beware! Your special temptation is to be that elder brother.

We have heard many things said in condemnation of the priests of Rome, but it must be admitted that often these men have a wonderful understanding of the human heart. Having heard hundreds of confessions, they know what to expect of humanity and are merciful in judging the sinner.

"Judge not," says Jesus. How much we appreciate the one who does not condemn when we fall short. We should never, never excuse sin, but neither should we be unloving and harsh to the sinner.

Long Beach, Calif.

The Gist of the Sermon

BY D. W. KURTZ

Elijah

ELIJAH is one of the most weird characters of the Bible. He appears on the scene full-grown, without a hint as to ancestry or parentage. We can not conceive of him as a boy, for he is a man with a thunder bolt as he enters the stage of action, and he leaves it in a fiery chariot.

The first word from Elijah is the denunciation of the king, Ahab, and the announcement of the drought that comes as a discipline for his idolatry. He then hides at the brook Cherith and is kept alive by the food which the ravens stored there during the famine. But the education of the prophet needs different work. He is sent to Zarephath, to live in the home of a widow, and be a blessing to her and her family. He needs to learn that the work of the Lord is not all denunciation.

The next scene is one of the most dramatic. He meets his friend, Obadiah, the servant of the king, and tells him to announce his coming to see the king. He challenges the king to summon the prophets of Baal to Mt. Carmel, and there they would make a test to see who is the true God, Jehovah or Baal. The prophets of Baal failed to get results from their prayers, while the God of Elijah gloriously vindicated himself. Elijah had these prophets slain. But Baalism was not destroyed. Force is not the way to change the minds of men. Elijah had to flee for his life, and he went to Beersheba. He wandered through the desert till he came to Mt. Horeb. In the cave of the mount he awaited the word of the Lord.

The mighty wind of the Lord gave him no answer; neither the earthquake; nor the lightning. But "in the sound of gentle stillness" he found the voice of the Lord. The kingdom of God does not come in the physical powers, in magic, in dramatic denunciations, or in the murder of one's opponents. Elijah is given a new task, to be performed in a new way. Not by his hand, but by the hands of others will come the better world. He must go and instruct Elisha, and pass his own mantle on to him, bring up a new generation, leave the consummation of the work to others, thus shall the work be accomplished. He can not do all with his own hand, nor shall he see the accomplishment of the task; he is only a link in the chain of God's providence, not the whole thing.

The prophet learns that there are other duties for the prophet of God than to denounce Baalism. Social justice is also the will of God. He rebukes Ahab for his sin against Naboth, but he can not take the sword in his own hand and execute the king, he must await the providence of God. He is also told that he is not the only one who is loyal to Jehovah; there are 7,000 others who have endured the persecution and have remained loyal and true. The egotism of the dramatic thunderer is humbled, but the beauty of the Lord appears. Elijah has learned, and his experience is a revelation for us. The still small voice of teaching, of service, of self-denial, of love, is the way the kingdom comes into the hearts of men. When the love of God comes in, the worship of Baal will leave.

Long Beach, Calif.

God Our Heavenly Father

BY J. FRANK BOWERS

THE right conception of God is necessary, indeed imperative if one desire to receive the most out of his religious experience. To think of God other than the right way is to acknowledge our ignorance. Let us consider some of the attributes of God.

1. God is infinite. He knows no limit. He is present everywhere. He always has had this power, and he always will.

2. He does not change. He is the same today and yesterday. There is no change in his power, goodness, or wisdom.

3. God knows everything. His knowledge knows no limit.

4. God wills to do and he has power to do what he wills to do. He is all powerful.

5. God is holy; he can not look upon sin with the least degree of allowance.

6. God is a just God; his laws good, just, and holy.

7. We believe God to be truthful. Heaven and earth will pass away, but not one word will be destroyed.

The above are a few of the many things we can say about God. There are many more.

One of the big outstanding facts about God, our Father, is this: he has provided bountifully for all of our needs. He has made us keepers of these gifts, and in return for this trust he expects and desires that we shall develop, and that our talents shall increase many times. In this trust and trying stage he expects us to understand his plan and his will.

This is the development period of our lives. Greater things he has in store for all who are faithful. If we fully understand what God has done for us, and what he is doing daily, and what he is willing to do for us, I am sure we will become better followers.

Fresno, Calif.

The Great "I Am's" of Jesus

BY A. P. GEIB

4. "I Am the Bread of Life"

IT is significant that he who proclaimed himself the Bread of Life came into this world by way of the town Bethlehem, which means the House of Bread. One of the elements in the first temptation of Jesus consisted in the suggestion by Satan that he turn stones into bread for selfish purposes. He was known after his resurrection by his disciples in the breaking of bread. At the last supper Jesus took bread and blessed it, and then breaking it and giving it to his disciples he said: "Take, eat; this is my body."

Jesus here speaks in terms of a universal food—one which the world could least do without. After the harvest each year, the economic leaders of the world are eager to estimate the amount of the grain supply in order to determine whether the quantity is sufficient for the world's supply of bread. In the spiritual realm, too, men of all races and creeds have sought that element which satisfies the deeper longings of the soul. Jesus thus speaks in terms of a universal physical need, namely bread, but wishes to show that he can satisfy the deepest spiritual desires of man. Even in a physical sense, Jesus is the Bread of Life. Miraculously he provided the physical needs of thousands for bread. Jesus came to redeem life in its entirety—physically, morally and spiritually. Holiness implies by definition, wholeness. Yes, he will supply the physical needs of man but he is expected to toil for them. Before our first parents transgressed in the Garden, Adam was told to dress and keep it; then toil was sweet and natural. But after the first disobedience God's decree was: "Cursed is the ground for thy sake; in sorrow [marginal reading] shalt thou eat of it all the days of thy life. . . . In the sweat of thy face shalt thou eat bread." This has the semblance of punishment through toil. Jesus says: "He that cometh unto me shall not hunger." In him our toil for physical needs is motivated by cheerful service and we do it as unto the Lord and the advancement of his kingdom.

But important as is the prayer Jesus taught, "Give us this day our daily bread," yet he came to satisfy the deeper spiritual needs of man. This longing is for life here and hereafter. Of him it was said: "In him was life." He exclaimed: "I came that they may have life, and may have it abundantly." Not only is he the Author of life, but the Sustainer of life as well. This is accomplished through communion. "The bread which we break is it not the communion of the body of Christ?" asks Paul. And this is symbolical of the continual sustaining power of the risen Bread of Life.

"Beyond the sacred page
I seek thee, Lord:
My spirit pants for thee,
O living Word."

Manheim, Pa.

HOME AND FAMILY

Satisfied

I tried to live by bread alone—
The bread of earthly store;
But in my grasp it turned to stone:
I hungered more and more.
I came to Christ, the Living Bread,
In hungry need I cried;
I feasted at his table spread,
And I was satisfied.

I tried to walk by human sight,
With wisdom of my own:
The way grew dark with shades of night;
I wandered far and lone.
I heard a voice: "I am the Way";
And from the darkness dim
He led me into perfect day;
And now I walk with him.

—Edgar Mason Cooper in Presbyterian Advance.

The "Faithful Two"

BY CHESTER E. SHULER

"I'm sorry, Ellen, but you will have to remain at home this evening; we have promised to take neighbor Gilbert and family in the sled and there isn't room for all. But we have arranged to take you along as far as Ruth's house. She is remaining at home also, and the two of you can spend the evening there together. Tomorrow evening it will be your turn to go to church, my dear."

"Yes, father," replied Ellen, graciously; although she was disappointed at not being able to attend the splendid revival meetings in progress at the church, two miles distant. "I am glad the Gilberts can go. They don't get away often."

"I felt certain my girlie would be glad to have them go in her place," the father replied. "It is just like Ellen to be so generous-hearted."

Ellen blushed with pleasure and the pang of disappointment vanished instantly. She dearly loved her father and would do anything in her power to please him.

Ruth Gilbert was pleased because Ellen came to spend the evening with her, and because her brothers and sisters could go to the church. She, herself, had attended regularly, going with Ellen's folks on previous nights; she was, in fact, one of the converts during the series of meetings held by Brother Grundy, an evangelist from another congregation who had been called there to labor in their midst.

After the big sled had vanished down the snowy highway, the girls finished "doing" the supper dishes, which had to be hastily abandoned when the older folks left for church. But both girls were experts at dish-washing and soon the kitchen had been tidied up and they were ready to spend the evening as they chose.

"You can read, or turn on the radio; or perhaps there are other amusements you would like," the kindly Mother Gilbert had suggested as she left. "Don't be afraid; God will protect his children."

Both girls had been taught early in life that God would watch over them, no matter what their circumstances or surroundings might be, so they weren't at all afraid.

"What shall we do, Ruth?" Ellen asked, glancing about the room.

Ruth was strangely silent for a moment. "I—I don't know what you will think of me, Ellen," she said slowly, "but I was thinking that it'd be nice if we would—well—"

"What, Ruth? Tell me—and I promise I won't think it strange at all."

"If we'd have a sort of 'meeting' all ourselves!" Ruth blurted. "Don't you think we could, Ellen?"

"A meeting? Well, let's see—that *would* be fine, wouldn't it? We could sing some of the hymns from the same hymnal they're using in at the church, and we could pray, and maybe we couldn't preach much, but father always said that if the people would pray more for the meetings there would be better results, so I guess we can pray a lot, if we want to."

"Let's do it, Ellen," was Ruth's low, reverent reply. "I want to do something for Jesus. Seems there's so little I can think of here at home, though. I'm so glad he has saved my soul—I'd like to do something for him now. Why, do you think—do you think—!" And Ruth stopped, starry-eyed and stared at Ellen.

"Think what, Ruth?"

"Do you really think that some one might come to Jesus if we prayed—*just because we prayed?* Tell me, Ellen—"

Ruth looked up to Ellen's superior wisdom because Ellen had been a Christian for a year.

"Why—why, there *might be.* Yes, surely there *would* be—if we have faith enough! Don't you know what Jesus said about what would happen if we had faith as a grain of mustard seed? Yes, yes, let's pray."

"But maybe we ought to sing now—they're singing now at the church—" Ruth suggested, glancing at the grandfather's clock which ticked slowly in the corner. "Come, here's a good one—'Rescue the Perishing'—how I do love that!"

"Why, that's the piece they sang when I 'came out'—I'll never, never forget that happy time!" Ellen's eyes grew starry and a great joy flooded her heart at the remembrance.

"Rescue the perishing,
Care for the dying—"

sang the girls, heartily as unto their Lord, and soon the great old farmhouse was ringing with their glad young voices lifted in praise to their Master and Savior. One after another of their favorite hymns was sung, and then they knelt to pray. Ellen prayed first. Then Ruth. There was no hypocrisy about their prayers. They were not uttered for the ear of man, nor for an admonition to a congregation. They were "talked to God."

And the Heavenly Father must have been pleased with the spirit of those prayers, for they were unselfish—offered to the throne of grace in the hope that others might learn to know the Savior who was so precious to the girlish hearts so completely surrendered to him.

They sang again. And then when they believed the preacher was preaching, they prayed that he might be given a message which would convict folks of sin. Yes, those girls, though young in years, had experienced the pang of sin and the joy of true forgiveness! And so they could pray understandingly about it. The Holy Spirit seemed to dwell in that simple living-room of the Gilbert farmhouse just then.

Another hymn was sung. Another, and another. "Invitation" hymns were carefully selected. A great audience might have been listening to those two young voices, so enthusiastically and whole-heartedly did they enter into the spirit of song.

Once in the midst of a hymn their attention was attracted by a strange noise in the cellar as if something had been upset. But after listening for a few moments, and hearing nothing, they continued their singing unafraid.

Finally the sleigh-bells jingled merrily and voices were heard outside. The girls welcomed the folks home, with much joy.

Ruth's mother looked keenly at her and said, "Why Ruth, dear, were you afraid? I'm so sorry! It wasn't right for us big folks to go away and leave you poor dears here alone—"

"No, no, mother, we weren't afraid—not the tiniest bit. God protected us and we had a great time—"

"But you've been crying, Ruth."

"Then it must have been for joy, don't you say so, Ellen?"

"Indeed I do. We had the most blessed prayer meeting while you were gone! Oh, we had a glorious time!"

Of course all the older folks wanted to hear all about the matter, and the girls explained simply.

"Well, dearies, I believe God answered your prayers," Ellen's father said, "because we had undoubtedly the best meeting of the series thus far tonight. Seven came to Christ and the Spirit seemed to be present as on few other occasions. I believe he heard your prayer—yes, surely he did!"

"I'm so happy!" exulted Ellen.

(Continued on Page 835)

It Works

BY GRACE HILEMAN MILLER

In a neighboring community the principal of the high school is using a very forceful method of leading his pupils to see the evils of certain habits which many young people form. He asks them to study these problems, report in class, and take part in discussions. The tobacco problem was handled in this way and the class finally decided that the only reason for smoking was satisfaction to the user at the time. However, the reasons for abstaining from it were many.

This group figured out what it cost to smoke. They learned that a certain smoker would have had a purse of twenty thousand dollars at the age of seventy had he banked the money he spent for tobacco and received but four per cent interest as he went along. This class also took note of the fact that the moral and physical loss is far greater than the loss in dollars and cents. The man who poisons the systems of his wife and children by smoking in the house was noted, and the selfishness of smokers who mar the pleasure of nonsmokers. This man gave his experience with the same group with reference to the prohibition and world peace problems. He testified that young people really render a fairer judgment of such questions and are less prejudiced than older folks. The only problem he has encountered is the fact that because of lack of experience, they do not "feel for the fellow at the other end of the line."

This principle works like a charm with the seventh and eighth grade people in Daily Vacation Bible School Bringing them face to face with a problem plus a little responsibility is a wonderful cure for thoughtless, mischievous conduct.

This principle works in the home and church too, and the counselors and leaders of such groups often get some valuable help from young people, and even children.

Each human being is "fearfully and wonderfully made" and must be kept busy if growth is to continue mentally, physically and spiritually.

La Verne, Calif.

Around the Table

This department is sponsored by the Mothers and Daughters' Association. Sister J. Z. Gilbert, Superintendent. Questions are invited. Personal attention will be given to each. Questions will be answered in this column or privately. All questions should be marked to Around the Table, 3310 N. Griffin Ave., Los Angeles, Calif.

11. I am a young married woman. What do you think I should call my husband's mother? If not asking too much, I would be glad to have your reason for whatever answer you give.

Your question can be answered according to my own idea in just one word—mother. As for my reason let us just suppose a bit. Suppose you do not call her mother, then what? You might call her "Mrs. B.," but that sounds rather formal from a daughter in the family, and without doubt you would prefer to be considered a daughter. Or suppose you call her "Al's mother." Of course you might give her a distant name like that, but who is "Al" anyway except the other half of yourself? And this reminds me of a conversation once upon a similar subject. A woman, perhaps twice your age, surprised me by saying that in all her years of married life she had never called her husband's mother anything else than "Will's mother." They lived in the same town and enjoyed pleasant associations with each other. "But," said this woman, "I had my mother and never came to think of calling any other woman by that name. One time I thought of buying Will's mother a card for Mother's Day, but having never been accustomed to call her mother, it seemed I just couldn't find the card I wanted to send, and so sent none." I can not help feeling that this woman and her husband's mother both sustained a loss of close relationship which would have sweetened the years of their association, could she as "Will's" wife have changed her attitude in this matter.

And now, my young friend, you know my reason for the answer given to your question. And with my response to you goes also my heart-wish that the suggestion herein contained may give a satisfactory reply to the question you have asked.

AMONG THE CHURCHES

Calendar for Sunday, December 28

Sunday-school Lesson, The Individual and Peace.—Philpp. 2:5-8; Col. 3:12-17.

Christian Workers' Meeting, "Let Us Resolve—"

B. Y. P. D. Programs:

Young People—Things This Year Has Taught Us.

Intermediate Girls—How Can We Bring "Goodwill to Men" in the New Year?

Intermediate Boys—Jesus and a Boy's Problems.

✣ ✣ ✣ ✣

Gains for the Kingdom

One baptized in the First Central church, Kansas City, Kans.

Nine baptized in the Hollidaysburg church, Pa., Bro. Levi Garst of Salem, Va., evangelist.

Four baptized in the East Fairview church, Bro. Wm. Fretz of Hatfield, Pa., evangelist.

Six baptized in the Buck Creek church, Ind., Bro. J. S. Zigler of Goshen, Ind., evangelist.

Seventeen baptized in the Zion Hill church, Ohio, Bro. Ira A. Long of Akron, Ohio, evangelist.

Sixteen baptized in the Middle River church, Va., Bro. H. S. Replogle of Oaks, Pa., evangelist.

Nine baptized in the Lincoln church, Nebr., Bro. Homer Caskey of Council Bluffs, Iowa, evangelist.

Thirteen baptized in the Raven Run church, Pa., Bro. D. I. Pepple of Woodbury, Pa., evangelist.

Seven baptized in the Painter Creek church, Ohio, Bro J. O. Winger of North Manchester, Ind., evangelist.

Thirty-nine received into the Florence church, Mich., Bro. C. Walter Warstler of Bellefontaine, Ohio, evangelist.

Six baptized and three reclaimed in the Little Pine church, N. C., Bro. Geo. Tucker of Reddies River, N. C., evangelist.

✣ ✣ ✣ ✣

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Sister P. J. Jennings of Buchanan, Va., Feb. 1, in the Tyrone church, Pa.

Bro. J. Edwin Jarboe of Syracuse, Ind., Dec. 28, in the Milford church, Ind.

Bro. Michael Kurtz of Richland, Pa., Jan. 25, in the Shamokin church, Pa.

✣ ✣ ✣ ✣

Personal Mention

Bro. Virgil C. Finnell of North Manchester, Ind., was a recent caller. He reports increasing interest in the anti-tobacco work.

Bro. A. T. Olinger, Robins, Iowa, is available for either evangelistic or pastoral work. For the latter service he would not insist upon a full time engagement.

Southwestern Kansas has chosen Eld. J. Hugh Heckman as Standing Committee delegate to the Colorado Springs Conference, with Eld. Chas. A. Miller as alternate.

The Standing Committee delegate to the next Conference from Oklahoma, Panhandle of Texas and New Mexico is Eld. George Eller, with Eld. E. J. Glover as alternate.

Southern Pennsylvania has chosen for Standing Committee delegates to the Conference of 1931 Elders C. E. Grapes and C. L. Baker, with Elders C. R. Oellig and W. G. Group as alternates.

Bro. Reuben Boomershine has accepted the pastorate of the Muncie church of Southern Indiana, beginning Jan. 1. He is available for two evangelistic meetings in 1931. His address is 117 S. Council St., Muncie, Ind.

Bro. Rufus D. Bowman, General Secretary of the Board of Religious Education, will take part in three conferences in southeastern territory as follows: Seneca church, Florida, Dec. 28-31; Sebring church, Florida, Jan. 1-5; Johnson City church, Tennessee, Jan. 16-18.

Elder Yin was recently chosen elder-in-charge of the church at Ping Ting Chou, Shansi, China. The native Christians are taking the leadership more and more, in accord with the desire of the missionaries. The newsy letters of Brother Crumpacker, Sister Horning and Sister Bright had a hopeful tone. Said the last named, after speaking of soldiers and bandits, "Anyway we are not losing any sleep over it at present."

Bro. J. H. Moore's contribution on "Making the Messenger" is a very timely one for this transition period in Messenger history, coming as it does from a former long time editor of this paper. But our readers will be sorry to learn that his physical powers are not holding up to the high level of his mental alertness. While his general health is quite good, his eyesight is failing rapidly. He reads only by the aid of a special reading glass and not much at a time. He receives many letters and appreciates them all but those dimly written with a pencil give him no little difficulty. Under the circumstances his thoughtful friends will not expect much from him in reply to their communications.

✣ ✣ ✣ ✣

Miscellaneous Items

Union Ridge Beacon lights up the congregation of that name and the community near Hampton, Iowa, with Bro. J. S. Sherfy as editor and pastor.

"My good wife remarked: 'If you think that article was good, sit down and tell the editor. It may encourage him.'" Well, he did. And it did. So did this: "We have been taking the Messenger for over thirty years and we can't be without it. We tithe, because God is good to us."

"If the sermon is not as good as it ought to be, it will be better if you come. The bigger the congregation the better the singing, praying and the preaching." Not always, but there is much truth in what this faithful pastor says. Whether the members come or not does make a big difference.

The Challenger, "A Forum for Youth," comes with its dozen well packed pages of carefully culled gleanings, from the B. Y. P. D. of Michigan, Joseph Van Dyke, editor. It was in time to add something to our Christmas cheer. Something about it reminds us that "The Roamer" will soon begin to "look at life" through the columns of the new Messenger.

"Complying with my promise, that I would give a prize to the largest family present at this 'family night' service, I can think of nothing that would remind you more often and be of more use to your family, morally and spiritually, than our splendid church paper, The Gospel Messenger." The pastor who does it this way adds: "She [a widow with seven children] was very much pleased to get such a prize."

It was with mingled feelings of sadness and hope that this number of the Messenger was made up—of sadness because the sixteen-page paper we have edited for years will be changed; of hope because a thirty-two-page paper with great possibilities will appear next week. We ask that you welcome the new paper into your homes, that as the weeks go by you frankly tell us how you like the change, that you help us make the new paper worthy of its fine heritage.

World Day of Prayer—Feb. 20, 1931: Again we are approaching another World Day of Prayer which, as usual, will be on the first Friday in Lent, Feb. 20, 1931. As this is earlier than last year preparations should soon be started for the observance of this world-wide prayer circle. The leaders in the different local women's societies should be called together at an early date. Much of the success of the meeting depends on the advance preparation that has been made. It is hoped that the purpose for which it has been established may be steadily kept in mind. It is a day of prayer. No addresses or songs should be admitted to the observance that do not contribute directly to its main purpose. Each year this prayer fellowship becomes wider. Hundreds of communities in America observed the day last year and report a spiritual uplift. A number of our mission stations also set apart this day and report splendid services. Further announcements regarding the service will appear in later issues of the Messenger. Begin planning early and order your supplies early from the General Mission Board, Elgin, Ill. The prepared program, "Ye Shall Be My Witnesses," 2c each and $1.75 per 100. Call to Prayer leaflet free. Poster 14x22 inches for churches, store windows, etc., 10c. Seals gummed for letters and envelopes, 25c per 100. Nora M. Rhodes, Dallas Center, Iowa.

✣ ✣ ✣ ✣

From Our Bookshelf

The following book reviews were prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

I think I am partial to biography. Somehow the story of a man's life has a wonderful appeal for me. I'll never get away from the influence that came into my life when, as a boy, I read the life of Edison, Garfield and Grant. Those who have penned the story of the life of some of our church leaders have done a magnificent piece of work for our young folks. Truth lived and principles embodied in flesh and blood are more impressive than abstract statements however polished they may be. Recently I read the life story of several great church leaders and I must tell you about them.

Life of Phillips Brooks, by William Lawrence. Harper and Brothers. 159 pages. $2.00.

The author begins with Brooks' failure as a teacher. Just twenty years of age, six feet four in height, loose jointed and awkward, a graduate of Harvard, young Brooks was leaving the house of Harvard's president, when he met another young man, Charles W. Eliot, about to call on the president. Charles was then a tutor at Harvard. He later became Harvard's illustrious president; and Phillips, America's renowned preacher. But just then Phillips was down and out. He had failed dismally in his attempt to teach school, and he had been told by the head master that one who could not teach school could not succeed in life. With this story to begin with, the reader is led on through the eventful career of Phillips Brooks, each page adding something new and interesting. How fortunate for the world that Brooks failed as a teacher, and that he later found the work for which he fitted himself, though when he began his seminary studies there was uncertainty and suspicion as to whether he was really the sort of a man who should prepare for the ministry. Well, you must read the book, if you would know Brooks.

G. Campbell Morgan—The Man and His Ministry, by John Harries. Fleming H. Revell. 252 pages. $2.50.

Those who have heard Dr. Morgan and those who have read after him these many years will find in this book an excellent presentation of his life and work. Wisely the author allows others to tell of their acquaintance and appreciation of Dr. Morgan. As you look upon the picture of Mrs. Morgan and the two daughters, and then turn to that of the father and the four sons, all of whom are ministers, you pause to meditate on the thought of how a good man reproduces himself in his children. Both in the selection of his material and in its presentation the author leads the reader on so that he thinks of the ministry and its glorious work rather than the minister.

F. B. Meyer, Preacher, Teacher, Man of God, by A. Chester Mann. Fleming H. Revell. 221 pages, $2.00.

A complete record of his work and preaching. A book ministers may well study as a help in their own preaching. Speaking of his method of Bible study I read: "The method he followed was to take a book of the Bible and closely study it for two or three months—reading it again and again until its central lesson . . . became clear. The next step was to plan out the line of treatment, dividing the book into sections and subsections, taking care that each subsection . . . contained a full-orbed thought. When the whole was surveyed, and divided into its component parts, he sought for what he called the pivot text in each part." Around this text he wove for his sermon the main elements of the context. When he knew that his end was drawing near he dictated a number of letters to his close friends. For him death was simply going home.

The World's Best Religious Quotations, compiled by James Gilchrist Lawson. Fleming H. Revell Company. $2.00. 192 pages.

This volume deals entirely with quotations that apply to the religious life. It is well adapted for those who work in the various fields of religious education. The author has selected short and pointed quotations, many of which contain much in a very little. For those who are preparing papers, addresses or sermons, the index of six pages will prove helpful in finding in a short time what some of the best minds have said on the subject under consideration. By means of these selections one can reënforce his own thoughts and give added weight to what he is about to say. This is a new book, not merely a repetition of what other books have contained. In fact, it is one of the best books of its kind that I know.

✣ ✣ ✣ ✣

Quiet Hour Topics for 1931

The Quiet Hour Topics for 1931 are published here for the convenience of those who may wish to clip out the list and save it for reference during the coming year.

Jan. 4, The Family Altar, Joshua 24:15; Luke 8:39.
Jan. 11, Church Attendance, Matt. 18:19; Acts 1:14; 21:5.
Jan. 18, Christian Giving, Psa. 24:1; Hag. 2:8; 1 Cor. 4:2.
Jan. 25, Supporting Our Pastors and Elders, 1 Thess. 5:12-15; Rom. 15:30.
Feb. 1, What the Church Means to Me, Eph. 4:22-26.
Feb. 8, What Can I Put Into My Church? Col. 1:24.
Feb. 15, The Anointing Service, Jas. 5:13-20.
Feb. 22, Friend of Publicans and Sinners, Luke 15:1-32.
Mar. 1, The Resurrection and the Life, John 11:1-44.
Mar. 8, Jesus Blesses Little Children, Mark 10:13-16.
Mar. 15, We Would See Jesus, John 12:20-50.
Mar. 22, In the Garden, Mark 14:26, 32-42.
Mar. 29, The Risen Lord, John 20:1-10.
Apr. 5, The Fight of Faith, 1 Tim. 6:12-16.
Apr. 12, The Word of God, 2 Tim. 3:16.
Apr. 19, Cheerfulness, Prov. 17:22; John 16:33.
Apr. 26, God's Guidance, Psa. 25:9; 73:24; Isa. 42:16.
May 3, Joy, Psa. 16:11; Rom. 14:7.
May 10, Liberty, John 8:32; Rom. 8:2; 2 Cor. 3:17.
May 17, Deborah, Judges 5:1-11.
May 24, Gideon, Judges 6:1-18.
May 31, Samson, Judges 13:8-14; 16:28-31.
June 7, Prayer for Our Brotherhood, 1 Peter 2:17.
June 14, Samuel, 1 Sam. 1:12-18; 12:1-5.
June 21, Boaz, Ruth 2:4, 5; 2:14-16; 3:10-18; 4:3-5.
June 28, True Love of Country, Ex. 32:7-14.
July 5, Mercy, Psa. 103:17; Prov 11:17; Micah 6:8.
July 12, Amos, Amos 7:10-17.
July 19, Hosea, Hos. 11:1-9.
July 26, Isaiah, Isa. 6:1-13.
Aug. 2, Micah, Mic. 6:1-8.
Aug. 9, Jeremiah, Jer. 20:1-18.
Aug. 16, Ezekiel, Ezek. 18.
Aug. 23, Jonah, Jonah 1:1-16.
Aug. 30, Gratitude, Deut. 8:10; 1 Tim. 5:18.
Sept. 6, Sinning Against Light, Rom. 1:18-32.
Sept. 13, Thou That Judgest Thy Brother, Rom. 2:1-29.
Sept. 20, The Righteousness of God Through Faith, Rom. 3:21-31.
Sept. 27, The Father of the Faithful, Rom. 4:1-25.
Oct. 4, Christ and Adam, Rom 5:12-21.
Oct. 11, Dying and Living with Christ, Rom. 6:1-23.
Oct. 18, Life's Greatest Battle Field, Rom. 7:7-25.
Oct. 25, No Condemnation to Them That Are in Christ Jesus, Rom. 8:1-39.
Nov. 1, A Living Sacrifice, Rom. 12:1-21.
Nov. 8, God and the Government, Rom. 13:1-7.
Nov. 15, The Strong and the Weak, Rom. 14:1-23.
Nov. 22, Comfort, Isa. 51:3; 66:13; 2 Cor. 1:3.
Nov. 29, Courage, Dan. 6:10; John 19:10, 11.
Dec. 6, Friendship, 1 Sam. 18:1-4.
Dec. 13, Those Who Are Sad, Ezek. 34:7-16.
Dec. 20, The Home of the Carpenter, Luke 2:41-52.
Dec. 27, A New Leaf, Psa. 15.

AROUND THE WORLD

Interest in the Ministry

The board of education of the Presbyterian Church found at its recent meeting that more men are looking toward the ministry. Some 900 are enrolled this year in twelve schools of this denomination.

A Shorter Week for Postal Employés

At this writing a shorter week is in prospect for postal employés. The proposal under consideration is that the present forty-eight hour week be reduced to a forty-four hour week. This would give present employés a half day off each week and open up new jobs for from eight to ten thousand men.

American Jobs for Americans

American artists, like most of their kin, want American jobs given to Americans. A recent resolution passed by the American Artists' Professional League read in part as follows: "In foreign nations it would be considered unthinkable that an artist of another nationality should be called in to paint any of its rulers or officials."

Mr. Legge Is Quite Right

Mr. Legge, chairman of the federal farm board, was quoted as saying recently: "There is plenty of room for improvement through coöperation of producers when it costs more to get a small package of fruit from the railroad car in Chicago to the consumer's table than the entire cost of producing, packing and hauling it over a distance of 2,000 miles to town."

College Attendance Gains

Attendance at college and universities is up slightly this year according to returns from 431 American institutions of learning. Suggested explanations are not only faith in the value of a higher education, but the current economic situation. For when jobs are scarce, it may still be possible to take more training with the idea of removing some handicap or at least improving the time.

Seeking Lost Cities

In the jungle lands of the world the airplane is the newest instrument for spotting lost cities. At this writing, for example, a number of scientists from the University of Pennsylvania are on their way to seek out the remains of Mayan cities in Yucatan and British Honduras. A similar expedition in 1926 discovered seven cities in Central America and made other explorations helpful in tracing the history of the American Indian.

Keeping Up With the World

The average reader finds it difficult to keep up with the news of his day. But if it is hard to read the news as fast as it happens, consider the plight of those who try to keep out in front and interpret the trends of the times. Consider and sympathize with the learned professor who recently published a book, only to find that before he could get it to the reviewers, his figures were so stale that his findings were contrary to the latest data available! Now something like that is happening in many lives—in which case there is more than a book at stake.

What One Pastor Discovered

A certain pastor writes that he took a group of the men of his congregation to a missionary conference in his city. There he and his friends heard able speakers from other fraternities tell what Christianity had been able to do in China, India, South America and other lands. It was a great story, for some of the speakers were sons of the lands to which the message had been carried. There was demonstrated in their own lives the fact that the gospel is the power of God unto salvation. Thus it was that the pastor and his men returned to their special task with a new sense of the bigness and the worth of the missionary work of the church in general, and their own fraternity in particular.

The American Student

The American student is with us in increasing numbers. In 1900 students in colleges and universities numbered 167,999. By 1928 this army of learners had increased to 863,793. What of the future? Will the present generation see a similar increase in the ranks of the American student army? Some think we have reached the saturation point—that the peak is passed. Others take quite a different view. Indeed, any one is welcome to his own opinion. Chancellor Elmer Ellsworth Brown of New York University is credited with the following guarded prognostication: "I look upon the limit, psychologically considered, as altogether indefinite. Not only is it true that more students are going to the universities today than a generation ago in proportion to population, but it also is true that more students in proportion to population are capable of pursuing university studies. It may be that we shall reach a stabilized ratio for other reasons but not, in the near future, for lack of mental capacity in our people."

Women and Tobacco

The tobacco nuisance has gotten to the point where women are beginning to think and present arguments. For example, 1,500 American farmers in attendance at the recent annual convention of the American farm bureau federation were challenged by the statement of a woman in which she argued that: (1) Smoking is a menace to farm property; (2) smoking has been barred in dairies as nicotine taints milk; (3) smoking encourages loafing and results in decreased efficiency; (4) smoking hoboes are a menace; (5) smoking sets a bad example to 4-H club members; (6) smoking by women is becoming all too common. Down on the farm is a good place to begin with such arguments, but the truth they state is universal.

The Militant Pacifist

In the world of relativity, the militant pacifist is apparently a possibility, for Dr. Albert Einstein is quoted as saying: "In our political situation it is the duty of man to commit crime in the name of his state or his country. It seems to me that it is more his duty to free mankind from this sort of thing. There are two ways in which this can be done. The first, which has already been practiced in many countries is to refuse military duty in time of war. If only two per cent of the men liable for war service were to refuse, there would not be enough jails in the world to take care of them." As a second method he suggests an international war resistance fund, the money to be used to defend imprisoned objectors and to promote sentiment against war.

On the Bowery in Hard Times

Bowery is a broad New York street running from Chatham Square north to the junction of Third and Fourth Avenues at Cooper Union. It is notorious in American history as the street of cheap theaters, dance halls, speakeasies and pawnshops. It is a point toward which drifters gravitate, and to care for the more unfortunate the Bowery has become also a center for mission halls and cheap lodging-houses. Now what would a census of the Bowery in hard times reveal as to the character of those who suffer most in such a period? Well, a census was taken recently, some 300 social workers, college students, and insurance men volunteering to take it in one evening. Of the 14,198 homeless men encountered on the evening of the census, 57 out of a hundred were above forty years of age. About ten out of a hundred were married, of course most were unskilled, and over fifty-six per cent native born. The census was revealing as to the type which gravitates toward such a center as the Bowery. Not only foreigners, but a surprising per cent of native born men of the care-free type come to want when the winter of life approaches. Typically unskilled, and averse to assuming the responsibilities of life, the Bowery kind of man finds it hard to live through a period of hard times. He helps to demonstrate the truth of the Master's remark: "For ye have the poor always with you."

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

The Family Altar

Josh. 24: 15; Luke 8: 39

For Week Beginning January 4

Praying with Those with Whom We Live

It is not easy to understand and appreciate fully those with whom we are closely and constantly associated. Lack of sympathy and patience is too often disastrous to the joy and health of our homes. If we pray with those with whom we hve these points of irritation and friction are done away (Col. 3:19; 1 Peter 3:7).

Prayer in the Home Becomes Real

It touches life. Here we feel life's needs most keenly. There is less of self-consciousness and artificialty Words more nearly accord with mind and heart. The very fact that prayer is offered in the home in the presence of our loved ones who know us so well helps our praying to be real, a true expression of our innermost selves (2 Tim. 1:5; Job 1:5; Luke 10:39; John 4:53; Acts 16:15).

The Children

No agency can so effectively transmit the religious heritage to the children as the home. None can be safely trusted to make up for the home's failure (1 Sam. 2 19, Deut. 6:7; Prov. 22·6; Eph. 6·4; Deut. 31:13).

Family Worship Admits God to the Home

One may succeed financially. He may have a great career as the world calls it. But to fail as a parent and home-maker is a failure for which there is no compensation. Of all our jobs none makes heavier demands upon us than parenthood and home-making It is too great for our powers. We must have help. The family altar connects the home with the Help it needs (Gen 18·19; 27·26, 27; Judges 13:8; 1 Kings 2:1-4; Acts 10 2).

Discussion

What are some reasons offered for not having the family altar? How can we overcome them? What do you read in your family worship? Make definite suggestions. How do you conduct it?

R. H. M.

The Field For Religious Journalism

Is there a field for religious journalism? To ask such a question is to recall a recent statement:

"The denominational press has made a loyal and leaderlike contribution to the cause [of prohibition]. Consistently voicing the will of the churches these papers must be given the credit for maintaining the morale of the prohibition movement from the earliest days down to the present."

Of course prohibition is but one of the great moral movements supported by the church papers of the land. One thinks also of peace, better government, the sanctity of the home, missions, and the good life.

With the public press so generally commercialized and sensational, the denominational papers remain as the chief support of the better things in life. That is, the field for religious journalism is as broad as human need and as long as human possibilities.

But how are church papers—The Gospel Messenger, for example—to meet the present situation? Well, here is one suggestion given with respect to church papers that we pass on: "Their constituencies should give them increased support in this critical hour."

A suggestion: see your agent or send in your subscription today

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

Enclosed is $2.00 for Gospel Messenger (Including Missionary Visitor). I am to receive free the 1931 Yearbook when published.

Name .....

Address .....

The Calf of Horeb

(Continued From Page 827)

The prosecutor was experienced; he knew what the defense did not know—that poverty is a crime, and that criminals usually have but little sympathy for one another.

"Let's get it over with"—that was the understanding between the judge and lawyers and jury; and it was as clear as though they had all expressed it aloud. The judge was anxious to try out a new high-powered rifle he had just had made to order, for he was a noted sportsman. And so, "get it over with" they did.

The vast preponderance of the evidence against the defendant overwhelmed him. Fourteen witnesses appeared, to tell practically the same unshakable story of angry haste, almost demoniac reluctance, on his part, to stop the fatal machine, until after the life had been taken. Nor was there one witness to appear for him.

It was a case made to order for the prosecutor. There was no danger here of offending any of the gods; he could bear down upon this wretched culprit at will. And he neglected nothing. Though there were four unsolved murder cases on the docket—though there were three proven murderers walking free for no other reason in the world than that they were rich men—still the prosecution spoke to the jury of their "duty to vindicate the law!"

And he dwelt upon another phase, though he knew himself a hypocrite for doing it. "We are come to a pretty pass," he said, "when not to hear a horn, not to see a red light, or a green one, may mean death for the aged and weak! We must have less law, and more responsibility!" And then—"Gentlemen of the jury, I solemnly ask you that you give the extreme penalty in this case—life imprisonment in the penitentiary. Do your duty!"

The defense did little but meander. He was still a student, come to court to "sort of get his hand in, maybe, with the smaller cases." He spoke, but he was in THE TEMPLE, and well he knew it. High priests were all about him, and woe unto him, did he offend even in the least, any of the gods. Almost apologetically, therefore, he said:

"Try to remember, gentlemen of the jury, that it was an accident. Sometimes, try as we may, be as faithful as we may, there yet seems to be what Poe has called the 'imp of the perverse,' ready to seize the control of affairs away from our hands." Two of the jurors stirred restlessly, with a good deal of noise, and one coughed, rudely and pointedly. And then the defense trailed away into something about "mercy and compatibility with the law," and sat down, thanking God for his fee now earned—paid by the state—but remembering gladly the promise of the judge, who was his uncle, that he "might be able to get him something better, soon."

Then, suddenly, there was a disturbance in the prisoner's section, and the accused and already convicted man arose. The spectators roused themselves, and the jury quickened visibly, and started chewing their neglected tobacco vigorously; while a silvery tinkle or two was heard from the cuspidors among them—one spittoon for every three men, so that sometimes three heads were got together, in consultation—and expectoration.

"Your Honor," said the prisoner, in a fine, clear voice, "might it be permitted to me to say just a word in my own defense? Things are so boggled up that the *truth* of this thing may never be known, unless I tell it, here and now."

The judge was not a bad showman. He felt instinctively that here was a "natural" and the courtroom was crowded. He was not averse to irking the lawyers a little, either. Also, there was something decidedly unusual about this defendant. Nobody seemed to quite know him, or understand him. The most confusing things had been told about him—one story being to the effect that he had ridden into East St. Louis on a donkey. So—

"You may proceed—with respectful regard for the crowded state of the docket."

"Thank you, sir." Then the prisoner continued: "Your Honor, and gentlemen of the jury, I plead guilty, guilty of manslaughter. In an excited, almost mad, state of mind, I ran down this old woman and killed her, not purposely, of course, but I was driving at a dangerous rate—and I knew it, and risked it.

"I plead that the *real* cause of this terrible business be punished and destroyed, as well as I. Gentlemen of the jury, I *had* to drive like that—to hold my job! Did any of you ever drive a truck? If you have, you know that if you don't deliver the goods, literally and figuratively, you won't last long! And you know that that delivery is keyed up to the breaking point. It is just simply all that one man can do, if he drive himself—and his machine—to the utmost. You know that if you can do it, you will get—not promoted, for promotion is a thing of the past for the mine run of us—but a steady job. You will be permitted to keep on doing it! And your wife and children will consider it a boon. But I didn't mean to mention them. I beg your pardons, for I know you must be fairly ready to shriek whenever you hear about a wife and children!

"My employer has it down to perfection; he has a system that does not need a heartless boss; it is automatic. You either chalk up so many tons a day—or you get out. For there are a dozen men ready to take your place. It is ever looking for the superman, this system; for the man that can throw just one more lump than the rest of us—that can increase the stunt, be it ever so little. Which being done, the stunt becomes the stint, and we all strain a little harder.

"And Your Honor, I ask you frankly, what would you think of any employer who did not have such a system? You would consider him a poor business man, would you not? Would you have him in your C. of C.? In your church? Indeed, how long would he last, in business? You wouldn't need to take any action against him—you would need only to wait! For if I can get the work of six men out of four, and if my competitor can make it only six for six, then my brains are better than his, I am two men ahead of him, and I shall beat him sooner or later.

"It is good business—if the purchasing power will but last. My purchasing power, for instance, in the penitentiary, will be but feeble! It is an efficient thing, sure enough—but there is what used to be Mrs. Gooch, with the life crushed out of her; and here is what is now Bill Smith, but will soon be Convict No. So-and-So. And do not think for one moment that when you are abroad in the crowded streets, you are *not* in danger! For you are; your false gods will destroy you—and do it legally. Indeed, is my employer repentant? According to his lights, why should he be? Will not his insurance take care of the matter? Is he not perfectly legal?

"There is no use talking about 'taking an innocent life rather than lose a job!' That is but the talk of ignorance. The fact is that when a man has a numerous family to support—pardon me, there I go again!—and a job to hold—when he is due back at four, and it's four-ten already and only three loads—he has had a blow-out, or a break-down—the fact is, Your Honor and Gentlemen of the Jury, that man is going to *step on it*—or quit. And he can't quit—he doesn't dare to. He is going to take desperate chances, simply because he *must*. Indeed, he will pray for still faster trucks; for it is on the road, that he may catch up. It is his speed, and his speed only, that can reimburse him for the many infernal little things that beset to hinder and delay him. Though he knows even then that he is but chasing his shadow, at that; for whatever he gains will be held up as the regular thing for the future! There is no use for him to try to work harder—he can't! He can only step on it—or get out. He has no choice.

"And if, when he steps on it, with his mind a whirlwind of anxiety, fear, and the thousand strains of heavy traffic—if just then, an old woman steps quickly into the way—seems to just suddenly be there out of nothing and nowhere—Your Honor and Gentlemen of the Jury, I am guilty, yes, but there is something else that is guilty, too. I drove the truck; but my employer was driving me; and something was driving my employer! He didn't dare to quit, either! What was it, that was driving him? See if you can figure it out! Don't jump at a lot of childish conclusions—it is not so simple as that.

"Whatever it was, it was and is, a false god. He mocks the *true God*—and the real guilt here is upon him. And are we not all calling upon him, even now, and is he not sleeping, or gone a-hunting? What is new in the situation? Nothing at all. The false gods we have with us still. And until we be rid of them, police must continue to gather up bloody bundles of old rags, and strong men must go to the penitentiaries. And this false god that we have here is the very masterpiece of the Devil. 'Love ye one another'—yea, but *step on it!*

"Gentlemen of the Jury, I know your verdict, even now; for ye, too, are drivers of trucks, and ye dare not to quit, or to get fired!"

The jury filed out—then very shortly returned, reeking of tobacco and the bailiff's whiskey. (Possibly the bailiff was the sheriff's brother.)

"Have you reached a verdict, Gentlemen of the Jury?"

"We hev, Yeroner," announced the foreman, a truck driver.

"What is your verdict?"

"Guilty, Yeroner, yessir. An' we reckmen that this here prisoner be crucified an' have his tongue tore out!"

Collinsville, Ill.

Coworkers with God

BY IDA M. HELM

"LORD, what wilt thou have me to do?" This was the earnest cry of Saul, halted on his way to Damascus.

Have we gone to God as often as we should with this question of Saul's on our lips, ready and willing to do his bidding? It is easy to sit in the shelter of the church or in our comfortable homes and talk about the presence of want and crime and sin, of mountains to be scaled, of seas to be crossed, of crooked roads to be made straight, and arid plains to be watered and cultivated. But it may not be so easy to go out when the sun is hot and do the work. Perhaps there is some work of self-denial to be done in our community, some flowers to be planted, some sorrowing hearts to be cheered, some sick room to be brightened with our presence, a sack of flour or a bushel of potatoes or a can of fruit to be placed in some one's cellar. We might try our strength at this and see what greater work the Lord will call us to do after we have done our best with the smaller things. Let us work while we are singing,

"If we can not sing like angels,
If we can not preach like Paul,
We can tell the love of Jesus,
We can say, he died for all."

Right in our own home, on our own street, and in our own community is where the Lord wants us to work. He says, "Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (Jas. 1:27).

If we love God let us serve him faithfully. Let us not think we have fulfilled our whole work if we go to church, help in the Aid Society, and give perhaps five dollars to the Lord's work every little while. But here are a few questions: Does the stranger in the community see in my life the light reflected from Calvary's sacrifice made in love and blood? Do those around us every day take note that we have been with Jesus and learned of him? Do we rejoice in the success of others and sympathize with those in grief and adversity? We will be blessed indeed if at the last Jesus will say to us: "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison and ye came unto me."

If every one of us would rise to our high calling, what would happen in the church? The wall around Jerusalem was built by every man restoring the breach before his own door. The Lord's work will be accomplished today if every one of his people does the work nearest at hand and then reaches out as far as possible into needy fields. Time, strength, intellect, money, possessions belong to the Lord. We are his stewards. Let us give to the Lord his due.

Ashland, Ohio.

The "Faithful Two"

(Continued From Page 831)

"Me too," Ruth replied, "we're thankful to our Father in heaven that we could help."

The revival service in the community proved to be one of the greatest ever known thereabouts. Scores were converted and others reclaimed.

But God does move in a mysterious way to perform some of his wonders. And it was not until the next winter that the real sequel to the girls' prayer meeting came to light.

Another evangelist was holding "meetings" in the same church. A number were converted. Among them was a man who had moved into the community a few months before. He looked as though he had seen better days, and his conversion brought a great change into his life. He became active in the church, the Sunday-school and attended prayer meetings weekly. Sometimes he would tell of his experiences and of his joy in the service of the Lord.

One Wednesday evening Ellen and Ruth sang a duet during the weekly prayer service. They chanced to select one of the hymns which they had sung so fervently during their prayer meeting a year before.

When they finished, the man arose, and with tears streaming down his cheeks, he told a story which held the folks spellbound. He had been a thief, a burglar in fact, in past years; one cold wintry night he had crawled into the barn of Ruth's father for the night. Hearing the family leaving for church, he decided to enter and rob the house. He had entered the cellar and was waiting there until he was certain that the folks had left, then he would invade the upper parts of the house, steal what he could carry and depart. But during his waiting, the two girls' "prayer meeting" had begun, and he knew he was not alone in the house. Hoping they would retire, he waited. Then the hymns and their prayers, all of which he could hear distinctly, began to bring up memories of home and mother; he remembered the songs she had sung when he was a small boy at her knee; he listened to the prayers of those girls and decided he *couldn't* rob that house; something took all desire from his evil heart. So he had departed, wandered far and wide, and finally returned to the community, determined to live a decent life. He had never forgotten that prayer service, however, and felt that he ought to tell the story now, for which everyone praised God and the "faithful two"—Ellen and Ruth.

Harrisburg, Pa.

CORRESPONDENCE

THE MARATHI DISTRICT CONFERENCE

The eleventh annual conference of the Second District in India convened at Dahanu Oct. 30 to Nov. 3. Heavy rains the night preceding the opening made the journey from Ahwa and Vada a bit unpleasant for those who traveled by cart and spent a night camping by the way. However, both parties found shelter in government lodging houses. One lad from Vada said, "We brought the bullocks in the house with us, for how could we sleep with the poor creatures out in the rain?"

The Dahanu church had erected booths of bamboo mats and grass roofs for the accommodation of their guests, but this unexpected out-of-season rain made them unfit to be occupied. With the usual hospitality of the people of India, the Dahanu Christians opened the doors of their homes to those who had come. Their homes are small and crowded, but everybody seemed content and happy.

Thursday evening the meeting opened with an address of welcome and response. This was followed by an address from Rev. R. S. Modak, who had been called to give a series of inspirational addresses. Mr. Modak is an Indian Christian of marked ability and power in Western India. He is supervising an important Christian work at Ahmadnagar, under the auspices of an Indian Christian society, controlled and supported by Indian Christians. Those who doubt the ability of Indians to plan and carry on the work of the Christian church should have the opportunity to make the acquaintance of some of India's outstanding Christians like Mr. Modak. The church has produced a few Christian leaders of this type in the past and there are many more in the making. A missionary can make no greater contribution to the church of Christ in India than the training of strong, faithful leaders to carry forward the work of the gospel.

Bro. Nathalal M. Mahida from Jalalpor and Bro. Premchand G. Bhagat, head-master of the Anklesvar Boys' Vocational School, gave us several fine messages on evangelism and service. We are glad for the interchange of fellowship between our Districts which is possible even though the language used is not the same.

After these three days of inspirational services, the business session was opened on Monday morning. Bro. C. G. Shull was chosen moderator; B. Mary Royer, English secretary, and Mrs. Sunderbai Gupta, Marathi secretary. This is the first time that a woman has served us as secretary, though it is now twenty-nine years since our first District in India was organized.

Two matters of importance were discussed at some length and finally passed by unanimous vote. The first was a Provident Fund for church and mission workers which proposes a scheme to provide for old age or for the family in case of death.

The second was the matter of the church assuming the responsibility of the evangelistic work. Mission and church funds will be merged into a single fund and will be operated by the church for the propagation of the gospel. It means that missionaries and Indian workers will face the future together, meeting difficulties, correcting errors, and building up the church of Christ.

In the midst of this business session the news of the sudden passing of Bro. W. B. Stover brought to all hearts profound sorrow. A rush of memories flooded our hearts, recalling his labors and sacrifices in the opening of work in this part of India. Some whose heads are growing white were boys and girls in the schools he opened thirty years ago. Business was laid aside for a season of prayer. With one heart and one mind we thanked God for the work he planted and for the life he lived among us.

Vada, Thana Dist., India. Alice K. Ebey.

NEWS FROM PING TING

Bro. Yin is at Soa Fan holding a Bible class for the Christians of that place. Bro. Crumpacker visited the Christians in the eastern part of the district. He showed moving pictures of the life of Christ in seven villages. He found it necessary to return sooner than he expected because of the return of the soldiers, for most of the people fled to the mountains, leaving only a few old men to listen to the preaching.

A special thanksgiving service was held in the church and a collection of over thirty dollars was taken for use among the poor. At the quarterly council the officers for the year were elected. Bro. Yin was chosen presiding elder for the first time.

In order that religion may be strengthened in the Chinese home a "Home Week" is to be observed each year. A program was given each afternoon at the church. The subjects were: Spiritual Life in the Home, Education in the Home, Economics in the Home, Amusements in the Home, Relation Between the Members of the Home, Sanitation in the Home, Child Welfare, etc. Short demonstrations of the truths taught were given at the close of each session. Attentive crowds expressed the interest taken by the community.

The men's hospital evangelist has gone to school for further preparation, so Bro. Yin and Bro. Crumpacker are doing evangelistic work among the men who come to be cured of their diseases. Sister Chai spends each forenoon among the women giving them the gospel message. Men are being turned away from the hospital every day because we do not have room for them. Many of them are wounded soldiers. The N. A. C. examination is close at hand, so the nurses are very busy preparing for the examination, besides taking care of a hospital full of patients. After Dr. Wang's operation for appendicitis he did not regain his health very rapidly, so felt it necessary to resign and go back to Peking. Dr. Meng of Shou Yang is taking his place till another doctor can be secured.

Bro. Sung, a faithful evangelist, died last week. Before he passed away he requested that he be dressed in common clothing so as to reduce expenses, that there be no weeping or elaborate ceremonies. It was the simplest, most joyful and inspiring funeral we have attended for a long time.

Thousands of soldiers have returned from the war and settled in our community, occuping temples, schools, shops and private homes. They are everywhere and the community has to support them, for the army is practically bankrupt. If they are well supported they may not make much trouble, but if not they will perhaps begin to loot. The soldiers who have been stationed in this city are from another province, and formerly were bandits, so the people are in constant fear. Not only must they be fed, but the farmers must leave their work and serve them like kings while they sit around and devise means of amusement. You can imagine the moral condition of the city by spring. Besides this where will the food come from? The people have scarcely enough food to keep themselves from starving. We expect a famine before spring if they stay here all winter. Emma Horning.

Ping Ting Chow, Shansi, China.

TAI YUAN NOTES

The change in the political and military situation in North China has brought Governor Yen home, and with him Marshal Feng; also Mr. Wang Ching Wei who is the leader of the left wing of the People's Party.

Defeated in this war, Governor Yen has brought many of his troops back. Poor discipline prevails. Instead of going to the barracks they came and lived in the homes of the people to the latter's great inconvenience. Some, however, later moved outside to the barracks.

As Governor Yen had not expressed an intention to retire from office, which the Nanking government insists upon, the latter sent a bombing airplane on October 28 and dropped at least six bombs, killing several people, injuring a larger number and throwing the whole city into consternation. The southern part of the province has been having heavy air raids. Several planes on the two following days after the first visit to Tai Yuan were on their way again but had to turn back because of high winds, for which we were very thankful. Most of the people hope Governor Yen will retire in another's favor, then the air raids will stop.

Shansi has been quiet and peaceful nearly all of the time for the past nineteen years, since the republic. So this is the most serious trouble she has experienced for years.

We had a most enjoyable and helpful love feast on Sept. 26. All but four of our members who now reside in Tai Yuan were present. Two sisters were kept away by muddy roads caused by the good rain of the night before.

Mrs Chang, our woman evangelist, recently found two new homes which are interested in Christianity. The wife in the one home, although not a Christian, asked one Sunday at services for special prayer for her husband who was seriously ill. The next Sunday they were both at church. They now believe in prayer. While his health has not been fully restored he is much improved. May God raise him up that he and his household may believe and serve him.

Our church services are being well attended. For the present we have changed the hour for the Sunday morning service earlier because of expected air raids. The very first Sunday, although the people are much frightened and go out of the city by the thousands over the noon hours, an unexpectedly large crowd came.

Owing to the unsettled outlook for Shansi, and to the bombing of the city one day, our pastor Li took his wife and two small children back to their native province, Shantung, where conditions are quieter at this time.

Bible and discussion classes in the church and in the Y. M. C. A. have maintained good interest all fall. One of the discussion groups has been discussing such questions as: "Is it better to give than to receive?" "How obtain true, genuine happiness?" and "Why so many different Christian denominations in Tai Yuan?" These topics were **not** suggested by baptized Christians but by eager, truth seeking non-Christians. Sara Z. Myers.

Tai Yuan Fu, Shansi, China.

MY FIRST REMEMBRANCE OF THE GOSPEL MESSENGER

My thoughts go back nearly thirty-five years. And well do I remember when once a week, usually on Saturday, my father or oldest brother would go to the little village, three miles distant from our home in the mountains, to get the needed groceries and the mail. Always once a week there came a paper in a wrapper, and though but a mere child, I remember how glad mother always was to get it. She usually laid it up on a high press which stood in the living room, until after supper. When the dishes and supper work for a large family were done, we would gather around the old wood heater. The older children would study lessons; and mother, usually seated in the one old hickory withe rocker, by the dim light of the small, green bowled lamp, would knit awhile, and then reach up and take down the paper. She would read until bedtime and at every opportunity she had aside from the many, many tasks necessary to keep her home going.

I often looked at mother's paper; but seldom finding a picture, and being too young to read or even understand any of it, I wondered how she could be so interested in it, and what it said anyway. As I grew older my first spelling lesson was from the big letters on the front of that same paper, which spelled "The Gospel Messenger."

Time went on and the paper still came. I know now that mother must have sacrificed many little things which she needed in order to always have enough money for her paper.

In the pioneer days in North Dakota, when reading material was scarce in the home, The Gospel Messenger was the one paper not missing. Then I began to be more interested in it and although I could not always pronounce all the words I read much in it anyway. On days when the blizzards were raging outside my one pleasure was to search the shelves which were located just underneath the stairway, for there were the Messenger books. Mother always sewed each month's papers together into a book, and at the end of each year she sewed them all together—and what a book they made—so large I could hardly carry it! We

(Continued on Page 838)

Some Reasons Why, etc.

(Continued From Page 829)

bands which stresses the money-making ideal and instills the Christian money-making motive into that fifty per cent of our students who are born money-makers. This money-maker volunteer band should also endeavor to help its members find the lines of work in which they can make money. Here should also be taught how to give to the church until this giving can actually be counted a real sacrifice, thus enabling the noble work of the church to be carried on without the continual financial drawback which is too common today.

Lexington, Ky.

"We Come to the End of a Perfect Day"

BY MARGIE JOHN GARST

As we sing the song of Carrie Jacobs Bond we like to think on her meditation. It is a touching song story, we say, with heart-searching words and a most beautiful melody. "We come to the end of a perfect day." Here is an impressive subject for some schoolgirl's commencement thesis, for some more mature mind to develop, and one for all to think seriously upon.

The morning light is breaking on the eastern horizon; sunrise with all of its beauty, with all of its promise, sheds forth its glimmering rays to gladden, to brighten, to bring warmth and cheer to a world so lately hid in darkness. It is the beginning of a perfect day.

Words can scarcely express the thrill that fills one's soul on an early spring morning as one beholds the beauties of a new awakening—after winter's cold has prevailed for a season. The grass, the flowers, and shrubbery are all awakening from their long sleep. There is the twittering of the birds, the hum of the insects. Even the spider webs on the sand brier are a thing of beauty. The dewdrops upon them sparkle as so many diamonds in the early morning sunshine. Everything indicates a perfect morning from the standpoint of nature, beauty, and God; and yet, it is imperfect if we are not in tune with the Infinite.

The artist sits before his easel day after day painting a most impressive picture. In the upper left hand corner of the canvas is a young mother with a babe in her arms, a perfect little specimen of humanity, chubby and dimpled and smiling. The young mother is depicted as gloriously happy in the new love that has entered her bosom. She has high aspirations for the future, and sits dreaming dreams of the possibilities of the life entrusted to her keeping. Such is the beginning of a perfect day for the little life of God's own creation. The mother's love is a perfect representation of the heavenly Father's love for his own. Picture number two in the opposite corner, is the same young life but with enough years added to make a robust youth. The other corners are filled with scenes of maturity and old age. In the center of the canvas is a most beautiful ocean scene, a vivid representation of life on the ocean of time, the voyage of life from the cradle to the grave. May we color the picture? Beautiful colors we need, delicate and dainty, bright and vivid. Colors of the springtime to begin with for budding flowers remind us of infancy. The dainty pinks and blues we first select for they are baby colors.

Fragile little flowers these infants are, but what joy and happiness they add to the home. They make life colorful by their presence; they add new interest to home life, inspiring hope and challenging the best that is in us—the grown-ups. Sooner or later a new realization must dawn upon us, for ere we can realize the fact, we have to admit the spring blossom has passed. Soon adolescence claims the babe in the mother's arms. When this age arrives we change to an extent our color scheme. Brighter colors we choose—and more of them. At this time coöperation needs to blossom in full to add beauty to the home spirit. There must be some work and some play, more patience manifested and more love shown; there must be due regard for new ideas so easily formed at this age, a spirit of helpfulness for both the young and the mature.

As we color the picture of maturity we like to add more coloring matter. The home fires are burning on your own hearthstone. The selection of a life companion has been made, the home life altar is being erected. Love and kindness dwell within the hearts of the inmates, for God is there—a scene that gives us a homesickness! Let the scene of home be colored with warm colors, made so with cheery smiles, kindly feelings, perfect confidence and God.

And then the sunset scene. Picture old age leaning on its staff. How we like to honor those of the faltering step! Sunset and twilight hour! Are you thrilled with its message? With the gold, the silver, the violet rays of the setting sun, as it sheds a halo of color on things earthly? Perhaps overhead there is a grey sky, making you doubt, making you feel the next day's dreariness already, giving you a shivery feeling as you think of the north wind and the beating sleet and snow against your window-pane. But again the sunset colors come into your mind to cheer, to comfort, to gladden your inmost soul. Warm colors they are to bless you, red and yellow with violet and silver to break the monotony; beauty and loveliness blended to add to our color life. And what life is there that wants to remain drab, even though the years have stolen admittance into our lives? Sometimes we find the grouch, the pessimist, the down and out, who see naught else but grey skies. But thanks for the many who can see the sunset colors, who still can have peace and content within their souls because of the vision of the land of promise back of the sunset.

Finally, there comes sunset beauty, and then twilight. The colors gradually leaving the sky. The shadows of the evening begin to fall, day is dying—the end of a perfect day. But twilight memories of the sunset remain with us to give us hope, to give us inspiration, to give us a vision of the life beyond the western horizon

As we approach the evening sunset and the twilight hour, may we have a perfect vision of beauty and eternal assurance.

Salem, Va.

CORRESPONDENCE

CONFERENCE OF WOMEN FROM THIRTEEN STATE DISTRICTS

On Nov. 6, 7 and 8 the women of the Southeast Region of the Church of the Brethren held their yearly meeting at Daleville, Va.

Mrs. L. C. Moomaw, who was our representative on the program committee, presided at the first meeting on Friday. On Saturday morning at ten o'clock Mrs. Rachel Layman presided as we met for our regional program and business meeting. Mrs. W. H. Kahle conducted the devotionals.

Miss Ruth Shriver of Elgin, Ill., was an inspiration at our various sessions. She discussed what we hope to accomplish in Women's Work. Mrs. Earl Bowman, who is chairman of Women's Work in our First District of Virginia, spoke on the organization for accomplishing the task assigned the women in this region.

The different departments of Women's Work were brought to us in a challenging way. Mrs. J. C. Myers presented the work of the Aid Societies. She called to the platform some leaders from the different Districts and these gave valuable reports and suggestions. After this we sang "Faith of Our Mothers."

Mrs. O. R. Hersch, who came to us from our Industrial School in Greene County where sixty or more needy children are in training, spoke on missions. In a touching way she told how we can help in mission work right at our own doors. At the school they need many things. We resolved that no outgrown garments, no good books or games, should lie idle in our closets. We sincerely hope our program committee will be able to get her on the program next year.

Mrs. G. L. Wine was an interesting speaker. She gave practical hints on Home Enrichment. She suggested that occasionally we relieve mothers who have small children so they may attend women's meetings or church. Some good magazines were named.

Mrs. Ziegler of Johnson City, Tenn., ably discussed another feature of our work—Bible study. Several numbers of special music were rendered. The time was all too short for it was a wonderful meeting.

The next regional conference goes to Hagerstown, Md. Mrs. A. B. Miller will represent the women on the next program committee. Plans are already being made for this conference. It is hoped that the thirteen Districts may soon be so organized that the different phases and departments of Women's Work can be properly coördinated in a united program for the whole region. To that end the following sisters were elected: Chairman, Mrs. Levi Garst; Associate Chairman, Mrs. Orcar Miller; Secretary-Treasurer, Miss Lois Eller; Aid Society, Mrs. E. F. Sherfy; Missions, Mrs. N. A. Seese; Bible Study, Mrs. L. C. Moomaw; Children's Division, Mrs. Edward Ziegler; Committeeman at Large, Mrs. Fred Cline. Mrs. E. F. Sherfy.

Daleville, Va.

"OUR HOSPITAL"

One word of the Great Commission is heal. The privilege of training in a church hospital, and then to have the same church send one out, is an ideal situation. I did not have that privilege, but I am glad to have had the opportunity of spending some time in Bethany Hospital while on furlough to "brush up" a bit for my future work. I am sure the month I spent there is one of the brightest spots of my furlough. The help I got for my work I shall not forget; but more than that, the memories of the sweet fellowship there and the inspiration to do better work stand uppermost in my mind. When I think of the class of nurses I had to associate with in New York last year I am thankful that our spiritually minded girls entering training now do not have to be under such environment. I was glad to know the first nurses in our new hospital and I hope and pray the same spirit will be found in each succeeding class in all the years to come.

When I heard patients, not members of our church, speak of the Christian atmosphere they found there I knew it was all worth while. I am sure the work which Sister Trostle is doing is the thing that is lacking in most hospitals today. The prayer hours, the Bible study and the personal conversations she has with the nurses can not help but keep them interested in the spiritual things as they work hard doing physical work. Space forbids mentioning what she has done for the patients in hours of pain and discouragement.

The hospital was built with money sent as a result of prayer, and surely he who began will continue to bless the work here and will send nurses and doctors who are to be useful to the church both now and in the future.

It is quite a satisfaction to know there is an institution backing me up with their prayers and letters of cheer as I serve as a Christian nurse in India. Mae Wolf

En route to India.

Notes From Our Correspondents

CALIFORNIA

Fresno.—The church is progressing nicely in all departments. Nov. 16 the Sunshine quartet from La Verne College gave an interesting program. On Thanksgiving Day after the union services a basket dinner was served at the church and a good time enjoyed by all. On the Wednesday night before Thanksgiving baskets of food were taken to needy families. Dec. 12 Dr. Gibson who has been in Europe will give a talk on his travels. The Ladies' Aid will also have a bazaar.—Iva King, Fresno, Calif., Dec. 12.

Oakland.—The last Sunday in October we enjoyed a very unique service in which our pastor took the rôle of a retired minister who recalled memories of his active life. The program was interspersed with musical numbers by the choir. Nov. 10 we held our father and son banquet with forty-three in attendance. Nov. 16 Bro. J. R. Wine of Empire, director of welfare work for Northern California, gave us a lecture on the liquor and tobacco evils. Sister Bertha Fike also spoke of the children's work of the District. Nov. 23 Bro. A. M. White of Empire gave us an interesting account of his recent trip to Europe and the Bible Lands. He also officiated at our communion service in the evening. Appropriate services were conducted on Thanksgiving Day by our pastor, Bro. J. M. Boaz. An offering for missions was taken. With the coöperation of the Aid Societies of several churches of the District, our Aid was able this Thanksgiving to send baskets of food into twenty homes. One needy family was also given clothing and bedding. Our school of missions will start in January.—Mary Heisel Woody, Oakland, Calif., Dec. 13.

IDAHO

Nampa.—Nov. 9 twenty-four of our young people gave a musical program, The Pink Rose, which was very well rendered. Our communion and love feast was held Nov. 14 with Bro. C. A. Williams officiating. Nov. 23, homecoming day, the house was filled to overflowing all day with old friends and new. In the evening the young people gave the pageant, The Challenge of the Cross, to an appreciative audience.—Hilda M. Himler, Nampa, Idaho, Dec. 13.

Payette Valley.—Our church held a business meeting Nov. 13 when the officers of the Christian Workers' Society were elected. We decided that our series of meetings would begin in January with our pastors, Brother and Sister S. Ira Arnold, in charge. Our love feast was held Nov. 20 with some members from Fruitland and Weiser present. Bro. Arnold officiated. The men have organized a laymen's movement. Our church very much enjoyed meeting with Fruitland in an all day Thanksgiving meeting. Our Aid Society meets every week at the church and is making comforts.—Marvel Bowers, Payette, Idaho, Dec. 13.

ILLINOIS

Elgin.—Our church assisted in the city-wide church census and visitation in October which is bringing results for the kingdom. More than 100 fathers and sons enjoyed fellowship at a banquet lately. Mr. Saam, superintendent of the city schools, was the chief speaker. The annual thank-offering of the missionary society was held in November, and the December program was given by the intermediate girls. The teaching of the play given, was that the true Christmas spirit is to love all nations and classes of people. We gathered at the church on Thanksgiving morning to recount our blessings and praise our Father. We were favored in having with us Sister R. D. Murphy who explained more fully the plans for our future work. Pastor Waas is bringing us messages of encouragement, inspiration and hope. The juniors have a short message each time. At present he is giving them lessons about animals and birds. All classes in Sunday-school are planning to give gifts to the needy.—Jennie M. Shriver, Elgin, Ill., Dec. 14.

Girard church met in council Nov. 19 for the purpose of electing officers for the year. W. H. Shull was reëlected elder; H. V. Stutsman, clerk;

J. Z. Bechtold, Messenger agent; the writer, church correspondent.

At a previous council we had elected Sunday-school officers in order to begin the new year Oct. 1. E. A. Gibson was chosen superintendent. A very impressive installation service was conducted the last Sunday in September by the pastor for the newly elected officers and teachers. From Nov. 11 to 18 the members of the Girard congregation had the privilege of having in our midst Drs. Raymond and Laura Cottrell of India. The Sunday-school shares in the support of Sister Cottrell on the field. The women's missionary society held a meeting at the church to which they invited the missionary societies of the town and all enjoyed the interesting talk by Sister Cottrell on the Women of India. In the evening a basket dinner was served, after which a most pleasant social hour was spent. Brother and Sister Cottrell spent the week visiting in most of the homes. Sunday was a day full of service for them and of wonderful opportunity for the members and friends. Sister Cottrell was with the children in the Sunday-school hour and also spoke at the morning service. Bro. Cottrell was with the adults. In the afternoon they conducted a service in the Home near Girard. Sunday evening the junior and B. Y. P. D. girls had the privilege of hearing about the girls of India, and the boys also were given a very interesting talk. Bro. Cottrell had charge of the evening service. Christmas play, The Boy Nobody Wanted, will be given Dec. 23.—Mrs. H. V. Stutsman, Girard, Ill., Dec. 13.

INDIANA

Bethel Center.—Brother and Sister Otto Laursen of West Union, Ohio, came to us Nov. 5 to conduct our evangelistic meeting. Sister Laursen had charge of the song service and also gave an interesting talk to the children each evening. These meetings were well attended and a good interest was shown throughout. We feel that much good has been done and that we have been built up spiritually. Our love feast was held at the close of the meeting. Eld. Miller had charge of the services assisted by Bro. Laursen. Dec. 7 we were much pleased to have with us Bro. L. W. Shultz and a group of B. Y. P. D. members from North Manchester. Their messages in song and talk were helpful and inspiring. Dec. 14 Brother and Sister Johnsonbaugh of Hagerstown, Ind., rendered a short program. Our regular council was held Dec. 11. Officers for the year were elected: Roy Hollenbeck, trustee; the writer, Messenger agent and correspondent. Bro. J. A. Miller was unanimously chosen elder; he will also continue to come to us on the second and fourth Sundays of each month.—Mrs. A. G. Monroe, Upland, Ind., Dec. 17.

Buck Creek has had a most successful revival which started with a homecoming Sunday, Nov. 16. The evangelist, J. S. Zigler, preached fifteen sermons filled with the message of the Bible. The attendance was very good. On the third Sunday evening we closed with the house full. Six were baptized in the evening. We had splendid song services led by Sister Mabel Teeter. Selections were rendered by the Oakville Junior choir, Anderson quartet and by home talent. Delegations from adjoining churches delighted us with their presence and special music. We met in council Dec. 13 and organized the year's work. Our elder is L. L. Teeter; clerk, A. C. Priddy; stewards, Frank Cross and Joe Oxley; prayer meeting president, L. L. Paul; Messenger agent and correspondent, the writer. We have a very interesting Sunday-school; attendance last Sunday was 126. Bro. Paul is putting on special programs Dec. 21 and Jan. 4—Phebe E. Teeter, Mooreland, Ind., Dec. 16.

Kokomo church had an all-day meeting to commemorate the dedication of our church fourteen years ago. Our elder, J. G. Stinebaugh, and wife were present, and he addressed us in the morning on the subject of Growth. Brethren Peter Hauck and Chester Poff, mission ministers, gave interesting reminiscences. Bro. O. D. Werking, J. A. Miller and wife, Bro. John Flora and wife, Brethren Allen Ockerman and Alvie Hewitt gave their testimonies, as did some charter members present. Dec. 1 at the regular council meeting officers for Sunday-school and church were elected. Bro. Deardorff will be our superintendent; Bro. H. C. Murphy is retained as church clerk. The Sunday-school attendance is improving. The B. Y. P. D. is doing mission work in connection with their regular services. The Sunday-school is planning for a Christmas program on Sunday, Dec. 7 an interesting missionary reading was given by Sister Donald Flora, and Bro. Alvie Hewitt delivered a fine message on the subject of work. Dec. 11 the Aid Society reorganized with Sister Barbara Ulrey, president. Sunday evening, Dec. 14, L. E. Ockerman preached a very spiritual sermon and at the close two responded to the invitation.—Mrs. Anna Davis, Kokomo, Ind., Dec. 15.

Ladoga church met in council Dec. 14. Sunday-school officers were elected for the year with J. A. Harshbarger, superintendent. C. C. Harshbargar is local correspondent, the writer Messenger correspondent. Owing to other pressing duties Eld. Root asked to be relieved of his charge which he has held since the death of Eld. Goshorn. Eld. V. B. Browning was chosen elder for one year. A unanimous vote of appreciation was extended Bro. Root and wife for their efficient work here.—Mrs. Lula Goshorn, Ladoga, Ind., Dec. 15.

Spring Creek.—Eld. Moyne Landis presided at the December quarterly council Dec. 8. Our church officers were elected for the year; Bro. Landis, reelected elder; Leona Poland, Messenger agent; Mabel Mishler, correspondent. Dec. 7 Sister Byerly gave her wonderful message on social purity which was much enjoyed. Our new furnace is installed and working fine. Our Sunday-school attendance is very good, and everything seems to be progressing nicely. Bro. Landis will be with us as pastor for another year.—Mrs. Ada Mishler, South Whitley, Ind., Dec. 13.

IOWA

Brooklyn church met in council Dec. 6. The subject of new song books was brought up and deferred until a later date. We enjoyed a week of refreshing, Nov. 24 to 30, when Bro. E. H. Eby was with us. Each evening he gave us a lesson in John, views on Palestine and a sermon or talks on India. Dec. 7 Bro. Lahman of Mt. Morris gave us an inspiring message. Christmas program will be given Sunday evening, Dec. 21.—Minnie Schechter, Brooklyn, Iowa, Dec. 12.

Greene church met in council Dec. 5. Letters of our new pastors, Brother and Sister A. L. Warner, were received at this time. The Home-Builders' class is putting forth a special effort in helping in the financial program of the church. Church officers were chosen for 1931: Bro. J. E. Small, elder in charge; Sister Lulu Smith, clerk; Bro. J. D. Shook, Messenger agent; the undersigned, reëlected correspondent; Bro. Warner, general superintendent of the Christian Workers. Nov. 20 Brother and Sister J. L. Bingham enjoyed a surprise on their sixtieth wedding anniversary; they are past eighty-three years and well and happy. They received more than $24 in a silver offering besides other substantial gifts. Nov. 21 Brother and Sister Warner were given a reception at which more than eighty members of the church were present. A splendid contribution of vegetables, groceries, etc., was given them. The program, refreshments and social time were enjoyed by all. Nov. 23 Bro. Warner delivered a splendid missionary-thanksgiving message; four special numbers were presented in song and readings, after which an offering of $28.55 was lifted for home missions. Our church joined in a union service on Thanksgiving evening.—Elsie A. Pyle, Greene, Iowa, Dec. 11.

Iowa River.—Our church met in council Dec. 14 when officers were elected for the coming year. A Christmas program is being prepared to be given Sunday night, Dec. 21. During the week of Dec 22 to 28 Bro. E. H. Eby will hold a missionary Bible institute here. A welfare program on War and Peace in charge of a local committee was rendered in November. We observed the Thanksgiving season by having a program on the following Sunday. Our Sunday-school, both junior and adult departments, has been growing. We are having much larger church attendance. We are indeed grateful for the encouragement it gives us.—Beulah Keedy Russell, Marshalltown, Iowa, Dec. 15.

KANSAS

Independence.—Oct. 24 the deputation team of McPherson College gave a program at our church. It was much enjoyed by all present. Nov. 30 a play, The Challenge of the Cross, was given by some of the sisters of the Parsons church. Bro. J. J. Yoder of McPherson College preached for us both morning and evening. The Ladies' Aid held a cooked food sale recently and we were well pleased with the returns. Our Aid is sending the Gospel Messenger to several of our widowed sisters. Our elder, A. C. Daggett, is slowly improving after being hurt over six weeks ago.—Mrs. J. L. Amos, Independence, Kans., Dec. 11.

Navarre.—Nov. 16 we held our love feast which was largely attended. It was an enjoyable feast with Bro. W. A. Kinzie officiating. Nov. 23 was birthday Sunday. We had a wonderful day. The number responding to the offering was 235, and the amount was $140.24 which will go to missions. Bro. C. A. Ward of Salina brought us the message in the morning. This was followed by a basket dinner; each month having its table decorated in keeping with the month. Readings and talks were given by several people. We had visitors from Topeka, Salina, Abilene and other near-by towns. The Ladies' Aid held their bazaar and supper Nov. 7 which was very successful, the proceeds being $156.30. Bro. Rarick came to us on Nov. 26 and each evening gave us an inspiring sermon. He won the hearts of many by his wonderful messages in song and by his preaching. Special music was rendered each evening by the local church and members of the Baptist church. Dec. 13 the Byler family of North Manchester, Ind., rendered a few selections and on Sunday morning the Sunday-school hour was given to them for a program which will long be remembered by this community. The Ladies' Aid has been reorganized for the year with Mrs. Lillie Pratt, president. A Christmas program will be given the morning of Dec. 21 and a cantata in the evening.—Mrs. Hettie Nincehelser, Hope, Kans., Dec. 15.

Verdegris.—Bro. D. J. McCann, pastor of the Scott Valley church, labored with us in an evangelistic effort for two weeks, which closed with a love feast. Following this meeting an evangelistic effort was started at Sunnyside, a mission point about eighteen miles distant. These meetings are to close with a communion on Dec. 15. To date there are twenty-eight confessions at the mission and an undecided number here at the home church who will be baptized later.—J. A. Strohm, Madison, Kans., Dec. 13.

MARYLAND

Meadow Branch church held its regular quarterly council Dec 11 in the Westminster house. The many committees all reported their work favorable. We had the pleasure of having two members of the District Ministerial Board with us: J. J. John and E. C. Bixler, who added the undersigned as the elder in charge. Caution was advised to allow nothing to hinder the spirituality of our congregational singing. Brother and Sister John Garner were reported as fully installed into the office of deacon. The trustees made their annual report of the present condition of our church property both in the country and in Westminster. The two treasurers' reports for the year show sound financial condition of both units of our entire congregation. Bro. Marshall Wolfe has consented to hold our next series of meetings in our town house the last two weeks of August. Thursday before Easter was chosen as the time for our next love feast.—Wm. E. Roop, Westminster, Md., Dec. 13.

Peach Blossom.—Our evangelistic services conducted by Bro. Marshall Wolfe of Blue Ridge College closed Nov. 30. He preached fourteen sermons which were full of rich truths. He also devoted a period of about ten minutes each evening to doctrinal talks. We feel that not only those of our own faith but others were benefited by these Bible lessons. The services were well attended and much interest was manifested. Dec. 7 seven were welcomed into the church by baptism and three await the rite. With the exception of one mother, these applicants were young people ranging in age from fourteen to twenty-five. It was decided to give the Thanksgiving offering of $13.01 to the Home Mission Board.—Mrs. C. W. Walbridge, Easton, Md., Dec. 10.

MICHIGAN

Fairview church met in council Dec. 6. Officers were elected: Bro. J. A. Guthrie, elder; Bro. Albert Stutzman, clerk; Bro. Fred Stutzman, secretary-treasurer; the writer, Messenger agent and correspondent. We appreciated very much the kind advice given by Bro. Jay Hornish, our former elder. We have a very good attendance Sunday mornings and a slight increase in the Sunday evening service.—Mildred Titler, Adrian, Mich., Dec. 17.

Thornapple.—Nov. 23 six young people from the Battle Creek church gave us several numbers in song. Thanksgiving Day Bro. Ervin Weaver of Woodland preached for us In the evening we held our communion. Dec. 6 our quarterly council was held. Bro. R. J. McRoberts was reëlected elder for one year and Sister Emma Mohler, Sunday-school superintendent. Attendance at church services has been increasing the past month.—Mrs. Roy McRoberts, Lake Odessa, Mich., Dec. 12.

NORTH CAROLINA

Little Pine.—Our series of meetings began the second Saturday in November and closed Nov. 23, conducted by Bro. Geo. Tucker of Reddies River and Bro. E. T. Lowe. There were nine additions to the church, three reclaimed and six baptized. We had good congregations during the entire time.—Emeline Murphy, Eunice, N. C., Dec. 13.

OHIO

Bradford church observed the love feast service Thanksgiving evening with Eld. Chas. L. Flory officiating. We enjoyed a very spiritual service. Officers selected for the new year are as follows: Elder in charge, S. E. Porter; clerk-treasurer, H. C. Royer; Sunday school superintendent, H. C. Royer. Members' meetings will be limited to March, September and December. We regret to lose the valued services and fellowship of Elder and Sister John M. Stover who found it necessary to remove to Columbus, Ohio. Our Sunday-school and Y. P. D. have shown increased activity during the last few weeks. Our Ladies' Aid has made strenuous efforts to overcome the adverse conditions they have met this year. We desire to carry these evidences of spiritual service into the new year.—J. E. Overholser, Bradford, Ohio, Dec. 15.

Hamilton church is a little mission only a few years old, battling the obstacles that most missions have to meet. Bro. David Hollinger of Greenville, Ohio, has been helping out in the work here for over a year now. Everyone enjoys his old-time Bible messages. He held our pre-Easter meeting and as a visible result nine were baptized. Oct. 26 he began a two weeks' revival; again his gospel sermons gripped the people, the attendance was good throughout the entire time, and the interest was unusual. At the close five were born into the kingdom (all adults) and two await the rite. Much good has been done in the community. Our Sunday-school attendance has increased since Sept. 1 from sixty-five to 142. The interest is very good and new children are being brought almost every week. We are in need of a more adequate building; we have almost outgrown the present tabernacle. We will have our Christmas program Sunday evening, Dec. 21.—Mrs E. S. Petry, Hamilton, Ohio, Dec. 10.

Lower Stillwater.—Our church and Sunday-school activities are moving along with increasing interest and attendance. The new Sunday-school year began with Ora B. Bowman, superintendent, and Ira Oren, assistant. Aug. 31 an all-day homecoming with basket dinner was held. Sermons by J. F. Burton and H. M. Coppock and reminiscences of the early church by the writer, together with special and congregational singing made up a full day, much enjoyed by all Sept. 28 a review of the Sunday-school quarter was conducted by the writer. Different members of the school gave reports on various Bible characters previously assigned. Oct. 4 was rally day which showed quite an increased attendance. Nov. 1 we had our annual love feast service. The following Sunday morning there was a record attendance of 204 and a collection of $20.40. Eld. Harvey Landis, New Lebanon, Ohio, gave the sermon. The Y. P. D. meets each Sunday evening. The board of religious education has monthly meetings. The adults have regular monthly class meetings. They are interested in various projects including the missionary plan. The Y. P. D. classes also have monthly meetings; the social feature is a mighty force in the religious contest. Desiring to round out the year with a climax we planned to have Eld. R. H. Nicodemus with us in a Bible institute from Dec. 21 to Jan. 4. There will also be evangelistic features and some forenoon sessions.—L. A. Bookwalter, Trotwood, Ohio, Dec. 10.

Zion Hill.—The love feast on Nov. 23 ended a wonderful two weeks' evangelistic meeting held by Bro. Ira A. Long of Akron, Ohio He gave us sixteen helpful and inspiring sermons. Interest in the meetings grew continually, the climax being in the closing service. As a result seventeen were baptized and the church was much strengthened spiritually. Our pastor, Bro. G. S. Strausbaugh, held a revival meeting Oct. 26 to Nov. 9 in Bremen, Ind. During his absence the pulpit was filled Nov. 2 by Bro. David Sowers from Lodi, Ohio, and Nov. 9 by Bro. Helm of Youngstown, Ohio. Oct. 26 the welfare board gave an interesting and helpful program. Nov. 30 the children brought $41.18 from the Junior League project. After this our pastor gave us a splendid Thanksgiving sermon, and an offering was lifted. This with the children's money was sent to the General Mission Board. The Sunday-school is planning to give a program on Christmas eve.—Emma Mae Kauffman, Columbiana, Ohio, Dec. 13.

PENNSYLVANIA

Carlisle church has experienced a season of refreshing. About two years ago Bro. F. S. Carper of Palmyra, Pa., promised us a series of meetings, but this was his first open date. The meeting continued two weeks, closing Sunday, Dec. 14. Bro Carper preached the Word with wonderful force. The meetings were well attended and as a result four decided for Christ We feel the congregation has been blessed. Last Sunday Bro. Adam Hollinger of Lancaster, Pa., assisted in the morning service.—J. E. Faulkner, Carlisle, Pa., Dec. 15.

Carson Valley church met in council Dec. 4 when church officers were elected. Bro. J. Kinsel was chosen elder for the year; Bro Gilbert Bingham, church trustee; Sister Harriet Wyke, secretary; Bro. Chester Hoover, president of Christian Workers. It was decided that the Sunday-school classes raise money to paper the church It was agreed that we ask Bro. C C Ellis to conduct a Bible institute at our church during the holidays. We are preparing a prostitute at our church during the holidays. We are preparing a program to be given on Christmas night.—Mary Hoover, Duncansville, Pa., Dec. 13.

Chambersburg.—The first Sunday in October our new pastor, Bro. A. L. B Martin, of Baltimore, Md., began his work among us His new address after Dec. 15 will be 778 Lincoln Way E., Chambersburg, Pa. Since his arrival, the Y. P. D have reorganized and are meeting each Sunday evening at 6:45; they are having two Thursday evening meetings each month. Sister Emily Ebersole and Sister Mary Grace Martin, the daughter of the pastor, are serving as adult advisors. While they are in session each Sunday evening, Bro Martin is holding a Bible study class in the church auditorium at 7 o'clock for the other folks This is proving to be very interesting and helpful and many are taking advantage of it. Oct. 5 installation services for the teachers and officers of the Sunday-school were conducted by the pastor. On Oct 26 we enjoyed a rally day service; each class contributed something to the program On Nov 2 we held our love feast in the evening. On Nov 5 our congregation, together with our pastor, was invited to the prayer meeting service of the First Lutheran church. Their pastor had started a series of studies on the different denominations and their various doctrines and had decided to invite the pastors of the various denominations of town to explain at first-hand concerning their individual history and doctrine. Bro Martin gave them a very comprehensive explanation of the history and doctrine of the Brethren Church They expressed themselves as being very much impressed with what was said and were very cordial and friendly to our people after the close of the meeting. Our choir also furnished the music at this time. On Nov. 16 the installation service for the pastor was held, with Bro. W. G. Group from East Berlin, Pa., representing the Ministerial Board for the District, officiating. A very interesting revival was held from Nov. 16 to 23 by the pastor. The interest was manifest by the large number who attended each evening, most of whom were there by 7:15 for song service. Each evening a special song was sung by a class of the Sunday-school or some other organization of the church The first evening a considerable number of the members went forward and reconsecrated their lives to the service of the Master Eighteen have received the rite of baptism, and three more are awaiting the rite In addition, there was a great building up and strengthening of the faith and allegiance of the members, whose influence will be felt in the future work of the church The last evening of the meeting a praise and prayer service preceded the preaching services. The meeting was a veritable spiritual feast. Evangelistic efforts will be continued each Sunday evening indefinitely.—Mrs. F. P. Blair, Chambersburg, Pa., Dec. 3.

East Fairview.—Sept. 14 Bro S. G Fahnestock was with us in the morning services and preached for us on the subject, The Needs of the Church. Our weekly prayer meetings are very well attended Sept. 17 after our prayer meeting a group of members sang for a sick sister which was very much appreciated. Oct. 5, the Sunday preceding our love feast, Bro Merkey preached the examination sermon. Bro S. C. Godfrey and J. C. Zug were with us in our morning service of the second day of the feast. Oct. 26 Eld. Wm. Fretz from Hatfield opened a series of meetings, continuing for two weeks Four have been baptized. Nov. 16 Bro. Merkey preached on Eph. 3:13-21 We expect to render a Christmas program the evening of Dec 21, after which Bro. H. G. Fahnestock will give an address.—Mrs. Allen G Becker, Manheim, Pa., Dec. 15.

Hollidaysburg.—We just closed a very interesting series of meetings with Bro. Levi Garst of Salem, Va., evangelist He continued the meetings over the third Sunday. His sermons were highly instructive and edifying The interest and attendance were good As a direct result nine were baptized by Bro. Garst at the close of the meeting on Sunday evening, Dec 7. This is the second series of meetings Bro. Garst has held for us.—Mrs. J. J. Shaffer, Hollidaysburg, Pa., Dec. 15.

Indian Head.—Nov. 2 Bro. W. J. Hamilton visited our Sunday-school and also preached for us. A songalog, The Life Story of Charles Carey was given Sunday evening, Nov. 16. This was sent us by Sister Clara Harper, therefore an offering was lifted for Africa missions Nov 23 Russell Devore's choir from Westernport, Md., gave us a splendid program. Nov. 30 Bro. A. G. Faust of Windber, Pa., gave us a temperance lecture, The Modern World Scapegoat The church met in council Dec. 6. Bro. J. C. Beahm was reelected pastor for another term of three years. Bro. I. N. H. Beahm of Nokesville, Va., was chosen to hold a two weeks' meeting for us beginning June 7 The writer is Messenger agent and correspondent. Bro. A. C. Wieand of Bethany Bible School was in our midst recently His lecture on Being Captured by the Arabs was very touching and interesting —Florence Lohr, Indian Head, Pa., Dec. 10.

Mechanic Grove.—Nov. 1 our church enjoyed a very spiritual love feast when about 165 communicants surrounded the tables Bro Benj Stauffer from Chiques delivered a very inspiring sermon. Bro. Jesse Whitacre from Elizabethtown College preached the examination sermon and officiated in the evening. Bro. Whitacre was also with us on Sunday morning and gave a splendid sermon. Nov 27 the church met for special Thanksgiving services. Short sermons were given by Bro. U. C. Fasnacht and Bro. Phares M. Habecker The offering was divided between Neffsville Orphanage and home mission work. Dec. 7 Bro. Caleb Buchen delivered a splendid message on the theme of Friends A special message on social purity was given by our elder, R. P Bucher; this was appreciated by all. The Sunday-school at present has three organized classes, two of which are for young people and the other for mothers. The Willing Workers' class will render a program at Jennersville church Dec. 21 at 1:30 P. M., and at Mechanic Grove at 7:30 P. M. The Sunshine Scatterers will meet Wednesday afternoon, Dec. 24, to pack Christmas baskets for the poor and needy of our community. The mothers' class will sew in the Lancaster General Hospital Dec 16. The Willing Workers have improved the driveway in leveling it and putting stones on it. At present they are planning to level the banks along the road in order to plant more flowers and shrubbery. Every third Sunday of the month we celebrate as missionary Sunday and an effort is made to have a large offering for missionary work.—Beulah M. Grove, Quarryville, Pa., Dec 11.

Myerstown.—Nov. 8 and 9 our love feast was held. Brethren L. E. Leas, David Weaver, Ulysses Gingrich, D. H. Markey, H. F King and Levi Ziegler were the visiting ministers. Eld. Leas officiated. Nov. 16 Bro. Roy Forney spoke in Sunday-school on Two Giants. His subject for the morning sermon was, Follow Me. In the afternoon services were held at the county home by our home ministers. Thanksgiving evening Bro. S. G. Meyer gave a message on Be Ye Thankful. Our quarterly council was held Dec. 6.—Alice B. Royer, Myerstown, Pa., Dec. 11.

(Continued on Page 840)

MY FIRST REMEMBRANCE OF THE GOSPEL MESSENGER

(Continued From Page 835)

never destroyed a Messenger any more than we would think of destroying a Bible.

Always when moving from one home to another mother would either leave the Messenger books neatly piled on a shelf, thinking some one would enjoy reading them, or give them to a neighbor who appreciated good reading.

I have had a home of my own for a few years now, and am glad we have never had to be without our paper. Money is not always so plentiful but we feel that the Messenger is one of the necessary things.

Now that the paper is going to be changed one feels a little like he or she was losing an old friend, and yet I know it will be just as good, with a lot more good added to it. So I know I am going to like it. Long live the Gospel Messenger.

Cora Hewitt Harsh.

Eglon, W. Va.

FROM THE MAPLE GROVE CHILD RESCUE HOME

The above Home is moving along very nicely at the present time. There are twenty-seven children in the Home and several more expected in a few days. Several have been placed in approved homes just recently. We still have several boys for whom we would like to get good homes. We have more calls for girls than we can supply.

The Home was made sad Oct. 20 by the death of Sister A. R. Fike of Terra Alta, W. Va. She was born July 12, 1868, and she and her husband have been the banner donors to the Home. Just before going to the hospital, she directed $25 to the Home. The children from the Home sang at the funeral. But she being dead yet speaketh. Before her death she expressed a desire that instead of floral tributes her friends give to some good cause. Accordingly the people of her home town made up a purse of $100. Then following this the W. T. C. U. of her town from a dinner at an auction saved over $68 and gave it to the Home. To match this her husband gave $100. These amounts will be used in the purchase of a beautiful grove which stands a few hundred feet from the Orphans' Home, in which, if the funds can be raised, there will be a tabernacle built in which to hold our annual reunion for the Home and possibly other religious gatherings. The Home is very fortunate in being able to purchase this beautiful maple grove. We are praying that the Lord will open the hearts of those who have done so well in the past and of others that the building may go on.

Sister Cora Bittinger is serving very efficiently as Matron of the Home. So far this year we have kept free from debt through the support given by those having children in the Home and the splendid donations coming from friends of the Home.

Emra T. Fike, Secretary-Treasurer.

Oakland, Md.

IN MEMORIAM—WILBUR B. STOVER

On Sunday morning the Bulsar church held a memorial service in honor of the founder of our India mission and Bulsar church. The oldest persons of the community spoke of the early days at Bulsar when the Stovers still lived in a hired house. They told of Jimmy Saheb through whose help the missionaries were located here; of the first famine when fifty children were brought to Bulsar and how the Stovers cared for them; of the buying of land and the building of the first bungalow; of the first baptisms and the establishing of the first church; of the experiences in the bazaar when Bro. Stover took the orphan children and a few workers and preached on the streets and the people threw stones at them; of the social ability of their leader in making friends with all people regardless of their class or creed; of his great activity and leadership extending out into the surrounding villages; of his great love for the people and his ready helpfulness in their need. It was a joy to hear them express their appreciation and gratitude for what Bro. Stover had done for them.

One told of how the townspeople had boasted that the Salvation Army had been driven out of Bulsar in earlier years, and they asked Bro. Stover how long he would stay. But he said that he had come to stay and stay he did, and laid a solid foundation in Christ Jesus on which a large church stands today. He also told of how they were persecuted in the early days and how they were tempted to run away and leave Bulsar. But he said they clung to Bro. Stover because of his great love for them, and so braved the persecution. One told of Bro. Stover's big hope for the orphan children, and how he prayed that some would become elders and preachers in the church, and schoolteachers and trained workmen. His prayers have been answered, for many of them are useful servants of the Lord today.

Bro. Stover had the qualities of a real missionary. He had love and faith and hope and patience in abundance. He was sociable and made friends everywhere among all classes of people; the children knew and loved him. He was not easily discouraged; in the darkest days or in times of greatest trials and disappointments he was hopeful. He always looked ahead and planned for greater things. He started the orphanage, school, shop and church at Bulsar. He started our monthly church paper and was its successful editor for twelve years. He greatly extended the evangelistic work at Anklesvar and was instrumental in bringing hundreds into the church. Bulsar was his home from 1895 to 1907, and Anklesvar from 1907 to 1920. During this time they had two furloughs to America.

Bro. Stover had many talents. He learned the vernacular well and talked and preached with the greatest ease. He was a good preacher and many of his apt illustrations are still remembered. Many recall how on Monday morning in the Bulsar orphanage he would review Sunday's sermon, so they made an effort to remember. They also recall how he would have them hold up their hands in church if they had lied or smoked or sworn during the week, also if they had done some good deed. He was a good writer as the readers of the Messenger know. He was a good evangelist, and never seemed to get tired. He had remarkable energy and endurance. He was good in conference and committee work. He never refused a hard job. Many a time was Bro. Stover asked to do an unpleasant task and he would do it gladly. He was willing to help everybody.

Bro. Stover was widely known throughout Gujarat and had many friends outside of our mission circle. He took his full part in intermission and conference activities, serving as chairman of the Gujarat Missionary Conference, and also being elected chairman of the Bombay Christian Council. He also had many friends among the government and railway officials. Bro. Stover is greatly missed. Best of all is that there are hundreds who look to him as their spiritual father. God be praised for his consecrated life.

J. M. Blough.

Bulsar, India.

RESOLUTIONS—WILBUR B. STOVER

Resolutions in memory of the founder of our India Mission, Eld. W. B. Stover:

Inasmuch as it has been the will of our heavenly Father to call from his abundant labors on earth to higher service, our well loved Eld. W. B. Stover, therefore be it resolved:

First, that though our hearts are heavy with sorrow because we shall see his face no more on earth, yet like Job, we shall say: "Blessed be the name of the Lord," and that we render thanks to God for the great service he has rendered to our church in India throughout the years he was with us;

Second, that we extend our heartfelt love and deepest sympathy to the members of the bereaved family who are called to go through this great sorrow in the passing of a loving husband and father. We commend them to the gracious loving Father who knows how to comfort all who sorrow;

Third, that we cherish the memory of his earnest, active, self-sacrificing life in behalf of the church of Christ on both sides of the sea, and that feeling deeply the loss of his presence and helpfulness, we hereby rededicate ourselves with firmer resolve and deeper faith to carry forward the work of Christ in India;

Fourth, that a copy of these resolutions be placed on the minutes of our Marathi District Meeting, a copy be sent to the family and that one be published in the Gospel Messenger.

Signed: C. G. Shull, Chairman,
Sundrabai Khupte, Marathi Secretary,
Alice K. Ebey.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Shaffer-Chambers.—By the undersigned at his residence, Nov. 22, 1930, Orlo R. Shaffer of Hooversville, Pa., and Mary R. Chambers of South Fork, Pa.—John F. Graham, Windber, Pa.

Troutman-Riemenschneider.—At the home of the undersigned, Nov. 16, 1930, Mr. Merle O. Troutman and Sister Maud M. Riemenschneider, both of Randolph, Ohio.—M. M. Taylor, Louisville, Ohio.

FALLEN ASLEEP

Bashore, Mary Ellen, died Nov. 30, 1930, aged 81 years, 9 months and 28 days. She is survived by one son, one granddaughter and one great-granddaughter. Her husband, Solomon Bashore, died seven years ago. She had been a member of the Church of the Brethren for at least fifty-two years. She spent her entire life in the bounds of the Lost Creek congregation, Pa. Funeral by her pastor, the writer, in the Lost Creek Mennonite church. Burial in the cemetery adjoining.—C. E. Grapes, Bunkertown, Pa.

Bechdolt, Cloyd Jacob, son of S. P. and Martha J. Bechdolt, born at Delphi, Ind., died Nov. 23, 1930, at Logansport, aged 38 years, 1 month and 22 days. Surviving are two sisters. Funeral by the writer. Burial in the Knettle cemetery.—R. O. Shank, Flora, Ind.

Beeghley, Catharine Shepp, died Oct. 25, 1930, aged 72 years, 3 months and 16 days. She was married May 4, 1890, to Jos. A. Beeghley who preceded her nineteen years ago. Two children died in infancy, leaving one daughter, Grace, who cared for her mother during her long illness. Two stepsons also survive. She united with the Church of the Brethren when a young girl and remained faithful to the end. Funeral services by the writer, assisted by Eld. Arthur Scrogum. Burial in the church cemetery close by.—Wm. H. Rummel, Johnstown, Pa.

Collins, Wm. W., son of Joseph and Mary Collins, died Nov. 17, 1930, aged 79 years, 5 months and 9 days. He married Nancy Jane Spall in 1875. Three children with his companion preceded him. He united with the Brethren Church about forty years ago and was a pioneer of the New Hope church. He was a minister for a number of years. He is survived by three daughters, fourteen grandchildren and fifteen great-grandchildren. Funeral services at the New Hope church by Eld. M. Smeltzer. Interment in the Spall cemetery.—Catharine Smeltzer, Noblesville, Ind.

Detra, Wm. Jerald, infant son of Keemer and Martha Fogleman Detra, died Nov. 16, 1930. The parents and a twin sister survive. Services at the home by the writer. Burial at Thompsontown.—C. E. Grapes, Bunkertown, Pa.

Ditzler, Bro. Wm., died in the St. Joseph Hospital, Lancaster, Pa., of pneumonia, May 28, 1930, aged 79 years, 1 month and 11 days. He united with the Church of the Brethren several years ago. He is survived by two daughters, three sons and a number of stepbrothers and sisters. Services in the Manheim church by Brethren Chas. D. Cassel and Chr. Gibbel. Interment at Cornwall.—Susan M. Cassel, Manheim, Pa.

Fry, Sarah Swihart, died at the age of 81 years, at her home in Thayer, Ind. The remains were brought here on Nov. 21, 1930. She united with the Church of the Brethren at the age of twenty. Living isolated from church privileges she called for the anointing service a few days before her death. She leaves her husband, three sons and three daughters. Funeral in the church by Eld. Frank Fisher. Burial in the near-by cemetery.—Celia A. Pugh, Mexico, Ind.

Gibble, Bro. Samuel G., died Dec. 1, 1930, at his home near Lititz, Pa., in the bounds of the White Oak congregation, of a lingering illness, aged 56 years, 7 months and 24 days. He is survived by his wife, one sister and two brothers, also his father, Eld. Hiram Gibble, who is in his ninetieth year. A sister preceded him four years ago. He was a member of the Church of the Brethren for many years. Services at the Longenecker house by Brethren Israel Graybill, Chr. Gibbel and Graybill Hershey. Interment in adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Gould, Robinson D., son of Winston and Rachel Gould, was born near White Hall, Ill., died Dec. 2, 1930, aged 76 years, 5 months and 15 days. When a small boy he with his parents moved to Oskaloosa, Iowa, where he grew to manhood. In 1876 he came to Washington County, Kans., where on Nov. 22, 1881, he married Julia Ann Allen. Ten children were born to them. The wife, two daughters and six sons survive, also a number of grandchildren. Four years of his early married life were spent in western Nebraska, and later nine years near York, N. Dak., where in 1900 he united with the Church of the Brethren. Oct. 25, 1914, he was elected deacon by the Washington church, Kans., where he labored faithfully until the end. He was greatly afflicted with cancer, and it was while at Savannah, Mo., for treatment that he was taken by a stroke of apoplexy, and suffered just one day. Services by Bro. E. D. Steward. Interment in Brethren cemetery, Washington, Kans.—Martin D. Gauby, Washington, Kans.

Heagy, Bro. Henry M., died at his home at Manheim, Pa., Aug. 8, 1930, aged 84 years, 2 months. He is survived by his wife, three daughters, three brothers and a number of grandchildren. He was a member of the Church of the Brethren for three years. Services at the Kreider house by the home ministers. Interment in adjoining cemetery —Susan M. Cassel, Manheim, Pa.

Heisey, Bro. Amos E., died at his home at Manheim, Pa., in the bounds of the White Oak congregation, Sept. 21, 1930, of the effects of a stroke, aged 70 years, 9 months and 28 days. He is survived by his wife, one sister, four daughters and fourteen grandchildren. He was a member of the Church of the Brethren for many years. Services in the Manheim church by Brethren Israel Graybill, Chr. Gibbel and Graybill Hershey. Interment in Hemley's cemetery.—Susan M. Cassel, Manheim, Pa.

Heisey, Sister Vanna Rennecar, the daughter of Mr. and Mrs. Albert J. Rennecar, was born April 5, 1897, and died Nov. 3, 1930, at Samaritan Hospital, Ashland, Ohio, at the age of 33 years. She united with the Church of the Brethren early in life and remained faithful to her church. She was a lover of music and always took an active part in the music and choral work of the church. She was married to W. K. Heisey of Dayton, Ohio, at Elgin, Ill., in 1923. In 1928 she, with her husband, moved to Ashland, Ohio, where she resided until death. Funeral services by Bro. J. Perry Prather, pastor, at the home, assisted by Bro. W. L. Desenberg and T. S. Moherman. The body was then taken to the Union church, Sugar Creek, Ohio, where Bro. J. C. Ikeman, a former pastor, and Bro. J. P. Prather conducted further services, after which interment was made in a near-by cemetery.—J. Perry Prather, Ashland, Ohio.

Holl, Mrs. May Bushong, born at Williamstown, Ohio, May 25, 1875, where she grew to womanhood. Dec. 24, 1907, she married Wm. Holl of Sterling, Colo. One daughter died May 7, 1928; the father and one daughter survive. Sister Holl died in the St. Joseph Hospital, Denver, Nov. 30, 1930, of tumor on the brain. Funeral by her pastor, in the Sterling Church of the Brethren, of which she had been a faithful member since her residence in this community.—S. G. Nickey, Sterling, Colo.

Johnson, Mary A., born near Salem, Ohio, died at the age of 79 years, 4 months and 10 days. She was the mother of nine children, two sons and two daughters survive. She was a member of the church for many years. She died in New Weston, Ohio. Funeral in the Methodist church by the writer.—Chas. L. Flory, Piqua, Ohio.

Kerschner, Mildred Anna, daughter of Mr. and Mrs. Wm. Mills, born near Rocky Mount, Va., Jan. 6, 1855, died at the age of 75 years 10 months and 19 days. She married Wiley W. Taylor at the age of twenty. They came to Indiana about forty-three years ago, residing in this vicinity the greater part of the time. Being bereft of her husband she married Wm. Kerschner Jan. 6, 1924, who survives. To this 16, 1890, she united with the Church of the Brethren. Funeral in the church by Eld. Frank Fisher. Interment in near-by cemetery.—Celia A. Pugh, Mexico, Ind.

Kreider, Wm. L., died Nov. 21, 1930, aged 92 years, 1 month and 25 days. Two years ago his wife passed away. He leaves two sons, seventeen grandchildren, nineteen great-grandchildren, two great-great-grandchildren and one brother. Early in life he was active in the Big River Brethren church and remained faithful. Services in the Brethren church by Henry Kreider and Eld. J. H. Longenecker. Interment in Gravel Hill cemetery.—Sarah G. Shelly, Palmyra, Pa.

Landis, John Abraham, son of John and Elizabeth Whitmer Landis, born May 3, 1853, in McAlisterville, Pa., died May 14, 1930, in Delray Beach, Fla., aged 78 years and 11 days. He was married to Martha J. Harris Oct. 10, 1878. To this union was born one daughter, Mrs. Ida H. Taggard, of Wichita, Kans. Interment in Delray Beach cemetery.—Mrs. J. A. Landis, Delray Beach, Fla.

Miller, Sister Fannie S., daughter of Wm. and Catherine Brock, born in Ray County, Mo., Nov. 29, 1876, died Nov. 17, 1930. She was a patient sufferer for twelve weeks with an abscess on the liver which was given as the cause of her death. She was born, reared and lived in the same community. Dec. 28, 1899, she married C. D. Miller. Four sons and four daughters were born to them; one son died in infancy. Sister Miller united with the Church of the Brethren in her younger years and was always an active and faithful member, anxious to do her share. Funeral in the Bethany church by the writer. Interment in the Wakenda cemetery.—Oscar Diehl, Stet, Mo.

Miller, Sister Sadie, wife of Bro. Clayton Miller, died Nov. 14, 1930, in the St. Joseph Hospital, following an operation for cancer, aged 49 years, 3 months and 18 days. She is survived by her husband, four sons, three daughters and three sisters. She united with the Church of the Brethren many years ago and amid many reverses and trials she remained faithful and loyal. Services in the Graybill house, by Brethren Chas. Cassel, Israel Graybill, Chr. Gibbel and Graybill Hershey. Interment in adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Moyer, Mahlon, second son of Henry Washington and Dianna Zuters Moyer, born Sept. 2, 1863, in Green County, Wis., died Nov. 25, 1930, at the age of 67 years, 2 months and 23 days. On Oct. 7, 1888, he was united in marriage with Emma Rittenhouse, who preceded him nine years ago. Seven children blessed this home, all of whom survive their parents. He leaves also one brother, one sister, and twelve grandchildren. In his early youth, at the age of fourteen, he united with the Church of the Brethren, in which he was an earnest and faithful worker. God graciously endowed him with both temporal and spiritual gifts, which he used freely to bless his home, his church and his community. He served the church for many years in the capacity of both deacon and Sunday-school teacher. Funeral services at the Walnut Grove house, in the Silver Creek congregation, near Alvordton, Ohio, by Eld. E. B. Bagwell of North Manchester, Ind. Interment in the Walnut Grove cemetery.—Elgin S. Moyer, Oak Park, Ill.

Mulligan, Thos., son of Patrick and Rosa Mulligan, born in New York City, Nov. 11, 1853. Near the close of the Civil War, his father being conscripted to the ranks, made necessary some adjustment in the home. He and his brother were sent out with a large group of others to be provided with a home. Under the influence of the Christian training, while yet a young man he accepted Jesus as his Savior and united with the North Poplar Ridge Church of the Brethren. Later he changed his membership to the Lick Creek church near Bryan, Ohio, where he served until death. June 27, 1878, he married Miss Sarah Elizabeth Hane. To this union were born five daughters and one son; three daughters preceded him. Nov. 8, 1891, he married Miss Catherine

Weis. One daughter and three sons were born to them. He was ill for several weeks and died Nov. 2, 1930. Funeral in the Lick Creek church by Eld. John Flory assisted by the writer. Interment in the North Poplar Ridge cemetery.—H. H. Hendricks, Ney, Ohio.

Nichols, Sister Anna Mary, died suddenly at her home in Rohrersville, Dec. —, 1930, aged 73 years and 15 days. She united with the Church of the Brethren at the age of twenty-one and remained faithful to the end. She never married but raised a nephew and niece who were left motherless at a very early age. Three brothers also survive. Services at Brownsville church by Bro. S. A. Harley assisted by Eld. J. S. Bowlus. Interment in Rohrersville cemetery.—Mrs. Ira L. Kaetzel, Brownsville, Md.

Overholt, Abraham F., born in Medina County, Ohio, died Dec. 5, 1930, at his home in Grand Rapids, Mich., aged 82 years, 10 months and 8 days. Surviving are his widow, one son, two daughters, six grandchildren and two brothers. He was a patient sufferer for a long period of years with asthma which finally brought him to his death. Funeral services at the home by his pastor, the writer. Interment in cemetery near Dutton, Mich.—F. D. Anthony, Grand Rapids, Mich.

Raffensberger, Sister Rebecca, born in Adams County, Pa., died Dec. 4, 1930, aged 78 years, 9 months and 11 days. Her husband preceded her nine years ago. They both united with the church in early years and served faithfully in the office of deacon. She is survived by one son and one granddaughter. Services at Latimore church by the writer assisted by S. S. Sheffer. Burial in adjoining cemetery —O. W. Cook, Dillsburg, Pa.

Ridenour, Mary Elizabeth, daughter of Henry and Elizabeth Gish, born near Flora, Ind., died at her home in Flora, Nov 30, 1930, aged 74 years, 9 months and 5 days. May 27, 1879, she married Asbury Ridenour. In 1896 she accepted Christ and united with the Upper Deer Creek Church of the Brethren. Some years later she with her husband moved to the Flora church. She was a faithful worker in the church as long as health permitted. Surviving are the husband, one daughter, one grandson, one sister and two half sisters. Services in the Flora church by the writer assisted by Bro. Jacob Cripe. Burial in the Hoover cemetery near the old home.—R. D. Shank, Flora, Ind.

Shepeard, Sister Mary Vanessa, daughter of Chas and Loretta Shepeard, was born near Raub, Ind., died Dec. 6, 1930, aged 25 years, 4 months and 12 days. She united with the Church of the Brethren in September, 1923, and remained a faithful member. Although during a great part of her life she suffered physical affliction, those that came in touch with her found her ever cheerful. She leaves her parents, one sister and three brothers. Funeral at the home near Buck Creek, Ind., by J. W. Root assisted by Rev. LeRoy Garner. Burial in the Fairlawn cemetery near Kentland, Ind.—Anna E. Wagoner, Lafayette, Ind.

Snyder, Anna C., daughter of Ephraim and Mary Royer, born in Lancaster County, Pa., died in the bounds of the West Nimishillen church, Ohio, Nov. 25, 1930, aged 85 years, 4 months and 11 days. She married Jos. Snyder in January, 1875. She united with the Church of the Brethren in early womanhood and continued a faithful and consistent member until death. She leaves one daughter, one stepdaughter, twelve grandchildren and five great-grandchildren. Services by the writer assisted by Bro. Bookwalter and Bro. R. McFadden at the Pleasant View church. Interment in the adjoining cemetery.—S. J. Holl, North Canton, Ohio.

Stern, Samuel C., son of Emanuel and Nancy (Caylor) Stern, was born in Hamilton County, Ind., died at his home Nov. 26, 1930, aged 71 years and 15 days. Nov. 11, 1880, he married Mary C. Ritzel who preceded him May 15, 1922. Two children died in infancy and the oldest son in 1908. Feb. 28, 1925, he married Angeline Arnold who survives, also two sons, two grandchildren, three brothers and one sister. He was a loyal member of the Brethren Church from youth and lived a quiet, unassuming Christian life, always interested in the welfare of the church. Funeral at the U. B. church by Eld. M. Smeltzer. Interment in Crownland cemetery.—Catharine Smeltzer, Noblesville, Ind.

Stouffer, B. Raymond, son of Mr. and Mrs. Price Stouffer, was born near Polo, died at the home of his parents Nov. 25, 1930, aged 37 years. He had been a resident of Mt. Morris nearly all his life. He became a member of the Brethren Church in 1914 and was faithful to the last. He was united in marriage to Lulu Long June 21, 1922. He leaves his widow and a host of relatives and friends. Funeral at his church in Mt. Morris by the pastor.—F. E. McCune, Mt. Morris, Ill.

Strawser, Washington, died Nov. 30, 1930, aged 79 years, 8 months and 3 days. He is survived by his wife, seven grandchildren, six great-grandchildren and two brothers. A daughter died sixteen years ago. He had been a member of the Church of the Brethren for over forty years. He spent his entire life in the bounds of the Lost Creek congregation. Services in the Lininger church by his pastor, the writer. Burial in the cemetery adjoining.—C. E. Grapes, Bunkertown, Pa.

Todd, Sister Susan, died at her home near Manheim, May 6, 1930, of cancer, aged 45 years, 5 months and 25 days. She is survived by three daughters, her husband, three brothers and four sisters. She was a faithful member of the Church of the Brethren for many years. She bore her suffering patiently. Services at the Manheim house by Israel Graybill, Chr. Gibbel; Graybill Hershey. Interment in Penryn cemetery.—Susan M. Cassel, Manheim, Pa.

Umbenhen, Sister Amanda, widow of Henry Umbenhen, died Nov. 11, 1930, aged 82 years. She leaves two daughters, one son, eight grandchildren, three great-grandchildren, one sister and three brothers. Services at Hamlin by Brethren F. S. Carper and W. F. Garber. Interment in the adjoining cemetery of the St. Paul union church.—Sarah G. Shelly, Palmyra, Pa.

Wise, Mary, of Piqua, Ohio, wife of J. M. Wise, died in the prime of life, after a long illness. She was a teacher in the Sunday-school and will be greatly missed. Services in the home Dec. 7, by Eld. C. F. McKee. She leaves her husband and two sons.—Chas. L. Flory, Piqua, Ohio.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

Subscribe Without Delay For

THE NEW GOSPEL MESSENGER

[Including the Missionary Visitor]

Beginning with the new year the **GOSPEL MESSENGER** will be printed as a **32-page weekly, smaller pages** and **double the number** of the present form. **THE MISSIONARY VISITOR** will be discontinued as a separate magazine and will be incorporated with the **MESSENGER. Mission news weekly will be the rule.**

We plan to make this **the best paper we have ever put out.** Your support will help to make it such. Live pastors, live agents, live churches will do their best to place the **MESSENGER** into every home.

The price of the **Messenger remains at $2.00** per year. Besides we give you the 1931 **Yearbook** free. (It will be mailed to all $2.00 subscribers about Feb. 1.)

Our Premiums Will Appeal to You. Take Your Choice

Premium No. 1. "SOME BRETHREN PATHFINDERS," by **J. H. Moore.** A most readable story of many pioneer Brethren preachers. **This book and the Messenger, $2.50.**

Premium No. 2. "THE LIFE OF D. L. MILLER," by **Bess Royer Bates.** A splendid account of a most wonderful life. **This book and the Messenger, $2.35.**

Premium No. 3. "SOME WHO LED," by **D. L. Miller** and **Galen B. Royer.** The story of more than fifty men who did much in shaping the policy of the church. **This book and the Messenger, $2.35.**

Or, you may have the **Messenger for three years for only Five Dollars.** For Premium No. 1, **add 50c.** For Premiums Nos. 2 or 3, **add 35c.** For all three Premiums **add $1.20.**

Select your premium, fill out this blank and enclose your check. This will give you the **Messenger until Jan. 1, 1932.** DO IT TODAY.

SEE YOUR AGENT OR SEND IN YOUR SUBSCRIPTION

Brethren Publishing House, Elgin, Ill.

Enclosed find $..... for **GOSPEL MESSENGER** for 1 year (3 years) and for Premium No .....

Name .....

Street or Route ..... Postoffice .....

[ ] Renewal [ ] New State .....

-:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:-

Buy Books---Good Books---Books You Need---

Books That Help



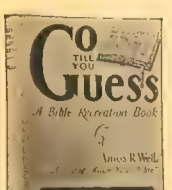
Price, $1.25

WHEN CHRISTMAS CAME TO THE WORLD, ...25c
J. W. Wayland.
A charming story, bound in art paper. Ideal for a Christmas present.

WHY THE CHIMES RANG, ...75c
Raymond McDonald Alden.
Fully illustrated. A Christmas story that never grows old.

INGLENOOK COOK BOOK, ...$1.00
The best book for the money on the market. Good for Christmas and all the year.

THE STORY OF THE BIBLE, ...$2.00
Jesse Lyman Hurlbut.
No home can afford to be without this Bible story book.



Price, $1.00

ACTIVITIES FOR ACTIVE BIBLE CLASSES, ...$1.00
Will H. Brown.
A book of general and specific suggestions, covering a wide field, including all kinds of class activities. A book for those who want something different.

ADOLESCENT WORSHIP, ...$1.50
Gerrit Verkuyl.
Portrays adolescent attitudes fully. Considers prayer basic in worship for all ages. Discusses Bible readings, hymns and attitudes fully.

NEW TESTAMENT STORIES DRAMATIZED, ...$1.50
Harry W. Githens.
Companion to "Dramatized Stories From the Old Testament." Thirteen stories based on the life of Jesus and the twelve, and 7 stories on the life of Paul. Follows the Bible narrative very closely.

SENIOR METHOD IN THE CHURCH SCHOOL, ...$1.50
Mary Anne Moore.
A Community Training book treating fully the senior curriculum, method, teacher and pupil. Concrete material and sane view of the senior.

OBJECTIVES IN RELIGIOUS EDUCATION, ...$2.50
Paul H. Vieth.
Splendid for advanced students and leaders in religious education who desire to know what the great leaders in this field have said, and whither we are tending at present.

PURPOSE IN RELIGIOUS EDUCATION, ...$1.75
George Walter Fiske.
A comprehensive review of religious education through the years with a statement of the strength and weakness of the several movements. A discussion of what should be attempted and how it should be done.

TEACHING WITHOUT TEXTBOOKS, ...$2.00
Edited by Frances W. Danielson and Jeanette E. Perkins.
A book of exceptional value to those Sunday-school teachers who would know how others develop a lesson. Deals with lessons for beginners, primaries and juniors. The children themselves help to work out the lesson.

STORIES TO TELL AND HOW TO TELL THEM, ...$1.25
Elizabeth Clark.
A collection of 13 folklore stories from different lands. The stories are well told and with each story go suggestions as to how to tell and what to stress.

RELIGION IN THE KINDERGARTEN, ...$1.75
Bertha Marilda Rhodes.
Contains 52 complete lessons, all of which are well chosen. Splendid story material. The author urges teachers to adapt rather than reproduce the lessons. Fine for kindergarten teachers.

RELIGIOUS DIFFICULTIES OF YOUTH, THE, ...$1.50
A. D. Belden.
Though real the doubts of youth need not be disastrous. The author frankly discusses the difficult problems which youth faces and suggests solutions which he believes will establish the honest doubter on the foundation of a sure and positive faith.

SUNDAY SCHOOL TRANSFORMED, THE, ...$1.50
Louis Entzminger.
The author explains the methods by which a number of schools were so organized and managed that phenomenal growth resulted. Provides for a complete system of cards and records.

A few of our many books that will transform your work

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

-:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:-

Notes From Our Correspondents

(Continued From Page 837)

Palmyra church enjoyed the program of young people's day. J. W. Whitacre and Jesse Whitacre were with us. They preached the Word with power and earnestness. Special music was rendered by the Palmyra mixed chorus. Oct. 26 the a cappella male chorus of East Petersburg had full charge of the program. At our love feast these brethren were present: Eld. J. W. Fidler, Samuel Fahnestock and Walter Hartman. Bro. Fidler officiated at the communion service at which over 350 were present. Nov. 3 our series of meetings opened with Bro. J. W. Fidler, evangelist. He labored earnestly for the welfare of the unsaved and the strengthening of the congregation. Seventeen stood for Christ. A large audience gathered every evening and a fine spirit was manifested. Eleven were received by baptism and five await the rite; one was received on former baptism. Nov. 27 Thanksgiving services were held in the morning. Three of our ministers divided the time. After the sermon a testimony meeting was held. The offering for home missions was $82.11. Our church met in council Dec. 1. Homecoming day was held Nov. 29 and 30. Bro. Nathan Martin was with us the first evening. Nov. 30 we had an all-day meeting. Brethren Hiram Kaylor, Nathan Martin and J. I. Baugher were with us; in the evening the ladies' chorus from Mountville church was with us.—Sarah G. Shelly, Palmyra, Pa., Dec. 5.

Philadelphia (First).—On the evening of Nov. 18 the Philadelphia Women's Council of the Brethren churches held their meeting in the First Brethren church (Progressive). Sister Stover Kulp brought us a very interesting message from the Africa mission. This was much appreciated by our churches. The union Thanksgiving services were held in our church. Bro. A. V. Kimmel, pastor of First Brethren church, gave a strong message. Rev. Peter Demiester, pastor of the Dutch Reformed church, took part in the services. The Thanksgiving and challenge offering amounted to $988.70. Eld. J. A. Dove from Cloverdale, Va., who is in the Presbyterian Hospital for about three months, is not much improved. Let us remember him definitely in our prayers. On Sunday evening, Nov. —, the Women's Bible class taught by Eld. J. A. Bricker sponsored the services by having the Quakertown chorus render a sacred music program.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., Dec. 6.

Raven Run.—Our revival meeting, conducted by Bro. D. I. Pepple of Woodbury, Pa., closed on Sunday evening, Nov. 2, with a love feast which was very largely attended. Thirteen were added to the kingdom by baptism during the meeting. The music was conducted by Bro. Pepple and was of much interest and help to all. We also had some wonderful spiritual messages in song by Bro. Pepple and family. Our Sunday-school has increased much in attendance in the past few weeks; also our young people's meeting.—Mrs. Mahlon E. Hoover, Saxton, Pa., Dec. 16.

Reading.—Just recently we closed a series of meetings at this place with Eld. J. S. Showalter, of Roanoke, Va., in charge of the work. The meetings were well attended, in fact we had more strangers not members of this church attend these services from this immediate vicinity than on any other occasion. The messages were full of good things and were delivered with power. As a result one sister was baptized and received into fellowship. The impressions left on the congregation by Bro. Showalter will never be effaced. The workers have decided to have a monthly business meeting where all suggestions for the advancement and betterment of the cause are brought and discussed. There is a group now making a study of the possibilities for the organization of Y. P. D. The old primary department of the school has been divided and the graded lessons are now in use, which will mean that ultimately the graded lessons will be adopted through the entire school. On Sunday morning at the close of the services a man approached our elder and requested baptism for himself and wife. This brought encouragement to the members of this congregation.—Henry H. Moyer, Reading, Pa., Dec. 9.

Robinson church met in council Nov. 7, when the following officers were elected for the year: Elder, M. J. Brougher; clerk, Esther Betts; corresponding secretary and Messenger agent, Rebecca McGraw; trustees, W. J. Brendlinger, Joe Vangeri, H. T. Montgomery; Sunday-school superintendent, Harry Montgomery. Our pastor is L. B. Harshberger.—Rebecca McGraw, Robinson, Pa., Dec. 15.

Rockhill church had a two weeks' meeting Nov. 9 to 23 conducted by our pastor, Bro. H. W. Hanawalt, with great success, as seven have accepted Christ. Nov. 13 we had with us the male chorus from Lewistown and Bro. Dick gave us an inspiring sermon which was much appreciated. A members' meeting was held Sept. 23 when all officers were chosen for the year. Nov. 27 we had our Thanksgiving service.—Della Jenkins, Orbisonia, Pa., Dec. 2.

Shamokin.—Our Sunday-school is moving along nicely under the leadership of M. I. Homer, superintendent. The Volunteer Mission Band from Elizabethtown College gave some very fine spiritual programs here Saturday night and Sunday, Nov. 22 and 23. We had a good crowd and all enjoyed the messages. Our pastor, J. J. Scrogum, brought the Thanksgiving message which was well received. He is busy visiting in Protestant homes, Catholic homes and homes of foreigners where he receives a warm welcome. The Gospel Messenger is being placed in a number of these homes. Shamokin is a good place to live and there are plenty of opportunities for service in the Master's kingdom. H. H. Moyer of Reading gave us a good sermon Dec. 7. Bro. Michael Kurtz of Richland will be with us in a series of meetings beginning Jan. 25.—Mabel Homer, Shamokin, Pa., Dec. 16.

Sipesville.—The early summer revival was held in May with Bro. B. F. Waltz of Altoona as the evangelist. As a result seven were baptized. Several weeks ago two young people were baptized by Bro. Cosner. The regular summer Bible School was held in June. It continued two weeks with a large enrollment and an excellent average attendance. Aug. 13 Dr. Wieand, president of Bethany Bible School, gave us an excellent address. Special programs have been held frequently throughout the year. The children have given several special programs on Sunday morning, under the supervision of Mrs. A. G. Maust. The Y. P. D. has been very busy all summer and fall with Sunday evening programs. Sept. 1 they gave the play, The Sacrifice. Class No. 10 has also given several Sunday evening programs. Two parsonage day drives have been held. The first one was May 4 at which time Bro. D. G. Seese of Johnstown brought us the message. The second one was held Nov. 30 and instead of having a speaker the Y. P. D. gave a program and an excellent playlet on tithing, Aunt Margaret's Tenth. New officers for both church and Sunday-school took charge Oct. 1. Rally day was held Nov. 2 with 230 present. Communion services were held June 1 and Oct. 26. Bro. Tobias Henry of Roxbury brought us five soul-inspiring messages during the week of Oct. 21 Community Thanksgiving services were held at the Lutheran chruch with Bro. Cosner of the Sipesville church delivering the message. This is a regular custom, pastors exchanging pulpits for that service. The offering was sent to the children's aid society in Somerset. Bro. Cosner has been helping the church at Acosta, bringing them a message every two weeks on Sunday evening. He also spent a week teaching in the younger boys' session at Camp Harmony. Two of our intermediate boys attended at the same time. The Aid Society was reorganized Oct. 1 with Sister M. S. Shaffer as president. They have been spending part of the day's session on, The Christ of the Indian Road. A service will be held Christmas eve and the white gift service on Sunday evening, Dec. 21.—Mrs. W. R. Critchfield, Sipesville, Pa., Dec. 5.

Stonertown church held a series of revival meetings with Evangelist D. I. Pepple in charge. We had one of the finest meetings ever held in this church. Our two weeks' meetings came to a close on Nov. 30, with twenty baptisms and three reclaimed. Sunday-school attendance has been above the average and a great interest in the church work is manifested by the young people. Christmas entertainment will be in charge of the Y. P. D. and they are working for a good program. Bro. Holsinger, our pastor, continues with his inspiring messages and has been the means of a greater church interest.—J. A. Sheterom, Saxton, Pa., Dec. 11.

Tyrone.—We celebrated our fall communion service on the evening of Nov. 9. Eighty-six members surrounded the Lord's table. All were from our local congregation. Our pastor officiated assisted by Bro. Wilbur O. Snyder, Bro. Ezra R. Snyder and Sister Hazel Latchaw. Eight members of our church took part in a community leadership training school which was held in our city during November. At the District J-O-Y meeting, Nov. 28, a gathering of the young people under the auspices of the Young People's Department of the County Sunday School Association, our young people won the prize, a large reproduction of the painting, "The Angelus," for having the largest percentage of their membership present. It was quite an encouragement to our young people and inspires them to bigger and better things in the year to come. All the churches of the city joined in a Thanksgiving service at the First Methodist church with our pastor delivering the sermon. Our Sunday-school and young people's organization are planning to give a "White Gift" Christmas service. We expect our revival to begin Feb. 1 with Sister P. J. Jennings of Virginia as evangelist.—Carrie B. Snyder, Tyrone, Pa., Dec. 12.

SOUTH DAKOTA

Willow Creek congregation met Thanksgiving Day for an all-day service. After the worship period, a community dinner was served, followed by a social time. Nov. 15 our Aid Society held a food sale, the proceeds being $12.50. Nov. 18 at an auction sale, we also sold pies; proceeds were $4.95.—Ellen Harldson, Barnard, S. Dak., Dec. 9.

TEXAS

Fort Worth.—After a week of preparatory services conducted by Bro. A. R. Coffman, pastor, we had our love feast and communion service with a larger attendance than usual. Brethren Maxey and Molsbee of Nocona were with us. Our young people's society has taken on a renewed interest and attendance has increased. The recreational meetings led by Bro. Coffman have added much to the interest and pleasure of the young people. The Sunday-school has grown and our regular attendance is above the average. We have regular prayer meeting each week and have found a general interest manifested in our weekly prayer service in the homes of members. The Ladies' Aid has regular meetings with a large attendance. We have also organized a mothers and daughters' meeting. We are very thankful for the unusual interest and increased attendance at all meetings. Our church service on the sabbath leaves an inspirational feeling to press forward in the work for the Master.—Alverna H. Harding, Cleburne, Texas, Dec. 13.

VIRGINIA

Harrisonburg church has again enjoyed a great mountain top experience in the recent revival held Nov. 9 to 23 with Bro. Cecil O. Showalter assisting. He is one of our youngest evangelists but has been very successful in his few years' work, and is now holding a pastorate at Rileyville, Va. Bro. D. H. Miller, our pastor, had led the church in his spiritual way to the point of preparedness for the revival. Never in the history of the church did we have such interest and crowds throughout the services. The Sunday-school too reached a very high peak having been exceeded only once by one in attendance. The congregational singing led by our director, Bro. J. E. Roller, was inspiring. The special music added much to the interest which was given by home workers and visitors coming to us from Bridgewater College, also from neighboring congregations—Mill Creek and Garber's. Bro. Showalter held the interest of the children and all by drawings each evening during the devotional period. Some scripture verse bearing on the subject of the evening would be illustrated by a vivid picture. The sermons were given plainly and with power; a few of the strongest were: The Power of Prayer, Fathers and Sons' Special, Sowing and Reaping and the Four Judgments. One Sunday night we had as our special guests the ladies from the State Teachers' College. Nine were received into the church by baptism and two restored to fellowship. Our love feast and communion was held Nov. 23 with Bro. Showalter officiating. One of the most impressive scenes was witnessed on the last night of the meeting, when the oldest brother of the family of which Bro. Showalter is one, came forward and gave his younger brother his hand to be joined in ties of Christian love and fellowship. Bro. Showalter in going from place to place in evangelistic work is erecting a living monument to the mission cause through a fund he has named the ten cent fund. Contributors give only ten cents to be placed in bank with interest and compounded for some twenty-five or thirty years when it will be brought out to be used in the construction of a church building to crown the worthy efforts of some struggling community. Harrisonburg contributed $10.90.—Mrs. A. F. Cline, Harrisonburg, Va., Dec. 6.

Middle River.—Bro. H. S. Replogle of Oaks, Pa., began a series of meetings in our church Nov. 3 and continued until Nov. 16. He preached eighteen Spirit-filled sermons. Each Sunday afternoon there were special services for men or women. Music also added to some of the services. Nov. 17 sixteen were baptized and in the evening the love feast was held with Bro. Replogle officiating. Our council was held Nov. 18. We are planning to give a pageant, The Light of the World, Christmas evening.—Mrs. F. Y. Garber, Waynesboro, Va., Dec. 17.

Moscow congregation met in council Nov. 14. It was a pleasure to receive the certificate of membership of Elder and Mrs. W. H. Sanger and family. We are very grateful indeed for their help and presence in our congregation. Bro. Sanger is principal of the new high school near Moscow. It was decided to complete the work on the basement and some outside improvements. Thanksgiving services were in charge of Prof. N. D. Cool of Bridgewater who gave us an interesting message. Our Thanksgiving offering for home missions amounted to $29.16. Nov. 30 Bro. W. H. Sanger gave us a timely message on The Pentecost of Today. In the evening the Higgins sisters' quartet sang to a crowded house. People came many miles through the rain to hear these noted singers. A successful two weeks' Vacation Church School was held during the month of August. Miss Anna Lee Reeves of the Presbyterian church and Miss Ola Hallen of the Brethren church were the instructors. Fifty-four were enrolled with an average attendance of forty-two. An interesting program was given at the close of the school. The Sunday-school has been good in interest and attendance. Brethren M. G. Wine and C. C. Dinkle are superintendents for this year. A laymen's interdenominational prayer meeting is being conducted Wednesday night of each week. Twelve churches of the community are included in this prayer service which is well attended.—Mrs. W. W. Cox, Mt. Solon, Va., Dec. 5.

Timberville.—Oct. 26 our love feast was held. Our pastor, Bro. Samuel D. Lindsay, officiated assisted by Bro. L. M. Clower. A ten day revival was held at Mt. Olivet beginning Nov. 5 with Bro. Chas. Carr, evangelist. Fourteen confessed Christ as a result of this meeting. Nov. 15 nine were received into the church by baptism by Bro. Lindsay. In the evening the love feast was held at Mt. Olivet, the services being in charge of Bro. Lindsay, Bro. Carr and Bro. O. H. Turner. Oct. 16 the young people held a social with fifty present. The Ladies' Aid served a chicken and waffle supper Oct. 20. Oct. 16 a sewing was held at the Old Folks' Home at which thirty-two were present. The offering of $4.36 was given to the Home. Nov. 14 a social was held in honor of the pastor and wife, officers and teachers of the Sunday-school. The young people of the church gave a musical program Nov. 16, entitled, The Prodigal Son. Our union Thanksgiving service was held in the Reformed church with Bro. S. D. Lindsay delivering the sermon. The offering amounted to $65.03, of which $40 was donated by the men's Bible class of the Reformed church; the entire amount was given to the Orphans' Home of Timberville.—Rebecca L. Neff, Timberville, Va., Dec. 6.

WASHINGTON

Olympia church met in council Dec. 2. Bro. Jay Eller of Seattle was chosen as elder to fill the vacancy made by the passing of Bro. W. B. Stover. Bro. Michael who is residing here for the winter was chosen as pastor until June, 1931. Church and Sunday-school officers were chosen and plans made for the coming year. Nov. 25-28 Bro. Geo. Hilton and wife were with us and for three nights gave lectures and showed pictures of China. On Thanksgiving evening Bro. Hilton preached for us and an offering was lifted for home mission work. This was followed by baptism when six were added to our number. These all reside at Chambers Prairie where Bro. Verne Spillman has charge of the work. Eld. D. B. Eby who has been living in Wenatchee the past summer has returned to his home here and filled the pulpit Nov. 24. Dec. 3 Bro. Lorell Weiss of Portland, Ore., spoke on the subject of Contentment. Dec. 9 we expect Dr. D. W. Kurtz to be with us and show pictures taken on his recent trip abroad.—Mrs. Maude E. Gregory, Olympia, Wash., Dec. 3.

Special Studies in the Epistles
now available—
Epistle to the Romans
Epistles to the Corinthians
Epistle to the Galatians—
contain the cream of Paul's doctrinal teachings; the very heart of evangelical theology. Write for complete information.

Correspondence-Study Dept.—M-6
BETHANY BIBLE SCHOOL
3435 Van Buren St., Chicago, Ill.

Pastors and Agents

We are eager to place **THE GOSPEL MESSENGER into every home in your congregation.** You can help us and we can help you if you will write and give names and addresses of those you would like to interest in the **MESSENGER. Do it now.**

Brethren Publishing House, Elgin, Ill.

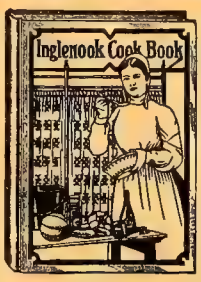
MEN, ATTENTION!
Christian Stewardship Studies

Thirteen lessons on **Christian Stewardship,** prepared by **C. C. Hawbaker** and **J. E. Dotterer** under the direction of the **National Council of Men's Work.** Arranged especially for use in **Sunday-school** class and **study groups.** Each lesson is followed by a series of questions to stimulate further study and discussion. Only as you **understand** the fundamental principles of **Stewardship** will you enjoy the **practice** of **Stewardship.** These studies will help you to **understand** and **enjoy Stewardship.** Paper bound. More than 150 pages **Price, 25c.**

Order direct from
Brethren Publishing House, Elgin, Ill.

Start the Year Right

USE INGLE-NOOK COOK BOOK



BEST COOK BOOK ON THE MARKET

So say the many thousands who have used the **Inglenook Cook Book** for years. Try it and you will say the same. Bound for kitchen use. **Only ONE DOLLAR. Agents make big money selling this Cook Book.**

Brethren Publishing House, Elgin, Ill.

The Pilgrim Testament

A New Testament specially marked and wonderfully used of God in the conversion of many.



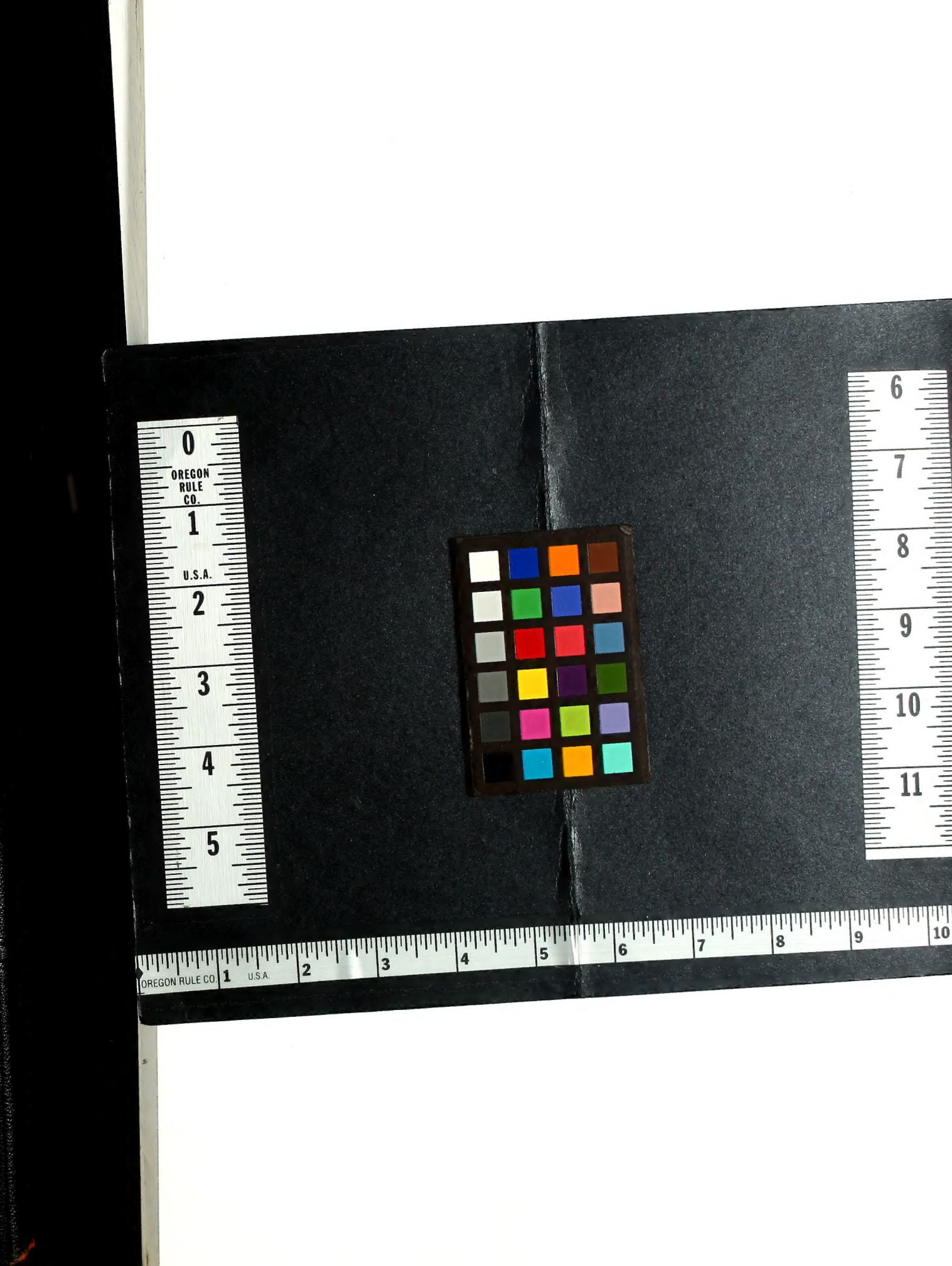
King James (Authorized) Version printed in clear brevier type that is easy to read, on special domestic India paper.

References to parallel or explanatory passages follow the verses, making it convenient to study further on any subject.

The marking used is the underscoring of selected passages with blue lines or red lines. The blue lines lead to Heaven, i. e., passages pointing to Christ as the sinner's hope or passages of encouragement for the Christian are marked with blue. The color reminds us of the sky after the storm clouds have passed. Warnings of danger of the wrath to come are marked in red, almost inevitably reminding the reader of the lake of fire reserved for those who obey not the Gospel.

The Testament is bound in real leather, Morocco grain overlapping cover, red under gold edges, silk headbands and marker, gold side and back stamp. Price, postpaid, each **$1.75. Per dozen, $17.50.**

Brethren Publishing House, Elgin, Ill.


0
OREGON
RULE
CO.
1
U.S.A.
2
3
4
5
6
7
8
9
10
11
OREGON RULE CO. 1 U.S.A. 2 3 4 5 6 7 8 9 10